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*As for the wise, their body alone perishes in this world* – Rashi

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COMPRISING

A SERIES OF ORIGINAL MEMOIRS

OF

## DISTINGUISHED MEN,

OF

ALL AGES & ALL NATIONS.

BY WRITERS OF EMINENCE IN THE VARIOUS BRANCHES OF LITERATURE, SCIENCE & ART.

VOL. III.



MOSES DELIVERING THE LAW.

WILLIAM MACKENZIE.
LONDON, GLASGOW, & EDINBURGH.

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KAAB or CAAB, an Arab poet who lived in the time of Mahomet, and died in the first year of the Hegira. When his brother Bodjair embraced the new religion Kaab declared himself against it, and published a poem against Mahomet, who revenged himself by giving out that mussulmans might put the sons of Zohair out of the way. This excited Kaab's fears; and to reconcile himself to the prophet, he composed a poem, called "Banat Soad" from its first two words, in which Mahomet and his doctrines were commended. Mahomet heard it with pleasure, pardoned the poet, and threw his mantle upon him, in consequence of which the piece was called "Cacidat el Borda" (Poem of the Mantle). It has been several times published.—B. H. C.

KABEL, ADRIAN VAN DER. See CABEL.

KADLUBEG or KADLUBEK, VINCENT, a Polish historian, born in 1161, and died in 1223. In 1208 he became bishop of Cracovia, an office which he resigned in 1218. His "Historia Polonica," although written in an uncouth style, is a valuable work. It is partly a compilation, and ends at 1202.—B. H. C.

KAEMPFER, ENGELBRECHT, a German physician and a distinguished traveller, was born at Lemgo in Westphalia on 16th September, 1651, and died in the same town on 2nd November, 1716. His early studies were carried on at Hameln in the duchy of Brunswick, and he afterwards studied at Luneburg, Hamburg, and Lubeck. Subsequently he went to Poland, and passed surgeon. At Königsberg he also prosecuted the study of medicine and natural science. He visited Sweden, where he was urged to settle; but his desire for travelling made him refuse the most tempting offers. On 26th March, 1683 (o.s.), he departed for Stockholm, and visited Moscow, Finland, Novgorod, and other parts of Russia; and finally along with Fabricius, the Swedish ambassador, he departed for Persia, passing on his way Kazan and Astrakan, and embarking on the Caspian sea. On reaching Persia he prosecuted his botanical researches with vigour, and made large additions to the flora of that part of the world. He visited Chamakhi, Ispahan, and other parts of Persia, along with the ambassador, and thus had great facilities for prosecuting science. When the Swedish ambassador had accomplished his mission, he prepared to return; but Kæmpfer remained and entered the service of the Dutch East India Company. He visited the Persian gulf, Persepolis, and Shiraz. He was attacked, however, with severe and dangerous illness at Bender-Abbassi near the entrance of the Persian gulf, and was detained there a considerable time. At this time he drew up his "Amœnitates Exoticæ," in which he gave an account of the productions of Persia, and noticed especially the asafœtida plant. He also wrote a monograph of the date-palm. Leaving Bender-Abbassi in June, 1688, he went to Arabia Felix, the coasts of Malabar, Ceylon, Bengal, Sumatra, and Java. From the latter island he went to Batavia in 1689, and remained there seven and a half months. During all this time he made large collections of plants, many of which are now deposited in the British museum. He paid special attention to the economical and medicinal products of the countries which he visited, and he has given interesting accounts of them in his writings. In 1690 he went as surgeon of a Dutch East Indiaman to Japan, where he acquired much information as to the language and habits of the people, and made extensive collections of plants. On 10th February, 1691, he went to Jeddo, and continued his valuable researches. Thence in 1692 he returned to Batavia. In 1693 he left Java, and returned to Europe by the Cape of Good Hope, reaching Amsterdam in October of that year. In 1694 he took the degree of doctor of medicine at the university of Leyden, and in his thesis gave some account of the medical and scientific results of his travels. In 1700 he married, but the union was said not to have been a happy one. At the age of sixty he published his great work "Amœnitates Exoticæ." He died from hæmatemesis and fever at the age of sixty-five, and his remains were deposited in the cathedral of St. Nicolas at Lemgo. The manuscripts of Kæmpfer got into the possession of Sir Hans Sloane, who published his "History of Japan and Siam" in English. It was afterwards translated into French, Dutch, and German. Kæmpfer's other manuscripts are deposited in the British museum, with the collections of Sloane. From these MSS. were published "Icones Selectæ Plantarum Japoniæ," with eighty-nine plates, London, folio, 1791.—J. H. B.

KAESTNER, ABRAHAM GOTTHELF, a German mathematician and astronomer, was born at Leipsic on the 27th of September, 1719, and died at Göttingen on the 20th of June, 1800. At the university of Leipsic he studied jurisprudence under his father, and mathematics under Professor Hausen, and acquired extensive literary and scientific learning through being permitted access to the library of his uncle, G. R. Pommer, an eminent advocate. In 1739 he became a tutor in his university. He first became known as an astronomer through the observations made by himself and his friend Baumann of the comet of 1742, with a telescope which they had themselves repaired. Kaestner and Baumann afterwards made great progress in the art of manufacturing large and powerful telescopes. In 1744 Kaestner discovered for the first time the "faculæ," or bright spots, on the disc of the sun. In 1746 he was appointed extraordinary professor of mathematics at Leipsic, and in 1756 professor of mathematics in the university of Göttingen, and director of the observatory. In the same year he married his friend Baumann's sister, who died in 1758. Soon afterwards he married a French officer's widow, by whom he had an only daughter; she married Kirsten, an old friend of her father's. This couple had a son, noted as a prodigy of precocious learning, who died at the age of two years. Kaestner, together with Heyne, revived the Literary Society of Göttingen, which had fallen into decay. Many of his papers on mathematical subjects were afterwards published in its Transactions. He wrote several elementary treatises on branches of mathematical science, and translated many scientific works. His own greatest work was a history of mathematics, brought down to the middle of the seventeenth century.—W. J. M. R.

KAHLER, WIGAND or JOHN, a Lutheran divine, professor of poetry, mathematics, and divinity at Rinteln, was born at Wolmar in Hesse-Cassel on the 30th of January, 1649, and died on the 17th of May, 1729. He published at Rinteln in 1700 and 1711 "Dissertationes Juveniles."—D. W. R.

KAIN, Henri Louis le, a French actor, frequently mentioned in the memoirs of the eighteenth century, born in 1728; died in 1778. In early life he was taken notice of by Voltaire, who introduced him to the stage, where he acquired popularity by playing Voltaire's characters. Voltaire, however, never saw him on the boards, having taken his departure for Prussia when young Kain was brought out. On his return, twenty-eight years later, the actor had retired from the stage both of art and life, and was about to be interred. Louis XV. acknowledged his power by shedding tears at his representations. Instead of the classic style he adopted the spasmodic, and was termed the "Convulsionaire."—P. E. D.

KALB, John, Baron de, a general in the French service, by birth a German, born in 1732 at Nuremberg; died on the 17th August, 1780. He belonged to a protestant family of Anspach, but entered the French service at an early age. In 1763 he was lieutenant-colonel, and was charged by M. de Choiseul with a political mission to North America. On his return he obtained promotion and resided near Versailles, where, when the American rebellion took place, he entered heart and hand into the cause, and with Benjamin Franklin and Silas Deane, the American agents, made an arrangement to serve under the new congress. He went to America, and after various difficulties took rank as general, September, 1777. In 1780 he served under General Gates, and commanded the rear-guard of the army. At Clermont he was attacked by Lord Cornwallis, and there after extraordinary efforts he fell, covered with wounds, and died in the British camp.—P. E. D.

KALCKREUTH, Friedrich Adolf, Count von, a Prussian general, born at Sottershausen, 22nd of February, 1737; died 10th of June, 1818. He was brought up at the cadet college at Berlin, and in 1752 entered the army. In 1758 he became aid-de-camp to Prince Henry, and in 1762 his conduct in the war with Austria procured him the rank of colonel. In 1787 he made the campaign of Holland, and in 1790 obtained the rank of general. In 1793 he laid siege to Mayence, and signed the capitulation of that fortress. He did not approve of the war against the French republic, but did his duty as a faithful soldier while endeavouring to promote a better understanding between the belligerents. The accession of Napoleon, however, changed his views. He served with his corps at Jena and also at Dantzic, and in 1807 was made field-marshal, in which capacity he concluded an armistice with Berthier and a treaty of peace with Prince Talleyrand. He was afterwards governor of Berlin, and was sent to Paris to compliment Napoleon on his marriage with Maria Louisa. He had a reputation for high character and enlightened opinions.—P. E. D.

KALDI, Georg, was born in Hungary in 1572. He studied at Rome, and in 1598 became a jesuit. He taught theology at Olmutz, and died at Presburg in 1634. In 1626 he published a Hungarian version of the Vulgate, in 1631 a volume of Hungarian sermons, and in 1629 the Gospels and Epistles in Hungarian.—B. H. C.

*KALERGIS, Demetrius, a prominent soldier-politician of modern Greece, was born about the beginning of the century, and educated at St. Petersburg and Vienna—in the latter city for the medical profession. Returning to Greece in 1821, he fought with distinction in the war of independence. Dissatisfied with its result—the establishment of a Bavarian dynasty on the throne of Greece—he participated in an insurrectionary movement against the new king, Otho, and is said to have been in consequence imprisoned. After a time he was taken into favour, and in 1843 commanded the cavalry stationed in Athens. He availed himself of this position to effect the so-called revolution of September, 1843, which wrung from King Otho the dismissal of his obnoxious ministers, and a temporary change of policy. Kalergis became governor of Athens, and adjutant of the king; but too liberal for the monarch, and too rigorous for the masses, he was displaced in 1844, and in the autumn of that year quitted Greece for western Europe. During his tour he was presented with a sword by his countrymen in England. He returned to Greece in 1848, and in 1854 became a leading member of the Mavrocordato ministry, forced on Otho by the western powers. Kalergis' post was that of war minister, and he laboured energetically to restore internal order, and, externally, concord with Turkey. In 1856, through a quarrel with the court, he resigned, and his resignation was followed by that of the Mavrocordato ministry.—F. E.

KALF, Wilhem, one of the very best of the Dutch painters of what is termed still-life, was born at Amsterdam about 1630, and studied under Hendrik Pot. His works are true and masterly in the highest degree; in painting silver and glass he was singularly excellent, and perhaps unequalled in the freedom of execution. He died in 1693.—(*Immerzeel.*)—R. N. W.

KALIDASA. See Calidasa.

KALKAR. See Calcar.

KALKBRENNER, Christian Friedrich, a pianist and composer for his instrument, was born at Cassel in 1784, and died at Paris in 1849. He was the son of a musician, Christian Kalkbrenner, who also inherited his profession from his father. This artist was born at Münden in Hanover in 1755; lived at Cassel from 1770, where he held a small appointment in the prince's chapel until 1788, when he went to Berlin as kapellmeister to the queen; entered the service of the prince of Prussia in 1790; went to Naples in 1796, and thence to Paris in 1799, where he died in 1806. He was a voluminous instrumental and dramatic composer. F. Kalkbrenner was his father's pupil, whose fortunes he followed until 1798, when he preceded his family in settling at Paris, and entered the conservatoire, in the classes of Louis Adam for the pianoforte, and Catel for harmony. He went to Vienna in 1803, where he met Clementi, and he greatly modified his style of playing from the example of this master. In 1806 he returned to Paris, where he was eminently successful; but he came to London in 1814, and was settled here for nine years, in great esteem as a player and teacher. In 1818 he became associated with Logier in the application of this professor's system of musical instruction, and he adopted from him the use of the chiroplast, for exercising the fingers of the pianist. On leaving England Kalkbrenner spent a year in Germany, gaining renown as a player; and he finally took up his residence in Paris in 1824. There he became the partner of Pleyel in the manufacture of pianofortes, and he established classes for the study of this instrument, in which some of the most distinguished living pianists have been trained. He made a tour in Germany in 1833, and another in Belgium in 1836, and after that he ceased to perform in public. His very numerous compositions have moderate merit as music, and little originality in the development of the instrument to which he was devoted. His "Méthode," however, is a valuable course of instruction for the pianoforte.—G. A. M.

*KALLIWODA, Johann Wenzel, a musician, was born at Prague, March 21, 1800. He entered the conservatorium of his native town in 1810, on leaving which in 1816 he was engaged as a violinist in the orchestra of the theatre. He went to Munich in 1822, where his talent was noticed by Prince Von Fürstenberg, who appointed him his kapellmeister; and in the fulfilment of this office Kalliwoda has resided ever since at Donaueschingen. He has written six symphonies, several concert pieces for the violin, and some other instrumental works, besides a large number of songs.—G. A. M.

KALM, Peter, a Swedish naturalist, born in 1715, was a pupil of Linnæus, and after travelling extensively in pursuit of his favourite studies, became professor at Abo. In 1748 he was sent to America to collect information regarding the botany of the western continent. He spent several years in traversing Canada, New York, and Pennsylvania. He died in 1779. His travels in America were published at Göttingen in 1754, and in England in 1770. He also published an "Account of the Falls of Niagara." The much admired Kalmia takes its name from this naturalist.—P. E. D.

KAMES, Henry Home, Lord. See Home.

*KANARIS, Constantine, was born at Ipsara about 1790, and was captain of a little merchant vessel when the Greek insurrection broke out. In 1822 he distinguished himself by leading the fire ships into the midst of the Turkish fleet off Chios, and he was equally successful in a similar affair off Tenedos later in the year In 1825, however, he failed in a very daring attempt on the fleet at Alexandria. He has thrice filled the office of minister of marine under King Otho.—W. J. P.

KANE, Elisha Kent, M.D., physician in the United States navy, was born at Philadelphia in 1822, and studied medicine at the university of Pennsylvania, where he took his degree in 1842. When the noble expedition was fitted out at New York for the search after Sir John Franklin, Dr. Kane, already well known as an experienced traveller, was appointed senior medical officer. Upon the return of the expedition from its

cruise, Kane published an account of the voyage; and when the second expedition was fitted out by Mr. Grinnell, the command was offered to him. He published an account of this second voyage also, but his health gave way after his return, and he died at the Havana in 1857.—W. B–d.

* KANE, Sir Robert John, Knt., M.D., director of the Museum of Irish industry, and president of Queen's college, Cork, was born at Dublin in 1810. Educated for the medical profession, he early distinguished himself by one or two essays upon medical subjects. In 1832 he received his degree from Trinity college, and in 1841 was admitted a fellow of the Irish College of Physicians. His great liking, however, was for the study of chemistry; and to the *Dublin Journal of Medical Science*, which he projected in 1832, he contributed several valuable papers on medico-chemical subjects. In 1843 he was appointed professor of natural philosophy to the Royal Dublin Society, but resigned the chair in 1847. During this time he delivered a series of lectures on the sources of industry existing in Ireland, and in 1844 published a work entitled the "Industrial Resources of Ireland," which attracted to the author the attention of Sir Robert Peel. In 1846 the Museum of industry in St. Stephen's Green was established, and Sir Robert—he was knighted in this year by the lord-lieutenant—was appointed its director. In 1849 he became president of Queen's college, Cork. Kane is the author of a valuable work, "The Elements of Chemistry."—W. B–d.

* KANNEGIESSER, Karl Friedrich Ludwig, a prolific German poet, dramatist, and translator, was born near Werben in the Altmark, on 9th May, 1781. He studied theology and philology at Halle, and in 1822 became head master of the Friedrichsgymnasium at Breslau. His original poetry is almost forgotten; but his translations from the Greek and Latin (Anacreon and Horace), from the English (Beaumont and Fletcher), from the Italian (Dante), from the French, Polish, Swedish, and Danish, will secure him a lasting memory.—K. E.

KANT, Immanuel, who ranks with Des Cartes, Spinoza, Locke, Leibnitz, Hume, and Reid, the greatest metaphysicians of the seventeenth and eighteenth centuries, was born in April, 1724, at Königsberg, the chief town of Eastern Prussia, the seat of an ancient university, surrounded by a flat uninteresting country, and enveloped in a cold and damp atmosphere. There he passed his days in continuous solitary thought, and in the work of professor of logic and metaphysics in the university. From thence he sent forth an influence that has caused one of the greatest revolutions which metaphysical science has ever experienced. The lonely methodical life of this philosopher, which abounds in moral and intellectual grandeur, is almost barren of the interest connected with external incidents. The spirit of that life is now revealed in his writings, as it was also when he laboured on earth, by the purity, dignity, and singular simplicity with which he regulated its course. Kant's early home, though humble, was the abode of virtue and piety. His father, John George Kant, was a saddler in Königsberg, the son of a Scotchman who left his native country, as it appears, in the end of the seventeenth century, at a time when not a few of his countrymen went to settle on the shores of the Baltic. The name was originally spelt Cant. Nothing very definite is known about the philosopher's grandfather. Branches of the family, it is said, are still to be found in Aberdeenshire. In the reign of Charles II., the head of the university of Edinburgh was Principal Cant; and about the same time, another individual of that name was celebrated as a covenanting preacher. The great philosophical representative of the name inherited the stern integrity of his presbyterian ancestors, tempered by the affectionate piety of Anna Regina Reuter, his mother, who was a genuine German. Kant, all his life, remembered his parents and his early home with deep love and reverence. When he was thirteen years old his mother died—her first and last desire for Immanuel being that he should be trained for the ministry in the Lutheran church. His father survived till he was twenty-two. Kant was the fourth child in a large family, none of whom emerged into fame except himself, and it was early determined that he should be trained to theology. His boyhood was passed in the Frederick's gymnasium at Königsberg under Dr. Schultz, an evangelical clergyman of the city. Latin, especially Virgil and Horace, was his chief pleasure at the gymnasium, in which Ruhnken, afterwards a celebrated philologer, was his companion. Kant read the Roman literature with interest throughout his life. In 1740 he entered the university of Königsberg as a student of theology, the chair in that department being occupied by Dr. Schultz, his instructor at the Frederick's seminary. At the university he worked much in the higher mathematics and the physical sciences; but neither then nor for years after did any marked metaphysical tendency appear. He also preached occasionally as a theological student in the neighbouring country churches; but in this capacity he seems to have met with little success. Finding ecclesiastical life uncongenial to him, as well as probably from some change in his view of theological doctrine, he soon abandoned his preparations for the church, to devote himself to the university and to philosophy. In 1745, his father's death forced him to face the financial problem of life, and he accepted a situation as private tutor in the family of a clergyman near Königsberg. He passed in this way nine years of his life, from 1746 to 1755, in a succession of families—a period to which he always looked back with pleasure as that in which he laid the foundation of his philosophical eminence, while he was enlarging his knowledge of the world in refined society. In 1747, at the commencement of this period chiefly of country life, he published his first work, "Thoughts on the True Measure of Living Forces"—an able criticism of the doctrine of Leibnitz.

In 1755 Kant closed his tutorial life in private families, and returned to Königsberg, with the view of permanently connecting himself with the university, and of ultimately obtaining high office as one of its professors. He commenced his academical career as a privat-docent, and accordingly took his degree as doctor in philosophy, when he delivered two theses, one on physics, and the other on the first principles of metaphysics. In neither did he foreshadow any of his great philosophical doctrines, his reflective development being singularly slow. For fifteen long years, from 1755 till 1770, Kant taught in poverty as a private lecturer in the university. During this period he described in his lectures almost the whole circle of human knowledge, showing a marked affinity for the material sciences, especially astronomy and physical geography, to both of which he had a special predilection. This was a fifteen years of brave struggle, and extraordinary activity. As a lecturer he was very popular, and attracted many distinguished persons to his class-room. As an author he was at this time most prolific. The products of his pen were given to the world in form of reviews, pamphlets, and larger treatises, in which he proved his great knowledge and intellectual power, but in which his future philosophy was still only faintly signified. In 1755 he published anonymously, and dedicated to Frederick the Great, his "Theory of the Heavens," in which he attempted to explain the origin of the planetary system on Newtonian principles, predicting by means of the laws of motion the discovery of additional planets, which succeeding astronomers have since brought to light under the names of Uranus and Neptune; thus, by his penetrating astronomical insight, anticipating experience. This remarkable, and at the time neglected work, led afterwards to a correspondence between Kant and the French astronomer Lambert. The astronomical genius of Kant at a still later period, received the homage of Herschel. Several tracts on mechanics and natural history, one on "Optimism," and another on "Immanuel Swedenborg," appeared in the three or four following years. In 1762 Kant first came before the world as a logician, in his small but remarkable treatise on the "False Subtilty of the Four Syllogistic Figures," the last three of which he rejects as merely unnatural forms of the first. In the following year he published two works in theology. One of these is his essay on the "Validity of the First Principles of Natural Theology and Morals," which in 1763 obtained the *accessit* prize from the Berlin Academy, the first being adjudged to Moses Mendelsshon, afterwards his correspondent and friendly antagonist. The other, entitled "The only possible Method of Demonstrating the Existence of God," is an abler and more important work. He here seeks, in the spirit of the Wolfian philosophy, to substitute for the argument from design, a proof founded on the abstract possibility of things; and he also offers some glimpses of the foundation of natural theology exclusively in our moral nature, on which he afterwards laid exclusive stress. A tract on the "Sublime and Beautiful," as well as programmes of his lectures on physical geography and other parts of his course, and his correspondence with Lambert, also belong to this period. His fame was, meantime, gradually spreading over Germany, by means of his numerous students and publications.

In 1764 he declined the offer of the chair of poetry at Königsberg; but soon after was appointed keeper of the royal library, with a modest salary. Kant was at last rewarded for the labours of these fifteen years in the way of all others most congenial to his taste. In 1770, after declining similar offers from Jena and Erlangen, he was elected to the chair of logic and metaphysics in the university of his native city. In his famous thesis, "De Mundi Sensibilis et Intelligibilis Forma et Principiis," published on this occasion, we at last find the germs of the critical philosophy afterwards delivered to the world in the great treatises of the latter part of his life, which were thus brought to maturity with a slowness of development fitted to encourage some and warn others.

The professorial epoch of Kant's life commenced in 1770, and his active labours as a professor extended over twenty-seven years. From 1770 to 1781, he published only one work, a programme of lectures on ethnography. In these eleven years, he was patiently working out a theory of human knowledge and life, which might be substituted for the hypothetical systems of the past, as a sufficient bulwark against the prevailing scepticism of the age of David Hume and the French encyclopedists. The question of the possibility of metaphysics, and of the necessary limits of the intellectual power of man, formed the great problem which he attempted to solve. The first part of his solution appeared in July, 1781, in the greatest of his works, the "Critique of Pure (or Speculative) Reason," which contains a review and reconstruction of the whole theory of human knowledge. The Essay of Locke and the "Critique" of Kant have been by far the most influential books in modern metaphysical literature. The same general problem is dealt with in each, by Locke with extraordinary good sense and practical intuition, and by Kant with unequalled subtilty and boldness. Each was a publication of the mature opinions of its author, for Locke and Kant were fifty-seven years of age when their greatest works were given to the world. But the point of view from which the Essay was written, was in many respects different from that of the "Critique." Locke in 1690 was struggling against the pedantic formalism and verbal disputations of the schools, as well as the civil and religious intolerance of his age, and his metaphysic was a reasoned protest on behalf of the duty of private judgment. Before Kant published his great work in 1781, the metaphysical dogmatism of Wolf had restored much of the empty notionalism which Locke, in conducting men's minds to nature and reality, sought to destroy; and, above all, the received assumptions and systems of the past had been shattered by the sceptical criticism which renders the publication of the philosophical works of David Hume, about 1740, the mark by which the later is separated from the earlier period in the history of modern philosophy. "I freely allow," says Kant, "that it was Hume's suggestion in his theory of causation that first awakened me from my many years of *dogmatic slumber*, and directed my speculative researches into a new quarter. I did not accept Hume's inferences, for I saw that he had drawn them from a partial and one-sided representation of the whole problem." The Scottish scepticism thus induced the reconstructive criticism of Germany, of which the first and most laboured instalment was produced, as has already been said, in 1781. The book was at the outset, as we might expect, misunderstood, and indeed like Hume's own Treatise on Human Nature, was at first in danger of falling still-born from the press. Kant accordingly in 1783 explained and popularized his design, in an introduction to his critical philosophy, entitled "Prolegomena to every Future System of Metaphysics Claiming to be a Science," which called forth much attention and controversy. A consequent demand for the second edition of the "Critique" was satisfied in 1787. The "Critique of Pure Reason" constitutes the fundamental part of the Kantian metaphysics; but it supplies only the foundation of the analysis even of speculative reason. It seeks to resolve the origin and abstract validity of the principles of knowledge, not the application of these principles to the knowledge of nature. A metaphysic of nature had still to be supplied. This Kant provided in 1786, in his "Metaphysical Elements of Physics," or an *a priori* analysis of the elements which constitute matter, by him explained under the conception of force, instead of by the old and traditional conceptions of solidity and impenetrability. This work is in some sort a supplement to the earlier metaphysic of Leibnitz, and an anticipation of the later philosophy of nature by Schelling. The years immediately following 1781 were also marked by several minor publications of Kant—in physics, the philosophy of history, and ethnology. It was not until 1788 that the *second* part of his great philosophical system was given to the world—the "Critique of Practical Reason," which forms the central part of his moral system, as the earlier "Critique" is of his purely speculative philosophy. The two are, in fact, correlative. While the analysis of reason, viewed as practical, implies a previous analysis of pure intelligence, the latter is incomplete and must be misunderstood if the results of the former are left out of account. Other works of Kant which appeared about this time should be compared with the second "Critique" in order to attain a comprehensive knowledge of his ethical system, and of the genius of his philosophy as a whole—in particular the "Groundwork of Ethics," published in 1785, which Mr. Semple's excellent translation has placed within the reach of English readers, as well as the "Metaphysical Elements of the Science of Law," and the "Metaphysical Elements of the Science of Morals," published about ten years later. The two last are related to the analysis of the practical, very much as the "Metaphysical Elements of Physics" are to that of the speculative reason. This group of Kant's writings supplies the keystone to his metaphysic arch. It embodies an ethical doctrine marked by a severe and almost unequalled grandeur, and resting on a basis that is absolute and eternal. In this highest part of his system, Kant's recognition of Duty as *absolute* virtually heals the wounds which his theory of Truth as merely *relative*, that is intertwined with its other parts, might seem to have inflicted, and restores that intercourse with reality which his previously demonstrated narrowness of human understanding appeared to forbid. After these two criticisms of Reason—in its relations to science, and in its relations to life and duty—had been completed, the third and last part of the philosophical edifice of Kant had still to be constructed. His first criticism analyzed man exclusively as intelligent—as related to knowledge and existence; his second, as also endowed with will—a responsible agent under law. It still remained to examine human nature as endowed with sensibility or feeling. This was attempted in the "Critique of Judgment" in 1790, which may be said to complete the Kantian system in describing its relations to æsthetics and natural theology. This work is divided into two parts; one of these analyzes our sensibilities to beauty and sublimity, and the fine arts; the other reviews the ends of nature, and contains a subjective theory of teleology. Before the last of the three "Critiques" was published, in 1790, the Kantian philosophy was beginning to produce a deep impression in Germany, notwithstanding the rigidly scientific phraseology in which it was given forth, and the originality of the course which its author had described for himself. Its doctrines were eagerly debated in the universities. The German intellectual world was divided into adversaries and partisans of Kant, and Königsberg was for the time the centre of interest to young Germany. The new system was at first much misunderstood. Some denied its claim to originality; others condemned it as a dangerous novelty, which subverted human belief in God and immortality, and dissolved real life in idealism. Mendelssohn, Feder, Tiedemann, Garve, Herder, the profound but mystical Jacobi, and many others, appeared as adverse critics. On the other hand, Kant was gradually surrounded by a numerous and powerful school, by whom his doctrines were zealously explained, defended, and applied to various parts of human knowledge. Schulze, Jacob, Beck, Buhle, Krug, Fries, Kiesewetter, Tennemann, and a host besides in different parts of Germany, developed various parts of the theory of man on the basis of Kantianism. Many of them were professors in the German universities, who thus spread the doctrines of their master by a powerful influence among the youth of the nation, with effects soon manifest in almost every part of literature and science. It was only by a later generation, at a time when Fichte, or even Schelling or Hegel, ruled the intellectual classes in Germany, that the Critical Philosophy gained a hearing among the intellectual classes in France and Great Britain. Nearly thirty years after the last of the three "Critiques" was published in Germany, the Kantian system was becoming known in France, through the clear and eloquent expositions of the great founder of its eclectic school; and although even before the close of last century and at the commencement of the present, outlines of Kant's system were given to the British public from London and Edinburgh, it was not until the first quarter of the century was passed that Kantianism began to influence our national thought—first through glimpses offered in the writings of Coleridge, and afterwards by

means of the more ample and authoritative essays of Sir William Hamilton. Opinion in England, in philosophy and theology, even in politics and physics, is now greatly, though indirectly, modified by Kant, the influence of whose doctrines is apparent in the most advanced ideas on the nature of science and the limits of theological controversy, as well as in the whole method and structure of the greatest British philosophical works of the nineteenth century—those of Hamilton. This is not the place for a full exposition of the Critical Philosophy, and only one or two of its salient features can be even referred to. Its aim was to relieve human nature and science from the pressure of philosophical scepticism, by means of a critical or well-reasoned modification of philosophical dogmatism—to save a relative and limited knowledge for man, by a surrender of the claim to a metaphysical knowledge of a transcendent world beyond experience. Like Reid—whose two great works on the intellectual and on the active powers were published in the same decade of last century as the speculative and practical criticism of Kant—he was a professed leader in the conservative reaction against the scepticism of Hume. But the many subtle and speculative questions treated of in Kant's theory of Science and of Speculative Reason, which virtually *underlie* Reid's theory of Common Sense, are hardly recognized at all by the Scottish philosopher, nor can it be said that they were blended with our insular philosophy, until it had experienced the influence of Hamilton. The Common Sense of Reid is more akin to the practical than to the speculative reason of Kant. While Reid describes our *powers* of intellect—sufficient for all human purposes, Kant rather analyzes our intellectual *impotence*—which unfits us for any mental enterprise in which we are required to comprehend the irrelative and the infinite. The existence of ultimate and necessary propositions, involved in our knowledge as such, is a prominent doctrine both in the early Scottish and the Kantian philosophy, but they are developed after a more subtle scientific method in the sensible forms and the twelve categories of the understanding of Kant, than in the homelier language of Reid and his immediate disciples. Reid may be said to waive a detailed and purely speculative answer to the question, What are the nature and limits of that knowledge of reality which is implied in the ultimate propositions? The answer is the theme of the last part of Kant's critical analysis of speculative reason, where he lays bare the antinomies or paralogisms of reason, when it endeavours to carry speculation beyond the boundaries assigned it by its very nature in a finite intelligence. In his demonstration of our absolute speculative inability to comprehend Man, the World, or God, and in his development of the tissue of contradictions in which we land ourselves when we make the attempt, Kant seems at first to be carrying forward, with greater power than the Scottish sceptic himself, the iconoclastic task of David Hume. It is not till we turn with him from Truth to Duty, that the insight we have obtained of man's intellectual or scientific weakness is found to contribute to his moral strength and dignity; and that having been taught through reflection that we cannot absolutely comprehend God and the universe, we learn with reverence to submit to the awful law which claims the absolute regulation of our actions. Kant demonstrates the finitude of reason in man, but not its essential fallibility; and if, like Hamilton, he has left a deeper impression of the *boundaries* of knowledge than of *what we can know within these boundaries*, the philosophical student will recollect that truth advances in the human mind, as it were, by sideway moves. We must exaggerate the place of each of its parts in turn, in order that on the whole it may gain fresh ground.

Kant's life as an author did not close with his "Critiques." Physics, history, politics, and anthropology were discussed in various articles and treatises, in the interval between 1790 and his death in 1804. But the most remarkable works of this closing period are those which relate to natural theology, and the theory of religion. In 1792 the first part of his book on "Religion within the bounds of Pure Reason," appeared in the *Berlin Journal*, and occasioned a collision on matters of theology between Kant and the Prussian government, by whom the publication of the remainder of the work was forbidden. Some of the German universities had, however, in questions of this sort, a right of appellate jurisdiction. Kant referred the case to the theological faculty of Königsberg, and the publication of the whole work, which appeared in 1793, was sanctioned by the university. The aim of the book is to represent the moral and spiritual part of christianity as an element, that is, independent of the history and metaphysics doctrine with which it is associated; and thus permanently to reconcile with reason all essential religious belief or feeling, by placing this last above the changes and chances of historical and scientific controversy. The *fact* of a *miraculous* revelation is left undecided. Kant confines himself to the theory of its possibility, urging at the same time that the only final proof of its truth must lie in the harmony of its contents with reason and conscience. Language like that contained in this work naturally occasioned opposition, not merely among the ignorant and bigoted, but among devout and thoughtful persons. Kant was at the same time visited by the displeasure of the king, who exacted a pledge from him to refrain in future from lecturing or writing on questions of theology—a pledge which he observed till the death of Frederick in 1797, which, according to his understanding, set him free from the engagement. He then pressed his theory of religion anew on the world in another work, along with the correspondence to which his former essay had given rise. This theological collision seriously affected the tranquillity of the aged philosopher. He gradually withdrew from society, and about 1797 closed his public labours in the university with which he had been associated, first as a lecturer, and afterwards as a professor, since 1755.

Kant's life after his retirement from the chair showed a gradual decay of bodily and mental power. One of his last efforts as an author was a condemnatory criticism of Fichte, whose system was then rising into notice. Kant's "Logic" and his "Physical Geography" were given to the world by his pupils; the former in 1800 by Jäsche, and the latter by Rink in 1802. About this time his memory began to fail, and he suffered much from weakness and restlessness. On the 12th of February, 1804, he peacefully passed away, within about two months of his eightieth year; and a few days after, his mortal remains were lowered into the academic vault of Königsberg, in presence of the University and a great multitude of spectators from all parts of Prussia.

In the first forty-six years of his life, Kant had to struggle with poverty, and it was not till he was elected professor in 1770, that he had the means of maintaining a household of his own. He was never married. His daily life was marked by undeviating regularity. He was small, thin, and constitutionally feeble; but by a curiously careful attention to the laws of health, he was almost never ill during all his long and laborious life, and he preserved the studious habits, which he formed in youth on principles of reason and experience, into extreme old age. During his professorship, his man-servant awoke him all the year round at a quarter before five. Soon after, he received his morning meal; after which he read or meditated till seven, when he went to lecture. His lectures were for the most part extemporaneous, founded on a few jottings—written on slips of paper or on books—the fruits of deep previous thought. He never delivered doctrine which he had not pondered much and long, and his wonderful memory readily supplied the abundant analogies and anecdotes by which he illustrated what he delivered. Unlike his books, his lectures were expressed in an easy conversational style, and presented suggestive principles, from which the reflective part of his audience might unfold his subject for themselves, rather than an exhaustive exposition or system. After lecturing he spent the day till one o'clock in his study. At one, what was with him the social hour of the day commenced. He dined, and almost always had some friends to join him then—professors, physicians, ecclesiastics, merchants, foreigners, and young students—whose varied talk was one of his chief daily pleasures and means for gaining knowledge. On these occasions Kant usually banished his philosophy, and talked with great interest on physics, politics, and the ordinary topics of the day, often prolonging the conversation till the afternoon was far spent. His solitary walk, which no weather or change of season ever interrupted, followed soon after dinner. It was usually taken alone, that he might meditate in quiet. On his return he frequented the reading-room, for newspapers and politics were a great temptation to him. The remainder of the evening, till ten o'clock when he retired to rest, was given to reflection, and in part, as the night approached, to light reading, by which he calmed his mind after the labour of philosophical thought, and invited sleep. Kant was a great thinker, rather than a great reader, and his reading was very miscellaneous. Compared with Leibnitz, Cousin, or Hamilton, he knew little of the speculative opinions of the past, and was indifferent to the

history of speculation—in this respect resembling Des Cartes, Malebranche, Locke, and Hume. His own collection of books was small, but he was accustomed to receive works in sheets from his publishers, and to read all the new catalogues. The furniture and general style of his house was of the simplest kind, and displayed the magnanimous independence of fashion and appearance which might be expected from his unselfish and stoical character. His life was a culture of reason and will, more than feeling, in which he was relatively deficient. His devotional sensibilities were probably feeble, and he seldom encouraged them by attendance at any public religious service. His love for truth and honesty, and his philosophical independence, have been hardly equalled by the best and greatest men. For well-nigh eighty years this grand old German followed out, under the light of reason and conscience, the life of intellectual toil and conquest he had described for himself; never in all these years travelling more than forty miles from his own Königsberg, while his thinking there, even in his lifetime, and still more since his death, manifested its power in the great modifications of opinion which it has produced in every part of the civilized world.—A. C. F.

KANTEMIR, Antiochus Dmitrijvitch, Prince, was born at Constantinople on the 10th September, 1708. Son of the hospodar of Moldavia, he was first educated at Kharkov then at Moscow. In 1722 he went with his father to the Persian war, and afterwards resumed his studies at St. Petersburg. In 1731 he was appointed resident at the court of Britain. Later his rank was raised to that of ambassador, and in 1738 he went in that capacity to Paris. He died in Paris in 1774. In diplomacy he had not neglected his scholarship, and wrote many satires esteemed for originality and force. He also translated Horace, Fontenelle's Plurality of Worlds, Montesquieu's Persian Letters, and some of the classics.—P. E. D.

KAPELLER, Joseph Anton, a celebrated Austrian painter and engraver, was born at Imst in the Tyrol in 1760, and educated at Vienna. In 1787 he went at the invitation of Prince Jablonowsky to Warsaw, where he remained till the capture of that city in 1794, when he settled in Vienna; practised painting in oil, crayons, and miniature, as well as engraving; and in conjunction with Holer founded an artistic establishment, at which many superior works were produced, and in which H. Rahl and other excellent engravers were trained. In 1802 he removed to the neighbourhood of Gratz, where he died in 1806. Out of Austria, Kapeller is best known by his engravings of Tyrolese scenery and costumes, but he has the reputation of being a good designer and colourist.—J. T–e.

KAPNIST, Vasili Vasilievitch, a Russian poet, born in 1758, and died in 1824. He wrote a number of lyric poems, which were published in 1806 at St. Petersburg. In 1799 he wrote a comedy entitled "Iabeda," that is, quibbling or cavilling; and in 1815 a tragedy called "Antigone."—B. H. C.

*KARAJAN, Theodor Georg von, a German antiquary and litterateur, was born of Greek parents at Vienna, 22d January, 1810. He studied at Vienna, was a member of the Frankfort national assembly, and in 1850 was appointed professor of German in the Vienna university, which office he was, however, obliged to resign as not belonging to the Roman catholic church. He has edited a number of old German poems, and published several treatises on subjects connected with German literary history.—K. E.

*KARAJICH, KARADJICH, or KARADSCHITSCH, Vuk Stephanovitch, an eminent Servian miscellaneous writer, and collector of the ballads of his nation, was born in 1787 in Turkish Servia. He was originally called simply Vuk Stephanovitch, which signifies Wolf the son of Stephen; but the name of Karajich has been since added. As he resided near the Austrian frontier, he was sent to a school for separatists from the Greek church at Carlowitz on the south bank of the Danube, whence he removed to Vienna, where he attended the university and, because he was physically incapacitated for business, devoted himself to literature. In 1804 commenced the long insurrection of his compatriots against the Turkish government, in which he took part by acting as secretary to some of the national leaders; and he was employed in a similar capacity by the senate of Belgrade and Prince George Kara till 1813, when he had to take refuge in Austria. The learned Kopitar advised him to undertake a collection of Servian ballads, which, although little known, had excited the enthusiasm of such men as Herder and Göthe. Karajich followed the recommendation, and published his first work at Vienna in 1814–15, in 2 vols. It met with a warm reception, and the learned were astonished and delighted with it. The "Narodne Srpske Pjesme," or Servian popular songs, was afterwards republished in 4 vols., Leipsic and Vienna, 1823–33, and a third edition yet more complete appeared at Vienna in 1841–46. In collecting materials for this curious work Karajich displayed great zeal and energy, and travelled extensively to make inquiries. Although many of the pieces are of modern origin, the compilation is none the less valued on that account, and it has been partly translated into several languages. Thus, in 1832, Madame Jacob (since Robinson) published a selection in German, with a historical introduction, under the nom de plume of Talvj; other versions in German have been made by Kapper, Gerhard, &c. In 1827 Sir John Bowring published in English a portion of them. In 1834 Madame Voiart produced some of them in French. Mr. Owen Meredith has recently published a volume of national songs of Servia, which he says he has gathered on their native soil, but which are all in Karajich's collection. Karajich has published various other works, including a Servian grammar, a dictionary, a collection of proverbs, and a Servian version of the New Testament. His literary labours have won for him deserved reputation, and a pension from the Russian government.—B. H. C.

KARAMSIN, Nikolai Mikhaelovitch, the celebrated author of the "History of the Russian Empire," was born in 1765 in the province of Orenburg, and received his education at a school in Moscow. In 1782 he entered the military service, in which he remained only about two years; and in 1784, on the death of his father, he removed first to Simbirsk, where he is commonly supposed to have been born, and then to Moscow, where he got introduced to literary society and endeavoured to make up for the deficiencies of his early education. In 1789 he set out on a journey which occupied him two years, and in the course of which he visited central and western Europe, including England. Of this journey he published an account in his "Letters of a Travelling Russian," which has appeared in English. As soon as he returned to Moscow he started a journal called the *Journal of Moscow*, in which he introduced some important reforms in the Russian language. This was followed in 1794 by a review called *Aglae*, in 1797 by a *Poetical Almanac*, in 1798 by the *Pantheon of Foreign Literature*, and in 1802 by the *European Messenger*. In 1801 he wrote a historical eulogy of Catherine II. His labours for the periodical press included a large number of translations and poetical pieces; but he won for himself his great reputation by the "History of the Russian Empire." This work was commenced about 1803, and about the same time Karamsin was appointed historian to the emperor. The first eight volumes required twelve years for their production; and when they were presented to the Emperor Alexander, the author received, among other marks of favour, the appointment of councillor of state, and admission to the confidence and intimate acquaintance of his master. From that time he wrote nothing without first consulting Alexander, whose death in 1825 overwhelmed him with affliction, and apparently paralyzed his powers and shortened his days, for he died in 1826. He never completed his history; the eleventh volume, which was the last, appeared in 1824. Upon this work, which comes down to 1611, he must have bestowed enormous labour; and its success was instant and universal. It is equally commended for its multifarious information, its accuracy, its impartiality, and its style. Translations of it were made into Italian, German, and French. A twelfth volume was left unfinished, and its completion undertaken by Von Bludow. A German continuation was executed by Oertel.—B. H. C.

KARLSTADT. See Carolostadt.

KARNKOWSKI, KARNCOV, CZERNKOWSKI, or CERNECOVIUS, Stanislaus, an eminent Polish prelate, born in 1525. In 1563 he became bishop of Wladislaw, where he undertook to reform the discipline of the church, and was distinguished by his efforts in favour of religious toleration In 1581 he was elected archbishop of Gnesen, and continued to take an active part in religious and political matters till his death in 1603. He wrote "Constitutiones synodales diœcesanæ;" "Sermones ad parochos;" "Panegyrici;" "Historia Interregni;" "De jure provinciali Prussiæ," and other works. He was a man of great learning and industry; and some of his historical publications are still valued.—B. H. C.

KAROLI, Jasper, the author of the Hungarian protestant

version of the Bible, first published at Wysolyn in 1589. It afterwards appeared at Hanau in 1608; Oppenheim in 1612; Amsterdam in 1645, 1684, and 1685, and at other places. Besides the help which the Vulgate afforded, Karoli made use of what had been done by Vatablus, Pagninus, Munster, and Tremellius. He was much esteemed as a philosopher, theologian, philologist, and preacher.—D. W. R.

*KARR, Jean Baptiste Alphonse, born at Paris on the 4th November, 1808, was the son of a music-master, enjoying a high reputation as a pianist. Entering the collège Bourbon, he acquitted himself with distinction as a student He became one of the teachers in the same seminary, when his studies were completed. He then wrote sentimental verses. Some of his poetical productions he sent to the editor of the *Figaro*, who commended his efforts, but recommended him to abandon verse for prose. He adopted the advice, and in 1832 published a novel entitled "Sous les tilleuls." Meeting with success, it was followed in 1833 by "Une heure trop tard;" in 1834 by "Fa Dièze;" in 1835 by "Vendredi soir;" and in 1836 by "Le chemin le plus court"—works which secured for their author a place among the most popular writers in France. Between 1838 and 1842 M. Karr wrote a series of tales which have been much admired. They included "Geneviève," one of the author's most graceful productions. During the same period he became editor of the *Figaro*, and established a satirical publication named "Les Guêpes." It was a criticism in this work which provoked a sensitive female writer to make an attempt upon his life. The injured woman, armed with a dagger, hid herself in the street near the author's house; she sprung upon him as he passed, and attempted to stab him. The assault fortunately resulted in nothing more serious than a slight wound on the back. After this time M. Karr devoted much attention to horticulture, contributing to the press many articles on floriculture and flower shows. In 1845 he turned to account the knowledge he had acquired on these subjects in a work entitled "Voyage autour de mon Jardin," which has been translated into English. Since then his chief works are "La famille Alain," 1848; "Histoire de Rose et de Jean Duchemin," 1849; "Clovis Gosselin," 1851; "Agathe et Cécile;" "Fort en thème;" and "Promenades hors de mon Jardin." His works display much fertility of invention and originality of thought. They abound with felicitous and graphic touches, which impress the reader with the conviction that the author is drawing his inspiration from personal reminiscences, and they everywhere display a mixture of light and piquant irony with poetic feeling, which gives them a peculiar charm.—G. B–y.

KARSCH, Anna Louisa, a German poetess, was born near Schwiebus, 1st December, 1722, of humble parents, of the name of Dürbach. She received no regular education; became a servant girl, and in her seventeenth year was married to a clothmaker named Hirsekorn, from whom, after a most unhappy marriage, she was divorced. Some time after she married a tailor of the name of Karsch, a drunkard, who soon reduced his family to the most miserable condition. Notwithstanding these terrible afflictions, she had read much, and even made herself known by her poems. She was invited to Berlin, where she was patronized and admired both by the artistocracy and the foremost poets of the time. The publication of her select poems in 1764 produced the then enormous sum of two thousand thalers. King Frederick William II. built a house for her, where she died 12th October, 1791. She was the mother of Karoline Louise von Klencke, and grandmother of Helmina von Chezy, both of whom were distinguished as poets.—K. E.

KARSTEN, Karl Joseph Bernhard, a mineralogist, born at Butzow, 1782. Having devoted himself to the study of mineralogy, he filled successively various posts connected with the mines of Silesia, and in 1819 was appointed superior mining councillor at Berlin. His works, which are numerous, have tended much to elevate metallurgy in Germany to its present degree of perfection. Died in 1853.—W. B–d.

KATE, Lambert ten, a Dutch theological and philological writer of considerable ability. He lived in the former part of the eighteenth century, and his "Introduction to the Dutch language" is celebrated as a most valuable contribution to philology. He wrote other philological works, and a "Life of Christ," and collected an excellent museum of paintings, &c.—B. H. C.

KATER, Henry, a British military officer and man of science, was born at Bristol on the 16th of April, 1777, of a family of German extraction, and died in London on the 26th of April, 1835. In 1808 he entered the army, in which he attained the rank of captain and the appointment of brigade-major of the eastern district. He was for some time employed on the Indian survey, then conducted by Colonel Lambton. In 1818 he became a fellow of the Royal Society. His scientific labours were directed chiefly to mechanics, geodesy, and astronomy, and were characterized by great industry and exactness. Most of their results are to be found in the Philosophical Transactions from 1813 to 1830. His only separate work was a treatise on mechanics, published in Lardner's Cabinet Cyclopædia. Two of his scientific inventions are of very great utility. One is the "reversible pendulum;" being a bar which is made to oscillate when hung alternately from two points of suspension at opposite sides of its centre of gravity, the position of those points being adjusted until oscillations are performed about them in exactly equal times: the distance between these points then gives, according to a well-known mechanical principle, the length of the equivalent simple pendulum. By means of this instrument Kater ascertained, in 1818, the length of the simple pendulum vibrating seconds at London with a degree of accuracy unattained before.—(*Phil. Trans.*, 1818–19.) The other is the "collimator," a valuable instrument for the adjustment of astronomical telescopes.—(*Phil. Trans.*, 1825–29.) He made various important verifications and comparisons of the standards of weight and measure in Britain, France, and Russia.—W. J. M. R.

KATONA, Istvan, the Hungarian historian, was born in 1732 at Papa, about eight leagues from Raab, and about the age of eighteen entered the order of the jesuits. He was afterwards professor of several departments of learning at Buda. He died in 1811. Katona was a most laborious student and writer, and his Latin style and general accuracy have been often commended. Among his works we may name—"Synopsis Chronologica," in 2 vols. 8vo; "Historia critica primorum Hungariæ Ducum," 8vo; "Historia critica Regum Hungariæ stirpis Arpadinæ," in 8 vols. 8vo; "Vindiciæ Cleri Hungariæ," 8vo; "Historia critica Regum stirpis Austriacæ," in 41 vols. 8vo; "Epitome chronologica rerum Hungaricarum," &c., in 3 vols. 8vo, &c. A complete list may be seen in Jöcher (Rottermund's supplement). His great work appeared in 1795 and succeeding years; but on its first appearance the reign of Leopold I. was left out, because the author had not been permitted to write it; he, however, subsequently obtained permission, and lived to see the whole published. This work is the more valued for its biographical and bibliographical sketches.—B. H. C.

KAUFFMANN, Johann Gottfried, a German mechanician, was born in 1752 at Sieginar, near Chemnitz, and died in 1818 at Frankfort-on-the-Maine. He invented, constructed, and exhibited many ingenious self-acting musical instruments. His sons, Frederick and Theodore, were distinguished for skill of the same kind.—W. J. M. R.

KAUFMANN, Maria Angelica, was born at Schwarzenberg, near Bregenz, in the Vorarlberg in 1742. Her father, Joseph Kaufmann, who was a portrait-painter, soon discovered his child's ability, and bestowed great care on her education; he took her when still young to Milan, and in 1763 to Rome. In 1765 Angelica visited Venice, and in that year came with Lady Wentworth to England, where she was well received, and upon the foundation of the Royal Academy in 1768 was elected one of the original thirty-six members. In 1781 she married Antonio Zucchi, a Venetian painter and an associate of the academy in London. They went together to Rome in 1782, where Angelica died in 1807. Though Angelica was a very feeble painter, she was a very accomplished woman, especially in languages. The celebrated Winckelmann was astonished at her facility in speaking German, Italian, French, and English. The prints after her works are numerous, and she engraved some plates herself. — (Lipowsky, *Baierisches Künstler-Lexicon*; Göthe, *Winckelmann und sein Jahrhundert.*)—R. N. W.

* KAULBACH, Wilhelm, director of the Munich Royal Academy of Art, and one of the most distinguished painters in Germany, was born at Arolsen in Waldeck, October 15, 1805. In 1822 he entered the Düsseldorf academy, where he studied painting under the director Cornelius with so much success that, on his master's removal to Munich in 1825, he invited Kaulbach to accompany him as his assistant in painting the frescoes in the Glyptothek, the Hofgarten, &c. Whilst so employed, Kaulbach

studied diligently from nature, and the works of Hogarth, with whose power of characteristic expression he was greatly impressed, and in whose manner he about this time made several designs. From drawings made in the Düsseldorf lunatic asylum, he painted during 1828–29 a large picture called the "Madhouse" (Irrenhaus), which excited a marked sensation. But he soon returned to the more poetic and ambitious subjects of his master, in which the historical legends of his native country, and scriptural and ecclesiastical themes, are treated from a poetical and symbolical point of view. To this Kaulbach was, doubtless, in a great measure incited by the active patronage and influence of the king, Ludwig of Bavaria. The first of the great works of this order which he painted from his own designs was his famous legendary "Hunnenschlacht," completed in 1837. Kaulbach was now intrusted by King Ludwig with the decorations of the queen's apartments in the new palace at Munich; the principal rooms so painted being the throne-room, which he covered with designs illustrating the poems of Klopstock; the drawing-room with designs from Wieland; and the state bed-room, in which the subjects, thirty-six in number, were taken from the works of Göthe. The drawing-room, both walls and ceiling, was painted in encaustic; in the other rooms the walls were executed in fresco, the ceilings in encaustic. He also painted a series of frescoes on the exterior of the New Pinacothek, illustrating the history of modern German art, and several others. Chief among the many colossal pictures painted during this period in Munich is his "Destruction of Jerusalem by Titus" (seventeen feet by nineteen), which is in the New Pinacothek, and which has been engraved on a scale of unusual magnitude by Herren Wagner and Merz. For some years past Kaulbach has been much engaged in preparing the designs for a series of large pictures for the new museum at Berlin. These, as well as his recent mural paintings in Munich, have been executed in the stereochrome, or water-glass method, *i. e.* with a soluble alkaline silicate as the vehicle; his frescoes, like most modern German as well as English frescoes, having shown unmistakable symptoms of decay. One of the largest of his recent non-mural works is the "Tower of Babel," which he forwarded to the French international exposition of 1855. Besides these and many other colossal works, Kaulbach has painted various historical and poetical pictures of smaller dimensions, and several portraits in oil; and made numerous designs from the New Testament, the works of Shakspeare, Göthe, Goerres, &c., for engraving. In all his works the aim is high, the conception noble, the knowledge displayed profound. The method of treatment will be differently estimated according to the prepossessions of the critic. Kaulbach belongs to the idealistic school, and he employs symbol and allegory largely, like all the disciples of Cornelius. As regards the execution of his works, it must be remembered that comparatively few of his larger mural compositions have been executed with his own hand. The cartoons are prepared by him, but the actual painting is intrusted usually in part, but in many instances wholly, to pupils and assistants.—J. T–e.

KAUNITZ, Wenceslas Anton, Prince of, and Count of Rietberg, an Austrian statesman, born at Vienna in 1711; died 24th June, 1794. From 1732 to 1735 he travelled in Germany, Italy, France, and England. On his return he was named Aulic councillor by Charles VI., and imperial commissioner to the diet at Ratisbon. In 1741 Maria Theresa sent him to Rome as ambassador, and in 1742 to Turin. In these missions he obtained great credit. In 1744 he was minister plenipotentiary to Charles of Lorraine, governor of the Netherlands; and in the absence of that prince was charged with the government of the provinces. In 1746, when Brussels surrendered to the French, Kaunitz made favourable terms, which allowed the government and troops to retire to Antwerp, and when Antwerp fell he retired to Aix-la-Chapelle, where in 1748 he was ambassador to the congress, and signed the peace on the part of Austria. In 1750 he was ambassador at the court of Louis XV., and paid his court so successfully to Madame De Pompadour that he secured an alliance between France and Austria, and defeated the Prussian diplomatist, greatly to the chagrin of Frederick II. He had previously entered the famed order of the golden fleece, and honours now fell thickly on him. The government of the empire was virtually in his hands; he was made knight of St. Stephen of Hungary, and raised to the dignity of hereditary prince. With Francis and Joseph II. his influence rather declined; but he went with Joseph to Neustadt in 1770, and met the king of Prussia. After this he discontinued attendance at court, but was frequently visited by the emperor; and it is commonly supposed that Joseph's reforms emanated from Kaunitz. Rome hated the innovations, and stigmatized Kaunitz as "il ministro eretico." Under Leopold II. he was again at the head of affairs; but his career had been completed, and he sought retirement at the accession of Francis II. He was carried off at last by a cold, neglected or improperly treated. Kaunitz was a man of immense information, could speak five or six languages, had travelled much, studied hard, seen the world, had great abilities, and, as Voltaire said of him, he was as "active in the cabinet as the king of Prussia in the field." So great was his influence that he was called in jest the "coachman of Europe." A thorough Austrian, he hated Prussia, and was repaid in kind. In attention he verged on foppery, and procured all his personal equipments—dress, linen, watches, jewellery—and even furniture and carriages, from Paris. Among his other peculiarities was the singular habit of living in close rooms, hermetically sealed against the invasion of the atmosphere. The air was his grand enemy, which he could never be prevailed on to encounter unless rolled up in a fortification of garments. He was a founder of academies and schools, a patron of art and a friend of progress, and, on the whole, one of the best ministers that Austria has ever had.—P. E. D.

* KAVANAGH, Julia, was born in 1824 in the town of Thurles in the county of Tipperary, and is the daughter of Bernard Kavanagh, himself a man of literary attainments. Leaving her native country at an early age she received a good education at Paris, which developed her excellent natural powers. Returning to Britain in her twenty-eighth year she settled in London, and commenced authorship first in periodicals, and afterwards by independent publications. After some tales and romances, which were well received, she brought out in 1850 a work of more pretension, "Women in France of the Eighteenth Century," in which she gives evidence of her knowledge of French life and manners. This was followed in 1852 by "Women of Christianity." She has since written various tales and romances—"Grace Lee," 1854; "Rachael Gray," 1855; "Seven Years," and other tales, 1860. Miss Kavanagh has a fine instinct of observation and much elegance of expression, the graces and spirituality of the French style.—J. F. W.

KAY, John, a writer of the fifteenth century, is distinguished in our literary annals as the first person who bore the title of poet-laureate. Little more is known of him. Of his verse not a line survives. His only extant production is an English prose translation of the Latin history of the siege of Rhodes, the Obsidio Rhodiæ urbis of Gulielmus Caorsius, vice-chancellor of the knights of Malta, when Rhodes was besieged by the Turks in 1480. In the dedication with which the text itself of the work commences, Kay, addressing King Edward, styles himself "hys humble poet-laureate." The English version was printed probably about 1482. Only two copies of it are known to exist, one of them being in the British museum.—F. E.

KAY, John, remembered for his connection with Sir Richard Arkwright, was in 1767 a clockmaker at Warrington. He was then and there employed by Arkwright to assist in constructing a machine destined to realize the perpetual motion. According to his own account, it was he who suggested to Arkwright the feasibility of spinning by rollers, and made the first model of the kind. He accompanied Arkwright to Nottingham, and was afterwards dismissed for misconduct, involving a charge of felony. He appeared as a prominent witness against Arkwright in the trial of June, 1785, which destroyed Arkwright's claims to a patent right in his cotton-spinning machinery. Kay's subsequent career is unknown.—F. E.

KAY, John, a Scottish miniature painter and engraver, was born in 1742. At the age of thirteen he was apprenticed to a barber, whom he served for six years. In 1771 he purchased the freedom of the city of Edinburgh, and commenced business there on his own account. He had from his boyhood shown a talent for drawing; and encouraged by Mr. Nisbet of Dirleton, a wealthy country gentleman, he ultimately relinquished his trade of a barber in 1785, and devoted himself to engraving and miniature painting. He died in 1826, in his eighty-fourth year. Kay's reputation mainly rests on his interesting etchings of the public personages and eccentric characters, who figured in Edinburgh during the latter portion of the eighteenth and the first twenty-five years of the nineteenth century. These were republished after the death of his second wife in 1835, in two quarto volumes,

with biographical sketches, under the title of "Kay's Edinburgh Portraits." The collection is quite unique and very valuable for the fidelity of the portraits it contains, though they are deficient in artistic skill. Kay's first wife bore him eleven children, all of whom he had the unhappiness to outlive.—J. T.

KAYE, JOHN, Bishop of Lincoln, was the son of Mr. Abraham Kaye, a linen-draper living at Angel Row, Hammersmith; he was born in 1783. After receiving his elementary education at Hammersmith, he removed to Christ's college, Cambridge, and in 1804 proceeded B.A. In 1814 he became master of Christ Church, and graduated as B.D. In 1815 he took his doctor's degree. In 1816 he succeeded Dr. Watson as regius professor of divinity; in 1820 he obtained the see of Bristol, and in 1827 he was translated to Lincoln, shortly after which he resigned his mastership and his professorship. In 1848 Dr. Kaye was elected visitor of Balliol college, Oxford. He was also F.R.S., and chancellor of the province of Canterbury. In 1815 he married the daughter of John Mortlock, Esq., of Abingdon Hall, Cambridgeshire. He died on 19th February, 1853. He left several valuable contributions to theological literature.—W. C. H.

KAYE or KEYE, JOHN. See CAIUS.

* KAYE, JOHN WILLIAM, a prominent contributor to the history and biography of the English rule in India, was born in London on the 3rd of June, 1814. He entered the Bengal artillery in 1833; and returning to England in 1845, devoted himself to literature, especially in connection with Anglo-Indian history and biography. In India he had originated and edited the *Calcutta Review*. Mr. Kaye was one of the early contributors to the *North British Review*. He has also contributed on a variety of subjects to other leading periodicals—the *Edinburgh Review*, *Blackwood's Magazine*, the *Cornhill*, &c. In 1851 he published his first work of importance, his "History of the War in Affghanistan," which excited immediate attention, both by the general merits of its execution, and by the novel light which it threw on the secret causes of the war. It reached a second edition in 1857. It was followed in 1853 by "The Administration of the East India Company," a history of Indian progress; in 1854 by the "Life and Correspondence of Charles Lord Metcalfe;" and the "Life and Correspondence of Henry St. George Tucker;" in 1856 by the "Life and Correspondence of Sir John Malcolm," a work based on family papers; and in 1859 by a valuable sketch of the history of "Christianity in India." In 1856 Mr. Kaye was appointed by the East India Company chief of the political department of the India house, in succession to Mr. John Stuart Mill; and on the creation of the council of India he became its secretary for the political and secret department.—F. E.

KAY or CAIUS, THOMAS, is now remembered as the author of a work in which it was maintained that Oxford is an elder university than Cambridge, and that it was founded by certain Greek philosophers in the time of Brutus, and only restored by Alfred in 870. It is not certain whether he was born in Lincolnshire or Yorkshire. About the year 1522 he was entered at University college, Oxford, of which he was elected master in 1560. His scholarship was sound and extensive, but he "was negligent and careless in some parts of his conduct." Of this we have evidence in the fact that, although he had been unanimously elected registrar of the university in 1534, he had to be deprived of the office in 1552, on account of his neglecting its duties. His celebrated book is entitled "Assertio antiquitatis Oxoniensis Academiæ," and was printed, along with the reply to it, by Dr. John Caius of Cambridge, in 1568, 1574, and 1730. By command of Queen Catherine Parr he published a translation of Erasmus' Paraphrase of St. Mark in 1548. He died in 1572.—D. W. R.

* KAY-SHUTTLEWORTH, SIR JOHN PHILLIPS, Bart., an eminent promoter of the education of the people, was born in 1804. He was educated at the university of Edinburgh, where he distinguished himself as a student, and took the degree of M.D., and subsequently prosecuted his studies on the continent. A pamphlet which he published "On the Moral and Physical condition of the Working Classes employed in the Cotton Manufacture in Manchester," attracted the attention of Earl Russell, and induced him to solicit its able and accomplished author to enter the public service. When the new poor-law bill for England was enacted, Dr. Kay was appointed to organize the unions in the Norfolk district, which he accomplished in a masterly manner, making at the same time provision for the education of the pauper children. On the formation of the committee of privy council on education in 1839, Dr. Kay was appointed secretary to that body; and to him the construction of the vast educational system which has grown up under the care and control of the committee, is mainly to be ascribed. He strenuously and successfully resisted the claims of the high church clergy to the exclusive control of the national schools, and insisted on the admission of the laity to a share in the management. On his retirement from the office of secretary in 1849, in consequence of ill health, he was rewarded for his important services with a baronetcy. He had previously (1842) assumed the name of Shuttleworth on his marriage to the heiress of the ancient family of Shuttleworth of Gawthorpe Hall, Lancashire. Although he has quitted office, Sir James continues still to take the deepest interest in the progress of education, and in other important philanthropic schemes.—J. T.

KAZINCZY or KAZINSKY, FERENCZ, a Hungarian writer who distinguished himself as the chief promoter of the revival of his national language and literature, was born at Er-Semlyen in the county of Bihar, in 1759, of a noble protestant family. His predilection for literature displayed itself while he was yet a child, under singular circumstances. It appears that his father was in the habit of telling stories, and that young Kazinczy took to privately committing them to paper. The father was led by this to anticipate the literary reputation of his son, whom he encouraged in his tastes with so much effect that he translated a volume from the German works of Christian Gellert, and committed it to the press before he was fifteen years of age. This volume had not appeared when his father died in 1774; but happily his mother was equally interested in its production, and it was published in 1775. He was several years at the high school of Patak, where he continued till he was twenty, after which he was sent to study law at Kaschau. For some time he followed the profession of an advocate; but his taste never lay in that direction, and in 1784 he became notary of the county of Abanj-Újvar. Two years later he got an appointment as school-inspector in the district of Kaschau, a post which he retained till 1791. For a long time the Hungarian language had been banished to the homes of the peasant and the agriculturist, and the Latin, as the official language, had been introduced at schools and in all public transactions, so that it was used in common conversation by the upper classes. Joseph in 1784 issued his famous decree for the substitution of German for Latin as the language of public business and instruction in all the provinces. The Hungarians resisted the innovation, and became enthusiastic in their determination to retain and cultivate their national language. Kazinczy was one of the foremost supporters of this movement; but when he began to translate into Hungarian some of the principal dramatic works in English, German, and French, he soon found that he laboured under many disadvantages; for the language had been so little used for literary purposes, that it was inadequate to express many of the ideas of his originals. He therefore boldly introduced new terms and phrases, and relied upon the zeal of his readers for discovering a key to their meaning. Mr. Watts of the British Museum has observed that he carried his point, and adds, "that few men have ever had so large a share in the formation—it might almost be said in the manufacture—of a language." The authors he translated included Marmontel, Göthe, Bürger, Gessner, Shakspeare, and Ossian. In 1788 he took an active part in establishing the *Magyar Museum*, a journal which was carried on till 1792. In 1790 he started the *Orpheus*, which however had but a brief existence. In 1791 he published a tragedy entitled "Lanassa." When Joseph II. died, Kazinczy lost his inspectorship, ostensibly because he was not a catholic. Soon after, the Abbot Martinovics took the lead in a plot, which was supposed to aim at the overthrow of the imperial authority. Into this plot Kazinczy was drawn, and in 1794 he was arrested and tried. Sentence of death was passed upon him, but it was commuted into imprisonment, which lasted nearly seven years. While in prison he translated Sterne's Sentimental Journey, and wrote a diary, which was printed in 1848. After his release he married, and settled near Tokaj, where he continued to prosecute his literary labours. He contributed to the journals, edited the works of other authors, republished old national works, wrote a volume of poems, "Transylvanian Letters," and a "Tour to Pannonhalma." Two or three collections of his works have appeared, the last and best in 1843–44. He died in 1831.—B. H. C.

KAZWINI, KAZWIN, CAZWYNY, or CAZOUYNY, Zacharia ben Mohammed ben Mohammed, an eminent Arabian naturalist, born in Persia about 1210. He made himself acquainted with various departments of science. The great work which has won for him the title of the Oriental Pliny, is the "Athar or Atsar albelad, u akhbar al-ebad," a historical and geographical production, abounding in rare and curious information drawn from all sources, but not always either accurate or scientific. He also wrote another compilation, the "Agiaib al-makhlukàt," which appears to have preceded and been the basis of the other. Kazwini died in 1283.—B. H. C.

KEACH, Benjamin, an eminent divine and author, born in Bucks on 29th February, 1640, and died, 18th July, 1704, at Southwark. He was a man of plain education, of vigorous mind, and of extensive scriptural knowledge. While quite a youth he became pastor of the church at Winslow, Bucks, and by his boldness and power as a preacher, he provoked the hostility of the authorities, and soon after the Restoration was imprisoned at Aylesbury. On his release he wrote a book called "The Child's Instructor," maintaining the right of laymen to preach, and denying infant baptism. For this publication he was tried before Chief-justice Hyde, and again imprisoned and put in the pillory. In 1668 he removed to London, where he became pastor of the church over which Dr. Gill afterwards presided. Here he laboured with great acceptance. His congregation numbered a thousand persons, while with his pen he defended his views against Baxter, Flavel, Burkitt, and others. As a controversialist he was remarkably calm and fair. For integrity, charity, and devotedness he was eminent, and gained the respect and affection of all parties. The works by which he is best known are—"A Key to open Scripture Metaphors," 1682; and "An Exposition of the Parables," 1704—both in folio. He was the author of forty-three works in all—eighteen practical, sixteen polemical, and nine poetical.—J. A., L.

KEAN, Charles John, son of Edmund Kean, was born at Waterford in Ireland in 1811, and was educated at Eton. During his father's lifetime he chose the stage as a profession, much against the wishes of the former, and acted chiefly in the provinces during the earlier portion of his theatrical career. Mr. C. Kean was a successful actor, and had numerous admirers; but he had all the disadvantages of voice, manner, and figure under which his father laboured, without any very striking indications of his father's astonishing genius. Although as an actor he did not stand in the foremost rank, his exertions in the restoration of the costume of the Shaksperian drama, and in the introduction of appropriate scenery, merit the highest praise. Perhaps the part sustained by him in the "Corsican Brothers" was the best suited to his talent. He died on the 22nd of January, 1868.—W. C. H.

KEAN, Edmund, was born at London, in Castle Street, Leicester Square, between 1787 and 1790. His father, who bore the same name, is said to have been a stage carpenter; his mother was a Miss Ann Carey, an actress at minor theatres and in booths. During his early years Kean was indebted for such little education as he received to an acquaintance of his mother, Miss Tidswell, also an actress, who began to bring him up to her own profession so soon as he was old enough to understand anything. His mother, observing his aptitude for dramatic performance, then took him under her own charge, and acted with him at booths in various parts of the country. On one occasion they performed before George III. at Windsor, and Master Kean was requested by his majesty to exhibit his powers of recitation, which he did to the great delight of the king and his own profit. This was his first success. Many years passed over Kean's head before a second success came, and they were years of privation and vicissitude. But it did come at last. On the 26th January, 1814, the Drury Lane playbill announced the Merchant of Venice—*Shylock*, Mr. Kean, "from the Exeter theatre." "I went to see him," says Hazlitt the critic, "the first night of his appearing in *Shylock*. The boxes were empty, and the pit not half full; the whole presented a dreary, hopeless aspect. I was in considerable apprehension for the result. From the first scene in which Mr. Kean came on, my doubts were at an end." The fortune of the house and the fame of the actor in fact were established. From that night Kean acquired the reputation, which he still enjoys, of having been one of the greatest tragedians which this or any other country ever produced. His success was unfortunately interrupted by a scandal which, after receiving judicial investigation, resulted in his being driven from the boards both at London and Edinburgh. He never recovered from this blow. His habits of dissolnteness grew upon him; he was a lost man. Mr. Kean died at Richmond on the 15th May, 1833. The parts in which he principally shone were *Shylock*, *Othello*, *Richard III.*, and *Sir Giles Overreach*. Those who desire a more copious account of Kean may find it in Procter's Life of the actor, 2 vols., 1835.—W. C. H.

KEANE, John, first Lord, a distinguished military officer, was the second son of Sir John Keane, Bart. of Belmont, in the county of Waterford, and was born in 1781. He entered the army in 1793, and advancing by gradual promotion, he obtained in 1799 a company in the 44th foot, and served successively in Egypt, in the Mediterranean, and in Martinique, where he took part in the siege of Fort Dessaix. In 1812 he attained the rank of lieutenant-colonel; and having joined the British army in the Peninsula, was appointed to the command of a brigade in the third division, and distinguished himself in the battles of Vittoria, the Pyrenees, Nivelle, Orthes, and Toulouse. At the peace of 1814 he was promoted to the rank of major-general, and sent to the West Indies with a body of troops, destined to co-operate with Admiral Cochrane in the attack on New Orleans, where he was severely wounded. In 1823 he was appointed commander-in-chief of the forces in Jamaica, a post which he held until 1830; and during eighteen months of that time he administered the civil government of the island also. In 1833 General Keane succeeded Sir Colin Halket in command of the forces at Bombay; and in 1838, on the resignation of Sir Henry Fane, he was appointed to the chief command of the forces destined to operate against Scinde on the invasion of Dost Mahomed. The army entered Cabul in May, 1839, and on the 21st of July invested the fortress of Ghuznee, which was deemed impregnable, and was garrisoned by three thousand five hundred Affghan soldiers, with an abundant supply of arms, provisions, and stores. But on the 23rd, after a desperate struggle, the gates were blown in and the fortress captured, with the loss of only two hundred of the assailants. In consequence of this brilliant exploit, Dost Mahomed took to flight on the approach of the British army to Cabul, and the war terminated in the submission of the country. General Keane was rewarded with a peerage, together with the thanks of both houses of parliament and of the East India Company, and with a pension of £2000 a year to himself and the two next successors in the title. He died in 1844.—J. T.

KEATE, George, poet and miscellaneous writer, was born about 1730, and received his education at Kingston school. On finishing his studies he travelled, and among other places visited Geneva, where he formed the acquaintance of Voltaire, with whom he continued to correspond after his return to his own country. The fruits of Mr. Keate's local observation and research appeared in 1761 in the form of a volume entitled "A Short Account of the Antient History, Present Government, and Laws of the Republic of Geneva." Upon the completion of his European tour, Keate became a student at the Inner temple, and was in due course called to the bar of that society; but he never followed the profession, devoting himself to literary pursuits. Possibly his private means were such as to enable him to obey his own inclinations in this respect. In 1781 Mr. Keate published two volumes of poems, now forgotten; and he also adapted Voltaire's Semiramis for the English stage, an adaptation which was soon superseded. He wrote one or two works of a miscellaneous kind; namely, "An Account of the Pelew Islands," &c., 1788, 4to; "Sketches from Nature, taken in a journey to Margate," 1778. He died in 1797, a bencher of his inn, and a member of one or two learned societies. After Mr. Keate's death, a supplement was printed to his "Account of the Pelew Islands," from the pen of the Rev. Pearce Hockin, London, 1803, 4to.—W. C. H.

KEATING, Geoffry, D.D., styled the Irish Herodotus, was born in the county of Tipperary, towards the end of the sixteenth century. He was educated for the priesthood at the university of Salamanca, where he took the degree of D.D., and remained engaged in study for twenty-three years. On his return to Ireland he was appointed parish priest of Tybred in his native county, where he soon became noted for his piety and eloquence. Having on one occasion preached against a lady whose relations with Carew, the lord president of Munster, were open to suspicion, an order was issued for his arrest; but

Keating fled to the fastnesses of the Galtie mountains, where he remained till the president withdrew from the province. The years of his seclusion he occupied in composing his history of Ireland in the Irish language, the materials of which he had been for many years collecting. When the work was complete several careful transcripts of it were made, one of which is still preserved in the library of Trinity college, Dublin, and others elsewhere. In 1739 appeared the first English translation by Dermod O'Connor. Since then there have been various others. The last edition was published by Duffy in 1840. As a historian Keating has too freely adopted traditions and legends, but he did good service in correcting the errors of his predecessors. He was a poet as well as an annalist, and has left several popular compositions, which are mentioned by O'Reilly. A prose treatise, "The three Shafts of Death," is much admired by Irish scholars. He died in 1650.—J. F. W.

KEATS, John, poet, was born in Moorfields on the 29th of October, 1795. He was sent to school at Enfield, under the father of Mr. Cowden Clarke. In early youth he appears to have been strong and healthy, the insidious disease which cut him off in his prime having then made no sign. As a lad he was studious, diversifying his reading of the Latin poets by the perusal of Shakspeare and Spenser, for the latter of whom he early entertained a high admiration. Greek he is said to have taught himself later in life. His apprenticeship to a surgeon was a choice of profession uncongenial to a mind so sensitive and delicate; and it is not a matter for surprise that he early exchanged the scalpel for the pen. His juvenile poetic essays attracted the notice of Leigh Hunt, who was mainly instrumental in introducing him to public notice. A small volume of verses appearing in 1817, and falling still born, was shortly followed by the publication of "Endymion." This was severely, nay, savagely handled by the *Quarterly*, less perhaps on account of its faults—which, it must be confessed, were not few—than because of the poet's connection with Hunt, the impersonation and martyr-by-proxy of a party peculiarly obnoxious to the *Review* in question. This virulent attack, according to some authorities, embittered the life and hastened the death of Keats; and the evidence of Byron and Shelley gave weight to this assertion. There is little doubt that Keats, inordinately praised and inordinately blamed by his friends and enemies, respectively, never had the advantage of impartial judgment or considerate criticism. Yet there is to be seen in his letters a spirit of self-examination so searching and modest, as scarcely to bear out the assertion of Shelley that the *Quarterly* notice rendered him almost insane, and arguing anything but that morbid vanity which alone could have thus intensified his suffering under an attack so obviously unfair and coarse. But even had his feelings been as acute as they have been described, the sensitiveness was more probably the result than the cause of disease—the ripening of the fruit, rather than the germinating of the seed. It must be remembered that he impaired his own health by the unremitting care he bestowed on a brother, who died of the same disease—consumption. In the year of that brother's death, he met with a lady who inspired him with a passion that only ceased with his life, and by its intensity, added to the anxiety arising from the pressure of pecuniary embarrassment, may not improbably have aggravated his illness. His third volume of poems, containing "Hyperion," was given to the world in 1820, and was better received than its predecessor. The kindly yet just words of Jeffrey in the *Edinburgh*, must have been a consoling guarantee to the young poet that his belief in his own genius would be endorsed by coming ages. But for all other purposes—whether to inspire with confidence, to urge to greater study and care, or to stimulate to fresh effort—they came too late. One night as he was getting into bed he spat blood. His professional knowledge at once revealed to him the progress of consumption—"It is arterial blood—that drop is my death-warrant." Nevertheless toward spring he rallied, but only to sink again at the close of the year. For a few weeks he was tended by her for whom alone he cared to retain life; then it was necessary to try the climate of Italy, as a last resource. His friend Severn the artist, sacrificing professional prospects for his friend, a fact honourable to both, devoted himself to Keats. They went first to Naples, then to Rome. Here after some weeks of intense agony, which at times clouded his mind with the violence of delirium, Keats grew composed and peaceful. But the calm was that of dissolution. On the 27th of February, 1821, he passed away as if in a sleep, his last murmur being, "Thank God it has come!" Mere existence had latterly become such anguish, that he had watched his physician's face for the fatal announcement as eagerly as some invalids do for the hope of a brief reprieve. He was buried in the protestant cemetery at Rome, "an open space among the ruins covered in winter with violets and daisies," those daisies of which he said so touchingly, in his last moments, that he could "feel them growing over him." Shelley adds, "It might make one in love with death to think that one should be buried in so sweet a place." It is worthy of note that not far from the spot where Keats reposes under the inscription chosen by himself—"Here lies one whose name was writ on water"—a stone with the brief epitaph, "Cor Cordium," marks where the heart of Shelley is at rest for ever. Keats' face was one of almost feminine beauty, marred slightly by too heavy a mouth. His disposition was manly and noble, but too earnest and ardent for his well-being. His poetry was lavishly rich, abounding in luxuriant images and glowing language. The chiming of a rhyme too often seemed to have been enough to lead to the introduction of images already too profuse from the prodigality of his fancy, and hence his poetry is rather acceptable to poets than to ordinary readers, whose minds cannot, or do not care to essay, following the flight of his genius. His imagination and powers of description are unrivalled, when we consider his age; for he far surpassed White, and perhaps even Chatterton—the two poets whose short yet brilliant careers most nearly resemble his.—T. H.

KEATS, Sir Richard Goodwin, a distinguished admiral, born in 1757 at Chalton in Hampshire. He entered the navy at the age of thirteen, and served for some years on the Halifax station under Admiral Montague. In 1777 he was lieutenant in the *Ramilies*, but soon removed on board the *Prince George*, where for upwards of three years he was officer of the watch in which Prince William Henry, afterwards William IV., was placed. Having greatly distinguished himself at Gibraltar and in America, he was promoted in 1789 to the rank of commander. In 1794 he was appointed to the *Galatea*, 32, in which he accompanied the unfortunate expedition to Quiberon, and rendered important services. In 1796 he burned the French frigate *Andromache*, off the mouth of the Gironde, and afterwards, in command of the *Boadicea*, a 38-gun frigate, he captured a great number of French privateers, including the *Zephire*, the *Railleur*, the *Invincible Bonaparte*, and the *Milan*. In March, 1801, he was appointed to the *Superb*, 74, with which on the 12th July, having got in advance of the rest of the fleet under Sir J. Saumarez, he encountered single-handed three Spanish ships of the line, two of which, the *Real Carlos* and the *San Hermenegildo*, blew up, and the third, the flag-ship *San Antonio*, 74, struck its colours. He afterwards accompanied to the West Indies the squadron commanded by Sir J. Duckworth, and when the French fleet was discovered at St. Domingo on the 6th of February, 1806, the *Superb* commenced the action by attacking and capturing the *Alexandre*, 84. Captain Keats had then the audacity to engage with the *Imperial*, 120, the finest and strongest ship of war then afloat, and the two vessels were at close quarters when the *Northumberland*, commanded by the celebrated Lord Cochrane, gallantly dashed in between them and received the broadside of the Frenchman. The action then became general, and resulted in the complete discomfiture of the French fleet. For his distinguished part in this affair the committee of the patriotic fund voted a sword of honour to Captain Keats; and he received, with his brother officers, the thanks of parliament. In October, 1807, he was promoted to the rank of rear-admiral, and on the 10th of May in the following year he sailed from Yarmouth Roads with the expedition of Sir John Moore for Sweden. He was then employed in transporting back from Denmark a Spanish army of ten thousand men under the Marquis De la Romana, and for his services on that occasion was created a knight of the bath. In May, 1809, he was appointed second in command of the large armament which was sent, with most disastrous results, to attack the French naval force in the Scheldt. In 1811 he hoisted his flag in the *Hibernia* as vice-admiral, and second in command of the Mediterranean fleet. In 1813 he was made commander-in-chief and governor of Newfoundland, and after discharging the duties of that position for three years, he returned to England and married the eldest daughter of Sir Francis Hurt. In 1818 he succeeded Sir George Hope as major-general of the royal marines, and in 1821 was made governor of Greenwich hospital, where

he introduced some important ameliorations. He died in 1834, and King William IV. testified his esteem for the friend of his youth by causing him to be interred with great state, and erecting a costly monument to his memory.—G. BL.

KEBLE, JOHN, M.A., vicar of Hursley, near Winchester; author of "The Christian Year;" born about 1800; received his later education at Oxford, where he became a member of Oriel, examiner *in literis humanioribus*, and in 1831 professor of poetry, an office which he retained until 1842. In 1827 he published "The Christian Year: thoughts in verse for the Sundays and holidays throughout the year." "The object of the present publication," said the author in his preliminary advertisement, "will be attained if any person find assistance from it in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer-book." The melody of its versification, the pure graces of its diction, and the union which it displayed of a true poetic fancy with earnest devotional feeling, gave the volume a very extensive popularity. Though it appealed more directly to those members of the Church of England whose views are what is called "high," yet its beauty and the sincerity of its devout aspirations have been recognized out of the pale of the section of the reading public for which it was more specially intended. "The Christian Year" has gone through more than fifty editions. It was followed by a work displaying the same merits and peculiarities, and which had christian childhood for its theme, "Lyra Innocentium: Thoughts in verse on Christian children, their ways and their privileges." We may add, in this connection, that in 1844 some of the fruits of Mr. Keble's activity as professor of poetry at Oxford were given to the world in two volumes, entitled "De Poeticæ vi medica: Prelectiones Academicæ Oxonii habitæ annis, 1832–41," published, as they had been delivered, in Latin, Mr. Keble was one of the most eminent leaders of the movement in the Church of England which found an organ in the famous Tracts for the Times, 1834–36. Among his most notable contributions to them was his disquisition on "Primitive Traditions." With Dr. Pusey and John Henry Newman he edited the Library of Fathers of the Holy Catholic Church anterior to the division of the East and West, translated by members of the English Church, the publication of which was commenced at Oxford in 1838. Keble also published a number of sermons and of disquisitions on theology and ecclesiastical politics. Of the former a collection was published in 1851. Mr. Keble died from the effects of paralysis on the 29th of March, 1866.—F. E.

KEBLE, JOSEPH, an English lawyer, son of a sergeant-at-law under Cromwell's administration, born at London in 1632; died in August, 1710. He graduated at Jesus college, Oxford, and in 1648 was made fellow of All Souls by the parliamentary visitors. He settled at Gray's inn, and was remarkable for his attendance at the court of king's bench, although not employed professionally. In 1681 he published "An Explanation of the Laws against Recusants," 8vo; "An Assistance to Justices of the Peace;" "Reports from King's Bench," 3 vols. fol.; and two essays on human nature and human action. He also left a prodigious quantity of manuscript.—P. E. D.

KEDER, NICHOLAS, the author of many excellent works on numismatics, was born at Stockholm in 1659. After studying for some years in Sweden he travelled over Europe, examining collections of antiquities and coins. On returning to his native country he was made archæological assessor of the chancery, and was employed by Charles XI. to arrange a cabinet of Roman medals. He was ennobled in 1719, and died in 1735.—D. W. R.

KEFERSTEIN, CHRISTIAN, geologist, born at Halle in 1784. In 1815 he gave up his practice as a lawyer in order to devote himself to the study of geology, and for this purpose travelled over the greater part of Europe. He is the author of several works of great merit.—W. B–d.

* KEIGHTLEY, THOMAS, author and editor, was born in Dublin in 1789, and educated at Trinity college, Dublin. One of his earliest works was his "History of the War of Independence in Greece," published in *Constable's Miscellany*. He also contributed to Lardner's Cabinet Cyclopædia, the useful manual "Outlines of History." In 1828 appeared his "Fairy Mythology," which now forms one of the volumes of Mr. Bohn's Antiquarian Library. Another of his contributions to the literature of mythology is his "Mythology of Ancient Greece and Rome," 1831 (now in a third edition), followed in 1838 by a work on "The Crusaders;" and in 1834 by an ingenious volume, "Tales and Popular Fictions—their resemblance and transmission." In 1835 and 1836 he published histories of Rome and Greece. His most important contribution, however, to historical literature is his "History of England," 1837, animated by an evident desire for strict impartiality. A German translation of it has been published, with a laudatory preface by Lappenberg. His "History of India," 1847, has also been translated into German. In 1855 Mr. Keightley published his "Account of the Life, Opinions, and Writings of Milton," the biographical section of which was compact and often original. This was intended as an introduction to his very excellent edition of the "Poems of Milton, with notes," published in 1859, and the preparation of which had occupied him for a quarter of a century. Mr. Keightley has also edited portions of Horace, Ovid, Sallust, and Virgil—in the last case, the Bucolics and Georgics, visiting Mantua to perform his task the more effectively.—F. E.

KEILL, JAMES, brother of the celebrated mathematician, was an eminent physician of the mathematical school, born in Scotland in 1673. After studying at Edinburgh he went to Paris, where he distinguished himself as one of Duverney's pupils, and afterwards gave anatomical lectures at both the English universities. In 1698 he published for the use of his pupils, "The Anatomy of the Human Body abridged," which went through several editions. In 1703 he settled at Northampton, where he practised as a physician with great success till his death in 1719, from cancer of the mouth. In 1708 he published a physico-mathematical work, entitled "An Account of Animal Secretion, the quantity of blood in the human body," &c.; and an essay, which he afterwards added to the work, "Concerning the force of the heart in driving the blood through the body," drew him into a controversy with Dr. Jurin in the Philosophical Transactions.—G. BL.

KEILL, JOHN, a British mathematician, was born at Edinburgh on the 1st of December, 1671, and died at Oxford on the 1st of September, 1721. He was educated at the university of Edinburgh, and studied under David Gregory. In 1694 he entered Balliol college, Oxford. He obtained in 1700 the appointment of deputy-professor of natural philosophy at Oxford, and in 1710 that of Savilian professor of astronomy; and to him is due the honour of having been the first to teach the doctrines of Newton in that university. In 1705 he became a fellow of the Royal Society. He was a firm upholder of the ancient geometry, and did much to promote the diffusion of a sound knowledge of it in Britain by his writings, and especially by an edition which he edited of Euclid's Elements. In 1708 he became engaged in a controversy concerning the respective claims of Newton and Leibnitz to the discovery of the method of fluxions or differential calculus—a discovery which is now acknowledged to have been made independently by both these philosophers in different ways. Keill supported with great vigour the claims of Newton, but he treated those of Leibnitz with injustice. He possessed great skill in deciphering secret writings, and was long employed by the government in that duty.—W. J. M. R.

KEISER, REINHARD, a musician, was born at a village in Saxe Weissenfels in 1673, and died probably at Hamburg, 12th September, 1739. His father was a musician, the composer of some meritorious church music, and from him Reinhard learned the first principles of his art. He was admitted as a boy into the choir of the Thomasschule in Leipsic, and he became a student of the university of that town. When but nineteen years of age he was appointed kapellmeister to the duke of Mecklenburg at Wolfenbüttel, and he there produced a pastoral opera called "Ismène," the great success of which encouraged him to the composition of "Basilius," a more important dramatic work, in the following year. Emulous of greater distinction than he could obtain in the small town where his engagement detained him, Keiser relinquished this in 1794 and went to Hamburg, where he reproduced his second opera at the end of the year. Its warm reception determined the destiny of the composer, who from this time, for forty years, wrote with such rapidity as has scarcely ever been paralleled. Keiser established a series of winter concerts at Hamburg in 1700, which were as famous for the distinguished company they attracted as for their rare musical interest. They were discontinued in 1702, and resumed without success in 1716. He became a partner in the management of the Hamburg opera in 1703; and it was probably his great reputation that attracted

the then youthful Handel to the city. Keiser was compelled by pecuniary embarrassments to leave Hamburg for a time, when Handel filled his responsible post at the harpsichord in the orchestra. His marriage in 1709 retrieved his fortune, and he pursued his indefatigable labours at Hamburg until 1722, when he went to Copenhagen in the capacity of kapellmeister to the king, to compose an opera for the celebration of his new patron's birthday. He returned to Hamburg in 1728, where he was engaged as music-director, with the office of canon, at the church of St. Catherine. His one hundred and eighteenth and last opera, "Circe," was brought out in 1734, forty years after he first went to Hamburg. He then retired from his long labours, and spent his remaining years at the residence of his daughter. Besides his immensely numerous operas, Keiser composed several oratorios and many pieces of ecclesiastical music. These voluminous works deserve a better fate than the oblivion into which they have fallen, for they are described by Hasse—who was the composer's pupil—and other credible authorities, as possessing very remarkable merit and originality, that distinguish them from all the productions of the period. The German opera was in its earliest infancy when Keiser began to write, and it owes its establishment as an important feature of national art in no small degree to the exertions of this composer, whose dramatic works were all set to his native language.—G. A. M.

KEITH, George, fifth Earl Marischal, founder of Marischal college, Aberdeen, was born about the middle of the sixteenth century, and succeeded to the family titles and estates on the death of his grandfather in 1581; his father having died in the previous year. He was educated at King's college, Aberdeen, where he distinguished himself by his proficiency in classical studies, and in the knowledge of Hebrew and of antiquities and of history. He subsequently spent some years first in France and then in Geneva under the celebrated Beza, who gave him instruction in history, theology, and eloquence. On his return to his native country he took part in various public proceedings, and in 1589 was sent to Denmark with proposals from King James for the hand of the Princess Anne. He did good service to the country in 1593, by inquiring into the secret transactions of the popish earls with the court of Spain; and in 1609 he was appointed lord high commissioner in the Scottish parliament. His memory has been perpetuated mainly by his enlightened munificence displayed in the establishment of Marischal college. The charter bears the date of 2nd April, 1593. It provided for the maintenance of a principal, three professors or regents, and six bursars; and appointed Greek, Hebrew, Syriac, geometry, geography, chronology, natural history, and astronomy to be taught in the college. Since that time several additional chairs and a great number of bursaries have been established in connection with this seminary, and by an act of parliament passed in 1858, Marischal college and King's college have been incorporated into one university. Earl Marischal died in 1623.—J.T.

KEITH, George, an author who wrote much both for and against quakerism, was a native of Aberdeen, and a fellow-student there of Bishop Burnet. After taking his degree in arts he went over to the sect of the Society of Friends, among whom he became a preacher; and one of his early writings, "A Salutation to the Seed of God arising in Aberdeen," is dated from the tolbooth of that city, the 9th of the tenth month, 1664, where he was "a prisoner for the testimony to the Lord's glorious truth, against an evil, adulterous, and persecuting generation." The severity of the treatment which he experienced only heated his enthusiastic temperament to a higher pitch; and one of his pieces, published in 1668, entitled "Immediate Revelation not ceased, but remaining a standing and perpetual Ordinance in the Church of Christ," bears to have been "writ in the time of my imprisonment in Scotland, where I was shut up ten months." Another of his fanatical productions, published in 1674, bears the curious title of "The Woman-preacher of Samaria, a better preacher, and more sufficiently qualified to preach, than any of the men-preachers of the man-made ministry in these three nations." He was of course an admirer of Robert Barclay, whose initials are attached to one of his writings, in the way of recommendation; and of William Penn, whom he followed to America, and was for some time a citizen of the new settlement of Pennsylvania. But he lived long enough to become as zealous against "the quakers," as he now learned to call them, as he had formerly been on their side. He formed a new sect of his own, and finally took orders in the Church of England, in which he obtained some preferment. He died about 1715.—P. L.

KEITH, George, tenth Earl Marischal, elder brother of Field-marshal James Keith, was born about 1693, and succeeded his father in 1712. He was attainted for his share in the rebellion of 1715, and along with his brother made his escape to the continent. After many hardships and long wanderings, he ultimately found refuge at the court of Prussia, and in 1750 was appointed by Frederick the Great ambassador extraordinary to the court of France. He subsequently held the same office at the court of Madrid, and while there, it is alleged, discovered and revealed to Mr. Pitt in 1759 an important secret which he had discovered, respecting what was termed the family compact of the princes of the house of Bourbon. As a reward for this service he obtained the royal pardon and the reversal of his sentence of forfeiture. After this he spent several years in his native country; but ultimately yielded to the urgent and reiterated entreaties of Frederick and returned to Prussia, where he spent the remainder of his protracted life on the most intimate terms of friendship with the Prussian monarch, as well as with David Hume and other eminent men of letters both in Great Britain and on the continent. The earl died at Potsdam in 1778, in the eighty-sixth year of his age. The title became extinct at his death.—J. T.

KEITH, George Elphinstone Keith, Viscount, a distinguished naval officer, was born in 1746, and was the fifth son of Charles, tenth Lord Elphinstone, and Clementina, only child of the sixth earl of Wigton, and niece and heir-of-line to the last Earl Marischal. He entered the navy at the age of sixteen, became a lieutenant in 1767, and was advanced to the rank of post-captain in 1775. He commanded the *Perseus* frigate under Lord Howe and Admiral Arbuthnot in the early years of the American war, and distinguished himself greatly at the siege of Charleston. In 1780 he was sent home with despatches, but in the following year he returned to America, where he continued to serve during the remainder of the war. When the war with France broke out in 1793, Captain Elphinstone was appointed to the *Robust* of 74 guns, in the fleet which Lord Hood commanded in the Mediterranean, and gained great applause by the energy, skill, and courage which he displayed in the siege of Toulon. In 1795 he was sent in command of a small squadron to the Cape of Good Hope, which at that time belonged to the Dutch; and war having commenced between Great Britain and the Batavian republic, Admiral Elphinstone promptly attacked and reduced the settlements at the Cape, and captured a squadron which had been sent out for its defence. On his return home he was advanced to the rank of vice-admiral, and in 1797 was created an Irish peer by the title of Baron Keith of Stonehaven-Marischal. In 1798 he sailed for the Mediterranean as second in command under Earl St. Vincent; and in 1799, when the illness of that great naval officer compelled him to retire, Lord Keith was appointed his successor. His services on this station were numerous and important; but the most brilliant of all his exploits was the famous landing at Aboukir, the success of which was due almost entirely to his promptitude and skill. For this important service he was rewarded with the thanks of both houses of parliament and the freedom of the city of London, and was advanced, 5th December, 1801, to the rank of a peer of the United Kingdom. In 1803 his lordship was appointed commander-in-chief of all his majesty's ships in the North Sea, and was made rear-admiral of the white in 1805. In 1812 he was appointed commander-in-chief of the Channel fleet, and in 1814 was elevated to the rank of a viscount. At the conclusion of the war Lord Keith retired into private life, and passed the remaining years of his long and honourable career in the enjoyment of domestic happiness, and the improvement of his extensive estates. He died 10th March, 1823, in the seventy-eighth year of his age. By his first wife he left a daughter, afterwards Viscountess Keith, and wife of the well-known Count Flahault. Lord Keith's second wife was the eldest daughter of Henry Thrale, M.P. for Southwark, and friend of Dr. Samuel Johnson.—J. T.

KEITH, James, field-marshal in the Prussian service, was the younger son of William Keith, ninth Earl Marischal of Scotland, and born in 1696. Ruddiman taught him his rudiments, and his later education was superintended by Bishop Keith. He was sent to Edinburgh to study law, but all his wishes were for

a military life. The Keiths were among the Scotch tories who accepted the accession of George I., and became disaffected when they discovered that they were to be excluded from office under the new dynasty. On his way to London to ask for a commission, Keith met his elder brother returning disappointed. Irritation and the influence of their mother, a Roman catholic lady, led the two to join their cousin, the earl of Mar, in the unsuccessful rising of 1715. After its disastrous close Keith escaped to France, whence in 1716 he went to Spain to offer his services in the expedition planned by Alberoni for the invasion of Scotland, and the restoration of the Stewarts. The expedition failed; and after a second time lurking as a fugitive in the highlands, he reached Madrid. He had seen some active service in the Spanish army; when finding in 1728 that further promotion was made conditional on his abjuration of protestantism, he proceeded to St. Petersburg with a letter of recommendation from the king of Spain to the czar. Appointed a major-general in the Russian army, and receiving the command of a regiment of guards, he rose to considerable military eminence. In the war with the Turks (1736–37) he was the first to enter the breach at Oczakow, where he was wounded so severely that he was sent to Paris to be cured. He distinguished himself in the war with Sweden (1741–44), and at the peace was sent as Russian envoy extraordinary to Sweden, receiving on his return the baton of a marshal. Wearying of Russia he offered his services to Frederick the Great, who gladly accepted them, made him a field-marshal, and in 1749 governor of Berlin. Brave, honourable, intellectual, Keith became the friend of Frederick. On the breaking out of the Seven Years' war, Keith accompanied the king of Prussia on the march into Saxony, and entered Dresden with him. Employed in various military and diplomatic operations of importance during that war, he fought at Losowitz and Rossbach, and conducted the sieges of Prague and Olmütz. His career was closed at the battle of Hochkirchen, fought between the Prussians and Austrians on the 14th October, 1758. He had been already wounded an hour before, when a second ball stretched him lifeless on the ground, fighting bravely against a superior force. The enemy respected him because he had always been merciful, and buried his corpse, which Frederick afterwards removed to Berlin, giving it a splendid funeral. "Probus vixit; fortis obiit" was the answer sent by his brother to an application for an epitaph. Frederick celebrated the virtues of his friend in a poetical epistle. Memoirs of Field-marshal Keith were published in 1759. He is the subject of one of Varnhagen von Ense's lucid and interesting biographies, Leben des Feldmarschall Jakob Keith, Berlin, 1844. A fragment of an autobiographical memoir of Field-marshal Keith, 1714–34, was published by the Spalding Club in 1843.—F. E.

KEITH, Patrick, a Scottish botanist, was born in 1769, and died in Kent on 25th January, 1840. He was educated at the university of Glasgow, and afterwards took orders in the Church of England. He was for many years vicar of Stalisfield in Kent. He devoted his attention to physiological botany, and published a work on the subject in 2 vols. 8vo, in 1816. He also published a botanical lexicon, and was the author of several botanical papers in the Linnæan Transactions. He also gave contributions to the *Philosophical Magazine* and the *Annals of Natural History*.—J. H. B.

KEITH, Robert, a bishop of the Scotch episcopal church and a learned scholar and antiquary, was a lineal descendant of William, third Earl Marischal, and was born in 1661. He was educated at Aberdeen; in 1703 he was appointed tutor to Lord Keith and his brother; in 1710 he entered into holy orders in connection with the Scotch episcopal church, and soon after became domestic chaplain to the earl of Errol, whom he accompanied to the continent. On his return to Scotland in 1713 he was elected minister of an episcopalian congregation in Ireland. In 1727 he was consecrated titular bishop of Caithness and Orkney, and in 1733 was transferred to Fife. In the following year Bishop Keith published his "History of the Affairs of Church and State in Scotland," 1 vol. folio. In 1754 appeared his "Catalogue of Scottish Bishops." He died in 1757 in the seventy-sixth year of his age. His works display considerable research and learning, but are strongly tinctured with jacobite and high-church prejudices.—J. T.

KEITH, Sir Robert Murray, K.B., a distinguished diplomatist, was born in 1730, and was the eldest son of General Sir Robert Keith of Craig in Kincardineshire, who was under-secretary for foreign affairs, and ambassador at Venice and St. Petersburg. Having been educated for the military profession, he served for several years in a highland regiment which was employed by the states of Holland, and subsequently acted as adjutant-general and secretary to Lord George Sackville, who commanded the English contingent of the allied army under Prince Frederick of Brunswick. On the resignation of Lord George, Keith obtained the office of major in a highland corps which had recently been raised for the war in Germany, and, though composed entirely of raw recruits, by their conspicuous gallantry gained great distinction, along with their young commander, in the campaigns of 1760 and 1761. After the disbandment of this corps in 1762, Keith was unemployed for some years; but in 1769 he was appointed by the elder Pitt, British envoy to the court of Saxony. He was subsequently transferred to the court of Denmark, and was fortunately residing at Copenhagen when the Danish queen, Caroline Matilda, sister of George III., was made the victim of a vile conspiracy, and would in all probability have been put to death, but for Keith's spirited interference.—(See Christina VII.) His firm yet prudent conduct met with the approbation of the British court, and the king himself sent him the order of the bath as a reward for his services. In 1772 Sir Robert was appointed ambassador at the court of Vienna; six years later he was a second time appointed to this important post, and earned for himself the reputation of an able and high-minded diplomatist. He closed his career with the pacification concluded between Austria, Russia, and Turkey, which was greatly promoted by his exertions; and died in 1795 in the sixty-fifth year of his age.—(See *Memoirs and Correspondence of Sir Robert Murray Keith, K.B.*, 2 vols., 1849.)—J. T.

KELAART, Edward, a botanist, was born at the Cape of Good Hope in 1819, and died at sea on his way from Ceylon to Britain on the 31st of August, 1860, at the age of forty-one. He prosecuted the study of medicine, and took the degree of M.D. at Edinburgh, where he early became a fellow of the Botanical Society. He afterwards went to Gibraltar, and published "Flora Calpensis," or description of Gibraltar plants. He was afterwards located in Ceylon, and drew up a "Fauna Zeylonica." He was a zealous naturalist, and devoted his attention to botany and zoology.—J. H. B.

KELLER, Christoph. See Cellarius.

KELLER, Jakob (in Latin Cellarius), was born in 1568 in Suabia, and in 1588 entered the order of jesuits. He taught the belles-lettres, philosophy, and moral and scholastic theology. In 1615 he held a discussion with the Lutheran minister, Jacobus Heilbrunner, who had published a book on the falsification of the fathers by the papists. In 1601 he issued a work, vindicating the catholics against the accusations of the Calvinists as to the murder of tyrants. In 1616 he published a "Defence of the fundamental truth of the Roman church" in reply to Heilbrunner's Papatus Acatholicus, and other works of his came out afterwards on the same subjects. Some of his writings appeared under feigned names; but most of them are of a controversial character. He is said to be the author of "Mysteria Politica," a work which, Bayle says, made a great noise. To him also is attributed the "Admonitio ad Ludovicum XIII. regem Franciæ," which has been improperly claimed for Eudæmono-Joannes, and which appeared in 1626. Both the "Admonitio" and the "Mysteria" were burned at Paris by the hangman. Keller died in 1631 at Munich.—B. H. C.

KELLER, Jean Balthazar, an eminent Swiss sculptor and bronze founder, was born at Zurich in 1638. He was brought up as a goldsmith, but having studied sculpturesque design, joined his brother, who was a cannon-founder at Paris. Jean Keller soon came to be regarded as an able designer, and as the most skilful founder of his time. To him were intrusted the execution of several of the bronze statues for the garden of Versailles, and various works for the royal palaces; but his most important undertaking was the casting of Girardon's colossal equestrian statue of Louis XIV., which was universally regarded as the greatest achievement of its kind in modern times. This immense work, which with its bronze pedestal was twenty-one feet high, and weighed sixty thousand pounds, was cast by Keller at once, or in a single jet, and with entire success. An account of the process was published by G. Boffrand. The statue was erected in the Place Vendôme, but was destroyed by the populace in 1792; it is now only known by the engraving of it by

C. Simonau. Keller was in 1697 appointed director of the royal foundry, and inspector of the foundries at the various arsenals. He died at Paris in 1702.—J. T–e.

* KELLER, Joseph, German line engraver, was born in March, 1815, at Linz, on the Rhine, and studied in the Düsseldorf academy. Herr Keller is one of the ablest and most refined engravers of the day. He has a fine eye for colour and chiaroscuro; works with a firm yet delicate line; and employs indifferently, with great skill and freedom, the dry-point, the needle, or the burin, to produce the effect he desires to realize. He is known by various prints after Overbeck, including "The Triumph of Religion," "The Four Evangelists," &c.; also by a "Madonna," and "The Holy Women," and other engravings after Ary Scheffer; "The Trinity," after Raphael, &c.: but his masterpiece is his large plate (thirty-six inches by twenty-four) from Raphael's famous Dispute of the Sacrament, a work which cost him twelve years of labour, and which stands out among the best modern productions of the burin. Keller is professor of engraving in the Düsseldorf academy.—J. T–e.

KELLERHOVEN, Moritz, painter and engraver, was born in 1758 at Altenrath in the Herzogthberg; studied in the Düsseldorf academy and at Antwerp; and practised for a while in Vienna. In 1804, after visiting Italy, he returned to Bavaria, where he was appointed court-painter, and in 1808 professor in the academy of Munich. Kellerhoven painted several historical pictures, but he is best known as a portrait-painter. His portrait of Maximilian-Joseph in the senate house, Munich, is much admired. He painted numerous portraits of the king and different members of the royal family and other notables of Bavaria. He died in 1830. Kellerhoven engraved several of his own portraits, and some pictures by the old masters.—J. T–e.

KELLERMANN, François Christophe, Duc de Valmy, and Marshal of France, was born on the 30th May, 1735, at Strasburg, to the civic aristocracy of which his family belonged. Entering the army in 1752, he served with distinction in the Seven Years' war. The Revolution of 1789, to which he gave in his adhesion, found him a maréchal de camp. In 1790–91 he was in military command of the departments of the Haut and Bas Rhin, and early in 1792 attained the rank of lieutenant-general. It was in this year that he gained the victory on which his reputation chiefly rests. When, after the invasion of France by the Prussians, Dumouriez by a skilful movement made the forest of Argonne the basis of his defence, Kellermann was one of the generals who came to his aid. With a corps of twenty-two thousand men he moved by forced marches rapidly on Valmy to the right of Dumouriez's camp at Grand Pré, and on him fell the brunt of the Prussian attack. On the 20th of September, 1792, at four o'clock, he occupied the heights of Valmy, a strong position separated by a dale from the heights of La Lune, where the enemy, thrice as strong in numbers, was posted. The most formidable movement of the Prussians was made at eleven, when, after a previous attack, they assaulted in column, supported by artillery, Kellermann's position. Bringing into play all his reserves of artillery, Kellermann put himself at the head of his troops, waving his hat on his sword's point, and crying, "Vive la nation." The cry was echoed by his soldiers *en masse*. The Prussians, startled, and well plied by the French artillery, gave way, and the arrival of Bournonville with a fresh force enabled Kellermann to repel another attack made by the Prussians in the afternoon, forcing them to retreat with considerable loss. This was the battle of Valmy, fought on the day of the abolition of royalty in France, and which, saving the nascent republic from extinction by the Prussian invaders, was the precursor of the future successes of France against European coalition. On the 23rd of October, Kellermann who had followed the Prussian rear announced by three salvoes of artillery that the soil of France was freed from the presence of the invader. Kellermann, unlike Dumouriez, was a thorough republican, and he was named commander of the army of the Alps. But in that time of universal suspicion, even he was accused of lukewarmness, arrested, and stripped of his command, which, however, was restored to him. After some considerable successes against the Austro-Sardinians, he was obliged to give way, and in the spring of 1796, when Napoleon took the command of the army of the Alps, Kellermann's position was that of a subordinate. He was now employed in high military posts of inspection and organization. After the 18th Brumaire he was called to the senate, and formed one of the batch of marshals created on the establishment of the empire. When Napoleon made him Duke de Valmy, he gave him Johannisberg as an appanage. Under the empire, Kellermann's chief military duty was to command armies of reserve, and in the last years of Napoleon's reign, to organize the new levies for the field. With Elba, Kellermann gave in his adhesion to Louis XVIII., by whom he was made a peer of France, and whom he did not betray during the Hundred Days. After the Restoration, Kellermann resumed his place in the chamber of peers—and died on the 12th of September, 1820. He was buried in Père la Chaise, but his heart, in compliance with his own request, was deposited at Valmy, among the remains of those who had fallen fighting under his command twenty-eight years before.—F. E.

KELLEY or TALBOT, Edward, the associate of Dee the celebrated astrologer and magician, was born at Worcester in 1555. He studied at Oxford, which Wood says that he quitted abruptly, and in rambling about the kingdom lost his ears at Lancaster on account of some misdemeanour. The nature of his connection with Dee, from 1581 to 1589, has been stated in the life of the latter. Ashmole says, that in the ruins of Glastonbury abbey they found a great quantity of an elixir which had the property of transmuting the baser metals into gold, notwithstanding which they seem to have been often reduced to great straits for want of money. In Bohemia, however, they lived for some time like two princes at the castle of a young Bohemian nobleman, who was their dupe; and when Dee, who was more of an enthusiast than a rogue, quarrelled with his associate and returned to England, Kelley continued to practise his impostures in Germany with considerable success. He was actually knighted by the emperor, Rodolph II., but was afterwards imprisoned by that monarch; and in attempting to make his escape by letting himself down from a window, he fell and was so severely hurt that he died soon after, in 1595. This clever impostor wrote a poem on chemistry, and on the philosopher's stone; also some papers, published by Dr. Meric Casaubon, in A True and Faithful relation of what passed for many years between Dr. John Dee and some Spirits, &c., London, 1659, folio.—G. BL.

KELLGREN, Johan Henrik, a once celebrated Swedish poet, was a native of West Gothland, and was born on the 1st of December, 1751. Having removed to the capital in 1774, he first rose to eminence as the editor of the *Stockholms-Posten*, a newspaper devoted to the diffusion of the French taste in literature. In its columns Kellgren ably and zealously advocated the faithful imitation of French in preference to English models. Gustavus III. showed him much favour; he made him his private secretary; and when the Swedish Academy was instituted in 1786, he appointed him one of the members. Kellgren died on the 20th of April, 1795, after a severe and protracted illness. Besides his critical writings already referred to, he was the author of lyric poetry that is still esteemed, and of several operas, the plots of which, we are informed, were suggested by Gustavus himself. They are chiefly taken from the history of the royal family of Sweden. In his later years Kellgren less closely followed French models, was a warm admirer of his gifted countryman, the poet Bellman, and translated not merely some of the Danish pieces of Wessel and Baggesen, but even German poems into Swedish. His popularity, at one time so remarkable, has now, and with justice, greatly waned. He was a man of talent rather than of genius.—J. J.

KELLISON, Matthew, an English controversial writer of the sixteenth and seventeenth centuries, was born in Northamptonshire about 1560, and was brought up in the family of Lord Vaux. During a considerable portion of his life, however, he resided at Rheims, where he was chosen chancellor of the university in 1606. He died in 1641. His principal work is "A Survey of the New Religion," 1603.—W. C. H.

KELLY, Hugh, was born at Killarney in Ireland in 1739. His father was a gentleman; but falling into difficulties he was forced, after giving Hugh a tolerable education, to bind him to a staymaker in Dublin. When of age he went to London, where he starved, till a happy accident exhibited his genius, and procured him some friends. One of these was an attorney who gave him employment, at which he earned by his assiduity three guineas a week. But Kelly had a higher ambition, and in 1762 he took to writing for periodicals. Poetry, essays, criticism, and politics employed his pen, and enabled him to support a wife and family. Some theatrical strictures in verse on the leading

actors of the day, entitled "Thespis," were of sufficient merit to attract Garrick, who took him under his patronage and produced his first comedy, "False Delicacy," in 1763. The success of this piece was decisive: it was repeated twenty times. Two years after he produced "A Word to the Wise" on the same stage; but in the meantime he had become very unpopular from a prevalent belief that he had written to support some obnoxious measures of government. Wilkes mustered his friends in force, and after a scene of indescribable confusion, the piece, as Boswell tells us, "fell a sacrifice to popular fury, and in playhouse phrase was damned." It was, however, well received in the provinces, and was reproduced in London, with a prologue by Johnson, after the author's death. After an unsuccessful tragedy, "Clementina," he was again highly successful in "The School for Wives," which he put on the stage under the name of Mr. Addington. The "Romance of an Hour" and "The Man of Reason" were his last works. In 1774 Kelly was called to the bar, and was making rapid proficiency when he died, after a few days' illness, on the 3rd February, 1777.—J. F. W.

KELLY, John, LL.D. a clergyman distinguished by his labours in and for the Manx language, was born in 1750 at Douglas in the Isle of Man, and educated in the grammar-school. The special direction of his studies pointed him out to Bishop Hildesley as a useful assistant in the work of translating the Bible and Prayer-book into the native dialect. Kelly was appointed in 1768 to revise, correct, and reduce to uniformity the various portions of the translation which were sent to the bishop by the clergy of his diocese. In April, 1770, he sent the first portion of the book to Whitehaven, where it was printed. While conveying the second portion to the printer, he was shipwrecked, and had nearly perished. His precious manuscript, it is said, was held for five hours above water, and thus saved. The whole impression was completed under Kelly's guidance in September, 1772. During the progress of his task he is said to have translated all the books of the Old Testament three several times. In 1776 he became pastor to the episcopal congregation at Ayr in Scotland, but quitted his pastorate three years later to become tutor to the marquis of Huntly, whom he accompanied to Eton and Cambridge, and on the grand tour. In 1791 he was presented with the living of Ardleigh, near Colchester, which he retained till 1807, when he received the living of Copford, where he died, 12th November, 1809. His Manx Grammar was published in 1803. Of his Manx Dictionary sixty-three sheets had been printed when, in 1808, the whole stock was consumed by a fire at the printers'—Nichols & Son.—R. H.

KELLY, Michael, the singer and composer, was born in Dublin, 1762, and died in London, 1826. His father was an eminent wine merchant in Dublin, and for several years master of the ceremonies at the Castle. At a very early period young Kelly displayed a passion for music; and as his father was enabled to procure the best masters for him, before he had reached his eleventh year he could perform on the pianoforte some of the most difficult sonatas then in fashion. Rauzzini, when engaged to sing at the Rotunda in Dublin, gave him some lessons in singing, and persuaded his father to send him to Naples, as the only place where his musical propensity would receive proper cultivation. At the age of sixteen he was accordingly sent there, with strong recommendations from several persons of consequence in Ireland to Sir William Hamilton, the then British minister at the court of Naples. Sir William took him under his fostering care, and he was placed in the conservatorio La Madona della Loretto, where for some time he received instructions from the celebrated Feneroli. He also did Kelly the honour of introducing him to the king and queen of Naples, who particularly noticed the young Irishman. Kelly had the good fortune to meet Aprilli, the first singing-master of his day, and that great artist being then under an engagement to visit Palermo, offered to take him with him, and to give him gratuitous instruction while there. This proposal was of course gratefully accepted, and he received Aprilli's valuable tuition until the end of his engagement at the theatre. The Neapolitan's kindness, however, did not terminate there, for he sent Kelly to Leghorn with the strong recommendation of being his favourite pupil. From Leghorn young Kelly was engaged at the Teatro Nuovo at Florence as first tenor singer. He then visited Venice and several of the principal theatres in Italy, in which he performed with distinguished success. He was next engaged at the court of Vienna, where he was much noticed by the Emperor Joseph II. He had likewise the good fortune to become acquainted with Mozart, and was one of the original performers in his Nozze di Figaro. Having obtained a year's leave of absence from the emperor for the purpose of visiting his father (at the end of which time he was to go back to Vienna, where he was in such favour that he might have ended his days happily), he returned to England by the same opportunity as Signora Storace. In April, 1787, Kelly made his first appearance at Drury Lane theatre in the character of *Lionel*, in the opera of Lionel and Clarissa Here he remained as first singer until he retired from the stage. He was besides for several years principal tenor singer at the Italian opera, where he was stage manager. The death of his friend Stephen Storace, in the year 1797, first induced Kelly to become a composer, since which time he composed or selected music for upwards of sixty pieces for the different theatres. Among these we may enumerate as among the most popular, the following—Castle Spectre, 1797; Blue Beard, 1798; Pizarro, 1799; Of Age To-morrow, 1800; Love Laughs at Locksmiths, 1804; Deaf and Dumb, 1804; Youth, Love, and Folly, 1805; Forty Thieves, 1806; Adrian and Orilla, 1806; Wood Demon, 1807; Foundling of the Forest, 1809; Nourjahad, 1813, &c. It has been truly observed that a joke of Sheridan's, which has been quoted ever since, has unduly depreciated Kelly's services to the music of the stage. When he embarked in trade as a wine merchant, Sheridan proposed that the inscription above his door should be, "Michael Kelly, composer of wine and importer of music." Kelly, though a shallow musician, had a highly cultivated taste. His own airs, though slight, are always elegant; and his knowledge of the Italian and German schools, not very general among the English musicians of his day, enabled him to enrich his pieces with many gems of foreign art. The popularity, therefore, of Kelly's numerous pieces had a very favourable influence on the taste of the public. As a singer his powers were by no means great; but his intelligence, experience, and knowledge of the stage rendered him very useful.—E. F. R.

KELLY, Patrick, LL.D., was born about 1756, and died at Brighton on the 5th April, 1842. He was the author of an arithmetical and commercial work of high authority, called the "Universal Cambist."—W. J. M. R.

KEMBLE, John Mitchell, an eminent Anglo-Saxon scholar, archæologist, and historian, was a son of Charles Kemble, and born in 1807. He received a part of his education from Dr. Richardson, the author of the well-known dictionary, a circumstance which perhaps aided in determining his subsequent pursuits. Placed afterwards at the grammar-school of Bury St. Edmunds, in 1826 he was the holder of an exhibition from it to Trinity college, Cambridge, and was already noted for the variety of his information, having, for instance, made considerable progress in the study of chemistry. At Cambridge the same discursiveness distinguished him, although his favourite study was history and its philosophy. It is said that for an indiscreet remark made by him while an under-graduate at an examination, he was rusticated. His academic studies thus suspended, he joined a band of Spanish patriots in a descent upon the coast of Spain. The expedition was a failure. Mr. Kemble was captured and condemned to death, only escaping through the intercession of the English minister at Madrid. From Spain he proceeded to Germany, where he married the daughter of a German professor, and was welcomed as an associate by such eminent philologists and scholars as the two Grimms, Ast, and Thiersch. Returning to England and to Cambridge, he took his B.A. degree in 1830, pursuing his studies, especially that of Anglo-Saxon literature and history, and making researches among the university MSS. In 1833 he made his *début* in the arena in which he became afterwards so distinguished, by publishing the "Anglo-Saxon Poems of Beowulf, the Traveller's Song, and the Battle of Finnisburgh, edited together, with a glossary and a historical preface." In 1834 he delivered at Cambridge lectures on English philology, which do not seem to have been successful; their substance was published the same year in a pamphlet, now very rare, entitled "History of the English language: first or Anglo-Saxon period." An edition of the Anglo-Saxon Gospels, undertaken by him to be printed at the university press, was never completed. Appointed in the meantime editor of the *British and Foreign Review*, his connection with it continued until its death in 1834. In the years 1839-41 Mr. Kemble published his important "Codex diploma-

ticus Ævi Saxonici," many of the charters printed in which had been discovered by himself. For the Ælfric Society he published, in 1844, "The Poetry of the Codex Vercellensis" (Anglo-Saxon), with an English translation; and in 1846 "The Anglo-Saxon Dialogues of Solomon and Saturn, with a historical introduction and English translation." In 1849 the Camden Society published his edition of Twysden's Considerations upon the Government of England. In the same year appeared two volumes of his valuable work comprising the chief results of his Anglo-Saxon studies and researches, "The Saxons in England: a history of the English Commonwealth till the period of the Conquest." Between the years 1849–55 Mr. Kemble resided in North Germany, pursuing the study of the archæology of the old Teutonic nations, with special reference to their funeral ceremonies and customs. The excavations which he made in 1854 in the heath of Lüneburg brought to light a number of interesting relics and memorials of the Teutonic past, funeral urns, arrow-heads, &c., now lodged in the royal museum at Hanover. During his residence at Hanover he made extracts from the correspondence between Leibnitz, the Electress Sophia, and other notabilities. On his return to England he published them with an introduction and elucidations as "State Papers and Correspondence, illustrative of the social and political state of Europe from the Revolution of 1688 to the accession of the House of Hanover." This work afforded many curious glimpses into the secret history and diplomacy of the time; and in it Leibnitz was exhibited in his less familiar character of courtier and private gentleman. Mr. Kemble was now recognized as at the head of our Teutonic philologists and archæologists. He was contemplating the publication of two new volumes of "The Saxons in England." Already the examiner of plays (an office in which he succeeded his father), he had been honoured by having his name submitted, with one other, for the selection of her majesty, a vacancy having occurred in the principal librarianship of the British museum; when his career was closed by his death at Dublin on the 26th March, 1857. Mr. Kemble was not only a scholar, but a lucid and vigorous writer.—F. E.

KEMBLE, John Philip, an eminent English actor, was born at Prescot in Lancashire, on the 1st of February, 1757. His father, Roger Kemble, was the manager of a provincial company of actors, and a Roman catholic. He intended his eldest son for a learned profession, and carefully educated him —at the English college of Douay among other places. The histrionic tendency, however, was strong within John Philip Kemble, and at nineteen he went upon the stage. His début was made at Wolverhampton in 1776, and in 1778 he figures not only as an actor, but as a dramatist, playing *Belisarius* in his own tragedy of that name. After an apprenticeship in the provinces, Dublin, and in Scotland, he made his first appearance in London at Drury Lane, on the 30th September, 1783, and in the part of *Hamlet*. It was the year after the first decided metropolitan triumph of his celebrated sister, Mrs. Siddons.—(See Siddons, Sarah.) With 1788, the date of the death of Smith, who was in possession of the leading tragic parts, John Philip Kemble became the chief actor of his age, and was recognized as the successor of Garrick. In 1790 he became manager of Drury Lane, for which he adapted a number of old dramas, some of them Shakspeare's, and where he abolished various absurd anomalies of costume, legacies of the age of Garrick. In 1801 he resigned the managership of Drury Lane, and paid a visit to the continent, being ciceroned in Paris by Talma. In 1803 he became manager and part-proprietor of Covent Garden, burnt to the ground in 1808. The opening of the new structure (18th September, 1809) was signalized by the first of the famous O.P. riots, which lasted several months, and were terminated by a compromise between Kemble and the malcontents, including a partial return to the "Old Prices," contracted during the warfare into O.P. After a long and successful career as actor and manager, Kemble retired from the stage in 1817. For his farewell performance at Edinburgh (March 29) Sir Walter Scott wrote the valedictory address. His farewell performance in London on the 23rd of June was followed on the 27th by a public dinner at the Freemasons' Tavern, at which Lord Holland took the chair, and an ode by Thomas Campbell was recited. After a stay in the south of France he took up his residence at Lausanne, where he died on the 26th February, 1823. Kemble's form was noble, his voice expressive, his style of acting elaborate and stately. His private character was irreproachable; and this, with his talents and accomplishments, procured him admission into the best society. He was the author of two essays—"Macbeth Reconsidered," 1786, and "Macbeth and King Richard III.," 1817, as well as of "Belisarius," some fugitive pieces, numerous dramatic adaptations, and "Lodoiska," an opera. His fine collection of plays was purchased by the duke of Devonshire. In 1825 his friend Mr. Bowden published Memoirs of the Life of John Philip Kemble, Esq.

Kemble, Charles, younger brother of the preceding, was born at Brecknock in Wales, on the 25th November, 1775. He received a good education, and through his brother's influence, a situation in the general post-office. He quitted it for the stage; and after experimenting in the provinces, made his appearance at Drury Lane in 1794. The characters he personated were long of a secondary kind. By degrees he took a high rank in his profession, and his range of characters became the widest on record, with the one exception of Garrick. It included comedy and tragedy, though it was in the more dignified section of the former that he chiefly shone. His face and figure were handsome, and his voice a fine one. Charles Kemble quitted the stage in 1840, after receiving the appointment of examiner of plays. During his later years he gave some public Shakspearean readings. He died on the 12th of November, 1854.

* Kemble, Frances Anne, afterwards Butler, better known as Fanny Kemble, eldest daughter of Charles Kemble, was born in London in 1811. She was not intended for the stage; and it was suddenly, and from motives of filial duty, to aid her father struggling with embarrassments as the manager of Covent Garden, that on the 5th of October, 1829, she made her début there as *Juliet*. Her success was all that could be wished for, and produced the result the hope of which had led her to the stage. After a triumphant career of three years, during which was produced with success a tragedy of her own, "Francis I.," she accompanied her father on a histrionic tour through the United States. Her American experiences have been recorded by herself in her "Journal of a Residence in America," published in 1835, a lively though somewhat egotistical performance. In the United States she married an American gentleman—Mr. Butler. The marriage did not prove a happy one, and was followed by a divorce in 1849. In 1837 she published "The Star of Seville," a drama, and in 1842 a volume of poems. In 1847 she returned to the English stage, making her new début as *Lady Teazle* at the Theatre Royal, Manchester. But she soon exchanged the boards for public appearances as a reader of Shakspeare's plays. Her "Year of Consolation," published in 1847, is descriptive of Italian life and scenery, mainly as viewed by her during a visit to her sister, Adelaide Kemble, who after attaining distinction as a singer, had married an Italian nobleman and settled in Italy.—F. E.

KEMP, Kenneth, a Scotch chemist, who died at Edinburgh in 1843, at the early age of thirty-six. He was for some years assistant to Dr. Hope in the university of Edinburgh, and was a lecturer on practical chemistry. He was the first in this country who solidified carbonic acid gas, and to him galvanic electricity is indebted for the introduction of amalgamated zinc plates into the galvanic battery.—W. B–d.

KEMPELEN, Wolfgang, Baron von, a Hungarian statesman and mechanician, was born at Presburg on the 23rd of January, 1734, and died at Vienna on the 26th of March, 1804. He held various high offices in connection with the government of Hungary, and occupied his leisure alone with mechanical pursuits. Amongst other curious pieces of mechanism, he made a speaking machine for imitating the human voice. Its principles and construction were described by him in a work published at Vienna in 1791—"Ueber den Mechanismus der menschlichen Sprache." His most famous production was the well-known "Automaton Chess-Player," which was exhibited in various parts of Europe. It consisted of a figure in the Turkish garb as large as life, seated behind a large box, whose top served as a chess-board. The box had two doors and a drawer in front, which were opened successively by Kempelen at the commencement of each exhibition. The drawer contained a set of chessmen, and the doors showed nothing but some brazen mechanism. The box and the figure were mounted on castors, and could be rolled about on the floor of the room; and Kempelen used to complete the display of the internal

structure of the automaton by turning the whole structure round on its castors so as to bring the back of the figure towards the spectators, and lifting up its drapery so as to show it to contain brazen mechanism also. The automaton being again turned with its face towards the spectators, was ready to play against all comers. Its movements were exactly like those of a living chess-player; and it gave intimation of check to the adversary's king, and of false moves, by signs. It won most of the games which it played. During the progress of the game Kempelen used to walk about the room, looking occasionally at the board, and sometimes going into an adjoining room for a few minutes. He also looked occasionally into a box which stood in a corner at some distance from the figure. After a few moves had been made, he wound up the mechanism anew. He declared that the moves made by the automaton were regulated by himself; but he never revealed the secret of its action except to the Emperor Joseph II., and that under a promise of secrecy, which was faithfully kept. An ingenious English writer afterwards wrote an essay on the subject, in which he endeavoured to show, and with a considerable appearance of truth, that a man, by shifting his position according to certain rules, might have lain concealed within the figure and box, notwithstanding the apparent exhibition of the whole of their contents. This supposition is not inconsistent with Kempelen's veracity in stating that he controlled the moves; for in difficult situations of the game he might have advised the concealed player by signs what moves he should make. An invention of Kempelen's which does him much higher honour than the ingenious puzzle just mentioned, was a process of printing books for the use of the blind by producing embossed letters upon paper. This art has been varied and improved by subsequent inventors, and is now extensively practised with most beneficial results.—W. J. M. R.

KEMPIS, Thomas à, or Thomas Hamerken of Kempen, is chiefly known in connection with the famous devotional work "De Imitatione Christi." He was born at Kempen in the diocese of Cologne about the year 1380, of humble but respected parents. He early discovered remarkable powers, and his parents resolved to make him a scholar. With this view he was sent at the age of thirteen to Deventer, to attend the grammar-school there, which had become celebrated as a place of education. While here he came in contact with the Brethren of the Common Life, who took an active part in the instruction of the school, and especially in assisting the poorer scholars. The Brethren of the Common Life were a society of monastic mystics who chiefly employed themselves in the task of education, in reading and transcribing the scriptures, and in other works of practical benevolence. They were allied to, but also in some respects greatly differed from, the Brethren of the Free Spirit who distinguished the preceding age. Both are classed under the common name of mystics; but the mysticism of the latter, as their name denotes, was more bold, free, and speculative, with a tendency towards pantheism; that of the former was of a more simple, active, and evangelical cast. They prevailed in many parts of Germany and the Low Countries, extending from the Rhine country round Cologne, which was the chief seat of their influence. Thomas à Kempis was introduced into the society by his elder brother John, a canon of the monastery of Windesheim, who recommended him to Florentius, its highly respected head and superintendent. Florentius welcomed the youth to his protection, and soon won his heart by his kindness. He furnished him with books for his studies, and procured him lodgings in the house of a pious matron. Before long the eager and quiet-loving scholar was drawn into communion with the brotherhood, and engaged with delight in their pious duties. He devoted himself especially to the task of copying the scriptures, and showed a singular capacity for this work. What he earned in this way he put into the common fund, and the generosity of his friend and patron Florentius supplied what was lacking for his support. He had a young companion of the name of Arnold, whose absorbed and glowing piety was a constant stimulus and admirable example to him. His gentle and imitative nature was more easily stirred by the force of example than of instruction. One day he saw one of his friends secretly engaged in prayer, with his face turned towards the wall. "When I saw this," he says, "I was greatly edified, and from that day loved him all the more." After spending seven years of training at Deventer, Thomas settled in the convent of Mount St. Agnes, near the town of Zwoll. Here as sub-prior he spent his days; and the obscure monastery which opened its gates to receive him on the recommendation of Florentius, is mainly known in history from connection with his name. His art as a caligrapher found him abundant exercise. A beautiful manuscript of the Bible in four volumes, a great mass-book, and several works of St. Bernard, were preserved by the monastery as monuments of his skill. But its abiding monument more than anything else is the famous volume "De Imitatione Christi," of which he made repeated transcriptions. The question has arisen and divided the learned—Was this well-known treatise merely transcribed by him, or was it his own composition? "The authorship has been so made the subject of controversy," says Gieseler, "that the controversial works regarding it form a library." The dispute, however, may be said to be narrowed to the claims of Thomas à Kempis on the one side, and those of John Gerson, the famous chancellor of Paris, on the other. The French writers of course maintain the claims of the great champion of their church in the fifteenth century. Gieseler has given, in his usual manner, a very fair and clear summary of the argument on each side. The book was first published after the council of Constance in 1415, without the author being accurately known. The earliest editions known, and several old manuscripts, assign it to Thomas. Two manuscripts of it, those of Louvain and Antwerp, are in his own beautiful and careful handwriting. John Basel, his contemporary, a member of the same order and who was certainly acquainted with him, personally names him as the author. Lastly, the style of the book and its numerous Germanisms, are said to be in favour of his authorship. On the other side the Salzburg manuscript of 1463 declares John Gerson as the author, and subsequent French editions and translations distinctly ascribe it to him. Farther, and most important of all, the "De Imitatione Christi" is said to have appeared appended to a manuscript of Gerson's De Consolatione Theologiæ, bearing the date 1421. There is thus considerable evidence in favour of the claims of each of these famous names to the authorship of this remarkable work; but upon the whole the balance of evidence seems to incline in favour of Thomas à Kempis. The work certainly breathes the air of the cloister. The mysticism is more like the mysticism of Mount St. Agnes than of Paris; the spirit disciplined by the dull monotonies of the brotherhood of the common life, than of the spirit exercised in the cares of statesmanship and the affairs of the world, as well as in the rules of devotion. Thomas lived to a great age. Quiet industry, solitary meditation, and secret prayer filled up his days, and every day was like another. He died in 1471 at the age of ninety-one. He was of small stature, with a freshly-coloured face, and singularly bright and vivid eyes. A picture of him used to be shown at Zwoll, with the characteristic motto—"In omnibus requiem quæsivi et nusquam inveni nisi in Angelo cum libello."—T.

KEN, Thomas, one of the most eminent of the nonjuring divines, was born at Berkhampstead in July, 1637. He studied first at Winchester, and afterwards at New college, Oxford. He was the friend and relative of Izaak Walton, and was specially favoured by Morley, bishop of Winchester, who chose him for his chaplain, and presented him to the rectory of Brixton in the Isle of Wight. In 1669 he became prebendary of Winchester and rector of Woodhay in Hampshire. This living he resigned to reside at Winchester, where he was diligent as a preacher. In 1675 he visited Italy and Rome with Izaak Walton, and after his return was appointed chaplain to Charles II. In 1679 he was sent to the Hague as chaplain to Mary, princess of Orange; but after a time he returned to England, and as chaplain to Lord Dartmouth was present at the destruction of Tangier. At Winchester he was requested to receive Nell Gwyn into his house during the king's visit; but he told the king he would not do it for his kingdom. Instead of resenting this fidelity, the king elected him bishop of Bath and Wells, on a vacancy occurring not long after. This was in 1684, and his elevation only seemed to increase his zeal in his work. When Charles lay upon his deathbed Ken attended him constantly, and according to Burnet, did his utmost to awaken his conscience, speaking with great elevation of thought and expression, like a man inspired. A few months later during the unhappy rising in favour of Monmouth, Ken was conspicuous for the zeal with which he relieved the prisoners and wounded after the battle of Sedgemoor, and bravely opposed himself to the fanatical cruelty of Lord Feversham.

When the duke of Monmouth was taken to the scaffold, Ken was one who attended upon him, and urged him to repentance and confession. During the reign of James, Ken seems to have been principally taken up with his episcopal duties, and although a very high churchman and much opposed to the dissenters, was held in great honour for his diligence as a preacher, his unbounded benevolence, and his spotless life. In April, 1687, James issued his famous declaration for liberty of conscience, which was renewed in April, 1688. Sancroft and six bishops, of whom Ken was one, drew up a petition to the king to be relieved from publishing this document, and were in consequence committed to the Tower, but subsequently acquitted. Yet in March, 1689, Ken joined those who refused to take the oath of allegiance to William and Mary, and was in consequence deprived of his see, which was afterwards filled by Bishop Kidder. On hearing of the new appointment, Ken first in the cathedral at Wells, and then in the market-place, asserted his canonical right. He afterwards retired to Longleat in Wiltshire, a seat of Lord Weymouth's, where he continued to reside until his death in March, 1711. In his retirement Ken received a pension from Queen Mary, and on the accession of Anne it was proposed to restore him to his dignity. She readily consented, but he steadily declined the offer, and at the same time did his best to induce Dr. Hooper to accept the vacant see. From that time he waived all his claims as a bishop, much to the disappointment of the jacobites. Ken was the last of the nonjuring bishops. For some years he travelled with his shroud in his portmanteau, and it was put on him a few days before his death. His works, consisting of poems (among which his morning and evening hymns are universally known), sermons, and various treatises, were published in 1721.—B. H. C.

KENDAL, George, a theological writer of the seventeenth century, was a native of Dawlish in Devonshire. He studied at Oxford, became prebendary of Exeter and rector of a parish in Cornwall, but was ejected for nonconformity by Charles II., and died in 1663. He defended the doctrine of final perseverance in reply to John Goodwin, and vindicated absolute predestination.

KENDALL, G. W., was one of the first missionaries to New Zealand, where he was presented with a considerable tract of land by the chiefs of the Hokianga district. He settled in Bay of Islands in 1816, and applying himself to the study of the Maori language, he not only mastered it thoroughly, but acquired an intimate knowledge of the traditions of the island, and obtained in consequence great influence among the natives. In 1820 the Church Missionary Society published his "Grammar and Vocabulary of the New Zealand Language." On quitting New Zealand for England, Mr. Kendall transferred his territorial rights to Baron Thierry; a transaction which the natives, who understood that they had purchased the missionary's permanent residence among them with their gift of land, regarded as a breach of faith. Mr. Kendall again left Europe, and was for a time chaplain at Valparaiso. Thence he travelled to New South Wales, where he became a settler. In the year 1835 he was on his way to Sydney in a small coasting vessel laden with cedar-wood, when the ship foundered and Mr. Kendall was drowned. He is said to have spoken the Maori language so well, that the natives bowed to his decision in disputes concerning the meaning of words.—R. H.

KENDI or ALKENDI, a famous eclectic philosopher of Arabia, who flourished under the successors of Haroun Alraschid. He was acquainted with Greek, Persian, and other languages, and by command of Almamoun executed many translations into Arabic. More than two hundred works, embracing every variety of subject, have been ascribed to him. He died between 861 and 870.—D. W. R.

KENNAWAY, Sir John, an able officer and diplomatist in the service of the East India Company, was born at Exeter in 1758. At fourteen years of age he went out to India as a cadet, and in 1780 obtained a captain's commission. He acquired much skill in the native languages, and after serving in the Carnatic against Hyder Ali, was appointed aid-de-camp to Lord Cornwallis, who employed him in some important negotiations. As envoy to the court of Hyderabad in 1788, he obtained from the nizam the cession of Guntoor; and in 1792 he was the principal agent in negotiating the celebrated treaty with Tippoo Sultan, which cost that prince half his dominions, and upwards of three millions sterling by way of indemnity. For these important services Kennaway was created a baronet, and on his return to England in 1794 the East India Company granted him a handsome pension, which he enjoyed till his death in 1836.—G. BL.

KENNEDY, Grace, a Scottish authoress, of whom relatively to the popularity of her writings very little has been recorded, was the fourth daughter of the late Robert Kennedy of Pinmore, where she is said to have been born about 1782. Her career as an authoress began it seems in 1811. Between that year and the date of her death at Edinburgh, on the 28th of February, 1825, she published six or eight works which were extremely popular with a section of the religious public both at home and abroad. Foremost among them were "Anna Ross, or the orphan of Waterloo," and "Father Clement"—the latter a very striking tale of English Roman catholic life, written from a strongly protestant point of view, and of which a twelfth edition was published in 1858. Most of her writings were translated into French and two translations of her collective writings were published in Germany in 1843 and 1846.—F. E.

KENNEDY, James, Bishop of St. Andrews, was the younger son of Kennedy of Dunure, by his wife, daughter of Robert III. king of Scotland; and he was born about the year 1405 or 1406. He was early destined for the church, and was, according to the custom of his day, sent to the continent to complete his education. He devoted himself with great assiduity to the study of the classics, and of theology and the canon law, and was regarded as the most accomplished prelate of his day. In 1437 his uncle, James I., appointed him to the see of Dunkeld. He immediately set himself vigorously to reform the abuses which had crept into the church during the troublous times of the king's captivity in England, and took measures to compel his clergy faithfully to perform their duties. On the death of Bishop Wardlaw of St. Andrews in 1440, Kennedy was appointed his successor, and continued in that more important sphere the efforts which he had commenced in Dunkeld for the reform of the church. He was the confidential adviser of James II., who appointed him to the office of chancellor in 1445; and it was mainly through his sagacious counsels that the overgrown power of the house of Douglas was overthrown, and the internal tranquillity of the country restored.—(See Douglas, Family of.) On the death of James II. in 1460, Bishop Kennedy was appointed guardian of his young son, and conducted the affairs of the country with great prudence and moderation. His desire to further the industrial arts and commerce of Scotland was shown by his causing a remarkable ship to be constructed for trading purposes, at a cost of £10,000; while his erection and endowment of the college of St. Salvator at St. Andrews furnished a lasting memorial of his zeal in promoting education and literature. He died in 1466, and was buried in a magnificent tomb which he had constructed in the collegiate church of St. Andrews.—J. T.

KENNET, Basil, brother of the bishop of Peterborough, was born in 1674 at Postling in Kent, and studied at Oxford. In 1696 he published a learned work on "Roman Antiquities." In the following year he took orders, and in 1706 was appointed, through the influence of his brother, chaplain to the English factory at Leghorn. Failing health forced him to return to England, where he died of a slow fever at Oxford in 1714. Besides his "Roman Antiquities," he wrote "Lives and Characters of the Ancient Greek Poets," and an attempt towards a poetical paraphrase of the Psalms. He also translated the Thoughts of Pascal, Puffendorf on the Law of Nature and Nations, and some other works. A volume of his sermons, preached at Leghorn, was published after his death.—G. BL.

KENNET, White, Bishop of Peterborough, historian, antiquary, and controversialist, was the son of a clergyman of Kent, and born at Dover in the August of 1660. His father's surname was Kennet; White was his mother's maiden name, but why adopted by him does not appear. Educated at Westminster and Oxford, he began early his career of industrious authorship, literary and political. While an under-graduate, he published in 1680 a pamphlet which made some noise; and before he left the university, where he was a hard student, he had executed for the Oxford booksellers an English version of Erasmus on Folly, among others. The father of one of his college contemporaries presented him in 1684 to the vicarage of Ambrosden in Oxfordshire. Here he harboured Hickes, the Anglo-Saxon scholar, with whom he studied the northern languages, and whom he stimulated to the composition of the well-known Thesaurus. Leaving Ambrosden to become vice-principal and tutor of his

college (St. Edmund's Hall), he addressed in 1692 to Brome—the editor of Somner's Treatise of the Roman Ports and Forts in Kent—a letter which was afterwards published and prefixed to that eminent Saxonist's History of Gavelkind. It is not only an interesting biography of Somner, but sketches instructively the history of the cultivation of Anglo-Saxon literature and antiquities in England. His reputation as an antiquary was now so great, that in 1694 Gibson's translation of Somner's treatise on the locality of the Portus Iccius was dedicated to Kennet. The following year he published his "Parochial Antiquities attempted in the history of Ambrosden, Burcester, and other adjacent parts in the counties of Oxford and Bucks," written in the form of annals, and with a useful glossary of mediæval, &c., terms affixed. A new edition of it was published in 1815 by Dr. Bandinel of the Bodleian. In 1700 he removed to the metropolis, where he had been appointed minister of St. Botolph Aldgate; and the following year, attacking Atterbury in a controversy respecting convocation, he became a prominent member of the anti-high-church party. Later he took part against Sacheverell, and afterwards again with Hoadley. In 1706 appeared the "Complete History of England," which goes under his name, but his only connection with which was his contribution to it of volume iii., from Charles I. to the accession of Queen Anne. It is a work of some merit, but is chiefly remarkable as having provoked Roger North's Examen. At the opening of the century Kennet had been appointed archdeacon of Huntingdon, and his funeral sermon on the first duke of Devonshire, preached in 1707 (a "Memoir of the Family of Cavendish" is one of the many productions of his untiring pen), procured him, at the second duke's recommendation, the deanery of Peterborough. In the intervals of controversy he did not neglect more important interests than those involved in the quarrels of the day. In 1713 he made a large collection of books, charts, &c., with the view of writing a history of the propagation of christianity in the colonies. The design was never carried out; but he presented the collection to the Society for the Propagation of the Gospel, and published a catalogue of it, "Bibliothecæ Americanæ Primordia," a curious and interesting work of a wider scope than its title indicates, including notices of printed books, &c., relative not only to missionary enterprise, but to voyages and travels in both hemispheres, and to the history of discovery and commerce. An indefatigable collector, he founded about this time an antiquarian and historical library at Peterborough, of which, as of its subsequent history, less is known than could be wished. In spite of his support of Hoadley, he was made in 1718 bishop of Peterborough, and went on collecting and writing to the end of his life. His last work was his "Register and Chronicle," one volume of which was published in 1728, forming a sort of chronology of the first years of the reign of Charles II., and containing some curious information, especially respecting the authorship of works published anonymously. He had prepared a second volume of it, embracing the period between 1672 and 1682, when he died on the 19th December, 1728. More than a hundred volumes of his collections are preserved among the Lansdowne MSS. in the British Museum. His printed works are nearly sixty in number. An anonymous biography of him, known to be the composition of the Rev. William Newton, rector of Wingham, Kent, was published in 1730.—F. E.

KENNETH MACALPIN, surnamed THE HARDY, King of the Scots, ascended the throne in 836. He was the son of Alpin, and grandson of Eocha IV., the Achaius of the Latin annalists. On the death of Uven, king of the Picts, in 839, Kenneth claimed the throne in right of his grandmother Urgusia; and after a war which lasted three years he succeeded in making good his claims, and united the two crowns in his own person. Kenneth was an able and warlike prince, and vigorously repelled the aggressions of the Saxons and Danes on his newly-acquired territories. He died at his capital of Forteviot or Abernethy in 859, having governed the Scots seven years, and the Scots and Picts jointly sixteen years.—J. T.

KENNETH III., King of Scotland, was the son of Malcolm I., and succeeded to the crown in 970. He was an able and daring, but unscrupulous prince. He waged a successful war against the Britons of Strathclyd, and after a fierce and prolonged struggle incorporated their territories with his own dominions. He also defeated the Danish marauders at Luncarty, near Perth. He abrogated the old Scottish mode of succession to the throne, and is said to have put to death his nephew Malcolm, who had already, according to the old law, been recognized as next heir to the throne. According to some English chroniclers, Lothian was ceded to Kenneth by the Saxon King Edgar. Kenneth was assassinated near Fettercairn in the year 994 by Fenella, mother of a young chief of Mearns, whom the Scottish king had put to death.—J. T.

KENNEY, JAMES, a very successful dramatic writer, was born in Ireland in 1780, of which country his family were natives. His father settled in London, and was part proprietor and manager of Boodle's Club. James was placed in the bank of Herries & Co., where, however, he courted the muses and played in private theatricals. In 1803 he published a volume of poetry, which was not without merit, and in November of the same year his first farce, "Raising the Wind," was brought out in Covent Garden. It was enthusiastically received, had a run of thirty-eight nights, and still retains its place on the acting list as one of the best pieces of its class in the language. In the following November his operetta of "Matrimony" was played at Covent Garden with nearly equal success. "False Alarms" had a good run in 1807, and its attractions were increased by the music of Braham and King. In the same year was performed at Drury Lane one of the most agreeable and successful melodramas ever put on the English stage, "Ella Rosenberg." It had a run of over forty nights, and still holds its ground. "The World," which came out the following year, is ingenious and amusing: it was deservedly successful and has much merit, notwithstanding the immature and unjust disparagement of Byron's youthful muse. From that period till 1845 Kenney continued to produce dramas, farces, melodramas, and operettas with wonderful facility and various success—some of them of high merit, as "Spring and Autumn," 1827; "The Illustrious Stranger," the same year; "Masaniello," 1829; and "The Sicilian Vespers," 1840; not a few of them below his reputation and talents, and some of them failures. It could scarcely be otherwise with one who, under the pressure of straitened circumstances, had to supply the constant demands of managers, which led him often to waste his talents on subjects unworthy and unfitting his genius. His health at last broke down; he suffered from a complication of diseases, not the least distressing of which was a severe nervous affection, but to the last he retained his mental powers unimpaired, and died on the 1st of August, 1849.—J. F. W.

KENNICOTT, BENJAMIN, D.D., was born at Totnes, April 4, 1718, and at an early age was appointed master of a charity school in his native place. In this situation he exhibited talents which created an interest in his favour, and he was sent to Oxford. While at college he published two dissertations, "On the Tree of Life in Paradise," and "On the Oblations of Cain and Abel," which procured for him the degree of B.A. a year before the usual time. He distinguished himself as a Hebrew scholar, and in 1750 took his degree of M.A. He published some sermons, which were well received; and continued at Oxford till his death, September 18, 1783. In 1767 he was appointed Radcliffe librarian, and made a D.D. He was also canon of Christ Church and rector of Culham. He devoted more than thirty years to the study of the Hebrew text of the Old Testament. In 1753 he published his first volume, "On the state of the printed Text of the Old Testament," which was translated into Latin, and published at Leipsic in 1756 by Teller. In 1760 he produced a second volume on the same subject, which was translated by Teller, with additions, in 1765. In these works he pointed out various discrepancies in the Hebrew text, and proposed an extensive collation of manuscripts. This proposition was repeated, and in consequence subscriptions were obtained and arrangements made for carrying it out. The work was warmly encouraged by Dr. Secker, then bishop of Oxford and soon after archbishop of Canterbury, whose example was extensively followed, so that from 1760 to 1769 no less than £9117 7s. 6d. was raised for the undertaking. The project, says Kennicott, was precisely this, "to collate all the MSS. of the Hebrew bible in Great Britain and Ireland; and whilst this work was carrying on, that collations of as many of the best foreign MSS. should be procured as time and expense would allow." The progress of the work was made known by ten "annual accounts," which were afterwards collected and published, with an introduction, in 1770. To aid in the work persons were employed to collate the MSS. in other parts of Europe. Each of these received a copy of instructions in Latin,

entitled "Methodus varias lectiones notandi," &c. In 1769 Dr. Kennicott stated that of the five hundred Hebrew MSS. then in Europe, he had himself seen two hundred and fifty; and of the sixteen MSS. of the Samaritan Pentateuch, eight had been collated for him. Of the Hebrew, one hundred and forty had been collated throughout. Subsequently these numbers were increased; and in 1776 he published the first volume of his "Vetus Testamentum Hebraicum, cum variis lectionibus." To the second volume, which appeared in 1780, was prefixed a "General Dissertation on the Hebrew Old Testament," which has been published separately. The celebrated Variæ Lectiones of De Rossi is supplementary to that of Kennicott. Notwithstanding the immense amount of labour required for the collation of MSS. and the preparation of his Hebrew bible, Kennicott found time to write other works. Among them are critical remarks on Psalms xlii., xliii., xlviii., and lxxxix.; a "Dissertation on the Samaritan Pentateuch;" a short "Introduction to Hebrew Criticism;" a "Letter to J. D. Michaelis;" and a "Defence of his Hebrew Bible against the Göttingen Ephemerides." This last appeared in 1782, and throws some light on the conflicting opinions entertained of Kennicott's work abroad, and is interesting as being apparently the last production of his pen published during his lifetime. That Kennicott was a most laborious and conscientious editor is undoubted, and his name will always stand high among Old Testament critics.—B. H. C.

KENRICK, William, LL.D., a miscellaneous writer, son of a Hertfordshire staymaker, was born in the early part of the eighteenth century, and is said to have been brought up to the trade of a rule-maker in London. According to some accounts he studied at Leyden, and received there the degree of LL.D. Boswell, however, says that he "obtained it from a Scotch university," and adds, that he "wrote for the booksellers in a great variety of branches." He seems to have begun his literary career by publishing a couple of pamphlets on the immortality of the soul, 1751, which was followed by two performances of much less dignified aim, such as book i. of "The Pasquinade," 1753, an imitation of the Dunciad, in which he attacked his literary brethren with more malignity than power. He published some poems contributed to the *Monthly Review*, with which he quarrelled, chronicling his quarrel in print; and in 1765 appeared his "Review of Dr. Johnson's new edition of Shakspeare," an assault upon Johnson and his Shakspeare. Johnson treated Kenrick with silent contempt, and thus characterized him with quiet sarcasm to Goldsmith:—"Sir, he is one of the many who have made themselves public without making themselves known." Among the other objects of his attacks were Colman and Garrick, the latter of whom prosecuted him. He wrote some comedies; lectured and published on the sciences, fancying that he had discovered the perpetual motion; and in 1775 founded the *London Review*—while it lasted a vehicle for his impartial malignity. Two years previously he published his "English Dictionary," which has given him a certain fame, chiefly as an orthoepist. In his later years he indulged to excess in drinking; and having destroyed his constitution, died in 1779.—F. E.

KENT, Edward Augustus, Duke of, father of Queen Victoria, was the fourth son of George III., and was born November 2nd, 1767. In his seventeenth year he was sent to a military academy at Luxemburg, and subsequently spent some time at Hanover and at Geneva. He returned home in 1790, and was immediately sent to join his regiment—the 70th—at Gibraltar. In the autumn of 1791 the prince accompanied it to Quebec, and soon after joined the expedition under Sir Charles (afterwards Earl) Grey, despatched to attack the West India islands belonging to the French, and behaved with great courage at the siege of Fort Royal in Martinique and at the attack upon St. Lucia and Guadaloupe. Prince Edward was raised to the rank of lieutenant-general in 1796, and was made governor of Nova Scotia. In 1799 he was created Duke of Kent and Stratherne and Earl of Dublin, and was soon after appointed commander-in-chief of the British forces in British America. In the following year he was compelled to return home in consequence of ill health, and was appointed to the colonelcy of the Royal Scots. In 1802 he was nominated governor of Gibraltar; but unfortunately his efforts to promote reform in the garrison excited a mutiny, and led to his recall in the following year. Ten years later he received the baton of a field-marshal. In 1816 he quitted England, where he would have been compelled to have kept up a position more conformable to his exalted rank than was consistent with his resources, and he lived on the continent, chiefly at Brussels, till his marriage, which took place in May, 1818, shortly after the lamented death of the Princess Charlotte. Even after this event he persevered in the economical plans which he had laid down for himself, and lived in the simple style of a private gentleman, first at Amorbach in Leiningen and then at Woolbrook cottage, Sidmouth, where he died, 23d January, 1820, after a short illness, the result of a severe cold which brought on inflammation of the lungs. The duke of Kent was the bravest and truest of the sons of George III., and was a most honourable, generous, and noble-hearted man. His wife—

Victoria Maria Louisa, was the youngest daughter of the duke of Saxe Coburg, and was born in 1786. She married first in 1803 Prince Emich Charles of Leiningen, who died in 1814, and to whom she bore a son and a daughter. After a widowhood of four years she married the duke of Kent, to whom she proved a most affectionate and devoted wife, and with whom she enjoyed a brief period of remarkable domestic happiness. After his death she voluntarily abandoned the claim which she had under his will to all his personal property, and yielded up the whole amount to his creditors, which was the more praiseworthy as she had sacrificed an annuity of £5000 on her marriage to the duke. From 1820 to 1825 she had an income of only £6000 a year, and from 1825 to 1831 was compelled to accept of the gift of £3000 a year from her brother, Prince Leopold. On the accession of the duke of Clarence, her daughter the Princess Victoria became the next heir to the throne; an addition of £10,000 a year was made by parliament to the income of the duchess; and she was unanimously appointed guardian of the princess her daughter, and regent in case of the decease of the king. On that occasion the statesmen on both sides of the house vied with each other in their encomiums on the exemplary manner in which her royal highness had discharged her duty in educating the future queen of England. From the period of the Princess Victoria's accession to the throne in 1837, the duchess lived a quiet and happy life, loved and honoured by all classes of the community. She died, 16th March, 1861.—J. T.

KENT, James, the musician, was born in Winchester, on the 13th of March, 1700. His father, a tradesman in good circumstances, placed him at the usual early age as a chorister in the cathedral of his native city, under Vaughan Richardson the organist. He did not long remain in that situation, but became one of the children of the chapel royal, where under the care of Dr. Croft, their master, he laid the foundation of his future excellence. After quitting the king's chapel, he resided for a time at the seat of his patron, the Rev. Sir John Dolben, Bart., in Northamptonshire, through whose interest he was chosen as organist to the church of Finedon in that county, which place he quitted on being appointed organist to Trinity college, Cambridge. He remained in the latter place till about the year 1737, when he removed to the city of his birth, having been selected by the dean and chapter of Winchester to succeed John Bishop as organist of that cathedral. This office he retained till 1774, when he resigned in favour of his pupil, Peter Fussell. He married a daughter of Mr. Freeman, a celebrated theatrical singer in Purcell's time, who after quitting the stage was admitted one of the gentlemen of the royal chapel, and vicar-choral of Westminster abbey; and in May, 1776, died, deeply regretted, at Winchester, in the north aisle of which cathedral his remains are deposited. So unassuming was this excellent man, that it was not until the decline of his life that he could be prevailed on to give his works to the public; and he then printed and published in score his volume of "Twelve Anthems," 1773. Mr. Corfe, the late organist of Salisbury, published a second volume, containing "A Morning and Evening Service and Eight Anthems." A few years previous to his decease Kent presented some of his compositions to Trinity college, and received the thanks of that learned body; the master at the same time informing him that the fellows had voted him a piece of plate, and desiring to know in what form he would wish it to be presented. As a composer of church music Kent followed closely in the style of Dr. Croft; and few persons have succeeded better than he in that due intermixture of harmony and melody which renders this species of music interesting, both to learned and unlearned auditors.—E. F. R.

KENT, James, the American "Blackstone," and author of the celebrated "Commentaries on American Law," was born at Fredericksburg, state of New York, on the 31st of July, 1763.

He was educated at Yale college, near Boston, and studied law under Egbert Benson, the attorney-general for the state of New York. Having been called to the bar in 1785, he settled in Poughkeepsie, and commenced practice. From 1790 to 1794 he was member of the state legislature, where he headed the federalist minority. A defeat he sustained at the following election determined him to settle in New York, where, abandoning politics, he spent the remainder of his life in studying and applying the principles of jurisprudence. In 1793 he was appointed professor of law in Columbia college, and in 1795 he published "Dissertations: being the preliminary part of a course of law lectures." The following year he was made master in chancery, and in 1797 recorder of New York. These offices he resigned the year afterwards, on being appointed by Governor Jay judge of the supreme court, whence he rose in 1804 to the office of chief-justice of New York. For ten years he fulfilled the duties thus laid upon him in a manner that increased his reputation, and led to his being appointed chancellor. In this capacity he continued to administer justice until 1823, when, having attained the age of sixty, he was disabled by the American law from holding the office of a judge. With characteristic energy Mr. Kent immediately accepted a reappointment to the professorship of law in Columbia college, and applied himself not only to the delivery of his lectures, but to their publication in an enlarged form, under the title of "Commentaries on American Law." The hale vigour of body and mind which he indicated in the preface to the first volume, published in 1826, accompanied Mr. Kent through the weighty task he had undertaken, which grew on his hand as he proceeded, and terminated only in the year 1830, with a fourth volume. The work at once became a standard work on the subject of which it treats, and not only a text-book for law-students in America, but a valuable work of reference in libraries all over the world. The eighth and last edition bears date 1854. Kent continued his practice, chiefly in chamber consultations, to the last year of a long life. His decisions as a judge, delivered with great clearness, are highly esteemed as legal authorities. In the list of his works will be found "Notes to the New York City Charter," 1836, a revision of the municipal code having been the work of his earlier career. He was always a genuine lover of the best English literature, and a book bearing his name has been published, entitled "Outlines of a course of English Reading." He died on the 12th December, 1847, aged eighty-four. It is said that materials exist for a copious biography of this eminent lawyer, and that his son, William Kent, the editor of the later editions of the "Commentaries," is engaged upon a life of his father.—R. H.

KENT, William, "painter, sculptor, architect," as he loved to designate himself, was born in 1684 of humble parentage in the North Riding of Yorkshire. He was apprenticed to a coach-painter, but growing tired of the employment, ran away from his master and set up in London as a portrait-painter. Here he found friends who raised funds to send him in 1710 to Rome, where he took lessons in painting of Cav. Luti. Whilst at Rome he had the good fortune to attract the notice of the earl of Burlington, who directed his thoughts to architecture, became his active patron and friend, and on his return to London gave him apartments in his house, where he continued to reside during the remainder of his life. From his settling in London, Kent, under the auspices of the earl of Burlington, then chief arbiter of taste in the fashionable world, found ample employment in all the various arts to which he directed his attention. As a painter of portraits, of landscapes, of the halls, staircases, and ceilings of lordly mansions, and of the altar-pieces of churches, Kent's pencil was in general request, though even his panegyrist Walpole admits, that "as a painter he was below mediocrity." He was the fashionable architect and landscape gardener; and he was equally ready to sculpture a monument of Shakspeare for Westminster Abbey, or a "classic" chimney-piece for a private house; to give designs for picture-frames and furniture; or even, yielding to what Walpole calls the impetuousness of fashion, could suffer himself to be prevailed on by "two great ladies to make designs for their birth-day gowns." Among Kent's chief buildings were the Horse guards and the Courts of law, Westminster, and Holkham, Norfolk, the seat of the earl of Leicester. Walpole styles Kent "the father of modern gardening," and his chapter on that art is a eulogy on the genius of Kent. There can be no doubt that, although his abilities even in this line have been overrated, he here did display really original ability, and that to him is mainly due the great improvement which from that time ensued in the taste for landscape gardening in England. Among other grounds laid out by him were the Royal gardens or park at Richmond, the gardens of Carlton house, Kensington gardens, and Claremont. On the death of Jarvis in 1739, Kent was appointed principal painter to the crown. He had previously been made master carpenter and architect, and keeper of the royal pictures. His prosperity drew on him the envy of rivals and the lash of the satirists, and gave additional zest to the burlesques of Hogarth; but Kent seems not to have permitted these attacks to ruffle his equanimity. He died at Burlington house, April 12, 1748. Kent made designs for editions of the poems of Spenser, Pope, and Gay; and published, at the cost of Lord Burlington, the designs of Inigo Jones, to which he appended some of his own, and also a few of his patron's.—J. T–e.

KENTIGERN (Saint), a pious Culdee by whose labours the Strathclyde Britons were converted to christianity, and who, according to the ancient chronicles and unvarying tradition, was the founder of the see of Glasgow. In the year 539 Kentigern, then twenty-five years of age, quitted Orkney, where he had been instructed by the bishop St. Servanus, and came to Glasgow. His zealous labours among the Britons who inhabited the valley of the Clyde, and his great sanctity, induced Marken, king of Strathclyde, and the clergy of the district to elect him their bishop, his coronation having been performed by St. Columba. The king became jealous of the influence exercised by the new bishop over his subjects, and compelled him to quit the kingdom and to seek refuge in Wales, where he founded the see of St. Asaph. After the lapse of several years, Kentigern on the death of Marken was recalled to Glasgow, and erected a church on the wooded banks of the Molendinar burn in 560, on a spot which had been occupied by a druidical circle. This building was the precursor of the splendid cathedral which now occupies the same site, and the few huts and wooden houses which congregated around the sacred edifice were the germ of the great commercial city of Glasgow. St. Kentigern continued to labour here till his death, which took place in 601. From his pious, benevolent, and amiable character he obtained the appellation of Mungo, a word used both in the British and Norwegian languages as an epithet of fondness and endearment.—J. T.

KENYON, John, poet and benefactor of poets, was born in 1783 in the island of Jamaica, where his father was possessed of considerable property. At the age of five he was sent to England, and educated at Bristol, at the Charter-house, and at Cambridge university. On leaving the university he cultivated with eagerness intellectual society, and became the friend of Coleridge, Southey, and Wordsworth. He published in 1833 (anonymously) a "Rhymed Plea for Tolerance," followed in 1838 by "Poems, for the most part occasional;" and in 1849 by "A Day at Tivoli, with other poems"—polished and graceful compositions. He died at Cowes in December, 1856, leaving numerous and munificent bequests; among those to his literary friends, one of £10,000 to Mr. and Mrs. Browning, and another of £6000 to Mr. Procter—"Barry Cornwall."—F. E.

KENYON, Lloyd, Lord, a notable English judge, who died lord chief-justice of the king's bench, was born on the 5th of October, 1732, at Gredington in Flintshire. His father, of an old Lancashire family which had removed to Flintshire, was a small squire cultivating his own little estate. As a boy the young Kenyon was noted for irascibility, but also for affectionateness of disposition and quickness of parts. He received his scanty education at the free grammar-school of Ruthin, where he acquired the smattering of Latin, with the perverted employment of which he afterwards amused the bench and the bar. His arithmetic extended no further than the rule of three, according to Lord Campbell, who in the amusing biography of Kenyon in the Lives of the Chief-justices avers, that to his dying day he believed in the revolution of the sun round the earth. His acuteness marked him out for the profession of the law, and he was articled for five years to a prosperous attorney at Nantwich. His master was to have rewarded his industry and ability by a partnership, but is said to have behaved ungenerously; and his elder brother dying, it was thought that he might aspire to barristership. In the November of 1750, accordingly, he was admitted a student of the Middle temple, and entered upon the occupation of a fourth story in Brick Court. Not having taken a degree, he had to spend five years in the preliminary stage of studentship. During these he

attended the courts assiduously, taking copious notes which he methodized into reports; and two volumes of them were published by his sons in 1819. In the hall of the Middle temple he made the acquaintance of Dunning, afterwards Lord Ashburton—poor like himself—a connection which proved subsequently useful. Called to the bar in 1756, Kenyon remained for many years poor and obscure. Without business in Westminster hall, he acquired a little as a conveyancer, his Welsh connections giving him some employment. He rode, too, the North Welsh circuit on a little Welsh pony, a present from his father, and attended the assizes at Shrewsbury, and at one or two towns in the Oxford circuit. But all this amounted to so little, that after ten years at the bar, Kenyon, it is said, wished to take holy orders, but surrendered the intention when he found that he could not procure a presentation to the small living of Hanmer, which was the object of his modest ambition. In the meantime his old acquaintance Dunning had prospered at the bar, and was busy and friendly enough to ask Kenyon to "devil" for him. By degrees it oozed out that Dunning's opinions were written by Kenyon, and cases for opinion at low fees poured in upon him. He answered them skilfully and, what was even more acceptable, rapidly. The acquisition of another patron did still more for him. When Thurlow was raised to the woolsack, he employed Hargrave, the editor of Coke upon Littleton, to assist him in the preparation of his judgments by looking into authorities, and so forth. Hargrave, though sound, was slow, and Thurlow invited the aid of Kenyon, who had attracted his notice in court by observations made once or twice as *amicus curiæ*. The chancellor was delighted with Kenyon's rapidity of work, and took a personal liking to "Taffy," as he called him. It was to Thurlow that he owed his elevation to the chief-justiceship of Chester, a tolerably lucrative post, and which made him a great man in his native country. No orator, no great reasoner, but possessed of an intuitive sagacity which enabled him to seize the essential points of a case, and thoroughly grounded in English law, he had now a very profitable practice at the bar. It is true that he "battled with force, but not with elegance;" and when employed as Erskine's senior in the defence of Lord George Gordon in 1780, he acted chiefly as a foil to his brilliant junior. On the dissolution of parliament in 1780 Thurlow negotiated his protége's return to the house of commons for Hindon in Wiltshire. In the house he spoke seldom, but voted steadily with Lord North. On the formation of the Rockingham ministry Thurlow retained the seals, and procured the appointment of Kenyon as attorney-general. He proved a prompt and reliable adviser of the government, and remained attorney-general in Lord Shelburne's administration, going out with the accession of the coalition ministry, and resuming his functions with the premiership of Mr. Pitt, whose steady supporter he became. In 1784 he was appointed master of the rolls, and was rapid and sound in his decisions. He took an active part in the famous Westminster election, and in the discussion which followed it; receiving as a reward for his anti-Foxite zeal a baronetcy from Mr. Pitt, and the dedication of the Rolliad. The baronetcy did not reconcile him to the jeers and gibes of his political opponents, and thenceforth he contented himself with a silent though steady support of the ministry. In the January of 1788, the government which he had faithfully served appointed him, on the resignation of Lord Mansfield, lord chief-justice of the king's bench, and he was raised to the peerage as Baron Kenyon of Gredington in the county of Flint. As a peer he continued to give a steady support to the government; but he is not remembered as a legislator who introduced any important measure for the amendment of the law, nor did he pay much attention to the judicial business of the house. As lord chief-justice he exhibited several peculiarities which were, to say the least of them, far from attractive. He was irritable and impatient, treating his brother judges with contempt; and while he behaved to some counsel—such as Erskine—with marked tenderness, he was uniformly rude to others—Mr. Law, afterwards Lord Ellenborough, for instance. To the educated he made himself ridiculous by his scraps of Latin, always trite, generally misquoted, and often misapplied. Although he did not, it would seem, refer on the bench, as has been charged against him, to "Julian the apostle," he did once connect the apostate Roman emperor with "Justin Martyr and other apologists." Even the king, whom he lost no opportunity of eulogizing from the bench, is reported to have said to him—"My lord, by all I can hear, it would be well if you would stick to your good law, and leave off your bad Latin." But in the eyes of lawyers these errors and foibles were or have been atoned for by the legal learning, sagacity, and probity displayed by Lord Kenyon in his decisions. To the general public of his time he was endeared by his zeal for legal order and social morality, and his exaggerations and eccentricities were overlooked. It was a small minority who disapproved of the potent denunciations of anything like disaffection, which he delighted in thundering from the bench in the troubled times which succeeded the breaking out of the French revolution. The middle classes respected him for his diatribes against, and severity towards, the fashionable vices of seduction, duelling, and gambling, even if his zeal led him to hold up "forestallers and regraters" to public execration. He died on the 4th of April, 1802, and grief for the death of his eldest son, an amiable and promising young man, is supposed to have hastened his end. Reference has already been made to the racy and interesting biography of him in Lord Campbell's Lives of the Chief-justices.—F. E.

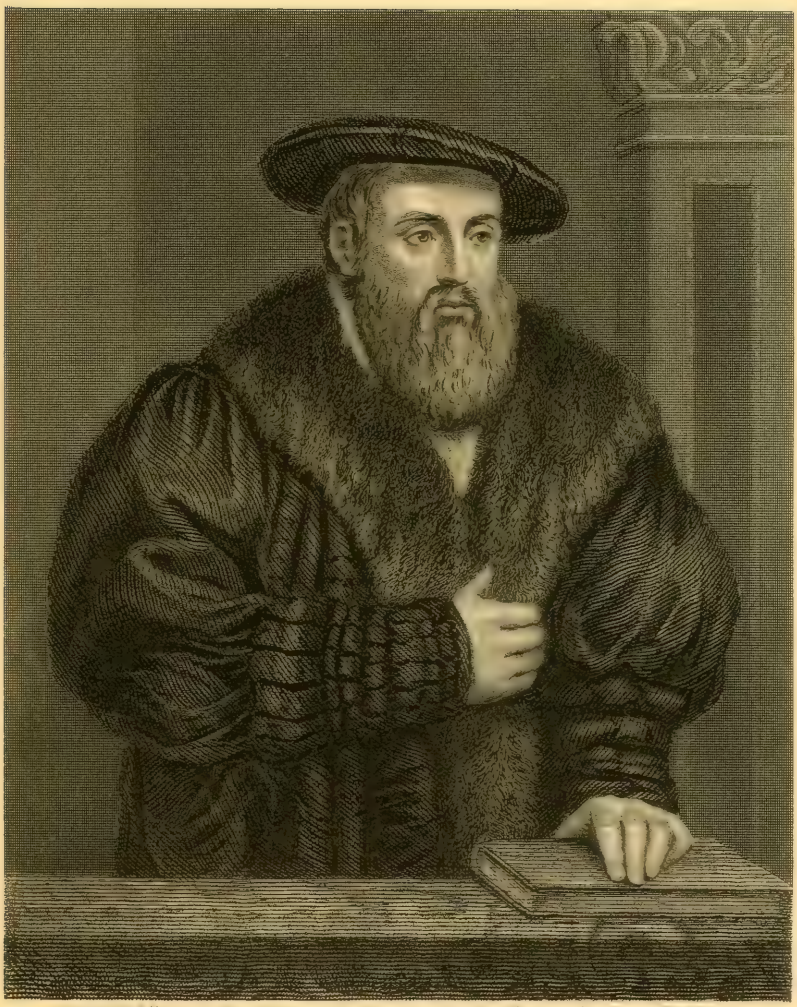
KEPLER, JOHN, a celebrated astronomer, was born at Weil, a small town of Wirtemberg, on the 21st December, 1571. His parents, Henry Kepler and Catherine Guldenmann, though of noble descent were in indigent circumstances. Their son being a seven-months' child was very sickly during his early life; and when he was only five years of age he was placed under the charge of his grandfather at Leonberg, near Stuttgart, in consequence of his father and mother having joined the army in the Netherlands. After a severe attack of the small-pox he was sent to school in 1577; but his father having been obliged to sell his property and keep an inn at Elmendingen, he was taken from school to do the duties of a servant in his father's house. Upon his return to school in 1585 he was seized with a severe illness, and was forbidden all mental application. In 1586 he was admitted into the school at the monastery of Maulbronn, where he was educated at the expense of the duke of Wirtemberg. After having studied a year at the upper classes the pupils went for examination to the university of Tübingen; and when they had obtained the degree of bachelor they were sent back to the school with the title of veterans. When the usual course of study was completed they became resident students, and took the degree of master of arts. In following this course Kepler was seriously interrupted in his studies by family dissensions, and by the recurrence of his former complaint. His father died in a foreign land, to which he had been driven by the misconduct of his wife, and Kepler was left to struggle single-handed with the world. Notwithstanding these calamities he took his degree of master in 1591, holding the second place in the examination. It does not appear how Kepler was occupied, and how he supported himself for two or three years after he graduated at Tübingen. While he was attending the lectures of the celebrated Moestlin, who had distinguished himself by an oration in favour of Copernicus, Kepler became a convert to the opinions of his master, and wrote an essay on the primary motion (the apparent daily motion of the heavenly bodies), in order to prove that it was produced by the diurnal rotation of the earth upon its axis. "While incidentally engaged in these labours," to use his own words, "in the intermission of my theology," he succeeded George Stadt as professor of astronomy at Grätz in 1593 or 1594. In this situation he continued to lecture on astronomy, of which he had very little knowledge; but in 1595, "when he had some intermission of his lectures he brooded with the whole energy of his mind on the subject, inquiring pertinaciously why the number, the size, and the motion of the planetary orbits were not other than they are." He first considered whether one of the orbits might be double, triple, or any other multiple of the other; and finding no evidence of this, he tried it again on the supposition that there was a small invisible planet between Mars and Jupiter, and another between Mercury and Venus, with certain periods of revolution; but even with these assumptions he could find no regular progression in the distances of the planets. He next supposed that the distance of every planet might be "in the residuum of a sine, and its motion as the residuum of the sine of a complement in the same quadrant;" but "after unremitting labour, and an infinite reciprocration of sines and arcs, he was convinced that this theory could not hold." Having "lost the whole summer in these annoying labours, and praying constantly that he might succeed, a trifling accident enabled him, as he thought, to come nearer the truth. In July, 1595, when

making a diagram in his lecture-room, he observed the relation between the radius of a circle inscribed in a triangle and that of a circle inscribed round it (as one to two), which appeared to him identical with the orbits of Jupiter and Saturn. He used the triangle of Jupiter and Saturn because "they are the first planets." He next tried the second distance between Jupiter and Mars with a square, the third with a pentagon, and the fourth with a hexagon, but this hypothesis was equally unsuccessful. Taking up the idea that solid bodies ought to be used for solid orbits, he was led to the following conceit:—"The earth is the circle, the measurement of all. Round it describe a dodecahedron; the circle including this will be Mars. Round Mars describe a tetrahedron; the circle including this will be Jupiter. Describe a cube round Jupiter; the circle including this will be Saturn. Now inscribe in the Earth an icosahedron; the circle inscribed in it will be Venus. Inscribe an octahedron in Venus; the circle inscribed in it will be Mercury." Elated with this conceit, which rudely agreed with the numbers given by Copernicus, Kepler declared that he valued it more than the possession of the electorate of Saxony. These extraordinary calculations, with an unsuccessful attempt to discover the relation between the periodic times and the distance of the planets, were published in his "Prodromus Dissertationum Cosmographicorum," which appeared at Tübingen in 1596, and which was commended by Galileo and Tycho; but the latter judiciously advised him "to obtain a solid foundation for his views from actual observations, and then by ascending from these to strive to reach the causes of things."

In 1592 Kepler paid his addresses to Barbara Muller von Muleckh, a young lady of nineteen, but the marriage was not agreeable to her parents; and when it was again proposed in 1596, they refused their consent till Kepler produced a proof of his nobility. In 1597 the marriage took place, the lady having been a widow for the second time. Kepler's salary being very small, and his wife's fortune less than was expected, he was involved in pecuniary difficulties and disputes with her relations. The religious troubles in Styria drove him and his wife into Hungary, from which he was recalled in 1599 by the states of Styria, in order to resume his duties in the university. In 1600 he paid a visit to Tycho Brahe, then living at Benach, near Prague, an exile from his country; and during his residence there he had agreed to become assistant to Tycho for two years, with a salary of one hundred florins, provided he could retain the salary of his chair at Grätz. In terms of this arrangement Kepler and his wife set out for Prague; but having been attacked on the road by a quartan ague which lasted seven months, his funds were exhausted, and he was supported entirely by the bounty of Tycho. In 1601 Kepler was introduced by Tycho to the Emperor Rodolph, who conferred upon him the title of imperial mathematician on the condition of his assisting Tycho; and the two astronomers agreed to combine their talents in the computation of new astronomical tables, to be called the Rudolphine Tables, from the generosity of the emperor who had promised to defray the expense of them.

The death of Tycho in October, 1601, put a stop to this important arrangement; but Kepler was appointed principal mathematician to the emperor, with an ample salary, to be paid in March, 1601. This promise, however, was not fulfilled; and from the non-payment of his salary he was obliged to postpone the Rudolphine tables, to devote his time to the completion of other works, and even to cast nativities; though it appears from other parts of his writings that he held astrology in contempt. In 1602 he published at Prague his work, "De Fundamentis Astrologiæ;" and in 1604, at Frankfort, his "Paralipomena ad Vitellionem"—a work containing much new and interesting information on dioptrics and vision. In 1605 he published his "Epistola de Solis Deliquio," and in 1606 his treatise "De Stella nova," the new star which appeared in 1604 in Serpentarius, and which, like that of 1572, rivalled even Venus in lustre. In 1609 Kepler published at Prague his greatest work, entitled "Astronomia Nova, seu physica cælestis tradita commentariis de motibus stellæ Martis." In 1601, when residing with Tycho, he had begun the researches contained in this volume. He had failed in every attempt to represent the observations on Mars by a uniform motion in a circular orbit, and by the aid of the cycles and epicycles, as employed by Copernicus in explaining the planetary inequalities; and having, after many abortive speculations, conjectured that the orbit of the planet might be of an oval form, he was led to the conclusion that Mars moved in an elliptical orbit, with the sun placed in one of its foci. His knowledge of the conic sections enabled him to determine the major and minor axis of the ellipse; and by comparing the times in which the planet describes any portion of its orbit with the time of a whole revolution, or the time of describing any other portion of it, he found that these numbers were always to one another as the areas contained by lines drawn from the sun's centre, or focus of the ellipse, to the extremities of the respective portions or arches of the orbit; or, more precisely, that the radius vector or line joining the sun's centre and Mars describes equal areas in equal times. Kepler's third law, that the squares of the periodic times are proportional to the cubes of the mean distances of the planets from the sun, was not discovered till nine years after he had discovered the other two laws. It was published in 1619 at Linz, in his "Harmonia Mundi," which was dedicated to James I. of England. The law, he tells us, first entered his mind on the 8th March, 1618; but having committed a mistake in his calculations, he resumed the subject on the 19th May, and placed beyond a doubt the absolute conformity with observation of a law which for seventeen years he had laboured to discover. Having in his "Supplement to Vitellio" thrown much light both upon geometrical and physiological optics, he resumed the study of it; and in 1611 he published at Frankfort his "Dioptrica," with an appendix on the use of optics in philosophy. In this excellent work, which was reprinted in London in 1653, he explained the principle of the telescope, and described the astronomical telescope with two convex lenses, which was his own invention, and which was greatly superior to that of Galileo, from its admitting in front of the eye-glass micrometer wires for measuring distances in the heavens. He proved that spherical surfaces cannot converge rays to a single focus; and he conjectured what Descartes afterwards proved, that this property might be possessed by surfaces having the figures of some of the conic sections. When Kepler presented to the Emperor Rodolph his "Astronomia Nova," he jocularly stated to him that a similar attack on the other planets required the sinews of war; but the emperor had other enemies than planets to overcome, and could not afford to science what he gave to war. Kepler's wife was seized in 1610 with fever, epilepsy, and phrenitis, and three of his children were attacked with the small-pox. His favourite son died of the complaint; and while Kepler was in the midst of poverty and domestic affliction, Prague was oppressed with Austrian troops, who had introduced the plague into the city. Disappointed in obtaining the arrears of his salary, Kepler went to Linz in the hope of being appointed to the mathematical chair, which was then vacant in that university; but the emperor encouraged him to remain at Prague, with the promise that the arrears due to him would be paid from Saxony. This promise, however, was not fulfilled, and it was not till the death of Rodolph in 1612 that the arrears were paid.

The Emperor Mathias permitted Kepler to accept the professorship at Linz, and continued him in the office of imperial mathematician; but though his pecuniary difficulties were thus to a great extent removed, his domestic calamities were increased by the death of his wife. He had now a son and a daughter, both of tender age, who required a mother's care; and being wholly engrossed with his private studies and the duties of his new charge, he found it necessary to have another parent to his children. The narrative of his search for a wife is one of the most curious chapters in his history. No fewer than eleven ladies were presented to his choice, and in a jocular letter to Baron Strahlendorf, he has described their different characters, and the various negotiations which preceded his marriage. He had commissioned his friends to find for him a suitable companion; but he took the advice of none of them, and married a girl of humble station, whose person, manners, and excellent education he considered better than a good dowry. The marriage seems to have taken place in 1614, as he mentions it in his book entitled "Nova Stereometria," which appeared at Linz in 1615. On this occasion he stocked his cellar with a few casks of wine; but finding that the merchant in measuring their contents had made no allowance for the bulging part of the casks, he was induced to study the subject and publish his work on guaging, which contains the earliest specimens of the modern analysis. In the year 1617 Kepler published at Linz his "Ephemerides" for 1617–20, the Ephemeris for 1620 having been



dedicated to Baron Napier of Merchiston; and in 1624 he published his "Chilias Logarithmorum," an imperfect table of logarithms. In 1618 Kepler published at Linz the three first books of his "Epitome Astronomiæ Copernicanæ." The fourth book was published at the same place in 1622; and in the same year the fifth, sixth, and seventh books appeared at Frankfort. This work, which contains a summary of his astronomical discoveries, was prohibited both at Rome and Florence, to the great annoyance of its author.

In 1620 when Sir Henry Wotton our ambassador at Venice was passing through Germany, he paid a visit to Kepler, and urged him to take up his residence in England. It has been supposed that this invitation was prompted by King James I.; but Kepler declined it, and preferred his fatherland to a foreign country, in which he had no distinct offer of a comfortable home. When Ferdinand succeeded to the imperial throne, he ordered the arrears of Kepler's salary to be paid, and supplied the means of publishing the Rudolphine Tables, which appeared at Ulm in one volume folio in 1628. Honours and appointments were now showered down upon our astronomer. The grand-duke of Tuscany sent him a gold chain in approbation of his services to science; and the duke of Friedland induced him, by the munificence of his offers to settle at Sagan in Silesia. He removed his wife and family to Ratisbon in 1629; and having received permission from the emperor to accept of the offer of the duke of Friedland, he took up his residence at Sagan in the same year. By the duke's influence he was appointed to a professorship in the university of Rostock. During his residence at this place he published his last work, entitled "Terrentii epistolium cum commentatiunculâ," which appeared at Sagan in 1830, and in which he commented on a letter of the Chinese missionary Terrentio, addressed to the jesuits at Ingolstadt. In this letter he proposes to improve the Chinese calendar, and maintains that the Chinese had fabricated their ancient astronomical observations by computing them backwards.

The arrears of his salary had again been allowed to accumulate, and now amounted to eight thousand crowns. In the hopes of obtaining it he went to Ratisbon; but having failed in his mission, the fatigue of the journey, combined with mental anxiety, threw him into a fever, accompanied with an imposthume in his brain, which carried him off on the 5th November, 1630, in the sixtieth year of his age, leaving behind him a wife, three daughters, and four sons, all of whom died young excepting Louis, who died a physician at Königsberg in 1663. The remains of Kepler were interred in St. Peter's churchyard at Ratisbon; and an inscription was engraven on his tombstone including the following epitaph by himself:—

> Mensus eram cælos, nunc terræ metior umbras:
> Mens cælestis erat, corporis umbra jacet.

This monument was destroyed during the wars which raged in Germany; but in 1803 the prince-bishop of Constance erected near the place where Kepler was interred, and in the botanical gardens, a monumental temple surmounted by a sphere, and having in its centre a bust of the astronomer in Carrara marble.

In addition to the discoveries and opinions we have mentioned, Kepler maintained the doctrine of the mutual gravitation of matter. He gave the first rational theory of the tails of comets. He employed an empirical rule for atmospherical refraction, which, as Delambre remarks, does not err more than 9″ for all altitudes above 20°. He ascribed the luminous ring in total eclipses of the sun to refractions through the moon's atmosphere. He computed and announced the transit of Mercury over the sun on the 7th November, 1631, which was observed by Gassendi at Paris. He announced also a transit of Venus in the same year, which did not take place, and another in 1761, which was everywhere observed.

The works of Kepler are numerous. Between 1599 and 1630 he published thirty-three separate works; and he left behind him twenty-two volumes of manuscripts, some of which contain his epistolary correspondence. These MSS. were purchased by Hevelius, at whose death they were bought by Gottlieb Hansch, who in 1714 proposed to publish them by subscription, in 22 vols. folio. With pecuniary aid from Charles VI. he published in 1718, in one vol. folio, all his letters, with a life of the author. After various attempts to dispose of the other MSS., they were purchased in 1773 for four thousand francs by the Imperial Academy of Sciences at St. Petersburg, in whose library they still remain. An admirable life of Kepler will be found in the Library of Useful Knowledge by the late Mr. Drinkwater Bethune, and one of a more popular character in Sir David Brewster's Martyrs of Science.—D. B.

KEPPEL, Augustus, Viscount, a celebrated English admiral, was the second son of William, earl of Albemarle, and was born in 1725. He entered the naval service at an early age, and accompanied Anson in his voyage round the world. His ability and courage, as well as his family influence, procured him rapid promotion, and in 1758 he was intrusted with the command of the armament which captured the French island of Goree. Three years later he was sent with ten sail-of-the-line, having nine thousand soldiers on board, commanded by General Hodgson, to attack the island of Belleisle, and contributed greatly to the success of the hazardous and difficult enterprise. In 1778 Keppel, now raised to the rank of an admiral, was intrusted with the command of the Channel fleet, and on the 27th of July, with twenty ships-of-the-line, he fell in off Ushant with a French fleet of superior numbers under Count D'Arvilliers; an engagement immediately took place, which was terminated without any decisive result by the approach of night. During the night the French, taking advantage of the darkness, made their escape back to Brest; and next morning Keppel finding it impossible to overtake the enemy, returned to Portsmouth. This inglorious result of the conflict with the French fleet excited a loud outcry throughout the country, and Sir Hugh Palliser, who commanded the rear of the British fleet in the engagement, brought forward charges against his superior officer for misconduct and neglect of duty. The admiralty, in consequence, ordered a court-martial for the trial of the admiral. It was held at Portsmouth, and after thirty-two days' sitting, came to a unanimous decision that the charges were malicious and ill-founded, and that Keppel had acted in all respects as became a judicious, brave, and experienced officer. The tide of public opinion ran high in favour of the admiral, who soon after received the thanks of both houses of parliament, and was presented with the freedom of the city of London; and for two successive nights the metropolis and Manchester were illuminated for joy at his triumph. Admiral Keppel was so much dissatisfied with the treatment he had received from the government, that he solicited and obtained permission to strike his flag. In 1780, Admiral Keppel having lost his seat for Windsor through the influence of the court, was elected member for Surrey, and in 1782 he was raised to the peerage, and made first lord of the admiralty in Lord Rockingham's administration—an office which he filled again at a later period. He died in 1786 unmarried, and his title became extinct. Admiral Keppel was a skilful and brave seaman, and a man of the highest integrity and humanity. Burke, in his celebrated Letter to a Noble Lord, pronounces a glowing eulogium on Lord Keppel's goodness of heart, his reason, his taste, his public duty, and his principle. "I ever looked upon him," he says, "as one of the greatest and best men of his age, and I loved and cultivated him accordingly."—J. T.

KER, John, of Kersland, was professor of Hebrew in the university of Edinburgh, and was employed in several important political negotiations during the reigns of William and Mary, and Anne. He married the heiress of the Crawfords of Kersland, a prominent family among the Scottish covenanters, and became the leader of this sect. The jacobites made overtures to the Cameronians through him, but he was in reality an agent of the government, and betrayed all their intrigues. He was the author of "Selectæ de Lingua Latina Observationes," 8vo, 1709; "Memoirs and Secret Negotiations," 3 vols., 1726. A supplementary volume was afterwards published, containing certain passages omitted from the original MSS.—J. T.

KERATRY, Auguste Hilarion de, a French author and politician, born at Rennes, 28th October, 1769. In 1818 he was deputy for Finisterre, and in 1837 was made a peer of France. He wrote a large number of works on philosophy, social economy, French history, and art.—P. E. D.

KERGUELEN-TREMAREC, Ives Joseph de, a French navigator, born in Brittany in 1734. In 1767 he was intrusted with the command of a frigate employed in protecting the cod-fisheries in the North Sea. In 1771, and again in 1773, he was sent on voyages of discovery to the Southern Ocean, and has left his name in Kerguelen's Land, afterwards termed by Cook the Isle of Desolation. On his return he was accused of inhumanity to some of his men, and was imprisoned for some time on evidence which has been considered doubtful. He died

in 1797, leaving accounts of his voyages, not only in the South Seas, but also on the coasts of Iceland, Greenland, the Orkney and Shetland Islands, and Norway.—G. BL.

KERI, Franz Borgia, was born in Hungary early in the last century, became a jesuit, and professor of philosophy and mathematical sciences. He introduced improvements in the construction of telescopes, and wrote some philosophical treatises. His chief works, however, are a "Compendious history of the Emperors of the East," and the "Ottoman Emperors from the fall of Constantinople." He died in 1769.—B. H. C.

KERL, John Casper, a distinguished organist and composer, was born in Saxony in 1625. Having during his youth shown a great taste for music he was sent to Vienna, and at the expense of the Archduke Leopold placed under the tuition of Giovanni Valentini, chapel-master at the imperial court. His patron afterwards ordered him to be sent to Rome in order to complete his musical studies under Carissimi. At his return he had a highly advantageous offer from the elector palatine; but he refused it and settled in Bavaria, where he became chapel-master to the Elector Ferdinando Maria. Kerl wrote a number of works for voices and instruments; but the work by which he is most remembered is his "Modulatio organica super Magnificat octo tonis ecclesiasticis respondens," printed at Munich in 1686. He is justly esteemed one of the most celebrated organists of his time. The date of his death is unknown.—E. F. R.

KERN, Anton, a German painter, was born at Tetschen in 1710; studied under Pittoni at Dresden; and after practising in that city for some time, was sent by the king to Rome. Here he made rapid progress, and a picture which he painted of the "Massacre of the Innocents" was so much admired, that he was recalled to Dresden and appointed court painter. He painted several historical pictures and a few portraits, and had commenced the decoration of the new church, when he died in 1747 at the early age of thirty-seven. Kern has been much praised for his design and colour, but his works belong to the eclectic academic class, then everywhere in the ascendant. Some of his pictures have been engraved.—J. T–e.

KERN, Vincent, a celebrated German surgeon and physician, was born at Grätz in 1760. He was a wild youth, but became a hard student, and gradually reached the higher honours of his profession, being ultimately appointed to the professorship of surgery and clinical medicine at Vienna. In this position he acquired great reputation as an operative surgeon, and he has the merit of having introduced great reforms into the practice of surgery in Germany. These, along with his peculiar disposition, made him many enemies amongst his medical brethren. Kern was amongst the first to bring into notice the method of curing wounds and ulcers by cold water dressings, and he was remarkably dexterous as a lithotomist. Died at Vienna, 1829.—W. B–d.

KER PORTER, Sir Robert, K.C.H., was born at Durham in 1780, but at the death of his father, who was an officer in the army, was taken by his mother to Edinburgh. Anna Maria and Jane Porter were his sisters. His taste for art was led by the celebrated Flora Macdonald into the province of battle-painting, and when still quite a boy, his mother brought him to London in order that he might have the benefit of the instruction of the Royal Academy, into which he was readily admitted by the president, West, who is said to have greatly admired the spirit of the young painter's sketches. In 1793 he had already made such progress as to receive a commission to paint an altar-piece for Shoreditch church. Other altar-pieces followed this; and in the year 1800, when not yet twenty-one, he exhibited an immense picture of the storming of Seringapatam, one hundred and twenty feet long, well planned and boldly executed in every part. It created a great sensation at the time, but was unfortunately burnt with the warehouse in which it was deposited, when Ker Porter left England for Russia in 1804. This was followed by two other great battle-pieces, the "Siege of Acre" and the "Battle of Agincourt." The latter was presented by the painter to the city of London, and is still in the possession of the corporation; it was exhibited in the Guildhall about twenty years ago, and is a work of great merit of its class. In Russia, Ker Porter was appointed historical painter to the emperor; but he returned home in 1806, and published a work entitled "Travelling Sketches in Russia and Sweden." In 1808 he accompanied Sir John Moore's expedition, and attended the campaign to the closing catastrophe of the battle of Corunna; and he published some anonymous letters on Spain and Portugal after his return. He now made a second journey to Russia, and in 1811 was married there to the daughter of the Prince Theodore de Sherbatoff, who survived him, and after his return from this visit he published in 1813 "An account of the Russian Campaign;" and he was knighted by the prince regent in that year. The years 1817–20 inclusive were occupied by Sir Robert in his extensive travels in Asia, of which he published a valuable and interesting account in 1821–22—"Travels in Georgia, Persia, Armenia, Ancient Babylonia," &c., with numerous engravings, including many excellent representations of the interesting sculptures of Nakshi Roustam, Nakshi Rajab, Shiraz, and Persepolis, which had been disgracefully represented in the previous books of travel of Le Brun, Niebuhr, and Chardin. In 1832 Sir Robert was made a K.C.H. by William IV. He had been appointed British consul at Venezuela, and he resided there at Caracas until 1841, when he paid another visit to St. Petersburg, where on the 4th of May, 1842, he died of apoplexy. The intense cold of a Russian winter appears to have been too much for him after his long residence at Venezuela. Sir Robert continued his painting until the last; at Venezuela he painted some religious pictures, and also a portrait of General Bolivar. His effects were publicly sold in London in March, 1843.—R. N. W.

*KERNER, Andreas Justinus, a distinguished German lyric poet, was born at Ludwigsburg, Wurtemberg, 18th September, 1786, and studied medicine at Tübingen, where he was honoured with the friendship of the poets Conz and Uhland. In 1818 he was appointed oberamtsarzt at Weinsberg, and settled at the foot of the celebrated castle of Weibertreue, the ruins of which he restored, and surrounding them with pleasant gardens. This romantic residence, no less than his fame as a poet, soon attracted a number of distinguished visitors, and became as it were one of the central points of the Suabian school of poetry. Like Uhland and Schwab, Kerner sees, to borrow the beautiful words of Mr. Butler, "much beauty where most men see naught, delighting in his own calm fancies, looking at nature with familiar glances, and weaving garlands in the groves of thought." At the same time he distinguished himself as a physician, and published several works on scientific subjects. Among these the most remarkable is his "Seherin von Prevorst," 2 vols., 1829—the history of a poor woman, Friederike Hauffe, in the little village of Prevorst, near Löwenstein, who in her state of utter nervousness was haunted with visions and second-sight. Kerner himself, who for some time acted as her physician, was fondled into a belief in supernatural agencies, visions, and magnetism. His work gave rise to a fierce controversy, and has been most happily ridiculed by Immermann in his Münchhausen. In 1851, when threatened with blindness, Kerner was obliged to retire from his office, and received pensions from the kings of Wurtemberg and Bavaria.—K. E.

KERR, Robert, a Scottish physician and miscellaneous writer, was the son of James Kerr, Esq. of Boughtridge, M.P. for the city of Edinburgh, and was born in 1755. After completing his education in the high school and university of Edinburgh, he was admitted a member of the College of Surgeons. He was subsequently made a member of the Royal Society, and was appointed surgeon of the orphan hospital, Edinburgh. A great part of his useful life was devoted to literary pursuits. He was the author of a "History of Scotland during the reign of Robert Bruce," 2 vols. 8vo; "Memoirs of Mr. Smellie," 2 vols. 8vo; "General View of the Agriculture of Berwickshire," 1 vol. 8vo, &c. He also translated Lavoisier's Elements of Chemistry; Berthollet's Essay on the new method of bleaching; two volumes of Linnæus' Zoological System; Buffon's Oviparous Quadrupeds and Serpents, 4 vols.; and Cuvier's Essay on the Theory of the Earth, published after his death, with an introduction and notes by Professor Jameson. Mr. Kerr died in 1814.—J. T.

KERRY, Thomas Fitzmaurice, sixteenth Earl of, was born in Ireland in 1502. He was sent when young to Milan, and entered the German service. On the death of his elder brother, the inheritance was seized by the next heir failing him; but a faithful nurse made her way to Italy, apprized the young lord, who returned immediately; and after two years' contention, his right and title were established in 1550. The reputation of Fitzmaurice as a soldier obtained him the favour and confidence of Philip and Mary, and for many years he aided the lord-deputy in rectifying the disorders then prevalent in Ireland; and he sat for a time as premier baron in the Irish parliament. But the earl was ultimately drawn from his allegiance in the succeeding

reign; and upon the flight of Gerald, earl of Desmond—(see DESMOND)—the earl of Kerry and his son, moved by their discontents against the lord-deputy, broke into open rebellion. After taking some strongholds, and ranging the counties of Waterford and Tipperary, committing waste and taking spoil, he was at length encountered by the lord-deputy at the wood of Lisconnell in Kerry; after a severe engagement his army was put to flight, and the earl escaped into the mountains. Another decisive defeat completed his overthrow. He was pardoned by the intercession of Ormonde, and lived in quiet till his death on the 16th December, 1590.—J. F. W.

KERSAINT, GUI PIERRE DE COETNEMPREN, Comte de, a captain in the French navy, and one of the promoters and victims of the Reign of Terror, was born of a noble family of Brittany in 1743. Before the breaking out of the Revolution he expressed the most advanced opinions of the levelling school in a pamphlet entitled "Le Bon Sens," which he published in 1788. He was also distinguished as an able political writer in the public journals. He was one of the most active members of the jacobin club; and in January, 1792, he entered the legislative assembly as deputy for the department of the Seine. He was one of those most strongly opposed to all class privileges, voted for the disbandment of the Swiss guard as unconstitutional, and even objected to the king being termed the chief of the state. In January, 1793, after a violent attack upon the English government, he moved and carried the institution of the committee of public safety; but no sooner did this committee commence its sanguinary career than he revolted with horror at its decrees. After having eloquently protested against the execution of the king, he was himself arraigned at the bar of the tribunal which he had called into existence. He succeeded in concealing himself for a time, but was at length dragged to the scaffold, and guillotined on the 4th December, 1793.—G. BL.

KERSEY, JOHN, an English mathematician, flourished in the course of the seventeenth century. He wrote a treatise on algebra, considered one of the best of its time (published 1673), and an English dictionary.—W. J. M. R.

KESSEL, FERDINAND VAN, son of Jan van Kessel the Elder, was born at Antwerp in 1660, and died there in 1696. Like his father, whose pupil he was, he painted highly-finished landscapes of cabinet size. His pictures are inferior to those of his father, but they are still much valued. In his own day they were greatly sought after. John Sobieski so highly admired his pictures that he built a cabinet for their exclusive reception, and invited the artist to Breda. He was also patronized, among others, by Prince William of Orange.—J. T–e.

KESSEL, JAN VAN, Dutch painter, born at Antwerp in 1626, was a very successful imitator of the manner of Breughel. He painted small landscapes, in which he imitated the details of herbage, &c., and introduced birds, insects, and the like, with minute accuracy. He also painted some flower-pieces. He died about the end of the century, but there is considerable difference of statement as to the year.—J. T–e.

KESSEL, JAN VAN, nephew of the preceding, born at Antwerp about 1648, imitated the manner of Teniers, painting village fetes, boors carousing, and the like. He succeeded to the property of his relative Ferdinand van Kessel, when he gave up painting, and being of intemperate habits, became impoverished; he then took to portrait painting and went to Madrid, where he was patronized by the court, and where he died in 1708.—J. T–e.

KESSEL, THEODOR VAN, engraver, was born at Antwerp about 1620. His engravings and etchings, which are numerous, are executed in a free and spirited manner, but are deficient in precision. They include scriptural and historical subjects after Giorgione, Guido, and other Italian masters; a boar-hunt, landscapes, and allegories after Rubens; a "Virgin and Child," after Vandyck, and many more. His name is also attached to a folio volume of vases and ornaments designed by A. van Vianese, and ten plates of animals by G. van der Hecke. The year of his death is unknown; his latest dated engraving is 1656.—J. T–e.

KESSELS, MATTHEW, a celebrated Dutch sculptor, was born at Maestricht, May 20, 1784, and studied in the école des beaux-arts, Paris. In 1806 he went to St. Petersburg, where he remained several years, his chief occupation being the modelling of statuettes in gold and silver. Returning to Paris, he became a pupil of Girodet; and then proceeding to Rome, he entered the studio of Thorwaldsen, who employed him on his bas-reliefs of Day and Night, and other works. His statue of S. Sebastian was awarded the first prize by the academy of St. Luke at a competition proposed by Canova. Kessels now executed a "Discobolus," a "Venus," and other statues, and, his position being assured, he received a commission from the Dutch government for a colossal statue of "Mars in repose." He also designed a grand mausoleum for the wife of the Dutch ambassador, to be erected in the church of Julian at Rome. One of his most admired works is "A Scene at the Deluge," executed for an English patron, Mr. Jones. He died March 3, 1836.—J. T–e.

KETEL, CORNELIS, was born at Gouda in 1548, and studied with a painter of Delft of the name of Montfoort. He then went to France, and worked at Paris and at Fontainebleau. In 1573, owing to the troubles in his own country, he visited London and was patronized as a portrait-painter. Queen Elizabeth sat to him in 1578 at Hanworth. In 1581 Ketel returned to his own country, where he met with a better recognition than formerly, even though for some time he adopted the whimsical idea of painting with his fingers only, without the aid of brushes. He generally painted with a bold pencil; he was also a poet. The date of his death is not known, but he was still living in 1604, when Van Mander published his work on the Dutch painters. In Walpole is a print of Ketel by Worthington from a picture by himself.—R. N. W.

KET or KETT, ROBERT, leader of the eastern counties insurrection of 1549, was a tanner of Wymondham, a few miles from Norwich, where, at an annual festival in the July of that year, the formidable movement commenced. The grievances which led the working population of that region to insurrection, were the growth of the inclosure system, the conversion of tillage land into pasture, and the dearness of food. With ten thousand insurgents Ket encamped on Mousehold hill, to the north of Norwich, which city was assaulted and taken on the 1st of August. After they withdrew from it to their former quarters, Norwich was occupied by Lord Northampton and a force; again the city was stormed by Ket and the insurgents. Warwick took the command of the king's forces, and on the 23rd of August appeared before Norwich, offering for the second time a free pardon. It was now Ket's wish to accept the offer, but the hasty revenge by the royal herald of an insult offered him by a boy, inflamed the insurgents, and the pardon was rejected. On the 27th the insurgents engaged Warwick in the open field, in Duffindale, and were defeated. Ket escaped from the field, but with his brother William was soon afterwards taken, and sent to London to be examined by the council. In the autumn they were relegated to their own county for punishment. Robert was hung in chains on Norwich castle, and William on the church tower at Wymondham. Their insurrection forms an interesting episode in the history of England under Edward IV., by Mr. Froude, who remarks on the order maintained by Ket throughout his lawless proceedings.—F. E.

KETT, HENRY, was born at Norwich in 1761. He entered Trinity college, Oxford, in 1777, and was Bampton lecturer in 1790. He visited France at the outbreak of the Revolution. In 1798 he published his "History the Interpreter of Prophecy;" in 1802 "Elements of General Knowledge," which became very popular; he also wrote on logic; "Emily," a novel; "A Tour to the Lakes;" "A Life of Henry Headley," &c. He was drowned at Stanwell, June 30, 1825.—B. H. C.

KETTLEWELL, JOHN, a pious and learned English divine, born at Northallerton in 1653. He entered at St. Edmund's, Oxford, in 1670, and became a fellow of Lincoln college in 1675. He took orders, and about 1678 wrote his celebrated "Measures of Christian obedience," which he dedicated to Bishop Compton, but afterwards cancelled this dedication. Lord William Russell's mother made him her chaplain for this work. In 1682 Lord Digby appointed him vicar of Coleshill in Warwickshire. At the Revolution he refused to take the oaths to William and Mary, and was in 1690 deprived of his living. He afterwards came to London, where he employed himself in literary avocations till his death on April 12, 1695. Robert Nelson published an account of his life in 1718, and passed upon him many high encomiums. His works were collected and published in 1718, in 2 vols. folio.—B. H. C.

KEVIN or COEMGEN, an Irish saint, is said to have been born in 498, though Dr. Lanigan with good reason considers his nativity was much later. His parents were christian and of high birth: he was placed under Petrocus, "a learned and holy Briton," with whom he remained five years. He was ordained

a priest by Lugidus, and lived a life of great piety. Retiring to the seclusion of the romantic valley of Glendalough, he founded a religious establishment there, living himself for a time a hermit life apart from the brotherhood. He died on the 2nd of June, 618. St. Kevin was a contemporary of St. Columba, and held intercourse with him and other holy men of his day, and was the author of two works, "De Brittaniorum Origine" and "De Hebero et Hermone." After his death a cathedral church was built at Glendalough, which became the seat of a bishop.—J. F. W.

* KEY, Thomas Hewitt, known chiefly as a philologist and philosophical grammarian, was born at Southwark in 1799. He received his later education at Cambridge, where he was elected a scholar of St. John's and of Trinity college, successively. After studying medicine at Cambridge and in London, he became in 1824 professor of pure mathematics in the university of Virginia, U.S. He returned to England in 1827, and in 1828 was appointed professor of Latin in the new university of London. In 1843 he became one of the two head-masters of the junior school in connection with University college, and was appointed its sole head-master in 1844, when he resigned his professorship. Mr. Key has been a copious and original contributor of papers on philology and the philosophy of grammar to various "journals of education," to the publications of the Philological Society, and to other works. Between 1843 and 1846 he published his Latin grammar, the distinctive feature of which was that it was based on what he called "crude forms." He pointed the attention of the learner to the primal form of the word, whether substantive or verb, stripped of its inflexional adjuncts. A second edition of the Latin grammar appeared in 1858. In 1858, and in conjunction with "Alexander W. Williamson," he published a pamphlet entitled "Invasion invited by the defenceless state of England; the facts drawn from and sanctioned by the best naval authorities."—F. E.

KEYING, a Chinese statesman of the imperial house, is remembered as the chief negotiator with Sir Henry Pottinger of the treaty of Nankin (signed August, 1842). His conduct during the negotiations left on the Europeans with whom he came into contact a strong belief in his intelligence and good faith. After the ratification of the treaty, Keying, to whom was committed the government of Canton, remained distinguished by the conciliatory character of his policy towards Europeans. Indeed, on the accession of Hien-Fung, in 1850, to the throne of China, he was disgraced as too friendly to foreigners; but after the breaking out of the great rebellion he was again employed. When Lord Elgin was negotiating a new treaty at Tien-Tsin in 1853, he was surprised by the appearance of Keying on the scene as an independent commissioner, seemingly sent as a spy on his colleagues. The other Chinese commissioners looked coldly on him, and he was evidently now as hostile to the English as he had formerly been friendly. Disgusted with his reception, and with the favourable progress of the negotiations for a peace, Keying suddenly quitted Tien-Tsin without orders, was disgraced, and condemned by the emperor to drink poison.—F. E.

KEYSER, Hendrik, a celebrated Dutch architect, was born at Utrecht in 1565. He was appointed in 1594 architect to the city of Amsterdam, which he enriched with several fine buildings, particularly the Bourse, the Haarlem Gate, and two or three churches. The Stadthouse at Delft, and buildings in other towns in the Netherlands were erected by him. He also designed some monuments, and among the rest the well-known bronze statue of Erasmus in the Great market of Rotterdam. He died in 1621.—J. T–e.

* KEYSER, Nicaise de, one of the leading painters of Belgium, was born in 1813 at Sandvliet in the province of Antwerp, and studied in the Antwerp academy under Van Brée and Jacobs. One of the earliest of his pictures which attracted attention was a "Christ on the Cross," painted in 1834 for a Roman catholic church at Manchester. Since then he has painted many religious subjects of great merit, including a "Calvary;" "Jephtha's Daughter;" "St. Elizabeth giving Alms," painted for King Leopold; also numerous historical and genre pieces, as the "Battle of Woringen," for the national palace at Brussels; "Dante in the Atelier of Giotto;" "The Antiquary;" and several portraits. De Keyser is director of the Antwerp academy, and is generally regarded as the head of the new Antwerp school of painting.—J. T–e.

KEYSER, Theodore de, son of Hendrik, was born apparently at Amsterdam, though some accounts mention Utrecht, about the year 1595. He was particularly distinguished for his full length portraits in small, in the style of the ordinary Dutch genre painters. His execution was exact and elaborate. Like that of his birth, the year of his death is uncertain, but he died somewhere about 1660 at Amsterdam.—R. N. W.

KEYSLER, Johann Georg, a German antiquary, born at Thurnau in 1689. Travelling as tutor to the two grandsons of Baron Bernstorff, he came to England, and was admitted fellow of the Royal Society. He wrote on Northern and Celtic antiquities, and some volumes of travels. He died in 1743.—P. E. D.

KHALED or CALED, one of the bravest of Mahommed's generals, known among the Arabs as "the Sword of God," was born at Emesa in 582, and died there in 642. He hesitated at no cruelty to advance the religion of the prophet, and even put the garrison of Damascus to death after granting their liberty.

KHALLIKAN. See Ibn Khalican.

KHEMNITZER, Ivan Ivanovitch, a Russian poet and fabulist, was born in 1744, and was destined for the medical profession by his father, a German, and the director of an hospital at St. Petersburg. Young Khemnitzer, however, could not conquer his repugnance to anatomical operations, and entered the army. Experience in the Prussian and Turkish campaigns taught him, that to exchange the dissecting-room for the battle-field was not to avoid scenes of horror. He quitted the army, and procured a post in the mining cadet corps where he soon won the regard of his superiors. In 1776 he travelled through Germany, France, and Holland. Three years later he resigned his office in the mining corps for another, and in 1784 was appointed consul-general at Smyrna. This last change was fatal to his health, and he died in March, 1784. His "Fables and Tales" were first printed with his name in 1799. The last edition is in 3 vols., St. Petersburg, 1819.—R. H.

KHERASSKOV, Michael Matveivitch, a voluminous Russian writer of the eighteenth century, the dawning period of Russian literature. He was born in 1733, the son of an officer in the czar's bodyguard, and having been educated in the corps of cadets, entered the army as a lieutenant. He soon exchanged the military for the civil service, and rose rapidly in the bureaucratic hierarchy, until he was made curator of the university of Moscow in 1778. He retired from the public service in 1802 with his full share of crosses, ribbons, and other honours; and died in 1807, aged seventy-four. He has written stories in prose and in verse; dramas; epic, didactic, and narrative poems; anacreontic and moral odes. There is no remarkable genius in these productions, yet they exercised a beneficial influence upon a nascent literature. "Vladimir," an epic poem in eighteen cantos, and "The Rossiad," a versified account of the expulsion of the Tartars, are his most esteemed works.—R. H.

KHONDEMIR, Gaiatheddin Mohammed, a Persian historian who merits more attention than he has yet received in Europe, was born at Herat in the second half of the fifteenth century. He was the son of Mirkhond, or Emirkhond, with whom he is indeed sometimes confounded—as by D'Herbelot, who says that Khondemir was the surname of Mirkhond, a mistake which has led him to ascribe to the son what belongs more properly to the father. M. Petit de la Croix has accurately distinguished them in his account of the authors from whom he derived his history of Genghis Khan. Khondemir himself informs us that his true name was Gaiatheddin Mohammed ben Hamameddin. From an early period he applied himself to the reading and study of history, and in collecting all that he found useful and agreeable in the writings of historians. Through the favour of the emir, Ali Shir, the friend and protector of literary men, he was employed to collect a valuable library, of which he was made the conservator. He undertook the compilation of a general history, which he called "Khelassat al akhbar si beian ahual alakhiar," or The Book which contains that which is most pure and exact in authentic and certain history. This work, was an abridgment of the Rouzat al Safa of his father, in six books, to which he added a seventh on the life of the Sultan Housein Bahadour. It is divided into ten narratives, a preface, and a conclusion. The author commences with the creation of the world, and ends with 1471. He also wrote another and still more important work, entitled "Habib alseir afrad albashar oue akhbar afrad," or The Friend of biographies and great men. This work comes down to 1523, and is a valuable repository of information, but like the other, has been too much overlooked. Khondemir is supposed to have died about 1530.—B. H. C.

KHOSRU I. or NUSHIRWAN (Noble soul), called Chosroes by the Greek writers, a powerful Persian monarch, was the third son of Kobad, and succeeded him on the throne in 521. Shortly after his accession he concluded a peace with Justinian, against whom his father had for some time waged war, on the payment by the emperor of ten thousand pounds of gold. Having thus provided for the external security of his dominions, Khosru proceeded to confirm the stability of his throne after the oriental custom, by the murder of his two elder brothers with their families and adherents. He made various important reforms in the government, and exercised a vigilant superintendence over all his subordinate officers. The peace which Justinian purchased from the Persian monarch was to be "endless;" but the rapid conquests of Belisarius excited the jealousies and fears of Khosru, and in violation of the treaty he suddenly invaded Syria in 540 at the head of a powerful army, plundered and laid waste the country, and took Antioch after a short but vigorous resistance. In the following year, however, his ambitious projects were baffled and his conquests checked by Belisarius, who with a far inferior force compelled the Persian monarch hastily to repass the Euphrates. But in 543 Belisarius was recalled to Constantinople and deprived of his employments by an ungrateful court; and the incompetent generals who succeeded him were easily overthrown by the Persians. At length, after long delay and many negotiations, a treaty of peace was concluded in 562 for fifty years, on the annual payment by Justinian of thirty thousand pieces of gold. The peace, however, lasted only ten years, and in 572 a new war broke out between the Romans and the Persians; but the latter were everywhere successful, and the Byzantine court was fain to conclude a peace for three years. Hostilities were renewed in 578; and at length Justinian, the lieutenant of the Emperor Tiberius, inflicted a total defeat on Khosru in 578, at Melitene, a town in the eastern part of Cappadocia. The Persian king died in the spring of the following year, after a reign of forty-eight years. The government of Khosru was not free from the cruelty and other vices of oriental despotism; but his virtues, his encouragement of agriculture and literature, and especially his justice, are still celebrated among the natives of the East. He caused the most celebrated Greek and Sanscrit works to be translated into the Persian language, and despatched a physician named Barzûyeh to Hindostan to procure a transcript of the celebrated fables of Pilpay, which through this channel found their way to Europe.—J. T.

KHOSRU II., grandson of the preceding, was raised to the throne of Persia on the deposition of his father, Hormisdas, in 590. He was compelled, however, soon after, by the rebellion of a general named Bahram, to abandon his native country, and to take refuge in the dominions of Maurice the emperor of Constantinople, who received him with great kindness, espoused his cause, and assisted him with a powerful army to regain his throne. On the dethronement and assassination of Maurice by Phocas in 602, Khosru invaded Mesopotamia on the plea that he meant to avenge the death of his benefactor, defeated the imperialists in several battles, and conquered a large extent of territory. The forces of Khosru advanced to the banks of the Bosphorus, and pitched their camp for ten years in the vicinity of Constantinople. The Greek empire seemed on the brink of ruin. At this crisis the emperor Heraclius displayed unexpected energy, rejected the ignominious terms of peace offered by the Persian monarch, defeated the invaders in a series of decisive victories (622–27), recovered the provinces which he had lost, and reduced the Persian monarch to the greatest extremity. Khosru, deeply mortified by his reverses, proposed to abdicate in favour of his son Merdaza. But his eldest son, Siroes, indignant at this proposal, prevented its execution by dethroning and murdering his father in 628.—J. T.

KIARAN (SAINT), was born in Ireland about 516. Ware says he was the son of a carpenter, and thence commonly called Mac-Steir. He is said to have been baptized by Saint Patrick. His memory is held in great and deserved veneration as the founder of the abbey of Drum Tipraid, the ruins of which, under the name of Clonmacnoise, are perhaps the most interesting ecclesiastical remains in Ireland. Various princes added nine churches for sepulture within the inclosure. It was a Culdean establishment for the training in literature and theology of the sons of the nobility, as some think its name imports. Its fame spread over the continent of Europe, and Charlemagne sent to it, through Alcuin, a present of fifty shekels. Kiaran died at Clonmacnoise on the 9th of September, 549; nine years according to some authorities, but, as Ware thinks, one year after the foundation of the abbey.—J. F. W.

KIDD, JOHN, an English mineralogist and chemist, born in 1775. He became professor of chemistry at Oxford, and librarian to the Radcliffe library; published several works upon mineralogy, geology, &c., and was the author of one of the Bridgewater treatises. Died in 1851.—W. B–d.

KIDD, SAMUEL, an English missionary and orientalist, was born at Hull in 1801; and having turned his attention to subjects connected with the East, was engaged by the London Missionary Society, who sent him to Malacca, where an Anglo-Chinese college had been established. He took with him a printing-press, which for some time he superintended, and became the principal of the college. This post he retained for several years. On his retirement from it he returned to England, and was appointed to the professorship of Chinese in the new university of London, where he continued till his death, which occurred in 1843. As an oriental scholar he was distinguished, and as an author he is known by his "Illustrations of the Symbols, &c, of China," which came out in 1841.—B. H. C.

KIDDER, RICHARD, a learned English prelate, was born most probably in Suffolk about the year 1630; but neither the date nor the place of his birth is exactly known. He entered Emmanuel college, Cambridge, in 1649, and graduated in 1652 and 1656. In 1655 he was chosen a fellow of his college, and was soon after presented by the society to the college living of Stanground in Huntingdonshire. He was then a commonwealth man; and when the act of uniformity passed in 1662, he was unable for some time to conform, and lost his living in consequence. But having overcome his scruples not long after, he was received again into the church, and obtained from Arthur, earl of Essex, in 1664, the rectory of Raine. Here he continued for ten years, occupying much of his time with biblical studies, and especially devoting himself to Hebrew learning, for proficiency in which he had early acquired considerable reputation. In 1674 he was presented to the benefice of St. Martin's Outwich, London, and in 1681 he obtained a stall in the cathedral of Norwich. He favoured the principles of the Revolution of 1688, and found his reward in his speedy promotion to the high places of the Revolution-church. In 1689 he was made dean of Peterborough, and in 1691 he was consecrated bishop of Bath and Wells in room of Bishop Ken, who had declined to take the oaths of allegiance and supremacy to William and Mary. In 1693 he delivered the Boyle lecture, being the second preacher who had been appointed on that foundation. His sermons on that occasion were directed to prove the Messiahship of Jesus Christ in opposition to Jewish infidelity, and were afterwards incorporated in his "Demonstration of the Messias," a work in three parts published between 1694 and 1700. In 1694 he published "A Commentary on the Five Books of Moses," to which he prefixed a "Dissertation concerning the author of the said books," in which he learnedly defended the Mosaic authorship against the objections raised, among others, by Le Clerc. He had previously published a good deal on the Popish controversy, but nothing of importance or of permanent value. It was not in that field that his strength lay. He was more formidable against the unbelieving Jew than the credulous Romanist. He died at Wells, 27th November, 1703, being killed in his bed by the fall of a stack of chimneys thrown down by a violent storm.—P. L.

KIDDERMINSTER. See KYDERMYNSTER.

KIEN-LOONG, otherwise called KHIEN-LOUNG, CHIN-LUNG, &c., Emperor of China, was born in 1709, and succeeded to the throne in 1735. During the earlier portion of his reign he appears mainly occupied with the arrangement of national affairs, the distribution of offices of government, the administration of justice, and the consolidation of his power. As a member of the Tartar dynasty he probably found such a course politic, for the Chinese have never been completely reconciled to their foreign masters. About 1753 he undertook the subjection of some Tartar tribes, whom he eventually conquered, and by this means considerably extended his territories to the north-west. In 1768 he was engaged in hostilities with Ava. In 1770 he received into his territories, and under his government, the Mongolian Turguts from the banks of the Volga, who had seceded from Russia. A few years later he subdued the Miao-tse, a savage tribe of mountaineers who had been hitherto independent. When the rajah of Nepaul invaded Tibet in 1790

the forces of Kien-Loong repulsed him, and a part of Tibet was placed under Chinese protection. He appears to have conducted his government with great vigour until 1796, when he abdicated in favour of Kia-King his son. He patronized the arts and sciences, was the friend of literary men, and himself an author. In 1792 George III. sent to China the celebrated embassy of the earl of Macartney in the interests of British commerce with that country. The narrative of the expedition by Sir George Staunton, contains some interesting details of the emperor and his court. In his magnificent palaces he had collected numerous examples of ancient and modern art, Chinese and European. He kept around himself, for various purposes, a few Romish missionaries, who appear to have been more employed in scientific than religious occupations. Of his poems Sir George Staunton says, "they indicate taste and fancy, with an attentive view of nature," and that he presented a few stanzas to the ambassador for George III.; but he remarks of the imperial poems, that they "resemble more the epics of Voltaire than those of Milton." Kien-Loong died in 1799.—B. H. C.

KIERNANDER, John Zechariah, or more accurately, Johan Zacharias Kjernander, a celebrated protestant missionary, was born in Sweden in 1710 or 1712. He studied first at Upsal, and about 1734 went to Halle, where he became associated with the eminent Dr. Franke the philanthropist, who in 1738 recommended him as a missionary to the Society for Promoting Christian Knowledge. He reached Madras in 1740, and was stationed at Cuddalore, where he commenced his labours as a teacher, both among the natives and the Portuguese. In 1758 Cuddalore was captured by the French, and Kiernander was compelled to depart. He first went to Tranquebar, but on the invitation of Colonel Clive, proceeded to Calcutta, where he took his place as the first protestant missionary. The advantages he there enjoyed were considerable, and he proved himself worthy of them by his faithful, constant, and generous labours. He is said to have expended above £12,000 of his private money on objects of charity. Before 1781 he lost his sight, and in 1787 an untoward event deprived him of his property and his position. He had resigned his official duties in 1782; but after his worldly losses he removed to Chinsurah, then a French settlement, where he was appointed chaplain. In 1795 the place was taken by the British, and he became a prisoner of war, and dependent upon a small allowance which was granted him. He was afterwards permitted to return to Calcutta, where he died in 1799.—B. H. C.

KIESEWETTER, Johann Christoph, a learned German clergyman, born at Oberweisbach in 1666, was the author of treatises in Latin on a great variety of subjects. He died at Jena in 1744.—D. W. R.

KIESEWETTER, Raphael Georg, a writer on music, was born at Holleschau in Moravia, April 29, 1773, and died at Vienna in 1850. He was the son of a physician, and was himself distinguished in the legal profession, having held the offices of councillor of the imperial court, referendary of the high military court, and chancery director. From his earliest youth he was devotedly attached to music, and he obtained considerable celebrity as an amateur singer and player. In 1803 he commenced the study of the theory of music under Albrechtsberger, which he further pursued some years later under Hartmann. His first literary work was an essay on the compass of the voice as employed by the ancient composers, which appeared in the *Wiener Musikalische Zeitung* in 1820, and has been reprinted; this was followed by several other tracts of the same erudite character. In 1829 Kiesewetter gained the prize of the Royal Institute of the Netherlands, for his treatise on the musical merits of the Netherlanders. His most important work, the "History of Modern Music in the West of Europe," has been translated into English. It is a clear and concise summary of the chief events in the progress of the art, commencing from the adoption of music in the western church; but its views are questionable in denying the Greek origin of the ecclesiastical modes.—G. A. M.

KIESLING, Leopold, an eminent Austrian sculptor, was born in 1770 at Schönebon in Upper Austria, studied in the art academy at Vienna, and was then sent by Count Cobenzl to Rome. Here he remained several years, during which he executed various models in plaster; and an "Achilles and Ajax," and other classical figures, in marble. In 1810 he returned to Vienna; executed for the emperor, at the suggestion of Canova, a marble group of "Venus, Cupid, and Mars;" and later, several busts of the emperor and members of the royal family for the imperial palaces; a colossal bust of his patron, Count Cobenzl, his finest work of this order; several classic groups and single figures; and the monument erected in memory of the orientalist, Von Hammer. Kiesling died at Vienna in 1827.—J. T–e.

KIFFEN, William, an eminent London merchant, and one of the founders of the church in Devonshire Square, London. He was born about 1616, and apprenticed to Lilburn the brewer, who was afterwards a colonel in the service of the parliament. Kiffen's granddaughter married Henry Cromwell, grandson of the Protector, and from them descended the last representatives of that family. His religious decision he owed to a curious circumstance. Having resolved to leave his master, he wandered into one of the city churches, where the preacher discoursed on the duty of servants. He thought that his plans were discovered, ran home, and soon became a changed man. After several years of prosperous trading he became a successful preacher, and gained great influence with the government, which he used more than once to protect some of all parties who had suffered for their principles. At the Restoration he was regarded with suspicion, but found friends in Lord Clarendon and in Charles II. The latter condescended to accept a gift of £10,000, instead of a loan of £40,000 which Charles was anxious to effect. By this arrangement Kiffen used to say he saved £30,000. He was one of the dissenters whom James II. tried to wile into toleration of his popish designs, and with that view insisted on making him one of the aldermen of London in the new charter which he was preparing. In 1683 two of his grandsons were concerned in Monmouth's rebellion, and afterwards executed. Their history is one of the saddest in those sad times. Kiffen hailed with many others the Revolution, and was among the heartiest to welcome the prince of Orange. He died on December 29, 1701. He is often referred to in contemporary writers—by Dr. Featly, Edwards, author of the Gangræna, and others. He is himself the author of only one piece—"A Sober Discourse of Right to Church Communion."—J. A. L.

KILBYE, Richard, an English divine, and one of the translators of the Bible, was born about 1550, at Ratcliffe in Leicestershire. He was educated at Lincoln hall, Oxford, of which he was elected rector in 1590. He was also university professor of Hebrew. Dr. Kilbye, who was an intimate friend of Bishop Sanderson, died in 1620. He published some sermons. —There was another of the same name who died in 1617. He was minister of All Hallows, Derby, and wrote "The Burden of a Loaded Conscience."—W. C. H.

KILDARE, Earls of, are the lineal descendants of the great family of the Fitzgeralds or Geraldines (see Fitzgerald), which, passing into Ireland with the first English invaders, has ever since occupied a most distinguished place in the annals of the country:—

Gerald, eighth earl, called by the Irish "the great earl," the most eminent Irishman of his day. In 1478 he was appointed lord-deputy to the duke of York. This appointment was, however, shortly after cancelled in favour of Lord Grey; but Kildare resisted the new deputy, and ultimately succeeded in re-establishing himself in office, which he held during the reign of Edward IV., and until that of Richard III. His government of the kingdom was marked by vigour and ability; he preserved peace and order by his great family influence and his favour with the Irish, defending the Pale, and at the same time sympathizing with the natives without the Pale, and as one of their chiefs entering with spirit and interest into their affairs. On the accession of Henry VII., Kildare was continued in office though a Yorkist. The king before long suspecting the loyalty of the lord-deputy, summoned him to attend in London. Kildare evaded the command by summoning a parliament, which declared that his presence was absolutely necessary at their discussions. On the arrival of Simnel in Ireland in 1487, Kildare at once acknowledged him as heir to the throne, and his example was soon followed by almost the whole of the Pale, and Simnel was crowned in Christ church in the presence of the deputy as Edward VI. Kildare aided other great lords to raise an army to invade England, though he did not accompany the expedition. On its defeat at Stoke, the earl was too formidable and influential to be assailed, so the king willingly received his submission and continued him in his office, and he exerted himself with vigour and success in preserving the allegiance of the proud and turbulent Irish chiefs. The influence of Kildare was now so

dominant that his opponents sought to counterbalance it, and petitioned the king with that object in 1489. Having summoned Kildare and all his great lords to London, he received them graciously, expostulated with them, and formed his own judgment, which was favourable to Kildare. Before dismissing them he received them at a banquet, at which he caused Simnel to attend upon them as butler. Kildare returned to his government with increased power to administer the affairs of the kingdom with his wonted vigour. In 1493 he again fell under the suspicion of his sovereign, to whom it was reported that he was in correspondence with Perkin Warbeck. Kildare was displaced, and the archbishop of Dublin appointed deputy. Whatever might be the private wishes of Kildare, he did not openly declare for Warbeck, but he went to London to plead his cause with the king. He was received ungraciously, and told that Sir Edward Poynings was appointed the new deputy, and desired to return to Ireland. Soon after unfortunately some of the Geraldines had risen in rebellion, and Poynings availed himself of the occasion to pass a bill of attainder against the earl as a traitor, and he was arrested and sent to London, where he was imprisoned in the Tower for two years. The earl was restored to his honours and estates, and appointed lord-deputy in August, 1496. On his return to Ireland he repaid the king's favour by his devoted loyalty, and his great services both as a soldier and a statesman, and when Warbeck landed at Cork in 1497, Kildare and Desmond successfully opposed him and were near taking him prisoner. Thenceforward, the life of the earl was a succession of services to his sovereign, both in the field and in the council; nor was he without ample rewards, amongst which was the honour of the garter bestowed on him in 1505 after his signal defeat of Knockdoe at the "Hill of the Axes." He was reappointed lord-justice in 1509, on the accession of Henry VIII., and being appointed lord-deputy the year following, he undertook an expedition into Munster, where he encountered the Desmonds and O'Briens. Marching against O'Carrol's castle in the King's county, he was wounded while watering his horse in the river Greese, and reaching Kildare he died on the 3rd September, 1513, and was interred in Christ Church, Dublin. He was the most efficient and useful governor that Ireland had known up to his time. If he had great personal ambition, he had a greater love of country. The Irish annalists describe him as "a knight in valour, and princely and religious in his word and judgment." Holinshed says he was "a mightie man of stature, full of honour and courage. . . . . in government milde, to his enemies sterne. He was open and playne, hardly able to rule himself when he was moved; in anger not so sharp as short, being easily displeased and sooner appeased." He was succeeded by his son—

Gerald, ninth earl, born in 1487. In 1496 he was detained in England as a hostage for his father's fidelity. Being permitted to return to Ireland in 1503, he was the following year appointed lord high-treasurer of Ireland, and signalized himself at the battle of the "Hill of the Axes." He succeeded his father as lord-justice, and was appointed lord-deputy by Henry VIII. Like his father, while he governed the Pale for the king, he did not forget that he was an Irish chief outside of it, and we accordingly find him taking part in the feuds which distracted the island. Accused of maladministration by his enemies in England, he went to London; and though he was acquitted of the charges, it was felt that there were great objections to committing the administration of the country to any Irish noble, and in 1520 Surrey, lord high-admiral of England, was sent to Ireland as lord-lieutenant. Nevertheless Gerald accompanied the king the same year to France, and distinguished himself by his bearing at the Field of the Cloth of Gold. Kildare returned to Ireland in January, 1523. Meantime Surrey had been recalled, and Ormond appointed deputy. The ancient enmity between these two chiefs soon broke out anew. Complaints and counter-complaints were forwarded by each to the king, who issued a commission of inquiry in Ireland, which resulted in the triumph of Kildare, who was appointed deputy in the place of his rival on the 4th of August, 1524. Two years afterwards Kildare was impeached for disobeying the king's commands in not taking the earl of Desmond, for contracting alliances with Irish enemies, for causing "certain good subjects to be hanged for no other reason than that they were friends or favourites to the family of the Butlers." When brought before the council, Wolsey made a violent speech against him, whom he answered with great spirit; at which, says Holinshed, "the cardinal rose in a fume from the counsayle table and commytted the earle till more direct probations came out of Irelande." Wolsey contrived to obtain a sentence of death against the earl, which would have been carried into execution but for the friendly interference of the lieutenant of the Tower. Kildare was after a time liberated upon giving security to appear when called upon, and in August, 1530, returned to Ireland with Lord-deputy Skeffington. Ere long a feud broke out between Kildare and Skeffington, who joined himself to the Ormond party, and in 1532 Kildare went to London and prevailed on the king to supersede Skeffington in his favour. Kildare on his return did not use his power with moderation, removing from place all whom he considered adverse to him. The result was that strong complaints against his government were transmitted to the king, and Kildare was once again summoned to London. Kildare, after many delays, finally committed the government to his son Thomas in council at Drogheda, in February, 1534, and embarked for England. When examined before the council, the hesitation of his speech—the effect of a wound—was construed as a consciousness of guilt, and he was committed to the Tower. A report reached Dublin that he was beheaded, whereupon Thomas resigned his office and rose in rebellion against the English.—(See Fitzgerald, Thomas, Lord.) The news of this event affected the earl so deeply that he died of grief on the 12th of December, 1534, and was buried in St. Peter's church in the Tower. He was a man of great ability, prudence, and valour, "nothing inferior to hys father in martiall prowesse," and as much loved by his friends as he was feared by his enemies.

Thomas, tenth earl. See Fitzgerald, Thomas, Lord.

Gerald, eleventh earl, and son of the ninth earl, was born on the 25th of February, 1525. After the execution and attainder of his half-brother Thomas, he was kept in concealment in March, 1540, and conveyed to St. Malo, where he was hospitably received by the governor, M. de Chateaubriand. A month after he was brought to Paris by order of Francis I., and placed with the young dauphin, afterwards Henry II. As soon as his place of retreat was known, Sir John Wallop, the English ambassador at Paris, demanded that the earl should be given up to him in the name of his sovereign. Francis for a time evaded, and at length sent him privately to Flanders; thence he was sent to Brussels, but being there claimed on behalf of the king of England, the Emperor Charles V. despatched him to the bishop of Liege, six months after which he reached Italy, and was placed under the protection of his illustrious kinsman, Cardinal Reginald Pole. At length in safety and with ample means settled on him, he sojourned successively in Rome, and other Italian cities, and received the education that befitted his high rank, so that he became a good scholar and an accomplished gentleman. When eighteen years of age he proceeded to Naples, and thence to Malta, in company with some knights of St. John, and served gallantly with that order on the coast of Barbary against the Turks and Moors. After this he passed into the service of Cosmo de Medici, duke of Florence, with whom he remained three years as master of the horse. Meantime the noble scion of the great house of Kildare was an object of anxiety, expectation, and fear, both to friends and foes. The vigilance of the English government still pursued him; and a report in 1544 that he was about to invade Ireland with the aid of the king of France, caused great alarm. At length the death of Henry VIII. released him from his apprehensions. He returned to London, where his beauty and accomplishments won the admiration of all, and the heart of one, Mabel the daughter of Sir Anthony Brown, master of the horse to Edward VI. Their marriage and the influence of Anthony procured him the favour of his sovereign and the restoration of his estates on the 25th of April, 1552. Nor was he less fortunate with Mary, who, on the 1st of May, 1554, restored him his ancestral titles of Kildare and Offaly (though the attainder was not reversed till 1569). Returning to his native land, he was received with great rejoicing, and he is thenceforth to be found occupying the position due to his illustrious birth, and taking an active part in the various measures of the English government for the pacification of the country. Nevertheless, like so many of his ancestors, he fell under the suspicion of the English government of conspiring to seize the lord-deputy and the castle in conjunction with the Leinster rebels. In consequence he and his son Henry, Lord Offaly, were sent to London; but after a carefu'

examination before the queen and council they were acquitted. He died in London in 1585. He conformed to the protestant religion on the commencement of Elizabeth's reign.—J. F. W.

KILIAN: the name of a very distinguished family of engravers of Augsburg.—Lucas, 1579–1637, was the son of Bartolomæus Kilian, a goldsmith of Silesia, but settled in Augsburg, and was brought up by his stepfather Dominick Custos, an engraver; he studied also some time in Venice, and is distinguished for his portraits, which are very numerous.—Wolfgang, 1581–1662, after acquiring the first rudiments of his art from his stepfather, studied also in Venice, and executed some good prints there, but like his brother Lucas, he too had, owing to the troubled times, to devote himself almost exclusively to engraving portraits. His chief work is a print of the "Celebration of the Westphalian Peace at Augsburg in 1649," after a picture by Sandrart. It contains about fifty portraits.—Bartolomæus, a son of Wolfgang, 1630–96, studied first under his father, then under M. Merrian at Frankfort, and afterwards at Paris. He executed many good portraits.—Philip Andreas, the son of Georg Kilian, was born at Augsburg in 1714, and studied under the engraver G. M. Preissler in Nürnberg; he combined the merit of good drawing with that of skilful engraving to a much greater degree than any other of the family, and he was decidedly one of the most distinguished engravers of his time, though his execution is monotonous, and wants the expression of variety of colour. In 1744 he was made court engraver to Augustus III. of Poland, when he removed for a time to Dresden, and commenced there his greatest work, "Recueil d'Estampes d'après les plus célèbres tableaux de la Galerie de Dresde." Philip Kilian died in 1759. Heineken in his Nachrichten von Künstlern, &c., has enumerated twenty-one members of this family, of whom fourteen were engravers.—R. N. W.

KILIAN, Cornelius, for fifty years corrector of the press to Plantin at Antwerp, was born at Duffle in Brabant about 1530. His "Etymologeticon Teutonicæ Linguæ, sive Dictionarium Teutonico-Latinum," published at Antwerp in 1588, is much esteemed. He wrote some good Latin epigrams, was the author of various religious works, and translated Philip de Comines and Luigi Guicciardini into Flemish. He died in 1607.—D. W. R.

KILLIGREW, Henry, D.D., the youngest brother of Thomas and William, was born at Hanworth in 1612; educated at Christ church, Oxford. Taking orders, he was made chaplain to the army and afterwards to the duke of York. A prebendal stall at Westminster that had been conferred upon him was lost during the civil war, and given back at the Restoration. He possessed some of the family humour, and according to one anecdote excelled as a mimic. He wrote a volume of sermons, and one play, entitled "The Conspiracy," which having been published without his consent in 1638, he improved and republished in 1653, under the title of "Pallantus and Eudora."—R. H.

KILLIGREW, Thomas, dramatist and wit, was a younger son of Sir Robert Killigrew, and born at Hanworth in Middlesex in 1611. He was page of honour to Charles I., after whose death he became groom of the bedchamber to Charles II., and by his wit and drollery, a prime favourite of the merry monarch. During the exile of monarch and man, Killigrew wrote nine dramas in prose, dated from the principal cities of Europe. Once, and in spite of the remonstrances of his graver counsellors, Charles sent Killigrew as his resident to Venice, where his diplomacy consisted in borrowing money for his own use, and at last he was expelled from the territory of the republic. At the Restoration Killigrew became a prominent man about court and town. A sort of unofficial jester to the king, he could rebuke as well as amuse his majesty. On the authority of Cowley the poet, "who was by," Pepys records that once when state affairs were all awry, Killigrew had the boldness to say in the royal presence—"There is a good, honest, able man that I could name, that if your majesty would employ and command to see all things well executed, all things would soon be mended. And this is one Charles Stewart, who now spends his time in employing his lips about the court, and hath no other employment. But if you would give him this employment, he were the fittest man in the world to perform it." Pepys also testifies to Killigrew's zeal for the improvement of the English taste for music, and to his efforts to establish an Italian opera in London. At the Restoration Killigrew was at the head of one of the two companies of players allowed to perform—the king's servants—and in the April of 1663 opened the first theatre erected on the site of the present Drury Lane. His collected "Comedies and Tragedies" were published in one volume in 1664. They are very dreary performances, without a sparkle of the wit for which he was socially famous. Killigrew died in 1692, and was buried in Westminster abbey by the side of Ben Jonson.—F. E.

KILLIGREW, Sir William, the eldest brother of the preceding, was born at Hanworth in 1605; was educated at St. John's college, Oxford; became governor of Pendennis castle and Falmouth haven; served Charles I. faithfully in the civil war; and at the Restoration was appointed vice-chamberlain to Charles II.'s queen. This office he held twenty-two years, and on resigning it in his ninetieth, he published "Artless Midnight Thoughts." For the long quaint title see Lowndes' Manual, where also are given the titles of five plays by the same author.—R. H.

KILMARNOCK, Earls of. See Boyd.

KILWARDEBY, Robert, appointed archbishop of Canterbury in 1272, was made a cardinal in 1277, and died in 1279. He left some works in MS., but none of them were ever printed.

KILWARDEN, Arthur Wolfe, Viscount, was born in the county of Kildare, 30th January, 1739. After graduating in Trinity college, Dublin, he was called to the bar in 1766, at which he soon acquired a high reputation; obtained the rank of king's counsel, and became a leader. In 1787 he was appointed solicitor-general of Ireland, and in 1789 attorney-general. Meantime his talent attracted the attention of Lord Tyrone, through whose influence he obtained a seat in the Irish house of commons, as member for Coleraine, in 1784, and continued in parliament till 1798. He was appointed chief justice of the king's bench in 1798, and created Baron Kilwarden. Two years later he was advanced to the dignity of viscount, and made vice-chancellor of the university in 1802. But the chief historical interest attaches to Lord Kilwarden from the circumstances attending his death. On the evening of the 23rd of July, 1803, Lord Kilwarden, as was his custom, was returning from his country house in Kildare to sleep in Dublin. At nine o'clock Robert Emmet and his conspirators had risen in arms with the intention of seizing on the castle. In Thomas Street they met Lord Kilwarden's carriage, which they stopped. One of the party plunged his pike into the chief justice; the carriage was rifled, his nephew put to death, and his daughter providentially saved from a like fate by a man who is said to have been Emmet himself. Kilwarden was found lying on the pavement mortally wounded, and was conveyed to the watch-house in Vicars Street, where he died. His last words were—"Let no man suffer for my death but on a fair trial, and by the laws of his country." No man was ever less deserving of such a fate. Candid, humane, and just, both as a public prosecutor and a judge, he administered the law with moderation and mercy. "A man," says Dr. Madden, "who in the worst of times preserved a religious veneration for the laws."—J. F. W.

KIMBER, Isaac, an English nonconformist writer and divine, was born at Wantage in Berkshire in 1692. He received instructions first at his native place, and afterwards came to London and attended the lectures at Gresham college and the dissenting academy. In 1724 he was invited to Nantwich as pastor of a church; but three years later he resigned and came to London, where he became minister of a chapel in Artillery Lane. He was mainly occupied on literary work, and owes his reputation chiefly to his "Life of Cromwell." He also wrote two volumes of a "History of England;" an "Abridgment of the History of England;" a "Life of Bishop Beveridge" prefixed to the folio edition of his works. His death occurred in 1758.—Edward Kimber, his son, was also a literary compiler, and published peerages of Scotland and Ireland; a baronetage of England; a history of England; and "The Adventures of Joe Thompson." He died in 1769.—B. H. C.

KIMCHI, David, a celebrated Spanish rabbi, is believed to have flourished at Narbonne in 1190, although Harduin places him in the sixteenth century. He is said to have acted with great prudence as arbiter in a dispute which arose among the French and Spanish synagogues about a work of Maimonides, entitled the Leader of the Perplexed. In this work some found heretical principles, and condemned it; but others found only what was strictly orthodox. Kimchi leaned towards the side of Maimonides, and gradually succeeded in bringing the synagogues to something like agreement on the subject. It is admitted by all that David Kimchi was profoundly versed in the Hebrew tongue, and of all the Jewish grammarians he has been most followed, not only by Jews but by Christians, who for a long time

compiled Hebrew lexicons according to his principles and on the basis of his works. Hence he is justly regarded as having had extensive influence even over the early versions of the Old Testament. He has been held in high repute, both for his method, and the precision and elegance of his style. The Jews have always regarded him as their principal grammarian. He died in the earlier part of the thirteenth century, but in what year is not certainly known, though according to some it was in 1240. His works are of two classes, exegetical and grammatical. His Hebrew grammar bears the title of "Sepher Michlol," or Book of Perfection, although this appears to be intended to include the lexicon also. The first edition of the grammar is said to have been printed in 1513, but this is doubtful; and the earliest mentioned by Steinschneider (Bibliographisches Handbuch, Leipsic, 1859) is an edition printed at Constantinople in 1532–34, in folio, and the second an octavo at the same time and place. It has been frequently printed since; but the edition of Venice by Elias Levita in 1545, with annotations, is said to be the best. The "Sepher Shorashim," or Book of Roots, is a lexicon with biblical citations, first published before 1480, again at Naples in 1490, and often since. The Venice edition of Elias Levita in 1546 or 1548 is valuable; but the best is that of Berlin, by Lebrecht and Biesenthal, in 1847. The exegetical works of Kimchi have been most of them inserted in the large rabbinical bibles published at Venice and Basle, which do not, however, contain the commentary on the book of Psalms. These commentaries are upon nearly the whole of the Old Testament. He also wrote "Letters;" a controversial work on the Messianic psalms in answer to christian interpreters; and other works, some of which have never been published.—B. H. C.

KIND, Johann Friedrich, a prolific German lyric poet, dramatist, and novelist, was born at Leipsic, 4th March, 1768, and died at Dresden, 25th June, 1843. He studied law, and in 1793 settled at Dresden as an attorney, but after 1814 lived in literary retirement. His fame rests on his "Freischütz," which has been rendered immortal by Weber's music.—K. E.

KING, Charles, Mus. Bac., Oxon, the cathedral composer, was educated in the choir of St. Paul's cathedral under Dr. Blow. In 1704 he was admitted to the degree of bachelor in music at Oxford; and on the death of Jeremiah Clark, he succeeded to the situation of almoner and master of the children of St. Paul's. In 1730 he became a vicar choral of the same cathedral. He was also organist of St. Bennet Fink, London, all of which situations he held till his death in 1745. He composed a few anthems and many services. The number of the latter gave occasion to Dr. Greene's saying, that "Mr. King was a very *serviceable* man." King's services have been much censured; but as they are in constant use in every cathedral in England and Ireland, this is an incontestable proof of merit, and silences all criticism.—E. F. R.

KING, Sir Edmund, a surgeon and chemist of the seventeenth century, who contributed some papers on physiological subjects to the Philosophical Transactions. Charles II., who took an interest in chemistry, and in whose reign the Royal Society was founded, is said to have spent much time in his laboratory. Sir Edmund attended the king on his death-bed, and was ordered £1000 by the privy council, which he never received.—G. BL.

KING, Edward, a name which would have been forgotten had not the genius of Milton given it immortality under that of Lycidas. He was the son of Sir John King, secretary for Ireland, and born in 1612. A fellow collegian of Milton's, they were both designed for holy orders, and formed an intimate friendship. King early distinguished himself for his proficiency in polite literature, and wrote some elegant Latin verses while in college. But a life of high promise was suddenly terminated. He was drowned off the coast of Chester, while going to Ireland, on the 10th of August, 1637. The following year a small volume of poems in Greek, Latin, and English ("Lycidas" amongst them), was printed in honour of his memory at Cambridge. Milton had evidently a high opinion of his talents—

> "Dead ere his prime,
> Young Lycidas, and hath not left his peer;"

"in quo nihil immaturum præter ætatem."—J. F. W.

KING, Edward, an English antiquary, born in Norfolk in 1735, educated at Clare hall, Cambridge, removed to Lincoln's inn, was called to the bar, and became recorder of Lynn. In 1767 he was elected F.R.S., and three years later F.S.A. Of the Antiquaries he became president in 1784 on the death of Dean Miles. He published "Morsels of Criticism," 3 vols., 8vo; "Munimenta Antiqua," 3 vols., fol.; and "Remarks on the Signs of the Times." Bishop Horsley wrote a reply to this last work. He died in 1807.—P. E. D.

KING, Gregory, an eminent writer on heraldic and commercial subjects, was born in 1648 at Lichfield, and was educated at the grammar-school of that town. Through the recommendation of Dr. Hunter of Lichfield, he was taken into the service of Sir W. Dugdale. His subsequent career was one of the most varied kind; no occupation, from surveying a road to painting a coach-panel, coming amiss to him. He became acquainted with Hollar the engraver, and Ogilby, and was employed by both. King died in 1712. His most important work is "Natural and Political Observations and Conclusions upon the State and Condition of England," 1696, which was republished by G. Chalmers in 1802 and 1810.—W. C. H.

KING, Henry, was born at Wornal, Bucks, in 1591, the son of John King, bishop of London. He took orders, and became a popular preacher, chaplain to James I., archdeacon of Colchester, residentiary of St. Paul's, canon and dean of Rochester, and in 1641 bishop of Chichester. He vacated this see during the Commonwealth, but returned to it at the Restoration, and held it till his death in 1669. In youth he was fond of music and poetry, and was witty and agreeable in his conversation. In later life he studied rhetoric, philosophy, and theology. He wrote "The Psalms of David from the new translation of the Bible, turned into metre, to be sung after the old tunes used in churches," London, 1651. In 1649 he published "A deep groan fetched at the funeral of the incomparable and glorious King Charles I.," a poem which may be seen at the end of the works of Charles I., signed D.H.K. A volume of poems, elegies, paradoxes, sonnets, &c., appeared in 1657. He also wrote letters, anthems, and sermons; the latter includes an exposition of the Lord's Prayer. He was a decided royalist, but puritanically inclined.—John King, his brother, born in Yorkshire in 1596, and educated at Christ church, Oxford, was orator of the university, and in 1620 prebendary of Christ church. He was also prebendary of St. Paul's, and canon of Windsor. He wrote Latin encomiums on Charles I.; a Latin oration on James I., and some sermons. He died in 1639.—B. H. C.

KING, John, was born at Wornal, studied at Westminster, and entered Christ church, Oxford, in 1576. He was chaplain to Elizabeth and James I., and archdeacon of Nottingham in 1590. In 1605 he became dean of Christ church and vice-chancellor of the university, and in 1611 bishop of London, by the favour of James, who styled him the King of preachers. "He was a solid and profound divine, of great gravity and piety, and had so excellent a volubility of speech, that Sir Edward Coke, the famous lawyer, would often say of him that he was the best speaker in the star-chamber in his time." As bishop of London he preached every Sunday. He published lectures and sermons on public occasions, and died, March 30, 1621, aged sixty-two. Soon after his death the papists endeavoured to show that he died in their communion, and a book was written by one of them to prove it. This calumny was fully refuted by his son Henry and others.—B. H. C.

KING, John, an English divine, a native of St. Columb in Cornwall, where he was born in 1652. He studied at Oxford, but took his degree of D.D. at Catherine hall, Cambridge. When he entered into orders he was appointed curate of Bray in Berks, and in 1690 became rector of Pertenhall in Bedfordshire. In 1694 he removed to Chelsea. Archbishop Dawes, who had been master at Catherine hall, appointed him prebendary of York. He died the following year, and by his own desire was buried at Pertenhall. Dr. King was somewhat given to controversy, but was regarded as a man of good ability and learning. Some of his works remain still unpublished; but the titles of the remainder are indicative of his character—"Animadversions on a letter of advice to the Nonconformists;" "The Case of Bishop Atherton;" "Tolando-Pseudologo-Mastix, or a currycomb for a lying coxcomb;" and sermons.—John King, his eldest son, born in 1696, studied at Eton and Cambridge, and practised medicine at Stamford, where he died in 1728. He published a Latin epistle to John Freind in 1722, and an edition of the Hecuba, Orestes, and Phœnissæ of Euripides in 1726, which is now very rare.—B. H. C.

KING, John Glen, D.D., a native of Norfolk, born about 1732, was educated at Caius college, Cambridge. In 1764 he was appointed chaplain to the English factory at St. Petersburg, where he studied with the greatest diligence the rites and ceremonies of the Greek church, of which he published an account in 1772. He became rector of Wormley in Hertfordshire in 1783, and in 1786 preacher at Spring Garden chapel. Whilst resident in St. Petersburg he was appointed medallist to the empress of Russia, and at the time of his death was engaged in a medallic work. He died in November, 1787, in his fifty-sixth year. He wrote "Observations on the Climate of Russia," and "Observations on the Barberini Vase."—D. W. R.

KING, Peter, first lord, Lord-chancellor of England, was the son of a wealthy grocer and drysalter of Exeter, where he was born in 1669. His father, though a tradesman, was of a good Somersetshire family, and his mother was the sister of John Locke. The future lord-chancellor was destined by his father to be a grocer, and was brought up behind the counter; but he displayed a great love of reading, and at the instance of his uncle the philosopher, who from an early period took an affectionate interest in him, he was sent to the university of Leyden. There his chief study was theology, and after his return to England he published in 1691 a work which made a good deal of noise, "An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church." His father it seems was a dissenter, and the object of the work was to enforce the feasibility of such a revision of the Articles and Liturgy, as would enable presbyterians to become members of the Church of England without surrendering their distinctive views. A scheme of the kind was then afloat, but it failed; and King, instead of taking holy orders, was entered in 1694, with the approval of his uncle, a student of the Middle temple. He became, we are told on high authority, "a consummate master of the common law;" and in studying the constitution and political history of England he was directed by his celebrated uncle, who loved him like a son and kept a careful watch on his career. He went the western circuit, where he was patronized by the dissenters and obtained a large practice. Recommended by Locke to the whig leaders, he was elected in 1701 member for the borough of Buralston in Devonshire, which he represented in six parliaments. The tory reaction had set in, and the death of William III. destroyed the hopes which he had formed of becoming solicitor-general. He abjured politics though retaining his seat in parliament, but still cherished his predilection for theology, publishing anonymously in 1702 his "History of the Apostles' Creed," long a work of some authority. He was by the deathbed of Locke (October, 1704), who left him heir to his property and MSS. In his own profession he had thriven, being the acknowledged leader of the western circuit, and retained in all great causes at Westminster; when in 1708 he was appointed recorder of London, and going up with an address after the battle of Malplaquet was knighted by the queen. Next year he was chosen by the house of commons one of the managers of the trial of Sacheverell, and supported the second article of the impeachment. In 1712 he was counsel for "wicked Will Whiston" when brought before the delegates; and here King's theological learning, rare at the bar, was brought appropriately and successfully into play. A consistent whig and steady friend of the Hanoverian succession, he reaped his reward on the accession of George I. In the judicial rearrangements which followed that event, Lord Trevor, a violent tory, was replaced by King as lord chief-justice of the common pleas, and for eleven years he discharged the duties of his office with industry, good temper, impartiality, and success. During the trial of Macclesfield, King, though not a peer, presided as speaker of the house of lords; and when the great seal was taken out of commission he was made lord-chancellor (June, 1725), having been raised to the peerage in the previous month as Lord King, baron of Ockham in Surrey. Quite unaccustomed to chancery business, he was much perplexed by his new duties, for which he endeavoured to qualify himself by reading hard, and by communing in private with the practitioners of his court. He became, according to Lord Campbell, "a very pretty equity lawyer;" but it is undeniable that the appeals from and reversals of his decisions were very numerous. To the reform of the law or its practice, and of the court of chancery, he made at least two important contributions. The appointment of an accountant-general in chancery to receive and invest in public securities the money that had formerly lain idle, was due to Lord King; and he introduced the act which in written pleadings substituted English for the old law jargon. His health is said to have been undermined by the labour which he went through to acquire a knowledge of equity, and by the vexation of feeling that he had not the confidence of the bar. Attacked by paralysis he resigned the great seal on the 19th of November, 1733, and retiring to Ockham died there on the 22nd July, 1734.—F. E.

KING, Peter, seventh lord, great-grandson of Lord-chancellor King, was born in 1775. At the age of six he was sent to Eton, and caring comparatively little for the studies of the place, he devoted himself to mechanics, geometry, and drawing. One of the occupations of his leisure hours was to make a detailed survey and map of the country round Eton. On leaving Eton he went to Trinity college, Cambridge, and by the death of his father in 1793, succeeded while still a minor to the title. After passing the usual time at the university he made a tour on the continent, and returning to England when he came of age he took his seat in the house of lords, and joined the little band who, in a hopeless minority, supported the principles and policy of Charles James Fox. By Lord Holland probably he was introduced to Mr. Fox; and the vicinity of Ockham, Lord King's seat, to Mr. Fox's residence of St. Anne's Hill, facilitated the growth of an intimacy between the two. He spoke not unfrequently in the house of lords, and published occasionally a political pamphlet. Towards the close of his life his senatorial activity was chiefly displayed in a series of vehement attacks on the established church of England and on the principle of establishments. In 1829 he published a life of John Locke, chiefly valuable for its copious extracts from the philosopher's correspondence, which had descended to Lord King from his ancestor the lord-chancellor. The work soon reached a second edition, and now forms one of the volumes of Mr. Bohn's Standard Library. Lord King died on the 4th of June, 1833. He had married in 1804 Lady Hester Fortescue, eldest daughter of the first Earl Fortescue and niece of Lord Grenville. He was succeeded by his son, now earl of Lovelace, who married Lord Byron's Ada. There is a warm panegyric of Lord King in Lord Brougham's Sketches of Statesmen, and selections from his writings and speeches were published in 1844, with a brief memoir by the editor, his brother-in-law, Earl Fortescue.—F. E.

KING, Richard, vicar of Steeple Morden, Cambridgeshire, and rector of Worthen, Salop, was born at Bristol in 1749. He graduated B.A. in 1771, and M.A. in 1774, and was a fellow of New college, Oxford. He was a sound scholar, the author of tracts on inspiration and on church and state, and of "An Answer to the Letters of Peter Plymley." He died in 1810.—D. W. R.

KING, Sir Richard, son of Admiral Sir Richard King, was born in Dorsetshire in 1771, and entered the navy early in life under his father. He soon obtained the rank of captain, and the command of the frigate *Aurora*, 28, with which he cruised on the Irish station till July, 1795. He was then appointed to the *Druid*, 32, with which, in January, 1797, he captured a large French transport, *La Ville de l'Orient;* and in the following year, in command of the *Sirius*, 36, he captured two Dutch ships of war which had escaped from the Texel with French troops and arms for Ireland. The captain of an English sloop of war which was cruising close at hand during the latter engagement, refused to come to his assistance, being firmly persuaded that the whole affair was a feint of three of the enemy's ships to draw him into a snare, and when he afterwards discovered his mistake, and was rebuked by Admiral Lord Duncan, he committed suicide. In the battle of Trafalgar Captain King engaged successively two Spanish ships-of-the-line, one of which he captured, and then made a prize of one of two French ships which came to the rescue. In 1806 he succeeded his brother in the baronetcy, and afterwards served at the blockade of Ferrol and the defence of Cadiz. In 1813 he commanded the *San Joseph*, 112, in the action with the French squadron, off Toulon, under Admiral Emeriau. In 1816 he was appointed to command on the East India station, was made vice-admiral in 1821, and nominated a grand cross of the bath in 1833. He was finally commander-in-chief in the Medway, and died at Sheerness in August, 1834.—G. BL.

KING, Sir Robert, was born in Ireland at the close of the sixteenth century. His father, Sir John King, had served with

distinction in the wars in that country in the time of Elizabeth, and had been rewarded by grants of lands in Roscommon and elsewhere. Sir Robert was knighted in his father's lifetime and succeeded him as master-general. He entered parliament as member for Boyle in 1639, and in 1641 was appointed governor of Boyle castle, where he soon became conspicuous for his military skill and activity. He distinguished himself greatly at the battle of Ballintobber, and the success of the day was mainly owing to a brilliant manœuvre executed by him. Soon after this Sir Robert went to reside in London, leaving his son in command, and entered into the service of the parliament. He was sent over in 1645 to Ireland, with two others, as commissioners against the rebels. He was one of the five appointed in 1647 to receive the sword from the marquis of Ormonde, the viceroy of Charles. From this period he is found occupying a prominent place in all commissions and trusts for the settlement and improvement of Ireland; amongst others, as trustee for Trinity college, Dublin. He died in London in 1657.—J. F. W.

KING, Rufus, an American statesman, born in 1755 at Scarborough in the state of Maine; died in 1827. He was called to the bar in 1778, and elected member of congress in 1784. In 1787 he was sent by the legislature of Massachusetts to the general convention at Philadelphia. In 1788 he returned to New York, and the following year was elected member of the legislature. In 1796 Washington appointed him minister plenipotentiary from the United States to the court of Great Britain, which post he occupied till 1803. On his return to America he entered the senate for the state of New York, and in 1825 again represented the United States at the court of Britain.—P. E. D.

KING, William, D.D., Archbishop of Dublin, was born in 1650 in Antrim in Ireland, where his father, a Scotchman, had settled. Having received his elementary education at the royal school of Dungannon, he entered Trinity college, Dublin, as a sizar in his seventeenth year, obtaining a scholarship, and graduated in 1670. He was ordained in 1675, and the year following took full orders and became chaplain to Parker, archbishop of Tuam; and when that prelate was translated to Dublin he collated King to the chancellorship of St. Patrick's, with the parish of St. Werburgh's in that city He soon signalized himself as a champion of protestantism, and took a position in controversies then raging in Ireland. When the repeal of the act of settlement was proposed, he was earnest in persuading his fellow-countrymen to embrace the cause of the prince of Orange, and he was so prominent in his exertions that he was amongst the protestant clergymen who were thrown into prison by James in 1689. While in confinement, he wrote a history of the events of which he was a faithful and intelligent witness. His confinement was not of long duration, and on his liberation he applied himself, in conjunction with the bishop of Meath, to the care of the archdiocese from which Marsh had been driven to England. In the discharge of these duties he met with violence and hostility which might have deterred a less brave or devoted man. He was interrupted and threatened in the performance of divine service, assaulted in the streets, and again cast into prison; but the issue of the battle of the Boyne terminated his trials, and on the entry of William into Dublin, King preached before him in St. Patrick's. The virtues and services of King were rewarded by the bishopric of Derry in January, 1691. Repairing at once to his see, he found a state of things that required all his energy and ability to set in order. Liberally devoting his private means to the repair of churches and the sustentation of the clergy, he carried the work of reform through his diocese with a firm and unwearying hand, encountering at the same time much opposition. "I believe," he says in his MS. correspondence, "no bishop was ever more railed at for the first two years than I was at Londonderry, by both clergy and laity; but by good offices, steadiness in my duty, and just management I got the better of them, and they joined with me heartily in promoting those very things for which they opposed and condemned me at first." He now published "The State of the Protestants in Ireland under the late King James' Government." As a divine, too, his pen was actively employed in supporting the doctrine and principles of the established church both against dissenters and Roman catholics, and with that end published several valuable treatises. In his place in parliament also his voice was raised in the interests of the church of which he was ever a vigilant guardian, and he took a considerable share in the great political questions of his times. In 1702 he published his principal work, "De Origine Mali" (An Inquiry concerning the Origin of Evil). This great and elaborate work, written in Latin, excited much interest and provoked considerable discussion. Bayle assailed it, and Leibnitz replied to it, though admitting it to be a work full of elegance and learning. That a work upon a speculation so profitless, if not worse, should have errors is not surprising; but the errors are chiefly those of the philosophy of his times—the merits are all his own. "Through the whole inquiry," says a modern commentator, "there is perceivable the underworking of a sagacity superior to the entanglements in which it lay involved." King did not answer these attacks, but he has left in his MSS. answers to the reasonings of his opponents, which have been published by Law, bishop of Carlisle, the translator of the treatise "De Origine Mali." A discourse which he preached on predestination in 1709 has since taken a higher place in public estimation than the more elaborate treatise. In 1703 King was translated to the archiepiscopal see of Dublin, and here as in Derry he exercised his talent, liberality, and zeal; he repaired fourteen churches, rebuilt seven, and built nineteen in new places, supplying them with clergy, and assigning glebe lands. Upon the death of Marsh in 1713 it was expected King would have been raised to the primacy; but his political views debarred him from the elevation due to his piety, learning, and efficiency. After the death of Queen Anne, King was appointed one of the lords justices on three occasions. As his health declined he withdrew by degrees from political affairs, devoting his remaining strength and energies to the duties of his see. He died in Dublin on the 8th of May, 1729. King was as estimable in private as in public life. The patron of Parnell and Philips, the friend and constant correspondent of Swift, whether we regard him as a prelate, a scholar, or a man of genius, he holds a high place amongst the men of his times.—J. F. W.

KING, William, LL.D., a satirical and miscellaneous writer, was born in London in 1663. He was of good family, and educated at Westminster and Oxford. He came early into possession of a small patrimonial estate, which allowed him to escape from the necessity of strenuous exertion. His first work, published in 1688, was a defence of Wickliffe from the charges brought against the English reformer in Varillas' History of Heresy. After a little more dabbling in authorship he was admitted in 1692 an advocate of Doctors' commons. By his "Animadversions on the Pretended Account of Denmark," published in 1694, in reply to Molesworth's Account of Denmark as it was in the year 1692, he procured the favour of Prince George of Denmark, and was appointed secretary to the princess, afterwards Queen Anne. He engaged in the Phalaris controversy, taking part with Boyle against Bentley, and among his contributions to it was his bantering "Dialogues of the Dead." A little afterwards he published the work of which he seems to have been proudest, "A Journey to London in the year 1678," written in ridicule of the minute trifling of Dr. Martin Lister's account of a visit to France and Paris. An idle and jovial man, he quitted Doctors' commons and retired to literary leisure at Oxford, where he seems to have remained several years. In 1700 he published anonymously a satire on Sir Hans Sloane, or on the Philosophical Transactions, entitled "The Transactioner." The state of his finances, impaired by a gay and idle life, led him to accept official employment in Ireland, where we find him about 1702 judge of the high court of admiralty, with which he combined the occupancy of some other posts. Returning to England in 1708 as poor as he had left it, he published some more prose satires, among them "Useful Transactions in Philosophy and other sorts of learning," a title which speaks for itself; an adaptation of Ovid's Art of Love; and the "Art of Cookery," an imitation of Horace's Art of Poetry. When the *Examiner* was founded in 1710 as the organ of the tory ministry, Dr. King seems to have been put forward as its editor, and to have contributed to some of its numbers. He published, too, several anonymous pamphlets in defence of Sacheverell. For these and similar services he was appointed, through the influence of Swift, and at the close of 1711, editor of the *London Gazette*, but soon threw up the post because he had to attend at the office till three or four in the morning, an exceptional pressure of advertisements having marked, it seems, his entrance on his brief editorial career. He now devoted himself to books and the bottle, and died in 1712. Nichols of the Literary Anecdotes edited in 1776, with a memoir of the author, Dr. King's "Original Works in Verse and Prose," in which is still dimly traceable the

peculiar humour which delighted a section of his contemporaries. His poems were admitted into the Collections; and there is a brief biography of him in Johnson's Lives of the Poets. But even the tory Johnson admits that "to relish King's writings, their readers must sympathize with King's opinions."—F. E.

KING, WILLIAM, an English author, born at Stepney, near London, in 1685. He studied at Balliol college, Oxford, and in 1718 Lord Arran, the chancellor, appointed him principal of St. Mary's hall. This office he resigned on becoming a candidate for a seat in parliament. Esteemed for wit and learning, he wrote a poem, the "Toast;" an "Apology;" and published five volumes of South's sermons.—P. E. D.

* KINGLAKE, ALEXANDER WILLIAM, author of "Eothen," is the eldest son of the late Mr. William Kinglake (formerly a solicitor) of Wilton house, Taunton, where he was born in 1809. Educated at Eton and Trinity college, Cambridge, on leaving the university he was entered of Lincoln's inn, and in 1837 was called to the bar. Soon afterwards, he made the tour in the East, commemorated in "Eothen." That brilliant and racy book was "declined" by its present publisher Mr. Murray, among others, and was issued in 1844 by a comparatively obscure bibliopole in Pall Mall. The success of "Eothen" was immediate, and it may be said to have created a *genre* in the literature of travel. Another book was long looked for from the pen of the author of "Eothen," but none came, although now and then his hand was visible in the pages of the *Quarterly Review*. Mr. Kinglake seemed to prefer politics to literature. In 1852 he appealed unsuccessfully, on ultra-liberal principles, to the electors of Bridgewater; but was more successful in the April of 1857, when he entered the house of commons as member for that borough. In "the house" Mr. Kinglake has distinguished himself by his opposition to what he considers the encroaching policy of the emperor of the French. On the breaking out of the Russian war, he accompanied the British army to the East, and has since been engaged in the composition of a "History of the War in the Crimea."—F. E.

* KINGSLEY, CHARLES, was born on the 12th of June, 1819, at Holme vicarage, Devonshire, the residence of his father, the Rev. Charles Kingsley, senior, who afterwards became rector of Chelsea. Mr. Kingsley's early education was a private one, the Rev. Derwent Coleridge, son of the poet, being among his instructors. He was for a time a student of King's college, London, from which he proceeded to Magdalen college, Cambridge. There he held a scholarship, was a prizeman, senior opt. in mathematics, and took a first class in classics, graduating B.A. in 1842. He is said to have been originally intended for the profession of the law; but during the year in which he took his B.A. degree he was ordained a deacon, and in 1843 a priest. He began his clerical career as curate at Eversley, a moorland parish in Hampshire, of which he became rector in 1844. Of his earlier pulpit oratory a specimen is afforded in his "Village Sermons," published in 1849, marked by a peculiar homely earnestness and enforcing, like most of Mr. Kingsley's pulpit discourses, the translation, so to speak, of religion into daily life. After four years of zealous parochial activity, Mr. Kingsley published his "Saint's Tragedy," a dramatic poem founded on the story of St. Elizabeth of Hungary, and partly intended as a tribute to the worth of some forms of mediæval asceticism. The "Saint's Tragedy" was preceded by a preface from the pen of the Rev. F. D. Maurice, Mr. Kingsley's friend and fellow-worker. From the study and portraiture of the saint life of the middle ages, Mr. Kingsley was recalled to a stormy and chaotic present by the European revolution of 1848, the revival of chartism, and the revelations of the *Morning Chronicle* respecting the condition of the lower strata of the working population of England. The composition of "Yeast, a problem," published in *Fraser's Magazine* (republished in 1856), belongs to this period. The title indicates the epoch and the character of the work—one in which, on a limited canvass, are painted side by side the spiritual perplexities of a certain higher class of minds, and the in many respects menacing aspects of the rural population as it then was. It was to delineate, in the fictitious autobiography of a man of genius born and bred among themselves, the sufferings, sins, virtues, and aspirations of the working-classes of our large towns that Mr. Kingsley addressed himself in his next novel, "Alton Locke, tailor and poet," 1850; a startling work, in which the influence of Carlyle's manner and matter is very visible. From writing, Mr. Kingsley proceeded to action. Having in his "Cheap Clothes and Nasty," 1850, under the pseudonym of "Parson Lot," denounced the iniquities of the sweating-system, Mr. Kingsley aided in founding the Working Tailors' Association, of which the members were to be at once workmen and partners; the necessary capital being lent to them at a very moderate rate of interest by friends of the working-classes interested in the success of the experiment. In his advocacy of the scheme Mr. Kingsley sought to base it on religion, and the doctrine of co-operation as preached by him received the name of "Christian socialism." To this period belongs his sermon "The Message of the work to labouring men." His "Sermons on National subjects, preached in a village church," and in which themes new to the pulpit were discussed, appeared in 1852—the date of a little dialogue on a classic model, "Phaethon, or loose thoughts for loose thinkers," directed in the interest of orthodoxy against the Emersonian school. Meanwhile was proceeding in *Fraser's Magazine* the publication of one of Mr. Kingsley's most elaborate fictions, "Hypatia," the scene of which is laid in the Alexandria of the sixth century, and which delineates with a living dramatic interest the conflicts between christianity, the neo-platonism of the schools, and a dying, but still ferocious paganism. The writings and biographies of the neo-platonists Mr. Kingsley seems to have made a subject of special study, returning to them in his "Alexandria and her Schools," 1857, the substance of lectures delivered in 1854 before the Edinburgh Philosophical Institution. Mr. Kingsley's latest fictions are "Westward, Ho!" 1855, a tale of the Elizabethan time and of adventure in the western world, and in 1857, "Two Years Ago," a novel of contemporary English life. In 1855, he broke new ground by the publication of "Glaucus, or the wonders of the shore," in which the natural history of the beach was discussed with enthusiasm and precision. Besides some volumes of sermons, he has also published "The Heroes, or Greek fairy tales for my children," 1856; "Andromeda and other poems," 1858; and prefixed a sketch of his friend, the author's life, to Mansfield's Paraguay, 1856; editing, in 1859, with a biographical preface, a resuscitation of Henry Brooke's Fool of Quality. His "Miscellanies," chiefly contributions to *Fraser's Magazine* and to the *North British Review*, were published with that title in 1859. Mr. Kingsley is one of the chaplains-in-ordinary to her Majesty, and succeeded Sir James Stephen as regius professor of modern history at Cambridge. He married in 1844 a daughter of Pascoe Grenfell, Esq., long M.P. for Truro and Great Marlowe, a lady whose sister was the wife of Mr. Froude the historian.—F. E.

KINGSMILL, ANDREW, an eminent puritan preacher, was born at Sidmonton in Hampshire in 1538, and was educated in Corpus Christi college, Oxford. In 1558 he was elected a fellow of All Souls college, and applied himself for some time to the study of civil law; but having relinquished that study for divinity, and entered into orders, he became one of the most esteemed preachers of the university. At the beginning of Elizabeth's reign the Marian persecution had left only three eminent protestant preachers at Oxford, and Kingsmill was one of the three, the other two being Sampson and Humphrey. But the queen was of opinion that even three such preachers were too many, for they were all puritans. When Sampson lost the deanery of Christ Church, and Humphrey was disallowed from preaching even in Bishop Jewel's diocese, Kingsmill left the kingdom, and withdrew first to Geneva, where he lived for three years, and afterwards to Lausanne, where he died in 1569. Several of his writings were published after his death, including "A View of Man's Estate, wherein the great mercy of God in man's free justification is showed," 1574; and "An Excellent and Comfortable Treatise for all such as are in any manner of way troubled in mind, or afflicted in body," 1578.—P. L.

* KINKEL, GOTTFRIED, a distinguished German poet and political character, was born at Oberkassel, near Bonn, 11th August, 1815, and studied theology at Bonn and Berlin. He then travelled in Italy and began lecturing at Bonn, where at the same time he became an assistant minister, but was dismissed from the latter office on his marriage in 1843 with a Roman catholic, who had been divorced from her former husband. This was JOHANNA KINKEL, born 8th July, 1807, at Bonn, where her father, Mockel, was a professor in the gymnasium. She had been married in 1823 to M. Matthieux, a publisher at Cologne, but in 1840 was divorced for incompatibility. In 1846 Kinkel was appointed professor extraordinary of the history of

art and literature at Bonn. On the outbreak of the revolution of 1848 he at once placed himself in the foremost rank of the democratic party, and was elected a member of the Prussian chamber of deputies. Both by the press and in the political clubs he proclaimed socialist principles, and in May, 1849, headed the attack on the Siegburg arsenal. He then joined the revolutionist army in Baden, was wounded and taken prisoner by the Prussians, and condemned to the workhouse for life. With the aid of the well known student Schurz, he, however, succeeded in making his escape from Spandau and found a refuge in London, whence in 1851 he undertook a journey to America in order to raise a revolutionary loan. Besides his poems, among which "Otto der Schütz" has found favour even with his political antagonists, Kinkel has published a volume of sermons; a "History of the Arts among the Christian Nations," in 1845; "Nimrod, a tragedy;" and, conjointly with his wife, a volume of tales. Johanna Kinkel was a highly-gifted woman, an excellent player and teacher of the piano, a musical critic, a composer, and an accomplished authoress. She died of a fall from a window, November, 17, 1858, and left a novel, "Hans Ibeles in London," which was published in 1860.—(See *Kinkel's Life* by Strodtmann, Hamburg, 1850, 2 vols.)—K. E.

KINKER, JOHAN, the author of various literary and poetical works, professor of Dutch literature at Liege, was born near Amsterdam in 1760, and died about 1825.—D. W. R.

KINSBERGEN, JOHN HENRY VAN, was born at Doesburg in 1735, and entered the Russian service in 1767. He soon defeated the Turkish fleet in the Black Sea; but although loaded with honours and rewards by the Empress Catherine, he returned to Holland in 1776. In 1781 he distinguished himself at the battle of the Doggerbank against Admiral Parker. He wrote largely on professional subjects, and after rendering many noble services to his country, died in 1819.—W. J. P.

KINSON, FRANÇOIS, a celebrated Flemish portrait-painter, was born at Bruges in 1774, and died there in 1839. He studied in the art academy of his native city, and afterwards in the école des beaux-arts, Paris, where in 1808 he gained the large gold medal. At first he practised in Paris, but in 1821 he settled in Brussels, and secured in both cities a large and fashionable connection. Among his sitters were Jerome Bonaparte, Bernadotte, Charles X., the prince of Orange (afterwards king of Holland), the Duchess De Berri, and many other distinguished personages. Kinson was considered particularly happy in the likeness and pose of his sitters, and the bright and cheerful colouring of his pictures. In the early part of his career he painted several historical pictures, but they are not held in much repute.—J. T–e.

KIPLING, THOMAS, D.D., an English scholar and theologian, born in Yorkshire about 1755. He studied at St. John's college, Cambridge, of which he was a fellow, and afterwards deputy regius professor of divinity in the university. In 1778 he published an improved edition of the elementary parts of Dr. Smith's System of Optics, to which he prefixed an introduction. In 1793 he published in 2 vols. folio, at the expense of the university, a facsimile edition of the Codex Theodori Bezæ, or the Codex D. His enemies say the Latin of his preface is bad; but it is admitted on all hands that the work is one of great value. Dr. Kipling brought upon himself a good deal of annoyance by the part he took as promoter of the trial of Mr. Frend, who was accused of unitarianism, and expelled the university in 1793. Kipling, who was dean of Peterborough, wrote against Calvinism and the papists, and died in 1821.—B. H. C.

KIPPIS, ANDREW, D.D., an eminent English biographer and controversialist, born at Nottingham, March 28, 1725; died on the 6th October, 1795. He was educated under Dr. Doddridge at Northampton, and in 1746 became minister of a dissenting congregation at Boston in Lincolnshire. Four years later he removed to Dorking in Surrey, and in 1753 he succeeded Dr. Hughes as minister of the Princes Street congregation, Westminster. He was here brought into contact with the principal dissenters in London, and was appointed professor in the college founded by William Coward. In 1767 the university of Edinburgh conferred on him the dignity of doctor of divinity, and in 1778 he was admitted member of the Antiquarian Society, and the following year of the Royal Society. From Coward academy Dr. Kippis went to Hackney college, but did not remain in that institution, being desirous of devoting himself to his literary pursuits. He was one of the principal contributors to the *Monthly Review*, which at that period was highly esteemed. He also took part in the new *Annual Register*, for which he wrote the "History of Knowledge" and other articles that greatly contributed to secure the success of the publication. He employed no small part of his time in the defence of dissent, and issued various publications on the subject, the principal of which, "A Vindication of the Protestant Dissenting Ministers with regard to their late application to Parliament," was published in 1772. In 1782 he published a volume—"Considerations on the Provisional Treaty with America and the Preliminary Articles of Peace with France and Spain;" and in 1788 issued an edition of Dr. Lardner's works, with a life of the author. In the same year he published his "Life of Captain Cook." His great work, however, and that which to the present day sustains his reputation in English literature, was the second edition of the "Biographia Britannica," with a number of lives not contained in the previous edition. This elaborate work was never completed, and remains to this day a huge fragment. Five large folio volumes were brought out in 1778–79, bringing the work down to the letter F, and a sixth was going through the press when the death of Dr. Kippis arrested the publication. Dr. Kippis was a man of high attainments and of great industry. He had learning, judgment, and moderation; wrote in a clear style, with good taste and even elegance. It has often been regretted that his work should remain incomplete, for, as far as it goes, its merits are universally acknowledged.—P. E. D.

KIRBY, WILLIAM, one of the most popular of British entomologists, was born in Suffolk in 1759. He received his education at the grammar-school of Ipswich, from which he went to Caius college, Cambridge. In 1781 he took his bachelor's degree, and the following year was admitted into holy orders, and became curate of Barham. During the fourteen years that he remained in this position, he devoted his spare time to the study of botany. In 1796 he became rector of Barham, where he remained during the rest of his long life. Pious and sincerely evangelical, Mr. Kirby conscientiously performed his duties as a clergyman, and was much beloved by his parishioners. He was at one time induced to use his pen in counterworking the spirit of freethinking; but having little taste for controversy, he soon retired from the field, and devoted his leisure hours to his favourite study of natural history. An accidental circumstance induced him to take up the study of insects—a little "lady bird," or "lady cow," one day attracted his attention on the window sill of his study, and his admiration and interest became so much excited, that he forthwith began to collect insects as zealously as he had already done plants. When the Linnæan Society was founded by Sir J. E. Smith, Kirby immediately became a fellow, and contributed several valuable papers to their Transactions. His great fame as a scientific entomologist was due to his "Monographia Apum Angliæ," or History of English bees, the publication of which stamped him as one of the best entomologists of the day, and introduced him to a correspondence with Latreille, Fabricius, Illiger, Walkenaer, and many other distinguished naturalists of France and Germany. His great popularity, however, is due to his "Introduction to Entomology," written in conjunction with his friend Mr. Spence—a work which has been translated into German and French, and has already gone through seven or eight editions. His later works are his description of the insects in the "Fauna boreali Americana" of Sir John Richardson, and his "Habits and Instincts of Animals with reference to Natural Theology," written as one of the Bridgewater treatises. Mr. Kirby was honorary president of the Entomological Society of London, fellow of the Royal, Linnæan, Zoological, and Geological Societies, and honorary member of several foreign societies abroad. He died in 1850, at the venerable age of ninety-one.—W. B–d.

KIRCH, CHRISTFRIED, an astronomer, son of Gottfried, was born at Guben in Lusatia on the 24th of December, 1694, and died at Berlin on the 9th of March, 1740. He studied at the universities of Berlin and Halle, and in 1717 was appointed director of the observatory of Berlin, where he made and reduced a vast body of observations. In these labours he was assisted by his sister CHRISTINE, who was born about 1696, and died at Berlin on the 6th of May, 1782.—W. J. M. R.

KIRCH, GOTTFRIED, an astronomer, was born on the 18th December, 1639, at Guben in Lower Lusatia, and died at Berlin on the 25th of July, 1710. He was a pupil and assistant of Hevelius. About 1667 he became noted at Leipsic for his skill in calculating ephemerides and preparing almanacs. In 1700,

by the invitation of the Elector Frederick I., he went to Berlin to become astronomer royal, which post he held until his death. His second wife, MARY MARGARET WINCKELMANN, became also distinguished as an astronomer. She was the daughter of the pastor of Panitzsch in Upper Lusatia, and was born on the 25th of February, 1670. Her father gave her a thoroughly scientific education, and inspired her with a zeal for astronomy, which induced her to accept Kirch in preference to younger and wealthier suitors. Like the second wife of Hevelius, she became her husband's best assistant in his observatory and study. After his death she continued to observe the stars, and to calculate ephemerides and publish almanacs, assisted by her daughters. She discovered a comet in 1702. She died at Berlin on the 29th of December, 1720.—W. J. M. R.

KIRCHER, ATHANASIUS, commonly known as Father Kircher, a jesuit famous for the variety of his knowledge, the diversity of his speculations, and the multitude of his writings, was born near Fulda in 1601 or 1602. His early education was received at Fulda among the jesuits, whose order he entered in 1618 at Paderborn. Here he prosecuted his multifarious investigations till the dissolution of the college at Paderborn, after which he passed in succession to houses belonging to his order at Münster, Cologne, Coblentz, Mentz, Spires, and Würzburg. At Coblentz he was professor of Greek, and at Würzburg professor of mathematics, philosophy, and oriental languages. He left this post in 1631 in consequence of the advance of the army of Gustavus Adolphus, and retired to France, where he betook himself to Avignon, and continued till 1635. In that year he was appointed to a professorship at Vienna; but having been cast ashore in Italy by a storm when on his way from Marseilles, he went on to Rome, where he was mathematical professor for some years, and died in 1680. Kircher is properly regarded as one of the most active spirits, and one of the most versatile geniuses of his time. Everything seemed to come alike to him; and he wrote largely on such a number of subjects, that with all his errors we are astonished at his learning and talent. Most of his works are in Latin, and treat of natural philosophy and mathematics, of antiquity, history, philology, medicine, and almost everything else. In his scientific works he doubtless made known some important principles and new discoveries, for which his biographers have given him full credit. In his philological works, as everywhere else, he is learned and ingenious, often right by happy conjectures, and often wrong in his speculations. He greatly promoted Egyptian studies by his "Œdipus Ægyptiacus," 1652–55, which was preceded by his very important "Prodromus Coptus" in 1636, and his "Lingua Ægyptiaca restituta" in 1644. His "China, monumentis qua sacris qua profanis illustrata," is a very curious book, though very full of errors. The "Polygraphia," 1663, contains a project for a universal language. The "Latium," a work on ancient and modern Italy, is remarkable and valuable; as also is the "Mundus Subterraneus," and the "Arca Noe." Measured by the standard of his time, Kircher was a wonderful man, and notwithstanding his credulity and blunders, deserves the gratitude of all generations for his services to learning.—B. H. C.

KIRCHER, CONRAD, author of a laborious concordance of the Septuagint, was born at Augsburg about the middle of the sixteenth century, and studied at the university of Tübingen, where he took his degree in arts. Having entered the Lutheran ministry, he was settled at Augsburg, but was expelled in 1586, along with other protestant ministers, who had opposed the catholic majority of the municipal council in their assumption of a right to appoint and remove the evangelical clergy of the city. He was then for some time a pastor at Raab in Hungary, and afterwards in different localities of Austria and Franconia. He was still living in 1620. His "Concordantiæ Veteris Testamenti Græcæ" appeared at Frankfort in 1607, 2 vols., 4to, and formed the basis of Trommius' Concordance, 2 vols., folio, published in 1718, which is still in use. He set forth the utility of such concordances of the original scriptures in a tract, "De Concordantiarum bibliorum usu in theologiæ," 4to, Wittenb. 1622; and his work, especially in the improved edition of Trommius, has been of great service to biblical scholars in the study both of Hebrew and New Testament Greek.—P. L.

KIRCHMAIER, THOMAS, called also NAOGEORGUS, a Lutheran divine and scholar, was born in 1511 at Straubingen in Bavaria. Probably he studied at Wittemberg, as he was well known to Luther and Melancthon, and was highly esteemed by the latter for his classical learning and skill in Latin poetry. He became pastor of Sulze in Thuringia, and afterwards in 1541 of Kahle in the same province; but, having fallen into some antinomian extravagances of doctrine, he was brought before the consistory of Weimar, and refusing to recant, was obliged to leave the dominions of the elector of Saxony. His talents found for him many appointments in other parts of Germany—at Augsburg, Stuttgart, Basle, and other places; but his erroneous teaching prevented him from retaining any of them long. He died in 1563 as pastor of Wisloch in the Palatinate. His writings were very numerous, embracing many translations of ancient classic authors, and many original Latin tragedies, odes, and epics; one of the latter was a book of Sacred Georgics—P. L.

KIRKALDY, WILLIAM, of Grange, one of the bravest and most skilful soldiers of his age, was the eldest son of Sir James Kirkaldy, high treasurer to James V. of Scotland. At an early age he joined the protestant party in Scotland, and was one of the conspirators who assassinated Cardinal Beaton, and shut themselves up in the castle of St. Andrews. When that fortress was captured by the French, Kirkaldy was sent prisoner to France, but made his escape, and subsequently entered the French service, where he greatly distinguished himself. On his return to Scotland he took an active part in promoting the cause of the Reformation. In 1566 he joined the confederacy of the nobles against Bothwell, and it was to him that Queen Mary surrendered at Carberry hill. He pursued Bothwell to the coast of Norway, captured his ship, and had nearly taken him prisoner. At the battle of Langside his valour and skill contributed greatly to the victory gained by Regent Moray, who rewarded him for his important services by appointing him governor of Edinburgh castle. He was subsequently, however, gained over to the queen's cause by the subtle and versatile Lethington, and made the castle the general rendezvous of her partisans. The fortress was ultimately besieged in 1573 by the regent Morton, assisted by an English army under Sir William Drury. After performing prodigies of valour, Kirkaldy was compelled to surrender to the English general, who delivered him up to Morton. The cruel and vindictive regent, to his eternal disgrace, hanged his former associate, along with his brother Sir James and two Edinburgh goldsmiths, on the 3rd August, 1573.—J. T.

KIRKE, PERCY, Colonel, an English military commander who figured conspicuously during the atrocities which disgraced the reign of James II. He was for several years governor of Tangier, where he rendered himself notorious for his cruelty, rapacity, and licentiousness. When Tangier was abandoned he returned to England, and took part in suppressing Monmouth's rebellion. His soldiers, who were ironically called Kirke's Lambs, were the most ferocious in the English army, and under his orders were guilty of the most frightful excesses in Somersetshire. He refused, however, to change his religion to please the king, declaring sarcastically that if he ever did abjure protestantism, he was bound by a promise to the emperor of Morocco to turn mussulman. After the landing of the prince of Orange, Kirke turned traitor to his old master, and deserted to the enemy. He was very unwisely appointed to command the forces sent to the relief of Londonderry in 1689, but delayed more than six weeks making an attempt to raise the siege. He was held in general and merited abhorrence.—J. T.

KIRKPATRICK, WILLIAM, a colonel in the East India Company's service, who being employed in 1793 on a mission to Nepaul, collected information for the use of the Bengal government, which was published eighteen years later in a quarto volume, under the title of "An Account of the Kingdom of Nepaul," 1811. A careful review of the work appeared in the *Quarterly Review*, vol. v. p. 303. The following year, on the 22nd of August, 1812, Colonel, then Major-general, Kirkpatrick died in his fifty-eighth year. Besides the work on Nepaul, he published a "Biography of Persian Poets" and a "Selection of the Letters of Tippoo Saib."—R. H.

KIRNBERGER, JOHANN PHILIP, a musician, was born at Saalfeld in Thuringia, April 24, 1721, and died at Berlin on the night of the 27th and 28th of July, 1783. He first learned music of J. B. Kellner, an organist, and in 1738 he studied the violin under the direction of Meil. He spent two years at Leipsic, commencing in 1739, where he took constant lessons on the organ and in composition from the illustrious Bach. Kirnberger went then to Poland where he held several successive appointments, the last of which was that of music director

in a convent at Lemberg. He returned to Germany in 1751 and went to Berlin, where he was engaged as a violinist in the royal chapel; but his services were transferred in 1754 from the king to Prince Henry, and he afterwards became the instructor of Princess Amelia Ann, and was appointed her kapellmeister, which office he held till he died. He was better known as a theorist in his own time—in which capacity his name has become important in history—than as a composer or a player, though he acquired some skill in both of these departments of the art. The chief of his compositions, consisting principally of church music, remain in manuscript; some few instrumental pieces are published. His didactic works rank very high in the theoretical literature of music; these are—"Die Wahren Grundsætze zum Gebrauch der Harmonie" (The true principles for the employment of harmony); "Construction der Gleichschwebenden Temperatur" (Construction of equal temperament); "Die Kunst des reinen Satzes in der Musik" (The art of pure musical composition), illustrated with elaborate examples by the author; "Grundsætze des generalbass" (Principles of thorough bass); "Gedanken über die verschiedenen Lehrarten in der Composition" (Thoughts on the different forms of composition), an introduction to the art of fugue—it is supposed that Kirnberger's design was to extend this work into a complete treatise upon fugue writing, a purpose which death prevented him from completing; "Anleitung zur Singkomposition" (Introduction to vocal composition); and "A treatise of the art of extemporizing minuets and polonaises."—G. A. M.

KIRSTEN, Petrus, or Kirstenius, as he generally wrote his name, a learned German, was born at Breslau in 1577. After studying in the German universities, he devoted seven years to travels in Europe and Asia. On his return he took degrees in medicine and philosophy, and began the compilation of his numerous works, as well as the practice of medicine. In 1608 he published at Breslau, at his own expense, the first part of an Arabic grammar, followed in 1610 by a second, and a third. Even now this book deserves to be consulted. In 1608 he published "Tria Specimina characterum Arabicorum," containing the Lord's Prayer, the fifty-first psalm, and the first chapter of the Koran, with Latin translations. In 1610 appeared "Notæ in Evangelium S. Matthæi," including a collection of the Arabic, Coptic, Hebrew, Syriac, Greek, and Latin texts, a very curious and learned work. In 1608 appeared the "Vitæ Evangelistarum quatuor," then first published in Latin from an ancient Arabic manuscript. In 1611 he published the Epistle of Jude in an Arabic version, with a Latin translation and notes. In 1609 he edited the second book of the Canon of Avicenna, with an Arabic translation and notes. At a later period he became professor of medicine at Upsal in Sweden, and physician to Queen Christina. He died at Upsal in 1640. He is said to have known twenty-six languages.—B. H. C.

KIRWAN, Richard, one of the most eminent chemists and philosophers of his day, was born at Cloughballymore in the county of Galway in Ireland in 1733. At at early age he was remarkable for his great love of reading and extraordinary acquirements. In his seventeenth year he was sent to Poictiers to complete his education, and distinguished himself there, especially for his great knowledge of Latin; in so much that upon his entering the jesuit college of St. Omer in 1754, he acted as professor of humanity during his noviciate with great success. In 1755 the death of his elder brother, Patrick, in a duel, put Richard in possession of the family property, which was considerable, and he returned to Ireland from Hesden in the Netherlands in his twenty-second year. His inclinations for awhile fluctuated between a monastic life and the duties which his altered position imposed upon him; but the charms of a young lady decided the point, and he married in 1757. In 1764, after much study and reflection, Kirwan conformed to the established religion, and in 1766 was called to the Irish bar, which he relinquished after two years' practice and devoted himself thenceforth to philosophical studies. Long previously he had turned his attention to chemistry; he now resumed it with great ardour, and for that purpose went to London in 1769, where he continued studying till 1772. After an interval spent in Ireland he returned to London in 1777, and was a constant and active member of the Royal Society, which awarded him the Copley medal in 1781. His house became the resort of the most distinguished men of the day. He was on terms of friendship with Priestley, Banks, and Burke; he corresponded with all the savans of Europe, and throughout the war his letters were suffered to pass free from all parts of Europe; and so great was his reputation that Catherine II. of Russia sent him her portrait. He returned to Dublin in 1787, where he resumed his literary and scientific pursuits. Becoming a member of the Royal Irish Academy, he contributed a great number of papers to its Transactions, and his name was more frequently quoted than any other chemist, in all the scientific journals of Europe. As a mineralogist, too, Kirwan signalized himself as the author of the first systematic work on mineralogy that appeared in the English language. He has the honour also of vindicating, as a geologist, the scripture account of the cosmogony. To Kirwan, as a member, the Royal Dublin Society is indebted for their valuable collection of minerals, known as "the Leskean cabinet," which he purchased in Germany. A medal of Irish gold was presented to him by the society, and his picture, painted by Hamilton, was placed on their walls. Meteorology and magnetism were also favourite subjects of investigation with Kirwan, who left many papers of importance relating to these sciences. The number of his publications in various and diverse subjects of human knowledge, including divinity, law, metaphysics, logic, and music, evince alike the vastness of his mental powers and his industry. So great was his reputation, that when his "Essay on the Constitution of Acids" appeared, it was translated at once into French, and partitioned amongst five of the most eminent chemists of France, including Lavoisier, to answer. The answer was complete, and Kirwan candidly acknowledged the subversion of the phlogistic hypothesis he had so long laboured to maintain. Kirwan was honorary member of the academies of Stockholm, Upsal, Berlin, Philadelphia, and of many others; fellow of the Royal Societies of London, Dublin, and Edinburgh; and in 1799 was elected president of the Royal Irish Academy, and was honoured with the degree of LL.D. by Trinity college, Dublin. He was offered a baronetcy by Lord Castlereagh, but declined it. He died June 1, 1812.—J. F. W.

KIRWAN, Walter Blake, an eminent popular preacher, was born at Gortha in the county of Galway, Ireland, in 1754. Sprung from an ancient Roman catholic family, he was early designed for the priesthood, and sent to the jesuits' college at St. Omer, where he abundantly availed himself of all its educational advantages, and, as he often afterwards observed, "imbibed the noble ambition of serving mankind." On the invitation of a relative, he went to the Danish island of St. Croix in the West Indies at the age of seventeen; but the cruelties and oppression he there witnessed so shocked his sensitive nature, that after five years he returned to Europe. His maternal uncle being titular primate of Ireland, Walter by his advice went to the university of Louvaine to prepare for holy orders, and he was appointed to the chair of natural and moral philosophy there, which he filled with great credit till 1778, when he accepted the chaplaincy to the Neapolitan embassy at London. Kirwan became quickly known as an attractive and impressive preacher, and drew large audiences to the ambassador's chapel. After leaving the embassy he returned to Ireland. Gradually a change came over his views, and at length in 1787 he openly conformed to the protestant religion, into which he was received by the archbishop of Dublin in St. Peter's church. The fame of Kirwan had preceded him; and his ministrations in the pulpit in Dublin raised his reputation. As a preacher for charities Kirwan surpassed all men of his day. Yet a life spent in the cause of charity and religion received but scant reward. He obtained no greater preferment than a poor prebend, and a small parish, that of St. Nicholas-without, worth about £400; to which Lord Cornwallis added, in 1800, the deaconry of Killala. Kirwan died in 1805 at Dublin, leaving a widow and four children. A pension of £300 a-year was granted by the king to her and her two daughters.—Kirwan's eldest son, Anthony Latouche, has followed the steps of a father whom he strongly resembles in his powers as a preacher. He was presented to the deanery of Kilmacduagh, and in 1849 to that of Limerick.—J. F. W.

KISFALUDY, Sandor, a Hungarian poet, born on 22nd September, 1772; died on 30th October, 1844. He studied at Raab and Presburg, and afterwards entered the Austrian army, which, after being present at several battles, he quitted to seek retirement on his own estate, and to cultivate the Hungarian muse. His poem, or collection of poems, entitled "Hemfy" (Unhappy Love), had immense success, and was followed by "Happy Love." He wrote also tales of ancient Hungary; a

few plays, much inferior to those of his brother Karoly; and many legends.—P. E. D.

KISFALUDY, KAROLY, the most popular of Hungarian dramatic poets, brother of Sandor, born 19th March, 1790; died at Pesth, 21st November, 1831. In youth he took service in the Austrian army, but left it at the age of twenty, and returned home where he fell into disgrace on account of a love affair distasteful to his parents. He then went to Vienna, and earned a miserable subsistence by painting, while prosecuting the studies that were afterwards to bring him fame. In 1817 he was reconciled to his father, and returned to Pesth, where he published a long series of poems, tales, and dramas, that made him the most popular author in Hungary. After his death a subscription was raised to erect a monument to his memory, and the funds came in so abundantly, that after defraying the expense of the monument, the surplus was devoted to the formation of a literary society called the Kisfaludy Society, which to the present time exerts a highly beneficial influence on Hungarian literature. It publishes a journal, gives prizes, and reprints works of value in the Hungarian language. The complete works of this author were published in ten volumes in 1831, and the best have been translated into German by Gaal of Bonn.—P. E. D.

* KISS, AUGUST, a popular German sculptor, was born at Pless in Upper Silesia, October 11, 1802. He learnt sculpture in the Berlin academy under Tieck and Rauch; and for a while laboured on the designs of Rauch and Schinkel, and in the production of copies from the antique. Some original designs by him attracting notice, he was employed to execute some bas-reliefs for a church at Potsdam. He first, however, secured the public attention by exhibiting in 1839 the model of his colossal group (twelve feet by eighteen) of the "Amazon attacked by a Tiger," which was cast in bronze a few years later by a public subscription; copied by him in marble for King Ludwig of Bavaria; and of which a bronzed zinc cast formed a prominent object in the Great Exhibition of 1851. Among his later works have been a bronze equestrian statue of "Frederick the Great;" two of "Frederick William III.;" a series of bronze statues of Prussian generals, commissioned by the government; a "St. Michael and the Dragon;" and a colossal "St. George and the Dragon," which occupied as prominent a place at the French Universal Exposition of 1855, as the "Amazon" did at the Great Exhibition of 1851.—J. T–e.

KITCHINER, WILLIAM, M.D., an enthusiastic cultivator of, and writer on the art of cookery, was the son of an opulent London coal merchant, and born about 1777. Educated at Eton, he received his degree of M.D. from Glasgow; but a handsome competency relieved him from the necessity of practising his profession, and he devoted himself to hospitality and the cultivation of the culinary art. "His lunches," says one of his biographers, "to which only the favoured few had the privilege of entrée, were superb." He had two classes of dinners: one of them comparatively plain and simple; the other, his "public dinners, were elaborate chef d'œuvres, and heralded by a loud note of preparation." His fame as an amateur gastronomist was established by his "Apicius Redivivus," published in 1817, followed in 1822 by "The Art of Invigorating and Prolonging Life." At his death, which happened on the 20th of February, 1827, he left, ready for publication, "The Traveller's Oracle," a curious and whimsical book. Dr. Kitchiner was a man of some scientific accomplishment. His "Practical Observations on Telescopes," published anonymously in 1815, reached a third edition in 1819. This work, and an essay "On the size best adapted for achromatic glasses," contributed to vol. xlvi. of the *Philosophical Magazine*, were recast and published in 1825 as "The Economy of the Eyes." Dr. Kitchiner was fond of music, and had a fine musical library. In 1822 he published a small volume of "Observations in Vocal Music;" and the same year, a handsome folio, the "Loyal and National Songs of England," selected from original manuscripts and early printed copies in his own library. There is an amusing memoir of this modern Apicius in the *Gentleman's Magazine* for 1827.—F. E.

KITE, CHARLES, a physician, born at Gravesend about 1768, was the author of various articles in the *London Medical Journal*, and of two works on drowning. He died in 1811.—D. W. R.

KI-TSEU, a Chinese philosopher who flourished about 1122 B.C. The knowledge necessary for a wise man he summed up in nine rules, which contain the most precious elements of morality. The five things he held to be desirable are—a long life, riches, tranquillity, love of virtue, and a happy death.—D. W. R.

KITTO, JOHN, the eminent self-taught biblical scholar, was born at Plymouth, 4th December, 1804. Through the intemperance of his father his childhood was passed in poverty, so that he got no schooling worthy of the name. Having, however, through his grandmother's kindness learned to read, he devoured all the nursery literature within his reach. When he was about ten years of age he was set to work as assistant to his father who was a mason. On the 13th February, 1817, the little drudge, who was engaged carrying mortar and slates, missed his footing and fell from the roof of a house, down thirty-five feet, into the court beneath. Long he lay in bed afterwards, and by the accident his sense of hearing was completely extinguished. The poor boy resorted to various contrivances to gain a livelihood, groping for bits of rope and iron in Sutton pool, painting heads and flowers, and preparing labels to replace such as were thus spelled—"Logins for singel men." The love of reading still grew upon him, victim though he was of hunger and nakedness, and at length the starved and ragged lad was admitted into Plymouth workhouse. In the workhouse he began to keep a journal—a curious record of his history and privations; his learning to be a shoemaker; his fights with the other boys who teased him; his lamentations over his grandmother's death; his moralizings on passing events; his being indentured out to a man named Bowden, who made his life so utterly wretched that he twice attempted suicide; and his return a second time to the poorhouse. But the various writings of the pauper youth began to attract attention; a subscription was made for him; and he left the hospital in which he had been an inmate for about four years. Mr. Groves, then a dentist in Exeter, took him under his charge as an apprentice; and during his stay at Exeter, and in his twentieth year, he published a small volume of essays. Kitto then went to the Missionary college in Islington to learn printing, with a view to mission work abroad. Malta was selected as his field of labour, and there he resided eighteen months. On his return he found Mr. Groves preparing to go as a missionary to the East, and he at once agreed to go with him as tutor to his children—a strange occupation for a deaf and rather feeble and self-willed stripling. Mr. Groves and his party reached Bagdad on the 6th December, 1829, and Kitto remained till September, 1832. During his stay in Bagdad the city was besieged; the plague broke out and carried off fifty thousand of the population in two months; and the river overflowed its banks, throwing down seven thousand houses. Kitto came home by way of Constantinople, and arrived in England, June, 1833, having kept a pretty full journal of his eastern travels. He began at once to write in the Penny Magazine, and Mr. Knight engaged him for the Penny Cyclopedia. He had always been fond of theology; his travels had furnished him with a knowledge of oriental customs and peculiarities, and he projected the Pictorial Bible, which was published in monthly parts, and finished in May, 1838. It rose at once into high popularity, and has been several times reprinted. The work was published anonymously, and its success decided what should be the labour of his subsequent years. The "Pictorial History of Palestine" followed; the "Christian Traveller," of which a few parts only were published; the "History of Palestine:" the "Cyclopædia of Biblical Literature;" the "Pictorial Sunday Book;" and various smaller pieces, the best of which are the "Lost Senses," the first volume of which is virtually an autobiography, and one of great interest. Then came the "Journal of Sacred Literature," to which he gave much of his time; and finally the "Daily Bible Illustrations," in eight volumes, and dedicated to the queen. This work is the most popular of all his productions, as it justly deserves to be. But before this work was concluded he had fallen into bad health. Headaches had plagued him through life; and probably his skull had received some internal injury from the fall in his youth. To secure him some relaxation a sum of money was raised among his friends—a pension of £100 from the civil list having been previously conferred upon him. Broken down and exhausted from constitutional debility and excessive labour, he repaired to Germany and finally settled at Canstatt on the Neckar. Recovery was hopeless, his days were clouded by family bereavement, and after some hours of severe convulsions he died on the morning of the 25th of November, 1854. A handsome monument, erected by the publisher of his last work, marks the spot where he now sleeps, in the new cemetery

of Canstatt. The university of Giessen conferred upon him, though a layman, the degree of D.D. in 1844, and in the following year he was elected a fellow of the Royal Society of Antiquaries. Dr. Kitto was short in stature, and became rather corpulent in advanced life. His speech, unregulated by his ear, was a kind of guttural thunder. He owed no little of his marvellous success to his religious principle, and to his hopeful and unwearied diligence and perseverance. A few years before his death he was supporting a wife and ten children by his pen; the result being that sometimes for six weeks together he did not leave his house. His was a long and manful struggle against poverty, deafness, and every variety of unpropitious circumstances; but he gained the victory and rose at length to great eminence and extensive usefulness, realizing the self-chosen motto upon his seal—*Per ardua.*—(*Life* by Dr. Eadie.)—J. E.

*KLAPKA, George, a Hungarian general, who specially signalized himself in the defence of Komorn at the close of the war of Independence in Hungary in 1849. He was born at Temesvar, April 20, 1820, and began his military career when eighteen years old in the artillery. He quitted that service in 1842 for the Hungarian body guard, and while stationed in Vienna, pursued his studies in the art of war. Being sent, however, to a regiment on the frontiers in 1847, he resigned his commission in disgust, and was about to travel abroad, when the revolution of 1848 broke out. His ardent temper and military education fitted him well for a part in the conflict which ensued. His patriotism, his democratic principles, and the offence he had received from his superiors, inclined him to take up arms against the Austrian government. Having placed himself at the disposal of Count Batthiany, he was sent first into Transylvania, and there succeeded in attaching some partisans to the Magyar cause. He next distinguished himself in the command of a body of honveds, engaged in fighting against the Servians on the banks of the Danube. By the end of 1848 he was appointed head of the staff to General Kiss, and after the defeat at Kaschaw in the following January was called to the command of Meszaros' division. As a general he showed considerable skill, great resolution and energy, and a knowledge of his countrymen most essential to the commander of volunteers. With his raw recruits he contrived to keep the line of the Theiss against the Austrian regulars, while the provisional government was establishing itself at Debreczin. He took part in the battle of Kapolna in February, 1849, which after three days' continuance ended in the triumph of the Austrian arms. In April following, after the Hungarians had taken the offensive, Klapka was more fortunate, and at Isászeg and Nagy Sarlo decided the victory in favour of his countrymen. By a series of bold and skilful manœuvres the Austrians were compelled to raise the siege of Komorn, and the way to Vienna itself seemed open to the victorious Magyars. A rapid advance at this critical moment would probably have decided the campaign and brought the Austrian government to terms. Görgey, however, who was in command, thought otherwise and resolved to lay siege to Buda, thus giving the Austrians time to recover from their dismay and secure the intervention of Russia. Klapka was now called to Debreczin to preside at the ministry of war in the national government, and there sustained his character as a liberal politician and a hearty supporter of Kossuth. He formed plans for including the Poles in a general insurrection against the Austrian oppressor; but his views were discountenanced by Görgey, and ere long he was glad to quit the ministry for the more congenial office of commandant of the fortress of Komorn on the removal of Guyon from that post. A want of harmony between Kossuth and Görgey, and between the latter and Klapka, augmented the growing difficulties of the Hungarians, which were brought to a crisis by the arrival of the Russians. A series of sanguinary battles ensued, in which the Hungarians greatly distinguished themselves; but Haynau and Paskévitch gained ground, and when the capitulation of Vilagos took place on the 13th of August, 1849, Klapka was shut up in Komorn, resolved to defend it to the last extremity. Such a resolution in the face of overwhelming forces produced disaffection and disorder in the ranks of the patriots, which Klapka repressed with a stern hand, putting to death several mutineers and deserters. Still he kept his powerful antagonists at bay, and was ultimately induced to surrender the fortress, only by hearing that Peterwarasdin had surrendered, and that his obstinate defence of Komorn alone prevented the emperor of Austria's reconciliation with Hungary. He capitulated on the 27th of September, 1849, on terms which were granted with reluctance by the vindictive Haynau. On the 5th of October Klapka quitted Komorn for Presburg, where he awaited a passport for England. In London he was well received by the public, and by certain members of the queen's government, a circumstance that brought upon the Hungarian refugees the animadversions of the *Quarterly Review*. Klapka was so much hurt by the observations of the reviewer, that he sought redress in a court of law. He afterwards proceeded to Switzerland, and was naturalized at Geneva, where he became a member of the council in 1856. He is still regarded as a leader by many advanced liberals in Hungary, but is prevented by his exile from taking a direct part in the political movements which now agitate his country. In 1850 "Memoirs of General Klapka, April to October, 1849," were published at Leipsic, and were followed by "Memoirs of the War of Independence in Hungary," 2 vols. The latter has been published also in English. He published in 1855 "The War in the East," which likewise appeared in English.—R. H.

KLAPROTH, Heinrich Julius von, son of Martin Heinrich Klaproth, was born at Berlin, 11th October, 1783. His faculty for languages developed itself at a very early age, and by his own unaided efforts he had made considerable progress in Chinese by the time he was fifteen. It was his father's intention that he should follow chemistry, but the discovery of his linguistic preferences and aptitudes, and especially for oriental tongues, led to his being sent to Halle with strict orders to attend to the classics. This was in 1800, and while at Halle he made good use of the library and other advantages within his reach. He afterwards removed to Dresden, where he prosecuted his researches, and in 1802 started a new periodical called the *Asiatische Magazin*, which was published at Weimar. This at once attracted attention and the admiration of the learned, and led to an invitation to St. Petersburg, where he soon became adjunct of the academy for Asiatic languages. He owed this introduction to the Russian service, to the kind offices of Count John Potocki, who was himself a man of considerable attainments, and who saw the advantages which might be obtained to the empire by securing the assistance of so promising a scholar. The government was about to send an embassy to China, and Klaproth succeeded in securing the post of interpreter. It was arranged that the party forming the embassy should meet at Irkutsk, and our enterprising traveller obtained permission to set out alone before the rest of the company. On this journey he became acquainted with a vast tract of country, and various strange tribes, and yet arrived at Irkutsk before Count Golowkin the ambassador. This Golowkin was too haughty and aspiring to negotiate successfully with the Chinese; and soon after the travellers left Kiakhta and crossed the Chinese frontier, some difficulties arose in connection with ceremonies which their leader refused to perform: their progress was stopped, and they were quietly told they might go back again, as they were not wanted at Pekin. Nothing remained but for them to return to St. Petersburg. Klaproth, however, separated himself from the rest, and struck out a path for himself through the southern provinces of Siberia, collecting books and other materials which were of immense service to him in after life, and especially in compiling his "Asia Polyglotta." On his arrival at St. Petersburg in 1807, the great value of his collections and information was at once perceived, and his talents were acknowledged by a commission to prosecute a scientific investigation in the Caucasus. The academy nominated him an academician extraordinary; while the emperor ennobled him and granted him a pension. His Caucasian journey occupied twenty months; but the result, in one sense, did not answer the expectations of those who sent him, and the government was annoyed to learn how feeble its hold on the wild mountaineers yet was. In 1810 he published at St. Petersburg his "Archives for Asiatic Literature, History, and Philology;" and the same year became professor at Wilna, where he took part in founding a school for Oriental languages. Before leaving St. Petersburg, however, he employed himself upon a descriptive catalogue of the Chinese and Tartar manuscripts in the imperial library. In 1811 he was sent to Berlin to superintend the preparation of characters for printing these manuscripts. The following year he placed his resignation in the hands of the government, who reluctantly accepted it, and rewarded him by depriving him of his honours and titles. It was rumoured that his disgrace was owing to the discovery of his dishonourable fondness for documents

which did not belong to him; this, however, cannot be proved. Klaproth was now free, and soon after published at Halle the first volume of his "Travels in the Caucasus and Georgia in the years 1807 and 1808;" the second volume came out in 1814. For some time he was very unsettled, owing to the distracted state of Germany. He was able nevertheless to publish in 1814 his "Historico-Geographical sketch of the Eastern Caucasus," and his "Description of the Russian provinces between the Black Sea and the Caspian." His great admiration of Napoleon, brought him into friendly relations with some of the chief men in the French army, and took him to Elba to pay the great general a visit during his detention there. After visiting Italy, Klaproth went to Paris at the invitation of his old patron Potocki, and for some time lived by his pen. While in Paris it was his good fortune to meet with Wilhelm von Humboldt, who knew his abilities, and warmly interested himself in his favour, with such success that in 1816 Frederic William III. was induced to appoint him professor of Asiatic languages and literature. To this there was added a pension, with permission to reside at Paris as long as was necessary, and a promise of such subsidies as might be required for the publishing of his works. Thus encouraged and supported, Klaproth commenced a new career, and one of almost unexampled literary activity, which was only terminated by his death. Great, however, as was his ardour for study, and numerous as were his publications, he has the character of having been fond of amusement as well as of society. The easy circumstances in which he was placed not merely raised him above the fear of want, and enabled him to print whatever he chose, but gave him a feeling of independence which enabled him to do more than he would otherwise have attempted. His abilities as a linguist were universally owned. His memory was retentive to an extraordinary degree; he had a profound insight into the principles of philological science, and his quick perceptions and critical sagacity were rarely at fault. These and other happy natural endowments, well disciplined, gave him a mastery over the recondite and difficult questions upon which he was engaged, which has rarely or never been equalled. He was naturally of a kind and courteous disposition, but in his latter years especially he was irritable, and in his literary controversies was not at all so urbane as he ought to have been. We can readily account for this, though not prepared to justify it. It may here be noticed that Klaproth was not only acquainted with Oriental and European languages, but was also well informed on many other subjects, and rendered himself especially conspicuous by his knowledge of Asiatic geography, &c. His mode of living in Paris contributed more than his studies to shorten his days, and in 1833 his health failed, and he removed to Berlin for a time with a view to seek its recovery. He returned to Paris, where he was again attacked with disease, and the prostration of his mental faculties, which after long and painful sufferings ended in his death, August 27th, 1835. The list of his works is extraordinary, including many separate publications, and almost innumerable articles in literary journals. One of the most remarkable is his "Asia Polyglotta, or a classification of Asiatic nations according to the affinity of their languages, with ample comparative vocabularies of all Asiatic idioms," accompanied by an atlas of languages; another is, the Observations upon the Map of Asia by Arrowsmith. Many others are remarkable, but we must refer for a complete account of them to Merlin's Catalogue de la Bibliotheque de M. Klaproth, Paris, 1839.—B. H. C.

KLAPROTH, Martin Heinrich, a distinguished German analytical chemist, born in 1743. A student in various public laboratories for nine or ten years, he at length became, in his twenty-eighth year, assistant to the celebrated Valentine Rose. This chemist dying a few months afterwards, Klaproth took his place, established a laboratory of his own, and ultimately became professor of chemistry in the university of Berlin. In early life mineralogy was his favourite study, but he soon found that he could make but little progress in this science without a knowledge of chemistry. He saw the importance of analyzing minerals, in arranging and classifying them, and this led him to make the many happy discoveries which have rendered his name so famous. His life was one of incessant labour, and he left six volumes, with materials for a seventh, consisting of upwards of two hundred analyses of mineral species, executed with such accuracy that his results even at the present day, with all the advantages of modern improvements, are quoted as models. Chemists owe to him the knowledge of zirconia which he discovered in the hyacinth of Ceylon. He demonstrated the presence of potassa in volcanic productions. He discovered sulphate of strontian, previously made known by Crawford and Hope, and in red schorl he discovered the peculiar metal titanium, though anticipated also in this by Gregor in Cornwall. To him also we owe the knowledge of the new metals, uranium and tellurium. His contributions, in fact, to processes of analytic chemistry were invaluable, and probably no chemist ever developed more of the characters of inorganic substances. Klaproth was a member of the Academy of Sciences at Berlin, an associate of the Institute of France, and member of several other learned societies and academies. He died at Berlin in 1817.—W. B–d.

KLEBER, Jean Baptiste, one of the most distinguished generals of the French republic, was born at Strasburg in 1754. His father, a servant in the household of Cardinal Rohan, intended him for an architect; but during his residence in Paris he was able to render service to two young Bavarians, who took him to Munich, and procured his admission to the military college. His first service was as sub-lieutenant in an Austrian regiment, in which he remained seven years, and in 1783 returned to Strasburg. He now became inspector of public buildings at Befort. At Befort in 1791 he sided with the revolutionary party, and took part in a republican revolt. He then enlisted as a private in a grenadier company of volunteers in the department of Haut-Rhin, and speedily rose to the rank of adjutant-major, in which rank he served with Custine. In 1793, at the siege of Mayence, he was promoted to the rank of brigadier-general. He then served in La Vendée, and at the battle of Tourfou was severely wounded. He was there accused of too great leniency, and removed to the army of the north, where he became general of division. In 1794 he commanded the left wing of the French army at the battle of Fleurus, and afterwards took Mons from the Austrians. He also took Maestricht, after a siege of four weeks. In 1795 he directed the passage of the French army across the Rhine, and in 1796 served with General Jourdan. He was offered the command of Pichegru's army, but did not accept it; preferring to return to Paris, where he was selected by Bonaparte to accompany him to Egypt. At the landing of the French army Kleber was severely wounded, and was placed in command of Alexandria; but he also served with his division in Syria, and was present at the capture of Jaffa, and at the siege of St. Jean d'Acre. From Acre he was sent to Nazareth to meet the large bodies of horse advancing against the French, and on the 17th April, 1799, fought the battle of Mount Tabor, in which he routed a greatly superior force. After the battle of the Nile, and the retirement of Bonaparte from Egypt, Kleber assumed the chief command, being empowered to do so by a letter in which Bonaparte named him his successor. Bonaparte appears to have taken a desponding view of the Egyptian expedition, and in fact to have forsaken his command. This view seems to have been taken by Kleber, who expressed himself perhaps too freely regarding the flight of his late chief. There can be little doubt that the position of the French in Egypt was sufficiently critical; and Kleber was authorized in the same letter that left him the command to take steps by convention or armistice for the evacuation of the country. He unfortunately drew up a representation of the state of affairs to the French directory. In that letter he stated that the army was reduced to one-half its original numbers, and was destitute of stores and provisions. A copy of this letter fell into the hands of the English, and was the cause of the expedition under Sir Ralph Abercromby, by which the French were compelled to evacuate. On the 28th January, 1800, a convention was signed at El Arish, by which it was agreed between the French and the grand vizier that the French army should return to Europe with arms and baggage. The convention appears to have met the concurrence of Sir Sidney Smith; but before it was carried into execution, or probably before it was concluded, the British government had sent orders to Lord Keith who commanded the Mediterranean fleet, not to agree to any terms unless the French capitulated as prisoners of war. Lord Keith therefore informed General Kleber that he could not allow the passage of vessels under the proposed agreement with the Turks. Kleber now came out in a new character. He had previously been dispirited by the posture of affairs; but now, when thrown on his own resources and obliged to provide for the safety of the army, he showed himself fully equal to the

task. He said that victory was the only reply. His army was only twelve thousand strong, and this on the night of the 19th March, 1800, he formed into four squares, with the cavalry in the intervals, and the artillery at the angles. The grand vizier was in command of forty thousand men, who expected to ride over the French, while the people of Cairo were waiting to aid the demolition of the invaders. The squares had been formed by moonlight, and in silence marched across the plain of Heliopolis. The Turkish vanguard occupied the village of Matarieh, and the first object was to cut it off. The Turks fought with desperation, but the squares were too well disciplined to afford an opening to cavalry. The battle became general; the whole of the Turkish cavalry advanced and surrounded the compact squares, riding up to the muzzles of the guns, and falling in a line of dead outside the ceaseless volleys that poured from the French musketry. The Turks were routed —their baggage and munitions captured. Kleber advanced immediately on Cairo, which was taken by assault, and in the course of a few weeks all opposition was at an end, a new convention agreed upon, and the French were once more masters of Egypt. Kleber it would seem had formed plans to establish a civil administration, and to take native troops into the French service. He meant, probably, to occupy the country and attach it to France. But whatever his plans, time was not accorded to him for their accomplishment. A scheme was formed to assassinate him, and was carried out by a young fanatic from Aleppo, called Suliman, who had vowed to get rid of the christian chief. Walking in his garden on the 14th June, 1800, with the architect Protain, Kleber was addressed by Suliman as a suppliant, and while listening to him the miscreant drew a dagger, and plunged it several times into the general with fatal effect. The wretch was impaled, according to eastern custom; and three chiefs discovered to be in the plot were beheaded. Kleber was not only a man of superior talents, but, as times went, of virtue and humanity. Napoleon considered him one of his best generals, and said of him—"Nothing can be finer than Kleber in the field of battle." In France an opinion has often been entertained, that if he had survived he would have been one of the first men in the country.—P. E. D.

KLEIN, Jakob Theodor, a German naturalist, born at Königsberg in 1685. He was a laborious collector and voluminous writer, his works embracing almost all departments of natural history. His collection was perhaps the richest that had up to his time ever been seen in the north of Europe, and his works may still be consulted with advantage. Died at Dantzic in 1759.—W. B–d.

* KLEIN, Johann Adam, German painter and engraver, was born at Nuremberg, November 24, 1792. He studied under the landscape painter Bemmel, and the engraver A. Gabler; also in the academy of Vienna, besides making several sketching tours in Styria, Hungary, Poland, and along the Rhine. In 1819 he went to Rome, through the aid of Ludwig, afterwards king of Bavaria. After staying in Italy about three years he returned to Nuremberg, and soon attained great and well-merited popularity by his paintings of scenes of military life, landscapes, market-waggons with peasants, and other pictures, in which horses formed a principal object. Herr Klein is also a very able engraver; his prints, chiefly from his own designs, are very numerous.—J. T–e.

KLEIST, Ewald Christian von, a distinguished German poet, was born of an old noble family at Zeblin, near Köslin, Pomerania, on the 3rd of March, 1715. He was educated at Dantzic and Königsberg, where he devoted himself to the study of literature and law. In 1736 he entered the Danish army, but soon after resigned and obtained a lieutenancy from Frederick the Great, for whom he entertained the highest admiration. This admiration alone seems to have reconciled him to his otherwise uncongenial profession. Kleist served in the Seven Years' war, and was mortally wounded by a cartridge ball in the battle of Kunersdorf. After having lain during the whole night on the battle-field with his wound undressed, he was brought by a Russian officer to Frankfort, where he died on the 24th August, 1759. His poetry is pervaded by a kind of sentimental melancholy, produced chiefly by an unhappy passion. Nevertheless, his "Spring," 1749, had an almost unparalleled success, and shows descriptive powers of the highest order. Although written in imitation of Thomson's Seasons, it is the work of an original genius, and marks a decided progress in German poetry. Kleist's poetical works were edited by Ramler in 1760, and, after the original MSS., by W. Körte in 1803.—(See Fr. Nicolai *Kleist's Ehrengedächtniss*, 1760.)—K. E.

KLEIST, Ewald Georg von, the first discoverer of the apparatus commonly known, from the locality of its second discovery, as the Leyden jar, was the son of a Pomeranian landowner. He was born about the beginning of the eighteenth century, studied at Leyden, was dean of the cathedral of Camin in Pomerania from 1722 to 1747, and was then made president of the court of justice at Coslin, where he died, December 11, 1748. His important discovery was made accidentally on the 11th October, 1745, and therefore preceded by some months the rediscovery of the same method of accumulating electricity by M. Cuneus of Leyden.—G. BL.

KLEIST, Heinrich von, a celebrated German dramatist, was born at Frankfort-on-the-Oder on the 10th October, 1776; and while yet a mere youth, served in the Prussian army against the French republic. Resigning his commission on the restoration of peace, he completed his education in the university of his native town and entered the civil service. After the defeat of the Pussians at Jena, he fled to Königsberg, and on his return to Berlin was arrested by the French and dragged through various prisons in the south of France. After his release he settled at Dresden. His mind, however, became more and more clouded, and his distraction was increased so much by his being prevented from fighting against the French in 1809, that he and a lady friend, Mrs. Vogel of Berlin, destroyed each other, November 21, 1811. Kleist's dramas are the productions of a rich and powerful imagination; his "Käthchen von Heilbronn," his "Familie Schroffenstein," and his "Prince of Homburg," will always occupy a prominent place in German literature. His comedies, particularly "Der zerbrochene Krug," are full of liveliness and wit, and among his tales "Michael Kohlhaas" still enjoys great popularity. Collected works edited by Tieck in 1826.—(See *Life of Kleist*, by E. von Bülow, Berlin, 1848.)—K. E.

* KLEMM, Friedrich Gustav, a German writer, born at Chemnitz, Saxony, in 1802. In 1825 he obtained at Leipsic the degree of doctor, and during a residence of some years in Dresden he wrote a "History of Bavaria," which was published in 3 vols., 1828; also an essay upon Attila in 1827. He became editor of a newspaper at Nuremberg in 1830, but returned to Dresden to the appointment of assistant librarian in the public library there, and succeeded Ebert as chief librarian in 1834. His principal work is the "Universal History of Human Civilization," 10 vols., 1843–52. He has contributed largely to periodical literature, and published separate essays on many subjects of interest.—R. H.

KLENZE, Leo von, the famous German architect, was born in 1784 at Hildesheim in Hanover. The son of wealthy parents, he received a superior education in the Collegium Carolinum of Brunswick and the university of Berlin. In the latter city he studied art in the Bau-akademie, and eventually directed his attention specifically to architecture, under the guidance of Professor Gilly. On leaving Berlin, he studied a while in Paris under Durand, and then made a tour of professional study in England and Italy. In 1808 he was appointed architect to Jerome Bonaparte, king of Westphalia, and contributed to the improvement of Cassel. When Jerome's sovereignty was brought to an end, October, 1813, Klenze repaired to Munich. Here he soon gained the confidence of the crown-prince, afterwards King Ludwig I. of Bavaria. In 1815 Klenze was appointed court-architect, and in 1819 inspector of the royal buildings. In 1823 he accompanied the crown-prince on an artistic tour in Italy; a leading object of the tour being the examination of the most celebrated buildings in that country. In 1825 Ludwig ascended the throne of Bavaria, and from that time till his abdication in 1848, the embellishment of his capital never ceased to be a leading object of his life; Klenze all the while being his most trusted adviser in the course actually adopted. The Glyptothek, or gallery of sculpture, had been commenced in 1820; it was actively pushed forward, but it was not completed till 1830. It is a large Ionic building, containing twelve halls, each devoted to a different class of sculpture, the building itself being lavishly decorated with frescoes and sculpture. On its completion the architect was made president of the council for buildings, and in the year following was ennobled and created privy councillor. While the Glyptothek was in progress, Von Klenze erected many other buildings for the king,

of which the following are the most important—the Reitbahn, or Riding-house, 1822, a Florentine building, three hundred feet long; the Isar bridge, in conjunction with Probst, 1823–28; War-office (Kreigs-ministerium), Florentine, 1824; Odeon, Italian palatial, 1826. The Pinacothek, a noble gallery for paintings by the old masters, was begun in 1826, and finished in 1837. It has two Italian façades nearly five hundred feet in length; having on the south a corridor, divided into twenty-five loggie, adorned with frescoes by Cornelius, above which is a series of as many statues of the most eminent painters. The interior comprises nine large halls and twenty-three smaller cabinets. In 1826 were also commenced the Bazaar and the Hofarkaden, both Italian in style, and both elaborately ornamented; and the Allerheilegen-kapelle (All-Saints' chapel), a large and costly imitation of an eleventh-century Byzantine church, the interior being gorgeously decorated with coloured marbles, gilding, sculpture, and frescoes on gold grounds: it was completed in 1837, and is the grandest specimen of Von Klenze's powers in ecclesiastical architecture. In 1827 was begun the New Palace (Neue Königsbau), a vast pile six hundred feet long, a copy, with variations, of the Pitti palace at Florence; the Festbau (an addition to the Residenz, or old palace), which has a Palladian façade of eight hundred feet, was begun somewhat later. The following year, 1828, Von Klenze was called upon to construct two other palaces, the Maximilian and the Leuchtenburg; the latter with a façade corresponding in style to that of the Odeon, opposite to which it stands. On the completion of the Glyptothek in 1830 was commenced the Walhalla, or hall of heroes, in many respects the most remarkable of Von Klenze's works, and beyond doubt the most magnificent reproduction of a Greek temple that has been constructed in modern times. It was completed and opened with great solemnity in October, 1842. The Polychrome temple in the English garden, Munich, erected in 1833, is a circular Ionic building, intended to exemplify the Greek principles of colour in architecture. The Post-office, a large Florentine building, was erected in 1834. The Ruhmeshalle (or Bavarian hall of fame), a spacious and richly decorated Doric structure, commenced in 1839 and completed in 1850, is the latest of the great works executed by Von Klenze for King Ludwig. But besides those named we should mention the Linden Street; the monument in memory of Maximilian-Joseph, of which Rauch executed the sculpture; and the great bronze obelisk raised in memory of the Bavarians who fell whilst fighting under Napoleon I.; as well as several private mansions. In his later years Von Klenze erected some churches and other buildings in the Gothic style; but in this style he is considered to have been least successful. Of the works erected by Von Klenze in foreign states it is only necessary to mention the Imperial museum, St. Petersburg, a large Græco-Italian structure, erected for the Emperor Nicholas, and generally considered to be one of his finest works. He also went to Athens in 1834 to afford King Otho his advice on the projected architectural improvements of his capital. Von Klenze published an essay towards a restoration of the Etruscan temples, 4to, 1821; a Description of the Glyptothek," 12mo, 1830; a "Description of the Walhalla," folio, 1842; a series of artistic aphorisms, "Aphoristische Bemerkungen," 1838; a selection of designs of his principal buildings; and a series of designs in the Greek style for churches. He was an admirable draftsman, and made many finished architectural drawings and several paintings. He received honours and decorations from most of the sovereigns, and was elected into most of the academies of Europe, including the Institute of France and the Institute of British Architects. He died on the 26th of January, 1864.—J. T–e.

KLINGEMANN, August, a German dramatic poet, was born at Brunswick, 31st August, 1777. He was educated in his native town, and thence proceeded to Jena, where he attended the lectures of Fichte, Schelling, and Schlegel. He devoted himself to literature and the drama, and became the director of the principal theatre in Brunswick. In 1819 he published "Art and Nature," being his observations during a professional tour he made with his wife. His dramatic works were published in 2 vols. at Brunswick, 1817–18. He died in 1831.—R. H.

KLINGENSTIERNA, Samuel, a Swedish mathematician, was born at Tolefors in 1698, and educated at Upsal. After publishing a dissertation on the height of the atmosphere, and another on the improvement of the thermometer, in the Upsal Transactions, he spent three years, between 1727 and 1730, in travelling through Germany, England, and France, where he was introduced to Clairaut, Fontenelle, and Mairan. Soon after his return to Sweden he was appointed professor of mathematics, and numbered among his pupils Wargentin and Melanderhielm. Having been chosen tutor to Gustavus III., when prince-royal of Sweden, he was appointed a councillor of state, and made a knight of the polar star. After quitting the Swedish court he was induced from ill health to retire from society, and devote himself to his favourite studies. In 1752 he published a memoir on electricity, and on artificial magnetism in 1755; but he is most generally known by his work entitled "Certamen de perficiendo Telescopio Dioptrico," published at St. Petersburg in 1762. The Academy of Sciences at St. Petersburg had offered a prize of one hundred ducats for the best essay on this subject, and it was unanimously adjudged to the Swedish philosopher. In repeating the eighth experiment of Newton with a prism of glass placed in a prismatic vessel of water, he found that the emergent ray was affected with the prismatic colours, and drew the important conclusion that refraction could be produced without colour. This important discovery was published in the Schwedischen Abhandlungen, 1754, vol. xvi., p. 303. In October, 1754, Klingenstierna communicated this important result and some of his investigations on the dispersion of light, to John Dolland, who was thus led to those valuable researches which terminated in the construction of the achromatic telescope. Klingenstierna published also a memoir on "Aberration" in the Swedish Transactions for 1760, and another on the "Aberration of light in spherical surfaces" in the Philosophical Transactions for 1760. He published also a Latin edition of Euclid's Elements, and a translation into Swedish of Müschenbroek's Introduction to Natural Philosophy. He was elected a fellow of the Royal Society of London in 1730, and published in their Transactions for 1731 a paper on the "Quadrature of hyperbolic curves." Klingenstierna died on the 28th October, 1785, at the great age of eighty-six.—D. B.

KLINGER, Friedrich Maximilian von, a distinguished German poet, was born at Frankfort-on-the-Maine, February 19, 1753. Though bred for the church he had such a passion for the stage, that for some time he acted as secretary and poet to a band of players. He then entered the Austrian army, saw some service in the war of the Bavarian succession, and after the restoration of peace took up his residence at Weimar, where he lived in intimate friendship with Göthe. It was the title of one of his dramas that gave its name to the so-called Sturm-und-Drangperiode. In 1780 he proceeded to St. Petersburg where he was successively raised to the highest military and civil offices, and became one of the most distinguished promoters of education and literature in Russia. After forty years' service he retired from public life, and died full of honours at St. Petersburg, 25th February, 1831. Klinger's dramatic works, as well as his novels, show rare powers of imagination; but these powers were uncontrolled and unsubdued by the laws of art and composition, and for this reason, notwithstanding their wide grasp of thought and their high moral purpose, they have been consigned to oblivion. Complete works, Königsberg, 12 vols.; select works, Stuttgart, 1842, 12 vols.—K. E.

KLINGSOR of Hungary, a fabulous German poet of the thirteenth century, is said to have lived in Transylvania under Andrew II., and to have acted as judge in the famous Wartburgkrieg. By some scholars the Lay of the Nibelungen has been ascribed to him.—K. E.

KLOPSTOCK, Friedrich Gottlieb, one of the greatest German poets, was born of good family at Quedlinburg, 2nd July, 1724. He received a careful education in the gymnasia of his native town and of the renowned Pforta, near Naumburg. Here he not only acquired a solid knowledge of the learned languages, but at the same time developed his poetical faculties, for it was at Pforta that he planned his great epic poem, and that, after fixing on the subject of the Messiah, he wrote the first three cantos in prose, as he was still at a loss about the metre. The Alexandrine was too monotonous, the trochaic too weak, the iambic without elevation; he therefore, some years later, chose the hexameter as the proper measure for his epic. It is asserted, and we believe with justice, that at this time he had no knowledge whatever of Milton, whose acquaintance he no sooner made than he admired and again and again read him. Klopstock decided for the clerical profession, and from Pforta proceeded first to Jena, which, however, he found too illiterate

and unpolished to satisfy his aspiring genius, and then to Leipsic, where he soon found himself at home among a circle of literary young men. These were the contributors to the *Bremische Beiträge*, in the columns of which excellent journal also the three cantos of the "Messiah" appeared in 1748. Whilst the young poet found himself under the necessity of acting as private tutor to the family of a relation at Langensalza, the first-fruits of his muse had begun to stir the literary world of Germany from the Swiss mountains down to the shores of the Baltic. He was invited by Bodmer to Zurich, and accepted the invitation the more readily as at Langensalza he had formed a passionate attachment for the sister of a friend, Friederike Schmidt, the Fanny of his odes, who admired his merits but never returned his feelings. It was a happy time which Klopstock passed in Bodmer's house, and he has preserved its memory in his beautiful "Ode on the lake of Zurich." The friendship between them, however, cooled on nearer acquaintance, and in this respect it was highly fortunate that Klopstock was offered a pension of four hundred thalers from the king of Denmark, and invited to complete his epic at Copenhagen. Klopstock at once proceeded by way of Brunswick and Hamburg to the Danish capital. At Hamburg he made the acquaintance of the accomplished Margareta or Meta Mellor, whom he has immortalized under the name of Cidli, and who, from an admirer of his works, soon became his bride, and was married to him in 1754. It was the first and greatest misfortune in Klopstock's life that he lost his beloved Meta in her first childbed, after a marriage of four years. She was a wife in every respect worthy of such a husband. A tragedy—the Death of Abel—and some other poetical fragments from her pen, were published after her death by her husband. Her amiable character is revealed without reserve in her letters to Richardson, for whom and Dr. Young both she and her husband entertained the highest regard. At Copenhagen, Klopstock was patronized especially by the Counts Bernstorff and Moltke, who conferred their favours on him in as dignified a manner as that with which he received them. He prudently kept aloof from the court, and never courted favour. When, after the death of Frederick V., Count Bernstorff was succeeded in the ministry by Struensee, Klopstock, with the title of councillor of legation, retired to Hamburg in 1771, which he left only once again on an invitation from the margrave of Baden in 1774. He staid some months at Karlsruhe, and returned with a title and a pension from the margrave. In 1792 Klopstock married again an old friend, Madame Von Winthem a widow lady, who became a faithful companion and helpmate of his old days. He died on the 14th March, 1803, and was buried beside his Meta under the same venerable linden-tree at Ottensen—a spot not only dear to every German, but to every lover of poetry and virtue. His funeral was as magnificent as that of a sovereign; no less than one hundred and twenty-six carriages followed the hearse, and all the bells of Hamburg and Altona tolled. A monument was also erected to him at Quedlinburg on the hundredth anniversary of his birthday. Klopstock's character as a man was irreproachable and of the noblest purity. His heart was filled with true piety, with good-will towards his fellow-men, and with an ardent love of his country. At the same time he was a zealous friend of political progress. He took a lively interest in the beginnings of the French revolution, and in his odes hailed it as the dawn of better times; he was even, like Schiller, declared a citizen of the French republic. But his sympathy was soon converted into horror and dismay. The same characteristics mark his poetry. The "Messiah," the final portion of which appeared in 1773, is still admired as one of the greatest monuments not only of poetry but of devotion, though, to confess the truth, it is seldom read now-a-days. It lacks energy and action, and its lyric portions are the finest part of the work. The hymns and the odes on the contrary will keep their author's memory green, as long as the German tongue is spoken and understood. In the latter Klopstock has enriched the German language with the metres of the ancients, and has altogether laid the foundation for classic German poetry. His patriotism urged him to banish the ancient mythology, instead of which he introduced that of the Scandinavian North, an endeavour which, however universally imitated in the beginning, yet in the course of time has proved abortive. The later odes are somewhat disfigured by harshness and obscurity. In the Dramas or "Bardiete," as Klopstock chose to call them, Arminius or Hermann, prince of the Cherusci, is represented as the national hero. Notwithstanding their noble patriotism they had comparatively little success, and are now forgotten. The same may be said in a still higher degree of his grammatical writings, in which mannerism and idle innovations have marred whatever true and important remarks they may contain. They were the productions of his later years, in which he was not wholly free from vanity and conceit; whilst in the years of his youth and manhood, though always conscious of his dignity, he was companionable, and fond of joke and wit. One of his favourite amusements was skating, the praise of which he has sung in some of his odes. The life and works of Klopstock have given rise to innumerable biographies, commentaries, translations, and criticisms.—K. E.

KLOTZ, Christian Adolph, a distinguished German antiquary, was born at Bischofswerda in Lusatia, 13th November, 1738, and educated at Görlitz and Meissen. He then studied at Leipsic and Jena, and in 1762 was appointed professor extraordinary at Göttingen, whence in 1765 he was called to Halle as professor of eloquence. Here he declined the offer of a chair at Warsaw, and by way of compensation was nominated privy councillor by Frederick the Great, in whose favour he seems to have stood very high. He died prematurely on the 31st December, 1771. He was a scholar of unquestionable talent and deep learning, but of a haughty and quarrelsome temper. He engaged in several literary feuds, the most notorious of which is that with Lessing about ancient gems, in which of course the genius of Lessing had the better of Klotz, although he has criticized him too severely and undervalued his merits. During his short career Klotz published a surprising number of treatises and commentaries, of which we only note his "Vindiciæ Horatianæ," "Lectiones Venusinæ," "Opuscula," "Carmina," "Ridicula Literaria," and his two journals, "Acta Literaria," 7 vols., and "Bibliothek der elenden Scribenten," 7 vols. His life has been written by Hausen, J. G. Jakobi, and J. C. von Murr. His "Correspondence" was published by J. A. von Hagen in 1773 in 2 vols.—K. E.

*KLOTZ, Reinhold, a German philologist, was born in 1807. He studied under Beck and Gottfried Hermann, succeeding the latter as professor of eloquence and poetry in 1849. Amongst his writings are "Emendationes Tullianæ," a handbook of Latin literature; and a critical letter to Hermann; and he also published valuable editions of many classical authors.—W. J. P.

KLOTZSCH, J. F., a German botanist, was born in 1805, and died on 5th November, 1860. He for some time assisted Sir William Hooker in arranging his herbarium, and he was afterwards for many years keeper of the royal herbarium at Berlin. He has published some botanical papers—among which may be noticed monographs of Begonia and Euphorbia.—J.H.B.

KLÜBER, Johann Ludwig, a German writer of note, was born at Thann, near Fulda, on the 10th November, 1762. As early as 1786 he was appointed professor at Erlangen, whence in 1807 he was called to Heidelberg. Soon after he obtained a high office under government at Karlsruhe, and in 1817 entered the civil service of Prussia, where however, after the death of Prince Hardenberg his patron, he became suspected, and was even subjected to a trial. After being declared innocent he resigned, and retired to Frankfort-on-the-Maine, where he died, 16th February, 1837. Klüber is particularly distinguished as the historian of the Vienna congress, and of the federal law as established at Vienna. His works on these subjects must indeed be considered as classical. He wrote besides a "Droit des gens moderne de l'Europe;" a "History of the National and Political Regeneration of Greece;" "On the Coinage of Germany;" and other valuable works.—K. E.

KMETY, George, a distinguished Hungarian general, was born in 1810 at Pokoragy, a village in the Gömoror county, where his father was a protestant clergyman. His father having died when he was very young, he was educated by his uncle who was also a protestant minister. At an early age he manifested great abilities united with steady industry, and was sent first to the protestant college at Eperies, and afterwards to the protestant lyceum of Presburg, to qualify him for a learned profession. Having by a mistake been deprived of a German scholarship which he had gained by competition, he was so chagrined that he went to Vienna and entered the army. By his ability and attention to his duty he had attained the rank of a commissioned officer when the war broke out between Hungary and Austria in 1848. Kmety immediately returned home to assist his native country in her patriotic struggle for her

independence and liberties. On the disastrous termination of that contest he sought refuge in Turkey along with Kossuth, Bem, and other Hungarian leaders; and having qualified himself for office by adopting the mussulman religion, was appointed an officer in the Turkish army, with the designation of Ismail Pasha. During the Crimean war he served in the army of Asia Minor, and rendered most important service in the heroic defence of Kars. In one bloody contest which lasted seven hours and a half the whole Russian force was concentrated against the division of General Kmety, who finally repulsed the enemy with a loss, in killed, wounded, and prisoners, of six thousand men. He fortunately escaped from the town before its surrender. His health, however, was shattered from the effects of the campaign; and having obtained a pension from the Turkish government, he came to London, where he died, 25th April, 1865.—J. T.

* KNAPP, Albert, a distinguished German divine and poet, was born at Tübingen on the 25th July, 1798, and is now a minister at Stuttgard. His hymns, which he has published in several collections, rank among the best of modern times; and his "Evangelical Anthology"—second edition, 2 vols., 1850—contains a well-arranged selection of the best German hymns of all centuries. He has also since 1833 edited an almanac under the title of Christoterpe, devoted chiefly to sacred poetry and literature.—K. E.

KNAPP, Georg Christian, son of Johann Georg Knapp, theological professor at Halle, was born in 1753. He studied at the school and university of Halle, and for a short time at Göttingen. In 1775 he taught philosophy at Halle, in 1777 was appointed extraordinary professor of theology there, and in 1782 theological professor in ordinary. He was engaged in his professional duties for half a century, and died in 1825. During this long period he lectured on the Old and New Testaments, and on various separate subjects connected with theology and religion. He was the last offshoot of the Halle school of believers, and was a worthy ornament of the university to which he was attached. He was well acquainted with the text and the exegesis of the scriptures, and published several works of real value to sacred criticism. He held fast to the divine origin and character of christianity, which he defended with ability and moderation. In 1778 he published a German translation of the Psalms, with annotations; and in 1797 an edition of the New Testament in Greek, with various readings and other matters. The New Testament has been several times reprinted. In 1805 he published a Latin work entitled "Scripta varii argumenti," comprising exegetical and historical essays. He also wrote a valuable life of Justus Jonas, 1817. His "Lectures on Christian Theology," by which he is best known in this country, appeared in 1827. Besides the foregoing, he wrote many articles for the *Notices of Danish Missions*, of which he was editor, and for other periodicals. Knapp is honoured for his steady adherence to sound principles of criticism, and for his skill in maintaining and expounding them.—B. H. C.

KNAPP, Johann, fruit, flower, and animal painter, was born at Vienna in 1778; studied in the art academy of that city; was a designer in the tapestry works at Erdburg until 1791, when he obeyed the call to arms, and remained with the army till the treaty of 1797. He ultimately settled at Schönbrunn, where he for some time devoted himself to the study of natural history; was appointed by the Archduke Anton to a post in connection with the botanical garden, and became exceedingly skilful and popular in the representation of plants and fruits. He painted many fruit and flower pieces in oil, some of them of large size, but is best known by the collections of folio plates from his drawings. Of these the chief are—"Native Fungi," two hundred and eighty plates; "Exotic Plants," one hundred plates; "The Fruits of Austria," four hundred plates; "The Grapes of Austria;" "Flora Alpina," &c. He died in 1831.—J. T–e.

KNAPP, John Leonard, an English botanist, was born at Shenley in Buckinghamshire, on 9th May, 1767, and died at Alveston, near Bristol, on 29th April, 1845. He was educated in Oxfordshire, and joined the navy. He afterwards served in the militia. He was fond of botany, and took many excursions for the purpose of following out the science. With George Don he botanized in Scotland. In 1803 he published "Gramina Britannica," or descriptions and drawings of British grasses. He was also the author of the "Journal of a Naturalist," which was published in 1829. He was a fellow of the Linnæan Society and of the Society of Antiquaries.—J. H. B.

KNAPP, Samuel Lorenzo, an industrious American author, born at Newburyport, Massachusetts, in 1784; died at Hopkinton in the same state in July, 1838. His chief work is "American Biography, or original biographical sketches of distinguished Americans," 1833, to which, in many cases, his own personal reminiscences contributed. Among his other works is "Female Biography, containing notices of distinguished women of different ages and nations," published in 1833.—F. E.

KNEBEL, Karl Ludwig von, a German translator and poet, was born at Wallerstein, Bavaria, on the 30th November, 1744, and died at Jena on the 23rd February, 1834. After being carefully educated he served some time in the Prussian army, and then was appointed governor to Prince Constantine, brother of the celebrated Duke Karl August of Weimar. Afterwards he lived in literary retirement, and in the enjoyment of an intimate friendship with Göthe and other Weimar celebrities. Besides two small volumes of original poetry, he published admirable translations of Propertius, Lucan, and of the tragedy of Saul by Alfieri. His "Remains" and "Correspondence" were edited by Varnhagen von Ense and Theodor Mundt; his "Correspondence with Göthe," by Guhrauer.—K. E.

KNELLER, Sir Godfrey, Bart., was born at Lübeck, 8th August, 1646, and is reported to have studied in Holland under Rembrandt and Ferdinand Boll; but he must have been very young to have received much instruction from Rembrandt, who painted but little after 1660. From Holland Kneller went to Italy. After his return from Italy he settled in Hamburg; but when about thirty years of age, in 1675, he was induced by a Hamburg merchant of the name of Banks to try his fortunes in London, where he eventually settled, established an unrivalled reputation as a portrait-painter, and amassed a large fortune. His success was unprecedented; portraits were far more a fashion in Kneller's time than in Vandyck's. Kneller, though scarcely so good a painter, soon eclipsed Lely. Charles II. sat to both at the same time, and it is reported by Walpole that Kneller's picture was finished by the time Lely's was dead-coloured only. Kneller had the honour of painting seven crowned heads—Charles II., James II., William III., Queen Anne, and George I. of England; Louis XIV. of France; Charles VI. of Spain; and Peter the Great of Russia. George I. created him a Baronet in 1715, and he was, we believe the first and last painter who ever received that honour; William III. had only knighted him. Among his most popular works is the collection of forty-three portraits known as the Kit-Cat club, painted for Tonson the bookseller, and engraved by Faber in 1795, in mezzotinto; the club was so called from the name of Christopher Cat, in whose house it met John Smith also executed some very good mezzotint portraits after Kneller, by whom there is an excellent portrait of Smith in the national gallery, painted in 1696. He painted for King William "the Beauties of Hampton Court," and also several of the portraits for the gallery of the admirals. Sir Godfrey's best works have great merit and dignity, and are particularly well drawn; but they are more frequently hard, and indifferent in taste and in execution. He was exceedingly vain, but was really a great wit, as many anecdotes recorded of him sufficiently testify. He died in London, October 27, 1723, but was buried at Whitton, where he had a country-house; in town he resided in Great Queen Street, next door to Dr. Radcliffe. A monument by Rysbrach was erected to his memory in Westminster abbey. To his wife Susannah Cawley, who survived him, he left a life interest in £500 a year, besides his town and country houses, and all his furniture, &c. It passed afterwards to a grandson, Godfrey Huckle, who in 1731 took the name and arms of Kneller; and the family is still represented in Wiltshire.—(Walpole, *Anecdotes, &c.*, in which there is a fine head of Kneller after himself, engraved by J. H. Robinson.)—R. N. W.

KNIAJNIN, Jakov Borisovitch, a Russian dramatic writer, born at Pskov in 1742, and educated at St. Petersburg. He entered the foreign office, but afterwards became a captain in the army. His first publication "Dido," a tragedy, attracted the notice of the Empress Catherine II. After the publication of "Rosslaff," a tragedy, he was elected a member of the Russian Academy in 1783, and assisted in the compilation of the dictionary of the academy. At the request of the empress he translated Metastasio's La Clemenza di Tito into Russian in three weeks' time, and to diffuse a taste for literature among the young officers of the army, he lectured on Russian literature at the cadet corps. He died on the 14th of January, 1791. The

style of his tragedies is stiff and stilted; his comedies are lively and natural. "The Boaster" and "The Eccentric Men" continue to be favourites. His collected works were published at St. Petersburg in 1822, in 5 volumes.—R. H.

KNIBB, WILLIAM, an eminent Baptist missionary, was born at Kettering in 1803. Being intended for business, he and his brother Thomas were apprenticed to a printer. In this situation they took part in printing the periodical accounts of the Baptist mission, an occupation which seems to have had a powerful influence over their minds. Thomas offered himself to the Baptist Society, and was sent to Jamaica, where he arrived in January, 1823. He conducted a British school in addition to preaching, but suddenly died on April 25th, 1824, leaving a widow, who returned to England only to die, and an infant son. William Knibb at once offered to go to Jamaica to take his brother's place, and was accepted. In November, 1824, he and his wife set sail, and arrived at their destination in February, 1825. He reorganized and directed his brother's school, and met with great success both as a teacher and as a preacher. In 1831 he admitted into the church at Falmouth three hundred and six new members; his inquirers were put down at two thousand eight hundred and forty-seven, and the full members at six hundred and seventy. At the close of that year there was a great insurrection of the slaves. He and his fellow-ministers did all in their power, first to prevent, and then to suppress it; but when they were enrolled in the militia, on December 31, they declined to serve. Two days later they were arrested, and, without any specific charge, were sent to head-quarters at Montego Bay. It was asserted that they had provoked the insurrection, but they soon obtained their release. Soon after they were indicted by the crown for sedition; and before their trial the grand jury expressed their conviction that the Baptist missionaries had in a culpable degree been the cause of the late rebellion by mixing politics with religion. Nevertheless, at the trial a *nolle prosequi* was entered for want of evidence, and they were acquitted. Knibb soon after came to England, and took part in the annual meeting of the Baptist Society at Spitalfields chapel. There and elsewhere he produced a deep impression by his statements and appeals. The crisis had now come, and he threw his whole soul into the cause of emancipation. In 1833 he reappeared in England, and by his courage and eloquence excited the fears as well as the admiration of many. He avowed his resolve to speak, whatever the consequences might be, and not to desist till "slavery, the greatest of crimes, was removed." The emancipation act was passed; and in 1834 he returned to Jamaica. On his arrival in October, his reception was one of overwhelming enthusiasm. His chapel had been laid in ashes, but he re-erected it, and went on zealously with his work for the welfare of the negroes. These labours were eminently successful; and when he came to London again in 1840, at the great general antislavery convention held in June at Exeter Hall, he spoke with extraordinary power and effect. At that time he had with him two christian negroes for whom he undertook to raise, and actually raised, £1000, to send them as missionaries to Africa. He then collected £2000 for the support of ten new missionaries in Jamaica; and obtained a large sum towards removing a debt of £3000 upon the society he belonged to. This was the work of six months; and in November he re-embarked for Jamaica, where he arrived in January following. He again visited England in the interests of his mission, and to promote the general welfare of the negroes. His last journey to this country was early in 1845, for objects similar in character to those which had so often brought him hither. He went back in July of that year, and resumed his labours, but on November 11th he caught cold after preaching; fever ensued, and on the 15th he died. It is said that eight thousand persons attended his funeral.—B. H. C.

KNIEP, CHRISTOPH HEINRICH, German painter, was born at Hildesheim in 1748, and instructed by his father, a scene painter in the Hanover theatre. Young Kniep maintained himself for some time by painting portraits in various German cities, when he was sent to Rome by Count Krasinski. The death of his patron shortly after reduced him to poverty, and he went to Naples as assistant to Tischbein. By the latter he was introduced to Göthe, with whom he travelled in Sicily (1787), drawing spots which most interested the poet. Göthe, in his Italian Letters, makes frequent and very laudatory mention of his companion's skill and good-nature. Kniep now settled in Naples, his chief employment being that of making drawings in seppia of Neapolitan scenery, architecture, and antiquities. These drawings, which are at once faithful and beautiful, were in much request with visitors and collectors. Kniep also made drawings with the pen and in crayons, and painted some pictures; but being a feeble colourist, his paintings are inferior to his drawings. He was member and honorary professor in the academy of Naples. He died in that city, July 9, 1825.—J. T–e.

KNIGGE, ADOLF FRANZ FRIEDRICH LUDWIG, Freiherr von, a distinguished German author, was born on his paternal estate of Bredenbeck, near Hanover, on the 16th October, 1752; and after a troublous life, died at Bremen on the 6th of May, 1796. He was an active member of the order of the Illuminati. Among his writings his "Über den Umgang mit Menschen," is still held in great esteem, as it abounds in shrewd observations and precepts of practical philosophy. Collected works in 12 vols., Hanover, 1804–6.—(See Gödeke, *Adolf Freiherr v. Knigge;* Hanover, 1849.)—K. E.

* KNIGHT, CHARLES, publisher, editor, and author, one of the founders of the cheap periodical press, was born at Windsor in 1791. His father was a bookseller and printer there, who had been the publisher of the *Microcosm*, the periodical started in 1786 by George Canning and his young friends, then schoolboys at Eton.—(See FRERE, JOHN HOOKHAM.) Mr. Charles Knight was educated at Ealing, and at sixteen began to assist his father in the business. Four years later, having obtained meanwhile in London a practical acquaintance with newspaper management, he founded the *Windsor and Eton Express*, a newspaper which still lives, but Mr. Knight's editorship of which terminated in 1826. In 1820 he published the short-lived *Etonian*, Mackworth Praed and the poet Moultrie being among its contributors. In the same year he published, and in conjunction with Mr. Locker edited, the *Plain Englishman*, a cheap and instructive miscellany, the precursor of more famous enterprises of the same kind. The *Plain Englishman* ceased to exist in 1822, and in the following year Mr. Knight removed to London, and commencing business as a publisher in Pall Mall, started *Knight's Quarterly Magazine*, named after and edited by himself. Mr. Knight's own pen was busy in the new magazine, which he conducted genially until its death in 1824. Mackworth Praed and Derwent Coleridge were also among the contributors; but the chief glory of *Knight's Quarterly Magazine* was that in its pages appeared the young Thomas Babington Macaulay's early prose and verse, including the two spirited lyrical series of Songs of the Huguenots and Songs of the Civil War. In 1827 was founded the Society for the Diffusion of Useful Knowledge, with which Mr. Knight immediately formed a connection fruitful of literary results. In the year following the formation of the society he published for it the British Almanac, and more important, the Companion to the Almanac, an annual publication which he still edits, and which was and is full of useful general information on the legislative statistics, &c., of each year, not procurable elsewhere, and united to valuable original papers, all of an instructive kind. In 1831 he wrote and published, in opposition to the clamour against machinery and capitalists, a very popular and useful work, "The Results of Machinery," followed in 1831 by "The Rights of Industry, Capital, and Labour." In 1831, also, he began for the Useful Knowledge Society the publication of the Library of Entertaining Knowledge, to which he himself contributed two treatises on "Menageries" and on "the Elephant." In 1832 Mr. Knight founded the famous Penny Magazine, which he published at his own risk, and which, according to his own statement, soon reached a circulation of two hundred thousand, and retained one of twenty-five thousand when its existence terminated in 1846. A still greater enterprise was commenced by Mr. Knight on the 1st of January, 1833—the Penny Cyclopædia, in which at the price of a penny a number, the public was offered an encyclopædia at once popular, original, and exhaustive. Begun and continued entirely at Mr. Knight's own cost and risk, without any pecuniary assistance from the Society for the Diffusion of Useful Knowledge, the Penny Cyclopædia, with Supplement, was completed in 1846. In his little pamphlet, published some years afterwards, "The Struggle of a Book against Excessive Taxation," Mr. Knight stated that, in the case of the Penny Cyclopædia, the total cost of authorship and engraving had been no less than £42,000, and the excise duty for the paper used in it £16,500. He calculated that during the preceding twenty years of active publishing, he had spent on copyright

and editorial labour £80,000, and contributed to the revenue £50,000 in paper duty. On the completion of the Penny Cyclopædia, as Mr. Knight has elsewhere informed the public, the balance upon the outlay above the receipts was £30,788. During the progress of the Penny Magazine and the Penny Cyclopædia, Mr. Knight, as author, editor, and publisher, had found time and energy for many other enterprises more or less important. The Pictorial Bible, 1838, was followed in 1839 by his elaborate and beautiful Pictorial Shakspeare, genially edited by himself, and succeeded by his "William Shakspeare, a biography," a complete life and times of the great dramatist. Between 1841–44 appeared his massive "London," a topographical, historical, and descriptive work on the great metropolis; and during the same year the still more massive "Pictorial History of England," since supplemented in 1849 by Miss Martineau's History of England during the Thirty Years' Peace. A long article might be filled by a catalogue of Mr. Knight's almost innumerable and always useful serials, such as his weekly and his monthly volumes, to which he contributed an instructive biography of Caxton and Lord Brougham, the historical sketches of statesmen—not to speak of English Classics, English Miscellanies, Library for the Times, Excursion Companions, Half Hours of English History, Half Hours with the best Authors, Store of Knowledge for all Readers, the Land we Live in, Museum of Animated Nature, and others whose name is "Legion." On the death of his partner Mr. Young, Mr. Knight in 1853 began to part gradually with many of his copyrights, to withdraw from the general publishing business, and to limit himself to publications of an official character. Since that time it is as an editor and author that Mr. Knight has been chiefly known In 1847 he had published a cheap abridgment of the Penny Cyclopædia; and in 1854 Messrs. Bradbury & Evans began to issue a complete recast of the Penny Cyclopædia "in divisions," each embracing one department only, such as Geography, Natural History, &c. The original articles were rewritten where required, and much new matter was added, the whole bearing the title of the English Cyclopædia, and being conducted by Mr. Charles Knight. In 1856 the same firm commenced the publication of a "Popular History of England," written entirely by Mr. Knight, and the distinctive aim of which is to give prominence to the social development of the people. In 1854 appeared "The Old Printer and the Modern Press," and "Once upon a Time," the latter a pleasant work, partly antiquarian, consisting of sketches and essays contributed to periodicals, *Household Words* among them. Mr. Knight has been frequently examined as a witness by parliamentary committees; and the Blue Books for many years contain much interesting evidence by him on the progress and development of the cheap and useful literature of which he has been so distinguished a promoter.—F. E.

KNIGHT, Cornelia, a social and literary notability of last century, was the daughter of Admiral Sir Joseph Knight, and born about 1757. Carefully educated, she was familiar as a girl with Johnson, Goldsmith, Burke, Reynolds, and other celebrities of the time. After the death of her father in 1775 she removed with her mother to the continent, where she remained for more than twenty years, chiefly in Italy. Among her intimates were the Hamiltons and Lord Nelson. She returned to England in 1799 with a high reputation, literary as well as social; for in the interval she had published several works, among them in 1790 the once well known "Dinarbus," a supplement to Johnson's Rasselas. Mr. Pitt admired her character, and in 1806 she became one of the attachées of Queen Charlotte, a position which after seven years she exchanged for that of lady-companion to the Princess Charlotte. From 1816 to 1837 she resided on the continent, mixing in the best society, and died in Paris in 1837. In 1861 appeared her "Autobiography," which contains much new and interesting matter, especially with reference to the Princess Charlotte.—F. E.

KNIGHT, Godwin, doctor of medicine, fellow of the Royal Society, and librarian of the British museum, died in London on the 9th of June, 1772. He cultivated the science of magnetism, and constructed artificial magnets of power unprecedented in his time. His researches are described in papers which appeared in the Philosophical Transactions, 1774–76.—W. J. M. R.

KNIGHT, Henry Gally, author and connoisseur, was born in December, 1786. He succeeded in 1808 to large family estates, which allowed him to indulge his love of travel and taste for art. He made an extended tour on the continent, one of the results of which was an anonymous poem on the struggle in the Peninsula, "Iberia's Crisis," 1809. His "Persian Tales" were read in MS. and admired by Lord Byron. These and his other verses (so late as 1839 he published "Hannibal in Bithynia," a dramatic poem) are now forgotten. He is remembered as the author of a series of elaborate works, chiefly on architecture; "An Architectural Tour in Normandy, with some remarks on Norman architecture," 1836, disproving the antiquity assigned by French archæologists to certain churches in Normandy; "The Normans in Sicily," architectural and historical, a sequel to the preceding; and the "Ecclesiastical Architecture of Italy from the time of Constantine to the fifteenth century." Mr Knight was for many years a member of the house of commons. He died on the 9th of February, 1846.—F. E.

KNIGHT, James, an English navigator, was in 1719 intrusted by the Hudson Bay Company with two ships for the purpose of visiting a supposed mine of copper, reported to exist by the Indians; and also for the prosecution of the endeavour to find a north-west passage from the Atlantic to the Pacific Ocean. Neither ships nor men ever returned, and their fate remained unknown until Hearne, fifty years later (1769), learnt it from the Esquimaux.—(See Hearne, Samuel.) It appears that Knight's vessels reached Marble Island, on the west side of Hudson Bay (lat. 62° 45′), and in getting into harbour sustained such injuries as unfitted them for sea. The English, about fifty in number, passed the winter on that spot. Before a second winter had set in, sickness and famine had reduced their number to twenty. In the summer of 1721 only five survivors were found, and these eagerly devoured the raw seals' flesh and blubber which the Esquimaux gave them. Within a few days the five were reduced to two, who "frequently went to the top of an adjacent rock and earnestly looked to the south and east as if in expectation of some vessels coming to their relief. After continuing there a considerable time together and nothing appearing in sight, they sat down close together and wept bitterly. At length one of the two died, and the other's strength was so far exhausted that he fell down and died also, in attempting to dig a grave for his companion."—W. H.

KNIGHT, Richard Payne, a classical scholar and archæologist, was born in 1750. He was the eldest son of the Rev. Thomas Knight of Wormesley Grange, Herefordshire, and grandson of a very wealthy iron-master. His early education was much neglected. On the death of his father, when he was fourteen, he inherited the estate of Dounton, near Ludlow, and was sent to school. He became a good Latin scholar, and afterwards taught himself Greek, of which through life he was a zealous student. Visiting Italy, he acquired a taste for art, ancient and modern, and became a collector on a large scale. He sat in parliament for Leominster and Ludlow, from 1780–1800, and is described as a genuine whig, and a vehement though silent opponent of what he considered to be Mr. Pitt's profusion. His first work was on a topic so singular, that it is only to be found in the recesses of the libraries of the curious—"An account of the remains of the worship of Priapus, lately existing at Isernia, in the kingdom of Naples; to which is added a discourse on the worship of Priapus, and its connection with the mystic theology of the ancients." This was published, or rather printed by the Dilettante Society in 1786. The symbolism of antiquity was a favourite study of Mr. Knight's; and another of his contributions to its literature was his "Inquiry into the Symbolical Language of Ancient Mythology," which was to have been prefixed to the second volume of the Select Specimens of Ancient Sculpture, published by the Dilettante Society; Mr. Knight, however, printed a few copies of it at his own expense. His "Analytical Essay on the Greek Alphabet," 1790, is described as "chiefly remarkable for an exposure of the forgery of certain Greek inscriptions which Fourmont professed to have found in Laconia." Of Mr. Knight's pompous poems, the "Progress of Civil Society" is alone remembered, and that chiefly as the subject of a parody in the *Anti-Jacobin*, the result of a combination of no fewer than five wits, Canning, Gifford, Frere, Hammond, and George Ellis. In 1805 he published his "Analytical Inquiry into the principles of Taste," a work of great discursiveness. In 1808 he printed fifty copies of "Prolegomena" to a new edition of Homer, and in 1820 the work itself appeared. The text has some interest from Mr. Knight's introduction into it of the obsolete digamma, and his theory of the interpolation of the Homeric original by later poets or minstrels, while he rejected

Wolf's hypothesis, was at once candid and conservative. He was an occasional contributor to the *Edinburgh Review*, and to classical journals, and engaged in the controversies respecting the state of the English universities, and the merits of the Elgin marbles. His collections, comprising coins, medals, gems, bronzes, original drawings by the most eminent masters, Italian, French, and Flemish (including a large collection of Claude's), valued at £30,000, he bequeathed to the British museum. It was his wish that in return a trusteeship of the national establishment should be vested in his family, and an act of parliament to that effect was passed a few weeks after his death, which happened on the 24th of April, 1824. Mr. Knight was not a mere scholar and dilettante; he interested himself actively in the management of his estate, rebuilding Downton castle, and he was a keen hunter and rider.—F. E.

KNIGHT, Samuel, an English divine and biographical writer, born in London in 1674, was educated at Trinity college, Cambridge, and became chaplain to the earl of Orford, through whose influence he obtained two livings in Cambridgeshire. He was afterwards made a prebend of Ely, and in 1717 was presented to the rectory of Bluntesham in Huntingdonshire. In 1730 he was appointed chaplain to George II., and in 1735 was promoted to the archdeaconry of Berks. He died at Bluntesham in 1746. Two works which he published — a life of Erasmus, 1724, and of Dean Colet, 1726 — are written with little elegance, but contain some valuable details. He had also collected materials for the lives of Bishops Overall, Grosseteste, and Patrick; and, from his stores of information, rendered important assistance to several authors of his time.—G. BL.

KNIGHT, Thomas Andrew, an eminent horticulturist, brother of Richard Payne, was born on the 10th of October, 1758, and died in London on 11th May, 1838. His early education, like that of his brother, was much neglected; but he showed great powers of observation. He was sent to Balliol college, Oxford, and graduated there. He was interested in physiological researches. In 1795 he read a paper to the Royal Society on the inheritance of disease by fruit-trees, and the propagation of debility by grafting. He made experiments also on vegetable fertilization, on the movement of the sap, the germination of the seed, and the influence of light upon leaves. The subject of fruit-trees and grafting specially engaged his attention, and he propounded the statement that the finest kinds of apples and pears in this country were disappearing on account of old age; that they were really dying out, and that it was impossible to prolong their lives by grafting; for that the slip or stem taken from an old tree inherited the debility of the parent, and would not live beyond the natural limit of the parent's life. He thought that all our grafted fruit-trees were now attaining their limit of age. He therefore set himself to procure new varieties from seed, and he succeeded in producing many excellent kinds. He fertilized the flowers of some of the best cultivated apples and pears with pollen taken from the crab stock, and the seed thus produced was carefully cultivated. He directed his attention during his life to practical matters of this sort, and endeavoured to improve the races of cultivated fruits. He was an excellent horticulturist, and occupied for many years the chair of the Horticultural Society. Many of his theoretical views, however, have not been confirmed by subsequent physiologists. Among his writings are the following—"A Treatise on the Culture of the Apple and Pear, and on the Manufacture of Cider and Perry;" "Pomona Herefordiensis;" besides numerous physiological and horticultural papers, published in the Transactions of the Royal and Horticultural Societies.—J. H. B.

KNIGHTON, Henry, a canon-regular of Leicester, is the writer of a chronicle styled "De Eventibus Angliæ," which is printed in Twysden's Collection of Ten Historians, fol., 1652. The history properly begins at the Conquest, for the account of Saxon affairs in the first book is very brief. It is continued to 1395 when the author lived. He confesses to having copied from Ralph Higden, whom he imitates in the acrostical device of making the initial letters of the first fifteen chapters furnish his name thus—"Henricus Cuitton." He also wrote an account of the deposition of Richard II., which will also be found in the volume of Decem Scriptores. The most valuable part of his works is that relating to contemporary events. There is a notice of this writer by Selden in the preface to Twysden.—R. H.

KNIPPERDOLLING, Bernard, was a fanatical anabaptist of the city of Munster, and took a leading part in the violent excesses which were enacted there in 1533–35, under the leadership of the Dutch anabaptists and false prophets, John Matthiesen of Haarlem and John Beccold of Leyden. When John of Leyden was proclaimed king of Munster, and "God's sword" to conquer and put down all other opposing kings, Knipperdolling took his place as one of his highest ministers, and stood on the steps of his throne bearing a naked sword. Such madness could not be long endured, and when the city was taken in 1535 by Philip of Hesse, Knipperdolling deservedly shared the fate of Beccold the fanatical king, and Krechting his fanatical chancellor. They were all three put to death in the same market-place which had so often been the theatre of their public blasphemies and excesses; and their bodies were afterwards suspended in iron cages upon the tower of the church of St. Lambert.—P. L.

KNIPSTROW, Johann, an eminent Pomeranian reformer, was born in 1497 near Havelberg, and was educated in a Franciscan cloister in Silesia, and at the university of Frankfort-on-the-Oder. Soon after Luther published his theses against Tetzel, the young student defended them at Frankfort against that impudent monk, who, fortified with a set of "Disputationes" drawn up against Luther by Wimpina, rector of the university, had challenged all the world to dispute with him on a certain day. The meeting was solemn; three hundred monks were present, most of whom agreed with Tetzel, and those of them who did not were overawed by the authority of Wimpina. Tetzel promised himself an easy victory, when young Knipstrow unexpectedly rose up, and confuted him so powerfully that the monk was dumb, and left the place in confusion. This was in 1518; and to prevent any such similar escapade in future, the young Franciscan was sent off the same year to the remote cloister of Pyritz in Pomerania. But he was able to read Luther there as well as at Frankfort, and he not only became a Lutheran himself, but converted the whole monastery. When the people of the town heard of it, they pressed him to preach to them also; and the result was that the whole town was Lutheranized. In 1523 he was on the point of being imprisoned at Pyritz by his abbot, and fled to Stettin, from whence he moved in 1524 to Stargard, and in 1525 to Stralsund. In 1535 he was made general superintendent of the district of Wolgast, and in 1539 professor of theology at Greifswald. In 1547 he was rector of the university, and took his doctor's degree. He survived till 1556. He wrote against the Leipsic Interim, and also against the errors of Osiander.—P. L.

* KNOBLAUCH, Karl Hermann, a distinguished cultivator of experimental physics, professor of physics in the university of Halle, was born at Berlin on the 11th of April, 1820. His researches have had reference chiefly to the phenomena of radiant heat (especially its emission, absorption, double refraction, diffraction, and polarization), and to the magnetic properties of crystalline bodies. Most of them have appeared in Poggendorff's Annalen.—W. J. M. R.

* KNOBLECHER, N——, a German missionary, was born about 1800. Educated at Rome, he set out in November, 1849, with a trading expedition to the White Nile. In January, 1850, he reached the Rapids, which had hitherto arrested the progress of travellers; nothing daunted, he pushed on and entered upon a country in which no white man had ever before been seen. He pushed his researches nearly as far south as the equator, but still saw the river stretching away before him. Later in the same year, its probable source was determined by Kraff, another German traveller, to be a snowy mountain in the third degree of south latitude. After a daring and, geographically speaking, a very interesting journey, Knoblecher returned to the missionary station at Khartoum, where he was subsequently visited by Mr. Bayard Taylor. His missionary efforts completely failed, partly through the jealousy of the Egyptian merchants, who represented him to the natives as a magician.—W. J. P.

KNOLLER, Martin von, a celebrated German artist, and one of the revivers of fresco painting in the eighteenth century. He was born at Steinach in the Tyrol in 1725, and was placed by a patron, Von Hormayr, with an obscure master of the name of Pögel living in Innspruck; but he was obliged to return home to assist his father, also a painter, in the menial work of the house. In about the year 1745, however, the painter Paul Troger was passing through Steinach, and he was so much struck by the ability displayed by Knoller in such works as he saw,

that he took him with him to Vienna, and in a few years, with the advantages of the capital of the empire, and the help and employment of Troger, Knoller became one of the most renowned of the Austrian painters. In 1755 he went to Rome, and studied there for three years. He went also to Naples, where he was much employed by Count Firmian, the Austrian ambassador. He was several times at Rome, and contracted a friendship with Winckelmann and with Mengs. He eventually, in 1765, settled in Milan, to be near his friend and patron, Count Firmian. Here he married, had a large family, and died in 1804. Knoller's works are numerous, especially his frescoes, which are some of them very extensive, and are generally vigorous both in form and colour, and effective as compositions, but like the majority of the works of the period make no pretensions to sentiment of any kind. The Tyrol is rich in his works both in oil and fresco; in South Germany the most important are at Ettal and Munich in Bavaria; and at Neresheim in Würtemberg, where he painted seven cupolas, for which he received twenty-two thousand florins. He painted chiefly portraits at Vienna, where he was ennobled by the Empress Maria Theresa. At Milan he executed some important works for the Prince Belgioioso and Count Firmian. A life of Knoller was published in the *Beiträge zur Geschichte und Statistik von Tyrol* for 1831. —(*Lipowsky; Fiorillo; Nagler.*)—R. N. W.

KNOLLES, Richard, the historian of the Turks, was a native of Northamptonshire, and born about 1545. He went to Oxford about 1560, and was chosen fellow of Lincoln college. While a fellow, says Anthony Wood, he "did purpose to perform, if God granted him life, something that might be profitable to the Christian commonwealth." After a time he was appointed master of the free school at Sandwich, not a place very favourable to literary industry requiring much research. There, however, he composed his "History of the Turks," which occupied him for twelve years, and which was printed in 1610. Its scope is indicated by its later title, "The general History of the Turks, from the first beginning of that nation, to the rising of the Ottoman family." It was a great favourite with Dr. Johnson, who took from it the plan of his Irene, and is full of facts arranged and narrated with considerable literary art. It was long the standard English work on the subject, and several continuations were published after the author's death; among these, in 1680, that by Paul Ricaut, consul at Smyrna, from 1623–77, and with a new account of the reign of Sultan Amurath. To the literature of his favourite theme Knolles also contributed a posthumous work, published in 1621, "The Lives and Conquests of the Ottoman Kings and Emperors, to the year 1610;" and "A brief Discourse of the Greatness of the Turkish Empire, and wherein the greatest strength thereof consisteth." A "Grammaticæ Latinæ, Græcæ, et Hebraicæ Compendium, cum radicibus," 1600, prepared for the use of his pupils, and a translation of Bodin's Six Books of a Commonwealth, are also due to him. He died at Sandwich in 1610. When Dr. Bliss edited the *Athenæ Oxonienses*, there was extant in the Ashmolean museum at Oxford a MS. translation by Knolles of Camden's Britannia into English.—F. E.

KNOLLES, Robert, a successful soldier in the reign of Edward III. and Richard II., is described by Dugdale as originally "a person but of a low fortune." Betaking himself to a military life "in the troubles in Normandy and Brittany" in 1359, he enriched himself and became "commander in those parts." He accompanied the Black Prince on his expedition into Spain, and three years later was appointed general of all the forces sent by Edward III. into France. In the second year of Richard II.'s reign he was appointed governor of Brest, and afterwards participated in the invasion of France on behalf of Simon de Montfort's claims to the dukedom of Brittany. According to Dugdale, he headed the citizens of London against Jack Straw. With his wealth he built the old bridge at Rochester over the Medway, rebuilt the Whitefriars' church in London, and founded a collegiate church at Pontefract. He died on his manor of Scene Thorpe in Norfolk in 1407, and was buried in the Whitefriars, which he had recently rebuilt.—F. E.

KNOLLIS, Francis, an English statesman and leading member of the puritan party, was born about 1530, and was educated at the university of Oxford. He was introduced to the court during the short reign of Edward VI., and soon distinguished himself as a zealous promoter of the cause of the Reformation. During the reign of Queen Mary he retired to the continent. On the accession of Elizabeth, Knolles was appointed vice-chamberlain of the household and a privy councillor. He afterwards held the office of treasurer of the household, and was created a knight of the garter. He was frequently employed by Elizabeth in affairs of state, and was a member of the commission which tried Mary Queen of Scots. Knollis was the author of a treatise entitled "Usurpation of Papal Bishops," 8vo. He died in 1596.—J. T.

KNORR DE ROSENROTH, Christian, a German archæologist, born in Silesia on the 15th July, 1636; died at Sulzbach in April, 1689. He studied at Wittemberg and Leipsic, and travelled in France, England, and Holland, applying himself to the study of chemistry and to the oriental languages. According to Buddæus he was one of the principal restorers of rabbinical and cabalistic lore. He left the following works—"Kabbala denudata, seu doctrina Hebræorum transcendentalis, et metaphysica atque theologica," 1677, the second part of which appeared as "Liber Sohar restitutus," 1683; also German translations of some of the works of Sir Thomas Brown and of Leibnitz.—P. E. D.

KNOTT, Edward, whose real name was Matthew Wilson, was an English jesuit, born in Northumberland in 1580. He went abroad and became a jesuit in 1606. He was for some time prefect of studies in the English college at Rome, was vice-provincial, and afterwards provincial of his order. In his latter years he lived in London, where he died in January, 1655–56. Dodd says that Father Knott was generally esteemed for his learning, and especially in controversy. He is chiefly remembered for his dispute with Potter and Chillingworth on the possibility of salvation in protestantism. In 1633 he published "Charity Mistaken," to prove that Christ had left but one church, that out of it and its communion there was no regular way of salvation, and that catholics to be consistent, must say there was no salvation out of their church. This was answered by Christopher Potter; to whom Knott wrote a reply, "Mercy and Truth, or charity maintained by catholics." Chillingworth afterwards wrote his Religion of Protestants, as an answer to Knott, who had attacked him in "A direction to be observed by N.N., if he means to proceed in answering the book intitled Mercy and Truth," &c. Sixteen years after Chillingworth's publication appeared, Knott wrote a reply, entitled "Infidelity unmasked," 1652. Knott also wrote "Christianity maintained in defence of Mercy and Truth," or rather he is supposed to have written it, and some other publications which were either anonymous or bore fictitious names, as a Latin discussion of some assertions of Dr. Kellison by "Nicolas Smith." Knott's best title to fame is, that he provoked Chillingworth to write his celebrated work.—B. H. C.

KNOWLES, James Sheridan, was born in the city of Cork on 12th May, 1784; died in 1862. His father was a man of learning and ability, the nephew of Sheridan the lexicographer, and first cousin of the more distinguished Richard Brinsley Sheridan. Coming to Cork in 1780, he married and pursued the avocation of a schoolmaster there till 1792, when, to mend his fortunes, he repaired with his family to London. James was a quick boy, and soon gave evidence of his dramatic genius, writing a play at twelve years of age for a juvenile company of actors, of which he was the star. Two years after he made another attempt in the same line—an opera. The boy of fourteen now formed an acquaintance with Hazlitt, then only twenty; and thenceforth during life he was the adviser and friend of the dramatist. Each appreciated the genius of the other. "He loved me," says Knowles, speaking in high terms of Hazlitt, "taught me as a friend, endearingly praising or condemning, as he saw cause, every little poem which I wrote." Through Hazlitt Knowles became acquainted with Coleridge and Lamb. Between this and his twenty-fifth year, Knowles wrote some poems and two tragedies, neither of which were acted; and in 1808 he came to Dublin, where his intellectual and social qualities made him a favourite. The drama was the passion of his life; and his ambition was to be an actor as well as an author. Accordingly, in the former capacity he made his first public essay at the theatre in Crow Street; but not succeeding there, he joined "Cherry's company" at Waterford. Here he played tragedy, comedy, and opera; in the latter of which he came out best, having a good voice. Edmund Kean was one of this company, and Knowles produced for him the tragedy of "Leo, or the gipsy," his first acted drama. The success of this piece was, as from

its merit it deserved to be, very considerable, and Kean thought highly of it. He now published a collection of fugitive poetry, the proceeds of which enabled him to go with the company to Swansea. He next went to Belfast, intending to prosecute the player's life; but he was induced to open a school, in which, with the aid of his father, he taught for some time; but the love of the drama drew him away from the labours of teaching, and he again appeared as a successful author in the drama of "Brian Boroihme." In 1815 "Caius Gracchus" followed, being brought out by Talbot's company at Belfast. This too was very well received. But the genius of Knowles was still half dormant; it was for Kean to awaken it thoroughly. At his request Knowles wrote the tragedy of "Virginius," in which Kean was to have played the principal character. Unfortunately another piece on the same subject was in the meantime accepted at Drury Lane, and Knowles had to tranfer his to Glasgow, where it was well brought out, and had a run of fifteen nights. It was recommended to Macready by a friend, who was struck with its great merit; and it was put on the London boards by Harris, at Covent Garden, where it gradually won its way to the highest favour, identified lastingly with the genius of Macready. For this last Knowles now wrote his great drama of "William Tell," which appeared in 1825, establishing the author's reputation as one of the greatest dramatists of the age. These were succeeded by "The Beggar's Daughter of Bethnal Green," and "Alfred the Great." Then came another triumph, "The Hunchback," produced at Covent Garden in 1832; quickly followed "The Wife," in each of which Knowles himself took the principal character, and established a reputation as an actor that procured him engagements throughout the empire, including his native city. Knowles proceeded to the United States in 1836, where his fame had preceded him, and his success was brilliant. Returning to England, he brought out "The Love Chase" in 1837, which was played at the Haymarket for over a hundred nights. Six other dramas of greater or less merit followed, closing, in 1843, the productions of Knowles as a dramatist. He was now approaching his sixtieth year, and failing health warned him to remit his labours. At the instance of the Dramatic Authors' Society, a pension of £200 a year was granted to him out of the civil list. After this he occasionally appeared as a lecturer on oratory in the principal towns in the empire, and with much success. He also wrote for periodical literature, and published some tales. In his later years his mind, like that of Gerald Griffin, turned to the contemplation of religious subjects, which almost absorbed him. He became a baptist preacher, as the other became a monk, and published some controversial works. As a dramatist it is that Knowles has made a fame that will not die. His great dramas, such as "Virginius," "William Tell," and the "Hunchback," are the result of a fine vigorous genius, improved by intellectual culture, and by deep and earnest study of humanity. Knowles made the Elizabethan dramatists his models, both in sentiment, expression, and treatment; but he has avoided their coarseness, while he emulates their strength —he shows their extravagance, while he exhibits their nature and their pathos. Above all, he depicts woman with a truth, tenderness, and delicacy that have rarely been surpassed. His dramatic works are published in three vols. 8vo.—J. F. W

KNOWLES, Thomas, D.D., was born at Ely in 1724. He studied at Ely and at Pembroke hall, Cambridge, where he became B.A. in 1743, and M.A. in 1747, and a fellow. He was prebendary of Ely, rector of Ickworth and Chedburgh, and vicar of Winston in Suffolk. He is said to have been an amiable man and a good divine. He wrote a reply to Bishop Clayton's Essay on Spirit, for which Archbishop Secker made him D.D. He also wrote on the tithe bill and the test acts, and published "Advice to a Young Clergyman," a few sermons, &c. He was popular and impressive as a preacher, and by no means destitute of learning, as his "Primitive Christianity" shows. He died at Bury St. Edmunds, October 6, 1802.—B. H. C.

KNOWLTON, Thomas, an English botanist, was born in 1692, and died in 1782. He was educated as a gardener, and was employed first in Sherard's garden, and subsequently in Lord Burlington's in Yorkshire. He cultivated botany, and is said to have been the discoverer of the curious sea-weed called Conferva Ægagropila. He wrote some papers in the Philosophical Transactions. A genus of plants is called Knowltonia after him.—J. H. B.

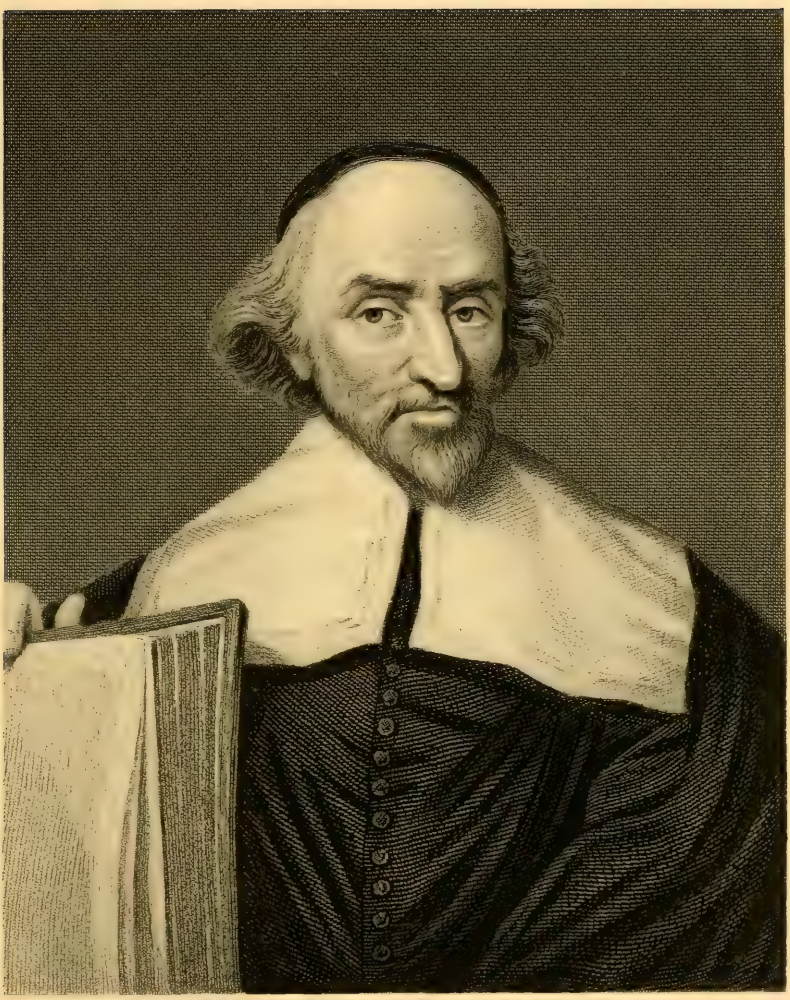
KNOX, John, the famous Scottish reformer, was born at Gifford in East Lothian in 1505. His father was descended from an ancient family in Renfrewshire, possessed of the lands of Knock, Craigends, and Ranfurly—this last being now the title of an Irish earl, a descendant of the old house. His mother's name was Sinclair—a name which in days of danger he sometimes assumed, or "wrait in time of trubill." In his boyhood he attended the grammar-school at Haddington, and in 1522 his father sent him to the university of Glasgow: the name of John Knox stands among the *incorporati*, or matriculated students of that year. Mair, or Major, was his preceptor, being then professor of philosophy and theology, a man of high reputation, and who had held a chair in the university of Paris. His liberal opinions appear to have taken deep hold of the minds of his two illustrious pupils, Knox and Buchanan. On Major's removal to St. Andrews during the following year, Knox seems to have followed him. It is a question whether Knox was an A.M. Probably he had this honour; and he publicly taught philosophy in a style that outshone his master. Before his twenty-fifth year he was ordained a priest, though he had not reached the age fixed by ecclesiastical canons. But his mind grew weary of scholastic subtleties and refinements; he preferred studies more useful and practical in their nature. The popish theology did not satisfy him, and suspicions of his heresy were soon and easily excited. Accordingly he retired to the south of Scotland, where he formally renounced the papal faith. His enemies in St. Andrews passed sentence against him, and ruffians were employed by Cardinal Beatoun to assassinate him. After shifting his residence various times, he found an asylum in the house of Hugh Douglas of Longniddrie, to whose sons, and those of the neighbouring proprietor of Ormiston, he acted for a brief period as tutor. His mind was profoundly impressed at this period by the preaching of Thomas Guillaume, a reformed Benedictine, and that of George Wishart the saintly martyr. The persecution against the reformers did not pause at Beatoun's death, though his tragic end produced a wide and deep sensation. But persecution did not check the progress of opinion and religious change in Scotland. "If ye will burn any more persons," said one to the archbishop, "let it be in how (hollow) cellars, for the reek (smoke) of Master Patrick Hamilton has infected as many as it blew upon." The conspirators against Cardinal Beatoun still held the castle of St. Andrews; and as it was reckoned a place of safety, Knox and his pupils took refuge in it at Easter, 1547, though his first purpose had been to repair to Germany and pursue his studies in some of its protestant universities. Among the refugees in the stronghold were Sir David Lindsay, whose muse had so severely satirized the clergy, and who now dreaded their resentment—his patron, the king, being dead—and Henry Balnaves, who had been secretary of state at the commencement of Arran's regency. In the castle of St. Andrews Knox still carried on the education of his pupils, and taught and exhorted so much to the satisfaction of his audience, that it was resolved to call him to the ministry as colleague to John Rough, who was chaplain to the garrison. Knox reluctantly, and after great mental distress, obeyed the call, and soon preached and disputed to the terror of all his priestly antagonists. Many of the inhabitants were then induced to abandon popery; and for the first time in Scotland, the Lord's Supper was publicly celebrated in protestant form. But in the month of June a French fleet came to the assistance of the regent, and the castle, invested by sea and land, was forced to capitulate. Knox and some other persons were transported to Rouen, the terms of capitulation were violated, and at the instigation of the pope and the Scottish clergy, they were confined on board the galleys and loaded with chains. Others of the prisoners were sent to Cherbourg, Brest, and other strongholds. The galleys in which Knox and his fellows were confined sailed to Nantes, and lay all winter in the Loire. Every inducement was held out to the captives to recant; but cajolery and menace were alike in vain. The story goes that a painted image of the Virgin was brought to Knox, and that, so far from adoring it, he tossed it into the stream, saying—"It is only a pented brod" (painted board); or, according to another tradition—"Let our Ladye now save herself; she is light enough, let her learne to swyme." The French vessels returned to the east coast of Scotland, probably in 1548. Knox had been seized with fever, and his life was despaired of; yet there was in his soul the inborn persuasion that God had some work for him to do in Scotland. At length, after a rigorous and unhealthy imprisonment of nineteen months, he was liberated in February,

1549. He repaired at once to England, was recommended to the English council, and sent down to preach in Berwick. For two years he laboured there, preaching the gospel, smiting popery, and gaining over crowds of converts to protestantism. Tonstall bishop of Durham did not relish the vicinity of so eloquent and restless an agitator, and accordingly he summoned him to Newcastle. Thither Knox went, and with characteristic intrepidity delivered a pithy and thorough vindication before the bishop and his clergy. This appearance so increased his fame that he was transferred to Newcastle, and appointed one of King Edward's chaplains, with a salary of £40 a year. Such was the confidence placed in him, that he was consulted about the revision of the Book of Common Prayer, and the alteration of some other forms of service in the English church.

His undaunted preaching in the north of England raised up many bitter enemies, and by the influence of the ambitious and unprincipled duke of Northumberland he was summoned to London, and so nobly cleared himself of all imputation, or from what he himself styles "heinous delations and numerous lies," that he was at once acquitted. He preached before his majesty, who was greatly delighted with his sermons; and the council ordered that next year he should be employed in London and the southern counties. At this period his health was far from robust; an "old malady" described by himself as "pain of head and stomach," contracted or exacerbated by his long confinement, greatly troubled him. Archbishop Cranmer presented him to the living of All-Hallows, but he declined it, and gave his reasons stoutly before the privy council, alleging that the reformed church of England still needed further reformation. King Edward with the consent of the privy council offered him a bishopric, which he also declined. It was, as some suppose, a new bishopric to be created, with a cathedral in Newcastle. King Edward died 6th July, 1553, and Knox waited in London till the accession of Mary on the 19th of the same month, when after itinerating through Kent and Buckinghamshire, he returned to Newcastle. At this period he was married at Berwick to Marjory Bowes, a lady to whom he had been long and warmly attached. The union had been opposed by the lady's popish father on various pretexts, and Knox's letters show how chafed he was at the "disdainful pride" of some of her relations. Strong emotions lay deep in his soul. His love-letters are rather theological; but such was his position, and so chequered were his prospects, that we can scarcely wonder that public matters are so closely mixed up with the story of his heart. Yet that unquailing heart, appearing to the world dry, hard, and rugged, had a deep well of tenderness within it. The reign of Mary was now unfolding its terrors in England; dangers were thickening on all sides; his letters to his wife were intercepted; and obeying the "voices of his brethren," and rather against his own will—for he writes, "never could he die in a more honest quarrel"—he left the kingdom, and landed at Dieppe in Normandy on the 20th January, 1554. He departed from Dieppe in February, "whither God knoweth," proceeding through France to Switzerland, and was cordially received by the leading divines of the Helvetic churches, between whom and many of the English reformers a correspondence had been kept up. He returned to Dieppe that he might obtain information about his native land, and learn the "estait of England and Scotland" from his correspondents at home—a journey which his yearning soul induced him to repeat periodically so long as he was abroad. Returning to Geneva, he won the friendship of Calvin; and journeying again to Dieppe, and receiving sad tidings of persecution and sufferings inflicted under Gardiner and Bonner, he retraced his steps with a heavy heart to the city of Calvin, then filled with eminent strangers from all parts of Europe. Here he applied himself to hard study though he was close on fifty years of age, and according to Dr. M'Crie, made himself master of the Hebrew language. A congregation of English exiles at Frankfort having elected him as their pastor, he set out for that city, and immediately commenced his ministry. But the germs of dispute had been already sown on the question of surplice, litany, and order—the puritan controversy in miniature. The English litany was followed to a great extent; but Dr. Cox who had been preceptor to Edward VI. came with other exiles to Frankfort, and raised immediate disturbance by declaring their resolution "to do as they had done in England." Meetings were held, keen controversy commenced, the faction of Cox accused Knox of treason; and though the magistrates of the city would not listen to the calumny, they advised him for the sake of peace to leave the city. Knox went again to Geneva, but his desire to visit Scotland, from which he had gleaned favourable tidings, so grew upon him that he recrossed the channel in 1555, and journeyed at once to Berwick to his wife and household. He then went to Edinburgh and preached privately to many little audiences. Next he accompanied Erskine of Dun into Angus, where during a month's sojourn he preached every day; then he was for a season with Sir James Sandilands at Calder house, still urging on the work of reformation. Afterwards he visited the district of Kyle, the seat of the Scottish Lollards; returning to Angus, where the gentlemen professing the new faith formed and subscribed a bond or covenant for mutual defence and encouragement—probably the first instrument of the kind in Scotland. But his movements were at length discovered, and his preaching was vehemently denounced by the alarmed clergy. Knox was at once summoned to appear before a clerical convention, to be held in the church of the Blackfriars, Edinburgh. But his accusers, never imagining that he would attend, and being not wholly sure of the regent's support, wavered, and then conveniently finding some informality in the summons, resolved to set it aside. At this crisis he wrote his well-known letter to the queen regent; and quiet, earnest, and void of all objurgation as it was, she threw it from her contemptuously, calling it "a pasquil." Word was now brought him that the English congregation at Geneva had chosen him one of their ministers, and he resolved to accede to their wishes. After visiting the earl of Argyle at his fastness of Castle Campbell, and preaching there, he left Scotland in July, 1556, his wife and family having preceded him; and having joined them at Dieppe he proceeded to Geneva, where he remained the two following years. No sooner was it known that he had left the kingdom, than the clergy who had deserted the diet against him met at Edinburgh, and passed the usual sentence of condemnation upon him; and because they had not his person to chain to the stake, they gratified their malice by causing him to be burnt in effigy at the cross. Against this sentence Knox wrote a sturdy "Appellation," which he sent over to the nobility and people of Scotland.

In the midst of his peaceful life in Geneva he received an invitation to return to Scotland, and his congregation consented to his leaving them, as they felt that Scotland must be sooner or later the scene of his service. But at Dieppe he learned adverse tidings which sorely distressed him, and he sent a letter full of rebuke and sorrow to the nobility who had invited him. Several other epistles followed in a similar strain of disappointment and dignified remonstrance. Knox went back to Geneva in 1558. At this epoch the English translation of the Old Testament was made, commonly called the Geneva Bible. Knox probably had a hand in it, along with Coverdale, Gilby, and others. This Geneva Bible is not to be confounded with the Geneva New Testament, which was published three years earlier, Whittingham, Calvin's brother-in-law, being most probably the translator. Then and there too, he published his "First Blast of the Trumpet against the monstrous regiment of women," a vehement defence of what is termed the Salique law, in reference at least to France, and which allows no female to reign. Knox admits his "rude vehemency and inconsidered affirmation" in this tractate, but held to the main principle contended for. Meanwhile, changes favourable to the Reformation were taking place in Scotland; the protestants had grown in numbers and influence; the fruits of Knox's former visit, and of his letters from Dieppe, were becoming more and more apparent; the nobility wished to advance the cause, and subscribed a mutual bond. Persecution indeed broke out, formal complaints were made to the regent to correct ecclesiastical abuses; electric clouds were gathering from all parts of the heavens; and as a resolute struggle was impending, Knox was invited over, and sailing from Dieppe on the 22nd of April, he landed at Leith on the 2nd of May, 1559.

No sooner was Knox's arrival known than, through the influence of the panic-stricken clergy, he was proclaimed an outlaw, in virtue of the former sentence pronounced against him. Going north to Dundee, he joined with the protestants who had there assembled in great numbers and proceeded with them to Perth, where he thundered against image-worship and the idolatry of the mass. The discourse being finished and the audience quietly dispersing, a priest uncovered an ornate altar and prepared to celebrate mass. A boy uttered some words of juvenile disappro-



bation, and the priest struck him. The youth pitched a stone at his castigator, and it broke one of the images on the altar. The fracture of the image was as the spark that suddenly creates an explosion. The onlookers were roused, and without a moment's thought, rushed on altar and images and demolished them. The tumult grew as the mob maddened—religious houses were pulled down, and all pictures and images defaced. This demolition, so often misrepresented, Knox distinctly ascribes to the "rascal multitude." The queen regent looked on this riot as a serious rebellion, and mustered an army to quell it, but the protestants aware of her ultimate designs levied a host in self-defence. An opportune treaty prevented any hostile conflict. The "lords of the congregation," finding from various circumstances that the regent was not to be trusted, were alarmed into activity. Knox would not be silenced, and going to St. Andrews, he preached so effectively that the popish worship was peacefully abolished, and the churches stripped of what were held to be idols or idolatrous symbols. Other parts of the country imitated St. Andrews, but not so peacefully; many fine edifices were demolished, and many valuable works of art perished in the surge and fury of the popular revolution. When the army of the congregation with which Knox had been at Cupar Moor, where they lay face to face with the regent's forces, reached Edinburgh; the Reformer, who was still with them, preached on the day of their entrance in the church of St. Giles, and next day in the church of the Abbey. The inhabitants immediately met and elected him their minister, and Knox complying with the call commenced his labours in the city. On the approach of the regent's host Knox quitted Edinburgh, made an extensive tour through the country, and preached in many of the larger towns; "men," as he says, "of all sorts and conditions obeying the truth." During the negotiations for military assistance from England, Knox for a time conducted the greater part of the correspondence. These negotiations failed, and the party of the regent, on whom sentence of suspension had been passed by a convention, appeared for a season to triumph, and a price was set on the Reformer's head. But his eloquence cheered the despondent reformers. Queen Elizabeth at length favoured their cause, and a treaty was concluded. The French troops were dismissed from Scotland, and the English regiments that had been sent down marched back. The civil war, which had lasted a year, was thus concluded, and the congregation thronged the church of St. Giles, to offer hearty thanksgiving to God. Parliament met—a confession of faith was speedily drawn up, and on the 24th of August, 1560, the papal jurisdiction was formally abolished, and all penal laws in its favour rescinded. A book of discipline was compiled, and the compilers, says Row, "took not their example from any kirk in the world, no, not from Geneva;" pastors, doctors, elders, and readers were appointed, and five superintendents were set over various provinces. The patrimony of the church was to be allotted to the ministry, schools, and the poor, a scheme of division soon frustrated by the court and the greed of the nobility and gentry. The first meeting of the general assembly of the protestant church of Scotland was held at Edinburgh on the 20th of December, 1560.

No sooner had Queen Mary arrived from France in August, 1561, than she had a long interview with the stern reformer, after a sermon which had galled her. She accused him of many things, and even of effecting his ends by magical arts. With her majesty he had many meetings, and on one occasion which was rather stormy, as he was leaving the room he heard some one say, "He is not afraid"—at which, turning round, he said with a sarcastic smile—"Why should the pleasing face of a gentlewoman affray me? I have luiked in the faces of mony angry men, and yet have not been affrayed above measure." When the earl of Huntly took up arms for the old faith in the North, he was routed by the earl of Moray, and during this expedition Knox went into Nithsdale and Galloway, and laboured to spread and consolidate the protestant interest. At this time he was challenged by Quintin Kennedy, uncle to the earl of Cassilis, and abbot of Crossraguel. The abbot proposed that they should have "familear, formall, and gentill ressoning," to which Knox assented, saying, "for assuredly my lord—for so I style you by reason of blood, not of office—chiding and brawling I utterlie abhor." The disputation was held on the 28th September in the house of the provost of Maybole. It was tedious and devoid of much interest, turning chiefly upon the proof or disproof of the mass, from Melchizedec's offering of bread and wine to Abraham. Knox had interviews with the queen on various occasions, but neither menace nor flattery could move him. Parliament met, but it had lost some of its earnest attachment to protestantism. The preaching of Knox became more stormy and vehement; his tongue was felt to be a match for Mary's sceptre. The queen having heard that he had preached about her marriage, summoned him into her presence, and in her petulant censure of him burst into tears. He was commanded to wait in the ante-room, and he talked a few words of quaint wisdom to the ladies-in-waiting. A riot having taken place in the chapel at Holyrood, and Knox having sent a circular to several gentlemen to attend at the trial of the rioters, he fell under the royal displeasure, and was summoned before an extraordinary meeting of the council and nobility. This act on his part can only be justified on the plea of necessity—for it virtually implies a species of double government, that is, anarchy. The queen would have him found guilty of treason, and could not but exult over one "who had made her weep." The nobility at once acquitted the reformer, and "madam was disappointed of her purpose." In March, 1564, Knox, who had been three years a widower, and was now on the verge of sixty, married Margaret Stewart, daughter of Lord Ochiltree—his lordship being a descendant of Robert, duke of Albany, second son of King Robert II. Popish writers aver that he gained the young lady's heart by witchcraft, for she was little more than twenty. Nicol Burne describes him as going to Lord Ochiltree's mansion "not lyke an auld decrepit priest, as he was, but lyke as he had been ane of the bluid-royal, with his bendis of taffetie feschnit with golden rings and precious stanes." The union appears to have been a happy one. The marriage of the queen with Darnley soon followed. Knox's tongue gave no little scandal on the occasion, and he was ordered in 1565 to desist from preaching. A secret league was formed in France by the duke of Alva and Catherine de Medici to extirpate protestantism, and the queen, at the instigation of her uncle the cardinal of Lorraine, had subscribed to it. These measures were counteracted, the unhappy Rizzio was assassinated, and Knox withdrew from Edinburgh. Tytler's assertion that Knox was "precognisant of the intended murder," rests on no sufficient proof. The murder of Darnley soon followed; Mary wedded Bothwell—resigned the crown in favour of her son, appointing the earl of Moray regent during his minority. On the 29th July Knox preached the sermon in Stirling at the coronation of James VI. Under the regency of Moray harmony subsisted between the church and the court, and Knox carried out as far as he could his various plans for strengthening the protestant interest, and securing a liberal income to the clergy. But the regent was shot in Linlithgow, and died 23rd January, 1570. The reformer was filled with anguish at the event. He had already obtained from the regent a pardon for the man who had become his assassin, and he preached the funeral sermon before three thousand persons dissolved in tears. The regent's death, and his numerous and pressing anxieties during that critical period, preyed upon his health, and in October of the same year he was struck with apoplexy. In a few days he recovered his speech, and was able to preach again, but not with his wonted vigour. The death of the regent produced disastrous results, and through the weakness of Lennox his successor, the abilities of Maitland, and the defection of Kirkaldy of Grange, the queen's party gained strength, and Knox was subjected to numberless annoyances. His life was often threatened, and an assassin fired into his house. But his vindications were open and honest; he would, he says, "call a fig a fig, and a spade a spade." He left Edinburgh, and took up his abode in St. Andrews, still carrying on by tongue, pen, and counsel, the great work to which his life had been devoted. His health was feeble, but he still preached. James Melville in his Diary gives the following graphic account of Knox's preaching and appearance at this time:—"In the opening up of his text, he was moderat the space of an half houre; but when he entered to application, he made me so to grew and tremble, that I could not hald a pen to wryt. He was very weik. I saw him, every day of his doctrine, go hulie and fear (slowly and cautiously), with a furring of marticks about his neck, a staffe in the ane hand, and gude, godlie Richart Ballenden, his servand, halden up the uther oxter, from the abbey to the parish kirk, and, by the said Richart, and another servand, lifted up to the pulpit, whar he behovit to lean at his first entrie; bot, er he haid done with his

sermone, he was sa active and vigorous, that he was lyk to ding the pulpit in blads, and flie out of it." In January, 1572, a convention of the church met at Leith, and to save somewhat of the revenues of the church, agreed to set up a modified episcopacy. It was a compromise which Knox was too old and feeble to oppose, and he yielded to the necessity. During a cessation of arms he returned to Edinburgh, and denounced in glowing terms the massacre of St. Bartholomew, the news of which had recently arrived. Sickness again seized him; he paid his servants' wages—adding, it was the last they should receive from him. Some friends coming in to visit him, he ordered a hogshead of claret to be pierced for them, and enjoyed their company. His session met in his chamber, and he delivered them a farewell charge. On Friday the 21st, he desired his servant to order his coffin to be made, and he died on Monday, 24th November, 1572, in the sixty-seventh year of his age. Two days afterwards his body was interred in St. Giles. The funeral was attended by an immense concourse of people, weeping, and of the resident nobility; and as his body was laid in its last resting-place, the earl of Morton, who had been newly elected to the regency, pronounced the well-known eulogy, "Here lies he who never feared the face of man." John Knox left five children, two sons by his first wife, and three daughters by his second wife. His sons were educated at St. John's college, Cambridge. Knox's life was a busy and uncertain one, yet he found time to write a "History of the Reformation in Scotland." Many additional tracts were published by him, as the times demanded, and many letters and exhortations are still extant. The reformer was rather small in stature, and wore a beard which reached almost down to his girdle.

John Knox was made and endowed for his age and work—an age of violence and change, and a work that must be done with no soft speech and no gentle hand. It needs a brave heart and a stout arm to cut a pathway through a thicket of briars, heedless alike of the avenging thorn and the pleading rose-buds. Knox, when convinced, was resolute even to fanaticism, and when excited was plain-spoken even to rudeness. Neither queen nor court, prelate nor noble, was spared in his fierce invective, which did not always wait till the most fitting opportunity. Elegance and delicacy of language were not common at the period, and would have been disregarded in the tumult. Knox was as a warrior that rested in his mail, for he must ever be armed either for self-defence or for aggression. Like another Elijah, "very jealous for the Lord God of hosts," his earnest undaunted soul knew nothing but its mission for church and country. His spirit rose to every crisis, and his voice rolled in tones of thunder. His special work was frequently that of denunciation, and he was often provoked to denounce in stern and defiant tone. He was intolerant of all neutrality, and himself never faltered, never wavered, in that line of duty which he had marked out for himself. He had not the manysidedness and geniality of Luther, nor the logical and compact mind of Calvin, nor the learning and graces of Melancthon; but he had their zeal, their integrity, and disinterested nobleness of soul, fitting him to do his work among a rough and factious nobility, and a hardy and resolute people. He spoke and wrote in direct and terse simplicity, and with far less of uncouthness and solecism than might be imagined. Indeed, one of his ablest opponents taunts him with his "southron" tongue. He uses, as Dr. M'Crie remarks, the English orthography of the period in his writings, and probably through his residence in England and on the continent he had lost the Scottish accent in great degree. Yet amid all this sternness and energy, and though he was fitted to inspire homage and veneration rather than love, there were in him springs of affection. His heart grew to his home and household, and in the bosom of family and friends his dark face was now and then lighted up with a playful or humorous smile. On his death-bed he could be facetious for a moment about his newly-broached pipe of wine. In short, he resembled the hills of his own fatherland, which, with all their rugged wildness, often conceal in their bosom green spots and cooling fountains. —(*Life* by Dr. M'Crie.)—J. E.

KNOX, JOHN, a true patriot and genuine though unobtrusive benefactor of his country, was a successful bookseller in the Strand, London, when a casual visit he paid in 1764 to the highlands of Scotland, revealed to him the lamentably distressed condition of the inhabitants of that region, and prompted him to seek a remedy for their misery. He made a careful examination of the country in a journey on foot, and published the result of his inquiries in letters, pamphlets, and books. A society was formed in Edinburgh to promote his plans, and the Highland Society in London took up the matter. Knox's chief proposals were an inland navigation in the highlands by a canal at Crinan, and the establishment of free villages for fishing stations on the sea-coast. In the course of twenty-three years he minutely explored the highland country sixteen times, spent many thousand pounds, and endured no few hardships by sea and land. He died at Dalkeith, August 1, 1790. An edition of his "View of the British Empire with Proposals," &c., was published in London in 2 vols., 1785, and "A Tour through the Hebrides," 8vo, 1787.—R. H.

KNOX, ROBERT, Captain, born in 1638; died about 1700; was the son of a master mariner in the service of the East India Company. In 1657 he accompanied his father in the ship *Anna*, which was disabled in the Indian Ocean, and compelled to seek shelter at the island of Ceylon. At first the natives were friendly; but from some cause not clearly explained, the two Knoxes and fifteen of the crew were made prisoners. The father died shortly after, and young Knox was kept many years in captivity. In 1679 he escaped to the Dutch fort of Arepa, and returned to England in 1680. The following year he published an account of his adventures in a "Historical Relation of the Island of Ceylon," with a preface by Robert Hooke. Much curious information regarding the manners and customs of the natives of Ceylon is given in the "Relation."—P. E. D.

KNOX, VICESIMUS, an eminent divine and miscellaneous writer, son of the Rev. Vicesimus Knox, head-master of Merchant Tailors' school, London, was born at Newington Green, Middlesex, in 1752. He obtained a fellowship in St. John's college, Oxford, where he particularly distinguished himself by his great facility in Latin composition. In 1777 he published anonymously, "Essays, Moral and Literary," which met with so much success that he republished them with large additions in 1778. In the same year he was elected master of Tunbridge school, which he conducted for thirty-three years, holding also the united rectories of Rumwell and Ramsden Crays in Essex, and the chapelry of Shipbourne in Kent. In 1780 he received the degree of D.D. from Philadelphia. In 1781 he published a treatise on "Liberal Education," which was well received, and led to some useful reforms in the English universities. He afterwards published "Winter Evenings, or lucubrations on life and letters;" "Sermons on Faith, Hope, and Charity;" "Family Lectures;" "Christian Philosophy;" "Considerations on the Nature and Efficacy of the Lord's Supper;" and two volumes of "Elegant Extracts in Prose and Verse," which, as well as his original writings, obtained a vast circulation. Dr. Knox was distinguished not only as an elegant writer, but also as a popular preacher; and being a whig in politics, he once nearly excited a tumult by the indignant terms in which he denounced the anti-gallican war from one of the pulpits in Brighton. If Fox had lived he would have been made a bishop. He died at Tunbridge in 1821, having been previously succeeded in the mastership of the school by his son.—G. BL.

KNOX, WILLIAM, a Scottish poet, was born in 1789, and was the son of a farmer in Roxburghshire. He was educated at the parish school of Lilliesleaf and at the grammar-school of Musselburgh, and was then sent for some time to a lawyer's office, where he seems to have acquired a taste for dissipation and vicious indulgences. In 1812 he commenced farming in the neighbourhood of Langholm; but his heart seems never to have been in his business, and he was so unsuccessful in his agricultural operations that he betook himself to literary pursuits, and was a frequent contributor to the periodicals of the day, especially to the *Literary Gazette*. He was befriended by Sir Walter Scott, Professor Wilson, and Southey, who all thought highly of his poetical genius. The career of this misguided and hapless poet was as brief as it was unfortunate. He died 12th November, 1825, in his thirty-sixth year. He wrote the "Lonely Hearth;" a Christmas tale entitled "Mariamne;" "A Visit to Dublin;" "Songs of Israel;" and the "Harp of Zion."—J. T.

KNUTZEN, MARTIN, a German author, born at Königsberg, 14th December, 1713; died on 29th January, 1751. He was professor of logic and metaphysics in the university of his native town, inspector of the academy, conservator of the museum, library, &c. He left a "Philosophical Proof of the Truth of Christianity," in German; and in Latin, "Elementa Philoso-

phiæ rationalis, methodo mathematico demonstrata," 1747; also, "Arithmetica mechanica."—P. E. D.

KNUTZEN, KNUZEN, or CNUZEN, MATHIAS, a sceptical philosopher of the seventeenth century, was born in Holstein. After studying at Königsberg, he set out as a minister of the gospel, but speedily sank into scepticism and atheism. He appears to have moved from place to place, spreading his pernicious doctrines. He endeavoured to found a sect whose supreme law was conscience and reason, and which repudiated all other authority, human and divine. His only known writings are a letter dated from Rome, and two dialogues, expounding his impious principles. He died after 1674; but in what year or place is unknown.—B. H. C.

KOBELL, FERDINAND, a good German landscape painter, was born at Mannheim in 1740, and was sent by the Elector Karl Theodor in 1768–70 to Paris, to study his art; and on his return to Mannheim the elector appointed him his cabinet painter. In 1793 Kobell removed to Munich, where he died in 1799. His landscapes have great merit, and he was also a very industrious etcher. A Catalogue published by Baron von Stengel in 1822, describes two hundred and sixty-seven prints by Kobell.—R. N. W.

KOBELL, FRANZ, the younger brother of Ferdinand, born at Mannheim in 1749, was also a landscape painter of merit; and in 1776 the same elector, Karl Theodor, who befriended his brother, sent Franz to Rome, where he remained nine years. His works consist chiefly of pen drawings, tinted with sepia, and he was so industrious that they exceed it is said ten thousand in number. He died at Munich in 1822. A memoir of him by his friend Speth, the accomplished writer on Italian art, was inserted in the German *Kunstblatt* of that year.—R. N. W.

* KOBELL, FRANZ VON, a distinguished German mineralogist and poet, was born on the 19th July, 1803, at Munich, where since 1846 he holds the chair of mineralogy. He has written a number of valuable scientific works, but enjoys a much wider reputation by his inimitable poems in the dialects of Upper Bavaria and the Palatinate.—K. E.

KOBELL, HENDRIK, Dutch painter, was born at Rotterdam in 1751. The son of a merchant, he was brought up to commerce, and in that pursuit accompanied his father to England, but on his return to Amsterdam in 1768 he took to painting. So rapid was his progress that in 1770 he was elected member of the Amsterdam Academy. Later he settled at Rotterdam. Hendrik Kobell's best pictures are marine subjects, especially naval fights, which he painted with great spirit. Many of them have been engraved, mostly in mezzotint, but some in aquatint. He also painted landscapes, made numerous tinted drawings, and etched a few plates. He died in 1782.—J. T–e.

KOBELL, JAN, son of the above, was born at Utrecht in 1782, the year of his father's death. He was brought up in the orphan asylum till he was of age to be placed with Van der Wal, the animal and landscape painter. He adopted the same line of art as his master, but took as his model Paul Potter, whom he approached more nearly than any other of his imitators. His paintings of animals were in great request during his life, and they have become more so since his death. He was a member of the Institute of the Netherlands, and in 1812 received the gold medal of the Exposition at Paris. There are a few plates of animals etched by him. He died in 1814.—J. T–e.

KOBELL, WILHELM VON, an eminent German painter, son of Ferdinand Kobell, was born at Mannheim in 1766. From his father he learned the rudiments of his art, completing his training in the Düsseldorf academy. He settled in Munich, became famous for his battle-pieces and landscapes with animals, was in 1808 nominated professor in the Munich academy, and in 1816 was ennobled. He was much patronized by the king, Maximilian Joseph, and his successor Ludwig, for whom he painted several of his best pictures. He died at Munich in 1853.—J. T–e.

KOBURGER or COBURGER, ANTONIUS, a German printer, who practised his art at Nuremberg, and died in 1513. He also had an establishment at Lyons. His trade both as printer and bookseller appears to have been very large for the time. It is said he employed a hundred workmen at twenty-four presses. In correcting the press he secured the services of first-rate scholars, who succeeded in making his editions very accurate. He published various Latin bibles after 1471, and these are very highly commended.—B. H. C.

KOCH, CHRISTOPH WILHELM VON, a celebrated historical and political writer, was born, 9th May, 1737, at Buchsweiler, Alsatia, which at that time formed part of the principality of Hesse-Darmstadt. Carefully educated by his father he proceeded to the university of Strasburg, where he studied law under the celebrated Schöpflin, and soon distinguished himself so much that he became his master's assistant in his literary labours. The "Historia Zaringo-Badensis," which goes under Schöpflin's name, with the exception of the first volume, was written by Koch, who likewise completed his master's "Alsatia Diplomatica" and "Alsaticarum Rerum Scriptores." After the death of Schöpflin, Koch, although he did not at once succeed him in his chair, continued his lectures, and excelled as a most efficient and highly popular teacher of history and politics. He was even created a knight of the empire by Joseph II. In 1789 he was sent to Paris by the Alsatian protestants in order to defend their political and religious rights, a task in which he eminently succeeded. He was then chosen a member of the legislative assembly, in which, by his steady opposition to the reigning party, he made himself so obnoxious that he was imprisoned for eleven months. After an agitated period of public life he was glad to return to Strasburg, where he exclusively devoted himself to his literary pursuits, and in 1810 was appointed rector of the university which owed him so many and great obligations. He died on the 29th October, 1813. Among his works we note his "Tableau des Revolutions de l'Europe," his "Abrégé de l'histoire des traités de paix depuis la paix de Westphalie," and his "Tables Généalogiques des maisons souveraines de l'est et du nord de l'Europe." New and corrected editions of these works have been published by his most distinguished pupil, Schöll.—(See *Life of Koch* by Schweighäuser.)—K. E.

KOCH, JOSEPH ANTON, one of the most distinguished of modern German landscape painters, was born in 1768 in the neighbourhood of Augsburg, where he was placed with a landscape painter by Bishop Umgelder, vicar-general of that city. The same patron sent him afterwards to the academy of Stuttgardt. Koch went when still young to Rome, where he married a Roman girl and settled; and he was long the centre of German art-society in the Eternal city. He died there, 12th January, 1839. He loved the genuine and poetical landscape, and often composed himself the scenes he painted. He executed many fine alpine views taken during his summer vacations. There are also many figure subjects by him. His works are generally excellent; his weakest point being colour. He painted in fresco as well as oil; in the Villa Massimi are some fresco illustrations of Dante by him. He was also an etcher of considerable skill, and among his works of this class are twenty-four plates illustrating the Argonautic expedition, from original designs by Carstens.—(Nagler, *Künstler Lexicon.*)—R. N. W.

* KOCH, KARL HEINRICH EMANUEL, naturalist and traveller, born at Weimar, 1809. After studying at the universities of Wurtzburg and Jena, he undertook in 1836 a journey through the southern provinces of Russia. He completed this in 1838, but made a second journey in 1843. In 1839 Koch was appointed professor of botany at the university of Jena. He is the author of several important works, amongst which we may mention his "Journey to the Isthmus of Caucasus across Russia;" his "Travels in the East;" "The Natural System of Plants as exhibited in the Flora of Jena," &c.—W. B–d.

KOCH, WILHELM DANIEL JOSEPH, an eminent German botanist, was born at Kusel, near Deux-Ponts, on 5th March, 1771, and died at Erlangen on 14th November, 1849. He studied medicine at Jena and Marburg, and for some time practised as a medical man. His attention was ultimately directed to botany, and he was professor of that science in the university of Erlangen from 1824 until his death. He published memoirs on European willows, on the labiate plants, and on umbelliferæ: but his most important work is the "Synopsis Floræ Germanicæ et Helveticæ," which has gone through several editions. His knowledge of European plants was surpassed by few.—J. H. B.

KOCHANOWSKI, JOHN, a Polish poet of the sixteenth century, born in 1532. He studied in Germany and France, and visited Italy, after which he refused offers of service under government, and gave himself to literature. As a poet his success gained for him the name of the Polish Pindar. He translated the Psalms into Polish verse, and wrote other poems both in Polish and Latin. He died in 1584.—B. H. C.

* KOCK (CHARLES), PAUL DE, who has been called "the Smollett of France," was born at Passy les Pairs on the 21st

of May, 1794. His father, a Dutch banker who had settled in Paris, was patronized by Dumouriez, fought at Valmy and Jemappes, reached the grade of colonel in the French army, and was guillotined at the close of 1793. Madame De Kock narrowly escaped a similar fate, and the novelist was a posthumous child. As a boy he was observing and studious till he read the novels of Pigault-le-Brun, whose successor in French fiction he became. At fifteen he was placed in a banking house, which he had to leave when he perpetrated the crime of writing a novel, his first one, and published at his own expense. For his second novel he could not find a publisher, and he betook himself to dramatic composition, in which, as in fiction, he has been very prolific. His earliest theatrical pieces were melodramas and historical spectacles; he gained a name, and the publishers accepted his novels. They were of the school of Pigault-le-Brun; but with the broad, lively, realistic treatment of his master, Paul de Kock united an occasional pathos, delicacy, and even ethical severity of aim to which Pigault-le-Brun was a stranger. Resembling Smollett in his frequent coarseness and love of the ludicrous, Paul de Kock cannot be compared with the Scotch novelist in the creation of character. Paul de Kock's want the strong individuality of Smollett's best characters, and are for the most part types of classes, not living and breathing realities. In his innumerable fictions, however, the surface life of contemporary France, apart from the deeper and stronger characteristics of the national existence, is photographed with great clearness and vivacity; nor in the midst of much that is prurient, indelicate, and justly condemnable, will the charitable critic fail to note a keen appreciation of nature as contrasted with the artificial life of great cities, and an instinctive regard for the manly and honourable. If in his descriptions Paul de Kock is often immoral, the same epithet cannot be applied to his general tendencies as a writer; he has not, like some of his countrymen and contemporaries, invested wrong-doing with a sentimental halo; in his novels vice is punished and virtue rewarded in the good old wholesome manner. His style is easy and unaffected, but his compositions, rapidly thrown off, have been far too numerous for his permanent fame. An appeal in his behalf, when in spite of his literary industry he had fallen into distressed circumstances, was made many years ago to the English public by the late Count d'Orsay, and fairly responded to. "André le Savoyard," "Le Barbier de Paris," and "Frère Jacques," may be cited as good specimens of his powers. Since 1834 three voluminous editions of his collective writings have been published.—F. E.

KODDE, Vander, three brothers named John, Adrian, and Gilbert, inhabitants of Warmond, near Leyden, about 1619 founded a religious sect called Collegiants, which afterwards became very numerous. They were men of humble condition, but of eminent piety, and were greatly opposed to religious controversy. They admitted to their sect all who believed in the divine origin of the Bible; and at their meetings for worship held on Sundays and Wednesdays, any male member was allowed to state his views upon the passages of scripture fixed on for consideration. They had meetings at Rhynsburg, near Leyden, twice a year, at which edifying discourses were delivered, and baptism and the Lord's supper were administered.—D. W. R.

* KOECHLIN, Daniel, a distinguished cotton manufacturer and chemist, was born at Mulhouse (Mühlhausen), on the 6th of November, 1785. He studied chemistry under Fourcroy and Vauquelin, and has made some important researches relative to the chemical properties of substances used in dyeing and calico-printing, published in the *Bulletin de la Société Industrielle de Mulhouse*, from the commencement of that periodical to the present time. The family of which M. Köchlin is a member was first established at Mulhouse about the middle of the last century, and has done eminent service in promoting the prosperity of that well-known seat of industry.—W. J. M. R.

KOEHLER, Johann Bernard, a German classical and oriental scholar and critic, born at Lübeck in 1742, and died at Basle in a state of poverty in 1802. His works are in Latin, with the exception of a German version of Plato's Phædo.

KOEHLER, Johann David, a German historian and antiquarian, born near Leipsic in 1684. He was for some time secretary to Baron von Stralheim, the Swedish ambassador, but spent his life chiefly as a professor at Altdorf and Göttingen, where he died in 1735. His works are numerous and learned, and some of them interesting, curious, and valuable.—B. H. C.

* KOEKKOEK, Bernard Cornelius, a distinguished Flemish landscape-painter, was born at Middleburg, October 11, 1803. His father, Jan Hermann Kökkök—born, 1778; died, 1851—a marine painter of considerable ability, was his earliest teacher, but he also studied under Van Os. He has learned most, however, from nature and the works of the earlier painters of the Netherlands. Bernard Kökkök has painted a large number of landscapes—almost exlusively of the scenery of the Netherlands—which rank among the best of their kind and time. His pictures are executed with considerable breadth of manner, yet with patient regard to the minuter details of nature; at the same time they are poetical in feeling and well coloured. Kökkök is a chevalier of the legion of honour, a knight of the order of Leopold, and of that of the lion of the Netherlands. He has published "Erinnerungen und Mittheilungen eines Landschaftsmalers" (Recollections and Observations of a Landscape-painter), Amst., 1841. Three of the brothers of B. C. Kökkök are honourably known as painters.—Jan, a marine painter of great promise, but who unfortunately died very young—born, 1811; died, 1831.—Marinus-Adrian and Hermann, landscape and animal painters, are both living.—J. T–e.

KOELCSEY, Ferencz, a Hungarian writer distinguished as one of the earnest band of talented men who, after 1790, rather created than restored their national literature. It was in 1790 that the Emperor Joseph II. died, and was succeeded by Leopold II., much to the grief of the protestants, who feared that liberty would be restricted and progress impeded. Happily these fears were disappointed. In that same year 1790, Ferencz or Francis Kölcsey was born at a town called Szö-Demeter in Transylvania. His parents were protestants, and sent him at an early age to Debreczin to school. There he made such progress in his classical studies, that while a mere youth he translated the first book of the Iliad into Hungarian hexameters. Contrary to the general feeling at Debreczin, Kölcsey entered with enthusiasm into the project of Kazinczy to reform the Hungarian language (see Kazinczy), and declared himself his disciple. At first he cultivated poetry, and contributed some pieces to a periodical called the *Transylvanian Museum*, which were regarded as indicative of future eminence. Having resolved to follow the legal profession, his studies were directed accordingly, and in 1809 he received an appointment at Pesth as a notary. His literary habits brought him there into contact with some men of eminence; but his biographers state that he was by no means partial to society. In 1817 he wrote and published in one of the journals a satirical poem, and some other pieces characterized by considerable severity, which alienated some of his friends, and for a time put a period to his literary labours. A few years later he started a new periodical in connection with Szemere, and for that he wrote some of his best critical papers. In 1829 he began to take part in political affairs, at which time he was chief notary at Szatmar. This led to his appointment in 1832 as deputy for the county of Szatmar at the Hungarian diet. He was of the liberal party in his politics, and by his zeal, energy, and eloquence he soon won the chief place as the leader of his party. In 1838, when Wesselenyi and Kossuth were thrown into prison, the defence of Wesselenyi was undertaken by Kölcsey, although without success. Only a few days after the brilliant display of oratory he then made, he suddenly died, August 24, 1838, at Pesth. His works were collected and published after his death at Pesth, in five volumes, with an introduction, containing some valuable information respecting the author. His "Diary of the Diet at Pesth from 1832 to 1836" was published in 1848. His works consist of poems, critiques, tales, philosophical papers, and miscellaneous papers, and are very much admired for their varied excellencies.—B. H. C.

* KOELLIKER, Albrecht, a distinguished German physiologist, was born in 1817. He has now occupied for several years the chair of anatomy and physiology in the university of Wurtzburg. An accurate and patient observer, Kölliker is especially known for his researches with the microscope. Having only commenced his scientific career after the microscope had acquired the extensive application that it has done of late years, he has already distinguished himself by the skill with which he has used this instrument in unravelling the intricate texture of the bodies of man and animals. Histology, or that department of science which embraces the facts relating to the ultimate structure of the tissues of the body of plants and animals, is only of recent origin. Though something had been done by

Leeuwenhök and others, it was only formed into a separate science by Bichat, and confirmed by the labours of Schwann. Amongst a number of eminent men who have contributed materially of late to advance our knowledge of this department of science, such as Owen, Leuckart, Schleiden, and others, conspicuously stands out the subject of our present memoir. As a proof of this we may cite amongst his other contributions to science, his memoir upon the reproductive organs of invertebrate animals, which appeared in Valentin's Repertorium in 1841; his thesis on the origin of the egg in insects; his memoir on the development of the cephalopoda, and on the contractile cellules of the embryo of planaria. These, and other labours on the minute structure of animals, prepared the way for his larger work, "The Microscopic Anatomy or Histology of the Human Body," and this was followed by his more complete treatise, "The Manual of Human Histology," which appeared in 1852, and has since been translated into English. This work places Kölliker at the head of the modern school of histology.—W. B–d.

KOENIG, Anton, a celebrated German medallist, born at Berlin in 1756, was the son of Anton Friedrich König, a very skilful miniature painter of that city—born, 1722; died, 1787—from whom he learned the rudiments of design, completing his education in the Berlin academy. About 1774 he obtained a post in the Berlin mint, and there so distinguished himself, that in 1776 he was invited to Breslau as medallist. Here he executed a large number of medals, including those of Frederick-William II. and his successor, and others in honour of various Prussian generals, and in commemoration of public events. He also engraved several portraits of painters, &c. He died early in the present century.—J. T–e.

KOENIG, Franz Nikolaus, German painter and engraver, was born at Berlin in 1760, and learned painting and engraving of S. Freudenberger. His paintings and drawings of Swiss and mountain scenery are much esteemed; as are also his etchings and aquatints—about fifty in number. He resided chiefly in Switzerland, and died at Bern in 1832.—J. T–e.

KOENIG, Friedrich, one of the inventors of the first practically successful printing-machine, was born at Eisleben on the 17th of April, 1775, and died at Oberzell on the 17th of January, 1833. He was the son of a farmer and small landowner. He served an apprenticeship of five years to the art of printing at Leipsic, and during that period found time to study literature and science, and to attend lectures at the university. From 1795 till about 1797 he was employed as a printer in various parts of Germany. Having inherited a small patrimony, he established a printing-office in his native town, but the undertaking proved unsuccessful. For many years he laboured to contrive the means of printing by machinery, and had, in conjunction with his friend and coadjutor Bauer, devised an invention for that purpose about 1806; but he was long baffled in his attempts to put it in practice by the difficulty of finding any capitalist able and willing to pay the expense. Having at length visited England in pursuit of this object, he was furnished with the necessary funds by the well-known printers, Bensley, Woodfall, and Richard Taylor. The first patent of König and Bauer was obtained in 1810, for a machine in which the paper was pressed against the type by a flat platen, as in the common printing-press; and that machine was put in operation in the course of the same year. Their last and most important patent, that of 1811, was for a machine in which the paper was pressed against the types by a revolving cylinder. This machine may be considered as the parent of all the successful printing-machines which have since been invented; for although they have been greatly varied, and improved in many respects, its essential principle is found in them all. By subsequent patents König and Bauer secured various improvements in their machine. In 1814 occurred one of the most memorable events in the history of printing—a machine on the principle of König and Bauer's invention, of unprecedented size and power, having been erected by the proprietors of the *Times*, the number of which for the 14th of November in that year was the first newspaper printed by steam-power. From that time forth the art of printing by machinery made rapid progress, and has of late years attained an enormous extension. König and Bauer having a few years afterwards surrendered their English patents to their partner Bensley, went to Bavaria, and established a manufactory of printing-machines in a building at Oberzell, near Wurzburg, which had formerly been a convent. It is gratifying to know that this undertaking succeeded, and that the inventors of the printing-machine were rewarded by a prosperity which rarely falls to the lot of the benefactors of mankind—W. J. M. R.

KOENIG, Georg Matthias, a German writer chiefly on classical subjects, born at Altdorf in 1616, and died in 1699. He was for many years librarian and professor in his native city, and compiled a German-Latin lexicon and various other works, some of which were left in manuscript. His "Bibliotheca vetus et nova" is marked by errors and defects, but is still by no means without value.—B. H. C.

* KOENIG, Heinrich Joseph, an esteemed German novelist, was born in humble circumstances at Fulda on the 19th March, 1790. By his own exertions he raised himself to the higher walks of life, and was even several times elected a member of the Hessian chamber of deputies. A vehement controversy with the clergy, caused by his liberal and heretical views, ended in his excommunication from the Roman catholic church. He now lives in retirement at Hanau. Among his numerous novels, "William Shakspeare," "Die Clubisten von Mainz," and "König Jerome's Carneval," take the highest rank. Collected works in 13 vols.—K. E.

KOENIG, Johan Gerhard, a Danish botanist, was born in 1728, and died at Tranquebar on 31st July, 1785. After finishing his early studies, he went to Sweden, in order to attend the lectures of Linnæus. He was sent by the Danish government to Bornholm and Iceland, and made large collections of plants. In 1785 he went to the East Indies with the intention of proceeding to Tibet; but death prematurely put an end to his labours. Linnæus named a genus of Polygonaceæ, Koenigia. An account of his Iceland travels is published in the Transactions of the Natural History Society of Berlin.—J. H. B.

KOENIG, Samuel, an eminent mathematician, son of Samuel Henry, was born at Büdengen in 1712, and died at Herrlichkeit Zuilestein on the 21st August, 1757. He studied mathematics at Basle under John Bernoulli, and at Marburg under Wolf. He was then for three years the mathematical tutor of the marquise du Châtelet; and in 1740 was made a corresponding member of the French Academy of Sciences. Having returned to Berne in 1741, he was banished thence on political grounds in 1744. In 1745 he was appointed professor of philosophy, and in 1747 professor of mathematics in the university of Franeker; in 1748 councillor and librarian to the stadtholder, prince of Orange; and in 1749 professor of philosophy and natural law (or the law of nations) at the military academy of the Hague. He had a furious controversy with Maupertuis, in which the honour of first discovering the "principle of the least action" in mechanics was claimed by König for Leibnitz, and by Maupertuis for himself.—W. J. M. R.

KOENIG, Samuel Henry, a Swiss theologian, mathematician, and orientalist, was born at Berne about 1670, whence he was banished for heresy in 1699, and became a preacher at Büdengen in Isenburg. In 1731 he was permitted to return to his native city, and in 1738 became professor of mathematics and oriental languages in its university, an appointment which he held until his death.—W. J. M. R.

KOEPPEN, Friedrich, a German philosophical writer, was born at Lübeck on the 21st April, 1775, and studied theology and philosophy at Jena under Reinhard and Fichte. In 1804 he became a minister at Bremen, and in 1807 professor of philosophy at Landshut, whence in 1826 he was translated to Erlangen. Here he died on the 5th September, 1858. He was a follower and friend of F. H. Jacobi, and endeavoured to combine the platonic and christian doctrines. We note his "Philosophie des Christenthums," 2 vols., his "Politik nach Platonischen Grundsätzen," and his "Schelling's Lehre, oder das Ganze der Philosophie des absoluten Nichts."—K. E.

KOERNER, Christian Gottfried, the father of Theodor Körner, and the generous friend of Schiller, was born at Leipsic on the 2nd July, 1756. He studied the law, and was successively raised to several highly important offices in the civil service of Saxony, till in 1815 he was called in the capacity of "staatsrath" to Berlin, where he died on the 13th May, 1831. He was a man of sterling worth and eminent capacities, and has left some works on æsthetics and political administration. He is however best known by his correspondence with Schiller, who wrote his Don Carlos at Körner's delightful vineyard at Loschwitz, near Dresden, and whose works Körner edited after the poet's early death.—K. E.

KOERNER, Karl Theodor, only son of the preceding, and a distinguished German poet, was born at Dresden on the 23rd September, 1791. He received a most careful education, and in early boyhood gave promise of future distinction. For two years he frequented the mining academy at Freiberg, whence he proceeded to the university of Leipsic in order to devote himself to law. About the same time he published the first collection of his poems, under the modest title of "Knospen" (Buds). These were of course very insignificant juvenile productions. At Leipsic his unrestrained imagination led him into errors, which caused his father to send him to Berlin. Here a severe illness interrupted the course of his studies, and without completing them he went to Vienna where he brought out some slight comedies with surprising success; and in 1812 was appointed on flattering terms poet to the burgtheater. These comedies were soon followed by the more ambitious dramas, "Toni" and "Hedwig," and by the tragedy of "Zriny," which responded to the feelings of the day, and was hailed with almost universal applause. At the same time he contracted an engagement with an accomplished young lady, and everything augured well for the future career of the youthful poet, when in 1813 the war of liberation broke out, and Körner was led by his ardent patriotism to join the celebrated volunteer corps of Major von Lützow. He soon distinguished himself so much by his ability and bravery that Lützow made him his aid-de-camp. In a skirmish with the French near Kitzen he was wounded, and with great difficulty escaped from being taken prisoner. After having recovered from his wounds he hastened back to his corps, and soon after was mortally wounded at Gadebusch, near Schwerin, on 26th August, 1813, where he was buried under a venerable old oak. The spot was presented to his father by the grand-duke of Mecklenburg Schwerin, and both the sister and father of the poet found their resting-place beside him. As a poet Körner may justly be considered as the spiritual son of Schiller, his father's intimate friend; only his war songs, composed during the campaign, show a greater originality, and have won for him the surname of the German Tyrtæus. Set to music by Weber, they have for a long time ranked among the favourite songs of the youth of Germany. They were published in a collective form by the poet's father, under the title of "Leyer und Schwert." Körner's complete works were edited by Streckfuss, Berlin, 1834.—(See *Life of Theodor Körner* by F. W. Lehmann, 1819, and by H. A. Erhard, 1821.)—K. E.

KOERTE, Wilhelm, a German writer, was born at Aschersleben, 24th March, 1776. He was educated by his great-uncle, the poet Gleim, who introduced him to many of his eminent contemporaries. After residing at Halle, Körte settled at Halberstadt, where he remained till his death, which took place on the 30th of January, 1846. His principal works are—"The Life of Gleim," "The Life and Studies of F. A. Wolf," "Albert Thaer's Life and Labours"—all written in German. For a complete list see Heinsius' Bucher Lexicon.—R. H.

* KOHL, Johann Georg, a German traveller, was born at Bremen on the 28th April, 1808; and after studying the law at Göttingen, Heidelberg, and Munich, he became private teacher to some noble families in Courland, whence he travelled through Russia. He then settled at Dresden, and from this place undertook travels to almost all European countries, of which he has given accounts in his numerous works. For several years he resided in America, where he continued publishing highly instructive and interesting books of travel, both in German and English. Recently he has returned to Bremen.—K. E.

KOLB, Peter, was born in 1675 at Dorflas in Bavaria. The son of poor parents, he was yet carefully educated; and being patronized by the Baron Von Krosick, was sent to the Cape of Good Hope to make observations in astronomy and natural history. He landed at the Cape in 1706; but after a residence there of seven years he suffered so severely from ophthalmia as nearly to lose his sight, and was consequently compelled to return to Europe. Fondly devoted to his good and humble mother, he refused many lucrative offers in order that he might remain by her side and cheer her declining years; and he died poor, as he had lived, in 1726. His works contain valuable information as to the customs of the Hottentots.—W. J. P.

KOLBE, Karl Wilhelm, German engraver and author, was born at Berlin, November 20, 1757. Until his twenty-sixth year he was professor of the French language in the Philanthropic school of Dessau; but on the breaking-up of that establishment resolved, in accordance with the advice of his relatives the engraver Chodowiecky, to trust to his artistic talent. He accordingly entered the Berlin Academy, and studied landscape design and engraving, making rapid progress in both. He learnt to sketch with wonderful facility, and engraved many of his sketches; was elected a member of the Academy; and ultimately recalled to Dessau as professor in the art-school. In 1796 he published a series of forty-nine plates of landscapes; in 1805 a set of folio etchings from the paintings and drawings of Salomon Gessner; and in 1825 a series of eighteen studies of herbage. His engravings, one hundred and twenty-five in all, were republished in a collected form. Kolbe used the pen with as much facility as the graver. Late in life he published several works of a philological character, chiefly on the characteristics of the French and German languages; and his autobiography, "Mein Lebenslauf und mein Werken," 8vo, Berlin, 1825. He resigned his professorship in 1829, and died January 15, 1835.—J. T–e.

* KOLK, James Louis Conrad Schroeder van der, professor of anatomy and physiology in the university of Utrecht, was born on the 14th of March, 1797, at Leeuwarden in Friesland, where his father, Henry William van der Kolk, practised medicine. He received the earlier part of his education at Wommels, a village of Friesland; and in 1812 entered the university of Groningen. Here he devoted himself to such studies, among others, as natural philosophy, chemistry, and botany. In 1815, when prize questions were for the first time submitted for competition, he was among the successful candidates; and four years later, he again received the medal for his essay on the coagulation of the blood flowing from the vessels. On the 17th of June, 1820, he was admitted to the degrees of doctor of medicine and doctor in midwifery. In the autumn of the same year he settled as a practising physician at Hoorn, but remained there scarcely twelve months, having in 1821 been appointed resident physician to the suburban hospital at Amsterdam, where he collected the materials for his well-known "Observationes Anatomico-pathologici et Practici Argumenti," published in 1826. As from one hundred and sixty to one hundred and seventy lunatics were under treatment in that institution, he had there also the opportunity of studying the true nature and source of mental disease, which had previously been so little understood; and it was thus that he became qualified subsequently to introduce vast improvements into the care and treatment of the insane in the kingdom of Holland. Having in 1826 left the hospital for the purpose of practising in Amsterdam, he was in the same year appointed professor of anatomy and physiology in the university of Utrecht. In this capacity he was in the habit of giving his observations in these sciences to be wrought out by his best pupils; in consequence of which a vast number of valuable essays has from time to time issued from the university. In addition, he has himself produced many most valuable works, of which the most important are undoubtedly those on the minute structure and functions of the spinal cord and medulla oblongata, published by the Royal Academy of Sciences at Amsterdam. These volumes were, immediately on the completion of the second, translated into German by Professor Theile of Weimar, and into English, by the writer of this article, for the New Sydenham Society. Professor Schroeder van der Kolk's observations on the functions of the corpora olivaria in connection with the articulation of words, are also of the highest importance. A few days after he entered on his professorship, Van der Kolk was chosen co-regent of the institution for the insane at Utrecht, which had at the time fallen into a miserable state. With the zealous assistance of his colleague, he succeeded after many difficulties, chiefly of a financial character, in bringing the asylum to a state of the highest efficiency. This was accomplished chiefly in consequence of the clinical professorship in the suburban hospital at Amsterdam having been in 1830 offered to Van der Kolk on very advantageous terms, whereupon the municipality paid him the compliment of asking him whether anything could be done to induce him to retain his connection with the Utrecht academy. To this question the professor gave the disinterested answer, that he would consider anything done for the improvement of the institution for the insane as having been done to himself; in consequence of which a sum of about ten thousand guilders was raised by the city and province for the institution. In his address on resigning the office of rector magnificus in 1836, Schroeder van der Kolk pointed out the defects in the management of the insane in other parts of Holland, and the

necessity for their removal. In 1842 he and Heer C. J. Feith were appointed inspectors of lunatic asylums throughout the kingdom, and to this appointment the present admirable state of these institutions, which may be taken as models, is entirely due. On the occasion of the second centenary of the university of Utrecht in 1836, Professor Schroeder van der Kolk was, as rector magnificus, decorated with the order of the lion of the Netherlands; in 1855 he received from the Swedish government the order of the polestar; and in 1856 the commander's cross of the oaken crown.—W. D. M.

KOLLAR, Jan, a Sclavonian minister and poet, born in Hungary in 1793, of a protestant family of Sclavonic origin. He was sent to study at Presburg, whence he removed to Jena; and having received ordination to the ministry, in 1819 he became pastor of a church at Pesth. The language of Kollar and that of his congregation was the Slowakian, a branch of the Sclavonic spoken in northern Hungary, bearing a strong resemblance to the Bohemian, and akin to the Polish. In 1823 he issued a volume of national songs, "Narodnie Zpiewanky," and a second volume in 1827. This curious and interesting collection of Slowakian popular poetry was received with favour, and a second edition, with additions, was published in 1834–35. Before publishing this work, he had appeared as the author or editor of a volume of sonnets in Bohemian, which he published at Prague in 1821, as poems—"Basne;" and with a new title in 1824 as the Daughter of Glory—"Slawy Dcera." The reputation of Kollar is very much founded upon this book, which justifies his claim to be considered the author of the idea of Panslavism; that is, of the unity and brotherhood of all Sclavonian races. This idea once propagated was eagerly caught up, and is still tenaciously held by many, while others have always regarded it as an illusion. Naturally enough, the Hungarians, whose affinities and language are not Sclavonic, and who have been so ambitious of seeing their language predominate among the mixed populations with which they are associated, regarded the idea of Kollar with mistrust. Kollar, however, went on, and published his "Slawa Bohynie"—the Goddess Slawa, or Glory—in which, by means of mythological and philological essays, he brought out his favourite idea still more distinctly. This was followed by a work in German, with a similar intention, on the literary reciprocity which exists between the families and dialects of the Sclavonian nation, Pesth, 1831. Ten years later he travelled in Upper Italy, the Tyrol, and Bavaria, to seek for traces of Sclavonian antiquities, and published the results under the title of "Cestopis." In 1831 he brought out a volume of sermons, "Kazne," which were much admired. In 1848 he had to retire from Pesth, but was a few months later appointed archæological professor at Vienna. He made an excursion in Mecklenburg in 1851, and early in 1852 he died. Some of Kollar's poems have been translated by Sir J. Bowring; they were reprinted complete in 1845.—B. H. C.

KOLTZOFF, Alexis Vasilievitch, a Russian poet, who has been styled the Russian "Burns," was born at Voronesch in 1809. His father was a grazier, and the boy's lonely life on the boundless steppes, where he watched his father's flocks and herds, served to develop his lively imagination. His poetry is simple, natural, and harmonious, with a tinge of melancholy. He went to Moscow and to St. Petersburg, was introduced to Pouschkin and Joukoffsky, the literary leaders of the day, but returned to his steppes with a mournful conviction that neither his station nor his early education fitted him for the brilliant society of which he had caught a glimpse. He died in 1842. His poems, edited by Bielinski, were published in 1846.—R. H.

KONINCK, Salomon, a celebrated Dutch painter, was born at Amsterdam in 1609. He formed his style on that of Rembrandt, whom in his best works he very closely approaches. He painted historical, religious, and domestic subjects and portraits, and etched a few plates with great brilliancy. His pictures are found in most of the principal public and private galleries. The year of his death is uncertain: some authorities place it in 1668, others in 1674.—J. T–e.

KONING or KONINCK, Philip de: this excellent painter and pupil of Rembrandt was born at Amsterdam in 1619. He completely acquired the colouring and tone of his master, and applied them with great skill, especially to landscape painting, though he did not restrict himself to that class of art; there are religious pieces and portraits by De Koning, and in the latter branch he had a great reputation in his time. It is not improbable that some of the landscapes as well as the portraits of De Koning pass as the works of his master. He died at Amsterdam in 1689. Two magnificent landscapes by him, extensive views, were exhibited at Manchester in 1857.—R. N. W.

KONZ or CONZ, Karl Philipp, a German poet and translator, was born at Lorch, Wurtemberg, on 28th October, 1762, and died 20th January, 1827, at Tübingen, where from 1804 he had successively filled the chairs of classical literature and of eloquence. Among his translations we must mention those of Seneca, Æschylus, and Aristophanes.—K. E.

KOORNHERT, Theodore, a Dutch writer of the sixteenth century, born at Amsterdam in 1522. After travelling to Spain and Portugal he settled at Haarlem, and wrought as an engineer, but soon became immersed in the theological controversies of the time. In 1561 he was admitted a notary, and the following year was made city secretary. In his official character he was sometimes sent to William of Orange, governor of Holland. He was a stout liberal, and it was he who persuaded Henry of Brederode to prepare the petition of the confederates in 1566. He appears also to have written the first manifesto issued by the prince of Orange. The government at Brussels, by no means approving of his proceedings, put him in prison; and on his release he retired to Cleves. In 1572 he returned to Holland to advocate liberty of conscience, and to controvert the doctrines of bigotry and intolerance that were then so universal. He died at Gouda in 1590. An edition of his works appeared in 1630, three vols. folio.—P. E. D.

KOPERNICUS (Copernicus), Nicolas, a celebrated astronomer, was born near the old gate of Thorn in Prussia on the 19th February, 1473. It is stated by Zernecke (Chronique de Thorn, Berlin, 1727) that his father was a peasant; but the prevalent opinion is that he was a surgeon belonging to a family of some note, and that his uncle by his mother's side was Lucas Waisselrode, bishop of Ermeland. After acquiring a knowledge of Greek and Latin under his father's roof, he studied philosophy and medicine at the university of Cracow, and took the degree of doctor of medicine, with the view of practising the medical art; but his early passion for mathematics and astronomy induced him to devote himself wholly to scientific pursuits. The fame of Purbachius and Regiomontanus, the two great astronomers of the day, inflamed his passion for astronomy; and after attending a course of mathematics under Albert Brudzevius, he went to Italy to make the acquaintance of these distinguished individuals. He accordingly set out in 1496; and when he reached Bologna, he availed himself of the lectures of Dominico Maria, professor of astronomy, and observed there the occultation of Aldebaran by the moon. On his arrival at Rome Copernicus was warmly received by Regiomontanus, and was appointed to a chair of mathematics in that city. On his return to Prussia after a residence of some years in the Eternal city, he was appointed a canon in the chapter of Frauenberg by his uncle, the bishop of Warmia, and was also chosen archdeacon of the church of St. John in Thorn by the votes of his fellow-citizens. His principal residence, however, was in the bailliage of Allenstein at Frauenberg, in one of the houses belonging to the sixteen canons. In this house are still to be seen the openings in the walls of his apartment, through which he observed the meridian transits of the planets, and there are preserved at the same place the fragments of a hydraulic machine like that at Marly, which he had erected to supply the place and the houses of the canons with the water of an adjacent rivulet. As the nephew of the bishop, duties of a different kind were here imposed upon him. In managing the temporalities of the bishopric and defending its rights against the encroachments of the Teutonic knights, he was involved in harassing disputes, and exhibited in the discharge of these duties high administrative powers and great firmness of purpose, which enabled him to triumph over his opponents. When thus freed from the turmoils of his ecclesiastical position, he devoted his time to the performance of his clerical duties, to medical attendance upon the poor, and to the prosecution of his favourite pursuits. Having discussed the astronomical theories of the day with the most distinguished astronomers, he was greatly perplexed with their variety and discordance. While the Egyptians made the sun and the earth two separate centres—the former carrying round it Venus and Mercury, while the latter was the centre of all the other planetary orbits, and even of the sun himself, to which Mercury and Venus were merely satellites—Apollonius made the sun the

centre of the planetary system which revolved round the earth. Comparing these hypotheses with the celestial phenomena, and adopting the idea of Philolaus that the sun, and not the earth, was the centre of the system, he was led to adopt the true planetary or Copernican system, which all subsequent observations have combined to establish. Although the Church of Rome subsequently denounced this doctrine as a heresy when maintained by Galileo, yet the Cardinal Nicolas Schonberg, bishop of Capua, and Tydeman Gyse, bishop of Culm, urged Copernicus to publish an account of his system. The new opinions, however, had not commanded the assent of the public. Regarded as chimerical by some, and heretical by others, Copernicus deemed it prudent to withhold his opinions from public criticism. It certainly required either much knowledge or strong faith to believe that the earth, neither felt nor seen to move, had two motions—one round its axis, and the other round the sun—and that the sun, never at rest, was actually a fixture in space. Although his great work "De Orbium Celestium Revolutionibus" was finished in 1530 in the fifty-seventh year of his age, yet it was not till 1540 that he allowed his friends to bring his hypothesis gradually before the public. In 1539 G. J. Rheticus, professor of mathematics, of Wittenberg, resigned his chair in order to study the subject under Copernicus himself; and in the following year he published at Dantzic an account of the new system under the disguise of a young student of mathematics; and finding that the work was not unfavourably received, he published a second edition, with his own name, entitled "De Libris Revolutionum Nic. Copernici Narratio prima, per M. G. J. Rheticum," Basiliæ, 1541. In the same year the Copernican system was noticed in the most flattering manner by Erasmus Rheinhold, in an edition of Purbachius' work on the Planets, and Copernicus was alluded to as a second Ptolemy destined to restore the degenerate science of the age. Thus encouraged by the favourable reception of his opinions, he confided the manuscript of his work to his friend Rheticus, who published it in 1543 under the following remarkable title:—"Nicolai Copernici Torinensis de Revolutionibus Orbium Celestium lib. vi. Habes in hoc opere, studiose Lector, motus stellarum tum fixarum quam erraticarum, tum ex veteribus, tum etiam ex recentibus observationibus institutos, et novis insuper et admirabilibus hypothesibus ornatos. Habes etiam tabulas expeditissimas ex quibus eosdem, ad quodvis tempus, quam facillime calculari poteris. Igitur Eme, Lege, Fruere." Apud Jo. Reticum, Norimbergæ, in folio, 1543.

This great work was published at the expense of Cardinal Schonberg, and dedicated to Pope Paul III., a member of the Farnese family, who held the pontificate from 1534 to 1550. In an introductory address, *ad Lectorem*, "on the hypotheses of his work," Copernicus propitiates such of his readers as may be alarmed at their novelty, by assuring them "that it is not necessary that these hypotheses should be true, nor even probable, and that only one thing is necessary, that they show the calculus to be in accordance with observation." Under the same desire to satisfy the pope, he boldly alludes to the hostility to which his opinions will expose him. "I have preferred," says he, "dedicating my lucubrations to your Holiness rather than to any other person, because in the very remote corner of the world in which I live, you are so distinguished by your rank and your love of learning and mathematics, that you will easily repress the virulence of slander, notwithstanding the proverb that there is no remedy against the wound of the sycophant." And "should there be any babblers who, ignorant of all mathematics, presume to judge of those things, on account of some passages of scripture wrested to their own purpose, and dare to blame and cavil at my work, I will not scruple to hold their judgment in contempt. . . . . Mathematics are written for mathematicians; and I am much mistaken if such men will not regard my labours as conducive to the prosperity of the ecclesiastical republic over which your Holiness presides."

The first printed copy of the work was received by Rheticus, when its author was attacked with a severe illness, from which he never recovered. Though he had hitherto enjoyed the most perfect health, he was suddenly attacked with dysentery, followed by a paralysis of the right side, which caused a loss of memory and mental aberration. In this condition he continued for several days, and on the very day on which he died a copy of his work was sent to him by Rheticus. It was placed in his hands, but he knew not what it was. The great soul which had inspired it was making its escape from its tabernacle of clay, which it quitted on the 24th May, 1543, when Copernicus had overpassed by some months the seventieth year of his age.

It is a singular fact in the history of science, that while Copernicus was establishing a system of the world in direct opposition to the faith of the catholic church, he was an enemy of the great reformation which Luther was accomplishing in Germany. In 1526 he signed an edict issued by Maurice, bishop of Ermeland, against the great reformer; and, strange to say, the diocese of Ermeland, enlightened by the discoveries of Copernicus, was the last of the surrounding provinces to embrace the doctrines of the Reformation.

Besides his great work, "De Revolutionibus, &c., Copernici," published at Wittenberg in 1542, a treatise on trigonometry, under the title of "De Lateribus et Angulis Triangulorum," and another entitled "Theophylastici Scholastici Simocattæ Epistolæ morales, rurales, et amatoriæ, cum versione Latina." Professor Grant, in his History of Physical Astronomy, has stated that Copernicus seems to have had the earliest notion of the principle of gravitation. He remarked that the parts of matter had a natural tendency to congregate together and form themselves into spheres, and that the constant tendency of bodies towards the centre of the earth, was merely a sensible manifestation of this inherent quality of matter.

In 1526, after Copernicus had left Rome, he was consulted on the reformation of the calendar. Paul Middelburg, bishop of Fossombrona, who presided over the council appointed for that purpose, corresponded with Copernicus on the subject; but though he seems to have declined taking any part in the matter, he mentions in his dedication to Paul III., that after he received the application from the bishop, he set himself to determine the length of the year and of the months, and the other motions of the sun and moon that were necessary for that purpose.

Copernicus is said to have been buried without any mark of distinction above his grave; but in 1581 Bishop Cromer, the historian of Poland, erected a small monument over it, with a Latin epitaph.

Early in the present century the Society of Sciences at Warsaw sent a deputation to Frauenburg to search for memorials of their distinguished countryman. They found his house in the possession of a Lutheran pastor, and learned that about nineteen years ago some verses in Copernicus' own handwriting had been pasted on the chimney-piece, but were carried off by a pastor who had left the place. The name and arms of the astronomer, painted in colours on a pane of glass, had also been taken away about the same time. The neighbouring tower, in which Copernicus made his observations, was then used as a receptacle for prisoners. As he had been chancellor of the chapter, the deputation supposed that he must have been buried under the altar in the cathedral church attached to that office, and they accordingly found near this spot a gravestone partly covered by a marble balustrade which surrounded the altar. Spheres, carved in relief, and the word *Nicol* indicated the place of his remains; and the deputation having with the permission of the chapter removed the obstructions, found the following fragment of an inscription—

NICOL . . . COP . . CUS
AN . . . M . . .

Beneath this stone were found a few mouldering bones in the middle of some black earth, surrounded by common yellow sand. A marble slab, containing a portrait and inscription, was subsequently placed by the chapter opposite the altar beneath which the bones were found. A facsimile of a letter by Copernicus, from the library of Prince Czartoryski, is published in the *Edin. Phil. Journal*, vol. v. pp. 63, 64, and plate ii.; and in the same journal—vol. vii. p. 144, plate ii. figs. 5 and 6—will be found a drawing of his house, and of the arm-chair in which he was accustomed to sit. Several of his manuscripts are still preserved in the library of the bishopric of Warmia, and a few of his signatures occur in the acts of the chapter.—D. B.

KOPPE, JOHANN BENJAMIN, was a German writer on theological subjects, principally exegetical. He was born at Dantzic in 1750, and studied philology and theology at Leipsic and Göttingen. In 1769 he published a work entitled "De critica Veteris Testamenti caute adhibenda" at Göttingen, and in 1774 "Vindiciæ oraculorum a dæmonum æque imperio ac sacerdotum fraudibus," which contain some curious and interesting matter. He published in 1780 an "Interpretatio Isaiæ viii. 23;" and in 1781 "A Dissertation on the Sin against the



Holy Ghost." He followed what may be called the grammatico-historical principle of interpretation, and in accordance therewith commenced in 1778 an edition of the New Testament in Greek, with annotations. Of this work he published three volumes, and it was completed after his death by the labours of Tychsen, Ammon, Heinrichs, and Pott. In 1782 he published a work on the Gospel of Mark; in 1783 an "Explicatio Moisis iii. 14," *i.e.* Lev. xiv.; and the same year a volume to prove that Mark had not written an epitome of Matthew. In 1784 he removed to Gotha as superintendent and president of the consistory, and in 1788 was appointed court preacher at Hanover. His sermons were published in 1792–93, after his death, which took place in 1791.—B. H. C.

KORAY, Adamantius, or as he wrote his name in French, Diamant Coray, was born at Smyrna in 1748, and after studying at Smyrna, entered upon business, although he preferred letters to commerce. He was sent to Holland, where he spent six years in mercantile transactions, but employed his leisure hours in improving and informing his mind. In 1779 he returned to Smyrna, just after the great fire of that year, in which his father saw the destruction of much of his property. Having determined to renounce the commercial life, he went to Montpelier to study medicine. At this time his ruined fortunes compelled him to seek pecuniary profit by translating from German and English certain medical works. Having taken his doctor's degree and received his testimonials, he went to Paris in 1788, not long before the outbreak of the Revolution. Of that event he was only a silent observer, and he took no part in it; but it generated in his mind the idea of effecting something towards the regeneration of his own country. Greece was then little thought of or known in Europe, and the Greeks were themselves in a low condition every way. Koray saw that he must act upon Greece, but at the same time upon other nations in her favour. The course he took is described by one of his admiring biographers as the "modest and glorious life of the patriarch of modern Greece and the restorer of the Greek nationality." Allowing this to be a little too complimentary, it must be owned that his influence was very great in awakening the national life of Greece, and in exciting the interest and sympathy of Europe. The means he employed were moral and literary. He translated the works of Greek writers into French; and the works of other authors into modern Greek, a language upon which his influence has been very marked. He edited a large collection of Greek classics, and wrote original treatises for the information of Europe as to the state of Greece. In his entire career he studied to advance by all available means, the interests of his country, and died at Paris in 1833, after a useful, laborious, and honourable life.—B. H. C.

KORTHOLT, Christian, a Lutheran church historian, was born in the island of Femern in 1632, and was educated at the universities of Rostock, Jena, Leipsic, and Wittemberg. In 1662 he was made professor of Greek at Rostock, and not long after was removed to Kiel to fill a theological chair, which he continued to occupy till his death in 1694. He was the author of several monographs in the department of church history which brought him much reputation, including—"De Persecutionibus Ecclesiæ Primitivæ sub imperatoribus Ethnicis," 1660; "Paganus Obtrectator, seu de calumniis gentilium," 1698. He was one of the first protestant theologians who wrote against Baronius, in his "Disquisitiones Antibaronianæ," 1700. He also broke a lance with Bellarmin in his tract "De Canone Sacræ Scripturæ," 1665. The three great impostors referred to in his piece "De tribus Impostoribus Magnis," were the deists Herbert, Hobbes, and Spinoza. His principal work, "Hist. Eccl. Novi Testamenti," Leipsic, 1697, was published after his death. He takes rank in the Lutheran church as an ecclesiastical historian of the first class before the age of Mosheim.—P. L.

KORTHOLT, Christian, a laborious and erudite Danish theologian, was the son of the learned Sebastian Kortholt, and born at Kiel in 1709. After finishing a course of study at Kiel, he went into Holland, and thence to England. He then went into Germany and settled at Leipsic as rector of the university, and co-professor of philosophy. He early appeared as an author, publishing in 1728 a remarkable Latin treatise, "De sacrorum Christianorum in Cimbria primordiis," and in 1731 another, entitled "Commentatio historico-ecclesiastica de ecclesiis suburbicariis," in which he endeavoured to show the actual extent of the jurisdiction of the bishop of Rome, prior to the first council of Nicea. He published a sequel to this the following year, in the famous *Acta Eruditorum Lipsiensium*, to which he was a very frequent contributor. In 1735 he wrote a dissertation on the Antiquarian Society of London, and about the same time one on Matthew Tindal the English deist. He was afterwards appointed professor of theology at Göttingen, where he was also made ecclesiastical superintendent, and died in 1751. While at Göttingen he wrote a singular essay on the "Enthusiasm of Mohammed," and another on "Simon Peter the first and last of the apostles."—B. H. C.

KORTÜM, Johann Friedrich Christoph, a German historian, was born at Eichhorst, Mecklenburg Strelitz, on the 24th February, 1788, and studied at Halle, Göttingen, and Heidelberg. He then became a master in the Hofwyl academy, near Berne; served in the war of liberation; and after much wandering about, at last in 1840 obtained the chair of history at Heidelberg, where he died on the 4th June, 1858. Among his works we note his histories of the "Middle Ages," 2 vols.; of "Rome," and of "Greece," 3 vols.—K. E.

KOSCIUSKO, Thaddeus, a distinguished Pole, born in Lithuania in 1756, of an ancient and noble but not wealthy family. The first part of his education he received at Warsaw, where he entered the army, and attained the rank of captain. He then repaired to Paris, joined the French officers who were about to proceed to America to aid the war of independence, and with them sailed for the western continent in the company of La Fayette. His letter of recommendation from Franklin to Washington, procured him the appointment of aid-de-camp to the republican general. His conspicuous gallantry soon procured his promotion, and in October, 1776, he attained the rank of colonel, and did duty with the engineers. In the campaign of General Gates against the British general, Burgoyne, he fortified the camp of the former, and at a later period was sent to West Point to erect the works there. In America he was highly esteemed, and received the thanks of congress for his services. At the close of the revolutionary war he returned to his native country, and in 1789 was made major-general in the Polish army. In the campaign of 1792 against the Russians, he served under Poniatowski; but the Polish diet forsaking the national cause, and the country being occupied by Russian troops, he withdrew from the service and retired to Germany. In the month of April, 1794, the Polish revolution broke out, and Kosciusko was placed at the head of the national forces, with the title of general and the powers of dictator. He soon encountered the Russians, and although his forces were greatly inferior in number, and very poorly armed, he obtained a decisive victory at Raclawice. In June of the same year he made a bold attack on the united forces of the Russians and Prussians near the city of Warsaw, but being repulsed, was forced to retire to the entrenchments round the capital. Warsaw was then invested, and he defended it till September, compelling the assailing force to quit its position and raise the siege; but large reinforcements having arrived under Suwarrow, he was induced to give battle in the field. The Poles numbered twenty thousand men, and the Russians nearly three times the number. About fifty miles from Warsaw, on the 10th October, the battle of Macziewice was fought. The struggle was severe, and the Poles were at last compelled to give way. Kosciusko fell wounded, and was taken prisoner by the enemy. Warsaw could hold out no longer, and capitulated. The general was taken to St. Petersburg, and kept in confinement during the lifetime of the Empress Catharine; but after her death he was liberated by the Emperor Paul, and offered service in the Russian army, which he declined. It is said that the czar presented him with his own sword, and that Kosciusko's reply was—"I no longer need a sword, since I have no longer a country." Napoleon was willing to engage him, seeking probably the influence of his name; but Kosciusko would not enter the emperor's service. In 1797 he visited the United States, and received a grant from congress for his services. He returned to France, and lived in retirement until the year 1814, when he endeavoured to enlist the Emperor Alexander in the cause of Poland. In 1815 he again approached the emperor, thanking him for the modifications that had been made in the government of Poland, and demanding that the same should be extended to Lithuania, offering in that case to serve the czar for the rest of his life. His expectations were not realized, and seeing that he could be of no further service to his country, he resolved to retire to Switzerland. In 1816 he fixed his residence at Soleure, and

died there 16th October, 1817, in consequence of a fall from his horse. By order of Alexander his remains were taken to Cracow, and a public funeral awarded to him at Warsaw, where extraordinary enthusiasm prevailed. At West Point, the military college of the United States, the cadets raised a monument to his memory within the works he had erected, when serving as engineer in the American army.—P. E. D.

KOSEGARTEN, Johann Gottfried Ludwig, was born in 1792. His father, Ludwig Theobul, was distinguished as a poet and theological professor at Greifswald, where he died in 1818, aged sixty. J. G. L. Kosegarten was educated at Greifswald and Paris. In 1817 he became oriental professor at Jena, and in 1824 at Greifswald, professor of theology and oriental tongues. He died at Greifswald, August 18, 1860. His knowledge of eastern languages was profound and varied, and his published works are considered of great importance and value for philological and antiquarian purposes.—B. H. C.

KOSLOV, Ivan, a Russian poet of considerable merit, and the translator of Lord Byron's Bride of Abydos into Russian. He was born in 1780 of a good family, and passed the greater part of his life at Moscow. With a facility common to educated Russians he acquired an intimate knowledge of modern languages, and studied the literature of England, France, Italy, and Germany. Until his fortieth year he indulged freely in the pleasures which the society of Moscow affords. In 1820 he was struck with a malady which deprived him of the use of his feet, and forced him into a retirement, where his literary acquirements became his sole resource. To lameness was shortly added the calamity of blindness, and the afflicted poet sought in the ideal world a compensation for the loss of things external. He lived by his memory and imagination, and spent his days in poetical composition, recording the emotions of his past life in verse. Byron he translated from memory in 1826. In 1828 his poems were published at St. Petersburg, the most remarkable piece being "Tschernetz, or the monk."—R. H.

* KOSSUTH, Louis, the illustrious leader of the Hungarian revolution in 1848, was born on the 27th April, 1806, at Monok, in the district of Zemplin. His father was of noble birth, but not affluent, and acted as procurator-fiscal to Baron Vecsey. The baron took charge of the education of the young Louis and sent him to college, where he showed more than the usual impetuosity of character. His attention was soon directed to the history of his own country, and as a student he declared himself so strenuously against the tyranny of Austria, that when he applied for a situation in the public service he was informed that he could have nothing to hope from the administration. He therefore resolved to follow the profession of his father, and after a short private engagement went to Pesth in the year 1831. A year after his arrival the prospect of a public career opened up to him. He became representative of a magnate in the diet at Presburg, and was so far launched on public life; but his first essay, like that of some other eminent men, was not successful. Not disheartened, he turned to the press as the exponent of national opinion, and commenced a lithographed journal, which gave an account of the proceedings of the diet. This journal was soon prohibited by the authorities, but means were found to circulate information, and to establish a system of correspondence that grew into national importance. Again the authorities interfered, and Kossuth in reply stated that there was no censorship in Hungary, and sought the protection of the municipal council of Pesth. He was arrested, and with some others condemned to four years' imprisonment. The act was unpopular, and gave rise to various complications and to the resignation of some of the Hungarian functionaries. In the year 1840 the elections were favourable to the popular party, and a powerful opposition claimed justice for the political prisoners. A general amnesty was the result, and Kossuth was set at liberty. He now married, and undertook the direction of the *Pesth Journal*, which commenced on the 2nd January, 1841, with sixty subscribers. Two months later it had a circulation of six thousand. In this publication Kossuth developed his principles. He was first Hungarian, and then liberal. So far from being democratic, he announced to the nobles that the national party was quite prepared to act with them and under their orders if the nobles were willing, but that progress must be made whether the nobles were willing or not. Three years and a half were spent in connection with this journal, when, on account of circumstances relating to the proprietary, Kossuth withdrew; and after ineffectual attempts to found another paper, devoted himself to the establishment of national societies. Count Casimir Bathyany was the president of the first society, which, in the autumn of 1846, contained about one hundred and fifty-four members, representing the various parts of Hungary. In 1847 when the new elections were to take place, the national party resolved to return Kossuth for Pesth; and so strong was the hold his principles had obtained, that he was elected by nearly three thousand votes against thirteen hundred. He was then forty-one years of age and in possession of all his powers, able and ready to take advantage of any circumstance that could favour the national cause. Nor had he to wait long. The French revolution of 1848 sent a wave of turmoil over the greater part of Europe. Hungary at first was tranquil, not dreaming of any measures save those that were constitutional. In March, 1848, Kossuth moved that the appointment of a Hungarian ministry should be demanded. The proposal was carried by acclamation, and he took his departure for Vienna, accompanied by Count Bathyany, to lay the project before the emperor. The deputation, composed of eighty deputies escorted by three hundred students, was received by the public in Vienna with every mark of enthusiasm. On the 16th March the Hungarians proceeded to the palace, and delivered to the emperor the address of the nation. The demand was granted, and Count Bathyany was selected as the first president. At this period there was no intention of separating from Austria, or of impugning the imperial government. But as history has too often shown, the Austrian government could not or would not honestly fulfil its stipulations, and the Hungarian movement soon took a wider range. The facts have been much disputed; but even after this period, namely, at the end of March and beginning of April, it is indisputable that Kossuth was seeking by means constitutional, according to the fundamental laws of Hungary, the political reform of his country. Whether those laws were acceptable to the imperial party is a totally different question. What he sought was according to law, because by law no foreigner could hold place in Hungary; and he sought according to law, because by the act of Leopold II. in 1790 it was settled that Hungary should not be subject to any other state, but should always have her own constitution. In seeking a Hungarian administration Kossuth was seeking a strictly legal object; and the enmity of Austria, as has since been too clearly proven, was really and truly against the free constitution which Austria intended to destroy. Recent events have cleared up this point, and have placed the question in an indubitable light.

Now, however, came the crisis. On the motion of Kossuth it was carried in the diet that equality of civil rights and public burthens should be established for all classes without distinction. The Hungarian nobility generally entered into the new movement, and renounced their right to certain lands occupied by the peasants, so that three hundred thousand peasant families found themselves in possession of from thirty to sixty acres of land each. The electoral suffrage was extended to every citizen possessing £10 of income or £40 of heritable property, to every graduate of the universities, and to every workman employing an apprentice. After an attempt on the part of Vienna to evade these reforms they were confirmed by the emperor, who went to Presburg in person to give his sanction to them, 11th April, 1848, and they thus became statutes of the realm. Troubles, however, were soon introduced by the Croats, instigated by the agitator, Jellachich, and a revolution was the consequence. Jellachich took advantage of the prejudices of the Croats, and persuaded them to adhere to Austria rather than Hungary. Hungarians were murdered without legal remedy, and general confusion was the result. Kossuth now started a new journal, the *Kossuth Gazette*. He was not even yet a revolutionist. But Austria threw off the mask, and in June, 1848, openly took the side of the Croats. It was now that the reformer, hitherto loyal, seeing the peril of his country made an appeal to the nation. "I demand," he said, "two hundred thousand men and forty-two millions of florins." A moment of silence followed in the assembly, when Paul Nyary rose and said, "We give them." All the deputies rose, held out their hand, and repeated the words. Kossuth left the tribune amid a storm of applause, and from that moment Hungary stood on her defence. Shortly after this Bathyany retired, and Kossuth, without appealing to the Austrian government, got the chamber to vote the emission of bank-notes and the formation of the army. The

"Ronveds," or defenders of the country, were organized with extraordinary rapidity, and a severe battle was fought with Jellachich. Kossuth was now named president of a committee of defence. The second revolution of Vienna broke out in October, and Kossuth directed the march of the army on Vienna. Then followed the battle of Schwechat, which compelled the Hungarians to retire. Windischgratz, the Austrian general, entered Hungary, and commenced a system of wholesale murder. Kossuth and the diet had retired to Debreczin, and there they declared the country in danger. Volunteers came from all quarters engaged to serve "till after the victory." A new army sprang as it were out of the earth, and the old Polish general, Henry Dembinski, was placed at its head, with Klapka and Repassy as generals of division. Soon after the war of extermination commenced.

We need not pursue the military details; suffice it to say that Austria called in the aid of Russia, that the Hungarians renounced all allegiance to the Austrian emperor, and pronounced the house of Hapsburg dethroned. Kossuth was then by acclamation nominated governor of Hungary. A "Declaration of Independence" was drawn up and signed, and Kossuth in the name of his country made appeal to France and England—unfortunately without receiving the aid which at a later period was so lavishly accorded to the far less worthy Turks. The Russian army determined the fate of Hungary, but not until heroism of the highest order was displayed by the revolutionists. Kossuth attributed to Görgey the ruin of the Hungarian cause, and would have fought out the battle to the last man; but finding the cause lost he resigned the governorship, which in August, 1849, was transferred to the general who was supposed to betray his country.

The political career of Kossuth may be said to have terminated at this point. He had no other course than to leave Hungary, which he did by crossing into Turkey. He was first detained at Widdin, then at Shumla, then at Kutaija, where he was joined by Madame Kossuth and his two sons in February, 1850. In the following year, thanks to the influence of England and the United States, he was able to reach England, and disembarked at Southampton on the 17th October. He there made his first address to the English in a speech characterized by so much power, such intimate acquaintance with British institutions, and eloquence of so high an order, that England was taken by surprise. Received as he was with a welcome not less than enthusiastic, the Southampton speech raised the ex-governor in popular esteem, and brought him at once into close sympathy with the people of England. It was, however, only the first of a series of the most masterly addresses that have ever been delivered in any country by the native of another. In 1851 Kossuth went to America, in the hope of enlisting the western republic in the cause of Hungary, but met with no success. He returned to England, and honourably employed his great talents in giving public lectures. At the time of the Russian war a volume of his "Select Speeches" was published under the editorship of F. W. Newman. At the breaking out of the Italian war, the ex-governor anticipated that Hungary might also be induced to move, and entered into some negotiations, it is supposed, with the emperor of the French, the particulars of which have not been made public. During his residence in Great Britain, Kossuth has enjoyed an amount of general esteem seldom accorded to a foreigner. By the integrity of his conduct and the honour of his character, combined with the domestic virtues so highly appreciated in England, not less than by his remarkable talents, he has won for himself a high place in public estimation, and takes rank as an illustrious, though hitherto unsuccessful patriot, who has never in adversity sullied the cause to which he had devoted his life.

In 1861 Kossuth, in a letter to one of his friends in Glasgow, published a manifesto regarding the policy which he thought Hungary ought to pursue in the national dispute with the court of Vienna. This elaborate document shows with the utmost clearness the legality of the Hungarian cause, and the utter treachery of the Austrians.—P. E. D.

KOSTER, Henry, a resident in Brazil for some years, published in 1816 an account of his travels in that country, illustrated with plates. Died at Pernambuco in 1820.—D. W. R.

KOSTER, Laurens Janszoon, said to have derived the surname by which he is known from the parochial dignity of sacristan hereditary in his family, is one of the competitors for the honour of having invented the art of printing. He was born at Haarlem in Holland, it is supposed about 1370, and is reported to have filled several offices besides that of sacristan, in connection with the church of St. Bavan in his native city. His claims to the distinction of being the inventor of printing in Europe were first raised by Adrian Junius, the lexicographer, in the Batavia, published in 1588 (Junius died in 1575), nearly one hundred and fifty years after the date assigned by the best authorities as that of the death of Koster. According to the statement of Junius, who when young had been a student at Haarlem, and later became the principal of its college, he had heard from several of the elders of Haarlem, who again had received it from a person in early life in the employment of Koster, the story which connects the latter with the invention of printing. This tradition was, that one hundred and twenty years before Junius reported it, Koster had invented wooden types, cut out of the bark of the beech-tree; that he had next proceeded to manufacture a new kind of ink more suitable than any other in use for printing purposes; and that finally he had employed lead and pewter instead of wood in the construction of his type. Koster was successful and required other aid than that of his first assistant, his son-in-law. Among his employés, was a certain John, whom Junius suspects to be Fust, the partner of Guttenberg. This John, whoever he might be, stole his master's invention and implements, through which printing was commenced in Germany. Other Dutch advocates of Koster's claims assert, that his printing establishment at Haarlem was continued by his heirs. Unfortunately for the whole story, however, no book or other publication has yet been discovered which bears indubitable evidence of having been printed by Koster. Junius' report of the traditions of Haarlem is unsupported by a tittle of evidence, and was not published, moreover, until Koster himself had become almost mythical. The latest asserter of Koster's claims is the learned M. Auguste Bernard, to whose Origine des débuts de l'imprimerie en Europe (Paris, 1853. Laurence Coster et son école), the reader is referred.—F. E.

KOSTHA Ben Luca, a Christian philosopher, a native of Baalbek or Heliopolis, in Syria, flourished about 864. According to Casiri he travelled into Asia Minor and to Constantinople, to perfect himself in Greek and to collect manuscripts. At Bagdad he was employed in translating Greek authors into Arabic. Finally he retired into Armenia, where he died. His original works in Arabic are numerous, and chiefly on scientific subjects. His translations from the Greek include several important works, some of which are lost in the originals.—B. H. C.

KOTHOUZ, Mahmoud Saif eddin Malek Modhaffer, sultan of Egypt from 1259 to 1260. His early experiences were of a very diversified character, but he had attained to the dignity of emir when the Tartars invaded Syria and threatened Egypt. Taking advantage of the prevailing confusion, he made the reigning sultan, Nour-eddin Ali, prisoner, and usurped the throne. Shortly after he marched against the Mogul Tartars, whom he defeated and drove out of Syria. William of Tripoli says that he was urged by the emir Bibars to follow up his victory over the armies of Holagou Khan, by an attack upon the Franks, which he refused on the ground of existing treaties. Bibars was also not rewarded as he expected for his services, and revenged himself by the murder of Kothouz, whom he succeeded.—B. H. C.

KOTTER or COTTER, Christoph, born in Silesia in 1585. A currier by trade and a Calvinist by religious profession, in or about 1616 he began to give out that he had extraordinary visions and revelations relating to the church. These visions were followed by dreams and ecstacies. The political aspect of some of his predictions led to his apprehension and imprisonment as an impostor. After being confined for some time and put in the pillory, he was banished and withdrew to Lusatia, where he died in 1647. The pretended prophecies of Kotter were collected and put into Latin, and published by J. A. Comenius in 1657, under the title of Lux in Tenebris.—B. H. C.

KOTZEBUE, August Friedrich Ferdinand von, the most prolific and most popular of German comic dramatists, was born of a good family at Weimar on the 3rd May, 1761. After a careful education he studied law at Jena and Duisburg, and in 1780 settled at Jena as an attorney. At the same time he began his literary career by some feeble imitations. Driven by a restlessness which characterized the whole course of his life, he proceeded to St. Petersburg, where he became secretary

to the governor-general, Von Bawr, and soon after director of the German theatre. Married to the daughter of an influential officer, and patronized by the Empress Catherine herself, Kotzebue could not fail of being successively raised to high posts and honours, to which he besides recommended himself by his writings, especially his two comedies, "Menschenhass und Reue," and the "Indians in England," 1789, which were received with general applause. Even a patent of nobility was conferred upon him. After the death of his wife he resigned his offices; and after a journey to Paris lived in retirement at his villa of Friedenthal, near Narva, 1795–98. Here he wrote upwards of twenty dramatic pieces and other works, which spread his fame so far that, in 1798, he was appointed hoftheaterdichter at Vienna, from which office, however, he likewise retired two years later with a pension of one thousand florins. After a temporary residence at Weimar he resolved to return to Russia, but on crossing the frontier was arrested without knowing for what reason, and transported forthwith to Siberia in 1800. His liberation was effected by a fortunate accident. A dramatic trifle of his, "Der Leibkutscher Peter's des Grossen," which in fact was an indirect eulogy on the Emperor Paul, being translated into Russian, was presented for perusal to Paul, who was so much pleased with it that he not only immediately released its author, but also presented him with the estate of Wokrokülll in Livonia, and again appointed him director of the St. Petersburg German theatre. Kotzebue has given an amusing account of his banishment in Siberia, under the title "The most Remarkable Year of my Life," 2 vols. After the death of Paul he again tendered his resignation and returned to Weimar, where however, by his intrigues, he drew so much dislike upon himself that he was fain to remove to Berlin. Conjointly with Garlieb Merkel he now established a journal, *Der Freimüthige*, in the columns of which he waged an imbittered war against Göthe, the brothers Schlegel, and others. In 1804–5 Kotzebue travelled in France and Italy; in 1806 he went to Königsberg in order to write a work on the history of Prussia. In the following year he returned to his estate of Schwarze in Esthonia, whence he successively edited two journals, the *Bee*, 1808–9, and the *Cricket*, 1811–12, both of them directed against Napoleon. In 1813 he became attached to the Russian head-quarters, and acted as editor of the *Russisch-Deutsche Volksblatt*, which was intended to rouse the Germans against the French usurper. After the restoration of peace Kotzebue was sent to Germany by the Russian government, with the commission to report to the emperor on the state of literature and public opinion in Germany. The enormous salary of fifteen thousand rubles which was granted him, clearly shows the real nature of his mission. Kotzebue was an avowed antagonist of all liberal ideas and institutions, and ridiculed the political efforts of the Germans with haughty disdain. He was, therefore, hated and despised as a Russian spy, and a traitor to liberty and to his country by all patriots, especially by the students. One of them, Karl Ludwig Sand, a generous but fanatical youth, was by his overwrought patriotism misled into the insane belief that it would be a patriotic and heroic deed to free the country from such an enemy, and accordingly stabbed Kotzebue at Manheim on the 23rd March, 1819. Sand, who failed in destroying himself too, was beheaded on the 20th May, 1820, and both the murderer and the murdered are buried in the same churchyard at Manheim. The German governments, imagining the deed to have sprung from a wide-spread conspiracy, took it as a pretext for prosecuting the burschenschaft, of which Sand had been a prominent member, and for stifling all liberal yearnings of the nation. Sand, it is true, met with much warmer sympathies than his victim, who had long foregone all esteem with his countrymen, as during his whole life he had shown himself unprincipled, and had pursued none but selfish aims. Kotzebue, indeed, owes his popularity as a dramatic author in a great measure to his lowering himself to the taste of the multitude. His plays, though abounding in keen observation, and showing a remarkable knowledge of the stage, are frivolous and want purpose and moral elevation. In fruitfulness he rivals Calderon and Lope de Vega, for he has written no less than ninety-eight dramatic pieces, besides a large number of other works.—(See *Life* by Cramer, 1819, and by Döring, 1830.)—K. E.

KOTZEBUE, Otto von, the second son of the preceding, a celebrated navigator, was born at Reval on the 19th December, 1787. At the age of seventeen he accompanied Krusenstern on his circumnavigation of the globe; and in 1815–18 was commander of the *Rurik*, fitted out by Count Romanzoff for a scientific expedition in the South Sea. One of the members of this expedition was Adalbert von Chamisso, the well-known naturalist and poet. In 1823 Kotzebue undertook a third voyage round the globe, from which he returned in 1826. He has greatly extended our knowledge of the South Sea, and discovered several islands as well as the sound, which after him is called Kotzebue Sound. The results of his voyages were published in his "Entdeckungsreise in die Südsee," 3 vols., 1821; and his "Neue Reise um die Welt," 2 vols., 1830. He died at Reval on the 5th February, 1846.—K. E.

KOTZWARA, Franz, a musician, was born at Prague, and came to London about the year 1791. He was engaged as a double-bass player at the Italian opera, and by certain music-sellers to compose trios, quartets, &c., in the style of the popular writers on the continent—Haydn, Pleyel, and others. His sonata, "The Battle of Prague," was the most successful pianoforte piece of the day, and still retains some portion of its popularity. Kotzwara was a disreputable character, living only for the gratification of his own appetites. In 1793 he was found hanging in a house of ill fame near Covent Garden. The case, as it afterwards appeared on the trial, was a very singular one; but as it was proved that he was suspended by his own desire, and that neither he nor the parties implicated in the transaction ever contemplated death, they were acquitted.—E. F. R.

KOUANG, a Chinese statesman and historian, born in 1018, is celebrated for the authorship of a great work on the history of China, the "Tseu-tchi-Thoang-Kian." It was the result of great research and reflection, and is described as differing from other early Chinese histories in presenting the whole facts in a connected narrative, and not dividing them into distinct sections, political, social, &c. It commences with the reign of Hoang-Ti, the third emperor of China, and brings down the narrative to the beginning of the tenth century. He died in 1086.—F. E.

KOULI KHAN. See Nadir Shah.

KOZELUCH, Leopold, a musician, was born at Welwarn in Bohemia in 1753, and died at Vienna, February 8, 1814. His chief musical instructor was his cousin, Johann Anton, a clever musician, who died five days before him. Leopold Kozeluch became a student at the Prague university in 1764, which he left in 1771; but he did not abandon the practice of music during this course of general education. He then wrote some ballets with great success for the national theatre at Prague, and he went to Vienna in 1778, where he was appointed instructor of the Princess Elizabeth. He composed a cantata for the festivities in honour of the emperor's coronation at Prague in 1791, the occasion for which Mozart also wrote La Clemenza di Tito. He succeeded this illustrious musician in the sinecure appointment of imperial chamber composer. He was for many years held in the highest esteem in Vienna as a pianoforte teacher, and his music had, during his day, an enormous popularity. He wrote operas and oratorios, several cantatas, about thirty symphonies, fifty-seven trios and sonatas for the pianoforte, some concertos for the same and other instruments, and a large amount of less important pieces of vocal and instrumental music.—G. A. M.

KRAFFT, Adam, a celebrated old German sculptor and architect of Nuremberg, of whom, however, few facts are known —one of the few established is that he was married in 1470. His death is supposed to have taken place in the hospital of Schwabach in 1507. He may have been born about 1435. He is the author of the remarkable stone tabernacle of the church of St. Lawrence at Nuremberg, which is a square open Gothic spire, sixty-four feet high, the pinnacle being curved like the crook of a crozier, to avoid touching the roof of the church. Kneeling figures of Krafft and two assistants are represented as supporting the tabernacle, which is most profusely ornamented with figures of saints, &c., and passages from the life of Christ. The whole was executed for seven hundred and seventy florins (about £70), for a citizen of Nuremberg named Hans Imhof. It is engraved in Doppelmayer's Historische Nachricht von der Nürnbergischen Künstlern, &c.—R. N. W.

KRAFFT, Barbara, historical and portrait painter, was born at Iglau in 1764; studied under her father the court painter, J. N. Steiner; practised for a while at Vienna as a portrait painter and teacher of painting, and there married. After spending with her husband several years in various German towns—in all diligently employing her pencil—she in 1803

settled in Salzburg. In 1821 she removed to Bamberg, where she remained till her death, which occurred in 1825. She painted some historical and genre pieces, but acquired celebrity chiefly by her portraits, which are very numerous, and much esteemed both as likenesses and works of art.—J. T–e.

KRAFFT, PETER, an Austrian painter, was born at Hanau, September 15, 1780. The son of an enamel painter, he entered the academy of Vienna in 1799, and completed his studies in Paris and Rome. At first he painted mythological subjects, such as Europa, Hebe, &c.; then, on returning to Vienna, battle-pieces and court-ceremonials, which were highly esteemed, and a few scriptural and poetical subjects, including an "Adam and Eve;" illustrations of Göthe's Hermann and Dorothea; and a "Belisarius." He held the offices of professor in the Imperial academy, and director of the gallery of the Belvedere. He died, October 28, 1856.—His brother, JOSEPH KRAFFT—born in 1787; died in 1828—was a fashionable portrait painter in Vienna.—J. T–e.

KRAFT, GEORG WOLFGANG, a German natural philosopher, born in 1701. In 1728 he was appointed to the chair of mathematics in the college of St. Petersburg. He here acquired such reputation that his sovereign recalled him to his native country. It was with difficulty he was able to leave his colleagues, but on his arrival at Tübingen he was at once appointed to the chair of mathematics and physics, which he filled with much zeal and success till his death, which occurred in 1754. He is the author of several works on physics and geometry.—W. B–d.

KRANACH or CRANACH, the name by which LUCAS SUNDER is commonly known, from his birthplace near Bamberg in Bavaria, where he was born in 1472. In 1495 he was appointed painter to the elector of Saxony, Frederick the Wise, and from that time he resided at Wittemberg in the palace of the elector, with whom he had performed the pilgrimage to the Holy Land two years before. Kranach died at Weimar, October 16th, 1552. The career of Lucas Kranach was remarkable; he was the best artist of his time and country, was court painter to three electors, and was the intimate friend of Luther, whom he painted several times. He was one of the witnesses to Luther's marriage to Catherine Bora, and is said to have brought it about himself; he was also twice burgomaster of Wittemberg. His principal works range from 1506 to 1540, and are always marked with a winged serpent, the crest granted to him by the elector, Frederick the Wise, in 1508. His colouring was good, but his pictures are generally hard and without taste in their forms, which are sometimes incorrectly drawn; but some of his heads are finely modelled, and have a very good expression. He was also an engraver. His biographer Heller mentions upwards of eight hundred prints by Kranach, chiefly wood-cuts. A second edition of Heller's work, Lucas Kranach's "Leben und Werke," was published at Nürnberg in 1854. There is also a life of Kranach by Chr. Schuchardt, Leipsic, 1851.—R. N. W.

KRANTZ, ALBRECHT, was a native of Hamburg, but the year of his birth is not known. After studying at Hamburg and Cologne, he traversed various countries in pursuit of learning. At Rostock he became doctor and professor of theology, &c.; and in 1482 rector of the university. He afterwards returned to Hamburg, and died in 1517, as Bayle says, "having well known the necessity of a reformation in the church." He left a number of elaborate works, including histories of the Vandals, the northern kingdoms, Saxons, &c. He also wrote on grammar, logic, and the mass.—B. H. C.

* KRAPF, JOHANN LUDWIG, an eminent missionary and African traveller, was born on the 11th January, 1810, at the village of Derendingen, near Tübingen, in Würtemberg, where his father was a farmer. He received a good education at a school in Tübingen, and at an early age felt a desire to become a missionary, with which was blended through accidental circumstances a vivid curiosity respecting the unexplored regions of Eastern Africa. Through a missionary friend he was brought into relations with the English Church Missionary Society, and appointed by it to the Abyssinian mission. Starting in February, 1837, he reached in safety his destination Adowah, the capital of Tigre; but the operations of the mission were terminated by the intrigues of the heads of the native church, and Krapf resolved to remove to Ankober, the capital of the christian kingdom of Shoa. Here he remained, teaching and preaching successfully, up to the year 1842. Circumstances were again adverse to the continuance of the mission, and towards the close of 1843 Dr. Krapf proceeded, with the approbation of his superiors, to Zanzibar, to commence missionary labours among the heathens of the eastern coast of equatorial Africa. Settling in the autumn of 1846 with his fellow-worker, the missionary Rebmann, at Rabbai Mpia in the vicinity of Mombas, Dr. Krapf began to preach to the heathen Wanika of the neighbourhood, and to make with missionary objects journeys into the interior, which have been singularly fruitful of important geographical results. The large and interesting section of Eastern Africa, which stretches from the equator to the fifth degree of south latitude, was from the coast inwards a *terra incognita* until it was traversed by Dr. Krapf and his colleague. The land journeys of Dr. Krapf in Eastern Africa extended to upwards of nine thousand miles, and were made mostly on foot; for the luxury of oxen, enjoyed even by Dr. Livingstone, was beyond the reach of the German missionary. During these journeys he discovered, in the proximity of the equator, the snow-capped mountains of Kenia and Kilimanjaro, and explored, frequently at the risk of his life, countries not only never before visited by civilized man, but which from their unsettled state will be closed for many years to the visits of Europeans. In 1853 Dr. Krapf returned to Europe for the restoration of his health, and after another visit to Abyssinia, was compelled to retrace his steps, and take temporary repose in Switzerland. Besides a number of works on and translations into the languages of Eastern Africa, Dr. Krapf published in 1858 his "Reisen in Ost-Africa," full of the most curious information and missionary experience. An English abridgment of it appeared at London in 1860, with the title "Travels, Researches, and Missionary Labours during an eighteen years' residence in Eastern Africa."—F. E.

KRASCHENINNIKOF, STEPHEN PETROVITCH, born at Moscow in 1712. Sent by the Russian government to visit Siberia, he travelled all over that country and through Kamtschatka, during the years 1733 to 1743. Died in 1755.—W. B–d.

KRASICKI, IGNACY, a Polish author of considerable eminence, born at Dubiecko in Gallicia in 1735. He studied under the jesuits, and having taken orders, went to Rome, where he continued his studies for some years, and then returned to Poland. He received in succession several ecclesiastical appointments, and eventually became bishop of Ermeland or Warmia in 1767, and archbishop of Gnezne in 1795. He first attracted attention as a writer by his articles in a literary journal called the *Monitor*, and was noticed with special favour by the king Stanislaus Poniatowski, to whom some of his earlier poems were addressed. In 1768 he distinguished himself by his decided opposition to the encroachments of Russia. This was followed in 1772 by the first division of Poland, by which his diocese became included in Prussia, and he betook himself to Berlin. He there attracted the notice of Frederic II., who took pleasure in his cheerful and witty disposition. There is a well known story to the effect that the king one day said to him, "I hope you will be able to take me into paradise under your episcopal cloak?" "No, Sire," he answered, "your majesty has so shortened it, that I can hide nothing contraband under it." Through his influence the only Roman catholic church at Berlin was erected. It was consecrated by him in 1780, and there he was buried after his death in 1801; but his remains were removed to Gnezne in 1829. His writings, both in prose and verse, are on all sorts of subjects except religious. They have been compared for style and spirit to the works of Pope, and indeed he has been called the Polish Voltaire. In 1775 he published the "Myszeis," or Mousiad, in which mice play the principal part; it is a mock-heroic poem. In 1778 appeared his satires, which are said not to have been equalled in the Polish language. The same year he published his "Monomachy," or Battle of the monks, which some regard as his best production. His "Fables," 1780, are much admired. Several of his works have been translated into German and French; and a collected edition was published at Warsaw in 1803, and subsequently.—B. H. C.

KRASINSKI, VALERIAN, Count, born about the year 1780, was the scion of an ancient and illustrious Polish family, distinguished in the literary and in the ecclesiastical annals of their country. He early engaged in literary and religious undertakings, introduced Lord Stanhope's printing-press into Poland, and was occupied with a stereotyped edition of the Bible in Polish, when the revolution of 1830 broke out. He had been appointed chief of the department of the ministry of public instruction in Poland, but nevertheless identified himself with the patriotic party, and was sent by Prince Adam Czartoryski

as member of a diplomatic mission to England. When, in 1831, the Russian armies had reconquered Poland, Count Valerian found himself destitute and an exile in England. He at once resorted to his pen as a means of subsistence, and to the day of his death diligently employed his great intellectual powers and large acquisitions of knowledge in familiarizing the public of Great Britain with Polish history, both political and ecclesiastical. His best known work is the "Historical Sketch of the Reformation in Poland," 2 vols., 1838–40. His high character and refined manners procured his entrance into the best society of London during twenty years of exile. The last five years of his life were spent in Edinburgh, where he died December 22, 1855. For a list of his works, see *Gent. Mag.*, for 1856, vol. i., p. 200.—R. H.

* KRASZEVSKI, Josef Ignacy, a voluminous Polish writer of both poetry and prose. He was born in Warsaw on the 26th of July, 1812, and was educated at Wilna. At the revolution of 1831 he was arrested with others, and detained in prison till 1834. On being liberated he set out on his travels, and accumulated materials for his first publications, "Reminiscences of Poland, Volhynia, and Lithuania," 2 vols., Wilna, 1840. Returning home, he retired into the country in Volhynia, and avoiding the dangerous subject of politics, occupied himself with literary labours. No subject came amiss to his pen. In the department of criticism he published two series of "Literary Studies," in 1842–43. Of history and topography he has given examples in his "Lithuania," 1847–50; and his "History of Wilna," 1840. He is the author of several Polish novels and poems. Among the latter, two epics "Anafielas," and "Szatan and Kobietæ," have passed through many editions. He is said to have given to the world in all one hundred and twenty volumes of his own works. In 1853 he was made curator of the schools of Volhynia and director of the theatre of Zytomiez.—R. H.

KRATZENSTEIN, Christian Gottlieb, a German physician, naturalist, physicist, astronomer, and mechanician, was born at Wernigerode, of which his father was burgomaster, on the 30th of January, 1723, and died at Copenhagen on the 6th of July, 1795. He was for a time one of the professors in the university of Halle, which he left in 1748 to become a member of the Academy of Sciences of St. Petersburg. In 1753 he became professor of medicine and experimental physics at Copenhagen, which office he held until 1773. His only medical writings were two memoirs, relating respectively to the use of electricity and of centrifugal force in the cure of diseases. He was the author of a long series of papers on various physical subjects, published for the most part in the Acta Petropolitana. Of these the one which has obtained most attention, is entitled "Sur la naissance et la formation des voyelles" (Act. Petrop., 1780), and comprises a description of a machine which the author constructed, for pronouncing five vowel sounds.—W. J. M. R.

KRAUS or CRUSIUS, Martin, a learned German miscellaneous writer, born near Bamberg in 1526. He was an accomplished Greek and Latin scholar, and was professor of Greek and moral philosophy, or according to some writers, of polite literature and languages at Tübingen, where he died in 1607. His works are numerous, and some of them valuable. They comprise editions of classic authors, and of commentaries upon them. In 1584 he published at Basle his "Turco-Græcia," which is a collection of pieces relating to modern Greece. According to Moreri it is of great use to those who desire to know the state of Greece in the fourteenth and two following centuries, and who wish to become acquainted with modern Greek. His "Annales Suevici" is valuable and rare.—B. H. C.

KRAUSE, Johann Gottlieb, a German historian and bibliographer, born in Silesia in 1684. He studied at Leipsic, and was professor of eloquence at Wittenberg. He wrote many accounts of German and other books; a biography of Paulus Manutius; and various historical works, including "Annals of Printing to the year 1520." He died in 1736.—B. H. C.

KRAUSE, Karl Christian Friedrich, a distinguished German philosophical and masonic writer, was born at Eisenberg, duchy of Saxe-Altenburg, 6th May, 1781. After studying at Jena he successively lectured in the universities of Jena, Berlin, Göttingen, and Munich, but nowhere could obtain a chair. At Berlin he founded, conjointly with Zeune and others, the German Society (Gesellschaft für deutsche Sprache), which is still flourishing. He died at Munich, 27th September, 1832. Krause was an original and energetic thinker, and a man of the noblest character and the highest aspirations. He considered mankind but as a particle of the great world of intellectual beings, on which was imposed the task of forming itself, as it were, into one organic and complete being. All the foremost spirits should therefore unite themselves into one great confederacy for promoting this highest interest of humanity. Such a confederacy he saw in freemasonry. He was indefatigable in propounding his plans, but met with resistance and enmity from his own masonic brethren. His numerous works on philosophical subjects have greatly risen in public esteem since his death.—(See Lindemann, *Darstellung des Lebens und der Wissenschaftslehre Krause's*, Munich, 1839.)—K. E.

* KRAUSE, Wilhelm, a celebrated German landscape and marine painter, was born at Dessau in 1803; studied in the academy there under K. W. Kolbe, and afterwards at Berlin under Wach. He at first painted classic landscapes, but later chiefly marine subjects; to obtain studies for which he has travelled and sketched in Norway, Holland, Belgium, and on the coasts of France and Normandy. One of his most celebrated pictures is a "Storm in Bommel Fiord" (eight feet by five), painted for the late king of Prussia. He is a member of the Berlin Academy.—J. T–e.

KRAY, Paul, Baron von, an Austrian general, born at Kæsmark in Hungary, 5th February, 1735; died at Pesth, 19th January, 1804. His family was noble, and he entered the army in 1754. In 1788 he attained the rank of colonel, and was employed in the war against the Turks. In 1792 he obtained permission to serve against France under the prince of Coburg, and made the campaigns of 1793, 1794, and 1795, in the Netherlands and on the Rhine. In 1796 he was employed with the army of Wartensleben and obtained the rank of field-marshal lieutenant. At the beginning of 1799, this army commanded by Werneck being completely routed by Hoche, the general officers who served in it were brought before a military court in Vienna. Kray was acquitted after being under arrest for a fortnight. In 1799 he took the chief command of the imperial army, and opened the campaign with great spirit. He beat Scherer twice, distinguished himself at Verona, Legnano, and Magnano, and took Mantua after a siege of two months. In 1800 Kray replaced the Archduke Charles at the head of the Austrian army in Germany, but compelled to give way before Moreau, he was recalled, and retired to his estates.—P. E. D.

* KREMER, Peter, one of the most prolific of the historical and genre painters of Belgium, was born at Antwerp in 1801, and studied under M. van Brée. He is a member of the Antwerp Academy; exceedingly laborious and somewhat dry in execution; but intelligent and sympathetic in his conception of a subject. His works generally refer to some domestic or biographical incident connected with the history of the Netherlands, or some circumstance in the life of one of the great old Flemish painters. Several of his pictures have been engraved.—J. T–e.

KREUTZER, Conradin, a musician, was born at Mösskirch in the duchy of Baden, where his father was a miller, November 22, 1782; he died at Riga in 1849. He became a singing boy at the monastery of Zwyfallen in 1791, where his musical talent was cultivated by Ernst Weinrauch, a monk, who directed the music of the establishment. Upon the death of this intelligent preceptor, Kreutzer was removed to another monastery at Schussenried, where in 1797 he was appointed organist and professor of music. His relatives were adverse to his following music as a profession, and obliged him therefore to relinquish his appointment and enter the university of Freiburg as a student of medicine in 1799. His original predilection could not however be uprooted, and he wrote an opera for the Freiburg theatre, "Die lächerlische Werbung," which was produced in 1801. Having overcome the objections of his friends, Kreutzer went to Vienna to devote himself entirely to music. He became a pupil of Albrechtsberger, and was greatly befriended by Schuppanzigh the violinist, who procured him many opportunities for the display of his talent. After producing several operas with success, he went to Stuttgart, where the same good fortune attended him in the theatre, and where he was appointed director of the conservatorium. He was supplanted in this situation when the king died in 1816, and he then made an extensive tour through Germany, leaving memorials of his talent in every town he visited. In 1818 he was engaged as music director by the Prince Von Fürstenberg; and he lived for three years at Donaueschingen, labouring conjointly with Kalliwoda.

He returned to Vienna, when interest had been made for him to produce an opera at the court theatre, and he then composed "Libussa," which was brought out in 1822. He was subsequently made musical director of this establishment. He visited Paris, and produced an opera there in 1827; and he afterwards resumed his Vienna engagement, which he filled for several years. His most popular opera, and the work by which he is best known in England, "Das nachtlager zu Granada," was originally played in Vienna in 1834. Besides his numerous dramatic works, he wrote several masses, some pianoforte concertos, and other pieces of instrumental music, and a large number of songs and part songs.—G. A. M.

KREUTZER, Rodolphe, a musician, was born at Versailles, November 16, 1766, and died at Geneva, January 6, 1831. He was equally famous in his time as a violinist, as a writer for his instrument, and as a dramatic composer; but he is now chiefly known as the person to whom Beethoven dedicated his famous sonata, Op. 47, which he had written for, and first played in public with the English violinist, George Bridgetower. The reason for the transfer of the dedication is unknown, and Beethoven's naming Kreutzer in it as "suo amico" adds to the mystery; since, as will be seen, there can have been no intimacy and therefore little friendship between them. Kreutzer's father was a musician in the chapel of the king of France; after learning of him, the son became the pupil of Stamitz for the violin, and he made his first public performance on this instrument in 1778. He composed at a very early age, as is said, without any instruction, and played his first concerto at one of the Concerts Spirituel in 1779. "Jeanne d'Acre," his first opera, was produced in 1790, and it was followed in 1791 by "Paul et Virginie," and in this year by "Lodoïska," the most popular of all his dramatic works. This opera was successfully adapted to the English stage, and its overture at least must be still remembered by every one in this country who has any experience of music. Kreutzer started on an artistic tour in 1796; he played with great success at Milan and other cities of Italy; he proceeded to Germany, and it must have been then that he made the acquaintance of Beethoven, for there is no account of his leaving France at any other period before his last illness; and he passed through Holland previously to his return to Paris. The conservatoire was at that time newly instituted, and one of its first appointments was that of Kreutzer as a professor of the violin. When Rode went to Russia in 1801, Kreutzer succeeded him as solo violinist at the opera, which post he held until 1816, and so he could not have been in Vienna when Beethoven's sonata was published. He changed his position for that of second chef d'orchestre in 1816, and was promoted to that of first chef in 1817, which he resigned in 1824 to become musical director. He was successively appointed violinist to the first consul, to the emperor, and to Louis XVIII., and in 1824 he was created a chevalier of the legion of honour. He had the misfortune to break his arm in 1825, after which he could never play again; and we may suppose that what he suffered from this accident induced his retirement from the opera, which took place in the same year. Kreutzer produced thirteen grand and nineteen comic operas, all with success, and some of them obtained more than ordinary popularity. He was greatly mortified therefore when in 1827, having offered to the management of the Académie the opera of "Mathilde" which he had written since his retirement, its production was refused at the establishment in which he had been officially engaged for twenty-four years. This vexation is said to have caused the illness of which, after some years' suffering, notwithstanding his removal to Switzerland to seek relief, he died. He left twelve concertos for the violin and a concertante for two violins, besides two symphonies and many pieces of chamber music. But his most valuable works are his studies and caprices for his instrument, which are regarded as all but indispensable in the practice of a violinist.—G. A. M.

KREYSIG, Friedrich Ludwig, physician, born in Saxony in 1770. He filled successively the chairs of pathology and surgery, of anatomy and botany, at Wittenberg, and of pathology and therapeutics at Dresden. He died in 1839.—W. B–d.

KRILOFF or KRUILOV, Ivan Andreivitch, one of the most original and truly national poets that Russia has yet produced. Although the author of various comedies, operas, essays, and articles for newspapers, he never rose above mediocrity until he gave to the world the "Fables" which revealed at once his remarkable genius and made him the most popular writer his country ever possessed. While Russia was still under the influence of French writers, and striving to lay hold of the French language, manners, and civilization, Kriloff was learning in the hard school of poverty thoroughly to understand and appreciate his native language, and sympathize with his fellow-countrymen. He was born at Moscow on the 2nd of February, 1768 (o.s.), the son of a poor officer of the line who died when the boy was eleven years old, leaving him and his widowed mother penniless. She was then residing at Tver, educating her boy to the best of her ability; but necessity compelled her to procure employment for him in one of the numerous public offices with which Russia abounds. In 1785 he went to St. Petersburg in the capacity of a government clerk. One precious legacy he had received from his father in the shape of a case of books, which he read to such purpose, that at the age of fourteen he wrote an opera entitled "The Coffee-house Girl," for the manuscript of which a bookseller gave him the works of Boileau, Racine, and Molière. Under the influence of his French reading and a friendship with the leading actor of the day, he wrote two tragedies, "Cleopatra" and "Philomela," which met with merited failure. A similar fate befel his comedies and operas. The rage for writing was, however, so strong upon him, that he gave up his situation for a time in order to devote himself exclusively to literature, and in conjunction with a retired captain set up a periodical under the name of the *Spirit Post*, in which, under cover of ghostly personages, he ridiculed the follies of the day, more especially the Gallomania which he thought so injurious to Russian national life. His various efforts after literary success brought him into public notice, and introduced him to the highest society of Russia, which is far from being exclusive. In this new position Kriloff acquired a taste for play and other fashionable amusements, which obliged him ere long to seek official employment again for the sake of his health and fortune. He was placed in 1802 in the chancery of Prince Serge Galitzin, governor of Riga, where he remained for three years, after which he accompanied the prince to his country-seat at Zoubrilovka in Saratov, where he also remained for three years, renewing his intimacy with the unsophisticated Russian peasant and his rustic life. While under the influence of his rural experience, he was requested on his passage through Moscow to translate two fables of Lafontaine. He did so; they were printed in a magazine, had immense success, and excited general admiration. He had at length found his true vein, and although he still for a time dallied with the drama and faced three more failures on the stage, his time and thoughts soon came to be devoted entirely to the composition of fables, apologues, and short popular tales. The simple originality with which he clothes some of the deepest lessons of practical wisdom in the common but racy language of the people, is in every way admirable. The local colouring and strictly Russian tone and character of these fables, is another great merit. A concealed satire and sharpness of allusion to contemporary events and persons, gives that piquancy which is the best characteristic of the fable. It was in the year 1808, his fortieth year, that Kriloff discovered he was a fabulist, and sent some of his first productions of that kind to the *Dramatic Courier*. His reputation rose rapidly. In 1811 an appointment in the imperial public library was bestowed on him, to which the emperor added a pension of three thousand roubles. Free from want and care, he thus passed an easy, indolent, untidy existence, beloved for his kindness and honoured for his genius. He died in December, 1854. In 1825 Count Gregory Orloff caused a splendid edition of the "Fables" to be printed at Paris, with versions in French and Italian. The first edition of Kriloff's collected works was published at St. Petersburg in 1847, in 3 vols. A few of the fables in English will be found in Kohl's Russia.—R. H.

* KROEYER, Henrik Nicolaus, naturalist, born at Copenhagen, 1799. After studying medicine, and travelling through Germany, Switzerland, and Greece, he was called in 1831 to Copenhagen to teach natural history. He has been engaged in numerous scientific excursions, took part as naturalist in the expedition under Gaimard to the North Cape and Spitzbergen in 1838–39; and was charged with a mission to South America in 1840–41. In 1842 he was named inspector of the museum of natural history at Copenhagen. He has published several valuable works, amongst which we may mention the "Fishes of Denmark."—W. B–d.

KROMAYER, HIERONYMUS, a German protestant theological writer, a native of Zeitz, where he was born in 1610. He was professor of history, theology, and eloquence at Leipsic, where he died in 1670. Kromayer was the author of a number of works, but very few of them are of interest at the present time. Those by which he is best remembered, are his "Historia Ecclesiastica," "Theologia dogmatico-polemica," and "Polymathia Theologica."—B. H. C.

KROMAYER, JOHANN, a German theological writer, a native of Misnia, born in 1575 or 1576. He was a protestant minister at Eisleben, preacher to the duchess-dowager of Saxony, and superintendent at Weimar, where he died in 1643. He wrote a paraphrase on Jeremiah and Lamentations, printed in the Weimar Bible; a "Harmony of the Evangelists;" and a "Compendium of ecclesiastical history."—B. H. C.

KRÜDENER, BARBARA JULIANE VON, a distinguished philanthropist of the mystic school of Madame Guyon, was a daughter of the ancient, noble, and wealthy Russian family of Wietinghoff, and was born 21st November, 1764. While still very young and beautiful, she was married against her own wishes to the Baron Von Krüdener, a friend and admirer of J. J. Rousseau; and in Venice, Copenhagen, and Paris she spent many years of her life in the enjoyment of all the gaieties of the world, and of a large share of its admiration and flattery, called forth not only by her personal accomplishments but by her literary talents. She was on intimate terms with Chateaubriand, Madame De Stael, and other literary celebrities of the time; and being separated in 1792 from her husband, the purity of her life in Paris was not above suspicion. After the death of the baron she left Paris; and already weary of the world, she withdrew to the privacy of the mansion and estates which she had inherited from her father. Here a great religious change passed over her, chiefly under the influence of some Moravian christians; and feeling no attraction towards her own national church, she attached herself with peculiar sympathy to Jung Stilling in Carlsruhe and Oberlin in Steinthal, under whose teaching, and that of the writings of Madame Guyon, she became deeply imbued with a spirit of quietistic and mystical piety. From that time, about 1808, till her death in 1824, the spirit of christian love became and continued to be in an extraordinary and very conspicuous degree the animating and impelling principle of her whole existence, flowing over and abounding both in word and deed, though often mixing itself with the impure elements of fanatical fervour, and often hurrying her into delusive pretensions and dangerous excesses. In Würtemberg, in Baden, in Strasburg, and in Switzerland she appeared as a travelling preacher of love, "the perfect," "the pure," "the unselfish love;" and everywhere she recommended her theme, not only by eloquent and persuasive words, but by still more eloquent and persuasive deeds and gifts of mercy and beneficence. Her rank and accomplishments found access for her to the rich and the learned, to whom she preached with impressive earnestness repentance and new life. In 1815 the Czar Alexander himself became one of her hearers, almost a disciple. In Heilbronn, Heidelberg, and Paris he was to be seen, Bible in hand, listening to her teaching in the private meetings for prayer and Bible reading which she held with her friends. Her drawing-room was crowded with people of rank and fashion. She acquired great influence over Alexander, who even consulted her on the formation of the "Holy Alliance;" and it was she who suggested that name for a transaction, which she knew only in its apparent religious origin and motives, and not in its political tendencies and effects. Her religious usefulness, however, was damaged by this complicity in the politics of Europe, and her immense influence with all ranks became an object of jealousy to politicians and diplomatists. She was compelled to leave Switzerland, where she had assisted in founding the Tract Society of Basle, and to seek an asylum at Greuzach on the borders of Baden. Here she devoted herself entirely to the care, and instruction, and relief of the poor, and in the famine years of 1816 and 1817, thousands from Switzerland and the Black forest flocked to her for relief, to whom she ministered without stint both the bread of this world and the bread of life. But in these same years she yielded herself unhappily to the illusions of spiritual pride, and fell into the extravagances of a fanatical spirit. She first allowed her grateful admirers to speak of her as a prophetess, and she ended by believing and professing the divine claim herself; speaking much of the peculiar power of her prayers with God, of the revelations she had from above, and of the fulfilment of her prophetic words. The governments of Switzerland and South Germany compelled her to return once more to her own estates; and these wild pretensions cost her moreover the loss of the friendship of the Czar Alexander, who, upon her repairing to St. Petersburg to preach to him a crusade in behalf of the liberation of Greece, sent her a kind but firm letter requiring her to be silent and to depart. In her last illness, which ended in her death, 25th December, 1824, she became sensible of and confessed her errors:—"Yes," she owned under the sobering influence of long affliction, "I have often mistaken for voices of God what were only the suggestions of my own imagination and pride; what good I have done will remain, the evil God will mercifully destroy." She died at Karasu-Bazar in the Crimea, a province which had been first won to the czars by the sword of her grandfather. Professor Hagenbach of Basle, in his Lectures on the church history of the nineteenth century, has done justice to the work, as well as animadverted upon the errors, of this highly-gifted and extraordinary woman.—P. L.

KRUG, WILHELM TRAUGOTT, philosopher and writer, was born in Prussian Saxony in 1770. He prepared himself for academic teaching in 1794 at Wittenberg, where he was obliged to remain as adjunct of the philosophical faculty for seven years, in consequence of his "Letters on the perfectibility of revealed religion." In 1801 he became extraordinary professor of philosophy at Frankfort-on-the-Oder; in 1804 ordinary professor of logic and metaphysics at Königsberg; in 1809 ordinary professor of philosophy at Leipsic. He died 13th January, 1842. Krug's writings on philosophy and other subjects are very numerous. He was exceedingly industrious and active; but his works are more useful to learners, than fitted to advance the sciences they treat of. His system of philosophy was called "transcendental synthesism;" an attempt at a medium between idealism and realism, which became very popular. His chief works are—"A System of Theoretical Philosophy," 3 vols. 8vo; "History of the Philosophy of Ancient Times, especially among the Greeks and Romans;" "System of Practical Philosophy," 3 vols. 8vo; "Handbook of Philosophy and Philosophical Literature," 2 vols.; "Universal Manual of the Philosophical Sciences," 4 vols. 8vo.; "Canon Law, presented according to the principles of reason, and in the light of christianity;" "Lectures on Universal Philosophy, for the Education of both Sexes," &c. His autobiography was published in 1826, and the appendix to it in 1831.—S. D.

KRUGER, FRANZ, German painter, born in 1797 at Anhalt-Dessau, was in the main self-taught. He settled at Berlin, drew portraits, hunting pieces, and landscapes with animals, in the execution of which he had acquired great facility. A picture which he painted in 1830 for the Emperor Nicholas of Russia —"A Regiment of Prussian Cuirassiers on Parade"—brought him prominently into notice. He was named member and professor of the academy, and appointed court painter, and found thenceforward abundant occupation in painting official pictures, and equestrian and other portraits of the sovereigns of Germany and the more distinguished personages of their courts. His works have been much praised; and they are favourable examples of their class. He was an officer of the red eagle, and a knight of several other German orders. He died January 21, 1857.—J. T–e.

KRUILOFF. See KRILOV.

KRUMMACHER, FRIEDRICH ADOLF, an eminent German divine and author of the evangelical school, was born at Tecklenburg in Westphalia, July 13, 1767. His father, who was a lawyer, was burgomaster of the town; and his mother, a friend of Lavater, was distinguished for her piety and christian spirit. He early showed uncommon talents; and after attending for a short time the university of Lingen, he removed in 1787 to Halle, where he attached himself with special sympathy and love to the person and teaching of Professor Knapp, with whose evangelical spirit his own was congenial. After finishing his university career, he was for a few years co-rector of the gymnasium of Hamm, and in 1793 he became rector of a similar institution at Mörs on the Rhine. In 1794, when his income was no more than three hundred thalers, he brought home his bride, Eleonore Möller, and for the next six years he continued to apply himself with ardour to classical studies and to the duties of the school, which flourished greatly under his charge. In 1800 he was appointed professor of theology and classical literature in the neighbouring university of Duisburg, and in the following year he commenced his career as an author by publishing his

"Hymnus an die liebe," which he followed up in 1805 with the first two parts of his "Parabeln" (to which he afterwards added a third part), and with a theological work—"Über den Geist und der Form der Evangelischen Geschichte in historischer und æsthetischer hinsicht"—on the spirit and form of the evangelical history, viewed both historically and æsthetically. The "Parables" became extremely popular, and were translated into several foreign tongues. An illustrated English edition of them has been recently included in Bohn's Illustrated Library. They are beautifully conceived and written. His work on the gospel history was equally successful, though in a more limited sphere, and gave him at once a high place among German divines. In 1806 he exchanged his professorship for a pastoral charge at Kettwig on the Ruhr, where he remained till 1812, when he was appointed through the influence of the Princess Pauline of Detmold, who was a great admirer of his writings, general superintendent and court-preacher in Bernburg; and here he continued, declining the repeated offer of a chair at Bonn, till 1824, when he was induced to accept the office of pastor primarius in St. Ausgariikirche in Bremen. In all these positions, in the intervals of other duties, he continued to ply his pen with unwearied industry, and his publications from 1809 till his death in 1845 were not only very numerous, but in a high degree serviceable to the cause of truth, especially in connection with the training of the young. His views of religion were equally opposed to an enthusiastic mysticism on the one hand, and to an unbelieving rationalism on the other. He remained all his life a representative of the genuine spirit of the German Reformation, and a gifted teacher of christianity in its simplest apostolic form. As a poet his claims stand high. His "Parables" and other pieces have secured for themselves a permanent place in German literature.—P. L.

KRUMMACHER, Friedrich Wilhelm, an eminent preacher, son of Friedrich Adolf, was born at Mörs, the 28th January, 1796. While inheriting much of his father's literary ability, he surpassed both his father and uncle in gifts and fame as a pulpit orator. He was for some time pastor of a German congregation in New York, but he had succeeded his uncle at Elberfeld, where he laboured for many years in the same evangelical spirit, before his name became extensively known either as a preacher or author. At a subsequent period he removed to Berlin, and settled at Potsdam, where, as one of the chaplains to the king of Prussia, he had a vast congregation, consisting chiefly of soldiers, among whom his zealous labours were attended with very marked success. He was always distinguished for the fervour and force with which he maintained the doctrines of the Reformation in opposition to the rationalism which has prevailed so much in protestant Germany, and the decline of which during the last thirty years has been in no small degree owing to the energetic exertions of practical preachers like him, as well as to the more learned labours of the university divines. His publications were numerous and popular: and several of them have been translated into English, and been extensively read and admired in this country and in America, particularly his "Elijah the Tishbite," and his "Elisha." His "Kirchliche Lehrstimmen" appeared in 1846, in 2 vols.; and "Die Sabbathglöcke" in 1851. He took at all times a prominent part in the deliberations of the Kirchentag; and was one of the most zealous promoters in Germany of "The Evangelical Alliance." His speaking as well as his preaching was distinguished by great fervour and energy; and he had many of the qualities of a true orator. His leanings were to the reformed branch of the United Evangelical Church of Prussia, though he was all along a steadfast friend of the Union, and showed no sympathy with separation, either on the side of the reformed or the high Lutheran party. When Neander died in 1850, Krummacher was the man selected to pronounce the funeral oration at his grave; and when the Evangelical Alliance met at Berlin in 1857, it was he who spoke the opening welcome to Christian men out of every nation under heaven. On both occasions he spoke as an apostle not only of truth but of love. He died on the 10th of December, 1868.—P. L.

KRUMMACHER, Gottfried Daniel, a younger brother of Friedrich Adolf, was born at Tecklenburg, 1st April, 1774, and died 30th January, 1837, as pastor of the Reformed church in Elberfeld. He had little of the literary genius and fertility of his brother, but he was a distinguished preacher, and exercised a large amount of religious influence in that part of Germany by his devoted piety, and by the strenuousness and unshaken constancy with which, during a long ministry, he proclaimed and defended evangelical truth in opposition to the prevailing rationalism of the age. His preaching was powerful, and wrought a great change upon the religious life of Elberfeld and the Wupperthal, the effects of which continue to be felt to the present day. But his ministry was by no means a model one; it was onesided, and repelled as many as it attracted. In his interpretation of scripture, too, he was fanciful and arbitrary, as may be seen in his well-known work—"The Wanderings of Israel through the Wilderness." But withal his faith was "a burning and a shining light," shining as steadily as brightly; and that faith made him a strong man in the midst of weak and wavering multitudes.—P. L.

KRUSEMANN, Cornelis, a celebrated Dutch painter, was born in 1797 at Amsterdam; and studied in the art-academy of that city under C. H. Hodges. He at first painted interiors, but the contemplation of the great historical paintings in Italy led him to devote himself entirely to the higher walks of art. Among his more important scripture pictures was a "St. John Preaching," of colossal dimensions, which was much admired. He also painted a "Holy Family;" "a "Belisarius asking Alms;" several subjects from Dutch history, &c. In 1826 he published an interesting account of his professional tour in Italy, "Antekeningen betreffende eene Konstreis en Verblejf in Italie," which was translated into German in 1831. C. Krusemann died November 14, 1857.—J. T–e.

* KRUSEMANN, Jan Adam, brother of the preceding, was born at Haarlem in 1804, and studied in the Amsterdam academy, of which he has for many years been sub-director. He has painted many scriptural pieces, one of which, "Elisha and the Shunamite," is in the Haarlem museum; subjects from ancient and modern history, and familiar life, and portraits.—J. T–e.

KRUSEMARK, Friedrich Wilhelm Ludwig, Baron von, a Prussian general and statesman, descended from a family long famed in the military annals of his country. He was employed on several missions to foreign courts in the early part of the present century, and in 1806 the king of Prussia deputed him to negotiate a peace with Napoleon. The attempt was unsuccessful, and Krusemark was despatched to St. Petersburg, where he procured the coalition that led to the peace of Tilsit. In 1809 he was appointed ambassador to the court of France, and again in 1813. A correspondence between the baron, Prince Hardenberg, and the duke of Bassano has been preserved. He died in 1821.—P. E. D.

KRUSENSTERN, Adam John von, a celebrated Russian navigator and hydrographer, born in Esthonia in 1770; died at Reval in 1846. From 1793 to 1799 he served in the British navy; and during a visit to China he became aware of the great advantages that would accrue to Russia by opening a direct trade with China and Japan. On his return he laboured long at this project, and at last succeeded in securing the necessary authorization from the Emperor Alexander. Left free to make his own arrangements, he organized an expedition, and left Cronstadt, 26th June, 1803. He reached Japan after a long voyage and spent five months there, then crossed to the continent, and surveyed the mouths of the river Amoor. He made an extensive series of observations on the remote coasts, which at that period were very imperfectly known, and did not return to Cronstadt till 7th August, 1806. His services were fully acknowledged by the Emperor Alexander, who awarded him several decorations, and the rank of vice-admiral, at the same time placing him at the head of the naval school of Russia. He published his "Voyage round the World in the years 1803–6," St. Petersburg, 3 vols. 4to, with folio plates. Of this work an English translation appeared in 1813.—P. E. D.

* KÜCKEN, Friedrich Wilhelm, a musician, was born at Bleckede in 1810. He has attained popularity throughout Germany as a composer of Lieder, many of which have become favourites in England. His arrangements of the national songs of Styria and other German provinces have done much to make these characteristic melodies widely known. He has written a great many four-part songs, which are eminently effective; he has also written for the stage, but with less decided success. He for several years held the post of second kapellmeister (musical director of the opera) at Stuttgart, which office he resigned in September, 1861.—G. A. M.

KÜGELGEN, Gerhard and Carl von, twin brothers, born at Bacharach on the Rhine in 1772. In 1791 they were sent

by their father to Rome to complete their studies: Gerhard chose history and portrait, and Carl landscape. They both established themselves in St. Petersburg, where they married two sisters of a noble family of Courland. Carl became a court landscape painter at St. Petersburg, while Gerhard removed in 1804 to Dresden, and was there appointed professor in the academy, but he met with a miserable end. He was in 1820 murdered on the highway between Pillnitz and Dresden by a common thief, a private soldier, who after killing and robbing his victim, in total ignorance of who he was, drew off the boots from his body, and singularly enough, this act caused his detection and punishment; for when they were worn out the scoundrel took them to Kügelgen's bootmaker to be repaired, and the man at once recognized them, and the detection ensued. Gerhard's pictures are of a simple, religious character, containing few figures, and these often portions only of figures. Carl Kügelgen's career at St. Petersburg was a distinguished one. He executed many works for the Russian emperors—more particularly two series of views, one made in the Crimea in 1804 and 1806 for the Emperors Paul and Alexander; the other in 1818 in Finland for the Emperor Alexander. He executed in all one hundred and seventy-one pictures and two hundred and ninety finished drawings. He died at Reval in 1832. There are biographies of both brothers.—(See Nagler, *Neues Allgemeines Künstler Lexicon.*)—R. N. W.

KUGLER, Franz Theodor, an eminent art-historian and critic, was born at Stettin on the 7th of January, 1808. He studied at Berlin, where he became professor in the academy of fine arts, lecturer in the university, and councillor in the ministry of public instruction. Poet, dramatist, historian, musician, and draughtsman, he made the history of art his peculiar study and theme, and enriched his knowledge of it by journeys to Italy in 1835, and to France and Belgium in 1843. He is best known in this country by his "Handbook of Painting" (Handbuch der Geschichte der Malerei von Konstantin d. Grossen bis auf die neuere Zeit), published in 1837; second edition, much enlarged, 1847. Lady Eastlake, under the modest anonymity of "A Lady," has translated the chief portions of it into English. The first of her versions, containing "The Schools of Painting in Italy," appeared in 1842, edited by Sir Charles Eastlake; the second, embracing the "German, Flemish, and Dutch Schools of Painting," published in 1846, was edited by Sir Edmund Head. Several editions of both these translations have been published, in some cases, with considerable enlargements and modifications. Besides many minor works on art and other subjects, Kugler wrote a philosophico-historical "Handbuch der Kunst-Geschichte," 1837—second edition, 1847; and a "Geschichte der Bau-Kunst," 1856–59. His "History of Frederick the Great," published in 1840 for the jubilee of the invention of printing, has been translated into English. Of a more elaborate work on Prussian history, the "Neuere Geschichte des Preussichen Staates und Volkes von der Zeit des grossen Kurfürsten bis auf unsere Tage," only part i., embracing the period between 1660 and 1788, was published in 1844. Kugler died on the 18th of March, 1858.—F. E.

KUHLAU, Friedrich, a musician, was born at Ülsen in Lüneburg-Holstein in 1786; he died at Lyngbye, near Copenhagen, in 1832. In 1793 he injured one of his eyes to such an extent by a fall on the ice, that he totally lost the sight of it. This accident induced his parents, who were in humble circumstances, to spend all their means in fitting him for the musical profession, under the strange though common belief that it would less severely tax his sight than any other pursuit. Kuhlau spent some time in Brunswick, where he studied several instruments, especially the flute; and he afterwards went to Hamburg, where under the direction of Schwenke he completed his musical education. He studied harmony with this master, and published some instrumental pieces of great promise while he was still his pupil. In 1810, to avoid the French conscription, he went to Copenhagen, and there obtained an appointment as chamber musician to the king, and first flutist in the royal chapel. He now composed his opera of the "Röverborgen" (Robber's Castle), in which he had the happy art to embody so powerfully the characteristics of Danish music, as to give to his production the speciality of a national work. Its success was immense, and the people at once claimed its composer as a compatriot, regarding him as the first musician who had incorporated the local colouring of their country in a work of high artistic aim. He produced another opera, "Eliza," with success only inferior to that of its predecessor; and this placed him so high in general esteem that he was appointed composer to the court, with a suitable pension. He bought a charming house at Lyngbye, and sent to Germany for his parents, having forsworn marriage in order that he might be able to provide for them. He now devoted himself to composition with untiring zeal, and produced, besides a very large number of instrumental works, the following operas—"Lulu," "Hugo og Adelheid," and "Elverhöi" (the Elfin Hill), which last was represented in 1828, and excited an enthusiasm that surpassed all Kuhlau's great successes. In 1830 a fire broke out in his house, which destroyed many of his unpublished MSS., shortly after which both his parents died; and his grief at this bereavement, coming close upon the vexation the loss of his works had occasioned him, preyed upon his spirits, and induced the illness to which he fell a victim. His funeral was attended by all the musicians, and many of the other most distinguished persons of Copenhagen. Kuhlau is chiefly esteemed in Denmark for his operas, on account of the eminently nationalistic character he has given to them; but his individuality with us consists in his being one of the extremely few composers who have written for the flute such music as is to be classed in the higher ranks of artistic production. His works for this instrument are various as they are numerous. They consist of concertos with orchestral accompaniment; sonatas with pianoforte accompaniment; concerted pieces for several flutes, among which the trios are particularly admired; and many compositions of a lighter character.—G. A. M.

KUHLMANN, Quirinus, celebrated for his delusions and his misfortunes, was born at Breslau in 1651. The first indication he gave of being a visionary was at the age of eighteen, after an attack of illness, when he professed to hold converse with the spirit-world, and to be an inspired prophet. In 1673 he went to Holland, where he read Jacob Böhmen's works, by which he was carried to yet greater lengths. He wandered about different countries, from England to Palestine, preaching his opinions and publishing books. In 1689 he conceived the idea of founding God's true kingdom in Russia, whither he went, and where he made many disciples; but his seditious language and his excesses provoked the government against him, and he was burned alive at Moscow by Peter the Great in October, 1689.—B. H. C.

* KÜHNER, Rafael, a German philologist, was born at Gotha, the 22nd March, 1802, and devoted himself to classical learning at Göttingen under Mitscherlich, Dissen, and O. Müller. In 1824 he obtained a mastership in the lyceum at Hanover. He first brought the results of the study of Sanscrit to bear upon the Greek grammar, and by this means may be said to have modelled it into a new shape, especially as to the conjugation of the anomalous verbs and the syntax. His "Ausführliche Grammatik der Griechischen Sprache" appeared at Hanover in 1804–5, 2 vols. A still greater success attended his "Schulgrammatik" and his "Elementargrammatik der Griechischen Sprache." He has also published a Latin grammar as well as editions of the Commentaries of Xenophon, and of some other Greek and Latin authors. His schoolbooks have been translated into English and other languages, and have met with almost greater success in England, America, and Sweden, than in his own country.—K. E.

KUHNIUS or KUHN, Joachim, a distinguished German scholar, born at Greifswald in 1647. After studying at Jena, he became rector of a college at Œttingen, and afterwards professed Greek and Hebrew at Strasburg. Among his works are notes on Pollux; an edition of Ælian's various histories, with notes; editions of Diogenes Laertius and Pausanias; to which may be added his ingenious "Quæstiones Philosophicæ" on the Old and New Testament. He died in 1697.—B. H. C.

* KUMMER, Ernst Edward, one of the most distinguished mathematicians of the present age, was born at Sarau in Lower Lusatia on the 29th of January, 1810, and is now professor of mathematics in the university, and a member of the Academy of Sciences of Berlin. His greatest discoveries have been those connected with the theory of numbers, into which he introduced in 1845 a new conception of the highest value—that of ideal prime factors. His researches have appeared chiefly in *Crelle's Journal* since 1842. For a summary of their results see Professor Smith's Report on the Theory of Numbers, in the Reports of the British Association for 1860.—W. J. M. R.

KUNCKEL, Johann, a celebrated German chemist, born at

Rendsburg in 1630. Having studied chemistry and metallurgy he obtained great reputation in these sciences, and became successively chemist to the dukes of Lauenburg, the elector of Saxony, and subsequently to Charles XI. of Sweden, who granted him letters of nobility under the name of Baron von Löwenstern. He died in 1703, leaving several works on chemistry and the art of glass-making. His name is perhaps best known in connection with the early history of phosphorus; of the process of extracting which he was the first improver, as Brandt was the discoverer.—W. B–d.

KUNTH, Karl Sigismund von, a distinguished German botanist, was born in Leipsic on 18th June, 1788, and died at Berlin in March, 1850. Until the age of sixteen he was educated at the free school in Leipsic, and became acquainted with Rosenmüller, who directed his mind to anatomical and natural history pursuits. In 1805 he entered the college of St. Thomas; but on the death of his father he relinquished his studies there, and obtained an appointment in the naval administration at Berlin. Baron Humboldt subsequently took notice of him, and gave him the means of attending the natural history courses in the university of Berlin. In 1813 he published the "Flora Berolinensis;" and after the death of Willdenow he undertook the arrangement and publication of the plants collected in Equinoctial America by Humboldt and Bonpland. He was engaged in the work in Paris in 1813–19, and he published it under the title of "Nova genera et species plantarum," in 7 vols. folio. He also published a synopsis of the work in 5 vols. 8vo. He likewise completed Bonpland's "Plantes Equinoxiales," and "Melastomaceæ," and published a memoir on the South American mimoseæ and other leguminosæ, as well as an account of the grasses of that country. On his return to Berlin in 1819 he was appointed professor of botany and vice-director of the botanic garden. In 1829 he was admitted a member of the Academy of Sciences of Berlin, and subsequently a corresponding member of the Institute. In 1850 he assisted in the arrangement and distribution of the East Indian plants collected by Dr. Wallich. He also commenced a general description of plants under the name of "Enumeratio plantarum omnium hucusque cognitarum;" but he did not live to complete it, or even to finish the monocotyledonous division. He contributed several papers to the *Annales des Sciences Naturelles*, and to the *Memoires de l'Academie Royale de Berlin*.—J. H. B.

KUNTZ, Karl, a celebrated German animal painter and engraver, born at Mannheim, July 28, 1770, was a pupil of J. Rönger. After travelling in Italy and Switzerland he settled in Karlsruhe, where he was appointed court painter and director of the grand-ducal picture gallery, and where he died, September 8, 1830. As a painter, Kuntz imitated Paul Potter, whose famous Cow forms the subject of one of the best of his engravings. Another celebrated engraving is the Abraham and Agar of Claude Lorraine. He also engraved several landscapes in aquatint.—His son, *Rudolf, born 1797, is well known by his paintings and lithographs of horses; while a second son, *Ludwig, born 1813, has published a collection of lithographs of his father's sketches, "Thierstudien nach der Natur gemalt von Karl Kuntz," 4to, Karlsruhe, 1837.—J. T–e.

KUNZE, Gustav, a German botanist, died on 30th April, 1851. He was professor of botany at Leipsic, and wrote a work on Ferns, and a description of the plants found in the south of Spain by Willkomm.—J. H. B.

KUPETZKY, Johann, a Hungarian portrait-painter, born at Bösing, near Presburg, in 1666–67. His father was a poor weaver, and Johann was intended for the same occupation; but he fled from home about 1681, and entered the house of a Swiss painter at Lucerne, of the name of Klaus. From Lucerne Kupetzky travelled to Rome where he became acquainted with J. C. Füssly, who procured him the patronage of Alexander Sobiesky. He established a reputation at Rome, and was early in the eighteenth century, when about forty years of age, invited by Prince Adam von Lichtenstein to Vienna. Here he became a great portrait painter—Joseph I., Charles VI., and Prince Eugene, were his patrons. In 1716 he was invited by Peter the Great to enter his service, but his love of liberty was too great, and he declined. Kupetzky was a "Bohemian brother," and some fear of religious persecution induced him to leave Vienna and settle in Nürnberg, where he died in 1740. A folio volume of prints after his works, including a very clever portrait of himself, was published there in 1745, engraved by B. Vogel and V. D. Preissler; and there is a life of him by his friend Füssly, published at Zurich in 1758.—R. N. W.

*KURTZ, Johann Heinrich, professor of theology at Dorpat, was born in 1809. After studying at Halle and Bonn, he went to the gymnasium at Mittau, whence he was called to Dorpat in 1850 as ordinary professor of ecclesiastical history and theology. His principal works are—"A History of the Old Covenant," 2 vols.; "Handbook of Church History," 3 vols.; "Compendium of Sacred History," &c. Kurtz is an industrious, but by no means an able writer of the Erlangen school.—S. D.

KÜSELL, Matthias, German engraver, was born at Augsburg in 1621; settled in Munich, and engraved a large number of portraits, two or three scriptural subjects, and a set of forty-six etchings of scenes, &c., from the opera Il Poma d'Oro, all of which are in much request among collectors. He also published a folio volume on the fine arts, "Nobilissima artis graphicæ soboles." He died in 1682.—J. T–e.

KÜSELL, Melchior, brother of the preceding, was born at Augsburg in 1622; was a pupil of M. Merian, and stayed for a while in Frankfort, but returned to Augsburg in 1655. His style is more refined and spirited than that of his brother; his etchings are especially admirable. He engraved several portraits; the "Life and Passion of Christ," in twenty-five plates; and about ninety landscapes, marine views, architectural and miscellaneous subjects, all after W. Baur; a set of two hundred and forty-nine plates in quarto (1679) from the Old and New Testaments; one hundred and eighty-two plates of "Spiritual Emblems," after Strauch; sixty plates of the "Adventures of Ulysses," after U. Kraus, &c. He died in 1683.—J. T–e.

KUSTER, Ludolf, an eminent classical scholar, was born in 1670 at Blomberg in Westphalia, where his father was a magistrate. He was educated at the Joachim gymnasium in Berlin, where his elder brother was a professor. By the favour of the celebrated Spanheim he was appointed tutor to the two sons of Count Schwerin, the king of Prussia's prime minister. When their education was completed, Kuster was able to gratify his taste for travel. He spent ten years in various parts of Europe, visiting libraries, examining manuscripts, and associating with the learned men of the day. At Frankfort-on-the-Oder, where he was studying civil law, he published in 1696 his first great work "Historia Critica Homeri," which excited great attention in Germany, and was afterwards republished by Wolff in his edition of Homer, 1785. The name which appears on the title of this dissertation is Neocorus, the Greek word for Kuster or Sacristan, which had been jokingly applied to him by Grævius. At Utrecht, where Kuster resided for some time, he began a Latin journal under the title of "Bibliotheca librorum novorum," of which five volumes appeared between 1696 and 1700. Here also he contributed to the collection of Grævius a dissertation on the museum of Alexandria; and for Gronovius he translated two learned papers into Latin. In 1700 he went to England, and laboured both there and in France at a new edition of Suidas, which appeared at Cambridge, in three volumes folio, in 1705. Indefatigable as he was learned, his edition of Jamblichus De Vita Pythagoræ appeared in 1707 at Amsterdam, where also his fine edition of Aristophanes was published three years later. He was working at the same time at a new edition of Mill's Greek Testament, which came out also in 1710. A criticism on his Suidas, written by Gronovius, drew forth a reply from Kuster entitled "Diatriba anti-Gronoviana," 1712. Accompanying this essay was a treatise on the *æs grave* of the ancients, which, together with a dissertation on the verb *cerno*, involved the author in a quarrel with Perizonius, who had also written on the verb *cerno*. In this last controversy was produced one of Kuster's ablest works "De vero usu verborum mediorum," 1714, which Alberti and Dorville have called a book of gold. It is reprinted among the Prolegomena of the late edition of Stephen's Thesaurus. On quitting England Kuster had been appointed professor at the Joachim gymnasium, Berlin; but he threw up the appointment at some slight offence and retired to Amsterdam. When, by the failure of his banker, he had lost all his money, he accepted the invitation of Abbé Bignon to settle in Paris; and there having gratified the aged king by abjuring Lutheranism for catholicism, July 25, 1713, he was allowed a pension of two thousand livres, and a place in the Academy. He did not long enjoy these questionable glories, being cut off in 1716 in his forty-seventh year by an abscess in the liver brought on by injudicious application to study.—R. H.

KUTUZOW or KOUTOUZOF, Michel Larivonovitch

GOLENITCHEF, Prince of Smolensko, a Russian field-marshal, born in 1745; died at Bunzlaw in Silesia, 10th May, 1813. He was descended from a German family, which had emigrated to Russia at a very early period. At sixteen years of age he was an officer of artillery, and served with Suwarrow, rapidly gaining promotion in the expeditions against the Turks. At Chouma in the Crimea, in 1774, he was struck on the left temple by a ball, which came out at the right temple and deprived him of the sight of an eye. For a long period he was engaged in subduing the tribes on the borders of the Black Sea, and in 1788 he was again severely wounded at Otchakof—a ball struck him on the cheek and came out at the back of his neck. He was again employed against the Turks, and was present at the assault on Ismail in 1790. Twice repulsed, he sent to Suwarrow to say that he was doubtful of success. The reply was, "Say to Kutuzow that my report on the capture of Ismail is written, and that I have named Kutuzow as commandant of the place." After this Ismail was not long of falling. The following year he contributed to the victories which led to the treaty of Jassy, which gave to Russia the Crimea, the Kuban, and Otchakof. He was received into high favour by the Russian court, and employed in several high offices. When Alexander came to the throne, he was made governor-general of St. Petersburg, but this post did not suit the rough warrior, and for a time he retired to his estates. In 1805 he was again called to the field, placed at the head of fifty thousand men, and sent to the aid of the Austrians, who had been beaten at Ulm. At the battle of Austerlitz, which was fought against his advice, Kutuzow lost some of his laurels. Between this time and the French invasion he was employed in Moldavia, in Lithuania, and against the Turks. In 1812, by the unanimous wish of the nation, he was appointed general-in-chief; and after the battle of Borodino, where on each side forty-seven generals and thirty-seven colonels fell, he received the marshal's baton. To him is due the execution of the policy which prevented the French from profiting by their victories. He could not prevent Napoleon reaching the Kremlin, but he could retreat like a lion, and when he saw the opportunity fight desperate battles that cost the invader dear. Under all his reverses and defeats he is said never to have committed a fault, or departed from the rules of war. When the tide turned he led the army into Germany, forced the passage of the Elbe, and was on the high road to the final triumph, when at the age of sixty-seven, worn out by fatigue and wounds, his strength failed, and in a little Silesian town he put off for ever the harness of war, which he had worn in so many hard-fought fields. Count Segur, in his History of Napoleon and the Grand Army, does justice to Kutuzow; but M. Thiers has distorted his character and falsified history.—P. E. D.

KUYP, ALBERT, was born at Dort in 1605, and was taught painting by his father, but his regular occupation was that of a brewer; he was therefore what is now commonly called an amateur. Kuyp was not only one of the greatest landscape painters that ever lived, but was also a good portrait painter. He painted likewise still-life, and executed a few engravings. He has been called the Dutch Claude; but he always displays more truth and more power than Claude. His highest excellence is perhaps the treatment of atmospheres. The date of his death is not known, but he was still living in 1638.—R. N. W.

KYAN, JOHN HOWARD, an English practical chemist, was born about 1775, and died at New York on the 5th of January, 1850. He invented the process (since called "Kyanising") of preserving timber from decay by means of bichloride of mercury (corrosive sublimate).—W. J. M. R.

KYD, THOMAS, was an English dramatist of the pre-Shakspearean era. Mr. J. P. Collier considers it "likely that he was older than Marlowe." The plays by which he is remembered are—the "First Part of Jeronymo," and its continuation; the "Spanish Tragedy, or Hieronymo is mad again." The "First Part of Jeronymo" appears to have been only once printed, in 1605. It is the earliest English play upon record that bears evidence of having been written for a particular performer, a man of very small stature. The "Spanish Tragedy," on the other hand, printed at least as early as 1599, went, according to Mr. Collier, through more editions than any play of its time. Ben Jonson seems to have been employed to make additions to it. It is a bloody tragedy, and the rant of the hero was often parodied and ridiculed by Shakspeare and the younger school of dramatists. Yet it has been supposed to have furnished Shakspeare with hints for Hamlet. In the "Spanish Tragedy" there is a father always meditating the punishment of the guilty, and always postponing the execution of his project, and as in Hamlet there is a play within a play. Kyd also translated the tragedy of Cornelia from the French of Garnier, a version printed in 1594. "As a writer of blank verse," says Mr. Collier, "I am inclined, among the predecessors of Shakspeare, to give Kyd the next place to Marlowe."—F. E.

KYDERMYNSTER or KIDDERMINSTER, RICHARD, abbot of Winchcombe in Gloucestershire at the dawn of the Reformation in England; died in 1531. He was a native of Worcestershire, and was received at the age of fifteen into the benedictine monastery at Winchcombe, of which he was first made chaplain and afterwards, in 1487, was elected abbot. In 1500 he took the degree of D.D. at Oxford, where in his youth he had studied four years at Gloucester hall, then a benedictine college. He acquired much reputation as a preacher, and was also celebrated as a scholar and reformer of the discipline of his order. He wrote "Tractatus contra doctrinam Lutheri," 1521, and a manuscript history of the foundation of Winchcombe monastery.—G. BL.

KYNASTON or KINASTON, SIR FRANCIS, a name celebrated in connection with the Museum Minervæ in Covent Garden, was born at Otley in Shropshire in 1587. He commenced his education at Oriel college, Oxford, but afterwards migrated to Cambridge, where he took a degree. He then went to court, was knighted in 1618, and was made esquire of the body to Charles I. On February 27th, 1635, Charles granted letters-patent for the perpetual appropriation of a house owned by Sir Francis in Covent Garden, as a college for the promotion of the liberal arts among the nobility and gentry. This establishment, designated "Museum Minervæ," was inaugurated by the performance of a masque, written by Kynaston himself, called "Corona Minervæ," at which Prince Charles and several of the court were present; and in 1636 was published a thin quarto volume entitled "Constitutions of the Museum Minervæ." The founder was the first regent. As a poet, Kynaston cannot pretend to a very high place. He is chiefly remembered by his Latin version of Chaucer's Troilus and Cressida, of which a portion only (Books i. and ii.) ever appeared, the rest remaining in MS. The whole work was announced for publication in 1796 by Mr. Waldron, but was never printed. The works of this author are—"Musæ Querelæ de Regis in Scotiam Profectione," 1633; "Musæ Aulicæ Arthuri Johnstoni, interprete F. K.," 1635; "Corona Minervæ," 1635; "Leoline and Sydanis," a heroic romance; together with sundry affectionate addresses to his mistress, under the name of Cynthia, 1642. If the writer witnessed the publication of his "Leoline," at all events he did not long outlive it, for he died in 1642, and the "Museum Minervæ" is believed to have died with him.—W. C. H.

KYRLE, JOHN, immortalized by Pope under the designation of the Man of Ross, was a worthy citizen of Herefordshire, who flourished during the latter half of the seventeenth and the first half of the eighteenth century. Though possessed of an estate of only £500 a year, he conferred most important benefits upon his native town (Ross) and neighbourhood by the erection of a church, the endowment of an hospital and an alms-house, the establishment of a fund for apprenticing orphan boys and portioning girls, and other benevolent and useful schemes. He also planted the neighbouring hills with trees, brought in an ample supply of water for the use of his fellow-citizens, and laid out for the public a piece of ground near the church commanding a beautiful view. Mr. Kyrle terminated his long and eminently useful and blameless life, at the age of ninety, in 1754. Pope's complaint that "no monument, inscription, or stone" made known his name and race, is now inapplicable, as a monument has been erected to his memory in the parish church where he was interred.—J. T.

# L



LAAR, Peter Van. See Laer.

LABADIE, Jean, a notorious fanatic, born in 1610 at Bourg in Guienne, and educated at the Jesuits' college at Bordeaux. After the usual course of study he commenced preaching; and pretending to be favoured with new revelations, he succeeded by his impassioned manner and great fluency of language in making numerous converts. The restrictions of the order not agreeing with his views, which seem to have embraced a considerable degree of familiarity with his female proselytes, he quitted the society and went to Paris, where the bishop of Amiens, having been impressed with his eloquence, presented him to a cure in his diocese. Here he drew crowds of devotees; but some unpleasant rumours with reference to his conduct in a visit to a nunnery at Abbeville, induced him to seek concealment in Paris. He then proceeded to Bazas, and afterwards to Toulouse where the archbishop, deceived by his hypocritical exterior, gave him the direction of a convent of nuns. The liberties which he took with his pupils, under the pretence of restoring the notions of primitive purity and unsuspicious innocence, soon obliged him to flee from this place; and after wandering for some time from village to village under a feigned name, he found his way to Montauban, where in 1650 he publicly joined the Reformed. He was pastor of a church there for eight years, and was then expelled for exciting sedition. He first sought refuge at Orange, from which in 1659 he withdrew to Geneva, and there obtained a large number of partisans, who built a spacious mansion for the purpose of dwelling together in unity according to his social principles. In 1666 he was called to a church at Middleburg, where he created the same unseemly divisions as at other places, and was ordered by the synod of Dort to desist from the exercise of the ministerial functions; but instead of obeying this order, he re-entered Middleburg in triumph at the head of a large crowd, forced the gates of the church, which had been locked against him, and administered the sacrament to his followers. He was then peremptorily ordered to leave the place, and after some wanderings settled at a village near Amsterdam, where he established a printing-press, and proceeded to disseminate his doctrines by means of pamphlets. The Princess-palatine Elizabeth, who had become one of his converts, invited him to Erfurt, where he remained only one year. He then removed to Altona, and there died in 1674. He wrote a considerable number of religious pieces which are quite unworthy of notice; but his disciples, under the name of Labadists, continued to be found in Lower Germany for nearly a century after his death.—G. BL.

LA BARBINAIS-LE-GÉNTIL, a native, it is believed, of St. Malo, who sailed from Cherburg in August, 1714, for Chili, with the view of trafficking in foreign countries. He visited Lima, resided seven months in China, five in the Isle of Bourbon, and returned in 1718, having circumnavigated the globe. He lost all his property, but published the results of his observations in an interesting book, "Nouveau voyage autour du monde, &c., avec une description de la Chine," Paris, 1727.—G. BL.

LABAT, Jean Baptiste, a celebrated French traveller and editor of books of travels, born at Paris in 1663. He belonged to the dominican order of monks, and after teaching mathematics and philosophy at Nancy, was sent in 1693 as a missionary to the West Indies. He remained there till 1705, when he returned on business of the mission to Europe; and after visiting Spain, and residing some years at Civita Vecchia, he retired in 1716 to a convent in Paris, where he spent the rest of his life engaged in preparing for publication not only his own travels, but also the manuscript notes of a great many other travellers. He died at Paris in 1738.—G. BL.

LABBE, Philippe, a learned French jesuit, born in 1607 at Bourges, where he was educated by the jesuits, and afterwards taught theology, philosophy, &c. About 1644 he removed to Paris, where he continued till his death, 25th March, 1677. Labbe was a man of amazing diligence and perseverance, and accumulated an immense amount of information. By some he is said to have been deficient in critical acumen and judgment; and there is truth in this. He was not always capable of weighing the evidence which he brought together, and not unfrequently he arrives at conclusions which subsequent critics have abandoned. It has also been said that he was given to plagiarism, and it is true that he often repeats what has been said by others without acknowledgment. The fact is that his true vocation was that of a compiler; and while he had an instinct which led him to the accumulation of a vast amount of knowledge, he had not original genius to enable him to turn it to the best account. Yet when we consider the number and variety of his works, we must admit that he was endowed with no small versatility of talent, and that we are indebted to him for much that is truly valuable. He undertook more than he was able to accomplish; but some of his unfinished works have been brought to a conclusion since his death. This was the case with his great work on the councils, "SS. Concilia ad regiam editionem exacta, quæ nunc quarta parte prodit auctior," in 18 vols. folio, which Gabriel Cossart completed. His "Concordia sacræ ac profanæ chronologiæ," in 4 vols. folio, was continued by Briet. The "Nova Bibliotheca manuscriptorum," in 2 vols. folio, was left unfinished. The same was the case with some others. The works he actually finished relate to geography, chronology and history, ecclesiastical writers, philology, theology, &c. The style of Labbe is somewhat prolix, and his works generally show that he was more abundant in words and facts than in ideas.—B. H. C.

LABEO, C. Antistius, a Roman lawyer, son of one of the conspirators against Cæsar of the same name. He was of independent spirit, and openly opposed Augustus, and was the head of one of the sects of law, Ateius Capito being his rival.—P. E. D.

LABERIUS, Decimus, a dramatic author of pieces called by the Romans mimes. Of noble birth, he was compelled by Julius Cæsar to appear on the stage in one of his own pieces, and in the prologue expressed his sense of the affront by saying that he had lived a day too long. The titles of some of his writings are preserved by A. Gellius. He died 44 B.C.—P. E. D.

LA BEDOYÈRE, Charles Angelique François Hachet, Count de, one of the victims of Napoleon's return from Elba, was born at Paris in April, 1786. Entering the French army at twenty—handsome, chivalrous, and fascinating—he fought with distinction in the campaigns of 1806 and 1807. He was aid-de-camp to Lannes in the peninsula in 1808, and accompanying his chief to Germany, showed the greatest gallantry at the taking of Ratisbon, and was wounded at Essling by the side of Lannes, who fell in that battle. Appointed aid-de-camp to Eugène Beauharnais, he fought through the Russian campaign of 1812. A colonel at Lutzen and Bautzen, he was wounded in the latter engagement, retired to France to recruit, and at the close of 1813 married a lady of high Bourbonist connections. Through their influence, after Napoleon's relegation to Elba, he received the cross of St. Louis and the command of a regiment stationed at Grenoble. When Napoleon, escaping from Elba, landed near Fréjus, La Bedoyère joined him with his regiment. He was appointed general of brigade, aid-de-camp to the emperor, and a peer. At Waterloo he fought bravely, and was among the last to quit the field. In

the chamber of peers, after Napoleon's final abdication, he supported vehemently the right of the young king of Rome to the imperial throne. After the capitulation of Paris, exempted from the amnesty, La Bedoyère was on the point of making his escape from France, when, perhaps to bid farewell to his wife, he rashly ventured to Paris, was apprehended, tried by a council of war, and condemned to death. Great efforts were made, by Benjamin Constant amongst others, to obtain a commutation of his sentence, but in vain. He was shot at the age of twenty-nine on the 17th August, 1815, meeting death with gallantry, and men of all parties deplored his fate.—F. E.

LABIENUS, Titus, a distinguished Roman general, born 98 B.C., of an equestrian family. He made his first campaigns in Asia Minor, distinguished himself as tribune during Cicero's consulship, and afterwards filled successively the offices of ædile and prætor. In 61 B.C. he was appointed Cæsar's chief lieutenant in the Gallic wars, in which capacity he rendered most important services. When Cæsar crossed the Rubicon, Labienus attached himself to the party of Pompey, and shared his disasters and his fate. After the battle of Pharsalia he assumed the chief command of the troops opposed to Cæsar in Africa, and then retired to Spain, where he perished along with the remainder of Pompey's party, at the battle of Munda in 45 B.C.—G. BL.

LABILLARDIÈRE, Jacques Julien de, was born at Alençon in 1755. An enthusiastic botanist, he visited the Lebanon, and published a valuable work on the plants of Syria. In 1791 he took part in an expedition that was sent to ascertain the fate of La Perouse. Taken prisoner by the Dutch at Java, he was detained in captivity until 1795. In 1800 he was made a member of the Institute. After publishing many valuable scientific works, he died at Paris in 1834.—W. J. P.

LABITTE, Charles, a French critic, was born at Chateau Thierry, 2d December, 1816; died at Paris, 19th September, 1845. He wrote in the *Revue des Deux Mondes*, and gave promise of achieving a brilliant reputation. His writings are published in the form of "Etudes littéraires," Paris, 1846.

LABLACHE, Luigi, the celebrated bass singer, was born at Naples, December 6th, 1795, where he died January 23, 1858. His father, a French merchant, and his mother, an Irish lady, fled to Naples from the horrors of the Revolution in Paris in 1792. There, in the counter-revolution of 1799, the elder Lablache, with many other political prisoners, was publicly shot, his property was confiscated, and his wife was imprisoned. When Joseph Bonaparte came to the throne of Naples, he made restitution to all the sufferers of this occasion; and he further befriended the widow Lablache by giving an order for the admission of her son as a student to the conservatorio, which he entered in 1806. Lablache was soon distinguished for his fine contralto voice. He had not the indolence which is generally characteristic of singers; for example, one of the pupils, a double bass player, was so ill, as to be prevented taking his part at a performance which was to be given in three days; it was proposed to Lablache to learn the instrument and to supply the place of the invalid, which he both undertook and accomplished, though he was long laid up with an abscess on his arm brought on by his severe practice. Impatient of school discipline, he ran away from the conservatorio and obtained an engagement to play his quickly acquired instrument at the theatre of a small town, whither he was traced; and he was forcibly brought back to complete the term of his articles to the institution. His first engagement as a singer was at the little theatre of S. Carlino in Naples, where he appeared in 1812. He married in 1814 the daughter of Pinotti the celebrated comedian; soon after which he went to Sicily, where he spent five years, singing with great success in the different cities. He was engaged at La Scala in Milan fron 1820 till 1823, and then went to Vienna, where he was a great attraction to the Italian opera until 1828, and he sang at the S. Carlo in Naples during the recesses of the Vienna season. It was at the Austrian capital that he first appeared as *Geronimo* in Cimarosa's Matrimonio Segreto, and as *Figaro* and *Leporello* in Mozart's two dramatic masterpieces, characters with which his fame is especially associated. He spent then two years in Italy, and was singing at Milan when Laporte went in 1830 to engage him for London, where he appeared with extraordinary success. At the close of the year he went to Paris, and there, as here, his first character was *Geronimo*. For many years he migrated between these two cities, increasing the great esteem in which he was held by every fresh character he personated. Too impatient for a teacher, he refused to take pupils; Queen Victoria, however, was excepted from this his general practice, and he was for a long time her instructor. His valuable treatise on singing was published in 1843. He went in 1852 to St. Petersburg, and annually revisited that city until the year before his death. The singular power and the rich quality of his voice made him to the last the wonder of all who heard him. His compass was not remarkable, but the immense volume of his tone gave to his notes the character of depth much greater than their real pitch, and his perfect command of his resources enabled him to give every variety of effect in his singing. He was not less eminent as an actor than as a vocalist, and he was equally admirable in the representation of tragedy and comedy. When a youth he was ridiculed for his tall skeleton figure; but in later life his corpulency seemed to be in proportion to the magnitude of his voice. One of his daughters is married to Thalberg the pianist; one of his sons is an officer in the French artillery; and another, Frederico, for some years a singer on the Italian stage, married Miss Fanny Wyndham, a vocalist of merit, and is now resident in London as an esteemed teacher.—G. A. M.

LABORDE, Alexandre Louis Joseph, Comte de, the son of a peasant of Bearn who came to Paris and amassed some property, was born 17th September, 1773. His father, who was subsequently guillotined, sent him to Vienna, where he entered the Austrian army. He served in the campaigns against his native country, but returned to France after the treaty of Campo Formio, in 1797. He was employed by Napoleon in the civil service, but devoted his leisure to literature. He was elected a member of the Institute in 1813. In 1815 and the following year he published works advocating the educational system of Bell and Lancaster. He took an active part, and risked his life on the popular side, in the revolution of July. After publishing many splendid geographical works, he died in 1842.—W. J. P.

LA BORDE, Jean Benjamin de. See Borde.

LABOUCHERE, Henry, Baron Taunton, was descended from a French Protestant family, which removed to Holland at the period of the revocation of the edict of Nantes. The first member of the family who settled in England was Lord Taunton's father, Mr. Peter Cæsar Labouchere (born in 1772; died in 1839), a partner in the great mercantile house of Hope, who purchased the estates of Highlands in Essex, and of Over Stowey, Somersetshire, and married the third daughter of Mr. Francis Baring, sister of the first Baring, Lord Ashburton. Lord Taunton was born in London in 1798, and received his later education at Christ Church, Oxford, where he took a first-class in classics in 1820. He entered the house of commons in 1826 as member for the now extinct borough of St. Michael's, Cornwall. In 1830 he became member for Taunton, which he represented until his elevation to the peerage. Liberal in his political principles, he was appointed in 1832 a lord of the admiralty, a post which he retained up to the accession of Sir Robert Peel to the premiership in 1834. On the return of the whigs to power he became vice-president of the board of trade and master of the mint, retaining those offices until Sir Robert Peel's second premiership, except for a few months, from March to August, 1839, during which he was under-secretary of state for the colonies. In Earl Russell's first ministry he was appointed chief-secretary for Ireland. At the expiration of a year he became once more president of the board of trade, and in that capacity conducted through the house of commons the measures abolishing the navigation laws. He remained president of the board of trade to the close of Earl Russell's administration. He held no office in the coalition ministry of Lord Aberdeen, but on its fall was appointed secretary of state for the colonies, an office which he retained until February, 1858. On the formation of the Palmerston-Russell administration he was elevated to the peerage as Baron Taunton. Lord Taunton was twice married—in 1840 to his cousin, the youngest daughter of Sir Thomas Baring, Bart,, who died in 1850; and in 1852 to Lady Mary Matilda Georgina Howard, daughter of the sixth earl of Carlisle. He died 13th July, 1869.—F. E.

LABOUREUR, Jean le, a French historian, born at Montmorency in 1623; died June, 1675. He was at first attached to the court, and went to Poland on the occasion of the marriage of Maria de Gonzaga, but entered the church on his return, and published several interesting works on the history of France.

LA BRUYÈRE, Jean de, was born at Dourdan, Normandy, in 1646; his life was singularly uneventful. After holding a

government situation at Caen, he was by the influence of Bossuet summoned to Paris, to take part in educating the grandson of the Great Condé. La Bruyère, receiving a considerable salary, continued to be the friend and dependent of his pupil after that the latter ceased to require his services. He was thus brought continually into connection with the court of Louis XIV., and could behold society in its most brilliant, study it in its most various phases. Gifted with the talent of a keen observer, rather than with that of a profound thinker, a painter still more than a moralist, La Bruyère rapidly seized the shifting scenes, the diversified individualities around him. The treasures which his searching and satirical glance had long been gathering, were grouped into definite and substantial literary shape in "The Characters of Theophrastus, with the Characters or Manners of the Present Age." An inaccurate, perhaps incompetent translator of Theophrastus, La Bruyère admirably succeeded in delineating what he himself had seen; and the work, first published in 1686, and incessantly amended and augmented, quickly passed through numerous editions. Shortly after its appearance the author was elected a member of the French Academy. His other productions are unimportant. La Bruyère died of apoplexy, suddenly and without pain, on the 11th May, 1696, in the mansion of his patrons the Condés at Versailles. He is said to have abandoned the whole profits of his works, which were immense, to a little girl, the daughter of his publisher Michallet. Neither seeking to shine in conversation, nor to meddle with affairs, La Bruyère strove to gain the calm and the happiness of the sage after the antique model.—W. M–l.

LA CAILLE, Nicolas Louis, an eminent French astronomer, was born at Rumigny on the 15th of March, 1713, and died in Paris on the 25th of March, 1762. He was the son of a retired officer of artillery, who sent him to study at the college of Lisieux. On the death of his father the young La Caille would have been left destitute, but for the generosity of the duke of Bourbon, who supplied him with the means of prosecuting his studies in theology and astronomy. Having distinguished himself by his knowledge of the latter science, he was made known to Jacques Cassini, by whom he was employed in the observatory of Paris. He was next engaged, along with Maraldi, in the geographical survey of the coast of France between Nantes and Bayonne; and in 1739 and 1740 he accomplished a trigonometrical survey, by means of which the length of an arc of the meridian extending through France was for the first time correctly determined. That measurement was an event of great importance in the history of science. Newton, reasoning from the laws of mechanics and the theory of gravitation, had predicted that the earth, by reason of its rotation, would be found to be an oblate spheroid, swelling at the equator and flattened at the poles; and that consequently the lengths of the successive degrees of latitude on a given meridian, being proportional to their respective radii of curvature, would be found to increase from the equator towards the poles. The trigonometrical survey of France, made between 1675 and 1716 by Picard and Cassini, had seemed to give a contrary result, showing a gradual diminution in the length of the degrees of latitude from the equator towards the poles. But La Caille proved that this apparent result was the effect of an error which he detected in the measurement of a base by Picard, and that the degrees of latitude diminished in length from the equator towards the poles in the manner predicted by Newton. In 1740 he was appointed professor of mathematics at the Collége Mazarin, at the observatory of which he carried on a long series of observations in order to verify and extend the catalogue of the fixed stars. Being deeply impressed with the importance of a careful telescopic exploration of the southern heavens, he prevailed upon the government to send him on an astronomical expedition to the Cape of Good Hope, where he measured an arc of the meridian, and in the course of one hundred and twenty-seven nights made observations to determine the position of ten thousand fixed stars, returning to Paris in 1757. A great part of the remainder of his life was spent in reducing these observations, and preparing the famous work which was published after his death by his friend Maraldi—"Cælum Australe stelliferum." His death, at the early age of forty-nine, was caused by gout, believed to have been aggravated by fatigue of body and mind. Besides the valuable qualities of almost unequalled industry and accuracy, the character of La Caille as a scientific observer was distinguished by the still more valuable qualities of perfect candour and good faith; so that all his observations may be relied on as having been recorded exactly as he made them, without any attempt to disguise errors or to accommodate results to preconceived notions.—W. J. M. R.

LACARRY, Gilles, an erudite French historian, born in 1605; died in 1684. He taught rhetoric, philosophy, and theology at Clermont and at Montpellier, and was afterwards rector of the college of Cahors. At Clermont he formed a valuable collection of ancient coins and medals. He was a very voluminous writer, and his "Historia Galliarum sub præfectis prætorii Galliarum," gives an account not found elsewhere of the administration of the Gaulish provinces.—P. E. D.

LACÉPÉDE, Bernard-Germain-Etienne de la Ville, Comte de, a celebrated French naturalist, was born at Agen in 1756. The family of De la Ville was noble; but the subject of our memoir took the name Lacépéde from his maternal uncle. Inheriting a good property, he was destined for the army; but from a very early period he devoted himself to the study of natural history. In this he had the good fortune to have for his preceptors Buffon and Daubenton. When he arrived first at Paris, Buffon held the appointment of superintendent of the Jardin du roi, and at his recommendation the young Lacépéde was appointed curator of the king's cabinet. After the death of Buffon, at the breaking out of the Revolution, he took an active part in political affairs, and successively filled the posts of president of the section of Paris, commandant of the national guard, deputy from Paris to the legislative assembly, and afterwards president of that body. He there advocated moderate opinions, and during the Reign of Terror compromised his safety by making some energetic representations to Danton. He had, however, the good fortune to get himself secreted from persecution till about 1795, when the convention erected the Jardin du roi into a public school. He was then enabled to return to Paris, and at the Garden of plants a new chair of zoology was created for him, in which he lectured on reptiles and fishes with great success. In 1799 he was elected a member of the senate, and was chosen president in 1801. In 1803 he was created grand chancellor of the legion of honour, and in 1805 had the grand cordon of the order bestowed upon him. During the empire he showed himself a devoted adherent of Napoleon, and was in turns member of the council of administration and president of the senate. In 1814 he accompanied the Empress Marie Louise in her retirement to Blois; and in 1815 Napoleon, on his return from Elba, made him a peer of France. After the Restoration he was taken into favour by the king, and had his peerage, which he had forfeited, restored to him. He died near St. Denis in 1825. Lacépéde may be viewed in two lights—as a politician and as a naturalist. In the former he has left upon record a clue to his success. "God has given me the grace," he said, "never to fail to show obedience to the laws and to the established government." As a naturalist he was a profound observer and an elegant writer. His style is eloquent and correct in details, and he knew how to invest with agreeable information the dry facts of science. His best work, amongst many, is his "History of Oviparous Quadrupeds and Serpents."—W. B–d.

LA CHAISE, François de, a French jesuit, born in 1624, was chosen by Louis XIV. to be his confessor in 1675. He always used his great influence in the French court to soothe the violence of contending factions. It was at his instance that the king contracted his secret marriage with Mme. de Maintenon. Always opposed to the Jansenists, he had some share in the destruction of Port Royal. Died in 1709.—D. W. R.

* LACHAMBEAUDIE, Pierre, was born at Sarlat in 1806. His fables obtained great popularity in France, and secured him the friendship of Béranger, whose influence frequently shielded him from punishment that would otherwise have visited his political eccentricities. After the *coup d'état* of 1851 he was banished, but was subsequently allowed to return to France. His "Fables" have gone through eight editions.—W. J. P.

LACHMANN, Karl, a celebrated critic and philologist, was born at Brunswick, 4th March, 1793, where his mind received its first scientific development. In 1809 he studied one session in Leipsic and heard Hermann. He continued his studies at Göttingen, where in 1815 he completed his edition of Propertius. After Napoleon's return from Elba he entered the Prussian service. In 1816 he became principal master in Frederick's gymnasium at Königsberg; and in 1818 professor extraordinary in the university of that place. After a journey to Wolfenbüttel,

Cassel, Munich, and St. Gallen in 1824, he came to Berlin, where he was chosen extraordinary, in 1825, and in 1827 ordinary professor. In 1837 he received from Göttingen the degrees of doctor of theology and law. He died at Berlin on the 13th March, 1851. Lachmann possessed a truly scientific mind, and must always rank high as a philologist. In the departments of the classics and old German he was at home. His criticism was at once methodical and masterly. What he did was thoroughly done, with a scientific completeness which excites admiration. His publications are very numerous and varied, covering a wide field. Those on the Nibelungenlied, Berlin, 1836; and Homer, Berlin, 1847, are fine specimens of the higher criticism. His small edition of the Greek Testament appeared in 1831, and the large edition with the Vulgate in 1846 and 1850, 2 vols. 8vo—both works very valuable, though often misunderstood. In them Lachmann carried out most faithfully what he proposed, namely, to restore as far as possible the text of the third and fourth centuries current in the oriental church. His works are too numerous to be specified here. Among them are editions of Catullus, Tibullus, Genesius, Terentianus Maurus, Babrius, Avianus, Lucretius; a translation of Shakspeare's Sonnets and Macbeth; a critical edition of Lessing; the Nibelungenlied, &c.—S. D.

* LACHNER, Franz, a musician, was born at Krain in Bavaria in 1804, where his father, who first taught him music, was organist. His brothers—Theodor, organist of St. Peter's church at Munich; Ignatz, kapellmeister at Stuttgart; and Vincenz, who succeeded Franz as kapellmeister at Manheim—are esteemed musicians; and his two sisters are organists. Franz Lachner was sent in 1815 for his general education to Neuburg; subsequently he studied composition under Eisenhofer, and in 1822 he went to establish himself at Munich as a pianist, organist, and violinist. It has been incorrectly stated that he there became the pupil of Winter; he really did nothing at Munich to advance his studies, and found little professional occupation there even as a teacher. He went in 1833 to Vienna, where he made the friendship of many of the resident artists, especially of Schubert and Stadler, from the latter of whom he received so much important advice, that the time of his intercourse with him is to be regarded as the period of his true theoretical studies. He held for a short time the post of organist at the evangelical church in Vienna, and afterwards that of kapellmeister at the Kärntnerthor theatre. Lachner resigned this appointment in 1834, for that of court kapellmeister to the duke of Manheim, at his installation in which he produced his third symphony, and immediately afterwards wrote his "Sinfonia Passionata." A prize for the best symphony was offered at Vienna in 1835, which was awarded to him in the following year for this work, when Strauss of Carlsruhe obtained the second prize. In 1836 Lachner was appointed to the post he still holds of kapellmeister to the king of Bavaria. He has produced the oratorios of "Die vier Menschen-Alten" and "Moses;" the operas of "Die Burgshaft," "Alidia," and "Catarina Cornaro;" several masses, cantatas, symphonies, and pieces of instrumental chamber music; and a great number of songs.—G. A. M.

LACKINGTON, James, a well-known bookseller of last century, was born at Wellington in Somersetshire on the 31st of August, 1740. He was brought up to his father's trade of shoemaker, and went to London in 1773, the possessor of a solitary half-crown. In 1774 he opened a book-shop in an obscure street of the metropolis, his whole stock-in-trade consisting of a bagful of old books of divinity, purchased for a guinea. By prudent purchases and selling cheaply, he became one of the largest booksellers, in the strict sense of the word, in London. He retired to the country with a fortune in 1798, and died in Devonshire in November, 1815. In 1795 he published "Memoirs of the first fifty-five years of his life," a rambling but not uninteresting book, which affords some curious information respecting the history of bookbuying and bookselling in the latter half of the eighteenth century. It was followed in 1803 by a volume of "Confessions." On retiring from business he was succeeded by a distant relative, George Lackington, who, with his partners, added to bookselling an extensive business in cheap publishing, and built, for the conduct of their operations, the once celebrated Temple of the Muses in Finsbury Square. He died in 1834.—F. E.

LACKMANN, Adam Heinrich, an erudite German historian, born 1694 at Weningen; died at Kiel, 17th August, 1753. He was first rector of the lyceum at Eutin, and afterwards professor of history at the university of Kiel. He wrote a large number of works, the most remarkable of which is his "Annalium Typographicorum Selecta quædam Capita."—P. E. D.

LA CONDAMINE, Charles Marie, a distinguished French man of science, was born at Paris on 28th of January, 1701, and died there on the 4th of February, 1774. Being of an adventurous and fearless disposition, he joined the army as a volunteer, and distinguished himself by his disregard of danger. Peace having been concluded, he left the army, and obtained employment from the Academy of Sciences as an assistant chemist. In 1733 he urged strongly on the academy the benefit to science which would result from an expedition to measure an arc of the meridian in the neighbourhood of the equator; and such an expedition was soon afterwards fitted out by the government, and sailed from Rochelle for Peru in 1735, under the conduct of Bouguer, La Condamine, and Godin—(see Bouguer and Godin)—and was joined in Peru by a similar expedition sent by the Spanish government under Juan and Ulloa.—(See Juan y Santacilia.) Of the three leaders of the French expedition, Bouguer was specially characterized by scientific genius, Godin by industry and accuracy in observing, and La Condamine by energy and address, which proved of great service in dealing with the inhabitants and local authorities of the district where the arc was measured—a vast and wild valley of the Andes. The labours of the French expedition lasted for nearly ten years. An unfounded suspicion on the part of Bouguer that La Condamine was disposed to claim more than his due share of the merit of the expedition, led to a controversy between them. La Condamine treated the scientific merits of Bouguer with great respect, and answered his attacks in a spirit of pleasantry; but Bouguer's resentment lasted during the remainder of his life. After the return of the expedition La Condamine travelled in Italy, and applied himself carefully to the examination and measurement of the remains of Roman architecture. On the introduction of inoculation for the small-pox into France, he was one of the most strenuous defenders of the practice against objections founded on its alleged danger and impiety. In 1760 he was elected a member of the Academy of Sciences. He was of a gay and social disposition, and was very successful in French society. His chief failing was an excessive and ungovernable curiosity, which is said to have sometimes led him into ludicrous situations, and sometimes even into great danger.—W. J. M. R.

LACORDAIRE, Jean Baptiste Henri, the most brilliant preacher of modern catholic France, was born at Recey-sur-Ource, 12th March, 1802; died at Sorrèze (Tarn), after a long illness, 21st November, 1861. The son of a physician who died in 1806, leaving a widow and four sons, of whom he was the second, he studied at Dijon from 1810 to 1819, and, apparently without effort, carried off all the prizes. He afterwards studied law, and distinguished himself by a remarkable talent for speaking in the debating societies of the young advocates. In 1821 he went to Paris and assisted M. Guillemin, who in 1822 became avocat at the cour de cassation, or court of appeal. For eighteen months he was the indefatigable colleague of his senior, and commenced pleading at the French bar. But he found the vocation not suited to his higher aspirations. At that period he is said by M. Sainte Beuve to have been a deist, or at least a doubter, but with all the freshness of a young and unsullied heart that sought earnestly for light, and as yet had not found it. He wanted to find truth, and in the arid regions of law he found nothing to satisfy the longings of an ardent spirit. In May, 1823, he went to M. Guillemin, and told him that he wished to become a priest. He entered the seminary of St. Sulpice, and devoted himself to the service of religion. His conversion has been explained as the result of his social theories, but so marked and notable a change may well be attributed to a higher source. He saw that society was necessary, but saw also that christianity was the truest bond of society. He saw in the christian faith a divine and immortal truth, and shaking off the world, he entered the only sphere that could give peace to his soul, or calm the tumult that had assailed his inmost nature. In 1827 he was ordained priest, after having preached a sermon at the seminary, which the superior characterized as one half nonsensical, the other half unintelligible, and the whole ridiculous. In 1830 the journal *L'Avenir* was commenced by the Abbé de Lammenais, who had for a fellow-labourer M. de

Montalembert. The Abbé Lacordaire joined them, and took an enthusiastic part in the propagation of the doctrines of liberty. In 1831 he was cited, with M. de Montalembert, before the chamber of peers, for having opened a school without permission, and sentenced to pay one hundred francs of fine. In 1832 the pope condemned the *Avenir*, and the Abbé Lacordaire definitively abandoned the connection with Lammenais. In 1834 he commenced a series of discourses on the church, &c., at the college Stanislas, which created an extraordinary sensation, and the following year the archbishop of Paris, M. de Quelen, offered him the pulpit of Nôtre Dame. There the abbé found his true vocation. He preached as no Frenchman of the present century had preached before. All Paris rung with the praises of his fearless eloquence. After two years of this labour he went to Rome, entered the order of preaching friars, performed his noviciate in the convent of Quercia at Viterbo, and returned to Paris to write a life of St. Dominic. He preached in his dominican dress in Nôtre Dame, at Lyons, Grenoble, Nancy, Metz, and in 1849 pronounced in Paris a funeral oration on Daniel O'Connell. After the revolution of 1848 he was returned as a deputy to the assembly; but he soon abandoned the field of politics. He returned to Nôtre Dame and the pulpit. In 1850 he again went to Rome, and the pope erected the French dominicans into a province, and named Lacordaire the provincial. He held this office four years, and then assumed the direction of the college of Sorrèze. His published works consist of sermons, funeral orations, and sketches in philosophy. An edition of his "Complete Works" appeared in 1858, in six vols. 8vo.—P. E. D.

LACRETELLE, Jean Charles Dominique de, politician and historian, was born at Metz on the 3rd of September, 1766. Soon after the breaking out of the French revolution of 1789 he became secretary to the excellent and liberal duke de Rochefoucauld-Liancourt, and to the close of his career he adhered to the principles of moderate and constitutional liberty which he embraced at its commencement. He became president of the French Academy, and about 1810 was appointed professor of history in connection with the Paris faculty of letters, a chair which he retained until 1848. He died at Maçon in March, 1855. His chief works, most of which may be usefully consulted, were—a "Précis Historique de la Révolution Française" (begun by Rabaut St. Etienne), 1801–6; a "Histoire de France pendant le dix-huitième siècle" (up to the period of the Revolution), 1808; a more complete and extended "Histoire de la Révolution Française," published in four sections between 1821 and 1825; a "Histoire de France depuis la Restauration," 1829–35; and a "Histoire du Consulat et de l'Empire," 1846. —His elder brother, Pierre Louis, jurist and journalist, was born at Metz in 1751. He became an avocat at Paris, and took a position by his philosophical writings, which recommended him to Turgot and Malesherbes. In 1786 he gained the Montyon prize for a "Discours sur le prejugé des peines infamantes;" and the second prize was adjudged to Robespierre. He died in 1824. His "Œuvres Diverses: Mélanges de Philosophie et de Littérature," were published in 1802–7.—F. E.

* LACROIX, Paul, the librarian of the arsenal at Paris, is a prolific writer in various departments of literature, to which he has generally contributed under the name of P. L. Jacob, Bibliophile. He was born at Paris on the 27th February, 1806, the son of a functionary in one of the public offices, who was also the author of some poems and novels. M. Paul Lacroix has produced more than eighty volumes of novels and historical romances. In addition to these, he has published treatises upon controverted points of history. His "Man in the Iron Mask," 1836, was published to prove that Fouquet, Louis XIV.'s finance minister, was the prisoner. Some of his most entertaining works are those connected with bibliography, being the result of his curious and extensive reading. M. Lacroix has recently committed himself to the authenticity of L'Abbé Domenech's extraordinary Livre des Sauvages.—R. H.

LACROIX, Silvestre François, an eminent mathematician, born at Paris in 1765. He studied under the celebrated Monge, through whose influence, at the age of seventeen, he obtained the place of professor of mathematics in the Rochefort school of marines. After filling various important offices he was elected to the mathematical chair in the college of France in 1815, and occupied that position with great reputation till his death in May, 1843. Though not distinguished by any important discoveries in his favourite science, Lacroix contributed more than any other man to the general diffusion of mathematical knowledge by the admirable books which he published. Lacroix has the credit of having introduced the simple notation now generally employed in the integral calculus.—G. BL.

LACTANTIUS: There is some doubt about the real name of this eminent father. By Cave and many other writers he is called Lucius Cælius Lactantius Firmianus; for Cælius some write Cæcilius; and others, in imitation of Jerome and Augustine, omit the first two names altogether, and merely write Lactantius Firmianus. Nor is the time or place of his nativity determined. By some he is called an Italian, and by others an African, which is the more probable opinion. He appears to have been born after the middle of the third century, and is by Jerome designated a disciple of Arnobius, who resided near Carthage. That he was originally a pagan is admitted; and before his conversion he appears to have written his "Symposium," and other pieces now lost. The reputation of Lactantius was such that, about 301, Diocletian invited him to Nicomedia in Bithynia, where he taught rhetoric; but finding few Latin students in a Greek city he betook himself to writing, and distinguished himself by his poetry as well as his prose. Although he mentions the persecution of the christians, and the insults of the philosophers (*Instit.* v. 2), he does not give an account of his own conversion, which appears to have taken place about that period. The next we hear of him is that he was appointed Latin tutor of Crispus, the son of Constantine. Eusebius, who records this fact, says Lactantius "was the most erudite man of his time, but so poor in this life that he was often destitute of common necessaries." He was then somewhat advanced in age, and is supposed to have died at Treves soon after the council of Nicæa, which was held in 325. While at Nicomedia, he seems to have composed his treatise "De Opificio Dei," which is extant. It is very defective in regard to christian doctrine. It has been said that Seneca or Cicero could have written it, and that it is actually modelled upon their works. Apart from these deficiencies, the book contains many things worthy of consideration, and is very suggestive as to the kind of conversion which Lactantius underwent, and as to the principles of the philosophy which was then current. The most important work of Lactantius is his "Divinæ Institutiones," in seven books, the plan of which is very comprehensive. In many respects this work is remarkable. It is designed to meet the sophisms and insults of Hierocles and Porphyry (Book v. 4); it is written in a very superior style; it abounds in indications of learning and original genius; it lays down some doubtful principles; it makes no great use of the inspired scriptures; it contains some valuable historical allusions, and throws light on the refined paganism of the time. Each book has a separate title; thus—1, On False Religion; 2, On the Origin of Error; 3, On False Wisdom; 4, On True Wisdom; 5, On Justice; 6, On the True Worship; 7, On the Happy or Blessed Life. There is extant an epitome of the "Institutions," but it is uncertain whether Lactantius wrote it. It is disputed whether he wrote the treatise, "De morte Persecutorum," which has been published in his name. The treatise "De ira Dei" is certainly his, and well merits perusal. As for the poems which bear his name, there is no reason to believe that he wrote them. His other works are lost. Jerome calls him an eloquent writer, but complains of his want of acquaintance with the scriptures, and his misapplication of them. Damasus says he was a scholastical rather than an ecclesiastical author; and in the so-called decree of Gelasius, his works are called apocryphal. With all his faults, however, he is a most valuable writer, especially for his admirable style and extensive erudition. His theological views are not always well defined, but there is no trace of essential heterodoxy.—B. H. C.

LACY, John, a comic actor and dramatist in the reign of Charles II., and celebrated by Durfey as the "standard of true comedy" in that age, was born near Doncaster. He was trained to be a dancing master; but obtaining a lieutenant's commission, he went into the army, which he ultimately quitted for the stage. His handsome personal appearance contributed as much to his popularity as his genuine hearty humour. The king had his portrait painted three times. He was the author of four plays—"The Dumb Lady," 1672; "Old Troop," 1672; "Sir Hercules Buffoon," 1684; and "Sawney the Scot," 1698. He died on the 17th September, 1681.—R. H.

LADISLAUS. See Wladislaus.

L'ADVOCAT, Jean Baptiste, a French writer of consider-

able attainments, and author of some well-known and useful works, was born at Vaucouleurs in 1709, and died at Paris in 1765. He took orders, but became librarian and professor at the Sorbonne. His "Dictionnaire Geographique portatif" was a translation from the English, and at the same time an abridgment from La Martinière's great work. It has passed through many editions, as also has his "Dictionnaire Historique portatif," a biographical dictionary on a comprehensive plan, of which great use has been made by later compilers, and which is still of value. L'Advocat wrote a Hebrew grammar adapted for self-tuition, which has been several times reprinted, the last time in 1822. He also gave his attention to Hebrew criticism, in which department he published "Remarks on Translations of the Psalms by Pluche," &c.; an examination into the state of the original texts of scripture, in which he considers whether the Vulgate is preferable to them; and a historical and critical interpretation of Psalm lxviii. He wrote a dissertation on the shipwreck of St. Paul, a treatise on councils, &c.—B. H. C.

LÆLIUS, Caius, the friend of the elder Scipio Africanus, accompanied that great general in his Spanish expedition, 210 B.C.; and in command of the fleet, blockaded the port of New Carthage, while it was attacked by Scipio with the land forces. After the capture of the city he received from Scipio a crown of gold and thirty oxen, and was sent to Rome with the captives and the tidings of victory. He afterwards returned to Spain, and defeated the Carthaginian admiral, Adherbal, in the Straits of Gades. In 204 B.C. he co-operated with Scipio in Africa both by sea and land, and received a second time a golden crown for his services. At the decisive battle of Zama in the following year, his charge at the close of the day, in command of the Italian cavalry, chiefly contributed to the victory. He was afterwards appointed to the government of Sicily; was elected consul 190 B.C.; and subsequently obtained the province of Cisalpine Gaul. He was the intimate friend of Polybius, who was chiefly indebted to him for his account of Scipio's Spanish campaigns.—G. BL.

LÆLIUS, Caius, called Sapiens, son of the preceding, born about 186 B C., was elected tribune in 151, prætor 145, and consul in 140 B.C. He accompanied his friend, Scipio the Younger, to the siege of Carthage; and after the destruction of that city he was sent as prætor to Spain, where he obtained important advantages over the guerilla chief Viriatus. Unlike his father, however, he was more of a statesman and philosopher than a soldier. From Diogenes of Babylon, and afterwards from Panætius, he imbibed the Stoic philosophy; and by his calmness amid the triumphs and reverses of public life, he obtained his surname of "the Wise." He was an elegant scholar, and was distinguished as one of the first orators of his time; but his mild and persuasive eloquence was less effective in the tumult of a public assembly than that of his rival, C. Servius Galba. On one occasion, having twice pleaded in behalf of the revenue contractors without being able to convince the jury of their innocence, he resigned their cause to Galba, and was the first to congratulate him on his success. Lælius was an eminent member of the college of augurs; and when C. Licinius Crassus proposed to transfer their election from the college to the people, Lælius obtained by his oration, "De Collegiis," 145 B.C., the rejection of the bill. He loved to study at his country house, and was the friend of Polybius and Terence. His friendship for the younger Scipio is immortalized by Cicero in his admirable dialogue De Amicitia, in which Lælius is the principal interlocutor. He is also one of the speakers in De Senectute, and De Republicâ. Horace celebrates the "mitis sapientia Læli," and Seneca enjoins his friend Lucilius to "live like Lælius."—G. BL.

LAENNEC, René-Théophile-Hyacinthe, a distinguished physician, born in 1781. Having finished his medical education and acquired a great reputation, he was appointed in 1816 chief-physician of the hospital Necker. A pupil of Corvisart, his attention had been early directed to the use of percussion as a means of diagnosis in diseases of the chest; but it was while attending a patient in the hospital that he first conceived the idea of the stethoscope. Wishing to ascertain correctly the sounds of the heart, he made use of, as an instrument for conveying sound, a piece of paper rolled up in the form of a cylinder. The stethoscope and his work upon mediate auscultation, one of the most important of the century, were the results. He died of consumption in 1826.—W. B–d.

LAENSBERGH, Matthieu, of Liege, the author of a celebrated almanac, first published about 1630, and continued to the present day. Nothing positive has been ascertained respecting him; but his almanac has always been a favourite for its prognostications and miscellaneous information. By some it has been supposed that Laensbergh, or Lansbert, was a native of Holland; but the people of Liege are positive in claiming him, and they may be correct.—B. H. C.

LA ENZINA or ENCINA, J. De. See Enzina.

LAER or LAAR, Pieter van, commonly called Bamboccio, is spoken of by his friend Sandrart as a native of Haarlem; but Houbraken, and others after him, say that he was born in the village of Laren, near Naarden, on the Zuyder Zee. He must have been born early in the seventeenth century, as he was in Rome in 1623; for he lived there sixteen years, and left it in 1639, and settled in Haarlem, where he died. The period of his death, however, is likewise unknown; but in 1675, when Sandrart's great work was published, he was already dead, and he may have died some few years previously to that date, about 1673. The origin of his name of Bamboccio is likewise doubtful; Sandrart and his contemporary Passeri say he was so called from his deformity, and accordingly his pictures, which are peculiar in their style, are called Bambocciate, as the works of Bamboccio. Pieter was very much deformed, having a very short neck and body, and very long legs. He was, however, of a good and cheerful disposition, and appears to have been a much loved companion. Nicolas Poussin and Claude were his intimate friends. Laer's pictures are of the ordinary among out-door incidents of Italian life, with small figures—fairs, markets, village scenes, &c.; monks and mountebanks, beggars and banditti; and often with good landscape backgrounds, warm in colouring, and executed with great spirit. He also etched a few plates of animals, but his horses are not in good style or condition. His pictures are very rare. The Dutch call him Bamboots. Sandrart has published his portrait, and it was copied by Houbraken. Passeri gives rather a bad account of his habits, and says he died in 1642, aged about forty-eight. These figures may apply to an elder brother; he seems to have had two, Roeland and J. O. van Laer.—R. N. W.

LAFAGE, Raymond, a celebrated French designer and engraver, was born in 1656 at Lisle in Albigeois. He was a pupil of Rivalx, and spent several years in Rome and other cities of Italy. He led a dissolute life, and died in poverty in Paris or Lyons about 1690. Some authorities, however, place his birth in 1654, and his death in 1684. Lafage was a rapid and brilliant designer, and a clever engraver. His subjects were biblical, historical, and bacchanalian, and he executed his pen-drawings especially with great spirit. His drawings and engravings have always been popular. Eighty-six plates from his designs were published posthumously.—J. T–e.

* LA FARINA, Giuseppe, an Italian politician and author, was born in 1815 at Messina, and embraced the profession of an advocate. In 1837 he took part in the Sicilian insurrection, and fled the island at its disastrous close. He returned in 1839, and established several journals, which were all suppressed; and even his "Recollections of Rome and Tuscany" was prohibited. He betook himself to Florence, where he published two volumes of "Studies on the Thirteenth Century," and illustrated works on Italy, Switzerland, and China; as well as a history of Italy for the people (commenced at this time, but completed some time afterwards), and two historical dramas. In 1847 he started a democratic journal in Tuscany named *L'Alba;* and on the breaking out of the Sicilian revolution he became a member of the council of war, and deputy to the parliament. He took a leading part in voting the new constitution. In August, 1840, he became minister of the interior, of public works and of education, and subsequently of war; but when the constitution was finally crushed in 1849 he returned to Turin, where he has since published a "History of the Revolution in Sicily in 1848–49;" a "History of Italy from 1815 to 1850," 6 vols.; and a history of controversies between the civil and ecclesiastical power. In 1860, during the glorious campaign in Sicily, he was sent to Palermo by Cavour to counteract the political views of Garibaldi, and was expelled by the dictator from the island.—F. M. W.

LAFAYE, Antoine de, a Swiss protestant minister, a friend of Beza, was born at Châteaudun. Professor of philosophy and afterwards of theology at Geneva, he wrote several works on divinity, and a life of Beza, and translated Josephus and Livy into French. He died in 1615.—D. W. R.

LAFAYETTE, Marie-Jean-Gilbert Motier, Marquis of, a general and politician who occupied a prominent place in three great revolutions, and, without possessing great abilities, acquired fame in both hemispheres. He was born at the castle of Chavagnac in Auvergne, on the 6th of September, 1757, shortly after the death of his father, who fell in the battle of Minden. After completing his education at the college of Plessis in Paris, Lafayette was married at the early age of sixteen to a daughter of the duke of Ayen. After serving for a short time in the army, he was startled by the news of the revolt of the British colonies in America, and was one of the foremost of those French nobles and officers whom hatred of England or desire for active service, or love of liberty, impelled to offer their swords to General Washington. Lafayette, in spite of the king's prohibition, the opposition of his family, and the grief of his wife, fitted out a ship at his own expense in 1777, and sailed for America. He was only twenty years old, but, with the touch of chivalry that always characterized him, he offered his services to the American assembly, then at Philadelphia, on two conditions, namely, that he should be allowed to serve as a volunteer, and that he should defray all his own expenses. Washington was captivated by the honest enthusiasm of his new ally. At the battle of Brandywine Lafayette received a wound which disabled him for six weeks. In the affair at Gloucester he commanded the Virginian division. An expedition to Canada which he undertook in 1778 failed. He was in the retreat at Barren-hill, the battle of Monmouth, and the re-embarkation of Sullivan's troops after the failure of the attack on Rhode Island. He considered himself personally affronted by Lord Cornwallis, to whom he sent a challenge, which was declined. When war broke out between England and France, Lafayette obtained permission from congress to return home, where he arrived in February, 1779. A *lettre-de-cachet* was still in force against him, but he received merely a formal reprimand as a prelude to court smiles and popular favour. This "Scipio Americanus" was fêted on every side, but succeeded ill in obtaining assistance for his transatlantic friends. For a time he hoped to make some profit for them out of an expedition which, under the command of Paul Jones, was to ravage the English coasts; but in vain. At length four thousand men, under Count Rochambeau, were sent out to America by the French government. Lafayette, preceding them, reached the United States in 1780, and was received with demonstrations of gratitude. Being charged with the defence of Virginia, he showed much skill in baffling Arnold and Cornwallis, and contributed to that series of successes which ended in the capitulation of Cornwallis at Yorktown in 1781. Returning to Europe shortly afterwards, he continued to labour for the cause he had so warmly espoused, and was engaged in completing an expedition from Spain against the English possessions, when the peace with America was signed on September 3, 1783. Lafayette's third visit to the United States (1784–85), was in the character of a liberator enjoying the triumphant conclusion of the first revolution in which he had taken part. A more terrible experience of the nature of revolutions awaited him at home. His American republicanism had taught him to say that "a king was at least a useless being." He became an ardent supporter of the reforms for which all France began to cry out, and was one of those who charged Calonne with peculation. In the assembly of the notables, convened in 1787, Lafayette sat in the committee over which the Count d'Artois, afterwards Charles X., presided. In a speech on the deficit which had brought the government to the verge of ruin, the young marquis expressed a wish that a national assembly should be convoked. The words sounded ominously. "What, sir! do you ask for the convocation of the states-general?" said the Count d'Artois. "Yes, prince, and even better than that," was the reply. "Write it down," said the prince to the secretaries. It was written down, and proved to be the commencement of a new history of France. At the states-general, in 1789, Lafayette was the deputy of the nobility of Auvergne, having failed in an endeavour to become a representative of the third estate. Among other trophies of Lafayette's American career was his bust, presented by Virginia to the city of Paris, and preserved in the Town-hall. On the 15th of July, after the fall of the Bastile, when the assembled citizens were organizing themselves into a military body, Moreau de Saint-Mery, presiding in the Town-hall, pointed to the bust of Lafayette, who was elected by acclamation general of the national guard. His office, however, gave him little power to restrain the madness of the people. Almost before his eyes the obnoxious Foulon and Berthier were hanged at the lantern. In dismay at this unexpected development of revolution, Lafayette resigned, and was with difficulty induced to resume his command. For the part of a French Cromwell, to which his position seemed to call him, he was unfitted by his chivalric sense of honour and his honest adherence to a preconceived theory of constitutional liberty. As he went about upon his white charger, vainly haranguing the sansculottes to preserve order, he earned the sobriquet of Cromwell-Grandison. For a brief period, however, he and his patrols kept down the mob in Paris. On the 5th of October "Paris was marching upon Versailles," to bring the king to the Tuileries; and Lafayette, after endeavouring by vain eloquence to stem the torrent, was compelled by his mutinous grenadiers to march too. His presence at Versailles was so far reassuring to the terrified court, that he suddenly recovered royal favour, and was hailed as a saviour. In the fearful attack on the palace on the 6th of October, he mastered the mob and saved the lives of the king and his family. Drawing the queen to a balcony, he kissed her hand in public; then embracing one of the royal bodyguard, he placed his own tricolor cockade in the hat of the latter, and thus appeased the mob. He escorted the royal family to Paris, and remained faithful to the king as a constitutional monarch until the flight of Louis to Varennes. As he had staked his head on the stay of the king in the capital, the royal flight was fatal to Lafayette's popularity, and Danton demanded in the jacobin club, "the person of the king, or the head of the commandant-general." This was in June, 1791. A few months earlier he had seemed to be the leader in a constitutional revolution. In his place in the assembly he had voted for the king's veto, the election of an upper and a lower house, and the abolition of titles of nobility. From marquis of Lafayette he became plain Sieur Motier. On the day of the federation, July, 1790, he had stood on the "altar of the country," erected in the Champ de Mars, and amid the acclamations of three hundred thousand people had sworn for himself and for armed France, fidelity to the king, the law, and the nation. On the 17th of July, 1791, exactly one year and three days after the federation, and on the very scene of its solemnization, the commandant-general was called upon to disperse an immense concourse of people gathered for the purpose of signing a petition for the deposition of the king. He declared martial law, and drove away the crowd by volleys of musketry. This was a fatal blow to his popularity. In October following, the work of the constituent assembly being completed, Lafayette resigned the command of the national guards and retired to his seat in Auvergne. He was shortly afterwards appointed to command the army of defence stationed on the northern frontier. The proceedings at Paris were meanwhile extremely distasteful to him. In June, 1792, in a letter dated Maubeuge, he remonstrated with the national assembly for permitting the violence of the clubs, and on the 28th of the same month he appeared before the assembly to reiterate his demands for a change, and to find that his influence and power were gone. He made proposals to the king which were coldly declined. He was denounced by Robespierre at the jacobin club, and accused by Collot d'Herbois before the assembly, but still found a majority in his favour. After the 10th of August he attempted a federation of certain departments in opposition to the centralizing authority of Paris; but failing, he was cashiered, and anticipated a decree of accusation by flight across the frontier. Taken by the Austrians, he was treated with rigour, and had to endure a captivity of five years in various German prisons. He contemptuously refused every invitation to serve in armies opposed to his countrymen. An attempt at escape served but to increase the severity of his jailers. His wife and daughters fled from the prisons of Robespierre to share the captivity of Olmutz. For a while the prisoners of Olmutz were an object of interest throughout Europe, and their claim to be set free was fruitlessly advocated in the English parliament by Fox, Sheridan, and other distinguished whigs. What English oratory could not procure, the authority of Napoleon at Campo-Formio easily obtained. After a detention of five years, Lafayette was set at liberty on the 19th September, 1797, but he was not permitted to re-enter France until Napoleon became first consul. The latter granted him the allowance due to his military rank, but never employed him. His steady adherence to principles of liberty made Napoleon consider him a simpleton. The Restoration, with its constitu-

tional government, was heartily welcomed by Lafayette. During the Hundred Days he was tempted to Paris by Joseph Bonaparte, with whom he was intimate, and being elected to the house of representatives, he was made vice-president. After the battle of Waterloo he took a prominent part in promoting the abdication of the emperor. On the occupation of Paris by the allies, Lafayette retired to his country seat, where he remained till 1817, when he was once more elected to a seat in the lower chamber, where for seven years he took an active part in most of the great debates. His irrepressible sympathy with liberty all over the world well-nigh involved him in a charge of complicity in the military plot of 1821. Not being returned to the chamber which was elected in 1824, Lafayette indulged in a visit to America, and met with a most triumphant reception. In the course of twelve months he went through all the states of the Union, and everywhere was banqueted and harangued by the most distinguished men in the country. So fervent was the popular admiration for this friend and fellow-soldier of Washington, that congress voted him an estate in Virginia and a grant of two hundred thousand dollars for his services in the war of independence. On his return to France Lafayette found Charles X. upon the throne, a monarch who gave credit to the republican general for a consistency in political principles equal to his own. "I know but two men," he said, "who have always professed the same principles; they are myself and M. Lafayette." In the struggle that ensued between the opposing principles represented by the king and the general respectively, the latter took little share until 1830, when, on the 28th of July, he declared himself a leader in the revolution that was being enacted. On the following day he was elected commander of the national guard, and on the 31st he sealed the fate of the old dynasty by replying publicly to the proposal from the king's party of a new ministry and the royal confirmation of his new appointment, "Il n'ést plus temps." The same day he gave a public reception to the duke of Orleans. His republicanism had always been of a moderate complexion, and now, in his old age, seeing an opportunity of founding a constitutional monarchy based on the most liberal principles, he expressed himself, no doubt sincerely, in his reply to the cries of "Vive la Republique." Standing on the balcony of the palais royal, he pointed to Louis Philippe and said, "Voila la meilleure des republiques." After suppressing the disturbances of December, 1830, Lafayette resigned his commission, and soon grew dissatisfied with the conduct of the new government. On the 7th of June, 1832, he was once more nearly forced into the leadership of a revolution, being dragged through the streets in a hackney coach by men wearing the red Phrygian cap, and was only released by a squadron of dragoons, who quelled the riot. The reaction which resulted from these popular excesses embittered the last days of the general, still true to his dream of liberty. In 1834 he spoke in the chamber on behalf of political refugees, and the last lines he wrote related to the emancipation of the negroes. On the 30th of January, 1834, although unwell, he followed on foot to the grave the remains of Dulong, who had been killed in a duel by Bugeaud; and on his return home retired to the bed from which he was not to rise. He lingered, however, for some months, dying on the 19th of May, 1834. "Lafayette," it has been said, "was too honest a man not to leave the keys in the locks, even in politics."—R. H.

LAFAYETTE, Marie Madeleine Pioche de Lavergne, Comtesse de, a woman celebrated for her friendship with Rochefoucauld, author of the Maxims. She made herself a name in letters also by two novels, "Zayde," and "The Princess of Cleves," and wrote a "History of Henrietta of England," Amsterdam, 1720. She was born in 1632, and died in 1693. A notice of her life, by M. Auger, is prefixed to the edition of her works published at Paris in 1804.—R. H.

LAFFITTE, Jacques, a French banker and financier, who played an important part in the revolution of the Three Days, was the son of a poor carpenter, and born at Bayonne on the 24th of October, 1767. He was placed in the office of a notary, and with no recommendation but a frank and expressive countenance, he repaired in 1788 to Paris to seek his fortune. He waited on Perregaux the prosperous banker, obtained employment, and gradually advancing in the service of the firm, soon became a partner. The elder Perregaux retired from business when he was created a senator; and his son remaining only as a sleeping partner, the firm was carried on under the style of Laffitte & Co. In 1814 Laffitte's character and wealth led the provisional government to offer him the governorship of the bank of France, of which he had been made regent some years before. He accepted the offer, but refused the large salary attached to the post. So great and so general was the confidence reposed in him, that during the Hundred Days, Louis XVIII., leaving Paris for Ghent, and Napoleon leaving it for ever, made him the depositary of large sums. After the second restoration he was elected to the chamber of deputies by the department of the Seine, and as the royalist reaction increased in vehemence, Laffitte became more and more liberal in his speeches. In 1819, accordingly, he was replaced by the duke de Gaeta as governor of the bank of France. During the remaining years of the restoration Laffitte and his salon became centres of liberalism, though he showed his independence by giving against the wishes of his political friends, but for what he thought the good of the country, a support to the scheme of the Villèle ministry for the conversion of the *rentes*. In 1827 he went so far as to propose the impeachment of the ministry of the day. As coming events cast their shadows before, and revolution seemed inevitable, Laffitte, fearing the return of another '92, exerted himself to gain partisans for the duke of Orleans (Louis Philippe) as successor to Charles X. When the revolution of July had commenced, he went on the 28th to the Tuileries to persuade Marmont to have the ordinances withdrawn, and bloodshed stopped. But when this attempt failed Laffitte no longer hesitated. He made his hotel the head-quarters of the insurrection and supplied it with funds; he pressed on Louis Philippe the acceptance of the crown; it was at his instance that a deputation was sent on the 30th to the duke of Orleans, who in the evening was nominated lieutenant-general of the kingdom. While the republicans grouped themselves round Lafayette, Laffitte was the rallying-point for the partisans of the duke of Orleans; and if Louis Philippe owed his crown to any one person, that person was Jacques Laffitte. When the revolution was consummated, Laffitte entered Louis Philippe's first ministry without a portfolio. Amid the popular excitement at the approach of the trial of the ex-ministers, it was thought prudent to summon him to the head of affairs. He was accordingly appointed president of the council and finances, and formed the ministry of the 3rd November, 1830, of which Soult and Sebastiani were members. In his new position Laffitte was not successful. The conservatives thought him too liberal, the liberals too conservative; and the king having shown him a marked want of confidence, Laffitte resigned, and was succeeded by Casimir Perier, 13th March, 1831. Meanwhile, engrossed in politics, he had been obliged to neglect his business, at a time, too, when the greatest care was required to sustain it, and his affairs were thrown into disorder. To liquidate his debts he disposed of his private property. So great was the sympathy felt for him, that a subscription was opened to rescue his hotel and property of Maison-Laffitte. The present emperor of the French was among the subscribers, and nearly half a million of francs were raised in eight months. When a balance was struck, Laffitte found himself the possessor of a few millions of francs, and he established a discount company, but it was not very successful. His later political career was one of ultra-liberalism, and he was once heard to "ask pardon of God and men for having contributed to the revolution of July." He died at Paris suddenly of a pulmonary affection on the 26th May, 1844, and his funeral was attended by more than twenty thousand mourners.—F. E.

LAFFON de Ladebat, André Daniel, an able financier and prominent statesman of the French revolution, born in 1746, was the son of an opulent protestant merchant at Bordeaux. On the breaking out of the Revolution he was returned to the legislative assembly, in which he took an active part in promoting financial reforms, and in May, 1792, he was chosen president; but his steady opposition to the sweeping measures of the majority soon deprived him of that position. In 1795 he was elected simultaneously by two departments as member of the council of elders. In 1797, on the occasion of the address sent by the army of Italy to Paris, he moved the arrest and deprivation of Bonaparte; but the *coup d'état* of the 18th Fructidor (September 4) having given the ascendancy to Barras and his friends, Ladebat and the other leaders of the opposition were sent into exile to Cayenne. After two years the survivors were permitted to return, and Ladebat, on arriving at Paris, was elected by several departments as a member of the senate; but

Bonaparte erased his name from all the lists. He then returned to commercial pursuits, and became involved in difficulties in consequence of the failure of a local bank of which he was governor. In 1815 he visited London to recover sums which he had deposited in the Bank of England during the peace of Amiens, and he returned to France with much valuable information concerning the banks and other economical institutions of this country, which he afterwards turned to good account in several publications. Having spent his latter years peaceably in such occupations, he died, October 14, 1829. Besides several works on the financial affairs of France, he wrote an "Examination of the Views of Robert Owen," and a "Letter to the Abbé Sicard on his method of instructing deaf mutes."—G. BL.

LAFITAU, Pierre François, a French bishop, born at Bordeaux in 1685, studied among the jesuits. Dubois sent him to Rome as chargé d'affairs, and in 1719 he was consecrated bishop of Sisteron. He was employed by Dubois, who was ambitious of a cardinal's hat, in several affairs which were creditable to neither. Thus when the French cardinals were sent to Rome to elect a successor to Clement XI., Lafitau impudently and openly proposed to bribe the conclave, and to confer the tiara upon the cardinal who was willing to bestow the coveted hat upon Dubois. From first to last Lafitau appears as a man utterly destitute of principle, but he was crafty and intriguing. He died at Sisteron in 1764. The most popular of his works was his "History of the Constitution Unigenitus," which was several times printed. Besides this, he published a volume of sermons, a life of Clement XI., and several works of a devotional character.—B. H. C.

LAFONTAINE, August Heinrich Julius, a prolific and popular German novelist, born at Brunswick in 1759. He studied theology, became a chaplain in the Prussian army, and at the peace of Basle obtained a place in the university of Halle, where he remained till his death in 1831. His works, which numbered about two hundred volumes in all, enjoyed great but transient popularity. The sentimentalism which pleased his contemporaries was nauseous to their posterity. He also published in his old age two of the dramas of Æschylus, with notes. He died in 1831.—R. H.

LA FONTENELLE, Armand Desiré de, a French archæologist, born 24th April, 1784; died 12th February, 1847. His writings are principally connected with his own province of Poitou, but are not on that account less worthy of attention. Under the title of "Revue Anglo-Française," he published twenty-eight numbers of a work on the historical connection of Aquitaine and Normandy with England.—P. E. D.

LAGARAYE, Claude-Toussaint Marot, Comte de, a French nobleman, eminently distinguished by his labours in the cause of philanthropy, was born at Rennes in 1675, and died in 1755. He studied medicine and chemistry at Paris with the view of enabling him to contribute to the alleviation of human suffering; and in 1736 he published "Recueil alphabetique des pronostics dangereux sur les differents maladies de l'homme" for the use of country curates, and others. He wrote also a chemical work, in which he described some new and useful medicines discovered by himself. He spent his whole life and fortune in founding schools, hospitals, &c., and was ably assisted by his wife in his philanthropic exertions.—G. BL.

LAGASCA, Don Mariano, an eminent Spanish botanist, was born at Arragon in 1781, and died at Barcelona on 23rd June, 1839. At an early age he was sent to the gymnasium of Tarragona, and he afterwards went to Madrid to prosecute medical studies. He there became acquainted with Cavanilles, the professor of botany, and was induced to devote himself to that science. In 1822 he was returned deputy to the cortes for his native province; and when the constitutional government was overthrown in November, 1823, he was compelled to flee. He went first to Gibraltar, and then to Britain. Here he gained many friends, and carried on his botanical studies. He cultivated a large number of Spanish cerealia in the Apothecaries' garden at Chelsea. He subsequently returned to Spain, and died in Catalonia. His remains were honoured with a public funeral. He published an account of the Spanish flora, of the plants in the Madrid garden, and observations on the natural orders umbelliferæ, dipsacaceæ, and compositæ.—J. H. B.

LAGNY, Thomas Fantet de, a French mathematician, was born at Lyons in 1660, and died in Paris on the 12th of April, 1734. He studied at first with a view to the profession of the law, and occupied his leisure only with mathematics; but his ability in that science attracted the notice of the Abbé Bignon, through whose influence he was appointed professor of hydrography at Rochefort. His diffidence was so great that it was with some difficulty that he was induced to accept that office; and he was only induced to do so on the condition of being permitted to make a voyage at sea, in order to study navigation practically. In 1716 the regent duke of Orleans gave him the appointment of sub-director of the Banque générale, on the failure of which scheme he returned to his former pursuits. He wrote a series of elementary mathematical treatises of great merit, and some essays on the solution of problems and the theory of equations.—W. J. M. R.

LAGOMARSINI, Geronimo, an erudite Italian writer and professor, born in Spain in 1698, and died at Rome in 1773. He removed to Italy in his youth, and studied at Prato. In 1721 he was appointed tutor of a college at Arezzo, whence he went to Rome to continue his studies, but returned to Arezzo, where he remained till 1732, when he was called to a professorship at Florence. This post he relinquished twelve years later, in order to give himself entirely to the preparation of an edition of Cicero, which he never accomplished. In 1751 he accepted a professorship at Rome, which he retained till his death. Lagomarsini has the reputation of being a profound Latin scholar, and a minute and careful critic. He wrote in Italian and in Latin a number of works, some of which were of temporary interest, but others of permanent value. His edition of Cicero's oration In Pisonem, with various readings, is curious; and his edition of the orations and epistles of Julius Poggianus is excellent for its learned notes. Some of his writings are in verse.—B. H. C.

LAGRANGE, Joseph Louis, one of the greatest of mathematicians, was born at Turin on the 25th of January, 1736, and died in Paris on the 10th of April, 1813. His father, who was of French descent, held a government office at Turin. Joseph Louis was the eldest of eleven children, of whom himself and the youngest alone lived to maturity. He was educated at the college of Turin, where for the first year he gave his mind chiefly to classical studies, and did not, until the second year, show any marked ability in mathematics; and then he at first confined his attention to the ancient geometry. At the age of seventeen, however, he began to study the modern analysis with extraordinary zeal and success, as was shown by his publishing in 1754 the series known by his name for approximating to differentials and integrals of any order; in 1755 some researches which laid the foundation of the calculus of variations; and in 1756 a demonstration of the so-called "principle of the least action," as applied to any system of bodies whatsoever. He became soon afterwards one of the founders of the Academy of Turin. In 1759 he became a member of the Berlin Academy; and between that time and 1766 he published some important investigations on subjects connected with physical astronomy, such as the libration of the moon, the planetary theory, and the theory of Jupiter's satellites. In 1766, by the invitation of Frederick the Great, he went to Berlin to become director of the mathematical division of the Academy, in the place of Euler, who had gone to St. Petersburg. In the course of twenty years he contributed sixty scientific papers to the Memoirs of the Berlin Academy. After the death of King Frederick, he went by the invitation of Louis XVI. to Paris, where in 1787 he became a member of the Academy of Sciences. It is said that this invitation and its acceptance were brought about by the influence of Mirabeau, who had known Lagrange in Berlin. In 1786 he had completed his first and greatest separate work, the "Mécanique Analytique," one of the most remarkable monuments of human genius. It was edited by Legendre, and published in 1787. It would be impossible here to give an analysis of the contents or plan of that work; but it may be stated, that it is pervaded by one master idea—the reduction of all mechanical questions to the principle which in one shape is called that of virtual velocities, and in another shape that of the conservation of moments—the word "moment" being used to denote the product of a force into the magnitude of the change which it tends to produce. The extension of this idea by later inquirers from questions of equilibrium and motion to those of physical phenomena of all kinds, has given rise to the theories embraced under the terms of "conservation of energy," or "correlation of physical forces," or "energetics." For some time after the

completion of the "Mécanique Analytique" Lagrange gave his mind an interval of complete rest from mathematical studies; indeed it is said that he did not even open the book itself until two years after its publication. During that interval he occupied himself with the study of music, chemistry, literature, and philosophy. In 1790 he took part in the establishment of the "metrical system" of weights and measures. In 1791 he was appointed one of the three managers of the mint. In 1792 he married Mademoiselle Lemonnier, whose charms of person and mind, and amiability of character, are spoken of in the highest terms by his biographers. In 1793 he narrowly escaped (through the influence of Guyton-Morveau with the committee of public safety) from banishment, in virtue of a decree whereby all foreigners were ordered to quit France; and during the Reign of Terror it is said that his life was for a time in imminent danger, owing to that jealousy of superiority of any kind to which Lavoisier fell a sacrifice. On the re-establishment of order he was appointed a professor in the école normale, and afterwards in the polytechnic school. In 1797 he published a work scarcely less famous than his "Mécanique Analytique"—the "Théorie des Fonctions Analytiques." In this work, and in the "Léçons sur le calcul des Fonctions," by which it was followed a few years afterwards, the principles of the differential calculus are set forth by a method distinct both from Newton's method of limits, and Leibnitz's method of infinitesimals. It may be held that those three methods are each of them necessary to the perfection of the science; that of Newton being the most satisfactory for the proof of its principles; that of Leibnitz the most convenient and efficient for its more general application; and that of Lagrange the most powerful for its more recondite and abstruse applications. In 1798 appeared his work on the solution of numerical equations. When Piedmont in 1799–1800 was for a time united to the French republic, one of the first acts of the government was to send their commissioner at Turin to the venerable father of Lagrange, then ninety years of age, and still active and vivacious, with an address expressive of their respect and interest, and their congratulations upon the distinction which his son had acquired. The old man survived for five years longer, but died without having seen his son since the date of the departure of the latter for Berlin in 1766. Lagrange was created by Napoleon a grand officer of the legion of honour, and a member of the imperial senate. Having improved the method of Gauss for the resolution of numerical equations, he embodied the results in the second edition of his work on that subject in 1808. The first volume of the second edition of the "Mécanique Analytique" appeared in 1811; the second edition of the "Théorie des Fonctions Analytiques" in 1813; but he did not live to complete the revision of the second volume of the "Mécanique Analytique;" it was edited by Prong, Garnier, and Binet, and appeared in 1815. The most remarkable result of the mechanical investigations of Lagrange has not been mentioned in its chronological order; it was the law, demonstrated by him in 1776, of the periodicity of the variations of the greater axes of the planetary orbits, by which we are assured of the permanence and stability of the solar system; and it is perhaps the most important consequence ever deduced from the law of gravitation.—W. J. M. R.

LAGUNA or LACUNA, Andres, Count of, a Spanish medical and classical writer, was born in 1499. He studied at Salamanca and Paris, and resided for some time in the Netherlands, Germany, and Italy. He published Latin translations from Aristotle and Lucian. He died in Spain in 1560.—B. H. C.

LA HARPE, Jean-François de, a French writer, was born at Paris the 20th of November, 1739, of parents originally from the Vaudois country. His father died in 1749, leaving the boy destitute. He was benevolently taken care of by the sisters of charity of the parish of St. André, and was admitted a bursar at the college of Harcourt, where he showed remarkable abilities. His first publication was a volume of Heroics, a feeble production, meriting notice chiefly for the introductory essay on Heroics. In 1763 he brought out "Warwick," a tragedy, which had great success. But neither that nor his succeeding plays enriched him, and for a time he was dependent on the bounty of Voltaire at Ferney. In 1768 he was again at Paris, writing for the *Mercure*. His play of "Melanie," directed against forced religious vows, being prohibited, was privately circulated and greedily read. It carried La Harpe into the Academy. The severity of his criticisms, however, made him a host of enemies, who were not sparing in their epigrams, in consequence of which he withdrew from the *Mercure*, and went back to the drama. At the foundation of the Lycée in 1786, La Harpe became professor of literature there, and the "Cours de Litterature," containing the substance of his lectures, is the work by which he is now most known. Though favourable to the Revolution, he was arrested in 1794; and, while in prison, the study of the Bible converted him from a Voltairian philosopher to a devout catholic. He died on the 11th of February, 1803. The list of his works, with brief notices, occupies ten pages of La France Litteraire, by Querard.—R. H.

LAHIRE, Etienne de Vignolles, was born in Gascony about 1390, and died in 1443. He was a rough and unscrupulous but gallant warrior, and fought with distinction against the English armies. Charles VII. appreciated him at exactly his proper worth, using him as occasion required, but never trusting him with high command.—W. J. P.

LA HIRE, Laurent de, was the son of Etienne La Hire, and was born at Paris in 1606. His father set him to study the works of Primaticcio at Fontainebleau, and he studied also some time with Lallemand in Paris. He delighted in large historical or religious pieces, adopting as much as possible the style of Primaticcio. He executed some great altar-pieces, especially for the capuchins at Paris and at Rouen. He painted the so-called "May Pictures" of the jewellers of Paris, presented in the years 1635 and 1637 to the choir of Nôtre Dame; the first representing the healing effects of the shadow of St. Peter, and the other the conversion of St. Paul. About this time he also executed three subjects from classical mythology for the Cardinal Richelieu. De La Hire's reputation was now great, and he was one of the original twelve professors of the Academy of Painting founded by Louis XIV. in 1648. He painted also portraits and landscapes, and he executed some etchings. He took but little exercise, and died comparatively young of dropsy, December 29, 1656. He was one of the principal painters of his century, and his best works are executed in a grand academic style, but without any remarkable qualities; the higher excellencies of his art being subordinate to the technical manipulation.—(*Mémoires inédits sur les Artistes Français.*)—R. N. W.

LA HIRE, Philippe de, a French mathematician, son of the preceding, was born at Paris in 1640, and died there on the 21st of April, 1719. He was instructed by his father in painting, and the science of dialling. From 1660 till 1664 he travelled in Italy, with a view to the study of art. Having published some geometrical works of merit, he was elected a member of the Academy of Sciences in 1678. From 1680 till 1682 he was employed along with Picard in a survey of the coast of France. He was for many years professor of mathematics and of architecture in the Royal college of France, and published several mathematical and mechanical treatises of great merit. He was one of the editors of the collection called Veteres Mathematici, published in 1693.—W. J. M. R.

LA HUERTA, V. G. de. See Huerta.

LAINÉ, Joseph Henri Joachim, Vicomte, a French statesman, born at Bordeaux, 11th November, 1767; died at Paris, 17th December, 1835. In 1813 he was a member of the commission appointed to take cognizance of the documents relating to negotiations with the allies. In 1814 he was president of the chamber of deputies, and when Napoleon returned to Paris from Elba, he made a protest in the name of the chamber against all future acts of the imperial government. After Waterloo he was again president of the chamber, and in 1816 was minister of the interior. In 1823 he was made a peer of France, and was the staunch advocate of constitutional freedom. Earnest, eloquent, generous, and self-denying, he received from Louis XVIII. a noble compliment—"I never dared to ask my minister to do an injustice, for I knew he had the soul of a Spartan."—P. E. D.

LAINEZ, James. See Leynez.

LAING, Alexander Gordon, an African traveller, was the son of a classical teacher in Edinburgh, and was born in 1793. He was educated at the university of his native city, and in 1808 took charge of the commercial department of his father's academy. In 1809, when fears were entertained of a French invasion, young Laing joined a corps of volunteers, and in the following year received an ensign's commission in the prince of Wales' volunteers. In 1811 he sailed for Barbadoes to join his maternal uncle, Colonel Gordon; and while there was presented with a commission in the York light infantry. He served for some time in the West Indies, at Honduras and at Sierra Leone,

and attained the rank of lieutenant and adjutant. In 1822 he was sent on an embassy to Kambia and the Mandingo country, and to the king of Soolimena, and subsequently published an account of his travels in these countries. After his return, having meanwhile been made a captain, he highly distinguished himself in the war with the Ashantees. In 1824 he was despatched to England to lay before the government the state of that war; and when in London was intrusted with a mission to explore the course of the Nile, and was promoted to the rank of major. He left England in February, 1825, and reached Timbuctoo, 18th August, 1826; but on his return to the coast about the end of September, he was treacherously murdered by his guides and robbed of all his papers, which have never been recovered. There is too much reason to believe that this foul deed was perpetrated at the instigation of the baron de Rosseau, French consul at Tripoli.—J. T.

* LAING, DAVID, an eminent antiquary, especially in connection with the history and literature of Scotland, was born at Edinburgh towards the close of last century. Mr. Laing was originally a bookseller in Edinburgh, and distinguishing himself by his knowledge of the historical and literary history of Scotland, in 1823 he became secretary to the Bannatyne Club. In this connection he is referred to by Mr. Lockhart in the Life of Scott, as the friend and coadjutor of Sir Walter. In 1837 Mr. Laing was elected keeper of the fine library belonging to the Society of Writers to the Signet. His literary labours have been chiefly editorial. Among them, some of the more important are his Select Remains of the Ancient Popular Poetry of Scotland, 1822; Dunbar's Poems, 1834; his editions of Principal Baillie's Letters and Journals, 1846; his excellent edition of the works of John Knox, 1846, &c.; and that of the Notes of Ben Jonson's conversation with W. Drummond of Hawthornden, published in 1842 by the Shakspeare Society. Several of the works edited by Mr. Laing have been printed under the auspices of the Bannatyne Club; he also edited Low's History and other works for the Wodrow Society. In 1857 he printed for private circulation his "Historical description of the altar-piece painted in the reign of King James III. of Scotland, in the palace of Holyrood." Mr. Laing has long been an active member of the Society of Antiquaries in Scotland.—F. E.

LAING, MALCOLM, a Scottish lawyer and historian, was the son of the laird of Strynzia in Orkney, and was born in 1762. He received his early education at the grammar-school of Kirkwall, and was then sent to the university of Edinburgh, where he joined the far-famed Speculative Society, and became the friend of Brougham, Jeffrey, Cockburn, and other eminent lawyers and critics. In 1785 Laing was admitted to practise at the Scottish bar; but though his forensic abilities were of the highest order, and he possessed eminent qualifications for the office of a special pleader, he did not succeed as an advocate, mainly owing to some unpopular peculiarities of voice and manner. His speech, however, in defence of Gerald, who was tried for sedition in 1794, was pronounced by Lord Cockburn the best that was made for any of the political prisoners of that period. He seems from an early age to have taken a deep interest in historical investigations; and in 1793 prepared for the press the last volume of Dr. Henry's History of Great Britain, to which he added the two concluding chapters, and an appendix on the character of Richard III. In 1800 Laing published the "History of Scotland from the Union of the Crowns to the Union of the Kingdoms"—a work of great research, ingenuity, and acuteness. Two dissertations are appended to it—one "On the Gowrie conspiracy," and another "On the authenticity of the poems of Ossian," which display to great advantage the author's critical abilities and logical power. In 1804 Mr. Laing published a second edition of his history, and prefixed to it a preliminary "Dissertation on the Participation of Mary Queen of Scots in the Murder of Darnley." This is probably the ablest work of the author, and states the case against the unhappy queen with a clearness, vigour, acuteness, and keenness, which no other writer on this oft-controverted question has equalled. Mr. Laing was for a short time member of parliament for Orkney, and was a zealous supporter as well as intimate personal friend of Charles James Fox. The state of his health, which had been worn out by excessive study, compelled him to retire from public life in 1808; and he spent his closing years on his estate in Orkney, on which he effected great improvements. He died in 1818 in the fifty-sixth year of his age. Mr. Laing's merit as a critical inquirer into history, an enlightened collector of materials, and a sagacious judge of evidence, has never been surpassed. "Depth, truth, and independence, as a historian," says Lord Cockburn, "were the least of his merits; for he was a firm, warm-hearted, honest man, whose instructive and agreeable companionship was only made the more interesting by a hard, peremptory, Celtic manner and accent."—J. T.

LAING, SAMUEL, of Papdale, Orkney, author and traveller, brother of the preceding, and father of the Indian chancellor of the exchequer. To Mr. Laing is mainly due our recent increased interest in and knowledge of the Scandinavian peninsula and its inhabitants. In 1836 he published his "Journal of a Residence in Norway," inspired by and inspiring sympathy for a primitive, free, and manly people. Mr. Laing does not approve of the incorporation of Norway with Sweden, or of the attempts of the latter country to assimilate to its own the political and social system of the former. Accordingly, his next work, the "Tour in Sweden in 1838," exhibited in unfavourable relief the moral condition of the Swedes, and provoked an anonymous reply from Björnstema, then Swedish minister at London. His other principal works are the three series of "Notes of a Traveller," 1842, 1850, and 1852, embracing the results of tours in France, Prussia, Switzerland, and Schleswig-Holstein; the last-named region was visited by him a few months after the battle of Idstedt, and his remarks on the Schleswig-Holstein question are strongly opposed to the pretensions of Prussia and Germany. A hatred of what he styles "functionarism" and an admiration of the small farm system, are two of the chief characteristics of these works, which are marked throughout by originality, shrewdness, and plain-spokenness. To Mr. Laing we are also indebted for an English translation of the Heimskringla, or Chronicle of the Kings of Norway, of Snorro Sturleson, the celebrated Icelander and reputed author of the younger Edda. It was published in 1844, with an interesting preliminary dissertation.—F. E.

* LAING, SAMUEL, Indian chancellor of the exchequer, the son of the preceding, was born at Edinburgh in 1812. He received his later education at St. John's college, Cambridge, where he entered in 1829, and was second wrangler in 1832. Elected a fellow of St. John's, he resided for some time in the university as a mathematical tutor. Choosing the bar as a profession, he became a student of Lincoln's inn, and was "called" in 1840. Having assisted Mr. Labouchere, now Lord Taunton, as private secretary, on the formation of the railway department of the board of trade he was appointed its secretary, and remained connected with it during the whole of Sir Robert Peel's second administration. Under the presidency of the late earl of Dalhousie he became in 1845 a member of the railway commission. On its dissolution he resigned his situation at the board of trade, and returned to the practice of his profession as a parliamentary counsel. He was first made known to the general public by the publication of the "*Atlas* prize-essay," being successful in the competition for the best essay on the "condition-of-England question," for which, about 1844, the proprietors of the *Atlas* newspaper offered a money-prize. In 1848 he became chairman of the London and Brighton railway company, and from 1848 to 1854 was chairman of the Sydenham crystal palace company. In 1852 he entered the house of commons as member for the Wick burghs (his father was an Orkney man), and as an advanced liberal; but, having pronounced himself in favour of Mr. Gladstone's later policy, he lost his seat at the dissolution in 1857. He was re-elected in May, 1859, and succeeded Mr. James Wilson as financial secretary of the treasury. On Mr. Wilson's death in India, Mr. Laing again succeeded him as Indian chancellor of the exchequer. After launching a new system of financial policy for India, Mr. Laing was forced by ill health to return home in 1861.—F. E.

LAIRESSE, GERARD, a celebrated painter, born at Liège in 1640, was a pupil of his father, Regnier Lairesse, an artist of some note; and it is said of Bertholet Flemael; but formed his style on Nicolas Poussin. He practised for a while in Utrecht, but ultimately settled in Amsterdam, where he acquired a very high reputation. He composed readily and painted with remarkable celerity, and his works are consequently numerous. They are for the most part from ancient history and mythology. The style is cold and academic, the colouring heavy; but his compositions have a classic air, and the costumes and architecture are learned and well disposed. About twenty years before his death he became blind, and in that state he used to converse on

art with the young painters who assembled about him. From notes of these conversations was compiled the celebrated treatise on painting, "'T. Groot Schilderboek," Amst., 1712, translations of which were long in use as text-books in art-academies. An English translation, by W. Craig, appeared as late as 1817. Lairesse died in 1711. Several of his pictures have been engraved; and he himself has left some good etchings.—J. T–e.

LAIS, one of the most celebrated courtesans of antiquity, lived in the fifth century before the christian era. Amongst her most famous admirers was the philosopher Aristippus. Several other courtesans of the same name are mentioned in Athenæus and elsewhere.—W. J. P.

LAJARD, Jean Baptiste Felix, was born at Lyons in 1783. He was one of the first scholars who asserted and endeavoured to prove the oriental origin of the Hellenes—a theory the truth of which has since been so triumphantly demonstrated by modern researches in comparative philology. Lajard's archæological writings are numerous and valuable. Elected to the Academy in 1830, he died in 1858.—W. J. P.

LA JONCHÈRE, Etienne Lécuyer de, a French engineer, was born at Montpensier in 1690, and died in England about 1740. He was the original projector of the canal De Bourgogne, which, by connecting the Saone with the Yonne, opens a communication between the Mediterranean and the Atlantic; but he never obtained any share in the execution of the work, nor any reward for having planned it.—W. J. M. R.

LAKANAL, Joseph, a French republican politician, born at Serres, 14th July, 1762; died at Paris, 14th February, 1845. He was deputy for Ariége in the national convention, and belonged to the utterly extreme party. His reports in that assembly were eminently useful. To him is owing the preservation of the Jardin des plantes, the establishment of the central schools, the school of oriental languages, and above all, the foundation of a national institute. After Waterloo he went to America, and was president of the university of Louisiana until the revolution of 1830 enabled him to return to his native country, where he again became a member of the Institute. Although his name has not been prominent in history, France owes to him that her great revolution was not destructive of the arts and sciences as well as of kings and clergy.—P. E. D.

LAKE, Arthur, Bishop of Bath and Wells, was a native of Southampton, and after receiving instruction in Winchester school, entered at New college, Oxford, of which in due time he became a fellow. When he entered into orders, he was made a fellow of Winchester college, and in 1603 he was appointed to the mastership of the hospital of St. Cross. Two years later he received an appointment as archdeacon of Surrey, and three years after that he was made a dean of Worcester. In 1616 James Montague was translated from the see of Bath and Wells to Winchester, and the vacancy thus created was filled up by the elevation of Arthur Lake, who retained it until his death in 1626. The following encomium is pronounced upon him by Wood:—"In all places of honour and employment he carried himself the same in mind and person, showing by his constancy that his virtues were virtues indeed; in all kinds of which, whether natural, moral, theological, personal, or pastoral, he was eminent, and indeed, one of the examples of his time." He was succeeded by the celebrated William Laud. His works, published after his death, consisted of a folio volume of "Sermons, with Religious and Divine Meditations, and some account of his Life," 1629; and "Ten Sermons on several occasions," 1641, in octavo.—B. H. C.

LAKE, Gerard, first Viscount Lake, an English general, distinguished by his military successes in India, scion of an ancient family, was born on the 27th of July, 1744. He entered the army at fourteen as an ensign in the foot-guards, saw active service during the Seven Years' war, proceeded to America in 1781 under Lord Cornwallis, and distinguished himself at the siege of New York. He was with the duke of York in Holland, where he commanded the first brigade of guards, and was present at several engagements. Appointed a general, he was sent to Ireland to take the chief command during the rebellion of 1797–98. In 1800 he was appointed to the command-in-chief of the army in India under the marquis of Wellesley as governor-general. On the breaking out of the Mahratta war of 1803, General Lake was sent to act in the north against Scindiah's troops disciplined by French adventurers, while General Wellesley (afterwards the duke of Wellington) operated against them in the south, and gained the battle of Assaye. Advancing from Cawnpore, General Lake took Alighur by storm on the 24th of September, and after a victory near Delhi, entered the imperial city and released the Great Mogul from the thraldom in which he had been held by the Mahrattas. Capturing Agra after a serious fight, he engaged in November the battalions sent by Scindiah from the Deccan. The battle was fought at or near the village of Laswaree. The Mahrattas were strongly posted with seventy-five cannon in front, their right and left wings resting on two fortified villages. The battle was won by the personal bravery of the general and his troops, more than by his skilful strategy. At the head of the 76th Lake conducted in person every operation of the day, and had two horses shot under him. The victory of Laswaree completely destroyed Scindiah's power in Upper India. In 1804 Lake took the field against Holkar; he defeated Holkar's cavalry at Furruckabad and stormed Deigs, but failed, from want of proper precautions, in the assault of Bhurtpore, the siege of which was suspended by negotiations for peace. Raised to the peerage as Baron Lake in September, 1804, he returned to England three years later, and was created a Viscount. He was appointed governor of Plymouth, and died on the 20th of February, 1808.—F. E.

* LAKE, Henry Atwell, C.B., Lieutenant-colonel, took an active part in the gallant defence of Kars during the Russian war. Entering the army in 1826, he was, after the commencement of the Russian war, a major in the Madras engineers. In March, 1855, he was sent to Kars, with the local rank of lieutenant-colonel, to assist in the defence of that important place. He superintended the remodelling of the fortifications of Kars, and actively aided Sir W. F. Williams in the operations which terminated by the surrender of the city. Colonel Lake published in 1855, "Kars, and our Captivity in Russia," and in 1857 a more elaborate work, "Narrative of the Defence of Kars, historical and military." He is an aid-de-camp to the queen, and commissioner of the Dublin metropolitan police.—F. E.

LALANDE, Jacques de, an eminent jurist, born at Orleans in 1622, became professor of law and dean of the university in that city, and was not less distinguished by his integrity and public spirit than by his legal erudition. He died in 1703, leaving several professional treatises, among which may be mentioned, "Traité du ban et de l'arrière-ban," 1675; "Du passage et des étapes des gens de guerre," 1679; and "Specimen juris Romano-gallici ad Pandectas seu Digesta," 1690.—G. BL.

LALANDE, Joseph Jerome le Français de, a celebrated astronomer, was born at Bourg in the department of the Ain, on the 11th July, 1732. As an only and spoilt child he acquired in early life an impatience of temper, which in after-life he was not able to control. He preached sermons in the habit of a jesuit to village audiences at the age of ten; and when in his fourteenth year he was sent to a college at Lyons, where he devoted himself to literature and philosophy. The great eclipse of 1748, which he observed with a telescope, gave him a taste for the sciences of observation; but as he himself tells us in his preface to an edition of Fontenelle's Plurality of Worlds, it was the delight which the perusal of that work gave him that inspired him with a passion for astronomy, and made him ambitious to be a member of the Academy of Sciences, of which Fontenelle was the secretary. Wishing to become a jesuit, but intended for the law by his parents, he was sent to study jurisprudence in Paris, and became advocate at the age of eighteen. The lectures on astronomy by Lemonnier, and frequent visits to the observatory, increased his taste for astronomy, to which he resolved to devote himself. In order to determine the moon's parallax, astronomers had resolved to make simultaneous observations at several European observatories. At the age of nineteen Lalande was sent to discharge this duty at Berlin; and after completing his observations, he was admitted a member of the Academy of Sciences at Berlin. In 1760 he was appointed editor of the *Connaissances des Temps*, and in 1761 he was promoted to the chair of astronomy in the college of France. In 1788 Lalande paid a visit to England, and was permitted at his anxious request to creep through the forty-feet telescope of Sir William Herschel at Slough. After the demolition of the old observatory of the military school in 1788, a new one was erected, with excellent astronomical instruments. The direction of it was given to Lalande, and between 1789 and 1791 he and his nephew observed about ten thousand stars in the northern hemisphere. His "Astronomie" was published in 1764 in three large quarto volumes, and a third edition greatly enlarged appeared in 1792.

It was deemed the best treatise on astronomy, till it was superseded by the great work of Delambre. He is author of many separate works, chiefly on astronomy, and edited various works, among which were the later volumes of Montucla's History of Mathematics. Between the years 1754 and 1806 he communicated about one hundred and fifty papers to the Academy of Sciences, most of which have been published in the Memoirs of the Institute. He died at Paris on the 4th April, 1807, in the seventy-fifth year of his age. Lalande was admitted a pensioner in the Academy of Sciences in 1772, and he was a member of almost all the leading academies and societies in Europe. He founded a medal, which is awarded annually by the Academy of Sciences to the author of the best astronomical memoir or the most curious observation made during the year. An account of the writings and character of Lalande will be found in M. Delambre's Eloge, published in tom. x. of the Memoirs of the French Institute.—D. B.

LALLEMAND, Charles François Antoine, Baron, a French general, born at Metz, 23rd June, 1774; died at Paris, 9th March, 1839. He served on the Rhine in 1793, and afterwards in Egypt; was sent on a mission to St. Domingo in 1802; returned to Europe, served in the Austrian campaign, and was made general after the battle of Jena. On the fall of Napoleon he went to Persia; but finding no employment, tried Egypt, then went to America, and with some hundreds of his countrymen, commenced a colony in Texas. He then went to Louisiana and rented a plantation. Napoleon bequeathed a hundred thousand francs to him. He returned to France, and was in extreme poverty till the revolution of 1830 restored his military rank, and made him a peer of France.—P. E. D.

LALLEMANT, Jacques Philippe, a French jesuit, controversialist, and ascetic writer, born about 1660. He took an active part in defending the principles and policy of the jesuits in several matters, and was zealous in his opposition to the jansenists, the treatment of whom he justified in a number of works, some of which were anonymous. He also published a French Testament, with notes, in opposition to that of Quesnel.—B. H. C.

LALLY, Thomas Arthur, Baron de Tolendal, Count de, lieutenant-general and governor of the French possessions in the East Indies, was born at Romans in Dauphiné in January, 1702. His family, adherents of the Stewarts, had emigrated from Ireland to France, where his father commanded the Irish regiment in the service of the French king. From boyhood a soldier in the French service, Lally distinguished himself at the siege of Kehl and Philipsburg, and was made by the king himself a brigadier on the field of Fontenoy—a victory mainly won by the Irish brigade which he commanded. Throughout his early career he steadily pursued the restoration of the Stewarts. He went on a secret mission to St. Petersburg to negotiate a Russo-French alliance with the restoration of the Stewarts for one of its objects. After Fontenoy he accompanied the French expedition to Scotland in 1745, and acted as aid-de-camp to Prince Charles. On the breaking out of hostilities between France and England in 1756, Lally was appointed to the chief command, civil and military, in the French East Indies, and undertook its duties with the determination to expel the English from India. He commenced operations by laying siege to Fort St. David, which surrendered after a month, on the 1st of June, 1758. A daring and skilful soldier, but of rigorous and inflexible character, Lally quarrelled with the French officials and residents, whom he denounced as rogues, outraged the caste-prejudices of the natives, and thus deprived himself of indispensable co-operation. His imperiousness seems also to have alienated some of the officers under his command. His siege of Madras was begun in the December of 1758, and his vigorous prosecution of it would probably have been successful, had it not been for a timely reinforcement from Bombay. With the arrival of Sir Eyre Coote, Lally lost ground. The French were routed by Coote at Wandewash, 22nd December, 1759; and in the hour of misfortune Lally's difficulties were aggravated by his disputes with the French officials. Place after place was taken from the French, until Pondicherry alone remained to them. After a gallant defence, August, 1760, to January, 1761, Pondicherry capitulated. The French East India Company and the French public threw the blame of all the disasters on Lally, who was abandoned to his fate by the government. After his arrival in Europe he insisted on proceeding from London to Paris to confront his accusers, and was thrown into the Bastile. The parliament of Paris, then the ready tool of tyranny, were his judges. After a tedious trial of two years, on the 5th of May, 1766, he was brought before his judges. Uncovering his breast and pointing to his scars, he said, "This, then, is the reward of fifty years of services." He was declared guilty of having betrayed the interests of the king and of the East India Company, and condemned to death. When the sentence was read to him in prison, he tried in vain to commit suicide with a pair of compasses. On the 9th of May he was dragged, with a gag in his mouth, on a hurdle through the streets of Paris to the place of execution, and judicially murdered. "Thus," says Mr. Mill in his History of British India, "had the French East India Company within a few years destroyed the three only eminent men who had ever been placed at the head of their affairs in India—Labourdonnais, Dupleix, and Lally. It did not long survive this last display of its imbecility and ignorance."—F. E.

LALLY-TOLENDAL, Trophime-Gerard, Marquis de, son of the preceding, was born in March, 1751. He had no sooner finished his studies than he commenced a long series of efforts to rehabilitate the memory of his unfortunate father. He had for a time the assistance of Voltaire, and after twelve years of labour the unjust sentence pronounced on the elder Lally-Tolendal was virtually annulled. Taking in the French revolution the side of constitutional royalty, he emigrated to England on the eve of the massacres of September, and received a pension from the English government. He returned to France after the 18th Brumaire, and with the Restoration played a prominent part in the discussions in the chamber of peers, advocating a moderate liberalism. He died on the 11th March, 1830. Among his works is an "Essay on the Life of Lord Strafford;" and there is reason to believe that he was the principal author of the Memoirs of Marie Antoinette, published under the name of her foster-brother, Weber.—F. E.

LA LUZERNE, César-Guillaume, Cardinal de, descended from one of the most illustrious families of Normandy, was born at Paris in 1738, and studied theology with great distinction at the seminary of St. Magloire. In 1762 he was made vicar-general of Narbonne, and in 1765 agent-general of the clergy. In 1770 he was elevated by Louis XV. to the ducal see of Langres. In 1787 he was called to the assembly of the notables, and in the following year was elected by his clergy as their deputy to the states-general. He quickly foresaw the approaching troubles, and in order to counteract the popular movement, he proposed the formation of a chamber similar in constitution and privileges to the English house of lords. Mirabeau devoted three of his Letters to his Constituents to the refutation of La Luzerne's views. He was for some time president of the constituent assembly; but seeing his counsels neglected, he returned to his diocese, and afterwards emigrated to Switzerland, from which he passed into Italy. In 1814 he returned to France, and was restored by Louis XVIII. to his see and peerage, of which he had been deprived by the concordat of 1801. He was shortly afterwards promoted to the rank of cardinal, and died June 27, 1821. His works were reprinted in a collected form in 1842 in 10 vols. 8vo.—G. BL.

LAMARCHE, Olivier de, was born about 1426, and died in 1502. He was a faithful and gallant follower of Charles the Rash, duke of Burgundy, and fought bravely at the battle of Nancy, where he was taken prisoner. He wrote largely and in various styles—memoirs, chronicles, moralities, and poems. The memoirs are still of substantial value to the historian.—W. J. P.

LAMARCK, Jean-Baptiste-Antoine-Pierre de Monet de, an eminent French naturalist, born at Barenton in Picardy in 1744. In 1760 he entered the army, and served for some time under Marshal Broglie, earning no little distinction for his gallantry. A troublesome accident and a very tedious recovery compelled him to leave the service, and changed his views in life. He began to study medicine, but his attention was soon distracted from that study and became fixed on natural science. After communicating a paper to the Academy of Sciences upon a meteorological subject he commenced the study of botany, into which he entered with great zeal. His first work was his "Flore Française," a description of all the plants indigenous to France. The arrangement adopted by Lamarck in this work was a novel one, intermediate between the artificial system of Linnæus and the natural method of Jussieu, but has not been followed by succeeding botanists. He meditated, however, a general work upon plants, but was diverted from his purpose by under-

taking for Pankouke to write the botanical part of the Encyclopédie Méthodique. This publication was arrested by the breaking out of the Revolution, and Lamarck's botanical career was soon afterwards brought to an end. In 1778 he became attached to the Jardin du roi as assistant to Daubenton, and here, quietly engaged in the duties of his situation, he remained unmolested during the horrors of the Reign of Terror. At the reconstruction of the Jardin du roi, or Jardin des plantes, as it was afterwards called, and the formation of the Muséum d'histoire naturelle in 1793, Lamarck was nearly overlooked. Jussieu and Desfontaines were appointed botanists, and Geoffroy St. Hilaire and Lacépéde the zoologists. These two eminent men having chosen to lecture upon vertebrated animals, they proposed to Lamarck to undertake the charge of the lower forms, or invertebrata. He accepted the proposal, and was accordingly appointed in 1793 to a chair in that establishment. From this period he devoted himself with great zeal and application to his new studies; and though nearly fifty years of age, he so completely mastered his subject, that in the course of a few years he was able to publish his "Histoire des Animaux sans vertébres"—a work which will ever entitle him to take his place in the very first rank of zoologists. Lamarck continued his lectures at the Jardin des plantes till 1818, when, becoming blind and infirm, he relinquished his post to Latreille. An injudicious investment of his money resulted in his being reduced in his old age almost to poverty. He died at Paris in 1829. Lamarck was of a highly philosophical turn of mind, and he acquired much notoriety for the manner in which he advocated the progressive development of living beings. His views were not altogether original. Similar ideas had been previously propagated by Buffon and Maillet. After a rest they were exhumed by the author of the Vestiges of the Creation, and a new edition has lately taken the world by surprise from the pen of Mr. Charles Darwin.—W. B–d.

* LA MARMORA, Alberto Ferrero, Count de, elder brother of Alfonso Ferrero, was born in 1789. He commenced his career in the French army, and served in the later wars of the empire. He was made major-general in the Piedmontese army in 1840, named senator in 1848, and appointed by Charles Albert to command the troops sent to the relief of Venice. In 1849 he was promoted to the rank of lieutenant-general, appointed director of the Marine college at Geneva, and military commissioner in the island of Sardinia. He enjoys a literary as well as a military reputation, being a member of the Royal Academy of Sciences at Turin. He is the author of "Travels in Sardinia," Paris, 1826 and 1839; "Geological Observations on the Islands of Majorca and Minorca," 1835. The last-named work, with other essays on natural history and numismatics, was published in the Memoirs of the Academy of Turin.—F. M. W.

LA MARMORA, Alessandro Ferrero, Chevalier de, brother of the preceding, was born in 1799. In 1836 he organized the corps of bersaglieri; and in 1848 distinguished himself in the war of independence. In 1855 he accompanied his brother to the Crimea, in command of the second division of the army, but died shortly after his arrival.—F. M. W.

* LA MARMORA, Alfonso Ferrero, Chevalier de, a Sardinian general and statesman, born 17th November, 1804, the youngest save one of a family which has contributed several distinguished members to the services of the country. He became a lieutenant of artillery in 1823, captain in 1831, and major in 1845. In the war of independence he distinguished himself at Monzambano, Borghetto, Valleggio, and Peschiera, and especially by a happy attack on the Austrian army on the heights of Postrengo on April 2, 1848. He held the portfolio of war for short periods, in October, 1848, and in February, 1849. In the last-named month he took the command of a division intended to attack the Austrians, and effect a diversion in Tuscany. But meanwhile the battle of Novara had been lost, and he could do no more than seize two or three strong places which refused to acknowledge the armistice of March 20. In November of the same year he became minister of war, and may be said to have created the Sardinian army. In April, 1855, he resigned his offices, to take the command of the Sardinian army which went to join the allied forces in the Crimea. The Sardinian contingent bore an honourable part at the battle of the Tchernaya, and assisted in the capture of the Malakhoff. On the conclusion of the war La Marmora received the rank equivalent to that of field-marshal, was made an honorary knight grand cross of the bath, and received the grand cross of the legion of honour. He returned to the ministry of war under Cavour, and in this capacity organized with singular success the campaign which terminated in the peace of Villafranca. He held the same office in the Ratazzi ministry of July, 1859; and in November, 1861, he undertook the more difficult post of civil prefect of the province of Naples—an office which had been previously filled by Cialdini.—F. M. W.

LAMARQUE, Maximilien, a French general, born at St. Sever in 1770. His father was one of the deputies to the states-general in 1789, and young Maximilien, embracing with ardour the principles of the Revolution, enlisted in a battalion of volunteers which was employed on the Spanish frontier. He soon obtained the command of a company of grenadiers, and distinguished himself so much by his impetuous courage at Fontarabia that he was named adjutant-general. When peace was concluded with Spain, he served in the army of the Rhine under Moreau and Dessolles, and in 1801 was promoted to be general of brigade, in which capacity he was present at the battles of Engen, Moeskirch, and Hohenlinden. He afterwards took part in the battle of Austerlitz, and was then sent with his brigade to form part of the army intended to invade the Two Sicilies on behalf of Joseph Bonaparte. After assisting at the capture of Gaeta in 1807, he was named general of division, and performed the most brilliant achievement of his career, in the surprise and capture of the almost inaccessible isle of Capri, defended by two thousand English under the celebrated Hudson Lowe. He afterwards served on the Danube under Macdonald, and had four horses killed under him at the battle of Wagram. Recalled to assist Murat in Calabria, he was subsequently sent into Spain, where his conduct in several engagements considerably added to his reputation. In 1814 he quietly submitted to the royal authority, and was honoured with the cross of St. Louis, but was one of the first to rejoin Napoleon on his return from Elba, and was employed by him against the royalists of La Vendée. After the battle of Waterloo his name appeared in the list of the proscribed, and he fled to the Low Countries, where he remained in exile till 1820. He was then permitted to return to Paris, and employed himself in literary occupations till the revolution of 1830, when he was elected a member of the chamber of deputies. He died of cholera in 1832, leaving some treatises on military subjects, and a volume of letters and souvenirs in manuscript, which was published in 1831.—G. BL.

LAMARTINE, Alphonse de, illustrious as poet, as orator as statesman, was born at Maçon in Burgundy on the 21st October, 1791. He was descended from an ancient and noble family. His father, the Chevalier De Lamartine, and his grandfather, had both been in the army. His mother, Alix Des Roys, had been educated by Madame De Genlis along with the children of the duke of Orleans, under whom both her parents had held important offices. On that bloody 10th of August, 1792, when so many brave men died for an unfortunate monarch, the Chevalier De Lamartine, a staunch royalist fought in defence of a throne which no heroism or devotedness could save. Subsequently he and his family suffered from the violence of the terrorists; but the persecution and the peril were not of long duration. The education of Alphonse De Lamartine was exceedingly irregular. It consisted of little more than his mother's loving and holy influence, and whatsoever in books or in nature could nourish his dreamy disposition. After some years spent in a college of the jesuits, he returned at the age of eighteen to Milly, near Maçon, where his family then resided. Except at this college he never had any opportunity of acquiring aught corresponding to the name of scholarship; and from all Lamartine's writings it is conspicuous that his studies have never been of a solid or systematic kind. Glad to forget Latin and philosophy, he resumed at Milly his life of reverie and romance. In 1811 he went to Italy; he left it in 1813, after he had nourished his heart and enriched his imagination with everything which Italy had that was beautiful. A poet by instinct still more than by faculty, Lamartine had hitherto had a profoundly poetical culture; and perhaps it was more a poetical impulse than his loyalty as an enthusiastic monarchist which induced him, on the downfall of Napoleon in 1814, to enter the army. The second restoration promising nothing but inglorious inaction, Lamartine left the army in 1816. A kind of poetical pilgrimage in Savoy, in Switzerland, and elsewhere, were the next few years. Till now Lamartine had been regarded as a sort of visionary; the prophet

and the painter little heeded of a more than mediæval grandeur, and yet of an immense transformation, for the monarchy and for catholicism. But when his first and most memorable volume called "Meditations" appeared in 1820, he was at once proclaimed the foremost poet of France. This work was as much a revelation and a revolution as Chateaubriand's Genius of Christianity had been twenty years before. It gave voice to a general emotion, or rather a general yearning; and in style it was new, fascinating, majestic, without being a defiance too daring and ostentatious of ancient models. Louis XVIII. warmly expressed his admiration to the author, and ordered collections of the French and Latin classics to be sent to him. Perhaps there was a touch of irony in this, as if he who had achieved fame so suddenly needed severer teachers in the poetical art than he had so far had, and were wanting in concentration, in attic pith and grace. Favours more marked were speedily lavished on the laureate of legitimacy. Lamartine was appointed secretary of the French embassy at Naples. No appointment could have been more welcome or suitable, for the loftiest inspirations of Lamartine had been drawn from Italy. At Geneva, on his way to Naples, Lamartine married Miss Birch, an English lady, who has not merely been his faithful and affectionate companion in all his sorrows, but his active and energetic literary co-operator. In 1824 he accepted the secretaryship of the legation at Florence; and in 1826 he was himself raised to the dignity of France's representative in Tuscany. In this capacity he continued to perform duties, more ornamental perhaps than onerous, when in 1829 he was recalled by the Polignac ministry. The only notable event in Lamartine's career at Florence, was his duel with Colonel (afterwards General) Pepe. Abundantly frivolous was the cause, and the result was that Lamartine having been slightly wounded in the wrist, the two combatants became firm friends. Lamartine's character, at once chimerical and chivalrous, indisposed him to associate himself prominently with that bigoted policy of reaction which the Polignac ministry was pursuing. He, however, did not refuse a strictly diplomatic situation abroad. Meanwhile his pen had not been idle. A second volume of his "Meditations," by some regarded as superior to the first, was followed by "The Death of Socrates;" "The Last Canto of the Pilgrimage of Childe Harold," a dangerous attempt at rivalling Byron; and by his "Harmonies," which critics seem inclined to praise as the most mature and perfect of his poetical productions, though there is by no means unanimity on this point. Just before the publication of the "Harmonies," he was in April, 1830, received a member of the French Academy. A few months more saw Charles X., an estimable man, if incompetent king, driven from France. Lamartine's attachment to the dethroned dynasty was sincere; but it was rather from early association than from political conviction. After the July revolution, therefore, he neither shared the aspirations nor took part in the intrigues of the legitimists. The East had long attracted him, as well in itself as from being so closely intertwined with solemn, stupendous, christian memories. In the summer of 1832, accompanied by his wife and daughter, he set sail from Marseilles for Palestine. Here the most tragic affliction of his life befel him; his only child, his beloved Julia, died at Beyrouth. Stunned by the awful blow, yet bearing it more calmly and nobly from the wealth of sacred oriental impressions which he had gained, Lamartine was once more in France in the autumn of 1833. During his absence he had been chosen a member of the chamber of deputies by the electors of Bergues. Perhaps he threw himself now with the more zeal into politics, that he might dwell less bitterly on his irreparable loss. He had pursued an independent path as a poet; and he took independent ground as a politician, from which neither calumny nor disappointment has been able to banish him. Already in a treatise on "Rational Politics," he had given his confession of political faith. On the 4th January, 1834, he delivered his first speech in the chamber of deputies; and ere many months his renown as an orator was almost equal to his glory as a poet. In 1835 he published his "Travels in the East," a splendid rhapsody in four volumes, but as monotonous as it was splendid. Next year came "Jocelyn;" then in 1838 "The Fall of an Angel;" then in 1839 "Poetical Musings." It is admitted even by Lamartine's harshest literary judges that, if in these utterances he is less spontaneous, original, and powerful than in his earlier productions, he has yet acquired fresh qualities, such as pathos in narrative, opulence in description, the expression of the simple sentiments and poetical details of common life; and that if there is the aberration, there is also the expansion, of a marvellous talent. The political principles and measures advocated by Lamartine after his entrance into the chamber of deputies, if not always practical, were always lofty and patriotic. But most of the questions debated are too remote from us to make it profitable to recall them. He opposed capital punishments, opposed the fortification of Paris, was favourable to every plan by which the people could be raised and improved. If his views respecting the fate of the East were fantastical, they were not without a certain sublimity. In October, 1840, that ministry was formed of which Guizot was the real, and at last the nominal head. It held power for more than seven years. Lamartine's political theory, coloured by cosmopolitanism and humanitarianism, was the organic development of France in harmony with its proudest traditions and most generous aspirings. It was therefore both conservative and progressive. The policy of Guizot and his colleagues aimed at and indeed avowed simple immobility, compression, resistance. In Lamartine, therefore, it found a determined, a most eloquent, and formidable foe, but a foe free from petty spites and selfish ambition. Yet though an invincible opponent, Lamartine could not be the leader of an opposition. For this he was too sensitive, had too little of the reckless partisan, of the factious fighter; and indeed the opposition in the French chambers embraced too many elements to render leadership easy. Nevertheless, the boldest movements of the opposition were kindled by the magnificent rhetoric of Lamartine. The Guizot ministry had one unquestionable virtue; if as obstinate as it was obstructive, it was courageous in its obstinacy. Backed by compact majorities in the chambers, which, however, toward the end began to waver and decline, it despised public opinion, was indifferent to the apathy or the hatred of the people. While still, notwithstanding its scattered or disheartened forces, showing a resolute front, Lamartine flung at it his brilliant improvisation in eight volumes, "The History of the Girondists." The influence of this work was immense; but it is absurd to ascribe to it the downfall of a dynasty. When an event so mighty as this occurs, there is a countless concourse of causes, the profoundest and most potent of which it may be for ever difficult to discover. Toward the Orleans family, when the French revolution burst forth, the feeling of France was more mere weariness than ardent indignation. But a government is never so hopelessly condemned, as when a country is tired of it, and is too listless for active antipathy. In the first scenes of the revolution Lamartine was the most colossal and effulgent figure. It was his voice which led to the rejection of the regency and the adoption of the republic. If for years Lamartine had been gradually approaching the republican creed, it was perhaps less from serene and logical thought than from generous impulse. When the provisional government was formed, Lamartine took the foreign department. His empire in public affairs was for a season overwhelming, both from belief in his integrity and admiration of his genius. A holy victory was that which he won on the 25th February, 1848, the day after the proclamation of the republic, when he calmed the furious multitude by the magic of his speech. On the 4th of March he declared the abolition of capital punishments for political offences. To foreign courts he announced that the policy of the republic was to be that of peace. But Lamartine was not the man to master the rough and lawless energies wildly heaving after the outburst of the revolution. The fierce passions excited felt themselves mocked by fine sentiments and fine phrases; and a parade of the moderate and the pacific, if right enough in itself, was fatal to the consolidation of the republic, by robbing it of vitality at home and sympathy abroad. If then Lamartine successfully resisted his colleague Ledru-Rollin, the fanatical red republicans, and the still more fanatical socialists; if in April, he was so popular that ten departments elected him to the assembly—he yet saw all his authority, spite of his valour and self-sacrifice, vanish in the insurrections of May and of June. From that moment he stood alone in the darkness and coldness of a bitter disenchantment. With Lamartine's heartiest concurrence General Cavaignac became the principal actor, who was destined to commit, from the same excellent motives, the very same mistakes of which Lamartine himself had been guilty. In the assembly, when the mode of electing the president was discussed, Lamartine supported the appeal to universal suffrage. This was not so much patriotism as the pedantry of patriotism; for even granting the sovereignty of the

people, it was accepting it in a sense far too literal. When the presidential election took place, Lamartine had not quite eight thousand votes. Slowly and sadly retiring from public affairs, Lamartine, after December, 1851, withdrew from them altogether. From that date his life must have been more melancholy than our words or even his own can picture—melancholy from his private misfortunes—melancholy from his knowledge that in France he has helped the triumph of those political principles which he most abhors. To Lamartine's many troubles have during long years been added pecuniary embarrassments. These were increased by the February revolution. Ungrateful and ungenerous toward Lamartine who saved her from anarchy, France does nothing to relieve the distress caused by the wreck of his fortune; the patriot and the poet Lamartine at seventy is compelled to toil as hard as the lowest literary hack. How can we expect fiery inspiration, finished art, in such circumstances? The gifted and accomplished author of the "Meditations" and the "Harmonies" has been producing tales, histories, essays by the dozen. We have a "History of Turkey" in eight volumes; a "History of the Restoration" in seven volumes; a "History of the Constituent Assembly" in four volumes; histories of Russia, of the Revolution of 1848; biographies innumerable. From 1849 to 1852 Lamartine edited the *Counsellor of the People;* from 1852 to 1856 the *Civiliser;* from 1856 to the present time the *Familiar Course of Literature.* In these periodicals he has treated every imaginable subject, often hastily and superficially, but always with his flowing eloquence and improvisatorial facility and grace. Lamartine is at present publishing by subscription a new and complete edition of his works, containing much new matter, such as a life of Byron and a life of Tasso. However successful this vast enterprise may be, it cannot effectually or finally free Lamartine from his crushing, exhausting anxieties. It is painful, no doubt, to behold a man of a noble nature, who has done his country and mankind signal and lasting service, doomed to the penury and the drudgery which are the sisters of despair. But the stern justice of coming centuries will ask whether Lamartine ever exercised becoming and indispensable self-denial; and whether any amount of adversity would make commendable on the part of genius the degradation of literature into the mere means of vanquishing debt. It may be questioned also whether Lamartine has not made a somewhat too lavish use of the argument addressed to pity; and whether, instead of a heroic silence, he has not spoken to us too frequently of his tears. However, it is not for us to pronounce the Rhadamanthine verdict; it is enough if we have been accurate and conscientious chroniclers.—W. M–l.

LAMB, Lady Caroline, authoress and social notability, born in November, 1785, was the only daughter of the third earl of Besborough. Before she was twenty she was married to the Hon. William Lamb, afterwards Lord Melbourne, the well-known statesman. Clever, accomplished, and eccentric, she formed an intimacy with Lord Byron, the termination of which affected her painfully. She has pourtrayed him in her novel of "Glenarvon," which was followed by two other fictions, "Graham Hamilton," and "Ada Reis." After many years of seclusion at Brocket Hall, she died on the 25th January, 1828. She had numbered among her admirers Madame De Stael and the duke of Wellington.—F. E.

LAMB, Charles, the first of English humourists, was born on 10th February, 1775, and was the younger son of Mr. John Lamb, a native of Lincoln, who became clerk to Mr. Salt, one of the benchers of the Inner temple, where Charles was born and spent the first seven years of his life. In 1782 he was presented to the school of Christ's hospital, and remained a scholar of that celebrated establishment till he had entered on his fifteenth year. The sweetness of his disposition made him a great favourite among his school-fellows, some of whom afterwards became famous in the world, and retained to the last their affection for their amiable, gentle, and delicate school friend. Lamb's classical attainments would have insured him an exhibition and a university education, but for an unfortunate impediment in his speech which unfitted him for the clerical profession, and condemned him to the uncongenial labour of the "desk's dull wood." In 1792 he obtained an appointment in the accountant's office of the East India Company, where he spent the succeeding thirty-three years of his life. Lamb's parents were very poor, and his small salary was devoted to their support, but the weight of their maintenance fell upon his sister, the well-known Mary Lamb. At length the incessant watching by night which the increasing infirmities of her mother rendered necessary, combined with the laborious attention to needlework by day, made great inroads on Mary's health and deranged her mind. On the 22nd of September, 1796, she suddenly broke out into a frenzy, seized a knife which lay upon the table, and rushing at a little girl, her apprentice, pursued her round the room. Her infirm old mother attempted to interfere, and Mary, with loud shrieks, turned upon her and stabbed her to the heart. An inquest was held the next day, at which the jury brought in a verdict of lunacy. This terrible incident exercised a most powerful influence on Lamb's whole subsequent career. Death soon after released his aged father from his state of imbecility and suffering; and Charles, with an unselfish and heroic devotedness as noble as it is rare, resolved at once to make his sister's welfare the object of his life. He was at this time in love, but for her sake he renounced all thoughts of marriage; and with an income of scarcely more than £100 a year, at twenty-one years of age, he cheerfully set out on the journey of life with his sister, who was only endeared to him the more by her strange calamity. The terrible ordeal through which Lamb had passed at this time affected his own reason, but the attack was of short duration and never returned, though this tendency which, like his sister's, was evidently hereditary, accounts for the waywardness and whimsical recklessness which he occasionally displayed in company. Lamb had from his school-days enjoyed the friendship of Coleridge and Lloyd; and stimulated probably by their example and influence, had cheered his ungenial toils by the cultivation of poetry. His first publication consisted of a few sonnets and other poems contributed to a volume of poetry by the two friends mentioned above, and which appeared in 1797, but excited little attention. In the following year he published his prose tale of "Rosamond Gray," which sold better than his poems. His tragedy of "John Woodvil" was completed in 1799, but it was never acted, and was not published till 1801, when it met with an unfavourable reception from the Edinburgh reviewers. In 1810 he became a contributor to a quarterly magazine entitled the *Reflector*, edited by Leigh Hunt; and some of Lamb's best effusions appeared in that short-lived periodical. On the establishment of the *London Magazine* in 1820, he began his "Essays of Elia"—the name under the cover of which he acquired his most brilliant reputation. In the beginning of 1823 the "Essays of Elia" were collected and published in a separate form, and met with a rapid sale. In 1825 he was permitted to retire from the drudgery of his clerkship with a liberal pension. His feelings on being emancipated from the desk, to which he had grown as it were until the wood had entered his soul, are beautifully depicted in his essay on "The Superannuated Man." But after the first enjoyment of freedom and uninterrupted leisure was over, he languished for want of steady employment, and discovered when too late that his happiness had not been promoted by the change. He occupied himself with occasional contributions to the *New Monthly*, the *Athenæum*, and other periodicals, and with assisting Hone in the preparation of his Every-day Book and Table-talk. A small volume of poems entitled "Album Verses" appeared in 1830, and the "Last Essays of Elia" in 1833. He died somewhat suddenly of erysipelas, 27th December, 1834, in the sixtieth year of his age. Mary Lamb, his sister, survived till 1847. In conjunction with her brother she wrote "Mrs. Leicester's School," "Tales from Shakspeare," and "Poetry for Children." The field which Lamb occupies is limited, but he reigns there supreme. He reflects every mood and touches every chord with a master hand. His works, like his conversation, exhibit by turns wit, humour, fun, quaintness, pathos, and varied fancy; and mingled with all is constantly seen the kindly, loving, honest, enjoying nature of the writer. It may be safely predicted that his incomparable "Essays of Elia" will last as long as the English language. His letters to his distinguished friends Coleridge, Southey, Wordsworth, Bernard Barton, Manning, Procter, and other eminent writers, are among the happiest and the most delightful specimens of epistolary composition which the language affords. See Letters of Charles Lamb and Final Memorials by Judge Talfourd.—J. T.

LAMB, George, fourth son of the first Lord Melbourne, was born in 1784, and in 1832 became under-secretary of state for the home department. An early contributor to the *Edinburgh Review*, he did not escape Lord Byron's notice, who,

in the English Bards, makes pointed reference to his farce, "Whistle for it," which had failed at Covent Garden. In 1821 he published a translation of Catullus. Died in 1834.—D. W. R.

LAMB, Sir James Bland Burges, Bart., D.C.L., was born at Gibraltar, June 8, 1752, and was the only son of George Burges, Esq., comptroller-general of the customs in North Britain. In 1777 he was called to the English bar, and in 1789 was appointed one of the under-secretaries of state for the foreign department. He was the author of many works, poetical, legal, and political. Died in 1824.—D. W. R.

LAMBALLE, Marie Therèse Louise de Savoie-Carignan, Princesse de, an innocent and illustrious victim of the first French revolution, was a daughter of the princely house of Carignan, and born at Turin on 8th September, 1748. Beautiful and amiable, she was in her youth one of the chief ornaments of the court of Turin. In January, 1767, she was married to the French prince de Lamballe, whom his father, the excellent duke de Penthièvre, thus hoped to wean from a life of vice. In the companionship of the *roué* duke de Chartres (afterwards duke of Orleans, Philippe Egalité) the prince relapsed, and a separation was imminent, when he died. At the French court the princess de Lamballe had fascinated everybody; and after the death of the Queen Maria Leczinka and of Madame De Pompadour, a marriage was projected between Louis XV. and the young and beautiful widow. On the marriage of Marie Antoinette to the dauphin (afterwards Louis XVI.) the princess de Lamballe became an intimate friend of the former, and Marie Antoinette, when queen, resuscitated in her favour, to keep her friend near her person, the post of "surintendant de la maison de la reine." On the breaking out, and through the course of the French revolution, the princess de Lamballe insisted, in spite of the remonstrances of the queen, on remaining with Marie Antoinette, and was her closest counsellor and confidant, helping to plan the unsuccessful flight to Varennes. On the day of the famous 10th of August she accompanied the royal family to the box of the logographe in the national assembly. She then shared the queen's imprisonment in the Temple, until, on the 19th of August, they were separated by the revolutionary authorities, and the princess was thrust into the prison of La Force. There, on the morning of the 3rd of December, she was rudely hurried, half-clad, to be tried below on the usual charges of counter-revolution and participation in royalist plots. When her examination was finished, she was ordered by her judges to take the oath to liberty, equality, hatred of the king and queen, and of royalty. The last she refused to take. "Qu'on élargisse, Madame," was the closing exclamation of the presiding judge —a phrase of doubtful import. Conducted outside, she found herself walking over corpses in the midst of an infuriated mob, by whom she was massacred under and with circumstances of unutterable brutality. Her naked body was exposed for hours to the gaze of the populace; and her head, mounted on a pike, was paraded by a procession of savages through the streets of the capital, and exhibited even before the windows of the Temple where the king and queen were immured. The fate of the princess de Lamballe is one of the most tragical episodes of the bloody drama of the French revolution.—F. E.

LAMBARDE, William, was the eldest son of John Lambarde, alderman of London, and was born October 18, 1536. He was admitted into the Society of Lincoln's inn in 1556, and studied under Laurence Nowell (brother of the celebrated dean of St. Paul's), from whom he gained considerable knowledge of Saxon laws, customs, and antiquities. In 1568 he published a collection and translation of Saxon laws. Two years later we know that he was living at Westcombe Park, Greenwich, devoting much of his time to county and parochial business, but still pursuing his favourite studies. In 1570 he completed his best-known work, "A Perambulation of Kent," which, however, remained in manuscript until 1576. It is one of the most charming topographical works ever written. Remarkable for its accuracy of description, it is equally noticeable for the freshness and vivacity of its style. In 1574 he founded an hospital for the poor at East Greenwich, said to be the first ever established by a protestant. In 1578 he was admitted a bencher of Lincoln's inn; and next year, becoming a magistrate of the county, he composed a treatise on the duties of his office, entitled "Eirenarcha, or the office of the justices of the peace," which appeared in 1581. In the following twenty-eight years it was reprinted eleven times. His subsequent appointments were those of a master in chancery (1592), keeper of the rolls and house of the rolls in Chancery Lane (1597), and finally keeper of the records in the Tower (1600). Lambarde, who resided for some time at the pleasant little village of Halling on the banks of the Medway, died at Greenwich on August 19, 1601. He had commenced a work on the topography of England, which he relinquished on hearing that Camden was engaged on a similar undertaking; but the materials which he had collected for it were published in 1730.—W. J. P.

LAMBECIUS or LAMBECK, Petrus, regarded by Bayle as one of the most learned men of his age, was born at Hamburg in 1628, and sent to Amsterdam by his uncle, Lucas Holstenius, to prosecute his studies. From Amsterdam he went to Paris, where, although a protestant, he was received into the house of Cardinal Barberini, and formed the acquaintance of some leading catholic scholars. While in Paris, in 1647, he published his work on A. Gellius. From Paris he removed to Rome, where he resided for two years with Holstenius, who was librarian of the Vatican. We next find him at Toulouse, where he spent eight months with the archbishop, Charles de Montchal, and received the degree of doctor of laws. After this he returned to Hamburg, where he was made professor of history in 1652, and in 1660 rector of the college. Misfortunes crowded upon him—his students were opposed to him because they suspected his orthodoxy, and regarded him as imbued with popish principles; and he was indiscreet enough to marry an old woman who was rich but avaricious, and made him miserable. He therefore left his wife and went to Vienna, and it is said listened favourably to the proposals of the queen of Sweden to become a papist. Some time after he proceeded to Rome, where he abjured protestantism, and then went back to Vienna, where in 1662 he was appointed sub-librarian and historian to the emperor. Lambecius appears to have been a convert to popery long before he avowed it. At Vienna he was soon made chief conservator of the imperial library, and devoted the rest of his life to its proper classification. He died there in 1680. In 1655 he published "G. Codini et alterius anonymi excerpta de antiquitatibus Constantinopolitanis," in Greek and Latin. His "Origines Hamburgenses, ab anno 808 ad annum 1292" is commended for its learning and general accuracy, but is disfigured by occasional partiality. But his greatest undertaking is his "Commentariorum de Bibliotheca Cæsarea Vindobonensi, libri viii.," in eight folio volumes. This immense work was left unfinished. Its first volume contains a history of the library at Vienna; the second, researches into the history of Vienna itself, and the remaining six give an account of the Greek manuscripts in the library. A supplement by Daniel Nesselius, in two volumes, was published in 1690. Besides these, he wrote a "Prodromus Historiæ Literariæ," and various other works, all characterized by learning and research.—B. H. C.

LAMBERT of Schawemberg, a celebrated benedictine of the convent of Hirsfeldt, became a monk in 1058, and was ordained a priest the same year. Soon after entering into orders, unknown to his superior, the Abbot Meginher, he made a journey to Jerusalem. He is the author of a "History of the World from the Creation to A.D. 1071," the MS. of which was discovered by Melancthon, and by him caused to be printed in 1525. It consists of an outline of general history down to 1050, and a history of Germany from that date to 1077. Much of the first part is copied from Bede; but the style is remarkable for its elegance and accuracy.—D. W. R.

LAMBERT, Aylmer Bourke, an English botanist and a great patron of science, was born at Bath on the 2d of February, 1761, and died at Kew on 10th January, 1842. He was the son of Edmund Lambert, Esq. of Boyton house, near Heytesbury, Wilts, who married a daughter of Viscount Mayo. He was educated at St. Mary's hall, Oxford, and early devoted his attention to botany. He was one of the founders of the Linnæan Society; and he became a fellow of the Royal Society in 1791. When he came to his paternal estates he formed a large herbarium, which was for many years under the charge of Mr. Don, who gave an account of it. This collection, as well as Mr. Lambert's extensive library, were made available to all men of science. There was an open reception of scientific men every Saturday at Mr. Lambert's house. He was anxious to encourage science, and his ample means enabled him to gratify his taste in this respect. For many years his health was feeble; and he finally retired to Kew, where his proximity to the royal gardens

afforded the means of gratifying his botanical taste. He published a description of the genus Cinchona in 1797, quarto; and a large folio work in 2 vols., beautifully illustrated, on the genus Pinus. He also contributed many papers to the Transactions of the Linnæan Society.—J. H. B.

* LAMBERT, Charles Joseph (known also by his Egyptian title of Lambert Bey), an astronomer and engineer, was born at Versailles on the 2nd of May, 1804. He held the rank of engineer-in-chief of the second class in the French corps of mining engineers. In 1832 he entered the service of Mehemet Ali, pasha of Egypt, where he carried out important works of improvement, and for many years was director of the polytechnic school and of the observatory at Cairo. His observation of a transit of Mercury, made at that observatory, is recorded in the Comptes Rendus for 1849. In 1851 he returned to France.—R.

LAMBERT, François, an early French divine and reformer, was born at Avignon in 1487, where his father was secretary of legation. He was but a child when his father died. At the age of fifteen he entered the cloister of the Cordeliers, and on being ordained was for several years a successful preacher, inveighing especially against the luxury and dissipation of the age. In 1522 he quitted the order. Having read the writings of Luther and embraced his opinions, he travelled through many parts of Switzerland, and made the acquaintance of Zuinglius; and having at length renounced his monastic garb and assumed the name of Jean Serranus, he preached the reformed faith at Basle, Friburg, and other towns. Luther heartily accepted his labours, and at Wittemberg, where he was in extreme poverty, he expounded the prophecies of Hosea. He married on the 20th July, 1523, and published a book in defence of marriage, dedicated to Francis I., and entitled "De Sacro Conjugio." At this period appeared also his "In Cantica Canticorum Salomonis libellus," &c. We find him next at Strasburg composing several works, such as his "De Fidelium vocatione;" his "Farrago omnium fere rerum theologicarum," containing his system of theology and his views of the authority of the church; and his commentaries on the various minor prophets. During a synod held under the landgrave of Hesse, he published certain theses, in number fifty-eight, in defence of the reformed doctrines, and directed principally against Nicolas Herborn. The result was the establishment of the Reformation in the province, and the founding in 1527 of a college at Marburg, in which Lambert was the first professor of theology, having among his earliest pupils Patrick Hamilton, the famous Scottish martyr. He did not, however, hold the office long, but died of a contagious disorder, called in that country *der Englische Schweitz* (the English sweating sickness), on the 18th April, 1530, at the comparatively early age of forty-three. Lambert's works are little known, and his personal labours are well-nigh forgotten. But he was earnest, resolute, and industrious—the main instrument in extending the Reformation into Thuringia, and of completing it in Hesse. His various publications are so numerous, that they must have been hastily and superficially composed as a means of daily bread. Yet his "In Regulam Minoritarum Commentarii vere Evangelici," must have done good service in their day. His commentaries on Kings, Luke, and Acts, seem to have perished. In a letter to Spalatin Luther praises him highly.—J. E.

LAMBERT, John, one of Cromwell's major-generals, is said, like Fleetwood, to have been educated for the profession of the law. The date and place of his birth are unknown. He was probably a young man when the quarrel between Charles I. and the Long parliament issued in civil war. He joined the army of the parliament, and it was as a colonel that he fought at Marston Moor, July, 1644. He had distinguished himself so highly both as a soldier and as an opponent of the moderate party in parliament, that when Cromwell undertook his second campaign against the Scotch in June, 1650, he appointed Lambert his major-general. In this capacity he led the attack at Dunbar, and both as a general and a disputant was prominent throughout the remainder of the war in Scotland. He fought at Worcester, and was one of the leaders of the Cromwellian party, when the appointment of Fleetwood to the chief command in Ireland is reported to have excited his jealousy and to have weakened his attachment to Cromwell. After the dismissal of the Rump he was, however, appointed by Cromwell one of the members of his first council of state, and sat in his first parliament. He was selected by the protector to be major-general of the district comprising the counties of York, Durham, Northumberland, Westmoreland, and Cumberland. Like many of the military chiefs of the interregnum, he opposed the assumption by Cromwell of the title of king, and in a manner so distasteful to the protector that he was dismissed from all his employments with a pension of £2000. "The Lord Lambert," as he was commonly called, retired to Wimbledon house, both to cultivate flowers and to paint them; and to "Lambertize" a man became a current expression. On the death of Cromwell he reappeared in public life, and placed himself at the head of the military opposition to Oliver's successor, Richard. Soon after the deposition of Richard, he was appointed by the parliament general of the forces sent to quell Sir George Booth's royalist insurrection in the north, a success which he achieved with great rapidity. The parliament rewarded him handsomely; but he began to intrigue against it, and when it refused to assent to the proposals of the army, Lambert made a faint repetition of Cromwell's dismissal of the Rump, and on the 13th of October, 1659, by military force, put an end for a time to its sittings. But when the attitude assumed by Monk in Scotland restored the parliament, it decreed the disbanding of the army with which Lambert had gone north to oppose the march of Monk, and in the January of 1660 he was deserted by his troops. Taken and committed to the Tower, he escaped, but was recaptured, and at the Restoration was tried for treason along with Sir Henry Vane. He threw himself on the mercy of the judges, was reprieved, and banished to Guernsey, where he died after an exile of thirty years, during which, it has been said, he became a Roman catholic.—F. E.

LAMBERT, Johann Heinrich, an eminent scholar, mathematician, and philosopher, was born at Mühlhausen (then forming part of the Swiss confederation) on the 29th of August, 1728, and died at Berlin on the 25th of September, 1777. His grandfather had been a French protestant refugee. His father was a tailor, with a numerous family; and in order to provide Johann Heinrich with the rudiments of education, he had to avail himself of the instruction given gratuitously at a local college. In 1745 he went to Basle to become secretary to Dr. Iselin, who was counsellor of the margrave of Baden, and editor of a newspaper. He occupied his leisure with the study of mental philosophy and of mathematics. In 1748, being appointed tutor of the children of the count de Salis, he obtained the advantage of access to the extensive library of his employer at Coire, of which he availed himself so as to acquire extraordinary erudition. In 1754 he was elected an associate of the Physico-medical Society of Basle. In 1757 he travelled with his pupils over various parts of Europe, and became personally known to many of the most eminent men of letters and science. In 1759, having been appointed an honorary professor by the electoral academy of Bavaria, he lived for a time at Augsburg, whence he returned to Coire in 1761. Having visited Berlin in 1764, and become known to Frederick the Great, he was induced by that sovereign to remain there, and was elected a member of the Academy; and he held that and other appointments until his death thirteen years afterwards. His principal separate work was entitled "Novum Organon," being a system of syllogistic logic based on that of Aristotle, and of the science of the discovery of truth in general. This was followed by his "Architektonik," being a system of metaphysics relating to the foundation of philosophical and mathematical knowledge. He wrote many detached memoirs, most of which appeared in the Transactions of the Berlin Academy, relating chiefly to mathematical, astronomical, and physical subjects. He was the first to demonstrate the incommensurability of the circumference and diameter of a circle. He discovered a remarkable proposition respecting the time occupied by a planet in passing from one given position to another, since called "Lambert's theorem." From certain perturbations of Jupiter and Saturn he conjectured that they were acted upon by an undiscovered planet external to them: that conjecture was afterwards confirmed by Herschel's discovery of Uranus. These are but a few specimens of the results of researches too numerous to be analyzed here.—W. J. M. R.

LAMBERT, Joseph, a French moralist, born at Paris in 1654; died at Palaiseau in 1722. He took at the Sorbonne the degree of doctor, and at the age of thirty entered the church. After preaching for some time he obtained the priory of Saint-Martin de Palaiseau, the entire revenues of which he devoted to charitable purposes. He was a strict disciplinarian, indefatigable in his labours for the religious instruction of the people, and

a determined opponent of plurality of benefices. His numerous works, consisting partly of commentaries on the scriptures and partly of treatises, theological, ethical, and educational, were written in a simple and impressive style, and passed through many editions.—R. M., B.

LAMBIN, Denis, better known by his Latinized appellation, Dionysius Lambinus, a distinguished classical scholar of the sixteenth century, was born in Picardy in 1516, studied at Amiens, and became professor there. After travelling in Italy, he was appointed in 1560 a professor of the Royal college at Paris. At the massacre of St. Bartholomew in 1572, he was so shocked by the murder of his friend Ramus, and so terrified by the brutalities which he witnessed, that he fell ill and died. As editor, critic, and commentator, Lambin will always retain the esteem of classical students. His Horace, of which the first edition appeared at Lyons in 1561; his Lucretius, published at Paris in 1563; his Nepos, Paris, 1569; his Plautus, left unfinished, Paris, 1576–77; and his Cicero's Epistles, Paris, 1573—are all excellent. His learning, sagacity, and accuracy are equally apparent in his other works.—B. H. C.

LAMBLARDIE, Jacques Elie, a French civil engineer, was born at Loches in 1747, and died in Paris on the 26th of November, 1797. He received his professional education at the école des ponts et chaussées, or school of civil engineering, then recently formed. He became distinguished for his skill in harbour works and coast defences; and in connection with the latter subject, his "Mémoire sur les côtes de la haute Normandie" is of high authority. His most remarkable engineering works were those of the port of Havre. He became successively director (along with Perronet) of the école des ponts et chaussées; and director of the polytechnic school.—W. J. M. R.

LAMBTON, John George. See Durham, Earl of.

LAMBTON, William, a British military officer and geodetician, was born about 1748, and died at Kingin-Ghaut, near Nagpore, on the 20th of January, 1823. He rose ultimately to the rank of lieutenant-colonel. In 1801 the Marquis Wellesley, governor-general of India, gave him the charge of the trigonometrical survey of Hindostan. He continued to conduct that vast undertaking with great skill and success, and obtained results of high importance respecting the figure of the earth, until he was cut off by a fever in the active discharge of his duty. His researches are described in the Transactions of the Asiatic Society from 1807 to 1820, and in the Philosophical Transactions for 1818 and 1823. He became F.R.S, and a corresponding member of the French Institute.—W. J. M. R.

* LAMÉ, Gabriel, a distinguished French mathematician and engineer, was born at Tours, on the 22nd of July, 1795, educated as a mining engineer, entered the Russian corps of civil engineers, in which he attained the rank of colonel; returned to France in 1832, and became professor of physics in the polytechnic school, and afterwards, in 1848, professor of the science of probabilities in the Faculty of Sciences. In the department of mines he holds the rank of engineer-in-chief, and is a member of the Academy of Sciences. He is the author of a long series of papers on mathematical and physical subjects, which have appeared in the Annales de Chimie et de Physique since 1831; in the Mémoires des Savans étrangers since 1833; in the Journal de l'École Polytechnique since 1833; in Liouville's Journal since 1836; and in the Comptes Rendus since 1842. The most important among his many valuable researches are those—in some instances carried on jointly with M. Clapeyron—on the mathematical theory of the elasticity of solid bodies; and his chief separate work is a complete treatise on the same subject, "Léçons sur la Théorie Mathématique del' Élasticité des çorps Solides," Paris, 1852. He is also the author of a most excellent manual of physical science, entitled "Cours de Physique de l'École Polytechnique."—R.

LAMENNAIS, Hughues Felicité Robert de, was born at St. Malo in Brittany on the 19th of June, 1782—a town which was also the birthplace of Chateaubriand—and died at Paris on the 27th of February, 1854. He was the third and youngest son of Pierre Louis Robert de Lamennais, a rich merchant, who was ennobled by Louis XV. From the death of a beloved and noble mother while he was still in his infancy, and from other circumstances, the early education of Lamennais was somewhat neglected. His first instructor was an old uncle, a man of talent and learning, who taught him many things in rather chaotic fashion, and gratified his insatiable hunger for reading by allowing him the free use of his library. The favourite author of Lamennais was Rousseau, whose style his own considerably resembles. As soon as he discovered his own defects of culture he set about remedying them, with that resolute will and that pertinacity of purpose which were among his chief characteristics. He acquired a vast and varied, but perhaps not complete erudition. Influenced by the example of his brother, Lamennais adopted the profession of priest, but he was more than thirty before he received full orders. Tormented by that wild Celtic force which makes the natives of Brittany the most earnest of Frenchmen, Lamennais devoted much of his time to swimming and fencing, and was often on horseback. His serious studies did not hinder him from being a passionate reader of romances, and he amused himself with making lace in the house of his sister. The youth of Lamennais was contemporaneous with the revival of religion in France—a revival, however, more sentimental, or polemical, or political, than thoroughly devotional. Lamennais does not seem to have been a man of a profoundly religious nature, but he felt belief to be indispensable to action; he detested mere semblances; he could conceive no community which was not an organic development; and he saw in religion the most powerful leaven of the community. Armed with an invincible logic, and with a magnificent though monotonous and unbending style, Lamennais determined to give utterance to this insight, to these convictions. From the beginning to the end we see in the career of Lamennais a sublime consistency. There was not much eventful in his life till the publication in 1817 of the first volume of his famous essay on "Indifference in Matters Concerning Religion." For nearly ten years he had already been an author—an author unregarded; yet not wholly, for one of his earliest works, "The Reflections on the Condition of the Church in France," was in 1808 seized and destroyed by the imperial police. From 1811 to the beginning of 1814, Lamennais taught mathematics in a religious institution which had been founded at St. Malo by his brother. He was at Paris at the time of the first restoration, which he applauded, less as a monarchist, than as a strenuous apostle of religious regeneration. Dreading the imperial vengeance he, on Napoleon's unexpected return from Elba, sought refuge in Guernsey and then in England. During the few months of his residence in London he gained a meagre livelihood by giving lessons in a boarding school. Soon after the final overthrow of Napoleon, Lamennais exchanged the English for the French metropolis, where, or at a country-house near Dinan in Brittany, he passed the remainder of his days. Never did a man become so suddenly renowned and powerful as Lamennais through the successive volumes of the essay on Indifference. The essay roused the whole catholic church to its centre, and seemed to give it a more invincible position than it had ever held; high above all puny individualisms, the universal tradition, or conscience or consciousness of the human race, was upheld as the sole standard of truth, and the catholic church was declared to be the exclusive representative and interpreter of that tradition. Lamennais treated the assailants of his essay and its theories with boundless disdain, and sometimes with signal injustice, as in the case of the excellent and eloquent protestant minister, Samuel Vincent of Nîmes. The genius of Lamennais was eminently aggressive alike for purposes of antagonism and propagandism; therefore he entered into cordial alliance with the most enthusiastic ultramontanists, who cared for the throne only for the sake of the altar. Periodicals were established for the diffusion or defence of their views, and in the conduct of those periodicals Lamennais was thrust into every place of peril and pride. In June, 1824, Lamennais went to Rome to gain authority for his new ideal of authority. The pope, Leo XII., received him with warmth and favour; he wished to create him a cardinal, but this dignity he refused, as he had formerly rejected the offer of a bishopric from the Decazes ministry. Leo XII. is said to have esteemed Lamennais so highly as to place his portrait beside a picture of the Virgin; these being the only ornaments of his apartment. But the approbation and admiration of the pope helped in no measure to realize the dreams of him who has been called the modern Savonarola. Still faithful to his principles, Lamennais therefore preached a more direct and living bond between christianity and freedom, and turning with disgust from the enthralment and apathy of the Gallican church, and from what he regarded as the farce of constitutionalism, he fulminated his prophetic words to the people. The result was his condem-

nation in April, 1826, by the correctional tribunal, for supposed disobedience to the laws. He foresaw, he predicted, and he did not regret the expulsion of the elder Bourbon dynasty. But the Orleans dynasty excited in him a still fiercer distaste. The blood staining the Paris streets had scarcely dried, when Lamennais hastened to assert the absolute independence of the catholic church, and to advocate its formal separation from the state. Energetic were his pleadings for other extreme reforms. The democratic tendency which his ultramontanism was now assuming, excited the anger and hatred of many among the French prelates. Loud were the complaints and protestations which the pope heard from numerous quarters. Accompanied by Lacordaire and Montalembert, at that time his devoted disciples, Lamennais went to Rome to justify himself. He could obtain no fair opportunity of doing so. But while on his way back to France he received the encyclical letter issued by Pope Gregory XVI. on the 15th August, 1832, in which the theories of Lamennais were anathematized. Lamennais agreed to discontinue the periodical which had for some time been his weapon of warfare, and he went through the form of a recantation. How much this was a mere form was proved by the appearance in 1834 of "The Words of a Believer," which had a resonance throughout the earth at which popes and kings might well turn pale. Many other works, such as "The Book of the People," demonstrated that Lamennais now viewed himself as the champion of the democracy, though in a sense altogether peculiar and independent. For a pamphlet entitled "The Country and the Government" he was in 1840 condemned to a fine of two thousand francs and a year's imprisonment. This martyrdom Lamennais bore with his accustomed heroism. From the July revolution Lamennais expected much, and much was he disappointed. From the February revolution he expected more, and was still more disappointed. Still, perhaps, of all who took part in that revolution he was the sincerest, the most unselfish; was deepest moved by the woes and wounds of the nation. He was first a member of the constituent, then of the legislative assembly. Not having the physical qualities of the orator, he was contented with giving a silent vote for the measures dearest to his heart. But what he could not do as an orator, he strove hard to achieve as a journalist. The erection, however, of the autocracy by Louis Napoleon put an end to his journalistic activity, and plunged him in a despondency akin to despair. His last literary labour was the translation of Dante's great poem. On his deathbed some well-meaning but ill-advised Romanist zealots endeavoured to obtain from him a retractation of what they regarded as his errors, and his reconciliation with the catholic church. But he would not listen to their entreaties. He ordered that he was to be interred among the poor, and like one of the poor; that nothing was to be put on his tomb, not even a simple stone; that his body was to be carried straight to the cemetery, and that no service was to be performed in a church. His death was ascribed to inflammation of the chest, but no doubt it was hastened by moral exhaustion, by the tragic sense of disenchantment. A prodigious multitude followed the funeral, but only eight persons were allowed to enter the cemetery. Lamennais was buried in silence, and in accordance with his wish nothing marks the spot where he lies. He was a most voluminous writer. All his works are not of a political or polemical character; some are devotional, others philosophical. His translations of the Imitation of Christ and of the Gospels, are both esteemed. His "Sketch of a Philosophy," in four volumes, may be accepted as the maturest utterance of his convictions. Its chief interest is its indication of the growth of the author's mind. Since his death portions of his correspondence, along with a few previously unpublished productions, have appeared. Perhaps, as a writer of prose, not equalled by any one since Rousseau, Lamennais as a thinker is neither opulent nor profound, nor suggestive, nor original. He is a puissant, a dauntless athlete, and the moment he abandons his militant attitude he ceases to attract us. Hammering down dogmas with battle-mace, he was, perhaps, too much the slave of his own. His fierce logic, obeying the law of its inexorable necessities, prevented him from seeing all the truth. Intense, incorruptible, he wanted breadth and geniality.—W. M–l.

LAMETH, Charles Malo François, Comte de, brother of Theodore Lameth, was born at Paris in 1757. He served with his brothers under Rochambeau in the American war of independence. He took an active part on the democratic side in the great French revolution, but was obliged to fly to Hamburg during its excesses. He again figured in the revolution of July, 1830, and died in 1832.—W. J. P.

LAMETH, Theodore, Comte de, was born at Paris in 1756, and during his youth served gallantly both in the army and navy. He laboured and struggled for rational freedom during the Revolution, and accordingly had to fly, taking shelter in Switzerland. After the restoration of the Bourbons he lived in perfect retirement, devoting his time and money to works of beneficence. He died in 1829.—W. J. P.

LAMETHERIE, Jean Claude de, a French chemist and writer, born in 1743. Many of his opinions were of the most whimsical description; he taught, for instance, that all organized beings were formed by crystallization; that the differences in the forms of animals were occasioned by their particular habits of life; and that all organized beings originated from one primitive fluid. He died in 1817.—W. B–d.

LAMI or LAMY, Bernard, a celebrated priest of the Oratoire, and philosopher, born at Mans of a noble family in 1640. He studied at Mans, Paris, and Saumur, and afterwards professed rhetoric, grammar, and philosophy in various colleges of his congregation. While at Angers he brought himself into publicity by his conduct in regard to the Descartes controversies. Lami and the Oratorians generally were the partisans of Descartes, while several of the universities and the pope had declared against him. In the face of all this, Lami publicly maintained the Cartesian philosophy in 1674, at the college where he was professor. This daring act involved him in a prosecution, and the whole city was for some time in an uproar. Lami was condemned, deprived of his office, and sent to Grenoble, but not without leaving a protest behind him. The bishop of Grenoble, Cardinal Le Camus, was his friend, and obtained for him the post of professor of philosophy at the college of that city. Lami was for some time discreetly silent, or said nothing about Aristotle and the Thomists on the one hand, and the doctrines of Descartes on the other. In 1675 he published "The Art of Speaking," in 1678 "New Reflections on the Art of Poetry," which were followed by some other useful publications. But in 1684 he came out as the admirer of Descartes, whom he ventured to call "the greatest of all philosophers" in his famous "Entretiens sur les Sciences," which J. J. Rousseau declares he had read a hundred times. About 1686 Father Lami was recalled to Paris, but in 1689 exiled to Rouen for violating one of the statutes of his order. At Rouen he continued till his death in 1715. Lami's "Apparatus ad Biblia Sacra" is a well-known work; but although translated into French, did not awaken such attention as his "Harmonia, sive concordia quatuor Evangelistarum," about which a violent controversy was stirred up. Lami was talented, ingenious, and not without learning; but he was eccentric, and most of his works are now out of date.—B. H. C.

LAMI or LAMY, François, a French philosopher, born at Montereau, diocese of Chartres, in 1636; died at St. Denis, near Paris, in 1711. He entered the army, but forsook it in 1659 to join the benedictines of St. Maur, amongst whom the rest of his life was spent in study and charity. Though he passed in his time for the best French writer of his order, yet his style is often weak, diffuse, and affected. His fondness for polemics and paradox led him into hot controversies with Bossuet, Malebranche, and most of the learned theologians of his day. Of his numerous and learned works the best known is that entitled "De la connaisance de soi-même."—R. M., B.

LAMI, Giovanni, author and antiquary, born at Santa Croce, near Florence, February, 1697; died 6th February, 1770. In early life he adopted law as his profession, but whilst still young abandoned it for the study of languages, both ancient and modern. In 1732 he became professor of ecclesiastical history in the Florentine lyceum; and in 1733 published his work "De Rectâ Christianorum de Trinitate Sententiâ," which eventually gave rise to a question concerning his orthodoxy. He also offended the jesuits by impugning the authenticity of the Santo Volto and other venerated images. From 1740 to 1770, with the exception of two years, he acted as sole editor of the *Novelle Letteraire*, a weekly Florentine journal. After a somewhat vexed life he died sitting peacefully with a book upon his knee, and left behind him an honourable reputation for independence. His numerous works in Latin and Italian treat of subjects both sacred and profane.—C. G. R.

LAMOIGNON, Chretien François de, son of Guillaume, was born at Paris, 26th June, 1644, and died 7th August, 1709. He was one of the greatest of the advocates-general of France, and at his residence of Basville entertained Bourdaloue, Racine, Boileau, and other literary notabilities.—P. E. D.

LAMOIGNON, Guillaume de, first president of the parliament of Paris, born at Paris in 1617; died 10th December, 1677. He was a pupil of the celebrated Jerome Bignon. In the early part of the reign of Louis XIV. he drew up reports for the council of state, and the king paid him the compliment of saying that his were the only reports he could understand. In 1658 Mazarin procured his appointment as president of the parliament. He had a great object in view—that of making a code of laws for the whole of France. He laboured assiduously at this task, and wrote a large number of memoirs, which were of the highest value when the French laws came to be codified in after time. He was a man of unimpeachable integrity, and in many respects altogether before his age.—P. E. D.

LAMORICIÈRE, Christophe Leon Louis Juchault de, a distinguished French general, was born at Nantes on the 5th of February, 1806, his parents being legitimatists. At the age of eighteen he entered the polytechnic school, where he remained two years, passing in 1826 to the military establishment at Metz, which he quitted to enter the corps of engineers. In 1830 he was lieutenant, and the French campaigns in Africa brought him rapid promotion. On the formation of the corps of Zouaves, after the expedition to Algiers, he was made captain in the new force, and contributed by his boldness and ability to make the name of Zouave terrible. He continued to merit advancement by the zealous discharge of his duties; and in 1837 after the siege of Constantine, where he was wounded by the explosion of a mine, he became colonel. In 1840 he distinguished himself at Monzaia; and General Bugeaud publicly expressed the highest admiration for Lamoricière's conduct in the affairs of Tagdempt and Mascara, which occurred in June, 1841. Two years later he became general of division, and in 1845 was ad interim governor of Algeria. In August of the same year he ably seconded his chief at the important battle of Isly. Under the duke of Aumale he organized the successful expedition against Abd-el-Kader in 1847; but his merciless treatment of the hostile Arabs exposed him to the charge of needless cruelty. Returning to France in 1848 with a high military reputation, he was made minister of war in those rapidly succeeding cabinets which were brought to an end by the revolution of February. Lamoricière was faithful to the monarchy of July; and when he appeared among the people in the uniform of a colonel of the national guard, proclaiming the abdication of the king and the regency of the duchess of Orleans, he would have been torn to pieces by the populace, but for the aid of some workmen more sober-minded than the rest. He sat in the assembly as the representative of La Sarthe, assisted Cavaignac to suppress the insurrection of June, and for nearly six months was again minister of war. Allying himself with the moderate party in the state, he now defended the republic. After the election of Louis Napoleon as president, Lamoricière was sent on a mission to St. Petersburg, at the time of the Russian intervention in the affairs of Hungary. He hastened to Paris on hearing that Odillon Barrot was no longer minister, and took part in the assembly with the opposition. On the 2d of December he was arrested and sent to Ham, whence he was conveyed to Cologne. On being required to swear allegiance to the new order of things, he positively refused, and published his refusal in the newspapers. After that he remained inactive, residing in Belgium, Germany, or England, until his religious enthusiasm was roused by the difficulties in which the papists were placed by the war of Italian unity. In an evil hour for his fame, he offered his sword to the pope, and took the command of the untrustworthy levies which were beaten at the battle of Castelfidardo. He had no opportunity of regaining his laurels, and he died 11th September, 1865.—R. H.

LAMOTHE, Pierre Lambert de, a French missionary who devoted himself to the conversion of the Siamese, was born in 1624. In 1660 he was consecrated a bishop, and in July of that year departed for the East. He arrived at Jutlica, the capital of Siam, in April, 1662. Here he was annoyed by the Portuguese, who wished no French bishop to settle in China without obtaining leave from the king of Portugal. But Lamothe found favour with the natives and was protected by them. Intending Siam to be the centre of communication for all the missions in the East, he founded there a seminary for native priests and catechists, a school, and an hospital. His labours were attended with some success. He died in Siam in 1679.—D. W. R.

LA MOTHE LE VAYER, François de, a French philosophical writer, born at Paris in 1588, and died in 1672. Richelieu designed him to be tutor to the dauphin, but the queen rejected him because he was married, committing to his charge, however, the younger brother, the duke d'Anjou. The progress made by the latter overcame the queen's objections, and in 1652 Le Vayer was made preceptor to Louis XIV., whom he accompanied in his travels. He left various treatises on subjects connected with education, geography, rhetoric, logic, &c., and an essay on the virtue of the heathens. His complete works were published at Dresden, 1756–59, 14 vols. 8vo.—P. E. D.

LA MOTTE, Antoine Houdart de, a French poet and critic, born at Paris, 17th of January, 1672; died there, 26th of December, 1731. He attempted to translate the Iliad, and to improve it—a task in which it is needless to say he did not succeed. He wrote plays, comedies, ballets, tragedies, odes, criticisms, orations, and poems. He was chosen a member of the Academy in opposition to Rousseau—as D'Alembert said, "because he had friends and Rousseau had none."—P. E. D.

LAMOTTE, Jeanne de Luz de St. Remy de Valois, Countess of, a Frenchwoman who obtained an unenviable notoriety for her connection with the once famous case of the "Diamond necklace," born 22nd July, 1756; died at London, 23rd August, 1791. She was descended from an illegitimate branch of the royal family of France. Her life was one of intrigue from the beginning. As Mademoiselle de St. Remy she married M. de Lamotte, and crept into the court by means of Cardinal de Rohan. She there played on the credulity of the cardinal by making him believe that the queen favoured him. She obtained the queen's money under false pretences, and at last risked the venture which at the time made so much noise, and deeply injured Marie Antoinette. Two jewellers of Paris had collected diamonds of rare beauty and formed them into a necklace, worth, according to their estimate, £70,000. It had been offered to the queen, but Marie Antoinette declined the purchase. Lamotte persuaded the cardinal that the queen was longing for the necklace, and presented forged writings to that effect. The cardinal bought the jewel, which was to be paid for by instalments. He committed it to Lamotte to be conveyed to the queen; but instead of reaching its destination, the stones were taken out and sold in England. When the first payment became due the secret was gradually discovered. The jeweller, Bœhmer, applied to the queen, who knew nothing; and the result was that De Rohan and his colleague Count Cagliostro were arrested, with the scheming countess who had done the mischief. She was condemned to be whipped, to be marked on the shoulders by the executioner, and to be kept in the hospital for life. In 1787, however, she was released or escaped from the Salpétrière and joined her husband, who had fled on the first notice of danger. She there published a volume of "Memoirs," in which she gives utterance to all imaginable fabrications to screen herself. She died from a fall. Her husband returned to France, was in absolute poverty, twice attempted suicide, and at last died in the hospital of La Pitié. He left an account of his life, but it was mutilated by the authorities; and the "affair of the diamond necklace" was never properly cleared up.—P. E. D.

LAMOTTE-FOUQUE. See Fouque.

LAMOUROUX, Jean-Vincent-Felix, a French naturalist, born in 1779. He particularly applied himself to the study of marine productions, and was appointed in 1809 professor of natural history at Caen. He is best known for his work on the flexible corals. He died at Caen in 1825.—W. B–d.

LAMPADIUS, Wilhelm August, a German chemist, born in 1772. He studied at Göttingen, and after travelling through part of Russia and France, became, at the special recommendation of Werner, professor of chemistry at Freiburg. It is his chief claim to distinction that he raised the art of smelting to the rank of a special science. His principal work is a handbook of the art of smelting, "Handbuch der allgemeinen Hüttenkunde, in theoretischer und praktischer Hinsicht entworfen." He wrote also several valuable works on industrial and animal chemistry. He died in 1842.—W. B–d.

LAMPE, Friedrich Adolph, an eminent protestant German theologian and commentator, was born at Detmold in 1683. In 1702 he was sent to the university of Franeker, to study

under Vitringa and Roell. He afterwards discharged pastoral functions at Weeze, a village near Cleves; then at Duisburg; and in 1709 at Bremen, where he staid till 1720, when he was appointed to a professorship of theology at Utrecht, which he relinquished in 1727 for a similar post at Bremen, where he died in 1729. Lampe is regarded as the founder of a school of divines, the characteristics of which may be readily ascertained from his works. He studied hard and wrote much, mostly on theological subjects; and although his style is often diffuse, his works are equally respectable for their piety, good sense, and learning. His commentaries on the 45th Psalm, and on the Gospel by John, are still consulted by critics. The "Bibliotheca Bremensis," vols. i. to iii., was edited by him in conjunction with Hase; and he also edited a History of the Reformed Church in Hungary and Transylvania.—B. H. C.

LAMPE, John Frederic, was, as he styled himself, "some time a student of music at Helmstadt in Saxony." He arrived in England about the year 1725, and obtained employment in the opera band. In 1732 he produced his opera of "Amelia," which was highly successful, and in 1737 his "Dragon of Wantlery." Both were written by Henry Carey. The latter is founded on the old ballad of the same name, and is an admirable burlesque of the Italian opera. The extravagant love, heroism, and fury of the Italian stage are mimicked with great humour; and the songs, though ludicrous in the highest degree, are set in the Italian serious style of the day. The piece was published, with a dedication by Carey to Lampe, in which he says—"Many joyous hours have we shared during the composition of this opera, chopping and changing, lopping, eking out, and coining of words, syllables, and jingle, to display in English the beauties of nonsense so prevailing in the Italian operas. This pleasure has since been transmitted to the gay, the good-natured, and jocular part of mankind, who have tasted the joke and enjoyed the laugh." Besides his dramatic pieces, he composed a great number of popular songs; and in his attention to the emphasis and accent of English words, he may serve as a model even for our native musicians. In 1737 he published in a quarto volume "A Plain and Compendious Method of teaching Thorough Bass," the rules of which are excellent. In 1750 he went to reside at Edinburgh, and was much esteemed and respected by the patrons of music in that city; but in 1751 he was seized with an illness, of which he died at the age of fifty-nine.—E. F. R.

LAMPI, Giovanni Battista, a celebrated historical and portrait-painter, a native of the Tyrol, was born in 1751, and studied under his father, Matt. Lampi, and in the academy of Verona. Whilst yet a boy he painted an altar-piece and several pictures at Salzburg. After a brief residence in Trent and Innspruck he removed to Vienna, where about 1786 he was nominated by the emperor, Joseph II., member of the Imperial Academy, professor, and councillor. In 1787 he was invited by Stanislaus Augustus II. to Warsaw, where he executed several important commissions. Thence he went in 1791 to St. Petersburg, where he painted, among other things, a life-size portrait of the Empress Catharine II. In 1798 he returned to Vienna, and continued to reside there till his death in 1830. For the various churches of Vienna and the neighbourhood he painted a great many altar-pieces; his portraits include those of the emperor and royal family of Austria, the king of Sweden, &c. —His eldest son and scholar, Gio. Battista, was also a painter of considerable note. Born at Trent in 1775, he went to St. Petersburg in 1797, where he remained thirteen years. He was nominated member of the Imperial Academy of Vienna in 1813, and died in that city in 1837.—J. T–e.

LAMPILLAS or LLAMPILLAS, Francisco Xavier, a Spanish jesuit, was born in Catalonia in 1731. He became professor of polite literature at Barcelona, but was exiled with the rest of his order in 1767, and removed to Italy, where he remained till his death in 1810. While in Italy he resided chiefly at Genoa, and was mainly occupied in literary pursuits. His works are written in Italian, and indicate a considerable acquaintance with its language and literature. Tiraboschi and Bettinelli, having depreciated the literature of Spain, Lampillas wrote his "Saggio storico-apologetica della Letteratura Spagnuola," which appeared at Genoa in 6 vols. 8vo, 1778–81. This work consists of separate dissertations, and besides giving an account of Latin poets born in Spain, endeavours to show that Spain has the literary pre-eminence over Italy in various respects. Notwithstanding that it fails to establish the author's principles, it is a valuable work, and will always be read with interest. It was very popular in Spain, and won a pension for its author, whose only other works of any value arose out of the controversy which this excited.—B. H. C.

LAMPLUGH, Thomas, D.D., Archbishop of York, was descended from an ancient family in Cumberland, and was born at Thwing in Yorkshire in 1615. Educated at St. Bege's, he proceeded to Oxford, where he became fellow of Queen's college. He obtained rapid preferment; but there is no proof that he was such a timeserver as he has been described. He was successively rector of Binfield, of Carlton in Ottmore, principal of Albanhall, archdeacon of London, prebendary of Worcester, vicar of St. Martins-in-the-Fields, Westminster, dean of Rochester, bishop of Exeter, and archbishop of York. This last honour he obtained from the gratitude of James II., at almost the last moment of that monarch's reign; for, when William of Orange landed in England and marched towards Exeter, Lamplugh, then bishop, exhorted the people to stand firm to King James. Finding his speech of no avail he went to London, and Clarendon mentions the fact that he saw him kiss the king's hands. James, touched by this loyalty in the hour of general defection, conferred the archbishopric, which had been vacant two years, on Lamplugh, who was enthroned by proxy on 19th December, 1688, in his seventy-fourth year. He died at Bishopsthorp, 5th May, 1691. See Drake's *York*.—R. H.

LAMPRIDIO, Benedetto, schoolmaster and Latin poet, born at Cremona towards the end of the fifteenth century; died about 1540. He resided successively in Rome, in Padua, and at the Mantuan court, where Duke Frederigo Gonzaga intrusted to him the education of his son Francesco. His poems are included in various collections; and his imitations of Pindar, though somewhat severely criticised by Paulus Jovius, have been reckoned in vigour not unworthy of their model.—C. G. R.

LAMPRIDIUS, Ælius, one of the six scriptores historiæ Augustæ. He flourished about 300. His name is attached to the biographies of Commodus, Antoninus Diadumenus, Elagabalus, and Alexander Severus. The first and third are dedicated to Diocletian, the fourth to Constantine, the second has no dedication. In the palatine manuscript, all the lives from Adrian to Alexander Severus, inclusive, are ascribed to Ælius Spartianus; and Vopiscus, who enumerates the historians that preceded him, Trebellius Pollio, Julius Capitolinus, Ælius Lampridius, makes no mention of Spartianus. Hence Salmasius argues that both names belong to one person, Ælius Lampridius. On the other hand the lives of Commodus and Diadumenus closely resemble those of Marcus Aurelius and Macrinus, attributed to Capitolinus. But discussion is idle where evidence is wanting.—R. M., B.

LANA or LANA-TERZI, Francesco de, an Italian physicist, sometimes designated by the Latinized name of Franciscus Tertius de Lanis, was born at Brescia of a noble family, on the 13th December, 1631, entered the order of jesuits in 1647, was successively professor of several branches of science in the colleges belonging to his order in various parts of Italy, and died at Rome on the 26th of February, 1687. He made experiments on various physical phenomena, such as the variation of the compass, and the pressure of the air at different heights. His principal work, entitled "Prodromo, ovvero Saggio di alcune Invenzioni," &c., contains the description of many curious projects, including that by which he is chiefly known at the present time, namely, a proposal for flying by means of the buoyancy of globes of thin metal exhausted of air, which is impracticable only by reason of the impossibility of making such globes at once light enough to fly, and strong enough to resist the external pressure.—W. J. M. R.

LANCASTER, Sir James, an English navigator, had an important share in the establishment of a direct trade between England and the East Indies, towards the close of the sixteenth century and the commencement of the ensuing period. He commanded one of a fleet of three vessels despatched by the merchants of London in 1591; the first maritime adventure to the East that had been undertaken by the English nation for purposes of commerce. Lancaster reached the Eastern seas, visited Malacca, and afterwards Ceylon, whence he obtained a valuable cargo of pepper and other spices. But the termination of the adventure was unfortunate. Upon his homeward voyage Lancaster sailed to the West Indies, where, after encountering severe storms, he was abandoned, with part of his crew, on the desert island of Mona, midway between San Domingo and Porto Rico. A French vessel

released him from this place, and he ultimately reached England in 1593, after an absence of above two years. In 1594 Lancaster made a voyage to Brazil. In 1601 the East India Company, then newly established, employed him in command of a fleet of four ships—the first which they fitted out. John Davis, celebrated for his nautical skill, was chief pilot. Lancaster reached the Indies after a favourable voyage, entered into a commercial treaty with the king of Acheen (Sumatra), and thence visited Bantam, in the island of Java, hitherto frequented almost exclusively by the Portuguese. He returned to England in 1603, bringing back two of his ships, both laden with valuable cargoes, composed in part of plunder taken from a Portuguese vessel which he had captured; and was subsequently knighted in reward for his services. The conviction entertained by Lancaster of the feasibility of a north-west passage to the Indies prompted in part the voyages by Hudson and Baffin in that direction, and the name of Sir James Lancaster's Sound was given by Baffin to the opening (well known in the records of modern enterprise within the Arctic seas) found on the western side of the great bay which he was the first to navigate.—(See BAFFIN.) Lancaster died in 1620.—W. H.

LANCASTER, JOHN, Duke of, "Old John of Gaunt, time-honoured Lancaster," was the fourth son of Edward III., and was born in 1340. His surname of Gant or Ghent was derived from the place of his birth. He was created Earl of Richmond, and obtained the title and estates of Lancaster with the hand of the heiress, Lady Blanche. In 1367 the duke was sent to France with a powerful army to reinforce his brother, the Black Prince, and accompanied him in the expedition to Spain to assist Peter the Cruel against his revolted subjects and his natural brother, Henry. He displayed signal bravery at the battle of Najarra, in which Henry and his French allies were defeated, and Peter was restored to his throne. The ungrateful and dishonourable conduct of this cruel tyrant, however, soon disgusted his English allies, and on their departure he was again dethroned, and taken prisoner and murdered by his brother. The duke of Lancaster, who had meanwhile been appointed governor of Acquitaine and was now a widower, shortly after the death of Peter married Constance, his eldest daughter, and laid claim to the succession, but was unable to make good his title. In 1370 he undertook another expedition into France at the head of twenty-five thousand men, and marched through the whole length of the kingdom, from Calais to Bourdeaux. Great numbers of his soldiers were cut off by the flying parties of the enemy, and he was unable to accomplish anything of importance. On the accession of his nephew, Richard, to the throne, the duke exercised the authority of regent, though without the name. He conducted an army into Brittany in 1378, but returned without performing anything memorable. On the death of Henry of Castile, he led into Spain the flower of the English military force in prosecution of his claim to the crown. He performed several brilliant exploits and captured a number of towns, but was in the end obliged to abandon the enterprise. His rival, however, paid him a large sum of money to relinquish his pretensions, and his daughter Philippa married the king of Portugal. After the death of the Castilian princess, the duke married Catherine Swynford, daughter of a knight of Hainault. The three sons whom she bore to him before marriage were legitimated by the king. The eldest was created Marquis of Somerset, and is the ancestor of the duke of Beaufort, the second became the celebrated Cardinal Beaufort, and the third was made Duke of Exeter. John of Gaunt died in 1399. His eldest son, Henry, dethroned Richard II. and became Henry IV. of England.—J. T.

LANCASTER, JOSEPH, was a native of London, where he was born in 1778. According to one account his parents were members of the Society of Friends, but according to another his father was at one time in the foot guards, which appears to be correct. Of his early years not much is recorded; but it appears that when he was about nineteen years of age, he began to feel the importance of educating the children of the poor. His father resided in the Borough Road, Southwark, and from him he obtained a room, which he undertook the cost of fitting up, and in a short time he gathered about himself as many as ninety children. Although there was originality in his method, it seems likely that he derived his leading principles from the publication which Dr. Bell had issued in 1797. The success of his efforts was considerable, and soon attracted attention from the friends of education, who about that time began to feel an anxious desire to do something effective for the neglected children of the poor. Among others the duke of Bedford was led to inquire into the merits of Lancaster's plan; and the result was that in 1805 he was permitted to have an audience with the king, George III., who then uttered the wish for which he has been so much celebrated, "that every poor child in his dominions might be able to read the Bible." About the same time the British and Foreign School Society was established, and the names of Bell and Lancaster soon acquired a European reputation. Foreign governments made diligent inquiry into the character of the system, and either with or without modification, it was widely adopted. Lancaster was a Quaker, and as such laboured under many disadvantages; but he nevertheless became the apostle of his method, and for several years travelled up and down the country to expound it in public lectures, and to promote its application. He even endeavoured to apply his method to the education of the higher classes; but the attempt failed, and he became insolvent in 1812. In 1818 he removed to America, where he continued his useful labours. In 1829 he went to Canada, and laboured with approbation and success, though more than ever hampered by pecuniary difficulties. He died in poverty at New York in 1838.—B. H. C.

LANCE, GEORGE, the eminent fruit painter, was born at Little Easton, near Dunmow, Essex, March 24, 1802. He was a student in the Royal Academy, and a pupil of Haydon, who of course did his best to direct the youth's ambition towards "high art." For a long while young Lance pursued steadily the track marked out by his master, making drawings from the Elgin marbles and from life; dissecting and copying from the old masters. But his success was small, and it was not till he almost accidentally painted some "still life" as a study in colour that he found out his true vocation. Mr. Lance for many years stood without a rival in England as a painter of fruit, dead game, and the like; and to him is due the credit of having raised that branch of art from the vulgar conventionalism into which it had in this country fallen. His works in this line are extremely numerous, distinguished by breadth of handling, and truth and splendour of colour, combined with the most accurate characterization of surface, and almost deceptive imitation. He also painted a few genre pieces. He died 18th June, 1864.—J. T–e.

LANCELOT, CLAUDE, a French grammarian, born at Paris about 1615; died 15th April, 1695. He attached himself to the convent of Port Royal, and with his colleagues established a school in the Rue d'Enfer, where Nicole taught philosophy, and Lancelot taught Greek and mathematics. He wrote elementary treatises of a superior kind, and was appointed tutor to the young princes De Conti; but in the persecution of the jansenists was sent to Quimperlé and died there.—P. E. D.

LANCISI, GIOVANNI MARIA, a distinguished Italian physician, was born at Rome on the 26th of October, 1654, and died January 21st, 1720. Having relinquished the study of theology for that of medicine, for which he felt a greater inclination, he obtained the degree of doctor in 1672, and was considered at an early age one of the most skilful physicians of Rome. He became professor of anatomy and medicine at the college of La Sapienza, and held high offices under the papal government. Notwithstanding his extensive practice, he found time to correspond with many of the learned societies of Europe, of which he was a member; and also to compose several works on various branches of his profession, the most important of which are the following—"De subitaneis mortibus;" "De motu cordis et aneurismatibus;" "De noxiis paludum effluviis;" "De nativis deque adventitiis Romani cæli qualitatibus." A few years before his death, Lancisi presented a library of about twenty thousand volumes to the hospital of Santo Spirito, for the use of the students and public.—E. A. R.

LANCRET, NICOLAS, the imitator and rival of Watteau, was born in Paris in 1690, and studied painting under Pierre d'Ulin He was elected a member of the French Academy of Painting in 1719, as a painter of *fêtes galantes*, garden fêtes and such scenes being the characteristic works of Lancret as of Watteau; his backgrounds being often painted by Lajoué. The figures of Lancret, however, though more finished than those of Watteau, are theatrical, and want his facility and spirit; yet his pictures are sufficiently like those of his model to be mistaken for them, even by good judges. He died in Paris in 1745. In the national gallery are the "Four Ages," by Lancret, which were long attributed to Watteau.—R. N. W.

LANDEN, John, an English mathematician, was born at Peakirk in Northamptonshire on the 23rd of January, 1719, and died at Milton, near Peterborough, on the 15th of January, 1790. He was bred to business, and from 1762 till a short time before his death was land-agent to Earl Fitzwilliam. He occupied his leisure in mathematical researches of a high order, distinguished especially by great originality of method. Some of them appeared in separate works, and some in the Philosophical Transactions from 1754 to 1785. In his principal separate work, called the "Residual Analysis," was set forth a peculiar method of demonstrating the principles of the differential calculus. One of his geometrical discoveries was the theorem that the difference between two given elliptic arcs is equal to a certain hyperbolic arc, a proposition of great importance in the theory of elliptic functions.—W. J. M. R.

LANDER, Richard, an enterprising African discoverer, was born at Truro in Cornwall, of humble parentage, on the 8th of February, 1804. Of his early life he has prefixed an interesting sketch to his "Record of Captain Clapperton's last expedition to Africa." From a child he was of a roving disposition, fond of listening to stories of distant countries, and bent on leading a wandering life. His inclination was soon gratified. At the age of eleven he accompanied a mercantile gentleman to the West Indies, and until he was twenty, was, as attendant in the service of various noblemen and gentlemen, travelling through the Cape colony, among other distant regions. After the return of Clapperton and Denham in 1825 from Africa, Lander heard of the intention of the British government to send out another expedition, with Clapperton at its head. Accordingly he waited upon Clapperton, and by his entreaties persuaded the latter to engage him as a confidential servant. An account of this expedition has been given in a previous memoir.—(See Clapperton, Hugh.) The only European companion of Clapperton by his death-bed in a solitary hut in Saccatoo, Lander made his way alone to Badagry on the west coast, and reached Portsmouth the 30th of April, 1828. Repairing in ill-health to Truro, he was unable to elaborate Clapperton's journals, which he had brought with him, and they were first published in their rough, original form. Subsequently Lander compiled from them and from his own information the "Record" already referred to, and published in 1830. Lander was now commissioned by the government to return to Africa, taking the same route as Clapperton; and to trace the Niger to its termination, whatever that might be—whether Lake Tschad or the Atlantic. Accompanied by his brother John, he left Portsmouth in January, 1830, and landed at Badagry in March. Making their way to Boussa, the locality of Mungo Park's death, they ascended the Niger to Yaoori, the extreme point in a northern direction reached by the expedition. Returning to Boussa on the 20th of September, they embarked in canoes to trace the course of the Niger, not knowing whither it might lead them. At Kirree they were plundered and nearly killed. Further south at Eboe they were imprisoned, and with much difficulty reached a Liverpool trading vessel in the First Brass River or river Nun, an effluent of the Niger; descending which they achieved the great discovery that the mysterious river discharged itself into the Bight of Benin. On the 1st of December they were landed on Fernando Po, and they reached London in the June of 1831, to receive general congratulations on their safety and success. Richard Lander was lionized, and presented with the prize of fifty guineas placed by the king at the disposal of the Royal Geographical Society. Portions of the journals of the two brothers had been lost at Kirree, but fortunately from the remains of both a complete narrative could be compiled. The late John Murray gave them the large sum of a thousand guineas for their papers, which were arranged for the press by Lieutenant Beecher, and published in 1832 in the Family Library as the "Journal of an Expedition to explore the course and termination of the Niger, by Richard and John Lander." In 1832 the Liverpool merchants formed a company for sending out a new expedition to ascend the Niger and establish commercial relations with the native tribes of Central Africa. Richard Lander, still restless and adventurous, willingly accepted the invitation to take the direction of the expedition, and with two small steamers sailed from Milford Haven on the 25th of July, 1832. In this expedition Lander ascended the river Tschadda as high as a hundred and fifty miles from its junction with the Niger, but was twice forced to return to Fernando Po. In the course of a third attempt he and his companions were attacked in canoes by the people of one of the Brass River chiefs, and though he reached Fernando Po alive, mortification of his wounds set in, and he died there on the 6th of February, 1834. Richard Lander was short in stature, but of great muscular strength and a constitution of iron. He was a man of cheerful disposition, and of manners at once pleasing and unobtrusive. Of his final expedition a narrative was published in 1835 by two of its survivors, Macgregor Laird and R. A. K. Oldfield.—F. E.

LANDI, Gasparo, Cavaliere, a distinguished Italian painter, was born in 1756 at Piacenza, and studied in the academy of that city; at Parma, where he carried off the prize of the Academy for a painting of Tobias; and at Rome, under Battoni. Having established himself in this last city, he was patronized by Pope Pio VI., and during the French occupation received several important commissions from that government. He was made professor, and in 1817 secretary, in the Academy of St. Luke. His pictures are from ancient history and mythology, the scriptures, and the legends of the church. His most admired painting is a large altar-piece, "Christ bearing his Cross," painted in 1810 for the council of his native city, to be placed in the church of the dominicans. Landi had great facility in composition, and was a pleasing colourist. Altogether he is one of the best of the recent eclectic painters of Italy.—J. T–e.

LANDINO, Cristoforo, a great promoter of ancient literature and learning in Italy in the fifteenth century, was born at Florence in 1434, and died at Prato Vecchio in 1504. His principal works are—"Disputationum Camaldulensium libri iv.;" "Dialogi de nobilitate animæ;" "Formulario di lettere volgari;" translations of the natural history of Pliny, and of the Sforziade of Simonetta; and commentaries on Virgil, Horace, and Dante, the last of which is still held in estimation.—E. A. R.

LANDO or LANDUS, Pope, is supposed to have occupied the papal see on the death of Anastasius III. in 913. He is called a Roman by Platina, who says he is so little known and his life is so obscure, that some have omitted his name from the list of popes. Some say he was the father of John XI.; and he is believed to have been the creature of Theodora, whose favourite, John, he had ordained archbishop of Ravenna. This John succeeded him after a pontificate of six months.—B. H. C.

LANDOLPHE, Jean François, was born at Auxonne in 1747. During the long wars with England he obtained letters of marque, and after some fortunate cruises as a privateer, entered the navy. He subsequently founded a commercial establishment on the coast of Benin, which was destroyed by the English. After many misfortunes, he took possession of an island in the Gulf of Guinea, and caused considerable annoyance to our trade. In 1823 memoirs of his interesting and adventurous life were published, and in 1825 he died.—W. J. P.

LANDON, Charles Paul, French painter and writer on art, was born in 1760 at Nonant, department De l'Orne. He was a pupil of Regnault, and having carried off the grand prize at the Academy, spent five years at Rome. On his return to Paris he exhibited several pictures at the Salon; and later he was appointed painter to the Duc De Berri. His pictures found admirers, and two of them—"Dædalus and Icarus," and "Paul and Virginia"—were placed in the Luxemburg; but he gradually turned from painting pictures to describing them, a task for which his appointment to the keepership of the gallery of the Louvre provided unusual facilities. He wrote various papers in the art periodicals of the day; several memoirs of artists in the Biographie Universelle; the descriptions to views of the buildings, &c., of Paris, London, Greece, &c.; a Historical Portrait Gallery of Celebrated Men, in 5 vols.; and "Nouvelles des Arts," 3 vols. 8vo, with plates, 1802–1803. But he will be longest remembered by his publications of the chief works of ancient and modern art in a series of many hundred outlines which have been of incalculable value to the student. They are entitled "Annales du Musée et de l'École Moderne des Beaux-Arts," in 33 vols. 8vo, 1801–1808; and "Vies et Œuvres des Peintres les plus célèbres de toutes Écoles," 25 vols. 8vo, 1803. The faulty arrangement of these works is, however, a great drawback from their usefulness; and Landon perceiving this, had commenced the reissue of the "Annales du Musée" on a more systematic plan, but only lived to publish ten volumes. The continuation is by M. F. Pillet. M. Landon died at Paris, March 6, 1826.—J. T–e.

LANDON, Lætitia Elizabeth (Mrs. Maclean), was born in Hans Place, Chelsea, on the 14th August, 1802, her father

being then an army agent. As a girl she exhibited great quickness in acquiring knowledge, and began very early to write verses. Mr. Jerdan, the editor of the *Literary Gazette*, being a neighbour of her father's, was requested to look at her poetry, when he not only gave a favourable opinion, but published some of her effusions in his journal. In her eighteenth year she published a poetical volume, which included "The Fate of Adelaide," a Swiss romantic tale indicative of poetical talent, and full of promise for the future. Immediately afterwards she began, in the *Literary Gazette*, a series of "Poetical Sketches," subscribed by her initials only. The vivacity and delicate fancy of these verses soon made L. E. L. an object of public interest, an interest which a thin veil of mystery thrown around the person of the amiable author did not diminish. In 1824 appeared "The Improvisatrice, and other Poems," which met with a triumphant reception. Her great facility in verse-writing, and her constant indulgence in the habit, produced the defects which are the natural result of haste and immature reflection. Another characteristic of her poetry, the gloomy spirit in which the thoughts and incidents are conceived, was not the expression of her natural temper, but a trick of the artist, caught probably from the reigning Byronism of the day. "The Troubadour," "The Golden Violet," "The Venetian Bracelet," followed in due order, and maintained the writer's popularity. She also published three novels, "Ethel Churchill," "Francisca Carrara," and "Romance and Reality." From 1831 to 1837 she edited Fisher's Scrap Book with much credit. In June, 1838, she was married to Mr. Maclean, Governor of Cape Coast Castle, where, having lived happily with her husband for twelve brief months, she died on the 15th of October, 1839, from an overdose of prussic acid, a medicament she was accustomed to take for the relief of neuralgic pains. Her life and literary remains were published in two volumes by her friend, Mr. Laman Blanchard, in 1841.—R. H.

LANDOR, Walter Savage, a versatile and gifted author, the eldest son of a wealthy gentleman by a rich heiress, Elizabeth Savage of Tachbrook, was born on the 30th of January, 1775, at his father's seat, Ipsley Court, Warwickshire. He was educated at Rugby and Trinity college, Oxford, and became an accomplished classical scholar. In 1795, when he was only twenty, he published a small volume of poems. Among his earlier works were his tragedy of "Count Julian"—which introduced him to Southey, with whom he formed a life-long friendship—and the stately though frigid poem of "Gebir," from which Wordsworth borrowed the famous description of a seashell, making it, however, his own, by the beautiful comparison with which the passage closes. Among Mr. Landor's earlier visits to the continent was one paid to Paris during the peace of Amiens, when he saw Napoleon made first consul for life. The peculiarity of Mr. Landor's temper, more or less apparent in all his writings, was conspicuously and whimsically displayed not long after he succeeded to the family estates. Irritated at the conduct of some of his tenants, he sold off estates which had been in his family for centuries, and almost bade farewell to England. His youth had fallen in the time of the French revolution, and his democratic fervour had been nurtured by his study of the classics, when in 1808 the insurrection in Spain against the rule of the French broke out. Hatred of French despotism, and sympathy with the Spaniards, led Mr. Landor to throw himself heart and soul into the movement. He joined Blake with a body of troops which he had raised with his own funds; he made large gifts of money to aid the cause; and received the thanks of the junta and a colonel's commission in the Spanish army. But when in 1814 Ferdinand, restored to his kingdom, dissolved the cortes and abolished the constitution of 1812, Mr. Landor threw up his commission, declaring in the letter which announced his resignation, that "though willing to aid the Spanish people in the assertion of their liberties against the antagonist of Europe, he would have nothing to do with a perjurer and a traitor." He had married in 1811; and after the battle of Waterloo, having for some time previously resided at Tours, he took up his abode at Florence, where, rarely visiting England, he remained for more than thirty years. Society, the education of his children (of whom three were born to him), and last not least, literature, occupied him. Since 1803, when there appeared his own Latin version of "Gebir," he had published little or nothing, until in 1820 his mastery of Latin versification, and his familiarity with the modern Latin poets, were evinced in a volume entitled "Idyllia heroica; accedit quæstiuncula cur poetæ Latini recentiores minus leguntur." It was in the years 1826–27 that were published in London the first and second series of his greatest work, the "Imaginary Conversations." They won their way slowly, but from the first there were judges who could discern their rare merits of matter and manner; their wide range of minute literary and biographical knowledge, ancient and modern; and the noble polish of their style, if a little marred by occasional eccentricities of phrase, and even of orthography. A republication of "Gebir," "Count Julian," with other poems, followed in 1831. In 1834 appeared the "Citatum et Examination of William Shakspeare," in which Mr. Landor did not hesitate to make the great dramatist an interlocutor. The "Satire on Satirists" is but an ephemeral production of Mr. Landor's muse, nor was there much promise of permanence in his "Letters of a Conservative, in which are shown the only means of saving what is left of the English church," published the same year. To 1836 belongs "Pericles and Aspasia," in the form of letters, one of the most serene and beautiful of Mr. Landor's books. In 1837 was published the "Pentameron, or interviews of Messer Giovanni Bocaccio and Messer Francese Petrarca," in which the two great Italians discourse familiarly on things in general, and the poetry of Dante in particular. For some time after this Mr. Landor was comparatively silent. About 1846 he came to England, residing chiefly at Bath, and in that year he published in two volumes a collective edition of his works. To the *Examiner*, which had been among the earliest journals to commend his writings, he had already contributed, and he now contributed to it more copiously than ever short and pithy articles on topics of the day. To other newspapers and journals he also occasionally contributed; one of his characteristics being that he always signed his name to his papers in the periodical press. Of his later works the most important are his "Hellenics enlarged and improved;" "The last Fruit off an old Tree," 1843, dialogues and disquisitions; and "Dry Sticks Faggoted," 1858, a collection of short poems of every kind, from the idyllic to the satirical. The Italian revolution naturally enlisted Mr. Landor's keenest sympathies, and in his ardour he went the length of advocating and instigating (in the case of the late king of Naples) something very like tyrannicide. Mr. Emerson the American philosopher, an enthusiastic admirer of Mr. Landor's writings, has recorded in the English Traits his personal impressions of a visit paid at Florence in 1833 to the author of the "Imaginary Conversations." There is in the *Boston Dial* a little-known and anonymous article entitled "Walter Savage Landor," which is, we believe, by Mr. Emerson, and from it we extract the following pithy estimate of Mr. Landor as an author and a man:—"He has capital enough to have furnished the brain of fifty stock authors, yet has written no good book. A sharp, dogmatic man, with a great deal of knowledge, a great deal of worth, and a great deal of pride, with a profound contempt for all that he does not understand; a master of all elegant learning, and capable of the utmost delicacy of sentiment, and yet prone to indulge in a sort of ostentation of coarse imagery and language." "Now for twenty years," Mr. Emerson adds, "we have still found the 'Imaginary Conversations' a sure resource in solitude, and it seems to us as original in its form as in its matter. Nay, when we remember his rich and ample page wherein we are always sure to find free and sustained thought, a keen and precise understanding, an affluent and ready memory familiar with all chosen books, an industrious observation in every department of life, an experience to which nothing has occurred in vain, honour for every great and generous sentiment, and a scourge like that of the Furies for every oppressor, whether public or private—we feel how dignified is this perpetual censor in his curule chair, and we wish to thank a benefactor of the reading world." Mr. Landor once more went to Italy, in consequence of events over which his admirers would wish to throw a veil, and died at Florence on the 17th September, 1864.—F. E.

LANDSBOROUGH, David, D.D., a Scottish naturalist, died at Saltcoats, Ayrshire, of cholera, on 12th September, 1854. While he pursued ardently his calling as a clergyman, he also devoted attention to natural science, more especially to seaweeds, conchology, and palæontology. He made extensive collections of algæ, which were beautifully preserved, and either given in exchange, or sold for the benefit of his church and school. He published excursions to Arran, Ailsa Craig, and the Cumbraes; a "Popular History of British Seaweeds" and of "British

Zoophytes;" and he contributed many articles to the *Annals* and *Magazine of Natural History*.—J. H. B.

* LANDSEER, Charles, R.A., born in 1799, like his younger brother Edwin, was in the first instance instructed by his father, then became in 1816 a student in the Royal Academy, and a year or two later a favourite pupil of B. R. Haydon. His subjects have mostly been selected from the writings of our popular poets, novelists, and essayists. Six of his pictures are at South Kensington; in the National gallery (British school), and in the Sheepshanks collection. Mr. Charles Landseer was elected A.R.A. in 1837; R.A. in 1845; and keeper of the Royal Academy in 1851.—J. T–e.

* LANDSEER, Sir Edwin, R.A., the youngest son of John Landseer the engraver, was born in London in April, 1802. Whilst a child he displayed an extraordinary aptitude for drawing; and his taste was sedulously cultivated by his father, who himself instructed the boy, and as soon as he had acquired a little certainty of eye and hand, took him into the fields and commons to sketch the living animals (for which his inclination was from the first very decided) in their natural state, instead of copying prints or drawings. Of his precocity proofs may be seen at the South Kensington museum, where, in the collection of drawings, are exhibited copies made by him in pencil at the age of five, and sketches from life of the heads of horses, bulls, &c., made when from seven to ten years old. At the age of fourteen he began to contribute to the annual exhibitions. At sixteen an oil painting by him of "Dogs Fighting" was a leading attraction at the Spring Gardens exhibition, was purchased by Sir George Beaumont the well-known amateur, and was engraved by Mr. Landseer, senior. This was followed by a portrait of a "Newfoundland Dog with a Rabbit in his Mouth," the size of life; and by the "Dogs of St. Gothard Discovering a Traveller in the Snow," exhibited at the British Institution in 1820, which eclipsed in popularity all his previous efforts, and when engraved by his father, became one of the most popular prints of the day. But neither his popularity nor his precocity led him to neglect the labour which could alone insure permanent success. He had been a student in the Royal Academy; he now sought assistance in his studies from Haydon, one of the best teachers though least successful artists of the day. Under his guidance Landseer made many dissections of animals, including a lion, which died rather opportunely for the young painter's purpose, and of which he made a large number of careful drawings. In 1826, as soon as he was of the prescribed age (twenty-four), Landseer was elected associate of the Royal Academy, and in 1830 academician. He had by this time cast off the dryness of manner and minuteness of imitation which marked his early efforts, and adopted the large and masculine style of treatment which stamp so characteristic an expression on all but the earliest of his works. For the forty years that he has occupied a prominent place in the public eye, Landseer's popularity has never waned. From the very extent of his popularity, however, a large proportion of his time has been occupied in the production of pictures that might have been as well supplied by a feebler hand—the mere portraits of favourite horses, dogs, and monkeys. His more important works embrace a large number of Highland subjects, scenes in which deer are the principal actors—as in his wonderful "Children of the Mist;" "Coming Events;" "Night," and "Morning;" "Deer Stalking," or "The Return from Deer Stalking;" or those in which there is a touch of human interest, as in the "Drover's Departure" (so finely engraved by Mr. Watts); "Flood in the Highlands;" and the "Shepherd's Chief Mourner," one of the most pathetic pictures of its class ever painted. Dogs, it is needless to say, Landseer has painted of all kinds as dogs were never painted before, from the noble bloodhound and Newfoundland dog, down to the scrubbiest little terrier or the sleekest of King Charles' spaniels, with the exactest appreciation of every shade of inward character and outward covering; and with almost every other domestic animal he has been equally happy. Indeed, in this expression of animal character Landseer has not only gone beyond any predecessor, but by linking it with some human sentiment, as in the "Death of the Roe;" the "Old Shepherd's Chief Mourner;" "Laying down the Law;" "Alexander and Diogenes;" "High and Low Life," &c., he has shown how animal character and the incidents of animal life may be rendered capable of dramatic treatment in a picture, and become susceptible of the keenest expression of pathos or of humour. As a master of the technicalities and the mechanism of painting, Landseer is probably unrivalled among English painters. His facility and dexterity of hand are almost marvellous. He has been known to paint complete, from first outlining to the last touch of the brush, and of the size of life, a dog and birds, the head and body of a fallow deer, or a fox examining a trap, in a couple of hours, and yet in neither instance having any appearance of incompleteness. But this rapidity of execution, is not discoverable in his greater works. It is noticeable, however, that he has seldom if ever painted an animal in decided movement; it is always in repose, or at the moment of arrested action. Sir Edwin Landseer is equally skilful with the chalk or crayon as with the brush; his life-size chalk drawings of stags in the exhibition of the Royal Academy of 1861 are in their way as grand as anything he ever executed. He also paints readily in fresco (his "Comus," in the queen's summer-house, is one of the most successful there), and has made some admirable etchings of animals. Soon we may look to see him appear as a sculptor, he having accepted the commission to execute the colossal bronze lions for the Nelson monument in Trafalgar Square, and on the models of which he is reported to have been for some time engaged in Marochetti's studio. Our national collections are rich in Landseer's works, there being fourteen of them in the National gallery (including "A Dialogue at Waterloo;" "Comus;" "High and Low Life;" "War and Peace;" and "Alexander and Diogenes"); and sixteen in the Sheepshanks collection, among which are the exquisite "Old Shepherd's Chief Mourner," and the "Drover's Departure," one of his most elaborate and carefully finished works. Sir Edwin was knighted by the queen in 1850; and received at the French exhibition universelle of 1855 the only large gold medal awarded to an English painter.—J. T–e.

LANDSEER, John, a celebrated line-engraver, was born at Lincoln in 1769. A pupil of Byrne the landscape engraver, he began his professional career by engraving plates for Macklin's Bible, Bowyer's History of England, and other illustrated works published towards the close of the last century. He also published a series of engravings of lions, tigers, and other wild beasts, selected from the works of Rubens, Snyders, and other eminent painters. In 1806 he delivered a course of lectures on engraving at the Royal Institution, which he published in the following year. About this time he was elected associate engraver of the Royal Academy, and became engaged in eager controversy respecting the position of engravers in that institution, and cognate subjects. The love of writing grew on him; he started one or two art periodicals, which, however, met with little success; published several pamphlets; and contributed largely to the journals. He also in 1817 communicated to the Society of Antiquaries a paper on "Engraved Gems brought from Babylon," which was printed in vol. xviii. of the Archæologia. He pursued the subject in a course of lectures on "Engraved Hieroglyphics," delivered at the Royal Institution; and in an elaborate volume of "Sabæan Researches," published in 1823—all of which are pretty nearly valueless. His literary and antiquarian pursuits, and the time he bestowed on the artistic education of his sons, probably left him little leisure or inclination for engraving; at any rate he engraved little more besides his son Edwin's pictures of Dogs Fighting, and the Dogs of Mont St. Gothard, the last being one of his best plates. In 1834 he published a rambling "Descriptive, Explanatory, and Critical Catalogue of the Earliest Pictures in the National Gallery." He died February 29, 1852.—J. T–e.

* LANDSEER, Thomas, eldest son of John Landseer, was born about 1797, and brought up under his father as an engraver, the branch which he ultimately adopted being that of mezzotinto. He has engraved several of his brother Edwin's pictures in a manner which admirably renders the character and surface of the originals. Among the best of these are "The Children of the Mist;" "Deer Stalking;" "The Monarch of the Glen," &c. He also published a series of burlesque etchings of monkeys, entitled "Monkeyana." One of his latest and best plates is the popular print of Rosa Bonheur's Horse Fair.—J. T–e.

* LANE, Edward William, an eminent and popular orientalist who, having acquired some knowledge of the language and literature of the Arabs, became a resident in Egypt during the years 1825–28, carefully studying the manners and character of the inhabitants. He turned his opportunities to such good account, that in his oriental costume he could pass for a Turk, and he was enabled to explore the social and other arcana of Egyptian life. After his return to England, his notes on Egypt

and the Egyptians were shown to some members of the Society for the Diffusion of Useful Knowledge; and at their suggestion, the committee of the society engaged him to complete and print them. He returned, accordingly, to Egypt, and after another residence of more than a year at Cairo, and of six months in Upper Egypt, he wrote his very popular and entertaining "Account of the Manners and Customs of the Modern Egyptians." In 1841 appeared his translation, with copious notes, of the Arabian Nights Entertainments, a faithful rendering of the original, and not a *rifacciamento*, like Galland's. Among his other works is the "Selections from the Koran, with introduction and commentaries," 1843. Mr. Lane is a member of the Oriental Translation Fund.— F. E.

LANE, Sir Richard, sometime lord-keeper of the great seal in the reign of Charles I., was born probably about 1585. He studied law at the Middle temple, and may be supposed to have practised in the court of exchequer, of which he was afterwards appointed nominal head, and his reports of cases argued in which in the year 1605–12 were published in 1657. He became reader to his inn in 1630, treasurer in 1637, and both his politics and his law recommended him for the post of attorney-general to the prince of Wales, to which he was appointed in 1634. On the impeachment of Strafford, Lane was retained as his leading counsel. During the seventeen days devoted to the investigation of matters of fact in connection with the impeachment, Lane was obliged to be silent. He obtained leave to be heard, however, on the question whether any of the charges amounted to treason in point of law. His able argument to the contrary was delivered, 17th April, 1641, and its effect was so great that the parliamentary leaders immediately changed their tactics, and next morning brought in the bill of attainder which proved fatal to Strafford. When Charles ordered the removal of the courts of law to Oxford, the parliament requiring them to remain at Westminster, Lane remained faithful to the royal cause, and went to Oxford. Here he was raised, January, 1644, to the nominal dignity of lord chief-baron of the exchequer. In the December of the same year he was appointed one of the three commissioners (Clarendon being among them) to negotiate in behalf of the king with the parliamentary commissioners at Uxbridge. The discussions turned chiefly on the "power of militia," which Lane argued resided solely in the king; but facts proved stronger than his law, and after a resultless conference of twenty days he returned to Oxford. During the campaign of 1645 Lord-keeper Littleton died, and the custody of the great seal was committed to Lane, who was sworn in on the 23rd October. When, in the May of the following year, Charles took refuge with the Scotch army, he appointed Lord-keeper Lane head of a council for the defence of Oxford. Receiving, however, later orders from the king to capitulate, Lane negotiated with Fairfax the terms of surrender, and was obliged to give up to the enemy his great seal, which was afterwards destroyed by order of the parliament. A lord-keeper with nothing to keep, Lane sought refuge in France, where he died in 1650. There is a full notice of this loyal and consistent lawyer in Lord Campbell's Lives of the Chancellors, and one more brief in Mr. Foss's Lives of the Judges.—F. E.

* LANE, Richard James, lithographer, was born about 1800 in Hereford. He was a pupil of Charles Heath the line engraver, on quitting whom he was attracted by the then comparatively new art of lithography. The extreme delicacy of finish and refinement of Mr. Lane's lithographs contributed materially to the popularity of the art in this country. A large proportion of his drawings are portraits, including many of the Kemble family and other theatrical portraits, and some capital portraits of scions of the Bedford family after Landseer; but among the most pleasing of his productions are his facsimiles of the sketches of eminent painters, imitations of the drawings of Flaxman, &c. Of late years his pencil has been almost confined to copying court portraits. Among the best of these are the portraits of the queen, the prince consort, and their children, executed for her majesty, chiefly from the paintings of Winterhalter or from photographs. Mr. Lane was elected associate engraver of the Royal Academy in 1827.—J. T–e.

LANFRANC, Archbishop of Canterbury, was born in the year 1005 at Pavia, of which city his father was a magistrate. He studied rhetoric and law at Bologna, and practised for some time as an advocate in the law courts of his native city. Feeling this to be too limited a sphere for his activity, he established himself at Avranches and opened a school there, which was attended by numerous students of high rank. But by and by, disgusted with the world, he withdrew to the abbey of Bec, and devoted himself to a spiritual life. The story is that, being robbed and left bound in a wood, the monks found him and carried him to the monastery, where he was treated with so much tenderness, and was so much impressed by what he heard and saw, that he resolved to adopt the service of the church. In the course of three years he was chosen prior of the monastery, and distinguished himself by his controversy with Berengar of Tours as to the nature of the eucharist. Berengar and Lanfranc had been friends, and their doctrinal opposition became embittered by personal alienation. Like Anselm in the subsequent age, Lanfranc stood forth as the defender of the Roman church, and the materializing tradition which it had espoused. Berengar was the advocate of free agency and scriptural simplicity. Lanfranc's fame procured him the favours of his sovereign, William of Normandy, who made him one of his councillors, and appointed him to the head of a newly-established monastery at Caen. When William conquered England, and the see of Canterbury became vacant by the deposition of Stigand, Lanfranc was called to that important position. He accepted it with reluctance, 1070; but as soon as he entered upon his duties, his energy became conspicuous. He secured to the see more than its ancient primacy, he rebuilt the cathedral, he founded hospitals, and he ruled the church with a firm yet considerate hand. William intrusted him greatly with the affairs of the kingdom, and wrote to him from his deathbed in Normandy, his last dispositions as to it and the coronation of his son. He equally enjoyed the favour of William Rufus, and had the chief influence in the national councils till his death, May 28, 1089, in the eighty-fourth year of his age. Besides the great influence which he exercised as an ecclesiastic and supporter of the church of Rome, Lanfranc may be styled one of the precursors of scholasticism. In his controversy with Berengar, he was driven to the use of those dialectical weapons which became so characteristic of it. Anselm in the next age made a still more prominent use of the same weapons in his opposition to Roscelin, and in his elaborate disputations on the existence of God, and the nature and reason of the incarnation, was the immediate founder of the scholastic method and doctrines.—T.

LANFRANCO, Giovanni, Cavaliere, was born at Parma in 1581, and studied under the Carracci in Bologna. The grand cupolas of Correggio in his native city incited Lanfranco's emulation, and this spirit appears to have actuated him during his whole career; foreshortening became a passion with him. He followed Annibale Carracci to Rome, and assisted him in the Farnese palace, and became a few years afterwards himself the great master of fresco-painting in the Eternal city, where he executed vast works, especially during the pontificate of Paul V. —as the "Assumption of the Virgin" in the cupola of Sant Andrea della Valle, and the tribune of San Paolo a' Catinari, his last works. He was the special rival and persecutor of Domenichino, both at Rome and at Naples; in the latter place he repainted the cupola of the Cappella di Tesoro in San Gennaro, destroying the previous work of Domenichino. He painted some frescoes in Florence; and he has executed also some good oil pictures, and etched a few plates. Lanfranco died on the day his frescoes of San Paolo a' Catinari were uncovered, 29th November, 1647. He was one of the first of the great Italian machinists, as those painters are called, who made extent and vastness the chief quality of their works. His masterpiece is the cupola of Sant Andrea, which is one of the triumphs of Italian fresco-painting; the figures are colossal, and some of the attitudes are remarkable for the truth and grandeur of their foreshortenings. On such works there is no place for the display of the ordinary qualities of the painter; the chief aim is a grand general effect, requiring chiefly power and energy in the artist, which Lanfranco had to a vast degree.—R. N. W.

LANG, Karl Heinrich, Ritter von, a German historical writer, was born at Balgheim, near Öttingen, 7th July, 1764, and died at his estate near Anspach, 26th March, 1835. After having studied law at Altdorf he entered the administrative service of Bavaria, and was successively promoted to important offices, till in 1817 he retired from public life. His works refer to Bavarian history and topography, and are full of learned research. He also left a satirical work, "Hammelburger Reisen," and two volumes of memoirs.—K. E.

LANGALLERIE, Philippe de Gentils, Marquis de, a French officer, born at Lamotte-Charente in 1656; died at Vienna in 1717. Entering the army young, he served long and bravely in France. In 1672 he was major; after twenty-two campaigns, in 1704, lieutenant-general. But his ambition and selfishness could brook no superior. Dissatisfied with his general, he left the army and retired to Venice, where immediately, in 1706, he published a memoir of his motives for quitting France. Dreading apprehension, he entered the emperor's army as commander of cavalry. Meanwhile, in France, he was tried and condemned, his property was confiscated, but afterwards given up to his sister. Under Prince Eugene he served at the siege of Turin, and in the campaigns of 1707–8, and gave countless proofs alike of his bravery and discontentment. Losing favour, he left the Austrians and joined King Augustus of Poland. At Berlin in 1709 he married a Lutheran kinswoman who had fled from the persecutions in France. Forsaking the Sarmatian king, he came to Frankfort-on-the-Oder, where striving to convert his wife, he became her convert, embracing Lutheranism in 1711. Afterwards at the Hague he conspired with the Turkish ambassador at the court of Scotland to organize an expedition to put the Grand Turk in possession of Italy. Langallerie's reward was to be the sovereignty of one of the isles of the Archipelago. But his designs were discovered, and he himself confined by the emperor's order in the Chateau de Raab, near Vienna, where he died of vexation the following year. Several memoirs were published in his name, but their authenticity is doubtful.—R. M., B.

LANGBAINE, Gerard, D.D., a learned and industrious writer and collector, was born at Bartonkirke in Westmoreland about 1608. Educated at the free school at Blencow in Cumberland, he entered Queen's college, Oxford, as a servitor in 1626, and rose to a fellowship. He early distinguished himself in the university by his studious zeal, and took rank as a scholar by publishing there in 1636 his edition of Longinus. After the convocation of the Long parliament, Langbaine published several pamphlets more or less directly in defence of royal, episcopal, and university privileges. These made him popular at Oxford, and in 1644 he was unanimously appointed keeper of the archives of the university; in 1645 provost of his college; the following year becoming a D.D. By pursuing a quiet and moderate course subsequently, he was not deprived during the interregnum. He published several other works of no great note, and left behind him voluminous collections, chiefly compiled from the university libraries and archives. "He was beloved," says Anthony Wood, "of Dr. Usher, Selden, and the great Goliaths of literature." To Langbaine, as "the only man on whose learning and friendship he could rely to fit them for the press," Usher bequeathed the collections for his Chronologia Sacra. Filling up the breaches in the original, the margins being "much defaced by rats," Langbaine worked during a severe season in the public library at Oxford, and caught in consequence a violent cold, of which he died, 10th February, 1658.—F. E.

LANGBAINE, Gerard, one of the earliest collectors of materials for a history of the English drama, son of the preceding, was born at Oxford on the 15th of July, 1656. After receiving the rudiments of a scholarly education, he was apprenticed to a bookseller in St. Paul's Churchyard, but was removed on the death of an elder brother, and in 1672 entered a gentleman-commoner of University college, Oxford. There, according to Wood, he wasted his substance in idleness and riotous living. It was probably at this period that he assiduously frequented the London play-houses, as commemorated by Warton. He afterwards reformed, and "in his private retirement at Wick and Hedington, near Oxon," devoted himself to the preparation of the work on the English drama and dramatists, by which he is still remembered. He collected nearly a thousand dramatic pieces of one kind or another. His first contribution to the history of the English drama was a slight one, a republication, with additions, of the catalogue of plays by Kirkman the London bookseller. A surreptitious publication in 1688 of another work of the same kind, with the title of Momus Triumphans, was followed by a work published by Langbaine himself, entitled "A New Catalogue of Plays," &c. His chief performance, however, appeared at Oxford in 1691, "An account of the English dramatic poets, or some observations and remarks on the lives and writings of all those that have published either comedies, tragedies, tragi-comedies, pastorals, masques, interludes, farces, or operas in the English tongue." In consideration, says Wood, of "his ingenuity and loss of his estate," Langbaine was appointed in 1690 yeoman bedell of arts, and in the following year esquire bedell of law to the university of Oxford. He died in the June of 1692. His "Account of the English Dramatic Poets," bibliographical, biographical, and critical, was the first notable performance of the kind. It abounds in curious information and criticism. One of Langbaine's principal objects was to trace the sources from which our dramatists derived their plots, and his account of Dryden is full of triumphant detection of the alleged plagiarisms of "Glorious John." Oldys' copy of the "Account," with very copious MS. annotations, is in the library of the British museum; and to it both the authors of the Biographia Dramatica and the dramatic portion of Sir Egerton Brydges' Censura Literaria were much indebted. The museum library contains other copies of Langbaine, annotated and continued by Bishop Percy, Joseph Hazelwood, and George Stevens. Mr. Peter Cunningham was to have prepared for the defunct Shakspeare Society a good modern edition of the "Account."—F. E.

LANGBEIN, August Friedrich Ernst, a German poet and novelist, was born at Radeberg, near Dresden, September 6, 1757; studied at Leipsic, and settled as an advocate at Dresden. In 1802 he removed to Berlin, where he lived in literary retirement, and died January 2, 1835. Both his poetry and his tales enjoyed a great popularity, but belong to that lighter class of literature which has no claim to lasting fame.—K. E.

LANGDALE, Sir Marmaduke, an English gentleman who espoused the royal cause during the great civil war, and distinguished himself by his remarkable courage and activity. He raised three companies of infantry in his native county, Yorkshire, defeated Fairfax, and compelled him to raise the siege of Pontefract castle. He afterwards took Berwick and Carlisle. He ultimately retired to Flanders, and in 1658 was created a Baronet by Charles II. He died in 1661.—J. T.

LANGE or LANGHE, Charles, canon of Liege, was born at Ghent or Brussels, and died at a great age at Liege, 29th July, 1573. He was an excellent scholar, and possessed a splendid collection of Greek and Latin MSS. He edited parts of Cicero, and was the author of "Carmina Lectiora" and other works.

LANGE, Joachim, one of the heads of what has been called the Pietistic school of Halle, was born at Gardelegen in Altmark, 26th October, 1670, and was educated in the schools of Osterwick, Quedlinburg, and Magdeburg, and at the university of Leipsic. In 1689, when he came to Leipsic, he became acquainted with the excellent H. A. Franke, whose "collegia pietatis" made a deep impression upon him, and who received him into his house with the greatest kindness. In 1690 he followed Franke to Erfurt, and in 1691 to Halle, where he continued his theological studies. From 1696 to 1709 he occupied scholastic offices at Köslin and Berlin; and in the latter year he was appointed to the theological chair at Halle, where he became the colleague of his venerated teacher, and worked along with him in the same spirit with indefatigable zeal. He continued at Halle for the long period of thirty-five years, and died 7th May, 1744. He wrote copiously in defence of the Pietistic school, and in opposition both to the scholastic orthodoxy of Wittemberg, and the rationalizing spirit of Wolff and other philosophers. One of his works is entitled "Causa Dei adversus Atheismum et Pseudophilosophiam præsertim Stoicam, Spinozicam, et Wolfianam," Halle, 1727. He also published a good deal in the departments of exegesis and church history; but his works were of no great value, and are now almost forgotten. He is judged by his countrymen of the present day to have been a divine more learned than judicious, and with more heart than head. He shared largely in the dread and dislike felt by the later philosophy of pietists, and he has never been forgiven for having had a hand in the banishment of Wolff from Halle.—P. L.

LANGE, Johann Michael, a learned German divine, born in 1664. He laboured as a protestant minister at several places, the last of which was Prentzlow, where he died in 1731. He was a diligent student and a prolific writer. The complete list of his works includes fifty-six articles, several of which relate to versions and editions of the Koran, some are on theological topics, and some on subjects connected with the Greek language in its more modern and corrupt forms.—B. H. C.

LANGE, Lawrence, a native of Stockholm, was in 1715 employed by Peter the Great to superintend the construction of the palace of Peterhof on the shores of the Gulf of Finland. In the same year he was sent to China to procure ornaments for its

decoration, which led to Peter appointing him in 1719 his resident at Pekin. Here he remained till 1722, when disturbances arose which obliged him to depart; but he was again in the country in 1727–28, and in 1736–37. He was afterwards appointed vice-governor of Irkoutsk. Accounts of his travels have been published.—D. W. R.

LANGEBEK, Jacob, a Danish writer of some note, was one of the noble band of unweariedly industrious scholars, who during the eighteenth century contributed by their labours so greatly to revive the study of ancient northern literature. He was born in 1710. His attainments as a historian and philologist were of a high order, and made him a worthy successor to the learned Hans Gram, as keeper of the archives. In addition to his other works, he edited several volumes of the Scriptores rerum Danicarum medii ævi, which will ever remain an honourable monument of his ability and zeal. He also originated the *Danish Magazine*, to counteract the German tendencies that prevailed at court, and among the upper classes of his countrymen. Langebek died in 1775.—J. J.

LANGELAND. See Longland.

LANGER, Johann Peter von, a celebrated German painter, was born at Calcum in 1756, and studied under Krahn at Düsseldorff. He was appointed professor in 1784, and in 1789 director of the Düsseldorff Academy, and keeper of the picture gallery. In 1806 he was made director of the Munich Academy, an office he retained till his death in 1824. Peter von Langer painted a great number of religious pictures for the churches of Bavaria, one of the best being "Christ blessing little children," in the church of the Carmelites, Munich; many historical easel pictures, including "Lady Jane Grey in the Tower;" and several genre subjects. He had avowedly formed his style on that of Raphael, whom he always held up to his pupils as their great model; but his own pictures, though containing much that is admirable in character and expression, bear but a faint academic resemblance to those of the great Italian.—J. T–e.

LANGER, Robert von, son and scholar of the preceding, was born at Düsseldorff in 1783. When his father was appointed director of the Munich Academy, Robert von Langer was made professor; and in 1820 he was nominated its perpetual secretary. In 1827 he was appointed keeper of the royal cabinet of drawings, and in 1841 director of the royal collection of paintings; and it is to his zeal in this latter post that the Pinacothek is indebted for much of its present excellence. He painted many altar-pieces for the churches of Munich, several frescoes, and numerous easel pictures from ancient and modern history and the poets. He died, October 16, 1846.—J. T–e.

LANGHAM, Simon de, an English archbishop and cardinal, was born about 1310, it is supposed at Langham in Rutlandshire, whence he derived his name. Having chosen the monastic life, he entered the abbey of St. Peter at Westminster, and was made an abbot in 1349. In this capacity he distinguished himself by the spirit and tact with which he laboured to diminish the corruptions which at that period prevailed in the monasteries. So far as St. Peter's was concerned, he endeavoured to introduce the reforms which were needed, by means of a new code of regulations, which have been considered as in advance of his age. He was restless and enterprising, and fond of power, which he showed himself capable of using to some purpose. The consequence was, that he attracted the attention of Edward III., who selected him for the office of lord high-treasurer in 1360. The following year the see of London fell vacant by the decease of Nicholas Northbrook, and it was offered to Langham; but he preferred that of Ely, to which he was instituted as the successor of Thomas Lyde. In 1364 he was appointed chancellor, and two years later archbishop of Canterbury, on the death of Simon Islip. No sooner was he installed in his new dignity than he began his attack upon Wycliffe, whom Islip had appointed rector of Canterbury college, Oxford, which he had founded. Langham was anxious to introduce in Wycliffe's stead one Woodhall, a monk; but the change was deprecated by the fellows, who refused to give their consent. The affair was carried to Rome, and by the combined influence of the monks of Canterbury, a decision was obtained from the pope in accordance with their wishes, and Wycliffe was deprived of his rectorship. The archbishop had already sequestrated the revenues of the college, and Wycliffe had himself appealed to the pope against the archbishop's decree declaring Wycliffe's appointment void. The final decision from Rome does not appear to have been received till 1370, and it was not ratified by Edward III. till 1372. Urban V., who then occupied the papal chair, was so pleased with the zeal of Langham, that in 1368 he created him a cardinal. Wycliffe, however, had powerful supporters, and for some time even the king himself favoured his cause. This led to a rupture between the monarch and the archbishop, who fell into disfavour and went to Rome, where he was received with honour. During his absence he appears nevertheless to have been employed in political services, among which the chief were an unsuccessful attempt to restore friendly relations between England and France, and the conduct of negotiations for peace with the count of Flanders. Gregory XI., the successor of Urban V., appointed him bishop of Prænestе, and sent him as apostolic nuncio into England with John Dorman. He was a great favourite with Gregory, who before his removal to Rome appointed him to manage the affairs of the papal see at Avignon, where he continued till his death, which is said to have been caused by apoplexy on the 22nd of July, 1376. According to the registers of Gregory XI., Langham was interred in the church of St. Mary de Bono Passu, or Bompas, belonging to the Carthusians, and either founded or rebuilt by himself, near Avignon. Others say that he was buried at Westminster, in the abbey to which he had been a munificent benefactor. The truth seems to be that he was first buried at Avignon, and three years later removed to Westminster, where he was again buried with great pomp. The character of Langham is written upon his conduct; he was devoted to the interests of the church and court of Rome, was a friend to the monks, and skilful in the conduct of affairs; but it does not appear that he was eminent for piety or enlightenment.—B. H. C.

LANGHORNE, Daniel, an English antiquary, was born at London about 1637, and became a member of Trinity college, Cambridge, where he took his master's degree in 1657. In 1661 or 1662 he was elected a fellow of Corpus Christi college, Cambridge, having previously been licensed to officiate in Trinity church in that city; and in 1664 he was appointed one of the university preachers. In the same year he proceeded B.D. In 1670 he obtained the living of Layston-cum-Capellâ de Alsenzon, in Herts, which he held till his death in 1681. Mr. Langhorne has left two treatises on the antiquities of Britain, the titles of which will be found in the Bibliographer's Manual. Rawlinson states that the second part of his "Elenchus" is still preserved in MS.—W. C. H.

LANGHORNE, John, an English poet and miscellaneous writer, was born at Kirkby-Stephen in Westmoreland in 1735, and received his education at Winton and Appleby. In his eighteenth year he left the latter school, and, from want of the means to finish his studies at the university, procured employment as a tutor in a family residing near Ripon. He subsequently acted in a similar capacity elsewhere, and on one occasion fell in love with one of the daughters of the gentleman with whom he was living. The lady—Miss Cracroft, of Hackthorn, near Lincoln—declined his proposal, and the refusal appears to have inspired him with a resolution to devote himself with greater energy to the profession of letters, in which he had already earned some little repute by his poem called "Studley Park," written in 1753. In 1760, shortly after the rejection of his suit, Mr. Langhorne entered himself at Clare hall, Cambridge, as a ten-years man; and from that time a year seldom passed without witnessing some fresh production from his pen. His literary abilities attracted the attention, among others, of Dr. Robertson the historian, and principal of the university of Edinburgh, who obtained for him the degree of D.D.; and in 1767, fortune being more favourable, he renewed his proposal to Miss Cracroft, and was accepted. After his marriage a living in Somersetshire was purchased for him; but his wife unhappily died in the succeeding year, in giving birth to a son. In 1772 he married again, and his second wife also died in childbed. This disappointment preyed on his spirits, and led him into habits of intemperance, which shortened his life. He died in 1779. In 1802 his son republished his poems, in three volumes, with a Life. These effusions, which are included in Chalmers, are chiefly remarkable for elegance of thought and harmony of rhythm. Mr. Langhorne, however, is best known by his translation of Plutarch's Lives, executed in conjunction with his brother William, who had a living at Folkestone. This version, which was never accounted equal in spirit and pith to that of North, is not quite so highly esteemed as it formerly was.—W. C. H.

LANGLAND. See Longland.

LANGLÈS, Louis Matthieu, a modern French Oriental scholar of deserved reputation, was born, August 23, 1763; but there are some discrepancies as to the place of his nativity. He pursued his studies with the view of adopting the military profession; but having conceived the idea of going to India, he betook himself to the investigation of subjects connected with the East. Although disappointed in his hope of going out with the army as he expected, he became ardently attached to his new studies, and attended the Arabic and Persian classes at the college de France, where he had the advantage of an introduction to the celebrated Silvester de Sacy, from whom he derived valuable assistance. In 1787 he published, in French, an edition of the "Political and Military Institutes of Tamerlane," written by himself in Mogul. This work was not, however, translated from the original, but from a Persian version, to which he added a life of Tamerlane gathered from oriental sources, with notes, historical tables, &c. This work attracted public attention, procured him the favour of marshal de Richelieu, and through him a pension as the reward of merit. About the same time he published his "Alphabet Tartare-Mandchou," in which he analyzed the characters, and showed how they could be printed with movable types. He was appointed to publish a Mandchou-French Dictionary, which Father Amiot had compiled in China. This work appeared in 1789–90 in three quarto volumes, with some additions to the original. It is reputed to be a very accurate production, although it is said by Abel de Remusat, that Langlès was not well versed in the original language. At his instance the republican government founded a school at Paris in 1795, for the study of languages spoken in the East, which school still exists. Langlès was appointed professor of Persian; and should have taught Mandchou and Malay, but does not appear to have done so. Prior to this, in 1792, he was keeper of Oriental MSS. in the royal library, and in 1794 keeper of the literary depôt in the old convent of the capuchins, Rue St. Honoré. In 1788 he published "Tales, Fables, and Sentences from the Arabic and Persian;" in 1790, "Fables and Indian Tales, with preliminary discourse and notes;" in the same year, "Words of a Sage;" in 1797 a notice of three MSS. brought from Egypt by Bonaparte; in 1799 "A Pictorial Journey in Syria, Phœnicia, and Lower Egypt;" and in 1800, a notice of elementary MS. works on Chinese in the national library. From this time till his death in 1824, he was incessantly occupied in the composition and editing of works relating to the East. Yet he appears to have been an industrious, rather than a profound or gifted scholar. He was earnest in promoting his favourite studies, and did his utmost to make them useful and popular. His most important undertaking, which he left incomplete in two folio volumes, is his "Monuments anciens et modernes de l'Indoustan," 1812–21.—B. H. C.

LANGLEY, Batty, architect and surveyor, from whose "improved Gothic" designs the common phrase of "Batty Langley Gothic" was derived, was born at Twickenham in September, 1696. He appears to have at first practised as a land surveyor, and probably in connection therewith as a landscape gardener; at least his earlier publications would lead to such a conclusion. Among them were—"New Principles of Gardening," 4to, 1728; "A Sure Method of improving Estates by Plantations of Wood," 8vo, 1728, of which a revised edition appeared in 1741, under the title of the "Landed Gentleman's Useful Companion, or a sure and easy method," &c.; and "Pomona, or the Fruit Garden Illustrated," folio, 1729. The work which has conferred on his name its lasting and unenviable notoriety is "Gothick Architecture Improved by Rules and Proportions," 4to, 1747, in which he undertakes to "exhibit and explain, on geometrical principles, five new orders of columns, plain and enriched, and then show their use in the forming of designs for frontispieces to doors, windows, chimney-pieces, insides of rooms, &c., in the Gothic manner." Walpole says that "he never copied Gothic." But he certainly copied some Gothic features, as the first plates in his book give plans, elevations, and profiles of shafts and capitals from Westminster abbey. He had, however, as little of the Gothic spirit as man well could have. His five orders are sheer absurdities; scarcely any of his windows have cusps or tracery; mouldings he altogether disregards; and his crockets and finials are utterly puerile. But then no one else designed Gothic better at that time; and it is plain from his engravings that he never thought of applying it to any buildings more important than garden summer-houses (or, as he calls them, "umbrellas for seats, pavillons, and temples"), a class of gardening ornamentation then much in vogue. The real mischief was, that he succeeded so thoroughly in what he evidently aimed at—making Gothic designs, or what passed for Gothic, easy to the meanest capacity; and consequently "carpenters' Gothic" and "churchwardens' Gothic" came rapidly into use, every remove from the original tending in such hands to debase what was in itself so essentially bad a thing as "Batty Langley Gothic." Batty Langley's great forte seems to have consisted in his power of mechanical simplification. Of his "Sure Guide to Builders, or the Principles and Practice of Architecture geometrically demonstrated and made easy," 4to, 1729, an eleventh edition was issued in 1768 under the title of "The Builder's Jewel," and it continued to be reprinted as late as 1808—a plain proof of its practical value. He also sought, in his "Workman's Golden Rule for Drawing the Five Orders," to do for the classical orders what he fancied he had accomplished for the Gothic. Another work of the same species was "The Builder's Complete Assistant, or a Library of the Arts and Sciences necessary to be understood by Builders." He had published a work in folio on "Practical Geometry" as early as 1724. Other publications were—"A True Description of Newgate," with a view to its improvement, 1724, and "Designs for a New Bridge at Westminster," 1736. His latest production (1750) was a pamphlet directed against Labelye, the architect employed to construct Westminster bridge, whom he charged with having pirated his designs. He is said to have had much practice as an architect and surveyor; and he was the inventor of an artificial stone. He died March 3, 1751. In the later editions of his works the name of Thomas Langley is associated with that of Batty Langley.—J. T–e.

LANGRISH, Browne, an English physician, distinguished as a learned advocate of the mechanical theories of physiology and medicine, died in 1759.—W. B–d.

LANGRISHE, Sir Hercules, Bart., an Irishman remarkable for his accomplishments, wit, and genius, was one of the brilliant circle of which Bushe, Grattan, and Flood were the brightest ornaments. He represented the borough of Knocktopher in the Irish parliament for forty years. His oratorical powers were of a high order, and he took a conspicuous part in most of the important questions of the day, and was the first who endeavoured to obtain the relaxation of the penal statutes against the Irish Roman catholics. He was created a baronet in 1777. Some specimens of his poetry are given in Grattan's Life by his son, and display ability. He died in 1812.—J. F. W.

LANGTOFT, Peter, one of our early chroniclers, was a canon-regular of the order of St. Augustine at Bridlington in Yorkshire; from Langtoft in which county he derived his name. Little or nothing is known of his biography. He was probably an Englishman, who composed in French, or romanced rather, in English. He translated into French verse Herbert of Bosham's Latin life of Thomas à Becket, and composed in French verse a "Chronicle of England," which still remains in MS. The "Chronicle" begins with the fabulous arrival of the Trojans in Britain, and ends with the close of the reign of Edward I. From this latter circumstance, and from the fulness with which Edward I.'s reign is narrated, Langtoft is supposed to have been a contemporary of that monarch, and to have died soon after the accession of Edward II. Robert de Brunne translated, with occasional additions, Langtoft's "Chronicle" into English rhyme, and this version was published by Hearne in 1725. A new edition of it appeared in 1810.—F. E.

LANGTON, Stephen, an English archbishop and cardinal, was born some time after the middle of the twelfth century, but the actual place and year of his birth are not known. He studied at Paris, where he was for some time professor in the university, and chancellor. He was also canon of Notre Dame, and dean of Rheims. In the Aristotelian philosophy he was considered the chief man of his time, and he introduced a new method of teaching scholastic and exegetical theology. Owing to his great reputation he was invited to Rome and made a cardinal by Innocent III., who had been his fellow-student at Paris. About the same time the see of Canterbury became vacant. The election of archbishops had for some time been the subject of disputes between the monks of St. Augustine and the suffragan bishops. Both parties claimed the right of appointment. Some of the monks nominated a candidate, and sent him on his way to Rome. This election was opposed by the king, and

cancelled; a second nomination was made with the king's consent, but in opposition to the bishops. Both parties appealed to the pope, who set aside the two candidates, and required the election of Langton. The monks reluctantly obeyed, and Langton was consecrated by the pope at Viterbo in 1207. John resisted the appointment, whereupon Innocent addressed him first in a letter and then by a brief, exhorting him to receive Langton as archbishop. A violent quarrel ensued between the pope and the king, which led to the pope's laying the kingdom under an interdict in 1208. John was enraged and proceeded to violent measures, whereupon a sentence of excommunication was sent over in 1209, but not at once published. In 1211 the pope sent two legates into England, Pandulf a cardinal, and Durand a knight templar, and they partially persuaded the king to acquiesce. As, however, he would not go far enough, excommunication was pronounced upon John, and a bull published absolving his subjects from allegiance. John was formally deposed, and Philip of France ordered to take possession of the kingdom. A war was imminent, and at this juncture the legate Pandulf induced John to submit, whereupon he was reinstated in his kingdom, and Philip directed to abandon his claim. Langton, who had been waiting in France, returned in 1213, and by him the king was absolved. In the quarrel with the barons Langton opposed the king, and took an active part in procuring from him the Magna Charta, in which his name is inserted. Meantime the pope succeeded in persuading John to resign his crown a second time. This was followed by a papal decree, which Langton solemnly protested against, though thereby incurring the pope's displeasure. When Innocent excommunicated the barons, Langton refused to publish the bull, whereupon he was sent for to Rome, and narrowly escaped deposition; as it was, the intercession of the cardinals prevented him from being more than suspended. Some time after, the suspension was taken off and in 1218 Langton returned to his see, which he retained till his death in 1228. In 1220 he crowned Henry III.; in 1224 he received an injunction from the pope, Honorius III., to summon the parliament to impose a levy upon the revenues of the cathedrals and monasteries for the uses of the Roman see; but he does not appear to have complied. He died at Slindon in Sussex, and was buried at Canterbury. Langton was eminent as a churchman, and appears to have been endowed with great independence and determination of spirit: hence his alternate quarrels with the king and the pope. He was also distinguished as a theological writer, and wrote commentaries on all or nearly all the books of the Old Testament and the epistles of St. Paul, besides a life of A Becket, a memoir of Richard I., and numerous sermons and other theological treatises. He is said to have divided the Bible into chapters as we now have it; and he composed sundry poems and hymns, one of which is the admired and popular "Veni, Sancte Spiritus" (Pitra, *Spic. Sol.* iii. 130). In 1222 he held a council at Oxford, the canons of which, ascribed to him, have been published. All his other works remain inedited, except a letter to King John, and an account of the translation of the body of Thomas à Becket.—B. H. C.

LANGUET, HUBERT, a celebrated French protestant writer and politician of the sixteenth century, was born in 1518 at Viteaux in Burgundy. His talents were manifested in childhood, as he could talk in Latin at nine years of age. Travelling into Germany to see the learned Camerarius, he was much struck with the doctrines of the protestants, but his public adoption of their creed did not occur till after his acquaintance with Melancthon at Wittemberg. Leaving the troubled scenes of Germany for Italy, he studied for some time at Padua, where, in 1548, he received the honours of the university. Won by the writings of Melancthon, he went to Wittemberg to see the reformer, adopted his opinions, and continued to visit him while Melancthon lived. From 1551 to 1560 Languet travelled in Sweden, Denmark, Lapland, and again in Italy. In 1565 and following years he was employed by the Elector Augustus of Saxony on various missions to France and other places. Thus it happened that he was in Paris in 1572, on the day of the massacre of St. Bartholomew, when he exerted himself to save his friends Wechel the printer and Duplessis-Mornay. In 1574 he was sent to Vienna, but three years later he quitted the service of the elector, because his views on the Eucharist were more Zwinglian than Lutheran. For a time he served John Casimir, the count palatine, but was subsequently employed by William of Orange, by whom he was greatly esteemed, and in whose service he died at Antwerp on the 30th September, 1581. He enjoyed the friendship of Sir Philip Sidney, his letters to whom were published in 1776. His letters to Camerarius, and those to the elector, have also been published. Languet was the author of the famous book, "Vindiciæ Contra Tyrannos," which was published, in 1579, as the work of Junius Brutus, and which has been attributed both to Beza and to Duplessis-Mornay.—R. H.

LANGUET DE GERGY, JEAN BAPTISTE JOSEPH, an eminent christian philanthropist, born in 1675 at Dijon, where his father was procurator-general to the parliament. In 1703 he took the degree of doctor in the Sorbonne, and in 1714 succeeded La Chetardie as vicar of the large parish of St. Sulpice in Paris, containing a population of more than one hundred and twenty thousand inhabitants. In this important sphere of duty he exhibited an ardent zeal for the material and spiritual welfare of his parishioners; and one of the first objects on which he set his heart was to obtain the erection of a place of worship in some degree commensurate with the parish. A church which had been commenced on a grand design in 1646, had long been suspended for want of the necessary funds, and in 1718 Languet resolved to take immediate measures for continuing and completing the great work. Having already sold his patrimony to relieve the poor, he possessed at this time only three hundred francs that had been left him by a benevolent lady; and this money he employed in purchasing a quantity of hewn stones which he caused to be paraded in the streets, with a public announcement of the purpose to which he intended to apply them. This expedient, assisted by the eloquent exhortations of the worthy vicar, was completely successful. The pious, by their ample donations, liberally responded to the appeal, and the duke of Orleans, regent of the kingdom, granted the profits of a lottery, the end of which was supposed to sanctify the means. The work was pushed on with vigour; the grand portal was commenced by the Chevalier Servandoni in 1733, and the magnificent edifice was consecrated on the 30th June, 1745. A great many stories are told of the pious stratagems which Languet employed to obtain the sacred vessels, and to enrich the chapels with decorations. It is stated, for example, that he never dined abroad without carrying away with him the plate on which he was served, and the result was a massive statue of the Virgin in silver, six feet in height. If Languet had done nothing more to commemorate his name than erect the superb church of St. Sulpice, his motives might have been liable to misconstruction; but he carried on at the same time another arduous work, in which he could be actuated only by the purest benevolence. He hired in 1724, and afterwards purchased, a house which had been used as a school under the title of L'Enfant Jesus, with the view of converting it into an hospital for the sick, poor, and unfortunate females of his parish. Without entirely departing from his original plan, he availed himself of the considerable funds which were placed at his disposal by charitable persons to found an extensive establishment consisting of two departments —the first composed of thirty-five young ladies belonging to honourable families which had been reduced to indigence; the second, of an indefinite number of poor women and unfortunate girls, whom it was the duty of the ladies to superintend and to provide with work and food. In 1741 there were more than one thousand four hundred women and girls of this sort in the establishment, which was also provided with a well-cultivated garden, a large dairy, a bakehouse, spinning-rooms, and a laboratory, in which all sorts of medicines were compounded. In each room were two ladies of the Society of St. Thomas of Villeneuve, of which the vicars of St. Sulpice were *ex-officio* the superiors. At the Revolution the house was converted into an hospital for orphan children, and in 1814 it was reoccupied by the sisterhood of St. Thomas of Villeneuve. Besides the large sums derived from charitable sources which the vicar expended on this establishment, he was made the medium of so many donations and legacies, that he is said to have distributed not less than a million of francs annually for benevolent purposes. At the same time when a legacy was left him, he always took care to inquire whether there were any relatives of the testator who had a just claim to the money; and if so he took only part of it, or sometimes none at all, according to the circumstances of the case. Not only did he act as almoner-general of the rich inhabitants of his parish and other benevolent persons, but he consumed in these good works his own patrimony, almost the entire

resources of his cure, those of the abbey of Bernay, which had been given him by the king in 1745, and a valuable inheritance which came to him by the death of his brother, the baron de Martigny. He refused several bishoprics, and in 1748 he resigned his pastoral charge to the Abbé Dulau, but continued to preach every Sunday, and to take an interest in superintending the establishment of L'Enfant Jesus till his death in 1750. He was interred in St. Sulpice, where a splendid mausoleum by Slodtz was afterwards erected to his memory.—G. BL.

LANGUET DE GERGY, JEAN JOSEPH, brother of the preceding, and archbishop of Sens, was born at Dijon in 1677. He took the degree of doctor at the Royal seminary of Navarre, was consecrated bishop of Soissons in 1715, and in 1731 was appointed to the archbishopric of Sens. He was also presented by the regent with three abbacies, and named a councillor of state. He acquired great distinction as a voluminous controversial writer, and carried on a constant war with the jansenists in support of the bull Unigenitus. He exhibited his good sense in writing against the miracles ascribed to Dean Paris, and in proving that the celebrated convulsions were gross impostures. He died in 1753, leaving, besides his numerous polemical writings, a variety of catechisms, pastoral addresses, and devotional treatises, which were long held in great esteem.—G. BL.

LANIERE, LANIER, or LANEARE, NICHOLAS, musician, poet, painter, and engraver, was born in Italy about 1588. He was the son of Jerome, who emigrated with his family to England in the latter part of the reign of Elizabeth Evelyn thus notices the father in his Diary:—"August 1, 1652—Came old Jerome Lannier of Greenwich, a man skilled in painting and music, and another rare musician called Mell. I went to see his (Laniere's) collection of pictures, especially those of Julio Romano, which surely had been the king's, and an Egyptian figure, &c. There were also excellent things of Polydore, Guido, Raphael, and Tintorette. Lannier had been a domestic of Queen Elizabeth, and showed me her head—an intaglio in a rare sardonyx, cut by a famous Italian—which he assured me was exceeding like her." Nicholas Laniere was one of the court musicians, and in that capacity composed the music to many of the court masques written by Ben Jonson, Campion, Daniel, &c. Some of his songs are to be found in the various collections published by Playford in the reign of Charles II.; and they in general display great merit. Smith, in his Musica Antiqua, has inserted one of them, taken from a masque called "Luminalia, or the festival of light," performed at court on the evening of Shrove Tuesday, 1637, in which the queen and her ladies were the masquers. Upon the accession of Charles I. he was appointed "master of his majesty's music," at a salary of £200 a year. He had, besides, the office of closet-keeper to the king. As a painter, he drew for his royal master a picture of "Mary, Christ, and Joseph;" and his own portrait, painted by himself, with a palette and pencils in his hand and musical notes on a scrap of paper, is in the music-school at Oxford. A drawing-book, etched by himself, is called "Prove primo fatte à l'acqua forte da N. Laniere à l'eta sua giovanile di sessanta otto anni, 1636." And on one of his etchings he has written in Italian, "Done in my youthful age of seventy-four." Some specimens of Laniere's poetry are to be found in the Ashmolean library (MS. 36, 37). Among Inigo Jones' Sketches for Court Masques (printed by the Shakspeare Society) is a "figure" of Nicholas Laniere performing on the harp, plate 5, which is very interesting. Mr. Collier thinks that Laniere played *Orpheus* in the masque of the Four Seasons, and that this is a drawing of him in that character, which seems probable. Laniere is supposed to have died in 1661 or 1662, but the fact is involved in some obscurity. He had several brothers who were employed in the royal band. A petition of Thomas Laniere, probably Nicholas' son, dated June 11, 1660, is preserved in the state-paper office, in which the petitioner prays for some office of "receivership," and says "his ancestors had long been servants to the late king, and he and his father thought it disloyal not to want conveniences when the royal possessions were violated by sacrilegious hands, and served the cause with the loss of their little all."—E. F. R.

LANINI, BERNARDINO, one of the most eminent painters of the school of Milan, was born at Vercelli about 1522. He was a pupil of Gaudenzio Ferrari, whose manner he imitated so closely in his early works, that some of his pictures are with difficulty distinguished from those of his master. Of this class is his "Pietà" at S. Giuliano. Later he followed the richer manner of Da Vinci; and in some of his works the influence of Titian has been traced. Lanini's oil paintings are noble in design, warm and glowing in colour, earnest and refined in expression, and display great knowledge of anatomy; but something of mannerism is discernible in all his works. "He was much employed," says Lanzi, "both for the city and the state, particularly at the cathedral of Novaro, where he painted his 'Sybils,' and the 'Eternal Father,' so greatly admired by Lomazzo; besides several 'Histories of the Virgin.'" Among his finest works are a "Baptism of Christ," in the gallery of Milan; a "Christ between Angels," in the church of S. Ambrogio; and a "Last Supper," in the church of S. Novaro Grande. He also painted several excellent frescoes. He died about 1578.—Two brothers of Bernardino Lanini, GAUDENZIO and GIROLAMO, imitated his manner, but were greatly inferior to him.—J. T–e.

LANJUINAIS, JEAN DENIS, Comte, was born at Rennes in 1753. He took a very energetic part in the Revolution, more especially in ecclesiastical matters. He voted against the execution of Louis XVI., and fearlessly supported the Girondins in their unequal struggle, though he managed to escape their fate. Obliged to fly, he lived for eighteen months concealed in a garret in his own house. When quieter times arrived he re-entered public life, and shared in many of the great debates under the Restoration. He died in 1827.—W. J. P.

LANJUINAIS, JOSEPH, a French author, born at Bretagne about the middle of the eighteenth century; died in 1808. He joined at first the order of the benedictines, and was a professor of theology; but his haughty independence having drawn upon him the displeasure of his superiors, he quitted the monastery. Retiring to Moudon in Switzerland, he there embraced the reformed religion, and became master of a school. Several works, historical, philosophical, and educational, were published by him; also a satire against the Romish church, "Esprit du Pape Clement XIV."—R. M., B.

* LANKESTER, EDWIN, an English physician and naturalist, was born at Melton, near Woodbridge, Suffolk, on the 23rd April, 1814. He was educated at Woodbridge, and apprenticed to a surgeon there. In 1834 and 1837 he studied at University college, London, and he devoted much attention to botany, which he studied under Lindley. In 1837 he became a member of the College of Surgeons, and a licentiate of the Apothecaries' Company. In 1839 he visited the continent, and took the degree of M.D. at Heidelberg. In 1840 he was elected a fellow of the Linnæan Society, and in 1841 a licentiate of the Royal College of Physicians. In 1843 he became lecturer on materia medica in St. George's school of medicine. In 1844 he was elected secretary of the Ray Society, and in 1845 a fellow of the Royal Society. He lectured on natural history in New college, London, and on anatomy and physiology in Grosvenor Place school of medicine. In 1856 he was chosen medical officer of health, St. James', Westminster. In 1858 he was appointed superintendent of the food and animal product collections in the South Kensington museum. He has also acted as examiner in natural history of the East India Company; examiner on botany in the science and art department of the privy council; and lecturer on botany in connection with science examinations. He is vice-president of the Microscopical Society. Besides this he also practises as physician, and has been attached to hospitals and dispensaries in London. In the midst of his medical duties he has always been an ardent cultivator of science, and he has directed his attention specially to botany and the microscope. His medical writings have been chiefly in the sanitary and dietetic departments. He is a popular lecturer and a successful teacher. His wide and extensive range of studies, his general knowledge of science, his peculiar gift of language, and his power of communicating information in a pleasing and fascinating manner, have fitted him in a special manner for the duties of lecturer. His qualifications in this respect have been shown in the Royal Institution at London, as well as in the Philosophical Institution at Edinburgh, and in many other towns in Great Britain. He has for many years acted as secretary of the natural history section of the British Association. The urbanity of his manners and his social qualities have secured him friends everywhere. Among his writings may be noticed the following—Reports of the British Association; Lives of Naturalists in the Biographical Dictionary; "Memorials and Correspondence of John Ray;" translation of Schleiden's Principles of Botany; papers on the structure and habits of animals and plants; botanical articles in

the Penny Cyclopædia; medical articles in the English Cyclopædia; lectures on food; translation of Kuchenmeister's Animal Parasites, &c. He also edited the Natural History of Deeside; the English Cyclopædia of Natural History; and is joint-editor of the *Microscopic Journal*.—J. H. B.

LANNER, Joseph Franz Carl, a musician, was born at Vienna, April 11, 1803, where he died in 1843. He early showed aptitude for music, and acquired proficiency as a violinist; not content, however, with the subordinate position to which his talents entitled him in the higher walks of art, he sought and attained distinction in a less important branch of music. He organized a quintet band for the performance of dance music, for which he composed his first waltzes; and he spent such extraordinary pains upon the training of this little party, as to produce a perfection of execution that had never been approached in dance playing. He gave promenade concerts, which were so successful, that in course of time he extended his band to a septet, and subsequently to a complete orchestra, and in this Strauss (who afterwards became Lanner's rival) was one of the performers. Lanner's concerts, unlike the London concerts of dance music, were real occasions for dancing; the interspersed operatic selections serving as opportunities to rest the dancers. They became so immensely attractive to all classes in Vienna, as to induce a social intermixture of high and low, such as has never been paralleled. He was certainly the first person to give artistic significance to dance music; and he is said to have been the originator of the series of five waltzes with a coda, as also of the modern quick waltz, distinguished from the slower melodies to which former generations danced. Lanner's great skill in instrumentation gave an especial charm to his music, which was still heightened by the rare nicety of its performance. So universal was the rage for his entertainments, that his death was regarded in Vienna with general regret.—G. A. M.

LANNES, Jean, Duke de Montebello, one of the most intrepid and skilful of the first Napoleon's marshals, was the son of a groom, and born at Lectoure in Guienne on the 11th of April, 1769. He picked up a little reading and writing from an old priest, and was apprenticed to a dyer. But the French revolution came, and the fiery Lannes bade farewell to his original handicraft, and in 1792 joined a battalion of volunteers, sent to swell the army of the Pyrenees. His courage and daring were appreciated by his comrades and superiors; and rising from the ranks he was a chef de brigade at the end of 1795. Involved in the disgrace which, after the fall of Robespierre, overtook the officers who had been connected with the terrorist party, he went to Paris and made the acquaintance of Napoleon, then under a similar ban. When Napoleon was appointed general of the army of Italy, Lannes was one of the volunteers who responded to his appeal, and soon was prized by his discerning chief. In command of a demi-brigade he fought at Millesimo, distinguishing himself then as at the passage of the Po, near Piacenza (for which he was honourably mentioned in Napoleon's despatch), and he was twice wounded at Arcola. In 1797 he was a general of brigade. He accompanied the French expedition to Egypt, and Napoleon on his return to France; aiding in the *coup d'état* of the 18th Brumaire. In the war with Austria he now commanded the advanced guard with which Napoleon crossed the Alps. He fought so bravely and skilfully at Montebello (June 12, 1800), that when he was made years afterwards a duke by Napoleon, his title was taken from the locality of that desperate struggle. At Marengo he commanded two divisions, and gained fresh laurels. From 1801 to 1804 he represented France at the court of Lisbon, demeaning himself with more of military bluntness than of diplomatic suavity. With the empire he was created a Marshal and Duke de Montebello. In the Austrian campaign of 1805 he commanded the left wing of the French army, and greatly distinguished himself at Austerlitz. In the Prussian campaign of 1806 he commanded the centre at Jena and at Friesland. Somewhat similar was the nature of his command in 1808 in Spain, whither he followed Napoleon. At the beginning of 1809 he was appointed to the chief command at the second siege of Saragossa, and reviving by his words and example the spirits of the soldiers, carried the city by assault. After a very brief interval of repose in France, he took the field again in the new war with Austria (1809), and by his skilful manœuvring in command of the right wing of the French army, mainly contributed to the victory of Eckmühl. He was wounded fatally, leading on his division on foot, during the second day of the battle of Aspern or Essling, at the very crisis of the terrible conflict. As the grenadiers bore him from the battlefield on their muskets, Napoleon, busy though he was, spoke to him kindly. He died nine days afterwards at Vienna. Lannes was one of the marshals to whose memory Napoleon always did ample justice, placing him above Murat and Soult.—F. E.

* LANNES, Napoleon Auguste, eldest son of the preceding, was born in July, 1801. Created a peer of France by Louis XVIII. in 1815, he was attached in 1829 to Chateaubriand's embassy to Rome. He seems to have leant towards the cause of the elder branch of the Bourbons after the revolution of the Three Days. But in 1835 he accepted the post of ambassador of France in Switzerland; and in that capacity demanded the expulsion of the present emperor of the French from the territories of the Helvetic Confederation. Ambassador to Naples in 1838, in 1839 he succeeded Molé for a short time as minister of foreign affairs, and returning to Naples in 1844 he negotiated there the marriage of the Duke d'Aumale with the Princess Caroline Augusta of Salerno. Appointed minister of marine and colonies in 1847, he had to fly after the revolution of 1848. Elected a member of the French assembly in the April of 1849, by the department of the Marne, he spoke little, but voted with the conservative majority. On the occasion of the *coup d'état* he made a faint show of resistance, and retired into private life. In 1858, however, he accepted the post of French ambassador at the court of St. Petersburg.—F. E.

LA NOUE, François de, called "Bras de fer," a renowned French general, born near Nantes in 1531. Of a noble family, he entered the army in youth, and first served in Italy. Returning to France, he joined the Calvinists, and on the outbreak of war took Orleans in 1567. At the battle of Jarnac in 1569 he commanded the rear guard, was taken prisoner at Moncontour, and afterwards overran Poitou and Santonge, taking several places. Losing his right arm at the seige of Fontenay, and ever after using an iron substitute, he received the sobriquet of "Bras de fer." Sent into Flanders with Genlis in 1571, he took Valenciennes. When forced to evacuate Mons, Charles IX. appreciating his probity and prudence, despatched him to bring the inhabitants of Rochelle to terms. In this he totally failed, and soon after, convinced that there was no safety for his party save in open war, joined the Rochellaise, and maintained the defence of their city for four years. On the conclusion of peace, La Noue entered the army of Flanders in 1578, and soon rose to the chief command. In 1580 he took Ninove, and made prisoner the Duke d'Egmont; but was subsequently taken himself by the Spaniards and cruelly treated for five years, until exchanged for the Duke d'Egmont by Phillip II. On the formation of the league he retired to Geneva in 1588, but soon after joined the royal army. Besieging Lamballe in 1591 he was struck by a ball, and died five days after at Moncontour, lamented by all as a brave soldier and a virtuous man. His "Discours Politiques et Militaires" won him a place among the best prose writers of his day.—R. M., B.

LANSBERG, Philip van, a mathematician and astronomer, was born either at Ter-Goës in Zealand or at Ghent, about 1561, and died at Middelburg on the 8th of November, 1632. He was a protestant pastor, first at Antwerp, afterwards at Ter-Goës, and lastly at Middelburg. He distinguished himself by his advocacy of the Copernican system, but fell into errors through his opposition to the discoveries of Kepler.—W. J. M. R.

LANSDOWNE, Henry Petty Fitzmaurice, third marquis of, son of the first marquis—better known as Lord Shelburne—by his second wife, daughter of the second earl of Upper Ossory. He was born at Lansdowne House, London, in 1780; and died 31st January, 1863. He received his earlier education at Westminster school. Like Lord Palmerston and Earl Russell, he was sent for a period to Edinburgh, where he was placed under the care of the eminent and amiable philosopher, Dugald Stewart. Edinburgh was then a nursery of intellectual and political liberalism, and Lord Henry Petty, as he was called, found congenial associates in the young Broughams, Jeffreys, and Horners of the Modern Athens. In the correspondence of Francis Horner there are several interesting allusions to the promise of Lord Lansdowne's youth. Writing to John Archibald Murray in 1801, Horner says:—"If Lord Henry has continued to improve that very strong understanding which he appeared to me to possess when I had the pleasure of knowing him, his society

must be equally instructive and agreeable." From Edinburgh Lord Henry Petty proceeded to Trinity college, Cambridge, where he graduated M.A. in 1801. In the following year he was sent to the house of commons as member for what may be called the family borough of Calne—as representative of which, through the Lansdowne influence, the late Lord Macaulay first entered parliament. His maiden speech was not delivered till 1804, and the subject was the currency question, in connection with the operation of the bank restriction act on the well-being of Ireland. It was lucid and effective, and followed up in 1805 by an animated speech in answer to Mr. Pitt, on the charge of corruption brought against Henry Dundas, Lord Melville. Lord Henry Petty's political reputation was now so high that, apropos of his candidature for the university of Cambridge, Francis Horner writes of him in the January of 1806:—"I talk of him as if he were already a minister—almost all the world talks of him as on the high road to it; and Mr. Fox regards him as his successor in the only station he has ever held, or may perhaps ever hold." Lord Henry Petty gained his election, and Horner's prediction was soon verified. Mr. Pitt died on the 23rd of January, 1806, and at the beginning of February was formed, under Lord Grenville, the ministry of "all the talents," in which Lord Henry Petty was chancellor of the exchequer. His elaborate financial statement made in committee on the 27th January, 1807, proves his aptitude for figures, and is one of the few of his speeches that have been published by himself. His representation of the university of Cambridge and his tenure of the chancellorship of the exchequer were, however, both of them short-lived, and expired together in the spring of 1807. From 1807 to 1809 he represented Camelford. The Grenville ministry was dismissed in the March of that year, and Lord Henry Petty did not again take office until the formation of the Goderich ministry in 1827. He married in 1808 the fifth daughter of the second earl of Ilchester (she died in 1851); and Horner sketches a pleasant picture of the quiet and simple life led by the newly-married pair in an old country house in the midst of old trees. In 1809, on the death of his elder half-brother, Lord Henry Petty became marquis of Lansdowne, and took his seat in the house of peers. From this time up to the era of the reform bill, Lord Lansdowne by his speeches and votes co-operated zealously with his party in behalf of the policy and measures which have become historical. The only one of his speeches of this long period which he gave to the public, was an elaborate and detailed argument on the 15th March, 1824, for the immediate recognition by the British government of the independence of the South American republics. In 1827, in Lord Goderich's short-lived administration, Lord Lansdowne was home secretary. The key to his subsequent political career may be found in an expression used by him in a conversation with the poet Moore, recorded by the latter in his Diary. In January, 1828, when the triumph of liberalism was evidently approaching, Moore spoke to Lord Lansdowne of the political position which he ought to occupy. Lord Lansdowne's reply, delivered "with earnestness," was—"I cannot be ambitious." In Lord Grey's first reform ministry, and in both the ministries of Lord Melbourne, the marquis of Lansdowne filled the dignified office of president of the council. On the fall of the second Melbourne ministry in 1841, and the comparative withdrawal of its head from public life, Lord Lansdowne became the leader of the liberal party in the house of lords, a position which he retained till 1852, discharging its delicate and difficult duties with remarkable urbanity as well as firmness. On the fall of Sir Robert Peel, and the formation of Earl Russell's ministry in 1846, Lord Lansdowne became once more president of the council; and it was under his superintendence that our present system of educational grants, administered by a committee of privy council, first received a great expansion. On the resignation of Earl Russell in the spring of 1852, Lord Lansdowne resigned not only his office, but his leadership of the house of lords, in a speech cordially responded to by Lord Malmesbury as the organ of the conservative peers. In it Lord Malmesbury spoke of his political opponent as "the highest authority in this house, in experience, in dignity of bearing, and in courtesy of manner." In subsequent liberal administrations (including the coalition ministry of Lord Aberdeen), Lord Lansdowne held a seat in the cabinet without office; and on the occurrence of a grave political crisis his "temperate wisdom" was more than once made available by the crown. Lansdowne House shares with Holland House the lustre of having been for a long period a centre of intellectual society. Lord Lansdowne was always a liberal patron of literature, art, and science. The poet Moore had special reason to be grateful to him. It was under the wing of Lord Lansdowne at Bowood that the author of the Irish melodies established himself at Sloperton cottage. To extricate him from his Bermuda difficulty, Lord Lansdowne placed spontaneously £1000 in the hands of the late Mr. Longman, the publisher; and to Lord Lansdowne, in recognition of long kindness, Moore dedicated the collected edition of his works.—F. E.

LANSDOWNE. See Granville, George.

LANTIER, Etienne François de, a French author, born at Marseilles in 1734; died there in 1826. He began by writing for the theatre, and attained some reputation; but his most popular work was the "Voyage d'Antenor," a sort of imitation of the Anacharsis.—P. E. D.

LANUZA, Jerome Baptist de Sellan de, surnamed the Dominic of his age, was born at Ixar, in the diocese of Saragossa, in 1553. He became a dominican, and was provincial of his order, in which capacity he petitioned Philip III. against the silence which the popes had enjoined on the subject of grace. In 1616 he was made bishop of Balbastro, and in 1622 bishop of Albarazin, where he died in 1625. He wrote homilies for Lent, and some practical theological treatises, the former in Spanish, and the latter in Latin.—B. H. C.

LANZI, Luigi, a learned antiquary and historian of the fine arts, born at Monte dall' Olmo, March of Ancona, on the 14th June, 1732, his father being a distinguished physician; died of apoplexy in Florence, the 30th March, 1810. He entered the Society of Jesus in 1749, and became a successful professor of rhetoric. The order being suppressed in 1773, he was nominated sub-director in the gallery of Florence, and in 1790 archæologist to the grand duke of Tuscany. His sojourn in Florence was interrupted after the battle of Bassano, 8th September, 1796; but he resumed his appointment there in 1801. He was personally esteemed as a man of piety. The work by which Lanzi has established a European reputation is the "Pictorial History of Italy, from the Revival of the Fine Arts till towards the end of the Eighteenth Century," published from 1792 to 1796. This is a work written from the critic's or connoisseur's point of view, eschewing those personal and intimate traits of the painters' lives which make Vasari's work such attractive and essentially interesting reading. Instead of this, Lanzi is careful in distinguishing and characterizing schools, tracing the influence and productions of masters, and following these through their variations of style and technical aim. The tone of the book, like its conception, is that of a connoisseur, well capable of holding an eminent position among his fellows, but not having that original strength and independence of perception which could give him any lofty influence over men's minds. The "History" is a standard work, however, within its limits. Lanzi wrote some other works upon subjects of art and archæology, including essays on the Etruscan language and vases; also an esteemed translation of Hesiod in Dante's metre (the terza rima); some Latin poems of good style, &c.—W. M. R.

LAO-TSE or LAO-KIUN, an eminent Chinese philosopher who lived in the sixth century before Christ, was the contemporary of Confucius, and the founder or head of the Taose sect, familiar to students of Chinese history as the rivals of the Buddhists. He is said to have lived in solitude, and to have given himself to meditation upon truth and virtue, although he was archivist at the court of the Chinese monarch. It is reported that he left the court and withdrew into some secret place, having, however, first written his celebrated work, the "Tao-tee-king." Lao-tse believed in the existence of a supreme Being, immaterial and incomprehensible, almighty, and exercising universal control. Man finds his perfection in identifying himself with this Being, and imitating his eternal and undisturbed quiet. The "Tao-tee-king" has had many commentators, and was translated into French in 1842 by S. Julien.—B. H. C.

LA PÉROUSE, Jean François de Galaup de, Comte de, a celebrated French navigator, was born near Albi, in the department of the Tarn, August 22, 1741. At the age of fifteen he entered the navy, and served as a midshipman at the battle of Belle Isle, in which the French fleet under Conflans was defeated by Admiral Hawke in 1759. La Pérouse was wounded and taken prisoner, but soon obtained his release and returned to his duties. In 1773 he visited the East Indies, where he remained until 1777.



In 1782 he was intrusted with the task of destroying the English settlements on Hudson's Bay. Three vessels were placed under his command for this purpose, in which he was completely successful. Fort Prince of Wales and Fort York were razed to the ground, the English garrison having left them. La Pérouse, who had already given abundant proofs of his valour and ability, now displayed a humanity that was no less creditable to him. Hearing that several English were then in the woods, exposed to death either from starvation or by the tomahawks of the savages, he left some provisions and arms for their use. At Fort York he took possession of the traveller Hearne's manuscript, but returned it to him on the understanding that it should be published as soon as he returned to England. Peace having been signed in 1783, the French government, anxious to emulate the discoveries recently made by Cook and other illustrious English navigators, fitted up two frigates, the *Boussole* and the *Astrolabe*, expressly for this purpose, and gave the command of the expedition to La Pérouse. He sailed from Brest in the former vessel, August 1, 1785, doubled Cape Horn, and by June of the following year had reached 60° north latitude. After completing the researches of Cook and Vancouver on the shores of California, he sailed across to China, anchoring at Macao in January, 1787. His explorations hitherto had been anticipated by former voyagers, but the researches which he now commenced on the coast of Tartary and Kamtschatka were of real interest and importance. He arrived at Avatsha in the latter country in September, 1787, and thence sent one of his officers, De Lesseps, with the journals of his voyage, to Paris overland. From Avatsha he proceeded to the Navigators' Islands, where a terrible calamity befel him—De Langle, the captain of the *Astrolabe*, and eleven of his companions being surprised and slain by the natives. In December, 1787, La Pérouse called at the Friendly Islands; subsequently touched at Norfolk Island; and in January, 1788, landed in Botany Bay, where Governor Phillip had recently arrived for the purpose of forming a British colony. From Botany Bay La Pérouse addressed his last letter to the French minister of marine, and then resumed his voyage. Years passed by, and nothing more was heard of him. Even amidst the storm and trouble of the Revolution he was not forgotten by his countrymen, and several vessels were despatched in order to ascertain his fate. All their efforts to do so were fruitless; and it was not until 1826 that an English captain, Peter Dillon, navigating amongst the Queen Charlotte Islands, discovered at Wanicoro the remains of the shipwrecked vessels. He was assured by some of the older natives that many of the crew long survived their disaster. Be this as it may, a French vessel visited the spot in 1828, and a rough mausoleum and obelisk were erected by the captain on the lonely island to the memory of the gallant and unfortunate La Pérouse.—W. J. P.

LAPIDE, Cornelius À, or Van den Stein, a learned and pious jesuit, who was born at Bucold in the diocese of Liege, and died at Rome in 1637. He lectured at Rome on the sacred writings, and left esteemed commentaries on all the books of the Bible, which were reprinted in a collected form at Venice in 1711 in 16 vols. folio.—G. BL.

LAPLACE, Pierre Simon, Marquis de, one of the greatest mathematicians of the age, was born at Beaumont-en-Auge, in the department of Calvados, on the 23rd March, 1749. He was the son of a farmer, who was unable to give him a good education; but having shown a great aptitude for mathematics, some of his wealthy neighbours were at the expense of educating him, and so rapid was his progress that at a very early age he taught mathematics at his native place. Ambitious of distinction, he went to Paris in 1767 with a letter of introduction to D'Alembert; but having received no attention from the great mathematician, he addressed to him a letter on a subject in mechanics which evinced such a knowledge of mathematics that D'Alembert became his friend and patron. From this time Laplace took a high position among the great men who then adorned the French capital. On the resignation of Bezout he was appointed examiner of the pupils in the royal corps of artillery, and he is said to have at this time made the discovery of the invariability of the mean distances of the planets from the sun. In 1772 he communicated to the Academy of Sciences at Turin a memoir "On the Integration of Equations of Finite Differences;" and in two successive papers published in the Memoirs of the Academy of Sciences in Paris for 1777 and 1779, he gave an account of improvements upon this method of integration. Lagrange had shown in 1782 that, on the hypothesis that the derangements of each planet of our system were produced by a continual variation of the elliptic elements, the secular variation of the elements was always such that the stability of the planetary system was permanently insured. In studying this subject Laplace arrived at the same result, without any hypothetical considerations. In his memoir of 1784 he has given the two following theorems, founded only on the supposition, or rather the fact, that all the planets revolve round the sun in the same direction:—1. That if the mass of each planet is multiplied by the square of the eccentricity, and this product by the square root of the mean distance, the sum of these products will be invariable; and 2. That if the mass of each body be multiplied by the square of the tangent of the orbits' inclination to a fixed plane, and that product by the square root of the mean distance, the sum of these products will also be invariable. The same memoir which contains this great discovery, contains also the earliest notice of other two of the most important discoveries in physical astronomy made by Laplace. The first of these is the explanation of the large inequality of Jupiter and Saturn, which long appeared inexplicable by the theory of gravitation, and which he found to arise from the mean motions of the two planets being nearly commensurable—*five* times the mean motion of Saturn being nearly equal to *twice* the mean motion of Jupiter. The second of these discoveries was his explanation of the remarkable relations between the epochs and the mean motions of the three inner satellites of Jupiter. The mean motion of the first satellite was nearly double that of the second, and that of the second nearly double that of the third. It was also proved that the mean longitude of the first satellite *plus* the mean longitude of the third, *minus* thrice the mean longitude of the second, was nearly equal to 180°. Another of Laplace's great discoveries was made in 1787. The cause of the acceleration in the mean motion of the moon had baffled the analysis of Euler and Lagrange. Laplace, however, has demonstrated that it arises from a variation in the mean action of the sun, occasioned by a variation in the eccentricity of the earth's orbit. Laplace discovered also that an inequality in the moon's longitude, amounting to about 8″, was produced by the spheroidal figure of the earth. We owe to Laplace also the singular discovery that there is an invariable plane in every system of bodies, and that in the planetary system this plane is inclined in 1750, 1° 35′ 31″ to the ecliptic, with its ascending node in longitude 102° 57′ 30″. Two hundred years later, namely, in 1950, there will be no change in the inclination, and a change of only 15′ in the place of the node.

After having made these and other discoveries in physical astronomy, which our limits will not allow us to describe, Laplace resolved to publish them all in his "Mecanique Celeste"—a work in five octavo volumes, which, like that of the Principia of Newton, may be regarded as one of the noblest monuments of human genius. The two first volumes of the "Mecanique Celeste" were published in 1799; the third volume appeared in 1802; the fourth in 1805; and the fifth in 1825. The work is divided into sixteen books, of which ten occupy the first four volumes. The first book treats of the general laws of equilibrium and motion; the second of the laws of gravitation and of the centre of gravity of the planets; the third of the figure of the planets; the fourth of the oscillations of the sea and the atmosphere; the fifth of the motions of the planets about their centres of gravity; the sixth of particular theories of the planets; the seventh of the theory of the moon; the eighth of the theory of the other satellites; the ninth of the theory of comets; the tenth on various points in the system of the universe, and a supplement to book tenth on capillary attraction; the eleventh on the figure and rotation of the earth; the twelfth on the attraction and repulsion of spheres, and on the laws of the equilibium and motion of elastic fluids; the thirteenth on the oscillation of the fluids which cover the planets; the fourteenth on the motion of the planets about their centres of gravity; the fifteenth on the motion of the planets and comets; the sixteenth on the motion of satellites, with a second supplement on an extended theory of capillary attraction. A short and posthumous supplement was published in 1827, on the development of the distance of two planets and of its elliptic co-ordinates, and on the tides of the atmosphere.

This great work was translated by Dr. Nathaniel Bowditch of Salem, Massachusetts, and published with a copious running commentary, at Boston, in four large quarto volumes, in the years

1829, 1832, 1834, and 1838. The expense of the publication, which was defrayed by the translator, exceeded ten thousand dollars. The American Academy of Arts and Sciences, and some of his personal friends, offered to issue the work at their charge, but, with the consent of his family, he resolved to undertake it himself.—(See BOWDITCH.)

In 1796 Laplace gave a popular account of his discoveries in physical astronomy in his "Exposition du Systeme du Monde," which he dedicated to the council of Five Hundred. This work, written with much taste and eloquence, "made a sensation in Europe," and extended widely the reputation of its author. A second and enlarged edition was published in 1799, and the fifth in 1824. It is divided into five books, and does not contain the simplest mathematical expression. The first is on the apparent motions of the heavenly bodies; the second on their real motions; the third on the laws of motion; the fourth on the theory of universal gravity; and the fifth on the history of astronomy. The work was translated by Mr. Pond, the astronomer royal.

In 1812 Laplace published his "Theorie Analytique des Probabilités." A third edition appeared in 1820; and the fifth in 1825. In the same year he published his "Quatrieme Supplement à la Theorie des Probabilités."

At an early period of his life Laplace occupied himself with chemical inquiries. Along with Lavoisier he invented the apparatus called a calorimeter, for determining the specific heat of bodies; and their joint researches on this subject were published in the Memoirs of the Academy of Sciences for 1780. We could have wished to terminate here our notice of the life and labours of this great man; but Laplace was placed in a position, like many others of his distinguished countrymen, in which it was unavoidable to take a part in public affairs. In a country where revolutionary, democratic, constitutional, and despotic governments have prevailed during the life of a single individual, it is difficult to anticipate the political conduct of a truly great man; and we sympathize deeply with the eminent French savans who have survived the convulsions of their country. At the revolutionary crisis Laplace was in the meridian of life, and, raised in the social scale by his European reputation, he could hardly avoid without personal danger taking a part in what was then considered the deliverance of his country. He is said to have been one of a deputation who were presented at the bar of the national convention to swear an eternal hatred to royalty, and to have proposed to his colleagues in the Institute to offer to the representatives of the people an annual account of their labour. On this occasion he was the organ of the committee which was appointed to carry this measure into effect. He eulogized the eminent men who had done honour to France by their knowledge, and paid an affecting tribute to the memory of President Saron, who had been his benefactor.

Upon the overthrow of the republic in 1799 Laplace was made minister of the interior by the first consul; but he had hardly discharged any of its duties when he was obliged to resign the office in favour of Lucien Bonaparte. The first consul found an apology for this hasty and unseemly step in the following opinion of his minister:—"A geometer of the first rank he was not slow in showing his mediocrity as a minister. In his very first act of administration we found that we had made a mistake. Laplace saw no question in its true aspect. He always searched after subtleties. He had only problematic ideas, and carried into administration the spirit of the infinitesimal calculus." At the end of six weeks, before he had done anything useful, he was called to the senate in December, 1799. He became vice-president of this body in July, 1803, was raised to the dignity of its chancellor in the following month, and subsequently received the grand cordon of the legion of honour. "From the establishment of this order," says one of his biographers, "in September, 1803, when the imperial government had determined to efface the last vestiges of the republic, Laplace, who had not neglected opportunities of making himself agreeable to the ruling power, presented a report to the senate on the necessity of re-establishing the Gregorian kalendar and abandoning that of the Revolution." In 1806 he was made Count of the empire, and in the same year he concurred with Berthollet in establishing at Arcueil, their place of residence, the Societé D'Arcueil, which met at Berthollet's house every fortnight.—(See BERTHOLLET.) In 1811 Laplace was made president of the Societé Maternelle, and two years later grand officer of the order of reunion. In 1814, on the restoration of the Bourbons, he was created a Marquis, and made a member of the chamber of peers. In 1816 he was elected a member of the French Academy, and in the following year he was raised to the presidency of that distinguished body. He died on the 7th of March, 1827, at the age of seventy-eight, leaving only a son to inherit his title and property.—D. B.

LAPO, ARNOLFO DI, one of the most celebrated of the early Italian architects, was the son of Cambio, a native of Colle, and was born in 1232. He does not seem to have been connected with the German architect, Maestro Jacopo, commonly called Lapo, whose son some accounts make him; yet his name implies at least pupilage. Arnolfo, says Vasari, did for architecture what Cimabue did for painting: he planned the walls of Florence erected in 1284; built the hall of Or. San Michele, the old corn market; the Loggia and Piazza de' Priori; the great church of Santa Croce, in 1294; and in 1298 the vast walls of Santa Maria del Fiore, or the cathedral of Florence, the dome being afterwards added by Brunelleschi; the external marble facings of the walls are the work of Arnolfo. He was the architect also of the old municipal Palazzo della Signoria, still a grand feature of the famous Piazza Granduca. Arnolfo executed also minor works, such as the marble tabernacle (1285) of the celebrated old church of St. Paul, outside the walls of Rome; and the monument of Cardinal de Braye in the church of San Domenico at Orvieto, about 1290. He died in 1300. Giotto introduced his portrait in the picture of the death of St. Francis in the church of Santa Croce.—R. N. W.

LAPO (diminutive of Jacopo), canonist and friend of Petrarch, born in the earlier half of the fourteenth century; died in Rome, 27th June, 1381. Ardent in the search for lost ancient MSS., he was instrumental in recovering the Institutes of Quintilian, as well as the discourse Pro Milone and the Philippics of Cicero. He took an active part in the struggle between the Guelphs and Ghibellines; and when the latter gained the ascendant, a price of one thousand florins was put upon his head, in the event of his quitting his assigned residence of Barcelona.—C. G. R.

* LAPPENBERG, JOHANN MARTIN, a distinguished German historian, was born at Hamburg, on the 30th July, 1794, and, according to the wish of his father, a physician of high standing, for some time studied medicine at Edinburgh. After a tour through the highlands and a stay at London, he returned to Germany, and devoted himself to the study of law at Berlin and Göttingen, at which latter university he took his degree as Jur. Utr. D. He was soon after appointed resident minister from his native city to the court of Berlin, and in 1823 was chosen master of the rolls by the Hamburg senate. From that moment he searched the archives of his city with unremitting zeal and great good luck, and devoted all his time and energy to the publication of the treasures thus found by him. Amongst others, he discovered the records of the old Hamburg chapter. His first, but at the same time his most important work, was his "History of England," which was continued by Dr. R. Pauli, and translated into English by Thorpe. He then completed the Diplomatic History of the German Hansa by Sartorius; published several volumes of Hamburg records, chronicles, deeds, and customs; and originated the "Zeitschrift für Hamburger Geschichte," 1841–51, 4 vols. Among his other works are—"History of Heligoland;" "Life and Remains of Fräulein von Klettenberg" (Göthe's Beautiful Soul); and "Diplomatic History of the Steelyard at London," 1851. He is now engaged on a complete edition of the poems of Paul Flemming, for which he has made the most comprehensive studies, even at Moscow, where he was sent as ambassador to the coronation of Alexander II.—K. E.

LA PORTE DU THEIL, FRANÇOIS JEAN GABRIEL, a French scholar, born at Paris, 13th July, 1742; died 28th May, 1815. He entered the regiment of guards, and saw some service in the field, which he combined with the study of Homer. In 1770 he was a member of the Academy, and translated the Orestes and some other classics. In 1776 he went to Rome, and made important investigations regarding historical documents. In 1786 he was charged to make a collection of French charters. He made many translations of the highest excellence, including Strabo, Æschylus, and Callimachus.—P. E. D.

LA QUINTINIE, JEAN DE, an eminent French agriculturist, born at Chabanais in 1626; died at Versailles in 1688. Appointed tutor to the son of the president of the chamber of accounts, he devoted his leisure to the study of agriculture, both as scholar and as practitioner. His reputation grew apace, and James II. wished him to settle in London; but Louis XIV. kept



him at home, and employed him in laying out the fruit gardens of Versailles, which he did with great success. He left "Instructions for Gardens."—P. E. D.

LARCHER, Pierre-Henri, a distinguished classical scholar, was born at Dijon in 1726. He studied at first among the jesuits, and afterwards at the college of Laon. Subsequently he visited England, and on his return translated into French some of the works of Swift, Pope, and other English authors. In 1763 he published a version of Charito's Loves of Chæreas and Callirhoe, by which he proved his ability as a Greek scholar. In 1767 he brought out a supplement to Voltaire's Philosophy of History, by which he was involved in a controversy with the satirical author. In 1775 he published a curious memoir upon Venus, and in 1778 a translation of the Anabasis. About this time he was made a member of the Academy. Having been requested to revise a version of Herodotus by Bellanger, he found in it so many mistakes that he resolved upon executing a new one. Upon this work he spent several years, and in 1786 published the result in 7 vols. 8vo, entitled the "History of Herodotus, translated from the Greek, with historical and critical remarks, an essay on the chronology of Herodotus, and a geographical index." A second edition corrected and enlarged, in 9 vols., came out in 1803. This is Larcher's great work; and although not much honoured now is of considerable value, especially for its notes, in which a vast amount of information is embodied. In 1791 he wrote critical remarks upon the Ethiopics of Heliodorus, and at different times he contributed a number of papers to the Memoirs of the Academy of Inscriptions. In 1809 he was appointed professor of literature at the imperial university; but his great age prevented him from undertaking the duty, and he died in December, 1812.—B. H. C.

LARDNER, Dionysius, LL.D., an industrious scientific writer, was born in Dublin on the 3rd of April, 1793, and died at Naples on the 4th of May, 1859. He was educated at Trinity college, Dublin, of which, from 1817 till 1827, he was a fellow and tutor; from 1828 till 1840 he was professor of natural philosophy in University college, London. He was a fellow of the Royal Society and other scientific bodies. He wrote a long series of manuals of mathematical, mechanical, and physical science, remarkable for their clear style and good arrangement.—R.

LARDNER, Nathaniel, D.D., a celebrated ecclesiastical writer, was born in 1684 at Hawkhurst in Kent, where his father, the Rev. Richard Lardner, was a dissenting minister, who sent his son to London to study under the Rev. Dr. Oldfield. In 1699 he went to Utrecht, where the famous Grævius and Burman were then professors. From Utrecht he went to Leyden, where he remained about six months, and returned to England in 1703, to continue his theological studies. On the 2nd of August, 1709, he commenced his ministerial labours, and preached his first sermon at Stoke-Newington. He was not very popular in the pulpit, his delivery being feeble and lifeless. In 1713 he entered the family of Lady Treby, who appointed him her chaplain and tutor to her son. Three years later he travelled with them in France, Belgium, and Holland, and remained with them till Lady Treby's death in 1721. About this time he began to suffer from deafness, which rapidly increased, until its cure was hopeless, and for many years he could only be communicated with by signs and writing. He was anxious to labour in the ministry, but found little encouragement. He was, however, one of the ministers who in 1724 preached the Tuesday evening lecture at the Old Jewry; and to this circumstance the world is indebted for his great work on the "Credibility of the Gospel History," the idea of which was then suggested. The first volume of this work appeared in 1727, and the remainder in 1733, 1735, and 1743, the whole consisting of five quarto volumes. It has obtained a world-wide reputation as one of the best ever produced in defence of the authenticity of the gospels; and although it may be supplemented, it is not likely ever to be superseded. In 1729 he accepted an invitation from the church at Crutched Friars, where he continued for twenty-two years. In 1729 also he published his "Vindication of Three of our Blessed Saviour's Miracles," in answer to Woolston. This led to a long correspondence with Bishop Waddington of Chichester. "Counsels of Prudence for the use of Young Persons" appeared in 1735, and obtained for him a commendatory letter from the archbishop of Canterbury. Two sermons against conformity to this world were published by him in 1739. In 1745 the university of Aberdeen conferred upon him the degree of D.D. His famous letter on the Logos in 1759, laid him open to a charge of unitarianism, and justified the opinions of those who had suspected his orthodoxy. These and his other numerous writings have been collected and published, with a memoir by Dr. Kippis. He died at Hawkhurst on the 24th of July, 1768.—B. H. C.

LARGILLIÈRE, Nicolas de, French painter, was born at Paris in 1656, and studied at Antwerp under F. Gobeau, a landscape and genre painter. He painted a few historical pictures, but was more successful in portraiture. He was in England for a short time in the reign of Charles II., whose portrait he painted, as well as those of some of the nobility. On his return to Paris he painted Louis XIV., the painter C. le Brun (engraved by Edelinck), and other distinguished persons, and was made a member of the Academy. He again visited England in the reign of James II., painted the king and queen, but left on the Revolution. He died 20th March, 1746.—J. T–e.

LA ROCHE, Michael de, a French protestant who fled from the persecution which succeeded the revocation of the edict of Nantes and took refuge in England, where he maintained himself by writing. He merits the honour of being one of the first to introduce into England the literary journal with a review of books, which constitutes so large a part of modern literature. In 1717 he commenced "La Bibliothèque Anglaise." It lasted till 1727, having reached its fifteenth volume. His "Memoires Litteraires de la Grande Bretagne" continued from 1720 to 1734. Nichols mentions his "Memoirs of Literature," of which the first number appeared in January, 1724–25, as being the precursor of the *Monthly Review* edited by Dr. Griffiths.—R. H.

LAROCHEFOUCAULD, François, Duke of, the famous prince of Marsillac, the author of the "Maxims," was born in 1613. His early education was neglected; but a handsome person, high rank, wealth, fine manners, and natural talent made up for his want of learning. He lived in a time of action, intrigue, and civil war, in which he was about to play his part when Richelieu sent him away from court. At the cardinal's death the duke returned to shine and triumph in that gay society, where ladies held so prominent a position. In the war of the Fronde he was an active partisan, and the obedient slave of the beautiful duchess of Longueville, to whom he applied the lines from Duryer's tragedy—

> "Pour meriter son cœur, pour plaire à ses beaux yeux,
> J'ai fait la guerre aux rois, je l'aurais faite aux dieux."

At the battle of Saint Antoine he nearly lost his sight by a musket wound. On the restoration of peace, and the consolidation of the monarchy under Louis XIV., Larochefoucauld indulged his natural bent for the tranquil enjoyment of refined society, and cultivated that friendship for two remarkable women, which is famous in the history of letters. Madame de Lafayette acknowledged that if he had given her wit, she had formed his heart; while Madame de Sévigné sympathized with him in his paroxysms of gout, and filled her charming letters with tender descriptions of his sufferings. He died 17th March, 1680. Cardinal de Retz gives in his memoirs a portrait of the duke far from flattering. Besides the "Maxims," which were first printed in 1665, and have been often reprinted, Larochefoucauld left "Memoires de la regence d'Anne d'Autriche"—published in part in 1662, and more completely in 1817, edited by M. Renouard.—R. H.

LA ROCHEJAQUELEIN, Henri du Verger, Count de, one of the heroes of the Vendean war, was the son of the Marquis de La Rochejaquelein, and was born in 1772. He was a cavalry officer of the king's guard; and refusing to emigrate along with his family, he quitted Paris for his native province of La Vendée after the terrible 10th of August, 1792. The peasantry in the Bocage were already in arms. The neighbouring peasantry sent to entreat him that he would become their leader, and he at once consented. The other chiefs of the Vendeans at this crisis regarded their cause as desperate; but inspirited by his exhortations, they attacked and captured Thouars, and compelled Quetineau, the republican general who commanded there, to surrender. They defeated in succession army after army of their enemies; but the victories of the Vendeans led to no permanent result. An overwhelming force was at length sent against them under the ablest generals of the republic; and though they performed prodigies of valour, they were in the end completely crushed. After the death of the heroic Cathelineau and of several other leaders in battle, La Rochejacquelein, though only twenty-one, was chosen commander-

in-chief. Though his followers were worn out with hunger and fatigue, he gained a signal victory over the republicans at Laval. He then led his troops into Normandy, in the hope of receiving reinforcements from England, and back to the Loire; defeating on their way at Dol a republican army under Kleber, Westermann, and Marceau. They suffered dreadful hardships on their forced marches, and in their unsuccessful attempts to cross the Loire. La Rochejacquelein was in the end accidentally separated from the main body of his troops, and gained several successes at the head of a small body of peasants. But on the 4th of March, 1794, he was shot by a grenadier who had been taken prisoner by his men, and whose life he was endeavouring to save. His brother—

La Rochejacquelein, Louis des Verger, Marquis de, was born in 1777. He was one of the emigrant French nobles, and served for some time in America and against the insurgent blacks in St. Domingo. On his return to France in 1802 he married the widow of the Marquis de Lescure, the Vendean chief. Strenuous efforts were made to induce him to give his support to the government of Napoleon, but without effect. He took the command of the loyalists in the last Vendean war, and was killed at their head in June, 1815, a few days before the battle of Waterloo. His wife—

La Rochejacquelein, Maria Louisa, was the only daughter of the Marquis de Donnissau, and was married at the age of sixteen to the Marquis de Lescure. She accompanied her husband throughout the Vendean war, and shared in all his hardships and dangers. He was mortally wounded at the battle of Chollet, but she remained with the loyalists till their final overthrow at Savenay. With great difficulty she made her escape from the country, but after the amnesty of 1795 she was permitted to return to France. She married the Marquis de La Rochejacquelein in 1802, and from that period till his death enjoyed comparative tranquillity and happiness. She died in 1859. Her "Memoirs," published in 1815, have passed through many editions.—J. T.

LA ROMANA, Marquis de, a Spanish general who assisted in the defence of Catalonia in 1795. In 1805 he was placed in command of sixteen thousand troops which the Spanish king, in obedience to the requisitions of Napoleon, sent to reinforce the imperial army in Prussia. On learning the designs of the French emperor against his country he resolved to return to Spain, and by the aid of the British admiral, contrived to convey his troops from the Baltic to Bilboa, where he landed in November, 1808, just previous to the arrival of Napoleon in person to take the command of the French army. Nearly the whole of La Romana's veterans were destroyed in Blake's successive defeats; but he rallied the remainder in the Asturian mountains, and distinguished himself against the French, especially in the retreat on Corunna, and the defence of Torres Vedras. He died 24th January, 1811, just as he was about to undertake the defence of Estremadura, on the plan recommended by the duke of Wellington.—F. M. W.

LAROMIGUIÈRE, Pierre, an eminent French author and philosopher, born on 3d November, 1756, in Rouergue; died at Paris, 12th August, 1837. At the commencement of the revolution he occupied the chair of philosophy at Toulouse. He then went to Paris, and soon attracted attention. In 1795 he was named professor of logic at the central schools, and the following year became a member of the Institute. In the chair of philosophy at the university of Paris, he delivered a brilliant course, attended by most of the literary celebrities. His works are on philosophy, and are characterized by great perspicuity.—P. E. D.

LARRA, Mariano José de, a Spanish journalist, born the 24th March, 1809. His father, an eminent physician, found it necessary to leave Spain with Joseph Napoleon in 1812. Educated in Madrid, to which his family returned in 1817, he soon quarreled with his father, and with the profession of law to which he had been destined, and for a year or two held a situation in one of the government offices at Madrid. It was during this period that he became acquainted with the lady whom at the age of twenty he married, to her misfortune and his own. In August, 1832, when a less oppressive course than hitherto was pursued towards the press, he commenced the *Pobrecito Hablador*, in which, under the assumed name of Don Juan Perez de Manguia, he wrote a series of humorous and satirical essays which may be said to have at once established his fame, although suppressed by Zea's ministry in March, 1833. From this time until the death of the king he wrote little, except theatrical and literary criticisms. But from that time he became a leading writer in the *Revista Española*, under the name of Figaro, by which he is best known. His essays remind the English reader somewhat of our own Douglas Jerrold; they show the same sympathy with the common life of men in cities; the same impatience of misgovernment; and somewhat of a kindred melancholy which tinges even the happiest of his satirical sketches. In 1835 he became one of the editors of the *Observador;* and about the same time he published a novel—"El doncel de Don Enrique el dolieate," a not very successful imitation of Sir Walter Scott—and a drama on the same subject as the novel, the history of Macias "el enamorado" In the same year he paid a visit to Portugal, France, and England, and was everywhere well received, but returned in a few months, "unable to live without sun and chocolate." His later writings show traces of that mental disease which was soon to manifest itself. Some of his best pieces, however, belong to this period. One of them especially—"El Dia de Difuntos de 1836" (All Souls' day, 1836)—is tinged with a melancholy which had too real a foundation in his private life; and his last drama, "Tu Amor o la muerte" (Thy love or death), is in some sense a prophecy of what was to come. An intrigue with a married woman was terminated by her resolution to see him no more, and the unhappy victim of passion closed his own career by a pistol-shot, 13th February, 1837, leaving a wife, a son, and two daughters. A list of his works would give but a faint idea of the versatility of his powers. Many of his dramas are borrowed from the French, but assuredly not from want of original power. He had in hand a new work entitled Spain from Ferdinand V. to Mendizabel, which might have exhibited his abilities in a new light. Among the lamentations which were poured forth over the grave thus prematurely opened must be mentioned the verses recited by Don José Zorrilla, then aged eighteen. Larra's works have been reprinted, under the title of "Obras completos de Figaro," in Baudry's collection of Spanish authors.—F. M. W.

LARREY, Dominique Jean, Baron, a celebrated French surgeon, born at Beaudan, near Bagnerès de Bigarre, in 1766. In 1792 he was appointed surgeon-major to the hospitals of the army of the Rhine; and whilst in this service he distinguished himself by inventing the "ambulances volantes" which have since done such good service in the French armies. These ambulances were now always placed in the van of the army instead of the rear, where they had hitherto been stationed, so that the wounded could receive attention immediately. In 1796 he was sent for by General Bonaparte to organize this service for the army of Italy. In 1798 he embarked with the general for Egypt. Here he distinguished himself by his courage and humanity in attending to the wounded on the field of battle, and upon one occasion was severely wounded himself. At the battle of Aboukir, for his great coolness and courage in operating upon many under fire, he was presented by Napoleon with a sword having the words, Larrey and Aboukir, engraved upon it. Upon his return to France in 1802, Larrey was named by the first consul surgeon-in-chief to the consular guard, and was one of the first to receive from the hands of the first consul the cross of officer of the legion of honour. In the campaigns of Germany, Prussia, Poland, and Spain, he filled the office of surgeon-in-chief to the imperial guard. In all these campaigns he greatly signalized himself, and at the battle of Wagram was created Baron on the field of battle. In 1812 he was appointed surgeon-in-chief to the grand army, a post he held till the abdication of Napoleon in 1814. Wishing to accompany the emperor to Elba, he received from Napoleon the reply—"You belong to the army, you must follow it." His last service under Napoleon was at the battle of Waterloo, where he was wounded and made prisoner. Rescued from his captors by a Prussian surgeon, he was taken to Blucher, and by him immediately released. After the restoration Larrey was appointed surgeon-in-chief to the garde royale at Gros-Caillou, and afterwards surgeon to the Hôpital des invalides. He died in 1842. Napoleon always held Larrey in the highest esteem, and left him in his will one hundred thousand francs, adding, he was "the most virtuous man I ever met!" Larrey has left behind him many very valuable works on surgery, and one of the brightest names in the annals of his profession.—W. B–d.

LARREY, Isaac de, an historian of some eminence, who was born in 1638 of protestant parents at Montevilliers, and practised for some years as an attorney at his native place. He after-

wards retired from France on account of the harshness of the laws against the protestants, and took up his residence at Berlin, where he enjoyed a pension, with the title of councillor, from the elector of Brandenburg. He was also appointed historiographer to the states-general, and died March 17, 1719, in his eightieth year. He wrote a history of Augustus; a history of the twelve sages of Greece; and a history of England, Scotland, and Ireland, which was much esteemed before the appearance of Rapin's; also a history of the reign of Louis XIV., which was less admired.—G. BL.

LARROQUE, Daniel, son of Matthieu Larroque by his second wife, was born at Vitré about 1660, and was educated for the ministry. He studied under the care of his father, and made a good acquaintance with the learned languages and ancient literature. He had entered the ministry, when the revocation of the edict of Nantes compelled him to leave his country and come to England, where he was appointed pastor of a French church in Castle Street, London. Some months after he left England and went to Copenhagen, where he expected a better position. In this, however, he was disappointed, and went to Holland for a time. He then returned to France, and abandoned protestantism altogether. While in Holland, Bayle intrusted him for a time with the management of the *News of the Republic of Letters*. No material advantages resulted from his abjuration, and he had to live by his pen. In 1693 he wrote a preface to a satire against the government: the publisher was hanged, and Larroque imprisoned for five years. On his release he obtained several appointments in succession, and a pension afterwards. The rest of his life was given to study, and he died in 1731, having the character of an amiable and accomplished, but somewhat irresolute man. He wrote several original works, some of which are respectable for their talent and criticism; and he also translated Prideaux's Life of Mahomet, and Echard's Roman History.—B. H. C.

LARROQUE, Matthieu de, one of the most accomplished protestant theologians of the seventeenth century, was born of a distinguished family at Layrac, near Agen, in 1619. Having been early left an orphan, his relatives sent him to Montauban, where he studied theology. In 1643 he entered the ministry, and was appointed pastor of Pujols, near Agen; but the syndic of the clergy opposed his entrance. This took him to Paris to lay his case before the government. Though successful in his appeal he did not return to his flock; for the duchess de la Tremoille having heard him preach at Charenton, was so pleased with his talents that she offered him the post of pastor at Vitré, which he accepted and held for almost twenty-seven years. During this period he composed the works which have given him a place among the first French controversialists. He had just published his "Histoire de l'Eucharistie," which is properly regarded as his best production, when he received an invitation to Charenton; but the government opposed his appointment, although the deputy-general Ruvigny pleaded his cause. He ultimately accepted a call to Rouen, where he continued till his death in 1684. Larroque's learning and critical powers are apparent in his many works, especially his "History of the Eucharist," his remarks on Pearson's Vindiciæ, and his three books of "Adversaria Sacra."—B. H. C.

* LASAULX, Ernst von, a German philologist, was born at Coblenz, 16th March, 1805; and, after having devoted himself to classical learning at the universities of Bonn and Munich, obtained the chair of philology at Würtzburg, and afterwards at Munich. In 1848 he was a member of the Frankfort national assembly, where he eagerly sided with the Austrian and Roman catholic party. Besides a number of learned essays, he wrote "The Fall of Hellenism," 1854.—K. E.

LASCA, An. F. Grazzini il. See Grazzini.

LASCARIS, Andreas Johannes, a learned Greek refugee, was born in Bithynia, near the river Rhyndacus, whence he is commonly called Rhyndacenus. After the fall of Constantinople he came to Florence, where he obtained the patronage of Lorenzo de Medici, who sent him into Greece to collect manuscripts of classical authors, a mission which he executed with much success. When the Medici family were expelled from Florence in 1498 he found a new patron in Charles VIII. of France, who invited him to Paris to teach Greek. Budæus was one of his pupils. In 1503 Louis XII. employed him on a mission to Venice, and in that city he remained for several years as a professor of his native language and literature, till Pope Leo X. placed him at the head of the Greek college at Rome—an institution which he had suggested to Leo for the education of noble Grecian youths. He was at the same time made superintendent of the Greek press, in which capacity he brought out an edition of the Scholia on Homer in 1517, and of the Scholia on Sophocles in 1518. In 1518 he accepted an invitation from Francis I. to return to France; and here he was employed along with his illustrious disciple, Budæus, in forming the royal library of Fontainebleau. Francis also sent him to Venice as his ambassador. He died at a very advanced age in Rome in 1535, having yielded, in repairing thither a second time, to the urgent solicitations of Pope Paul III. He edited splendid editions of the Greek Anthologia and of Callimachus, Florence, 1494. He was also the reputed author of a volume of Greek and Latin Epigrams, published in Paris in 1527.—P. L.

LASCARIS, Constantine, of the same family as the preceding, was another of the learned refugees to whom Western and Central Europe was indebted for the revival of Greek learning in the fifteenth century. When Constantinople was sacked by the Turks in 1454 he fled into Italy and found an honourable asylum in Milan, where, among others, he taught Greek to Hippolyta, daughter of Duke Francis Sforza, who afterwards became the wife of Alfonso, duke of Calabria, son of Ferdinand, king of Naples. He subsequently taught Greek and rhetoric in Rome and Naples, and finally settled at Messina, where he was treated with great distinction, and where he drew numerous disciples around him, among the rest the celebrated Cardinal Bembo. He died in 1493 at an advanced age, bequeathing his valuable library of MSS. to the senate of Messina, from whose possession they were afterwards transferred by the Spaniards to the Escurial. His Greek Grammar, published at Milan in 1476, was the first printed Greek book. It was afterwards translated into Latin, and several editions of it in this form issued from the Aldine press at Venice.—P. L.

LASCARIS, Theodore, Greek emperor of Nice, was born about 1175. He was descended from an old Byzantine family, and married in 1198 Anna, widow of Isaac Comnenus, and second daughter of the Emperor Alexis III. He distinguished himself by his bravery and ability during the two sieges of Constantinople by the Latins; and when the enemy were already in the city he was elected emperor by the soldiers and the citizens in 1204. But it was too late to repel the besiegers, and Lascaris and his wife made their escape during the massacre and pillage of the city, and took possession of Nice in Bithynia. Here he rallied round him a small body of resolute soldiers, and replanted and upheld the imperial standard. He had numerous enemies, domestic and foreign, to contend with, and was sometimes victorious, sometimes unsuccessful; but he ultimately triumphed over all opposition, and preserved a fragment of the empire, from the banks of the Mæander to the suburbs of Nicomedia, and at length of Constantinople. He died in 1222, after a reign of eighteen years, and was succeeded by his son-in-law, John Ducas Vataces.—J. T.

LAS CASAS, Bartolommeo de, renowned as the friend of the oppressed American Indians at the period of the Spanish conquests, was born in Seville in 1474. His father, Antonio, was of noble rank, and was one of the companions of Columbus in the discovery of the New World. He was educated for the priesthood at the university of Salamanca, where he had for his attendant a young American Indian whom his father had brought with him from the West Indies; and he gave the earliest sign of his sympathy and compassion for the poor aborigines of the West—whom his countrymen had already begun to oppress with the greatest cruelty—by restoring his young servant to liberty and sending him home to his native island with rich presents. Soon after this, which occurred in 1498, he wrote his first work in defence of the rights of the Indians, "Principia quædam ex quibus procedendum est in disputatione ad manifestandam et defendendam justitiam Indorum." Justice to the Indians had already become the master thought of his soul, and to that single aim he had resolved to devote the whole energies of his life. His life proved a long one; he was ninety-two years of age when he died; and during the whole of that time he lived and laboured for no other object than to do good to the Indians, by converting them to christianity, by protecting them from cruelty and oppression, and by pleading for them indefatigably, with tongue and pen, before the sovereigns and councillors and grandees of the Spanish nation. His first visit to America was

in 1502, when he went in the train of Nicholas de Ovando, the new governor of St. Domingo. Here he had a near view of the proceedings of his countrymen in conquering and colonizing the neighbouring islands and mainland, and of the horrible cruelties which they practised upon the unoffending aborigines, especially after the death of Isabella in 1504. In 1509 the island of Jamaica was laid waste with fire and sword, and the population, amounting to six hundred thousand souls, was reduced to less than two thousand. In 1511, when he was in Cuba, he was an eye-witness of the atrocities of Velasquez, and was able to save by his earnest intercessions one-and-twenty poor sufferers from being thrown into the flames. He had taken orders the preceding year in St. Domingo, and he now settled in Cuba as parish priest of the new colony, having claimed and obtained the right of extending his spiritual care to the natives, by whom he was greatly beloved, and who requited his noble and self-sacrificing zeal in their behalf by calling him their protector and their father, and by yielding an obedience to his wishes and counsels which they refused to the threats and commands of armed oppressors. He laboured in the same spirit in Cumana in 1521; in St. Domingo in 1524, where he joined the order of the dominicans; in Nicaragua in 1525, where he founded a dominican cloister; and afterwards in Guatemala, Peru, and Mexico, which he successively visited as a missionary. Everywhere he brought over the bishops and clergy to his humane and liberal views—everywhere he gained the Indians to Christ by the power of persuasion and love—and everywhere he either prevailed with his countrymen, by the force of his eloquence, to deal justly and mercifully with the conquered peoples, or visited their hard-hearted cruelties with the spiritual censures of the church. Charles V. showed his sense of the value of such a ministry by offering him the rich bishopric of Cuzco in Peru, but Las Casas declined it, and accepted in lieu of it the poor see of Chiapa, where he hoped to be more useful, though less rich. But it was inevitable that a work and mission like his, directed against the selfishness and cruel injustice of conquerors and colonists, should stir up, everywhere and as long as he lived, the most angry opposition, and that this hostility should involve him in great and ever-recurring troubles. Loud complaints were made against his proceedings from time to time, and he was again and again denounced to the emperor as a disturber of the public peace and an unfaithful subject of the crown. To defend himself against such attacks, as well as to renew his own complaints against the cruelty and oppression of the colonists, he was obliged to undertake numerous voyages to Spain, and to appear personally before the emperor or his ministers. Twelve times in all did he cross the Atlantic on these self-imposed embassies of humanity, and on all occasions, though powerfully opposed, with more or less success. His last voyage was undertaken in his seventy-seventh year, and being unable at such an advanced age to return to America, he resigned his bishopric in 1551, and retired to end his days at Valladolid. In 1556 he was still able to plead for his beloved Indians before Philip II., the new king of Spain; and his last work on the same subject was printed only two years before his death, which took place at Madrid on the 31st of July, 1566. His writings were numerous, and a collection of the most of them was published in 1552; of which a French translation by J. A. Llorente appeared in Paris, in 1823, in two vols. His principal work was "Brevissima Relacion," &c., containing a short history of the Spanish conquests, which was translated into several languages, and made a deep impression upon the mind of Europe. His larger history of the same events remains in MS., in which the narrative is brought down to 1520, and of which the historian Herrera has made diligent use. Some doubts were thrown upon the trustworthiness of Las Casas as a narrator by the earlier historians of America, including Raynal and Robertson; but later writers, such as Prescott, deem him worthy of entire credit in all matters which fell under his own observation, though his enthusiastic advocacy of the cause of the aborigines disposed him to be too easy of belief in what was reported to him by others, either to the advantage of the oppressed or to the disadvantage of their oppressors. It has been usual also to speak of him as the first who counselled the introduction of negro slavery into Spanish America. This is a mistake. That wicked system had been begun before he expressed any approval of it; he gave that approval only to save the American Indians from being reduced *en masse* to bondage, and he lived to see and acknowledge the unjustifiableness of purchasing the freedom of some by the enforced slavery of others.—P. L.

LAS CASES, Emmanuel-Augustin Dieudonné, Marquis de, a French historian, one of the companions of Napoleon at St. Helena, was born near Revel in Languedoc, 1766, and died at Passy-sur-Seine, 15th May, 1842. He first entered the navy, and was present at the siege of Gibraltar. At the revolution he took the side of his order, and was one of the first to emigrate. He came to England, and served in the expedition to Quiberon. He returned to London, supporting himself by giving lessons, and by the publication of an "Atlas, Historical and Geographical," which was very successful. He vainly tried to procure employment under the empire until 1809, when he entered Bernadotte's army as a volunteer. Napoleon soon found out his good qualities, and made him his chamberlain, created him a count of the empire in 1811, and employed him in inspecting hospitals, prisons, naval ports, &c. In 1814 he was faithful to the emperor, and would sign no document in his capacity of member of council of state for depriving Napoleon of the throne. After Waterloo he would not quit the emperor, but entreated to be allowed to share his fortunes. He acted as the emperor's mouth-piece in the negotiations on board the *Bellerophon*, and with his eldest son followed the illustrious exile to the island prison, sparing no effort to alleviate the pains of his captive master. At night he jotted down the conversation of the day, and to that we are indebted for a more intimate knowledge of the thoughts of the great emperor. In 1816 he was sent away from St. Helena, on account of a letter in which he expressed himself too strongly, not for the facts, but for the governor, on the treatment of Napoleon. After remaining some time at the Cape, he came to Europe, and under Louis Philippe's government was member of the chamber of deputies for St. Denis. His work is entitled "Memorial de St. Helène, ou Journal ou se trouve consigné, jour par jour, ce qu'a dit et fait Napoleon pendant dix-huit mois." He also wrote memoirs of his own life.—P. E. D.

Lasco, Johannes a, or more properly Laski, a distinguished reformer, was born at Warsaw in 1499 of a noble family. He had an uncle, John, archbishop of Gnesen, and eminent both as a statesman and a writer, who died in 1531. The subject of this notice received his early education in private, and about 1524 set out with a view to visit the principal seats of learning in the Netherlands, France, and Italy. On this tour he made the acquaintance of some of the leading friends of the Reformation. Probably he had no intention of abandoning the Romish church, and was led by motives of curiosity and partial sympathy to confer with Erasmus at Louvain, with Luther and Melancthon at Wittenberg, and with Zwingle at Basle. When he had been absent two years he returned home, and in 1526 was provost at Gnesen, as he was afterwards at Lenczyc. Some years later he was nominated to two bishoprics in succession, but his religious convictions compelled him to decline them; and after laying before the king an explanation of his reasons, he abandoned his family, fortune, and country for the sake of liberty of conscience. At Basle he stood by his friend Erasmus, who then lay upon his deathbed, and who bequeathed to A Lasco a portion of his library. Subsequently he resided at Louvain, where he married. In 1540 he went to Emden, where he remained in comparative privacy three years, after which he accepted the office of preacher, and superintendent of the churches in that district. To him East Friesland is indebted for the establishment of protestantism on the principles of the Swiss reformers. He was invited to England by Cranmer in 1548, and on his arrival spent six months in Lambeth palace, when he returned to Emden. But the spiritual wants of the foreign protestants in London led to negotiations, which ended in his coming back, and founding the first church of foreigners in the metropolis of England. Edward VI. conceded to A Lasco and his colleagues the church of the Austin Friars, and appointed him the first superintendent. The labours of A Lasco were not confined to his office; he took part in compiling the Prayer Book and Articles of the Church of England, and in other important undertakings. In 1553, after the accession of Mary, he obtained permission to leave the country, and returned to the continent. After spending some time in Holland and Denmark, he settled again at Emden, which he left in 1556 to visit Poland. He died at Pinczow in Poland in 1560. Many of the facts of his life are uncertain, and few of his writings have come down to us; but from all that is known of the one and the other, it

would appear that he never swerved from his integrity, and that he was held in honour by the first men of his time.—B. H. C.

LASCY or LACY, Peter, Count de, descended from the ancient Irish family of that name, was born near Limerick in 1678. As partisans of James II., he and his uncle, in 1691, fled to France, where Peter entered Catinat's army as a lieutenant, and fought in Piedmont. The peace of Ryswick compelled him to seek active service elsewhere, and he served successively in the armies of Austria, Poland, and Russia. He was wounded at Poltava in 1709. He remained, however, in the service of Peter the Great, and in 1719 conducted a naval expedition against the coasts of Sweden. The year following he led a military force into Finland. In 1733 he commanded the auxiliaries sent to aid Austria in the Polish war. In 1742 twenty thousand Swedish soldiers laid down their arms before him at Helsingfors. "The first general of his day," as he was styled by the Prince De Ligne, he fell under the displeasure of the Empress Elizabeth, but died governor of Livonia in 1751.—R. H.

LASCY or LACY, Joseph François-Maurice, Count de, the son of Count Peter De Lascy, was born in St. Petersburg in 1725. Having accompanied his father into Austria, he took service under Maria Theresa, and distinguished himself in the Seven Years' war. He had the credit of saving the Austrian army at Lowositz, and gained great honour at the battle of Hochkirch. To Joseph II. he afforded useful aid in his plans of military reform. He commanded the expedition against Turkey in 1788, which failed. At the death of the emperor, De Lacy was at the head of affairs during the absence of Leopold. He died 30th November, 1801.—R. H.

LASINIO, Carlo, Count, a distinguished Italian engraver, was born at Trevigi about 1767. He engraved several separate plates from the works of the great masters, but is best known by his sets of engravings from the early masters, many of which are in outline, and all valuable for their correctness and spirit. The most important are the illustrations in Etruria Pittrice; the Campo Santo of Pisa; Rosini's Storia della Pittura Italiana, &c. He also engraved some portraits. He was keeper of the collections of works of art at Pisa, where he died in 1837, according to De Boni (Biografia degli Artisti) and other authorities; but the Biographie Universelle states that he died September 8, 1855, we know not on what authority, and suspect that the writer has confounded Carlo with his son Giovanni Paolo, also an engraver of considerable ability.—J. T–e.

LASNIER, Remi, an eminent Parisian surgeon, who died in 1680. At first he practised general surgery, and was very skilful as a lithotomist, but afterwards confined himself to diseases of the eye, by the cure of which he acquired great celebrity and a large fortune. His dexterity as an operator was more particularly shown in couching for the cataract, which he was the first to attribute to its principal cause, although the knowledge of the subject has since been much extended.—G. BL.

LASSAIGNE, Jean-Louis, a French chemist, born in 1800. He commenced his studies in chemistry in the laboratory of the celebrated Vauquelin, and in 1828 was elected professor of physics and pharmacy in the school of Alfort. This post he held till 1854, when he retired. We owe him many chemical discoveries of great importance, among which is that of delphine, the alkaloid of larkspur; cathartine, the active principle of senna; phosphoric ether, &c. He made many researches into the preparation and effects of morphine, poisoning by phosphorus, &c. In mineral chemistry he has paid particular attention to the salts of chrome, and showed the practicability of applying the chromate of lead to dyeing stuffs. He is also the author of many excellent works on chemistry. He died in 1859.—W. B–d.

LASSELS, Richard, the author of an excellent book entitled "The Voyage of Italy," which was published posthumously in 1670. He was born in 1603 at Brokenborough, Yorkshire, and educated at Oxford, which he quitted for Douay, where he became a Roman catholic. He was an agreeable writer, although he apologizes for his English, which may have lost some of its native flavour, he says, from "three long voyages into Flanders, six into France, five into Italy, one into Germany and Holland, which made me live half of my lifetime in forrain countries." He died at Montpellier. He was related to that Mr. Lascelles who played the master to Charles II. in his flight from Colonel Lane's to Trent in Somersetshire, after the battle of Worcester. The pretty Miss Lane, whose servant the king passed for, was cousin to the Lascelles.—R. H.



* LASSEN, Christian, the eminent oriental philologist, was born at Bergen in Norway on the 22nd October, 1800. His studies were begun at Christiania, and pursued after his father's death at Heidelberg and Bonn. At Bonn he was introduced by Wilhelm von Schlegel to the study of the Indian languages and antiquities. Under Schlegel's direction, and to prepare for his edition of the Râmâyana, one of the great Sanscrit epics, Lassen spent three years in London, copying and collating manuscripts at the India house, and no doubt enjoyed the assistance and patronage of such men as Colebrooke, Wilkins, Wilson, and other distinguished scholars. At Paris, in connection with Bournouf, he published in 1826, at the expense of the Asiatic Society, his "Essai sur le Pali"—the sacred tongue of Buddhism in Ceylon. Returning to Bonn, he studied Arabic under Freytag, the well-known lexicographer, and next year, on taking his doctor's degree, he published as a thesis, "Commentatio Geographica atque Historica de Pentapotamia Indica." Then he began to teach as a privat-docent or college tutor, becoming in 1830 extraordinary, and in 1841 ordinary professor, of the old Indian language and literature. Along with Schlegel he published in 1829–31 an edition, with notes, of the "Hitopadesa," an ancient collection of fables; in 1837 an edition of "Jayadeva's Gitagorinda"—a collection of Sanscrit lyrics on the adventures of Krishna; and an "Anthologia Sanscrita" in 1838. His "Gymnosophista," a collection of documents of Indian philosophy, had appeared in 1832; and in 1837 his "Institutiones Linguæ Pracriticæ." The Prâkrit is a dialect of Sanscrit, standing to it much as the Italian does to the Latin, and Lassen's was the earliest work on its idioms. His Indian antiquities—"Indische Alterthumskunde"—has appeared, 1844–61. He has published also on the "Greek and Indoscythian Kings in Bactria, Cabul, and India;" and on the "Old Persian Cuneiform Writings." In 1852 appeared his critical edition of the text of a portion of the Vendidad, one of the four books of the Zendavesta, and written in a language closely allied to the ancient Sanscrit. To the various learned journals of the country Lassen has liberally contributed many useful philological articles, as to Ersch and Gruber's Cyclopædia, the Indische Bibliothek, and the Rheinische Museum. The labours of Schlegel, Lassen, Bopp, Rosen, Grimm, Pott, Bournouf, Renan, and others, have unlocked the treasures of Sanscrit literature, and taught us the structural connection of the Indo-European languages, Sanscrit, Zend, Greek, Latin, Teutonic, Celtic, and Slavonic; proving that these are all but modifications through phonetic decay and other changes from the original Aryan type.—J. E.

LASSO or LASSUS, Orlando di, otherwise Roland de Lattre, a celebrated musician, a native of Mons in Hainault, born in the year 1520, was the contemporary of Cipriano Rore, and much resembled him in genius, abilities, and reputation. Orlando not only spent many years of his life in Italy, but had his musical education there; having been carried thither surreptitiously when a child on account of his fine voice. The historian Thuanus, who has given Orlando a place among the illustrious men of his time, tells us that it was a common practice for young singers to be forced away from their parents, and detained in the service of princes; and that Orlando was carried to Milan, Naples, and Sicily, by Ferdinand Gonzago. Afterwards when he was grown up, and had probably lost his voice, he visited Rome, where he taught music during two years, at the expiration of which he travelled through different parts of Italy and France with Julius Cæsar Brancaccio, and at length returning to Flanders, resided many years at Antwerp. In 1557 Albert V., surnamed the Generous, duke of Bavaria, invited him to take up his residence at his court. This offer was all the more flattering that he was requested to bring with him from the Netherlands, at that time the very hot-bed of musicians, a number of the most distinguished artists. On his arrival at Munich, being anxious to justify the reputation which had preceded him, he distinguished himself no less by his learning and the beauty of his musical compositions than by his gaiety and wit; and as a reward for these endeavours to please, he received not only the friendship, but the hand of a lady of the court, Regina Weekings, whom he married in 1558, the year after he had taken up his residence at Munich. In 1562 Duke Albert appointed him master of his chapel, the choir of which was at that time one of the finest, if not the very finest in Europe, and which consisted of no less than ninety-two of the most distinguished musicians of the age, men of all countries,

namely, twelve basses, fifteen tenors, thirteen counter-tenors, sixteen boys, six castrati, and thirty instrumentalists. The fame of Lassus was now spread throughout all Europe, and "the prince of musicians," as he was styled by his contemporaries, was overwhelmed with marks of favour from the most distinguished sovereigns and princes of the continent. In 1571 he received an invitation, accompanied with the promise of great emoluments, from the king of France, Charles IX., who, having issued his letters authorizing the establishment of an academy of music, is supposed to have invited Lassus to his court with the view of consulting with him as to the means of making this newly-founded institution most effective. He had, however, scarcely set foot in France when that monarch died—an event which determined him to retrace his steps towards Munich with all possible despatch. The duke received him with open arms, restored him to all his appointments, and by an act secured to him an income of four hundred florins for the remainder of his life. Pope Gregory XIII., unsolicited, created him on the 6th of April, 1574, a knight of St. Peter of the golden spur, and he was installed with all the honour and ceremonies observed on such occasions. In the following October Duke Albert died. His successor, William V., surnamed the Pious, not only extended to Lassus the same patronage and friendship as his predecessor, but proved equally acceptable to the musician, who was wont to say —"I prefer a master who is a connoisseur to all those who are but amateurs." In drawing this notice to a close, we regret to say that a cloud obscured the latter days of this great composer's life, which had been of an activity and productiveness which we can scarcely imagine. The mind which had produced so many works—masses, magnificats, passiones, motets, psalms, &c., in number said to exceed two thousand—having been strained beyond its powers, at length gave way. Orlando did not, however, long survive the loss of his reason. He died in 1595, and was interred in the church of the Franciscans at Munich, where a splendid monument—now removed, but happily rescued from destruction—marked the resting-place of the phœnix of musicians—"Hic ille est Lassus, lassum qui recreat orbem."—E. F. R.

LASSO, Rudolph von, a musician, eldest son of the preceding, born in Munich, was organist to Duke Maximilian of Bavaria. In conjunction with Ferdinand Lasso, his brother, he collected and arranged the Latin works of his father, which after his death were published under the title of "Magnum Opus Musicum, Orlando de Lasso," &c., Munich, 1604.—E. F. R.

LATHAM, John, an English physician and naturalist, born in 1740. He was educated at Merchant Tailors' school; studied anatomy under Dr. William Hunter; and completed his medical studies at the various schools and hospitals in London. In 1763 he commenced business as a general practitioner at Dartford, where he had an extensive practice, and acquired a considerable fortune. In 1795 he received the honour of M.D. from Erlangen, and in 1796, after thirty-three years of assiduous practice, retired to Romsey in Hampshire. From some cause or other he lost a great part of his fortune, and then retired to the house of his son-in-law, Mr. N. Wickham, at Winchester. He died in 1837 at the age of ninety-seven. At an early age Latham showed a great taste for the study of natural history, and formed a large collection of birds. In 1771 he had become the correspondent of Pennant, Sir Joseph Banks, Sir A. Lever, &c., and assisted the latter in arranging his museum. In 1781 he commenced the publication of his "General Synopsis of Birds," which he completed in 1787, the plates being all etched by himself from specimens prepared and stuffed by his own hands. In 1821 he began his larger work, the "General History of Birds;" and, though upwards of eighty years of age, he was able to retouch the plates which he had previously etched for his synopsis. Though best known by these ornithological works, Latham was the author of excellent medical papers.—W. B–d.

* LATHAM, Robert Gordon, an eminent philologist and ethnologist, was born at Billingborough, Lincolnshire, in 1812. Educated at Eton and Cambridge, in 1833 he made a tour in Norway, a work on which country—"Norway and the Norwegians"—he published in 1840. Becoming a physician, he was led to combine the study of ethnology with those other philological pursuits, for his devotion to which he was early distinguished. Dr. Latham has been both professor of English literature at University college, London, and assistant physician to the Middlesex hospital. The editor of Johnson's Dictionary is also the author of the translation of the works of Sydenham, published by the Sydenham Society. His "Natural History of the Varieties of Man," 1850—condensing and generalizing the new information acquired since the appearance of Prichard's great work, distinguished, too, by considerable novelty in its system of classification—and his "Descriptive Ethnology," 1859, are among the chief of his contributions to ethnological science, which include the "Ethnology of the British Colonies" and "Man and his Migrations," 1851; the "Ethnology of the British Islands," 1852; the "Native Races of the Russian Empire," 1854; and the "Handbook of the Ethnology of the Crystal Palace, Sydenham," where the formation of that department was intrusted to him. His principal works on philology (mainly English philology) are an elaborate and exhaustive work on the "English Language," 1851—fourth edition, 1855; a smaller "Handbook of the English Language," 1851—fourth edition, 1855; and various elementary English grammars. He has also published, 1856, a work on "Logic and its applications to Language," and an edition, with ethnological dissertations and notes, of the Germania of Tacitus. In 1860 appeared his "Opuscula, essays chiefly philological and descriptive," papers read before learned societies, such as the Ethnological and Philological, or contributed to their Transactions. Dr. Latham has been engaged for years in preparing a new edition of Johnson's Dictionary, founded on that of Todd. He is a fellow of the Royal College of Physicians, London, of the Royal Society, &c.—F. E.

LATIMER, Hugh, one of the most distinguished of the English reformers, was born at Thurcaston in Leicestershire in the year 1490, some say 1491. His father was a yeoman with a "farm of three or four pounds by the year at the uttermost," on which, according to his son's account, he plentifully maintained "half a dozen men," sent the young Hugh to school, married his sisters "with five pounds, or twenty nobles a piece," and moreover, "kept hospitality and gave alms to the poor." Trained up in a happy country home, Latimer retained something of the yeoman and rustic all his days. He was taught by his father all manly exercises, and especially the use of the cross-bow—"God's gift to the English nation above all other nations"—"how to draw, how to lay his body on the bow, and not to draw with strength of arms, as other nations do, but with the strength of the body." About fourteen years of age he was sent to Cambridge, where he proved a diligent and able student. In 1509, whilst yet an undergraduate, he was chosen fellow of Clare Hall; in the following January he took his degree of B.A., and proceeded to that of M.A. in July, 1514. Up to this time, and some time after this, he continued an adherent, and even a zealous adherent of the old faith—"I was as obstinate a papist," he says, "as any in England." Soon after this, however, he came under the influence of Bilney, who had already from his independent study of the Greek Testament imbibed the reformed doctrines. Bilney had marked the zeal of the young Romanist, especially on the occasion of his taking the degree of bachelor in divinity, when he lectured against Melancthon and his opinions. He sought his company, and by his private confessions of his own views and feelings, awakened a new spirit in Latimer. "So from that time forward," he says, "I began to smell the word of God, and forsook the school doctors and such fooleries." "Whereas before," adds Fox, "he was an enemy, and almost a persecutor of Christ, he was now a zealous seeker after him." Latimer now began to advocate the new doctrines in Cambridge, with the same energy that he had espoused the old ones. "He preached mightily in the university, day by day, both in English and *ad clerum*, to the great admiration of all men, who aforetime had known him of a contrary severe opinion." The result of Latimer's preaching was greatly to excite the doctors and monks at Cambridge, "who flocked against Mr. Latimer on every side." Many were touched by his stirring words, and "brought from their evil works, as pilgrimage and setting up of candles, unto the work that God commanded expressly in his holy scripture, and to the reading and study of God's word." The date of Latimer's conversion is supposed to be about 1521. His activity became so obnoxious to "divers papists in the university," that they made a "grievous complaint" against him, and he was summoned, first before the bishop of Ely, and then before Wolsey, who held a conference with him, detailed in Strype's Memorials, and dismissed him with permission to preach such doctrines as he represented he alone preached. "If the bishop of Ely cannot abide such doctrine," were Wolsey's emphatic words of parting, "you shall

have my license, and preach it unto his beard, let him say what he will." Some time after this, he is believed to have preached his two remarkable sermons "On the Card"—the earliest of his sermons we possess, and in some respects, the most singular from their quaint, and keen, and plain exhortations. When Henry VIII. began to get uneasy as to his matrimonial connection with Catherine of Arragon, and appealed to the universities on the subject, at the instance of Cranmer Latimer was one of the divines appointed to examine into the lawfulness of the connection. His decision in the king's favour was the means of introducing him to Henry, and he was appointed one of the royal chaplains in 1530. In the following year he received also from the king the living of West Kington in Wiltshire. His reforming activity in this parish, as formerly in the university, raised up a host of enemies against him, and he was summoned before convocation, and compelled to make certain retractations, the exact force of which has been disputed. At length, however, on the accession of his friend Cranmer to the primacy, Latimer was made bishop of Worcester in 1535; and in the following year he opened convocation with two memorable sermons, in which he inveighed strongly against abuses in the church and advocated reformation, that it might be saved from destruction. He continued in his bishopric, labouring to secure such reforms as he felt urgent, till the year 1539; when Henry gave himself to the side of the reaction headed by Gardiner and Bonner, the party of the nationalists, as they have been recently called in our historical literature. The result of this was the passing of six articles, rendering it penal to deny the characteristic doctrines of Romanism, and undoing the work of the fourteen articles passed in the year 1536. Latimer resigned his bishopric, and entered into privacy. He was soon sought out, however, and "molested and troubled" by the bishops; and in 1546, before the close of Henry's reign, he was cast into the Tower, where he remained till the new reign. On the accession of Edward he was restored to liberty, and again, and more vigorously than ever, resumed his preaching. His sermons during the whole of Edward's "blessed" reign, became one of the chief impulses of the Reformation, that then rapidly advanced. Latimer, however, was content with the influence which he thus exercised as a preacher, and refused to be reinstated in his bishopric, although its offer was made to him at the generous instance of the house of commons. His weak health, and disinclination for state affairs, no doubt led him to decline so flattering an offer. He not the less, but all the more, laboured to spread the light of gospel truth throughout England; preaching incessantly, now in London, now in Lincoln, now before the young king in Whitehall Gardens, as the well-known picture represents him, and now before the duchess of Suffolk at Stamford. On the lamented death of Edward he was imprisoned, first in the Tower, and then at Oxford, along with Cranmer and Ridley. After various delays he was tried and condemned to the stake. Fox gives a pitiful and touching account of his appearance before his persecutors, wearing "an old threadbare Bristol frieze gown girded to his body with a penny leather girdle, his Testament suspended from his girdle by a leather sling, and his spectacles without a case hung from his neck upon his breast." He suffered along with Ridley, 16th of October, 1555, "without Bocardo gate," on a spot opposite Balliol college, now marked by a splendid martyrs' monument. Latimer's character excites our admiration by its mixture of simplicity and heroism. He is simple as a child, and yet daring for the truth, without shrinking or ostentation. He is more consistent than Cranmer, more tolerant than Ridley, if less learned and polished than either. His sermons are rare specimens of vigorous eloquence, which read fresh, and vivid, and powerful now, after three centuries. The humorous Saxon scorn and invective with which he lashes the vices of the time are, perhaps, their most noted characteristics; but they are also remarkable for their clear and homely statements of christian doctrine, and the faithfulness with which they exhibit the simple ideal of the christian life, in contrast to all hypocrisies and pretensions of religion. In all things—in his sermons, in his reforms, in his character—Latimer was eminently practical. He contended for no novelty of doctrine or ecclesiastical polity, but for what he believed to be the old truth of the Church of England before it was overlaid by Romish error, and its ancient simplicities before it yielded to the spirit of avarice and the pride of power. He is not memorable, like Luther or Calvin, for the superiority of his intellectual abilities and the story of his character; but he is truly great in the simplicity, honesty, and pure-minded evangelical energy of his labours and life.—T.

LATIMER, William, an Englishman who claims the honour of having been one of the restorers of classical learning in this country, was born in the latter half of the fifteenth century. He studied at Oxford, and became fellow of All Souls in 1489, after which he went to Padua, where he greatly improved his acquaintance with ancient literature. On his return he took his degree of M.A. in 1513, and was appointed tutor of Reginald Pole, afterwards cardinal, to whose influence he was indebted for two livings in Gloucestershire, and a Salisbury prebend. While at Oxford he taught Greek to Erasmus, whom he subsequently assisted in bringing out the second edition of his Greek Testament. He was considered an able theologian, and well versed in almost all departments of learning; but none of his writings are known, except a few letters to Erasmus. He died at an advanced age in 1545.—B. H. C.

LATINI, Brunetto, the friend and teacher of Dante, born at Florence in 1230, belonged to the Guelph party, and was exiled for a time after a temporary triumph of the Ghibellines. He retired to France, and wrote there in French his most celebrated work, the "Tesoro" or "Tresor," a kind of cyclopedia, philosophical and historical, of the knowledge of his time. His "Tesoretto," a work in Italian rhyme, and of no great worth, has been published, but the "Tesoro" still awaits the publication ordered for it by the French minister of public instruction under the auspices of Napoleon III., carrying out a design of Napoleon I., who intended to have it published at the expense of the state. Brunetto Latini, however, owes the remembrance in which he is held to the fifteenth canto of Dante's Inferno, where he is the main figure, punished for his crime against nature, yet still regarded with gratitude and affection by his old pupil, whose fame he predicts. The episode is one of the most beautiful and touching in the great poem. Latini returned to Florence from exile, and died there in 1294.—F. E.

LATINI, Latino, critic, born at Viterbo about 1513; died in Rome, 21st January, 1593. He has left various erudite works, but has been accused by the protestant party of suppressing ancient documents not confirmatory of his views. After his death two volumes were published of his letters, poems, and minor pieces. Gregory XIII. employed him amongst other learned men to reform Gratian's Decretal, assigning to him a pension of one hundred and fifty ducats. He successively served four cardinals; but his second and third patrons having died soon after connecting themselves with him, he was considered a man of ill omen; and his fourth employer, Cardinal Colona, declined to lodge him under his own roof. He died worn out with weakness and infirmities, having bequeathed his extensive library to the chapter of his native Viterbo.—C. G. R.

LATOMUS, Jacobus, the Latinized name of Jacques Masson, a controversial writer of the Romish church in the sixteenth century, was born about 1475 in Hainault, and studied at Paris, whence he removed to Louvain, where he died in 1544, having been professor of theology, and filled other important posts. He was a violent opponent of Luther, against whose opinions his works were chiefly directed. He also wrote against William Tyndale. Dupin gives an account of his writings, which were published collectively in 1550.—B. H. C.

* LATOUR, Cagnard, Baron de, a French physicist, was born in Paris on the 31st of May, 1777. He was educated at the polytechnic school, and entered the corps of geographical engineers. He afterwards became an auditor of the state-council. In 1850 he was elected a member of the Academy of Sciences. His scientific labours have been of a very varied kind, and have comprised the introduction of many novel and important processes in experimental physics, and the invention of various useful machines. In 1809 he invented a new application of the Archimedean screw, which consists in working it the reverse way, so as to force air or any other gas down to any required depth under water. In 1819 he invented the "Siren," an instrument which gives out any required musical tone by the partial opening and closing in rapid succession of a passage through which a blast of air is flowing, and thus furnishes an exact experimental determination of the number of vibrations per second by which different musical tones are produced. In 1822 he first put in practice the experiment of completely vaporizing various liquids in spaces very little exceeding the volumes originally occupied by the liquids,

by means of intense heat and pressure. In 1837 and 1839 he determined experimentally the force expended in producing various sounds in playing on wind instruments. He subsequently made a remarkable series of experiments on the nature of the vinous fermentation, and produced artificially various minerals by a slow process of crystallization. Between 1837 and 1839 he made a small flying machine, which exerted an ascensional force of about one hundred grammes (about three and a half ounces avoirdupois).—R.

LATOUR D'AUVERGNE, Theophile Malo Corret de, a French general, called the "first grenadier of France," born at Carhaix, 23rd November, 1743; killed at Oberhausen in Bavaria, 27th June, 1800. He served first in Spain, and was present at Port Mahon. In 1791, when General Serman formed the singular plan of uniting all the grenadiers of the army into a corps of eight thousand men, Latour, being senior captain, found himself at the head of a matchless division which, as was said, "won the battle before the army was up." He swept Spain as if by magic, and, though ever in the strife, had "a charmed life." When the extreme zealots wished to discharge him on account of his noble birth, the grenadiers would not listen; and when the first consul gave him a sword of honour and named him "the first grenadier of the republic," his sensible reply was—"With us there is neither first nor last; I am the oldest grenadier, not first." When he fell he was buried with his colonel and twenty-seven officers of his regiment; the army went into mourning for three days, and every soldier subscribed a day's pay to buy a silver urn in which to place his heart. His name was still borne on the list; and when his name was called at muster the senior sergeant answered, "Dead—on the field of honour." This fanciful homage was continued till 1814. Moreau placed a tomb on the spot where he fell—"to be under the safeguard of the brave men of all nations." He was also a scholar, and wrote on the origin and antiquities of the Bretons, afterwards published as "Origines Gauloises."—P. E. D.

LATREILLE, Pierre André, a distinguished French entomologist, was born at Brives in 1762. When quite young he was taken to Paris by the Baron d'Espagnac, governor of the Hotel des invalides, and placed in the college of Cardinal Lemoine, to be educated for the church. Here having exhibited a taste for natural history, he soon made the friendship of the celebrated Haüy, who at that time was a professor in the college. In 1786 he was ordained priest, and soon afterwards retired to Brives, where for two years he devoted all his leisure time to the study of insects. On returning to Paris in 1788 he formed the acquaintance of Fabricius, Olivier, and Bosc, all men distinguished for their great entomological knowledge. In 1791 Latreille communicated a paper on the hymenopterous insects of France to the Natural History Society of Paris, which procured him the title of corresponding member of that society, as well as of the Linnæan Society of London. He contributed also about that time various memoirs on entomological subjects to the *Encyclopédie Méthodique*. At the breaking out of the Revolution he became involved in its persecutions, and was forced to flee from Paris. Arrested as an ecclesiastic at Brives, he was sent a prisoner to Bordeaux, confined in a fortress there, and sentenced to be transported to Cayenne. The physician of the prison was one day struck by the attentive manner in which Latreille was contemplating some object on the wall. Asking what it was that so engaged his notice, the poor prisoner replied—"C'est un insecte trés rare." This little discovery was soon brought to the notice of two naturalists of Bordeaux, Bory St. Vincent and D'Argelas, who interested themselves in favour of the young entomologist, and procured his liberty. He returned to Paris in 1798, and through the recommendation of Lacépéde, Lamarck, Cuvier, and Geoffroy St. Hilaire, he obtained employment in the museum of the Jardin des plantes, being appointed to take charge of the collection of insects. When Lamarck became blind and unable to lecture, Latreille was named assistant professor, and continued Lamarck's lectures on the invertebrata till his death in 1829. Being nominated his successor in the chair of zoology, and having then reached his sixty-seventh year, he remarked—"On me donne du pain, quand je n'ai plus de dents!" He died in Paris in 1833, aged seventy. Latreille is the author of several valuable works, but his greatest are the "Genera Crustaceorum et Insectorum," and that portion of Cuvier's Regne Animal which contains the "Insects and Crustacea." The system of arrangement adopted in this work, is pronounced by Swainson to be "the most elaborate and the most perfect in its details that had been then given to the world." "Latreille," he continues, "by the almost unanimous consent of naturalists, stood at the head of the science of entomology in his own and other countries. He deserved this place by his knowledge of both the external and the internal organization of insects, and by his acquaintance with their habits and manners."—W. B–d.

L'ATTAIGNANT. See Attaignant.

LATUDE, Henri Masers de, was the son of the Marquis De Latude, a lieutenant-colonel in the French service, and was born in 1725. He was educated for the military profession and after the peace of 1748 was sent to Paris to complete his education. With the view of recommending himself to Madame De Pompadour he revealed to her in 1749 a pretended plot against her life. The trick was easily detected, and the marchioness revenged the affront by causing Latude to be taken into custody. He was confined by turns in the Bastile, Vincennes, and other prisons, without ever being brought to trial, for the long period of thirty-five years. He repeatedly made his escape in the most wonderful manner, but always fell again into the hands of his enemies. He was finally set at liberty, and received a trifling compensation of three thousand francs from the assembly, and had sixty thousand livres awarded him as damages in a suit against the heirs of Madame Pompadour and of Amelot the minister, but only ten thousand were paid, in 1784. He survived till 1804, when he died in his eightieth year. His "Memoirs," detailing his sufferings and romantic adventures, created great attention at the time throughout Europe.—J. T.

*LAUBE, Heinrich, a prolific German dramatist and novelist, was born at Sprottau, Silesia, September 18, 1806; and, after various vicissitudes of life, was appointed in 1850 "artistic director" to the Vienna burgtheater. He belonged to the so-called young Germany, and in 1848 was a prominent member of the Frankfort national assembly. His novels and sketches were extensively read, and several of his plays, particularly the "Karlsschüler," are still favourites of the stage-going public.—K. E.

LAUD, William, Archbishop of Canterbury, was the son of a clothier at Reading, where he was born, 7th October, 1573. From the free school of his native town he passed in 1589 to St. John's college, Oxford, where he became first a scholar; then, in 1593, a fellow; somewhat later a reader in grammar; and after he had taken orders a lecturer in theology. As early as 1601 he revealed his divergence from the theological and ecclesiastical principles which had prevailed in the Church of England since the Reformation, by declaring in one of his lectures that the Church of Rome had previous to that event been the true visible church of Christ on earth; and in the theses which he defended in 1604 for the degree of bachelor in divinity, he maintained against the puritans the necessity of baptism as the vehicle of regeneration, and the necessity of the episcopate to the existence of a true church. These views excited great opposition in Oxford, and even drew upon him a formal censure from the university, which was then presided over by George Abbot, afterwards archbishop of Canterbury. In 1608 he was made D D., and became chaplain to Dr. Neile, bishop of Rochester, who not only gave him several parochial benefices in succession, but introduced him to the king. James I. was now, from a professed presbyterian and contemner of the English liturgy, which he had once spoken of to his Scottish subjects as an ill-said mass, become a high Anglican churchman, and Laud was a theologian entirely to his mind. He rose rapidly in royal favour, and though for several years his influence at court was powerfully counteracted by Archbishop Abbot and Lord-chancellor Ellsmere, this did not hinder his being made in 1611 a royal chaplain, and in 1616 dean of Gloucester. Nor was Ellsmere as chancellor of Oxford more successful in preventing his elevation in the university, for in 1611 he was elected president of St. John's. In truth, the influence and power of both these high functionaries were rapidly waning before those of the new favourite, and it became more and more plain that Laud was destined to rise to the highest place both in the church and the councils of the state. When James visited Scotland to carry out his cherished scheme of imposing the system of the church of England upon that kingdom, he took Laud along with him; and the adoption of the articles of Perth was in part owing to the influence and persuasions of the high-church dean. His promotion proceeded rapidly. On his return from Scotland he was made a prebendary of Westminster, and in 1621 bishop

of St. David's. It was now that he began to give full scope to his favourite views. His Visitation Articles of 1622 were a declaration of war against puritanism; and enforced the restoration in his diocese of all church decorations and arrangements anciently in use, which had not been expressly abolished by ordinance since the Reformation. Pictures, candelabra, rich altar hangings and painted windows, were again to be seen in the churches of South Wales; the communion table was turned into an altar; and the altar was separated by a screen from the less holy parts of the church. Bowing to the altar was also recommended, if not enjoined; and a royal order appeared, procured by Laud's influence, strictly forbidding the clergy to preach upon the subjects of predestination and election. It was evident to the nation that the church was now to be deprotestantized both in doctrine and worship, and that much of the work of King Edward's and Queen Elizabeth's divines was to be undone. The Romanists began to conceive new hopes; and the new ecclesiastical fashion set by the court began to produce its effects upon the nobles and gentry, in the form of frequent conversions to popery. The marquis of Buckingham himself, the king's chief favourite, was understood to be in some danger of going over to Rome; and Laud was appointed by the king to dispute with Fisher, the jesuit, in the presence of Villiers. He showed great ability in the discussion. The marquis at least was convinced by his arguments; and his manner of putting the case of the reformed church of England against Rome has always been highly satisfactory to Anglican divines of the same school as himself. His disputation with Fisher lays down very clearly the principles which he held, in distinction both from Romanism on the one hand and from puritanism on the other. He claimed for Anglicanism the glory of the true *via media;* but it is enough to mention that he rejected the Lutheran doctrine of justification, and substituted for it the Roman doctrine, in order to show how different his spirit was from that of Cranmer and Jewel, and how much stronger his recoil from puritan protestantism was than his dislike to Rome.

On the accession of Charles I., in March, 1625, it soon became evident that Laud was even a greater favourite with the new monarch than he had been with the old. He was chosen to officiate at the coronation in preference to Bishop Williams of Lincoln, whose puritanical tendencies had brought him into disfavour; and soon after he was promoted to the see of Bath and Wells, and made dean of the chapel royal and a member of the privy council. When Archbishop Abbott was suspended from his functions, Laud was one of five bishops intrusted with the administration of the primacy; he became the soul of the commission, and as such virtual primate of the realm. Soon after in July, 1628, he was elected to the see of London. After the assassination of Buckingham he became more indispensable than ever to the king; and along with Wentworth, earl of Strafford, with whose policy of "thorough" he was quite at one, he became the king's chief instrument in his fatal attempt to set up and establish an absolutism both in church and state. In May, 1633, he accompanied Charles to Scotland, where he would have introduced at once the English liturgy and order if he had not been overruled by the Scottish bishops, who, understanding better than he the feeling of the nation, advised that it would be safer to impose upon Scotland a service-book that might in some sense be called her own than the prayer-book, however excellent, of her "auld enemies of England." But his resolute will made itself felt in the composition of this new liturgy; if the book must be less English, it should also be less protestant; the consecration prayer in the communion service was brought as near as possible to the Roman formula; benedictions for the dead and other suspicious features were introduced; and blinded by the infatuation which has so often been the ruin of despotism, Laud and his misguided master never doubted that they should be able either to corrupt or to coerce the conscience of a whole nation, which, since the days of Knox, had never abated one jot in its hatred and abhorrence of "papistry" and all "popish dregs." Soon after his return from Scotland, on the 4th August, 1633, Laud was made archbishop of Canterbury; and on the same day, it is said, he had the offer of a cardinal's hat. He declined to become a prince of the church of Rome; but the form of his declinature was mild indeed. "He felt something in him which said no, so long as Rome was not otherwise than she was." What a feeble protest in the mouth of a protestant archbishop! How much more genuine his hatred of Geneva than of Rome! He was now at the pinnacle of power. He united in his own person many of the principal offices of church and state, and many high places which he could not fill himself, he filled with his nominees and creatures. He was a member of the high commission and the star-chamber, as well as of the privy council; he was chancellor of Oxford and Dublin, and visitor of Cambridge; he was placed in all the commissions intrusted with the management of the treasury, the crown revenues, and foreign affairs. The old times when churchmen monopolized all the power of the kingdom seemed to have come back again—Laud was a second Wolsey. He was even more powerful than Wolsey, for he excited less envy and opposition by the ostentatious and invidious display of power. He was simple and almost ascetic in his habits. But if he was less vain and sumptuous than Wolsey, he was also less placable and generous; he was cruel and unrelenting in the revenge he took upon his enemies, and the shocking severities in particular which he procured to be inflicted upon Dr. Alexander Leighton for his book against bishops, have left an indelible blot upon his name and memory. The story of his sudden fall and tragic end is well known to every reader of English history, and need not be here dwelt upon. When the Long parliament assembled in 1640, it became instantly evident that his life was doomed. On the 1st of March, 1641, he was thrown into the Tower, and there he lay for three years before his cause came to a public hearing. On the 12th of March, 1644, proceedings began in the house of lords, but it was not till 2nd January, 1645, that sentence was finally given against him. On the 10th of the same month he was beheaded on Tower hill, and he died with a composure and dignity becoming his character as a christian bishop. His body was removed in 1663 to St. John's college, Oxford. His dying words, to the effect that only his zeal for the church had brought him to the scaffold, need not be denied. But his zeal for the church had been intemperate and fanatical. It had made him a willing instrument of royal despotism, and a chief agent in trampling upon the rights and liberties of the kingdom. It had narrowed his understanding and poisoned his heart. His devotion was sincere, but tinctured with asceticism and superstition; and his morality, though pure and even severe in the sense of the cloister, was grievously deficient in the social qualities of justice and compassion. To the puritans at least, he showed himself in a high degree both unjust and unfeeling; and to pursue and put down the puritans was the great aim and business of his life. Nor had he even the sinister merit of success in that design. In 1639 his triumph seemed complete, for in that year the bishops reported to him that not a single nonconformist was to be found in all the dioceses of England. But in another year all was changed, and the whole fabric which he had reared up with so much labour and perseverance fell to the ground. He had undoubtedly some of the moral qualities of greatness—an iron will, an intrepid spirit, and an entire devotion to his aims. But the aims which he chose were neither wise nor right. He was blind to the real spirit and tendencies of his age and nation; and persevering in an impossible and unrighteous enterprise, he not only perished himself, but involved in the same ruin both the monarch and the church of his devoted love. But withal he was a liberal patron of learning and scholars. He was a great benefactor of the university of Oxford; and the sumptuous buildings which he erected there, the Arabic chair which he founded, and the numerous valuable manuscripts which he presented to the Bodleian library, still remain to attest his enlightened and munificent concern for the interests of education and letters.—P. L.

LAUDER, Sir John, Lord Fountainhall, a distinguished Scottish lawyer, was born in 1646, and was the eldest son of Sir John Lauder, at one time merchant in Edinburgh. He was sent to Leyden to prosecute his legal studies in accordance with the custom of his countrymen at that period, and was admitted to practise at the bar in 1668. He began immediately to record the decisions of the court of session; and to his labours the profession is indebted for the valuable collection entitled "Fountainhall's Decisions." He was one of Argyll's counsel in 1681, and along with the others was called before a committee of the privy council, and censured and warned on account of the opinions they had expressed, that the earl's explanation of the test act was not treasonable. In 1685 Sir John was chosen member of parliament for the county of Haddington, and con-

tinued for more than twenty years to discharge his legislative duties with mingled prudence and independence. He offered a decided though moderate resistance to the arbitrary measures of James II., and brought himself into trouble in 1686 by his zealous support of the protestant religion. Shortly after the Revolution he was appointed a lord of session, with the title of Lord Fountainhall, and also a lord of justiciary. In 1692 he was offered the situation of lord advocate, but declined it on the ground that he would not be allowed to prosecute the authors of the Glencoe massacre. He frequently opposed the measures of the court, and voted against the union with England. The increasing infirmities of age soon after compelled him to resign his office, and he died in September, 1722. He was twice married, and left a very numerous family. Sir John was a profound lawyer, a man of considerable learning and great sagacity. His MSS. fill two folio and three quarto volumes. A selection from his Diary was published in 1822, under the title of "Chronological Notes of Scottish Affairs from 1680 to 1701."—J. T.

LAUDER, Sir Thomas Dick, Bart., a descendant of the preceding, was the only son of Sir Andrew Lauder, the sixth baronet. The family was of Norman origin, and settled in Scotland in 1056. They were hereditary bailies of Lauderdale, which derived its name from them. One of the family was the friend of Wallace; another fell with Sir James Douglas in Spain; a third, who was justiciary of the country north of the Forth, fought at Halidon in 1333; a fourth was bishop of Glasgow and chancellor of Scotland in 1423; and his brother was bishop of Dunkeld. The famous stronghold of the Bass was long their chief seat. Sir Thomas was for a short time an officer in the 79th regiment. He succeeded his father in 1820. At an early period he contributed several papers to the Annals of Philosophy, and in 1818 drew up a paper on "The Parallel Roads of Glenroy," giving a correct account of the formation of these curious pathways. He was one of the earliest contributors to *Blackwood's Magazine;* he drew up the statistical account of the county of Moray for the Edinburgh Encyclopædia; and published two novels, "Lochandhu" and the "Wolf of Badenoch." His best work, however, is his account of the "Great Floods of August, 1829, in the province of Moray and adjoining districts"—a most vivid, vigorous, and graphic description of that tremendous inundation, of which he was an eye-witness. He also published "Highland Rambles, with Long Tales to Shorten the Way," 2 vols. 8vo; "Legendary Tales of the Highlands," 3 vols.; "A Tour round the Coasts of Scotland;" "A Memorial of the Royal Progress in Scotland," &c. Sir Thomas married Miss Cuming, the heiress of Relugas, a most beautiful property on the banks of Findhorn, and left by her a numerous family. He took a deep interest in benevolent and patriotic schemes, was a highly popular speaker, and was greatly beloved for his worth, amiability, and joyous spirit. Lord Cockburn says, "He was one of the most accomplished of country gentlemen. He did enough to attest his capacity both for science and art; and some of his works of fiction would have made more permanent impressions than they have done, had they not appeared in the immediate blaze of those of Scott." Sir Thomas was secretary to the board of Scottish manufactures and to the board of fishery, a deputy-lieutenant of Haddingtonshire, and a fellow of the Royal Society. He died in 1841 in his sixty-fourth year.—J. T.

LAUDER, William, notorious for his false accusations against Milton, was a native of Scotland, and born about 1710. He was educated at the university of Edinburgh. While a boy he had the misfortune to lose one of his legs. He distinguished himself by his application to study, and in 1734 taught the humanity class for Professor Watt. In 1739 he published by subscription two volumes of sacred poetry, entitled "Poetarum Scotorum Musæ Sacræ;" and about the same time he brought out an edition of Johnson's version of the Psalms. In 1742 he was master of a school at Dundee; but some years afterwards emigrated to England, where in 1747 he began to print in the *Gentleman's Magazine* his papers on the plagiarisms of Milton. These he collected, and in 1751 published as "An Essay on Milton's Use and Imitation of the Moderns in his Paradise Lost." This work created considerable sensation at the time, but was soon answered by Dr. Douglas, who convicted Lauder himself of forgery and imposture. Not only had he forged some of his quotations, but he had borrowed some of them from Hogg's Latin version of Paradise Lost, under the names of Massenius, Staphorstius, Taubmannus, and others. Lauder was compelled to subscribe a confession which Dr. Johnson dictated and made public; the doctor having himself been deluded into writing a preface and postscript to Lauder's book. Not content with this exposure, Lauder returned to the attack in 1754, in a pamphlet entitled "The Grand Impostor Detected, or Milton convicted of forgery against King Charles the First." This also was refuted; and Lauder, finding himself ruined and despised, went to Barbadoes, where he died in 1771.—B. H. C.

LAUDERDALE, James Maitland, eighth earl of, eldest surviving son of James, the seventh earl, was born in 1759. He studied successively at the universities of Edinburgh and Glasgow, and completed his education at Paris. On his return to his native country he was admitted a member of the Faculty of Advocates in 1780. At the general election in 1780 he was returned to parliament by the burghs of Lauder and Jedburgh. He attached himself to the whig party, became an associate of Mr. Fox, and took a conspicuous part in the opposition to Lord North's administration. He was appointed by the house of commons one of the managers of the impeachment of Warren Hastings. On the death of his father in 1789 he succeeded to the family titles and estates, and in the following year was chosen one of the sixteen representatives of the Scottish peerage. In the house of lords he continued zealously to advocate liberal opinions of an extreme character, and violently opposed the war with France, the suspension of the habeas corpus act, the sedition bills, and other measures of the government. He was regarded as the leader of the Scotch whigs, and when his friends came into office in 1806 he was intrusted with a large share of ministerial patronage, was created a peer of the United Kingdom, was sworn a privy councillor, and had the great seal of Scotland delivered to him (21st July). In August following he was sent as ambassador-extraordinary to Paris with full powers to conclude a peace with France; but the negotiation proved abortive. He continued to take an active part in public affairs, but deserted his party on the queen's trial; and during the remainder of his public career, Citizen Maitland, as he once loved to be called, acted with the tories. The last ten years of his life were spent in retirement, and principally devoted to agricultural pursuits. He died in 1839 in his eightieth year. Lord Lauderdale was an able, but ambitious and violent politician. He had profoundly studied questions of finance, and in 1804 published an elaborate "Inquiry into the Nature and Origin of Public Wealth." He was the author, also, of various pamphlets on the government of India, the Irish union finance, &c.—J. T.

LAUDERDALE, John, Duke of, was born May 24, 1616. He was the eldest son of John, first earl of Lauderdale, and grandson of John, first Lord Thirlstane, brother of the celebrated Maitland of Lethington.—(See Maitland.) He received an excellent education, and made great proficiency in the classics. He was carefully trained in presbyterian principles, and entered public life as a zealous supporter of the covenant. He took a prominent part in all the measures of the presbyterian party in resisting the innovations of Charles and of Laud, and in negotiating with the English parliament. He had a seat in the famous assembly of divines held at Westminster, and in 1644 was one of the four Scottish commissioners sent to negotiate with the king at Uxbridge. When Charles took refuge in the Scottish camp, Lauderdale eagerly pressed him to accept of the terms offered him by the Scots; and when these were rejected, he was accused of having been deeply concerned in the surrender of Charles to the English parliament. In 1647 he was one of the Scottish commissioners sent to persuade the king to sign the covenant. He shortly after went over to Holland, and remained there till 1650, when he accompanied Charles to Scotland, and seems to have ingratiated himself wonderfully with the young monarch. He took part in the ill-fated expedition into England in 1651, and was taken prisoner at the battle of Worcester. He was kept a close prisoner in the Tower, and other places of confinement, for nine years, and was not released until the arrival of Monk in London in 1660. He lost no time in repairing to the Hague to wait upon Charles, whom he accompanied to England at the Restoration. On the disgrace of Middleton in 1662, and of Rothes in 1667, Lauderdale was made secretary of state for Scotland, and was soon after nominated president of the council, first commissioner of the treasury, extraordinary lord of session, lord of the bed-chamber, and governor of Edinburgh castle. The whole power and patronage of Scotland was placed in his hands. To gain the favour of the king and court, he

became a most merciless persecutor of the covenanters; made unsparing use of the sword, the halter, and the boot; and was deeply implicated in all the arbitrary and unconstitutional acts of the government at this period. In 1672 he was created Duke of Lauderdale and knight of the garter, and two years later he was elevated to the English peerage by the title of Earl of Guildford, and obtained a seat in the English privy council. He was a member of the infamous Cabal, and was probably the most dishonest man of that notorious conclave. After the overthrow of the cabal government he still remained sole minister for Scotland, and carried out with relentless severity the savage measures of Charles and his counsellors. His habitual debauchery, too, and corruption, exercised a most deteriorating influence on his character; and his second wife, Lady Dysart, a woman of great beauty, spirit, and accomplishments, but venal, rapacious, and extravagant, contributed greatly to degrade his character and government in public estimation. The great offices of state were monopolized by his creatures, and vast sums were extorted from the nonconformists to supply the profusion of his duchess and satisfy her ravenous greed for money. His arbitrary and rapacious conduct, combined with his sale of public offices and tampering with the courts of law, excited a strong opposition against him in the parliament and the country, but the favour of the king maintained him firmly in his post. His grace at length lost the favour of the duke of York, who thought he had not shown sufficient energy in persecuting the covenanters. Increasing disease and infirmity, aggravated by intemperance, incapacitated him for business; and in July, 1682, he was deprived of all his offices and pensions. He closed his flagitious career on the 24th of August following, detested by the nation, and ill-used even by his haughty and rapacious wife. Lauderdale was a man of great natural ability and extensive learning. Bishop Burnet says he was thoroughly versant not only in Latin, but in Greek and Hebrew. He had read a great deal of divinity, and almost all the historians, ancient and modern. He was haughty beyond expression; abject to those he saw he must stoop to, but imperious to all others. He had a violence of passion that carried him often to fits like madness. He frequently spoke with coarse ribaldry of the days when he was a covenanter and a rebel; but his opinions continued unchanged, and he retained to the day of his death his preference for the presbyterian system. His personal appearance was extremely unprepossessing. "He was very big," says Burnet; "his hair red, hanging oddly about him; his tongue was too big for his mouth, and his whole manner was rough and boisterous."—J. T.

LAUDON, Gideon Ernst, Baron von, a famous Austrian general, was of Scotch extraction, and was born in Trolzen in Livonia in 1716. He entered the Russian army at the age of fifteen, was present at the taking of Dantzic in 1733, and afterwards served three campaigns under Count Munich against the Turks. But having been disappointed in his expectations of preferment he changed into the Austrian service, in which he gradually attained the highest rank and performed many brilliant exploits. His most important services were performed during the Seven Years' war, in which he proved himself a worthy antagonist of the great Frederick. He defeated that monarch in the great battles of Hochkirchen, 14th October, 1758; Kunnersdorff, 12th August, 1759; and Landshut, 23d June, 1760, which was followed by the surrender of the important fortress of Glatz. Schweidnitz was subsequently taken by him, October 1, in a night attack planned and executed with consummate skill and gallantry. He was defeated, however, by Frederick at the battle of Liegnitz, 15th August, 1760. At the peace of 1763 Laudon was rewarded for his services with the dignity of a baron and a pension. Three years after he was appointed a member of the Aulic council; in 1777 he was elected a member of the equestrian order of the empire; and in 1778, when the war with Bavaria broke out, he was made field-marshal and commander-in-chief of the Austrian army. In the war between Turkey and Austria in 1788, Marshal Laudon was again appointed to the chief command, and took the important fortress of Belgrade by storm in 1789. As a reward for this achievement he was appointed generalissimo of the whole Austrian army—an honour which had been conferred on no person since the time of Prince Eugene. Laudon died in 1790. The most striking feature in his character was his remarkable presence of mind, combined with cool and daring intrepidity.—J. T.

LAUNAY, Pierre de, an eminent protestant commentator, was born at Blois in 1573, and died at Paris in 1661. In early life he was occupied in civil affairs, and was counsellor secretary to the king. About 1613 he renounced his secular duties, and devoted himself with ardour to the study of Hebrew and other branches of learning. His labours upon the scriptures were continued till he reached the age of eighty-nine. He took part in the business of the reformed church, of which he was a member and an elder. He published paraphrases and expositions of several books of the Bible, the most remarkable of which is his "Remarques sur le texte de la Bible," printed first in 1667; he also wrote in opposition to the millennarians.—B. H. C.

LAUNEY, Bernard René Jourdan de, governor of the Bastile, was born at Paris in 1740; massacred there, 14th July, 1789. He was born in the Bastile, of which his father was also governor. On the 13th July, when the Bastile was attacked, Launey had only eighty-two pensioners and thirty-two Swiss to resist the surging multitude. He refused to capitulate, and even —so says M. Thiers—attempted to blow up the magazine, but was stopped by two of his officers. When the place was taken, he was led off to the Hotel de Ville; five of his men protecting him to the best of their power. At the Place de Grève his defenders were forced away, and Launey died fighting like a lion single-handed against the French revolution. His head was placed on a pike and promenaded before the electors.—P. E. D.

LAUNOI, Jean de, a voluminous writer on theological, critical, and other subjects, born in Normandy in 1603; died at Paris in 1678. After studying for some time at Coutances, he went to Paris, where in 1636 he became doctor in theology. The fathers and early writers of the church were his great attraction, and to them he devoted his attention. On a journey to Rome he made the acquaintance of Lucas Holstenius and Leo Allatius, and at Paris he was intimate with Father Sirmond and other distinguished men. In 1636 he published his first book, "Syllabus Rationum," &c., in which he seeks to show that Durand was probably right in teaching that God does not immediately concur in the bad deeds of men. In 1644 he wrote a dissertation on some questions connected with the council of Trent, and in 1653 another of a similar character. The same year he published a work in which he shows how varied was the estimation in which Aristotle had been held at Paris. He also wrote to prove that Victorinus was never bishop of Poitiers, and other treatises of a similar nature, among which probably the most worthy of note is that in which he demolishes the tradition that Dionysius the Areopagite was the founder of a church at Paris. Some of these publications involved him in controversy, and rendered him obnoxious to certain members of the clergy. His exposition of the sixth Nicene canon was attacked by Adrien de Valois; and his essay on the author of the Imitation of Christ, by Father Fronteau. In the former he maintained that the bishop of Rome is simply compared with the bishop of Alexandria; and in the latter he defended the opinion that Gerson and not A Kempis was the author of the book in question. Many other writings proceeded from his pen, most of them on matters exclusively interesting to the Romish church. A very full account of them may be seen in Dupin, who has very candidly analyzed most of them. De Launoi was a man of much industry and learning, frank and honest in his criticisms, and notwithstanding the opposition he encountered, very much respected in his time.—B. H. C.

LAURA, the heroine of the sonnets of Petrarch, was the daughter of Audibert de Noves, syndic of Avignon, where, or at Avignon, she was born in 1307 or 1308. At seventeen she was married to Hugues de Sade, of an old family of Avignon. Fascinating, though calm and prudent, she became one of the chief ornaments of the papal court at Avignon; and there, two years after her marriage, on the 6th of April, 1327, in the church of Santa Clara, Petrarch first saw the young Laura. Her treatment of the poet seems never to have been of a kind to provoke scandal, and his love for her survived her personal beauty. After having originated the most beautiful love-poetry in the Italian or any language, she died, a faithful wife and the mother of eleven children, in 1348, on the anniversary of the day on which Petrarch had first seen her. Her biography was for the first time satisfactorily elucidated by the Abbé de Sade, in his Mémoires pour la vie de Petrarque, 1764–67. One of the best sketches of Laura, her person, character, and career, is contained in Ugo Foscolo's Essays on Petrarch, 1823.—F. E.

LAURENCE or LAWRENCE, French, the son of a watch-

maker at Bristol or Bath, born about 1735. He studied law, and in 1787 became D.C.L. At the trial of Warren Hastings he was one of the counsel for the prosecution. For some time he was M.P. for Peterborough. The History of Music by Sir John Hawkins was attacked by Dr. Lawrence in the Probationary Odes, which had a political as well as a literary bearing, and of which Lawrence was a chief concoctor. He afterwards became a violent supporter of Pitt; and he was the friend and executor of Burke. At his death in 1809 he was regius professor of civil law and chancellor of Oxford, and judge of the Cinque Ports. In 1810 appeared his "Critical Remarks on the New Testament, particularly on the Revelation of St. John." He was a contributor to the *Annual Register*.—B. H. C.

LAURENCE, Richard, Archbishop of Cashel, brother of the preceding, was born in 1760 at Bath, and was educated at Corpus Christi college, Oxford. Upon taking his bachelor's degree he married, and accepted the post of tutor in a private family, adding to his otherwise scanty income by contributions to the *Monthly Review* and *Annual Register*. In 1797 on his brother obtaining the regius professorship of civil law at Oxford, Dr. Richard was made his deputy. He thereupon fixed his residence at Oxford. In 1804 he preached the Bampton lecture; and in 1814 he was fortunate enough to enlist the influence of Sir W. Scott—afterwards Lord Stowell—to whom he had inscribed his "Remarks on Griesbach's Classification of MSS. of the New Testament," Oxford, 1814, octavo—in procuring him the regius professorship of Hebrew and a canonry in Christ church. In 1819 appeared a collection of his tracts, theological and critical, in two volumes; the book was most favourably received, and is still in the highest estimation. In 1822 Lord Stowell's friendship and his own reputation won him his archbishopric. He died in 1839, aged seventy-nine.—W. C. H.

LAURENS, Henri, was born in 1724 at Charleston, and was descended from a family of French réfugees. He was engaged in commerce, and was brought by his profession to England. On the outbreak of the American revolution he appears to have been in India; but he at once returned to America. He had already amassed great wealth, and had much influence with the popular party. He signed the petition against the Boston port bill, was elected a delegate to the general congress, and afterwards its president. On a voyage to Holland as ambassador he was taken prisoner, and confined in the tower of London. He was one of those who signed the preliminaries of peace, but afterwards retired to private life, and died in 1792.—B. H. C.

LAURENTZEN or LORENTSEN, Johan, an erudite Dane born at Ribe; died at Copenhagen in 1726. In 1698 he became director of the state printing-office. Besides some works on Danish history and lives of the kings, he published a Danish version of the Bible in 1719, which was extensively used. It is known as Laurentzen's Bible.—P. E. D.

LAURETI, Tommaso, called il Siciliano, was born at Palermo about 1520, and studied under Sebastian del Piombo at Rome. He settled in Bologna, where, in San Giacomo Maggiore, are two of his principal works—"The Resurrection" and the "Burial of St. Agostino." Gregory XIII. invited Laureti to Rome to paint the ceiling of the Sala di Costantino in the Vatican; he painted also in fresco a saloon in the capitol with the history of Brutus. He was the second president of the Academy of St. Luke at Rome, and died there about the year 1600.—(Baglione, *Vite*, &c.)—R. N. W.

LAURI, Filippo, was born at Rome in 1623, and died there in 1694. He studied under Caroselli, and excelled in bacchanalian scenes. He was one of the painters employed by Claude to insert the figures in his landscapes.—R. N. W.

LAURIA, Roger de, a Calabrian by birth, admiral in the service of Pedro III. of Arragon, appointed to the command of the fleet with which that monarch was asserting his claim to the throne of Sicily against Charles of Anjou in 1283. In the same year he gained a decisive victory over the French galleys, and took the islands of Malta and Lipari. In another naval engagement in the following year he took prisoner the prince of Salerno (son of Charles), and a number of his leading nobles. Appearing off Naples, he threatened to overthrow the French power, and seized upon several strong places on the coast of Calabria. On the death of Pedro III. in 1285, Roger de Lauria maintained the claims of his second son, James, to the crown of Sicily. That prince, on succeeding to the throne of Arragon, concluded a treaty, of which the principal condition was the surrender of the crown of Sicily to France. The brave islanders, not forgetful of the Sicilian Vespers, refused to be thus bartered away, and chose as their king Frederic, brother of James. Roger de Lauria, relinquishing his possessions in Sicily, joined the league between James and the king of Naples, and sailed under the papal banner which he had so often conquered. The war was terminated by a peace which left Frederic on the throne of Sicily. Roger de Lauria returned to Spain, and died in 1305. His unquestioned ability and courage were more than once stained by cruelty in the hour of victory.—F. M. W.

LAURIÈRE, Eusèbe Jacob de, jurisconsult, was born at Paris in 1659, and died in 1728. He acquired enormous erudition, and devoted himself rather to the theoretical and historical branches of his profession, than to the practical. Besides his original writings, which were both numerous and valuable, he compiled, by order of Louis XIV., and in conjunction with Berroyer and Loger, a chronological table of the ordinances from Hugh Capet to 1400.—W. J. P.

LAURISTON, Jacques Alexandre Bernard Law, Marquis de, Marshal of France, was born at Pondicherry, 1st February, 1768. Distinguishing himself in the campaigns of the republic, he became aid-de-camp to the first consul, in which capacity he served at Marengo. In 1801 he was sent on a mission to Denmark; and in 1802 he carried to London the ratification of the treaty of Amiens. In 1807 he defended Ragusa very gallantly against a combined force of Russians and Montenegrins. At Wagram he commanded the artillery of the guard. In 1811 he was sent as ambassador to Russia, and commanded the rear guard of the French army in its retreat after the invasion. He was taken prisoner by the Prussians at the battle of Leipsic and sent to Berlin. Faithful to the Bourbons after the return of Napoleon from Elba, he received the title of Marquis from Louis XVIII. in 1817. In 1823 he was created a Marshal, and during the Duc d'Angoulême's expedition he besieged and took Pampeluna. After filling various offices in the ministry and the royal household, he retired from public life, and died of apoplexy, 11th June, 1828.—W. J. P.

LAUTREC, Odet de Foix, Seigneur de, a valiant captain of the sixteenth century, who died before Naples, 16th August, 1528. He went with Louis XII. to Italy, and in 1511 was guardian of the council of Pisa. At the battle of Ravenna, 1512, he was left for dead on the field, but recovered, and in 1515 Francis I. made him governor of Guienne, but took him to the wars, where he behaved like a good knight and true. At Marignano he contributed greatly to the success of the French arms, and in 1516 was appointed king's lieutenant in Italy. Brantôme says he was of no use as a governor, being headstrong, hasty, obstinate, and self-willed, and "treated the affairs of the church on military principles." He retook Brescia and Verona, forced the imperialists to raise the siege of Parma, but was obliged to evacuate Milan. He returned to France, fought again at Bayonne, went once more to Italy, and at Pavia was at the side of the king. In 1527 he was again in the field, and gave Pavia a terrible visitation as a set-off against the former defeat. He marched to Naples, caught fever with the rest of the army, and on the 16th August, 1528, encountered his last enemy. A magnificent tomb was erected to him in 1556, in the church of Santa Maria, Naples.—P. E. D.

LAUZUN, Antonine Nompar de Caumont, Count or Duke de, a French courtier, who underwent the most remarkable vicissitudes of fortune. His life, it has been said, was stranger than the dreams of other people. He was a cadet of a noble family of Gascony, and was born in 1633. He was introduced to the court by the Marshal de Gramont, and was soon received into great favour by Louis XIV., who gave him the command of a regiment, made him a major-general, and created for him the office of colonel-general of dragoons. But he quarreled with the king, whom he reproached for an alleged breach of promise, and was in consequence arrested and committed to the Bastile. He regained his liberty, however, and along with it the favour of his royal master. In 1660 he won the heart of the Princess Anna, daughter of the duke of Orleans, and heiress of the immense estate of Montpensier. The consent of the king was obtained to their union, but the marriage was broken off in consequence of the remonstrances of the princes of the blood. In the following year the count incurred the enmity of the minister Louvois and of Madame de Montespan, and was imprisoned for two years in the castle of Pignerol. He ultimately obtained

his liberty through the unwearied exertions of the Princess Montpensier, but was forbidden to appear in the royal presence. In 1668 he visited England, and was well received at court and in the fashionable circles of London; and when the Revolution took place he was intrusted by James with the delicate task of conveying the queen and prince of Wales to France. He performed this service most successfully, and was again received into favour by Louis, and permitted to return to court. James conferred upon him the order of the garter, and his own sovereign raised him to the rank of duke. In 1690 Lauzun was appointed to command the French troops sent to fight the battles of King James in Ireland—an unfortunate selection; for though a brave soldier, he was much fitter for a knight-errant than for a general. He was present at the battle of the Boyne, but did nothing either there or subsequently to retrieve the disasters which were gathering round the exiled monarch. He became wearied of Ireland and the war, and soon returned to France. He died in 1723 in his ninetieth year.—J. T.

LA VALETTE, Antoine Marie Chamans, Count de, was born in 1769 of humble parentage. He was originally destined for the church; but on the outbreak of the Revolution his ambition took another direction. He attached himself to Bonaparte, who made him his confidant and employed him in several important services; took him with him in his expedition to Egypt and Syria; gave him in marriage Emilie Louise de Beauharnais, niece of Josephine's first husband; made him a councillor of state and a count of the empire in 1808; grand officer of the legion of honour in 1811; and intrusted him with the administration of the post-office. He was removed from this office in 1814, but resumed his former duties on Napoleon's return from Elba. He was created a peer on the 2d of June following. On the downfall of the emperor La Valette was arrested, brought to trial on a charge of treason, and condemned to death. But on the evening previous to the day appointed for his execution he escaped from prison disguised in the clothes of his wife, who remained in his place and afterwards suffered imprisonment for the offence, along with her daughter and nurse, Sir Robert Wilson, and Messrs. Hutchinson and Bruce, who had assisted in her husband's escape. The sufferings to which the unfortunate lady was subjected destroyed her reason, and she became a maniac. La Valette found his way to Munich; but in 1821 he received a pardon and was allowed to return to France, where he died in 1830.—J. T.

LAVATER, Johann Caspar, the celebrated physiognomist, was a native of Zurich, where his father was a physician and member of the municipal council, and where he was born on the 15th November, 1741. From his boyhood he was remarkable for the combination of deep religiousness of feeling, with love for the fine arts; and having early chosen the ministry for the vocation of his life, he went through the usual course of study at Zurich, and was ordained in the spring of 1762. At that date his attainments in classical and theological learning were only moderate; but in strength of character, in the development of his moral and religious life, he had already grown up to be no ordinary, no average, but a highly remarkable man, firmly resolved for life "to walk humbly before his Creator and Redeemer, to strive after the highest perfection, never to stand still, never to be weary, God in all things to honour, to be no slave of men, and to be no seeker of self." His first public act was a singular one, and full of character. On the 27th of August, 1762, he wrote a letter to one of the civil functionaries at Zurich, who had committed great acts of injustice, in which he called upon him to redress the injuries he had done, giving him two months' time to do so; and warning him that if he failed, he should at the end of that time be branded with the mark of public infamy. The evil-doer took no notice of this strange message; and at the end of two months young Lavater left letters of complaint against him at the doors of all the most influential members of the council, which led to an investigation of the whole case, and ended in the deposition and disgrace of the offender, who was compelled to make restitution. It was an eccentric mode of proceeding, and Lavater was told that he should have availed himself of the courts of law; but it revealed a generous enthusiasm on the side of justice and right, and Göthe, with a kindred enthusiasm, declared such an act to be a teacher worth a hundred books. From that day Lavater became "a public character," and an object of warm admiration and sympathy to thousands of hearts. During the next two years he travelled through Germany with his two friends, Felix Hess and Henry Füssli, making the acquaintance and enjoying the society of such men as Gellert, Klopstock, and Spalding; and returning to Zurich in 1764, he remained for two more years without public office in the church. His circumstances were easy, and allowed him to take ample time for study and preparation. In 1766 he married Anna Schinz, the daughter of one of the magistrates of Zurich, a connection which proved eminently suitable and happy; and in the same year he took part in founding the Helvetic Society, which had for its aim to awaken and elevate the public and patriotic spirit of the country, for which purpose he also wrote and published in 1764 his "Schweizerlieder," or Swiss Lays, many of which were of great merit, and sank into the heart and memory of his countrymen. It was now, however, full time that he should enter upon the main work of his life. In 1769 he accepted the office of deacon of the church of the orphan-house at Zurich. In 1775 he became pastor of the same church; and in 1778 he was promoted to be deacon of the church of St. Peter, one of the principal churches in the city. Here he developed great gifts as a preacher, and in this church he continued to minister till his death. Both his preaching and his personality were eminently evangelical, but it was his personality more than his preaching that gave him influence over men. He was no rationalist in an age abounding in rationalism; he had had his doubts and difficulties, but he had been able to overcome them, and entirely to throw off their cramping and weakening influence; and he fought against the unbelief of his age, not with scholastic weapons or with critical reasonings, but out of the fullness of his own fresh and original religious experience. The most important of his religious writings was his "Pontius Pilatus," published in 1782. It contains an answer to Pilate's question—"What is truth?" and is full of his own remarkable individuality. It is himself that one sees in it; it is a window through which we look into his heart. He says of it himself, "The book is as I am myself—he who hates the book must hate me; and he who loves it must love me." It was in truth too individual and peculiar to have any very extensive apologetic usefulness. But, as Professor Schenkel of Heidelberg remarks, "it was a heroic testimony to the truth in an age which had lost all faith in Christ, and which hated every man who publicly and manfully confessed him." And Lavater's testimony was all the more noble that he imperilled thereby a wide fame which he had gained as a man of genius and taste in another field. We refer to his celebrity as a physiognomist. He had long occupied himself with the study of the human countenance viewed as an exponent of character; and from 1769 he had been a collector of portraits of remarkable men of all ages and countries. He had conceived the idea of reducing physiognomy to the certainty of a science; and however fruitless his efforts were in that direction, the importance and gravity of such an aim at least justifies the amount of time and attention which he bestowed upon the subject, and offers some apology too for the large and even excessive expense which he incurred in laying the results of his labours before the world, an expense which crippled him with debt till the end of his life. His publications on this curious subject began in 1772; and when the wars of the French revolution broke out, he had a splendid French edition of his principal work in the press in Holland, the finishing of which was retarded by the confusions of the French invasion. His speculations were at first received with an extravagant degree of admiration, and afterwards fell into as extravagant a degree of ridicule and contempt. No doubt, if he had claimed for them less than the dignity and certainty of true science, the reaction against them would have been less violent. The best reward of his labours in this field was the friendships which they won for him among the most distinguished men of his time, including Herder, Göthe, Wieland, Jacobi, Sailer, and Oberlin. His correspondence with Herder and Göthe in particular became intimate and confidential. Both of them loved and honoured him in a high degree, and nothing but his faithfulness to divine truth was the cause of Herder's subsequent estrangement from him. Herder was a theologian, and could feel the *odium theologicum*. Göthe did not profess to be even a christian; but he admired and loved Lavater, and cherished his intercourse to the last. When the French revolution began, Lavater, like many more great men, hailed it with joy; but its lawless and bloody progress filled him with disappointment and horror. When the French established their influence in Switzerland, he did his best to counterwork it, and his enlightened

patriotism cost him first his liberty and then his life. He was for some time a prisoner at Basle; and on the 26th September, 1799, he received a shot through the breast from a French soldier, when humanely interfering to protect some poor people of Zurich from the brutality of some of Massena's drunken troops. From the effects of this attack he never recovered. On the 14th September, 1800, he spoke his last words from the pulpit of St. Peter's, and on the second of January, 1801, he died. His life was written by Gessner, his son-in-law; but a new life, exhibiting him in connection with his times, and written in a critical and historical spirit rather than for the ends of a practical biography, is still considered in Germany to be a desideratum.—P. L.

LAVATER, Louis, a Swiss protestant divine, born at Kyburg in the canton of Zurich in 1527. In 1545 he came to Strasburg, where he studied for some time, and afterwards at Paris. He was the son-in-law of Bullinger, and became canon of Zurich, and also pastor. He died in 1586. He was the author of several works, among which are a treatise in Latin on the rites and constitution of the church at Zurich; one, "De Spectris, Lemuribus," &c., which is learned and curious; a catalogue of comets; the "Life and Death of Bullinger;" and sundry theological and expository writings.—B. H. C.

LAVINGTON, George, Bishop of Exeter, was born in 1683, and died in 1762. He studied at Oxford, and became in succession prebendary of Worcester and canon of St. Paul's, and in 1747 bishop of Exeter. He appears to have been a man of some learning and more wit, and was distinguished by his zeal for the protestant succession. He is only now known by his curious book, "The Enthusiasm of Methodists and Papists compared," which appeared in 1754. The first volume is mainly directed against Whitfield, and the second against Wesley. In a continuation the author attacked the Moravians.—B. H. C.

LAVOISIER, Antoine Laurent, one of the most illustrious chemical philosophers of France, or rather of the whole world, was born at Paris on the 16th, or, according to another account, on the 26th of August, 1743. His father, a man of opulence, took great pains with his education, and placed him at the Collége Mazarin, where he showed great taste for the physical sciences, and made uncommonly rapid progress. Not being injudiciously forced into any profession or business, he was able to devote his whole time and talents to his favourite pursuits. He studied mathematics and astronomy under the Abbé Lacaille, botany under Jussieu, and took lessons in chemistry from Rouelle. He showed equal abilities in the mathematics and in natural science, and for some time he felt undecided what branch to follow. Guettard, to whom the earliest geological map of France is due, wished to enlist young Lavoisier as an associate in his labours. For some time in fact he became an ardent student of geology, and one of his earliest writings relates to that science. A little before this period the Academy offered, on behalf of the French government, a prize for the best memoir on lighting the streets of Paris. In competing for this honour, Lavoisier gave a striking proof of the firmness and decision of his character. Finding, after some experiments that his eye-sight was not delicate enough to recognize the respective intensity of the flames which he wished to compare, he shut himself up in a darkened chamber for six weeks. At the end of this period his sight had become exquisitely sensitive, so as to perceive the most minute differences. A devotion to science so rare at the age of twenty-two did not go unrewarded, as the Academy in 1766 decreed to him as the successful candidate the gold medal, and two years later inserted his essay in its Transactions. In 1768 was also published his paper on the composition of gypsum, which he showed to be a compound of lime and sulphuric acid. Soon afterwards he examined the supposed conversion of water into silica by prolonged digestion in glass vessels, and proved that the deposit of silica was due to the partial decomposition of the glass. About this time he gave a fresh proof of his zeal for science. Close attention to study and neglect of exercise had somewhat injured his health, and especially his digestion. He therefore gradually reduced his amount of nourishment, and at last restricted himself for several months to a milk diet, rather than withdraw any portion of time from his favourite pursuits. In the year 1771 he finally resolved to select chemistry as the great object of his life. Bearing in mind the heavy expense which this study would entail, he sought for and obtained the post of a fermier-général. About the same time he married Marie Anna Pierrette Paulze, the daughter of one of his colleagues. He made a regular distribution of his time, devoting the mornings and evenings to chemistry, whilst the middle of the day was spent in official business, in which, to the surprise of the financial world, he acquitted himself to general satisfaction. Sunday was for him always a day of unalloyed pleasure. He spent the whole of it in his laboratory, either experimenting or conferring with the most eminent philosophers of the age, foreigners as well as Frenchmen, who eagerly sought his society. The annual expenses of his laboratory appear to have ranged from six thousand to ten thousand francs. He now commenced the execution of an idea which had been gradually dawning on his mind—the formation of a new general theory of chemistry, in place of the prevalent doctrine of phlogiston. In this he showed an amount of tact well worthy the imitation of all reformers, political and social as well as scientific. He does not attack phlogiston, he ignores—he supersedes it. He reasons as one who has never heard of phlogiston; he collects the most important facts of the science, and shows that they can be explained without any mention of that imaginary agent. In this task he had indeed forerunners. Rey, Hooke, Mayow, all knew that bodies during calcination, or what we now call oxidation, gain weight instead of losing, as they ought to have done on the phlogiston view. But these facts had been overlooked, the world not being ready to receive them, or, in other words, the evidence not being sufficiently complete. The chemists of the day, following Beccher and Stahl, still maintained that metals and combustible bodies contained a certain substance named phlogiston, with which they parted when calcined or burnt. Lavoisier, introducing for the first time the balance into regular use as a chemical instrument, seeks to render account of all the products of combustion. He sees that not only metals, but sulphur and phosphorus gain weight during combustion. Heating tin in a sealed vessel, he finds that a portion of the air combines with the tin, which in consequence becomes, as we now say, oxidized. When a certain quantity of tin is thus oxidized, no matter how long the heat is continued, the rest of the metal remains unchanged although the vessel still contains much air. At this juncture, August, 1774, oxygen was discovered by Priestley, who the same autumn, on a visit to Paris, showed Lavoisier in his own laboratory the preparation of this gas from oxide of mercury, and its leading properties. This was a most important step towards the end sought. It is, however, much to be regretted that, in the Memoirs of the Academy for 1775, which were not published till 1778, there appears a paper from Lavoisier—"On the Nature of the Principle which combines with Metals during Calcination, and which augments their Weight." Here he details the preparation and properties of oxygen gas as if it had been an independent discovery of his own, without the least allusion to Dr. Priestley. In another paper, inserted in the Memoirs for 1777, and entitled "On the Combustion of Candles in Common Air, and in Air eminently Respirable," he admits Priestley's discovery of oxygen, but without any explanation of his strange silence in the former paper. Here, besides common air, he recognizes three gaseous bodies; first, pure air (oxygen), called by Priestley dephlogisticated air, and forming, as he supposed, about a fourth of the atmosphere in volume; second, azotic or mephitic gas (nitrogen), forming the remaining three parts of the atmosphere; and third, the "fixed air" of Dr. Black (carbonic acid), which Lavoisier calls cretic acid. One difficulty yet remained. Hydrogen is given off during the solution of certain metals in dilute acids. Again, when a calx (oxide) is heated in hydrogen, the latter disappears and pure metal remains. "Well," say the chemists of the day, "hydrogen is phlogiston, and metal is calx plus hydrogen!" Lavoisier feels that this cannot be. The calx is after all heavier than the metal whence it sprang; and hydrogen, lightest of known bodies, is still not weightless. He therefore bides his time. And now, in 1783—just as he is about to examine on a larger scale what is the unknown something formed when hydrogen is burnt—come tidings that Henry Cavendish has solved the question, and that the unknown product is water! When, therefore, metals dissolve in an acid, water is decomposed, its oxygen going to the metal to form a "calx," and its hydrogen escaping. When, again, calces are heated in hydrogen, they give up their oxygen, water is formed, and pure metal remains. All is now in harmony, the whole of the phenomena are now explained quantitatively, and the chain

of evidence is complete. In a few years the great mass of chemists have gone over to the new doctrine, which now reigns in the universities and the scientific journals. Kirwan—his defence of phlogiston fairly refuted—has the rare manliness to confess himself in the wrong. Conservative Delametherie still holds out, and hasty, indomitable Joseph Priestley, with more of valour than discretion, still defends the castle his own discoveries have undermined. But now the sixteen years' struggle brought virtually to a happy end, an attempt is made to rob Lavoisier of his well-earned glory. Chemists who had formerly opposed him, especially Fourcroy, propose that the new theory should be called the "French chemistry," or "doctrine of the French chemists," thus seeking to appropriate some share of the honour. This was doubly unjust, for no French chemist beside Lavoisier had taken any part in the reformation, and the sole assistance he had received came from Britain. Lavoisier accordingly protested indignantly and successfully against this stratagem, and as some say earned by so doing the lasting ill-will of Fourcroy. Had he always been just towards others, he would have had our warmer sympathy.

A nomenclature more suited to the advanced state of the science, and the newly-founded theory of combustion, was felt to be needful. This task was undertaken by Lavoisier and Guyton de Morveau, assisted by Berthollet and Fourcroy. The technical language thus constructed is, with a few modifications, still in use. So great is the honour paid to Lavoisier, that some, not content with admitting that he extended and rectified limited and imperfect views, pronounce him the very creator of chemistry, and deny to his predecessors all share of merit. This is an error: the germs of chemical science are old almost as humanity itself. Former theories were useful in their day, and have been successively moulted off like the skins of the caterpillar to accommodate its growing frame. But some ask, Is not Lavoisier the rightful heir and successor of Helmont? Why then did he not arise sooner, instead of leaving us to wander in the desert with no guides but Beccher and Stahl, men of duller vision and slower foot? A Lavoisier could not arise until a Priestley, a Black, a Cavendish, and a Scheele had supplied him with facts; until the progress of the arts had furnished him with instruments of precision. Rey, Mayow, were abortive Lavoisiers; necessarily abortive, because the hour was not yet come. The world has since found that Lavoisierism, though containing much absolute truth, has in it an element of relative falsehood, in so far as it assigns an exaggerated and one-sided importance to oxygen. It is viewed as the king of elements, sole cause of acidity, and supporter of combustion, whilst the other elements are grouped according to their affinity for it. We have since found other causes of acidity; nay, with a one-sidedness less justifiable than that of Lavoisier, some have even proposed to recognize hydrogen as the sole acidifier in place of oxygen. Great and important as was the war against phlogiston, it does not comprise the whole of Lavoisier's scientific labours. As particularly deserving notice, we may mention his two elaborate papers on the combustion of the diamond, by which its chemical nature was fully demonstrated; his experiments with the great Trudaine burning-glass; his practical researches on nitrifaction, undertaken when he was placed in 1776 by the minister Turgot at the head of the government saltpetre works. Here he increased the production fourfold, although dispensing with certain methods formerly employed which were burdensome to the public. He likewise improved the gunpowder used in the French army and navy, increasing its power by nearly one-half. He further performed an important series of experiments on latent heat; on steam and vapours; and, along with Laplace, on specific heat, and on the electricity evolved when bodies are evaporated and sublimed. Further, we have a report on the sanitary state of prisons, a method for separating gold and silver, a report on the comparative value of different bodies used as fuel, and a paper detailing the results obtained by submitting various bodies to the heat of a charcoal furnace, urged by an oxygen blast. He examined likewise the gaseous products of putrefying animal matter, with a view to the disinfection of sewers and cesspools. Besides his "Elements of Chemistry," published in 1789, he produced no fewer than sixty essays and reports, which appeared in the Transactions of the Academy and in other learned journals. Meanwhile his public duties were conducted with skill, regularity, and uprightness. To the astonishment of those who believe that a man of genius is unfit for business, he soon earned the respect of his colleagues. His official accounts were kept with the utmost precision. With the profound insight of a true financier, he urged the reduction of various taxes, maintaining that such a step, instead of diminishing, would increase the revenue. It is to him that the Jews of Mentz owe the abolition of a most odious impost, an old remnant of barbarous ages. He was consulted by the national convention on the best method of manufacturing assignats, so as to increase the difficulty of forgery. Between 1778 and 1785 he allotted two hundred and forty aspents of land in the Vendomais to experimental agriculture, and increased the ordinary produce by one half. In 1790 he was nominated a member of the celebrated commission of weights and measures. In the following year the constituent assembly requested him to draw up a plan for simplifying the collection of taxes. His report on this subject, entitled "Territorial Riches of France," was considered excellent, and was published at the national expense. So far the career of Lavoisier had been eminently prosperous. As a philosopher, as a public character, and as a private man, he has been uniformly happy and successful. But evil days are at hand. The Revolution has taken a darker and fiercer aspect; Robespierre is in power, and eminence, of what kind soever, is perilous. Lavoisier appears to have felt some presentiment of evil; he expected to be stript of his fortune, and told Lalande that in such a case he should follow the business of an apothecary. Meantime he did not desist from his researches. Along with Seguin he undertook an examination of the phenomena of perspiration. This investigation was never completed, and we owe an account of it to his assistant Seguin. He concluded that the average weight of matter expelled by perspiration was 52·89 ounces every twenty-four hours; that the amount is increased by drink, but not by solid food, and that perspiration is at its minimum immediately after a meal, and reaches its maximum during digestion. He undertook also a collected edition of his papers. Of this work the second volume is perfect; the first and third had not issued from the press when their further progress, and the life of their illustrious author, were cut short by the same blow. On the 2nd of May, 1794, a member of the convention named Dupin, formerly a clerk in the employment of M. Paulze, Lavoisier's father-in-law, brought before this assemblage a general charge against all the fermiers-généraux, including Lavoisier. In a few days Fouquier-Tinville, the accuser-general, is charged to lay a formal act of accusation before the revolutionary tribunal. For some time Lavoisier knew not where to seek shelter. He was at last concealed by his friend Lucas in the offices formerly occupied by the Academy of Sciences, now abolished. Here he passed a day or two; when learning that his colleagues and his father-in-law were already arrested, he quitted his retreat, and of his own accord surrendered himself a prisoner. This step has been regarded as a heroic self-sacrifice. Had he by thus delivering himself up been able to save any of his friends, or effect any good purpose whatever, our applause should not be wanting; but as the only result which he could expect was to add his illustrious name to the sad catalogue of victims, we cannot but regard it as an error. He was brought to trial, if we may so term the sanguinary farce, on May 6th, and in common with all his colleagues condemned to death. It is significant that he was not judged as Antoine Lavoisier, but merely as "fermier-général, No. 5," his eminent merit and reputation being thus studiously, or perhaps rather contemptuously, kept out of sight. The sentence runs:—"Condemned to death, as convicted of being author of, or accomplice in, a plot which has existed against the French nation, tending to favour the success of the enemies of France; especially by exercising every kind of exaction and concussion (*i.e.* plunder of public money) against the said French nation, to wit, *by adding to tobacco water and ingredients hurtful to the health of the citizens who made use thereof!*" It is well known that a certain quantity of water is necessary in the manufacture of tobacco. No proof was offered that this necessary quantity was exceeded, or that any noxious drugs were added. However, in those days the nature of an accusation, and the amount of proof by which it was supported, were things of utter indifference. Had the unfortunate fermiers-généraux been charged with cannibalism or witchcraft, the result would have been the same. Most of them were wealthy, and this no doubt was the real cause of their death.

A variety of incidents are related concerning the last days of

Lavoisier. It is said that he begged for a short respite in order to complete some important researches in which he was engaged, and that the request was harshly refused. It is also said that a deputation from the Lyceum of Arts came to offer him a triumphal crown the evening before his death. This story is probably apocryphal; since among the persons described as taking part in this somewhat theatrical scene we find the name of Cuvier, who at that time was not in Paris. A certain Dr. Hallé, horrified at hearing of the arrest of Lavoisier, hastily drew up an account of his researches, and of the services which he had rendered to France and to humanity. He read this paper at the Lyceum of Arts, and caused copies to be widely circulated, but in vain, Loysel, a chemist of some merit, the author of a valuable work on the art of glass-making, ventured on more active measures to save the illustrious victim. But the petition met with a cold and sardonic refusal. "The republic," he was told, "had no need of philosophers." Need we wonder if a republic which thus proclaimed itself the enemy of intelligence proved every way a failure. Some maintain that Fourcroy, had he been disposed, might have saved Lavoisier, but that, still moved by envy, he declined to exert his influence, or even used it against the prisoner. Cuvier, however, in his éloge on Fourcroy, declares that, after a most careful scrutiny, he has found no facts which support this rumour. On the 8th of May Lavoisier was led to the scaffold, and perished unregarded amidst the crowd, the noblest victim of the guillotine—King Louis and his queen not excepted. Safely indeed might the world have given the entire houses of Bourbon and Hapsburg, to prolong Lavoisier's life for another twenty years. He is said to have died calm and tranquil as he lived. Thus was the career of this eminent genius, like that of Sir H. Davy, cut short at the early age of fifty-one. Some persons have endeavoured to console themselves with the thought that his great life-task was completed, and that science consequently lost little by his death. But even this feeble consolation escapes us. We find in his works the announcement of various most important researches which he had in view, and for which no doubt he had been quietly preparing. Thus he promises an attentive examination of the laws of affinity, based upon original and peculiar ideas. Elsewhere he speaks of researches on fermentation, completed, but lost to posterity. In his works we find the following passage, printed but a few months before his death:—"It is not here the place to enter into any details concerning organized bodies. I have designedly avoided occupying myself with them in this work; and this has also restrained me from treating of the phenomena of respiration, sanguification, and animal heat. . . . One day I will return to these topics." That this "one day" never came is owing to Robespierre and his accomplices. Lavoisier was tall and well made, with a countenance indicating genius and benignity. With the single exception of his not having in the case of Priestley, and perhaps on one or two other occasions, done justice to the merits of contemporaries, and thus claimed or seemed to claim discoveries not his own, his moral character appears to have been all that a friend of science could wish. The great influence which his reputation, his wealth, and his official position necessarily conferred, he always cheerfully used for benevolent purposes. His activity, energy, and tenacity of purpose, were wonderful. In addition to this he was mild, humane, sociable, and obliging; ever ready to aid and promote merit. Intellectually, he was noted for clearness and precision of thought, for an imagination fruitful and brilliant, yet constantly governed by the most rigorous logic. That he by a systematic appeal to the balance first rendered chemistry quantitative, has already been intimated. His ruling idea is that nothing is created, nothing destroyed; matter remains always the same; its form may be changed, but its weight remains unaltered. Convinced that in every chemical process the total matter employed must reappear in the products obtained, he conceived the possibility of forming equations, where the matter employed being placed on the one side and the matter obtained on the other, the weight on each side will be always equal. He says—"In fact I can view the substances under reaction and the result obtained as an algebraical equation; and by supposing successively each of the elements of this equation to be unknown, I can find its value, and can thus correct experiment by calculation, and calculation by experiment." Such is the origin of equations, now so much employed in chemical works. In consequence of the progress of the science, we have introduced atomic weights where Lavoisier spoke of any given weight. But the fundamental idea is the same. In his researches each step leads naturally and logically to the next; every portion seems an essential part of one great organic whole. The facts observed conduct him to new ideas, and these ideas again lead him to appreciate neglected facts, or to discover new ones. He tends without ceasing to greater perfection, truth, and unity. As he advances to the goal, his language becomes more luminous, his experiments more precise and more delicate, his views clearer and more extended. Such is the natural progress of the man who is the master, not the slave, of his subject.—J. W. S.

LAW, Edmund, Bishop of Carlisle, was born in Lancashire in 1703, and died in 1787. He was educated at Kendal and Cambridge, where he became fellow of Christ's college, M.A., &c. In 1737 the living of Greystock, near Penrith, was presented to him, and six years later he was made archdeacon of Carlisle and rector of Salkeld. He removed to Cambridge in 1756, in consequence of his appointment to the mastership of St. Peter's college. For some years previously he had given his attention to literature. While at college he conducted the publication of a new edition of Stephens' Latin Thesaurus; and in 1732 he had given to the world a new translation of Archbishop King's work on the Origin of Evil, to which he appended notes by which he gave evidence of his aptitude for metaphysical studies. To the same period is to be referred his "Inquiry into the Ideas of Space and Time," which attracted the attention of philosophical readers. While at Salkeld he devoted himself to the preparation of a work of real merit, and which even now is well deserving attention, namely his "Considerations on the Theory of Religion," to which were added "Reflections on the Life and Character of Christ." About 1760 he was appointed librarian of the university, to which was added the professorship of casuistry. Afterwards he became archdeacon of Stafford, prebendary of Lincoln, prebendary of Durham, and in 1768 bishop of Carlisle, which dignity he retained for nineteen years. The numerous honours which were conferred upon Bishop Law, appear to have been mainly due to the estimation in which his character and talents were held. His father, an obscure clergyman at Cartmel in North Lancashire, does not appear to have been distinguished for fortune or family connections, and he himself seems to have owed more to the patronage of his university than to eminent individuals. Bishop Law was free and independent in his judgments, and by no means committed himself to the opinions of others without investigation. He was for instance opposed to Archbishop King on his fundamental principle of analogy. The archbishop, in his endeavour to reconcile the existence of evil with the divine goodness, had sought to represent the divine attributes as essentially different from the moral attributes of the human mind. In this view King was supported by some writers of distinction in the long controversy which followed the appearance of his book. Law, however, maintained that the moral attributes of the Divine Mind are the same in essence as those of the human; the actual difference being one of degree. Four years after his elevation to the episcopate, Dr. Law published his edition of the works of Locke in three quarto volumes, with a memoir of the author. This undertaking may be regarded as an expression of respect for one to whom he was indebted for some important lessons, and who seems to have had no little influence upon his intellectual life. It is admitted that Law had consecrated much of his time at an early period to the study of Locke; that he derived from him that spirit of tolerance towards free inquiry by which he was distinguished, and his opinions as to the best mode of ascertaining the sense of holy scripture. His liberality would by some be construed into laxity, and he naturally finds a sympathizing and partial biographer in Paley, to whom we owe almost all we know of him. The school to which he belonged, however, is one which had immense influence in the last century, when the spirit of free philosophical speculation and religious inquiry was more common than it afterwards became.—B. H. C.

LAW, Edward. See Ellenborough.

LAW, John, commonly called "of Lauriston," a notable projector, for a time controller-general of the finances of France, was born at Edinburgh in April, 1671. His father, a great-grandson of James Law, archbishop of Glasgow, had acquired in Edinburgh considerable wealth as a goldsmith—a trade which then included some of the operations of banking; and had purchased among other property the estate of Lauriston,

near Edinburgh. On the death of the elder Law, bequeathing Lauriston to his only son, the latter was a youth of fourteen, and had already perhaps been led, through his father's business, to gain some insight into banking. He was well educated at Edinburgh. His peculiar genius first developed itself in a fondness for and skill in games of chance. If he was successful, he was extravagant, and when he attained his majority his affairs were much embarrassed. "Beau Law," as the young prodigal was called, now proceeded to London. His manners and dexterity at play seem to have procured him admission into society; but his metropolitan career was not of long duration. A quarrel with a brother roué was followed by a duel, in which his antagonist fell. Law was tried for murder at the Old Bailey, and sentence of death recorded against him on the 20th April, 1694. He was pardoned, but ordered to be detained in the king's bench, from which he contrived to escape and made his way to Paris. There he studied the financial and banking systems of France, as afterwards those of Holland at Amsterdam, where he is said to have been for some time secretary to the British resident. With his head full of projects, he returned to Scotland about 1700, and immediately began to broach schemes for the improvement of his native country, based on a centralization of industry, and an increase of the circulating medium. His "Proposals and reasons for constituting a Council of Trade," was published in Glasgow in 1701, and followed by another pamphlet, "Money and Trade considered, with a proposal for supplying the nation with money." In this treatise was developed Law's fundamental error, which lay in identifying the prosperity of a nation with the amount of its circulating medium. He proposed—and his proposal has often since been resuscitated—the establishment of a bank issuing notes on the security of land, and he enforced the superiority of paper over coin as a circulating medium. Some influential Scottish noblemen supported him, but his scheme was rejected by the parliament; and Law once more proceeded to the continent, to seek abroad the encouragement denied him at home. During the first years of this second visit to the continent, he insinuated himself into the good graces of the young duke of Orleans, and is said to have amassed £100,000 by successful play. On the death of Louis XIV., leaving France exhausted by the war of succession and on the brink of national bankruptcy, Law reappeared in Paris, and proposed to his former intimate the duke of Orleans, now regent, a series of schemes for the restoration of French finance. At first, however, his success was limited to procuring the sanction of the government to his establishment of a private bank of circulation with his own funds, and those of some associates. With a capital of £300,000, this bank was established by letters patent in May, 1716. It was allowed to issue notes payable at sight, in specie of the same weight and fineness as that of the date of its establishment; and as the value of the currency of France, from debasement and other causes, was subject to constant fluctuations, Law's notes rose to a premium, and his bank was rapidly prosperous. But Law was not content with this success; a few months after the establishment of his private bank, he began to broach his famous Mississippi scheme. His private bank was to be converted into a state bank, which was to allure shareholders, by taking from them in payment of shares and at par, their scrip of the public debt of France, then very much depreciated. With the bank was to be connected the Mississippi company, with rights of sovereignty over recently acquired Louisiana, the mineral and other wealth of which was painted in glowing terms. Law succeeded in procuring the conversion of his bank and the establishment of his company, to which new and enormous privileges were added. The monopoly of tobacco, the farming of the revenue, were committed to the new institution, with which were amalgamated all the companies trading to the East, and something like a monopoly of the commerce of both hemispheres was in its hands. The notes of the bank were a legal tender, and investers were enticed by the gigantic programme of the company. The French public took the fever of speculation. Everybody rushed forward to purchase shares. Towards the close of 1719 the Mississippi stock had risen to 1200 per cent., and in the spring of the following year to 2000 per cent. of its original value. Enormous fortunes were made, and persons of the lowest class became millionaires in a few days. While the frenzy lasted, Law was on the pinnacle of popularity, courted and caressed by the highest personages of church and state. One honour only was wanting to him, the controllership of the finances, really the most important office in the administration of France. It was objected that he was a protestant, but he yielded to argument and became a Roman catholic. In the January of 1720, the Scotch adventurer was appointed controller-general of the finances of the most powerful of European countries. Law's culmination was soon followed by his fall. The notes of the new bank were not as in the former instance, made payable in specie of the same weight and fineness as of the date of their issue; the country was flooded with paper money; and specie rapidly disappeared. Prices rose enormously. Moreover, Law had enemies in the councils of the regent, Dubois among them. At their instigation, and in the May of 1720, a decree was issued, reducing the value of the Mississippi shares four-ninths, and of the notes one-half. Riots and a general social paralysis were the result. In vain, after a temporary reinstatement of Law in the favour of the regent, were all sorts of devices resorted to. The decree was revoked, and an attempt was even made to prohibit payments in specie, except for small sums. The bubble had burst, and public confidence in the Mississippi scheme was gone for ever. Law bent before the storm and withdrew to Brussels, with a few hundred Louis d'ors, the wreck of his colossal fortune. After a short residence on the continent he returned to England, where he was presented to George I., and lionized in the metropolis. With the death of the regent, his official pension was stopped, and he was harassed by the demands of creditors in France. In 1725 he left England and took up his residence at Venice, where he died in indigent circumstances on the 21st of March, 1729. Apart from his reckless speculations, Law had a knowledge of banking, and an appreciation of its utility, rare in his day. His private character was indifferent. In the description of him issued after his escape from the king's bench, he is pourtrayed as "a black lean man, about six feet high, large pockholes in his face, big high nose, speech broad and loud." The best account of his career is contained in the Memoir by Mr. John Philip Wood, published at Edinburgh in 1824.—F. E.

LAW, WILLIAM, A.M., a native of King's Cliffe, Northamptonshire, where his father, Thomas Law, was a grocer, was born in 1686. It is thought that he went to school at Oakham, or at Uppingham; and it is certain that in 1705 he became a student of Emanuel college, Cambridge, where he became a fellow and took his degree of M.A. Soon after the accession of George I. he refused to take the oaths and subscribe the declaration, in consequence of which he had to vacate his fellowship in 1716, and took his place among the nonjurors. Law found a patron in the father of Edward Gibbon the historian, to whom he was appointed tutor. This selection is ascribed not only to his piety and ability, but to his political principles. When the Bangorian controversy broke out, in consequence of Hoadly's attack upon the nonjurors, Law assumed the defensive in three letters which have been celebrated both for their argumentative excellence and their style. The reply of Law is considered as perhaps the most powerful vindication ever published of the opinions and practices of the nonjuring clergy, and raised its author greatly in the estimation of candid and thoughtful persons. In 1721 he published his "Remarks on the Fable of the Bees," which is well known to collectors, but little read. In 1726 he brought out a work on "The Unlawfulness of Stage Entertainments," which some have regarded as the production of an amiable enthusiast, but others as an able argument against public dramatic exhibitions. The same year he issued his "Treatise on Christian Perfection," a work which contains passages of real beauty, and is pervaded by an admirable spirit of piety, the effect of which, however, is not a little impaired by a grievous prolixity. In 1727 Law founded an almshouse for two aged women, and a school for clothing and educating fourteen poor girls. His most celebrated work, the "Serious Call to a Devout and Holy Life," appeared in 1729, and has been pronounced by Dr. Johnson "the finest piece of hortatory theology in our language." If this high praise has not been endorsed in our day, it is to be remembered that the work is still read and admired. Nothing like it had been then produced, and it at once became exceedingly popular, and has been very useful. After leaving Mr. Gibbon's house at Putney, Law, along with a Mrs. Hutcheson, entered into a curious project of Miss Gibbon's to retire altogether from the world. These ladies together had an income of about £3000, and it was determined that all which remained of this after paying household expenses should be devoted to acts of charity.

They selected King's Cliffe for their residence, and there Law continued till his death in 1761. For some time before removing thither he had imbibed the principles of Jacob Böhmen, which are applied in his "Way to Divine knowledge," and other works. It is worthy of remark that Law first excited strong religious emotions in the mind of Dr. Johnson, by the "Serious Call," and his influence in the case of Wesley and others is well known. His "Humble, Earnest, and Affectionate Address to the Clergy" is his latest, and one of his happiest efforts. As one of the chief revivers of evangelical religion in the Church of England, he deserves to be remembered.—B. H. C.

LAWES, Henry, the celebrated musician, was the son of Thomas Lawes, a vicar-choral of the cathedral of Salisbury. He was born in 1596, and received his musical education from Giovanni Coperario, at the expense of the earl of Hertford. In 1625 he was appointed pistoler, or epistoler, of the royal chapel, and at the end of the same year a gentleman of the same. After this he was appointed clerk of the cheque, and a gentleman of the private band of Charles I. In 1634 Milton's Masque of Comus, one of the brightest gems of English poetry, was written for the earl of Bridgewater, at whose mansion it was first performed. Henry Lawes composed the music, and performed the part of the attendant spirit. He taught music in the family of Lord Bridgewater, and Lady Alice Egerton was his pupil. Lawes was highly praised by Milton and Waller. Fenton says that "the best poets of Lawes' time were ambitious of having their verses set to music by this admirable artist." Indeed he not only composed music for the verses of almost every eminent poet of his time, but of many young noblemen and gentlemen who appear to have become song-writers from the pleasure of having him to clothe their verses in a musical garb. In his different collections there are songs written by Thomas, earl of Winchelsea; William, earl of Pembroke; John, earl of Bristol; Lord Broghill; Thomas Carey, son of the earl of Monmouth; Henry Noel, son of Lord Camden; Sir Charles Lucas; and Carew Raleigh, son of Sir Walter Raleigh. Many of the songs of these amateur poets possess great merit; and Lawes' three books of "Ayres and Dialogues" contain a body of elegant and spirited lyric poetry which deserves to be better known. The usurpation of Cromwell put an end to masques and music, and Lawes was dispossessed of all his appointments. The prefaces to Lawes' published works contain many sensible reflections upon the state of the art. In one of them he speaks of the Italians as being great masters of music, but at the same time that his own nation had produced as many able musicians as any in Europe. He censures the partiality of the age for songs sung in a foreign language, and in ridicule of it, speaks of a song of his own composition, which was nothing more than an index of the initial words of some old Italian song or madrigal. He says that this index, which he had set to a varied air, and when read together was a strange medley of nonsense, passed with a great part of the world as an Italian song. In another preface he says—"As for myself, although I have lost my fortunes with my master (of blessed memory), I am not so low to bow for a subsistence to the follies of this age, and to humour such as will seem to understand our art better than we that have spent our lives in it." At the Restoration Lawes was restored to his places in the chapel-royal, and composed the coronation anthem for Charles II. He died in 1662, and was buried in Westminster abbey.—E. F. R.

LAWES, William, a musician, brother of the preceding, was born in 1598; he too was educated under Coperario at the expense of the earl of Hertford. He became a member of the choir of Chichester, and was called from thence in 1622 to the office of gentleman of the chapel-royal; but afterwards resigning that situation, he was appointed one of the chamber musicians to King Charles I. He composed the music to many of the court masques of his time, two folio volumes of which are preserved in the music-school at Oxford. Fuller says that "he was respected and beloved by all who cast any looks towards virtue and honour." His gratitude and loyalty for his master were such, that he took up arms in his cause; and although, to exempt him from danger, Lord Gerrard made him a commissary in the royal army, yet the activity of his spirit disdained this intended security, and at the siege of Chester in 1645 he lost his life. The king is said to have been so much affected at his death, that he wore particular mourning for him. His compositions were for the most part fantasias for viols; but he wrote music for Sandys' version of the Psalms (printed after his death), and a few rounds and canons published in Hilton's well-known collection.—E. F. R.

LAWLESS, V. B. See Cloncurry.

LAWRENCE, Sir Henry Montgomery, K.C.B., an eminent Anglo-Indian officer and official, was the eldest son of the late Lieutenant-colonel Alexander William Lawrence of the county of Londonderry, sometime governor of Upnot castle, and who distinguished himself at Seringapatam. Born at Mattura in Ceylon in 1806, he was educated at the diocesan school of Londonderry, and afterwards at the military college, Addiscombe, entering in 1821 the service of the East India Company as a cadet in the Bengal artillery. He soon acquired a reputation as a very able and intelligent officer. Serving in the Cabul campaign of 1842 with Sir George Pollock, he was made a major, and afterwards filled two important political posts—first as assistant to the political agent in charge of British relations with Lahore, and then as British resident at the court of Nepaul. To his experiences in the former capacity we owe the work, at once amusing and instructive, which he published in 1845, "Adventures of an Officer in the Service of Runjeet Singh." He played a conspicuous part in the campaigns of the Sutlej, and for his services was made a lieutenant-colonel and a military companion of the bath. In the interval between the first and second Sikh wars he was resident at Lahore, and agent for the governor-general on the north-western frontier, and for his able discharge of his important duties was made a K.C.B. in 1848. On the annexation of the Punjaub in 1849, Sir Henry Lawrence was appointed by Lord Dalhousie president of the board for the reduction and government of the newly-acquired territory, one of the members of the board being his younger brother, Sir John Lawrence. Great was the success of his measures, civil and military, for the pacification and settlement of the Punjaub. Strongholds were dismantled; the population disarmed; the Sikh army disbanded, the most deserving among its soldiers being admitted into the British service, while the majority returned to the peaceful pursuits of agriculture; an armed police was established; and last not least, roads were made and works of irrigation executed on an extensive scale. In 1854 he became a full colonel and honorary aid-de-camp to the queen. At the outbreak of the Indian mutiny Sir Henry had been ordered by his medical attendants to revisit Europe, and was actually on his way to England. But, at the pressing request of the Indian government, he gave up his European visit, and proceeded to Lucknow as chief-commissioner in Oude. His measures for guarding against mutiny were very judicious. He did all that prudence and foresight could suggest to prevent an outbreak, while he rapidly fortified and provisioned the position which he had selected to defend. These precautions proved the salvation of the English in Lucknow. The mutiny at Lucknow broke out on the 30th of May. On the 1st of July Sir Henry occupied a room in the residency, very much exposed to the enemy's fire, but which no entreaties would induce him to leave. On the 2nd he was mortally wounded by a shot. Mr. Gubbins (in his Account of the Mutinies in Oude) has left a striking description of the death-bed of Sir Henry Lawrence, surrounded by his staff and the principal persons of the garrison, all in tears, while the enemy were pouring a heavy musketry-fire upon the place, and bullets were striking the outside of the verandah, within which the gallant Lawrence was dying. Amid the agony caused by the application of the tourniquet ("it was impossible," says Mr. Gubbins, "to avoid sobbing like a child"), Sir Henry calmly nominated his successor, advised economy in the use of the ammunition, and dwelt on the worthlessness of all human distinctions and worldly successes. In great suffering he lingered on till the morning of the 4th, when he expired. "Thus passed from among us," says Mr. Gubbins, "as noble a spirit as ever animated human clay." Of his benevolence and sagacity permanent memorials survive in the Lawrence asylum, and his published writings. For many years he devoted a portion of his official income to the establishment of the asylum for the orphan children of European parents in India, which bears his name and stands on the hills between Simlah and Umballah. His contributions to the *Calcutta Review* in the years 1844–56 have been collected since his death, and were published in London in 1859 as "Essays, military and political." Two of them on "the Indian Army," and on "Army Reform," written in the year preceding the mutiny, are most remarkable for their prefigurement of the calamity then approaching.—F. E.

* LAWRENCE, John Laird Mair, Baron of the Punjaub and Grately, younger brother of the preceding, and like him a distinguished Anglo-Indian official, was born at Richmond in Yorkshire in 1811. He entered Haileybury in 1827 to be educated for the Indian civil service, and highly distinguished himself at college, carrying off the law medal, the history prize, and three prizes for proficiency in oriental languages. Co-operating subsequently with his brother in the settlement of the Punjaub, he was made in 1857 a civil K.C.B. for his services. The outbreak of the Indian mutiny found him at the head of the administration of the Punjaub as chief-commissioner of the province, and agent to the governor-general for the north-western frontier of Hindostan. He had just reached Rawal Pindee when the telegraph wires flashed the intelligence of the success of the mutiny at Delhi. Soon his telegraphic communication with Calcutta was interrupted, and the chief-commissioner of the Punjaub was compelled to act on his own sole responsibility, and undirected by the instructions of the governor-general. He, however, took his measures with promptitude, energy, and originality. A movable column was formed to march upon any point in the Punjaub where mutiny might show itself. Suspected Hindostanee regiments were moved to the frontier, and replaced by local irregular corps, withdrawn from it. Mutinies at Peshawur and Lahore were promptly crushed, and signal retribution taken. Every disposable man and gun of the European force were sent off to assist in the recapture sf Delhi. A new Sikh army of sixty thousand men was created in a few months, for this purpose. Thus the British rule in Hindostan was preserved by troops levied in the most recently-conquered of our provinces. For these signal achievements the "saviour of Ind a," as he has been called, was created a baronet, received the civil G.C.B., with a grant of a pension of £2000 a year, to commence when he retires from the service. He has also received the thanks of parliament, and the freedom of some of the principal cities of the empire, London, Glasgow, &c. On the reconstruction of the home government of India he was appointed a member of the new Indian council, in 1859 a privy councillor, and in 1863 governor-general. Returning home in 1869, he was created a peer by the title of Baron Lawrence of the Punjaub and of Grately. He married in 1831 the daughter of the late Rev. Richard Hamilton.—F. E.

LAWRENCE, Thomas, an English physician, was born in Westminster in 1711. Having entered Trinity college, Oxford, he took his degree of M.D., became reader in anatomy in that university, and gave lectures also in London. In 1750 he ceased to lecture, and devoted himself exclusively to his practice, which became very considerable. In 1744 he was chosen fellow of the Royal College of Physicians in London; read successively the lectures there, which were much admired for the purity and elegance of their Latin; and in 1767 was elected president. His health failing, he was induced by his family to retire from practice and from London. He accordingly removed to Canterbury, where he died in 1783.—W. B–d.

LAWRENCE, Sir Thomas, P.R.A., was born at Bristol, May 4, 1769. His father was landlord of the Black Bear inn at Devizes, and he commenced his career by drawing chalk likenesses of his father's customers. So precocious was his ability, that at the early age of ten he set up as a portrait-painter in crayons at Oxford, and shortly afterwards took a house at Bath, and at once established a good business. His success was extraordinary, and he became after a few years dissatisfied with crayons and adopted oil-painting instead; yet he was still only a boy of seventeen. One of these early chalk drawings is now in the National portrait gallery in London—the head of the accomplished Elizabeth Carter, a Greek and Italian scholar, and one of the contributors to the Rambler. In 1787 Lawrence settled in London, and had the good sense to enter himself as a student in the Royal Academy, though some academicians had not the business that this comparative beginner in his profession already enjoyed. In 1791 he had so far distinguished himself as a portrait-painter, that though still under the legal age of twenty-four years, he was elected an associate of the Academy, and in the following year succeeded Sir Joshua Reynolds as painter to the king. He was now the head of his profession at an age at which other painters have generally been labouring in the toils of studentship. He painted the portrait of George III. and Queen Charlotte, which Lord Macartney took with him on his embassy to China in 1792. In 1795 he was elected a royal academician, and from this time his career as a portrait-painter was unrivalled, and perhaps unprecedented. Yet for the higher qualities of his art his portraits will not bear comparison with the best works of Sir Joshua Reynolds, though Sir Joshua is reported to have said of him, in the first years of his London practice—"This young man has begun at a point of excellence where I left off." He seems to have fascinated people much in the same way that Guido Reni did in his early career. There is a certain indescribable sweetness in the execution of both; and Sir Thomas Lawrence's portraits of women and children are often very beautiful. He was so skilful a flatterer of the ladies that he never failed to give satisfaction. With men he was not so successful; his figures are generally out of drawing, the necks being often twice as long as in nature, though this deformity is somewhat disguised by the style of the costume of the time. His costumes were very seldom painted by himself; little beyond the heads, either in male or female portraits, were executed by his own hand; latterly, in some of his state or official portraits, the heads are lost in their accessories. He was knighted by the prince regent in 1815, and at the death of West in 1820 was unanimously elected to succeed him as president of the Academy. He died in London at his house in Russell Square, January 7, 1830. Sir Thomas was never married; he long paid attention to the two daughters of Mrs. Siddons, but as he had a difficulty in making a choice, the great actress would not allow him to have either. Though there are many magnificent private portraits by Sir Thomas Lawrence, to see him in his glory one must visit Windsor, where the Waterloo gallery remains a noble monument of his skill. The pictures of the Emperor Francis, of Pius VII., and of Cardinal Gonsalvi in that collection, are among the great masterpieces of the art. They were executed on the continent in 1818–19 for George IV., when prince regent. During this journey he was made a member of the Academy of St. Luke at Rome, and of many other foreign academies; and in 1825 he was created a chevalier of the legion d'honneur.—(Williams, *Life and Correspondence of Sir Thomas Lawrence*, 1831.)—R. N. W.

LAWSON, George, a famous minister and professor of theology in connection with the Associate or Burgher Synod, was born at Boghouse, near West Linton, Peeblesshire, on the 13th March, 1749. After passing through the usual curriculum at college and hall, George Lawson was ordained at Selkirk on the 17th of April, 1771. Such was the confidence reposed in him by his brethren, that in May, 1787, he was chosen professor of theology in succession to the well-known John Brown of Haddington. In 1806 the Marischal college of Aberdeen conferred upon him the degree of doctor of divinity, the second that had been given from a Scottish university to a seceding minister. Dr. Lawson preached and taught theology in Selkirk till his death, on the 20th February, 1820. Dr. Lawson was a very remarkable man. His natural powers were great, and they had been very assiduously cultivated. His acquirements were extensive, and his erudition was really wondrous for his time and opportunities. His memory, especially of scripture, both of the English version and the original tongues, was prodigious, even after all allowance has been made for the extravagant traditions about it. His quotations from scripture and the classics were both prompt and appropriate, as the occasion served, whether for reproof or humour. His manners were of patriarchal symplicity, and his piety was characterized by a fervent solemnity. His theological pupils, not a few of whom survive, held him in great love and veneration. His published works are all of a practical character—plain, easy, and shrewd, abounding in pithy sententious remarks, which are so apt and sagacious, and at the same time so profound, that they merit the title of originality. His preaching was grave, varied, and powerful. In the course of his pastoral rounds he fell into some fits of mental absence. He was noted for a bland and dignified courtesy of manner not inconsistent with a quiet and homely style of conversation, enriched with those fruits of thought and observation which are usually termed wise sayings. His Life was published for the first time this year, 1861, by the Rev. Dr. Macfarlane—a volume of great interest, as it abounds with graphic sketches of the worthies of the past generation, and gives, in a racy style, many descriptions of customs and habits rapidly passing away. Lawson's principal works are lectures on Joseph, Ruth, Esther, and Proverbs.—J. E.

LAWSON, Sir John, an English naval officer who figured during the great civil war. He was a native of Hull, and was

of humble origin; but his courage and ability attracted the notice of his superiors, and he was ultimately appointed captain of a ship under the parliament. He held republican principles, but was induced to assist Monk in effecting the Restoration, and received the thanks of both houses of parliament for his services. He was raised to the rank of rear-admiral under the duke of York, and was mortally wounded by a musket-ball in the knee in a battle against the Dutch, 3d June, 1665.—J. T.

LAYAMON or LAZAMON, the "English Ennius," as he has been called, is the author of a metrical paraphrase in semi-Saxon of Wace's Roman de Brut, the well-known Anglo-Norman version of Geoffrey of Monmouth's History of the Britons. Of Layamon nothing is known but the little he has said of himself in the introductory lines of his poem. He was priest of a church at "Ernley," which his editor, Sir Frederick Madden, supposes to be Lower Arley, otherwise Arley Regis, three and a half miles south-east from Bewdley in Worcestershire. From various little indications the date of the composition of the poem is conjectured to be the beginning of the thirteenth century. In 1847 Sir Frederick Madden edited, and the Society of Antiquaries of London published, the first and only edition of Layamon's poem, from the Cottonian MSS. in the British museum. It was accompanied by a valuable preface, a literal English translation, notes, and a grammatical glossary.—F. E.

* LAYARD, Austen Henry, M.P., D.C.L., politician, author, archæologist, and traveller, is the eldest son of Mr. Henry P. J. Layard, of the Cingalese civil service, and grandson of Dr. Layard, dean of Bristol. Like the Romillys and the Martineaus, the Layards are of French origin, and descended from a Huguenot family, which migrated from France to England after the revocation of the edict of Nantes. During a visit of his parents to Paris, Mr. Layard was born in that capital on the 8th of March, 1817. A portion of his youth was spent in Italy, where he cultivated the skill as a draughtsman afterwards turned to good account in the East. Removing to England with the view of studying for the bar, he soon abandoned the intention, and became a traveller in distant lands. In 1839 he visited the East, is said to have acted for some time as the Constantinople correspondent of a London journal, and so familiarized himself with the habits and languages of Turkey and Asia Minor, as to have been able to pass for an oriental. In the winter of 1839–40, when travelling in Asia Minor and Syria, he was seized by a desire to visit the ruins of the capitals of the old Assyrian and Babylonian empires. Reaching Mosul in the April of 1840, he inspected the ruins on the east bank of the Tigris, supposed to be the ruins of ancient Nineveh, and which included the great mound of Konyunjek. In the summer of 1852, and on his way to Constantinople, passing hurriedly through Mosul, he found that M. Botta, the French consul there, had commenced excavations at Konyunjek, and had discovered the first monument of ancient Assyria. In some letters addressed to the *Malta Times*, Mr. Layard directed attention to the importance of the discoveries, and was at last enabled to become himself a discoverer. In the autumn of 1845 the English ambassador at Constantinople, Sir Stratford Canning, now Lord Stratford de Redcliffe, liberally offered to Mr. Layard to defray for a limited period of time the expense of excavations in Assyria. The offer was accepted; and in November, with a few tools, Mr. Layard descended the Tigris from Mosul to Nimroud. On the 28th his Arabs working vigorously under his personal influence, excavated two bas-reliefs, the prelude of a long series of interesting and important discoveries. After some interruption, caused by the hostility and jealousy of the pacha of the district and the disturbed state of the country, the excavations were resumed, and the mound of Konyunjek gave up its long-buried treasures. Mr. Layard returned to England, and prepared for the press his first work on these eastern discoveries—his "Nineveh and its Remains, with an account of a visit to the Chaldean Christians of Kurdistan, and the Yezidis or Devil worshippers; and an inquiry into the manners and arts of the ancient Assyrians." Towards the close of 1848 he was appointed attaché to the embassy at Constantinople, and received instructions to proceed thither at once. His work was not yet published, and he left England without any encouragement from the trustees of the British museum to resume excavations. It was at Constantinople that he learned the sensation which the appearance of his book had created in England. The museum authorities now began to move, and authorized him to return to Nineveh and continue his researches. The results of these were given to the reading public in 1853, in a volume entitled "Discoveries in the Ruins of Nineveh and Babylon"—his explorations in his second expedition having extended to Babylon, though scarcely, perhaps, with as much success as might have been hoped for. The Assyrian remains discovered by Mr. Layard are now among the chief attractions of the British museum, for the authorities of which he has executed two elaborate volumes of "Monuments of Nineveh, with Drawings." To the handbooks of the Crystal palace Mr. Layard has also contributed a description of the Nineveh court there. In February, 1852, among the changes consequent on the withdrawal of Lord Palmerston from the foreign office, Mr. Layard was for a few weeks under-secretary for foreign affairs, while Lord Granville held the seals of the department; and on the accession of Lord Derby to office, it is understood that he received and declined an offer to be continued in the post. At the general election of 1852, Mr. Layard entered the house of commons on advanced liberal principles, as member for Aylesbury; but it was not until some time after the formation of Lord Aberdeen's coalition ministry, that on the 16th of August he delivered his maiden speech, on the Turkish question. Strongly opposed to the policy of Russia in the East, Mr. Layard spoke with some authority, from his personal familiarity with Turkey and the Turks both in Europe and Asia. During the negotiations which preceded the Russian war, Mr. Layard played a very prominent part in the house of commons. With the commencement of the Russian war, he accompanied the British army to the East, and on the maintop of the *Agamemnon* was a spectator of the battle of the Alma. He remained in the English camp until after the battle of Inkermann, and returning home, supported in the house of commons Mr. Roebuck's demand for inquiry into the state of the army before Sebastopol, which, granted by the house, overthrew Lord Aberdeen's ministry. He then became one of the leaders of the Administrative Reform Association, called into existence by the public indignation at the state of affairs in the Crimea, and was its principal organ in the lower house. On the breaking out of the Indian mutiny he proceeded to India, having ceased to be member for Aylesbury, and studied from personal observation the condition-of-India question. Again returned to parliament, after a keen contest, by the electors of Southwark, he was appointed in August, 1861, under-secretary of state for foreign affairs in Lord Palmerston's ministry. Mr. Layard is chairman of the Ottoman bank, established at the close of the Russian war, partly to develope the resources of Turkey. In 1848 the university of Oxford conferred on him the degree of D.C.L., and in the February of 1856 he was elected lord rector of the university of Aberdeen.—F. E.

LAYARD, Charles Peter, D.D., son of an eminent physician, Daniel Peter Layard, and descended from a family of French refugees, was born at Greenwich in 1748, and studied at Westminster and Cambridge. He was fellow of the Royal and Antiquarian Societies, prebendary of Worcester, dean of Bristol, and chaplain to George III. In 1770 and 1775 he obtained the Seatonian prize for poetry, and published various sermons. He died in 1803.—B. H. C.

LAYNEZ. See Lainez.

LAZIUS, Wolfgangus, was born at Vienna in 1514, and died in 1565. He was professor of medicine and belles-lettres at Vienna, and historiographer to Ferdinand. He was laborious and learned, but a wretched critic, as is shown by his edition of the imposture ascribed to Abdias Babylonicus, and other fables. The products of his pen are chiefly historical, and contain much curious matter, but must be read with caution.—B. H. C.

LAZZARINI, Giovanni Andrea, an ecclesiastic, distinguished as a painter and writer on art, was born at Pesaro in 1710; learned painting of F. Mancini, and executed numerous frescoes and oil paintings in the cathedrals of Osimo and Foligno, the churches of Pesaro, and elsewhere; and many Madonnas and other religious subjects, and some landscapes, for private persons. He lectured gratuitously on painting in the academy of Pesaro, and published the substance of his discourses in the form of a treatise on painting, which may still be read with profit. He also wrote some descriptions of paintings, and some poems; and withal he is said to have been most attentive to his clerical duties, which were those of a canon. His writings were republished in two vols. 8vo, Pesaro, 1806. Lanzi is lavish of praise both of his paintings and writings. He died in 1801 at the ripe age of ninety-one.—J. T–e.

LAZZARINI, Gregorio, Venetian painter, was born at Venice about 1654, and studied under F. Rosa. He lived at a time when the Venetian school had sunk into mannerism; but aiming at a more natural style, he secured the admiration of his contemporaries to such an extent, that Carlo Maratti declined in his favour the commission to paint a grand picture of the triumphs of the Doge Francesco Morosini for the hall of the Scrutinio in the ducal palace. His altar-piece of San Lorenzo Giustiniani, in San Pietro in Castello, is said by Zanetti to be the finest Venetian oil painting of the century. He died in 1740 according to Zanetti, but Longhi says in 1730.—J. T-e.

LEA, William. See Lee.

LEACH, William Elford, a distinguished naturalist, born in 1790. From an early period he showed a great love for natural history; and after studying medicine in London, he proceeded to Edinburgh, where he graduated. He soon relinquished his profession, however, and the rest of his days were devoted to the study of zoology. In 1813 he was appointed curator of the zoological department of the British museum. The artificial system of Linnæus was at that time the prevailing one throughout Europe, and Leach has the merit of being one of the first to introduce into England the natural arrangement of animals, which on the continent had now begun to take the place of that of Linnæus. He began his labours at the British museum with the greatest zeal. These extended to all parts of zoology, though his chief attention was directed to the Invertebrata. His incessant labours, and the fatigue attending these studies injured his health as well as his reason, and in 1821 he was compelled to retire from his curatorship at the British museum. A long suspension of his studies and a residence abroad restored, in a great measure, his mental faculties, though he never recovered perfect health. He died of cholera in 1836.—W. B–d.

LEAD or LEDDE, Jane, mystical writer, a spiritual disciple of Jacob Böhmen, and precursor of Swedenborg, published towards the close of the seventeenth century some singular treatises, in which claims were made to a direct knowledge of the other world and to personal commune with its inhabitants. Among her works is—"The wonders of God's creation manifested in the variety of eight worlds as they were made known experimentally to the writer," dated 1695, and in which her views of the supernatural are pretty fully unfolded.—F. E.

LEAKE, John, an English physician, was born in Cumberland. He studied medicine in London, improved himself by visiting foreign schools, and finally settled down in practice in the metropolis. He chiefly practised as an accoucheur, and enjoyed a considerable share of reputation. Having purchased a piece of ground, he published a plan for instituting the Westminster lying-in-hospital. As soon as the building was erected, he liberally assigned over to the governors all his right in the premises. He died in 1792. He was the author of several works upon obstetricy.—W. B–d.

LEAKE, Sir John, a distinguished English admiral, son of Richard Leake, was born at Rotherhithe, Surrey, in 1656. He was trained to the naval service by his father, and was with him at the memorable conflict with the Dutch under Van Tromp in 1673. He was subsequently for some time in the merchant service, and made two or three voyages to the Mediterranean, but ultimately returned to the royal navy. He was made master-gunner of the *Neptune* in 1675, and held that situation until 1688, when he was appointed to the *Drake* fireship. He performed various services in Ireland, and was appointed to the command of the *Eagle* of sixteen guns. At the Revolution he attached himself to the prince of Orange, and gave important assistance in raising the famous siege of Londonderry. He distinguished himself by his remarkable bravery and skill at the battle of La Hogue, on 19th May, 1692, and was actively employed at sea until the peace of Ryswick in 1697. In 1701 he was appointed to the command of the *Britannia;* and in the following year, having been made commodore of a squadron, he expelled the French from Newfoundland and restored the whole island to the British. In 1703 he was knighted and made vice-admiral of the white. He assisted Sir George Rooke in the reduction of Gibraltar; and on two subsequent occasions distinguished himself by relieving that important fortress when besieged by the French and the Spaniards. He defeated a French fleet under Baron Louis de Pointes in 1705; and afterwards reduced Barcelona, Alicante, Ivica, and Majorca, and relieved Barcelona when closely invested by the French, who abandoned the siege, leaving behind them their baggage, artillery, and wounded. On his return home he was made vice-admiral, and received the thanks of the queen and parliament. On the death of Sir Cloudesley Shovel, Sir John was made admiral of the white and commander of the fleet. In 1708 he was elected member for Rochester, and in 1709 was appointed one of the lords of the admiralty, but declined the place of first lord. In 1712 he was appointed commander of the expedition to take possession of Dunkirk. On the accession of George I. Sir John retired into private life, and died August 1, 1720.—J. T.

LEAKE, Richard, one of England's fighting mariners, who earned for himself the title of "master gunner of England." When the *Royal Prince*, in Admiral Rooke's engagement with Van Tromp in 1673, was reduced almost to a wreck—her masts gone and nearly four hundred of her crew killed or wounded—a signal was made to the ship to strike, the admiral supposing that she had done enough. Leake, attacked anew on both sides, said that the ship should never strike as long as he was alive, and with his two sons made a defence that won his title. He brought his ship into the Medway. He introduced the method of firing mortars still in use.—P. E. D.

LEAKE, Stephen Martyn, Garter king-at-arms in 1754, and author of a work on British coins, was the nephew and biographer of Admiral Leake, whose property he inherited. He was born in 1702. By slow degrees he rose to the highest office in the Herald college, and was always a zealous partisan of the privileges of that institution. He strongly recommended the revival of heralds' visitations in the several counties of England, and published his reasons for granting commissions for that purpose in 1744. He also published fifty of the statutes of the order of the garter. His "Nummi Britannici Historia" passed through three editions, the last and best of which appeared in 1793. Leake died in 1773.—R. H.

LEAKE, William Martin, Lieut.-colonel, LL.D., F.R.S., an eminent contributor to Hellenic archæology, was born in 1777, and entering the royal military academy at Woolwich, received a commission in the artillery. Sent by the British government on a mission to the East at the time of the French occupation of Egypt, Colonel Leake started in January, 1800, from Constantinople to Egypt, through Asia Minor—a journey of which the topographical and archæological results were not published till 1824, the date of the appearance of his "Journal of a Tour in Asia Minor." Subsequently, and up to the year 1810, he explored the Morea and Northern Greece. His "Travels in the Morea" were first published in 1830, and the "Travels in Northern Greece"—an account of four journeys during the years 1804–9—so late as 1835. Very careful explorations, aided by a most minute knowledge of the classics, bestow the highest value on these works, as on Colonel Leake's "Topography of Athens," 1821—second edition, 1841. "When these journeys were undertaken," wrote Colonel Leake himself, in the preface to his "Travels in the Morea," "the Peloponnesus had been very little explored, and no description of it had been made public, except those by Wheler and Chandler of some small portions adjacent to the sea-coast. The real topography of the interior was unknown, and the map of ancient Greece was formed only by inference from its historians and geographers." While making these journeys, which have added so much to our knowledge of the topography of ancient Greece, Colonel Leake discharged successfully delicate diplomatic duties. His conference with Ali Pacha in November, 1807, on the beach near the ancient aqueduct of Nicopolis (there is an interesting description of the scene in the "Travels in Northern Greece"), led to the peace of 1808 with the Porte. Before the appearance of the works already mentioned, Colonel Leake published, after his return to England, "Researches in Greece, part i., containing Remarks on the Modern Languages of Greece," 1814. In 1826 he published "A Historical Outline of the Greek Revolution," strongly in favour of the Greek cause; and a quarter of a century afterwards he displayed his old enthusiasm for modern Hellas in an indignant pamphlet—"Greece at the end of Twenty-three Years' Protection," 1851. A paper on the "Demoi of Attica," which he read before the Royal Society of Literature in 1829, was added to the second edition of his "Topography of Athens," both the editions of which have been translated into German. One of his most elaborate publications is his "Numismata Hellenica," 1854, a selected catalogue of Greek coins, with descriptions and notes,

in which they are made to illustrate the geography, art, mythology, and history of the ancient Greeks. The work embraces the productions of all the countries in which the Greeks coined money, from the earliest extant specimens to the reign of Gallienus, a period of eight hundred years. Colonel Leake retired from the army in 1823. He was an office-bearer or member of our chief learned societies, an honorary member of the Royal Academy of Sciences of Berlin, and a corresponding member of the French Institute. He died in March, 1860.—F. E.

LEAPOR, Mary, the untaught poetess whose merits were sung by the poet Cowper, was born on the 26th February, 1722, at Marston St. Lawrence, Northamptonshire, where her father was gardener to Judge Blencowe. Having learned to read and write, she composed verses enough to fill two octavo volumes, which were published by subscription after her death—one in 1748, the other, containing "The Unhappy Father," a play, in 1751. She died on the 12th November, 1746.—R. H.

LEAVER. See Lever.

LEBAS, Jacques Philippe, a celebrated French engraver, was born at Paris in 1708, and was a pupil of N. H. Tardieu. Lebas was an excellent engraver in his particular line; correct in drawing, neat, spirited, and full of expression; employing freely etching, the dry-point, or the graver, as either seemed best adapted to produce the effect desired. But in his later plates he depended too much on the assistance of his pupils. He was happiest in his prints after David Teniers, of which he executed above a hundred: among the most successful are the "Acts of Mercy," "The Prodigal Son," a large Flemish Festival, and the portraits of the painter and his family. He also engraved several of the works of Ruysdael, Wouvermans, Berghem, some of the landscapes of Claude Lorraine, and a great many of Vernet's. He died April 14th, 1783.—J. T–e.

* LEBAS, Jean Baptiste Apollinaire, a French engineer, was born in the department of the Var, on the 13th of August, 1797. He was educated at the polytechnic school, and entered the corps of marine engineers, in which he distinguished himself by his services at the blockade of Barcelona in 1823, and during the Algerian expedition, when he superintended the repairs of the steam-ships. He was sent by the government of King Louis Philippe to Egypt, to bring away the obelisks of Luxor, which had been presented to the French nation by the pacha. He brought only one, but in its removal he displayed extraordinary mechanical skill. Although its weight is two hundred and thirty tons, he lowered it from its base and embarked it with the assistance of only eight men; the operation of lowering it occupied only twenty-five minutes. On the 25th of October, 1836, it was erected in Paris, in presence of the king and about two hundred thousand spectators, by the labour of two hundred men for two hours. He was then appointed to the post, which he still holds, of conservator of the naval museum. He is the author of a description of the obelisk and its removal.—R.

* LEBAS, Louis Hippolyte, a distinguished French architect, was born at Paris in 1782; studied under Percier and Fontaine, and in the école des beaux arts, where he carried off numerous medals, and in 1806 the second grand prize. He executed several buildings in the provinces; was appointed surveyor of the Bourse and some other public edifices; designed the monument of Malesherbe at Paris; and in 1825 erected the model prison for juvenile offenders in the Rue de la Roquette. But his most important building is the church of Notre Dame de Lorette, commenced in 1825 and completed in 1836. Modelled on the church of St. Maria Maggiore at Rome, its chief external feature is a tetrastyle Corinthian portico; but the interior is very richly ornamented. Before the Gothic revival it was regarded as a very successful work. As architect of the Institute he constructed the great hall for the sittings of the Academy, and restored or reconstructed various portions of the buildings. He was elected a member of the Institute in 1825, and later professor of the history of architecture. Until 1854 he was a member of the council of public buildings. He was made officer of the legion of honour in 1847.—J. T–e.

LE BAS, Philippe François Joseph, a French statesman, born at Frevent in 1765; died by his own hand at Paris, 28th July, 1794. He was a member of the national convention, and voted the death of Louis XVI. He was also a firm adherent of Robespierre; and when the latter was accused, he proposed to share his fate. "Nothing remains for us but to die," he said; and handing his colleague a pistol, shot himself.—P. E. D.

LE BEAU, Charles, a French historian, born at Paris, 15th October, 1701; died there, 13th March, 1778. He was a member of the Academy, and professor of rhetoric at the college of France. Among other works, he left a "History of the Lower Empire from the time of Constantine to the Turks."—P. E. D.

LEBEDEFF, Herasim, a Russian traveller and orientalist, was born in 1749. In 1775 he accompanied an embassy to Naples, whence he departed for Paris and London. He left London for India, stayed two years at Madras, and in 1787 settled at Calcutta, where he cultivated a knowledge of the native dialects, by translating portions of European literature for the use of the Hindoos. In 1801 he published in London a grammar of the pure and mixed East Indian dialects. The Emperor Alexander granted him a considerable sum of money to establish an Indian printing establishment at St. Petersburg. Lebedeff died about 1815.—R. H.

LE BEUF, Jean, a celebrated antiquary and historian, canon of Auxerre, was born there in 1687. In 1741 he became a member of the Academy of Inscriptions. His numerous works are still consulted. Died in 1760.—D. W. R.

LEBID ben Rabiat, one of the first poets of Arabia, distinguished for his virtues, employed by Mahomet to answer the satires written against him, died at a great age in 662. He is the author of a "Moallaka," of which a French translation has been published by M. de Sacy.—D. W. R.

LE BLOND, Gaspard Michel, an archæological and miscellaneous writer, born at Caen in 1738, and died in 1809. From 1772 he was under-librarian at the Mazarin college. The suppression of so many libraries, and the confiscation of the books by the assembly, enabled him to add fifty thousand volumes to that under his charge. During the first republic, he took some part in political affairs. Before his death he had his manuscripts destroyed, but he had already published many works, among which some are valuable specimens of research and talent.—B. H. C.

LE BON, Philippe, a French engineer and practical chemist, was born at Bruchay, in the department of the Haute-Marne, on the 29th of May, 1769, and died in Paris on the 2nd of December, 1804. He was educated for the corps of government civil engineers, in which he rapidly rose to distinction, and about 1794 was appointed professor of mechanics at the École des Ponts et Chaussées. In 1797 he first began to practise the manufacture, which he afterwards carried on extensively, of various useful products by the distillation of wood, such as tar, acetic acid, &c., and amongst the rest, of carburetted hydrogen gas, which he was the first to use for illuminating purposes in France, having lighted his country-house at Bruchay with it in 1797. Many French authors call him the first inventor of gas-lighting, but that is an error; the illuminating powers of coal-gas were proved experimentally in 1782, by Archibald Cochrane, earl of Dundonald, and were applied practically to the lighting of Boulton and Watt's works at Soho in 1792 by Murdoch. In 1798 Le Bon laid his inventions before the Institute; in 1799 he obtained a patent for them, and soon afterwards he established works for carrying them out on a large scale near Havre. In 1804 he was summoned to Paris to superintend works connected with the preparations for the coronation of Napoleon I., and while there he died suddenly in his thirty-sixth year. His widow attempted to carry on his business, but was unsuccessful. She was awarded a pension of twelve hundred francs a year, and died in 1813.—W. J. M. R.

LE BOSSU, René, was born at Paris in 1631, and died sub-prior of the abbey of St. Jean de Chartres in 1680. He contributed greatly to the formation of the library of Ste. Généviève at Paris. He is the author of a "Parallèle de la Philosophie de Descartes et d'Aristote," and also of a "Traité du poeme epique."—W. J. P.

LE BOUVIER, Gilles, king-at-arms and chronicler, was born at Bourges in 1386, and died about 1460. He was one of the embassy sent by Charles VII. to the duke of Brittany, and accompanied his master on his entry into Paris in 1437. Of many works on history and heraldry, the principal is his "Histoire de Charles VII."—W. J. P.

LEBRUN, Charles, an eminent French painter, was born at Paris in 1619. He was a pupil of Simon Vouet, on leaving whom he was sent by the Chancellor Seguier to Rome, where he spent six years in the study of the great Italian painters and the antique, under the guidance of N. Poussin. Returning to

Paris, Lebrun, through the active interest of his patron Seguier, obtained an introduction to the court, and opportunities for the display of his talents. He soon acquired a high reputation, was appointed painter to the king; and by his energy, backed by the influence of Seguier, obtained the support of the all-powerful minister Colbert, and the sanction of the king for the establishment of the Royal Academy of Art, of which he was placed first in the list of members, and was the real head. It was one of the privileges of the new academy that the directorship of the Gobelin tapestry works should only be held by one of its members, and Lebrun was appointed to the coveted post. He became a great favourite of the king, Louis XIV., who conferred on him the order of St. Michael, and letters of nobility; and employed him largely in adorning Fontainebleau, and the grand gallery of Versailles. During the progress of the works, the king often paid long visits to the painter, a circumstance that recalled to the courtiers the visits of the Emperor Charles V. to the painting-room of Titian. Lebrun was gifted with a lively imagination, and was master of a grandiose academic style of design well suited to the court and times for which he worked. He drew well, composed with facility, had a good eye for splendour of effect, an easy and rapid execution, and was long regarded as the great model and authority in expression; his "Traité sur la Physiognomie," and "Sur le Caractère des Passions," being the chief authority in academies and with teachers. But it is now admitted even in his own country, where he is still regarded with traditional reverence, that his style was eminently artificial, his colour harsh and untrue, and his expression affected and exaggerated. His best works, and those in which his excellencies and defects are most fairly exhibited, are his "Battles of Alexander," so well known by the splendid engravings, in thirteen large sheets, of Gerard Audran. Lebrun died at Paris, February 12th, 1690. Most of his principal works have been engraved, and he himself etched a few plates.—J. T–e.

LE BRUN, Charles François, Duke of Placentia, a French statesman, born 19th of March, 1739; died 16th of June, 1824. He studied law, and afterwards was secretary to the minister Maupeou. At the Revolution he sat in the states-general, and also in the council of Five Hundred. Napoleon chose him as the third consul, and he was afterwards governor of Liguria, and administrator-general of Holland. He was faithful to the emperor, but on the restoration of the Bourbons did not retire from the service of his country, and became grand-master of the university.—P. E. D.

LE CAT, Claude Nicolas, a distinguished physician and surgeon, was born at Blerancourt, between Nogon and Coucy, in 1700. He studied at Paris and took out his degree at Rheims. In 1733, having previously obtained the reversion of the post of surgeon-major to the hospital of Rouen, he settled in that city, and immediately began to give a course of anatomical lectures. It was here he first established the high reputation he ever afterwards enjoyed for his dexterous method of operating for the stone. In 1736 he established at Rouen a public school of surgery and anatomy, built an ample theatre at his own expense, and gave lectures for ten or twelve years gratis, receiving at the end of that time a royal pension. In 1739 he was elected a member of the Royal Academy of Surgery at Rouen, and about this time had very liberal offers made to him to remove to Paris. These, however, he declined, preferring to remain at Rouen. In 1755 Le Cat attended a general meeting of lithotomists to consider the superiority of his method of operating for the stone, and the decision was in his favour. He died at Rouen in 1768, and was interred in the church of Hotel Dieu. He was the author of several works.—W. B–d.

LECCHI, Giovanni Antonio, an Italian mathematician and hydraulic engineer, was born at Milan on the 17th of November, 1702, and died there on the 24th of August, 1776. He entered the order of jesuits, and taught various sciences in their colleges for a time. In 1739 he was appointed professor of mathematics in the university of Pavia, and held that appointment till 1759, when his celebrity induced the Empress Maria Theresa to invite him to Vienna, and create him court-mathematician. He returned to Italy on the invitation of the pope, Clement XIII., to become chief-director of the hydraulic works on the rivers of the pontifical states; which office he held for the remainder of his life. He wrote various treatises of high authority on hydraulics, and edited an edition of Newton's Arithmetica Universalis.—W. J. M. R.

LECÈNE, Charles, an industrious and learned French protestant writer, was born at Caen in or about 1647, and died in London in 1703. Lecène studied at Sedan, then at Geneva, and finally at Saumur. In 1672 he was ordained to the ministry at Caen, and appointed pastor at Honfleur, which he left for Charenton in 1682. There his reception was opposed on the ground of heterodoxy, and, before the affair was decided, Louis XIV. revoked the edict of Nantes, and Lecène went to Holland where he declared himself an Arminian. Some time after he visited England, where he might have entered the ministry under the patronage of his friend Allix, but he objected to reordination. He was moreover suspected of Socinianism; he therefore returned to Holland, but afterwards came again to England, where he spent the rest of his days. He was well informed, and had quick natural faculties; but he was somewhat rash and eccentric in his speculations, and unsound in his theological opinions. In 1684 he wrote a work to show that man has the natural power to repent, to become virtuous, and to save himself. In 1685 he published a book on conversion, free-will, and original sin, in connection with an essay on predestination by Le Clerc. For a number of years he laboured upon a new version of the Bible, of which he published his "projet" in 1696, but which did not appear till 1741, and is justly charged with culpable inaccuracy and gross misrepresentation: it is perhaps one of the most remarkable perversions of the sacred text that has ever been made public. The pastors of the Walloon church condemned this version in a synod at La Brille in 1742, and sought but did not obtain its suppression by the civil magistrate.—B. H. C.

LECHEVALIER, Jean Baptiste, a well-known French antiquarian and traveller, born in 1752; died in 1836. He studied at Paris; but although called abbé did not take orders. For some years he was a professor in various colleges, and in 1784 accompanied the French ambassador to Constantinople as his private secretary. While there he was diligent in antiquarian pursuits. After a time he was sent to Jassy. On returning to France the Revolution led him to visit other countries, and for many years he did little but travel. During the last thirty years of his life he was keeper of the St. Genévière library in Paris. His work on Troy has been much read; but, like his other writings, it is too conjectural.—B. H. C.

LE CLERC, Daniel, physician, born at Geneva in 1652. He studied in France, and upon his return to his native country engaged in practice. He held the office of councillor of state for twenty-four years. He died in 1728. His "History of Medicine" is a work of great research.—W. B–d.

LECLERC, David, professor of Hebrew at Geneva, was born there in 1591, and died there in 1654. He obtained the professorship in 1618, but received no remuneration for discharging the duties. His chief work is "Quæstiones Sacræ."—D. W. R.

LE CLERC, Jean Baptiste, a French revolutionist, poet, and author, was born at Angers, 29th February, 1756; died at Chalonnes, 16th November, 1826. Although more of a scholar than politician, he was a member of the constituent assembly, and always voted with the majority. In 1795 he was a member of the council of Five Hundred. In 1797 he moved a resolution in favour of a national worship based on the principles of natural religion. The project, however, was unsuccessful. He was called to the presidency in 1799, but retired from public life in 1802. Music was his favourite study; and he had not only a prominent part in establishing the Conservatory of Music, but wrote a history of the art.—P. E. D.

LE CLERC, Victor Emmanuel, a French general, was born in 1772. He entered the army as a volunteer in 1791, was made a captain at the siege of Toulon in 1793, and on the surrender of that place was promoted to the command of a battalion. He served successively in the army of the Alps and in that of Italy under Bonaparte, and was appointed by him sub-chief of his staff. In 1797 he was made general of brigade, and married Pauline, one of Napoleon's sisters. He afterwards became chief of the staff to General Berthier; accompanied Bonaparte into Egypt; and after his return was made by him general of division, and appointed to the command of the army of the Rhine. He was intrusted with the chief command of the expedition despatched to St. Domingo in 1801; but a few weeks after reaching Cape Français he was seized with yellow fever, and died in November, 1802. His widow afterwards married the Prince Borghese.—J. T.

L'ECLUSE, Charles de. See Clusius

LECOAT, Yves Marie Gabriel Pierre, Baron of St. Haouen, a French admiral, inventor of a system of telegraphic signals, was born in Brittany in 1756; died at Calais, 5th September, 1826. He entered the navy young, went to India and America, returned, and was arrested on the breaking out of the Revolution. Released, he was made admiral; and when the invasion of England was projected, he was military chief of the port of Boulogne. In 1800 he first began his system of telegraphic signals, but the first line was not completed till 1821—between Paris and Bordeaux.—P. E. D.

LE COINTE, Charles, a French historian, born at Troyes, 4th November, 1611; died at Paris, 18th January, 1681. He accompanied the ambassador Servien to Germany, and was useful in arranging the treaty of Munster. He published some orations and "Annales Ecclesiastici Francorum," a work of great research.

LECOMTE, Louis, jesuit and mathematician, was born at Bordeaux about the middle of the seventeenth century. From March, 1685 to 1692, he was in Siam and China as a missionary, during which period he made several important astronomical observations. His "Nouveaux Mémoires sur l'état present de la Chine" occasioned bitter controversy, and was eventually condemned by the parliament of Paris in 1761. He died at Bordeaux in 1729.—W. J. P.

LECONTE, John L., an American naturalist, was born at New York in 1825. He took the degree of M.D. in 1846. He made extensive scientific tours in various parts of America; visiting the Upper Mississippi, the Rocky Mountains, Lake Superior, and California. In one of his trips he was accompanied by Professor Agassiz. He explored also the river Colorado throughout its whole extent. In some of his excursions he underwent considerable risk. He published some natural history papers, chiefly on entomology, in various American periodicals, as in the Transactions of the Academy of Natural Science of Philadelphia; the *Annals of the Lyceum*, New York; and the *Boston Natural History Journal*. He also contributed to Agassiz' work on Lake Superior.—J. H. B.

LE COURRAYER, Pierre François, a French Roman catholic writer—who maintained that as the English bishops can show uninterrupted succession from the apostles, their ordinations are valid—was born at Rouen in 1681. His opinions were condemned, and he passed to England, where he obtained preferment in the church, though professing still to adhere to the Roman catholic faith. But in the notes to his translations of Sleidan and Sarpi he denies the infallibility of the pope, the existence of purgatory, &c. Died at London, 1776.—D. W. R.

LECOUVREUR, Adrienne, a celebrated French actress, was born at Damery in 1692. She studied under Legrand, and made her début at the Comédie Français in 1717. Transcendant talent, combined with great personal advantages, made her the queen of the French stage. In the rôles of *Jocaste*, *Athalie*, *Roxane*, *Cornélie*, and above all in the *Phèdre* of Racine, she was without a rival. Among her numerous worshippers ranks Voltaire; and her liaison with the Maréchal De Saxe has given rise to the story of her death by poison at the hands of a royal rival. She died at Paris, March, 1730, and was interred by night in the Rue Bourgogne, the Abbé Languet having refused her remains consecrated burial.—W. J. P.

LECT, Jacques, better known by the Latinized form of his name, Jacobus Lectius, an eminent Swiss statesman, lawyer, and writer, born at Geneva in 1560; died in 1611. He studied under the celebrated French jurisconsult Cujas, and in 1583 was appointed professor of law in his native city. Some time after he was admitted to a share in the civic government; and when the republic of Geneva was at war with the duke of Savoy, he was commissioned to visit England to seek pecuniary assistance. On a similar errand he went to Holland, and in both his appeals was successful. He was four times syndic of Geneva, and was employed in many affairs of importance and responsibility. He is now chiefly remembered as an editor and author, for, notwithstanding his multifarious public duties, he pursued a variety of studies with ardour and success. He edited the Epistles of Symmachus, with notes, and wrote annotations on various ancient authors; but is best known by his complete collection of Greek poetical writers in heroic verse, with a Latin translation. He also wrote miscellaneous poems, poetic paraphrases of Ecclesiastes and Jonah, and other works critical, biographical, historical, and legal.—B. H. C.

LE DAIN, Olivier, a favourite of Louis XI. of France, born at Thielt, near Courtrai. Nothing is known of him previous to his arrival at the French court, save that he was of peasant birth. He was barber and valet to Louis XI., but soon gained favour and changed his name, by royal authority, from Oliver the Bad, or Oliver the Devil, to Oliver le Dain. He was made a noble and had a gift of lands; went as ambassador to Ghent, and on his return was the king's chief favourite. When Louis XI. died, Charles VIII. took a different course, and brought Oliver to trial for the cruelties of the late king. On the 20th May, 1484, he was condemned to be hanged, and next day the sentence was executed.—P. E. D.

LEDERMÜLLER, Martin Froben, a German physiologist, was born at Nuremberg in 1719. After having studied law at Jena, he successively took service in the Austrian and French armies. Afterwards he was appointed to some civic employment in his native town and at Baireuth. He died at Nuremberg in 1769. He is famous for his microscopic observations, the results of which he published in several works.—K. E.

LEDEBOUR, Karl Friedrich von, a Pomeranian botanist, was born at Stralsund on the 8th July, 1785, and died at Munich on the 4th of July, 1851. His father, who was Swedish judge-advocate at Stralsund, died a few weeks before his birth. At the age of fifteen he entered the university of Greifswald, and was patronized by the celebrated physiologist Rudolphi. At the conclusion of his studies he went to Stockholm, and passed as an engineer officer. He was induced, however, soon after to relinquish a military life, and on his return to Greifswald he passed his examination as M.D., and at the early age of twenty was appointed demonstrator of botany, and director of the botanic garden of that city. In 1811 he was chosen professor of botany in the university of Dorpat, and immediately set himself to examine the flora of Russia. He improved the garden at Dorpat by the introduction of many new plants. In 1826 he visited the Altai mountains, and extended his journey to the frontiers of China. He published the botanical results of his travels along with Meyer and Bunge, under the title of "Flora Altaica," 4 vols. 8vo, Berlin, 1829–33; and "Icones Plantarum, illustrantes Floram Rossicam," &c., 5 vols. folio, with five hundred coloured plates, Riga, 1829–34. He also published a general account of his journey. In 1836 he became emeritus-professor (being succeeded by Von Bunge), and retired first to Odessa, then to Heidelberg, and finally to Munich, where he died of long-continued disease of the heart. Before his death he completed the last and greatest of his works, "Flora Rossica," Stuttgart, 1842–51.—J. H. B.

* Lederer, Leopold Karl Wilhelm August von, a German antiquary, was born at Berlin on the 2nd July, 1799, and after a careful education, entered the army. In 1828 he was appointed director of the German antiquities office and the ethnological collections at Berlin, the duties of which he still most ably discharges. He has published a number of works and essays on subjects of German history and antiquities.—K. E.

LEDIEU, François, a French author, born at Peronne; died at Paris, 7th October, 1713. He took orders and was private secretary to Bossuet, with whom he remained twenty years. He was afterwards canon of Meaux. Four years before Bossuet's death Ledieu began a diary, in which he entered the sayings of the bishop. He left the "Memoires et Journal," which were afterwards published in four volumes.—P. E. D.

* LEDRU-ROLLIN, Alexandre Auguste, minister of the interior in the French provisional government of 1848, one of the leaders of the ultra-democratic movement in Europe, was born of good parentage at Paris, the 2nd February, 1808. He was educated carefully, and with a view to the bar, becoming an avocat in 1830. His family name was Ledru; but for distinction's sake, another member of the Paris bar bearing the same surname, he added to Ledru the adjunct of Rollin, the name of his maternal great-grandmother. An ardent liberal from early youth, after the émeutes of 1832, which made the government declare a state of siege in Paris, Ledru-Rollin published a spirited "consultation" against the supersession of the ordinary legal by military tribunals, and the protest which it made was confirmed by the cour de cassation. A still bolder pamphlet, which he published after the insurrections of April, 1834, secured him popularity with the advanced-liberal party. For many years afterwards he was constantly retained as counsel for the defence of newspaper editors and agitators compromised

by their revolutionary zeal. Among the accused of 1834 was Caussidière, whom Ledru-Rollin defended before the chamber of peers, and who was one of his colleagues in the provisional government of 1848. In the meantime, moreover, Ledru-Rollin published some works on jurisprudence, and edited more than one legal periodical. Inheriting some fortune from his father, he increased it by his marriage with the daughter of a Frenchman and of an Englishwoman, brought up in this country, and sometimes described as an Irish lady. After an unsuccessful attempt to enter the chamber of deputies, he was chosen almost unanimously in 1841 by the second electoral college of Mans to fill the vacancy caused by the death of the popular republican, M. Garnier-Pages; the same constituency re-elected him in 1842 and 1846. In the chamber of deputies Ledru-Rollin was one of the very small minority, who advocated with persistent fervour not only the most extensive political reforms, but broached new social theories, and proclaimed themselves the friends of the working-classes. Even the republican *National* attacked him, and to have an organ of his own he founded *La Reforme*, afterwards edited by Louis Blanc. In a manifesto at the end of 1845 he distinctly recognized the "droit au travail." Almost isolated in the French parliament and French press, Ledru-Rollin had become very popular with the masses, when the political banquets of 1847 heralded the approach of revolution. From the banquet at Lille even advanced liberals were driven by the toasts which he sanctioned, and retiring, left it to him to propose "the amelioration of the condition of the working classes," and to omit the health of the king. On the breaking out of the revolution of 1848, he and the more moderate Lamartine were foremost in proclaiming the new republic, of which Ledru-Rollin became at once minister of the interior. In this position he sent his revolutionary commissaries through the length and breadth of the land, supporting them by the issue of his famous terrorist circulars and the "journal-placard," the *Bulletin de la Republique*, the editorship of which he intrusted to George Sand. Yet as Lamartine lost caste by his junction with Ledru-Rollin, so did the latter wane in popularity from his association with Lamartine. First elected for Paris, under the new order of things, by one hundred and thirty-two thousand votes, he was rejected by the socialists at the election of president of the republic, and polled only three hundred and seventy thousand votes. By his vehement opposition to the policy of the prince-president, now emperor of the French, especially by his denunciation of the expedition to Rome, he regained, however, some of his old popularity, and five departments returned him to the legislative assembly. He was one of the promoters of the unsuccessful attempt at insurrection on the 13th of June, 1849, and when it failed he escaped to England. In 1850 he published his "Décadence de l'Angleterre," predicting and attempting to trace the fall of a country which clung to monarchical and aristocratic institutions. With Kossuth, Mazzini, and Ruge, he founded the revolutionary committee sitting in London to direct the policy of the ultra-democratic party throughout Europe, whose cause he has endeavoured during his residence in this country to promote by writing and action. In 1857, for alleged complicity in the affair of Orsini, he was condemned in his absence by the French tribunals to transportation for life.—F. E.

LEDWICH, Edward, LL.D., a learned Irish antiquary, was born in 1739, and educated at Trinity college, Dublin, of which he was elected fellow. He became vicar of Aghaboe in Queen's county, and wrote a statistical account of the parish, which was published in octavo in 1796. He is best known by his volume of essays on the antiquities of Ireland, published at Dublin in quarto, 1793, and enlarged in a second edition which appeared in 1804. Dr. Ledwich's great merit lies in his steady disregard of the popular fictions which have so much obscured the history of his country. Few antiquarian investigations are so free as his from hypothesis and wild conjecture. He was member of various learned societies, and contributed able papers to their Transactions. He died in 1823.—R. H.

LEDYARD, John, a celebrated traveller, was born in 1751 at Groton in Connecticut. He lost his father at an early age, and had considerable struggle to obtain the means of education. He was originally intended for the law, but abandoned that pursuit, and at the age of nineteen entered Dartmouth college in order to qualify himself to become a missionary among the Indians. His restless disposition, however, made him suddenly quit college and spend several months among the Red Indians —a good school of training for his future character. On quitting these savages he returned to college and resumed his studies, but soon grew weary of this quiet life; and on receiving a rebuke for his unsettled habits, he returned home in a canoe, which, with the help of some of his fellow-students, he had fashioned out of a large tree. He made several hair-breadth escapes in the course of his voyage of one hundred and fifty miles, but ultimately reached Hartford in safety. Ledyard next became a student of divinity, then a common sailor on board a vessel bound for Gibraltar, where he enlisted in a British regiment, but was released at the entreaty of his captain, who was an old friend of his father's. He returned home, but could not settle, and in 1771 worked his passage from New York to London, in the hope that some wealthy relatives there would extend to him their patronage. They received him, however, so coldly that he quitted them in indignation, and would never after accept of any assistance from them. In 1776 he sailed with Captain Cook on his third voyage as corporal of marines, and was with him when he was murdered at Owhyee. After planning several daring but abortive projects, he resolved to explore the unknown regions of America from Nootka Sound to the eastern coast, and about the close of 1786 he set out from England with only one guinea in his pocket. He reached Stockholm about the end of January; and as the Gulf of Bothnia could not at that time be crossed either by ships or sledges, he was forced to march twelve hundred miles by land over trackless snows, and to encounter the most dreadful hardships, in order to reach St. Petersburg, where he arrived on the 20th of March. After remaining there nearly three months before he could obtain a passport, he commenced his journey to Siberia in company with a Scotch physician. Through innumerable difficulties he succeeded in reaching Yakutsk; but there under some frivolous pretext he was arrested by order of the Empress Catherine in January, 1788, and conducted with all speed to the frontiers of Poland, with the intimation that he would be hanged if he ventured to re-enter Russia. After suffering dreadful hardships he found his way back to England, "again disappointed, ragged, and penniless, but with a whole heart," and at once eagerly accepted an offer from the African Association to explore the interior of Africa, expressing his readiness to start next day. He set out in high spirits and with the fairest prospects, 30th June; but on reaching Cairo his active and enterprising career was cut short by a bilious disorder, aggravated by an overdose of vitriolic acid, 17th January, 1789, in the thirty-eighth year of his age. Ledyard's extraordinary enthusiasm, keenness of observation, indomitable resolution, and power of endurance had excited great expectations as to the result of his explorations, and his premature death caused a strong feeling of regret.—J. T.

LEE, Anne, the founder of the American Shakers, was born at Manchester in 1736. She was the daughter of one blacksmith, and married another. About 1758 she became a disciple of James Wardley, who had adopted from some of the Cevennes prophets the doctrines and practices seemingly afterwards known as those of the Shakers. After a long period of fits and maceration, she lifted up her testimony in 1770 against marriage as the original sin, and styled herself "Anne, the Word." According to one account, she was for some time confined in a madhouse. In 1774 she proceeded with several disciples to America, and finally settled at Water Vliet, near Albany, in the state of New York. She claimed to be the "bride of the Lamb," and the female Messiah of a new dispensation. With her disciples she lived apart from the world in a community of their own, recruited simply by conversion, as marriage was forbidden. She died at Water Vliet, in September, 1784.—F. E.

LEE, Arthur, the youngest brother of Richard Henry Lee of Virginia, was born in 1740, was sent to Edinburgh to study medicine, and returned to practise it in Williamsburg. After five years' experience of a physician's life, he went to London in 1766 to study the law, and kept up an active correspondence with America on the proceedings of the ministry. He wrote also in the newspapers in defence of American rights. In 1775 he was the London agent of Virginia, and presented the second petition of congress to the king. He undertook the post, declined by Jefferson, of minister to France, joined Franklin and Deane in Paris, December, 1776, and assisted in negotiating the treaty with France. Deane being superseded by Adams, returned to America and made charges against Lee's patriotism. In 1779 Lee and Adams were recalled, and on their arrival home an acrimonious

party warfare ensued, in which Lee fully justified himself. In 1784 he was appointed one of the commissioners for negotiating a treaty with the Indians of the six nations, and performed the duty with credit. In 1790 he was admitted a counsellor of the supreme court of the United States. He died of pleurisy, caught by exposure at his farm on the banks of the Rappahannoc, the 14th December, 1792. He was the author of "Monitor's Letters," and of the "Letters of Junius Americanus." His Memoirs, by R. H. Lee, were published in 1829.—R. H.

LEE, CHARLES, a soldier of fortune, who took a prominent part in the American war of independence, was born in Wales about 1730, the son of Colonel John Lee. In 1758 he was engaged in the attack upon Ticonderoga. In 1762 he served under Burgoyne in Portugal, after which he was in the Polish service, in Italy, and other parts of Europe. His political sentiments closing the door of promotion at home, he went to America in November, 1773, and harangued the colonists in favour of rebellion. Having bought land in Berkeley, Virginia, he became by appointment of congress a major-general. He acted energetically in various expeditions, but was taken prisoner by an English colonel, and not exchanged till May, 1778. At the battle of Monmouth, Washington meeting him in retreat, reprimanded him on the field, which indignity Lee resented in a letter to his commander. For this insubordination he was tried by court-martial, and suspended for one year. He retired to his farm in 1780, and lived alone amid his books and his dogs until 1782, when he removed to Philadelphia. He died 2nd October, 1782. His memoirs were published in 1792.—R. H.

LEE, EDWARD, an English prelate, archbishop of York, and a violent opponent of Luther. He was born in Kent in 1482, and died in 1544. After studying at Oxford he went to Cambridge. Henry VIII. treated him with much consideration, employed him on important business, made him chancellor of Salisbury, and in 1531 successor of Wolsey as archbishop of York. When the question of the king's marriage was debated, he accompanied Cranmer and others in the king's interest to Paris, Rome, and Germany. He wrote against Erasmus, Luther, and the Reformation generally, but declared against the papal supremacy; supported the Six Articles, took part in compiling the Institution of a Christian Man, and in other ways promoted the measures adopted during the later years of Henry's reign, or so long as he lived. Besides his controversial works which were published, he wrote annotations upon the Pentateuch, which appear to be still inedited. The papists have accused him of inconsistency, but this charge is not more true of him than of most others at that time.—B. H. C.

* LEE, FREDERIC RICHARD, R.A., a native of Barnstaple, Devon, where he was born in 1799, and where he now resides. He commenced his career as a soldier, serving a campaign in the Netherlands, when enfeebled health and half-pay led him to try whether he could not turn his talent for landscape painting to profitable account. His first picture was exhibited at the British institution in 1822; in 1824 he had a place among the exhibitors in the Royal Academy, and since then he has scarcely been absent from one of the annual displays. If his early paintings showed imperfect technical training, they also showed that he had studied hard in the school of nature; and their fresh unconventional character soon attracted admirers, whilst every year added to his artistic power and experience. His success received early the stamp of official recognition. In 1829 he was awarded a prize of fifty guineas by the British Institution, "in acknowledgment of the general excellence of his pictures." In 1834 he was elected an associate, and in 1838 a member of the Royal Academy. Mr. Lee is one of the most thoroughly home-trained of our landscape painters. He commenced by painting the charming lanes and well-wooded streams of his native Devonshire. He has since wandered among the lordly parks and shady avenues and fertile meadows of Kent, by the rivers and valleys of Yorkshire and Wales, the moors and mountains of Scotland, and the sandy eastern coasts of England, and has painted each with a hearty sense of enjoyment. It is only within the last two or three years that he has gone abroad for subjects, such as the rolling waves of the Bay of Biscay, 1858, and the stern old rock of Gibraltar, 1861. In some of his early pictures animals are introduced, painted by Landseer; in some of his later, cattle by Sidney Cooper: examples of each kind are in the national collections. In the Vernon gallery are four paintings by Mr. Lee; in the Sheepshanks collection three.—J. T–e.

LEE, GEORGE AUGUSTUS, a distinguished manufacturer, mechanical inventor, and philanthropist, was born in 1761, and died on the 5th of August, 1826. He was the brother of the two Misses Lee, well-known as the authors of the Canterbury Tales. He carried on for a long time at Manchester the business of a cotton-spinner, and made many improvements in the machinery employed in it. He was one of the first to use steam-power exclusively to drive the machinery of cotton-mills. He was the first to practise the warming of mills by means of the waste steam, conducted through pipes, and the lighting of them with gas. He took a warm interest in the comfort and well-being of the workmen in his employment, and originated the establishment of a fund for the sick and disabled, which proved of great service to them. An account of improvements made by him in the cotton manufacture appeared in the Philosophical Transactions for 1808.—W. J. M. R.

LEE, JOHN, D.D., principal of the university of Edinburgh, was born about 1780 at the village of Stow, on Gala Water. His early education was received from the celebrated John Leyden. His father was an elder in the Secession church; and young Lee, after completing the usual curriculum at the university of Edinburgh, attended the divinity hall connected with that denomination. He subsequently, however, joined the established church of Scotland, and was licensed to preach the gospel by one of its presbyteries. His first charge was a Scotch church in London, his second in Peebles, where he resided for four years. In 1812 he was appointed to the chair of church history in the university of St. Andrews. He afterwards held in succession a professorship in Aberdeen, the charges of the Canongate, Lady Yester's, and the Old Church in Edinburgh, and the principalship of the United college of St. Andrews, which, however, he resigned in a few months. In 1840 he was elected to the office of principal of the university of Edinburgh, and in 1844, after the disruption of the established church, he succeeded Dr. Chalmers in the chair of divinity. He was also one of the deans of the chapel royal, and a fellow of the Royal Society. He died May 2, 1859, in his seventy-ninth year. Dr. Lee was profoundly learned in Scottish ecclesiastical and literary history, and it is deeply to be regretted that he has left no work worthy of his vast attainments. He was the author of a "Memorial on behalf of the Bible Societies," and of several exquisitely beautiful pastoral addresses, issued by the general assembly. His "Lectures on the History of the Church of Scotland" were published in 1860, in 2 vols. 8vo.—J. T.

LEE, NATHANIEL, an English dramatic author of the time of Charles II. and James II., was the son of Dr. Richard Lee, rector of Hatfield in Herts, and was born about 1657, receiving his education at Westminster, whence he removed to Trinity hall, Cambridge, in 1668. In that year he obtained his degree as B.A., but did not rise to higher honours. In or about 1672 he came to London, deluded, according to some statements, by the promises of Villiers, and made a vain attempt to gain his living as an actor. From acting plays he turned to writing them; and from 1675 to 1684 he produced a play every year. In 1684 symptoms of madness, superinduced, as is supposed, by intemperance, manifested themselves; and his friends were obliged to place him in Bethlehem hospital, where he remained three or four years. In 1688 he regained his freedom, and resumed his literary labours; but he was now reduced to great distress, and was prevented from starving by a weekly pittance of ten shillings allowed by one of the theatres. He died in 1691, aged thirty-four, from the consequences of some nocturnal frolic or brawl, according to Cibber. He left eleven plays, which passed through three editions between 1713 and 1734. The best of his dramatic performances are "Brutus," "Mithridates," and "Theodosius," in all of which are a few passages of striking merit and power.—W. C. H.

LEE, RICHARD HENRY, an active promoter of the first American revolution, and president of congress, was born at Stratford, Virginia, on the 20th January, 1732, and educated at Wakefield in England. In 1757 he was member of the house of congress, where in 1773 he proposed a plan for organizing resistance to the British authorities. Elected a member of congress, he wrote the declaration of independence of the 7th June, 1776. As chairman of the committee, he drew up the second address to the people of Great Britain. In 1784 he was elected president of congress, and in the discussions on the draft of the constitution of the United States he bore a distinguished part.

In 1789 he was chosen the first senator from Virginia. He died at Chantilly, Westmoreland, in that state, in 1794. His Life, by R. H. Lee, was published in 1825.—R. H.

LEE, SAMUEL, a nonconformist divine, born in London in 1625, educated first at St. Paul's school, and afterwards at Magdalen hall, Oxford, where he took his degree of M.A., and became fellow of Wadham college, and proctor of the university in 1656. It was about this time he compiled his "Temple of Solomon," which was printed at the desire of the university. On his removal to London he was incumbent of Bishopsgate till the act of uniformity in 1662, when he was ejected and silenced. He became the minister of a congregation of Independents at Newington Green, where he continued for a number of years; but about 1686 the unsettled state of affairs led him to resolve upon emigration, and he went to New England. After being pastor at Bristol for some time he heard of the Revolution, and made up his mind to come back to England. Off the Irish coast they fell in with a French privateer, by which the ship was captured, and taken with its crew and passengers to St. Malos, where they were thrown into prison. Some time after the prisoners were released, with the exception of Mr. Lee, who was for some cause left behind; but he so took to heart his confinement and separation from his wife and family, that he was attacked with fever, which carried him off in a few days at the age of fifty-five, November, 1691. Besides "Solomon's Temple," he published sermons, a "Life of John Rowe," "Israel Redux," in which he seeks to show that the Tartars are descended from the ten lost tribes, &c. He bore an excellent character for piety, charity, and learning.—B. H. C.

LEE, SAMUEL, D.D., regius professor of Hebrew in the university of Cambridge, an author of great eminence in biblical and oriental learning, was born May 14, 1783, at Longnor in Shropshire. He was sent to the village school where he learned reading, writing, and arithmetic, and went at the age of twelve to learn the trade of a carpenter and builder at Shrewsbury. While working at this trade he became anxious to understand the Latin quotations he sometimes met with, and the sight of some Latin books at a Roman catholic chapel deepened his desire; he therefore purchased Ruddiman's Latin Grammar at a book-stall, and learned it. From this he proceeded to other books; and, when he had mastered them, began the study of the Greek with the Westminster Grammar, and in a similar way succeeded in acquiring the language. He then took up the Hebrew, and subsequently the Chaldee, Syriac, and Samaritan. All these he learned by himself while working at his trade before he was twenty-five years of age, and with the most straitened resources. He next went into Worcestershire, where he got married, and sold off his books; but the loss of his chest of tools led him to set up as schoolmaster. Soon after this he attracted the attention of Archdeacon Corbett and Dr. Jonathan Scott, both of whom have left interesting accounts of his early life, and both of whom rendered him material assistance. Through their kindness he was enabled to study Arabic, Persian, and Hindoostanee, as well as some European and other languages. He next became a schoolmaster at Shrewsbury, and in 1813 obtained an engagement with the Church Missionary Society, and admission to Queen's college, Cambridge, where he took his B.A. in 1817, on which occasion his examination by Dr. Buchanan procured for him great applause. As a proof of his marvellous powers of learning, it is affirmed that he mastered Euclid in a fortnight. Having entered into orders he preached at Shrewsbury in 1818, before which he had edited the Syriac New Testament, a Malay New Testament, a Hindoostanee Prayer-book, Tracts in Persian, Arabic, Malay, and Hindoostanee, part of a Persian Liturgy, &c. Besides these he had made progress with a Persian Old Testament, a Hindoostanee New Testament, an Ethiopic Bible, and other works. At that time he is said to have been master of eighteen languages. In 1819 he was appointed professor of Arabic at Cambridge; in 1822 he was made D.D. of Halle; in 1823 chaplain of Cambridge gaol; in 1825 rector of Bilton with Harrogate; in 1834 regius professor of Hebrew at Cambridge, having been made D.D. of the same university the year preceding. In 1852, December 16, he died at Barley in Hertfordshire, of which he had been some time rector. He is truly said to have been one of the most remarkable instances on record of perseverance in self-education under the most embarrassing circumstances, rewarded at last by the hightest success in the honourable career he had chosen. One critic describes him as "an oriental scholar of European fame, a sound theologian, and mighty in the scriptures; a man of whom his country may be proud, and whom his countrymen may well delight to honour. He was master of a greater number of languages probably than any other individual of his age; possessed of greater erudition, and endowed with a singularly acute and philosophic turn of mind; an independent thinker, and most enthusiastic in all philological pursuits." His publications were very numerous, and some of them highly useful. His Hebrew Grammar and Lexicon stand higher than his expository works; his Syriac Old and New Testament is the best we have.—B. H. C.

LEE, SARAH, formerly BOWDICH, née WALLIS, married at twenty-one Mr. T. E. Bowdich the well-known African traveller —(see BOWDICH, THOMAS EDWARD)—and accompanied him in his second visit to Africa. During her residence at Cape Coast Castle, of which her uncle was governor, she collected the material for a series of "Stories of Strange Lands," illustrative of African life. She wrote a number of works on natural history, chiefly for the use of the young; the most valuable of them is her "History of British Fresh-water Fishes." During her husband's lifetime and after his death, she had been an inmate of Cuvier's house; and in the preparation of her interesting "Memoirs of Baron Cuvier," published in 1833, she was aided by Humboldt and other eminent men. She married a second time a Mr. Lee, and her later years seem to have been clouded by disease and, in spite of her industry, by poverty. In 1854 she received a pension of £50 from the crown through Lord Aberdeen, and died at Cork in September, 1856.—F. E.

LEE, SOPHIA and HARRIETT, two sisters, are chiefly remembered for their joint-authorship of "The Canterbury Tales." Sophia was born in London in 1750; Harriett in 1756. Their father was an actor, who had been allured to the stage by the success of Garrick, and seems to have been a person of considerable acquirements and of good character. With this theatrical connection Sophia turned to the drama; her first novel, though written early in life, not being published till long afterwards. In 1780 her "Chapter of Accidents," a comedy, was performed at the Haymarket with great success. The profits of the play she prudently devoted to the establishment of a young ladies' academy at Bath, for the management of which she was every way fitted, having performed in the family the part of the mother early lost to them. The academy at Bath prospered, and enabled the sisters to retire in 1803 with an independence. They settled first in the neighbourhood of Tintern Abbey, and then at Clifton, where Sophia died on the 12th of March, 1824, and Harriett, long surviving her, on the 1st of August, 1851. Of the works of the sisters—plays, poems, and fictions—only two deserve a mention; one is Sophia's novel of "The Recess," published in 1785, "a tale of other times," the Elizabethan, and which has been called our earliest historical novel. The other was a joint-production, "The Canterbury Tales," 1797–1805, from one of which—"The German's tale, Kruitzner"—Lord Byron took, with due acknowledgments and praises of its power, the story of his Tragedy of Werner. The two sisters are said to have been among the first to encourage the talents and predict the eminence of Sir Thomas Lawrence.—F. E.

LEE or LEA, WILLIAM, has strong claims to be considered the inventor of the stocking-frame; next to the common warp and weft loom, thought to be the oldest machine in existence applicable to textile fabrics. According to one tradition he was a native of Woodborough, about seven miles from Nottingham, a man of good estate and a graduate of St. John's college, Cambridge. Enamoured of a young girl, who during his visits paid more attention to her knitting than to his conversation, he invented the knitting machine in 1589. Certain it is that in Cromwell's time, the stocking-weavers of London presented a petition to him for their incorporation as a guild; and in the history of their trade which it includes, they ascribe the invention of the stocking-frame to Lee. Further, in the Stocking-weavers' Hall in London there long hung a painting in which Lee is represented pointing out his loom to a female knitter standing near it, while below was an inscription which assigned the invention to him. He is said to have established himself as a stocking-weaver at Calverton, near Nottingham, and after remaining there five years, during which he in vain invoked the countenance and support of Queen Elizabeth, to have migrated with his machinery to France, where he was welcomed by Henri Quatre. After the assassination of

that king, the story runs, he was persecuted as a protestant, and died in distress at Paris. For fuller information reference may be made to Beckmann's History of Inventions; and to Timb's Stories of Inventors and Discoverers, London, 1860.—F. E.

LEECH, JOHN, the popular caricaturist, was born in London about 1816. Of one whose designs are so widely known and universally appreciated, it would be superfluous to enter into any critical details. Almost from the commencement of *Punch* the name of Leech was associated with it. The ready and genial pencils of Mr. Doyle and Mr. Leech were undoubtedly largely instrumental in securing for *Punch* its popularity and high standing. After Doyle's secession, the main burden of furnishing its weekly supply of pictorial wit and satire rested upon Mr. Leech. The number of his designs was prodigious; their popularity was shown by their success when reissued in goodly folio volumes, each of some five hundred woodcuts, under the title of "Pictures of Life and Character, from the Collection of Mr. Punch," first series, 1854—second, 1857—third, 1860. Twelve of the series of "Mr. Briggs Fishing" were also issued (1860), enlarged by the process of the electro-block company, and coloured. The designs for *Punch's Almanac* were chiefly by Mr. Leech. His first separate publication in his own name was "The Rising Generation," a series of twelve drawings on stone, folio, 1840. He illustrated several of the works of Albert Smith, G. A'Becket, &c., and Blaine's Encyclopædia of Rural Sports. In 1851 was commenced a periodical, the *Month*, by A. Smith and J. Leech, but it did not succeed. Leech died on the 29th October, 1864.

LEECHMAN, WILLIAM, a Scottish divine of some eminence, was born in 1706 in the parish of Dolphington in Lanarkshire, where his father was a respectable farmer, and was educated for the ministry, chiefly in the university of Edinburgh. In 1727 he became tutor to young Mure of Caldwell, who afterwards distinguished himself as a member of parliament, and one of the lords of session. Residing with the Caldwells in Glasgow during the winter months, he completed his studies there, and attached himself particularly to the teaching of Professors Hutcheson and Dunlop. In 1731 he was licensed by the presbytery of Paisley, and in 1736 he was ordained minister of Beith, where he continued for seven years. The publication of two masterly discourses added to his reputation as a divine of ability and culture, and led to his being proposed as a candidate for the divinity chair of Glasgow, which soon after fell vacant. He had a powerful rival in Mr. John Maclaurin, one of the ministers of the city; but he carried the election in the senatus by the casting vote of the rector. Some trouble followed, as the disappointed party endeavoured, but without effect, to frustrate the election by bringing a charge of heresy against him in the presbytery of Glasgow, founded on his published sermon on prayer. He discharged the duties of the chair for seventeen years with much reputation and success, making it a special object of his lectures to vindicate the truths of natural and revealed religion, against the objections of Bolingbroke, Hume, Voltaire, and other sceptical writers of that age. "The divinity hall of Glasgow was crowded in his time with a greater number of scholars than any other in Scotland," and "even the young men designed for the ministry among the Seceders attended his lectures in considerable numbers, besides many ingenious young men from England and Ireland." So says his biographer, Dr. Wodrow of Stevenston; but when he adds that "his labours did eminent service to the church by diffusing rational and liberal sentiments of religion in that quarter of the country," we take leave to doubt whether the teaching which his biographer applauds was as scriptural as it was liberal, and whether his rational way of thinking was not somewhat rationalizing. Dr. Leechman was chosen moderator of the general assembly in 1757, and was made principal of the university in 1761. He survived till 1785, and two volumes of his sermons were given to the world in 1789, preceded by an account of his life. He had published in 1755 "a large account of the life, writings, and character" of the celebrated Dr. Francis Hutcheson, prefixed to the System of Moral Philosophy, a posthumous work of the latter published in that year. He had been on a footing of intimacy with Hutcheson, and his account is valuable as an authentic portrait of that philosopher.—P. L.

LEFEBVRE, FRANÇOIS JOSEPH, Duc de Dantzic, Marshal of the first French empire, the son of a miller who had served in the army, was born at Ruffach in Alsace on the 25th of October, 1755. He enlisted at eighteen in the gardes Françaises, and was appointed "premier sergent," somewhat equivalent to our sergeant-major, in the year preceding the French revolution Lefebvre's tendencies at that time seem to have been decidedly royalist. When his regiment was disbanded, he became the military instructor of the battalion Filles St. Thomas, and yet is said to have owed his rapid rise to the patronage of terrorists like St. Just. Towards the close of 1793 he was a general of brigade. Serving in the armies of the Moselle and the Rhine under Hoche, whose superior he had been in the gardes Françaises, he was appointed through Hoche's influence general of division, distinguishing himself at Lamberg and Giesberg. His chief distinction was won at the battle of Stockach, 25th of March, 1799, when he held at bay for many hours a vastly superior Austrian force. Wounded at Stockach, he returned to France, and was intrusted by the directory with the command of the troops in Paris. A friend of Bernadotte and Jourdan, Lefebvre appears to have been gained over only at the eleventh hour to give valuable assistance to Napoleon on the 18th Brumaire; such as it was Napoleon never forgot it. With the empire Lefebvre was created a Marshal. In the Prussian campaign of 1806 he fought intrepidly at Jena, and the following year was appointed to the command of the army investing Dantzic. After a skilful siege, the Prussian general to whom he was opposed capitulated, and in commemoration of this important success Lefebvre was created Duc de Dantzic. In 1808 he commanded a corps of the French army in Spain. In 1809 he commanded the Bavarian auxiliaries of France, and at their head fought at Thurn, Abensberg, Eckmuhl, and in the Tyrol. After the peace of Vienna, he received a high command in the imperial guard, and did not quit Paris until the invasion of Russia in 1812. In that expedition the imperial guard had few opportunities of distinguishing itself. In the disastrous retreat from Moscow the old marshal, however, was seen on foot in the middle of his soldiers, sharing with them the fatigues and perils of the march. In Napoleon's closing struggle before the first restoration, Lefebvre seconded him ably, and was most useful in the spring campaign of 1814 on the soil of France. But after the relegation of Napoleon to Elba he offered his sword to Louis XVIII.; however, when the king went to Ghent, he joined Napoleon, who did not ask him to participate in the campaign of Waterloo. At the second restoration he was for a time deprived of his honours, which were afterwards restored to him. He died at Paris of water in the chest, 4th September, 1820.—F. E.

LEFEBVRE, TANNEGUY, sometimes called LEFEVRE or TANNAQUIL FABER, one of the most eminent scholars of his time, was born at Caen in 1615. He was educated with a view to the church, and in early life distinguished himself by his extraordinary aptitude for learning. The jesuits of La Flèche, under whom he was placed, tried hard, but in vain, to retain him. He spent some years in Normandy, after which he was appointed by Richelieu to superintend the printing establishment of the Louvre. On the accession of Mazarin he removed to Langres for a time, and soon after abjured catholicism and avowed himself a protestant. Some years later he was invited to a professorship at Saumur, which he accepted in preference to the Greek chair at Nimeguen which was offered him at the same time. His success at Saumur was very great, and the reputation of the college increased exceedingly; but his enthusiastic admiration of some of the Greek classics led him to use expressions which gave offence, and involved him in controversy. He, nevertheless, continued at his post for many years, and refused invitations to Utrecht and Leyden. At the very end of his life he accepted the offer of a post at Heidelberg; but just when he was about to go thither he was attacked by fever which proved fatal, and he died on the 12th September, 1672. Laborious and learned, he was also eccentric and improvident. Voltaire affirms that he was more of a philosopher than a Huguenot, and that he despised his sect though he lived in it. There were, no doubt, many defects in his personal character, which was very little adorned with the graces of religion; but his numerous works on classical subjects will always vindicate for him a foremost rank among the great men of his day.—B. H. C.

LEFEBVRE DESNOUETTES, CHARLES, Count, a French general, born at Paris in 1773. At an early age he fled from college to join the army, and by his courage and ability rose rapidly in the service. He was made colonel in 1804 and distinguished himself at the battle of Austerlitz; general of brigade in 1806; and general of division in 1808. He served in the

peninsular war, in which he was wounded and taken prisoner. On his return to France he was employed in the Austrian campaign of 1809, in the Russian campaign of 1812, and displayed great courage and activity in resisting the allied armies in 1814. During the Hundred Days he was created a peer, and took part in the battles of Quatre Bras and Waterloo. On the overthrow of Napoleon Lefebvre made his escape, but was tried and condemned to death in absence. He took refuge in the United States, where he spent several years in retirement. On his return to Europe in 1822 the vessel was lost on the Irish coast, and Lefebvre was drowned.—J. T.

LEFEVRE, C. Shaw, Lord Eversley. See Eversley.

LEFEVRE, Jean Jacques, a French printer, born at Neufchateau in 1779; died 5th of January, 1858. Though bred a printer he served for a time in the navy, but returned to Paris and commenced printing books, principally classics. In the course of his commercial career he issued millions of volumes —Greek, Latin, Italian, Spanish, English, and French—and his editions are so much esteemed that they either keep their price or rise in value. His collection of French classics in seventy-three volumes bears a high character. The revolution of 1830 seriously injured his business, and that of 1848 ruined him. He died, however, amid his books, looking over the notes of his edition of Boileau.—P. E. D.

LE FORT, Francis, a Russian general, born at Geneva in 1656; died at Moscow, 1st March, 1699. He was grand-admiral of the Russian empire under Peter, whom he endeavoured to enlighten, and whose ferocity he laboured to control.—P. E. D.

LEGARÉ, Hugh Swinton, eminent both as a scholar and a lawyer, was born at Charleston, South Carolina, January 2, 1797. His father having died, he was at an early age left entirely to the care of his mother, who was of Scotch descent, and from whom he derived the name of Swinton. When four years of age he was inoculated with the small-pox, the effects of which not only retarded his growth for a considerable number of years, but deprived him of the use of his limbs. At the age of fourteen he entered the university of South Carolina at Columbia, and having graduated at the head of his class, he then devoted three years to the study of law under a leading practitioner at Charleston. In 1818 he proceeded to Europe, and prosecuted his legal and classical studies at Paris and Edinburgh; and having returned to Charleston, was in 1820 elected a member of the lower house of the general assembly for two years. At the close of that period he set himself sedulously to the pursuit of his profession. In 1824 he again became a member of the legislative assembly, and some time after was made state attorney. The ability with which he argued a case before the supreme court at Washington led to his appointment as chargé d'affairs at Brussels, during which mission he found leisure to study the Dutch, German, and Romaic languages. In 1836 he returned to New York, where he was elected member of congress; and in 1841 he received the appointment of attorney-general of the United States, an office in which he greatly distinguished himself. Having in 1843, along with the president and senate, visited Boston to take part in the ceremonies at the completion of the Bunker Hill monument, he was there seized with severe illness, which proved fatal in a few days. His writings, which consist of reviews, speeches, correspondence, and journals of his European experiences, were collected by his daughter, and published at Charleston in 1846.—J. B–r.

LEGAZPI, Miguel Lopez de, the conqueror of the Philippine Islands, was born at Zubarraja, about the beginning of the sixteenth century; died in May, 1572. He first went to Mexico, and in 1563 was appointed to command an expedition to explore, and probably acquire, the islands of the great sea. In 1569 he received authority to capture the Philippines, which he did in 1570, and founded the town of Manilla, where he died.

LEGENDRE, Adrien Marie, one of the greatest of mathematicians, was born in Paris on the 18th of September, 1752, and died there on the 10th of January, 1833. He was educated at the Collége Mazarin, and studied mathematics under the Abbé Marie, whom he soon afterwards assisted in the composition of a treatise on mechanics, published in 1774. The parts written by Legendre at that early age, are regarded as models of clearness and vigorous reasoning. He was for many years professor of mathematics at the military school of Paris, and afterwards at the école normale. In 1783 he became a member of the Academy of Sciences. In 1787 he conducted, along with Cassini and Méchain, the geodetical operations for connecting the observatories of Paris and Greenwich; and on visiting London he was elected a fellow of the Royal Society. During the revolutionary period he was one of the commissioners appointed to introduce the metrical system of measures. In 1808 he was appointed an honorary councillor of the university. His mathematical researches appeared in the Mémoires des Savans Étrangers for 1785; in the Memoirs of the Academy of Sciences, and of the Institute from 1784 till 1823; and in a series of separate treatises. In two of these he brought together in a systematic form the scattered results of those labours by which he is chiefly distinguished amongst mathematicians. One is on the "Theory of Numbers:" the latest edition, revised and augmented by the author, appeared in 1830, and it forms the standard treatise on that arduous branch of mathematics, so far as it had advanced at that time. The other is his wonderful work on "Elliptic Functions and Eulerian Integrals," in three volumes, published at different dates from 1827 to 1832, being a complete treatise on a new branch of mathematics which may be said to have been created by himself; for the little that was known upon the subject of those functions before the appearance of Legendre's first memoir upon them in 1794, consisted of detached theorems which had not been combined into a system. He was the originator of the "method of least squares" in deducing the most probable result from a number of data affected by errors of observation; and he made important advancements in the theory of the attraction of ellipsoids. A characteristic feature of his writings is the candour with which he mentions the researches of others, and especially of younger inquirers, on the same branches of knowledge, such as those of Abel and Jacobi on elliptic functions.—W. J. M. R.

LEGENDRE, Louis, a French historian, born at Rouen in 1655. He took orders, and became canon of Notre Dame and abbot of Claire Fontaine. He wrote several works on biographical and historical subjects, some of which have been popular. Legendre died at Paris in 1733.—B. H. C.

LEGER, Antoine, a learned protestant divine, born in Savoy in 1594, and educated at Geneva, where he exhibited a special aptitude for oriental languages. For some time he officiated as pastor in a country village; but his learning procured him an appointment as chaplain to the United Provinces' embassy to Constantinople, where he formed an acquaintance with the famous Cyril Lucar. After his return to Savoy he resumed his pastoral functions. He frequently came into collision with the popish missionaries who were sent to convert his flock, and in consequence he was compelled to take refuge at Geneva, where he became the theological and oriental professor, and died in 1661. He published the New Testament in ancient and modern Greek, and theological theses. His correspondence with Cyril Lucar has been partly published since his death.—B. H. C.

LEGER, Antoine, son of the preceding, born at Geneva in 1655, was for many years a successful professor there; died in 1719. He is known as the author of sermons and various dissertations, among which is a curious "Oratio Academica de Valdensium situ et progressu." The sermons were translated into German in 1722.—B. H. C.

LEGER, Jean, the historian of the Waldenses, and the nephew of the elder Antoine Leger, was born in Savoy in 1615, and studied at Geneva. In 1643 he was appointed to succeed his uncle, who had been compelled to abandon his charge. About this time the Vaudois of the Piedmontese valleys were exposed to countless annoyances from the popish agents who had been employed to make converts. Provocation led to resistance, and the Vaudois performed prodigies of valour, but in vain; they were persecuted and slaughtered without mercy. Leger in this extremity appealed to England, and Cromwell's response to that appeal will never be forgotten. The terrific cruelties of the papal troops reached a climax in 1655, and were only discontinued through the courageous intervention of England and other protestant countries. Leger continued in France, Germany, and Holland, his heroic labours for his co-religionists. His goods were confiscated, and sentence of death was passed upon him; but he escaped, and eventually settled at Leyden, where he died in 1670. His "General History of the Evangelical Churches of the Valleys of Piedmont" appeared in 1669, and is a work of deep and harrowing interest.—B. H. C.

LEGGE, George, Lord Dartmouth, a distinguished naval officer, was born about 1647. He entered the service at the age of seventeen, and soon became so conspicuous for his gal-

lantry, that in 1667 Charles II. appointed him to the command of the *Pembroke*. In 1671 he became captain of the *Fairfax*. In the following year he was removed to the *Royal Catherine*, and in a desperate conflict with the Dutch beat off the enemy —after they had boarded his ship, and it seemed on the point of sinking—and carried her safely into port. In 1673 he was appointed governor of Portsmouth, and master of the horse. He was created Baron Dartmouth in 1682; and in the following year was made governor of Tangier, and sent there for the purpose of demolishing the fortifications and bringing back the garrison to England—an unpopular and difficult service which he performed to the entire satisfaction of his majesty, who soon after his return made him a present of £10,000. On the accession of James II. Lord Dartmouth was appointed master of the horse, general of the ordnance, and constable of the Tower. When the prince of Orange set about his expedition to England, Dartmouth was appointed commander of the fleet with orders to intercept him and prevent his landing, but was baffled by the adverse winds. Strong as was his attachment to James, however, he positively refused to comply with his commands to convey the infant prince of Wales to France. On the accession of William, Dartmouth was removed from his command and deprived of all his other employments. He took the oath of allegiance to William and Mary; but in 1690 he entered into a plot for the restoration of the exiled family, laboured zealously to corrupt the fidelity of the English seamen, and laid a plan for betraying Portsmouth to the French. He was arrested and imprisoned in the Tower; but after a confinement of a few weeks he died suddenly, October 25, 1691.—J. T.

LEGLEUS Gilbertus. See Gilbertus Anglicanus.

LEGOUVÉ, Gabriel Marie Jean Baptiste, a French poet and dramatist, born at Paris, 23d June, 1764; died at Montmartre, 30th August, 1812. Of no great original talent, he published some works that met with success; among others, "Le Merite des Femmes;" "La Mort d'Abel;" "Epicharis et Neron," and "La Mort de Henri IV." Collected works, 3 vols. 8vo, Paris, 1826.—P. E. D.

LEGRAND, Baptiste Alexis Victor, an eminent French engineer, was born in Paris, on the 20th of January, 1791, and died at Uriage, near Grenoble, on the 25th of August, 1848. He was educated at the Lycée Imperial and at the Polytechnic school, and entered the corps of the Ingénieurs des Ponts et Chaussées, in which he gradually rose until, in 1832, he was appointed director-general, and in that capacity had the chief control of all the engineering works executed by the government in the reign of Louis Philippe. He finally became vice-president of the board of public works, but he lost that post at the revolution of 1848, which he did not long survive.—W. J. M. R.

LEGRAND, Jacques Guillaume, French architect and author, was born at Paris, 9th May, 1743. A fellow-pupil of Clérisseau with Molinos, the two became close friends, and established a partnership which continued through the life of Legrand. The first work of importance intrusted to Legrand and Molinos was the enlargement of the corn exchange at Paris, over the circular court of which they erected a cupola which was much admired; but the whole was destroyed by fire in 1802, within ten years of its completion. Among other buildings erected by them were the Cloth-hall, the Theatre Feydeau, 1790, and the Hotel Marbeuf at Paris. Legrand's writings comprise, besides several minor essays, a "Parallèle de l'Architecture, Ancienne et Moderne," 4to, 1799; the explanations to the French version of the works of J. B. and F. Piranisi, in twenty folio volumes, 1800, &c.; the descriptive text to Clérisseau's Antiquitées de la France, 2 vols. folio, 1804; and a posthumous "Essai sur l'Histoire Générale de l'Architecture," which appeared in 1 vol. folio, 1809 —second edition, 1810. He died November 9, 1807.—J. T–e.

LEGRAND D'AUSSY, Pierre Jean Baptiste, jesuit, was born at Amiens, 1737. He was professor of rhetoric at Caen, and on the suppression of his order devoted himself to literary pursuits at Paris. In 1795 he was made keeper of the national manuscripts in the royal library. He died in 1800.—W. J. P.

LEHMANN, Johann Georg Christian, a German botanist, was born in 1793, and died at Hamburg, 12th February, 1861, aged sixty-eight. He was a botanist of eminence, and a voluminous writer. His earliest work was a monograph of the genus Primula, published in 1817. This was followed by monographs of Asperifoliæ and of Potentilla. His "Revisio Potentillarum," containing sixty-four fine plates, was issued in 1856. He also published plates of rare plants; "An Examination of the Australian Plants collected by Preiss;" and "An Account of South African Cycadeæ."—J. H. B.

LEIBNITZ, Gottfried Wilhelm, jurist historian, mathematician, and metaphysician, the most learned of modern philosophers, and the eclectic founder of German philosophy. This great German was born on the 3rd of July, 1646, in Leipsic, and was descended of an ancient family, distinguished in civil and ecclesiastical affairs. His granduncle attracted notice in the Hungarian wars, and was honoured by the Emperor Rodolph II. His great-grandfather and his grandfather held high civil offices. His father was professor of moral philosophy in the university of Leipsic. When Gottfried Wilhelm was only six years old his father died, and his religious mother, who lived till 1664, and who had herself been carefully trained in the family of a Lutheran professor of theology, devoted herself exclusively to the education of this her only son. Both his parents were Lutherans, and his early training probably induced much of the theological character by which his subsequent speculations are distinguished. The first twenty years of the life of Leibnitz were spent almost entirely in Leipsic, where he attended the famous Nicolai school, and afterwards the university, which he entered in 1661. Many anecdotes are recorded of his extraordinary precocity. He has himself, in the "Pacidii Introductio Historica," given an interesting account of the self-educating process his mind underwent in these early years, which throws light on the type of his philosophical development afterwards. The universality so conspicuous in the man was illustrated in the universality of the young student. Almost every part of knowledge in turn engaged his attention. He studied history and the ancient classics with enthusiasm, extending his researches far beyond the conventional track in which his narrow-minded teachers sought to restrain him. But the strength of his mind and the bent of his genius were more fully disclosed when he entered logic and philosophy. He read Aristotle, Plato, and Plotinus, and luxuriated in the subtilties of the scholastic metaphysics—that stimulant of the human understanding for so many hundred years. Even at this early period he was no stranger to the literature of theology, for he studied the deep controversies about election and grace in the works of St. Augustin and Luther. During his academical course, the philosophical writings of Des Cartes, published about twenty years before, fell into his hands, and by them, like his contemporary Locke, he was greatly influenced. His eclectic tendency, afterwards so prominent, was even then indicated in efforts to reconcile Plato and Aristotle, Des Cartes and the schoolmen. The logic and philosophy of the schools were then dominant in Leipsic, as in the other universities of Germany and Europe. The formal and pedantic spirit of scholasticism in its decline repelled the spirit of intellectual freedom, already awakened in the bosom of the youthful Leibnitz. A thousand chimeras of speculation, he tells us, floated through his brain. He started a thousand difficulties with his teachers and associates. Even Bacon, Des Cartes, and modern philosophy, helped to arouse rather than to satisfy him. In solitude he cherished the most ardent aspirations for the advancement of science and the social progress of man. In his recorded experience, at the age of sixteen, may be found the dim forms of the problems which engaged his thoughts during the remainder of his life. For days together, as he informs us in his "Personal Recollections," he was wont to pursue his walks alone in the woods of Rosenthal, near Leipsic, revolving the first principles of this mysterious life to a reflex consciousness of which he was becoming awake. The intellectual movements of the true metaphysician may be discovered in the first printed treatise of Leibnitz, "De Principio Individui," written on occasion of his promotion to the degree of bachelor of philosophy, when he was only seventeen years of age. This work was followed, about three years after, by those philosophical speculations on mathematics and a universal language, contained in his "Dissertatio de Arte Combinatoria." Having taken his degree in arts, Leibnitz devoted himself professionally to the study of law. When he had completed his twentieth year he applied for the degree of doctor of law, with the intention of entering afterwards on the business of professional life. For the accommodation of other candidates, the university postponed this academical honour to Leibnitz, who thereupon resolved on expatriating himself. He left Leipsic, and Saxony his native country, and in 1666 went

to the university of Altdorf, where he received his degree in law the same year. Leibnitz thus belongs to that class of distinguished philosophers who have been bred to the legal profession. Jurisprudence naturally engaged his attention, and at the age of twenty he published his thesis, followed afterwards by an essay on the logic of law, both remarkable contributions to the theory of that part of science. "There was only one man in the world," says Hallam, "who could have left so noble a science as philosophical jurisprudence for pursuits of a still more exalted nature, and for which he was still more gifted, and that man was Leibnitz. He passed onwards to reap the golden harvests of other fields."

Leibnitz led a somewhat desultory life for several years after he had taken his degree in law. A professional chair at Nuremberg, where he lived for a short time, was soon within his reach, but was declined by one whose projects of reform in philosophy were too comprehensive to be confined within the limits of a small German university. At Nuremberg, in 1667, he met the distinguished statesman and scholar, the Baron Von Boineburg, who had been long prime minister of the elector of Mentz, and who was then living at Frankfort-on-the-Maine. Boineburg in a great measure determined the subsequent life of Leibnitz. In that year the young philosopher accepted the invitation of the baron to transfer his residence to Frankfort, where he became his secretary, and enjoyed the society of men of letters and affairs. During his residence at Frankfort he was patronized by the elector of Mentz, and was much engaged in legal and diplomatic labours as well as in literary pursuits; yet his mind was all the time animated by the great idea of his life. He found time to edit the "Antibarbarus" of the Italian Nizolius, and besides was active in politico-ecclesiastical affairs. Boineburg, who was born in the Lutheran church, had joined the communion of Rome, and was interested in a scheme for the union of the Lutheran and Romish churches. This eclectic movement, in which Leibnitz felt a characteristic sympathy, was not forgotten by him at a later period in his life. The years which immediately followed his residence at Nuremberg and Mentz, are especially notable as the commencement of that unparalleled literary and scientific intercourse organized by Leibnitz, and in which he always appears as the centre of the thinking spirits of his time. He may be said to have founded in the course of his life the European commonwealth of letters, and to have restored in part that community of intelligence in Christendom, of which the universities were the organ, until the Reformation dissolved their organic unity. His political relation to the elector occasioned visits by Leibnitz to other courts in and around Germany, and also to Paris, where he went in 1672, to divert Louis XIV. from a suspected attack on Germany, by the project of a French crusade to Egypt and the East. The four following years were for the most part spent in Paris by Leibnitz, in the capacity of councillor to the elector of Mentz. In the circles of that brilliant metropolis he was a conspicuous object, and he found the place so congenial to him that he more than once formed the plan of making the French capital his permanent residence. Moliere and Racine were then great names in the world of letters; Malebranche and Arnauld in philosophy. With Arnauld and Huet he had frequent intercourse, and Malebranche was afterwards the object of his metaphysical criticism. In 1673 he visited London for a short time, where he became a member of the Royal Society, and made the acquaintance of many English savans. To this period in his life belongs his immortal discovery of the differential calculus, which has placed him in the foremost rank of mathematicians. It was followed by the famous controversy regarding an alleged priority of discovery by Sir Isaac Newton. In this controversy were discussed the difference between the calculus of Leibnitz and the Newtonian method of fluxions, the time of the discovery of the former, and its superiority over the latter. Leibnitz communicated his calculus to Newton in 1677, after he had received a letter from Newton containing his fluxional method concealed in two sentences of transposed characters. Newton then broke off the correspondence. Leibnitz promulgated his discovery in 1684 in the "Acta Eruditorum," but made no allusion to his former correspondence with Newton, whose Principia, containing an explanation of the fluxionary method, appeared in 1686. The publication of the Principia, which Leibnitz habitually disparaged, widened the breach between the two philosophers. An angry controversy ensued (in which the Royal Society of London was called in as umpire), which disturbed the last years of these great men, and probably contributed to the inadequate estimate of Leibnitz so long prevalent in England. But we must return to the chronological order of events. In 1676 the duke of Hanover, for the third time, invited Leibnitz, who was still in Paris, to make the Hanoverian capital his residence, offering him the offices of royal councillor and librarian. On this occasion he accepted the invitation, and quitted the city where, a short time before, he proposed to find his home. In returning to Germany he made a circuit through England and Holland. When in Holland he visited Spinoza at the Hague, about a year before the death of the Dutch philosopher. To this interview Leibnitz refers in his "Théodicée." From about 1674 may be dated the intercourse of Bayle with Leibnitz.

The year 1676, when he was thirty years of age, is an era in the life of our philosopher. Then commenced that connection with the court of Hanover which lasted during the remaining forty years of his life. Henceforward Hanover was his home, in which this sage held a succession of political and literary offices under Duke John Frederick and his successors, the Electors Ernest Augustus and George Lewis—the latter of whom became George I. of England two years before the death of Leibnitz. The variety of his aims during these forty years is marvellous, and amid them all the development of his speculative genius continued to advance. History, politics, languages, mathematics, geology, chemistry, medicine, metaphysics, and theology, in turn secured his attention, and his busy spirit collected the varied learning of each department. In history he worked for years on the antiquities of the house of Brunswick and the early annals of Germany. These historical researches became the great labour of his life. Experience of the difficulties of archæological research suggested to him the comparative anatomy of languages as a means for aiding his efforts to travel back into the past. To the study of languages he accordingly applied himself with extraordinary zeal. He laid ambassadors and jesuit missionaries under contribution for philological facts. In prosecuting this one department of investigation, he maintained an immense correspondence. Not content with the records of the past contained in the words and works of man, he interrogated the globe itself. In the speculations on the physical vestiges of its early history, contained in his posthumous treatise, entitled "Protogæa," we find most interesting anticipations of recent geological hypotheses, and a remarkable familiarity with geological facts. Throughout the forty years of his connection with the court of Hanover, Leibnitz maintained his literary intercourse with unabated energy. His correspondence forms a very important part of his philosophical writings. In this period he, in fact, settled and extended the foundations of the literary republic of Europe. In 1687 and the following years, by the wish of the duke of Hanover, he visited various parts of Germany and also Italy, in quest of information respecting the early history of the house of Brunswick, but with various other important aims, which naturally occurred to a mind of comprehensive sympathies. He travelled up the Rhine, explored the libraries and archives of Bavaria and Vienna, and extended his acquaintance with learned men. In 1689 he passed from Vienna into Italy, where he had much intercourse with statesmen and men of letters. After an absence of nearly three years he returned to Hanover to resume his labours as keeper of the national library, and to attend to affairs of state. In 1696 he was appointed privy councillor of justice—one of the highest judicial offices in the country. In these years the examination and arrangement of the historical treasures he had collected in Austria and Italy engaged much of his attention. He might probably have lived to see the publication of his "Annales rerum Brunsvicensium," had he not adopted too comprehensive a plan, and also sought to investigate exhaustively the ultimate grounds and philosophical relations of the results which he recorded. In 1700 he was engaged in a plan for securing a closer union of the courts of Hanover and Brandenburg, a negotiation which in itself and its consequences has associated his name with the intellectual and politico-ecclesiastical history of Prussia. He was the chief founder of the famous Berlin Academy of Sciences, meant to be a centre of German literary and scientific intercourse and effort. He was unfortunately unsuccessful in his endeavours to establish a similar institute at Vienna on a still more comprehensive plan. He was much interested in the civilization and political relations of the rising Russian empire,

and had personal conferences on the subject with Peter the Great. He busied himself with the progress of education and missions in Russia, and also in the German states, where he was anxious that the schools and colleges should be seminaries of protestant missions. A great part of his time, especially in the latter years of his life, was devoted to civil and ecclesiastical negotiations, and especially to projects for restoring the unity of the Western church, and failing that for organizing the protestant communions on a common basis. These schemes of ecclesiastical eclecticism were congenial to his comprehensive genius, which, like that of Grotius and many other kindred spirits, found gratification in the unity of the catholic church, with its ritual and organization, apparently so suited to all the various characters and circumstances of those whom it designs to embrace within its ample fold. Political considerations at the same time powerfully influenced Leibnitz in his theories of a united church. At an earlier period of his life, the reunion of the protestants with the Church of Rome was placed by him in the first rank of those questions on a settlement of which his heart was set. It produced a large correspondence with the landgrave of Hesse Rheinfels, with Arnauld, with Spinoza, and with Bossuet, and occupied more or less of his time during twenty years. His love for scholastic learning may have influenced him favourably towards the Roman church. Though he firmly resisted all solicitations to join its outward communion, yet his heart and perhaps his conviction was accorded to the system of the hierarchy, and he has been claimed by the catholics as a member of their communion at his death. His veneration for the Romish theory of a living infallible authority, supplementary to and expository of the written word of scripture, was indeed coupled with a protest against the existing corruptions of the church, and an expression of fear that a formal adherence to Rome might, from the social intolerance of the Romish theologians, cramp the freedom of his philosophical speculations. During the later years of his life he was engaged in another project of ecclesiastical union. About 1697, he promoted a plan, encouraged by the courts of Hanover and Berlin, for a general union of protestants against Rome, and especially of the two great sections of protestantism—the Lutheran and the Reformed. These negotiations, in which Jablonski, Molanus, and others took part, gradually proved abortive, and in a few years Leibnitz abandoned his effort. They were followed by negotiations for a union of the churches of Germany and England, and for the introduction of the Anglican liturgy into Prussia and Hanover. But after a long correspondence nothing was brought to pass, there being no desire in Germany to change the existing forms of church government and worship. The relative doctrine of toleration, and the social laws which regulate the attainment of truth, were frequently the subjects of speculation on the part of Leibnitz. His disposition was naturally tolerant. In his writings we have occasional suggestions of those doctrines which are now widely professed, and which in that age were powerfully enforced by Bayle and Locke.

Leibnitz was able in an unusual degree to unite the practical and the purely speculative life. But amid his varied political and ecclesiastical projects, and his marvellous literary activity, the metaphysical tendency always retained its ascendancy in his mind. His philosophical principles were gradually matured after his settlement in Hanover in 1676, and were given to the world from time to time in a fragmentary form, through reviews, letters, and occasional tracts. Many of these remained unpublished in the royal library at Hanover until long after his death, and his most recent editors are still drawing largely upon the immense stores which his MSS. supply. He has produced no single work which contains a systematic exposition and defence of his philosophical creed. His "Meditationes de Cognitione, Veritate, et Ideis," which contain his famous distinction of intuitive and symbolical knowledge, and his exposition of the logical degrees of conception, appeared in 1684, in the Acta Eruditorum of Leipsic. His system of pre-established harmony is referred to in a letter to Arnauld in 1690, and more fully expounded in his tract, entitled "Systeme Nouveau de la Nature," published in the *Journal de Savans* for June, 1695, as well as in other articles or letters in that journal in the following year. His theory of monads, indicated in his earlier fragments on substance and cause, as well as in his criticisms of Des Cartes and Malebranche, and which pervades his later philosophical works, is expounded in "La Monadologie," written in 1714, and recently published from the Hanover manuscripts. The "Theodicée," published in 1710, when Leibnitz was in his sixty-fourth year, is the most generally known, and, except the "Nouveaux Essais," the largest of all his philosophical works. It holds a foremost place among works on the philosophy of theology. Its avowed purpose is to refute the scepticism of Bayle, who disputed the consistency of faith and reason, and it was perhaps indirectly suggested by the life-long efforts of Leibnitz to restore the unity of Christendom. The design of the "Theodicée" is, by a scheme of optimism, to reconcile the existence and continuance of evil in the universe with the moral government of God—to meet the difficulty common to all religions—the fundamental metaphysical problem of christianity. The subject had been pondered by Leibnitz for many years. In 1671 he wrote a tract on free will and predestination, which was circulated in manuscript among the German theologians. The "Theodicée" was at last published, at the instigation of the philosophical queen of Prussia, a pupil of Leibnitz, and to whom he was in the habit of reading and explaining the writings of Bayle. After a preliminary "Discours de la Conformité de la Foi avec Raison," the "Theodicée" is divided into three parts, in which the author treats "Sur la bonté de Dieu, la liberté de l'homme, et l'origine du mal." The whole is followed by a synopsis of the reasoning, a criticism of Hobbes on Necessity, and of Archbishop King's De Origine Mali, and by a series of aphorisms entitled "Causa Dei asserta per justitiam ejus cum cæteris ejus perfectionibus cunctisque actionibus conciliatam." In 1714 he wrote a tract entitled "Principes de la Nature et de la Grace, fondés en Raison." To the same period belongs his philosophical correspondence with Des Bosses, Bourguet, and De Montmort. The close of 1715 is remarkable as the commencement of a more interesting correspondence than any of these. In a letter to the princess of Wales, Leibnitz criticized the philosophical and theological principles of the English school of Locke and Newton. This called forth Samuel Clarke in their defence. The replies of Leibnitz and the rejoinders of Clarke contain as large an amount of curious metaphysical discussion as any work of modern times. The manner of God's relation to the universe and to man, the meaning of a miracle, the ideas of space and time, and the nature and limits of the material world, are among the stores of this philosophical magazine. An edition of the "Correspondence," in French and English, was published in London in 1717, with an appendix which contains Clarke's Reply to the Inquiry concerning Human Liberty, of Anthony Collins. Inferior in originality and comprehensiveness to his rival, the acute logical intellect of Clarke rendered him a formidable antagonist, and demanded a full display of the intellectual grandeur of his German rival. But that mighty spirit was now to pass away. Leibnitz had suffered from occasional periods of ill health for several years. In November, 1716, when he had to prepare his reply to Clarke's fifth letter, and was still busied with his "Annals of the House of Brunswick," of which the first volume had appeared in the preceding year, and when he was contemplating a comprehensive exposition of his entire system of philosophy, he was suddenly overtaken by death. During the last day of his life, we are told, he conversed with his physician on the scientific nature of his disease, and on the doctrines of alchemy. Towards evening his servant asked if he would receive the Eucharist. "Let me alone," he said, "I have done ill to none. All must die." He raised himself on the bed and tried to write. The darkness of death was gathering round him. He failed to read what he had written, and lying down, covered his face with his hands. In a few minutes he ceased to breathe, on the evening of the 14th November, 1716.

Towards the close of his life Leibnitz lost the favour of his royal master whom he had served so well, and in his last years he looked for a home, at one time in the splendid metropolis of France, and again in London or Vienna. But he lived to the last in Hanover, and in the court church of that city his remains repose, long left by the indifference of his countrymen without any memorial, though a copper plate in one of the aisles, bearing the inscription "Ossa Leibnitii," now marks the spot. In later times, however, Germany has returned with reverential regard to her most illustrious intellectual son. Twenty years ago his philosophical works were collected and edited by Erdmann; and more than one edition of his complete works, many of them now in course of publication for the first time, is in progress. The "Nouveaux Essais sur

l'Entendement Humain," the largest and perhaps the most important of his philosophical works, was published sixty years after his death by Raspe. This treatise is in the form of a dialogue. It was occasioned by Locke's celebrated Essay, which appeared in 1690, and soon engaged the attention of Leibnitz. A short tract, entitled "Reflexions sur l'Essai de M. Locke," was written by Leibnitz about 1696, and afterwards published in the *Recueil* of Des Maizeaux. Some criticisms of Leibnitz are referred to in the correspondence between Locke and Molyneux in 1697. There could be little sympathy between two philosophers whose intellectual difference was so organic as Locke and Leibnitz. Locke despised what he called the "chimeras" of Leibnitz. The German philosopher accorded to his English contemporary the praise of perspicuity, but proclaimed his utter ignorance of the "demonstrative metaphysics." Psychological experience was the philosophical organ of Locke; the aim of Leibnitz was to constitute philosophy an absolute science, akin to the higher mathematics. The tendency of Locke was unsystematic and practical; that of Leibnitz was abstract, speculative, and eclectic. They were the greatest minds of their age, and each was in a manner the complement of the other. Before 1703 Leibnitz undertook the formal reply to Locke, contained in the "Nouveaux Essais," which he completed in the following year. The death of Locke in 1704 caused an indefinite postponement of the publication of the work. This, the philosophical masterpiece of its author, contains the substance of all that has been advanced by him on behalf of his speculative system against the school of Locke, and is the ablest of all the many criticisms which the Essay on Human Understanding has drawn forth. The metaphysical philosophy of Leibnitz may be regarded as a reconstruction of Cartesianism on a broader basis, and with important modifications, suggested by the consequences into which the Cartesian system had been resolved by Malebranche and Spinoza. The systems of Locke and Leibnitz are in truth reactions, in opposite directions, against the earlier philosophy as involving these consequences. Cartesianism, which places the essence of matter in extension, and of mind in thought, tends to eliminate altogether finite causes and substances. Malebranche accordingly rejected secondary causes, and virtually resolved all the changes in the universe into the agency of God. Spinoza, advancing further, deduced all finite existence from the One Absolute Substance. The metaphysic of Leibnitz is fundamentally a theory of the essential activity of the substances or monads of existence, which possess, according to him, a power of spontaneous development. In these unextended forces or monads we obtain, says Leibnitz, the *a priori* idea of substance. Their individuality consists in the series of changes through which each passes. These changes are termed perceptions. Some perceptions are unconscious, and among these are the elements of which the material world is the issue. There are also the self-conscious souls of men, containing in themselves the seeds of necessary truth, developed through experience. Creation implies the existence of the *Monas Monadum*, or Supreme Substance, whence all that is finite has been derived, and in which it all finds its explanation. The universe is thus a vast collection of unextended spiritual forces, which evolve themselves in a pre-established harmony or cosmical order, and which, in its final issues, constitutes a scheme of optimism. The created universe is a harmonious theocracy which expresses the attributes of the one perfect Being. From his eternal throne its several streams of elementary existence have taken their rise. They have flowed, and they must continue to flow, in the courses into which he sent them in the beginning; and notwithstanding the dark shades in which many of them are enveloped, they are recognized by Omniscience as the only possible, and therefore most glorious illustration by creation of the pure fountain in which they originated. The speculations of Leibnitz, like those of Berkeley, though by a different route, thus conduct to immaterialism. His "demonstrative metaphysics" parts from body and extension before it resolves nature into its elements. The experimental philosophy of Berkeley fails to find in the phenomena of perception evidence of the existence of an extended substance, independent of the conscious spirit that perceives them. Both have contributed to break up the crude popular notion of the material world in which so much error has originated. We cannot enlarge on Leibnitz's criticism of the reasoning of Locke regarding innate ideas and principles independent of education and experience, from which he infers the existence of elements in human knowledge independent of external and internal sense. Our knowledge, while dependent on the contingencies of experience, cannot, says Leibnitz, be analyzed into these; developed through sense, it cannot be dissolved into sense. This, with his theory of unconscious mental agency (akin to his doctrine of unconscious perception in monads), his critical objections to Locke's hypothesis of interrupted consciousness, his doctrine of space and a vacuum, and his vindication of syllogism, are among the most important parts of the psychology and logic of the "Nouveaux Essais."

Eckhart has recorded some particulars regarding the personal appearance and manner of life of this philosopher. He was of middle stature, rather spare in person, and short-sighted. His constitution was vigorous. Like Des Cartes, Spinoza, Locke, Hume, and Kant, Leibnitz was never married. He had no domestic establishment, and no fixed hours for his meals, which he took when convenient for his studies. These were pursued without intermission, and often for days together he did not leave his chair. In his journeys he often in his carriage carried on mathematical or philosophical investigations, which were afterwards published in the journals. A great part of the "Nouveaux Essais" is said to have been written in this manner. His correspondence, as already mentioned, was very extensive, and occupied a great part of his time. He may be classed with Bayle and Hamilton as the most learned of philosophers; and he was perhaps the first among the moderns to read the literature of opinion in an eclectic spirit, with an appreciation of all the great systems of the past, and a recognition of the mutual relations of different systems. In the course of his immense reading it was his habit to make extracts in his commonplace-book, and to note, often on fragments of paper, his critical remarks on what he read. His extraordinary memory made it almost unnecessary for him to refer afterwards to what he thus wrote, for Leibnitz was one of those prodigies of memory of whom anecdotes are recorded. He forgot almost nothing that he had once read or heard. In his old age he could recite the most beautiful passages of the ancient classics, and whatever else he had read in his youth. But though he read much he reflected more. He is illustrious, like our own Hamilton, for the mental power which can unite extraordinary reading with a ceaseless energy of thinking. In most parts of knowledge it may well be said that he was self-taught, and he always struggled for deeper insight into things than that attained by other minds. He preferred solitary meditation to conversation, but when once roused in social intercourse he spoke with interest, and even indulged in playful sallies. In accordance with his liberal and tolerant spirit, it was his habit to speak well of others, and to put the best construction on their words and actions. "When I err in my opinion of men," he was wont to say, "I prefer to err on the side of charity, and so too as regards their writings. I seek there for what is worthy of praise, rather than of blame; and there are few books or persons whence I may not in some form draw wisdom and useful instruction." Such was the spirit of Leibnitz, and to these comprehensive sympathies we may trace the modern philosophy of the history of man and of human opinion.

A collected edition of the works of Leibnitz was published by Dutens in 6 vols. 4to, at Geneva in 1768. His philosophical works were published three years earlier by Raspe, and republished, with many additions, in 1840, in the well-known edition of Erdmann. Since then various monographs and tracts from the Leibnitzian MSS. at Hanover have appeared, and a complete edition of his works is now in course of publication.—A. C. F.

LEICESTER, Robert Dudley, Earl of, one of Queen Elizabeth's principal favourites, was born about the year 1531, and was the son of John Dudley, duke of Northumberland, who perished on the scaffold in 1553.—(See Dudley, John.) Robert was implicated in his father's offence, and narrowly escaped his fate. He was pardoned by the queen and liberated in 1554, and three years later was appointed master of the ordnance at the siege of St. Quentin. On the accession of Elizabeth he was at once taken into favour, made master of the horse, a privy councillor, and a knight of the garter, and obtained profuse grants of manors and castles. He was inferior to all the other favourites of the maiden queen both in capacity and in character; but his handsome person, insinuating address, and elegant accomplishments seem completely to have gained the heart of Elizabeth, and made him for thirty years the most influential subject in England. His first wife, Amy, daughter of Sir John Robsart, whom he

married in 1550, died suddenly at Cumnor in 1560 in consequence, as he alleged, of a fall down stairs. The circumstances attending the death of the unfortunate lady caused at the time strong suspicions that she had been violently removed as an obstacle in the way of her husband's ambitious projects; and certain letters of Dudley which have recently come to light tend decidedly to confirm the suspicion. Dudley now made public pretensions to the hand of his sovereign; and though Elizabeth did not openly countenance his suit, she showed a most indiscreet partiality for him, and by her indecorous conduct seriously compromised her reputation. In 1564 a new favourite, Sir Christopher Hatton, was introduced to the queen; and probably from that cause, combined with some crooked state policy, she proposed a marriage between her old favourite and Mary Queen of Scots, which, however, came to nothing, as ultimately at least she clearly intended. If his influence with her was shaken for a brief space he soon regained his ascendancy; new favours were heaped upon him; he was created Earl of Leicester and Baron Denbigh in 1564, and soon after was elected chancellor of the university of Oxford, which was then in a state of great decay, but was somewhat improved by the zealous efforts of its new chancellor. Leicester's courtship of Elizabeth was carried on for twenty years with great ardour and unwearied assiduity. There can be no doubt that she was deeply enamoured of him; and she repeatedly declared that, if she married at all, he would be the man; but prudence, love of power, and the remonstrances of her wisest counsellors—who detested the favourite—ultimately deterred her from sharing her throne with him. Meanwhile the earl, whose licentiousness was equal to his ambition, was not prevented by his pursuit of the queen from carrying on frequent intrigues with the frailer beauties of her court. It is certain that in 1572 Lady Sheffield bore him a son—the fruit, as she affirmed, of a private marriage, which, however, Leicester denied, and the lady was unable legally to substantiate. She declared that, provoked at her persistence in her claims, he endeavoured to take her off by poison; that she narrowly escaped death with the loss of her hair and nails; and that, terrified by his acts and menaces, she consented to marry Sir Edward Stafford, as the only way to protect her from the vengeance of the earl. At length, in 1578, when the queen seemed to listen favourably to the overtures of the duke of Anjou, Leicester finally abandoned all hope of success in his ambitious suit, and contracted a private marriage with Lettice Knollys, the widowed Lady Essex, of whom he had become enamoured during her husband's lifetime. Lord Essex died suddenly, not without strong suspicions of foul play, which the marriage of Leicester to his widow—only two days after his death—did not tend to dispel. The secret was revealed to Elizabeth by Simier, Anjou's agent, and excited her vehement indignation. Leicester was ordered to confine himself to Greenwich castle while an apartment was preparing for him in the Tower; but the intercession of his generous adversary, the earl of Sussex, saved him from this punishment, and he was soon after pardoned and restored to favour. Not contented with supreme influence in the court, he resolved to try his fortune in the government of the camp, for which he was totally unfitted. In 1585 he took the command of the forces which Elizabeth sent to the assistance of the Low Countries, then engaged in a desperate struggle with Spain. He was offered and accepted the governor-generalship of the United Provinces without consulting the queen, and in defiance of her express injunction. She was thrown into a towering passion when the news of his disobedience reached her, but finally acquiesced in the arrangement. Leicester was ill fitted for this post and he was badly supported by the queen, whose parsimony and caprice crippled his operations, and reduced his troops to a state of great privation. He returned to England in the following November without having effected anything worthy of notice, leaving behind him anarchy, intrigues, suspicion, and well-founded distrust. He found the English queen and court in a state of great perplexity respecting the course which they should pursue with Mary Queen of Scots. Leicester, when consulted, very characteristically recommended that the unhappy prisoner should be privately put to death by poison. He returned to the Low Countries in 1587 with considerable reinforcements, but his whole object was to promote his own selfish purposes. The other English commanders, Wilkes, Norris, and Buckhurst, refused to act with him, and returned to England. Jealousies and misunderstandings arose between him and the States' leaders; and though he repeatedly hazarded his life and lavished his wealth in the cause of the Netherlanders, he could never gain their confidence, and his administration proved a failure. After an absence of five months he was recalled by the queen in the eventful year of 1588. The invasion of the Spanish armada was imminent, yet at this critical moment—though Lord Buckhurst brought serious charges against him at the council-board for misconduct in the Low Countries, and was supported by the States, who were enraged at the misfortunes they had suffered in the campaign of 1587—the queen appointed her worthless favourite lieutenant-general of the troops mustered at Tetbury for the defence of the country. This, however, was the last office intrusted to him. He died suddenly on the 4th September, 1588, at Cornbury in Oxfordshire, while on his journey to Kenilworth. It was generally believed at the time that he had fallen into the snare which he had so often laid for others, and that by a striking retribution, the poisoned cup with which he had removed those who stood in the way of his ambition or his pleasure, was commended to his own lips. Leicester was an accomplished courtier; but his abilities both as a statesman and as a soldier were of a very moderate kind, and he was thoroughly unprincipled, selfish, and unscrupulous. He left a son by Lady Sheffield.—(See DUDLEY, SIR ROBERT.) Leicester's widow married Christopher Blount, who perished on the scaffold in the same cause as her son by her first husband, and died in 1634, in her ninety-fourth year.—J. T.

LEICESTER, THOMAS WILLIAM COKE, Earl of, better known as Mr. Coke of Holkham, one of the fathers of modern English agriculture, was born on the 4th of May, 1752. He was the eldest son of Wenman Roberts, who assumed the surname and arms of Coke on succeeding to the estates of his maternal uncle, Thomas Coke, a great-grandson of Sir Edward Coke, the chief-justice, and was raised to the peerage in 1744 as Earl of Leicester and Viscount Coke of Holkham. Mr. Coke was, to quote his own words at the banquet given to him in 1833, "a young man just returned from abroad, no orator, no politician," when his father, who had represented the county of Norfolk, died, and he was called on to come forward as a candidate. He was only induced to stand by the intimation, that if he did not "a tory would come in." "At the mention of a tory coming in, gentlemen," Mr. Coke said on the occasion already referred to, "my blood chilled all over me from head to foot, and I came forward." He was successful, and with little interruption continued to represent Norfolk until 1832. In the same speech he told his auditors that he had not been two months in the house of commons before he was indirectly offered a peerage, an offer confirmed in a letter from the duke of Portland, and which he indignantly rejected, declaring that he would never desert Mr. Fox. To the end of his parliamentary career Mr. Coke remained a consistent whig, voting and occasionally speaking in favour of the policy and measures of the whig party. It was not, however, as a politician, but as an agriculturist, that he became famous. His large property of Holkham in the west of Norfolk contained about thirty thousand acres, and by the life-long exertions of Mr. Coke, "the friend and disciple of Arthur Young," according to M. de Lavergne, it was completely transformed. When Holkham came into Mr. Coke's hands it was occupied by a number of small farmers struggling for a scanty subsistence. Mr. Coke resolved to farm a portion of it himself; the remainder he divided into very large farms, and by offering long leases procured tenants of energy and capital. He introduced new modes of tillage; he reared; he planted. The result was that the rental rose from £2200 to £20,000 per annum. Instead of eight hundred indifferent Norfolk sheep, four thousand of the most perfect breed in England were to be found on the pastures of Holkham. Before it was his the district had been supplied with corn from other parts; in Mr. Coke's hands it became a fine fertile soil, producing some of the best wheat in England. He raised forests where scarcely a blade of grass had grown before. In the later years of his life the annual fall of timber averaged £2700, being more than the whole of the original rental. In 1833 (according to the memoir of him in the *Gentleman's Magazine*), Mr. Coke, with his wife and four sons, were on board a vessel launched at Wells which had been built of oak produced from acorns planted by himself. Last not least, the population of Holkham, only one hundred and fifty-two when Mr. Coke succeeded to the property, had risen to nine hundred in 1833. After the death of the duke of Bedford in 1802, Mr. Coke was regarded as at the head of prac-

tical English agriculturists. His annual sheep-shearing attracted from all parts of the United Kingdom and even from foreign countries visitors, whom during its course, and to the number of three hundred and upwards, he hospitably entertained at Holkham. After the passing of the reform bill, and consequent remodelling of the representation of Norfolk, Mr. Coke took the opportunity of retiring from the house of commons. On his withdrawal into private life the public banquet was given him on the 15th of April, 1833, in St. Andrew's hall, Norwich, the duke of Sussex in the chair, at which he made the autobiographical speech formerly quoted. Mr. Coke had married in 1775 a sister of the first Lord Sherborne, who brought him three daughters, but no son. He had been twenty-one years a widower, when, at the age of seventy, he married a young lady of nineteen, Lady Anne Amelia Keppel, third daughter of the fourth earl of Albemarle, who on the following Christmas-day, his seventy-first, presented him with a son and heir, now earl of Leicester. In 1837 he was raised to the peerage as earl of Leicester, and died in his ninety-first year on the 30th of June, 1842. In his will he stated that he had spent half a million sterling in the improvement of his property.—F. E.

LEIGH, Sir Edward, a well-known English critic and divine, born at Shawell, near Lutterworth, 23rd March, 1603; entered Magdalen hall, Oxford, where he took his degrees in arts, after which he removed to the Temple. In 1635 he published "Select and Choice Observations concerning the First Twelve Cæsars," a second edition of which appeared in 1657 under the title of "Analecta Cæsarum Romanorum," with additions by himself and his son Henry. Two other editions were printed still further enlarged. His first work appears to have been a "Treatise of Divine Promises," published at London in 1633; but that by which he is best known to posterity came out in 1639, entitled "Critica Sacra, or the Hebrew words of the Old and the Greek of the New Testament," which was enlarged in the edition of 1650, and augmented with a supplement in 1662. This work was in two parts, the first containing all the Hebrew radicals of the Old Testament in alphabetical order, with observations upon them, partly original and partly selected; the second part contained the Greek words of the New Testament. It was translated into Latin by Henry a Middoch, and passed through several editions in that language under the editorship of different scholars. Louis de Wolzogue, a Groningen professor, also translated the Hebrew portion of it into French in 1703. A new supplement was added to the Latin version in 1713 by J. J. Sevelius, and printed at Copenhagen. After the first publication of the "Critica Sacra," Sir Edward Leigh was elected member for Stafford in 1640, and was one of the famous Long parliament. In 1643 he was appointed one of the lay members of the Westminster assembly of divines. He joined the parliamentary party in whose service he took arms; but becoming weary of the struggle he advocated a conciliatory course, which led to his expulsion from the house and his imprisonment. After this he withdrew from public life, and died in 1671. Besides the works named he wrote a treatise of Divinity in 1646; "Annotations on the New Testament," 1650; "A System or Body of Divinity;" "Annotations on the Poetical Books of the Old Testament," &c.—B. H. C.

LEIGHTON, Alexander, one of the chief opponents and victims of the power of Laud, was born in Edinburgh in 1568, and educated in the university of that city, then newly established. Distinguishing himself by his talents and learning, he was appointed professor of moral philosophy there, and in that office he continued till 1613, when he removed to London, where he procured a lectureship, and also practised as a physician, having obtained a medical diploma at Leyden, where he had studied for some time under Professor Heurnius. Of his life in London little is known till 1628, when he published his famous work—"An Appeal to the Parliament, or Zion's plea against the prelacie." He drew up the heads of the book while parliament was sitting in that year, "and, having the approbation of five hundred persons under their own hands, some of whom were members of parliament, he went into Holland to get it printed. He printed betwixt five and six hundred only for the use of parliament; but they being dissolved before the work was finished, he returned home, not bringing any of them into the kingdom, but made it his special care to suppress them." Such is his own account. The work, however, fell into the hands of Laud, and Laud was not the man to forgive an attack which was both bold and bitter. On February 29, 1630, Dr. Leighton, coming out of Blackfriars' church, was seized by a warrant from the high-commission court, and dragged to Newgate, where he was "clapt in irons, and thrust into a loathsome dog-hole, where he was kept without food from Tuesday night till Thursday noon," and where he lay in the most deplorable condition for fifteen weeks without any of his friends, or even his wife, being permitted to come near him. On June 4th an information was exhibited against him in the star-chamber by Attorney-general Heath. Unable to be present, owing to a sore distemper which he had contracted in prison, he could only defend himself by written answers to the charges laid against him; but these availed him nothing, and at Laud's desire the court inflicted upon him the heaviest sentence in their power. He was condemned "to be degraded from the ministry, to have his ears cut, his nose slit, to be branded on the face with S.S. (sower of sedition), to stand in the pillory, to be whipped at a post, to pay a fine of £10,000, and to suffer perpetual imprisonment." November 10th was the day fixed for the execution of the barbarous sentence; but on the 9th Leighton managed to escape from the Fleet in disguise. "A hue and cry against Dr. Leighton" followed him into Bedfordshire, and he was soon retaken and brought back to the Fleet. On the 26th of November he was carried to the pillory of Westminster, and suffered one half of his sentence, and eight days after he was subjected to the other half in the pillory of Cheapside. "The sufferings of this learned divine greatly moved the compassion of the people, and surely the records of the inquisition can hardly furnish an example of similar barbarity." He continued in prison till the Long parliament assembled in 1640, when he was one of the first victims of tyranny to obtain redress of his intolerable grievances. The house found that Dr. Leighton ought to have "good satisfaction and reparation for his great sufferings and damages sustained by the illegal sentence of the star-chamber." The sum of £6000 was voted to him, but appears never to have been paid, and nothing better was found for him than the place of keeper of Lambeth-house, when, by a singular retribution, Laud's palace was converted into a prison for high churchmen and cavaliers. He died about 1649. A full and harrowing account of his sufferings and final deliverance is given in his "Epitome, a Brief Discoverie of the many and great troubles," &c., published in 1646. Another of his writings was "The Looking-glass of the Holy Man."—P. L.

LEIGHTON, Robert, Archbishop of Glasgow, eldest son of the preceding, and well known as a theological writer, was born in the year 1611 in London, as it has been supposed. It is stated by Burnet that he was sent "to be bred in Scotland." There appears, however, to be nothing really known of his life till he entered the university of Edinburgh as a student in 1627, at the age of sixteen. He took the degree of M.A. in 1631, and is said to have made great progress in his studies. He was of a grave and pious cast of mind even then, but one incident is recorded of him seemingly at variance with this character—he was censured for writing an epigram on the provost of the city. After completing his studies at Edinburgh he went abroad. Burnet says—"From Scotland his father sent him to travel." He spent several years in France, and resided some time at Douay, where he had relations. Here he is reported to have fallen in with those amongst the monks of the place whose lives were framed on the strictest principles of primitive piety. It is difficult to say to what extent his ecclesiastical and religious views may have been modified by his residence at Douay, and the peculiar influences amidst which he there lived; but there is much in his subsequent history that seems to point back to this period of his life, and which would probably find explanation from it if all the particulars were known.

During Leighton's absence from Scotland occurred the remarkable series of events which issued in the great rebellion. The outraged presbyterians had risen up once more in a free and solemn assembly, bound themselves together in the Greyfriars' churchyard in a solemn covenant, and carried the nation almost unanimously with them against the royal and prelatic party. After the first outburst was over, and when the people were settling to the enjoyment of their presbyterian system, Leighton returned, and after passing through the usual trials, was ordained presbyterian minister of the parish of Newbattle, in the neighbourhood of Edinburgh. This took place in December, 1641, when he was in his thirtieth year. It was ten years since he had taken his degree in Edinburgh, most, if not almost all of

which had been spent abroad in a varied intercourse with men, and a liberal-minded appreciation of different forms of religion. When we bring this fact into view, it is much more easy to understand the character of Leighton, and the peculiar part which he took in the religious troubles of his country.

He had no sooner settled at Newbattle than he distinguished himself by an assiduous and quiet devotion to the duties of his parish, rather than by the manifestation of any interest in the political distractions of the time. Burnet speaks with enthusiasm of his preaching. "His style," he says, "was rather too fine; but there was a majesty and beauty in it that left so deep an impression, that I cannot yet forget the sermons I heard him preach thirty years ago." He diligently visited the sick and the poor, and by "precept, example, and prayer," laboured to promote the pious well-being of his parishioners. "His own practice did even outshine his doctrines," Burnet adds. Of his ecclesiastical duties he was less careful. He did not very punctually attend his presbytery, and withdrew somewhat from the general society and interests of the clergy. There is a story preserved of this period of his life, which very well serves to illustrate his peculiar disposition. It was the practice of the presbyteries to inquire of their members whether they "preached to the times." Leighton was forced to confess that he had not done so, but excused himself by saying—"If all the brethren have preached to the times, may not one poor brother be allowed to preach for eternity?" Leighton continued his pastoral labours in the same spirit, not easily moved from his purposes with all the quiet gentleness of his temper. In 1648, on the outbreak of the second civil war and the duke of Hamilton's invasion of England, he joined what was called the party of the engagement in favour of the war; and on its disastrous termination he escaped with some difficulty the risks to which he had exposed himself in this one of the most doubtful acts of his life. The influence of the earl of Lothian, who greatly respected him, was probably interposed on his behalf, and the affair ended by his being called upon to rebuke those of his parishioners who had joined in the expedition. This very delicate duty he discharged in a characteristic manner. He set before them that they had been on an expedition in which they had been guilty of many offences—violence, drunkenness, and other immoralities, and called upon them to repent of all their wickedness, without making any allusion to the political character or ground of the war. After this, however, he seems to have felt his position at Newbattle uncomfortable. His want of sympathy with any of the extreme parties rendered ecclesiastical politics intolerable to him. He resolved—as later when in a far more conspicuous station—to retire from his position. He tendered his resignation of his charge in 1652. He was persuaded to remain for a time, but in the commencement of the following year he renewed his resignation, and was released from his ministerial charge in February, 1653.

The strong hand of Cromwell's soldiers was at this time uppermost in Scotland; and the general assembly having been violently dismissed by Colonel Cotterel in July, 1653, there was some abatement—publicly at least—of the incessant wranglings which had rent the church for some years. The government was desirous of placing men of moderate and enlightened principles in offices of trust, and Leighton was selected by the magistrates of Edinburgh to fill the office of principal in the university of that city. Leighton was "prevailed with to accept it, because he was wholly separated from all church matters." In this important position he continued till the Restoration. He discharged his duties as principal and primarius professor with the same earnest fidelity, and the same attention to moral rather than external interests, as had distinguished him at Newbattle, He delivered a theological lecture to the students once a week, and frequently preached to them in the college church. His "Prælectiones Theologicæ" have been preserved, and are in some respects among the most interesting of his works. It was their great aim, as he himself says in his farewell address to the students, "to direct their minds from those barren and thorny questions and disputes which have invaded the whole of theology. While other theologians and doctors by their fierce disputes had split into parties, and unhappily divided the whole world, he had applied himself only to those great indisputable and leading truths which are few and clear, and which have been received with general concurrence." Leighton, in short, takes credit for the peculiar character of his theological labours, which he felt to be in contrast with the theological spirit of his time. This spirit was almost everywhere one of contentious zeal; minute points were called into first importance, and argued as great principles. Both as a parish minister and as a theological teacher he opposed himself to this tendency of his time. He looked only at moral distinctions and christian verities, and left alone mere controversial subtleties. He stood aloof, in thought, from his age, while yet conspicuously mingled up with its great events in Scotland. He suffered for this by frequent misrepresentations of his motives and character, and by a real loss of influence at the time, which a more practical and excitable nature would have secured to him; but he has gained on this very account in general esteem, and continues by his writings a christian light and influence now, when all his theological contemporaries in Scotland are forgotten.

On the restoration of Charles II., Leighton, it is well known, accepted the bishopric of Dunblane in the newly-instituted episcopacy which the royal party resolved once more to set up in Scotland. Nothing could be purer than the motives which actuated him in this step, but it proved, nevertheless, a great and unhappy mistake in his career. To one like Leighton, who regarded church government as in the main a matter of expediency, it can be no imputation that he became an episcopalian and accepted a bishopric. Some of the most distinguished of the English puritans did the same; and Baxter, although he declined to accept a bishopric, was quite disposed to accept a modified episcopacy, as, in Leighton's very words, "not contrary to the rule of scripture or the example of the primitive church," and as "likeliest to be the way of a more universal concord, if ever the churches on earth arrive at such a blessing." Leighton's mistake consisted in his want of discernment of the circumstances of Scotland, and the character of the men with whom he was to be associated. The task he and they undertook was probably in any case a hopeless one, after what had passed; but it was obviously and wickedly desperate in the hands of men like Sharpe and Lauderdale. It was through his brother, Sir Elisha Leighton, who had secretly espoused popery and become secretary to the duke of York, that the offer of a bishopric was made to him. As soon as he was thought of the king and all concerned seem to have been deeply sensible of what advantage it would be to have his name and character identified with their cause, and the proposal was urgently pressed upon him. In a letter on the subject to a friend in Scotland, he says that he had "the strongest aversion to the proposal that ever he had to anything in all his life; but the difficulty lay in a necessity of either owning a scruple which I have not, or the rudest disobedience to authority that may be. The truth is," he adds, "I am importuning and struggling for a liberation, and look upwards for it; but whatever be the issue I look beyond it and that weary, wretched life through which the hand I have resigned to, I trust, will lead me in the paths of his own choosing." Sharpe and Leighton, the former not without some grumbling, submitted to reordination as priests, and were then, along with Fairfoul and Hamilton, publicly consecrated in Westminster abbey on the 15th of December, 1561. They returned to Scotland together; but as Leighton stated to Burnet afterwards, he believed that his associates were weary of him, as he was very weary of them. He had wished to discuss seriously the state of the country and the prospects of a religious settlement, but he found them little disposed to any serious business. Fairfoul had always "a merry tale ready at hand to divert him;" and Sharpe seemed bent only on coercion. "By these means," adds Burnet, "Leighton quickly lost all heart and hope; and said often to me upon it, that in the progress of that affair there appeared such cross characters of an angry providence that how fully soever he was satisfied in his own mind as to episcopacy itself, yet it seemed that God was against them, and that they were not like to be the men that should build up his church, so that the struggling about it seemed to him like fighting against God." Sharpe's dissimulation and Middleton's impiety were indeed base enough instruments to "cast a reproach" on any cause. Leighton parted with his companions at Morpeth, when he understood that they meant to enter Edinburgh in triumph. He betook himself to his episcopal duties with the quiet and unostentatious earnestness characteristic of him. So far as he engaged in public affairs he advocated moderation. A question arose as to the interpretation of the oath of allegiance, and he strongly urged the propriety of an explanatory act which would enable

many of the clergy to give their assent to it. Sharpe bitterly resented such a step as beneath the dignity of government, and as coming ill from men who had forced their covenant on all ranks. "For that very reason," retorted Leighton, "it ought to be granted, that the world may perceive the difference between the present mild government and their severity"—words of wisdom far above the comprehension of a partisan like Sharpe, or indeed of any party of his time. He laboured to build up the church in his diocese by enjoining upon the clergy the constant reading of scripture, which had begun to fall into disuse at public worship, and by strongly urging upon them to lecture or expound from large portions of scripture instead of insisting through a whole sermon or more upon a single text. He desired that the Lord's prayer, and the creed and doxology, be restored to more frequent use; also that the Lord's supper be more frequently celebrated; and, as far as possible, daily prayer and the reading of scriptures morning and evening in the churches. Leighton, however, felt all his schemes frustrated by the violence of his colleagues. He was not even left at peace to pursue his own quiet labours in his diocese. In 1665 he announced to his clergy his intention to resign, and he supplicated the king for leave to do so. He was persuaded for a time to retain his office by the promise of more lenient measures. The intolerable persecutions of Sharpe and others, however, had in the meantime driven the covenanters to rebellion. Rising in the west, and obtaining some slight advantages, they marched towards Edinburgh; but General Dalziel fast pursued on their track, and attacking them on the slope of the Pentland hills completely routed them. This was in the end of 1665. The government, in alarm at the determination of the people, attempted a more conciliatory course. The earl of Tweeddale and Sir Robert Murray counselled a milder policy in opposition to Sharpe and Rothes, and they obtained a temporary ascendancy. Leighton aided them effectually. He went to London to represent the state of matters to his majesty. The proclamation of "indulgence" was the result of these negotiations, which however effected but little in the pacification of the country, while it greatly complicated the relations of parties. As the extreme presbyterians saw only sin in the "indulgence," so the extreme episcopalians saw in it a surrender of their privileges. Dr. Alexander Burnet, archbishop of Glasgow, made himself particularly conspicuous by opposition to it. He was forced to retire from his position with a pension, and Leighton was induced after much persuasion to accept it. He removed to Glasgow in 1670; and as his friend Dr. Gilbert Burnet, afterwards the well-known bishop of Salisbury, had been appointed professor of divinity there about a year before, he found in his companionship some solace and encouragement in the midst of his difficulties. It is to Burnet's record of him that we are indebted for so many traits of his personal excellence and evangelical earnestness. He laboured to spread among the clergy of the west something of his own self-denying spirit. At his first meeting with them, when they complained of being deserted by the people, he exhorted them to lay aside all resentful feelings, and to humble themselves before God. "This was a new strain to the clergy. So they went home as little edified with their new bishop as he was with them." He sought interviews, in company with Burnet, with some of the most eminent of the presbyterian ministers; he held two conferences at Edinburgh with them; but neither his kindness nor his arguments availed anything. He tried to have the law against conventicles mitigated, and protested to Lord Tweeddale against its inhumanity. He used his influence to induce his friend Burnet to accept a bishopric, and to co-operate with activity in the work of moderation. At length he felt that he could stand the misery and failure of his position no longer. Despised by the presbyterians, hated by the prelatists, he found himself powerless for good, and in despair he set out for London in 1672, to obtain the royal permission to resign his preferment. With difficulty and after some interval he was enabled to do so. After his retirement he resided for some time within the precincts of the college of Edinburgh, and afterwards withdrew to England and took up his abode with one of his sisters at Broadhurst in the county of Sussex. Here he spent in privacy and devotion the rest of his years, "devoting his time," says Burnet, "between study and retirement and the doing of good; for in the parish where he lived, and in the parishes round about, he was always employed in preaching and reading prayers. He distributed all he had in charities. He had gathered a well-chosen library of curious as well as useful books, which he left to the diocese of Dunblane for the use of the clergy there, that country being ill provided with books." He was not destined to die in the country amidst his books. In 1684 he came to London at Burnet's request, to have an interview with the earl of Perth, the chancellor of Scotland, who had expressed an earnest desire to see him. He looked well and fresh, although above seventy. "His hair was still black, and all his motions were lively." When Burnet congratulated him on his hale looks, he made the significant remark, that "he was very near his end for all that, and that his work and his journey were almost done." The very next day he was seized with a pleurisy, and in two days further, on the 25th of June, 1684, he expired at an inn in Warwick Lane. Curiously enough, he had been in the habit of saying that if he was to choose a place to die in, it would be an inn, as suitable to the pilgrim character of life.

Leighton is eminently one of those men who, while deficient in the practical character which secures success in life, and enables them to turn the very difficulty of their circumstances into an instrumentality for their advancement, are distinguished by a meditative idealizing genius and lofty purity of spirit, which becomes in the future a far more powerful influence than any mere practical success. If we measure Leighton's life in relation to the ecclesiastical troubles which mingle in it so largely, it seems absolutely without force or beneficial effect of any kind. At every stage he sank under his difficulties, and retired out of sight. But if we measure it on the other hand in relation to the great thoughts and the religious inspiration with which his writings have animated other minds—such as Coleridge's, which in their turn have exerted a wide spiritual influence on the world—there is no contemporary life appears more marked and influential. It is the triumph of real greatness of soul over every other and lesser greatness—a greatness unknown and unappreciated in his day, but which grows and strengthens as every material weakness which may have obscured it is forgotten, and all other greatness becomes dim and transitory. The works of Leighton, besides his "Prælectiones Theologicæ," are his well-known "Commentary on the First Epistle of St. Peter," and his "Sermons and Charges." The best edition of his works is that edited by Pearson, London, 1828.—T.

LEJAY, Gabriel François, a French scholar and theologian, born at Paris in 1657; died in 1734. He studied among the jesuits, joined their order, and became eminent as a professor. Lejay wrote various works, some of which are not in a very tolerant spirit, on religious subjects, and others characterized by considerable research and learning. He translated the works of Dionysius of Halicarnassus, and published a "Bibliotheca Rhetorum," which became popular.—B. H. C.

LEJAY, Gui Michel, editor of the great Polyglott Bible, which generally bears his name; but which is otherwise called the Paris Polyglott, was born at Paris in 1588, and died in 1674. The project of his Bible was formed as early as 1615, but its publication did not commence till 1628. Several learned men had agreed upon the carrying out of such an enterprise, with the view of producing a more perfect work than that of Antwerp; but when the scheme was well-nigh abandoned, Lejay, who was a good linguist, although an advocate in parliament, took it up. The best type-founders and engravers, and Vitré the king's printer, were set to work, and a new paper was expressly made for it. Eminent scholars were engaged by the editor to help him, and he supplied great part of the necessary funds. Owing partly to the obstacles raised at the court of Rome, and partly to the disputes between Lejay and Gabriel Sionita, a learned Maronite professor of oriental languages at Rome, the execution of the work extended over the long period of seventeen years. Gabriel supplied the Syriac and Arabic versions which he copied from ancient manuscripts, and furnished with the vowel points. He did not, however, complete his portion of the task, and it was carried on by Abraham Ecchellensis, also a Maronite. The following is the full title of this remarkable work —"Biblia Hebraica, Samaritana, Chaldaica, Græca, Syriaca, Latina, Arabica; quibus textus originales totius Scripturæ sacræ, quorum pars in editione Complutensi, deinde in Antwerpiensi regiis sumptibus extat, nunc integri, ex manuscriptis toto fere orbe quæsitis exemplaribus, exhibentur." An admirable account of the progress and character of the Paris Polyglott is given by Le Long in his Bibliotheca Sacra; it is also described by Father Simon in his Critical History; by Walton in his Prolegomena;

by Calmet, and many others. It contained the first editions of some versions and parts of versions, and in other respects far excelled its predecessors; but, owing partly to the number of copies printed, partly to the errors which were detected, partly to its high price, and still more to the appearance of the great English Polyglott of Walton, the Bible of Lejay rapidly sank in public estimation, although he had expended a large fortune upon it. Le Long states that the English offered to take six hundred copies of Lejay's book, if he would sell it them at half price, and that on his refusal they determined to produce one for themselves. Numbers of copies were in consequence afterwards sold at waste-paper price. As a reward for his labours he was ennobled; after which he took orders. Lejay published nothing else, and he is said to have had destroyed all the oriental type with which his Bible had been printed, that no other printer might be able to produce so handsome a book. It is unnecessary to add that the possessors of Walton need not wish for Lejay, although more beautiful for its paper and printing.—B. H. C.

LEJEUNE, Claude, was a celebrated musician, born at Vincennes, probably about 1540. He was composer to King Henry IV. of France, and enjoyed a high and perhaps exaggerated reputation as a composer in France. Burney considers him a learned and laborious musician, rather than a man of genius; while Fètis thinks that the fact is precisely the reverse. His Psalms in four parts, in simple counterpoint, had great success, and many editions of them have been published. He died probably about the year 1603.—E. F. R.

LEJEUNE, Louis François, Baron, a celebrated French general and painter, was born at Strasburg in 1775. He was in the atelier of Valenciennes the landscape painter, studying for that profession, when, in 1792, he was compelled to enter the army. In the Egyptian campaign he early distinguished himself, was then transferred to the artillery, and at the siege of Saragossa was made colonel. He now rose rapidly in rank, was intrusted with several special services, and gained the notice of Napoleon I., who created him a baron, and a commander of the legion of honour. At the Restoration he retired from the army. During his most active service he had never abandoned the use of the pencil, but year after year sent for exhibition a picture of the battle of Aboukir, Austerlitz, Mount Tabor (engraved by Bovinet), or some other engagement in which he had taken part. He now wholly occupied himself in painting, and his battle-pieces became extremely popular. After the revolution of 1830 Baron Le Jeune was restored to his rank of major-general in the army, and appointed director of the école des beaux arts at Toulouse, where he continued to reside till his death, February 27, 1848. He had in 1840 published a "History of the Siege of Saragossa," 1808–9. Baron Le Jeune's battle-pieces are very vigorous in design, and exhibit an acquaintance with military movements rare among painters. They consequently find warm admirers, but as works of art they are not of a high order.—J. T–e.

LEJEUNE, Paul, a French jesuit missionary, who laboured with much zeal but little success to convert the aborigines of Canada, was born in 1592. In his travels are to be found the first extant descriptions of the North American savages, races which have either passed or are now rapidly passing away. He died in 1664.—D. W. R.

LE KAIN. See Kain.

* LE KEUX, Henry, a younger brother of John Le Keux, was born June 13, 1788. Like his brother, he was apprenticed to Basire, and adopted nearly the same line of subjects, but was even more refined in execution. He engraved several most admirable plates in Blore's Monumental Antiquities, of which work he was part proprietor; and some in Neale's Westminster Abbey, the "Interior of Henry VII.'s chapel" in which is generally regarded as one of the very finest works of its class ever executed; but Le Keux himself considers his best work to be the exquisite little vignette of St. Herbert's Island, after Turner, in Rogers' Poems. Among the finest of his larger plates are the "Venice," after Prout; and the "St. Ursula," by Claude, in the National gallery. Among the best of his bookplates are those after Turner in Whitaker's Richmondshire; Scott's Poems and Provincial Antiquities; and the "Opening of the Sixth Seal," and others after Martin in the Annuals. Henry Le Keux retired from the profession about 1846; his last plate being the "St. Ursula" mentioned above.—J. T–e.

LE KEUX, John, the eldest of a family distinguished as architectural and landscape engravers. The Le Keuxs were descended from a Huguenot family who emigrated to England on the revocation of the edict of Nantes. John Le Keux was born June 4, 1783. The son of a pewterer, he made his first essays with the graver on the quart pots of the London publicans. But at length his father yielded to the boy's entreaties for a higher order of instruction, and placed him with Basire, the antiquarian engraver, with whom he remained four years. His first independent employment was on the plates to Brewer's Antiquities of England. In 1808 he was engaged by John Britton to engrave several of the plates to his Architectural Antiquities, and thenceforward the two were closely associated as author and engraver, and in several cases commercially as partners. For Britton's Architectural and Cathedral Antiquities John Le Keux executed in all about four hundred plates, mostly of a quarto size and carefully finished. For Pugin's Architectural Antiquities of Normandy, in which he held a share, he engraved about fifty plates, and several for his Gothic Examples. For Neale's Churches and Westminster Abbey he also engraved numerous plates. The plates to Ingram's Memorials of Oxford, and the companion volumes, Memorials of Cambridge, published by himself, were all engraved by him. Of his other plates may be mentioned as among the best productions of his burin, a view of Rome, and another of Easby abbey, after Turner; some private plates for the earl of Bridgewater; and a view of Hartlepool church for Surtees' Durham. John Le Keux was a man of remarkable industry, often working sixteen hours a day; and so conscientious in the execution of his work, that in scarcely one of the many plates which he engraved before illness had enfeebled his hand, can any signs of haste or carelessness be detected. As an engraver of mediæval architecture he eclipsed all his predecessors. At once accurate, refined, and brilliant in execution, and heartily admiring the architecture he had to delineate, he was able to imbue his work with the feeling of intelligent sympathy which distinguishes the labour of the true artist from that of the clever mechanician. There can be little doubt that to the admirable plates of John Le Keux, the great revival of the interest in Gothic architecture was in a large measure due. He died April 2, 1846.—J. T–e.

* LE KEUX, John Henry, son of John Le Keux, was born March 23, 1812. Trained in his father's office, he has followed in his track, adapting his style of working, however, to the altered conditions of the times. He has perhaps executed more plates than both his father and uncle, and though necessarily less refined in finish, his unusual acquaintance with the resources of his art enables him to impart to them equal truth and spirit. An excellent draftsman, many of his best plates—including the well-known series of the Oxford Almanac—are engraved from his own drawings. He has engraved, besides a set of ten plates of the Travellers' club-house, a series of Northamptonshire churches; several plates for Ruskin's Modern Painters, and Stones of Venice; Parker's and Billing's architectural works; Heath's Annuals, &c.; several hundreds for the serials of Messrs. Virtue, Weale, Blackie, &c.; and thirty-one for a large work on Throndjem cathedral, published by the Norwegian government. He invented and patented a process of printing from two steel plates, by which prints could be issued as cheap as lithographs; but, fancying that it would interfere with the better class of work, he did not carry it out commercially. Le Keux has written several papers on mediæval armour and ornamental metal-work, which have appeared in the *Journal of the Archæological Institute* and the Proceedings of other antiquarian societies.—J. T–e.

LELAND or LAYLONDE, John, one of the earliest and most laborious of English antiquarians, was a native of London, and was born early in the sixteenth century. While yet a child he lost both his parents, but was supported by a Mr. Thomas Miles, who sent him to St. Paul's school, where, as he himself remarks in his "Encomia," the famous William Lily was master. From St. Paul's school he went to Christ's college, Cambridge; and some years later removed to Oxford, and became a member of All Souls. During this period he acquired a knowledge of several languages; and, on leaving Oxford, he went to Paris still further to add to his linguistic attainments, and especially to study Greek more thoroughly. While at Paris he made the acquaintance of several eminent scholars, as it would appear, much to his advantage. He took orders on his return, and was appointed rector of Poppeling or Popering in Calais marches in 1530. He was also chosen by Henry VIII. as one of his chaplains, librarian, and king's antiquary, which

latter office he alone appears to have filled—it was created for him, and ended with him. On his appointment as antiquary in 1533, he received a commission under the great seal to make search for English antiquities, and to examine the libraries of cathedrals, abbeys, priories, colleges, and all depositories of records, writings, and antiquarian documents. A stipend was granted him, a special license for non-residence, and for keeping a curate, while he was to reside wherever he would. For more than six years he travelled over England, making his collections for the history and antiquities of the nation. Of his multifarious labours he gives an interesting account in his "Newe Yeares gifte," printed at the commencement of his "Itinerary," and written in 1545. In this he tells us that he had "digested into four books" his notices of the illustrious writers of this realm, "with their lives and monuments of learning," promising a map of England, a description with the ancient names restored, antiquities or civil history in as many books as counties, a survey of the British isles in six books, and an account of the nobility in three books. Leland was indefatigable in his endeavours for the preservation of ancient manuscripts on the dissolution of the monasteries, where many precious documents lay neglected, and he wrote an earnest letter to Sir Thomas Cromwell upon the subject. According to his own account, and that of one of his biographers, it appears that not content with what libraries afforded, nor with the records to be found in windows and monuments in cathedrals, monasteries, &c., he wandered from place to place, wherever he thought to meet with the footsteps of Roman, Saxon, or Dane. "There was scarcely either cape or bay, haven, creek, or pier, river or confluence of rivers, breaches, washes, lakes, meres, fenny waters, mountains, valleys, moors, heaths, forests, chaces, woods, cities, boroughs, castles, principal manor places, monasteries and colleges, which he had not seen, and noted a world of things very memorable." In 1542 he was presented to the living of Hasely in Oxfordshire; in 1543 he was made a canon of King's college, now Christ Church college, Oxford; and afterwards prebendary in the cathedral of Sarum. When he had completed his collections he came to London, and resided in the parish of St. Michael le Querne, where he set about the accomplishment of his projected works. After some time he unhappily became insane, the causes of which are not well ascertained. Edward VI. committed him and all he possessed to his elder brother of the same name; but his reason never returned, and he died on the 18th of April, 1552. He left many valuable manuscripts, of which a list is given in the Biographia Britannica, and some of them are still in existence in our public libraries. Leland was unquestionably one of our greatest antiquarians; he was an accomplished scholar, an ardent and indefatigable labourer; one who has been laid under heavy contributions by some who have detracted from his merit. His published works are of varied interest; those which may be mentioned here are—"Principum ac illustrium aliquot et eruditorum in Anglia virorum Encomia," &c.; "Commentarii de Scriptoribus Britannicis;" "Itinerary;" "De rebus Britannicis Collectanea," nearly all of which have been printed since his death. The "Commentarii" were edited by A. Hall in 1709; the "Itinerary" and "Collectanea" by Thomas Hearne in 1710–15. Bishop Bale, his contemporary, speaks of Leland as the most diligent student of national antiquities England had ever produced, and one who had honoured the whole land by his admirable labours; and in proof of his great talent and learning appeals to his many publications in prose and verse, and his knowledge of many languages and all branches of science.—B. H. C.

LELAND, John, D.D., was born at Wigan in Lancashire on the 18th October, 1691, and was educated in Dublin, to which his father had removed for reasons of business, while he was still very young. His parents were pious presbyterians; and upon his discovering a serious disposition along with an uncommon aptitude for learning, they destined him to the presbyterian ministry. He does not appear to have studied at any college or theological academy, but to have been trained by private teachers along with the assistance of several ministers in Dublin, by whom he was at length encouraged to begin to preach. His preaching was much esteemed, and in 1716 he was ordained joint pastor of a congregation of protestant dissenters assembling in New Row, Dublin. On the death of Mr. Weld, his colleague, he became sole pastor; and in this office he continued till his death on the 16th January, 1766, in the seventy-fifth year of his age. The deistical controversy was the great question of his time, and to that subject he consecrated, during a long life, his whole talents and learning. His publications were numerous and important, and still retain much of their value. In 1733 he published an answer to Tyndal's book, entitled Christianity as Old as the Creation; and in 1739 his "Divine Authority of the Old and New Testaments Asserted," in reply to Morgan's Moral Philosopher, which was soon after translated into German, with a preface, by Professor S. J. Baumgarten. Mr. Francis Wrangham has remarked upon these earliest works of his pen, that "they justly procured for him marks of the highest respect from the most eminent members of the established church." In 1741 he exposed in two letters the disingenuous and dangerous pamphlet published by Henry Dodwell—Christianity not Founded in Argument; and in 1753 appeared his "Reflections upon the late Lord Bolingbroke's Letters on the Study and Use of History." After having thus closed with the principal infidel writers of the day in single combat, he gave to the world, in 1754, his valuable "View of the Principal Deistical Writers of the Seventeenth and Eighteenth Centuries," in which he supplied not only a short analysis and exposure of their several schemes, but also an account of their most able antagonists, followed up by an appendix of "Reflections on the Present State of Things in these Nations," which has a historical value as a picture of the religious and moral condition of those times. These "Reflections" he re-published with a preface in a separate form in 1758, upon the occasion of a general fast appointed by government on account of the threatening aspect of public affairs. His last work, by some considered also his greatest, and one which had cost him far more labour and pains than any of the rest, appeared in 1764, in 2 vols. 4to, under the title of "The Advantage and Necessity of the Christian Revelation," and to which is prefixed a preliminary discourse on natural and revealed religion. After his death four volumes of his "Discourses on Various Subjects" were brought out in 1769, with a preface containing some account of his life, by Isaac Weld. The value of his services to the cause of truth was recognized by the universities of Glasgow and Aberdeen, which presented him with the degrees of A.M. and D.D.—P. L.

LELAND, Thomas, was born in Dublin in 1722. After a preparatory education at the school of Dr. Thomas Sheridan, he entered the college of his native city in 1737, where he obtained a scholarship in 1741. In 1745 he was an unsuccessful candidate for a fellowship, which, however, he obtained the following year with distinction, taking holy orders in 1748. Leland wrote a discourse "On the helps and impediments to the acquisition of knowledge in religious and moral subjects," which was highly commended. His character for classical and historical learning induced the board to commit to him the publication of an edition of Demosthenes, which he accomplished in conjunction with Dr. John Stokes; and this was followed in 1756 by a translation of the orations into Latin and English, completed in 1770—a work which took a high place, for its critical and historical merit, both in England and Ireland. The history of "Philip of Macedon," published in 1758, added to his reputation. In 1763 he was appointed professor of oratory. He published a dissertation upon eloquence, which led to a controversy with Warburton and Hurd, in which he obtained a decided victory over both. Leland's next undertaking was the "History of Ireland from the invasion of Henry II., with a preliminary discourse on the ancient state of that kingdom." Whatever may be the merits of the work in the eyes of antiquarians, it must be admitted that it is written in an impartial spirit, with judgment and accuracy; in style elegant, simple, and perspicuous; and in arrangement skilful and lucid. As a historian Dr. Leland has been highly praised by Johnson and Parr, the former of whom always spoke of Leland in terms of cordial regard and respect. Leland also wrote some sermons, which were published posthumously in three volumes, and had a high reputation as a preacher. Notwithstanding his merits, he obtained little professional advancement. In 1768 he was given the vicarage of Bray and the trifling prebend of Rathmichael, which he held with his fellowship. He died in 1785.—J. F. W.

LE LONG, Jacques, a distinguished historian and bibliographer, was born in Paris in 1665. While yet a child his mother died; and his father, who married again, sent him to a relative, a priest at Étampes, with whom he remained for two or three years. His father, having determined on his joining the order of the knights of Malta, sent him thither at about the

age of ten. While there the plague broke out, and Le Long, having exposed himself to danger of infection, was shut up in close confinement, which created a prejudice in his mind against the order and the place, and as soon as he could he returned to Paris, where he resumed his studies in 1676, and in 1686 joined the Oratorians. He was afterwards sent to Juilly to teach mathematics, but came back to Paris, and entered the seminary of Nôtre Dame des Vertus at Aubervilliers, where he was appointed librarian. Here he prosecuted his studies with great success till he was elected librarian at the Oratoire at Paris, an office which he held for twenty-two years, and in which he laboured with unwearied diligence. One of the first things he did, was to prepare a threefold catalogue of all the books under his care. In the first he described the books according to their arrangement; in the second he classified them according to their subjects; and in the third he gave an alphabetical enumeration under the names of their authors. When the catalogue was completed, he undertook the execution of his most useful and celebrated work the "Bibliotheca Sacra, seu syllabus omnium ferme sacræ scripturæ editionum ac versionum," &c., which was first published in 1709, in 2 vols. 8vo. This was but the first portion of what he proposed to print; the second was to contain an account of all the authors who had written upon the scriptures; but he postponed the appearance of it in hope of receiving assistance from other countries. He had already, in 1707, published a supplement to Wolf's History of Hebrew Lexicons, and in 1713 he brought out in French his "Historical Discourse on the principal Polyglott editions of the Bible," a work of considerable interest. While this was in preparation, he conceived the plan of his celebrated "Bibliotheque Historique de la France," containing a catalogue of all works relating to the history of the kingdom, with historical and critical notes, which was printed in folio in 1719. In the meantime he edited, with considerable additions, Adrien Baillet's History of the Quarrels of Boniface VIII. and Philip the Fair. The *Journal des Savants*, which contained his first work, printed his last, a Letter to M. Martin, minister at Utrecht, who had published a work to prove the genuineness of 1 John v. 7. His "New Method of easily learning Hebrew and Chaldee, with a dictionary of roots," appeared in 1738. Le Long himself published two revisions of his "Bibliotheca Sacra," but the edition of Desmolets with a memoir, printed in 1723, is better. In 1778 A. G. Masch recast the work of Le Long, and incorporated many new materials, and this is the best form in which it appears. Le Long continued to labour either at making collections for new works or for improving his old ones, till his death in 1721. His "Bibliotheque Historique de la France" was extended to five folio volumes by Fevret de Fontette, and published at Paris, 1768–78. His learning, candour, and fidelity no one has ever questioned.—B. H. C.

LELY, Sir Peter, was born at Soest in Westphalia in 1618, and studied under Peter Grebber at Haarlem. His father was a Captain Vander Faes; but being born over a perfumer's shop, the sign of the Lily, he was called also Captain Du Lys or Lely, which name adhered to the son. The painter came to England in 1641, and imitated the works of Vandyck, whom he succeeded as serjeant painter to the king. Lely was, however, far from equalling Vandyck in male portraits, though he got great credit for those of women; he was "in truth," says Walpole, "the ladies' painter; and whether the age improved in beauty or in flattery, Lely's women are certainly much handsomer than those of Vandyck." Lely painted both Charles I. and Cromwell, and it was to him that the latter before sitting to him remarked, "I desire you will use all your skill to paint my picture truly like me, and not flatter me at all; but mark all these roughnesses, pimples, warts, and everything as you see me, otherwise I never will pay a farthing for it." He painted chiefly ladies, and generally what are called three-quarter lengths. Among the most celebrated and best known are the so-called "Charles II. beauties," now at Hampton court, painted for the duchess of York—Lady Falmouth, Mrs. Middleton, Lady Denham, Lady Whitmore, Lady Rochester, Lady Sunderland, the duchess of Cleveland, the duchess of Richmond, the countess of Northumberland, and the Countess Grammont. He painted also portraits of eleven admirals for the duke of York, a few of which are likewise at Hampton court. His portraits are very numerous, and many of them have been engraved; he executed also a very few historical pictures from classic mythology and from scripture subjects; and also drew with the pen in crayons and in water-colours. Lely was knighted by Charles II. He married a beautiful Englishwoman, and had a son and a daughter who both died under age. He left a large fortune. He died of apoplexy, while painting the duchess of Somerset, 30th November, 1680, and was buried in St. Paul's, Covent Garden, where there is a bust of him by Grinling Gibbons. His will is dated 4th of February, 1679. The sale of his effects, which is said to have lasted forty days, produced £26,000; he left besides an estate in land worth £900 a year. The whole of this large property went eventually to a nephew, Conrad Weck, burgomaster of Groll.—(Walpole, *Anecdotes*, &c.)—R. N. W.

LEMAIRE, Jakob, a Dutch navigator, was the son of a rich merchant of Amsterdam. In company with an experienced sailor named Schouten, Lemaire set out on a voyage to the East Indies in 1615, by a route that they thought would evade the monopoly which the states of Holland had given to the Dutch East India Company. They accomplished the voyage successfully, and discovered the strait at the south-eastern extremity of the continent of America, which bears Lemaire's name. On their arrival at Batavia in November, 1616, their ships were seized by the governor, and they were sent back to Holland to be tried for their alleged breach of the East India Company's charter. Lemaire died on the voyage home of chagrin and disappointment.—J. T.

LE MAIRE, Jean, a French poet and historian, born at Bavai, 1473; died, 1548. He was nephew of the famous Molinet. In 1498 he entered the service of Duke Pierre de Bourbon, and afterwards that of Margaret of Austria, whom he celebrated in the "Regrets" and the "Amant Vert." He afterwards wrote legends, and was made historian to the court of France. His principal work is "Illustrations de Gaule Belgique."—P. E. D.

LEMAIRE, Nicolas-Eloi, a well-known French scholar, born in 1767. He studied at the college of Sainte-Barbe, and was professor of rhetoric at the college of Cardinal Lemoine. During the republic he took part in civil affairs, after which he travelled in Italy, but returned to France, and in 1811 became professor of Latin poetry in Paris. He projected the Bibliotheca Classica Latina, the publication of which he superintended, and which includes the works of thirty-four Latin authors, in 154 vols. 8vo. This great work, although not eminent for original and profound criticism, difficult to use, and incomplete, is still of much value. Lemaire's original works are minor Latin poems, and a dedication to Louis XVIII. He died in 1832.—B. H. C.

LEMAISTRE, Antoine, was born at Paris in 1608. A few years after his birth his father became a protestant, and in consequence Antoine was sent to be educated by his grandfather, the famous Antoine Arnauld. He studied for the law, and was regarded as one of the most eloquent pleaders of his time. He wrote several works, including a translation of Chrysostom on the Priesthood, and of some works of St. Bernard, with the life of the last named. About 1637 he withdrew from public life to Port Royal, where he died in 1658, and for his connection with which he is chiefly remembered.—B. H. C.

LEMAISTRE, Isaac Louis, commonly known as De Saci, was the brother of Antoine, and born in 1613. He studied at Beauvais, where he showed some talent for literary composition. He was afterwards sent to Port Royal, where he acquired some strong sympathies with Jansenism. After taking orders he became more deeply involved in the jansenistic controversy, which in 1661 developed into downright persecution, and De Saci was compelled to take to flight. In 1666 he was apprehended and confined in the Bastile, where he continued for two years, during which time he laboured assiduously on his version of the Old Testament. The New Testament which bears his name was only his work in part. De Saci wrote and translated divers other works, but his Bible is the most celebrated; although it is destitute of all critical merit, this famous version is almost the only one now circulated among French-speaking catholics. De Saci died in 1684.—B. H. C.

LEMANN, Charles Morgan, an English botanist, was born in London in 1806, and died at Bath on the 26th August, 1852, of chronic disease at the base of the brain. He received his early education at Langley Broom. In 1819 he was sent to Yverdun in Switzerland, thence he went to Spain, and finally entered Trinity college, Cambridge, taking the degree of M.B. in 1828, and that of M.D. in 1833. He pursued his medical studies in London, Paris, and Edinburgh. He did not enjoy good health, and was unable to pursue the practice of his pro-

fession vigorously. He spent two years at Madeira, a winter at Gibraltar, and twice visited Italy as physician to the family of Lord Warwick. He had a decided taste for botany, and made large collections of plants from Madeira, the Canaries, South of Europe, North and South America, the Cape, and Australia. His herbarium, containing about thirty thousand species, was given after his death to the university of Cambridge. He was modest and gentle in his manners, and was always ready to communicate information to others.—J. H. B.

LEMERCIER, Jacques, an eminent French architect, born at Pontoise towards the end of the sixteenth century. During a long stay in Italy, he had become thoroughly imbued with the renaissance principles then paramount there, and on his return to France found opportunities for carrying them out on an important scale, with such modifications as his own taste or that of his employers suggested. His first great work was the college of the Sorbonne, which he was directed by Cardinal Richelieu to erect in 1629. Six years later he commenced the church of the same name, one of the best ecclesiastical interiors in France of its time: its monumental character is due to the circumstance that Cardinal Richelieu built it as his place of sepulture. Whilst these works were in progress, Lemercier was employed in erecting a palace for the cardinal, which was named the Palais Royal when presented by the cardinal to the king: scarcely anything is now left of the original building. Appointed architect in chief to the king, Lemercier's next great building was the court of the old Louvre, occupied by the French academy, and the grand Pavillon de l'Horloge, with its colossal caryatides and lofty cupola. He also erected several churches, of which that of the Annunciation at Tours is considered the best. His latest building was the church of St. Roch, commenced in 1653, and left unfinished at his death in 1660. Notwithstanding his high offices, Lemercier is said to have died in a state of comparative poverty.—J. T–e.

LEMERCIER, Louis Jean Népomucène, a French author, born at Paris, 21st April, 1771; died 7th June, 1840. Before the Revolution he had obtained a certain celebrity, and was in the society of the great; nor did he hesitate to satirize the demagogues in his "Tartufe Revolutionnaire." To Napoleon personally, even when first consul, Lemercier could give the most biting answers, and the "modern Cesar" received from him many a rebuke. He was a member of the Academy, and composed a large number of plays.—P. E. D.

LEMERY, Nicolas, a celebrated French chemist, born in 1645. In 1672 he commenced a series of lectures at Paris, which attracted crowds of students, among whom was the great Condé. For this success he is in great part indebted to his making the language of chemistry, which up to his time had been confused and unintelligible, clear and precise. Originally a protestant he was subjected to persecution; but after a short residence in England, where he was patronized by Charles II., he embraced catholicism in 1686. He died in 1715. He published "Cours de Chimie," 1675; "Traité des drogues simples;" and a Pharmacopeia.—W. B–d.

LEMIRE, Aubert, historian, was born at Brussels in 1573. He entered the church in 1598, and became vicar-general of the diocese of Antwerp in 1624. His life was one of hard and laborious study, and his works form a political and literary history of the Low Countries. He died at Antwerp in 1640.

LEMNIUS, Lævinus, a celebrated physician, born in 1505 at Zeiviksee in Zealand, where he practised for many years. After the death of his wife, he entered the church and became canon of Zeiviksee. Four of his works have been translated into English—"Occulta Miracula Naturæ;" "Treatise concerning Complexions;" "An Herbal for the Bible;" and the "Sanctuary of Salvation." The first book he published was "De Astrologia." Died in 1568.—D. W. R.

LEMNIUS, Simon, a Swiss poet who wrote in Latin, was born early in the sixteenth century in the Grisons. He studied at Wittemberg; but his irregular life prevented his advancement, although he was personally acquainted with some of the chiefs of the Reformation. A volume of epigrams which he published in 1538, brought him into collision with Luther, and he was soon after banished. It appears that some of these epigrams were in praise of Albert, archbishop of Mayence, towards whom Luther had no friendly feeling. The book was seized, the printer imprisoned, and the author arrested. On the one hand it is affirmed that the book was full of personalities, and on the other that it only satirized the vices of the age. Lemnius was condemned in 1538. The rest of his life was very unsettled, and in November, 1550, he died. He translated into Latin verse Dionysius De Situ Orbis, and Homer's Odyssey.—B. H. C.

LEMOINE, François, the chief of the French painters of the earlier half of the eighteenth century, was born in Paris in 1688. He studied under Louis Galloche, and he made such progress as to be at the early age of thirty elected a member of the French Academy of Painting. In 1724 he visited Italy, where he was captivated more by the great Macchinisti of the seventeenth century than by the more solid merits of the great painters of the Cinquecento. His models of emulation were Pietro da Cortona and Lanfranco. On his return to Paris he made a great impression, especially by his frescoes in the cupola of the chapel of the Virgin in the church of St. Sulpice. He was appointed professor of painting in the Academy, and in 1736 he succeeded Louis de Boulogne as principal painter to Louis XV., with a salary of three thousand five hundred francs per annum. Lemoine in that year completed his masterpiece, the large oil-painting of the "Apotheosis of Hercules," painted on canvas and attached to the ceiling of the Salon d'Hercule at Versailles, which occupied him four years; it is sixty-four feet by fifty-four, and the ground, which represents the blue vault of heaven, cost the painter, it is said, ten thousand francs for ultramarine. Though a vast and magnificent composition on the whole (it contains one hundred and forty-two figures), and one of the most brilliant efforts of painting in France, it is what the Italians call a *pittura di macchina*, and belongs more to the province of ornamental painting than to high art—the influence of his great model Pietro da Cortona is very evident. Such criticism was passed upon this work in his own lifetime, but with all the bitterness of a disappointed rivalry; and this added to a naturally melancholy temperament, aggravated by the death of his wife, brought on a chronic aberration of mind, and on the 4th June, 1737, only ten months after the termination of his great work, he committed suicide. He educated a great school; François Boucher, Charles Natoire, and Belle, distinguished painters, were all pupils of Lemoine. He executed smaller pictures, as well as great works, many of which are well known from their prints by some of the best French engravers.—R. N. W.

LEMOINE, Jean, Cardinal, was born in the thirteenth century at Cressi. Having taken his doctor's degree at Paris he proceeded to Rome, where his great literary services, especially his "Commentary upon the Sixth Book of the Decretals," procured him the purple. Under Boniface VIII. he was ambassador to Philippe-le-Bel, filling the post with success. He followed Clement V. to Avignon, and died there in 1313. The cardinal founded a college at Paris which bears his name.—W. J. P.

* LEMON, Mark, editor of *Punch*, was born in London on the 30th November, 1809, and was educated at Cheam in Surrey. Some of his earlier years were passed in London in commercial pursuits. Already in 1825 he figures as a prolific author of dramas, serious and gay. Belonging to the band of wits by whom *Punch* was founded in 1841, Mr. Lemon became one of its editors on the resignation of Mr. Henry Mayhew, and has continued to hold that position ever since. He has been a copious contributor to other periodicals, especially to the *Illustrated London News*, *Household Words*, *Once a Week*, &c. In 1852 some of his miscellaneous contributions were collected and reprinted as "Prose and Verse."—F. E.

LEMONNIER, Pierre Charles, a French astronomer, was born in Paris on the 23rd of November, 1715, and died at Heril, near Bayeux, on the 2nd of April, 1799. He was the son of Pierre Lemonnier, professor of philosophy at the Collége d'Harcourt, author of a Cursus Philosophiæ, who was born in 1675, and died in 1757. He began the practice of astronomical observation in 1731. In 1736, at the early age of twenty-one, he was elected a member of the Academy of Sciences, and appointed, along with Clairaut and Maupertuis, to measure an arc of the meridian in the arctic regions. He was one of the original members of the Institute, on the formation of that body after the Revolution, which he did not long survive. He left three daughters, one of whom married Lagrange. Lemonnier was distinguished by skill, accuracy, and industry as an astronomical observer and calculator; he laboured with great assiduity and success in the determination of the elements of the planetary motions, and the places of the fixed stars. One of his claims to distinction is his having been the master of Lalande.—W. J. M. R.

LEMOS, Thomas de, a Spanish dominican, was born about the middle of the sixteenth century, and died in 1629. He was professor at Valladolid, and distinguished himself in the quarrel between the jesuits and dominicans on the subject of grace. On this business he went to Naples, Rome, &c. In 1607 he was appointed consulter-general of the inquisition. His character and labours won him the favour of the popes, and a pension from the king of Spain. His works in five folio volumes relate altogether to the controversy already alluded to, and consist of his "Panoplia Gratiæ," in 4 vols., and a journal of the proceedings of the congregations De Auxiliis, in one volume.—B. H. C.

L'EMPEREUR, Constantin, an eminent Dutch scholar, born at Oppyck about 1570; died at Leyden, 1648. In 1627 he was called to the chair of Hebrew at Leyden, and twenty years after to that of theology, which he occupied only a few months. Most of his works are translations from the rabbinical writings and the Talmud.—P. E. D.

LEMPRIERE, John, a well-known English writer, born in Jersey about 1755. He studied at Pembroke college, Oxford, where he graduated, and in 1788 published an octavo volume entitled "Bibliotheca Classica, or a classical dictionary, containing a full account of all the proper names mentioned in ancient authors." This is the work so often reprinted as Lempriere's Classical Dictionary. Something of this kind was at the time greatly needed by the classical scholar, and its appearance and respectable performance procured for it general acceptance. It was enlarged and improved in a second edition, published in 1792, since which time it has undergone many revisions and modifications. Although not equal to the requirements of the present day, it is still a somewhat useful work. In 1792 Lempriere published the first volume of an English translation of Herodotus, with notes; but the execution of a similar work by Beloe led him to abandon it, and no more was produced. For some years he was engaged in teaching—a work which he renounced in 1810; soon after which he was presented to two sinecure livings in Devonshire. He published a single sermon in 1791, and in 1808 his "Universal Biography," in quarto, with an abridgment in octavo. This Biographical Dictionary is by no means without merit, and although its popularity has never been equal to that of the Classical Dictionary, it is a useful work. The latter portion of Lempriere's life was passed in London, where he died 1st February, 1824.—B. H. C.

LENÆUS, Pompeius, a native of Athens, an accomplished Latin grammarian, flourished in the first century B.C. He defended Pompey, whose slave at one time he was, from the attacks made on him in the history of Sallust.—D. W. R.

L'ENCLOS, Anne, better known as Ninon de, a Frenchwoman celebrated for her fascinations, was born at Paris on the 15th of May, 1616. From her childhood she was subjected to opposing influences. Her father, a gentleman of Touraine and a man of pleasure, encouraged her to follow his example; her devout mother wished her to take the veil, and Ninon obeyed her father. She was early left an orphan, and inheriting a small fortune, established herself at Paris. Remarkably fascinating in person and conversation, she became the centre of a brilliant social circle. The list of her lovers includes some of the highest names in France—Condé and Coligny, Rochefoucauld, D'Albret and D'Estrées. She is said to have enchained three generations of one family, father, son, and grandson. She was the friend of men of genius. Molierè read to her his Tartuffe, and to the boy Voltaire, introduced to her when she was on the brink of the grave, she bequeathed a legacy of two thousand francs to buy books. Her biographers lay some stress on the disinterestedness which she threw into her liaisons. Mothers in the higher ranks encouraged their sons to frequent her house, that Ninon might form their manners. She was intimate with Madame De Maintenon, and Queen Christina of Sweden in vain attempted to seduce Ninon from Paris to remain with her. She died on the 17th October, 1705. With the exception of some letters to St. Evremond, published in Collins' Lettres de Femmes célèbres, none which have appeared under her name are considered genuine.—F. E.

LE NEVE, John, was the compiler of "Monumenta Anglicana," a valuable collection of monumental inscriptions on persons deceased between 1600 and 1716, in 5 vols. 8vo, 1717–19. He left another collection in MS. dating from the year 1400, which is among the Harleian MSS. in the British Museum, Nos. 3605 to 3616. His "Fasti Ecclesiæ Anglicanæ," in which he was assisted by Bishop Kennett, exhibits him as the biographer of ecclesiastical dignitaries.—(See Nichol's *Lit. Anecd.*)—R. H.

LE NEVE, Peter, Norroy king-at-arms, was born 21st of January, 1661–62, the son of a draper in London. He was elected a fellow of the Royal Society, and being esteemed as an antiquary he was elected president of the Society of Antiquaries at the time of its revival in 1717. His manuscript collections, especially those connected with Norfolk and Suffolk, were very valuable. The celebrated Paston Letters, afterwards published by Sir John Fenn, was in Le Neve's library. He died September 24, 1729. A whimsical epitaph on him by Wagstaffe may be seen in Nichols' *Lit. Anecd.*, iv. 184.—R. H.

LENFANT, Jacques, an eminent minister of the protestant church of France, was born 13th April, 1661, at Bazoche in the district of Beauce in France. His father, Paul Lenfant, was the protestant minister of Chatillon-sur-Seine. He was educated at Saumur, and completed his course of theological study at Geneva and Heidelberg. In this last city he was ordained in 1684, and became minister of the French church there, and chaplain to the Dowager Electress Palatine. In 1688 the invasion of the palatinate by Turenne drove him from Heidelberg, and he repaired to Berlin where he was well received by the Elector Frederick, afterwards king of Prussia, by whom he was nominated joint pastor of the French protestants of that capital. In that office he continued till his death in 1728, having obtained in addition in 1710 the appointment of chaplain to the king and the status of a councillor of the high consistory. It is said that when he visited England in 1707 he was admitted to preach before Queen Anne, and was offered a royal chaplaincy if he were disposed to join the Church of England, which, however, he declined. He died of an attack of paralysis, by which he was surprised while apparently in the enjoyment of perfect health. He was a distinguished writer in the department of church history. His principal works were a "History of the Council of Constance," in 1714; a "History of the Council of Nice, and of the most remarkable events between it and the Council of Constance," in 1724; and a "History of the Wars of the Hussites and of the Council of Basle," in 1728. The work by which he is best known in this country is his translation of the New Testament, with notes and a learned introduction, in the production of which he was associated with Beausobre. He wrote also an important and celebrated polemical piece entitled "A Preventive against Reunion with the See of Rome," which was highly esteemed by his protestant countrymen; and the authorship of which made it dangerous for him to await the arrival of Turenne's forces at Heidelberg.—P. L.

LENG, John, Bishop of Norwich, distinguished for his knowledge of Greek and Latin, was born at Norwich in 1665, and studied at Catherine hall, Cambridge, where he took his degree of B.A. in 1686, and was appointed S.T.P. in 1716. In 1701 he published what Harwood calls "a magnificent and one of the most correct editions of Terence." In preparing it he consulted thirteen MSS. and many ancient editions, and he enriched it with notes and a dissertation on the metrical licenses of the author. He was made rector of Bedington in 1708; George I. chose him for chaplain, and in 1723 appointed him bishop of Norwich. The smallpox carried him off in 1727. In 1695 Leng published the Plutus and Nubes of Aristophanes, with notes and a new translation into Latin, and it has the reputation of being a very beautiful and accurate edition. He delivered and published a volume of Boyle lectures, and a volume of sermons, and edited L'Estrange's English version of the De Officiis.—B. H. C.

LENNARD or LENGARD, Sampson, of the family of the Lennards of Chevening, Kent, is said to have been in early life "attached" to Sir Philip Sidney, and was by the side of that hero when he received his death-wound at Zutphen. Among the translations he afterwards published were those of Duplessis Mornay's Histoire de la Papauté, and of Charron's Sagesse. In his later years he became a member of the College of Arms, and acquired a reputation as an antiquary. Some of his heraldic compilations are in the British museum. He died in 1633.—F. E.

LENNEP, David Jacob van, a distinguished Dutch philologist, was born at Amsterdam, 15th July, 1774. He originally devoted himself to the study of law, but soon deserted it for that of the classical languages. In 1799 he became professor in the Athenæum of his native town, in the place of the celebrated Wyttenbach, who had been called to a chair at Leyden. He discharged the duties of his office most honourably for upwards

of fifty years, and at the same time was distinguished as an active and eloquent member of the states. He died, February 10, 1853. Among his works are editions of the Heroids of Ovid; of the Anthologia Græca, begun by De Bosch; and of Terentianus Maurus, begun by Santer. He also published Latin poems, "Carmina Juvenilia," a Dutch metrical version of the Works and Days of Hesiod; and some other learned works.—K. E.

LENNEP, Johann Daniel van, a Dutch philologist, was born at Leuwarden in 1724. In 1752 he obtained the chair of philology at Groningen, and afterwards that at Franeker, where he died in 1771. We owe him a curious "Etymologicum Linguæ Græcæ," and some learned editions (Phalaris and Coluthos).

LENNIE, William, the author of a popular school-book, the "Principles of English Grammar," and other elementary educational works, was for many years a successful teacher in Edinburgh, where he died 20th July, 1852, at the age of seventy-three.—D. W. R.

LENNOX, Charlotte, authoress of "The Female Quixote," was the daughter of Colonel James Ramsay, lieutenant-governor of New York, where probably she was born in 1720. She was sent at fifteen to England to the care of an aunt, whom when she landed she found a hopeless lunatic. The death of her father not long afterwards left her unprovided for, and she had recourse to literature as a means of subsistence. Beyond his name, nothing seems to be known of her husband. Her first work, published in 1747, before her marriage, appears to have been a volume of "Poems on Several Occasions." Its existence does not seem to have been known to her steady friend and admirer, Dr. Johnson, who treated her first novel, or the "Memoirs of Harriet Stuart," published in 1751, as her first literary work, and made the Ivy Club celebrate its publication by a night-long banquet, at which Mrs. Lennox and her husband were present, and to which her patron contributed a large apple-pie. In the following year appeared her principal work, "The Female Quixote," the heroine of which, like the hero of Cervantes, has her head turned by reading romances, in this case of the school of Scuderi. The story is worked out with considerable ingenuity, and closes with the heroine's conversion to common sense, in a chapter said to have been written by Johnson, who certainly wrote the dedication of the work to the earl of Middlesex. In 1753 appeared her "Shakspeare Illustrated," a work for that time of some originality. It contained translations or extracts of the originals from which Shakspeare took the plots of his plays, and in her critical notes, Mrs. Lennox with considerable hardihood sought to demonstrate that the great dramatist had not improved what he took. Among her other works are a version of Brumoy's Greek Theatre, to which Johnson and the earl of Orrery contributed, and a translation, still the standard one, of Sully's Memoirs. For her unsuccessful comedy, "The Sisters," Goldsmith wrote an epilogue. In 1775 Johnson drew up proposals for an edition of her works, of which Queen Charlotte was to have been the patroness, but it does not seem to have been published. The same friendly pen wrote the dedications of several of her books, and Johnson indeed proclaimed her superiority even to Hannah More and Fanny Burney. Her later years were embittered by poverty, partly alleviated through the kindness of friends and the aid of the literary fund. She died on the 19th of February, 1806.—F. E.

LENOIR, Etienne, a very skilful maker of astronomical and other scientific instruments, was born in 1744, and died in Paris in 1832. He executed, and perfected in many respects, the reflecting and repeating circles invented by Borda; and he made many of the best instruments used by French astronomers. On the establishment of the metrical system he was employed to make the standard mètre of platinum and its principal copies.

LENOIR, Marie-Alexandre, French painter and archæologist, was born in Paris, December 26, 1762. Completing his education as a painter in unpropitious times, he employed his enforced leisure in writing a play or two, and critical notices in the journals. These made him acquainted with some of the actors in the early scenes of the Revolution; and when the populace were destroying the monuments in the churches and religious houses, it occurred to Lenoir that a prompt appeal to the national feeling might save such as yet remained. He accordingly consulted Bailly in private, and then presented a formal memorial to the national assembly, praying that all existing national monuments might be brought together so as to form a historical museum. It was a hazardous proposal; but Bailly supported it, and the assembly voted it with enthusiasm. The building called the Petits-Augustins was granted for the reception of the objects, which Lenoir, with the title of keeper of the Musée des Monuments Français, was commissioned to collect and arrange. Lenoir was indefatigable in his labours; and he arranged in strict chronological order the extraordinary collection he was the means of bringing together. He then proposed that the pictures in the churches and other buildings should in like manner be collected and deposited in the Louvre, and at the same time those in the Musée des monuments be transferred thither—a scheme that may be said to have been the germ of Napoleon's idea of collecting in the Louvre all the best pictures of Europe. With Napoleon Lenoir was a favourite; and the Empress Josephine intrusted to him the artistic embellishment of her house at Malmaison. On the Restoration he of course fell into disfavour. The Musée was broken up, and the various monuments were, as far as practicable, restored to their original situations. Lenoir was one of the commission charged, in 1816, with the reinterment of the bones of the kings and queens of France. Subsequently he held some unimportant offices; but his time was chiefly occupied in writing on artistic and archæological subjects. Besides contributing to the *Dictionnaire de la Conversation* and various periodicals, he published the following among other separate works—"Musée Royal des Monuments Français," 8 vols. 8vo, several hundred plates, second edition, 1816; a valuable "History of Painting on Glass," 8vo, 1804; a "Histoire des Arts en France, prouvée par les Monuments," 4to, one hundred and ninety-four plates, 1810; "La Franc-maçonnerie rendue a sa veritable origine," 5 vols. 8vo; "Atlas des Monuments des Arts liberaux, mecaniques, et industriel de la France, depuis les Gaulois," folio, Paris, 1820; and "Nouveaux Essais sur les Hiéroglyphes," 4 vols. 8vo, with seventy-five plates, 1809–22; some lesser works on Egyptian antiquities; the continuation of Visconti's descriptive notices of the sculpture in the Musée royal; and various monographs. He died at Paris, June 11, 1839.—His son, *Alexander Albert Lenoir, born at Paris, October 21, 1801, was educated under Debret as an architect, but is better known, like his father, by his writings on archæological subjects. Of these the chief are some descriptions in Gailhabaut's Monuments; "Architecture et Archæologie," 8vo, 1839; "Statistique Monumentale de Paris depuis les Romains," folio, 1835, &c.; and "Architecture Monastique," 2 vols. 4to, 1852-56. He is director of the monumental statistics of France, and architect to the Musée de Cluny.—J. T–e.

LENORMAND, Marie Anne Adelaide, a famous French prophetess and impostor, was born at Alençon in 1772. She adopted this profession at Paris in conjunction with a woman called Gilbert, and a young baker named Flammermont. Until 1830 her success with all classes of the community was astounding, among her countless dupes being the Empress Josephine. She died in obscurity in 1843, leaving, besides several published works, some which have not yet appeared.—W. J. P.

LE NOURRY, Denis Nicolas, a learned benedictine, born at Dieppe in 1647; died at Paris in 1724. He spent his whole life in study. He edited the works of Cassiodorus and Ambrose; but he is best known for his "Apparatus ad Bibliothecam maximam patrum," &c., folio, 1694–1715.—B. H. C.

*Lenström, Carl Julius, a Swedish author, born in 1811, has chiefly distinguished himself as a critic and historian of his country's literature. His "Svenska Poesiens Historie" (History of Swedish Poetry), forming two parts, and published in 1839–40, is an interesting and important work, occasionally indeed somewhat superficial, and with a touch of garrulity about it, but on the whole a valuable introduction to the subject of which it treats. It may especially be consulted with much advantage by foreigners. Another smaller work of Lenström's, "Sveriges Literatur-och Konst-historie i Utkast," is a noteworthy little compendium of Swedish literature and art from the earliest times, and although only a sketch, as its title implies, contains much useful information.—J. J.

LENTHALL, William, speaker of the Long parliament, and during the interregnum master of the rolls, of an old Herefordshire family, was born in June, 1591. Educated at Thame school and St. Alban's hall, Oxford, he was called to the bar at Lincoln's inn in 1616, and though not a lawyer of eminence, obtained considerable practice. Appointed recorder of Woodstock, he represented it in both the parliaments of 1640, and by the Long parliament was chosen speaker. It was in this

capacity that when Charles attempted the celebrated "arrest of the five members" on the 4th of January, 1642, and asked Lenthall whether he saw any of them in the house, the speaker falling on his knees, replied—"May it please your majesty, I have neither eyes to see, nor tongue to speak in this place, but as the house is pleased to direct me, whose servant I am here, and humbly beg your majesty's pardon that I cannot give any other answer than this to what your majesty is pleased to demand of me." The commons were so well satisfied with his services that one of their first acts, as soon as they had a great seal of their own, was to appoint Lenthall master of the rolls; and when difficulties broke out between the two houses as to the choice of commissioners of the great seal, it was committed to the two speakers, and remained with them for a year and a half. In all the events which led to the execution of Charles, Lenthall participated, and after the king's death his position was one of no small dignity. It was at his house that was held, after the battle of Worcester, the conference between Cromwell and the officers of the army on the one hand, and leading members of parliament on the other, for the "settlement of the nation." In Cromwell's *coup d'état*, the expulsion of the Rump, Lenthall as speaker was involved.—(See HARRISON, THOMAS.) He then fell back on the rolls, and did not figure in public life until the convocation of the protector's second parliament, September, 1654, in which he sat as member for Oxfordshire, and of which he was elected speaker. When, in the following April, Cromwell proposed to the commissioners of the great seal and the master of the rolls a new ordinance for the reform of the court of chancery, Lenthall protested that "he would be hanged before the rolls' gate before he would execute it;" but on the dismissal of the two opposing commissioners he wheeled round and gave in his adhesion to the measure. He sat, but not as speaker, in Cromwell's parliament of 1656. He was prominent in the movement to induce the protector to assume the title of king, and was afterwards included in Cromwell's house of peers. He took his seat in Richard Cromwell's house of peers; and when the Long parliament was resuscitated he figured once more as its speaker, and twice for a few days had the custody of the great seal intrusted to him. At the Restoration he lost all his employments, although he offered £3000 to be retained as master of the rolls. With some difficulty he escaped other pains and penalties, and retired, possessed of considerable wealth, to Burford priory in Oxfordshire, which he had purchased from Lord Falkland. On his death-bed he made to Bredock, afterwards bishop of Chichester, an abject recantation of his early anti-royalist errors, and died on the 3rd of September, 1662, leaving with men of all parties the reputation of a cunning and time-serving self-seeker. Several of his official letters are in the collection of King's Pamphlets in the British museum.—F. E

LENTULUS, the surname of a branch of the Cornelian family, which produced several great men:—

LENTULUS, PUBLIUS CORNELIUS, surnamed SURA, famous as one of the principal coadjutors of Catiline. Many scattered details respecting him may be found in Sallust, Cicero, and Plutarch. In 81 B.C. he was quæstor to Sylla, in which capacity Verres had to give account to him and L. Triarius for money received in Gallia Cisalpina. Soon after he had himself to render a similar account, and obtained his acquittal. In 75 B.C. he was prætor; in 71 consul; in 70 he was expelled from the senate, and joined the party of Catiline. He was again prætor in 63 B.C., and the same year was discovered to be a chief conspirator with Catiline, and was in consequence seized, degraded, condemned, and strangled.

LENTULUS, CNEIUS CORNELIUS GÆTULICUS, born about 20 B.C., was consul in A.D. 26, and afterwards commanded troops in Germany. The favour in which he was held by the soldiers appears to have saved his life on the fall of Sejanus. Caligula had him put to death in A.D. 39. His historical works mentioned by Suetonius are lost, and almost all his poetical productions.—B. H. C.

LEO I., surnamed THE GREAT, Emperor of Constantinople, was born about 400, of obscure parents. At the death of the Emperor Marcianus in 457, he held the office of military tribune, and commanded a body of troops at Selymbria. Aspar, a powerful Gothic chief and captain of the guards, might have obtained the crown but for his heretical opinions; and on his recommendation Leo was appointed to the vacant throne. His nomination was ratified by the senate, and Leo was crowned by the Patriarch Anatolius; the first example, it is said, of an emperor receiving the imperial crown from the hands of a prelate. The new emperor followed the policy of his predecessor in persecuting the Eutychians. He appointed Anthemius emperor of the west, defeated the Huns who had invaded the province of Dacia, and, in concert with Anthemius, sent an immense fleet with a powerful army on board to expel the Vandals from Africa. But owing to the supineness and mismanagement of the commander Basilicus, Leo's brother-in-law, the expedition was unsuccessful, and many of the ships were destroyed. Dissatisfied with the exorbitant authority of Aspar, he gradually undermined his authority, and afterwards perfidiously put that chief and his sons to death on a charge of conspiracy—a step that led to a revolt of the Goths, which was with difficulty suppressed. Leo died in 474, and the succession devolved on the son of his daughter Ariadne—

LEO II., who was only four years of age when he was proclaimed emperor. His father, Zeno, was soon after associated with him in the throne, and was suspected of having procured the death of the child, after he had nominally worn the crown for two months.—J. T.

LEO III., surnamed THE ISAURIAN, from the place of his birth, was of humble origin but by his valour and military skill rose to the supreme command of the troops in Asia. He was raised to the throne in 718, and died in 741, after a reign of twenty-four years, and was succeeded by his son Constantine, named Copronymus. The principal event which marked his reign was the decree issued by him against the use of images in churches, which originated the schism of the iconoclasts, or "image-breakers," brought great calamities on the empire, and contributed to the loss of Italy.—J. T.

LEO IV., son of Constantine Copronymus, born 25th January, 750, succeeded his father in 775. He was of a feeble constitution, both of mind and body; but he adhered zealously to his father's iconoclastic opinions, and banished many of the party that opposed them. He died in 780, and was succeeded by his son Constantine VI., a boy of ten years of age, under the regency of the Empress Irene, an able but ambitious woman.—J. T.

LEO V., surnamed THE ARMENIAN, was the son of the celebrated Bardas, who was from that country. His great reputation for courage and ability gained him the confidence of Nicephorus I.; but being accused of treason, he was sent into exile. He was recalled and restored to his rank by Michael Rhangabe in 811. He was ungrateful to his benefactor, however, and excited the army to mutiny against him. Michael offered no resistance, and on the approach of the rebels to the capital he sent the imperial insignia to Leo, and retired into a convent. The successful rebel entered Constantinople in July, 813, and was crowned by the patriarch Nicephorus. He was ignorant both of laws and letters, and wielded the sceptre with great cruelty. Like his predecessors he was an iconoclast, exiled the patriarch who opposed his measures, and even put to death many of the image-worshippers. Discontent in consequence arose, and plots were formed against him; and in December, 820 he was murdered at the altar by a band of conspirators disguised as priests.—J. T.

LEO VI., named THE PHILOSOPHER, born in 865, was the son of the Emperor Basilius, the Macedonian, whom he succeeded in 886, along with his brother Alexander. His surname was derived from his writings; but his character was soft and indolent, his intellect debased by puerile superstitions, and his life disgraced by vicious indulgences. He quarreled with the patriarch, Nicholas, and drove him into exile because, in accordance with the law of the church, he refused to sanction the fourth nuptials of the emperor. The capital was disturbed by the intrigues and excesses of the courtiers, as well as by the irregularities of Leo himself, while both the Saracens and the Bulgarians defeated the imperial armies and laid waste the provinces with fire and sword. The indolence and inefficiency of Leo caused great disaffection; a conspiracy was formed against him, and in 902 he was attacked and wounded by an assassin at the entrance of the church of St. Maur, but recovered from his wound. Two years later the Saracens inflicted great calamities on the country, took and plundered Thessalonica, the second city of the empire, and carried away its inhabitants into slavery. Leo died in 911 at the age of forty-six, and was succeeded by his son Constantine Porphyrogennitus, the offspring of his fourth marriage. Leo was the author of a treatise on tactics; a collection of oracles or

prophecies; and several poems and moral orations. He also completed and published the Basilica, or Greek compilation of the laws of the empire commenced by his father.—J. T.

LEO I., called the Great, and Saint, bishop or pope of Rome, was born about 390. His father's name was Quintianus. "It is commonly believed," says Dupin, "that he was a Tuscan; but Father Quesnel rather supposes that he was a Roman, because he speaks to that effect in his twenty-seventh Epistle. St. Prosper says the same thing in his Chronicle. It is true that in the ordinary editions of the Liber Pontificalis he is said to have been a Tuscan; but there are two MSS. which make him a Roman. However it be, he was brought up and educated at Rome." Leo first appears in history under Zosimus, who sent him into Africa with the letters by which Pelagius and Cælestius were condemned. This was in 418, and he was then an acolyte. Under Celestine he was a deacon, and employed in important affairs; and at his suggestion Cassian wrote against the Nestorians the work De Incarnatione Christi. Under Sixtus III. Leo still continued to exercise his influence, especially in opposition to heresy, as the Pelagians had good reason to remember. Valentinian III. sent him into Gaul to attempt the reconciliation of Aëtius and Albinus; and during his absence Sixtus died. Leo was at once fixed upon as his successor, and on his return was appointed to the Roman see. His election, which appears to have been very popular, took place in 440. Till that period he had been a simple deacon. Leo lost no time in using the power which had fallen to him, and exerted himself in every way to promote the objects dearest to him—among which, there can be no doubt, we must include the establishment of the supremacy of the Roman see. The dissensions which distracted the church, and the terror of barbarian hordes which spread far and wide, were alike favourable to him. His own energy and decision of character, combined with a spirit of towering ambition, seemed to point him out as the man for the time. Amid the confusion caused by Arians and Pelagians, by Nestorians and Manichæans, and minor parties divided on secondary questions, it was no wonder if many were willing to obey him and to rally round him. He dealt summarily with heretics, as a single example is enough to show. Many Manichæans had been discovered at Rome through his vigilance. He therefore had them brought out and exposed to public infamy; he compelled them to make known and anathematize their erroneous doctrines, and seized and burnt every vestige of their writings which could be detected. This example had a powerful effect; for while it struck terror into heretics of all sorts, it animated many bishops to similar undertakings. But however obsequious many were to Leo, there were not a few who resisted his encroachments; and he owed it rather to the imperial authority of Valentinian, than to his own, that he imposed the yoke of Rome upon the West. The East was still more obstinate; and the struggles with Eutyches and his followers, while they seemed to favour his designs, perhaps really prevented their realization. Probably it is to Eutyches that the Eastern world is indebted for never being compelled to acknowledge the supremacy of the popes. The council of Chalcedon in 451 called against Eutyches, decided the question for ever, by fixing the powers of the bishop of Constantinople. In 452 Rome was threatened by Attila, and Leo headed an embassy to gain his clemency. His success was such that the barbarian not only spared Rome, but evacuated Italy. In 455 Rome was menaced by the Vandals. Leo again went forth to conciliate the enemy, and was again successful so far as to prevent the destruction of the city and its inhabitants, although he could not prevent its pillage. Leo added considerably to the ecclesiastical machinery which he found. He instituted fasts and other observances, and augmented the splendour of the services. His writings are numerous, consisting of ninety-six sermons, one hundred and seventy-three epistles, and some tracts. The death of Leo took place on the 10th of November, 461. It has been correctly said of him that "he sustained his dignity with so much splendour, vigilance, and authority, that he made himself more celebrated in the church than any of his predecessors."—B. H. C.

LEO II., according to some a Sicilian, but most probably born in the Abruzzi, is said to have been a studious and accomplished man, and is celebrated for his eloquence and piety. He succeeded Agatho in 682, called a council to approve the acts of a synod at Constantinople, and anathematized Pope Honorius. These were the principal acts of his brief pontificate, which lasted less than two years, as he died in 684. A few of his letters have been preserved.—B. H. C

LEO III. was a native of Rome, and succeeded Adrian I. in 795. Originally leader of the choir at St. John's Lateran, he afterwards became a benedictine monk; and at the time of his election was a cardinal priest. Zonaras describes him as a man who deserved to be revered, and was very honourable; but his account of some of the transactions mentioned below does not altogether accord with what we find elsewhere. One fact, however, is clear enough, that from the time of Leo's appointment Rome came under the power of the Franks; and it is equally clear that while Leo was the prime agent in bringing about the change, it was the principal cause of his troubles. As soon as he was elected, we find him sending to Charlemagne the keys of St. Peter's and the city banner, with other gifts, and a request that some one might be sent to take the oath of fidelity from the Romans. Charlemagne showed no reluctance to accept the guardianship of the city, and the project of Leo seemed to prosper; but before long some of the chief men of Rome conspired against him. They dragged him from his horse, stripped him of his pontifical robes, and threw him into prison. At the same time they proposed to deprive him of his eyes and tongue, and the cruel design was frustrated only by the unwonted compassion of the ruffians to whom its execution was intrusted. He escaped from his confinement and fled to Charlemagne, before whom his accusers also made their appeal: sentence was deferred, but Leo was escorted back to Rome to await the arrival of Charlemagne, who promised to institute an inquiry. His jurisdiction was objected to; but as Leo swore that he was innocent, he was pronounced to be so. It seems to have been after and not before this that the pope, who owed so much to the French king, crowned him emperor of the Romans, by which act the imperial dignity was restored to the West. This event occurred on the festival of Christmas in the year 800. Immediately after the conspirators against Leo were tried; and to use the words of Gibbon, "his enemies were silenced, and the sacrilegious attempt against his life was punished by the mild and insufficient penalty of exile." It proves either the weakness of the Greek emperors, or the authority of the popes, that Leo was able to transfer his allegiance, and to nominate and crown a new emperor. But even the coronation of the emperor was not all; Leo also anointed Pepin, the third son of Charlemagne, and pronounced him king of Italy by a solemn decree. Pepin was already the recognized king of Lombardy. Some time after the pope paid another visit to France, apparently on some matters of religion, but most likely its object was political. In 809 a council was called at Aix-la-Chapelle, to consider and decide upon the *filioque* clause of the creed—whether it should be retained, or whether the creed should stand in its original form. The Spanish and French, who had favoured the interpolation of this expression, were anxious to have it stand. The popes had found it convenient not to pronounce either way, and affected moderation and neutrality. Leo was appealed to by the emperor, and urged to express an opinion. "The *missi* or legates of Charlemagne pressed him to declare that all who rejected the *filioque*, or at least the doctrine, must be damned." The pope declined to do this, and advised that the words should be left out. The French, however, triumphed. Another conspiracy against Leo followed the death of Charlemagne; but it was found out, and the culprits were put to death by the pope, which was regarded as a great stretch of authority. Leo died in 816. His only writings appear to have been a few letters: the Enchiridion is not his.—B. H. C.

LEO IV. was elected and consecrated in 847, after the death of Sergius II., without waiting for the consent of the emperor, as the law required; "porrectis etiam ad oscula pedibus," says one historian. The reason for the irregularity was the fear the Romans had of the Saracens, who had landed in Italy and plundered St. Peter's. Lotharius appears to have acquiesced in the election, and Leo at once proceeded to hostile measures against the Saracens; he raised troops and marched with them to Ostia, where an engagement was fought in which the enemies were defeated. To protect the Vatican against future incursions, he surrounded it with a wall, and called that portion of the city Leonina, a name which it still retains. This latter work was completed in four years, by means of gifts from the emperor, contributions from various places, and a tax levied upon property in the duchy of Rome. When completed, it was solemnly bap-

tized by the pope in 852 with its new name. He also settled at Ostia a colony of Sardinians and Corsicans, who had fled before the Saracens. The fortifications of Rome itself were restored, and important works were executed at the mouth of the Tiber to prevent the incursions of the Saracens. Leo crowned the emperor, Louis II., and some authors say that by his dispensation Ethelwulf, who had been a monk, was allowed to be king of England, in return for which the kingdom was made tributary to him, and a yearly tax levied upon its inhabitants for the court of Rome. During his pontificate Gratian attempted to restore the authority of the Greek emperors, and Leo was himself suspected of being an accomplice. He, however, cleared himself by an oath before Lotharius, to whom he vowed perpetual allegiance, and promised submission to the *missi* or representatives of the emperor. In 853 he held a council at Rome, at which Anastasius, a presbyter and cardinal who had neglected his church for five years, and could not be influenced by admonitions, was condemned and deposed from the priesthood. Sixty-seven prelates attended this council. Leo also had some difficulty with Hincmar of Rheims, who denied that archbishops need have recourse to Rome in cases already provided for by canons and decrees. This pontiff pronounced against the authority of the decretal epistles preceding those ascribed to Sylvester, &c. He died in 855, having governed with great energy a little more than eight years. He was succeeded by Benedict III., unless the story of Pope Joan, which comes at this period, has some foundation in truth.— B. H. C.

LEO V., a benedictine and a cardinal, was a native of Priapi, near Ardea. He was elected pope in October, 903, as it would appear in an irregular manner. Immediately afterwards an insurrection arose, headed by a priest named Christopher, which resulted in the deposition of Leo, who was cast into prison, and died at the end of forty days' confinement. Christopher usurped the vacant see, but he was almost immediately driven out by a revolt of the Romans, and the notorious Sergius III. put in his place.—B. H. C.

LEO VI., a Roman, was appointed the successor of John X. or XI. in 928, and died seven months after. Nothing is known of him, save that he is said to have been a friend of peace, and a man of probity in base and troublous times. Some say he was poisoned by Marozia, who had poisoned his real predecessor John.—B. H. C.

LEO VII., sometimes called Leo VI., was a Roman, and took possession of the papal see in 936, as the successor of John the son of Marozia. Very little is recorded of him, save that he was a charitable and zealous man who sought to reform the order of Benedictines, and took steps to bring about a reconciliation between Hugo, king of Lombardy, and Alberic, duke of Rome. Leo, who occupied the pontificate only three years and a half, died in 939, and was succeeded by Stephen VIII. Three of his letters are extant, one to Hugo, one to the archbishop of Lorch, and one to the bishops of France and Germany.—B. H. C.

LEO VIII., a Roman, was appointed to succeed John XII. or XIII. in 963, by a council assembled at Rome before Otho I., the emperor. The council had previously deposed John, who had been convicted of many heinous crimes. As soon as Otho left the city Leo was expelled by the partisans of John, who was restored. The emperor vindicated the claims of Leo successfully, but a second revolt followed his departure, and a second time Leo was expelled and John brought back. Otho once more undertook to set up Leo, and prepared to visit Rome for that purpose; but in the meantime John was killed in the arms of an adulteress, and Benedict V. was appointed his successor. Otho refused to confirm the election of Benedict, saying he would rather lose his empire than let Leo be deposed; he therefore went to Rome, deposed Benedict, and restored Leo, who died, however, early in the following year, 965.—B. H. C.

LEO IX., an Italian, related to the imperial family, was born in 1002, and in 1026 was elected bishop of Toul, where, under his original name of Bruno, he distinguished himself as a reformer of ecclesiastical discipline. On the death of Damasus II., a diet was held at Worms to nominate a new pope, and Bruno was chosen. He took the name of Leo, and set out for Rome; but an interview with Hildebrand convinced him that his election by imperial influence was uncanonical, and he entered the city as a humble pilgrim, leaving himself in the hands of the Romans, who gladly re-elected him in 1049. Leo spent much time in going about and holding councils for the rectification of abuses. He condemned the doctrine of Berengarius, and the marriage of the clergy, &c. In a campaign against the Normans in Apulia, he was taken prisoner and kept at Beneventum, but after a time sent to Rome, where he died in 1054, some say of poison. Nineteen of his letters have been published.—B. H. C.

LEO X. (Giovanni de' Medici) was the second son of Lorenzo de' Medici, the Magnificent, and was born at Florence on the 11th of December, 1475. His education was superintended by Politian; and at his father's court he acquired a taste for literature, art, and profusion; nor did he fail to be influenced by the intellectual liberalism which pervaded it. From secular motives, however, his father destined him for the church. At seven he received the tonsure, and at thirteen he was made a cardinal by Innocent VIII., whose son had married his sister. Lorenzo died when he was seventeen; and on the invasion of Italy by Charles VIII. of France in 1497, the Medicis were expelled from Florence. For some years he led a changeful life—joining his brothers in their unsuccessful attempts to recover their lost supremacy in Florence; travelling in Germany, Flanders, and France; and at last settling in Rome as a cardinal, his natural home. There he cultivated literature and the arts until, in 1511, the friendly Julius II. made him legate of Bologna, and commander of the papal forces which, with Spanish and Swiss aid, were to attempt the expulsion of the French from Italy. The valour and skill of Gaston de Foix proved more than a match for the allies, who were defeated at the battle of Ravenna, 11th April, 1512, and the Cardinal de' Medici was among the prisoners taken by the French. In a few months more, however, the French were driven out of Italy, and the cardinal entered Florence as a conqueror. In the February of 1513 Julius II. died, and Cardinal de' Medici was elected pope, assuming the name of Leo. X. Another war broke out with Louis XII. of France, who invaded the Milanese, and against whom, supported by the Venetians, Leo formed a league, consisting of himself, the emperor elect, the king of Arragon, and Henry VIII. of England. Once more the French were driven from Italy, and Louis, humiliated, was reconciled to the pope. It was now that Leo, victorious and respected, began to mature designs for the aggrandizement of his family. He projected the establishment of his brother on the throne of Naples, while Tuscany was to be ruled by his nephew, Lorenzo. To secure these splendid prizes he would have even encouraged the re-occupation of the Milanese by France. The negotiations came to nothing; Louis XII. died, and was succeeded by Francis I. Maximilian, the king of Arragon, and the Swiss formed a league to repel the claims of Francis to the Milanese, and after some hesitation they were joined by Leo. After the victory of Marignano, 13th September, 1515, Francis recovered the Milanese. Once more Leo veered round, consented to a conference with Francis, which was held in December at Bologna, when and where the pope and the king of France framed their celebrated concordat. The following year Leo again changed his policy, when Maximilian, with unexpected vigour, forced his way to the walls of Milan. So long as the emperor-elect was victorious, Leo, forgetful of his alliance with France, was disposed to aid Maximilian, until the retreat of the imperialists led the pope to remember the nature of his engagements with Francis. In the suspension of hostilities which ensued, and which was followed by a general peace, Leo seized the duchy of Urbino and conferred it on his nephew, Lorenzo. During the eight months' contest which preceded the final and secure acquisition of Urbino, Leo discovered a conspiracy at Rome to poison himself, and in which several cardinals were implicated. One of them was strangled in prison, and Leo created in a single day no fewer than thirty-one cardinals. This measure secured him a majority of friends in the college of cardinals. The new cardinals brought wealth to Rome, which the example of the pope encouraged them to spend liberally. Leo abrogated the former monopolies which had oppressed the population of the states of the church, and all kinds of merchandise were freely imported and exported throughout his dominions. In all temporal respects Rome flourished, and under such a pontiff it seemed to be the centre of civilization. From the time of his accession to the pontificate he had been the munificent patron of art and letters, and had drawn their cultivators to Rome. He had founded colleges and libraries, brought Greek scholars and scholarship to Rome, and defrayed the expense of printing costly editions of classical and oriental works. Not forgetful of contemporary genius, he patronized Ariosto, Bembo, and Machiavel. He had rewarded

in princely fashion the discoverers of remains of antiquity; and Raffaelle, who had painted for him, as Cardinal de' Medici, the Transfiguration, executed for him, as Pope, the famous cartoons now at Hampton court. With the restoration of peace to Italy the splendour and profusion of the pope increased; and the single enterprise of completing the immense structure of St. Peter's, begun by Julius II., might alone have embarrassed his finances. It was to raise money for this last object that Leo was tempted to have recourse to the sale of indulgences, and thus produced the cardinal event of his pontificate, which throws all others into the shade—the birth of the Reformation. Luther's protests and resistance were treated at first by Leo with mildness, and even with an unaffected indifference. Severity in ecclesiastical matters was foreign to Leo's nature, and to the last he seems to have little suspected the importance of the Saxon monk whose indignation had been roused by the sale of indulgences. Leo's first overt act of interference in the controversy between Luther and the defenders of indulgences, was to write to the vicar-general of the Augustines, and recommend him to win back the indignant monk by letters of admonition and persuasion. His next step, 7th August, 1518, was to cite Luther to appear at Rome and defend himself from the charges brought against him; and it was only when Maximilian claimed the Pope's stringent interference that Leo ordered his legate at the imperial court to call Luther before him, and detain him until further orders if he should persist in his opinions. When Luther met with defiance Leo's bull of the 9th November, 1518, declaring the lawfulness and efficiency of indulgences, and a belief in both to be an article of faith, the pope sent a secular envoy, Militz, to the court of Luther's patron the Elector Frederick of Saxony, on a mission more of mediation than of menace. And even after the publication of Luther's plain-spoken letter to the pope (16th April, 1520), prefixed to his treatise on Christian Liberty, denouncing Rome as Babylon, it required the remonstrances and incitements of prelates and universities to determine Leo to convoke the conference of cardinals and theologians, by whom was drawn up the famous bull of the 15th June, 1520, publicly burnt by Luther at Wittemberg on the 10th of December following. Meanwhile, Leo had on hand other and what he doubtless considered more important matters. More alarmed by the growth of the Turkish power than by the opposition of Luther to the indulgences, in 1518 he called together his cardinals; proclaimed a general truce in Europe for five years, with the penalty of excommunicating any prince or state infringing it; and thought to organize a great European league to enter on a new crusade, of which the capture of Constantinople and the complete destruction of the Turkish power should be the object. Baffled in this object by the langour of the sovereigns to whom he appealed, and who consented to form a defensive, but not an offensive league against the Turks, Leo resumed the execution of his own schemes of private and family aggrandizement. His nephew Lorenzo, on whom he had conferred the duchy of Urbino, died in the April of 1519, and Leo reorganized the government of Florence, annexing Urbino with Pesaro and Sinigaglia to the states of the church. In 1521 he seized and annexed Perugia. In the same year, he abandoned the French alliance, and concluded a treaty with the Emperor Charles V., 8th May, 1521, for the expulsion of the French from Italy; one of Leo's rewards to be the reacquisition of Parma and Piacenza. On the 19th of November, 1521, Milan surrendered to the allies; the rule of Sforza replaced that of the French in the capital of Lombardy; and Parma and Piacenza were once more the pope's. Soon after the arrival of the welcome news, Leo was taken ill, and after an illness of a few days he died at Rome on the 1st December, 1521; nor were wanting strong suspicions that he had been poisoned. When Leo died, Luther was in the castle of Wartburg, and one of the Pope's last public acts was to confer on Henry VIII., for his Vindication of the Seven Sacraments against Luther, the title of Defender of the Faith, still born by the sovereigns of England. As a politician Leo was astute and energetic, and if unscrupulous, not more so than the other Italian rulers of his age, —the age of Machiavelli. As a pope, says the Roman catholic writer, Father Paul, "Leo X. displayed a singular proficiency in polite literature, wonderful humanity, benevolence and mildness, the greatest liberality, and an extensive inclination to favour excellent and learned men; insomuch that for a long course of years no one had sat on the pontifical throne that could in any degree be compared to him." "He would indeed," adds the historian of the council of Trent, "have been a perfect pontiff, if to these accomplishments he had united some knowledge in matters of religion, and a greater inclination to piety, to neither of which he appeared to pay any great attention." "Leo X.," according to his diligent biographer, Mr. Roscoe, "was in stature much above the common standard. His person was well formed, his habit rather full than corpulent, but his limbs appeared somewhat too slender in proportion to his body. Although the size of his head and the amplitude of his features approached to an extreme, yet they exhibited a certain degree of dignity, which commanded respect. His complexion was florid; his eyes were large, round, and prominent; his voice remarkable for softness and flexibility."—F. E.

LEO XI. (Alessandro Ottaviano de' Medici) was the son of Ottaviano de' Medici and of Francesca Salviati, niece of Leo X. He was born at Florence in 1535. For several years he resided at the papal court as representative of Tuscany; he then became bishop of Pistoja, and in 1574 archbishop of Florence. Gregory XIII. made him a cardinal in 1583, and Clement VIII. in 1596 sent him as legate to Henry IV. of France, to receive that prince into the bosom of the Roman catholic church. Cardinal Alexander remained two years at the French court, where his presence was specially acceptable to the king. On the death of Clement in 1605, the conclave became divided into three parties, French, Spanish, and Italian, each of which had its candidate, whom the other two parties strenuously opposed. Cardinal Baronius at one time had so large a number of votes, that he would have been elected but for the determined opposition of the Spanish party, who could not forgive the historian his argument against the king of Spain's title to the kingdom of Sicily. Ultimately the French and Italian parties came to an understanding, and Cardinal Joyeuce proposed Alexander de' Medici, in whose favour the suffrages of the conclave were unanimously recorded. On the first April, Alexander assumed the tiara, taking the title of Leo XI. Twenty-six days afterwards the papal throne was again vacant. On the day of procession to St. John de Lateran, Leo exhausted by the tedious ceremonial, and overheated by his cumbrous robes, went back to his palace to die of fever, 1605. He was succeeded by Paul V.

LEO XII. (Annibale Della Genga), born at the Castle Della Genga, in the territory of Spoleto, on the 2d August, 1760; died at Rome 10th February, 1829. Pius VII. employed him as nuncio at various German courts, and intrusted him with a special mission to Louis XVIII. of France. On his return to Rome, he became successively bishop of Sinigaglia, cardinal, and vicar-general. He succeeded Pius in the papal chair on the 27th September, 1823. Though his pontificate was not marked by any extraordinary events, some interest attaches to it as a period of social progress. Leo exerted himself to suppress brigandage and mendicity, and was a declared enemy of the Carbonari and other secret societies. He was a liberal patron of letters, and he was anxious to increase the number and efficiency of public schools. His attitude as a temporal prince was firm, even to defiance, and in consequence he had some difficulties with Austria and France in 1824. In this year he proclaimed the jubilee of 1825. He was succeeded by Pius VIII.

LEO, a philosopher and politician who took a leading part in the defence of Byzantium against Philip of Macedon, 340 B.C. A catalogue of his works is given by Suidas and Eudocia, but its accuracy is doubtful. Nothing is known of him except a few anecdotes illustrating his ready wit.—D. W. R.

LEO or LEONTIUS PILATUS, appointed professor of Greek at Florence in 1361, was one of the first who taught that language in Italy. Amongst his scholars was Boccaccio, for whose use he made a prose translation of Homer.—D. W. R.

LEO ALLATIUS. See Allatius.

LEO DIACONUS, or the Deacon, a Byzantine historian of the tenth century, but of whom very little is known beyond what may be gathered from his principal work. While young he went to study at Constantinople, having been, it would seem, in Lydia. The last event he records occurred in 993, and he therefore belongs to the second half of the tenth century. He wrote a history in twenty books, commencing with the Cretan expedition of Nicephorus Phocas in 959, and ending with the death of John Zimisces in 975. There are many defects in this work, which first appeared complete, edited by C. B. Hase, in 1819; but it is nevertheless of real utility. It was republished at Bonn in 1828.—B. H. C.

LEO GRAMMATICUS, author of that part of the Byzantine history, extending from the accession of Leo V. in 813 to the death of Romanus Lecapenus in 948 or 949. It was published at Paris in 1655 in the Corpus Hist. Byzantinæ.

LEO OF MODENA, or more correctly JUDAH ARYEH, a celebrated Venetian rabbin, was born in 1571, and died in 1648 or 1654. In his youth he is said to have written a poem, which could be read either as Italian or as Hebrew. He was for many years at the head of the synagogue at Venice. In 1617 he completed the publication of the "Biblica Hebraica Rabbinica," in four folio volumes, with targums and rabinnical commentaries. This is the Biblia Hebraica Bragadini of the bibliographers, and is supposed to be very correct. Leo intended to give a Latin version, but was prevented by the inquisitors, who had seen every page of the Hebrew edition before it was printed. His Hebrew-Italian Dictionary was published at Venice, with the addition of grammatical rules, in 1612; and in 1640 he printed at Padua a collection of rabbinical words with Italian explanations. This last is sometimes called a reprint of the first, but its title states that the words are Rabbinical, and "not Hebrew nor Chaldee." Leo also published an account of Jewish rites and customs, which has been translated out of the Italian into French and English.—B. H. C.

LEO OF ORVIETO or LEO URBEVETANUS, so called from his native place, was probably a monk of the fourteenth century, and wrote two chronicles—one of the emperors, which closes with 1308; and one of the popes, which comes down to 1314. They were published by Jean Lami in 1737.—B. H. C.

LEO OF THESSALONICA, a prelate and mathematician of the Greek empire, flourished in the ninth century. About 839 he was appointed by the Emperor Theophilus to a professorship of mathematics at Constantinople, and to the archbishopric of Thessalonica. He is stated to have established a system of fire-telegraphs, which proved very useful to the government. On the death of Theophilus, Leo was deprived of his see as an iconoclast. His writings, if any ever existed, have perished, and the dates of his birth and death are unknown.—W. J. M. R.

* LEO, HEINRICH, a distinguished German historian, was born at Rudolstadt on 19th March, 1799. After having completed his education in the universities of Breslau, Jena, and Göttingen, he travelled in Italy; and after his return in 1828 was appointed to the chair of universal history at Halle. At one time intimately connected with the liberal and national party of the time (Ludwig Jahn, Follenius, and others), Leo by degrees changed his opinions, quarreled with Hegel and his followers, and has at last become one of the most zealous defenders of legitimacy and absolutism. His numerous works, which are tinged rather too much by his political opinions, mostly refer to the history of the middle ages. The best of them are his "Constitutional History of the Lombardic Cities;" his "History of the Netherlands;" and his "Universal History," third edition, 1849–53, 6 vols. He has also contributed several treatises to the illustration of Anglo-Saxon and Celtic philology.—K. E.

LEO, JOANNES AFRICANUS, a learned Moor, author of a celebrated "Description of Africa," which has been translated from the original Arabic into many languages, was born at Grenada about 1476. When sixteen years old, his native town having been captured by Ferdinand and Isabella, he went into Africa and made extensive journeys in its northern parts. The result of his observations was recorded in the description above mentioned, of which an English version was published in 1600. By the efforts of Pope Leo X. he was converted to christianity. He was also the author of a treatise, "De vitis philosophorum Arabum," Zurich, 1664. Died about 1526.—D. W. R.

LEO, LEONARDO, the composer, was born at Naples in 1694. He received his musical education at the conservatory of Santo Onofrio, which at that period was in the zenith of its fame. Alessandro Scarlatti was the chief professor, and Durante, Vinci, and Porpora, with a host of other celebrated men, were the fellow-disciples of Leo. At the age of one-and-twenty he composed his first opera, "La Sofonisba," which was produced at the theatre of his native city, and it met with success. Encouraged by the applause with which his first effort was rewarded, the youthful musician was excited to fresh exertions in the same department of his art. He accordingly produced "Caio Gracco," 1720; "Tamerlano," 1722; "Il Timocrate," 1723; "Catone in Utica," 1726; "Argone," 1728; "Il Cioe," 1729; "Arianne e Teso," 1730; "Olimpiade," 1731; "Demofonte," 1732; "Andromacha," 1733; "Le Nozzi de Psiche con amore," 1734; "La Clemenza di Tito," 1735; "Siface," 1737; "La Zingarella," 1738; "Ciro riconosciuto," and "Il Festo Teatrale," 1739; "Achille in Siria," 1740; and "Vologeso," 1744. He also set Metastasio's two oratorios, La Morte di Abele, and Santa Elena al Calvario; besides numerous Te Deums, masses, motets, &c., for the church. Leo was the founder of a school in Naples that very widely spread the fame of his country, and became a nursery for those celebrated singers who afterwards filled the Italian theatres of the different European courts. The solfeggi which he composed for his scholars are yet studied by those who wish to become scientifically acquainted with the art. The ornamental passages in this work are of an unfading kind. Many of them are so unimpaired by age that Rossini has frequently availed himself of them; and not a few of these flowers of song will be found scattered through the operas of the grand maestro with no unsparing hand. Among the most distinguished disciples of this master are Nicolo Sala author of the celebrated Regoli del Contrapunto Prattico, Pascale Caffaro, Jomelli, Piccini, Salvatore Bertini, and Andreas Fioroni. In respect to the art in which Leo was so distinguished an ornament, it has been justly said that what Alessandro Scarlatti began he continued; and that what Porpora had only indicated he carried into effect and completed. His efforts tended in a great degree to release melody from those restraints by which its beauties were hidden and its elements perverted. It came purified from his hand, and fresh in native grace and truth of expression. His style is elevated without pretension, expressive without extravagance, and grand without inflation. This great musician and reformer of the art died at Naples in 1745, at the age of fifty-one.—E. F. R.

LEON, JUAN PONCE DE, a Spanish adventurer who, after serving against the Moors in Granada, accompanied Columbus on his second voyage in 1493, and, it is said, was implicated in a rebellion against him. Having assisted in the conquest of Higuey, the eastern portion of the island of Hayti, he was appointed to the command of that province. Thence he planned and executed an expedition against the neighbouring island of Porto Rico, which he subdued, and was appointed governor. Being displaced, owing to disputes in Spain, he fitted out an expedition in search of the fabled fountain which was to bestow perpetual youth. In the course of his voyage he discovered the portion of the American continent to which he gave the name of Florida, but which he supposed to be an island; and also the group of islands known as the Tortegas. Returning to Spain, he received from King Ferdinand in 1514 the command of an expedition against the Caribs, who infested the Spanish islands; but, meeting with a disaster, he soon returned to Porto Rico, being appointed governor a second time. His administration was prosperous; but in 1521 he sailed in quest of fresh conquests in Florida. Wounded in an encounter with the Caribs, he returned to Cuba, where he shortly afterwards died.—F. M. W.

LEON, LUIS PONCE DE, a Spanish theologian and poet, born in 1528. He early entered the order of St. Augustin; at the age of thirty-four, obtained the chair of St. Thomas Aquinas in the university of Salamanca, and ten years later that of sacred literature. He fell under the censure of the inquisition of Valladolid, for having translated the Song of Solomon into Castilian, and was not released until he had suffered five years' imprisonment, 1576. While in prison he wrote a prose work on "The Names of Christ;" and an exposition of the Book of Job. He afterwards wrote a treatise entitled "The Perfect Wife," and commenced a life of Santa Teresa. Luis de Leon was also a poet of no common genius. Most of his poems are drawn from the Hebrew Scriptures, and possess, says Ticknor, "a classical purity and rigorous finish before unknown in Spanish poetry, and seldom attained since." Other odes are entitled "The Prophecy of the Tagus;" "On a Life of Retirement;" "On Immortality;" "On the Starry Heavens;" and "On the Ascension." He lived fourteen years after his release from prison, in retirement, but widely known and honoured. He continued to preach in the university of Salamanca, and was chosen head of his order just before his death in 1591.—F. M. W.

LEONARDO DA VINCI. See VINCI.

LEONARDO OF PISA (LEONARDO BONACCI or FIBONACCI), a merchant and mathematician, born about 1170 or 1180, was the first who brought the knowledge of algebra from the East into Europe. His principal works are "Liber Abaci," composed in 1202 and revised in 1228; a treatise on arithmetic and algebra,

containing the solution of simple and quadratic equations, and approximate solutions of cubic equations; "Practica Geometricæ;" "Liber Quadratorum." They were first printed in 1854, being edited by the Prince Buoncompagni.—W. J. M. R.

LEONBRUNO, Lorenzo, the principal native painter of Mantua, was born in that city in 1489; he was the scholar of Lorenzo Costa, and a follower of Mantegna. The great abilities he displayed procured him the patronage of the Marquis Federigo Gonzaga, afterwards duke of Mantua, who granted Leonbruno a pension, sent him to Rome in 1521, and presented him with a small estate in 1526. The duke gave him much employment not only as a painter, but as military engineer and architect; accounts of sums paid to him are still preserved. It is remarkable that a painter who occupied so good a position should be so little known; he was altogether unknown to Lanzi. He appears to have disappeared from Mantua in 1537, and sought his fortunes in Milan with Francesco Maria Sforza. The cause of his disappearance is supposed to be the establishment of Giulio Romano at Mantua as prime arbitrator in all matters of art with the duke, and it is assumed that some of the principal works of Leonbruno executed in the palace were destroyed with other works by Giulio, to make room for his own. A few works by this painter were lately discovered in a small oratory used as a chapel by the Gonzagas, but now wholly disused. They represent Christ with his cross, four sibyls, and the four great prophets, with various accessories, in oil, and executed in a style not inferior to the best works of Mantegna or Giulio himself, according to his compatriot Coddè. There are also in Mantua three important pictures on wood, by Leonbruno, in private possession—a "St. Jerome," a "Judgment of Midas," and a "Pietà," or preparation for the entombment, with eight figures; the first picture is signed Leonbrunus Mantuanus. They are in oil, and in good style in every respect, and of large dimensions. The "Pietà" is also inscribed with the painter's name in minute letters in gold. An account of Leonbruno was first published by Prandi, Mantua, 1825.—(Coddè, *Memorie Biografiche dei Pittori*, &c., *Mantovani*, *Mantua*, 1837.)—R. N. W.

LEONI or LIONI, Ottavio, Cavaliere, called also il Padovano, from Padua the birthplace of his father Lodovico, was born at Rome in 1574, and was educated as a painter by his father. Ottavio Leoni was the best portrait-painter at Rome in his time. He was employed by two popes, Gregory XV. and Urban VIII.; the former knighted him. He also executed a few altar-pieces for the churches of Rome, and was created president of the Academy of St. Luke. He is well known, likewise, as an engraver; he etched many excellent portraits from his own pictures or drawings, the dates of them ranging from 1623 to 1628, the year in which he died; and his strict application to these plates, says Baglione, was the immediate cause of his death.—(Baglione, *Le Vite de' Pittori*, &c.)—R. N. W.

LEONIDAS, King of Sparta, 491–480 B.C., was one of the sons of Anaxandrides, and succeeded his half-brother Cleomenes, whose daughter Gorgo he had married. When the famous Persian invasion under Xerxes took place, 480 B.C., and the Greek deputies assembled at the Isthmus had resolved to make a stand at Thermopylæ, the defence of this most important pass was committed to Leonidas, with a select band of three hundred Spartans and a considerable body of auxiliaries, amounting in all to about four thousand men. This comparatively small force kept at bay the immense host of Xerxes for two days, killed great numbers of them in a desperate hand-to-hand fight, and completely baffled their efforts to force their way through the pass. At length a Malian, named Ephialtes, revealed to Xerxes the existence of a mountain path which led to the rear of Thermopylæ. Leonidas had stationed there a detachment of one thousand Phocians, but they gave way before the attack of a strong body of Persians, and left the path open to the enemy. When it became known to Leonidas that the Persians had thus turned his position, and were about to fall upon his rear, he dismissed all his auxiliaries except the Thespian and Theban contingents, who volunteered to share the fate of the Spartans, and, along with his three hundred countrymen, resolved to set an example to Greece of chivalrous patriotism and devoted self-sacrifice. Advancing into the wider space outside of the pass, they made a furious attack on the advancing myriads of the enemy, anxious only to sell their lives as dearly as possible. Leonidas himself fell in this desperate encounter; but after a prolonged struggle, in which two of the brothers of Xerxes and many other chiefs of the Persians were killed, the little band of Greeks retired, carrying with them the body of their king, to a hillock in the pass where they made their last stand, and were finally surrounded and all slain.—J. T.

LEONNATUS, a Macedonian of Pella, one of Alexander the Great's most distinguished generals and cherished friends. He saved the life of that prince in India at the assault on the city of the Malli. After the death of Alexander, 323 B.C., Leonnatus obtained the satrapy of the Lesser Phrygia; but, dissatisfied with his share, he crossed over into Europe to assist Antipater against the Greeks, by whom he was blockaded in Lamia, but he was defeated by them and fell in the battle, 322 B.C.—J. T.

LEONTIEF, Alexis, a Russian scholar, learned in the Chinese language and literature, and the translator of many works from Chinese into Russian, which were published at St. Petersburg between 1771 and 1784. He was attached to the embassy which the Empress Elizabeth sent in 1742 to the emperor of China on his accession to the throne. A ten years' sojourn in Pekin qualified him for the post of translator to the foreign office, to which he was appointed on his return to St. Petersburg. In 1767 he again accompanied a mission to China, and on his return home became a member of the Academy of Sciences. He died at St. Petersburg, 12th May, 1786.—R. H.

LEONTIUM, celebrated as the pupil and the mistress of Epicurus in the third century before Christ. She is mentioned by Diogenes Laertius (Book x. 3); by Cicero (De Nat. Deor. i. 33); by Pliny (Hist. Nat. xxxv. 11); and Athenæus (xiii. 588, &c.). She wrote a treatise against Theophrastus, which gave rise to the proverb, "Suspendio arborem eligere." Epicurus was not her only lover.—B. H. C.

LEONTIUS, a distinguished general, who held the Greek empire at Constantinople, 695–698. He first rose to influence in the state in the reign of Constantine Pogonatus, under whom, and under Justinian II., he held several military offices of consideration. But Justinian, a cruel and capricious tyrant, threw Leontius into prison in 693, along with many of the leading patricians. His confinement did not terminate till 695, when his release was immediately followed by promotion to the government of Greece. Leontius, probably without injustice to the emperor, suspected the existence of some sinister design under the show of imperial favour; and the first use he made of his newly-acquired liberty was to excite a revolt against Justinian. Little opposition was offered to the revolutionists, and on the fall of Justinian Leontius was clothed with the purple amid the acclamations of the populace. After a reign of three years, which was not distinguished by any event of importance, Leontius was deposed in consequence of a revolt headed by Apsimar. On the restoration of Justinian in 705 he was put to death.—D. M.

LEOPARDI, Giacomo, Count, poet, philologist, philosopher, born at Recanati in the March of Ancona, 29th June, 1798; died at Capodimonte, Naples, 14th June, 1837. He was the eldest son of Count Monaldo Leopardi and the Marchioness Adelaide Antici, his family on both sides being reckoned amongst the noblest of his native place. Their fortune would appear not to have corresponded with their rank, if we may judge by the very straitened means of Giacomo. Other facts, however, seem to indicate that his father, a zealous catholic, may merely have endeavoured by scanty supplies to keep his son out of harm's way. In early childhood Giacomo's education was conducted by two priests; but after his fourteenth year he was emancipated from tutelage. At the age of eight he commenced unaided the study of Greek; and speedily rejecting the Paduan grammar as inadequate, launched out at random amongst the Greek volumes of his father's library; these he subsequently perused methodically. At sixteen, besides being versed in all the ancient classics, he had read many of the later Greek and Latin authors, and a portion of the writings of the fathers; he had mastered the delicacies of his native tongue, as well as learned the English, French, Spanish, German, and Hebrew languages. In 1814 he prepared a Life of Plotinus, which furnished matter for the Addenda et Corrigenda of Creuzer's subsequent edition of that author. He translated copiously from the works of Homer, Hesiod, Virgil, and others; and speaking of certain translators amongst his fellow-countrymen made memorable by their great originals, he exclaims, "It is a goodly destiny, not to die except it be in company with an immortal." In 1816–17 he contributed articles to the *Spettatore* of Milan; and in the latter year published two anacreontic odes and a hymn to Neptune, com-

posed indeed by himself, but purporting to be genuine Greek originals, and as such generally accepted. In 1822 he went to Rome, and became acquainted with Niebuhr, then Prussian minister at the pontifical court, who recognized with astonishment in a shy, insignificant young man, the erudite author of an admired work. Leopardi loathed his life at Recanati, and through Niebuhr he was now offered a chair of philosophy in Berlin; this he declined on the score of ill health. The same friend then endeavoured to interest Cardinal Gonsalvi in his favour, but preferment in that quarter was hindered by a refusal on his part to take orders. Most justly did he refuse; for apparently even before this sojourn in Rome he had exchanged his early pious impressions for total incredulity concerning all religion, whether revealed or natural. His intimate friend, Giordani, reported to have been a benedictine seceded from the rule of his order, probably in this regard exercised a baneful influence on his mind, as their intercourse was tenderly affectionate. This infidelity, tainting Leopardi's finest works, was, however, united with pure morals, a loving heart, and an exalted intellect. He was a true poet. For beauty, note amongst his Canzoni the one on "Primo Amore," and those grand opening lines commencing "O patria mia;" for satiric humour read the exquisitely comic passage from his "Paralipomeni della Batrachomyomachia," where a distinction is laid down between "king of mice" and "king of mousedom." In the "Bruto Minore" he appears to have embodied many of his own sentiments; in the "Operette Morali," first published complete in Milan in 1827, there is an epitaph which may probably sum up under a feigned name his estimate of his own career. His death at the house of his faithful friend Ranieri was but the natural conclusion of his life of incurable sickness and suffering, resulting probably from original malformation. Gioberti, in the prefatory remarks to his Gesuito Moderna, informs us that at the last a priest was called in and blessed the dying Leopardi; but that the story of his having confessed to a jesuit, and avowed some bias towards joining the followers of S. Ignatius, is false.—C. G. R.

LEOPOLD I., Emperor of Germany, the son of Ferdinand III. and of Mary Anne of Spain, was born in 1640. He was elected king of Hungary in 1655, king of Bohemia in 1656, and was chosen emperor in 1658, after a keen contest with Louis XIV. of France. The reign of this weak and bigoted prince was productive of protracted and bloody wars, and forms the most tragic page in the annals of Hungary. A war with the Turks, which had been raging for some years before he ascended the throne, was brought to a conclusion by the signal victory which the imperial general Montecuccoli gained over the grand vizier at St. Gothard, near Neuhausel, 1st of August, 1664. Instead of following up this success, however, Leopold, to the surprise of all Europe, concluded with the Porte a hasty truce of twenty years. His object seems to have been to suppress the Hungarian protestants and other seceders from the Church of Rome. In direct violation of his coronation oath, he introduced foreign troops into the country without the consent of the diet, and harrassed the people by numerous illegal and unconstitutional acts. Many of the leading magnates entered into an association in 1668 to save the nation from ruin, but their plot was prematurely discovered; some of their leaders were seized; others were decoyed to Vienna, where they were put to death in flagrant violation both of law and justice. The protestants were subjected to severe persecutions; their property was confiscated, and many of them were sold as galley slaves. Reduced to despair, they rose up in arms in 1678 under the leadership of the intrepid Emeric Tekeli, son of one of the murdered nobles. Louis XIV. promised them assistance and concluded a treaty with them, which, however, he failed to perform. The only ally left to the Hungarians was the Porte, who sent an army of one hundred and fifty thousand men to attack Vienna in 1683, but as is well known, the celebrated John Sobieski routed the Turks and compelled them to raise the siege. The court of Vienna now let loose its vengeance on the Hungarians. A scaffold was erected in Eperies, and for nine months patriots of all classes were dragged in crowds to open butchery, till the executioners were weary of their horrid task. These "butcheries of Eperies" were concluded by an enactment, declaring the crown of Hungary to be no longer elective, but hereditary in the Austrian family. The great victory gained by Prince Eugene in 1697 near Zenta, at length brought the war with Turkey to a close, and peace was concluded at Carlowitz in 1699. Meanwhile Leopold had been engaged in a succession of fierce wars with France. The first of these was terminated by the treaty of Nimeguen in 1679, and the second by the peace of Ryswick in 1697. The war of the "Spanish succession," to which Leopold's son laid claim, broke out in 1701, and nearly all Europe was embroiled in the bloody fray. Austria united with England, Holland, the elector of Brandenburg (who at this juncture was recognized as king of Prussia), and the minor German potentates, in resisting the ambitious designs of France. Leopold behaved with characteristic selfishness and sluggishness in the prosecution of hostilities, and the fortune of war was at first unpropitious to the allies. But the genius of Marlborough turned the scale, and the splendid victory of Blenheim in 1704 humbled the pride of France. Leopold, however, did not live to profit by these successes. He died in 1705, and was succeeded by his eldest son, Joseph. Leopold was a dull, weak, and bigoted prince, selfish, faithless, ungrateful, and cruel, like the greater part of the heads of the Hapsburg family. He was well versed, however, in theology, philosophy, mathematics, and jurisprudence.—J. T.

LEOPOLD II., Emperor of Germany, was the son of the Emperor Francis I. and the Empress Maria Theresa, and was born in 1747. He became archduke of Tuscany in 1765, and took up his residence at Florence. His wise and vigorous administration was productive of the most beneficial effects on the welfare of his subjects. He set himself with great zeal to reform the abuses which had crept into the courts of justice; promulgated a new criminal code; moderated the severity of legal penalties, but made them prompt and certain; abolished torture and capital punishments, the employment of spies and secret denunciations, feudal rights, and the oppressive exactions and immunities of the nobles; freed commerce from restrictions and monopolies; diminished the taxes, yet increased the public revenue; paid off a great part of the national debt; constructed roads and canals; drained the Val de Chiana and part of the Maremme; established penitentiaries; improved prisons and hospitals; encouraged arts and education; founded schools and colleges; and reformed the universities of Pisa and Siena. He set himself with no less energy to reform the monastic system, and improve the discipline of the clergy throughout his dominions. In 1782 he abolished the inquisition in Tuscany; placed the monasteries and nunneries under the superintendence of the bishops; and strenuously supported Ricci, bishop of Pistoia, in his efforts to reform these institutions, to suppress the superstitious use of images and relics, indulgences, the invocation of saints and other erroneous practices, and to encourage the reading of the Bible, the preaching of the gospel, and the use of a liturgy in the vernacular language of the people. These proceedings excited great indignation at Rome, and led to a long and angry controversy with the papal court. But Leopold held to his point and successfully vindicated his sovereign rights. On the death of his brother Joseph, in 1790, Leopold succeeded both to the imperial crown and to the Austrian dominions. The rash, premature, and arbitrary innovations of Joseph had excited a strong feeling of discontent throughout every province of the empire, and had also estranged most of the great powers of Europe. But the new emperor, by a judicious mixture of firmness and conciliation, succeeded in appeasing his subjects and gaining the goodwill of foreign courts. He suppressed the revolt in the Netherlands; pacified the Hungarians by restoring their ancient privileges, and concluded a peace with the Ottoman Porte. The disturbed state of France was now exciting great uneasiness among the neighbouring states; and Leopold, in conjunction with the king of Prussia, prepared to check the spread of French revolutionary proselytism, and issued the famous declaration of Pilnitz, menacing France with invasion. In the midst of these projects and cares, Leopold suddenly died 1st March, 1792, in the forty-fourth year of his age. He was succeeded by his eldest son, Francis II.—J. T.

LEOPOLD, Duke of Austria, the son of Henry Jochsamirgatt, owes his notoriety in England to his ungenerous capture of Richard Cœur de Lion, travelling home in disguise from the first crusade. The fiery Norman had not only outraged the flag of Leopold at Acre, but had dethroned the king of Cyprus, his brother-in-law. Leopold was born in 1157; and at twenty years of age, succeeding his father in the duchy, he made peace with King Bela of Hungary by giving up to him Geyssa, Bela's brother, who, as a pretender to the Hungarian throne, had long been a refugee at the Austrian court. In Bohemia he assisted in

dethroning the king, Bogeslaff II., and setting up Frederic I. In 1186 he became involved in a quarrel with King Bela, who disputed the possession of certain portions of Styria which Leopold held as a bequest from Ottocar, duke of that country. The difference being arranged by the emperor, Leopold in 1190 went to Palestine, and fought with the fierce bravery of his race. He quitted the Holy Land before King Richard, whom he seized in 1193 and sold to the emperor. Leopold was excommunicated for having arrested a crusader, and died from a fall from his horse in 1194, having ordered his son to restore the ransom he had received from the English king.—R. H.

LEOPOLD, surnamed THE GLORIOUS, Duke of Austria, and grandson of Rodolph of Hapsburg, was born in 1292, and died at Strasburg, 28th February, 1326. When his father, the Emperor Albert, was murdered in 1308, he acted with energy in pursuing the guilty, and with wisdom in preserving the states of his family. In 1310 he went with two hundred knights to join the Emperor Henry VII., and passed with him into Italy, where he took part in the siege of Brescia. At Henry's death he intrigued with the electors to obtain the election of his brother Frederick. A double election in fact took place—Ludwig of Bavaria being crowned at Aix, while Frederick was crowned at Cologne. Leopold was the first to appeal to arms and take the field. He invaded Bavaria in 1315, and devastated a portion of the country. He then led an army against the Swiss, but his troops fell crushed by the rocks and trees hurled from the heights at Morgarten, November 16, and retreat was imperative. He engaged in another war with Bavaria, but death overtook him at the time success appeared most probable.—P. E. D.

LEOPOLD, II., Duke of Austria, was born in April, 1351, and killed at Sempach, 9th July, 1386. On the death of his brother Rodolph II. he was called by his other brother, Albert III., to take part in the government. The two brothers proceeded to extend their dominion. They induced Bavaria to renounce all right to the Tyrol, and marched to the succour of Trieste, which, besieged by the Venetians, had given itself to Austria. They could not raise the siege, however, and in the following year concluded a treaty with Venice, to secure the trade that previously had passed through their states. In 1370 they confiscated the property of the Jews; and at the end of the same year Leopold went into Lithuania, to aid the Teutonic knights who were converting the last pagans of Europe by pillage and the sword. In 1372 he attempted to break the family compact of the house of Hapsburg, which made their states indivisible, and some time later he compelled his brother Albert to make a division. Leopold received Swabia, and Albert Austria and Styria. In attempting to subdue the Swiss he met his death on the field of battle.—P. E. D.

LEOPOLD I. King of the Belgians, born on the 16th of December, 1792—Prince Leopold George Christiern Friedrich of Saxe-Coburg—was the youngest son of the late Duke Francis of Saxe-Coburg, and brother of the late Duke Ernest and of the late duchess of Kent. Carefully educated after the manner of the princes of his house, he entered with the rank of general the military service of Russia when his sister married the Grand-duke Constantine. In that capacity he accompanied the Emperor Alexander to Erfurt. The menaces of Napoleon forced him later to resign his rank in the Russian service; but in the February of 1813, with an altered Europe, he joined the Emperor Alexander in Poland, and remained with the Russian army up to the first occupation of Paris, distinguishing himself at Lutzen, Bautzen, Leipsic, and Culm. According to Sir Archibald Alison the young prince was fascinated at Paris by the charms of a beautiful Englishwoman, and followed her with the allied sovereigns to London. It was the time when the then prince of Orange was paying his addresses to the Princess Charlotte, the daughter of George IV. The match with the prince of Orange was broken off; Prince Leopold proposed in his turn, and it is said was rejected. Present at the congress of Vienna, he joined the army of the Rhine on Napoleon's return from Elba. He was at Berlin when, soon after the battle of Waterloo, he received (according to Sir Archibald Alison) an invitation to England, during his former residence in which he had, it seems, been viewed with favour by the prince regent. Returning to London, he became the accepted suitor of the Princess Charlotte, and on the 19th of March, 1816, a message from the prince regent announced to parliament their approaching marriage. A settlement of £50,000 per annum was made upon the prince, who was naturalized, and created Duke of Kendal and a field-marshal. The marriage was celebrated on the 2nd of May, 1816, and on the 5th of November, 1817, the Princess Charlotte died in childbed. For many years Prince Leopold continued to live quietly, alternating his residence between London and Claremont. At the commencement of 1830, the three powers England, Russia, and France, who had undertaken the settlement of the affairs of Greece, concurred in offering to Prince Leopold the throne of that country. He found, however, that the Greeks were dissatisfied with the limits assigned by the powers to the new kingdom; and he definitively declined the proffered crown on the 21st of May, 1830, the powers having refused assent to his request to annex Candia to Greece. In the meantime, George IV. had died, and the niece of Prince Leopold, her present majesty, become the heir-presumptive to the throne of Britain. It was not long before the prince received the offer of another throne, and like that of Greece, the product of revolution. Belgium had thrown off the yoke of Holland, and was in quest of a king. There were objections raised by some of the great powers to the first two candidates for the new throne, the Duke de Leuchtenberg and the Duke de Nemours. The Belgian congress offered it to Prince Leopold. After negotiations, the aim of which on the part of the prince was to silence claims made by a section of the Belgian people, and likely to embroil Belgium with Europe, Prince Leopold accepted on the 26th of June, 1831, and on the 21st of July was formally installed king of the Belgians. Externally and internally the new monarch had great difficulties to front. Holland refused to accept the settlement of Belgium by the powers, and King Leopold had once more to take the field and command a portion of the Belgian army. By marrying, on the 9th of August, 1832, Louise, daughter of Louis Philippe, he consolidated an alliance with his most powerful neighbour, and French intervention forced the king of Holland to give way. After this King Leopold had to deal with the claims made by his subjects to such Dutch territory as the grand-duchy of Luxemburg, and it was not until the end of 1838 that any good understanding was established between Holland and Belgium; the final treaty of separation being signed on the 19th of April, 1839. It required all his majesty's prudence to cope successfully with the "religious difficulty" in Belgium, produced by the constant controversy between the so-called *parti prêtre* and the liberals, the king being himself the protestant sovereign of a catholic country. A constitutional sovereign, King Leopold always endeavoured to govern in strict accordance with the wishes of a parliamentary majority. He tried in turn coalitition-ministries, ministries purely liberal, and ministries purely catholic. In 1857, the efforts of the *parti prêtre* to abolish the law of mortmain and the secular administration of charities, produced an excitement which it tasked all his majesty's tact and sagacity to appease; but his own general popularity remained unimpaired, as was proved by the universal enthusiasm displayed by the Belgians on the occasion of the celebration of the twenty-fifth anniversary of his accession. In the revolutionary year of 1848, his majesty had assembled the leaders of the chief political parties, and reminding them of the circumstances under which he accepted the crown, calmly offered to resign it if it was the general wish that Belgium should become a republic; for himself he desired nothing better than to be allowed to return to Claremont. The royal offer, made in the interest of the tranquillity of his kingdom was declined, and the revolutionary bands which appeared on the Belgian soil from France were easily and quickly repulsed. King Leopold did much to promote the internal prosperity of Belgium. In 1834 he inaugurated a grand system of railways, and in 1835 the national bank was founded. His commercial policy was liberal, and his government negotiated commercial treaties with the leading countries of the world. By his discreet and wise counsels, indeed, he acquired an influence which was felt, not only throughout Europe, but even in America. Under his majesty's auspices, Brussels acquired a new reputation, as the head-quarters of European discussion on philanthropic, social, literary, and artistic subjects; witness the numerous non-political congresses which were held in it. His civil list was a small one, yet he was a patron of the useful and the beautiful. On accepting the throne of Belgium he surrendered his pension from England. The royal family of Belgium has been noted for the simplicity of its habits. King Leopold became a widower on the 11th October, 1850. His own death occurred on the 10th

of December, 1865.—* His son and successor, Leopold II., was born in 1835, and married in 1853 Maria, archduchess of Austria, daughter of the Archduke Joseph, palatine of Hungary.—F. E.

LEOSTHENES, a celebrated Greek commander. On the death of Alexander the Great in 323 B.C. the government of Macedonia and Greece fell into the hands of Antipater and Craterus; and the Athenians, whose previous attempts to throw off a foreign yoke had been unsuccessful, determined to make a vigorous resistance to these rulers, by forming an extensive alliance against the Macedonians with the other recusant states of Greece. For this purpose all the able-bodied citizens were enrolled in the army, a large body of mercenaries was collected, and a powerful fleet was fitted out. Nearly all the states of Northern Greece, and several of those in the Peloponnesus joined the league, and Leosthenes, the Athenian general, was chosen commander-in-chief. The allies encountered Antipater in the valley of the Sperchius, between the mountain ranges of Œta and Othrys, and forced him to cross the river and seek safety behind the walls of Lamia, a small town within the borders of Thessaly. Leosthenes found himself unable to take Lamia by storm, and commenced a blockade of the town. He is generally said to have been killed by a blow from a stone during a sally of the Macedonian troops; some accounts, however, attribute his death to the stroke of a dart thrown from the wall during an assault. His remains were conveyed to Athens and honoured with a public funeral.—D. M.

LEPAUTE, Jean-André, a celebrated clockmaker, was born at Montmédy in 1709, and died at St. Cloud on the 11th of April, 1789. He made clocks for the principal public buildings of Paris, and for many of the chief observatories of Europe; and through the accuracy of the latter instruments he is held to have contributed materially to the advancement of astronomy. He wrote a valuable treatise on clockmaking, published in 1755 and 1760.—His brother, Jean Baptiste Lepaute, assisted him in his business, and was also remarkable for skill. He died in March, 1802.—W. J. M. R.

LEPAUTE, Nicole-Reine Étable de la Brière, Madame, wife of Jean-André Lepaute, was born in Paris on the 5th of January, 1723, and died there on the 6th of December, 1788. Besides possessing admirable domestic and social qualities, she was an accomplished mathematician, and gave important help to Lalande in various astronomical calculations, and to her husband in the composition of his works.—W. J. M. R.

LEPIDUS, the name of a celebrated Roman family belonging to the gens Æmilia, which first appears in history in the third century B.C., and which continued to produce distinguished men till the end of the first century of the christian era:—

Lepidus, Marcus Æmilius, surnamed Porcina, was consul 137 B.C., and proconsul in Spain 136 B.C. His military operations in that province, like those of his predecessor Mancinus, were unsuccessful; for having provoked the Vaccæi to war, he found himself unable to cope with them, and suffered an ignominious repulse at the siege of Pallentia, the consequence of which was his immediate recall to Rome, where he was afterwards punished by a fine. He appears to have devoted considerable attention to the study of oratory; and Cicero speaks of him as one "who was considered a consummate orator, and who really was, as his speeches show, at least a good writer."—(*Brut.* xxv.)

Lepidus, Marcus Æmilius, prætor of Sicily 81 B.C., was probably a nephew of the preceding. Though in the early part of the wars between Sylla and Marius he seems to have followed the aristocratic party, yet he afterwards became an uncompromising opponent of Sylla. In his consulship, 78 B.C., his efforts to bring the popular party into power by the subversion of the constitution of Sylla, led to open hostilities, and in the following year he was declared an enemy to the republic. The army he had collected to attack the city of Rome was defeated in the Campus Martius by Pompey and Catulus, and he was forced to retreat to Sardinia, where he died.

Lepidus, Marcus Æmilius, son of the preceding, was appointed interrex 52 B.C., and held the prætorship 49 B.C. In 48 B.C. he obtained the proconsular authority in Hither Spain, and on his return in the following year he celebrated a triumph, though it is certain that he never engaged an enemy. At the time of Julius Cæsar's assassination, Lepidus was governor of Gallia Narbonensis, and of part of Spain; but his army was still in the neighbourhood of Rome, and he easily secured the city, which he held in the interest of Antony till the excitement of the populace had subsided. When Antony took the field in opposition to the senate, Lepidus joined him, and both were declared public enemies. The influence of Octavianus, however, induced the senate to come to terms with the rebellious generals, and a triumvirate was formed, consisting of Octavianus, Lepidus, and Antony. Lepidus soon became subordinate to the other two, and after holding the consulship, 42 B.C., he received Africa as his province. In 36 B.C. he attempted to recover his former influence, by prosecuting the Sicilian campaign on his own account, but, after a short period of success, he found his troops deserting him and joining Octavianus. On submission his life was granted to him, and Circeii was assigned to him as a residence. He died 13 B.C.

Lepidus, Æmilius Paulus, nephew of the preceding, a follower of Brutus, who afterwards submitted to the triumvirs. He was consul 34 B.C., and censor 22 B.C.

Lepidus, Marcus Æmilius, a son of Lepidus the triumvir, executed for a conspiracy against the life of Augustus, 30 B.C.

Lepidus, Marcus Æmilius, a favourite of the Emperors Augustus and Tiberius. Died A.D. 33.

Lepidus, Æmilius, a favourite of the Emperor Caligula, who put him to death on suspicion A.D. 39.—D. M.

* LE POITTEVIN, Eugene-Modest-Edmond, a popular French landscape and marine painter, was born at Paris, 31st July, 1806. He studied under Hersent, and in the école des beaux-arts, where he carried off the first prize for landscape. M. Le Poittevin has travelled and sketched much in Holland, Flanders, Italy, England, and the coasts of Normandy, and in 1838 went to Russia by special invitation of the Emperor Nicholas. Figures usually play a prominent part in his landscapes, which often partake of the character of genre pieces. He delights in painting fishermen returning to or leaving their families, or engaged in some seaside occupation; artists employed in their out-of-door studies (as Paul Potter painting; Vandevelde sketching a battle, &c.); coast scenes, and the like. For the gallery at Versailles he painted some sea-fights. His pictures are usually of small size, and carefully finished. Many of them have been engraved or lithographed. M. Le Poittevin was made a knight of the legion of honour in 1843. He is a member of the Academies of Berlin and Antwerp.—J. T–e.

LEPRINCE, Jean Baptiste, was born at Metz in 1733, and was one of the principal scholars of Boucher. He spent some years in Russia, and attracted great notice by a picture of a "Russian Baptism," which procured him his election into the Academy; he was also a member of the Academy of St. Petersburg. Leprince painted interiors and landscapes, pastoral scenes, &c., with small figures elaborately executed, fascinating by their composition and arrangement, good drawing, and general effect, yet commonly wanting in expression. The same fault is found with the ordinary details of his landscapes; they are elaborately executed, but inanimate. Nevertheless he had many imitators, and he made such out-door scenes fashionable. He painted many pictures of Russian life and costume, and engraved a large number of them himself. Leprince's own etchings and aquatinta engravings exceed a hundred and fifty in number, and the prints after his works by other engravers are also very numerous. He died at Lagny in 1781. He published an essay on his manner of engraving, "Traité de la gravure au lavis."—(Gault de St. Germain; Huber.)—R. N. W.

* LEPSIUS, Carl Richard, one of the most celebrated Egyptian scholars of the day, was born at Naumburg, Prussia, December 20, 1813, the son of Carl Peter Lepsius. He studied philology at Leipsic and Göttingen, and comparative philology under Professor Bopp at Berlin. At the latter place he gained, in 1833, the degree of doctor of philosophy by his treatise, "De Tabulis Eugubinis," and in the same year went to Paris to continue his study of the oriental languages. The recommendation of Alexander von Humboldt having brought him into contact with the leading French savans, he competed for the prize Volney, which he had awarded to him by the Academy in 1834, for his essay on "Paläographie als Mittel der Sprachforschung." In the following year he published another important treatise, "Über die Anordnung und Verwandschaft der semitischen, indischen, altpersischen, altägyptischen, und äthiopischen Alphabete," and in the winter of 1835–36 went to Rome, where he made the acquaintance of Chevalier Bunsen. His celebrated "Lettre à M. Rosellini sur l'alphabet

hiéroglyphique," Rome, 1837, having made his name known in wider circles, he was encouraged to undertake a series of archæological researches, which were productive of the two works, "Auswahl der wichtigsten Urkunden des ägyptischen Alterthums," and "Todtenbuch der Ägypter nach dem hieroglyphischen Papyrus in Turin," both published at Leipsic in 1842. Before the publication of these works, Lepsius had repeated interviews with his friend Bunsen, who had gone as Prussian ambassador to London; and the result was the organization of a great scientific exploration of Egypt, undertaken chiefly at the expense of King Frederick William IV. The expedition, consisting of two Englishmen and seven Germans, headed by Lepsius, set out from Alexandria in October, 1842, and being under the special protection of Mehemet Ali, had the most satisfactory results. Returning to Berlin at the beginning of 1846, Lepsius was nominated honorary professor at the university, and immediately began the publication of his great work on Egypt, "Denkmäler aus Ägypten und Äthiopien," brought out at the expense of the king on a most magnificent scale. The publication of this book lasted ten years, from 1849 to 1859, and forms the most complete monument of ancient Egypt which, as yet, has been given to the world. Numerous smaller works of the author accompanied and followed this undertaking. The most notable in the list are "Chronologie der Ägypter," Berlin, 1849; "Über den ersten ägyptischen Götterkreis," Berlin, 1851; "Briefe aus Ägypten, Äthiopien, und der Halbinsel des Sinai," ibid. 1852; "Über die zwölfte Ägyptische Königsdynastie," ibid. 1852; "Über einige Ergebnisse der hieroglyphischen Inschriften für die Ptolomaergeschichte," ibid. 1853; "Das allgemeine linguistische Alphabet," ibid. 1855; "Über eine hieroglyphische Inschrift am Tempel von Edfu," ibid. 1860; and various memoirs in the Transactions of the Academy of Berlin and other learned societies. Nearly all of the above works have been translated into French and English.—F. M.

LERI. See LERY.

LERMA, FRANCISCO DE ROJAS Y SANDORAL, Duke of, Marquis of Denia, the favourite and minister of Philip III. of Spain, who raised him to the dukedom immediately on his accession in 1598, and resigned to him the chief authority in the state. His administration is notable for two unsuccessful expeditions against England in 1599 and 1602; for the failure of the campaign in the Netherlands, ending in the recognition of the independence of the United Provinces in 1608; but still more so for the expulsion of the Moors, marked by circumstances of great cruelty, and ruinous to the industrial progress of Spain. In 1618 he was compelled to resign all his offices, having been supplanted in the king's favour by his own son. After the death of the king in 1621, he was compelled to refund large sums. He died in comparative obscurity in 1625.—F. M. W.

LERMINIER, JEAN LOUIS EUGÈNE, a French author, born at Paris, 29th of March, 1803; died 25th of August, 1857. He studied law, and was appointed to the chair of "legislations comparées," one of the three chairs founded in 1831 at the college of France. His eloquent expositions won him a brilliant reputation; but six years later his liberal opinions appeared to have undergone a change, and the college of France became the scene of riots, which rendered it impossible for him to continue. In 1849 he tried to renew a course of lectures on law, but the riots were repeated, and he betook himself to the pen. He was attached to the staff of the *Assemblée Nationale*, and wrote in the *Revue des deux Mondes*. His last work was the article "Guizot" in that work of superlative excellence, the Biographie Generale.—P. E. D.

LERMONTOFF, MIKHAIL, a Russian poet and novelist of celebrity, was born in 1811, of a noble family, said to have been originally Scottish (Learmont—Lermont-off?). He was a young officer in the Russian guards when, in 1837, the great poet Pushkin fell in a duel with a Frenchman whom he suspected, it now seems erroneously, of an intrigue with his wife. In a MS. poem on this event, Lermontoff called for vengeance on the foreigner with such vehemence and violence that the Emperor Nicholas sent him to serve in the army of the Caucausus, a region with which he was already familiar. There in military exile he wrote the poems and novels which have made him famous. Byronic in their general tone, they abound in vivid descriptions of life and nature in the Caucasus. He has been called "the poet of the Caucasus," and his sympathies were evidently more with the Circassians than with their Russian enemies, his own fellow-soldiers. He fell in a duel in the Caucasus in 1841, the year after the successful publication at St. Petersburg of his novel, "A Hero of our own Times." His poems were collected and published at St. Petersburg in 1842. For an acquaintance with their sombre beauty western readers are indebted chiefly to Bodenstedt's excellent German translation (in the metres of the original) published at Berlin in 1855. His "Hero" has been twice translated into English, and some of his other tales appeared in an English dress in 1855, as "Sketches of Russian Life in the Caucasus."—F. E.

LEROY, JULIEN DAVID, a French architect, born at Paris in 1728; died 28th January, 1803. He went to Greece, and in 1758 published "Ruines des plus beaux Monuments de la Grece" This work caused a revolution in the architecture of France. After his return, Leroy for forty years was professor of architecture at the Academy. He published another work on the forms of christian places of worship, and some treatises on the shipbuilding of the ancients.—P. E. D.

* LEROY D'ÉTIOLLES, JEAN-JACQUES-JOSEPH, a French surgeon, born in 1798. A great part of his life has been devoted to the subject of lithotrity, or breaking down stone in the bladder, without having recourse to the knife. He has also invented various surgical instruments, and successfully treated many surgical cases without having recourse to operation. He is one of the surgeons of the Hotel Dieu, and is the author of several works on subjects connected with surgery.—W. B–d.

LERY or LERI, JEAN DE, a protestant minister, and traveller, born in 1534 in Burgundy. He studied at Geneva, and in 1556 accompanied Nicolas Durand, sieur de Villegagnon, on an expedition to America, of which he has left a most exact and faithful account, "Histoire d'une voyage fait en la terre du Brésil, autrement dite Amerique," &c., 1578. Lery returned to France with Pierre Richer, and at once proceeded to Geneva, but later settled at Belleville, where he resided when the place was taken by the Huguenots. After other changes he settled at La Charité, where many of his flock perished in the massacres of 1572. Thence he removed to Sancerre, where he was during the second siege of the town, of which he has left a curious narrative. He died at Berne in 1611.—B. H. C.

LE SAGE, ALAIN RENÉ, the author of "Gil Blas," was born in May, 1668, at the village of Sarzeau, near Vannes, in Brittany, and in what is now the department of Morbihan. His father held a small legal appointment in connection with the Cour Royale of Rhuys. Educated at the Jesuit college of Vannes, he lost both his parents before he was fifteen, and his little patrimony was dissipated by an uncle, his guardian. For five or six years he is conjectured to have filled in his native province an office under government in the revenue department, and perhaps to have lost it under circumstances such as to inspire him with that lasting dislike for all connected with the collection or farming of the public taxes, which is very conspicuous in his best comedy, "Turcaret." He went to Paris in 1692, and qualified himself as an avocat, marrying in 1694 the daughter of a citizen whose face was her only fortune, but with whom he enjoyed for many years complete domestic happiness. Handsome, good-humoured, clever, lively, and agreeable in his manners and conversation, he found his way into good society, and abandoned law for literature. His first work was an unsuccessful adaptation of the Letters of Aristænetus, 1695. A munificent patron, the Abbé de Lyonne (son of the minister), not only gave him a pension of six hundred livres, but directed him to the language and literature of Spain, the country with which his chief triumphs were to be associated. After producing some versions or adaptations of Spanish plays and a translation of the piratical imitator, Avellaneda's continuation of Don Quixote, Le Sage made two hits in 1707, by his "Don César Ursin" (imitated from Calderon); and his "Crispin rival de son maitre," a farce of valet-intrigue, with a smart dialogue (Garrick adapted it as Neck or Nothing). The court applauded "Don César," while it condemned "Crispin;" the verdict of the Paris play-goers was the reverse. He was forty when, in the year of these theatrical successes, he produced the first of his famous books, "Le Diable Boiteux" (the "Devil on two sticks" of the English translation), of which the title and general scope, but nothing more, he took from Guevara's El Diable Cojuelo. While the scene was laid in Madrid, readers recognized in the satire at once pointed and playful a picture of Paris and the Parisians. The "Diable Boiteux" had a prodigious success, and the gay demon Asmodeus who reveals to the hero

the doings of the wicked metropolis, has been pronounced by such a judge as Sir Walter Scott "as much a creation of genius in his way as Ariel or Caliban." Two years later, after a great deal of opposition from players and financiers (the latter offered the author one hundred thousand francs, if he would suppress it), Le Sage owed to the influence of Monseigneur the performance of his chief original comedy, which is to the traffickers in finance of his age what Molière's Tartuffe is to its traffickers in religion. "Turcaret" was most successful. Yet the Théatre Français continued unfavourable to Le Sage, and to gain his bread he turned to the minor theatres called "De la Foire," from their original connection with fairs. For these he composed during his long dramatic career upwards of a hundred pieces. Meanwhile, in 1715 he had published the first two volumes of the work on which his fame mainly rests. Completed by the publication of a fourth volume in 1735, "Gil Blas de Santillane" occupies in French fiction the same place as Tom Jones or Roderick Random in that of Britain. The names of the persons and places may be Spanish; but "Gil Blas" is the France of Le Sage's time in all its variety, seen and described by a "softened Molière," as M. Sainte Beuve has happily called its author. Simple as was Le Sage's way of life (there is a charming picture of it in the Anecdotes of Joseph Spence, who visited him in Paris); great as was the success of "Gil Blas;" and unremitting his industry, theatrical and literary—he failed to earn by his labours the competency which he steadily refused to owe to the patronage of the great. During the later years of his residence in Paris he subsisted, according to Spence, chiefly on the moderate gains of his eldest son, a successful actor of genteel comedy, who assumed the name of Montmenil; and this statement of Spence throws some discredit on the story that Le Sage had originally quarreled with Montmenil, because he went upon the stage. On the death of this son, a second one, who had entered the church and been appointed a canon in the old cathedral of Boulogne, received under his roof his father, sister, and mother. To the last gay, genial, and—though long so deaf that he had to use a speaking-trumpet—conversible and accessible, Le Sage died at Boulogne in his eightieth year on the 17th of November, 1747. Of his minor works, the chief are an adaptation of the Spanish Guzman de Alfarache, 1732; and the "Bachelier de Salamanque," 1738. His "Roland L'Amoureux," 1717–21, is a poor and meagre version of Boiardo's Orlando Innamorato. Something of his peculiar talent shone forth in his latest work, not a fiction, but a compilation or collection, the nature of which is explained by its title "Mêlange amusant de saillies d'esprit et de traits historiques les plus frappants."—F. E.

LESBONAX, a Greek orator and philosopher, pupil of Timocrates, was born at Mitylene, and flourished in the time of Augustus. Only two of his orations have been preserved He is not to be confounded with the author of a treatise De Figuris Grammaticis, Leyden, 1739.—D. W. R.

LESCHES, a Greek poet, who flourished about 600 B.C., was the son of Æschylenus of Pyrrha in the island of Lesbos. He is generally believed to be the author of the "Little Iliad," a continuation of Homer, of which four books remain.—D. W. R.

LESCOT, Pierre, the earliest and one of the most famous of the French renaissance architects, was born at Paris in 1510. Having acquired in Italy the then newly-revived classic (or renaissance) style of architecture, he was employed with Serlio by Francis I. in carrying out the architectural improvements of Paris. Lescot's chief work was the old Louvre, which was commenced by him in 1540. The only portion which remains is the western façade, of which the grand feature is the clock tower, with its colossal caryatides, executed by the sculptor Goujon, who is said by some writers to have been associated with Lescot as architect of the Louvre. The façade is the standard example of the early French renaissance; but it was considerably altered by Lemercier. The celebrated Fountain of the Innocents was the work of Lescot and Goujon. Lescot in reward for his architectural labours was made abbé of Clermont, and canon of Notre Dame. He was councillor to Francis I., and to his three successors—Henry II., Francis II., and Charles IX. He died in 1571.—J. T–e.

LESDIGUIÉRES, François de Bonne, Duc de, one of the famous captains of France, born at St. Bonnet, 1st April, 1543; died at Valentia, 28th September, 1626. In the wars of religion he first joined the protestants, whose forces he commanded after the death of Montbrun. He contributed greatly to the success of Henry IV. His military life was a long and triumphant one. He was never beaten, and never wounded. Queen Elizabeth was so impressed with his talents that she said, "If France had two Lesdiguiéres, I should beg one of them from the king." Misled in old age by his mistress, Marie Vignon, he changed his faith and became a catholic. At the request of Henry IV. he wrote a treatise on war—still preserved in MS. in the imperial library.—P. E. D.

LE SEUR or LE SUEUR, Thomas, a mathematician, was born at Rethel in the Ardennes on the 1st October, 1703, and died at Rome on the 26th of September, 1770. He was a minorite friar, and professor of theology and mathematics. He edited along with Jacquier the Principia of Newton.—(See Jacquier.)—W. J. M. R.

LESLEY, John, Bishop of Ross, was the illegitimate son of Gavin Lesley, rector of Kingussy, and was connected with an ancient and respectable family, the Lesleys of Balquhain, in the county of Aberdeen. He was born on the 29th September, 1527, and studied in King's college, Aberdeen, where he took the degree of A.M. In his twentieth year he was made a canon of the cathedrals of Aberdeen and Elgin, and the revenues of these canonries enabled him to go abroad to prosecute his studies in the universities of France. In Paris he applied himself to Greek and Hebrew, besides divinity; and in Poitiers he occupied four years in the study of civil and canon law. He also resided for a year at Toulouse, where he took the degree of licentiate of civil law, and returning to Paris he took the degree of LL.D., and read lectures for nearly a year on the canon law. In 1554 he returned to Scotland with a high measure of attainments, which, added to his general ability and great respectability of character, procured him rapid promotion. He was appointed professor of canon law at Aberdeen, and in 1558 was made official of the diocese. At the convention of Estates, held in Edinburgh in January, 1561, immediately after the downfall of the Romish church, Lesley was summoned, along with other Aberdeen doctors, to give an account of his faith, and disputed publicly with Knox and other reformers upon the mass and other points of the catholic system. Both he and Knox have given accounts of this disputation, and both historians perhaps do a little more than justice to their own side. The reformers, however, were on the winning side now, and whatever Lesley might think of his arguments, he knew that the only chance now remaining for his own church in Scotland was in the catholic convictions and intentions of the young queen. When the protestant nobles, on hearing intelligence of the death of Francis II., resolved to send Lord James Stewart on a mission to Mary to invite her to return to Scotland, and to prepare her mind for a favourable consideration of their cause, Lesley was despatched by the catholic lords to France to counter-work the mission of Lord James, and to propose to her to land with an army at Aberdeen and restore the catholic church by force of arms. Mary received him kindly, but declined his overtures; and on her return to Scotland in 1561, Lesley followed in her train. In 1564 he was made a lord of session and a member of the privy council, and in the following year the queen gave him the bishopric of Ross, having previously bestowed upon him the abbacy of Lindores. These offices, to be sure, were now little more than nominal; bishops and abbots had now no spiritual care and jurisdiction; but their revenues were still considerable, and the social and political status formerly conferred by such titles was still recognized. And Lesley, it must be owned, made a fair return of public usefulness for these advantages. He served upon the commission issued in 1566 for revising and publishing the laws of the realm, and the publication of the acts of parliament from the reign of James I. owed much to his care and liberality. As one of her most trusted councillors, Leslie must be held in part responsible for the grave errors of the queen's government; but he made amends to her for his share of the evil counsels under which she acted by sharing largely in her troubles and misfortunes, and by the devoted fidelity with which he attached himself to her service during many years. When she escaped from Loch Leven castle she summoned him to her side; but before he could arrive at Hamilton, her hopes were all blasted by the defeat at Langside, and he had to become an exile himself in order to be able to serve his exiled queen. In September following he waited upon her at Bolton castle; and in the conference opened at York in October, and afterwards continued at Westminster, he did his very utmost to defend her honour from the charges laid against her by the noblest and best

of her own subjects. The story of his subsequent efforts and troubles in her service, in the quality of her ambassador to Queen Elizabeth, is long and complicated, and cannot be told here even in the briefest manner; at this point his biography becomes history, and may be found written in the annals of the reign of Elizabeth. "The state papers as well as the histories of that period," as Dr. Irving observes, "exhibit him in the light of a subtle, restless, and dangerous plotter, who resorted to a great variety of expedients for promoting the interest of the unfortunate queen; and the English statesmen seem to have been much inclined to treat him as they ultimately treated Mary herself:" but from the peculiarity of his position as the accredited ambassador of one queen to another, they never ventured to bring him to open trial, but contented themselves with subjecting him to a long imprisonment, sometimes in the Tower, and sometimes in the palaces of the bishops of Ely and Winchester. It was while lying in the Tower that he composed for the use of Mary his "Piæ Consolationes," and his "Animi tranquilli Munimentum," from which she is said to have derived no small religious consolation in her long captivity, and which must have solaced her not a little as an affecting proof of the fidelity of her trusted councillor and bishop. In January, 1574, Lesley having been at length dismissed from custody, landed in France, and there he remained till the following year, when Mary again employed him on a mission to Rome. He continued in Rome three years, and partly occupied his time in finishing for the press and publishing his important historical work, "De Origine, Moribus, et rebus gestis Scotorum," which appeared at Rome in 1578. Soon after he was employed by Pope Gregory XIII. as his nuncio to Maximilian, emperor of Germany, and he resided for some time at the imperial court in Prague. He also visited the duke of Bavaria and other catholic princes of the empire on his way from Bohemia to France. In France he found a powerful patron in the Cardinal de Bourbon, archbishop of Rouen, who made him suffragan and vicar-general of his diocese—an office which he continued to hold for the next fourteen years. But the strange vicissitudes of his life were not yet ended. The troubles of the kingdom forced him at the end of that time to seek another place of refuge in Flanders, where he was received with great distinction, and had reason to expect the archbishopric of Mechlin, which fell vacant at that time. But his health rapidly declined, and he died in Brussels on the 31st of May, 1596, in the sixty-ninth year of his age. He was an accomplished writer, as well as an able man of affairs. Several of his works have a permanent value as historical pieces, and are useful as counterparts to the narratives which have come down to us from writers of the opposite party. Such are his "History of Scotland," before mentioned; his "Defence of the honour of Princess Mary, Queen of Scotland;" and his "Negotiations" at the court of England as Mary's ambassador. The Scottish original of his Latin history has also happily been in part preserved, and was edited by Thomas Thomson, Esq., in 1830, from a MS. belonging to the earl of Leven and Melville. It has high value "as a specimen of fine and vigorous composition in his native language, by one of the most able and accomplished Scotchmen of the sixteenth century."—P. L.

LESLIE, Alexander, a Scottish general, who took a conspicuous part on the side of the parliament in the first civil war, was the son of Captain George Leslie of Balgonie. Having made choice of the military profession, he obtained at an early age a captain's commission in the regiment of Lord Vere, who was then assisting the Dutch in their memorable contest against Spain, and soon rendered himself conspicuous by his valour and military skill. He afterwards served with great distinction under Gustavus Adolphus of Sweden, by whom he was ultimately promoted to the rank of field-marshal. His successful defence of Stralsund in 1628 against a powerful army of imperialists under the celebrated Count Wallenstein, gained him great reputation; and the citizens not only made him a handsome present, but had medals struck in honour of their deliverer. In 1639, when the Scottish covenanters were preparing to resist by force, if necessary, the attempts of Charles I. and Laud to compel them to submit to the liturgy, Leslie returned to his native country along with a number of his brother officers, and was appointed to the chief command of the army which was raised by the committee of the Scottish Estates. His plans were sagaciously formed and promptly executed. Nearly all the strongholds of the country were soon in possession of the covenanters; and Charles, finding himself unable to resist the formidable army which General Leslie had led to the Borders, was fain to come to an amicable agreement, 28th June, 1639. In the following year, however, the covenanters found it necessary to reassemble their forces. Leslie once more assumed the chief command, and marched into England at the head of a well-equipped army, consisting of twenty-three thousand infantry, three thousand cavalry, and a train of artillery; defeated the royal forces who opposed his passage of the Tyne; and took possession of Newcastle and other important towns in the north of England. These successes led to the treaty of Ripon, and a compliance on the part of the king with all the demands of the Scottish presbyterians. In the following year, 1641, Charles visited Scotland for the purpose of conciliating the covenanting party, and created General Leslie Lord Balgonie and Earl of Leven. When the civil war, however, broke out, and the Scots resolved to send assistance to the parliament, the earl once more took the command of the army. He was present at the battle of Marston Moor, and was driven out of the field by Prince Rupert, though David Leslie assisted in retrieving the day. On the termination of the war he resigned his command on account of his great age, but was present as a volunteer at the disastrous battle of Dunbar. In the following year he was surprised by one of Cromwell's officers, along with a number of noblemen and gentlemen who had met to concert measures for the restoration of Charles II., and was thrown into the Tower. He regained his liberty through the intercession of Christina, queen of Sweden, and returned to Scotland in 1654. He died at a very advanced age in 1661.—J. T.

LESLIE, Charles, a distinguished theological and polemical writer, was the son of Dr. John Leslie, bishop of Clogher, and was born in Ireland. From the royal school of Enniskillen he entered Trinity college, Dublin, in 1664. On the death of his father in 1671, he went to London to prosecute the study of the law, for which his great reasoning powers eminently qualified him. Notwithstanding the great prospects of success in this profession, he abandoned all thoughts of law and took holy orders in 1680, and was appointed chancellor of the diocese of Connor in Ireland in 1687. Tyrrel, a Roman catholic, having been made bishop of Connor by James, he held a visitation at which he gave a challenge to the protestant divines to discuss the two religions. This was accepted by Leslie, who acquitted himself with great ability. The victory was claimed by each party. A second public disputation took place, which issued in the conversion of a Roman catholic gentleman. Leslie was now recognized as the champion of protestant rights, and was called upon to resist the appointment of a Roman catholic sheriff in his capacity of justice of the peace; this he did with vigour and firmness, and committed the sheriff for intrusion and contempt. But while Leslie was ever ready to resist illegal proceedings, he never withdrew his allegiance from James; and accordingly, refusing in 1689 to take the new oaths, he was deprived of his ecclesiastical appointments, and retired with his family to England. Here he wrote his answer to Archbishop King's State of the Protestants in Ireland under the late King James' Government, in which he exhibits his strong sympathy and zeal for that monarch. As a theologian, too, he was not idle, writing with great ability in the cause of christianity against Jews, Deists, and Socinians. A tract, entitled "The Hereditary right of the Crown of England asserted," was with good reason attributed to him, and he was in consequence forced to leave the kingdom, and he joined the court of the Pretender. While unchanging in his allegiance to the Stewarts, he was uncompromising in his religious principles, and is said to have endeavoured to convert his master to the protestant faith. When the Pretender withdrew to Italy in 1715, Leslie attended him thither. Finding all his efforts for the spiritual or temporal advancement of his master unavailing, he returned to England in 1721, and was allowed to retire without molestation to Ireland, where he died in 1722 at Glaslough in the county of Monaghan. Besides those political tracts so important in their day, Leslie has left some works of great and permanent interest. Amongst these, his "Short and Easy Method with Deists," claims a pre-eminent place, and is still the best book of its kind. He was a man of vigorous intellect, of acute understanding, and of great argumentative powers, "a reasoner," says Dr. Johnson, "who was not to be reasoned against."—J. F. W.

LESLIE, Charles Robert, R.A., was born in Clerkenwell, London, of American parents, on the 19th of October, 1794; but he was taken in 1799 by his father to Philadelphia, America, and was there apprenticed to a bookseller. In 1811

Leslie returned to England, forsaking the ungenial occupation of a bookseller for that of a painter. He became a student of the Royal Academy, and was much encouraged and instructed by two distinguished American painters in this country—Benjamin West the president of the Academy, and Washington Allston an associate. Leslie lived in the same house with Allston in Buckingham Place, Fitzroy Square, London; and West gave him employment in copying some of his pictures for him, for patrons in America. Leslie commenced his career as a portrait painter, but he soon fell into the line better suited to him, that of the higher class of *genre* pictures as they are termed by the French, that is, *du genre bas* as distinguished from so-called "high art" in religion and history. Leslie, as it were, leapt into reputation; his very first picture of any importance made him famous—"Sir Roger de Coverley going to Church," in the Academy exhibition of 1819. It was painted for Mr. Dunlop, a wealthy American merchant, and was repeated by the painter for the marquis of Lansdowne. In 1821 he exhibited his "May-day in the reign of Queen Elizabeth," and in that year was elected an associate of the Royal Academy. In 1824 he exhibited the well-known picture of "Sancho Panza and the Duchess," painted for Lord Egremont, and which he repeated with slight alterations for Mr. Vernon. This fine picture is now in the Vernon collection of the National gallery at South Kensington. In 1825 Leslie became a full member of the Academy. These fine works were followed by many other remarkable pictures, as "Lady Jane Gray prevailed on to accept the Crown," in 1827; "Sir Roger de Coverley and the Gipsies," in 1829; "The Dinner at Mr. Page's house," from the Merry Wives of Windsor, in 1831; and the popular picture of "Uncle Toby and the Widow," also in 1831, and now in the Vernon collection, National gallery. This picture was afterwards repeated for Mr. Sheepshanks and Mr. Jacob Bell, and thus all these pictures are the property of the nation, two of them being in the National gallery. In 1833 Leslie was persuaded to accept the appointment of professor of drawing at the Military Academy of West Point, New York, contrary to the advice of his friends. Five months' trial, however, of the duties sufficiently convinced him that the position was utterly unsuitable to his tastes, and he was glad to give it up and return to England, to the delight of his friends and of the art-public, who looked for Leslie's pictures on the walls of the Academy as an annual treat. The most remarkable pictures of this period were "A Scene in Page's house," representing the characters in the Merry Wives of Windsor, in 1838, now in the Sheepshanks gallery; the "Sancho Panza and the Duchess," in the National gallery, 1844; "Catherine and Capucius," from Henry VIII., in 1850; "Falstaff personating the King," in 1851; and "The Rape of the Lock," in 1854. Leslie was elected professor of painting at the Academy in 1848, but gave up the appointment in 1851, on account of ill health. He published his lectures in 1858, as a "Handbook for Young Painters." Ten years before he had published a life of Constable, and at his death, May 5th, 1859, he left an unfinished memoir of Sir Joshua Reynolds. In 1860 appeared "Autobiographical Recollections," by the late C. R. Leslie, R.A., 2 vols. 8vo, edited by Mr. Tom Taylor, but which contains very little about Leslie or his works. His pictures are distinguished for admirable points of character, but are generally condemned for their peculiarity of colouring. Leslie objected to glazing, yet some of his effects are very brilliant notwithstanding a certain opacity on a near inspection.—R. N. W.

LESLIE, David, a Scottish general, who took an important part in the great civil war, was the fifth son of Patrick Leslie, commendator of Lindores, by his wife Jean, daughter of Robert Stewart, earl of Orkney. At an early age he entered, with many of his countrymen, the service of Gustavus, and fought the battles of protestantism in Germany under that renowned leader. He returned home about the commencement of the civil war, and was appointed major-general in the army which was sent into England under General Alexander Leslie to the assistance of the parliament in January, 1644. They joined the parliamentary forces in the siege of York, which was raised, June 30, by Prince Rupert. At the battle of Marston Moor, which was fought on the 22nd July following, David Leslie commanded the Scottish cavalry on the left under Cromwell, and contributed greatly to the decisive victory gained by the parliamentary army. Meanwhile, Montrose had in six successive victories completely destroyed the covenanting forces in Scotland, and held the whole kingdom entirely at his disposal. In this emergency David Leslie was recalled with all the Scottish cavalry to the assistance of the Estates; and by a rapid and masterly movement surprised and defeated the royalists at Philiphaugh, near Selkirk.—(See Montrose.) After securing the internal peace of Scotland by the complete suppression of the royalist party, Leslie rejoined the army in England under Lord Leven, and assisted in the siege of Newcastle. On the surrender of Charles the Scottish forces returned home, and General Leslie was employed in the reduction of the strongholds held by the Gordons in the north, and by Alaster M'Coll and his father, Colkitto, in Kintyre and Isla—a service which he performed with great severity. The garrison of Dunaverty, consisting of three hundred Highlanders and Irish, he put to the sword; and Colkitto, who was taken prisoner in the castle of Dunavey, was given up to the Campbells, by whom he was hanged. General Leslie was offered, but refused, the command of the army which the Scottish Estates sent in 1648 into England, to rescue King Charles from the republicans. But on the resignation of the earl of Leven he accepted the command of the forces raised on behalf of Charles II., and by his masterly tactics completely foiled Cromwell, and at last shut him up in Dunbar. But the rash and ignorant importunity of the committee of Estates induced Leslie to quit his commanding position on the Doonhill and to risk a battle, in which he was signally defeated, 3rd September, 1650. He was present at the battle of Worcester, 3rd September, 1651, and was taken prisoner in his retreat through Yorkshire and committed to the Tower, where he remained till the Restoration. As a reward for his signal services and sufferings in the royal cause, he was raised to the peerage by the title of Lord Newark, 31st August, 1661, and obtained a pension of £500 a year. His death occurred in the year 1682.—J. T.

LESLIE, John, Bishop of Clogher, was born at Balquhaine in the north of Scotland. Educated at Aberdeen and Oxford he went abroad for twenty-two years, and acquired a perfect knowledge of the French, Spanish, and Italian languages. The variety of his accomplishments and the grace of his manners secured to him the favour of foreign princes; and at home he was admitted by Charles I. a member of the privy council, both in England and Ireland. He was for some time bishop of Orkney, but in 1623 was translated to Raphoe in Ireland, where he built a strong palace that did good service to the royal cause in 1641. The bishop endured a siege before he surrendered to Cromwell. His habits were regular and temperate; and at his death in 1671 he was more than one hundred years old. He wrote various works, which, however, were never published, having been destroyed during the civil war, along with his extensive library and some valuable MSS. which he had collected abroad.—D. W. R.

LESLIE, Sir John, a Scottish physicist, was born at Largo in Fifeshire, on the 16th of April, 1766, and died at Coates, near Largo, on the 3rd of November, 1832. He received from his brother Alexander his early instruction in mathematics; and on the ability which he showed becoming known to Robison and Stewart, he was induced by them to prosecute his scientific studies at the university of St. Andrews, where he continued for six years, and then attended the university of Edinburgh for three years. He afterwards obtained a series of engagements as a travelling tutor, and in that capacity visited various parts of Europe and America. About 1790 he wrote a translation of Buffon's Natural History of Birds, which proved very successful. In 1805 he was elected by the town council of Edinburgh to the professorship of mathematics in its university, notwithstanding a strong opposition that was raised to his appointment, on the ground of the supposed heretical tendency of certain metaphysical principles which he had avowed respecting the relation between cause and effect. It was on this occasion that Thomas Brown published, with a view to the defence of Leslie, his well-known essay on Causation. In 1819 he succeeded Playfair as professor of natural philosophy in the university of Edinburgh, which appointment he held until his death. He was a fellow of the Royal Societies of London and Edinburgh. He laboured assiduously for the advancement of experimental physics during the greater part of his life. His most important researches were those on the properties of heat, whose results were published in his "Experimental Inquiry into the Nature and Propagation of Heat," London, 1804; in a subsequent work on the relations of heat to air and moisture; and in some papers in

the Transactions of the Royal Society of Edinburgh, and in scientific journals. For the inquiry described in the first work cited, he was awarded the Rumford medal of the Royal Society of London in 1804. In the course of that inquiry, he discovered the influence of the surfaces of bodies upon their powers of radiating and absorbing heat, and the law of the relation between the direction in which heat is radiated from a surface, and the intensity of the heat so radiated; in short, he reduced the properties of radiant heat for the first time to a science. He invented the differential air thermometer, the most delicate instrument for measuring minute differences of temperature which existed previous to the invention of the thermomultiplier (which measures such differences by means of the currents of electricity that they produce). He was a strong advocate for the doctrine that heat is a condition, or force, and probably a kind of motion, not a substance; a doctrine which has been held from remote antiquity by a few of the leading minds amongst natural philosophers, such as Aristotle, Galileo, Bacon, Boyle, Newton, Davy, and Young, but whose general acceptance by scientific men is of very recent date. One of Leslie's most interesting works was a dissertation on the progress of mathematical and physical science, being one of a series of dissertations on the history of science prefixed to the Encyclopædia Britannica.—W. J. M. R.

L'ESPINASSE, Julie Jeanne Eléonore de, Mademoiselle, supposed to have been the illegitimate child of people of rank, was born in 1732. In 1754 she was engaged as a companion to the blind Madame du Deffand. The connection subsisted for some years, but she was too clever for her post. The visitors to Madame du Deffand's salon sometimes preferred the witty conversation of the companion to that of the mistress; and after enduring many of those minor miseries which perhaps only women can inflict upon each other, Mademoiselle de l'Espinasse, for whom a slight pension was obtained from government, succeeded in establishing a brilliant circle of her own. D'Alembert, whose own unhappy birth gave him a peculiar cause for sympathy with her, warmly espoused her cause, and came to reside in her house. She died on May 23, 1776. She had long been suffering—"tortured with sickness, or agitated with opium." In 1809 appeared, in three volumes, "Lettres de Mademoiselle de l'Espinasse, écrites depuis l'année 1773 jusqu'à l'année 1776;" a book which supplied Lord Jeffrey with the materials for an excellent essay in the *Edinburgh Review*. Curious indeed the correspondence was; the lady had a violent love for two gentlemen at once, and when one of them died she was divided between her "bésoin de mourir for M. Mora, and her delight in living for M. Guibert." Her letters are characterized by an impassioned eloquence that occasionally reminds one of the fiery fervour of George Sand; and Lord Jeffrey has described them as being "full of eloquence and spirit, and burning with the flames of a heart abandoned to passion, and an imagination exalted by enthusiasm."—W. J. P.

* LESSEPS, Ferdinand de, a French speculator, born at Versailles in 1805. At an early age he was initiated in the career of diplomacy, and after serving successively at Lisbon and Tunis, he went to Egypt in 1831. Here he more than once acted as consul for some time, maintaining French interests to the best of his power. In 1835, in consequence of his active philanthropy during the prevalence of the plague, he obtained the cross of the legion of honour. In 1838 he was consul at Rotterdam; in 1839 at Malaga; and in 1842 at Barcelona. He is said to have distinguished himself by his care of his countrymen when the latter town was bombarded by Espartero. In 1847 he obtained the rank of consul-general, and in 1848 went to Madrid as minister of the republic. In 1849 he was replaced by Prince Napoleon, and joined the legation at Berne. From Berne he went to Italy, and became entangled in the Roman troubles, which led to his suspension. Subsequently to this period he renounced the career of diplomacy and politics, and devoted his attention to a scheme with which his name will be permanently allied, the Suez canal, by which he proposed to join the Mediterranean and Red Sea by a canal of sufficient dimensions to allow the passage of ships. This magnificent undertaking was so far finished, that the canal was officially opened in 1869.

LESSER, Friedrich Christian, a native of Nordhausen, where he was born in 1692, and died in 1754. After studying medicine, he took to theology, and became a minister. He wrote "A Natural History of Stones," "Insectotheologia," "Testaceotheologia," and "Heliotheologia."—B. H. C.

LESSING, Gotthold Ephraim, was born January 22, 1729, at Kamenz in Upper Lusatia, of which his grandfather was then burgomaster. Among his ancestors, all of whom for several generations were distinguished for learning, was Clemens Lessing of Chemnitz, who signed in 1580 the Formula Concordiæ. His father Johann Gottfried, author of Vindiciæ Reformationis Lutheri, &c., studied at Wittenberg and became catechist, then deacon, and ultimately minister of his native town. He married in 1725 the eldest daughter of Feller, his predecessor, who bore him ten sons and two daughters. Gotthold Ephraim as the eldest surviving child, was in his youth, according to the traditional custom of the family, dedicated to the ministry. He was sent first to the grammar-school of his native place, and subsequently, when he had reached the age of twelve, to the Fürstenschule at Meissen. Here he not only eclipsed all his compeers in the business of the school, but read and imitated in German verse Plautus, Terence, and Anacreon; translated the second, third, and fourth books of Euclid; collected data for a history of mathematics, and wrote the outlines of one of his plays, "Der junge Gelehrte." On leaving the Fürstenschule which he did in 1745, a year before the expiry of the usual period of residence, he delivered a valedictory oration "De Mathematica Barbarorum." In the autumn of 1746 he was sent by his parents to Leipsic, to be trained for the ministry. After the first two or three months of his residence at the university, however, he seems to have abandoned altogether the lectures of the theological professors, and to have spent his time in fencing, dancing, vaulting, polite conversation, and reading plays. Christlob Mylius, a clever and accomplished, but somewhat disreputable person, was his principal associate, in company with whom he attended the philosophical courses of Kaestner, Ernest, and Christ, and by whose advice he was persuaded to renew his acquaintance with mathematics with a view to the prosecution of physical inquiries. In the two periodicals which Mylius successively commenced in the years 1746–48, Lessing contributed some lyrical pieces, epigrams, and "Damon" a comedy. In the latter year his comedy, "The Young Scholar," was produced on the stage at Leipsic, with which event originated his intimacy with such celebrities as Koch the actor, and Weisse the dramatist. After Easter of this year, having returned from a visit to his parents, he resolved to follow Mylius who had gone to Berlin. It was not, however, till the beginning of 1749 that he reached the capital of Prussia; for having fallen ill on the journey at Wittenberg, he had there entered the university as a student of medicine, and remained some months. During the earlier part of his residence in Berlin he learned Spanish, finished some of his plays, commenced his essay on the pantomimes of the ancients, and edited in conjunction with Mylius the *Beiträge zur Historie und Aufnahme des Theaters*. In 1751 he commenced to contribute a series of learned articles to the *Die vossische Zeitung*, and in the same year published his minor poems under the title of "Kleinigkeiten." In the following year he commenced to prepare for the press a collection of his works, in six parts, which was published at Berlin, 1753–55. From the last-mentioned place dates his acquaintance with Moses Mendelssohn and with Nicolai. In conjunction with the former he produced a work on the ethical characteristics of Pope the poet; and with both he corresponded on the subject of classical tragedy. In October, 1755, Lessing returned to Leipsic. Six months of the following year he spent in travelling in company with a wealthy merchant, and in 1757 again went to Berlin, this time to enjoy the society of his new friend Kleist. In 1759 he published his "Fables," "Essay on Fables," and "Philotas," a tragedy. The "Life of Sophocles," and the translation of Diderot's Theatre followed in 1760, at the end of which year Lessing became secretary to General Tauenzien, governor of Breslau. Here he read Spinoza and the fathers of the church, and wrote the first part of his "Laokoon," which he published in 1766. In 1767 he wrote his play, "Minna von Barnhelm," which was published four years later. After another brief residence in Berlin, Lessing accepted an invitation to Hamburg to arrange the affairs of an association recently formed in that city, for the improvement of the drama. The task was impracticable, and the unlucky poet-manager for a time took refuge in the business of bookselling and printing. But neither did this succeed, and he was on the point of starting for Rome as a literary adventurer, when he fortunately received the appointment of ducal librarian at Wolfenbüttel. In 1772 he

finished his famous tragedy, "Emilia Galotti," and in the following year he commenced to edit the "Contributions to Literature from the Ducal Library at Wolfenbüttel." A much more famous production, however, was the work of H. S. Reimarus—Fragmente des Wolfenbüttel schen Ungenannten—which Lessing published, and by the publication of which he incurred the wrath of a numerous body of theologians, of whom the most vehement and persistent was Johann Melchior Götze of Hamburg. To Götze's strictures upon the work and the editor of Reimarus, Lessing replied in his "Anti-Götze," 1779; "Nathan der Weiss," 1779; and "Erziehung des Menschen geschlechts," 1780. Lessing, throughout his career, suffered from the pressure of debt, the result of incorrigible habits of improvidence. For one brief period only his life was one of sunshine. He married the widow of a Hamburg merchant in October, 1776, and till her death, which unhappily took place at the commencement of 1778, he enjoyed unwonted felicity in his domestic relations. A long period of ill health followed, aggravated by the rancour of his theological assailants, and then came the end. Lessing died suddenly at Brunswick, 15th February, 1781. The best edition of his works bears the title "G. E. Lessing's sämmtliche Schriften herausgegeben von Karl Lachmann aufs Neue durchgesehen und vermehrt von Wendelin von Maltzahn," 12 Bände, Leipsic, 1857. A brazen statue of Lessing has been erected at Brunswick by the celebrated sculptor Rietsche. Another statue in memory of him, forming a group with those of Göthe and Schiller, is just now about to be raised at Berlin. A smaller monument to his memory stands in the entrance-hall of the library at Wolfenbüttel. A novel, entitled "The Uncle's Portrait," by Caroline Lessing, daughter-in-law of Gottlob Samuel, the poet's brother, contains interesting biographical matter.—F. B.

* LESSING, Karl Heinrich, an eminent German painter, was born at Breslau on February 15th, 1808. His father, a nephew of Gotthold Lessing, wished him to become an architect, and with that view placed him in the Berlin Academy. But his own wishes inclining strongly towards painting; and a picture of a churchyard painted by him in 1825 being awarded the academy-prize for landscape, and attracting considerable notice, he was permitted to pursue the course he desired. Struck by his remarkable promise, Schadow, then at the head of the Düsseldorf school, invited young Lessing to join him. For some years Lessing was one of the ablest and most earnest of the younger members of the Düsseldorf school. His "Battle of Iconium;" "The Death of Barbarossa;" "The Convent Yard—a snow storm;" "The Royal Mourners;" and other pictures full of feeling and great artistic power—produced a strong impression, and he was nominated a member of the Berlin Academy. But Lessing was becoming gradually alienated from the severe ascetic Düsseldorf school, which looked up to Overbeck and Schadow as the supreme dictators in painting, and the service of the Romish church as the ultimate end of art. For a while he turned almost exclusively to the representation of the grander phases of natural scenery, producing several landscapes (as "The Mountain Pass," "Scene in the Eifel," the "Aged Oaks," &c.); but at length he ventured on an entire rupture with the school with which he had been hitherto associated, by painting "Huss Preaching," "Huss before the Council at Constance," and other protestant subjects, in a bold, free, dramatic style. His secession led to much hostile criticism, and some harsh personal attacks. But he went on his way, putting forth in succession "Ezzelino in Prison;" "Arrest of Pope Pascal II.;" "Luther Burning the Papal Bull," together with many that could in no sense be understood as having a controversial bearing. Lessing found many followers; was appointed professor at Berlin; and is now the recognized head of the reactionary "naturalistic" or "realistic" school, as opposed to the "idealistic" school of religious and historical painters of Germany.—J. T–e.

L'ESTRANGE, Sir Roger, Knight, author and translator, one of the founders of British journalism, was born at Hunstanton hall, Norfolk, on the 17th of December, 1616. Like his father, Sir Hammond L'Estrange, who suffered in his estates for his attachment to Charles I., Roger was a zealous royalist. He had accompanied King Charles in the Scottish expedition of 1639, and on the breaking out of the civil war in England he worked and plotted for his sovereign. Betrayed while endeavouring to recover Lynn in Norfolk for the king, he was condemned to death and thrown into Newgate, where he remained for four years. He escaped in 1648, and after an abortive attempt at insurrection made his way to the continent. Returning to England after the dismissal of the Rump he gained access to the Protector, with whom he seems to have had an interesting conversation, and he was allowed to go at large. At the Restoration L'Estrange was among the neglected, and his alleged relations with Cromwell were made a matter of reproach by some of the royalists. Roger was not a man to submit either to neglect or reproach. He bestirred himself vigorously in pamphlets, apologetic and denunciatory. The result was that, in 1663, he succeeded Sir John Birkenhead as licenser of the press, a post of some profit, and which he continued to occupy up to the revolution of 1688. Apparently one of the first fruits of L'Estrange's promotion was his publication of the "Observals and Proposals in order to the Regulation of the Press"—a piece curious not only for its truculent denunciation of "the liberty of unlicensed printing," but for the insight which it affords into the state of the printing trade in the metropolis in the early years of the Restoration. Roger became now a busy man. In 1663 the former organs of the government, the *Parliamentary Intelligencer* and *Mercurius Publicus*, were superseded by two journals which he started, the one the *Intelligencer* (No. i., 31st August), the other the *News* (No. i., September 3). Both gave items of intelligence without comment, and L'Estrange continued to publish them till the January of 1665, when they in their turn were superseded by the *London Gazette*. In 1681 he started, under the patronage of the court, his well-known paper, the *Observator*, consisting of comment without news—and comment, too, rather ingeniously conveyed in dialogue, a form which, in the infancy of the leading-article, insured a certain vivacity in the treatment. L'Estrange showed some courage in his ridicule of the Popish plot, but more brutality in his coarse exultation over the fate of the martyrs of freedom, civil and religious. On the accession of James, L'Estrange's opposition to Oates and the exclusionists was rewarded by knighthood. In the same year he entered the house of commons as member for Winchester, and was prominent in the consultations of the parliamentary tories. It says something for his integrity that, two years afterwards, he dropped the *Observator*, not being able to support the policy of the king in its latest development. At the Revolution he was dismissed from his office of licenser, and his last appearance in public seems to have been in 1696, when the octogenarian was apprehended on suspicion of being privy to the conspiracy against the life of William III. "Lying Strange Roger" is said to have been an anagram made upon his name by William's consort, Queen Mary. He died on the verge of eighty-eight in September, 1704. Besides journalizing and pamphleteering, he translated Josephus, Æsop's Fables, the Colloquies of Erasmus, Seneca's Morals, and Quevedo's Visions. Lord Macaulay speaks of him justly as "a nature at once ferocious and ignoble." But the praise of consistency cannot be denied him, and in this respect he is much the superior of other earlier journalists, such as Marchmont Needham. His intellect was not without keenness, and his style though coarse was vigorous.—F. E.

LESUEUR, Jean François, a musician related to the ancient family of the Counts de Ponthieu, was born January 15, 1763, at Drucat-Plessiel, near Abbeville, at which latter town the inhabitants have erected a monument to him; he died at Paris, in October, 1837. He sang as a boy in the choir of Amiens cathedral, and subsequently became a student at the college of that town. He was engaged as music-master successively at Séez cathedral, at the church of the Innocents in Paris, at Dijon cathedral, at Mans, and at Tours. In 1784 he returned to Paris, when he produced some successful compositions at the Concerts Spirituels, and obtained the principal musical appointment at the church of the Innocents. The mastership of Notre Dame was competed for in 1786, and Lesueur gained it with great honour. The rule of the cathedral required that this post should be filled by an ecclesiastic, and he therefore wore the dress and bore the title of abbé, but he never formally entered holy orders. His views of church music were, to render it a medium for exciting the passions by the dramatic expression of the words; and towards the carrying out of this idea, he prevailed on the archbishop and the chapter to admit of the engagement of a grand orchestra in the cathedral service. This application of music to the sacred offices has been popularized, nay, hallowed, by the labours of Haydn, Mozart, Cherubini, and Beethoven, who have produced works for the church, which are so pre-eminent

in art, that they have overpowered canonical prejudices against the purpose they embody. Lesueur, however, was an innovator, and his treatment of the subject was violently attacked, as being opposed to the spirit of prayer in which divine service should be solemnized. He justified his views, and defended his exercise of them, in two pamphlets; but general opinion against him was so strong, that the chapter of the cathedral reduced the instrumental accompaniments to what they had been before Lesueur's appointment, and made his composition of the opera of "Telemaque" (which was not then performed) a pretext for declaring him unfit for the direction of church music. He consequently resigned his appointment in 1788, and went to reside with a friend in the country. Upon the death of this patron, in 1792, Lesueur returned to Paris with the compositions he had produced during his retirement; and in 1793 he made his first public essay as a dramatic composer, in an opera called "La Caverne," at the Opéra Comique. In 1794 he brought out "Paul et Virginie" at the same theatre, as also in 1796, "Telemaque," which, though written eight years before, was now first represented. On the establishment of the Conservatoire in 1795, Lesueur was associated with Méhul, Langlé, Gossec, and Catel, in the arrangement of the course of instruction to be adopted in that institution. In 1802 Lesueur had two operas on the list of works accepted for production at the Académie, the composition of which, however, was not completed. Catel's opera of Semiramis was consequently chosen for performance, which Lesueur regarded as an act of injustice to himself. He accordingly published a pamphlet complaining of the preference shown to Catel, in which he made a violent attack upon all the professors engaged in the Conservatoire, of whom Catel was one. This opened a public discussion, the result of which was, that Lesueur was compelled to resign his lucrative appointment in the Conservatoire, and he was reduced thus to a state of indigence. He was relieved from this position on the retirement of his friend Paisiello from the office of maitre de chapel to the first consul, in 1804, upon whose recommendation Lesueur wa engaged as his successor. His new appointment secured him not only money, but influence; and accordingly his opera of "Les Bardes"—one of those respecting which his dispute had arisen—was produced at the Académie in July, 1804, with great splendour, and with remarkable success. He wrote the mass for the coronation of the emperor, and several other pieces of church music, in which he adhered to his views of this class of composition; and in 1809 he brought out his last opera, "La Mort d'Adam," which had been set aside with "Les Bardes" in 1802. Lesueur also wrote for the stage two occasional triumphal pieces, which well supplied the requirement of the moment, and three operas which were never produced. On the Bourbon restoration in 1814, he was appointed, together with Cherubini and Martini, superintendent of the music and composer to the king's chapel, and he held this office until the revolution of 1830. On the reorganization of the Conservatoire in 1817, he was restored to his original professorship. The works he subsequently produced in public were all for the church; the last of these that was printed being a mass, which appeared in 1831. He was elected in 1813 to the musical membership of the Institute, made vacant by Grétry's death; he was created a member of the legion of honour by Napoleon; and he received countless honorary distinctions from important musical societies in and out of France.—G. A. M.

LETHIÈRE, Guillaume-Guillon, an eminent French historical painter, was born at St. Anne, Guadeloupe, in 1760, but sent while quite young to study in the École des beaux-arts, Paris, where he carried off the first prize, and with it admission as a student to the academy at Rome. An ardent admirer and follower of David, he painted and sent to Paris a large picture of "Junius Brutus Condemning his Son," which was greatly applauded, and ordered to be placed in the Luxembourg. In 1792 he returned to Paris, and painted the "Death of Cæsar," and other classical subjects of a republican bearing, he having by this time become a strong politician. A friend of Lucien Bonaparte, and one of the most popular painters of the day, he was created knight of the legion of honour by Napoleon I., and made director of the Academy at Rome. On the Restoration he was disgraced. He came to London in 1816, and exhibited, with great applause, his pictures of "Junius Brutus," "Homer Reciting his Poetry," and some smaller works. In 1818 he was elected a member of the Institute, and in 1819 appointed professor of painting. He died April 21st, 1832. He painted a large number of classical works in the manner of David, some scriptural pieces, and some from French history.—J. T–e.

LETI, Gregorio, historian, born in Milan, 29th May, 1630; died at Amsterdam on the 9th June, 1701. His early studies were carried on under the jesuits at Cosenza, but dissipated and extravagant habits unfitted him alike for employment in the magistracy and for the ecclesiastical state. In 1657 he adopted Calvinistic tenets; and in 1660 settled at Geneva, and there remained for about twenty years. Next, after a brief sojourn in Paris, he crossed the Channel, and was well received by Charles II. His "Teatro Britannico," a history of England, having given offence at court, he was ordered to quit the country, and made his final migration to Amsterdam. Of his works, nearly all historical, Argelati enumerates forty, amounting to little short of one hundred volumes; but grave doubts have been cast on their authenticity; by Tiraboschi especially they are branded as insincere, inexact, prolix, and diffuse.—C. G. R.

LETRONNE, Jean Antoine, an eminent French archæologist and critic, born at Paris, 2nd January, 1787; died there on the 14th December, 1848. His father, an artist, procured his admission to the studio of the painter David; and while there he made good use of his time, assiduously acquiring a knowledge of Latin and Greek, as well as of painting. His critical faculties were soon developed, and his practice was to purchase one of the worst editions of the classics—to go through it, marking his corrections, then to compare his corrections with the readings of the best editions. In this way he gained facility, and produced some useful works when he came to apply his sagacity to the received editions of Plutarch, Thucydides, Pausanias, &c. In 1815 he was chosen by the government to complete the translation of Strabo commenced by La Porte Du Theil. He was in favour both with the Academy and the government; and in 1819 was appointed inspector-general of the university; and in 1831 professor of history in the college of France. In 1840 he was appointed keeper of the archives of the kingdom. A large number of literary and honorary distinctions fell to his share. His researches on the chronology of Egypt exploded the vague speculations of those who had found in Egyptian monuments an evidence of extremely remote periods. His published works are—on the topography of Syracuse; on the early Irish work, De Mensura orbis Terræ; on the history of Egypt; on the Memnon statue; on the sculptured zodiacs, &c.—P. E. D.

LETTICE, John, an English clergyman, best known as a poet and miscellaneous writer, was born at Rushden in Northamptonshire in 1737. His father, who was a clergyman, sent him to Oakham school, and in 1756 he entered Sidney Sussex college, Cambridge, where he became a fellow, professor, and university preacher. In 1764 he gained the Seatonian prize for the best poem on the conversion of St. Paul, and he translated into English blank verse Isaac Hawkins Browne's Latin poem on the Immortality of the Soul, which he published with a commentary in 8vo, 1795. He went out with Sir Robert Gunning as secretary and chaplain to the English embassy at Copenhagen. He remained abroad for several years, and visited different parts of Europe. Afterwards he was rector of Peasemarsh, and prebendary of Chichester, and died in 1832. He also published "The Antiquities of Herculaneum;" two sermons; "Fables:" "Strictures on Education;" and "Miscellanies in prose and verse."—B. H. C.

LETTSOM, John Coakley, an eminent physician, born in 1744, in the island of Littlevan-dyke, near Tortola, West Indies. His father's family originated from the village of Ledsom in Cheshire, whilst by his mother he was descended from Sir Cæsar Coakley, an Irish baronet. At the age of six he was sent to England and placed under the care of a celebrated preacher of the Society of Friends. Subsequently he was apprenticed to Dr. Sutcliff. When his time was out, John Lettsom entered St. Thomas' hospital as dresser, where he distinguished himself by that diligence and steady conduct which were ever his great characteristics. After two years passed at the hospital, he returned to his native isle, and took possession of the small property left him by his father, immediately emancipating the negro slaves belonging to it. He settled at Tortola as a medical man, and was soon in extensive practice. This success encouraged him to visit the great European schools of Paris, Edinburgh, and Leyden, at which last university he took his degree of M.D. After making this circuit he returned again to London, and

through the interest of Dr Fothergill, his old Quaker preceptor, got into good practice. He was admitted licentiate of the Royal College of Physicians in 1769, and in 1770 was elected fellow of the Royal Society. In the following year he became a member of the Linnæan Society. Medicine and botany have been particularly indebted to his researches. With schemes of benevolence he was much occupied; the General, Finsbury, and Surrey dispensaries, all owe their origin to him; also the sea-bathing infirmary near Margate. He kept up a constant correspondence with the most eminent *literati* in Europe, and was highly esteemed for his great learning and sound judgment. He belonged to no less than sixteen universities. That he was not without a sense of the humorous is evinced by the following epitaph, which he wrote for his own tombstone—

"When people 's ill, they comes to I;
I physics, bleeds, and sweats 'em.
Sometimes they live, sometimes they die;
What's that to I? J. Lettsom (lets 'em).

Dr. Lettsom died in London, November 1, 1815. His principal works are—"Reflections on the General Treatment and Cure of Fevers," 8vo, 1772; "The Natural History of the Tea-tree, with observations on the medical qualities of Tea, and effects of Tea Drinking," 4to, 1772; "Medical Memoirs of the General Dispensary in London," 8vo, 1774; "Improvement of Medicine in London on the Basis of Public Good," 8vo, 1775; "History of the Origin of Medicine, and of the State of Physic prior to the Trojan War," an oration, 4to, 1778; "Hints to Promote Beneficence, Temperance, and Medical Science," 3 vols. 8vo; an edition of the Works of J. Fothergill, M.D., in 3 vols. 8vo; a Life of Dr. Fothergill, 8vo; "The Naturalists' and Travellers' Companion," 8vo.—M. G. S.

LEUCHTENBERG. See Beauharnais.

LEUCIPPUS, a Greek philosopher, the author of the atomic theory, taught a system of pure materialism in opposition to the Eleatic school. He held the existence of a matter which filled space, and consisted of an aggregate of indivisible entities. These in themselves are immutable, but are of most diversified forms, and are susceptible of very various combinations. The changes in them produce all the changes in the universe, and these result from a law of absolute necessity. Round atoms possess the property of motion, and the soul consists of a mass of these. He flourished about 500 B.C.—D. W. R.

LEUNCLAVIUS, Johann, a celebrated German scholar, was born at Amelbeuern in Westphalia in 1533. His real name was Löwenclau, but he is better known under its Latinized form. He travelled in almost all the countries of Europe, acquired the Turkish language, and gathered most valuable materials for a history of the Turks. The results of his researches were published in his "Musulmanicæ Historiæ libri xviii.," Frankfort, 1595; his "Annales Sultanorum Othomanidorum," 1596; and his "Pandectæ Historiæ Turcicæ," by which works a more solid knowledge of Turkish history was first introduced into western Europe. Leunclavius was besides an excellent Greek and Latin scholar, and was not less conversant with the law of nations. The better part of his life was passed in the service of various courts, especially that of Savoy. He was nominated to the chair of Greek at Heidelberg, but seems never to have entered upon the duties of this office. He died at Vienna in 1593. His morals, no less than his works, have met with severe censure. The latter, however, received unqualified praise from other and perhaps more competent critics. Thus Huet says with regard to Leunclavius' translation of Xenophon, "that he omits or perverts nothing; his Latin answering to the Greek word for word, and preserving the construction and arrangement; so that we find the original author complete, yet with a purity of idiom and a free and natural air not often met with." Besides Xenophon, Leunclavius translated several of the later Greek authors (Zosimus, Procopius, Dio Cassius), and edited and commented on some of the fathers.—K. E.

LEUPOLD, Jacob, a German mechanician, and the first known inventor of the non-condensing or high-pressure steam-engine, was born at Planitz, near Zwickau, on the 25th of July, 1674, and died at Leipsic on the 12th of January, 1727. He was at first bred to the occupation of a turner and cabinetmaker; then studied for a time at Jena and Wittenberg, with a view to the ecclesiastical profession; and finally established himself at Leipsic as a mechanician, and maker of mathematical and physical instruments. He became celebrated for his skill in the science and practice of mechanics, and was appointed by the elector of Saxony, in 1725, a member of the Council of Mines. He was a corresponding member of the Berlin Academy. He wrote various treatises on machinery and on mechanical questions, of which the most remarkable is his "Theatrum Machinarum Generale," in 9 vols. folio, Leipsic, 1723–27 and 1739, with a supplementary volume and index, by J. E. Scheffler, 1741. This work is a general treatise on mechanics, on machinery, and on some branches of civil engineering, as they existed in Leupold's time; including an account of some inventions of his own, and especially of a high-pressure or non-condensing steam-engine, in which the pistons of two cylinders are hung from opposite ends of a beam, and driven alternately by the admission of steam below them from a boiler, the steam which has done its work being discharged into the atmosphere. The admission and discharge of the steam are regulated by a "four-way-cock," of which contrivance also Leupold is held to have been the first inventor. The engine is represented as applied to the purpose of pumping water. It does not appear that it was ever executed; but our present knowledge assures us that if it had been executed it would have worked.—W. J. M. R.

LEUSDEN, Johann, a distinguished Dutch philologist, was born at Utrecht in 1624, and devoted himself, first in his native town and afterwards at Amsterdam, to the study of oriental languages. In 1649 he was appointed to the professorship of Hebrew at Utrecht, the duties of which office he discharged with great distinction till his death in 1699. He has left a number of learned works, among which we mention his three Philologi—"Philologus Hebræus, Philologus Hebræo-mixtus, and Philologus Hebræo-græcus;" his "Hebrew Grammar;" his "Novum Testamentum Syriacum;" and last, but by no means least, his brilliant edition of the Hebrew Bible, the printer of which (the Jew Athias) received a gold chain and medal as a well-merited reward from the states-general.—K. E.

LEUWENHOECK, Antonius a, or Anton van Leeuwenhock, a celebrated Dutch naturalist, was born at Delft, October 24, 1632. He appears to have attained some celebrity at an early age as a maker of optical instruments, the superiority of which was principally due to his skill in grinding lenses. Wunderbeck, in his History of Medicine, and several other authors, affirm that Leuwenhoeck was a physician in his native city; but there can be little doubt that this is an error. With the profession, the interests of which were so much advanced by his labours, he appears, like many other great discoverers, to have had no connection as a practitioner. It is certain, that on the title-pages of his books he gives himself no designation but that of F.R.S., and Sprengel simply calls him "a great naturalist and artist." When a lad of sixteen years, he was admitted into the counting-house of a merchant as an apprentice; but beyond the fact that he soon quitted this employment, and that he married at an early age, there is little known of his personal history. Peter the Great being in the neighbourhood of Delft in 1698, honoured him with an audience at which Leuwenhoeck submitted his microscopes to the inspection of the czar, and expounded to him the new doctrine of the circulation of the blood. Indefatigable to the last, Leuwenhoeck attained the great age of ninety-one years, dying August 26, 1723. The superiority of his microscopes gave him a great advantage over most of his contemporaries in the researches to which his life was devoted. When Harvey rediscovered the circulation of the blood—it was known almost a century before to Calvin's opponent, Michael Servetus—he had to meet the objection, learnedly and persistently urged, that if the arteries were in communication with the veins, as his doctrine implied, it was impossible the blood could nourish the system in merely passing through them. In 1686 the Dutch naturalist sent a paper to the Royal Society of London, in which he denied the communication of the smallest arteries with the veins by capillary vessels. Four years later, however, having prosecuted his microscopical researches with the advantage of improved instruments, he became a convert to Harvey's doctrine, and wrote in support of it; proving the continuity of the arteries and the veins through intervening capillaries, in which the exact boundary line between the two kinds of blood-vessels could not be distinctly traced With the great event in the history of medical science in the seventeenth century, his name is thus prominently connected. His researches did much to silence at once the cavils with which Harvey was on all sides assailed.

Another of these results was no less satisfactory—his refutation of the error concerning the fermentation of the blood in living subjects. He demonstrated that the blood-vessels do not contain the air necessary for fermentation. Subsequent investigations concerning the composition of the blood itself were attended with results of great importance. The globules of blood discovered by Malpighi he found to be flattened ovals floating in the serum, and he concluded that the colour of the blood is owing to the presence of the globules with the serum (which is itself colourless). On these observations Boerhaave based his theory of inflammation. The fibrous structure of the brain and the structure of the crystalline lens in the eye engaged the attention of Leuwenhoeck for some time; and while his researches regarding the former had little result, those that he prosecuted respecting the latter, proving it to consist of superimposed laminæ, attracted much notice among men of science. In 1677 a young physician of Dantzic, Ludwig von Hammer, paid a visit to Leuwenhoeck, and had the distinction of drawing the great naturalist's attention to the subject of spermatozoa. Spermatozoa Leuwenhoeck had observed in 1674, but had mistaken them for globules; his researches were now extended even to those of insects, and in this direction he may be said to have wrought at the foundations of the modern science of embryology, as in another, he was certainly the founder of a science, of which the name was unknown to him—that of histology. In 1679 the Royal Society acknowledged his splendid services to science, and his many valuable contributions to their Transactions, by admitting him a member. His works, mostly in the form of letters, have been published in a Latin translation under the title of "Opera Omnia, seu Arcana Naturæ," Lugduni, Batavorum, 1792, 4to. An earlier Dutch edition in seven volumes was published at Leyden, 1686–88; and at Delft, 1689–1732, 4to.—F. B–y.

* LEVER, Charles James, a prolific and popular Irish novelist, was born about 1808 in Dublin, where his father was a thriving builder and timber merchant. He was educated at Trinity college, Dublin, and at Göttingen, for the medical profession, which he followed for some time in Ireland. The early chapters of his first and freshest novel, "Harry Lorrequer," were composed, according to his own account, "in a quiet little watering-place near the Giant's Causeway," and published in the *Dublin University Magazine*. So slight was then Mr. Lever's consciousness of his own powers that, having been called to Brussels to fill a medical appointment in connection with the English legation in that city, he had given up all thought of continuing "Harry Lorrequer." It had produced, however, a great impression on the readers of the magazine, and the publisher urged its completion. This was effected, and with it Mr. Lever at once took rank among the most amusing writers of his time. "Harry Lorrequer" was long his *nom de plume*. After a residence of a few years at Brussels, Mr. Lever returned to Ireland to undertake the editorship of the *Dublin University Magazine*. Meanwhile had appeared his second novel, "Charles O'Malley," with its striking pictures of the Peninsular war, perhaps at once more varied and more stirring than "Harry Lorrequer," and certainly not its inferior in either "dash" or animation. The key-note sounded in "Harry Lorrequer" is the pervading one of most of Mr. Lever's very numerous fictions. They are the productions of a gay, vivid, genial man of the world; keenly observant of the physiognomies of the mess-room and the ball-room, the camp and the hunting-field; with warm sympathies for the adventurous, the daring, the reckless; thoroughly understanding and readily reproducing most of the varieties of Irish character. The years of Mr. Lever's editorship of the *Dublin University Magazine* seem to have been coincident with the earlier period of Sir Robert Peel's second administration, and under his management the periodical did some service to the cause of conservatism in Ireland. Resigning after a few years the editorship of the *Dublin University*, Mr. Lever withdrew to the continent, residing chiefly at Florence, and producing a numerous series of lively fictions—among them, "The O'Donoghue;" "The Knights of Gwynne," one of the most successful of them all; "The Daltons;" "Roland Cashel;" "Tom Burke of Ours," &c. Some time after Lord Derby's reaccession to the premiership, the ex-editor of the *Dublin University Magazine* was appointed, November, 1858, English vice-consul at Spezia, the new Portsmouth of the then kingdom of Sardinia. The latest of his fictions, "A Day's Ride, a life's romance," was contributed in 1861 to the *All the Year Round* of his friend Mr. Dickens. Its quiet irony (it was intended to be the autobiography of a fool, as Mr. Thackeray's Barry Lyndon had been the autobiography of a knave) presented a striking contrast to the tone of most of Mr. Lever's previous fictions.—F. E.

LEVER, Thomas, a zealous promoter of the Reformation, is said to have been born at Little Lever, near Bolton, in Lancashire, and studied at Cambridge, where he took his degrees, and became first fellow and then master of St. John's college. He was ordained in 1550 by Bishop Ridley, and became an eloquent and popular preacher. Bullinger calls him a learned and very godly man, and says he used to preach before the king, Edward VI. Through his influence St. John's became distinguished for its attachment to the Reformation, and when Mary began to persecute, Lever and twenty-four of the fellows went abroad. After his ejection he went to Geneva, where he became strongly attached to Calvin. In one of his letters written at this time he says, "I attend all the sermons and lectures of Calvin, and some of those of other persons, and have hitherto employed the remainder of my time in the publication of a little book in our vernacular English; it is now in the press, and, God willing, will shortly be sent to England." This was his "Right way from danger of sin and vengeance," &c. He afterwards visited Zurich, and resided for a time with the English congregation at Frankfort, but eventually undertook the charge of a small flock at Aran. On his return to England he was prominent among the puritans, and was deprived of his preferments for resisting the act of uniformity. He died in 1577. His works well deserve perusal; they strongly resemble those of Latimer.—B. H. C.

LEVERIDGE, Richard, the composer and singer, was born in 1670. He possessed a fine bass voice, was the principal singer at the theatres, and much distinguished himself by his performance of Purcell's Ye Twice Ten Hundred Deities, composed for him. About the year 1726 he opened a coffee-house in Tavistock Street, Covent Garden, and published a "Collection of Songs" in two thin octavo volumes, neatly engraved, with a frontispiece by Hogarth. In Rowe's edition of Shakspeare, the music of Macbeth is said to have been set by Leveridge. This is the charming witch-music which has so long passed current as the composition of Matthew Lock.—(See Lock.) He was also the author of many fine dramatic songs, which were occasionally introduced in the dramatic productions of the early part of the last century. Dr. Burney says of him—"I remember him singing Ghosts of Every Occupation, and several of Purcell's bass songs occasionally, in a style which forty years ago (*i.e.*, about the year 1744) seemed antediluvian; but, as he generally was the representative of Pluto, Neptune, or some ancient divinity, it corresponded perfectly with his figure and character." He was the composer and singer of a number of convivial songs that were in great favour with singers and hearers of a certain class, who more piously performed the rites of Comus and Bacchus than those of Minerva and Apollo. Notwithstanding his propensities—such as commonly shorten the term of life—he attained the great age of eighty-eight. But though his habits had no influence on his health, they powerfully operated on his circumstances. He died in 1758 wretchedly poor.—E. F. R.

* LEVERRIER, Urban Jean Joseph, one of the most distinguished mathematicians and astronomers of modern times, was born at St. Lo, in the department of La Manche, on the 11th March, 1811. He was admitted into the polytechnic school in 1831; and he had there obtained such distinction, that in 1833 he was allowed to select one of the best positions in the public service. He chose, however, that of engineer to the Administration des Tabacs; and he devoted himself to chemical researches with so much success that in 1837 he published in the *Annales de Chimie* a memoir on a new combination of phosphorus and oxygen. His passion for mathematics, however, overbore his chemical tastes, and he was appointed a repetiteur in the polytechnic school.

In his researches in physical astronomy he followed in the footsteps of Laplace, and attacked the highest problems in the mechanism of the heavens. In 1839 he submitted to the Institute two memoirs on the stability of the planetary system, in which he demonstrated that it was insured by the system of the three planets—Jupiter, Saturn, and Uranus—leaving the question still undecided for Mercury, Venus, the Earth, and Mars. After determining the perturbations of the orbit of Mercury by the action of the other planets, he communicated to the Institute in 1844 his theory of Lexell's periodical comet of

1770, which passed through the system of Jupiter's satellites without affecting their orbits (this theory has been since published in the Annals of the Academy of Sciences, vol. iii.); and also a memoir on Faye's periodical comet of 1743, which, according to his prediction, returned to its perihelion on the 4th April, 1851, and on the 12th September, 1858. The next inquiry of our author was into the perturbations of the planet Uranus, which had baffled the ingenuity of astronomers. His first memoir on the theory of this planet was published in November, 1845, and was so highly esteemed that its author, on the 19th January, 1846, was elected a member of the Academy of Sciences, in the section of Astronomy, in place of Count Cassini. In June, 1846, M. Leverrier published his second memoir on the motions of Uranus, in which he shows that its irregularities cannot be produced by Jupiter or Saturn, but must be owing to the action of an undiscovered planet, "situated in the ecliptic at a mean distance double that of Uranus;" and he decides that its heliocentric place in January 1, 1847, must be in 325° of longitude. In a subsequent memoir, published on the 31st August of the same year, he determines its mass and all the elements of its orbit, placing it in 318° 47′ of longitude, about 5° to the east of the star δ of Capricorn, and adding that at its opposition on the 19th August, 1846, its disc being about 3″7, it would be visible with good telescopes. This position of the unknown planet was communicated on the 18th September to M. Galle of Berlin, who discovered it as a star of the eighth magnitude on the 23rd September, the same evening on which he received its position from M. Leverrier. This grand discovery placed M. Leverrier in the first rank of European mathematicians, and honours of all kinds were conferred upon him from every part of Europe. Louis Philippe gave him the cross of officer of the legion of honour, of which he has since been made commander. The king of Denmark sent him the order of Dannebroga. Foreign academies elected him one of their honorary or corresponding members. M. Salvandi, the minister of public instruction, had a bust of him executed. A professorship of astronomy was added to the Faculty of Sciences in Paris, as an appointment for the great astronomer; and he was made a member of the Board of Longitude as adjunct astronomer.

Previous to his great work on the theory of Uranus, namely in 1843, M. Leverrier had presented to the Academy of Sciences his "New determination of the Orbit of Mercury and its perturbations;" and in 1843 he communicated the new tables of Mercury founded on his theory, which have been since published in 1860, in the fifth volume of the *Annals of the Imperial Observatory of Paris*. In 1853 he communicated to the Academy his tables of the apparent motion of the Sun, which were published in the same work; and so great is the accuracy of these tables and those of Mercury, that the observed egress of Mercury from the Sun's disc on the morning of the 12th of November, 1861, differed only *one second* from the mean of the observations made at Rome, Altona, and Malta. In 1853, on the death of M. Arago, M. Leverrier was appointed director of the imperial observatory; and the results of the great reforms which he made in that establishment appeared in 1855 and 1856, in the two volumes of the *Annals of the Observatory*, which were published in these years. The third and fourth volumes of this important work were published in 1858, the fifth volume in 1859, the two parts of the sixth volume in 1860, and the four volumes for 1856–57–58 and 1859 in October, 1861.

In 1855 M. Leverrier called the attention of the Academy of Sciences to the great importance of meteorological observations, and at the same time addressed to the ministers of war and public instruction a plan for organizing them. Both these ministers instantly adopted the plan, and measures were taken "for establishing meteorological observations at Paris, in France, and in the French colonies, on the largest scale." A magnetical and meteorological observatory was established at Algiers, M. Leverrier having, at his own risk, had all the instruments prepared which such an institution required. On the 2nd January, 1860, M. Leverrier communicated to the Academy a remarkable paper on the theory of Mercury. He found that the observations made on twenty-one transits of that planet, could be represented within nearly a second by augmenting by thirty-eight seconds the secular motion of its perihelion. He conceives that this excess of motion is due to some unknown cause, which must be such as not to produce any other sensible effect on the planetary system. This cause, he thought, might be either a single planet between Mercury and the Sun, or a ring of asteroids such as that which exists between Mars and Jupiter. If the disburbing body were a single planet, its brightness, he thought, must be such as to make it visible, and therefore he is disposed to believe that the increased secular motion in Mercury's perihelion is produced by a ring of asteroids, which, if they exist, we fear we have no chance with our present telescopes of discovering. On the 3rd of June, 1861, M. Leverrier communicated to the Academy of Sciences a letter, addressed to Marechal Vaillant, "On the Constitution of the Planetary System, and on the theory and tables of Mars," which he had completed, and which no doubt will appear in the next volume of the Annals of the Observatory. The following are the results at which he has arrived:—1. That there is between Mars and the Sun a ring of asteroids, whose united mass is comparable to that of Mercury. 2. That at the distance of the Earth from the Sun there is a second ring of asteroids, whose mass is nearly equal to the tenth part of that of the Earth. 3. That the united mass of the asteroids between Mars and Jupiter, is nearly equal to the third part of the mass of the Earth. 4. That the masses of the two last groups are complementary to each other. Ten times the mass of the group placed at the distance of the Earth, added to three times the united mass of the seventy asteroids between Mars and Jupiter, is nearly equal to the mass of the Earth. These remarkable deductions will, no doubt, excite some controversy in the astronomical world. On the 2nd December, 1861, M. Leverrier laid before the Academy of Sciences an abstract of his researches on "The System of Planets nearest the Sun, Mercury, Venus, the Earth, and Mars," and on the three rings of asteroids. In this communication he insists more particularly on the theories and the observations which support them, and promises, at one of the next meetings of the Academy, to treat of the comparison of the theories with observation. Like his eminent predecessor, M. Arago, M. Leverrier occupies a high place in the political world. In 1849 he represented the department of La Manche in the legislative assembly, joining the anti-revolutionary party, and taking a deep interest in all questions of public instruction or scientific interest. In 1859 he drew up a report on the project of a law relative to the construction of new lines of the electric telegraph. He took an active part also in the measures for reorganizing the polytechnic school, and he was a member of the commission for drawing up a scheme for professional education. M. Leverrier speaks with great facility and distinctness, and from his special knowledge on many subjects he has much influence in the chamber. When political parties were greatly divided, M. Leverrier attached himself to the politics of the court. After the *coup d'etat* he was appointed a member of the senate, and was afterwards inspector-general of superior instruction. From this time he devoted himself to the improvement of educational institutions in France, and he especially impressed upon the study of the sciences a more practical and limited character. In 1850 he drew up a report on the system of instruction in the polytechnic school, and in 1854 he was appointed a member of the commission for improving it. The great services which M. Leverrier has done to astronomy, and his capacity for doing more, induce us to express the hope that he will devote the whole of his leisure to physical astronomy, and place himself, as no doubt he will do, at the head of the astronomers of any age or nation.—D. B.

LEVESQUE, Pierre Charles, a French historian, born at Paris 28th March, 1736; died 12th May, 1812. In 1773 he went to Russia, and was appointed professor in the school of cadet nobles at St. Petersburg. From the documents of the kingdom he compiled a valuable "History of Russia." He followed this by a "History of France under the first five Valois;" and by histories of Rome and Greece.—P. E. D.

LEVI, David, by birth a Jew, a native of London, where he was born in 1740 in humble circumstances. He was brought up to the trade of a shoemaker, which he exchanged for that of a hatter, but contrived to acquire a superior knowledge of the Hebrew language and some reputation as a writer. In 1783 he published "An Account of the Rites and Ceremonies of the Jews," in an octavo volume, which was followed by his "Lingua Sacra," consisting of a Hebrew Grammar, a Hebrew-English Dictionary, &c., the first part of which appeared in 1785, and the last in 1788. This work must be regarded a remarkable monument of industry and perseverance, produced as it was in the leisure hours of a life of labour and poverty; but it is of no

value in a critical point of view. Levi entered the lists with Dr. Priestley, to whom he addressed a volume of Letters in 1787, and another in 1789. Two years later he published an edition of the Pentateuch in five volumes, containing the Hebrew and English on opposite pages. We next find him writing "Letters to Nathaniel Brassey Halhed," in reply to that gentleman's Testimony to the Authenticity of the Prophecies of Richard Brothers. He also produced a well-written answer to Paine's Age of Reason; three volumes of "Dissertations on the Prophecies;" a translation of the Hebrew Liturgy, and other works. He died in 1799.—B. H. C.

* LEVI, LEONE, professor of the principles of commerce and commercial law in King's college, London, was born at Ancona, in June, 1821. Mr. Levi has distinguished himself by his zeal for the establishment of chambers and tribunals of commerce—the former to promote the interests of commerce, and the latter to be special courts for the adjudication of commercial cases. He has published disquisitions, pamphlets, and lectures on "Chambers and Tribunals of Commerce; and proposed Chamber of Commerce at Liverpool," 1849; "On the State of the Law of Arbitrament and proposed Tribunal of Commerce," 1850; the "Law of Shipping and Marine Insurance," 1853; the "Law of Nature and Nations as affected by Divine Law," 1855; and the "Prospective Results of International Exhibitions," 1856. Mr. Levi's most important contribution to the literature of commercial law, is the elaborate and laborious work published in 1850–52, the scope of which is sufficiently indicated in the title—"Commercial Law, its Principle and Administration, or the mercantile laws of Great Britain compared with the codes and laws of commerce in other mercantile countries." Mr. Levi commenced in 1856 the "Annals of British Legislation," a useful serial, in which the contents of parliamentary blue-books, &c., are epitomized.—F. E.

LEVITA. See ELIAS LEVITA.

LEVIZAC, JEAN PONS VICTOR LECOUTZ DE, a French grammarian, author of "Levizac's Grammar," formerly well known in England. At the period of the Revolution he emigrated from France, retiring first to Holland, afterwards to London, where he engaged in tuition till his death in 1813. He wrote a grammar; a dictionary, French and English; some useful educational works; and some critical essays on French authors.—P. E. D.

* LEWALD, FANNY, a distinguished German authoress, was born at Königsberg, 24th March, 1811, of a respectable Jewish family; but in 1829 embraced the protestant faith. After travelling in Switzerland, Italy, France, and England, she settled at Berlin, where in 1854 she was married to the well-known professor, A. Stahr. Her novels bear testimony to her brilliant parts, as well as to her advanced politics; she stands in the first rank of the German authoresses of the day.—K. E.

* LEWALD, JOHANN KARL AUGUST, a prolific German novelist and miscellaneous writer, was born at Königsberg, 14th October, 1792. He led a most unsettled life, travelled extensively, then became an actor, and since 1848 has been manager of the Stuttgart Hoftheater. He was editor of several periodicals, and is particularly known for his elegant sketches and books of travel.—K. E.

* LEWES, GEORGE HENRY, man of science and versatile littérateur, was born in London on the 18th of April, 1817. He received his early education partly in Jersey, partly at the well-known school of Dr. Burney at Greenwich. He entered young the office of a Russian merchant, which he quitted to become a student of medicine. The studies thus pursued have been of use to him in those later scientific inquiries to which he has devoted himself, after a long interval of cultivation of the belles-lettres and mental philosophy. Abandoning the study of medicine and becoming an author by profession, Mr. Lewes' first distinctions were won in the field of foreign literature. He had an intimate knowledge of French, Italian, Spanish, and German; and spending several years on the continent he made a personal acquaintance with many of the *sommités* of European literature. To the *British and Foreign Review* he was for many years a leading contributor, publishing in it, among other papers, a striking criticism on Göthe, whose biographer he afterwards became. Few men have contributed like Mr. Lewes to so many periodical organs of different schools. His miscellaneous essays are to be found scattered through the pages alike of the *Edinburgh*, the *Westminster*, and the *British Quarterly Reviews*, of the *Monthly Chronicle*, the *Classical Museum*, and of *Fraser's* and *Blackwood's Magazines*. Among his earliest books of note was the "Biographical History of Philosophy," published in one of Charles Knight's series. In this biography and criticism were blended, and the range of the work, from the dawnings of philosophical inquiry in Greece to its latest developments in Germany and France, was as striking as the catholicism and impartiality of its tone. On the life and works of Spinoza, of whom Mr. Lewes is a great admirer, he contributed an instructive and interesting paper to the *Westminster Review*. A library edition of the Biographical History of Philosophy, much enlarged and improved, was published in 1857, preceded in 1853 by Comte's Philosophy of the Sciences, a popular synopsis for English readers of the French thinker's system. A little volume on the Spanish drama, "Lope de Vega and Calderon," 1847, was also contributed by Mr. Lewes to Charles Knight's series of monthly volumes. In 1847 appeared his first novel, "Ranthorpe," followed in 1848 by "Rose, Blanche, and Violet," and in 1849 by a "Life of Robespierre," containing some curious extracts from the unpublished correspondence of the triumvir, of whom the biographer took a view much more favourable than the ordinary one. Mr. Lewes had been prominent in the theatrical performances, inaugurated by leading London men of letters for such unselfish objects as the alleviation of the pecuniary distresses of the late Leigh Hunt. In 1850 he had some thoughts of embracing the stage as a profession, and appeared on the boards in his own tragedy, "The Noble Heart." At the call of journalism, however, he abandoned the buskin, though not dramatic composition. Among his subsequent pieces for the theatre was "The Game of Speculation," adapted from Balzac's Mercader le Faiseur, and which, very successful at its first appearance, still keeps possession of the stage. With the opening of 1851 appeared the first number of the *Leader*, to be the organ of the cultivated intellects of the most advanced section of the movement party. Mr. Lewes was the literary and dramatic editor of the new journal, and the *verve* with which he conducted both departments was something unique. Towards the close, and indeed during the whole course of his literary editorship of the *Leader*, it was evident from the scope and tone of his writing that he had turned again to the study of physiology, for which he seemed to predict in the future the place occupied by metaphysics in the past. He did not, however, at once desert literature, pure and simple. In 1855 appeared his "Life and Works of Göthe," an elaborate biography and criticism of the great German—deficient in its narrative of Göthe's later years, but compensating for that deficiency by the freshness and fullness of its treatment of Göthe's early career—even correcting and supplementing, from original documents and information, the poet's own autobiography. Since the publication of that work Mr. Lewes has devoted himself almost exclusively to physiological science. His "Sea-side Studies"—republished in 1858, enlarged and improved, from *Blackwood's Magazine*—popularized the latest theories of the origin of life; and in it Mr. Lewes did not hesitate to contest the views of the most eminent modern physiologists, when these were unsupported or contradicted by actual observation. The title of his "Physiology of Common Life," 1859–60, a work which has been very successful, explains itself; and, like the "Life of Göthe," it has been translated into German. Mr. Lewes has also edited the late Professor Johnston's Chemistry of Common Life.—F. E.

LEWIS, SIR GEORGE CORNEWALL, Bart., politician and author, was born in London in 1806, and died on the 14th of April, 1863. He was the eldest son of the late Sir Thomas Frankland Lewis, who from 1821 to 1839 filled several important public offices—among them the vice-presidency of the board of trade, and the chairmanship of the poor law commission. Sir George Cornewall Lewis was educated at Eton and at Christ church, Oxford, where he graduated B.A. in 1828 as first class in classics, and second in mathematics. Three years afterwards he was called to the bar at the Middle temple, and in 1832 he published his first original work, "Remarks on the Use and Abuse of Political Terms." His official career began in 1835, when he shared in the labours of the commissions of inquiry into the relief of the poor and the church in Ireland. In 1836 he was a member of the commission of inquiry into the affairs of Malta; and in 1839, on his father's resignation of the chairmanship of the poor-law board, he was appointed a poor-law commissioner, an office which he retained until July,

1847. While performing these varied duties, he found time for the composition of several works, political and literary. Fresh from the labours of the Irish commission, he published in 1836 a disquisition on "Local Disturbances in Ireland, and the Irish Church Question." In 1839–40 appeared two philological works, though of very different kinds, one a "Glossary of Herefordshire Provincial Words," elucidating the linguistic peculiarities of the county which he afterwards represented in parliament; the other, a learned "Essay on the Origin and Formation of the Romance Languages," in which he examined M. Raynouard's theory on the relation of Italian, Spanish, Provençal, and French to Latin. In 1841 he returned to politics or political philosophy, and published an "Essay on the Government of Dependencies." Entering parliament on whig principles at the general election after the repeal of the corn laws in July, 1847, he was appointed in the following November secretary to the board of control—an office which he exchanged in May, 1848, for the under-secretaryship of the home department. There he remained until July, 1850, when he became financial secretary to the treasury, going out of office with his friends on the accession of Lord Derby to power early in 1852. Meanwhile he had published two elaborate and argumentative works; the one, "An Essay on the Influence of Authority in matters of Opinion," 1849, the results of which may be summed up in his own words, "The most important general formula which appears deducible from this inquiry, is that one of the main elements of civilization is well-placed confidence." The other was "A Treatise on the Methods of Observation and Reasoning in Politics," the aim of which was not to establish any political doctrine, but to show the methods by which sound political reasoning should be conducted. From July, 1852, to February, 1855, Sir G. C. Lewis was not only out of office, but out of parliament; having been defeated as a candidate for the representation of Herefordshire in the former month, and for that of Peterborough in the November following. In the meantime he became editor of the *Edinburgh Review*—succeeding in that high literary post the late Professor Empson—and had elaborated his learned work, "An Inquiry into the Credibility of the Early Roman History," in which, impugning the reconstructive system of Niebuhr, he sought to disprove the credibility of the Roman history for the first four hundred and seventy-three years of the city. Re-entering parliament in March, 1855, as member for the Radnor district of boroughs, which he represented till his death, he resigned the editorship of the *Edinburgh Review* on being then appointed chancellor of the exchequer. On the resignation of Lord Derby's second ministry, Sir G. C. Lewis was appointed home secretary. Among the changes consequent on the death of Lord Herbert, Sir G. C. Lewis quitted the home office in the autumn of 1861, and became secretary of state for the war department. His latest work, published in 1859, after the defeat of Lord Palmerston's government on the conspiracy bill, is a pamphlet entitled "Our Foreign Jurisdiction, and the Extradition of Criminals." It is chiefly a collection of facts suggestive of further inquiry, and was written, the author is careful to explain, on his own "exclusive responsibility," and previously to the introduction of the conspiracy bill. Besides being the author of the original works already mentioned, he translated, along with Mr. Tufnell, Karl Ottfried Muller's Account of the Dorians (first edition, 1830; second edition, 1839), and vol. i. of the same author's History of Greek Literature, published by the Useful Knowledge Society in 1840. Sir G. C. Lewis succeeded to the baronetcy on the death of his father in 1855, and married in 1844 Lady Maria Theresa, sister of the present earl of Clarendon, and widow of the late Mr. Lister, the author of Granby and other novels, and biographer of Lord Clarendon. Lady Theresa Lewis published several novels, and an interesting contribution to biography, "The Friends and Contemporaries of Lord Clarendon," her celebrated ancestor. She died on the 9th of November, 1865.—F. E.

LEWIS, JOHN, an English clergyman eminent as an archæological and theological writer, was a native of Bristol, where he was born in 1675. The death of his father led to his early removal to Poole, where he commenced his studies, which he completed at Exeter college, Oxford. Having entered into orders, he was appointed rector of Acrise, near Folkestone, and afterwards Archbishop Tenison gave him the living of Hawkinge in the same locality. He was subsequently incumbent of Margate; vicar of Minster, near Ramsgate; and master of Eastbridge hospital, Canterbury. He owed most of his preferments to Tenison, whose principles he supported, and he acquired considerable reputation by the share he took in the ecclesiastical controversies of the day. He edited the Church Catechism for schools at the request of the Society for promoting Christian Knowledge; wrote an "Apology for the Clergy of the Church of England," in which he handled roughly some portions of Calamy's Nonconformists; and other theological works came from his pen. But he is best remembered for the "History of John Wycliffe," and an edition of his New Testament, with a "Complete history of the several translations of the Holy Bible and New Testament into English," which was afterwards published separately, and is still a useful work; a "History and Antiquities of Thanet;" a "History and Antiquities of the Abbey Church of Faversham;" a "Life of Caxton," and a "Life of Bishop Peacocke." Lewis died at Margate in 1746.—B. H. C.

* LEWIS, JOHN FREDERICK, A.R.A., was born in London, 14th July, 1805. His teacher in art was his father, Mr. F. C. Lewis, a landscape painter and engraver of considerable ability Mr. J. F. Lewis first became known by drawings and engravings from his studies of wild animals made in Exeter Change. His early pictures were chiefly "Deer Shooting," and sporting scenes. The development of his style dates from a rather prolonged visit to Italy and Spain, &c., 1832; during which he made careful copies from the works of the great painters, and numerous sketches of the scenery, buildings, and inhabitants of those countries. The results of these studies appeared in the exhibition in 1835 and following years, of a succession of paintings in water colours of scenes of Spanish life; such as various circumstances connected with the bull fights at Seville, "The Suburbs of a Spanish City on the day of a Bull Fight," a "Fiesta in the South of Spain," and the like: also, "A Christino Spy brought before Zumalacarregui," "Pillage of a Convent," and other incidents of the Carlist rebellion. So vigorous and truthful a rendering of Spanish life and character was a novelty in English art, and the pictures were very attractive. The "Zumalacarregui," and "The Suburbs of a Spanish City" were engraved on a large scale. Mr. Lewis also published, in 1835, a series of facsimile lithographs of his "Sketches of the Alhambra," and in 1837 twenty-five "Spanish Sketches," the drawings being made by himself on the stone. In 1837 Mr. Lewis went to Rome, where he executed a large painting of "The Pope Blessing the People." After staying two years in Italy he proceeded to Constantinople. During a residence of ten years in the East, Cairo being his head-quarters, Mr. Lewis accumulated a mass of artistic material, which has served as the basis of his subsequent labours. Further, he now adopted an entire change of style. Instead of the broad and vigorous handling which characterized his previous pictures, he now finished with extreme minuteness, elaborating alike the accessories and the principal features of his pictures. He also changed his system of colour, and in fact assumed what the Germans would call a new stand-point as a painter. This change was least evident in the first of his Eastern subjects, "The Hhareem," exhibited at the Water Colour Gallery in 1850; it was fully developed in his great picture "A Frank Encampment in the Desert of Mount Sinai," and other works exhibited in 1854–56. The high character of these works was acknowledged on all hands, and on the death of Mr. Copley Fielding in 1855, Mr. Lewis received the greatest professional distinction attainable by a water-colour painter, in being elected president of the Society of Painters in Water Colours. But he was now becoming ambitious of succeeding as a painter in oil, and in 1855 and following years he contributed various oil paintings of street scenes in Cairo, and other Eastern subjects, to the exhibition of the Royal Academy, and eventually announced himself as a candidate for admission into that body. Having resigned his connection with the Society of Painters in Water Colours, Mr. Lewis was elected an associate of the Royal Academy in 1859. In 1853 the Scottish Academy purchased Mr. Lewis' admirable copies, sixty-three in number, of paintings by Italian and Spanish masters. He was at the same time elected honorary member of the Academy. Mr. Lewis' latest pictures (1861) are a "Bedouin Sheikh," and "Edfou, Upper Egypt."—J. T–e.

LEWIS, MATTHEW GREGORY, familiarly called Monk Lewis, from his chief literary production, the novel of "The Monk," was born at London on the 9th of July, 1775. He was intended by his father, who was deputy-secretary of war, for the diplomatic profession, in which a knowledge of modern languages is

more useful than classical accomplishments. After spending some time at Christ church, Oxford, he proceeded to Weimar, then the German Athens, and gained, comparatively a rare acquisition in those days, a knowledge of the German language, and of some sections of German literature. His first literary attempts were dramatic, but his earliest work of note was his novel, "The Monk," written when he was only nineteen, and in ten days, at the Hague, where he was residing as an *attaché*. It was published in 1795. Shamelessly voluptuous in its pictures of the influence of passion in a monk fettered by his religious vows, "The Monk" made a great sensation in England. The attorney-general was instructed by the Society for the Suppression of Vice to prosecute its author, who on the other hand, on returning to England, found himself a lion. In the dreary twilight between the death of Cowper and the rise of Scott and Byron, the author of "The Monk" was for a time a literary star. His ballads, such as "Alonzo the Brave," produced a great effect on young Walter Scott, the publication of whose version of Göthe's Goetz von Berlichingen was negotiated by their author, and who contributed to the Tales of Wonder, a miscellany original and translated, published by Lewis in 1801. Lewis afterwards enjoyed the intimacy of Lord Byron, and indeed from his *bonhommie* was a general favourite in society and with his literary contemporaries. "Tales of Terror," "Romantic Tales," "The Bravo," are others of Lewis' fictions. Among his dramatic performances are the "Castle Spectre," the comedy of the "East Indian," and "Timur the Tartar," played in 1811, and the precursor of a long series of gorgéous spectacles on the English stage. The death of his father left him the possession of a handsome fortune and of estates in Jamaica, which he visited towards the close of 1815, and again in 1817. His "Journal of a West Indian Proprietor," published after his death, and reprinted in Murray's Home and Colonial Library, is full of lively pictures of life and nature in Jamaica in the old slavery times, and paints its author in a very favourable light, the guardian of his slaves, of whom he had five hundred, and by whom he seems to have been worshipped. He died at sea on his second homeward voyage, on the 14th May, 1818. After the publication of "The Monk," Lewis succeeded for a short period Beckford, the author of Vathek, in the representation of Hindon, Wiltshire, but made no figure in the house of commons. A Life and Correspondence of M. G. Lewis was published in London in 1839.—F. E.

* LEWIS, Tayler, LL.D., a learned American professor, was born in 1802 in the state of New York. He abandoned the legal profession, for which he was intended, to pursue without interruption his studies in Greek language and literature. In 1837 he was appointed professor of Greek in Union college, New York. His two most remarkable productions are—"Plato against the Atheists," and "The Six Days of Creation." The former is a translation of the tenth book of the Dialogue on Laws, followed by dissertations on some of the main points of the Platonic philosophy and theology as compared with the holy scriptures. The latter work is an endeavour to explain the scriptural cosmology, by insisting on a distinction, attributed to the ancients, between the idea of time-worlds and space-worlds. Dr. Lewis has published other works, and contributed to the more learned American periodicals.—R. H.

LEWIS, William, physician and writer on chemistry. After obtaining his degree of bachelor of medicine he practised for many years at Kingston in Surrey, where he died in 1781. He was a fellow of the Royal Society, London, and member of the Royal Academy, Stockholm. His reputation as a chemist was such, that he was invited to read a course of lectures before the prince of Wales at Kew, as also before the duke and duchess of Gloucester at Kingston. He is the author of several works which have been translated into French.—W. B–d.

LEY or LEIGH, Sir James, Baronet, afterwards earl of Macclesfield, successively lord chief-justice of the king's bench, lord high-treasurer, and lord president of the council, was born about 1552, of a respectable family in Wiltshire. At seventeen he was sent to Brazennose college, Oxford, and afterwards went to the bar. Lord Campbell describes his prospects there as "hopeless," and himself as glad to accept what was then equivalent to exile, the chief-justiceship of Ireland. In this post he aided King James' new plan for colonizing Ulster, and was an honourable and impartial judge. Returning to England with a favourable report of the success of the royal schemes, he was knighted, and received the lucrative post of attorney of the court of wards. He was included in James' first batch of baronets, and in January, 1621, was appointed lord chief-justice of the king's bench. His marriage to a niece of the duke of Buckingham probably aided his advancement. Though not a peer, he acted as speaker of the house of lords during the impeachment of Bacon, and in that capacity pronounced the sentence on the great ex-chancellor. At the end of four years he was removed from the king's bench, appointed to the lucrative and dignified office of lord treasurer, and raised to the peerage as Lord Ley of Ley in Devonshire. After the accession of Charles I. he was created Earl of Macclesfield, and in 1628 removed from the treasurership to be "shelved" as lord president of the council. He died on the 14th March, 1629. He seems to have been a commonplace but honourable man. Milton has immortalized him, and thrown perhaps an imaginary halo round his death, in his sonnet to the Lady Margaret Ley:—

> "Daughter to that good earl, once president
> Of England's council and her treasury,
> Who lived in both unstained with golden fee,
> And left them both, more in himself content,
> Till sad the breaking of that parliament
> Broke him, as that dishonest victory
> At Chæronea, fatal to liberty,
> Killed with report that old man eloquent."

Ley had a turn for history and antiquities. When in Ireland he collected and procured to be transcribed for publication, which did not take place, "The Annals of John Clynne," a friar minor of Kilkenny in the reign of Edward III.; the "Annals of the Priory of St. John of Kilkenny;" the "Annals of Multiferman, Rosse, and Clonmell." Some of his antiquarian tracts are printed in Hearne's Collection of Curious Discourses.—F. E.

LEY, John, an English controversial divine, born in 1583 at Warwick, and died at Sutton Coldfield in 1662. He studied at Oxford, and entered into orders, after which he was appointed incumbent of a poor living in Cheshire, where he also became prebendary and sub-dean. His principles led him to espouse the cause of the parliamentary party at the outbreak of the civil war. The great zeal and energy which distinguished him were rewarded by several appointments under the Commonwealth; but towards the close of his life he withdrew to Sutton Coldfield. Wood gives a list of his writings.—B. H. C.

LEYBOLD, Karl, a celebrated German painter, was born at Stuttgart, March 29, 1786. He was instructed in the rudiments of art by his father, Johann Friedrich Leybold, a clever miniature painter, engraver to the court, and professor of engraving in the Imperial Academy of Vienna—born at Stuttgart in 1755; died in 1838. Karl Leybold accompanied his father to Vienna in 1799, became a student in the Academy, and painted some classic subjects and landscapes. In 1807 he went to Rome, when he directed his attention chiefly to historical painting. Returning to Stuttgart, he acquired a high reputation for his portraits, and besides native dignitaries, numbered among his sitters the king and queen of Holland. He was appointed in 1829 professor in the Art Academy of Stuttgart, and in 1841 director of the gallery of paintings, which offices he held till his death, July 20, 1844. Karl Leybold executed numerous paintings and drawings of historical and mythological subjects, and some pieces of a humorous kind, as well as many portraits. He left unfinished a large oil painting of "Nymphs surrounding the Sleeping Bacchus."—J. T–e.

LEYBOURN, William, an English printer, publisher, and mathematician, flourished in the seventeenth century. He was the author of a course of mathematics and a treatise on arithmetic, of high reputation in their time.—W. J. M. R.

LEYDEN, John of. See Beccold.

LEYDEN, John, M.D., a Scottish poet and great oriental scholar, was the son of a shepherd, and was born in 1775 at the village of Denholm in Roxburghshire. His childhood was spent in a wild pastoral spot at the foot of Ruberslaw, about three miles from Denholm. His grandmother taught him to read, and at the age of ten he was sent to school at the hamlet of Kirklaw, about six or eight miles distant, where he learned writing, arithmetic, and the elements of Latin grammar. Mr. Duncan, Cameronian minister at Denholm, subsequently gave him instruction in Latin; but notwithstanding these aids, Leyden was almost entirely self-educated. His favourite books were the metrical histories of Wallace and Bruce, the poems of Sir David Lindsay, Paradise Lost, and the Arabian Nights Entertainments; and

these, with the traditionary tales and ballads of Teviotdale, contributed to form that romantic and eccentric disposition which characterized Leyden through life, and to produce that intense love of his native land which breathes through all his writings and all his proceedings, and imparts to his poetry its most attractive charms. He entered the university of Edinburgh in November, 1790, where he astonished his teachers and fellow-students, alike by his peculiarities of language and manners, and by his vast attainments. The progress which he made in almost all the branches of science within his reach, was perfectly marvellous. Besides the classical languages, he acquired a knowledge of French, Spanish, Italian, and German, and made considerable progress in Hebrew, Arabic, Persian, and the ancient Icelandic. He applied himself with great ardour to the study of moral philosophy, and made at least respectable progress in mathematics, natural philosophy, natural history, chemistry, botany, and mineralogy. He became a prominent member of several debating societies, in one of which he contracted an intimacy with Henry Brougham, Thomas Brown, and Francis Horner, and soon after became the intimate friend of Thomas Campbell. In 1796 he was appointed tutor to the two sons of Campbell of Fairfield, and accompanied them to St. Andrews, where he attended the lectures of the learned Dr. John Hunter and of Principal Hill, and formed the acquaintance of Dr. Chalmers and Lord Campbell. On his return to Edinburgh he was introduced to Richard Heber, the celebrated bibliomaniac, through whom he became intimate with Henry Mackenzie, Sidney Smith, Sir Walter Scott, and other distinguished contemporaries. In 1798 he was licensed by the presbytery of St. Andrews as a preacher in connection with the Established Church, but his peculiarities of voice and manner prevented his attaining any great measure of popularity. He engaged in various literary undertakings; contributed numerous articles to the *Scot's Magazine*, of which he was for a short time the editor; wrote a number of poems; and gave his friend Scott most valuable assistance in the preparation of his Border Minstrelsy. In 1802 he received the appointment of assistant-surgeon in the East India Company's service, and in the short space of six months, by intense application and almost incredible labour, qualified himself for a surgeon's degree. Immediately before his departure for India he published his beautiful poem, the "Scenes of Infancy." In 1803 he arrived at Madras; but his health suffered so much from his labours that he was obliged to remove to the Prince of Wales Island, where he spent upwards of two years in the study of the languages and literature of the East, and made himself master of the Hindustani, Malay, and many other kindred tongues. On the restoration of his health he went to Calcutta in 1806, and was appointed a professor in the Bengal college. He was shortly after promoted to the office of judge of the twenty-four Pargunnahs of Calcutta. In 1809 he was appointed one of the commissioners of the court of requests in Calcutta, and in the following year he resigned this office and obtained the more lucrative situation of assay master of the mint. He accompanied Lord Minto in the expedition against Java in 1811, and died of fever soon after landing on that island (21st August), in the thirty-sixth year of his age. Leyden's industry, perseverance, and enthusiasm were as remarkable as his marvellous attainments. He was temperate in his habits, almost to abstinence, and of a most unselfish and amiable disposition. In spite of a few ludicrous foibles, he was warmly beloved by his friends, and his premature death was deeply and widely deplored. Sir Walter Scott paid a beautiful and touching tribute to his memory in his Lord of the Isles, and wrote a brief memoir of him for the *Edinburgh Annual Register*. Lord Cockburn also has given a graphic portrait of Leyden's personal appearance and character in his Memorials of his Time. Leyden's poems were collected and published after his death in one volume by the Rev. James Morton. He was the author of a "Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa," &c. He also translated the Commentaries of Baber from the Turkish language, and edited a volume of Scottish Descriptive Poems, and an ancient prose work in the Scottish language entitled The Complaynt of Scotland.—J. T.

LEYDEN, Lucas van, a very celebrated Dutch engraver and painter, was born at Leyden in 1494. He was placed by his father, Hugh Jacobze, who taught him the rudiments of his art, with Cornelis Engelbrechtsen. Lucas was exceedingly precocious, both as painter and engraver. A citizen of Leyden gave him twelve gold pieces for a picture in 1506, one for each year of the boy's age; and his early engravings are still valued by collectors as great rarities, though in all about two hundred prints by this master are known. His pictures are very scarce. He evidently devoted comparatively little time to painting. The galleries of Vienna, Berlin, Dresden, and Munich contain a few good specimens. His own portrait is in the Berlin gallery, another portrait of him is in the Liverpool institution; it was exhibited at Manchester, as were also a very curious and interesting picture of "A Card Party," belonging to the earl of Pembroke, and a fine example of St. Jerome, belonging to Mr. D. Hodgson. At Devonshire house there is "A man having a tooth drawn, and a woman picking his pocket;" this was engraved by Lucas himself in 1523. Perhaps his most remarkable work is the picture of the "Last Judgment," still in the town-house of Leyden, which is conspicuous for all his merits of execution and all his defects of taste—which latter were, however, as much defects of the art of the time as of Lucas. His pictures are among the best works of his time and country, and notwithstanding their angular Gothic forms and formal arrangement, they are beautiful in colour, earnest and expressive, and executed with remarkable care in aerial perspective; in effects of colour they are before their time. Bartsch in his Peintre Graveur describes one hundred and seventy-four prints by Lucas; they are well executed, and were known to the Italians in his own time. Vasari praises the prints of Luca d'Ollanda, as he was called in Italy. One of these, known as Eulenspiegel, engraved in 1520, is supposed to be the rarest engraving in existence: it has, however, been often copied. It represents a bagpiper and his family preceded by a small figure in a cowl, with an owl on his shoulder; and this is Eulenspiegel, a notorious clown and jester of the fourteenth century. When Albert Dürer was in the Netherlands in 1521, he visited Lucas at Antwerp, and has the following entry in his diary about him:—"I was invited to dinner by Master Lucas, who engraves on copper; he is a little man, and a native of Leyden." Lucas was well-to-do in the world, and was extravagant and given to pleasure. He once fitted up a little yacht and taking Mabuse as a companion made a tour, feasting the artists of the various towns he visited; but he injured his health by this dissipation, and passed the last few years of his life in the sick-room. He died in 1533 at the early age of thirty-nine. —(Van Mander, *Het Leven der Schilders.*)—R. N. W.

LEYNEZ, LAYNEZ, or LAINEZ, Jacobus, a Spaniard, one of the earliest disciples of Loyola, the second general of the jesuits, and reckoned one of the founders of the order, to the establishment of which he greatly contributed. He distinguished himself by the active part he took at the council of Trent. In 1561 he went to the famous colloquy of Poissy, where he opposed Beza and Peter Martyr. He refused a cardinal's hat offered him by Paul IV., and in other ways showed remarkable prudence and self-control. He died in 1565 at the age of fifty-three, according to Moreri. He wrote various treatises on theological and church questions. Some say he wrote the Constitutions of the Jesuits and the Declarations upon them; but this is doubtful.—B. H. C.

L'HÔPITAL or L'HOSPITAL, Guillaume-François-Antoine de, Marquis de Sainte-Mesme and Comte d'Entremont, a celebrated French mathematician, was born at Paris in 1661, and died on the 2nd of February, 1704. Being the son of an officer of high rank, he entered the army at an early age, but soon quitted it, being disabled from military duty by his extreme shortness of sight. He studied mathematics with extraordinary zeal and success from his boyhood. On the arrival of John Bernoulli in France in 1692, L'Hôpital invited that illustrious mathematician to his country seat, and there passed four months in learning from him the principles of the infinitesimal calculus (which Leibnitz had but a few years before invented contemporaneously with Newton's method of fluxions). L'Hôpital continued during the rest of his life to give frequent proofs of his skill in the use of the new calculus, by solving many of the most difficult of the problems which the mathematicians of that day were in the habit of proposing to each other by way of challenge; and in particular, he was one of the four who solved the problem proposed by John Bernoulli in 1696, to find the line of quickest descent from one point to another not directly below it—the other three having been James Bernoulli, Leibnitz, and Newton. In the same year he published the earliest systematic treatise on the differential calculus, "Analyse des Infiniment

Petits." His death, at the early age of forty-three, is believed to have been hastened by excessive study.—W. J. M. R.

L'HÔPITAL, Michel de, chancellor of France, born 1505, in Auvergne. His father was physician to Charles de Bourbon, constable of France, and shared his banishment. Michel was then a student of law at Toulouse, and was also put under confinement. On his liberation he joined his father in Italy, and completed his education at Padua. He thence went to Rome, and on the advice of the French ambassador, soon after returned to France. He there married the daughter of l'intendant criminel Morin, whereby he obtained in 1537 the post of counsellor in the parliament of Paris, the grand court of appeal in France—an office which he filled with exemplary assiduity for twelve years. The king, Henry II., then appointed him his ambassador at the council of Trent at Bologna. Finding it little better than a series of interminable altercations, he was on his own request recalled. He was soon after appointed maitre des requêtes, and in 1554 superintendent of the finances. The latter office he held for six years, during which he essayed to the utmost of his power to check the prodigality of the court. On his retirement his only child, a girl, was portioned by the king with the gift of an office for her future husband. In 1560, on the death of Olivier, L'Hôpital was appointed by the regent, Catherine de Medicis, chancellor of France. Upon his advice a convocation of nobility and high clergy was called, who recommended the convocation of the states-general and a national synod, to heal the distractions in church and state. The states-general accordingly assembled, but the religious difficulty was not reducible by deliberation. The opening speech of the chancellor was an eloquent but unavailing appeal to the wisdom and moderation of his hearers. By this assembly some excellent civil and judicial reforms were effected. In the religious troubles of the age the chancellor was of the tolerant party, and opposed the bloody edicts and persecutions of the Guise faction—amongst others, the project for the introduction of the inquisition into France; and as the least of two evils, he procured for the bishops in their dioceses jurisdiction over the offence of heresy by the edict of "Romorantin." The edicts of "Pacification"—that is, of toleration with respect to the protestants—were due to the influence of the chancellor and the few friends who supported him in that age of court corruption and popular fanaticism. Their maxims were, that all citizens who obey the laws and perform their duties to their country and their neighbours, have an equal right to the advantages which civil society confers—those only deserve punishment who break the laws; and that the proper means to bring back heretics to the fold of the church are charity, patience, and prayer, such as its divine Founder used in establishing it. These were his principles as expressed by Thuanus in his History of France. In 1566 the deputies of the parliaments of the kingdom and the chief nobles assembled at Moulin, where an ordonnance was passed for the reform of justice, one of the best examples of early French codification. L'Hôpital wished to abolish the saleable patent offices in the administration of justice. These were a source of revenue to the crown, being originally granted for pecuniary consideration, and accompanied by a deposit in the royal treasury; and no transfer being valid without preliminary license, and fine, and deposit. All candidates for grant or transfer were to possess the required qualifications for the discharge of the duties of the office; and this did, in fact, form a school for law study. He reprehended the practice of gifts to the judges under the name of spices or sweetmeats. These had been reduced to a regular scale of fees, and were almost the only profit the judges received. In many other ways he strove to exalt the profession of the law in public estimation. To this intelligent magistrate France owes the establishment of consular tribunals in the chief sea-ports. He was a friend to popular education, and the religious as well as civil liberties of his country. Hence he opposed the reception of the decrees of the council of Trent, *in extenso*, as being inimical to the liberties of the Gallican church; also the introduction of the bull for taxing the revenues of the clergy, on the condition of heresy being exterminated, as being the price of blood. These acts of resistance to their views irritated the Guise and Romish factions, who, though they could not bring about the direct displacement of the chancellor, made the office unbearable to him. He resigned in 1568. He had amassed a good store of learning in his youth, and study was his exercise and solace in his retirement. He produced some poetical epistles and short pieces in prose of little pretension, but considerable merit. He narrowly escaped the massacre of St. Bartholomew, 1572, though it was said he was protected by the king and queen-mother, the authors of that outrage. He died at the country-seat of his son-in-law, near Étampes, 15th March, 1573. In appearance and manners he was formal and austere; his large white beard and pale countenance gave him, it was said, the look of St. Jerome. The lot of this illustrious magistrate fell in an evil place at an evil time. As long as he could serve his country he endured everything. The wonder was that so pure a character could be preserved in such environment, and that he could have held his office so long amidst the violence and artifice of contending factions. His life has been written in French by Bernard, Villemain, and others; and in 1814 Mr. C. Butler published an essay on his life. His whole works were published at Paris, 1824, 1 vol. 8vo.—S. H. G.

LHUYD, Edward, a learned antiquary and philologist, the pioneer of modern researches into the Celtic languages, was born in Wales about 1670. He was carefully educated, and in 1687 was admitted into Jesus college, Oxford, obtaining his degree of M.A. in 1701. Under the influence and direction of Dr. Plot he studied natural history attentively; and being thus qualified, he succeeded the doctor in the office of keeper of the Ashmolean museum in 1690. His predilection, however, was in favour of the study of the primitive languages and customs of the inhabitants of these islands, in the pursuit of which he more than once travelled into Ireland, Scotland, Wales, Cornwall, and Brittany. The observations on natural history which he made in those travels were communicated to the Royal Society, and published in the Philosophical Transactions. But the great monument of his sagacity, learning, and judgment, as exercised in these researches, appeared in his book entitled "Archæologia Britannica," of which the first volume was published at the author's own great cost in 1707, and no more, owing to the want of public encouragement. He died when he had hardly reached middle age, in 1709, a few months after his election to the office of squire beadle to the university.—R. H.

LHUYD, Humphrey, a learned antiquary and doctor of medicine, was born in Denbigh and educated at Oxford. In 1547 he was a commoner of Brazennose college. The degree of master of arts was conferred on him in 1551, at which time he was studying physic. Retiring to his own country, he resided within the walls of Denbigh castle and practised as a physician. He was a gentleman of many accomplishments, and inspired Camden with a high respect for his antiquarian knowledge. A list of his writings will be found in Lowndes' and in Kippis' Biog. Brit. The work by which he is most generally known is a translation of Caradoc's History of Wales, which he did not live to finish, but which was published in 1584 by Dr. David Powel, under the auspices of Sir Henry Sidney, lord-president of Wales. It was dedicated to Sir Philip Sidney. Dr. Lhuyd died about the year 1570, and was buried in the church of Whitchurch, near Denbigh. His translation of Caradoc, having become scarce, was reprinted in 1811.—R. H.

LIBANIUS, a distinguished Greek sophist and rhetorician, was born at Antioch in 314 or 316. Ardent in the pursuit of knowledge, he went to Athens, where he soon attracted attention by his abilities and industry. There he studied the classical writers of Greece. As he returned through Constantinople, Nicocles prevailed on him to remain there; but on going to Athens and coming back he found his place occupied. Hence he set up a private school, which was thronged with pupils. Owing to envy and jealousy on the part of his opponents, he was expelled from Constantinople in 346, and went to Nicomedia, where he taught with like success, and was equally exposed to persecution. After five years he returned to Constantinople, but was coldly received; went back to Nicomedia, and was thence compelled once more to return to Constantinople by the raging of an epidemic disease. Declining to accept an invitation to the chair of rhetoric at Athens, and wearied of the annoyances to which he was subjected at Constantinople, he visited Antioch. Having returned to Constantinople, he soon after left it from ill health, and went back to his native city, where he remained till his death in 393. He was esteemed by the emperors Julian, Valerius, and Theodosius, whose protection he enjoyed. Yet his life was a troubled one, owing to the hatred of rivals, the interference of prefects, and family misfortunes. His disposition was querulous. He was an inflated, pedantic

man, free in the expression of his opinions, and conceited. Though a pagan, he warmly advocated religious toleration. Basil and Chrysostom were among his pupils; and he always stood in friendly relations to them. Libanius' works are numerous, consisting of an autobiography, eulogies, declamations, and letters. They are not distinguished by profound thought or research, and the style is affected. The most complete edition is that of Reiske, four volumes, 1791–97, Leipsic.—S. D.

LIBAVIUS, Andreas, a celebrated German chemist, born at Halle in Saxony. He filled for some time the chair of history and poetry at Jena, and afterwards held the post of director of the gymnasium at Coburg. Died in 1616. By his writings Libavius rendered much service to chemistry; and it was he who first mentioned the practice of "transfusion of blood."—W. B–d.

LIBERATUS, deacon of the church of Carthage in the sixth century, sent to Rome by the Carthaginian council in 535, and employed on other important affairs. He compiled a history or "Breviarium de Causa Nestorii et Eutychetis," in twenty-four chapters, from the ordination of Nestorius in 428, to the fifth general council in 553—a work of some importance, and often printed. It is not known when Liberatus died.—B. H. C.

LIBERI, Pietro, Cavaliere, was born at Padua in 1605, and studied under his countryman Il Padovanino. He visited Venice, Parma, and Rome, and became one of the most accomplished painters of his age. He had, however, two methods of painting, some of his works being highly elaborated, and others being executed with great boldness; the latter he said was for the expert, the former for the ignorant, who could appreciate labour though unable to discover skill. Liberi painted many altar-pieces, but he preferred gallery pictures, from ancient mythology to church legends; and he was very fond of painting naked Venuses after the manner of Titian, whence he got the surname of Il Libertino. He was the first president of the Academy of painting of Venice. Among his principal works are the "Battle of the Dardanelles," in the ducal palace; and the "Slaughter of the Innocents," in the church of Ogni Santi in Venice; "Noah leaving the Ark," in the cathedral at Vicenza; and the "Deluge," in Santa Maria Maggiore at Bergamo. He painted also much in Germany. He died October 18th, 1687, at Venice, where he had built himself a palace, Palazzo de' Lini, on the grand canal, and lived in great splendour. Zanetti gives him the title of Count.—(See *Della Pittura Veneziana*, 1771.)—R. N. W.

LIBERIUS, Bishop of Rome, was ordained on 22nd May, 352. It is doubtful whether at first he took part against Athanasius and excommunicated him from the Roman church. He was steadfast in his attachment to the catholic faith, although his legates to the council of Arles in 353 were gained over, and his representatives at Milan in 354 banished; almost all the western prelates having yielded. In 355, having been summoned to Milan before the Emperor Constantius, he withstood him; refusing to subscribe to the condemnation of Athanasius. Hence he was banished to Berœa, where after two years he made proposals of submission, and signed before the council of Sirmium an Arian creed and the decrees against Athanasius. He was accordingly permitted to return to Rome to share office with Felix, who had been appointed his successor. In consequence, however, of popular feeling and tumult the latter resigned, leaving Liberius in full possession. It is said that before his death in 366 he recanted all his errors, and became a catholic again. His correspondence comprehends twelve epistles, given by Constant, some of which are probably spurious. Three other pieces are ascribed to him, one of them being the dialogue with the emperor at Milan, which is preserved in Theodoret, H. E. ii.—(See Galland, *Bibliotheca patrum*, vol. v. p. 65.)—S. D.

LIBRI, Girolamo dai, a distinguished Italian miniature painter, was born at Verona in 1472, and was called Dai Libri (of the books), from the occupation of his father, Francesco, who was an illuminator. Girolamo was a distinguished painter, as well as an illuminator. The books he illuminated at Verona, which are praised by Vasari, are now lost or dispersed. His principal works of every kind were at Verona. In the church of San Giorgio Maggiore is still a picture by Girolamo, painted in 1526, which is signed "Hieronymus a Libris.' He was most famous for his pictures of the Madonna and Child, sometimes enthroned and surrounded by saints. Verona still possesses several such, and there is a small Madonna and Child in the National gallery, London, attributed to him. Though Girolamo lived long in the sixteenth century, his paintings are all in the simple devout style of the fifteenth. He was the master of Giulio Clovio, the prince of illuminators; and his own son, Francesco dai Libri the Younger, was likewise a skilful illuminator. Girolamo died at Verona on the 2nd July, 1555.—(Vasari, *Vite*, &c.; Ed. Lemonnier, vol. ix.)—R. N. W.

* LIBRI-CARRUCCI Dalla Sommaja, Guglielmo Brutus Icilius Timoleon, Count, a distinguished Italian mathematician and man of letters, was born at Florence on the 2nd of January, 1803. He was for a time professor of mathematics at Pisa, but in 1830 became politically obnoxious to the Tuscan government, and fled to France, where he soon obtained various high scientific appointments, and amongst others those of member of the Academy of Sciences, inspector-general of the university, and inspector-general of the royal (now imperial) library. Being an indefatigable collector of books, he by degrees accumulated a private library of extraordinary extent and richness. This perhaps led to the false accusation of plundering the royal library, which was brought against him in 1848, and by which he was compelled to take refuge for some years in England. The groundlessness of that charge has since been clearly shown; it has been proved that the particular volumes which he was accused of abstracting, were never even missing from the library. He is the author of a long series of papers on the higher mathematics; of a celebrated work, "The History of Mathematical Science in Italy," published in the French language, from 1837 to 1841; and of Lives of Galileo and Fermat.—R.

LICETO, Fortunio, physician and philosopher, born at Rapallo in the state of Genoa, 3rd October, 1577; died in Padua, 17th May, 1657. A devoted disciple of Aristotle, he has left fifty-four works, medical, philosophical, moral, antiquarian, and historic. He filled successive professorships in Pisa, Padua, Bologna, and for the second and last time in Padua; and the Venetian states honoured his memory by continuing his salary to his children for six months.—C. G. R.

LICHTENAU, Wilhelmine Enke, Countess of, was born at Potsdam in 1754, the youngest daughter of a musician of the chapel royal, named Enke. Her eldest sister was the mistress of the crown prince, Frederick-William, nephew of Frederick the Great. One day the eldest sister gave a blow to the younger in presence of the royal lover, who indignantly remonstrated; and, moved by pity, took Wilhelmine under his protection, had her educated, and finally placed her in the position of the discarded sister. Separated for a time in obedience to the orders of the economical king, they were reunited and lived with a certain regularity at Charlottenburg, having a family of three children. Under the influence of religious impressions the prince once more put away the lady, and gave her one of his attendants, Mr. Reitz, for husband; but on his accession to the throne in 1786 her empire over him revived, and she made herself one of the most important personages in the kingdom. She was created Countess of Lichtenau, travelled into Italy, was presented at the courts of Tuscany and Naples, and returned prouder and more powerful than ever. In the king's last illness, 1797, she surrounded him with her creatures, and during his interview with the queen and royal family she supported his dying head. By his successor she was imprisoned for eighteen months in the fortress of Glogau, and her property confiscated. When Napoleon entered Berlin he commanded her estates to be restored, and she lived in easy obscurity till her death at Berlin on the 9th of June, 1820.—R. H.

LICHTENBERG, Georg Christoph, a celebrated German physicist, was born 1st July, 1742, at Ober Ramstadt, near Darmstadt, of which his father was then metropolitan or rural dean. Subsequently the elder Lichtenberg removed with his eighteen children, of whom Georg was the youngest, to Darmstadt, where he became general superintendent. Through out life Lichtenberg retained the greatest veneration for both his parents, and for his mother particularly that kind of veneration which made him, as he says, invoke her help as his tutelary saint when he was in circumstances of temptation or affliction. The elder Lichtenberg died when Georg was still in early boyhood, but not before he had instilled into the mind of his son the love both of learning and of piety. In his eighth year the studious boy became a hunchback, and thus condemned by a deformity of body, as well as inclined by precocious intellect, to a sedentary life, he made astonishing progress in many branches of knowledge. Attending the gymnasium of Darmstadt, young Lichtenberg attracted the notice of the then

landgrave, Ludwig VII., who furnished him with the means of prosecuting his studies at Göttingen. He entered the university in 1763, and for two years was permitted to gratify his encyclopædic tastes by attending lectures on all sorts of subjects. It was afterwards a matter of regret with him that during this period he was not confined, for the better forming of his mind, to the study of the higher mathematics and mechanics. When Kaestner, in succession to T. Mayer, was appointed director of the astronomical observatory, Lichtenberg was employed by him to observe the transit of Venus of June 19, 1769; and in connection with this engagement his name was mentioned at the court of George III. and in learned society in this country, in a way which prepared for him a cordial welcome on his subsequent visit to England. Through the influence of his patron the landgrave, Lichtenberg obtained the chair of mathematics at Göttingen in 1770, in which year he visited England, having undertaken to conduct home two English lads, sons of Admiral Swinton and Lord Boston, who had been prosecuting their studies on the continent. While in London, Lichtenberg was kindly entertained by his lordship and introduced to the best society. He visited the observatory at Richmond, forming there a friendship with Demainbray, and was received at court by his majesty with flattering cordiality. Returning to Göttingen he inaugurated his course of lectures by a discourse in German on the subject of probabilities in games of chance, the calculation of which, he conceived, had not been perfectly investigated by Pascal, D'Alembert, or Beguelin. In 1772–73 Lichtenberg was engaged in determining the latitude and longitude of Osnabrück and Stade. In 1774 he was admitted a member of the mathematical class of the Royal Society, Göttingen, the commentaries of which learned body contain most of his contributions to the exact sciences. In the same year, after preparing for the press the works of Tobias Mayer (only the first volume was printed), Lichtenberg again set out for England, where he arrived at the end of September. During this second visit to London he enjoyed the society of the most eminent members of the Royal Society, and of other notable personages, among whom was David Garrick, for whose genius the German savant, himself a great humourist, entertained the most unbounded admiration. On his return to Göttingen in 1775, the dukes of Clarence, Cumberland, and Cambridge having been sent thither to prosecute their studies, Lichtenberg was appointed to act as their tutor. Two years later he succeeded Erxleben in the chair of physics, the duties of which he discharged till his death, which occurred at Göttingen, 14th February, 1799. It is a curious and interesting study to compare Lichtenberg of the eighteenth, with Pascal of the seventeenth, and George Wilson of the nineteenth century. All three were great physicists, great wits, and in respect of character and aim—for all three were eminently religious—great men. All three, again, were nearly as remarkable for the malformation and weakness of their bodies, as for the vigour and elevation of their minds; and in many other points their lives and personal characteristics wonderfully resemble each other. Lichtenberg, like Pascal, became almost a recluse during the latter years of his life; but he kept himself in communication with most of the eminent men of his time, as well as with his relatives and pupils—his elder brother, a councillor at Gotha, perhaps enjoying the largest share of his correspondence. Unlike Wilson, who has described in one of his essays his sufferings from the loss of a foot, Lichtenberg rarely alluded to the defects of his physical organization. Among his MS. notes, however, we find the remarks, that a painter could best draw him in the dark, and that if his own opinion could have been asked, certain features of his body should have received less relief. Lichtenberg is perhaps best known as a physicist by his observations respecting the various figures produced by fine dust on the surface of electrified planes. As a litterateur, at least in England, he enjoys most fame from his volume of observations on the pictures of Hogarth. His philosophical and literary works were published in five volumes at Göttingen, 1800–3. Four volumes of his contributions to mathematics and natural philosophy followed in 1803–5. The latest edition of his writings is that which appeared at Göttingen in 1844–52 in 14 vols The publication of this collection was superintended by his sons. Lichtenberg, when he was upwards of fifty, to the amazement of his friends, but also much to the advancement of his own happiness, married his servant, who bore him five children.—F. B-y.

LICHTWER, Magnus Gotfried, was born at Wurzen, Saxony, 30th of January, 1719. He studied law, then held an office under the Prussian government, and died at Halberstadt, 7th July, 1783. Besides his fables—which still enjoy a well-merited fame—he wrote a didactic poem on the right of reason, in which he showed himself a follower of Wolff.—K. E.

LICINIANUS GRANIUS, a Latin writer of whom very little is known. Macrobius mentions a work entitled "Fasti," of which it is supposed he is the author. In 1853 Pertz, keeper of the royal library at Berlin, discovered in the British museum among some Syriac MSS. brought in 1847 from the convent of St. Mary in the desert of Nitria, one which, under the Syriac, exhibited traces of an older character, and from which eventually there was recovered a portion of certain books of "Annales" by Licinianus. Of the Latin contents of this MS., happily relating to an interesting portion of Roman history, two editions have appeared, Berlin, 1857, and Bonn, 1858.—D. W. R.

LICINIO, Giovanni Antonio, Cavaliere, commonly called from his birthplace in the Friuli, il Pordenone, was born in 1483, and studied painting under Pelegrino da San Daniele, but was an imitator and rival of Giorgione and Titian, and was one of the most distinguished masters of the Venetian school, more especially as a fresco painter. He was also a good portrait painter, greatly excelling in the painting of flesh; but, like his rival Titian, he was very careless in the execution of his latest works. Some of Pordenone's works have been attributed to Titian; this is the case, according to Dr. Waagen, with the "Finding of Moses" at Burghley. His pictures are conspicuous for their strong contrasts of light and shade. There are works by him in the cathedral of Pordenone; and in San Pietro Martire, at Udine, is the Annunciation, which Vasari mentions as the painter's masterpiece. The Manfrini gallery at Venice contained several works by him, among them a portrait of himself with his sons, now Mr. Barker's in Piccadilly; and there is a similar picture by him in the collection at Hampton Court. There are fine frescoes by Pordenone at Treviso, Castel St. Salvatore, and Piacenza; his works are nevertheless scarce. The National gallery possesses a portion of an apostle by him. He signed his name Antonius Portunaensis and De Portunaonis; he is also sometimes called Cuticelli, after his mother, and De Regillo. He died at Ferrara in 1539. Bernardino Licinio, Giovanni Maria Calderari, and Pomponeo Amalteo, his son-in-law, were distinguished scholars of this painter.—(Vasari; Ridolfi; Zanetti; Maniago.)—R. N. W.

LICINIUS, Caius Licinius Calvus Stolo, a Roman of plebeian family, and one of the tribunes of the people for the year 375 B.C. In 366, in conjunction with his colleague L. Sextius Lateranus, he proposed and carried the measure by which the tribuneship was abolished and two annual consuls were substituted, one of whom should be always a plebeian. In the following year Lateranus was chosen the first plebeian consul, but Licinius himself went out of office He was elected the plebeian consul, however, for 363 and 360. During his occupation of the tribuneship, Licinius and his colleague had brought forward a *rogation* which was adopted, restricting the citizens to five hundred jugera, or three hundred and thirty-three (circa) acres of land from the ager publicus apiece, on the ground that the possessors of a larger quantity were found unable to cultivate it properly, and to eradicate the *stolones* or unprofitable shoots; hence it is said that he derived his name of Stolo; but this may perhaps be allowed to rank among doubtful etymologies. It is a curious circumstance that in 356 B.C., Licinius fell under the operation of his own agrarian law, and was convicted of having double his allowance, namely, one thousand jugera. The date of his death is unknown.—W. C. H.

LICINIUS, Flavius Valerius, was originally a private soldier, was raised to the rank of Augustus by the Emperor Galerius in 307, and became governor of Rhætia and Pannonia. In 313 he improved his position by marrying the sister of Maxentius, and in that year he succeeded Maximin as emperor of the Eastern provinces. His good fortune seems to have forsaken him after his elevation to the purple. In 315 and again in 323 war broke out between him and the Western emperor, in which Licinius was the loser; and in 324 he was put to death by Constantine, whose prisoner he had become, on a charge of treasonable correspondence with the barbarians.—W. C. H.

LIDDEL, Duncan, a Scottish physician and mathematician, was born at Aberdeen in 1561, and died there on the

17th of December, 1613. He was educated at Marischal college. At the age of eighteen he set out to travel on the continent of Europe, and passing through Poland, arrived at Frankfort-on-the-Oder, in the university of which, by the assistance of his countryman John Craig then professor of mathematics there, he was enabled to study for three years. After studying and teaching for several years in various parts of Germany, he was appointed in 1591 professor of the lower mathematics, and in 1594 professor of the higher mathematics in the university of Helmstädt. In 1596 he took the degree of doctor of medicine, and was appointed physician to the court of Brunswick. In 1604 he was appointed pro-rector of his university. In 1607 he resigned his appointments in order to return to his native country. He appears soon afterwards to have acquired some property, which he ultimately bestowed on the seat of his early education, Marischal college, devoting part of it to the support of poor scholars, and part to the endowment of a professorship of mathematics. His published writings relate chiefly to medicine.—W. J. M. R.

* LIDDELL, Henry George, Dean of Christ church, Oxford and lexicographer, was born at Binchester in 1812. Educated at Christ church, Oxford, he took a double first-class in 1833; and entering the church, was select preacher at Oxford from 1842 to 1847. Appointed in 1845 domestic chaplain to the prince consort, he filled the responsible post of head-master of Westminster school from 1846 to 1855, when he became dean of Christ church. In 1843 appeared the great English-Greek Lexicon, familiarly known as "Liddell and Scott." The early editions were avowedly based on the work of Passow, but the labour on it for many years of Dr. Liddell and his coadjutor Dr. Scott, formerly master of Balliol, has given them the right to banish the name of the German from their title-page. It reached a fifth edition in 1861. In 1855 Dr. Liddell published a "History of Rome from the earliest times to the establishment of the empire," in which he embodied for younger students the results of that later research which has so greatly altered the aspects of Roman history.—F. E.

* LIDDELL, Sir John, M.D., F.R.S., C.B., &c., director-general of the medical department of the royal navy, received his medical education at the university of Edinburgh, and entered the naval service as an assistant-surgeon in 1812. In the following year he was in the *Pactolus*, 38, when that vessel having the Count D'Artois on board, entered the Gironde and took possession of the town of Polignac, and the forts at the entrance of the river. He was also at the bombardment of New London and Stoneytown in America, by the squadron under Sir Thomas Hardy. Returning to England in 1815, his ship was ordered to the French coast, where she remained blockading until the fall of Napoleon. While at Lisbon in the *Naiad* frigate, to which after several years' service in the West Indies he was appointed in 1823, Dr. Liddell turned his anatomical and surgical knowledge to good account, by instructing the medical youth of the hospital San Jose in the various surgical operations on the human body. Appointed surgeon of H.M.S. *Asia*, bearing the flag of Vice-admiral Sir Edward Codrington in 1826, Dr. Liddell was present at the battle of Navarino in the following year. Immediately after the action he was appointed physician to the fleet; and on the arrival of the combined Russian and English fleets at Malta, the sick and wounded of both were placed under his charge. For his services on this occasion Dr. Liddell was decorated with the order of St. Anne of Russia and that of Redeemer of Greece. The gold medal, founded by Sir Gilbert Blane for the best medical journal, was also awarded to him. Advanced shortly afterwards by his royal highness the duke of Clarence to the important post of surgeon to the naval hospital of Malta, Dr. Liddell found abundant scope for the exercise of his general and professional attainments. He planned a new hospital, which till the present day remains a model for similar institutions. Sir Walter Scott, during his passage to Malta in the *Barham* frigate, and during his sojourn in that island, had the benefit of Dr. Liddell's advice and attention. Dr. Liddell was also publicly thanked for his exertions during the prevalence of cholera at Malta in 1840. He was successively deputy inspector-general of Haslar hospital, and inspector-general of the royal hospital, Greenwich. In 1848 he received the honour of knighthood from her majesty, and in 1850 was made a companion of the bath. On the retirement of the late Sir William Burnett, Sir John Liddell succeeded him as director-general of the naval medical department. In 1859 he was made honorary physician to the queen. Since his accession to his present high position, Sir John has amply vindicated his reputation as an able administrator; and so far as his official position would allow, on all occasions promoted those measures which led to the recent improvements in the medical service of the royal navy.—J. O. M'W.

LIEBER, Francis, LL.D., a German resident in the United States, and a diligent contributor to various departments of literature, especially to the philosophy of politics and law, was born at Berlin on the 18th of March, 1800. He was studying medicine with a view to become an army surgeon, when Germany was once more roused against Napoleon, escaped from Elba. As a volunteer Lieber fought at Ligny and Waterloo; and, severely wounded afterwards at Namur, he lay two days on the battle-field. In the persecution of young German liberals which followed the assassination of Kotzebue by Sand in 1819, Lieber was arrested, and finding himself subjected to annoyances after his liberation, he embarked for Greece in 1821 as a Phil-Hellene. Returning penniless and friendless, he landed in Italy and made his way to Rome, where Niebuhr the historian was residing as Prussian minister. His story and character favourably impressed Niebuhr, who made him tutor of his son Marcus, and steadily befriended him. Even Niebuhr, however, could not procure him an unmolested residence in Germany, and after a short stay in England in 1825, Lieber proceeded in 1827 to the United States, where he lectured on history and political philosophy, and was ultimately made professor of both in the state college of South Carolina at Columbia. Of his numerous works the principal are "The Stranger in America," being sketches of men and things in the United States; "Political Ethics," 1838; "Legal Hermeneutics," 1841; and a small but interesting volume, "Reminiscences of Niebuhr," 1835. Lieber was the editor of the *Encyclopedia Americana*, a work of reference on the plan of the German Conversations-Lexikon, published at Philadelphia in 1828–32. His principal works have been translated into several languages.—F. E.

* LIEBIG, Justus, Baron von, one of the most distinguished chemical philosophers of the present day, was born at Darmstadt, the capital of the grand duchy of Hesse-Darmstadt, on the 8th of May, 1803. After having completed his classical education in the gymnasium of that city, his passion for the natural sciences induced his father, in 1818, to place him in a pharmaceutical establishment at Heppenheim. From this situation, in which he remained only ten months, he went in 1819 to the university of Bonn, and afterwards to that of Erlangen, where he took his degree of doctor of medicine. In 1822 he was sent to Paris at the expense of the grand duke of Hesse-Darmstadt, where he remained two years in the prosecution of his chemical studies, and associating with the most distinguished French chemists, MM. Guy-Lussac, Dumas, and Pelouze. In 1824 he communicated to the Academy of Sciences a memoir on the fulminic acid and the fulminates—compounds which had been discovered by our countryman Howard in 1800. Liebig was the first, however, who explained their true chemical constitution; and his memoir on the subject excited so much interest that Baron Humboldt, who heard it read, invited him to his house, and introduced him to his scientific friends. On the recommendation of this distinguished patron of science, he was appointed in 1824, though only twenty-one years of age, extraordinary professor of chemistry in the university of Giessen, founded in 1607. In 1826 he became ordinary professor of chemistry, and he then commenced, with the patronage of the government, that laboratory for teaching practical chemistry which attracted pupils from every quarter of the globe, and sent into the scientific world Hoffman, Wiess, Fresenius, Lyon Playfair, Gregory, Johnston, and other distinguished chemists.

In 1828 Liebig attended the meeting of the British Association for the Advancement of Science, which met at Liverpool. On that occasion he read an interesting paper "On the Composition and Chemical relations of Lithic Acid," and such was the estimation in which he was held by the chemical section, that he was requested to draw up two reports, one "On Isomeric Bodies," and the other "On Organic Chemistry." None of these reports appeared in the Proceedings of the Association for 1839; but before the meeting which was held at Glasgow in 1840, he published his work entitled "Chemistry in its application to Agriculture and Physiology," which was translated by

Dr. Lyon Playfair from the author's manuscript, and dedicated to the association. This work was only a part of the report on organic chemistry which that body had requested from him, but an abstract of the whole report, entitled "Organic Chemistry applied to Physiology and Pathology," was read to the chemical section at Manchester in 1842 by Dr. Lyon Playfair. In the first part of this interesting communication he treats of the processes employed in the nutrition and reproduction of various parts of the animal economy. In the second part he examines the chemical processes engaged in the production of bile, urea, uric acid, and its components, as well as of cerebral and nervous substance. In the third part he treats of the recondite laws of the phenomena of motion; and he concludes his report with two chapters—one on the theory of disease, and the other on the theory of respiration. The entire report, of which this paper was but an abstract, was published in 1842, under the title of "Animal Chemistry, or Chemistry in its application to Physiology and Pathology," having been translated from the author's manuscript by Professor Gregory.

In 1848 his work on "The Motions of the Juices in the Animal Body" was translated from the author's manuscript by Professor Gregory; and in 1849 his "Researches on the Chemistry of Food" was also translated from the author's manuscript by the same eminent chemist. One of Liebig's latest works is his "Familiar Letters on Chemistry considered in its relation to Industry, Agriculture, and Physiology." These letters, of which he published a second series in 1844, have gone through several editions, that of 1857 being dedicated to Sir James Clark, who had been accessory to the establishment of the Royal College of Chemistry. Liebig's principles of agricultural chemistry have not been universally adopted. A Reply to them by Mr. Lawes and Dr. Gilbert was published in December, 1855, in the *Journal of the Royal Agricultural Society* of England. He simplified the processes for organic analysis, and by their aid made numerous investigations formerly impracticable from the complexity of the methods then in use.

Liebig is the author also of many separate memoirs published in different scientific journals. He co-operated with M. Poggendorf in the Dictionary of Chemistry published in five volumes at Brunswick in 1837–51, with a supplement in 1850–52; and with M. Geiger in the Manual of Pharmacy.

The valuable researches of Liebig have been rewarded with honours of various kinds. Chairs of chemistry were offered to him in different parts of the continent, and even in London. In 1850 he was elected to the chemical chair at Heidelberg, vacant by the death of Gmelin; but he declined to accept of it The grand duke of Hesse-Darmstadt, Louis II., made him a hereditary baron in 1845. In 1854, a fund of about £1000, subscribed throughout Europe as a mark of the value set upon his chemical and agricultural researches, was employed in purchasing five pieces of plate—one for each of his five children, and the balance of £460 presented to himself. Liebig is at present professor of chemistry in the university of Munich. He has been elected an honorary or a corresponding member of all the leading academies and societies in Europe and America. So early as 1840 he was elected a fellow of the Royal Society of London; and on the 13th May, 1861, he received the highest of all his honours in his election, in room of M. Tiedemann, as one of the eight foreign associates of the Academy of Sciences in the French Institute.—D. B.

LIEUTAUD, Joseph, physician and anatomist, born at Aix in Provence in 1703. He filled for some years the chairs of botany and anatomy at Aix, but in 1749 he went to Versailles. There he obtained the appointment of physician to the infirmary, and was afterwards promoted to the post of first physician to Louis XVI. Died in 1780.—W. B–d.

LIEVEN, Dorothea, Princess, née Benkendorf, a celebrated female politician of the present century, born in 1784, was the daughter of a Russian general, and sister of the Benkendorf who was minister of Russian police during the reign of the Emperor Nicholas. She was married at sixteen to Count Lieven, and accompanied him to Berlin, whither he was sent in 1812 as plenipotentiary of Russia. On his removal to England in a similar capacity in 1828, the princess (a rank to which she was raised in that year), became a resident in London, and for six years her *salon* attained celebrity as the neutral ground on which leaders of all political parties were in the habit of meeting. Returning to Russia in 1834, on the recall of her husband, she afterwards took up her residence in Paris, and there her *salon* was frequented by celebrities of all kinds, political, literary, and artistic. After the revolution of February, 1848, she withdrew for a period to London, but returned to Paris. On the breaking out of the war between Russia and the western powers she took refuge in Brussels, returning with peace to the French metropolis, where she died, after a short illness, on the 26th of January, 1857. Report attributed to her for many years an influence on European politics, ascribable to her talents as well as to her position. Her intimacy with M. Guizot, among other politicians, is said to have been of a very confidential kind.—F. E.

LIEVENS or LIVENS, Jan, an eminent Dutch painter, was born at Leyden in 1607. His first master was G. van Schooten, and he was afterwards a pupil of Peter Lastmann, along with Rembrandt, with whom he throughout life maintained a warm friendship. He visited England in 1630–33, and whilst here is said to have painted portraits of the king (Charles I.), the queen, and royal family. On his return he settled in Antwerp, and painted many altar-pieces. He also painted historical subjects and portraits, the latter including those of Van Tromp, Ruyter, and other men of historic fame. Lievens painted somewhat in the manner of Rembrandt, but with less force and brilliancy, as well as originality. In his conception of scriptural subjects he adopted the low familiar manner of Rembrandt; but though his drawing is better, he is inferior in feeling, as well as in majesty of light and shadow and in colour, to his great prototype. His portraits, however inferior in other respects, are more varied, and probably truer as likenesses than those of Rembrandt. Lievens left nearly sixty etchings—imitations of Rembrandt's—and in one or two instances, as the "Raising of Lazarus," little inferior to them. He also made a few drawings for engraving—or, as some think, himself made the engravings—on wood. He died in 1663.—J. T–e.

LIGARIUS, Quintus, was proconsul in Africa on the breaking out of the war between Cæsar and Pompey. A warm adherent of the latter, he was banished from Italy after the defeat of Thapsus, but returned when the pleading of Cicero procured him Cæsar's pardon. He was concerned in the conspiracy of Brutus and Cassius, though not present at the assassination of Cæsar, which event he survived but a short time.—W. J. P.

LIGHTFOOT, John, was the son of Thomas Lightfoot, rector of Stoke-upon-Trent, and was born there on the 19th or 29th of March, 1602. In his fifteenth year he was admitted of Christ's college, Cambridge, where he had for his tutor William Chappel, afterwards master of Trinity college, Dublin, and bishop of Cork, the same who was the tutor of John Milton and Henry More. After taking his bachelor's degree he was for about two years assistant in the school of Ripton in Derbyshire; after which he took orders, and was appointed to the curacy of Norton-under-Hales in Shropshire. Here he became acquainted with Sir Roland Cotton of Bellaport, who took him into his family as domestic chaplain, and engaged him deeply in the study of Hebrew and its cognate tongues. Sir Roland was an accomplished Hebraist, and was able to lend important aid to his young chaplain in his studies. Lightfoot had hitherto done little in this department of study, and he attributes all his subsequent attainments in oriental learning to the advantages which he derived from Sir Roland's friendship. After a short visit to London in company with his learned patron, he contemplated spending some time in continental travel; but he was induced to abandon that design by receiving the offer of a settlement at Stoke in the county of Stafford. Here he resided for two years, still diligently prosecuting his studies; after which he removed to Hornsey, near London, with the view of having easy access to the rabbinical and oriental treasures of Sion college. It was at Hornsey that he prepared his first work, "Erubhin, or Miscellanies Christian and Judaical, and others, penned for recreation at vacant hours," which appeared in 1629. It is a small and unpretending work, and touches many subjects for the first time which afterwards developed themselves in his hands to much vaster proportions. It was dedicated to Sir Roland Cotton, who, in a letter sent to the young author, tells him "that he had read it over, and found in it many rarities, and nothing so vulgar that he needed to fear his book's entertainment" In 1630 Sir Roland presented him to the rectory of Ashley in Staffordshire, where he remained for the next twelve years, and devoted all the time he could spare from his pastoral duties to his favourite Hebrew and Talmudic studies. To avoid interruptions "he purchased an adjoining field, in

which he erected a small building containing three rooms, his study, parlour, and bedchamber; and not content with passing the day in this retreat, at a distance from all domestic interruption, he often slept in this hermitage although contiguous to his own parsonage house. When the troubles began in 1640 he took side with the parliament, and he was one of the divines summoned to serve in the Westminster assembly in 1643. He had removed to London the year before, probably with the view of conducting through the press some of the learned works which he had prepared at Ashley, and he had been appointed minister of St. Bartholomew's church, near the Exchange. His "Handful of Gleanings out of the Book of Exodus," a sequel to "A Few and New Observations upon the Book of Genesis, the most of them certain, the rest probable, all harmless, strange, and rarely heard of before," 1642, is dedicated to the inhabitants of Bartholomew Exchange, and bears the date of 1643. He took a more active part in the deliberations and debates of the assembly than was to be expected from a man of his recluse habits, and while generally agreeing with the other members in their views of christian doctrine, and as to the main features of the constitution which they proposed to give to the national church, he not unfrequently differed from them on particular points, and was able sometimes to modify the form of their conclusions. He belonged to the Erastian party of the assembly, who contended that the power of ecclesiastical discipline belonged to, and ought to be invested in civil rulers. His "Journal" contains many valuable and interesting notices of the proceedings of the assembly. He preached repeatedly before the house of commons. On one of these occasions he referred to the singularity of his opinions on the subject of church power and suspension from the sacrament—"I am most unable," said he, "to hold out to you anything that may direct you in matters of such weight, and if my judgment were anything, yet should I be sparing to show it, because I must confess that about these matters I differ in judgment from the generality of divines; and I hold it not any happiness to be singular in opinion, nor do I hold these to be times to broach differences." Still he avows himself a presbyterian—"I beseech you," said he to the house of commons in the same sermon, "hasten the settling of the church. I rejoice to see what you have done in platforming classes and presbyteries, and I verily and candidly believe it is according to the pattern in the mount." In 1643 the parliamentary visitors of Cambridge gave him the mastership of Catherine hall, vacant by the ejectment of Dr. William Spurstow; and in the same year he was presented to the sequestered living of Much-Munden in Hertfordshire. Munden became ever after his favourite residence. He preferred its retirement even to the quiet gardens of Cambridge, and when detained by his university duties from his simple parishioners there, he would frequently say that "he longed to be with his russet coats." In 1652 he took his degree of D.D., and in 1655 he was chosen vice-chancellor of the university. The dates of many of his principal writings belong to the period of the civil war and the Commonwealth. The "Harmony of the Four Evangelists" appeared in three parts, between 1644 and 1650; his "Chronicle of the Times of the Old Testament," in 1647; the "Temple Service," in 1649; the "Harmony, Chronicle, and Order of the New Testament," in 1655; and the commencement of his "Horæ Hebraicæ et Talmudicæ," in 1658. The times were anything but propitious for such publications, and we find him complaining bitterly in a letter to the elder Buxtorf of the printers and publishers of the day, that they would risk nothing upon his books, and compelled him to bear all the loss himself; "they blunted the edge," says he, "of his literary ardour, and continuations of works already begun sometimes lay by for years, for lack of encouragement to send them to the press." It is not easy, however, to find any evidence of the "blunting" he complains of. He not only laboured assiduously at his own arduous undertakings, but rendered prompt and valuable assistance to those of others. Walton's Polyglot, Castell's Lexicon Heptaglotton, and Poole's Synopsis Criticorum, were all indebted more or less to his aid. In 1660 he took part in the Savoy conference on the side of the presbyterians, but soon saw that it was sure to end in nothing, and ceased to attend after one or two visits. He was in danger of losing his appointments in the church and university at that period; but by the timely help of Sir Henry Cæsar and Dr. Sheldon, archbishop of Canterbury, he was confirmed by royal indulgence both in his rectory and mastership, to which he makes grateful reference in the preface to his "Horæ Hebraicæ" upon the Gospel of St. Mark. In 1662, when the act of uniformity passed, he accepted its conditions of conformity, although it would seem that he did not very scrupulously fulfil them. "He was not entirely conformable to the rubric of the church, seldom wearing a surplice, or even reading all the prayers; and the dissenters of his parish scrupled not to attend upon his ministry, considering him not to be rigidly episcopalian." But the bishops wisely winked at the small irregularities of a man who was at once one of the best of parish pastors, and one of the brightest ornaments of the university. It was only a fit tribute to his merit, that he was preferred by the interest of Sir Orlando Bridgeman, lord keeper of the great seal, to a stall in the cathedral of Ely. He survived till December 6, 1676, when he died at Ely in his seventy-fourth year, and his remains were removed to Munden, which he had held for thirty-two years. His fame as a scholar and divine chiefly rests upon his "Horæ Hebraicæ et Talmudicæ," in which he makes use of rabbinical literature to throw light upon the New Testament. The idea was not original; but it had never before been carried out so extensively, and with such an ample apparatus of learning. The observations thus accumulated by him were for the most part new, and their freshness much more than their intrinsic importance drew upon them the attention of divines and critics, and led to subsequent researches in the same field. That Lightfoot's labours are still valued, though it may be more moderately than in the first instance, is proved by the republication of the "Horæ" at Oxford in 1859, under the editorial care of Mr. Gandell. The most complete edition of his whole works is that of Pitman, brought out in thirteen volumes, octavo, in 1822–25. Less complete collections had appeared before the end of the seventeenth century in London, Rotterdam, and Franeker.—P. L.

LIGHTFOOT, JOHN, an English botanist, was born in Gloucestershire on the 9th December, 1735, and died at Uxbridge on the 18th February, 1788. He was a clergyman of the Church of England, and officiated at Uxbridge. He was also chaplain to the duchess dowager of Portland. He had a great taste for natural history, and accompanied Pennant in his second journey to Scotland. He made a collection of Scotch plants, and published his "Flora Scotica," in 2 vols. 8vo, in 1775. The work contains twenty-five well executed plates, partly zoological and partly botanical. In the introduction there is an account of Scottish zoology by Pennant. The plants mentioned amount to thirteen hundred, and they are arranged according to the Linnæan system. A number of the common Scotch and Gaelic names of the plants are given, with histories of their economical uses. Lightfoot's herbarium was purchased by George III. He was a fellow of the Royal Society, and one of the founders of the Linnæan Society.—J. H. B.

LIGNE, CHARLES JOSEPH, Prince de, general in the Austrian service, an author and a wit, was born at Brussels on the 12th May, 1735. His father, of ancient family, rose to be an Austrian field-marshal, and on the mother's side he claimed descent from Mary Queen of Scots. He entered his father's regiment in 1752, distinguished himself by great bravery, and had risen to be a colonel before the close of the Seven Years' war. He became a favourite of Joseph II., enchanted even the court of Versailles by his *esprit*, and, sent on a mission in 1782 to the Empress Catherine, was made by her a field-marshal, and accompanied her in the journey to the Crimea, of which he has left a very lively account. His active career closed in 1790 with the death of his imperial patron. "I died with Joseph II.," was one of his own sayings. The French revolutionary war ruined his fortunes. Court intrigues thwarted his prospects of obtaining a high and active military command suitable to his talents for war; the death of a favourite son in battle clouded his existence; and he spent the rest of his life in comparative retirement in a little house in Vienna. Admirers from far and near sought the retirement of the man who had been present at the interview between Frederick the Czar and Joseph II., and who had been the confidant of the Empress Catherine. Madame de Stael edited his "Letters and Pensées," and he was an object of interest to the diplomatists and soldiers of the congress of Vienna, his mot on which is still remembered—"Le congrès danse—il ne marche pas." He died at Vienna on the 3rd December, 1814. The chief value of his works is an occasional anecdotical interest, which specially marks his correspondence.—F. E.

LIGON, RICHARD, an Englishman of the seventeenth cen-

tury, is known from his "History of Barbadoes," first published in 1657. Having fallen, from unexplained causes, into pecuniary difficulties, he had in 1647 sought, in company with a friend, to retrieve his fortunes by a voyage to Barbadoes, which island had been made the seat of an English settlement twenty-three years previously. Ligon stayed three years at Barbadoes, of the productions and condition of which his work gives a valuable description. The popular story of Inkle and Yarico, inserted by Steele in No. 11 of the Spectator, is derived from this work.—W. H.

LIGONIER, JOHN, Earl, a distinguished English general, was born in 1678. He was descended from a noble French family, and was subjected to so much persecution on account of his having embraced the protestant faith, that he was forced to take refuge in England. He entered the military service there under the command of the duke of Marlborough, and distinguished himself so much by his courage and skill that he gradually rose to the rank of field-marshal, and during the reign of Queen Anne he was elevated to the Irish peerage with the title of earl. He displayed great gallantry at the battle of Raucoux in 1746, in which the British were defeated by Marshal Saxe; and again at the battle of Laffeldt, near Maestricht, in 1747, when the allied army under the duke of Cumberland was completely defeated, at the head of the British cavalry he checked the advance of the French, and saved the allies from destruction. He was taken prisoner, however, and brought into the presence of Louis XV., who treated him with great distinction. Lord Ligonier was appointed commander-in-chief of the army in 1757. He died in 1770 in the ninety-second year of his age.—J. T.

LIGORIO, PIRRO, Italian painter and architect, was born in Naples about 1498. He went to Rome, and is said to have studied under Giulio Romano. He painted some frescoes in the oratory of S. Giovanni Decollato, and several façades, but gave his attention more to the study of antiquities and architecture. By Pope Paul IV., with whom he was much in favour, he was employed to erect a small palace in the Belvedere wood, and a mausoleum for Pope Pius II., and was appointed architect to St. Peter's. In this last office he greatly annoyed Michelangelo, and was eventually dismissed, "with little honour," says Vasari, by Pius V. for altering the designs of the great Florentine. He repaired to Ferrara, where he was employed as engineer by Duke Alfonzo II. He died there about 1580.—J. T–e.

LIGOZZI, JACOPO, was born at Verona in 1543, and studied painting in the school of Paul Veronese. He settled in Florence, and died there in 1627. Ligozzi, though reckoned among the so-called Macchinisti of the sixteenth century, is to be classed among the reformers of the Florentine school, which was much corrupted by the anatomical mannerists, the imitators of Michelangelo. He improved both the drawing and colouring of the school. He excelled equally in oil and in fresco. Agostino Carracci engraved some of his works.—(Lanzi.)—R. N. W.

LIGUORI, ALPHONSO MARIA DE, a celebrated writer on casuistry, and founder of a religious order, was born at Marianella, near Naples, in 1696. Having obtained in 1714 the degree of doctor *in utroque jure*, he practised as a lawyer with success till 1722, when he assumed the monastic habit. Ordained a priest in 1726, he preached every day to the common people with so much zeal and emotion, that he was called the apostle of the poor and ignorant. In 1732 he founded the order of the Holy Redeemer at Villa Scala, which, after many obstacles were surmounted, was at last approved of by the pope in 1749. Contrary to his own wish he was made a bishop in 1762—an office which the infirmities of age compelled him to resign in 1775, when he retired to Nocera de' Pagani, the principal house of the order he had founded, where he died in 1787. He was one of the principal advocates of the doctrine of probability, so strongly condemned in Pascal's sixth letter. He was canonized in 1816.—D. W. R.

LILBURNE, JOHN, a restless and resolute republican agitator of the civil war and interregnum periods, was the younger son of a country gentleman of good estate in the county of Durham, and was born in 1618. Apprenticed to a wholesale clothier in London, who confirmed him in the puritan principles which he had inherited from his father, he began his public career very characteristically by complaining to the city authorities of alleged ill-treatment by his master. His ardour recommended him to the leaders of the party, and before the expiry of his apprenticeship he had taken a position as a fearless and devoted puritan. In 1636 he was active in procuring the publication and circulation of pamphlets by Bastwick, one of the victims of Laud's persecutions, and he seems to have lent his aid as an amanuensis to Prynne. For co-operating in the publication and diffusion of some of Prynne's pamphlets early in 1637, he was sentenced by the arbitrary court of high commission—which when brought before it he defied—to be publicly whipped, pilloried, and imprisoned. He was regarded as a martyr by his party, and one of the earliest recorded speeches of Oliver Cromwell in the Long parliament was made in support of a petition of Lilburne to the house of commons. Released subsequently by the house, he joined the parliamentary army in the breaking out of the civil war, was distinguished by Cromwell, and fought bravely at Marston Moor as a lieutenant-colonel in Manchester's regiment. It was said of him afterwards, that if he was the only man living upon earth John would quarrel with Lilburne and Lilburne with John. Fighting for the parliament against the king did not satisfy his combative instincts. He quarreled with the earl of Manchester; and for a vehement attack upon that nobleman he was committed to prison. In his imprisonment he published pamphlets against the parliament, and when the power of the parliament began to wane in presence of the rising influence of Cromwell, he attacked the latter, and accused him of treachery to the cause of the commonwealth. Cromwell, who knew what Lilburne had suffered for the cause, tried to befriend him, but in vain. The intemperance of his language made the parliament pass sentence of banishment on him. In exile he intrigued with the royalists, and returning to England in 1651, without permission, he would have been transported by Cromwell had it not been for the influence of his brother, one of the protector's major-generals, a puritan officer of merit and distinction. He retired to Eltham in Kent, and terminated his career by becoming a preacher among the Quakers. He died on the 29th of August, 1657. There is, in the Biographica Britannica, a list of the vehement pamphlets of "Freeborn John," whom Hume has called "the most turbulent, but the most upright and courageous of human kind."—F. E.

LILIENTHAL, MICHAEL, a learned Prussian divine, born at Liebstadt in 1686, was for many years professor of theology at Königsberg. He was one of the editors of *Erläutertes Preussen*, published between 1724 and 1728, and was the author of various works. He died in 1750.—D. W. R.

LILIO or GIGLIO, LUIGI, known by the Latinized name of Aloysius Lilius, an Italian physician and astronomer, was born at Ciro in Calabria, and died (probably in Rome, where he practised medicine) in 1576. His claim to distinction is founded on his having been the author of the last reformation of the calendar. The error of the Julian calendar, insensible at first, had by degrees accumulated to such an extent, that towards the end of the sixteenth century various projects for a reformed calendar were proposed; and these were submitted by Pope Gregory XIII. to a commission. Amongst the rest was the calendar of Lilio, brought forward after his death by his brother, Antonio Lilio. It was approved of by the commission, was sanctioned by the well-known papal bull of March, 1582, first came into operation in Roman catholic countries on the 15th of October, new style (or 5th, old style) of that year, and has since been known as the "Gregorian Calendar." It was adopted in Britain in 1752.—W. J. M. R.

LILLO, GEORGE, an English dramatist, the author of the "Fatal Curiosity" and "George Barnwell," was born at London in February, 1693, near Moorgate. His father, a Dutch jeweller carrying on business in that locality, had married an Englishwoman. George appears to have been brought up in the principles of a protestant dissenter, and he judiciously kept in his father's shop, and continued his business after his death, merely devoting his leisure hours to dramatic literature. His best piece is his "Fatal Curiosity," which is as faulty in its dialogue and style as it is inimitable in its construction. Next to this his two most generally known plays are "George Barnwell" and "Arden of Feversham," the former of which, till lately, was regularly produced at the London theatres on boxing-night. Besides these, which closely resemble each other in plot and moral purpose, illustrations of domestic vice, Lillo wrote four others. All his dramas are in the collection of acting plays, and a separate edition of them appeared in 1770, 2 vols., and again, with a few additions, in 1810. He died in 1739.—W. C. H.

LILLY or LYLY, JOHN, commonly called THE EUPHUIST, was born in 1554, a native of Kent. In 1569, at the age of

sixteen, he became a student in Magdalen college, Oxford, and proceeded B.A. in 1573, and M.A. in 1575. In 1574, during his stay at the university, he addressed an application to Lord Burghley, lord treasurer, for the exercise of his patronage, and the suit appears to have met with some success. The probability is that Lilly had powerful friends, for in March, 1577, on the decease of Sir Thomas Benger, master of the revels, Lilly petitioned the queen for the vacancy. The latter was not permanently filled up till July 1579, but it was then given to somebody else. In the same year appeared our author's first performance, "Euphues, or the anatomy of wit," 4to; and in 1580 it was followed by a second part entitled "Euphues and his England." Both these pamphlets were written in a turgid and artificial style, but they were wonderfully successful notwithstanding, and euphuism, or fine talking, became the universal fashion. Lilly took some part in the great Martin-Mar-prelate controversy, and wrote a tract (published in 1589) called "Pappe with a Hatchet, alias, a Fig for my Godson, a sound box on the ear for the idiot Martin." The author of "Euphues" enjoyed the esteem and respect of all his contemporaries; all the writers of that time, even Shakspeare, admired his compositions, and perhaps Jonson, Drayton, and Marston stood alone in ridiculing his pedantic affectation and extravagance of language. Lilly's circumstances were probably not very flourishing; he once facetiously called the history of his life "Lyly de mistibus," and in the queen it is to be feared that he found a cold patroness. In person he was little, and he was a great smoker. The period of his death is uncertain, but it occurred about the close of Elizabeth's reign. He left behind him eight dramas, which have been edited by Mr. Fairholt, 2 vols. 8vo, 1858; some of them contain passages of great force and humour.—W. C. H.

LILLY, William, an English astrologer of note, was born in 1602 at Diseworth in Leicestershire, and received some schooling at Ashby-de-la-Zouch. His father found himself unable to give him the university education originally intended, and at eighteen he repaired to London to seek his fortune. He began life as servant to a mantuamaker, and then united the keeping of accounts with more menial employments in the service of a tradesman in the Strand, who, though master of the Salters' Company, could not write. On the death of this master, Lilly married the widow, with whom he received a thousand pounds. In 1632 he began to dabble in astrology, which he learned from a broken-down Welsh clergyman, and soon acquired a reputation. In 1634 he was invited to search, with the aid of divining rods, for a supposed treasure buried in the cloister of Westminster abbey, and the dean of Westminster, Williams bishop of Lincoln, gave the requisite permission. The absurd proceedings were interrupted by a storm, ascribed to Lilly's demons, and the party returned home. His first wife dying he married again, and this time an extravagant woman who impoverished him and forced him into rural retirement. With the breaking out of the controversy between king and parliament he saw a chance of repairing his fortunes, and, returning to London, commenced his career of astrological authorship. In 1644 he began the publication of his astrological almanac, "Merlinus Anglicus Junior," which in those times of excitement and perplexity was immediately successful. Some lucky hits made amends for a multitude of misses; and in composing his predictions, it is but fair to say, Lilly showed a good deal of shrewdness. His almanac continued popular. He was consulted both by the royalists and the parliamentary party; and among his patrons were such men as Bulstrade Whitelocke, and Lenthall the speaker of the house of commons. For a year or two he even received a pension of £100 from the parliament for information respecting affairs in France, which, however, he acquired not by supernatural means, but by a correspondence with the confessor of one of the French ministers. While secretly taking the money of the royalists, he was publicly an adherent of the parliament. After the Restoration he sued out his pardon, studied physic, the practice of which he combined with that of astrology, and died a wealthy man at his estate of Hersham in 1681. Butler is sometimes supposed to have taken from Lilly the Sidrophel of his Hudibras. But Lilly has painted himself in the account of his life, written in his sixty-sixth year, and published with that of Ashmole in 1774. It is curious not only as the autobiography of a successful and conspicuous quack, but for its glimpses of some of the subterranean regions of a heroic age. Of Lilly's other works, chiefly astrological and prophetical, the one mainly worth mentioning is his "Observations on the Life and Death of Charles, late King of England."—F. E.

LILY, George, an English historian, son of William Lily, born in London in 1559. He studied at Oxford, and then went to Rome, where he became chaplain to Cardinal Pole. On the accession of Queen Mary he returned to England, and became canon of St. Paul's and prebendary of Canterbury. He left several works, and published the first good map of Great Britain.

LILY, LILLY, or LILYE, William, a distinguished schoolmaster and grammarian, was born at Odiham in Hampshire about 1468. After a careful training at school, he was sent at eighteen to Magdalen college, Oxford, and admitted a demy. Having taken his B.A. degree, he travelled in the East as far as Jerusalem, according to some authorities. It is more certain that he resided for five years at Rhodes, studying Greek under native scholars, who received protection from the knights of Rhodes after the taking of Constantinople by the Turks. Having subsequently studied at Rome, he established a private grammar-school in London on his return to England, and was the earliest teacher of Greek in the metropolis. He attained such success and reputation, that when Dean Colet in 1512 founded St. Paul's school in St. Paul's Churchyard, Lilly was appointed the first master. He filled the office for eleven years until his death in 1523, when he was succeeded by his son-in-law and usher, John Rightwise. Among his pupils was Leland the antiquary, and he was intimate with Sir Thomas More. He published some poems and other pieces, but his most famous production is his "Brevissima Institutio, seu ratio grammatices cognoscendi," London, 1513, commonly called Lilly's Grammar, which has gone through numerous editions, and is still taught from at St. Paul's school. To this work Erasmus and Colet contributed, and the preface to the first edition is said to have been written by Cardinal Wolsey. In the Biographia Britannica there is a detailed account of the mixed authorship of the "Brevissima Institutio."—F. E.

LIMBORCH, Philip van, a distinguished Arminian theologian, was born at Amsterdam on the 19th June, 1633. His early education was received in Utrecht and Leyden; after which he returned to Amsterdam, and enjoyed the benefit of studying under such teachers as Gerhard Vossius, Blondel, and Curcellæus. He also spent two years in the academy at Utrecht in studying theology, philology, philosophy, and mathematics. In philosophy he was an eclectic. His chief attachment was to theology, which he studied thoroughly. At the age of twenty-two he became a Remonstrant pastor at Alcmar. In 1657 he went in the same capacity to Gouda, where he spent ten happy years. In 1667 he was called to Amsterdam to the professorship of theology in the Remonstrant college; in which office he continued till his death, which took place on the 30th April, 1712, in the seventy-ninth year of his age. Limborch was the most prominent and distinguished theologian of the Remonstrant party. His spirit was mild and tolerant; his judgment clear and practical; his memory tenacious. His mind was well balanced; all its powers contributing to the completeness of its development. His theology was thoroughly practical—a reflex of the man, who was more of the ethical than the dogmatic theologian. It is not surprising that one so deservedly esteemed in his own party, and occupying such a position, should have formed a correspondence with the most distinguished divines of other lands, especially of England. In this way his influence became far-reaching. His principal works are "Institutiones theologiæ Christianæ," 1686, 4to; "De veritate religionis Christianæ amica collatio cum erudito Judæo;" "Liber sententiarum Inquisitionis Tolosanæ ab anno Christi, 1307–23, præmissis quatuor de historia inquisitionis libris," Amstel., 1692, folio; "Historia Inquisitionis," 1692, folio, afterwards translated into English by Samuel Chandler, 2 vols. 4to, 1731. In 1711 appeared his commentary on the Acts, epistles to the Romans and Hebrews; and in 1700 a work on the preparation of the sick for death. Thus Limborch was not only a doctrinal theologian, but a writer on the evidences, an expositor, a church historian, and practical divine, evincing in all departments the same learning, repose, mildness, and perspicuity. His "Institutiones," or system of theology, is the chief production of his pen, and the best exhibition of old Arminianism.—S. D.

LIMOSIN or LIMOUSIN, Leonard, famous as the founder of the later and most esteemed style of Limoges enamel. Authorities differ greatly alike as to the place and time of birth and death of the subject of this notice, and even as to his name. It used to be said that he was born at Limoges in 1480, and

died before 1559. This is now known to be a mistake; and though we should scarcely be justified in stating, with some recent French writers, that he was born in 1505 and died in 1580, these may conveniently be taken as approximate dates. Already known as a painter, Francis I. gave him an office in his household, and appointed him director of the works at Limoges, and enamel painter-in-ordinary to the king. Francis is also said by some to have added the name of Limosin to the family name of Leonard. Under Limosin's management the enamel of Limoges acquired an unparalleled reputation. He seems to have conducted the works about forty years, his dated pieces ranging from 1532 to 1574. His best works are considered to belong to 1550–60. At first his manner was rather dry and Teutonic. Later he adopted a warmer and more brilliant style of colour and design, copying the masterpieces of Raphael, Giulio Romano, and other great Italian painters, as well as original designs by the leading French artists. Many of his enamels are, in their way, of unequalled beauty, or only equalled by those of Pierre Raymond, his associate at Limoges as painter of the highest class of enamels. Among the most famous of Limosin's works are the series of large mythological subjects, a part of the decorations of Francis's chateau of Madrid; the four large plaques executed for the tomb of Diana of Poictiers; and a series of plaques executed for Henry I., and now in the Louvre. The value attached to the enamels of this master is shown by the fact that a small ewer and plateau painted by him with mythological designs, was not long ago purchased at a cost of £400 for the South Kensington museum—where may also be seen several other fine enamels by Leonard Limosin, his contemporary Pierre Raymond, and his son François Limosin. Leonard Limosin also painted in oil. Some pictures attributed to him are in the town-hall of Limoges.—J. T–e.

LINACRE, Thomas, an eminent physician and scholar, was born at Canterbury or Derby, more probably at the former, about 1460. He was educated at the school adjoining Christ church, Canterbury, under William de Selling, alias Tilly, an eminent schoolmaster, and afterwards prior of Christ church. "There is good reason to believe," say the Messrs. Cooper in their Athenæ Cantabrigienses," vol. i., London, 1858, "that Linacre came for a time to Cambridge, and removed to Oxford," at which latter university he was elected a fellow of All Souls in 1484. When his former teacher, De Selling, was sent on an embassy to Rome by Henry VII., Linacre accompanied him, and made a considerable stay in Italy, improving himself in classical scholarship and the knowledge of medicine. He studied at Rome, Florence, Bologna, Venice, and Padua, learning from the chief scholars of the time. He studied Latin under Politian, and Greek under Demetrius Chalcondyles. At Padua he took the degree of M.D. On his return to England he was incorporated M.D. at Oxford, and read there a lecture on physic; according to the Athenæ Cantabrigienses, "he is supposed also to have been incorporated at Cambridge." His medical reputation was so great that he was appointed physician, some say to Henry VII., and at any rate to Henry's son, Arthur prince of Wales, at the same time instructing that prince and his wife, the Princess Catherine, in Italian. He was afterwards physician to Henry VIII. English medicine owes to him the establishment of the College of Physicians in 1518, by letters patent from Henry VIII. He was the first president of the college, holding the office till his death; and its first meetings were held in his house in Knight Rider Street, which he bequeathed to it, and which, or rather the site of which, is still in its possession. He also established and endowed three medical lectures—two in Merton college, Oxford, and one in St. John's college, Cambridge. Although at the head of the medical profession in England, Linacre entered the church. Two years after the establishment of the College of Physicians he had become a priest, and was rector of Wigan in Lancashire. He received various other preferments, before his death at his house in Knight Rider Street on the 20th October, 1524. He was buried in St. Paul's, where in 1557 Dr. John Caius erected a monument to his memory. This eminent man numbered Wolsey, Erasmus, Melancthon, and Aldus Manutius among his friends. He was one of the introducers of classical learning into England. He taught Greek to Sir Thomas More and Erasmus, and Latin to the Princess (afterwards Queen) Mary. He is said to have been the first Englishman who studied Aristotle and Galen in the original. Of several of Galen's treatises he published translations in elegant Latin, that of the De Temperamentis, Cambridge, 1521, being the first book printed in England in which the Greek type was introduced. There is a list and an account of his works and translations in the Biographia Britannica. He left no original work on medicine, so that of his medical skill his reputation is almost the sole memorial. One prescription, however, is extant, which he gave his friend Erasmus for an attack of gravel, and Dr. Aikin says of it in his Biographical Memoirs of Medicine in Great Britain, "the rational simplicity of the method inculcates a favourable idea of our physician's practice." By founding the College of Physicians, Linacre created in England the medical profession.—F. E.

LINCOLN, Abraham, President of the United States of America, was born on the 12th February, 1809, in what is now called Larue county, Kentucky. His family were of Quaker and Pennsylvanian origin. In 1816 his father settled in what is now Spencer county, Indiana; and for ten years the future president was employed in hard manual labour on the paternal farm. The whole time spent by him at school, to which he went at intervals, did not amount to more than a year. A Life of Washington is recorded as among the few books which he early read with interest. At nineteen he was six feet four, and his physical capabilities were remarkable. When in 1830 his father removed to Macon county, Illinois, Abraham not only helped to build the family log-hut, but with a single assistant split rails enough to fence ten acres of land. In 1831 he worked to New Orleans a flat boat which he had assisted in building. He became then for a time a clerk in the New Salem store of the owner of the boat; and in 1832 entered and was made captain of a company of volunteers raised on the breaking out of the Black Hawk war. After a three months' campaign he was supported by the electors of his own district as a candidate for a seat in the state legislature; but his principles being whig he was rejected by the county in favour of a democrat. Unsuccessful in the country store which he then opened, he was appointed postmaster of New Salem, and—borrowing from a neighbour practitioner law books, to be returned in the morning—spent his evenings in the study of law. In 1834 he was elected a member of the state legislature, and he continued to be re-elected until 1840. In 1836 he had been licensed to practise as a lawyer, and in 1837 commenced business at Springfield, his residence until he was elected president. As a lawyer he was rapidly successful, especially in cases where a jury adjudicated; and in politics he rose to be a prominent leader of the whig party in Illinois. In 1844 he canvassed the state, making speeches almost daily on behalf of Henry Clay, when that well-known politician was a candidate for the presidency. In 1846 he was himself delegated to the congressional house of representatives by the central district of Illinois, and took his seat on the 6th of December, 1847. In congress he distinguished himself as an active opponent of the extension of slavery and of the annexation of Texas, and as a supporter of its abolition in the district of Columbia. He advocated a protective tariff, the sale of public lands at a low price, and the system of grants for the improvement of rivers and harbours. The first congress in which he sate came to an end in the March of 1849, and he was unsuccessful as a candidate for the representation of his state in the congressional senate. He pursued his professional career until the repeal of the Missouri compromise recalled him to active political life. Through his exertions a republican senator—the whig party having become extinct—was returned by Illinois. In the presidential election of 1855 he worked strenuously for Fremont, and his own name was mentioned in connection with the vice-presidency. In 1858 he was pitted against Mr. Douglas as republican candidate for a seat in the senate; and after a spirited contest Lincoln secured a large majority of the popular vote—the state legislature, however, returning Douglas. In the course of this contest Mr. Lincoln fully developed his views on the question of slavery, which were by no means those of an abolitionist, or even of an opponent of the principle of a fugitive slave law. His "platform" seems to have been determined opposition to the extension of slavery in the territories, so long as they remained merely territories. The struggle with Douglas placed Mr. Lincoln in the foremost rank of his party; and the republican national convention which met at Chicago on the 11th May, 1860, nominated him their candidate for the presidency by a considerable majority over the only other important competitor, Mr. Seward. His election as president followed almost as a matter of course, and led to the civil war—the events of which belong

to contemporary history. Suffice it to say, that in conducting it Mr. Lincoln's polestar was the maintenance of the Union, to which all other considerations were subordinated. He was again chosen president in 1864; and early in 1865 the capture of Richmond put an end to the war. But he fell a victim to the policy which a sense of duty had impelled him to pursue. On the evening of the 14th of April he had gone to a theatre in Washington, in company with Mrs. Lincoln, when an actor, John Wilkes Booth, fired a shot at him, which lodged in the brain, and he died the following morning. Mr. Lincoln's tragic end, combined with his many virtues and patriotism, will ever render his name venerated.—F. E.

LIND, James, M.D., F.R.S., fellow of the Royal College of Physicians, &c., a distinguished physician of the last century, designated "the Father of nautical medicine," was born at Edinburgh in 1716, and entered the medical service of the navy in 1735, in which he served afloat for twelve years. In 1753 Dr. Lind published his celebrated work on scurvy, which passed through three editions. The book everywhere bears the stamp of great learning, industry, and research, as well as of vast personal observation of the disease. In 1757 the well-known "Essay on the Means of Preserving the Health of Seamen in the Royal Navy" appeared. This unquestionably gave rise to many most important reforms in the victualling, clothing, and management of the seamen, as well as in the general internal economy of ships of war. In the second edition, which was published in 1767, he described a means of averting one of the greatest distresses to which seamen are subject—the want of fresh water at sea—by a simple process of distillation of salt water, which rendered it sweet and potable. In the third edition, which was called for in 1774, he fully established his claim to this discovery, which had in the interval been claimed by others. In 1758 he was appointed physician to the royal naval hospital at Haslar. Here he published two dissertations on fevers and infections; and in a second edition in 1774 he added observations on the jail distemper, and the proper method of preventing the infection. His next and last work, which appeared in 1768, entitled "An Essay on the Diseases incident to Europeans in Hot Climates, with the method of preventing their fatal consequences," &c., reached a fourth edition in 1788. In this work, which could only have emanated from a man of large experience and unwonted powers of observation, Dr. Lind contends, with his usual clearness and force, that in all climates sickness is derived from the soil; is confined to particular seasons and situations; and that by care and attention much may be done, even in hot climates, to prevent and mitigate the effects of disease. Before his death, which took place in 1794, Dr. Lind had the gratification of seeing many of the great results of his labours achieved. His writings had clearly indicated what attention to the simple laws of nature could effect upon the health of a ship's crew; and the voyage of Cook in the years 1772-75, in which one death only out of a crew of one hundred and eighteen persons occurred, set the question at rest. Armed with the overwhelming proofs in favour of the efficacy of lime juice in scurvy given in Dr. Lind's great work, as well as by the powerful advocacy of Dr. Trotter to the same effect, Dr. Blair and Sir Gilbert Blane, physicians to the medical board in 1795, urged upon Earl Spencer, then first lord of the admiralty, the necessity of including this invaluable prophylactic in the common dietary of our navy, and of requiring a more careful attention to cleanliness, ventilation, &c., in ships. With the exception of some of the polar voyages, scurvy has since been practically banished from our fleets, and the seamen of our navy have reached a standard of health enjoyed by no other class.—J. O. M'W.

* LIND, Jenny (Goldschmidt), who stands by common consent at the head of living soprano singers, was born in Stockholm on the 8th of February, 1820. Her father, we believe, was an advocate of respectable character and moderate circumstances. She was a pleasing and modest child, and from her earliest days was passionately fond of melody. One day when she was five or six years of age, a Swedish actress accidentally heard her singing, and was so surprised by the marvellous purity of her voice, and the talent and native skill displayed in its management, that she spoke of it to Herr Crœlius, a music-master resident in Stockholm. He heard the child sing, and instantly determined on presenting her to the Count Pücke, as a candidate for admission to the musical-school attached to the theatre royal, of which he was the manager. The Count Pücke at first made some difficulties; but after hearing her sing, was even more astonished than Herr Crœlius had been, and consented to her admission. She accordingly entered the conservatory at this early age, and was placed under the tuition of Erasmus Berg, a profound and skilful musician. After studying under this master for several years, the public were surprised one evening at seeing a child appear in a vaudeville, in which she had to sing. This child was Jenny Lind. Such was her success that she became a public favourite, and after a short time began to appear in opera. At this period of her life everything seemed to bid fair for the future, and the child looked forward to the day in which she might hold a high position in her art. This, however, was a dream, which was destined to be dispelled by a misfortune to which she had not looked forward. It was the loss of her voice, when she was about fourteen years of age. She was compelled to retire from the theatre, and again practise her art alone, and in the privacy of her own apartments. At length her voice returned to her; but it was no longer the voice which she once had, nor had it yet acquired the wonderful beauty and purity which now marks it. She now left Stockholm and proceeded to Paris, where she placed herself under the tuition of Signor Garcia, the father of the famous Malibran and the master of so many distinguished vocalists of the present day, who, however, at first little foreboded the future eminence which his pupil was to obtain, greeting her on being presented to him with the discouraging remark—"Mon enfant, vous n' avez plus de voix;" and very frequently has he said—"If Lind had more voice at her disposal, nothing could prevent her becoming the greatest of modern singers; but as it is, she must be content with singing second to many who will not have one half her genius." Her voice, nevertheless, gradually strengthened, and she was at length summoned back to Stockholm. Here she again entered the theatre, and speedily became again a public favourite in Sweden. But during her residence in Paris she had made the acquaintance of Meyerbeer, the celebrated composer. This great man had discovered her rare qualities, and he obtained for her an engagement at the royal theatre of Berlin, and wrote for her his opera, The Camp of Silesia, while she was as yet almost unknown. At first she made little impression upon the public, for her voice had not yet completely returned to her. One evening, however, when she was singing in Robert le Diable, she felt that it had returned, and inspired by the consciousness, sang the music of Alice with such a force and power, combined with the sweetness to which the public had become accustomed, that she electrified them, and astonished Meyerbeer, who from that moment regarded her as the first of modern singers. Everything was now changed with her. She rapidly progressed in public estimation, and her reputation soon spread through the whole of Germany. Soon after this a musical festival was held at Bonn, upon the Rhine, and the queen of England, who was then on a visit to his Prussian majesty, attended it. Jenny Lind was engaged at the festival; and the English critics who attended it wrote back such warm accounts of her genius, that it was not difficult to foretell that she would soon come to England. Accordingly, towards the end of the year, 1845, M. Belinaye came to Berlin, and through the medium of Lord Westmoreland, was presented to Jenny Lind, whom he had the satisfaction of engaging to appear under Mr. Lumley's management the following season. Mademoiselle Lind had previously involved herself in an engagement with Mr. Bunn, the lessee of Drury Lane, from which she had withdrawn in consequence, as she alleged, of failure in Mr. Bunn's part of the contract. As he, however, threatened her with law proceedings, it appeared probable that the apprehension of them would prevent her from coming to England. This obstacle, however, was got over; and Jenny Lind appeared for the first time at her majesty's theatre on the 4th of May, 1847. The accounts of Jenny Lind's short but triumphant career in Germany, and the extraordinary enthusiasm which she had everywhere created, had made her an object of much interest in the musical circles of London. During the period of suspense as to her arrival it gradually became a topic of conversation every day more and more general and engrossing, till the name of Jenny Lind was in every body's mouth, not only in the metropolis, but throughout the whole kingdom, before she had set her foot on our shores. By the time she made her appearance the curiosity about her had become unbounded; and on the night of her debût the theatre presented a scene of excitement probably never surpassed. She appeared in the character of *Alice*, in an Italian

version of Meyerbeer's Robert le Diable. She had never before sung in Italian, and her pronunciation was not very pure; but this slight defect was lost in the many excellencies. Her performance, whether regarded as a dramatic representation or a vocal exhibition, transcended the most highly-wrought expectations. The enthusiasm of the public was beyond description, and went on increasing to the end of the season, during which, besides *Alice*, the parts which she chiefly performed were *Anima* in La Sonnambula; and *Maria* in La Figlia del Reggimento. The influx to the theatre was unprecedented. Enormous sums were paid for the boxes, and multitudes travelled from the most distant parts of the country to obtain a single hearing of the "Swedish nightingale." In the following season (1848), Jenny Lind continued to be the great, almost the sole object of attraction. The "Lind mania," as it was called, raged without diminution, and was even heightened by the concerts which she subsequently gave in all parts of the United Kingdom, where, besides dazzling and enchanting the public by her vocal powers, she gained all hearts by splendid deeds of beneficence, and a thousand traits of an amiable character. In 1849 she again came to England; and Mr. Lumley, it appeared, had depended upon her for his theatre. But it turned out that she had determined to abandon the stage, and to sing in future only at concerts. She appeared, however, a few nights, as was said, for the sake of the theatre, and was received with unabated enthusiasm; but she then withdrew, and has never since appeared on the stage. In September, 1850, Jenny Lind visited the United States, and gave upwards of a hundred concerts in all parts of the country, exciting everywhere an unparalleled enthusiasm. Soon after the termination of these concerts she was married in Boston, Massachusetts, in February, 1852, to Mr. Otto Goldschmidt of Hamburg, a young pianist of distinction, who had accompanied her during a part of her tour, and they shortly afterwards returned to Europe. They then fixed their residence at Wimbledon, near London.—E. F. R.

LINDA or LINDANUS, Wilhem Damasus van, a famous Roman catholic controversialist and prelate, born at Dordrecht in Holland in 1525. After studying at Louvain, he visited France to obtain a better knowledge of Greek and Hebrew from Mercerus and Turnebus. On his return to Louvain he was ordained, and soon after was appointed to lecture on the scriptures at Dillingen, where he continued three years, and laboured with success. In 1556 we find him once more at Louvain, where he received his doctor's degree. Several ecclesiastical appointments of importance were conferred upon him, among which was that of inquisitor of the faith in Holland and Friesland, a post in which he displayed sufficient zeal and severity to win the favour of the bigoted and cruel Philip II., who nominated him to the see of Ruremonde, a new creation; but it was some years before he could take possession. In 1558 he published his "De optimo genere interpretandi Scripturas," in three books; and in 1563 his "Panoplia Evangelica, seu de verbo evangelico," in five books. His subsequent works are very numerous, and at this day of little value except as illustrative of the controversies of his time. In 1568 Lindanus visited Rome, and also at a later period, in 1588, when he was named bishop of Ghent. He died in 1588, greatly esteemed for his learning, zeal, and industry.—B. H. C.

LINDE, Samuel Bogumil Gott, the author of the great Polish dictionary, was born at Thorn in 1771, the son of Swedish parents. Being appointed professor of Polish at Dresden university, he devoted himself to the study of the language he professed to teach; and after twenty-one years of assiduous labour, and with pecuniary assistance from Count Zamoyski and others, he produced his Lexicon, in 6 vols. 4to, 1807–14. Linde died at Warsaw on the 8th of August, 1847.—R. H.

* LINDENSCHMIT, Wilhelm, German painter, was born at Mainz in 1806. He received a good classical education in the gymnasium of his native city, and learned the rudiments of design from his father, Johann Lindenschmit, a medalist of reputation. In 1823 he entered the Art Academy of Munich, and in the following year that of Vienna. He painted at first classical and religious subjects, the latter in the manner of Cornelius, at whose recommendation he was employed by the Crown-prince Ludwig to paint some of the frescoes in the arcades of the Hofgarten, Munich. He painted, 1829–31, in the church at Sindling, near Munich, a large fresco of the "Peasants beating off the Austrians, 1805," which was lithographed by Hohe. Other important works which he executed for Ludwig were several frescoes in the interior of the royal palace; in the loggia of the Pinacothek; and a series of subjects from early Saxon history in the halls of the castle of Hohenschwangau. His later pictures, whether in fresco or oil, have been mostly taken from early German history; but he has also painted many religious subjects. His works exhibit a considerable amount of historical knowledge, and are studiously correct in the costume and accessories.—J. T–e.

LINDLEY, John, one of the most distinguished of modern English botanists, was born on the 5th of February, 1799, at Cotton, near Norwich, where his father had a nursery garden. He prosecuted his early studies at the grammar-school of Norwich. He exhibited in youth a strong predilection for botany, and in 1819 he translated Richard's work on the Analysis of Fruits. This was followed in 1820 by his "Monograph on Roses," with drawings executed by himself. He subsequently wrote a paper on Pomaceæ, and a monograph of the species of digitalis. In Hooker's Flora Scotica he gave a notice of the organography of Lemna, and he aided Loudon in his Encyclopædia of Plants. He became a warm advocate of the natural system in botany, and he did a great deal to develope it in Britain. In 1830 there appeared his "Introduction to the Natural System," which, along with the "Elements of Botany," was a great help to students. These two works constitute important class-books. In his "Icones Plantarum" he gave a view of the arrangement of plants. His "Introduction to the Structure and Physiology of Plants," 2 vols. 8vo, was a valuable contribution to science in 1832. He published also a "Synopsis of the British Flora," and a "Flora Medica," containing descriptions of medicinal plants. In 1846 appeared his laborious and valuable work entitled "The Vegetable Kingdom," in which he gives full details relative to the classes and orders of plants, with an account of their economical and medicinal uses. It is a standard work on the subject of classification. The natural order Orchidaceæ was specially studied by Lindley, and his work on the genera and species of that family is one of the highest authority. The drawings are by Francis Bauer. He did not confine his attention exclusively to the wants of scientific men, but he made botany popular by his writings. His "Ladies Botany," "School Botany," article "Botany" in the Library of Useful Knowledge, and his papers in the Penny Cyclopædia, evince the desire he felt to diffuse among all classes the knowledge of the first principles of science. The application of botany to horticulture has been developed in his "Theory of Horticulture," and he has shown the important bearing which a knowledge of physiology and structure has on the common operations of the garden and the field. He acted for many years as editor of the *Botanical Register*, in which drawings of recently introduced plants were given along with their characters and mode of cultivation; and from its commencement he edited in a most able manner the horticultural part of the *Gardener's Chronicle*, which occupies the first place in its own department. Palæontological botany was also studied by him, and he published along with Hutton the "Fossil Flora of Great Britain," containing delineations of the plants found in various stratified rocks. Besides these works he published "Collectanea Botanica," or figures and botanical illustrations of rare and common exotic plants; reports of plants which have grown in the Chiswick garden; observations on the natural laws which govern the production of double flowers; remarks on the principal questions debated in the philosophy of botany; a key to structural, physiological, and systematic botany, for the use of classes; description of Victoria regia; sertum orchidaceum, or a wreath of the most beautiful orchidaceous flowers; and a sketch of the vegetation of the Swan River. He also contributed numerous papers to the Transactions of learned societies. He was appointed professor of botany in University college, London, in 1829, and he continued to discharge the duties of the chair till 1860, when he resigned. He was also lecturer on botany at the Royal Institution, and at the Apothecaries' garden at Chelsea. He long acted as secretary of the Horticultural Society, and edited their Transactions and Proceedings. The university of Munich conferred on him the degree of doctor of philosophy in 1832. He was a fellow of the Royal, Linnæan, and Geological Societies, and a member of many foreign scientific societies. He died 1st November, 1865.—J. H. B.

LINDPAINTNER, Peter Joseph, a musician, was born at Coblentz, December 8, 1791, and died at Stuttgart in August,

1858. His father, Jacob, was a tenor singer in the chapel of the elector of Treves, who, when the electorate was dissolved in 1796, followed his prince to Augsburg as an officer of his household. Successively at the gymnasium and lyceum of that city, young Lindpaintner was a student until 1806, and from that time he devoted himself to music, for which he had always a predilection. His first masters were Plödterll, music-director to the elector, for the violin; and Witzka, music director of Augsburg cathedral, for the pianoforte and harmony. Observing his decided talent, the ex-elector sent him to Munich to study under Winter, with whom he wrote his first opera, "Demophoon," a mass, and a Te Deum, which were performed in 1811. His patron purposed in 1812 to send him to complete his artistic education in Italy, but his sudden death frustrated this intention; and Lindpaintner, left to his own resources, was glad to accept the engagement of music-director at the then new Isarthor theatre in Munich. Notwithstanding his success as a composer, he was dissatisfied with his theoretical attainments, and accordingly now placed himself under the instruction of Joseph Gratz, with whom he went through a course of severe contrapuntal study. In 1819 he was appointed kapellmeister to the king of Wurtemberg, in discharge of which office he went to reside at Stuttgart. He acquired great fame by the training of his orchestra, for which he had a peculiar talent; he was therefore engaged in 1853 to conduct Dr. Wylde's New Philharmonic concerts in London, and again in 1854, when he also directed a German opera at Drury Lane theatre. Lindpaintner produced above five-and-twenty operas, the best known of which are "Der Vampyr," played at Vienna in 1827; and "Joko." He wrote an overture and dramatic music to Göthe's Faust; three oratorios—one of which, "The Widow of Nain," has been given in London; and a great number of miscellaneous vocal and instrumental pieces.—G. A. M.

LINDSAY, the name of a noble Scottish family which has figured conspicuously in the history of the country. The first of the name who settled in Scotland was an Anglo-Norman baron named WALTER DE LINDSAY, who flourished in the reign of David I. Their original possessions appear to have been at Ercildun—now Earlston—in Roxburghshire, and at Crawford in Clydesdale; but they speedily extended themselves into Haddington, Forfar, Fife, and most of the Lowland counties in Scotland, multiplied into numerous branches, attained high dignities both in church and state, and vast influence in the country. They were zealous adherents of Wallace and Bruce. One of them assisted at the slaughter of the Red Comyn; another perished in the battle of Kirkencliff; and no fewer than eighty gentlemen of their name are said to have fallen at Dupplin, fighting against Balliol. The ancient ballad on the battle of Otterburn makes special mention of the valour of "the Lindsays light and gay;" and Froissart commemorates a gallant adventure of Sir John Lindsay at that famous fight. The family were ennobled in the person of Sir David Lindsay of Glenesk, a celebrated warrior and most accomplished knight, who married the Princess Elizabeth, daughter of Robert II., and was created Earl of Crawford in 1398.—DAVID, third earl, was the ally of the earl of Douglas in his struggle against the king, and was killed just before the battle of Arbroath in 1446, while endeavouring to reconcile the Lindsays and the Ogilvies, who had quarreled.—ALEXANDER, fourth earl, surnamed the Tiger Earl from the ferocity of his character, entered into a league with the earl of Douglas and Macdonald of the Isles, to dethrone the king; but after the murder of Douglas, he was defeated by the royal lieutenant Huntly at the battle of Brechin in 1452. His estates were forfeited; but on his submission and surrender he was pardoned, through the intercession of Bishop Kennedy.—DAVID, fifth earl, his son, became the most powerful man of his family, acquired the hereditary sheriffdom of Angus, was appointed keeper of Berwick and high admiral, master of the household, lord chamberlain, joint high justiciary, and for twenty years was employed in almost every embassy and public negotiation that took place between England and Scotland. He was a strenuous supporter of James III. against his rebel barons, and as a reward for his services was created Duke of Montrose. After the defeat and death of that unfortunate monarch, the duke suffered severely for his loyalty. His son JOHN, sixth earl, who did not assume the title of duke, fell at Flodden.—In the great struggle between the protestants and the Romanists at the Reformation, the elder branch of the Lindsays espoused the Romish side, and were deeply implicated in the intrigues and plots of that party during the reigns of Mary and James VI. They were royalists, too, in the great civil war, and were ultimately involved in the ruin of the cause which they had embraced. The Byres branch of the Lindsays rose on the ruins of the old house, and succeeded them in the Crawford title.—JOHN, sixth Lord Lindsay of the Byres, was a zealous protestant, and a man of stern character. It was he "whose iron eye beheld fair Mary weep in vain" when he assisted in extorting from her the resignation of her crown at Lochleven.—His son JAMES, seventh Lord Lindsay, was "a man of great talent, supple, subtle, and ambitious," but a gallant soldier and an accomplished scholar.—Earl JOHN, his son, succeeded in obtaining the earldom of Crawford on the extinction of the elder branch, to the exclusion of the Balcarras family, who were nearer in blood. He held the offices of high treasurer of Scotland and president of the parliament, and was one of the principal leaders of the moderate presbyterians during the civil war.—His son WILLIAM, earl of Crawford, was made president of the parliament after the Revolution of 1688, and a commissioner of the treasury, and was the most active agent in effecting the overthrow of episcopacy.—His grandson JOHN, twentieth earl of Crawford, a distinguished military officer, was born in 1702. After completing his education at the university of Glasgow, he spent two years at a military academy in Paris. In 1726 he was appointed to a company in the Scots Greys. He served a campaign as a volunteer with the imperial army under Prince Eugene, and subsequently fought under General Munich in the war between Russia and Turkey in 1738, and acquired great distinction for his courage and activity. At the close of the campaign he rejoined the imperialists, and at the battle of Krotska was desperately wounded by a musket ball, which broke his thigh-bone, and caused him the most dreadful agony. From the effects of this wound he never completely recovered. In 1739 he was made adjutant-general, and obtained the command of the Black Watch, as the 42nd Highland regiment was then termed. In 1741 he was appointed to the command of the Scots Greys, and ultimately rose to the rank of lieutenant-general. In 1743 he joined the British army in Flanders under Marshal Stair. His "noble and wise" conduct at the battle of Dettingen received special commendation; and at Fontenoy he covered the retreat with great gallantry. Though his wound troubled him much, and though he had the misfortune to lose his wife, the beautiful Lady Jean Murray, daughter of the duke of Athol, before she had completed her twentieth year, he continued to serve with the army till the conclusion of the peace of Aix-la-Chapelle. On his return to London his wound broke out for the twenty-ninth time, and he expired on Christmas-day, 1749, aged forty-seven. Lord Crawford was as much beloved for his amiability, as he was admired for his great talents, military skill, and elegant manners. His countrymen regarded him as "the most generous, the most gallant, the bravest, and the finest nobleman of his time."—The Byres line of the Lindsays terminated in 1808, on the death of George, twenty-second earl of Crawford.

The Balcarras branch of the family, which descended from David Lindsay of Edzell, ninth earl of Crawford, has produced a great number of statesmen, judges, and soldiers; and continues still to flourish. Lady Anne Lindsay or Barnard, author of "Auld Robin Gray," belonged to this house. James seventh earl of Balcarras has made good his title to the ancient family honours, and is now twenty-fourth earl of Crawford.—(*Lives of the Lindsays*, by Lord Lindsay, 3 vols. 8vo.)—J. T.

• LINDSAY, ALEXANDER WILLIAM CRAWFORD, Lord, eldest son of the twenty-fourth earl of Crawford and Balcarras, a thoughtful and accomplished writer, was born at Muncaster Castle, Cumberland, in 1812. He received his later education in Trinity college, Cambridge, where he graduated M.A. in 1833. Soon after leaving college he travelled in the East, and recorded a portion of his experiences in a serious and interesting work published in 1838, "Letters on Egypt, Edom, and the Holy Land." In 1841 he printed for private circulation a volume of "Ballads, Songs, and Poems," translated from the German, chiefly of Göthe, Schiller, and Uhland; and in the same year appeared a brief and unpretending but earnest "Letter to a Friend on the Evidence and Theory of Christianity." Five years later he published a singular little book, "Progression by Antagonism, a theory involving considerations touching the present position, duties, and destiny of Great Britain," a volume of which it would

be impossible in our limits to give the faintest outline, but which was marked by the application of considerable thinking power to the facts of universal history—and devout in its spirit, was hopeful in its conclusions. The following year, 1847, appeared Lord Lindsay's elaborate and eloquent "Sketches of the History of Christian Art," original in its theory, and copious in its information, collected from a wide and thorough study of art and its remains. In his "Brief Analysis of the Doctrine and Argument in the case of Gorham *v.* the Bishop of Exeter," published in 1850, Lord Lindsay took a temperate view of that famous decision; and those whose dissatisfaction with it was too great to allow them to remain in the Church of England, he recommended to seek a refuge, not in the Church of Rome, but in the Episcopal Church of Scotland. In the course of the preceding year, 1849, Lord Lindsay had printed for private circulation the most generally attractive and popular of all his books, the "Lives of the Lindsays, or a memoir of the Houses of Crawford and Balcarras," which is a valuable contribution to the history, especially the social history of Scotland, for many centuries, as well as to the literature of family biography. It is pervaded, not by the pride of birth, but by the spirit of the motto, "Noblesse oblige." The work was found so interesting that in 1858 Lord Lindsay was induced to publish it for the benefit of the reading world in general. In 1861 his lordship published "Scepticism and the Church of England," applying to the new state of theological opinion the theory contained in his "Progression by Antagonism."—F. E.

LINDSAY, Sir David, the most popular of the ancient Scottish poets, was descended from a younger branch of the family of Lord Lindsay of the Byres, originally resident at Garmylton in East Lothian. It is probable that he was born at the Mount, the family seat near Cupar-Fife, about the year 1490. He was sent to the university of St. Andrews in 1505, and left it in 1509, at the age of nineteen. On completing his education he visited Italy, and in 1512—the year following his return—was appointed gentleman-usher to the infant prince, afterwards James V. In 1513 he was present in the chapel at Linlithgow, when the pretended apparition of the apostle John was employed to deter James IV. from his proposed invasion of England, and furnished both Pitscottie and Buchanan with a description of the scene. After the death of James IV. at Flodden, Lindsay continued his attendance on his successor till 1524, when he was removed from his office, along with the rest of the royal household, by the selfish intrigues of the queen-mother. His pension, however, continued to be regularly paid, in consequence of the interference of the youthful monarch himself. On the overthrow of the Douglas faction in 1528, Lindsay lost no time in availing himself of this favourable change in the administration of public affairs to improve his own fortunes; and about the close of the year published his "Dream"—the most poetical of all his compositions—in which he reminds the king in very graphic and touching terms of the fidelity and affection with which he had discharged the duties of his office, and expresses a hope that he will receive "ane goodly recompence." In the "Complaint," written in the following year, he remonstrates with great freedom against the neglect with which he had been treated; and not in vain, for in 1530 he was appointed lion king-at-arms—an office of great dignity and importance. Shortly after his promotion Lindsay wrote his "Complaint of the King's Papingo," a satirical poem, in which the vices of the clergy are denounced in vehement language. In point of elegance, learning, variety of description, and easy, playful humour, the "little tragedy" of the papingo is worthy to hold its place with any poem of the period, either English or Scottish. In April, 1531, Lindsay was despatched to Brussels along with David Panton, secretary to the king, and Sir James Campbell of Lundie, for the purpose of negotiating the renewal of the commercial treaty concluded by James I. between Scotland and the Netherlands. The Scottish ambassadors were received with great state by the queen of Hungary, governor of the Netherlands, and her brother the Emperor Charles, and were completely successful in their mission. On his return to Scotland Sir David married a lady of the name of Janet Douglas; but there is reason to suspect that his marriage was unhappy, and he had no issue. About the close of the year 1535 he wrote his celebrated "Satire of the Three Estates," in which the follies and vices of the king and his courtiers, and the abuses of the church, are attacked with equal boldness and freedom. This singular drama—the representation of which must have occupied nearly the entire day—was performed in the open air at Cupar, Linlithgow, Perth, and Edinburgh, in presence of the king, queen, and court, and an immense concourse of spectators; and its unsparing exposure of the flagrant abuses of the government and the clergy seems to have produced a deep impression both on the sovereign and the people. In 1536 Sir David was despatched along with Sir John Campbell to the court of France, to demand in marriage for the Scottish king a daughter of the house of Vendôme; but James ultimately espoused Magdalen, daughter of Francis I., on whose untimely death Lindsay composed a pathetic "Deploration." On the subsequent marriage of the king to Mary of Guise, Sir David's ingenuity was put into requisition to provide masks, shows, and pageants to welcome the princess on her arrival at St. Andrews. During these festivities, which lasted forty days, the lion-king composed his satirical poem entitled the "Justing between James Watson and John Barbour"—a heavy, dull, and laboured production in ridicule of jousts and tournaments; which was followed by another satire entitled "Supplication directit to the king's grace in contemptioun of side tails"—the long trains then worn by ladies. Lindsay was one of the little company of faithful friends who attended the deathbed of James V., and he closed the eyes of that accomplished but unfortunate monarch, 14th December, 1542. Sir David represented the burgh of Cupar in the parliament which met at Edinburgh on the 13th of March, 1543, and supported the claims of Arran in the struggle for the regency which took place between that nobleman and Cardinal Beaton. In the following year he was sent on an embassy to Charles V., and on his return was elected as representative for Cupar in the parliaments of 1544–45–46. His last embassy was to the court of Denmark, in order to negotiate a free trade with that country. He appears to have taken no further part in public affairs, but spent the latter years of his life in retirement. In 1550 he wrote the "History of Squire Meldrum," the liveliest of his works, and peculiarly valuable on account of the light which it casts upon the private life and manners of the times. In 1553 he completed his last, and in some respects greatest work—the "Monarchie"—which from its extent and elaborate character must have occupied his attention for several years. It is nervous, learned, and pious; and although keenly satirical, is not so coarse and scurrilous as most of his earlier productions, and displays a higher moral tone. Sir David died probably about the close of 1557. He was a man of grave deportment and correct morals, as well as of true poetical genius, extensive learning, and keen wit. His writings are characterized by good sense, sagacious observation, and sarcastic wit, rather than by brilliant imagination or deep poetic feeling. They exercised, however, a powerful influence on the age in which he lived, and contributed not a little to hasten the overthrow of the papal system in Scotland. Their popularity among his contemporaries and their immediate successors was unbounded; and until the close of the last century they were to be found in almost every cottage north of the Tweed. The year after his death his works were condemned to be burnt by the last Roman catholic synod held in Scotland before the Reformation.—J. T.

LINDSAY, Robert, of Pitscottie, a Scottish chronicler, was descended from Patrick, fourth Lord Lindsay, and was born probably about the beginning of the sixteenth century, in the parish of Ceres, Fifeshire, in which the small estate of Pitscottie is situated. His chronicles begin in 1436, with the reign of James III., and terminate in 1565, shortly after the marriage of Queen Mary to Darnley. He derived the materials, he says, from Patrick Lord Lindsay of the Byres, Sir William Scott of Balwearie, Sir Andrew Wood of Largo, the famous Scottish admiral, Sir David Lindsay of the Mount, and other distinguished gentlemen of the period. "Honest Pitscottie," as Sir Walter Scott was in the habit of terming him, was garrulous, simple, credulous, and prolix; but "his naiveté and humour, his minute touches of individuality, his picturesque and graphic style, and the high spirit of chivalry and warmth of heart that glow through his every page, render him by far the most entertaining of the old Scottish chroniclers." There is little or nothing known of his personal history.—J. T.

* LINDSAY, William Lauder, a Scottish botanist, prosecuted his early studies at the high school of Edinburgh, where he was dux. He afterwards studied medicine in the university of Edinburgh, and cultivated natural science, more especially botany, in which he distinguished himself when a student. He

devoted himself to the study of lichens, and has written an excellent manual of "British Lichens," published by Reeve. He also gained the Neill prize at the Royal Society in 1859 for a paper on the spermogones and pycnides of lichens. He acted for some time as assistant-physician in the Dumfries asylum, and afterwards became medical superintendent of Murray's Asylum, Perth. He visited Norway and Iceland, and made collections of lichens and other plants. He is now, 1861, on a visit to Australia and New Zealand. He wrote numerous papers on botanical, physiological, microscopical, and chemical subjects—such as the colouring matter of lichens, the character of the evacuations in cholera, botany of Iceland, &c. He is a fellow of the Royal Society of Edinburgh, and of the Linnæan Society. He is an able and accurate observer, and possesses indefatigable energy and perseverance. His health has suffered lately from his laborious microscopical researches.—J. H. B.

LINDSEY, Theophilus, a well-known Unitarian minister and writer, was born at Middlewich in Cheshire in 1723. In 1741 he was admitted at St. John's college, Cambridge, where, according to his biographer, he was much esteemed for amiability, diligence, and piety, and in 1747 was elected fellow of his college. He was ordained by Bishop Gibson, and presented to a chapel in Spital Square, London, but soon after entered the household of the duke of Somerset as chaplain. In 1754 he accompanied the duke of Northumberland upon the continent, and on his return became rector of Kirkby-Wisk in Yorkshire, which he exchanged for a living in Dorsetshire. Here he began to entertain doubts concerning the Trinity; but in 1763 he accepted a living in Yorkshire, which he retained till 1773, when he resigned and removed to London. On that occasion he published his first work, "An Apology for Resigning," followed by a sequel in 1776. In London he opened a room in Essex Street, where his congregation built him a chapel in 1778. Fourteen years later he received a colleague in the person of Dr. Disney, and the next year resigned altogether. During this period he wrote a number of theological tracts and pamphlets, in which he was mainly occupied in expounding and defending his peculiar tenets, in reply to his numerous literary opponents. His latest work appeared in 1802, and his death took place in 1808. Inferior to Priestley and to Belsham in a literary point of view, he is remembered as one of the most estimable Unitarians of his age.—B. H. C.

LINGARD, John, D.D., the Roman catholic historian of England, was born at Winchester on the 5th of February, 1771. His family, a humble one, had long been Roman catholics. His early quickness of intellect and devoutness recommended him to the notice of two Roman catholic bishops, and in 1782 he was sent to study for the priesthood in the English college at Douay. The French revolution broke up the establishment, the surviving students of which, after successive migrations, settled for several years at Crook Hall, near Durham. Of this college Lingard, having completed his course of theology, was made vice-president, acting as professor both of natural and of moral philosophy. In April, 1795, he was ordained priest by Bishop Gibson at York. He had already begun to study carefully the history and antiquities of England from the point of view of a Roman catholic ecclesiastic. Fireside papers read to his friends of the college, were expanded into the well-known work, the "Antiquities of the Anglo-Saxon Church," published in 1806, which reached a second edition in 1810, and was completely recast in the third one of 1844. In the following year, 1807, he contributed to the *Newcastle Chronicle* letters, afterwards published as "Catholic Loyalty Vindicated"—the first of a series of fugitive controversial writings, collected and republished in 1826. In 1808 the community once more removed to Ushaw, Lingard accompanying it. Three years afterwards he retired from it, to undertake the secluded mission at Hornby, refusing the presidency of Maynooth college, which he was strongly urged to accept. In the seclusion of Hornby he began his "History of England," with at first no aim beyond that of compiling an abridgment for the use of Roman catholic schools. But in the January of 1818, we find him negotiating with a (protestant) bookseller, Mr. Mawman, the sale of his well-known and elaborate work. For the history, so far as the death of Henry VII., he was to receive a thousand guineas. That portion of the work, in three volumes, appeared early in 1819, and in 1830 the eighth and concluding volume of the "Roman Catholic History of England, from the first invasion by the Romans to the accession of William and Mary in 1688." The work was rapidly successful, and new editions of the volumes as they appeared, were called for. The fifth edition of 1849–50, we may add (of which the sixth edition of 1854–55 is merely a stereotyped reprint), was carefully revised and much improved. Translations soon began to appear in French, German, and Italian. In 1821 Pope Pius VII. issued a brief, making Lingard a D.D.; and during a visit to Rome, it was with difficulty that the historian could persuade Leo XII. *not* to make him a cardinal. Writing and studying, Lingard lived quietly at Hornby, sometimes receiving under his roof visitors of distinction. Brougham, Scarlett, and Pollock, when going as barristers on the northern circuit, often ran over to dine with the historian of England. He lived in perfect harmony with the incumbent of Hornby, who bequeathed his pet animals to Lingard because he was sure that the historian would be kind to them. In conversation and private life he is described as having been simple, buoyant, and playful. He died at Hornby on the 17th July, 1851. For two editions of his history, he seems to have received upwards of £4000, with part of which he founded bursaries for the education of ecclesiastical students at Ushaw. The failure of a bank in 1839 threatened to trench on the provision made for his old age, and Lord Melbourne bestowed on him a pension of £300 a year. Besides the works already mentioned, he published anonymously in 1836 a translation of the four gospels, and several catechetical and other manuals. He was also a frequent contributor to Roman catholic periodicals, the *Dublin Review*, &c. To the last volume of the sixth edition of his history, the Rev. M. A. Tierney, "canon of St. George's, Southwark," prefixed an interesting memoir, of which we have availed ourselves on the present occasion.—F. E.

LINGELBACH, Johann, a celebrated painter of the Dutch school, was born at Frankfort-on-the-Maine in 1625. Whilst quite young he went to Amsterdam, and after studying there some time proceeded to Paris, where for two years he was diligently occupied in the study and practice of painting. He then went to Italy where he stayed six years. In 1650 he returned and settled in Amsterdam, in which city he died in 1687. Lingelbach imitated the manner of Wynants and Wouvermans, but his execution is less masterly and his colouring colder. He is in fact one of the painters whose style marks the incipient stage of the decline of painting in Holland. His most successful pictures are views of Italian and Dutch sea-ports, in which he frequently introduces ruined architecture, and always numerous small figures busily employed. He also painted markets, fairs, and scenes of the carnival, with much skill and a strong sense of humour. His small figures and animals were much admired, and he was occasionally induced to paint them in the landscapes of Wynants and other contemporaries. There are a few clever etchings by him. Most of the continental galleries possess one or more paintings by Lingelbach.—J. T–e.

LINGUET, Simon Nicolas Henri, a French author and advocate, born 14th July, 1736, at Rheims; guillotined at Paris, 27th June, 1794. Attached to the French engineers as instructor in mathematics, he went to Portugal and Spain, and at Madrid studied Spanish literature. On his return to France he went to the bar and obtained a brilliant reputation; but the publication of his "Theorie des lois Civiles" brought him a host of enemies. He was obliged to leave France, but returned, and fell a victim to the revolutionary tribunal. He published a large number of miscellaneous writings, the titles of which would more than fill one of our pages.—P. E. D.

LINK, Heinrich Friedrich, an eminent German botanist, was born at Hildesheim, on the 2nd February, 1767, and died at Berlin on the 1st January, 1851. His father was minister of the church of St. Anne at Hildesheim, and the son was educated at the Gymnasium Andreanum of that town. At the early age of ten he took a botanical trip with his father into the Hartz. His father died in 1782, and in 1786 young Link entered the university of Göttingen, where he prosecuted the study of medicine, and at the same time attended to natural science. In 1790 he took the degree of M.D. In 1792 he was appointed to the chair of natural history and chemistry in the university of Rostock, where he remained for twenty years. In 1797 he travelled in Portugal, and published an account of his journey. The botanical part was given in his "Flore Portugaise." In 1811 he became professor of botany at Breslau, where he continued for four years. In 1815 he was transferred to the chair of botany in Berlin, and was appointed also director of the Botanic garden and of the

Royal herbarium. He was an active member of the Academy of Sciences, medical privy councillor, and a member of the scientific deputation in the ministry. During the annual vacations at the university he made excursions into various countries. He visited Britain, Sweden, Tyrol, Greece, Istria, various parts of Italy, Corsica, Belgium, Southern Germany, and the Pyrenees. He attended the meeting of the British Association in Glasgow in 1841. He was seriously meditating a voyage to Ceylon when an attack of *grippe*, combined with stone, carried him off at the advanced age of eighty-three. He was a distinguished systematic as well as physiological botanist, and published a great variety of works in all departments of botany. He was a fellow of the Linnæan Society, and a foreign member of the Royal Society. Among his works the following may be enumerated—"Elementa et Prodromus Philosophiæ Botanicæ;" "Icones Selectæ Anatomico-Botanicæ;" "Elements of the Anatomy and Physiology of Plants;" and "Description of Plants in the Royal Garden, Berlin." He also published "Botanical Dissertations," and contributed papers to the Natural History Society of Berlin. His "Annual Reports on the Progress of Vegetable Physiology" are valuable and interesting.—J. H. B.

LINLEY, Thomas, a musician, to whom we are indebted for some excellent old English operas, was born about the year 1730, and received instructions in music first from Chilcot, organist at Bath, then from the celebrated Paradies. Assisted by the high talents of his two daughters, afterwards Mrs. Sheridan and Mrs. Tickell, he originated and carried on during many years concerts at Bath, which much contributed to the popularity which that city so long enjoyed. In 1774 Christopher Smith, the secretary and friend of Handel, having declared his intention of relinquishing the management of the London oratorios, Linley, by the advice of his son-in-law Sheridan, united with Stanley in carrying them on, and continued them several years. On the death of Stanley Dr. Arnold joined him. In 1775 the Duenna, to which he composed and adapted the music, was brought out, and ran uninterruptedly seventy-five nights. Soon after he became a joint patentee of Drury Lane theatre with his son-in-law, Sheridan, and consequently took up his residence in London. For several years he conducted the musical department of that theatre, and was induced from the success of the Duenna to continue his course as a dramatic composer. He produced in quick succession, "The Carnival of Venice;" "Selima and Azor;" "The Camp;" "The Spanish Maid;" "The Stranger at Home;" "Love in the East;" and several works of lesser note. All these pieces gained popularity, especially "the Carnival," and "Selima and Azor," which is an adaptation of Gretry's Zémira et Azor, containing some charming music by Linley; and among other things the song, "No Flower that blows," which still delights the lovers of English music. It may be added that Linley composed the orchestral accompaniments to the songs in the Beggar's Opera, which have been always used since his time. He produced a great quantity of chamber music, consisting of songs, madrigals, elegies, &c.; beautiful specimens of the genuine English style, which, however, now meet with a neglect which is to be attributed to the change in our national taste. He died at his house in Southampton Street, Covent Garden, on the 19th of November, 1795.—E. F. R.

LINLEY, Thomas, eldest son of the preceding, was born at Bath in 1756, and at an early age discovered so remarkable a genius for music, that his father gave him a careful education. After receiving the instructions of Dr. Boyce, he was sent to Italy to pursue his studies; and while at Florence, became the intimate friend of Mozart, then a young musical student like himself. The great German in after life always spoke with affection and regret of his young English friend. In addition to the beautiful pieces which he contributed to the Duenna, Thomas Linley composed some new music for the Tempest, when it was revived at Drury Lane, consisting of a fine chorus of the spirits who raise the storm, and the airs, "O bid your faithful Ariel fly;" and "Ere you can say, come and go"—compositions quite worthy of being joined to the older music of Purcell and Arne. In 1778 he perished by an unhappy accident at the age of two-and-twenty. While on a visit to the duke of Ancaster at his seat in Lincolnshire, he was amusing himself with some other young people, with sailing on a lake in the duke's grounds, when the boat overset; and Linley, who had reached the shore, lost his life in endeavouring to save some of his companions.—E. F. R.

LINLEY, William, the youngest of Thomas Linley's sons, was born in 1771. When young he was appointed by Mr. Fox to a writership at Madras, and subsequently filled the responsible situations of provincial paymaster at Vellore, and sub-treasurer at the presidency, Fort St. George. He returned early with an easy independence, and is known to the public by many ingenious productions, the chief of which is "Dramatic Songs of Shakspeare," a work that shows not only great musical invention and taste, but that clear perception of the meaning and beauties of the great bard, which is but rarely to be traced in those composers who have attempted to set his poetry to music. He was also the author of some literary works; and part of a very touching elegy written by him on the death of his sister, Mrs. Sheridan, appears in the second volume of Moore's Life of Sheridan. He died in 1835.—E. F. R.

LINNÆUS or VON LINNÉ, Carl, the celebrated botanist and natural historian, was born on 23rd May, 1707, at Rooshoolt (Râshult) in Smaland, a province of Sweden, where his father, Nicholas Linné, was clergyman; and he died on the 8th of January, 1778, in the seventy-first year of his age. From his earliest youth Linnæus appears to have imbibed a taste for natural history; and it is probable that his father's country residence contributed to foster his fondness for the objects of animated nature. It was originally intended that young Linné should study for the church; but his proficiency in his early studies was not such as to hold out a prospect of fitness for the ministry. The father, whose income was very small, then thought of making his son adopt some handicraft trade; but this design was fortunately abandoned at the earnest solicitation of Rothman, principal physician at Wexio, who recommended the study of medicine. For three years Linné received instructions from Rothman, in whose family he resided. He afterwards matriculated at the university of Lund, and was so fortunate as to be received into the house of Dr. Stobæus, a physician possessing a fine library, and having a good knowledge of natural history. He had ample opportunities now of acquiring knowledge, and the bent of his mind towards natural science was clearly displayed. In 1728 he passed the vacation at home, and resolved thereafter to prosecute his studies at Upsal. This determination did not at first please his patron, Dr. Stobæus. His means for carrying on his studies were very limited, and he had to struggle with the *res angusta domi* during the early part of his career. His father could do little for him, and young Linné was thrown very much on his own resources. Fortunately on 16th December, 1728, he obtained a royal scholarship, and thus his difficulties were overcome. In 1729 he became known to Dr. Olaus Celsius, professor of divinity at Upsal, and he was employed to assist the professor in his Hierobotanicon, or descriptions of the plants mentioned in scripture—a very learned work, which is still of standard authority. Through the kind offices of Celsius, Linné procured private pupils; and he was introduced to Rudbeck the professor of botany, who appointed him a deputy-lecturer, and took him into his house as tutor to his younger children. In the library of the professor Linnæus began to draw the outlines of his "Classes Plantarum," "Genera Plantarum," "Critica Botanica," and "Bibliotheca Botanica."

In 1731 Rudbeck and Celsius got Linnæus appointed to travel in Lapland under the royal authority, and at the expense of the university of Upsal. He commenced his journey on 13th May, and proceeded to Gevalia, Helsingland, Angermanland, and Hernosand, a seaport on the Gulf of Bothnia. He next went to Umea and Lulea, and crossed the Lapland alps to Finmark. His journeys from Lulea and Pithœa on the Gulf of Bothnia to the north, were performed with two Laplanders as his guides and interpreters. The greater part of the summer was spent in this Lapland tour. He returned to Tornea in September; then he went to Ulea in East Bothnia, Wasa, Christianstadt, and Abo (the Finland university); and reached Upsal in November, after travelling about three thousand eight hundred English miles, mostly on foot. The journey was a toilsome one, and was attended with much hardship and danger. The botanical part of his travels was printed in the Transactions of the Upsal Academy, and was afterwards published under the title of "Flora Lapponica." The account of his Lapland journey was also published; and it has been translated under the direction of Sir James Edward Smith. In 1733 Linnæus visited some of the Swedish mines, and became acquainted with mineralogy, a sketch of which he afterwards gave in his "Systema Naturæ." The governor of Dalecarlia, Baron Reuterholm, in

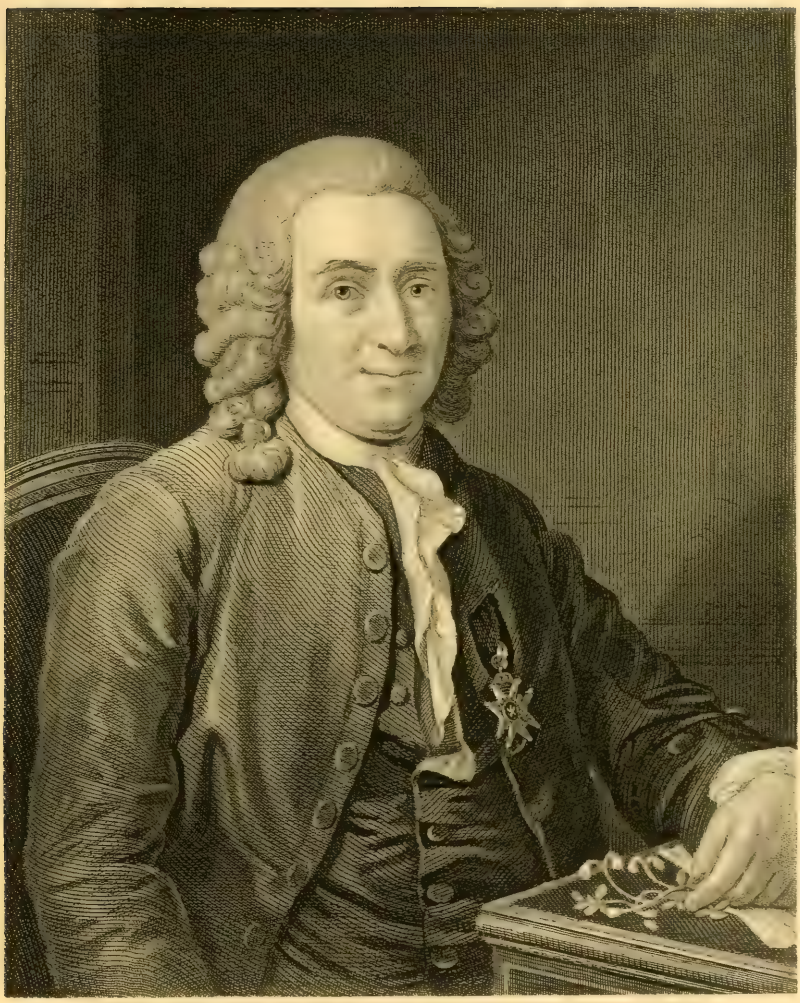
1734 asked the services of Linnæus and other naturalists in the investigation of the physical productions of that province. After completing the survey, Linnæus resided for some time at Fahlun. In 1738 he proceeded to Holland, and took the degree of M.D. at the university of Harderwyk on 23rd June. While in Holland he formed a friendship with Dr. John Burman, professor of botany at Amsterdam, to whom he afterwards dedicated his "Bibliotheca Botanica." Through the recommendation of Boerhaave he was appointed to take charge of the large and valuable collection of plants and books at Hartecamp belonging to Cliffort, a wealthy Dutch banker. He profited much by his residence with this gentleman, and published a description of his plants under the title of "Hortus Cliffortianus"—a fine work in folio, with plates. At the same time several of his other works were passing through the press, and his time was fully occupied. In 1736 Cliffort sent Linnæus on a visit to England, and put him in the way of acquiring information in natural history. This visit, however, does not appear to have been a very pleasant one, and Linnæus was much disappointed with what he saw. Dillenius the professor of botany at Oxford did not give him a cordial reception; and the gardens and collections were not in such a state as to afford the information which Linnæus expected. Among those whom he met in England may be mentioned Dr. Shaw, the traveller in the Levant, Dr. Martyn, Mr. Philip Miller, the gardener to the Society of Apothecaries, and Mr. Peter Collinson. Towards the end of 1738 Linnæus settled in Stockholm as a physician, and at the same time lectured on botany and mineralogy. His life from this time was one of increasing fame and prosperity. The improvements which he had introduced into many departments of natural history were recognized, and his new method of classification, founded on the stamens and pistils, was almost universally received. He was chosen to be botanist to the king, and was elected president of the Academy of Sciences of Stockholm. He was subsequently appointed professor of medicine and then of botany at Upsal, and he raised the character of that university as a school of science. The botanic garden was improved at the expense of the government, and numerous pupils resorted to the school from all quarters. He was a successful teacher, and inspired the students with a zeal for research. Many of them became eminent as botanists; and during their travels to distant parts of the world made valuable collections, which were transmitted to their teacher along with descriptions, many of which were published in the Amœnitates Academicæ. In 1757 Linnæus was raised to the nobility, and assumed the title of Von Linné; and his means had so increased as to enable him to purchase an estate in the vicinity of Upsal He was elected a member of all the learned societies of Europe, and many honours were conferred upon him for his scientific researches.

About the year 1776 his health began to fail. He had an apoplectic attack, followed by palsy. This occurred in 1777, and impaired his mental faculties. This was succeeded by ulceration of the bladder, which appears to have been the immediate cause of his death. His loss was deeply deplored in Sweden, and was looked upon as a national calamity. His remains were deposited in a vault in the cathedral of Upsal. His obsequies were performed in the most respectful manner by the whole university, the pall being supported by sixteen doctors of physic, all of whom had been his pupils. There was a general mourning at Upsal; and the king of Sweden caused a medal to be struck expressive of the public loss, and alluded to the subject in a speech from the throne.

The Linnæan herbarium was afterwards purchased by Sir James Edward Smith for £1000, and it is now preserved in the rooms of the Linnæan Society in London. In summing up Linnæus' merits one of his biographers says—"Educated in the severe school of adversity, accustomed from his earliest youth to put a high value on verbal accuracy and logical precision, endowed with a powerful understanding, and capable of undergoing immense fatigue both of body and mind, Linnæus produced a most important revolution in botanical science. He improved the distinctions of genera and species, introduced a better nomenclature in the binomial method, and invented a new and comprehensive system founded on the stamens and pistils. His verbal accuracy, and the remarkable terseness of his technical language, reduced the crude matter that was stored up in the folios of his predecessors into a form which was accessible to all men. He separated with singular skill the important from the unimportant in these descriptions. He arranged their endless synonyms with a patience and a lucid order that was quite inimitable. By requiring all species to be capable of a rigorous definition not exceeding twelve words, he purified botany from the endless varieties of the gardeners and herbalists; and by applying the same strict principles to genera, and reducing every character to its differential terms, he got rid of the cumbrous descriptions of the old writers." It is said of Linnæus, that although no man of science ever exercised a greater sway, or had more enthusiastic admirers, yet his merit was not so much that of a discoverer, as of a judicious and strenuous reformer. The knowledge which he displayed, and the value and simplicity of the improvements which he proposed, secured the universal adoption of his suggestions, and crowned him with a success altogether unparalleled in the annals of science. The works of Linnæus are very numerous—"Fundamenta Botanica;" "Bibliotheca Botanica;" "Hortus Cliffortianus;" "Flora Lapponica;" "Genera Plantarum;" "Classes Plantarum;" "Critica Botanica;" "Flora Suecica;" "Flora Zeylanica;" "Hortus Upsaliensis;" "Materia Medica;" "Amœnitates Academicæ;" "Philosophia Botanica;" "Species Plantarum;" "Elementa Botanica;" "Systema Vegetabilium;" "Systema Naturæ;" "Dissertationes Academicæ," 1743–76.—J. H. B.

LINNÉ, Carl, or LINNÆUS, Carolus, the son of the great Linnæus, also a botanist, was born at Fahlun in Sweden on the 20th of January, 1741, and died at Upsal in 1783. He was much inferior to his father in talents and acquirements; but he was by no means deficient in abilities. The very reputation of his father made the world expect much from the son, and hence he was put to a severe comparative ordeal. He was naturally of a retiring disposition, and his health was indifferent. He devoted attention to botany, and in 1763 he succeeded his father in the chair of botany at Upsal. He left no son, and the male line of Linnæus' family became extinct on his death. Among his published works are the following—"Account of the Rarer Plants of the Upsal Garden;" a "Botanical Dissertation on some new genera of Grasses;" a "Monograph of Lavandula;" "Methodus Muscorum Illustrata."—J. H. B.

* LINNELL, John, a distinguished landscape painter, was born in London in June, 1792. He received lessons in design from Benjamin West, studied in the Royal Academy, and was a pupil of John Varley the water-colour painter. Whilst yet a youth of fourteen or fifteen he began to exhibit landscapes in water-colours at the exhibition in Spring Gardens, and in oil at the Royal Academy in 1807, and the British Institution in 1808. At the latter he obtained in 1809, for his picture, "Removing Timber—Autumn," the premium of fifty guineas awarded to the best landscape of the year. But his landscapes did not attract purchasers, and for many years he practised portraiture as the more profitable branch of the profession, sending however, like Gainsborough, both portraits and landscapes to the exhibitions. His portraits are mostly smaller than life, and include a large number of eminent literary men and artists. From about 1846 Mr. Linnell has confined himself almost exclusively to landscapes, and his pictures have steadily made their way in public favour—a favour unmistakably evidenced by the high prices obtained for them during the last few years at public sales. Mr. Linnell's are all English scenes, chiefly the heaths of Hampstead and Surrey, and the woodlands that skirt them; or some road or by-track in the New Forest. But they seldom profess to represent any particular spot, and probably are never the exact delineation of any single scene. They are rather "compositions," less conventional and ostentatiously systematic than those of his old master, Varley; but still compositions in which the painter has sought, by the selection of characteristic features, shown under a special condition of weather and season, to exhibit a poetic phase of some ordinary English scene. But Mr. Linnell has also grappled with more ambitious themes from scripture and the ancient poets. Of these the more remarkable are the "Eve of the Deluge," 1848; the "Return of Ulysses," 1849; "Christ and the Woman of Samaria," 1850; and the "Disobedient Prophet," 1854; but in all, whatever be the subject, the scenery is essentially English. His last exhibited picture, 1861, was entitled "Wheat." The nation possesses four pictures by Mr. Linnell, two in the Vernon and two in the Sheepshanks collection, but they are all of small size. Two of Mr. Linnell's sons, J. T. and W. Linnell are landscape painters, closely imitating their father's manner; a third is an engraver in mezzotint.—J. T–e.



LINSCHOTEN, John Hugh van, traveller, was born at Haarlem in 1563. He visited Spain and Portugal, and was at Goa from 1583 to 1589. Returned to Holland, he was commissioned to accompany two expeditions for the discovery of a north-east passage to China, which sailed respectively in 1594 and 1595. His narratives of these and other travels are of great interest. He died at Enkhuysen in 1633.—W. J. P.

* LINTON, William, the eminent landscape painter, was born at Liverpool towards the close of the last century, but brought up among the Westmoreland mountains. On leaving school he was placed in a merchant's office in his native city; but his passion for art proved too strong, and after a brief trial he was sent to London to receive instruction in painting. He exhibited at the British Institution in 1819 a "Carpenter's Shop near Hastings," which attracted some notice; but he shortly began to paint those grander views of mountain and lake scenery, and scenes of classic fame, with which his name is chiefly associated. His earlier pictures, as well as many of his later, were taken from the lakes of Cumberland and Westmoreland, the mountains of North Wales, and the highlands of Scotland; but he subsequently extended his range by travel in Italy, Sicily, Greece, Calabria, and Switzerland, during which he diligently stored his sketch-books and his memory with notes of the more remarkable localities in those classic lands. Many of the pictures painted from these sketches are of a very large size, and frequently the scenery is represented in connection with its historical associations. Among the more celebrated of this class of his pictures are the "Italy," in the collection of the duke of Bedford, at Woburn; "Positano," in that of the earl of Ellesmere; the "Temple of Fortune," in the gallery of Sir Robert Peel; a "Greek City, with the return of a victorious armament;" "Jerusalem at the time of the Crucifixion;" the "Bay of Naples;" "Athens;" "Corinth;" "Carthage;" and others of a like character. Among British pictures, besides the lake and mountain scenes above referred to, may be mentioned the grand painting of "Corfe Castle," 1842, and the equally grand "Lancaster," painted in 1852. His latest exhibited picture was the "Bay of Baiæ," 1859. Mr. Linton paints in a large and severe style, and he is consequently not one of the popular painters of annual exhibitions, where, indeed, his pictures are seldom seen to advantage. But their grandeur of aim, classic feeling, accuracy of drawing, breadth of effect, and artistic knowledge, always commend them to the student and man of cultivated taste. In 1856 Mr. Linton published a handsome quarto volume on the "Scenery of Greece and its Islands," illustrated by fifty views, etched by himself on steel from his original sketches. He has also issued for the use of artists a "Table of Colours for Oil Painting," drawn up by him when acting as juror in the Great Exhibition of 1851. Mr. Linton was one of the founders of the Society of British Artists.—J. T–e.

LINTOTT, Bernard (Barnaby), bookseller, the publisher of Pope's translation of Homer, was the son of a Sussex yeoman, and born about 1675. Apprenticed to a London bookseller in 1690, he started in business on the expiry of his indentures "at the sign of the Cross Keys, between the Temple gates." In 1714 he made a very liberal agreement with Pope for the publication of the translation of Homer. The harmony between publisher and poet did not long survive the termination of their joint enterprise. Pope lampooned in the Dunciad the "fat and fair" bibliopole, and though more genially, ridiculed him in the prose letter to the earl of Burlington, describing his journey with Lintott to Oxford. Lintott amassed a fortune and retired to Horsham in Sussex, of which county he became high-sheriff in 1735. He died in the February of the following year.—F. E.

LINUS, said to have been bishop of the church at Rome in the first century, and supposed to be the same mentioned by St. Paul in 2 Tim. iv. 21. He is called bishop of Rome by Irenæus, Eusebius, and other ancient writers, but no other reliable fact is recorded of him, although later imaginations have invented a biography for him, and ascribed to him the authorship of a history of the sufferings of Peter and Paul.—B. H. C.

LINWOOD, Miss, whose exhibition of needlework was for more than forty years one of the principal sights of London, was born at Birmingham in 1755, and died in March, 1845, at Leicester. Her exhibition consisted of nearly a hundred pictures from the old masters, worked by her own needle in worsted with wonderful skill and perseverance. For one of them she refused the sum of three thousand guineas.—F. E.

LIOTARD, Jean Etienne, miniature painter, was born at Geneva in 1702. He was designed for a merchant, but a copy which he made of a miniature by Petitot was so much admired that he was permitted to pursue his own inclination. In 1725 he went to Paris, where he met with much success. In 1738 he proceeded to Rome, whence he accompanied Lords Sandwich and Besborough to Constantinople, and from the latter city, by the advice of the British ambassador, he came on to London. At Constantinople he had assumed the Turkish costume, and suffered his beard to grow, and the novelty of his appearance was said by his detractors to have conduced as much as his talent to the popularity of "the Turk," as he was commonly called. He stayed in London two years, and executed a large number of portraits in miniature, and crayons of members of the fashionable circles. In 1772 he revisited England, and again stayed a couple of years. He retired to his native place in 1776. The date of his death is not given. Liotard's likenesses were pronounced faithful; they are hard, minute, and seldom flattering. In his English miniatures he frequently affects a Turkish costume. He etched a portrait of himself in a Turkish habit, and a few other heads. He also executed some enamels.—A younger brother, Jean Michel Liotard, was an engraver of some ability: he was a pupil of B. Audran, and resided at Venice.—J. T–e.

LIPENIUS, Martinus, a learned and laborious German writer, born in 1630, in humble circumstances; studied philosophy and theology at Wittemberg; became co-rector of Halle in 1659, rector of the Swedish college of Stettin in 1672, and co-rector of Lübeck in 1676. He died at Lübeck in 1692. He wrote many treatises on different subjects, but his bibliographical compilations are the most celebrated and useful. They consist of six folio volumes, and form the basis of some important works of that class.—B. H. C.

* LIPKENS, Anton, a Dutch engineer, was the son of a cloth manufacturer at Maestricht, and was born in the year 1782. After receiving such instruction as his native town afforded, he went to Paris, to be examined for admission into the polytechnic school. On his arrival in Paris he found that the examination was over; but he obtained permission to attend the lectures of the school. He applied himself so successfully to his studies, that after a short time he was engaged upon the government survey. About 1813 he was temporarily employed in military engineering duties. On peace being established in Europe he resumed his civil position, and in 1827 was placed at the Hague as engineer-in-chief of the topographical survey; and he discharged the duties so satisfactorily that in 1831 he was nominated a knight of the order of the lion of the Netherlands, in which he was subsequently promoted to the rank of commander. He afterwards became one of the councillors of the ministry of the interior, having more especially the department of patents under his charge. He was deputed by the government to visit England and other countries, to inspect and report upon public works. He was appointed to posts of confidence in the ministry of the interior on his return. He founded the Royal Academy of Civil Engineers at Delft.—R.

LIPPERSHEIM, Hans, a Dutch spectacle-maker, said to have been the first inventor of the telescope, was born at Wesel in the sixteenth century, and died at Middelburg in 1619. About 1608 he is stated to have made the first telescope by combining a convex object-lens and concave eye-lens of rock-crystal, and in the course of the same year a binocular telescope. The history of his invention is given by Professor Moll, in a work entitled Geschiedkundig Onderzoek naar de eerste Uitfinders der Vernkykers (Historical inquiry as to the first inventor of the telescope), Amsterdam, 1831.—W. J. M. R.

LIPPI, Filippino, son of Fra Filippo Lippi, born at Florence in 1460, was a better painter than his father in the execution of the general accessaries, though not in the higher qualities of art. The National gallery possesses three admirable examples of the art of this master. Filippino's chief works are the frescoes of the Strozzi chapel, in the church of Santa Maria Novella, Florence; and the continuation of the frescoes of the Brancacci chapel in the church of the Carmine, which were left incomplete by Masolino da Panicale and by Masaccio. Filippino continued these works in 1485; his contributions are—"The Restoring a Youth to Life," partly painted by Masaccio; "The Crucifixion of St. Peter;" "St. Peter and St. Paul before Nero, or the Proconsul;" and "St. Peter liberated from Prison," according to some opinions. In this is the figure of St. Paul, adopted by

Raphael in the cartoon of Paul Preaching at Athens. Filippino was at Rome in 1492. He died at Florence, 13th April, 1505, at the early age of forty-five. The Rucellai altar-piece in the National gallery is one of Filippino's masterpieces.—(Vasari, *Vite*, &c., Ed. Lemonnier; Baldanzi, *Pitture di Fra Filippo*, &c., *di Prato;* Rumohr, *Italienische Forschungen.*)—R. N. W.

LIPPI, Fra Filippo, was born at Florence about the year 1412, and his parents dying while he was still a child, he was brought up by an aunt until his eighth year, when she placed him, about 1420, in the Carmelite convent at Florence, to commence his novitiate. After he had been some years in the convent, he showed such a taste for drawing that the prior resolved to bring him up as a painter, and Filippo was allowed to daily visit Masaccio, then employed painting in the convent. Such is the account of Vasari, but it is possible that the painter with whom Filippo studied was Masolino da Panicale, whose frescoes Masaccio was later employed to continue; this, however, remains doubtful, and Vasari may be right after all. Filippo is said to have painted a fresco of the "Confirmation of the Rules of the Order of the Carmelites" in the cloister of the convent, near a work by Masaccio; but these and other works were destroyed in a fire which partly consumed the convent in 1771. In 1430, when only in his eighteenth year, Filippo gave up the monastic life and went to Ancona. Here, while at sea with other young men, he was captured by a pirate, and carried in chains to Africa and there sold as a slave. Eighteen months after the commencement of his captivity, he amused himself with drawing his master in chalk on a white wall. This appeared a kind of prodigy to the Moor, who released Filippo, and having employed him to execute several works for him, gave him his liberty and sent him to Italy. He appears to have landed at Naples about 1435, and was employed by Alfonso, duke of Calabria, to paint a picture in the Castell Nuovo at Naples. In 1438 he was actively employed in Florence, in Santo Spirito; and he painted some small pictures for Cosmo de Medici, two of which, very beautiful examples of that period, are now in the National gallery—an Annunciation, and St. John the Baptist, with six other saints, seated on a stone bench in a garden. Fra Filippo executed many excellent pictures in Florence, Fiesole, and Arezzo; but his greatest works were painted at Prato, in the choir of the cathedral, representing the lives of John the Baptist and of Stephen the first martyr. He was at work in Prato from 1456 until 1464. While engaged here in 1458, in the convent of Santa Margherita, he persuaded the nuns to allow a young lady, Lucrezia Buti, who was being educated in the convent, to sit to him for the portrait of the Madonna; he seduced her and carried her off, and she was the mother of his son Filippino, who afterwards achieved great fame as a painter. The picture, "A Nativity," upon which Filippo was engaged when he committed this outrage, is said now to be in the Louvre, No. 233, but there is nothing in that work to corroborate the statement of the beauty of the model. From Prato Fra Filippo went to Spoleto, and here he died on the 8th October, 1469, aged fifty-seven. He is supposed to have been poisoned by the relations of Lucrezia Buti; but as Lucrezia very much preferred to live with Filippo to returning to her family, they could only injure her by such a proceeding. The tradition, however, is a mere hearsay report. His unfinished works in the cathedral of Spoleto were completed in 1470 by his pupil, Fra Diamante. He also instructed the young Filippino in painting, who was only ten years old when his father died.—R. N. W.

LIPPOMANI, Aloisio or Luigi, an eminent Italian bishop, born at Venice about 1500, of a noble family, and early distinguished for his great and varied attainments. He was in succession bishop of Modena, Verona, and Bergamo; was one of the presidents at the council of Trent, where he took a foremost place and exercised great influence; and was therefore sent as deputy to Rome to seek the removal of the council to Bologna. He was appointed to fill several important foreign offices, was nuncio to Poland, and secretary to Pope Paul V. His works are lives of saints, &c. He died in 1559.—B. H. C.

LIPSIUS, Justus, a scholar of great reputation in the sixteenth century, was born on the 18th October, 1547, at Isque, a village situate midmay between Brussels and Louvain. At six years of age he began to learn Latin at Brussels, and at ten was placed at the college of Ath, whence he removed two years later to Cologne, where, at the Jesuit college, he first had a consciousness of his growing attainments. At Louvain, whither he was sent by his parents that he might escape the snares of the jesuits, Lipsius studied law. At eighteen he travelled into Italy, and ingratiated himself with Cardinal Granvelle by dedicating to his eminence the "Variarum Lectionum libri iii.," which was published at Antwerp in 1569. The cardinal rewarded the young critic by appointing him his private secretary, an office he held for two years. He did not escape the dangers of youth, and had nearly died from the consequences of an orgie at Dole, held in honour of Giselin. The troubles in the Low Countries preventing his return home, he accepted a professor's chair at Jena in 1572, and held it for two years. He then went to Cologne, married, and would have retired to his native place to prosecute his studies in quiet; but the war drove him to Leyden, where in 1579 he became professor of history, and wrote several learned treatises. Professing Calvinism, he had a strong objection to dissent; and in his work, "Politicorum libri sex," he strenuously advocated the punishment of sectarians. This treatise was vigorously attacked by Kornhert, and a storm of unpopularity forced Lipsius to resign his chair in 1591. On his way to Spa, he was reconciled at Mayence to the Roman catholic church. Flattering offers from potentates and powerful municipalities now reached him, but he declined every proposal in order to accept the professorship of Louvain, near his birthplace. Here he remained till his death, which took place on the 24th March, 1606. In a painting by Rubens he is depicted with a dog and a tulip, as indications of two passions which possessed him—fondness for lapdogs and tulips. The best edition of his "Opera omnia," is that published at Wesel, 7 vols. 8vo, 1675, with a Life by Aubert le Mire.—R. H.

LIRON, Jean, a French ecclesiastic, distinguished as the author of some curious and useful works on subjects of a historical kind, was born at Chartres in 1665, joined the benedictines of St. Maur, was the colleague of Lenourry, and librarian at Mans, where he died in 1749.—B. H. C.

LISBOA, Francisco Marcos de, Bishop of Oporto, born in 1511; died in 1591. He was historiographer to the order of Franciscans, and wrote a chronicle of the order, 3 vols., 1556–1570, 1660, which is esteemed for its classical style.—F. M. W.

LISCOV, Christian Ludwig, a German satirist, was born at Wittenberg in Mecklenburg-Schwerin in 1701, and devoted himself to the study of law at Jena. In 1744 he became private secretary to the famous Count Brühl at Dresden, but like his master, fell into disgrace and was banished the capital. He died at his estate near Eilenburg, October 30, 1760. Among his satires, that on bad authors is the most celebrated.—K. E.

LISLE, Alice, one of the victims of the infamous Judge Jeffreys, was the widow of Lord Commissioner Lisle, a noted politician and lawyer of the period of the Interregnum, who had sat in judgment on Charles I., and in Cromwell's house of peers. The politics of "the Lady Lisle" were more moderate than those of her husband, and before the Restoration she had behaved with kindness to persecuted royalists. After the defeat of Monmouth at Sedgemoor she gave a night's shelter at her house in Hampshire to two of the rebels. For this offence she was tried at Winchester, 1685, by Jeffreys, at the threshold of the bloody assize. He almost forced a verdict of guilty from the reluctant jury, and actually sentenced her to be burned alive. The efforts made to procure her pardon from James II. only resulted in a commutation of her sentence from burning to hanging. She was executed at Winchester, and died, says Lord Macaulay, with "serene courage." After the Revolution, 1688, the judgment on her, as on Russell and Sidney, was annulled by act of parliament.—F. E.

LISLE, Sir George, a brave royalist soldier of the civil war period, was, according to David Lloyd's Memoirs, "an honest bookseller's son," who in early life "trailed a pike in the Low Countries." He entered Charles' army and rose to distinction as an intrepid and skilful infantry officer. According to the authority already cited, he commanded the forlorn hope at the first battle of Newbury, and at the second battle, protracted into the night, he "fought in his shirt" that he might be recognized by his soldiers, and was then and there knighted by the king for his gallantry. He was one of the principal officers who defended Colchester when besieged by Fairfax and the parliamentary army in 1648, and surrendered at discretion on the 28th of August. With two others he was condemned to be shot, and met his fate with cheerful gallantry. There is an interesting account of his death in Clarendon, who describes him as not only brave, but "soft and gentle."—F. E.

LISLE, Joseph Rouget de—sometimes written Lille, sometimes L'Isle—the author and reputed composer of the Marseillaise Hymn, was born at Lons-le-Saulnier, in France, in 1760; and died at Choisy-le-Roi in 1836. He held a commission in the revolutionary army, in discharge of which he was stationed at Marseilles in 1792; where, being a supporter of the constitution of 1791, and expressing opinions obnoxious to certain modifications of this, he was cast into prison. He amused himself in his captivity by writing verses, and among other poems produced that known as the "Marseillaise Hymn," which he adapted to the tune of a march then very popular in the town. By the agency of his gaoler, it is said, he obtained circulation for these inspiriting lines among the people, which, whatever their merit, owed the instant favour with which they were received, in a great measure, to their exactly fitting the character and rhythm of the tune that was familiar to everyone. The sensation created by this hymn was so powerful, that the authorities found it expedient to liberate the author. That it was soon known and sung all over France, that it became the standard song of the Revolution, that it was revived with all its original effect on the final dethronement of the Bourbons in 1830, and that it is now universally popular, are current facts. De Lisle was overlooked during the first empire, and disregarded at the Restoration; but he was decorated and pensioned by Louis Philippe. He is said to have written—besides the hymn, which is named from the town where he produced it—also the "Chant de Vengeance," and some pretty romances. The veritable composer of the tune of the "Marseillaise" is Alexandre Boucher, a violinist who was born in France in 1770, and was still living, hale and active, in 1859 He spent some time in his youth at the court of Spain, where he was patronized by Charles IV. and Ferdinand VII.; and, later in life, passed many years in Russia. In 1792 he was introduced to a French colonel then going to join his regiment at Marseilles, at whose request he wrote, promptly upon the spot where he was asked, a march for the colonel's regiment; this was the tune to which Rouget de Lisle fitted his poem. The author and composer met and interchanged acknowledgments, many years after their mutual production had been classed as one of the best national songs of France.—G. A. M.

LISLE, William, an English antiquary, was educated at Eton, and in 1584 became a fellow of King's college, Cambridge. He had a rare knowledge of the Saxon tongue, and translated a work of Ælfricus Abbas, 1623, 4to. An edition of Du Bartas' Ark, Babylon, Colonies, and Columns, in French and English, 4to, 1637; and the "Fair Ethiopian," 4to, 1631, a dull poem—are among his publications. His "Hymne, or Song of Seaven Straines of the Soul," exists in MS. He died in 1637.—R. H.

LIST, Friedrich, a distinguished German national economist, was born at Reutlingen, 6th August, 1789. He studied at Tübingen, where in 1817 he was appointed professor of national economy, but resigned this office two years later. Political motives induced him to emigrate to America, whence he returned to Germany in 1832. He powerfully advocated a national system of railroads and the formation of the Zollverein, for which purpose he originated the *Zollvereinsblatt* at Augsburg. He led the harassing life of an agitator, and the want of immediate success and failing health so much clouded his mind, that he destroyed himself at Kufstein, 30th November, 1846. A monument has since been erected to his memory in his native town. His writings have been collected by Prof. Häusser.—K. E.

LISTA Y ARAGON, Alberto, a Spanish professor and journalist, born 15th October, 1775, of humble parents. At the age of thirteen he was able to earn a living by teaching mathematics, and at twenty-one became professor of mathematics in the naval college of San Telmo at Seville. Here he was surrounded by a group of students labouring to restore the national style of the poets of the sixteenth century. It was a peculiarity of his mind that poetry—which to him was the science of order—was cultivated hand in hand with the severer sciences of mathematics and history. At twenty-eight he took orders, and for a short time took part in the publication of a patriotic journal, the *Seminario Patriotico;* but his inclination towards French rule obliged him to spend the years 1813–17 in France. After spending two years as professor of mathematics at Bilbao, he became professor of mathematics and history in the college of St. Matthew at Madrid. Here his influence was felt by many youths who have since taken a prominent position; and his calm good sense, fortified by the fatherly relation in which he stood to his pupils, greatly modified the liberalism of many of them. At this time he edited the *Censor*, a critical review. The hostility of the government induced him to close the college and take refuge in France, and afterwards in England. In 1833 he was recalled to become editor of the official *Gazette*. In the interim he had published two volumes of poems, a supplement to Mariana's History of Spain, and a translation, with notes, of Ségur's Universal History. His official labours procured him the offer of a bishopric, which he declined. In 1838 he founded a new college at Cadiz, and in 1840 was made a canon of the cathedral of Seville, where he died, 5th October, 1848. Besides the works above-named we have a series of "Lectures on Spanish Literature," 1839; "Literary and Critical Essays," 2 vols., 1844; a treatise on pure and mixed mathematics; and a selection from the best Spanish writers in prose and verse. A course of lectures on dramatic literature, delivered at the Madrid Athenæum, was only partially published.—F. M. W.

LISTER, Martin, M.D., Oxford, a distinguished naturalist, born in Buckinghamshire about 1638, educated at Cambridge, practised in London, and published several medical works. He attained great reputation by his researches in natural history and comparative anatomy. His chief work, the "Historia, sive synopsis conchyliorum," is still a classical work on conchology. Died in 1712.—W. B–d.

LISTER, Sir Matthew, Knight, an English physician, born about 1565. He was educated at Oxford, first took his degree at Basle, and afterwards had the same honour conferred upon him at Oxford in 1605. He was physician to Queen Anne, consort of James I., and then physician-in-ordinary to Charles I., who knighted him in 1636. He was president of the College of Physicians of London, and was one of the most eminent practitioners of his day. Died in 1657, aged ninety-two.—W. B–d.

LISTER, Thomas Henry, born in 1799, of good family, made his début in literature in 1826 by the publication of the clever fashionable novel of "Granby," followed by two others, "Arlington" and "Herbert Lacy," and by the historical tragedy of "Epicharis," performed at Drury Lane in 1829. A brother-in-law of the present earl of Clarendon, Mr. Lister published in 1838 a life of the great Lord Clarendon, a work of some merit and research, and our only elaborate biography of the historian of the "great rebellion." The publication of this work involved its author in a controversy with the *Quarterly Review*. Mr. Lister had married a sister of Lord Clarendon, and a sister of his own was married to Earl Russell. Thus connected, he was appointed the first registrar-general of births, deaths, and marriages, after the passing of the registration act of 1836. He died in 1839.—F. E.

LISTON, John, a famous comic actor, was born in London in 1776, the son of a watchmaker. Well educated, he was for a time a teacher in Archbishop Tenison's school, Castle Street, Leicester Square. Smitten with a love of theatricals he went upon the stage, and played tragedy in the provinces. By degrees he discovered that comedy was his proper element; and his talent being recognized by Charles Kemble, he appeared on the London stage in 1805. By 1823 his rich and quaint humour was fully appreciated. His successful personation of *Tony Lumpkin* and *Mawworm* was followed in 1825 by his crowning triumph as the "original *Paul Pry*." He left the stage without a formal farewell about 1837, and died on the 22nd of March, 1846. In private life Liston was most exemplary. His habits were domestic and thrifty. He is said to have died worth £40,000.—F. E.

LISTON, Robert, a celebrated surgeon, born in Scotland in 1794. He was educated at Edinburgh, where he became a licentiate of the College of Surgeons, and commenced practice in that city in 1817. He established a lectureship on anatomy and surgery in connection with the college, and acquired a good reputation as a teacher. A profound anatomist, and combining great manual dexterity with a quick eye and great presence of mind, he soon attained a place among the most skilful operators of Great Britain. During the time he remained in Edinburgh, he took an active part in the question of hospital reform. As Lawrence in London, so Liston in Edinburgh, offered a determined resistance to the management and method of teaching in the infirmary of that city. And though he may have been too strong in his language and severe in his criticisms upon some of the surgeons of that establishment, he lived to see that his complaints were not unheeded, and to find himself nominated

as one of the surgeons of that excellent charity. In 1833 he published his "Principles of Surgery," a work which was so well received that it soon passed through several editions. The *Lancet* also printed his lectures, and thus contributed to extend his fame. In these writings his great object was to simplify the art of operating, and especially to do away with the farrago of bandages and ointments which were so much used by his predecessors. In 1834 Liston quitted Edinburgh for London, where he was appointed surgeon to the London University hospital. He was elected also professor of clinical surgery to that university, and soon obtained a large consulting practice. In the zenith of his fame and reputation, he suddenly died of aneurism in 1848. Liston may be considered as one of the most able surgeons of his day. His reputation was not confined to Great Britain—he was equally well known on the continent and in America. Of a rough, blunt manner, but devoted to his profession, and incapable of dissembling what he knew or felt to be right, he possessed the esteem and love of both his pupils and patients.—W. B–d.

*LISZT, Dr. Franz, was born at Räding in Hungary, October 22, 1811. His father, who was in the service of Prince Esterhazy, was an accomplished amateur musician, and devoted his life to the care of Franz, and to the culture of his ability. In 1817 Liszt began to practise the pianoforte, and worked with such ardour, that in three months he was laid up with a fever. In 1820 he played in public, and the piece chosen for his debût was Ries' Concerto in E flat. His success was decided, and the prince, to encourage him, made him a present of fifty ducats. He was then taken to Presburg, where his precocious talent astonished all who heard him. That he might duly cultivate this, two Hungarian noblemen subscribed to allow him an annual pension of six hundred gulden, for six years, which induced his father to resign his appointment and remove to Vienna. There Liszt was placed under the tuition of Czerny for the pianoforte, and Salieri for composition. After eighteen months' study, he gave concerts, at which he won the highest encomiums. In 1823 he was taken to Paris, and there was regarded as the wonder of the age; it needed indeed his father's utmost care to prevent his character from being ruined by the extravagant attentions that were shown him. He first came to England in 1824, and made here the same powerful impression that he had done on the continent. Fêted everywhere as a player, he next sought distinction as a composer; and the great esteem in which he was held secured for him, young as he was, the production of an opera, "Don Sancho," in October, 1825, at the grand opera in Paris: but it had little success. After a time he went through a course of contrapuntal study under Reicha, from which he was diverted by a fit of religious enthusiasm. He became infatuated with the principles of St. Simonism; and these so engrossed him that he would have abandoned music altogether, save for the forcible authority of his father. He had a violent illness, the effect of which was aggravated by his grief for his father's death; and when he recovered, he threw himself into the pursuit of his art with greater zeal than ever. He had the loftiest designs for composition, purposing to embody in music the elements of French romanticism; then he was seized with an intense passion for a lady of high rank, and this overcame for a time his artistic intentions. Failing in love, he became first misanthropical and then pious, in which condition he thought of devoting himself wholly to writing for the church. He was roused from this state by hearing of the extraordinary powers of Paganini; and with the resolve to render himself as individually excellent on his own instrument, and as universally famous as this rare artist, he resumed the practice of the pianoforte with unprecedented energy, and reappeared in Paris, in 1830, with success as great for an adult, as that was for a child which he first experienced. The revolution of this year gave a new impetus to his excitable temperament, and he dreamed of working such convulsions in music as those which shook the political world; but this visionary purpose passed away like the others which had by turns filled his mind. He withdrew from public in 1835, and passed more than a year at Geneva; but returned to Paris to create fresh astonishment by the achievement of greater difficulties on his instrument than even he had yet attempted. He had previously written æsthetical articles in the *Gazette Musicale*, and now he held a long discussion in that journal on the talent of Thalberg, which drew general attention, as proceeding from a rival artist. He went to Italy in the summer of 1837, where he made a long sojourn, visiting all the chief cities, and being received in such a manner as no instrumentalist except Paganini has ever been in that country. After this he appeared alternately in France, England, and Germany, until 1843, when he took his leave of the public as a pianist at Vienna, after having received such extravagant homage as would be incredible to any one who had not witnessed the sensation he created. He now accepted the office of kapellmeister to the duke of Weimar; received the degree of doctor of philosophy; became an enthusiast in the novel musical system of Richard Wagner; wrote numerous articles in support of this, and composed several works which embody its principles. He conducted a large portion of the festival at Bonn, for the inauguration of Beethoven's statue, in 1845; and produced there an ode in honour of the occasion. He lost the chief part of his accumulated wealth in speculation; and it is supposed to have been in consequence of this that he gave up his appointment at Weimar in 1861, and went to live privately at Athens. His long connection with a French countess is said to have been a source of as great happiness to him, as his separation from her was of regret. By her he has a son and two daughters, one of whom is married to his pupil Bulow the pianist. Liszt's literary productions are characteristic of his own fitful and vivacious nature; his pianoforte fantasias are more notable for their brilliant effect than their intrinsic merit; his graver compositions have taken no hold of public attention. He is remarkable as a player, for his unequalled mastery of mechanical difficulties, and for the infinite gradations of tone he produces from his instrument; and in numbering his qualities as a pianist, his rare capacity of reading at first sight must not be unnoticed.—G. A. M.

LITHGOW, William, an adventurous Scottish traveller of the seventeenth century, was born in Lanarkshire about 1580. Nothing is known of his parentage or early life; but from the style of his works he must have received a good education. His "Peregrinations from Scotland to the most famous Kingdoms of Europe, Asia, and Affrick," first published in 1614, includes an account of travels through most of the countries of Europe, Egypt, the Holy Land, &c., undertaken apparently chiefly to gratify a roving disposition. On his return he was presented to James I. A second expedition made him still more famous, and he became a frequent guest of the nobility and gentry. In the course of a third expedition, undertaken in 1619, he was apprehended at Malaga as a spy, and cruelly maltreated and mangled. He reached England in 1621, and published in 1623 an edition of his "Peregrinations," which comprised an account of his second and third expeditions. The king treated him kindly, and Gondomar was applied to for compensation. Irritated at Gondomar's duplicity and neglect, Lithgow assaulted him in the presence-chamber, and was punished by imprisonment in the Marshalsea. He seems to have returned to Scotland in 1627. In 1637 he published, from personal observation, "A true Experimental Discourse upon the famous Siege of Breda," in which he describes himself as visiting Breda on his way to Russia. He was alive so late as 1640, when he published at Edinburgh a poetical performance, "Godly Tears of Godly Sorrow." His closing years were spent in his native district; and he was buried in the churchyard of Lanark.—F. E.

LITTA, Pompeo, Count, historian, born in Milan, on 24th September, 1781; died suddenly in the province of Como, 17th August, 1852. The publication of his superb genealogical work on the most eminent families of Italy, illustrated by copies from monuments, portraits, &c., extended from 1819 to 1852, and the MSS. of six additional memoirs remained to be made public after his death. In his youth he served in Napoleon's Italian campaigns; when chosen for the conscription he withstood the remonstrances of his family and joined the army as a common soldier, saying that the name of gentleman laid him under the obligation of responding to the call of his country.—C. G. R.

LITTLE, William, commonly known as William of Newbury, was born in the first year of the reign of King Stephen, in 1136, at Bridlington in Yorkshire, and was educated in the monastery of Newbury, where he obtained a canonry. Little was patronized by the abbot of the neighbouring monastery of Byland, and at his request he compiled a commentary on the Song of Solomon, which Leland saw in the monastic library at Newbury. But his principal production, and the work of his maturer years, was his history of his own time in five books, in which the narrative is carried down to the year 1197. William

of Newbury is supposed to have died in 1208. His "History," after passing through three incorrect editions between 1567 and 1587, was at length printed in 1719 by Hearne, who added as an appendix three homilies ascribed to the same writer.—W. C. H.

LITTLER, Sir John Hunter, G.C.B., Lieut.-General, a gallant and able officer, who won his laurels in the service of the East India Company. He was born at Jarvin in Cheshire on the 6th January, 1783, and was educated at Acton grammar-school, near Nantwich. In 1800 he entered the company's service, and took his passage in the *Kent* East Indiaman, which was captured by a French privateer. He and the other passengers were embarked in a small pinnace to find their way as they best could, in which they happily succeeded. Mr. Littler went through the campaigns of 1804 and 1805 under Lord Lake. He volunteered for the expedition to Java in 1811, and by 1841 he had won his way to the rank of major-general. He shortly after was in command of the forces in the district of Agra, and at the head of the army of Gwalior carried the batteries of Maharajpore and Chounda. For his conduct on this occasion he received the thanks of parliament, and was made K.C.B. In the war of the Punjab of 1845 he distinguished himself by holding Ferozeshah with seven thousand men against fifty thousand Sikhs; but in the terrible battle near that place on the 21st of December he was not so fortunate. The division which he commanded fell back before the enemy. The troops redeemed their character on the following day. Sir John Littler became G.C.B., president of the council in 1849, and deputy-governor of Bengal. In 1851 he returned to England, and died at his seat in Devonshire on February 18, 1856.—R. H.

LITTLETON, Adam, a divine and philologist, was born at Hales Owen in Shropshire in 1627. In 1644 he became student of Christ church, Oxford, but was ejected in 1648. In 1658 he became second master in Westminster school, having been an usher before. He became rector of Chelsea in 1674, a prebendary of Westminster, and afterwards sub-dean. In 1685 he was licensed to the church of St. Botolph. His death took place in 1694. Dr. Littleton was a learned and laborious divine, who published a great variety of works, generally in Latin. He was well acquainted with the Greek and Latin languages, and appears to have studied several oriental tongues—Hebrew, Chaldee, and Arabic. He is best known as the author of a Latin dictionary, which appeared first in 1678, 4to, and passed through several editions. He began a Greek lexicon, but did not live to complete it. His Latin dictionary was superseded by Ainsworth's. He is the author of "Tragicomœdia Oxoniensis;" "Pasor Metricus;" "Elementa Religionis;" "Complicatio Radicum in Primæva Hebræorum Lingua;" "Solomon's Gate;" sixty-one sermons; preface to Cicero's works, &c.—S. D.

LITTLETON, Edward, Lord, sometime lord-keeper of the great seal, a collateral descendant of the author of the Treatise on Tenures, was born in 1589 at Munslow in Shropshire. His father was a Welsh judge, and he himself, after graduating at Oxford, entered the Inner temple, and went to the bar. A skilful lawyer, as well as an eminent antiquary, he acquired a large practice in the common law courts, and in 1621 succeeded his father as chief-justice of North Wales. He was a member of Charles I.'s second parliament in 1626, in which he was active against the duke of Buckingham; and in that of 1628 he was chairman of the committee of grievances, presenting to the house their report on which was founded the famous petition of right. Liberal, but not violent in his liberalism, he seemed a man worth gaining over by the court, and, on the recommendation of the king, he was elected recorder of London at the close of 1631. In October, 1634, he was made solicitor-general, and in his new capacity the quondam "patriot" delivered an elaborate argument against Hampden in the affair of ship-money. In 1640 he was raised to the chief-justiceship of the common pleas, and on the flight of Lord-keeper Finch to escape the wrath of the parliament, the great seal was intrusted to his custody, and he was created a peer. Though a good chief-justice, he seems to have made, from a legal point of view, but an indifferent lord-keeper. The king next placed him at the head of a commission to execute the office of lord high-treasurer. Littleton began to trim. His votes with and speeches for the anti-court party were so decided that his royal master grew indignant. At last he made up his mind to throw in his lot with Charles, and fled with the great seal to the king at York. Charles was pacified, and placed him again at the head of the treasury. But Littleton's was not a nature to be at ease in the storms of civil war. He grew melancholy, and easily succumbing to an attack of illness, died at Oxford on the 27th August, 1645, and was buried in his own college of Christ Church. Clarendon describes him as "a handsome and a proper man, of a very graceful presence, and notorious courage, which in his youth he had manifested with his sword." His courage, however, was more physical than moral, and at the crisis of the controversy between Charles and the Long parliament, he was wanting in consistency and decision.—F. E.

LITTLETON, Edward, LL.D., a divine and poet, was educated at Eton and Cambridge, where he took his B.A. degree in 1720. Among other verses he wrote a poem on a spider, printed in Isaac Reed's edition (1782) of Dodsley's collection. He became an assistant-master and fellow of Eton, vicar of Maple-Durham, and a chaplain-in-ordinary to the king. He died in 1734. His "Sermons upon several Practical Subjects" were printed in 1735, and to a subsequent edition was prefixed a brief memoir of his life by Dr. Morell.—F. E.

LITTLETON, John, M. P., one of the Worcestershire Littletons who represented his native county in parliament in the reign of Queen Elizabeth. He was attached to Essex, and shared his disgrace; was imprisoned, condemned as a conspirator, and only saved from execution on the interference of Raleigh. He died in prison in 1600.—P. E. D.

LITTLETON, Sir Thomas, one of the judges of the court of common pleas in the reign of Edward IV., author of the famous "Treatise on Tenures," was born at Frankley in Worcestershire, probably in the first decade of the fifteenth century. There are traces of the family of the Littletons as extant in the parish of South Littleton in Worcestershire so far back as the reign of Henry II. One of them, Thomas de Littleton, Esquire of the body to Richard II. and his two successors, left an only daughter Elizabeth, who married Thomas Westcote, Esq., of Westcote, near Barnstaple, in Devonshire. A proud and spirited woman, Dame Elizabeth covenanted with her husband before marriage, that the issue of their union should be called by her maiden name, Littleton, not Westcote. Hence the surname by which the celebrated lawyer is known. He was educated at one of the universities, entered at the Inner temple, and went to the bar, becoming afterwards one of the recorders of his inn. The earliest trace of Sir Thomas Littleton at the bar, according to Mr. Foss in his Judges of England (whom and which we chiefly follow), is in 1445, when a suitor is found petitioning the chancellor to assign to him Littleton as counsel in proceedings against the widow of Judge Paston, whom none of the other men of court were willing to oppose. Thus Littleton probably both was early known as a courageous advocate, and practised in the court of chancery. Five years later (Easter of 1450), he is first mentioned in the year-books. Two years afterwards his legal services are paid for in land by Sir William Trussel, who grants to him for life the manor of Sheriff-Hales in Staffordshire, "pro bono et notabili consilio," an interesting memorial of the ancient relations between advocate and client. On the 2nd of July, 1453, he was called to the degree of the coif, and appointed steward or judge of the court of Marshalsea of the king's household. On the 13th of May, 1455, his services were further retained for the crown by the bestowal on him of a patent as king's serjeant. In the first parliament of Edward IV. he was named an arbitrator in a difference between the bishop of Winchester and his tenants. Two years afterwards he was in such favour at court as to be in personal attendance with the two chief justices on the king, in one of the royal progresses, and on the 17th April, 1466, he was appointed a judge of the common pleas. He held this office till his death at Frankley on the 23rd of August, 1481, when he was buried in Worcester cathedral. In the fifteenth year of Edward IV. he had been made a knight of the bath, on the occasion of the admission of the prince of Wales into that order. In his will is the following clause, which, although the "Treatise on Tenures" is written in Norman-French, has been conjectured to refer to that celebrated work, "Also I wulle that my grete English Boke be sold by myn executors, and the money thereof to be disposed for my soul." From the lapse of centuries since it was written, and the consequent revolutions in the law of real property, the interest of the "Treatise of Tenures" is now chiefly historical and antiquarian; but with the commentary on it of Sir Edward Coke, Coke upon Littleton, the name of the author is likely to live as long as English jurisprudence.—F. E.

LITTROW, Joseph Johann, afterwards Von Littrow, a distinguished astronomer, was born at Bischof-Teinitz in Bohemia, on the 13th of March, 1781, and died at Vienna on the 30th of November, 1840. He completed his education at the university of Prague, served for a short time in the army, and in 1803 became tutor in the family of Count Rénard, a Silesian nobleman. He occupied his leisure in the study of science, and especially of astronomy, in which his reputation rose so high as to cause his being appointed successively professor of astronomy in the university of Cracow in 1807, and in that of Kasan in 1810; co-director of the observatory of Buda in 1816; and finally in 1821, professor of astronomy and director of the observatory of Vienna. In 1837 he received letters of nobility. In the conduct of observatories he was specially distinguished by the talent of skilful management, and in his capacity of professor, by that of clear and efficient instruction. He wrote a long series of papers on astronomical and mathematical subjects, besides systematic treatises of high reputation on astronomy, analytical geometry, and algebra. He was succeeded in the chair of astronomy at Vienna, and the directorship of the observatory, by his son, Karl Ludwig von Littrow—born at Kasan on the 18th July, 1811—who still holds these offices with no less distinction than his father.—W. J. M. R.

LIUTPRANDO or LUITPRAND, sometimes called Liuzio, bishop and historian, born probably at Pavia (though by some accounted a Spaniard) towards the commencement of the tenth century; died not before 970. His father, whose honourable character though not his name is recorded by his son, was much beloved by Hugo, king of Italy; and this royal favour was inherited by the son. On the fall of King Hugo, Berengarius II. employed Liutprando as secretary, and sent him as ambassador to the Emperor Constantine Porphyrogennitus. Having become obnoxious to his royal master, he went about 958 an exile into Germany, and there composed that history of his own times which has survived to ours. When in 961 Berengarius in his turn was deposed by Otho I., Liutprando returned to Italy; was soon after consecrated to the see of Cremona; and in 963, at Rome, took part in the council of bishops which deposed John XII. In 968 he was sent for the second time as ambassador to Constantinople, to demand the daughter of Nicephorus Phocas in marriage for his master's son; but his mission was ill received; and after a residence of four months at that capital he returned to Italy, and enriched his contemporaneous memoirs with an account of his embassage far from flattering to the foreign court. A valuable edition of his works was published at Antwerp in 1640, and includes copious notes and a dissertation on the Diptychon Toletanum.—C. G. R.

LIVERPOOL, Earl of. See Jenkinson.

LIVERSEEGE, Henry, was born at Manchester in 1803. Weak and deformed from infancy, he was treated with great harshness by his father, and owed what instruction he received to the kindness of an uncle. Unable to join in the rough sports of boys of his own age he taught himself to draw, and as he grew towards manhood acquired sufficient skill to paint portraits, and thus secure a livelihood. His first exhibited paintings were of "Banditti," at the Manchester exhibition of 1827. These he followed by others from the novels of Sir Walter Scott. But feeling his deficient technical culture, he now (1828) visited London, where he obtained admission to the studios of painters, drew in the British Museum, and copied the old masters at the British Institution. He also applied for admission as a student at the Royal Academy, but was told that his application was informal, and did not apply again. After a year or more thus employed, Liverseege returned to Manchester. With increased technical knowledge, his pictures displayed much more of self-reliance and originality, better colour, more force of character, and a more definite purpose. They at once became popular, and were every year more and more sought after. In the Royal Academy and British Institution exhibitions of 1831 his pictures, though only of cabinet size, were among the leading attractions. Stimulated by success, he laid himself out for greater achievements; but he had always been ailing, his health suddenly broke down, and he died January 13th, 1832, when only in his twenty-ninth year. Liverseege painted most from books, his favourite authors being Shakspeare, Scott, and Cervantes, and his best pictures from these—"Christopher Sly and the Hostess;" "Isabella and the Black Dwarf;" and "Don Quixote in his Study." But he also painted original subjects, of which "The Recruit," and a "Cobbler reading Cobbett's Register" were perhaps the most popular. Had he lived longer he would probably have been encouraged by his growing popularity to work more in this line, for which his peculiar humour seemed best adapted, and in which he had exactly caught the public taste. Nearly all his finished pictures have been engraved in mezzotint of a uniform size, and published in a collected as well as a separate form.—J. T–e.

LIVIA, Drusilla, a Roman empress, was the daughter of Livius Drusillus Claudianus, and was born 56–54 B.C. She was married to Tiberius Claudius Nero, to whom she bore two sons, Drusus Germanicus and Tiberius. But Augustus was so captivated with her beauty that he forcibly took her from her husband, and repudiating his own wife, married Livia in her twentieth year. His attachment to her continued undiminished to the close of his life, and she exercised great influence over him. Augustus adopted her two sons for his own. The elder, Drusus, died in his youth. The younger succeeded him on the throne. Livia died A.D. 29.—J. T.

LIVINEIUS, Johannes, the Latinized name of Jean Lievens, called Gandensis, was born in Belgium in 1546, and studied at Ghent, Cologne, and Louvain. His uncle, archdeacon at Liege, invited him to that city and made him canon, and soon after took him to Rome, where he helped to edit the edition of the Vatican Septuagint, which appeared in 1587. Lievens translated into Latin various works of Greek writers, especially fathers of the church. He died at Antwerp of apoplexy in 1599.—B. H. C.

LIVINGSTONE, David, LL.D., D.C.L., an eminent missionary and African traveller, was born in 1817 at Blantyre on the Clyde. His grandfather, originally a small farmer, had migrated from Ulva to the Blantyre works, where he procured employment for himself and his children. Dr. Livingstone's father afterwards settled as a tea-dealer in Hamilton, where for the last twenty years of his life he was deacon of an independent church. His circumstances were narrow, and at the age of ten David Livingstone entered the factory as a piecer. A strong love of knowledge was already awake in him. Part of his first week's wages was devoted to the purchase of Ruddiman's Rudiments, and after the day's toil was over the lad pursued the study of Latin at an evening class. As he grew up he read much, especially scientific works and books of travel. His home-training was a carefully religious one. The desire early dawned within him of becoming a pioneer of christianity in China; and with this object he resolved on obtaining a medical education. Livingstone had no patron, and owed everything to himself. Promoted to cotton-spinning in his nineteenth year, he placed a book on a portion of his spinning-jenny, and studied amid the roar of machinery. By working in the summer he was enabled in the winter to attend the medical and Greek classes of Glasgow university, as well as the theological lectures of Dr. Wardlaw. Admitted a licentiate of the Faculty of Physicians and Surgeons at Glasgow, and forming a connection with the London Missionary Society, he found the opium war in China thwart his hopes of usefulness in that empire. Directing his views towards Africa, and after a theological training in England under the auspices of the London Missionary Society, he left Britain for Cape Town in 1840, and remained in Africa till 1856, labouring among the natives as a medical missionary, and making his great geographical explorations and discoveries. His first station was in the Bechuana country at Kuruman, seven hundred miles from Cape Town, where, and at Mabotso chiefly, he remained in preparatory labours, and associated with other missionaries, until 1845, marrying in 1844 the daughter of Mr. Moffat, the well-known missionary and founder of the station. From 1845 to 1849 he laboured at Chonuane and Kolobeng. Here he heard from the natives of Lake Ngami, and starting on the 1st of June, 1849, in the company of Messrs. Oswald and Murray, and skirting the great Kalahari desert, on the 1st of August he reached Lake Ngami—then for the first time seen by Europeans. In 1850, accompanied by Mr. Oswald, he left Kolobeng a second time, and proceeding up the country in a north-easterly direction, made the most fruitful of his discoveries—that of the great river Zambesi, flowing in the centre of the continent, a geographical fact never suspected before. In the beginning of June, 1852, following the new clue thus presented to him, he started, from Cape Town, on the greatest and most celebrated of his journeys. It occupied him four years, during which he travelled through mostly unknown regions, from the southern

extremity of the African continent to St. Paul de Loanda, the capital of Angola, on the west coast, and thence across South Central Africa in an oblique direction to Quilimane on the east coast. St. Paul de Loando was reached in the August of 1854, and Quilimane in the May of 1856. Preceded by the fame of his great explorations and discoveries, Dr. Livingstone soon afterwards returned home, reaching England in the December of 1856. He made a triumphal tour of Great Britain, indicating the nature and possible results of his discoveries, the Geographical Societies of London and Paris also voting him their gold medals. Having seen through the press and witnessed the success of the volume in which he described his experiences and explorations, he once more quitted England for Africa in the February of 1858. The government placed at his disposal a steamer with which to ascend the Zambesi. He was subsequently heard of as tracing the river Shire to its source in the recently-discovered Lake Nyassa, and as co-operating with the newly-founded Oxford, Cambridge, and Dublin mission to Central Africa. His "Missionary Travels" were published in 1857, and in the following year appeared a volume of his "Cambridge Lectures," with an introduction by Professor Sedgwick. After his return to Africa and the exploration of the shores of Lake Nyassa (1861) Dr. Livingstone had the misfortune (in 1862) to lose his wife, who had accompanied him in several journeys. The Zambesi expedition, concluded in 1863, supplied the materials for an interesting book published by him soon after his return to England in 1864. In the next year he once more returned to Africa, landing in Zanzibar in 1866. Early in the following year a report reached England that he had been slain by a party of natives near Lake Nyassa, and in 1867 an expedition went out to inquire into the authenticity of the report, but gained no certain information. At length in June, 1872, news was brought by an American traveller who had been sent out as a correspondent of the *New York Herald* to make inquiries respecting the fate of the English explorer. In March, 1866, Dr. Livingstone, according to Mr. Stanley's account, started from Zanzibar on an expedition to the district of the N'yassi Lake, but was greatly hindered by the mutinous conduct of his subordinates, who deserted him. At the end of the same year (1866), having collected another band of natives as his attendants, he passed through the countries Bobembena and Barungu on his way to the territory of King Cazembe, and crossed the river Chambezi, formerly described as a mere tributary of the Zambesi. Having reasons for doubting the correctness of this description, as given by Portuguese travellers, Dr. Livingstone was determined to explore the rise and the course of this mysterious river. He perseveringly traversed its banks, visited again Lake Tanganyika, of which he made a new survey, traced the Chambezi through three degrees of latitude, and then returned, *viâ* King Cazembe's territory, to Ujiji, whence he despatched letters early in 1869. He was now assured that the Portuguese Zambezi and the Chambezi are two distinct rivers, and that the source of the Nile must be found in the latter. After being laid aside for six months in 1869 by a painful illness, he succeeded in identifying a broad lacustrine stream, the Lualaba, with the great Chambezi River, which was now farther explored until he reached a point only about one hundred and eighty miles distant from the part of the Nile to which former exploration had advanced. Here further progress was stopped by the mutiny and desertion of his followers, and left without stores, he was compelled to return to Ujiji, where he arrived in October, 1871. During his first journey, in 1867–69, he found that the length of Lake Tanganyika was three hundred and twenty-three miles, that the river Rusizi flowed into and not out of that lake, that Lake Liemba is fed by Lake Tanganyika, and that a small lake, Muero, about six miles long, is fed by the river Chambezi. Such was the purport of despatches received in June, 1872, and of Mr. Stanley's communications to the British Association at the Brighton meeting.

In January, 1874, intelligence again reached this country that Livingstone was dead. Having been baffled in an attempt to cross Lake Liemba from the north, he had doubled back, and rounding the lake, crossed the Chambezi and the other rivers flowing from it. Traversing the Luapula, he found himself in a marshy country, where he had to wade up to the waist in water for three hours at a time. The result was fever, of which he died at a place called Lobisa. Ten of his followers died on the same march, while seventy-nine continued their route to Unyanyembe. The white man's remains were preserved with the sacredness of a relic, and in the charge of a faithful servant named Chuma, were brought to the coast and shipped to England. As a last mark of honour, this great traveller was buried on the 20th April, 1874, in Westminster Abbey.—F. E.

LIVINGSTON, Edward, an eminent American legislator, younger brother of Robert R., was born in the state of New York on the 23rd of May, 1764. He became an advocate at New York, of which city he was appointed mayor, and in 1793 he entered congress. His efforts, begun there and then, to mitigate the severity of the American penal code were attended with little success. An active supporter of Jefferson at the presidential election of 1801, he was rewarded for his zeal by being appointed United States district attorney for New York. After the cession of Louisiana, negotiated by his brother, he removed to New Orleans and practised as an advocate. He was there during the war with England; and throughout the defence of New Orleans, both as secretary and aid-de-camp, he assisted General Jackson, with whom he had formed an intimacy when the two were fellow-members of congress. In 1815 he was a member of the Louisiana legislature, by which his services were sought in the reform of the state laws; and in 1823 he was commissioned to construct a new criminal code. "A System of Penal Laws for the United States of America," printed by congress in 1828, and drawn up by Livingston at its request, does not seem to have been ever adopted. In 1829 he became senator for Louisiana, and in 1831 he was appointed by his old friend, General Jackson, secretary of state for foreign relations. In 1833 he went to France as minister plenipotentiary, and enjoyed the unexpected pleasure during his mission of seeing accepted by the chamber of deputies in 1835 those demands of the United States which, rejected by successive ministries and chambers in France, threatened to plunge the two countries into war. After this triumph he returned home to his estate on the banks of the Hudson, and died suddenly on the 23rd of May, 1836.—F. E.

LIVINGSTON, John, a Scottish presbyterian clergyman who took a prominent part in the ecclesiastical conflicts of the seventeenth century, was a descendant of Alexander, fifth Lord Livingston, and was born in 1603. He was educated at the university of Glasgow, and was licensed to preach in 1625. He was called to several vacant churches; but the restrictions placed on the popular will by the episcopal regulations prevented his settlement. In 1627 he became chaplain to the earl of Wigton. While holding this situation the celebrated revival of religion at the Kirk of Shotts in 1630 was brought about by his preaching. Shorty after he accepted the charge of the parish of Killinchie in the north of Ireland, where he was twice suspended by the bishop; but on the first occasion was reinstated by an order from Lord Strafford. In consequence of the persecutions which he underwent he twice set sail for America, but on both occasions was driven back, and ultimately relinquished the attempt. In 1638 he was appointed minister of Stranraer, and held that office for ten years. When the contest between Charles I. and the Scottish people began, Mr. Livingston was nominated one of the army chaplains, and was present in the campaign of 1640. In 1648 he was translated to Ancrum; and two years later he was a member of the embassy sent to treat with Charles II. at the Hague. During the Commonwealth he lived in the quiet discharge of his parochial duties; but after the Restoration he fell under the displeasure of the government, and was banished. The remainder of his life was spent at Rotterdam in the study of biblical literature and the preparation of a Polyglot Bible. He died in 1682, in the seventieth year of his age.—J. T.

LIVINGSTON, Robert R., an American politician and diplomatist, was born at New York on the 27th November, 1746. A successful lawyer, he took the anti-English side in the American revolution; and as a member of the first general congress was one of the committee which drew up the declaration of independence. He became United States secretary for foreign relations, and chancellor of the state of New York. Afterwards, as minister plenipotentiary of Paris, he negotiated with Napoleon the sale of Louisiana by France to the United States. During his residence in Paris he assisted and encouraged Fulton in the way detailed in the memoir of that inventor.—(See Fulton, Robert). Livingston returned to the United States in 1805, and devoted himself to agricultural improvements.—F. E.

LIVIUS, Andronicus. See Andronicus.

LIVIUS, Titus, the Roman historian, was born at Patavium

or Padua, 59 B.C. Under Augustus he came to Rome, where he spent the greater part of his life; but returned to his native place before his death, A.D. 18, in the reign of Tiberius. He enjoyed the friendship and protection of Augustus, and attained to great eminence in his lifetime. Nothing is known of his affairs, except that he was married, and had two sons at least. A costly monument was erected to his memory in Padua in the fifteenth century. But his best monument is his history of Rome, beginning with the foundation of the city, and terminating with the death of Drusus, 9 B.C., a work on which he spent twenty years. It consisted originally of one hundred and forty-two books. These were subsequently divided into decades, or groups of ten books each. Only thirty-five books are now extant, viz., the first ten, and from 21—45 inclusive. There are, however, summaries or epitomes of all except two. The compiler of these is unknown; though they are often ascribed to Florus, sometimes to Livy himself. The first decade (books i.—x) is entire, reaching from the foundation of the city till 294 B.C. The second (xi.—xx.) is lost, from 294 to 219 B.C. The third (xxi.—xxx.) is entire, from 219 to 201. B.C. The fourth is also entire (xxxi.—xl.) and with part of the fifth (xli.—xlv.), reaches from 201 to 167 B.C. Only fragments of the remaining books have been discovered. The endeavours of scholars and antiquarians to find lost books or fragments have hitherto been successful only in part. It is difficult to ascertain the sources which Livy made use of in his history. They were probably not numerous, nor did he weigh them very strictly. The charm of the history consists in its style, which is uniformly pure, elegant, and transparent. It is not, however, a philosophical history. The author had little political insight, and did not sift his sources critically, nor weigh their merits. The best editions are those of Drakenborch, 1730–46, reprinted 1820–28; and of Alschefski, 1841, &c., Berlin. The best German translation is that of Ortel, 1854, third edition; the best English one is that of Holland, 1600, folio.—(See Lachmann's treatise in two parts—De fontibus historiarum T. Livii, Göttingen, 1822–28; and Alschefski's Über die kritische Behandlung des L. Berlin, 1839)—S. D.

LLEWELYN, THOMAS, LL.D., was the learned author of a historical account of the different editions and versions of the British or Welsh Bible, with critical remarks on the British tongue and its connection with other languages, London, 1768. Dr. Llewelyn died in 1796.—R. H.

LLORENTE, DON JUAN ANTONIO, a Spanish writer, born at Rincon del Solo in Arragon, 30th March, 1756. After studying at Tarragona, he became a clergyman in 1770. In 1779 he became priest and doctor of canonical law. In 1782 he was appointed vicar-general of the bishopric of Calahorra. In 1785 he was chosen commissary to the inquisition, and in 1789 secretary. But in 1791 he was sent back to his diocese as an alleged advocate of French revolutionary principles. After Don Manuel Abad la Sierra became head-inquisitor, Llorente was employed in working out a plan for reforming the holy tribunal, which he laid before Jovellanos, minister of justice, after Abad la Sierra's fall. Jovellanos supported the project, which had for its aim the rendering public the procedure of the inquisition tribunal. But the proposal was frustrated by the downfall of the minister of justice. Soon after Llorente fell under suspicion, was deposed, and sent to a monastery for a month. In 1805 he was recalled, and promoted to several high offices in Madrid, chiefly as a reward for writing a historical work in three volumes intended to explain and justify the centralizing measures of the minister Godoy, that robbed the old Basque provinces of their liberties. In 1808 he went to Bayonne by order of Murat, where he took part in the project of drawing up a new constitution for Spain. For this reason he was persecuted by the ultras, and banished, after Joseph lost the Spanish crown. His property, part of which was a large library, was confiscated. After a short sojourn in London he settled in Paris, and completed a work, the first sketch of which he had before published in Spain, viz., "A Critical History of the Inquisition," 4 vols. 8vo. Even in Paris, however, he was persecuted most unjustly. In 1822 he published "Portraits politiques des Papes," which excited the hatred of the catholic clergy against him to such a pitch that he was ordered in the beginning of December, 1822, to leave Paris in three days, and France without delay. Soon after arriving at Madrid he died from the fatigues of the journey, 5th February, 1823. His "History of the Inquisition" is a compilation, but it has the merit of credibility. He published his "Autobiography" in 1818.—S. D.

LLOYD, BARTHOLOMEW, D.D., provost of Trinity college, Dublin, was born on the 5th of February, 1772, at New Ross in the county of Wexford. He lost his father in childhood, and his mother before his fourteenth year, and was left to struggle into life with little aid save that of an uncle who placed him at the school of the Rev. Robert Alexander, of Ross. In 1787 he entered Trinity college as a pensioner. His talents and industry were rewarded by the first scholarship in 1790; and in 1796 he obtained a fellowship. In the midst of the engrossing and laborious duties of a college tutor, he continued to devote much time to the pursuit of mathematics, and his reputation was such that he was appointed to fill the chair of mathematics in 1813, while yet a junior fellow. He now commenced the career of academic reform which terminated only with his life. His acute and comprehensive intellect had long recognized the superlative value of the analytic method which the continental mathematicians were carrying to such exquisite perfection, and he compiled a course of lectures to introduce the French mathematicians to his college about the same time that Woodhouse was effecting a similar reform at Cambridge, and drew up a treatise upon analytic geometry, which became the great class-book of the college. In 1822 Lloyd was promoted to the chair of natural philosophy, and shortly after contributed to the progress of physical science his well-known treatise on mechanical philosophy, which was pronounced in England to be the most considerable work of the day. On the promotion of Dr. Kyle to the episcopal bench in 1831, Dr. Lloyd was elevated to the provostship, and he at once applied himself to work out those great and decisive collegiate reforms with which his name is inseparably connected, and in which he was efficiently employed till almost the hour of his death, which took place on the 24th of November, 1851. The university showed her sense of her deep obligations to him by instituting exhibitions which bear his name.—J. F. W.

LLOYD, DAVID, biographer and miscellaneous writer, was born at Pont Mawr in Merionethshire in September, 1625. He received his later education at Oxford and went into the church, where he filled with credit various preferments, and died at his native place in February, 1691. His two chief works are —"State Worthies, or the statesmen and favourites of England from the Reformation to the Revolution," first published in 1665, and of which Sir Charles Whitworth issued an enlarged edition in 1776; "Memoirs of the Lives, Actions, Sufferings, and Deaths, of persons loyal to the Stuart Cause, from 1637 to the year 1666." The latter work appeared in 1668.—F. E.

LLOYD, HENRY, a notable writer on military subjects, seems to have been born in Wales about 1720. He received a liberal education and was intended for the church, but had been for some time a lawyer, when he went into France in the hope of entering the French army. He was unable to procure a commission, and became a monk. In 1744, the Mr. Drummond who was afterwards his biographer, being a cadet in the French engineers, made his acquaintance and took lessons from him. He accompanied Mr. Drummond to the battle of Fontenoy, and his military drawings made on that occasion attracting attention, he was afterwards employed in the French army as an assistant draughtsman, with the rank of a sub-ensign. Soon after Fontenoy he entered the service of the Pretender with the rank of a captain, and accompanied Prince Charles to Carlisle. He then carefully examined the coast of England from Milford-Haven round to Margate, and his object being suspected, was arrested. Released in 1747, he accompanied Mr. Drummond to France, distinguished himself at Bergen-op-Zoom, and entered the service of Prussia. He was again in Paris in 1754, and was employed on a spy-mission to explore the coast of England once more, with a view to the invasion of this country meditated by France. His report led to the abandonment of the scheme. He afterwards went to Germany, entered the service both of Austria and Russia, and returning to London in 1776 with the rank of general, made his peace with the English government, and obtained a pension. He retired to Huy in Flanders, where he died on the 19th of June, 1783. His chief works are—"The History of the late War in Germany between the King of Prussia and the Empress of Germany;" a "Treatise on the Composition of Different Armies, Ancient and Modern," a copy of the French translation of which, Memoires Politiques et Militaires, anno-

tated by Napoleon, was found among the emperor's books at St. Helena; a "Treatise on the Invasion and Defence of England," printed at London in 1779, but suppressed, probably at the instance of government. This work, reprinted in 1798, with the biographical sketch by Mr. Drummond as a "Political and Military Rhapsody on the Invasion and Defence of Great Britain and Ireland," went through many editions.—F E.

LLOYD, Humphrey. See Lhuyd.

LLOYD, Robert, an English poet and miscellaneous writer of some pretension, was son of the Rev. Pierson Lloyd, one of the masters of Westminster school, and was born in 1733. He received his elementary education at Westminster, whence he removed to Trinity hall, Cambridge. He proceeded B.A. in 1755 and M.A. in 1761. On quitting the university he obtained, through his father's influence, an appointment as usher at Westminster. But his literary and poetical bent had already manifested itself in metrical effusions, and he seems to have soon quitted scholastic drudgery, with a view to maintaining himself by his pen. In 1760 and 1761 he was poetical editor of the *Library*, a publication belonging to Dr. Kippis; and in the former year he published his best known piece, the "Actor," an essay on theatrical representation, somewhat similar in its plan to the Rosciad of his friend Churchill. Mr. Lloyd's literary efforts were not very successful, and his disappointment led him into habits of dissipation, which involved him in great difficulties. He died in the Fleet on the 15th December, 1764, aged thirty-one. His poems were collected in 1774 by Dr. Kenrick, and published in 2 vols. 8vo. His operas, of which he wrote several, have no merit, and have long been forgotten.—W. C. H.

LLOYD, William, an eminent English bishop, was born at Tilehurst in Berkshire in 1627, and was the son of a clergyman, who made him very early acquainted with the rudiments of Greek, Latin, and Hebrew. In 1638 he was entered student of Oriel college, Oxford, whence he removed to Jesus college in the same university, where he became master of arts in 1646 He was ordained by Bishop Skinner of Oxford, and in 1654 was presented to the rectory of Bradfield in Berkshire by Elias Ashmole, but soon after resigned. In 1656 he returned to Oxford as governor to John Backhouse, Esq., a gentleman commoner in Wadham college, where he continued till 1659. He became master of arts at Cambridge in 1660, and prebendary of Ripon. In 1666 he was appointed king's chaplain, and in 1667 prebendary of Salisbury. In 1668 he became vicar of St. Mary's, Reading, and archdeacon of Merioneth in the church of Bangor, of which he was made dean in 1672, in which year he was chosen prebendary of St. Paul's, London In 1674 he became residentiary of Salisbury, and in 1676 vicar of St. Martin's-in-the-Fields, Westminster. Prior to this he had written several publications directed against popery; and in 1677 he published "Considerations touching the true way to suppress Popery," in which he advocated the toleration of some classes of Romanists, contrary to the views of the ultra-protestant party. Bishop Burnet, however, says that he took care of his parish "with an application and diligence beyond any about him; to whom he was an example, or rather a reproach, so few following his example. He was a holy, humble, and patient man, and ready to do good when he saw a proper opportunity; even his love of study did not divert him from that." The suspicion of his popish tendencies was increased by his promotion to the see of St. Asaph in 1680, but he afterwards gave good proof of his fidelity to the protestant cause. In 1688 he was one of the bishops committed to the Tower with Archbishop Sancroft, for refusing to publish James II.'s famous declaration for liberty of conscience. When William III. came in, he was made lord almoner. In 1692 he was translated to the see of Coventry and Lichfield, and in 1699 to Worcester, which he retained till his death in 1717. He was buried at Fladbury, near Evesham, where his son was rector, and where a monument was erected to his memory. Bishop Burnet, already quoted, says he "was a great critic in the Greek and Latin authors, but chiefly in the scriptures, of the words and phrases of which he carried the most perfect concordance in his memory, and had it the readiest about him of all men that I ever knew. He was an exact historian, and the most punctual in chronology of all our divines. He had read the most books, and with the best judgment, and had made the most copious extracts out of them, of any in this age; so that Wilkins used to say he had the most learning in ready cash of any he ever knew," &c. Burnet owed him all this, for Lloyd rendered him immense service in compiling the History of the Reformation. His separate publications are not important.—B. H. C.

LLYWARCH-HEN, was one of the Cyn-Veirdd or four primitive bards of Britain. He lived in the early part of the seventh century, and his poetry breathes the spirit of patriotism which animated the Welsh in their struggle with the Saxons for the possession of the north of England. The bard was a prince and warrior, and spared not his blood in the cause which he sung. When twenty of his sons had fallen in battle, he retired to a cell at Llanoor, near Bala, Merionethshire, where he is said to have lived to the patriarchal age of one hundred and fifty. His works, translated by William Owen, were published in 1792.—R. H.

LLYWELYN ap Gryfydd, Prince of Wales, was the son of that Gryfydd who was killed by a fall in attempting to escape from the Tower of London in 1244, where he was confined as a hostage from his brother Davydd. On the death of the latter in 1246, Llywelyn and his brother Owain were elected princes of North Wales. Owain, aiming at the sole authority, brought an army against his brother, was defeated and captured, leaving Llywelyn master of the principality from the year 1254. From 1256 to 1267 he was engaged in war with Prince Edward and the lords of the marches, a war which terminated to the disadvantage of the Welsh. Ten years later, on Edward's accession to the English throne, he invaded and subdued Wales. In 1282 the Welsh struck one more blow for independence in an insurrection which cost them the life of their last sovereign prince, who was killed in a skirmish near Buallt in Radnorshire, on the 10th December, 1282. Llywelyn left a daughter, afterwards married to Malcolm, earl of Fyfe, and an illegitimate son named Madog.—R. H.

LOBAU, George Mouton, Count de, a peer and marshal of France, was born in 1770. Having enlisted as a private soldier in 1792, he obtained rapid promotion, and was made a captain in the course of three months. He served with great eclat in the revolutionary wars, and especially at the siege of Genoa in 1800, where he was wounded and left for dead. In spite of the freedom and brusqueness of his manners, he became a great favourite with Napoleon, and was appointed by him a general of brigade in 1807. He rendered important services during the Peninsular war, and in Germany in 1809 earned his title by saving a part of the French army shut up in the island of Lobau, and accompanied Napoleon throughout his disastrous campaigns in Russia and Germany in 1812–13. On the abdication of the emperor, Mouton was appointed inspector-general of infantry by Louis XVIII., but notwithstanding he joined Napoleon on his return from Elba, was created a peer, and appointed to the command of a division and fought at Waterloo, where he was taken prisoner. He was permitted to return to France in 1818, was repeatedly appointed to important offices, and obtained a field-marshal's baton, with the rank of a peer, in 1833. He died in 1838.—J. T.

LOBB, Theophilus, a physician of considerable reputation, was born in London in 1678. He studied medicine, and having obtained a diploma from Scotland, he commenced practice in London. He is the author of several medical works, some of which have been translated into Latin and French, and have passed through several editions. He died in 1763.—W. B–d.

LOBEIRA, Vasco de, a Portuguese gentleman attached to the court of John I. of Portugal, was armed as a knight by that monarch just before the battle of Aljubarotta, and died in 1403. He is notable as the author of "Amadis de Gaula," the earliest romance of chivalry—with one doubtful exception—in the Spanish language, and pronounced to be the best of this class of works by no meaner authorities than the curate in Don Quixote and the Italian poet Tasso. The original authorship of the "Amadis" has been a subject of voluminous controversy; but it may be said to be established that the work was first written in Portuguese by Lobeira. A Portuguese manuscript is said to have existed until 1755; but the only version we now have is the Spanish one, made by Garcia Ordoñez de Montalvo, who probably took great liberties with his original. The earliest known edition is dated 1519. There have also been translations into French, English, German, Dutch, Italian, and even into Hebrew.—F. M. W.

LOBEL, Matthias de, a Flemish botanist, was born at Lisle in 1538, and died in 1616, at the age of seventy-eight. He evinced a love of plants at the age of sixteen. He studied at Montpellier, and afterwards travelled over the south of France, Switzerland, the Tyrol, and some parts of Germany and Italy

He then settled as physician at Antwerp, and afterwards at Delft. He was chosen physician to William, prince of Orange. He subsequently came to England, and published his "Adversaria Stirpium" at London in 1570. In this work he investigates the botany and materia medica of the ancients, and particularly of Dioscorides. He attended Lord Zouch in his embassy to the court of Denmark. This tour enabled him to collect many plants which he introduced into England. He superintended a physic-garden at Hackney, and he was appointed botanist to King James I. In his arrangement of plants he adopted a rude, natural method. He travelled much over England, and added many new plants to its flora. In the second part of his "Adversaria" he enumerates one hundred and thirty species of grasses known to him, and he gives figures and descriptions of some new and rare kinds. In 1576 he published in folio, "Observationes; sive stirpium historiæ, &c., cum iconibus." This volume contains one thousand four hundred and eighty-six figures, which were afterwards augmented to two thousand one hundred and ninety-one. In some editions there is an index in seven languages. A genus, Lobelia, was named after him by Willdenow.—J. H. B.

LOBINÉAU, Guy Alexis, a French historian, born at Rennes in 1666; died 3rd June, 1727. He entered the benedictine order, and devoted his life to history. His principal works are a history of Bretagne, from original documents; a history of the two conquests of Spain by the Moors; a continuation of Felibien's History of Paris; and a history of Nantes.—P. E. D

LOBKOWITZ. See Caramuel de Lobkovitch.

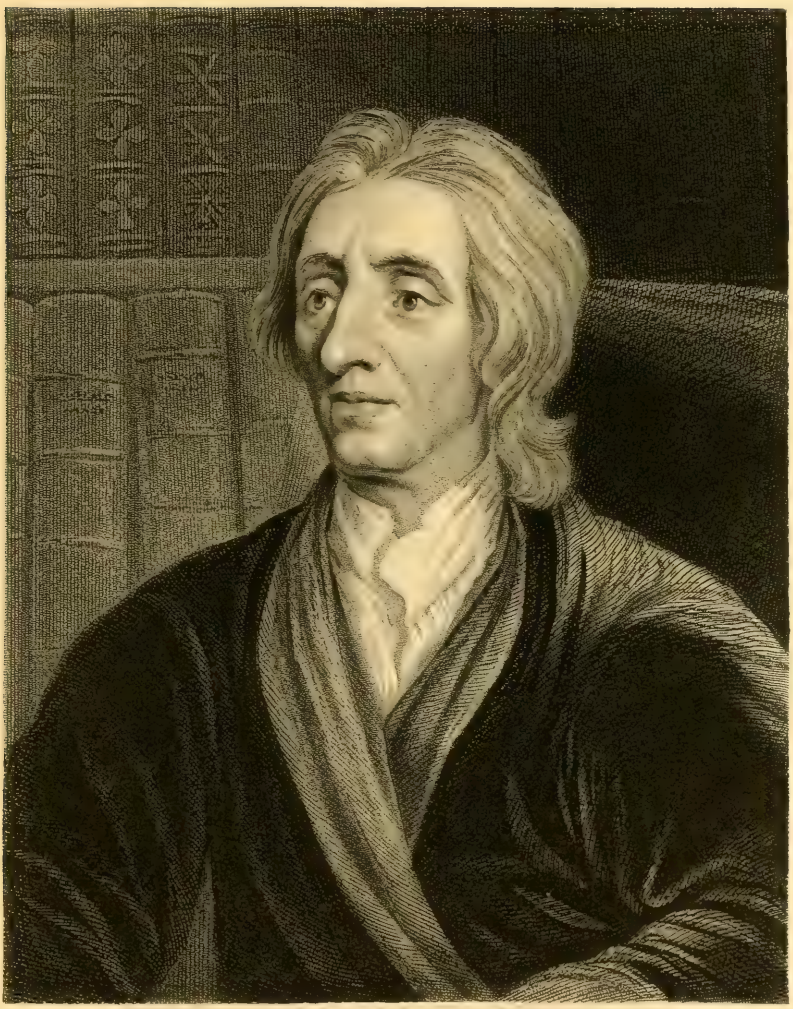
LOBO, Francisco Rodriguez, a Portuguese writer in prose and verse, lived chiefly on his estate at Coimbra, and was drowned in the Tagus in 1629, or somewhat later. His chief distinction is that of having introduced into Portugal a classical prose style, in a work entitled "The Court in the Country, or Winter Nights." He also wrote several pastoral romances, and an epic poem celebrating the rise of the dynasty of Aviz.—F. M. W.

LOBO, Jeronimo, a Portuguese missionary traveller, was born at Lisbon in 1596, son of the governor of the Cape Verde islands. He was educated a jesuit, and destined for the jesuit missions in the far East. Quitting Portugal in 1622 he reached Goa, whence he was transferred in 1624 to strengthen the jesuit mission in Abyssinia, when the Emperor Seged was converted to Roman catholicism. After labouring in Abyssinia he was forced to leave it, when Seged's son succeeded in procuring a persecution of the Roman catholic missionaries. After a fourteen years' absence from home he returned to Lisbon in 1637, and advocated the cause of the Abyssinian mission at the courts of Rome and Madrid. He returned once more to Goa in 1640, but finally settled in his native country, where he was made rector of the college of Coimbra, and died in January, 1678. His MS. itinerary has formed the basis of several works descriptive of Abyssinia, which go under his name. Among them is the French work, Relation Historique d'Abyssinie, edited and translated, with original dissertations, by the Abbé Le Grand. Besides its intrinsic it possesses the extrinsic interest of having furnished Samuel Johnson with the material for his first prose work, which is an abridged translation of it—A Voyage to Abyssinia, by Father Jerome Lobo, with a continuation of the history of Abyssinia, by M. Le Grand; London, 1735.—F. E.

LOCCENIUS, John, a German author, born in 1597; died 27th July, 1677. He studied at Leyden, and became professor at Upsal, and historian of Sweden. He wrote on Swedish history, antiquities, language, and laws.—F. E. D.

LOCK, Matthew, the composer, was born at Exeter and brought up as a chorister in the cathedral of that city. We have no particulars of his life earlier than the year 1653, when he composed the music to Shirley's masque of Cupid and Death. He was next employed to compose the music for the public entry of Charles II. at the Restoration, and was soon afterwards appointed composer-in-ordinary to the king. Some of his compositions appear in Playfair's Musical Companion, and among others the three-part glee, "Ne'er trouble thyself about times or their turning," a simple and pleasing production. In the latter part of his life he became a Roman catholic, and was appointed organist to Queen Catherine of Portugal, the consort of Charles II., who was permitted the exercise of her religion and had a chapel with a regular establishment at Somerset House. Lock died in 1677. The music of the English stage owes much to the genius of this musician. When musical dramas were first attempted — which Dryden styles "heroic plays" and "dramatic operas"—Lock was employed to set several of them. The first of these, the Tempest, was given to the public in 1673, and in the same year, Psyche. The last was a close imitation of a musical drama written in French by Molière, and set by Lully, 1672, in the manner of the Italian operas, by which Cardinal Mazarin amused Louis XIV. during his minority. Lock's music to Psyche is a mere paraphrase of that of Lully. It was printed in score in 1675, with the following title, "The English Opera; or the vocal music in Psyche, with the instrumental therein intermixed. To which is adjoined the instrumental music in the Tempest. By Matthew Lock, composer-in-ordinary to his Majesty, and organist to the Queen." This publication is dedicated to James, duke of Monmouth. There is a preface of some length by the composer, which, like his music is rough and nervous, exactly corresponding to the idea which one is led to form of his private character by the sight of his portrait in the music-school at Oxford. It is written with that petulance which seems to have been natural to him, and which probably gave birth to his well-known quarrel with Thomas Salmon, and to several others in which he was involved. The musical world is indebted to Lock for the first rules ever published in England for thorough-bass, in a book entitled "Melothesia," 1673. It is dedicated to Roger L'Estrange, Esq.—afterwards Sir Roger—himself a good judge of music, and of an ancient Norfolk family which always cultivated and encouraged the art in an eminent degree. This work, besides the rules for accompaniment, contains lessons for the harpsichord and organ, by himself and other masters. Lock was also the author of many songs published in the Theatre of Music, the Treasury of Music, and other collections of that period. In the Theatre of Music is a dialogue or duet, "When Death shall part us from these Kids," which was ranked amongst the best vocal compositions of the time. The "rude and wild excellence" of his music to Macbeth is a constant theme of admiration by musical critics and historians. But unfortunately Lock's music is lost. That so popularly known and for which he gets credit, is the composition of Richard Leveridge, thirty years later.—E. F. R.

LOCKE, John, the philosopher of the Revolution of 1688, father of modern inductive psychology, and the Socrates of England, was born at Wrington, a village in Somersetshire, in August, 1632, six years after the death of Bacon, and three months before the birth of Spinoza. "Educated," says Sir James Mackintosh, "among the English dissenters during the short period of their political supremacy, he early imbibed the deep piety and ardent spirit of liberty which actuated that body of men; and he probably imbibed also in their schools the disposition to metaphysical inquiries which has everywhere accompanied the Calvinistic theology." The father of Locke was descended from the Lockes of Charton Court in Dorsetshire. His wife was Anne, daughter of Edmond Ken of Wrington. He possessed a small property in the west of England, inherited by his eldest son the philosopher, was bred to the law, and was steward to Colonel Alexander Popham. He had a younger son who died of consumption in early life. On the breaking out of the civil war in 1642, the father of Locke became a captain in the army of the parliament. According to Le Clerc he carefully superintended his son's education. During his childhood he treated him with reserve, but as the young philosopher grew up he became free and familiar with him, and their later intercourse was marked by the equality of friendship. Locke retained through life the "severe morality" which characterized his early home among the puritans. It was not modified by the more liberal theology, or the broad and genial view of life, to which he was conducted by free inquiry and varied experience. About the time of the execution of Charles I. he was, by the interest of Colonel Popham, entered at Westminster school, where he continued till 1651, when he was elected to Christ Church college, Oxford, over which the puritan Dr. John Owen then presided, and where, according to Anthony Wood, he was consigned to the care of a "fanatical tutor." The new constitution of Laud had been recently promulgated in Oxford. The peripatetic philosophy in its later forms and the "vermiculate questions" of the schools still dominated in the studies of the place. Locke gained repute as an Oxford undergraduate, but often afterwards complained of the intellectual atmosphere of the university. The works of Des Cartes, then novelties in the academical world, drew him towards metaphysical philosophy. Though he did not adopt



Cartesianism, he admired their freedom from verbal disputations and wrangling, and also their clearness, which suggested to him that it might be the fault of their authors, as much as his own, that he had failed to gain insight through the scholastic text-books. And withal he owed much in the end to the retirement, the libraries, and the friendships of Oxford. Le Clerc mentions that his friends and contemporaries there were among the lively and agreeable, more than the learned; and in his later correspondence with them, he cultivates wit and irony rather than academic pedantry. He even distinguished himself by an epigram on Cromwell's peace with the Dutch in 1653; but any poetical genius he was endowed with was neglected in later life, when his works appeal to the understanding much more than to the imagination. Having taken the degree of bachelor in 1655, and of master of arts in 1658, he entered on the study of medicine, and went through the usual course preparatory to practice. Many years afterwards, February, 1674, he took the degree of bachelor of medicine, and continued through life addicted to chemical and medical researches. His social and psychological philosophy thus rested on a large preliminary training in physical science. For many years he kept a regular journal of the weather. The results of his meteorological observations appeared in the Philosophical Transactions, and also in Boyle's History of the Air, which contains his register of changes in the air, observed in Oxford by the barometer, thermometer, and hygrometer, from June, 1660, till March, 1667. His letters to Boyle abound in experiments and speculations regarding medicine and chemistry. In connection with Locke's university studies, that prejudiced churchman, Anthony Wood, mentions that he himself pursued a course of chemistry under the famous Rosicrucian, Peter Stael of Strasburg (who was brought to Oxford by Boyle), in company with some others, "one of whom was John Locke of Christ Church, now a noted writer." "This same John Locke," he adds, "was a man of a turbulent spirit, clamorous and discontented; while the rest of our club took notes from the mouth of their master, the said Locke scorned to do this, but was ever prating and troublesome." During the Protectorate Locke seemed to have lived much at Oxford, and also for some years after the Restoration, having, according to Wood, "entered on the physic line, and got some business at Oxford." But with the natural aversion of a philosophical mind for professional life, and the weakness of his constitution, his practice seems to have been intermittent, and was in time abandoned. Sydenham, the great physician of that age, in the dedication to his History of Acute Diseases, published in 1676, boasts of the approbation bestowed on his "method by Mr. J. Locke, who had examined it to the bottom, and who, if we consider his genius, and penetration, and exact judgment, has scarce any superior and few equals now living." This early relation of Locke to medical study and practice is not irrelevant to his main work in life. "No science," as Dugald Stewart remarks, "could have been chosen more happily calculated than medicine, to prepare such a mind as that of Locke for the prosecution of those speculations which have immortalized his name; the complicated and fugitive and often equivocal phenomena of disease, requiring in the observer a far greater portion of discriminating sagacity than those of physics, strictly so called, and resembling in this respect much more nearly the phenomena about which metaphysics, ethics, and politics are conversant." In 1664 Locke accompanied, as secretary, Sir Walter Vane, envoy to the elector of Brandenburg and other German princes. In the course of this early connection with diplomatic life he visited Cleves and other places on the Rhine and in Holland. He returned to Oxford and to physic in the following year. In 1666 a friend in Dublin offered to procure for him, through the duke of Ormond, the lord-lieutenant, some preferment in the Irish church. In a characteristic letter he declined to avail himself of this opportunity of becoming a clergyman, on which Lord King remarks, "Had he even risen to the highest station, he might have acquired all the reputation which belongs to a divine of great talent and learning, or the still higher distinction of great moderation, candour, and Christian charity, but most certainly he could never have attained the name of a great philosopher, who has extended the bounds of human knowledge." Three different roads to professional preferment were opened to Locke in the course of his life—the church, the practice of medicine, and diplomatic engagements. Happily for the progress of knowledge he resisted these temptations, and maintained an independence of circumstances so apt to divert his thoughts from the high destiny of his life, as the free and fearless investigator of truth.

The year 1666, when he had reached the age of thirty-four, was an era in the life of Locke. He was then introduced to his early patron, Lord Ashley, afterwards first earl of Shaftesbury, one of the greatest statesmen of his age, who about that time visited Oxford in ill health. His physician, Dr. Thomas, happening to be in London, sent his friend Locke in his room, and in this circumstance originated the well-known friendship of Locke and Shaftesbury. From 1666 till 1689 his time was passed, sometimes at Oxford in his chambers; often in London with Lord Ashley (by whom he was introduced to Buckingham, Halifax, and others distinguished in public affairs); and for several years, first in France, and afterwards in Holland. In this period, and onwards for the greater part of his life, "he enjoyed the society of great wits and ambitious politicians, was often a man of business and always a man of the world, without much undisturbed leisure, and probably with that abated relish for speculation, which is the inevitable result of converse with society and experience of affairs." About 1669 he accompanied the earl and countess of Northumberland to France, where he stayed with the countess while the earl went to Rome. The earl died at Turin, and Locke returned to England with the countess, to resume his life at Exeter house with Lord Ashley. And when that nobleman soon after obtained the grant of Carolina, Locke was employed to prepare a constitution for the province, which he did in a spirit too liberal to satisfy the clergy, by whose influence the original draft was modified. In 1672, Ashley, then earl of Shaftesbury and lord chancellor, appointed Locke his secretary, and the year after secretary to the board of trade, with an annual income of £500—an office which, in consequence of the dissolution of the commission, he did not long retain. In the meantime he kept possession of his student's place at Oxford, to which he was accustomed to resort from time to time for the use of books and for his health, as the air of London did not suit his delicate lungs. In the summer of 1675 he visited France, and remained in that country for nearly four years, partly at Montpellier, then the most famous school of medicine in Europe, and afterwards at Paris and elsewhere. At Montpellier he met Thomas Herbert, afterwards earl of Pembroke, to whom he communicated his design of the "Essay on Human Understanding," projected some years before, published more than twelve years after, and dedicated to Lord Pembroke. At Paris he associated with M. Justel, M. Gúenelon of Amsterdam, and other men of letters and science. In June, 1677, he wrote to his friend Dr. Mapletoft, then physic professor at Gresham college, that he was willing to succeed him as professor in the possible event of a vacancy. The opportunity did not occur, but the letter indicates that Locke was then ready to teach medicine. In 1679 he returned to England, Lord Shaftesbury having recovered the favour of the court, and been nominated president of the council, from which he was soon afterwards removed. The policy of the English government became more and more stringent; the martyrdoms of Russell, Argyll, and Sidney soon followed, and in 1682 the earl retired to Holland, where he died a few months after. In August, 1683, a few months after the death of Lord Shaftesbury, Locke himself, who during the three preceding years lived much in London, took refuge in Holland—then the European asylum of men whose opinions differed from the dominant authorities in church and state, where Des Cartes and Spinoza long pursued their speculations, the home of Erasmus and Grotius, and then the refuge of Bayle. Locke had hardly been in Holland for a year, when he was falsely accused at the English court of having written against the government; and, being also observed in the company of persons said to be ill-disposed to the reigning despotism at home, information was given by the British resident at the Hague to the earl of Sunderland, then secretary of state. In November, 1684, he was accordingly deprived of his studentship in Christ Church college, by an illegal order of the king, executed through Dr. Fell, then dean of Christ Church and bishop of Oxford. He was obliged for a time to live in concealment in Holland, and the English minister at the Hague even demanded that, with some others, he should be given up to the authorities of his country. He afterwards declined an offer of pardon, obtained for him by William Penn the Quaker. He was charged with complicity in the duke of Monmouth's rebellion,

and, according to Le Clerc, he removed from Amsterdam to Utrecht to avoid suspicion. He lived at Utrecht from April, 1685, till May in the following year, the date of Monmouth's departure from the Texel. It was during this secluded residence in the house of M. Veen, Guenelon's father-in-law, that his first "Letter on Toleration" was written, a subject which twenty years before had engaged his attention. This "Letter" was printed in Latin in Holland early in 1689, and was translated into English by Mr. Popple, and also into Dutch and French, in the course of that year. It is in some respects the most important of all his works, being a scientific exposition and defence of lessons he had derived from the English Independents and Quakers, on a subject which had lately employed the pens of Jeremy Taylor, of Bayle, and of Leibnitz. During his residence of six years in Holland Locke was devoted to study, and collected much material for his large authorship on his return to England. He was often in the society of Limborch (Remonstrant professor of theology at Amsterdam), of Le Clerc, and of Guenelon the physician, whom he met at Paris some years before. He formed a society which met weekly at each other's houses, of which Le Clerc and Limborch were members. He had a fondness for such societies, being previously connected with one at Oxford, and afterwards with another in London.

Locke returned to England after the Revolution, the most distinguished literary champion of the principles on which it was virtually founded. He left Holland in February, 1689, in the fleet that conveyed the princess of Orange to our shores. Very soon after his return, partly on the ground of weak health, he declined an appointment as ambassador to one of the great German courts—Vienna or Berlin—which was offered to him by King William's government through the minister, Lord Mordaunt, afterwards earl of Peterborough. He endeavoured, however, to recover his studentship at Christ Church, but that society rejected his claim, as the place was now in possession of another. Thereafter he finally forsook Oxford, and lived till his death chiefly in London and Essex. As a distinguished sufferer for the principles of the Revolution, he might easily have obtained high preferment. He was satisfied with the office of commissioner of appeals, worth about £200 a year. For about three years after the Revolution he lived mostly in London, in familiar intercourse with statesmen and men of letters, and especially with Lord Pembroke and Lord Peterborough. But the air of London always disagreed with him, and he often availed himself of the welcome which awaited him at Lord Peterborough's seat, near Fulham. At last the increase of his asthma obliged him to abandon the metropolis altogether, at least during winter. He had at different times visited Sir Francis and Lady Masham at their seat at Oates, in the parish of High Laver in Essex, about twenty miles from London, where he found the air more agreeable than anywhere else. This, with his great regard for his friend Lady Masham—a person of extraordinary sense and accomplishment, the daughter of Cudworth, and herself a philosophical and theological author—as well as the agreeable society he found at Oates, induced him about 1691 to ask Sir Francis to take him into his family, that he might in quiet and freedom devote himself to his studies and the preparation of his works. He was received on his own terms. At the manor house of Oates he enjoyed perfect liberty and a congenial home. It was in this pleasant retreat that he spent the last fourteen years of his life, varied by occasional visits to London, and correspondence with his friends. His interesting letters to Molyneux, and afterwards to Collins, are dated from Oates. It was probably at this period, or immediately before his retirement to Essex, that he became personally acquainted with Sir Isaac Newton, some of whose correspondence with Locke, chiefly on mathematics and biblical interpretation, has since been published. After 1692 he came to town only for a few months in summer; and if at any time he returned to Oates indisposed, the air of Essex wonderfully restored him. In 1695 he was nominated one of the commissioners of trade and plantations, an office worth £1000 a year, the duty of which he discharged in occasional visits to London, and which he held for five years, when he was induced to resign it by ill health. Locke's life as an author may be said to date from 1689, when he was in his fifty-seventh year. His "First Letter on Toleration," to which almost all his other writings may be regarded as ancillary—for all of them, including the "Essay," were occasional, and meant to counteract contemporary enemies of reason and freedom—appeared, as already said, in that year. It occasioned not a little controversy. It was criticized in a tract which issued from Oxford in 1690, entitled the Argument of the Letter concerning Toleration briefly considered and answered, the author of which, according to Wood, was Jonas Proast of Queen's college. In the same year Locke published "A Second Letter on Toleration," in which he replied to the arguments of Proast, whose rejoinder in the following year produced Locke's "Third Letter on Toleration" in 1692. After a silence of twelve years there appeared a Second Letter to the Author of the Three Letters on Toleration, to which Locke commenced a reply, of which some fragments are published in his posthumous works. The year 1690 witnessed the publication of his "Two Treatises on Government," the former in refutation of the paradox of Sir Robert Filmer, that kings have an absolute divine right to the obedience of their subjects, akin to some modern reasonings in support of slavery, and the other an expository vindication of Locke's own theory of the social compact and the rights of man—of government in the interest and for the sake of the governed. In the "Treatises on Government" he lays the foundations of the civil liberty, and in the "Letters on Toleration" of the religious freedom, of which the subsequent history of the British empire records the gradual application. The "Essay concerning Human Understanding," Locke's most celebrated work, and on the whole the most influential treatise in modern philosophical literature, was also published in 1690. It is the first comprehensive criticism, by the inductive method, of the nature and limits of human knowledge. Its fundamental doctrine forms a broad foundation for that free exercise of individual judgment, which it was the great aim of its author to vindicate in his public and literary life. The problem of this immortal work is essentially that proposed afterwards in Kant's Critique of Pure Reason; and the opening polemic against innate principles is virtually an effort to dispossess the strongholds of prejudice, and to remove the veil of error. The "Essay" was in preparation, at intervals, for twenty years, and the first rough draft in MS. is dated in 1671. It was finished in MS. in 1686, the year in which Newton's Principia was finished. The French abridgment, which appeared in Le Clerc's Bibliotheque Universelle, in January, 1688, raised a general desire for the work itself, which Locke accordingly put to press soon after his return to England. An analysis of this illustrious classic of English philosophy is hardly needed, and at any rate cannot be offered here. It is founded on the negation of innate principles, and of a continuous consciousness in man. Its parts are regulated by the aim of the author to determine, on the Baconian method, our intellectual power and weakness, with the nature and grounds of knowledge and opinion. Having reasoned against the dogma of innate knowledge, independent of experience, maintained in the ancient schools of Pythagoras and Plato, and not alien, in a modified form, from Des Cartes and Lord Herbert, Locke in his second book, propounds his own hypothesis, and endeavours to test it by an inductive comparison of our ideas. His thesis is, that human knowledge may be resolved into external and internal experience, which he vindicates by what Bacon would call the "crucial instances" of our ideas of space, time, infinity, substance, power, identity, and others, apparently the most remote from an empirical origin. On this foundation rest the speculations of the fourth book, on demonstration and belief, and on the grounds of physical, psychological, and theological science. The popular and inexact style of the "Essay," which announced the man of the world rather than the schoolman, has made the interpretation of it the riddle of subsequent philosophical exegesis. Among many other words, the leading terms, "idea" and "experience," have puzzled generations of readers. The "Essay" has been quoted by the most opposite schools. Locke, like Socrates, has moved philosophical thought in the most opposite directions, to the most various results, while both Socrates in Greece and Locke in Europe, by their earnest and unsystematic discourse, have aroused the two most powerful manifestations of reflection which the world has yet seen. It must indeed be owned that the sympathies of the English philosopher were more with ordinary happiness, the prudential virtues, and the methods and spirit of experimental research, than with those loftier faculties and aspirations, which he was apt to associate with mysticism. Very soon after its publication, the "Essay" excited much attention. The author himself prepared six editions for the press, in the course of which he introduced many minor changes, and added some chapters. The

second edition appeared in 1694, the third in 1697, and the fourth in 1700. It was translated into French by M. Coste in 1700, and into Latin by Mr. Burridge in the following year, while Mr. (afterwards Bishop) Wynne's well-known abridgment appeared in 1695, about which time the "Essay" was condemned by the Oxford heads of houses, who endeavoured to exclude it from the university. In Cambridge it was received with greater favour; and in Trinity college, Dublin, where it was introduced before the close of the seventeenth century, on the recommendation of Locke's friend Molyneux, it has ever since held an honourable place. In 1690 John Norris, afterwards rector of Bemerton, the mystical disciple of Malebranche, and author of the Ideal and Intelligible World, published his Cursory Reflections upon a Book called an Essay concerning Human Understanding. Norris was followed, in 1697, by John Sergeant in his Solid Philosophy asserted against the Ideists; by Henry Lee, in his Anti-Scepticism; in 1702, by Sherlock, in his Digression on Connate Ideas and Inbred Knowledge; and by Lowde, in his Moral Essays and Discourse on the Nature of Man—who, all in turn, and on various grounds, charged the "Essay" with unsound philosophy and dangerous consequences. But Locke's most celebrated adversary was Stillingfleet, bishop of Worcester. In 1696 Toland had published his Christianity not Mysterious, in which he sought to prove that the Bible contains nothing above reason. He drew several of his arguments from the "Essay" of Locke. A similar doctrine was maintained in some Unitarian treatises published about that time. Stillingfleet, defending the mysteries of the Trinity against Toland and the Unitarians, condemned some of Locke's principles as heretical, and classed his works with those of the heretical writers. Locke answered the bishop, who replied the same year. This reply was met by a second letter of Locke, which drew a second answer from the bishop in 1698. Locke again replied in a third letter, in which he proved the harmony of his philosophy with christianity, and maintained that he had advanced nothing which had the least tendency to scepticism, as was alleged in the misrepresentations of Stillingfleet, whose death in the following year ended the controversy. This discussion was managed by Locke with extraordinary skill, and in no part of his writings is there a greater display of acuteness and masterly employment of language. Stillingfleet was better fitted for ecclesiastical than philosophical disputation, and was no match for the antagonist he had evoked. The subsequent history of the criticisms and controversies occasioned by Locke's "Essay," is in some sort the history of metaphysical philosophy during the last hundred and fifty years. In England, it is associated, in the early part of last century, with the names of Shaftesbury, Clarke, Collins, Jackson, Brown, Butler, Law, and Watts. In 1736 Vincent Perronet, vicar of Shoreham, published two Vindications of Locke against objections by Bishops Brown and Butler. Hartley, Priestley, Tucker, and Horne Tooke, all claim allegiance with Locke, founded on a one-sided interpretation of his theory. Hume, through the Scottish school of Reid, has drawn forth another. Stewart and Mackintosh, Coleridge and Hamilton, are among the most illustrious critics of the "Essay." In France, Condillac and Cousin, coinciding in their interpretation of his works, have ranged themselves and their respective schools as the disciples and the adversaries of the English philosopher. In Germany, the "Essay" of Locke gave birth to the Nouveaux Essais of Leibnitz, his psychological masterpiece, prepared by him a few years after the appearance of the "Essay," though it remained unpublished till 1765; and the metaphysic of Kant was meant to be a modification and supplement of the metaphysic of Locke. Two posthumous works, which with the "Essay" constitute Locke's metaphysical works, may be read in connection with it—his "Examination of P. Malebranche's Opinion of Seeing all Things in God," and his "Remarks on some of Mr. Norris' books, wherein he asserts P. Malebranche's opinion of seeing all things in God." These tracts in particular throw light on Locke's meaning of the term "idea." Two other works, one of them posthumous, are a practical supplement to the "Essay"—the "Thoughts on Education," written before 1690 to his friend Edward Clarke of Chipley, and afterwards enlarged and given to the world in 1693, to be soon translated into French and Dutch; and his "Conduct of the Understanding," which should be read by every student at some period in his academical course. Soon after the Revolution, Locke's attention was (not for the first time) drawn to political economy by the monetary circumstances of the nation, and in 1691 he published his "Considerations on the lowering of interest and raising the value of money," followed by other tracts on the same subject, which led King William's ministers to consult him on the new coinage. The latter years of our philosopher's life were much devoted to theological and biblical studies. In 1695 he published his "Reasonableness of Christianity as delivered in the Scriptures"—a treatise written, it is said, to promote King William's favourite scheme for a comprehension of the dissenters in the national church. It was attacked in the following year by Edwards, a scurrilous divine, in a pamphlet entitled Socinianism Unmasked, which drew from Locke two "Vindications" of his opinions. The last four years of the life of Locke were much devoted to the study of holy scripture, and especially of the epistles of St. Paul. He applied to the Bible the inductive method, which was his favourite organ in science, and with the same philosophical independence to which he was accustomed in other departments of research. He found so much pleasure in these biblical studies, that he regretted not having given more time to them in the previous part of his life. The fruits of his labours were not given to the world until after his death, when his Paraphrases of the Epistles to the Romans, Corinthians, Galatians, and Ephesians were published, along with his preliminary "Essay for the Understanding of St. Paul's Epistles by consulting St. Paul himself." Locke is one of the earliest of our lay biblical critics, and his interpretations connect him generally with the Arminian school.

In the summer of 1703 his health, long indifferent, became weaker than before, notwithstanding the care taken of him by the Mashams in his retreat at Oates. There, from time to time, in his fourteen years' residence, he enjoyed the society of his friends Lord Peterborough, Lord Pembroke, Lord Shaftesbury, Sir Isaac Newton, Molyneux, Collins, his own nephew Sir Peter King, and many others. His strength continued to decline in the following winter and in the summer of the next year. He was satisfied that death was approaching, and spoke of it frequently and with great composure. M. Coste, the translator of many of his works, who lived in Sir Francis Masham's family during the closing years of Locke's life, has given a most interesting record of his last days. There, and in his correspondence with Collins, we have his conversations and manner of life in the months before his death, as he was wont to sit by the fireside in his library, or in the garden at Oates, enjoying the air in a bright sunshine, or on horseback and in the chaise which carried him on the country roads towards Ongar or Harlow. For some weeks before his death he could not walk, and was moved over the house in an easy chair. As he had long been unable to attend church, he received his last communion at home, and at its close told the clergyman that he was "in perfect charity with all men, and in communion with the church of Christ, by whatever name it was distinguished." His last hours were watched by Lady Masham, who on the day of his death was reading to him in his great weakness from the Psalms of David, when he interrupted her by saying that the end was come, and passed away a few minutes after, in the afternoon of October 28, 1704, in the seventy-third year of his age. The tomb of Locke may now be seen by the traveller who passes from Ongar to Harlow, on the south side of the church of High Laver, not far from Stanford Rivers, bearing the Latin inscription prepared by his own hand. It stands a few feet distant from the tomb of the Mashams, and from the monumental tablet of Damaris, the widow of the learned Cudworth. At the distance of a mile may be seen the trees and garden and park, where the manor house of Oates, now represented by a decayed farmhouse, once stood, surrounded by the grassy and undulating county of Essex, all associated with this illustrious Englishman, who was distinguished not more by his intellectual insight than by his rational piety, love of truth for its own sake, and manly sympathy with civil and religious liberty.—A. C. F.

LOCKE, Joseph, an eminent civil engineer, was born at Attercliffe, near Sheffield, in 1806; and died at Beattock in Dumfriesshire, on the 18th September, 1860. He was educated at Barnsley grammar school, and at an early age entered the office of George Stephenson. In 1826 Stephenson was appointed chief engineer of the Liverpool and Manchester line, on which he employed Locke as an assistant. The Grand Junction railway, commenced by Stephenson and carried to a successful completion by Locke, was finished in 1837. The completion of this line

for less than the original estimate inspired the promoters of similar undertakings with such confidence in the ability of Locke, that the construction of many of the principal lines of railway in Britain and abroad was committed to his charge. Amongst other lines of railway and works of public improvement of which he was the chief engineer the following may be mentioned—the Lancaster and Preston railway; the South-Western railway; the Manchester and Sheffield railway; the Paris and Rouen and Havre railway; lines to Caen and Cherbourg; the Barcelona and Mataro railway; the Dutch-Rhenish railway; works for the improvement of the navigation of the Ebro; the Lancaster and Carlisle, the East Lancashire, the Caledonian, the Scottish Central, the Scottish Midland, and the Aberdeen railways; and the Greenock railway and docks. In many of these undertakings he received valuable aid from his partner Mr. Errington. He was returned to parliament in 1847 for the borough of Honiton, and continued to represent it in the liberal interest until his death. He was president of the Institution of Civil Engineers from 1857 till 1860; was a fellow of the Royal Society; and on the occasion of the opening of the Paris and Rouen railway was decorated with the order of the legion of honour by the king of the French. As a railway engineer Locke had the merit of appreciating the powers of the locomotive engine so far as to adopt steeper gradients than had ever before been attempted, and so to diminish greatly the cost of railways, and to render them practicable in districts which would otherwise have been deprived of the advantages of railway communication. The railways planned by him are favourably distinguished by the absence of great works, which he studied to avoid. He possessed extraordinary ability and energy in the conduct of business, as is proved by the vast extent of works which were executed under his direction during his very brief career, and by the enormous fortune which he left.—R.

LOCKHART, Sir George, a distinguished Scotch lawyer, and president of the court of session, was the second son of Sir James Lockhart of Lee. He was admitted to practise at the bar in 1656, and two years later, through the influence of his brother, Sir William, was appointed lord-advocate to the Protector. At the Restoration he was permitted to exercise his profession, on taking the oath of allegiance and expressing his regret for his support of Cromwell's government. In 1663 he received the honour of knighthood. His great abilities and profound learning soon obtained him a most extensive practice, and in 1672 he was appointed dean of faculty. In 1674 he headed the advocates in their struggle with the court respecting the right of appeal from the courts of law to the legislature, and was in consequence suspended for a time from the exercise of his profession. In 1681 he was elected member of parliament for the county of Lanark, which he continued to represent till his death. He was nominated lord-president of the court of session in 1686, and supported King James in his attempts to free the Roman catholics from the operation of the penal laws. He was murdered 31st March, 1689, by Chiesly of Dalry, a savage and desperate ruffian, out of revenge for a decision given by the president, awarding a moderate provision to Chiesly's wife and children. Lockhart is declared by Bishop Burnet to have been the greatest lawyer and ablest pleader he had ever known, and Sir George Mackenzie, his great rival—though he accuses him of avarice and pride, and says his voice was bad and his countenance deformed by wrinkles—speaks in the highest terms of his knowledge of law, the lucid arrangement of his speeches, and his great logical power. His eldest son—

Lockhart, George, born in 1673, was a zealous partisan of the exiled family, and took a prominent part in political affairs during the reign of Queen Anne. He was indefatigable in his opposition to the government and to the treaty of union between England and Scotland, and was deeply implicated in all the jacobite intrigues, and in the projects for a French invasion and the restoration of the Stewarts. He represented for several years the county of Midlothian in the imperial parliament, and was chiefly instrumental in passing the act restoring patronage and other obnoxious measures, with the avowed purpose of alienating the Scottish people from the British legislature. In 1713 he made a desperate effort for the dissolution of the union, which narrowly failed of success. When the rebellion of 1715 broke out, Lockhart was arrested; but after a long confinement, was released through the influence of his friends. In 1727 his correspondence with the exiled family fell into the hands of the government, and he fled to the continent in order to escape imprisonment. In the following year he was allowed to return home, and lived in retirement till December, 1731, when he was killed in a duel. He left Memoirs concerning the affairs of Scotland, and Commentaries which, though warped by his strong political prejudices, furnish valuable materials for a history of his times.—J. T.

LOCKHART, John Gibson, a gifted and versatile writer, for many years editor of the *Quarterly Review*, was born in 1794 in Lanarkshire, at the manse of Cambusnethan, of which parish his father was minister. He was a child of two when the elder Lockhart was transferred to Glasgow to undertake the charge of one of the churches of that city. Lockhart was not distinguished at school; but at the university of Glasgow he became a conspicuous student, and in his sixteenth year gained the Snell exhibition, which has been the means of bestowing an Oxford education on many eminent Scotchmen. Proceeding, according to custom, to Balliol college, Oxford, he took a first-class in classics in 1813, and four years later he graduated B.C.L. His Balliol experiences afterwards contributed some lively sketches of men and things at Oxford to his novel of "Reginald Dalton." At the close of his academic career he visited Germany, with the literature of which he had already become acquainted, and at Weimar paid his respects to the poet Göthe. A knowledge of German was comparatively rare in those days, and Lockhart had also attained a considerable familiarity with the literature, especially the older literature, of Spain. On his return to Scotland he became a resident in Edinburgh, and a member of the Scottish bar. This was in 1816. Lockhart's talents, accomplishments, and social gifts soon made him a conspicuous member of the literary opposition with which the young tories of Edinburgh were beginning to confront the long supremacy of the *Edinburgh Review*. With John Wilson, then in the full vigour of his young manhood, physical and intellectual, Lockhart was on terms of intimate friendship, none the less warm because the two men, both of them gifted and admirers of the past, were dissimilar in character; the enthusiastic, glowing, and eloquent Wilson contrasting strongly with the satirical, reserved, and fastidious Lockhart. In 1817 Mr. William Blackwood started *Blackwood's Magazine*, under the editorship of the late Mr. Thomas Pringle the poet, and of Mr. Cleghorn the writer on agriculture. Lockhart and Wilson were among the early contributors to *Blackwood*; but it was not until the close, not long delayed, of Messrs. Pringle and Cleghorn's editorial connection with the magazine that the former became its leading spirits. Meanwhile, in 1818, some of the first-fruits of Lockhart's German studies became apparent by the publication of his (anonymous) version of Frederick Schlegel's excellent and compact Lectures on Literature. In this year he made the acquaintance of Sir Walter Scott, whose friendship he at once secured, and whose eldest daughter Sophia he married two years later. In 1819 Lockhart, now a foremost contributor to *Blackwood*, published his racy and vigorous sketches, chiefly of society in Edinburgh "Peter's Letters to his Kinsfolks," which displayed among the other talents of their author, a very decided one for mystification. Marrying in 1820, and residing near his illustrious father-in-law's seat of Abbotsford, Lockhart produced book after book — the spirited translation of Ancient Spanish Ballads, some of them contributed to *Blackwood* in 1821; in 1822 "Valerius, a Roman story," in which the conflict between early christianity and paganism was vividly depicted; "Adam Blair, a story of Scottish life," powerful and painful, of which Hawthorne's Scarlet Letter is a recent transatlantic echo; in 1823 "Reginald Dalton, a story of English university life," already referred to; and in 1824 "Matthew Wald," a little-known tale of great psychological merit. Besides the translation of the Ballads, another result of Lockhart's Spanish scholarship was his revised edition, published in 1822, of Motteux's translation of Don Quixote, to which he prefixed a spirited and eloquent "Essay on the life and writings of Cervantes." He was as yet careless seemingly of literary fame, for all his original works of this period were anonymous. In the crisis of Scott's fortunes in 1825–26 Lockhart was active and helpful; but his intervention came too late to save his father-in-law from ruin. Just before his fall the sanguine Constable projected his Miscellany, and to this Lockhart contributed in 1825 a "Life of Burns," which has gone through several editions, and remains the best biography of the great Scottish poet. In the following year, 1826, soon

after the withdrawal of William Gifford from the conduct of the *Quarterly Review*, Lockhart became its editor, a post the duties of which he discharged with singular ability and success for more than a quarter of a century. Under his management the *Quarterly* gave a welcome to talent and originality wherever they were to be found, and eminent "liberals" were encouraged to contribute to the old organ of toryism. From the time of his acceptance of the editorship of the *Quarterly*, Lockhart, of course, resided in London, in the literary circles of which he was as prominent as a person of his reserved and rather proud disposition could be. The duties of his editorship were deemed almost sufficient by him. He contributed much to the *Quarterly*, especially semi-biographical, semi-critical articles, one of which—his sketch of poor Theodore Hook, republished separately but with its authorship unavowed—is a masterpiece of miniature biography. The only work of any dimensions which Lockhart produced, while editor of the *Quarterly*, was his "Life of Scott," 1832–37—minute, detailed, elaborate, and voluminous, one of the most interesting biographies in the language. The later years of the biographer of Scott were not happy. In a worldly sense he was prosperous, for, in addition to his other sources of income, he was appointed by Sir Robert Peel in 1843 auditor of the duchy of Cornwall, with a salary of £600 a year. But death had been, and continued busy, among those he loved. He had early lost his eldest son, the "Hugh Littlejohn," to whom Sir Walter Scott addressed the Tales of a Grandfather. In 1837 his wife died; another son died in India, and later he lost his only surviving son under circumstances which did not mitigate the blow. With failing health he resigned the editorship of the *Quarterly Review*, and tried change of scene and climate by visiting Italy in 1853. Returning the following year with constitution completely shattered, and to Scotland, he was conveyed from the house of his brother to breathe his last at Abbotsford, where he died on the 25th of November, 1854. Abbotsford was the property of Mr. Hope, the parliamentary counsel, who changed his name to Hope Scott, on marrying Lockhart's only surviving daughter, and both became Roman catholics. Mrs. Hope Scott has since died, and of the family which Sir Walter Scott hoped to found, there now survives only one member, the infant child of that lady, and grandchild of Lockhart.—F. E.

LOCKHART, Sir William, of Lee, an eminent Scottish statesman during the Protectorate and the reign of Charles II., was the third son of Sir James Lockhart of Lee, and the brother of the lord president. He was born in 1621, and was educated partly in Scotland and partly in Holland. In early life he served with distinction in the French army as a volunteer, and on his return to Scotland was appointed lieutenant-colonel of Lord William Hamilton's regiment. When Charles I. took refuge in the Scottish camp at Newark, Lockhart was introduced to him, and received the honour of knighthood. He was wounded and taken prisoner at the battle of Preston and after remaining a year in confinement, regained his liberty at the cost of £1000. He received a gross affront from Charles II., which he resented in a most spirited manner, and took no part in the expedition which terminated so disastrously at Worcester. On the complete suppression of the royalist party in Scotland he retired into private life. Two years after, he resolved to seek his fortune in France; but on reaching London he was in some way or other brought under the notice of the Protector, who had the sagacity at once to discern Lockhart's valuable qualities, and, 18th May, 1652, appointed him one of the commissioners for the administration of justice in Scotland. In 1654 he married Miss Robina Sewster, the Protector's niece, was elected representative for the county of Lanark, and nominated a member of the Scottish privy council. Towards the close of 1655 he was appointed by Cromwell ambassador from the Commonwealth to the court of France. "He was received with great solemnity," says Clarendon, "and was a man of great address in treaty, and had a marvellous credit and power with the Cardinal Mazarin." He negotiated in March, 1656, a treaty of alliance between England and France for the invasion of the Spanish Netherlands, and by his vigorous and straightforward proceedings compelled Mazarin, in spite of all his doublings and shufflings, to fulfil his part of the agreement. An army of French and English—the former commanded by Turenne, the latter by Lockhart himself—defeated the Spaniards in the sanguinary battle of the Downs, and reduced Mardyke and Dunkirk, which, in accordance with the treaty, were made over to the English. He was immediately appointed governor of Dunkirk, and took prompt measures to put this important acquisition into a state of defence. He was created a peer by Cromwell in 1657, was employed as plenipotentiary at the treaty of the Pyrenees, and was received with high distinction. Shortly before the Restoration, when that event was evidently impending, Charles endeavoured with many flattering promises to induce the governor to open the gates of Dunkirk to him and his friends. But Lockhart answered with brief simplicity that "he was trusted by the Commonwealth and could not betray it." He at the same time promptly rejected the magnificent offers made to him by Mazarin, to induce him to deliver Mardyke and Dunkirk into the hands of the French. At the Restoration he was deprived of his government, but was allowed to return to Britain. He spent several years in retirement; but though Charles feared and disliked him, his merits procured him employment on a mission to the courts of Brandenburg and Nuremberg; and he was soon after sent as ambassador to Paris, where he displayed great spirit and determination in vindicating the honour of his country. He died at his post in the year 1675. Burnet says "he was both a wise and gallant man, calm and courteous, and one that carried the generosities of friendship very far. I have ever looked upon him as the greatest man that his country produced in this age, next to Sir Robert Murray." "It is thought by judges," says Carlyle, "that in Lockhart the Lord Protector had the best ambassador of that age; he was a man of distinguished qualities, of manifold adventures and employments."—J. T.

LOCKMAN, John, an eighteenth century author, more prolific than prominent, and secretary to the British herring fishery, was born in 1698, and died in 1771. He assisted Dr. Birch in the compilation of the General Dictionary, and was an indefatigable translator for the booksellers, picking up, it is said, his knowledge of foreign languages by lodging at coffee-houses frequented by foreigners. Among his translations was the English version of Voltaire's Henriade, published in 1732. He wrote a large number of occasional verses, and at least two dramatic pieces. Johnson spoke sneeringly of him, as having been once styled in a foreign publication "L'illustre Lockman."—F. E

LODDIGES, George, an English horticulturist and nurseryman, was born at Hackney on 12th March, 1784, and died on 5th June, 1846. His father, Conrad Loddiges, a German by birth, established a nursery and botanical garden at Hackney, which was kept up by his sons after his death. In the collection there were numerous orchids and a fine set of palms. When the establishment was given up these palms were purchased for the Crystal palace. Besides living plants, Mr. Loddiges also formed a collection of woods to the amount of about one thousand, which were cut up and polished to show their character; and he possessed an unrivalled collection of humming-birds to the number of more than two hundred species. He was for many years vice-president of the Horticultural Society, and he was also a fellow of the Linnæan Society. In 1818 he and his brother commenced the publication of the *Botanical Cabinet*, which was continued until about two thousand figures of plants were given, many of the drawings being made by himself. He was fond of microscopical research, and was an accurate observer. He was a man of amiable disposition, and possessed extensive information and a liberal spirit.—J. H. B.

* LODER, Edward James, a musician, was born at Bath in 1813. His father, J. D. Loder, a violinist of repute, was at the head of all musical matters at Bath, when that city was the chief resort of fashion, and he used to come to London for some of the most important concerts. When Bath went out of vogue, he took up his residence in the metropolis, and there he died. Edward Loder had two brothers—John, a violinist, and William, a violoncellist—of average ability, who are both deceased; and he has two sisters, both in the musical profession. Having manifested an unusual aptitude for music, he was sent in 1826 to Frankfort-on-the-Maine to study with Ferdinand Ries, with whom, during his long residence in England, the elder Loder had been intimate. Edward Loder returned in two years, and was then for a while unsettled as to his pursuits; but he at last determined to adopt medicine as a profession, and he accordingly went back to Germany in 1829, to qualify himself for practice. After a time his love for music returned, strengthened by the many promptings with which a resident in Germany is surrounded; and abandoning physic, he again placed himself under Ries, with whom he remained till his period of scholarship was completed

When he came back to England, he was commissioned by S. J. Arnold, proprietor of the English opera-house, to write an opera for the inauguration of his new theatre (the present Lyceum), which was then in course of erection. The subject chosen, Nourjahad, was an old drama of Arnold's, which had been played with small success many years before, and it underwent little modification, beyond the insertion of some songs, &c., to adapt it for its lyrical purposes. The absence in this libretto of opportunity for dramatic music, was unfortunate for the young composer, who was to found his fame as an operatic writer upon the setting of his initial work. His natural and finely-cultivated talent, however, was not to be repressed, as was proved by the abundant beauties in Nourjahad, which was produced in July, 1834, though the success of the music was clogged by the uninteresting character of the drama. Still this opera must be considered as having opened a modern school of dramatic music in England; and the several composers who have won reputation in the course thus cleared for them, owe a debt of gratitude to Loder as the pioneer of their fortune. In 1835 Loder wrote for the same theatre music to a drama by Oxenford, called the Dice of Death. It was after this that he entered into an engagement with Dalmaine & Co., by which he had to furnish them with a new composition every week. A consequence of this arrangement was, the production of the beautiful twelve sacred songs, dedicated to Sterndale Bennett, which alone might have established the high pretensions of their composer. A less happy result of his weekly compact was, that when he had supplied the publishers with a large number of songs, duets, and so forth, they, in order to give publicity to these, had a drama constructed to incorporate them, which, under the name of Francis I., was brought out at Drury Lane in 1838, with only such success as might be expected from the circumstances of its concoction. Loder's best dramatic work, "The Night Dancers," was first performed at the Princess' theatre in 1846; it was reproduced at the same establishment in 1850, and revived at Covent Garden in 1860. The cantata of "The Island of Calypso" was written in 1850 for a series of performances, at her Majesty's theatre, called the national concerts; but the dissolution of the management prevented its production, and it was first heard at the New Philharmonic concerts in 1851. "Puck," a ballad opera, was given at the Princess' in 1848; and "Raymond and Agnes," an opera of far higher pretensions, was brought out at Manchester in 1855, and again at the St. James' theatre in London in 1859; but, on the latter occasion, with so contemptible a performance that no one could judge of its merit. Loder has also written several unpublished quartets for string instruments, which show his consummate musicianship; many interesting pieces of pianoforte music; and an enormous number of single songs—among the most popular of which are "The Brave Old Oak," and "The Old House at Home;" and among the most deep of purpose, the "Invocation to the Deep." His perfect knowledge of the orchestra and mastery in its treatment, give a rare grace and power to his music, which in this kind of colouring is not to be surpassed. He was for some years engaged as conductor at the Princess' theatre, and subsequently at Manchester; for which office he evinced the greatest ability, and save for the foible of unpunctuality, he would have been unrivalled in this capacity. About 1856 he was attacked by mental infirmity, which for a long time deprived him of the use of his faculties. Recovered from his calamity, he has not yet done anything to prove the full restoration of his powers; but let us still hope that this admirable musician has not terminated a career in public, which hitherto has been far from unimportant in the progress of his art.—G. A. M.

LODGE, Edmund, a herald, antiquary, and biographer of eminence, was born in Poland Street, London, on the 13th of June, 1756, his father being the rector of Carshalton in Surrey. In 1772 he became a cornet in the king's own regiment of dragoons, but ere long quitted the military service, and in 1782 obtained the office of blue mantle pursuivant-at-arms. He was promoted to the dignity of Lancaster herald in 1793, and to that of Norroy king-at-arms in 1822. Sixteen years later, and but one year before his death, he succeeded to the office of Clarenceux king-at-arms. He died at his house in Bloomsbury Square, 16th January, 1839, in his eighty-third year, and was buried in the vaults of St. George's, Bloomsbury. His "Illustrations of British History," published in 3 vols. 4to, 1791, is an admirably edited selection from the Talbot, Cecil, and Howard papers in the college of arms. As a collection of materials for subsequent writers it has proved a mine of wealth. The memoirs attached to Chamberlaine's Imitations of Original Drawings by Holbein, published in 1792–1800, were written by Mr. Lodge. In 1810 he published anonymously "The Life of Sir Julius Cæsar and his Descendants" in quarto. After this careful apprenticeship in memoir writing, Mr. Lodge in 1821 published his most celebrated work, the "Biographies to the Portraits of Illustrious Personages of Great Britain." Notwithstanding the tory bias of the writer, the elegance, terseness, and vigour of these memoirs make them models of biographical composition. The Annual Peerage known by his name was the production of two ladies, to whom he benevolently gave the use of a title, which they did not abuse by any gross inaccuracies.—R. H.

LODGE, Thomas, dramatist, poet, and prose writer, was born about 1563, probably in London, where it is certain that he was reared. He was the second son of Sir Thomas Lodge, a worshipful grocer of London, who was lord mayor in 1542. He entered in 1573 Trinity college, Oxford, where he distinguished himself by his poetical compositions, and in 1578 was admitted into the Society of Lincoln's inn. He does not seem, however, to have been called to the bar, but to have devoted himself to literature. His first known work, "A Reply to Stephen Gosson's School of Abuse, in defence of Poetry, Musick, and Stage Plays," 1579–80, was suppressed before publication, "probably," says Mr. David Laing, "in consequence of the usual license being refused; but a few copies had found their way into private circulation, without title-page, preface, or name of the author." Only two copies of the original tractate are known to exist. His next work was the "Alarum against Usurers," 1854—a curious piece, unveiling the devices of Elizabethan usury—to which was appended a novelette, "The Delectable Historie of Forbonius and Prisceria;" and a poem, half satire, half elegy, "Truth's Complaint over England." In 1587 or 1588 he made one of an expedition to "the islands of the Terceras and the Canaries," and during it he wrote his romance of "Rosalynde; Euphues' Golden Legacie," London, 1590—famous for having furnished Shakspeare with the plot of As you Like it. He now probably united with his friend Robert Greene in the composition of the "Looking-glass for London and England," played in March, 1592; and about the same time wrote his original historical drama, "The Wounds of Civil War, lively set forth in the true Tragedies of Marius and Scilla," not published until 1594. His restless and adventurous disposition led him once more to sea in Cavendish's second and unfortunate expedition of 1591–92. During Lodge's absence his friend Robert Greene published, at his request, his "Euphues' Shadow," 1592, and then dying, bequeathed to its author some good advice in the well-known posthumous Groat's-worth of Wit, bought with a Million of Repentance. Poems, tales, and pamphlets followed from Lodge's pen from 1592 to 1596, about which time or a little later he studied medicine at home and abroad, taking his degree of doctor of physic at Avignon. In 1602 he was incorporated in that capacity in the university of Oxford, and he practised in London with reputation, though apparently his practice brought him little fortune. So late as 1616, he withdrew for a time to the continent to avoid, it is suspected, arrest for debt. In 1602 he published a translation of Josephus, which went through several editions; in 1603, a professional work, a "Treatise of the Plague;" and in 1614, a translation of "the Workes both Morrall and Natural" of Seneca. He died in London in 1625, "of the plague, I think," says Anthony Wood. Lodge's prose works, apart from his tales, are curious chiefly for their indications of contemporary manners. As a poet, however, he is very distinguished. "In Lodge," Sir Egerton Brydges justly remarks, "we find whole pastorals and odes which have all the ease, polish, and elegance of a modern author." For a full account of Lodge's life and writings, the reader is referred to Mr. David Laing's introduction to the reprint of the "Defence of Poetry," &c., which he edited in 1853 for the Shakspearian Society. There have been various other modern republications from Lodge's works—among them one of "Rosalynde," by Mr. J. P. Collier, in Shakspeare's Library—London, 1841.—F. E.

LODI, Calisto da, the son of Giovanni Piazza, was born at Lodi about 1500, and became one of the most distinguished of Titian's scholars; his works are dated from 1524 to 1556. He is particularly distinguished as a colourist in fresco, in which respect, according to his countryman Lomazzo, he had no superior.

His principal works are at Lodi, but there are others of importance by him at Brescia, Codogno, and Milan. He signed himself Calixtus Laudensis, omitting Piazza.—R. N. W.

* LOEBELL, Johann Wilhelm, a German historical writer, was born at Berlin, 15th September, 1786, and in 1829 appointed to the chair of history in the university of Bonn. He is best known by his edition and continuation of the Universal History by Becker, an excellent and most deservedly popular work.—K. E.

LOEFLING, Peter, a Swedish botanist, was born at Tollforsbruch, near Walbo, on the 31st January, 1729, and died in South America on the 22nd January, 1756. He was a pupil of Linnæus, and was sent by the court of Spain to New Andalusia, to report on the geography and productions of the Spanish colonies. He landed at Cumana, and visited New Barcelona and other places in that part of America. On his return to St. Thomas in Guiana he was attacked with fever, which cut him off in a few days. After his death, Linnæus published an account of Loefling's journey under the name of Iter Hispanicum, and he named a genus Loeflingia after him.—J. H. B.

* LOENNROT, Elias, the editor of Kalewala, the national epic of his native country, Finland, was born at Sammati in the district of Helsingfors, on the 9th of April, 1802. The son of a poor tailor, he received a scanty education, and at eighteen was a retailer of drugs. Two years later he had struggled successfully to procure admission to the university of Abo; and having qualified himself for the medical profession, he was employed by the Russian government in what used to be the province of Carelia. He now devoted his leisure to collecting the remains of Finnish popular poetry, preserved by oral tradition among the peasantry of Finland and Carelia. In this way he collected the fragments of Kalewala, the first edition of which he published at Helsingfors in 1835. Written in the unrhymed trochaics with which Longfellow's Hiawatha has familiarized us, Kalewala is distinguished by a Homeric minuteness of detail. Its hero, the mythical Wäinämöinen, is a Finnish Orpheus; and there is a singular absence from the poem of the martial element. The powers of song, of practical skill, and also, it must be admitted, of magic, are those which are chiefly celebrated in it. In the interesting summary of Kalewala contributed by Mr. John Oxenford to No. 1 of *Temple Bar*, and having regard to its chief characteristics, that acute critic calls it a "wild song of civilization." Out of Finland, Kalewala has been mainly studied in the excellent Swedish version and edition of Carsten, and in the German rendering of Schiefner. A French prose translation of it forms the bulk of M. Leouzon le Duc's La Finlande, 1845. Another collection of Finnish legends is that entitled Kauleleta (Songs of the harps), published by Loennrot in 1841. He is the author of a Swedish-Finnish-German Dictionary, and of several other aids to the knowledge and appreciation of the language and literature of Finland, to the cultivation of which his patriotic and praiseworthy efforts have given a powerful stimulus. In 1853 Loennrot succeeded Carsten as professor of the Finnish language and literature at the university of Helsingfors.—F. E.

LOEWENDAHL, Ulric Frederic Voldemar, Marshal of France, was born at Hamburg, on 1st April, 1700, his father being minister of the king of Poland. At thirteen Loewendahl served in Poland as a simple soldier. He was at the battle of Peterwardein under Prince Eugene, and at the taking of Belgrade. Anne, empress of Russia, tempted him into her service, in which he greatly distinguished himself and beat the Turks at Choczim in 1739. Disgusted with the Empress Elizabeth, he quitted Russia for France, and went through several campaigns by the side of his friend Marshal Saxe. He died on 27th May, 1755, of mortification in the foot, which prompted the wits of Paris to compare him with Achilles, whom death reached also by the heel.—R. H.

LOFFT, Capel, a miscellaneous writer and patron of literature, was born in London in November, 1751. His father, a barrister, became recorder of Windsor, and Capel Lofft himself was a man of property. Educated at Eton and Cambridge he went to the bar. He was prominent in the earlier political controversies of his time, protesting in pamphlets and speeches against the policy which produced the American revolution. He was one of the original members of the Society for Constitutional Information, to which Major Cartwright and Dr. Price belonged. He also exerted himself actively for the abolition of the slave-trade, and was noted for the benevolence of his disposition. Of his numerous works, legal, political, and poetical, scarcely any of them of mark, a list will be found in the memoir of their author in the Annual Biography and Obituary for 1825. He is chiefly remembered as having been the means of introducing to public notice his humble Suffolk neighbour, Robert Bloomfield, whose earliest poem, the Farmer's Boy, was submitted to Capel Lofft in manuscript, and through his friendly exertions, published with a preface by him. After a residence of eight years on the continent, whither he had proceeded for the education of his family, this amiable and accomplished man died at Montcallier in the May of 1824.—F. E.

LOFTUS, Dudley, a laborious orientalist, born in 1618 at Rathferman in Ireland, was educated at Trinity college, Dublin, where his knowledge of languages attracted the notice of Usher, by whose advice he was sent to Oxford. He became a master in chancery, vicar-general of Ireland, and judge of the prerogative court there, dying in 1695. He published, among other works, several translations from the Armenian, Syriac, &c. His most notable feat was the execution (at the request, according to Wood, of Usher and Selden) of the Latin version of the Ethiopic New Testament in Walton's Polyglott.—F. E.

LOGAN, an Indian chief of the Cayugas, who was slain in 1781. At first he had been friendly to the white settlers, but from ill-treatment was converted into a foe. The speech addressed by him to Lord Dunmore on the ruin of his race is a remarkable piece of Indian eloquence. It appears in some editions of Campbell's poems.—P. E. D.

LOGAN, John, a Scottish poet and miscellaneous writer, was the son of a small farmer, and was born at Soutra in the parish of Fala, Midlothian, in 1748. He was educated for the church at the university of Edinburgh; and after completing his theological studies he was employed for some time by Mr. Sinclair of Ulbster as tutor to his son—afterwards the well-known Sir John Sinclair of Ulbster. In 1763 Logan obtained a license to preach, and distinguished himself so much by his pulpit eloquence that he was chosen one of the ministers of South Leith. He was appointed by the general assembly a member of the committee intrusted with the revision of the psalmody of the Scottish church. He took a prominent part in this work, and contributed to it a number of scriptural translations, and paraphrases of his own composition. About the same time he delivered, during two successive seasons in Edinburgh, a course of lectures on the philosophy of history, the substance of which he published in 1781. One of the lectures, on the government of Asia, appeared entire in a separate form. The same year he published a volume of poems, which met with a favourable reception; but which, unfortunately for the fame of Logan, has since been proved to have owed its chief attractions to the pen of his friend Michael Bruce.—(See Bruce, Michael.) Shortly after, he wrote a tragedy called "Runnimede," which was interdicted in London by the lord chamberlain on political grounds, but was acted in Edinburgh and afterwards published. But this step excited the disapprobation of his parishioners, whose displeasure was greatly increased by the irregular and dissipated habits into which Logan had unfortunately fallen. He was in consequence obliged, in 1786, to resign his charge on receiving a small annuity. He proceeded to London, where he became a contributor to the *English Review*, and wrote a pamphlet on the "Charges against Warren Hastings," which obtained considerable notoriety, and led to the prosecution of the publisher, Stockdale, by the house of commons. Logan died in London, 28th December, 1788, in the fortieth year of his age. He left in MS. a considerable number of sermons and miscellaneous pieces. Two volumes of his sermons were published under the superintendence of his friends, Drs. Robertson, Henry, and Blair, and obtained considerable popularity. Logan's poetry is characterized by sweetness of versification and felicity of expression.—J. T.

LOGAU, Friedrich, Freiherr von, a German poet, was born of an old noble family in Silesia in 1604. He studied law, became councillor to the Duke Ludwig IV. of Liegnitz, and was a prominent member of the Fruitful Society. His fame rests on his Epigrams, of which he published upwards of three thousand, under the assumed name of Salomo von Golaw.—K. E.

LOIR, Nicolas, a French painter and etcher, born at Paris in 1624, was the scholar of Sebastien Bourdon; and in 1647 he was sent by his father, an eminent jeweller, to complete his studies in Rome. He painted history, landscape, and architecture, and in Rome adopted with success the style of Nicolas

Poussin, whose works he copied. By a picture painted at Rome of "Darius opening the Tomb of Semiramis," Loir gained such a reputation that on his return to Paris in 1649 he was employed by Louis XIV. to paint two of the apartments in the Tuileries—the antechamber du roi, and the salle des gardes—in which he executed some allegorical representations of the influence of Louis XIV.'s reign, by which he earned an annual pension of four thousand francs. He henceforth assumed a high place among the artists of Louis XIV. He was elected a member of the Academy of Painting in 1663, and he attained afterwards the rank of rector of the Academy. His masterpieces are considered to be—"Paul before Sergius," and "Elymas the Sorcerer struck blind," now in the cathedral of Nôtre Dame at Paris; and the story from Herodotus of "Cleobis and Biton drawing their mother in a chariot to the temple of Juno"—it is etched by Loir himself. His etchings amount to one hundred and fifty-nine pieces, and many of his works have been engraved by other artists. Loir died at Paris in 1679. He excelled chiefly in painting women and children, and especially madonnas. He is said to have designed twelve Holy Families in a single day, in which no two figures were alike.—(Felibien, *Entretiens sur les Vies des Peintres*, &c.)—R N. W.

LOISELEUR-DESLONGSCHAMPS, Jean Louis Auguste, a French botanist, was born at Dreux on 24th March, 1775, and died at Paris in May, 1849. He cultivated botany, and in 1803 made a botanical tour in the north of France. He took his degree of M.D. at Paris in 1805, and in 1821 he was admitted into the medical natural history section of the Academy. Among his published works are—"Flora Gallica," "Herbier general de l'Amateur," containing a description of the culture, history, and properties of useful plants, &c.; a "Manual of Indigenous Plants;" "Flore generale de la France;" besides various monographs and memoirs in the Dictionnaire des Sciences Naturelles, and memoires de l'Academie de Medecin.—J. H. B.

LOKMAN, an Arabian sage, whose age cannot be ascertained. He is mentioned in the oldest traditions of the Arabs and the Koran; and was always celebrated for wisdom. His name is prefixed to a chapter in the Koran, in which Mohammed puts into his mouth those maxims respecting the unity of God, which are repeated in every page. The stories respecting his personal history are vague and untrustworthy. Sometimes he is represented as king of Yemen; sometimes a pious prophet among the Adites; sometimes a deformed Abyssinian slave. A small collection of Arabian fables passes under his name. It is clear, however, that they are of Greek origin, and that the Arabians became acquainted with them through the Syriac translation at the close of the mediæval period. We cannot speak in praise of these fables, which are devoid of spirit and beauty. Their language also is neither pure nor elegant. Though often printed as a book for beginners in the Arabic tongue, they are ill adapted for such a purpose. The first edition was published by Erpen, Leyden, 1615. Modern editions are those of Freytag, Bonn, 1823; Rödiger, Halle, 1830; Schier, Dresden, 1831; and Derenbourg, Berlin, 1850.—S. D.

LOLA MONTEZ (Maria-Dolores Porris y Montez), was born about 1820, of a beautiful Creole mother, at Limerick, according to her own account, though the place of her birth, and even the person of her father, remain in uncertainty. She was at school at Bath when an Indian officer named James offered her marriage. She accepted and went to India, but speedily quitted her husband to return to England. Her manner of living soon became highly discreditable, and she passed over from London to Paris, where she figured as a dancer at the theatre Porte St. Martin, and formed a connection with Dujarrier, editor of *La Presse*. His death in a duel brought her into great notoriety, and her presence on the stage drew crowds. In 1846 she suddenly disappeared, and was found in great power and splendour under the patronage of King Louis of Bavaria, by whom she was ennobled with the title of Countess of Lansfeldt, and endowed with a gift of £50,000 a year. She made herself as splendid in public as the queen, caused the dismissal of two ministries, and was the occasion of more than one riot in the streets of Munich. On one occasion she faced the mob pistol in hand, and was only saved from their fury by a charge of cavalry. The king, after much serious disturbance of the country, at length dismissed her. Lola did not quite give up her monarch till he had abdicated the throne in 1848. She turned once more to England, and married a Mr. Heald, whose scandalized relatives endeavoured to rescue him by prosecuting his wife for bigamy. But the happy pair escaped to Spain. In 1852, weary of her married life, this extraordinary woman went to America, and enjoyed the freshness of that notoriety which in Europe had grown stale. She acted in public "The Adventures of Lola Montez in Bavaria." After visiting California, where she contracted another marriage, she went to Australia, and managed a theatrical company of her own. Her latest public appearance was in London, in the more sober character of a lecturer on woman and other topics. Her lectures were for the most part her autobiography. She is reported to have died in poverty in America in 1860, but the particulars of her death are involved in as much obscurity as those of her birth.—R. H.

LOLLARD, Walter, the reputed founder of the Lollards, is by some thought to have been born in England, but by others in Holland, in the thirteenth century. He first makes his appearance in history about 1315, when his preaching and his strange manners attracted attention. He traversed Germany accompanied by twelve chosen disciples; and by the novelty of his doctrines and the enthusiasm with which he proclaimed them, he obtained many followers. It is very difficult now to discover exactly what his opinions were, inasmuch as the account of them which has come down to us is that given by his enemies. It is pretended that he taught that Lucifer and his companions were unjustly condemned, and would be restored; that he only admitted the authority of the scriptures, and denied that of the church; that he despised the rites of the church, and rejected the intercession of the saints; that he denied the efficacy of the sacraments, and the doctrine of transubstantiation and the mass; that he rejected the institution of bishops and priests, called marriage licensed prostitution, and taught resistance to the civil magistrate. Trithemius states that in Germany there were more than eighty thousand followers of Lollard, who obstinately maintained their opinions even unto death. Some say that two of Lollard's apostles pretended that they annually entered paradise, where Enoch and Elias gave them power to remit the sins of their sect, and to impart the same gift to others. Be that as it may, the inquisitors laid hands upon Lollard, and when he would not renounce his doctines they condemned him at Cologne in 1322. He went to the fire without fear and without repentance; and about the same time a great holocaust was made of his followers. The sect continued to exist and spread into England, where it contributed largely, in connection with the disciples of Wycliffe, to prepare the way for the Reformation, much as it did in Bohemia.—B. H. C.

LOLME. See De Lolme.

LOMAZZO, Giovanni Paolo, a celebrated Italian painter and writer on art, was born at Milan on the 26th of April, 1538, and studied painting under Giambattista della Cerva, a pupil of Gaudenzio Ferrari, but was not in any way under the influence of that celebrated master. Lomazzo early showed his theoretical taste, finally developed in literature, by adopting a sort of eclecticism in his practice; defining the excellencies of the great masters, and endeavouring to combine them in his own works; and of necessity failing, as that is but a dead art that is developed by the bare intellect, without heart or love. His works, produced by knowledge without feeling, wanted soul; and Lomazzo has failed to establish any lasting reputation as a painter, while his literary works are valuable and still read. He excelled as a practical fresco painter; but becoming blind in his thirty-third year, he had but few opportunities of practically carrying out his art theories. There are a few frescoes by him at Milan—"Christ on the Mount of Olives," in the church of the Servi; and a "Madonna and Child," in San Marco; and the Brera gallery possesses two examples of his work—a "Virgin and Child" and a portrait said to be his own. Lomazzo's writings (or rather dictations) and poems are probably a consequence of his blindness; they were published by himself at Milan; his "Trattato dell' arte della Pittura, Scultura, ed Architettura," 4to, in 1584-85; and "Idea del Tempio della Pittura," 4to, in 1590—the latter is an illustration of parts of the former. An edition of the "Idea" was published in Bologna in 1785; and an edition of the "Trattato" in Rome in 1844, 3 vols. 8vo. An English translation of this book appeared at Oxford, by Joseph Barnes, in 1598—"A Tracte containing the Artes of Curious Painting," &c. "Rime Varie" were published at Milan in 1687; and several minor works on the arts were published during his own lifetime. It is remarkable that some Italian writers have differed as to

the period of Lomazzo's blindness, though he himself tells us, both in the "Trattato," b. vi. c. vi., and in his dedication to the king of Spain in the "Idea." He was held in universal esteem by his contemporaries, and seems to have been a man of great observation and remarkable memory.—R. N. W.

LOMBARD, Lambert, a Flemish painter of great distinction in his day, but of whom we do not know the name, though there is a biography of him extant by one of his own scholars. He appears to have been born at Liége, of humble parents, in 1506, and to have studied under Mabuse and Arnold Beer. A very early marriage seems to have kept him in straitened circumstances. He travelled in France and Germany; and through the assistance of his patron the bishop of Liége—Cardinal Erhard de la Marck—he was enabled to visit Italy, which country he visited in the suite of Cardinal Pole. Lambert studied under Titian at Venice; and at Rome he made the acquaintance of Vasari, who notices Lamberto Lombardo as the most distinguished of the Flemish painters, and speaks of him also as a great letterato and an excellent architect. He is said to have been the best antiquary of his time and district. His works consist chiefly of drawings with the pen in chiaroscuro; actual pictures by him are scarce. His style is Italian, and his pictures are remarkable for their precise and good drawing, and thin colouring. His stay in Italy was not long, as by the death of his patron, the Cardinal de la Marck, he was in 1538 obliged to return to Liége, where he died in 1560, aged fifty-four. There are many prints after his designs: some signed "Lam. Lombardus" were etched by himself; others are signed "Lam Suavius," supposed to be one of his scholars. Frans Floris and Hubert Golzius were likewise scholars of Lambert, whose example, says Van Mander, greatly advanced the school of his native place. The life of him, by Dominicus Lamponius, also his scholar, was published at Bruges five years after his death —Lamberti Lombardi apud Eburones Pictoris celeberrimi Vita, 8vo, 1565. He is reported to have died poor in the hospital of Mont Cornillon. He was three times married, and had children by each wife, which imposed burdens upon him that the art patronage of Liége did not enable him to support. A fair example of this painter's style, a "Pietà," is in the National gallery. Lists of his works are given in the Annalen of Rathgeber, 1843, and in the more recent work of Michiels, *Histoire de la Peinture*, &c., Brussels, 1846.—R. N. W.

LOMBARD, Peter. See Peter the Lombard.

LOMBARDI: the name of a celebrated family of ornamental sculptors of the Venetian state, in the sixteenth century, and among the most distinguished of the so-called Cinquecento masters. Little is known of these sculptors and architects.—Pietro Lombardo the first, was the son of a Lombard stone-cutter or mason established in Venice, of the name of Martino, who was a member of the Tagliapetra college of Venice. Pietro had already established a reputation as early as 1481; he was the architect of Dante's monument in the church of San Francesco at Ravenna, raised to the poet by Bernardo Bembo in 1482. He afterwards, with the assistance of his sons, Tullio and Antonio, constructed the church of Santa Maria dei Miracoli at Venice, conspicuous for its beautiful cinquecento decorative sculpture. In 1499 he constructed the torre dell' orologio, or clock tower, on the Piazza of St. Mark; and in 1506 he rebuilt the German exchange, Fondaco dei Tedeschi, which was burnt down in 1504—assisted by his two sons also in this work. We have no further accounts of Pietro after 1515, when he procured the construction of a new guild-house for the collegio dei Scarpellini, of which he had been elected president the year before.—Tullio Lombardo, Pietro's son, appears to have been more especially an ornamental sculptor; he executed the exterior ornaments of the Scuola di San Marco, the work of Martino and his son Moro Lombardo. About 1530 he was engaged at Trevigi, on the works of the church of the Madonna Grande. At Venice he built the church of the Salvatore, assisted by his brother Giulio and his son Sante Lombardo. This last, a distinguished architect, aided by his father, built the Palazzo Trevisani à Santa Maria Formosa, and for three years, 1524–27, superintended the building of the celebrated Scuola di San Rocco, one of the most remarkable in Venice, at an annual salary of fifty-four ducats, his uncle Tullio aiding in the decorations. Though only in his twenty-first year when he received this appointment, Sante superseded the celebrated architect Bartolomeo Buono; but in 1527 Sante was himself superseded by Antonio Scarpagnino, who completed the building. Sante died on 16th May, 1560. Besides the important works mentioned, the Lombardi executed many sepulchral monuments in the Venetian churches. There were, indeed, few works of the period in which they were not concerned. The following most important buildings are attributed to them by Venetian historians—the Procuratie Vecchie; the church of San Zaccharia; the Palazzo Vendramin-Calergi; the Pal. dei Cornari à Sant' Angelo; the Pal. Trevisani à Ponte di Canonica; and the Pal. Contarini à San Samuele, 1504–46.—(Temanza, *Vite dei più Celebri Architetti e Scultori Veneziani*, &c.)—R. N. W.

LOMEIER or LOMEIR, Johannes, a Dutch philologist and theologian, born in 1636 at Zutphen, where he afterwards became pastor and professor of belles-lettres. He wrote a useful work, "De Bibliothecis;" "Epimenides, sive de veterum gentilium lustrationibus;" and some other curious books. He died in 1699.—B. H. C.

LOMENIE de Brienne, Etienne Charles de, a French prelate and politician, born at Paris in 1727; died there 16th February, 1794. From childhood he seems to have entertained schemes of ambition. He renounced his right as eldest son, thinking the church a better field than the army; and at school he is said to have designed the reconstruction of the family chateau on a grand scale—a feat he lived to accomplish. In 1760 he became bishop of Condom, and in 1763 archbishop of Toulouse. Seven years later he was admitted a member of the French Academy. As a churchman he had rather an indifferent reputation, but was highly esteemed as an administrator. The canal of Brienne, which joins the Garonne and the canal of Caraman, was one of his works. He was also the first to establish cemeteries outside of the towns. He established schools, endowed the hospital of Toulouse, introduced the manufacture of cotton, and aided Turgot in his economical plans. He pursued politics, and took considerable share in the partial reforms that preceded the Revolution. In August, 1787, after the dismissal of Calonne, he became principal minister of the crown, and made his brother minister of war. He engaged in a stupendous loan, and then commenced a strife with the parliament. Driven to shifts, he attempted to pay with paper money, and was compelled to make way for Necker. Some time previously he had secured for himself the archbishopric of Sens. When the nation broke loose he took the title of Bishop of Yonne, and renounced the dignity of cardinal, but this did not save him; he was arrested at Sens on 9th November, 1793. Whether from ill-usage or poison, he died suddenly in February, 1794.—P. E. D.

LOMI, Aurelio, was born at Pisa in 1566, and studied under Bronzino and Cigoli. He adopted the showy style of Cigoli, and was the principal painter of Pisa of his time; he was employed likewise at Florence, at Rome, and at Genoa. In the last-named city are still several important altar-pieces by Lomi; at Pisa are some frescoes by him. He died at Pisa in 1622.—R. N. W.

LOMONOSSOFF, Michael, the father of modern Russian literature, was the son of a poor fisherman at Kholmogory, near Archangel. He was born in 1711, and passed his boyhood in the humble labours of the White Sea fisheries. In the idle hours of the long winter he acquired, by the help of the village priest, a knowledge of reading and writing in Sclavonic; and often in the darkness of an arctic winter read his scanty store of books by the light of the lamp that burns continually before the principal image in every Russian church. The harshness of a step-mother, combined with a thirst for knowledge, impelled him to venture on the long journey to Moscow, with no resources but his own courage. He joined a caravan of dealers in frozen fish, and after divers adventures reached the ancient capital of Russia, and by good fortune was enabled to gain admittance into the school called Zaikonospasski. Having signalized himself there, he was sent to Kieff, and thence in 1734 to the Academy of Sciences at St. Petersburg to complete his studies. Peter the Great's reforming policy had not fostered native genius in Russia, and the remarkable abilities of Lomonossoff attracted all the more attention among his contemporaries. Being strongly disposed to scientific pursuits, means were furnished for his residence in Germany. He studied at Marburg under Christian Wolff, and at Frieberg. He also mastered the German language. In 1739 he sent to the Empress Anne an ode on the taking of Choczim, in which he was the first to show the power of the Russian language as an instrument in poetry. His ode on the victory of Poltava, written after his return to St. Petersburg in 1741, is a still more striking example of his genius.

In order to complete his task of superseding the old Sclavonic by modern Russian as the literary language of the country, Lomonossoff composed the first Russian grammar. He was appointed to various important posts in connection with the educational establishments of Russia; and dying on the 4th of April, 1765, he was buried in the convent of St. Alexander Nevsky, the Russian Pantheon. A handsome monument was erected over his grave by Count Voronzoff. A long but very imperfect list of his writings is given in Otto's History of Russian literature, translated by Cox.—R. H.

LONDONDERRY, Charles William Stewart, afterwards Vane, third marquis of — half-brother of the second marquis—was born in Dublin in May, 1778. He entered the army in 1793, served under the duke of York in Flanders, and was afterwards wounded at the battle of Donauwerth, being carried senseless from the field. He returned to Ireland, and subsequently served under Sir Ralph Abercromby in Holland, and was severely wounded in the head at the outposts near Schagenburg. Colonel in 1803, he commanded a brigade of cavalry under Sir John Moore in the Peninsula, was praised as an officer by his chief, who sent him home after the retreat to Corunna to report on the state of affairs, with the character of being "one incapable of stating anything but the truth." Recovering from the attack of ophthalmia which had disabled him for the time, he returned to the Peninsula as Sir Arthur Wellesley's adjutant-general, and distinguished himself at the Douro and at Talavera. In April, 1813, he was appointed envoy-extraordinary to the court of Berlin. During the summer he acted as military commissioner to the armies of the allied sovereigns, and was specially charged with the supervision of Bernadotte, who was suspected of wavering. Since the meeting of the first parliament of the United Kingdom in 1801, he had represented the county of Londonderry in the house of commons. In June, 1814, he was raised to the peerage as Lord Stewart, and in July of the same year he was appointed ambassador at Vienna. Holding this position he was naturally one of the plenipotentiaries who represented England at the congress of Vienna. In April, 1819, he married a second time, Frances Ann, only daughter and heiress of Sir Harry Vane Tempest, and assumed the name and arms of Vane. By this marriage he became the owner of vast possessions in the county of Durham, including some of the most important coal mines of the district. He exerted himself to develop the mineral and other resources of his estates; and Seaham harbour, completed in 1828, is a memorial of his enterprise as an improver. He had succeeded to the marquisate in 1822 after the suicide of his brother; and in the house of lords, as out of it, he was distinguished by the fervour of his toryism. During Sir Robert Peel's brief administration of 1834–35, he was appointed ambassador to Russia; but Mr. Sheil's motion on the subject in the house of commons, led him to relinquish the post before he entered upon its duties. He received the garter during Lord Derby's first administration. Lord Londonderry had been intimate with the emperor of the French during the residence of the latter in this country, and it was at the instance of his lordship chiefly that the emperor consented to liberate Abd-El-Kader. He died in London on the 6th of March, 1854. Besides editing, as already mentioned, the Correspondence of his brother (prefixing a brief memoir), Lord Londonderry had a pamphlet controversy with Lord Brougham on the character and career of the second marquis, and was the author of a contribution to our military history, the "Story of the Peninsular War," a new edition of which, with additions, appeared in 1848; of "Recollections of a Tour in the North of Europe," 1838; and of a "Steam Voyage to Constantinople in 1840–41, and to Spain and Portugal in 1839," which was published in 1842.—F. E.

LONDONDERRY, Robert Stewart, second marquis of, better known by his first title of Lord Castlereagh, long a prominent tory statesman, was born at his father's seat, Mount Stewart, in the county of Down, on the 18th of June, 1769. Educated at the grammar-school of Armagh, and at St. John's college, Cambridge, he was in youth noted for a personal intrepidity which, whatever might be his faults, he undoubtedly transferred into the arena of politics. At the university he was noted as mild, gentlemanly, and diligent. In 1789 he succeeded his father in the representation of the county of Down, and entered the Irish parliament as a supporter of parliamentary reform. He voted for some sessions with the opposition, but when Irish disaffection assumed a menacing aspect he became a supporter of the ministry, and was rewarded in 1797 (when his father being created Earl of Londonderry he himself became Viscount Castlereagh) by the appointment of keeper of the privy seal in Ireland. Since 1794 he had sat in the English parliament as member for Tregoney (1794–96), and for Oxford (1796–97), but when he received Irish office he re-entered the parliament at Dublin, representing the county of Down once more. After having been virtual chief secretary for Ireland as *locum tenens* of Mr. Pelham, and having acted as the organ of the government in repressing the movement of the United Irishmen, he was formally invested with the office in 1799. He played a foremost part in effecting the union with England, and in 1801 entered the first imperial parliament as member for the county of Down. In 1802 he became president of the board of control, remaining there during the administration of Mr. Addington, afterwards Lord Sidmouth. On Pitt's return to power he was appointed secretary of state for war and the colonies, an important and conspicuous position, one congenial to him moreover as a steady and implacable enemy of the first Napoleon. After the death of Mr. Pitt he of course resigned, returning to his post of secretary of state on the formation of the duke of Portland's ministry. In 1809, the year of the disastrous Walcheren expedition, occurred his duel with Canning, then foreign secretary, occasioned by his belief that Canning, while sitting with him at the council board, had been secretly attempting to oust him from the ministry. Canning was wounded, and both the duellists resigned their offices, but before the end of the year Lord Castlereagh had succeeded his antagonist as secretary for foreign affairs. He retained this office until his death. After the assassination of Mr. Percival in 1812, he was regarded as ministerial leader in the house of commons, and to the end of his career as little less than the life and soul of the British government. High tory as he was, at the congress of Vienna, where he represented Great Britain, he protested strongly against the slave trade, and in favour of a separate government for Poland; and in spite of his anti-Gallicanism, his object at Vienna clearly was to strengthen not only Austria but France (the France of the restored Bourbons of course), rather than to encourage the aggrandizement of Russia and Prussia. After the peace he supported the repressive system which has become identified with his own name and that of Lord Sidmouth; though as a set-off to this it may be added that he was always a supporter of the catholic claims. Towards the close of his life he superintended the management of the home, as well as that of the foreign office. In 1822 he was wearied out by his official exertions. Just when he was preparing to represent England at the congress of Verona his mind gave way, and on the 12th of August, 1822, he committed suicide at his seat of North Cray place in Kent. By the death of his father in the April of the preceding year he had become marquis of Londonderry. Mr. Charles Rush, American minister in London from 1819 to 1825, and who avers of him that "no statesman ever made more advances, or did more in fact towards placing the relations of England and America on an amicable footing," in his description (Residence at the Court of London) of Lord Londonderry's funeral, says:—"Nor did I ever see manly sorrow more depicted on any countenance than that of the duke of Wellington, as he took a last look of the coffin when lowered down into the vault." Lord Londonderry was buried at Westminster abbey between Pitt and Fox. In stature he was nearly six feet; his manners were perfect, his features were commanding; and last not least, his private character was irreproachable. His intellect was not a large one, and his parliamentary oratory, though fluent, was disfigured by a clumsiness of expression and a confusion of metaphor which have become proverbial. His rigorous anti-Napoleonism and anti-liberalism were to a certain extent redeemed, even in the eyes of his opponents, by consistency, intrepidity, and firmness of purpose. His "Memoirs and Correspondence" were published in 1848, edited by his brother, the third marquis.—F. E.

LONG, Edward, miscellaneous writer, was born in Cornwall in August, 1734. He was the son of a Jamaica planter, and became judge of the vice-admiralty court there. He died in 1813. His best work is a "History of Jamaica," 1774, in the composition of which he enjoyed access to original and authentic materials.—F. E.

* LONG, George, author and editor, born in Lancashire in 1800, received his later education at Trinity college, Cambridge,

where he took high honours, and became a fellow. In 1824 he was appointed professor of ancient languages in the university of Virginia, United States, and about 1827 professor of Greek in the newly-founded London university (afterwards University college), a post which he retained until 1831. An early and energetic member of the Society for the Diffusion of Useful Knowledge, he edited for it the *Journal of Education*, 1831–35, and wrote for it the account of the Egyptian antiquities in the British museum, published in the Library of Entertaining Knowledge; with Mr. G. R. Porter the Geography of Great Britain; and with Mr. Wittich and others the Geography of America. His greatest achievement in connection with the Useful Knowledge Society, however, was his editorship of the Penny Cyclopædia, 1832–35, a task for which he was peculiarly fitted by his attainments, precision, method, and love of accuracy. He was also editor of the unsuccessful Biographical Dictionary, 1842–44, commenced by the society, but suspended with the completion of letter A. Called to the bar in 1837, and appointed professor of Latin at University college in 1842, he resigned this post in 1846, on being chosen by the Society of the Middle temple reader on jurisprudence and the civil law for three years. The present system of scholarships and certificates was not then adopted. Mr. Long published in 1847 "Two Discourses delivered in the Middle Temple Hall." In 1849 he became classical lecturer at Brighton college. He has published "France and its Revolutions, a pictorial history," 1850, embracing the period between 1789 and 1848; an excellent translation of Select Roman Lives from Plutarch, 1844–48; and an edition of Herodotus, 1838. Conjointly with Mr. A. J. Macleane he edited the well-known Bibliotheca Classica, to which he has contributed an edition of all Cicero's Orations. Mr. Long also edited Cæsar's Gallic War, Sallust, and an ancient Atlas.—F. E.

LONG, Jacques le. See Le Long.

LONG, Roger, an English astronomer, was born in Norfolk on the 2nd of February, 1680, and died at Cambridge on the 16th of December, 1770. In 1733 he was appointed master of Pembroke college, and in 1749 professor of astronomy in the university of Cambridge. At an uncertain date he became rector of Cherryhinton and Bradwell in Essex. He was the author of a treatise on astronomy, in three volumes, published at Cambridge in 1742, 1764, and 1784. He constructed in 1765 an enormous hollow celestial globe, showing the stars on its concave surface, eighteen feet in diameter, capable of containing thirty spectators, and movable about an axis parallel to that of the earth.—W. J. M. R.

LONG, Thomas, an eminent English nonjuring divine, was born at Exeter in 1621, and educated at Exeter college, Oxford. After the restoration of Charles II. he was appointed rector of St. Lawrence Clist and B.D. by the king's letters, and also prebendary of Exeter. He refused to take the oaths at the Revolution, and was in consequence deprived of his preferments. He died at Exeter in 1700. According to Anthony à Wood he was well read in the Christian fathers, and in Jewish and other ancient writings. He also took an active interest in most of the religious controversies of his time, and wrote against papists, nonconformists, and Socinians. Of his numerous writings on theological and political discussions very few are now of any interest; but the following may be enumerated—"Exercitations concerning the Use of the Lord's Prayer in Public Worship;" "Calvinus redivivus;" a "History of the Donatists;" "The Unreasonableness of Separation;" "Vindication of the Primitive Christians in Point of Obedience;" a "History of all the Popish and Fanatical Pests against the Established Government in Church and State;" and "Dr. Walker's True, Modest, and Faithful Account of the Author of Eikon Basilike"—a vindication of King Charles' claim to the authorship.—B. H. C.

LONGBEARD, William, a fanatical and rebellious priest in the reign of Edward I. He gathered a multitude about him, and assuming the title of saviour of the poor, menaced the king's authority. Before long, however, he and his followers had to take refuge in the church of Marylebone, where he was secured; after trial he was sentenced to be torn asunder by horses, and then hanged. This barbarous punishment was inflicted in the year 1196.—B H. C.

* LONGFELLOW, Henry Wadsworth, was born in the month of February, 1807, in the northernmost of the United States, the State of Maine, in a town then the capital of that State, Portland, the centre of a beautiful harbour in Casco bay. The bay, with its multitude of islands, almost rivals the St. Lawrence in beauty; and there are lovely scenes in the neighbourhood of the village, for it was not much more than a village when the poet was born in it. "The shadows of Deering's woods" are celebrated in the poem on "My Lost Youth;" "the beautiful town that is seated by the sea," and the "sudden gleams of far surrounding seas and islands that were the Hesperides of his boyish dreams," and the black wharves, and the bulwarks by the shore, and the fort upon the hill, are elements of the poem taken from reality. The "beauty and mystery of the ships, and the magic of the sea," as well as the inland streams and groves, exerted a disciplining and developing power upon the imagination of the poet. Twenty-five miles from his native village, in the town of Brunswick on the falls of the Androscoggin river, a region famous for romantic Indian stories, amidst groves of primeval pines, was the college at which Longfellow was graduated. He entered at an early age, and graduated at eighteen, but spent a year or two pursuing classical studies at the college, in the post of tutor. He was distinguished as the poet of his class, and some of his earliest poems, as well as the occasions on which he produced them, are remembered with deep interest by his classmates, as giving no doubtful intimations of what might be anticipated in the full development of his genius. During his college life he wrote several pieces for the *United States Literary Gazette*—an extremely well edited magazine, published at Boston—some of which possessed in great perfection the characteristics which have rendered him so universal a favourite. They have been printed in the latest editions of his works; and among them is the "Burial of the Minnesink," the "Hymn of the Moravian Nuns of Bethlehem at the Consecration of Pulaski's Banner," with "Woods in Winter," and the "April Day." They were remarkable for the exquisite early taste and simplicity of language and imagery developed in them, and for some qualities in which they have hardly been surpassed by the latest and most perfect productions of his genius. After the term of his residence at Bowdoin college, a short season was spent by the poet in the law office of his father, a distinguished member of the bar in Portland, and a senator, the Hon. Stephen Longfellow; but he was speedily appointed to a professorship of modern languages in his college, and travelled several years in Europe to prepare himself more perfectly for its duties. His travels included Spain and Germany; and an essay on the "Moral and Devotional Poetry of Spain" was published on his return, in which he inserted his translation of Maurigne's Spanish poem on the death of his father. In 1833 these productions were published in a volume in Boston, along with translations of the sonnets of Lopez de Vega and other poets. The sketches of his foreign travels published in the work called "Outre Mer" were also the fruit of these wanderings.

In 1839 the poet transferred his residence to the university of Cambridge, near Boston, where he had been chosen as the successor of Professor Ticknor in the professorship of modern languages and literature. A second visit to Europe, and a considerable residence abroad, followed upon this appointment. That he might return more eminently fitted for it, he visited Denmark, Sweden, Holland, and Switzerland. "Hyperion," a romance, was one of the prose-poetical fruits of this period of foreign travel, a work combining truths and realities of personal experience and history with much imaginative and romantic illustration. It was not, however, till 1839 that any of Longfellow's poetical productions were given to the public in a volume —"The Voices of the Night"—published at Cambridge, and containing his early poems, some translations from the Spanish, and some of the very finest of all the productions of his genius, such as "The Psalm of Life," and especially the "Excelsior." This is certainly one of the most beautiful poems in the English language. In 1842 Longfellow published a little volume of ballads and other poems, and a few pieces on slavery. The "Spanish Student" was published in 1843; the "Belfry of Bruges," in 1846; "Evangeline," one of the most beautiful of his poems, in 1847. The "Belfry of Bruges" contained those very beautiful pieces entitled "Sea-weed" and the "Rain in Summer." In 1850 appeared "The Seaside and the Fireside," containing that beautiful poem "Resignation," and that on "The Building of the Ship," closing with an apostrophe of admiration to the American Union, and of confidence in its perpetuity, singularly and sadly unfulfilled and disappointed. The

poems on slavery in 1842 had contained a prediction of probable ruin, in consequence of that crime, published under the title of "The Warning," closing with the following stanza:—

"There is a poor blind Samson in this land,
Slow of his strength, and bound in bonds of steel,
Who may, in some grim revel, raise his hand,
And shake the pillars of this commonweal—
Till the vast temple of our liberties
A shapeless mass of wreck and rubbish lies."

In 1851 Longfellow published the very beautiful poem, illustrating so richly, quaintly, and with so much tender feeling, the middle ages in Europe, entitled "The Golden Legend." The play has much of the sweetness and tenderness of sentiment and character exhibited in "Evangeline," and the highest lessons and impulses of the legends of the early and later monastic ages are drawn out in the characters and incidents. The manners of the olden times are exquisitely sketched; saints, scholars, singers, students, doctors, princes, peasants, monks, priests, devils, revellers; the cathedral, street, and town and country life; the plays of sacred festivals and miracles; all the striking elements and features of the ages of superstition passing into faith—are revealed and relieved in exquisitely beautiful language, verse, and imagery. Deep and earnest lessons of piety and moral wisdom are set like fountains welling in a quiet meadow, sprinkled with violets and daisies. In 1855 Longfellow's genius revealed itself in an entirely new and original production, entitled "The Song of Hiawatha," founded on the scenery, traditions, characteristics, manners, and life of the aboriginal Indian tribes of America, viewed indeed in their most poetical light, but yet illustrated with exceeding beauty of truth as well as fiction. The ruder, coarser, savage traits of character and life are not drawn, or are transfigured with the beauty of poetic language and ideal sentiment; and the poem is a singularly beautiful combination of Indian idylls, aboriginal Arabian Nights Entertainments, a Greek Homeric Odyssey of Indian story, with a human being of supernatural endowments, but a human heart and feelings, and a social loving life; and the growth of an Indian love, and the course of an Indian wooing and wedding, and years of happy domestic enjoyments, with tragedies of life and death intermingled—all exquisitely blended in an atmosphere of imagination and of feeling, so pure, so elevated, so lovely, with lights so strangely rich and glowing, that it is as if an Aurora Borealis of shining incidents and creatures were passing before the vision. The genius that indited the rhyme of the "Ancient Mariner," and the poem of "Christabel," might have been employed upon these pages; but, with wonderful art and beauty, the natural and supernatural are so mingled together, in such childlike simplicity of narrative and with such sweet beguiling melody, that the reader is carried along as in a delightful dream of wonder, quite willing to believe the story true.

In the hands of an inferior poetical artist, the measure of this poem must have been monotonous without rhyme; but the style is so artless, the rhythm so true and perfect, the language so pure and chaste, the imaginative quality so constant, the images of natural and rural scenery so lovely and attractive, and the changes of the poem in landscape, event, and character so original, varied, and novel, that the absence of the music and melody of rhyme only gives scope to other elements of beauty, while music and melody are in every line. The genius of the poet Collins in the Ode to Evening could hardly have thrown into language more beautiful pictures, or with sweeter melody, or in a higher style of pure poetical imagination. Gentleness and tenderness of feeling, an uninterrupted sympathy with all the cheerfulness and joy of nature, a familiar interpretation of its meaning, a quiet ease, truthfulness, and accuracy in description, minuteness of detail along with the perpetual light of imagination, characterize the whole poem—a poem of legends and traditions, wild and wayward, with the odours of the forest upon them, and the dew of meadows, and the smoke of wigwams ascending, and the human heart interpreted. Hiawatha's childhood, Hiawatha's fasting, Hiawatha's friends, Hiawatha's sailing, Hiawatha's wooing, the Son of the Evening Star, the Ghosts, the Famine, are exquisitely wrought portions of a work which certainly has no rival in the volumes of modern poetry; there being no other attempted poem of the kind in existence.

In 1858 Longfellow published "The Courtship of Miles Standish," a poem in hexameters, full of character and beautiful description, accompanied with a number of shorter poems, entitled "Birds of Passage." Of these, the "Prometheus;" "The Ladder of St. Augustine;" "The Two Angels;" "Daylight and Moonlight;" and "The Warden of the Cinque Ports;" are perhaps the most strikingly beautiful, and the best examples of the characteristic qualities of Longfellow's productions.

The poet resides in Cambridge, in a fine old country house, surrounded by a beautiful cultivated landscape—the house once celebrated as Washington's head-quarters in the revolutionary war. His writings are probably more widely known in Great Britain than those of any other American poet.—G. B. C.

LONGHI, Giuseppe, a distinguished Italian engraver, was born at Monza in 1766. He was brought up with a view to the church; but his inclination for art was so decided that his father yielded and placed him under V. Vangelisti, the professor of engraving in the Brera, Milan. Afterwards he went to Rome, became acquainted with the famous engraver, Raphael Morghen, and executed a plate from Guido's Music in the Ghigi palace, which was very much admired. Returning to Milan, however, he found no demand for his burin, and practised miniature painting till he received a command to engrave Baron Gros's portrait of the Emperor Napoleon. On the death of Vangelisti in 1798 Longhi was appointed to succeed him as director of the Milan school of engraving; he was an excellent instructor, and his pupils include Anderloni, Toschi, Grüner, and others, who have attained high rank in their profession. Longhi's plates are tolerably numerous and very beautiful. Among the most celebrated of them are the "Marriage of the Virgin," a companion to R. Morghen's large print of the Transfiguration, and quite worthy to stand alongside that famous work; the "Vision of Ezekiel;" and a "Holy Family," after Raphael; "The Entombment," after Crespi; Correggio's Magdalen Reading; Da Vinci's Madonna del Lago; various portraits in the Illustri Italiani; and some plates in the Fasti di Napoleone. He left unfinished a plate of the Last Judgment of Michelangelo; and one of Raphael's Madonna del Velo, which was completed by his pupil Toschi. Longhi died in 1831. He was perhaps the most painter-like in feeling of the great Italian engravers of his time. Without attempting to emulate Raphael Morghen's dexterous arrangement of his lines, Longhi aimed more to convey by any available means the exact intention of the painter, and in this he was usually very successful. He wrote a dissertation on engraving, "La Calcographia," of which there is a German version by C. Barth, with a memoir of Longhi by F. Longhena.—J. T–e.

LONGINUS, Dionysius Cassius, a Platonic philosopher and celebrated rhetorician. He belonged to the third century of the christian era; but the year and place of his birth are unknown. He was born about 213, and was killed in 273. Some call him a Syrian, a native of Emesa. Others say that he was born at Palmyra. It is more probable that he was a native of Athens, where his uncle Fronto, who superintended the education of his nephew and left him his heir, taught rhetoric. It would seem that he visited many countries, and became acquainted with the most distinguished philosophers of the age. At Alexandria he studied under Ammonius Saccas, and Origen. Having returned to Athens, he taught numerous pupils, lecturing there not only on rhetoric and grammar, but philosophy and criticism. As a true Platonist he studied the works of Plato himself, and wrote commentaries on some of his dialogues. Free from allegorical fancies, he became eminent for critical skill. His judgment was clear and good. After residing for a long time at Athens, he went to the East, where he got acquainted with Zenobia of Palmyra, and became preceptor of her children. When this high-spirited woman assumed the sole government of her dominions after the death of her husband, she seems to have been greatly influenced by Longinus' advice. Acting upon it, she attempted to throw off the Roman yoke, and wrote a letter to the Emperor Aurelian with that view. After Palmyra was taken and destroyed, Longinus was beheaded at the command of Aurelian. He was a man of great learning and sound judgment. He had the true spirit of a philosopher, an ardent love of liberty, and great candour. His intellectual culture was chiefly moulded and formed by the works of Plato and Demosthenes. Though a pagan, he was tolerant towards christianity. He composed a great number of works; but unfortunately nearly all have perished. The chief production which has survived, is a considerable part of the treatise Περὶ Ὕψους (On the Sublime), addressed to Posthumius Terentianus. There are many gaps in the MSS. or rather MS. at Paris, of which the

rest are copies. The great excellence of this work is universally recognized. It shows Longinus in a most favourable light as a critic of a very high order. His remarks on oratory, poetry, and good taste are finely conceived and admirably expressed. The best editions are those of Weiske, Leipsic, 1809, 8vo; and Egger, Paris, 1837, 16mo. It has been translated into German by Schlosser; French by Boileau; and English by Smith.—S. D.

LONGLAND or LANGLAND, John, Bishop of Lincoln, was born in 1473 at Henley in Oxfordshire, and educated at Magdalen college, Oxford, of which he became principal in 1505. Consecrated a priest in 1500, he received various ecclesiastical preferments. In 1514 he was made dean of Salisbury; in 1519 canon of Windsor; and his sermons being much liked by Henry VIII., the king appointed him his confessor and bishop of Lincoln in 1520. He is said as royal confessor to have been "the first man of account" who recommended to Henry a divorce from Catherine, and to have been instigated in the recommendation by Wolsey. He certainly was active in procuring the divorce, and was employed by the king to obtain the assent of Oxford to the principle involved in that measure. In his diocese he was a cruel persecutor of so-called heresy, and he is represented by Burnet as one of the court party opposed to the Reformation. His persecutions are recorded in Fox, who probably on account of his supposed tendencies the other way, has printed a portion of his Good-Friday sermon (1538) against the papal supremacy. He was appointed chancellor of the university of Oxford in 1532, and there is a sketch of him with a list of his sermons in Wood's Athenæ Oxonienses. He died on the 7th of May, 1547, at Wooburn in Bedfordshire.—F. E.

LONGLANDE or LANGLANDE, Robert, is the person to whom is generally assigned the authorship of that early specimen of English poetry, the "Visions of Piers Plowman." According to a tradition of the sixteenth century, he was born at Cleobury Mortimer in Shropshire, and after receiving his education at Oxford, became a monk of Malvern. From historical and other allusions contained in the "Visions of Piers Plowman," Mr. Thomas Wright assigns the date of its composition to the later section of the year 1362. The poem depicts in alliterative rhymeless metre a series of "visions," seen by the author after falling asleep on the Malvern hills. They are chiefly allegorical, and describe the vices of the age, political, social, and especially ecclesiastical. Viewed both under its poetical and its satirical aspects, this work is one of great vigour and frequent merit. For more important reasons than its allegorical form, it has been compared to the Pilgrim's Progress. It is one of the earliest literary protests against the corruptions of the English Church, although not the composition of a Wyckliffite, as was undoubtedly the writer of the later "Creed of Piers Plowman," which generally accompanies the "Visions." In its rhymeless alliteration it is also a curious echo of the species of versification in vogue among our Anglo-Saxon ancestors. The language is very Saxon, without the classical and continental admixtures rife even in Chaucer and Gower. It had long been popular, and contributed effectively to the English Reformation, when it was first printed in 1550 by Robert Crowley. Three impressions were called for in one year. Of modern editions the first was that of Dr. Whitaker, 4to, London, 1813, who followed a set of manuscripts of the poem in which many passages are softened, and the language is full of northern peculiarities. One of the manuscripts of the other class, adopted by the earliest printers of the poem, was followed by Mr. Thomas Wright in his excellent Vision and Creed of Piers Plowman, edited from a contemporary manuscript, with historical introductions, notes, and a glossary, London, 1842, of which a second and revised edition appeared in 1856.—F. E.

LONGMAN, the eminent metropolitan publishing house of, was founded in 1724. Thomas Longman, the founder, born at Bristol in 1699, was the son of a gentleman of that city, and left heir to some property. Bound apprentice to a London bookseller, he married his master's daughter, and in 1724 purchased the bookselling and publishing business carried on at the Ship and Black Swan, Paternoster Row (the site of the premises now in the occupation of the firm of Longman), by Mr. William Taylor, the original publisher of Robinson Crusoe. He became the principal proprietor of Chambers' Cyclopædia of Arts and Sciences, and was one of the original proprietors of Johnson's Dictionary. He died in June, 1755, and was succeeded by his nephew, Thomas, whom he had previously taken into partnership. The business was much extended by the second Thomas Longman, especially in the colonies and in America. He died in 1797.—Thomas Norton Longman, the father of the two principal partners in the present firm, was born in 1771, and to his energy and sagacity may be attributed much of the eminence which the house has attained. He was the publisher of some of the earliest works of Wordsworth and Coleridge, as well as of the Lay of the Last Minstrel, and gave the poet Moore £3000 for Lalla Rookh—the largest sum then known to have been received for a single poetical work. In 1826 the *Edinburgh Review* became the property of the firm of Longman. Mr. Thomas Norton Longman died in 1842, and was succeeded by his eldest son, Mr. Thomas Longman, with whom is associated his brother, Mr. William Longman.—F. E.

LONGOMONTANUS or LANGBORG, Christian, a Danish astronomer, was born at Langborg in Jutland, on the 4th of October, 1564, and died at Copenhagen on the 8th of October, 1647. He was the son of poor parents, and in his youth obtained scientific instruction in the midst of hard struggles for a livelihood. In 1589 he was engaged as an assistant by Tycho Brahe, in whose employment he continued for about thirteen years. In 1603 he was appointed rector of the academy of Viborg in Jutland, and in 1605 professor of mathematics in the university of Copenhagen, which appointment he held for the remaining forty-two years of his life. He was an industrious, careful, and accurate observer, but prejudiced in favour of old astronomical hypotheses; he laboured besides, during his whole life, under a delusion that he had discovered the exact ratio of the area of a circle to the square of its diameter. The inaccuracy of his supposed quadrature was demonstrated by many mathematicians; but he upheld it to the last. In judging, however, of this fallacy it must be borne in mind that the incommensurability of the two areas in question was not completely demonstrated until long afterwards, by John Henry Lambert.—W. J. M. R.

LONGUEVAL, Jacques, a French jesuit, scholar, and historian, was born near Peronne in 1680, studied at Amiens and Paris, and became professor at the jesuit college of La Fleche. He died at Paris in 1735. He wrote on schism, on miracles, &c.; but his great work is a "History of the Gallican Church," of which he produced eight volumes, and left materials for more.

LONGUEVILLE, Anne Geneviève de Bourbon, Duchess of, a French princess, sister of the great Condé, was born on the 29th of August, 1619, at the chateau of Vincennes, where her father was a prisoner; and died on the 15th of April, 1679. An intriguer from her youth upwards, she occupies, by the talent and energy with which she played her part, a place of note in French history. She was to have been married to the prince de Joinville; but his death transferred her hand to the duc de Longueville, who with her also acquired the usual troubles that follow an irate and unsettled wife. She first engaged in intrigues of passion, one of which was with La Rochefoucauld; then in intrigues of politics, where she did more mischief than enough; then threw herself into devotion as the last resource when the others failed. She was little less than the chief of the Fronde party, and into the wretched war she enticed Turenne. With great beauty, high birth, and an unusual power of conversation, she carried men off their feet to do evil. But she was also traitor to her country, and accepted large moneys from the king of Spain. It is but just, however, to note that "the mother of the church," as she was called in later days, threw her mantle of protection over the jansenists, and, like a woman, protected the persecuted.—P. E. D.

LONGUS, a Greek sophist belonging to the fourth or fifth century. Nothing is known of his life or death, but it is thought he lived after Heliodorus of Emesa. He is the author of a pastoral romance with the title, "Ποιμενικῶν τῶν κατὰ Δαφνὶν καὶ Χλόην," in four books, written in pretty good prose. The first edition appeared at Florence in 1598. The best modern one is that of Courier, 1830, Paris, second edition, in which a gap in the first book was supplied from a Greek MS. The work was translated into German by Passow and by Jacobs; into English by Thornley.—S. D.

LONICER, Johann, a German scholar, was born at Artern, near Eisleben, in 1499, and died 20th July, 1569, at Marburg, where he had filled the chairs of the Greek and Hebrew languages. He was a friend of Luther (some of whose writings he translated into Latin) of Melancthon, and Camerarius. He has left a number of learned editions, translations, and commentaries.—K. E.

* LOOMIS, Elias, an eminent American man of science, was born in Connecticut on the 7th of August, 1811, and is at present professor of mathematics and physics in the City university of New York. He is the author of various treatises on arithmetic, algebra, geometry, trigonometry, and astronomy; and of a series of papers which have appeared chiefly in *Silliman's Journal*, on various subjects of physical science—chiefly connected with meteorology, atmospheric electricity, terrestrial magnetism, and astronomy; and comprising, amongst other matters, the results of a most valuable series of researches on the magnetism of the United States.—R.

LOOS, Cornelius, sometimes called Cornelius Callidius Chrysopolitanus, a Dutch theological writer, who died in 1595, at the age of about fifty years. He studied at Louvain and Mentz, where he published his first work in 1579. For some time he resided at Treves; but his disbelief of magic brought him some annoyance, and he removed to Brussels, where he returned to his old opinions respecting magic and sorcery, which he had been compelled to renounce. He was learned, but eccentric; and although by no means partial to protestantism, which he wrote against, was no favourite with his own party.—B. H. C.

LOOS, Daniel Friedrich, German medallist, was born at Altenburg in Saxony, January 15, 1735. He was a pupil of Stieler, and served an apprenticeship of seven years in the die department of the mint at Leipsic. In 1756 he was appointed engraver to the mint at Magdeburg, but on the suppression of that establishment was attached to the mint at Berlin, of which he became principal medallist. Loos improved the machinery, and greatly elevated the style of art of the Berlin mint. He executed numerous medals commemorative of passing events, and in honour of distinguished personages. Several of them have been engraved in Medailles de la Revolution, Tresor de Numismatique, &c. Loos was a member of the Berlin Academy. He died, October 1, 1819.—J. T–e.

LOOS, Gottfried Bernhard, son of D. F. Loos, born at Berlin, August 6, 1774, inherited a large share of his father's talent, which he improved by diligent culture. Gottfried Loos was appointed master of the Berlin mint in 1806, and later general warden. He executed numerous very excellent medals, and fully sustained the high character of the Berlin mint. He wrote several useful essays on general numismatics, which were published in a collected form in three parts, Berlin, 1822; a treatise on gold and silver coins for commercial men, 1821; and a guide to the detection of base coin, 1828. Gottfried Loos died at Berlin, July 29, 1843.—J. T–e.

LOPE de Vega. See Vega.

LOPES, Fernao, a Portuguese historian, born in 1380, and died in 1449. He was appointed keeper of the national archives in 1418, and undertook the task of writing the chronicles of the kings; but we have only two reigns written by him—those of Pedro I. and Fernando I.—which are in the collection of Correa de Serra, vol. iv.—F. M. W.

LOPEZ, Joachim Maria, a Spanish statesman, born 1802. He embraced the constitutional cause when a young advocate so warmly, that he was compelled to leave Spain in 1823. After the death of Ferdinand VII. in 1835, he was deputy for Alicante, and after the insurrection of La Granga, September, 1836, he became minister of the interior in the Calatrava ministry, but resigned in March, 1837. He was deputy for Madrid in 1836 and 1842. Having taken a leading part in the overthrow of Espartero, he became prime minister in July, 1843, but was speedily obliged to give way to Ologaza, and shortly afterwards retired to private life.—F. M. W.

LORCH, Melchior, German engraver, was born at Flensburg in the duchy of Schleswig about 1527. He engraved both on copper and on wood, and is one of the best of the many excellent engravers who at that time flourished in Germany. On copper, he engraved portraits (among others of Martin Luther and Albert Dürer) and various minor pieces; on wood, a large cut of the deluge, printed on two sheets, a sybil, and a variety of other subjects, the most interesting being a series of prints illustrative of manners, costumes, &c., from sketches made by him during his long journeys in northern Germany, Denmark, Austria, &c. He also engraved a set of prints of the habits of the Turks, and a portrait of the sultan. The date of Lorch's death is sometimes stated to be 1586, but he appears to have been alive in 1590.—J. T–e.

LOREDANO, Leonardo, Doge of Venice from 3rd October, 1501, to 22nd June, 1521, on which day he died at the age of ninety. He put an end, on terms of mutual concession, to the hostilities existing at the period of his election between Venice and Turkey; yet seems to have been no paramount lover of peace, as in two successive leagues he beheld unappalled the main strength of Europe arrayed against him. In his person much of the power of the doges expired, being transferred to the state inquisitors and the Council of Ten.—C. G. R.

LORENZETTI, Pietro and Ambrogio, two celebrated old Sienese painters, brothers, who were born in the latter half of the thirteenth century. They are also sometimes called Di Lorenzo. Pietro's name occurs in Sienese records as early as 1305, Ambrogio's not before 1323. They were the scholars and imitators of Duccio di Buoninsegna, but necessarily somewhat improved upon the hard Byzantine manner of that painter. Pietro's figures are greatly praised by Vasari, as grand and expressive, and rich and graceful in costume and ornament; but Vasari refers more particularly to his later works executed in the cathedral of Arezzo, now destroyed, which are said to have been the best frescoes, up to their time, painted in Italy. The wall-painting of the "Fathers in the Desert," in the Campo Santo at Pisa, is utterly without taste as a composition, and the groups, though very varied in their details, are as far from being graceful as they well can be; yet, compared with the other works of their age, they must be admitted to display great ability. In the Uffizi gallery at Florence is a picture of the Madonna and Child with Angels, by Pietro, signed "Petrus Laurentii de Senis me pinxit, Anno Domini MCCCXL." He is supposed to have died about 1350.—Ambrogio is highly praised by Lorenzo Ghiberti; he executed some remarkable allegorical works, in the taste of that day, of Justice, Concord, and Peace, in the Sala de' Nove, in the public palace of Siena. They are moral, civil, and political, embodying the philosophy of Aristotle; the whole to inculcate good government, showing the consequences of good and of bad government. They were executed in 1337–40, and are inscribed "Ambrosius Laurentii, hic pinxit utrinque." In the academy at Florence is a "Presentation in the Temple," by Ambrogio, dated 1342. The date of his death is unknown.—(Rumohr, *Italienische Forschungen.*)—R. N. W.

LORENZINI (called also Laurentini), Francesco Maria—amongst the Arcadi, Filacide Eliaco—poet and second custodian of the Accademia degli Arcadi, born in Rome, 12th October, 1680; died in the same city, 14th June, 1743. In opposition to the founders of the Arcadi, who proposed Petrarch as their model, he upheld for emulation the unapproached majesty of Dante; and earned for himself the title of Michelangelo of Italian poets. He was an assiduous and admiring reader of the Hebrew prophets, and an observant student of anatomy. Besides original poems, he has left works of various kinds, both Latin and Italian. Amongst the Latin are some sacred dramas, published at Rome; and he has enriched biblical literature by paraphrases in Italian verse of the Book of Job and the Songs of the Prophets.—C. G. R.

LORENZINI, Giovanni Antonio, Italian engraver, was born in Bologna in 1665. He studied painting under L. Pasinelli, but turned his attention to engraving, in which he shortly acquired distinction. With a painter's feeling for general effect, rather than elegance of line, Lorenzini trusted largely to etching and the dry point. Among his early prints were a "St. Anthony" and a "Martyrdom of St. Ursula," after his master Pasinelli; but his later prints are chiefly after Paul Veronese, Tintoretto, Guercino, and Guido. He engraved several of the plates in the Gallery of the grand duke of Tuscany. Bartsch and Nagler give full lists of his prints. He died in 1740.—J. T–e.

LORENZO de Medici. See Medici.

LORET, Jean, an early French journalist, born at Carentan; died at Paris in 1665. In youth he left Normandy to seek his fortune, and at Paris obtained the patronage of Cardinal Mazarin. He there became one of the founders of the periodical press. Renaudot had originated the *Gazette de France*, April, 1631; but Loret thought that something more than dry facts and legal proclamations would interest his vivacious compatriots. He therefore originated a weekly journal in verse, and for fifteen years (1650–65) kept it up by his own unaided pen. For the first two years the numbers were read in MS. at the duchess de Longueville's assemblies; but the transcriber falling ill the sheet was printed—only twelve copies, however, as publicity was not the object. Printing was found to offer advan-

tages, and in 1655 Loret obtained a royal privilege, and printed his versified journal under the title of *Muse Historique*. He wrote seven hundred and fifty numbers, and about four hundred thousand verses. The *Muse* obtained both influence and celebrity, and Loret found a revenue in the advertisements, which he turned into verse.—P. E. D.

LORGNA, Antonio Maria, an eminent Italian mathematician and engineer, was born at Verona of a noble family in 1730, and died there on the 28th of June, 1796. He was educated at the university of Padua; served in the army, in which he rose to the rank of colonel of engineers; and became governor and professor of mathematics of the military college of Verona. In 1782 he founded the Società Italiana. His writings on various mathematical, mechanical, and physical subjects, appeared partly in the Memoirs of that society from 1782 till 1794, partly also in the Transactions of other learned bodies, and partly in a separate form.—W. J. M. R.

LORIA or LAURIA, Roger de, Admiral, born towards the middle of the thirteenth century; died at Valencia, 17th January, 1305. He aided Giovanni da Procida in stirring up the revolution known as the Sicilian Vespers, and received from Pedro III. of Arragon and I. of Sicily, in recompense of his services, the command of the Sicilian fleet. His lot was cast in troublous times, and in the course of his military career he more than once changed masters; but at length, disgusted with both sides, he retired to his possessions in Valencia.—C. G. R.

LORME, Philibert de. See Delorme.

LORRAINE. See Guise.

LORRAINE, Claude. See Gelee, Claude.

LORRIS, Guillaume de, the first author of the celebrated "Roman de la Rose," completed by Jean de Meun (q. v.) derives his name from his birthplace, Lorris, near Montargis, in what is now the department of Loiret, and where his house is said to be still pointed out. Very little is known of his biography. He is supposed to have been a student of jurisprudence, and to have died about 1260. The "Roman de la Rose" was entirely his conception; his share in its authorship amounts to four thousand out of twenty-two thousand lines; and the portion of it which he composed bears no trace of the satirical element rife in the continuation of Jean de Meun. The "Roman de la Rose," as written by Guillaume de Lorris, is a poem of love, and nothing can be more simple than its allegory. It is very beautiful in its descriptions of nature. The poem was a favourite of Chaucer's, who in his Romaunt of the Rose has translated the whole of the portion written by Guillaume de Lorris, and very little of that by Jean de Meun. Specimens of both the original and of Chaucer's version are printed side by side by Warton.—F. E.

LORRY, Anne-Charles, a French physician, born at Crosné, near Paris, in 1725. In 1748 he was admitted doctor of the Faculty of Medicine at Paris, and afterwards became doctor-regent of the faculty. He was the author of several medical works, some of which still retain considerable value. His last, perhaps his best, was a treatise on cutaneous diseases, a work which combines the merits of much erudition and accurate observation with great clearness of arrangement and perspicuity of language. He died in 1783.—W. B–d.

LORT, Michael, D.D, professor of Greek at Cambridge, and prebendary of St. Paul's, was born in 1725. He published treatises on the Lord's Prayer, on the wisdom of the ancient Egyptians, and on the Celts, besides various sermons.—D. W. R.

LOSADA, Diego, a Spanish adventurer, died in 1569. He was one of the early band of explorers who effected the conquest of Venezuela, and built the city of Santiago de Leon in the district of Caraccas. He obtained great mastery over the savage tribes; but was eventually driven from his kingdom.—F. M. W.

LOSCH, Joseph, German medallist, was born in 1770, at Amberg in the Upper Palatinate. Trained as a die-cutter in the mint of his native town, he improved his taste by the study of ancient Greek gems; and on the death, in 1796, of the principal engraver to the Amberg mint, Losch was selected to succeed him. The Amberg mint was, however, soon after given up; but in 1803 he was attached to the staff of the mint at Munich, and five years later was made principal medallist. This office he retained till his death in 1826. Under Losch, the Bavarian coinage was much improved. The medals engraved by him include many struck in commemoration of passing events; the visits of distinguished personages; as rewards for military skill, or proficiency in literature, science, or art; portraits, &c.; and they are regarded as above the average of their class.—His son, Joseph Losch, born at Munich in 1804, the present chief medal engraver in the Munich mint, has engraved several very good occasional medals.—J. T–e.

LOSSENKO, Ivan, an eminent Russian painter, was born about 1720. He studied in Paris and in Rome. On his return to St. Petersburg he was nominated a member, a few years later professor of painting, and ultimately director of the Imperial Academy of the Fine Arts. Lossenko is regarded with great respect by his countrymen, who look upon him as founder of Russian Art. Out of Russia, Lossenko's pictures would hardly be so highly esteemed. They are painted in the cold academic style, fashionable when he was in Italy. He was little of a colourist, but is praised for correctness of drawing and purity of design. His chief works are "The Miraculous Draught of Fishes," in the Imperial gallery; and a "Parting of Hector and Andromache." He also painted several portraits of royal and distinguished persons. He died about 1774.—J. T–e.

LOTHAIRE I., Emperor of the West, was the eldest son of Louis le Debonnaire, and was born about 795. In 817 he was associated by his father in the imperial dignity, at the same time being acknowledged king of France, and in 820 he took the title of king of the Lombards. Louis wishing to provide for his son Charles (le Chauve), who was born after the partition which he made of his estates, sought to alter the deed by which his other sons held their respective territories. Lothaire immediately leagued with his brothers Louis (le Germanique) and Pepin against his father, and succeeded in dethroning him in 830. Restored to the throne, Louis three years afterwards was again driven from it by the same unfilial allies; but the reconciliation of the two younger brothers with their father put an end to the war, obliging Lothaire to cast himself upon the compassion of the emperor. On the death of Louis in 840, Lothaire succeeded to the imperial dignity, and was no sooner seated on the throne than he began to make preparations for annexing the estates of his brothers, Charles le Chauve and Louis le Germanique. These two princes, however, combined their forces against him, and obtained a victory over him at the bloody battle of Fontenay in 841. A treaty was concluded between the belligerent brothers in 843, in terms of which Louis retained, with the title of emperor, Italy, Burgundy, and the eastern provinces of France, his capital being Aix-la-Chapelle; Louis had Germany and the vast territories beyond the Rhine; and Charles secured Neustria and Aquitaine. Wearied with the cares of empire, and sensible of his approaching end, Lothaire a short time before his death abdicated the crown, and retired into the monastery of Prum in Ardennes, where he expired on the 28th of September, 855, at the age of sixty. He left three sons, Louis, Lothaire, and Charles, of whom the first inherited Italy with the title of emperor, the second the kingdom of Lorraine, and the third Provence. The latter part of the life of Lothaire, as if in retribution for the treatment to which, conjointly with his brothers, he had subjected his father, was distracted by civil wars arising out of the dissensions of his family.

LOTHAIRE II., Emperor of Germany, born in 1075; died 3rd December, 1137. He was the son of Gebhard of Suplingburg, and in 1100 married Richenza, heiress of Brunswick. On the accession of Henry V. of Germany he was named Duke of Saxony, and for several years fought the pagan Sclavonians who inhabited his territories. On submission, however, he treated them with leniency. In 1111, the Emperor Henry having granted a title to a person called Frederick the Englishman, Lothaire, under pretext that this person was a serf, caused him to be arrested. For this transaction he was placed under the ban of the empire. This led to a war between the Saxon princes and the emperor, which, after several years' duration, ended in the defeat of the former; and Lothaire was compelled to appear barefooted before Henry to crave pardon. The following year, however (1115), a more general insurrection took place, and Henry was defeated. Lothaire and the other princes joined the church in overturning the absolute power of the emperor, and a cruel war was the result. A large portion of Germany was ravaged, and peace was only restored after years of suffering. In 1123 Lothaire undertook a new war on his own account. The emperor was unable to subdue him, and died shortly after. In 1125 a diet was held at Mayence to elect a new emperor, and Lothaire obtained the suffrages of the electors. He was crowned at Aix-la-Chapelle, soon after married a daughter of the duke of Bavaria,

and engaged in a war with the Hohenstauffens. In 1130 he assembled the prelates of the empire at Wurtzburg. The prelates acknowledged as legitimate pope, Innocent II., who had taken refuge in France. The following year the pope and the emperor met at Liege, and Lothaire promised to invade Italy. On the 30th April, 1133, he led Innocent to Rome, and procured his admission to the Lateran. In June he set out for Germany, and on his arrival he obtained from the princes and relates an edict of peace for ten years. All the subjects of the empire were required to take the oath of peace. He again went to Italy, was everywhere successful, made himself master of Tuscany and Naples, and restored Innocent to the pontifical throne—from which he had been temporarily ejected—at the same time letting loose on the antipope the eloquence of St. Bernard. On his way back to Germany Lothaire died at a little village in the Tyrolese Alps, deeply regretted by the whole population of the empire.—P. E. D.

LOTHAIRE II., King of Lorraine, was born about 825, and died 8th August, 869. From his father the Emperor Lothaire I. he inherited Switzerland, Alsace, and the country between the Meuse and the Moselle, formerly Austrasia, which received the name of Lotharii Regnum—in German Lothringen, changed in French to Lorraine. In 856 he espoused Teutberga, daughter of Boson, a Burgundian lord, and sister of Hubert, abbot of St. Maurice. A year after he repudiated her, and betook himself to a life of irregularity with the fair Walrada. Gunther and Teutgand, archbishops of Cologne and Treves, induced or compelled the queen to acknowledge some charge brought against her, and a divorce was the result. In 862 he espoused Walrada with the authorization of his bishops, while Hincmar protested against both divorce and marriage. This led to the council of Metz, which confirmed the divorce, apparently for the purpose of having the whole question submitted to the pope. Pope Nicholas, however, annulled the decrees of the council, and ordered the archbishops to appear at Rome. In 865 Lothaire was compelled to take back his first wife. He died at Piacenza on his way home from Rome, whither he had gone to make his peace with the pope.—P. E. D.

LOTHAIRE, King of France, was born in 941, and died 2nd March, 986. At the death of his father, Louis IV., he was thirteen years of age, and was soon after crowned at Rheims in presence of the great feudatories of the kingdom. In youth he engaged in many petty wars; but when he became a man he enlarged his designs, and resolved to re-establish the kingdom as it had been in old times. His first attempt was on Normandy; but the Normans were too fierce for the political experiment, and compelled him to turn elsewhere. On the Flemish side he was more successful, and took the towns of Arras, Douai, and the surrounding territory. In 973 the Germanic influence ceased in Gaul at the death of Otho. In 978 Lothaire entered Lorraine at the head of twenty thousand men, and advanced as far as Aix-la-Chapelle, where he pillaged the imperial palace of Otho II. and carried off the insignia. Otho, burning with revenge, entered France with an immense army, and sacked everything save the churches, up to the gates of Paris. He was there checked, compelled to retreat, pursued, and severely handled at the passage of the river Aisne. On the death of Otho II. Lothaire made another attempt to annex Lorraine to France; but his plans were rendered abortive by the policy of Hugues Capet, who appears at this period to have been acquiring power; and, in the words of a chronicler, to have been "more king than the king himself." Lothaire died not without suspicion of having been poisoned by Hugues.—P. E. D.

LOTTO, Lorenzo, a distinguished old Venetian painter, born about 1480. He studied under Giovanni Bellini, and seems to have established himself chiefly at Bergamo. He painted much in the Bellini taste at first, but was also influenced by the large manner of Giorgione, and the powerful contrasts of light and shade of the school of Leonardo da Vinci; some assume him to have been the Lorenzo who was a scholar of Leonardo. He died at Loretto about 1558. Many towns of Italy possess works by Lotto, in fresco as well as oil. In the gallery of Berlin is his own portrait, signed "L. Lotus, Pictor."—(Vasari; Tassi, *Vite de Pittori*, &c.)—R. N. W.

LOUBÈRE, Simon de la, poet, was born at Toulouse in 1642. After being envoy of Louis XIV. to Siam in 1667, he went on a secret mission to Spain and Portugal, and afterwards travelled with the son of the Chancellor de Pontchartrain. He was admitted a member of the Academy, and died at Toulouse in 1729. His poetry is chiefly lyric.—W. J. P.

LOUDON, Gideon Ernst. See Laudon.

LOUDON, John Claudius, a Scotch botanist and horticulturist, was born at Cambuslang in the county of Lanark on the 8th of April, 1783, and died from disease of the lungs at Bayswater on the 14th December, 1843. He was the eldest son of a Midlothian farmer; and his mother being left a widow with a large family, he was early called upon to exert himself in their behalf. He was educated as a landscape-gardener, and at the age of twenty he went to England to prosecute his profession. He took a farm in Oxfordshire in 1809, and he travelled during different years between 1813 and 1828 on the continent, visiting Sweden, Russian Poland, Austria, Italy, France, and Germany. During the latter years of his life he took up his residence at Bayswater, near London. He suffered much from rheumatism and stiffness of his joints. His right arm was broken and did not unite well, and was finally amputated, while his left was much contracted. Thus he suffered from repeated attacks of illness, and in spite of all this he carried on much laborious literary work. In a period of forty years he continued to publish both on botany, horticulture, rural architecture, arboriculture, and agriculture. Among his principal works are the following—"Encyclopædia of Plants, of Gardening, of Agriculture, of Cottages, Farm and Villa Architecture, of Trees and Shrubs;" *Gardener's Magazine* commenced in 1826 and continued till his death; *Magazine of Natural History* commenced in 1828, and finally incorporated with Taylor's Annals; "Illustrations of Landscape Gardening;" "Hortus Britannicus;" "Arboretum et Fruticetum Britannicum;" "Hortus Lignosus Londinensis;" *Architectural Magazine*; "Suburban Gardener," and numerous papers on laying out farms, plantations, gardens, hotnouses, cemeteries, &c. His works are of wonderful extent and magnitude, and required immense labour in their production. He left a widow (noticed below) and a daughter.—J. H. B.

* Loudon, Jane, née Webb, daughter of a gentleman resident in the neighbourhood of Birmingham, made in 1827 her début in literature by the publication, anonymously, of the "Mummy, a tale of the twenty-second century," foreshadowing many of the actual results of the application of science to practical life. This work led to her acquaintance with Mr. Loudon, whom she married in 1831. She lent her husband active and valuable assistance in the preparation of his well-known works, some of which she has re-edited since his death. To the "Self-instruction for young gardeners," 1845, she prefixed an interesting memoir of him. Mrs. Loudon's original contributions to the literature of horticulture, botany, and natural history generally, have been numerous and varied. Among them may be mentioned her "Amateur Gardener's Calendar," 1847; "Botany for Ladies," 1852; "British Wild Flowers," 1856; and her very successful "Ladies' Companion to the Flower Garden," 1841, which has gone through numerous editions. Her own and her husband's literary merits have procured her a pension of £100 on the civil list.—F. E.

* Lough, John Graham, sculptor, was born at Greenhead, Northumberland, early in the present century. The son of a small farmer, he was sent into the fields to work, as soon as he was old enough to tend the stock or to scare the birds. Whilst thus employed, he taught himself to draw and to make clay models. Some of these were accidentally seen at his father's cottage by a gentleman of the neighbourhood, who invited the boy to his house and showed him engravings and casts of ancient sculpture, and gave a right direction to his studies. Young Lough now devoted every spare hour to drawing and modelling, earned some money by his models, and at length felt confidence enough in himself to set out for London, and adopt sculpture as a profession. By the advice of Haydon he studied the Elgin marbles, but he did not place himself under any master. During the period that he was thus mastering the technicalities and studying the principles of sculpture, he had to endure many privations; but he passed safely through them all, and at length met with the reward which his industry and perseverance, no less than his genius, so well merited. Mr. Lough's first-exhibited work, "The Death of Turnus," appeared at the Royal Academy in 1826. In the following year he exhibited his colossal model of "Milo," a work which excited great interest, and which he was commissioned by the duke of Wellington to execute in marble. The way of the young sculptor was now clear. His

merit was recognized. The future depended on himself. Having completed "Milo" in marble; a "David," 1829, for Earl Grey; a group, "Duncan's Horses Fighting;" and received commissions from the earl of Egremont, the dukes of Northumberland and Sutherland, and other liberal patrons—Mr. Lough decided on visiting Rome, in order to examine the ancient sculpture in the great metropolis of art, and to familiarize himself with the modes of working of the distinguished living sculptors. He remained there four years, 1834–38, and on his return exhibited a marble group of a "Boy and Dolphin," executed in Rome, and in which, as in all his subsequent works, the influence of his Italian studies was very evident. Since then Mr. Lough's chisel has never lain idle. He acquired fame by imaginative works, and with these his name was long chiefly associated. But he has been year by year increasingly drawn aside by the easier and probably more remunerative claims of portraiture. His chief works of a poetic order include a grand series of ten marble statues of characters from Shakspeare; a series of reliefs from some of Shakspeare's plays, and an apotheosis of Shakspeare, all executed for Sir M. W. Ridley; the "Mourners," a colossal group, executed for the same liberal patron; "A Roman Fruit Girl;" "A Bacchanalian Revel;" "Satan and the Archangel Michael," &c. Mr. Lough's principal monumental works include a colossal statue of the marquis of Hastings, erected at Malta; a recumbent statue of Robert Southey for Keswick church; and the memorial to George Stephenson for Newcastle-on-Tyne. This work, which he is now finishing, is the most elaborate and important of its class he has yet executed, and promises to be one of the most successful of our recent public monuments. Among his portrait statues and busts, are the statues of the queen and the prince consort in the Royal Exchange, London; the posthumous bust of Edward Forbes the naturalist, of which duplicates are placed in King's college, London, and in the hall of the Museum of Practical Geology. Casts of several of Mr. Lough's poetic works are in the Crystal Palace, Sydenham.—J. T–e.

LOUGHBOROUGH. See WEDDERBURN.

LOUIS or LEWIS (in German, Ludwig): the sovereigns so-called are here grouped under the names, alphabetically arranged, of their respective countries—viz., France, Germany, Hungary, and Italy and Sicily:—

FRANCE.

LOUIS I., surnamed LE DEBONNAIRE, and also LE PIEUX, king of France and emperor of the West, was the son of Charlemagne and Hildegarde, and was born in 778 at Ingelheim. Soon after he was nominated King of Aquitaine; and in 781 Pope Adrian I. anointed and crowned him at Rome. In 813 his father presented him as his successor in the empire to the leading clergy and laity assembled at Aix-la-Chapelle. The following year Charlemagne died, and Louis assumed his title; but with poor success. His zeal in church matters was equalled only by his incompetency in secular affairs. The result was that he satisfied no party. He had married at the age of sixteen, and his three sons, Lothaire, Louis, and Pepin, had each to be provided with a kingdom. A second marriage, followed by the birth of another son, added to his causes of anxiety. Lothaire was associated with him in the empire in 817, and he confirmed the popes in the donations which had been made to them. He defeated his nephew Bernard who rose against him, and having made him prisoner, put out his eyes. He permitted churchmen to have the upper hand in most affairs, and yet Pope Gregory joined his sons in a conspiracy against him. He was compelled to abdicate, and shut up in a monastery, but restored; and after a troublous and inglorious life, died in 840.—B. H. C.

LOUIS II., called LE BEGUE (the Stammerer), the son of Charles the Bald, was born in 846. In 862 he connived at the abduction of his sister, for which his father deprived him of an abbey, whose revenues he enjoyed. Hereupon he went into Brittany, took a wife against his father's will, and raised troops for the invasion of Anjou. He was defeated, but pardoned, and in 877 succeeded to the throne of his father as king of France. He was crowned at Rheims by Hincmar, and some time after was crowned again by Pope John VIII., then a fugitive in France. Louis had been compelled by his father to put away his first wife and to marry an English princess named Alice or Adelaide, who survived him, and her son Charles the Simple afterwards came to the throne, although the pope refused to admit the validity of the marriage. The career of Louis was brief, but sufficiently long to diminish still further the glory of the house of Charlemagne. The discontented candidates for pensions and offices leagued themselves against him, and to pacify them he dismembered his kingdom, creating a number of petty feudal lords and tyrants in the persons of his rapacious courtiers. He died at Compiègne in 879.—B. H. C.

LOUIS III., the eldest son of the preceding by his first wife, was born about 863, and succeeded his father, in conjunction with Carloman his brother, who survived him. Louis alone had been nominated by his father, but the succession was contested, and Louis of Germany, who was invited to supplant him, had to be bought off by the cession of a part of Lorraine. The two brothers divided the kingdom; Louis took Neustria and part of Burgundy, and Carloman had Aquitaine and the rest of Burgundy. An attempt was made to secure a share for Charles the Simple, youngest son of Louis II., but without success. Boson, the father-in-law of Carloman, succeeded in setting up the kingdom of Arles, which included Provence, what is called Dauphiné, the districts of Lyons, Savoy, Franche-Comté, &c. With Boson on one side and the Normans on the other, the two brothers had enough work on their hands, but with the help of Charles the Fat they gained some victories. It is said that Louis, in particular, slew nine thousand of his enemies at Amiens; but he was suddenly cut off by death at Saint Denis in 882, leaving no children, and was succeeded by Carloman. There are various accounts of the manner of his death, which appears, however, to have been the result of an accident.—B. H. C.

LOUIS IV., surnamed D'OUTRE-MER, the son of Charles the Simple, born in 921; died in 954. His youth was spent in England; hence his name "from beyond sea." His mother Ogiva was sister to Athelstane. On the death of Raoul of Burgundy the nobles of France, desirous of having for king a descendant of Charlemagne, sent a deputation to Louis offering him the crown. He accepted it and was crowned, but was soon compelled to do battle for the royal authority with Hugh of Paris, who had thought to govern while Louis reigned. He was also involved in war with the Normans, and was captured by them, obtaining his liberty by the surrender of the town of Laon, which he recaptured at a later period. While riding from Laon to Rheims a wolf crossed his road; he spurred in pursuit; but his horse fell, and Louis was mortally wounded. He died at the age of thirty-three, leaving two sons—Lothaire, who succeeded him; and Charles of Lower Lorraine and Brabant.—P. E. D.

LOUIS V., surnamed LE FAINEANT, was the son of Lothaire and Emma, and was born in 966. He succeeded his father on the 2nd March, 986, and died 21st May, 987. He had been crowned in his father's lifetime, and was protected by Hugues Capet. His short reign of fourteen months was one of misery and crime. His mother was supposed to have aided in poisoning his father; and she afterwards became the mistress of the archbishop of Laon. Louis is supposed to have been poisoned either by his mother or his wife Blanche, and with him perished the royal race of the Carlovingians, which had reigned in France for two hundred and thirty-seven years. A new race came in with Hugh Capet.—P. E. D.

LOUIS VI., called LE GROS, was the son of Philip I. and Bertha of Holland, and was born in 1078, and died in 1137. Persecuted in his youth by Philip's second wife he took refuge in England. He succeeded his father in 1108. His reign was characterized by wars with his neighbours and with Henry I. of England. He was more of a king than his predecessors, and less of a mere chieftain. He allied himself with the clergy and the communes to check the feudal nobles. In this reign many communes obtained charters, which, however, were paid for in money. In this reign also the *oriflamme* was first borne by the French army. Louis married Adelaide of Savoy, by whom he had a large family. The eldest, Philip, died young; and the second son, Louis VII., succeeded to the throne. A daughter, Constance, married Eustace, son of Stephen of England.—P. E. D.

LOUIS VII., called LE JEUNE, was the second son of Louis VI., and was born in 1119; and died at Paris, 18th September, 1180. He was at Poitiers celebrating his marriage with Eleanor of Aquitaine—a marriage that doubled the extent of the monarchy—when he learnt the death of his father. He returned to Paris and commenced his reign under favourable auspices. He confirmed the privileges of the principal towns. Innocent II., presuming upon the king's youth, attempted to make his own nephew archbishop of Bourges, and a quarrel ensued. The pope went so far as to excommunicate Louis. The archbishop fled

into Champagne, and Louis invaded that territory. He burnt the town of Vitry, and, terrible to say, a church caught fire, in which thirteen hundred persons perished in the flames. From that time Louis was a changed man; he humbled himself before the pope; but this was not enough to relieve his conscience, and he took the cross. He set out in 1147 at the head of eighty thousand men. This great army was decimated in Asia Minor. Louis, however, went on and reached Jerusalem. His wife Eleanor was false to him; and, after various discreditable acts, obtained a divorce and married Henry Plantagenet, carrying with her her large possessions. By her Louis had two daughters. After the divorce he married Constance of Castile, by whom he had also daughters. At her death he married Alice of Champagne, who bore him a male heir, Philippe Auguste.—P. E. D.

Louis VIII, called Cœur-de-Lion, son of Philippe Auguste and Elizabeth of Hainault, was born on the 5th of September, 1187, and died in Auvergne on the 8th November, 1226. He was the first king of the third race who was not crowned in the lifetime of his father. He married Blanche of Castile, and with her was crowned at Rheims, 6th August, 1223. He had been called to England by a party hostile to King John, but was unable to maintain his pretensions to the English throne. He then republished the confiscation which his father had made of Normandy, and resolved to drive the English out of France. At first he obtained considerable success; but Henry III. of England having gained over the pope, Louis was induced to conclude a truce for four years. He was soon called to Flanders at the instigation of Jeanne, who refused to acknowledge her father Baldwin, count of Flanders, and first emperor of Constantinople. Baldwin, supposed to have died a prisoner in Bulgaria, had suddenly reappeared. Jeanne called in the aid of France to oppose him, took him prisoner, and caused him to be hanged. The pope denounced this horrible war; and as a means of expiation induced Louis to undertake a crusade against the Albigenses. Louis placed himself at the head of the chivalry of the catholic north, and proceeded to invade the more liberal south. He besieged Avignon for three months, the magistrates refusing him passage through the city. Famine and disease nearly destroyed his army, but the city was taken and treated with relentless cruelty. Nismes, Alby, Carcassone, and Beziers, submitted, but Toulouse held out. The delay before Avignon had been fatal to the army. The great seigneurs retired and Louis departed for Auvergne, leaving Humbert de Beaujeu to finish the war. He died on the road—according to some accounts poisoned by Thibaut of Champagne, an admirer of the queen, but more probably from the epidemic that had smitten the army. Before his death he summoned the seigneurs, and made them swear allegiance to his son Louis, aged eleven, and to Queen Blanche as regent. Of his sons, Louis obtained the crown, Robert had Artois, Alphonse had Poitou, and Charles had Anjou. A daughter, Isabella, died at the convent of Longchamps, which she had founded.—P. E. D.

Louis IX., called St. Louis, one of the most illustrious monarchs who ever graced a throne, was the son of Louis VIII. and Blanche of Castile. He was born at Poissy, 25th April, 1215, and died before Tunis on a crusade, 25th August, 1270. Being only eleven years of age at the death of his father, the regency was held by his mother—not without an attempt on the part of his uncle, Philippe Hurepel, to seize the office for himself. This led to a war with the barons, who were ultimately put down. Blanche was a woman of extraordinary resolution, and, for the age, of extraordinary talent and virtue. She gave Louis the best masters that could be obtained, and brought him up strictly in the fear of God, telling him solemnly that, "he knew how well she loved him, but she would rather see him in his grave than guilty of mortal sin." So deeply was this engraven on the heart of the young monarch, that in all history we can scarcely find the instance of a man more scrupulously conscientious, or more sincerely pious. At the age of nineteen he espoused Marguerite of Provence, who was thirteen; but Queen Blanche kept them separate for six years, and seems always to have been jealous of the young queen. In 1242 Louis fought and gained the battle of Taillebourg against the English and the count of La Marche. In 1244 came intelligence of the great Mongol invasion, which, sweeping like a wave of destruction from the East, had reached Jerusalem, and overwhelmed both Saracens and christians. Louis was ill and at the gates of death when the news arrived; indeed one of the court ladies had covered his face with a cloth, thinking the spirit fled. He revived, however, and one of his first acts was to order the cross to be fixed on all his vestments. Blanche was in despair, and supplicated the renunciation of the rash design. Louis waited till he had perfectly recovered, and then summoning the archbishop of Paris and the queen, he took off the cross and handed it to them. "You see," he said, "that now I am in full possession of all my faculties—I now take the cross again." "'Tis the finger of God," said those present, and from that moment opposition ceased. Louis sailed on his first crusade from the port of Aigues-Mortes in August, 1248, with a large army, conveyed in ships hired from the Venetians and Genoese. He bore the pilgrim's staff and the oriflamme of St. Denis. He spent some time in Cyprus, and then went on to Egypt, thinking Egypt the best place to disembark. He took Damietta and remained there several months—a fatal error, to which Napoleon, who afterwards went over the same ground, attributed the failure of the crusade. Advancing to Mansourah, the count of Artois rushed into the town at the head of the templars. Count and knights were shot down by bolts from the houses, or cut down by the blades of the Saracens. The crusaders were defeated and compelled to retreat. Disease came, attacking the king as well as the army. The Saracen galleys blocked the passage of the Nile, and the king was taken prisoner. Queen Marguerite, however, held Damietta, and ransomed Louis and the army for eight thousand bezants of gold, part of which Joinville took from the treasure chest of the templars. Louis then went to Palestine, and spent four years in repairing and fortifying the coast towns that still remained in the hands of the christians. Queen Blanche died in 1253, and Louis returned in 1254 to govern with a wisdom not less remarkable than his courage and constancy in the field. His ordinances were incorporated in a code of laws, known as the "Etablissements of St. Louis." He established the "quarantine of the king," which provided that no one was to have recourse to arms until forty days had elapsed from the commission of the offence; and he published the "pragmatic sanction," which has always been regarded as the foundation of the liberties of the Gallican church. It provided that no money could be raised in France for Rome, without the sanction of the crown. He also established a national currency, and fixed the value of the current coins. He encouraged learning, established a public library, and in his reign, 1252, Robert de Sorbon founded the celebrated college of the Sorbonne. Louis' special friend was Joinville who had accompanied him on the crusade, and who left the famous chronicle of St. Louis. So high was his repute for wisdom and justice, that he was chosen arbiter between Henry III. and his barons. Louis decided in favour of Henry, and the "provisions of Oxford" were repealed. On the fall of the Latin empire of Constantinople in 1261, Louis again turned his thoughts to the East. The divisions of the christians were the cause of terrible disasters. Antioch had been taken by the sultan of Egypt, and one hundred thousand christians had been massacred within its walls. Once more Louis made his vows to God, and once more took the cross. He sailed in 1270 for Tunis with sixty thousand armed men. Plague soon appeared in the army—one of his sons fell a victim, and shortly after the king himself was assailed by the fatal malady. His last days he employed in preparing instructions for his son, characterized by marvellous simplicity and true christian faith. He then caused himself to be carried from his bed and laid on a bed of ashes. He there prayed earnestly for his people, beseeching God to deliver them from evil. His last hour approached, his strength failed, he sighed, and in a low voice said, "Oh Jerusalem! Oh Jerusalem!" the last words of the crusader monarch. He was succeeded by Philip the Bold, his second son; the eldest, Louis, having died before his father. By Marguerite he had eleven children, the fifth of whom, Robert, count of Clermont, was the founder of the branch of the Capetian line which took the name of Bourbon, and which came to the French throne three hundred years later in the person of Henry IV. In the history of monarchy there is no brighter character than St. Louis. In the field a brilliant soldier, in the closet a pious monk, on the throne an illustrious monarch, in council a wise and equitable law-giver, and in the seat of justice an incorruptible judge—a true Bayard, "Sans peur et sans reproche."—P. E. D.

Louis X., called le Hutin—the meaning of which is unknown, but most probably derived from his expedition against the insurrectionists of Lyons, seemingly at that time called Hutins—was the eldest son of Philip IV. and Jeanne of Navarre, and

was born on the 4th October, 1289, and died at Vincennes, 5th June, 1316. He came to the throne of Navarre in 1305, and married Margaret, daughter of Robert, duke of Burgundy. He was crowned king of France, 29th November, 1314, but left the government to his uncle, Charles of Valois. He was of irregular and depraved life, a course imitated by his consort. By some his name Hutin is supposed to mean a loose, quarrelsome person, of irregular morals. In this reign there was a powerful reaction of the feudal aristocracy against the "roturiers," or citizens who by talent, commerce, and law had risen to high position. The chancellor, Pierre de Latillé, was thrown into prison; Raoul de Presle, the principal advocate before parliament, was put to the torture; Enguerrand de Marigny, a statesman of high order who had risen from the people to the first offices under the crown, was hanged upon a charge of sorcery. Louis had his first wife suffocated in prison, and married Clemence of Hungary. He left one daughter and a posthumous son, John I., who died in infancy, and was succeeded by the count of Poitiers, under the title of Philip V.—P. E. D.

Louis XI., son of Charles VII. and of Maria of Anjou, was born 3rd July, 1423. From his early years he exhibited an ambitious, intriguing, and treacherous disposition; and in the prosecution of his selfish schemes he unhesitatingly trampled both on the laws of morality and the claims of natural affection. He was an ungrateful and rebellious son, and not only disturbed the peace of the kingdom by his seditious intrigues, but it is alleged poisoned Agnes Sorell, his father's favourite mistress, and even conspired to seize his person. For this offence he was banished in 1440 to his appanage of Dauphiny, which he governed with great prudence and firmness. He suppressed the bands of mercenary soldiers, who at this period inflicted great sufferings on the French people, and under the appropriate names of "Clippers" and "Flayers," seized castles and towns, where they bade defiance to the royal authority, and plundered and laid waste the country at their pleasure. In 1436 Louis espoused the Princess Margaret, daughter of James I. of Scotland, a lady of great beauty and accomplishments, who was neglected and contemned by her husband, and "done to death by slanderous tongues" in his court, not without his connivance. "Her accuser," says Pinkerton, "was proved to be a scoundrel and common liar"—qualities which doubtless recommended him to the special protection of Louis. After her death he married in 1451—greatly to his father's displeasure—Charlotte, daughter of the duke of Savoy. Other causes of offence followed; and at length, weary of the continued disobedience of his son, Charles ordered him, in 1456, to be arrested. Louis, however, saved himself by flight, and taking refuge in Franche Comtè, threw himself on the protection of Philip the Good, duke of Burgundy, who assigned him the chateau of Genappe for his residence, with a liberal pension. He repaid this generous hospitality with characteristic ingratitude, and destroyed the domestic peace of his benefactor, by sowing dissension between him and the count of Charolais, his son. The king died in 1461; and Louis, who did not even attempt to conceal his joy at his father's death, entirely neglected his dead body, which was interred at the expense of an attached friend of the deceased monarch. On ascending the throne Louis began cautiously to carry out the schemes which he had long and carefully revolved. He set himself steadily to diminish the power and to abridge the privileges of the great feudatories of the crown. He persuaded the mercantile classes to leave the perils and toils of war to mercenaries, whom they furnished him the means of paying, and thus craftily introduced a system which, carried out by his successors, ultimately placed the whole military power of the kingdom in the hands of the crown. He was the first king of France who recognized the rising influence of the middle classes, and the importance of trade and commerce. Though naturally proud and haughty, he flattered the people by affecting great familiarity and frankness of manners; and with a disregard of the arbitrary divisions of society which was then regarded with astonishment and alarm, he not unfrequently selected his ministers from the lowest rank, and selected them so judiciously that he was rarely disappointed in their qualities. His general policy, and his special ill treatment of the dukes of Brittany and Burgundy, excited the strong indignation of the great vassals of the crown, and in 1465 a formidable confederacy was formed against him, named the league of "the Public Good," which nearly overpowered him. They levied a formidable army, blockaded Paris, and fought a doubtful battle under its walls at Montlhery, in which Louis and his principal antagonist, the count of Charolais, displayed great valour, and about fifteen hundred men perished on each side. The latter remained master of the field, and the French monarchy seemed on the brink of ruin. But Louis, by his skill in conciliating the affections of the Parisians, and his dexterity in sowing jealousies among the confederates, neutralized their successes, and ultimately dissolved the league. His most formidable antagonist was Charles, count of Charolais, who, on the death of his father, became duke of Burgundy.—(See Charles the Bold.) This duke, who was one of the most powerful princes of Europe, despised the cautious, crafty policy of Louis, and hated him for the ingratitude he had manifested for the kindness shown him by the duke and his father, and for the personal injuries he had done to them. Charles now entered into a new league with Duke Francis of Brittany against their common enemy; but Louis concluded a peace with Francis, and confiding in his own dexterity and talents for negotiations, he suddenly paid a visit to Charles in 1468 at Peronne, attended only by three of his nobles and a few servants. His rashness and overweening confidence in his own powers had nearly cost him dear. His crooked policy from the first had been to find employment for the duke of Burgundy at home, by fomenting dissensions among his subjects; and at the critical moment when he was in the castle of Peronne, the inhabitants of Liege, incited by the emissaries of Louis, had revolted, seized the bishop and governor, and massacred many of the adherents of Charles. The duke, transported with rage, vowed vengeance on his perfidious visitor, who was completely at his mercy; and it was only by lavish bribes to the ministers of Charles, and by liberal concessions, that this resentment was appeased, and a treaty of peace concluded between the two princes on moderate terms. It was impossible, however, that an alliance could long be maintained with a monarch so faithless as Louis, and a new league was formed against him between his own brother the duke of Guienne, and his old enemy the duke of Burgundy, to which Edward IV. of England afterwards acceded. But the former was poisoned by an emissary of Louis, and his duchy was immediately seized and annexed to the French dominions. Charles exasperated by this villany invaded France, took a number of towns and wasted the country with fire and sword, while the English king, the duke of Brittany, and the Count De St. Pol, prepared to unite their arms in an attack on another quarter. But once more, Louis by bribes, promises, and intrigues contrived to dissolve this formidable confederacy, which seemed at one time to threaten the total destruction of the monarchy. The death of the duke of Burgundy in 1477 relieved the French monarch from an enemy, whom he both hated intensely, and feared. The immense estates of the duke were inherited by his only daughter; and if Louis had followed the course which honesty and policy alike dictated, both Flanders and Burgundy might have been annexed to France. But he overreached himself, and frustrated his own schemes by his detestable falsehood and treachery. In the end Mary was induced to bestow her hand upon the Emperor Maximilian, and Louis had the mortification to find that all his arts had served only to aggrandize his rival. Being now freed from the apprehensions of foreign enemies, the French king directed all his energies against the principal nobility of his own kingdom, whom he sought in every way to humble and destroy. The duke of Nemours, who was induced by the most solemn promises of safety to trust himself to the royal clemency, was shut up in an iron cage in the Bastile, and afterwards beheaded. Four thousand persons perished on this occasion without trial. The estates of the duke of Bourbon were seized, and himself kept a kind of prisoner, for no other reason than that his power made him formidable. The queen even became an object of suspicion to the jealous tyrant, and was banished to Savoy. Though his strength was weakened by repeated attacks of apoplexy, he pursued his schemes of ambition to the last. His deathbed was an appalling spectacle. Shut up in his castle of Plessis, suspicious of every one around him, and jealous especially of his own son, he importuned the saints and heaven for the prolongation of his life, and exhausted the skill of his physicians, who insulted and plundered him. He expired at length, 30th August, 1483, in the sixtieth year of his age, and the twenty-third of his reign.

Louis was possessed of great natural sagacity and firmness of

character, and a profound knowledge of mankind, as well as cheerfulness and caustic wit. Though he had not a spark of the romantic valour of his great adversary, Charles the Bold, he was brave, calm, and self-possessed in danger. He thoroughly understood the true interests of France, and zealously promoted them as long as they did not clash with his own designs. But his character was purely and intensely selfish, and he was ready to sacrifice every thing for his own interest. He was a profound dissembler, utterly regardless of truth or honour, oaths or promises; jealous, suspicious, crafty, vindictive, and cruel; fond of low company, low pleasures, and obscure debauchery; and was the victim of the most puerile superstition. Sir Walter Scott says that from his thorough and intense selfishness, combined with his acute, sneering, and depreciating spirit of caustic wit, his heartlessness, and utter want of principle, Louis almost seems an incarnation of the devil himself. He was the first French monarch who assumed the title of "Most Christian King."—J. T.

Louis XII., called the Father of the People, was the son of Charles, duke of Orleans, and Mary of Cleves, and was born at Blois in 1462, and died 1st January, 1515. Charles VIII. dying without issue, Louis came to the throne as nearest of kin, and succeeded in 1498, at the age of thirty-six, taking the titles of king of France, Jerusalem, and the Two Sicilies, and duke of Milan. Although married to Jeanne, daughter of Louis XI., he procured a divorce in order to marry Anne, the widow of his predecessor, so as to prevent her dukedom of Bretagne from being severed from the crown. He then engaged in Italian wars, and subdued Milan, but was stopped in his attempts on Naples by Gonsalvo of Cordova. Genoa at the time was in possession of the French, but the people rose and drove them out. Louis vowed vengeance, entered the city sword in hand, and hanged the doge and seventy-nine of the principal citizens, taxing the remainder to a ruinous extent. Louis hated the Italian republics, and concluded the league of Cambray, 1508, which was aimed against their independence. The French marched to Venice, and treated the inhabitants with incredible cruelty. The battle of Ravenna, however, was the last of the French successes. The pope, the emperor, Henry VIII. of England, and Ferdinand the Catholic formed a coalition; and the battle of Novara in the south, and the battle of the Spurs in the north, effectually humbled the Italian ambition of France. To insure peace Louis married Mary, sister of Henry VIII., but died shortly after. Louis left one good saying—"I prefer to see my courtiers laugh at my economy, rather than see my people weep at my extravagance."—P. E. D.

Louis XIII., son of Henry IV. and Marie de Medicis, was born at Fontainebleau in 1601, and died at St. Germain-en-Laye on the 14th May, 1643. He was nine years of age at the death of his father, and the regency was carried on by the queen-mother, who, while he was yet a boy, married him to Anne of Austria, and reversed the policy of Henry IV. In youth he gave his time to childish amusements, and when he arrived at manhood, found himself almost without the semblance of authority. A favourite, Luynes, proposed to emancipate him from the thraldom of the Marechal d'Ancre, and the latter was assassinated. "Now," said Louis, "I am king." Marie attempted to regain her authority, but without success; and the appearance of the remarkable statesman, Richelieu, put an end to her schemes. The history of the reign is the history of Richelieu, much more than of the king. The three great enterprises of the reign were the humiliation of the house of Austria, the suppression of protestantism, and the destruction of the aristocracy. Louis was morose in disposition, and spent his time in the chase and in listening to devotional books.—P. E. D.

Louis XIV., surnamed the Great, was born on the 16th September, 1638, and succeeded to the throne of France in 1643, when he was only five years old. His mother, Anne of Austria, was appointed regent during his minority, and Cardinal Mazarin, a pupil of Richelieu, was her favourite minister. The events which took place at this period of the reign of the young monarch have been already narrated under Condè (see also Mazarin and Turenne). Suffice it to say here, that the Thirty Years' war was terminated by the treaty of Munich, which added to the French dominions Alsace, the Suntgau, Metz, Toul, and Verdun. No sooner, however, was the war in Germany brought to a close than the civil contest of the Fronde broke out, and agitated the country for several years. In January, 1649, the young king and his mother, with her favourite minister, were compelled to leave the capital and wander from province to province in search of a place of refuge. It is affirmed that this event made a deep and permanent impression on the mind of Louis, and that his love of arbitrary power and his dislike to Paris and to the parliament may be dated from this period. The war of the Fronde was brought to a close in 1653, and in the following year Louis made his first campaign in Flanders against the Spaniards. The prince of Condè now fought on their side against his own country, but the honour of France was successfully upheld by Turenne; and Mazarin having concluded a treaty of alliance with Cromwell against Spain in 1655, the war terminated in the complete humiliation of that power. In 1657 the Emperor Ferdinand died, and Mazarin put forth his utmost efforts, and lavished vast sums of money, to obtain the imperial dignity for his master; but the vacant crown was conferred upon Leopold of Austria, and the mortification of the French monarch at this defeat was the cause of that bitter animosity which he cherished against his successful rival, and of three long and sanguinary wars. Hostilities with Spain were brought to a close in November, 1659, by the treaty of the Pyrenees, in which it was stipulated that Louis should marry the Infanta Maria Theresa, daughter of Philip IV.; that Spain should cede Artois and Rousillon to France, and Juliers to the elector palatine; and that Condè should be reinstated in all his honours and estates. The marriage of Louis was celebrated with great magnificence in the following year. The young queen, who brought with her a dowry of half a million of crowns, was amiable in her disposition, but weak in intellect and childish in her habits, and never had any hold on the affection of her husband, though he treated her with respect. The death of Mazarin took place in February, 1661, and from this period Louis took the reins of government entirely into his own hands. When his courtiers asked him, "To whom shall we address ourselves on affairs of state?" to their great surprise he answered, "To me;" and this resolution he maintained to the end of his life, though he intrusted the details of government and the administration of particular departments to Colbert, Louvois, and other able ministers. The ruling passion of Louis was the love of absolute power; he regarded all public authority as vested in himself: "L' état c'est moi!" was his well-known favourite expression. He carried out this maxim till the end of his reign. He claimed, he said, "the full and entire disposal of all property, whether in the possession of the clergy or of laymen." The lives of his subjects, too, he regarded as his own property, and he devoted them unsparingly to promote his own greatness. The transformation of France from a feudal to an absolute monarchy, begun by Richelieu, was completed by Louis. He reduced the parliament to a nullity—ordering it in most insolent and peremptory language to cease discussing his edicts, and to confine itself to registering them—broke down the independent spirit of the nobles, rendered the clergy docile and subservient to his will, and trampled on the common people, whom he regarded and treated as mere beasts of burden. To him France is indebted for the destruction of all local government and municipal rights, and the establishment of that system of centralization in the administration of public affairs which has contributed so much to the ruin of national liberty, and has made the country so completely subservient to the ambitious designs of its despotic rulers.

Vain, selfish, arrogant, faithless, and blind to every patriotic duty, the overweening ambition of Louis embroiled him with all his neighbours, and even with the Roman pontiff, whom he repeatedly insulted and treated with great harshness and injustice. On the same principle his dislike to the protestants, whom he hated not so much because they were heretics, as because he regarded them as rebels who refused to obey his will, led to a long series of harassing and cruel persecutions, and ultimately to that most unjust and impolitic measure, the revocation of the edict of Nantes in the year 1685, which deprived France of many thousands of its best citizens, and inflicted a severe blow on its manufactures and commerce. His foreign, like his domestic policy, was characterized by ambition, selfishness, and a total disregard of the most solemn obligations. On the death of his father-in-law Philip IV. in 1665, who was succeeded by an infant son, Louis determined to take advantage of the weakness of Spain; and on the paltry pretext that, as his wife's dowry had not been paid her renunciation of all claim to her father's dominions was null and void, he suddenly invaded the Low Countries in 1667, at the head of fifty thousand men. The

entire province of Franche Comtè was conquered by Condè in fifteen days, before the Spanish council at Brussels knew of its invasion. But the unscrupulous ambition and rapid conquests of Louis alarmed the other powers of Europe, and the triple alliance formed between England, Sardinia, and Holland forced the Grand Monarque to sign the treaty of Aix-la-Chapelle in 1668, which allowed him to retain his conquests in the Low Countries on condition of his restoring Franche Comtè to the Spaniards. Among other flagitious and ambitious projects, Louis had for some time cherished the design of humbling and despoiling the Dutch, whom he heartily disliked as "mercantile plebeians, heretics, and republicans;" and having by liberal bribes detached England from the triple alliance, he suddenly on some paltry pretext proclaimed war against the United Provinces, and took the field at the head of one hundred thousand men, directed by Condè and Turenne. The Dutch were borne down by this overwhelming force. Fortress after fortress opened their gates; three of the seven provinces were occupied by the invaders; and Amsterdam was rescued from their grasp only by laying the country under water. But the exorbitant and insolent demands of Louis not only roused the courage of the Dutch to desperation, but alarmed the other continental powers, and induced them to make common cause against the public enemy. The ability and courage of Prince William of Nassau, the young stadtholder, saved his country from ruin; and the war, which lasted near seven years, was terminated in 1678 by the treaty of Nimeguen, which restored to Holland all that she had lost, but left France in possession of many important towns in Spanish Flanders, and of the province of Franche Comtè. The unscrupulous ambition of Louis excited him to constant encroachments on the rights of his neighbours, and on some frivolous pretext or other he took possession of various places on the Rhine and the free city of Strasburg, seized Dixmude and Courtray, and bombarded Luxemburg. In 1682 he grossly insulted and ill-treated the pope, and seized the papal town of Anjou. In the following year he sent a naval expedition against Algiers, which was bombarded and reduced to submission along with Tunis and Tripoli; and the Genoese, who had sold powder to the Algerines, were compelled to send an embassy to Versailles to implore the forgiveness of the French monarch. The power of France had now reached its highest point; and elated by these successes, and blinded by the gross adulation of his courtiers, Louis talked of himself as God's vicegerent on earth—as possessed of a nature more than human; arrogated to himself the heathen honours paid to the Roman emperors; and seemed to regard his most flagrant violations of the divine law as innocent indulgences, or at the worst mere venial offences. He actually made a royal progress through his dominions in 1674 with two of his avowed mistresses, De La Vallière and Madame de Montespan, in the state carriage with him and his consort. One favourite after another in succession ministered to his licentious pleasures, and his life for many years was a flagrant violation of the plainest precepts of morality. At length the ill-used queen died in 1683; and in the following year, or in 1685, he was secretly married to Madame de Maintenon, who had for some time obtained great ascendancy over him. During the remaining thirty years of his life her influence remained unshaken, and was on the whole judiciously exercised. She strove to introduce into his vain, callous, and corrupt heart the principles of piety and the feelings of humanity; she reformed his court, and induced him to pay at least external respect to his religious duties.

Meanwhile the policy of Louis had raised him up enemies on every side. His cruel and unprincipled treatment of the Huguenots had exasperated the protestants of Europe; and a new quarrel with the pope about the right of asylum, in which he displayed more than his usual injustice and insolence, had offended the Roman catholics. During the reign of Charles II., by means of lavish bribes to that worthless monarch and his equally worthless ministers, Louis had contrived to make England completely subservient to his designs. He kept a similar hold on James II.; and when the expedition of the prince of Orange was in preparation, endeavoured to rouse the English king to a sense of his danger, and proffered his assistance, but without success. On the expulsion of the Stewart dynasty and the accession to the throne of William III., the inveterate enemy of France, a new coalition was formed against the French king on the part of England, Spain, Holland, and Savoy, the empire and federation of Germany. Louis zealously supported the cause of James II., and sent a powerful expedition to Ireland to reinforce his adherents in that country; but the victory of William at the Boyne and the surrender of Limerick completely crushed the Stewart party, and James was compelled once more to take refuge in France, where he was treated with great kindness. Meanwhile Louis, at the instigation of his minister Louvois, had caused the palatinate to be laid waste, with circumstances of unparalleled atrocity. A population of half a million were driven from their homes in the depth of winter; a fertile province more than thirty miles in length was ravaged and plundered; its hamlets, villages, and towns were burnt to the ground; its palaces, churches, and monasteries laid in ruins, and the whole country was left a blackened waste. A cry of execration and vengeance resounded throughout Europe, and Louis found when too late that he had been guilty of a great blunder, as well as of an atrocious crime. At the commencement of the war Louis proved himself a match for the formidable coalition by which he was menaced. The allies were tardy in their movements, and divided by petty jealousies and quarrels. The French monarch was absolute master of a united, compact, and powerful kingdom, and was prompt as well as bold and skilful in his movements. The important fortresses of Mons (1691) and Namur (1692) were besieged and taken by Louis in person before the allies could take the field for their relief; and though these successes were counterbalanced by the great naval victory of La Hogue, yet on the whole the advantage remained with the French. They were victorious in the bloody battles of Steinkirk (1692) and Landon (1693) but Namur was retaken by William in 1695; and France was now suffering great distress in consequence of the faithless and merciless policy of its ruler. The miseries of this protracted war, which had now been raging during eight campaigns, were at length brought to a close in 1697 by the peace of Ryswick, by which Louis relinquished the conquests he had made in the course of the war, restored Lorraine to its own duke, gave back Luxemburg to Spain, and acknowledged William as king of Great Britain.

Peace, however, was not of long duration. The death of Charles II. of Spain without issue, in 1700, led to a renewal of hostilities between the French king and the allies. Two years before, in anticipation of the death of the Spanish king and the fierce contest to which it was likely to give rise, the celebrated partition treaty had been concluded between France, England, and Holland, by which Louis agreed to waive his claims on the Spanish crown, on condition that he should obtain the Milanese. Notwithstanding of this treaty, the French monarch, by his crafty intrigues and lavish bribes, succeeded in wringing from the imbecile king of Spain, shortly before his death, a will bequeathing his kingdom to Philip, duke of Anjou. As might have been expected, Louis at once broke through all the obligations of the partition treaty, and sent his grandson with all speed to take possession of the Spanish throne. At this critical juncture he roused the indignation of all parties in England by his imprudent conduct in acknowledging the prince of Wales, son of James II., as king of Great Britain and Ireland. The insult was indignantly resented by the nation, as well as by the government. Another grand alliance of the European princes against the house of Bourbon was formed, and on the 15th May, 1702, war was proclaimed by concert at Vienna, at London, and at the Hague. The contest for the Spanish succession, which convulsed all Europe, lasted twelve years, and broke the power and humbled the pride of the French monarch. His best generals were dead, and their successors were totally incapable of contending with Marlborough and Eugene. Fortress after fortress was captured, and his armies were defeated in a succession of great battles fought in Germany, in Italy, and in the Netherlands, and driven back from the Danube and the Po into their own country. A mighty force, flushed with victory, was on the borders of his kingdom. His finances were exhausted, his subjects worn out with war and heavy taxes, while he himself was broken down in health and spirits. "To be stripped of his hard-won conquests—to see the fabric of power raised in fifty toilsome and victorious years at last crumbled into dust—to hear the exulting acclamations which used to greet his presence transformed to indignant murmurs or mournful silence—to be deprived by a sudden and suspicious death of nearly all the princes of his race, and left with no other male descendant for his successor than an infant great-grandson—to be a prey to grasping bastards, and to the widow of a deformed buffoon—such

was the fate reserved for the vaunted conqueror of Mons, for the magnificent lord of Versailles." The vain and arrogant monarch was at length compelled humbly to sue for peace. He not only offered to abandon the cause of his grandson, but even to contribute funds to assist in dethroning him. The offer was rejected; but at this crisis he was saved from ruin by the overthrow of the whig ministry in England, and the accession to office of the tories, who from base party motives concluded the treaty of Utrecht on terms much more favourable to Louis than he had any right to expect. He survived this event about two years, and died on the 1st of September, 1715, in the seventy-seventh year of his age. By his first wife he had one son, who died in 1711, and several natural children by his mistresses. He was succeeded by his great-grandson, Louis XV.

Louis was possessed of some amiable, and even great qualities. His abilities were highly respectable, and his industry most exemplary. He was an able administrator himself, and possessed in a remarkable degree the invaluable talent of choosing his servants well, was ever ready to reward them for their services, though he generally contrived to appropriate to himself a large share of the credit due to their achievements. His manner was noble, his appearance prepossessing, and he acted the part of a powerful and magnificent sovereign with great dignity and grace. Though his education had been neglected and his acquirements were limited, he was a munificent patron of learning, science, and art. He encouraged manufactures and commerce, adorned the capital with not a few of its most splendid buildings, and founded many useful public institutions. If he was arrogant in prosperity, it must be admitted that he showed a brave front in the midst of his perils, and bore with great equanimity the disasters of his closing years. But he was inordinately ambitious, proud, and vain-glorious, and fond of absolute authority. He was intensely selfish, insolent, perfidious, and violent, and broke his promises and most solemn engagements without scruple or shame. His scandalous licentiousness, bigotry, and intolerance, and cruel persecution of the protestants and the jansenists, were productive of most disastrous results to his country, and have left a deep stain upon his memory.

The reign of Louis is regarded as the Augustan age of French history; and it was certainly adorned by a brilliant constellation of great men in every department of literature, science, and art. His councils were guided by Louvois and Torcy; his finances were managed by Colbert; his armies were led by Turenne, Condè, Luxemburg, Catinat, Boufflers, Vendôme, and Villars; and the genius of Vauban constructed his fortresses. His clergy could boast of Bossuet, Bourdaloue, Massillon, and Fenelon, and his lawyers of D'Augesseau and Talon; while literature was enriched by the masterpieces of Corneille, Racine, Molière, La Fontaine, and La Bruyère. To Louis himself must be awarded the commendation due to a generous patron of those eminent men who have shed such a lustre on his reign.—J. T.

Louis XV. was the third son of Louis, duke of Burgundy, second dauphin, and Marie Adelaide of Savoy. He was the great-grandson of Louis XIV., and was born at Versailles, 15th February, 1710, and died there on the 10th May, 1774. He was only five years of age when he came to the throne, and the kingdom was placed under the regency of Philip, duke of Orleans. The young prince had for his tutor Fleury, afterwards cardinal, and for governor Marshal Villeroy, who taught him that the whole people of France belonged to him—a doctrine too easily believed by kings. An orphan from his birth, Louis placed his affections on Madame de Ventadour, whom he called his mother. He was declared major in 1723. The death of the duke of Orleans terminated the regency, and the duke of Bourbon came to the king and offered his services as minister. "In two minutes he was master of the kingdom;" and one of his first acts was to send back the little Spanish princess to whom the king was affianced, and to plot a marriage with his own sister. The sister, however, would not entertain the project, and Louis was married to Maria Leczinska of Poland. In 1726 Fleury became minister, and great reforms were effected. Economy led to prosperity, such as France enjoyed at no other period during the century. In 1734 war broke out, France supporting the claims of Stanislaus, the queen's father, to the throne of Poland. This unsuccessful war was followed by another in 1740, when France opposed Maria Theresa, and suffered defeat. Fleury died in 1743, and Louis then took the management of affairs. He even placed himself at the head of the army, accompanied by one of his mistresses, who endeavoured to rouse him from his indolence, and to infuse some ambition into his sluggish nature. At Metz he fell ill, and was smitten with religious remorse, which made him send his mistress away, only to be recalled when he recovered. On the 10th of May, 1745, he was present at the battle of Fontenoy, the first successful encounter with the English that a king of France had seen since the days of St. Louis. He became master of the Netherlands; and on the 18th of October, 1748, concluded the treaty of Aix-la-Chapelle. On his return to Paris his life was one of the utmost licentiousness. He was governed by women. The ladies of France, titled and untitled, competed for royal favour. Mistress succeeded to mistress. The marchioness of Pompadour, a butcher's daughter, went even farther. When her own influence waned, she kept her place by procuring other mistresses for the monarch. Extravagance was the natural result; new taxes were imposed; a deficit that could not be cured gradually began to show itself, and thus the corruption of the French court prepared the way for the terrible curative process of the French revolution. The clergy became discontented, and opposed the court. The people were indignant, and on the 5th of January, 1757, Louis was struck by the knife of Damiens as he was about to enter his carriage. The wound, however, was not dangerous. Foreign affairs went no better. England took the French colonies, and destroyed the French fleets. As Louis grew older he descended to lower depths, and took for favourite a woman called Du Barry, who was a scandal and reproach even among the Pompadours and Chateauroux. With the wretched old monarch vice was a pursuit; and when the minister Choiseul fell and was exiled, there was nothing left to support the dignity of France. All was corruption and intrigue. Into this lazar-house of infamy the brilliant Marie Antoinette was brought as the consort of the dauphin, both to pay by their death on the scaffold for the sins of one predecessor and the tyranny of another. The seeds of anarchy and convulsion were being sown broadcast over France. An "age of reason" had become necessary to sweep away an age of infamy. The pupil of Fenelon had shown the French what the old system ended in, and they were resolved to discover something new for themselves. Louis even foresaw that he was preparing the ruin of his successors. On the 28th of April, 1774, Louis was taken ill at Versailles; small-pox made itself known, and the danger was soon understood. On the 5th of May Louis confessed, on the 9th received extreme unction, and on the 10th expired. His body was carried to St. Denis and interred in that sepulchre of kings, the people insulting his memory as the cortege passed along. It may almost be said that the French monarchy expired with Louis XV. The following reign only shows us the funeral ceremony and interment.—P. E. D.

Louis XVI. was born at Versailles on the 23rd of August, 1754. His father, Louis, dauphin of France, was the eldest son of Louis XV. Louis XVI. received from nature a vigorous physical constitution, and an amiable disposition. His other qualifications for discharging the functions of the kingly office, especially under circumstances the most trying and difficult, were but slight. His intellect was moderate, his character was very deficient in energy and spirit, and personally he was without any of those royal gifts and graces which sometimes compensate for the absence of great qualities. His education had yielded him a tolerable acquaintance with history and geography, and he had a taste for the unkingly pursuit of lock-making. A strong wish for the prosperity and happiness of France cannot be denied him. At sixteen he was married to Maria Antoinette, daughter of Maria Theresa, a beautiful and spirited princess, but in whom courage was not sufficiently tempered by prudence and considerateness. Over her husband she gained an ascendancy, which precipitated his fall. King by the death of Louis XV., on the 10th of May, 1774, Louis XVI. began his reign under circumstances partly favourable and partly unfavourable to its prosperity. On the one hand France hailed in him a young and well-conditioned successor to the worn-out debauchee of the Parc-aux-Cerfs. On the other hand the finances of the country were in the most deplorable state, and the courtiers and connections by whom the new king was surrounded, and whose influence over his feeble mind was considerable, were opposed to the reforms called for by the strong and indignant public opinion which the writings of the French *philosophes* had contributed to create. Louis XVI. began well. If the old Maurepas, light and reckless,

was his premier, he called to his councils the wise and philosophic Turgot, and the virtuous and patriotic Malesherbes. As controller-general Turgot grappled manfully with the financial difficulties of France, but his proposal to tax the privileged classes provoked a clamour from the courtiers, to which Louis yielded. "Il n'y a que vous et moi qui aimions le peuple"—it was thus that Louis addressed Turgot a few weeks before he consented to his dismissal, which was preceded by the withdrawal of Malesherbes. After a brief interval Turgot was succeeded by the inferior but the honest and well-meaning Necker (*q. v.*), who for five years continued the struggle, begun by Turgot, with extravagance in high places. His plans bore too strong a resemblance to those of Turgot, and in 1781 Louis was persuaded to dismiss him. Meanwhile the king, rather unwillingly, had been induced by the liberal public opinion, already powerful, to lend the aid of France to the insurgent Americans in their contest with England. The success of the American revolution reacted tellingly on France, and the honours paid to Lafayette were a sign of the growing strength of the democratic feeling under the "despotism tempered by epigrams." Necker's most notable successor in the management of the finances, was Calonne (appointed controller-general, November, 1783), who by a policy, one of extensive borrowing, the very reverse of Turgot's and Necker's, continued to keep up appearances for a time, and only a time. When with Calonne's system national bankruptcy was imminent, the French revolution was preluded by his convocation of the notables (February, 1787). The true state of affairs could not be concealed from this assembly, and Calonne was forced to resign. He was succeeded by Cardinal Loménie de Brienne, archbishop of Toulouse, with the title of prime minister. He involved the crown in a serious and damaging conflict with the parliaments, legal bodies, possessed of some prescriptive claim to register the financial edicts of the government—a claim which, supported as they now were by the nation, they asserted with a show of spirit. In despair Loménie advised the convocation of states-general, and withdrew, succeeded by the popular Necker, 24th August, 1788. On Monday the 4th of May, 1789, the states-general, for the first time since 1614, met at Versailles, and France at last had something that resembled a national parliament. Next day the king addressed the representatives of the three estates, the noblesse, the clergy, and the commons. It was the wish of the noblesse and the clergy that each of the estates should deliberate and vote separately, so that, by combining, they two could always outvote the third estate. The tiers-état refused to assent, and were joined by a number of the representatives of the clergy. The king now interfered in person. He announced a royal sitting for the 22nd of June, suspended till then the deliberations of the states-general, and sent troops to prevent the entry of the members into their hall of meeting. Thus obstructed, the representatives of the tiers-état assembled in a tennis court of Versailles, and took the celebrated oath, 20th June, 1789, by which they bound themselves to continue their meetings until they had made a constitution for their country. At the royal sitting Louis appeared, commanded the separate meeting of the three orders, and after withdrawing, sent an usher to bid the assembly disperse. It was now that Mirabeau made his memorable protest, and the tiers-état transformed itself into a national assembly. The king gave way in appearance, advising the noblesse to join the representatives of the other orders, and the national assembly was recognized. But troops were collected, arrangements made for a coup-d'état, and Necker was dismissed. On the 12th of July Paris rose in insurrection; on the 14th the Bastile was taken. Next day the king gave way, Necker was recalled, and the first emigration commenced. Embittered by the scarcity and dearness of provisions through the autumn, and indignant at the report of an imprudent banquet of military officers at Versailles on the 1st of October at which the queen was present and the national cockade trampled on, the populace of Paris rose again on the 5th October, and marched upon Versailles. Next day the palace was attacked, and the king and queen had to consent to be conducted by the mob back to Paris, where they took up their residence in the long-deserted Tuileries. From this ignominious return to his capital onwards, the public part played by Louis XVI. became a secondary one. France was revolutionized and transformed into a virtual republic, of which the king, little better than a prisoner in his palace, was only the nominal head. With his courtiers he meditated plans of escape from Paris, but had not resolution enough to realize them. As a last resource Mirabeau, who saw now whither things were tending, was taken secretly into the royal councils. But the execution of Mirabeau's daring schemes of counter-revolution was cut short by his death, on 31st March, 1791. "I carry in my heart," he said in his dying moments, "the death-dirge of the French monarchy." On the 20th of June following, the carefully planned but clumsily executed flight of the king and queen to join Bouillé at Metz was arrested at Varennes, whence they were reconducted to Paris, and kept in a captivity, though still nominal, even stricter than before. The deposition of the king now began to be talked of. He acquired a brief popularity by accepting the new constitution, after framing which the constituent assembly made way for the legislative assembly, 1st October, 1791. By an imprudent "self-denying ordinance" the members of the constituent assembly debarred themselves from entering the legislative, which accordingly swarmed with violent anti-monarchists. The king chose a "patriot" ministry, which included Roland, and continued his relations with such men as Barnave, who following the example of Mirabeau, and seeing whither the French revolution was tending, sought to strengthen the throne. But the courtiers looked askance at this connection with former revolutionists, and the irresolute Louis, swaying now this way now that, was left without a party in the country; for the mass of the loyal aristocracy had emigrated. The new constitution had bestowed on him a veto, and in accordance with the advice of his courtiers he vetoed the severe laws against refractory priests and emigrants, passed by the legislative assembly, and thus of course he incurred great unpopularity. The crisis evidently impending was hastened by the attitude of Europe. The assembly quarreled with the great powers of the continent, and on the 20th of April, 1792, Louis was forced to declare war. France was preparing to defend herself against the invader, when the king put the finishing stroke to his unpopularity by vetoing a decree for the establishment of a camp of twenty thousand men. The ultra-democratic party now resolved on insurrection. During the July of 1792, volunteers from all parts of the country, notably from Marseilles, marched towards Paris, carrying with them petitions for the deposition of the king; and on the 25th of the month, Brunswick, with the allied army of invasion, broke up from Coblentz and began his march. The mob of Paris had already, on the 20th of June, forced its way into the Tuileries, and menaced the king. A more formidable insurrection broke out on the famous 10th of August, when the Tuileries were attacked by the Marseillaise, and bravely defended by the king's Swiss body-guard. In the morning the king had taken refuge in the hall of the legislative assembly; and when the success of the insurrection was assured, that body in the afternoon pronounced his deposition, and summoned a national convention. A prisoner in reality, the king was now lodged in the Temple, and the frightful massacres of September were perpetrated. On the 20th of September the national convention met and pronounced the abolition of royalty. Soon afterwards the trial of the king was resolved on, and on the 11th of December he appeared at the bar of the convention. The charges of treason brought against him were of a very miscellaneous kind, and were met by him for the most part with simple negatives. Malesherbes and De Sèze were allowed him for counsel; their speeches on the 20th of December were followed by a few and simple words from the king himself. The Girondins, or more moderate party, succumbed to the feeling of the moment, and joined in the vote of the 16th January, by which sentence of death was passed on the unfortunate Louis. On the 21st January, 1793, he was guillotined in the Place de la Révolution. The accounts of his demeanour on the occasion vary. He attempted to address the people, but his voice was drowned by the drums of the soldiery; the executioners seized him, and bound him struggling to the plank, on which the fatal axe at once descended. "The allied kings threaten us," Danton had said; "as battle-gage we hurl at their feet the head of a king." In this sentence lies the motive for the execution of Louis XVI.—F. E.

Louis XVII. (Louis Charles de France, in the Bourbon dynasty reckoned as) was the third of the four children born by Marie Antoinette to Louis XVI. He was born at Versailles on the 27th March, 1785, and died on the 8th June, 1795, in the Temple at Paris. He was baptized on the day of his birth, and received the title of the Duke of Normandy. At the death of his brother he became dauphin. On the 13th of August, 1792, he was imprisoned with the royal family in the Temple, and

there received instructions from Louis XVI. By the terrorists he was treated with incredible barbarity, and placed under charge of citizen cobbler Antoine Simon. Simon, however, found his place dull and resigned his office. The poor child was then condemned to utter solitude; for six months he was literally alone, supplied with some coarse food, which became the prey of the rats and other vermin that infested his dread abode. He never complained, and at last scarcely ever spoke, moved, or gave evidence of being—passing whole nights on a chair, with his elbows on the table. In the spring of 1795 his constitution had completely failed. The world faded, and another and better opened to this child of sorrow. He heard voices, or seemed to hear them, chaunting heavenly music; and then, without a struggle, he passed to the realm where the wicked cease from troubling and the weary are at rest.—P. E. D.

Louis XVIII., brother of Louis XVI., and grandson of Louis XV., was born in 1755, and received the names of Louis Stanislas Xavier, with the title of Count of Provence. He displayed in his youth greater talents and courage than his brothers, and made respectable progress in his studies. In May, 1771, he married Louisa Marie Josephine of Savoy, by whom he had no issue. When the French revolution broke out Louis showed himself favourable to moderate and reasonable reforms; but the violence of the jacobins compelled him to leave the country in 1791. In 1793 he and his brother Charles entered France along with the Prussians; but their defeat at Valmy compelled him again to withdraw. He retired first to Westphalia and afterwards to Verona, which he was obliged to quit on the approach of the French troops under Bonaparte in 1796. After residing successively in various parts of Germany, he took up his residence in Mittau in Courland, whence he was hastily expelled in the depth of winter by the Czar Paul, in one of his mad freaks. He took refuge at Warsaw, but on the death of Paul returned to Mittau, where he continued to reside till the peace of Tilsit in 1807, when he was compelled to leave the continent and retire to England, the only country in Europe which could then afford him an asylum. He resided for the most part at Hanwell in Buckinghamshire, until the downfall of Napoleon in 1814 opened the way for his return to the throne of his ancestors. He entered Paris on the 3rd of May, amidst a concourse of spectators composed of all the nations of Europe. On the previous day he had issued a proclamation promising a representative government, a responsible ministry, and total oblivion of the past, and declaring the sale of national property to be irrevocable. On the 4th of June he laid before the senate and legislative body a charter securing the civil and religious rights of the people, and regulating the form of government and the powers of the legislature, which was unanimously accepted and became the fundamental law of the kingdom. The position of Louis at this juncture was exceedingly difficult and delicate, and it was no easy task to calm the passions of the multitude, to pacify the exasperated and humiliated Bonapartists and to satisfy the unreasonable expectations of the royalists. He was sincerely desirous to act with moderation and justice; but the violent and imprudent conduct of the extreme Bourbonists excited the hostility of the people. A conspiracy was hatched against Louis by the partisans of the exiled family, and on the return of Napoleon from Elba the Bourbons once more fled the country. Louis retired to Ghent, where he remained till the crowning victory of Waterloo and the march of the allies to Paris restored him to his throne. He was still disposed to govern with clemency and moderation; but the ultra-royalist party were now in the ascendant, and were bent on treating their fallen enemies with unsparing severity. All who had voted in the convention for the death of Louis XVI. or accepted office under Napoleon during the Hundred Days were banished, and Marshal Ney and some other officers were condemned to death. The Huguenots in the south of France were disgracefully ill-treated, and many of them murdered by a furious and fanatical rabble of Roman catholics and ultra-royalists, and no attempt was made for some months to repress these excesses or to bring the offenders to judgment. The press was placed under a censorship, the polytechnic school was dissolved, and prevotal courts were instituted, which in many cases shocked by their severity, and excited indignation by their injustice. Louis' first ministry, of which Talleyrand and Fouché were leading members, was soon obliged to resign, and a new cabinet was formed, of which the duke of Richelieu was named head. The chamber of deputies, which had affected to be more royalist than the king himself, was dissolved in 1816, and the new elections were decidedly in favour of the moderate constitutional party. Liberal principles made a slow but steady advance, and in 1818 the duke of Richelieu retired from office, and was succeeded by Decazes, the personal favourite of the king, who relied for support on the liberals and moderate royalists. But his ministry was obnoxious to both the extreme parties. The assassination of the duke de Berry, the nephew of Louis, in February, 1820, alarmed the court; and the Count d'Artois and the Duchess d'Angoulême having demanded the dismissal of Decazes, his ministry was overthrown, and the duke of Richelieu returned to his former office. The law of election was altered, the censorship of the press was made more rigid, the power and privileges of the clergy were increased, and various other retrograde measures were adopted. In 1821 the premier once more resigned, and was succeeded by M. de Villèle with a complete ultra-royalist cabinet, almost avowedly nominated by the Count d'Artois. Louis, who had become frail and feeble, now considered his reign as almost terminated—"Now that M. Villèle triumphs," he said, "I regard myself as annihilated. Hitherto I have preserved the crown and defended the charter; if my brother imperils both, it is his affair." From this date, indeed, the Count d'Artois was the real king of France. At his instigation the restrictions on the liberty of the press were made more severe than ever, and a French army under the Duke d'Angoulême was sent into Spain in concert with the northern powers, to overthrow the constitution and to restore Ferdinand to the absolute power which he had agreed to lay aside. The expedition was successful in its object, but the ultimate results of this unwarrantable interference with the rights of the Spanish people were disastrous to all parties. The health of Louis, which had for some time been infirm, now completely gave way; suffering from a complication of disorders, he became quite lethargic and unable to walk. He expired on the 16th of September, 1824, in the sixty-eighth year of his age, with his dying breath bequeathing the charter to his brother as his best inheritance, and exhorting him to preserve it for his subjects and himself. "Do as I have done," he added, "and your reign will end in peace." Louis was possessed of considerable abilities, a well-cultivated mind, and a pleasing address. Considering his origin and training, his opinions must be pronounced both enlightened and liberal; and his success in steering between extreme hostile parties during one of the most critical periods of French history, proves that he was a man of sound judgment, great observation, and exquisite tact and discretion. He was on the whole a humane and benevolent, as well as judicious and prudent sovereign. His private character, however, was not blameless, and he was alleged, with apparent reason, to have been not free from dissimulation and self-seeking. Both in exile and on the throne he acted the part of a monarch with great dramatic effect. His well-known replies to the doge of Venice, when he was compelled to leave Verona; to Bonaparte, offering a liberal grant of territory if he would renounce his regal rights; and to the corporation of London, when invited to attend their banquet on the occasion of the French disasters in Russia—exhibited evidence of no mean histrionic talent mingled with considerable real dignity.—J. T.

Louis Philippe, King of the French, was the eldest son of Philippe, duke of Orleans, the jacobin prince of the blood, and notorious "Egalité" of the first French revolution. Born at Paris on the 6th of October, 1773, he was styled Duke de Valois until 1785, and Duke de Chartres up to the date of his father's death by the guillotine, when he became Duke of Orleans. At the age of eleven he was placed under the care of Madame de Genlis, already charged with the education of his sister, the Princess Adelaide. The training of Madame de Genlis was based upon the system developed in Rousseau's Emile. It was practical, linguistic, physically invigorating, but deficient in the ethical element so much needed in the case of a clever and spirited boy, with a father of Philippe Egalité's shameless profligacy. With an education à l'Emile, and the example of his father, the young prince was naturally fascinated by the French revolution, and even enrolled himself in the jacobin club. Fortunately for him military duties called him away from the capital. In June, 1791, he became colonel of the 14th regiment of dragoons, and was sent to Vendôme to command his regiment. There he gave proofs of intrepidity, moral as well as physical, saving recalcitrant priests from the fury of a revolu-

tionary mob, and bravely rescuing a local engineer from drowning. As a lieutenant-general he commanded a division at Valmy (see KELLERMANN), where he displayed great coolness and courage. He was one of the heroes of Jemappes, 6th November, 1792, and had a horse shot under him at Neerwinden, 18th March, 1793. It seems to have been among Dumouriez's schemes to make the young prince king, and thus rescue France from the anarchy of democracy. Suspected and summoned to its bar by the convention, Dumouriez sought refuge within the Austrian lines, and was accompanied in his flight, 5th April, 1793, by the young duke of Orleans, whose father had been guillotined in Paris on the preceding 21st of January. Louis Philippe refused to enter the Austrian service and to fight against his country; he made his way to Switzerland, where he met his sister and Madame de Genlis. For some time, under a feigned name, he taught mathematics and geography at the college of Reichenau. After a tour in the north of Europe, he left Hamburg in the September of 1796 for the United States, an act which led the French directory to liberate his younger brothers, who joined him in America. Their visit to the United States was followed by a residence in England, where the three brothers, the duke of Orleans, the duke de Montpensier, and the Count de Beaujolais, took up their abode at Twickenham. Here they signed a declaration of fidelity to Louis XVIII.; but, in spite of this, there was no great cordiality between the elder and younger branches of the exiled Bourbon family. The Duke de Montpensier died in the May of 1807, and Louis Philippe accompanied to Malta his other brother, the Count de Beaujolais, who had been ordered to a warmer climate, and who died there in June, 1808. Soon afterwards Louis Philippe proceeded to Messina, and was well received at the court of Palermo by Ferdinand IV., king of the Two Sicilies, whose Neapolitan throne was occupied by Murat. At Messina he wooed and won Ferdinand's daughter, the Princess Marie Amélie. The marriage was celebrated on the 25th of November, 1809, at Palermo, where, after a long separation, the duke of Orleans had been joined by his mother and sister. It was preceded and succeeded by some abortive attempts on his part to aid in person a Spanish movement against the French, and to profit politically by the successes of the English in Spain. After the relegation of Napoleon to Elba he returned to Paris, when his military rank and the Orleans property were restored to him. On the escape of Napoleon from Elba he was appointed by the king commander of the army in the north, but soon resigned his functions and withdrew to Twickenham. After Waterloo he returned to Paris, where he was not now received with favour by Louis XVIII. Taking his seat in the French house of peers, he distinguished himself by recommending a moderate policy, and was "advised" to leave France. He retired once more to Twickenham, returning, however, permanently to France and his chateau of Neuilly in 1817. During the later years of the restoration he was looked on as the hope of the constitutional and liberal cause. Though he lived in comparative seclusion, the political and literary chiefs of the moderate opposition were welcomed in his *salon*, and his name was popularized by journalists and pamphleteers. In spite of this he was regarded more kindly by Charles X. than by Louis XVIII., and was permitted to give the former some good advice, which was not taken. When the revolution of the Three Days, July 27–29, 1830, broke out, Louis Philippe took no part in it, and retired to Raincy. But when the doom of Charles X. was sealed, and Laffitte's influence triumphed (see LAFFITTE, JACQUES), he consented to come to Paris, 30th July, and on the 31st to accept the office of lieutenant-general of the kingdom. On the 7th of August the chambers by great majorities offered him the crown, and on the 9th, as king of the French, Louis Philippe swore fidelity to the charter. The new king was on the verge of fifty-seven, strong in health, with a mind matured both by experience of the world and by study in retirement; affable in his manners; lively and piquant in conversation; and commanding general esteem by the purity of his private life and his domestic virtues. He ascended the throne under difficult circumstances. He had to curb the revolution which made him a king, and he had to soothe the jealousies of the European monarchs who looked upon his accession as the signal for general war or revolution. It was in the direction of foreign affairs, that during the first years of his reign he found most scope for his independent action. He refused more than a moral sympathy to Poland. He resisted the popular demand for the annexation of Belgium, and married his daughter to the English candidate for the throne of that new kingdom, Leopold of Saxe-Coburg. Hand in hand with England he procured the settlement of the Belgian question, and by his adhesion to the quadruple alliance he arranged with England the future of the Iberian peninsula. In Italy he behaved with spirit, and when the Austrians entered the legations, French troops occupied Ancona. At home, in suppressing at once the excesses of the revolution and the reactionary attempts of the Bourbonists, Louis Philippe had the potent support of his parliaments, and of such ministers as Broglie, Guizot, Thiers, Soult, and above all of the resolute Casimir Perier. With this aid dangerous insurrections in the capital and at Lyons were suppressed; risings, fomented by the Duchess de Berri, were nipped in the bud, and the activity both of the press and of political associations fettered by severe legislation. Providence protected the king from repeated attempts at assassination, such as that of Fieschi, 28th of July, 1835, and of Alibaud, 25th June, 1836. It was from the latter year onward to 1840, that Louis Philippe became engaged in a new struggle, no longer with the revolution, but for supremacy with the chiefs of parliamentary parties. Between 1836 and 1840 there were no fewer than six administrations in France; and the solution of the question, who was to govern, the king or his ministers, occupied the country much more than the dynastic pretensions of Louis Napoleon, whose unsuccessful attentat at Strasburg, 28th October, 1836, was followed by his relegation to the United States, while his landing at Boulogne, 6th August, 1840, was punished by imprisonment in the castle of Ham. Louis Philippe's last and greatest struggle with a minister was that with M. Thiers during the latter's second administration, March to October, 1840. M. Thiers wished to support Mehemet Ali against the Porte in his claims to the possession of Syria and independent sovereignty of Egypt. Lord Palmerston defeated this scheme by negotiating a treaty between the other great powers, from which France was excluded. Thiers urged a war with England, but Louis Philippe was firm, and the bellicose minister fell, not to rise again. From the fall of Thiers to the revolution of February, 1848, the king and his trusted Guizot ruled France with the aid of an obedient parliamentary majority. Early in this period, however, the throne of the barricades lost one of its supports by the death of the heir-apparent, the popular duke of Orleans, 13th July, 1842. But the English alliance was consolidated for a time by the pacific policy of king and minister in the "affaire Pritchard." Queen Victoria went twice to Eu, and Louis Philippe paid a friendly visit to England. The French arms were successful in Algeria, and on its soil military laurels were reaped by Louis Philippe's sons. His rule seemed secure; France was flourishing and prosperous when the revolution came. The masses had been excited by a persistent democratic propagandism, conducted both by the press and by parliamentary orators. Political ardour had been heightened by the promulgation of the theories of socialism. The middle classes, prosperous materially, had been led to believe that the foreign policy of France lowered it in the eyes of Europe; and to this domestic dissatisfaction was added the rupture of the English alliance, caused by the trickery of Guizot in the affair of the Spanish marriages. Worst of all, Louis Philippe, in his desire to manage France, came to fancy that the end justified the means, and that corruption could be made the basis of a strong government. Electoral reform was refused, and the proceedings of courts of justice revealed cabinet ministers taking bribes. The refusal of the government to allow an electoral reform banquet in the February of 1848, was followed by the revolution of that month. The king could not bring himself to employ force to repress the insurrection, and fled to England. He took up his abode at Claremont, and lived in seclusion, much occupied with the composition of his memoirs. He had been ailing for some time, when, on the morning of the 26th August, 1850, he expired in the midst of his family. His only well-authenticated work is "Mon Journal: Événements de 1815," Paris, 1848, narrating what he saw and did in the March of that year, when stationed in the north of France. His queen died in March, 1866.—F. E.

GERMANY.

LOUIS I., Emperor. See LOUIS I., King of France.

LOUIS II. and III., Emperors. See LOUIS II. and III., Emperors of Italy.

LOUIS LE GERMANIQUE, third son of Louis le Debonnaire, was born in 806. On the partition of his estates by his father

he obtained Bavaria and the surrounding Slavonic districts, of which he undertook the government in 825. Several times he appeared openly in arms against his father, whose death was hastened by the last of these revolts in 840. After the death of his father, Louis vigorously combated the overweening ambition of his brother Lothaire, whom he signally defeated at the battle of Fontenay in 841. Ultimately the kingdom of Louis le Germanique consisted of the following estates:—Ancient France on the right bank of the Rhine, Saxony, Thuringia, Bavaria, the Grisons, and Lorraine, the two latter of which were acquired in 870. Louis left three sons, Carloman, Louis, and Charles. He was undoubtedly, in point of courage and capacity, the best of the sons of Louis le Debonnaire; but in respect of moral qualities he was neither better nor worse than the rest of a family in which moral qualities were almost wanting.

Louis III., King of Germany, died at Frankfort on the 18th January, 882. He was the son of Louis le Germanique, on whose death he received by partition Eastern Franconia, Saxony, and Thuringia. Charles the Bald having invaded Germany in 876, Louis met him at Andernach and completely routed his army. He had many conflicts with the Northmen, who at that period were the troublers of Europe.

Louis IV., King of Germany, was the son of the Emperor Arnulf, and was born in 893, and died in June, 911. He was called to the throne by the diet that met at Forchheim, and the archbishop of Mayence, wishing to secure more formal sanction, proceeded to Rome, and requested the confirmation of the pope. The pope declined, alleging that the election had been made without pontifical authority, a claim until that time altogether unheard of. He died suddenly, no chronicle telling us either the place or cause.

Louis V., Emperor of Germany, surnamed THE BAVARIAN, was born in 1282, and died on the 11th October, 1347. On the death of his father Louis the Severe, duke of Bavaria, he was sent to Vienna by his mother Matilda, daughter of Rudolph of Hapsburg. He was there brought up with his cousins, who afterwards became his greatest enemies. In 1298 he returned to Bavaria to undertake the government; and in 1314 engaged in a war with his cousin Frederick the Handsome. Frederick was elected emperor by one party and Louis by another. Louis was supported by the free towns and by the liberal portion of Germany; but it was several years before he could obtain any decisive advantage. The pope sided with Frederick, and Louis saw that strong measures were necessary. He marched into Italy and caused himself to be crowned emperor at Rome. He sided with the Ghibellines, declared John XXI. guilty of heresy, and nominated a new pope, who took the name of Nicholas V. This creation of an anti-pope was a grave political error, and involved Louis in many troubles. He returned to Germany, and some years later concluded a treaty with Edward III. of England to aid him in his wars with Philip of France. In September, 1338, he met Edward at Coblentz, where two thrones were erected in the market-place for the two monarchs. In 1341 he secured Lower Bavaria for his own family, to the exclusion of collaterals. In 1345 he was engaged in a war with John of Bohemia, and obliged to purchase peace. In 1346 he was nominally deposed by the electors, and died the year following from an attack of apoplexy while engaged in a bear hunt.—P. E. D.

### HUNGARY.

Louis I., King of Hungary and Poland, called THE GREAT, was born on the 5th March, 1326, and died in 1382. He was the son of Carobert, king of Hungary, and in 1342 was elected to succeed his father, at the age of sixteen. He engaged in war with the king of Bohemia, and forced him to raise the siege of Cracow. He also drove back the Tartars, who had made an irruption into Transylvania. In 1345 he turned his army against the Croats. His brother Andrew having been strangled by order of his wife, Joan I., queen of Naples, he marched into Italy at the head of an army of thirty thousand men, but without effecting any great operation. In 1348 he again went to Italy. Joan fled, and Louis received the homage of the princes, and with them repaired to the balcony where the unfortunate Andrew had been deprived of life. Charles of Durazzo he put to death, and the other princes were placed in confinement. In 1370 he succeeded to the throne of Poland, and died while engaged in a war with Jagellon.

Louis II., King of Hungary and Bohemia, was born on the 1st May, 1506, and was drowned on the 29th August, 1526. He was the son of Ladislaus, and succeeded his father at the age of ten. Soliman II. having sent ambassadors to him, Louis was guilty of the atrocity of cutting off their noses. Soliman was furious, captured Belgrade, Peterwarden, and some other towns, and defeated the Hungarians in a great battle on the plain of Mohacz. Two months after the body of the young king was found in a marsh, horse and rider having sunk together. In 1521 Louis had married Maria of Austria, sister of Charles V., but left no children.—P. E. D.

### ITALY AND SICILY.

Louis II., son of Lothaire I., born about 822, was nominated to the throne of Italy in 841, became associated with his father in the empire in 849, succeeded to the imperial crown in 855, obtained from his brother Charles of Provence in 859 the cession of the country between the Jura and the Alps, and after the death of that prince in 863, he divided Provence with his other brother Lothaire II. In 866 Louis marched against the Saracens of the duchies of Benevento and Calabria, and continued the war for five years. In 871 he was taken prisoner by the duke of Benevento; and his last warlike effort was an attempt to punish that prince, which did not succeed. Louis died in 875.

Louis III., King or Emperor of Italy, surnamed L'Aveugle, grandson of the preceding, was born about 879. He was the son of Boson, king of Arles, and Hermengarde, daughter of Louis II. He succeeded his father in that kingdom in 887. In 899 he went into Italy to make war against Berengarius, and having worsted that prince, was crowned emperor at Rome in 900. Berengarius, however, afterwards took him prisoner in Verona in 905; and after putting out his eyes and depriving him of the imperial title, sent him back to Provence. Louis died in 929.

Louis of Tarentum, King of Naples, was born in 1320, and died 25th May, 1362. He was cousin of Queen Joan I., and probably had paid too great attention to that inconsiderate lady before she strangled her husband, Andrew of Hungary. He espoused her soon after without dispensation. He made his peace with the pope, however, and obtained in right of his wife the title of King of Naples. In a battle fought with the Hungarians before Naples on the 6th June, 1349, Louis was defeated. The German mercenaries who had fought against him, not receiving their pay, revolted, and turned the tide of affairs. In May, 1352, Louis and Joan were crowned with great ceremony. The kingdom was ill-governed and in disorder, and Louis died without being able to regulate its affairs.

Louis of Arragon, King of Sicily, was born on the 4th February, 1338, and died on the 16th or 17th October, 1355. He was the eldest son of Peter II. and Elizabeth of Carinthia. He succeeded his father in August, 1342, and on the 15th of September following was crowned at Palermo, his uncle John of Randazzo acting as regent. The people of Messina revolted and took the citadel; but the regent recovered it by assault, and hanged their leader, John Magna. This reign, if such it may be called, was characterized by anarchy and confusion, internal strife and petty civil war. Sicily did not fall under the yoke of the princes of Anjou, who were fully occupied in asserting their claim to Naples. Louis left two natural children, and was succeeded by his brother, Frederick III.

Louis I., King of Sicily or of Naples, Count of Provence, Duke of Anjou and of Maine, was born at Vincennes on the 23d July, 1339, and died on the 20th September, 1384. He was the second son of John II. king of France. At the battle of Poitiers, 19th September, 1356, he commanded the right wing of the second line, and was one of the first to fly. When John regained his liberty he erected Anjou into a duchy—an honour which had its drawback, as Louis was named one of the hostages for his father, and was sent to England. In 1363 he was allowed to cross the channel to visit his wife. He took the opportunity of breaking his parole, and remained in France. In 1364 he was present at the coronation of his brother Charles V. When Edward reclaimed his prisoner from the new monarch, Charles replied by naming his brother lieutenant of Languedoc. Louis took several towns from the English; but was principally known by the grievous taxation he imposed on his own subjects. In 1380, at the instigation of Pope Clement VII., Joan of Naples adopted Louis as her successor; but the anti-pope Urban declared Joan dethroned and gave the crown to Charles of Durazzo. At the death of Charles, Louis was named regent of France, an

office he turned to account by amassing money. On the 22d February, 1382, he went to Avignon, and received investiture as king of Naples. He took the title of king and marched south; but his army melted away from disease, and he died in a little town of Apulia.

Louis II., King of Naples, Sicily, and Jerusalem, Duke of Anjou, Count of Provence, &c., was born at Toulouse on the 7th October, 1377, and died on the 29th April, 1417. He was the son of Louis I. and succeeded his father in 1384. In 1389 he was crowned by Pope Clement VII. He then sailed for Italy, made himself master of Naples, and remained there eight years. He was then driven out by Ladislaus; and leaving Italy, he married a daughter of the king of Arragon. He made several attempts to recover his kingdom, but was unsuccessful. In 1415 he instituted the parliament of Aix, and greatly extended the privileges of the universities of Aix and Angers. He died at the latter town.

Louis III., King of Naples, Duke of Anjou and Touraine, &c., was born on the 25th September, 1403, and died at Cosenza on the 15th November, 1434. At the age of seven he was married to Catherine of Burgundy, who was ten years old. In 1413 the young lady was sent back to her father, which added new fuel to the war of factions in France. In 1420 he went to Naples to conquer his kingdom, and was very nearly successful, but was arrested by death at the age of thirty-one. He married Margaret of Savoy, but left no issue, and was succeeded by his brother René, called the Good.—P. E. D.

LOUIS (Friedrich Christian), better known as Louis Ferdinand, Prince of Prussia, was born 18th November, 1772, and killed near Saalfeld, 10th October, 1806. He was the son of Prince Augustus Frederick, brother of Frederick the Great and Anne of Brandenburg. He made his first campaign against the French in 1792, and distinguished himself by great personal courage. In 1805 he was at Magdeburg, and vehemently opposed the peace party. He would make no terms with France. In 1806 war again commenced, and Louis met the French near Saalfeld. After performing prodigies of valour he was defeated, and was one of the last on the field. While retiring, a French hussar summoned him to surrender, but Louis replied by a cut with his sabre. The hussar parried, gave point, run the prince through, and he fell dead on the field.—P. E. D.

LOUIS. See Ludwig.

LOUIS, Antoine, surgeon, born at Metz in 1723. He practised in Paris, where he became successively surgeon-major to the hospital La Charité, secretary of the Royal Academy of Surgery, consulting surgeon to his majesty's forces, &c. He attained great reputation in his profession, and is the author of several medical works. He died in 1792.—W. B–d.

LOUIS, Louis Dominique, Baron, a distinguished French statesman, was born at Toul in 1755, and died in 1837. He was educated for the church and took orders; but his propensity for political science brought him into influential circles, and an active participation in public affairs. In 1793 he emigrated to England where he remained for some months, and on his return was employed in various offices. In 1811 he was nominated of the conseil d'etat, and soon after created a baron by Napoleon, who greatly admired him, and was well served by him in the treasury department. In 1815 he was dismissed from office because he would not consent to indemnify the allied powers, but Louis XVIII. restored to him his position, and from that time till his death he exercised great influence, and assumed a prominent place at several important junctures. He is sometimes called the Abbé Louis.—B. H. C.

LOUISA, Augusta Wilhelmina Amelia, Queen of Prussia, was born at Hanover on the 10th March, 1776, and died 19th July, 1810. She was the daughter of Duke Charles of Mecklenburg and Frederika of Hesse Darmstadt. At the age of six she lost her mother, and was brought up by her grandmother the landgravine of Darmstadt. The prince-royal of Prussia met her at Frankfort, and was so much struck with her beauty and the vivacity of her conversation that he offered her his hand. The marriage took place on the 24th December, 1793, and in 1797 the prince came to the throne of Prussia. She was exceedingly popular with the Prussians, especially because she encouraged her husband at all hazards to continue the war with France. The Emperor Alexander went to Potsdam, and at midnight, in the presence of the queen and at the tomb of Frederick the Great, the two sovereigns swore to maintain their alliance. Napoleon, in the seventeenth bulletin of the campaign of 1805, caricatures this meeting, and with subtle malice compares the appearance of the queen to that of Lady Hamilton in the London engravings. He said that the result of the meeting had been the battle of Austerlitz and the evacuation of Germany by the Russian army in seven-league boots. The battles of Jena, Eylau, and Friedland appear to have broken her health. She met Napoleon at Tilsit, and was an unwilling party to the treaty bearing that name. In June, 1810, she was seriously indisposed, and in July died in the arms of the king. At Berlin she founded an educational establishment for girls, which still bears her name.—P. E. D.

LOUPOLOFF, Prascovia, a Russian heroine of private life, whose filial devotion supplied Madame Cottin with the groundwork of Elizabeth, or the Exiles of Siberia, was born in 1785. Having voluntarily shared the sufferings of her father, a Russian officer exiled to Siberia, she performed alone and on foot the journey from Tobolsk to St. Petersburg, where she procured from the Emperor Alexander her father's pardon. In accordance with a vow she then retired into a convent.—F. E.

LOUTHERBOURGH, Philip James, was born at Strasburg about 1730. Of his early career little is known. He probably spent some time at Marseilles, and here acquired his skill as a marine painter. He was a member of the Academy of Marseilles. Loutherbourgh was distinguished also as a battle and landscape painter, and in 1763 was elected a member of the Academy of Painting at Paris. In 1771 he came to England, and settled in this country, and in 1779 was elected a member of the Royal Academy in London. He resided the latter part of his life at Chiswick, where he died on the 11th March, 1812. Among his principal works are—the "Destruction of the Spanish Armada;" the "Fire of London;" and "Lord Howe's Victory," 1st June, 1794. He also etched a few plates.—(Gault de St. Germain, *Trois Siècles de la Peinture*, &c.)—R. N. W.

LOUVERTURE. See Toussaint.

LOUVET DE COUVRAY, Jean Baptiste, author and politician, was born at Paris on the 11th June, 1760. The son of a tradesman, he was imperfectly educated, and became the secretary or amanuensis of a mineralogist. Between 1787 and 1789 he published "Les Aventures du Chevalier de Fanblas," for which its shameless indecency procured a large circulation; a fact indicative of the state of the French mind just before the great convulsion of 1789. The Revolution found the author of "Fanblas" clerk to a bookseller. He engaged in politics; was an ardent republican, and started a journal. After the catastrophe of the 10th of August he entered the convention, and attached himself to the Girondin party. He shared in their proscription by the triumphant terrorists. His account of his adventures, and those of ten fellow-Girondins, when hiding and flying for life in Brittany and the region of the Gironde, is the most interesting of his writings. After the fall of Robespierre he returned to politics, and opened a book-shop in Paris. He died in 1797.—F. E.

LOUVOIS, François Michel le Tellier, Marquis de, a famous French statesman, and for many years prime minister to Louis XIV., was born in 1641. His father, the Chancellor Le Tellier, had such influence at court that, in 1654, he induced the king to consent that the office of secretary-at-war, which Le Tellier then filled, should ultimately be conferred upon his son, who was then only fourteen years of age. The youth was in the meantime employed in the public service under his father's eye. He was at first idle and careless, but a remonstrance and threat on the part of the chancellor produced such an effect upon his mind, that he henceforth became remarkable for his diligence and attention to his duties. In 1662 he married Anne de Souvré, marquise de Courtanvaux, a lady of ancient family and vast wealth. He devoted himself with unwearied diligence to the discharge of his duties; brought to light and redressed many grievous abuses; and thus won the esteem and confidence of the king, who boasted that he had formed his great minister; while he on the other hand artfully flattered the Grand Monarque by hinting that he merely carried out the measures which Louis had devised. From 1666 until 1691 Louvois was sole minister of war; the principal campaigns of Turenne and Condé were directed by him, and the success of those wars which "enlarged the French territory, and filled the world with the renown of the French arms," was due as much to his able and energetic arrangements as to the valour and military skill of these great generals. No abuse or mistake escaped his sleepless vigilance, and no labour

was too great for his superhuman industry. He made a complete revolution in the mode of disciplining, distributing, equipping, and provisioning the French armies, and left the stamp of his genius on the entire military organization of the kingdom. He was no less careful of the welfare of the French soldier than of the glory of his master. He founded and repaired hospitals and military schools, and provided asylums for aged officers. The celebrated Hôtel des Invalides, the erection of which began in 1671, owed its origin to him; and the magnificent buildings at Versailles, Trianon, and Marly, the Place Vendôme at Paris, and the aqueducts of Maintenon, were all constructed at his instigation, and in spite of the remonstrances of Colbert, who complained loudly of this lavish expenditure. On the other hand, it must be admitted that the great qualities of Louvois were mingled with grave defects. He was intolerably arrogant, harsh, cruel, and unscrupulous; and his imperious temper and boundless self-confidence led to frequent quarrels between him and the French generals, and made him unpopular both with the courtiers and the people. The atrocious destruction of the Palatinates, which filled Europe with horror, was justly attributed to his counsels, and he was mainly responsible for the infamous persecution of the protestants during the reign of Louis, and the repeal of the edict of Nantes. His pride and arrogance at length deeply offended Madame Maintenon, and ultimately rendered him odious to Louis himself. On the last occasion on which they transacted business together, the king was so enraged that, but for the intervention of his wife, he would have struck his favourite minister. On the following day, however, in accordance with her advice, Louvois presented himself at the royal closet as if nothing had happened; but he was evidently suffering great pain, and fainted in the council room. He was conveyed to his hotel, and died in the course of a few hours, 16th May, 1691, in the fifty-first year of his age, having been thirty-six years in the service of Louis. Louvois was a man of great talents and administrative capacity, and has been pronounced on high authority the greatest adjutant-general, the greatest quarter-master-general, and the greatest commissary-general that Europe has ever seen; but his nature was savage and obdurate, and his moral principles were low and selfish.—J. T.

LOVAT, Simon Fraser, Lord, the chief of the powerful clan Fraser, was born in 1668. After completing his education at the university of Aberdeen, he obtained a commission as captain of a company in the Athol regiment, which he soon resigned, in consequence of a dispute with the marquis of Athol, who claimed the Fraser estates for his granddaughter. Simon formed a scheme for carrying off the young heiress, which nearly succeeded, but she escaped his grasp. Her mother, however, the dowager Lady Lovat, fell into his hands, and was forced to marry him. For this outrage Simon was outlawed and compelled to flee to France. Here he affected great zeal for the jacobite cause; and to recommend himself to the court of St. Germain, he embraced the Romish faith, and in spite of his notoriously bad character was supplied with arms, ammunition, and money, and despatched in 1702 on an important mission to the friends of the exiled family in Britain. He betrayed his trust, however, and disclosed the plot to the duke of Queensberry. On his return to France his treachery was discovered, and he was committed a prisoner to the Bastile, where he remained for four years. In order to obtain his release, he offered to enter into holy orders; and having been set at liberty on the intercession of the papal nuncio, he assumed the priestly office and entered the Jesuit college at St. Omer. He returned to Scotland at the period of the rebellion of 1715; and finding that Mackenzie of Fraserdale, who had married the heiress of the Fraser estates, had embraced the jacobite cause, Simon resolved to support the government. The greater part of the clan regarded him as their rightful chief, and at his summons at once withdrew from the Pretender's standard, and placed themselves under his command. With the assistance of some neighbouring whig clans he compelled the insurgents to evacuate Inverness, and thus deprived them of an important rallying point. For these valuable services Simon was rewarded with the title of Lord Lovat, and the grant of the forfeited Fraser estates. When the rebellion of 1745 broke out, Lovat, who had taken some offence at the government, intrigued with the jacobites, with the hope of obtaining the title of duke, professing, however, great attachment to the royal cause. After long hesitation he at length sent his clan under the command of his son to join the standard of Prince Charles Edward, pretending at the same time that this step had been taken without his authority. After the battle of Culloden Lovat took refuge in one of the western islands, but was discovered, and arrested and confined in the tower of London. He was brought to trial before the house of lords on the 9th of March, 1747. The trial lasted seven days; and though he defended himself with great dexterity, he was found guilty, and sentenced to be beheaded. His dauntless spirit, caustic wit, jesting, and buffoonery were maintained by him to the last moment. On quitting the bar, he exclaimed—"Farewell, my lords, we shall never all meet again in the same place." He met his death with great composure, and though in the eightieth year of his age, and so infirm that he had to obtain the assistance of two persons to mount the scaffold, his spirits never flagged. Repeating the celebrated line of Horace—"Dulce et decorum pro patria mori," he laid his head upon the block and received the fatal blow with unabated courage. He was the last of the martyrs, as the jacobites termed them, and certainly the least deserving of pity.—J. T.

LOVE, Christopher, a celebrated presbyterian minister, born at Cardiff in 1618. He studied at Oxford and took orders; but his convictions were not in harmony with those of Laud, whose canons relating to prelates and the prayer-book he refused to subscribe. He was therefore ejected from the church of St. Peter-le-Bailey at Oxford, where he had been preacher, and came to London. In 1644 he was appointed to Aldermanbury. The year following he caused great offence by preaching against the king's commissioners at Uxbridge. He was one of the members of the celebrated Westminster assembly of divines, and minister of St. Lawrence, Jewry. He was one of the London ministers who signed a declaration against the death of Charles I., and when he saw the Independents supreme, entered into a conspiracy, known as "Love's plot," for the purpose of bringing in Charles II. and the Scotch presbyterians. This plot cost him his life, for it was detected by the vigilance of Cromwell, and Love was apprehended, tried, and beheaded on Tower Hill in 1651. He does not appear to have been very ambitious of the honours of martyrdom, but he was attended at the scaffold by his eminent colleagues, Ashe, Calamy, and Manton, the last of whom preached his funeral sermon. The severity of his sentence was intended to strike terror into his party, and to deter them from any further attempts to displace the existing government. While, however, his own party called him a saint and a martyr, the episcopalians viewed him as the victim of retributive justice, and Clarendon, in particular, is very harsh in his judgment of him. His works display both piety and ability, and were mostly published after his death, in 1657–58; the first in quarto and the second in two volumes octavo, consisting of tracts, sermons, &c.—B. H. C.

LOVELACE, Richard, was the eldest son of Sir William Lovelace of Woolwich, Kent, and was born in 1618. He received his education at the Charter-house, and in 1634 became a gentleman commoner at Gloucester hall, Oxford, where he proceeded M.A. in 1636. On quitting Oxford he went to court, was taken into the service of Lord Goring, and obtained a commission in the army, where he rose to the rank of captain. After the peace of Berwick he entered upon his Kentish estates, and lived for some time in affluence; but having been selected to present a petition from his county to the parliament he fell into disgrace, was confined to the Gate-house, and ultimately regained his freedom only as giving bail for £40,000 not to pass the line of communication without the permission of the speaker. An ardent royalist, Lovelace sacrificed a large part of his fortune to the cause of the king, and he still further impoverished himself by raising a regiment in 1646 for the French crown, which was placed under his own command. It was in this service that he was dangerously wounded at Dunkirk, and was obliged to return home. A report of his death had preceded him, and the lady whom he was about to marry had been consequently induced to transfer her affections to another suitor. Upon reaching England, Lovelace again fell into the hands of his persecutors, and was doomed to pine in captivity till the king's death. But he never recovered from the pecuniary embarrassments to which his loyalty and extravagance had exposed him, and this gallant Kentish gentleman, who has been described as one of the handsomest men of his time, died in an obscure lodging in Gunpowder Alley, near Shoe Lane, in 1658, and was interred in the west extremity of St. Bride's church. The poems of Lovelace, which are full of beauties though occasionally fantastic, consist

of two volumes—one published in 1649 by the author himself, under the name of his lost mistress, "Lucasta," supposed to have been a Miss Lucy Sacheverell; and the other printed in 1659 by his brother Dudley, with an appendix of elegies on the poet's death. Lovelace also produced "The Scholar," a comedy, and "The Soldier," a tragedy, neither extant.—W. C. H.

LOVER, Samuel, was born in Dublin towards the close of the eighteenth century. At a very early age he displayed strong tendencies for music, literature, and painting; and these were so little in accordance with the stockbroker's desk—to which his father had destined him as his successor—that the youth was suffered to take to painting as a profession. His social qualities and musical accomplishments procured him admission into good society; and a song of his, at a public dinner given to Moore in 1818, gained him the acquaintance and friendship of the poet. While pursuing his profession of miniature-painter, he did not fail to cultivate his gifts of music and poetry; and in 1831 produced the operatic drama of "Grana Uile, or the Island Queen," which was well received. In 1834 he went to London, where he was favourably known by his popular songs of "Under the Rose" and "Rory O'More." Madame Vestris patronized him; and for her he wrote the "Beau Ideal," and subsequently the mythological burlesque of the "Olympic Pic Nic," a decided success. During his temporary location in London he painted some persons of distinction. Meantime he had produced the first series of his "Legends and Stories," which elicited the praise of Miss Edgeworth. He now determined to establish himself in London as a miniature painter, and in 1835 exhibited his picture of the ambassador of the king of Oude; he also painted an admirable miniature of Lord Brougham. These established his reputation as an artist; and his songs gained him fame as a lyrist, and admission to the re-unions of Lady Blessington and of other distinguished persons. "The Angels' Whisper;" "The May Dew;" "Molly Carew;" and above all, "Rory O'More," were amongst the most popular songs of the day. A second series of "Legends and Stories" appeared; and in 1836 he wrote the novel of "Rory O'More" for Bentley, which was subsequently dramatized by him for the Adelphi, where, in the hands of Tyrone Power, it had a run of one hundred and eight nights. His next piece, the "White Horse of the Peppers," written to bring out Power at the Haymarket, was a decided hit. Then came "The Happy Man," and the musical drama of "The Greek Boy," and "Il Paddy Whack in Italia." All this time he worked assiduously at his profession, illustrating his serials of "Handy Andy" and "Treasure Trove" with etchings on steel. At last his sight became so impaired that he had to abandon the art; and he conceived the idea of recitations of his own writings. The first of these was given in the Princess' concert-room in 1844. They were eminently successful, so that he went to America in 1846, where his reception was most flattering. On his return to London in 1848 he gave his American experiences in an entertainment called "Paddy's Portfolio." Subsequently Lover wrote many charming songs, replete with the humour and pathos which, like a true poet, he combined so happily. It is rarely that talents so varied are found united in one man. He was elected a member of the Royal Irish Academy in 1836, and for a number of years had a pension from government, as a reward of his varied merits. He died on the 6th of July, 1868.—J. F. W.

LOW, David, D.D., LL.D., a bishop of the Scotch episcopal church, was born in 1768, and was educated partly at Aberdeen and partly under Bishop Gleig at Stirling. He was ordained deacon in 1787, and began his ministerial career in Perth, from which he was three years afterwards translated to Pittenweem in Fife. In 1819 he was elected bishop of the united dioceses of Ross, Argyll, and the Isles, to which the diocese of Moray was added in 1838. He discharged the duties of his office with unwearied diligence and zeal until 1845, when, at his urgent request in consequence of his increasing infirmities, the diocese of Argyll and the Isles was erected into a separate see, and the munificent sum of £8000 was devoted by him to its endowment. In 1851 he resigned the superintendence of Moray and Ross, and died in 1855 in the eighty-seventh year of his age. Bishop Low was distinguished for his piety and single-mindedness, the simplicity of his habits, and the extraordinary munificence of his donations, contrasted with his slender means.—J. T.

LOW, David, a distinguished agriculturist, died at Edinburgh in 1859. In early life he devoted himself to the study of practical and economical questions connected with the cultivation of the soil; and by his writings and lectures he did much to establish the great scientific principles on which the successful prosecution of agriculture rests. He was also much esteemed as an adviser and arbiter in matters connected with landed property. He was professor of agriculture in the university of Edinburgh from 1831 to 1854, when he resigned his office. He was a successful lecturer, and established an agricultural museum. He was a member of the Highland and Agricultural Society, and contributed papers to their journal.—J. H. B.

LOW, George, born at Edzal in Forfarshire in 1746. Educated at the colleges of Aberdeen and St. Andrews, in 1744 he was ordained minister of the parish of Birsay and Haray, on the mainland of Orkney. He fulfilled the duties of this charge till his death in 1795. His leisure time had always been devoted to the study of natural history; and while tutor to the family of Mr. Graham in Stromness, he became acquainted with Sir Joseph Banks. This celebrated man, along with Dr. Solander, touched at Stromness on their return from Captain Cook's last voyage; and finding Mr. Low possessed of a knowledge of natural history, they requested his company in their excursions through the Orkney and Shetland isles. He afterwards became acquainted with Mr. Pennant, by whose advice he undertook a Fauna and a Flora Orcadensis. The first of these was published in 1813, forming a very interesting addition to the natural history of the British islands.—W. B–d.

LOWE, Sir Hudson, the warder of Napoleon's captivity at St. Helena, was born at Galway in July, 1769. His father, in the medical department of the army, died surgeon-major of the garrison of Gibraltar. Entering the army, Hudson Lowe served in the Mediterranean and in Portugal; organized at Minorca a corps of Corsican emigrants, in command of which he joined the army in Egypt, and fought in the battle of Alexandria and other engagements. In 1803 he was a permanent assistant quarter-master-general, and after having been employed in a secret mission in Portugal, raised another corps of Corsican rangers. With them he garrisoned the island of Capri, taken by Sir Sidney Smith in May, 1806; but in the following October he was compelled to surrender it to the French in superior force. He afterwards aided in expelling the French from the Ionian islands, and was for two years governor of Cephalonia and Ithaca. In 1813 he was sent to the north of Europe, to inspect first the German-Russian legion, and then the continental levies in British pay. Attached to Blucher, he remained with him from Leipsic to the entry of the allies into Paris; and bringing the news of the abdication of Napoleon to London, was knighted, and became a major-general. During the Hundred Days he was appointed quarter-master-general of the British troops in the Low Countries, and transferred to command the troops in Genoa destined to operate against Toulon. He had occupied Toulon after the battle of Waterloo, when he received the news of his nomination to the governorship of St. Helena, and wardership of Napoleon's person. He reached St. Helena in April, 1816. In his execution of his instructions he soon aroused the ire of Napoleon, and the result of one of their early interviews was that for five years the governor never again saw his captive alive. After the death of Napoleon, Sir Hudson Lowe returned to England, and his conduct at St. Helena was severely criticised, especially on the publication of O'Meara's Voice from St. Helena. His attempts to obtain legal redress failed, and the government seems to have supported him but coldly. In 1825 he was made commander of the forces at Ceylon, and resigned the appointment in 1831, disgusted that his claims to the governorship of the island were overlooked. He returned to England, and died in circumstances not affluent in January, 1844. The popular and unfavourable view of his character and conduct taken even by tory writers, such as Sir Walter Scott and Sir Archibald Alison, has been ably contested by Mr. W. Forsyth in his History of the Captivity of Napoleon at St. Helena, London, 1853, founded on Sir Hudson Lowe's letters and journals.—F. E.

LOWE, Peter, a Scottish surgeon, author of several medical works. He was a "doctor in the Facultie of Chirurgerie at Paris, and chirurgeon to Henry IV." of France. After practising twenty-two years in France and Flanders, he took up his abode in Glasgow, where he died in 1612.—W B–d.

LOWED, Sir William, a cavalier living under Charles I. and Charles II., was a native of Tresmere in Cornwall. He was born about 1610, and died in 1662. During the civil wars he

chiefly resided at the Hague, where he published several of his books. Sir William has left five original dramas, a translation of the Horace of Corneille, and the journal of Charles II.'s residence in Scotland, from the French. A list of his works may be found in Lowndes' Manual.—W. C. H.

* LOWELL, James Russell, one of the most original poets America has yet produced, was born in Boston, Massachusetts, in 1819, the son of an eminent congregational minister there. He was educated at Harvard college, which he quitted in his twentieth year, that he might pursue the study of the law. He had no intention, however, to follow the legal profession, being entirely bent upon a literary career. His first appearance as an author was in 1839, when he printed a class poem recited at Cambridge, which remained unnoticed. Two years later he fairly challenged public opinion in a volume of poems entitled "A Year's Life," 1841. It was rich in promise, but showed that the author's conceptions were not as yet equalled by his power of execution. Another volume which he sent forth in 1844 exhibited a steady progress in the development of Mr. Lowell's poetical powers. "Prometheus" and "The Legend of Brittany" are two very remarkable pieces in this volume. His bold metrical experiments, not successful in all his lyrics, were continued in the volume published in 1848, which also gave evidence of a new and very important element in this poet's intellectual powers, to wit, a resolution to be an American poet, and not merely a follower of the long line of versifiers who illustrate English literature. The topics which possess a surpassing interest for the citizens of the United States are mostly political; and a writer who could express in nervous language sympathy with any national movement would be truly and in every sense of the word an American author. Thus Lowell, in the poem styled "The Present Crisis," "Anti-Texas," and other poems, showed his mastery of the language when used upon trite and prosaic subjects. This phase in the development of the poet may partly have been due to his occupation as a journalist, which brought him into close contact with the practical affairs of public and every-day life. The "American Keats," as he has been called, reached the climax of his satirical powers in the very remarkable book entitled "The Biglow Papers," which, with unsparing wit and humour, and in the vulgarest Yankee dialect, attacks some of the darling prejudices of the American nation. The facility with which this rude language is versified constitutes one of the wonders of the book. "The Fable for Critics," which also appeared in 1848, is a piece of rhymed sarcasm on the critics and authors among his contemporaries, extremely witty and not ill written. "The Vision of Sir Launfal" is a fantastic poem, that recalls at times in the undulating flow of the verse Coleridge's Christabel. The manifestation of such steadily progressive powers in Mr. Lowell encourages the hope that America and the civilized world may still hear new things from him. A prose work he published in 1845, "Conversations on some of the old poets," indicates the author's favourite field of study. He has been a contributor to the *North American Review* and to the *Pioneer*. He has been for some time editor of the *Anti-slavery Standard*.—R. H.

LOWER, Richard, physician and anatomist, born in Cornwall about 1631. He studied medicine at Oxford, and became coadjutor to the celebrated Dr. Willis in his dissections. In 1665 he took his degree of M.D., and soon afterwards removed to London, where he became a fellow of the Royal Society, and of the College of Physicians. He published some works which acquired for him considerable reputation, and brought him into extensive practice. Lower was perhaps the first who *practised* the transfusion of blood from the vessels of one living animal to those of another, though it had been *suggested* by Libavius as far back as 1615. Died in 1691.—W. B–d.

LOWITZ, Georg Moritz, a German geographer and astronomer, was born at Fürth, near Nuremberg, on the 17th of February, 1722, and was murdered at Ilowla on the Volga, on the 24th of August, 1774. He was for some time a partner in a firm of publishers of maps, and in 1751 was appointed professor of mathematics and physics in the academy of Nuremberg and director of its observatory, which he quitted about 1756 or 1757 to become professor of practical mathematics in the university of Göttingen. He resigned that appointment in 1762, and about 1766 or 1767 he went to St. Petersburg, to become a member of the Academy of Sciences. Early in August, 1774, while travelling in Russia, in order to lay out the course of a canal which had been projected by Peter the Great for the junction of the Don and the Wolga, he fell into the hands of the insurgent chief Pugatcheff, for whose amusement he was tortured, and, after several days' delay, put to death with horrible cruelty.—W. J. M. R.

LOWMAN, Moses, a learned dissenting minister, was born in London in 1680, and studied divinity in the universities of Utrecht and Leyden. In 1710 he began to preach, and in 1714 was ordained pastor of a congregation of dissenters assembling at Clapham. He attained no distinction as a preacher, and remained in charge of the same congregation till his death in 1752, but his writings were highly prized for their erudition and usefulness. He devoted himself with peculiar zeal to the study of Hebrew learning and antiquities, and he made use of the learning thus acquired to vindicate the scriptures against the attacks of the deists of that age. In 1718 he wrote against Collins "The argument from prophecy in proof that Jesus is the Messiah, vindicated," which, however, was not printed till 1733. His principal works were—"A Dissertation on the Civil Government of the Hebrews," in answer to Morgan's Moral Philosopher, which appeared in 1740; and "A Rationale of the Ritual of Hebrew worship," including a reply to objections, which was added as an appendix to the "Dissertation" in its second edition, published in 1745. His "Three Tracts on the Schechinah," &c., were posthumous.—P. L.

LOWNDES, William Thomas, bibliographer and bookseller, was a member of an old bookselling family of the metropolis. His father, who died in 1823, had a reputation for his knowledge of a certain class of old books. Mr. Lowndes began to publish in 1829 the "British Librarian," which was interrupted by his death under distressing circumstances in July, 1843. In 1834 he had published his "Bibliographer's Manual," a descriptive catalogue of rare and curious books in English literature. It at once took rank as the standard work in its department of bibliography. The issue of a new edition of it, with corrections and additions, was commenced in 1858 by Mr. Bohn.—F. E.

LOWTH, Robert, son of William Lowth, prebendary of Winchester, was born in the Close of Winchester, or at Buriton, Hants, on the 27th of November, 1710, and was educated at Winchester college and at New college, Oxford. He gave proof while still a boy of superior poetical gifts. As early as 1729, one of his school poems, "On the Genealogy of Christ," as represented on the window of Winchester college chapel, was published without his knowledge or consent—"a liberty no less flattering to the youthful poet than the high applause with which the publication was received." He took his degree of M.A. at Oxford in 1737, and in 1741 he was appointed professor of poetry. It was in this capacity that he delivered his celebrated "Prælectiones Academicæ de Sacra Poesi Hebræorum." They excited great admiration at the university on their first delivery; and when published in 1753 they elevated their author at once to the highest literary rank, in the estimation not only of British but of continental scholars. A rival scholar at Oxford, Dr. Townson, expressed the general opinion of the university in these terms:—"Quem de poetica sacra sic ex cathedra explicantem audivimus, ut omnibus ornari rebus videretur, quæ aut naturæ munera sunt aut instrumenta doctrinæ." He found a kind patron in Bishop Hoadley, who gave him in 1744 the rectory of Ovington in Hampshire; the archdeaconry of Winchester in 1750; and in 1753 the rectory of East Woodhay, in the same diocese. In 1755 he accompanied to Ireland in the capacity of first chaplain the marquis of Hartington, who had been appointed lord-lieutenant, and he had soon an offer of the see of Limerick from his new patron; but he preferred to make way to Dr. Leslie, prebendary of Durham and rector of Sedgefield, on the understanding that he should receive these preferments in lieu. In these offices he remained till 1766, when he was made bishop of St. David's, and a few months after bishop of Oxford, which latter see he held till 1777, when he succeeded Dr. Terrick in the see of London. In 1765 he had been elected fellow of the Royal Societies of London and Göttingen. In 1778 appeared his principal work, "Isaiah; a new Translation, with a preliminary Dissertation and Notes, critical, philological, and explanatory," in which his design was, "not only to give a more exact representation of the language and sense of the prophet, but to endeavour in some degree to imitate his manner also, and to afford an English reader some idea of the cast and character of the original." As observed by the latest of his biographers, Mr. Peter Hall, "this was certainly above all other

occupations that for which the mind, the acquirements, and the predilections of Lowth were best adapted. His critical acquaintance with the Hebrew tongue, and his appreciation of the style of oriental poetry, supported by the reputation already earned by his "Prælectiones" and his general character as a scholar and divine, all tended to raise the expectations of the learned to a degree which nothing short of consummate excellence could satisfy, and it is no mean praise that the work was hailed on its appearance with something more than general approval." It immediately took rank as a classical work, and was translated the very next year into German by Professor Koppe of Göttingen, with additional notes, as the "Prælectiones" had antecedently been by Professor J. D. Michaelis. The judgment of later scholars, however, has made some deductions from the indiscriminate praise which the work in the first instance called forth. The critical principles which Lowth applied to the correction of the Hebrew text of Isaiah have been justly censured as much too free and arbitrary; he indulged much too readily in the license of conjectural emendations of the original; and it is now generally allowed, that if he had understood Hebrew as accurately as the Hebraists of our own age have done, he would have been sensible that such freedoms were as unnecessary as they were unjustifiable. He was a greater master, after all, of English than of Hebrew grammar, and his "Short Introduction to English Grammar," published in 1762, was very often reprinted—of which Harris remarked in his Philological Inquiries, "that every lover of the English language, if he would write or even speak it with purity and precision, ought to study and understand Dr. Lowth's admirable tract." In addition to the works already named, Lowth was the author of several pieces of a controversial character. These were his "Larger Confutation of Bishop Hare's System of Hebrew Metre," published in 1766, in which he completely exploded the credit of that theory; and his "Letter to Warburton, in answer to the appendix to the fifth volume of the Divine Legation of Moses demonstrated," 1765. Warburton had attacked Lowth in an article concerning the book of Job, "in language of the most coarse and insolent contumely," and Lowth's reply excited the warmest interest in the literary and theological classes of the community. "The public at large, and even, it is said, the monarch, were pleased with its very faults, and welcomed the sallies of personal satire by which the giant and his underlings were overwhelmed." A war of personalities, however, ill became the dignity of eminent scholars and bishops, and the quarrel was afterwards made up between them, with expressions of mutual regret. In 1783 he had the offer of the primacy of Canterbury, but his advanced years and failing health obliged him to decline that dignity, whereupon he was invited, in conjunction with Bishop Hurd, to nominate a substitute, viz. Dr. Moore. He died at Fulham, full of years and honours, November 3, 1787, and was succeeded in his see by Beilby Porteous, who in his primary charge characterized the genius of his predecessor in the following terms:—"We may justly admire the universality of that genius which could apply itself, and with almost equal success, to so many different branches of literature—to poetry, to grammar, to criticism, to theology, to oriental learning. In each of these he has displayed the talents of a master, and the originality of true genius." His "Sermons and other Remains"—including several poems, epitaphs, &c.—were collected and published in 1834, with an Introductory Memoir by the Rev. Peter Hall, M.A., in which also will be found his "Larger Confutation" and his "Letter to the Clergy of his Diocese on the Laws of Simony."—P. L.

LOWTH, WILLIAM, a learned divine of the Church of England, was the son of William Lowth, a respectable apothecary in London, and was born in the parish of St. Martin, Ludgate, September 11, 1661. He was educated at Merchant Tailors' school and St. John's college, Oxford, where he took the degrees of M.A. and B.D. in 1683 and 1688. Dr. Peter Mew was then president of St. John's, and had a high opinion of his worth and learning, which he showed on his being elevated to the see of Winchester by making him his chaplain, and conferring upon him a prebend in his cathedral in 1696, and the rectory of Buriton in Hants in 1699. In these offices he continued till his death, which took place on May 17, 1732. His learning was extensive and exact. "There was scarcely any ancient author—Greek or Latin, profane or ecclesiastical, especially the latter—but what he had read with a critical accuracy; constantly accompanying his reading with critical and philological remarks, and of his collections in this way he was upon all occasions extremely communicative." Dr. Potter's edition of Clemens Alexandrinus, Hudson's Josephus, Reading's Ecclesiastical Historians, were all enriched with learned notes from his pen; and Bishop Chandler consulted him on many critical points of difficulty which he met with in preparing his Defence of Christianity from the Prophecies of the Old Testament. His own earliest publication was—"A Vindication of the Divine Authority and Inspiration of the Old and New Testament," which appeared in 1692, and was intended as a reply to Five Letters concerning the Inspiration of the Holy Scriptures, which had recently been translated from the French of Le Clerc. The second edition, published in 1699, contained a new preface, "wherein the antiquity of the Pentateuch is asserted and vindicated from some late objections." In 1708 appeared his "Directions for the Profitable Reading of the Holy Scriptures, together with some observations for the confirming of their divine authority, and illustrating the difficulties thereof," which passed through several editions. He also brought out a valuable series of commentaries on the Old Testament—on Isaiah, in 1714; on Jeremiah, in 1718; on Ezekiel, in 1723; and on Daniel and the Minor Prophets, in 1726, which were afterwards collected and republished with additions, in folio, as a continuation of Bishop Patrick's Commentary. He was also the author of a sermon on the "Characters of an Apostolical Church fulfilled in the Church of England, and our obligations to continue in the communion of it," 1722, which involved him in a controversy with Mr. John Norman, a dissenting minister of Portsmouth. The memoir of his life, inserted in the Biographia Britannica, was communicated by his more celebrated son, the subject of the preceding memoir.—P. L.

LOYOLA, IGNATIUS, or properly, INIGO DE RECALDE, the far-famed originator and general of the Society of Jesus, and the man whose fervour and genius, devoted to the service of the papacy at the moment of Luther's assault upon it, no doubt then took effect to stay the progress of the Reformation, and which in its results, through a century or more, gave force to that reaction in favour of Romanism, apart from which, not improbably, it would have fallen under the weight of its own abuses and corruptions. Loyola, with one or two of the more able of his colleagues, by their united energy and their unhesitating adherence to a single principle of action, breathed a new life into the decrepid body of the Romish system, imparting to it at once a moral intensity and the vigour of centralized action. At the same time this new order contributed to its treasurers a vast and various fund of learning and of various accomplishments. Every Roman catholic country—and this means Europe entire—westward of the borders of the Greek church, as well as the extensive possessions of Spain and Portugal in the two Indies, received their share of this new impulse, and each, on the strength of it, started anew upon the course of religious action.

In narrating what is known, or rather what is presumed to be known, of the personal history of the founder of jesuitism, a perplexity stands in our way; for these incidents of a story, of which scores quite as remarkable are found in the calendar of the saintly orders, offer to our curiosity little indeed which seems to indicate that we are coming into the presence of a mind of commanding and originative power. One is tempted to ask if it be so that this devotee, this untaught and passionate soul, can indeed be the man who was able to counterbalance the moral weight, and to circumvent the gigantic force, of Luther and his colleagues on the field of religious strife. In seeking a solution of this problem, the preliminary question presents itself—Are we indeed possessed of the *authentic* memorials of Loyola's personal history? do we know what were the doings, the sayings, the actual performances, of Ignatius Loyola in the creation and the government of the order of which he is the reputed founder? To this preliminary question an uncertain answer is the best that can be given. Loyola—let not the apparent solecism of the phrase be blamed—is one of those worthies who has suffered canonization; and it was a canonization enacted under very peculiar influences, and brought about for effecting unusual purposes. In any instance, when the Church of Rome confers upon one of its favourites a diploma of aristocratic rank in the upper skies, the real man, or the real woman, is removed in this process from the domain of ordinary and veracious history, and is led forward to take his position within a circle where the

distinctions between truth and fiction, between the genuine and the spurious, are not only lost in a glare, but are screened from reasonable inquiry. If it be so in any hundred instances of the canonized, it is peculiarly the case as to the few heroes of sanctity who head the monastic orders: so it is that Loyola stands on this unapproachable elevation, where the *nimbus* that encircles his head serves not merely as a glorification, but as a defiance of gainsaying.

Who those authors are on whom we must rely, and of what sort they are as to their trustworthiness, we shall presently say: meantime it is our only course to accept their narratives, such as we find them.

Inigo de Recalde Loyola, born in the year 1491, was of an ancient family, possessed of estates and a castle in Guipuscoa, one of the Basque provinces. In conformity with the usages of Spain in that age, the youth, handsome and aspiring, was sent to court, where he obtained position as a page to Ferdinand and Isabella. Ardent and ambitious, he quickly distinguished himself among his comrades in every accomplishment proper to his destined course of life; excluding, however, it is said, those false recommendations which would imply a laxity of moral principles. Correct he was in his conduct, scrupulously regardful of truth, and always respectful in his language and behaviour towards the church and its ministers. It is reported of him also that at a very early age he acquired a reputation for that sagacity and tact which brings other men to cluster around the possessor of those qualities, and to look to him as their chief. Ignatius, athirst always for glory, joined the Spanish forces in the war then raging between Spain and France, and at the siege of Pampeluna he was struck by a ball, which so shattered the leg as to threaten permanent disfigurement, the thought of which was intolerable. Unskilful surgery in the first treatment of his hurt, could be remedied in no other way than by a new fracture and a new setting of the bone, and to this torture the young soldier cheerfully submitted himself. After all, an imperfect cure was the best that could be effected—imperfect, notwithstanding the miraculous intervention (visibly afforded, so the sufferer affirmed) of "the Prince of the apostles." The wearisome hours of several months' confinement to his couch, the young soldier diverted by the perusal of books of romance and of piety; and among these were the lives of the saints, those "warriors of the faith" whose conflicts and triumphs in combating invisible powers of evil, turned his thoughts away from the pomps and perils of material warfare, and fixed his soul upon the glories and honours of the world unseen. The reality of this conversion need not be doubted. The chivalrous spirit of the youthful and court-bred Spaniard, emulous, most of all, of honours awarded by the smiles and plaudits of beauty, followed Ignatius onward through the crisis of his conversion, and thus it was that from the very first hour of this change to the last day of his public life, a romantic devotion to the "blessed Virgin" came to be emphatically his religion. This spiritual gallantry was at once the marked characteristic of the piety of the man, and it was the determinative feature of the religious system which he bequeathed to the church and the world. By the acknowledgment of its leaders at a later time, jesuitism is—"the religion of Mary."

In the year 1522, a year memorable in the history of the German reformation, Loyola, in the most solemn manner, devoted himself to the service of the "blessed Mother of God;" and about the same time, so it is said, he composed the noted manual, the "Spiritual Exercises," on which, as its basis, the society takes its stand. Soon afterwards a burning zeal to convert mahometan nations induced him to visit Palestine as a pilgrim, where his adventures, and they were many, ended in his discomfiture and his return to Spain in 1524. He had attained his thirtieth year when a new ambition—that of founding an order differing in principle and in practices from any which hitherto had been organized—possessed itself of his soul; and to this project his after years were devoted, and upon this every energy of his nature was concentrated. A very decisive proof of the intensity of this purpose was afforded when, for accomplishing it, he submitted himself to the humiliating drudgery of acquiring the elements of learning, classical and theological. With this view he graduated at the university of Paris, where he passed the required terms of years in assiduous study, in religious exercises, and in forming and cementing friendships with men of his own age and turn of mind, whom he selected as best fitted for the part he assigned them in realizing the proposed institute. Some of these, his colleagues, must be thought of as greatly his superiors, not only in learning, but also in worldly wisdom and intelligence. The most noted of these were Peter Faber, a Savoyard; the truly heroic Francis Xavier, the so-called apostle of India; James Lainez, who succeeded Loyola as general of the order; Alphonso Salmeron; Nicolas, surnamed Bobadilla; Simon Rodriquez, a Spaniard of noble birth; and, at a later time, Claude le Jay. It is this band of men—seven, Loyola himself included—who stand possessed of whatever honour is due to them as the authors and fathers of the order of jesuits. To two of them—Lainez and Faber—the society, as it seems, owed its constitutional structure and its internal coherence, much rather than to Loyola himself.

It was in the year 1534 that the society constituted itself as a religious order; but it then remained with the sovereign pontiff, Paul III., to give his sanction to the enterprise; and this warranty was not obtained until after the papal court had been wearied by often-repeated importunities. When at last granted in 1540, Loyola, by the unanimous vote of his colleagues, became general of the order, which in fact he governed with great tact and ability to the hour of his death. This occurred at Rome in 1556; he was then in his sixty-fifth year. In the course of these sixteen years the society had established itself in every European state which then adhered to the papacy; and it had, moreover, in consequence of its foreign missions, gained a footing wherever Spain or Portugal had conquered or colonized in India and in America. The centre establishment of this extensive spiritual empire was at Rome, where Loyola himself, as is affirmed, held the reigns of power; and yet, while doing so, he did not cease to exercise his functions as physician of souls, and as a popular preacher, and as the administrator of charities in the city. The society, by means of its perfect knowledge of every individual member, as to abilities, acquirements, and dispositions—and its members, drawn from all countries, were very numerous—was at all times able to find accomplished and devoted men, fit for every service or function which might come within its view. Thus it was that the jesuit professor in universities—the jesuit teacher in schools of a lower grade—the jesuit confessor of princes—and even the jesuit manager of trading enterprises—seldom if ever failed to approve himself to his employers, or to win the admiration and to secure the confidence of those who witnessed his performances. The jesuit who was a *regular* in relation to his superiors of the order, was at the same time a *secular* man in relation to the busy world around him; and thus he stood in a position which never before had been occupied, or even attempted to be realized, by any of the ancient monastic orders. Some of these institutions had indeed carried the principle of passive obedience to almost an equal degree of individual abnegation: but then this sort of obedience, which left to the individual monk no will, no reason, no conscience of his own, was exacted of a recluse who for the most part passed his days in the deep shade and the monotonous routine of the monastery; but the same passive obedience of the jesuit was that of a man who was conversant with the world, and was ever acting a part in the crowded resorts of common and of political life. Toward his superior he was always obedient and unreservedly communicative; toward all others—toward high and low alike—he was reticent, keenly observant, list of hearing, retentive of impressions, bland and insinuating in behaviour; and even when this jesuit was the most sincere and well-intentioned, yet so observant was he of that conventional demeanour which merges the natural characteristics, as well of honesty as of guile, that men of the world the most penetrating and cautious could never trust themselves in deciding whether the man whom they had admitted to their confidence was cordially their friend, or was in fact a spy and an enemy plotting their ruin. Suspicions of this kind, which too often were proved to be well founded, at length brought the society into disrepute in every country in which it had established itself. Especially had it aroused the jealousy of governments; and from each of these countries therefore, sooner or later, was it expelled and its establishments overthrown. Again and again it has recovered its footing in those same Roman catholic countries; but never has it been able to relieve itself from the obloquy of having furnished a new ethical term to every European language; for whenever in modern times there is occasion to denounce any course of conduct as guileful, dis-

ingenuous, or traitorous, the speaker or the writer gladly saves himself circumlocutions, and uses a phrase which is well understood, and within which all these meanings are condensed; and with sarcastic terseness he calls such a course of conduct—*Jesuitical*.

Whoever wishes to inform himself authentically as to what this far-famed jesuitism is, must seek the information he needs in those documents which the society itself has recognized, and which it appeals to as the exemplars of its doctrine and its discipline. These authorized canons of the society are the following:—The first to be named of these canons of the Jesuit Institute is the small book entitled "Spiritual Exercises," and which is believed to be Loyola's own composition, and which he put into the hands of his colleagues when first they engaged themselves in his service. The second is that epistle to the Portuguese members of the order, in which the doctrine of obedience, as it is understood within its pale, is advanced in terms the most explicit, and which are astounding to common sense. This epistle, as we have said, was understood to be Loyola's own, and it was written toward the close of his course and life. The third place in this list is due to the book of the Constitutions, with the comment or Directorium, which, as appears, were composed, or at least were digested and reduced to a system, by the fathers—Lainez, Faber, and Aquaviva. At a later time produced, and unadvisedly published, were the Moneta Secreta, in which jesuit confessors found their guidance on difficult occasions when they were charged with the consciences of notable persons. These books are not scarce, either in catholic or protestant countries. The sources of so much information as may now be accessible bearing upon Loyola's personal history are the following books—or they are these chiefly:—The Bollandists, in their vast collections entitled Acta Sanctorum, brought together those materials of jesuit history which were then available. These materials were afterwards digested and amplified by Orlandinus; and his memoir of the founder of the society, which is very ample, has been accepted as authentic by the society itself. The jesuit John Peter Maffei, known as the author of a History of the Indies and of a Life of St. Francis Xavier, has left a Memoir of Loyola, which is agreeable in its style, and is condensed within moderate limits. He appears to have made use of the notes of Polancus, who had been on terms of intimacy with his master. This book appeared in 1585, and copies may still be obtained. Another of Loyola's personal friends—Ludovico Gonsalvo, a Spaniard—left memoirs of the earlier years of his master, which are recommended by their apparent truthfulness and simplicity. These memoirs were at a later time made use of by the jesuit Pietro Ribadeneira, whose Life of Loyola is the one most in esteem as authentic. Modern compilations on the same subject have been many.—I. T.

LUBBERT, Sibrand, a Dutch protestant theologian, chiefly distinguished for his controversial writings in defence of Calvinism, and against Romanists, Arminians, and Socinians. He was born in 1556, and educated at Bremen, Wittenberg, and Geneva. He was pastor at Embden, preacher to the governor and states of Friesland, and professor at Franeker, in the university of which place he became rector. He was also one of the deputies at the synod of Dort, and died in 1625.—B. H. C.

* LUBBOCK, Sir John William, Baronet, a distinguished mathematician, astronomer, and physicist, was born on the 26th of March, 1803. He is the head of a well-known banking firm in London. He has been a fellow of the Royal Society since 1829, is a member of the senate of the university of London, and was for five years one of its vice-chancellors. His writings consist of a series of papers, which have appeared in the Philosophical Transactions since 1830, in the Transactions of the Royal Astronomical Society since 1831, and in the Philosophical Magazine since 1835; and of some separate publications, amongst which may be mentioned, "Mathematical Tracts," London, 1834; "Remarks on the Classification of the different Branches of Human Knowledge," London, 1838; "On the Computation of Eclipses and Occultations," London, 1835; "Elementary Treatise on the Tides," London, 1839. The greatest of his scientific labours, in point both of magnitude and of importance, consists of a long series of researches on the tides, which appeared in the Philosophical Transactions from 1830 till 1837 inclusive.—R.

LUBIENIETZKI or LUBIENICZKI, Stanislaus, known also by his Latinized name of Lubienicius or Lubieniecius, an eminent Polish Socinian minister and writer, was born at Cracow in 1625, or, according to some, at Racovia in 1623, and was the son of a minister who took much pains to have him properly educated. Sent to study at Thorn for two years, he associated with two of the Socinian deputies at the celebrated colloquy there in 1644. Of this colloquy he drew up a report. He afterwards travelled in Holland and France where he made the acquaintance of many learned men. In 1648 he lost his father and returned to Poland, where he married and became assistant minister at Siedliski, and soon after minister of Czarcovia. In 1657 he went on a mission to the king of Sweden, to seek an amnesty in favour of the Socinians who were under his protection. This journey brought him additional reputation, but was unsuccessful as to its main object; the treaty of peace was concluded, but no amnesty was granted to the Unitarians, and Lubienietzki was unable to return to Poland. He thereupon went to Copenhagen in 1660, thence to Pomerania, and finally to Hamburg, where he died of poison in 1675, just when he had received orders to quit the city. He made prodigious efforts to secure toleration for his sect, and to extend and consolidate it. The works he wrote are numerous, but very few of them were printed. He published in Latin a curious work on comets; and his "History of the Reformation in Poland" came out after his death, with a memoir of the author.—B. H. C.

LUBIN, Eilhard, a German scholar and divine, was born in Oldenburg in 1565; studied at several of the universities, and acquired considerable eminence for his knowledge of languages and literature. In 1595 he became professor of poetry at Rostock, and in 1605 professor of theology. He died in 1621, after a long illness. His publications are very numerous, comprising works in classical literature; commentaries on St. Paul's epistles; a "Harmony of the Gospels;" and above all, a work designed to account for the origin of sin and to explain its nature, entitled "Tractatus Hypermetaphysicus," and a defence of it called "Apologeticus."—B. H. C.

LUCA, Giovanni Battista di, Cardinal, born in Venosa, kingdom of Naples, 1614; died 5th February, 1683. Under Innocent XI. he held the offices of auditor, referendary of the two signatures, and secretary of memorials; and by the same pope was nominated cardinal in 1681. Amongst his works may be mentioned a huge legal compilation, "Theatrum Veritatis et Justitiæ," in 21 vols. folio. When near his end he bequeathed his property to the poor and to certain churches.—C. G. R.

LUCA SANTO, an old Italian painter, who lived at Florence at the end of the twelfth century; he is said to have been commonly called Santo or the Saint from his piety; and to him has been ascribed the old black pictures of Christ (in the Lateran palace), and of the Virgin (in the church of Santa Maria in Cosmedin in Rome), which vulgar tradition supposes to have been painted by St. Luke the evangelist. This painter is styled by Lami, "Uno servo di Dio, e di santa vita, nostro Fiorentino, il quale aveva a nome Luca, Santo volgarmente chiamato." The tradition, however, that St. Luke was a painter is older than the twelfth century; it is mentioned in the eighth century by Johannes Damascenus. There was also, it appears, a Greek hermit of the name of Lucas, who used to paint images of the Virgin; and hence the confusion of Luke the evangelist with Luke the hermit. It is very probable that the Byzantine picture of the Madonna on a panel of cypress, venerated as the work of St. Luke the evangelist in the church of Ara celi at Rome, is by this old Greek anchorite. So far from the Jews being painters, artists themselves were, according to Origen, excluded from the Jewish provinces. It is to this tradition that is due the fact of St. Luke being the common patron of painters; there are few academies of art that are not under his protection. The first was that of Florence, and it was founded in 1349 under the name of Compagnia di San Luca (Company of St. Luke). D. M. Manin, Tiraboschi, and Lanzi have all written on this subject. The first to oppose the absurd tradition was Manin in his treatise, Dell' Errore che persiste di attribuirsi le Pitture al santo Evangelista; but he committed the mistake of making Luca Santo the source of the tradition.—(Lanzi, *Storia*, &c.; Wornum, *Epochs of Painting*, &c., 1859.)—R. N. W.

* LUCAN, George Charles Bingham, third earl of, was born in London in 1800, was educated at Westminster school, and in his sixteenth year entered the army as an ensign. He had just obtained the rank of major-general in 1853 when the war with Russia broke out, and Lord Lucan was sent to the

Crimea as commander in chief of the cavalry. The useless sacrifice of life in the desperate cavalry charge of Balaklava caused considerable excitement at home, and a general opinion prevailed that this disaster would not have occurred but for a misunderstanding between Lord Lucan and his relative Lord Cardigan, who held a subordinate command in the same division. An inquiry subsequently took place at Chelsea, and both generals were acquitted of blame. In 1855 Lord Lucan, who had been wounded before Sebastopol, was made K.C.B., and in the same year he became colonel of the 8th dragoons. In 1859 he reached the rank of lieutenant-general. He has the somewhat singular honour of being a knight of St. Anne of Russia on the one part, and a commander of the legion of honour for his services against Russia on the other. He married in 1829 a sister of the earl of Cardigan, succeeded his father in the Irish peerage in 1839, and was elected a representative peer of Ireland in 1840.—R. H.

LUCANUS, Marcus Annæus, the son of Annæus Mella, a Roman knight, was born at Cordova in Spain, A D. 38, and was instructed at Rome in philosophy and literature by the most eminent preceptors of the age. Even in boyhood his talents were remarkable, and Seneca styles him "blandissimum puerum, ad cujus conspectum nulla potest durare tristitia." His first poetical efforts brought him under the notice of Nero, who treated him with familiarity and favour, and bestowed on him the office of quæstor. But the imperial kindness was only short-lived. It could not be expected that two natures so dissimilar as those of the patron and the protegé should long remain united by the bond of friendship. The ardent love of freedom that inspired the one, and the despotic passions that debased the other, came at last to an open rupture. Prompted by envy, indignation, and policy, Nero suppressed the writings of Lucanus, and peremptorily commanded him never to write poetry again. Listening to the whisper of revenge, the offended poet assumed a conspicuous part in the conspiracy of Piso for Nero's assassination. The plot being detected, Lucanus was condemned to death, on which he opened his veins, and died repeating some verses of the "Pharsalia" which describe the decease of a wounded soldier in circumstances similar to his own. This event occurred A.D. 65, in the twenty-seventh year of his age. Lucanus wrote many poems; but his only extant production is the well-known "Pharsalia," founded on the civil war between Cæsar and Pompey. Quintilian justly terms Lucanus "more of an orator than a poet;" and the "Pharsalia" is not properly a poem, it is rather rhetoric in rhythm. Yet that rhetoric is of the most impassioned kind. The reader is borne irresistibly along on the stream of fervid and fiery declamation; and withal there are occasional glimpses into the deeper life of poetry, which seem to indicate that, had his life been spared, his genius would have outgrown that tendency to the turgid, extravagant, and unnatural, which is so painfully apparent in many portions of the work.—J. J.

LUCAS, Charles, M.D., was born on the 16th September, 1713, probably in Dublin, where his father had come to reside from the county of Clare. Of the details of his early life little is known. He graduated in Trinity college, Dublin, and set up first as an apothecary, but afterwards took out a degree in medicine, and practised as a physician with considerable success. He was also a fellow of the Royal College of Surgeons, London. It is, however, as a politician that he is best known. His first appearance in that character was as a writer; and some of his opinions against the despotic principles of his day were expressed with such freedom, that he found it necessary to withdraw for a time to the continent. On his return to Dublin he was elected one of the common council in the corporation, and set himself to resist the illegal encroachments of the board of aldermen. A series of spirited exertions on the part of Lucas made him so popular, that in 1740 he was invited to stand for the representation of the city. In the progress of the contest Lucas, both in his speeches and writings, made himself so obnoxious to the government that he and his printer were ordered to attend to be examined before a committee of the house of commons. Resolutions were passed affirming his guilt, and an order was made for his imprisonment for violating the privileges of the house. To escape this and a threatened prosecution, Lucas once more fled, and remained in England till the storm passed over. After some time a vacancy again occurred in the representation for his native city; and once more returned, he offered himself as a candidate, and was successful. He at once signalized himself by his advocacy of popular rights. On the first day of the session of 1761 he obtained leave to bring in a bill to limit the duration of parliaments, in analogy to the English septennial bill; and though the bill was lost, he did not relax his efforts, but procured a bill to be passed for better securing the freedom and independence of parliament, which, however, was modified in England. The rest of his life was spent in the endeavour to introduce measures for the benefit of his country, both in the house and as a writer. He died on the 4th November, 1771, and received the honour of a public funeral and a statue erected to his memory. As a politician Lucas was honest, fearless, and firm; his patriotism was untainted and unassailable. Frank, simple, and energetic, his want of coolness and caution often exposed him to just censure for violence and discourtesy; but his honesty has never been successfully impeached amidst all the rancour of political enmities. In his profession he was a successful and skilful practitioner, and has left several treatises, especially one upon the mineral waters of Bath, published in 1756.—J. F. W.

*LUCAS, Charles, principal of the Royal Academy of Music, was born at Salisbury in 1808, where his father was a music-seller. At six years old he became a singing boy in the choir of Salisbury cathedral. In March, 1823, he entered the Royal Academy as a pupil of Lindley for the violoncello, and of Dr. Crotch for harmony and composition; and a year afterwards he was appointed a sub-professor of the latter study. He was made director of the academy orchestra in 1832, and was placed at the head of our national musical seminary in 1859. He has been organist at Hanover chapel since 1839, and for many years he took advantage of his position in the academy to maintain a choir, consisting of the pupils, for the service of this church, which was, however, broken up on the appointment of a new incumbent. While yet a student, he played the violoncello in the orchestras of the Italian opera and of the Philharmonic Society; and he succeeded his master Lindley as principal violoncellist in both of these establishments. Also while in the academy, he was much distinguished as a composer; he gained a prize given by the present king of the Belgians for the finale of an Italian opera, and wrote three symphonies, which were tried, but not performed, by the Philharmonic Society, the production of which elsewhere showed their merit to the world. Since his period of studentship he has written and published an opera called "The Regicide," which has not been given on the stage. On the organization of Queen Adelaide's private band in 1830, he was appointed composer and chief-violoncellist, which offices he held until the band was dissolved at King William's death. In 1856 he became a partner in the publishing firm of Addison & Co., and he is thus as closely identified with the commercial affairs of music as he is with its artistic pursuit. Lucas' qualifications for his important position as principal of the academy consist in his very extensive theoretical and practical knowledge of music. A sound harmonist, a good executant, having familiarity with the mechanism of almost every instrument, being greatly experienced in public performance of music of every school and style, he is a skilful teacher and an able director.—G. A. M.

LUCAS, Franciscus Brugensis, properly François Luc of Bruges, an eminent Flemish theologian, born in 1549. For the period in which he lived he had an extraordinary acquaintance with Hebrew, Chaldee, Syriac, and Greek; and he devoted a vast amount of labour to the collection of copies of the Latin Vulgate. His biblical studies were very diversified, and are not fully represented by his original publications, although numerous and important. He died at St. Omer in 1619.—B. H. C.

LUCAS, Frederick, journalist and politician, was born in Westminster in 1812 of a well-known Quaker family. He was called to the bar in 1838, and in 1839 became a Roman catholic, publishing in the same year his "Reasons for becoming a Roman Catholic," addressed to the Society of Friends. Founding, and until his death editing in very strenuous fashion, the *Tablet*, a vehement organ of Roman catholicism (its place of publication was transferred in 1849 from London to Dublin), he opposed the insurrectionary schemes of his personal friends of the "Young Ireland" party, while warmly co-operating with them in their demands for such measures as tenant-right. He was for some time one of the secretaries of the Irish tenant-right league. His estimate of the high value of the political action of the Roman catholic priesthood was not approved by the ecclesiastical heads of Irish Romanism; and, like Lamennais, Mr Lucas proceeded in 1854 to Rome to invoke in behalf of his views the influence

of the pope. He died in the October of 1855. From 1852 he had represented Meath in the house of commons.—F. E.

LUCAS, Paul, a distinguished French traveller, a native of Rouen, was born in 1664. Having a partiality for travel, he at an early age visited Greece, Turkey, Egypt, and other countries. During his stay abroad he entered the service of the Venetians against the Turks in 1688; at length, however, in 1696, he returned home, bringing a precious collection of medals and other curiosities, which he deposited in the cabinet of the king, who named him his own antiquary in 1704, and commanded him to write an account of his travels. In 1723 Louis XV. sent him again to the Levant which he had visited already several times, and he returned with valuable manuscripts and other rarities. In 1736 he visited Spain, and died at Madrid the following year. The accounts of his travels are comprised in several volumes, published at different times, and it is said were mainly composed by other persons. Some of his statements were very severely criticised, and there is no doubt that he is often guilty of gross exaggeration. His works are, however, both curious and amusing, and contain information of permanent value. In one place he speaks of a pyramid a thousand feet high which he saw; and he also boasted of having seen the demon Asmodeus in Upper Egypt. His chief merit was that of an indefatigable collector of curiosities.—B. H. C.

LUCAS, Richard, D.D., a religious and ethical writer, was born in Radnorshire in 1648. Educated at Jesus college, Oxford, he entered the church, and after having been master of the free school at Abergavenny, was appointed for his gifts as a preacher vicar of St. Stephen's, Coleman Street, London, and lecturer of St. Olave's, Southwark. "Blindish when young," says Anthony Wood, "he completely lost in his old age the use of his sight." He published many sermons. Of his other works the best remembered are his "Enquiry after Happiness," 1685, which has been several times reprinted; and his "Practical Christianity," 1700. He died in June, 1715.—F. E.

* LUCAS, Samuel, editor and critic, was born at Bristol, and was educated at Bath, and at the university of Oxford; he distinguished himself at the latter, and specially by his powers of composition both in prose and verse. His Oxford prize poem, "The Sandwich Islands," was published in 1841; and his prize essay, "The Causes and Consequences of National Revolutions among the Ancients and Moderns compared," in 1845. Mr. Lucas was the first editor of the *Press*, founded in 1853 as the organ of the neo-conservative party. After the death of the late Samuel Philips he, it is understood, became the chief literary critic of the *Times*. In 1859, on the establishment of *Once a Week*, he also accepted the post of editor of that periodical. Mr. Lucas has published, with an introduction, "Charters of the old English Colonies in America," 1850; "History as a Condition of Social Progress," 1853; and he is the author of several pamphlets on colonial and Indian subjects, including "Dacoitee in Excelsis, or the spoliation of Oude." He has contributed various articles to the *Quarterly*, *Edinburgh*, &c.—F. E.

LUCATELLI or LOCATELLI, Andrea, a distinguished Italian landscape painter, was born at Rome about 1660, and was the son and pupil of Pietro Lucatelli, a scholar of Ciro Ferri. He imitated Van Bloemen or Orrizzonte in his landscapes, but he painted also genre pictures and battle-pieces, and excelled in views of ruins. Some of his works are in the Doria gallery in Rome, and some are in the Dresden gallery. Lucatelli sometimes painted in conjunction with Paolo Anesi at Milan. He died in Rome in 1741.—(Lanzi.)—R. N. W.

LUCENA, Joao de, a Portuguese jesuit, born in 1548; died in 1600. He was famous as a preacher, and still more so as the author of an excellent "Life of Francisco de Xavier," which has been frequently reprinted and translated, and maintains its place as a classical work.—F. M. W.

LUCHETTO da Genova. See Cambiaso, Luca.

LUCIAN, a Greek writer, was born at Samosata, the capital of Commagene, about 120. His parents were poor, and he was apprenticed to an uncle who was a statuary. But he ran away, after having been severely chastised for his first unsuccessful attempt in the art. Having wandered about for some time in Ionia, we find him afterwards at Antioch, practising as an advocate. A good part of his life was spent in travelling through Greece, Italy, Gaul, and other places, where he carried on the profession of a rhetorician with considerable success. He seems to have remained longest in Athens, and to have gained most emolument in Gaul. It is unlikely that he continued long at Rome. When he was about forty years of age he returned to his native land, and abandoned his former profession. His love of foreign travel, however, did not forsake him, as he visited Achaia, Ionia, and Paphlagonia; in which last place he went to the oracle of Alexander the impostor and tried to detect his artifices. He incurred his hatred by advising Rutilianus not to marry his daughter. After being dismissed by Alexander with gifts, and provided with the loan of a vessel, he learnt at sea that the master and crew had received orders to throw their passenger into the deep. But the master saved his life. He was put ashore at Ægialus, and afterwards got on board a ship to Amastris. In the latter part of his life, having lost all his property, he obtained the situation of procurator of Egypt from Severus; and held it under Commodus till his death. It is thought that he was married: he himself mentions a son. We cannot tell whether he died of gout or not; but it is certain that he lived to old age. That he was torn to pieces by dogs as a punishment for his impiety, or that he was an apostate from christianity or ridiculed the scriptures, are statements which appear to be the pure invention of enemies. Gesner has proved that he was not the author of Philopatris, and therefore he was no apostate. If his own account of himself is to be believed, he hated pride, falsehood, vain-glory; and loved truth, simplicity, and plain speaking. But we cannot rely on this statement implicitly; that his taste was rather impure, may be inferred from some of his pieces. His works are very numerous, though some have been falsely attributed to him. They have been classed under different heads, the rhetorical, the critical, the biographical, romances, dialogues, miscellanies, poems. The most important, and those on which his fame rests, are the dialogues, which were meant to throw ridicule on philosophy and religion. Lucian possessed an inexhaustible fountain of humour and wit to expose the crimes and follies of his age, particularly the moral degeneracy and superstition of the people, as well as the pride and imposture of the philosophers. With severe mockery he holds them up to ridicule; and does not spare even the most prominent characters. His language is simple, graceful, and tolerably pure; a most successful imitation of the best attic. Among the later Greek writers his style is the purest. The best edition of his works is that of Bekker, in 2 vols. 8vo, 1853.—S. D.

LUCIAN of Antioch was born at Samosata in the third century. He was a learned and pious man, though exposed to the charge of heterodoxy, and excommunicated by three bishops of Antioch. His death in 311 was caused by tortures and starvation at Nicomedia, during the Diocletian persecution. He was the author of various tracts and letters, as also of a confession of faith extant in Socrates' H. E., ii. 10.—S. D.

LUCIFER, Bishop of Cagliari in the fourth century, a violent opponent of Arianism, introduced discord into the church at Antioch by ordaining Paulinus bishop in opposition to Meletius. He died about 370. The little sect called from him Luciferians renounced intercourse with bishops belonging to the Arian party, as well as with the bishops who absolved those bishops after confessing their fault. Lucifer was a vigorous polemic.—S. D.

LUCILIUS, Caius Ennius, a Roman knight, was born at Suessa 148 B.C., and died at Naples 103 B.C. In one sense he may be called the founder of Roman satire, because he first gave it the form which was developed by Horace, Juvenal, and Persius. The fragments of his satires, which were highly valued by the old grammarians, have been best edited by Gerlach, Basle, 1846.—S.D.

LUCILIUS JUNIOR, a friend of Seneca, who has addressed to him his epistles and other works, was procurator of Sicily. A poem entitled "Ætna," consisting of six hundred and forty hexameters, which attempts to account for the phenomena which volcanoes exhibit, has by some editors been assigned to Lucilius, but not upon sufficient grounds.—D. W. R.

LUCIUS, Bishop of Rome or Pope, in 252–53 is said to have suffered martyrdom under Gallus. A letter of Cyprian addresses him as a confessor; and one Isidorian letter is attributed to him. Nothing is known of his life or proceedings.—S. D.

LUCIUS II., Pope, 1144–45, had to encounter the storms which Arnold of Brescia raised against the temporal power of the papacy. He was killed by a paving-stone at the attack upon the capitol; for he felt obliged to lead out troops against the people. Some letters of his are extant.—S. D.

LUCIUS III., Pope, 1181–85, born at Lucca, ascended the chair at a time when Rome was internally agitated by commo-

tions. While Frederick I. was strengthening his power in Italy, Lucius was often compelled to wander as a fugitive. The conflict between him and the emperor was increased by the choice of a bishop at Treves. A conference between them in 1184 at Verona came to no result; and Lucius increased the disturbances in the church by pronouncing sentence of excommunication on the Waldenses.—S. D.

LÜCKE, Gottfried Christian Friedrich, was born at Egeln, near Magdeburg, 24th August, 1791, and was educated at the universities of Halle and Göttingen. At Halle he derived most impulse from the teaching of Knapp, and at Göttingen from that of Planck; and under these two masters he developed an early preference for the exegetical and historical branches of theology. In 1816 he went to Berlin as privat-docent; and in the following year he published his "Grundriss des Neutestamentlichen Hermeneutik und ihrer Geschichte"—a work which marks him out as one of the founders of that modern believing school of German theology which derived its earliest inspiration from the teaching of Schleiermacher. In 1818 he was appointed professor extraordinarius in the new university of Bonn, where he continued till 1827, when he was removed to Göttingen. He had subsequent offers of chairs in six other universities, but he preferred to remain at Göttingen till the end of his days. He died there, 14th February, 1855. His principal work was his commentary on the writings of the apostle John, which appeared in successive portions between 1820 and 1832, and the several editions of which were all in part new works. He wrote also a good many occasional pieces, which were all of permanent value. One of these was on the "original form and true sense" of the famous irenical maxim, "In necessariis unitas, in dubiis libertas, in omnibus caritas." He contributed largely to the theological journals, and took a lively interest in the practical ecclesiastical questions of his age. His influence as a teacher and writer upon the evangelical churches of Germany was highly important, and that influence was all on the side of faith and the revival of christian and ecclesiastical life. His dogmatic views were materially defective, though a great improvement upon those of Schleiermacher. But his spirit and tone were quite opposed to a hard and heartless and unbelieving rationalism. His ground tone was love; his soul was in deep accord with the soul of "the disciple whom Jesus loved;" and to find "the Logos—the Word made flesh"—in the scriptures, was the one great aim of his strictly scientific and exact exegesis.—P. L.

LUCKNER, Nicolas, General, was born at Campen in Bavaria in 1722, of a noble but poor family. At an early age he entered the Prussian service, was made a colonel of hussars, and commanded a corps of light troops under Frederick the Great in the Seven Years' war. He was afterwards induced, however, by the offer of advantageous terms, to enter the French service, and was appointed a lieutenant-general. When the Revolution broke out he embraced the democratic cause, had all his pensions confirmed to him, and in 1791 received the baton of a marshal of France. When war was proclaimed between the French and the allied powers, Luckner was appointed to the command of the army of the north, and was subsequently nominated commander-in-chief. He fell under the suspicions of the revolutionary party, and was deprived of his office in 1792. Along with several other generals he was guillotined in January, 1794.—J. T.

LUCRETIA, a Roman lady of noble family and distinguished virtue, whose name is inseparably identified with the foundation of the republic. Lucretia was married to Collatinus, a relation of King Tarquin, and during her husband's temporary absence on one occasion, Sextus Tarquinius, the king's son, obtained access to her chamber, offered her violence, and placed a slave by her side to give colour to the story which he propagated of her adultery. Lucretia, upon the return of her husband, related what had happened and then stabbed herself. The vengeance of her family and her connections followed the ravisher, and the consequence was that a party headed by Brutus expelled the Tarquins, and established, A.U.C. 244, the republican and consular government.—W. C. H.

LUCRETIUS, Titus Carus, a Roman poet, was born about 99 B.C., and died, according to some, in 52 or 51; according to others, in 55 B.C. It is said that he put an end to his own existence during a fit of melancholy into which he had fallen. Others, however, say that his death was caused by a love potion. He died in the forty-fourth year of his age. There is little foundation for these tales, which seem to have been fabricated by some enemy of the Epicureans. Lucretius devoted himself almost exclusively to the study of the Epicurean philosophy; and probably went to Athens with that view, where he laid a good foundation. He is known to fame as the author of a philosophical, didactic poem, in heroic hexameters, divided into six books, and addressed to C. Memmius Gemellus, who was prætor 58 B.C. The poem is entitled "De Rerum Natura." In it the metaphysical principles of the Epicurean philosophy are unfolded with great perspicuity and skill. His object was to show that there is nothing in the condition or history of the world which does not admit of explanation, without having recourse to the interposition of the gods. He maintained that the gods lived in perpetual and absolute peace, unmoved by the passions which disturb mankind; alike indifferent to their virtues and vices. He meant to remove the apprehensions which fear of the gods produced, and thus to promote the tranquillity of the mind. The views advocated are material and atheistic; but the skill and ability with which they are set forth is great. The language is animated, lofty, dignified, noble, and musical. Never were the thoughts of an uninspired man clothed in finer verse. The materials he had to deal with were abstract and unpoetical; but he has thrown attractive colours about them, and clothed them with the charms of a sonorous and powerful diction which a master of the Latin language alone could produce. The description of human misery, and the frightful plague in Greece, are masterly specimens of the poet's power. The first edition was published at Brescia about 1470 in folio, by Thomas Fernandus. By far the best edition is that of Lachmann, with his critical commentaries, Berlin, 1850, two volumes. Metrical translations into English were published by Creech, Goode, and Busby, and into German by Knebel. De Pongerville made a French, and Marchetti an Italian version. Cardinal Melchior von Polignac published a poem in Latin in opposition to the "De Rerum Natura," entitled Anti-Lucretius, 2 vols., Paris, 1747; but it has no poetical merit.—S. D.

LUCULLUS, Lucius Licinius, a Roman of high family, was born about 115 B.C. In very early life he had the good fortune to obtain the friendship of Sulla, who employed him though young in several confidential capacities, and intrusted to him many responsible duties. He served under his patron with great distinction in the Marsian war, and was created ædile during his absence. In 74 B.C. he was elected consul, and the management of the war in Pontus was assigned to him. During his command in Asia Lucullus amassed a colossal fortune and gained some honours; but he was too severe to please the soldiers, and the popular party succeeded in supplanting him 66 B.C. After his return he abstained from mixing in public affairs, and gave himself up to luxury and the cultivation of the fine arts. He died about 48 B.C., having, it is said, survived his mental faculties. Lucullus possessed several splendid villas in different parts of Italy, and was the owner of a magnificent library, which he dedicated to the use of the learned and the amusement of the curious.—W. C. H.

LUDEN, Heinrich, a German historian of note, was born at Lockstedt, near Bremen, 10th April, 1780, and studied at Göttingen. In 1806 he became professor of history at Jena, where till his death on the 23rd May, 1847, he distinguished himself as a most efficient teacher, and a stout defender of national independence and liberty. His great work is his "History of the German Nation," in 12 vols.—K. E.

LUDLOW, Edmund, one of the principal leaders of the republican party during the great civil war, was descended from an old and wealthy family, and was born at Maiden-Bradley in Wiltshire about 1620. He was educated at Trinity college, Oxford, and then removed to London to study law. His father, Sir Henry Ludlow, member for Wiltshire in the Long parliament, having embraced the liberal cause, his son attached himself to the democratic party, and joined as a volunteer the life-guards of the earl of Essex. He fought with distinguished courage at the battle of Edgehill; commanded the force which besieged and took Wardour castle, of which he was made governor; and was subsequently taken prisoner when the castle was regained by the royalists after a siege of ten months. He was afterwards nominated high-sheriff of Wiltshire, and fought at the second battle of Newbury and various other engagements. He was chosen member for his native county in 1645, in the room of his father, and took an active part in the councils and proceedings of the republican party. He was a strenuous promoter of the expulsion of the presbyterian members by Colonel Pride;

was one of the king's judges; and zealously aided in the abolition of the house of lords. He refused, however, to countenance the ambitious designs of Cromwell, who sent him to Ireland in 1650 as lieutenant-general of the horse, probably for the purpose of keeping him out of the way. When Cromwell assumed the office of Protector, Ludlow protested against his elevation, and on leaving Ireland refused to promise unconditional submission to the Protector's authority. His brother, Thomas Ludlow, however, privately gave security that Edmund should not take any hostile steps against the government, and he was in consequence permitted to retire into Essex, where he resided until the death of Cromwell. He then returned to public life; joined the Wallingford house party; became a member of the committee of supply and of the council of state; and was induced to resume his command in Ireland. At the Restoration, knowing that he was highly obnoxious to the royalists, he made his escape to the continent, and ultimately took up his residence at Vevay in Switzerland, where, through his own precautions and the vigilance of the magistrates of Berne, he was shielded from the vengeance of the Stewarts. After the Revolution of 1688 he ventured to leave his asylum and to return to London; but the commons requested the king to issue a proclamation for his arrest, and he was compelled to take refuge again at Vevay, where he died in 1693, and where his tomb is still shown. Over the doorway of his house he placed the inscription, "Omne solum forti patria quia patris." Ludlow was possessed of indomitable courage and a vigorous though narrow understanding. He was a thoroughly honest man, "firm as brass or oak timber," says Carlyle; and true to his principles through good report and through bad report. His "Memoirs," in 3 vols.—two of which appeared in 1698, and the third in the following year—are interesting and valuable.—J. T.

LUDOLF, Heinrich Wilhelm, nephew of Job Ludolf, was born at Erfurt in 1655. His uncle directed his education, and he was attached to the Dutch embassy to London as secretary. He was also secretary to Prince George of Denmark. He travelled in Russia and in the East, and laboured earnestly to promote the welfare of the Greek church, not only by his own writings, but by printing the New Testament in modern Greek. He died in London in 1710.—B. H. C.

LUDOLF, Job, an eminent German orientalist, was born at Erfurt, 15th June, 1624. Almost without the assistance of teachers he acquired the principal ancient and modern languages, and in 1645 went to Leyden, where he devoted himself to the study of law and medicine. As tutor to a young nobleman he travelled in France, whence he was sent to Rome on some literary mission. He then followed the Swedish ambassador at Paris to Stockholm, and after an absence of seven years returned to Gotha. Here the duke appointed him governor to the young princes, from which office Ludolf retired to Frankfort-on-the-Maine, where he acted as commissioner to the duke of Gotha, and other German princes. Being convinced that an alliance and commercial intercourse with Abyssinia, the language and history of which country had always formed his favourite study, would prove of the greatest advantages, he addressed the emperor on this subject, but was referred by that monarch to the English and Dutch governments. He accordingly in 1683 proceeded to England and Holland, but did not succeed in his plans. He returned to Frankfort, where he died, 8th April, 1704. He is said to have understood no less than twenty-five languages, and has left a number of most important works on the Abyssinian language and similar subjects. We mention his "Historia Æthiopica," which was translated into English, French, Dutch, and Russian; his grammars of the Ethiopic and Amharic languages; his "Lexicon Æthiopico-Latinum," &c. He also translated the Psalms into Ethiopic, and published several addresses to the Abyssinians, written in their language. The correspondence of Ludolf with Leibnitz has been edited by A. B. Michaelis, 1755. (See *Vita Ludolfi*, by Christian Juncker, Leipsic, 1710.)—K. E.

* LUDWIG or LOUIS I., Charles Augustus, ex-king of Bavaria, was born at Strasburg on the 25th August, 1786. He is the son of Maximilian, count-palatine, who commanded the troops of Alsace, in the service of France. When he was born, the grenadiers of his father's regiment cut their beards and moustaches to make a hair mattress for their little comrade, who was made colonel by Louis XVI. At the Revolution his father was obliged to retire to Germany. In 1803 Ludwig was at the university of Göttingen, and afterwards went to Italy to complete his studies. After the battle of Austerlitz his father acquired the throne of Bavaria, and in 1806 and 1807 Ludwig served under Jerome Bonaparte. In 1809 he married the Princess Theresa of Saxe-Hildburghausen. He came to the throne on the 12th October, 1825, and speedily introduced many useful reforms. He also contributed large sums to the cause of Greek independence. He erected many public edifices and monuments; encouraged learning, and especially the fine arts; introduced railways, and was the first to place a steam-vessel on the Lake of Constance. In 1818 he projected the German union, known as the Zollverein. After 1830 he was one of the champions of reaction, until his ultramontane views were modified by Lola Montes, whom he created Countess of Lansfeldt. The popular excitement induced him to abdicate on the 20th March, 1848. Since then he has lived in retirement. In 1829 he published two volumes of poetry, and in 1839 a third; but they have no great merit.—P. E. D.

LUDWIG, Christian Gottlieb, a distinguished German botanist and medical man, was born at Brieg in Silesia on the 30th April, 1709, and died at Leipsic on 7th May, 1773. His early taste for natural history was encouraged by a society of naturalists which was founded by Hebenstreit. He was elected professor of botany in the university of Leipsic in 1747, and he continued to discharge the duties of that office until his death. He was a philosophical botanist, and acquired a high reputation in science. Linnæus named a genus of Onagraceæ, Ludwigia after him. He wrote on marine plants; on the sexes of plants; definitions of plants, for the use of students; botanical aphorisms; "Institutiones historico-physicæ regni vegetabilis;" "Ectypa vegetabilium usibus medicis præcipue destinatorum;" on reducing the genera and species of plants; on officinal roots; on the colours of plants, and on their medical qualities. He also published works on pathology and clinical medicine, medical jurisprudence, and surgery.—J. H. B.

LUGO, Juan de, a celebrated Spanish cardinal, was born at Madrid in 1583, and early distinguished himself for his ability. In 1603 he joined the jesuits, and after being professor in Spain, became professor of theology at Rome, where Urban VIII. made him cardinal, and otherwise honoured him. He died in 1660, leaving as many works as make seven volumes in folio.—Francisco de Lugo, his elder brother, was also a jesuit, born in 1580, and after teaching in Mexico, was employed at Rome and in Spain, where he died in 1652. He wrote a "Commentary on Thomas Aquinas," and sundry other books.—B. H. C.

LUINI or LOVINI, Bernardino, one of the most distinguished of the Milanese painters, was born at Luino on the Lago Maggiore, about the year 1470. He is assumed to have studied in the school of Leonardo da Vinci at Milan, but this is doubtful. He was, however, one of the followers of Leonardo, and of these the most distinguished; and so close an imitator of that great painter, that many of his works have long passed for works of Leonardo, though Luini wants Leonardo's exquisite tone and grandeur of style. Such is assumed to be the case with "Christ disputing with the Doctors," in the National gallery; and "Vanity and Modesty," in the Sciarra palace at Rome. He excelled in painting women, and in representing the more amiable qualities of human nature. This is true of Luini's frescoes as well as his oil pictures. But in his frescoes his style resembles more that of Mantegna than Leonardo, in his earlier works; and in some he has approached the style of Raphael. His colouring is rich, and his light and shade forcible; but that want of freedom which characterizes Luini's oil pictures, altogether disappears in his frescoes. As a fresco painter he was one of the very greatest artists that has appeared in Italy. His execution is skilful, and must have been very rapid; his shadows are the pure colour laid on thickly, while his lights are the same colours driven very thinly with a little white, the outlines being strongly indicated in a dark warm colour. In his faces the features are often merely indicated by straight lines, and yet many of his female heads, painted upon such a slight basis, are among the most beautiful in the Italian frescoes. Luini was also a great decorator, as may still be seen in some of his work of this class preserved in the Certosa di Pavia. The comparative obscurity of his name hitherto, or within the last few years, is partly owing to his having been overlooked by Vasari, or only slightly mentioned under the designation of Bernardino da Lupino; and partly to his best works being attributed to Leonardo da Vinci. The gallery of the Brera at Milan possesses some excellent examples

of his oil pictures, and many fragments of his frescoes transferred to wood or canvass from their original walls for which they were painted. There are other frescoes still well preserved in some of the palaces of Milan, as in Casa Silva. But his principal works are the series from the History of the Virgin and the Life of Christ in the church of the Madonna at Saronno, some of which were completed in 1525. There is another great series in the Franciscan convent at Lugano, but now somewhat injured. Several of the European galleries, foreign and Italian, possess good examples of Luini's oil paintings. The date of his death is not known; he was still living in 1530, and may have survived that date several years.—His son, AURELIO, who is said to have assisted his father in some of his works, was also a good painter—the best of his time in Milan, according to Lomazzo—and was skilled in perspective and landscape. He died in 1593, aged only sixty-three, according to tradition.—EVANGELISTA, another son, was a good decorative painter, who was still living in 1585. If these two painters assisted their father in his works, they must have been born long before 1530, or their father must have long survived 1530.—(Lomazzo, *Trattato*, &c.; Lanzi, *Storia Pittorica*, &c.)—R. N. W.

LUITPRAND. See LIUTPRAND.

LUKASZEWITCH, JOSEPH, a Polish historian, born about 1800. In 1820 he was named librarian to the Raczinski library at Posen. He there made great efforts to popularize Polish literature, and founded two journals, one literary, the other political and liberal. His historical works are held in high esteem, being based on a careful study of original documents.

LUKIN, LIONEL, inventor of the life-boat, was a native of Essex, and born about 1742. He was for many years a prosperous coach-builder in Long Acre, London. In November, 1785, he took out a patent for the first life-boat, having previously tested its efficacy. Its main defect lay in its liability to be disabled by the staving in of the sides, a defect remedied in the life-boat of Mr. Greathed, invented soon afterwards. The priority of Mr. Lukin's invention was contested, and in 1806 he published the "Invention, construction, and uses of Unimmergible Boats, stated in a Letter to his Royal Highness the Prince of Wales," afterwards George IV., who had shown some degree of interest in his life-boat. Mr. Lukin died in London in 1834.—F. E.

LULLY or LULLI, JEAN BAPTISTE DE, the musician pre-eminent in the foundation of the French opera, was born at or near Florence in 1633; he died at Paris, March 22, 1687. Guichard, who was concerned with Cambert and Perrin in the original establishment of the Academie Royale, and was interested to depreciate Lully because the patent had been transferred to him, states him to have been the son of a poor miller. He is, on the contrary, mentioned in the *Gazette de France* of May, 1661, which announces his appointment as "surintendant et compositeur de la musique du roi," as Sieur Lully, a Florentine gentleman; which account is corroborated by his letters of naturalization dated in the following December, wherein he is stated to be the son of Laurent Lully, a Florentine gentleman, and of Catherine del Serta; and is further confirmed by his marriage contract of July, 1662, which is signed by the king, the queen, and the queen-mother, and which gives the same description of him. While we make due allowance for the resentment of Guichard, we must also admit the possibility of Lully's having misrepresented his own genealogy, in order not to shock the sensitiveness of his royal patron, by acknowledging the obscurity of his family. As an Italian, his name of course must have been Lulli; but he always signed himself Lully, and his name is so spelled in the documents above referred to, and in the contemporaneous prints. Lully learned to read and write of a Franciscan friar, who taught him also the rudiments of music, and showed him how to play on the guitar. The boy's natural vivacity attracted the notice of the Chevalier de Guise, who was travelling in Italy in 1644, and who induced Lully's parents, whether gentle or simple, to let him take him to Paris, to serve as page to the king's niece, Mlle. de Montpensier. The princess, little pleased with the appearance of the young Italian, would not allow him to be about her person, and so made him, instead of a page, an under scullion. He solaced himself in this menial condition with an old fiddle, on which he used to play song and dance tunes for his own amusement, and to the diversion of his kitchen comrades. He was overheard by a courtier, who described his musical talent to the princess, and she had him placed under proper instruction. Besides practising the violin, Lully now applied himself to the study of the clavicin and of composition, in which his teachers were Metru, Roberdet, and Gigault—all organists of the church of St. Nicolas-des-Champs. His progress was rapid and he was soon admitted into the princess' band of musicians; but he lost this appointment, for setting to music an indecent epigram upon his mistress. Lully's disgrace did not long hinder his preferment. In the year 1652 he was appointed one of the king's "Grande bande de 24 violons," and he so signalized himself in this capacity by his playing and by his composition of airs for the performance of the band, that a new band was instituted, to be under his direction, which, for distinction from the other, was called "Les petits violons." He was a severe taskmaster over this band, whom he had to teach almost entirely from the commencement; and was so violent in his temper, that he would break a player's instrument about his shoulders, who played out of tune. But his ambition was so great, and his teaching so effectual, that before long this new band more than rivalled the other. He composed the music for several Divertissements—a species of masque comprising singing and dancing, in which the king and the court used to perform; and he occasionally took part in the representation of these, either as a dancer on the stage (when he appeared under the name of Baptiste), or as a player in the orchestra. He became a great favourite of Louis XIV., who appointed him his private secretary, besides conferring upon him the important advantages before cited. He married the daughter of Michel Lambert, a lutinist and teacher of singing, whose lessons were immensely in vogue; he was also a composer of chansons, greatly esteemed at that time. He was born in 1610, and died in 1696. In 1664 Lully made the friendship of Moliere, and wrote from that time the music for his comedies. He also occasionally acted comic parts in these pieces, for which he evinced great talent; his effective performance of *M. de Pourceaugnac* having once been the means of his regaining the king's countenance, when he had been for a time out of favour. The successful attempt of Cambert, in conjunction with the Abbé Perrin and the Marquis de Sourdiac, in 1669, to institute a French opera on the model of the Italian performances which Cardinal Mazarin had introduced in Paris, was naturally a stimulus to Lully's ambition. Accordingly, he took advantage of a quarrel between the marquis and his partners, to obtain a reversion of the patent in his own favour, which is dated March, 1672, and which rendered permanent the establishment of the Académie Royale de Musique. The first production of Lully's undertaking was the opera of "Les Fêtes de l'Amour et de Bacchus," which seems to have been put together in haste for the opening of the theatre, since it is chiefly composed of pieces that had been written for Moliere's comedies. This was followed in successive seasons by eighteen other works of the same class, none of which were unadmired, and some obtained the utmost popularity, and held possession of the stage for at least a hundred years. It was of course an advantage to the composer to have the co-operation in these operas mostly of Quinault; and when not of him, of Corneille or Fontaine, whose literary pre-eminence gave importance to every production in which they were concerned. He was, however, so despotic in the enforcement of his own views of dramatic effect, that he would oblige even these distinguished men sometimes to rewrite a scene again and again—it is said to the number of twenty times—before he would set it to music; and to this positive requisition of words which entirely suited his purpose, may largely be attributed the great merit of his dramatic productions. It must have been sufficiently vexatious to men whom the world acknowledged as poets, after having passed through the twofold ordeal, first, of the king's approval of their subject, and second, of the approbation of their finished poem by the Académie de France, to be obliged to reconstruct their work; and the more so, as their credit for the production was to be almost wholly absorbed in that of the composer. No musician, however, can work conscientiously upon an opera who has not free range for his ideas, and the concessions of these famous dramatists is therefore an example to all lyrical writers for the stage. Lully further exerted himself to secure completeness and unity of effect in his operas, by designing the dances and teaching the dancers. He arranged also the scenic contrivances, and instructed the singers, who, at a time when music was not generally cultivated, had scarcely any qualifications for performance besides their fine voices, until the composer had fitted them for the task. When

he was thus extensively occupied, it was his practice to write only his voice parts and basses, and to make his pupils Lalouette and Colasse (who both acquired reputation as composers) fill up his scores. It must be remembered that the art of instrumentation was utterly undeveloped at the period, and thus it detracts nothing from the composer's merit that he employed such assistance. Lully's operas, though they were the origin, and are indeed the models of the modern French grand opera, are of extremely simple construction. Their dramatic element is almost entirely confined to the recitative and the incidental ballets; the numerous songs, which are chiefly episodical, having a conventional character of grace calculated rather to meet the taste of the court than to realize the action of the scene. He is to be particularly noticed for the great advance upon all previous instrumental music displayed in the form and in the character of his overtures. These attained to such wide esteem, that for a long time it became common for Italian composers to adopt them as preludes to their operas. Lully wrote extensively for the church; but his ecclesiastical music, though greatly admired in France, seems never to have been played out of that country. Rigorous and exacting as he was in his capacity of director, he appears to have played the part of courtier to the king, with almost servile deference. He behaved, however, with the greatest haughtiness to the ministers and other men in authority, save only if he happened to be out of favour with the monarch, and needed their influence to regain him his position. He is said to have been avaricious, the proofs of which are, that he left an immense sum of money at his death; and that though he received large parties of persons in the highest rank, he spent nothing on their entertainment, alleging that it would be unbecoming in him to attempt to vie with the magnificence of the nobility. He was eminently superstitious, but could still accommodate his conscience to his convenience: for example—he had a severe illness in 1686, when, despairing of his life, he sent for his confessor, who refused him absolution except he would, as an act of penance for the past, and in token of his renunciation of all earthly vanities, destroy the score of his opera of "Armide," which he had lately finished, and which was in course of rehearsal. He burned the MS.; his sins were absolved; but he kept a transcript of the opera, and recovered in time to direct its successful production. He was addicted to the pleasures of the table, the effect of which upon his constitution was such as to render him susceptible of injury, from causes which might else have been harmless. To this may be ascribed his death, which was thus induced: he had written a Te Deum to celebrate the king's restoration from sickness; being greatly excited at the rehearsal of this work, he was beating the time vehemently with a stick upon the floor, and accidentally once struck his foot instead. The blow produced mortification; he refused to have his limb amputated; an empiric undertook his cure for a large reward that was offered by the Marquis de Carette, but failed in his attempts, and Lully expired after great suffering. Lully left three sons—Louis, born in 1664, succeeded his brother, Jean Louis, as superintendent of music and composer to the king; he wrote an opera in conjunction with each of his brothers, and some other pieces of small effect. He died in 1713.—Jean Baptiste, born in 1665, after sharing with Louis the composition of the opera of Orphée in 1690, was presented by the king with the abbacy of St. Hilaire, near Narbonne, for which his education had qualified him. He died in 1701.—Jean Louis, born in 1667, succeeded to his father's appointment, which his early death left vacant for his brother; he died in 1688. Lully had also three daughters.—G. A. M.

LULLY, Raymond, surnamed Doctor Illuminatus, was born at Palma in the island of Majorca in 1234 or 1235, where his father, a Spanish nobleman, held the office of seneschal to James I. of Arragon. Entering the army, he became celebrated at once for his valour and his gallantries. All at once he threw up his military rank, withdrew from court, and gave himself up to science and devotion. He graduated at the university of Paris, and studied alchemy under Arnold de Villanova. He appears to have made very extensive chemical researches, and to have been acquainted with a considerable number of important bodies. He had some crude notion of chemical analysis, and is reported to have invented the kind of furnace known as *athanor*, of which modifications are still in use. He came forward also as a philosophic reformer, having been connected either as pupil or friend with Roger Bacon. Though devoutly religious, according to the light of his age, he sought to free philosophy from the sway of theology. He contends that reason, instead of being chained to faith, should set out from doubt, and seek to know rather than to believe. In opposition to the doctrines of the schools, he issued his "Ars Magna," a system of mechanical logic or process by which men might argue upon all imaginable topics without laborious thought or a knowledge of the facts, and yet arrive at truth. It need scarcely be said that this was a delusion. Amidst these philosophic pursuits he travelled by land and sea, visiting not only the whole of civilized Europe, but many parts of Africa and the East, and meeting with strange adventures. Sometimes he preached a new crusade to Palestine, and sometimes he made missionary expeditions in mahomedan countries, and engaged in public discussion with the doctors of Islam. Some say that he was stoned to death in Algeria in 1315; others that he died peaceably in his Majorcan home, having previously fallen into dotage; others again maintain that he was alive in England as late as 1332. He is said to have given one of the three first kings, Edward of England, six million pieces of gold—the fruits of his alchemical labours—to defray the cost of a crusade against the Saracens, a story which scarcely needs refutation. From the vast extent and heterogeneous character of his writings, joined to his varied and adventurous life, some have supposed that there were two Raymond Lullys, whom tradition has fused into one. The works ascribed to him, however, agree in style; and, as Dumas observes, his studies were not more heterogeneous than those of Dr. Priestley. His works have been collected and published by Salzinger under the title—"Raymondi Lullii Opera Omnia," 10 vols. folio, Mainz, 1721–42.—J. W. S.

LUMLEY, Joanna, Lady, was the wife of John Lord Lumley, a nobleman of liberal tastes and of a cultivated mind, and the daughter of Henry Fitzalan, earl of Arundel. This learned lady has left behind her a translation of the Iphigenia of Euripides, and a Latin version of three of the orations of Isocrates, both in MS. She died in 1620.—W. C. H.

LUMSDEN, Matthew, an eminent orientalist, was born in the county of Aberdeen in 1777, and educated at King's college, Aberdeen. At seventeen he went to India to join his brother, who was in the service of the East India Company. He is variously stated to have after his arrival entered an indigo factory, and to have been employed in the company's stationery office. However this may be, he devoted his leisure to the study of Persian, and afterwards of Arabic. His knowledge of these languages having been made available in connection with the Calcutta courts of justice and otherwise, he was appointed about 1801 assistant-professor of Persian and Arabic at the college of Fort-William, and in 1805 professor-in-chief. Other and trying employments were added to this, and in 1820 he came to England with shattered health. Finding no opening at home, he returned to India in 1821, and was appointed to his old professorship in 1822. He resigned finally in 1825, and coming home abandoned philology, and lived in retirement until his death in 1835. He is best known by his "Grammar of the Persian Language," Calcutta, 1810; and by vol. i. of a "Grammar of the Arabic Language," 1811. He published a first volume only of his projected edition of Firdusi's Shah Nameh.—F. E.

LUNA, Alvaro de, favourite and minister of John II. of Castile, was born about 1392, being the illegitimate son of a gentleman of rank in Arragon, Don Alvaro de Juvera. At eighteen he became a page in the household of the king, then only three years old, and soon gained that ascendancy over his weak mind which endured through life. On the king's being declared of age in 1418, the power of the favourite was assailed by the Infante Don Enrique, and his brother Juan, afterwards king of Navarre. The king fled with his favourite to the castle of Montavan, and a struggle ensued, the result of which was that De Luna was elevated to the post of constable of Castile, in the place of Davalos, one of the conspirators, in 1423. Ere long the king was compelled to banish the favourite, but speedily recalled him. The wars in Italy gave some degree of tranquillity to Castile. In 1429 a war against the Moors was decided upon, and De Luna prepared to take the chief command; but once more the quarrels between the three kingdoms broke out, and the kings of Arragon and Navarre invaded Castile. A truce was, however, agreed on, through the exertions of the queen of Arragon, and from 1430 to 1439 the peace of the kingdom and the influence of the constable continued. In that year the Infante

Enrique and the king of Navarre, reinforced by the king's son, Prince Enrique, formed a league which compelled the monarch to banish his minister for a term of six years. It is probable that the real strength of the confederacy lay in the discontent which had been excited among the Castilian nobles by the constant aggressions attempted by the king and his minister on the prerogatives of the Castilian parliament. Another demerit, though less obvious, was De Luna's neglect of his trust as tutor and afterwards governor of the young Prince Enrique, whose vices and incapacity are to be traced to his education. The prince at first took part against the favourite, but in later years was active in bringing about his restoration. The king of Navarre soon reduced the unfortunate John to an honourable captivity; but Prince Enrique, in conjunction with the constable, raised a force sufficient to defy the usurpation, and at the battle of Olmedo the Infante Don Enrique was mortally wounded, and several of his principal supporters killed. The return of De Luna to power was not signalized by any act of revenge against his opponents, but the last stretch of his authority proved fatal to him. The king having lost his first wife, was on the point of concluding a match with the daughter of the king of France; but the minister had already, without consulting him, arranged a union with Isabel of Portugal, which would appear to have been in a political sense far more eligible. The king submitted, and married the Portuguese princess; but the constable failed to rule the king's domestic relations as he had done in the time of the first queen. He soon lost the favour of the sovereigns, and a plot was already matured against him when he gave but too valid a pretext for his condemnation, by causing Alonzo Perez, who had been unfaithful to him, to be thrown headlong from a tower. A speedy arrest and a mock trial followed; and after much vacillation on the part of the king, he was publicly executed at Valladolid, June, 1453. The reputation of Alvaro de Luna is literary as well as political; he was a patron of literature, and wrote many of the *entremeses*, or interludes, which were then in vogue; also a short poem, and an unpublished work on virtuous and famous women. The chronicle of his life, by an unknown ecclesiastic, is a master-piece in its kind.—F. M. W.

LUNDEN, Sir Alan, a great Scottish magnate, was born about the beginning of the thirteenth century. He married at an early age the illegitimate daughter of Alexander II.; and before 1233 succeeded his father in the office of king's hostiarius or door-ward. In 1243 he was appointed grand justiciar of Scotland; but he was deprived of this office in 1249, on account of his attempt to obtain from the council the legitimation of his wife, so that, on failure of the legal heirs, she might succeed to the crown. On this he joined Henry III. of England, and served under him in France. But at length in 1255 he was reinstated in his office through the influence of Henry. Two years later he was replaced by Comyn. On his death in 1275 his three daughters carried his great possessions into other families.—J. T.

LUPSET, Thomas, an eminent English scholar, was born in London in 1498, and studied at St. Paul's school, at Cambridge, and at Paris. In 1519 he became lecturer on rhetoric at Oxford; he accompanied Richard Pace to Italy as his secretary, and became tutor to Cardinal Wolsey's son, Thomas Winter. In 1529 he received the living of St. Martin's, Ludgate, and in 1530 a prebend at Salisbury. He died in 1532. He was held in much estimation for his learning, piety, and humility. He wrote a treatise on charity; an exhortation to young men; and a treatise teaching how to die well, besides some Latin letters, and sundry translations from the Greek and Latin.—B. H. C.

LUPTON, Daniel, of whose life little is known, published in 1637 "The History of the Modern Protestant Divines, faithfully translated out of Latin"—according to Alexander Chalmers, that of Holland's Heroologia and Verheiden's Effigies. The work, which is a scarce one, includes biographies, British and foreign, from Berengarius and Huss to Perkins and Whittaker. Another of Lupton's avowed works is "London and the Country carbonadoed and quartered into several characters," London, 1632—a curious little volume, worth a glance for the traits which it contains of contemporary manners and character. It is dedicated to Lord Goring, and in the dedication Lupton speaks of having been with his lordship's brother "in the warres abroad."—F. E.

LUPUS SERVATUS or LOUP DE FERRIÈRES, a French ecclesiastic and author, was born about 805, and died after 862. He studied under Rabanus Maurus at Fulda, where he is reported to have made great progress in all sorts of learning. On his return to France he became a great favourite in the court of Louis the Meek and his son Charles. In 841 he was appointed abbot of Ferrières, a celebrated benedictine monastery. In 843 he attended a synod at Germigny, and in 844 was taken prisoner by Pepin of Aquitaine, who defeated him in his attempt to lead some troops to the assistance of Charles; but he was speedily released, and attended the synod of Verneuil the same year, where he drew up the canons. In 853 he was at the council of Soissons, in 855 at the council of Bonœil, and in 859 he attended the synod of Toul. In 861 he fled from Ferrières through fear of the Normans, and in 862 appeared at a council at Soissons, after which no more is heard of him. He chiefly claims our regard for his writings, which were published in a collected form by Baluze in 1664; they consist of letters, theological treatises, and lives of saints. The letters throw much light upon his own character, and also illustrate the age to which he belonged. The treatises "De Tribus Questionibus," on predestination, grace, and free-will, are valuable to the student of the history of theological controversy.—B. H. C.

LUPUS or WOLF, Christian, a learned monk of ultramontane principles, was born at Ypres in 1612. His works were published at Venice in 6 vols. folio, in 1724–29. The most important of these is entitled "Synodorum generalium et provincialium statuta et canones." He died at Louvain in 1681.

* LUSHINGTON, Stephen, D.C.L., distinguished as a civilian, and for the important part he took in the work of negro emancipation, was born in 1782. His father, Sir Stephen Lushington, baronet, was chairman of the East India company. He received his early education at Eton, and in 1799 went to Oxford, where he graduated B.A. and M.A. at All Souls' college, of which he became a fellow. He took the degrees of bachelor and doctor of laws, and was called to the bar of the Inner temple in 1806, and in 1808 was admitted an advocate of Doctors Commons. His parliamentary career commenced in 1807, when he was returned member for Great Yarmouth; and during a period of thirty-four years from that time, he took an active and independent part in the deliberations of the house of commons. He represented successively, in the old parliament, the boroughs of Tregony, Yarmouth, Ilchester, and other places; and in the first reformed house of commons, in 1831, he was chosen for the Tower Hamlets, which he continued to represent until 1841. The year that Dr. Lushington entered parliament, the act for the abolition of the slave-trade was brought before the house; and Mr. Wilberforce and his friends, after having struggled to obtain it for twenty years, had the satisfaction of seeing it become the law of the land. Dr. Lushington, who supported the administration of Fox and Grenville, during which the abolition act was passed, voted in its favour, though he was the owner of considerable property in the West Indies. Throughout the long and arduous labours which led to the total abolition of slavery, Dr. Lushington's quick perceptions, his spirit, energy, and indefatigable perseverance, with his legal accomplishments, his well trained mind and parliamentary experience, were of invaluable service. In 1823 Dr. Lushington brought in a bill to consolidate the abolition acts; it passed the commons' house, but was thrown out by the lords He brought it forward again in 1825, with clauses to abolish the inter-colonial trade; it passed the legislature, and the same year an act declaring the slave trade piracy was obtained. But, perhaps, the most anxious and arduous portion of Dr. Lushington's antislavery labours, was performed in the few months previous to the final triumph of the cause. He had been throughout closely connected with Mr. Buxton in this great work, and on them rested the care and responsibility attendant on its completion. To their far-seeing policy it is probable the slaves were indebted for the boon of freedom, at an earlier date than would have been practicable without the guidance which they bestowed upon the measure. Their concession to the compensation clause, in opposition to the popular demand for "unconditional emancipation," was made to insure the passage of the act in the parliament of 1833; for their experience had taught them that delay was dangerous, and the course they took was the result of the most profound and anxious deliberation, after repeated negotiations with the government. Dr. Lushington's parliamentary course on other questions was characterized by the same principles which he exhibited in the antislavery cause. In 1820 he moved in parliament the recognition of the South American republics, in opposition to Lord Castlereagh and Mr. Canning. In 1831 he

voted for the complete civil emancipation of the Jews. Dr. Lushington was one of the counsel of Queen Caroline in her celebrated trial. In 1828 he was made judge of the consistory court, and in 1838 became judge of the admiralty and member of the privy council; the former of these two appointments disqualifying him from sitting in parliament he resigned his seat. He is chancellor of the dioceses of London and Rochester, and commissary of Westminster, Essex, and Herts. His legal sagacity places him in a very high position; and his authority in ecclesiastical law has often been appealed to during the last ten years in matters of controversy concerning the doctrine, discipline, and ritual of the established church.—R. M.

LUSIGNAN, Guy de, King of Jerusalem and first king of Cyprus, was born about 1140, and was descended from the ancient French family of Limousin. Like several of his ancestors he took part in one of the crusades, and was selected in 1186 by Sybilla, sister of Baldwin IV., king of Jerusalem, for her second husband, after the suspicious death of her infant son, Baldwin V. As Guy's only recommendation was his handsome person, this choice excited general dissatisfaction; and even his own brother was heard to exclaim—"Since they have made him a king, surely they would have made me a god." War soon after broke out between the crusaders and Saladin. The mahometans laid siege to Tobenas, and the christians, in an attempt to relieve that important place, were defeated with the loss of thirty thousand men, and Lusignan himself and many other knights were taken prisoners. He regained his liberty on surrendering the stronghold of Ascalon; but Jerusalem soon after, October 2, 1187, fell into the hands of Saladin. In 1192 the weak and unfortunate Lusignan resigned his regal honours to Richard Cœur de Lion, and received in return the sovereignty of Cyprus, which he repeopled with refugees from Syria and Palestine. He died in 1194 after a reign of only two years, but the dynasty which he founded lasted for three centuries.—J. T.

LUTHER, Martin, the great German reformer, was born at Eisleben on the evening of the 10th of November, 1483. As he was born on St. Martin's Eve, and baptized on the following day, he received the christian name of Martin. His mother, Margaret, a peasant, and his father a poor miner, left Eisleben for Mansfeld when their babe was but a few months old. Here the industrious labourer so prospered that he became possessor of two furnaces, and was enabled thereby to give his son a good early education. After attending the Latin school he was, at the age of fourteen, sent to Magdeburg, to the seminary of the Franciscans. During his residence in this city his poverty forced him to traverse the neighbouring villages, and sing hymns for bread. Next year he removed to Eisenach, and was still pinched with similar straits, till a lady named Cotta, attracted by his appearance and singing, took him under her roof. No wonder that the memory of this early period deeply impressed the mind of Luther, and that many years afterwards he sometimes requested his hearers not to despise the poor boys who sing from door to door and ask bread for the love of God. The elder Luther, who saw the rising talent of his son, was anxious that he should study law, and accordingly he entered the university of Erfurt in 1501. The classics and the schoolmen divided his attention—"the whole university admired his genius"—and he took his degree in 1505. But in the second year of his sojourn at Erfurt, as he was ransacking the volumes in the college library, he found a copy of the Vulgate, a book which he had not seen before, and which contained greatly more portions of scripture than were found in the church lectionaries. He read it, and again and again returned to read it, with strange and rapturous sensations. The spiritual conflict commenced within him; a new realm, lying far beyond intellectual pursuits and gratifications, was laid bare to his vision; and the cravings of his soul were awakened, though for a period they were not to be satisfied. About this time, too, his severe studies threw him into an alarming illness, which quickened all his serious impressions, and these again were deepened through the sudden death of a fellow-student and friend by a stroke of lightning. His religious convictions grew so overpowering that he resolved, according to the custom of the time, to abandon the world and devote himself as a monk to God. After a very brief interval, he summoned his friends to a jovial supper, at which there was no lack of student merrymaking; and no sooner had his companions gone, than, leaving the rest of his property, and taking his Virgil and Plautus under his arm, he entered the convent of the hermits of St. Augustine. Having been enrolled as a novice he soon felt the degradation of his lot; but he shrunk not from it, for he had deliberately chosen it. The master of arts was forced to be a menial drudge, sweeping the rooms, acting as porter, begging for bread, and doing other unnameable offices for his lazy and exacting superiors. By the patronizing interference of the university he was at length enabled to resume his studies, comprising the scholastic philosophy and the diligent perusal of the Bible and Augustine. But he was far from obtaining that spiritual peace and sanctity which he had so earnestly anticipated. He worshipped, prayed, fasted, and did penance in vain. His melancholy grew yet gloomier, so that on one occasion, and because of his non-appearance for some time, the door of his cell was burst open, and the poor pale monk was found on the floor in helpless and unconscious exhaustion, out of which he was charmed only by the song of the choir. So much did "the sorrows of death compass him, and the pains of hell get hold upon him," that his fancy bodied out his guilty fears in the shape of some awful tormentor who was ever haunting him day and night—and ever ready to arraign him or summon him to judgment and doom. There was no salve for his soul in monastic routine or ascetic services. In thorough earnest was he all the while, for his salvation was felt by him to be at stake; and long afterwards he would honestly say—"If ever monk could have won heaven by monkery, that monk was I." But clouds and darkness were not always to lie in thick folds on his spirit, and the conversation of Staupitz, the new vicar-general, who had come on an official visit to Erfurt, greatly relieved him. Yet though the day had dawned, the mist often returned. The letters and counsels of Staupitz, however, had their influence, and at last the kind and pointed words of an aged monk so truly went home in peace and joy to his heart that he exclaimed—"I felt as if I had been born anew." In his twenty-fourth year, in 1507, Luther was ordained a priest, and celebrated his first mass. Thus ends the first period of Luther's life, his formal consecration to the service of that system which he was soon to challenge and overthrow in Germany and northern Europe.

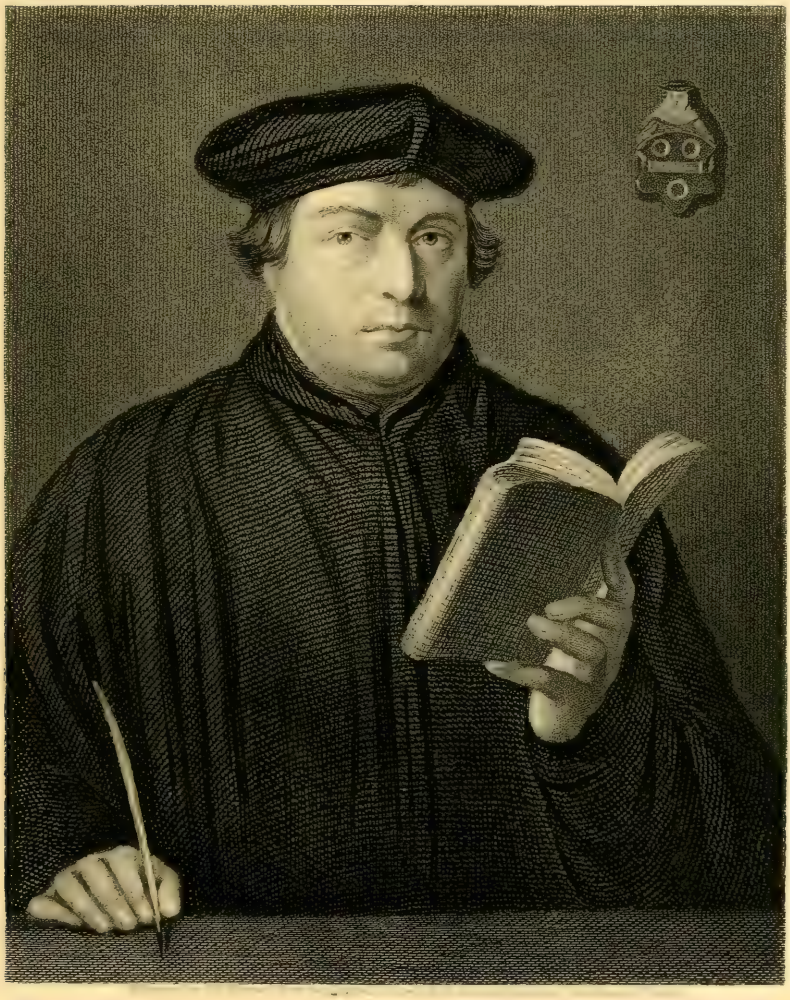
About this period Frederick, the elector of Saxony, had founded a university in Wittemberg; and in 1508, and by the influence of Staupitz, Luther was invited to fill the chair of philosophy in it. The dialectics which he now taught had little charm for him. They might furnish a salutary mental discipline; but theological truth entranced him. It was no evanescent subtlety, but a living and fresh reality, which scripture unfolded, and his soul could apprehend and rely on. So that in the second year of his professorship, Luther, on becoming a bachelor of theology, set himself to the exposition of the divine word, obtaining at the same time more spiritual serenity and deeper and more comprehensive views of the plan of redemption. His new opinions startled not a few among his colleagues; but as long as they were confined in their utterance to the chair they were comparatively harmless in result. His good genius Staupitz again interfered; and seeing his popular gifts—his earnestness, imagination, and fire—urged him to preach. At length, with great reluctance, and with a solemn sense of responsibility, he rose from the chair into the pulpit. At last had he reached his right place—his throne of power, as a public teacher of a christianity drawn directly from the word of God and realized in his own spiritual history—a christianity fresh as spring leaves when contrasted with the faded foliage and dry faggots of the mediæval theology. His popularity was great and immediate; the college chapel was found at once to be too small; and on the invitation of the civic council he removed to the parish church. His audiences were enchained while they were startled; the oratory of the open-minded and noble-souled Teuton could not but tell on the masses; for his words, born in his own heart, reached with magnetic quickness and sureness the responding sympathies of all hearts before him. But as yet, like Staupitz, he was only an evangelist within the church, and imagined that the gospel as proclaimed by him was the true lesson of that church to the people, though, as he innocently supposed, many preachers had not risen to the full proclamation of it.

Luther had now got his first lesson as to evangelical freedom, and he had longed and striven for it; but his next lessons, which led him to revolt against what he felt to be ecclesiastical delusion and domination, were in providence forced upon him. Either in 1510 or 1511 he was sent to Rome, probably on

business connected with the religious order he belonged to, and perhaps, as some say, in fulfilment also of some religious vow. His ardent mind longed to see the metropolis of Christendom, and to join in that august worship which his Holiness, his cardinals, and the highest prelates and dignitaries glorified by their presence or participation. But his visit left deep and solemn impressions upon him. The monasteries he visited on his journey revealed the luxury of the inmates, and even on Friday they practised no abstinence from animal food. Herrings and bread had been his usual repast, and he could in no way sympathize with the sumptuous fare of his Benedictine entertainers in Lombardy. As he approached the city his spirit bounded with emotion; and at his first glimpse of it he threw himself in transport on the ground, crying, "Holy Rome! I salute thee." The pilgrim devoutly made a circuit of the churches, drank in all the legends, and thought himself privileged beyond measure; nay, he almost wished that his parents had been dead, so that by masses and prayer he might then and there free them from purgatory. But the profanity of the priests annoyed and disgusted him. On one occasion seven masses were said around him before he had said one. "Get on," cried one of the priests, "and let our Lady have her son again." Prelates were as deficient in faith and gravity as common priests. Luther could hardly credit them when he found them boasting that, instead of the awful words of the sacramental formula, some of them had said, *Panis es, et panis manebis; vinum es, et vinum manebis* —Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain. How shocked he was at finding hypocrisy and profanity, idleness and sensuality, where he had expected holiness and faith! The *Scala santa*, or holy stair of twenty-eight steps, is said to be that on which Jesus ascended when he appeared before Pilate, and to have been transported by angels from Jerusalem to Rome. Luther joined the bands ascending it, kissing each step as they mounted; but he soon felt the degradation, and his conscience awoke with a voice shouting in his ear, "The just shall live by faith." This visit to Rome had a decided formative power on Luther's mind. "Not for a hundred thousand florins would I have missed seeing Rome;" for his experience had been, "the nearer one gets to Rome, the more bad christians does he find." On his return to Wittemberg he was, much against his will, made a doctor of divinity, the vicar-general Staupitz insisting that "the Lord had need of young and vigorous doctors." The expense, fifty florins, was defrayed by the elector. He was made Doctor Biblicus, his oath being "Juro me veritatem evangelicam viriliter defensurum"—an oath which he kept at all hazards, and against all forms of scholastic and Pelagian errors. Luther now preached with renewed ardour, kindling into still greater eloquence, exhibiting still mightier energy, and basing his statements, appeals, and denunciations more and more closely on the holy scriptures. At this period, and in room of Staupitz, he made an inspection of forty monasteries in Misnia and Thuringia, his old abode at Erfurt being among the number. He found much during this six months' tour to appal and move him; the impression made on him at Rome was sadly confirmed; the corruption had spread from the heart to the extremities.

The crisis had now come. The court of Rome, to aid in building St. Peter's, had commissioned agents to sell indulgences in Germany. The traffic was carried on with the utmost effrontery, and under a regular tariff. In particular a trafficker, named John Tetzel, a Dominican friar, carried on this commerce with unblushing levity and volubility of tongue, affirming that "repentance was unnecessary to forgiveness;" "that as soon as the money chinked in the strong box the soul escaped from purgatory;" and that he had "saved more souls by his indulgences, than Peter had done by his preaching." Rumours of such scandals were spreading on all hands; and some citizens of Wittemberg, who had been in the habit of confessing to Luther, refused to abandon their sins and pleaded the power of the indulgences which they had bought at Tetzel's sales. The spirit of Luther was fired, and he thundered against indulgences. Tetzel replied; the reformer waxed in boldness, and on the 31st of October, 1517, the eve of All Saints, he nailed to the church door ninety-five theses against the doctrine of indulgences, and declared his eagerness to defend them against all impugners. In this challenge Luther did not question the authority of the pope, but believed sincerely he was doing loyal service to the church. The news spread everywhere. Discussions followed. Tetzel published counter-theses. Erasmus, Hutten, and others, were filled with joy at the commotion. Dr. Eck of Ingoldstadt next challenged Luther, and was not sparing in his denunciations. "Friar Martin," said Leo at first, "was a man of genius, the outcry against him being monkish jealousy." In the meantime Luther went down to Heidelberg, and, according to the fashion of the time, held a disputation there against five doctors, and in defence of several theses which he termed "paradoxes." Bucer, then a Dominican friar, listened to the dispute, and became a convert to Luther's opinions. But alarm at length prevailed in the papal court, and Luther was summoned to appear at Rome within sixty days; Sylvester Prierias, a virulent opponent, being put at the head of the tribunal appointed to try him. But it was claimed by the elector, who was well aware of what would be the fatal result if Luther should venture into Italy, that he should be tried in his own country; and accordingly he was ordered to appear at Augsburg before the papal legate, Cardinal Cajetan, who, while professing to conduct a fair inquiry, had secret orders to treat him as a heretic, without mercy, and to invoke for this purpose the secular arm. Luther attended; and his earnest convictions perplexed the courtly Italian. Unless the German would say, "I retract," the cardinal could show him no favour. "Revoca," cried the cardinal at length, or "return no more." The four days' dispute came to an end; no power could dislodge the intrepid German from his position. "I leave the place," writes Luther to his Eminence, "in the name of the Lord, and appeal from Leo misinformed to Leo to be better informed." The cardinal was confounded; "the beast," said he, "has deep eyes, and his head is full of speculation." The monk returned in safety to his cell and lecture-room. The sensation created by the occurrence was deep and overawing, and Luther thought of France as a place of refuge. "I am," said he, "in the hands of God and my friends." But the elector would not hear of his leaving Wittemberg, as his departure would be a sad blow to the rising university. Another attempt at conciliation was soon made; Militz, a Saxon, was appointed to preside at the conference, and a meeting took place at Altenberg. The legate at the end of a repast kissed the monk —"a Judas kiss," thought Luther; but he was so wrought on that he framed a humble and apologetic letter to the pope. He did not see his way as yet to break off finally; nay, he did not contemplate such an issue. But his letter was unheeded; he became more keenly alive to the errors of the church, and his dispute with Eck at Leipsic urged him onward to attack the primacy of the pope. Luther now took advantage of the press, and his works flew into wide circulation. The heart of the nation was roused; his voice was heard in huts and palaces, colleges and monasteries; and his address to the "Christian Nobles of Germany," 26th June, 1520, pealed like a thunderclap over the country. During October of the same year he published the "Babylonian Captivity of the Church," a book of trenchant assault, showing that the breach had become so wide as to admit of no compromise. Militz met Luther privately at Lichtemberg and strongly urged him to silence, which Luther agreed to in the meantime if his enemies would let him alone. But the bull anathematizing him was already in Germany. After being posted up in several of the towns, Eck, who had been intrusted with the publication of it, boasted at Leipsic that now he would bring that "strange fellow to his senses;" but the students mobbed him, and he was glad to escape with his life. Tumultuous excitement was felt everywhere. The bull was brought to Wittemberg, and in presence of a notary and five witnesses Luther protested and said, "I appeal from Leo as a rash and unjust judge who condemns me unheard, to a future universal christian council." The bold monk rose into sublime defiance, when on the 10th of December, and at nine in the morning, he led a band of professors, doctors, and students to the gate of the city, and threw into a bonfire, kindled for the purpose, the canon law, the decretals, the Clementines, and the Extravagantes of the popes, tossing after them into the flames the papal bull, with the declaration—"As thou hast grieved the saints of God, so mayest thou be consumed in everlasting fire." In an address he added—"Hitherto I have merely jested with the pope; the serious struggle now begins." Thus ended the second great epoch of Luther's life, in a defiant separation from the Church of Rome.

Charles V. had been recently crowned at Aix-la-Chapelle, and his first Germanic diet was summoned to assemble at Worms in 1521; one avowed object of the meeting being to "check the pro-



gress of new and dangerous opinions." The papal party, headed by Aleander, induced the young emperor to issue an edict for the destruction of Luther's books. But the Estates refused to publish the decree unless Luther were heard in his own defence, and a safe-conduct granted under which he might come to Worms; Aleander meanly pleading that he should not be put under the protection of the public faith. Luther was therefore summoned to Worms by the emperor under the titles, *honorabilis, dilecte, et devote*—mere words of form. This was what Luther longed for—to proclaim the truth to the congregated princes and nobles of Germany. While his friends hesitated and trembled, and conjured up all manner of dangers, he at once resolved to go, though he learned that he had just been cursed at Rome with great ceremony. On seeing the suspense and anguish of his advisers, he bravely exclaimed, "It is not my coming to Worms, but my condemnation and death that the papists want. I despise them while I live, and by my death I will triumph over them." In the resolute spirit of a martyr he bade his colleagues farewell, and on the 2nd of April set out on his journey, a carriage being provided for him by the civic authorities. His journey from town to town resembled a triumphal procession; even Pallavicini admits that the crowds everywhere rushed to him during his progress. His enemies were alarmed at his coming, for they scarcely expected it, and strove in various ways to prevent or intimidate him. Spalatin also ventured by a messenger to forewarn and remonstrate, but Luther's intrepid reply was, "Go tell your master, that though there were as many devils in Worms as there are tiles upon the houses, I will enter it." On the 16th of April he reached the city, and attired in his monk's frock, passed through its streets attended by two thousand persons. On the morning of the 19th his faith seemed to fail him, for men of his temperament are liable to such recoils; bitter thoughts rose in his mind, but prayer gained the ascendancy. Alone he wrestled —"Stand by me, O God, the cause is thine. . . . Hast thou chosen me for this? I ask from thee assurance. . . . My soul is thine, O God, keep thou me." These and other broken sentences fell upon the ears of his friends. Luther was at length ushered into the august presence. The assembly was the most magnificent that Europe could furnish. Two hundred and four judges were there; the emperor, six electors, eighty dukes, eight margraves, thirty prelates, seven ambassadors, and hosts of princes and deputies. Alone he faced this tribunal; pale and emaciated, he stood before them in solitary grandeur. The combat began. Luther's calmness returned, nay, his courage rose to the occasion. Boldly and fully did he vindicate his past procedure, uniformly appealing to the authority of scripture. As Luther himself describes the scene, the contest turned on two questions—"Are those writings yours?" Yea. "Will you retract them?" Nay. "Begone then!" At the close of one of his answers he uttered those mighty words, "Here am I; I cannot do otherwise; so help me God. Amen." On the 26th Luther left Worms. An imperial edict was immediately issued against him—styled in the writ the "evil fiend in human form"—and he was put under the ban of the empire. But his friends had concerted measures for his safety, and he was warned that for a season his liberty might be abridged. Leaving Worms, he went to Mora to see his aged grandmother, and one can easily imagine the mingled awe and admiration with which she must have regarded her grandchild, who had single-handed been a match for pope and emperor. Next day he resumed his journey, and when he was in the depths of the Thuringian forest he was roughly seized by five horsemen and carried off from his companions to the castle of Wartburg. Here he assumed the dress of a knight, and spent a year in its solitude, mourned by many of his friends who were not in the secret. Yet this period of forced retirement was not misspent; several tracts were composed by him, and he did a portion of his great work—translated the New Testament into German. The version was published in 1522. But he had to wrestle with morbid and nervous sensations produced by his confinement and sedentary life. The Evil One, as he imagined, often troubled him; and on one occasion, in the form of a buzzing moth, so annoyed him as he was in the act of translating, that he hurled his inkstand at the tempter, and the strange missile left a mark on the wall of his chamber which the visitor is still invited to inspect. Leaving his Patmos, he returned to Wittemberg; his unquailing energy carried all before it, and in 1524 he abandoned the monastic dress—the last relic of his connection with Rome. Carlstadt and his party were driving matters to an extreme and damaging the cause, and he had to crush them. Henry VIII. of England answered his "Babylonish Captivity," and Luther replied in his own fierce style. A set of enthusiasts, Stubner and the prophets, rose up in and around Zwickau and in other places, who soon turned liberty into licentiousness, and in a brief space excited the peasants to war—a political revolt resting, however, on many grievances, which Luther strove hard to moderate. He bewailed these excesses as far more hurtful to his cause than papal persecution, and his enemies blamed him and his doctrines as being the source of them. On the 11th June, 1525, Luther was married by Pomeranus to Catherine von Bora, who had left her convent about two years before. According to some accounts the lady herself had some hand in forwarding the arrangement. Luther had destined her for another person, but that person she bluntly declared she would not have, adding that she far preferred Luther to him; and to him such an appeal was irresistible. His friends were alarmed at this step, and many critics and historians have needlessly condemned it. It was his father's will, he argued, and God's will too. His lovely "Ketha" proved an excellent wife, and the happiness of Luther was vastly increased, though he sportively calls his spouse occasionally "my Lord Kate." A new fountain of tenderness was opened in his nature by the domestic relationship of wife and ultimately four children.

The controversy with Erasmus on the Will was an unhappy one. The technical dispute may cease to interest us, but its nature and tendency are quite palpable. The great scholar felt not the spiritual want of the age—its deep craving was for something more than literary taste and classic refinement, which might, indeed, coexist with scepticism and sensuality. Erasmus played upon the surface of the waters, and tossed about the laughing billows; Luther went down into the depths, in which it is true he sometimes lost himself before he hastily emerged. The one was expert at external appliances—the herbs and flowers of Parnassus—the other strove to reach the inner seat of the moral malady, and heal it with the balm of Gilead.—(See ERASMUS.) Luther's labours from this time forward were incessant. The publication of the new German translation of scripture embodied the divine word to princes and people, and forms an epoch in the formation and history of the German tongue. By the year 1533 seventeen editions of it had been printed at Wittemberg; thirteen at Augsburg; thirteen at Strasburg; with reprints at Erfurt and Leipsic. "The care of all the churches" was now upon the reformer, for many of the German states were embracing his doctrine. From 1517 to 1526 every year saw some book or tract from his pen. The translation of the Hebrew scriptures occupied a large portion of his time, and he wrote commentaries on nearly all the books of the Bible. In 1525 a council was held at Augsburg, which adjourned to Spires in 1526, and at it a general council was demanded. In 1529 another diet met at the same place; and the imperial and popish party having got the mastery, resolved to suppress the Reformation by force. Against this decree the deputies solemnly protested, and acquired thenceforth the appropriate name of Protestants. At this period occurred the famous sacramentarian controversy about the presence of Christ in the eucharist. Luther held to the traditional dogma of a real bodily presence, and when worsted in argument still repeated the words, "This is my body." By appointment of the landgrave of Hesse, Luther and Zwingle met at Marburg for discussion. But it was fruitless; Zwingle's arguments as to bodily locality Luther contemptuously called "mathematics." It was found that prior to the conference, Luther had chalked on the velvet table-cloth, "This is my body." Luther's dislike of the Swiss reformers was wholly unworthy of him. The famous diet of Augsburg took place in 1530; the confession prepared by Melancthon was laid before it and was formally accepted. To be in the neighbourhood if any crisis arose or consultation was needed, Luther went to sojourn at Coburg for a season. To animate his drooping friends on the occasion, Luther composed and sang his noted hymn, "Ein feste Berg ist unser Gott." The highest point had been gained. Protestantism, at first a secret conflict in the soul of an unknown and solitary monk, and which had demonstrated its vitality by conquering so many obstacles and triumphing over so many dangers—which had not quailed at the curse of the pope, nor been paralyzed by the ban of the emperor—was now established among the German nations. The excesses of the anabaptists vexed the reformer greatly, and his heart was smitten at the thought of war—a religious war waged by the

emperor against the German princes. Then came the scandal with the landgrave of Hesse, who wished to repudiate his wife and marry another. Whatever Luther's fault in this matter or in the advice he tendered, it is wholly contrary to his own repeated statements to maintain, as Sir William Hamilton does, that he held "polygamy as a religious speculation." Luther remained at Wittemberg amidst many labours, till, in his sixty-second year, his health began to give way. On the 23rd of January, 1546, he left Wittemberg for Eisleben, in order to compose some differences among the lords or counts of Mansfeld. This last journey brought upon him the blessing of the peace-maker, a fitting prelude to his retirement to that land where all is serenity and love. The river Issel being swollen he was five days on the road. On the 17th of February, 1546, he complained of excessive pain in the chest; only three days before he had written to his wife that his work of peace was well-nigh brought to an end. Some presentiment appears to have haunted him, for, according to Jonas, he said—"I was born and baptized here at Eisleben; what if I should remain or even die here?" In the night he was attacked again, and next day he gradually sank. Thrice he offered the prayer, "Into thy hand I commend my spirit; O God of truth, thou hast redeemed me." Jonas asked him, "Do you die in the faith of Christ, and the doctrines you have preached?" "Yes," was the reply, as his great spirit departed. His disease is supposed to have been angina pectoris, but according to others, cancer in the stomach. The most absurd stories were circulated about his death by his popish enemies. On the 19th his body was inclosed in a leaden coffin and carried into the church prior to its removal, and on the 22nd the hearse arrived at Wittemberg, where the whole city stood around in the deepest sorrow and lamentation. Luther was buried in the Schlosskirche, and Melancthon pronounced the funeral oration amidst the sobs and wailings of the vast assemblage. Many a traveller has read the simple inscription on his tomb.

Luther was one of the mighty; his earnest and manly nature was a stranger alike to dissimulation or cowardice. That he spoke roughly sometimes, and wrote harshly too, no one knew better than himself. "I was born," said he, "to fight with devils and storms, and hence it is that my writings are so boisterous and stormy." His life not only marks, but makes an epoch in the world; for though many previous causes had been in operation, the German reformation was the work of one age, and to a great extent of one man. He had a far more adequate conception of the work needed for his period, than either Erasmus and the revivers of learning on the one hand, or Hutten and the political patriots on the other. In his broad and balanced theology in which objective and subjective have each its place and position, he passed beyond the earlier mystics, who, in doing so much to foster the spiritual life, perpetuated a protest against dead ecclesiasticism. Providence had largely endowed him for his gigantic enterprise; and when the time was ripe, the man was ready, brought step after step unconsciously to his awful position. Even his culture in childhood was full of stern discipline. The restless and unruly boy is said to have been sometimes flogged above a dozen times in a day, and at home the rod was applied to him with such severity, that as himself confesses, "the blood came." He did not indulge in speculation; largeness, breadth, or profundity of thought, did not characterize him. He had neither the classic culture of Melancthon, nor the logical mastery and sobriety of Calvin. He was a man of action, and his quick sense of duty was coincident with the doing of it. True to every conviction, he shrank not from the expression of it, or from embodying it in a decided and unwavering course of conduct. Intellect and passion were powerful by turns within him; his conclusions were sometimes the fruit of irresistible impulse, rather than of calm and logical thought. So much was he formed to lead opinion that he could not easily bear contradiction. When he could not see through a hard problem, he knit his brows and scowled. At those moments he uttered and wrote those extreme opinions which have the semblance of paradoxes, and of which Hallam and Hamilton have given us a one-sided and depreciatory criticism. Luther was no recluse; his voice was the sound of no hidden oracle. He was a genial, hearty man; and after his marriage some of the noblest traits of his nature were fully developed; more tenderness, more sympathy with what was human, and less of that isolated and mere intellectual individuality which monkery tends to foster. He liked hilarity, and rejoiced to unbend. How happy and cheerful was he with his wife and family; how playful and loving are his letters to her and his children! He denies being "on fire" prior to his marriage, probably understating it against some objector desirous to trace his union to violent attachment. But his affection never slept, and it sheds its fragrance over many of his letters. Not long before his death, he sends his wife "his poor old love in the first place"—"I love her more than I do myself," said he on a previous occasion. The humour that so often accompanies genius flashes now broadly, and now peeps out slyly, through his conversation and writings. Fond of music from boyhood, he composed many hymns and set them to music; forty-two original tunes were composed by himself and his associates. Luther's system of theology is not perfect, yet the theology of the Augsburg Confession is in its most essential points based on scripture; and if the words of scripture are to be interpreted in their plain significance, the great Lutheran dogma of justification by faith, or that man becomes right before God through his personal acceptance of the righteousness of Christ, is beyond cavil or suspicion. His imperishable monument is the translation of the scriptures. He asked assistance from all quarters, from the physician Sturciad on plants and animals, and from Spalatin on minerals. He attended the manipulations of the butcher in order to comprehend more distinctly the sacrificial terms in the Mosaic code. In their meetings for the translation of the Old Testament, Luther presided over his theological colleagues, with his Bible and the Vulgate before him; Melancthon at his right hand being appealed to for assistance from the Greek version, Cruciger on his left throwing in the aid of the Targums, while Pomeranus gave them help from the rabbinical writings. That band of scholars did their work so faithfully that they have been known to return fourteen successive days to the reconsideration of some obscure clause or doubtful word. In a word, Luther excelled in many spheres; his mind was many-sided. Well might Melancthon say—"Pomeranus is exegetic, I am a dialectician, Jonas is an orator; but Luther surpasses us all." Luther, after recovery from monkish emaciation, stands before us as a man of compact, physical frame, with a firm set mouth and a massive brow, broad shoulders, and a "brave rotundity" in his more advanced years. His Tischreden or Table Talk, so well known, is not all genuine. The best edition of his letters is by De Wette. Many lives of him have been written, and the last edition of his works occupies sixty volumes.—J. E.

LUTHER, Paul, a German chemist, born at Wittemberg in 1538. He was the son of the celebrated reformer, Martin Luther. He studied medicine, and was nominated one of the professors at Jena. He was afterwards called to the court of the elector of Saxony, who made him director of his chemical laboratory. After the death of his patron he was compelled, through some angry discussions connected with the opinions of his father, to retire from that court. William Frederick, however, recalled him, and named him his physician. The only work he has left is a treatise on the regimen to be observed in the time of plague. Died in 1593.—W. B–d.

LUTI, Cavaliere Benedetto, a celebrated Italian painter, born at Florence in 1666, was a scholar of A. D. Gabbiani. In 1696 he went to Rome, and there settled. He formed for himself an eclectic style, which differed much from that of his master. It was greatly admired by contemporary and succeeding critics, and Luti was named the last of the Florentines. But his style is characterized by the feeble elegance of form and colour which commonly belong to a declining school of art. He was much patronized by Pope Clement XI., by whom he was knighted. Among his best works are an "Isaiah" in the Lateran; a "St Anthony" in the church of the Apostles, Rome; a "S. Ranieri" in Pisa cathedral; a "Magdalene" in S. Caterina Magna Napoli; and a "Psyche" in the Capitoline gallery. Besides painting in fresco and oil, Luti executed many subjects in crayons. These indeed were so much in request that, as Lanzi expresses it, "he inundated all Europe" with them. Many of his pictures have been well engraved. Died in 1724.—J. T–e.

LÜTKE, Peter Ludwig, German landscape painter, was born at Berlin in 1759. In 1785 he went to Italy, and studied for some time under Philip Hackert. He returned to Germany in 1788, and the following year was appointed professor of landscape painting in the Berlin academy. Lütke was a diligent student of nature, had some acquaintance with the natural history sciences, and finished his pictures with great care. His

landscapes are correct, though often cold and formal. Some of his largest and best works are in the palaces of Berlin and Potsdam. He died in 1831.—His son, LUDWIG EDWARD LÜTKE, born at Berlin in 1801, is a much esteemed painter and lithographer of landscapes, &c.—J. T–e.

LUTTRELL, NARCISSUS, a diarist and collector of some note, was descended from the ancient family of the Luttrells of Dunstan castle in Somersetshire. He lived very privately and penuriously, and died at Little Chelsea on the 27th of June, 1732. He had collected a curious library of English history, antiquities, and miscellanies, and had purchased for it as each came out every poetical tract from the time of Charles II. to that of George I. This collection is referred to by Sir Walter Scott as having been turned to account by him in his edition of Dryden. Seventeen volumes of Luttrell's MS. diary of public events and gossip, commencing in September, 1678, and terminating abruptly with the 1st of April, 1714, are preserved in the library of All Souls college, to which they were bequeathed by Dr. Luttrell Wynne, a relative of the writer, and a former fellow of the college. In its manuscript form it was much consulted by Lord Macaulay, who frequently refers to it in his History of England. The celebrity thus bestowed on it led to its publication at the press of the university as "A brief historical relation of State Affairs, from September, 1678, to April, 1714," 6 vols., Oxford, 1857.—F. E.

LÜTZELBURGER, HANS, a very celebrated wood-engraver of Basle in Switzerland, of whom little more is known than that he flourished in the first half of the sixteenth century. He is by many good recent authorities believed to be the engraver of the famous Dance of Death, published at Lyons in 1538, of which the designs, and by some the engraving, are attributed to Holbein. There appears to be less doubt that the cuts of Holbein's Alphabet of Death are by Lützelburger; and though each cut measures only a square inch, they are even more exquisite examples of wood-engraving than the larger Dance. Lützelburger engraved others of Holbein's designs; a Decollation of the Baptist, and one or two more of Albert Dürer's; a famous print of peasants by the Master NH; and others which are highly esteemed. His dated prints, or those of which the dates are ascertained, range between 1522 and 1539. Hans Lützelburger's is an important name in the early history of wood-engraving, as much from the obscurity which envelopes the evidence as to the designer and engraver of so many admirable works, as from the beauty of the works themselves. The various writers on the early history of engraving have consequently examined at great length the points here only indicated. The works of Bartsch, Massman, Zani, Rumohr, Elissen, A. de Montaiglon, Fortoul, and Passavant, may be referred to for further information.—J. T–e.

LUXEMBURG, FRANÇOIS-HENRI DE MONTMORENCY, Duc de, one of the greatest generals of his age, was descended from the ancient and famous house of Montmorency, which has given to France a long and splendid succession of constables and marshals. He was born in 1628, and was the posthumous son of the Count de Bouteville, who was beheaded for fighting a duel. The Princess de Condé took a deep interest in young De Bouteville, introduced him at court, and obtained for him the appointment of aid-de-camp to her son, the great Condé. Under that famous soldier, whom he resembled in many of his best qualities, young De Bouteville learned the art of war, and soon showed that in ability and courage he was not inferior to any of his illustrious race. His first campaign, which was in Catalonia in 1647, under the Duke d'Enghien, was unfortunate; but he greatly distinguished himself at the battle of Lens in 1648, and was rewarded with the rank of major-general when he was little more than twenty years of age. His connection with Condé involved him in the political quarrels of that erratic genius. In the civil wars which distracted France during the minority of Louis XIV. he fought under Condé against Mazarin and the Fronde, was wounded and taken prisoner at the battle of Rethel in 1650, and was for some months confined in a dungeon at Vincennes. He fought with Condé on the side of Spain in the war with France in 1654–59; but after the treaty of the Pyrenees in 1660 he made his peace with Louis, and was allowed to return to his native country. He served as a volunteer under Turenne in the conquest of Franche-Comte in 1667, and was elevated to the rank of lieutenant-general. In 1671 he married the heiress of the great house of Luxemburg, and united her name and arms with his own. In the following year he was commissioned by Louis to chastise the Dutch; he gained several battles, took many towns, and inflicted upon them such cruelties as greatly to tarnish his reputation. At the close of the campaign in 1673, at the head of twenty thousand men, opposed by more than three times that number, he effected a masterly retreat which added greatly to his reputation. He distinguished himself in another campaign in Franche-Comte in 1674, and took part in the battle of Senef. In the following year he was created a marshal of France. He obtained several brilliant successes in the campaign of 1677, but he was disliked, both by Louis and his powerful minister Louvois; and at the instigation, it is alleged, of the latter, the victorious general was accused of trafficking with sorcerers and with venders of poison, and was confined in the Bastile for fourteen months. But when France was involved in war with the allied powers in 1690, Louis was fain to avail himself of the services of the general whom he had ill-used, and whom he detested. Luxemburg revenged himself on his ungrateful master and his minister, by rendering the most signal services to the state. He defeated Prince Waldeck in a decisive engagement at Fleurus, 1st July, and King William in the famous and bloody battle of Steinkirk, July, 1692, and again at Landen in 1693, when nearly twenty thousand men were left on the battle-field. In the following year he made a forced march in the presence of a superior army—the last important act of his life—which excited the admiration of military critics, and frustrated the plans of his opponents. Worn out by his toils and by vicious indulgences, he died 5th January, 1695, in the sixty-seventh year of his age. The death of Luxemburg put an end to the success of Louis. He left no equal or worthy successor among the French generals His stature was diminutive, his features harsh, and his person deformed. But he was possessed of unerring sagacity, a clear judgment, great energy and presence of mind, and wonderful military skill. He was deficient, however, in vigilance and diligence, and is alleged not to have had the art of improving a victory.—J. T.

LUXEMBURG, LOUIS DE, Count of Saint Pol, Constable of France, was born in 1418, and beheaded on the Place de Grève, at Paris, on the 19th December, 1475. He was the son of Count Peter, whom he succeeded at the age of fifteen. In the wars with the English he first adhered to the English side, but changed his allegiance, and was admitted to the councils of Charles VII. He was a distinguished and skilful soldier, and was highly esteemed for his gallantry. In 1464 he was summoned by Louis XI., and paid homage to that king. Soon after the king to secure his fidelity gave him his sister-in-law in marriage; but the count was generally more willing to take the part of Burgundy than that of France. He even sent information to the duke of Burgundy of the preparations made by the king of France and the earl of Warwick against Edward IV. His territories were placed between France and Burgundy, and his policy was to foment mischief between the two powers in the hope of gaining on both sides; but the duke of Burgundy arrested him, and for his own purposes sold him to France, and the parliament of Paris condemned him to death. His eldest son, John, was killed at the battle of Morat; but his second son, Pierre, procured restoration of the family estates.—P. E. D.

LUXFORD, GEORGE, an English botanist, was born at Sutton in Surrey, on 7th April, 1807, and died at Walworth on 12th June, 1855, in the forty-eighth year of his age. In his early days he was sent to Reigate, where he acquired his elementary education. In 1834 he removed to Birmingham, but retired to Reigate in 1837, and at same time commenced business as a printer in London. He published a "Flora of Reigate," and was associated with Mr. Newman in the editing of a monthly botanical periodical called the *Phytologist*. For some years he was sub-editor of the *Westminster Review*. In 1846 he was appointed lecturer on botany in St. Thomas' hospital; but in 1851 he resigned this office and entered Mr. Newman's printing establishment as "reader."—J. H. B.

LUYNES, CHARLES MARQUIS D'ALBERT, Duke of, Constable of France, was born in Languedoc on the 5th August, 1578, and died at Guienne on the 15th December, 1621. He was at first a page to Henry IV., but was afterwards attached to the household of the dauphin, who became Louis XIII. Louis was fond of hawking, and Luynes appears to have possessed some special talent for the management of birds, so that he soon gained his master's good graces and became a favourite. He was made captain of the Louvre, councillor of state, and

grand-falconer. He used his influence for evil, and instigated Louis to allow the assassination of the Marechal d'Ancre. He then became chief favourite, and was made constable of France. His only military operations were against the protestants of the kingdom. He died of camp fever.—P. E. D.

LUZAN, Ignacio de, a Spanish poet and critic, was born in 1702, and spent eighteen years in Italy, enjoying the friendship of Maffei and Metastasio. Returning to Spain in 1733, he set himself to reform the literary taste of his countrymen on the classical model then prevalent in France, and wrote a work entitled "La Poetica," 1737, with a view "to bring Spanish poetry under the control of those rules which are observed among polished nations"—an object which to a great extent he achieved. He was secretary to the Spanish embassy at Paris from 1747 to 1750, and died suddenly in 1754.—F. M. W.

LYALL, William Rowe, D.D., editor and author, born in London in February, 1788, was educated at Trinity college, Cambridge, and entered the church, in which he obtained various distinguished preferments, and was when he died in February, 1857, dean of Canterbury. About 1815 he became editor of the *British Critic*. In 1820 at the instance of Dr. Howley, the late archbishop of Canterbury, and of Dr. Blomfield, afterwards bishop of London, he undertook the editorship of the Encyclopædia Metropolitana, then in abeyance; and, says the memoir of him in the *Gentleman's Magazine*, "he laid the foundation of its success on a solid basis, and transferred its management to Dr. Smedley." Lyall published in 1840 his "Propædia Prophetica, on the use and design of the Old Testament," &c.—F. E.

LYCOPHRON, a native of Chalcis in Eubæa, a son of Socles, was a Greek poet and grammarian at the court of Plotemy Philadelphus. Lycophron flourished from 280 to 250 B.C., and is reported to have been killed by an arrow. He wrote several plays, but the only one which has come down to us is his "Cassandra," printed by Aldus in 1513, and translated by Lord Royston, Cambridge, 1806, 4to. The best edition of the original is that of Oxford, 1697, folio.—W. C. H.

LYCURGUS, the Spartan legislator. The life of this celebrated man is hopelessly surrounded with fable. According to Aristotle he lived 884 B.C.; but Xenophon places him upwards of two hundred years earlier. At a time when Sparta was distracted by the tyranny of its kings and the restlessness of the people, Polydectes, Lycurgus' brother, died, leaving his queen pregnant. After she had given birth to a son, Lycurgus proclaimed him king, and became the child's guardian. He afterwards left Sparta in order to silence the insinuations of his enemies charging him with ambitious designs, and travelled over many countries, Crete, Asia Minor, Egypt, Libya, Iberia, India, &c. Having returned to Sparta with great knowledge of laws, manners, philosophy, and human nature, he was intrusted with the task of rectifying the disorders of the state. In doing so he met with considerable opposition; but he had a powerful party on his side, who aided him in the work of reform. A new constitution, civil and military, was established; on which Lycurgus, having got a promise from the citizens not to change any of his laws, left Sparta and died in some unknown place. After his death he was worshipped as a god in a temple where sacrifices were yearly offered. It is difficult to determine the exact nature of the Spartan constitution, which is always assigned to Lycurgus as its founder. It had the aristocratical and democratic elements in different proportions; the latter however predominated. All authority was ultimately derived from the people. The popular assembly included all Spartans, of thirty years of age, of good character. Though the senate originated measures, they had always to be submitted to the assembled people, who either approved or rejected them. At the same time, the Spartans were a nation of soldiers; military life overpowered the more peaceful and beneficial occupations of the agriculturist and trader. Yet the Spartan wars were defensive, having for their object the maintenance of what was already acquired. There is little doubt that far too much has been ascribed to Lycurgus. Most of the regulations and laws he is said to have originated, were independent of him. The essential part of the Spartan constitution did not proceed from him; it was a gradual development. But that he improved the constitution, we cannot reasonably doubt. He was a judicious, wise, and patriotic counsellor, to whom his countrymen looked up with respect. He amended old laws, and exerted a permanent influence on the Spartan institutions.—S. D.

LYCURGUS, an Attic orator, was born at Athens about 396 B.C. He studied philosophy in the schools of Plato and Isocrates; and was three times manager of the public revenue; the duties of which office he discharged most faithfully. He exerted himself against Philip and Alexander; and when the latter demanded that the Athenians should deliver him up, the Macedonian was met by a refusal. It would appear that he was always intrusted with responsible public offices, in which he acted with disinterestedness, integrity, and justice. He died in the year 323 B.C., leaving three sons by Callisto his wife. Of his numerous orations only one is extant entire; there are but fragments of others. His style seems to have been inelegant; but the moral tendency of the orations is a fair reflection of the man. The best edition is Maetzner's, Berlin, 1836.—S. D.

LYDGATE, John, an old English poet, one of the immediate successors of Chaucer and Gower, was born probably about 1370, and, as he has recorded in his testament, at Lidgate, from which presumably he derived his name. He was a monk of the benedictine abbey of Bury St. Edmunds; and it is also certain that he was ordained a subdeacon in 1389, a deacon in 1393, and a priest in 1397. After studying at Oxford, he repaired to the universities of Paris and Padua, and mastered French and Italian, —his favourite authors in which languages were Alain Chartier, Dante, and Boccaccio. He was a man of varied learning and accomplishments, and after his return to England opened in his monastery a "school of humanity" for the sons of the nobility. He died probably about 1460. Of his works, extremely numerous, there is a list of no fewer than two hundred and fifty-one in Ritson's Bibliographia Poetica. "He was," says Warton, "not only the poet of his monastery, but of the world in general." His chief works are his "Fall of Princes," his "Story of Thebes," and his "Troy-book"—the last a paraphrase of Guido di Colonna's Historia Trojana, as the first is of a French version of Boccaccio's De Casibus Virorum. Of his minor poems, a selection from which was edited in 1840 for the Percy Society, by Mr. J. O. Halliwell, one of the most curious is the "London Lyckpenny," a picture of metropolitan life in the first half of the fifteenth century. Lydgate is prolix, but clear. "An easy versifier," says Mr. Hallam, "he served to make poetry familiar to the many, and may sometimes please the few."—F. E.

LYDIAT, Thomas, an English clergyman, mathematician, and chronologer, was born at Okerton, near Banbury, in Oxfordshire, on the 27th of March, 1572, and died there on the 13th of April, 1646. He was educated at Winchester and Oxford, and appointed chronologer and geographer to Henry prince of Wales, son of James I. After the death of the prince he went for a short time to Dublin, whence he finally returned to his native place on being appointed rector of the parish. He suffered heavy losses through unfortunate literary undertakings; was fined and imprisoned for his attachment to Charles I.; and died in poverty. He carried on for some time an active controversy against Scaliger on some points of chronology.—W. J. M. R.

LYDUS (the Lydian) or LAURENTIUS, Joannes, was born at Philadelphia in Lydia in 490. At the age of twenty-one he went to Constantinople, where he studied philosophy, and for forty years was engaged in an official career. Of his works we possess the greater part of two treatises—"De Magistratibus Reipublicæ Romanæ," Paris, 1811; and "De Ostentis," Paris, 1823; and two analyses of another, "De Mensibus."—D. W. R.

LYE, Edward, an English clergyman of great celebrity as an Anglo-Saxon and Gothic scholar, and an antiquarian of a superior order, was the son of a schoolmaster at Totnes in Devonshire, where he was born in 1694. His early education was conducted by his father, who sent him to Hertford college, Oxford. Having taken orders, in 1719 he was nominated incumbent of Little Houghton, near Northampton. In this retreat he found time to prosecute without interruption his study of the Anglo-Saxon and other languages. Here also he prepared for publication the Etymologicum Anglicanum of Francis Junius from the author's original manuscript preserved in the Bodleian library. To this work he added numerous observations of his own, and prefixed a grammar of the Anglo-Saxon language. By this publication Lye conferred an immense boon upon the learned world, who received it with much favour. In 1750 he was elected a fellow of the Society of Antiquaries, and the earl of Northampton presented him to the living of Yardley Hastings, on which occasion he resigned his charge at Houghton. Benzelius, archbishop of Upsal, next stimulated him to publish an edition of the remains of the curious Gothic

version of the New Testament by Ulphilas, which appeared at Oxford in 1750, preceded by a grammar of the Gothic language. His last great labour was the compilation of a comprehensive dictionary of the Anglo-Saxon and Gothic languages. This work he lived to complete, but not to publish; it was in the printer's hands when he died in 1767, leaving it to the care of his friend, Owen Manning, who brought it out in 1772, in two folio volumes, with grammars of both languages and other matter.—B. H. C.

LYELL, CHARLES, of Kinnordy in Forfarshire, a Scottish botanist, was born on 7th March, 1767, and died on the 8th of November, 1849. He was educated first at St. Andrews and then at Cambridge. He resided for many years in England, where he cultivated botany and made a collection of British plants. He also studied the mediæval literature of Italy, and published several editions of Dante's lyrical poems with English translations. He was vice-lieutenant of the county of Forfar, and a fellow of the Linnæan Society. A genus of mosses was named after him by Brown. His eldest son is the distinguished geologist Sir Charles Lyell.—J. H. B.

* LYELL, SIR CHARLES, son of the preceding, was born at Kinnordy in the county of Forfar, Scotland, in 1797. He received his early education at Midhurst in Sussex, and afterwards entered Exeter college, Oxford, where he took his degree of M.A. in 1821. Agreeably to the wishes of his parents, he studied law, and in due time was called to the bar. He practised his profession for a short time; but finding legal studies dry and uninteresting, and not having any necessity for following out a profession, he soon abandoned it for a more congenial pursuit. While at Oxford he had the advantage of attending the lectures of the celebrated geologist, Professor Buckland, and to the study of geology he now turned with the greatest ardour. To extend his knowledge in this department of science he travelled during the year 1824, and again in 1828–31, over the greater part of the continent of Europe, and made himself personally acquainted with the most prominent points of the geology of the regions he visited. After his return from his first excursion, a number of papers in the Transactions of the Geological Society of London, Brewster's *Edinburgh Journal*, and the *Quarterly Review*, attest the zeal with which he had prosecuted his favourite science, and announced in the young writer powers of observation and comparison of a high order. In 1830 he published the first volume of his great work, the "Principles of Geology," which was amazingly well received by the public, and this was followed in the succeeding year by a second volume. His reputation as a scientific geologist was now established, and in 1832, at the opening of King's college, London, he was appointed professor of geology in that establishment. This post, however, he very soon relinquished, though without in any degree abandoning his scientific investigations. The third volume of his "Principles" appeared in 1833; but such an impression had this work produced upon the public mind, that a second edition of the two first volumes was called for before the third and concluding volume was printed. In 1834 a third edition was published, and the work extended to four volumes; and in 1840 it was translated into French by Madame Tullia Meulian, under the immediate superintendence of M. Arago. A fourth edition in 1835 was quickly succeeded in 1837 by a fifth, which contained numerous alterations and additions. This work was divided into two parts, which, as materials accumulated and rendered new editions necessary, the author was induced to separate and publish as two distinct works; the one retaining the name of the "Principles of Geology," and containing a view of the modern changes of the earth and its inhabitants; the other, taking the title of the "Elements of Geology," and relating to the monuments of ancient changes. The former has now gone through ten editions, and the latter, after going through two editions, has been recast and enlarged, and entitled the "Manual of Elementary Geology." Of the scope and bearing of these two works, which have more than any other influenced the progress and development of geological science, and which he is particularly anxious should not be confounded with each other, the author himself thus speaks—"The 'Principles' treat of such portions of the economy of existing nature, animate and inanimate, as are illustrative of geology, so as to comprise an investigation of the permanent effects of causes now in action, which may serve as records to after ages of the present condition of the globe and its inhabitants. Such effects are the enduring monuments of the ever varying state of the physical geography of the globe—the lasting signs of its destruction and renovation, and the monuments of the equally fluctuating condition of the organic world. They may be regarded as symbolical language, in which the earth's autobiography is written. In the 'Manual of Elementary Geology,' on the other hand, I have treated briefly of the component materials of the earth's crust, their arrangement and relative position, and their organic contents, which, when deciphered by aid of the key supplied by the study of the modern changes above alluded to, reveal to us the annals of a grand succession of past events—a series of revolutions which the solid exterior of the globe and its living inhabitants have experienced in times antecedent to the creation of man." The main object of the "Principles" is to show "that the past changes of the earth's surface result from causes now in operation," and has received the appellation of metamorphism, or gradual transformation. This theory, when first broached, met with great opposition from many conscientious men, who imagined that it interfered with the authoritative declarations of scripture, and who appealed from human observation to infallible authority. It led to considerable controversy, but it has gained ground, and men like Hugh Miller have been won over to its side, and have striven, not without effect, to reconcile the doctrine with the Mosaic account of the creation. Of the theory of the "Progressive development of organic life," Lyell is a consistent opponent. It has often been maintained that the various forms of animals and plants which inhabit or have inhabited the earth are modifications of one common form, and that the more complicated have grown out of, or been developed from, the simpler forms of animal and vegetable life. Lamarck and Oken, amongst the more modern writers on the continent, and the author of the Vestiges of Creation, and, still more recently, Mr. Darwin in this country, maintain this view. Lyell not only combats this theory, but contends that the exploration of the various strata of the earth have not furnished proof that the inferior animals appeared only at the commencement of creation; but that, on the contrary, we actually find vertebrated animals and plants of the most perfect organization in strata of very high antiquity. Since the first edition of the "Principles" was published, reptiles have been found in the lower silurian in Canada, in the old red sandstone of Morayshire, in the devonian of Scotland, and in the lower carboniferous rocks of the United States of North America; whilst mammalia have been discovered in the bone breccia of Würtemberg, between the lias and the keuper; gasteropodous molluscs in the chalk of Denmark and France, and dicotyledonous plants in the lower cretaceous strata. The only fact which can, he thinks, be alleged in favour of the hypothesis of development, is the tardy appearance of man upon the globe. In 1851 he thus briefly sums up in regard to this question:—"I shall conclude by observing, that if the doctrine of successive development had been palæontologically true, as the new discoveries above enumerated show that it is not; if the sponge, the cephalopod, the fish, the reptile, the bird, and the mammifer had followed each other in regular chronological order, the creation of each class being separated from the other by vast intervals of time; and if it were admitted that man was created last of all, still we should by no means be able to recognize in his entrance upon the earth, the last term of one and the same series of progressive developments. For the superiority of man, as compared to the irrational mammalia, is one of kind—rather than of degree—consisting in a rational and moral nature, with an intellect capable of indefinite progression, and not in the perfection of his physical organization or those instincts in which he resembles the brutes. He may be considered as a link in the same unbroken chain of being, if we regard him simply as a new species—a member of the animal kingdom—subject, like other species, to certain fixed and invariable laws, and adapted like them to the state of the animate and inanimate world prevailing at the time of his creation. Physically considered, he may form part of an indefinite series of terrestrial changes past, present, and to come; but morally and intellectually, he may belong to another system of things—of things immaterial—a system which is not permitted to interrupt or disturb the course of the material world, or the laws which govern its changes." In addition to his scientific travels and geological explorations in various parts of continental Europe, Sir Charles Lyell has twice visited North America. His first journey was to the Northern States, Canada, and Nova Scotia, during which his attention was particularly devoted to

the geology of these countries. The results of his observations were at different times published in the Proceedings and Transactions of the Geological Society of London, in the Reports of the British Association, and in Silliman's *Journal of American Science;* and soon after his return to England in 1841 he published an account of his travels in 2 vols. 8vo. These volumes contained his impressions of the various parts of the country he visited, mingled with personal incident, and reflections on the institutions of the country. In 1845 he published his "Second Visit to the United States." In this work he records his views, particularly of the Southern States, and treats the subject socially as well as geologically. We have not space, nor would it be of much interest, to enumerate the great number of papers which Sir Charles has published at various times and in various journals. He may be said, however, to be one of the most engaging and popular writers on geology we possess. In 1836 Sir Charles was elected president of the Geological Society, and was re-elected in 1850. He has been ever since its origin an active member of the British Association, and is a fellow of the Royal Society, as well as many other learned associations in this and foreign countries. Since 1831 he has been a deputy-lieutenant of Forfarshire; in 1848 he received the honour of knighthood on account of his scientific labours, and in 1855 the university of Oxford conferred upon him the degree of doctor of laws.—W. B-d.

LYFORD, William, an English divine of the seventeenth century, the son of a minister near Newbury in Berks, was born about 1598, and studied at Oxford, where he became a fellow of Magdalen college. After taking orders, he became incumbent of Sherborne in Dorsetshire, where he continued till his death in 1653. Lyford is highly commended for the methodical appropriation of his time, and for the faithful discharge of his ministerial duties. His principles were Calvinistic, and his tendencies presbyterian; his exemplary life and excellent writings have won for him the praise of all parties. His works are of a practical character.—B. H. C.

LYLLY. See Lilly.

LYNCH, Dominick, D.D., or Linze, as he was called in Spain, a learned divine, born in Galway in Ireland in the seventeenth century. He went early to Spain, where he entered the order of the dominicans, obtained a high reputation for learning, and became a synodial judge under the archbishop of Seville. He rose to the highest position in the university of Seville, being made principal regent and professor of divinity. He wrote many books on natural philosophy, and holds a high rank amongst Spanish authors. He died in 1697.—J. F. W.

LYNCH, John, was born in the town of Galway about the year 1599, where he was educated by the jesuits; and on the suppression of their schools in 1615 he went to France, where we find him engaged in the study of humanities at Dieppe in 1618. He took priest's orders in 1622. Returning to Galway, he set up a school there, and acquired a great reputation for classical learning. On the surrender of the town to the parliamentary forces in 1652, he fled to France with others of the Roman catholic clergy, where he devoted himself to literature. After the Restoration Lynch returned to Ireland, where he remained until his death, which occurred about 1674. Some of his biographers incorrectly state that he was made bishop of Killala. He was a distinguished scholar and a man of high principle. His first work was a translation of Keating's History of Ireland into elegant Latin, which was followed by the great labour of his life, "Cambrensis Eversus," in 1662, written also in Latin, and translated into English for the Celtic Society by the Rev. Matthew Kelly—"a work," says Harris, "showing a great compass of knowledge in the history of his own country and other polite literature." In 1659 he published the "Alithinologia," in 4 vols. He is the author of several other works and some poems.—J. F. W.

LYNDE, Sir Humphrey, was born in Dorsetshire in 1579 of an excellent family, and was educated at Oxford. James I. knighted him in 1613, and made him a justice of the peace; he was also for a considerable time a member of parliament. He was a zealous promoter and defender of the protestant religion, as is shown by his writings, which gained him considerable reputation, and some of which were translated into other languages. The most famous are his "Via Tuta" (the Safe Way), &c.; and the "Via Devia" (the Byway).—B. H. C.

LYNDHURST, John Singleton Copley, first baron, a veteran politician and lawyer, who had been thrice lord chancellor of England, was the son of the late Mr. Copley, the eminent historical painter.—(See Copley, John Singleton.) He was born at Boston, U.S., on the 21st of May, 1772, and brought when two years old to England by his father. Educated privately, he went to Trinity college, Cambridge, where in 1794 he was second wrangler and Smith's junior mathematical prizeman. After being elected a fellow of his college, he was appointed one of the travelling bachelors of the university, and as such visited the United States. On returning to England he studied for the bar, to which he was called in 1804 by the Society of Lincoln's inn. He went the midland circuit, and rose, although slowly, to be its leader. He was first brought into general notice as counsel with the late Sir Charles Wetherell for the defence in the trials of Watson and Thistlewood for high treason in 1817, when his clients were acquitted, and "Copley and liberty" became a popular cry. In the same year, however, he was employed by the government in the prosecution of Brandreth and his associates, executed at Derby for rioting; and Mr. Copley, whose politics had previously been liberal, was marked out for promotion by Lord Liverpool. Under the auspices of the ministry he was elected member for Ashburton in 1818. In the same year he was appointed chief justice of Chester, and in July, 1819, solicitor-general. As solicitor-general he was prominent in the prosecution of Thistlewood, who, for complicity in the Cato Street conspiracy of 1820, did not on this occasion escape; and in the proceedings against Queen Caroline. In 1824 he was appointed attorney-general, and master of the rolls in 1826, when he became for a brief period the colleague of Lord Palmerston in the representation of the alma mater of both, the university of Cambridge. In 1827 he was raised to the peerage and appointed lord chancellor, and retained the office until the fall of the Wellington ministry in November, 1830. On the eve of this event he introduced a regency bill, so ably framed and explained by him that it was unhesitatingly adopted by Lord Grey and accepted by parliament. Lord Lyndhurst's legal ability was so incontestable that he was appointed by Lord Grey in 1831 chief baron of the exchequer, which did not prevent him from delivering in his place in the house of peers the most effective speech made in that assembly against the first reform bill. It was on his motion that the consideration of the disfranchising clauses of the bill was adjourned on the 7th May, 1832; and on the consequent resignation of Earl Grey, he was invited to form a new ministry, even making an ineffectual attempt in that direction. Reinstated in the chancellorship during Sir Robert Peel's short ministry of 1834–35, he found himself after the fall of the Peel administration unfettered by judicial duties, and until Sir Robert Peel's return to power in 1841 was the virtual, though the duke of Wellington might be the recognized leader, of the opposition in the house of lords. The sarcastic eloquence of his annual reviews of the results of each session, will long be remembered by those who heard or read them. On Sir Robert Peel's reaccession to power in 1841, Lord Lyndhurst became once more lord chancellor, and when he quitted office with his colleagues in 1846, he declared his public life to be at an end. He subsequently, however, delivered several most effective speeches, and gave a powerful though unofficial aid to the latter policy of Lord Derby, and was understood to exert a great influence in the councils of the conservative party. During the war with Russia he strenuously advocated the vigorous prosecution of the contest, and in an elaborate oration denounced the vacillating policy of Prussia. Among the more prominent of his later oratorical displays were the appeal in which he raised a warning voice after the peace of Villafranca against the aggressive designs (as he considered them) of the emperor of the French on this country; the long and elaborate argument against life peerages in the case of Lord Wensleydale; and the speech in which he opposed in 1860 the repeal of the paper duty, supporting the right of the house of lords to reject the measure which embodied it. This last display of argument and eloquence was made on the very day on which he attained his eighty-eighth year. Lord Lyndhurst was twice married, first in 1819 to the daughter of Charles Brunsden, Esq., and widow of Lieutenant-colonel Charles Thomas (she died in 1834); and again in 1837 to the daughter of the late Lewis Goldsmith, Esq., the once well-known political writer. His lordship was a fellow of the Royal Society, and in 1840 was elected high steward of the university of Cambridge. He died, October 12, 1863.—F. E.

LYNEDOCH, Lord. See Graham.

LYON, George Francis, an English naval officer, was born in 1795, at Chichester in Sussex. Devoted to the naval

service from early boyhood, he was engaged in the Mediterranean under Lord Exmouth, when in 1818 he obtained permission to accompany his countryman Ritchie on a journey into the interior of Northern Africa, by way of Tripoli. Lyon then held the rank of lieutenant. Ritchie fell a victim to the African climate; but Lyon—after eighteen months of African travel, in the course of which he visited Mourzook, and other little-known localities—returned to England in 1820. In the following year he sailed with Captain Parry in command of the *Hecla*, on occasion of that officer's second voyage of Arctic discovery.—(See PARRY, SIR W. E.) In the year following his return home, 1824, Lyon again sailed, in command of the *Griper*, with the hope of finding a passage through the icy region on the north-western side of Hudson Bay; but insurmountable difficulties compelled his return, after passing up the channel known as Sir Thomas Rowe's Welcome to the latitude of 65½°. Lyon was promoted to the rank of captain during his absence on this voyage. In 1825 he married a daughter of Lord Fitzgerald. A journey to Mexico, at the instance of an English mining company, engaged the year 1826. On his return, in January of the following year, the vessel in which he sailed was wrecked off the isle of Anglesea, and Lyon, though escaping with life, lost some of his effects. He made a subsequent tour, in connection with mining adventure, to South America, and died at sea in the course of a return voyage from Buenos Ayres to England in October, 1832. Highly interesting narratives of his adventures proceeded at various periods from his pen.—W. H.

LYONNET, PETER, naturalist, born in 1707. Obtaining an appointment at the Hague, he found leisure to turn his attention to natural history. Entomology was his favourite pursuit; and his beautiful dissections and figures of the structure of insects, &c., are still the admiration of students. Died 1789.—W. B–d.

LYONS, EDMUND, first baron, Admiral, a distinguished naval officer and diplomatist, was born at Burton House, near Christchurch, Hampshire, on the 21st of November, 1790. The second son of a Hampshire gentleman, he made his first cruise at the early age of eight; and at nineteen was lieutenant of the *Barracouta*, long employed in the Indian seas against the Dutch. In the capture of the island of Banda Neira in 1810 he distinguished himself at the escalade of the castle of Belgica, and still more highly the following year by storming, with a handful of men, the strongly garrisoned and defended fortress of Murrack on the coast of Java. A post-captain in 1814, in 1828 commanding the *Blonde*, he shared in the blockade of Navarino, and co-operated very bravely and energetically with the French in reducing Morea castle, the last stronghold of the Turks in the Peloponnesus. In July, 1835, he was appointed English minister at Athens, his urbanity and hospitality in which position are still remembered; and for his diplomatic services there he was created a Baronet in 1840. In February, 1849, he was transferred to Berne as English minister in Switzerland; and in January, 1851, to Stockholm, where he represented England until October, 1853. With the approach of the Russian war his naval services were called into requisition, none the less readily that a quarter of a century before, when he commanded the *Blonde*, his had been the first ship of war to enter the Black Sea, and that in her he had visited Odessa and Sebastopol. He was appointed second in command of the Black Sea fleet under Admiral Sir Deans Dundas, and he both planned and decided the arrangements by which the English forces destined for the invasion of the Crimea were transported from Varna and disembarked at Eupatoria in September, 1854. The sinking by the Russians of their ships in the harbour of Sebastopol did not allow him an opportunity of a grand naval engagement, but he displayed the most signal bravery in the sea attack on the great forts. To his advice, it is said, was due the non-abandonment of Balaclava after the battle of that name. He planned the Kertch expedition (August, 1855) which opened the Sea of Azoff; the flying squadron in it being commanded by his son, Captain Lyons, whose death from a wound received at Sebastopol, was a heavy blow to his father. Appointed to the chief command of the fleet on the resignation of Admiral Dundas, June, 1855, he was prevented by a strong gale from co-operating in the final and successful attack on Sebastopol in the September of that year. In June, 1856, he was raised to the peerage—the last of a long series of honours conferred on him by his queen and country. He died at Arundel castle on the 23rd November, 1859.—He was succeeded by his son, RICHARD BICKERTON PERNELL LYONS, born in 1817, who was transferred in 1856 from Florence, where he was secretary of legation, to represent England at Washington as envoy to the United States.—F. E.

LYONS, ISRAEL, a skilful mathematician and botanist, son of a goldsmith and Hebraist of the same name, was born at Cambridge in 1739, and died in London on the 1st of May, 1775. About 1762 or 1763 he went to Oxford, and for a time lectured on botany. For many years he was employed by the board of longitude in making calculations for the *Nautical Almanac*. In 1773 he accompanied, in the capacity of astronomer, the expedition to the arctic regions under the command of Captain Phipps, afterwards Baron Mulgrave. Besides some mathematical writings, he published a flora of the neighbourhood of Cambridge.—W. J. M. R.

LYRA, NICHOLAS DE, was born in the village of Lyre in the diocese of Evreux in Normandy. The year of his birth is unknown, but in 1291, when he entered the convent of the Franciscans at Verneuil, he was still young. From Verneuil he removed to Paris to complete his studies; and there he took the degree of doctor of theology and became a distinguished teacher of the science. In 1325 he was made provincial of his order in Burgundy, and as such his name appears in the last testament of Queen Johanna, the consort of Philip the Tall. He died at Paris, 23rd October, 1340. He wrote a commentary on the "Sentences," a treatise on the Mass, and a treatise on the Messiah, containing a reply to the arguments of the Jews against the truth of the gospel. But his fame chiefly rests on his exegetical writings, which took the form of "Postillæ perpetuæ in V. et N. Testamentum." They were first printed at Rome in five volumes folio in 1471–72, and afterwards at Venice in 1480, under the title of "Biblia Sacra Latina cum Postillis." A French translation of the Postils upon the New Testament appeared at Paris in 1511. By this work Lyra acquired the honourable title of "Doctor planus et utilis." It is the only important monument of mediæval exegesis previous to the revival of letters; it departed from the scholastic method of interpretation which had long prevailed, and entered upon paths altogether new. Very few of the scholastic divines knew Greek; still rarer among them was a knowledge of Hebrew; but Lyra was well acquainted with both, and was thus able to bring out the literal and grammatical sense of the scriptures. He was the first christian expositor who was bold enough to make use of the commentaries of Jewish scholars side by side with those of the Fathers; and he was specially an admirer of Rabbi Salomon Jarchi. He did not reject the fourfold sense of scripture taught by the divines of the Church of Rome; but he laid down the sensible principle, "omnes expositiones mysticæ præsupponunt sensum literalem tanquam fundamentum; ideo necessarium est incipere ab intellectu sensus literalis, maxime cum ex solo sensu literali et non ex mysticis possit argumentum fieri ad probationem vel declarationem alicujus dubii." Lyra, however, appears to have had little influence upon his contemporaries or upon the immediately succeeding age. But in Luther he found a congenial spirit in the matter of Bible interpretation. The reformer was a diligent student of Lyra's Postils, although the well-known saying goes much beyond the truth of the case—"Si Lyra non lyrasset, Lutherus non saltasset."—P. L.

LYSANDER, a celebrated Spartan general, was born of poor parents, but belonging to the gens of the Heracleidæ. In the year 407 B.C. he was appointed to the command of the Peloponnesian fleet, stationed on the coast of Asia Minor. He prosecuted with great energy the war with Athens, and brought it to a termination in September, 405 B.C., by the overwhelming victory which he gained over the Athenian fleet at Ægospotami, not without strong suspicion of treason on the part of some of its commanders. This defeat annihilated the supremacy of Athens; and in the spring of the following year the city was compelled to surrender to Lysander on most humiliating terms. The long walls and the fortifications of the Piræus were destroyed, and the domination of the Thirty Tyrants established. Lysander on returning to Sparta received the most imposing triumph that ever fell to the lot of any Grecian commander, and now wielded an amount of power such as had never been possessed by any individual Greek. Altars were erected, and sacrifices offered to him as a god. His pride and arrogance became insupportable, and the ephors, dreading his ambition, recalled him from his command. He subsequently engaged in an intrigue to change the constitution and make himself king, but the

project was broken off by his death in the Bœotian war. He fell in a battle fought under the walls of Haliartus, 395 B.C. Lysander was both a great general and an able politician, and was free from personal corruption; but he was selfish, cunning, ambitious, vain, utterly unscrupulous, and notorious for his falsehood and perjury.—J. T.

LYSERUS, Polycarpus, otherwise called Leiser, Leyser, or Lyser, an eminent Lutheran divine, was born at Winnenden in Würtemberg, 18th March, 1552; studied at Tübingen, and entered the christian ministry in 1573. Four years later he settled at Wittenberg, where he soon after became theological professor. His modesty, amiability, and zeal speedily won for him respect and esteem. The Formula of Concord, which he was one of the first to accept, involved him in various negotiations, and he was chosen to obtain signatures to it in the diocese of Wittenberg; he was also appointed to prepare new university regulations, to revise the text of Luther's Bible, &c. The revival of Calvinism in Saxony led him to remove to Brunswick in 1586, but he subsequently returned to Wittenberg, where he died in 1610. His works are in Latin and German, and comprise expositions of scripture, a harmony of the gospels, and doctrinal and controversial dissertations.—B H. C.

LYSIAS, one of the ten Athenian orators, was the son of Cephalus, a native of Syracuse, and was born at Athens 458 B.C. He was a person of independent means, and was intimate with Pericles and Socrates. During thirty-two years of his life he resided with his brother at Thurium; he returned to Athens 411 B.C., but his wealth exposed him to danger, and he was forced to escape to Megara. He died about 378 B.C. He is supposed to have left one hundred and thirty orations.—W. C. H.

LYSIMACHUS, one of the generals of Alexander the Great, and afterwards king of Thrace, was the son of Agathocles, who had been originally a serf in Sicily. At an early age he distinguished himself by his great bodily strength and undaunted courage, and ultimately rose to high rank in the Macedonian army. On the death of Alexander, 323 B.C., Thrace and the neighbouring countries, as far as the Danube, fell to the share of Lysimachus. He joined the league which was formed against Antigonus in 315 B.C. by Ptolemy Seleucus and Cassander; and in 300 B.C., in conjunction with Seleucus, gained a decisive victory at Ipsus over Antigonus, who fell in the battle, and his son Demetrius. The conquerors divided the territories of the vanquished. In 291 B.C. Lysimachus undertook an expedition against the Getæ, but was defeated and taken prisoner. He afterwards regained his liberty, and united with Ptolemy Seleucus and Pyrrhus in a league against Demetrius; and he ultimately obtained possession of the European dominions of Alexander, as well as of the greater part of Asia Minor. His wife Arsinöe, daughter of Ptolemy Soter, exercised a most baleful influence over him in his old age, and prevailed upon him to put to death Agathocles, his eldest son by a former marriage. This atrocious crime excited universal abhorrence among his subjects, and Seleucus availed himself of the favourable opportunity to invade the dominions of his rival. In a great battle fought between the two princes on the plain of Corus in Phrygia, Lysimachus was defeated and slain, 281 B.C., in his eightieth year.—J. T.

LYSIPPUS, a famous Greek sculptor or statuary in bronze in the time of Alexander the Great, was a native of Sicyon. Alexander is said to have been so pleased with a statue of him by Lysippus, that he accorded the same privilege to him that he had accorded to the celebrated painter Apelles; that is, that no other sculptor should represent him, as Apelles alone was allowed to paint him. Lysippus was quite at the height of his reputation at the time of the battle of the Granicus, 334 B.C.; an equestrian group of officers killed in that battle was among the most celebrated of his works, and he must have been considerably advanced in age, as Pausanias mentions a work by him executed in the 103rd Olympiad, or about forty years before. His bronze statues of the gods and heroes were very numerous; among the most celebrated were colossal figures of Jupiter and Hercules at Tarentum; the latter was removed to Rome by Fabius Maximus, whence it is said to have been taken to Constantinople by Constantine. Lysippus is said to have found fault with the famous equestrian portrait of Alexander by Apelles, in which the king was represented with the lightnings of Jupiter in his hand, asserting that he should have held a lance instead; this was evidently the criticism of a sculptor who altogether overlooked the value of colour and light and shade, which the treatment of Apelles gave him a great opportunity of displaying, which the substitution of a lance would have destroyed. Lysippus is said to have forsaken the generic style of Phidias, for what we may term the naturalist. This, says Pliny, was the advice given him by the celebrated painter Eupompus of Sicyon, who said to the young sculptor, when consulted by him as to whom of his predecessors he should imitate—"Let nature be your model, not an artist," at the same time drawing his attention to the surrounding crowd, and pointing out the distinctions of individuality. Lysistratus, the brother of Lysippus, was the first artist to take plaster-casts from the human face; he, like his brother, setting more importance on truth and likeness than generic beauty. Of the several scholars of Lysippus, the most celebrated was Chares. —(Junius, *Catalogus Artificum.*)—R. N. W.

LYSIS, a Pythagorean philosopher of some eminence, said to have been born at Tarentum in the latter part of the fifth century B.C. The persecution of his sect in Italy took him to Thebes, where he became a teacher, and, according to Diogenes Laertius, was the instructor of Epaminondas (viii. 39). Various writings are ascribed to him by ancient authors, by whom he is frequently mentioned; but it is very uncertain whether anything of his has come down to our time. He died at Thebes, but in what year is not known.—B. H. C.

LYSONS, Daniel, M.D., an English physician of some little note in last century, and uncle to the well-known topographer of the same name. He practiced the profession of physic first at Gloucester, and afterwards at Bath, and for some time held the appointment of one of the physicians of the general hospital of the latter city, where he died in the year 1800. Dr. Lysons is the author of several medical works, which at the time when they were published were held in considerable esteem. These were—"Essay on the effects of Camphor and Calomel in Fevers," published in the year 1771; "New observations upon the effects of Camphor and Calomel," 1777; "A Practical Treatise on Intermittent Fevers, Dropsies, Liver Diseases, Epilepsy, Colic, Dysentery; and on the effects of Calomel," 1783.—W. B–d.

LYSONS, Samuel, a zealous antiquary and local historian, was born at Rodmarton, near Cirencester, 17th May, 1763, his father being rector of the parish. Educated first at Bath he proceeded to the study of the law, and was entered at the Inner temple in 1784. Practising as a special pleader for several years he was not called to the bar till 1798. Researches into the history and antiquities of his country gradually drew him away from his profession, which he at length abandoned entirely in order to follow his favourite pursuit. On the death of Mr. Astle in 1803, Mr. Lysons was appointed keeper of the records in the Tower, and introduced various improvements in the management of that important office. He published "The Antiquities of Gloucestershire," for which he etched the plates himself; "Roman remains at Woodchester;" "Roman antiquities of Great Britain." In 1806 he began the publication of "Magna Britannia," in the authorship of which Mr. Lysons co-operated with his brother the Rev. Daniel Lysons. This great scheme of writing a history of all the counties of England was cut short by the death of Lysons at Cirencester, June 29, 1819.—R. H.

LYTE, Henry, an English botanist, was born in 1529, and died in 1607 at the age of seventy-eight. He belonged to an ancient family at Lytes-Carey in Somersetshire. About the year 1546 he became a student at Oxford; afterwards he travelled and made collections of plants. He was the next after Turner who published an English herbal. The first edition was printed at Antwerp in black-letter, and was entitled "A Newe Herball, or historie of plantes," &c. The work is a translation of the French version of Dodoen's Herbal, and is dedicated to Queen Elizabeth. He describes one thousand and fifty species, of which eight hundred and seventy are figured. Lyte did not add much to English botany, and does not appear to have discovered any new native species. He was well acquainted, however, with all the common plants, and he gave many new localities for the rarer species.—J. H. B.

LYTTELTON, George, Lord, an English statesman, historian, and writer, was born in 1709. He was descended from the celebrated Judge Lyttelton, and was the eldest son of Sir Thomas Lyttelton, who took a prominent part on the whig side in the debates in the house of commons at the Revolution of 1688. Young Lyttelton was educated at Eton and Christ church, Oxford, where his promising talents and classical attainments gained him a high reputation. In 1728 he visited France

and Italy, and during his residence in Paris was employed in several political negotiations. On his return to England he entered parliament in 1730; and having connected himself with the opposition to Walpole's administration, he was regarded as one of their most effective debaters and zealous partisans. In 1732 he was appointed principal secretary to Frederick, prince of Wales. After the retirement of Walpole, Lyttelton was made one of the lords of the treasury in 1744. He subsequently held in succession the offices of cofferer of the household; privy councillor in 1754; and chancellor of the exchequer in 1756. The latter, for which he was not peculiarly qualified, he resigned in less than a year; and on the dissolution of the government in 1759 he went out of office altogether, and was elevated to the peerage by the title of Baron Lyttelton of Frankley. The remainder of his life was chiefly devoted to literary pursuits. He died in 1773. At an early period of his life he displayed a taste for poetry, and published "Blenheim," "Progress of Love," "Persian Letters," and some other poetical effusions, which are elegant and tasteful, but do not display much genius. His best known work is a treatise on the conversion of St. Paul, 1747, which continues to hold a prominent place among works on christian evidence, and to which Johnson says "infidelity has never been able to fabricate a specious answer." He wrote also "Dialogues of the Dead," 1760, a popular and amusing, though slight work; "History of Henry II.," 1764, a laborious, but somewhat prolix production, the fruit "of the researches and deliberations of twenty years" (to insure accuracy the work was printed twice over, a great part of it three times, and many sheets four or five times); and miscellaneous works, 1774. A complete collection of Lyttelton's works was published after his decease by his nephew, Mr. George Ayscough. Lord Lyttelton was a man of high principle, exemplary character, and excellent abilities, to which his indolence prevented him from doing justice. Junius says his integrity and judgment were unquestionable. His speeches are distinguished by sound judgment and ready eloquence. He was twice married. His first wife, the mother of his children and eminent for her many virtues, died at the age of twenty nine. His son and successor—

Lyttelton, Thomas, second lord, born in 1744, gave early promise of fine parts and an energetic disposition; but this fair prospect was soon overcast. It speedily became apparent that he was intensely selfish, vain, and envious; and his profligate conduct wasted his great abilities, ruined his character, and embittered, if it did not shorten the life of his father. He died in 1779 at the age of thirty-five. He is said to have been warned by a vision, three days before, of his dissolution, which was very sudden. This ghost story—which has been noticed by Boswell, Scott, Hugh Miller, and many other writers—attracted great attention at the time.—J. T.

Lytton, Edward George Earle Lytton Bulwer (created Baron Lytton in 1866), author and politician, born in 1805, died January 18, 1873, was the third son of William Earle Bulwer of Heydon Hall and Wood Dalling, Norfolk, by Elizabeth, sole daughter and heiress of the late Richard Warburton Lytton of Knebworth, Herts. The Bulwers—Bölvers, Bulvers—are of Scandinavian origin, and have been settled in Norfolk since the Conquest. The family of Lytton, of which the representation now vests in Lord Lytton, is not less ancient. Gike de Lytton, nephew of Hubert de Lacy, earl of Chester, fought at Acre under Richard Cœur de Lion. In the wars of the Roses the Lyttons sided with the house of Lancaster, and held posts of considerable trust under the sovereigns of that line. In the reigns of Henry IV. and V. they were governors of Bolsover castle, and agistors of the forests of the Peak. In the reign of Henry VII. we find Sir Robert Lytton of Lytton, Derbyshire, and Knebworth, Herts, keeper of the great wardrobe; under-treasurer of England: privy councillor, and knight of the bath. His son, Sir William Lytton, was captain-governor of Boulogne castle in the reign of Henry VIII. Sir Rowland Lytton, lord-lieutenant for Essex and Herts, commanded the forces of these counties at Tilbury camp, and was captain of Queen Elizabeth's famous band of gentlemen pensioners. Lord Lytton was yet an infant when he lost his father, who had been a brigadier-general in the British army, and one, it seems, of the four officers commissioned to arrange for the defence of the kingdom when threatened with invasion by the first Napoleon. His mother, an intellectual and accomplished as well as opulent and many-acred widow—she resumed in 1811, by royal license, her maiden name of Lytton—watched with peculiar care over the education of her youngest son, and aided to develope a taste for poetry, which showed itself not only in a fondness for reading such books as Percy's Reliques, but in an early habit of rhyming. Educated at one or two preparatory, and afterwards at several private and more advanced establishments, Sir Edward is described as having combined in his school days a slight frame and delicate health with eagerness and energy in juvenile sports and the exhibition of an ever-ready boyish courage. Meanwhile his intellectual, and among them his poetical tendencies, were not dormant, and in his sixteenth year, 1820, he became the author of "Ismael, an oriental tale," printed though not published. Entering Trinity college, Cambridge, he migrated after one term to Trinity hall, where he graduated B.A. in 1826. Poetry, oratory, and general reading appear to have engrossed him more than the traditional studies of the university. He did not take high honours, but he was foremost among the debaters of the Union, which elected him its president; and in 1825 he gained the chancellor's prize for English verse, awarded to his poem of "Sculpture," which was printed, and which concludes with an apostrophe to Italy to renew her national life. At college, moreover, he had not only cultivated socially the most distinguished of his university contemporaries, but had enlarged his knowledge of his country and countrymen by vacation rambles made on foot through the length and breadth of England and Scotland. After leaving Cambridge he accepted a cornetcy in a cavalry regiment, which, however, he never joined—abandoning the sword for the pen. A visit to Paris and to France was followed by the publication of "Falkland," a tale with a Byronic hero, striking enough to induce its publisher—Colburn—to commission the composition of a larger fiction. The result was "Pelham," 1828, the success of which, though not immediate, was immense. "Pelham" was succeeded by the "Disowned," 1828; by "Devereux," 1829; and by "Paul Clifford," 1830—the last being the earliest of the author's fictions with a distinct social aim, that, partly, of exhibiting the connection between circumstances and crime. To 1831 belongs the publication of a satire, "The Siamese Twins;" and of his novel of "Eugene Aram," the hero of which had taught in his grandfather's family, and had thus peculiarly interested him. Conjointly with "Eugene Aram" was composed "Godolphin," published anonymously. The "Mr. Bulwer" of those days was a very busy, as well as a celebrated man. The year of the publication of "Eugene Aram" and "Godolphin" was also that of his acceptance, as successor to the poet Campbell, of the editorship of the *New Monthly Magazine* (entailing labour not only as editor, but as contributor), and of his entry into parliament. Returned to the house of commons as member for St. Ives in 1831, after the passing of the reform bill he represented Lincoln until 1841. Although entering parliament a leader of the section of philosophical radicalism of which the late Sir Henry Ward was his fellow representative, yet so early as 1834 he voted against the repeal of the corn-laws, the question which ultimately led to the severance of his political connection with the liberal party. During the earlier years of his parliamentary career Lord Lytton was active and prominent in the house of commons. He procured the appointment of a committee on the state of the drama, and both originated and carried that most useful measure the Dramatic Authors' Act; he contributed effectively to an important modification of at least one of the so-called "taxes on knowledge," the heavy newspaper stamp of those times; and his speech on negro apprenticeship is said to have hastened the complete emancipation delayed by the act of liberation. The new experiences gained in public life supplied an important element to his "England and the English," 1833. But of all this varied activity the strain upon his health was too great; and surrendering the editorship of the *New Monthly Magazine*—a memorial of his connection with this periodical is the "Student," consisting of papers collected from it—he sought relaxation abroad. To a tour in Germany we owe the "Pilgrims of the Rhine," 1834; and to a residence in Italy the "Last days of Pompeii," and "Rienzi." Returning to England he found the nation in a state of excitement, caused by the dismissal of Lord Melbourne and William IV.'s summons of the tories to power. It was towards the close of 1834 that he published in the interest of liberalism his political pamphlet, "The Crisis," which went rapidly through twenty editions, and even influenced

the results of the ensuing general election. Lord Melbourne on resuming power offered the author of the "Crisis" a place in his government, which was declined. Some three years later, however, he accepted one of the two baronetcies with which on the occasion of the coronation Lord Melbourne advised her Majesty to recognize the claims of literature and science, and to our list of baronets were added the names of Bulwer and Herschel. In 1836 the successful novelist had sought dramatic laurels with "The Duchess de la Vallière," withdrawn after a run of thirteen nights; had published not only one of the most careful and elaborate of his fictions, "Ernest Maltravers," followed by its sequel, "Alice, or the Mysteries," but an instalment of a historical work planned at Cambridge, "Athens, its rise and decline." With 1838 he became the editor of a new periodical, the *Monthly Chronicle*—intended to unite scientific information with literary criticism—to which he contributed, among other things, a series of papers on the theory and practice of his own art, "Prose fiction;" and in connection with criticism it may be added, that he has written occasionally in the *Edinburgh*, the *Quarterly*, the *Westminster*, and the *Foreign Quarterly Review*. To this period belong his two chief dramatic triumphs, the "Lady of Lyons," and "Richelieu," eliciting two of the greatest histrionic triumphs of his friend, Mr. Macready, to aid whom in his management of Covent Garden, both were partly written. In "Money" he has also attempted pure comedy with success; we note the appearance of "Night and Morning," 1841; the reconstruction, 1842, from the *Monthly Chronicle*, of the mystical romance "Zanoni;" and the publication of his historical novel, "The Last of the Barons," 1843. He had now resolved on the completion of "Athens," and the preparation of a great work on English history, "The Lives and Times of the Plantagenet Kings," when the death of his mother, 1843, left him possessor of Knebworth and large estates. It was in conformity with the conditions in her will that in 1844, and by royal license, he assumed her name of Lytton. In the meantime he contributed to *Blackwood's Magazine*, and anonymously the translation, with elucidations, of the Poems of Schiller, published in 1844, with an interesting and original biography of the great German. In 1845 the publication of the "Confessions of a Water Patient," testified to shattered health, of which he was advised to seek the restoration in foreign travel, or in tranquillity at home. But wherever he was, varied literary activity seems to have been indispensable to him. The year of his "Confessions" of ill health and its attempted cure by hydropathy, was that of his kindly editorship of the remains of a humble brother man of letters, Laman Blanchard, to which he prefixed a biographical sketch of their author; and preceded that of the anonymous publication of his poem, the "New Timon," 1846. "Lucretia, or the Children of Night," a novel of 1847, was so sharply criticised for its accumulated horrors as to elicit from its author an expository and expostulatory "Word to the Public." Curiously enough, along with "Lucretia," was begun the tranquil and genial "Caxtons," the first of a series which have perhaps secured the favour, if not of a wider or a higher, at least of a more fastidious public than any which had previously admired his fictions. "Harold, the last of the Saxon Kings," 1848, preceded, however, the publication of the "Caxtons," which first appeared anonymously in *Blackwood's Magazine*, 1848; and was followed similarly in the same periodical by "My Novel," 1850; and by "What will he do with it?" 1857. In 1849 he began the publication of "King Arthur," a romantic epic, and his own favourite work, published anonymously to secure an impartial criticism. In 1850 the formation of the Guild of Literature and Art was first broached at Knebworth, when Lord Lytton offered to present to it the ground for the erection of a building to shelter the decayed veterans of pen and pencil. For the same institution he wrote the drama of "Not so bad as we seem," performed for the first time at Devonshire-house in the presence of her majesty and Prince Albert, and all the parts in which were played by gentlemen of high standing in literature and art. Lord Lytton's poem, "St. Stephens," was published in *Blackwood's Magazine*, in 1860; and his latest fiction, "A Strange Story," was contributed to *All the Year Round* in 1861. From this literary career, the mere industry of which would do honour to a professional man of letters, we revert to his political biography. Not enough of a free-trader for the advanced liberals, and not enough of a protectionist for the agriculturists, Lord Lytton lost his election for Lincoln after the return of Sir Robert Peel to power in 1841, and during a decade he was absent from parliament. In 1851 he reappeared in the literature of politics by the publication of his "Letters to John Bull on the management of his landed estates," an argument for the adjustment of the corn-law question on the basis of a fixed duty. The following year he re-entered the house of commons as member for Hertfordshire, the county in which his estate of Knebworth is situated. Supporting the general policy of Lord Derby by his speeches and votes, he took at once a prominent position in the conservative ranks. After Lord Derby's second summons to the premiership he was appointed in May, 1858, secretary of state for the colonies, during his tenure of that office creating and organizing our youngest colonies, British Columbia and Queensland. In 1853 he received from the university of Oxford the honorary degree of D.C.L., and in 1854, being elected president of the Associated Societies of the University of Edinburgh, he visited the Modern Athens, and delivered an elaborate inaugural address. In 1856, and again in 1858, he was elected lord-rector of the university of Glasgow. Lord Lytton married, in 1827, Rosina, daughter of the late Francis Massey Wheeler, Esq., of Lizzard Connell, county of Limerick. His only son by this marriage, Mr. Robert Edward Bulwer Lytton, has served in the diplomatic profession at the court of Vienna, at Washington, Florence, and the Hague. Under the pseudonym of "Owen Meredith," he has published several volumes of successful verse, and has been credited with a share in the authorship of the striking poem of Tannhäuser, 1861.—F. E.

# M



MAAS or MAES, Nicolas, an excellent Dutch painter, was born at Dort in 1632, and studied with Rembrandt in Amsterdam. He excelled both as a portrait and *genre* painter; his earlier works, executed much in the taste of his great master, being the best. Maas settled in Amsterdam in 1678, and died there in 1693. He executed a large number of portraits, and etched a few plates. The National gallery possesses three examples of this painter, one, a "Girl Scraping Parsnips," of the early date of 1655.—R. N. W.

MABILLON, Jean, was born on the 23rd November, 1632, at Piérremont, a village of the diocese of Rheims, and was educated for the Church of Rome in the college and priests' seminary of that city. In 1654 he joined the congregation of St. Maur, in the abbey of St. Remi, and was soon after, though not yet an ordained priest, made master of the novices in that house. In 1660 he was ordained at Amiens, and returned to the abbey of Corbie (to which he had been sent two years before for the improvement of his health), to occupy himself with the manuscript treasures of its library. In 1663 he was appointed treasurer of the abbey of St. Denis, in which capacity it was his duty to show the tombs of the French kings and other remarkable objects of the abbey, to the numerous visitors who repaired to that celebrated spot. It was during his residence there that he began his labours upon the works of St. Bernard, on hearing that it was the intention of his order to bring out a new and corrected edition of the writings of the Fathers. In 1664 he was removed by his order to the abbey of St. Germain in Paris, to assist D'Achery in the preparation of his Spicilegium, and to take part in the great undertaking just referred to, by preparing an edition of St. Bernard's works, corrected by the aid of ancient manuscripts. From this time till his death in 1707 his whole life was devoted to literary pursuits; and during the whole of that time, with the exception of five months which he spent in visiting the great libraries of Germany, and fifteen months which he employed in the same manner in Italy, he lived a quiet and ascetic life in the abbey of St. Germain. His visit to Germany was for the purpose of collecting materials for the history of France; and he was sent into Italy by Louis XIV. to purchase books and manuscripts for the royal library, of which he brought home no fewer than three thousand volumes. He gives an account of his travels and acquisitions in his "Musæum Italicum, seu collectio veterum scriptorum ex bibliothecis Italicis eruta." In 1667 he brought out two editions of St. Bernard, the one in two volumes, folio, and the other in eight octavo volumes; after which he was intrusted with a "Collection of the Acts of the Saints of St. Bernard," which should be so arranged as to form a continuous history of the order. This immense undertaking extended to nine folio volumes, and was not completed at his death; the tenth volume, which contained the seventh century of the history of the order, being added by Franz le Tescier. He farther gratified his own pride as a benedictine, and that of his brethren, by drawing up "Annales ordinis Sti. Benedicti, occidentalium monachorum patriarchæ, in quibus non modo res monasticæ, sed etiam ecclesiasticæ historiæ non minima pars continetur," of which he was able to complete five volumes. His other writings upon points of monastic, ecclesiastical, or general history, were very numerous. But of all his works, the most celebrated and important was his "De Re Diplomatica libri vi.," which appeared at Paris in 1681, and in which he gives explanations and illustrations of everything relating to the age of ancient manuscripts, their material, writing and style, seals, monograms, subscriptions, &c. The idea of the work was quite new, viz., to reduce what has been called diplomatic knowledge to settled rules, and establish it upon fixed principles. The importance of such an object for literary, antiquarian, and forensic purposes is obvious; and it was the distinguished merit of Mabillon not only to suggest the idea, but to realize it; and the utility of his work has been gratefully acknowledged by all subsequent labourers in the same field. In 1701 he was made a member of the Royal Academy of Inscriptions, and read a paper soon after on the tombs of the kings of France. In 1707 the pope sent him a cardinal's hat, but before it reached Paris he died, in his seventy-sixth year. The titles of his works amount to twenty-four, and have procured for him the distinction of one of the most learned men of the period of Louis le Grand, and the chief ornament of the benedictine order of St. Maur.—P. L.

MABLY, Gabriel Bonnot, Abbé de, one of the fathers of French socialism, was born at Grenoble in 1709. He was the elder brother of Condillac, and a connection of Cardinal de Tencin. Educated for and entering the church, he went to Paris; and after publishing in 1740 his "Parallèle des Romains et des Français"—a political disquisition, temperate and rational, of which he was afterwards ashamed—he became secretary to Cardinal de Tencin when the latter entered the ministry. He resigned his secretaryship after a disagreement with the cardinal on the subject of mixed marriages—a question on which he leaned to the protestants; and he then devoted himself to literature. In some sections of his "Droit public de l'Europe," 1748—otherwise a useful work, epitomizing the public treaties of Europe subsequent to the peace of Westphalia—he first broached his socialistic theories, further developed in several works, especially in his treatise "De la legislation, ou principes des lois," 1776. Complete equality of condition was the key-note of his political philosophy, which powerfully influenced the development of the French revolution. Mably was disinterested, independent, and sincere. He died in 1785. Several editions of his collective writings have been published. A selection from them entitled "Mably, Théories sociales et politiques," was published at Paris so late as 1849.—F. E.

MABUSE, Jan de, the name by which Jan Gossaert, of Mabuse (now Maubeuge), is commonly known; he was born about 1470. He came young to England, and in 1495 painted the three children of Henry VII. at Hampton court. He spent also some years in Italy; returned to his own country, where he lived first at Utrecht, and after 1528 at Middleburg, where a fine work by him, an altar-piece representing the "Descent from the Cross," was destroyed by lightning, January 14, 1568. Mabuse died at Antwerp, October 1, 1532. He painted history and portrait; and his works are carefully drawn, elaborately modelled, and highly coloured, but somewhat Gothic in their taste. A magnificent representation of the "Adoration of the Kings," at Castle Howard, is one of the masterpieces of this painter; and there is also a fine portrait of a man, in the National gallery, ascribed to him. He sometimes signed himself Joannes Malbodius, from the ancient name of his native town.—(Van Mander *Het Schilder-Boek*, 1604; *Catalogue du Musée d'Anvers*, 1857.)—R. N. W.

MACADAM, John Loudon, the great improver of the art of making roads, son of James MacAdam, Esq. of Waterhead of Deugh, in the stewartry of Kirkcudbright, was born at Ayr on the 21st of September, 1756, and died at Moffat in Dumfriesshire, on the 26th of November, 1836. He was educated at the parish school of Maybole. On the death of his father in 1770, he was sent to learn the business of a merchant under an uncle, who had for some time been settled at New York. About four-

teen years afterwards he returned to his native district, where he lived as a country gentleman and magistrate until 1798. In that year he was appointed an agent for victualling the navy, in consequence of which he removed to Falmouth; and he subsequently lived much in the south of England. It was while acting as a road-trustee in Scotland that he was first led to turn his attention to the condition of roads in general, which, as then constructed, were for the most part very bad, being at once loose, rough, and perishable, expensive, tedious, and dangerous to travel on, and very costly to repair. By many years of careful observation and study, he discovered the method of making broken stone roads, which ever since has been known as "Macadamising." It consists in raising the surface of the ground on the track of the intended road slightly above the adjoining land, forming suitable drains alongside of it, and covering it with a series of thin layers of hard stone broken into angular fragments of a nearly cubical shape, and as nearly as possible of the same size; no piece being of a greater weight than about six ounces. Each layer of broken stone is gradually consolidated by the traffic passing over it; and when that process is complete, the covering of the road becomes a firm and solid platform, nearly impervious to water, and durable in proportion to the hardness of the stone of which it is made. MacAdam first published an account of his method of road-making in a communication addressed to a committee of the house of commons in 1811: he afterwards wrote a treatise on the subject, which ran through several editions, and was translated into various foreign languages. In 1815 he was appointed general surveyor of the roads in the Bristol district; and he thus obtained an opportunity of applying his discovery to practice. His success in the improvement of the roads under his charge was complete from the first, and the use of his method of road-making in consequence gradually spread, until it extended all over the kingdom; and thus was effected the greatest improvement in the means of inland communication subsequent to the introduction of canals and before the great extension of railways. Between 1798 and 1814, it appears that MacAdam had spent two thousand days in studying the condition of roads, travelled thirty thousand miles, and laid out about £5000 of his private means in expenses. These facts having been proved before a committee, the house of commons, in 1823, voted a grant in repayment of his expenses, and a further grant of £2000 in consideration of the great service he had done to the country. Besides that slender reward, he was offered the honour of knighthood; but at his own request this was conferred instead upon one of his sons, Sir James MacAdam, who assisted and succeeded him as a road-engineer. He was twice married, and left several descendants. His private character is spoken of in terms of the highest esteem by those who knew him.—W. J. M. R.

M'ARDALL, James, one of the ablest mezzotinto engravers of his day, was born in Ireland about 1710. He executed a great number of plates, chiefly portraits of eminent men from paintings of distinguished contemporary artists. He also scraped a few plates from historical subjects by Vandyck, Murillo, Rembrandt, and others, which are very fine. Among his best portraits are those of Rachel, countess of Southampton, and Lords John and Bernard Stuart, after Vandyck. Of his historical engravings, "The Infant Moses," and "Time Clipping the Wings of Love," are the finest. He died in 1768.—J. F. W.

MACARTHUR, John, of Camden, New South Wales, to whom, as the introducer of Merino sheep-breeding into Australia, and the founder of the Australian wool trade, the unparalleled progress and prosperity of the Australian colonies is mainly due, was born near Plymouth in Devonshire in 1766. His father, a native of Argyleshire, had, with several brothers, joined the Pretender in 1745, and was the only one of them that escaped with life from the field of Culloden. Forced to quit Scotland on account of the part he had taken in the cause of the Stewarts, he first sought refuge in the West Indies; but returning to England, he settled at Plymouth. His son John, after receiving the ordinary education afforded by a private country school in those days, entered the army as an ensign at a very early age. Placed on half-pay while yet a subaltern, he went to reside at a farm-house on the borders of Cornwall and Devonshire, where he made himself practically acquainted with agriculture in its various branches. At this time he contemplated retiring from the army and going to the bar; an idea which he, however, abandoned on being offered a company in the regiment (afterwards the 102nd) then forming for service in New South Wales. Shortly before resuming active military duties, Captain Macarthur married the daughter of a country gentleman named Veale, residing near Holsworthy in Devonshire. In January, 1790, the young couple embarked for Sydney, where, after a tedious and perilous voyage, they arrived in June, 1790. On landing they found the young settlement (founded scarcely eighteen months before, January 26, 1788, by Governor Phillip) reduced to a state bordering on famine, from which, however, it was in some degree relieved by the arrival in the following year, 1791, of some vessels from England. Captain Macarthur became possessed of two hundred acres adjoining the township of Parramatta, which he named, after his wife, "Elizabeth Farm." Here was initiated the experiment which has had so great an influence upon the subsequent history of the colony, viz., of converting *hair* into fine *wool*, by crossing hair-bearing ewes from the Cape of Good Hope and Bengal, with sheep of English breed. The success of that experiment led Captain Macarthur to make efforts to obtain the Merino or Spanish race of sheep, in which with the aid of Captains Waterhouse and Kent, R.N., he succeeded in 1796. He visited England in 1803, at a time when the cloth manufacturers were seeking some changes in the statute law for regulating the employment of artisans; and it was material to their case to show that fine wool then imported chiefly from Spain in comparatively small quantities (from three to four million pounds annually) was, like cotton, capable of unlimited production. Having inspected Captain Macarthur's samples of wool, and heard his explanatory statement, they induced him to place before the privy council, in detail, the capabilities of Australia for the growth of fine wool. The lords of the council, impressed with the importance of the subject thus brought under their notice, recommended it to the attention of the colonial minister, Lord Camden, by whom it was decided, that in consideration of his devoting himself to the production of Merino wool in New South Wales, Captain Macarthur should, after the sale of his commission, obtain a grant of ten thousand acres, in the Cow pastures, upon which to graze his flocks. Having sold out of the army, Macarthur purchased a ship to return to the colony, which he appropriately named the *Argo*, and placed a golden fleece upon her prow. In this vessel he returned to New South Wales in 1805, taking with him two ewes and three rams from the Merino flock of his majesty George III. He also carried with him the olive, and many valuable fruits, trees, plants, and other useful objects. Governor King did everything in his power to promote Macarthur's views; but his successor, Governor Bligh, pursued the opposite policy. After the dismissal of the latter and during Colonel Johnstone's provisional administration of the colony, Macarthur acted as secretary to the government. The arrival in the colony of a senior officer enabled Colonel Johnstone to return to England, whither he was accompanied by Mr. Macarthur. After the peace of 1814 Mr. Macarthur determined to visit the continent, in order to make himself practically conversant with the culture of the vine, the olive, and other products which might probably be grown with advantage in New South Wales. He accordingly set out for Paris in March, 1815, and travelling through Burgundy to Lyons, and thence to Geneva, settled for some time at Clarens, in order to profit by the instruction of a practical vine cultivator. In May, 1816, after visiting the vineyards of the south of France, he reached London with the ample collection made during his continental wanderings. A large transport was provided by government for his return to New South Wales, and he arrived safely at Elizabeth Farm in 1817, after an absence of eight years. In 1825, when colonists holding no office under the government were first admitted as members of the legislative council of New South Wales, Mr. Macarthur was appointed to that body as the senior non-official member. The duties thus devolving upon him, with other affairs public and private, were of a nature to afford him ample occupation. In 1831, however, his second son John, just as he had attained a position as an equity barrister in the London courts, which would soon have led to high professional distinction, was suddenly cut off in the prime of life; and after this severe and unexpected bereavement, Macarthur passed his time chiefly in retirement on his Camden estate, where, on the 10th of April, 1834, he died in his sixty-eighth year. The realization of all that Mr. Macarthur had predicted with reference to the export of fine wool from the Australian colonies, took place long before his death. From a statistical report on

Australia, presented by the delegates from that country, among whom was his son Mr. James Macarthur, to the International Congress held in London in July, 1861, it appears that, beginning with two hundred and forty-six pounds in 1807, the export of wool from the Australian colonies had risen in the year following the death of Macarthur (1835) to five and a half millions of pounds, and in 1859 amounted to nearly fifty-four millions of pounds. The wines from the vineyard he formed at Camden, took the first rank amongst the Australian wines exhibited at the Paris Industrial Exhibition of 1854 (at which his son Sir William Macarthur was commissioner from Australia), bearing a favourable comparison even with the choice wines of Europe. Various writers who have visited New South Wales, have not without reason expressed surprise that in the capital, Sydney, no monument has been erected in honour of the man whose noble spirit, rare foresight, enterprise, and perseverance, contributed in so eminent a degree to the development of the resources, and consequently to the wealth, not only of that colony, but also of the whole Australian group. The colonists may indeed have felt that no memorial, whether written in brass or engraved upon granite, could be other than fleeting, compared with the lasting influence of that patriotic and virtuous career, which procured for John Macarthur the proud but well-earned title of "The Father of the Colony."—J. O. M'W.

MACARTNEY, George Macartney, Earl of, remembered chiefly by his embassy to China, was born in Ireland in 1737, of a family originally Scotch. Educated at Trinity college, Dublin, he entered public life under the auspices of the first Lord Holland, and was sent soon after she had ascended the throne of Russia, to negotiate a commercial treaty with the Empress Catherine. After his return in 1767 he sat both in the Irish and British parliaments, and was Irish secretary from 1769 to 1772. In 1775 he was appointed governor of Grenada, which he defended bravely but unsuccessfully against D'Estaing in 1779, and after capitulating was sent a prisoner to France. Liberated by exchange (in 1776 he had been raised to the Irish peerage as Baron Macartney), he was appointed governor of Madras in 1780. He distinguished himself highly in the management of the war with Tippoo; and after being superseded as governor of Madras, 1785, was offered but declined the governor-generalship of India. Six years after his return home he was appointed in 1788 ambassador extraordinary to China. His mission, though not politically or commercially successful, had the important result of greatly increasing our knowledge of the Celestial empire. He had been made an Irish viscount in 1792 and an Irish earl in 1794; in the year of his return from China, 1794, he was created Baron Macartney in the peerage of England, and appointed governor of the Cape. He returned home in ill health in 1798, and lived in retirement until his death in 1806. A formal account of his embassy to China, the work of the secretary to the embassy, Sir George Staunton, was published in 1797. Lord Macartney's own private journal of the mission was printed, with others of his papers, in Barrow's *Life of the Earl of Macartney*, 1807.—F. E.

MACAULAY, afterwards GRAHAM, Catherine, a female politician and historian, was born in Kent in 1733. She was the sister of Alderman Sawbridge, the "patriot" of last century; and her own politics were violently republican. It was this that gave a temporary piquancy to the "History of England, from the accession of James I. to that of the Brunswick line," 8 vols., 1763–83, which she began to publish a few years after her marriage in 1760 to Dr. Macaulay, a physician. In 1778 she married a Mr. Graham, brother of Dr. Graham of "celestial bed" notoriety. In 1785 she visited America and Washington, with whom she had corresponded; she died in 1791. She published various pamphlets, political and miscellaneous. Of her "History of England from the Revolution to the present time," only one volume appeared, in 1778. Mrs. Macaulay was one of the early intimates of Dr. Johnson; and differing as they did in politics, the two seem to have lived in a state of friendly quarrel.—F. E.

MACAULAY, Thomas Babington, the Right Honourable, first and only Baron Macaulay of Rothley, was born on the 25th October, 1800, at Rothley Temple, Leicestershire, the seat of Mr. Thomas Babington, who had married his father's sister, and from whom he derived his baptismal name. He was the eldest child of Zachary Macaulay (*q. v.*); and his mother Selina, whose maiden name was Mills, was the daughter of a quaker merchant of Bristol, where she had been educated by the sisters of Hannah More. Mrs. Macaulay was a woman of mild accommodating temper, good sense, and piety; her husband, taciturn, persistent, and indefatigable, belonged to the Clapham sect, the organ of which, the *Christian Observer*, was edited by him; and with Wilberforce and others he aided in producing the evangelical reaction of the early part of the nineteenth century, and was most energetic in the movements for the abolition of the slave-trade and the emancipation of the negroes. Macaulay's earliest education was received chiefly at home, where, with such parents and in such a circle as theirs of Clapham, his upbringing was austere and religious. The Macaulays were intimate with Hannah More, then living in retirement at Barleywood. For his father and mother's sake, she took an interest in the young Macaulay, which was enhanced as the child's disposition and intellect developed themselves. Thanks to the friendship between Hannah More and his parents, there are preserved in her correspondence with them, printed since her death, ample memorials of his childhood. She calls him "a jewel of a boy," has never seen "so fine a capacity joined to such a lively yet tractable temper," and the only fault she has to find with him is, that he will not read prose; poetry being a passion with him from his earliest years. At twelve he was placed under the care of the Rev. Mr. Preston, a clergyman of the Church of England, resident in the neighbourhood of Cambridge, who received pupils, and was a friend of Simeon's. The young Macaulay of this period is described as a boy of large head, pallid countenance, and stooping gait, indisposed to join in the sports of his schoolfellows, and finding his chief amusement in penning and reciting verses. But under Mr. Preston he laid the foundations of the classical scholarship which distinguished him among the popular writers of his age. The influences, political and religious, to which he had been subjected at home, were not weakened by the tutorship of the friend of Simeon. Some of the earliest verses of his preserved, belong to his fourteenth year. One set is a panegyric upon Pitt, a biography of whom was among his latest works; another is an epitaph on Henry Martyn, the missionary. Home again at fifteen, he is beginning to read the literature of the day—the day of Byron, Scott, and Wordsworth. He writes to his friend, Hannah More, of the new works of all the three, and of his own first appearance in print as the compiler of an index to the thirteenth volume of the *Christian Observer!* During a visit to her about this time she describes him as an immense reader, loquacious and docile, an endless composer of verses—among them being a satire on radical reform, a development of liberal politics which he disliked to the end of his days.

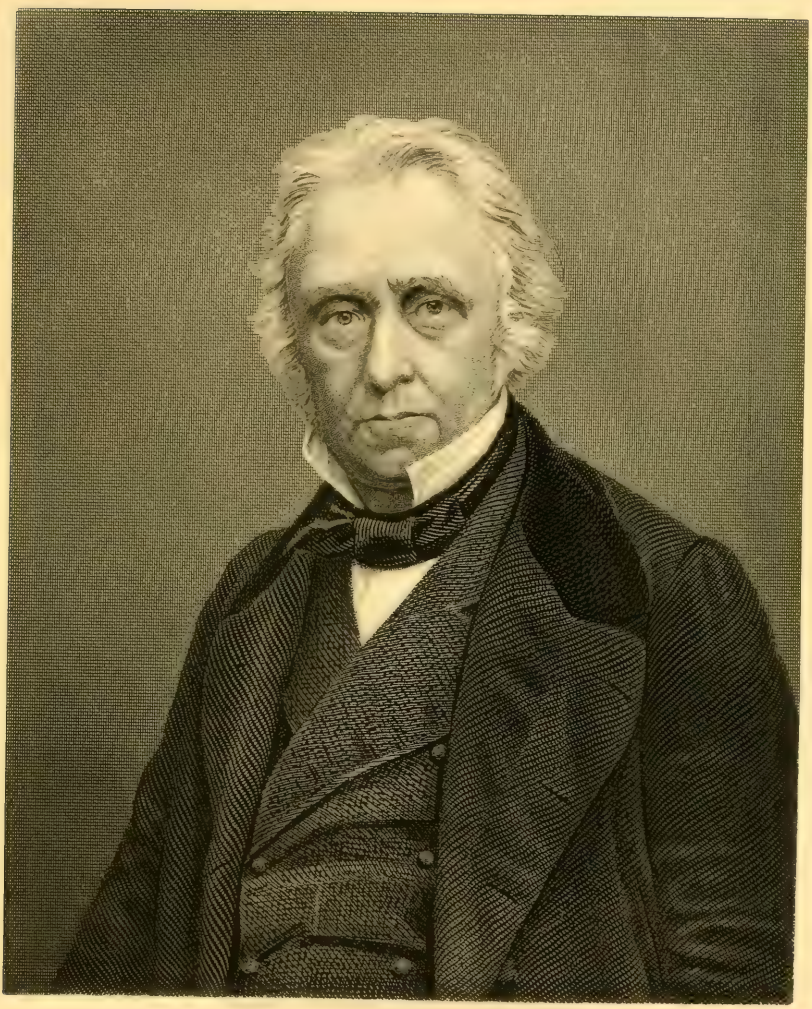
At eighteen he went to Trinity college, Cambridge. He had not been prepared for the contests of that academic arena by the preliminary training of a great public school, and he had no love for mathematics, the chief of Cambridge studies. But he read largely and widely; he distinguished himself as an orator at the Union, nor was his university career without considerable successes. He twice carried off the chancellor's medal for English verse—in 1819 for a poem on Pompeii, in 1821 for another on Evening; both of them pieces far above the average mark of university prize poems. In 1821 he was elected to the Craven scholarship, and in the following year, after taking his B.A. degree, he was made a fellow of Trinity, a financial aid as well as an academic distinction. It was now that, though at first he wrote anonymously or pseudonymously, he began to be known as an author beyond his domestic circle or the college walls. Between the June of 1823 and the November of 1824, he contributed a number of pieces—grave and gay, in prose and verse—to *Knight's Quarterly Magazine*, an early enterprise of the founder of the *Penny Magazine*, and among the contributors to which were Praed, Moultrie, and Nelson Coleridge. Macaulay's verse included the spirited "Songs of the Huguenots" and "Songs of the Roundheads," and a fragment of the "Armada"—preludes of the "Lays of Ancient Rome." Among the prose were essays on Dante and Petrarch, an imaginary conversation between Cowley and Milton, which showed that the young Cambridge scholar had carefully weighed what could be said on the Puritan, as well as on the Cavalier side. In the last of his contributions to *Knight's Quarterly*, a review of Mitford's Greece, he was heard making his first protest against that theory of "the dignity of history," which fills the annals of mankind with the details of wars and battles, while the chronicles of the people, of their habits, manners, industry, of art and science, are left a blank. In the twelvemonth which first announced Macaulay as a writer of

nervous, eloquent, pointed prose, and of an insight above the common, he made his first public appearance as an orator. In the June of 1824, at a meeting, in Freemason's Hall, of the Society for the mitigation and abolition of slavery, he seconded an anti-slavery resolution proposed by Baptist Noel, in a speech full of the characteristics, though somewhat exaggerated, of the later and maturer oratory which the house of commons crowded to hear.

It was in the August of 1825 that appeared the first of Macaulay's contributions to the *Edinburgh Review*, the celebrated article on Milton. Long afterwards its author wrote of it as containing scarcely a paragraph "such as his matured judgment approves," and as "overloaded with gaudy and ungraceful ornament." Not such, however, was the verdict of the public, and the essayist at once took rank among the foremost writers in one of the first periodicals of the kingdom. It was not merely the brilliancy and vigour of the style that attracted, but the handling of the subject-matter. In one respect the essay on Milton has never been equalled by Macaulay himself. No other of his essays combines with the same singular success vivid literary criticism with acute political disquisition. Here was a writer who could pass from criticism at once vigorous and subtle on the relations of Dante and Milton, from a discriminating contrast between the lazar-house in Paradise Lost and the last ward of Malebolge, to combat Clarendon and Hume on their own ground, and who seemed equally at home in Æschylus and in the Petition of Right. To one section of the reading public, for which the vivacity of Jeffrey and the wit of Sydney Smith had no charm, the essay on Milton was especially welcome. The noble rhetoric of the passage in which the puritans were defended, went to the hearts of many who were afterwards among Macaulay's opponents; and his courageous vindication of the character and career of Oliver Cromwell was, at least with such prominence and success, by far the earliest of the kind. On Macaulay's personal fortunes his first triumphs as a contributor to the *Edinburgh Review* had a speedy and decisive effect. At Cambridge he had entered himself as a student of law. He was called to the bar at Lincoln's inn in the February of 1826, and he so far practised his profession as to join the northern circuit. But it was on the Edinburgh reviewer, not on the barrister of the northern circuit, that Lord Lyndhurst conferred in 1827 a commissionership of bankrupts. It was to the rising genius, the critic of Milton and Machiavelli, of Hallam and Southey, that Lord Lansdowne offered in 1830 the representation of the borough of Calne, which, with political opinions already proved to be those of his patron, Macaulay could gracefully accept.

He entered the house of commons in 1830, on the eve of the reform bill agitation. The greatest, though not the first of his early parliamentary speeches, were delivered in the discussion on the reform bill. The question and the crisis were of the very kind to draw forth his powers of oratory, the results of his political philosophy, and his stores of historical knowledge. He handled them with a peculiar eloquence, which since the death of Burke had been unknown in the house of commons. Without neglecting the interests and passions of the day, Macaulay brought to bear on the absorbing question the history of two hundred years; and few modern speeches have produced a greater effect than that in which, appealing to the fears as well as to the reason of his opponents, he described the ruin in which for want of timely concession the once powerful and glittering aristocracy of France had involved itself. The effect of these speeches was even greater on the public who read them, than on the auditors who heard them. Macaulay's voice was monotonous, his delivery was like a rapid torrent, and his political philosophy and historical lore were still more attractive on the printed page than in the oral strife of an excited assembly. His speeches on the reform bill procured him at the general election of 1832 the honour of representing Leeds, the manufacturing metropolis of Yorkshire; and in the same year he was appointed secretary to the board of control—an office which strengthened his study of India under English rule by a knowledge of the details of its home administration. Thus prepared, he delivered in the July of 1833, on the second reading of the bill for the renewal of the East India Company's charter, one of the most remarkable of his speeches, the Indian policy developed in which has been slowly but surely embodied in subsequent legislation. Specially noticeable in it is the courageous defence of the application of the competitive system to the filling up vacancies in the Indian civil service—an application which he lived to see triumphant, and of which he many years afterwards aided in adjusting the difficult details One of the provisions of the government scheme was for the appointment of a commission to digest and reform the laws of India, with a view to embody them in a code. And one of the most effective passages of Macaulay's speech was his denunciation of the then no system which made Indian law a lottery, and his exposition of the necessity for a new Indian code as the work which peculiarly belonged to a government like that of India, an enlightened and paternal despotism. By this speech Macaulay's rose above the reputation of a brilliant essayist and debater—he showed that he could grapple with one of the greatest of imperial problems, the government of India. He was offered and he accepted the presidency of the law commission, to draw up the code which he had advocated, and with this was combined the fifth membership of the supreme council of Calcutta. Besides the obvious advantages of a personal acquaintance with India, and the distinguished employment of legislating for so vast an empire, his new office secured to Macaulay the pecuniary independence, the want of which has sometimes degraded the man of genius, if a politician into an an adventurer, if an author into a hack. "It has been supposed, and indeed asserted," says Dean Milman in his memoir of Lord Macaulay (1862), "that his legislative mission was barren and without result; now, however, it is bearing its mature fruits. After much, perhaps inevitable delay, and repeated revisions, the Indian criminal code, in the formation of which he took a leading part, and which he had enriched with most valuable explanatory notes, will with some alterations, and those not substantial, from January next have the force of law throughout British India. Macaulay's share in this great work, especially his notes, is declared by those who have a right to judge on such subjects, to have placed his reputation as a jurist on a solid foundation. It is the first, and therefore the most important, of a series of operations upon the judicial system of India, which will have a great effect upon the state of society in that country, and will not be without influence upon the jurisprudence of England." Macaulay went to India in 1835. He returned to England in 1837. Intellectually, his residence in India had enriched his mind with a personal knowledge of the actual workings of the English rule, of the aspects of Indian life and scenery, of native character and manners; thus qualifying him for the composition of his brilliant biographies of Lord Clive and Warren Hastings. Financially, it secured him an income sufficient for the wants of a scholar and a bachelor, and rendered him completely independent of parties and publishers, whether he devoted himself to politics or to literature, to neither or to both.

Through all these years from the publication of the essay on Milton to his return from India—at the bar, in parliament, in Cannon Row, during the work of codification at Calcutta—Macaulay had been steadily cultivating literature and contributing to the *Edinburgh Review*. His contributions were continued until the October of 1844, when, with a second article on Chatham, he closed the series of famous "Essays;" each of them read more eagerly than its predecessor, yet the value of which he himself estimated so lightly that America preceded England in republishing them collectively. They embraced literary criticism, and the biographies of men of letters in connection with the literature of their times—as in the essays on Byron, Johnson, the comic dramatists of the Restoration, Addison, and Fanny Burney; political and politico-theological disquisitions, as in those on the civil disabilities of the Jews, Southey's Colloquies, the utilitarian philosophy of government, Ranke's Reformation, and Gladstone's Church and State; foreign history and biography, as in the sketches on Machiavelli, Frederick the Great, and Barrère. But the most valuable of the series are those on the history and political biography of England—from the times of Elizabeth, for which Burleigh furnished the theme, through the reign of James I., the Caroline, Commonwealth, Restoration, and Revolution periods, to the accession of George III.—in the essays on Bacon, Lord Nugent's Hampden, Sir James Mackintosh's History, Sir William Temple, Horace Walpole's Letters, and Chatham. Of the grandest episode in the section of George III.'s reign anterior to the French revolution—the conquest and settlement of India—the essays on Clive and Hastings are memorials worthy of the subject. All of Macaulay's essays are full of the good sense which surprises in the epigrammatic point and exotic glow of its expression. Apart, however, from



the charm of style and powers of vivid presentation, those on English history astonish by their extraordinary familiarity with all the personages who have played a part in English politics during the last two centuries This familiarity would not be wondered at in a French writer, who has a long series of lively and personal *memoires* to supply him with portraits. But Macaulay's political biographies, without any admixture of fiction or invention, display something almost creative in their delineations of men. With data the scantiest and the dullest, he constructs his Temples, Halifaxes, Carterets, and Newcastles, and paints them as vividly as if he had talked with them at Holland house, or read of them in the pages of an English St. Simon. This singular success he owed first of all of course to his lively curiosity respecting the personages of English history, and next to his multifarious reading. He had the eye of a lynx for detecting in the obscurest quarters any trait of a political or historical figure, and a memory which retained it like a vice. For the mere fulness and exactness of his information, those who knew him compared him to an encyclopædia —to many encyclopædias. He read everything; he forgot nothing. The most brilliant of English historians might have edited *Notes and Queries*, or supplied the answers to correspondents in a penny journal. From Homer to Catnach, all literature, high or humble, seems to have been familiar to him. There is a story, whether true or not, very characteristic of him, that he was once stopped by a crowd of urchins who had followed him expecting to hear him sing: he had just been buying a handful of ballads from some street-minstrels of Seven Dials. On better authority, Dean Milman's, we are told that "among the books which he carried with him to India were the many huge volumes of St. Chrysostom's works. Their still almost pure and harmonious Greek, and their importance in the history of religious opinion (always a subject of deep interest), carried him through a task which has been achieved by few professional theologians." Of all this varied knowledge, nothing was ever obtruded in his writings, and only by here and there an allusion could its existence be suspected by his readers. Were it not for the preface to the "Lays of Ancient Rome," we might not have known that he was as familiar with Niebuhr as with Burnet. Of the "Lays" themselves, published in 1842, the simplicity is as remarkable as the spirit. The master of prose-rhetoric proved that he could produce the most striking poetical effects by means the simplest.

On his return to England in 1838 he had at last the opportunity of leading the life of study and contemplation which he always preferred, or avowed that he preferred, to the noisy and agitating strife of politics. He declined the office of judge-advocate general offered him by the whigs. He was beginning to grapple with the great literary enterprise, his "History of England," which he had long meditated, when in 1839 he was unexpectedly invited by the leading liberals of Edinburgh to represent their city in parliament. The honour of representing Modern Athens overbalanced in Macaulay's mind his wish for studious repose; or perhaps—although for this suggestion we have not the slightest authority—his friends, the whig leaders, then struggling with the growing power of Sir Robert Peel, summoned their old champion to aid them and do battle for what seemed to be a falling cause. However this may be, he accepted the Edinburgh invitation. In the absence of any opposition worth the name, he was elected one of the members for Edinburgh in June, 1839. In the same year he was made secretary at war, and retained the office until in 1841 the whigs fell, and Peel once more acceded to power. After the dissolution of 1841 he was re-elected for Edinburgh without opposition. During Sir Robert Peel's second administration, and although his main work lay elsewhere, Macaulay did not neglect the house of commons. He spoke and voted with his party on most of the important questions of the time. On their return to power in the summer of 1846 he was appointed paymaster-general of the forces; and by accepting office vacated his seat. Again he was re-elected member for Edinburgh, but not this time without opposition. Since his first election the Free Church controversy had arisen, and Macaulay declined to advocate what he considered the undue claims of the new seceders. The other dissenters, too, were indignant at his support of the Maynooth grant. Sir Culling Eardley was brought forward in opposition; but Macaulay was returned by a large majority. He was less fortunate at the general election of 1847. On that occasion a coalition was formed between the Free Church and the other dissenters. The conservatives brought a candidate into the field. The spirit-dealers of the Modern Athens also were aggrieved, it would seem, because Macaulay did not take their view of the injustice of some legislative restrictions on their trade. At the election Macaulay was third on the poll. How much he felt the defeat has been revealed since his death, by the publication of some fine stanzas written after the election, and in which a Being symbolizing literature, and supposed to have smiled on him in his cradle, welcomes him back to her after his defeat. But of this feeling there was no trace in Macaulay's demeanour at the time. In a dignified letter he bade farewell to the electors, satisfied with adding, "The time will come when you will calmly review the history of my connection with Edinburgh." Two years after his defeat at Edinburgh he was elected, 1849, lord rector of the university of Glasgow. Five years later, in 1852 —without offering himself as a candidate, almost without a promise to accept the honour if it were thrust upon him—he was returned at the general election in July as one of the members for Edinburgh, and stood at the head of the poll.

It was no longer the essayist and orator merely—it was the historian of England, for whose former rejection by them the citizens of Edinburgh thus made, or sought to make, amends. Four years before, towards the close of the stormy year of revolutions, 1849, appeared the first instalment of Macaulay's long-expected "History of England." It was a time to test literary popularity, and the work stood the test. The success of the first two volumes of the history had not been paralleled since the reading public waited for a new novel by Scott or a new poem of Byron's. The style was calmer, perhaps, than that which had fascinated in the "Essays," but knew no break in the flow of its steady music. In the two volumes there was not one dull page. But while all enjoyed the result, only the discerning or experienced few saw at what expense of labour, and by the exertion of what rare artistic gifts, continuous glow and life had been given to the narrative; what masses of obsolete print, of forgotten pamphlet and ballad dying with the day producing it, had been explored for the sake of here and there a sentence or a word that added a feature to a physiognomy, a stroke to a scene, that revealed some characteristic of the social life, or some phase of the feelings of the people. To those, moreover, who felt an interest in the historian as well as the history, the presence of something absent from almost all his former writings was visible in the new work. Since the burst of enthusiasm in the peroration of the young Macaulay's essay on Milton, there had been scarcely traceable, in all the brilliant writing that followed, any warmth of human affection. There had been enough of varied painting of character, incident, and scenery; of impartial discrimination; of vigilance in weighing virtues against vices: but it was not until he came to delineate William of Orange that Macaulay seemed to have met with a hero whom he loved. This sympathy with the central figure of his history was even stronger and more effective in the second instalment of the work, and the success of which was equal to that of its predecessor.

Constitutionally a strong man, Macaulay had not long reached, by the publication of his history, the pinnacle of his fame, when physical derangement, primarily we believe an affection of the heart, began to tell upon him. Excitement was forbidden him, and he had to forego joining in the debates of the house of commons, just when that assembly would have been proudest to listen to him. Twice only, both times in the June of 1853, did he speak, and no one present on either occasion can forget what interest and excitement his rising created, in not the most impressionable assembly in the world. The first of these speeches was against a proposal to exclude the judges from the house of commons, and the bill which he opposed was rejected, chiefly through his speech, by a large majority. The second speech was in support of the India bill of the government, and closed with a masterly defence of that competition for the appointments in the Indian civil service, which years before he had been among the first to advocate. At the beginning of 1856, the state of his health compelled him to resign his seat for Edinburgh. In the summer of 1857, he received the unexpected announcement that Lord Palmerston had recommended to her majesty his elevation to the peerage—the first time in the history of England, that such a distinction had been conferred in recognition of literary eminence. Men of all parties united in approval of the honour done to one of the most successful of English writers; a mere

honour it was and remained; for Baron Macaulay of Rothley never spoke in the house of peers. The last of his writings published in his lifetime was the Life of the younger Pitt, closing a series of biographies contributed by him to the Encyclopædia Britannica, and of which it was the most effective and original. He died, suddenly and unexpectedly, at his residence, Holly Lodge, Kensington, on the 28th of December, 1859. He was buried on the 9th January, 1860, in Westminster abbey, in Poet's corner, at the foot of Addison's statue, by the side of Sheridan, and not far from the resting-place of Samuel Johnson. "Lord Macaulay," says Dean Milman, "was never married; his strong domestic affections were chiefly centred in his sister, happily married to his friend Sir Charles Trevelyan, and her family. Her children were to him as his own, and cherished with almost parental tenderness. As a friend he was singularly steadfast; he was impatient of anything disparaging of one for whom he entertained sincere esteem. In the war of political life he made, we believe, no lasting enemy; he secured the unswerving attachment of his political friends, to whom he had been unswervingly true. No act inconsistent with the highest honour and integrity was ever whispered against him. In all his writings, however his opinions, so strongly uttered, may have given offence to men of different sentiments, no sentence has been impeached as jarring against the loftiest principles of honour, justice, pure morality, rational religion." Since his death have appeared a fifth and fragmentary volume of the "History of England," closing with a rough draft of the narrative of the death of his hero, William of Orange; and two volumes of his "Miscellaneous writings," which include his prose and verse of early youth, and those of his essays contributed to the *Edinburgh Review*, for personal or literary reasons excluded by him from the collective edition of his essays published under his own superintendence.—F. E.

MACAULAY, Zachary, a zealous and devoted advocate of negro emancipation, was born in 1768. His father, the Rev. John Macaulay, a presbyterian minister in the Scottish highlands, is mentioned with respect in Dr. Johnson's Tour to the Hebrides. At an early age Zachary Macaulay was sent out as an overseer to an estate in Jamaica, and there witnessed the atrocities practised on the negro race under that system which he afterwards made it the work of his life to abolish. He next held an important post in the colonial government of Sierra Leone, where he was engaged in forming a legitimate commerce with the natives. He resided in Africa for some years, and, while there, became actively interested in the anti-slavery agitation in England, which may be dated from the year 1787, when Mr. Clarkson formed the first abolition association. Mr. Macaulay corresponded with Mr. Wilberforce from 1793, and throughout the long and arduous enterprise to which they were devoted, proved himself a sagacious counsellor and an unfailing authority on all matters of fact bearing on the anti-slavery question; a cordial friendship subsisted between them until the death of Wilberforce. In 1798 Mr. Macaulay returned to England, and soon after married Miss Mills, a lady of remarkable talent. His eldest son, Lord Macaulay, the historian, was born at Rothley Temple in Leicestershire in 1800. In 1807 the abolition of the slave trade was accomplished after a struggle of twenty years' duration. Although Mr. Macaulay held no public office, his labours contributed largely to this success, and his acute and accurate mind, his warm and benevolent heart, with his unswerving determination and unwearied industry, were fully appreciated by his coadjutors. He became the secretary of the Anti-slavery Association, and the editor of the first periodical ever devoted to the advocacy of the human rights of the African race. It was called the *Anti-Slavery Reporter*. He also wrote a series of political articles for the *Christian Observer*, and was ever ready to refute the false assertions and unscrupulous attacks of the slaveholders and their friends. He joined most of the benevolent and literary societies of the day, in order that he might use his influence in them to advance the object he had most at heart. He was sent by the anti-slavery committee to Paris in 1814, and to Vienna in 1815, to protest against the slave-trade, and he faithfully executed his trust, though without much ultimate effect. When the interests of the question required a more popular mode of agitation than that first adopted, Mr. Macaulay was the first to suggest the formation of a Metropolitan Anti-slavery Society, which was established in 1823, and with its affiliated societies all over the country, proved a powerful support to the earlier workers in the cause. He became secretary to the London society; his *Reporter* became its organ; and he was its editor and chief compiler. In 1829 he published a pamphlet called the "Death Warrant of Slavery," and his exposure of the barbarities committed in the Mauritius, and his "Pictures of Negro Slavery drawn by the Colonists themselves," which appeared in the *Reporter*, prepared the way, by exciting the public interest, for the first series of public meetings for advancing the cause. These were organized in 1831 by the Agency Committee, of which Mr. Macaulay was one of the founders, and by whom anti-slavery lecturers were sent forth who succeeded in arousing the moral force of the nation in the cause of humanity. In 1833 the emancipation act passed the house of commons, and Mr. Macaulay saw the completion of the work to which he had devoted forty years of his life. He was a staunch supporter of religious liberty, and a zealous promoter of liberal education. He was also instrumental in establishing the London university, now called University college, in Gower Street; and his name was one of those inscribed on the foundation stone which was laid in 1826. Mr. Macaulay lived to rejoice in the literary and political eminence attained by his distinguished son, and died in London in 1838, aged seventy years. A short time after his decease, some of his most eminent contemporaries erected a monument to his memory in Westminster abbey beside that of William Wilberforce.—R. M.

MACBETH, whose crimes and fate have been immortalized by the genius of Shakspeare, was maormor of the district of Ross, and succeeded the "gracious Duncan" as king of Scotland. Macbeth's father had been slain by Malcolm, Duncan's grandfather; and Lady Macbeth's grandfather, Kenneth IV., had been killed fighting against the same monarch.—(See Duncan.) Duncan was not assassinated in his own castle, but fell in fair fight, near Elgin, in 1039; and Macbeth immediately mounted the throne, to which, it has been alleged, his title was better than that of the king whom he slew. He appears to have governed the kingdom with great ability and equity, and to the general satisfaction of his subjects. But the adherents of the dispossessed family made war upon him, and with the assistance of Siward the Danish earl of Northumberland, and Macduff the maormor of Fife, defeated Macbeth in 1054, at Dunsinane hill in Perthshire. Macbeth, however, escaped to his fortresses in the north, and protracted the war for nearly two years. He was ultimately defeated and slain at Lumphanan in Aberdeenshire in 1056, in the seventeenth year of his reign.—J. T.

MACBRIDE, David, physician, born in Ireland, 1726. He served in the navy for some time as surgeon, but about the end of 1749 settled in Dublin, where he died in 1778. He is best known by an "Introduction to the Theory and Practice of Physic," which has been translated into Latin.—W. B–d.

MACCABEES: this name was first given to Judas, son of Mattathias, who was sprung from the Asmonæans; it is derived from the Hebrew *makkab*, a hammer. In Jewish literature the appellation Asmonæan or Hasmonæan is more usual, derived from Mattathias' grandfather, Asamonæus or Asmonæus (Joseph. Antiq. vi. 1). The history of the Maccabees as a family begins with the persecutions of Antiochus Epiphanes, 167 B.C., when Mattathias raised the standard of revolt at Modin, a town not far from Lydda. When Antiochus' officer Apelles arrived at the place to enforce obedience to his commands respecting heathen sacrifices, Mattathias resisted, and having killed the king's officer and his men, withdrew to the desert of Judea with his five sons, John, Simon, Judas, Eleazar, and Jonathan. A courageous band of resolute followers soon gathered round them; determined to defend their religion and freedom. They threw down heathen altars, and restored the old worship, and by sudden sallies frequently cut off numbers of the enemy. Mattathias died in the first year of the revolt; and Judas his third son took the command.

Judas conducted the war in the same spirit with which it was commenced. His army was small, but their bravery was great, so that his name soon became terrible to the Syrians, Samaritans, and apostate Jews; while his followers increased daily. Apollonius, governor of Judea, raised a considerable army and marched against him, but was defeated and slain. Seron, deputy-governor of Cœlesyria, then took the field; but was also defeated and killed in a battle near Bethhoron. Lysias, whom Antiochus had intrusted with the government of the provinces, next sent an army for the purpose of suppressing

the revolt, under the command of Ptolemy, Nicanor, and Gorgias; but it was routed near Emmaus, 165 B.C. Timotheus and Bacchides were soon after conquered; and Nicanor fled disgracefully to Antioch. Lysias then went himself at the head of a large army and was overthrown at Bethsura, 165 B.C.; though his army consisted of sixty thousand men, while Judas had only ten thousand. Judas and his brothers were now able to enter Jerusalem, where one of their first acts was to purify the temple and restore it to its former glory. Thus the festival of purification was instituted, 163 B.C. Meantime Lysias, having collected another army, marched against Judas and besieged Bethsura; but Judas fell upon them by night unawares, slew four thousand, and withdrew. Superior numbers forced him to shut himself up in Jerusalem, and put it in a state of defence. The Jews were now reduced to distress, and must ultimately have surrendered, had not a treaty been concluded between him and Lysias; when the Syrian general withdrew his forces from before the place. After Demetrius, the rightful heir to the throne of Syria, had escaped from Rome, and murdered both Lysias and the young king Antiochus, he proclaimed Alcimus high-priest. Judas would not allow his claims, because of his being appointed by the Syrians. Hence hostilities began afresh. Judas twice defeated Nicanor, Demetrius' general; the second time at Bethhoron, where Nicanor himself fell. On this he sent an embassy to Rome to establish an alliance with the republic; and the senate granted his request. Before the result was known he was slain. Having retired to Laish with three thousand followers, he was attacked with overwhelming numbers by Bacchides the Syrian leader; and as only eight hundred remained faithful to his cause, he fell in battle, nobly sacrificing his life to his country's welfare, 160 B.C. The command now devolved on Jonathan, the youngest of the brothers.

JONATHAN, finding it necessary to act on the defensive, took up a strong position in the vicinity of Tekoah, whence he carried on a harassing warfare. Here he evaded the first attack of Bacchides. Jonathan successfully withstood the Syrians, but his brother John fell in battle. The state of affairs in Syria soon obliged Demetrius to come to terms with Jonathan, whom he offered to make general of his forces in Judea; promising also to release the Jewish hostages retained in the citadel of Jerusalem. But Alexander Balas, a pretender to the crown of Syria, exceeded Demetrius in the liberality of his offers; for he appointed Jonathan high-priest, and sent him a golden crown and purple robe. Jonathan espoused the cause of the latter. After the decisive victory gained by Alexander over Demetrius in the year 150 B.C., Jonathan was highly honoured by the conqueror and made military commandant of Judea. Having defeated Apollonius the governor of Cœlesyria, who had joined the party disaffected to Balas, Jonathan took possession of Joppa, subdued Ashdod and burned it, was triumphantly received in Askelon, and returned to Jerusalem laden with spoils. On this Balas bestowed Ekron upon him. After Balas' death, Jonathan occupied an influential position during the struggles for the Syrian throne between Demetrius Nicator and Antiochus VI., son of Balas. At first he assisted Nicator by sending three thousand well-armed Jews to Antioch, who quelled the rebellion there; but having good cause to be dissatisfied with him, he accepted the liberal proposals of Antiochus, and subdued the whole country as far as Damascus to the new sovereign. Demetrius invading Galilee, suffered a defeat; and not long after ventured on another campaign against the Jews, but hastily retreated on the eve of battle. Returning from the pursuit, Jonathan subdued the Arabians and took Damascus. Meanwhile Simon had conquered Joppa and garrisoned it. But Trypho, who had been the chief instrument in elevating Antiochus to the throne, now determined to claim it for himself; entered Palestine with an army; deceived Jonathan, who was the chief obstacle to his ambitious purpose, with assurances of friendship; decoyed him into Ptolemais with a few followers, put him in chains, and massacred the men, 144 B.C. In the following year the Maccabean prince was put to death.

SIMON now became leader of the Jews in place of Jonathan. An embassy was sent to Seleucia, where Demetrius was, to make peace with him; for Trypho had deeply injured the Jews. That prince granted all the demands of the ambassadors, acknowledged Simon as high priest and prince of the Jews, and relinquished all his claims on them for tribute or tax. Simon now improved the state of the country, repaired the military works, and formed a harbour at Joppa. In 142 B.C. he conquered Gaza, and compelled the Syrian garrison in the fortress at Jerusalem to surrender. The Jews now enjoyed a time of rest and renewed their alliance with the Romans. In the year 137 B.C., Antiochus VII., brother and successor of Demetrius Nicator, reluctant to lose Judea, sent an army under his general Cendebeus, which made incursions into the Jewish territories. The aged Simon sent his sons John Hyrcanus and Judas, who expelled them from the country. In 135 B.C. Simon came to Jericho, where his son-in-law Ptolemy was governor, who invited him into his castle, and at a feast treacherously murdered him, along with his two sons Mattathias and Judas. He had governed Judea eight years. John Hyrcanus, having narrowly escaped assassination at Gazara, hastened to Jerusalem, and was acknowledged as the successor of his father.

JOHN HYRCANUS I.—After the death of Simon and his sons, Antiochus entered Judea with an army, wasted the country, and besieged Jerusalem. During a short armistice, John Hyrcanus sent an embassy with proposals of peace, which was granted on condition of the fortifications being demolished and the payment of an annual tribute, 133 B.C. In 131 he accompanied Antiochus in a campaign against the Parthians; but at the approach of winter led back his troops to Judea, and so escaped the destruction that befel the Syrians. As soon as he heard of Antiochus' death he took the field, conquered several cities of Syria, and made himself independent. About 129 B.C. he subdued Shechem and destroyed the Samaritan temple. At the same time he sent an embassy to Rome to complain of the aggressions of Antiochus and Demetrius. The Roman senate renewed the alliance already concluded with Simon. After the defeat and death of Demetrius, Alexander Zebina, pretender to the Syrian throne, entered into an alliance with John Hyrcanus. About 110 B.C., finding it a favourable time to extend his territories, John sent his two sons to besiege Samaria; and though Antiochus Cyzicenus came with an army to its relief, the latter was repulsed and the siege continued. At last Samaria was taken, its fortifications demolished, and the city desolated, 109 B.C. It does not appear that Hyrcanus engaged in any military operation after this event. The remainder of his years was spent in peace and prosperity. Some disturbances indeed arose, causing him and his family much embarrassment; but they were not of a very serious nature. Hyrcanus belonged at first to the sect of the Pharisees; but afterwards he renounced all connection with them. He died 106 B.C., and was succeeded by the eldest of his five sons, Aristobulus.

ARISTOBULUS I., King.—The principality having been left to his mother, Aristobulus may be called a usurper. As the rightful heir refused to relinquish her claims she was imprisoned, and died of hunger. The three youngest brothers were also shut up in prison. Having thus secured the government and high priesthood, Aristobulus assumed the diadem and royal title. He was the first that bore the name of king. Taking advantage of the disturbances in Syria raised by two brothers, he endeavoured to extend his dominions, and subdued Iturea; the inhabitants submitting to the rite of circumcision and becoming incorporated with the Jewish nation. Antigonus, brother of Aristobulus, was left to complete the subjugation of the country and the proper settlement of its affairs, owing to the illness of the king, who returned to Jerusalem. When Antigonus came back and entered the temple in complete armour with his body-guard, it was whispered into Aristobulus' ears that his brother had designs on his life. A summons was accordingly sent to him to appear before the king unarmed; and a party were stationed in the dark passage through which he had to pass from the temple to the royal tower, with orders to kill him if he was armed. But the messenger was bribed to violate his instructions; so that Antigonus going in full armour was assassinated. This was a severe blow to the sick king, whose mind was ill at ease after the untimely death of his mother. He died after a year's reign.

ALEXANDER JANNEUS succeeded his brother Aristobulus, 104 B.C. His next oldest brother, who laid claim to the crown, was put to death. In the divided state of Syria he conceived the design of subduing Ptolemais, Gaza, and Doria. The citizens of Ptolemais applied for aid to Ptolemy Lathyrus, king of Cyprus; who on his arrival was denied entrance, and therefore turned towards Gaza and Doria, making himself master of the former place. Alexander was defeated in a decisive battle at the Jordan; and Lathyrus ravaged the territory, committing the

most barbarous actions. But in 102 B.C. Cleopatra came to Alexander's assistance with a fleet and army; so that Lathyrus was obliged to evacuate the country. At Scythopolis an alliance was concluded between them. After Cleopatra's departure he besieged and took Gadara; Rapia and Anthedon in the south fell into his power, and ultimately Gaza, which he got by treachery, 96 B.C., and then massacred the inhabitants without distinction. At length the hatred of the Pharisees broke out into open violence against him. While officiating as high priest at the feast of tabernacles he was assailed by the people. The insurrection was quelled only by the slaughter of six thousand of the malcontents, 94 B.C. Next year he undertook a campaign into Arabia; and made the Arabs of Gilead and the Moabites tributary. In 91 B.C. his army fell into an ambush in the mountainous district, and was cut to pieces; but he himself escaped. The Pharisees, after this defeat, again rebelled against him and took up arms. After several disasters the insurgents got Demetrius Euceres for their leader, who came with a large army and overthrew Alexander at Shechem with great slaughter; so that he fled to the mountains with the shattered remnant of his army. After Demetrius returned to Damascus and six thousand rebels went over to the king, Alexander came forth, defeated the insurgents in various battles, and finally in a decisive engagement fought in 86 B.C. Having taken the fortress of Bethone, where the remnant of the rebels had fled for shelter, he conveyed the prisoners to Jerusalem, crucified eight hundred, and massacred their wives and children before their eyes; he himself triumphing the while at a feast he gave his wives in sight of the barbarous spectacle. During the three following years he took various places, and extended his conquests beyond the Jordan. Having returned to Jerusalem, a quartan fever brought on by excessive drinking terminated his existence as he was besieging Ragaba. His reign continued twenty-seven years; and large additions were made by him to the Jewish territory. He was vindictive and blood-thirsty, unfitted for a religious office, a military aggressor, a degenerate member of the Maccabean family.

He was succeeded by his wife ALEXANDRA, who appointed her son Hyrcanus to the high priesthood, and ruled according to the counsels of the Pharisees, which sect became dominant again. Her reign of nine years was a peaceful one. She died 69 B.C., and was succeeded by—

ARISTOBULUS II. Hyrcanus, whom the Pharisees had put on the throne, was overcome in a battle fought between the brothers near Jericho, and engaged to retire from public life. In 65 B.C., Hyrcanus was persuaded by Antipater to enter into a private alliance with Aretas, a king of the Arabs. The latter, with an army of fifty thousand men, defeated Aristobulus, and took Jerusalem. Aristobulus took refuge in the temple, where he was closely besieged. But Aretas was obliged to return, because threatened by the Roman general whom Aristobulus had purchased; and thus the latter became undisputed master of Judea. In 63 B.C. both brothers were heard before Pompey in support of their claims. Aristobulus, despairing of success, retired to prepare for war; but Pompey compelled him to send orders to all the fortified places to surrender to the Romans. The Romans besieged Jerusalem, and carried off Aristobulus and his children as prisoners. In 53 B.C. he escaped from confinement at Rome, and returned to Judea, where he soon got followers; but was besieged in Machærus, retaken, and sent back to Rome. In 46 B.C. Julius Cæsar released him, and sent him into Judea to promote his cause there; but Pompey's adherents poisoned him by the way.

HYRCANUS II. came rightfully, as we have seen, to the supreme power after the death of his mother; and would probably have kept his promise to his brother Aristobulus, had not Antipater succeeded in gaining an influence over him by artifice. After Pompey became master of Jerusalem, he reinstated Hyrcanus in the office of high priest, on condition that he should submit to the Romans and pay tribute; and that he should not assume the crown. But in the year 54 B.C., Alexander son of Aristobulus, having escaped from Pompey, came to Judea, where he collected an army and ravaged the country, taking possession of various places. In these circumstances Hyrcanus applied for aid to Gabinius, who marched with a large army against Alexander, and defeated him. The proconsul of Syria confirmed Hyrcanus in the high priesthood; but changed the form of government to an aristocracy. During Gabinius' campaign against Egypt, Alexander again collected an army and made himself master of Judea. Gabinius again encountered him at Mount Tabor, and routed his forces. Crassus, who succeeded Gabinius, came to Jerusalem, and plundered the temple unopposed by Hyrcanus. On his return from Egypt, Cæsar reinstated Hyrcanus and his family in the government, permitted him to rebuild the walls of Jerusalem, and appointed Antipater procurator of Judea. From this time Antipater became the real ruler, and Hyrcanus ceased to exercise much influence. This is evident from the fact that Herod, second son of Antipater, who had been made governor of Galilee, being summoned before the sanhedrim at Jerusalem to answer for arbitrary acts he had done, set the tribunal at defiance, and even marched towards Jerusalem with an army to punish the sanhedrim and depose Hyrcanus. He was induced, however, by his father to withdraw. Antigonus having received aid from the Parthians, Hyrcanus and Phasael, Antipater's eldest son, took refuge in the fortress of Baris in Jerusalem, whence they were decoyed, made prisoners, and consigned to Antigonus, who cut off Hyrcanus' ears and sent him back mutilated to the Parthians, who carried him to Seleucia. The oriental Jews there treated the Maccabee with great respect. He was afterwards persuaded by Herod, now king of Judea, to go to Jerusalem, 33 B.C. When his daughter Alexandra instigated the old man to make his escape to Arabia, Herod had him put to death, 30 B.C.

ARISTOBULUS, brother of Mariamne, was made high-priest by Herod, though very reluctantly, when he was but a youth of seventeen years. But the suspicious king caused him to be drowned at Jericho, 35 B.C.

MARIAMNE, wife of Herod, may be called the last of the Maccabean family. She was put to death by her husband. According to Josephus, the Asmonæan dynasty lasted one hundred and twenty-six years; terminating 37 B.C., the year in which Antigonus was put to death by Mark Antony. This Mariamne, daughter of Alexander, son of Aristobulus II. and of Alexandra, daughter of Hyrcanus II., was married to Herod at Samaria, 35 B.C. She was of the Asmonæan family. After the murder of Aristobulus her brother, Herod was called to account by Antony through Cleopatra's representations at Laodicea. Before he set out, however, he gave secret orders to his uncle Joseph to put Mariamne to death, should he not return. The latter told her of his charge respecting her. On his return his sister Salome artfully excited his jealousy by informing him of Joseph's repeated visits to his wife in his absence. As soon as he heard from herself that his secret had been revealed to her, he concluded that the two had been improperly intimate, and in a fit of passion ran upon her with his drawn sword; but love checked his fury. When Herod finally deserted Antony and set out to make peace with Octavianus, he put Mariamne and her mother in the castle of Alexandrium, giving similar orders to the two commandants as Joseph had received, 27 B.C. It was not surprising, that on his return he should find her affections alienated from him; for she had discovered the cruel commission. Again did the tyrant's mother and sister, Cypros and Salome, excite his hatred against her. Yet he wished to be reconciled, and tried in vain to win back her favour. She reproached him with the murder of her relatives; and even upbraided his mother and sister with the meanness of their birth But the latter soon compassed her death, by persuading Herod's butler to bring a false accusation against her. From some expressions the butler used under torture, Herod inferred that his secret had been again betrayed by one of the commandants who had intercourse with her. She was therefore tried before judges who found her guilty, out of base subservience to their master. The beautiful and high-spirited queen met death with unshaken fortitude, 26 B.C.; and the ferocious tyrant lived to regret her murder bitterly.—S. D.

M'CHEYNE, ROBERT MURRAY, a young divine, whose brief but brilliant career was one of eminent usefulness, was born in 1813. He was educated at the high school and university of his native city, Edinburgh, was licensed to preach the gospel by the Established Church presbytery of Annan in 1835, and was elected minister of St. Peter's church, Dundee, in 1836. His incessant labours among the crowded population of that busy town soon impaired a constitution naturally delicate, and in 1838 he was compelled to seek rest and change of scene. Shortly after he became a member of the deputation sent by the Church of Scotland to the East, for the purpose of making inquiry into the state of the Jews, the results of which have been embodied in an interesting narrative. On his return home, in

November, 1839, he found Dundee in a state of great excitement on account of "a revival" which had taken place in his absence, and resumed his labours with redoubled zeal and most gratifying success. His useful life was suddenly cut short by fever, which terminated fatally on the 25th of March, 1843, in the thirtieth year of his age. His reputation as an eloquent preacher and a devoted pastor was very high, and his "Life and Remains" has obtained an extensive circulation.—J. T.

MACCLESFIELD, Thomas Parker, first earl of, lord chancellor of England, was the son of a provincial attorney, and born in 1666 at Leek in Staffordshire. He began his career as an attorney at Derby; and meeting with success, removed to London and went to the bar. "Silver-tongued Parker," as he was called, rose to be the leader of his circuit—the Midland—and entering the house of commons as a staunch whig became one of the managers of Sacheverell's impeachment. During its course he succeeded Holt as lord-chief-justice, and after the accession of George I. was raised to the peerage, and in 1718 received the great seal. After the bursting of the South Sea Bubble he was accused of selling the masterships of the court of chancery and of conniving at fraudulent dealings on the part of the masters with the trust-funds committed to their charge. Impeached and tried by the house of peers in 1725, he was found guilty and fined £30,000. He lingered on, solitary and obscure, until his death in 1732.—F. E.

* M'CLINTOCK, Sir Francis Leopold, was born in Dundalk in Ireland, July 9, 1819; entered the royal navy of Britain in 1831; and attained to the rank of lieutenant in 1845 for distinguished conduct during operations for recovery of H.M.S. *Gorgon*, then stranded at Monte Video. Three years later, and after intervening service in the Pacific Ocean, he first became engaged in the field of arctic adventure—sailing under Sir James C. Ross, and in company with M'Clure, in the *Enterprise*, fitted out in 1848 for the search after Franklin (see M'Clure), and accompanied Ross in his pedestrian journey of five hundred miles and forty days along the shore of North Somerset. Thence to the date of the voyage which, conducted by himself, closed the series of the Franklin expeditions, the name of M'Clintock is intimately associated with arctic exploration. In 1850 he was first lieutenant of the *Assistance*—one of the ships which belonged to Captain Austin's squadron—and made a sledge journey on foot from Griffith's Island to Melville Island and back, over nine hundred miles, in sixty days, depositing upon Melville Island in June, 1851, a record which, discovered in the following year by M'Clure, eventually led to the rescue of the latter. It was by this expedition that the first traces of the missing navigators were found upon Beechy Island.—(See Austin, Horatio Thomas.) The *Assistance* returned to England in 1851, to be again despatched in the following year, as one of the squadron commanded by Sir Edward Belcher. Upon this occasion M'Clintock, promoted to the rank of commander, sailed in command of the *Intrepid* steamer, attached to the *Resolute* under Captain Kellet. Two successive winters were passed by the officers and crew of the *Resolute* and *Intrepid* within the arctic regions—the former of them at Dealy Island, lat. 74° 56′, long. 109° W. It was during this winter—1852–53—that M'Clintock's powers of endurance, not less than his foresight and fertility of resource, were strikingly displayed in the prolonged sledge-journeys which he conducted on the ice. Upon one of these journeys he was absent from the ship one hundred and five days; during which time he had travelled a distance of one thousand three hundred and twenty-eight miles, and explored above eight hundred miles of new coast. In May, 1854, the *Resolute* was abandoned in the ice of Barrow Strait—lat. 74° 40′, long. 111° 25′ W.—where she had become fixed during the preceding winter; and her officers and crew returned to England. M'Clintock's distinguishing achievement in arctic adventure was, however, yet to come. When, in 1857, Lady Franklin's final effort of search was determined on, it was felt on all hands that in placing the *Fox*—a yacht of one hundred and seventy tons—under the command of Captain M'Clintock, the surest pledge was afforded that no effort would be left untried for the successful issue of an enterprise which excited the deepest interest throughout the civilized world. How successfully the mission of the *Fox* was accomplished is told elsewhere (see Franklin, Sir John); but a detailed perusal of the narrative of her voyage can alone enable us to render due praise to the ability of her commander, and to the self-sacrificing spirit in which all who were engaged in the undertaking performed their allotted task. Shortly after the return of the *Fox* to England, in the autumn of 1859, M'Clintock received the well-merited honour of knighthood. In the following year he was presented with the queen's gold medal of the Royal Geographical Society of London, as well as with addresses from the Dublin Royal Society—of which he was made an honorary member—and from the corporations of the cities of Dublin and London: honorary degrees were also conferred on him by the universities of Oxford, Cambridge, and Dublin. In 1860 he was appointed to command the *Bulldog*, to take soundings in the Atlantic Ocean between the Faroe Isles, Greenland, and Labrador. In May, 1861, he was appointed to command H.M.S. *Doris*, serving on the coast of Syria.—W. H.

* M'CLURE, Sir Robert John le Mesurier, was born in Wexford, Ireland, January 28, 1807. He was a posthumous child, and in his fourth year was sent to his godfather, General Le Mesurier, governor of Alderney, where he remained till twelve years of age, whence he went to Eton and afterwards to Sandhurst. The military profession was, however, not to his taste, and at sixteen he was appointed, through the influence of his godfather, a midshipman on board Lord Nelson's old ship the *Victory*. During the next ten years he saw much active service; and in 1836, having passed his examination as lieutenant, he joined as a volunteer the expedition then setting out to the North pole under Sir George Back, and sailed with him in the *Terror*, on the 14th January. After distinguishing himself in that perilous expedition, which narrowly escaped destruction, he reached his native land in September, 1837, and was gazetted lieutenant. He next served in the *Hastings* off the coast of Canada, where he distinguished himself by dispersing a band of notorious freebooters and capturing their chief, Kelly, though the British government declined to give M'Clure the offered reward of £5000, as the capture was made on the American side of the frontier. He was, however, appointed superintendent of the dockyard, and subsequently placed in command of the *Romney*, which he retained till 1846. After a service of two years in the coast guard, he again volunteered in the expedition in search of Sir John Franklin, as first lieutenant under Sir James Ross. On this expedition the *Enterprise* and the *Investigator* sailed on the 12th of June, 1848, M'Clure being attached to the former. After enduring great hardships, they returned without success in November, 1849, and M'Clure was promoted to the rank of commander in recognition of his great services. Another expedition was at once determined upon, and M'Clure volunteered his services, and was given the command of the *Investigator*, Captain Collinson commanding the *Enterprise*. Their instructions were to proceed by the Pacific to Behring's Straits, and thence if possible to Melville Island. The two ships sailed from Plymouth, January 20, 1850, but parted company for ever in a gale in Magellan's Straits. The *Investigator* proceeded alone; and despite of an order of recall from Captain Kellett of the *Herald*, who met him in Behring's Straits on the 31st of June, M'Clure proceeded forward on his own responsibility. In a month he reached Cape Bathurst and Cape Parry, and discovered an island which he landed on and named Behring Island, thence passing up a strait which he named Prince of Wales' Strait, and the land on the other side after Prince Albert. When within twenty-five miles of Barrow's Strait, a north-west wind drifted the ice upon them, blocking up their passage. A floe grazed the ship, and it finally drifted back many miles, till it was frozen in on the 30th September, having accomplished, in the words of Sir Edward Parry, "the most magnificent piece of navigation ever performed in a single season, and which the whole course of arctic discovery can show nothing to equal." Having "housed over" the ship, M'Clure, with six of his crew and a sledge, travelled over the ice, and on the sixth day pitched their tent on the shores of Barrow's Straits, October 26th, 1850, thus establishing the fact of a north-west passage. On the 31st they had returned to the ship, having travelled one hundred and fifty-six miles in nine days. For ten months the *Investigator* was ice-bound. In July, 1851, M'Clure blasted the floe with gunpowder, and was once more free; but the northern passage was still closed with ice, so he retraced his way southwards, and turned northward round the western coast of Barrow Island, and after innumerable perils reached Mercy Bay, where they were again frozen in, on the 24th of September. The privations endured by M'Clure and his crew till their final

relief in April, 1853, almost exceed credibility, and were borne with the most heroic fortitude. Their release from the most terrible of deaths was owing to the discovery by M'Clintock of a notice left by M'Clure on Melville Island, and his name inscribed on the same stone that bore that of Parry. M'Clure was still unwilling to leave his ship, looking forward to the prospect of yet accomplishing the passage with her. Part of the crew returned with Kellett; and at length M'Clure, unable to extricate his vessel, came home also. His reception in Britain was such as was due to the acknowledged discoverer of the north-west passage. The honour of knighthood was conferred on him, and the substantial reward of £5000. He has been since serving on the China station.—J. F. W.

M'CRIE, THOMAS, D.D., the biographer of Knox and Melville, was born at Dunse, where his father was a manufacturer and merchant, in November, 1772, and gave early promise of future distinction. Before he was fifteen years of age he was able to take charge of two country schools successively; and at sixteen he commenced his studies in the university of Edinburgh, where he attached himself particularly to the teaching of Dugald Stewart. In 1795 he was licensed to preach by the Associate presbytery of Kelso; and so acceptable was his preaching that in little more than a month afterwards he was called to be minister of the Associate congregation in Potterrow, Edinburgh. This was a fortunate settlement for him in reference to the aims and labours of his future literary life, as it planted him within easy reach of the great libraries and manuscript collections, of which he was afterwards to make such admirable use. It is remarkable that his studies were first concentrated upon the early history and constitution of the Church of Scotland, by the exigencies of a controversy which arose in that branch of the Secession Church with which he was connected; and which issued, in 1806, in his separation from the great majority of his brethren. "The voluntary principle," in the sense of opposition to all church establishments, had begun to find its way into the Associate Synod, and Dr. M'Crie was the leader of a small minority of four ministers, who resisted the adoption of measures involving this new principle, and were formally deposed in consequence from their ministry. He removed with his attached flock to a new place of worship in the same neighbourhood, and there he continued to labour uninterruptedly till his death—

"Nor ere had changed, nor wished to change his place."

The first fruits of his historical studies had in the meanwhile begun to appear in a series of biographical and other articles, communicated to the *Christian Magazine*, from 1802 to 1806. One of these papers was—"An Account of the concluding part of the life and death of that illustrious man, John Knox, the most faithful restorer of the Church of Scotland." It was a translation from the work of Principal Smeaton, in reply to the calumnies of popish writers, and was the first indication given to the world of his being engaged in original researches upon that important subject. In truth, as early as 1803, he had conceived the design of drawing up "a selection of lives of Scottish reformers, in some such order as to embrace the most important periods of the history of the Church of Scotland, in which a number of facts which are reckoned too minute and trivial for general history, might be brought to bear upon and occasionally illustrate it. The order, for instance, might be Patrick Hamilton, George Wishart, John Knox, John Craig, Andrew Melville, &c." In these words he reveals precisely the main characteristic of his literary genius, which was neither wholly historical nor wholly biographical, but which found its most congenial employment in the composition of biographical history, or historical biography, having equal delight in the personal traits and minute facts appropriate to the one, and in the broad views and profound principles characteristic of the other. It is not often that biographers make good historians, or that great historians are equally great in biography. But the result of his labours showed that he was equally capable of both. The "Life of Knox" was commenced in 1807, and the first edition appeared in 1811. The subject was one of national interest and importance, and in that respect was happily chosen. But it was an arduous and unpromising one at the time he made choice of it. For several generations the name of Knox had been highly unpopular even in his own country and church. A series of polite writers, who were unable to appreciate and admire his greatness, owing to a total want of religious and ecclesiastical sympathy with his mighty deeds and words, had brought in the fashion of slandering one of the greatest Scotchmen that ever lived, as a gloomy, narrow-minded, and ignorant bigot; and this opinion had come to be everywhere current in both parts of the kingdom. It was a bold, as well as a noble undertaking, to grapple with a prejudice so deeply fixed in the public mind, and so universally diffused. But the author's success was complete. The critics took good time to consider their judgment; but at length they came out with a unanimous verdict of approbation and applause. Francis Jeffrey in the *Edinburgh* led the way, and the *Quarterly* for once concurred in the praise heaped upon a whig historian by a whig critic. Thus encouraged, the author applied himself to the improvement of his work for a new edition, which appeared in 1813 in a form so amplified as to be almost a new work; and in this form it has since been translated into French, Dutch, and German. In the interval between the two editions the university of Edinburgh had conferred upon him the degree of D.D.; and he now took position in the foremost rank of Scottish authors. His "Life of Knox" became a power in the land; it did much to revive the true spirit of the national church, and to give a new impulse to the ecclesiastical life of the nation; and it is hardly too much to say that John Knox *redivivus*, called up to life again by the genius of his biographer, became once more the reformer of his own church, by infusing much of his manly earnestness and force into the Moncrieffs, and Thomsons, and Chalmerses, who were the leaders of her last religious and ecclesiastical revival. What follows of Dr. M'Crie's literary career must be told more briefly. In 1817 appeared his admirable review of Scott's Tales of my Landlord in the *Christian Instructor*, which Sir Walter found it necessary to reply to as best he could. In 1819 he gave to the world his "Life of Andrew Melville," a companion work to his "Knox," and which cost him, he tells us, a hundred times more labour. It is indeed a most rich and curious repository of historical and biographical lore, and not inferior in any respect to the other either in point of style or spirit; but its subject was less interesting, and it appealed to the sympathies of a narrower circle of readers. It was now the earnest desire and hope of multitudes of his countrymen, that he would complete the biographical series in which he had advanced so far by preparing a Life of Alexander Henderson, the leading man of what has often been called the Second Scottish Reformation. But his earliest historical studies had awakened in him a vivid interest in the progress and suppression of the Reformation in Italy and Spain—an interest which was revived and strengthened by a summer sojourn on the continent in 1822, which had become necessary for the recruital of his health. The fruits of the laborious studies which he was thus led to apply to these painfully interesting portions of reformation history, including the labour of acquiring a competent knowledge of the Italian and Spanish languages, appeared in his "History of the Progress and Suppression of the Reformation in Spain," published in 1827, and in his "History of the Reformation in Italy," which appeared in 1829—both of them works of extensive original research and extreme accuracy, and which have been as highly valued, and even more read on the continent, than in this country. His last publication was a pamphlet, "What ought the General Assembly to do at the present Crisis?" in which he counselled the Church of Scotland, "without delay, to petition the legislature for the abolition of patronage," and which manifested the ardent sympathy which, though a seceder, he continued to the end of his life to feel with the struggles in which that church was engaged, with the view of recovering the full inheritance of her original rights and liberties. The church took his advice, and covered the tables of parliament with petitions; but beyond the appointment of a committee in the commons, before which he was examined in May, 1834, and the preparation of a huge blue-book of evidence, the matter never went further. In 1833 he procured a search to be made by one of his sons in the ancient records of Geneva, with a view to a work upon the life of Calvin; but in this new and important undertaking he had not been able to advance beyond a few chapters, when his indefatigable and powerful pen fell from his hand. On the 4th of August, 1835, he had a sudden seizure, by which he was carried off on the following day. His remains were appropriately laid in the old historical burying-ground of Gray Friars, and were followed to the tomb by the tributary sorrow of a whole nation, who felt that in him

they had lost one of the truest representatives of the national spirit and character, as well as one of the ablest and most valuable writers that had ever adorned the national literature. His posthumous works were a volume of pulpit lectures on the Book of Esther; a volume of sermons, some of them of great excellence; and a volume of miscellaneous writings—all edited by his eldest son, Dr. Thomas M'Crie, who published also a full and valuable Life.—P. L.

M'CULLAGH, James, M.R.I.A., one of the most eminent mathematicians and physicists of his day, was born near Strabane in Ireland in the year 1809. He entered Trinity college, Dublin, in November, 1814, as a pensioner; and the following year he obtained a sizarship. Throughout his undergraduate course he was eminently successful, both in classics and science. In 1827 he was elected a scholar, and in 1832 he obtained a fellowship. In 1833 he was elected a member of the Royal Irish Academy, and in 1838 was put upon the council; and from 1844 to 1846 filled the office of secretary to that body. The chair of natural philosophy in the university becoming vacant in 1843, M'Cullagh was elected to it without opposition. From an early age he was a distinguished scientific investigator. While yet an undergraduate he had completed a new and original theory of the rotation of a solid body round a fixed point, which he was preparing for publication when he was anticipated by Poinsot, who published a very elegant tract on the subject. By this theory M'Cullagh completely solved the case of a body abandoned to its own motion, on receiving a primitive impulse in any direction, under the action of no accelerating forces. He next turned his attention to the wave theory of light, in which he afterwards became so eminent. On this subject he communicated his first paper to the Academy in June, 1830, followed by one on the "Rectification of the conic sections." M'Cullagh's first entirely original paper was read to the Academy, February 22, 1836. In it he linked together, by a single and simple mathematical hypothesis, the peculiar unique laws which govern the motion of light in its propagation through quartz. A further advance on the subject of light was communicated in a paper, "On the laws of crystalline reflection and refraction," in January, 1837, resolving the problem—partially solved by Fresnel—and reducing it to geometrical laws of the greatest simplicity and elegance. The originality of this discovery was contested by Neumann of Königsberg; but M'Cullagh vindicated beyond all doubt his own claim; and unquestionably results of greater importance were arrived at by M'Cullagh. Both had set out independently from the same principles, and both solved the question *analytically;* but the *geometrical interpretation* of the laws had been given by M'Cullagh only. Other valuable papers on the subject of light followed at intervals; and he also produced highly original papers on purely mathematical subjects; amongst others, one on "Surfaces of the second order." M'Cullagh received in 1838 the Cunningham medal of the Academy for his essay on the "Laws of crystalline reflection and refraction." In 1846 the Royal Society awarded him the Copley medal for his investigations in the theory of light. As professor of natural philosophy M'Cullagh gave a great impetus by his lectures to the study of the severer sciences. "It was in the delivery of them," says a high authority, "that Professor M'Cullagh used to display the extensive information, the elaborate research, and the vast acquired treasures of his highly-cultivated mind. . . . Nothing could exceed the depth, or surpass the exquisite taste and elegance of all his original conceptions, both in analysis and in the ancient geometry in which he delighted." In his investigations on the dynamical theory of light—"the unaided creation of his own surpassing genius—he has reared the noblest fabric which has ever adorned the domains of physical science, Newton's system of the universe alone excepted." M'Cullagh had a high appreciation of every branch of knowledge, and was a munificent patron of Irish antiquities. In private life he was unobtrusive, modest, and utterly unselfish; charitable, generous, and religious. Severe mental application produced bodily and mental derangement; and in a moment of aberration he put an end to his life on the 24th of October, 1847.—J. F. W.

M'CULLOCH, Horatio, R.S.A., an eminent Scottish landscape painter, son of a manufacturer in Glasgow, was born there in 1806. At the age of twenty-three, after studying his art devotedly in his native city and in Edinburgh, he exhibited a "View on the Clyde," and from that time continued to contribute to the annual exhibitions of the Scottish Academy some of their most attractive pictures. Elected an associate of the academy in 1836, two years afterwards he became a member. During that period he resided in Hamilton, studying the scenery of Cadzow forest, a "View" in which, exhibited in 1838, attracted great attention. M'Culloch from that time resided in Edinburgh. His fame steadily increased, and as a painter of romantic Scottish scenery he was unrivalled. He died on the 24th of June, 1867.

M'CULLOCH, John, an English physician and distinguished geologist, was born in Guernsey in 1773. His early education was received in Cornwall, whence he removed to Edinburgh to study medicine. He obtained his degree of M.D. at the early age of eighteen, and soon after received an appointment as assistant-surgeon in the army. He served for some years in the artillery, but in 1807 established himself in private practice at Blackheath. On occasional visits made to his father who had settled in Cornwall, he had made the acquaintance of Sir Humphrey Davy, whose advice was of great use to him in his chemical studies. Some years afterwards he was employed by government in a mineralogical and geological survey of Scotland, a work which was only brought to a conclusion in 1832. In 1820 he was appointed physician in ordinary to Prince Leopold, and held till the time of his death the professorship of chemistry and geology in the East India Company's military school at Addiscombe. He died in Cornwall in 1835, in consequence of an accident. M'Culloch was remarkable for the versatility of his powers. Thanks to assiduous labour and an extraordinary memory, he acquired an extensive knowledge of geology, mineralogy, chemistry, mathematics, the natural sciences, and industrial arts He was besides a draughtsman, architect, and musician. His greatest work, perhaps, is his "Highlands and Western Islands of Scotland," of which it has been said it has never been surpassed, scarcely even equalled, by any work of a similar kind.—W. B–d

M'CULLOCH, John Ramsay, an eminent political economist, was born in Wigtonshire in 1789. He was a contributor to the *Edinburgh Scotsman* during its early years, and also to the *Edinburgh Review;* of the former he was for a period editor. From the knowledge of political economy displayed in his writings he was twice appointed to deliver the Ricardo lectures in London; and in a criticism in the *Edinburgh Review* for November, 1825, on his "Discourse on the rise, progress, &c., of political economy," published the same year, he was recommended as a very fit person to fill a separate chair of political economy in the university of Edinburgh. Such a chair was not instituted; but in 1828 Mr. M'Culloch was appointed professor of political economy in the university of London, and held the post until 1832. In 1838 he became comptroller of the stationery-office. Of his numerous contributions to political economy, statistics, &c., among the more important are—the "Principles of Political Economy," 1825; the valuable "Dictionary of Commerce," 1834; the "Statistical Account of the British Empire," 1837; and, "Dictionary, geographical, statistical, and historical, of the world," 1842; the "Treatise on Taxation and the Funding System," 1845; and the "Literature of Political Economy," 1845—a very useful contribution to the bibliography and biography of his favourite science. Most of these works have gone through several editions. In 1853 Mr. M'Culloch collected his "Treatises and Essays on subjects connected with economical policy," 2nd edition, 1859. Among his latest works are the elaborate treatises on "Money" and "Taxation," contributed to the eighth edition of the Encyclopædia Britannica, and republished separately. He edited, with a life of the author, the works of Ricardo; with supplemental dissertations, Adam Smith's Wealth of Nations; and the volumes of scarce early English tracts on trade, &c., privately printed by Lord Overstone. In the great controversy on the corn-laws Mr. M'Culloch advocated a moderate fixed duty on corn. He died on the 11th of November, 1864.—F. E.

MACDIARMID, John, an unfortunate literary Scotchman, who fills a niche in the elder D'Israeli's Calamities of Authors, was the son of a Perthshire minister, and born in 1779. He studied at Edinburgh and St. Andrews, was tutor in a gentleman's family, and in 1801 repaired to London to become an author by profession. He contributed to periodicals; edited the *St. James' Chronicle*, then a journal of note; and in 1803 published an "Inquiry into the system of military defence of Great Britain," pointing out the defects of the volunteer system, and followed in 1804 by an "Inquiry into the nature of civil and

military subordination." His later years were a battle between literary enthusiasm, on the one hand, and want and disease on the other. Mr. D'Israeli, who visited him at this period, says—"Often the day cheerfully passed without its meal, but never without its page." In this state he composed his "Lives of British Statesmen"—More, Burleigh, Strafford, and Hyde—marked by original thought and research, and published in 1807. He died of paralysis in 1808.—F. E.

MACDONALD, Flora, a Highland lady, whose memory has been preserved by her courage and devotedness in promoting the escape of Prince Charles Stewart, was the daughter of Macdonald of South Uist, and was born about the year 1720. Her father died when she was young; and her mother having married Macdonald of Armadale, Flora spent her youthful years in the house of her stepfather in the remote and rugged Isle of Skye. After the battle of Culloden, Prince Charles found a refuge in South Uist; but his enemies having formed some suspicion of his retreat, the island was suddenly beset with parties by sea and land, and after several hairbreadth escapes it became evident that his only hope of finally evading discovery lay in his getting away from South Uist. Flora was at this time paying a visit to her brother, who resided in that island, and she was prevailed upon to convey the prince to Skye in the character and dress of an Irish female servant. By dint of great courage, prudence, and presence of mind, and with the assistance of Lady Macdonald and Macdonald of Kingsburgh, she accomplished this difficult exploit at no small personal risk, and thus at a very critical moment contributed most important aid to the final escape of the poor prince. Flora was afterwards arrested and sent to London, but was included in the act of indemnity passed in 1747, and was allowed to return home loaded with presents from the jacobites of the capital, who raised a subscription for her to the amount of £1500. In 1750 she married young Macdonald of Kingsburgh; but the worthy couple afterwards emigrated to America, and settled in North Carolina. When the war of independence broke out, Mr. Macdonald espoused the cause of the mother country, and suffered severe losses on account of his loyalty. He and his wife ultimately returned to Skye and ended their lives there. Flora died in 1790, and was buried at Kilmun, in a shroud made of part of the sheets in which the prince had slept at Kingsburgh.—J. T.

MACDONALD, Etienne Jacques Joseph Alexander, Duke of Tarentum, marshal of France, descended from a Scotch family which had followed the exiled James II. to France, was born at Sancerre (Berry), 17th November, 1765, and died in 1831. Entering an Irish regiment at the age of nineteen, he gained his first laurels at the battle of Jemappes in 1792, shortly after which engagement he was made a colonel. In 1795 he served under the command of Pichegru in Holland as general of brigade, and in consequence of his exploit of capturing the Dutch fleet by passing the Wahl on the ice, was made general of division in the following year. In 1798 he was sent to Italy, and after serving for some time under Berthier in the Roman states, he succeeded Championnet in the command of Naples. The following year, with a much inferior force, he gallantly baffled for three days Suwarrow's attempts to cross the Trebia. At Wagram Napoleon created him a marshal on the field of battle. In 1812 he commanded the 10th corps in the Russian campaign. He fought at Lutzen, Bautzen, and Leipsic, and during the campaign of 1814 he commanded the left wing of the army. At Fontainebleau he counselled the emperor to abdicate, and received from him the sabre which Murad Bey had presented to Bonaparte in Egypt. After the fall of the empire Macdonald was nominated a member of the chamber of peers, and in 1816 he was made grand chancellor of the legion of honour.

* MACDONALD, Laurence, an eminent sculptor, is by birth a Scot, but has for many years resided in Rome. He received his early artistic training in Scotland, and was afterwards a pupil in the Royal Academy, London; but it was in Rome that he formed his style. He is a thorough classicist in feeling and taste. After Mr. Gibson he ranks at the head of the British artists resident in Rome; and his works, his busts especially, are in great request. He has executed several excellent classic groups, including the well-known "Achilles and Thetis;" but his imaginative works are more commonly single figures, such as the heroic-sized statue of "Ulysses," executed for Sir Arthur Brooke; "Hyacinthus;" "Eurydice;" "Arethusa," &c., very refined in expression, admirable in pose, and gracefully draped. His portrait-statues and busts while "classic" in style, are considered to be successful in the likeness. Those of Professor Wilson, Charles Kemble, and other public men, are well known; but his busts of females are more admired.—J. T–e.

* MACDOWELL, Patrick, R.A., was born, August 12, 1799, at Belfast in Ireland. His father, a tradesman in that town, failed in business, and died whilst the child was still an infant. The future sculptor owed the first cultivation of his taste for art to the circumstance of his being sent to a boarding-school kept by a Mr. Gordon, an engraver, who detected and encouraged the boy's fondness for drawing. Young MacDowell was at this school from his eighth to his twelfth year, during most of which time his evenings were spent in copying prints lent him by his kind master. His mother having brought him to England, he was at the age of fourteen apprenticed to a coach-maker, who, when he had been with him about four and a half years, became a bankrupt. Mr. MacDowell now took lodgings in the house of a French sculptor named Chenu, watched him at work, and at spare hours imitated his methods. In no long time he thus taught himself to model, and subsequently to carve; and he soon found purchasers at moderate prices for small models. Having had his attention called to the advertisements for a statue of Major Cartwright, he was induced to compete. His model was accepted; but the funds subscribed proving insufficient, the statue was not executed. It was, however, the means of introducing him to the family of Major Cartwright, through whose interest he received some commissions for busts, and he now fairly started on his career as a sculptor. His first poetic piece was a small group from Moore's Loves of the Angels. A life-size figure of a "Girl Reading," exhibited at the Royal Academy in 1838, was very generally admired. The sculptor received a commission from Mr. T. W. Beaumont to execute in marble his model of the "Girl Reading," and two large groups. Almost immediately afterwards the earl of Ellesmere offered him a commission for a replica in marble of the "Girl Reading." Another zealous and liberal patron at this time was Sir J. Emerson Tennant. The hitherto unknown and self-taught sculptor had in fact at a bound taken his place among the foremost men of his profession, and his talents met on all hands with help and cheerful recognition. He was in 1841 elected associate, and in 1846 full member, of the Royal Academy. As has been seen, Mr. MacDowell made his first appearance before the public with an original conception—the "Girl Reading." Later he executed, in the manner of most sculptors, various single figures and groups from the stock subjects of classical mythology. But the greater number of his imaginative works have been illustrative of passages from our native poets, or of simple original themes; and these have been always the most popular and usually the most successful. As is commonly the case with our sculptors, however, Mr. MacDowell's time has been increasingly occupied in carving portrait statues and busts. He has executed comparatively few public memorials—the principal being "Viscount Exmouth," for Greenwich hospital, and the statues of "Lord Chatham" and "William Pitt," for St. Stephen's hall; a bronze statue of the "Earl of Belfast," for his native city; and the memorial to "Viscount Fitzgibbon and his comrades, natives of Limerick county, who fell at Balaklava." Among his chief imaginative works, besides those above mentioned and various Cupids, Psyches, and Satyrs, are the popular "Early Sorrow," 1847; "Virginius," 1847; "Eve," 1849; the "Slumbering Student," 1851; "Love in Idleness," 1852; and "The Day Dream," 1858.—J. T–e.

MACEDONIUS, elected patriarch of Constantinople, by the influence of the Arian party, in 341 or 342; held that office till 348; and afterwards from 350 till 360, when he was condemned by the council of Constantinople. Being a semi-Arian, he held the Son to be of *like* substance (ὁμοιουσιους) with the Father; and after his deposition he taught that the Holy Spirit was only a creature.—D. W. R.

M'FADYEN, James, physician and botanist, was born in Glasgow on 3d May, 1799. His father, John M'Fadyen, was a native of Islay, and for a long period in the beginning of the present century, kept the principal music shop in Glasgow. He very soon evinced a great fondness for literature, and the pursuit of natural science. He passed through the curriculum of the college of Glasgow, where, after taking his degree for the medical profession, he commenced business as a surgeon, and gradually obtained a respectable practice. In 1822 the Mechanics' Insti-

tution, the first of the kind in the kingdom, was instituted in Glasgow. In its formation the young surgeon took a deep interest, and he volunteered a course of popular lectures on natural history, the first which had been delivered on that subject in his native city. The course was repeated and enlarged a second year, and was attended by numerous students gathered from all ranks. He prepared and published for these lectures a class book, which was at the time acknowledged to be a rare instance of accuracy and condensation. In 1824 he published a small volume of poetry under the name of the "Seven Laras," dedicated to John Wilson, the poet and professor. In 1825 he went to London, and passed as surgeon for the royal navy, with the view of being appointed to some scientific expedition. Sir William Hooker, knowing his high attainments in botanical science, pressed on him the office of "island botanist" of Jamaica. This appointment so congenial to his tastes he accepted, and entered on his duties with his usual ardour. In 1833 he published the first volume of "Flora of Jamaica," dedicated to his patron Sir William Hooker. His fame as a botanist was so wide-spread that De Candolle of Geneva, and several other distinguished botanists, have given his name to different plants. He was preparing a second volume on the interesting subject, when death arrested his fond pursuit. In 1837 he made a short visit to his native town, and received the degree of M.D. from the university of Glasgow. His practice as a physician in the island became so extensive, that he had reluctantly, but conscientiously, to resign his appointment in connection with the botanic garden. His hospitality to visitors to the island was unbounded, and his attention to the poor uniformly great. In 1850 the island was visited by cholera. Incessantly did M'Fadyen labour amongst the afflicted until, exhausted, he sunk under an attack of the malady, and died on the 24th November, 1850. On the 20th November, four days before his death, on the motion of Sir Charles Lyell he was elected a fellow of the Royal Geological Society. At a meeting held in Kensington a resolution was passed, "deploring his lamented death;" and the mover of it most truthfully represented the character of M'Fadyen, when he said "his character was not a character that required deep or profound critical elucidation. Its great leading feature was simplicity, 'the manners of a child, with the mind of a giant.' He was great without assumption, dignified yet modest, unobtrusive and retiring, upright, candid, and ingenuous. Endowed with a noble mind, improved by solid learning, and extensive acquaintance with men and books, he possessed great sagacity and unbending integrity."—H. B–y.

MACFARREN, GEORGE, author of a great many successful dramatic pieces, including the librettos of "Malvina," "The Devil's Opera," and "Don Quixote," was born in London, September 5, 1788, and died in the same capital, April 24, 1843. In 1831 and 1832 he was director of the Queen's theatre, Tottenham Street, and some years later of the then but newly-erected theatre in the Strand. He possessed considerable skill on the violin; wrote a great deal of poetry which, although highly spoken of, was for the most part never published; and held an honourable position as a critic both in art and literature.—J. W. D.

* MACFARREN, GEORGE ALEXANDER, eldest son of the preceding, and one of the most eminent musical composers of this country, was born in London, March 2, 1813. He received his first instructions in music from his father; and at the age of fourteen (1827) was placed under Mr. Charles Lucas, with whom he studied harmony and the theory of composition, two years. In September, 1829, he became a pupil of the Royal Academy of Music, and in the following year (September) his first orchestral symphony was performed, at one of the concerts "for the exhibition of the students," which at that period were highly creditable to the institution. His chief preceptor at the Academy was Mr. Cipriani Potter. In 1832 Mr. Macfarren's progress was sufficiently great to warrant his being made sub-professor. Two years later he ceased to be a pupil, and in June, 1834, was appointed professor—his class for harmony and composition, on account of his peculiarly intelligible and attractive method of teaching, becoming in a short time one of the most popular in the school. About this time a new society was founded, under the name of the Society of British Musicians (still existing), with the object of advancing native art through the encouragement of native talent. The first great step adopted by the committee of management was to hold a series of six orchestral concerts, to which the public were invited, at a much more reasonable charge than had ever before been known at entertainments of the kind. These concerts were ridiculed by the editor of the *Harmonicon* —then our chief, if not indeed our only musical authority in the form of a periodical newspaper—as "the three-and-sixpenny concerts." They were, nevertheless, wonderfully successful, notwithstanding the fact that, by a fundamental law of the society —afterwards, as the sequel proved, unwisely modified—the programmes were exclusively confined to the works of British musicians. The honour of inaugurating the first concert (October 27, 1834), devolved upon Mr. Macfarren, whose fourth symphony (in F minor) was received with an extraordinary degree of enthusiasm, the composer himself directing its performance in the orchestra.

Meanwhile, for several years previous, Mr. Macfarren, devoting himself to composition for the theatre, had produced a good number of melo-dramatic pieces, operettas, &c., at the Queen's, the Olympic, the English Opera House (now Lyceum), and the Strand. His first dramatic work of importance, however, was "The Devil's Opera," in two acts, brought out at the English Opera House, August 13, 1838. Owing to continued bad business, the theatre had been in a languishing state; but the success of the new work completely turned the tide, and by replenishing the treasury averted the necessity of closing the doors. Although the composition of "The Devil's Opera," words and music, did not occupy longer than three weeks, it was unanimously hailed as a work likely to add to the reputation of the English school, which Bishop's "Aladdin" and "Doom Kiss," Mr. E. J. Loder's "Nourjahad," Mr. John Barnet's "Mountain Sylph," and two or three operas of Mr. Balfe, had already raised to a more elevated position than it previously occupied. To name one piece—the trio for women's voices, "Good night, good night," obtained a wide popularity. Mr. Macfarren's next opera—"Don Quixote" (libretto by Mr. Macfarren, sen.), produced at Drury Lane Theatre, eight years later—February 3, 1846, when Mr. Bunn was manager—although of considerably higher pretensions and of indisputably greater merit, was not played so frequently as the "Devil's Opera." That such a work should never since have been revived, must be attributed to the want of a national theatre which might afford our English composers chances equivalent to those presented by the Opera Comique, the Théâtre Lyrique, and in a lesser degree, by the Académie Impériale, to the musicians of France. The beautiful romance of Quiteria, "Ah, why do we love?"—even now one of the oftenest heard and most universally admired of concert-songs; the air, with chorus, of Don Quixote, "When Bacchus invented the bowl;" and the overture, are the only pieces with which the musical public of the present day are at all familiar. "King Charles, II." (libretto by Mr. Desmond Ryan), Mr. Macfarren's third important dramatic work, was first played at the Princess's Theatre, October 27, 1849 —Mr. Maddox being director—and achieved a more complete success than either of its predecessors. This was his first genuine English opera, or more strictly speaking his first opera built upon an English subject, and thus admitting a certain approximation to the English style of melody. That style, it must be understood, was essentially the old style; the influence of foreign dramatic music, German, French, and Italian, upon our composers, during a long series of years, having almost totally annihilated the legitimate English school which Bishop had been the last to enrich and the first, in his "Aladdin," to repudiate. "Charles II." was a successful exemplification of how much could be effected by the aid of this national element, without in any way compromising the higher requisites of operatic form. Criticism was unanimously favourable to the new work, the production of which at the Princess's Theatre was further memorable as having been the occasion of bringing out the afterwards celebrated English soprano, Miss Louisa Pyne, for the first time in an original part written expressly for her by an English composer. Another interesting feature was the first appearance on the stage of Mad. Macfarren, wife of the composer, to whom was allotted the part of *Julian*, and who has since abandoned the public exercise of her vocation. In the interval between the production of "The Devil's Opera" and that of "Charles II.," Mr. John Barnett had added "Fair Rosamond" and "Farinelli," and Mr. E. J. Loder "The Night Dancers," to the English dramatic repertory; while Mr. Balfe—who began in 1835 with "The Siege of Rochelle"—had obtained an almost uninterrupted series of successes (including "The Bohemian Girl") at Drury Lane Theatre; and a composer, hitherto unknown (Mr. W. Vincent Wallace), had already, at

the same establishment, proved by his first work ("Maritana") that a new and formidable competitor was in the field. Under these circumstances the reception awarded to "Charles II." was the more flattering.

In the winter of 1850 the so-called "National Concerts" were held at her Majesty's Theatre by a body of noblemen and gentlemen. These, though announced as merely preliminary to some future scheme for a national opera, were substantially in opposition to the concerts of M. Jullien at Drury Lane Theatre. A large orchestra, containing the majority of M. Jullien's most reputed players, was engaged, with Mr. Balfe as conductor; and very liberal professions being made on the part of the directors, several English musicians of repute prepared works expressly for their concerts. Among these was Mr. Macfarren, who furnished "The Sleeper Awakened" (libretto, founded upon an incident in the "Arabian Nights," by Mr. John Oxenford), which, though styled a cantata, was written in such a manner as to insure its adaptability for the stage, should the contemplated "National Opera" ever see the light—an eventuality, as it subsequently appeared, the reverse of probable. Thus the "Sleeper Awakened," though one of the most essentially dramatic works of its composer, was only made known to the public through the medium of the concert-platform—in the style, as it were, of a comic oratorio. Its success was not the less remarkable. In 1851 Mr. Macfarren had finished a real cantata—set to an English version, by Mr. Oxenford, of Bürger's celebrated legendary poem of "Lenore." This was first performed in 1852, at the Royal Academy concerts; next, in 1853, at the concerts of the Harmonic Union, a new society, since defunct, directed by Mr. Benedict; and lastly at the Birmingham Festival of 1855, Mr. Costa being conductor. Five years later, another cantata, entitled "May-Day," for which Mr. Oxenford also furnished the poem, was produced with entire success at the second great musical festival held at Bradford, Yorkshire, in August, 1856. "May-Day" is the second of Mr. Macfarren's compositions in which the spirit of the old English melody is successfully emulated. Its merits were at once appreciated, both by amateurs and professors; and its subsequent popularity has been on a par with its deserts. At one of the concerts of the Musical Society of London (1859)—Mr. Alfred Mellon conductor—it was received with such favour that, urged to fresh exertion, with Mr. Oxenford again his *collaborateur*, Mr. Macfarren, some months later, had completed a third cantata, which was produced at one of the same society's concerts, in February, 1860. "Christmas," though a more elaborate composition, is conceived in much the same spirit as "May-Day," the ideas suggested by a poetical revival of old English games and pastimes giving the predominant colouring to the work. It was entirely successful; but having been heard in public on this one occasion only, it has yet to achieve the universal popularity enjoyed by its predecessor. That it will ultimately do so is the general belief of connoisseurs, who place it higher on the ladder of musical excellence than its hitherto more fortunate rival. "Christmas" was shortly followed by the thoroughly English opera of "Robin Hood" (libretto, by Mr. Oxenford), brought out—October 11, 1860—during Mr. E. T. Smith's brief career as director of her Majesty's Theatre. Opinions were unanimous about the merits of this work, which, successful almost without precedent, was performed, through the greater part of the winter, to overflowing houses. The three principal characters of *Maid Marian*, *Robin Hood*, and the *Sheriff of Nottingham*, were sustained by Madame Lemmens Sherrington (her first appearance on the stage, (Mr. Sims Reeves, and Mr. Santley. Mr. Charles Hallé, the eminent pianist, presided in the orchestra. In the winter of 1861 "Robin Hood" was produced by Miss Louisa Pyne and Mr. Harrison, at the Royal English Opera (conductor, Mr. Alfred Mellon)—Mr. Santley assuming his original part, *Maid Marian* being intrusted to Mdlle. Guerabella, and *Robin Hood* to Mr. Henry Haigh. Since then Mr. Macfarren has nearly completed (in conjunction with Mr. Oxenford) another work, the title of which is understood to be "Helvellyn."

In the foregoing sketch allusion has been made only to the compositions which, chiefly instrumental in bringing Mr. Macfarren before the public, may on that account be regarded as successive stepping-stones in a career of no less industry than success. His other productions, nevertheless, are very numerous, and embrace almost every style. Many of them have been heard in public, and a still greater number have been printed. Five out of seven symphonies for the orchestra have been performed at various concerts, viz.—No. 3, in A minor; No. 4, in F minor (published as a pianoforte duet); No. 5, in B flat; No. 6, in C sharp minor (introduced at the Philharmonic concerts—also to be had as a pianoforte duet); and No. 7, in D (at the concerts of the since defunct Amateur Musical Society). The concert overtures for the orchestra are just as numerous. Of these, "A Midsummer Night's Dream;" an overture in E flat (unintituled); "The Merchant of Venice;" "Chevy Chase" (composed, together with some vocal pieces, for a drama of that name, presented at Drury Lane theatre); "Romeo and Juliet;" "Don Carlos;" and "Hamlet," have (like the symphonies) been given at various intervals, by the Society of British Musicians, the Philharmonic Society, the New Philharmonic Society, the Musical Society of London, &c. The most popular of these is the overture called "Chevy Chase," which—as well as "The Merchant of Venice" and "Romeo and Juliet"—has been published as a pianoforte duet; the most original and masterly, by general consent, is "Hamlet," which—with "A Midsummer Night's Dream," the overture in E flat, and "Don Carlos"—remains in MS. In chamber music Mr. Macfarren has been a scarcely less indefatigable producer. A quintet in G minor for pianoforte and string instruments (with double-bass), and a trio in E minor for the same, are engraved and published at Leipsic. The quintet has been frequently heard (Miss Arabella Goddard and Mr. Charles Hallé having played it on several occasions); the trio more rarely. There are also four quartets for two violins, viola and violoncello—the first and fourth in G minor, the second in A, and the third in F—one of which (in F) has been engraved. Two sonatas for pianoforte, *solus*—the first in E flat, the second in A, called "Ma Cousine"—both printed, and a variety of minor pieces, swell the catalogue. A concerto in F minor for pianoforte and orchestra also exists in MS. This was once, and only once, performed in public by Mr. W. H. Holmes, at the concerts of the Society of British Musicians. Not less prolific in the composition of vocal chamber music, Mr. Macfarren, besides a whole library of fugitive pieces, has published a number of songs, duets, and trios that are likely to endure. Among the best are his contributions to the *British Vocal Album*, his settings of Shelley, Heine, Schiller, and other distinguished poets; his "Arabian Night Songs;" and, perhaps more genial, vigorous, and original than all, his "Lyrics." Many of these have attained popularity, and the major part of them are instinct with the spirit of poetry. A variety of four-part songs and glees (among which latter may be specially cited a set of six, words by Mr. Macfarren, sen.) must be added to the catalogue of vocal-chamber music; also, an entire church service, composed for the cathedral church at Abingdon, and since introduced by Dr. Monk at York Minster, which has been unanimously praised. The harmonization of all the airs in Mr. W. Chappell's "Popular Music of the Olden Time," and the accompaniments to the separate volume of "Old English Ditties" (same editor), further associate Mr. Macfarren's name with the national music of England. "The Sleeper Awakened," "Lenore," "May-Day," "Christmas," "Don Quixote," "King Charles II.," and "Robin Hood" have been published in pianoforte score; as likewise some portions of the "Devil's Opera." Three other operas, which have never been produced upon the stage, remain in MS.: their names are, "The Prince of Modena," "Caractacus," and "El Malhechor." The one in progress ("Helvellyn") is to be produced at the Royal English Opera. In 1843 Mr. Macfarren established the Handel Society, "for the production of a superior and standard edition of the works of Handel." The council was composed of Mr. Addison, Mr. W. S. (now Dr.) Bennett, Sir H. R. Bishop, Dr. Crotch, Mr. J. W. Davison, Mr. E. J. Hopkins, Mr. G. A. Macfarren, Mr. Moscheles, Mr. T. M. Mudie, Mr. (now Dr.) Rimbault, Sir George Smart, and Mr. Henry Smart. Mr. Macfarren edited the oratorios of "Belshazzar," "Judas Maccabeus," and "Jephtha," in full score, with preface, comments, and independent organ part. It was for this society that Mendelssohn prepared his edition of the oratorio of "Israel in Egypt;" the most valuable, not only for its correctness, but on account of the preface and independent organ part supplied by its illustrious editor. Mr. Macfarren was secretary to the Handel Society—for which, within a short period, he obtained upwards of one thousand subscribers—until 1847, when the scheme was abandoned and the society dissolved. In 1860 he was appointed one of the board of professors for managing the Royal Academy of Music.

Besides his musical compositions, Mr. Macfarren has contributed extensively to the literature of the art—as essayist, critic, theorist, and biographer. His analytical descriptions of the "Messiah," "Israel in Egypt," "Creation," "Lobgesang" (Mendelssohn), and other works for the Sacred Harmonic Society and the Birmingham Triennial Festival, are as interesting for their details as they are valuable for their accuracy. The first of these, the "Messiah," prepared for the Sacred Harmonic Society, was published in 1853. Mr. Macfarren's work on harmony stands in high repute, although in some particulars it diverges from the systems which have hitherto obtained acceptance. The most important difference relates to the fundamental roots which generate the scale. Theorists have derived the scale from the tonic (first note of the scale), subdominant (fourth), and dominant (fifth); but Mr. Macfarren rejects the subdominant and substitutes the supertonic (second note of the scale) as the second fundamental root—whence he obtains an entirely new system of notation. He was led to his convictions on this point by conversations with the late Dr. Alfred Day, who is believed to have first invented the theory of the supertonic, which certainly, as Mr. Macfarren has developed it, clears up many points that from time immemorial have puzzled musicians, besides creating a logical defence for much that, while admitted to be effective and even beautiful, was nevertheless objected to as incorrect, in the works of the great masters. In consequence of his uncompromising adherence to this system, Mr. Macfarren was compelled in 1845 to resign his professorship in the Academy; in 1851, however, he was invited to return, and has since taught whatever method he considered expedient. It was in 1851 that he completed an opera called "Allan of Aberfeldy" (not mentioned in the foregoing catalogue), in conjunction with his frequent colabourer, Mr. Oxenford. This work has never been played, and remains in MS.—J. W. D.

* MACFARREN, Walter Cecil, youngest brother of the foregoing, was born in London. As early as 1833 he was a choir-boy in Westminster Abbey; studied music under the tuition of his brother; and was admitted into the Academy, 1842. In 1845 he was appointed sub-professor, some years later professor (pianoforte), and subsequently (1861) member of the Board of Professors. A pianist of acknowledged ability, he has composed a great deal of music for his instrument, both solo and concerted—duets, trios, sonata (with violin), &c. He has also written many songs, and part-songs, besides some overtures for the orchestra. As a public performer Mr. W. C. Macfarren has achieved distinguished success.—J. W. D.

MACGILLIVRAY, William, a Scottish naturalist, was born in the island of Harris, one of the outer Hebrides, and died at Aberdeen on 5th September, 1852. In early life he devoted attention to natural science, and was appointed by Professor Jameson conservator of the museum of natural history in the university of Edinburgh. He occupied this situation for many years, and during that time he assisted the professor in his lectures. He was of a modest and retiring disposition, and on that account his high merits were often overlooked. On resigning the situation in the university, he was chosen conservator of the museum of the College of Surgeons in Edinburgh, and in that office he acquitted himself admirably. He was an excellent zoologist, and was fond of all departments of natural history. He made many excursions in Scotland in order to examine its zoology and botany; and he published the results of his travels at various times. His claims for preferment were recognized by government, and he was subsequently elected professor of natural history in Marischal college and university, Aberdeen. He fulfilled the duties of this situation till his death. Among his published works are the following—"Manual of Geology;" "History of British Quadrupeds;" "History of British Birds;" "Account of the Mollusca of Aberdeen, Kincardine, and Banff;" "Manual of Botany;" "Natural History of Deeside," published after his death by the command of her majesty Queen Victoria; an edition of Withering's British Plants; besides numerous papers in the Transactions of the Wernerian Society, the Reports of the British Association, the *Edinburgh New Philosophical Journal*, and the *Magazine of Zoology and Botany*.—J. H. B.

MACGREGOR, Rob Roy, a famous Highland outlaw, immortalized by Sir Walter Scott, was born about the middle of the seventeenth century, and was the son of Donald Macgregor of Glengyle, said to have been a lieutenant-colonel probably in the service of James II. The clan Gregor was at this time under the ban of the law, and the name forbidden. Rob, therefore, assumed the name of his mother, who was a daughter of Campbell of Glenfalloch. He was originally an extensive dealer in cattle; but having been rendered insolvent by the bad faith of a partner, he was forced to abscond about 1712, and commenced the life of a freebooter with a band of desperate followers. He carried on a fierce predatory war against the duke of Montrose, whom he considered the author of his outlawry, levied black mail over a wide district, and mercilessly plundered those who refused to purchase his protection. He was bold, sagacious, and active, and was possessed of great muscular strength; many tales are told of his daring exploits. He died about 1733 at an advanced age.—J. T.

MACHAM, Robert, an Englishman of the fourteenth century, concerning whom is told a romantic story which makes him the accidental discoverer of the island of Madeira. Being passionately devoted to Anne, the beautiful daughter of the duke of Dorset—one of the nobles of Edward III.'s court—and their union being forbidden by her father, the lovers found the means of seeking on the ocean some place of refuge from the frowns of the world. Their vessel was carried by the winds to the shores of Madeira, then without inhabitants. The date assigned to this is March 8, 1344. The lovers, with a few companions, disembarked, leaving some of the crew in charge of the ship, which during the night was driven off to sea by a violent storm. The heroine of the tale died within a few days of this disaster. Macham soon followed her, exacting from the remaining members of the party a promise that they would bury him beside his mistress, and erect a cross bearing an inscription composed by himself over their common grave. His companions subsequently reached the coast of Africa. This tale, derived originally from a Portuguese writer of the sixteenth century—and of which there is a version presenting some points of difference from the above—is unsupported by any independent testimony, and is to be regarded with considerable doubt. The received date of the discovery of Madeira is 1420.—W. H.

MACHIAVELLI, Niccolo, was born in Florence on the 3rd May, 1469, of a very ancient patrician family, in a decayed condition. His father, Bernardo, was a lawyer, and treasurer of the march of Ancona; his mother, Bartolommea de' Nelli, also of a noble family, was a woman of some poetic talent. Machiavelli entered the government service early, and on the 14th July, 1498, was appointed secretary to the Ten, a board which managed foreign affairs and negotiations. The republic of Florence had now expelled the Medici, long its dominators. As secretary, Machiavelli was very actively employed, being charged with twenty-four foreign legations, and sixteen internal missions. Among these may be particularized a mission to Cesare Borgia, then threatening the Florentine territory, in 1502; and a legation to France in 1511, when Machiavelli did his utmost to secure the independence of his country. In September, 1512, the Medici were restored by the emperor and the pope. On the 8th November, Machiavelli was deprived of his secretaryship, and was soon after subjected to some restrictions, though not of a severe kind. In 1513 he was accused of complicity in a plot made by Capponi and Boscoli against Cardinal de' Medici, afterwards Leo X.; he underwent the torture of six shocks of the cord without condescending to any admission, and was imprisoned in the dungeon of Le Stinche. In March of the same year, however, upon the accession of Leo to the popedom, he was amnestied. He now retired to a small property named La Strada, which he possessed at San Casciano, about eight miles from Florence, and sought refuge in literature. But he longed to recover some public employment, were it only (as an extant letter of October, 1513, expresses it) "to roll a stone;" and the composition of his famous book, "The Prince," originally addressed to Giuliano de' Medici, then at the head of affairs, and eventually presented to his nephew, Lorenzo, was undertaken with the express view of bringing his great experience and profound political genius to the notice of the family in power. In this desired result it failed. In 1522 some obscure suspicion again fell upon Machiavelli of having joined in a plot against Giulio de' Medici, afterwards Clement VII.; but no proof was adduced, and the probability is that the ex-secretary never conspired. His own avowed policy was against doing so. He had, from 1521, been readmitted to some employment, mostly of a subordinate character, and had even been consulted by Leo as early as 1514; and Clement, who succeeded in 1523, became his firm supporter. His last post was in the army of the league against Charles V.

After the sack of Rome, 6th May, 1527, Machiavelli was following the army for the relief of the pope when he learned that the Medici were once more expelled from Florence, and the state reconstituted as before their restoration. His long and faithful public services stood him in no stead at this crisis; his recent acquiescence in the Medicean rule outweighing the remembrance of them. His death took place on the 22nd June of the same year. Its immediate cause was an overdose of opium, taken medicinally; and it seems more than doubtful whether chagrin at his countrymen's ill opinion had, as some have assumed, anything to do with it. Machiavelli died poor, leaving four sons and a daughter by his wife Marietta Corsini. His public character stands without reproach. He was a patriot, zealous and indefatigable for his country's honour and service, disinterested, endowed with singular firmness and penetration, reticent or outspoken as the public interests required, and, as it would seem, not only honest in his main purposes, but as free from the small arts of obliquity and duplicity as can well be expected from a man who professes policy, and not morals, as his function. In his private character he is said to have been an unfaithful husband, somewhat a gourmand, and extravagant, or rather perhaps, careless, in expenditure. His orthodoxy too has been questioned; yet he received the sacraments on his deathbed, and possibly the imputation rests chiefly upon his political opposition to the temporal power of the popes. He was reputed obliging, though caustic, in personal intercourse. He was of middle height and olive complexion, with a countenance of great sagacity and some closeness, mixed with humour and eagerness; the portraits, however, differ considerably. It is upon his writings that the prevalent notion of his character, embodied in the phrase "Machiavellian policy," depends. Their chronology is uncertain, but appears to be somewhat as follows:—I. "La Mandragola," a prose comedy, licentious, but one of the best in the language, written towards 1498; four others are less famous. II. "First Decennial of Events in Italy from 1494 to 1504," a chronicle in the poetic form of terza rima; a second Decennial comes down to 1510 only. III. "The Prince." This is the world-famous book which has done more to blacken the character of Machiavelli than all his acts and other writings put together. He had begun writing it, with the view already stated, as early as 1513; it was not published, according to the best evidence, till 1532, after the author's death. Viewed dispassionately, and as what it professes itself to be, it is a manual of policy for the sovereign of a newly-acquired territory, desirous of settling and extending his power. It tells him, from the experience of past history, how this can be most surely done, and asserts, without subterfuge and without revulsion of feeling, that the surest method is one which cannot fail oftentimes to violate moral principle. It cites Cesare Borgia as an example, in some respects, of successful policy. On the whole the book tends to identifying the interests of the prince with those of the country. It is certainly not a moral book; but is properly to be viewed rather as a disquisition proceeding upon other than moral data, than as a preaching of immorality. IV. "Discourses on the first Decade of Livy," written about the same time as the "Prince," and in much the same range of thought, full of masterly and magnanimous readings of the lessons of Roman history. V. "A Treatise on the art of War," somewhat later. Opinions are greatly divided as to the value of Machiavelli's views in this book. Frederick the Great is said to have esteemed it highly. Two of Machiavelli's chief points are, the importance of infantry and the banefulness of mercenary troops. He had during his secretaryship prevailed upon the state to raise a national militia, then quite a novelty in Florence. VI. "History of Florence to the death of Lorenzo the Magnificent," 1492, finished towards 1525; a work of admirable insight, and nervous, concise eloquence. It does not evidence any great research, but presents the facts simply, boldly, and in their true relations. Besides these works there are several minor ones of history and public affairs, poems, a humorous tale—"Belphegor," &c. Machiavelli's political correspondence was first published in 1767. Of his other works the first complete edition was produced in 1550, with some smoothing of phraseology to suit the taste of the day; and this text has been followed by all subsequent editions, save the last by Le Monnier, 1843–52.—W. M. R.

MACINTYRE, Duncan Ban, commonly known throughout the Highlands as Donnacha Ban Nan Oran, a highland poet of considerable celebrity, was born in the year 1724. In his early years he was employed as forester to the duke of Argyll, and afterwards to the earl of Breadalbane. He fought on the loyal side in the rebellion of 1745, and afterwards served for six years in a fencible regiment raised by the earl of Breadalbane. He was then transferred to the city guard of Edinburgh, and died in that city in 1812, in his eighty-ninth year. M'Intyre's poems are very popular among the Highlanders. They are chiefly of a descriptive character, and have done much to preserve the memory of manners and customs which are rapidly disappearing. His love songs are remarkable for delicacy of sentiment, and his martial lyrics are characterized by fire and patriotism, as well as by humour and satiric wit. He knew no language but the Gaelic. A monument has been erected to his memory at Dalmally, in his native vale of Glenorchy.—J. T.

MACK VON LEIBERICH, Karl, Baron, an Austrian general, born at Neusslingen on the 22nd August, 1752; died 22nd October, 1828. He belonged to a family in the middle rank of life, but received a good education. On leaving college, he enlisted as private in a regiment of Austrian dragoons. He soon distinguished himself in the war with the Turks, and was attached to the staff. For his conduct before Lissa General Laudon appointed him his aid-de-camp. When war broke out with France, Mack was made quartermaster-general to the prince of Saxe-Coburg, and in that capacity directed the operations of the campaign of 1793. In 1794 he was sent to London to arrange a new campaign with the British government. He returned to the Netherlands, and the emperor of Austria made him major-general. His plans were adopted, but were not successful. The French arms were triumphant, and Mack obtained leave of absence and retired to Vienna. In 1797 he served with the army on the Rhine, and the following year was made commander-in-chief of the Neapolitan army to serve against France. Beaten by the French general, Macdonald, he was in danger of being assassinated by his own men, and resigned the command; gave himself up to the French general, Championnet; and was made prisoner of war. He could not procure an exchange, and contrary to the rules of war he escaped. The French government behaved very handsomely to him and sent him his horses, his property, and his aides-de-camp. In 1804 he commanded in the Tyrol. In 1805 he commanded in Bavaria. On the 18th October, 1805, he was caught at Ulm by the Emperor Napoleon, and capitulated with twenty-eight thousand men—a circumstance almost unprecedented. Napoleon sent him to Vienna, but there the Austrians imprisoned him. He was tried by commission and condemned to death; but the emperor commuted his punishment, and he was sent to Spielberg for a year. He then went to Vienna, and lived in poverty and obscurity till his death.—P. E. D.

* MACKAY, James Townsend, a distinguished cultivator of botany and horticulture, was born in Scotland about the year 1778. He went to Ireland on the 25th April, 1805, and finally became superintendent of the botanic garden of Trinity college, Dublin. He investigated the botany of Ireland, and published first a catalogue of Irish plants, and afterwards, in 1830, a complete Flora Hibernica, comprising the flowering plants, ferns, mosses, lichens, and algæ of Ireland, arranged according to the natural system. He is a member of the Royal Irish Academy, and an associate of the Linnæan Society. Trinity college, Dublin, conferred on him the degree of LL D., as a mark of their estimation of his services to science in Ireland. One of the rare Irish heaths is called Erica mackaiana after him.—J. H. B.

MACKENZIE, Sir Alexander, a distinguished traveller of the eighteenth century, was born about 1755, at Inverness, in Scotland. Early in life he became settled at Montreal, in the service of a commercial house engaged in the fur trade. The North-west Company, established in 1784 for the further prosecution of that trade, afterwards engaged Mackenzie in their employ. He was stationed at Fort Chipewyan, on the south shore of Lake Athabasca—then the most distant of the trading stations in the northern interior of the American continent. In the summer of 1789, embarking with a few attendants in a bark canoe, Mackenzie proceeded on a voyage of discovery to the northward. This journey led him, down the Slave River, into the Great Slave Lake, and thence into the great river which has since borne his name. He descended this river to its outlet in the Arctic Sea, and regained Fort Chipewyan after an absence of one hundred and two days. A voyage to England shortly after furnished such scientific aids as he felt necessary for further discovery and observation; and on his return to America he undertook the

difficult task of traversing the continent westward from the company's trading stations, with the view of reaching the Pacific ocean. Mackenzie started from Fort Chipewyan on this enterprise in October, 1792, with two canoes laden with merchandise. He proceeded in the first instance up the Unjigah or Peace River towards the Rocky Mountains, where he passed a long and severe winter, in huts constructed for the purpose. Leaving his winter quarters in the ensuing May, Mackenzie pursued his way, alternately by water or carrying the single canoe with which he now advanced, until he reached an inlet of the Pacific in lat. 52° 30′. Here he inscribed his name, with the date—July 22, 1793—on the face of a rock. In the course of this journey Mackenzie descended a portion of a stream which he supposed to be identical with the great river Columbia, but which really must have been the Fraser, since celebrated in connection with recent gold discoveries. He returned by the same route, and re-entered Fort Chipewyan after an absence of eleven months. Revisiting England in 1801, he published a narrative of his journeys, and subsequently was knighted. He died in 1820.—W. H.

MACKENZIE, Sir George, an eminent Scotch lawyer and miscellaneous writer, was the son of Simon Mackenzie, brother of the earl of Seaforth. He was educated at the universities of St. Andrews and Aberdeen, and afterwards studied civil law at the university of Bourges in France. He was called to the bar in 1659, and soon attracted attention by his ability and learning. He was counsel for the marquis of Argyle in 1661, and discharged his duty with great firmness and courage. He was appointed a justice-depute, but for some time professed patriotic sentiments and opposed, though not very heartily, several of the worst measures of the court. His patriotism, however, was only assumed to enhance his price. In 1677, on the dismissal of Sir John Nisbet, Mackenzie was made lord-advocate and one of the lords of the privy council, and was soon after knighted. He took a prominent part in the persecution of the covenanters, and rendered himself infamous by his unscrupulous perversion of the law, and the base arts and threats which he employed to extort a verdict of guilty from reluctant juries. His memory is still held in abhorrence by the peasantry of Scotland, among whom he bears the name of the "bloody Mackenzie." Notwithstanding his claims on the government for the foul work he had done, he was deprived of his office by James in 1686, on account of his refusal to assist in the repeal of the penal laws against the Roman catholics. But he was restored in 1688. After the revolution Sir George retired to Oxford, where he died in 1691. Mackenzie enjoyed considerable celebrity in his day as an orator, a scholar, and a wit, as well as an able lawyer. He was the author of "Religio Stoici;" "Moral essays upon solitude," "Moral gallantry;" "Consolation against Calumnies;" "The Moral History of Frugality;" "Institute of the Law of Scotland;" "Laws and Customs in Matters Criminal;" "Observations on the Laws and Customs of Nations as to Precedency," &c., which have been collected in 2 vols. folio. His "Memoirs," the most interesting of his works, were long lost sight of, and were accidentally discovered by Dr. M'Crie, by whom they were published. Sir George was the founder of the Advocates' Library in Edinburgh.—J. T.

MACKENZIE, George, Viscount Tarbat, and first earl of Cromarty, was the eldest son of Sir John Mackenzie, and was born in 1630. He was a zealous supporter of the royal cause during the civil war and the Commonwealth. In 1678 he was appointed justice-general, and in 1681 a lord of session and lord-register. He was an active and unscrupulous abettor of the arbitrary measures of Charles and his brother, and in 1685 was created by James, Viscount Tarbat. After the Restoration he lost his employments, but was restored to his office of clerk-register in 1692. At the accession of Queen Anne in 1702, he was made secretary of state for Scotland, and in 1703 was elevated to the dignity of Earl of Cromarty. He died in 1714. The earl was an able and experienced, but unprincipled statesman. He was the author of several historical and political treatises, of an "Explication of Daniel's Prophecy," &c.—J. T.

MACKENZIE, George, "who wrote the lives," says Dr. David Irving, "of so many Scottish writers, has not himself found a biographer." He was a fellow of the Royal College of Physicians of Edinburgh, where he practised during the first quarter of the eighteenth century, and published by subscription in three folio volumes between 1708 and 1722, his "Lives and Characters of the most eminent writers of the Scots nation, with an abstract and catalogue of their works, their various editions, and the judgments of the learned concerning them." According to a passage in the Diary of Wodrow (quoted in Mr. Maidment's Analecta Scotica), Dr. Mackenzie received an Oxford education, was a relative of Lord Grange, a friend of Dr. Pitcairn, from 1705 to 1711 physician to Heriot's hospital, an episcopalian, and a jacobite. He died in 1726. His work closes with Napier of Merchistoun, and though confused and undigested, is useful for reference.—F. E.

MACKENZIE, Henry, a popular Scottish essayist and novelist, was the son of Dr. Joshua Mackenzie, an eminent physician in Edinburgh, and was born in 1745. His mother was the eldest daughter of Rose of Kilravock, the representative of an ancient Morayshire family. After completing his education at the high school and university of his native city, young Mackenzie was instructed in the business of the exchequer, and in 1765 went to London for the purpose of studying the modes of English exchequer practice. On his return to Edinburgh he became the partner of his old master, Mr. Inglis of Redhall, and afterwards succeeded him in the office of crown agent. During his residence in London he sketched some part of his first work, "The Man of Feeling," which was published anonymously in 1771. This was followed some years later by the "Man of the World." His next production was "Julia de Roubigne," a novel in a series of letters. A tone of exquisite sensibility breathes throughout all these works, and the style is characterized by great accuracy and elegance. About the year 1778 a number of young gentlemen, mostly lawyers, formed themselves into a literary society, which came to bear the designation of the Mirror Club, and resolved to issue a series of papers on morals, manners, taste, and literature. These essays appeared in a weekly paper which bore the title of the Mirror, and were afterwards republished in three volumes, 12mo. The Lounger, a periodical of a similar kind, succeeded to the Mirror in 1785, and was equally successful. Mr. Mackenzie was the editor of both works, and contributed two papers to the former and fifty-seven to the latter. One of the essays which appeared in the Lounger in December, 1786, is devoted to a generous and highly eulogistic review of the poems of Burns, which had just been published. The cordial approbation so promptly bestowed upon the unknown poet, coming from such a quarter, was extremely gratifying to him, and at once fixed his place in Scottish literary circles. Mr. Mackenzie was one of the early members of the Royal Society of Edinburgh, and contributed various papers to its Transactions. One of the best known of them is an elegant tribute to the memory of his friend Judge Abercromby; and another is an article on German tragedy, which bestows high praise on the Emilia Galotti of Lessing, and on Schiller's Robbers. In 1791 he published a small volume containing translations of the Set of Horses, by Lessing, and of two or three other dramatic pieces. He was an original member of the Highland Society, and published in its Transactions a defence of the authenticity of the poems of Ossian, and an interesting account of Gaelic poetry. In 1793 he wrote a life of Dr. Blacklock, prefixed to a quarto edition of the works of that amiable poet; and in 1812 he read to the Royal Society a life of John Home, author of Douglas, in which he gave an interesting sketch of the literary society which adorned the Scottish capital during the latter part of the eighteenth century. Mr. Mackenzie seems to have had a strong ambition to excel in dramatic poetry, and wrote no fewer than five plays, several of which were brought upon the stage; but though not without merit, they all proved unsuccessful. In 1808 he published a complete edition of his works in eight volumes, to which he, for the first time, prefixed his name. During the exciting period of the war with France, Mackenzie wrote several political tracts in the interest of the government, and in 1804 was rewarded for his services with the office of comptroller of taxes for Scotland. He died at Edinburgh on the 14th of January, 1831, in the eighty-fourth year of his age. Mackenzie's writings are characterized by tenderness of feeling, and sweetness and beauty of style, rather than by originality or vigour. His personal character presented a striking contrast to his works. His wife used to say to him—"Harry, you put all your feelings on paper." "No man," says Sir Walter Scott, "is less known from his writings. You would suppose a retired, modest, somewhat affected man, with a white handkerchief, and a sigh ready for every sentiment. No such thing. He is alert as a contracting tailor's needle in any sort of business—a politician and a sportsman—shoots and fishes

in a sort even to this day (1825), and is the life of company with anecdotes and fun." "Though he survived," says Lord Cockburn, "the passing away of many a literary friend, and many a revolution of manners, he accommodated himself to unavoidable change with the cheerfulness of a man of sense." The title of "The Man of Feeling" adhered to him ever after the publication of that novel; and it was a good example of the difference there sometimes is between a man and his work. Strangers used to fancy that he must be a pensive sentimental Harley; whereas he was far better, a hard-headed practical man, as full of worldly wisdom as most of his fictitious characters are devoid of it; and this without in the least impairing the affectionate softness of his heart. In person he was thin, shrivelled and yellow, kiln-dried, with something when seen in profile of the clever wicked look of Voltaire. Burns termed Mackenzie the Scottish Addison, and says, "if he has not Addison's exquisite humour, he has certainly outdone him in the tender and pathetic;" and the sentiment has been re-echoed by Sir Walter Scott. Mr. Mackenzie had eleven children, the eldest of whom became an eminent Scotch judge.—J. T.

MACKINNON, DANIEL, the gallant defender of Hougomont on the field of Waterloo, was born in 1781, and died in 1836. In 1805 he served at Bremen, in 1807 at Copenhagen, and in 1809 joined the army in the Peninsula. He was then a lieutenant in the guards and aid-de-camp to General Stopford, with whom he served in the various engagements from Talavera to Toulouse. At the peace he attained the rank of lieutenant-colonel in the army. In June, 1815, his regiment was at Brussels, and so anxious was Mackinnon to join that he crossed from Ramsgate to Ostend in an open boat. He was present in the actions of the 16th, 17th, and on the ever-memorable day of Waterloo, the 18th, he had three horses shot under him. He was then sent to occupy the farm of Hougomont, with strict orders from the duke of Wellington to defend the important post to the last extremity. The brilliant manner in which the service was performed has become a matter of history. On his return he attained the rank of colonel of the Coldstream guards, of which corps he wrote a history.—P. E.D.

MACKINNON, HENRY, an English general, was born in 1773, and after achieving the highest reputation as a gallant soldier and skilful commander, particularly by his brilliant services under Wellington in the peninsula, was killed at the storming of Ciudad Rodrigo in 1812.

MACKINTOSH, SIR JAMES, statesman and historian, the only child of Captain John Mackintosh by his wife Marjory, whose maiden name was Marjory Magillivray, was born at Aldowrie in the county of Inverness, seven miles from the county town, on the 24th October, 1765. Captain Mackintosh, preferring the more easy habits of barrack life to the thrifty pleasures of home, passed his time with his regiment at various military stations abroad. The charge of educating James thus fell entirely upon the mother. Their means were limited. Through the captain's lavish habits, the little estate called Kellachie, which had been in the family for two centuries, became heavily encumbered. A bequest by an uncle to his young nephew fell in opportunely, and secured for James Mackintosh the advantages of a liberal education. He was first placed at the school of Fortrose in Ross-shire, whence in 1780 he proceeded to King's college, Aberdeen. During the four years he remained at this university he contracted a warm friendship with Robert Hall. They were the marked men of the period. Under their auspices the "Hall and Mackintosh Club" was founded—a college debating society which derived its inspiration as well as its name from these two promising young men. In 1784 Mackintosh obtained the degree of M.A., and entered himself of the Edinburgh university as a student of medicine. Here his habits of study became very desultory. The mental and moral sciences, politics, literature, and theology obtained more than a fair portion of his time. With no affection for his profession, he was just able at the end of three years (1787) to maintain the Latin thesis, and pass the ordinary examination for a diploma in medicine. From Edinburgh the young physician came to London (1788), with recommendations to Dr. Fraser of Bath. He took up his quarters in the house of a wine merchant in Clipstone Street. The metropolis was in a turmoil of political excitement. The progress of events on the continent, the trial of Warren Hastings, and the Westminster election were the leading topics of conversation wherever men congregated together. Mackintosh was delighted. With the colours of Horne Tooke fluttering in his hat, he jostled in the crowd, shouted the political cries, and pressed round the polling booths. Not until this excitement was over did he begin to seriously reflect on the course he was to adopt in his own profession. There was some negotiation, by no means of a practical character, about settling in St. Petersburg. Salisbury and Weymouth were talked of. There was a generous frankness, cordiality, and improvidence about him at this time which augured ill for his worldly success, but which made him a lovable companion. That he should have become enamoured of Miss Stuart; that he should have wooed, won, and secretly married in the course of a few months, was not at all strange. The rite was solemnized, January, 1789, in Marylebone church, the pew-opener and beadle being the attesting witnesses. The relatives on both sides were highly indignant; but though his funds were stopped, and everything seemed unpropitious, the union proved in the long run one of the happiest events in his life. In the spring of the same year they went to the Netherlands, residing chiefly at Brussels. On their return to London in 1790, Mackintosh found himself without money or means of living. Through the good offices of Charles Stuart his brother-in-law, then a theatrical critic about London, he obtained an introduction to Mr. Bell, editor and proprietor of a newspaper called the *Oracle*. This was the turning point of his life. Had the negotiation with Bell been broken off, Mackintosh would probably have settled down in some provincial town, and won the limited fame and fortune of a country doctor. The credentials upon which he based his application for the department of foreign politics in the *Oracle* were not high or numerous. The only contribution from his pen hitherto—a pamphlet on the regency question—had fallen to the ground unnoticed. A few months' residence in the Netherlands was the principal guarantee for his knowledge of foreign affairs. However, he obtained the appointment, and gave complete satisfaction. Next year (1791) Mackintosh attempted something higher than newspaper writing. After close application for about half a year in the little village of Ealing, his first treatise, the "Vindiciæ Gallicæ," was published. This conferred upon the author a sudden and wide celebrity. His name became familiar in the salons of the clubs and drawing-rooms of statesmen. Fox, Grey, Lauderdale, Erskine, and Whitbread courted his acquaintance. He was invited to the duchess of Gordon's rout, and was cordially received by Sheridan, the Colossus of the whig press. The "Vindiciæ Gallicæ," designed to be a mere pamphlet, grew to a volume of three hundred and eighty pages, and reached the third edition at the end of three months. The copyright was sold for £30. All England felt that the essays to refute Burke's masterly philippic against the French revolution had proved futile. The impotence of the attempts only aggravated the misgiving and prejudice they were intended to remove. The sanguinary excesses of the Parisian mob had been pourtrayed in the Reflections in language of scornful invective and splendid declamation. A sense of insecurity stole over the national mind, which only required the touch of some hand to dispel. The "Vindiciæ Gallicæ" appeared opportunely. A few years later the steady progress of events would have reassured the country, and the subject would have lost much of its interest. The popularity of the book was due to the sense of relief which an impartial and eloquent statement of facts produced. Burke's logic was not impregnable. Mackintosh argued the expediency and necessity of the Revolution, analyzed the character of the national assembly and the new constitution, and vindicated the admirers of the Revolution with eloquence and ability not unworthy of the great orator, over whom he thereby won a partial triumph. Mackintosh may have exhibited more extensive learning in parliamentary debate, more profundity in his historical writings, but in purity of style, in vigour of thought, and closeness of reasoning he never surpassed this effort. Burke himself paid a graceful compliment to his antagonist, and afterwards admitted him to his friendship. In 1792 Mackintosh was appointed secretary to the society of "The Friends of the People"—a society instituted for the purpose of obtaining parliamentary reform under the auspices of Mr. Grey (afterwards Lord Grey), and whose labours resulted, after forty years, in the passing of the reform bill. In this same year Mackintosh entered himself of Lincoln's inn, and was called to the bar in 1795. At this period he devoted much of his time to literature, and contributed

largely to the reviews. The following articles appeared in the *Monthly Review*—"Gibbon's Posthumous Works;" "Life of Lorenzo de Medici, by Roscoe;" "View of the Causes and Consequences of the War;" "Thoughts on a Regicide Peace;" and "Letter to a Noble Lord." In the last two we discover the earliest symptoms of apostasy from the political faith professed in the "Vindiciæ Gallicæ," and to which in later years the critic returned. Hitherto his practice as a barrister had not been lucrative. In 1797 he issued a prospectus of a course of lectures to be delivered by him on the Law of Nature and Nations. The benchers of Lincoln's inn at first refused the use of their hall, but on the representations of Lord Rosslyn and Sir John Scott (afterwards Lord Eldon), then attorney-general, they consented. The prospectus attracted great attention. About thirty peers, twice as many commoners, and a crowd of men distinguished in law and literature assembled in Lincoln's inn hall to hear the introductory lecture. Melville, Canning, Lord Rosslyn, Pitt, and Addington, wrote him letters of compliment. This lecture alone is preserved. The others were not of sufficient interest to keep this brilliant auditory together, and the design so happily conceived proved on the whole a failure. After this his professional business increased a little, but his practice was chiefly confined to parliamentary committees. In the seventh year after his call to the bar it is said that his income amounted to £1200 a year. Two years after the death of his wife (1797) Mackintosh married a Miss Allen of Pembrokeshire, became a shareholder in the *Morning Post*, and wrote political articles for that paper at a weekly salary. In 1803 Mackintosh was leading counsel for the defence in Peltier's case. It was one of those rare opportunities which fortune sometimes throws in the way of young advocates. A similar opportunity sealed the success of Erskine, and placed Pratt, after the patient waiting of thirteen years, on the high road to the peerage. Mackintosh was not equal to the chance. His speech was a laboured dissertation on European politics; ostentatiously learned without being effective. The advocate appeared to evince more anxiety for his reputation than for the acquittal of his client. However, by means of this and his literary fame, he became a marked man, and the government thought it time to give him a step. In 1803 he was appointed recorder of Bombay, and received the honour of knighthood. During his residence in India he affected to follow in the footsteps of the distinguished Sir William Jones, but either through constitutional indolence or inferiority of talent, or both, he accomplished nothing worthy of his exemplar. Taking the precedent which had been left by Sir William, Mackintosh established a literary society in Bombay, and continued president of the same till his return to Europe. At this period he commenced "A Sketch of his Life," and projected "The History of England," beginning with the Revolution. Lady Mackintosh left Bombay for England in 1809. Three years later Sir James returned on account of ill health, on a pension of £1200 a year, and received the appointment of professor of law in the East India college. The lectures delivered here are not extant. Through the influence of Lord Cawdor, he was returned in 1812 for the county of Nairn. His first speech in the house was delivered on the 16th December, 1813. His parliamentary career was neither obscure nor brilliant. One of his ablest speeches was that on the transfer of Genoa to Sardinia by the congress of Vienna. The best reported is that delivered in 1826 on presenting the petition of the merchants of London for the recognition of the independence of the South American states. The former won for him the warm approval of the whigs; the latter is replete with happy passages and varied knowledge of foreign affairs. But Mackintosh was not fitted by nature for an orator. His voice was without tune or compass; his gestures were graceless, and above all he wanted the oratorical temperament. His countenance was strongly marked with hard, inflexible lines. There was much vehemence in his sallies, but scarcely any passion. His more gentle appeals seldom rose to genuine pathos. In literary circles Mackintosh had the reputation of being a brilliant talker. Without being witty, his humour was sufficiently piquant to make people laugh. Madame de Stael, who by a translation gave European celebrity to the "Defence of Peltier," was charmed with his urbanity during her sojourn in the metropolis. But in parliament Mackintosh was always grave. There was a sincerity about his manner which made every argument tell. Every liberal measure or philanthropic scheme found in him a zealous and earnest advocate. In the annals of parliament his name is conspicuous in the debates on the emancipation of the Roman catholics, the removal of religious disabilities, the abolition of slavery, the amelioration of the criminal code, and parliamentary reform. From 13th April, 1825, to 8th June, 1827, his name does not appear in the parliamentary debates, and only once in the list of divisions—among the minority who voted for the catholic claims. Lord Grey and the whigs came into office, November, 1830, when Sir James Mackintosh, already in the privy council, was made a commissioner for the affairs of India. On the 4th July, 1831, he supported the second reading of the reform bill. It was one of the most effective speeches delivered on either side of the house. The last time he ever spoke in parliament was on the 4th October, when the reform bill was in committee. As a historian Mackintosh possessed neither the luminous imagery of Gibbon, the narrative powers of Robertson, nor the philosophical spirit of Hume. Compared with the eminent lawyers of the Georgian era, the recorder of Bombay is but a feather in the balance against the weighty names of Romilly, Grant, and Mansfield. The defence of Peltier, upon which Mackintosh bestowed the greatest labour, contrasts feebly as an example of forensic eloquence with the memorable oration of Erskine upon constructive treason. Though his speeches in parliament display a richness of style, accurate information, and unquestionable sincerity, we search in vain for the close reasoning of Fox, the statesmanship of Chatham, the wit of Sheridan, the majestic diction of Pitt, the raillery of Canning, or the terse epigrammatic eloquence of Grattan. Nevertheless his career was eminently successful. In political controversy he was acknowledged a rival not unworthy of Burke. Though not a member of the cabinet, the whigs placed the highest value upon his support. The earnest advocacy of enlightened principles, combined with a rare obliviousness of self and genuineness of purpose, gave authority to his voice in parliament, and endeared him in the affections of a confiding public. He died in London on the 30th May, 1832, and was buried in the parish church of Hampstead. The following articles were contributed by Mackintosh to the *Edinburgh Review*, viz., "Poems by Samuel Rogers," in the October number of 1813; "Stewart's View of the Progress of Metaphysical Science," September, 1816; "Sismondi's History of the French," July, 1821. Mackintosh intended the "History of England" to be his *opus magnum;* but though materials to the extent of fifty manuscript volumes were compiled, the design was not carried into effect. A brief general survey of English history was contributed to Lardner's Cyclopedia, two volumes of which appeared in his lifetime; but of the third he only lived to write a part, bringing the history down to the reign of Elizabeth. As a general survey it is of much value, comprehensive, liberal, and clear. He was also the author of the following works—"Dissertation on the Progress of Ethical Philosophy," chiefly during the seventeenth and eighteenth centuries, prefixed to the seventh edition of the Encyclopædia Britannica; and "The Life of Thomas Moore," which first appeared in Lardner's Cyclopedia. In 1835 the "Memoirs of the Life of the Right Honourable Sir James Mackintosh" were edited by his son Robert Mackintosh, Esq., and published in 2 vols. The Miscellaneous Works of Sir James Mackintosh, including his articles in the *Edinburgh Review*, have been published in 3 vols. A separate edition of the "Dissertation on the Progress of Ethical Philosophy" was issued in 1836, with a preface by the Rev. W. Whewell. A new edition of the "History of England," revised by his son, has been published in 2 vols.—G. H. P.

MACKLIN, Charles, actor and dramatist, was born in Ireland; but the locality and date of his birth are uncertain. Dublin, Meath, Westmeath, and Ulster are assigned for the former, and 1690 for the latter, though it is probable that he was not born till some years after. He was educated in Dublin, and in 1708 he went to England; and changing his name from its Irish original Cathal O'Melaghlin, he married and acted in various companies of strolling players till in 1725 he came to London, and got an engagement in Lincoln's-Inn-Fields theatre. He played in comedy for some years, and in 1735 he had a dispute with a brother actor of the name of Hallam, whom he killed; was tried and acquitted. In 1741 Macklin attempted *Shylock* with so great success, that a gentleman in the pit, said to be Pope, exclaimed "This is the Jew that Shakspeare drew." From this period he obtained liberal engagements at the principal theatres, though he was never very successful in the higher walks of tragedy. In 1748 Sheridan engaged Macklin and his

wife for the Dublin stage for two years at £800 a year; but Macklin's violent temper soon brought the engagement to a close. Returning to London, he played *Mercutio* in Covent Garden. He took a formal leave of the stage in 1754, and opened a tavern and coffee-house in the Piazza of Covent Garden, with which he combined lectures on the drama by himself. Here he was the constant butt of Foote's ridicule, and was soon forced to close his doors. Bankruptcy followed, and he had again to take to the stage. Accordingly he joined Barry and Woodward in opening the new theatre of Crow Street in Dublin in 1757. On the death of his wife he returned to England to a good engagement at Drury Lane, where he brought out his farce of "Love a la Mode" in 1760, and the following year he produced "The Married Libertine" at Covent Garden. He revisited Dublin in 1763, where he played *Shylock*, *Sir Archy*, and *Peachem* with great success in Smock Alley. Again in London in 1774 he appeared in the character of *Macbeth*. A plot was formed against him by some of the company, which ended in Macklin's dismissal. He brought an action, obtained large damages, but compromised for his expenses, and £300 worth of tickets. Macklin's powers now began to fail; while playing *Sir Pertinax MacSycophant* in his own comedy, his memory failed, and he could not proceed. In May, 1789, he attempted *Shylock* with a similar result; the part was finished by another actor, and Macklin never again came forward. He survived till the 11th July, 1797. To his talents as an actor Macklin added the merit of a successful dramatic writer. Of his ten plays two are so excellent that they still retain their place on the acting list—"Love a la Mode," and "The Man of the World;" the last is his chef d'œuvre. His temper was violent and splenetic, involving him in perpetual quarrels; his appearance was unprepossessing, and his features harsh and sinister. "If the Deity," said Quin of him, "writes a legible hand, that fellow is a villain," a remark more bitter than true.—J. F. W.

M'KNIGHT, James, D.D., the commentator, was born 17th September, 1721, at Irvine where his father was parish minister; and was educated for the ministry at the universities of Glasgow and Leyden. After being licensed to preach by the presbytery of Irvine, he officiated for some time at the Gorbals, Glasgow, and at Kilwinning, before he was ordained. In 1753 he was ordained minister of Maybole, where he continued for sixteen years, and where he commenced his literary labours. In 1756 he published his "Harmony of the Gospels," the plan of which he had conceived while still at college, and of which a second edition with improvements appeared in 1763. In the latter year he published the "Truth of the Gospel History," including a view both of the internal and external evidences of christianity. These works procured him a high reputation for theological learning, and were rewarded with the degree of D.D. from the university of Edinburgh, and with his nomination to the moderator's chair of the general assembly of the Church of Scotland in 1769. In the same year he was translated to Jedburgh, and three years later to Edinburgh, where he was first minister of Lady Yester's church, and next of the Old church, in which latter he continued from 1778 till his death, 13th January, 1800. After the death of Dr. Webster he was appointed joint-collector with Sir Henry Moncrieff of the Widow's fund of the church. As his parochial charge was a collegiate one (he had for some years as his colleague Dr. Henry, author of the History of Great Britain), he was able to command considerable leisure for his critical studies; and for thirty years he worked without interruption upon the preparation of his principal work, "The New Translation of the Apostolical Epistles, with a Commentary and Notes," which appeared in 1795, in 6 vols., quarto. It included a "Life of the Apostle Paul," and was frequently republished in 8vo. It was everywhere well received, not only in Scotland but in England, and was no doubt a considerable advance upon previous works of a similar kind. It has not been able, however, to maintain its position in competition with the claims of later commentaries. The author's theology was defective, his spiritual sympathies with the apostle were far from full-toned or complete; and in exact knowledge of the peculiarities of the New Testament Greek, he has been far outdone by later critics and commentators. But judged by the standard of his own age, he was a meritorious scholar and interpreter; and his merits were acknowledged not only by his own church, but by many bishops and other dignitaries of the Church of England.—P. L.

MACLAINE, Archibald, D.D., the author of the well-known translation of Mosheim's Church History, was born at Monaghan in Ireland in 1722. He studied at Glasgow under Mr. Hutcheson for the presbyterian ministry, and about 1745 was invited to the Hague to succeed his uncle, Dr. Milling, as pastor of the English church. Here he remained till 1794, when the French invasion obliged him to leave Holland. He afterwards resided at Bath, where he died in 1804. The first edition of his translation of Mosheim was published in 1765. It was well received, and has been often reprinted. Dr. Maclaine published also various sermons, and a reply to Mr. Soame Jenyns' view of the Internal Evidence of Christianity.—D. W. R.

MACLAURIN, Colin, a famous Scottish mathematician, was born at Kilmodan in 1698, and died at York on the 14th of June, 1746. He was educated at the university of Marischal college, Aberdeen, where, in 1717, he was appointed to the professorship of mathematics at the early age of nineteen, having proved his superiority to other candidates in a competitive examination. In 1722 he travelled for a time in France as tutor to the son of Lord Polwarth. He afterwards became assistant to James Gregory, then professor of mathematics in the university of Edinburgh; and on the death of Gregory, Maclaurin was appointed to the vacant chair. In 1745 he superintended the construction of some temporary fortifications, intended for the defence of Edinburgh against the army of Prince Charles Edward. On the unopposed entrance of the pretender's forces into that city, Maclaurin quitted it never to return. The great mathematical ability of Maclaurin caused him to be highly esteemed by Newton, who paid him an annuity during the time that elapsed between his appointment as assistant to Gregory and his succeeding to the chair of mathematics; and Maclaurin worthily repaid the benefit by becoming one of the most able of the mathematicians by whom the discoveries of Newton were expounded and developed, and his labours continued. His mathematical writings are remarkable for order, conciseness, and clearness, and are still well worthy of study. His principal works were—"Geometria Organica, seu descriptio linearum curvarum universalis," London, 1720; "A Treatise on Fluxions," Edinburgh, 1742, which was the best work on fluxions of its time; "A Treatise on Algebra," published after the author's death; and an "Exposition of the Philosophical Discoveries of Sir Isaac Newton," also published posthumously, London, 1748. He also wrote several detached memoirs—one of which, on the collision of bodies, gained a prize offered by the French Academy of Sciences in 1724, and another, on the theory of the tides, shared a similar honour with memoirs on the same subject by Euler and Daniel Bernoulli (*q. v.*), in 1740.—W. J. M. R.

MACLAURIN, John, of Dreghorn, eldest son of Professor Maclaurin, was educated at the high school and university of Edinburgh, and was admitted an advocate in 1756. He practised successfully for many years, and was elevated to the bench in 1788, by the title of Lord Dreghorn. He died in 1796. His works, including an essay on literary property, a collection of criminal cases, &c., were published in 1798 in two volumes. He was also the author of an anonymous publication, entitled "Observations on some Points of Law," &c.—J. T.

MACLAURIN, John, an eminent preacher, was born at the manse, Glendaruel, Argyleshire, October, 1693. His father was minister of the parish. John was the second son; the eldest died in youth; and the third son, Colin, became one of the most famous mathematicians of the age. The family seems to have come originally from Tyree, one of the small Hebrides. Maclaurin's nephew, the son of Colin, who occupied a seat as a judge in the court of session by the title of Lord Dreghorn, took this legend for his coat of arms, "Tyrii tenuere coloni." Maclaurin after attending college and hall in Glasgow, and studying for a short time at Leyden, was licensed by the presbytery of Dumbarton, 1717, and ordained in 1719 at Luss, on the banks of Lochlomond. In 1723 he was translated to the north-west parish of Glasgow, then popularly called the Ram's Horn, and now St. David's. After labouring with great acceptance for many years in a catholic spirit, corresponding with such good men at home as Dr. Erskine of Edinburgh, and such good men abroad as Jonathan Edwards, promoting vital piety by all means in his power, aiding evangelical truth and freedom, and promoting public charities, he died after a lingering illness on the 8th of September, 1754. Mr. Maclaurin married first in 1724, Lilias, daughter of Mr. Rae of Little Govan, and in 1749, after ten years of widowhood, Margaret, daughter of Mr. Patrick Bell of Cowcaddens. His

eldest daughter married Mr. Finlay, the direct ancestor of the Finlays of Castle Toward, and his grand-daughter by his second daughter Mrs. Craig became Mrs. M'Lehose, the famous Clarinda of Burns' correspondence. She died in Edinburgh in 1841. Maclaurin's fame rests on his posthumous sermons, first published in 1755 by his son-in-law, Dr. Gillies. A handsome edition of his works was lately published under the care of Dr. Goold. His sermons are grand and massive, abounding in original, profound, and suggestive thought, and yet very spiritual in tone. His discourse on "glorying in the cross of Christ" is one of the noblest in the language, and has often been commended for its eloquence and power. He also wrote some essays. That on the "Prejudices of Men against the Gospel," is distinguished by its depth, acuteness, and searching character; and that on the "Scripture Doctrine of Divine Grace" is no less remarkable for its force and fulness. He also wrote at considerable length on the prophecies relating to the Messiah.—J. E.

MACLEAN, Let. Elizabeth. See Landon, Miss.

MACLEAY, Alexander, F.R.S., L.S., &c., for more than a quarter of a century secretary of the Linnæan Society, was born in the county of Ross, on the 24th of June, 1767. His father was provost of the town of Wick, and a deputy-lieutenant of the county of Caithness, and the representative of one of the most ancient families in the north of Scotland. Mr. Macleay was educated for commercial pursuits, which, however, he soon relinquished, and became in 1795 chief clerk in the Prisoners of War office; in 1797, head of the correspondence department of the Transport Board; and in 1806, secretary of that board, which office he filled until the abolition of the board in 1818, when he retired upon a pension. Having been selected by Earl Bathurst, then colonial minister, to occupy the important office of colonial secretary to the government of New South Wales, he embarked for that colony in 1825. Previous to his leaving England, the Linnæan Society at a general meeting unanimously adopted a resolution, which was recorded in the minutes, expressive of the high estimation in which Mr. Macleay was held by the members, "on account of twenty-seven years of unremitted and unrequited labour, devoted to the interests of science; and of the cordial esteem and sincere regret of the society in quitting, even for a time, his cherished sphere of usefulness." Mr. Macleay ably and most satisfactorily administered the colonial secretaryship of New South Wales until the close of 1836; and having now been completely identified with the colony, and justly regarded as one of the warmest promoters of its interests, he was chosen in 1843 to be the first speaker of the legislative council, then established, and in that capacity conducted himself "with so much ability, judgment, and impartiality, as to receive on his retirement from its duties, in May, 1846, the marked approbation of both sides of the house." As a naturalist, Mr. Macleay was chiefly devoted to the study of insects, of which he had the finest and most extensive collection then existing in the possession of any private individual in England. He became a fellow of the Royal Society in 1809, and subsequently a member of its council. He was also a foreign member of the Academy of Sciences of Stockholm, and a corresponding member of the Academy of Turin. He was also appointed a vice-president of the Horticultural Society on its first formation. Mr. Macleay married early in life a relation of the house of Barclay of Urie, by whom he had seventeen children. His eldest son, William Sharp Macleay, is the well known naturalist and author of Horæ Entomologicæ, &c. Mr. Macleay closed a life of honour and usefulness, on the 18th July, 1848, in the eighty-second year of his age.—J. O. M'W.

* MACLISE, Daniel, R.A., was born at Cork, January 25th, 1811. Though born in Ireland he is of Scottish descent. His father, a Macleish of Callander, was an ensign in the Elgin Fencibles, and was stationed with his regiment at Cork; when captivated by the fair daughter of a merchant in that city, he sold his commission and took to trade in order that he might marry her. It was the earnest desire of young Maclise to become a painter; but business had not been prosperous, and his father deemed it more prudent to accept for him a situation in a bank. At the age of sixteen, however, the youth boldly resolved to quit this uncongenial occupation, and trust to his pencil for a maintenance. He entered himself as a student in the Cork School of Art, and took lessons in anatomy, supporting himself meantime by taking likenesses and by the sale of drawings. In 1828 he came to London and entered himself a student in the Royal Academy. Here he fairly distanced all his compeers, carrying off in succession all the medals, commencing with that for a drawing from the antique on the year of his entry, and concluding with the gold medal, the highest honour obtainable by an academy student. But the teaching of the academy was insufficient alone to satisfy his eagerness for artistic knowledge. The summer of 1830 was spent in Paris in studying the processes of the French painters, and examining the masterpieces in the public galleries. Whilst studying in the academy, Mr. Maclise supported himself by making drawings for the booksellers, and painting portraits. His first oil pictures were "Mokanna Unveiling," exhibited in 1833 at the British Institution; and "All Hallow-eve;" and another at the Royal Academy. They were regarded as works of unusual promise, and the favourable impression was fully confirmed by his "Installation of Captain Rock," exhibited in 1834, and still more by "The Chivalrous Vow of the Ladies and the Peacock," 1835—one of the leading attractions of the year, and altogether so remarkable a work as to insure the painter's election as A.R.A. at the earliest age (twenty-four), which the statutes of the academy permitted. He was elected R.A. in February, 1840; his election following at the earliest possible date upon the exhibition of his great picture, "Merry Christmas in the Baron's Hall." From this time up to 1855, Mr. Maclise usually had at least one picture at the annual exhibition of the Royal Academy. Some of these were paintings much larger in size, more elaborate and complex as compositions, and filled with many more figures than it is in these days customary for English painters to execute, except at rare intervals; others were illustrations of some simple passage from Goldsmith or Le Sage, and of comparatively moderate dimensions; but all of them afforded the plainest evidence—at times almost too palpable evidence—of careful study and conscientious execution. Mr. Maclise's oil paintings divide themselves into four classes—the Familiar, in which a sense of humour is predominant, as in his "Olivia and Sophia fitting out Moses for the Fair," "Moses and the Gross of Green Spectacles," and others of the Vicar of Wakefield series; those from Gil Blas; and those from the Twelfth Night: the Romantic, as the "Vow of the Peacock," "Orlando and the Duke's Wrestler," "Robin Hood and Cœur de Lion," "The Chivalry of the reign of Henry VIII," &c.: the Fanciful, or poetic, as in the "Origin of the Harp," "Shakspeare's Seven Ages," &c.: and the more strictly Historic, or that in which the historic or reflective element prevails, of which "Noah's Sacrifice," "Alfred in the Tent of Guthrum," the "Play Scene in Hamlet," and the "Marriage of Eva and Strongbow," are prominent examples. The only painting which Mr. Maclise has exhibited at the Royal Academy for the last six years is one of secondary importance, "The Poet to his Wife," 1859. His time has been of late almost entirely devoted to his commissions for the new houses of parliament. When it was decided to decorate the new building with frescoes, Mr. Maclise was one of the artists selected for the purpose: he had already painted a fresco of "Sabrina releasing the Lady from the Enchanted Chair" in the summer house of Buckingham palace. His frescoes "The Spirit of Justice" and "The Spirit of Chivalry," in the house of lords, are perhaps the most successful yet executed. In order to execute these works satisfactorily, Mr. Maclise made careful inquiries and instituted various experiments into the process of fresco painting—an art at the time he commenced his pictures almost untried by English painters. He obtained great mastery over the materials, but his experience whilst working, and still more the appearance of other frescoes recently executed in this country and on the continent, rendered him distrustful of the permanency of the process as at present understood and practised. He therefore made a prolonged visit to Italy in 1855, in order to examine into the condition of the earlier frescoes. Their faded and damaged state strengthened his distrust; and the attentive perusal of a publication on the process of stereochromy or water-glass painting, by Dr. J. N. von Fuchs, which the prince consort had caused to be translated and privately circulated chiefly among the artists engaged on the new houses of parliament, led him to determine on submitting the new process to a thorough investigation. Dissatisfied with his early experiments, he proceeded to Germany, where Kaulbach and other eminent mural painters had for some time been employing the process in their more elaborate works. The result was that Mr. Maclise fully satisfied himself of the superiority of the process for mural paintings over any other, and acquired a thorough facility in its application.

He has consequently in his great work, the "Meeting of Wellington and Blucher after Waterloo," which he is painting in one of the compartments of the Royal gallery of the house of lords, employed water-glass (silicate of potash) as the vehicle, with excellent effect as regards appearance and, we may hope, as regards permanence also. This picture from its size (it is forty-five feet in length), the vast number of figures which it contains, its grave monumental character, the untiring labour bestowed upon every part, as well as from its remarkable technical merits, is at once by far the most important work which Mr. Maclise has painted, and the grandest mural painting of the English school. It is now completed; and "Trafalgar," a companion worthy of it will shortly be commenced by Mr. Maclise in the corresponding compartment of the Royal gallery. It only remains for us to allude to the very remarkable drawings by Mr. Maclise which have from time to time been exhibited, especially to the unrivalled series of forty-two drawings illustrative of the Norman invasion, exhibited in 1857; and those engraved for the illustrated editions of Moore's Poems, &c. Mr. Maclise has painted portraits of Lytton, Dickens, and other literary friends, &c.—J. T–e.

* MACMAHON, Marie-Edme-Patrice-Maurice, Count de, Duke de Magenta, Marshal of France, was born in 1808 of an old Irish family, which had thrown in its fortunes with the Stewarts, and migrated with the latter to France. His father was a personal friend of Charles X., and a peer of France. The duke de Magenta entered the French army at an early age, and sent with his regiment to Algeria in 1830, distinguished himself highly, rising to be a general of brigade in 1848, and a general of division in 1852. Early in 1855 he was recalled to France to command a division of the army of the North, and in the August of the same year he replaced Canrobert in the command of a division of the army before Sebastopol. In this command he was charged with the final assault on the Malakhoff, 8th September, 1855, and its success gave him a world-wide reputation. Among his rewards was his elevation to the senate in 1856. After a brilliant campaign, in command of a division, against the Kabyles of Algeria, he was appointed, August, 1858, general-in-chief of the whole French military force in Africa. On the breaking out of the war of 1859 between France and Austria, he received the command of the second corps of the army of the Alps, and crossed the Ticino on the 2nd of June. On the 4th he was directed to move in two columns on Buffalora and Magenta. The Austrians threatened to get between his columns, when at a critical movement, with great skill and daring he re-united his corps and pushed it forward in a concentrated attack on the key of the position, Magenta, which was finally won by the French. The laurels of the day were considered chiefly his, and immediately after the battle he was created Duke de Magenta and Marshal of France. At Solferino he commanded the second corps which formed the centre, and contributed materially to the victory of the French. After the peace of Villafranca he was appointed to the important command of the divisions which have their head-quarters at Lille, and watch the Prussian frontier. At the coronation of the king of Prussia in 1861, he represented the emperor of the French.—F. E.

MAC MURROUGH or MAC MURCHAD, Dermot, historically connected with the English invasion of Ireland in the reign of Henry II., was king of Leinster, and a man of a cruel, treacherous, and violent nature. The abduction of Dervorgil—the wife of his enemy O'Ruarc, prince of Breffny—in 1153 led to an inextinguishable feud between these chiefs. Upon the accession of Roderic O'Connor as king of Ireland in 1166, a large force under O'Ruarc was mustered against Dermot, who in despair set fire to his capital of Ferns; fled to Bristol and thence to France, where Henry then was; and offered to hold his kingdom under the English monarch on the condition of his assisting him to recover it. This offer fell in with the previous designs of Henry, and he dismissed Dermot with letters, authorizing his English subjects to aid him. Dermot returned to Bristol, and engaged Strongbow to invade Ireland, offering him his daughter Eva in marriage. Proceeding secretly to Ireland in 1169, he concealed himself in the monastery of Ferns. In the following year he was joined by Fitzgerald and Fitzstephen from Wales, and a series of contests of various fortune ensued, ending in the subjugation of Ireland. Dermot finally led his troops into the territory of O'Ruarc, but was twice signally defeated, and died at Ferns in May, 1171, aged eighty-one, when his kingdom passed in right of his daughter to Strongbow.—J. F. W.

M'NAB, William, a skilful Scottish cultivator and practical botanist, was born in the parish of Dailly in Ayrshire in 1780, and died at the botanic garden, Edinburgh, on 1st December, 1848. Sir Joseph Banks became acquainted with his merits when M'Nab was employed as foreman in the garden at Kew, and he recommended him to Dr. Rutherford, professor of botany, as being well qualified for the office of superintendent of the botanic garden at Edinburgh. He continued to occupy the situation with great credit and success for a period of forty years. He assisted the professors of botany in the class demonstrations, and joined them in many of their botanical excursions. He was an able horticulturist, and was held in universal respect. Mr. M'Nab cultivated Cape heaths with great success. A genus of heaths is named M'Nabia after him —J. H. B.

MACNAGHTEN, Sir William Hay, Bart, one of the victims of the Affghan war, was born about 1793. He was the second son of an Irish baronet, and in 1809 accompanied his father to India, when the latter was nominated judge of the supreme council of Madras. He entered the service of the East India Company as a cavalry cadet on the Madras establishment, and was transferred in 1814 to the Bengal civil service His great accomplishments as an oriental linguist first brought him into notice, and in 1833 he had become chief secretary to government. He was one of the high officials who advised Lord Auckland to undertake the Affghan war, and he personally negotiated with Runjeet Singh the treaty which preceded it. After the first successes which placed Shah Soojah for a few months on the throne he was created a Baronet, and left in charge of English interests at Cabul. About to quit his post when the outbreak began, which led to the disastrous retreat of the English army from Affghanistan, he was treacherously assassinated by Akbar Khan at a conference on the 23rd of December, 1841. Sir William Macnaghten had edited an Arabic edition of the Thousand and One Nights, 1839. His "Principles and Precedents of Hindoo Law," Calcutta, 1829, was re-edited in 1860 by Professor Horace Hayman Wilson.—F. E.

M'NALLY, Leonard, an Irish dramatic writer, born in Dublin in 1752; died in 1820. At twenty-one he entered the Middle temple, London, and during the course of his studies there maintained himself entirely by his pen. He edited the *Public Ledger*, superintended the publication of several magazines, and began to write for the stage. After being called to the bar he returned to Ireland, where he eventually became a successful practitioner, especially in the department called "crown law." Besides his professional treatises M'Nally published several operas and comedies.

MACNEIL, Hector, a Scottish poet and miscellaneous writer, was born in 1746, and was the son of a military officer, who ultimately quitted the army and became a farmer at Rosebank, near Roslin. Hector was educated for a mercantile life, and lived for some time with his cousin, a merchant in Bristol. He afterwards went to the West Indies, where for many years he followed the ungenial employment of a slave-driver. He returned to Scotland in 1786, in poor health and with very narrow means. From his early years he had manifested a taste for poetry, and in 1789 he published "The Harp, a Legendary Tale." In 1795 appeared his best and best-known work "Will and Jean," which was followed next year by "The Waes o' War." Both of these poems display pathos and simplicity, occasionally degenerating into baldness and silliness. About the same time he published a descriptive poem entitled "The Links of Forth," and wrote a number of songs which display considerable humour, as well as pathos and delicacy of sentiment. He was under the necessity of returning to the West Indies, but after a brief residence there he received a legacy of £100 a year, and immediately returned to Edinburgh, where he resided till his death in 1818. Besides the works already mentioned, he was the author of "The Memoirs of Charles Macpherson," a novel; "The Pastoral and Lyric Muse of Scotland;" "Town Fashions;" "By-gone Times;" and "The Scottish Adventurer." Several of his songs are still popular.—J. T.

* M'NEILL, Sir John, the Right Hon., third son of the late John M'Neill, Esq., of Colonsay, and brother of the president of the court of session, was born at Colonsay in 1795. After serving in the army of the East India Company, he was appointed assistant envoy at Teheran in 1831, having previously been assistant to the chargé d'affaires at the Persian court. In 1834 he became secretary of embassy, and from 1836

to 1842 was envoy extraordinary and minister plenipotentiary in Persia. A work which he published anonymously in 1836, on the progress of Russian influence in the East, produced a considerable impression in England. After his return home he was appointed in 1845 chairman of the new board of supervision for relief of the poor in Scotland, and in 1851 conducted an inquiry into the condition of the western Highlands and islands, in his report strongly recommending emigration as a remedy for the then destitution of a large portion of their population. In the winter of 1855 Sir John M'Neill was commissioned with Colonel Tulloch by the government to investigate on the spot certain deficiencies in the arrangements of the army before Sebastopol, and their report proved of service, though its accuracy in some particulars was impugned by a military commission at home. Sir John M'Neill was made a G.C.B. in 1837, and a privy councillor in 1857.—F. E.

MACNISH, Robert, M.D., LL.D., was born in Glasgow in 1802, and was the son of a respectable medical practitioner in that city. Having made choice of the same profession, after the usual training and examination, Macnish obtained his diploma at the age of eighteen, and for a year and half acted as assistant to Dr. Henderson of Clyth in Caithness. On quitting this situation he resided for a year in Paris, for the double purpose of recruiting his health and prosecuting his medical studies. On his return to Glasgow, he became assistant to his father, and took his degree in 1825. He obtained a fair share of success; but it is to his literary, rather than his professional abilities, that his fame is mainly owing. At an early age he had become a contributor to the periodical literature of the day, and in 1825 one of his pieces entitled "The Metempsychosis," found admission into *Blackwood's Magazine*. From this time he became a regular contributor to that far-famed journal, under the signature of "a Modern Pythagorean." His articles were distinguished by their classical style, and by rich, racy, and original humour, and soon attracted general attention. He also furnished contributions both in prose and verse to *Fraser's Magazine* and other periodicals. But his reputation now mainly rests on his "Anatomy of Drunkenness;" and "Philosophy of Sleep"—works which embody the results of much patient research and thoughtful sagacity. In 1833 Macnish published his "Book of Aphorisms;" and his "Introduction to Phrenology" appeared in 1835. He died of typhus fever in January, 1837. His miscellaneous writings have been collected and published in one volume by his friend Delta.—J. T.

MACPHERSON, James, celebrated for having given to the world the poems known as "Ossian," was born in 1738 in the parish of Kingussie, Inverness-shire, where his father occupied a farm. He studied at the university of Aberdeen, but did not enter the church of Scotland, for which he was intended, and became parish schoolmaster of Ruthven. In this situation he published about 1738, "The Highlanders," a heroic poem in six cantos; and then became tutor to Mr. Graham, the younger of Balgowan, afterwards famous as Lord Lynedoch. In the summer of 1759, while visiting Moffat with his pupil, he met John Home, the author of Douglas, and his friend Dr. Alexander Carlyle. In their conversations the old Celtic poetry of Scotland was adverted to; and Macpherson translated for them some pieces of Gaelic poetry, which made a great impression upon Home. Dr. Blair inspected them with admiration; Macpherson was exhorted to publish; and with the aid of Dr. Blair, who contributed an anonymous preface, they appeared in 1760 as "Fragments of Ancient poetry collected in the Highlands of Scotland," translated into English. Macpherson, according to David Hume, was discontented with his position, and no doubt eagerly availed himself of a subscription raised for the purpose by the Edinburgh Faculty of Advocates, to make a tour in the highlands and islands in search of more remains of Celtic poetry. He found, according to his own account, an abundance of Ossianic poetry not only floating on the lips of the people, but preserved in ancient MSS. Accordingly, in 1762 appeared "Fingal, an epic poem in six books;" and in 1763, "Temora, an epic poem in eight books," professing to be translations from the Gaelic of Ossian—a Celtic Homer of the fourth century. Their success was great; and Ossian and Macpherson soon attained a European celebrity. Dr. Blair wrote a critical dissertation defending the genuineness of the poems against cavillers, and descanting on their beauty; while Dr. Johnson denied both. Meanwhile Macpherson found his worldly fortunes improved by his literary fame. The year after the publication of "Temora" he was appointed private secretary to the governor of Pensacola and surveyor-general of the Floridas; and after a two years' absence from England he returned with a life-income of £200 a-year. Between 1771 and 1775 he published his "Introduction to the History of Great Britain and Ireland," chiefly in its relation to Celtic archæology and ethnology—(in one of the chapters a list is given of Gaelic and Latin words identical in meaning and similar in sound); a prose translation of the Iliad, which was received with ridicule; and a not unreadable "History of Great Britain from the restoration to the accession of the house of Hanover;" with two volumes of "Original Papers," which contain, among other curious matter, portions of the autobiography of James II. It was in the year of the publication of this last work, 1775, that the severest blow till then given to the genuineness of Ossian was dealt by Dr. Johnson in his Journey to the Western Islands of Scotland. Macpherson threatened personal violence, and received from Johnson the celebrated letter containing the passage—"I hope I shall not be deterred from detecting what I think a cheat by the menaces of a ruffian." Macpherson turned to politics, and wrote pamphlets for the ministry against the claims of the American colonists, at least one of which was ascribed to Gibbon. He next became agent for the nabob of Arcot—a position of considerable emolument, and which brought him into the house of commons, where he represented Camelford from 1780 to 1790. Though active with his pen in the cause of his Indian patron, he was a silent member of parliament. About 1796 he retired, the possessor of a considerable fortune, to an estate which he had purchased in his native county, not far from Mrs. Grant of Laggan, whose one or two notices in her Letters from the Mountains, of Macpherson in his later years, represent him as a dissipated old bachelor. He died on his estate in February, 1796, leaving directions, which were obeyed, for the transfer of his remains to Westminster abbey. In 1797, the year after his death, the Highland Society appointed the committee of inquiry into the genuineness of the Ossianic poems, which reported in 1805 the non-existence of a single old MS. copy of them or of any one of them. The non-production of the MSS. talked of by Macpherson was indeed the great weakness of his case. Even when the Scotch residents in India raised a sum of £1000 to defray the expense of publishing the Gaelic originals, Macpherson delayed the publication on one pretence or another; and when it did take place, eleven years after his death, the MS. used was simply Macpherson's own. No unbiassed critic and scholar can now be found to assert that the Ossianic poems, as we have them, are genuine. It is too late to discover with perfect exactness what portions of them Macpherson did glean from oral tradition; but that there was really some slight basis of that kind in existence in his time even Johnson did not deny. Malcolm Laing's Dissertation, appended to the second volume of his History of Scotland, 1800, and his notes and illustrations to the Poems of Ossian, 1805, nearly exhaust what can be said on the anti-Macpherson side. Of recent contributions to the Ossianic controversy we may mention two, both of them by believers in Macpherson — the Genuine remains of Ossian, literally translated, with a preliminary dissertation, by Patrick Macgregor, 1841, published under the patronage of the Highland Society of London; and the Authenticity of the Poems of Ossian, a lecture by Peter M'Naughton, 1861.—F. E.

MACPHERSON, Sir John, for a short time governor-general of India, was born about 1767 in the island of Skye. Proceeding to India in no recognized capacity, with an uncle, he made himself useful to the nabob of Arcot, and as his agent returned to England. His pleadings for his client, and his denunciations of the East India Company, pleased the ministry; and through the duke of Grafton's influence he obtained an Indian writership. Eventually he rose to be senior member of council, and became provisional governor-general in 1785, when Warren Hastings finally left India for England. He was succeeded, or superseded, in 1786 by Lord Cornwallis. His brief tenure of power was marked by a financial reform much needed and duly appreciated. He was knighted before his return in 1787 to England, where he died in 1821.—F. E.

MACQUARIE, Lachlan, a distinguished soldier, and for twelve years governor of New South Wales, was born in the island of Mull in 1762. He served in America for a short time

during the war of independence. In 1787 he went with his regiment to India, and remained upon that station for seventeen years, in the course of which he was an actor in many a brilliant scene, having marched with General Baird's army to Alexandria in 1801, and been present at the storming of Seringapatam in 1799. After a second short stay in India, his regiment, the 73rd Highlanders, was ordered in 1809 to New South Wales, and he himself received the appointment of governor of that colony. He occupied this important post during twelve years, until superseded by Sir Thomas Brisbane in 1822. His administration was on the whole vigorous and beneficial; he encouraged the exploration of the interior, which led in his time to the discovery of the valuable country west of the Blue Mountains, and embellished Sydney with many fine public buildings. He died in 1824. Much information with reference to his system of government, particularly in dealing with the convicts, may be gathered from two amusing articles by Sydney Smith in the *Edinburgh Review*, vols. xxxii. and xxxviii.—T. A.

MACQUER, Pierre Joseph, a French phlogistian chemist, said to be of Scottish extraction, was born at Paris in 1718. He studied medicine, but devoted himself chiefly to chemistry. He became a member of the Academy of Sciences in 1745, and died in 1784 after a tranquil career, spent almost entirely in the laboratory. His "Elements of Chemistry," the first clear and methodical handbook of the science, was translated into several languages, and long remained in use at the universities throughout Europe. His "Dictionary of Chemistry" was also very successful. He wrote many papers, especially on arsenic acid and the alkaline arseniates; on Prussian blue, the colouring matter of which he supposed to be phlogiston; and on crude platinum.—J. W. S.

* MACREADY, William Charles, actor and manager, was born in London on the 3rd March, 1793. He was intended by his father, a provincial manager, for one of the learned professions, and was educated at Rugby. As in the case of Fanny Kemble, filial duty led Mr. Macready to go upon the stage in the hope of diminishing a father's pecuniary embarrassments. His first appearance was as *Romeo* at the Birmingham theatre in the June of 1810. Successful at the outset, after a provincial career of six years he appeared for the first time before a metropolitan audience at Covent Garden, on the 16th of September, 1816, as *Orestes* in the Distressed Mother. After eleven more years of labour he had come to be considered the first English tragedian of his age, uniting the fire of the elder Kean to the dignity and good taste of John Kemble. In October, 1837, he became lessee of Covent Garden, and added to his own noble personations a splendour and accuracy in the *mise en scène*, till then unknown on the British stage. It was to aid Mr. Macready's efforts for the elevation of theatrical entertainments that his friend, Sir Edward Bulwer Lytton wrote for him at this period Richelieu and the Lady of Lyons; and as the great French cardinal of the former drama, he achieved one of his most striking histrionic triumphs. His enterprise was not financially successful. At the close of the second season he retired from it, and a testimonial was presented to him in recognition of his efforts. In a similar spirit, and with a similar result, he undertook in 1842 the management of Drury Lane for two seasons. On February 26, 1851, he took leave of the stage; and at the farewell banquet afterwards given to him, Sir Edward Bulwer Lytton in the chair, the attendance and proceedings exhibited the high regard felt for the actor, the manager, and the man. Mr. Macready occasionally emerges from his retirement at Sherborne, Dorsetshire, to lecture or give readings for the benefit of popular educational institutions. In 1849 he published an edition of the poetical works of Pope, originally prepared and privately printed for the use of his own children to whom it is inscribed.—F. E.

MACRINUS, M. Opelius, Emperor of Rome, was born of very humble parents at Cæsarea, in Mauritania, in 164. Having obtained admission to the service of Plautianus, he gradually rose to an influential position, and at length was appointed by Caracalla to be prefect of the prætorian guard. A prophecy having gone abroad that he was to succeed his master, Macrinus, dreading his resentment, procured his death on the 8th of April, 217. Three days after he was proclaimed emperor by the army, and the title of Cæsar was conferred on his son. But the disgraceful defeat he received at Nisibis, and the reforms he was obliged to introduce, soon brought him into disfavour. Advantage of this was taken by Julia Maesa, who contrived to induce the legions quartered near Emesa, where she lived, to believe that her grandson, Elagabalus, was a natural child of the Emperor Caracalla. An insurrection was made in his favour, and at a battle fought on the 8th of June, 218, Macrinus was defeated and had to fly for his life. Soon after he was captured at Chalcedon and was put to death after a reign of fourteen months.—D. W. R.

MACRO, Nævius Sertorius, a man of obscure birth, rose into favour with Tiberius during the latter years of that emperor, and became a chief officer of his body-guard. He was a principal actor in the overthrow of Sejanus, A.D. 31, upon whose fall he became præfectus prætorio. Tiberius found him a ready instrument for his cruelties; but Macro took part in placing Caligula on the throne, and is even accused of hastening the death of Tiberius, A.D. 37. He had previously promoted an intrigue between his wife Ennia and Caligula, in the hope of strengthening his influence over the young prince; and he was at first treated with distinction by the new emperor. In a few months, however, he was put to death by Caligula, along with his wife and children.—G.

MACROBIUS, Ambrosius Aurelius Theodosius, flourished under the Emperor Honorius, at the beginning of the fifth century after Christ. It is probable that he was by birth a Greek, and that he had not embraced christianity. Of his life nothing is known. His extant works are—1. A tract on Greek and Latin grammar, of no great value. 2. A commentary on the Dream of Scipio, as given by Cicero in his De Republica; the sixth book of that treatise in which this passage occurred being now lost, the extract given by Macrobius is of much interest. This commentary also throws some light on the cosmogony of the neoplatonists, to whose opinions Macrobius seems to have inclined. 3. The "Saturnalia," in seven books, a celebrated work, and that by which Macrobius is generally known. It is written in the form of dialogues in imitation of Plato, which are supposed to take place during the festival of the Saturnalia at the house of a senator at Rome. The subjects treated are various, comprising mythology, history, antiquities, criticism, and physiology. Four of the seven books are devoted to criticisms on Virgil, and much light is thus thrown on the composition of the Æneid. Macrobius was a man of great learning and research, and is considered one of the most valuable of the Latin antiquarians.—G.

* MACVICAR, John G., D.D., a zealous naturalist and a clergyman of the Church of Scotland, was born in 1801 in Dundee, where his father, also a doctor in divinity, was a parish minister. He commenced his academic studies at the university of St. Andrews, and further prosecuted them at Edinburgh, where a passion for natural history arose under the teaching, and friendship of Professor Jameson. He also had a taste for natural philosophy, which had been fostered by Professor Jackson of St. Andrews. He afterwards went to Copenhagen, and studied under Oersted; and then to Paris, where he attended the prelections of Dumas, De Blainville, and Geoffrey St. Hilaire. In 1827 he was appointed lecturer on natural history in St. Andrews. After a short lectureship he went abroad for several years, and he also visited America. In 1839 he returned to Edinburgh, with the view of devoting himself to the ministry. He soon after undertook the establishment and superintendence of a branch of the Church of Scotland in Ceylon, where he remained for twelve years. He was secretary of the educational board there, and exerted himself in the cause of native education. In 1852 he returned to Scotland on medical leave, and on the restoration of his health he entered on the charge of the parish of Moffat, where he has laboured ever since. Dr. Macvicar has contributed many natural history articles to the Transactions of the Asiatic Society, the *Calcutta Review*, the *Edinburgh New Philosophical Journal*, Transactions of the Royal, Wernerian, and Botanical societies of Edinburgh. Among his papers may be noticed—"Observations on the Germination of Ferns," in which the first account is given of the development of the prothallus; "Remarks on the forces which determine the crystalline state of bodies;" "The General Principles of Vegetable Morphology;" "The Theory of the Terminal Fructification of the simple plant, of ovules, pollen, and spores;" "First Lines of Morphology and organic development geometrically considered." He has also published several works on religion and philosophy. Among the former we may mention a volume entitled "The Catholic Spirit of True Religion;" and among the

latter, "The Philosophy of the Beautiful." His latest work bears the title of "First Lines of Science Simplified, and the structure of the molecules of bodies attempted."—J. H. B.

* M'WILLIAM, James Ormiston, M.D., F.R.S., F.R.C.P. London, C.B., R.N., and medical inspector of her majesty's customs, was born at Dalkeith in 1807. He studied his profession under the eminent doctors Andrew, Walter, and Charles Graham, the second of whom was surgeon-extraordinary to the king, George IV. In 1829 M'William, after the usual course of medical education at the university of Edinburgh, commenced his career in the royal navy, serving on the home, West India, and Mediterranean stations; was promoted to the rank of surgeon in 1837; and took service during that and the two following years on the west coast of Africa, when he was rewarded with the "Blane gold medal," for the best medical journal in the naval service. In 1841 he was appointed principal medical officer to the Niger expedition, under the command of Captain Trotter, R.N. The deeply interesting, but harrowing details of the disastrous return voyage down the river, in which Dr. M'William displayed almost superhuman energy and devotion, are matter of history. They have been recorded in the Narrative of the Niger Expedition by Captain Allen and Dr. Thomson, and in medical and scientific journals of the time. The doctor has himself given to the world a very valuable "Medical History of the Niger Expedition." The merits of this work elicited deserved encomiums from the leading journalists of both Europe and America. The author's natural delicacy restrained him from dwelling upon circumstances which called forth the most exalted heroism on his part; but a glowing testimony has been paid to it by Captain Trotter in one of his despatches printed among the papers relative to the expedition, which were presented to parliament. In 1846 he was selected by the director-general of the naval medical department to proceed to the Cape de Verde Islands, and investigate the nature and origin of the yellow fever prevailing at Boā Vista. His report was printed by order of parliament, and his services at Boā Vista were most flatteringly acknowledged by Lord Howard de Walden and Seaford, her majesty's ambassador at the court of Lisbon. Sir William Pym in a letter to the lords of the council, April 23, 1847, states that Dr. M'William "followed up his investigation with great judgment, perseverance, and impartiality. Those questions which have reference to the infectious or contagious power of the yellow fever, Dr. M'William has finally settled and brought to a complete test, and he deserves well of his country." In the same year his distinguished services were recognized by Earl Russell, and his devotion rewarded by his present appointment as medical inspector of H.M. customs. He has ably filled the office of secretary to the Epidemiological Society since 1850; and has contributed to the various periodicals of the day many valuable papers, amongst which may be mentioned, "Observations on Second Report on Quarantine by the General Board of Health relating to Yellow Fever Epidemic on board H.M.S. *Eclair*, and at Boā Vista," 1852;" "On Malaria as a source of fever in warm climates," *Athenæum*, 1844; "On Contagion of Cholera," *Medical Gazette*, June, 1849; "On the use of Bofareina as a means of exciting lactation among the natives of Cape de Verds" (read before British Association, Edinburgh, 1850; *Lancet*, 1850); "Statistical Account of Health of Water Guard and Water-side Officers of H.M. Customs" (read before British Association for promotion of Social Science at Birmingham, 1857). To the untiring exertions of Dr. M'William, who has been long known as a successful and zealous advocate of naval medical reform, the medical officers of the royal navy are mainly indebted for the general improvement in rank and position at length conceded to them; and of which they were so fully sensible, that in 1858 they united in presenting to him a magnificent service of plate. In 1858 also he was appointed by her majesty a companion of the bath, in graceful recognition of his services to his country.—F. J. H.

MADDEN, Edward, Colonel, an Indian officer and botanist, was born in Ireland, and died at Edinburgh in 1856. He entered the service of the East India Company, and visited many interesting districts, more especially among the Himalaya. In 1848 he published his memoir on "The Turaee and Outer Mountains of Kumaon," which appeared in the Journal of the Asiatic Society of Bengal. On his return to Britain he settled in Edinburgh, and became an active member of the Royal and Botanical Societies. Some of his papers appear in the Transactions of the last mentioned society.—J. H. B.

* MADDEN, Richard Robert, M.D., F.R.C.S.L., was born in Dublin in 1798, and was educated there. Since 1833 he has been in the civil service of government in several important offices, especially those connected with the suppression of slavery and the slave-trade; and his services in the cause of humanity are to be found noticed frequently in the parliamentary slave-trade papers, and commended in the correspondence of Clarkson, Buxton, Sturge, and Stephen. He was appointed to the office of special magistrate in Jamaica in 1833; to that of superintendent of liberated Africans at the Havana in 1835; and in 1836 of acting commissioner of arbitration in the mixed court of justice for the Havana, where he remained till 1839. He was appointed commissioner of inquiry on the west coast of Africa on slave trade and state of English settlements in 1840; colonial secretary of Western Australia in 1847; and secretary to the Loan Fund Board, in Ireland, in 1850. Dr. Madden is a member of many British and Foreign literary and scientific societies. As an author Dr. Madden has contributed largely to the literature of his times. In 1829 he published "Travels in Turkey, Egypt, Nubia, and Palestine," in 2 vols. 8vo; "The Mussulman," in 3 vols. 8vo, 1830; "The Infirmities of Genius," in 2 vols. 8vo, 1833; "Travels in the West Indies, and Notices of Emancipation of Slaves in 1834, and of Apprenticeship of Negroes," in 2 vols. 8vo, 1835; "Poems on Sacred Subjects," in 8vo, 1838; "Poems written on Cuban Slavery, translated from the Spanish," in 8vo, 1840; "Egypt and Mohammed Ali, and Condition of his Slaves and Subjects," in 8vo, 1841; "Connection of the Kingdom of Ireland with the Crown of England," in 8vo, 1845; "History of the Penal Laws enacted against Roman Catholics," in 8vo, 1847; "The Island of Cuba, its Resources, Progress, and Prospects," in 12mo, 1849; "Shrines and Sepulchres of the Old and New World," in 2 vols 8vo, 1851; "The Life and Martyrdom of Savonarola," in 2 vols. 8vo, 1854; "Memoirs and Correspondence of the Countess of Blessington," in 3 vols. 8vo, 1855; "Phantasmata, or Illusions and Fanaticisms of an epidemic character," in 2 vols. 8vo, 1857; "The Turkish Empire in its relations with Christianity and Civilization," in 2 vols. 8vo, May, 1861. "The Lives and Times of the United Irishmen," Dr. Madden's most important work, first appeared in seven volumes, 8vo, in three series, 1842, 1843, 1846. A revised edition has been recently published in four volumes, 8vo: it is a work of great labour and research. Dr. Madden has contributed largely to the periodical and pamphlet literature of his day.—J. F. W.

MADDEN, Samuel, D.D., one of the founders of the Royal Dublin Society, and whose name is connected with the most useful Irish institutions of his day, was born in Dublin in 1687, and graduated in Trinity college in that city. In 1729 he produced a tragedy, "Themistocles," which was acted at Lincoln's-Inn-Fields for nine nights with considerable success. Returning to Ireland, he entered the church, and was presented to a family living worth £400 a year. He applied himself from this period untiringly to the promotion of every beneficial scheme for the advancement of his country. To him is due in 1731 the conferring of premiums at the quarterly examinations in Trinity college. The same year he assisted a few other patriotic individuals in establishing the Dublin Society, which, in the words of Arthur Young, "has the undoubted merit of being the parent of all the similar societies now existing in Europe." In 1738 Madden led the way to the most important efforts ever made for the civilization of Ireland by his pamphlet, entitled "Reflections and Resolutions proper for the Gentlemen of Ireland," proposing premiums for competition in painting, statuary, and architecture; renewing the subject in the following year in a letter to the Dublin Society in which he offered £130 a year for a premium fund for those objects. The result was to give an impetus to the fine arts in Ireland, which from that day have been steadily prospering. Dr. Madden wrote "Memoirs of the twentieth century, or original letters of state under George VI.;" but only one volume appeared, which was called in and cancelled. Madden was acquainted with Dr. Johnson, who had a high opinion of the man, though he justly thought him but an indifferent poet. "He submitted," says Johnson, speaking of Boulter's monument, "that work to my castigation; and I remember I blotted a great many lines, and might have blotted more without making the poem worse. Madden might afford to be a bad poet, and rest his fame on being a public benefactor." "His monuments," says a modern writer, "are thick around us,

and present themselves on every side—our arts, agriculture, and literature, and all that has contributed to the best interests of Irish civilization are stamped with honourable recollections of Dr. Madden." He died 30th December, 1765.—J. F. W.

MADERNO, Carlo, a celebrated Italian architect, was born at Bissone in Como in 1556. After practising for some time at Rome as a worker in ornamental stucco, an art then much in vogue, he was led by the example of his relative Domenico Fontana to the study of the principles of architecture. The earliest buildings erected by him were the churches of S. Giacomo degl' Incurabili; the cupola of S. Giovanni dei Fiorentini; and the façade of S. Susanna—all of which were characterized rather by architectural incongruities and superfluous ornament, than by good taste. These works were, however, greatly admired, and Maderno was appointed architect to the Vatican by Pope Paul V., and intrusted with the completion of St. Peter's. Of this magnificent edifice, the plan as originally designed was that of a Greek cross, and three arms of the cross, with the lofty cupola, were at this time completed Maderno altered the plan into that of a Latin cross by lengthening the unfinished or eastern arm, thereby injuring the proportions and, as a consequence, the effect of the whole. The eastern or entrance façade and portico of St. Peter's, Maderno's principal work, gained him a high reputation; he was employed or consulted on all buildings of any consequence in Rome, and his advice was sought by foreign princes. Among other works of importance, he finished the palace of Monte Cavallo and that of the Borghese, modernized the Strozzi and Lancellotti palaces, and commenced that of the Barberini. All of them are disfigured by eccentricities and extravagances, which clearly prefigure the decline of the renaissance style. The best of his palaces was that of the Mattei, sometimes attributed to Borromini. His principal churches were those of Vittoria, of S. Lucia in Selce, of S. Chiara, and the choir and cupola of S. Andrea della Valle. He was also employed in inspecting the ports and fortresses of the papal states. He died in 1629.—J. T–e.

MADISON, James, fourth president of the United States, was born in Virginia in 1751. He was intended for the bar, but deserted law for politics when the Americans began their struggle for independence, and does not seem to have ever followed any profession. A zealous asserter of the rights of the colonists, he became a member of the Virginian legislature; in 1780, of congress; and in 1787 of the convention which framed the constitution of the United States. In this last body he was very prominent, and his share in framing the constitution was considerable. At this time he was a decided federalist, and wrote about a third of the celebrated papers afterwards known as the "Federalist" (see Hamilton, Alexander), in which the new constitution was supported and recommended. Subsequently, in his case, the influence of Jefferson superseded that of Hamilton. In the absence of its original author, it was Madison who successfully fought the battle in Virginia of Jefferson's bill for the establishment of so-called religious freedom, by which all endowments for religious purposes were abolished in their native state. Afterwards (1798) he headed the opposition in the Virginian legislature to the alien and sedition laws of the administration, defending "state-rights" from what he alleged to be the encroachments of congress. When Jefferson was elected president in 1801, he accordingly appointed Madison his secretary of state; and at the close of Jefferson's second presidency Madison was chosen his successor. Although the inheritor of Jefferson's general policy, Madison seems to have entered on the presidency in a milder spirit than that of his predecessor. In conducting continued discussions with France and England on the rights of neutrals, in which he had already taken an active part as secretary of state, he was not indisposed to be conciliatory, and on assuming power he substituted a non-intercourse for the rigid embargo policy of Jefferson. When, after frequent collisions between the ships of the two countries, Madison at last recommended to congress the declaration of war with England, which it voted on the 18th of June, 1812, he is said to have been himself in favour of peace, and to have been induced to take that course by a pressure from without, and by menaces of a withdrawal of support at the coming presidential election. He was rewarded by being elected in 1813 president for a second term. During the war he displayed considerable energy in organizing and employing the resources of the states; but when the contest was closed by the treaty of Ghent, 24th December, 1814, one of the chief questions which had produced the war was still left unsettled—namely, whether England was entitled to take by force out of American vessels seamen who had deserted from the navy, and who by an easy process had converted themselves into American citizens nominally. At the expiry of his second presidential term, Madison retired from active public life, and died in his eighty-sixth year in the June of 1836. His "Papers," purchased and published by congress, appeared in 1841; they contain his contemporary diary of the debates in the important convention of 1787, by which the constitution of the United States was framed. An extremely favourable view of his character and policy is taken in the Life of Madison, written by Mr. John Quincy Adams in 1836, at the request of congress (Rochester, U.S., 1860).—F. E.

MADOG, one of the traditionary discoverers of the continent of America, was the son of Owain Gwynedd, prince of North Wales. To escape from a scene of intestine war, he and his brother collected a few ships in 1170 and sailed westward. Leaving Ireland far to the north they came to an unknown country, where they saw many strange things. Madog returned home with tempting accounts of the fertile regions he had discovered, and in 1172, sailing again to the west with three hundred men in ten ships, he was never heard of more. On this slender foundation poets have erected the story of the first discovery of America by the Welsh. Mr. Catlin, in his book on North American Indians, even asserts that he has found the descendants of these first emigrants in a peaceable tribe called the Mandans.—R. H.

MADOX or MADDOX, Isaac, born in London in 1697, of poor parents who died when he was a boy, and educated by an aunt at a charity-school, was in 1736 appointed to the bishopric of St. Asaph's, and transferred to that of Worcester in 1743. In defence of the Church of England, he published a "Review of Neal's History of the Puritans." Died in 1739.—D. W. R.

MADOX, Thomas, was an historical antiquary of great industry, whose publications belong to the first quarter of the eighteenth century. He is supposed to have been a barrister and a member of the Middle temple, from which he dates the prefatory epistles of his works. In 1702 appeared his "Formulare Anglicanum," a selection of charters and legal instruments, from the Norman conquest to the reign of King John, arranged in classes, and preceded by a very useful dissertation. The work is dedicated to Lord Somers, whose encouragement in the performance of the task is thankfully acknowledged by the author. The charters, &c., published were selected from a vast mass, says Madox, "in the repository of the late court of augmentations." In 1711 was published his well-known work, "The History and Antiquities of the Exchequer, from the Norman conquest to the close of the reign of King John," a wonderful monument of patient research. The work scarcely paid its expenses; and in a letter in the Bodleian, Madox is heard saying, after its publication, "This affair has given me much perplexity, and perfectly cured me of scribbling." In 1726 appeared, nevertheless, his "Firma Burgi," an essay on the cities, towns, and boroughs of England, based upon the researches in the records, and full of information on the history of municipal rights and liabilities. 1726 seems to have been the year of Madox's death; at least we find Mr. Stephens, the editor of Lord Bacon's Letters and Remains, appointed in 1726 his successor in the office of historiographer royal, which he had previously and appropriately held. His posthumous "Baronia Anglica, a history of land-honours, baronies, and tenures in *capite*," was published in 1736. Madox seems to have contemplated a history of the feudal law in England, forty volumes of collections for which were among the MSS. bequeathed by his widow to the British museum. He was one of the earliest members of the Society of Antiquaries.—F. E.

MADOZ, Pascual, a Spanish statesman, was born in 1806 and educated at the university of Salamanca, from whence he was expelled for alleged jansenite opinions, and for a time took refuge in France. On the accession of Maria Cristina he went to Barcelona and edited an opposition journal, the *Catalano*. In 1835 he was called to the bar of Barcelona, and in the same year took an active part, at the head of a battalion of militia, against the Carlists. In 1843 he was foremost in the revolt which led to the fall of Espartero, and in 1844 he suffered a short imprisonment in consequence of these events. After the revolution of 1854 he was named governor of Barcelona. Resuming his place in the cortes, he soon became the chief of the progresista party, and was elected president. On the 21st January, 1855, he

became minister of finance, and on the 8th February brought in his celebrated measure for the sale of the national property, including that belonging to the church—a law which was sanctioned after the most virulent opposition. He was compelled to resign June, 1855. He resisted the O'Donnell ministry of 1856, both in the cortes and at the head of a battalion of militia. The resistance failing, he was obliged to escape from the country, but returned in 1858 to take his place among the remnant of the progresista party. He is the author of a valuable "Dictionary of Spain, geographical, statistical, and historical."—F. M. W.

* MADRAZO, Don Federico de, an eminent Spanish painter, son of Don José de Madrazo, was born at Rome in February, 1815. He was taken by his father to Madrid in 1818, and learned painting under his father and D. A. Lista. He painted a "Resurrection" when only fourteen years of age, and when nineteen a huge picture of the deathbed of Ferdinand VII., which, under the title "El Amor conjugal ó Maria Christina," was lithographed and inserted in the great "Colecion" of royal pictures, by express command of the queen. Federico de Madrazo afterwards visited France and Germany, where he became a convert to the "purist" theories of Overbeck and Veit. His principal work in this taste is "Angels at the Sepulchre announcing the Resurrection of Christ." His portraits are much and deservedly admired. He is portrait-painter to the queen.—J. T–e.

MADRAZO Y AGUADO, Don José de, an eminent Spanish painter, was born at Santander, April 22, 1781. He studied in the Madrid academy, under David at Paris, and in Italy. On his appointment in 1818 to the office of court-painter by Ferdinand VII. he returned to Madrid, and was in 1819 made director of the academy. He painted religious, historical, and mythological subjects, and also portraits. His paintings are greatly admired by his countrymen; but they are jejune imitations of the style of David. As director for so many years of the academy, Madrazo has exerted a powerful influence over recent Spanish art. Spain owes to Madrazo the foundation of the Royal Lithographic Establishment of Madrid; from which he issued the magnificent series of lithographs of paintings in the royal galleries, "Colecion lithographica de cuadros del Rey de España," Madrid, 1826–42. He died 8th May, 1859.—J. T–e.

Mæcenas, Caius Cilnius, was descended from a noble Etruscan family of great antiquity, settled at Arretium. He is supposed to have been born about 68 B.C., but the date is uncertain. Nothing is known of his early life, nor of the commencement of his intimacy with Augustus. The earliest event of importance in which he is known to have taken part, is the treaty of Brundisium between Antony and Augustus, 40 B.C. Subsequently, Augustus on several occasions intrusted him with the supreme control of affairs at Rome during his own absence. For about twenty years after the treaty of Brundisium, Augustus mainly relied for advice in state affairs on Mæcenas and Agrippa. The great power thus intrusted to him was used by Mæcenas wisely and moderately. He advised Augustus to clemency, and interfered with success in the interest of humanity. He is said to have dissuaded Augustus from restoring the republic after Actium, and the imperial administration was probably in great measure founded on his plans. From about 20 B.C. till his death, his influence over Augustus was materially weakened by some unknown cause—possibly arising from the criminal intimacy of Augustus with his wife Terentia. He was of a weak constitution, and, during his latter years at least, suffered much from ill health. He died in Italy, 8 B.C., leaving no children. This statesman is chiefly memorable for his share in the establishment of the empire, and for his munificent and judicious patronage of the great writers of his time. His vast power was disguised from the people by the voluptuous ease of his habits, and even his patronage of the poets had in some degree a political object. It was probably his wish to divert the Romans from too close an attention to their government—by encouraging public shows and amusements of all sorts; by fostering a general taste for every species of luxury; and by encouraging a literature which would inculcate epicurean doctrines and sing the praises of peace and plenty under the benevolent sway of Cæsar. But he was by nature fond of all luxury and pleasure, and his private morals were by no means pure. He acquired immense wealth, and was especially curious in collecting objects of vertu. His memory was held in high esteem by subsequent ages for his humane and liberal policy. No spies and informers, it was said, were employed by him; he enacted no severe laws; and his moderation and clemency were placed in favourable contrast with the jealous tyranny of later times.—G.

* Maedler, Johann Heinrich, an eminent German astronomer, was born at Berlin on the 29th of May, 1794. In 1817 he was appointed a professor in the seminary of primary instruction, which office he held until 1828. He was reappointed to the same post in 1830, and continued to hold it for six years longer. At the end of that interval, having become known for his ability in the cultivation of astronomy, he was employed as an assistant in the observatory of Berlin. In 1840 he was advanced to the post of professor of astronomy and director of the observatory of Dorpat. The most important part of his labours as an astronomical observer is that which he devoted to the investigation (along with an able coadjutor, Professor Beer of Berlin) of "selenotopography," or the configuration of the visible surface of the moon. The surveying and mappings of the surface of the earth's satellite had formed a favourite subject of study with several of the earlier astronomers, amongst whom Hevelius and Schröter may be specially referred to; but it is to Beer and Mädler that the most detailed and accurate survey of the moon is due. The results of their observations are embodied in a splendid map of the moon; which, being three feet in diameter, while the moon's actual diameter is two thousand one hundred and fifty-three miles, is on a scale of very nearly one-sixtieth of an inch to a mile, and presents as minute a representation of the inequalities of the visible hemisphere of the moon as would be given of those of a hemisphere of the earth by a map nearly twelve feet in diameter. In speculative astronomy a curious part of the writings of Professor Mädler is that which relates to a supposed "central sun," a body about which our sun and various other stars revolve in immense orbits, in periods reckoned by tens of millions of years; and whose probable position, according to Mädler, is somewhere near the star Alcyone in the group of the Pleiades. It is certain that our sun and all the stars of the group to which he belongs, must revolve in orbits of some kind about their common centre of gravity; but the question whether any star is situated so near that centre of gravity as to be properly a central sun as regards the rest of the group, although certainly a sublime and interesting speculation, must be regarded as an uncertain one in the present state of astronomy.—R.

Maelzel, John, an ingenious mechanic, born at Regensburg in 1772. He resided, in 1800, in Vienna, where he constructed an instrument, which, by means of a wheel moved by a weight, performed pieces of Turkish music, as if played by a band of flutes, pipes, trumpets, cymbals, triangle, and double drum. A double bellows furnished the wind. The sound of the trumpets was particularly admired. It was produced by ordinary trumpets blown by the machinery, with a power not to be excelled by any trumpeter. Maelzel sold this instrument, in the year of its invention, to a Hungarian nobleman for three thousand florins. He afterwards constructed another similar instrument, with increased powers, which he called the Panharmonicon. This instrument was sold, as Gerber assures us, for twenty-five thousand dollars. Lastly, he exhibited at Vienna an automaton, which raised, if possible, still greater admiration than his preceding inventions. The following description of it is from the *Journal des Modes* for 1800, p. 251:—"From a tent M. Maelzel led out a fine manly-looking martial figure, in the uniform of a trumpeter of the Austrian dragoon-regiment Albert, his trumpet being in his mouth. After having pressed the figure on the left shoulder, it played not only the Austrian cavalry march, as also all the signals for all the manœuvres of that army, but also a march and an allegro by Weigl, which was accompanied by the whole orchestra. After this, the dress of the figure was completely changed into that of a French trumpeter of the guard; it then began to play the French cavalry march, also all the French cavalry manœuvres, and lastly a march of Dussek's, and an allegro of Pleyel, accompanied again by the full orchestra. The sound of this trumpet is pure, and more agreeable than even the ablest musician could produce from that instrument, because the breath of a man gives the inside of the trumpet a moisture which is prejudicial to the purity of the tone. Maelzel publicly wound up his instrument only twice, and this was on the left hip." Maelzel was also the inventor of the celebrated automaton chess-player; likewise of the metronome, to determine the time of a piece of music. He died in 1838.—E. F. R.

MAESTLIN, Michael, a distinguished German astronomer, the teachler of Kepler, was born at Göppingen in 1550, and died on the 20th of December, 1631. He was educated at the university of Tübingen; and while still a young man, embraced the Copernican system of astronomy, of which he was one of the earliest advocates, as well as one of the most active and zealous. He delivered lectures upon it in different parts of Europe; and it is believed that one of these lectures was the means of impressing the truth of that system on the mind of Galileo. Yet Mästlin wrote and published astronomical works, in which the phenomena of the heavens were described according to the system of Ptolemy, in compliance with prevailing notions. In 1580 he was appointed professor of mathematics in the university of Heidelberg; and in 1584 he obtained the same appointment in the university of Tübingen, the seat of his early studies. He was one of the first to observe the temporary star of 1604. His chief claim to distinction is considered to be the fact that he was the instructor in mathematics and astronomy of Kepler, who studied at Tübingen during Mästlin's professorship, and was much encouraged by him in those researches which ultimately led to the great discovery of the laws of the planetary motions.—W. J. M. R.

MAFFEI, Francesco Scipione, Marquis, an eminent Italian writer, born in Verona of an ancient and distinguished family, 1st June, 1675; died of asthma, 11th February, 1755. Maffei's literary talents were displayed early; he was enrolled among the Arcadi in Rome at the age of twenty-seven, and, on returning to Verona, gained some distinction by a critique on Corneille's Rodogune. He fought among the Bavarian troops allied with France in the Spanish war of succession, and distinguished himself at the battle of Donawert in 1704. He then went back to his native city, and devoted himself to literature. His first important work was "The Code of Chivalry," 1710, written on the occasion of a quarrel in which his brother was engaged against the practice of duelling, which he denounced as contrary to religion, good sense, and social interests. He aimed at reforming the Italian theatre, then sunk in buffoonery; and in 1713 produced his tragedy of "Merope," which achieved a signal success, and passed through numberless editions and translations. Voltaire's tragedy of the same name was modelled upon Maffei's; which, however, the French author criticized as well as admired. In 1732 Maffei undertook a European tour of four years' duration, and was universally welcomed. In England he was made an LL.D., and a member of the Royal Society. A book which he published in 1742 on the doctrine of grace, and his expressed approval of moderate usurious interest, involved him in controversy with the jansenists, who prevailed on the Venetian senate to exile Maffei, then past seventy years of age; he was recalled, however, at the end of four months. He was moral, liberal, and public-spirited; but was weakly greedy of fame, self-admiring, and pragmatic. His works are extremely numerous and miscellaneous, the complete edition of 1790 amounting to eighteen volumes. "Verona Illustrata," 1721–32, is one of the most noted; a "Diplomatic History," 1727, is also highly esteemed, being the introduction to a work which he never completed. There are also two comedies; a translation in blank verse of the first book of the Iliad; three books against the existence of magic; writings on electricity and other questions of physical science. Maffei was, moreover, one of the three originators of the first Italian literary journal, the *Giornale dei Letterati*, in which he wrote from 1710 to 1719.—W. M. R.

MAGEE, William, D.D., an eminent Irish divine, the author of the well-known work on the Atonement, was born of humble parents in 1765. He received his education at the university of Dublin, where he was a servitor. After being for some time assistant-professor of oriental languages, about 1806 he became senior fellow and professor of mathematics. His treatise on the Atonement, consisting of two sermons with notes —subsequently much extended—was first published in 1801. In consequence of the celebrity it attained, the author was made dean of Cork in 1813. In 1819 he was appointed bishop of Raphoe, and in 1822 he was promoted to be archbishop of Dublin. He died of paralysis at Redesdale-house, near Stillorgan, August 18, 1831.—D. W. R.

MAGELLAN or MAGALHAENS, Fernando de, an illustrious navigator, whose place in the records of discovery is due to the fact of his being the first to find a passage from the Atlantic into the Pacific ocean, and to cross the last-named body of water. One of the vessels that composed his fleet returned to Europe by way of the Cape of Good Hope, thus accomplishing the first circumnavigation of the globe. Magellan was a native of Portugal. He was born at Villa de Sabroza, about 1470. He became familiar, early in life, both with the theory and practice of navigation; and was engaged in the service of his country at Malacca, in the East Indies, about 1510. He served subsequently in the African wars, fighting bravely at Azamor in Morocco. Returning to Portugal in 1512, Magellan filled various offices about the court; but discontent at the poor estimation in which his services were held led him to the determination of leaving his own country, and seeking the patronage of the rival court of Spain. With this view he repaired, in 1517, first to Seville—where he married the daughter of a distant relative—and thence to Valladolid, where the Spanish court was then located. The trade with the East, for the spices and other rich productions of that favoured region, engrossed at that time a large share of public attention. Magellan offered to conduct a fleet to the Moluccas by a westerly route, and thus obtain more directly and cheaply the spices which the Portuguese drew from the same region by the way of India and the Cape of Good Hope. He had numerous interviews at Valladolid with the ministers of the Spanish king—Charles I., afterwards the Emperor Charles V.; and finally arranged with them, in 1518, the terms on which the proposed expedition (the design of which was mainly commercial) was to be conducted. A fleet of five ships, carrying in all two hundred and thirty men, was fitted out in the following year, and Magellan sailed on September 20, 1519, from the harbour of San Lucar on the coast of Andalusia. After a brief stay at Rio Janeiro he pursued his way southward along the shores of the American continent, until he reached Port San Julian, in lat. 49°, where he passed the winter—May to September—of 1520. During his stay at this place, Magellan's determination and firmness were severely tested in quelling a dangerous mutiny on the part of the officers under his command, who had from the first obeyed with reluctance the orders of one who was not their own countryman, and the far-seeing boldness of whose enterprise they were perhaps unable adequately to appreciate. The method which he employed was unhappily stained by an act which no necessity can justify—the deliberate assassination, by the hands of a subordinate, of the captain of the *Vittoria*, one of the ships of his fleet. The common sailors were throughout devoted to the service of their commander. The mutiny quelled, Magellan left Port St. Julian in the middle of October, and on the 21st of that month entered the strait which has since borne his name. He cleared the strait on November 28. One of his ships had deserted him while in the strait, and another had been previously lost; so that his fleet was now reduced to three vessels. With these he sailed across the vast Pacific Ocean, and reached the Philippine Islands on the 16th March, 1521, having occupied three months and twenty days in this previously untried navigation. Magellan was favourably received by the native king of Zebu, one of the Philippine group. This barbarian monarch declared himself a willing vassal of the king of Spain, received baptism at the hands of Magellan, and readily availed himself of the imprudently offered services of his visitor for the purpose of protection against his enemies. The adventure in which Magellan now engaged cost him his life. Advancing with a chosen band of followers into the territories of a neighbouring chieftain, he was surrounded by an overwhelming force; he fell, after a prolonged defence, beneath a shower of stones, and received his death from the blow of a lance. With true barbarian caprice the king of Zebu now adopted an altered course of conduct, and shortly after massacred such of the surviving Spaniards as remained on shore. Those who were on shipboard, too few in number to man three vessels, burnt one of their ships and proceeded in search of the Moluccas. They reached the island of Tidore, where they stayed to refit. One of the two remaining vessels subsequently endeavoured to recross the Pacific; and, returning to the Moluccas, became a prize to the Portuguese settlers there. The other vessel, the *Vittoria*, now under the command of Sebastian del Cano, crossing the Indian seas, doubled the Cape of Good Hope, and finally returned to Europe, having made the circuit of the globe in the term of three years and fourteen days. This ship, drawn upon shore, was long preserved.—W. H.

MAGENDIE, François, a celebrated French physician and physiologist, born at Bordeaux in 1783. He commenced his medical studies at an early age, and acquired great skill as an anatomist; but it was to the study of physiology that he particularly devoted himself. Bichat had just given a new interest to the study of the phenomena of life, and Le-Gallois was then occupied with his researches into the functions of the nervous system; Magendie followed in their steps. In 1809, in a memoir read to the Institute, he demonstrated that absorption was effected by the veins, and not by the lymphatics. He also proved by direct experiment—replacing the stomach of a live dog by the bladder of a pig—how inactive the stomach is in the act of vomiting. His passion for performing experiments upon living animals was intense, and from 1816 he devoted himself to experimental physiology. His reputation and the novelty of his experiments attracted great numbers of students to his lectures; and in a visit he paid to England he repeated his experiments upon living animals before many of the chief physiologists of this country. A great outcry, however, was raised against the cruelty of these exhibitions; and though Magendie was defended by the eloquence of Sir James Mackintosh, public feeling continued to be strongly manifested against the barbarity attending such experiments. In 1830 Magendie was elected physician to the Hotel Dieu; and in the same year was appointed professor of medicine at the College of France. In 1848 he was named president of the French Board of Health, and in 1851 had the cross of commander of the legion of honour conferred upon him. Attacked in 1855 by a severe illness, he calmly studied the phenomena announcing the approach of death—"You see me here," he said to a friend who visited him on his deathbed, "completing my experiments!" He died in October of that year. Magendie has a great name in physiology, and his writings embrace a multitude of subjects. He confirmed by direct experiment the accuracy of Sir Charles Bell's theory of the double nature and composition of nerves. He studied the subject of poisons, and advocated the use of several as medicines, prussic acid, nux vomica, &c. His largest works are "Precis elementaire de Physiologie," "Leçons sur les phenoménes physiques de la vie;" "Leçons sur les fonctions et les maladies du systéme nerveux," &c.—W. B–d.

MAGINN, William, LL.D., author and journalist, was born in 1794 at Cork, where his father kept a successful academy. A precocious scholar, at the age of ten he entered Trinity college, Dublin, where he distinguished himself, afterwards receiving from his *alma mater* the degree of LL.D. On leaving college he assisted his father, whom he subsequently succeeded in the management of the school. Almost from its commencement he contributed to *Blackwood's Magazine* prose and verse, satirical, fanciful, and scholarly. In 1823 he married, surrendered his school, and went to London to live by literature. A staunch tory, he was during its brief existence Paris correspondent of the *Representative*, the daily paper started by the late John Murray in 1825; afterwards he contributed to Theodore Hook's *John Bull*, and on the establishment of the *Standard* in 1827, was appointed one of its editors. His fame, however, dates from 1830, when he helped to found *Fraser's Magazine*, to which he was the principal contributor for years. Gay, witty, sometimes reckless, satire, specially directed against liberal politicians and authors, was his staple; though now and then, in such prose and verse as the "Shakspeare papers" and the spirited "Homeric Ballads" (both collected and republished since his death), he achieved success in higher departments. During his later years his circumstances were much embarrassed, and an imprisonment in the Fleet in 1842 may be said to have killed him. He owed nothing to the patronage of the political party whose battle he had fought; but on his deathbed the late Sir Robert Peel came to his aid, with a munificence of which Maginn himself was left in ignorance. He died at Walton-on-Thames in August, 1842. Socially, Maginn seems to have exerted a singular fascination. His writings have been collected and republished in America, and one of his friends has contributed an interesting sketch of him to the *Dublin University Magazine* for January, 1844.—F. E.

MAGLIABECCHI, Antonio, a prodigy of memory and of the knowledge of books, born in Florence, 28th October, 1633; died in the convent of Santa Maria Novella in that city, in June, 1714, after six months' illness. His parents are generally understood to have been respectable persons, without fortune; though one account represents them as of the lowest class, and Magliabecchi as having been brought up without even knowing how to read. He was in a jeweller's shop up to 1673, when he abandoned the trade, and devoted himself solely to the study of literature, which had long absorbed his mind. The grand duke, Cosmo III., appointed him keeper of his library—a post which Magliabecchi retained till his death. His fame and literary influence were European. Of his memory, among many anecdotes, it is related that, after reading a MS. which had been lent him, he wrote it all out without missing a word; and that, from his study of catalogues, he was able to inform the grand duke off hand that the sole extant copy of a particular book was in the sultan's library in Constantinople, the seventh volume on the second shelf at the right hand in entering. His habits were those of a literary ascetic and ogre; squalid in person, passing the whole night in his study, generally without leaving his chair or his clothes; dining on three hard eggs and a draught of water; and never quitting his house except in the morning to walk to the library in the palace. He is said never to have gone further from Florence than to the neighbouring town of Prato on one occasion, to inspect a MS. His unparalleled stores of knowledge were always at the service of inquirers; yet the self-opinion which he justly entertained involved him in many quarrels with the men of letters of his own city. In one instance a gross charge was made against his morals; but a mass of the highest testimony was adduced in disproof, and the accusation miscarried. His only publications were a few letters, a short catalogue of Oriental MSS. in the Laurentian library, and some editions of authors of the lower ages. He bequeathed his own library of thirty thousand printed and MS. volumes to the public, with a handsome endowment: it has since been much augmented, and retains his name.—W. M. R.

MAGNENTIUS, Flavius Popilius, Emperor of the West (350-353), was of barbarian extraction, and served with distinction as a soldier under Constantine the Great. Under his son and successor Constans, Magnentius held an important military office in Gaul; but a conspiracy was formed to dethrone Constans and seat Magnentius in his place. On 18th January, 350, Magnentius was proclaimed emperor at Autun in Gaul. Constans took to flight, but was overtaken and killed at Helena, now Elne, in the Pyrenees. Besides Gaul—Italy, Sicily, Africa, Spain, and Britain submitted to the authority of the usurper, and he advanced into Pannonia to confront his rival Constantius, the emperor of the East. The latter offered to divide the empire, but Magnentius refused all peaceful arbitrament. A great battle was fought, September 28, 351, at Mursa, now Essek, in Hungary, in which Magnentius was completely defeated and forced to fly into Italy. The troops of Italy soon after declared against him, and he was finally driven back into Gaul. He in vain attempted to make terms with Constantius, who now in his turn refused all overtures. Africa and Spain also abandoned him. In 353 the armies of Constantius forced the passes of the Alps, and Magnentius sustained a final defeat at Mons Seleucus in Dauphinè. On 10th August he committed suicide; his family perished along with him, and the rebellion was punished with relentless severity by Constantius. Magnentius was a man of great courage and ability, but in the highest degree cruel, revengeful, and implacable.—G.

MAGNOL, Pierre, a French botanist, was born at Montpellier on the 8th June, 1638, and died in the same town on 21st May, 1715. He was the son of an apothecary, and early showed a desire to prosecute the study of botany. He attended medical classes, and took the degree of doctor of medicine in 1659. He at first declared himself a protestant, but he afterwards abjured the reformed faith. He assisted the professor of botany at Montpellier in the demonstration of plants, and he made many excursions in Languedoc, as well as to the Alps and the Pyrenees. He ultimately became physician to Louis XIV.; and in 1694 was nominated professor of medicine at Montpellier. In 1697 he was appointed director of the botanic garden. He visited Paris in 1705, having been called to replace Tournefort in the Academy of Sciences. Retiring afterwards to Montpellier, he devoted his whole attention to the botanic garden of that place. The genus Magnolia has been named after him by Plumier. Among his writings are the following—"Botanicum Monspeliense," an account of the plants growing near Montpellier; "Prodromus historiæ generalis plantarum;" "Hortus regius Monspeliensis;" "Novus character plantarum."—His son, Antoine, succeeded him. He was born in 1676 at Montpellier,

and died there on 10th March, 1759. He became doctor of medicine in 1696, and occupied the chair of botany at Montpellier in 1707. His writings were chiefly medical.—J. H. B.

* MAGNUS, Eduard, a German painter, born at Berlin, January 7, 1799, studied in the first instance medicine and then philosophy, but eventually turned to painting, and became a pupil of Schlesinger. His first picture was exhibited in 1826. He then went to Rome, where he remained several years. In 1835 he returned to Berlin; in 1837 he was elected a member of the Berlin Academy, and in 1844 professor. Magnus' reputation rests chiefly on his genre pictures and portraits. Of the former many are of Italian peasants, fishermen, &c. His portraits include the royal family of Prussia; Mendelssohn, Jenny Lind, Sontag, and other eminent persons, and are considered to be faithful and characteristic likenesses. Many of his paintings in both classes have been engraved.—J. T–e.

MAGNUS. See Albertus.

MAGNUSSEN or MAGNÆUS, Arne, was one of the small band of distinguished historians and archæologists, who flourished during the reigns of Christian V. and Frederick IV. of Denmark. By birth an Icelander, he won for himself an honoured place in Danish literary annals, chiefly by his unwearied industry in collecting a large number of Icelandic manuscripts, which he afterwards bequeathed to the university of Copenhagen. These manuscripts are invaluable, as illustrating ancient Scandinavian history. Arne Magnussen died in 1730.—J. J.

MAGNUSSEN, Finn, a modern Danish author of great eminence, and like the subject of the preceding sketch, a native of Iceland, was born in the year 1781. His literary efforts were chiefly directed to the elucidation of the mythology and Saga-history of the north of Europe, on the former of which themes especially his writings are of much worth and importance. Among them we may specify his edition of the elder Edda, enriched with translation and commentary, published in 1821–23; his "Eddalaere og dens Oprindelse," published in 1826; and his "Priscæ veterum Borealium Mythologiæ Lexicon," or dictionary of the old Scandinavian mythology, published in 1828. The second of these works is the most interesting of the three. It is a treatise on the religion of the ancient Eddas, marked by vast research and wonderful ingenuity, the latter gift being unfortunately too often exercised at the expense of solid judgment and discretion. Such, at least, is our own notion of Magnussen's work, although there are some who, we are well aware, entertain a higher opinion of it as a guide through the mysteries of the old Odinic faith. Of the great ability displayed in the book there cannot be a question; but the fundamental principle of the author is one we decidedly scruple, in its wholeness, to receive. He views the splendid and colossal edifice of the Eddas as a poetic picture and interpretation of the phenomena of external nature, and discovers astronomical and other meanings beneath its varied mystic garniture. Partly correct, no doubt, is this idea; yet surely far deeper significance underlies the Scandinavian, as every other mythological system. He died in 1847.—J. J.

MAGO, a celebrated Carthaginian, son of Hamilcar Barca, and youngest brother of the famous Hannibal. He accompanied that great commander to Italy, and was deputed by him to carry to Carthage the news of the great victory which he had gained at Cannæ, 216 B.C. In the following year he was sent into Spain with a considerable force to the assistance of his brother Hasdrubal; and on the departure of that general to Italy in 208, the chief command of the Carthagenian forces in Spain devolved upon Mago. He gained some successes over the Romans, but was at last totally routed by Scipio at Silpia in 206. He then retired to Gades, and subsequently spent some time in one of the Balearic islands, where the memory of his sojourn there is still preserved in the name of the harbour, Portus Magonis (Port Mahon). In the summer of 205 Mago landed in Liguria and surprised the town of Genoa, where he maintained himself for two years. But in 203 he was defeated with great slaughter by Quintilius Varus, and died shortly after on his voyage to Africa of a wound which he received in the battle.—J. T.

MAGO, a Carthaginian writer on agriculture, of uncertain date. Nothing is known of his life; but his book is spoken of with the highest encomiums by the Latin writers on agriculture, such as Columella, Pliny, and Varro. His work, which was translated both into Latin and Greek, was comprised in twenty-eight books, and embraced all branches of the subject. It is now lost.—G.

MAHMED or MOHAMMED AGHA KHAN, sovereign of Persia, was born at Isferaïn in 1737. He was the second son of Mohammed Hasan-Khan, who reigned over the northern parts of Persia. On the death of his father in 1758, along with four of his brothers, he was taken captive by Kerim-Khan, who ruled over the south of Persia, and by him he was made a eunuch. On the death of Kerim in 1779 he contrived to make his escape and to return to Asterabad, which he took from his brother. Soon after he made himself master of Masanderan, and obliged the governor of Ghilan to acknowledge his supremacy. By Ali Mourad Khan he was deprived of some provinces; but at his death in 1785 he regained all that he had lost, and acquired in addition Khouzistan and Adzerbaïdjan, besides the capitals Teheran and Ispahan. In 1793, on the death of Louthf Ali-Khan, he extended his sway over the whole of Persia. Afterwards he conquered Georgia and Khorassan. In the midst of his ambitious designs he was assassinated in his camp at Choutche, by an officer of his household, on the 14th of May, 1797. Noted for cruelty and avarice, he could not be beloved by his subjects; but his ability and courage made him feared.—D. W. R.

MAHMUD I., Sultan of Turkey, was born in August, 1696, and died in December, 1754. He was the eldest son of Mustapha II. He came to the throne unexpectedly in his thirty-fourth year, in consequence of an insurrection of the janissaries. From his previous life the leaders of the revolt may have expected that he would be easily governed; but no sooner was he acknowledged sultan than he ruled literally with the sword, killing the first general of the janissaries with his own hand, and teaching the turbulent soldiery that they had found a master. Before his accession the Turks had been engaged in war with Persia. The war still continued, but was so adverse to the Hourans that they soon lost Georgia, Armenia, Kurdistan, and Shirvan. Their army was nearly destroyed, and they were compelled to sue for peace from the warlike Nadir Shah. Peace was granted, and the Persian pilgrims obtained the right of going to Mecca without paying tribute. On the other hand the Russians were beginning to consider that if Turkey were not yet the "sick man," some of the possessions of the Porte might be readily seized on; and thus in 1736 the Crimea was overrun and captured by the voracious Muscovites. Austria also joined in the war, but with less success. The Turks once more took courage, and near Kroska, 23d July, 1739, they cut the imperialists to pieces, and opened their trenches before Belgrade. A treaty was made—the treaty of Belgrade—by which the Russians were prohibited from ever placing vessels of war on the Black Sea, and by which the imperialists restored Belgrade. Mahmud died at the age of fifty-eight, and was succeeded by Osman III.—P. E D.

MAHMUD II., Sultan of Turkey, was born on the 20th of July, 1785. His immediate predecessor, an elder brother, Mustapha IV., had deposed in 1807 their uncle Sultan Selim, who had excited discontent by initiating some of those reforms—especially the organization of a military force on the European model—which Mahmud was destined to carry out. During his imprisonment, Selim had his young and studious nephew often with him; and it was from his uncle that Mahmud first learned the maxims of a new policy in the government of Turkey. A change of government, intended to be in the interest of Selim, was effected by a discontented pacha in 1808; but Selim was murdered in prison before he could avail himself of the deposition of Mustapha, and in the July of that year Mahmud was placed upon the throne. The accession of another reforming sultan, determined to carry out Selim's policy, was followed in time by a rebellion of the janissaries, in the name of the deposed Mustapha. Mahmud not only quelled it, but to rid himself of all rival claims he made away with his brother, his brother's son, and such even of Mustapha's wives and concubines as promised to furnish heirs to the throne. This removed but one of the new ruler's difficulties. He had to deal with rebellious pachas, a successful Servian revolution, and a war with Russia, assisted by England. In 1809 he made peace with this country. With 1812, and Napoleon's invasion of Russia, a less sagacious monarch might have persisted in the contest; but Mahmud saw that he was being made a tool of by Napoleon, and he concluded, after a gallant struggle with Russia, the treaty of Bucharest, May, 1812. The result was the reoccupation of Servia by the Turks, and the opportunity given to Mahmud of concentrating himself on the work of external reform and pacification. But scarcely had the rebellious pachas

been reduced to obedience, and the most ambitious and powerful of his subjects, Ali Pacha of Janina, been removed from his path, when the Greek insurrection broke out, eventually enlisting the sympathies and co-operation of the great Christian powers. Yet, in spite of the Greek insurrection, Mahmud proceeded with his domestic innovations and reforms—social and financial, as well as military—heedless of the discontent of his Mahometan subjects; and when the janissaries revolted, he crushed their power for ever in the memorable massacre of June, 1826, when six thousand of them fell in one day. But continued triumph and steady progress were things unknown to Mahmud. After the destruction of the janissaries came the battle of Navarino, 20th October, 1827, and the independence of Greece. His new war with Russia terminated disastrously by the treaty of Adrianople, 14th September, 1829, which established the protectorate of the czar in the principalities. Mahmud was just recovering from the blow when he had a new enemy on his hands, in his rebellious subject Mehemet Ali (*q. v.*) The army which he had organized so carefully could not stand before Ibrahim Pacha (*q. v.*) Mahmud had to concede the chief demands of Mehemet Ali, to owe the preservation of Constantinople to the protection of a Russian force, and to conclude with Russia, 8th July, 1833, the humiliating treaty of Unkiar Skelessi, in which the command of the passage of the Dardanelles by Russia was the price paid for Russia's future assistance. Re-organizing his army during another brief period of repose, Mahmud thought mainly of avenging himself on Mehemet Ali. The conflict, expected and prepared for by both, arrived in 1839, but Mahmud was spared the crowning mortification of hearing of Ibrahim Pacha's victory of Nezib, 24th June, 1839. He died on the 1st of July following. Under happier circumstances, Sultan Mahmud might have done for Turkey what Peter the Great did for Russia. He was a sovereign of great sagacity, energy, and resolution; but while endeavouring to carry out reforms, he had to cope at once with domestic discontent, the insurrection of important provinces and powerful subjects, and the hostility of the great powers of Europe, singly or in combination. From his accession dates the strenuous attempt to solve the problem, whether the military and political organization of Christian Europe can be grafted on the peculiar despotism of Mahometan Turkey.—F. E.

MAHOMET or MOHAMMED, the renowned prophet of Arabia, was born on a Monday, the 10th of Reby the first (April), the third month of the Mahometan year. The exact year of his birth according to the christian era is not yet fixed, but it was 569, 570, or 571. He was the only son of Abdallah and Amina belonging to Mecca. At an early age he was deprived of his father, mother, and grandmother; but his uncles were numerous, and the most influential of them, Abu-Taleb, proved a guide and protector to the orphan. When twelve years of age, Mahomet accompanied this uncle to Bassorah, where he met with a christian monk, Bahira or Jerdjis (George), who is said to have directed his guardian's attention to the mental gifts of the boy, and predicted for him a great future. Tradition has preserved but a few fragments of his life in the following years, such as his participation in the war of the Koreishites against the tribe Hawazin—termed the godless war, because it happened in one of the four sacred months—and his keeping the herds of the Meccans for hire. When he was twenty-five years of age he became servant to Chadidscha, a rich widow forty years of age, who being smitten with his charms offered him her hand; and it was not refused. This was in his twenty-eighth year. The fruit of the marriage was several children, who either died young or left no issue, with the sole exception of Fatima, who married his cousin Ali, son of Abu-Taleb, and thus became the mother of a numerous progeny. Raised in this manner from poverty to independence, he was put into a position where he had leisure to prepare himself in a measure for the theatre of influence he was destined to occupy. All evidence goes to show that he was not taught reading or writing in his youth. Like the rest of his countrymen, he was wholly unlettered and ignorant; nor had he many opportunities of enlarging his mind by foreign travel. Two journeys into Syria for commercial purposes, are all which are recorded in his earlier life. After his marriage he lived as a merchant, but does not seem to have been peculiarly successful: his mind was occupied with other thoughts. He communed in solitude with his spirit. During the month of Ramadhan every year he withdrew from the world to the cave of Hara, to muse on the present and the future of religion. The spiritual condition of Arabia at the time rendered a new and better creed acceptable to the more reflecting of its inhabitants. Judaism and Christianity had penetrated into the old worship and so far improved it; though their forms were corrupt. Several had also preceded Mahomet, who announced to their countrymen one spiritual Being and a life after death; but they were not fortunate enough to attract the attention and command the influence which Mahomet succeeded in doing. They did not combine the scattered elements of doctrine into a connected system, and wanted the talents, eloquence, enthusiasm, and endurance of the more illustrious reformer. He did not assume the title of a prophet with a divine mission till his fortieth year. In that year he had the first vision, in which Gabriel appeared to him and commanded him to recite what he said to him. He had been full of doubts, and was in fear of being possessed with evil spirits; but he was quieted by his wife and her cousin Waraka, and gradually convinced of his divine mission. His claims were first acknowledged by his own household, his wife and his servant Zeid, who avowed implicit confidence in his divine mission. But his kindred were not to be won over easily. The Koreishites of the line of Haschem were to be feared, as also the rival line of Abd Schems. Hence his opinions were disseminated privately, and their acceptance made slow progress. The meetings for worship of his few followers, who amounted to no more than forty the first three years, were held in secrecy, chiefly in a cave near Mecca. Yet they were discovered by the multitude, and a sort of combat ensued. In the fourth year of his so-called mission he began to proclaim his doctrines publicly and boldly. First he summoned all the Koreishites of the line of Haschem to meet him on the hill of Safa, near Mecca. When he began to speak of his mission, his wealthy uncle Abu-Lahab became angry, reproached him, and took up a stone to hurl at him; on which Mahomet cursed both him and his incredulous wife. In consequence of this meeting Abu-Lahab compelled his son Otha to repudiate his wife, who was Mahomet's third daughter. Thus the prophet's first attempt to persuade his kindred and tribe of the divinity of his mission proved a failure. At a second meeting of the Haschemites held in his own house, before which he spoke of himself as the commissioned one of Allah, he did not meet with much more approval; except that Ali offered himself to the services of the prophet, and was joyfully accepted as vicegerent, whose words all were ordered to obey. But though ridiculed by his friends, he gained converts among the people, especially the women. Even Jews followed him for a while, till they saw that he allowed food pronounced unclean in their law. The enthusiasm and boldness of the prophet continued to increase. He was sent, according to his own pretensions, to abolish idolatry, and to lessen the severity both of the Jewish and Christian laws. The animosity of the Koreishites against him kept pace with his growing popularity; for his attacks on the prevailing idolatry threatened to supersede the primitive worship of the Caaba. His uncle Abu-Taleb was appealed to, that he would either silence or send away his nephew; but the aged man after hearing Mahomet's bold determination, though unconverted himself, promised not to leave him unprotected. For this purpose he applied for aid to the other descendants of Haschem, who could hardly refuse, except his uncle Abu-Lahab. Still the prophet's enemies were powerful and unremitting. They did not scruple to resort to violent measures. Mahomet was nearly strangled in the Caaba, and Abubekr rescued him at great personal peril. Nor was he himself the only object of persecution; his family and followers suffered. Surrounded as they were with such dangers, the prophet advised them to fly to Abyssinia. Thither they went accordingly, a little band consisting of eleven men and four women, headed by Othman Ibn Affan, who had married Mahomet's divorced daughter Rokaia. This flight is sometimes called the first Hedschra, and occurred in the fifth year of Mahomet's mission. In Abyssinia the exiles were kindly received—a circumstance which induced others to follow their example, till the company of disciples there amounted to one hundred and one, besides children. The Koreishites passed a law, banishing all who should adopt the new faith; but even this was ineffectual to repress its progress. Mahomet took refuge in a disciple's house on the hill Safa, where he continued a month, receiving his revelations and promulgating them to the votaries that followed. In consequence of an insult offered to the prophet by Abu-Jahl, Mahomet's uncle Hamza, a powerful and fiery man, suddenly professed his conversion and took the oath of adhesion. But a

more important accession to the number of the disciples was Omar Ibn al Khattâb, Abu-Jahl's nephew, who, intending to revenge his uncle by assassinating Mahomet, and even on his way to the house, was accidentally arrested at the dwelling of his sister and her husband by a passage from the Koran; became a convert; and repaired to the prophet to enrol himself among the faithful. The adhesion of such a man, inflexible in courage, fierce, awe-inspiring, of uncommon strength and stature, gave a powerful impetus to the new religion; especially as he persuaded the prophet to accompany him to the Caaba, a band of disciples following, and there avowed his conversion publicly. In consequence of this new victory Abu-Taleb, fearing for his nephew's life, entreated him with some leading disciples to withdraw to a castle in the neighbourhood of the city. Abu-Sofian, head of the rival branch of the Koreishites, now took occasion to effect a schism between the Haschemites and his own line, because the former protected the prophet in his heresy. He procured a decree, forbidding all intermarriage or intercourse between them till Mahomet should be given up to punishment. This decree was hung up in parchment in the Caaba, and pressed sorely on the prophet, because it was rigorously enforced by the Koreishites. The castle was like a besieged city, with a starving garrison, whom hunger might finally compel to surrender. During the months of pilgrimage, however, the law freed the suffering inmates from the hostility of their enemies. Mahomet and his disciples could then return to Mecca. The prophet, true to his aim, also mingled with the pilgrims who came to worship in the Caaba, preached to them, proclaimed his revelations and doctrines, and made converts, some of them heads of tribes. Thus the new sect increased in numbers and strength, from the quenchless enthusiasm of its head, and his inflexible determination to persevere. After the ban of intercourse had existed three years, a sudden discovery was made, that the parchment it was written on in the Caaba was destroyed, and all the writing effaced, except the initial words. Hence Mahomet and his followers were allowed to return to Mecca. Soon after his return his aged uncle, Abu-Taleb, died in the faith of his nephew according to some accounts, but probably the reverse; for though exhorted to profess the faith necessary to a happy resurrection, the pride of the old man seems to have prevented him. The death of the prophet's wife Chadidscha immediately followed. He mourned the loss with sincere grief. During the twenty-four years of their marriage he is said to have carefully refrained from polygamy. After her death, however, he gave the rein to his libidinous temperament, and freely indulged his appetite. Though restricting his followers to four wives each, he did not think it necessary to put a limit to the number of his own; deeming the prophet a privileged mortal, though in truth he degraded him by such license. Aïscha, daughter of Abubekr, was the first wife he took after Chadidscha. After being betrothed to him two years, he married her at the age of nine. In the period of betrothal he also took Sawda, widow of one of his followers; a woman whom he seems never to have truly loved.

Meanwhile his foes did not abate their enmity. Abu-Sofian and Abu-Jahl continued to persecute him. Leaving his native place, he went to Tayef, about seventy miles from Mecca, where he remained about a month, unsuccessful in his attempts to make proselytes, because the inhabitants were wholly given to idolatry. Having met with rough usage, and been even hunted from the place by the multitude, he continued in the desert till his faithful servant Zeid should find an asylum for him in Mecca, which he did in the house of one of his disciples. During the month of pilgrimage Mahomet went forth from his retreat, and earnestly sought for some tribe or the inhabitants of some city, with whom he might be safe during the work of proselytism. Such a tribe he soon after found in the Khazradites of Medina, who heard him preach, were struck with his eloquence, and concluding that he was the promised Messiah of whom they had heard the Jews often speak, avowed their belief in him. On their return to Medina Mahomet sent with them Musab, one of his ablest disciples, to instruct them in the faith and make converts. Notwithstanding the grave opposition encountered by this zealous missionary, he persevered and was successful. Several of the leading men of the city were converted. The ranks of the disciples were also swelled by many who fled from persecution in Mecca, and took up their abode in Medina, disseminating the new faith among the inhabitants. When the way had been prepared for the prophet, more than seventy converts, headed by Musab, went to Mecca with the pilgrims during the sacred month of the thirteenth year of the mission, to ask him to settle in Medina, and promising him a safe asylum there. The meeting between them and Mahomet took place at midnight on a neighbouring hill, where both parties entered into a compact, binding them indissolubly to one another. Twelve were chosen from among the disciples present to be the prophet's apostles. After the Ansarians or auxiliaries, as the Moslems of Medina were afterwards called, had departed to their home, and the holy month was expired, dangers thickened around the prophet and his adherents at Mecca. The Koreishites, with Abu-Sofian at their head, now entered into a plot to assassinate him, each partaking of the guilt of the deed by thrusting his sword into the body of Mahomet. But the prophet was apprised of their design and escaped in time, climbing over the wall behind the house by the aid of a servant while the conspirators were in front. At Abubekr's dwelling it was resolved that they should proceed forthwith to Medina, first taking refuge in a cave in mount Thor, about an hour from Mecca. Travelling by night the two came to the place at daybreak, pursued by their enemies—who fortunately did not enter—and remained in it for three days. On the fourth they started for the city of their destination, on camels brought the night before by Abubekr's servant. But they were overtaken by the warlike Soraka at the head of a troop of horse, who, from some unexplained cause, was so superstitiously affected in presence of Mahomet as to entreat forgiveness and depart. On coming to Koba, near Medina, the prophet remained there four days, and was gratified with the professed adhesion of many proselytes; among others with that of Salman the Persian, who is said to have assisted the prophet in compiling or composing his doctrines. On the morning of Friday, the day previously appointed for his entrance into the city, after prayer and preaching he marched into it in procession, honourably escorted by many followers and saluted with the acclamations of the people. Soon after he was followed by Ali, who had walked on foot from Mecca, then by Aïscha and the rest of Abubekr's family, together with Mahomet's own household. This is the Hedschra or flight of the prophet; the era whence the Arabian calendar dates, answering to the 622nd year of the christian era.

Being now settled in a place where he had numerous disciples, consisting of Mohadjerins or fugitives from Mecca, and Ansarians, he built a place of worship or mosque, very plain and unostentatious, in the construction of which he assisted with his own hands. There he preached and prayed, inculcating benign precepts on his attentive hearers. The Christians of the place seemed more inclined to embrace his doctrines than the Jews. To the latter he made various concessions, imitating several of their institutions and fasts; and ordained that all Moslems should turn their faces towards Jerusalem in prayer. The Jewish metropolis was to be the Khebla. Having espoused Aïscha in her ninth year, the betrothing of his youngest daughter, Fatima, with Ali followed soon after. For each of his wives he prepared a separate house near the mosque, where he visited them in turn. Meanwhile his followers increased in number; so that he saw himself at the head of an army. Proselytes from the tribes of the desert, as well as exiles from Mecca, swelled the ranks of his adherents, and led to a change in his doctrines and procedure at once marked and vicious. The sword was taken as an instrument against unbelievers. When the prophet was poor, weak, struggling against opposition, and despised by the great majority of his countrymen, his religion breathed the spirit of patient meekness and benevolence; but when he attained to considerable influence and saw a host of restless, warlike, predatory spirits at his disposal, evil passions got the ascendancy within him, and prompted to unwarrantable measures in the extension of the faith. Temporal power is sweet to the human mind; the prophet was but a man, fallible and frail like others. His greatest persecutors had been his own tribe, the Koreishites; and against their caravans in particular his first excursions were directed. Abdallah Ibn Jasch, whom he sent into the desert, took the first caravan even in the holy month. In the second year of the Hedschra a severe fight took place at Beder between the Moslems and Koreishites with Abu-Sofian at their head, as the latter were conducting back to Mecca a rich caravan. Here was the first victory of the Saracens under Mahomet's standard. Soon after this the Jews in Medina were harshly treated by the prophet; one Jewish tribe being punished with confiscation and

banishment. The children of Israel were severely dealt with ever after, and no attempts made to conciliate them. The battle of Beder still rankled in the bosoms of many in Mecca, especially of those whose relatives had fallen. A desire of revenge had seized upon none more than Henda, wife of Abu-Sofian, who continued to spur on her husband. In the third year therefore of the Hedschra, Abu-Sofian took the field at the head of three thousand men. Henda herself and other women followed the army. Mahomet and his little band of seven thousand took up their position on the hill Ohod, six miles from Medina. The fight was severe and bloody, but victory declared in favour of numbers. The prophet himself was wounded, though not mortally. Abu-Sofian did not follow up his triumph, but retired, having made peace with the Moslems for a year. Soon after, certain Jewish tribes who acted treacherously, pretending that they were either Moslems or wanted preparatory instructions for becoming so, were punished with a decree of banishment, and their goods appropriated by the prophet himself. In his next battle against the powerful Arabian tribe Beni Mostalek, whom he encountered not far from the Red Sea, he was more successful, gaining an easy victory and much booty. After the year of truce was ended, Abu-Sofian having formed alliances with various tribes as well as with the Jews whom Mahomet had banished, prepared to march against Medina with ten thousand men. The city was therefore put in a state of defence; a moat was dug; and Mahomet went forth with three thousand men. A skirmish took place at the moat, in which the Koreishites were worsted. In consequence of suspicions artfully spread among various tribes of the invading army there was no pitched battle; for Abu-Sofian with his army retreated in confusion. Being thus released from fear of the Meccans, Mahomet took vengeance on the Jewish tribe, Beni Koraida, who were condemned to death and their goods divided among the Moslems. This massacre in the market-place of Medina is a foul blot in the prophet's life. In the sixth year of his flight from Mecca the prophet made a pilgrimage to the place of his nativity, availing himself of the sacred month, and attended by fourteen hundred men. The Koreishites were very unwilling to allow him admission to their city and temple; but deeming it unwise to carry on active hostility against such a man, they came to terms with him for ten years, during which he and his followers were to have free access to the place as pilgrims for three days at a time. He did not enter the Caaba at this time; and therefore his party returned somewhat dispirited. The prophet's next expedition was against Khaibar, mostly inhabited by wealthy Jews and by many who had been treated with severity by Mahomet. After minor fortresses had been captured as the Moslems approached, the city itself was besieged, strongly built and fortified as it was. Much labour and many privations were undergone before it was taken and ransacked, for the wealth the Jews were supposed to have hid. The prophet himself was almost poisoned by eating of a lamb that had been cooked by a female captive. For some time after he remained at Medina, whence he sent forth his trusty followers on various expeditions and errands. A mission was despatched to Khosru II., king of Persia, who tore the letter before its contents were read; to Heraclius, the Roman emperor at Constantinople, who received the ambassador very favourably; and to the governor of Egypt, who sent the prophet beautiful and costly presents—among them a Coptic maiden, whom he took for his concubine. His second pilgrimage to Mecca was performed under more favourable circumstances than the first. The prophet observed all the prescribed ceremonies, and won to himself many followers—especially Ibn al Waled, nephew of the widow Maimuna, whom he now married, and Amru Ibn al Aass, two mighty warriors. In consequence of his envoy being slain at Muta in Syria, an expedition was sent against the city under the command of Zeid, his freedman. Notwithstanding the superior numbers of the army opposed to them the Moslems finally gained the victory, though it was dearly purchased with the death of the three leaders. The rich booty did not make amends for the valiant that fell. The state of his native city was still a sore in the prophet's mind. It held out obstinately against him, refusing to adopt the new faith. Thinking himself strong enough, he resolved to get it into his power if possible. With this view, pretexts were found for violating the treaty; and the Koreishites began really to fear the power of Mahomet and his enthusiastic votaries now so numerous. Abu-Sofian's mission to the prophet ended in nothing but a deeper sense of humiliation to the Meccans. A secret expedition was sent to surprise Mecca. In compliance with the favourable terms offered the Koreishites through Abu-Sofian now a convert, the inhabitants admitted the prophet unresistingly; and the latter rode at once to the Caaba, whose door was opened to him. The temple was purified and its three hundred and sixty idols destroyed. After religious ceremonials had been performed, the prophet took his place on the hill Safa, where all the people passed before him, renouncing idolatry and taking the oath that bound them to Islamism. It is creditable to Mahomet that he acted with clemency in taking possession of Mecca, frequently repressing the sanguinary spirit of his leading officers, and pardoning offenders who had injured him before. Thus Mecca became again the metropolis of Islam; and pilgrimages to the Caaba were now an essential part of the religion. The edict in favour of turning to Jerusalem was abolished. After this peaceful and most important conquest, he continued to send forth his apostles through the plains round about, to make proselytes at the point of the sword. The prophet himself narrowly escaped with his life in the battle at the pass of Honein among the mountains; where, however, the Moslems were finally victorious, capturing the enemy's camp in the valley, and gaining immense booty, which was divided among his greedy followers. Mahomet was now constantly receiving at Medina deputations from chiefs, some professing conversion to the faith, others promising to pay him tribute as a temporal ruler. The city of Tayef itself, which had so gallantly withstood his siege, now sued for peace, submitted unconditionally to the conqueror, and had its idols destroyed. Having become ruler of nearly all Arabia, he resolved to march into Syria, then a Roman province; but his followers were by no means eager for the expedition, and after setting out many turned back. On arriving at Tabuc, midway between Medina and Damascus, the army halted twenty days and proceeded no farther. Several princes and heads of tribes had sent their submission to the prophet during this march; otherwise it ended in nothing substantial. After Ali had promulgated at Mecca, in presence of the assembled pilgrims, the severe chapter of the Koran denouncing exterminating war against all who should refuse to submit or believe, numerous converts and tributaries hastened to Medina to pay their homage. Two lieutenants were sent to preside over Arabia Felix; and Ali was despatched to Yemen to compel the refractory there to the faith. This he did by the orthodox weapon—the sword. The prophet, amid all his successes and growing power, had now to mourn the death of his only son Ibrahim, whom he lamented with a deep-felt grief. Soon after the sad event he made a final pilgrimage to Mecca, where he preached often; anxious to impress his doctrines and precepts on the minds of his disciples. After returning to Medina his health continued to fail, but he did not on that account abate in his ambitious schemes for the subjugation of more distant nations to Islamism. In the eleventh year of the Hedschra, after much preparation, a great army marched forth to invade Syria, commanded by Osama, son of Zeid. The prophet's fever increasing, he was assisted to the mosque, where he prayed devoutly and addressed the congregation. Having been supported back to Aïscha's house, he became worse. On Friday he was helped again to the same place, where he spoke his last words in public. The death of the prophet happened when he had just completed his sixty-third year, in June, the eleventh year of the Hedschra, either 631 or 632 of the christian era. After much disputing about the place, he was interred in a grave dug in the house of Aïscha, near the mosque. At his death he had nine wives, the best known of whom are Aïscha his favourite one, daughter of Abubekr; and Hafsa, daughter of Omar. The Bible legends interwoven with Mahomet's revelations were derived from others; for he himself was obviously unacquainted with the Jewish and Christian sources. Waraka, cousin to his wife Chadidscha, a baptized Jew who had read the Old and New Testaments, was his principal informant in such matters. The revelations were dictated at different times to different persons who wrote them down, and immediately committed to memory by his disciples; but they were not put together as the "Koran" till after his death.

It is difficult to pourtray the character of Mahomet, composed as it is of many heterogeneous qualities. That he was an enthusiast is unquestionable. His temperament was irritable and excitable. His nervousness predisposed him to paroxysms in which he may have thought he was favoured with visions or revelations. He appears to have been not unfrequently in a sort

of mesmeric or epileptic state, superinduced in part by fastings and other severities. In consequence of the dreamy and epileptic states from which the prophet may be said to have suffered from an early age, it is not surprising that he gave out as revelation the result of his own reflection, or what his inward conviction held to be true. He was not necessarily a conscious deceiver or self-deluded visionary on that account. We believe that in the early part of his career he was a sincere zealot, having the impression deeply graven on his mind that he was a divinely-commissioned reformer of the faith. All his conduct at that time shows the earnest, determined, humble religionist, who braved persecution and death with unshaken courage. His precepts, too, were tolerant, mild, and philanthropic, breathing much of the spirit of that sacred volume whence they were partly though indirectly drawn. In the latter part of his life, however, and from the time of unsheathing the sword to propagate the faith, the man presents a different aspect. The love of conquest and power took possession of his soul. Baser passions got the mastery over him; and revelations were announced at convenient times to extricate him from a difficulty or justify a darling sin. Success had its usual effect on his disposition. No longer self-deluded, he became politic, cautious, exacting, imperious. The prophet ceases to command our esteem when he becomes the powerful head of numerous and devoted tribes, carrying on a war of extermination against all who refuse to submit to his creed. Though his habits were plain, simple, and unostentatious, and he assumed no outward pomp or splendour as a sovereign; though he was generous to his friends, warm in his attachments, frugal in his diet, easy of access—we cannot respect the polygamist and voluptuary. Doubtless his abilities were great. The founder and master of an influence which has swayed so many millions was no ordinary man. Yet he does not appear to have had a comprehensive or far-reaching intellect: but he could adapt himself to circumstances, and rise to the height of an emergency with surprising tact and flexibility. His speculative ability was small, his practical ability great. Infusing wondrous devotion into his followers, he was carried forward on the wings of success; and though his mind expanded with his triumphs, his soul refused to rise to that purer atmosphere whence it could not sink to the debasing pleasures of the animal nature. Mahomet was neither the gross impostor painted by Prideaux, nor the hero glorified by Carlyle. He wanted the moral qualities essential to the latter. The first part of his life, the hardest and most harassing, refutes the assumption of the former.—(See Weil's *Mohammed der Prophet*, 1843, 8vo; Sprenger's *das Leben und die Lehre des Mohammed*, u.s.w. vol. 1, 8vo; and Muir's *Life of Mohammed*, London.)—S. D.

MAHOMET: four Turkish emperors bore this name:—

Mahomet I., was born in 1387, and reigned from 1413 to 1421. He was the youngest son of Bajazet, at whose death the empire was divided into three portions, each governed by one of his sons. Soliman was placed at Adrianople, Ica at Broussa, and Mahomet at Amasia. With this arrangement Mahomet was not satisfied, and he made war on Ica, who was either killed or disappeared in a manner not known to history. He next engaged Soliman, who also fell in a military expedition. As soon as the throne was secured, he proclaimed peace to all parties and performed an act of grace exceedingly rare in Turkish history; he pardoned the insurgent chiefs of Asia Minor, and did not bowstring them according to custom. His next war was with the Venetians in which he was unsuccessful, and afterwards he had to encounter the followers of Bedreddin, a fanatic who attempted to introduce new doctrines. He died at Adrianople of apoplexy.

Mahomet II., surnamed the Conqueror, Ottoman Sultan and first sultan of Turkey in Europe, was born in 1430, and died on the 3rd May, 1481. He was the son of Amurath II, and was only thirteen years of age, when the abdication of his father called him to the throne. The wars with the Hungarians, however, called Amurath back from his retirement, and twice he reassumed the supreme power. At his death in 1451 Mahomet hastened to Adrianople, and according to custom put his brother to death to obviate all chance of rivalry. Early in his reign he conceived the project of destroying the Greek empire of Constantinople, and he soon set about the siege of that city. On the 6th April, 1453, Mahomet appeared before Constantinople with an immense army reputed to consist of two hundred and fifty thousand men, while three hundred galleys and two hundred smaller vessels co-operated on the Bosphorus with the land forces. The Genoese mariners attacked these vessels, and discomfited one of the divisions. Mahomet then conceived the bold expedient of conveying his vessels over land into the harbour of Constantinople. The operation was successfully carried out in the night, and the Greeks to their amazement saw their harbour occupied by the Turks, although no entrance had been possible by water. Fifty days the siege was continued, the batteries of the assailants breaking down the walls so as to make a way for the assault. On the 29th of May at daybreak the assault commenced. For several hours little progress was made; but gradually the numerical superiority of the Turks began to tell, and the Venetians, Genoese, Spaniards, Germans, and other christians who defended the walls, began to be overpowered. Constantine Palæologus, the last christian emperor of the East, had announced his intention of seeking a grave in the ruins of his capital. Nor was he backward in performance. The gate called Circo Porta having been carried, the fate of the city was decided, and Constantine fell dead in the breach. Mahomet entered, repaired to the church of St. Sophia, consecrated or desecrated it to Islamism; and when he went to the palace, he quoted a Persian poem, "The spider has spun his web in the palace of the Cæsars." The city was pillaged, and its defenders massacred. For three days all was given to disorder. Mahomet saw the necessity of putting an end to this confusion, and also of preserving the industrious population. He recalled the Greeks, allowed them the exercise of their religion, gave them several churches, and allowed them to elect a patriarch. The Turks were not a nation, but an army; and they required a settled population to carry on the ordinary avocations of life. This motive, and not liberality, appears to have prevailed with Mahomet, when he conquered Constantinople and founded the modern empire of Turkey. After the fall of Constantinople Mahomet extended his conquests, but not without meeting vigorous and often successful resistance. He made an attempt on Belgrade in 1456, but was obliged to retire with a loss of upwards of twenty thousand men and three hundred cannon. In 1459 Pius II. preached a crusade against him without effect, and the Venetians and Genoese, with Scanderbeg in Albania, were the only parties that continued the struggle with the warlike Ottomans, who had thus seized one of the first positions in Europe. In 1465 Mahomet captured Belgrade, and in 1467 the death of Scanderbeg allowed Albania to fall into his hands. He also took Negropont from the Venetians. From 1470 to 1474 the Ottomans devastated Croatia, Styria, Carniola, and Carinthia; but on the side of Hungary they met with severe defeat. In July, 1480, an attempt was made on the island of Rhodes, which was repulsed by Pierre d'Aubusson, grand master of the knights. While engaged in vast preparations to avenge this defeat, Mahomet died suddenly at the age of fifty-two. He had reigned thirty years without including the period of his nominal sovereignty during the lifetime of his father, and it has been said that during that time he conquered twelve kingdoms and two hundred towns—a form of expression perhaps not literally exact, but which gives an idea of the intense activity of conquest displayed by the Moslems of the fifteenth century. The character of Mahomet has been differently estimated. There can scarcely be a doubt that at the period the moral condition of both christian and moslem was far from satisfactory. Dreadful cruelties prevailed in war, and frightful license was allowed when war was over. That the conqueror of Constantinople partook of the character of his age is a question scarcely open to dispute; but that he was immensely superior to the generality of Ottoman monarchs is also tolerably certain. He founded public institutions, built mosques and schools, encouraged learning, and was himself a scholar, so far as the then modern languages could make him so. That he was a great warrior, is sufficiently testified by his deeds. He was the healthy or strong man of the Ottoman dynasty, which by repose and indolence has come to be called "the sick man," and which, we must hope, will soon disappear from the soil of Europe, or become christian.

Mahomet III., was born in 1566, and died 22nd December, 1603. According to the barbarous custom of the sultans, he commenced his reign by strangling his nineteen brothers. His reign was characterized by foreign wars which were disastrous, and by domestic troubles and insurrections that greatly weakened the Ottoman power. Moldavia, Wallachia, and Transylvania separated from Turkey in this reign.

Mahomet IV., was born in 1642, and died in prison in 1691. His father Ibrahim had been deposed and put to death by the

janissaries, and Mahomet was placed under charge of his grandmother, who carried on the government for a time, but afterwards shared a similar fate. The state was governed by "eunuchs and women" until a vizier of ability arose in the person of Koprili, who adopted vigorous measures, hanged the patriarch, put the empire into a state of defence, fought the Venetians, captured Transylvania, and ruled the janissaries with a rod of iron. This Koprili was followed by another of the same name who acquired the reputation of being the best minister Turkey ever had. In this reign the Turks besieged Vienna, but without success. Disaster followed disaster, and the Turkish soldiery demanded the abdication of the sultan, which took place in 1687.—P. E. D.

MAI, Angelo, Cardinal, a celebrated philologist and palæographer, born at Schilpario in the province of Bergamo, on the 7th March, 1781 or 1782; died of inflammation of the bowels at Castelgandolfo, 9th September, 1854. He became a jesuit in 1797. In 1804 he was appointed professor of belles-lettres in Naples. During the French occupation he removed to Orvieto and to Venice, and became an ardent admirer of ancient literature and of palæography. In 1813 he was nominated curator of the Ambrosian library in Milan; and here he commenced a series of literary discoveries which raised him to the very highest place among the scholars of that class, although not on a par with some others in point either of the knowledge of ancient languages, or of ingenuity in conjectural emendations of texts. In 1814 he deciphered a palimpsest (or MS. written over by another MS.) of some orations of Cicero; and afterwards the discourses of the same writer Pro Scauro, In Curionem, &c. They were published in the same year. In 1815 Mai published the yet inedited works of M. Aurelius and some others, and added to the list of his discoveries. In 1816 he found and published what he considered to be a part of the Antiquitates Romanæ of Dionysius of Halicarnassus. Leopardi, Struve, and other scholars, however, showed that these extracts were already known; and in 1828 Mai acknowledged them to be in the right. In 1817 he published "Sybillæ liber xiv.," and in 1818 restored a part of the Chronicle of Eusebius. The year 1819 installed him in a new and still ampler sphere of similar work, the Vatican library, of which he was made sub-librarian, and soon librarian-in-chief. Here he made his most signal discovery, the six books of Cicero de Republicâ, of which work only fragments had been previously known. The MS. was a palimpsest triply over-written, and conjectured by Mai to form about a quarter of the whole text. After publishing this work in 1822, and in 1823 many fragments from jurisconsults before Justinian, Mai commenced a series of collections exhibiting the general scope of his singularly happy discoveries, and which he continued editing from 1825 till the close of his life. These are —Scriptorum Veterum nova Collectio; Classicorum Auctorum Collectio; Spicilegium Romanum; and Nova Patrum Bibliotheca. His literary integrity was worthy of all praise: he scrupulously published what he found as he found it, even if contrary to Roman catholic orthodoxy. The Codex Vaticanus, one of the most ancient MSS. of the New Testament, differing in parts from the authorized text, was the object of his serious study; it was not till towards the end of his life that he received permission to publish it. In another respect he was less laudable; he monopolized the inspection of the Vatican palimpsests, and treated all applicants for admission to the library as unauthorized intruders. His extraordinary merit was rewarded by many successive offices, culminating in the cardinalate in 1838, and the post of librarian of the Roman church in 1853. He left his entire property to the poor of his native village.—W. M. R.

MAIANO. See Majano.

MAIMBOURG, Louis, a celebrated jesuit preacher and writer on ecclesiastical history, was born at Nancy in Lorraine, in 1620. Having defended in his history of the church of Rome the principles generally maintained by the Gallican bishops, he incurred the displeasure of the papal court, and was expelled from the order of jesuits. To console him in these circumstances Louis XIV. endowed him with a pension, on which he lived at the abbey of St. Victor at Paris. He died there suddenly on the 13th of August, 1686. The works which he published are two volumes of sermons; histories of Arianism, of the iconoclasts, of the crusades, of the Western schism, of the Greek schism, of the fall of the Empire, of the League, of Lutheranism and of Calvinism; and treatises on the Church of Rome and on the pontificate of St. Leo.—D. W. R.

MAIMONIDES, properly MOSEH BEN MAIMON, was born at Cordova, 30th March, 1135, and died at Cairo, after a brilliant career of authorship and public usefulness, 13th December, 1204. His ancestors for six generations had been distinguished for learning, and his father had obtained celebrity as a writer not only on religious subjects, but also on astronomy. To his father Maimonides was mainly indebted for his initiation into Rabbinic and Arabian literature and learning. The persecutions of Caliph Abdelmumen, who became master of Cordova in 1148, obliged Maimon to remove with his family to Fez, where he externally professed Mahometanism, while still keeping up the domestic observance of Judaism. He hoped for more liberty from the accession of the next caliph; but when this hope was disappointed, in 1165 he took ship with his family to Acre, from which he went on to Jerusalem, where he died. Maimonides then removed to Cairo, where he supported himself for some time by the sale of precious stones; but ere long he began to practise the medical art and was made physician to Saladin, in whose favour and service he took a high position. His attainments in learning had by this time became immense. He had not only studied the Bible and Talmud profoundly, but had made himself master of the whole extent of Arabian science, and of Greek philosophy too, in so far as it had been made accessible by Arabic translations. He wrote Arabic treatises on astronomy, mathematics, and medicine, which were highly commended by Arabian scholars. In addition to his work as court physician he gave lectures in the rabbinical college of Old-Cairo, whither many young students flocked to hear him; and these lectures, together with his publications on subjects of Jewish theology and law, spread his fame so widely that he was frequently consulted by dignified rabbis and whole congregations on questions of difficulty, as numerous *Judicia* still existing among his works, and called forth by such applications, testify. What gained him this wide-spread influence in the Jewish community was not his learning merely, but the peculiar view which he took of the Jewish law and tradition—a view which gave freshness and new life to his whole teaching. As observed by the erudite Dr. Jost, his latest biographer and critic, "it had been usual up to his time to look upon the law simply as the will of God, demanding obedience and submission, and all inquiry was directed to the ascertaining *what* was commanded and *what* was forbidden, without permitting the further inquiry *why*. Nay, all such inquiry into the grounds and reasons of the law had been looked upon as somewhat heretical; and on questions of faith, as distinguished from law, very few of the Jewish doctors had ventured into the field of abstract speculation. Maimonides started from quite a different ground-principle. He was inspired with the conviction that the Mosaic law and the oral tradition had not been revealed to Israel to oblige them to a blind obedience; but that as the whole of revelation consists of the highest truth, the highest excellence consists not in the mere observance of the law, but in an observance resting upon a knowledge of its inner grounds, and that the most incumbent duty of the Israelite is to make a thorough study of it, so as to fulfil it not only according to the letter, but in the right spirit. This conviction accompanies him in all his representations, which are equally free from rabbinico-scholastic subtleties, and from the admixture of foreign philosophical elements either mystical or Aristotelian." His chief theological works were three in number—1. A "Commentary on the Mischna," written in Arabic, begun in Fez in 1158, and finished in Egypt in 1168. It was afterwards translated by various hands into Hebrew, and in this form incorporated with editions of the Talmud. It contained the thirteen articles which every Jew, in the opinion of Maimonides, is bound to hold and confess, if he is not to be considered an apostate, and which were afterwards included in the synagogue ritual, to be daily recited by every worshipper. This work also contained the Book of Commandments, or a collection of all the biblical precepts, which had always been reckoned six hundred and thirteen in number, but had not always been correctly gathered. Maimonides aimed at a more exact enumeration. 2. His greatest work, and a truly gigantic undertaking, which occupied him during the best ten years of his life, 1170–1180, was a complete collection of Jewish law, arranged according to the Talmud in fourteen books, and published under the title of "The Second Law." The first book, which sets forth the duties of knowledge and is chiefly theological, is prized by Jewish divines as of inestimable worth. 3. His "Guide to the

Erring," written in Arabic, and translated into Hebrew during his lifetime—had an astonishing success in that age, and is still a most useful work. It was intended to serve the purpose of an introduction to the fruitful reading of holy scripture, by supplying clear and accurate ideas of the divine things which Judaism contains. How much it is still prized appears from the fact, that a new edition of it in the original Arabic printed with Hebrew letters, and containing an excellent French translation, has appeared at Paris in our own time. Maimonides shines in the firmament of Jewish science as a star of the first magnitude. The Jews have a saying which gives him a place of honour second only to that of Moses himself—"From Moses till Moses appeared no second Moses."—P. L.

MAIN, James, a Scotch botanist, was born in Edinburgh, and died at Chelsea in the spring of 1846. He began life as a gardener near Edinburgh, and he was afterwards patronized by Mr. George Hibbert, who sent him to China to collect plants. After leaving the service of Mr. Hibbert he took a farm; but being unsuccessful, he turned his attention to the literature of horticulture and agriculture, and became a contributor to various periodicals. In 1830 he published the "Villa and Cottage Florist's Directory;" in 1833 "Illustrations of Vegetable Physiology;" "in 1835 "Popular Botany;" in 1839 the "Young Farmer's Manual;" and the "Fruit Planter's and Pruner's Assistant." He became an associate of the Linnæan Society in 1829, and read a paper on vegetable physiology, an abstract of which appeared in their Proceedings.—J. H. B.

MAINE DE BIRAN, François Pierre Gonthier, one of the philosophers of France, was born at Bergerac on the 29th November, 1766, and died at Paris on the 16th July, 1824. From 1784 to 1789 he served in the body-guard of the French king, a period of indulgence on which he afterwards looked back with regret. He was the first to enter a protest against the extreme sensationalism of the French philosophers, and to inquire how much influence the soul or the active powers of the mind may exert on the impressions derived from without. This was his philosophical career, but he had also a political career of no small note. He was a member of the council of Five Hundred, but having joined the reactionary and royalist party, his election was annulled by the directory, and he narrowly escaped transportation. He retired to his estate and gave himself to literature, obtained the academy prize for his essay on habit, became the friend of Cabanis and Destutt de Tracy, and was named a corresponding member of the Institute. He wanted, however, some of the qualities necessary to attain a first position. He was a thinker, and could discover truth, but lacked the faculty of expressing the truths he had discovered. This office was afterwards performed by Royer Collard and Cousin. Cousin was the rhetorician of the principles first brought to light in France by Maine de Biran. Formerly the French philosophers had commenced with matter and the senses, and had elaborated a philosophy of materialism. Maine de Biran commenced in the same way, but ended in asking if all things were not derived from God. Both M. Royer Collard and M. Cousin have the merit of paying a just tribute to so sound a mode of thought. M. Cousin called him the greatest metaphysician who had appeared in France since Malebranche.—P. E. D.

MAINTENON, Françoise D'Aubigné, Marchioness de, was born at Niort on the 27th November, 1635, and died at Saint Cyr on the 15th April, 1719. She was the daughter of Constant D'Aubigné, the disreputable son of the distinguished Theodore D'Aubigné, whose autobiography contains the most interesting details regarding Henry IV.; a devoted companion of this popular prince he had from an early period been. In 1639 Constant D'Aubigné, gambler and adventurer, went in pursuit of fortune to the French West Indies. On his death in 1645 his widow, with Françoise and another child, returned to France. Françoise was received into the house of Madame De Villette, a sister of Constant D'Aubigné, and strictly educated in those protestant principles of which the valiant Theodore D'Aubigné had been to the death so earnest an apostle. By one of the cruel intrigues then so common in France, and perhaps still not altogether unknown there, the queen-regent, Anne of Austria, was induced to tear the child from the sanctuary of her aunt's dwelling, that she might be instructed in the catholic faith. At the age of fourteen Françoise left the convent in which she had for this purpose been placed. The death of her mother in 1652 left Françoise entirely destitute. A girl of seventeen, she married the comic poet Scarron, who, though deformed, was not the old man he is sometimes represented. At the house of Scarron she saw the most brilliant society, and formed friendships, which with her instinctive skill she afterwards turned to account. Acquainted with Ninon De Lenclos, and exposed to many temptations, she yet kept her unblemished name. Scarron died in 1660, and Anne of Austria settled a pension of two thousand francs on his widow. Gifted with good looks, good talents, insinuating manners, and wholly mistress of her passions, Madame Scarron became a favourite in brilliant aristocratic salons. Among the persons whom she here met was Madame De Montespan. This lady, one of the most celebrated of Louis XIV.'s concubines, had seven children by him. Madame Scarron, scheming and never scrupulous, undertook the guardianship of some of these children. This degrading office brought her into relation with the court. From being a sort of head nurse to Madame De Montespan's adulterous offspring, Madame Scarron slowly rose to be the formidable and at last the triumphant rival of Madame De Montespan herself. In 1673 Louis XIV. bought for Madame Scarron the estate of Maintenon, from which she thenceforth took her title. First the king's mistress, Madame De Maintenon, toward the end of 1684, took by a secret marriage the place of an excellent queen, whom, pure as she was patient, the king had outraged by the most scandalous conduct. Over the king Madame De Maintenon gained immense influence, by flattering his whims and ministering to his selfishness. That influence was in general fatal to Louis XIV. and to France. But not to Madame De Maintenon must principally be ascribed the most disastrous and impolitic measure clouding Louis' reign, the revocation of the edict of Nantes in 1685, but to the powerful minister Louvois, who planned and commanded the horrible massacrings and burnings in the palatinate a few years after. Cold and heartless, not deliberately hypocritical or vicious, Madame De Maintenon permitted evil rather than counselled it, in order to maintain her empire over the king, who, after having been a monster of lust, had grown a maniac of superstition. This empire she contrived to hold till the king's death in 1715. The remaining years of Madame De Maintenon's life were spent at Saint Cyr, where every external respect was paid to her as to one who had, though in strangest fashion, shared a throne. Madame De Maintenon took an active and seldom a creditable part in the quietist, jansenist, and other religious debates which troubled her country. More worthily does she come before us as a sincere and zealous supporter of educational and charitable institutions. She had, along with her other accomplishments, a facile and graceful pen; and a complete and correct edition of her works has been recently published.—W. M–l.

MAINZER, Joseph, a gentleman distinguished for his zeal and philanthropic exertions in the encouragement of a popular taste for music, was born at Treves in 1801; and at a very early age showed a desire to cultivate the art, in imparting a knowledge of which he subsequently so greatly excelled. He was a performer on several instruments, including violin, piano, oboe, horn, flute, and bassoon. At twelve years of age he could read the most difficult music at sight, and he had also made some very creditable efforts in composition. After studying mathematics and natural science, at twenty-one years of age he became an engineer of mines; but finding his health decline, he embraced the church as a profession, though still continuing to study the "divine art." He made soon after a tour of Germany, and visited nearly all the great masters in musical science, spending some time in the family of Rinck. After two years' absence he returned to Treves, formed several choirs, and became the director of the musical department of the normal school. He afterwards distinguished himself in Paris, as a writer for the public press. After quitting Paris, Dr. Mainzer (for he had been honoured with a degree at one of the Germany universities) resorted to England, and resided a short time in London. His efforts were principally confined to Manchester, where he had many thousands of young persons under his immediate tuition, and where his memory will long be revered by both rich and poor. His incessant labours produced a malady, under which he suffered much, and which unfortunately terminated in his demise. He died at Manchester, November, 1851, aged fifty years. It was under the auspices of Dr. Mainzer that Mr. J. Alfred Novello commenced his *Musical Times;* the original title having been *Mainzer's Musical Times.* He was the author of several popular works, "Singing for the Million;" a "Musical Grammar;" "Music and Education," &c.—E. F. R.

MAIR. See MAJOR.

MAIRE, JAMES LE. See LEMAIRE.

MAISON, NICOLAS JOSEPH, Marquis, a marshal of France, born 19th December, 1771; died at Paris 13th February, 1840. His parents were of humble origin. When the country was declared in danger the young Nicolas hastened to the frontier, and in passing the Crou at St. Denis said to a comrade—"Do you see that bridge? I shall cross it again as a marshal." He was soon made captain, but his rank was withheld by the representatives of the people. His personal bravery was too conspicuous, however, to be passed over, and General Jourdan, at the siege of Mons, called him to the front of his regiment, bleeding and nearly blind, and appointed him chef de bataillon. He served afterwards in Germany, Italy, and Holland, and was one of the most distinguished of the many gallant French officers in the field at that period. He served in the Russian campaign as general of division, was made Baron by Napoleon, then Count, and at last attained the chief command of the army of the North for the defence of Belgium. He there performed his duties with a heroism worthy of the highest admiration. Nothing could induce him to forsake Napoleon until the empire was finally closed. He was then made peer of France and governor of Paris, and to the Bourbons he maintained the same honourable fidelity that had characterized his service of the emperor. In 1830 he was still employed and had high offices in charge. His retirement took place in 1836. Maison was one of the generals who shed lustre on the history of his country.—P. E. D.

MAISTRE. See LE MAISTRE.

MAISTRE, JOSEPH, Count de, whom Ballanche called "the prophet of the past," was born at Chambery in 1754, of a noble family which had emigrated from France and settled in Savoy a century before. His father was president of the senate of Savoy, and brought up his children in habits of antique submissiveness and obedience, which, doubtless, contributed to form the absolutist theories of De Maistre, the political thinker. The young De Maistre was educated for the magistracy, in which he held a distinguished position when the French revolution of 1787 broke out, and in its course swept over Savoy. After various trials and perils, he took refuge with his wife and family at Lausanne, where in 1796 he published the first of his remarkable books, the "Considérations sur la France." The work, prohibited by the French directory, went through three editions in a year, and at once established the reputation of its author as a powerful writer, a daring and original thinker. The advocate of a theocratic absolutism, utterly opposed not merely to revolution or republicanism, but even to constitutional government, De Maistre, instead of simply execrating the French revolution after the fashion of Burke, proclaimed it a divine judgment. In 1797 he quitted Switzerland and returned to Turin. With his sovereign, stripped of all territory on the Italian mainland, he took refuge in Sardinia, and after having filled the first legal post in the island, he was sent in 1802 as envoy from the little court of Cagliari to St. Petersburg, where Alexander had begun to reign. There for fourteen years, separated from his family, with scanty pay, the representative of a mutilated and abased monarchy, and not even supported at home, he pleaded the cause of his sovereign with perseverance, but with indifferent success. At last came the fall of Napoleon, but not with it the realization of De Maistre's hopes. From the parcelling out of kingdoms and distribution of populations at Vienna, he turned away in disgust at what he considered the infraction of the rights both of kings and peoples, and resolved to remain in Russia. But even in Russia things went ill with him. When the jesuits were expelled, and he himself began to be regarded with disfavour as suspected of encouraging conversions from the Greek to the Roman Catholic church, he asked to be recalled. On returning to his native country, he was received as befitted his trials and patriotic efforts. He was appointed to one of the chief offices of the kingdom, with the title of minister of state. Some of the works which he had matured in his diplomatic exile were completed and published; among them two of the most remarkable of his books, the "Soirees de St. Petersburg" and "Le Pape." In the former, he developed in striking fashion his favourite theory, that political order can only be realized by an absolutism as complete as that of the Creator; in the latter, he proclaimed "the Pope" as the rightful representative of the Deity upon earth, the only hope of the nations, who were to look to him as their supreme political and ecclesiastical regulator. If the vanity of the author had been a characteristic of De Maistre, he might have been abundantly satisfied, for the success of his books was great. But the state of Europe after the fall of Napoleon, saddened him. Instead of a lofty monarch swaying France with absolute power, he saw a king fettered by a charter, by one of those "paper-constitutions" which he despised. The concessions of kings to their subjects he looked on as more dangerous than revolution itself, because revolution brought its own cure with it. Protesting to the last, he died at Turin of the effects of slow paralysis in February, 1821; and a few days after his death broke out the revolution in Piedmont, which he had long predicted. As a thinker De Maistre claims a high place; he is bold, original, at once subtly and vigorously logical in form. As a writer, he combats scepticism and the *contrat social* with something of the eloquence of Rousseau, and something of the wit of Voltaire. Differ from him as we may, we must respect the ethical elevation of his mind, and recognize among his paradoxes here and there a precious truth. De Maistre the philosopher and politician, is amply revealed in his elaborate works; but De Maistre the man, tender, playful, in adversity cheerful and serene, must be sought for in his letters, of which more than one collection has been published of late years in France.—F. E.

MAITLAND. See LAUDERDALE.

MAITLAND, SIR FREDERICK LEWIS, Vice-admiral, a British naval officer noted in history as the person to whom the Emperor Napoleon surrendered. He was born at Rankeillor in Scotland in 1779, and died on the 30th December, 1839, before Bombay. As commander of the *Bellerophon*, 74, he was ordered by Admiral Hotham to watch the port of Rochefort after the battle of Waterloo. Napoleon having arrived there with some of his generals, the duke of Rovigo, General Lallemant, and Count Las Cases went on board the *Bellerophon* to endeavour to obtain permission for the emperor and suite to pass to America. Captain Maitland could not take the responsibility, but stated that his only duty was to convey Napoleon to England. Napoleon embarked with Generals Bertrand, Montholon, and De Rovigo, and the ship came to anchor in Plymouth Sound on the 24th July. The emperor's fate being decided, Captain Maitland was appointed to convey him to St. Helena in the *Northumberland*. He had the highest regard for the emperor, and always treated him with the utmost respect. He published an account of Napoleon's embarkation. His death took place in the *Wellington* before Bombay.—P. E. D.

MAITLAND, SIR RICHARD, of Lethington, a poet and collector of Scottish poetry, belonged to an old and distinguished family, and was born in 1496. He was educated first at the university of St. Andrews, and afterwards in France, where he studied law. On his return to his native country he recommended himself to James V., and in 1534 was nominated an extraordinary lord of session. He subsequently acted on two occasions as commissioner to adjust the differences with England regarding the borders, and discharged this duty with great prudence and sagacity. He had the misfortune to lose his sight about the year 1559, but this melancholy deprivation did not incapacitate him for business; for in 1561 he was admitted an ordinary lord of session, and in the following year was also nominated lord privy seal and a member of the privy council. His declining years were saddened by the death of two of his sons, and by the ravages of the civil war which then raged in Scotland. In 1584 his increasing infirmities compelled him to resign his seat on the bench, and he died full of years and honours in 1586, in the ninetieth year of his age. His wife, to whom he had been united for sixty years, died on his funeral day. Maitland's poems are characterized by shrewdness and good sense, rather than by warmth of fancy and brilliancy of imagination, and are valuable also on account of the light which they cast upon the manners and customs of the age. His memory deserves no less to be cherished, on account of the good service he has rendered to Scottish literature in preserving the best productions of his contemporaries. His collection, which may be regarded as the chief treasure of ancient Scottish poetry, consists of two volumes, containing two hundred and seventy-two different poems. They are now deposited in the Pepysian library in Magdalen college, Cambridge. On account of his eminence as a collector his name has been assumed as the designation of a modern literary club, formed for the publication of ancient MSS.—J. T.

MAITLAND, SAMUEL ROFFEY, D.D., F.R.S., and F.S.A., a very learned and lively writer, chiefly on themes ecclesiastical,

born in London in 1792, and educated at Trinity college, Cambridge; was called to the bar in 1816, but in 1821 entered the church. From 1837 to 1848 he was librarian to the late Dr. Howley, archbishop of Canterbury, and illustrated portions of the archiepiscopal library at Lambeth in two bibliographical works. Of Dr. Maitland's many writings, perhaps the most popular is "The Dark Ages," third edition, 1853, originally published in the *British Magazine*, and combating with vigour and wit what he deemed the vulgar error of depreciating the intellectualism of the middle ages. It contains, among other things, some interesting and picturesque sketches of mediæval monastic life. In a series of works and pamphlets, such as "Facts and Documents about the Albigenses," 1832, originated by the publication of Faber's Sacred Calendar of Prophecy, h endeavoured to disprove any spiritual or historical connectio between the Albigenses and the Waldenses: and in anothe series, elicited by Mr. Townsend's dissertation prefixed to a new edition (1841) of Fox's Acts and Monuments, he examined sceptically the famous martyrologist's claims to be considered as a sound historical authority. In point of style, Dr. Maitland perhaps might be called the Sydney Smith of the moderate high church party, with much more than Sydney Smith's erudition. His critical acumen was brought to bear on a purely literary problem in his "Chatterton, an essay," 1857. The view which he took was that, whatever might be their origin, Chatterton could not have forged the Rowley poems, were it only because his acknowledged writings display little or nothing of the genius which undoubtedly marks those perplexing compositions. After the death of Archbishop Howley in 1848, Dr. Maitland returned to Gloucester. He died on the 19th of January, 1866.—F. E.

MAITLAND, William (Younger of Lethington), a distinguished statesman and political leader in the troublous times of Queen Mary, was the eldest son of Sir Richard Maitland, and was born about the year 1525. He studied first at the university of St. Andrews, and then, according to the custom of his day, completed his education on the continent. On his return to his own country he entered into the service of the queen-dowager, and was appointed secretary of state in 1558. In the following year he deserted her cause and joined the protestant party, who welcomed him with open arms, and sent him to plead their cause with the English queen. He acted as speaker of the convention which in 1560 overturned the Roman catholic church in Scotland. On the return of Queen Mary from France, Lethington ingratiated himself into her favour, was confirmed in his office of secretary, and was repeatedly intrusted with important missions to the English court. In 1561 he was appointed an extraordinary lord, and in 1566 an ordinary lord of session. But at this juncture he was deprived of his office of secretary and banished the court, on account of his complicity in the murder of Riccio. He succeeded, however, in obtaining the queen's pardon and restoration to his office, and for some time was her trusted counsellor. The knowledge which the astute but unprincipled secretary possessed of her private feelings, induced him to propose that she should obtain a divorce from her faithless husband. The plot for the murder of Darnley probably had its origin in his busy intriguing brain. It is certain that he signed the "bond" or covenant for the perpetration of that barbarous deed. He protested, however, against the queen's marriage to Bothwell, though he continued in her service until her surrender to the insurgent nobles at Carberry Hill. He then openly joined the conspirators, and shared in all their councils and proceedings. After Mary's flight into England, however, he became alienated from the regent Moray, who both hated and feared him, and caused him to be suddenly arrested at the council board in the latter end of 1569, on the charge of having been an accomplice in the murder of Darnley. But his friend Kirkaldy of Grange released him from confinement, and gave him an asylum in the castle of Edinburgh. From this period Lethington continued to guide the councils of the queen's party; and even after the defection of the Hamiltons and Gordons had rendered her cause desperate, he and Grange obstinately held out. When the castle surrendered to the English in 1573, Lethington and his friend were taken prisoners by Elizabeth's orders, and basely delivered up to Morton, who put Grange to death. Lethington anticipated this fate by dying in prison, but whether by a natural or voluntary death is uncertain. He was one of the ablest statesmen of his age—versatile, dexterous, fertile in resources, and accomplished, but fickle, unprincipled, and unscrupulous.—J. T.

MAITLAND, William, a Scottish antiquary, was born about 1693. Having amassed a considerable fortune as a hair merchant, he settled in London and employed his leisure in antiquarian studies. He was elected a member of the Royal Society in 1733, and of the Antiquarian Society in 1735. His works are a "History of London," folio, 1739; abridged from Stow, a "History of Edinburgh," folio, 1753—his best work; and "The History and Antiquities of Scotland," 2 vols. folio—a publication of very little value. He died in 1757.—J. T.

MAITTAIRE, Michael, an eminent English bibliographer of French origin, was born in 1688, and died 7th August, 1747. His parents had been protestant refugees, and Michael was sent first to Westminster school, and then to Christ church, Oxford. On taking his degree, he was for a short time one of the masters at Westminster school, but left that occupation to devote himself to literature. Lord Chesterfield confided to him the education of his son, Stanhope. He travelled in France and Holland, and made the acquaintance of the learned printers of the continent. He was a man of great erudition, but he had not the verbal accuracy necessary for a critical editor of the classics. His first work was on the Greek dialects, several times republished. This was followed by "An Essay against Arianism and some other heresies;" and "Stephanorum Historia," London, 1713. He then published a series of the Latin classics, including editions of Lucretius, Sallust, Terence, Catullus, Cornelius Nepos, Horace, Juvenal, Ovid, Virgil, Cæsar, Martial, Lucan, and some others. Under the form of "Historia Typographorum," he published the lives of the Parisian printers; and under that of "Annales Typographici," 9 vols. 4to, he gave stupendous contribution to the history of the typographic art. Editions of various other works also proceeded from his pen; and he compiled a catalogue of the Harleian library.—P. E. D.

MAJANO, Benedetto da, a celebrated Italian sculptor and architect, was born at Florence in 1442. Originally he was a carver in wood, and practised tarsia or inlaid work, in both of which he greatly excelled. Of his tarsia work some admirable examples still exist in the sacristy of Sta. Maria del Fiore at Florence. So great was his celebrity, that he received commissions, not only from several Italian princes, but also from Matthew, king of Hungary. Vasari relates that Benedetto made a rich pair of coffers for this sovereign, and carried them himself to Hungary; but on unpacking them found that the tarsia had become unglued, owing to the damp having reached them on the sea-voyage, which so mortified him that he resolved to abandon working in wood, and become a sculptor in marble. Before leaving Hungary, he executed several works in marble and in terra cotta. On his return to Florence he was directed by the Signoria to execute the carvings of the doorway of the audience-chamber—a work greatly admired, but now very imperfect. He also executed a rich monument in black marble for Filippo Strozzi, to be placed in Sta. Maria Novella, and several other works. Later he executed some important works at Naples and elsewhere; and then returning to Florence, he constructed a magnificent marble pulpit for the church of Sta. Croce, which was considered his masterpiece: it still exists, but shorn of much of its splendour. Later in life, stimulated by the example of his brother, he applied himself to architecture, made additions to various buildings in Florence, and built at his own cost, and decorated with some fine sculpture by himself, a small chapel in the neighbourhood of Prato. He died in 1498.—J. T–e.

MAJANO, Giuliano da, a celebrated Italian architect, the elder brother of Benedetto da Majano, was born at Florence in 1432. He is said to have been first a joiner, and afterwards a sculptor, before he became an architect. But he must have adopted the latter profession very early, if it be true that he attained sufficient rank in that capacity at Florence to be invited to Naples by King Alfonso (who died in 1458, when Giuliano was only twenty-six) to erect the palace of Poggio Reale. Of this palace but few vestiges are left. After this he went to Rome, and erected for Pope Paul II. a colonnade, a marble loggia, and other works connected with St. Peter's; the palace and church of St. Mark (about 1468); and designed extensive alterations and additions to the shrine of Our Lady of Loretto. St. Mark's is usually spoken of as Giuliano's chief work, but some recent writers deny that he was its architect. After the death of Paul II. Giuliano returned to Naples, where he built (1484) the Capuan gate and other works for Ferdinand I. He died at Naples in December, 1490. The biographies of this

architect, from Vasari's downwards, are full of the strangest chronological errors and contradictions. Milizia, for example, places his birth in 1377, and his death in 1447, yet makes him work for Paul II., who did not become pope till 1464; whilst the last published notice of G. da Majano (Nouv. Biog. Générale, 1860) has sought to evade some of the chronological difficulties by the ingenious expedient of shifting Vasari's and Milizia's dates ten years forward to 1387 and 1457. The researches of Gaye (Carteggio) and of the editors of the Florence edition of Vasari (1849) have, however, determined from official documents the correct dates, as given above.—J. T–e.

MAJOLI, Cesare, an Italian botanist, was born at Forli on 28th February, 1746, and died at same place on 11th January, 1823. He at first joined one of the monkish institutions and studied theology; afterwards he gave attention to natural science; and in 1781 he occupied a chair of philosophy at Rome. Botany subsequently became his favourite pursuit. He espoused the system of Linnæus. He published "Collectio Plantarum;" "Index Plantarum;" "Agrostographia;" "Dissertatio Phytologica;" besides various works on shells, entomology, and ornithology.—J. H. B.

MAJOR, George, the leader of the Majoristic controversy in the Lutheran church of the latter half of the sixteenth century, was born in Nuremberg in 1502, and educated in the university of Wittemberg, where he became a professor of theology in 1536. When the university was broken up for a time by the Schmalcaldian war of 1546, he was appointed pastor in Merseburg, but returned again to Wittemberg in 1548, and was associated with Melancthon in the negotiations which issued in the Leipsic Interim. Some concessions, as they were deemed, made in this document with his consent on the subject of good works, drew upon him and the whole Wittemberg school the mistrust and disapprobation of the more zealous Lutherans; and he was roundly charged by Amsdorf, the ancient friend of Luther, with teaching "the necessity of good works unto salvation." Major confessed the truth of the charge, but denied that he held that doctrine in the popish sense of merit. There were three senses of necessity in connection with good works—a necessity of merit, which he denied; a necessity of consequence; and a necessity of obligation—both of which last he maintained. The antinomian party of the church, with Agricola at their head, assailed him with great violence; Flacius, in his heat exclaimed, "Deus non curat opera;" and Amsdorf even uttered the mad declaration, that good works are "noxia ad salutem." The synod of Eisenach, 1556, took a sensible view of the matter. It held that the language of Major admitted of a true and just sense, but that it was injudiciously chosen, and to be avoided in pulpit discourse; and Major himself ended by retracting the form of his proposition, though maintaining to the last, with reason, and with the whole of scripture at his back, that "without holiness no man shall see the Lord."—P. L.

MAJOR or MAIR, John, a Scottish theologian and author of the period immediately preceding the Reformation, is supposed to have been born in 1469. He was a native of the village of Gleghorn, in the parish of North Berwick. Little is known with certainty of his early life. Early in the sixteenth century he was a member of Christ's college, Cambridge; and he was subsequently incorporated with the faculty of arts in the university of Paris, of which he became procurator and quæstor, and where he was made doctor of divinity in 1508. In 1518 he was incorporated with the university of Glasgow, and was made principal regent; and the record of these facts bears evidence that he had previously been made a canon of the chapel royal of Stirling, and vicar of the parish of Dunlop. In 1522 he was still in that university, in whose records he receives in that year the additional titles of professor of theology, and treasurer of the chapel royal. During these years he had John Knox for one of his pupils; and as some of his principles, ecclesiastical and political, were remarkably free and liberal for that age, it is supposed with some probability that the future reformer may have owed something to the influence of Major. But it could not be much, for in theology proper the Sorbonne licentiate and doctor was a rigid scholastic. It was at that very time, from 1519 to 1521, that he published in Paris a commentary, "In Libros Sententiarum," one of the latest works of that kind; and an Introduction to Aristotle's Dialectics. His "Historia De Gestis Scotorum" appeared in 1521, and though written in the Sorbonnic style of Latinity, contains much curious information, expresses many liberal opinions, and distinguishes itself favourably from Boece's history, which appeared about the same time, by a more critical spirit and juster views of the sources and grounds of historical truth. When James Beaton, archbishop of Glasgow, became primate of St. Andrews in 1523, he induced Major to follow him to that city, where he was incorporated on the same day with Patrick Hamilton, and where he had George Buchanan for some time among his students—"learning sophistics rather than dialectics," as he afterwards sharply observed—and Alexander Alesius as a student of scholastic theology. He soon after removed to Paris, for what cause is not known, unless it was to publish his "In Quatuor Evangelia Expositiones Luculentæ," which appeared there in 1529. He is said to have returned again to St. Andrews in 1530. It is certain that he was professor of theology there during the last part of his life, which was prolonged to a great age. In 1547 he was unable, from the infirmities of age, to attend the provincial council of the national church at Linlithgow; but he subscribed the canons then adopted, by proxy, in quality of dean of theology of St. Andrews. Though liberal in some particulars, he was not a reformer. His name appears as a judge on several of the tribunals at which the early Scottish reformers were tried and adjudged to exile or the flames; but he took no active part on these occasions, and there is nothing to show that he was overzealous in the cause of the threatened and falling church.—P. L

MAJOR, Johann Daniel, a German physician and botanist, was born at Breslau on 16th August, 1634, and died at Stockholm on 3rd August, 1693. He prosecuted the study of medicine at Leipsic, and took the degree of doctor of medicine at Padua. He first settled as a medical man at Wittemberg, and afterwards went to Hamburg. He was then promoted to the chair of theory of medicine in the university of Kiel; and subsequently he became professor of botany and director of the garden. In 1693 he was summoned by Charles XI. to Stockholm to attend the queen of Sweden. While in that city he was attacked with a severe illness, which proved fatal. He was a learned man, and published numerous works. Among them may be noticed works on anatomy and surgery, on the physiology of the brain and the eyes, on transfusion of the blood, on renal calculi, botanical dissertations on monstrosities in plants, and on myrrh, besides treatises on cones.—J. H. B.

MAJOR, Thomas, an eminent line-engraver, was born about 1719. He studied under Le Bas in Paris, where several of his early plates were executed. Major engraved figure pieces and portraits, but he excelled as a landscape engraver. His best plates are those after Berghem, Teniers (two "Flemish Festivals"), Rubens ("Landscape, with a man driving sheep"), Claude Lorraine, and G. Poussin. "The Ruins of Pæstum," after drawings by J. B. Borra, are a well-known series of twenty-four plates published by him in 1768. Mr. Major was engraver to George III., and for forty years held the more lucrative post of engraver to the stamp-office. He died December 30, 1799.—J. T–e.

MAJORIANUS, Julius Valerius, Emperor of the West in 457–61, was bred a soldier, and served with distinction under the famous Roman general Aetius. After the deposition of Avitus the influence of the barbarian Ricimer, at that time very powerful in Italy, raised Majorian to the vacant throne. Shortly before his accession the new emperor had baffled an inroad of the Alemanni, and after a brief interval he was called on to repel an invasion of the Vandals under Genseric from Africa. Having successfully repulsed these enemies, he collected a large army in Liguria, consisting mainly of barbarian auxiliaries, and marched into Gaul, where he reduced Theodoric, king of the Visigoths, to obedience, and arranged with a firm and vigorous hand the government of both Gaul and Spain. Meanwhile he collected a large fleet at Carthagena to attack the Vandal kingdom in Africa. But when the fleet was almost equipped, it was betrayed to Genseric by some of Majorian's officers, and totally destroyed in 460. Majorian then concluded peace with Genseric upon honourable terms; but the energy and integrity of his government had made him many enemies, and he was soon after dethroned by the partizans of Ricimer who had now become hostile to him, and put to death at Tortona in Lombardy, 7th August, 461. The legal and fiscal reforms of this excellent prince deserve the highest praise. To remedy the frightful oppression of the provinces by the central administration, he proclaimed an absolute immunity from all arrears of debt or tribute claimed by the fiscal officers. He restored the juris-

diction of the provincial magistracies in the assessment of taxes, and renewed other ancient privileges of the provincial governments. He made laws for the encouragement of marriage, and enacted severe penalties against adultery. He put a stop to the demolition of public edifices at Rome, and did all in his power to preserve the monuments of its ancient splendour.—G.

MAKRIZI, a celebrated Arabian writer, known also as TAKY-EDDIN, ABU-AHMED, and MOHAMMED, was born between 1358 and 1368 at Cairo, where the greater part of his life was spent. The name of Makrizi was derived from the place where his family resided, a suburb of Baalbec. During the time of his grandfather, Mohi-Eddin Makrizi, he adhered to the opinions of Abou-Hanifa; but after his death he adopted the doctrines of Schafei. In the course of his life he held various civil and religious offices. In 1430 he made with his family a pilgrimage to Mecca, and for five or six years resided there entirely occupied with religious duties. His death took place in 1442. A complete list of his numerous writings may be found in the Chrestomathie of M. de Sacy. The following are the most important—"A Historical and Topographical Description of Egypt," a most valuable work, full of important details, but sometimes closely transcribed from other writers; "A History of Saladin and his successors," of which a translation into French has appeared; treatises on the moneys, weights, and measures of the Mussulmans; and a "History of the Coptic Christians." There are Latin versions of the three last works.—D. W. R.

MALACHI (SAINT), an Irish prelate, born at Armagh in 1094; became principal of the abbey of Bangor, bishop of Connor, and from 1127 till 1135 occupied the archbishopric of Armagh. He died in the arms of St. Bernard at Clairvaux in 1148. Malachi was long famous as a prophet, but the predictions circulated in his name are now known to be spurious.

MALATESTA, the Italian family of, furnished Rimini with sovereigns, and Dante's great poem with an episode of incomparable tenderness and pathos. The first of the family who received the nickname of Malatesta (Wicked-head) is mentioned in the records of the early years of the twelfth century. His descendants joined the Guelph faction; and one of them, in the later years of the thirteenth century, died military chief of Rimini. Of his four sons, three were remarkable for ugliness or deformity; Paolo alone was handsome. Giovanni, the eldest, married Francesca, daughter of Guido Vecchio da Polenta, lord of Ravenna. The guilt of Francesca and Paolo, mutually fascinated and fascinating, was discovered by Giovanni, who slew them both with his own hand. In the fifth canto of the Inferno, the story is exquisitely told by Francesca herself to Dante, whose staunch friend, Guido Novello, was her brother's son. The sovereignty of the Malatesti, which had become and which remained hereditary, ceased in 1528, when Rimini fell again under the sway of the popes.—F. E.

MALCOLM; the name of four kings of Scotland:—

MALCOLM I., son of Donald IV., succeeded his cousin, Constantine III., in 944. He obtained from the Saxon king, Edmund, in the following year, a part of the province of Cumbria on condition that he would defend the northern parts of England from hostile invasions. Malcolm appears to have been a prince of great ability. He was assassinated in 953, by one of the Moray men, in revenge for the death of Cellach, the maormor of Moray, who had taken up arms against his sovereign, and was defeated and killed in battle.

MALCOLM II., was the son of Kenneth III., and laid claim to the throne on the death of his father, in opposition to his cousin, Kenneth IV. The latter, after a reign of eight years, fell in battle at Monivaird in 1003, and Malcolm was left in possession of the throne. He was an able prince, as well as a famous soldier; but his reign was distracted by successive invasions of Norsemen, whom he repeatedly defeated with great slaughter, and compelled them to enter into a convention to abstain from future aggressions. He was next involved in a contest with the Northumbrians, and ultimately obtained from them the cession of the rich district of Lothian, including Berwickshire, and the lower part of Teviotdale. Malcolm died in 1033, after an eventful reign of thirty years, and was buried at Iona. The story of his assassination at Glammis is a fiction.

MALCOLM III., surnamed CANMORE (Cean-mohr) or Great-head, was the eldest son of Duncan, and ascended the throne in 1057, shortly after the death of Macbeth. His reign forms an important era in the early history of Scotland. His dominions included the kingdom of Strathclyde and the province of Cumbria, as well as the ancient possessions of the Scots and Picts. During the time the Scottish throne was occupied by Macbeth, Malcolm resided at the court of Edward the Confessor, where he acquired a taste for English manners and customs, which he afterwards strove to introduce among his own subjects. After the Norman conquest, Edgar Atheling the heir of the Saxon line, with his mother and two sisters, and many of the friends of his dynasty, took refuge in Scotland, and were most hospitably received by Malcolm. Two years after the arrival of these illustrious strangers, the Scottish king married at Dunfermline, in 1070, Margaret, the elder of the two Saxon princesses; and in conjunction with the Danes and the Northumbrian barons hostile to William the Conqueror, he made an irruption into England, and wasted the northern counties with fire and sword. William, in retaliation for these outrages, invaded Scotland in 1072 both by sea and land, and overran the country as far as the Tay. In the end, the two kings met and concluded a peace at Abernethy. But hostilities were repeatedly renewed between Malcolm and the Conqueror and his son, William Rufus; and ultimately the Scottish king was killed, along with his eldest son, in one of his expeditions into Northumberland, while besieging Alnwick castle in 1093. He was a prince of great energy and valour, and of a noble and generous disposition, though somewhat fiery and turbulent. He resolutely and successfully maintained the independence of his kingdom against formidable antagonists with greatly superior resources.

MALCOLM IV., surnamed THE MAIDEN, on account of his effeminate countenance, succeeded his grandfather, David I., in the twelfth year of his age. His pretensions to the throne were disputed by the Boy of Egremont, grandson of Duncan, Malcolm Canmore's eldest son, who relied on the old law of succession, and was supported by no less than seven earls; but his attempt failed of success. The tranquillity of Scotland was twice disturbed during Malcolm's reign by the invasion of Somerland, chief of the isles; but in 1164 the islesmen were defeated near Renfrew, and their leader was killed. Malcolm was induced by the persuasions of Henry II. to surrender the territories held by the Scottish kings in England, and to accept in return the earldom of Huntingdon—a transaction which excited great discontent among his subjects. Formidable insurrections against his authority broke out in Galloway and in Moray, but were ultimately suppressed. Malcolm died in 1165 in the twenty-fifth year of his age.—J. T.

MALCOLM, SIR JOHN, a distinguished soldier and diplomatist, was the son of a Scottish farmer, and was born at Burnfoot, near Langholm, in 1769. He was one of a family of seventeen children, of whom fifteen arrived at maturity, and three attained great eminence in life. After receiving the usual education of the parochial school, young Malcolm was admitted in 1782 as a cadet in the service of the East India Company. He landed at Madras in 1783, and having joined his regiment at Vellore, applied himself with great industry and zeal to acquire a knowledge of the languages of the East. His attainments in this branch of learning procured him an appointment to the staff in the capacity of Persian interpreter. Ill health compelled him to pay a visit to England in 1794. On his return to India in 1796 he was appointed secretary to Sir Alured Clarke, commander-in-chief at Madras. Two years later his knowledge of the languages and political state of India obtained for him from Lord Wellesley the appointment of assistant to the resident at Hyderabad. There he obtained great applause for the coolness and firmness which he displayed in the suppression of a mutiny among the French troops in the pay of the Nizam. In 1799 at the siege of Seringapatam he became acquainted with Sir Arthur Wellesley, who retained through life a warm friendship for Malcolm. In the same year he acted with Captain (afterwards Sir Thomas) Munro, as joint-secretary to the commissioners for settling the government of Mysore. He was shortly after sent by Lord Wellesley on an embassy to Persia, where he concluded two important treaties with the shah, one political, the other commercial. On his return to Bombay in 1801 he was appointed private secretary to the governor-general. He was employed by General Wellesley to negotiate with the conquered Mahrattas in 1804, and was then sent as ambassador to Persia (1807 and 1810). His liberality and imposing address made such a favourable impression both on the Persian monarch and his courtiers, that he was made a khan and sepahdar of the empire, and presented with a valuable sword and star. In 1812

Colonel Malcolm again visited his native country, and soon after received the honour of knighthood. On his return to India in 1817 he was nominated the governor-general's political agent and brigadier-general to Sir F. Hislop. He served with great distinction in the war with the Mahrattas and the Pindarees, and received the thanks of the house of commons for his valour and skill. He was next appointed governor of the district of Malwah, which was in a very distracted state, and by his prudent and ingenious measures succeeded in restoring it to tranquillity and order. He returned once more to England in 1821 with the rank of major-general, and was rewarded for his eminent services with a pension from the East India Company of £1000 a year. In 1827 he was appointed governor of Bombay, an office which he held until 1830, when he finally quitted India amid loud expressions of gratitude and esteem from all classes of society. He sat for a short time in parliament as member for Launceston, and warmly opposed the reform bill. He died on the 30th of May, 1833. Sir John Malcolm was the author of a "History of Persia" in 2 vols., 4to, 1815; a "Sketch of the Political History of India from 1784 to 1811," 8vo; "Sketches of the Sikhs," 8vo, 1812; "Observations on the disturbances in the Madras Army," 8vo, 1812; "Persia," a poem, 8vo, 1814; and "Life of Lord Clive," a posthumous work.—(*Life*, by John W. Kaye, 2 vols. 8vo, London, 1856.)—J. T.

MALCOLM, Sir Pulteney, G.C.B., and G.C.M.G., an eminent naval officer, elder brother of the preceding, was born in 1758. He entered the navy as a midshipman in 1778, and attained the rank of lieutenant in 1783. He served with such distinction in the West Indies, that he was made post-captain in 1794. He was subsequently employed in North America, the East Indies, and the China seas, and every where displayed conspicuous courage and professional skill. From 1798 till the peace of Amiens he served under Admiral Rainier in the Indian seas, and was shipwrecked in the Tagus on his homeward voyage. He was next employed in the Mediterranean, and commanded the *Donegal* in the fleet with which Nelson pursued the combined French and Spanish squadrons to the West Indies. After the victory of Trafalgar he was first under Collingwood and then under Sir John Duckworth, and took part with the latter in the naval fight off St. Domingo in February, 1806, for which he and his brother officers received the thanks of parliament. The next duty intrusted to Captain Malcolm was to carry the army of Sir Arthur Wellesley to Portugal, which he accomplished with perfect success. He then assisted in the attack upon the French ships in Aix roads, and subsequently in the blockade of Cherburg. In 1817 he attained the rank of vice-admiral, and was employed on the American station. He and his two brothers were invested at the same time in 1815 with the order of the Bath. When Napoleon was exiled to St. Helena, Sir Pulteney was appointed commander-in-chief on that station, and performed the duties of his delicate and difficult office to the entire satisfaction of the illustrious exile himself. Sir Pulteney returned to England about the close of 1817, and spent the remainder of his useful life in retirement. He received the grand cross of the Bath in 1833, and attained the rank of full admiral in 1837. He died in 1838.—J. T.

MALDONADO, Lorenzo Ferrer, a Spanish adventurer, died, 1625. He attracted the notice of scientific men by professing to have discovered a passage across the continent of America, affording a short route to China and India; but his geographical details are so vague that it is impossible to decide how far his deception was wilful. He also professed to have discovered the means of ascertaining the longitude at sea. He wrote a book entitled "Imagen del mondo sobre la esfera, cosmografia, geografia, y arte de navegar," 1626.—F. M. W.

MALDONAT, John, a learned Spanish jesuit and biblical commentator, was born in 1534. He was educated at Salamanca, and subsequently taught Greek, philosophy, and divinity at that famous seat of learning. He assumed the habit of the order of the jesuits at Rome in 1562, and was appointed to the chair of philosophy at Clermont, Paris, and subsequently taught divinity in the same seminary with great success. Gregory XIII. had such a high opinion of Maldonat's talents and learning, that he sent for him to Rome to superintend the publication of the Septuagint. He died in 1583, in the fiftieth year of his age. Maldonat was regarded as one of the ablest and most learned men of his day. His commentaries on the scripture are of great value.—J. T.

MALEBRANCHE, Nicolas, eminent among the metaphysicians of France in the most illustrious age of French philosophy, was born at Paris on the 6th of August, 1638, twelve years before the death of Des Cartes, and when that philosopher was giving his principal works to the world. Malebranche is the most conspicuous representative of philosophy in France in the end of the seventeenth and at the commencement of the eighteenth centuries. His father was secretary to the king, and his mother was of gentle blood. The philosopher was the youngest of ten children. Though his constitution was weak, he lived seventy-six years. The delicacy of his health did not permit him to attend a public school, and he was taught Latin and Greek by a domestic tutor. He afterwards attended a course of philosophy at the College de la Marche; and having chosen the ecclesiastical profession, he studied theology at the Sorbonne with a view to take orders. In his twenty-third year he was admitted to the famous congregation of the Oratory in Paris, a society distinguished for its moderation and learning. When he joined this society he at first, by the advice of his superiors, devoted himself to church history; but failing, as he says, to retain the facts in his memory, he grew weary of the study. Hebrew and rabbinical learning, to which he afterwards applied himself, was not more suited to his peculiar genius, which remained undeveloped until his twenty-sixth year, when Des Cartes' posthumous Traité de l'Homme, fell into his hands. The physiological and psychological doctrines of this book seemed to have an affinity for the taste of Malebranche, as his own writings abound in analogous speculations. Des Cartes opened a new world to him, awakening, according to Fontenelle, so great an enthusiasm in the young metaphysician, that he was obliged from time to time to lay the book aside, on account of the nervous agitation and palpitation which it induced. He abandoned ecclesiastical history and rabbinical lore, and plunged with ardour into the metaphysical and ethical speculations which absorbed his energy during the remainder of his life. In a few years Malebranche is said to have become as perfect a master of Cartesianism as Des Cartes himself, while he preserved his own originality in a remarkable manner; and when he appeared as an author clothed his doctrines with those graces of imagination and style which entitle him to a place among the most eloquent of modern philosophers.

The first and greatest work of Malebranche, the "Recherche de la Verite," was published in 1674, ten years after his encounter with the physiological treatise of Des Cartes. This work is an analysis of human nature, in its relation to the errors induced by the Senses, Imagination, Understanding, Desires, and Passions, with a disquisition on the true Method of discovery. It is one of the most interesting treatises in the department of what may be called mixed or modified logic. The "Recherche" has gone through many editions, and has been translated into Latin and English. It is contained in six books. The first five treat of the occasions of error, and the sixth describes the method of avoiding them. Some of the physiological theories suggested, especially in the second book, are far remote from facts, but in many things Malebranche has anticipated later inquirers, over whom he has exercised no small influence. Hartley's fundamental principle of the interdependence of vibrations in the nervous system and our conscious states, is enunciated in the "Recherche." The theory of mental association is in some respects more fully developed by Malebranche than by Hobbes. The French metaphysician illustrates with great sagacity the origin of error in our judgments of sense, and denies that there is any *necessary* connection between the presence of ideas in sense and the existence of external objects, illustrating this by the phenomena of dreams and delirium. He ends by resting his belief in external reality on the authority of scripture, and is thus hindered by theological considerations from anticipating a theory of matter similar to that proposed about thirty years afterwards by Berkeley. But the idealism of Malebranche sprang from a different root. He could not find a basis of certainty sufficient to satisfy him, when ideas were regarded either as representations emanating from external objects, or as transient states of the mind that is conscious of them, and he sought, by exalting them to a higher sphere, and assigning them to God himself, the "place" of spirits, to have solid ground for our science of the surrounding universe. In this Divine Ideal or Intellectual World, we discern the scientific meaning of all things in God, through means of habitual abstraction from the misleading appearances of sense

and imagination, and in a close union of our souls with the divine nature. Malebranche was in this way led to disparage experience and book learning. He resolved all human science into the light that issues from this Ideal world, this Universal Reason, which lightens all, and in which, by meditation and superiority to Sense, we may all partake. Truth and Deity are revealed in the Universal Reason. The doctrine of Malebranche, which he refers to Plato and St. Augustin, here approaches the "inward light" of the Quakers on the one hand, and some recent speculations of theological rationalists on the other; while if we add his doctrine of occasional causes, which refers all real causation to the Supreme cause, he reminds us of Spinoza, with whom Malebranche, however unconsciously, has much in common. The philosophy of Malebranche, reproduced in England by John Norris, rector of Bemerton, in his Ideal and Intelligible World, 1701–4, and in other writings, presented so many points of affinity to quakerism that Norris had to vindicate it from the charge. The "Recherche de la Vérite" was followed by many other philosophical and theological works from the hand of its author. His "Conversations Chretiennes," undertaken at the request of the duke de Chevreuse, and meant to reconcile the system of the "Recherche" with christianity, appeared in 1677. They were followed by the "Meditations Chretiennes" in 1683, by the "Traité de Morale" in the following year, and by the "Entretiens Metaphysiques" in 1688. To these were added his "Traité de l'Amour de Dieu" in 1697, and his "Entretien d'un Philosophe Chrétien avec un Philosophe Chinois," which appeared in 1708, composed at the request of the bishop of Rosalie, vicar apostolic in China, in explanation of alleged analogies of the doctrines of the "Recherche" with those prevalent among the Chinese.

Malebranche, in the course of his life, was much engaged in controversy. His most distinguished antagonist was the celebrated Anthony Arnauld of Port Royal, whose polemic with him on ideas, and on nature and grace, produced some of the most remarkable controversial pieces of the seventeenth century. The system of Malebranche led him to paradoxical opinions about grace, and explanations of that doctrine. This brought about a meeting between him and Arnauld, which ended in mutual dissatisfaction, and in the publication soon after by Malebranche, of the "Traite de la Nature et de la Grace," which appeared at Amsterdam in 1680, and which gave rise to replies, rejoinders, and a copious correspondence. His other, and more purely metaphysical controversy with Arnauld, related to the nature of ideas, which, according to his antagonist, were simply states or modifications of consciousness, identical with the acts in which we are conscious of them—an anticipation of more recent psychological opinions, which was widely at variance with the transcendental speculation of the father of the Oratory. Régis, the Cartesian, was another of his opponents, in a controversy of less importance, chiefly connected with physics. Among the posthumous works of Locke is an Examination of the system of Malebranche, of which, however, he cannot be regarded as a sufficiently sympathetic critic. The pith of his criticism is, that the theory of knowing all things in the intelligible world of the Divine ideas is itself an unintelligible doctrine. In the height of his reputation Malebranche was overwhelmed with correspondence and visitors, the list including kings and princes, as well as many philosophers from other countries, and indeed almost all eminent foreigners who came to Paris. Leibnitz visited him when he was in Paris, about the time of the publication of the "Recherche," and afterwards; but it does not appear that Locke, who was also in France soon after that time, had any interview with the great metaphysician of France. Many years later he received a philosophical visitor whose presence was followed by tragical consequences. In 1715 Berkeley, then in his thirty-first year, who had a few years previously published his famous system of immaterialism, had an interview with his distinguished rival in metaphysical subtilty on his return from Italy through Paris. According to Berkeley's biographer, he found the aged Father in his cell, cooking in a pipkin a medicine for an inflammation of his lungs, with which he was then troubled. The conversation naturally turned on the new system, of which the French metaphysician had gathered some knowledge from a translation just published. The issue of the debate proved fatal to poor Malebranche. In the heat of dispute he raised his voice so high, and gave way so freely to the natural impetuosity of a man of genius and a Frenchman, that he brought on a violent increase of his disorder, which carried him off a few days after, on October 13th, 1715, in the seventy-seventh year of his age. It is one of the most dramatic incidents in the history of philosophy. We may agree with Mr. Stewart, that it is impossible not to regret that of this interview there is no more copious record, and that Berkeley had not made it the ground of one of his own dialogues. Fine as his imagination was, it could hardly have added to the picturesque effect of the real scene.

Malebranche was in principle a solitary thinker, rather than one learned in the opinions of others. From the time that he read Des Cartes he sought to enlighten his mind by meditation, rather than to store his memory with the contents of books. An insect, we are told, pleased him more than all the books of Greece and Rome. He despised erudition, and that kind of philosophy which consists in a collection of the dogmas of various philosophers, to which indeed he denied the name; since a man may be learned in the history of the opinions of others, or at least in the verbal expressions of these opinions, without himself having learned to reflect at all. Although few philosophers have employed the imagination more successfully in the service of logic, and metaphysics, and ethics, he is abundant in his warnings against the abuse of that high faculty in abstract studies; and it is said that he could never read a dozen verses of poetry together without disgust. Indifferent to books, he was accustomed to meditate in the dark, with his windows shut, to keep out the light which disturbed him. Few works in European philosophy are more fitted on the whole than those of this recluse metaphysician to awaken independent thought, and sympathy with the purest and most elevated aspirations of the human mind.—A. C. F.

MALEK SHAH, Sultan of Persia, born in 1054, succeeded his father Alp Arslan in 1072. During his reign the confines of the kingdom were so enlarged that his supremacy was acknowledged "from the Mediterranean to near the walls of China." He was a wise and virtuous prince. At an assembly of astronomers which he convened, the Jellalean era was founded, which commenced March 15, 1079. He died of fever in 1092.—D. W. R.

MALESHERBES, Chrétien-Guillaume de Lamoignon de, a distinguished actor in the first French revolution, was born at Paris on the 6th of December, 1721, of the ancient family of Lamoignon, which furnished many eminent members to the French magistracy. He was carefully educated under the direction of the jesuits, and at the age of twenty-four was made a councillor in the parliament of Paris. In 1750 he succeeded his father as president of the court of aids. His administration of the court of aids for a period of twenty-five years, is recorded in a thick volume of "Memoires pour servir á l'histoire du droit public en France 1746–75." In consequence of his most telling "Remonstrances," published in 1771, Malesherbes was exiled, and the court of aids suppressed. On the accession of Louis XVI. to the throne, the ancient parliaments were re-established, and the president of the court of aid, returned to his post after four years' exile. His ardour for rational liberty was shared in by the well-meaning king, who, in accordance with the popular voice made Turgot and Malesherbes his ministers. Malesherbes resigned his office after a tenure of nine months, the 12th May, 1776, on the dismissal of Turgot. Again he was called to the councils of the king in 1787, with a hope that his name and popularity might arrest the coming troubles. Finding that all effective power was withheld from him, he resigned soon after the convocation of the states-general. In the whirl of succeeding events he was soon forgotten, and passed his days peacefully in the bosom of his family, though not without an anxious and patriotic interest in the events occurring around him. When a cry arose for the trial of the king, Malesherbes began at once to write in defence of the royal captive. On the 13th December, 1792, he wrote to the president of the convention—"Twice have I been called to the council of him who was my master, at a time when that office was the ambition of all: I owe him the same service when it is become a charge which many people consider dangerous." For a month the aged lawyer, with his two colleagues, strove to rescue the king from the fate which awaited him. Twice a day he visited the Temple to inform Louis of all that occurred; and when sentence was pronounced he undertook to communicate it to the unfortunate monarch. On entering the cell he fell at the king's feet, so much overcome by the

import of his message, that Louis had to play the part of consoler. Full of sorrow, the old judge once more retired to his country house to pass his time in agricultural labours and works of charity. One day in December, 1793, his house was visited by three members of a revolutionary committee, who arrested his daughter and her husband. The next day he himself and his grandchildren were carried off, despite the tears and reclamations of the inhabitants of Malesherbes. After being kept in prison in Paris about four months, and after seeing his children led to the scaffold—his daughter, indeed, was guillotined before his eyes—he was put to death, 22nd April, 1794, in the seventy-third year of his age. A list of his writings, which are at once terse and elegant, will be found in *La France Litteraire*, under the name Lamoignon.—R. H.

MALHERBE, François de, was born at Caen of a noble but decayed family, about the year 1555. His father, who was reduced in circumstances, embraced the protestant religion, much to the grief of his son, then about nineteen. Entering the household of Henri d'Angoulême, a natural son of Henri II., and governor of Provence, Malherbe remained in the service of this prince until 1585, when his patron died. In the meantime Malherbe had married Madaline de Coriolis, a lady of a legal family, by whom he had several children. He had the misfortune to outlive them all; one of them, a daughter, died of the plague in his arms; another, a young man of high promise, was killed in a duel. His father, although then in his seventy-third year, could with difficulty be prevented from challenging his son's antagonist, 1627. Malherbe took an active part in the war of the League, and conducted in person the siege of Martigues in Provence. He had long devoted his leisure to poetic composition; and in 1600 he wrote an ode on the arrival in France of Marie de Medicis, the wife of Henri IV. By this and other writings he attracted the attention of the king, who sent for him and retained him at court. On the king's death Malherbe received a pension from the queen-dowager. In 1628 he died. A host of anecdotes remain to prove that he was not of a temper calculated either to inspire affection or to retain it. Somewhat brusque in his manner, frequently cynical in his language, the "good things" which he has left behind him certainly are such as a better-natured man would not have uttered. Thus, to a young lawyer who had asked his opinion of a copy of verses, Malherbe said, "Had you no alternative but either to write this piece or to be hung?" Friends indeed he had, though even with these his amicable relations were frequently disturbed. As a reformer of the French language—as one who contributed materially to its purity and correctness—he must always hold a high place in the literary history of his country, though a place perhaps somewhat lower than that assigned to him by Boileau. Modern critics indeed have not been wanting, who altogether dispute his claims to grateful remembrance. According to these writers, if he purified the language he also weakened it; and what it gained by him in accuracy and elegance it lost in colour, freedom, and force. Malherbe's poems have gone through very numerous editions. They chiefly consist of odes, sonnets, and other short pieces. He also translated Seneca De Beneficiis, and the 33rd book of Livy.—W. J. P.

MALIBRAN, Maria Felicia, Madame, afterwards De Beriot. This distinguished singer, the eldest daughter of Manuel and Josquina Garcia, was born in Paris in 1808. At eight years of age she was brought to England, where she remained without intermission for eight or nine years, and thus acquired that knowledge of the English language which afterwards enabled her to make so great an impression on the English stage. Garcia was a man of brutal temper, but a thorough musician. His treatment of his daughter was cruel and tyrannical, and his instructions were rendered a penance by his unkindness and even cruelty; but she was indebted to them for the high cultivation of her genius, and for an extent and solidity of musical knowledge in which probably no vocal performer ever excelled her. In the London opera season of 1825, a disappointment occurring in one of the performances on account of the return of Madame Pasta to Paris, Garcia offered the services of his daughter, and she accordingly made her debut on the 7th June, 1825 (being under seventeen years of age), in the part of *Rosina* in Il Barbiere di Siviglia. After this she was engaged as one of the principal singers of the York festival of that year, where she exhibited surprising ability, considering her youth and inexperience. She then went to America with her father, who carried with him a small company of performers, for the purpose of giving Italian operas in the United States. They commenced their performances at New York, and Mademoiselle Garcia appeared in several of Rossini's operas. The Americans were captivated with her voice, beauty, and vivacity; but except her father and herself the company was wretched, and the public, notwithstanding the novelty of the entertainment, soon discovered the inefficiency of the performers. The speculation accordingly failed, and Garcia fell into difficulties and distress. In these circumstances his daughter was induced to accept the hand of M. Malibran, a merchant and banker of reputed wealth, but more than double her age. The marriage was a most unhappy one. Malibran had either deceived her as to his circumstances, or they speedily changed. His affairs became involved; and after his wife had vainly endeavoured by professional exertions to retrieve them, he was made bankrupt and thrown into prison. In these circumstances Madame Malibran at once, and unsolicited, resigned for the benefit of his creditors the whole of the provision which had been made upon her by the marriage settlements—a noble act, which gave rise to strong manifestations of favour and approbation on the part of the American public. A separation having taken place between her and this unworthy husband, Madame Malibran returned to Europe, and made her first appearance in Paris in the beginning of the year 1828, in the character of *Semiramide*. One of the Paris journals gives a graphic account of the debut:—"The singer, at her entrance, was greeted with warm applause. Her commanding figure, and the regularity of her features, bespoke the favour of the public. The noble and dignified manner in which she gave the first phrase, 'Fra tanti regi e popoli,' justified the reception she had obtained; but the difficult phrase, 'Frema il empio' proved a stumbling-block which she could not surmount. Alarmed by this check, she did not attempt the difficult passage in the *da capo*, but dropping her voice, terminated the passage without effect and made her exit, leaving the audience in doubt and dissatisfaction. The prodigious talent displayed by Pisaroni in the subsequent scenes gave occasion to comparisons by no means favourable to Madame Malibran. On her re-entrance she was coldly received; but she soon succeeded in winning the public to her favour. In the andante to the air, 'Bel raggio lasinghier,' the young singer threw out such powers, and displayed a voice so full and beautiful, that the former coldness gave way to applause. Encouraged by this she hazarded the greatest difficulties of execution, and appeared so inspired by her success, that her courage now became temerity." From that time Malibran became the idol of the Parisian public. She appeared as *Desdemona*, *Rosina*, and *Romeo*, in the Romeo e Giulietta of Zingarelli—characters as different from each other as can well be imagined; and two of them, moreover, among the masterpieces of Pasta. It was remarked by a French critic, that "If Malibran must yield the palm to Pasta in point of acting, yet she possesses a decided superiority in respect to song." "Since that time," remarks Mr. Hogarth, "the superiority of Malibran to Pasta, in respect to song, became more and more evident; while in respect to acting, though no performer has ever approached Pasta in her own peculiar walk of terrible grandeur, yet none has ever surpassed Malibran in intelligence, originality, vivacity, feeling, and those 'tender strokes of art' which at once reach the heart of every spectator. Her versatility was wonderful. Pasta, it has been truly said, was a Siddons; Malibran was a Garrick." Her next engagement was at the London Italian opera, where she appeared on the 21st March in the famous season of 1829. Her range of characters at that period included *Desdemona*, *Rosina*, *Semiramide*, *Romeo*, *Tancredi*, *Ninetta*, and *Zerlina*. To the last of these, which she performed on the 28th of May, 1829, she gave a completely new reading, playing it with all the exuberance of a boisterous rustic. The "exclusives" denounced the attempt as being vulgar; well may it be said that there is no vulgarity like the squeamishness of the excessively genteel. With the commonplace her lot was the same as that of all original and independent minds; what they cannot sympathize with they underrate. It is sufficient for the fame of Madame Malibran that, from the moment she demonstrated unequivocal character, she secured the undivided preference of all the most eminent members of her profession; and to the day of her death we believe that she maintained this station in their esteem against all her competitors.

The next great event in Malibran's life was her visit to Naples. The Italians appear at first to have looked a little askance on an artist who had achieved greatness without having breathed the air, or been warmed by the sun, of Italy. This was especially the case at Naples, where her reception in the autumn of 1832 was so cold, that her first intelligence of it represented her as having completely failed. But the Neapolitans, with the impetuosity of their country, speedily corrected their first mistake. "Madame Malibran's performance in this city," says an article from Naples in a musical journal of the day, "has been one continued and splendid triumph. At first the cognoscenti of Naples were inclined to question the justice of the unbounded praises which have been lavished on this astonishing songstress, and to receive her with *sang froid*, and weigh her pretensions with all the coolness of determined critics; but she had no sooner opened her mouth than all this was instantly converted into an enthusiasm of applause and admiration, to which the oldest frequenters of the opera remember no parallel. For seventeen nights the theatre was crowded at double prices, notwithstanding the subscribers' privileges were on most of those occasions suspended, and although Otello, La Gazza, Ladra, and pieces of that description, were the only ones offered to a public long since tired even of the beauties of Rossini and proverbial for its love of novelty. But her grandest triumph of all was on the night when she took her leave of the Neapolitan audience in the character of *Ninetta*. Nothing can be imagined finer than the spectacle afforded by the immense theatre of San Carlo, crowded to the very ceiling and ringing with acclamations. Six times after the fall of the curtain Madame Malibran was called forward to receive the reiterated plaudits and adieus of an audience which seemed unable to bear the idea of a separation from its new idol, who had only strength and spirits left to kiss her hand to the assembled multitude, and indicate by graceful and expressive gestures the degree to which she was overpowered by fatigue and emotion. The scene did not end within the theatre; a crowd of the most enthusiastic rushed from all parts of the house to the stage door, and as soon as Madame Malibran's chair came out, escorted it with loud acclamations to the Palazzo Barbaja (*Angliœ*—the house of Barbaja, the manager), and renewed their salutations as the charming vocalist ascended the steps." On the 1st of May, 1833, Malibran appeared at Drury Lane in an English version of La Sonnambula, and drew the town in admiring crowds, "tickling the ears of the groundlings" with the felicity of her roulades. Shortly afterwards she returned to Italy, where she was as much idolized as before. In 1835 she was again in England for a short time, during which she excited an extraordinary sensation by her performance at Drury Lane of the part of *Leonora* in the English version of Beethoven's Fidelio. In March, 1836, she obtained in the law-courts of Paris a regular divorce from M. Malibran. This man, soon after her return to Europe, hearing of her success in the French capital, had followed her thither and demanded a share of her professional emoluments. This demand she properly refused to comply with. Malibran had obtained her hand by means of a deception; and she had moreover acquitted herself of any claim he might have had as her husband, by having voluntarily resigned in favour of his creditors the property which had been settled on herself. On the dissolution of this marriage she was united to the celebrated violinist M. de Beriot. The queen of the French complimented Madame de Beriot on this occasion by presenting to her a costly agraffe, embellished with pearls. In the summer following she commenced her last engagement at Drury Lane; and by her wonderful personation of the heroine in Balfe's opera, the Maid of Artois, mainly contributed to its success. Her exertions during this season were so excessive as to keep the witnesses of them in continual astonishment. While the rehearsals of the Maid of Artois were going on from day to day—and Madame de Beriot's rehearsals were not so many hours of sauntering indifference—she would, immediately after they were finished, dart away to one or two concerts, and perhaps conclude by singing at an evening party. The same course was pursued during her performance of that arduous character. Well might Lablache say, "Son esprit est trop fort pour son petit corps." She had, indeed, "a little body with a mighty heart;" and both must have given way earlier, had she not possessed the valuable faculty of being able suddenly to unbend and apply her mind to the most cheerful and even childlike amusements. In September, 1836, she went to Manchester to fulfil her engagement at the musical festival of that town; and there, as will long be remembered, her enfeebled frame sank under her exertions. The following particulars respecting the sad event which robbed the musical world of one who was its chief grace and ornament, were given by a writer who was at Manchester when the catastrophe occurred:—"Those who were near the late lamented vocalist state the closing scene of her existence to have been melancholy in the extreme. Though the hand of death was on her she would not spare herself, from a fear that she might be accused of capriciously disappointing her admirers. On her way to her last, or last but one performance, she fainted repeatedly, yet still adhered to her resolution. In the evening prior to the first day's performance at the collegiate church, she sang no less than fourteen pieces in her room at the hotel among her Italian friends. De Beriot cautioned her against exerting herself, but Malibran was not to be easily checked in her career. She was ill on Tuesday—the day of the first performance—but she insisted on singing, both morning and evening. On Wednesday her indisposition was still more evident; but she gave the last sacred composition she ever sang—'Sing ye to the Lord, for he hath triumphed gloriously'—with electrical effect; and on that evening, the 14th of September, her last notes in public were heard. It was in the duet with Madame Caradori Allan, 'Vanne se alberghi in petto,' from Mercadante's Andronico. Her exertions in the encore of this duet were tremendous; and the fearful shake at the top of the voice will never be forgotten by those who heard it. It was a desperate struggle against sinking nature; it was the last vivid glare of the expiring lamp; she never sang afterwards. The house rang with animated cheering; hats and handkerchiefs were waving over the heads of the assembly; but the victim of excitement, while the echoes were yet in her ears, sank exhausted after leaving the stage, and her vocal career was ended. She was bled and removed home; and her agonizing cries that night will not be erased from the memory of the writer of this article, who was within a short distance of the room in which she expired." Her melancholy death happened on the 23rd of September, 1836.—E. F. R.

MALLET or MALLOCH, David, a poet and miscellaneous writer, was born of humble parents at Crieff in Perthshire about the year 1700. He was educated at Aberdeen and Edinburgh, and in 1723 obtained the situation of tutor to the two younger sons of the duke of Montrose, whom he accompanied to Winchester and London, and afterwards on a continental tour. His residence in the family of the duke procured him admission to a circle eminent both for rank and literary ability. He had at an early age cultivated a taste for poetry, and in 1723 published in the *Plain Dealer* his beautiful ballad of "William and Margaret." A descriptive poem called "The Excursion," followed in 1728, and his tragedy of "Eurydice" was brought upon the stage in 1731. About this time he "took upon him," says Dr. Johnson, "to change his name from Scotch Malloch to English Mallet, without any imaginable reason of preference which the eye or ear can discover." He now became intimate with Pope, who expressed great regard for him and introduced him to Bolingbroke. He was made under-secretary to Frederick, prince of Wales, with a salary of £200 a year, and his tragedy of "Mustapha" was acted in 1739 under the patronage of that prince. Mallet subsequently wrote a "Life of Lord Bacon," and some tragedies and poems of no great merit. At the instigation of Lord Bolingbroke after the death of Pope, he attacked the character of that poet with great malignity in connection with the "Patriot King," and was rewarded for this vile service by the bequest of all his lordship's works and manuscripts. He received a legacy of £1000 from the duchess of Marlborough, to which the second duke added a pension, on condition that he should prepare a life of the great duke; but though he gave out that he was making progress in the work, he never wrote a line of it. He became the hireling of the government, the bitter assailant of the unfortunate Admiral Byng, and the interested eulogist of Lord Bute. Mallet died in 1765, leaving a considerable fortune. He was an avowed infidel, and a vain-glorious, worthless person.—J. T.

MALLET, Jacques André, a Swiss astronomer, was born at Geneva in 1740, and died at Avully, near Geneva, on the 30th of January, 1790. He was a pupil of the famous Daniel Bernoulli. He rendered great service to the progress of astronomy and geodesy by his industry and accuracy as an observer. He established at his own expense an observatory in his native city, about 1770.—W. J. M. R.

MALLET, Paul Henri, a distinguished French historical

writer, was born at Geneva in 1730, of a respectable family. In 1752 he was appointed professor of polite literature at Copenhagen, where he became deeply engaged in the study of northern history and antiquities. He returned to his native town in 1760, where he obtained the professorship of history in the academy, and sometime after was nominated diplomatic agent by the landgrave of Cassel. He then accompanied a son of Lord Bute on a tour through Italy and back to England, where he was commissioned by the queen to write a history of the House of Brunswick. The same commission he received from the landgrave of Cassel with respect to Hesse. When during the Revolution he lost his property and income, he was granted a pension from the French government, which, however, he did not long enjoy, but died at Geneva, 8th February, 1807. Among his works we must mention his "Introduction à l'histoire de Danemark;" "Histoire de Danemark," 3 vols.; "Histoire de la Maison de Hesse," 4 vols.; "Histoire de la Maison de Brunswick," 4 vols.; "Histoire de la Maison et des états de Mecklenbourg;" "Histoire des Suisses ou Helvétiens," 4 vols.; and "Histoire de la Ligue Hanséatique."—(See Simon de Sismondi's *De la vie et des écrits de P. H. Mallet.*)—K. E.

MALLET-DUPAN, Jacques, a celebrated French journalist, was born at Geneva in 1749, and at an early age lost his father, a misfortune which compelled him to become his own educator. When twenty-three years of age he was introduced to Voltaire, who endeavoured to enlist him in his party. Mallet, however, was too independent and obstinate a character, and refused. Voltaire notwithstanding recommended him to the landgrave of Cassel as professor of polite literature, which office Mallet resigned after a twelvemonth. He then proceeded to London, where for some time he assisted Linguet in the publication of the Annales Politiques, but parted with him for incompatibility. After a short stay in his native town he settled at Paris, and there, under the title of "Journal Historique," continued those Mémoires Politiques which he had edited at Geneva. After the outbreak of the Revolution he embraced the cause of the king, and of a constitutional monarchy after the British model, with more eagerness than prudence. He was sent by the king on a diplomatic mission to the emperor and the king of Prussia, but by the march of events was prevented from succeeding. He was even obliged to seek a refuge in Switzerland, while all his property at Paris was destroyed or confiscated by the revolutionists. Here he acted as political correspondent to several courts, till by the invasion of the French he was again driven to London, where he originated the *Mercure Britannique*, but died on the 10th May, 1800, from consumption. His widow received a pension from the British government. Besides the journals already mentioned he wrote several pamphlets and essays, viz., "De la dernière révolution en Genève in 1782;" "Considérations sur la révolution de France;" "Du Principe des Factions en général et de celles qui divisent la France," &c. His style is lively and powerful, but not always correct.—K. E.

MALMESBURY. See William of Malmesbury.

MALMESBURY, James Harris, first earl of, son of Mr. Harris, author of the Hermes (the "philosopher of Malmesbury"), was born in 1746. He received his later education at Oxford, where he belonged to the jovial set of which Charles James Fox was a member. His father took office in the Shelburne ministry, and it was thus that at one-and-twenty he became secretary of embassy at Madrid. By the departure of his chief he was left chargé d'affaires, and in the negotiations in the Falkland islands dispute, he acquitted himself so well that at twenty-four he was appointed minister at Berlin, where he witnessed the dismemberment of Poland. Mirabeau knew him during this Berlin mission, and called him "Cet audacieux et rusé Harris." In 1777 he went as ambassador to St. Petersburg, and had to manage the discussions on the armed neutrality. With health impaired by the Russian climate, he returned to England in 1784, and as Sir James Harris; having received in 1780 the order of the bath. Appointed afterwards ambassador to the Hague, he effected the diplomatic arrangements by which Holland renounced the French alliance, and Prussia joined England in rescuing the stadtholder from a democratic revolution. For this service he was created Baron Malmesbury, 1788. Returning home and re-entering the house of commons, in which he had nominally sat since 1770, he joined in 1793 the whig seceders who left Fox in 1793, when he called for the recognition of the French republic. In the following year he was sent to Brunswick to arrange the marriage between the Princess Caroline of Brunswick and the prince of Wales (afterwards George IV. and Queen Caroline); and there is an amusing account in his diary of the lectures which he read the princess on her demeanour and appearance. His last diplomatic mission was in 1796 and 1797 to France to endeavour to patch up a peace with the directory, who terminated the negotiations very abruptly. Created in 1800 Earl of Malmesbury, he retired from public life, for which a severe deafness, he considered, disqualified him. In 1801 he edited, prefixing a pleasing memoir, the works of his father. During his last years he cultivated the society of the rising generation of young statesmen, and is said to have been struck by the promise of Lord Palmerston, who was his ward. He died in November, 1820, and attention was recalled to his career and character in 1844, when his grandson, the present earl, published his "Diaries and Correspondence," an interesting contribution to the secret history, both foreign and domestic, of his time.—F. E.

* MALMESBURY, James Howard Harris, third earl of, twice secretary for foreign affairs under the premiership of Lord Derby, was born in London on the 25th of March, 1807. He was educated at Eton and at Oriel college, Oxford, where he graduated B.A. in 1828. In 1841, while Viscount Fitz-Harris, he entered the house of commons as member for Wilton, but in the same year was transferred to the upper house by the death of his father. In 1848 he published a pamphlet on the game laws, in the form of a letter to Sir George Grey, defending the general principle of actual legislation on the subject, while suggesting some modifications of detail. In February, 1852, on the accession of Lord Derby to power, Lord Malmesbury was appointed secretary for foreign affairs, and in that capacity recognized with cordiality the re-establishment of the empire in France. Resigning with his colleagues in 1852, he was reappointed foreign secretary when Lord Derby became a second time premier. During his second tenure of the seals of the foreign office, from February, 1858, to June, 1859, the war in Italy between France and Austria broke out in spite of Lord Malmesbury's strenuous efforts to preserve peace, by recommending a general disarmament and the reference of Italian affairs to a congress. In 1859 a volume of his "Official Correspondence on the Italian Question" was published in a popular form, with a narrative of the history of that question since the peace of 1815. As already mentioned he has edited the Diaries and Correspondence of his grandfather, the first earl, a memoir of whom he prefixed to the work. Lord Malmesbury married in 1830 the only daughter of the fifth earl of Tankerville.—F. E.

MALONE, Edmund, remembered chiefly as an editor and illustrator of Shakspeare, was born at Dublin in 1741. He was the second son of an Irish judge, and destined for the Irish bar. Educated at Trinity college, Dublin, he was entered at the Inner temple in 1763, and during a residence in London contracted a strong attachment for the metropolis and its literary society. After he had practised for a few years as a barrister in Dublin, his father died, leaving him the possessor of a moderate independence, and he removed to London to devote himself to literature. He had already published (1776) an edition of Goldsmith's works, the memoir accompanying which he had enriched by some memoranda of the poet's college career, displaying the same faculty of close and minute research which he afterwards exhibited on a much more extended scale. During his second residence in London, he became a member of the Johnsonian circle. Polished, hospitable, diligent, Malone may be considered a very fair specimen of the literary gentleman of last century, as distinguished from the literary man. With his rearrival in the metropolis he began to make collections of Shakspeareana and of items of all kinds connected with the Elizabethan drama. He formed an intimacy with George Steevens, to whom he gave some assistance in the preparation of the Steevens' edition of Johnson's Shakspeare; and his "Attempt to ascertain the order in which Shakspeare's plays were written," 1778, was the first for which recourse had been made to the registers of Stationers' Hall. It was as a professed supplement to Steevens' Johnson's Shakspeare, that in 1780 Malone's first elaborate contribution to Shakspeare literature was published. It comprised the poems of Shakspeare and the doubtful plays, and the dissertations prefixed to it contained the germ of his subsequent history of the stage. In the doubtful plays Pericles was included by Malone, in conformity with the views of Steevens. Malone changed his opinion; this and some notes which he furnished to

Reed's Shakspeare, controverting the views of Steevens, led to a quarrel. Malone had been destined by Steevens to be his successor in the editorship of Shakspeare. Instead of successor, he became a rival; and adopting a different theory of Shakspeare's text, accepting whenever he could the readings of the first folio, which Steevens treated with contempt, he elaborated an edition of Shakspeare of his own. After eight years spent in collecting and digesting material gathered from every source, he published in 1790, in ten volumes, his edition of "The Plays and Poems of William Shakspeare," which at once placed him in the first rank of Shakspearean editors. Caution and research are Malone's characteristics as an editor and writer; his biography of the poet, still more his historical account of the English stage, accompanying his edition of Shakspeare, were the results of an industry that never wearied, and a vigilance that never slumbered. In 1782 he had entered into the Rowley controversy, and published a volume of "Cursory Remarks," which powerfully aided in disproving the genuineness of the Rowley poems and in producing the belief that they were the work of Chatterton. In 1796, in like manner, his "Inquiry into the authenticity of certain papers attributed to Shakspeare" gave the death-blow to the Ireland forgeries. In 1797 he prefixed an accurate memoir of his friend, Sir Joshua Reynolds, to an edition of the painter's literary remains. In 1800 appeared his edition of the "Critical and miscellaneous prose writings of Dryden, with an account of the life and writings of the author," a work displaying all his usual originality of research, and which paved the way for Scott's Dryden. An edition of William Gerard Hamilton's works, with memoir prefixed, appeared in 1808, and successive editions of Boswell's Johnson owed much to Malone's revision and annotations. He died in May, 1812, and his valuable library was presented by his brother to the Bodleian. The completion of his extended edition of Shakspeare devolved upon the son of Johnson's biographer. It appeared in 21 vols. in 1821. The only biographical memorial of this singularly laborious and reliable illustrator of our early drama, was a mere sketch published in several forms by the younger Boswell, until in 1860 appeared an elaborate Life of Edmund Malone, with selections from his manuscript annotations, by Sir James Prior, the biographer of Burke and Goldsmith.—F. E.

MALPIGHI, Marcello, a distinguished physician, anatomist, and physiologist, born near Bologna in 1628. He studied medicine at the university of Bologna, and received his degree there in 1653. He was the pupil, and afterwards the son-in-law of Massari, at whose house he and some other young men were accustomed to meet in private to work at dissections, and to discuss the important discoveries of the day. He successively filled the chairs of medicine in the universities of Bologna and Pisa, at which latter place he acquired the friendship of the celebrated Borelli, professor of mathematics in that school. The climate of Pisa not agreeing with him, he was compelled to vacate his chair there and return to Bologna. In 1662, however, he was called to succeed Castello at Messina, and remained as professor of medicine there for four years. In 1666 he again returned to Bologna, where he continued to reside till 1691, when he was invited to Rome, receiving the appointment of chief physician and chamberlain to Pope Innocent XI. He died at Rome in 1694, and his remains were embalmed and conveyed to Bologna, where they were interred with great honours. Malpighi ranks very high among the philosophers of the physiological age in which he lived. At that time physiological inquiries had begun to be prosecuted earnestly and with success; nature had begun to be studied instead of books, and the dreams of the schools were giving place to practical inquiries and observations. He had early in life learned the necessity of making experiment the foundation of true philosophy, and several striking discoveries were the result. Such are those with regard to the anatomy of the skin and secreting glands. Malpighi appears to have been the first physiologist who examined the circulation of the blood by means of the microscope; he also published some excellent observations on the chemical and other qualities of the blood; and his work on the process of incubation was an important addition to the knowledge of his day. While prosecuting his anatomical inquiries connected with the animal kingdom, he was led to pay attention to the anatomy and physiology of vegetables. The structure and physiology of plants had hitherto been but little investigated. On these subjects, however, Malpighi has shown himself an original as well as a profound observer. Malpighi is the author of numerous important treatises, and several editions of his complete works have at different times been published. Plumier has dedicated a genus of plants to him—Malpighia.—W. B–d.

MALTBY, Edward, D.D., bishop successively of Chichester and Durham, was born in 1770 at Norwich, at the grammar-school of which city he was educated under Dr. Parr, by whose advice he was sent to Winchester. He proceeded thence to Pembroke college, Cambridge, where, as previously at Norwich and Winchester, he highly distinguished himself. Entering the church, he was appointed examining chaplain to Bishop Pretyman; and in 1803 he published a collection of sermons, "Illustrations of the truth of the Christian Religion." In 1823 he succeeded Bishop Heber as preacher of Lincoln's inn. In 1831 he was appointed bishop of Chichester, and in 1836 he was translated to Durham. He was very active in the organization of the new university of Durham, to which he transferred his valuable library. In 1856, having entered his eighty-seventh year, he was allowed by a special act of parliament to resign his see, and an annuity of £4500 was secured to him. He died in London in July, 1859. At least as early as 1815 he published an improved edition of Morell's Lexicon Græco-Prosodiacum, a work which, still further improved in successive editions, came to be known as "Maltby's Greek Gradus."—F. E.

MALTE-BRUN (the name adopted in France by Malte-Conrad Bruun), an eminent Danish geographer, was born at Thisted in Jutland on the 12th of August, 1775, and died in Paris on the 14th of December, 1826. He was the son of a councillor of justice, and was destined by his father for the church; but he quitted that profession for the bar. Having published some political writings of a revolutionary tendency, he was twice prosecuted by the Danish government. On the first occasion he took refuge in Sweden, and was soon permitted to return; on the second occasion he fled to Hamburg, was sentenced in absence to a long period of banishment, and finally removed to France about the time of the establishment of the consulate, with a view, it is said, of seeking some political appointment under a government which he admired. He abandoned that project, however, upon the appointment of Bonaparte to the consulate for life, of which he strongly disapproved, and devoted himself for the rest of his life to science and literature. Between 1803 and 1807 he wrote, along with Edme Mentelle and Herbin, a voluminous work entitled "Geographié mathématique, physique, et politique de toutes les parties du monde," which established for him a high reputation as a geographer. In the course of the same period he wrote various other geographical works and memoirs, and set on foot a geographical periodical. The great work on which his fame chiefly rests is the well-known "Précis de la Géographie Universelle," of which the first volume appeared in 1810. In 1821 he took a leading part in founding the "Société de Géographie."—His son, Victor-Adolphe Malte-Brun, also an eminent geographer, lately edited a new edition of his father's great work.—W. J. M. R.

MALTHUS, Thomas Robert, the founder of a once flourishing sect of social economists called after him Malthusians, was born in 1766 at the seat of his father, the Rookery, in the vicinity of Dorking, Surrey. The elder Malthus, a gentleman of fortune, was a personal friend and disciple of Jean-Jacques Rousseau, and the education which he gave his second son was of the most "liberal" kind. Robert Graves, the author of the Spiritual Quixote, and Gilbert Wakefield, were among his early instructors, and from the care of the latter at the academy at Warrington he proceeded to Jesus' college, Cambridge, of which he became a fellow. Taking orders he received the pastoral care of a small parish in the neighbourhood of his birthplace, and about this time, 1792, he wrote a pamphlet never published, "The Crisis," in which he opposed the policy of Pitt. Frequently conversing on such subjects as the perfectibility of man, on which his father had embraced the views of Godwin and Condorcet, he was accustomed to raise to the doctrines of these philosophers objections founded on the tendency of the human race to increase in population beyond the means of subsistence. In 1798 he published an essay on population which embodied his views. In the following year he made a tour in the north of Europe in search of data, and in the company of Mr. (afterwards Dr.) Otter and bishop of Chichester, who was destined to become his biographer. After his return he published in 1803 a new edition of his "Essay on the principle of population," which excited great attention in England and on the

continent, and was the starting point of a long and violent controversy. The theory of Malthus was that the means of subsistence could not be made to increase in a greater than an arithmetical ratio, while population had a tendency to increase in a geometrical ratio. The practical deduction from this doctrine was that the distress of the labouring classes instead of being a phenomenon to be alleviated by poor-laws, &c., was an instrument in the hands of Providence of checking the growth of populations; and pushed to its extremest limits, the Malthusian theory ought to have contemplated with complacency, instead of horror, the occurrence of deaths by starvation. By self-restraint, by abstaining from early marriages, &c., it was, argued Malthus, in the power of the labouring classes themselves to keep down their numbers so as not to over-crowd the labour market or press unduly upon the national fund of subsistence, and under these circumstances a poor-law was simply an absurdity. The "gloomy view" which Malthus, as he himself confessed, took of the future of the human race has long been discarded, along with the antipodal perfectibility notions of Godwin and Condorcet. The promulgation of his theory did good, however, by directing the attention of statesmen to emigration and to the new fields for the supply of food, which it only required free trade to open up to an industrious and industrial population like our own. In the first decade of the century Malthus was appointed professor of political economy at the East India Company's college of Haileybury, and he performed the congenial duties of the post till his death in December, 1834. He wrote several works on political economy, the names of which, with brief criticisms on their contents, will be found in Mr. Macculloch's Literature of Political Economy. His name and doctrines had been almost forgotten when they were resuscitated by that new poor-law legislation of the whig government in 1834, which was believed to have been produced by his theory. A storm of obloquy burst upon him, and it is hinted that, had he lived, the whigs intended, as a compensation, to have made him a bishop. He was one of the founders of the Political Economy Club and of the Statistical Society. In all the relations of life he was most exemplary. To the edition of Malthus' "Principles of Political Economy," published in 1836, his friend Dr. Otter prefixed a memoir of the author.—F. E.

MALTON, Thomas, was born about 1750. He made numerous tinted drawings, and was one of the earliest to avail himself of the newly-introduced art of aquatinta for the purpose of multiplying copies of his views of public buildings, &c. He published a "Picturesque Tour through the Cities of London and Westminster," folio, 1792; "Picturesque Views of the University of Oxford," folio, 1802–3; and he engraved a set of views in St. Petersburg. He died March 7, 1804.—J. T–e.

MALUS, Etienne Louis, a French military engineer and man of science, discoverer of the polarization of light, was born in Paris on the 23rd of June, 1775, and died there on the 23rd of February, 1812. At the age of seventeen he entered the school of military engineering, and having completed his studies, was on the point of receiving a commission, when his appointment was prohibited by the government on the ground of his father's being suspected of royalism; and he entered the army as a private soldier. After the close of the Reign of Terror he was chosen by Monge as one of the assistant-instructors at the Polytechnic school, then newly established. Soon afterwards he obtained a commission in the corps of military engineers, and served with distinction on the Rhine and in Egypt. In 1801 he married a lady to whom he had long been attached, and was for a time employed in the superintendence of engineering works of the government, occupying his leisure in scientific researches on optics. In 1808 a prize was offered by the Institute for an investigation of the phenomena of double refraction, to which subject Malus at once applied himself. While looking through a doubly-refracting crystal one evening at the light of the setting sun, reflected from the windows of the palace of the Luxembourg, he observed, that on turning the crystal about, the two luminous images produced by double refraction underwent alternate variations of intensity, as the prism passed through certain angular positions. He was thus led to the discovery of the property since called polarization, which is impressed upon light both by reflection and by refraction. His memoir on that subject obtained the prize offered by the Institute, and the Copley medal of the Royal Society of London. His early death was justly regarded as a heavy loss to science.—W. J. M. R.

MAMÆA, mother of the Emperor Alexander Severus. On the death of Elagabalus and elevation of Alexander to the throne in 222, the chief influence in the state passed into the hands of Mamæa. She used her authority wisely in the main, and the good government of her son during his reign of thirteen years is chiefly to be ascribed to her counsels. Mamæa was a patroness of learned men. She paid great respect to Ulpian the jurist, and listened, though not herself a christian, to the exhortations of Origen. She had, however, some great faults. Her jealous love of power led her to treat with great harshness her daughter-in-law, the wife of Alexander. The same despotic temper, joined to her avarice, ultimately caused her ruin. The army mutinied; and she was put to death along with her son in Gaul, 19th March, 235.—G.

MAMOUN, Abul Abbas Abdallah, seventh Abasside caliph, was born in September, 786, and died in August, 835. He was the son of the famous Haroun Alraschid and of a slave Meradjol. In the year 800 he was made governor of Khorassan, and became so popular that at his father's death he was proclaimed caliph by a portion of the army. He recognized, however, the right of his elder brother Amyn; but the latter treating him with ingratitude, war broke out between them, and in 813 Mamoun was a second time proclaimed caliph. Amyn died, and the road to power was so far cleared; but he had to encounter a series of revolts before he could settle at Bagdad. He encouraged learning, and caused translations to be made into Arabic of the books sent to his father. The first Arabic version of Euclid's Elements was dedicated to him. He was also the first to measure a degree of the meridian, which he did on the plain of Shinar. Mathematics, astronomy, medicine, music, and poetry were cultivated at his court. He left several treatises—one on the Koran, one on prophecy, and another on rhetoric.—P. E. D.

MANASSES or MENASSES (Ben Joseph Ben Israel), a learned and bigoted Jewish writer, was born at Lisbon in 1604. He early distinguished himself in rabbinical studies, and at eighteen became rabbi in the synagogue of Amsterdam, in the place of his former master, Rabbi Isaac Uriel. About 1640 he was reduced to poverty through the confiscation of his paternal inheritance by the Portuguese inquisition, and in the hope of restoring his fortune he began trading. Having a printing establishment in his house, he published and sold books, still maintaining a high character for learning. He was consulted by Grotius and other eminent Arminians on points of sacred literature, and his works were recommended to the study of christians by them. Manasses went to England to procure from Cromwell the recall of the Jews into this country. He flattered the Protector by applying to him the texts of scripture which refer to the Messiah. Failing in his mission he returned to Amsterdam, and died at Middelburg in 1659. He left many works written in Hebrew, in Spanish, and in Latin, the most important of which is "El conciliador o de la Conveniencia de los lagares de las escripturas." This work, which occupied the author from his eighteenth year, was published in four parts, quarto, of which the first is dated 1632, and the last 1651. It is a most learned and laborious attempt to reconcile four hundred and seventy-two apparently contradictory passages in the Old Testament. The first part treats of the Pentateuch; the second, of the early prophets; the third, of the later prophets; and the fourth, of the remaining books of the Bible. Vossius translated the work into Latin, 4to, Amsterdam, 1633–67; and Lindo into English, 2 vols. 8vo, London, 1842. Many passages of invective against Jesus Christ are very properly omitted in the translations. His treatises on the "Immortality of the Soul," and on the "Resurrection of the Dead," were printed in several languages. Basnage, in his History of the Jews, gives an abridgment of some of his writings.—(See also De Rossi, *Biblioth. Judaica.*)—R. H.

MANBY, George William, Captain, an inventor of apparatus for saving lives in cases of shipwreck, was born in Hilgay, Norfolk, November 28, 1765, and was educated first at the grammar-school, Lynn, and afterwards at the royal military college, Woolwich. Being disappointed in his hopes of obtaining a suitable commission in the regular service, he became an officer in the militia for seven years. In 1801 he published the "History of St. David's, South Wales," and subsequently various other local descriptions and guides. In 1803 he was appointed barrack-master at Yarmouth, where in February, 1807, he was an eye-witness of the destruction of the gunbrig *Snipe*, and the

loss of sixty-seven persons within sixty yards of the beach. Captain Manby's reflections on what he had witnessed led him to make a series of experiments for throwing a line from the shore to a ship in distress. In 1783 he had thrown a line from a small mortar over Downham church, and he now applied his experience to the saving of shipwrecked mariners. In February, 1808, he rescued the crew of the brig *Elizabeth* of Plymouth, exposed to great danger one hundred and fifty yards from shore. This was the first of many victories over the dangers of a storm on the coast. In 1810 his services underwent an investigation before a committee of the house of commons, the report of which secured £2000 to Manby, and recommended that his mortars should be stationed in various parts of the coast. A further grant was bestowed on the gallant captain, and his mode of lighting up a vessel on a dark night by fireballs was generally adopted. Altogether he is said to have saved by his various apparatus one thousand lives. The grants bestowed on him by the government amounted to £7000. He died at his residence in Southtown, Great Yarmouth, in 1854.—R. H.

* MANCINELLI, Giuseppe, the most distinguished of the modern painters of Naples, was born there in 1813. His father filled a domestic station in the household of Prince Ventignano, who having discovered the boy's talent procured his admission as a student into the Neapolitan academy. By a picture of the "Death of Archimedes," painted in 1835, the young painter obtained a royal pension, was sent to Rome, and had the privilege of occupying apartments in the Palazzo Farnese, the property of the crown of Naples. Here his studies were directed by Camuccini; but he was also much influenced by the severe religious works of the German Overbeck, already one of the most conspicuous painters of the Eternal city. Mancinelli, however, adhered to the example of the Italian *cinquecento* masters in style and subjects, adopting Roman form and Venetian colour, and combining the profane with the sacred theme; he also paid much attention to portrait-painting. Many of the palaces of Naples, public and private, contain remarkable works by Mancinelli, which were nearly all painted at Rome during his fifteen years' residence there, until the year 1850, when he was appointed to the professorship of painting in the Neapolitan academy—a post which he gained by competition; and he has been a popular teacher at Naples from that time. Of Mancinelli's many works, showing the variety of his subjects, may be mentioned—"Ajax and Cassandra," painted in 1840; two scenes from the life of Tasso, purchased by King Ferdinand; "San Filippo Neri declining the Cardinal's Hat," painted in 1845, belonging to the duchess of Berry; "Alfonso of Arragon distributing bread to the poor expelled from the city of Gaeta," now at Caserta; "Jupiter and Leda," in the gallery of the Marchese Ala; and "San Carlo Borromeo administering the Viaticum to a plague-stricken youth, who is miraculously healed," in the church of San Carlo all' Arena, painted in 1847 for the municipality of Naples, who were so well pleased with the success and effect of the work that, with a generosity unusual for municipal bodies, they paid the painter double the stipulated price. Also, "San Francesco di Paola presented to King Ferrante," for King Ferdinand; and the "Finding of Moses," painted for the count of Aquila in 1850.—(Lord Napier, *Notes on Modern Painting at Naples*, 1855.)—R. N. W.

MANDER, C. Van. See Vanmander.

MANDEVILLE, Bernard de, a philosophical writer, was born at Dort in Holland, about the year 1670. He was educated for the medical profession, and after taking the degree of M.D. in his native country removed to London, where he commenced to practise as a physician. His first work, published in 1709, was entitled "The Virgin Unmasked;" it is a coarse treatise on a coarse subject. In 1714 he wrote a poem called "The Grumbling Hive, or knaves turned honest," consisting of about four hundred lines in octosyllabic verse. To this he afterwards added long notes and illustrations, and then recast the whole, and published it as a prose treatise, under the title of "The Fable of the Bees, or private vices public benefits." The second title indicates the scope of the work, which is an endeavour to show that many actions and qualities which are called vicious in the individual, conduce ultimately to the benefit of society at large; and not only so, but that the welfare of society is dependent upon the immorality of individuals, and could not exist without it. This doctrine, which the moral instinct of man and the judgment of all the profoundest writers on ethics unite in condemning, was supported by Mandeville with great, but more or less perverted ingenuity, and illustrated by a thousand curious and interesting social facts, with which his close observation of human life supplied him. The work was presented at quarter sessions in 1723 by the Middlesex grand jury, as injurious to morality. His subsequent writings were, "Free Thoughts on Religion, the Church, and National Happiness," and "An Inquiry into the origin of Honour, and the Usefulness of Christianity in War." It appears that he had not a lucrative practice; but Sir John Hawkins, in his Life of Dr. Johnson, states that he was partly supported by a pension settled on him by some Dutch merchants. He is said by the same writer to have enjoyed the friendship and patronage of the earl of Macclesfield. He was acquainted with Addison, whom, after passing an evening with him, he sarcastically described as "a parson in a tye-wig." Mandeville died in 1733.—T. A.

MANDEVILLE or MAUNDEVILLE, Sir John, the earliest notable English traveller, and the first known writer of a book in English prose, was born at St. Alban's about 1300. He applied himself to the study of physic, as a preparation for the grand design of his life—a journey to the Holy Land and other parts of the world. He departed from England in 1322; and during an absence of thirty-four years he travelled through Scythia, Armenia, Egypt, Libya, Arabia, Syria, Media, Mesopotamia, Persia, Chaldea, Greece, Illyrium, and Tartary. In the singular and interesting account of his travels, credulity and superstition are mingled with research; but his shrewdness of observation and accuracy of description have been attested in many points by modern investigators. With the sultan of Egypt he "dwelled a great while, as a soldier in his wars against the Bedouins." He goes on to say—"And he would have married me to a great prince's daughter if I would have forsaken my law and my belief; but I thank God I had no will to do it." His intimacy with the sultan admitted of private interviews; and on one occasion his majesty gave the traveller a very pretty lecture on the vices of christian folk, which Mandeville repeats with great unction, and which he may be suspected of embellishing, if indeed he is not the sole composer of the discourse. For fifteen months he and his fellow-travellers, with their yeomen, served the great khan of Cathay, and were his soldiers "against the king of Mancy," simply from a desire to see his "noblesse, and the estate of his court, and all his governance." Altogether, the enterprising character of English travellers was well represented by this gallant and inquisitive knight; and his book, in spite of its marvellous stories, contains much that is instructive as well as interesting. He wrote his book of travels first in Latin, then in French, and finally in vulgar English, "that every man of his nation might understand it." Its popularity indeed was extraordinary. Translations were made into most of the languages of Europe; and the first edition of the book from the printing press appeared in Italian, at Milan, in 1480. The love of travel appears to have seized Mandeville again in his old age, and he died at Liege, 17th November, 1371, and was buried there in the abbey of the order of Gulielmites. Weever gives an epitaph on the traveller, which he professes to have seen at Liege; while he ridicules the verses put up in St. Alban's abbey church to the memory of Mandeville.—R. H.

MANES. See Mani.

MANETHO, an Egyptian priest and writer, belonged to the town Sebennytus in the Delta and lived under Ptolemy Lagi, and perhaps also under Philadelphus his successor. Very little is known of his history. It is uncertain whether he was high-priest of Egypt, or if he officiated at Heliopolis. It is related that the king of Egypt was induced by a dream to order the colossal statue of a god to be transported from Sinope to Egypt; and that when it arrived, Ptolemy inquired of his interpreter the Athenian Timotheus, and of Manetho, to which god it belonged. On their affirming that it represented Serapis, the king built a temple to him and instituted his worship. Manetho had great reputation for wisdom and learning. He was the first Egyptian who wrote in Greek an account of his country's chronology, learning, and doctrines. For this purpose he made use of the sacred books and writings of the Egyptians themselves. His works were twofold, theological and historical. To the first class belonged the Τῶν φυσικῶν ἐπιτομή, which unfolded the Egyptian belief respecting the gods, their origin and that of the world, and the principles of morality. This is now lost; but Plutarch has preserved various statements of it in his De Isidé et Osiri. Another was on "Cyphi," *i.e.*, the sacred

incense of the Egyptians, its preparation and mixture. This is mentioned both by Suidas and Plutarch, but is now lost. The latter may have been originally a part of the former, quoted under a peculiar title. As far as we can judge from the extracts derived from both, Manetho must have been thoroughly conversant with the subjects he wrote upon—a candid, intelligent, and trustworthy author. It is much to be regretted that neither of the treatises has been preserved. The first in particular would have been a welcome source of information relative to the religious and ethical notions of a people so interesting as the Egyptians. To the second class belongs his "History of Egypt," with which we are chiefly acquainted through Josephus, who has quoted several passages from it in his treatise against Apion, in the original Greek. This was divided into three books, of which the first gave the history prior to the thirty dynasties, and the first eleven; the second, from the twelfth to the nineteenth inclusive; and the third from the twentieth to the thirtieth, concluding with Nectanebus the last of the native Egyptian kings. The duration of the primitive or mythic period was supposed by Manetho to be twenty-four thousand nine hundred years; while the historical period of the thirty dynasties was three thousand five hundred and fifty-five years. The work of Manetho was subsequently corrupted by epitomizers; by Eusebius who interpolated it, by an impostor who assumed Manetho's name, and by a chronicle in which the dynasties were arbitrarily arranged. Hence the great difficulty at the present day of arriving at his genuine chronology, and freeing his text from the corruptions and interpolations it has suffered. That he drew his information from documents, there is no reason for doubting. Inscriptions or monuments confirm his statements; so that both credit and authority are justly attached to his statements, notwithstanding Hengstenberg's attempt to lessen them. Josephus says that Manetho controverted and corrected many things in Herodotus; which was probably done not in a separate treatise, as some say, but in his "History of Egypt." Syncellus quotes a work of Manetho on the Dog-star (ἡ βίβλος τῆς Σώθεος), a chronological production much later than the authentic Manetho, and therefore a forgery. There is also a poem under his name on astrology (Ἀποτελεσματικά) in six books, published by Axt and Rigler at Cologne, 1832, 8vo. This is also supposititious. Bunsen, in his great work on Egypt, has done much to support the credit of Manetho and to restore his chronology. Other Egyptian scholars, as Lepsius and Hincks, have also contributed to the same object. All the fragments have been published by Fruin, Leyden, 1847; and by Müller in the second volume of Fragmenta historicorum Græcorum, Paris, 1848.—S. D.

MANETTI or MANNETTI, Giannozzo, a man of extraordinary learning in letters and science, born in Florence of a noble family in June, 1396; died in Naples in September or October, 1459. He was engaged in twenty-nine embassies, and wrote more than one hundred volumes, chiefly in Latin; including a translation of the New Testament, a "Chronicle of Pistoja," and Lives of Pope Nicholas V., Dante, Petrarca, and Boccaccio. He was also an eminent Hebrew scholar and collector of books. His character was singularly blameless and noble.—W. M. R.

MANFRED, King of Naples and Sicily, a natural son of the Emperor-king Frederick II., born towards 1234. Frederick's successor, King Conrad, dying in 1254; and the next heir, his son Conradin, being an infant in Germany—the pope, Innocent IV., found it convenient to reassert the old claim to the kingdom as a papal feof. Manfred, after great vicissitudes of fortune, totally expelled the invaders; and, upon a false rumour of the death of Conradin, was crowned king on 11th August, 1258. A few months afterwards the crown was claimed for Conradin; Manfred declined to resign it, but offered the heir an unopposed succession after his death, and the matter seems not to have been actively contested. Meanwhile pope after pope excommunicated Manfred; and in 1263 Urban IV. published a crusade against him, and invested Charles of Anjou, brother of Louis IX. of France, in the Neapolitan kingdom. The battle of Benevento, 26th February, 1266, settled the conflict, Manfred being slain after great exertions of valour. While the suspicious evidence of papal partisans brands Manfred as the murderer of his father and two brothers, the attempted poisoner of Conradin, and a man guilty of incest, it remains at least certain that he was heroically brave, noble in form, an enlightened patron of letters and arts, and royally successful and splendid throughout his whole career up to his overthrow.—W. M. R.

MANFREDI, Eustachio, an eminent Italian mathematician, astronomer, and engineer, was born at Bologna on the 20th of September, 1674, and died there on the 15th of February, 1739. He was educated at the famous university of his native city, where he studied mathematics under Guglielmini; and while still a boy, he formed amongst his fellow-students a society for the discussion of scientific questions. About twenty years later, when the Bolognese Institute of Sciences and Arts was founded, through the liberality of the Count de Marsigli, it numbered amongst its members many of those who had belonged to that society of students; which in consequence may be regarded as in some sort the germ of its more celebrated successor. Being the son of a notary, Manfredi was induced by his father to study with a view to the legal profession, and in 1702 he obtained the degree of doctor of laws; but he eventually abandoned that profession in order to cultivate mathematics and astronomy. In 1698 he was appointed professor of mathematics in the university of Bologna, and in 1704 superintendent of hydraulic works. In the latter office he was successor to his master Guglielmini, whose works he edited.—(See Guglielmini.) In 1711 he became astronomer to the Bolognese Institute. In his scientific labours he was assisted by his two sisters, and by his brother, the subject of the following article. He was an associate of the French Academy of Sciences, and an honorary fellow of the Royal Society of London. He occupied his leisure in the composition of poetry; his later works of that class are by some highly esteemed.—W. J. M. R.

MANFREDI, Gabriele, younger brother of the preceding, and like him, an eminent mathematician, was born at Bologna on the 25th of March, 1681, and died there on the 13th of October, 1761. In 1707, he at once acquired a very high reputation in mathematics, by his treatise on the resolution of differential equations of the first order. In 1720 he was appointed professor of mathematical analysis, and in 1726, chancellor of the university of Bologna. In 1739 he succeeded his brother as superintendent of hydraulic works.—W. J. M. R.

MANGOU or MÆNGKÉ KHAN, a grandson of the great Mongolian conqueror Genghis Khan, was born in 1207 at Karakoroum. He was the eldest son of Tooloo the third son of Genghis, and distinguished himself as a warrior in the expeditions sent forth by his grandfather and by his uncle Oktai. Through the intrigues of his mother, he succeeded, after an interregnum of three years, to the supreme power as fourth great khan of Tartary in 1251. He first resorted to assassination and proscription as a means of increasing the stability of his throne; but when all rivals and pretenders had been put out of the way, he endeavoured to efface the remembrance of his cruelties by organizing the administration of his empire on a basis of equitable government. He distributed the immense territories of the Mongolian dominions among his brothers and cousins. He was very favourably disposed to the christians; and after receiving an embassy from Louis IX. of France, he allowed the christian doctrines to be taught in his dominions. To the mahometans he was not very favourable; and even Buddhism, which was the religion of the majority of his subjects, he appears to have treated with philosophical indifference. In 1257 he set out for China, in order to reckon with Kublai Khan, whose fidelity was suspected; and on making peace with his brother, he was proceeding to complete the conquest of the Chinese empire, when he met with his death at the siege of Hotchéou in 1259.—R. H.

MANI or MANES was a Persian by birth, belonging to the third century of the christian era. It is said that he was descended from a Magian family, was educated in the religion of Zoroaster, and embraced christianity at the age of manhood; after which he became chief presbyter of a church in Ahvaz, principal city in the Persian province Huzitis. On the re-establishment of the Persian empire under the Sassanides, an attempt was made to restore the old religion to its former splendour, and separate it from the foreign elements with which it had become intermingled. As the religion of Zoroaster now came into collision with christianity, Mani conceived the idea of purifying the latter and bringing it into union with the Zoroastrian. It would appear that he was a man of an ardent temperament and lively imagination, of various culture and talents. He was a mathematician and astronomer; the fame of his skill as a painter too was great. He first made his appearance as a religious reformer near the end of the reign of Sapor I., the Persian king, *i. e.*,

about 270. He gave out that he was the Paraclete whom Christ promised—an enlightened teacher destined to bring forth more distinctly and fully the religion He revealed; to purify it from the corruptions of Judaism, and lead the faithful to the consciousness of truths not understood before. He was to communicate the perfect knowledge of which Paul had spoken, 1 Cor. xiii. 10. At first he gained the favour of Sapor; but after his heretical doctrines were known he was obliged to fly. Having made journeys to India and China, and lived some time in Turkestan, where he became acquainted with Buddhism, he issued forth from one of Buddha's consecrated grottoes with symbolic pictures representing the doctrines revealed to him in his retirement. On the death of Sapor he returned to Persia, and was well received by Hormisdas the monarch, who assigned him a safe abode; but in a short time Bahram succeeded Hormisdas, and caused a disputation to be held between him and the Magians, at which he was pronounced a heretic As he refused to recant, he was flayed alive. It is also said that his skin was stuffed and hung before the gate of the city Djondishapur, to terrify his followers, about 275. Such is the substance of the Oriental accounts respecting Mani. We follow them in preference to the Western which are very different, but not so reliable. Manicheism was a compound of Parsism, Buddhism, and Gnostic christianity. Its fundamental principle was the doctrine of an absolute dualism, which was held by the Magusæan sect to which Mani at first belonged. With the Persian dualism he united the opposition of spirit and matter belonging to Buddhism. God in his kingdom of light, and the demon with his kingdom of darkness, are directly opposed to one another. After long internal conflicts, the different powers of the latter kingdom united in opposition to the kingdom of light. The ruler of the kingdom of light caused to emanate from himself the Æon—Mother of life; and this principle generates the primitive man, who in conjunction with the four pure elements enters into conflict with the powers of darkness, but is worsted. The living spirit, however, sent by the ruler of the light-kingdom raises him up to the kingdom of light; not until a portion of his light had been wrested from him and borne down to the abodes of darkness. God then brought into existence, through the agency of the Mother of life, the present universe to be a new receptacle of this lost light. The vital power of this universe is the light retained in the bonds of darkness; and to redeem it from its imprisonment two new heavenly powers—Christ and the Holy Ghost—then proceeded from God. The first is the sun and moon; the other is the air. The demon then formed man after the image of the primitive man, from whom descended the race of mankind who fell under the illusions of matter and of the demon, though endued with light in their souls. Christ then appeared on earth, endured the semblance of suffering, and commenced the process of liberating the light from its bondage by his doctrines and power. Complete truth is to be found only in the writings of Manes; for the scriptures have been partially corrupted by the demon. Some fragments alone are extant of Manes' writings —(See Trechsel, *ueber Kanon, Kritik, und Exegese d. Manich.* Bern, 1832.)—S. D.

MANICHÆUS. See MANI.

MANILIUS, MARCUS or CAIUS, the author of a Latin hexameter poem in five books entitled "Astronomica," is a writer of whom we have no account from external evidence. It appears, however, from some incidental allusions in the poem that he wrote at Rome under the Emperor Tiberius. His work exhibits great learning and unusual astronomical knowledge for the period in which he lived. Thus he correctly explains the appearance of the galaxy, as arising from the blended rays of a multitude of minute stars. He affirms also that the fixed stars are of the same nature as the sun, and that each belongs to a separate system. The style of Manilius is harsh, obscure, and awkward; nor does he anywhere display much evidence of the poetic faculty. It seems evident from his poem that he imitated Lucretius, Virgil, and Ovid. An excellent edition of Manilius was published by Bentley in 1739.—G.

MANIN, DANIEL, president of the short-lived Venetian republic of 1848–49, and a patriot of sterling force and elevation of character, was born at Venice on the 13th of May, 1804, the son of Peter Manin, an advocate in that city. His grandfather was a converted Jew named Samuel Medina, who assumed the name of Manin in 1759. Daniel was educated for his father's profession, and in the principles of pure republicanism. At seventeen he took the degree of LL.D. at Padua, married at twenty-one, and in 1830 settled as an advocate in Mestre, a suburb of Venice. His sympathy with the party of liberty and unity in Italy was expressed by speech and in writing on various occasions fearlessly, but with a wise prudence that kept him always within the law of the land. In 1838 when there was great excitement on the subject of a railway from Venice to Milan, Manin took the popular side, and declared that in the path of legal opposition to any unpopular measure there was to be gained experience, a habit of acting together, and a preparation for greater things afterwards to be achieved for Italy. This line of conduct he followed on every question that gave an opening for discussion. In 1847 during the ferment that followed the accession of Pope Pius IX., Manin petitioned the authorities of Milan to grant those reforms which had long been the demand of liberal men in Italy. The Austrian government, conscious of insecurity, arrested the writer as a promoter of sedition, and were about to send him and Tommaseo prisoners to Laybach when the revolution broke out—and on the 17th March, 1848, Manin was liberated by the people and carried in triumph round St. Mark's Place. Six days afterwards the arsenal was taken, the republic proclaimed, and Manin appointed president. His fitness for the responsible office was soon manifested in his conduct of business, his laconic pregnant proclamations, his repression of every attempt at disorder, and his complete confidence in the people, from whom he demanded many great sacrifices. He retained to the last among them the affectionate title of *our* Manin. "I am grieved," he wrote to Antoni, "that you said at the club that I *demand* they should place confidence in me. Confidence does not come by demands, but by acting in a manner to deserve it." With other Italian patriots, he was bitterly disappointed at the neutrality observed by France and Italy. Against his wish annexation to Piedmont under Charles Albert was voted in the assembly, and he resigned his office. After the victories of the Austrians in Lombardy he was recalled to his post, with the powers of a dictator. Dark days for him and for Venice were approaching, but he did not flinch; while the people were true to him, he was faithful to them. On the 2nd of April, 1849, Manin explained to the assembly the perilous situation of the republic, and a unanimous vote was given for a persevering resistance to Austria. At the head of the Bandiera-Moro volunteers, troops composed of the best men in Venice, the brave and able president withstood the besieging and blockading forces of the Austrian empire from April to August. Famine came to aggravate the sufferings caused by the bombardment, and at the beginning of August cholera showed itself. Manin's own supporters began to murmur at his stoical firmness. On the 5th of August he announced to the assembly that the supply of bread was about to fail, and he would not consent to conceal this fact from the people, to whose confidence he appealed for a loan at a time when the inhabitants of Venice were hardly numerous enough to bury the dead, about fifteen hundred men a week. On the 13th of August while haranguing the city guard, he was seized with a paroxysm of the heart disease to which he was subject. The soldiers began to be turbulent, and capitulation became inevitable. On the 24th Venice surrendered on terms which allowed Manin and his family a safe conduct out of the Austrian dominions. On the 27th, with his wife and daughter, he quitted for ever the country so dear to him. His wife carried with her the seeds of cholera, from which she died shortly after. His daughter, a sufferer from nervous epilepsy, lingered an object of his tenderest care for five years longer. As a means of subsistence, in addition to a grant bestowed ere his departure by the municipality of Venice, he laboured in Paris as a teacher of the Italian language. Occasionally he wrote in the public press in favour of the Italian cause. He never obtruded himself on public notice, and declined even well-meant demonstrations of popular esteem. Widowed and childless, defeated but not despairing for his country, he succumbed to his long-standing disease on the 22nd of September, 1857, at Paris. Before his death he had agreed to accept the house of Savoy as the leaders of Italian unity. His last political act was to sanction the formation of the National Italian Society founded in 1857 for the propagation of his principles.—R. H.

MANLEY, MRS. DE LA RIVIERE, a writer of plays and novels in Queen Anne's reign, was born about 1672 in Guernsey, being the daughter of Sir Roger, a decayed royalist who had been

governor of that island. On her father's death she fell a victim to the treachery of her cousin, who persuaded her to marry him by false accounts of the death of his first wife. He subsequently abandoned her and her child; and the ill-used but light-hearted woman was thrown into the society of the notorious duchess of Cleveland, mistress of Charles II. She began to write for the stage with so much success that her name was quite in vogue, and her house the resort of the gay, the witty, and the profligate. Her writings partake of the licentiousness to which she now conformed. Her "Memoirs of persons from the New Atlantis," 4 vols., 12mo, 1736, written with a tory vehemence, exposes under feigned names and with great freedom the vicious manners of the court and nobility who brought about the Revolution of 1688. She died in 1724.—R. H.

MANLIUS, Marcus Capitolinus, the deliverer of the Roman capitol from the Gauls, was consul 392 B.C. Two years afterwards came the invasion of the Gauls, who took Rome and besieged the capitol. According to the well-known legend they attempted to scale the capitol by night; but some geese, kept in the sacred precinct of Juno, gave the alarm to Manlius, whose house was on the capitol, close to the temple. He aroused his comrades, and with their assistance repulsed the enemy. This gallant and successful deed was rewarded by the assembled people with all the simple and rude honours and distinctions customary at the time. Manlius is said to have received from this circumstance the name of Capitolinus; but this is probably a mistake, as the name had been previously borne by several persons of the Manlian family. But these honours and distinctions seem to have rendered Manlius ambitious. At all events, from whatever motives, he espoused the cause of the plebeians, and obtained great popularity by assisting them against the oppressions of the nobles. He expended large sums in advancing money to rescue debtors from their bonds, and is said to have thus saved from slavery four hundred persons. He seems to have had recourse to violence in conducting his measures; and in 385 B.C. he was imprisoned by the dictator, A. Cornelius Cossus, as a person dangerous to the state. After a few months, however, he was released by the senate, from fear of the violence of the people. The patricians charged him with aspiring to make himself a king; and it seems not improbable that this was really his object, or at least that his motives as a demagogue were by no means pure: for we do not find that he brought forward any definitive measure for the redress of grievances, like the genuine reformers, nor did he unite himself with the tribunes the natural protectors of the people. Moreover the tribunes joined the patricians in coming forward to impeach him; and it seems probable that the capitol was occupied as a stronghold by him and his followers in defiance of the government, as it was afterwards by Saturninus and his faction. However this may be, Manlius was brought to trial 384 B.C. on a charge of high treason, and condemned to death. According to the common story the people could not be induced to condemn him within sight of the capitol which he had saved; and in order to obtain his conviction the scene of the trial was obliged to be changed, after which he was thrown down the Tarpeian rock. But the accounts of his condemnation and death are various and conflicting, and our knowledge of his career is very doubtful and imperfect. A law was passed after his execution prohibiting any one from residing within the precincts of the capitol. His house was levelled to the ground, and the members of the Manlian family made it a rule of their race, that no one should in future bear the prænomen of Marcus.—G.

MANLIUS, Titus Torquatus, a distinguished Roman of patrician rank, was the son of Lucius Manlius Imperiosus, who for some time held the office of dictator, but was compelled to abdicate on account of his severe and despotic behaviour. According to Livy, young Manlius had a natural impediment in his speech, on account of which his father detained him in the country, and it was alleged, even kept him engaged in the lowest menial occupations. This harsh treatment of his son was loudly censured, and Marius Pomponius the tribune cited the elder Manlius to answer for his conduct. Notice of this charge having reached Titus, he proceeded to Rome; entered the house of the tribune; and, holding a drawn dagger to his heart, compelled him to promise on oath that he would drop the accusation. The generous and daring spirit displayed in this action drew the attention of the people, and soon after Manlius was chosen military tribune. The future career of young Manlius is connected with some of the most romantic legends of Roman story. In a war with the Gauls he is said to have encountered and killed a gigantic soldier who had challenged the bravest man of the Roman army to fight with him, and to have derived the surname of Torquatus from the golden collar (*torques*), which he took from the neck of his conquered enemy (360 B.C.). Twenty years later, in a campaign against the Latins, who had formed a powerful confederacy against Rome, he is alleged to have caused his own son to be put to death for disobedience to his orders in accepting the challenge to single combat of one of the enemy. On his return in triumph to the city the Roman youth showed their disapprobation of his conduct by refusing to pay to him the usual mark of respect. Titus Manlius was the first Roman who was appointed dictator, 352 B.C., and again in 348, without passing through the inferior dignity of consul. But he afterwards filled the latter office in 347, 344, and 340. The severity of his administration, however, ultimately rendered him very unpopular: "the people," he said himself, "could not bear his severity, nor he the vices of the people."—J. T.

MANNERS, John, Marquis of Granby, a distinguished English general, was the eldest son of John third duke of Rutland, and was born in 1718. Having made choice of the military profession, he assisted in the suppression of the jacobite rebellion in Scotland, and took part in the battle of Culloden in 1746. He was appointed to a command in the detachment of British forces which served in Germany under Prince Ferdinand of Brunswick, and commanded the second line of cavalry at the celebrated battle of Minden. The courage and activity which he displayed on this occasion—contrasted with the indecision of his superior officer, Lord George Sackville—gained him the cordial approbation of Prince Ferdinand, who remarked in a general order that "if he had had the good fortune to have had the marquis at the head of the cavalry of the right wing, his presence would have greatly contributed to make the decision of that day more complete and more brilliant." On the resignation of Lord George the marquis succeeded him as commander-in-chief of the British forces in Germany. He contributed mainly to gain the battle of Warburg in 1761 by a charge of the British horse. Shortly after, he displayed great spirit and gallantry in repulsing an attack of the French at Kirch-Denkern; and in the following year he commanded the right wing of the allied army at the successful battle of Lüttemberg. Throughout the whole of this protracted contest Lord Granby showed himself a most active and spirited officer, and was constantly put forward with his troops in the posts of greatest danger and honour. After his return to England covered with laurels, his lordship was appointed master-general of the ordnance, and was subsequently made commander-in-chief and a member of the cabinet under the duke of Grafton. Though he was the most popular of all the members of the administration, he was bitterly assailed by Junius, who, however, admitted that Lord Granby was both a brave and a generous man, and that "his mistakes in public conduct did not arise either from want of sentiment or want of judgment, but in general from the difficulty of saying 'No' to the bad people who surrounded him." In 1770 he resigned all his employments in consequence of his disapprobation of the unconstitutional conduct of the government in their proceedings against John Wilkes; and died a few months later, when scarcely past the prime of life and in the meridian of fame. Lord Granby was possessed of many noble qualities; was brave, generous, and humane; and was remarkably and deservedly popular.—J. T.

* MANNING, Henry George, formerly archdeacon of Chichester, received his later education at Oxford, where, with Mr. Gladstone, the late Lord Dalhousie, &c., he distinguished himself as a speaker at the Union Debating Society. Taking orders he became a prominent member of the high church party; and while he remained in the Anglican communion published a number of discourses, &c. His "Sermons," preached between 1842 and 1850, and published in four volumes, have gone through several editions. With Professor Mill and Archdeacon Wilberforce he issued a protest against the decision in the Gorham case, and afterwards, 1851, went over to the Church of Rome. He is now priest of the Roman catholic chapel at Bayswater, "St. Mary of the Angels," and in the Catholic Directory for 1862 is described as "Protonotary apostolic and provost of Westminster."—F. E.

MANNLICH, Johann Christian von, German painter, was born at Strasburg in 1740. He studied painting in his native

place; in 1763 went to Paris; and in 1767 to Italy. In 1772 he returned to Germany, and eventually settled at Munich, where in 1799 he was appointed director of the Bavarian gallery. Mannlich's oil paintings are much praised for their correct drawing, perspicuous arrangement, and lively colouring: several of them are in the churches of Bavaria. But he is better known out of Germany by having published, in his capacity as director of the Bavarian gallery, the extensive series of lithographs (four hundred and thirty-two in number) from the original drawings in the royal cabinets. For this work, which was commenced in 1810, Mannlich himself supplied some of the plates; but the greater part were executed by his pupils Piloty and Strixner. In 1817 he commenced the companion series of lithographs by Piloty, Strixner, the Quaglios, Heideck, &c., from the royal pictures. Herr Mannlich also published, with plates, essays on the costume and habits of the ancients, 4to, 1802; on beauty; and on anatomy, for the use of students and amateurs of the fine arts He died at Munich in 1822.—J. T-e.

MANNYNG, Robert, one of the English rhyming chroniclers, was born at Bourne, near Deeping, in Lincolnshire. He joined the order of Gilbertine monks, founded by St. Gilbert of Sempringham, and tells us that he resided first for some time at the priory of Sixhill, and afterwards at the monastery of Bourne or Brunne, whence he is called De Brunne. It was the aim of his useful life to convey sound and entertaining instruction to the great mass of his countrymen, by translating or paraphrasing in the rude English of the period, such French works as seemed to him most suitable for the purpose. Accordingly, in 1303, he began to translate into octosyllabic verse Bishop Grossetête's Manuel des Péchés, and finished it in five years. The introduction opens with the lines—

"For lewed [lay] men I undyrtoke
In Englyshe tonge to make this boke."

Robert's next work was a rhyming chronicle of England in two parts; the first being a translation in octosyllabic verse of Wace's Brut d'Angleterre, the second a version in twelve syllable or Alexandrine metre of Peter Langtoft's French chronicle, extending from the death of Cadwallader to the year 1307. The entire work is stated to have been finished in 1338. The date of Mannyng's death is unknown.—T. A.

MANOEL, Francesco. See Manuel.

MANSARD or MANSART, François, the elder of two of the most eminent French architects of the seventeenth century, was born at Paris in 1598. The son of Absalon Mansard, who is styled architect to the king, but of whose works little is told, François was carefully trained from early youth to the architectural profession. The restoration of the Hôtel Toulouse, the work which brought him into notice, was undertaken by him when only twenty-two, and from this time till his death in 1666 he was constantly employed on buildings of importance. His chief works are considered to be the façade of the church of the Minimes in the Place Royale, and the church of the Val-de-Grace, which he designed, and in part erected for Anne of Austria. Both these were at one time regarded as masterpieces of art; but they are now oftener quoted as examples of misapplied ingenuity and grotesque ornamentation. Among other churches built by him are those of the Feuillans and the Enfants Trouvés in the Rue St. Antoine. Of the many noble residences built by him may be named the chatèaus of Maiçons built for the President de Longueil, which is considered his most successful effort in this class; Blois, Berni, Beleray, Choisy-sur-Seine, &c.; the palaces of Conde and Blezancourt; the Hôtels de la Vrillière; Jars; parts of Bouillon, Carnavelt, &c. He also made designs for the façade of the Louvre; but those of Bernini were preferred. The peculiar form of curb roof which forms so marked a feature in later French renaissance architecture, and which is known as the Mansard roof, is said to have been invented by him. Mansard was an architect of fertile imagination and considerable resource; but his style was corrupt, and his example was undoubtedly mischievous.—J. T–e.

MANSARD, Jules Hardouin, born in 1645, was the son of a painter, who married a sister of the celebrated François Mansard. Jules was adopted by his uncle, assumed the name of Mansard, and became his uncle's pupil and heir. He became the favourite architect of Louis XIV., who nominated him superintendent of all the royal buildings and artistic and industrial establishments. The first work of importance executed by him for his royal master, was the chateau of Clugny, near Versailles, built by Louis for Madame de Montespan. His greatest work, one of the most extensive and costly which it has fallen to the lot of any modern architect to execute, was the vast palace of Versailles. The principal or garden-front of this palace occupies an extent of upwards of nineteen hundred feet, has above a hundred Ionic columns and almost an army of statues, and has been described as one of the grandest and most beautiful in existence; but the ultimate verdict appears more likely to be that of Sir Christopher Wren, that it is "mere heaps of littleness." The Grand Trianon at Versailles and the chateau at Marly are also among the more celebrated works of Jules Mansard. The gilt dome which he added to the church of the Invalides at Paris, has been extremely praised; but it is much inferior to that of St. Paul's. The churches of St. Denis, Paris, and Nôtre Dame, Versailles; the magnificent Place Louis XIV., and the circular Place des Victoires, Paris—were also by him. As the favourite architect of Louis XIV., and the builder of the vast works erected by that monarch, Jules Mansard not only amassed a great fortune, but gave the character to the architecture of his age in France, and considerably influenced that of other countries. He is the chief of the later French renaissance architects, and is still spoken of with something approaching to reverence by many French writers. But with greater exuberance, perhaps greater daring than the elder Mansard, he had still less feeling for architectural grandeur, propriety, or even picturesqueness; and his taste was irreclaimably corrupt. Jules Mansard died suddenly at Marly, May 11, 1708.—J. T–e.

* MANSELL, Henry Longueville, a prominent contemporary metaphysician, received his later education at St. John's college, Oxford, which he entered in 1839. He took a double first class in 1843, became a fellow and tutor of his college, and entering the church was ordained in 1845. Devoting himself specially to logic and metaphysics, he published in 1852 an edition, with notes, of Aldrich's Artis Logicæ Rudimenta, which has gone through several editions; in 1851, "Prolegomena Logica," an inquiry into the psychological character of logical processes (second edition, 1860); and in 1853, "The Limits of demonstrative science considered." In 1855 he was appointed Waynflete reader in moral and metaphysical science in connection with Magdalene college; and the subject of his inaugural lecture was "Psychology the test of moral and metaphysical philosophy." In 1856 he published a lecture on the philosophy of Kant. In 1858 Mr. Mansell read the Bampton lecture for the year, the publication of which excited more than the usual attention, and was productive of a keen and interesting controversy, in which Mr. Maurice took a prominent part against the lecturer. In this work, entitled "The Limits of Religious Thought Examined," 1858 (fourth edition, 1859), Mr. Mansell avowedly applied and developed Sir William Hamilton's thesis, that "the unconditioned is incognizable and unconceivable; its notion being only negative of the conditioned, which last can alone be positively known or conceived." The lesson deduced from this by Sir William Hamilton was also that which Mr. Mansell sought to enforce—"We are thus taught the salutary lesson that the capacity of thought is not to be constituted into the measure of existence, and are warned from recognizing the domain of our knowledge as co-extensive with the horizon of our faith." The views of the Deity given in the Bible formed, according to Mr. Mansell, regulative, not speculative truths, a true knowledge of the absolute being impossible; and in spite of all his efforts to the contrary, a certain class of his opponents denounced his theory as "virtual atheism." Mr. Mansell edited the Lectures on Metaphysics (1859) of his favourite philosopher, Sir William Hamilton; and contributed to the eighth edition of the Encyclopædia Britannica a treatise on metaphysics (republished in a separate form in 1860), in two sections, Psychology and Ontology. His latest defence of the views broached in his "Limits of Religious Thought," is a "Letter to Professor Goldwin Smith," 1861. He proceeded B.D. in 1852, and is a curator of the Taylor Institution, delegate of the Press, and member of the Hebdomadal Council of the university of Oxford.—F. E.

MANSFELD, Ernest, Count de, son of Count Peter Ernest, was born in 1585. One of the most famous captains of the seventeenth century, he first studied the art of war in Hungary, and subsequently entered the service of the duke of Savoy. Although educated as a catholic he embraced the protestant religion, and fought earnestly for the protestant cause. Leading two thousand men to the aid of the Bohemian insur-

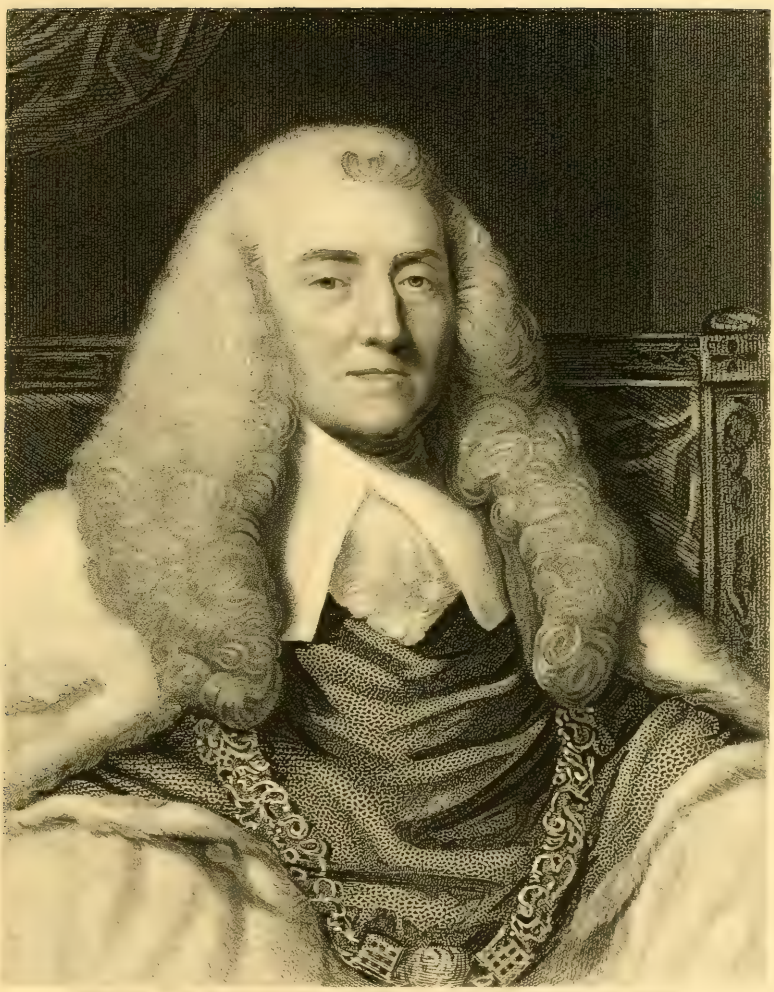
gents, he was chosen as their chief. He speedily proved his military capacity for the post by taking Pilsen and driving the army of Bucquoi out of Bohemia. He was placed under the ban of the empire. Undismayed by this, he was faithful to the cause he had chosen, and made a gallant struggle in a losing cause on behalf of Frederick the elector palatine. In 1622 he ravaged Alsace and defeated the Bavarian and Hessian forces. Carrying the war into the Low Countries, and followed by a daring band of free companions, whom the prospect of hard blows and free quarters had attracted to his banner, he joined his forces to those of Christian of Brunswick and defeated the Spaniards at Fleurus. Passing into Holland, he was warmly welcomed by the prince of Orange. Tilly himself, whom the emperor sent against him, found him so strongly posted in East Friesland as to render any attack upon him a very doubtful measure. Mansfeld travelled for some time from court to court, a gallant and brilliant adventurer, seeking aid for a cause which then seemed desperate enough. In 1626 his forces were crushed by Wallenstein. He turned southwards, intending to carry on the war in Hungary. It was too late; Bethlem Gabor had just made terms for himself. Mansfeld handed over his command to the prince of Saxe Weimar, and set out on a journey to Venice. At a little village near Zara in Dalmatia, he was taken ill: as his last hour approached he made his attendants dress him in full uniform once more, and then, supported in the arms of two of them, met his fate, erect and upright. This was in November, 1626; he was but forty-one. His enemies called him "the Attila of Christendom," and assuredly he ravaged and burnt a good deal; but he was a gallant gentleman, an able commander, and bravely faithful to a losing cause.—W. J. P.

MANSFELD, Peter Ernest, Count de, was born in 1517. After accompanying the Emperor Charles V. on his African expedition, he served in the Low Countries, and distinguished himself at the siege of Landrecies in 1543. He was appointed governor of the duchy of Luxemburg, but was subsequently taken prisoner by the French, 1552, who detained him in captivity until 1557. He shared in the great Spanish victory of St. Quentin, and successfully defended Thionville against De Guise. He succeeded to the governorship of the Low Countries on the death of Parma in 1592; but was superseded by the Archduke Ernest in 1594. He died at the great age of eighty-seven in 1604.—W. J. P.

MANSFIELD, William Murray, Earl of, chief-justice of England for nearly thirty years, and a contemporary of Thurlow and Loughborough, obtained more eminence than either as a lawyer and a statesman. Descended through a long line from noble Scottish ancestors, and richly endowed with intellectual gifts as well as graces of manner, seldom united conspicuously in the same individual, William Murray started in life under highly favourable auspices and with every chance of success. This splendid career borrows none of its lustre from heroic struggles against adverse fortune. "My success in life," he once observed with a humility characteristic of great men, "is not very remarkable. My father was a man of rank and fashion; early in life I was introduced into the best company, and my circumstances enabled me to support the character of a man of fortune. To these advantages I chiefly owe my success." Pemberton spent several of his early years in the cell of a debtor's prison, studied law and literature within its walls, and eventually reached the rank and dignity of which Mansfield was so proud. Lord Kenyon, the apprentice of a Welsh attorney, had to encounter years of penury—dining in Chancery Lane, while a law student, upon a few coppers—before he was called to preside over the king's bench. Lord Tenterden, to whose statesmanship a well-known act of parliament designated by his name bears perpetual testimony, was the son of a Canterbury barber, and the unsuccessful candidate for an appointment in the cathedral choir. The triumphs of such men over circumstances under whose weight more feeble minds would be crushed, are the elements out of which thrilling stories might be written. William Murray succeeded to the inheritance of rank, of family influence, of talent, and of moderate means. With steadiness of character, it fell in with the natural flow of things that a scion of the Stormont-Murrays should have duly graduated in Oxford; that he should have found himself upon his call to the bar in the centre of a brilliant society, "drinking champagne with the wits;" that he should have outstripped his less fortunate and less able rivals, received his silk in good time, and passed through the grades of state appointments; that he should have been raised to the second judicial seat, and created a peer of the realm; and, finally, that he should have won imperishable glory as a judge and a statesman. William Murray was the eleventh child of the fifth Viscount Stormont, by the only daughter of David Scot of Scotsarvet, the heir male of the Scots of Buccleuch. He was born on the 2nd of March, 1705, in the ancient palace of Scone—a palace which stood upon the ruins of the famous abbey where the kings of Scotland had been crowned from remotest times, and whence the stone upon which they were anointed was removed to Westminster by Edward I. Viscount Stormont received but a slender dowry with his wife, inasmuch as the wealth of the Buccleuchs had been bestowed upon the daughter of the last earl, to secure an alliance through her marriage with the duke of Monmouth. With a large family of fourteen children, it required not only a rigid denial of costly luxuries, but a certain amount of good household management, to bring them up in a manner worthy of their birth and connections. A noble biographer has placed on record, that "for these high-born imps oatmeal porridge was the principal food which their father could provide, except during the season for catching salmon, of which a fishery near his house, belonging to his estate, brought them a plentiful supply." William spent the years of his boyhood at the Perth grammar-school, where he exhibited a decided predilection for study, and acquired a fair amount of elementary learning. Having attained his fourteenth year, his father had some thoughts of sending him to St. Andrews; but he never was a student at that university, though statements to that effect have gained currency. The next step taken in the education of William was pretty much decided by the representations made by Viscount Stormont's second son, James, at this time residing in London. James was fifteen years older than William; an enthusiastic jacobite, fully committed to the cause of the Pretender; and closed his days in exile. Anxious that his brother should be indoctrinated in the same high-tory principles, his father was prevailed upon to place William under the tuition of Atterbury, then master of Westminster school, He arrived in London on the 8th May, 1718. A year had scarcely elapsed before he was elected king's scholar; and in 1723 he entered himself of Christ Church, with a foundation scholarship. Through the liberal offices of Lord Foley—which Murray consented to accept upon conditions respectful to his patron and consistent with his own self-respect—he became a member of Lincoln's inn on the 23rd of April, 1724. He obtained the degree of M.A. in June, 1730; and in the Michaelmas term next following was called to the bar. While at Oxford Murray gained a prize for a Latin poem; with that exception his college fame never rose above the level of mediocrity. Without eschewing the classics and mathematics, he educated himself more expressly for his profession. Having acquired a knowledge of ancient and modern history—ample, accurate, and minute—he devoted himself to the study of ethics, of elocution, and of the Roman civil law. The custom of reading under a barrister in chambers was not in vogue at this period; so that Murray's legal knowledge was the result of private study. Biographers have inaccurately stated that Murray "never knew the difference between total destitution and an income of £3000 a-year." It was not so. That large sum was not reached until after seven years of hard labour as a junior barrister. Through recommendations from his Scottish friends business soon began to flow in from the North, in the nature of appeals from the court of session to the house of lords. Two years after his call to the bar he held a brief for the respondent in the case of Patterson *versus* Graham, and attracted much notice. The respondent was one of the thousand eager speculators who had been duped by the South Sea Bubble; and as the knavish practices of the concoctors and agents of that calamitous scheme were likely to be brought forth and unravelled in open court, the house of lords was crowded with anxious listeners. Murray's gallant conduct in a contest where defeat was from the outset inevitable, made a deep impression in his favour upon the auditory, which the unsuccessful issue entirely failed to counteract. But the speech which placed Murray at the head of the bar was that delivered in 1738 for the defendant, Colonel Sloper, in an action of *crim. con.* —Cibber *versus* Sloper. It was after this success that the duchess of Marlborough sent him a general retainer, with a thousand guineas, of which Murray returned nine hundred and ninety-five, with the explanation that "the professional fee, with

a general retainer, could neither be less nor more than five guineas." One night this high-handed client drove to his chambers, and the hour being late her counsel was out. The lady having waited a considerable time in his rooms, Murray at last returned, whereupon she rated him smartly, concluding with this reprimand—"Young man, if you mean to rise in the world you must not sup out."

In the youth of his fame as a member of the bar, 1737, Murray fell in love with a lady whose name history has not recorded. A Lincolnshire squire, with a good rent-roll and other recommendations, offered himself as a rival, and the rising young barrister was rejected. Upon this, in a fit of despondency, the unrequited lover courted the retirement of a little cottage on the banks of the Thames, near Twickenham, where he received from his friend Pope such consolation as a disappointed mind could, under those circumstances, extract from well-written verses. In the course of twelve months Murray had completely recovered. He made an offer of marriage to the Lady Elizabeth Finch, a daughter of the earl of Winchelsea, and on the 20th November, 1738, she became his wife. They had no family, but enjoyed a long life of conjugal happiness. Having now attained the coveted honour of being at the head of the bar, and through his recent marriage with the daughter of the first lord of the admiralty, important influence at court, Pelham, Hardwicke, and the duke of Newcastle became anxious to strengthen the cabinet by appointing Murray one of the law officers of the crown. In 1742 Sir John Strange resigned, partly through ill health, partly in hopes of being made master of the rolls; and Murray became solicitor-general. He was immediately returned for Boroughbridge to the house of commons. Murray had two failings. He was deficient in originality and moral courage; nevertheless it will be conceded that he was one of the greatest parliamentary debaters. Pitt was his most formidable antagonist and most successful rival. Pitt enjoyed a wider scope for invective and passionate irony, of which he was so great a master, because his warfare against the measures of government, untrammelled by the restraints and responsibilities of office, had the colour of disinterested patriotism. The solicitor-general of that day was not simply an office to solve knotty questions of law, and advise upon the proceedings of the cabinet. In one of the most critical periods of our history he had to bear the brunt of parliamentary battles. The task of rolling back the tumultuous torrent of declamation with which the Great Commoner assailed the government, was assigned by common consent to the solicitor-general, and gallantly accomplished. While an undergraduate he had given much attention to the precepts and examples of the ancient orators. There was not a single oration of Cicero which he had not translated with care into English, and after an interval, retranslated into the original. From the fragments of a Latin treatise upon the oration of Demosthenes, Περὶ Στέφανου, we perceive with what exquisite nicety his critical judgment detected the most recondite charms of that classic masterpiece. Through years of laborious study the rare gifts which nature had lavished upon him were steadily ripening, and the time had now come to reap the reward of his toil. The most fastidious critic in the house was mute. Horace Walpole, upon hearing Murray's first speech on the army in Flanders, to which Pitt offered an inconclusive reply, had the sagacity to make the prediction, "In all appearance they will be great rivals." Parliamentary reporting at that time was very inefficient; but a good idea of Murray's oratory might be formed from the speeches in defence of the treaty of Aix-la-Chapelle; in his own defence against the charge of having drunk the health of the Pretender; and in the house of lords against the reflections made by Lord Chatham upon his conduct as a judge. Upon the elevation of Sir Dudley Ryder to the bench, 1754, Murray succeeded to the office of attorney-general, and accepted the leadership of the house of commons. Murray was great as an advocate, great as a parliamentary debater, great as a statesman; but as a judge his greatness was pre-eminent. Even during his own lifetime the common designation by which he was known in Westminster hall, was that of the "Great Lord Mansfield." After having sat on the bench about two years Chief-justice Ryder died suddenly on the 24th May, 1756. Murray's claims were irresistible; but the administration could ill afford to lose his services in the house by promoting him to the bench. The duke of Newcastle assailed the unflinching attorney-general with entreaties and bribes; but upon threatening to throw up his appointment as law-officer of the crown if he were not raised to the bench, the negotiation was suddenly terminated. On the 8th November, 1756, Murray was sworn chief-justice of the king's bench, and created a peer by the title of Baron Mansfield of Mansfield in the county of Nottingham. During the long period he presided over this court, there were not half a dozen cases in which the judgments pronounced were reversed—only two in which his opinion was not unanimously adopted by his brethren on the bench. Though Dunning and Erskine, not to mention other names of less note who were avowedly opposed to Lord Mansfield in politics, practised in his court, not a single bill of exceptions was ever tendered to his ruling. Upon his elevation he commenced forthwith to reform the abuses of the court. He established the procedure which at the present time is followed in Westminster hall, whereby counsel are permitted to make only one motion a piece in the order of rank and seniority. He almost abolished the custom of repeated hearings, and frequently gave judgment at the close of the argument. The consequence was that business was despatched with rapidity, and great saving of expense to the parties. Though much of Mansfield's parliamentary eloquence is lost to the world for ever through the inefficient system of reporting which then prevailed, the masterly judgments delivered on the bench were recorded with care and accuracy by Cowper, Burrow, Durnford, East, and Douglas. His decisions are the great repositories of learning upon commercial and colonial laws, and upon the law of evidence. Mr. Justice Buller observed, in delivering an important judgment, that Lord Mansfield might be said "to be the founder of the commercial law of this country." But even this great judge, whom all lawyers delight to honour, was not infallible. His decision in the well-known case of Perrin *versus* Blake was clearly wrong. It was reversed when brought by writ of error to the exchequer chamber, though two of the judges dissented in favour of the original decision. Throughout his long judicial career Mansfield showed a leaning to common sense whenever it conflicted with the technicalities of the common law. The rule in Shelley's case had been law since the reign of Elizabeth, and the gift in Perrin *versus* Blake ought to have been rigidly construed according to the principles established in that case. By reversing the decision of the court of session upon the Duntreath case, which determines and expounds the law of entail for Scotland, Lord Mansfield gave a graceful proof of his having reconsidered the almost solitary judgment which had turned out erroneous. The only other circumstance that might be considered to dim the lustre of his name, was his severity as a criminal judge in enforcing capital punishment for the offence of forgery. In 1756 the great seal was offered to Lord Mansfield; but being anxious to complete the reforms in the common law courts which were in contemplation, he declined the honour. The same offer was made the following year, and again refused. According to a very ancient custom not generally known, upon the decease of the chancellor of the exchequer the seals of the office are given to the chief justice of the king's bench until the due appointment of a successor. Lord Mansfield was finance minister for three months. In 1757 he had a seat in the cabinet. During the next twenty years the chief-justice continues one of the most conspicuous members of the house of lords. Here, as formerly in the lower house, he was the Coryphæus of a confiding ministry. When the American disturbances broke forth, and during a long portion of that memorable struggle, Mansfield stood out as the champion of sovereignty, and the advocate of strong measures for putting down what he deemed a treasonable rebellion. He was the mainstay of the administration. Lord Bathurst, the chancellor, seldom spoke. The other cabinet ministers, Lord Sandwich, Lord Gower, Lord Dartmouth, and Lord Hillborough, made official speeches, but never ranked high as debaters. The opposition benches were filled with a compact phalanx of statesmen and politicians, led on by Chatham, Shelbourne, Rockingham, and Camden; but Mansfield conducted the affairs of government with so much skill and vigour that, as a mark of royal favour, he was promoted in 1776 to the earldom of Mansfield. When that memorable anti-popery riot broke out under the leadership of Lord George Gordon, upon the sanction given by parliament to the Catholic Relief Bill, Lord Mansfield became the object of popular execration, which resulted in acts of fanatical violence. His mind was free from every taint of bigotry. In some recent decisions, the litigant parties being quakers, catholics, and dissenters, the law was laid down in a spirit of dignified tolerance and liberality, which the inflamed mob regarded as overt signs of a latent popish



partisanship. When the rioters to the number of sixty thousand crowded round the houses of parliament to present the "monster petition," Lord Mansfield was ill-treated by the rabble on his way to the house of lords; and, though his robes were torn, he barely escaped without suffering personal violence. Not satisfied with this, they rushed to Bloomsbury Square, sacked his house, and set fire to the premises; thereby destroying plate, furniture, pictures, and an invaluable library. On the 4th June, 1788, Lord Mansfield, then in his eighty-third year, unable any longer to take his seat on the bench through bodily infirmity, sent in his resignation. The whole bar testified their reverence for the veteran lawyer, who for three decades had presided over the administration of justice with so much glory, by presenting through their leader, Thomas Erskine, a farewell address couched in terms of tender affection and profound esteem. He lived five years after this, retaining to the close of his life a mind which the waning years failed to darken. The last words that passed his lips were—"Let me sleep; let me sleep." Between the tombs of Chatham and Lord Robert Manners in Westminster abbey there may be seen a monument the workmanship of Flaxman—in design of singular beauty, in execution faultless—raised out of gratitude and reverence for the memory of the great Lord Mansfield.—G. H. P.

MANSO or MANZO, Giambattista, Marquis of Villa, an eminent patron and cultivator of letters, born in Naples in 1561; died there, 28th December, 1645. After bearing arms in his youth for Savoy and Spain, he returned to Naples, and was one of the chief founders of the Academy degli Oziosi; he was also the principal promoter of the college of Nobles, to which he left all his large property, parsimoniously husbanded. His moral and religious character stood high; he was eminent in manly and elegant exercises; and won the love of Tasso, who dedicated to him his Dialogue on Friendship. Manso's own poems, chiefly light and amatory, are of middling merit. The "Poesie Nomiche," 1635, may be named; also "Dialogues on Love," 1608; and a "Life of Tasso," 1634.—W. M. R.

MANSOR or MANSUR, Abu Djafar Abdallah II., surnamed Al, the second Abbaside caliph, was born in 712, and succeeded his brother Saffah in 754. In 763 he founded Bagdad, having been compelled by an insurrection to leave the ancient capital, Hashemiah. His avarice was excessive, so that he was called Abu Dawanek or Father Halfpenny, and at his death he left a prodigious amount of treasure. He was a patron of learning, though not learned himself. He died in 775.—D. W. R.

MANT, Richard, bishop successively of Killaloe and of Down and Connor, was born in 1776 at Southampton, where his father was rector of All Saints. Educated at Winchester and at Trinity college, Oxford, he became a fellow and tutor of Oriel, and took orders in 1802. In the same year he edited the poetical works of Thomas Warton, the historian of English poetry, and brother of his old master at Winchester, Joseph Warton. After holding various preferments, he delivered the Bampton lecture for 1812; and the reputation thus acquired procured him the appointment of domestic chaplain to Dr. Manners Sutton, archbishop of Canterbury. In 1813 the Christian Knowledge Society commissioned two of the chaplains of the archbishop of Canterbury, Drs. Mant and D'Oyley, to prepare the family Bible with notes which, first published in 1817, and frequently since, is well known as D'Oyley and Mant's Bible. An edition of the Book of Common Prayer—with notes similarly selected, but by himself alone, from writers of the English church—appeared in 1820. In 1815 he became rector of St. Botolph's, Bishopsgate, and in 1818 of East Hursley in Surrey. In 1820 he was made bishop of Killaloe, and in 1823 he was translated to Down and Connor. He had previously published some pleasing poetry, when in the latter year appeared his metrical version of the Psalms, in a great variety of metres. From the time of his translation to Down and Connor to his death in November, 1848, he was very active in religious authorship. Among his works of this period may be mentioned his "Biographical Notice of the Apostles and Evangelists," 1828; and his elaborate and careful "History of the Church in Ireland," 1839–40, from the Reformation to the union of the churches of England and Ireland in 1801. A memoir of the life of this amiable, accomplished, and diligent prelate by Archdeacon Berens was published in 1849.—F. E.

MANTEGNA, Andrea, painter and engraver, was born near Padua in 1431. His father, Biagio or Blaise Mantegna, kept a small farm, and the boy Andrea was employed to tend sheep. The stories of Giotto and Mantegna are thus somewhat similar. Each by his own simple ability secured at once a patron and an instructor. Cimabue adopted Giotto, and Squarcione, who had a great school of art at Padua, adopted Mantegna when he was a boy of ten years of age only. And it is commonly reported that Mantegna would have been Squarcione's heir had he not married the daughter of his patron's rival, Jacopo Bellini, Nicolosia the sister of Gentile and Giovanni Bellini. A Mantuan writer, however, has shown that the family name of Mantegna's wife was Nuvolosi, not Bellini; and this story must be classed with the many art fables brought to light in recent times. Mantegna worked his way like other artists, and in 1468 he had the good fortune to be taken into the service of the Marquis Lodovico Gonzaga, lord of Mantua, who awarded him a salary of about £30 a year, and gave him a small piece of land in the town, and on which in 1476 Mantegna built himself a house. He was much employed by Lodovico's successor, Francesco Gonzaga. It was for this prince that he painted the celebrated series of tempera pictures on paper fixed to cloth, known as "Cæsar's Triumph," and now, nine in number, at Hampton Court palace. They were originally painted for the palace of San Sebastiano at Mantua. These works were commenced about 1487, before the painter's visit to Rome. Mantegna went to Rome in the summer of 1488, and returned to Mantua at the close of the summer of 1490. They were finished in 1492. They were brought to England in the reign of Charles I., who bought them from the Duke Carlo; the collections of the earlier Gonzagas being broken up and dispersed during the disputed succession war in 1630. This "Triumph," now much damaged, was and is considered Mantegna's masterpiece. His works are very scarce, there being about thirty-three authenticated pictures only by him, besides frescoes. Many of these pictures are in tempera and on cloth. The Louvre possesses one of the most celebrated, the "Madonna della Vittoria," formerly in the church of Santa Maria della Vittoria at Mantua, and containing a portrait of the Marquis Francesco Gonzaga. The National gallery possesses a beautiful example of less pretensions, but more taste—one of the painter's very last pictures. Both works are in tempera and on cloth. The "Triumph" of Mantegna at Hampton Court is well known by the wood-cuts of Andreani and the engravings of Van Andenaert and Clarke. Mantegna's style is hard and severe, but his drawing is correct and grand, and his execution is most careful. His engravings—among the earliest Italian examples of the art—number about sixty, according to some authorities. They are much in the style of the prints of Marcantonio. He was, like his master Squarcione, a lover and student of the antique, and this taste is evident in all his works—in none more than in the figures and draperies of the Hampton Court "Triumph;" his colouring is forcible, and not deficient in harmony. This great painter and engraver, who distinguished himself also as sculptor, poet, and architect, died at Mantua on the 13th September, 1506, and was buried in his own chapel of St. John the Baptist, in the church of Sant' Andrea at Mantua. He left by his wife Nicolosia Nuvolosi two sons and a daughter. The second son, Francesco, was a painter, and not only assisted his father in his lifetime, but completed some of his works. He was born about 1470, and was still living in 1517. Carlo del Mantegna and Giovanni Francesco Carotto were Mantegna's principal scholars and assistants.—(Vasari, *Vite*, &c., ed. Le Monnier; Coddè, *Pittori Mantovani*, &c.; Moschini, *Della Pittura in Padova*, &c.)—R. N. W.

MANTELL, Gideon Algernon, M.D., a distinguished palæontologist, was born at Lewes in Sussex about the year 1790. Having studied medicine, he practised as a surgeon-apothecary in his native town for several years. The country round Lewes abounding in fossil remains, his location there was exceedingly favourable to the study of geology and palæontology—a study in which he engaged with the greatest enthusiasm, and prosecuted with great success. Dr. Mantell was elected a fellow of the Royal Society in 1825, and in 1835 received the Wollaston medal as an acknowledgment of the value of his palæontological researches. He was about the same time elected a fellow of the Royal College of Physicians of London. In 1845 he removed from Lewes to Brighton; but four years afterwards he settled as a practitioner at Clapham, near London. After a few years' residence in that locality he sold his practice and removed to Chester Square in London, where he resided for several years, continuing his medical practice and scientific labours at the same

time. For years he endured great suffering from a spinal disease, and ultimately died in Chester Square in 1852, aged sixty-two. Dr. Mantell's reputation as a palæontologist stands very high. In the Bibliographia Zoologiæ et Geologiæ of Agassiz and Strickland, published by the Ray Society, no fewer than sixty-seven works and memoirs of various degrees of importance are enumerated as coming from his pen, besides several other papers on antiquarian and medical subjects. So varied are his writings that it is impossible to give any thing like even a resumé of his labours. His scientific character, however, may be regarded in two lights —that of an original discoverer, and of a public teacher. His discoveries in the Wealden formation especially were many and important; and by his researches in that group of rocks, he became the original demonstrator of the fresh-water origin of the mass of the Wealden beds. As Mr. Hopkins, in his anniversary address to the Geological Society in 1852, remarks— "It was out of the Wealden that Dr. Mantell procured the most interesting of the relics of prodigious extinct reptiles, which owe to him their scientific appellations, and whose remains will long constitute some of the chief attractions of the great collection originally amassed by him, and now displayed in the galleries of the British museum. Whether we regard his discovery and demonstration of the iguanodon and its colossal allies in a geological point of view, as characterizing distinctly an epoch in time, or with respect to their zoological value, as filling up great gaps in the series of vertebrata, and elucidating the organization of a lost order of reptiles at once highest in its class and most wonderful—we must, as geologists and naturalists, feel that a large debt of gratitude is due to the indefatigable and enthusiastic man out of whose labours this knowledge arose." "Out of the five marked genera constituting the group (of Dinosaurian reptiles) as at present known, we owe the discovery and demonstration of four, viz., iguanodon, hylæosaurus, pelorosaurus, and regnosaurus, to Dr. Mantell." It was for these discoveries that the Wollaston medal and fund were adjudged to him by the council of the Royal Society. It was not to the discovery of the fossil bones of these huge extinct animals alone, however, that Dr. Mantell's labours extended. Various species of fossil mollusca, radiata, and foraminifera from the chalk, were brought to light by him, and the descriptions from time to time communicated to the Royal and other societies. One of his latest discoveries was that of the remarkable reptile from the old red sandstone, named by him Telerpeton Elginense, an animal of "singular interest, and regarded until very recently as the most ancient, unquestionable relic of its class." Such is Mantell as an original discoverer. As a public teacher he was also very eminent; "as a popular expounder of geological facts he was unequalled; as a lecturer, within his own particular field, he had no rival; fluent, clear, eloquent, and elegantly discursive, he riveted the attention of his audience, and invariably left them imbued with a love of the science he had taught them." His popular writings, of which the "Wonders of Geology" and the "Medals of Creation" are among the most useful, had a wide circulation, and are held in high estimation by general readers. His principal other separate works are the "Fossils of the South Downs" and the "Illustrations of the Geology of Sussex." His large collection of fossils, made by him chiefly while he was at Lewes and Brighton, were purchased by the trustees of the British museum for £5000.—W. B–d.

MANTON, Thomas, D.D., a learned and able divine, was born at Lawrence Lydiat in Somersetshire, in 1620. He was educated at the free school at Tiverton, and at Wadham college, Oxford, and was ordained when only twenty years of age. He was settled first at Stoke Newington, near London, where he laboured for seven years, and afterwards at Covent Garden. He frequently officiated before the parliament, and had the courage to preach against the death of the king. During the protectorate he was one of Cromwell's chaplains, and one of the committee which examined those about to be admitted into the ministry. Having in 1660 been instrumental in the restoration of Charles II. he was afterwards appointed chaplain to the king. In 1662 he was ejected from his living for nonconformity, and in 1670 was imprisoned for a time. In 1672 he was appointed lecturer at Pinner's hall. His voluminous works are still held in much esteem. He died October 18, 1677.—D. W R.

MANTUANO. See Ghisi.

MANU or MENU, was the supposed author of the code of civil and religious duty which passes under his name, and which is one of the earliest and most interesting monuments of the development of the Aryan occupants of Hindostan. It has been and may be regarded as the expression of the second period of Hindoo history, religious, ethical, and political, of which the first period is more vaguely represented in the Vedas, the earliest written memorial of Hinduism. In the organization of Hinduism revealed in the Laws of Manu, not only has a certain civilization been reached, but the system of castes is rigidly enforced, and a supremacy in all things given to the Brahmin caste, of which there is no trace in the Vedas. In religion monotheism is proclaimed, and in morals there are many scattered indications of a system of great purity and even spirituality. The book abounds, however, with trivial regulations of detail. Manu or Menu (from the Sanscrit, *man* or *men*, "to understand,") signifies *intelligent*. In the Hindoo belief, Manu was the son or grandson of the Deity. Various dates have been assigned to the composition or compilation of the Laws of Manu as we have them now. From their non-injunction of the burning of widows, it is certain that the promulgation of the Laws of Menu must have preceded the invasion of India by Alexander, when that species of sacrifice is recorded as practised. According to Sir William Jones, Menu perhaps lived in the twelfth century B.C., and he thinks that the book as we have it must have received its present form about 880 B.C. The work was first made known in Europe in 1794, when Sir William Jones published his Institutes of Hindoo Law, or the Ordinances of Menu, comprising the Indian system of rites, religious and civil, verbally translated from the original Sanscrit, with a preface; to which and to the translation the reader is referred. A revised edition of Sir William Jones' version, accompanied by the original text, was published by Sir Graves Haughton in 1825; and in 1833 what appears to be a carefully executed translation from the original into French—Les Lois de Manou, &c.—with notes, executed by M. Loiscleur Des Longchamps, a pupil of Chézy.—F. E.

MANUEL I. (Comnenus), Emperor of the East, was the younger son of Calo Johannes, and on the decease of his father in 1143, ascended the vacant throne. In this remarkable personage, the spirit of knight-errantry, in its most characteristic manifestations, seemed to be embodied. Although reared in the purple, he possessed the iron constitution and fearless temper of a genuine soldier, and proved the same in many a wonderful and well-nigh fabulous exploit. To read his biography is like perusing a stray page from the lives of Richard I. of England and Charles XII. For example, we learn that in one day he slew forty barbarians with his own hand, and returned to the camp, dragging after him four gigantic Turks, fastened to his saddle-bow. But this true Alcibiades of the eastern emperors passed too frequently from brave endurance of the hardships of war to sybaritic luxury in the lap of peace; and the consequence was that he never fairly and fully improved his victories. Physically rather than intellectually heroic, he neither could nor would eradicate the germs of decay that were now eating fast into the foundation of the Byzantine throne. Manuel Comnenus died in 1180.—J. J.

MANUEL II. (Palæologus), Emperor of the East, attained the supreme dignity in 1391. The most memorable event of his reign was the demand made on Constantinople by the Sultan Bajazet, which led to an ignominious truce of ten years, and the toleration of mahometanism in that capital; but the inevitable fall of the empire itself was indirectly delayed for a brief period by the victorious inroads of Tamerlane. The consequent humiliation of Bajazet permitted Manuel to close his reign in 1425, in prosperity and peace.—J. J.

MANUEL, Francisco, a Portuguese lyric poet, born at Lisbon in 1734. He early attained celebrity by his writings; but his familiarity with French and English persons, and his translation of "Tartuffe," brought down upon him the vengeance of the inquisition. He, however, attacked and disarmed the officer sent to apprehend him, 1788, and escaped to Paris, where, in spite of all the efforts made to recapture him, he resided till his death in 1819. His poems, published in Paris in 1808, include odes to D'Albuquerque and Washington, which are considered models of the loftier lyrical style. His epistles, tales, and fables are also highly esteemed, and it has been said that no one since Camoens has done so much for the renovation of the national poetry. He translated Wieland's Oberon; Chateaubriand's Martyrs; and La Fontaine's Fables.—F. M. W.

MANUEL, Jacques Antoine, an eloquent orator and leader of the opposition in the French chamber after the Restoration

was born in 1755. He served with distinction as a volunteer in the republican army until the peace of Campo Formio, when he quitted the army and was admitted to the bar. In 1815 he was elected to the chamber of deputies, and strenuously opposed the recall of the Bourbons. He was again returned to the chamber in 1818. He was expelled in 1823 on account of his indignant denunciation of the Spanish war; but was elected again in 1824. He died in 1827.—J. T.

MANUEL, Don Juan, nephew of Alfonso the Wise, and twice regent of the kingdom of Castille, born in 1282; died in 1347. He had two kings for his brothers-in-law and two others for his sons-in-law, and distinguished himself against the Moors. He is better known as the author of "Conde Lucanor," a collection of forty-nine tales, anecdotes, and apologues, which introduced an entirely new form of literary composition.—F. M. W.

MANUEL, Nicolaus, known as N. Manuel Deutsch, and by Italian writers called Emanuel Tedesco, a celebrated Swiss painter, engraver, and author, was born at Berne in 1484. He studied at Colmar, in the school of Martin Schöngauer, and about 1510 went to Venice in order to study under Titian, whose manner is traceable in all his subsequent works, but especially in the landscape portions. Returning to Berne, Manuel was about 1515 employed to paint a "Dance of Death," in a series of forty-six large frescoes on the wall of the Dominican cemetery. This great work is often compared to the more famous Holbein series; it differed from it in being a coarser and more humorous, but less thoughtful and dramatic conception. The wall on which it was painted was destroyed in 1560; but prints and copies of it exist. Manuel also painted in his own house a fresco of "Solomon worshipping Idols." This probably had a religio-political meaning, for Manuel was a zealous promoter of the Reformation in Switzerland, and employed alike pencil, pen, and personal influence in its furtherance. Several bitter caricatures directed by him against Romish practices and the misdoings of monks and nuns, are still extant. He also wrote numerous songs and short poems in the vernacular dialect, and a series of Shrove-tide moralities, "Fastnachtspiele," which are described as abounding in grim humour and sharp satire. Gradually Manuel seems to have abandoned his pencil. In 1522 he accompanied the Swiss contingent as quartermaster in the expedition of Francis I. against Milan, and was present at the battle of Bicocco and the storming of Novara. In 1523 he was chosen landvogt of Erlacht, and the rest of his life was spent in public duties. He died in 1531. His best pictures and drawings are in the museum at Basle, and in the public libraries and private collections of Berne. The wood-engravings which bear his monograph (a small dagger added to his initials) appear to have been mostly executed about 1518.—Hans Rudolf Manuel, son of Nicolaus, was also a wood-engraver.—J. T–e.

MANUTIUS. See Aldus.

* MANZONI, Alessandro, Count, a poet and novelist, was born at Milan in 1784. He studied at Milan and at Pavia; and in his twenty-first year went to Paris, where his mother, a daughter of the celebrated Beccaria, had been resident for some years. The ideas of social philosophy derived through his mother were strengthened by the Parisian circle of ideologists into which he was introduced at Auteuil, where he formed friendships with Cabanis, Volney, Garat, Fauriel, and Madame Condorcet. In 1806 he published a poem in blank verse to the memory of Carlo Iombonati, a friend of his mother's. With Fauriel, who became his most intimate friend, he discussed the subject of a reform in poetical diction and manner, just as Wordsworth and Coleridge were then discussing a new poetical code in England. Returning to Milan, Manzoni, in 1808, married Henrietta Louisa Blondel, the daughter of a Genevese banker, and passed happy days with her at his seat at Brusuglio, near Milan, alternating his gardening and agricultural pursuits by occasional visits to his literary friends in Paris. His short mythological poem, "Urania," appeared in 1809, and has all the frigidity of the decayed so-called classical style. He contemplated an extensive poem on the "Foundation of Venice." But in the year 1810 his views of life and duty were greatly modified by his conversion from scepticism to the creed of the most devout catholicism. His wife had previously become a member of the Romish church. About this time the poet published his "Sacred Hymns," in which the Nativity, the Crucifixion, the Resurrection, &c., are made the subjects of noble verse full of devout fervour. He was not insensible to the literary influence of Göthe and Schlegel, and already in 1816 had commenced the tragedy of the "Count of Carmagnola," which was not published till 1820. The old traditions of dramatic writing are abandoned in this play, which at once placed Manzoni at the head of the school of Romanticisti, as opposed to the more conservative Classicisti. The boldness with which the author discarded the unities and the mythological fables which had enjoyed the favour of Italian poets so long, was warmly applauded in various parts of Europe. Göthe congratulated Manzoni on "having shaken off the old rules so successfully, and on marching with so sure a step in the new path, that it would be easy to found new rules on his example." The defects of this work, and of the "Adelchi," which followed in 1823, sprung from the author's theory that the closest adherence to historical fact, and the strictest possible avoidance of the fictitious element in dramatic writing, give the truest, most natural, and therefore most interesting development to the characters represented on the stage. This theory would amount to a truism if history were to give a complete picture of the personages with whom it is occupied. Such a picture, complete in all its parts, would demand dramatic powers in the historian, and would anticipate the very task which the playwright undertakes. The history of Carmagnola, the celebrated Venetian commander, was marked by many fine scenes, to which Manzoni has done ample justice. In "Adelchi," the principal figure after the hero and his father Desiderius is Charlemagne, the conqueror of these last kings of the Lombards. An analysis of the play appeared in *Blackwood's Magazine* for August, 1826. The poet's ode on the death of Napoleon I. in 1821, entitled "Il cinque Maggio" (the Fifth of May), has been extolled as the finest lyric poem of the century. In comparison with other efforts of the same kind on the same subject in France and England, it appears to many readers dull and heavy. It remained for Manzoni to add to his previous titles to fame, that of being the greatest Italian novelist of his time. In 1827, "I promessi Sposi" (the Betrothed), a Milanese story of the seventeenth century, obtained for him this triumph. The influence of Sir Walter Scott is traceable in this work. The incidents are well told; the characters carefully developed. The awful picture of famine and pestilence at Milan is not easily forgotten by the reader. Translated into most of the languages of Europe, "The Betrothed" has borne the name of Manzoni into regions where his other works remain unknown. In 1842 Manzoni added to an illustrated edition of his novel, "The Story of the Pillar of Infamy," in which he gives a striking picture of the atrocious executions, the consequence of superstition, during the plague of 1630. He applies the subject to Beccaria's theories on crimes and punishments. Except an occasional pamphlet, M. Manzoni has published nothing since his famous novel. Many years of domestic happiness and virtuous living have conducted him to an honoured old age, the latter part of which has been clouded with affliction. Living apart from the strife of politics, he has yet remained faithful to the liberal opinions of his early days; and in February, 1860, he was named senator of the kingdom of Sardinia, now the kingdom of Italy.—R. H.

MAPES or MAP, Walter, a writer of the time of Henry II., was born probably about 1140, on the borders of Wales, according to appearance in Gloucestershire or Herefordshire. He studied at Paris, entered the church, and was for a time in the household of Thomas à Beckett. He secured the favour of Henry II., who made him one of his judges itinerant, employed him in various foreign missions, conferred on him several ecclesiastical preferments, and in 1197 advanced him to the dignity of archdeacon of Oxford. After this event all trace of him is lost, but he is supposed to have died about 1210. He was a friend of Geraldus Cambrensis, and a man of wit and reading. As a prose writer, he is best known by his "De Nugis Curialium," begun as a satire upon court-life, but into which as he proceeded he threw a quantity of curious matter, legendary, historical, and anecdotical. That Mapes wrote poetry appears from his own statement; and from the fourteenth century, MSS. ascribe to him the authorship of a collection of Latin rhymes, many of them directed against the corruptions of the Church of Rome, and which in his own lifetime were circulated as the productions of Golias or Goliardus, an imaginary ecclesiastic, whose name is synonymous with a loose liver. Some stanzas of one of these compositions—the "Confessio Goliæ"—extracted and adapted, form the celebrated toper's song, "Meum est propositum in tabernâ mori," on which the reputation of Mapes popularly rests. In

the chapter devoted to Mapes in the Biographia Britannica Literaria, and in the preface to "The Latin Poems commonly attributed to Walter Mapes," printed by the Camden Society in 1841, Mr. Thomas Wright disputes the claim of Mapes to be considered the author of more than two of the many pieces of Latin verse now extant under his name. Mr. Wright, on the other hand, ascribes to him the composition of a large portion of the cycle of Norman-French romances of the Round Table, in the earliest form known. Mr. Wright has also edited for the Camden Society, with a preface, the "De Nugis Curialium distinctiones quinque," 1850—its first publication from the original manuscript in the Bodleian.—F. E.

MAR, JOHN, eleventh earl of, was the well-known leader of the jacobite rebellion in 1715. He entered public life as a whig, but afterwards turned tory, then became once more a whig, and assisted in promoting the union between Scotland and England. Three years later, when the whigs were dismissed from office, Mar, without scruple or shame, went over to their opponents, and was made secretary of state and manager for Scotland. These frequent tergiversations rendered him notorious even among the loose-principled politicians of his own day, and gained him in his native country the nickname of "Bobbing John." On the accession of George I. Mar was ready once more to change sides, and addressed to that monarch a letter containing warm professions of ardent loyalty and devoted attachment. Notwithstanding this attempt to propitiate the new king, Mar was deprived of his office. Mortified at his disgrace he determined on vengeance, and hastening to the Highlands he raised the standard of the Stewarts at Braemar, on the 6th of September, 1715. He had a few days previously held a meeting of the principal jacobite peers and gentry of the north, and secured their support. Their adherents flocked in great numbers to his head-quarters, and soon nearly the whole country to the north of the Tay was in the hands of the insurgents. Mar, however, was totally unfit to head such an enterprise. Though possessed of great activity and address, he was fickle, vacillating, infirm of purpose, crooked in mind as in body, and entirely ignorant of the art of war. He wasted much precious time lingering in the Highlands; and when at length he made up his mind to descend into the Lowlands, the duke of Argyle encountered him at Sheriffmuir, a few miles to the north of Stirling, on the 13th of November; and though the result was a drawn battle, the advantages of the contest remained with the duke. The march of the insurgents into the low country was permanently arrested. Mar retreated to Perth; his army rapidly dwindled away; and though joined by the Chevalier in person, who created him a duke, he was at last fain to lead the remnant of his forces to Montrose, where Mar and the Chevalier embarked for France, leaving their deluded and indignant followers to shift for themselves. For some years the earl continued to be the sole favourite of the Chevalier, and possessed his unlimited confidence; but in 1719, having been arrested in Geneva, some overtures were made to him by Lord Stair, the British ambassador at Paris, to which Mar lent a ready ear. As a reward for his treachery to his master he was allowed a pension out of his forfeited possessions, and the estates, by a simulated sale, were preserved to the family. Mar still, however, professed to be a jacobite while revealing the secrets of James to the English government. But he had forfeited the confidence and esteem of both parties, and was now cordially detested by his former master. He died at Aix-la-Chapelle in May, 1752, regretted by no one.—J. T.

MARACCI. See MARRACCI.

MARAT, JEAN PAUL, a French revolutionist, painfully celebrated for his atrocities, was born at Boudry, Neufchatel, on the 24th May, 1744, of Calvinist parents. He studied medicine, which was his father's occupation, and published various scientific treatises. His quick, restless mind attempted many things with little success, or at least with success inadequate to his inordinate pride. In 1775 he published a treatise on "Man and the Mutual Influence of Soul and Body," at Amsterdam, in 3 vols. 12mo, a book which served Voltaire for an article in *La Gazette Litteraire*. Several treatises on fire, light, electricity, and the optics of Newton followed, all indicating a fearless opposition to the best authorities, unsupported by any profound knowledge. On the bursting out of the Revolution in 1789, he became a pamphleteer and journalist, and wrote in rapid succession pamphlets against Necker, a letter to the king, a plan of criminal legislation, the project of a constitution, and on the 12th of September, 1789, issued the first number of his paper, the *Parisian Publicist*, afterwards called *L'ami du Peuple*. This character of "friend of the people" he maintained to the last by his candour in giving voice to the bloodthirsty instincts of the sans-culottes. His outrageous demeanour at the local meetings in Paris, and the ferocious extravagancies of his journal, were at first despised and derided. But Marat's violence was useful as an instrument of agitation to more designing men. Danton protected him, and the convent where the club of Cordeliers assembled was his shelter against the emissaries of the law, who on two or three occasions attempted to arrest him. "Two hundred and sixty thousand aristocrat heads," he had calculated, must fall before the Revolution would come to good. "Give me," he said to Barbaroux, "two hundred Naples bravoes, armed each with a good dirk and a muff on his left arm by way of shield; with them I will traverse France and accomplish the Revolution." With such feelings Marat promoted the outrages and massacres of the 20th of June, the 10th of August, and of September, 1792. As a member of the commune, he signed the proclamation which prompted the massacres in the prisons. Being elected a member of the convention, he braved all the marks of disgust which his presence excited. To the Girondins he was specially repulsive. He was accused of having demanded a dictator; defended himself energetically, and was acquitted; and saw himself avenged by the fall of the Girondins on the 2nd of June, 1793. He was now at the summit of popularity and power, but disease was rapidly killing him, when he was assassinated by Charlotte Corday on the 13th of July.—(See CORDAY, CHARLOTTE.)—R. H.

MARATTI, CARLO, the most celebrated of the later Roman painters of the eighteenth century, and sometimes called the last of the Romans, was born at Camurano in the march of Ancona, 15th May, 1625. He went early to Rome to a brother established there as a painter; and having spent a year under the tuition of his brother, he entered the school of Andrea Sacchi, and very soon distinguished himself above all the other scholars of that great painter. The career of Maratti was long and brilliant; he was really, as far as academical excellencies go, a painter of extraordinary accomplishments; but he was affected in his style, and in the higher sentimental qualities of his art his abilities were of the ordinary stamp only. The great number of his pictures of the Virgin, some of which are very graceful and delicate, procured him the name among his fellow-artists of "Carlo delle Madonne." After the death of Andrea Sacchi Maratti was the leader of the so-called Raphael or Roman school of taste, in contradistinction to the Florentine faction of Macchinisti under Pietro da Cortona and his followers; and after the death of Ciro Ferri he was without a rival in Rome. He was the favourite of six successive popes—Clements IX. and X., Innocent XI., Alexander VIII., Innocent XII., and Clement XI. Innocent XI. appointed Carlo Maratti superintendent of the Vatican stanze, an office confirmed by Innocent XII., who extended the painter's authority over all the pictures of the Vatican palace; and we are indebted greatly to Carlo Maratti for the preservation of the famous frescoes of Michelangelo and Raphael in the Vatican. He had restored the frescoes of Raphael in the Farnesina, and Pope Clement XI. gave him the commission to clear and restore the celebrated frescoes of Raphael in the Vatican stanze, an operation which Maratti successfully performed in 1702 and 1703; and the pope, to testify his satisfaction, granted him a pension, and created him a cavaliere of the order of the Abito di Cristo. Like his master Sacchi, Carlo Maratti had always been an enthusiastic admirer of the genius of Raphael. He himself painted little in fresco; his principal works are all oil pictures, among them many altar-pieces, of which the most celebrated is the large picture of the "Baptism of Christ," now in the church of Santa Maria degli Angeli at Rome, and which has been worked in mosaic for one of the altars of St. Peter's. He was an excellent portrait-painter, and also executed some good etchings; the National gallery has a good half-length portrait of Cardinal Cerri by him. He was the first perpetual president or principe of the Academy of St. Luke at Rome, where he died at the advanced age of eighty-eight on the 15th of December, 1713.—(Lioni, *Ritratti di Alcuni celebri Pittori del Secolo* xvii., &c., 4to, Rome, 1731.)—R. N. W.

MARBECK or MERBECK, JOHN, for his name was spelt both ways, was born about the year 1523, and became a chorister

of St. George's chapel, Windsor, in 1531. His early life was chiefly spent in the practice of the organ, upon which instrument he is said to have possessed great skill. About the year 1543 a number of persons at Windsor who favoured the Reformation had formed themselves into a society. Among them were Anthony Person, a priest; Robert Testwood, a "singing man" in the choir of Windsor; John Marbeck, then one of the organists of the chapel; and Henry Filmer, a tradesman of the same town. Upon intimation given that these persons had frequent meetings, Gardiner, bishop of Winchester, procured a commission from the king to search suspected houses in the town for heretical works, upon which the four persons above-named were apprehended and their books seized, among which were found some papers of notes on the Bible, and a concordance in English, in the hand-writing of Marbeck. Upon his examination before the commissioners of the Six Articles touching these papers, he said as to the notes, that he read much in order to understand the scriptures, and that whenever he met with any exposition thereof he extracted it, and noted the name of the author; and as to the concordance, that being a poor man he could not afford to buy a copy of the English Bible, which had then lately been published with notes, by Thomas Matthews, and therefore had set himself to write one out, and was entered into the book of Joshua, when a friend of his, one Turner, knowing his industry, suggested to him the compilation of a concordance in English: but he told him he knew not what that meant, upon which his friend explained the word to him, and furnished him with a Latin concordance and an English Bible; and having in his youth learned a little Latin, he, by the help of these, and comparing the English with the Latin, was enabled to draw out a concordance, which he had brought as far as the letter L. This story seemed so strange to the commissioners who examined him, that they did not believe it. To convince them, Marbeck desired they would draw out any words under the letter M, and give him the Latin concordance and English Bible, and in a day's time he had filled three sheets of paper with a continuation of his work, as far as the words given would enable him to do. The ingenuity and industry of Marbeck were much applauded even by his enemies; and it was said by Dr. Oking, one of the commissioners who examined him, that "he had been better employed than his accusers." However, neither his ingenuity nor his industry could prevent his being brought to trial for heresy at the same time with the three other persons, his friends and associates. Person and Filmer were indicted for irreverent expressions concerning the mass. The charge against Marbeck was copying with his own hand an epistle of Calvin against it, which it seems was a crime within the statute of the well-known Six Articles. Testwood had discovered an intemperate zeal in dissuading people from pilgrimages, and had stricken off, with a key, the nose of an alabaster image of the Virgin Mary, which stood behind the high altar of St. George's chapel. It was also related of him that in the course of divine service, one of the same chapel named Robert Philips, singing, as his duty required, on one side of the choir these words, "O redemptrix et salvatrix," was answered by Testwood singing on the other side, "Non redemptrix nec salvatrix." They were found guilty and condemned to be burnt, which sentence was executed on all except Marbeck, the day after the trial. Marbeck was a man of meek and harmless temper, and highly esteemed for his skill in music. He behaved with so much integrity and uprightness during his trial, that through the intercession of Sir Humphrey Foster, one of the commissioners, he obtained the king's pardon. Gardiner, bishop of Winchester, was sorry for having brought him into trouble, and from his persecutor became his staunch friend and patron. Having thus escaped martyrdom, Marbeck applied himself to the study of his profession; and not having been required to make any public recantation, he indulged his own opinions in secret, without doing violence to his conscience or giving offence to others, till the death of Henry VIII., when he found himself at liberty to make a public profession of his faith. Marbeck now set about completing his concordance, and in the course of four years it appeared under the following title:—"A Concordance, that is to saie, a worke wherein by the ordre of the letters of A, B, C, ye maye redelye finde any worde conteyned in the whole Bible, so often as it is there expressed or mentioned," London, Richard Grafton, 1550. In the dedication "To the most highe and mightie Prince Edward VI.," Marbeck thus speaks of himself:—"One of your highnes' most poore subjects, destitute both of learnynge and eloquence, yea, and such a one as in maner never tasted the sweetness of learned letters, but altogether brought up in your highnes' college at Wyndsore in the study of musicke and playing on organs, wherein I consumed vainly the greatest part of my life. As I had almost finished this worke, my chaunce, among others, was at Windsore to be taken in the labirinth and troublesome letter called the Statute of Six Articles. I was quickly condemned and judged to death for copying out of a worke made by the great clerke, Mr. John Calvin, written against the same Six Articles, and this my concordance was not one of the least matters that they then alleged. Your highnes' father granted me his most gracious pardon, which I enjoyed, and was set at liberty."

Marbeck was also the author of the following works—the "Lyves of Holy Sainctes, Prophets, Patriarchs, and others, contayned in Holye Scripture," 1574; the "Holie Historie of King David drawne into English Meetre," 1579; a "Ripping up of the Pope's Fardel," 1581; a "Book of Notes and Common Places, gathered out of divers writers," 1581; "Examples drawn out of Holye Scripture, with their application," 1582; a "Dialogue between Youth and Old Age," 1584; and probably others which have not descended to the present generation. But by far the most important work which Marbeck has left to posterity, is his "Booke of Common Praier, noted," printed by Richard Grafton, the king's printer, in the year 1550. In the order of publication it takes its place between the first and second Prayer-books of Edward VI., and contains the groundwork of the plain-song as used in our cathedrals from the time of the Reformation to the present day. This valuable book includes the order of morning and evening prayer, together with the office of the holy communion and the burial service, all adapted to music selected from the Latin service books. It must be borne in mind that it contains no new compositions. All that Marbeck did was to adapt the ancient melodies of the church to the English words of the Te Deum, Benedictus, &c., and apply the rules of ecclesiastical accent to the suffrages, &c. Marbeck's great object throughout the work seems to have been the simplification of these fine old melodies, and the preservation of their leading characteristics. There is scarcely an instance of more than one note set to a syllable, and this it is highly probable was the result of the known wishes of Archbishop Cranmer, who not only went the length of desiring the banishment of figured music from the church—"vibratam illam et operosam musicam, quæ figurata dicitur, auferri placet"—but the simplification of the plain-song in such sort that it should be "clarus et aptus, ut ad auditorum omnia sensum et intelligentiam proveniant." Two editions of this valuable manual have lately been printed under the editorial care of Dr. Rimbault—one, in facsimile, printed uniform with Pickering's Prayer-books; the other, a less expensive reprint, with a historical preface. In the year 1550, according to Wood, "John Merbeck or Marbeck, organist to Saint George's chapel at Windsor, did supplicate for the degree of bachelor of music; but whether he was admitted it appears not, because the admissions in all faculties are for several years omitted." It appears, however, from a manuscript preserved in the music school at Oxford, written in the year 1553, that Marbeck was admitted to the degree of bachelor in the year of his application. Fox, in his Acts and Monuments, 1562, and Burnet, in his History of the Reformation, give a circumstantial detail of the troubles in which Marbeck was involved on account of religion; but it is somewhat singular that Fox, who was personally acquainted with him, should have asserted in the first edition of his work that he actually suffered in the flames at Windsor, in conjunction with Person, Filmer, and Testwood. This mistake was afterwards corrected in the second edition of that work, but not until it had exposed its author to the severe censures of Cope, Parsons, and other adherents to the Church of Rome. The second English edition of Fox's Acts and Monuments was printed in 1583, in which the author says of Marbeck —"He is not yet dead, but liveth, God be praised, and yet to this present singeth merrily, and playeth on the organs." Marbeck died in 1591, and was buried in the cloisters of St. George's chapel, Windsor.—He left a son, Roger, who was a student of Christ church, Oxford, and the first standing perpetual orator of that university. He was afterwards canon of Christ church, provost of Oriel, and chief physician to Queen Elizabeth. Wood informs us that he died in 1605, and was buried in the church of St. Giles Without, Cripplegate.—E. F. R.

MARC-ANTONIO. See RAIMONDI.

MARCEL, ETIENNE, mayor of Paris in 1356. After the defeat of Poitiers, when the dauphin assumed the regency, Marcel, a man of no conscience but of singular daring, headed a rising in February, 1358, and took possession of Paris, which he was on the point of giving up to Charles the Bad, when in June he met his death at the hands of his own party, who had become alarmed at the consequences of the conspiracy. An account of Marcel's rising was published at Paris by M. Naudet in 1815.—W. J. P.

MARCELLINUS. See AMMIANUS MARCELLINUS.

MARCELLINUS, was elected pope upon the death of Caius, in the year 296. Theodoret says that in those stormy times of persecution he acquired great glory. He held the holy see for eight years, dying in 304, soon after the breaking out of the great persecution described by Eusebius. He has been sometimes styled a martyr; but the Liberian Calendar places him among those popes who were not put to death for the faith. His name is followed on the list of popes by that of Marcellus, whom some have supposed to be the same person.—T. A.

MARCELLINUS, a Latin writer, a native of Illyricum, who flourished about 500, wrote "Libri IV. de temporum qualitatibus et positionibus locorum," now lost, but highly praised by Cassiodorus. He was also the author of a "Chronicon," extending from 379 to 518.

MARCELLO, BENEDETTO, a noble Venetian, was born in 1680. His father, Agostino Marcello, was a senator of Venice; his mother, Paolina, was of the honourable family of Cappello. Benedetto was well instructed in classical literature, and having gone through a regular course of education under proper masters, was committed to the tuition of his elder brother, Alessandro, and by him taken into his house with a view to his further improvement in philosophy and the liberal arts. Alessandro Marcello dwelt at Venice; he had a musical academy in his house, held regularly on a certain day in every week, in which were frequently performed his own compositions. Being a man of rank, and eminent for his great endowments, his house was the resort of all strangers who came to visit the city. It once happened that the princes of Brunswick were there, who, being invited to a musical performance in the academy above mentioned, took particular notice of Benedetto, at that time very young, and among other questions asked him, in the hearing of his brother, what were the studies that most engaged his attention. "O," said his brother, "he is a very useful little fellow to me, for he fetches my books and papers, the fittest employment for such a one as he is." The boy was nettled at the answer, which reflected as much upon his supposed want of genius as his youth; he, therefore, resolved to apply himself to music and poetry, which his brother seeing committed him to the care of Francesco Gasparini, to be instructed in the principles of music; for poetry he had other assistances, and at length became a great proficient in both arts. In the year 1716, the birth of the first son of the Emperor Charles VI. was celebrated at Vienna with great magnificence, and upon this occasion a serenata, composed by Benedetto Marcello, was performed there with great applause. Two cantatas of his, the one entitled "Il Timoteo," the other "La Cassandra," composed at this period, were also much esteemed. Marcello after this composed a mass which was highly celebrated, and was performed for the first time in the church of Santa Maria della Celestina, on the occasion of Donna Alessandro Marcello, his brother's daughter, taking the veil in that monastery. He also set to music the "Lamentations of Jeremiah," the "Miserere," and the "Salve." These, with many other sacred compositions, he gave to the clergy of the church of Santa Sophia, and was at the pains of instructing them in the manner in which they were to be performed. For many years Marcello was a constant member of a musical academy held at the house of Agostino Coletti, organist of the church of the holy apostles, in which he always sat at the harpsichord, and by his authority, which every one acquiesced in, directed and regulated the whole performance. In the year 1724 were brought out the first four volumes of the Paraphase of the Psalms, by Giustiniani, in Italian, set to music for one, two, and three voices, by Benedetto Marcello; and in the two subsequent years four more, including the whole first fifty of the psalms. In the year 1726 this great work was completed by the publication of four volumes more. Mattheson, in a letter to Marcello prefixed to the sixth volume, says that the music to some of the psalms had been adapted to words in the German language, and had been performed with great applause in the cathedral of Hamburg. And we are further told that, for the satisfaction of hearing these compositions, the Russians had made a translation of the Italian Paraphrase into their own language, associating it to the original music of Marcello, and that some sheets of the work had been transmitted to the author. At Rome, these compositions were held in the highest estimation by all who professed either to understand or love music. In the palace of Cardinal Ottoboni was a musical academy, held on Monday every week, at which Corelli performed; at this musical assembly one of the psalms of Marcello made constantly a part of the entertainment. When the news of Marcello's death arrived at Rome, his eminence, as a public testimony of affection for his memory, ordered that, on a day appointed for the usual assembly, there should be a solemn musical performance. The room was hung with black, and the performers and all present were in deep mourning. Father Santo Canal, a jesuit, made the oration, and the most eminent of the learned of that time rehearsed their respective compositions upon the occasion, in various languages, in the presence of the many considerable personages there assembled. Nor has England been wanting in respect for the abilities of this great man. Charles Avison celebrated Marcello's Psalms in his Essay on Musical Expression, and had given out proposals for publishing by subscription an edition of the work, revised by himself; but it seems that the execution of this design devolved upon another person, John Garth of Durham, who was at the pains of adapting to the music of Marcello suitable words from the English prose translation of the Psalms, with a view to their being performed as anthems in our cathedrals; and with the assistance of a numerous subscription the work was completed in eight folio volumes. Marcello was for many years a judge in the council of Forty; from thence he was removed to the charge of proveditor of Pola in Istria. Afterwards he was appointed to the office of chamberlain or treasurer of the city of Brescia. He died at Brescia in the year 1739, and was buried in the church of the Minor Observants of St. Joseph in that city, with a degree of funereal pomp suitable to his rank.—E. F. R.

MARCELLUS I. (SAINT), Pope, succeeded St. Marcellinus, who died in 304, but it is probable the election did not take place till 308, the pontificate remaining vacant for nearly four years on account of the persecution then raging against the church. Marcellus attempted, but with very little success, to restore the church to the state in which it was prior to the outbreak of the persecution. In particular his dealings with those who had apostatized seem to have been injudiciously rigorous. He died in 309.

MARCELLUS II., Pope, born at Fano, in the Roman states, in 1501, succeeded Julius III. in 1555. He survived his election only twenty-one days, dying 30th April, 1555. He was a man of simple tastes and upright character.

MARCELLUS, a physician of Sida in Pamphylia, who flourished in the second century after Christ. He was the author of a poem upon medicine, in which he treated of the curious species of melancholy called lycanthropy, wherein the patient fancies himself turned into a wolf; also, of a small work upon fishes.

MARCELLUS, EMPIRICUS, a physician of the fourth century, born at Bordeaux. He lived during the reign of Theodosius the Great, to whom he was magister officiorum. Though he never received a medical education, he is the author of a work, "De medicamentis empiricis, physicis, et rationalibus," a compilation which contains an immense number of prescriptions for all kinds of diseases, but full of superstitious ignorance; the object of it being, he says, "to enable his children to cure themselves by simple remedies."—W. B–d.

MARCELLUS, MARCUS CLAUDIUS, a celebrated Roman general. He entered the army as soon as he was old enough to handle the weapons of a soldier, and very early distinguished himself by acts of daring and prowess. He served in the first Punic war; was curule ædile about 226 B.C., and afterwards augur; and obtained the consulship in 222 B.C. At this time the Gauls had invaded Italy, and the command of the army which was in the field against them devolved on Marcellus and Cornelius Scipio, his colleague in the consulship. In the course of a short campaign the invaders were utterly routed. Marcellus killed their king, Britomartus, in single combat, and thus enjoyed the rare distinction of carrying the *spolia opima* in triumph on his return to Rome. He was prætor in 216 B.C.,

and it was chiefly through his energy and military skill that the remnant of the Roman army was enabled to keep acting on the defensive after the defeat of Cannæ. In the following year he defeated Hannibal at Nola. In 214 B.C. he was again appointed consul along with Q. F. Maximus, and took the command of the army in Sicily. Here he took the towns of Leontini and Syracuse, the latter of which was defended by the celebrated Archimedes. Immense quantities of plunder fell into his hands, and he was afterwards accused at Rome of treating the towns which surrendered with undue severity. His character was undoubtedly stern and severe, but his love of justice has never been denied. In 210 B.C. he commanded against Hannibal in Italy, and during that and the following year he gained victories in Samnium, at Salapia, Numistro, and Canusium. On his return he was elected consul for the fifth time. He was killed in battle near Venusia in 208 B.C.—D. M.

MARCELLUS, Ulpius, a Roman jurist, often quoted, one of the legal advisers of the Emperor Antoninus Pius. He wrote thirty-one books of "Digesta," six books on the "Leges Julia et Papia," a book of "Responsa," and other works, from which one hundred and fifty-nine extracts are found in the Digest.

MARCET, Alexander, a learned physician and experimental philosopher, was born at Geneva in 1770. He was educated at Edinburgh, and commenced practice as a physician in London, where he acquired great reputation. He was successively physician to Guy's Hospital, and superintendent of the general military hospital at Portsmouth. He retired from practice on coming into possession of a large fortune, and visited his native city, where in 1820 he was elected a member of the representative council and honorary professor of chemistry in the university of Geneva. He died suddenly in the following year while on a visit to London. Dr. Marcet was the author of "An Essay on the Chemical History and Treatment of Calculous Disorders," 8vo, 1817, and of many valuable papers on scientific subjects.—J. T.

MARCET, Jane, wife of the preceding, author of a series of very popular "Conversations" on subjects chiefly scientific, was the daughter of Mr. Haldimand, a wealthy Swiss merchant settled in London, where, probably, she was born in 1769. About the time of Davy's brilliant discovery of the metallic bases of the alkalis, 1807, when his science was beginning to arouse the curiosity of the general public, Mrs. Marcet published the earliest of her works, the "Conversations on Chemistry." Written in the form of dialogues between parents and children, and intended for young people, it was immediately successful, and did much to popularize the science which it explained with lucidity and liveliness. "Conversations on Chemistry" has gone through nearly twenty editions. It was followed in 1816 by "Conversations on Political Economy," which Mr. Macculloch (Literature of Political Economy) pronounces "on the whole the best introduction to the science that has yet appeared;" and in 1819 by "Conversations on Natural Philosophy." Among her other books of the same kind were "Conversations on Vegetable Physiology;" on the "History of England;" and on "Land and Water." She also wrote several minor works for children She died in London in 1858.—F. E.

MARCH, Ausias, Osias, or Ugias, a poet in the Limousin dialect, born in Valencia towards the end of the fourteenth century; died in 1460. The chief theme of his poems (published in the original in 1543) is his love for Theresa Bon, or De Momboy, whom he celebrates in a style of sentiment resembling, and considered sometimes as rivalling that of Petrarch.—W. M. R.

MARCHAND, Etienne, was born in the island of Grenada in 1755, and made several voyages to the Antilles. He discovered a group of islands in the South Sea, which he called Islands of the Revolution; and he pushed his explorations as far north as Nootka Sound, adding little or nothing, however, to the observations of former navigators. He died at the Mauritius in 1793. A narrative entitled "Voyage autour du Monde pendant les années 1790–91–92, par Etienne Marchand," was published by Fleurieu in 1798.—W. J. P.

MARCHAND, Prosper, a learned Frenchman, born about 1675, and died at Amsterdam in June, 1756. He was brought up as a bookseller and publisher, and had a shop in Paris, which was the resort of the learned, but left France on account of the religious persecutions, and established a place of business at Amsterdam. Trade rivalry appears to have been nearly as vexatious among his brother protestants as persecution among Romanists. He gave up his shop, and devoted his time to the pen. At his death he left his library and MSS. to the university of Leyden. His principal work was a "Dictionnaire Historique." published at the Hague in 1758. He was also the author of "l'Histoire de l'Imprimerie." His editions of French works are held in estimation.—P. E. D.

MARCHESI, Pompèo, Italian sculptor, was born in 1790. He was a favourite pupil of Canova, and executed several of the great sculptor's later works. The Cavalier Marchesi was one of the most successful sculptors of his time. His works are marked by classic design and careful modelling: they comprise subjects from the ancient mythology, religious pieces for various churches, and numerous important memorial statues. Of these last the chief are a colossal statue of King Charles Emmanuel at Novaro; Philibert-Emmanuel, for Victor-Emmanuel; Volta at Coma; twelve statues of distinguished Italians for Milan cathedral; two statues of Francis I.; Göthe for the library, Frankfort; and many more. Marchesi was professor in the academy of Milan. He died in that city, in 1858.—J. T–e.

MARCHMONT, Hugh Hume, Earl of. See Hume.

MARCIANUS, Emperor of the East, was born in Thrace about 390, of humble parentage. He served in the Persian and African wars under the famous Byzantine general Aspar and his son Ardaburius, and by their influence he became senator and tribune. He was a man of great abilities, and gradually rose to high dignity and power in the Byzantine government; so that on the death of the Emperor Theodosius II., Pulcheria, the sister and successor of Theodosius, gave her hand to Marcian, and he was associated with her in the empire, 25th August, 450. Attila was at this time threatening with invasion both the Eastern and Western empires. On hearing of the elevation of Marcian, he sent to demand from him the tribute promised by Theodosius. Marcian sternly refused all payment of tribute. "I have iron," he said, "for Attila, but no gold." Attila, though greatly incensed, resolved to postpone his Eastern expedition till after he had subjugated the Western empire, and his death in 453 relieved Marcian from a great peril. His successors were divided among themselves, and the emperor was enabled to make peaceable arrangements with them. The generals of Marcian were successful against the Arabs, Persians, and Armenians, and his external administration was vigorous and effective. Being a strict catholic, he summoned a general council at Chalcedon in 451, in which the Eutychian heresy was condemned. His internal government seems to have been exemplary. He died in 457.—G.

MARCION, one of the early christian heretics, was born at Sinope, where his father is said to have been bishop about 100. Excommunicated from the church there, he came to Rome, probably some time before 139; that being the date assigned for the writing of the first Apology of Justin, in which Marcion is referred to as a heretic resident at Rome. He is said to have attached himself, while at Rome, to the Gnostic teacher Cerdo; but be this as it may, Marcion clearly occupies a position of his own in the history of the early church. Directly opposed to the Judaizers on the one hand, he yet cannot be affiliated to any of the Gnostic sects on the other. The practical character of his teaching, shown by his non-recognition of an esoteric gnosis, essentially distinguishes him from them. His errors arose from a one-sided development of the doctrines of St. Paul. The idea of a "new creation" in Christ was the ground of his system, and this he carried to the length of regarding the law, not as a preparation for the gospel, but as an entirely hostile system. Expressing this view in the form of a Gnostic philosophy, he assumed the existence of three fundamental principles—1. Matter; 2. the Good God; 3. the Demiurge, a subordinate being, improperly named God. The Demiurge, working on matter, created the body of man and communicated a soul out of his own essence. He was incapable, however, of transmuting matter by a true principle of life, and thus it remained as the source of evil in man and the world. One people only, the Jews, continued under the special guidance of the Demiurge, and to them he made the highest revelation of which he was capable, viz., that of a positive law of rewards and punishments. In direct antagonism to this was the revelation of a principle of love, made by the Good God, when his Son came down to Capernaum in the form of a public teacher, in the fifteenth year of Tiberius. Consistently with these doctrines, Marcion rejected all the writings of the New Testament, except those of St. Paul and certain parts of St. Luke's Gospel. His chief work

was on the "antithesis" of the Old and New Testaments. His views were met by Tertullian in the tracts, "Adversus Marcionem;" and "De Præscriptione Hereticorum." Of his later life nothing is known. The feeling of the orthodox towards him is shown by the reply of Polycarp, on Marcion's asking him if he knew him—"I know thee as the first-born of Satan."—G.

MARCUS, a Gnostic, usually called a disciple of Valentinus, to whose school he belonged in the main. He was a native of Palestine in the latter half of the second century; but all particulars of his life are unknown. His system was set forth in a poetical dress; the æons, whose number he enlarged, were introduced discoursing in liturgical forms and with imposing symbols of worship, while special mysteries were found in the numbers and positions of letters, after the manner of the Jewish Cabbala. The universe in his view was a continuous utterance of the Ineffable. An echo of the Pleroma falls down into the ὕλη, and becomes the forming principle of a lower creation. His disciples were called Marcosians. They distinguished between a *psychical* and *pneumatic* christianity; had a corresponding twofold baptism, extreme unction, and other peculiarities.—S. D.

MARCUS AURELIUS. See Aurelius Antoninus.

MARCUS GRÆCUS, author of a treatise, "Liber Ignium," in which the formation of a rocket is described; and this Dr. Jebb has suggested as possibly the source from which Roger Bacon obtained the knowledge he had of a detonating powder. The following are the words of Græcus:—"Secundus modus ignis volatilis hoc modo conficitur; lib. i. sulphuris vivi; lib. ii. carbonis silicis; salis petrosi vi. libras, quæ tria subtilissime terantur in lapide marmoreo." He is supposed to have been that Græcus whose name occurs in the works of Mesua, the Arabian physician, about 800; and it has been suggested that he is the Græcus mentioned by Galen.—D. W. R.

MARDONIUS, a Persian general, who took a prominent part in the wars of Darius Hystaspes and Xerxes, against Greece, was the son of Gobryas, one of the seven conspirators by whom Smerdis the Magian was slain. He married a daughter of Darius, and that monarch gave him command of the forces sent, 492 B.C., to avenge on Athens and Eretria their co-operation with Aristagoras in the Ionian revolt. The expedition, however, had no better success than might have been argued from the youth and inexperience of its leader. He suffered his camp to be surprised by the Thracians; and so large a number of his troops were cut off in the nocturnal assault, that he was compelled to seek the preservation of the remainder by a hasty retreat to Asia, which he accomplished with difficulty, for his fleet had been almost totally destroyed in a tempest off Mount Athos. He subsequently commanded a division of the immense army with which Xerxes crossed the Hellespont. The enterprise had been warmly supported by him in council, and when the defeat at Salamis compelled the king to retire with the main body of his forces into Asia Minor, Mardonius was intrusted with the further prosecution of the war, at the head of the three hundred thousand men who were left behind in the invaded Grecian territories. As soon as the following spring permitted the renewal of active operations, he left his winter quarters in Thessaly, penetrated into Bœotia, and after ravaging Attica, drew back to the Æsopus, where the confederated forces of the Greeks at length offered battle. The issue was decided at Platæa. The Persians suffered a disastrous defeat, and Mardonius himself fell, 479 B.C.—W. B.

MARECHAL, Pierre Sylvain, one of the noted French infidels of the last century, was born at Paris in 1750. He studied law, and took his diploma as an advocate, but did not practise at the bar. Devoting himself to literary pursuits, he first appeared before the public as the author of a few pastoral poems; hence his nom-de-plume of Berger Sylvain, which he prefixed to some of his subsequent writings. In the sublibrarianship of Mazarin college he stored his mind with much information, imbibing in the course of his varied studies the sceptical principles which he afterwards so keenly advocated. Of his numerous works the most important were "Voyages de Pythagore en Egypte;" "Histoire Universelle;" "Histoire de Russie;" and the "Dictionnaire des Athées," which was prohibited by the government. He died at Mont Rouge in 1803.—W. B.

MARENZIO, Luca, a celebrated musician, was born at Coccaglia in the diocese of Brescia about the middle of the sixteenth century. He learned music under Jean Contini, the master of the chapel of Brescia. His natural inclination leading him early to the composition of madrigals, like his contemporary Palestrina, he obtained an acknowledged superiority over many of his brother writers in the same walk. He was called by his countrymen "Il piu dolce Cigno." In early life he went to Poland, and, according to Adami and others, was caressed and patronized by many princes and eminent personages, particularly by the king of that country. The climate, however, not suiting his constitution, he went to Rome in 1581, and was appointed chapelmaster to Cardinal Luigi d'Este. He was greatly patronized by Cardinal Aldobrandini, the nephew of Clement VIII., through whose interest in 1595 he was admitted into the Pontifical college. This great musician died in 1599, and was buried in the church of St. Lorenzo in Lucina. He has left us a great number of his compositions. Nine books of his madrigals for five voices were printed at Venice between the years 1587 and 1601. Besides these, he composed six books of madrigals in six parts; madrigals for three voices; another set for five; and another for six voices, different from all the former; canzonets for the lute; "Motetti in 4;" and "Sacra Cantiones, 5, 6, et 7 Vocibus." All these works were printed at Venice and afterwards at Antwerp, and many of them in London to English words.—(See Musica Transalpina, two books; and a Collection of Italian Madrigals, with English words, published in 1589 by Thomas Watson.) The whole of the madrigals of this interesting and fertile writer are charming. For elegant and pleasing melody they have never been surpassed.—E. F. R.

MARET, Hugues Bernard, Duc de Bassano, a French statesman of the revolutionary period, was born in 1763 at Dijon, his father being an eminent physician of that town. Having distinguished himself at the academy of his native place, he studied law in the university there, and subsequently attended the lectures of Bouchaud at Paris, where the patronage of the Comte de Vergennes introduced him to the notice of Condorcet, Lacepede, and other celebrated savans of that period. At the Revolution he brought himself into political prominence as the editor of the *Bulletin*, in which he reported the debates of the national assembly. That journal, by its union with a rival publication, called the *Moniteur*, rose rapidly into influence, became one of the most powerful agencies of the new regime, and opened the path of its conductor into official preferment. After acting as secretary of legation at Hamburg and Brussels, Maret held a situation under Lebrun Tondée in the department of foreign affairs, and was sent to attempt further negotiations with England, when the French ambassador Chauvelin was ordered to leave London. He soon afterwards proceeded on a diplomatic mission to Naples, but in the course of his journey fell into the hands of the Austrians, and did not regain his freedom till 1795. His subsequent services having attracted the attention of Napoleon, he was appointed a secretary of state in 1804; for many years he continued among the personal friends and trusted councillors of the emperor, who gave him in 1813 the portfolio of the war department. The events of 1815 drove him into exile; he returned to his native land in 1820; under Louis Philippe he was raised to the peerage, and held office as minister of the interior. His death took place in 1839.—W. B.

MARETS de Saint Sorlin. See Desmarets.

MARGARET (Saint), Queen of Scotland, was the sister of Edgar Atheling, and wife of Malcolm Canmore. On the overthrow of the Saxon dynasty she took refuge in Scotland, and married the king about 1070. She was beautiful, accomplished, and pious, and laboured with great zeal and success to purify the manners and morals of the Scottish people, and to improve their condition. The gentleness and amiability of this excellent woman, combined with her prudence and good sense, enabled her to acquire a great ascendancy over her husband, who seems to have committed to her the management of the religious affairs of his kingdom. Various abuses had crept into the old Culdee church of Scotland. Margaret corrected them in a firm yet temperate manner. Queen Margaret died in 1093, a few days after her husband was killed at Alnwick. Her character is worthy to be "held in everlasting remembrance." Her piety was sincere and deep, though somewhat tinged with asceticism; and her biographer Turgot admits that her health was injured by her long vigils, fasts, and mortifications. After her death, she was received into the Romish calendar. Two hundred years after her burial, her body was removed to a splendid tomb in the church of Dunfermline. If we may believe monkish writers, it was found impossible to lift the body of the queen until that of her husband had received the same honour.—J. T.

MARGARET, Queen of James IV. of Scotland, was the eldest daughter of Henry VII. of England, and was born in 1490. She was married to King James in June, 1503. She was left a widow by the death of her husband in the fatal battle of Flodden in September, 1513, and in April following, shortly after the birth of her second son by the king, she hastily married the earl of Angus, who was several years her junior. This precipitate and imprudent marriage was highly unpopular in the country. In terms of her late husband's will, it at once put an end to her regency, and thus disappointed the ambitious hopes of Angus, who soon made it evident that on his side the match was one of interest, not of affection. Margaret took an active part in the intrigues and political schemes which agitated Scotland during her son's minority, and was at one time forced to take refuge in England, where, in 1516, she was delivered of a daughter, afterwards the mother of the unfortunate Darnley. On her return to Scotland she intermeddled as eagerly as ever in court intrigues, and exercised a most injurious influence on the mind of her youthful son. She had long been estranged from her husband, and now formed an illicit connection with the duke of Albany the regent. Then she became enamoured of young Henry Stewart, afterwards earl of Methven, and obtained a divorce from Angus, on the plea that before their marriage he had been "pre-contracted to a gentlewoman." Becoming tired of Stewart in his turn, she was endeavouring to obtain a divorce from him that she might be free to marry a fourth time, when she died in 1542, in the fifty-second year of her age. Her character bore a considerable resemblance to that of her brother, Henry VIII. She possessed excellent talents and great mental energy; but her passions were strong, and her temper violent and capricious.—J. T.

MARGARET, Queen-consort of Louis IX. of France, was a daughter of Raymond Berenger III., count of Provence. She was born in 1219, and married at an early age to Louis, whom she accompanied to Egypt in his first crusade. His capture and cruel treatment by the Saracens, his release on condition of paying a costly ransom and surrendering the city of Damietta which he had taken, his ineffectual attempt to retrieve the honour of his arms in Syria, and his hasty return home on account of the death of his mother Blanch, gave a sombre tone to that period of Margaret's history. In 1270 she saw her husband set out on a new expedition against the Infidels. He died of the plague in Africa on his way to the Holy Land, and Margaret spent the remainder of her days in the seclusion of a convent.—W. B.

MARGARET, daughter of James I. of Scotland, was born in 1424, and at the age of three years was betrothed to the infant dauphin, who afterwards occupied the throne of France as Louis XI. The English government attempted to break that agreement by proposing that the Scottish princess should be affianced to their young sovereign, Henry VI., but James, with the concurrence of his parliament, adhered to the French alliance. Margaret was sent to the court of Charles VII. in 1435, and the nuptials were celebrated without delay. Her beauty, accomplishments, and literary tastes should have saved her from the neglect with which her husband treated her. She died at the age of twenty, having sickened under the calumny which was cast upon her honour by one of the French courtiers.—W. B.

MARGARET, daughter of Henri II. of France and Catherine De Medicis, was born in 1552. Her brother Charles IX. was upon the throne when the peace of St. Germains—by suspending hostilities between the catholics and protestants—opened the way to a proposal of marriage betwixt her and Henry of Navarre, the energetic and able leader of the Huguenot cause. The union was solemnized in 1572, a few days before the massacre of St. Bartholomew. When Henry escaped to his own dominions, she carried to the court from which the devout Jeanne D'Albret had recently passed away, a levity and profligacy of character which would have acquired notoriety even in a more licentious age. In 1589 she became queen of France by the accession of her husband under the title of Henri IV., and ten years later her disgraceful career was checked by a divorce. The remainder of her life, which lasted till 1613, was spent in habits of devotion and literary pursuits.—W. B.

MARGARET, who has been called the Semiramis of the North, was the daughter of Waldemar III., king of Denmark. She was born in 1353, and gave early evidence of the force of character by which she afterwards maintained her rule over the three Scandinavian nations. She was married to Haco, king of Norway; and after the demise of her father assumed the regency of Denmark in the name of her son, Olaus. The death of the latter in 1387 gave her the sovereignty of that kingdom in addition to that of Norway, in which she had succeeded her husband a few years earlier. Albert, duke of Mecklenburg, then held the throne of Sweden, having been elected in opposition to Haco's hereditary claim; she took the field against him, defeated his troops, threw him into prison, and compelled the Swedes to acknowledge her as their queen. The union of the three kingdoms was formally completed in 1396 by the league of Calmar, which stipulated that, while each should be governed in accordance with its own constitution, the supreme power was to be permanently vested in a single sovereign. Many sources of jealousy and discord remained; no feeble hand was required to prevent the disruption of a bond which could not obliterate the memory of national feuds, and the influence of conflicting interests. The masculine energy of Margaret, however, maintained her ascendancy; and at her death in 1411 her sceptre passed into the hands of her nephew, Eric, whom she had designated to the succession.—W. B.

MARGARET OF ANJOU. See HENRY VI. OF ENGLAND.

MARGARET OF AUSTRIA, born in 1480, was the daughter of Maximilian I., and had not passed her second year when the treaty of Arras betrothed her to the dauphin, afterwards Charles VIII. That engagement, however, was broken up, and she became the wife of the Prince-royal of Spain, after whose death she was married in 1501 to Philibert, duke of Savoy, and in a few years was again a widow at the age of twenty-four. On the death of her brother Philip in 1506, Maximilian intrusted her with the government of the Netherlands, and two years later she acted as his plenipotentiary in concluding the league of Cambray with Cardinal D'Amboise. The peace of Cambray in 1529 was also negotiated by her in the name of her nephew Charles V., and as the plenipotentiary on the other side was the Duchess D'Angoulême, the mother of Francis I., the treaty was called "La Paix des Dames." Margaret died in 1530.—W. B.

MARGARET OF PARMA, a natural daughter of the Emperor Charles V., was first married to Alexander De Medicis, and afterwards became duchess of Parma and Piacenza by her union with Ottavio Farnese in 1540. Nearly twenty years later she was intrusted by Philip II. with the government of the Netherlands, with special instructions to enforce the decrees of the council of Trent and extirpate heresy. Cardinal Granvella, bishop of Arras, was associated with her as her chief councillor, and his haughty temper gave her administration a tone of severity which her own energetic but prudent disposition would not have adopted. To the complaints of her subjects she returned soothing answers, and was not averse to the convention of states proposed in 1565 by the prince of Orange; but on the retirement of the cardinal from office, Viglius the president of the council, and Count Barlaimont, two zealous catholics, urged the continuance of rigorous measures, which Margaret knew to be in accordance with Philip's policy. The discontent which they provoked became more and more serious, notwithstanding the favours which the king lavished on Count Egmont in his mission to Spain; a bond of mutual defence was extensively signed throughout the country; and a numerous body of the subscribers, headed by Count Brederode, entered Brussels in 1566 with a petition and remonstrance for transmission to Madrid. Philip's answer was an order to the regent to levy troops and put down the reformers. This she effected; Valenciennes and other towns were occupied in force, Brederode was driven to seek refuge in Germany, and the prince of Orange retired to Nassau. These successes, however, did not prevent the mission of the duke of Alva at the head of a large army; and Margaret, seeing her authority virtually taken out of her hands, resigned her regency in 1568. The remainder of her life was spent in Italy. Her son, Alexander Farnese, duke of Parma, became famous in the subsequent history of the Low Countries.—(See FARNESE.)—W. B.

MARGARET OF VALOIS, Queen of Navarre, born in 1492, was the daughter of the Duc d'Angoulême and the sister of Francis I. Educated at the court of Louis XII., she was first married to Charles, Duc d'Alençon—he died in 1525—and two years later she became the wife of Jean D'Albret, king of Navarre. Although her character had been formed amid the licentious manners of the French palace, she zealously aided her husband's plans for the advancement of his subjects in knowledge, refinement, and the industrial arts. The principles of

the Reformation also attracted her attention, and were in part embraced by her. She extended her protection to many of the persecuted protestants; her great influence with Francis was exerted on their behalf, and the aged Lefevre D'Etaples spent the close of his active and troubled life in peace at her court. Several productions of her pen were published, of which the most celebrated was the "Miroir de l'ame Pecheresse." She died in 1559, leaving one child, the famous Jeanne D'Albret, the mother of Henri IV.—W. B.

MARGARET OF YORK was the sister of Edward IV. of England, and married Charles the Rash, duke of Burgundy. She was the implacable opponent of Henry VII., and by her incessant intrigues disturbed the tranquillity of his reign. The impostors Lambert Symnel and Perkin Warbeck were indebted to her for money and arms in their attempts to overthrow Henry's authority.—J. T.

MARGARET, Countess of Richmond. See BEAUFORT.

MARGARET, Duchess of Newcastle. See CAVENDISH.

MARGARITONE OF AREZZO, the son of Magnano, was an Italian artist celebrated in his time, and much eulogized by Vasari. He was born at Arezzo in 1236, and was therefore an older painter than Cimabue. His education appears to have been Greek or Byzantine, as shown by his works, and he was never influenced by the renaissance movement of Cimabue and Giotto. Margaritone was painter, sculptor, and architect, and in all three arts eminent; he was employed by two popes, Urban IV. and Gregory X. The best of his remaining works of painting is now preserved in the National gallery. In sculpture his principal work is the monument to Pope Gregory X. in the episcopal palace at Arezzo, which latter is an example of his architectural ability. The picture in the National gallery is a precious old relic of genuine mediæval art, and is the oldest picture in the collection. It was an altar front in the church of Santa Margherita at Arezzo, is on linen attached to wood, and painted in distemper. The centre represents the Virgin and Child in the *Vesica* or *Ichthus*, and on each side are four smaller compositions from the lives of the Virgin, St. John the Evangelist, St. Benedict, St. Catherine, St. Nicholas of Bari, and St. Margaret; their subjects are inscribed upon them; the hand of Christ is blessing according to the Greek rite. Margaritone died at Arezzo in 1313, weary of life, says Vasari; having quite outlived the art and taste of his own time, which had been completely superseded by the school of Giotto. Our picture is signed "Margarit. de Aritio me fecit."—R. N. W.

MARGET, JEAN-JACQUES, physician, born at Geneva, 1652. He took his degree at Valence, and in 1699 was appointed by Frederick III., elector of Brandenburg and afterwards first king of Prussia, his honorary physician. He is the author of numerous works, the most important of which is his "Bibliotheca Scriptorum Medicorum veterum et recentiorum." His death took place in 1742.—W. B-d.

MARGRAAF, ANDREAS SIGISMUND, a German chemist, was born in Berlin, 1709. He acquired the rudiments of chemistry under his father, an apothecary. He afterwards studied under Neumann, and worked in various pharmaceutical laboratories in Halle, Frankfort, Strasburg, and Freiburg. In 1760 he succeeded Eller as director of the physical section of the Berlin Academy of Sciences. He died in 1782, having obtained a high reputation. He was one of the earliest cultivators of chemical analysis, without, however, attempting quantitative operations. He experimented on phosphorus, on its extraction from urine, and on phosphoric acid, and is probably the earliest chemist who describes these bodies with accuracy. He discovered the distinct character of alumina, and showed its presence in alum and in clay. He has also left papers on soda, on chloride of silver, on fluor-spar, and on tartar. His earlier writings were collected and published at Paris in 1762, in two small volumes. His later papers will be found in the Transactions of the Berlin Academy.—J. W. S.

MARIA LECZINSKA, Queen-consort of Louis XV. of France, was a daughter of Stanislaus Leczinski, king of Poland. Born in 1703, she was still a child when her father was driven from his throne. After various wanderings from one refuge to another the royal exiles were residing near Weissemburg, when the messengers arrived from Louis with proposals of marriage, and the ceremony took place at Fontainebleau in 1725. She was not unfitted to adorn the high station which she now occupied, for though her personal appearance was unattractive, she possessed taste and accomplishments which she gratified by the patronage of literature and the fine arts; the dramatist Moncrif had a special share of her favour and assistance. But the principal features of her character were her gentle disposition and her maternal tenderness. She had eight children, of whom several died before her, and the grief which she experienced under these losses is said to have hastened her own death, which took place in 1768.—W. B.

MARIA LOUISA, second wife of the Emperor Napoleon, eldest daughter of Francis I., emperor of Austria, and Maria Theresa of Naples, was born in 1791. Towards the close of 1809, when the treaty of Schönbrunn was signed, Napoleon having resolved to divorce Josephine, extorted from the Austrian emperor, who was then completely at the conqueror's mercy, the promise of his daughter's hand, although such a marriage was a direct breach of the canons of the Romish church, and was exceedingly unpopular among the Austrian people, who declared that the princess was sacrificed to political interests and intrigues. She was married on the 11th of March, 1810, at Schönbrunn, Berthier acting as proxy for Bonaparte. Four days later she set out for France, and was met by the emperor on the high road between Soissons and Compiegne. On the first of April the religious marriage ceremony was performed at St. Cloud by Cardinal Fesch, and was followed by splendid festivals and public rejoicings, which were marred, however, by a melancholy accident—the breaking out of a fire, on the occasion of a grand ball and fête given in the house of the Austrian ambassador, Prince Schwartzemberg, in which the hostess and several other persons lost their lives. On the 20th of March, 1811, the empress was delivered of a son, whose birth was welcomed with noisy acclamations by the Parisians, and seemed greatly to increase the affection which Napoleon entertained for his wife. In 1812 she accompanied him to Dresden, and presided at the magnificent entertainments given to the sovereigns of Germany, who had assembled there to do honour to the French potentate. After the Russian disasters and the coalition of these same sovereigns against France, when Napoleon quitted Paris to commence the campaign in Germany in 1813, Maria Louisa was appointed regent, assisted by a council, and seems to have managed affairs with courage and prudence. The emperor and she never again met. On the approach of the allied armies in the end of March, 1814, the empress quitted the capital and retired to Blois with her infant son, and on the 11th of April she left this place for Orleans, to put herself under the protection of her father, the emperor of Austria. When her husband abdicated his throne and took up his residence at Elba, it was agreed by the allies that she should obtain the sovereignty of the duchies of Parma and Placentia. On the final overthrow of Napoleon and his exile to St. Helena, his wife displayed marked indifference to his misfortunes, and did not conceal her attachment to her chamberlain, Count Neipperg, whom she privately married after the death of Napoleon, and to whom she bore a numerous family. The count died in 1829. Maria Louisa's government of the duchies was wholly regulated by Austrian policy. She was compelled to quit Parma by an insurrectionary movement in 1831, and a second time in 1847, when she took refuge at Vienna, and died there on the 18th December of that year. Maria Louisa was tall and fair, with a beautiful complexion and fine person.—J. T.

MARIA THERESA (WALPURGIA AMELIA CHRISTINA), Empress of Germany, Queen of Hungary and Bohemia, was born on the 13th of May, 1717. Her father, the Emperor Charles VI., anticipating the extinction of the male line of his house, had in 1713 executed a deed known as the Pragmatic sanction, by which his own daughter was to succeed him in preference to the daughter of his elder brother, the Emperor Joseph I. This solemn public document was guaranteed by the principal powers of Europe; and in the month of October, 1740, Maria Theresa succeeded to the sovereignty of Austria, Bohemia, and Hungary. Four years previously she had married Francis Stephen, duke of Lorraine, subsequently grand-duke of Tuscany. Her accession was joyfully greeted by her subjects. Young, beautiful, spirited, and clever, her inexperience in business was not regarded with any alarm. When crowned at Presburg as queen of Hungary in June, 1741, she had fascinated the Hungarians by her graceful beauty, and roused their loyalty to the highest pitch by taking the disused oath of their popular king, Andrew II., in confirmation of their privileges. To this

loyalty she was speedily compelled to have recourse. The Austrian treasury exhausted, the imperial army disorganized, and the possibility of a disputed succession, seemed to present the dominions of the young queen an easy prey to all her neighbours, few of whom but had some claim on the coveted inheritance. The king of France was descended from an Austrian princess; the elector of Bavaria was of the blood of the Emperor Ferdinand I., and had married a daughter of Joseph I.; while the elector of Saxony, as the husband of the eldest daughter of Joseph I., had a still stronger claim to the possessions of the house of Hapsburg. The first aggression upon the integrity of the queen's territories, however, came from one who had no claim of this kind. Frederick II. had become king of Prussia a few months before Maria Theresa ascended the throne. With a rich treasury, an admirably disciplined army, and a great desire for distinction, this monarch revived an ancient claim to certain provinces of Silesia, and in the month of December, 1740, marched into that country at the head of thirty thousand men. He had little difficulty in driving the small Austrian army of occupation into Moravia, and he then wrote in friendly language to the duke of Lorraine, requesting the cession of Lower Silesia. The reply of the indignant queen was an army of twenty-four thousand men, under the command of Marshal Neipperg, who, crossing the mountains, entered Silesia. On the 10th of April Frederick, by forced marches and under cover of a snow-storm, surprised Neipperg at Molovitz, where a desperate battle ensued, which, after the king had quitted the field with a crowd of fugitives, ended in the defeat of the Austrians. This disaster increased the number of the queen's enemies on the continent, but excited great sympathy for her in England, where a subsidy of £300,000 and an auxiliary force of twelve thousand men were voted to her by parliament. A private subscription, to which the duchess of Marlborough contributed £40,000, was offered to Maria Theresa, but declined. Holland, too, was friendly to Austria; but the other courts of Europe inclined towards the conqueror of Silesia. The Austrian queen indignantly refused to cede an inch of ground, or even to negotiate while there was a Prussian soldier in Silesia. In June, 1741, Frederick concluded a secret treaty with France, and a French army under Maillebois, marching towards Hanover, terrified King George into an agreement of neutrality for one year. Another French army, joining the Bavarian forces, reduced the city of Linz, where the elector of Bavaria was inaugurated duke of Austria; and declared war against Maria Theresa by the name of grand-duchess of Tuscany. The enemy was within three leagues of Vienna, and the Danube was covered with flying citizens. The queen herself, far advanced in pregnancy, left the capital in charge of her husband and his brother, Prince Charles, and repaired to Presburg, where the magnates and other orders of the kingdom of Hungary were then assembled in diet. On the 11th of September the royal fugitive summoned them to the castle. Her appeal to the Hungarians on this occasion, enforced as it was by a display of mingled dignity and sadness, roused on her behalf a chivalrous enthusiasm which penetrated to the banks of the Save, the Theiss, and the Drave, and drew to the battlefields of western Europe fierce warriors, whose names of Pandour, Croat, and Tolpache, soon became terrible to the enemies of Austria. Meanwhile the elector of Bavaria, abandoning his designs on Vienna, took Prague by a surprise, was crowned king of Bohemia, and then proceeded to Frankfort, where he was elected and crowned emperor of Germany by the title of Charles VII. In 1742 another English subsidy was voted to the queen of Hungary, and a force sent into Flanders under Earl Stair to aid her; but the sluggishness of the Dutch paralyzed what little life there was in the British expedition. On the other hand good fortune rewarded the loyal ardour of the Hungarians. The French and Bavarians were defeated in Bohemia, and followed into Bavaria, where Khevenhüller, the Austrian general, entered Munich on the very day that the Bavarian sovereign was elected emperor at Frankfort. Maria Theresa sent a letter of thanks to her general, with the pictures of herself and son, which being exhibited to the soldiers raised their enthusiasm to the highest pitch. These advantages to the Austrian arms had been facilitated by a secret armistice concluded in the winter with Frederick of Prussia, who resented the tone of superiority assumed by the French court. Not obtaining the concessions he required, however, Frederick resumed the offensive, entered Moravia, reduced Olmutz, then passing into Bohemia, defeated Prince Charles at Czaslau on 17th May, 1742. The pride of the brave queen was overcome by this victory, and she pacified her most dangerous antagonist with the treaty of Breslau, by which all Silesia was given up to Prussia. The French were next disposed of, Belleisle being forced to quit Prague with the majority of his troops, leaving a remnant which capitulated. In Italy Maria Theresa recovered her position by an alliance with the king of Sardinia. In the following year, 1743, the king of England gained the battle of Dettingen over the French simply as the ally of Austria; for between France and England there was no declared war. The French soon afterwards retired from Germany, leaving the emperor, Charles VII., to his fate. Bavaria, the hereditary dominions of the latter, were held in hostage by the queen of Hungary, who wished to compel the emperor's abdication. In 1744 Frederick, notwithstanding the treaty of Breslau, again attacked the queen's dominions, and reduced Prague, while Marshal Seckendorff drove the Austrians out of Bavaria and reinstated Charles VII. in Munich. Prince Charles of Lorraine hastened by forced marches to Bohemia. Maria Theresa again repaired to Presburg and appealed to the Hungarians, and before winter Frederick was obliged to evacuate Bohemia. At length in 1745 Charles VII. died, the duke of Lorraine was elected emperor as Francis I., and peace was concluded between Austria and Prussia at Dresden. When in 1748 the terms of a general peace were negotiated at Aix-la-Chapelle, the empress-queen protested against the preliminaries, which included a stipulation that the duchy of Silesia and county of Glatz should be guaranteed to the king of Prussia. She broke out into passionate exclamations to Robinson the English ambassador, who communicated the terms of the peace; and many months were consumed in persuading her to agree to them. The treaty was at length signed by all the belligerent powers in October, 1748. The seven years of peace which followed close the best period of Maria Theresa's life. She then laboured at the good government of her subjects, and distinguished herself by many acts of beneficence and enlightened wisdom. But she could not forgive King Frederick; her heart was set upon the recovery of Silesia; and in her chancellor, Kaunitz, she had a man capable of working out great ends with quiet, unflinching steadiness of purpose. The Seven Years' war, thus silently prepared, threw Frederick and his kingdom into a more desperate condition even than that into which Maria Theresa had fallen after the first aggression upon Silesia. In this striking chapter of history Frederick is the prominent figure, and all that relates to the empress-queen's personal share in the transactions of that terrible war may be told in few words. Maria Theresa finding the English unwilling to take part against Prussia, not only declined to act with England against France, but reversed the traditional policy of her family by making overtures to Louis XV. She cultivated the favour of Madame de Pompadour, wrote flattering letters to her, and styled her "cousin." To such condescension did hatred of Frederick bring the lofty empress-queen. The king of Prussia, by his sarcasms, had excited an equally violent dislike in the mind not only of Madame Pompadour, but in that of a still more redoubtable female potentate, Elizabeth empress of Russia. In this state of things England concluded a defensive alliance with Prussia on 16th January, 1756. The news of this treaty struck Maria Theresa, to use her own language, "like a fit of apoplexy," and on the 1st May, 1756, she concluded a treaty with France. An alliance with Russia, with Sweden, and with Saxony and Poland, completed the formidable confederacy against Frederick. He had no unworthy antagonists in Maria Theresa's generals, Brown, Daun, and Laudohn. When utter ruin had gathered around and was about to crush him, he was saved by the death of Elizabeth and the accession of Peter III. to the throne of Russia. In 1763 the allies of the empress-queen had fallen away from her. France made peace with England. Russia and Sweden had withdrawn from the contest. Left to wage the war with Frederick single-handed, she intimated her readiness for peace, which was accordingly concluded at the hunting palace of Hubertsburg early in 1763; both parties retaining the territory they had held before the war. Frederick agreed to vote for the election of Joseph, the empress's son, as king of the Romans. The following year Joseph was elected emperor on the death of his father, Francis I. Maria Theresa mourned for her husband with deep and sincere sorrow, and visited every month the burial vault in which his remains were deposited. She was sick of war, and wished, she said, to live in peace to the end of her days. She opposed, however, Russian aggrandizement at the

expense of Turkey, and allied herself with the latter power in 1771. When Russia and Prussia resolved on the partition of Poland, Maria Theresa was induced to become an accomplice in the spoliation, 1772. Her reign had well-nigh been concluded amid the troubles of another war of succession for the throne of Bavaria. The question was settled through the mediation of France and Russia by the peace of Teschen, 13th May, 1779. In the following year the great queen died on the 29th November, 1780, having earned from her subjects the grateful title of Mother of her country. One strong feature of her character was religious intolerance. For the Jews she had a great aversion; and in the spring of 1745 she commanded them all to quit the Austrian dominions within six months, despite the remonstrances of all her ministers.—(Earl Stanhope's *History*; Raumer's *Contributions to Modern History*.)—R. H.

MARIA. See MARY.

MARIAMNE. See MACCABEES.

MARIANA, JUAN DE, a Spanish historian, born at Talavera in 1536. He was a foundling, and early entered the order of jesuits, filling an important post at Rome at the age of twenty-five, and subsequently serving in Sicily, at Paris, and Toledo. The last forty-nine years of his life were devoted almost incessantly to literary labour. He incurred odium by covertly defending the polyglott Bible of Arias Montano. His treatise, "De Rege et Regis Institutione," was held to favour the doctrine of tyrannicide; another treatise, "De Ponderibus et Mensuris," was aimed at the malversations of the duke of Lerma, and the author was subjected to imprisonment and penance on account of it. Another work, "De Morte et Immortalitate," was also visited with an ecclesiastical censure, not the less severe because there was found among his papers a work, "De erroribus quæ in formâ Gubernationis Societatis Jesu occurrunt," published long afterwards. We may also notice a collection of seven treatises on theological and other subjects, including one, "De Spectaculis," and one on the Vulgate version of the scriptures. But Mariana's great work is his "Historiæ De Rebus Hispaniæ libri xx." This work, written at first in Latin, was published in 1592, and the Spanish version, including ten more books, appeared in 1609. It begins with the supposed peopling of Spain by Tubal, the son of Japhet, and comes down to the accession of Charles V., to which Mariana added a condensed continuation down to 1621; and there is a further continuation by Sabau and Blanco. It is, says Ticknor, "if not the most trustworthy of annals, at least the most remarkable union of picturesque chronicling with sober history that the world has ever seen." The best edition is that of Ibarra, Madrid, 1780. The work was enlarged in successive editions by his own hand down to the year of his death, which happened in 1623, at the age of eighty-seven.—F. M. W.

MARIANUS, SCOTUS, a monk and chronicler, born in Scotland in 1028. He entered the abbey of St. Martin at Cologne in 1056, and three years later was ordained a priest at the abbey of Fulda. He died at Mayence in 1086. His memory has been preserved by his "Chronicle," which extends from the commencement of the Christian era to 1083. It was continued by Dodechinus in 1200.

MARIE ANTOINETTE, Queen of France, daughter of Maria Theresa, and of Francis of Lorraine, emperor of Germany, was born at Vienna on the 2nd November, 1755, the day after the earthquake of Lisbon. Her education, she used to complain in after life, was superficial (Metastasio taught her Italian); but Nature had lavished her gifts upon the young princess, whose beauty and grace afterwards elicited the famous apostrophe of Burke. Eight years old, at the peace of Paris (1763), so disastrous to France, Marie Antoinette was fixed on by the French prime minister, Choiseul, as the means of cementing an alliance between France and Austria which, with the Bourbon family compact, would, he hoped, enable France to defy England. The marriage which he proposed between Marie Antoinette and the young prince, afterwards Louis XVI., was approved of by Maria Theresa, and was celebrated in the May of 1770. "Qu'elle est jolie notre dauphine!" was the exclamation of the French peasantry as they welcomed on her way to Paris the young dauphiness, in her fifteenth year, with her expressive features, exquisite complexion, clear blue eyes, light-brown hair, and winning grace of manner. But, with every quality to make her popular, she was disliked by one section of the court as the representative of the Austrian alliance; and by those opposed to the alliance a ready circulation was given to calumnies upon her among a people already grown disloyal. Four years after her marriage, she became queen of France by the death of Louis XV., 10th May, 1774. In twelve years more, slander and libel had done their work so well, that the acquittal of Cardinal de Rohan in the affair of the Diamond Necklace (see ROHAN), was celebrated as a popular triumph. The most minute research has resulted in bringing home to Marie Antoinette, in her early years of queenhood, nothing worse than a few pardonable indiscretions, which were magnified into crimes. When the French revolution broke out, the kind-hearted if thoughtless queen, already assailed in her private character, was regarded as the chief opponent of the new state of things; and her unpopularity reached its acme. She had not even the satisfaction of securing the support of those most attached to the ancient regime, for they disliked her negotiations with such leaders of the people as Mirabeau, and afterwards Barnave, by whose aid alone she saw that the cause of royalty could be retrieved, and whom she fascinated into submission and compliance. "Madame," said Mirabeau, a short time before his death, after his first interview with her, in the darkness of the night, in the gardens of St. Cloud—"Madame, the monarchy is saved." The disastrous results of the flight to Varennes, and the influence of the police on the French revolution, have been indicated in our sketch of her husband.—(See LOUIS XVI.) Throughout the Revolution, if sometimes rash, she was always fearless, nor did she ever forget the wife and mother in the queen. In their worst dangers she sought to cheer as well as to encourage her irresolute husband, and her little dauphin was always the object of her tenderest care. After the 10th of August, 1792, imprisoned in the Temple with her husband, she took her last farewell of him on the morning of his execution, 21st January, 1793. On the 2nd of the following August, she was removed to the Conciergerie, and separated from all whom she loved. On the 14th of October she was brought before the revolutionary tribunal, and tried as "the widow Capet" for the usual "crimes against the republic," comporting herself with queenly dignity. After two days and nights sentence of death was pronounced. She received the sentence and met her fate with her usual courage. On the forenoon of the 16th October, 1793, Marie Antoinette was guillotined in the Place de la Revolution.—F. E.

MARIGNANO, GIAN GIACOMO MEDICHINO, Marquis of, one of the ablest captains and adventurers of the age of Charles V., born in Milan in 1495 or 1497; died there, 8th November, 1555. His father, Bernardino Medichino or De' Medici, was a steward of the duke of Milan: the affinity to the Florentine Medicis professed by his son is generally discredited. The marquis' career was one of successful over-reaching, violence, and barbarity. It began with the murder of one of the Visconti, at the instigation of the duke of Milan; and ended, after the capture of Siena in 1555, with the hanging of more than five thousand of the inhabitants; many of whom the conqueror pleased himself by spiking with his own hand. The lordship of Musso and Marignano, and a deal of hard fighting for, or sometimes against, Spain, occupied the interim. Pope Pius IV. was his brother.—W. M. R.

MARIN, MICHEL ANGE, a French ecclesiastical author and poet, born on the 23rd December, 1697; died at Avignon on the 3rd April, 1767. He belonged to a noble Genoese family which had settled early in Provence. Entering the order of minorites, he devoted himself to ecclesiastical studies, but had also great facility in the composition of verses. His principal work was "Lives of the Fathers of the Deserts of the East, with their spiritual doctrine and monastic discipline," Avignon, 1761–64, 3 vols. 4to, or 9 vols. 12mo—a more elaborate and complete work than that of Arnauld d'Andilly, and one for which he received complimentary letters from Pope Clement XIII. His other works were religious novels, &c.—P. E. D.

MARINI, GIAMBATTISTA, named Il Cavaliere Marino, poet, born in Naples, 18th October, 1569; died there, 25th or 26th March, 1625, of strangury. A poet from his boyhood, madly admired, and exciting both by his success and his sarcasms the rage of jealous rivals, Marini led an agitated life, to which an inordinate and miscellaneous passion for the fair sex contributed its quota. Expelled from his father's house, imprisoned in Naples and in Turin, and shot at by a rival poet, Gasparo Murtola; he found refuge in France in 1615, and was loaded with favours.

His poem of "Adonis," produced in 1623, though begun many years earlier, is his chief work. Its sparkling style, abounding flow, and plethora of fanciful conceits and overstrained images, excited boundless enthusiasm, and set the fashion to nearly a century of Italian poetry. His other poems are very numerous. Marini was singularly tall and thin, and careless of his person; he slept only about two hours out of the twenty-four. He was vain-glorious; and his character, as well as his genius, seems to have been composed of little beyond impulse. The finest act recorded of him is his pleading for and obtaining the pardon of his would-be assassin Murtola.—W. M. R.

MARINONI, Giovanni Giacomo, an Italian mathematician and astronomer, was born at Udine in 1676, and died at Vienna on the 10th of January, 1755. He was for many years court mathematician, and director of a scientific military academy, and he conducted various government surveys. In 1730 he established a well-appointed observatory at Vienna.—W. J. M. R.

MARIOTTE, Edme, an eminent French physicist, was born in the province of Burgundy in the earlier part of the seventeenth century, and died in Paris on the 12th of May, 1684. He was one of the ablest men of his time in the art of investigating physical laws, by the skilful combination of experiment with mathematical reasoning. Amongst other results of his investigations was the discovery of the law (which had, however, been discovered at an earlier date by Boyle and Townley) of the simple proportionality of the density of air to its pressure, when the temperature is uniform. From this law Mariotte deduced the conclusion, that the difference of level between two stations is proportional to the logarithm of the ratio of the pressures of the air at them; and he was the first who proposed to apply that principle to the measurement of heights by means of the barometer. He became one of the members of the Academy of Sciences on its first formation. His collected works were published at the Hague in 1740.—W. J. M. R.

MARIUS, Caius, was born of an obscure family at Arpinum, the birthplace of Cicero, 157 B.C. He first served in the army in Spain, and was present at the siege of Numantia, 134, where he distinguished himself greatly and attracted the notice of Scipio Africanus. At the age of thirty-eight he became tribune of the people. In this office he greatly offended the nobles, and from that time he was continually at enmity with them. Owing to their hostility, he was unable to obtain an ædileship, and it was with the utmost difficulty that he was elected prætor, 115. Soon after he married Julia, the aunt of Julius Cæsar the dictator, by which connection his political influence was considerably strengthened. In 109 he went as legate to Metellus to Africa, to conduct the war against Jugurtha. Here his military talents were displayed to great advantage, while his readiness in sharing the toils and privations of the common soldiers greatly endeared him to the army, and through the soldiers to their friends at Rome. In 107 he came back to stand for the consulship, having obtained leave of absence, not without great difficulty, from Metellus. He was triumphantly elected, and appointed to conduct the Jugurthine war in the room of Metellus his former commander. In the following year Jugurtha was captured and the war ended; but Marius remained in Africa till the close of 105, engaged in settling the government of Numidia. He then returned to Rome, having been elected consul a second time in his absence. He celebrated his triumph with great pomp, Jugurtha being led in chains in the procession. His election as consul had been partly caused by the dread felt of the threatened Gaulish invasion, several Roman commanders having been already defeated with great loss by the barbarians. The Gauls, however, gave Italy a respite while they invaded Spain, and Marius prepared for them by carrying out an improved system of discipline in the army. Some changes too are ascribed to him in the arms and equipments of the Roman soldiery. Next year he was again chosen consul, but the Gauls did not appear. In 102 B.C. he was elected consul for the fourth time, and this year the enemy came up in vast numbers to the invasion. Marius stationed himself in France, on the Rhone, to guard the Roman province and to defend the Alps. The enemy divided themselves into two great bodies; the Cimbri marching towards the Tyrolese Alps, intending to enter Italy on that side, while the Teutones and Ambrones marched against Marius, intending probably to force a passage by way of Nice. Marius avoided giving them battle at first, in order to accustom his men gradually to these strange and formidable barbarians. After some days a decisive battle was fought at Aquæ Sextiæ, now Aix, in which the barbarians were totally routed, and in fact destroyed. Almost immediately after the battle, Marius learned that he had been elected consul for the fifth time. Meanwhile the Cimbri, a Celtic nation, had forced their way into Italy and were plundering Lombardy; Marius' colleague, the consul Catulus, not venturing a battle. Marius and he now united their forces, and a decisive victory was obtained, July 30th, 101 B.C., near Milan. The Cimbri were annihilated, as the Teutones had been. Catulus obtained some distinction; but the main glory of the day was ascribed to Marius, who celebrated a magnificent triumph for his double victory. The war being ended, Marius still insatiably greedy of power and eminence, desired to be consul for the sixth time; but in order to gain his object he joined himself to Saturninus and Glaucia, two mischievous demagogues, by whose aid his election was secured. He supported Saturninus in an agrarian law which the latter proposed and carried; but Saturninus having committed murder, and alienated the people by his outrages, was driven to shut himself up with his adherents in the capitol, and Marius as consul was directed by the senate to use military force against him. Marius soon compelled them to surrender, and they were put to death by the people without trial. The popularity of Marius, however, was greatly injured by these transactions, and for the next ten years he disappears almost wholly from history. In 90 B.C. the social war broke out, and Marius again had command of a Roman army against the Marsi. Though he gained a victory, however, he obtained much less distinction in this war than his rival Sulla. In 88 B.C. Marius endeavoured to obtain the command in the war against Mithridates, but in vain; Sulla was elected consul, and the senate assigned to him the command in the East. Enraged at this, Marius and the tribune Sulpicius had recourse to violent measures, and succeeded in obtaining from the people a reversal of the decree of the senate, and the appointment of Marius to the command in the Mithridatic war. But Sulla induced his troops to refuse obedience to the commands of Marius, and marched at once at their head from Campania against Rome, while Marius was obliged to fly in haste from the city. He fled by sea along the Italian coast to Circeii, where he landed to obtain provisions. Meanwhile a price had been set on his head, and at Minturnæ he was taken and put in prison. The people, however, relented, and not only released him, but put him on board ship safely, and he sailed over to Africa and landed at Carthage. From hence, after some further narrow escapes, he returned to Italy and landed in Etruria. Sulla had now left Italy for the East, and Cinna, one of the consuls, having been driven from Rome, was collecting an army against the other consul who belonged to Sulla's party. Marius now joined Cinna, and after a successful campaign in Etruria and Campania, they marched upon Rome at the head of an overpowering force. The city surrendered, and Marius took a cruel revenge on his adversaries. He had a body-guard of slaves whom he sent to murder all whom he wished to get rid of. In this manner, the most distinguished persons of the opposite party, the flower of the senate, were dispatched by his command. Among those who perished were Antonius and Crassus the celebrated orators, and Catulus the former colleague of Marius. After satiating himself with slaughter, Marius caused himself to be proclaimed consul for the seventh time, along with Cinna, without any elections. No other Roman during the republic was seven times consul. A few days afterwards, in the middle of January, 86 B.C., Marius died of an attack of pleurisy at the age of seventy. His body was afterwards exhumed by command of Sulla, and flung into the Anio. His character has been fully drawn by Niebuhr.—G.

MARIVAUX, Pierre Carlet de Chamblain de, novelist and dramatist, was born at Paris in 1688. His life was long, but uneventful. He married in 1721; his wife died two years afterwards; his only child took the veil; and he lived a calm and blameless life until 1763, in which he expired at Paris. Few men with so small an income have spent so much of it in charity as he. Amongst his earliest productions was a burlesque of Homer; he subsequently attempted heroic tragedy, in which he failed, but at last hit upon his real vein, which was for fiction and sentimental comedy. Distinguished by much subtlety and acuteness of analysis, many of his plays are still occasionally produced on the French stage. His chief novels were "Marianne," and "Le Paysan Parvenu."—W. J. P.

MARKHAM, Gervase, an English officer of the seventeenth century, took part in the civil wars of that period, and acquitted

himself honourably as a captain in the army of Charles I. But he was more indebted for his fame to his literary accomplishments and the various writings which he published. Besides a number of works on husbandry and the sports of the field, he composed a lament for Henri III. of France; poems in "England's Parnassus;" "Sion's Muse, contaynyng the divine song of King Solomon, in eight eclogues;" "England's Arcadia," a continuation of Sir Philip Sydney's famous work; and a tragedy entitled "Herod and Antipater."—W. B.

MARKLAND, JEREMIAH, born in 1693, was the son of an English clergyman in Lancashire, and received his early education at Christ's hospital, London. After completing his studies at Cambridge, where he became a master of arts and fellow of St. Peter's college, he took service as a private tutor, and had an opportunity of travelling on the continent with his pupil. But the greater portion of his life was spent in studious retirement, prosecuting the literary labours and adding to the classical acquirements which have placed his name in the list of England's famous scholars. His edition of the Sylvæ of Statius is still highly esteemed. He edited also several plays of Euripides, and contributed valuable notes to other classical publications of that day. In the enlarged edition of Bowyer's Conjectures on the New Testament, published in 1812, his name frequently occurs; and the critical remarks which he contributed to that publication form an important element of its value, not only by their number, but by the learning and judgment which they display. He died in 1776, not more admired on account of his scholarly attainments, than beloved for the upright simplicity of his manners, and his charitable deeds.—W. B.

MARLBOROUGH, JOHN CHURCHILL, Duke of, the eminent commander, statesman, diplomatist, and courtier, whose extraordinary genius shed the greatest lustre upon the reign of Queen Anne, and whose "splendid qualities were mingled with an alloy of defects" which have been the source of keen controversy, was born at Ashe in Devonshire, on the 5th of July, 1650. His father, Sir Winston Churchill, was a "malignant," who suffered severely for his loyalty to the Stewarts, and was the compiler of what Nicolson styled "a diverting view of the arms and exploits of our kings," under the title of Divi Britannici, folio, 1675. The poor cavalier who, according to Macaulay, made himself ridiculous by the praise bestowed on kings in this book, obtained no more solid reward for his services and sacrifices than places at court for two of his children. His daughter, Arabella, was appointed maid of honour to the duchess of York; his son John, page to the duke. The former was seduced by the duke, and became his mistress. The latter, who had a singularly handsome person and most engaging manners, failed not to play his part in the scenes of profligacy amid which he lived. The little schooling he had received included the perusal of a copy of Vegetius, from which he is said to have derived his first inclination for a military life. In his sixteenth year he obtained from the duke of York an ensigncy in the guards, and made his first essay in arms at Tangiers, then an English possession and continually besieged by the Moors. After his return home an amour with Charles II.'s celebrated mistress, Barbara Villiers, duchess of Cleveland, was discovered by the king through the information of the duke of Buckingham. Churchill made his escape by jumping through the window. In 1672 he was sent with his regiment to Holland to fight under the duke of Monmouth against the Dutch, in support of the discreditable alliance with France. The "handsome Englishman," as he was called by Turenne, exhibited in his twenty-third year, as captain of grenadiers, that serene intrepidity which distinguished him through life. His professional skill was admired and improved by the great captain under whose eye he served. At the sieges of Nimeguen and Maestricht he greatly signalized himself. He was publicly thanked by Louis XIV., who specially recommended him to the favour of the king of England. At the conclusion of the second campaign in Holland, Churchill was made by the king of France colonel of one of the English regiments which accompanied King Louis' army in the campaign of 1674 against the imperialists. Strange was the fate that made this scholar of Condé and Turenne the conqueror of their proud master in his old age! After five years' campaigning Churchill returned to England, higher than ever in the favour and confidence of his sister's lover, the duke of York. The duchess of Cleveland had given him £5000 by way of compensation for his hasty flight from her chamber. With the prudence learnt doubtless among the privations of the poor cavalier's home at Ashe, and subsequently developed into avarice, the young soldier invested this sum in the purchase of an annuity of £500 a year, well secured on landed property. The transaction was certainly a highly advantageous one for him; yet he showed that he was not a mere fortune-hunter by marrying in 1678 Sarah Jennings, a lady of great beauty, wit, and force of character, who was by no means rich. To his union with this remarkable woman, whom he had wooed for three years before marrying her, Churchill owed much. Both husband and wife were handsome and able, both thorough people of the world, and sincerely bent upon attaining worldly wealth and distinction. The chief disparity between them was in temper; he being celebrated for an equanimity that nothing could ruffle, she equally famous for uncontrollable irascibility. Their love for one another must have been deep and sincere; for she exercised a sway over his mind which he never disputed, and weaned him at once from the licentious habits of a profligate court. He now obtained a regiment of infantry, and was sent, on a temporary breach between Charles and Louis, to negotiate an alliance with the prince of Orange against France, which was averted by a general peace. During the agitating times of the "exclusion bill," and the outcries against the duke of York in the latter years of Charles' reign, Churchill accompanied James to the Low Countries and to Scotland; escaped with him from the *Gloucester* when that ship was wrecked on Yarmouth Sands in 1682; and seven months afterwards was created Baron Churchill of Eymouth in the Scotch peerage, and appointed colonel of the newly-formed regiment of royal dragoons. His wife, who had been the companion from childhood of the Princess Anne, was at this time appointed a lady of her bedchamber. On the accession of James to the throne in 1683, Churchill was sent to Paris to notify the event to the French monarch, and to thank him for the gift of money which so basely inaugurated the English sovereign's foreign policy. The ambassador on his return was elevated to the English peerage by the title of Baron Churchill of Sandridge in Hertfordshire, where lay his wife's paternal inheritance. His military talents were ere long called into play by the miserable rebellion of his former commander, the unhappy duke of Monmouth. At the head of a small body of troops he grievously harassed the rebels on their march from Bridgewater. At the battle of Sedgemoor, although under the command of the incompetent earl of Feversham, he by his skilful dispositions decided the fate of the day, which, owing to the disorganized condition of the royal army, seemed for a moment doubtful. The cruel severities which followed the suppression of this feeble rebellion did not raise the character of the king in the estimation of his favoured subject. "I wish well to your suit with all my heart," said Churchill to a poor supplicant at Whitehall, pleading piteously for her brother's life; "but do not flatter yourself with hopes. This marble," laying his hand on the chimney-piece, "is not harder than the king." Beyond the rank of major-general and the colonelcy of an older regiment of horse-guards, Churchill received during James' short reign no acknowledgment of his talents and services. He manifested unequivocally his aversion from the king's projects for changing the religion of the country. When the prince of Orange undertook to rescue England from Romanist domination, Churchill not only became the medium of communication between William and his sister-in-law Anne, but engaged to prepare the English army for the projected change in the government. James, though a profound dissimulator himself, had no suspicion of Churchill's treachery until he was actually at Salisbury on the road to meet the prince of Orange. He had recently raised his favourite to the rank of lieutenant-general, and appointed him to a command in the army destined to repel the Dutch invaders. On the evening of the 24th November, 1688, the king held a council of war, at which Churchill saw he was distrusted. In the night he fled to the prince's quarters, accompanied by the duke of Grafton. This desertion was fatal to all hopes of success that James may have entertained, and exasperated the falling monarch in the highest degree. He retreated to London, only to find that his daughter Anne had fled from the palace with Lady Churchill. The dictates of reason and policy were forgotten in the royal desire for vengeance. When pressed to avert the storm by making concessions, including an amnesty to those who were in arms against him, he exclaimed, "I cannot do it; I must make examples, Churchill above all—Churchill whom I raised so high. He and he alone has done all this.

He has corrupted my army. He has corrupted my child. He would have put me into their hands, but for God's special providence." The selfish treachery of Churchill was indeed ignoble, but the bonds which unite a courtier to a king are generally those of interest alone, and James had not his careless brother's power over the hearts of his servants. The terms on which the favours bestowed on Churchill were granted, were doubtless humiliating enough. The seduction of his sister Arabella, though used by the selfish young aspirant for worldly advancement, could not make him love her seducer. His great talents and subsequent fame have made his treason conspicuous, yet was it countenanced by the conduct of men bearing the most illustrious names in England—men very near to the throne, and very high in the confidence of the king.

When the vote was taken for making William of Orange king of England, Churchill, who was in favour of a regency, absented himself from parliament. He was nevertheless appointed a lord of the bedchamber and created Earl of Marlborough. He continued to be the warm partisan of the Princess Anne, and strove hard to procure for her that allowance of £50,000 a year, which was the cause of dissension between Anne and Queen Mary. In the summer of 1689 William sent him to command the English forces employed against the French in Holland, where he had but one slight opportunity of displaying his consummate ability in the art of war, namely, in the defence of the post of Walcourt against a great superiority of numbers. He declined to accompany King William to Ireland, while James was there in person; but after the battle of the Boyne and the return of the exiled monarch to France, he accepted the command of the troops in Ireland, and speedily reduced the troubled districts to order. Marlborough felt no attachment to William, and would seem to have built his hopes of greatness on his influence with the Princess Anne. Early in 1690 when the stability of William's government began to appear uncertain, Marlborough again consulted his own interest by a treasonable correspondence with James at St. Germains. He had an interview with Colonel Sackville, a jacobite agent, expressed deep repentance for his past conduct, and implored the colonel to intercede for him with the exiled king. He attested his sincerity by giving information of facts known only to persons in high office, and hinted at the possibility of his carrying over the English forces in Flanders to the French camp, if James should so wish. The banished king, too glad to be thus imposed on, forgave the powerful penitent, and sent him an assurance to that effect in writing. This document the earl kept locked up in readiness for a second restoration should it arrive. Meanwhile King William, unsuspicious of these intrigues, took Marlborough with him to Holland, where the graces and accomplishments of the English general excited universal admiration. While arranging the camp at Brussels, he received from St. Germains a request to fulfil his promise of deserting to the French camp. He excused himself for the time being by saying that to carry over a regiment or two would be worse than useless, and that time was required to prepare an army for such a step. On his return to England, however, in the autumn of 1691, he proposed to the jacobites a plan for profiting by the extreme unpopularity of the Dutch in the English service, to obtain a vote in parliament for the dismissal of all foreigners from public employ. William would be certain to resent such treatment of his faithful followers; a rupture would ensue, and by a judicious management of the British army which Marlborough promised to conduct himself, William's government would be overthrown, and James be restored to his throne. The jacobites refused to believe in the last part of the notable scheme, having reason to suspect that the ambitious commander intended to proclaim Anne, and govern England in her name. The project, therefore, was betrayed to William, who felt keenly the perfidy of the ablest man in his service. On the night of the 9th January, 1692, the queen had a painful explanation with the Princess Anne, and early the next morning Marlborough was dismissed from all his employments, and forbidden to appear at court. Anne, rather than dismiss the countess of Marlborough and her husband, quitted the palace at Whitehall, and went to reside with them at Sion house on the banks of the Thames, occupying Berkeley house when in London. In May of the same year 1692, just before the battle of La Hogue, England being in great apprehension of a jacobite descent upon her shores, and William absent on the continent, Marlborough was placed in great peril by a scheme of peculiar villany known as Young's plot. One Robert Young, who had long earned a dishonest livelihood by perjury and forgery, concocted a document purporting to be an association for the restoration of the banished king, which, having contrived to get it placed in the house of Bishop Sprat at Bromley, he denounced to the government. At the head of the forged signatures to this paper was the name of Marlborough, who was thereupon arrested on the 8th of May, and committed to the Tower. On the discovery of the fictitious nature of the plot the earl was admitted to bail. His name, however, was struck out of the list of the privy council, and for five years he remained without any public employment. A dreadful crime is laid to his charge by Lord Macaulay and others, of having informed the court of St. Germains in May, 1694, of the intended English expedition against Brest, and of having caused thereby the death of the brave Talmash, the commander of the troops, on whose removal he counted for his own restoration to the public service. Proofs of the treasonable intelligence exist in the *Macpherson Papers*, but the motive ascribed seems too foul for belief. The denunciation of Sir John Fenwick when apprehended for conspiring against the king's life included Marlborough, Godolphin, and even Shrewsbury, but failed to convince parliament; for both houses voted the allegations to be false and scandalous. Whether William believed in the innocence or dreaded the power of these noblemen is still doubtful. Certain it is that when the Princess Anne after the death of Queen Mary was reconciled to the king, Marlborough was appointed, in 1698, governor to the duke of Gloucester the presumptive heir to the throne, and received from William a pretty compliment on the occasion "My lord," said the king, "make him but what you are, and my nephew will be all I wish to see him." Two years before, while his resentment still glowed, William had been heard to say, "If I had been a private gentleman, my Lord Marlborough and I must have measured swords." Marlborough was also at the same time restored to his seat in the privy council, and to his former military rank and command. His treasonable intercourse with the exiled Stewarts rapidly cooled after the death of Queen Mary, when no one but the sickly king stood between Anne and the throne.

In the summer of 1701 he accompanied William to Holland, was appointed commander of the forces in the Netherlands, and intrusted with the most extensive powers for negotiating with the various states then combining against France in a confederacy, the power of which he subsequently wielded with such tremendous success. After displaying the sagacity and address of a profound diplomatist, he was returning with the hope of applying his talents to domestic politics, when he learned that William had dismissed the tory administration headed by Godolphin, Marlborough's bosom friend. Four months later the king died, and Anne ascended the throne. Her first thought was to raise to the highest honours the man who was destined to make her reign glorious. Three days after her accession he received the garter, the day after was made commander-in-chief, and ere long master general of the ordnance. The deceased king had not in vain recommended Marlborough to Anne as the fittest person to command her armies. William's policy lived after him, and through Marlborough's personal influence war was declared against France ere three months of the new reign had expired. The conduct of that war is Marlborough's greatest glory. The history of his campaigns from 1704 to 1711 fill some of the brightest pages of the annals of the British empire. The records of historians leave little for the biographer to say. Marlborough was past middle life when he entered on this eventful period of his history. He was still robust and indefatigable, but a martyr to distracting maladies. From dimness of sight, headache, fever, or ague, he was hardly ever free. Yet what work he performed —from the writing of letters to every court in Europe, to the organizing of armies, the achievement of splendid victories, and the negotiation of treaties of peace and alliance! Not only was he the presiding genius in the councils of England, but his guiding hand directed the course of events all over Europe. In June, 1702, he was appointed generalissimo of the allied forces, and departed for the Hague. "By the death of William," says Bolingbroke, no friend to the object of his eulogy, "the duke of Marlborough was raised to the head of the army, and indeed of the confederacy; where he, a new, a private man, a subject, acquired by merit and by management a more deciding influence than high birth, confirmed authority, and even the crown of

Great Britain had given to King William. Not only all the parts of that vast machine, the grand alliance, were kept more compact and entire, but a more rapid and vigorous motion was given to the whole; and instead of languishing and disastrous campaigns, we saw every scene of the war full of action." His career of victory was unchecked by one defeat, and resembled in more than one particular the dazzling triumphs of Napoleon a century later. The first campaign, in which several important fortresses were reduced, was characterized by the wary vigilance of the general rather than by action. He was rewarded, however, on December 14th, 1702, by the dignities of Marquis of Blandford and Duke of Marlborough. A sad calamity, indeed, cast its gloom over this flush of prosperity. The duke's only son, a youth of seventeen, died of the small-pox. The next campaign, which began in March, 1703, was not very satisfactory to the English general who, moreover, was harassed by political news from home, and the progress of the tory party. At this juncture he entered into intimate correspondence with Prince Eugene, and communicated to him a scheme for changing the theatre of war, in the next campaign, and marching to the Danube. The justification of the plan was the glorious victories obtained at Donawerth and Blenheim in July and August, 1704. The emperor of Germany testified his gratitude to the victor by making him a prince of the empire, to which dignity was annexed in the following year the extensive domain of Mildenheim. Great enthusiasm was aroused at home by these triumphs. Addison was called out of obscurity to celebrate the glories of the duke in a poem, the Campaign. His grace was thought to have assumed almost a royal state, eating his meals alone with gentlemen standing behind him. He received from the crown a grant in perpetuity of the manors of Woodstock and Wootton, where was built at the public expense the palace which still bears the name of Blenheim. After occupying the winter with matters of civil government in England, Marlborough again sailed for the continent in March, 1705. His great military plans were frequently thwarted by the incompetency of his allies, especially by the Dutch deputies, and no brilliant achievement signalized the year. When the army had retired to winter quarters its leader visited Vienna, Berlin, Hanover, and the Hague, animating the various members of the alliance of which he was the soul. At home he found a coolness had sprung up between his duchess and the queen.

In the campaign of 1706 he performed a great exploit by forcing the French lines at Tirlemont, and on May 23rd gained a splendid victory at Ramilies, after a bloody contest of five hours. In this battle the duke twice narrowly escaped with his life. The history of the war in 1707 presents no event of greater interest than Marlborough's interview with Charles XII. of Sweden, from whom as well as from other European sovereigns the duke received honours and compliments more or less substantial. The battle of Oudenard, which was fought on the 30th June, 1708, and continued with unabated fury after the darkness of night had fallen over the field, resulted in another decisive triumph for the English general. France, however, was still unsubdued, although the glory of the Grand Monarque was sadly dimmed in his old age. Another fierce struggle for the mastery took place on the 31st of August, 1709, at Malplaquet, where each opposing army numbered about one hundred thousand combatants, including their finest regiments, with an unusually strong force of artillery. The conflict was most murderous; and though the French were defeated and compelled to retreat, their loss of fifteen thousand killed and wounded was exceeded by the loss of the allies, which amounted to twenty thousand. Malplaquet was the last of Marlborough's great victories. He continued in command of the forces during the campaigns of 1710 and 1711; but his fall was already resolved on. The nation was growing weary of the burdens of a long war, and wished for peace. The great duke's enemies became bolder in their attacks on him, as his influence at the palace diminished. He was bitterly assailed in parliament and by the press. The terrible pamphleteer, Swift, was but one among a host of inferior writers that attacked him. He was charged not only with making money by contracts and the sale of officers' commissions, but with a design to prolong the war in order to increase his business.

Unfortunately the penuriousness of his early life, when he was the poor son of a ruined cavalier, had grown into confirmed habits of avarice, which gave a colour to the vile accusations brought against the greatest general of the time. His former sins of treason too recoiled upon him in old age. For it was principally through the machinations of Harley and St. John, whom he had befriended, and of Mrs. Masham (see MASHAM), who owed everything to the duchess of Marlborough, that the Churchills were overthrown. True, the imperious and grasping disposition of the duchess became more uncontrollable, as the queen grew less disposed to submit to her dictation. The definitive rupture between Anne and the duchess occurred on the 6th of April, 1710. In August, 1710, the whig ministry was dismissed during the absence of Marlborough on the continent. While he clung to his command and various lucrative offices, the duke had to bear with the superciliousness of St. John and Harley, who had become his masters. At length on the 1st of January, 1712, after enduring neglect and insult from the court and ministers, he was deprived of all his offices. Soon after a charge of peculation was brought against him in parliament, which it was found convenient to drop unprosecuted, leaving a damaging stigma on the great general's name. "Such a fall," says Burnet, "has not happened since the days of Belisarius." Marlborough's treasons were indeed finding him out. There is reason to believe that Harley, earl of Oxford, possessed evidence in the duke's handwriting which would have sent him to the Tower, and possibly to the block. An interview between the minister and the general took place at Thomas Harley's house in James Street, Westminster, which resulted in Marlborough's quitting England almost immediately, November, 1712. The same power which compelled this mysterious journey (the possession of damning evidence against Marlborough), is supposed to have led to the suppression of proceedings against the earl of Oxford in the succeeding reign. After tampering with the tories, the jacobites, and the Hanoverians, Marlborough recognized the sovereignty of George I. He entered London publicly the day after Queen Anne's death, to the great scandal of Dr. Sacheverel. He was disappointed at not being appointed one of the regency; but being ere long reinstated in his offices of captain-general and master of the ordnance, he cared little for the king's personal dislike to him. Although he is charged with having advanced a sum of money to the Pretender, which helped to sustain the rebellion of 1715, it is certain that his prudent counsels to the government greatly promoted the defeat of that rebellion. During his latter years he suffered from paralysis; and though he continued to attend in his seat in parliament until seven months before his death, his appearance offered so great a contrast to the noble grace of his prime manhood, as to give force to Johnson's poignant line—

"From Marlborough's eyes the streams of dotage flow."

A final stroke of paralysis terminated the duke's life on the 16th of June, 1722, in the seventy-second year of his age. His remains were interred with great pomp in Westminster abbey at the expense of his wife, not of the nation. At her death they were removed to Blenheim, and laid by her side. Anecdotes abound illustrative of the greatness and the littleness of this remarkable man. His sweetness of temper, his humanity, his intrepidity, his sagacity, his falseness and mean avarice, have been recorded by many pens. Notwithstanding his great ability in the field, Marlborough is credited with no improvement in the science of war. He left the military art as he found it. Had his education, which was neglected, been carefully superintended, a combination of mathematical and military science with intuitive genius might have made him indeed the Napoleon of his time.—R. H.

MARLBOROUGH, SARAH, duchess of, was born in 1660, and was the younger daughter of Richard Jennings, Esq. of Sandrach, Hertfordshire, the representative of a family which had suffered in the cause of royalty during the period of the Commonwealth. At an early age Sarah was placed in the household of the duchess of York, where she formed that intimacy with the Princess Anne, which was afterwards productive of such momentous consequences. She was beautiful, high-spirited, and attractive, and her hand was eagerly sought by many eligible suitors; among others, by Lord Lindsey, afterwards marquis of Ancaster. But she rejected them all for the poor, but handsome, insinuating, and gallant Colonel Churchill, and in spite of the opposition of his family, was married to him in 1678. On the marriage of the Princess Anne to Prince George of Denmark in 1683, Lady Churchill was appointed one of her maids of honour,

and soon obtained paramount influence over the mind of the princess, who almost worshipped her imperious favourite. All ceremony and all titles were dropped in their confidential intercourse. Anne became plain Mrs. Morley, and the favourite, Mrs. Freeman. Through the influence of Lady Churchill the princess was induced to join in the plot against her father, and to make her escape from Whitehall during the crisis of the Revolution, and to take refuge in the camp of the prince of Orange. But, after the final settlement of the crown, the caprice and violent temper of the favourite and her unbounded sway over her mistress caused repeated and serious annoyance to William and Mary, especially after Marlborough had entered into a treasonable correspondence with the exiled monarch. At length Queen Mary, provoked beyond bearing by the perfidy of Marlborough and the insolence of his wife, commanded her to leave the palace; and the princess, rather than be separated from her friend, retired with her family to Sion house. On the accession of Anne to the throne, Lady Marlborough's authority became paramount at court, and honours, places, and pensions were heaped upon her husband. But at length in April, 1710, her own violent and domineering temper, the influence of the new favourite, Mrs. Masham, and the intrigues of the tory party, brought about an entire alienation between the duchess and the queen. In 1711 the former resigned her office of groom of the stole, and a few months later the duke after enduring a series of mean and spiteful insults, was deprived of all his employment. On the death of the duke in 1722, he left his widow in possession of enormous wealth, which enabled her to indulge in every whim and caprice which her unbridled temper dictated. This remarkable woman survived until 1744, having outlived both her enemies and her friends. Her later years were spent in violent hostilities not only with her opponents, but even with her own children and grand-children. Pope's masterly delineation of her character under the name of Atossa is well known.—J. T.

MARLOWE, Christopher, the dramatist, was born in 1564, and educated at the grammar-school of Canterbury, and afterwards at Cambridge. He soon afterwards settled in London, and found employment as an actor and a writer for the stage. He was a man of very loose life, and is charged by contemporary writers with atheism. After a career of low debauchery, he lost his life in a tavern brawl in 1593. His licentiousness Marlowe had in common with too many of his profession in that age; but he was gifted with so powerful and brilliant a genius as is granted to but few. He is the only English dramatic writer of great merit previous to Shakspeare; and he shares with Greene and Peele the honour of having laid the foundations on which our great poet erected so stately an edifice. The most important of Marlowe's tragedies are, "Tamburlaine;" the "Jew of Malta;" "Edward II.;" and "Faustus." The authenticity of the first has been doubted, but apparently on insufficient grounds; though absurdly bombastic, it manifests a vigorous imagination. "Edward II." is preferred in some respects by Charles Lamb to the Richard II. of Shakspeare. A large part of the Henry VI. of Shakspeare, including some of the finest passages, is assigned to Marlowe by some critics. That Shakspeare has frequently imitated Marlowe is sufficiently obvious upon a comparison of their writings. Besides his plays, Marlowe translated three books of Ovid's Elegies, and the first book of Lucan's Pharsalia. He also commenced an imitation of the Hero and Leander of Musæus in six books, which was completed after his death by Chapman, the translator of Homer. It is a very beautiful poem, but, like his translations from Ovid, extremely licentious. His dramas have been thus criticised by Mr. Hallam:—"The first two acts of the 'Jew of Malta' are more vigorously conceived, both as to character and circumstances, than any other Elizabethan play, except those of Shakspeare; and perhaps we may think that *Barabbas*, though not the prototype of *Shylock*—a praise of which he is unworthy—may have suggested some few ideas to the inventor. But the latter acts, as is usual with our old dramatists, are a tissue of uninteresting crimes and slaughter. The savage character of 'Tamburlaine,' and the want of interest as to every other, render this tragedy a failure in comparison with the rest. 'Faustus' is better known; it contains nothing perhaps so dramatic as the first part of the 'Jew of Malta;' yet the occasional glimpses of repentance and struggles of alarmed conscience in the chief character are finely brought in. It is full of poetical beauties; but a mixture of buffoonery weakens the effect, and leaves it on the whole rather a sketch by a great genius than a finished performance. There is an awful melancholy about Marlowe's *Mephistophiles*, perhaps more impressive than the malignant mirth of that fiend in the renowned work of Göthe; but the fair form of *Margaret* is wanting, and Marlowe has hardly earned the credit of having breathed a few casual inspirations into a greater mind than his own." Some good remarks on the life and character of Marlowe will be found in Scott's Fortunes of Nigel. He was justly celebrated as a poet by subsequent writers, particularly Ben Jonson, Drayton, Shakspeare. A useful edition of his works in 3 vols. was published by Pickering, London, 1826.—G.

MARMION, Shakerley, an English poet of the seventeenth century, was the son of a landed proprietor in the county of Northampton. He received his education at Oxford, and took his degree of M.A. in 1624. His extravagant habits having dissipated his patrimony, he went to the continent and served in the wars of the Low Countries. After hisreturn home he obtained a commission in one of the troops raised to aid Charles I. against the Scottish presbyterians in 1639; but illness compelled him to return to London, and he died there in the course of that year. He was the author of some miscellaneous poems, and of three comedies, entitled "Holland's Leaguer," "A Fine Companion," and "The Antiquary."—W. B.

MARMONT, Auguste Frederique Louis Viesse de, Duc de Raguse, Marshal, the last survivor of Napoleon's marshals, was born at Chatillon-sur-Seine, 29th July, 1774. He was the son of an old officer of distinction, and entered the army at the age of eighteen, but passed some time at the military school of Chalons after receiving his commission. He was present at the siege of Toulon in 1793, made captain in 1794, and accompanied Napoleon to Italy. In the campaign of 1796 he acted as aid-de-camp to General Bonaparte, and went through the whole series of battles, attaining the rank of colonel. He next went to Egypt, and was made general of brigade. He was also one of the seven officers selected to attend Bonaparte, when the future emperor resolved to return to France. In 1800 Marmont superintended the conveyance of the artillery across the St. Bernard. At Marengo he attained the rank of general of division, and soon after was appointed inspector-general of artillery. In 1805 he was present at the capture of Ulm, and in 1806 commanded the army in Dalmatia. His title dates from his Dalmatian proceedings. Having completed a line of road upwards of two hundred miles in length, he was made Duc de Raguse in 1807. In 1809 he was called by Napoleon to the main army, which he joined the day before the battle of Wagram, defeating the Austrians several times on his way. After Wagram he received the marshal's baton, and soon after the treaty of Vienna which followed, he was appointed to govern the newly-acquired provinces, Dalmatia, Istria, Ragusa, and Croatia, which Napoleon had formed into a state. In 1811 he was sent to Spain to supersede General Massena, and was there present in several actions, and received several wounds. In the campaign of 1813 he was in Germany, and took the command of the second corps. He was present at Bautzen, Dresden, and Leipsic. At the latter four horses sunk under him, and he was twice wounded. In the retreat towards Paris in 1814 he was present in almost every engagement, and defended the capital to the last. Without waiting, however, for Napoleon's order he finally entered into treaty with the allies, and thus received into high favour by Louis XVIII., followed that monarch to Ghent in 1815, and returned with him to Paris. By Louis XVIII. and Charles X. he was employed in various high offices, and in 1830 was appointed to crush the revolution. This drew down on him the popular indignation, and on the establishment of the new government he was removed from the list of the French army, and ordered to leave the country. He visited various parts of Europe, and finally took up his residence at Venice, where he died on the 2nd March, 1852. During his exile he employed his leisure in writing on the military systems of the continent, and left also two volumes, the "Memoires du Duc de Raguse," which were published at Paris.—P. E. D.

MARMONTEL, Jean François, a French poet, novelist, and critic, was born of obscure parents at Bort, a small town of Limousin, on the 11th of July, 1723. He received an education at the Jesuit college in Mauriac, whence he proceeded to Clermont, and partly supported himself by instructing students less advanced than himself. His first literary production was an ode on the invention of gunpowder, which he brought for-

ward at the floral games of Toulouse. In his disappointment at not gaining a prize he wrote to Voltaire, who promised his assistance if the young poet should come to Paris. With fifty crowns in his pocket he set off for the capital, translating as he went Pope's Rape of the Lock, which he sold for a hundred crowns, and which was his first publication (1746). The traditionary fate of the poet, however, awaited him, and his memoirs contain particulars of the poverty and misery he endured at this time. A prize poem on the glory of Louis XV. after the battle of Fontenoy was forced into sale by Voltaire, who also advised Marmontel to write for the stage. Thereupon he wrote three tragedies, "Dionysius the Tyrant," "Aristomenus," and "Cleopatra," which, coming from a young man of twenty-four, attracted considerable notice, yet were not successful on the stage. His operas, heroic poems, and odes likewise fell flat on the public ear. By the favour of Madame Pompadour he was appointed clerk of public buildings in 1753, and was employed by her to touch up dull poems, old plays, and dedications. His quarrel with Le Kain the actor, arose out of some patchwork done to Rotrou's Venceslas. In 1756 he began to write his famous "Moral Tales" for the *Mercure*, and published them entire in 1761. He contrived to raise a literary storm by certain critical heresies, which for a while shut the doors of the Academy against him. The gates of the Bastile, on the other hand, were opened to receive him on account of a parody, of which he was not guilty. He had the manliness not to betray the real author, though the imprisonment cost him his privilege of publishing the *Mercure*. In 1763 he entered the Academy. "Belisaire" appeared in 1767, and extended his reputation enormously. The "Incas," a kind of supplement to "Belisaire," and a defence of freedom of opinion in religion, appeared in 1773. His most solid and useful work is "The Elements of Literature," 6 vols. 8vo, 1787, which includes the articles on poetry and literature contributed by him to the great Encyclopædia. He was a member of the electoral assembly of Paris in 1789, but during the Reign of Terror hid himself because his moderation was suspected to be royalism. He died at Abbeville on the last day of the eighteenth century. The best edition of his works is that edited by Saint-Surin, 18 vols. 8vo, Paris, 1818.—R. H.

MARMORA. See La Marmora.

MARNIX, Philip de, Baron of St. Aldegonde, a celebrated diplomatist, and the author of several theological works, was born at Brussels in 1538. He studied at Geneva, and imbibed from Calvin the principles of the reformed religion. It is said that he was the author of the confederacy by which the lords of the Netherlands bound themselves in 1566 to oppose the Inquisition. He was employed by the prince of Orange in various important affairs; and in 1584 he defended Antwerp against the duke of Parma. He died at Leyden in 1598, when engaged in a Flemish translation of the Bible.—D. W. R.

* MAROCHETTI, Carlo, Baron, A.R.A., was born at Turin in 1805. His father having gone to reside in France, young Marochetti became a student in the Lycée Napoléon, and learnt sculpture in the atelier of Bosio, but completed his artistic training in Italy. His earliest work was a marble group of a "Girl playing with a Dog," exhibited at the Salon in 1827, which was followed in due course by others of a similar class; by a statue of Mossi, executed for the Art-academy of his native city; and by an equestrian statue of Emmanuel Philibert, which he presented to the king of Sardinia, and which was the first of a class of works on which a large measure of his celebrity depends. Having established himself in Paris, Baron Marochetti was much patronized by Louis Philippe and his court. Among other royal and government commissions were the Tomb of Napoleon at the Invalides; two or three equestrian statues of the duke of Orleans; an "Assumption" for the high altar of the Madelaine; and a bas-relief for the Arc de l'Etoile. In 1839 he was created a knight of the legion of honour: he was naturalized in 1841. After the revolution of 1848 he quitted Paris for London. Here he met with a reception no less brilliant than in the city he had left; but, as there, his celebrity was rather select than general. He had whilst in Paris executed an equestrian statue of Wellington for the city of Glasgow; but he owed his introduction to the general public to his colossal equestrian statue of Richard Cœur de Lion, which was placed near the west end of the Exhibition building of 1851. This statue has since been cast in bronze, and erected by subscription near the state entrance of the house of lords. This work established his superiority in this class of sculpture, and he has since been employed to execute an equestrian statue of the queen for Glasgow, and a colossal statue of Victor Emmanuel for Turin—a work the model of which formed a prominent feature of the French Exposition Universelle of 1855, and of the Italian Exhibition, Florence, 1861. Of poetic designs, such as he first became known by, Baron Marochetti has during his residence in London exhibited a "Cupid and Greyhound," a "Sappho," and one or two more. Of busts he has produced a far greater number, this being perhaps the branch of art in which his popularity has been most shown. Among others he has exhibited busts of the queen, the prince consort, Earl Russell, the duchess of Manchester, and numerous other persons of distinction. Especially are his busts of females admired—a distinction they probably owe, in some measure, to a certain classic elevation of feature and bearing he seldom fails to impart to them, without prejudice, we may suppose, to the likeness. The baron's chief monumental works executed in London have been the costly memorial to the British soldiers buried at Scutari; the monument erected in St. Paul's to the Coldstream Guards who fell at Inkermann; that erected by command of the queen at Newport, Isle of Wight, in memory of the Princess Elizabeth, daughter of Charles I.; the bronze statue of Lord Clive for Shrewsbury; and the Melbourne tomb in St. Paul's. At present (1862) he is engaged, among other memorials, on the bronze statues of Robert Stephenson and Isambard Brunel, for the grounds of St. Margaret's, Westminster; and that of Lord Herbert of Lee for Salisbury. Baron Marochetti may now be ranked among British artists, he having taken out letters of naturalization in England, and having been in January, 1861, elected associate of the Royal Academy.—J. T–e.

MAROT, Clement, the most celebrated of early French poets, was born in 1495 at Cahors. The particulars of his life have been gathered mostly from his works, which abound in personal allusions. His father, Jean Marot, who was likewise a poet, held the office of valet-de-chambre to Francis I., and cared little about the education of Clement, who, when ten years old, was taken to Paris, and grew up in the reckless society of the dependants of a court. His early ballads and rhymed epistles are all tuned to love. The graces of his person, however, were not so eminent as his mental gifts, and he often bewails his ill-success with the fair. A disappointment of this nature drove him from the palace into the service of Nicolas de Neufville, Seigneur de Villeroy, at whose request he wrote "La Queste de ferme amour," which terminates his first considerable poem, "Le Temple de Cupidon," 1515. Once more at court, Marot recommended himself by writing verses on seasonable occasions, and in 1518 obtained an appointment in the household of Marguerite de Valois, herself a poet and lover of poets. The rapturous homage rendered by Marot to this beautiful princess, "his adorable mistress," has given rise to ill-founded suspicions of a tender intimacy between the lady and the poet. It is certain that Marot accompanied the French army into Italy, and shared the fate of his gallant sovereign at the unfortunate battle of Pavia. He soon, however, recovered his liberty, and returning to France, when Marguerite was at Madrid negotiating the liberation of her brother, was arrested for heretical opinions and thrown into the Châtelet prison, the abominations of which he depicts with vigorous strokes in a poem entitled "L'Enfer." By the interference of a friendly bishop, he was removed out of the clutches of the Sorbonne to a more tolerable confinement at Chartres, from which he was released by a royal order obtained through Marguerite. Diana of Poitiers, Henry II.'s handsome and lettered mistress, is accused of avenging on the poet some slight by betraying him to the Sorbonne. In some very spirited verses, he humorously describes his arrest at the instigation of a mistress for having "eaten bacon." In 1535, when many Huguenots were brought to the stake, Marot was accused of Calvinism. He fled to Marguerite in Bearn, thence to the court of Renée, duchess of Ferrara, which he was obliged to quit for Venice, from whence, by the king's special favour, he was allowed to return to France. Here he lived in peace for some years, until his admirable version of some of David's psalms, and the great popularity they at once enjoyed raised another polemical storm against him. He fled to Geneva in 1543, and there added other psalms to his translation. But the austerity of the pure Calvinists was too much for his lively nature. Having been reprimanded for playing a game of hazard he left Geneva for Turin, where he died in the month of September, 1544. The bibliography of Marot in Brunet's Manuel is very

instructive as to the variations of this poet's popularity during the three centuries that have elapsed since his death.—R. H.

MARPURG, Friedrich Wilhelm, a voluminous writer on the theory of music, was born in 1718 at Seehausen, in the Old Mark of Brandenburg. He was well educated in the ancient and modern languages, and also in music and mathematics. In 1746 he visited Paris, where he became acquainted with Rameau, and studied his celebrated system of the fundamental bass. Returning to Berlin he was appointed secretary to one of the ministers of the court. He next visited Hamburg, where he stayed some time in an official capacity, and then returned to Berlin. His new appointment at this city was director of the lotteries, to which was shortly afterwards added that of councillor to the king. For forty years Marpurg retained these offices, devoting all his leisure time to the composition of his numerous works on the theory of music. Gerber, in his account of this eminent man, says, "It was in November, 1793, when I passed five weeks at Berlin, that I was received in Marpurg's house almost daily, with the most friendly and hospitable attention. He then still showed the lively, jovial, and witty temper of youth. Marpurg died at Berlin, May 22, 1795. An accurate list of his works is given by Fetis.—E. F. R.

MARRACCI, Luigi, born at Lucca in 1612, devoted himself to the study of the eastern languages, and acquired distinction especially by his knowledge of Arabic, of which he was made professor in the college della Sapienza. The Arabic Bible published at Rome in 1671 was partly edited by him, and in 1698 he published the Alcoran in two folio volumes, accompanied with a Latin translation and notes, and a life of Mahomet. Marracci died in 1700.—J. D.

MARRAST, Armand, was born in 1802, and came to Paris in 1827. Devoting himself to journalism, he soon attained distinction by the vigour and pungency of his attacks upon the government. In 1830 he established the *Tribune*, which soon stood at the head of the ultra-liberal press, but was ultimately crushed by the governmental prosecutions which it provoked. Marrast was imprisoned; but on his release he published a pamphlet, "Vingt Jours de Secret;" and was then compelled to take refuge in England. During his exile he married an English lady. In 1834 he became sub-editor of the *National* under Armand Carrel; and on the violent death of his gifted and illustrious chief in 1836, Marrast succeeded to his post. After the revolution of February, 1848, he became secretary to the provisional government; then maire of Paris; and finally president of the assembly, to which latter office he was frequently re-elected. He became, however, unpopular with the more advanced republicans, and after the fall of Lamartine retired into private life. He died 10th March, 1852.—W. J. P.

MARRYATT, Frederick, Captain, R.N., the most popular of English naval novelists, was born in London in 1792. He was descended from a French protestant refugee who, escaping from the massacre of St. Bartholomew, settled in this country. His father, a West Indian merchant, was chairman of Lloyd's, and represented Sandwich in the house of commons. Captain Marryatt entered the navy in 1806, and a detailed account of his career afloat will be found in O'Byrne's Naval Biography. His first captain when he entered the *Impérieuse* as a midshipman, was Lord Cochrane, afterwards earl of Dundonald, and under that famous commander he served for three years in the Mediterranean, taking part in more than fifty actions, and displaying great gallantry and daring. During his career afloat, he saved no fewer than five lives by leaping overboard and rescuing drowning men, for this receiving in 1825 the gold medal of the Humane Society. A lieutenant in 1812, he was despatched to the American coast, and commanded a successful expedition which cut out four vessels from New Orleans. A commander in 1815, he was requested about this time by Lloyd's to draw up a code of signals for the merchant service, which was afterwards adopted by both the English and French governments, published in 1837, and translated into French. In 1822 he published "Suggestions for the abolition of the present system of impressment in the Naval Service," recommending that all merchant vessels should be obliged to carry apprentices. Meanwhile, he had served off St. Helena during Napoleon's captivity, and after the death of the emperor, was employed in the preventive service, effecting a number of seizures. In 1823, he was sent to the East Indies in command of the *Larne;* in the war with Burmah he led the naval attack upon Rangoon, did good service in Sir Robert Sale's expedition up the Bassein river, and was made a C.B. in 1825. From November, 1828, to November, 1830, he commanded the *Ariadne*, cruizing in the Atlantic, and doing diplomatic service at Madeira. It was with a mind enriched by this varied experience in both hemispheres, that in 1829 he published the earliest of his novels, "The Naval Officer, or scenes and adventures in the life of Frank Mildmay." With its success, he may be said to have embraced literature as a profession. Novel after novel poured in rapid succession from his pen, some of them contributed originally to the *Metropolitan Magazine*, which he edited for several years. The following are the titles and dates of publication of the chief of Captain Marryatt's fictions, most, though not all of which, are stories of sea-life—"Frank Mildmay," 1829; "King's own," 1830; "Newton Forster," 1832; "Peter Simple," 1834; "Jacob Faithful," 1834; "The Pacha of many Tales," 1835; "Japhet in search of a father," 1836; "Mr. Midshipman Easy," 1836; "The Pirate and the three Cutters," 1836; "Snarly-yow," 1837; the "Phantom Ship," 1839; "Poor Jack," 1840; "Masterman Ready," 1841; "Perceval Keene," 1842; "Narrative of the Travels and Adventures of Monsieur Violet in California, Senara, and Western Texas," 1842; "The Settlers in Canada," 1843; "The Mission, or scenes in Africa," 1845; and "Valerie," an autobiography, 1849. The best of these works is "Peter Simple," with which William IV. was so pleased that he admitted its author to an interview. When applications were made, however, for Captain Marryatt's promotion, the king, it is said, refused to entertain them on the ground that he had written a work on impressment, and even rejected his request to be allowed to wear the cross of the legion of honour given him by Louis Philippe, as a reward for his code of signals. Captain Marryatt was a keen conservative, and unsuccessfully contested the representation of the Tower Hamlets. In his "Diary in America," published in 1839, he took a view of American politics and manners as unfavourable as that of Miss Martineau was favourable. He died on the 2d of August, 1848.—F. E.

MARS, Anne Françoise Hyppolite Boulet, was born in Paris, 9th February, 1778. Daughter of an actor and an actress, she trode the stage before she was ten years old. It was not until 1803 that her success was really brilliant; but from that time it was supreme. For thirty years Mademoiselle Mars was the queen of the French stage. She excelled in genteel comedy, and more especially in the plays of Molière. She took her farewell benefit in March, 1841, and died in March, 1847, leaving behind her a fortune of eight hundred thousand francs.—W. J. P.

MARSAIS. See Dumarsais.

*MARSCHALL VON BIEBERSTEIN, Friedrich August, Freiherr von, an eminent Russian botanist, has travelled much in the southern and eastern parts of that country, and has published many valuable works. Among them may be noticed, "Tableau des provinces situées sur la côte Occidentale de la mer Caspienne," and "Centuria Plantarum Rariorum Rossiæ Meridionalis."—J. H. B.

MARSCHNER, Heinrich, a musician, was born at Zittau in Upper Lusatia, 16th August, 1795, and died at Hanover, 14th December, 1861. His musical precocity was shown in his rapid progress, when in 1801 he first received lessons on the pianoforte. This led to his being placed in the choir of the gymnasium of his native town, then under the direction of F. Schneider, where he was soon distinguished for his voice and talent; and he afterwards sang in the choir of Bautzen. After writing several motets and other pieces which did not come before the world, his first public essay as a composer was in the music of a ballet written for a company of dancers who went to Zittau; and his excitement at witnessing the rehearsals of this was so great as to throw him into a serious illness. He spent some time at Prague, where he made the friendship of C. M. von Weber; but the armistice of 1813 compelled him, as a Saxon subject, to leave this city. His parents now required him to give up music for jurisprudence; to study which they sent him to Leipsic university. The masterpieces of the great orchestral composers which he there heard for the first time, stimulated anew his love for music; and he accordingly cultivated his ability with greater ardour than ever, to the neglect of the pursuit to which his father had destined him. He obtained some skill as a violinist, and more as a pianist, and he began now seriously to study composition, in which as yet he had received small instruction. In 1815 he appeared as a pianist

at Carlsbad, where his talent attracted the notice of Count Amadée, a Hungarian noble, who induced him to go to Vienna under the promise of his protection. He brought out there, in 1816, his first operetta, "Der Kiffhauser Berg," and he left this capital for Presburg, to fill an appointment which he obtained through the influence of his patron the count. He now wrote very sedulously for the theatre; and having finished a grand opera, "Heinrich IV.," he sent it to Weber at Dresden, through whose interest it was produced in 1817, while Marschner was engaged upon another work, for performance at Presburg. In 1821 he composed the overture and incidental music for Kleist's drama, Der Prinz von Homburg, which is esteemed one of his best productions, and is a standard work upon the German stage. He went in 1822 to reside at Dresden, where Weber obtained for him, in the following year, the appointment of under-kapellmeister, himself and Morlacchi being his superiors in office. Though the duties of this engagement were onerous, Marschner was not inactive in composition while he held it; but on the death of Weber in June, 1826, being refused promotion to the chief directorship, he resigned his post in the ensuing August. He had already married Mlle. Wohlbrück, a favourite singer; and with her he now made a tour through the principal cities of Germany. Her brother, an actor, suggested to Marschner the subject of Der Vampyr for an opera; charmed with which, he agreed with his brother-in-law to write the text, impatient to enter upon the composition of the music. This work, the best known of all he has written, was undertaken coincidently with that of Lindpaintner upon the same subject; but it was unknown to each composer that the other had selected the story on which he was engaged. Marschner's opera was finished at Leipsic in December, 1827, and produced there in the following March. Its success carried it into every theatre in Germany where Lindpaintner's work had not preceded it; and it was brought out in London at the English Opera House—then devoted to foreign adaptations—in the summer of 1829. Its reception here was such as to induce S. J. Arnold, the proprietor of the theatre, in conjunction with W. Hawes—his musical director, a music-seller, an indifferent singer, a worse composer, and a rigorous master of the boys of St. Paul's and the Chapel-royal—to offer Marschner an engagement of £500 to write an opera expressly for England, with an additional £100 to come and conduct its first performances. Marschner accepted the terms, and applied himself to the study of the English language to fit him for the task; but the destruction of the theatre by fire in February, 1830, cancelled the contract; and when the establishment was rebuilt in 1834, the fashion for German appropriations had died out, and the productions of Loder and Barnett then initiated the modern school of dramatic music in England. Another popular opera of Marschner is "Der Templar und die Judin"—founded on Scott's Ivanhoe—which he commenced in 1828 and produced in 1829; it was ineffectively performed in London by a German company in 1840. Marschner received the appointment of kapellmeister to the king of Hanover, in September, 1830, and entered upon its duties at the close of the year. The libretto of Hans Heiling, which was offered to him by Eduard Devrient, the actor, pleased him so greatly that he laid aside another opera, on which he was occupied at the time, to devote himself to its composition. It was brought out in 1833, and its reception justified the earnestness with which he had entered upon it. In 1834 this composer received the degree of Ph.D. from the university of Leipsic. "Des Falkner's Braut" and other operas which he has produced, are little esteemed in comparison with the three last named. Marschner visited London in 1854, when, except at a little chamber concert, he did not appear in public. In 1860 he went to Paris, where his presence created greater interest. Beside his dramatic and sacred music he has written many pianoforte works, some symphonies and other orchestral pieces, an immense number of songs, and some very popular four-part songs for male voices.—G. A. M.

MARSDEN, William, was born in 1754 in Dublin, being the tenth child of a merchant in that city. His eldest brother having gone to occupy a situation in the Indian civil service at Bencoolen, William was sent thither at the age of sixteen, a similar appointment having been obtained for him. He rose to the office of principal secretary in the establishment, and in the meantime applied himself diligently to the study of the Malay language, in which he acquired great proficiency. After his return home in 1779 he gave himself to literary labours, became a fellow of the Royal Society, and published in 1782 his valuable "History of Sumatra." Having accepted in 1795 an appointment in the admiralty, he became eventually chief secretary of the board; but in 1807 the state of his health compelled him to retire on a pension, which he afterwards spontaneously resigned. He died at the age of eighty-two, having bequeathed his library to King's college, and his valuable collection of coins and medals to the British museum. Besides the "History of Sumatra," he published a translation of the Travels of Marco Polo; and the notes with which he enriched it were followed by other proofs of his great acquirements as an Orientalist. His "Numismata Orientalia," and his "Essays" are replete with the tokens of his learning and judgment. But his most remarkable work is the "Grammar and Dictionary of the Malay Language." It was published in 1812, and has won for its author a lasting reputation.—W. B.

MARSH, Herbert, D.D., was born in London in 1757, and was educated at Cambridge, where he obtained a fellowship in St. John's college. In 1783, after taking orders, he removed to Göttingen, where he resided for several years, and made himself master of the German language and literature. He was soon able to write German, and published several political tracts in that language in defence of the policy of Great Britain in reference to the continental wars of the French revolution. These tracts, which were very successful, brought him to the notice of Mr. Pitt, who rewarded the author with a pension and marked him for preferment in the church. When Germany was invaded by the French he returned to England, and was appointed in 1807 Lady Margaret professor of divinity in Cambridge, having been previously created D.D. by royal mandate. In his lectures, which aimed to answer the purpose of an introduction to all the branches of theology, he laid particular stress upon the critical and exegetical departments of the science. He had studied these branches deeply in Germany by the aid of Michaelis and other erudite critics; and he was the first English writer who imported the theological literature of Germany into this country. His translation of Michaelis' Introduction to the New Testament, with notes supplied by himself, was a work of great labour and merit. He departed from the custom of delivering the divinity lectures in Latin, and clothed them in an English style remarkable for perspicuity, purity, and point. In 1801 he published a "Dissertation on the Origin and Composition of the Three first Canonical Gospels," in which he sought to improve upon and complete the theories of Eichorn and other German critics, which was followed up by several pamphlets in which he maintained his views against the anonymous author of "Remarks upon Michaelis and his Commentator." In 1816 he was promoted to the see of Llandaff, and in 1819 to that of Peterborough, where he remained till his death in 1839. He was a strict churchman in his views, and stood equally opposed to Rome and Geneva. At the formation of the Bible Society he stood aloof from that institution and wrote against it; though, as a biblical scholar, it might have been expected that he would have interested himself in the great work of Bible translation and diffusion. But his strict church principles disapproved the diffusion of the Bible without the Prayer-book, and he wrote a pamphlet to maintain his point. In 1812 he published a "History of Translations of the Scriptures from the earliest times to the present day." His "Lectures on the Criticism and Interpretation of the Bible;" and "On the Authenticity and Credibility of the New Testament," of which the best editions appeared in 1838 and 1840 respectively, are entitled to the rank of classical productions, and are of eminent use in the business of theological instruction. His views upon every subject are always admirably clear and precise, his learning is varied and exact, and his knowledge of the literature of the critical department of theology extensive and profound. His political tracts were expanded into a "History of the Politics of Great Britain and France from the time of the conference at Pilnitz to the declaration of war against Great Britain," 2 vols. 8vo, 1800. He was also the author of numerous polemical tracts and single sermons. No collected edition of his works has yet been published.—P. L.

MARSH, James, an English chemist, was born in London about the year 1795. Having studied chemistry and pharmacy, and taken a degree in Dublin, he obtained an appointment at the arsenal of Woolwich, where he remained till his death, devoting himself with success to chemical researches. He was particu-

larly attentive to toxicological inquiries and experiments, and in consequence of being the inventor of a new apparatus for detecting arsenic was frequently consulted in cases of death by poison The apparatus, by the invention of which he gained a great reputation, still goes by the name of Marsh's apparatus. The object of it is to detect the minutest quantities of arsenic in any liquid found in the stomach or tissues of a dead body; and its sensitiveness is extreme. Since its first construction, it has been slightly modified and perfected by succeeding chemists, and is now allowed to surpass all other methods that have been employed. In France it acquired great celebrity at the time of the trial of Madame Lafarge, when its use was of immense importance to the French toxicologists consulted upon that occasion. Marsh died in 1846.—W. B–d.

MARSH, Narcissus, born at Hannington in Wiltshire in 1638; was educated at Magdalen college, Oxford. In 1673 he was nominated principal of Alban hall, and in 1678 provost of Trinity college, Dublin. He was appointed bishop of Leighlin and Ferns in 1683, and was successively promoted to be archbishop of Cashel, 1690; of Dublin, 1699; and of Armagh, 1703. At Dublin he built a splendid library, filled it with books, and provided salaries for librarians; he also founded an almshouse at Drogheda, and repaired many churches. Died in 1713.

MARSHALL, Humphrey, an American botanist, died in 1801. He was one of the early observers of American plants, and formed a botanic garden in 1773. In 1780 he published "Arbustum Americanum," the first publication on the botany of the United States by an American. He corresponded with Dr. Fothergill, Dr. Franklin, Sir Joseph Banks, and other eminent men. A memoir of him was published by Dr. Darlington at Philadelphia in 1849. In 1791 a genus, Marshallia, was named after him by Schreber.—J. H. B.

MARSHALL, John, an American statesman and lawyer, born in Virginia, 24th September, 1755; died at Philadelphia, 6th July, 1835. He served in the war of independence, and was present in several engagements, but afterwards studied law and went to the bar. He became a member of the convention and legislature of Virginia, and was twice offered the post of attorney-general, but declined it. In 1797 he was sent to France with Pinckney and Geary on a diplomatic mission to the directory—a mission executed with satisfaction to all parties. On his return to America he became successively member of congress and secretary of state, and in 1802 succeeded John Jay as chief-justice of the United States. He left a "Life of Washington;" and Judge Story edited his professional reports, "The Writings of John Marshall, late Chief-justice of the United States upon the Federal Constitution."—P. E. D.

MARSHALL, Stephen, B.D., a leading divine in the Westminster assembly, was born at Godmanchester in Huntingdonshire early in the seventeenth century, and was educated at Emmanuel college, Cambridge. Having taken orders, his first charge was at Wethersfield in Essex, where he was eminently popular as a preacher. He was next settled in Finchingfield in Essex, but was silenced for nonconformity, and remained under suspension till the national reaction reached its height in 1640. His reputation as a preacher now rose rapidly, and he was appointed lecturer at St. Margaret's, Westminster, where he was at the very focus of affairs. He was often called to preach before parliament, and was consulted by them in all matters of importance relating to religion. He was one of the authors of the famous polemical volume, "Smectymnuus," and in 1641 was appointed chaplain to the earl of Essex's regiment in the parliamentary army. In 1643 he was chosen a member of the Westminster assembly, in the deliberations of which he bore a distinguished share, and in many of the public transactions which followed during the war he took a prominent and influential part. His activity and importance excited against him of course the warmest resentment of the royalists, and their writers of all classes overwhelm him with calumnies and reproaches. But Baxter, who knew him well, calls him "a sober and worthy man," and used to observe, that if all the bishops had been like Usher, all the independents like Burroughs, and all the presbyterians like Marshall, the divisions of the church would soon have been healed. This testimony is highly honourable to his moderation, and may fairly be looked upon as outweighing all the passionate tirades of his declared enemies. He spent his last two years at Ipswich, where he died in 1655. He was interred with much solemnity in Westminster abbey; but his body was dug up again at the Restoration. He left numerous published sermons and some other pieces.—P. L.

MARSHALL, Thomas, a learned and pious divine, born about 1621 at Barkby in Leicestershire, was educated at Lincoln college, Oxford. During the civil wars he went abroad, and was for some years English preacher at Rotterdam and Dort. In 1681 he was appointed dean of Gloucester. Died in 1685.

MARSHALL, William, the author of many works on agriculture, was born in 1745, and died at Pickering in Yorkshire, September 18, 1818. Having made a series of tours through all parts of the country, he published his observations, which contain an ample account of the "best and worst husbandry of England during the middle and towards the close of the last century."—D. W. R.

* MARSHALL, William Calder, R.A., was born at Edinburgh in 1813. After a preliminary training in his native city he removed to London, entered as a student in the Royal Academy, where he won the gold medal, and became successively the pupil of Chantrey and Baily. He went to Rome in 1838. From 1839 Mr. Marshall has been, of all our sculptors, the most regular contributor of poetic sculpture to the annual exhibitions of the Royal Academy. His imaginative works consist usually of single figures, or of groups of two figures, illustrative of some incident in scripture, a passage in our native poets, or some simple original conception; though, like all modern sculptors, Mr. Marshall has of course had his Cupids, and Zephyrs, and Nymphs, and Satyrs, and other mortals and immortals from the well-worn Greek and Roman mythology. "The Creation of Adam;" "The Expulsion;" "Eve and the First-born;" "Ruth;" "David with the head of Goliah;" "Una and the Lion;" "Sabrina" (two works which have been exceedingly popular as Parian statuettes); "Frolic" (a mother playing with her child); "The First Whisper of Love;" "A Dancing Girl reposing;" "Ariel;" "Ophelia"—are the titles of a few of the more admired of Mr. Marshall's imaginative works, and will suffice to show the range of his chisel. His monumental works are not very numerous: the chief are—the marble statue of Thomas Campbell in Westminster Abbey; the elaborate Peel memorial erected in Manchester; the seated bronze statue of Jenner in Trafalgar Square; Captain Coram, a sandstone statue for the front of the Foundling hospital; Joseph Hume, erected in Montrose; and the marble statues of Chaucer, and the chancellors Clarendon and Somers, for the new palace at Westminster. Mr. Marshall gained the first premium of £700 in the competition for the Wellington memorial to be erected in St. Paul's; but, as is not surprising considering the wretched way in which these competitions are usually mismanaged, he was not employed to execute the monument, though he has on hand a bas-relief for the chapel in which it is to be placed. He is at present engaged, among other things, on a monument for the town of Bolton of Samuel Crompton, the inventor of the spinning mule. Mr. Marshall was elected A.R.A. in 1844, and R.A. in 1852; he is also an associate of the Scottish Academy.—J. T–e.

MARSHAM, Sir John, an eminent English chronologist, born in London on the 23d August, 1602, and died at Bushley hall, Herts, on the 25th May, 1685. After taking his degree at Oxford, he spent several years on the continent visiting France, Italy, Germany, and the Netherlands. On his return, he became one of the six clerks of chancery. In the civil war he took the royalist side, lost the greater part of his means, and in consequence gave himself up to study. In 1660 he entered Charles II.'s parliament, was reinstated in office, and was made a baronet. He is regarded as the first who made the antiquities of Egypt intelligible. His works were "Diatriba Chronologica," 4to, London, 1649, the best portion of which afterwards appeared as "Chronologicus Canon Ægypticus, Ebraicus, Græcus, et Disquisitiones," London, 1672.—P. E. D.

MARSHMAN, Joshua, D.D., an energetic missionary, and one of the so-called Serampore brethren, was born at Westbury Leigh, Wiltshire, on the 20th of April, 1768. His father was a pious weaver, and his mother descended from one of the Huguenots driven into England by the revocation of the edict of Nantes. All the regular instruction which Joshua received was obtained during a brief attendance at the village school. But his thirst for knowledge was unquenchable, and he eagerly devoured every book that came in his way. The Bible, Pilpay's Fables, Hudibras, Don Quixote, Robinson Crusoe, and Paradise Lost are specimens of his various reading at this time. At the

age of fifteen Mr. Cator, a bookseller in Holborn, London, being on a visit to Westbury Leigh, his native place, met young Marshman, and offered to take him into his shop. The prospect of an unlimited supply of books was too tempting to be resisted. The boy went to London, but after five months' experience of the life of a bookseller's porter, he returned to his parents and his loom. The next ten years of his life were spent quietly in his native village, and in maintaining a character for worth and exemplary conduct. The small dissenting church of the place, to which his father acted as deacon, was of the strictest sect of the Baptists. They hesitated about admitting the young man as a member, regarding human learning, in which every year made him a greater proficient, with extreme suspicion. Eventually after a probation of seven years he quitted Westbury, unbaptized. In 1791 he was married to Hannah Shepherd, and three years later he was offered and accepted the mastership of a school at Broadmead, Bristol. Here he was introduced to Dr. Ryland, president of Bristol academy, at whose recommendation he became a member of the Baptist church at Broadmead. During his five years' residence in Bristol he applied himself to the study of the classics, to which he added Hebrew and Syriac. Private pupils were already augmenting his sources of income and opening a prospect of independence to him, when the perusal of the reports of the Baptist Missionary Society filled him with a desire to labour in that cause in the East. His offer of service was at once accepted by the society, and within three weeks from the time he had resolved on becoming a missionary, he was sailing down the Channel, 1799. His destination was Serampore, where Dr. Carey had a few years before, in the face of many difficulties, founded a mission under the protection of the Danish flag. The East India Company vigilantly opposed attempts to introduce missionaries among the Hindoos, and Marshman with his three companion missionaries and their wives were in fear of being stopped on their way to the Danish settlement. Marshman's history during the remaining thirty-eight years of his life is involved in the history of the Serampore mission, of which an able and elaborate account, written by Mr. John Clark Marshman, was published in London in 1859 in two octavo volumes. A lamentable dispute arose between the brethren of Serampore and the Baptist Society at home. Carey and his friends, in the exercise of the worldly calling of indigo planters, acquired wealth, which they freely used in behalf of the mission. Calumnious reports, however, were spread in England with regard to the luxurious mode of living adopted by the Serampore brethren, and attempts were made on the part of the Home Society to obtain absolute control over the prosperous mission. In 1826 Dr. Marshman visited England with a view to reconcile differences, and settle the question. His energetic and uncompromising character was not to the taste of the leaders of the "Baptist Republic." A complete separation between the mission and the society ensued, which lasted for ten years, to the great injury of the mission and to the great distress of Dr. Marshman, upon whom undeserved obloquy was cast. He returned to India, much cast down by the nature and result of the contest. He continued his labours as a missionary and a writer. In 1833 he, in common with his brethren, suffered great pecuniary losses from the commercial failures in Calcutta. In 1836 his daughter, the wife of the illustrious Havelock, met with an alarming accident, which, together with the knowledge of the approaching dissolution of the Serampore mission, greatly aggravated the nervous complaint from which Dr. Marshman had long suffered. At length, on the 5th of December, 1837, he died in the seventieth year of his age, and was buried at Serampore. For a list of his valuable writings on Chinese and Hindoo literature, and his controversy with Rammohun Roy, see Lowndes' *Bibliographer's Manual*, and J. C. Marshman's *Life and Times of Carey*: Marshman and Ward, 2 vols. 8vo, 1859.—R. H.

MARSIGLI, Luigi Ferdinando, Count of, a writer of noticeable research, born in Bologna of a patrician family, 10th July, 1658; died there in consequence of an apoplectic attack, 1st November, 1730. At an early age Marsigli was a traveller and a scientific inquirer; distinguished himself in 1683 in a campaign of Austria against the Turks; suffered captivity, and was released; and was in the high road of honour when the surrender of Brisach to the French in 1703, at which fortress he was second in command, brought upon him the crushing sentence of dismissal from all posts and honours, with the breaking of his sword—a sentence generally acknowledged then and since to have been unmerited, and probably designed to screen the commander-in-chief. After this, Marsigli appears almost wholly as a natural philosopher and writer. His chief work, in six volumes, is the "Danubius Pannonico-Mysicus," 1726; giving a topographical, historical, natural-historical, &c., account of that great river: his "Essai Physique de l'Histoire de la Mer," 1711, and "Etat Militaire de l'Empire Ottoman," 1732, also enjoyed high repute in their time. Marsigli was founder of the Institute of Science and Art in Bologna; and gave various proofs of a generous and grateful disposition, as well as of incessant eagerness to learn, and aptitude to observe.—W. M. R.

MARSTON, John, a dramatist of the Elizabethan period, was born about the year 1575. Few authentic particulars can be collected as to his personal history. Anthony à Wood says that he was a student of Corpus Christi college, Oxford. The expressions used in the dedication to his "Malecontent" prove that he was at one time on terms of intimacy with Ben Jonson, to whom it is addressed. They seem to have quarreled soon afterwards; for in the epistle prefixed to his "Sophonisba," produced two years later, Marston glances satirically at the pedantic use which Jonson made of his classical learning—"To transcribe authors," he says, "to quote authorities, and to translate Latin prose orations into English blank verse, hath in this subject been the least aim of my studies." On the other hand Ben Jonson, according to Drummond of Hawthornden, spoke contemptuously of Marston, and said that he had fought him several times; he also satirized him in the Poetaster, under the character of Demetrius. Marston is believed to have been still living in 1633. The titles of his plays, eight in number, are as follows—four tragedies, namely, "Antonio and Mellida," "Antonio's Revenge," "Sophonisba," and "The Insatiate Countess;" one tragi-comedy, "The Malecontent;" and three comedies, "The Dutch Courtesan," "Parasitaster," and "What You Will." Hazlitt says of him, that his forte did not lie in sympathy either with the stronger or softer emotions, but in an impatient scorn and bitter indignation against the vices and follies of men, venting itself either in comic irony or lofty invective. The "Malecontent" is printed in Dodsley's collection of old plays. Besides the above plays, Marston was joint author with Jonson and Chapman of the comedy of Eastward Hoe, for the libels contained in which all three were thrown into prison. We have also from his pen two volumes of miscellaneous writings, mostly satires, which were edited by Bowle in 1764. His satires are roughly versified, and extremely indecent; they consist of three books, under the collective title of "The Scourge of Villany."—T. A.

MARTEL. See Charles Martel.

MARTIALIS, Marcus Valerius, the epigrammatist, was born at Bilbilis in Spain, March 1, A.D. 43. He came to Rome in 66, and seems to have resided there until 100, in which year he returned to Bilbilis, his native place. Here he remained until 104, which is the latest notice we find of him. Probably he died soon afterwards. From the Emperor Domitian he obtained the *jus trium liberorum*, with the rank of eques and of tribune. He seems at one time to have been in pretty easy circumstances, as we find him speaking of his town house and his country villa at Nomentum. He acquired some property too with his wife, Marcella; yet he frequently complains of poverty, and we may infer that his love of luxury and pleasure kept him in continual embarrassments. Pliny the Younger mentions Martial's death in one of his letters as having just occurred; and speaks of him with much regret as a very clever and ingenious writer, and one for whom he had a high regard. Martial seems to have lived on terms of friendship with some of the most distinguished writers of his age, as Juvenal, Pliny, Quintilian, Fronto, Silius, and Valerius Flaccus. He inveighs against the cruelties of Nero, but flatters the reigning tyrant Domitian with the most servile adulation. After the death of Domitian we find him vilifying his memory, and burning incense to Nerva and Trajan. It does not appear, however, that his venal praises obtained any recognition from those emperors. The works of Martial consist of fourteen books, comprising above fifteen hundred epigrams. There is also a "Liber de spectaculis," containing thirty-three epigrams on the games of the amphitheatre, commonly ascribed to Martial. The first nine books seem to have been mostly composed and published in the reign of Domitian; the greater part of the remainder under Nerva and Trajan. He was perhaps

one of the earliest among the Romans who gave to the epigram that distinctive character which it retains to the present day: for the earlier Latin poets and the Greeks applied the term epigram to any short poem, whatever the nature or form of it might be. Thus the Greek Anthology contains under one name compositions of the most different kinds. But since Martial the epigram, both in Latin and the modern European languages, has been mostly restricted to mean a poem of a few lines, in which all the thoughts and expressions converge to one sharp point, which forms the termination of the piece. It is however to be observed, that in Martial we find several pieces which would not now be reckoned as properly belonging to the class of epigrams. Encomiums on Domitian, versified notes to his friends, epitaphs, descriptions of rural life, and invectives against his enemies, are all found intermingled with the more legitimate epigrams. As literary compositions his writings have undoubtedly very great merit, and he was justly called the Virgil of epigrammatists. In his own time he enjoyed a widely-spread popularity; and in modern days his works have been much read, and frequently imitated. Many of the best-known modern epigrams are taken from him, just as the germ of most modern fables is to be found in Æsop. Few writers have equalled Martial either in the graceful flattery of his adroit compliments, or in the piercing keenness of his trenchant sarcasms. As examples of the former, we may notice book x., ep. 19, 23, 32, 34, 44, 72 of the Delphin edition (we have purposely taken our instances from one book alone to make the task of selection easier). For examples of sarcasm and invective, compare book v., ep. 42, 62, 70; vi. 39, 64, 77; x. 65, 98. His love of external nature and the pleasures of a rural life may be seen in book i., ep. 50; iii. 58; x. 30; xii. 18, 31. In the class of epitaphs and elegiac pieces in honour of the dead, we have book vi., 28, 29, 52, 85; x. 26; xi. 14. In book v. 21; viii. 44, and x. 47, he imitates Horace; and in i. 110; v. 43; vi. 42, and several others, he reminds us of Catullus. There is sometimes a mournful beauty and a vein of tender sentiment in his best pieces, which ought to place him very high in the ranks of Latin poetry. To the historical student he is of great value. It is from him and Juvenal, not from Statius and Pliny, that we catch the real spirit of the age. They show us in the clearest light the unbelief, the sensuality, the idleness, the greediness for money, the licentious profusion, the inhuman cruelty, and the unutterable debaucheries which then prevailed at Rome. From them, too, we learn how the natives of the most distant regions were attracted to Rome by the cosmopolite tendency of the policy of the first Cæsars; what the different European provinces now are to their respective capitals, all the civilized parts of the imperial world then were to Rome. That fusion of nations which was consummated by the migration of the German races was gradually stealing on, and paving the way for the easier advance of catholic humanity. Martial has frequently been translated into English; but none of the versions is very successful. Among the best modern editions are those of Lemaire, Paris, 1825, and Schneidewinn, 1842. The Delphin edition, by Vincent Collesso, has a good collection of notes, and that of Farnaby, dedicated to Sir Walter Raleigh, is also useful.—G.

MARTIGNAC, Jean Baptiste Silvère Algay, Viscount de, French statesman, was born at Bourdeaux in 1776. He was educated for the bar and also displayed in his youth a considerable amount of literary ability. A devoted loyalist, he was faithful to the Bourbons during the Hundred Days; and when they were again restored he was made advocate-general of the cour-royale in his native town. In 1821 he was elected to the chamber of deputies; his talents were undeniable; his eloquence was facile and charming; and by the following year he was made a councillor of state. Vice-president of the chamber in 1823, he was frequently re-elected to that office. When the army of the Duke d'Angoulême invaded Spain, De Martignac accompanied it as a civil commissioner. He was created a viscount in 1826. More liberal in his ideas than Villèle or Polignac, he was the guiding spirit of a ministry of compromise which took office in 1828, and fell disliked by both parties in the following year. Polignac it was who consummated its overthrow; another year elapsed, the revolution of July occurred, and Polignac, accused of high treason, applied to his old antagonist to defend him. Martignac generously and fearlessly complied with a request which was in itself a proof of very high confidence in his honour; and he performed his difficult task with great earnestness and ability. When he died in 1832 he was universally regretted; for his old political foes were reconciled to him, and private enemies he had never made.—W. J. P.

MARTIN, the name of five popes—

Martin I. (Saint), a native of Tuscany, was elected pope in 649. At a council held in the Lateran church the same year, the western bishops condemned the Ecthesis of Heraclius and the Typus of Constans II., which had either favoured or prescribed silence respecting the heresy of the monothelites. For this Constans commanded the exarch Calliopas, who was sent to Italy in 653, to seize the pope and send him as a prisoner to Constantinople. The order was strictly obeyed. Martin, after a tedious journey, was brought to Constantinople in September, 654, and after suffering the greatest ill-usage with inflexible constancy in the imperial prisons, was banished to the Crimea. The want of the common necessaries of life, together with the effects of his past sufferings, here terminated his existence in September, 655.

Martin II., sometimes called Marinus I., was employed for many years by different popes on missions of great delicacy and importance. As the legate of Nicholas I. he visited Constantinople in 866, to pronounce the excommunication of the Patriarch Photius. Again in 879, when the Emperor Basil and an Eastern synod had reinstated Photius, he was sent by Pope John VIII. to renew the excommunication. He was elevated to the popedom in 882, and continued his vigorous measures against the refractory patriarch, but died before the expiration of eighteen months.

Martin III., sometimes called Marinus II., was probably a native of Rome; he was elected as the successor of Stephen VIII. in 942. Living in the darkest period of the dark ages, he has left us but few and uncertain indications whereby to judge of his character. He is said to have granted privileges with a liberal hand to various religious orders, and to have spent large sums in the building of churches. He died in 946.

Martin IV., a Frenchman, whose family name was Simon de Brie, was appointed in 1260 keeper of the seals to Louis IX. He officiated as papal legate in France during the pontificates of Urban IV. and Gregory X., and after the death of Nicholas III. was elected pope in 1281, taking the name of Martin in honour of St. Martin of Tours. In the following year occurred the famous Sicilian vespers, the result of which was the downfall of the French power in Sicily, and the erection of that island into a separate kingdom under the house of Arragon. The successful invader, Peter, king of Arragon, was vainly excommunicated and deposed by the pope, who offered his dominions to Philip le Bel. Martin died in 1285.

Martin V., a member of the noble Roman family of the Colonna, an ecclesiastic of virtuous life and tried prudence, was elected pope at the council of Constance in 1417, after the deposition or resignation of the three rival pontiffs, who were disputing the allegiance of the christian world. As he rode through the city to be crowned, the Emperor Sigismund held his bridle-rein on the right hand, and the elector of Brandenburg on the left. In the following year Martin dissolved the council, and set out on his return to Rome. After long delays on the road, occasioned by the disturbed state of the papal territories, Martin entered Rome in September, 1420, amid the acclamations of the inhabitants. The last spark of the great schism of the West was extinguished in 1429, when the pope received the submission of Giles de Munion, the successor of the anti-pope Benedict XIII. Martin's energy in raising Rome out of its ruins, earned for him the appellation of the second Romulus. He died of apoplexy in 1431.—T. A.

MARTIN (Saint), usually called Saint Martin of Tuy, was born in Pannonia in the early part of the sixth century. After visiting the holy places he sailed to Spain, and landed on the coast of Gallicia. He visited Theodomir, the Suevic king of that country, and induced him to renounce the Arian heresy, to which most of the barbarian conquerors of Spain at that time adhered. The Suevi in great numbers followed the example of their prince and embraced the orthodox faith. Saint Martin founded a monastery at Tuy, which was afterwards erected into an episcopal see, of which he was appointed the first bishop in 567. He was subsequently raised to the metropolitan see of Braga in Portugal, where he died in 580. His works consist of a "Collection of eighty-four Canons;" a "Treatise on the Four Cardinal Virtues;" a "Collection of the Maxims of the Solitaries of Egypt."—T. A.

MARTIN, a learned prelate of the Romish church and an ecclesiastical writer, a native of Pannonia in Hungary, flourished in the sixth century. At an early age he quitted his native country for the purpose of visiting Jerusalem. From Palestine he went to Spain, where he is said to have converted great numbers of the Suevi, who then peopled Galicia. He was subsequently appointed archbishop of Braga in Portugal. He was present at the second and presided at the third council held at that place in 563 and 572. Baronius says he died in 583, but others say in 580. His most important work is his "Collectio Canonum Orientalium," consisting of eighty-five canons of the Greek church, translated into Latin. He was also the author of "Formula Honestæ Vitæ," and "Sententiæ Patrum Ægyptiorum," translated from the Greek.—J. T.

MARTIN or MARTINUS POLONUS, a learned monk of the dominican order, lived in the thirteenth century. After officiating for some time as apostolical chaplain at Rome, he was appointed by Pope Nicholas III. to the archiepiscopal see of Gnesna in Poland, but died in the course of the same year, 1278. He wrote a history of the emperors and popes from the commencement of the christian era to the accession of Nicholas III. It is known as the "Chronicon Martinianum," and some of the earlier editions of it contain the doubtful story of the female Pope Joan.—W. B.

MARTIN, Benjamin, an industrious British writer on physical science, was born in 1704, and died in London on the 9th of February, 1782. He was an optician and globe-maker, and the author of a series of scientific text-books of great merit. He edited for many years a scientific magazine.—W. J. M. R.

* MARTIN, Bon Louis Henri, historian, was born at Saint Quentin, 1810, where his father was judge of the civic tribunal. He was originally intended for the law; but in 1830 adopted the profession of letters, and with Felix Davin published several historical romances. His relations with Paul Lacroix, however, led him more directly to French history. The original plan of his work, which necessitated the assistance of several collaborateurs, was afterwards abandoned; and with some aid from Lacroix he published (1833–36) his "Histoire de France," the great work of his life. No sooner was the first edition completed, than M. Martin set himself to its revision and enlargement. This task, undertaken on a vast scale, occupied him seventeen years, during which nineteen volumes issued from the press, many of them procuring him the highest honours of the Academie Française. Uniting accuracy of detail with a high tone of philosophic sentiment, it is one of the greatest works of the age. In 1848 M. Martin became professor of modern history at the Sorbonne.—W. J. P.

MARTIN, Claude, was born at Lyons in 1732. His father, who was a cooper, could only give him a very limited education; but the intelligence of the youth enabled him to overcome all obstacles, and he made himself master of mathematics and design. Afterwards enlisting as a private soldier, he went with the Count de Lally to India, and was soon distinguished for his valour. Lally, however, was a severe general; his sway was often very hard to bear; and Claude Martin was but one of many French soldiers who deserted to the ranks of the English enemy. At Calcutta he rose to the brevet-rank of captain, and was sent in this capacity to survey the neighbourhood of Lucknow. The nawaub of Oude was delighted with his talents, and appointed him inspector-general of the artillery. Soon installed as first favourite, the adventurer rapidly amassed a large fortune. When the war broke out between Tippoo Saib and the English, Martin was made a colonel by the latter; and although he took no active part in the war he obtained the rank of major-general in 1796. He died in 1800. In the disposal of his enormous fortune he did not forget his native town, but devoted large sums to the establishment of charitable houses there and elsewhere, each of which was to bear the name of "La Martinière." His will—which was that of a vain man, vulgarly anxious about the verdict of posterity—was printed by order of the municipal council of Lyons in 1803.—W. J. P.

MARTIN, David, a learned protestant divine, born at Revel in Languedoc in 1639, settled at Utrecht after the revocation of the edict of Nantes. He was the author of a history of the Old and New Testament, now generally known as Mortier's Bible. Died in 1721.—D. W. R.

MARTIN, Gregory, author of the Roman catholic English version of the New Testament published at Rheims in 1582, and of the Old Testament published at Douay, 1609–10, was born at Maxfield in Sussex, and was educated at St. John's college, Oxford. Having become a Roman catholic, he was ordained a priest at Douay in 1570. He was professor of Hebrew and sacred literature, first there, and afterwards at Rheims, where he died in 1582.—D. W. R.

MARTIN, Jacques de, a learned benedictine of the congregation of St. Maur, born at Fanjaux in Upper Languedoc in 1684. He is the author of a treatise on the religion of the ancient Gauls, which is much esteemed, and of other works. He died at Paris in 1751.

MARTIN, John, was born on the 19th of July, 1789, at Eastland-ends, Haydon Bridge, near Hexham. He was apprenticed to a coach-builder at Newcastle, to learn herald-painting; but having quarreled with his master, the indentures were cancelled at the end of a year, and he was placed with an Italian painter in Newcastle, named Boniface Musso, the father of Charles Muss, a well-known enamel painter. The business of the son was more flourishing than that of the father; and in September, 1806, Musso joined his son in London, taking his young pupil with him. During the remaining years of his apprenticeship Martin worked all day for his masters, painting on glass and china; his evenings, and commonly his nights also, being given to those auxiliary studies, a knowledge of which he felt to be necessary to success as an artist; and it was thus, he says (in an autobiographical sketch published in the *Athenæum*, 1854, p. 246), "that I obtained that knowledge of perspective and architecture which has since been so valuable to me." At nineteen he married; and, it becoming necessary to turn his evenings to more immediately profitable account, he made water-colour drawings, gave lessons, and the like. His first picture was painted in 1812. Though a large and ambitious work, "Sadak in Search of the Waters of Oblivion," he had painted it in a month, and it was nearly as incomprehensible as some of his later productions:—"You may easily guess my anxiety, when I overheard the men who were to place it in the frame disputing as to which was the top of the picture!" However, it was well hung in the Academy Exhibition; was purchased for fifty guineas by a bank director; and the artist was made happy. After a few more moderate ventures Martin sent to the Academy in 1816 a large painting, "Joshua commanding the sun to stand still." To his intense mortification it was hung in the anteroom, where his "Clytie," a less important picture, had been put the year before. He sent it to the following spring exhibition of the British Institution, where not only was it well placed, but it was awarded the premium of one hundred pounds. So deeply did Martin resent what he considered to be the unfair treatment of his pictures by the Academy, that he removed his name from the academy books as a candidate for the associateship, forfeiting thereby all chance of academic rank, the only kind of professional distinction which falls to the lot of the British artist. In 1819 he exhibited his "Fall of Babylon," the first of his paintings which really caught the public attention. It was followed by "Macbeth" in 1820; and by "Belshazzar's Feast" in 1821. To this his greatest work he had devoted a whole year. Its success was prodigious. The directors of the British Institution awarded it their first premium of £200; the public regarded it as a new revelation of the sublime in painting; and the engraving diffused the enthusiasm all over the kingdom. For some half dozen years more the painter continued to put forth his annual picture, dealing on a scale of equal magnitude with some equally grand theme, sometimes indeed with a theme too awful for human pencil—"The Destruction of Herculaneum;" "The Seventh Plague;" "The Creation;" "The Deluge;" and "The Fall of Nineveh"—with scarce any diminution of popularity. But as all his pictures were engraved, and as he had become his own engraver, and spent no little time in trying new processes; and as he further was occupying himself on various engineering projects—his pencil was now for some time neglected, and when resumed, was employed in a more mechanical and perfunctory manner than of old. The consequence was that his new pictures were coldly received by the general public, and roughly handled by the critics. During the later years of his life Martin made strenuous efforts to retrieve his position as a painter; but the failure was palpable. He kept on in the old track, selecting the same sublime themes and treating them after the old fashion; but in each succeeding picture, his mannerism became more and more exaggerated. He died on the 9th of February, 1854, at

Douglas, Isle of Man, whither he had gone in the vain hope of restoring his health. Almost up to his death he was employed on three immense pictures illustrative of the final judgment, and which he fondly believed would insure him a long-enduring fame. These pictures, "The Last Judgment;" "The Great Day of Wrath;" and "The Plains of Heaven," have been diligently exhibited since his death in every important town in the kingdom, and engraved on a large scale. It is needless to add that it is not on them that Martin's admirers will base his reputation. His best works are undoubtedly his earlier ones. In them he has shown originality, earnestness, and imagination; and that material sublimity which results from the littleness and feebleness of man being brought into immediate comparison with the might and magnitude of nature. But when the same idea came to be repeated again and again, it seemed to betray poverty rather than affluence of imagination; and unfortunately the technical qualities of the painter were as limited as his range of thought. Besides his large oil paintings, Martin executed a great number of designs for book illustrations (those to the Bible and to Milton are among the best known), for which, in the height of his popularity, he received very large sums. But, besides his strictly professional occupation, Martin spent a large amount of time and thought on one of an entirely different kind—that of the improvement of London. His projects, which he carefully elaborated, and of most of which he laid detailed plans and statements before a committee of the house of commons, and also printed in various forms, comprised the diversion of the sewage from the Thames and its utilization for agricultural purposes; the drainage of the Thames marshes; an improved water-supply; the connecting of the metropolitan railways with each other and with the docks, &c. These projects are not yet carried out, and probably will not now be in the way Martin proposed; but they are the foreshadowings of the schemes at this moment under execution, or contemplated by the metropolitan board of works. But his engineering projects were not confined to London. He published methods of ventilating coal-mines, a plan of a floating harbour and pier; he claimed to be the inventor of the wire-cable, and of various railway improvements; and he took out patents for draining and water-pipes, &c. Altogether Martin was a very remarkable man, and only missed by a little being a great one.—J. T–e.

MARTIN, Thomas, an English antiquarian, born in 1697, was a native of Thetford, in Norfolk. He subsequently removed to Palgrave, where he spent the remainder of a long life in the studies to which he was devoted, and died in 1771. His private museum was of great value, having been collected by Peter Le Neve, whose widow Mr. Martin married; and the Monumenta Anglicana, which Le Neve published in 1719, contains some of the fruits of his archæological researches. He also composed a history of his native place, published in 1779.—W. B.

* MARTINEAU, Harriet, authoress and traveller, was born on the 12th of June, 1802, at Norwich, where the founder of her family had settled on migrating from France to England after the revocation of the edict of Nantes. He was a Huguenot; and the English family have been always unitarians, and for several generations manufacturers in Norwich. Miss Martineau's father was a surgeon. She was carefully and variedly educated; and the early infirmity of deafness, as well as health generally delicate, threw her much upon herself and deepened her naturally meditative disposition. One of a family of eight which, with her mother, was placed in reduced circumstances after the death of her father, Miss Martineau betook herself to authorship. Her earliest work, published in 1823, was her "Devotional Exercises for the use of young persons." Some tales followed, among them the "Rioters," 1826, and the "Turn-out," 1827, in which she first made fiction the vehicle for the promulgation of social and economic truths. In 1830 appeared her "Traditions of Palestine," imaginative sketches of life and nature in the Holy Land at the time of the Messiah; and in the same year were published three tracts from her pen, which gained the prizes offered by the British and Foreign Unitarian Association for essays calculated to promote the spread of unitarian doctrine among the Roman catholics, Jews, and Mahometans. The reform bill agitation supervened, and with it a new stimulus was given to politico-economical discussion. Miss Martineau reverted to secular subjects; and, denied encouragement not only by ordinary publishers, but even by the Society for the Diffusion of Useful Knowledge, brought out at intervals of a month her celebrated "Illustrations of Political Economy," which, by their clear, vivid presentments of character, incident, and scenery, have charmed many who felt little interest in the economic doctrines which they enforced. To the same period partly belong her "Poor-Laws and Paupers illustrated," 1833–34, and her "Illustrations of Taxation," 1834. With this latter was completed the publication of her "Illustrations of Political Economy," and with a fame greater beyond the Atlantic than even at home, she visited the United States. The welcome which she received there was repaid by her "Society in America," 1837, and her "Retrospect of Western Travel," 1838, sketches, philosophical and personal, of men and things in America, viewed on the whole through a rosy medium, though one of the results of her American travels was an even stronger attachment to those principles of abolitionism which she had advocated before her visit. After producing, on her return home, some minor works more or less practical, she wrote "Deerbrook," 1839, the best of her novels, a tale of English domestic life. "The Hour and the Man," a fiction, founded on the story of Toussaint L'Ouverture, followed in 1840. Meanwhile she had fallen severely ill, and threatened to become a confirmed invalid. Lord Melbourne offered her a pension, which she declined on the honourable plea that she could accept nothing from a system of taxation which she had condemned; and, in spite of her illness, she composed the charming series, the "Playfellow," intended for juvenile readers; one of the tales in which, "Feats on the Fiord," with its bright pictures of Norwegian life and landscape, belongs to the most attractive of her writings. A sadder and more contemplative literary result of her long illness was her "Life in the Sick Room: essays by an invalid," published anonymously in 1843. The close of her illness was marked by an episodical conversion to faith in clairvoyance, which produced the much noised-of "Letters on Mesmerism," 1845. To the same year belong her "Forest and Game Law Tales," the title of which explains itself. Her suddenly executed journey to the East in the autumn of 1846, was recorded in "Eastern Life, Past and Present," 1847, fresh and vivid in its descriptions, whatever may be thought of its speculations. On her return to England she settled on a pleasant farm of her own at Ambleside, and her pen has never rested since. The most elaborate, perhaps the most useful, of her works has been the "History of England during the thirty-years' peace, 1816–46" (1849–50), followed in 1851 by her "Introduction to the History of the Peace from 1800 to 1815;" the former a marvel of condensation, and of rapid, pleasant, perspicuous narrative, never defaced by the exhibition of prejudice or party-spirit, strong as are Miss Martineau's political opinions. In 1851 she published a volume of correspondence with her friend Mr. Atkinson, "Letters on the Laws of Man's Nature and Development," which shocked the public by its daring avowal of a faith in ultra-materialism; and in 1853 she produced a condensed English version of Comte's Positive Philosophy. But her later productions have been chiefly political or practical, and in many cases contributed to serials and newspapers. Few prominent contemporary topics have escaped the touch of Miss Martineau, in such treatises and books as the "Factory Controversy, a warning against meddling legislation," 1855; a "History of the American Compromise," 1856; "British Rule in India, a historical sketch," 1857; "England and her Soldiers," 1859, &c. Her most recent work, "Health, Handicraft, and Husbandry," 1861, is a collection of sanitary essays and sketches of industrial processes contributed to serials. Miss Martineau prides herself on the skill with which she farms her little property at Ambleside, but has not merged her love of the picturesque in agricultural enthusiasm—witness her glowing "Guide to the English Lakes," 1855.—F. E.

MARTINEZ DE LA ROSA, Francisco, a Spanish statesman and man of letters, was born at Granada, 10th March, 1789, and at the age of nineteen became professor of moral philosophy in the university of Granada. On the invasion of Spain by the French in 1808, he entered with energy into the national cause. He was sent to Gibraltar to negotiate with the British government, and obtained supplies which contributed to the victory of Bailen, in consequence of which the French had to evacuate Madrid. Shortly afterwards he proceeded to England, where he studied our institutions to good purpose, and published his first poem, "Zaragoza." In 1811 he returned to Cadiz; and while busily engaged in politics, pursued jointly

with Quintana his literary labours. His first drama, "La viuda de Padilla," was produced during the siege of the city by the French. On the evacuation of Madrid, Martinez de la Rosa was elected deputy for Granada, and took a leading part in forming the constitution of 1812. When Ferdinand VII. annulled the constitution, 4th May, 1814, he was sentenced to ten years' penal servitude at Gomera in Africa, and was only recalled by the revolution of Riego in 1820. He was again elected for Granada; but having set himself, as he says, to solve the problem of reconciling liberty with order, his views soon diverged from those of his more ardent colleagues. In March, 1821, much against his own desire, he undertook to form a ministry, but in June was compelled to tender his resignation and insist on its being accepted; he was even in danger of losing his life by the violence of the mob. The French invasion compelled him to leave Spain, and for the next eight years he resided chiefly in France, where he produced a drama, "Aben Humaya," founded on the revolt of the Moors under Philip II., and wrote a life of Perez del Pulgar, which was published with a collection of poems in 1833, when the death of the king recalled him to Madrid. He was called by the queen regent to form a constitutional ministry, and promulgated the Estatuto Real, a version of the constitution of 1812. One provision of this code—that, namely, which incorporated the Basque provinces into the kingdom of Spain—led to a revolt, and he was succeeded in office by Count Toreño. His ministry is rendered famous in the history of Spain by the treaty for the abolition of the slave-trade, signed by Martinez de la Rosa and the earl of Clarendon in 1835—a treaty which was never fully carried out until the return of the former to power in 1845. He resigned office in 1836, and retired to France in 1840, but returned to join the Narvaez ministry, and left office with it in 1846. On the accession of Pius IX. he became ambassador at the court of Rome. He returned in 1851 to discharge the duties of leader of the constitutional opposition. He accepted the post of first secretary of state in the Armero-Mon cabinet of 1857, and became president of the council of state, 14th July, 1858, in the O'Donnell ministry. He was elected president of the cortes, May 26, 1860, and again, November 9, 1861. He died 7th February, 1862. His literary achievements date chiefly during the two periods of enforced exile in France. Besides those above-named, we have "El Espiritu del Siglo" (Spirit of the Age)—a history of the French revolution; an "Epistle to the Duke de Frias;" "Arte poetica;" a tragedy of the conspiracy of Venice; several other dramas; and a novel, "Isabel de Solis."—F. M. W.

MARTINI, Giambattista, well known in every part of Europe by the title of Padre Martini, a skilful composer and very erudite musician, was born at Bologna in 1706. After the period of his youth, he entered the order of St. Francis; we do not know whether he had engaged in it when his taste for erudition, and his love for antiquity, led him to undertake the travels which he extended to Asia. It was not till his return that he entirely devoted himself to music; he studied under several masters, amongst whom he himself mentions the celebrated Ant. Perti. His progress in composition was so rapid, that in 1723, when but seventeen years of age, he was appointed chapel-master to a convent of his order at Bologna, which situation he filled till his death. He exercised the functions of professor in the same art; and his school, the most learned in existence in Italy during his life, has produced a considerably larger number of great composers than any other, while artists enjoying a high reputation, and crowned with the most brilliant success, have considered it both an honour and a duty to take his advice, and to attend to his instructions—amongst these was the celebrated Jomelli. To a talent for instruction, Martini united that for composing. He wrote a vast quantity of church music, which was highly esteemed; but those compositions which had the greatest success were his duets in the fugue style, and canons for the harpsichord or organ, which are excessively difficult. These, in spite of their coldness, pleased by the purity, clearness, and good taste which characterized them. But he derived most of his reputation from his "Saggio fondamentale practico di Contrappunto sopra il Canto Fermo," or practical essay on counterpoint on a plain song, and his "History of Music." The great merit of Martini in the former work consists in his having proved how perfectly conversant he was with the excellent schools of the sixteenth and seventeenth centuries, and in having made his readers appreciate the admirable taste and judgment with which he has selected the chef d'œuvres of that period. His "History of Music" is a work that proves his immense reading and prodigious erudition. It is a succession of essays written with a complete knowledge of the subject; but the design is defective, and the arrangement without method. He proposed to comprise it in five volumes, but would have extended it to five times the length had he finished it according to the plan on which he set out. With a view of pursuing his labours, he amassed an enormous quantity of materials. All the Italian libraries enriched him with their precious manuscripts. His friend Botrigari bequeathed to him his grand collection, which contained many rare works, and the generosity of the famous Farinelli, who furnished him with considerable funds, enabled him to obtain all the materials that were to be procured. These, united, formed a library of seventeen thousand volumes, of which three hundred were manuscript. They occupied four rooms. In the first were the MSS., the second and third contained the printed books, and the fourth was filled with the works of composers of all ages and countries. "No history of music," says Dr. Burner, "had been attempted in Italy since that of Bontempi appeared in 1695, till Padre Martini, in 1767, published in 4to the first volume of his "Storia della Musica," upon so large a scale, that though the chief part of his life seems to have been dedicated to it, only three volumes were published before his decease." In 1769 the Padre drew up and gave to his disciples a tract entitled Compendio della theoria de numeri peruso del musico di F. Giambattista Martini. In this are defined the principal calculations and ratios in the division of the monochord and in temperament. The sweetness, simplicity, and modesty which formed the character of Martini, his eagerness to communicate to all who desired it the treasures of science and of erudition he possessed, have conciliated universal esteem and veneration. The great Frederick, to whom he sent in 1762 his "History of Music," answered him with a letter written with his own hand, accompanied by a snuff-box and his portrait enriched with diamonds. All those whom the love of the arts conducted into Italy visited him in passing Bologna, and quitted him with sentiments of admiration and gratitude. He was attacked in 1774 with the dropsy in the chest, according to Dr. Burney, who about that time discerned in him symptoms of that disease, and he died August 3, 1784.—E. F. R.

MARTINI, Giovanni, P. E., a musician (known as Martini the German), was born in 1741 at Freystatt, a small town in the Upper Palatinate. He studied early in life music and the Latin language, and at the age of ten had made such progress in the former, that he was appointed organist to the Jesuits' seminary of the town of Neuburg on the Danube, where he continued for six years. In 1758 he went to the university of Freiburg in Brisgau, where he studied philosophy and acted as organist to the Franciscans. Having at this time decided on the musical profession, he resolved to travel; and uncertain where he should go, it is said that he was induced to mount to the top of his house, which was situated between the town gate leading to France and that to Italy, and to throw a feather in the air, with a determination of following the direction in which it should be blown. As it flew towards the French gate, he followed that route, and arrived in France in 1760. He first stopped at Nancy, where his talent for music, together with the frankness of his character, procured him numerous friends. Here he perfected himself in his art, and had an opportunity of examining, step by step, the construction of an organ with fifty stops then in the course of erection by Dupont at the cathedral of Nancy. It was this which gave him the idea of his work entitled "Ecole d'Orgue," which was first published at Paris in 1804. At Nancy Martini was greatly patronized by Prince Stanislaus, whose death in 1764 determined our young musician to visit Paris. The day after his arrival at this city, he was requested by some acquaintance to compose a march for one of the regiments of Swiss guards. He did so the same evening, and the following morning it was taken to the duke of Choiseul, who had fixed that day to give a prize for the best new march. The duke was so pleased with it when played on parade, that he remitted to Martini a rouleau of twenty-five louis, and appointed him an honorary officer of his regiment of hussars, which gave the young musician the honour of belonging to the corps without the trouble of performing any of its duties. He next made himself known by some trios and quartets, and by several sonatas and concertos for the pianoforte, which he caused to be published. He then was charged with the composition of a grand mass; this he himself considers

as one of his best works, and it was performed at Vienna for many years afterwards on a particular annual festival. In 1771 his first opera, "L'Amoureux de Quinze Ans," was performed at the Italian opera house in Paris with great success. Martini now retired from his connection with the army, and became director of the chamber music to the prince of Condé, from whose service he passed to that of the Count d'Artois, with whom he remained till the commencement of the Revolution. He then retired to Lyons, but returned to Paris in 1794, and produced his opera of "Sapho." In the sixth year of the French republic, the directory nominated him one of the five inspectors of instruction at the conservatory; but neither his talent nor that of Gretry and Monsiguy being longer *a' l'ordre du jour* with the republicans, they were all three dismissed. After the restoration of monarchy Martini was appointed superintendent of the king's music, which post, however, he did not hold long, as he died on the 10th of February, 1816. This talented musician contributed greatly to the improvement of military music in France. He was also one of the first writers who, instead of the single line of figured brass which was formerly placed under songs, introduced a separate pianoforte accompaniment with dispersed chords, an improvement which has been since imitated throughout Europe. A list of Martini's works, including twelve operas, may be seen in Fetis' *Musical Biography*.—E. F. R.

MARTINI, Vincenzo, a distinguished musician—sometimes called Spagnuolo—was born at Valentia in Spain in 1754. He was educated as a chorister in the cathedral of his native city, and in early life was organist of Alicante. His love of dramatic music led him to Madrid, and afterwards to Florence. At the latter place he made his first efforts in theatrical composition. In 1781 he wrote for the carnival his ballet of "Ipigenia in Aulide." He afterwards visited Lucca and produced his "Astartea." Several other ballets were composed for Venice in the course of the following year, and in 1783 he brought out at Turin, his comic opera of "La Dora Festeggiata." In 1785 he was appointed maestro di capella to the prince of Asturias, who afterwards ascended the Spanish throne as Charles III. In the following year appeared his very charming opera "La Cosa Rara," which ten years after was performed on the English stage as the "Siege of Belgrade;" though Stephen Storace who brought it out added some few compositions of his own. It had the honour of being noticed by Mozart, who quoted a motivo from it in the last act of his immortal Don Giovanni. In 1788, Martini proceeded to St. Petersburg, where he was immediately appointed chef-d'orchestre and composer to the Russian opera; ten years after, the emperor made him imperial councillor. In 1801 the French opera having displaced the Italian in the Russian capital, Martini lost his employment and derived his subsistence from giving instructions in music. He died at St. Petersburg in May, 1810.—E. F. R.

MARTINIERE, Antoine Auguste Bruzen de la, writer, born at Dieppe in 1684. He studied at Paris, and in 1709 proceeded to the court of Mecklenburg. From thence he went to Parma, and afterwards to the Hague, where he died in 1749. His favourite studies were history and geography; his great work being the "Dictionnaire Geographique, Historique et Critique," 10 vols. folio, 1726–30, which has been the foundation of many similar works.—W. J. P.

* MARTINS, Charles Frederic, a French botanist, was born at Paris on the 6th February, 1806. He was descended from a Belgian family. His studies were prosecuted at Paris, where he took the degree of doctor of medicine in 1834. He did not enter on the practice of medicine, but devoted attention to the collateral sciences. He assisted in the department of natural science at Paris, and in 1847 he obtained by competition the professorship of botany at Montpellier. He has devoted much attention to geographical botany, and to the influence of climate on vegetation. He was one of an expedition, under Gaimard, which visited the northern part of Europe, especially Scandinavia, and he also ascended Mont Blanc. The result of the northern expedition has been published by him under the title of "Voyage Botanique en Norvege." Among his other works are "Delimitation des Regions Vegetales sur les montagnes du Continent;" "De la Teratologie Vegetale;" "Le Jardin des Plantes de Montpellier;" "Cours Complet de Meteorologie;" and a paper on the Swiss glaciers in the Bibliotheque Universelle de Geneve, and in the *Revue des Deux Mondes*, &c.—J. H. B.

MARTIUS GALEOTTUS. See Galeoto.

* MARTIUS, Karl Friedrich Philipp von, a distinguished German botanist, was born at Erlangen on 17th April, 1794. His father, Ernest Wilhelm, who died in 1849 at a very advanced age, had been one of the three founders of the Ratisbon Botanical Society, and wrote a "Journey in Franconia and Thuringia," and "Souvenirs of a Nonagenarian." His brother Theodor is professor of materia medica at Erlangen. Philipp von Martius pursued the study of botany and natural history in his native town. He was botanical pupil of Schreber, who studied under Linnæus. During his studies at Erlangen he formed the acquaintance of Theodor Nees von Esenbeck. He became a pupil in the Bavarian academy, and was appointed to the charge of the botanic garden at Munich. His first publication was a catalogue of the plants in the Erlangen garden and cryptogamic flora of the environs. He acquitted himself as director of the Munich botanic garden so well as to attract the attention of Maximilian I., king of Bavaria, who was fond of botany. That monarch proposed to send two Bavarian naturalists to visit Brazil, and he selected Spix as zoologist and Martius as botanist. On 10th April, 1817, they embarked at Trieste for South America. They visited the provinces of Rio, St. Paul, Pernambuco, Bahia, Ilheos, Piauhy, Maranham, the Amazon, and the confines of Peru. In three years they traversed from four thousand to four thousand three hundred miles of a hitherto unexplored territory, and enriched the museum at Munich with the following collections:—Mammalia, eighty-five species; birds, three hundred and fifty species; amphibia, one hundred and thirty species; fishes, one hundred and sixteen species; articulata, two thousand seven hundred species; arachnidea, eighty species; crustacea, eighty species; plants, six thousand five hundred species. The total expense of the expedition was £2400. Martius published an account of their travels in three quarto volumes, under the title "Reise en Brasilien." He also published "Nova genera et species plantarum Brasiliensium," including three hundred and fifty new species and sixty-six new genera. The work consists of minute descriptions of three hundred beautifully executed plates. The work, however, on which Martius' fame specially rests, and which he compiled after twenty-eight years' labour, is his "Natural History of Palms." This is a noble publication, in three volumes, elephant-folio, and contains two hundred and forty-five plates, chiefly coloured. Another work by Martius is "Flora Brasiliensis," in folio, which has been in the course of publication for many years, and is still incomplete. Besides these splendid works Martius has published numerous minor ones, such as "Descriptions and Figures of Palms, collected by D'Orbigny;" memoirs on Eriocaulon and Xyris; remarks on the potato disease; "Amœnitatis Botanicæ Monacenses;" "Conspectus Regni vegetabilis;" "Systema materiæ medicæ vegetabilis Brasiliensis;" "Denkrede auf Alexander von Humboldt," &c. Martius is a member of a large number of learned societies. He is professor of botany and director of the botanic garden at Munich, and one of the secretaries of the academy there.—J. H. B.

MARTOS, Ivan Petrovich, a celebrated Russian sculptor, was born at Itschnpa in Pultowa about 1752. After studying in the academy of St. Petersburg, he was sent in 1773 by the Grand-duchess Maria-Feodorowna, afterwards empress, to complete his studies in Rome. In 1794 he was nominated professor, and in 1814 director, of the St. Petersburg Academy of the Fine arts. He died at St. Petersburg, April 17, 1835. Martos was by far the greatest sculptor Russia has ever produced, and takes very high rank among the contemporary sculptors of Europe. He executed a large number of important works, but he excelled most in his public memorials. Of these the more famous are the colossal bronze group of the patriots Manin and Pozharsky at Moscow; the statue of the duke of Richelieu at Odessa; the monument of Potemkin at Cherson; that of Lomoskoy at Archangel; and the costly Mausoleum of the Emperor Alexander at Taganrog. Some of his bas-reliefs are much admired. The works of Martos are characterized by nobleness of conception and largeness of style; in delicacy and refinement of finish he is somewhat deficient.—J. T–e.

MARTYN, Henry, a celebrated English missionary, was born in 1781 at Truro in Cornwall. His father, who was originally a miner, and afterwards a merchant's clerk, was a man of remarkable piety and intelligence. Henry was educated at the grammar-school of his native town, where he outstripped all his schoolfellows in his classical acquirements. He entered

St. John's college, Cambridge, in 1797, and prosecuted his studies with such ardour and success, that he gained the highest academical honours, and was declared senior wrangler in 1801, before he had completed his twentieth year. In the following year he was chosen a fellow of his college, and gained the highest university prize for Latin composition. In the midst of this brilliant career, the mind of Martyn was brought under strong religious impressions, produced to some extent by the death of his father, and deepened and fostered by the intimacy which he had formed with the celebrated Charles Simeon. Sir James Stephen speaks in glowing terms of "the young and successful competitor for academical honours," at this period, as "a man born to love with ardour, and to hate with vehemence; amorous, irascible, ambitious, and vain; without one torpid nerve about him; aiming at universal excellence in science, in literature, in conversation, in horsemanship, and even in dress; not without some gay fancies, but more prone to austere and melancholy thoughts; patient of the most toilsome inquiries, though not wooing philosophy for her own sake; animated by the poetical temperament, though unvisited by any poetical inspiration; eager for enterprise, though thinking meanly of the reward to which the adventurous aspire; uniting in himself, though as yet unable to concentrate or to harmonize them, many keen desires, many high powers, and much constitutional dejection—the chaotic materials of a great character." His adoption, at this critical period of his career, of evangelical opinions was the event which mainly harmonized these somewhat discordant elements, and turned the whole energies of his mind into one channel. He now resolved to devote his life to the work of a christian missionary, and offered his services to the Church Missionary Society. He was obliged, however, to relinquish this part of his plan; and his friends having obtained for him a chaplaincy in the East India Company's service, he quitted England in 1805 for the shores of India. He was appointed to officiate as chaplain to the troops at Dinapore; but not satisfied with discharging this duty, he frequently preached to the natives in their own vernacular language, established and superintended five schools for their instruction, visited hospitals, revised his own Hindostanee version of the New Testament, and superintended the Persian translation which had been executed by Nathaniel Sabat, a converted Arab, and an Italian priest named Sebastiani, who had resided many years at the Persian court. In the spring of 1809 he removed to Cawnpore, where his health suffered severely from exposure to the great heat, as he had to preach in the open air, owing to the want of a place of worship. Martyn, nevertheless, zealously prosecuted his labours among the heathen, and preached to five or six hundred beggars, who assembled at stated times to receive alms. Having now become a proficient in the Persian language, he resolved to extend his missionary labours to Persia, and accordingly proceeded to Shiraz, where he occupied himself in religious discussions with the Mahommedan doctors, and in revising, with the aid of some learned natives, his Persian and Arabic translations of the New Testament. During his residence in this place, he completed also a Persian translation of the Psalms —"a sweet employment," he said, "which caused six weary moons, that waxed and waned since its commencement, to pass unnoticed." Having gone to Tabriz for the purpose of presenting the shah with his translation (a design which was frustrated by the absence of the British ambassador) he was there seized with fever, which so completely prostrated his strength, that as soon as he was able to travel, he was compelled to seek change of climate. He accordingly set out for Constantinople; and, by rapid stages amid great suffering, he proceeded as far as Tokat in Asia Minor, where he died on the 16th of October, 1812, in his thirty-second year. The tidings of the death of Henry Martyn created deep and general regret in England. His translation of the New Testament was highly commended at the time by the shah for the simplicity and accuracy of its style; and not a few influential Hindoos and Mahommedans were induced, by his persuasive arguments and his blameless life, to profess their adherence to the christian faith. His learning, piety, zeal, and devotedness, have earned for him a place in the foremost rank of christian missionaries. — (See *Memoir of the Rev. Henry Martyn*, by the Rev. John Sargent, London, 1819.)—J. T.

MARTYN, John, an English botanist, was born at London, 12th September, 1699, and died at Chelsea, 29th January, 1768. He was originally intended for the mercantile profession; but under the guidance of Wilmer, who was demonstrator in the Chelsea garden, he turned his attention to plants, and was encouraged in his botanical studies by Blair and Sherard. He soon acquired eminence, and about the year 1721 he instituted, with Dillenius, Dale, Miller, and others, a botanical society in London. He entered the Royal Society, and on the recommendation of Sir Hans Sloane was chosen in 1727 to teach botany at Cambridge. On the death of Bradley in 1733, he was elected professor of botany, and he held the chair till 1761, when he resigned in favour of his son Thomas. A genus of plants is called Martynia after him. Among his works are—"Tabulæ synopticæ plantarum officinalium;" "Methodus plantarum circa Cantabrigiam nascentium;" "Historia plantarum rariorum;" "Introductory Lecture on Botany;" "Explanation of Botanical Terms;" and "Translation of Tournefort's Plants of Paris." He also wrote papers on medical subjects.—J. H. B.

MARTYN, Thomas, an English botanist, son of John Martyn, was born at Chelsea in 1735, and died at Patenhall, Bedfordshire, on the 3d of June, 1825. He took his degree at Cambridge, and succeeded his father as professor of botany there in 1761. He held also some ecclesiastical appointments. He travelled in France, Italy, and Switzerland. He was elected a fellow of the Royal Society; and he published many works in natural history and literature. Among his publications are the following—"Plantæ Cantabrigienses;" "Catalogus Horti Botanici Cantabrigiensis;" translation of Rousseau's Elements of Botany; thirty-eight plants illustrating the Linnæan system; "Flora Rustica;" "The Language of Botany;" "The Antiquities of Herculaneum;" "Elements of Natural History;" a universal Conchology; "Tour through France, Switzerland, and Italy;" "The English Entomologist;" "Natural History of Spiders;" and account of some Lepidoptera.—J. H. B.

MARTYR, Justin. See Justin.

MARTYR, Peter. See Anghiera.

MARVELL, Andrew, a celebrated English patriot, and an acute, learned, and witty satirist, was born in 1620. His father —a learned and pious clergyman—was master of the grammar-school, and lecturer of Trinity Church, Hull. At fifteen young Marvell was sent to Trinity college, Cambridge, and made rapid progress in his studies. He was marked as a tempting prize by the jesuits, who had stolen into the universities at this time, and was seduced by them to abandon college and go to London. But his father sought him out, and by his earnest remonstrances, induced him to return to his studies. The death of his father, in 1640, again interrupted his academical course. According to tradition the elder Marvell lost his life in crossing the Humber with a young lady who had been on a visit to his family, and in fulfilment of a promise made to her mother, insisted on returning home in spite of the stormy weather. He resolved to share her danger, and along with her perished in the waters. According to another account he was drowned in company with a marriage party. The mother of the young lady adopted young Marvell as her son, and at her decease bequeathed him her whole property. Shortly after the death of his father he quitted college and went to the continent, where he spent four years in Holland, France, Italy, and Spain. After his return to his native country, probably about 1642 or 1643, he was employed in giving instructions in the languages to a daughter of Lord Fairfax. He was also engaged by Cromwell to superintend the education at Eton of a young gentleman of the name of Dutton. In 1657 he was associated with Milton in the office of Latin secretary to the Protector, with a salary to each of £200 per annum. He was chosen by the citizens of his native town to represent them in the convention, or "healing" parliament of 1660; but how far he approved of its proceedings in restoring Charles II., without any security against arbitrary and unconstitutional policy, cannot now be ascertained. We learn, however, that at this time he generously interposed on behalf of Milton, who had been committed to the custody of the sergeant-at-arms. On a subsequent occasion, when the poet was scurrilously assailed by an anonymous slanderer, Marvell zealously vindicated the character of his friend, though he did not approve of his republican principles; and when Paradise Lost was published, he had the courage to greet the immortal epic with a copy of eulogistic verses. Marvell continued to represent Hull as long as he lived. He wrote daily to his constituents during the sitting of parliament, and frequently at other times communicated full information respecting public affairs. Even after the most fatiguing debates, it was

his custom to send them a minute account of the proceedings before he took either sleep or refreshment. For some unknown reason, he appears to have been absent from his post between June, 1661, and March, 1663; and in June of the latter year he accompanied Lord Carlisle on an embassy to Russia, Sweden, and Denmark. His absence spared him the pain of witnessing the arbitrary and ruinous measures by which the parliament and the country were at this period disgraced, and which he could not have opposed with any hope of success. He returned to his parliamentary duties in 1665, when the parliament was sitting at Oxford, on account of the plague then raging in London. He found the high church faction zealously engaged in persecuting the nonconformists, and destroying the liberties of the nation; while the Scottish covenanters were in arms, and a war was raging with Holland which terminated in most humiliating disasters. At the commencement of his parliamentary career, Marvell was far from being unfriendly to the court; but the arbitrary proceedings and licentious lives of Charles and his ministers completely alienated the honest and public-spirited senator, and during the remainder of his career he acted with a small band of patriots, who cautiously, but firmly, resisted the unconstitutional policy of the government. Though he rarely took part in the debates, his influence was very great both in the house and in the country; and prince Rupert paid such respect to his advice that, when he voted—as he frequently did—against the court, it used to be said that the prince had been with his tutor. No means were omitted to win over so formidable an opponent. "He was threatened, he was flattered, he was thwarted, he was caressed, he was beset with spies, he was waylaid by ruffians, and courted by beauties." At one time he had become so obnoxious to the court, or rather to the party of the duke of York, that it was dangerous for him to stir abroad. But Marvell's integrity was proof alike against danger and against corruption. He equally despised threats and bribes. In 1672 Marvell was involved in a controversy with Dr. Samuel Parker, afterwards bishop of Oxford, who had published a book called Ecclesiastical Polity, in which he inculcated the slavish doctrine of divine right and passive obedience. Marvell's reply, which is entitled "The Rehearsal Transposed," displays a mixture of brilliant wit, pungent sarcasm and irony, and sterling argument, which was received with avidity by all classes of people, and which Swift said he perused with pleasure, though Parker's work had long been forgotten. A feeble rejoinder was attempted by Parker, and an anonymous epistle was sent to Marvell, threatening him with assassination, which he treated with contempt, and in his "Second part of the Rehearsal Transposed," printed in 1673, silenced his adversary and humbled his whole party. In 1676 he published another controversial piece entitled "Mr. Smirke, or the Divine in Mode," &c., in defence of Dr. Croft, bishop of Hereford, who had been violently assailed by the high church clergy for his liberality and toleration. To this work was appended a short "Historical Essay concerning general councils, creeds, and impositions in matters of religion." His next publication, which appeared in the early part of 1678, was entitled "An Account of the growth of Popery and Arbitrary Government in England," and so provoked the government by its truth and biting satire, that a reward was offered for the discovery of the author, printer, or publisher of what was termed "seditious and scandalous libel." No prosecution, however, took place, though in consequence of the dark and desperate threatenings made against him, the author was obliged frequently to live in concealment. Marvell died shortly after, 16th August, 1678, so suddenly as to give rise to a suspicion of his having been poisoned, of which, however, there is no evidence. The corporation of Hull voted a sum for his funeral expenses and for an appropriate monument. Besides the works already mentioned, Marvell wrote a number of poems which, though somewhat disfigured by conceits, display great tenderness and simplicity of feeling; but a great deal of trash has been ascribed to him which he did not write. In his personal appearance Aubrey says he "was of a middling stature, pretty strong set, roundish-cheeked, hazel-eyed, brown-haired. In his conversation he was modest, and of very few words." Marvell was the last member of parliament who received wages from his constituents.—J. T.

* MARX, Adolph Bernhard, a musician and writer on music, was born at Halle, November 27, 1799. His father, a physician, gratified his early inclination for music by obtaining good instruction for him on the pianoforte and in harmony; and Türk, a reputed contrapuntist, was his chief teacher. The notion that he would succeed better in art, if he followed it as a recreation than as a means of existence, induced him to select the law as a profession, and he accordingly became a student of Halle university. He held an official appointment in the court of justice of his native town, and afterwards another at Naumburg. Discontented, however, with the opportunities these places afforded him of extending his knowledge of music, he removed to Berlin, where, besides some legal engagements, he obtained occupation as a teacher of singing, the pianoforte, and composition; and he had intercourse with the best artists and access to the best performances. He was much befriended by the family of Mendelssohn, and for a time he was ardent in his acknowledgment of the wonderful powers of this musician. He was engaged to edit the *Berliner-Allgemeine Musik-Zeitung*, during the seven years of its existence, namely, from 1823 till 1830. He wrote music to Göthe's Jery und Bätely, which was performed in 1825; to a melodrama called Die Rache wartet, which was performed in 1827; and to an ode—the poem by Fouqué—entitled Undines Gruss, which, together with a festal symphony, was performed in celebration of the marriage of the present king of Prussia in 1829. Not one of these productions was successful. Marx was appointed to his present post of musical professor in the Berlin university, in 1830; in fulfilment of which he has been an active lecturer on the theory, practice, æsthetics, and history of his art. The diploma of doctor of music was granted to him by the university of Marburg. He wrote an oratorio called "Johannes der Täufer" (John the Baptist), which was produced in 1833; and another, "Moses," which was produced nine or ten years later; but these, though they are more widely spoken of than his secular efforts, are scarcely held in higher esteem. His compositions, besides those already named, are the setting of Schiller's Semele, an attempt of his boyish years; a symphony representing the fall of Warsaw; a book of chorals for the organ; "Nahid," a series of songs on oriental subjects; and several collections of single songs, part songs, and pieces of church music. Marx is principally known by his literary works upon music; besides editing the journal named above, he contributed many papers to another periodical, the *Cecilia*, and furnished the most important biographical and theoretical articles in *Schilling's Lexicon der Tonkunst;* his "Kunst des Gesanges," a treatise on singing, appeared in 1826; his "Maigruss," a humorous pamphlet on descriptive music, in 1828; a supplement to his "Art of Singing," treating of the value to the present time of the study of Handel's songs, illustrated by selections from the oratorios and operas of this master, in 1829; his "School of Composition," the first volume in 1837, and the other three volumes in subsequent years; his "Universal School of Music," in 1839—(this last work and the first volume of the preceding have been translated into English under the author's supervision); his "Music in the nineteenth century," a critical view of the state of art and of the high calling of an artist, and the requirements for its fulfilment—also translated—in 1855; and his "Ludwig van Beethoven, Leben und Schaffen," an ill-compiled biography, with fanciful criticisms on the best known of the master's works, in 1859. Marx's general literary acquirements and his very extensive reading are manifest in all his writings. His elaborate style gives an importance to his works, apart from their theoretical or critical merit; but the complicated construction of his sentences, and the diffuseness with which he treats his subjects, are inappropriate to what are designed as books of instruction. As a theorist he is profound, and the arrangement of his course of composition is novel and ingenious. His views of the sacred nature of art, and of the exalted duties of those who practise and who teach it, are worthy the study of artists of all denominations. As a critic he is certainly prejudiced, showing always a strong inclination towards those musicians—such as Schumann, Berlioz, Wagner, Liszt, and others—who, like himself, have written upon their art, and broached hypotheses as to its tendency and the means of carrying this into effect; and he is equally prone to disparage others—Mendelssohn in particular—whose merits are too great to lose their lustre through the sneers with which he would obscure them.—G. A. M.

MARY, Queen Regnant of England, daughter of Henry VIII. and Catherine of Arragon, was born at Greenwich palace on the 18th of February, 1516. The only child of that union who

lived, from an early age she was treated as the future sovereign of England. At the age of six she was betrothed to her cousin, the Emperor Charles V., whose son she was destined long afterwards to wed. Carefully educated under the supervision of Catherine, by such tutors as Linacre and Ludovicus Vives, she was intrusted from her birth to Margaret Plantagenet, countess of Salisbury, the mother of Reginald Pole, who exerted afterwards so baneful an influence on the policy of Mary as queen. The match with Charles V., like several others contemplated then and subsequently, came to nothing; and in 1525, if not with the title, at least with all the pomp of princess of Wales, she took up her residence at Ludlow castle, where a court was formed for her. The Mary of this period is described as beautiful and engaging, and of acquirements considerable for her years. When she returned from Ludlow to her father's court, and mingled in its gaieties, she was a favourite of himself as of the people, until the divorce of her mother altered her position and prospects. Disinherited and declared illegitimate after the birth of Elizabeth, Mary refused to acquiesce in the decision, and was punished by contumelious treatment. Her separate establishment was taken from her; she was deprived of the companionship of the countess of Salisbury, and treated more like a prisoner than a princess during her residence at Hunsdon with her infant sister. After the execution of Anne Boleyn, however, she was restored to the paternal favour, and in 1544 was placed by act of parliament in the list of succession to the throne after Prince Edward and his heirs, and Henry's possible children by Katherine Parr or any succeeding wife. Her reconciliation with her father had been preceded by her subscription of a document in which she had acknowledged the king's ecclesiastical supremacy, disavowed the jurisdiction of the pope, and even declared the marriage of Catherine her mother to have been "by God's law and man's law incestuous and unlawful." But this compliance was very far from protestantism. When the Reformation made new strides after the accession of her brother Edward VI., Mary, the heir-presumptive to the throne, was found adhering to the ancient faith and ritual, and her proceedings were a thorn in the side of the king and his councillors. Every attempt to induce her to give up the celebration of the mass was unsuccessful. She became the rallying point both of the extreme catholic party and of those who, while disclaiming with Henry the papal supremacy, viewed with regret the abolition of the ancient ritual. Political circumstances, the distress of the country, the disorganization of the government as administered by Northumberland, gave Mary, towards the close of Edward's reign, a certain popularity even with the masses. It was increased by the last of Northumberland's triumphs, when he induced the dying Edward to alter the succession without an act of parliament, and to bequeath the crown to his own son's wife, Lady Jane Grey. Neither nobility nor people could brook the meditated renewal of Northumberland's supremacy. The reign of the innocent and ill-fated Jane lasted only a few days —(see GREY, LADY JANE)—and on the 17th of July, 1553, amid the acclamations of the people, Mary was proclaimed Queen at Cheapside. The blooming and joyous maiden had grown into a hard-featured woman, on whom vicissitude and obstruction had exerted no chastening influence. Before the year had closed all was changed in England; Gardiner was chancellor, while Cranmer, Ridley, and Latimer were prisoners in the Tower. So early as the 24th of August mass was said in St. Paul's church in Latin. Married priests were forced to abandon either their wives or their benefices. The parliament, which met on the 5th of October, was in ecclesiastical matters as subservient as could be desired; and the house of commons, by a majority of three hundred and fifty to eighty, restored the mass and decreed the celibacy of the clergy. Last, not least, in spite of the strong opposition both of parliament and people, the queen arranged a treaty of marriage between herself and Philip, afterwards Philip II., the son of Charles V. The discontent of the protestant nobles was aggravated to the uttermost by the Spanish match, and the result was Wyatt's insurrection (January to February, 1554). When Wyatt and his bands entered London they were crushed—the queen herself behaving during the crisis with spirit—and the new *régime* was strengthened for the time by the insurrection. Mary's vengeance was swift and terrible. On the 12th of February the innocent Lady Jane Grey was beheaded, and the insurgents were hung in London by the hundred. Mary had triumphed, and after a proxy marriage on the 6th of March, she was formally wedded to Philip in person, 23rd July, 1554, in Winchester cathedral. In the following October, another parliament met, which received Cardinal Pole as the pope's legate, and made in the name of England a submission to the see of Rome, only incomplete in this, that the church lands grasped at the Reformation were not surrendered to their original owners. Nothing else was wanting. The act against the Lollards was revived, and the powers of the inquisition were conferred on the Bishops' courts. On the 4th of February, 1555, the proto-martyr Rogers was burned in Smithfield. Yet Mary was not happy. She soon discovered that the husband whom she idolized did not love her. The heir to the throne, whom she was continually expecting, and for whom, more than once, a pompous reception was prepared, failed to arrive. The symptoms which she had misinterpreted were those of dropsical disease. Each disappointment of this kind was a signal for the renewal or the quickened action of what has been called the "Marian persecution." Even Philip, from motives of mere policy, as seems clear from Mr. Froude's researches, was adverse to the course which things were taking, and wearied of his bride, resolved to quit England. The approaching abdication of Charles V. furnished a pretext, and in the August of 1555 he left for the continent. Reports of his infidelity while absent drove the queen still nearer to distraction, and she consented to do all that Pole required. In October Ridley and Latimer were burned, and Cranmer in the following March. Compared with Pole, even Gardiner was a moderate man, and Gardiner died in the November of 1555. The day after the burning of Cranmer, Pole was appointed archbishop of Canterbury, and while he held the see the persecution reached its acmé. To persecution at home was now added disaster abroad. In the March of 1557, Philip paid a brief visit to England, and this country was led to join him in his war with France. The result was that on the 6th of January, 1558, after a siege of five days, the English forces in Calais surrendered to the duke of Guise the last of England's possessions on the soil of France. The blow was felt deeply in England; even an invasion was feared; and the parliament voted a general armament of the country for its defence. Yet even amid these preparations the persecution did not relax. The victim was not now allowed to escape from death by recantation itself. But the end was approaching. The last burning was of two men and two women at Canterbury in the beginning of November. On the 17th of the same month the queen, who in September had added to her constitutional malady a fever then raging, and whose death had for some time been anticipated, expired at St. James'. According to old tradition (unsupported by any authentic evidence) she is reported to have said on her death-bed, that if her body was opened Calais would be found written on her heart.—F. E.

MARY II., of England, born in London in 1662, was the eldest daughter of James II., then duke of York, and of Anne Hyde, daughter of Lord Clarendon. Notwithstanding her father's adherence to the Roman catholic religion, she was educated in protestant principles, and at the early age of fifteen she became the wife of William, prince of Orange; her father's repugnance to her union with so zealous a supporter of the Reformation being overruled by his brother Charles II., who deemed it likely to diminish the duke's unpopularity. She spent the next twelve years of her life in Holland, and the influence which her husband's abilities and force of character acquired over her mind, was associated with an attachment to him which has seldom been surpassed in strength and devotedness. When the infatuated and obstinate despotism of James roused his subjects to deprive him of the English throne, it was in complete accordance with her wishes that William should share the sovereignty with her, and even take precedence of her in its administration; their names were conjoined in the parliamentary votes and the oath of allegiance at the Revolution. She had not accompanied her husband from Holland in 1688, but in the beginning of the next year she arrived in London. On reaching Whitehall she displayed a levity of exultation, which was construed by many as a proof that she had sacrificed her filial affection at the shrine of her conjugal attachment. The little restraint, however, which James experienced, and the ease with which he effected his escape, may be viewed as confirming the report that she stipulated with her husband for his safety; and there is little doubt that her gaiety at Whitehall was artfully assumed for the occasion. The events



of the reign belong to the history of England and the life of William. Mary took no prominent part in public affairs, except when he was absent in Ireland and on the continent. At these times he left the administration of the regal prerogatives in her hand, and the trust was discharged by her with a zealous regard to his interests. In 1694 she was attacked by small-pox, and the disease speedily proved fatal. She is reported to have displayed on her death-bed much religious tranquillity. The event plunged William in excessive grief; and as there was no offspring of their union, the throne passed at his decease to her sister Anne.—W.B.

MARY, Queen of Scots, was the daughter of James V. and of Mary of Guise. She was born probably on the 11th or 12th of December, 1542, and succeeded her father when she was only two days old. Her coronation did not take place till the 9th of September in the following year. She was the child of misfortune from her cradle. The untimely death of her father at a great crisis of public affairs, had exposed the kingdom to all the perils of a long minority. Rival factions carried on a keen contest for superiority at home, while the independence of the country was threatened by the ambitious designs of Henry VIII. His object was to unite the two kingdoms by the marriage of Edward, prince of Wales, with the infant queen of the Scots; and if the terms proposed had been fair and honourable, such an alliance would have been highly advantageous to both countries. In the end the treaty of marriage was annulled by the Scottish parliament, and the ancient league was renewed with France. The result of these proceedings was a bloody and protracted war with England, repeated invasions of the country by the English forces, and its merciless devastation with fire and sword. This rough mode of wooing served only to exasperate the Scottish people, and to alienate them still farther from the alliance with England. And after the disastrous battle of Pinkie, 10th September, 1547, it was determined to provide for the personal safety of the young queen by sending her to complete her education in France, and to affiance her to the dauphin, son of Henry II. Mary accordingly embarked at Dumbarton, accompanied by her "four Maries," her three natural brothers, her governors, preceptors, and a numerous retinue, and reached the French shores in safety on the 15th of August, 1548. Her marriage to the dauphin, Francis, was solemnized with great pomp at Paris on the 14th of April, 1558. The terms of the union had been carefully considered, and every precaution was adopted by the Scottish parliament to secure the independence of the kingdom; but ten days previous to the public ratification of the articles, the young queen was induced by the French monarch and her uncles, the Guises, to subscribe three secret documents, by which, among other perfidious stipulations, the kingdom of Scotland was to be conferred upon the king of France if Mary should die without issue. Shortly after, Mary and her husband, instigated by her ambitious uncles, put forth pretensions to the throne of England, on the ground of Elizabeth's alleged illegitimacy, and assumed the title of king and queen of England—an unfortunate step, which excited the implacable resentment of the English queen, and exercised a disastrous influence on the fortunes of the Scottish princess. On the death of Henry II. Mary's husband became king of France; but her splendour was short-lived, and by the death of Francis on the 6th of December, 1560, Mary was left a widow at the age of eighteen. The Scottish parliament immediately invited her to return to her own kingdom; but her departure from France was delayed for some time by proposals which were made for her hand in marriage by the king of Denmark, the king of Sweden, and the prince of Spain. Her preparations were at length completed; and though Elizabeth had not only refused her the safe-conduct which she sought, but had even sent some ships of war to intercept her on her voyage, she boldy put to sea on the 14th of August, 1561, and with deep emotion bade farewell to the land of her adoption. Screened by an auspicious fog from the notice of the English ships, she made a prosperous voyage, and landed at Leith, 19th August, amid the hearty rejoicings of her people. Great and important changes had taken place in Scotland during the twelve years of Mary's absence in France. The Romish church had been completely overthrown, the authority of the pope in Scotland abolished, the celebration of mass forbidden under severe penalties, the protestant confession of faith ratified, and the presbyterian system of government established by the authority of parliament, though the queen had steadily refused her sanction to these proceedings. The Roman catholics, however, were still a powerful party in the country, and entertained sanguine hopes of recovering their supremacy with the help of their young sovereign. Mary had a difficult part to play in these circumstances, and her situation was one which required the forbearance and sympathy of her subjects. Her return was welcomed with enthusiasm by all parties, and her remarkable beauty, the gracefulness of her manners, and her varied accomplishments, at the outset won the hearts of her people, and predisposed them to put the most favourable construction upon her actions. "May God save that sweet face," was the cry, as she rode in procession to the parliament; "she speaks as properly as the best orator among them." "Nature had endowed her," says Castelnau, "with every requisite for realizing the *beau ideal* of a female sovereign, and the Scotch were proud of possessing a queen who was the most beautiful and perfect of the ladies of her age." This fair prospect, however, was soon overcast. At the outset indeed she conducted herself both with prudence and spirit. In her general policy she favoured the protestant party, and its leaders were intrusted with the administration of public affairs. She manifested an earnest desire to secure the good-will of Elizabeth, and left no means untried to induce that princess to recognize her claims to the right of succession to the English throne. Her straightforward, just, and friendly policy at this period presents a marked contrast to the disingenuous, selfish, and crooked devices of her "good sister" of England, who amused Mary with promises which it is evident she never intended to fulfil. The two queens at length came into collision on the delicate subject of marriage. Elizabeth expressed her determination to oppose an alliance between the Scottish queen and every foreign potentate; and Mary, partly from deference to the views of Elizabeth and the feelings of her own subjects, and partly for other reasons, declined the proposals of the various continental aspirants to her hand, and manifested a strong desire to consult the wishes of the English queen. Elizabeth insinuated that if Mary's choice should fall upon one of her subjects, she would immediately recognize her right of succession to the English throne; and after long delay and many disingenuous intrigues, she at length proposed for her acceptance (though not sincerely) her own favourite, Dudley, earl of Leicester. So anxious was Mary to secure the friendship of Elizabeth and the sanction of her claims, that she expressed her willingness to acquiesce in this proposal on the conditions specified; but in the end, after many evasions, Elizabeth declared that she would not bind herself to recognize the pretensions of the Scottish queen. Mary, provoked beyond measure at this capricious and dishonest policy, withdrew her confidence both from Elizabeth and her own confidential advisers, Moray and Lethington, (who had strongly recommended a union with England), and threw herself headlong into the arms of the Romish party. Lord Darnley, eldest son of the earl of Lennox, who, through his mother, was after Mary the nearest in succession to the English throne, had recently visited Scotland with the hope of gaining the queen's affections, and had favourably impressed her by his personal appearance. To him Mary's thoughts now turned; and although he was a young man evidently of weak understanding and passionate temper, and had made himself many enemies at court by his overbearing and insolent behaviour, the queen, hurried away as usual by the predominant feeling of the moment, determined to bestow upon him her hand. The opposition of Elizabeth and of Murray and the protestant party to this match, only caused her to adhere more firmly to her resolution; and accordingly on the 29th July, 1565, the nuptials of Mary and her cousin were solemnized in the chapel-royal at Holyrood. It has recently been discovered, however, that a secret marriage had taken place four months earlier at Stirling castle in the apartment of David Riccio, Darnley's special confidant.

Scarcely had this most inauspicious union taken place, when the queen was called on to suppress an insurrection which it had created among her nobles. Moray, Argyll, Glencairn, and other powerful barons, encouraged by Elizabeth who had thought fit to take grievous offence at Mary's proceedings, appeared in arms at Ayr in defence, as they alleged, of the protestant religion, which the marriage of the queen with Darnley, a zealous Romanist, had seriously perilled. Mary with the utmost promptitude assembled an army of five thousand men, and chased them out of the kingdom. They took refuge in England, where, to add to their troubles, Elizabeth, who had furnished them with money

and encouraged their enterprise, now shamelessly disavowed them, and even rebuked them publicly for their rebellious conduct. In this desperate condition Moray earnestly entreated Leicester and Cecil to save him from being "wrecked for ever," and even stooped to solicit the intercession of Riccio with the queen. The wisest of Mary's counsellors urged the inexpediency of driving the insurgents to despair, and warned the queen and Riccio of the danger of proceeding to extremities against men who had still many influential friends in the kingdom. The queen had resolved to follow this moderate and judicious advice, but was unfortunately induced to change her resolution by two French envoys who had at this juncture arrived at the Scottish court, bringing with them a copy of the "band" or league, which had been drawn up at Bayonne and signed by the emperor and the kings of France and Spain, for the extirpation of the protestant religion. Yielding to the representations of the French ambassadors, enforced by her consort and the Romanist party in the kingdom, Mary signed the league, and resolved to take steps at the next meeting of parliament for the forfeiture of Moray and his associates. Meanwhile Mary's weak, headstrong, and vicious husband had taken deep offence at her refusal to bestow on him the crown matrimonial (see DARNLEY), and contracted a bitter hatred to David Riccio, her secretary, whom he blamed for the queen's reluctance to comply with his demands. The result of the estrangement and jealousy of the weak and worthless youth, was a conspiracy for the assassination of Riccio, which was subsequently joined by Morton and other leaders of the protestant party, for the purpose of procuring the restoration of the banished lords, and averting the dangers which threatened the cause of the Reformation. This villanous plot, which was carried into effect with circumstances of peculiar atrocity, recoiled on the heads of its authors and abetters, who were compelled to flee the country, and were outlawed and forfeited.—(See MORTON.) In the critical situation in which she was placed Mary acted with great prudence. She pardoned Moray and his associates on condition that they should detach themselves from the murderers of Riccio. She restored her brother to some share of the power which he had formerly possessed, and laboured to reconcile him to Huntly and other powerful nobles with whom he had been at feud. In the midst of these distractions and perils Mary was safely delivered of a son (19th June, 1566), who was named James Charles, in whom the two crowns were ultimately united. On her recovery she set herself to compose the differences still existing among the rival factions, and to form a strong government by admitting the leading nobles of all parties to a share in the management of public affairs. But the foolish, wayward, and headstrong conduct of Darnley thwarted all her efforts to restore the tranquillity of the kingdom, rendered him so obnoxious to the nobility, and brought such aggravated sufferings on his consort, that at length Lethington, Moray, and other leading nobles, proposed to free her from her misery by a divorce; a project which, however, was soon exchanged for another and much more nefarious expedient. While the alienation between Mary and her husband daily increased, the profligate and unscrupulous earl of Bothwell rose rapidly in her confidence and esteem. Soon all her measures were directed by his advice and authority, and all favours and preferments passed through his hands. At what precise period he first conceived the audacious project to gain the affection and the hand of the queen, it is impossible to say; but it led him in no long time to enter into a conspiracy with Lethington, Huntly, Argyll, and others, for the murder of the king.—(See HEPBURN, JAMES.) Their atrocious plot was carried into effect during the night of the 9th of February, 1567. While Mary was attending a masque at Holyrood the wretched Darnley was strangled, and the house in which he was residing was blown up with gunpowder. Whether or not this murder was perpetrated with the queen's complicity has been keenly disputed; there can unhappily be no doubt that if not an accomplice in the deed, she at least regarded it with no feelings of disapprobation after it was accomplished. Although the public voice loudly accused Bothwell of the murder of Darnley, the queen loaded him with new favours, and heaped upon him honours and important offices. In spite of the public clamour against the assassins, the pathetic entreaties for justice on the part of the father of the murdered king, the vehement reproaches of Elizabeth, and the energetic remonstrances of the archbishop of Glasgow, Mary could not be induced to take a single step to bring the murderers of her husband to justice. It was not till after the lapse of more than a month that she was at length driven to attempt to screen herself from obloquy, and to protect her favourite, by a mock trial, which as a matter of course terminated in a premeditated and scandalous acquittal. When the parliament assembled two days after the trial, Mary selected Bothwell to bear the crown and sceptre before her at its opening. He was scarcely ever absent from her side, and his complete ascendancy over her was openly and ostentatiously displayed. It soon became evident that, hurried along by her passion, she was bent on bestowing her hand upon the murderer of her husband. Some of her most trusty counsellors at great personal risk remonstrated, but without effect, against this dishonourable and ruinous step, which had actually been decided upon by a contract signed by Mary seven days before Bothwell's acquittal. By a characteristic combination of force and fraud, he procured the signatures of the leading nobles and ecclesiastics to a paper recommending him as a suitable husband to the queen—the most disgraceful and cowardly of all the base transactions of the Scottish nobility of that age. The seizure of the queen's person by Bothwell, with her own consent, took place a few days after, and was followed by his divorce from his countess, which was hurried through the courts with the most indecent haste. The tragedy now advanced rapidly to its conclusion, and in spite of the undisguised disgust of the public, the remonstrances of the French ambassador, and the solemn and faithful warning of Craig, the colleague of John Knox, Bothwell was married to the queen at Holyrood, May 15th, 1567, little more than three months after the murder of her husband. Several weeks before that event, a party had been secretly organized among the nobles for the protection of the infant prince against the suspected designs of the unscrupulous favourite. In the course of a few weeks after the ill-omened marriage of their sovereign, they took up arms and declared their determination to separate the queen from her husband, and to seize and punish the latter as the murderer of the king. Mary and Bothwell at first retired to the strong castle of Dunbar; but in a few days they found themselves strong enough to confront the confederates (June 15th) at Carberry Hill, six miles from Edinburgh. But the royal army was dispirited and reluctant to fight in such a quarrel, and soon disbanded in great numbers. In the end the confederates promised to return to their allegiance, if Bothwell were dismissed, and if the queen would follow them to Edinburgh. To these terms Mary in this extremity gave her consent; Bothwell was permitted to ride off the field; and the queen surrendered to the insurgent barons on the conditions specified. Within an hour she found that she was in the hands of her mortal enemies. They conducted her to Edinburgh, where they treated her with brutal indignity; next day she was conveyed a prisoner to Lochleven castle, where by violent threats she was induced to sign three documents, by which she resigned the crown in favour of her son, nominated the earl of Moray regent during the king's minority, and appointed a temporary regency to act until Moray returned from the continent. The coronation of James, and the arrival of Moray, and his assumption of the regency speedily followed.—(See MORAY, EARL OF.) But he had not been many months in possession of this office, when Mary escaped (May 2d, 1568) from Lochleven, and took refuge in the fortress of Hamilton. A strong body of the nobles immediately flocked to her standard, and she soon found herself at the head of six thousand men determined to restore her authority. She was anxious to wait for additional reinforcements, but was hurried into an engagement with the regent at Langside, near Glasgow, as she was on her march to Dumbarton. Her army was completely defeated, and she fled from the field to Dundrennan, a distance of sixty miles, before she drew bridle. Next day in opposition to the remonstrances of her friends, she resolved to throw herself on the protection of Elizabeth, and crossing the Solway, proceeded through Cockermouth to Carlisle.

The rash and unwise resolution of Mary to seek refuge in the dominions of her rival, was destined to exercise the most disastrous influence on her future career. Elizabeth was at first somewhat at a loss what course to pursue. She might have reinstated Mary on the Scottish throne, or have granted her an asylum in England, or have permitted her freely to retire to France. But in her opinion all these three courses were fraught with danger to herself and to the security of her throne. She, therefore, in keeping with her usual selfish policy, but in violation of the principles both of justice and humanity, resolved to detain Mary a prisoner in England. It was necessary, however, to find a pretext for this unjust and ungenerous procedure; and

by a series of unprincipled intrigues and artifices Mary was induced to submit her cause to the arbitration of her crafty rival; and the Scottish regent, in compliance with the summons of Elizabeth, but with undisguised reluctance, brought forward his charges against his sister before a commission which was held first at York and afterwards at Hampton Court, and attempted to substantiate them by letters addressed to Bothwell, which he affirmed to be in the handwriting of Mary, and conclusive, as he contended, of her guilt. It is admitted by the friends of the queen that though she denounced these letters as forgeries, some of the steps taken by her are suspicious or inexplicable; and indeed it is difficult, if not impossible, to reconcile her conduct throughout these proceedings with the belief of her entire innocence of the charges brought against her. Elizabeth repeatedly proposed that Mary should abdicate her throne; but this she peremptorily refused to do. In the end, after an investigation which lasted five months, the conference terminated without any definite decision in favour of either party; and the only result was to afford the English queen a pretext for keeping her unfortunate rival in captivity. In the following year, 1569, an intrigue was entered into by many influential English nobles for the restoration of the Scottish queen to liberty, and her marriage to the duke of Norfolk, which ultimately brought that nobleman to the block, and greatly increased the jealousy of Elizabeth and the rigour of Mary's captivity. The remainder of her long imprisoment in England was little else than a succession of abortive intrigues for the recovery of her freedom and her crown, exciting the hopes of the unhappy princess only to blast them. Her party in Scotland was in the end completely crushed by Regent Morton; and the surrender of Edinburgh castle, together with the death of Kirkaldy of Grange and Maitland of Lethington, terminated the struggle of her partisans to replace her upon the throne. It soon became evident that her existence, even though a captive, was a source of danger to the security of Elizabeth's throne and the tranquillity of the country. The Roman catholic party regarded her as the rightful heir of the English crown, and various plots were entered into by them for the purpose of dethroning Elizabeth, and transferring the throne to her rival. These intrigues, however, were all discovered by the penetration and activity of the English ministers; and they and their royal mistress were utterly unscrupulous in the means they employed to protect the kingdom. In 1572 the English envoy was instructed by Elizabeth herself and her two ministers, Leicester and Burleigh, to propose to the earls of Mar and Morton that Mary should be delivered up to them, in order that she might be immediately put to death; and it was only in consequence of the parsimony of Elizabeth, which made her regard as exorbitant the demands made by Morton of money for himself and pensions to his friends as the reward of this service, that this base and cold-blooded plot was not carried into effect. At last, in 1586, the Scottish queen having been accused of being an accomplice in the conspiracy of Babington, the object of which was the assassination of Elizabeth and the restoration of the Roman catholic religion, was brought to trial before a commission presided over by the lord chancellor (5th October), found guilty, and condemned to death. Mary defended herself with great courage and ability; and, though friendless and unaided by counsel, exposed with spirit and skill the gross illegality and injustice of the charges brought against her. Elizabeth affected great reluctance to carry the sentence into execution. She attempted to throw upon her ministers the responsibility of the deed, which, however, knowing well her treacherous character, they peremptorily refused to accept; and she even made an atrocious attempt to induce Mary's keeper, Sir Amias Paulet, to despatch his prisoner secretly. In the end, finding no other way of at once gratifying her vindictive hatred and carrying out her policy, she signed the warrant for Mary's execution, which was carried into effect on the 7th of February, 1587.—(See Davison, William) "The meekness with which she received the intimation of her sentence, and the fortitude with which she suffered, formed a striking contrast to the despair and agony which not long afterwards darkened the death-bed of the English queen."

Mary Stewart was undoubtedly a very remarkable woman. The extraordinary vicissitudes of her life, her protracted and cruel captivity, and her tragical death, have rendered her life an object of deep and romantic interest to all succeeding ages. In the opinion of her contemporaries she was the most beautiful woman of her day; and the loveliness of her face and elegance of form, combined with her quick though restless intellect, her lively imagination, generous but excitable temperament, indomitable courage, polished and insinuating manners, and varied and extensive accomplishments, have been eulogized alike by her friends and her enemies. Her moral character was unfortunately not equal to her intellectual endowments. She was hasty in temper, imperious, self-willed, and vindictive; rash and imprudent in her intimacies; and sudden, violent, and immoderate in her attachments. The question of her guilt or innocence in regard to her foreknowledge or approval of her husband's murder, has been the subject of an apparently interminable controversy, in which many devoted admirers have eagerly espoused her cause. But no candid writer can deny that she was guilty of grave errors, if not of foul crimes. Her early training at the licentious court of France, and the difficult position she occupied in her own country, may no doubt be pleaded in extenuation of her conduct; but her misfortunes may to a great extent be traced directly to her own follies and faults. This unhappy princess perished in the forty-fifth year of her age, and in the nineteenth of her captivity.—J. T.

Mary of Anjou, Queen of France, born in 1404, was the daughter of Louis II., duke of Anjou, and was betrothed in 1413 to the Count de Ponthieu, afterwards Charles VII. She was plain in person, and though sensible and accomplished, but little fitted to play a part in public affairs. She resided usually at Chinon or Tours, where she expended an ample maintenance in courtly display and luxury. In early life a devoted reader of romances, she was latterly famous for the encouragement she gave by her example and her purse to the pilgrimages to holy places, then greatly in vogue. She died in 1463.

Mary of Austria, daughter of Philip I. of Spain, was married in 1521 to Louis, king of Hungary and Bohemia. A few years later, these countries were invaded by the Turks under Solyman the Magnificent; Louis took the field against them, and fell at the battle of Mohacz in 1526. Ferdinand, one of Mary's brothers, then took possession of the crown in right of his wife, the sister of the deceased monarch. The widowed princess, however, received an equivalent from her other brother, Charles V., who committed to her the government of the Netherlands—a trust which she discharged for many years with great ability. Threatened by the Danes, disturbed by the intrusion of the anabaptists of Munster, and required to co-operate against Henri II. of France, she maintained her authority, and materially aided the interests of Charles. The names of "Diana" and the "Mother of the camp" were given to her, on account of her fondness for the chase and her military prowess; but she had also the tastes which made her a friend of the protestants and a patroness of literature. On the abdication of Charles in 1555 she retired into Spain, and died there three years afterwards, at the age of fifty-five.—W. B.

Mary of Burgundy, daughter and heiress of Charles le Temeraire, duke of Burgundy, was born at Brussels in 1457. The negotiations betwixt her father and the Emperor Frederick III. at Treves, included her betrothal to Maximilian the son of Frederick. But the conference terminated abruptly; and though the proposed union was again mooted, when the emperor and the duke entered into a new treaty at Neuss, it was still undetermined at the death of Charles, who perished in the battle of Nanci in 1477. The prospect of the heritage which then descended to his daughter, combined with the fame of her beauty and accomplishments, had previously attracted proposals of marriage from two other noble suitors—the Duc de Berri, brother of the French king; and Nicholas, duke of Calabria. But the troubles which followed her succession to the Burgundian dominions changed for a time the aspect of her affairs. A spirit of disaffection began to manifest itself among her subjects; Louis XI. of France laid claim to the duchy, and invaded it with a powerful army; her councillors, Hugonet and D'Humbercourt, were missioned to treat with him, and returned to find her under restraint at Ghent, where they were slain in spite of her entreaties and tears, by the revolted burghers. Louis professed a wish that she should become the wife of the dauphin, who was then an infant. But the people of Ghent resolutely resisted him; and Adolph of Guelders, in the hope of gaining the hand of the duchess, took the field on her behalf at the head of a Flemish army. After the defeat and death of this prince at Doornik, she was strongly urged to wed the heir of the duke of Cleves; while the suit of Earl Rivers, brother-in-law of Edward IV.,

opened up an alternative which promised aid from England. Her affections, however, turned to Maximilian; for though they had probably never met, she had heard the praise of his abilities and address from the lips of her father, and the former negotiations for their betrothal had led to an interchange of gifts betwixt them. Accordingly when these tokens were presented to her by the elector of Metz, who came with other noble envoys to renew the proposals of alliance in the name of the emperor, she decided in favour of Maximilian. Her influence over her subjects also was still sufficient to procure their concurrence; and the marriage took place before the first year of her accession to the duchy had expired. The union yielded great political advantages, as well as much personal happiness to Mary; but it was of short duration. By a fall from her horse whilst hunting, she sustained a serious injury, which delicacy prompted her to conceal; and its effects proved fatal. She died in 1482, leaving two children—Philip, who is known as Philip I. of Spain; and Margaret (see MARGARET OF AUSTRIA).—W. B.

MARY OF GUISE, Queen of James V. and Regent of Scotland, was the daughter of Claude, duke of Guise. She was married in 1534 to Louis II. of Orleans, duke de Longueville; and having been left a widow, she became in 1538 the second wife of James V. of Scotland, to whom she bore three children, only one of whom, the celebrated Queen Mary, survived to maturity. On the death of her husband in 1542, Mary joined the party of the primate, Cardinal Beaton, and covertly assisted that astute prelate in his opposition to the alliance with England. By alternate bribes and threats, her daughter, affianced by her to the French dauphin, was induced in 1544 to surrender the regency on receiving the duchy of Chatelherault and a liberal pension from France; and Mary of Lorraine, with the consent of the Scottish Estates, was immediately invested with the title and authority which she had abdicated. The estrangement between the regent and the nobles, commencing with her bestowal of several important offices of state upon Frenchmen, greatly increased after the marriage of the young queen to the dauphin and the accession of the young couple to the throne of France. Her confidence was now placed exclusively in her fellow-countrymen. Her altered treatment, too, of the reformed party widened the breach, and soon rendered it incurable. At the instigation of the priests, the regent attempted by severe measures to stem the tide of insubordination. Knox was obliged to take refuge in Geneva from the storm which was about to burst upon him, and a number of other ministers were summoned by the regent to appear before her, and give an account of their conduct. On the other hand, the barons and gentry who had embraced the protestant faith drew up, in 1557, the memorable national covenant, and formed themselves into an association for their mutual protection. In 1559, however, she ratified the decisions of a synod of bishops, condemning all the innovations which had been introduced from time to time into Scotland, and requiring the complete restoration of religious uniformity. The people immediately rose in tumult and pulled down the monasteries, and destroyed the monuments of the old faith, and the lords of the congregation took up arms and gained possession of Edinburgh and most of the other large towns in the kingdom. The regent, on the other hand, having received reinforcements from France, fortified and garrisoned Leith, reduced the confederates to great straits, and compelled them to abandon the capital. Noways discouraged, however, the lords of the congregation took the bold step of deposing the regent from her office; and having received from Elizabeth of England the assistance of a fleet and army, they laid siege to Leith with the view of compelling the French troops to evacuate the kingdom. In the midst of these hostilities Mary, overwhelmed by fatigue and anxiety, fell mortally ill. In a most affecting interview with the leaders of the protestant party, she expressed her regret that she had been compelled to obey the orders she had received from France, advised them to send away both the French and English troops, and exhorted them to maintain their national independence. She died on the 11th of June, 1560, in the forty-fifth year of her age, and, says Archbishop Spottiswood, "ended her life most christianly." Mary possessed excellent natural talents, and a gentle and humane disposition. Her capacity for government was undoubtedly great, and if she had been allowed to follow the dictates of her own sound judgment, the close of her reign, like its commencement, would have secured for her the confidence of the nobility and the affections of the people.—J. T.

MARY DE MEDICIS, wife of Henry IV. of France, was born at Florence on 26th April, 1573, being the daughter of Francis I., grand duke of Tuscany. She was educated by her aunt, Christine of Lorraine. Though her intellect was quick and cultivated, she was deficient in force and depth of character. Weak and yielding with her favourites, she was vindictive and tyrannical to those who displeased her. Though not very beautiful, her portraits represent her with regular features, fine eyes, and an imposing demeanour. Henry did not choose her for his wife from any personal inclination, as he wished to marry Gabrielle D'Estrées, and for that purpose sought the pope's sanction to a divorce from Marguerite de Valois. Sully opposed the marriage with Gabrielle, and held out as the reward of the pope's complaisance in the matter of the divorce, a prospect of making his relative, Marie de Medicis, queen of France. The sudden death of Gabrielle hastened these negotiations, and the marriage of Henry and Marie was celebrated by proxy at Florence, on the 5th of October, 1600, with extraordinary pomp. The new queen's voyage to France was no less splendid than her marriage ceremony. But her husband's heart was already engaged to another mistress. Three weeks after the death of the beloved Gabrielle, the king had chosen her successor in Mademoiselle D'Entragues, afterwards Marquise de Verneuil. On reaching France Marie proceeded in great state from Marseilles to Lyons, and there had to wait for the arrival of the king, then engaged in a war with France. The first interview was disappointing. His majesty entered the queen's apartment about midnight very unceremoniously, wearing his boots and spurs. The haughty pomp-loving queen, unable to speak French, and with stiff Spanish manners, had grown fatter than she was when the portrait that beguiled him had been taken. Although in public he expressed himself as highly gratified by the union, he quitted his bride on the second day after his marriage, and on his way to Paris spent three days at Verneuil, the residence of his mistress. Marie was not of a temper to brook slights and insults of this kind. Differences soon arose between the royal pair. The king, resolute in the indulgence of his pleasures as in everything else, gave his mistress apartments in the Louvre, where the queen became a personage of secondary importance. The birth of a dauphin saved Marie from a divorce. She took part in political intrigues, acting as a partisan of Spain. On the 20th March, 1610, she was named regent, with a council, during the war then about to begin. On the 13th May she was crowned at St. Denis; the day following Henry was assassinated by Ravaillac, and Marie was proclaimed regent during the minority of her son, Louis XIII. "The policy of the state," says Michelet, "was immediately reversed like a glove." Although Sully remained minister for a few months longer, the Spanish party under Concini, Epernon, and others, in secret council ruled Marie and the nation. The double Spanish marriage in 1612 of Louis XIII. to Anne of Austria, and Elizabeth of France to the Infant Philip, excited great alarm among the French protestants who, during Marie's regency, which lasted four years, were frequently on the point of re-commencing a civil war. Condé, as the head of the Huguenot party, demanded the suppression of the treaty for the Spanish marriages. The queen ably defended her conduct, but agreed to the treaty of Sainte Menehould in 1614, by which the protestant chiefs were bribed into temporary submission. The troubles broke out again the following year while Marie still held the reins of power, although her son had been declared of age. Large sums of money were distributed among the discontented nobles, but no settlement of the kingdom seemed possible while the favourite Concini governed the queen. He was murdered on the 24th of April, 1617, and the young king asserted his intention of ruling the kingdom himself. Marie obtained permission to retire to Blois, where she was kept in strict surveillance, from which she escaped in February, 1619, through a window of the castle, and fled with Epernon to Angoulême. Marie once more assumed a position conformable to her rank. Her favourite Luynes, however, caused great discontent in the provinces which remained under her control. A revolt ensued, which was promptly suppressed by the king. Luynes' death restored Marie to favour, and to her place at the council board, where she conducted business with unexpected vigour and intelligence—due to the influence of the master mind of Richelieu, whom she had taken into her confidence. Her confidence was turned into passionate hatred when, in the course of time, she discovered that the man whom she had made cardinal and

minister of state, was resolved to rule without her. She intrigued for his overthrow in vain. The king gave her up, and in 1631 she was fixed at Compiègne in a species of honourable confinement. In July of that year she escaped into the Low Countries, and settling at Brussels, waged a war of pamphlets, intrigues, and plots against the cardinal. In 1638 she left Brussels for Holland, whence she proceeded to England, where her daughter Henrietta Maria was queen. Quitting England in 1641, the royal exile took refuge at Cologne, and died there in the month of June, 1642. Her remains were carried to St. Denis for interment.—R. H.

MARY TUDOR, Queen of France, was the youngest daughter of Henry VII. of England, and was born in 1497. To the warm temperament of her race she added great personal beauty, and was the object of a deep attachment on the part of Charles Brandon, whom Henry VIII. created duke of Suffolk. The marriage of the loving pair was, however, interrupted by a treaty of peace with France, by which Mary became the wife of King Louis XII. with a dowry of four hundred thousand crowns, on the 9th of October, 1514. The health of Louis soon gave way, and Mary was left a widow in 1515. Three months later, returning to her old love, she was married to Suffolk. One of her daughters by him became the mother of the unfortunate Lady Jane Grey.—R. H.

MASACCIO, Tommaso Guidi, commonly called Masaccio, that is to say, Tommasaccio, from his slovenly habits, was born at Castel San Giovanni in the upper Val D'Arno in 1402. Very little of his education is known; but he is supposed to have been the pupil of Masolino da Panicale, a distinguished painter of Florence, who was engaged, about 1422 and following years, in decorating with frescoes the Brancacci chapel in the church of the Carmine in that city. Masolino was tempted about 1424–25 to accept some engagement in Hungary, and he left the Brancacci chapel unfinished. Masaccio was employed to complete the chapel, and though still but a youth in 1425 when he commenced his series of frescoes, he produced in the years 1425–27 the most remarkable works of painting, and in several respects the most excellent that had appeared up to that time. The compositions of Masaccio in this chapel are—"The Expulsion from Paradise;" "The Tribute-money;" "St. Peter Baptizing;" a part of "The Apostles restoring a Youth to Life"—this was finished about fifty years later by Filippino Lippi; "The Death of Ananias;" "The Deformed cured by the Shadow of St. Peter;" and possibly the fresco of "St. Paul visiting St. Peter in Prison," universally attributed to Masaccio till lately, but now by some modern critics confidently assigned to Filippino Lippi. It is this last composition that contains the celebrated figure of St. Paul, which was afterwards adopted by Raphael in his famous cartoon of "Paul preaching at Athens;" and this circumstance necessarily added much to the glory of Masaccio, a glory, however, which now devolves in some degree upon Filippino Lippi, though the assumed later period of the production of the figure, necessarily diminishes its relative merit. Masaccio painted also, in Santa Maria Novella, a fresco of the Trinity, with the Virgin Mary, John the Evangelist, and the donors in adoration, which has been only recently recovered and restored to light; it was executed before the works of the Brancacci chapel. In 1427 for reasons not explained, but either for purposes of study or by command of the pope, Martin V., Masaccio went to Rome, leaving the fresco of the "Resuscitation of a Boy" only half finished. Here, according to tradition, he painted in fresco a Crucifixion, and some scenes from the life of St. Catherine, in the church of San Clemente; but, as these works are inferior to those of the Brancacci chapel, his share in them is supposed to have been limited to the furnishing the cartoons only. In Rome Masaccio suddenly died, either late in 1428 or early in 1429, although he was then only twenty-six years of age; and a report was circulated in Florence that he died by poison. Such is the simple story of Masaccio's short life, yet, short as it was, he was unquestionably one of the great pioneers of modern art; he was one of the very first to paint men and things as they really appear. What Donatello did for sculpture, Masaccio did for painting; he forsook traditionary art for the exact study of nature, giving individuality of expression to his heads, and natural ease to his figures and draperies; he was thus the first to open the paths to what is termed naturalism in modern art. The style of art established by him experienced no material change for nearly two generations, or until the appearance of Leonardo da Vinci and Michelangelo. The Brancacci chapel was till the time of Raphael, nearly a century, the chief school of painting of all the great artists of Rome and of Florence, not excepting Michelangelo and Raphael themselves. Its frescoes have been engraved by Lasinio; and some of the heads by Thomas Patch. The National gallery possesses an interesting and well-painted head, said to be the portrait of Masaccio, by himself; but the probability is rather that it is the portrait of Filippino Lippi, by himself. For full authorities relating to the facts of Masaccio's life, see the *National Gallery Descriptive Catalogue*, 34th edition, 1862.—R. N. W.

MASANIELLO (in full, Tommaso Aniello), a revolutionary leader, was born about 1623 at Amalfi, where he was a fisherman, and afterwards came to Naples, and set up in the same trade. Handsome, spirited, straightforward, and helpful, he became remarkably popular among his own class. The kingdom of Naples was at this time a Spanish dependency, governed by a viceroy, the duke of Arcos. Grinding oppression had reduced the country to the lowest ebb. The viceroy, to turn into money a gift voted by the states, had mortgaged it to some merchants, and assigned them a duty upon fruit for payment—a duty peculiarly odious to the common people. Masaniello, who not only felt with them, but bore a grudge to the administration for having lately imprisoned his wife for smuggling a little meal, concerted a tumult; but, before this came to effect, a spontaneous collision on account of the tax ensued between the people and the tax-gatherers. This was on the 7th July, 1647, when Masaniello was about twenty-four years of age. He made himself prominent in the movement from the first, and upon the flight of the viceroy from his palace to a convent, became by the popular favour almost the absolute master of the city and its inhabitants. Up to the 13th July inclusive, Masaniello showed singular vigilance, good sense, and disinterestedness in this giddy elevation. The tax-offices were demolished, and some noblemen's houses gutted by fire, without any pillaging; and after some attempts by the viceroy, aided by some nobles, to over-reach the popular negotiators and assassinate Masaniello, several nobles and others were slaughtered, and their houses burned. The people, however, were in the main only standing up for their rights. Their demand was, not for an overthrow of the existing government, but for the observance of a charter granted by Charles V., whereby no tax could be imposed upon the kingdom without the sovereign's express authority. On the 13th an accommodation to this effect was ratified between the viceroy and Masaniello, as captain-general of the people; and the latter, declining a rich jewelled collar, returned on foot to his mean dwelling, and seems even to have prepared for resuming his ordinary business. On the 14th July he again visited the viceroy. From this day he became truly frantic; a phenomenon which popular suspicion ascribed to some foul practice of the duke, but which, as far as evidence goes, was simple insanity, not perhaps very surprising under the circumstances, yet strangely sudden and calamitous. He indulged in absurd acts of arrogance and ostentation, directly alien from his previous conduct, and issued orders of atrocious violence. Potentates and people were now equally against him. On the 16th July four men entered a convent where he was staying, and shot him dead. His head was cut off, and his body thrown into the sewer; yet next day a complete revulsion of popular feeling took place, and a most magnificent funeral was given to his remains. The revolt did not die out with its hero, but led to a long series of important events.—W. M. R.

MASCAGNI, Paolo, an Italian anatomist, born in 1752. He studied medicine at the university of Siena, and in 1774 succeeded Tabarini as professor of anatomy in that school. Here he remained till 1800, when he removed to the university of Pisa, but in the following year went to Florence, where he died in 1815. Mascagni was an excellent anatomist, and is especially celebrated for his work on the absorbent system, "Vasorum lymphaticorum corporis humani, historia et iconographia," published in 1787. The plates of this work are engraved with extreme delicacy by Cyro-Sancti.—W. B–d.

MASCH, Andrew Gottlieb, a German theologian, was born in 1724. He held the office of preacher to the ducal court of Strelitz, and was also appointed ecclesiastical superintendent of the circle of Stargard. He died in 1807. Masch was a voluminous writer. His best known works are an enlarged and corrected edition of Le Long's Bibliotheca Sacra, in 4 vols., 4to, 1778; "Memoires pour servir a' l'histoire des livres curieux," 1769–76; "Antiquitès religieuses des Obotrites," 4to.

1771; "La Prerogative de l'Eglise," 1788; and "Les Droits de la Conscience," 1791.—J. T.

MASCHERONI, LORENZO, an eminent Italian mathematician, was born at Bergamo in 1750, and died in Paris on the 30th of July, 1800. Up to the age of twenty-seven, he cultivated literature and theology with much distinction; but from that time forth he devoted himself to the study of mathematics. One of his works is a mathematical curiosity of the highest order; it is called "Geometria del Compasso" (the geometry of the compasses), and contains a system of geometry in which all the theorems are proved and problems solved by means of circles alone, without the aid of straight lines.—W. J. M. R.

MASCLEF, FRANÇOIS, was born at Amiens in 1662, and applied himself at an early age to the study of the oriental languages, in which he gradually attained extraordinary erudition. Educated for the church, he was at first a curate in his native diocese, and obtaining the confidence of his bishop, De Brou, was appointed head of the theological seminary of the district, and was also made a canon. His opinions, however, having a tendency towards jansenism, he lost his appointment, when De Brou, who died in 1706, was succeeded by Sabbatier. He then devoted himself with increased zeal to his favourite studies, and his intense application hastened his death, which took place in 1728. His chief work, the "Grammatica Hebraica," was published in 1716, and a second edition of it appeared three years after his death. It is still considered to be the best Hebrew grammar without the vowel points. His other writings were of a theological character.—W. J. P.

MASERES, FRANCIS, a distinguished English mathematician and lawyer, was born in London on the 15th of December, 1731, and died at Reigate in May, 1824. He was the grandson of an officer of the French guard, who being a protestant, had fled to Holland on the revocation of the edict of Nantes, and entered the service of the prince of Orange, afterwards William III. Francis Maseres studied science and literature with high distinction at Clare Hall, in the university of Cambridge; he then applied himself to the study of law, and was called to the bar. About 1763 he was appointed attorney-general of Lower Canada, which office he held till 1770. He returned to England by way of Boston and New York, and having made himself acquainted with the nature and causes of the discontent which prevailed there against the British government, he published a work called "The Canadian Freeholder," in which he strongly urged the necessity of adopting moderate and conciliatory measures towards the American colonists. In 1773 he was appointed cursitor baron of the exchequer, and in 1779 recorder of the city of London, which office he held for forty-two years. He wrote various economical and political treatises, in which he advocated schemes for constitutional reform, and for the improvement of the condition of the working-classes. His most important mathematical work was a dissertation "On the Negative Sign in Algebra," in which he very justly found fault with the paradoxical manner in which most of the mathematicians before his time had explained the meaning of that sign; but committed the error of rejecting many of the true results at which they had arrived by the use of that sign, notwithstanding such defective explanations. The work nevertheless had a good effect, by compelling subsequent mathematical writers to interpret negative and imaginary symbols in a clear and logical manner. He edited and published new editions of many valuable works; of these the most important is entitled "Scriptores Logarithmici," being a collection of the writings of authors on the subject of logarithms.—W. J. M. R.

MASERS DE LATUDE. See LATUDE.

MASHAM, MRS. ABIGAIL, was the daughter of Mr. Hill, a Turkey merchant, residing in the city of London. Her mother was sister to Richard Jennings, the father of Sarah, duchess of Marlborough. By unfortunate speculations Mr. Hill lost his fortune, and left his widow and children in distress. Abigail was compelled to seek a livelihood in service, and became waiting woman to Lady Rivers of Chaffers, Kent. Her mother had recourse to the powerful assistance of her relative, Lady Churchill, who took charge of one of her boys, and rendered other needful succours to the family. A vacancy occurring in the household of Princess Anne, Abigail Hill was, at the instigation of her protectress, appointed bed-chamber woman to the princess. The great Sarah had not the faintest suspicion that her meek and modest poor relation could ever be anything but a humble and trustworthy dependent on herself. When Anne became queen, Harley, who was intriguing for the overthrow of Marlborough, and was in someway related to Mr. Hill, made use of Abigail to gain access to the queen. Finding she was in love with a page named Masham, who did not care for her, the politician employed a courtier to whisper hopes of fortune in the young man's ear. The queen was made confidant in the love affair, to the exclusion of the duchess of Marlborough, who felt that she had been supplanted in the queen's favour, when she learnt in 1707 that Abigail had been secretly married to Masham in Dr. Arbuthnot's apartments. Mrs. Masham's further history, her intrigues with Harley for the fall of Marlborough and the whigs, her quarrel with Harley, and intrigues with Bolingbroke are to be found in the annals of Queen Anne's reign. Her influence was on the decline in the last years of the queen, who demurred to making Masham a peer, on the ground that Abigail suited her better as a servant than she would as a great lady. The peerage, however, was granted in 1711. On the death of the queen, Lord and Lady Masham withdrew from court. Lady Masham died 6th December, 1734. Her character has been variously described. Swift speaks of her as possessing many sterling qualities, rarely found at court. Lord Dartmouth says she was mean, vulgar, and ill-tempered.—R. H.

MASHAM or MARSAM, DAMARIS, the friend of Newton and of Locke, the second wife of Sir Francis Masham of Oates, was the daughter of Dr. Ralph Cudworth, and was born at Cambridge in 1658. Her knowledge was varied and extensive, and she published one religious work on the love of God, and another on a Christian life. Died in 1708.—D. W. R.

MASINISSA, King of the Massylians in Numidia, born about 239 B.C., held a command in the Carthaginian army in Spain under Hasdrubal, the son of Gisco, whose daughter Sophonisba had been promised to him in marriage. During his absence his betrothed was given by the Carthaginians to Syphax, king of a neighbouring Numidian tribe, whose alliance against Rome could only be secured on that condition. This act alienated Masinissa from their cause; and after a series of ineffectual efforts to wrest the Massylian sceptre from his cousin Lacumaces, who was supported by Syphax, he repaid the Romans for the release of his nephew, Missiva, by joining the standard of Scipio, 203 B.C. The efficient services which he rendered to that general in the course of the war, and particularly at the battle of Zama, were rewarded with the restoration of his hereditary dominions; and the addition of the kingdom of Syphax made him sole sovereign of Numidia. He continued a firm ally of the Romans, and had taken the field to assist them in the third Punic war, when he died, 150 B.C., leaving three sons, Micipsa, Gulussa, and Mastanabal.—W. B.

MASIUS or MAES, ANDREW, a learned orientalist, born at Linnich, near Brussels, in 1526, who possessed the celebrated Syriac MS., now lost, which contained the version given by Origen of a great part of Deuteronomy and Joshua, and of other historical books of the Old Testament. His erudition was extensive. Died in 1573.—D. W. R.

MASKELYNE, NEVIL, D.D., Astronomer-royal of England, was born in London on the 6th October, 1732. He received his education at Westminster and Trinity college, Cambridge, where he took the degree of B A. in 1754. His attention was turned to astronomy by the great total eclipse of 1748. He took orders in 1755, but it does not appear that he ever held any living in the church. Having made the acquaintance of Dr. Bradley he devoted himself to the study of astronomy, and assisted that eminent observer in computing his Tables of Refraction. In the year 1761 an opportunity presented itself for showing his astronomical acquirements. The approaching transit of Venus on the 6th November, excited a deep interest throughout Europe, and the British government sent Dr. Maskelyne to St. Helena to observe it, with the view of determining the parallax of the sun, but cloudy weather interfered with his observations. In 1764 he was sent by the admiralty to Barbadoes to ascertain the comparative merits of the sea chronometers, which competed for the prize offered by the government, and upon his report the prize of £20,000 was given to Mr. Harrison. In these two voyages Maskelyne acquired such information respecting the defects in our system of nautical education, and the want of proper tables for assisting the sailor in finding his longitude, that he was led to propose the publication of the *Nautical Almanack*—a work which he superintended from 1767, the first year of its publication, till the time of his death. In 1765 he was appointed to

the important office of astronomer-royal, vacant by the death of Dr. Bliss; and in 1772 he undertook the famous expedition to Scotland for the purpose of obtaining a measure of the density of the earth from the deviation of the plumb-line, produced by the attraction of a mountain in Perthshire called Shehallien. With the exception of this journey Maskelyne spent the rest of his life in the Royal Observatory, in which he had the merit of introducing that perfect system of astronomical observations which gradually found its way into the other observatories of Europe. His standard table of thirty-six of the principal fixed stars is celebrated in the history of astronomy. Dr. Maskelyne died on the 9th February, 1811, leaving behind him a daughter, the mother of Mr. Story Maskelyne, reader of mineralogy in the university of Oxford. Dr. Maskelyne is the author of several papers in the Philosophical Transactions, and of the "British Mariner's Guide," published in 1763. He edited the Lunar Tables of Tobias Mayer of Göttingen, as improved by Mr. Charles Mason, and he obtained from the board of longitude for the celebrated Euler £300 on account of his lunar tables and theory, and £3000 for the widow of Mayer, whose tables, when compared with the observations of Bradley, gave the moon's place within thirty seconds of the truth. In deciding on the merits of the different chronometers which competed for the great prize for finding the longitude, he gave offence, as might have been expected, to all the candidates. Even Harrison was not pleased with the reward adjudged to him, and Mr. Mudge, junior, the son of another competitor, published a pamphlet charging him with partiality. To this pamphlet the astronomer-royal gave a satisfactory reply, which appeared in 1792. Dr. Maskelyne was succeeded in the office of astronomer-royal by Mr. John Pond.—(See Pond.)—D. B.

MASO FINIGUERRA See Finiguerra.

MASON, Charles, a British astronomer and geodetician, died in Pennsylvania in February, 1787. He was assistant astronomer under Bradley at Greenwich observatory, and was charged by the commissioners of longitude with the duty of testing the accuracy of Mayer's Lunar Tables (see Mayer), which he did by a laborious comparison between their results and those of Bradley's observations of the moon during ten years. In 1764 he was sent along with Jeremiah Dixon to America to lay out on the ground a parallel of latitude, as the boundary between Pennsylvania and Maryland; and while there these two geodeticians ascertained the length of an arc of the meridian of about a degree and a half, by direct measurement on the ground with rods, and without the aid of triangulation. This operation and its results are described by Maskelyne in the Philosophical Transactions for 1768.—W. J. M. R.

MASON, James, an eminent landscape engraver, was born in 1710. Though wanting the originality and painter-like feeling of his great contemporary Woollett, James Mason was a very able engraver, and did much to raise the estimate of English engraving on the continent, where his prints were in much request. He engraved some excellent plates after Claude, G. Poussin, Hobbema, and others of the old landscape masters, as well as some from the works of his countrymen Wilson, Scott, Smith, and Lambert. He was much employed on the publications of Boydell. He died in 1780.—J. T–e.

MASON, Sir John, was born of humble parentage at Abingdon in Berkshire, and was educated by his uncle, who was one of the monks in the abbey of that town. He attracted the notice of Henry VIII., who "knew a man," and rose to be a privy councillor, after giving proofs of his ability in various foreign missions. He preserved the honours he had gained, and was appointed by Elizabeth treasurer of her chamber. He was also elected chancellor of Oxford university. Dying in 1566, he left money for the formation in his native town of a noble hospital, which still exists.—W. J. P.

MASON, John, an eminent nonconformist, was born at Dunmow, Essex, in 1706, and was educated in Leicestershire. After filling an engagement as a chaplain and private tutor, he became a minister at Dorking in Surrey, where he continued to reside for seventeen years. In 1745 he published his well-known treatise on "Self-knowledge," which has been translated into many foreign languages, and frequently reprinted in this country, where it still enjoys a certain esteem. In 1751 he published his "Lord's-day Evening Entertainment," containing a course of fifty-two sermons; and amongst his other writings were "The Student and Pastor;" "Fifteen Discourses;" "Christian Morals;" and an essay on elocution. He died in 1763.—W. J. P.

MASON, John Mitchell, an eloquent American divine, was born at New York 19th March, 1770. His father, the Rev. John Mason, on being licensed and ordained in the Scottish Secession, emigrated to America in 1760, and became a popular preacher in New York. His son, the subject of this notice, after studying in America came over to Edinburgh in 1791, and completed his theological course. During the son's absence the father died; but his father's congregation waited his return, and he was ordained over them by the presbytery of Pennsylvania. He took a high place as a preacher at once, gathering great audiences by the brilliant style of his oratory. Anxious for a supply of ministers to America Mason came over to this country in 1801, preached with prodigious popularity in many parts of Scotland, and delivered also the annual discourse for the London Missionary Society, which was published under the title, "Messiah's Throne." He resigned his pastoral charge in 1810, but another church was speedily erected for him. In 1811 he was appointed provost of Columbia college, and held the office for about five years, resigning it on account of dissensions at the board, the half of which by its constitution were episcopalians. He returned to Europe for the sake of his health in 1816, and travelled on the continent as well as in Britain. He renewed acquaintance with his old friends, and also met with Chalmers, who says of him "he had an eloquence which he had rarely known surpassed." He returned to America in 1817, but soon cerebral disease, the effect of his impassioned eloquence, began to show itself. In February, 1822, his mind suddenly failed in the pulpit, and he retired to the presidency of Dickinson college. Domestic trials fell upon him, and incipient paralysis showed itself. "My morn," said he, "was joyous, my noon brilliant; but clouds and shadows now rest upon my days." He resigned the presidency in 1824 and returned to New York, where he died 26th December, 1829, in the sixtieth year of his age. Not a few of Mason's sermons are masterpieces, direct in their appeals and glowing in their imagery. He preached the gospel in its majesty. For the last twenty-five years of his life he wrote no discourses, but threw off his fervid thoughts in irregular profusion. He was a man of impulse, but still self-possessed and unembarassed in his public appearances, in which tones of thunder were often relieved by whispered conversations. It may be added that he broke through the narrowness of his party, and advocated and practised free communion. His works are published in four volumes octavo. A selection of his sermons and orations was published in Edinburgh in 1860, with memoir and introductory essay by Dr. Eadie.—J. E.

MASON, William, a poet and satirist of the last century, was a native of Yorkshire, and born in 1725. Proceeding to Cambridge in his eighteenth year, he there formed an enduring friendship with the poet Gray. In 1748 he wrote "Isis," a feeble satire upon Oxford. The tragedy of "Elfrida," composed upon the classic model, was exhibited at Drury Lane in 1753, under the auspices of the elder Colman; but its success did not come up to the author's expectations. In the following year Mason took orders, and was appointed one of the king's chaplains, receiving at the same time from his patron, Lord Holdernesse, the living of Aston. In 1756 he published four bombastic odes on "Independence," "Memory," "Melancholy," and "The Fall of Tyranny," which were amusingly parodied by Colman and Lloyd in the Odes to Obscurity and Oblivion. In 1759 Mason brought out his tragedy of "Caractacus," which, though defective as an acting play, is considered by Campbell to be superior to the play of Beaumont and Fletcher on the same subject. Gray died in 1771, leaving his papers and a legacy of £500 to Mason, who four years later published the "Memoirs and Letters" of his deceased friend. The plan of this biography was followed by Boswell when writing the life of Johnson, who, however, thought meanly of the memoirs, and described the style as "fit for the second table." Of "Elfrida," he would only allow that it contained "now and then some good imitations of Milton's bad manner." But Johnson could not be just to so energetic a whig as Mason was. His connection with the court, where his political principles were held in abhorrence, was terminated about the year 1780; and in 1782 he published the well-known "Heroic Epistle to Sir W. Chambers," with other satirical pieces in the same style, under the assumed name of Malcolm Macgregor. His talents, if not striking, were various. He wrote, between 1772 and his death, a translation of Dufres-

noy on painting, a poem on horticulture, and an essay on English church music. He died in 1797.—T. A.

MASSARD, Jean, an eminent French engraver, was born at Bélesme, 22nd August, 1740. In the main self-taught, he seems to have formed his style on that of J. G. Wille, of whom he may be considered one of the most successful followers. In 1814 he was appointed engraver to the king. He engraved several plates in the Musée royal and the Florence gallery. Among his best prints are a Hagar and Ishmael, and a Virgin and Child, after Vandyck; the Death of Socrates, after David; and the Broken Pitcher, after Greuze; there are also some good prints by him after Raphael, Domenichino, Rembrandt, &c. He died at Paris, March 16, 1822.—J. T–e.

MASSARD, Jean-Baptiste Raphael-Urbain, son of the preceding, was born at Paris in 1775. He studied design in the atelier of David, and engraving under his father. His prints are clean in line and neatly finished, like those of his father; but hardly so vigorous. Among the best are St. Cecilia, after Raphael; Apollo and the Muses, after Giulio Romano; the Rape of the Sabines, after David. He died in 1849.—J. T–e.

MASSENA, André, Duke of Rivoli, Prince of Essling, and Marshal of France, was born at Nice on the 6th May, 1758, and died at Paris on the 4th April, 1817. He was an orphan from childhood, and his education was greatly neglected. One of his uncles took him to sea for two voyages, after which he entered as private the royal Italian regiment, in the service of France. He quickly rose to the highest grade possible at a time when the officers were all nobles. He served fourteen years without being able to attain the rank of sub-lieutenant; and, disgusted with the system, he retired to his native town in 1789, and married. Then came the Revolution, and the time when merit might have its chance, as well as birth. He embraced the new principles, joined a battalion of volunteers, became its chief, was remarkable for his activity, intelligence, and knowledge of localities, and in August, 1793, was made general of brigade by the convention. In December he became general of division. The year 1794 was one of active service, in which he appeared at most of the engagements of the south. In 1795 he served under Kellerman. Scherer, who succeeded Kellerman, confided to him the attack on the Austrians at Loano—a service executed with the greatest ability. In 1796 a new general made his appearance to replace Scherer—Bonaparte—and Massena became Bonaparte's principal lieutenant. He commanded the grenadier column which formed the vanguard of the army of Italy. At the head of his grenadiers he forced the passage of the bridge of Lodi, and was the first to enter Milan. Then followed the grand series of victories by which Bonaparte swept northern Italy, including Rivoli and La Favorite, where Massena's division in fifty hours fought two great battles at twelve leagues distance and in the dead of winter. No German tactics could stand against Massena's prodigious activity and Massena's grenadiers. He was within twenty-five leagues of Vienna when a truce arrested his triumphal career. Bonaparte named him "l'Enfant chéri de la victoire" (Victory's favourite son), and France accepted and confirmed the title. When he arrived in Paris to secure the ratification of the treaty of Leoben, and bore with him the colours captured from the Austrians, he received a brilliant reception; and it is even said that the directory thought of giving him the chief command of the army of Italy. Bonaparte, however, was not the man to be superseded. In 1798 he was sent to replace Berthier in command of the army of occupation in Rome; but the army supposing that he had taken a share in authorizing the depredations of the French agents, resolutely refused to accept his command. He was therefore compelled to retire till the new war with Austria in 1799 called him again into active service. He was appointed general of the army of Helvetia (Switzerland); but was checked on the Rhine by Hoche, Jourdan, and Bernado. Having repaired to Paris, Massena was made commander-in-chief of the army of Helvetia, the army of the Danube, and the army of the Rhine. In very difficult circumstances he conducted his command with unusual ability; and though greatly overmatched in numbers, he waited patiently till the opposing hosts should commit a military mistake, then pounced upon them like an eagle, and at Zurich, by his skilful combination, secured the defeat of both Austrians and Russians. In fifteen days (September, 1799) he drove a hundred thousand Austro-Russians out of Switzerland, and broke the heart or the temper of the hitherto invincible Suwarrow, who refused to serve longer with the Austrians. Massena's victories saved France, but they did not advance Massena. In less than two months Bonaparte seized the chief power as first consul, and one of his first acts was to deprive the gallant general of his present command. Massena was sent to Italy, to repair the disasters that had befallen the French arms, and there by his defence of Genoa he enabled Bonaparte to gain the battle of Marengo. Although obliged to capitulate, his obstinate defence had occupied an army. The remainder of his life belongs rather to history than biography. In 1803 he was elected a member of the legislature. In 1804 he was made a marshal of the empire, and again went to Italy to conquer Naples for Joseph Bonaparte. In 1807 he commanded the right wing of the French army in Poland. After the peace of Tilsit he was made Duke of Rivoli. In 1808 he lost his left eye in a shooting excursion. In 1809 he commanded the right wing of the army, and opened the way to Vienna, which capitulated. At Wagram, 6th July, 1809, he commanded the left wing, which was there the post of honour. For these services he was made Prince of Essling. In 1810 he went to take the command in Spain, and compelled Wellington to take his position behind the lines of Torres Vedras. Those lines it was impossible for him to force, nor can the slightest stain attach to him on that account. Five months he kept his position before them, and in March, 1811, commenced his retreat. His last battle was that of Fuentes d'Onore. By the emperor's arbitrary orders he was superseded by Marmont. In the Russian campaign he took no part, but commanded the eighth military division at Marseilles. At the restoration his post and rank were secured to him by Louis XVIII., who also granted him letters of "high naturalization," enabling him to take his seat in the chamber of peers. During the Hundred Days he was still faithful to the Bourbons, and took no military part in Napoleon's enterprise. After Waterloo he was appointed to command the national guard of Paris, and to preserve order, but did not escape accusation; which, had he not been able to rebut it successfully, might have brought him, like Ney, to an untimely end. As it was, the vexation and annoyance preyed upon a constitution that had seen such hard service, and he died at the age of fifty-nine, almost, it may be said, a martyr to the ingratitude of his country. He was the first, ablest, and most successful marshal of France. On his tomb in the east cemetery of Paris appears the single word, "Massena."—P. E. D.

* MASSEY, Gerald, known chiefly as a poet, was born in 1828, near Tring, in Hertfordshire. His father was a humble canal boatswain, and Mr. Massey's childhood and boyhood were spent in hard and scantily-paid manual toil. He went to London in his sixteenth year as an errand-boy, and the love of reading already developed in him now found ample nutriment. He became a radical and a rhymer, published a little volume of poems, and founded, early in 1849, the *Spirit of Freedom*, a journal written by working men, and breathing of the French revolution of 1848. It was the time of "Christian socialism" and co-operative societies; Mr. Massey became connected with the movement patronized by Messrs. Maurice and Kingsley, and acted for some time as secretary to the Working Tailors' Association. He contributed pretty copiously verses to the defunct *Leader*, which attracted notice by their music, polish, and lyrical feelings. His "Ballad of Babe Christabel, and other Co-operative Poems," published in 1854, reached a fifth edition in 1855. Quitting London for Edinburgh, where he edited a newspaper, Mr. Massey published, during his residence in the modern Athens, "War Waits," and his noticeable poem of "Craigcrook," which have been followed by some other poetical compositions. He lectures occasionally, chiefly on poetical subjects, and has contributed to the *North British Review*.—F. E.

MASSILLON, Jean Baptiste, the famous preacher, was born at Hyères in Provence, 24th June, 1663, his father being a notary of that town. Massillon studied philosophy at Marseilles, and at the age of eighteen entered the congregation of the Oratory. Not long after, he preached for a short time in the small village of Lesignan; but his ambition at this period lay in the direction of a chair of philosophy or theology; and accordingly, after teaching belles-lettres in one or two schools of his order, he became theological professor in the seminary at Vienne. Here, on the death of the archbishop in 1691, Massillon was called upon to deliver a funeral oration. This was the beginning of his fame. The general of his order invited the young preacher

to Paris, telling him that it was only in the capital that he could find opportunity for the cultivation and display of his oratorical gifts. Bossuet and Bourdaloue were now full of years and honours; and in the opinion of the general it was no doubt desirable that their successor, though they were both jesuits, should be an Oratorian. Massillon, however, shrank from the temptation thus offered to his ambition, and, refusing to visit Paris, shut himself up in the convent of Sept Fonts. Here he had remained only for a short while when the Oratorians reclaimed him for their seminary of St. Magloire in Paris, where he was instructed to apply himself to the cultivation of pulpit eloquence. In 1698, after having preached occasionally in Paris for a year or two, he was sent to Montpellier to officiate during Lent; and, on his return to Paris in the following year, was appointed Lent preacher in the Oratorian church in St. Honoré Street. The event justified the sanguine expectations of his superiors. Such was the reputation which he instantly secured, that from the pulpit of the Oratorians he passed as Advent preacher to that of the royal chapel at Versailles, Bourdaloue saying of him, "He must increase, but I must decrease." Louis XIV. listened to him with pleasure, and it might have been hoped with profit; for he said to the preacher at the close of his ministrations, "I have heard great orators in my chapel and been much satisfied with them; as for you, every time I have heard you I have been much dissatisfied with myself." The Grand Monarque, however, gave the preacher no more substantial mark of his admiration than this well-turned compliment; and though Massillon appeared a second time at Versailles in 1701, and again in 1704, it was left to the regent to promote him to the episcopate. He was made bishop of Clermont in 1717. The following year he preached before Louis XV., then eight years of age, the ten sermons known as "Le Petit Careme," which according to some critics are decidedly the best, according to others decidedly the feeblest, of his oratorical efforts. In 1719 he was admitted into the Academy. The following year, finally quitting Paris, he retired to his diocese, where he spent the remainder of his life in the faithful discharge of his duties, made more onerous by the neglect of his predecessors. He died on the 28th of September, 1742. It is characteristic of the fame of Massillon that he was a special favourite with Voltaire. The spirit of the eighteenth century—restless, inquisitive, sceptical—was that with which the athletic genius of Massillon chiefly wrestled. For his age he was the philosopher of the pulpit, presaging in his sermons, at the same time that he denounced, the philosophy of the encyclopedists. With the stately oratory and the stern dogma of Bourdaloue such a mind as Voltaire's was incapable of feeling sympathy; but in the charming diction, the rare mastery of the secrets of the human heart, the artful yet powerful appeals to reason which characterize the sermons of Massillon, Voltaire found abundant intellectual recreation; while many another reader then and since has felt that, in addressing himself primarily to the intellect, the great preacher by no means neglected the conscience of his hearers. His whole works were collected by his nephew, Joseph Massillon, in 1745–48. They have since been frequently reprinted.

MASSINGER, Philip, the dramatist, was born in 1584. His father was a gentleman in the service of Henry earl of Pembroke, and the younger Massinger seems to have been brought up in the family of that nobleman. At the age of eighteen he was sent to Oxford, and about four years later removed to London, where he found employment as a writer for the stage. In this occupation he seems to have passed the remainder of his life. Very little more is known about him, except that he suffered much from poverty. It has been conjectured that he became a Roman catholic; but of this there is no evidence. He died in London at the age of fifty-six, and was buried as a stranger. The titles of thirty-seven of his plays are known to us, of which eighteen are still extant. In a few of them he is supposed to have been assisted by other authors, as by Decker in the "Virgin-Martyr," and by Middleton and Rowley in the "Old Law." The first critical edition of his works is that by Gifford, 1805—second edition, 1813. This contains some valuable notes. A useful edition is that by Hartley Coleridge, Moxon, 1839. The groundwork of Massinger's stories is commonly taken from some forgotten French or Italian novelist; but the admirable conduct of the plot—one of his great merits—is certainly his own. Five of his dramas belong to the class of tragedies, according to the common classification, *i.e.*, they are concluded in death; the rest may be considered as tragi-comedies, being raised by the depth of the interest or the weight of the characters from the region of pure comedy. Usually he intermixes grave and comic scenes after the manner of his contemporaries. His versification, though much less musical than that of Shakspeare, is excellent of its kind. He was a good scholar, and his writings contain frequent allusions to the classics, but are in general free from the cumbrous and pedantic ostentation of Ben Jonson. He was not a poet of high imagination, and his plays are more remarkable for the excellence of their form and execution than for creative genius. Like Beaumont and Fletcher, he commonly derives the main interest of his plot from a love story; and the range of human passion is therefore much more limited than in Shakspeare. His greatest fault is perhaps a want of comic power, which unhappily leads him too often to substitute coarse buffoonery for wit, and dull ribaldry for genuine humour. "The most striking excellence of Massinger," says Mr. Hallam, "is his conception of character; and in this I must incline to place him above Fletcher, and, if I may venture to say so, even above Jonson. He is free from the hard outline of the one and the negligent looseness of the other. As a tragic writer he appears to me second only to Shakspeare; in the higher comedy I can hardly think him inferior to Jonson." Two of Massinger's plays are still occasionally acted—the "City Madam," and the "New way to pay old debts"—principally on account of the scope which the part of *Luke* in the former, and *Overreach* in the latter, affords to a first-rate actor.—G.

MASSON, Antoine, a celebrated French engraver, was born in 1636 at Lowry, near Orleans. Brought up as a damascener, or engraver and inlayer of metals, an art then much in vogue, he seems to have been self-instructed in the higher branch of engraving in which he acquired so great a reputation. Masson's style of engraving was quite original. He depended solely on the graver, which he used with extraordinary facility and precision, and he attained to a discrimination of surface and texture that was then quite novel; but his facility is often too apparent, his cleverness running into eccentricity and mannerism. His characteristic merits and defects are well shown in his most celebrated plate, "The Disciples at Emmaus," after Titian, copies of which are much prized by collectors. He engraved a large number of other figure subjects which are also highly esteemed, and which are described at length by Dumesnil. Masson drew portraits and engraved a large number from his original drawings, including among them many of the most distinguished men of his time: one of the most celebrated as an engraving is the head of M. de Brisacier, or the Grey-haired Man, as it is called by amateurs. Masson was engraver-in-ordinary to the king, and a member of the Academy. He died at Paris in 1700.—His daughter, Madelaine Masson, born about 1660, engraved several heads, nearly life-size, in the manner of her father whose pupil she was.—J. T–e.

MASSON, Francis, a Scotch naturalist, was born at Aberdeen, and died at Montreal in December, 1805. He was fond of gardening, and went to London in order to get employment at Kew. He attracted the notice of Aiton, the director of the garden at Kew, and in 1771 he was sent on a botanical expedition to the Cape of Good Hope, where he made large collections of bulbs and seeds. In 1776 he was sent to the Canaries, Azores, Madeira, a portion of the Antilles, and the island of St. Christopher. He returned to England in 1781. Subsequently he was sent to Portugal, and paid a second visit to Africa and the Cape; and in 1797 he explored Canada. He was a zealous and indefatigable collector. He published a work in folio entitled "Stapeliæ Novæ; or a collection of several new species of that genus discovered in the interior parts of Africa." A genus Massonia has been named after him by Linnæus, with whom he corresponded during his visit to Africa.—J. H. B.

MASSOUDI, otherwise Aboul Hassan Ali, was a celebrated Arabian writer of the tenth century. His surname had been religiously preserved in the family as being derived from an ancestor named Masoud, whose eldest son had accompanied the prophet in his flight, and had served him faithfully and zealously. Massoudi was born at Bagdad about the end of the ninth century. He spent the greater part of his life in travelling through the then vast extent of Mussulman dominion. To describe the length of his journeys he applies to himself the words of an Arab poet who says, "I have gone so far towards the setting sun that I have forgotten his rising;" and again, "I have gone

so far to the east that I have forgotten the name of the west." Few were the countries between China and Spain that he did not visit. In 915 he was at Bassora; after visiting the ancient Persepolis and other towns he embarked for India. In 926 he is found to have been in Palestine; in 943 at Antioch. In 945 he was residing at Damascus; and eleven years afterwards he died in Egypt in 957. No Arabian writer up to his day had done so much to enlighten his countrymen and co-religionists on the habits, character, and learning of foreign nations. His knowledge was evidently more various than profound; and what he narrates was gathered from hearsay, not from the study of books. His principal work was a kind of encyclopædia, entitled "Akhbar-al-zeman" (Memoirs of the time), of which the abridgment executed by himself is still extant, under the title of "Moroudj-al-dzeheb" (Meadows of gold). The first part of the work consists of a geographical description of the globe and its various regions; the second part, which is much larger, contains a narrative of historical events from the time of Mahomet to the end of the ninth century. A translation of the work by Dr. Sprenger was printed in quarto, 1841, by the Society of the Oriental Translation Fund, under the title of "El Masudi's Historical Encyclopædia." In the imperial library at Paris there is another work by this author entitled "The Book of Warning," being a collection of his observations on history, geography, and science.—R. H.

MASTER or MASTERS, Thomas, an English clergyman, who gained some celebrity in classical and literary pursuits, was born at Cote in Gloucestershire, and in 1624 obtained a fellowship at New college, Oxford. His principal work is a Greek poem on the crucifixion, which was published in 1658 with a Latin version by Jacob, and an English translation from the pen of Cowley. Its author had died in 1643. A Latin epitaph in honour of him was composed by his friend, Lord Herbert of Cherbury.—W. B.

MASTERS, Robert, born in London in 1713, and educated at Corpus Christi college, Oxford, entered the English church, and held the rectory of Landbeach in Cambridgeshire. He devoted himself to antiquarian studies, and contributed several articles to the Archæologia. The separate works published by him were "Memoirs of the Life and Writings of the Rev. Thomas Baker;" a "Catalogue of the Pictures in the Cambridge Colleges;" and a "Short Account of the Parish of Waterbeach;" besides a "Sermon on the Mischiefs of Faction," and a "History of Corpus Christi College." He died in 1798.—W. B.

MATHAM, Jacob, Dutch engraver, was born at Haarlem in 1571. He was son-in-law and scholar of H. Goltzius; he also studied in Italy. He worked wholly with the graver, which he used with great facility and firmness; but his drawing is often incorrect. He engraved many pictures of the Italian masters, including the Mount Parnassus, and a Holy Family, by Raphael; a Visitation, by P. Veronese; a Holy Family with St. Catharine, by Titian; and several after Zucchero. Also many by Northern painters, including Albert Durer's Crucifixion; Samson and Dalilah, by Rubens; an Annunciation, and various others by Bloemart; several from the designs of Goltzius; and a great many portraits. He died in 1631.—His son and scholar, Theodor Matham, a very respectable engraver, especially of portraits, was born about 1600, and was living in 1678.—J. T–e.

MATHER was the name of a family which produced four ministers of the gospel, still remembered in English and American history:—

Richard Mather was a native of Lowton in Lancashire. He studied at Brazennose college, Oxford, and entered the English church; but was suspended for nonconformity in 1633. Two years later, having emigrated to New England, he became pastor of a congregation at Dorchester, to which he continued to minister till his death in 1669.

Samuel Mather, eldest son of the preceding, was born in Lancashire in 1626; he accompanied his father to America, and studied at Harvard college. Returning to England in 1650, he completed his education at Oxford and Cambridge, became chaplain to Magdalen college, and after officiating a few years at Leith he went with Henry Cromwell to Ireland, where he attained popularity as a preacher. He was suspended after the Restoration, and died in 1671. A posthumous volume of his sermons on the Old Testament types had an extensive circulation.

Increase Mather, a younger son of Richard, was born at Dorchester in 1639, and educated at Harvard college, where he took his degree with honours at the age of seventeen. He afterwards visited England, studied at Trinity college, Dublin, and became chaplain to the governor of Guernsey in 1659. On his return to America he was elected pastor of the north church in Boston; the presidency of Harvard college was conferred upon him in 1684; and he had subsequently the honour of obtaining the first doctorship in divinity which it bestowed. In a state of society which gave the clergy so much weight in civil affairs, a man of his ability and learning easily acquired great political influence; and when Charles II. attempted to deprive the colony of its charter, he took a prominent part in the public meeting of his townsmen, which passed a resolution against the surrender of their privileges. He was also appointed to carry their remonstrance to England; and after the proclamation of liberty of conscience in the following year, he presented at court the addresses of thanks sent by churches in the colony. He did not return to America till after the Revolution, and had the satisfaction of carrying with him the new charter granted by William III. The number of his publications came little short of a hundred. He died in 1723.

Cotton Mather, son of the preceding, was born in Boston in 1663. He entered Harvard college at the age of twelve, having already acquired considerable familiarity with the Latin and Greek languages. Four years later he took his first degree, and before he had passed his twentieth year he had been ordained as his father's colleague in the pastorate, having conquered an impediment in his speech which threatened to exclude him from the pulpit. Like his father, he took a prominent part in the political affairs of the colony, prosecuting at the same time those varied studies and incessant labours of the pen, which made him one of the most accomplished linguists and voluminous authors of that age. He was distinguished also by his active benevolence; many charitable schemes were originated by him, and his native city owed to him the introduction of the practice of inoculation. But his keen advocacy of the judicial procedure which brought so large a number of persons to death or imprisonment in New England on a charge of witchcraft, and the views which he maintained on demoniacal possession in such works as his "Remarkable Providences" and his "Wonders of the Invisible World," though they were common errors of the age, have cast a shadow of superstition and fanaticism on his piety. Of his other writings, which exceeded the number of three hundred, his "Essays to do Good" is the best known; but his genius and learning appear more distinctly in his "Ecclesiastical History of New England," and his "Curiosa Americana." The university of Glasgow conferred upon him the degree of D.D, and in 1714 he was elected a fellow of the Royal Society of London. His death took place in 1728.—W. B.

MATHEW, Theobald, was born at Thomastown, county of Tipperary, on the 10th of October, 1790. Losing both his parents at an early age, he was placed by a relative, Lady Elizabeth Mathew, under the tuition of the Rev. D. O'Donnell, a parish priest. At the age of thirteen he was sent to a school at Limerick, whence in 1810 he proceeded to Maynooth. In 1814 he was ordained priest in Dublin. Cork became the scene of his first active charities among the poor, to whom he acted as counsellor, physician, banker, and friend. The direst obstacle to all his efforts for the improvement of the lowest classes was drunkenness, a vice deemed ineradicable from the Irish character. Nevertheless, a society for the suppression of drunkenness was formed by certain Quakers and others in Cork, who, finding their own efforts almost useless, addressed themselves to the Roman catholic priest, Father Mathew. The latter applied himself zealously to the task of converting drunkards to sobriety, and in about twenty months succeeded in attaching to the Total Abstinence Association some of the most obdurate sots in Cork. The fame of Father Mathew's eloquence and energy spread rapidly through the country. In the month of August, 1839, a general outburst of enthusiasm in favour of temperance took place. Thousands upon thousands rushed to take the pledge. Limerick presented a scene of indescribable excitement. At Parsontown a military force was necessary to keep order about the chapel in which the apostle of temperance was preaching. At Nenagh twenty thousand persons are said to have become teetotallers in one day; one hundred thousand in Galway in two days; in Loughrea eighty thousand in two days; between that and Portumna from one hundred and eighty thousand to two hundred thousand; and in Dublin about

seventy thousand in five days. In 1844 Father Mathew visited Liverpool, Manchester, and London, and everywhere excited the greatest possible enthusiasm. His fortune and that of his brother and other relatives, who were distillers, suffered considerably from the change brought about by his preaching. A pension of £300 a year was granted to him from the crown, and collections were made in his behalf in various parts of the kingdom. For a short period he went out as a missionary to the Feejee islands, then returned to Queenstown, Ireland, where, after a few years of retirement, he died on the 8th December, 1856.—R. H.

MATHEWS, CHARLES, an eminent comedian, was born on the 28th June, 1776, at No. 18 in the Strand, London, where his father was a bookseller and a Wesleyan methodist. Charles was sent to Merchant Taylors' school, and a chance acquaintance with Elliston stimulated that curiosity about the stage which had arisen from the boy's strict exclusion from theatres. A secret visit to Drury Lane fascinated young Mathews, who began acting privately under Elliston's guidance in the backroom of a pastry cook's in the Strand. His first public appearance was in September, 1793, at Richmond, in Richard III, when he played in the character of *Richmond*. His father offered no useless opposition to his wishes, but giving him twenty guineas, let him start on his new career before he was eighteen. For the first ten years he achieved no particular success in his various engagements in Ireland, Wales, Bath, York, &c. In 1797 he married Miss Strong of Exeter, who died of a decline in 1802. The following year he married Miss Jackson, and the newly-married pair were engaged by Colman to perform at the Haymarket, London. Their fame was here thoroughly established as excellent actors of comedy and farce. In 1810 Mrs. Mathews quitted the stage, and two years later her husband began an engagement at Covent Garden, which lasted till 1817. In April, 1818, began his celebrated entertainment "At Home," which offered peculiar advantages for the display of his talents, and continued for many years to attract crowds. An excellent mimic, full of vivacity, abounding in anecdote and humorous descriptions, he exhibited in appropriate costume characteristic adventures of men of every variety. His spirit of fun, his gentlemanly manners, and his clever comic singing, gave an inimitable charm to these performances. Success attended him in America, whither he went in 1823, returning to England with fresh materials for a new "At Home." He became joint proprietor of the Adelphi theatre, where he gave his entertainments for some years. In 1834 he again went to America, was taken ill on the voyage home, and died at Devonport, on his fifty-ninth birthday, of water on the chest.—His son, *CHARLES JAMES, has followed in his father's steps, and enjoys a well-earned reputation as an actor of farce and comedy. At the time these lines are written, he offers to the public a dramatic representation of the occurrences of his own life, in which he is ably seconded by Mrs. Charles Mathews, and to which he has given the old title of "Mathews at Home."—R. H.

MATILDA, Countess of Tuscany, was born in 1046, or possibly in 1039, her father, Boniface III., being marquis of Tuscany; a territory which then included the present Tuscany, Modena, Reggio, Mantua, Ferrara, part of Umbria, the duchy of Spoleto, Verona, almost all the present patrimony of St. Peter from Viterbo to Orvieto, and part of the march of Ancona. In 1063 she married Godfrey le Bossu, son of the duke of Lorraine; and after his death, Guelph V., duke of Bavaria, in 1089. She left both her husbands on account, it is said, of their not being sufficiently devoted to the Holy See, which Matilda specially revered and upheld. In 1077, under the influence of Pope Gregory VII., she made a reversionary donation to the church of all her possessions, which would otherwise have passed to the emperor. This donation led to a great deal of active hostility between the emperors and Matilda: she took the field in person several times, and finally carried her point, having renewed her donation before her death, which took place on the 24th July, 1115. The church succeeded in obtaining possession of a great part of the territory thus conferred upon its chief.—W. M. R.

MATILDA or MAUD, Queen of England. See HENRY I.

MATILDA or MAUD, Queen of England, was the daughter of Henry I., and was born in the year 1100. She was affianced in 1110 to Henry V., emperor of Germany, who left her a widow in 1125. Two years afterwards she married Geoffrey Plantagenet, earl of Anjou, by whom she had three sons. On the death of her father in 1135, Matilda succeeded to the vacant throne. But Stephen, count of Boulogne, grandson of William the Conqueror by his daughter Adela, also claimed the crown, which he alleged could not be inherited by females; and having gained over the clergy and the barons by liberal promises of concessions and a redress of grievances, he was crowned upon the 26th of September, 1135. David, king of Scotland, having invaded England for the purpose of supporting the right of his niece, was defeated in the "battle of the Standard." Matilda's cause was reduced to the lowest ebb, and her husband even consented to conclude a truce with Stephen on receiving payment of a pension. The popularity of the new king, however, soon declined. His measures offended both the clergy and the nobles; and even his own brother Henry, bishop of Winchester, complained loudly of his violation of the privileges of the church. Matilda promptly availed herself of this favourable opportunity to recover her lost inheritance, and landed in England in 1139, accompanied by her natural brother, Robert of Gloucester, and a small body of adherents. A fierce and protracted civil war now commenced, and was productive of great misery to the nation. At length Stephen was defeated and taken prisoner at a battle fought at Lincoln, February 2nd, 1141. His party for a time was entirely overthrown, and Matilda was soon afterwards crowned at Winchester by the papal legate, Stephen's brother. Her haughty and imperious conduct, however, speedily alienated both the nobles and the people. A conspiracy was formed against her, the citizens of London revolted, and she was compelled to seek safety by flight; while her brother Robert, the life and soul of her party, fell into the hands of the enemy. Stephen and he were exchanged for each other. The civil war was renewed with redoubled fury, and raged for many years with alternate success and defeat on both sides. At length, worn out with anxieties and trials, Matilda retired to Normandy on the death of her brother in 1147, and spent the remaining twenty years of her life there in retirement and peace. She died in 1167.—J. T.

MATILDA CAROLINE, Queen of Denmark. See CAROLINE MATILDA.

MATSYS, QUINTIN, written also Massys and Metsys, the well-known smith at Antwerp, was born at Louvain about 1460, and was brought up by his father to his own occupation, that of a smith, a pursuit then often requiring artistic knowledge and manipulative skill. Quintin distinguished himself first at Louvain, and afterwards at Antwerp, by his ornamental railings and such productions. At Antwerp he fell in love with a painter's daughter, and to gain her hand changed his occupation from that of smith to painter, removing for a time to Brussels to learn the art of Roger vander Weyden. He soon succeeded; in 1491 he was admitted a master into the Antwerp guild of St. Luke, and shortly afterwards he married Adelaide van Tuylt, by whom he had six children; she died, and Quintin married again in 1508–9, and had by his second wife seven children. Adelaide van Tuylt must be the heroine of the story with which Quintin's name is romantically associated; the portrait with his own in the gallery of Florence represents his second wife, Catherine Heyens; it is dated 1520. Quintin Matsys was the most celebrated painter of his time at Antwerp. His masterpiece, the "Taking down from the cross," painted in 1508, for the altar of the chapel of the Joiners' company in the cathedral, is now one of the principal attractions of the Antwerp museum. It is most carefully and elaborately executed, and is an admirable work, in spite of its Gothic taste. The painter received only three hundred florins for it, about £25; and the city purchased it of the Joiners' company for fifteen hundred florins in 1577. Queen Elizabeth wished to possess it, and is said to have offered in vain forty thousand florins for it. The careful works of this painter are well known in this country, from the so-called "Misers" at Windsor, the picture in the National gallery, and other examples. Rathgeber in his Annals enumerates seventy-eight works attributed to this painter. He is said to have died of the *suette* in the Carthusian convent at Antwerp in 1530–31. The monumental funeral-stone, preserved in the Antwerp museum, has the date 1529; but this is now shown to be an error; it was not made until a hundred years after his death. Quintin was originally buried in the convent of the Carthusians, and when this convent was suppressed his remains were reburied in front of the cathedral at Antwerp, with the following inscription placed in the wall of the cathedral, to commemorate the circumstance and his history:—"Quintino Matsys, incomparabilis artis pictori, admiratrix grataque Posteritas anno post obitum sæculari cIↃ. IↃC. xxix. posuit. Connu-

bialis amor de mulcibre fecit Apellem."—His son, JAN MATSYS, by his first wife, was also a painter; he was admitted into the Antwerp guild in 1531, and was still living in 1569.—(See the *Catalogue du Musée d'Anvers*, 1857.)—R. N. W.

MATTATHIAS. See MACCABEES.

MATTEI, SAVERIO, author of works theological, poetical, and legal, born at Montepavone in Calabria Ultra, 19th October, 1742; died in Naples, 31st August, 1795. His early education was not only superintended, but in a great measure imparted, by his father. He held a professorship of Oriental languages in Naples, practised law, wrote theatrical pieces, accepted various public posts, corresponded on literary and biblical topics with noted men, both compatriots and aliens; and produced a large number of works, amongst them—"I libri poetici della Bibbia tradotti dall' Ebraico originale ed adattati al gusto della poesia Italiana, colle note ed osservazioni critiche, poetiche, e morali, e colle dissertazioni su' luoghi piu difficili, e contrastato del senso letterale e spirituale." This book was much admired by some, much controverted by others; and "L'Apologetico Cristiano," published afterwards, is the learned and talented self-defence of its author.—C. G. R.

MATTEIS, PAOLO DE, a celebrated painter of the Neapolitan school, was born at Cilento in 1662. He was the best of the scholars of Luca Giordano, whom he equalled in celerity, though not in ability. He was also a pupil of Morandi. Matteis made Naples his home, but was much engaged in decorating the churches and public buildings of other cities. He spent three years in France, where he obtained considerable celebrity. At Rome, whither he was invited by Pope Benedict XIII., he painted the Minerva and the church of Ara Cœli. At Genoa he painted two pictures for the church of S. Girolamo. But his chief works were executed in Naples: that on which he most prided himself being the decoration, in ten days, of the large cupola of the Gesù Nuovo (since destroyed) with frescoes in the manner of Lanfranco. His paintings in the Matalona gallery and in the church of the Piì Operai are in a better style. Matteis, Lanzi thinks, may vie with any painter of his age. He is, however, one of the able men who are chiefly memorable as prominent amongst those who helped forward the decline of art in Italy. He died in 1729. Matteis wrote a folio volume of instructions in design, "Il Libro d'Insegnamento del Disegno."—J. T–e.

MATTHAEI, CHRISTIAN FRIEDRICH, an eminent scholar and critic of the last century, was born in Thuringia in 1744. After occupying the chair of belles-lettres in the university of Moscow, he was for some time professor of philosophy at Wittemberg; and thence he returned to Moscow, where he held latterly the professorship of classical literature and the dignity of Aulic councillor. Besides his edition of the New Testament he published a number of works, chiefly editions of ancient authors, among which were Euripides, Socrates, Gregory Nazianzen, and Gregory of Thessalonica. He died in 1811.—W. B.

MATTHÆI, JOHANN FRIEDRICH, German painter, was born at Meissen, March 4, 1777. His father, Johann Gottlob Matthäi—born at Meissen in 1753; died at Dresden in 1832—a sculptor of some ability and keeper of the Mengs gallery of casts at Dresden, was his earliest instructor in art. After leaving the Dresden academy, Friedrich Matthäi studied in Paris under Casanova; in Vienna under Füger; then proceeded to Italy, and in 1809 won the prize for painting at Florence. The pictures sent by him from Italy to the Dresden exhibition excited much interest. He was, in 1809, nominated professor of painting in the Dresden academy. For a long series of years Matthäi was one of the leaders of the Dresden school of painting, and many eminent living painters of Germany were his pupils. He painted historical and religious subjects, and portraits. His works are admired for correct drawing, careful finish, and a warm tone of colour, which reminds the observer of that of the Florentine school. He died at Vienna whilst on a journey, in October, 1845.—His brother, ERNEST GOTTLIEB MATTHÆI—born in 1779; died March, 1842—was a sculptor of some reputation. His works were chiefly from the ancient mythology. He was teacher of modelling in the Dresden academy, and succeeded his father as keeper of the Mengs collection.—J. T–e.

MATTHESON, JOHN, a celebrated musician and musical writer, was born at Hamburg on the 28th of September, 1681. In the seventh year of his age he was placed by his parents under the care of different masters, and instructed by them in the rudiments of learning and the principles of music, in which science he improved so fast that at the age of nine he was able to sing to the organ at Hamburg compositions of his own. His masters were Brunmuller, Prætorius, and Kœrner, and he played on the violin, the bass-viol, the flute, and the hautboy. In 1690 he commenced his literary studies, which included jurisprudence and a knowledge of the Italian and the English languages. During the years 1696–97 he resided at Keil, and sang the soprano parts in the operas performed there. He returned to Hamburg in 1699, and pursued his studies in counterpoint and composition with redoubled vigour. He now produced his first opera, "Les Pléiades," in which he appeared as the principal tenor singer, a post which he retained for several years. In 1703 he made the acquaintance of Handel, and they visited Lübeck together. The situation of organist to the cathedral was then vacant by the resignation of Dietrich Buxtehude, and Mattheson and his friend agreed to canvass for the vacancy. But they found rather a singular condition attached to the office, which was, that the successful candidate must marry the daughter of the retiring organist; and as this was not agreeable to either party, they speedily returned to Hamburg. The degree of friendship between the two young musicians at this period may be understood by the following passage in one of Mattheson's writings—"I introduced him (Handel) to the opera, and to many houses where he played music, which procured for him many pupils. He dined often with my father, whose table was open to him; he taught me then a little counterpoint, whilst I, on my side, was very useful to him in dramatic style." Thus they were bound together by a friendship which, at its commencement, was nearly coming to a tragical conclusion. On the 5th of December, 1704, was performed the opera of "Cleopatra," Mattheson's third opera, in which the composer himself performed the part of *Antony*. He was accustomed, after the death of *Antony*, to conduct the remainder of the performance himself, to which Kaiser had never made any objection. But Handel, who had succeeded the old maestro as conductor of the orchestra, was less accommodating, and refused to give up the harpsichord when the resuscitated *Antony* presented himself. Mattheson was naturally very much irritated at being deprived of his privilege as a maestro; and at the end of the representation he left the theatre with Handel, overwhelming him with reproaches. His complaints were not apparently received very graciously, for they had scarcely got out of the theatre when the enraged Mattheson administered to the offender a box on the ear; swords were immediately drawn, and they fought there and then in front of the theatre. Mattheson's weapon was shivered on a large metal button on the coat of his adversary, and this happy circumstance terminated the combat; whereupon Mattheson quotes from some great philosopher—"If you break your sword upon your friend, you do not injure him so much as if you spoke ill of him." And after this piece of naivete, he adds—"Thanks to a distinguished municipal councillor, and to a director of the theatre, we were reconciled." In 1705 he went to Brunswick and produced a French opera, "Le retour de l'âge d'or." Upon his return to Hamburg he was appointed governor to the son of the English resident of that city, and in that capacity made several visits to Leipsic, Dresden, Haarlem, &c. At Haarlem he was offered the post of principal organist, with a salary of fifteen hundred florins a year; but he declined it, choosing rather to return to his own country, where he became secretary to Sir Cyril Wych, resident at Hamburg for the English court. In the course of his employment in this office he was trusted with several important negotiations, and made frequent journeys to Leipsic, Bremen, and different parts of Saxony, from which he reaped considerable advantages. Upon the death of Sir Cyril in the year 1712, the care of the English affairs in the circle of Lower Saxony devolved upon Mattheson, and he occupied the office of resident till the son of the late minister received the appointment. Upon the accession of George I. to the crown of England he composed a memorable serenata; and in the year 1718 obtained the reversion of the office of chapel-master of the cathedral of Hamburg, with certain other appointments prefixed to it. During all this time he continued to act as secretary to the British resident; and upon many occasions of his absence he discharged in his own person the functions of the minister. Amidst that multiplicity of business which necessarily sprung from such a situation, Mattheson found means to prosecute his musical studies. He composed music for the church and for the theatre, and was ever present at the

performance of it; he practised the harpsichord at his own apartments, and on that instrument, if not on the organ, was unquestionably one of the first performers of the time. He wrote and translated books to an incredible number, and this without an exclusive attachment to any particular object; and the versatility of his temper cannot be more strongly marked than by observing, that he composed church music and operas, wrote treatises on music and on the longitude. His writings in general abound with intelligence, communicated in a desultory manner, and are an evidence that the author possessed more learning than judgment. This industrious man died April 17, 1764. He left a legacy of forty-four thousand marks to build an organ for the cathedral of Hamburg, which was accomplished, after his own design, by the celebrated Hildebrand.—E. F. R.

MATTHEW OF WESTMINSTER is the name of the supposed compiler and author of the "Flores Historiarum," a chronicle which commences with the creation of the world, after the fashion of our mediæval monkish annalists, and closes with the death of Edward I. According to the received account of him he was a monk of the abbey of Westminster; but it is disputed whether he died soon after the beginning or towards the close of the fourteenth century. The continuation of Matthew Paris stops at 1273, while the work of the so-called Matthew of Westminster comes down to 1307. It is for the intervening period that the "Flores Historiarum," with its often spirited narrative of Edward's wars, is most to be valued, though in the case of Scotland even more than the usual animus of the old English annalists is discernible, and Sir William Wallace is styled a "son of Belial." It must be added that, in an article on Anglo-Saxon history in No. 67 of the *Quarterly Review*, and from the pen, we believe, of the late Sir Francis Palgrave, Matthew of Westminster, so often and so gravely cited by historians, is styled "a phantom who never existed." "The choice of the name," the reviewer continues, "seems to have arisen from a confused lemma or colophon relating to the well-known Matthew Paris, of whose chronicle the latter part of the work now under consideration is an abridgment." But this last assertion of the *Quarterly Review* is itself obviously incorrect; Matthew Paris, as already remarked, closing with the year 1273, while Matthew of Westminster pursues his narrative to 1307. The "Flores Historiarum" was first published at London in 1567, and again at Frankfort in 1601, with a continuation to the year 1377. As the "Flowers of History," an English translation of it was published in 1853 in Bohn's Antiquarian Library.—F. E.

MATTHEW CANTACUZENUS. See CANTACUZENE.

MATTHEW PARIS. See PARIS, MATTHEW.

MATTHEW, TOBIAS, D.D., Archbishop of York, was born in 1546 in Bristol, and studied at Christ church, Oxford, where he afterwards held the presidency of St. John's college, and the vice-chancellorship of the university. His piety and active benevolence, combined with his theological acquirements and popularity as a preacher, gave him a long and varied course of ecclesiastical preferment, which issued in his translation in 1606 from the bishopric of Durham to the see of York. The only work published by him was a controversial oration against the jesuit Campian. He died at Cawood in 1628.—W. B.

MATTHEW, TOBIAS, eldest son of the preceding, born at Oxford in 1578, and educated at Christ church; was converted to popery in 1605 during a visit to Italy, and after his return to London was imprisoned for refusing to take the oath of allegiance. That punishment being afterwards commuted into exile during the king's pleasure, the influence of the duke of Buckingham enabled him to revisit England; and he ultimately enjoyed the favour of James I., by whom he was knighted in 1623. In the following reign he accompanied Strafford to Ireland, and thence retired to Ghent, where he died in 1655. He wrote a life of St. Theresa; a translation of Augustine's Confessions; and a few other works.—W. B.

MATTHEWS, ALEXANDER, an active botanical collector, died at Chachapoyas, on the Andes in Peru, on the 24th November, 1841. For many years he was engaged collecting Peruvian and Chilian plants, which were transmitted to Britain. He discovered many new and rare species, which have been described and figured in various botanical periodicals.—J. H. B.

MATTHIÆ, AUGUST HEINRICH, a distinguished German philologist, was born at Göttingen, 25th December, 1769, and after a careful education, devoted himself to classical learning in the university of his native town. In 1789 he became private tutor at Amsterdam, and in 1801 was appointed headmaster of the Altenburg gymnasium, the duties of which office he most honourably discharged till his death on the 5th January, 1835. He is particularly known for his excellent Greek grammar and other school-books, but has left also a number of valuable editions (especially Euripides, nine volumes) and learned treatises, and other works of a miscellaneous character.—K. E.

MATTHIAS, Emperor of Germany, was born on the 24th February, 1557, and died on the 20th March, 1619. He was the son of Maximilian II., and had for preceptor Busbeek, who introduced him to letters. In 1578 the catholics of the Netherlands called him as their governor, to counterbalance the prince of Orange, an office he accepted, but did not retain. After this he commanded a corps against the Turks; and on the death of Ernest, which made him heir-apparent, he was named governor of Austria. In September, 1608, he was crowned king of Hungary, and swore to observe the constitution. On the death of his brother Rodolph II., in 1612, Matthias was elected emperor. In 1617 he attempted, but in vain, to dissolve the hostile confederations, which, under the names of catholic league and protestant union, were dividing Germany, and preventing all possibility of unity. Unfortunately he appointed two men, Slawata and Martinitz, to the regency of Bohemia, where they were detested by the protestant party. The protestants held a meeting at Prague, and apparently instigated by Count Thurn, repaired to the palace of the regency to demand explanations. Fierce passions were excited, and the result was that the two members of regency with their secretary were thrown out of the window. This unhappy conclusion was the origin of the famous Thirty Years' war. Nothing but the sword would satisfy either party. Matthias died shortly after, and then came the tempest which deluged Germany with blood and crime.—P. E. D.

MATTHIAS CORVINUS, King of Hungary, one of the ablest and most accomplished princes of his time, was born at Klausemburg on the 27th March, 1443. He was the son of the celebrated General John Huniades, whose eminent services to King Ladislaus were ill requited by the imprisonment of Matthias, and the execution of his brother Ladislaus Corvinus. Matthias was committed to the care of the king of Bohemia, in whose custody he remained until he was elected king of Hungary in 1457. King George Podiebrad then set him free, and gave him his daughter Catherine in marriage. Further efforts were necessary to seat him firmly on the throne. Factions opposed to the family of Hunyiadi proceeded to elect the Emperor Frederic III. their king; and a war ensued between Matthias and Frederic, which, commencing in 1459, ended in a treaty of peace that was signed in 1464. At his coronation, which immediately followed, Matthias confirmed to his subjects the privileges conferred on them by the charter of Andrew II. As the defenders of Christian Europe against the invading Turks, Matthias, his generals, and his people greatly distinguished themselves; yet when he had to choose between fighting Mahometans and leading a crusade against Bohemian heretics, he chose the latter course in 1467, being tempted by the pope's offer of the crown of Bohemia. The war with Bohemia was prolonged until 1478, when Moravia and Silesia were ceded by treaty to Matthias. The previous year was rendered memorable in Hungarian history by a short and decisive war with the Emperor Frederic. Matthias drove that monarch out of his hereditary dominions. By the mediation of Venice and of the pope a treaty was signed on the 1st of December, 1477, by which Frederic agreed to pay one hundred thousand florins and to invest his formidable antagonist with the sovereignty of Bohemia. The money not being paid, hostilities broke out again, and Matthias, after a long siege, took Vienna on the 22nd January, 1485. For the five remaining years of his life he exercised sovereignty over the Austrian states, and died at Vienna of an apoplectic stroke on the 7th April, 1490. Matthias had many great qualities. Numerous anecdotes of his skill, courage, and learning are extant; but he excited frequent murmurs among his people by the taxation arising out of his continual wars.—(See Mailath's *Hungary*.) He delighted in pomp and magnificence, was a genuine lover of learning, and encouraged the arts and sciences. He founded an academy at Presburg, and formed at Buda a celebrated library, containing more than fifty thousand manuscripts, which was destroyed by the Turks in 1526.—R. H.

MATTHIEU, PIERRE, a French historian, born in Franche-Comté in 1563, was educated among the jesuits, and settled as

an advocate at Lyons. He subsequently resided for a short time in the Netherlands, and ultimately held the office of historiographer of France under Henri IV. and Louis XIII. In addition to a few poems, he wrote a history of the reign of Henri IV., and a separate account of his death; a history of St. Louis; a history of Louis IX.; and a history of France from the time of Francis I. to his own day. He died in 1621.—W. B.

MATTHISSON, Friedrich von, a distinguished German lyric poet, was born at Hohenodeleben, near Magdeburg, 23rd January, 1761. After studying theology at Halle, which however he soon deserted for polite literature, he obtained a mastership in the Dessau philanthropinum. He then lived for some time with his friend Bonstetten at Nyon, and in 1794 became reader and travelling companion to the reigning princess of Anhalt Dessau. After the death of his patroness he was appointed principal librarian at Stuttgart by the king of Wurtemberg, who even conferred a patent of nobility on him. In 1824 he retired into private life at Wörlitz, near Dessau, where he died 12th March, 1831. His poems excel by purity of sentiment and language, by great descriptive power, and a melodious flow of rhythm, but often are artificial and lack energy. He also wrote interesting memoirs, "Erinnerungen," 5 vols. His "Remains" and a selection from his correspondence were edited by Schoch, 4 vols., 1832.—K. E.

MATTIOLI, Luigi, a celebrated Italian engraver, was born in the principality of Masserano in 1662. He studied painting under C. Cignani, but his pictures not succeeding, whilst his pen drawings of landscapes found a ready sale, his thoughts were turned towards engraving, and he took lessons of G. Crespi. As an engraver he was industrious and successful. Nearly two hundred of his plates have been catalogued, but many are very slight. Perhaps the most esteemed is an Annunciation after L. Carracci. Several other of his prints are after the same master, A. Carracci, Guido, Guercino, &c., and many are from his own designs. He died at Bologna in 1747.—J T–e.

MATTIOLI, Pietro Andrea (called in Latin Matthiolus), a celebrated Italian botanist, was born at Siena on the 23rd March, 1500, and died at Trente in 1577. He acquired the elements of his education at Venice, and was afterwards sent to the university of Padua, in order to study law. Medicine, however, had more attraction for him, and he became a doctor of medicine. He practised in his native city for many years. Having attained a competency, he relinquished practice, went to Rome for some years, and then to the valley of Anania, near Trente, where he remained till 1540. He then established himself at Goritz, when he was called by King Ferdinand to Prague. He acted as first physician to the Emperor Maximilian II., and finally, in 1560, returned to Trente, where he died of cholera at the age of seventy-seven. He had great reputation as a botanist, and published a commentary on the materia medica of Dioscorides, besides various medical and botanical letters and memoirs. A genus Matthiola was named after him.—J. H. B.

MATURIN, Charles R., a novelist and dramatic writer of the present age, was born in Dublin in 1782. His father was descended from one of those French Huguenot refugees who were driven from France by the revocation of the edict of Nantes. The young Maturin was educated at Trinity college, and immediately after completing his course married a Miss Henrietta Kingsburg. He then took orders, and obtained the curacy of St. Peter's church, Dublin. His father's affairs became embarrassed about this time, and Maturin opened a boarding school with the view of assisting his family. The undertaking prospered at first; but having been deceived by a friend for whom he had made himself responsible, he became liable for a heavy debt, and was obliged to sell his interest in the school. Being thus driven to extremities, he resolved to try the experiment of living by his wits. In 1807 he produced "The Fatal Revenge, or the family of Montorio," the first of a series of romances in which he endeavoured to combine Ann Radcliffe's "thrilling effects" with the dark and guilty horrors engendered in the prurient imagination of Monk Lewis. It was followed by "Women, ou pour et contre;" "The Milesian Chief;" "Melmoth the Wanderer;" and "The Albigenses;" which last was published in the last year of his life. In 1816 he made a bold venture for theatrical success. His tragedy of "Bertram," rejected by the Dublin managers, was through the influence of Lord Byron brought out at Drury Lane with complete success. Maturin realized £1000 by this play, and his novels also commanded a considerable sale; but he was vain and extravagant, always outrunning the constable, and dogged by the bailiffs. He had an eccentric custom, while composing in his study, of sticking a wafer on his forehead, as a sign to any member of the family who might come in that he was not to be disturbed. The tragedy of "Manuel," called by Byron "the absurd work of a clever man," was produced in 1817, but proved a failure. Scott had a great kindness for Maturin, and did him many a service. He died in Dublin in 1824.—T. A.

MATY, Matthew, a distinguished litterateur, was born at Montfort, near Utrecht, in 1718; and after a careful education studied medicine, and took his degree at Leyden. Soon after he became a contributor to the celebrated Bibliothèque Britannique, and with his father emigrated to England. Here he was kindly received, and patronized by Lord Chesterfield and other men of rank, and obtained an office in the newly-founded British museum. In 1758 he was elected F.R.S., and in 1765 its perpetual secretary. In order to disarm the opponents of vaccination he inoculated himself with the small-pox without the knowledge of his family, and kept a journal of the sickness occasioned by this procedure. In 1772 he was appointed principal librarian of the British museum, and died in 1776. Besides the Journal Britannique, he published "Essai sur l'usage;" "Essai sur le caractère du grand médecin, Boerhaave;" "Memoirs of Lord Chesterfield" (prefixed to his miscellaneous works); and several contributions to French and English journals.—K. E.

MATY, Paul Henry, only son of the preceding, was born in 1745, and received his early education at Westminster school. He subsequently studied at Cambridge, became a fellow of Trinity college, and after a few years of travel on the continent, was appointed chaplain to the English embassy at Paris. Scruples about some of the articles of the Anglican creed having withdrawn him from the exercise of his clerical office, he devoted himself entirely to literary labours, and succeeded his father in the secretaryship of the Royal Society, being about the same time appointed a sub-librarian of the British museum, in which he afterwards held the office of curator of the antiquities. A translation of Reisbach's Travels, a contribution in French to the Gemmæ Marlburienses, and a posthumous volume of sermons, are his principal works. He died in 1787.—W. B.

MAUBREUIL, Marie Armand Guerri de, a political adventurer, born in Bretagne, 1782. He served in the ranks of the Vendeans, and afterwards under Jerome Napoleon, king of Westphalia. After the entry of the allies into Paris, Maubreuil, by his own account, was urged by them to undertake the assassination of Bonaparte, and the robbery of the ex-queen of Westphalia's jewels—the latter of which tasks he actually performed. Whether this story be true or not, Maubreuil lived in consequence a life of constant persecution in his own and other countries, and died in 1855.—W. J. P.

MAUNDER, Samuel, an English writer and composer of many useful works, was born in 1790. He married a sister of William Pinnock, the well-known author of numerous catechisms and educational works, and devoted himself to the cultivation of the same species of literature. Mr. Maunder died in 1849. He was the author of the "Treasury of Useful Knowledge;" "Treasury of History;" "Treasury of Natural History;" Biographical Treasury;" "Universal Class Book," &c.—J. T.

MAUNDREL, Henry, traveller, was chaplain to the English factory at Aleppo, when, in the early part of 1697, fourteen of his companions conceived the design of passing the coming Easter at Jerusalem. Maundrel joined the party, which set forth on the 26th February, and proceeded by Tripoli and the sea-coast to St. Jean d'Acre, from whence it struck inland to the Holy City. They subsequently explored various parts of Palestine, Syria, and the Lebanon. In 1698 Maundrel published at Oxford an account of the expedition in an octavo volume, with plates. It was translated into French, and from French into German. It is described as being the work of an erudite and intelligent man, who was a close observer and an honest writer; and his description of the Lebanon more particularly has been selected for commendation. A "Journey on the Shores of the Euphrates," which appeared in the same volume, and was ascribed to his pen, is now considered not to be his work. Careless and inexact, it contrasts strongly with the accuracy of those portions of the work of which his authorship is undisputed. The date of his death is unknown.—W. J. P.

MAUPEOU RENÉ, Nicolas Charles Augustin de,

Chancellor of France, was born in 1714, and died on the 29th July, 1792. In 1743 he was vice-president of the parliament of Paris, in 1763 first president, and in 1768 chancellor. For some reason not very apparent Maupeou appears to have entertained bitter enmity towards the parliament, and to have conceived the project of its abolition. Personal interest could scarcely have been his motive; on the contrary, he seems to have been actuated by the native malignity of a bilious temperament. In 1770 an edict was published by Louis XV., imposing restrictions on the parliament of Paris. The members, thinking that they would evade the royal authority, declared themselves no longer free, and refused to act. On the 20th January, 1771, they were visited by musketeers, whose duty was to demand a definite "Yes" or "No," as to whether they would resume duty. Those who refused were exiled, and their property declared confiscated. On the 13th April, 1771, the parliament was virtually suppressed at the instigation of Maupeou. Elated with his apparent success, he wished to become prime minister; but the death of Louis XV. changed the current of affairs, and Maupeou was disgraced. He was the last chancellor of the old French monarchy.—P. E. D.

MAUPERTUIS, Pierre-Louis Moreau de, a celebrated French man of science, was born at St. Malo on the 17th of July, 1698, and died at Basle on the 27th of July, 1759. In his youth he served for some time in the army, which he quitted in order to apply himself to the study of physical and mathematical science. In 1713 he was appointed a member of the Academy of Sciences. He had the high honour of being the first scientific man in France who publicly maintained the mechanical philosophy of Newton, and in this he was joined by Voltaire, then his intimate friend. In 1727 he visited London, and was elected a fellow of the Royal Society. Soon afterwards, he passed some time at Basle, learning from John Bernoulli the use of the differential calculus. Reference has been made in preceding articles (see Bouguer, Godin, La Condamine) to the expedition which was despatched from France, 1735, to measure an arc of the meridian near the equator, in order to test the theoretical conclusion of Newton that the earth was flattened towards the poles. To make the comparison complete, another expedition was despatched in the spring of 1736, under the direction of Clairaut, Camus, Lemonnier, Outhier, and Maupertuis, to measure an arc of the meridian as near as possible to the pole. The expedition accomplished its object in spite of great difficulties and hardships, and returned to France in August, 1737. Accounts of its progress and results were published by Maupertuis and by Outhier. In 1745, on the invitation of Frederick the Great, Maupertuis went to Berlin to become president of the Academy of Sciences there. Although possessed of remarkable talent and extensive information, Maupertuis was deficient in sound knowledge and judgment, and given to theorize on insufficient grounds. Of this he gave an example in a work called an "Essay on Cosmology," published in 1758, by attempting to deduce the whole science of mechanics from a somewhat abstruse consequence of the laws of motion, called (but incorrectly) the "principle of the least action;" this principle he professed to prove independently of experience, by a sort of teleological argument. Another of his failings was a degree of pretension by which he gave offence to acquaintance, and amongst others to Voltaire, by whom he was tormented with merciless ridicule, and driven to fury. His last days were spent at Basle, in the society of the children of his old master, John Bernoulli.—W. J. M. R.

MAUR (Saint), a disciple of St. Benedict, mentioned in St. Gregory's Dialogues, remarkable for his piety, and said to have possessed the power of working miracles. He died in 584. According to some accounts he founded the great abbey of Glanfueil; but others assert it was founded by St. Maur, a monk of the order of St. Colomban, who lived till 640.—D. W. R.

MAUREPAS, Jean Frederic Phelypeaux, Count of, a French statesman, born on the 9th July, 1701, and died on the 21st November, 1781. From his father he inherited an office as secretary of state for the navy; but on account of his extreme youth the duties were at first performed by the Marquis La Villière. He afterwards originated many useful improvements in his department, especially by the employment of men of science and the construction of charts. He was disgraced for twenty-five years for a satire on Madame de Pompadour, but on the accession of Louis XVI., was reinstated.—P. E. D.

MAURER, Christoph, Swiss painter and engraver, was born at Zurich in 1558. The son of a painter, Josiah Maurer, he was early instructed in the principles of design by his father, but later studied under Tobias Stimmer of Schafhausen, whose manner he adopted. He painted in distemper and on glass, etched on copper, and engraved on wood. His best prints are a set of hunting scenes from the drawings of Stimmer, published in 1605, a series of wood-cuts of scriptural designs, and forty etchings of Miscellaneous Emblems, published in 1622 by J. H. Bordorf. Maurer died in 1614.—J. T–e.

MAURER, Hubert, German painter, was born in 1738 at Rötchen, near Bonn, and studied first in the Munich art-academy, and afterwards in that of Vienna. In 1772 he went to Rome, where he remained four years. He settled in Vienna, occupying a high place among the artists of that city, till his death in 1818. Hubert Maurer's more important pictures were the altar-pieces which he painted for the chapel-royal and other churches of Vienna and elsewhere, and which in manner approximated to that of Overbeck and his early associates. But he also painted various cabinet pictures from sacred and secular history, and many portraits, including those of the Empress Maria Theresa, and the Emperors Francis I. and Joseph II.—J. T–e.

*MAURER, Ludwig Wilhelm, a violinist and composer, was born at Potsdam, February 8, 1789. He was a pupil of Haak, concertmeister to Frederick the Great, who brought him out at a concert of Mad. Mara, in Berlin, in 1802. Maurer's success led to his engagement in the private band of the king, which he held until the troubles of 1806 compelled the dismemberment of this body. Furnished by Queen Louise with introductory letters, he set off for Petersburg, but rested some time at Riga, where he met Baillot and Rode; from whose instruction, especially that of the latter, he derived great advantage. After gaining renown and emolument by playing at all the principal cities, he once more met Baillot at Moscow, where at his recommendation he was engaged as musical director and solo violinist by a nobleman named Wsewologski, who retained a complete orchestra in his service. Maurer kept this appointment until 1817, when political circumstances forced his patron to break up his establishment; and he then made an artistic tour through Germany and visited Paris with great success. In 1819 he accepted the office of concertmeister to the king of Hanover, which he held until 1832, taking advantage of his vacations to travel for the display of his talent. His Russian patron having then reorganized his household, again offered Maurer his former appointment, which he accepted, and in fulfilment of which he still resides at Petersburg. His numerous compositions for his instrument are skilful and effective. Several of his concertos have been played in England; but the best known of all his works is the concertante for four violins, which was originally performed by himself, with Spohr, Müller, and Wiele; and was first played in this country at a concert of the Royal Academy of Music in 1834, by Blagrove and three other students. Maurer has also produced three operas, one of which "Der neue Paris," was given in London under the title of "The new Apple of Discord," in 1828. He has two sons—a violinist and violoncellist—both born at Hanover, and both talented.—G. A. M.

MAURICE, Elector of Saxony, a protestant prince, who did more to humble, and more also to save and exalt the interest of protestantism, than any German prince of his age, was born on the 21st March, 1521, at Freiberg, where his father, Duke Henry of Saxony, ruled over a petty principality. His mother, a daughter of Duke Magnus of Mecklenburg, did more to form his character than all his tutors, and awakened in him, while still a boy, an ardent ambition, which became the mainspring of his life. He was soon weary of Freiberg, and repaired to the court of his uncle Duke George at Dresden, with whom he became a great favourite for his love of the chase, his skill and courage in all knightly exercises, and the keen interest which he displayed in public business and affairs. The duke, however, was not prepared to gratify all the wishes of his precocious ambition. "Moritz, Moritz," said he to him one day when he was pleading hard for the grafshaft of Leissnig, which was expected soon to be in the duke's gift, "you are too ambitious, the whole of Saxony will hardly be big enough for you." The disappointment wounded him deeply, and he withdrew from Dresden to Mainz, where he was admitted to the court of the Elector Albert of Brandenburg. Here he remained for some time, taking full advantage of the favourable opportunities which such a residence afforded him, for acquainting himself with the secular and eccle-

siastical politics of the empire, and with the character and schemes of its numerous princes. But he became dissatisfied ere long with the luxurious and frivolous life which prevailed among the courtiers of the cardinal-elector; and following the advice of his father, who had now declared for the Reformation and joined the league of Schmalkald, he betook himself to Torgau, the residence of his excellent kinsman John Frederick of Saxony. Here his religious views were gained over to the same side, and his distinguished talents and high spirit excited general admiration; but already it began to be surmised that the love of greatness and power was his master passion. "What do you think of my cousin?" said the elector one day aside to Luther as he sat at table with him. Luther cast a searching glance at the young prince, and after a pause replied, that "the elector had better take heed how he nursed up a young lion." "I hope the best," rejoined thoughtfully the elector. In 1540 Duke Henry succeeded to the dominions of Duke George, into which he immediately introduced the Reformation, and in 1541 Maurice married Agnes, the daughter of Philip, landgrave of Hesse. In the same year his father died and left him and his younger brother Augustus co-heirs of his possessions; but this testamentary disposition was set aside as illegal, and he assumed the sole government of his states after making a suitable provision for the dignity of Augustus. He was now free to unfold the whole force of his character, and to adopt the line of policy which was most agreeable to his uncommon genius. He adhered to his father's ecclesiastical policy, and showed his protestant zeal by liberal endowments granted to the reformed university of Leipsic, and by establishing gymnasia at Pforta Meissen and Merseburg. But in secular politics he followed a line of his own. He kept aloof from the league of Schmalkald, to the great disgust of the other protestant princes, particularly of the Elector John Frederick; and he formed the secret design of attaching himself to the service of the Emperor Charles V. as the surest way of raising himself to greatness. He flattered himself he could do so without betraying the interests of religion, and allowed his ambition so completely to blind him as to think that he could ally himself to the most powerful enemy of the Reformation, and forsake the side of its best friends and protectors, without inflicting upon it the most severe wounds. Just at this time the emperor was calling loudly for help against the Turks, and against France, who were pressing upon the empire from opposite sides, and Maurice hastened to his aid with a considerable body of horse and foot. The war with the Turks was raging in Hungary, and he distinguished himself by his energy and valour under the walls of Pesth, then held by the powerful Soliman. Charles rewarded the young hero by giving him the command of a portion of the imperial army which he sent against France—a service in which he acquired still higher distinction and fame. It was in vain that his father-in-law, the landgrave, and the elector renewed their efforts to induce him to join the protestant league; but he avoided coming as yet to the open breach which this conduct rendered inevitable, by assisting them in a war with their furious enemy Duke Henry of Brunswick. At length in 1546, the year of Luther's death, the crisis came. Charles resolved upon attacking the princes of the league in open war, pretending political offences only as the moving cause, and Maurice bound himself by a secret treaty to assist him in this war against his own kinsmen and coreligionists, on condition of succeeding to the electorate, from which the emperor was now resolved to degrade John Frederick. The war commenced in good earnest; and to the scandal of all protestant Europe, Maurice united his evangelical forces with the popish host of Charles, and invaded and laid waste the territories of his unsuspecting neighbour the elector. This perfidious and unnatural act excited the warmest resentment, and the elector hurried from the south of Germany to chastise the invader by a retaliatory invasion. Leipsic, Dresden, and Pirna all fell before his arms, and but for an armistice of five weeks, which John Frederick unwisely consented to, Maurice would have been driven from the field. But the delay enabled the emperor to come up to his relief, and the campaign ended in the memorable disaster of Mühlberg, which made the elector a prisoner, stripped him of all but a small portion of his dominions and transferred part of these with his electoral crown to the hands of Maurice. How deeply the religious interest of the protestant states was compromised by these events was soon apparent, for in 1548 the emperor felt himself strong enough to enact and to enforce in several of these states the Augsburg Interim, which in all but a few particulars was a return to the corruptions of Rome; and though Maurice shrank from carrying it out in Saxony, he introduced in 1549 the Leipsic Interim, which, though moderate enough to have received the reluctant acquiescence of Melancthon, was yet retrograde enough to call forth among many of the most loyal friends of the Reformation the loudest complaints. After inflicting such heavy blows as these upon a cause which he still professed to love, it could little have been expected that Maurice would in a few years stand forward as the chief champion and deliverer of that very cause. But so it came to pass. He conceived the idea of making a truly patriotic use of his ill-gotten power and greatness; and he showed as much secrecy and address in concealing his design from the penetration of the unsuspecting emperor, as he displayed vigour, and daring, and true heroism in the steps by which he at length carried it into effect. Having been appointed by the emperor at the close of 1550 to reduce Magdeburg to subjection, he seized the opportunity for collecting an army much larger than was needed for the purposes of the siege; and having entered into a secret treaty with Henry II. of France against Charles, and engaged the assistance of his brother-in-law the young landgrave of Hesse, he suddenly threw off the mask, and boldly declared war against the emperor, in the interest both of the religious and political liberty of the German fatherland. Augsburg opened her gates to him, and he marched with an army of more than thirty thousand men to attack the emperor, who was then at Innspruck. Reaching by forced marches the mountain barriers of the Tyrol, he stormed the fortress of Ehrenberg, and drove Charles in hasty flight from Innspruck across the Alps to Villach in Carinthia. The council of Trent was broken up in confusion, a panic fell upon the pillars of the papacy, and the glorious issue of the campaign was the peace of Passau, signed 2nd August, 1552, and afterwards formally ratified by the diet of Augsburg in 1555—an event which put an end to the long-cherished designs of Charles against the religion and liberties of evangelical Germany, and far more than compensated for all the misfortunes which the ambition of the young conqueror had previously brought upon his country. But he did not live to see the formal ratification of this celebrated treaty. He died upon the field of battle, 11th July, 1553, at Sievershausen in Luneburg, in a victorious engagement with the Margrave Albert who had repudiated the treaty, and had been put under the ban of the empire as a public enemy. "His was a nature," says Ranke, "like none other that Germany has ever produced—so secret, so enterprizing, so energetic, so much a man of flesh and blood, and not of mere ideas. The fate of protestantism hung upon his actions; his desertion from that cause brought it to the verge of ruin; and his desertion from the emperor was the salvation of liberty."—P. L.

MAURICE OF NASSAU, Prince of Orange, one of the founders of the Dutch republic, was the son of William I., prince of Orange, by his second wife, Anne, daughter of the famous Maurice of Saxony, whom young Maurice resembled both in visage and character. At the time of his father's murder he was little more than seventeen years of age—"a handsome youth with dark blue eyes, well-chiselled features, and full, red lips." Maurice, who had already manifested a courage and concentration of character beyond his years (as his elder brother, Philip, had been basely kidnapped from school and detained a captive in Spain for seventeen years) was appointed stadtholder and captain-general by the states of Holland and Zealand. He assumed for his device a fallen oak with a young sapling springing from its root, with the motto, "Tandem fit surculus arbor" (The twig shall yet become a tree); and resolutely girded himself for his life-long contest with Spain in behalf of the independence of his country. The United Provinces earnestly entreated help from England in their struggle; and Elizabeth at length consented to furnish six thousand troops under her favourite, Leicester, whose imprudence and ambition gave great offence to the states, and thwarted rather than assisted their operations. Through his misconduct Zutphen and Deventer were lost to the republic. The queen herself, by her mingled caprice and parsimony, crippled his energies; and at last the earl and the greater part of his troops were recalled in 1587. Young Maurice had exerted himself to the utmost, and expressed his willingness to sacrifice his own interests and wants to promote the success of Leicester's measures. He readily consented to place his patrimonial town, Flushing, in the hands of the English as part of the guarantee demanded by the queen. He even united with

the states in urging her to assume the sovereignty of the Seven Provinces, and afterwards, on her refusal, in conferring the office of governor on Leicester. His earliest military achievement was his capture of the city of Axel in 1586 in conjunction with Sir Philip Sidney. In the face of the most formidable obstacles he obstinately turned a deaf ear to any propositions for supplicating peace from Spain, and persisted in carrying on the war. Though feeling keenly the necessity of preserving the friendship of Elizabeth, he courteously but firmly maintained the authority of the government, in opposition to Leicester and his partisans, and the threats and reproaches of the queen. His youth had hitherto kept him in a comparatively subordinate position; but after the destruction of the Spanish Armada he began to act a more conspicuous part in the contest. Zutphen and Deventer were recaptured, and Breda taken, in 1590. After a short but vigorous bombardment the important city of Nimeguen surrendered, and several other towns in that quarter fell into his hands, in 1592. The duke of Parma was carrying on hostilities in France against Henry IV., and had left the management of the war in Holland to Count Mansfeldt. But in spite of his utmost efforts Prince Maurice took the strong city of Gertruydenburg in 1593, and Groningen was compelled to surrender in the following year. The Spaniards were again defeated by Maurice in 1597, and Turnhout, near Antwerp, and several other towns soon after submitted to the states-general. The emperor of Germany and the king of Denmark now attempted to mediate between Philip and the revolted provinces; but the states refused to treat until the Spanish monarch should acknowledge their independence. The war therefore continued with varying fortune, though on the whole the Dutch continued to gain ground, and their independence was now secured. In 1600 Prince Maurice, with the assistance of a body of English troops under Sir Francis Vere, gained a decisive victory over the Spaniards at Nieuport, though he failed to take that place. Negotiations were once more entered upon for a peace; but they proved abortive in consequence of the opposition of the prince. Spinola, one of the greatest captains of the age, was now intrusted with the command of the Spanish forces, and in 1604 took the important city of Ostend, after a siege of three years' duration. On the other hand, Maurice captured the strong fortress of Sluys. The poverty or parsimony of their respective governments so greatly cramped the operations of these two great generals, that no decisive action took place on either side. But the capture or destruction by the Dutch of the Spanish fleets from the East and West Indies, laden with treasure, so impoverished the Spanish court that at length the independence of Holland was recognized, and a suspension of arms in 1607 for eight months was followed in 1609 by a truce for twelve years, which virtually terminated the long and bloody war between Spain and the United Provinces. Scarcely were the states freed from the attacks of their foreign enemies when internal dissensions arose, aggravated by theological controversies between the Calvinists, or Gomarists, and Arminians. The clergy and the great body of the people had embraced Calvinistic opinions; and Maurice, though he had imbibed the tenets of Arminius, placed himself, from political motives, at the head of the Gomarists. On the other hand, Barneveldt, the leader of the political party opposed to the ambitious designs of the stadtholder, though a Calvinist, attached himself to the Arminians, who included in their number the nobility and the better educated portion of the people. The contest raged with great bitterness. Barneveldt and his party advocated a general toleration, and hence were called Remonstrants; but Maurice, supported by the army and the populace, persecuted their opponents, seized and imprisoned the venerable Barneveldt and the learned Grotius, and by very disgraceful means procured the condemnation and execution of the former in 1619. The two sons of Barneveldt tried to stir up an insurrection against Maurice in order to revenge their father's death; but the failure of their attempt brought them to the scaffold in 1623, and caused a renewal of the cruel persecution of the Arminians. Meanwhile, on the expiry in 1621 of the truce between Spain and Holland, hostilities were renewed by the Spaniards under Spinola, who compelled the Dutch, who were weakened by internal dissensions, to act on the defensive, and took the important town of Breda after a siege of ten months. At this juncture Prince Maurice died in 1625, in the fifty-eighth year of his age. He was never married; and his younger brother, Prince Henry of Nassau, succeeded him in his office of stadtholder. Maurice was probably the greatest general and one of the ablest statesmen of his age. He was a profound thinker, an accomplished scholar, and a man of refined taste; but ambition marred his great qualities, and his cruel persecution of Barneveldt and the Arminians has left an indelible stain on his memory.—J. T.

MAURICE, Frederick Denison, was born in 1805. Though the son of a Unitarian minister, he entered at Trinity hall, Cambridge, where he was contemporary with Sterling, whose sister-in-law he afterwards married. His name appears in the first class of the civil law tripos for 1826–27; but he left Cambridge without taking a degree. He was afterwards reconciled to the doctrines of the Church of England, mainly through the influence of S. T. Coleridge and of Archdeacon Hare, and entered at Exeter college, Oxford, whence he took his degree in 1831, gaining a second class in Lit. Hum. He took orders in 1834, and was for some time chaplain of Guy's hospital. In 1846 he was appointed to a professorship of divinity at King's college, London, which he held till 1853, when he was compelled to resign, in consequence of the outcry provoked by his "Theological Essays." Subsequently his practical labours were mainly spent on the Working-men's college, established and conducted by him and his friends. He held also the chaplaincy of Lincoln's inn and the incumbency of Vere Street chapel. His wife was sister to Archdeacon Hare. Mr. Maurice's earliest literary efforts were in connection with the *Athenæum*, of which he was for a short time editor, before taking his Oxford degree. In 1834 he published a novel, "Eustace Conway." His first theological work was one bearing on Oxford controversies, "Subscription no Bondage." In 1841 he more fully developed his views in "The Kingdom of Christ," a book addressed to Quakers. This and the "Theological Essays" form the best exponent of his peculiar doctrines, which display a strict organic connection. He starts with the belief in the Son of God as at once divine and the head of humanity. As the "Life, which is the light of man," the Son is originally immanent in man; but man at first regards this divine presence in himself as a hostile power, which he seeks to shun or to propitiate by sacrifice. As manifested in the flesh, in the person of Christ, he learns to look upon it in its true character, as seeking to reconcile him to itself. This constitutes the revelation of Christ in man. A "substitute" is thus found for man, and a "sacrifice" for his sins, in the sense that he no longer lives in and to himself, but recognizes his union with that eternal Son in whom the Father is well pleased, and who was "slain from the foundation of the world." There is no change in the counsels of the Father from wrath to mercy, for man was originally constituted in the beloved Son. The change lies in the recognition by man of this his proper constitution. He now knows God as his Father, and this knowledge is "eternal life." The contrary state is "eternal death," from which all notion of vindictive justice and endless duration is excluded. "Eternal judgment," therefore, cannot be regarded as something merely future. Christ is even now judging the world, in the sense of manifesting his righteousness by the separation of good from evil. He "comes again" in every event by which the mask of "things temporal" is removed from the eyes of men, whether it be in death to the individual or in the crises of history to mankind. The final judgment can mean nothing but the complete manifestation of God's righteousness, which implies the complete conquest of evil. The belief in Christ as actively working in the world, carries with it a reverence for the church as his witness. The church is not to separate itself from ordinary men, but to tell them that they are truly God's. It is not to wage war with sects, but to tell them that its forms are forms of peace, and meant to include them. These views are further developed in Mr. Maurice's works—on the "Religions of the World;" on the "Patriarchs and Lawgivers," and the "Prophets and Kings of the Old Testament;" on the "Unity of the New Testament;" and on the writings of St. John. Of his other theological works, the most important is that on sacrifice. He also published a treatise on moral and metaphysical philosophy. The germs of most of his doctrines may be found in the Aids to Reflection, and the Church and State, of S. T. Coleridge. Maurice died on the 1st of April, 1872.—G.

MAURICE, Thomas, a voluminous writer on Indian history and antiquities, was the son of the head-master of the branch of Christ's hospital at Hertford, where he was born about 1760. He became a pupil of Dr. Parr's, studied at Oxford, and entered

the church. At Oxford he had known Sir William Jones, and been stimulated by the historical lectures of Mr. Scott, afterwards Lord Stowell, and he conceived at an early period the design of writing a history of India. He executed it while a curate in Essex. Unfortunately he was unacquainted with Sanscrit, and his materials were of an ordinary kind. He had proceeded a great way with his work when the breaking out of the French revolution induced him to recast it; and in a preliminary work, "Indian Antiquities," 1791–92, he appeared as a champion of orthodoxy against the theories of Volney. His "History of Hindostan" followed in 1795–99, and his "Modern History of Hindostan" in 1802–4. They are rather a collection of dissertations than histories, and penury of thought and of original material is thinly disguised under a pompous style, and a show of laborious industry. The works, however, procured him preferment in the church and the assistant-librarianship of the British museum. Of his "Memoirs," rambling but amusing, three parts were published, 1819–22, bringing down the story of his life only to the year 1796. He died in March, 1824. There is a full account of him and his writings in the Annual Biography and Obituary for 1825.—F. E.

MAURICIANUS, Junius, a Roman jurist who flourished in the reign of Antoninus Pius. Four extracts from his works appear in the Digest, and a treatise of his, "Ad leges," is mentioned in the Florentine Index.—D. W. R.

MAURICIUS, Flavius Tiberius, born at Arabissus in Cappadocia in 539, succeeded Tiberius as emperor of Constantinople in 582. His name first appears in history as "magister militum" under his predecessor. Having obtained important victories over the Persians he entered Constantinople in triumph in 582. Soon after, the emperor feeling that his end approached, named Maurice as his successor, and gave him his daughter Constantina in marriage. After he ascended the throne war was resumed with the Persians, and again was carried on with success; but in his contests with the Avars, though he gained some advantages at first, he afterwards experienced serious reverses. Twelve thousand prisoners were taken by the enemy, who might have been redeemed with six thousand pieces of gold; but having been mutinous soldiers they were left by the emperor to their fate, and all were put to death. His conduct on this occasion ever after distressed the emperor's conscience, and ultimately led to his ruin. In 602 he ordered his troops to encamp on the north side of the Danube, which they refused to do and mutinied. Maurice was obliged to fly from the capital, and was murdered near Chalcedon on the 27th November of that year. He was a sober and virtuous prince, and much attached to the catholic faith. He wrote a treatise on military operations entitled "Strategica," published at Upsala in 1664.—D. W. R.

MAURO (Fra), a monk of the monastery of St. Michel de Murano, near Venice, lived about the middle of the fifteenth century. The dates of his birth and death are unknown. Between 1457 and 1459 he prepared a map of the world, which is still preserved in his monastery, and considered the highest authority as to the state of geographical knowledge in that age.—W. J. M. R.

MAUROLYCO, Francesco, an eminent Sicilian mathematician, of Greek descent, was born at Messina on the 16th of September, 1494, and died in its neighbourhood on the 21st of July, 1575. He entered the church at an early age, and through the friendship of the Marquis de Geraci, was appointed superior of a wealthy abbey. His chief original work was a treatise on conic sections. He made important advances in the science of optics, and by discovering that the rays of light from a point in an external object converge to a focus in the eye, came very near to the true theory of vision. He edited several of the works of ancient mathematicians.—W. J. M. R.

MAURUS TERENTIANUS, a Latin grammarian of whom very little is known, is said to have been a native of Carthage. Augustine mentions him in terms which indicate a high opinion of his abilities; but there are no sufficient grounds for identifying him with the Terentianus, prefect of Syene, to whom one of the epigrams of Martial was addressed. The Grammatici Veteres of Putschius, and Maittaire's Corpus Poetarum Latinorum, contain the only work of his now extant. It is entitled "De Litteris, Syllabis, Pedibus et Metris Carmen," and has been edited separately by Lennep and by Lachmann.—W. B.

MAURY, Jean Siffrein, a French ecclesiastic and politician, was born at Vauréas on the 26th June, 1746. Having studied at Lyons he came to Paris at the age of eighteen, and soon attracted attention. In 1772, through his eloge on Fénélon, he became vicar-general of the bishop of Louberg, and after many other preferments he was promoted to be preacher to the court. When the states-general assembled in 1789, he was named clerical deputy from the circle of Péronne. Bravely and eloquently did he defend the royal cause, nor would he swear allegiance to the constitution in the following year. His opposition failing of its purpose, he retired to Péronne where he was arrested, but was afterwards liberated. In the national assembly he fought stoutly for king and clergy—for the privileges of the one and the property of the other. When the assembly was dissolved he went to Rome, where the pope gave him a cordial welcome, named him archbishop of Nicæa, and apostolic nuncio to the diet to be held for the election of the Emperor Francis II. In 1794 he was made a cardinal. When Napoleon became reconciled to the Roman see, Maury wrote a letter of submission to him, and entreated to be allowed to return to France. He met the emperor at Genoa in 1806, and peace was made up. On his arrival at Paris honours were bestowed upon him, and in 1811, as the reward of his timely reconciliation, he was consecrated archbishop of Paris. His former friends were greatly scandalized by the tergiversation of such a royalist. On the return of the Bourbons he lost his diocese and fled to Rome, where he was imprisoned and forced to resign his cardinalate, receiving a small pension in return. He died in 1817. His work, "Essais sur l'eloquence de la chaire," is a production of no mean order, and is a species of classic on the subject in France.—J. E.

MAUVILLON, James, born at Leipsic in 1743; served in the Seven Years' war under the standard of Hanover; and was appointed military teacher and superintendent of roads and bridges at Cassel. He subsequently held the professorship of military sciences in the Caroline college at Brunswick, and a major's commission in the corps of engineers. It was to him that Mirabeau addressed the Lettres a un de ses amis en Allemagne. Mauvillon's principal publications were—"Letters on the German poets;" an "Introduction to the Military Sciences;" a "System of religion;" and translations of Raynal's Indies, and Ariosto. He died in 1793.—W. B.

MAVROCORDATO-SCARLATOS, Alessandro, Grand Dragoman to the Porte, diplomatist and author, born in Constantinople or one of the Greek islands about 1637; died in 1709. His family was mercantile on both sides, and his parents were Greek, though Alessandro loved to connect his descent with the Scarlati of Genoa. At twelve years old he was sent for his education into Italy; acquired European languages in the Greek college of S. Athanasius in Rome; and studied medicine in Padua, where he is said to have displayed his ready wit on the occasion of the sudden indisposition of a professor, whose place he took, and whose audience he harangued with unpremeditated eloquence. His conduct, however, not satisfying the authorities, he quitted Padua for Bologna, and there in 1664 took a doctor's degree in philosophy and medicine. On his return to Constantinople he practised physic with such success, as to be appointed physician to the grand seignor; but finding his profession a somewhat dangerous one in Turkey, he abandoned it. His vast knowledge of European languages, including Latin, now stood him in good stead. In 1673 he succeeded Panagioti as court interpreter, and finally was appointed grand dragoman of the Ottoman empire, an office which he discharged during thirty years. But besides being master of a practised and fluent tongue, he was versed in the page of history, in the politics of the day, and in the individual interests of courts; he was skilled to read the human heart, and to conciliate those with whom he had to deal; in a word, he possessed the gifts of a diplomatist. In 1681 he was empowered to treat with the emperor in the cause of Hungary, a negotiation which, according to the desire of the grand vizier, terminated in war. Mavrocordato followed the Turkish hosts to that siege of Vienna which to them proved ruinous, and on his return home was called to account for the foregone disaster, stripped of his office, and imprisoned; his life being purchased only at the price of all his property: nor was he released till the value of his services was made plain by the incompetence of his successor. In 1688, once more on a mission to Vienna, he adroitly managed to be detained four years a prisoner, until the death of a hostile vizier rendered safe his return to his own country. In 1699, as Ottoman-plenipotentiary and counsellor of secrets, a title newly bestowed upon him, Mavrocordato took part in the negotiations

of Carlowitz; addressed in their own languages the representatives of Austria, Poland, Russia, and Venice; healed minor breaches; divided his antagonists on weightier points; and obtained a treaty of peace so satisfactory to the courts of Austria and of Turkey, that Leopold I. ennobled him as count of the empire, the sultan created him secretary of state, and he himself assumed the title of Illustrissimo. But the treaty of Carlowitz had given umbrage to a party in Turkey, and one more political reverse overtook Mavrocordato before his final establishment in royal favour. He died wealthy and powerful, at a good old age, in the arms of his sons John and Nicholas. Mavrocordato was a zealous son of the Greek church, upholding its interests against the Roman communion, and writing in its defence. He was also warmly attached to his native tongue, and desirous to preserve it from Oriental contamination. He established a college at Constantinople to promote the cultivation of Greek literature; and all his works, with the exception of a medical treatise written before he left Italy, are composed in Greek. Amongst them may be noted a sacred history, a modern Greek grammar, and a recently-discovered journal, extending over many years of his eventful life.—C. G. R.

MAWMOISINE or MALVOISINE, William de, a Scotch ecclesiastical dignitary who flourished during the thirteenth century. He passed his youth in France, and if not a native of that country, was at least of French extraction. At what period he settled in Scotland is unknown. He was made one of the clerici regis and archdeacon of St. Andrews, and in 1199 he was appointed chancellor of Scotland and bishop of Glasgow. Three years later he was translated to St. Andrews, and in 1211 resigned the office of chancellor. In the same year, along with the bishop of Glasgow, he held a council of the clergy and people at Perth, in order to promote an expedition to the Holy Land. In 1215 he attended a general council held at Rome, in which measures were taken for the suppression of the Waldenses and the Albigenses. On his return from the continent in 1218 he introduced the dominican monks into Scotland, and founded the monastery of Scotland-well, near Lochleven. This prelate died in 1238. He was the author of the lives of St. Ninian and St. Kentigern. According to Fordoun he delighted in the pleasures of the table, rather than in the austerities of the cloister.—J. T.

MAXENTIUS, Marcus Aurelius Valerius, Roman emperor, was the son of Maximian the colleague of Diocletian in the empire, and married a daughter of Galerius. As, however, Maxentius was both vicious and incapable, Galerius passed him over in choosing a partner in the empire, and appointed Severus to be ruler of Italy and Africa, first as Cæsar, afterwards (on the death of Constantius) as Augustus. But the Romans soon became disgusted with the government of Severus, and Maxentius was proclaimed emperor at Rome, October 28, 306. His father Maximian, who had abdicated in the previous year, resumed the purple, and joined his son as co-emperor. Severus was repulsed in an attempt to retake Rome, and finally was obliged to shut himself up in Ravenna. He was persuaded with fair promises by Maximian to surrender, and being taken to Rome, was put to death in February, 307. Africa also submitted to the authority of Maximian and Maxentius. The same year Galerius invaded Italy and advanced as far as Narni, but was repulsed by the great military skill of Maximian, and had even some difficulty in securing his retreat. The ungrateful Maxentius soon after expelled his father from Italy, where he now reigned as sole emperor. Africa having revolted, he soon reduced it to submission and exercised grievous cruelties on the unhappy people. The tyranny of Maxentius having rendered him universally odious, he was only able to maintain his power by means of his army, on which he lavished the plunder of Italy and Africa. His oppressed subjects implored the assistance of Constantine, with whom Maxentius had long been on bad terms. In 312 Constantine invaded Italy by the pass of Mont Cenis, and won a great battle at Turin. A second victory at Verona was followed by the capture of that important city, and without losing time, Constantine marched upon Rome. Maxentius gave him battle in person at Saxa Rubra about nine miles from the city. Constantine was completely victorious, and Maxentius was drowned in the Tiber, while attempting to flee. His family were put to death by the conqueror. Maxentius perished October 28, 312, exactly six years after his accession.—G.

MAXIMIANUS, Galerius Valerius, born near Sardica in Dacia, was the son of a shepherd, and was surnamed Armentarius, because in early life he was also a shepherd himself. Having served with distinction as a soldier, in 292 he was chosen to be Cæsar, adopted by Diocletian, and married to his daughter. His first expedition against Narses the Persian in 297 signally failed, but his second was attended with great success. In 305, when Diocletian and Maximian resigned, Constantius and Galerius were elected to succeed them. Constantius was by this time advanced in years, and Galerius was therefore encouraged to hope that the time would soon come when he should reign supreme. To his disappointment however, when Constantius died, the army elected his son to succeed him, and the rebellion of Maxentius which followed issued in the loss of Italy and Africa. Though possessed of great military talent he was ignorant and cruel, and a bitter persecutor of the christian church. He died of a loathsome disease in 311.—D. W. R.

MAXIMIANUS, M. Aurelius Valerius, was of mean extraction, and was born at Sirmium in Pannonia. He was possessed of distinguished military talents, and Diocletian who had been his companion in arms when he portioned the empire chose him on this account to be his colleague. In 285 he received the title of Cæsar, and in the following year that of Augustus. In 305 Diocletian and Maximilian resigned the cares of empire, but in 306 Maximilian forsook his retirement and entered again on a public career. He was instrumental in procuring the death of Severus, and in effecting the repulse of Galerius. After this he was constantly engaged in ambitious designs; but these were brought to a sudden close in 310, when he was put to death for having endeavoured to induce his daughter Fausta to conspire the death of Constantine her husband.—D. W. R.

MAXIMILIAN I., Emperor of Germany, son of the Emperor Frederick III., and of Eleonora of Portugal, was born in 1459. His marriage with Mary, the daughter and heiress of Charles the Bold of Burgundy, who fell in 1477, first placed him in the position of an independent prince. He received the Netherlands as her portion, and might probably have obtained Burgundy also if he had not unwisely concluded a truce with Louis XII. of France, 17th September, 1477, without any stipulations in favour of the Burgundians. Two years afterwards he renewed his claims, when he had no longer the power to enforce them. He gained the battle of Guinegate, however, though it led to no beneficial result. The death of his wife, Mary of Burgundy, produced an important change in his position. She left two daughters, the eldest of whom, Margaret, was soon after betrothed to the dauphin of France by the states of Flanders, much against Maximilian's wishes. He soon quarreled with the Flemings, and having had recourse to arms, captured the city of Ghent, and was acknowledged as the guardian of his children and the governor of Flanders on condition of his confirming the privileges of the Flemings. In 1486 he was elected king of the Romans, and having received on that occasion a visit from his father Frederick, he entertained him with such lavish profusion as to excite great dissatisfaction among the people. He was compelled to abdicate his authority as the guardian of his son and governor of Flanders. Maximilian was repeatedly involved in contests with France during the reign of Louis XI., and though for some time he was on better terms with Charles VIII., the successor of Louis, new grounds of quarrel soon arose. An alliance was negotiated between Maximilian and the Duchess Anne, the heiress of Brittany; but in consequence of French intrigue the match was frustrated, and he therefore entered into a treaty with Spain and England for the invasion of France. But this formidable confederacy was dissolved by the payment of a large sum of money to the English king, Henry VII., and the cession of several provinces to the other allies. Franche Comte and part of Artois, which had been acquired by Louis XI. were restored to Maximilian. On the death of his father in 1493 Maximilian became emperor, and commenced his reign by repelling the Turks, who had ravaged the country as far as Laybach. In the following year he married Blanche-Maria, sister of the duke of Milan and niece of Ludovic Sforza, who brought him a large dowry. In consequence of this alliance he was drawn in to interfere with the affairs of Italy, and he formed a league with the pope, the king of Arragon, the duke of Milan, and the republics of Florence and Venice against Charles VIII. of France, who was then engaged with his famous expedition to Naples in 1494. They assembled an army of forty thousand men, and attacked the French in the valley of Fornova in the duchy of Parma; but notwithstanding their great superiority in num-

bers, they met with a signal overthrow. Maximilian strove earnestly to induce the Germanic princes to take part in the war, and with this view convoked the famous diet of Worms in 1496, over which he presided in person; but the succours which he demanded were steadily refused. Maximilian was soon after involved in new disputes with the French king in consequence of his refusal to fulfil the stipulations of the treaty of Senlis, by restoring certain towns to the Archduke Philip, the emperor's son; and also with Charles d'Egmont, respecting the duchy of Guelder: and scarcely had these been settled in 1499, when he picked a quarrel with the Swiss cantons, who, however, inflicted upon him a signal defeat, and compelled him to acknowledge the independence of the Helvetian republic. Meanwhile, Louis XII. of France had completed the conquest of the Milanese, and was menacing the kingdom of Naples. Maximilian, alarmed at the progress of the French arms, made preparations for war; but his son Phillip, dazzled by the brilliant offers of Louis, exerted himself successfully to bring about an amicable agreement between the two monarchs; and accordingly a treaty was concluded at Trent in 1501. The emperor next formed the project of a crusade and quarreled with the princes of the empire, who not only refused to supply him with money and soldiers, but insisted on presenting to him a list of their grievances and steadily opposed all his illegal demands. In 1503 Maximilian, as head of the empire, was called on to interfere in a quarrel respecting the succession to the elector palatinate, and narrowly escaped with his life in a battle fought under the walls of Ratisbon. Maximilian's fondness for fishing in troubled waters led him once more to interfere in the affairs of Italy; and having crossed the Alps in the depth of winter at the head of twenty-five thousand men, he laid siege to Verona on the ground that the Venetians refused to allow him a passage through their territories. But his army was surrounded in Friuli by a combined force of French and Venetians, and the greater part of his men were taken prisoners. In 1508 the emperor and the king of France entered into a league with Pope Julius II. and the king of Arragon, the object of which was to humble Venice and to make a partition of its territories. The republic was in consequence reduced to great straits; but the allies became jealous of each other and quarreled, and Maximilian broke his engagements with the other powers, and recalled his troops from the French service. He subsequently entered into an alliance with Henry VIII. of England against France, and even served as a volunteer in the English army on the continent. He displayed his usual courage and military skill in this campaign, and gained a decisive victory over the French army which came to the relief of Guinegate. In 1516 Maximilian once more invaded Italy, seized Lodi, and invested Milan; but in the end he was compelled to retreat without accomplishing anything of importance. His reign was now drawing to a close; but he still busied himself with ambitious projects, and bent all his energies to secure the succession to the imperial crown for his grandson Charles. He regarded the commencement of the Reformation by Luther with indifference, if not with approbation, and contented himself with addressing a letter to Leo X., calling on him to put an end to those religious disputes. Maximilian died 11th January, 1519, in the sixtieth year of his age. He was the author of some poems and of memoirs of his own reign.—J. T.

MAXIMILIAN II., Emperor of Germany, was born on the 1st of August, 1527. He was the eldest son of Ferdinand I., brother of Charles V., and was thus first cousin of Philip II., with whom he was educated in Spain. He married another cousin, Mary, daughter of Charles V., and a strenuous adherent of catholicism. After governing Spain in the name of Charles, he returned to Germany, and at one time was almost a Lutheran. He finally professed catholicism, but always retained a friendly feeling towards the Lutherans. He endeavoured to procure the abolition of celibacy among the clergy, and even to bring about an agreement between catholics and protestants. The father-in-law of Charles IX. of France, who married his daughter Elizabeth, he expressed his abhorrence of the massacre of St. Bartholomew, and the Dutch looked to his mediation as to that of a friend, in their revolt against Philip II. King of the Romans, of Bohemia, and of Hungary, in the years immediately preceding the death of Ferdinand, he found himself after the latter event, 1564, heir to the archduchy of Austria, and succeeded his father on the imperial throne. Two years after his accession, was renewed the struggle with the Turks, who supported the claims of a Zapolya to the crown of Hungary. It was then that the two great religious parties manifested their joint regard for him, by voting him large supplies for the conduct of the war against the Turks. It ended successfully for Maximilian. A pacific and tolerant prince, he preserved peace within the limits of the empire, and granted to the Austrian aristocracy permission to celebrate worship according to the Lutheran form. He endeavoured even to put a stop to the levying, in the empire, of troops to take part in the religious struggles of France and the Low Countries. Indeed, his whole reign was an effort to restore an appearance of concord between catholics and protestants. He was an accomplished, affable, and virtuous sovereign. He is praised by historians of all parties, with the perhaps single exception of Menzel, who cannot forgive him his non-profession of Lutheranism.—F. E.

MAXIMILIAN II. (Joseph), King of Bavaria, was born on the 28th November, 1811. He was the eldest son of King Ludwig, received lessons from Schelling, and finished his studies at Göttingen, 1829–31. He then travelled in Italy and Greece, and on his return was admitted to the privy council, but was not allowed to take part in the government of the kingdom. On the 5th October, 1842, he married Frederica Francesca, daughter of Prince Frederick William of Prussia, born in October, 1825. In 1848 King Ludwig was obliged to abdicate, and Maximilian succeeded to the throne. He proclaimed a general amnesty, and made some important reforms in the administration of public affairs. He opposed the project of a united Germany with Prussia for its head, and in the Italian war would have supported Austria to the utmost of his power. He had two sons, Ludwig (who succeeded him), born 25th August, 1845, and Otho, born 27th April, 1848. He died 10th March, 1864.—P. E. D.

MAXIMILIAN. See Bavaria.

MAXIMINUS I. (Caius Julius Verus, Thrax), Roman emperor, was born in the confines of Thrace, and brought up as a shepherd. As he grew up he became noted for his huge stature and immense strength; so that after enlisting in the Roman army Septimius Severus appointed him one of his guards. Under Caracalla he rose to the rank of centurion. In consequence of Macrinus' hatred he withdrew to his native land and accumulated considerable property. On Elagabalus' accession he returned to Rome and accepted the tribuneship; though he had reason to be disgusted with the emperor. Alexander Severus treated him with respect, and appointed him tribune of the fourth legion. At last he rose to the highest military command, with the full approbation of the soldiers; and had it not been for the vestiges of his barbarous origin, it is probable that the emperor would have given his own sister in marriage to his son. But his ambition was increased, not satisfied with promotion. By cunning and low-minded emissaries he spread discontent among the soldiers, so that a conspiracy was formed to cut off Severus and proclaim Maximin emperor. Accordingly the emperor was assassinated in Gaul, and Maximin at once invested with the purple by the barbarous soldiers, in 235. His reign was characterized by cruelty, avarice, rapacity, oppression, and ferocity. The rich, noble, and great were especially the victims of his suspicion and tyranny. A conspiracy against his life was either imagined or discovered; at the head of which Magnus, a consular senator, is supposed to have been. Accordingly, he and four thousand alleged accomplices were massacred. Spies and informers found their trade very profitable; and numbers were hurried off to torture and death, without the shadow of a crime resting upon their character. After the private estates of illustrious citizens were lavished on his soldiers, the emperor seized on public property. Even for their knowledge of his original obscurity many friends who had assisted him in his poverty were put to death; while he wreaked his direst vengeance on the haughty nobles whose slaves had once driven him from their doors. Nor were the soldiers exempted from the fury of his ferocious temper: for slight offences they suffered severe tortures. After his election he prosecuted the war against the Germans, and crossed the Rhine for that purpose. The campaign continued for eighteen months, and the enemy were completely defeated; on which the emperor withdrew for the winter to Pannonia, and established himself at Sirmium with the intention of making war upon the north in the following spring. He was never at Rome. About 238 an insurrection took place in Africa, headed by the Gordian family, one of whom—the proconsul—was most reluctantly compelled to accept the purple. The senate favoured his cause

and the provinces were on the same side Maximin and his son were declared enemies of their country; and all Italy rejoiced in throwing off the yoke of a tyrant. But the reign of the Gordians was brief; for the governor of Mauritania defeated the younger Gordian, the father put an end to his life, and Africa was exposed to the cruelty of a slave. After this the senate proclaimed Maximus and Albinus. Exasperated to madness by these events, the tyrant marched at once towards Rome and descended on Aquileia, which shut its gates and bravely defended itself against his army. In consequence of his savage temper breaking forth against officers and men, the rest were alarmed for their safety; so that a body of prætorians went to the tent of the emperor and his son and cut off their heads, which were exposed on poles on the fortifications of Aquileia and then forwarded to Rome, where they were burned in the Campus Martius amid the applauding shouts of the people. Thus in 238 the world was freed from the barbarities of a ferocious giant, of whose strength and appetite marvellous stories are related.—S. D.

MAXIMINUS II. (Caius Galerius Valerius), Roman emperor, originally called Daza, was the son of a sister of Galerius, born in Illyria, where he was a shepherd in his youth. He afterwards became a soldier and rose to the highest rank. On Diocletian's abdication, Galerius invested him with the purple, gave him the title of Cæsar and the government of Syria and Egypt. But though the emperor thus invested him with the vacant purple, giving him the higher rank of Cæsar and the provinces of Illyricum, Maximin was filled with envy and anger, and exacted from his uncle, almost by violence, the equal title of Augustus. When Valerius died, Maximin entered into an agreement with Licinius and received the provinces of Asia; those of Europe falling to the share of the latter, and their mutual boundary being the Hellespont and Thracian Bosphorus. Not content however with his position, he left Syria with an immense army, marched towards Bithynia, and took Byzantium after a siege of eleven days. Licinius hastened to meet him; and a decisive battle was fought, in which Maximin was defeated. He fled to Nicomedia, and thence to Tarsus, where he died a few months after, either of poison or despair, in 313. Maximin II. was a worthless, cruel, ferocious despot, without virtues or merit.—S. D.

MAXIMUS (Saint), called Homologetes, or the Confessor, an eminent Greek ecclesiastic of the seventh century, was born at Constantinople about the year 580. He was educated with great care, and was appointed by the Emperor Heraclius his chief secretary. Resigning this appointment about the year 625, he crossed the Bosphorus, and took the monastic habit at the monastery of Chrysopolis, where he soon rose to be abbot. Passing into Africa, he there engaged in vehement controversy with the monothelites. Upon the accession of Pope Martin I. Maximus went to Rome, and confirmed the pontiff in his zealous opposition to that heresy. Included by Constans in the order of arrest which removed the pope from the Lateran, Maximus was taken to Constantinople and afterwards to the Caucasus; his tongue was cut out, and his right hand lopped off; of which ill-usage he died in 662.—T. A.

MAXIMUS, surnamed the Greek, was born at Arta in Albania about the end of the fifteenth century, and was in a monastery at Mount Athos, when he was selected by the patriarch of Constantinople to go to Moscow for the purpose of arranging a great quantity of Greek manuscripts that had recently been discovered there. His ability and earnestness, however, excited envy and hatred, and his conscientious opposition to the czar's divorce ended in his disgrace and imprisonment at Twer, 1525. The severity of his confinement was mitigated by the next czar, and he was removed to the monastery of St. Sergius, where he died in 1556. As time passed by, justice was done to the memory of this brave and honest scholar, who was ultimately regarded as a holy man and a martyr.—W. J. P.

MAXIMUS, Magnus, a Roman soldier, who in the fourth century assumed the purple, was born in Spain, probably in a humble rank of life. He served in Britain with Theodosius, afterwards emperor; and in Britain he commenced the series of intrigues by which he gained the army to his cause. He appears to have repaired the walls of Severus and Agricola, and to have erected the intervening territory into a separate province called Valentia. In 383 he declared himself emperor of the West, and raised a numerous army to invade Gaul. Archbishop Usher estimates that he took thirty thousand soldiers and one hundred thousand followers, the flower of the youth of Britain. The Emperor Gratian was then at Paris, and fled before the usurper. Maximus was for the moment successful, was acknowledged emperor, and even declared his son his colleague. With Theodosius, emperor of the East, he entered into a treaty in which he agreed not to cross the Alps. But ambition getting the better of discretion, he invaded Italy; and Valentinian calling in the aid of Theodosius, Maximus was captured and slain. He is said to have been the first christian prince who shed christian blood for difference of opinion. One of his victims was Priscillian.

MAXIMUS, Marcus Clodius Pupienus, Emperor of Rome in 238. After having distinguished himself as a military commander in the wars against the Sarmatians and Germans, he was raised to the throne, along with Balbinus, on the death of the Gordians. The Thracian savage, Maximinus, who had been elected emperor by the prætorian guards in 235, was still at the head of an army, and Maximus hastened to meet him. But the cruelty of Maximinus had already caused disaffection in his own camp. A conspiracy was formed among the prætorian guards; he was assassinated in his tent; and the troops gave in their adherence to the new emperor. Maximus returned to Rome, where he was received with every demonstration of joy, and commenced to reign under circumstances unusually favourable. But little more than three months elapsed till he, in his turn, fell a victim to the violence of the same soldiery who had murdered his predecessor.—D. M.

MAXIMUS, Petronius Anicius, Emperor of Rome from March to June, 455. The Anician family, from which he was descended, was one of the most illustrious in Rome; and his great wealth and hospitality, combined as they were with a generous temper and pleasing manners, rendered him a favourite both with the court and the people. Under the Emperor Honorius he held the office of tribune. He was thrice prætorian prefect, and in 433 he held the consulship twice. He is known to have been implicated with Valentinian III. in the murder of Aëtius in 454; but before that year closed, his friendship for that emperor was converted into the most bitter enmity. By a disgraceful stratagem Valentinian succeeded in bringing the beautiful wife of Maximus to the imperial palace, and violated her person. She died soon after, leaving to her husband a legacy of revenge, which he executed by forming a conspiracy, in consequence of which the emperor was assassinated in the Campus Martius in March, 455. Maximus was raised to the throne, but his reign was short and unhappy. Eudoxia, the widow of Valentinian, whom he had forced to become his wife, entered into a secret correspondence with Genseric, king of the Vandals, the result of which was an invasion of Italy by that nation. No resistance was offered to the invaders, who put the timid Maximus to death, and sacked the city of Rome.—D. M.

MAXIMUS, Quintus Cornelius, a Roman lawyer, who lived about a century before the christian era, is known to have been the teacher of C. Trebatius Testa, to whom one of the satires of Horace is addressed. No extant writing of that age bears his name; but Alfenus Varus quotes him as having maintained, that in the bequest of a vineyard and its "instrumentum," the latter word denoted the stakes and implements used in the cultivation of the vines.—W. B.

MAXIMUS, Rutilius, a Roman jurist, whose name appears in the Florentine Index, is generally supposed to have lived in the third century. An extract which has been preserved shows that he wrote a commentary on the Lex Falcidia de Legatis, which provided that a testator must leave at least a fourth part of his property to the designated heir.—W. B.

MAXIMUS TYRIUS, a Greek orator belonging to the last half of the second century. Very little is known of his life: whether he was tutor to the Emperor Aurelius is matter of dispute. It is probable that Maximus, though a native of Tyre, passed the greater part of his life in Greece. He resided also at Rome, though perhaps for no considerable period. Suidas states he lived there in the time of Commodus; which Davis controverts. From the numerous places he had seen, he appears to have travelled extensively, visiting Phrygia, Cyprus, Arabia, Mount Olympus, &c. The year of his death, as well as that of his birth, is unknown. The only extant work of Maximus is called Διαλέξεις (*Dissertationes*), or Λόγοι (*Sermones*), forty-one in number, containing forty-one dissertations on theological, ethical, and philosophical subjects. A Latin version was first

published by Paccius in 1517 at Rome; and the Greek text by H. Stephanus at Paris, 1557. Heinsius' edition, with a new Latin version and notes, was a great advance upon the preceding. It first appeared in 1607 at Leyden. Davis' second edition was published after his death by Markland in 1740, and reprinted by Reiske, with corrections and additional notes, Leipsic, 2 vols., 1774–75. Maximus Tyrius was addicted to Platonism. He is a very loose writer, and must have been hasty and careless, else he would not have fallen into so many errors. Why Markland should praise his acuteness, ability, and learning it is not easy to see; for his style of writing is far beneath the subjects treated of. It is an improbable conjecture of Markland's that Maximus published two editions of his work, in the second of which he corrected the errors in argument of the first, but left uncorrected the historical mistakes.—S. D.

MAXWELL, William Hamilton, a popular novelist, was born in 1795, the only son of a merchant at Newry in Ireland. He entered Trinity college, Dublin, before he was fifteen. His desire for a military life was opposed by his family, and he spent several years in idleness and amusement. At length, in deference to relatives from whom he had expectations, he entered holy orders, and in 1820 he was collated to the rectory and prebend of Ballagh in Connaught, where he found plenty of shooting. His first story, "O'Hara," written after the disappointment of his expectations, was not successful; but for the next work, "The Stories of Waterloo," he was paid £100 a volume. His publications are very numerous. He was a frequent contributor to *Bentley's Miscellany* and to the *Dublin University Magazine*. He died in distress on the 29th December, 1850.—R. H.

MAY, Thomas, the historian and poet, was born in 1595 of an ancient family in Sussex. He studied at Cambridge, and afterwards adopted the law as his profession, and became a member of Gray's inn. Turning his attention to literature, he produced several plays, some of which were acted before the court, and are said to have received the approbation of Charles I. He also translated Virgil's Georgics into English verse, and in 1629 he brought out a version of some epigrams of Martial. He rendered into English verse the Pharsalia of Lucan, with a metrical supplement of his own in seven books, continuing the subject to the death of Julius Cæsar. He also executed a Latin version of his own supplement to Lucan, which has been highly praised by Mr. Hallam. In the civil war May took part with the commons, and was appointed secretary to parliament —an office which gave him excellent opportunities for acquiring information, which he has embodied in his valuable "History of the Parliament," the work by which he is now best remembered. It contains much valuable matter, conveyed in a plain, terse, and vigorous style, and is considered one of the best contemporary histories on the popular side of the question. To all appearance it is written with great impartiality. It was first published in Latin in 1647. The English version of it, also by May himself, appeared in 1650. Unhappily the history contains only a period of less than three years, viz., from the first meeting of the Long parliament in November, 1640, to September, 1643. A brief history of the civil war down to the execution of the king, written by May, was published in 1650. It is entitled a "Breviary of the History of the Parliament of England," and is not a continuation of the previous history, but a distinct work. The dramatic works of May, of which three tragedies and two comedies are mentioned, are now lost, as well as most of his other poems. He died in November, 1650. He was a man of moderate views, and seems to have strongly disapproved the excesses of parliament during his later years.—G.

MAYCOCK, James Dottin, a British botanist and medical man, died at Barbadoes in 1840. As a doctor of medicine he practised for many years in that island, and he published a flora of Barbadoes. He notices the indigenous and introduced plants, and calls attention to their economical uses. He describes the *aloe vulgaris* as the source of Barbadoes aloes.—J. H. B.

MAYENNE, Charles de Lorraine, Duke of, one of the leading personages in the wars of the French league, was born on the 26th March, 1554, being the second son of Francis of Lorraine, duke of Guise. At the age of fifteen he accompanied his brother, the duke of Guise and the head of the catholic party, to war against the Huguenots under Coligny. In 1571 he engaged in the service of Venice, and joined the fleet under Don John of Austria. Two years later he was in Poland with the duke of Anjou, who had been elected king of that country, and welcomed him back to France, when called to reign there as Henry III. When in 1588 the king basely sought to free himself from the domination of a powerful family by causing the duke of Guise to be assassinated, the leadership of the catholic party and the league fell to Mayenne. He made himself master of Paris in February, 1589, where he was besieged by the king, and by his heir, the king of Navarre. Henry III. was assassinated the night before the intended assault, and Henry IV. raised the siege. In the confusion which ensued as to the succession to the throne, Mayenne might have seized the supreme power; but however able he might be for ordinary undertakings in peaceful times, he was not made of the stern stuff which fits men to lead revolutions. He was a sincere catholic, and therefore an ally of Spain; but he was too patriotic to go to great extremities with his opponents, and thereby leave France at the mercy of the Spaniards. He did not entirely break with the Spanish party till 1596, when a treaty was signed, by which the league was dissolved and the civil war ended. He was received kindly by the king, and remained faithful to him and to his widow, the regent. He died at Soissons, 3rd October, 1611.—R. H.

MAYER, Johann Ernst, a celebrated German sculptor was born at Ludwigsburg in 1776. He studied in the Munich academy, and afterwards at Rome under Thorwaldsen. On his return to Munich he was elected into the Academy, and afterwards nominated professor of sculpture. He was greatly esteemed in Munich, and found constant employment in executing the sculptural decorations of the royal palace, the glyptothek, the library, and other of the many new churches and public buildings in that city. He died January 22, 1844.—J. T–e.

MAYER, Simone, a celebrated musician, was born at Mendorf in Bavaria, June 14, 1763. At an early age he was sent to Bergamo in Italy, to study music under Carlo Lanzi. He afterwards went to Venice and completed his education under Bertoni. In 1791 he composed his oratorio, "Jacob and Laban," for the conservatory of Venice. It was so well received that he followed it by the composition of four others, viz:—"David," "Tobias," "Sisira," and "Jephtha's Vow." He afterwards turned his attention to dramatic music, and produced at Venice in 1794 his first opera of "Saffo." In 1799 he produced "Il fanatico per la Musica," and in 1800 appeared his "Lodoviska." The latter, together with "I Misteri Elusini," both written in the German style, paved the way for the reception of Mozart's operas in Italy. In 1803 he brought out at Venice "L'Equivoci," and in the same year he produced his "Ginevra in Scozia." In 1812 "La Rosa bianca e la Rosa rossa," on the subject of the wars between the houses of York and Lancaster, was brought forth with vast success in Italy; but when introduced at the opera house in London some years later, it failed entirely. The pen of Mayer was very active. He has produced altogether more than fifty operas, usually giving from two to three a year, and always with more or less success. The greater part of these works were produced at Venice, and the critics have remarked that though some of them were produced at very short intervals one from the other, they are all marked by a distinctive character, and display a surprising variety of original matter. For instance, two of his compositions of the most opposite character were produced in the same season, the "Medea" and the "Elisa"—the latter remarkable for the grave and gentle pathos that breathes throughout, and the former for its display of the grander and more terrible passions. Mayer's greatest work undoubtedly is his "Medea," which was produced in London in 1826 by Madame Pasta, who gave an effect to it which carried it triumphantly through more than one season. Mayer resided for many years at Bergamo, where he held the situation of maestro di capella, to which he was appointed in 1802, esteemed by all who knew him, and admired not less for his talents than for the rare modesty by which they were accompanied. He died about 1840, but the exact date we have been unable to ascertain.—E. F. R.

MAYER, Tobias, one of the greatest of modern astronomers, was born at Marbach in Würtemberg, on the 17th of February, 1723, and died at Göttingen on the 20th of February, 1762. He was the son of a skilful hydraulic engineer, who carefully cultivated his mathematical talents. In 1750 he published a remarkable memoir on the libration of the moon, which is considered to contain the first example of the use of "equations of condition", to determine the most probable result of a number of observations—one of the most important improvements in practical astronomy. In 1751 he was appointed to the charge of

the observatory of Göttingen, which he held until his death. He there, in the midst of the tumult of war and with a powder magazine beneath him, made a series of observations and calculations of the highest value, and accomplished the great achievement of producing the first set of lunar tables of sufficient precision to serve for the computation of the longitude by the method of lunar distances. These tables were sent to London to compete for the reward offered by the British government for the best method of finding the longitude at sea. Their accuracy was tested by Bradley, and by Mason under the direction of Maskelyne; and the result was that one-half of the reward was given to Mayer's widow after his death, and the other half to Harrison for his chronometer. Mayer also improved the reflecting instruments required in the use of his tables, by proposing the substitution of the complete circle for the quadrant and sextant, and inventing the principle of repetition, afterwards more fully developed by Borda. One of the first persons who used Mayer's lunar tables in practice for finding the longitude, was his pupil and intimate friend, the famous traveller Karsten Niebuhr, who had received from Mayer a manuscript copy of them, and had been instructed in their use previous to his setting out on his expedition to the East. Another monument of the labour and skill of Mayer is his catalogue of ecliptic stars. He died at the early age of thirty-nine, exhausted by excessive labour.—W. J. M. R.

* MAYHEW, Henry, the most notable of the literary fraternity known as "the Brothers Mayhew," was born in the November of 1812 in London, where his father was long a prosperous attorney. Educated at Westminster, where he had the late Gilbert Abbott à Becketf for a schoolfellow, he led on land and sea, during youth and early manhood, a wandering life, which was diversified by some years' drudgery in his father's office. With his friend Mr. A Beckett he engaged in sundry speculations, theatrical, dramatic, and literary, among them the establishment of "Figaro in London," the precursor of *Punch*, of which Mr. Mayhew was the first editor. He wrote and helped his brothers in writing numerous tales and sketches, and gained meanwhile such a reputation for his knowledge of the lower strata of London life, that he was appointed its commissioner among the London poor when the *Morning Chronicle*, in 1849, took up "the condition of England question." Hence his well-known work, "London Labour and the London Poor," a repertory of unique information. Through legal controversies it was left uncompleted by its author. A similar fate overtook a work of rather higher pretensions which Mr. Mayhew began to publish in 1856, "The Great World of London." Among his other and multifarious productions may be mentioned two works for boys, "The Story of the Peasant-boy Philosopher," *i.e.* James Ferguson; and "The Wonders of Science, or young Humphrey Davy." He has also contributed two volumes of instructive letterpress accompanying engravings of "The Rhine and its Picturesque Scenery," 1856–58.—F. E.

MAYNARD, Sir John, sometime commissioner of the great seal, who during his long life played a part in both the great English revolutions of the seventeenth century, was the son of a Devonshire gentleman, and born at Tavistock in 1602. Educated at Oxford, he studied for the bar at the Middle temple and went the western circuit, of which he rose, and for half a century continued, to be the leader. He sat in the first parliament of Charles I., in the Short parliament, and in the Long parliament its successor, voting and speaking against the policy of the court, and acting as one of the managers of the impeachments both of Strafford and of Laud. He looked upon politics, however, as an "unpaying occupation," and never allowed himself to be led away by enthusiasm for principles. A leading presbyterian, he was a lay member of the assembly of divines at Westminster, and one of the English commissioners who conferred with those from Scotland to establish the presbyterian form of church government through the length and breadth of the kingdom. He was present at the meeting of the commissioners at Essex House, recorded by Whitelocke, and with characteristic caution threw cold water on Loudon's proposal to prosecute as an "incendiary" Oliver Cromwell, who opposes the establishment of presbyterianism. So dexterously did Maynard manage matters, that he was not among the presbyterians "purged" from the Long parliament. After the establishment of the Protectorate, Maynard accepted from Oliver the degree of the coif, and as protector's serjeant, was at the head of the bar. He was among the eminent lawyers who pressed on Cromwell the acceptance of the title of king. After Cromwell's death, Maynard swore allegiance to Richard, and had his patent as prime serjeant renewed; but when he saw whither things were tending, he exerted his influence as a leader of the presbyterians in favour of Monk. At the Restoration he was well received by Charles, by whom he was appointed a king's serjeant, and knighted. He might have been made a judge, but he was reluctant to abandon his lucrative practice at the bar. In parliament he was long considered the father of the house, and spoke with authority on constitutional questions. Although he had supported the exclusion bill, his unfailing dexterity secured him in his position on the accession of James, whom, of course, when falling, he deserted. He sat in the Convention parliament, where he was regarded as an oracle, and supported the celebrated resolution which declared that James had abdicated the throne. At the head of the bar, he waited on William at Whitehall, when the king, referring to his great age, remarked that he must have outlived all the lawyers his contemporaries. "If your highness had not come over," was Maynard's well-known reply, "I should have outlived the law itself." In his eighty-eighth year his practice was still undiminished, and it was with some reluctance that he allowed himself (April, 1689) to be nominated one of the commissioners of the great seal. After a twelvemonth he either resigned or was superseded, and withdrew to his seat of Gunnersbury, near Ealing, where he died on the 9th of October, 1690, in his eighty-ninth year, leaving an immense fortune. His edition of the Year Books was published in 1678. In Lord Campbell's Lives of the Chancellors there is an ample memoir of this successful lawyer, whose career, in its length and continuous prosperity, has no parallel in that age of stormy vicissitude.—F. E.

MAYNE, Jasper, born at Hatherlagh in Devonshire in 1604, educated at Westminster school and at Christ church, Oxford, owed to the favour of the college of which he was student the vicarages of Cassington and Pyrton. He preached before Charles I. at Oxford, and in 1647 published a tractate relating to the civil war, which led to the loss of his studentship. During the Commonwealth he was chaplain to the earl of Devonshire, and consequently the companion of Hobbes. At the Restoration Mayne recovered his livings, was made canon of Christ church and archdeacon of Chichester, and chaplain in ordinary to Charles II. He died in 1672. Besides five sermons and a poem, Mayne published a translation of some of Lucian's Dialogues, 1638; and of Donne's Latin epigrams, 1652.

MAYNE, John, a Scottish poet, was born in 1759, and was educated at the grammar-school of his native town, Dumfries. He learned the trade of a compositor, which he followed first in the office of the *Dumfries Journal;* afterwards in Glasgow with Messrs. Foulis, of the celebrated university press; and finally in London, to which he removed in 1787. His diligence and perseverance were crowned with success, and he became printer, editor, and joint-proprietor of the *Star* evening paper, which, under his judicious management, became a prosperous journal. He died in 1836, in the seventy-eighth year of his age. "A better or more warm-hearted man," says Allan Cunningham, "never existed." At a very early period, Mr. Mayne showed a taste and talent for poetry. The "Siller Gun," the poem on which his fame chiefly rests, was published in 1777. At first it consisted of only twelve stanzas, but was enlarged in successive editions, until it expanded into four cantos. The last edition is not only the largest, but the best. Mr. Mayne continued, almost to the close of his long and useful life, to contribute occasional poetical pieces to the journals of the day. His "Halloween" is supposed to have suggested to Burns the subject of one of his happiest productions. His "Logan Braes," a beautiful and touching song first published in 1789, soon became a general favourite, and still retains its hold on the public.—J. T.

MAYNWARING, Arthur, to whom the first volume of the *Tatler* is dedicated, was born in 1668, in Shropshire. He completed his classical education at Oxford, and afterwards studied law in London. His jacobite principles prompted the first productions of his pen; but he afterwards gave his adherence to the new dynasty, took office under Godolphin, and sat in parliament for Preston. His writings, which are principally political, display considerable ability. He died in 1712.—W. B.

MAYO, Herbert, M.D., F.R.S., an anatomist and physiologist of the present century, commenced his career as a surgeon

and lecturer on anatomy in London. He early acquired reputation. His first published work was a volume of "Anatomical and Physiological Commentaries," which appeared in 1822. This was followed in 1827 by an atlas of superb plates illustrative of the structure of the human brain. About the same time he was elected lecturer on anatomy and surgeon to the Middlesex hospital, and soon after professor of comparative anatomy to the Royal College of Surgeons. Amongst his numerous publications, the "Outlines of Human Physiology," at the time of its appearance a valuable contribution to science, is the work by which he is best known. The last chair he filled in London was that of professor of anatomy and physiology in King's college. Apart from his reputation as a physiologist, he was also known as a skilful practical surgeon. As a lecturer he was remarkable for the clearness and beauty of his style. About the time when public attention was first directed to hydropathy, Mayo was debarred from professional exertion by severe chronic rheumatism. Having tried without benefit the usual methods of treatment, he went to Germany, and placed himself under the care of a hydropathic practitioner. From him he states that he obtained relief, although during the rest of his life he continued crippled by anchylosis of the joints. He subsequently became part proprietor and physician in a hydropathic establishment at Boppart, and afterwards at Bad-Weilbach, near Mayence. Many of his friends were of opinion that his mental faculties failed during his latter years, for he became an implicit believer in mesmerism, clairvoyance, &c. His last publications were a tract on the water-cure, and a series of letters on "Popular Superstitions in relation to Mesmerism." His death occurred at Bad-Weilbach, August 15, 1852.—F. C. W.

MAYO or MAYOW, John, a physician and the anticipator of some of the discoveries of modern chemistry, was born in Cornwall in 1645. He entered as a student of Wadham college, Oxford, but ultimately became a probationer-fellow of All Souls. Before applying himself to the study of medicine, he obtained a degree in civil law. He appears to have resided principally at Bath. He died in 1679 at the early age of thirty-four. He published several treatises on physiological subjects; but the work by which he is best known is a tract, "De Sale Nitro et Spiritu nitro Aereo," which appeared in 1674. The nitro-aereal spirit of which he writes is a constituent part of atmospheric air, identical with the oxygen of modern chemists. In this treatise which contains some most ingenious experiments, he appears to have anticipated the discovery that metals gain weight by calcination. He was of opinion, that during the combustion of fuel the composition of the air undergoes a change. He also entertained views on the function of respiration and on chemical affinity far in advance of those of his contemporaries.—F. C. W.

MAZARIN, Hortense, Duchesse de, was a daughter of a Roman baron named Mancini, by a sister of the celebrated cardinal, and was born at Rome in 1646. Brought to Paris at an early age, her uncle married her to the Duc de la Meilleraie, on condition that the latter should assume the name and arms of Mazarin. The union, which took place in 1661, was so unhappy that the duchess made her escape to Rome, and took refuge there with her sister. Reduced to great extremities, obliged even to pawn her jewels, she returned to France, and obtained a pension from Louis XIV. After a residence in Savoy she came to London in 1675, speedily attracted the attention of Charles II., who allowed her a pension, and collected round her a brilliant circle in which Saint Evremond was the most conspicuous figure. On the Revolution she lost her pension; and her husband, who had long been at law with her, obtained a decree depriving her of all her rights, in case she should still refuse to return to his roof. King William, however, took pity upon her and allowed her £2000 a year. She retired to Chelsea, and died there 2nd July, 1699, aged fifty-three. The Mémoires published under her name, were written by the Abbé de Saint Real, who was one of her most devoted followers.—W. J. P.

MAZARIN, Julius, was born at Pescara in the Abruzzi, on the 14th of July, 1602. It is generally allowed that he was descended of a noble Sicilian family, although his parents were in circumstances far from affluent. The primary education of the future statesman was conducted at Rome under the superintendence of the jesuits, at whose college he is said to have highly distinguished himself. Having attracted the attention of Jerome Colonna, afterwards Cardinal Colonna, he accompanied that personage to the university of Alcala, and continued his studies in Spain for a short period with great distinction. Returning home he entered, when twenty years old, the pontifical army, and served for some time as captain of infantry in the Valteline. But it became speedily apparent that Mazarin's triumphs were to be gained on other fields than those of war. It was while serving under the flag of Pope Urban VIII. that the peculiar bent of his genius was first exhibited. Having been employed to negotiate with the French and Spanish generals, by his address and dexterity he acquired the confidence of both, and eventually brought about the peace of Monçon in 1626. Soon after occurred the disputed succession to the duchy of Mantua, in which France, Germany, Spain, and Savoy were all involved, as supporting the claims of two opposing candidates; and Urban empowering Cardinal Sacchetti to act as mediator, Mazarin was sent along with him to Turin for the purpose of assisting in the task. The labours of the young diplomatist, who was in reality the prime mover throughout the whole affair, were in the end crowned with success, and in 1631 he managed to effect the treaty of Cherasco, which restored and established peace. It was in the previous year that he, for the first time, met with Louis XIII. of France and his celebrated minister Richelieu; and from that interview may be dated the history of his future eminence. Ever after, he laboured strenuously in behalf of French interests; and both Richelieu and his royal master recommended him, for his valuable services, to the favour of the pope. In 1634 Mazarin was despatched as nuncio to Paris, where although unsuccessful in the chief object of his mission, he greatly aided his own advancement by ingratiating himself to the utmost of his ability with the French monarch and his all-powerful minister. In 1636 he returned to Rome; and it was as the agent and champion of the court of France that he did so. Urban, however, declined to gratify Louis by conferring upon Mazarin the dignity of cardinal; and in 1639 the latter again left Rome for Paris. After having been appointed ambassador to Savoy, where his exertions for the restoration of peace were successful, the demand of the French sovereign was at last complied with by the pope, and the following year, 1641, saw the name of Mazarin in the list of promotions to the conclave. During the famous conspiracy of Cinq-Mars, which embittered the closing days of Richelieu, the new cardinal was a devoted and able assistant to his illustrious patron. When the decease of the latter in December, 1642, took place, Mazarin (whom, on his death-bed, Richelieu had recommended to Louis as his successor) immediately began to exercise the functions, if not to bear the title, of that office. Throughout the brief remainder of the king's existence Mazarin's position was comparatively untroubled; but with the monarch's decease in 1643, a time of political tempest sufficient to tax his entire energies began. At first the queen-regent, Anne of Austria, was prejudiced against Mazarin, and raised the bishop of Beauvais to the important post of prime minister; but she soon discovered her mistake, and the sagacious Italian became her favourite and regained his previous influence. During the long minority of Louis XIV. he continued to guide the regency. Abroad, under his auspices, matters went well for France, although at home the country was the prey of intestine commotions and the theatre of civil conflict. Following the chief traditions of the greater Richelieu, he carried on the war against Spain and Germany—a war immortalized by the heroic memories that cluster round such names as those of Condé and Turenne. Ultimately, the French minister had the pride and satisfaction of concluding the peace of Westphalia, by which the European strife of thirty years was closed, France also gaining thereby several important territorial acquisitions. Meanwhile, the dissensions of the Fronde tormented the vitals of the kingdom. This period, to our mind one of the most dreary and repulsive in all French history, we shall pass lightly over. Let us merely indicate, in a sentence, the course of events in so far as Mazarin himself was involved in the same. The very year that the war in Germany was terminated, the civil war of the Fronde broke out in France, when the parliament of Paris, in conjunction with some of the higher aristocracy, revolted against the authority of Mazarin. Headed by that prince of conspirators, the Cardinal de Retz, the Frondeurs proclaimed only hostility to the minister, while simultaneously asserting their unalterable attachment to the crown. Mazarin had to yield to the storm, and flee from the capital to secure his life. Yet, by dint of the skilful and dexterous management which formed the very breath of his existence, the subtle Italian counteracted the efforts of his foes; and the dis-

orders of the Fronde, which served simply to embroil the nation without leading to any decisive result, were conclusively terminated by the king's majority in 1653. Mazarin once more ruled supreme. Two years afterwards, he contracted a treaty of alliance with Cromwell against Spain. His attention to the French finances had paved the way for great military exertions; and these were rewarded by the famous victory of Dunes, which Turenne achieved in 1658. The result was the treaty of the Pyrenees in the following year, by which France gained Artois, Roussillon, part of Flanders, Hainault, and Luxembourg; while at the same time, a marriage was arranged between Louis and the Infanta Maria Theresa, daughter of Philip IV. of Spain. This, with the exception of a third and closing treaty, also favourable for France, and which he concluded with the duke of Lorraine a few days before his decease, was the last great public work of Mazarin. At the comparatively early age of fifty-nine, he expired in Vincennes on the 9th of March, 1661, meeting death with unshrinking firmness. Of the remarkable ability displayed by Mazarin there cannot be a reasonable doubt. Attempts have indeed been made at different times, and by various individuals, to undervalue his reputation; but that he divined Louis XIV., that he trained Colbert, and that he detected and overcame De Retz, may well be received as infallible proofs of his penetration, his skill, and his political sagacity. So says one of his biographers, and we cordially endorse the sentiment. Inferior in gigantic grasp of mind to Richelieu, he possessed a manœuvring and diplomatic genius that was emphatically his own. A light and limber shape, intellectually, beside the Titan form of his wondrous predecessor, he looks across two intervening centuries, and tells us what may be done by sleight and subtlety, even when grander elements are wanting: for the latter was the case, in truth, with Mazarin. Constitutionally timid, he was no hero; he had no great inborn ideal of statesmanship to guide him on his path; and his chief glory was that he walked, an apt pupil, in the footsteps of his master. Yet this is no common praise. Although opposed by faction and environed with difficulties, he largely aggrandized the territory of France; and it should never be forgotten that it was his hand that won the prize for which Richelieu commenced the conflict. Such a fact may outweigh some at least of the sins, in themselves rather negative than positive, which are justly chargeable on his government. In person Mazarin was peculiarly handsome; and his accomplishments were, as might be supposed, both numerous and varied. When he chose, his manner could be most fascinating; and herein, doubtless, lay one secret of his extraordinary success. His private character was disgraced by avarice, the master-passion of his nature; and if to this we add an inordinate love of gambling, a painful lack of gratitude, and a repulsive spirit of ostentation and vain-glory in his later years, there are doubtless dark enough shades in the picture. Still he was capable of noble and generous actions, however rarely they were performed; and well and faithfully he served his adopted country.—J. J.

MAZEPPA, Ivan Stepanovitch, a celebrated hetman of the Kossacks, was born about 1640 in Podolia, then subject to the Polish crown. He was of good extraction, and educated amidst the refinements of a court, being page to the learned king, John Casimir. An intrigue with a Polish gentleman's wife led to his expulsion from the country. The tradition which forms the subject of Lord Byron's poem on Mazeppa, avers that the outraged noble seized his wife's seducer, stripped him, tarred and feathered him, bound him on a wild horse from the Ukraine, and sent him forth to what seemed a certain and horrible death. The maddened horse found its way to its native regions, where some Kossacks saved the handsome page. His talents and superior knowledge gradually secured him pre-eminence among those wild people. When in 1687 the hetman of the tribe who had befriended the stranger, was sent by the regent, Sophia of Russia, to Siberia, Mazeppa was elected to fill his place, and unscrupulously sacrificed the two sons of his predecessor and benefactor. For twenty years he governed his barbarous subjects with energy and skill, and won the confidence of Czar Peter I., especially by his conduct at the capture of Azoff. The czar's reforming intentions were, however, most distasteful to the Kossacks and their chief, who, after an affront received from Peter, secretly resolved to abandon him. With profound dissimulation he conducted negotiations with Stanislaus of Poland and Charles XII. of Sweden, while the czar's faith in him continued unbounded. His treachery was a fatal gift to Charles, whose original plan of marching on Moscow had many more chances of success than his unexpected divergence to the Ukraine. After Peter's victory at Poltava, Mazeppa accompanied Charles in his flight to Bender, and died there in 1709 of poison administered, it is said, by his own hands.—R. H.

MAZOIS, Charles François, French architect and archæologist, was born at Lorient, October 12, 1783. He was a pupil of Percier; then went to Rome, where he distinguished himself; and was invited to Naples by Murat, for whom, amongst other things, he restored the palace of Portici. He was thus led to examine the ruins of Pompeii, to which he eventually devoted himself with untiring assiduity during the years 1809–11, carefully drawing and measuring every building and object of interest. He published the first two volumes of "Les Ruines des Pompéi," folio, in 1813–15; but political and other changes prevented the immediate continuance of this magnificent work—the standard authority on the buried city, and the architectural and archæological subjects associated with it. M. Mazois did not, however, discontinue his labours; and before his death he had prepared most of the remaining plates and much of the text. The two concluding volumes were published under the care of MM. Gau and Barré in 1838. M. Mazois also wrote a popular description of a Roman house—"Le Palais de Scaurus," 4to, with twelve plates, 1819; second edition, 1822; third, 1839. Besides these important works he published some lives of architects in the Galerie Française, and a few professional memoirs. His architectural labours are not very important. He built several houses, and restored the church of St. Remi at Rheims. In 1819 he was appointed one of the four inspectors of civil buildings. He was created a knight of the legion of honour in 1823; and died at Paris, October 31, 1826.—J. T–e.

MAZZINGHI, Joseph, a musician, born in London in 1765, was descended from the ancient Corsican family of Chevalier Tedice Mazzinghi, who in the year 1697 was attached in a diplomatic situation to the court of Naples. Other branches of the same family settled at Florence, Pisa, and Leghorn. Tomaso Mazzinghi, father of Joseph, appears in the year 1765 to have been established in London as a merchant. He married Madame Frederick, sister to Madame Cassandra Wynne, the wife of Thomas Wynne, Esq., a gentleman of considerable landed property in South Wales. This latter lady, whose rare musical talents as an amateur were highly appreciated at the court of Versailles, and particularly so by Maria Antoinette, early discovered in her infant nephew evident proof of a musical disposition, as did also his father, who was an eminent performer on the violin; and in consequence he was placed under the celebrated J. C. Bach, who at that time was music-master to Queen Charlotte. The progress of the young tyro was such, that on the demise of his father, being then but ten years of age, he was appointed organist of the Portuguese chapel, and subsequently received instructions from three celebrated composers at that time in England—Bertolini, Sacchini, and Anfossi. At the age of nineteen he was appointed composer and director of the music at the Italian opera, which post he filled for several years; and during that period brought out his opera, entitled "Il Tesoro." He likewise composed several ballets for the opera, among which his "L'Amour et Psyche" was much admired. After remaining for several seasons at the Italian opera, he determined to devote his attention to English opera, and accordingly produced several pieces at the theatres royal, Drury Lane and Covent Garden, some of which enjoyed considerable popularity. Independently of being for many years so much occupied as a composer, he had very extensive practice as a teacher of the pianoforte; and his works testify, by the distinguished names to his dedications, that his pupils were chiefly among the principal nobility. He retired from the profession about 1830, and was henceforth known as the Count Mazzinghi—a title he had purchased from some foreign power. He died in 1844; and being of the Romish religion, was buried with great funeral pomp at the chapel in Moorfields, London.—E. F. R.

* MAZZINI, Joseph, born at Genoa in 1805. Son of a physician and professor of the university, Joseph Mazzini was educated for a barrister; but his genius and his inclination led him when quite a youth into the fields of literature. With Monti Italian literature had reacquired the splendour of Dante's style; with Foscolo it had become a mirror of morality and a school of patriotism; and with Manzoni a study of the intimate life of the people. These were Mazzini's three masters. His first writings

were published in 1827 in the *Subalpino* of Florence, and up to 1830 he wrote constantly for the *Indicatore Genovese* and for the *Indicatore Livenese*. At that time a fierce war raged between the classic and romantic schools; between the upholders of a literary despotism of some two thousand years' standing, and those who, in virtue of their own inspirations, sought to emancipate themselves. Mazzini and his followers sided with the romantic school. But the degraded and enslaved condition of Italy, the study of her past history, and more especially the sight of the leaders of the Piedmontese insurrection who, betrayed by Charles Albert, failing to set their own country free, went out to die for the liberties of Spain, inflamed the young patriot with a burning desire to accomplish that in which they had failed to secure the freedom and independence of Italy by means of unity. This idea of unity, transmitted from Dante and Macchiavelli to Melchior Gioja, became the pole-star of his existence. Throughout thirty years of exile and persecution, he has inculcated this idea in Italy with unrivalled constancy and devotion. Often attempting its realization and as often failing, he has so succeeded in permeating the Italians with its necessity that he has brought not only Italian kings and statesmen, but all the powers of Europe, to feel that until Italian unity be realized, there can be no peace in Europe. In 1827, when Italy was portioned out among seven petty tyrants, it seemed a Utopia: to-day, when but Rome and Venice remain to be added to the kingdom of Italy, he is hailed by his countrymen as the apostle of that idea of which Garibaldi is the hero. In 1830 he joined the sect of the Carbonari, and was soon afterwards imprisoned for six months in the fortress of Savona; the only reason assigned to his father being, that the government disliked youths of talent whose thoughts they could never penetrate. Exiled to Marseilles, he wrote his famous letter to Charles Albert, then king of Piedmont. The object of the letter was to remind the king of his early aspirations and of his too late remorse, and to excite him to prepare his army for war with Austria, to dare to change the puny Piedmontese sceptre for the Italian crown. Mazzini was then, and is still by instinct, by faith, and in virtue of the historical traditions of his country, a republican; he would never accept honours or office from a king; but then as now he placed the unity of Italy above any form of government, and had Charles Albert shown any disposition to initiate Italian regeneration, Mazzini would have toiled as faithfully to assist him in his efforts as he has done since he and Garibaldi accepted the programme, "Italy, and Victor Emmanuel." The answer to his letter was an order to the authorities to prevent his ever setting foot in Italy again. He then founded the society of Young Italy in Marseilles; the flower of the Italian youth were members of that society; Garibaldi was one of the most ardent, and in less than a year that association had penetrated to every corner of the peninsula. At the cry of war with Austria the Austrian satellites in Italy trembled; the king of Piedmont alone caused thirty-two young men to be executed simply for having read the doctrines of Young Italy. The expeditions of Savoy and of the brothers Bandiera were attempts on the part of the most fervent believers in the new creed to put it into practice. Then came the revolutions of 1848–49, when it was evident to all that the aspirations of the entire nation were for unity. "One Italy, away with the foreigners," was the battle-cry. In the preparations for and in the guidance of these revolutions, Mazzini took a prominent part, and when Milan was handed back to Radetzky by Charles Albert, and Garibaldi refused to recognize the capitulation, Mazzini, bearing the banner of "God and the people," marched at the head of Medici's company and shared with him the perils and fatigues of the march. Elected by the Roman people, after the flight of the pope in 1849, member of the constituent assembly, and afterwards one of the Triumvirate; the government of the Eternal City devolved upon Mazzini throughout those months, when Rome defied four foreign armies, and even when she fell, won the respect and admiration of the whole civilized world. From 1849 to 1860, Mazzini's life was spent in preparing for a revolution which should accomplish the idea which he had taught the Italians to worship. But the attempt of Milan failed, and the glorious expedition of Pisacane, the forerunner of Garibaldi, failed also; and all but Mazzini and a faithful few believed that no revolutionary attempt in Italy could succeed. When the Franco-Sardinian war seemed probable, Mazzini in the *Pensiero ed Azione* stated clearly and precisely the terms arranged between Cavour and Napoleon, *i. e.* that a second Campo Formio would leave Venice and a part of Lombardy in the hands of Austria, and that Savoy and Nice were already sold to France. The fulfilment of this prophecy, together with the earnest and successful efforts of Mazzini and his followers to annex the provinces of Central Italy to Piedmont, and thus thwart Louis Napoleon in his designs on Tuscany, won for Mazzini the reverent adhesion of many Italian patriots, who had hitherto regarded him as an unpractical dreamer and a utopist, and he was not long in collecting funds and in finding emissaries to prepare the revolution in Sicily and Naples. Confronting as he has done throughout his exile all the dangers of clandestine residence in Italy, whenever his presence was necessary, Mazzini succeeded in establishing revolutionary committees in Sicily and Naples, then, when the day was fixed for the outbreak, sent Rosalino Pilo to Garibaldi to get from him the promise, that if the revolution succeeded, he would come to lead it on to victory. Sicily and Naples free, Mazzini set himself to work to prepare for the liberation of Venice and of Rome. His genius, his sacrifice of literary fame and of his independent fortune, thirty years of resolute unbaffled pursuit of the great idea of unity now so near its realization, have at length won for him that place in the hearts of his countrymen so long denied, save by a few staunch and bold followers. A petition covered with forty thousand signatures for the recal of the exile was in August, 1860, presented to the Italian chambers, and in December following a deputation of members of those chambers was sent to the king for the same purpose. For years his writings, both literary and political, have circulated by thousands throughout the oppressed provinces. His "Duties of Man" are in the hands of all the working men of Italy, who, with the other liberal associations of the peninsula, have elected him honorary member, and his last published work, "To the Youth of Italy," completed on the eve of the Sicilian revolution, has become a household word in Italian homes. Daelli of Milan has now purchased the copyright of his works, of which Garibaldi has gratefully accepted the dedication; and when the twelve volumes are completed, the world, which has hitherto regarded him as a revolutionist solely, will judge him in his literary capacity, and understand at what cost to himself he made his literary pursuits second to the interests of his country. His political writings, which spread over a period of thirty years, constitute a historical document of immense importance; they may be regarded as the statistics of the first period of the Italian movement. The echo they found in the youth of Italy, proves that these writings expressed the necessities and aspirations of his countrymen Of the man himself, perhaps the judgment of Thomas Carlyle may be taken as the most unprejudiced, and nearest to the truth. In his letter to the *Times* on the letter-opening business he writes—"I have had the honour to know Mr. Mazzini for a series of years, and whatever I may think of his practical insight and skill in worldly affairs, I can with great freedom testify to all men that he, if I have ever seen one such, is a man of genius and virtue, a man of sterling veracity, humanity, and nobleness of mind, one of those rare men, numerable, unfortunately, but as units in this world, who are worthy to be called martyr souls; who in silence piously in their daily life understand and practise what is meant by that." (See *Westminster Review*, No. lxxxii.) Thirty years of such pious and painful practice, while they have brought Italy very near to the accomplishment of his destinies, have brought Mazzini very near the grave. Should he live to see Venice free, and Rome the capital of united Italy, but one desire remains to him—to be buried in the Campo Santo of Genoa, his native town, by the side of that mother who closed a life of womanly heroism and devotion, calling vainly upon her exiled son. For his works, see Scritti editi e inediti di Giuseppe Mazzini, 12 vols., G. Daelli Milano.—[M.]

MAZZOLINI, Lodovico, born at Ferrara about 1481; died there in 1530. He was the pupil of Lorenzo Costa, and was one of the best of the painters of small pictures of his time in Northern Italy; though, owing to its omission by Vasari, his name is not so generally known as it should have been. He is the most distinguished of the Ferrarese painters after Garofalo, whose small pictures he seems to have studied; his manner is harder than Garofalo's, and his models appear to be as a rule taken from humble life, but they are often admirably painted and invariably richly coloured. His taste, too, in his compositions seems to have been fantastic; he has introduced the most quaint and trivial incidents in the gravest religious compositions. He was apparently a great lover of architectural display, as

most of his pictures have backgrounds of buildings, richly ornamented with sculpture in basso-relievo. Mazzolini's masterpiece is supposed to be the "Christ disputing with the doctors," painted in 1524, and now in the Berlin gallery. The London National gallery is comparatively rich in the works of this painter; it contains three, of which one is a masterpiece, representing "St. Nicholas of Tolentino adoring the Infant Saviour, St. Joseph presenting the child with some cherries; with the dove and a vision of the Father above."—(Laderchi, *Pittura Ferrarese.*)—R. N. W.

MAZZUCHELLI, Giammaria, Count, a famous biographical writer, born of a noble and wealthy family at Brescia on the 28th October, 1707; died 19th November, 1765. Educated among the jesuits at Bologna, he devoted himself on his return to his native place to literary studies. His favourite subjects were antiquities and biography, to the investigation of which he brought a sound judgment and unrivalled industry. Having conceived the plan of a literary history of Italy, which was intended to contain notices of fifty thousand writers, he published, by way of testing his powers, a number of separate memoirs, which were received by the learned with uncommon favour. Thus encouraged he published at Brescia in 1753 the first part of his "Scrittori d'Italia, cioè notizie storiche e critiche intorno alle vite ed agli scritti dei letterati italiani." In the ten years following a second part of the first volume and the four parts of the second volume of the "Scrittori d'Italia" were given to the world, reaching only however to the letter B. The materials for the other letters were collected by the author, and six other volumes had been prepared under his direction when death interrupted the stupendous task. Mazzuchelli was for a long time keeper of the Quirini library in his native city.

MAZZUOLI, Francesco. See Parmigiano.

MEAD, Richard, a celebrated physician, was born at Stepney on August 11, 1673. He was the son of the Rev. Matthew Mead, a nonconformist minister. At school he acquired a considerable knowledge of the classics, and at the age of sixteen he was sent to Utrecht to complete his education. After residing there three years he chose medicine as his profession, and went to Leyden for the purpose of studying it; there he was a pupil of the celebrated Pitcairn, at that time professor of medicine in the university. He afterwards travelled in Italy, and obtained the degree of doctor of medicine at Padua. In 1696 he returned to London, and commenced practice at Stepney in the house in which he was born. Whilst there he published a treatise on poisons, which evinced great learning, ingenuity, and aptness for physiological experiment. In 1703 he was elected physician to St. Thomas' hospital; and in the next year appeared his second publication, on sol-lunar influence. Whilst travelling in Italy he had met with the researches of Bonomo on the parasitic nature of *scabies*, and in 1703 he presented the Royal Society with an analysis of Bonomo's letter on this subject. Admitted a fellow of that society, he was afterwards, in 1717, appointed by Sir Isaac Newton a vice-president. In 1707 the university of Oxford granted him its doctor's degree, and in 1716 he was admitted fellow of the College of Physicians. He obtained extraordinary success in practice; his rapid advancement was said to have been partly due to the good offices of Radcliffe, to whom he had early recommended himself. On Radcliffe's decease Mead took his house in Bloomsbury Square. He was called to attend Queen Anne on her deathbed, and on the accession of George II. was appointed his personal physician. He was instrumental in the introduction of the practice of inoculation, superintending in 1721, at the request of the prince of Wales, the inoculation of several condemned prisoners, who on the experiment succeeding received their liberty. When the plague visited Marseilles he was consulted by the government as to its contagious nature, and on his advice quarantine was established. Amongst his numerous writings on medical subjects is a treatise on pestilential contagion, which excited so much attention as to reach the seventh edition in the course of one year. He was the friend of Pope, Arbuthnot, Garth, and Friend; a munificent patron of literature, arts, and science; he was also distinguished by his charity and benevolence. He was twice married: his first wife was Ruth Marsh, by whom he had eight children; his second was a daughter of Sir Rowland Alston, Bart. He died on the 16th February, 1754.—F. C. W.

MEARES, John, navigator, was born in 1746, and died in London in 1801. He began life as a cabin-boy, and made several voyages in the polar seas. Entering the navy in 1776, he served against the French in North America, and was captain at the conclusion of the war. Despatched afterwards to India, he then entered the service of the North-west American Company, and made two voyages of discovery and commerce to the north-west coast of America. The first produced little or no result; the second (1788–89) was rich in geographical discovery. Meares has left an account of these voyages, with observations on the existence of a north-west passage.—W. J. P.

MÉCHAIN, Pierre-François-André, a distinguished French astronomer, hydrographer, and geodetician, was born at Laon on the 16th of August, 1744, and died at Castellon de la Plana in Valencia on the 20th of September, 1805. He was the son of an architect in reduced circumstances; and having by his early taste for astronomy attracted the notice of Lalande, obtained through him the post of hydrographer to the French navy. He occupied his leisure with astronomical observations, and gave special attention to the search for comets, in which he was very successful. In 1785 he was appointed to edit the *Connaisance des Temps*. In 1792 he was intrusted with the measurement of the southern portion of the arc of the meridian between Dunkirk and Barcelona—in which he was much interrupted by war and pestilence—and some years afterwards with the extension of the arc to the Balearic islands. His death by yellow fever occurred while he was engaged in the latter operation. It is stated by Delambre that Méchain, although scrupulously accurate in his observations and calculations, fell into the fault of suppressing the publication of those observations which differed to any considerable extent from the mean, in order to give an appearance of greater accuracy to the remainder; and that the consciousness of a suppression of that kind, made in the course of the measurement of the meridian, preyed upon his mind and embittered the last years of his life. The suppressed observations were found amongst his papers after his death. Delambre adds, however, that no fault can be found with the exactness of the results which Méchain did publish.—W. J. M. R.

MECHAU, Jacob Wilhelm, German painter and engraver, was born at Leipsic about 1745. He studied in the Leipsic academy, and under Rode at Berlin; painted history and landscapes; but met with more success as an engraver. His best prints are etchings, chiefly from his own designs; and a series of twelve aquatints of Italian landscapes. He died in 1808.—J. T–e.

MECHEL, Christian von, Swiss engraver, was born at Basle in 1737; studied under J. G. Wille at Paris; and settled at Basle as an engraver and printseller. He used the graver with facility and neatness; engraved and published several good contemporary portraits and subject pieces; the works of Holbein, with descriptions; the medals of Hedlinger; the Düsseldorf Gallery; views on the Rhine, &c. He died in 1818.—J. T–e.

MECHITAR or MEKHITAR, by interpretation, the Consoler, is the name of several Armenians who have been distinguished in letters and science. A priest of that name, who dwelt in Any at the end of the twelfth century, wrote a history of Armenia, Georgia, and Persia, and translated certain astronomical treatises from the Persian. A physician also of that name wrote in 1184 a treatise on fevers, of which the manuscript exists in the imperial library in Paris.—Mechitar Kosh (the Beardless), was born in the twelfth century at Gandja, in Eastern Armenia, and became a priest remarkable for his learning and piety. He wrote books on faith and on justice, a collection of canons, a commentary on Jeremiah, and a collection of fables. The last work was published at Venice in 1790, by Dr. Zohrab. This Mechitar founded a monastery in 1191 at Dandsoud, and died in 1213.—Another priest, Mechitar, born at Abaran in the fourteenth century, wrote an ecclesiastical history of his country.—The most celebrated of the name was Peter Mechitar, the founder of the Armenian monastery at Venice, the originator of a printing-press there for Armenian literature, the author of a lexicon and a grammar of his native language, and the translator of the Bible into Armenian. He was born in Cappadocia in 1676, and became a great traveller and preacher. Disgusted with a schism then prevailing in his church, he became Roman catholic, and preached at Constantinople submission to the pope. He had to flee from the persecution which ensued; and after many perils and adventures he found a secure refuge in Venice, where he died in 1749, aged seventy-four.—R. H.

MEDE, Joseph, a learned divine, was born at Berden in Essex, in 1586. He entered Christ's college, Cambridge, in

1602, and took the degree of A.M. in 1610, obtaining also a fellowship. He was appointed likewise Greek lecturer, on Sir Walter Mildmay's foundation. In 1618 he became B.D., and in 1627 he published in quarto his great work "Clavis Apocalyptica," printing at his own expense only a few copies for his friends. A commentary on the principles of the "Clavis" appeared in 1632. Mede died in 1638, and his works were collected in folio by Dr. Worthington in 1677. The discourses in the volume are chiefly critical. The "Clavis" was translated in 1643, and another translation appeared in 1833. The "Clavis" has been much followed by English writers on the Apocalypse, at least down to a recent period, and its intricate and elaborate theory is that the visions of the book are not progressive, but synchronistic or contemporaneous—a theory on the face of it at variance with the structure of the prophecy. It was overthrown in its main positions by Vitringa in his Anacrisis, 1705. Mede's learned and ingenious disquisitions met with no reward. "His notions," he says, "about bowing to the altar would have made another man a dean, a prebend, or something else. But the point of the pope's being antichrist, as a dead fly, marred the savour of that ointment."—J. E.

MEDHURST, Walter Henry, missionary and linguist, was born in London in 1796, and educated at St Paul's school. At fourteen he was apprenticed to a printer at Gloucester, where he joined a congregational church. In 1816 he proceeded to Malacca, to superintend there the mission-press of the London Missionary Society. In addition to the performance of his special duties connected with the mission-press, he studied with zeal and success Malay and Chinese—the latter the language of thousands of emigrants from the Celestial Kingdom; and showing a great talent for preaching, was ordained in 1819. Between 1823 and 1836, besides working actively as a missionary at various stations in Malacca, and superintending the issue from the mission-press of numerous works by others, he not only printed but wrote (originals and translations) thirty works in Chinese and nine in Malay, suitable for missionary purposes. In 1836 he revisited England, where he remained for two years—a residence to which we owe his valuable work on "China, its State and Prospects," London, 1840. Returning to Java after the opening up of the five ports, he removed about 1843 the mission from Batavia to Shanghai. There he formed a small native church; and so great was his reputation as a preacher, that his very name became among the natives a cognomen for all missionaries. Few Europeans ever obtained his mastery not merely of classical Chinese, but of its dialects and patois. In spite of his wiry frame, good health, and exuberant spirits, long years of labour in the East had undermined his constitution, when, in 1856, he was invited by the London Missionary Society to return to England to recruit. He left Shanghai exactly forty years after his first departure from England, and disembarked at Southend on the 21st of January, 1857. He died on the 24th, a few days after his arrival. Among his contributions to Eastern philology and the knowledge of Eastern literature may be mentioned his "Japanese-English Vocabulary," Batavia, 1830; his "Chinese and English Dictionary," Batavia, 1842; and his translation of the Chinese "Historical Classic," the Shoo-king, 1846. In the section of the report of the London Missionary Society which recorded his labours and his death it was said—"The revision and translation of the Bible into the pure Mandarin and the Mandarin colloquial dialects, in which he was the most responsible and effective labourer, will be his memorial through future ages among myriads of Chinese."—F. E.

MEDICI: the more distinguished members of this famous Italian house are here noticed in alphabetical order.

Medici, Alessandro de', born in 1510, is believed to have been a natural son of Pope Clement VII. by a Moorish slave, Anna, but passed, for decency's sake, rather as the natural son of Lorenzo de' Medici, duke of Urbino. The Medici, expelled from Florence in 1527, were restored by Clement and Charles V. in 1530; and Alessandro, then duke of Città di Puena, was declared by the victors chief of the republic, with hereditary right. He proved apt for command, and of an independent spirit; but truculent, murderous, sunk in the most flagitious debauchery, and a lawless tyrant. On the 27th April, 1532, he had a new constitution proclaimed, suppressing the signoria, or deliberative body, and the gonfalonier of justice, and creating Alessandro Duke of Florence, an office ostensibly similar to that of the doges of Venice and Genoa, but not guarded by like restrictions. He weathered out the storm of charges brought against him to Charles V. by the numerous Florentine exiles, and married that emperor's illegitimate daughter Margaret. But, in the height of his abused supremacy, an unexpected blow struck him down. His kinsman, Lorenzo de' Medici, popularly named in scorn Lorenzaccio, the heir presumptive to the dukedom, and pander and companion in Alessandro's debaucheries, murdered him treacherously, with the assistance of a bravo, on the 6th of January, 1537, in Florence. His true motive remains a historical problem to this day, though he himself professed to have acted as the avenger of his country's wrongs.—W. M. R.

Medici, Catherine de. See Catherine de Medici.

Medici, Cosmo de' (Italian, Cosimo), named the Old, and the Father of his Country (Pater Patriæ), born 27th September, 1389 (some accounts say 1398); died at Careggi, Florence, 1st August, 1464. He was the son of Giovanni de' Medici, named below. The family had become so popular, wealthy, and powerful, by the time of Cosmo's mature manhood, as to excite the jealousy and apprehensions of a party in the republic, headed by Rinaldo degli Albizzi. Cosmo received sentence of several years' banishment in 1433, as being a man of dangerous influence. He was received with marked honour in Venice; but, his party gaining the upper hand, he was recalled to Florence the following year; entered the city amid boundless applause; and, after putting to death the gonfalonier and a few others of his enemies, assumed a dominating position in the republic, which remained in his person and family for generations. He was the richest citizen in Europe; yet his munificence in public matters was only equalled by the simplicity of his personal tastes. He raised the power of the republic to a height before unattained, although under a mild administration, and without external conquests. He was also, though not a learned man, a splendid protector of arts and letters, founding an academy of Platonic philosophy, the Laurentian library, and a number of public buildings. He lived to be almost satiated with honours and influence, used consummately well, and only too successfully for the cause of Florentine liberty; and dying he left solid power to his son Pietro.

Medici, Cosmo I. de', first grand-duke of Tuscany, named the Great, born 11th June, 1519; died of paralysis in Florence, 21st April, 1574. His father was the famous Giovanni, captain of the Black Band. After the murder of Duke Alessandro, Cosmo stood next in succession; the murderer Lorenzo being excluded on account of his crime. On the 9th January, 1537, Cosmo was accordingly elected by the title of chief of the city of Florence and its dependencies, but with certain limitations of power, which he lost no time in breaking through. He retained Alessandro's title of duke of Florence, and exchanged it in 1569, under a papal grant, for that of grand-duke of Tuscany, with recognized sovereign power. Thus was ratified and consummated that elevation of the Medici family which had subsisted, on and off, for about a century and a half. The republican refugees, roused to action by the death of Alessandro, were in arms at Cosmo's accession; but their attempt was defeated in August, 1537. Many of them were tortured and put to death, or left to perish in prison, and their leader, Filippo Strozzi, escaped a more ignominious fate by suicide. Cosmo was at once ambitious, prudent, and unscrupulous. He got rid of the men who had procured his elevation, decimated equally the magnates of the popular and the earlier Medicean parties, and confiscated the lives and fortunes of four hundred and thirty contumacious refugees. In 1548 he had the murderer Lorenzo assassinated in Venice. After various shifty aggressions and negotiations to extend his territory, he applied himself to the reduction of the independent republic of Siena, for which he found a motive in the rejection by that state of the Spanish, and its acceptance of the French, protection. After a devastating siege of fifteen months, Siena capitulated in April, 1555. Charles V. invested his son, afterwards Philip II., with the supremacy in the state. Philip offered Siena and its dependencies to Cosmo in fief, but the latter declined them upon these terms, and finally obtained them as his own in exchange for some concessions of less importance to himself. In 1560 he instituted the military and religious order of St. Stephen, for the protection of the Tuscan coast against the piratical Moslems. In the autumn of 1562 he lost two sons, and also his wife Eleonora di Toledo. Many persons at the time and since have believed the tragic story of the murder of one of his sons by the other, and of the assassin by the indignant father himself, and the death of the mother through grief; and though the story is now somewhat discredited, it has not been disproved. Not long after, 11th May,



1564, Cosmo resigned a portion of his authority to his son Francesco-Maria, who succeeded as grand-duke; went to live in retirement; and married in 1570 a lady of no fortune, named Camilla Martelli. The character of Cosmo is mainly that of a successful ruler. He was diligent, maintained order, kept Tuscany, at length united under his sceptre, independent of foreigners, and was a splendid protector of art and letters, like all the greatest men of his family. On the other hand, he strangled the liberty he was pledged to protect, governed by an unprecedented development of the spy system, and seems never to have allowed moral considerations to interfere where his personal or political interests were concerned.

Medici, Cosmo III. de', third grand-duke of Tuscany, born 14th August, 1642, succeeded his father Ferdinand II., 24th May, 1670; died in Florence, 31st October, 1723. His ill-assorted marriage with Marguerite Louise d'Orléans, and fruitless attempts to have the Medicean race kept up by marriages as his own progeny died out, furnished some of the chief events of his long reign. In 1718 the succession, next to the surviving son Giovanni Gastone, was settled upon the Infant of Spain. Cosmo was enormously rich, and prodigal of money for devotional purposes; otherwise the reverse of generous. He is represented as narrow-minded, bigoted, and grinding, or as pious and a good sovereign, according to the varying views of his biographers.

Medici, Giovanni de', born in 1360 of a Florentine family which can be authentically traced back to 1201; died on 20th February, 1428; is remembered chiefly as the father of Cosmo, the "Pater Patriæ," but was greatly distinguished among his fellow-citizens for his own virtues. Immensely rich by means of commerce, and lacking literary cultivation, he was free from ambition, and never sought honours. His affability, moderation, and liberality, however, made him so great a popular favourite that, when his family was banished towards the year 1400, it was deemed needful to except Giovanni, through fear of a revolt. He became a member of the signoria in 1402, 1408, and 1417 successively; a member of the Council of Ten for war purposes in 1414; and gonfalonier of justice, the highest office in the Florentine executive, in 1421 and other years. His counsels were pacific, and his lavish alms procured him the glorious name of Father of the Poor. By his wife Piccarda he left two sons, Cosmo and Lorenzo. The former was the progenitor of the branch of the family which took the lead up to the death of Duke Alessandro in 1537. This branch then terminated, and the younger branch, tracing up to Lorenzo, and which had hitherto remained in comparative privacy, came into power in the person of Cosmo, the first grand-duke, and his descendants.

Medici, Giovanni Gastone de', Grand-duke of Tuscany, the last male of the Medicean race, born in Florence 24th May, 1671; succeeded his father, Cosmo III., 31st October, 1723; died in Florence 9th July, 1737. On the 2nd of July, 1697, Giovanni Gastone married Anne Mary Frances of Saxe-Lauenburg, an ugly and unmanageable woman, whose fatal society changed her husband from a studious and promising youth into an indolent debauchee of low tastes and shattered health. Upon his accession he showed some qualities of a strong-headed and well-intentioned sovereign, getting rid of his father's much-protected monks and spies, and administering milder and more accurate justice. He refused to receive or treat with his wife, who remained in Bohemia. He relapsed, however, into indolence, and a shameful traffic in offices ensued. As he had no direct heir, the great question of his reign was naturally as to the succession. He adhered outwardly to the treaty of 25th July, 1731, fixing the succession upon the Infant Don Carlos; though it is said that his own recorded desire was to restore to Florence the independence which she had intended to secure to herself, when the Medicean rule was settled. Eventually the succession passed to François de Lorraine, husband of Maria Theresa. The gleams of sense, humour, and goodness of purpose, which chequered the uselessness of Giovanni Gastone as a ruler, seem to have attached the people to him; the last man of the Medicis died not unlamented. The race was finally extinguished on 18th February, 1743, by the death of Giovanni Gastone's sister, the princess palatine.—W. M. R.

Medici, Lorenzo de', surnamed the Magnificent, was born on the 1st of January, 1448. He was the son of Pietro and grandson of Cosmo de' Medici, who, in consequence of their high position in Florence as merchants of princely wealth, had successively held the reins of state, and had been accepted as chiefs of the republic. Great pains were bestowed on the education of Lorenzo. His tutors were some of the most learned men of the day, while Politian and Pico de la Mirandola were his fellow-students, and continued his faithful friends to the end of his life. His father dying in 1469, a junto of five persons, of whom Thomas Soderini was the principal, invited Lorenzo and his brother Julian to occupy the seat of supreme power. Soderini, indeed, had been the real ruler of Florence during the time of Pietro, whose physical sufferings had long incapacitated him for the transaction of important business. Unwilling to abandon a secured power to the chance of a popular election, he assembled a meeting of the most influential citizens of Florence, and proposed the two young Medici as heads of the state (principe dello stato), on the ground, so familiar to the supporters of hereditary monarchy, that it would be easier to maintain a power consolidated by time, than to found a new one. The young men were elected, and the hereditary principle seemed to be confirmed. The republican austerity of the Florentines had, indeed, become greatly relaxed by the refining influence of commercial prosperity. To behold the generous, accomplished Medici engaged in the most intellectual pursuits, surrounded by the most learned men of the age, accumulating treasures of art, and cultivating the elegancies of life in the highest perfection, was a source of joy and triumph to the majority of the people of Florence. The general taste for pomp and magnificence was often carried to a dangerous extreme; and the extravagant expenditure consequent on the visit of Galeazzo Sforza to Florence, is said to have demoralized the inhabitants. For seven or eight years Lorenzo lived in the peaceful enjoyment of his authority. He studied Plato, he wrote poetry, he filled his gardens with the exquisite remains of ancient art, and loved to walk there talking philosophy with his chosen friends. To disturb an existence so serene was unmannerly, and political liberty seemed forgotten in Florence. The ancient elective offices were virtually suppressed, a permanent council was established and was obedient to the will of Lorenzo, who came to be treated as a sovereign prince. Two seditious movements in the republic had been sternly repressed soon after Lorenzo's election—the one at Prato, where, in 1470, A. Nardi, a member of the old oligarchy of Florence, endeavoured to seize the citadel; and the other at Volterra in 1472. The Volterrans desired to shake off their dependent alliance with Florence; but they were defeated, their city given up to pillage, and deposed from the rank of an ally to that of a subject city. One of the sins for which Lorenzo on his deathbed sought absolution, was the sacking of the city of Volterra. Spite of his rigour to enemies and his noble generosity to friends, Lorenzo was doomed to feel the extreme force of personal animosity from both public and private foes. The Pazzi family in Florence was as distinguished in commerce as that of the Medici, and more ancient and numerous. They could not brook the pre-eminence of Lorenzo, who on his side missed no opportunity of diminishing their influence in the state. Francesco Pazzi in disgust left his native city for Rome, where he became the banker of Pope Sixtus IV. This pontiff, who has disgraced himself in history by his unscrupulous nepotism, hated Lorenzo for his opposition to Jerome Riario, a favourite nephew of the pope. A plot was concocted for the destruction of the two Medici, and the restoration of the free republic of Florence. The pope, Ferdinand king of Naples, Francesco Salviati archbishop of Pisa, and the Pazzi family, were the principal parties to this conspiracy, which, formed in 1477, was not ripe for execution till April, 1478. Lorenzo and his brother were set upon by the conspirators, while attending mass in the church. Julian unhappily received a fatal stab; but Lorenzo with a slight wound escaped. He immediately took ample vengeance on the Pazzi family and the archbishop; but the mightier conspirators, Sixtus IV. and Ferdinand, remained in the field, and caused the Florentines no little distress. Towards the end of 1479 Lorenzo, after telling the council that he was ready to sacrifice his life if it would benefit the republic, set out for Naples and succeeded in persuading Ferdinand to make peace with Florence, and a treaty was signed on the 6th March, 1480. The capture of Otranto by the Turks about the same time, induced the pope likewise to come to terms. In 1484 Sixtus IV. died and was succeeded by Innocent VIII., a devoted friend to Lorenzo, whose son John (afterwards Leo X.) he nominated cardinal at the early age of thirteen. The fall of Siena, and the death of Jerome Riario, lord of Imola, served

further to aggrandize the house of Medici. Yet while gaining political importance, they were losing those elements of strength which had first raised the family—commercial ability and wealth. Lorenzo still kept up a banking business in various parts of Europe, employing agents whom he could not, however, or would not overlook. His munificent expenditure reduced his fortune and increased his debts. The state of Florence was called upon to help him, and he received from the Council of Seventy-two public money for his private use. There may have been equity in this, since he spent so much of his fortune in the adornment of Florence and in the encouragement of her artists and men of letters; but the insolvency of the house of Medici was no less mischievous to the liberties of Florence than had been its wealth. In 1487 Lorenzo's daughter, Madeleine, was married to the pope's son, Francesco Cibo, and in 1489 John Medici entered the sacred college. This family connection with the papacy may serve to explain Lorenzo's opposition to Savonarola, whom, on the recommendation of Pico de la Mirandola, he had invited to preach at the convent of St. Mark. The enthusiastic reformer had little in common with the refined Platonist, who was virtually sovereign of Florence. He inveighed against the luxury and corruption of the time, and refused to see in Lorenzo more than a citizen bound to respect the rights of his fellow-citizens. In 1490 Lorenzo, being completely disabled by gout, gave up public business to his two sons, Peter and Julian, and retired to his country seat at Careggi, where his existence was painfully prolonged for two years, while his sufferings were assuaged by the society of Politian and other cherished friends. Politian's account of the deathbed scene is very touching. Another account, describing the final interview with Savonarola somewhat differently, is given by Burlamacchi, and presents a very striking scene. —(See Madden's *Life of Savonarola*, vol. i., p. 153.) Lorenzo confessed to three great offences—the sacking of Volterra, the appropriation of charitable funds, and the execution of innocent persons at the time of the Pazzi plot. The high-minded priest required three things before he granted absolution—a lively faith in God, a restoration as far as possible of everything wrongfully acquired, leaving enough to maintain his children decently as private citizens, and the restitution of liberty to Florence. The dying man agreed to the two first demands, but on hearing the third, turned his back to the speaker and made no answer. Lorenzo died on the 11th April, 1492, in his forty-fourth year. His character for humanity, generosity, and many noble virtues, has remained unimpeached. If he was a usurper, he was so with the people's wish; and in comparison with neighbouring states where liberty had been extinguished in blood, Florence under Lorenzo enjoyed a large amount of rational freedom.—R. H.

MEDICI, SALVESTRO DE', a Florentine statesman of the same family as the foregoing, flourished in the latter half of the fourteenth century. At this time a law prevailed in Florence, whereby many leading men were excluded from office; it was called the law "degli Ammoniti" (of the men under Admonition). In 1357 the pressure of this law produced a conspiracy headed by Bartolommeo de' Medici, and two of the Ammoniti —del Buono and Bandini. Through the treachery of a papal legate the plot miscarried; Salvestro managed to save his kinsman, but the other two leaders were beheaded. At length, however, in 1378, Salvestro, holding then the office of gonfalonier of justice, succeeded, after a sanguinary contest between the middle class and the nobility and people, in getting the law rescinded. Under Guelph influence he was banished in 1381; but he left the power of his family securely rooted.—W. M. R.

MEDINA, SIR JOHN BAPTIST, a celebrated portrait-painter, was the son of Don Medina de l'Asturias, a Spanish captain settled at Brussels, where the son was born in 1660. He learned painting of Du Chatel; married young; came to London in 1686, where he painted many portraits: but the promises of support made by the earl of Leven induced him to remove to Edinburgh. Here he found abundant employment. He painted most of the Scottish nobility; but he had twenty children, writes Walpole, and he did not grow rich. He revisited England, but soon returned to Edinburgh, where he died in 1711. Medina was knighted by the duke of Queensberry, lord high commissioner, being the last knight made in Scotland prior to the Union. Sir John Medina was among the best portrait-painters of his day. He has preserved the likenesses of many distinguished Scotsmen. Examples of his pencil are in many of the residences of the old Scottish nobility; and in Surgeon's hall, Edinburgh, are portraits of some of the professors, and two small historical subjects, attributed to him. He is also said to have painted a few landscapes; and he made the designs for an edition of Milton.—J. T–e.

MEDWYN, THOMAS, Captain, a cousin of the poet Shelley, was a schoolfellow of his at Eton. When travelling in Italy, he was introduced by Shelley to Lord Byron, then living with the Guicciolis. In 1824, when all England was startled by the premature death of the noble poet, who had roused so deep and universal an interest in his own personal history, Captain Medwyn published the fruits of his intercourse with Byron, under the title of "Conversations of Lord Byron, noted during a residence with his lordship at Pisa in 1821–22," 4to. The book was eagerly bought, but excited much indignation in many minds, being deemed a betrayal of the confidence on which freedom of social intercourse is based. Mr. Medwyn was roughly handled by the critics, in reply to whom a defence was published in 1825 under the title of "Captain Medwyn vindicated from the calumnies of the Reviewers." In 1834 he published a useful and popular book, "The Angler in Wales," 2 vols., and in 1842 a novel, "Lady Singleton," 2 vols. "The Shelley Papers: Memoirs of Percy Bysshe Shelley," which he published in 1847, hardly do justice to a subject so difficult as the character of that great, yet eccentric poet. Captain Medwyn is very bitter in his attack upon Shelley's assailants, but does not succeed in explaining the inconsistencies of his unhappy life.—R. H.

MEERMAN, GERARD, pensionary of Rotterdam was born at Leyden in 1722, and died in 1771. His principal professional work was a "Thesaurus Juris Civilis," in seven volumes, to which an eighth was afterwards added by his son. He wrote also "Origines Typographiæ," in which he endeavoured to prove that Haarlem was the birthplace of the art of printing.—W. B.

MEERMAN, JOHN, son of the preceding, born in 1753; died in 1815. He wrote a "History of William Count of Holland;" a "Historical Account of the Prussian, Austrian, and Sicilian Monarchies;" a "Historical Account of the North and North-east of Europe;" a poem entitled "Montmartre," and a translation of Klopstock's Messiah.—W. B.

MEGASTHENES, flourished about 300 B.C., author of a work much quoted by the ancients, containing the knowledge of India he acquired when sent on an embassy by Seleucus Nicator, king of Syria, to Sandracottus, king of the Prasii, whose capital, Palibrotha, was situate on the Ganges.

MEHEMET ALI, Viceroy of Egypt, one of the greatest men whom the East has produced in modern times, was born at Cavalla in Roumelia, in 1769, the birth-year of Napoleon and of Wellington. His father, a Roumeliot of Turkish origin, held a small official position in his native place; and early left an orphan, Mehemet was adopted by an officer of janissaries commanding at Pravusta. At fourteen he did good service to his patron by coercing into submission a village-population which refused payment of taxes, and he was rewarded by a commission in the militia and a marriage which brought him a little money. A connection which he formed with a French merchant led him into commercial speculation (a taste for which he ever afterwards retained), and increased his slender fortune. Sent by his early patron in virtual command of a small detachment of soldiers from Pravusta to join the Turkish forces in Egypt, then occupied by the French (1800), he distinguished himself by his bravery; and attracting the notice of Khosrew, pacha of Egypt, he rose to be general of the Arnauts, those hardy and valiant Albanians who formed the flower of the Ottoman army. This position gave ample scope to the ambition of a man of resolution and ability, in the midst of the disorganization which the expulsion of the French bequeathed to Egypt. After a great deal of intriguing and manœuvring, by which he contrived to make the pacha and the old masters of the country, the Turkish Mamelukes, unpopular with the Egyptians, he was appointed a pacha in 1805, and became viceroy of Egypt. Six years later he resolved to rid himself of the Mamelukes, who still threatened to form an *imperium in imperio*, though their power had been somewhat broken at the battle of the Pyramids. He invited them to a military banquet on the 1st of March, 1811, and having made his arrangements for the *coup*, he treacherously massacred them *en masse* as they withdrew from it. Called on the same year by the sultan to reduce the Wahabees, he ultimately triumphed over them, through the skill and valour of his son, Ibrahim Pacha, (*q. v.*) with whose aid he organized and disciplined a formidable army on the European model. The part

which it played in the Greek revolution, to repress which Mehemet was once more appealed to by the sultan, has been described in our memoir of Ibrahim Pacha. Meanwhile, Mehemet Ali was creating a new Egypt, and carrying out with more success, because his power to crush opposition was greater, the reforms which his suzerain, Sultan Mahmud, struggled to effect in Turkey proper. He not only organized an army, but built and manned a considerable fleet. He introduced the political and social regulations and appliances of christian Europe—police, systematic taxation, education, hospitals, telegraphs; and he gave toleration to his christian subjects. He sent his own sons and the élite of the Egyptian youth of the higher ranks to be educated in France, whence he drew skilful officers and civilians, on some of whom he conferred the rank of Bey, to aid him in carrying out his measures. Taking into his hands the whole industry, commercial and agricultural, of Egypt, and executing his industrial schemes by a system of forced labour, he established manufactories, compelled the culture of cotton, planted the olive and the mulberry tree, and improved the breed of useful animals. Terrible as was the tyranny of Mehemet, its results were at least better than those of the stereotyped Turkish pacha. "Order reigned" in Egypt, and through its length and breadth life and property were secure from every attack, save that of the viceroy himself. The resources which this policy placed at his command were such, that after the war in Greece which wasted his army, and the battle of Navarino which shattered his fleet, he created new and formidable forces, military and naval, and began to think of asserting his independence of the Porte. Up to the period of the battle of Navarino, Mehemet had not only been an obedient subject, but a powerful ally of his suzerain, to whom he had rendered the most essential services in the subjugation of the Wahabees, and in the war of the Greek revolution. But when, after the close of the war, Mahmud, jealous of the influence of his powerful feudatory, refused to bestow on Ibrahim the pashalik of Damascus, claimed by Mehemet as a reward for his services, the viceroy resolved on revolt. Demanding and refused the restitution of some of his subjects, who had fled from the system of forced labour in Egypt and taken refuge in Syria, Mehemet sent his son to invade Syria in 1831, with the results detailed in the memoir of Ibrahim. The war closed with the convention of Kutayah, May, 1833, by which the government of Syria was ceded to the viceroy of Egypt, who intrusted it to the victorious Ibrahim. Mahmud bided his time, and when he both thought himself strong enough and had an excuse for the act, he sent against Ibrahim in Syria the army which was completely defeated at Nezib, while the Turkish fleet, destined to operate against Mehemet, was quietly placed in the possession of the viceroy by the Capitan Pacha. Then came the celebrated intervention of the great powers, which left Mehemet Ali shorn of his triumphs, and which in its course nearly produced a war between France and England.—(See IBRAHIM PACHA.) Deprived of the government of Syria, Mehemet Ali was left hereditary viceroy of Egypt, with a number of conditions, among which was a limitation of his military force. The viceroy was now seventy-two, and this humiliation struck him a blow from the effects of which he never recovered. When he paid in 1846 a visit to his new sovereign, Abd-ul-Medjid, at Constantinople, the once formidable foe of the Porte was a broken-down old man. On his return to Egypt he seemed to be failing fast, and by the advice of his physicians, proceeded in 1848 to Malta, and thence to Naples. He died at Cairo on the 2d August, 1849.—F. E.

MEHUL, ETIENNE HENRI, a musician, was born at Givet in Belgium, on the 24th June, 1763. He was indebted for his musical predilections to the organ of the cathedral, seconded by the organist, whose good graces he was so fortunate as to obtain. He afterwards enjoyed the instructions of a more skilful master, the learned German, Henser, under whose auspices Mehul devoted himself during three years to the practice of the organ and the study of counterpoint. So rapid was the progress he made, that at this period he was able to replace his master at the organ; and he would have become his successor had not the desire of glory led him to seek a more worthy field for the exercise of his talents. He went to Paris at the age of sixteen, where he received instructions from the celebrated Edelmann, by whom he was initiated into all the higher mysteries of composition. The young Mehul first became known to the public by a set of sonatas, which manifested a very decided genius for instrumental music, and met with a most encouraging reception. By fortunate chance he became acquainted with Glück, and to this great musician he was more indebted for the skill in composition which he soon displayed, than to any other school or master. His first work, "Euphrosine et Coradin," proved most successful; and not less so his "Stratonice," which critics consider as his masterpiece. The period of the French revolution compelled him to waste much of his time in writing pieces of temporary interest, but he redeemed himself in his "Jeune Henri," his "Deux Aveugles de Tolede," his music in "La Dansomanie," and more especially by his oratorio of "Joseph," produced in 1816. He died the year after, leaving his "Valentine de Milan" to be finished by his nephew, M. Daussoigne, who brought it out most successfully in 1822. For many interesting anecdotes, and for a complete list of Mehul's works, we must refer our readers to Fetis' Musical Biography.—F. F. R.

MEIBOMIUS, MARCUS, a well-known philologist and critic, was a native of Toningen in Holland, born in 1626. Having searched deeply into the writings of the Greeks, he contracted an enthusiastic partiality for the music of the ancients; and not only entertained an opinion of its superiority over that of the moderns, but also that he was able to restore and introduce it into practice. Very little is known of his early life. He settled at Stockholm and became a favourite of Christina, queen of Sweden. The queen, who from frequent conversation with him had been induced to entertain the same sentiments on music as himself, was prevailed on to listen to a proposal that he made. This was to exhibit a musical performance that should be strictly conformable to the practice of the ancients; and to crown all, though he had a very bad voice, and had never been taught to exercise it, he engaged to sing the principal parts. Instruments of various kinds were prepared under the direction of Meibomius at the expense of the queen, and a public notice was given of a musical exhibition that should atonish the world, and enchant all who should be happy enough to be present. On the appointed day Meibomius appeared, and beginning to sing was heard for a while with patience; but his performance and that of his assistants soon became past enduring. Neither the chromatic nor the enharmonic genus was suited to the ears of his illiterate audience, and the Lydian mode had lost its power. In short his hearers, unable to resist the impulses of nature, at length expressed their opinions of the performance by a general and long-continued burst of laughter. Whatever might be the feelings of the people, Meibomius was but little disposed to sympathize with them. Their mirth was his disgrace, and he felt it but too sensibly. Seeing in the gallery M. Bourdelot, a court physician and his rival in the queen's favour, he imputed the behaviour of the company to some insinuations of this person. He therefore ran up to him, and struck him a violent blow on the neck. To avoid the consequences of this rashness he quitted the city before he could be called to account for it, and took up his residence at Copenhagen. In this place he was well received, and became a professor at Sora, a college in Denmark for the instruction of the nobility. Here he was honoured with the title of councillor to the king, and was soon afterwards called to Elsinore, and advanced to the dignity of president of the board of maritime taxes or customs; but neglecting his employment he was dismissed from the office, and he soon afterwards quitted Denmark. He now settled at Amsterdam, and became professor of history there; but on refusing to give private instruction to the son of a burgomaster, alleging as his excuse that he was not accustomed to instruct boys, he was dismissed from that station. On this he quitted Amsterdam and visited France and England; but afterwards returning he died at Amsterdam about the year 1710. The great work of Meibomius was his edition of the seven Greek musical writers —Aristoxenus, Euclid, Nichomachus, Alypius, Gaudentius, Bacchius, and Aristides Quintilianus. This was published at Amsterdam in the year 1652, and contains a general preface to the whole; and also a particular preface to each of the treatises as they occur, and a Latin translation of the Greek text, with copious notes, tending to reconcile various readings and to explain the meaning of the several authors.—E. F. R.

MEIER, GEORG FRIEDRICH, was born at Ammendorff, near Halle in Saxony, in the year 1718. He wrote largely on various philosophical subjects. Amongst his writings may be mentioned his "Instruction as to the means of becoming a modern philosopher," of which there is an English translation entitled "The Merry Philosopher, or thoughts on jesting." He died in 1777.—W. J. P.

MEIKLE, the name of a family of Scottish mechanics, distinguished for skill through many generations.—JOHN MEIKLE,

about 1686, was the first to introduce iron-founding into Scotland.—James Meikle, millwright, in the early part of the eighteenth century went to Holland at the instance of Fletcher of Saltoun, to study the agricultural machinery used by the Dutch; and in 1720 he brought to Scotland and set up the first pair of fanners, or winnowing machine, ever seen in that country. He left an only son, the subject of the following article:—

Meikle, Andrew, a Scottish mechanic and engineer, the inventor of the thrashing-machine, was born about 1720, and died in 1811 at Houston Mill, near East Linton in the county of East Lothian, where from his youth he had carried on the occupation of farmer, miller, and millwright. His skill in mechanics was long well known and extensively employed throughout the south of Scotland. He invented many improvements in millwork and in agricultural machinery. The most important of these was the now well-known thrashing-machine, which, after many trials, patiently carried on for a long series of years, he perfected in 1787, and secured by a patent in 1788. It has been estimated that the value of the saving to Britain alone, through the superiority of that machine to the flail, is about £2,000,000 a year; but it produced little pecuniary profit to its inventor beyond a sum of £1500, which was collected for him by subscription in 1809, through the exertions of Sir John Sinclair. One of his claims to distinction is that of having been the first master of the great engineer, John Rennie.—His son, George Meikle, was also a skilful machinist and engineer.—(Smiles' *Lives of the Engineers*, vol. i.)—W. J. M. R.

Meikle, William Julius, a Scottish poet was born in 1734. He was the son of the Rev. Alexander Meikle, who was at one time an assistant to Dr. Isaac Watts in London, and afterwards minister of the parish of Langholm in Dumfriesshire. On the death of his father young Meikle went to Edinburgh to reside with a relation who was a brewer there, and was ultimately admitted to a share in the business. He was unsuccessful, however, in this calling, and in 1763 proceeded to London in the hope of procuring a commission in the marine service. In this he was disappointed; but having already composed his tragedies and some minor poems, he introduced himself to Lord Lyttleton, who encouraged him to persevere in his poetical studies. In 1765 he obtained the situation of corrector of the Clarendon press in Oxford. From this time onward he published a succession of short poems, some of which attracted considerable notice, and also several pamphlets. At an early age he had projected a translation of the Lusiad of Camoens, and in 1771 he published the first book as a specimen. The complete version appeared in 1775, and was so well received that a second edition was required in 1778. In the following year he was appointed secretary to Governor Johnston, who had obtained the command of the *Romney* man-of-war, and accompanied him to Lisbon, where he was nominated joint-agent for prizes, and received many flattering marks of attention. Returning to England with a moderate independence, he married in June, 1782, and spent the remainder of his life in literary leisure at Wheatley in Oxfordshire, where he died in 1788, in the 55th year of his age. A complete edition of his poems was published in 1794, and another with a memoir appeared in 1802. Meikle's poems are characterized by sweetness, rather than by originality or power. His ballad of "Cumnor Hall," which suggested the novel of Kenilworth, is distinguished by its fine melody; and the song "There's nae luck about the house," which is not certainly known to he his, but has been claimed for him on apparently good evidence, is one of the most beautiful lyrics in the Scottish language.—J. T.

Meiners, Christoph, a very learned German author, was born in 1747 at Warstade, near Otterndorf, in North Germany. He was put to school at Otterndorf and Bremen, and finished his education in the university of Göttingen. Having highly distinguished himself in his academic course, he was made extraordinary professor of philosophy at Göttingen in 1772, and ordinary professor in 1775. He was also made hofrath or court-councillor. He was closely associated in friendship and literary undertakings with Spittler and Feder, and continued to write and publish with great rapidity and copiousness on religious, moral, historical, and biographical subjects till his death, which took place in 1810. Of his numerous works, the following may be mentioned as among the most interesting and valuable—"History of the Rise, &c., of the Sciences in Greece and Rome," 1781, 3 vols.; "History of Thinking in the Earliest Centuries after Christ," 1782; "History of all Religions," 1785; "Outline of the Theory and History of the Fine Arts," 1787; "History of the Rise and Progress of Universities," 1802, 4 vols.; "History of the Female Sex," 1798; "Biographies of the Revival of Learning," 1796, 3 vols.; "Historical Comparison of the Manners of the Middle Ages with those of our own times," 1793, 3 vols. He was in truth a polyhistor, and was very famous in his own age for the extent and variety of his learning. But in the judgment of his countrymen of the present day his erudition was more remarkable for massiveness than for critical accuracy; he was less able and acute than learned; and with the exception of a few, his multitudinous works are already almost entirely forgotten in Germany. We can bear testimony, however, to the value of his biographies of the age of the revival of letters, and frequent references to his works occur in the erudite writings of the late Sir William Hamilton.—P. L.

Meinhold, Johann Wilhelm, a German divine, poet, and novelist, was born at Netzelkow in the island of Usedom. He studied theology at Greifswald, and successively became pastor of various parishes in Pomerania, until in 1850 he resigned and retired to Charlottenburg, where he died November 30, 1851. His lyric and epic poems had as little success as his plays; but he created a great sensation by his two novels, the "Amber Witch," 1843, and "Sidonia von Borck, or the Cloister Witch." The former was written with the purpose of hoodwinking the critics, and of ridiculing the critical inroads made into scriptural history. The author pretended to have dug out his novel from among old monkish MSS., and really succeeded in deceiving the public for some time. The "Amber Witch" was translated into English, and even adapted for the stage.—K. E.

* Meisner, Karl Friedrich, a Swiss botanist, professor of botany at Basle. He has published—"Monographiæ Generis Polygoni Prodromus," 1826; and "Plantarum Vascularium genera secundum ordines naturales digesta," 1836–43.—J. H. B.

* Meissner, Alfred, a German poet and novelist, was born at Teplitz on 15th October, 1822. He studied medicine at Prague, but at the same time, with great ardour, entered upon a literary career. He then lived successively at Leipsic and Paris, and since 1850 has settled at Prague. His lyric poems as well as his "Ziska," an epic poem, are full of passion and energy, and give utterance to highly advanced political and socialist feelings. He has also published several dramas and tragedies; a continuation of Heine's Atta Troll; "Reminiscences of H. Heine;" novels, and sketches of travel.—K. E.

* Meissonier, Jean Louis Ernest, a popular French painter, was born at Lyons in 1813, and learned painting in the atelier of L. Cogniet at Paris. M. Meissonier's first pictures in his peculiar style, "Le Petit Messager," and "Les Joueurs d'Echecs," exhibited at the Salon in 1836, secured the public favour, and his popularity has never waned. His pictures are scenes of genteel life—sometimes of the present day, more often of "sixty years since"—painted on panels of small size, with extreme refinement and finish. He has in fact applied the art of the old Flemish painters to the conventionalities of good society, adding to their truth and force of colour, and chiaroscuro, and delicacy of manipulation, the extreme of Parisian neatness, vivacity, and brilliancy. His little pictures, almost miniatures in size as well as finish, are consequently extravagantly admired by the highest classes of his countrymen and command enormous prices. To be without a Meissonier is in fact to be without taste, or, which is worse, without the means of gratifying it. About 1851–52 Meissonier painted some pictures on a larger canvas and of a somewhat different class of subjects; but they were regarded as curiosities, and the painter was still estimated by his little society subjects: and happily for his own reputation and the comfort of his many admirers, he soon returned to his old way. Meissonier has of course numerous imitators; but though some of them M. Chavet for example, are artists of great ability, he still remains unapproached in the line he was the first to open. M. Meissonier has received abundant honours as well as profit. Besides those of lower classes he has been awarded two medals of the first class (1843 and 1848); and a great medal at the Exposition Universelle of 1855. In 1846 he was created a knight, and in 1856 an officer of the legion of honour; and in November, 1861, he was elected member of the Académie des Beaux-Arts as successor to Abel de Pujol.—J. T–e.

Mekhitar. See Mechitar.

Mela, Pomponius, a Roman geographical writer, was born at a town called Tingentera in Spain. The time when he

flourished has not been precisely determined; but from the internal evidences supplied by his works, it seems probable that he lived in the reign of Claudius, A.D. 41–54. The only known and extant work of Pomponius Mela is a tract—"De Situ Orbis." It consists of three books, and is a careful and laborious compilation of all that was known in his time about the earth's surface. It begins with a definition of the cardinal points, and an account of the general divisions of the earth into hemispheres and zones, and afterwards passes on to a more detailed account of the principal continents, islands, and seas. According to Pomponius Mela there are two hemispheres, the northern and the southern. Of these the former alone is known; the southern, which he describes as the abode of the Antichthones, being separated from us by the torrid zone, which cannot be passed. The northern or known hemisphere, therefore, is the only one that can be described in detail. It consists, according to Mela, of three great continents, Europe, Africa, and Asia. On the north of these is the Caspian sea; on the west, the Mediterranean; and on the south, the Arabian. Beyond all is the ocean. A minute account is next given of the various countries which form the three continents, of the islands which belong to each, and of the nations which inhabit them. The countries in the extreme north, east, and south, were unknown to Pomponius Mela, and he supposed the ocean to occupy the space where they are situated. The three books, "De Situ Orbis," were translated into English by Arthur Golding in 1585.—D. M.

MELANCTHON, Philip, the eminent German scholar and reformer, was born at Bretten in the lower Palatinate on the 16th February, 1497. His mother, Barbara Reuter, was a daughter of the mayor of the town, and his father was an armourer, whose original German name was Schwartzerd, which in the case of the son, according to the fashion of the time, the famous Reuchlin Grecized into Melancthon, or as he that bore it spelled it latterly Melanthon. The German and Greek names both signify "black earth." He studied at the academy at Pfortzheim, and happening to lodge in the house of a near female relation, a sister of Reuchlin, he attracted the attention and patronage of that illustrious scholar, whose tuition and example were not lost upon the youthful aspirant. After a residence of about two years at Pfortzheim, Philip removed to Heidelberg where he became bachelor of arts, and for the sake of some pupils composed "Rudiments" of the Greek language. But as his age prevented him from taking a final degree he left for the university of Tübingen, where his range of successful study soon made him celebrated, and where he became M.A., apparently in his sixteenth year. After labouring some time in private tuition, he at length became a public lecturer not only on the classics, but on logic, rhetoric, mathematics, and theology. The fame of the young lecturer drew upon him the eulogies of Erasmus, who, among other praises of him, exclaims "Quid inventionis acumen, quæ sermonis puritas, quanta reconditarum rerum memoria," &c.—What greatness of invention, what purity of diction, what vastness of memory, &c. Latimer tells us too, "I was as obstinate a papist as any in England, insomuch that when I should be made bachelor of divinity, my whole oration went against Phillippe Melancthon and against his opinions." Melancthon's biblical studies were furthered at this time by Reuchlin's present of a Bible, recently printed by Froben, and the incipient exeget noted down on the margin the thoughts which from time to time occurred to him. In 1518 he was elected professor of Greek in the newly-erected monastery of Wittemberg, and at once entered on the duties of his chair. His success was immediate and decided; the insignificance of his person was forgotten in his eloquence and erudition, and his class soon numbered no less than fifteen hundred persons, listening to his prelections on Homer and the epistle of Paul to Titus. Luther also derived great benefit from his colleague in the prosecution of his own Greek studies; and Melancthon bowed to the influence and imbibed the spirit of the intrepid reformer. The views of Melancthon coincided in general with those of Luther; but he was confirmed in his protestant leanings by listening to the disputation at Leipsic between Eck and Carlstadt and Luther. Eck appealed too much, as he saw, to the Fathers, forgetting and undervaluing the holy scriptures. The defeated champion was so annoyed at some remarks of Melancthon, that in his chagrin he stigmatized him, in allusion to his studies, as a *Grammatellus*. In 1520 Philip married the daughter of one of the burgomasters of Wittemberg, and she proved in all things a congenial spirit.

During Luther's confinement in the castle of Wartburg Melancthon was ill at ease—the sense of responsibility well nigh overcame him. He wanted Luther's leonine heart, and his active and intrepid temperament. He was not fitted, from his constitutional timidity, to be a leader—his place was in the second rank as a counsellor and support. He longed most earnestly for Luther's return—*Me desiderium ejus excruciat misere.* At this period the divines of the Sorbonne attacked Luther, and Melancthon at once published a vindication—"Adversus furiosum Parisiensium Theologastrorum decretum," in which with quiet satire and bold rebuke he exposed the "womanish" violence, the numerous inconsistencies, fallacious arguments, and haughty claims of his French antagonists. This same year he published another tract in defence of Luther, and in it gives at some length the history of the great dispute between Luther and the church of Rome, and ridicules the scholastic philosophy. In 1521 appeared his "Loci communes theologici"—a brief, compact system of theology under fifty-three heads, and expressed in terse and classic Latinity. The work obtained immediate and great popularity, sixty editions being published during the author's lifetime. Luther praised it very highly. "It is the best book," said he, "next to holy scripture . . . all the Fathers and Sententiarii are not to be compared to it." In a preface to a French edition of it in 1551, Calvin says—"It is a summary of those truths which are essential to a christian's guidance in the way of salvation." The "Loci" are clear and earnest, but they want the fulness, stateliness, and self-adjusted symmetry of the more famous Institutes of Geneva. Melancthon was next plagued by the prophets and anabaptists—Storck, Cellarius, and Stubner. Their pretensions to revelation seem to have confounded him; and at his wit's end, he urged on the elector to send for Luther, "for no one can judge so well on the subject." The elector was afraid that Luther's life might be endangered, and Melancthon wrote to the reformer himself. Luther immediately replied, "I do not approve of your timidity, though you are my superior in talent and learning;" and the gist of the answer is the wise demand, "Let them show their credentials—heed not their professions." The reforming excesses of Carlstadt and his jealous rivalry next vexed him; and this man he calls with some asperity, but with some truth, "a man of savage manners, with no genius or learning, or even common sense, but with a plausible exterior." But his gentle soul was at length relieved of its anxieties, for the presiding genius descended from the Wartburg, and Luther again put himself at the head of the movement.

In the work which now followed—the translation of the scripture—Melancthon bore a prominent part, as he was well qualified to do. Soon after, in 1522, Luther obtained the manuscript of Melancthon's commentary on Romans, and at once published it with a characteristic dedication to its author—"I am he who dares to publish your annotations, and I send you your own book; teipsum ad te mitto." These annotations yet keep their place, and are still admired for their simplicity, their grammatical basis, and their evangelical integrity. In 1525 the wise Elector Frederick died, and Melancthon pronounced a glowing Latin oration over his remains, and composed the long epitaph engraved on his monument. At this period Melancthon, with his friend Camerarius, made a tour into various parts of the country; and while he was in South Germany the legate, Campeggio, made an effort to gain him back to the church—an effort which he answered by his "Summa Doctrinæ Lutheri." During Luther's controversy with Erasmus, the latter wrote him some insinuating letters as if for the purpose of detaching him from the reformer; but he replied that he would never change his opinions from regard to human authority or from dread of disgrace. He refused, too, an invitation to be rector in the new academy at Nürnberg. Melancthon next proposed an inspection of the churches and schools in the electorate; and for this purpose, and to secure uniformity of worship, he composed a "Libellus Visitatorius." The mildness of its tone provoked a popish cry against the author that he had drawn off from Luther; and of this he says in his preface to Colossians—"These acute men think that I differ from Luther because I write without asperity of style—*sine verborum asperitate.*" To a second edition of this commentary Luther wrote a preface, in which he avows that he far prefers Melancthon's works to his own. Agricola, a friend up to this time, charged the "Libellus" with grievous evangelical defects, as if it were reactionary in its tendency. In 1529 Melancthon attended the diet (Reichstag) at Spires in the com-

pany of the elector, and was a party to the famous protest which gave a distinctive name to the reformers; and the same year he attended the sacramentarian conference with Zuingle at Marburg. Melancthon's notions were not so decided and dogmatic as those of Luther; yet he could say, "*Malim mori*,"—"I would rather die than that the Zuinglian notions should infect our churches." It would seem, however, that he greatly modified this opinion in his later years. But a more important work now devolved on him. The emperor was about to hold a diet at Augsburg, and the protestant princes wished to lay before him a confession of their faith. What are called the articles of Schwabach and Torgau had already been prepared—the first doctrinal, and the second expository of abuses. But a new work combining both was demanded, and Melancthon was commissioned to the task. Assiduously did he set himself to the work; and so tearfully and nervously did he proceed that Luther warned him not to commit suicide, but take care of his frail, little body—*corpusculi tui*. When the work was finished, and it presents the reformed doctrines not in their most antagonistic form, it received the approbation of Luther. In some private interviews with Valdez and others, Melancthon is said to have narrowed the points of controversy; and his concessions alarmed the Zuinglian party. Harassed on all sides and distracted by a thousand anxieties, he tells Luther that he spends his time in perpetual tears. The confession, consisting of twenty-one articles, was at length on the 25th of June, 1530, read before the emperor, and occupied two hours in the reading. Even after this, Melancthon was so wrought upon, as for the sake of peace to hint at a minimum, and asked the elector to demand only the two kinds in the eucharist, and the marriage of the priests. But a mightier voice behind him shouted no surrender. The result of the diet is matter of history.

Such were the reports of Melancthon's learning, mild manners, and pacific disposition, that Francis I. invited him to France, and but for the elector's prohibition he would have complied with the invitation. Henry VIII. pressed him to come over to England; and on being presented with a copy of his "Commentary on Romans" sent him two hundred crowns. Melancthon in the following years attended various conferences, as at Smalkald, Frankfort, Worms, and Ratisbon; but conciliation became more and more impossible. In 1546 Luther died, and Melancthon, at the end of a friendship of twenty-seven years, pronounced the funeral oration. Placed now in the front rank, troubles fell thick and heavy upon him. In the month of November that year the university was broken up, and he repaired for a season to Zerbst—refusing an invitation to professorships at Jena, Tübingen, and Frankfort. The adoption of the Interim became a subject of keen and prolonged discussion, and Melancthon attended no less than seven conferences on the subject. Out of these meetings sprang the Adiaphoristic controversy. Melancthon was ever ready to make concessions which he thought did not involve his conscience or imperil evangelical truth. "We are indifferent," he wrote in answer to the Interim, "whether we eat fish or flesh. Private masses, processions, and prayers to the saints are needless and dangerous, even if they admit of extenuation or apology." This reply was translated into English, with a preface vindicating Melancthon, by John Rogers, the same probably who printed the Bible in 1537, known as Matthew's Bible, and who was afterwards martyred. Melancthon's enemies, however, bitterly accused him of betraying the truth. He was not made of the stern stuff that finds pleasure in the fray, and his soul was often cast down amidst envenomed and calumnious attacks. His virulent antagonist Matthias Flacius, with Amsdorf, Wigand, and others, were unsparing in their denunciations. "Absolute falsehoods," does he call their charges. In January, 1551, he set out for the council of Trent; but left his journey unfinished—the elector having meanwhile declared war against the emperor. The controversy between two such extreme men as Osiander and Stancarus on the nature of Christ's righteousness brought him as mediator into the field, and his reply was quiet, learned, and conclusive. But the controversies referred to spread on all hands, and the clamour of his enemies made him weary of life. In 1557 he had a last discussion with popish antagonists at Worms—the question of debate being, The rule of judgment in religious matters. In 1558 he published the first part of his "Chronicon." His health, never robust, now began to fail; and after a period of increasing weakness, he died on the 19th of April, 1560, in the sixty-fourth year of his age. His remains were interred beside those of Luther.

Melancthon was the scholar of the Reformation, though he was also an expert dialectician. His quiet and gentle nature found its fitting place by the side of Luther, on whom he could rest for advice and encouragement, though he was occasionally provoked by his colleague's imperial will and rough, resistless energy. His moderation was therefore of service to Luther and the Reformation, as he poured oil on the troubled billows. He created less personal antagonism than Luther, and was sometimes heard in places from which Luther's stormy accents were resentfully excluded: the "still small voice" reaches farther sometimes than the peal of thunder. Of himself he would probably have failed to do a reformer's bold and iconoclastic work, for he was by constitution timid and conservative; fonder of the art of persuasion than that of assault; more disposed to winning words than to the terrific declamation which was needed to vibrate in a nation's ear, till its heart was stirred to decision and religious revolution. Yet from the impulse and courage of religious conviction how far he outstripped Erasmus, the man of mere learning and wit! Melancthon loved "all things, both great and small;" the law of kindness was in his heart. A French visitor on one occasion found him with a book in the one hand, and rocking a cradle with the other. As may be seen in his letters on his domestic sufferings and trials, his tenderness extended to his domestics, over the grave of one of whom—his man-servant John, who had been thirty years in his household—he delivered an oration, and for whose tombstone he wrote a touching epitaph. He often said happy things in conversation, as when he replied to an Italian, many of whose countrymen were accused of atheism—"How is it that you Italians will have a God in the sacramental bread—you—who do not believe there is a God in heaven?" His saying is well known, which was based on his disappointment that the arguments which induced him to renounce popery had so little effect on others—"Old Adam was too strong for young Melancthon." He shared, however, in the general opinions of his age, and vindicated the burning of Servetus at Geneva. There was in fact considerable truth in Luther's jeu d'esprit—"Res et verba Philippus, verba sine rebus Erasmus, res sine verbis Lutherus, nec res nec verba Carolostadius:" Melancthon is substance and words; Erasmus, words without substance; Luther, substance without words; Carlstadt, neither substance nor words. Melancthon's meek and quiet spirit was nourished by spiritual truth and hope. His last words were in unison with his life. When asked on the morning of his death, after some cordials were given him, if he would have anything else, his reply was—*Aliud nihil nisi cœtum:* Nothing else but heaven. Various editions of Melancthon's works have appeared, the best by his son-in-law, Peucer, in four folios, Wittemberg, 1562-64. A new and correct edition in quarto is in course of publication in Germany, under the general title, "Corpus Reformatorum," twenty-five volumes of which have appeared. His life has been often written.—J. E.

MELANDER, Daniel (or Melanderhjelm, being the name which he assumed on becoming a nobleman), an eminent Swedish mathematician, and astronomer, was born on the 29th of October, 1726, and died at Stockholm in January, 1810. In 1757 he was appointed assistant to Strœmer, professor of astronomy at Upsal, on whose death in 1761 he succeeded to the chair, and held it for nearly forty years, when he retired and became perpetual secretary to the Academy of Sciences of Stockholm. He was raised to the rank of nobility in 1778, and made a knight of the polar star in 1789.—W. J. M. R.

MELANTHIUS, a celebrated Greek painter in the time of Philip and Alexander the Great, and like his master Pamphilus, says Quintilian, distinguished for his powers in composition He was the fellow pupil of Apelles, and, according to Pliny, paid an attic talent, about £220, for a course of instruction in the school of Pamphilus at Sicyon, which extended over a period of ten years—that is, a pupil who paid this fee, had the use of the school for that time. Even Apelles yielded to Melanthius in composition. Though the works of this painter were in high esteem among the ancients, and Aratus of Sicyon, says Plutarch, sent some as presents to Ptolemy III. of Egypt to induce him to join the Achæan league; we know of only one by its title —"Aristratus, tyrant of Sicyon, standing by the chariot of Victory"—painted by Melanthius and his scholars. Aratus,

however, in his zeal against the tyrants, ordered the figure of Aristratus to be defaced, and only spared the rest of the picture by the intercession of the painter Nealces, who substituted a palm tree for the figure of the tyrant. Melanthius left writings on art, and he is one of the painters enumerated by Pliny as having used four colours only. What these colours were we cannot say; but if black and white are not comprised, four colours are quite as many as are needed. The Greeks had a complete acquaintance with colours of every kind, and if some of their painters restricted themselves in the use of them, it must have been on theoretical principles only.—R. N. W.

MELAS, Michael, Baron von, a German general, born 1730; died in Bohemia on the 31st May, 1806. His first employment was in the Seven Years' war in the service of Austria. He was major-general in 1793, and served on the Rhine and in Italy. In 1799 when Suwarrow had command of the combined armies, Melas led the Austrians and distinguished himself in the actions at Cassano, Novi, and Coni. In 1800 he was before Genoa, where Massena was conducting his admirable defence. Trusting to his numerical superiority, he sent some of his troops to the Var, when to his surprise Bonaparte crossed the Alps and met Melas at Marengo, 14th June, 1800. At first the fortune of war seemed all on the side of the Austrians; but the arrival of Desaix changed the aspect of the battle; the Austrians were routed, and Melas was obliged to sign a capitulation. After Marengo he left the army, and was made military commandant of Bohemia.—P. E. D.

MELBOURNE, William Lamb, second viscount, a distinguished English statesman, was born in 1779, and was the second son of Peniston, first viscount, and Elizabeth, daughter of Sir Ralph Melbanke, a lady celebrated in her day for the charm of her manners and the strength of her understanding. He was educated at Eton, Glasgow, and Trinity college, Cambridge, and was distinguished among his fellow-students for his classical and historical knowledge, grace of composition, vigorous sense, and refined wit. Having been originally intended for the legal profession, he entered as a student at Lincoln's inn in 1797, and was called to the bar in 1804. The death of his elder brother, however, in 1805, led to his immediate abandonment of the legal profession, and was followed in the course of a few months by his marriage—(see Lamb, Caroline)—and his election as one of the members for Leominster. He took his seat among the followers of Mr. Fox, but continued during many years to follow an independent course in parliament. He mingled a good deal at the same time in gay society, and apparently led a careless and fashionable life, though he was in reality far from idle, and his talents and attainments were neither unknown to nor undervalued by his contemporaries. He represented in succession the Haddington district of burghs, Portarlington, Peterborough, Hertfordshire, and Staffordshire. But he had resigned his seat and retired from parliament when Mr. Canning became prime minister in 1827, and offered Mr. Lamb the office of lieutenancy for Ireland, which he accepted, and continued to hold under Lord Goderich and the duke of Wellington. When Mr. Huskisson was ejected from the administration in 1828, on account of his vote on the question of East Retford, Mr. Lamb retired along with his friends, Lord Palmerston and Charles Grant, although informed that the king himself was very anxious that he should remain in office, and that in the event of his compliance he would of course be elevated to a seat in the cabinet. About the same time, on the death of his father, he entered that branch of the legislature with which his political career is chiefly associated. For upwards of a year, however, he does not appear to have taken any prominent part in public affairs until the downfall of the duke of Wellington's ministry, and the accession to office of Earl Grey and the whigs, when Lord Melbourne became secretary of state for the home department. The country was at that time in an alarming state—the mob in the metropolis had shown unequivocal indications of a tendency to open violence, mysterious incendiary fires were ravaging the agricultural districts, and symptoms appeared of a general agrarian insurrection. But by a judicious combination of firmness and conciliation, Lord Melbourne suppressed the agricultural and political disturbances, and maintained the peace of the country. His sagacious treatment of the trades' unions in 1834, when their petition was carried to the home office by a threatening assemblage of thirty thousand persons in military array, was the theme of universal praise. On the resignation of Earl Grey in July, 1834, and the reconstruction of the whig cabinet, Lord Melbourne succeeded to the premiership. But the king had become alarmed at the progress of reform, and apprehensive that it would degenerate into revolution. He had for some time cherished a wish for a new administration composed of the conservative party, and in November, 1834, on Lord Althorp's removal to the house of lords his majesty availed himself of the opportunity to dismiss his ministry, and place Sir Robert at the head of the government. The king, however, had mistaken the extent of the reaction in the public mind; and after a fierce but brief struggle Sir Robert Peel was driven from office, and Lord Melbourne became once more the first lord of the treasury. His position, however, was now surrounded with formidable difficulties. In a minority in the house of lords, opposed by a powerful and increasing party in the commons, under the direction of experienced statesmen and accomplished orators, the whig government was compelled to lean on the support of O'Connell and his followers, and to follow a course of policy which, though attended with most beneficial results in Ireland, was not unfrequently distasteful to the people of England The opposition in consequence steadily increased in numbers and power, while the strength of the government gradually diminished. The death of King William and the accession of Queen Victoria in 1837 gave Lord Melbourne a new lease of office, while it imposed upon him the arduous and responsible duty of instructing the youthful sovereign in the knowledge of the British constitution, and training her to perform the various duties of her important office. The concurrent testimony of all observers, hostile as well as friendly, and the evidence of facts, have shown that Lord Melbourne accomplished his difficult task with consummate address and most praiseworthy disregard of party prejudices and interests. Meanwhile, however, his government continued to lose ground in the country, and in 1839, having only a majority of five on the question of a bill proposing to suspend the constitution of the island of Jamaica, he sent in his resignation. Sir Robert Peel was immediately authorized to form a new administration, but a misunderstanding having arisen between her majesty and him respecting the appointment of the ladies of the bedchamber, Sir Robert declined the task imposed upon him, and the whig ministry was recalled. Lord Melbourne's return to office under these circumstances was loudly blamed at the time, and in the long run was probably injurious to the interests of his party. But it was dictated by a sense of the duty which he owed to his sovereign, and by his unselfish reluctance to blight the prospects of his followers. For two years longer he was enabled to maintain his ground, but at length in 1841, after a strenuous but unsuccessful effort to effect some modification of the corn laws, he had recourse to a dissolution. The constituencies by a large majority confirmed the verdict of the house of commons, and Lord Melbourne finally retired from office. In the following year he was attacked by a partial paralysis arising mainly from over exertion of the brain. He rallied, however, from this attack, and continued for several years to enjoy his books and the society of his friends. He took little or no part in public affairs, though he lived to see and to mark with satisfaction that, as he had predicted, his adversaries were obliged to adopt and carry those measures which had overthrown his ministry. He died at his family seat, Brocket hall, 24th November, 1848, in the seventieth year of his age. Lord Melbourne possessed many eminent qualifications for public life, an intellect of a high order which had been improved by careful cultivation, "a temperament cool and courageous, a mind dispassionate and unprejudiced, frankness, manliness, sterling good sense, independent tone of thought, chivalrous honour, and consummate knowledge of his countrymen." His principal defects as a statesman were a disposition to underrate distinctions and differences between opinions, and an occasional affectation of ignorance and of carelessness in the treatment of public questions. Lord Melbourne's speeches had no pretensions to eloquence or even rhetoric, but they expressed in terse, familiar, and idiomatic language philosophical and statesmanlike views and common sense conclusions, mingled with ready wit and good-humoured raillery, and recommended by his handsome and noble countenance, melodious voice, and spirited, frank, and friendly manner. He was an excellent classical scholar, was well versed in French and Italian literature, was familiar with all the best English authors, and took peculiar pleasure in the study of church history and controversial divinity. He was eminently

fitted to adorn and delight the social circle. "In society," says Sir Henry Bulwer, "he was perhaps the most graceful and agreeable gentleman that the present generation can remember." Lord Melbourne was singularly disinterested and unselfish. A higher rank in the peerage and the garter were more than once pressed upon him by the sovereign and steadily declined. As his only son died unmarried in 1836, his brother, Lord Beauvale, formerly ambassador to Vienna, succeeded him in the peerage, but on his death in 1853 the title became extinct.—J. T.

MELCHTAL, Arnold of, one of the assertors of Swiss liberty against the Emperor Albert I., was born in the canton of Unterwalden about the middle of the thirteenth century. From time immemorial the mountaineers of Schweitz and the neighbouring cantons had been subject to no other feudal superior but the emperor himself, a privilege which Frederic II., in 1240, confirmed. At the beginning of the fourteenth century, Albert endeavoured, first by negotiation, then by force, to annex the cantons to his hereditary dominions. To provoke the Switzers into insurrection, he appointed two men of tyrannical and unscrupulous character—the one, Gessler, as governor; the other, Landenberg, as judge. They added insult to rapacity and oppression in their treatment of the cantons. An emissary from Landenberg appeared one day before Arnold's father, Henry of Melchtal, while he was ploughing, and bid him unyoke the oxen, which were wanted for the service of the judge. To the old man's remonstrances the messenger replied, "Peasants have no need of oxen to drag the plough; they may easily yoke themselves to it." Arnold instantly resented this insolence to his father by a blow which broke the man's fingers. The judge was quick to revenge an act of independence, and not being able to capture Arnold, who had fled to his relative, Walter Furst, he confiscated old Henry's property, and put out his eyes. This outrage contributed powerfully to the formation of the league of the three cantons, which overthrew the power of Austria in Switzerland. Furst, Stauffach, and Arnold, each accompanied by ten friends, met on the vigil of St. Martin, 1307, and solemnly swore to aid one another in the liberation of their country. The contest which ensued, and the triumph of the Swiss, form one of the brightest pages of history.—R. H.

MELDOLLA or MELDOLA, Andrea, Italian engraver. A large number of engravings, chiefly after the designs of Parmigiano and executed about 1540–70, bear the signature of A. M. or Andrea Meldolla. Formerly they were attributed to Andrea Schiavone, whose family name was Medola; but Zani, who investigated the subject very carefully, believed that he had proved the engraver A. Meldolla to be a different person from the painter A. Medola. Bartsch, Nagler, and other authorities adopted his view, and the point was pretty generally conceded. More recently, however, Harzen (Kunstblatt, 1853), and Passavant (Peintre-Gravure, 1860, i. 366), have sought to rehabilitate the old opinion, chiefly on the authority of a document dated 1563, discovered at Venice, but which in fact merely proves what was not denied, that Schiavone was called Medola ("Andreas Sclabonus dictus Medola"). Passavant himself points out the curious fact that the prints known to be by Schiavone are all etchings, whilst those which have the signature of Meldolla or the monogram A. M. are executed with the graver and dry point. As nothing is known of the engraver apart from the prints, it is difficult to arrive at a positive judgment. But the difference in the character of the prints, and the improbability that a painter like Schiavone would have engraved so many plates with the burin after another painter, seem to support the opinion that the painter and the engraver were two different persons. The most celebrated of Meldolla's prints is the Heliodorus of Raphael from a drawing by Parmigiano. Meldolla is by some thought to have engraved on pewter. There are very full lists of Meldolla's prints in Bartsch and in Stanley's edition of Bryan.—J. T–e.

MELEAGER, son of Eucrates, was a native of Gadara in Syria, whence he removed to Tyre, and ultimately to the island of Cos, where he died. He cultivated the Greek epigrammatic poetry. His style, though deficient in simplicity, is pleasing; but the licentious fancy which he freely indulged in his amatory pieces offends the purer moral taste of the present day. He is reckoned the first collector of an Anthologia, being generally supposed to have lived in the century preceding the christian era. His epigrams, to the number of about one hundred and thirty, were edited by Brunck at Leipsic in 1709.—W. B.

MELENDEZ VALDES, Juan, a Spanish poet and jurist, born in 1754 of a noble family in Estremadura. In early life he formed an intimate friendship with Jovellanos, and acquired a familiarity with English literature; Newton, Locke, Pope, Young, and Thomson being his chosen authors. His first public effort, an essay "On the Happiness of a Country Life," was rewarded with a prize by the Spanish Academy, 1780. His ode "On the Glory of the Fine Arts," delivered at the triennial festival of the Academy of San Fernando, is considered his masterpiece. A drama, "The Marriage of Comacho," was less successful; and an epic, "The Fall of Lucifer," never found favour. His lyric poems, however, first published in 1785, entitle him to be called the regenerator of the national style. Melendez was professor of humanities at Madrid. In 1789 he became a local judge at Saragossa, and in 1797 fiscal of the supreme court of Madrid. On the fall of Jovellanos, August, 1798, he was compelled to leave Madrid, and resided at Salamanca until 1808. In that year he accepted a mission from the French usurper into the Asturias, which nearly cost him his life from the popular indignation. Subsequently he accepted the post of president of the board of public instruction under the French government. He was compelled to leave Spain with Joseph Bonaparte, and resided in France in obscurity until his death at Montpelier, 24th May, 1817. A revised edition of his works was published by the government in 1820, with a memoir by Quintana.—F. M. W.

MELETIUS, the author of the Meletian schism, was bishop of Lycopolis at the commencement of the fourth century. He was deposed by Peter of Alexandria; but whether because of his having sacrificed to the heathen gods, or of his too great severity towards those who had lapsed from the faith is not certainly known. To this sentence Meletius paid no regard, but ordained bishops, presbyters, and deacons, and formed a sect called "the church of the martyrs." By the council of Nice (325) he was deprived of the power of ordination, but was allowed to retain the title of bishop.—D. W. R.

MELI, Giovanni, poet in the Sicilian dialect, born in Palermo, 4th March, 1740; died in the same city, 20th December, 1815. He practised medicine with some success, and professed chemistry in the university of Palermo; but it is as a poet that he is chiefly memorable. His rustic verses, reproducing nature under a lovely aspect, have ennobled his provincial vernacular; and again, the soft Sicilian tongue adds a grace to his verses. The first complete edition of his poems, 7 vols., with explanatory notes, appeared in Palermo in 1814; but in 1830 a posthumous edition, published in the same city, was augmented by an eighth volume, containing matter till then inedited, amongst which is an ode to Nelson. Casti, himself a poet, justly designates Giovanni Meli as, notwithstanding his provincial dialect, the poet of all nations, and the competent judge of all poets.—C. G. R.

MELISSUS of Samos, a philosopher commonly classed with the Eleatic school, flourished from about 440 B.C. He was prominent in the politics of his native state, and is said to have commanded in a sea-fight with the Athenians during the Samian revolt. Though locally separate from the school of Elea, he seems to have adopted its philosophy as a weapon of offence against the Ionic physiologists. This philosophy, in the dialectic of Zeno, takes the form of a merely negative logic. In the same form, but with far less fullness, it is presented by Melissus. Motion, according to him, is impossible, because there is no vacuum; change, because Being cannot pass into non-being. If Being is immovable, it is indivisible; if indivisible, it has no parts; if no parts, no body. The reports of the senses are untrue, for if true, they must correspond to Being; now Being is unchangeable, while our sensations vary from moment to moment. Of any positive doctrines of Melissus we find no trace. The abstraction of Being, which had been almost an object of reverence to the earlier Eleatics, and had been identified with thought by Parmenides, had become a mere abstraction to him.—G.

MELITO, Bishop of Sardis, under Marcus Aurelius, lived in the second century. Nothing is known of his life except that sometime between the years 165 and 175 he presented an "Apology" to the emperor. Polycrates, bishop of Ephesus, in a letter to Victor, bishop of Rome, calls him *Eunuchus*, only, however, to indicate that he was devoted to a life of celibacy and austerity. Jerome tells us that "Tertullian in one of his books praises Melito's elegant and oratorical genius, and says that he was esteemed a prophet by many of our people." The titles of a considerable number of works by Melito are given by Eusebius and Jerome, but only the smallest fragments are now extant.

He is chiefly memorable as the first christian writer who gives us a catalogue of the books of the Old Testament. The books of Nehemiah and Esther are omitted, but otherwise Melito's catalogue agrees with that of the Jews.

MELLAN, Claude, a celebrated French engraver, was born at Abbeville, May 23, 1598. He studied at Paris under Leon Gaultier, and at Rome under Simon Vouet and Villamena. Whilst at Rome he was employed in engraving the Giustinian marbles, and executed several other plates. These were engraved in the ordinary manner of line engraving; but after his return to France he adopted a novel method, and one to which much of his contemporary popularity and subsequent notoriety are to be attributed. The peculiarity of Mellan's method consisted in his producing the different gradations of light and shade and colour by varying the thickness, &c., of a single series of lines, instead of crossing them by other lines. The most noted of his plates, and that in which he carried this mechanical trick farthest, was a portrait of Christ as impressed on the handkerchief of Sta. Veronica. In this Mellan formed the portrait by a single spiral line, commencing from the tip of the nose. As a specimen of misapplied patience and ingenuity, this print is remarkable; as a work of art it is of little worth. Mellan is said to have engraved nearly four hundred prints, many of them from his own designs. Louis XVI. bestowed on Mellan a handsome pension and apartments in the Louvre, as a recompense for having declined the invitation of Charles II. to settle in England. He died in Paris, October 9, 1688.—J. T–e.

MELMOTH, William, the anonymous author of a book once extremely popular, entitled "The Great Importance of a Religious Life," was born in 1666, became a bencher of Lincoln's inn, and a celebrated pleader. His ability and benevolence form the theme of a small book published in 1796 by his more celebrated son, under the title of Memoirs of a late Eminent Advocate. He wrote comments on the immoralities of the stage, in the form of letters to Daniel Defoe. In conjunction with Mr. Peere Williams he published "Reports of the Court of Chancery." He died on the 6th of April, 1743, and was buried under the cloisters of Lincoln's inn chapel.—R. H.

MELMOTH, William, son of the preceding, and one of the most eloquent English prose writers of the eighteenth century, was born about 1710, being the eldest son of his father's second wife. He was educated for the law, but his inclination and capacity for general literature were displayed in 1742 by the publication of "Fitzosborne's Letters on Several Subjects," 2 vols., which contain many admirable remarks, both moral and critical. In 1746 he published the Letters of Pliny the Consul, 2 vols., which show, says Dr. Bird, that translations may equal the force and beauty of the originals. A translation of Cicero's letters next appeared in 1753; his "Cato, or Old Age," in 1773; "Lælius, or Friendship," in 1777. Meantime Sir J. E. Wilmot, at that time one of the commissioners of the great seal, in 1756 appointed Melmoth a commissioner of bankrupts. For some time he lived at Shrewsbury, then removed to Bath, where he died at a great age on the 14th of March, 1799. Shortly before his death, he replied in a pamphlet to Bryant's objections to what he had said in the notes to Pliny, of Trajan's persecution of the christians of Bithynia. Mathias in the Pursuits of Literature, pays tribute to Melmoth's talents. On the other hand, he is spoken of slightingly in the correspondence between Mrs. Thrale and Dr. Johnson.—R. H.

MELVILLE (Malleville), Andrew, the famous Scottish reformer, the youngest of nine sons of Richard Melville of Baldovy, near Montrose, was born on the 1st of August, 1545. When he was only two years old his father fell at Pinkie, and his mother died soon after. But his elder brother Richard and his wife took an affectionate charge of the orphan, and he never forgot their kindness. After attending the grammar-school at Montrose he entered St. Mary's college, St. Andrews, in 1559. The works of Aristotle were then the great text-book, and young Melville astonished the professors who knew only a Latin version of the Stagyrite, by studying his various treatises in the original Greek. The rector of the university used to take the weak and slender boy on his knee and say, "My silly fatherless and motherless lad, it's ill to witt what God may make of thee yet." Having finished his course of study, he left St. Andrews with the reputation of being "the best philosopher, poet, and Grecian of any young master." Like many young Scotchmen of the time he went over to the continent in 1564, and studied two years at the university of Paris, the oriental languages specially claiming his attention. In 1566 he entered the university of Poictiers, and when only twenty-one years of age was made a regent in the college of St. Marceon. Here he remained for three years, and gave himself to the study of jurisprudence. But the civil war between the catholics and protestants broke out again in France, the city was besieged, the university broken up, and Melville became tutor in the family of a counsellor of parliament. When the siege was raised he left Poictiers, set out on foot with a Hebrew bible slung from his belt, and after several dangers, reached Geneva and obtained through Beza the chair of humanity in its academy. Scrimgeour, a countryman and a relation who filled the chair of civil law, and the famous Joseph Scaliger were reckoned among his intimate friends. Melville returned to Scotland in July, 1574, strongly recommended by Beza to the general assembly for his piety and erudition. After refusing to be domestic instructor to the Regent Morton, and spending some time at Baldovy with his brother and James his well-known nephew, he was chosen by the general assembly principal of Glasgow college. On his installation into office he had delivered to him "the belt of correction with the keys of the college." He devolved the task of corporal punishment on the regents, and as was seen in several cases, as in that of a son of Lord Harries and of a son of Boyd of Pinkhill, he was both impartial and unflinching in his castigations. At this time he published his "Carmen Mosis," a Latin paraphrase of the thirty-second chapter of Deuteronomy. The poem shows him to be a master of Latin verse, little if at all inferior to Buchanan; and the beauty and fire of his lines would be the more admired if we did not remember the noble imagery, tenderness, and force of the Hebrew original. His zeal, diligence, skill, and fortitude raised the fame and fortune of the dilapidated college, and its literary history properly commences with his principality. Melville during the last three years of his residence in Glasgow officiated as minister of Govan, and he sat in the general assembly in March, 1575. He was a member of a committee appointed by that assembly, one of whose fruits at length was the Second Book of Discipline. At a meeting of assembly in August of the same year he boldly and unreservedly condemned episcopacy, though the convention of Leith had given it a species of sanction just before the death of Knox. Melville was moderator of the assembly in 1578, and the Second Book of Discipline was thenceforth regarded as containing the authorized polity of the Scottish church. In connection with this work, the charter of presbytery, Melville incurred no little labour; "it cost him," his nephew says, "great pain in mynd, body, and gear," and he was foremost in debate and in committee. His influence it was that mainly contributed to the establishment of the presbyterian form of government in Scotland, and in his vindications of it he referred for proof to the word of God, and for example to the church of Geneva. The Regent Morton felt his influence, sent for him, and attempted to intimidate him. "There never will be quietness in the country," said he, "till half-a dozen of you be hanged or banished." "Tush, sir," answered Melville, "threaten your courtiers after that fashion; it is the same to me whether I rot in the air or in the ground. I have lived out of your country ten years as well as most."

In 1580 Melville was translated to the principality of St. Mary's college, St. Andrews, and at once, amidst difficulty and opposition, commenced to reform the academic training and discipline. As moderator of the general assembly which met at St. Andrews in 1582, in spite of a royal command to desist, Melville pronounced sentence of suspension on Montgomery, whom he had already impeached for having accepted the bishopric of Glasgow from the court in defiance of the decisions of the church. Preaching at the opening of next assembly he censured with great severity the tyrannical measures of the court, condemning those who were introducing into the country the "bludie gullie" of absolute power. The assembly drew up a remonstrance to be laid before the king, and appointed Melville and others to proceed to Perth to present it. On their being presented to the council, and the paper being read, Arran said in a tone of indignation, "Who dares subscribe these treasonable articles?" "We dare," calmly responded Melville, and at once took up a pen and appended his name. In 1584 he was cited before the privy council, and after boldly defending himself, was sentenced to be imprisoned. His friends afraid of his life urged him to flight, and he hasted into England. The privy council, to counteract the odium of his persecution, gave out the ingenious falsehood that

his exile was voluntary. But in the mean time, through the influence of Arran, several "black" acts were launched against the church, and numerous ministers were forced out of the country. Many noblemen were exiled too—but at a critical juncture they returned in strength, and Arran fled. Melville came back also after an absence of twenty months. On his return to St. Andrews, he heartily engaged again in the defence of the liberties of the church. For the part he took in the trial of Adamson he was suspended from his office as principal, and charged to confine himself to the north of the Tay. The suspension, however, was not of long continuance. At the return of the king from Denmark with his youthful bride, Melville, who had had only two days' notice, pronounced an elegant Latin poem at the queen's coronation at Holyrood, which was published next day under the title of Stephaniskion. *Nos talia non possumus*, said Scaliger when he read it; Lipsius was no less warm in his eulogy. An act of parliament was passed in 1592 ratifying the form of government for which Melville had so strenuously contended, and giving legal sanction to the larger portion of the Second Book of Discipline. In 1590 Melville was elected rector of the university, and held the high office by re-election for a number of years. During the insurrection of Huntly and the popish lords, the king's dissimulation had become very apparent. Melville had several interviews with him, and on one occasion when his majesty was very reluctant to listen, the minister took hold of his sleeve and calling him "God's silly vassal," addressed to him a few words of plain-spoken patriotic honesty. All secret and open attempts to impose episcopacy on the church Melville continued, without compromise and at all hazards, to resist. Advantage was taken of a tumult in Edinburgh to renew the designs of the court against the freedom of the church; policy of every kind was employed, and the stratagem so far succeeded. Melville saw the king more than once, and on one occasion his nephew the diarist says—"They heckled on till all the house and close baith heard, meikle of a large houre."

Melville had now become obnoxious to king and court, being regarded as the grand obstacle to the success of their plots and innovations. Inquisition was made as to his sayings and doings at the college, but nothing palpable could be found against him. At length, however, in defect of proof, he was by mere order of the king confined to the college. Yet the treatment he had received did not prevent him soon after writing a Latin ode in honour of his majesty, on the accession of James to the English throne. But the restless conspiracy of the court to restore episcopacy still went on, and Melville was still the stout defender. As a last resort it was resolved to remove him, and he and some other ministers were in 1606 summoned up to London. They were appointed to meet the king at Hampton court. Many of the dignitaries of the English church were present. Melville was the spokesman for himself and the seven exiles; the royal pedant catechised and reprimanded them, as they persisted in asking a free assembly. But Melville afterwards enraged the king by writing some verses on the furniture of the royal chapel, and he was summoned before the privy council Bancroft, archbishop of Canterbury, was present, and declared that the offence amounted to treason. "My lord," replied the culprit, "Andrew Melville never was a traitor. But, my lord, there was one Richard Bancroft, who during the life of the late queen, wrote a treatise against his majesty's title to the crown of England," producing the book from his pocket. Bancroft was at once thrown into confusion, Melville waxed the warmer, and laying hold of his lawn sleeves styled them in passing "Romish rags." He was found guilty of scandalum magnatum, and handed over to the keeping of the dean of St. Paul's. Then in March, 1607, he was removed to the house of the bishop of Winchester, and after another appearance he was committed to the Tower by a court which certainly had no jurisdiction over him. His principality was at the same time taken from him. He consoled himself in his confinement by writing verses, and by engraving many of them on the walls of his cell with the tongue of a shoe-buckle. In Melville's absence the designs of the court triumphed, and episcopacy was established. During his confinement, which lasted four years, he was visited by many persons of rank and learning, and by such men as Cameron and Casaubon. At the request of the duke de Bouillon, he was at length liberated, and at once set out for France to occupy a chair in the protestant university of Sedan. He arrived at Sedan in 1611, and entered at once upon his duties as theological professor, refuting the Arminianism of Tilenus one of his colleagues, and yet, as in the ardour of youth composing a beautiful epithalamium on the nuptials of a daughter of the ducal house. But his health, which had been seriously impaired by his confinement in the Tower, failed in 1620, and he died at Sedan in 1622, at the advanced age of seventy-seven.

Melville was a man of energy and decision. Not a hair's breadth would he move from the path of duty. He knew not danger, but laughed at the "shaking of the spear;" opposition only encouraged him, and the persecution he underwent whetted his tongue and ruffled his temper. Inflexible and hard as he was, he had no little fire in his nature, but he had nothing of the fickleness often linked with impetuosity. He spoke as he thought, no matter in whose presence he was placed. In polite literature he had few equals, and in the composition of Latin poetry no superior. He had a chief share in the revival of the study of classical literature, and his reform of the two universities brought foreign students into Scotland. His exertions on behalf of the polity of the national church have left their impress on it and on the large bodies which have seceded from it. Melville ranks next to Knox as a reformer and national benefactor.—J. E.

* MELVILLE, G. WHYTE, novelist, was born in London, and educated at Eton. Lieutenant and captain in the Coldstream guards, and lieutenant-colonel of Turkish cavalry during the Crimean war, he has written several novels, most of them contributed to *Fraser's Magazine*, and generally descriptive of contemporary English society. "Digby Grand," 1853; "General Bounce," 1855; "The Interpreter," 1858; "Holmby House," 1860—the last a striking tale of the Great Rebellion period; and several others. Mr. Melville's fictions have the vivacity of Theodore Hook's, and display the same knowledge of life and society, but with more both of reflectiveness and of pathetic power. In 1850 Mr. Melville published a meritorious translation of the Odes of Horace into English verse.—F. E.

* MELVILL, HENRY, B.D., one of the most eloquent preachers of the English church, was born at Pendennis castle, Cornwall, in 1798. He was the son of the late Philip Melvill, Esq., distinguished in the war with Hyder Ali, and afterwards governor of Pendennis castle; one of his brothers was the late Sir J. C. Melvill, secretary to the East India Company. He received his early education at Falmouth; his later at St. John's college, Cambridge, where he was second wrangler in 1821, and became a fellow and tutor of St. Peter's. Entering the church, he left the university to become minister of Camden Road chapel, Camberwell, then a proprietary chapel belonging to his brother-in-law, Mr. Kemble. There he remained for many years, very active in his sphere of parochial duty, and acquiring great popularity by his eloquence as a preacher. His earlier pulpit style was modelled perhaps on that of Dr. Chalmers. In 1843 he was appointed principal of the then East India Company's college at Haileybury, a post which he retained until the dissolution of the establishment, when the government of India was transferred from the company to the crown. In 1840 he had been appointed chaplain of the Tower, in 1853 he became a chaplain in ordinary to the queen, and in 1856 a canon residentiary of St. Paul's. For several years he was Tuesday morning lecturer at St. Margaret's, Lothbury, delivering what is commonly called the "golden lecture." Mr. Melvill has never conspicuously attached himself to any of the great parties which divide the Church of England. He has published at various times several volumes of sermons, &c.— F. E.

MELVILLE, HENRY DUNDAS, first viscount, an eminent statesman, was the youngest son of Robert Dundas of Arniston, a cadet of the old and influential house of Dundas of Dundas. The Arniston branch of the family had acquired great celebrity in the legal profession; three of them were judges, while the father and elder brother of Lord Melville held in succession the important office of president of the Scotch court of session, and his nephew was chief baron of the exchequer. After completing his education at the high school and university of Edinburgh, Henry Dundas commenced the study of what might be called the hereditary profession of his family, and was admitted a member of the faculty of advocates in 1763. His talents and persevering application to business, combined with his family influence, soon brought him into notice. His earliest oratorical displays were made in the general assembly of the Church of Scotland, where his talents were cordially appreciated, and gave promise of his future distinction. He made rapid progress in professional advancement, and having passed through the pre-

liminary stages of advocate-depute and solicitor-general, was appointed to the highest political office in Scotland, that of lord-advocate. He had in the previous year been elected member for the county of Edinburgh, which he represented till 1787, when he was chosen for the city; and though returned in opposition to the ministerial influence, he soon became a strenuous supporter of Lord North's administration. He now in a great measure abandoned the legal profession, and devoted himself to party politics. On the fall of Lord North's government Mr. Dundas, who had conducted himself with characteristic wariness and moderation during its death-struggles, continued to hold the office of lord-advocate in Lord Rockingham's administration. On the death of that nobleman and the dissolution of his ministry in 1782 Mr. Dundas was appointed treasurer of the navy under Lord Shelburne. On the overthrow of his administration by the celebrated coalition of Mr. Fox and Lord North, Dundas went into opposition. He was chairman of the committee appointed to inquire into the causes of the war in the Carnatic, and thus acquired that intimate acquaintance with the affairs of India which he turned to such good account in subsequent parliamentary conflicts. He took a prominent part in opposing Mr. Fox's famous East India bill, the rejection of which by the house of lords led to the downfall of the coalition ministry and the accession of Mr. Pitt to office. Mr. Dundas, who now resumed his office as treasurer of the navy, was chairman of the select committee which preceded the introduction of Mr. Pitt's India bill, and by his thorough knowledge of the subject and his dexterity as a debater, contributed greatly to the success of that measure. He was the chief adviser and supporter of Mr. Pitt in his arduous struggle against the hostile majority of the house of commons led by the most eloquent statesman of the day; and when the India bill became law, was rewarded for his services by his appointment to the office of president to the board of control. As treasurer of the navy he effected various important reforms in his department, which greatly increased the efficiency of that branch of the public service, and promoted the welfare of the sailors. In 1784 he introduced a bill for restoring the estates in Scotland forfeited on account of the rebellion of 1745—a well-timed and humane measure which produced a most beneficial impression on the minds of the Scottish people. Throughout the remainder of his parliamentary career his fortunes were closely connected with those of Mr. Pitt, and he was the unflinching supporter of that minister in the debates on the regency bill, and in his struggle with the French revolutionists; he yet differed from him in regard to the bill for the abolition of slavery, which Pitt supported and Dundas opposed. In 1791 he was appointed home secretary, retaining at the same time his other offices; and on the accession of the duke of Portland and his party he was transferred to the war department, which was created for him. He also held at this time the office of keeper of the Scottish privy seal, and was governor of the bank of Scotland. He retired from office along with Mr. Pitt in 1801. In the following year the Addington administration raised him to the peerage, by the title of Viscount Melville and Baron Dunira. On the return of Mr. Pitt to office in 1804 Lord Melville was appointed first lord of the admiralty, but shortly after, the report of the commissioners of naval inquiry led to a rigid parliamentary investigation, which terminated in the impeachment of the noble lord. Resolutions accusing him of gross malversation and breach of duty were moved by Mr. Whitbread in April, 1805, and carried by the casting vote of the speaker, to the great grief of Mr. Pitt who deeply felt the blow aimed at his friend. Lord Melville immediately resigned his office, and his name was erased from the list of the privy council. The principal charge brought against him was that he had allowed the public money to be employed in speculations in the funds by his confidential agent, Mr. Trotter, for his own private advantage. But the trial which took place in 1806, and was conducted with great ability and acrimony by the managers, terminated in his acquittal, by a large majority, on every charge. He was soon after restored to his place in the privy council, but he never returned to office. His death, which was very sudden, took place on the 27th of May, 1811, at Edinburgh, to which he had come for the purpose of attending the funeral of his old friend, Lord-president Blair, who lay dead in the next house. Lord Melville was possessed of vigorous natural talents, great shrewdness and knowledge of the world, and an extraordinary capacity for business. He was a clear, acute, and argumentative speaker, but had none of the powers of oratory, or of the graces of style. In private life he was easy, frank, cheerful and convivial, exemplary in his domestic relations, and a kind and zealous friend. For many years he was virtually sole minister for Scotland. "It was to his word," says Lord Cockburn, "that every man owed what he had got, and looked for what he wished. He was the very man for Scotland at that time, and is a Scotchman of whom his country may be proud."—(*Life of Lord Jeffrey*, vol. i.) Lord Melville was twice married; first to Miss Rannie, daughter of Captain Rannie of Melville castle, with whom he received a large fortune; and secondly to Lady Jane Hope, daughter of the earl of Hopetoun. He was succeeded by his only son Robert, who held the office of first lord of the admiralty under the duke of Wellington's administration in 1828–30.—J. T.

MELVILLE, Sir James, a Scottish statesman who flourished during the troublous times of Queen Mary and her successor, was born in 1535, and was the third son of Sir John Melville of Raith in Fifeshire. At the age of fourteen he lost his father, who had embraced the reformed faith, and was executed through the influence of Archbishop Hamilton. By the queen regent he was sent to France as page of honour to Monluc, bishop of Valence. He was afterwards (in 1549) taken into the service of the Constable Montmorency, accompanied him in several campaigns, and was present at the battle of St. Quentin in 1557, where the constable was wounded and taken prisoner. Melville attended his master during his captivity, and was with him at the conference of Chateau Cambrensis in 1559. He was shortly after sent on a secret mission to Scotland, which he discharged with fidelity and discretion. On his return to France, finding his patron in disgrace in consequence of having had the misfortune to kill the king in a tournament, Melville proceeded to Germany and entered the service of the Elector Palatine, and was employed by him on various diplomatic missions. In 1561 he visited France and made a tender of his services to Queen Mary, who was then about to return to her own kingdom. She received him graciously, but it was not until 1564 that he joined her majesty in Scotland. He served Mary with great fidelity; was repeatedly intrusted by her with embassies to the English court, of which he has given an interesting and graphic description; and seems to have possessed the confidence and esteem of his sovereign. He earnestly warned her against an alliance with Bothwell, a step by which he endangered his own safety. He adhered to his unfortunate mistress until her abdication at Lochleven. Under the government of the successive regents who ruled the kingdom during the minority of James, Melville took some though not a prominent part in public affairs; and after the minority of the young king had terminated, he was appointed a gentleman of the bed-chamber, and a member of the privy council. The notorious Arran disliked him, and caused his name to be expunged from the list of privy councillors; but he was still consulted by the king on important occasions. He declined, however, to accompany James to London on his accession to the crown, excusing himself on the ground of his great age; and died in 1617 in his eighty-second year. His well-known "Memoirs" written during the closing years of his life were first published in 1683; but an authentic copy did not appear until 1827, when it was printed for the Bannatyne Club. The work is a valuable accession to the materials for a history of Scotland.—J. T.

MELVILLE, James, a Scottish divine who took a prominent part in public affairs during the reign of James VI., was born in 1556. His father, Richard Melville, laird of Baldovy, near Montrose, and minister of Marykirk, was the elder brother of the celebrated Andrew Melville, and the friend of Wishart the martyr, and of John Erskine of Dun. James was educated first by Mr. Gray, minister of Logie-Montrose, "a guid, learned, kynd man," and afterwards at the university of St. Andrews. After quitting college, his studies were revised and extended under the superintendence of his uncle, whom he accompanied to Glasgow in 1574, when Andrew Melville was made principal of the university of that city. In the following year James Melville was appointed one of the regents, and taught his class Greek, mathematics, logic, and moral philosophy, with great diligence and success. In 1580 he removed with his uncle to St. Andrews, and was made professor of Oriental languages in the New college there. In 1584 when Andrew Melville quarreled with the king and privy council, James was also obliged to leave St. Andrews, and to take refuge in the north of England, where he resided for more than a year, when he was allowed to return home and

resume the duties of his office. In 1586 he was ordained minister of the united parishes of Abercromby, Pittenweem, Anstruther, and Kilrenny—three of which he soon disjoined and provided with ministers, at a great pecuniary loss to himself, retaining the charge of Kilrenny, the endowment of which he considerably augmented for the benefit of his successors. While Melville applied himself assiduously to the duties of his parish, he took a deep interest in the general welfare of the church. Although the king made zealous attempts to gain his support, and showed him many tokens of favour, Melville strenuously resisted the schemes of the court for the establishment of episcopacy. The offer of a bishopric, and threats of persecution, alike failed to shake his resolution. He was at length commanded, along with six other ministers, to repair to London in 1606, for the purpose of conferring with the king on the affairs of the church. Having thus treacherously ensnared his opponents into England, James peremptorily refused to allow Melville to return home; not even to visit his wife when on her deathbed. He was informed once and again, that if he would abandon his opposition to prelacy, his majesty would not only receive him into favour, but "advance him beyond any minister in Scotland;" but Melville was inflexible. He was allowed, however, to preach both at Newcastle and Berwick. At length leave was given him to return to Scotland, but it was now too late. He died at Berwick in 1614, after a few days' illness, in the fifty-ninth year of his age, and the eighth of his exile. Melville was a pious, amiable, and learned man, and though possessed of a mild temper and courteous manners, was distinguished by the energy of his character, and his inflexible adherence to principle, regardless alike of fear or favour. "He was one of the wisest directors of church affairs in his time," says Calderwood. His literary reputation mainly rests on his "Diary," which has been printed by the Bannatyne and the Wodrow societies. Its interesting narratives and simple graphic style, render it one of the most captivating volumes of its kind in the literature of our country. Melville was also the author of a catechism, a posthumous apology for the Church of Scotland, and of several poems which do not rise above mediocrity.—J. T.

MELVILLE, Robert, F.R.S., F.S.A., a Scotch officer, born at Monimail in Fifeshire in 1723, served with the army in Flanders from 1744 till the peace of Aix-la-Chapelle, 1748. He mainly contributed to the taking of Martinico, the fall of which involved the surrender of the other French islands; and as a reward for his services was made brigadier-general and governor-in-chief of Martinico and the other captured possessions in the West Indies. In later life he devoted himself with distinguished success to antiquarian pursuits. He died in 1809.

MELZI D'ERIL or D'ELRIL, Francesco, of a noble Milanese family, and in Spain a grandee of the first class; created by Napoleon I. Duke of Lodi, and confirmed in that title and its revenues on the return of the Austrian dynasty; born in Milan, 6th March, 1753; died in the same city about the end of January, 1816. He was educated in the Milanese college of nobles, and at an early age filled posts in the municipality. Having in 1782 visited Spain on business connected with his title of grandee, he subsequently returned thither; travelled in Portugal; in England, where the prosperity and freedom of the nation made a deep impression on his mind; in Scotland and Ireland; finally, through France, regaining Italy. When the armies of the French republic conquered the Milanese, Melzi headed a deputation of the Lombard states sent to meet Bonaparte; aided in the establishment of the Cisalpine republic; sat as its representative in the congress of Rastadt; and when the republic of Italy took the place of the Cisalpine, Melzi was nominated vice-president. At a later period the elevation of Eugène Beauharnais to the viceroyalty of Italy probably disappointed Melzi's most cherished plans, and thenceforward no honour or emolument availed to reconcile him to the court. He stood aloof in moody silence, sometimes broken by sarcastic speech; and when the fall of Eugène followed the abdication of Napoleon in 1814, made his peace with Austria. Retaining his dukedom and resources, Melzi returned to the private sphere for which his literary tastes fitted him. He possessed a superb library, and published a splendid edition of Dé Marchi at an enormous outlay.—C. G. R.

MELZI, Gætano, Count, bibliographer, born in Milan, 1783; died of apoplexy in the same city, 10th September, 1852. He accumulated a library of above thirty thousand volumes, including rare editions of the fifteenth century; carried on an extensive correspondence with men eminent in the world of letters, or in the kindred world of material books; and spared no expense in amassing material for his dictionary. He has left—"Bibliografia dei Romanzi e Poemi Cavallereschi Italiani," a descriptive catalogue of editions, preceded by a modest preface; and "Dizionario di Opere Anonime e Pseudonime di Scrittori Italiani o come che sia aventi relazione all' Italia," of which the third volume was published posthumously.—C. G. R.

MEMLING, Jan or Hans, one of the most celebrated of the early Flemish painters, was established as a respectable and well-to-do citizen at Bruges in 1479; he lived in his own house at that time, and had a wife and three children. His wife died in or before 1487, and Memling himself was already dead in 1495. The ordinary statements, therefore, about his poverty and destitution, and his seeking shelter in the year 1477 in the hospital of St. John at Bruges, are open to great suspicion. Van Mander, who calls him Memmelinck, says he was a native of Bruges. He has, however, been claimed by the Germans for Constanz. Marcus Van Vaernewyck speaks of a Hans of Bruges in his Historie van Belgis, 1565; and Vasari also mentions an Ansse of the same city. These names, doubtless, indicate our painter, and every probability is in favour of his having been a native of Bruges. His works proclaim him to belong to the school of the Van Eycks. He was not the Juan Flamenco of Burgos, as that painter was still living in 1499, when Memling had been dead already four years. Among the principal works of this admirable painter are the small so-called "Châsse of St. Ursula," in the hospital of St. John at Bruges, on which the adventures of the saint with her eleven martyr virgins (xi. m.v.) are exquisitely painted in oil in several compartments; also the small "Adoration of the Magi," and the large altarpiece of the "Marriage of St. Catherine," both in the same establishment: the last, in which the figures are nearly life size, was painted in 1479. Bruges possesses many other pictures by Memling; and in the gallery at Munich there are nine attributed to him, which were formerly in the well known Boisserée collection. Of these pictures many are excellent; but one, "The Joys and Sorrows of the Virgin, and the Journey of the Three Kings from the East," is among the most remarkable productions of the fifteenth century. It contains about fifteen hundred small figures, and every object introduced is executed with the utmost care and attention to minutiæ; it is on the whole tasteful in its disposition, and the colouring is everywhere clear, and in parts brilliant. The figures vary in size from six inches to about one; the scene represents a vast landscape, and the dimensions of the picture are two feet eight inches high by six feet five inches wide. Memling was also an illuminator of books. The library of St. Mark, Venice, possesses a magnificent missal with decorations by him. Rathgeber, in his Annals of Flemish art, enumerates more than a hundred pictures attributed to this painter, but few of them are certainly by him. For the facts relating to Memling's circumstances in Bruges, see Weale's *Catalogue du Musée de l'Académie de Bruges*, 1861.—R. N. W.

MEMMI, Simone, a celebrated Italian illuminator and wall painter, the contemporary of Giotto, who now owes his reputation chiefly to Petrarch, who says in one of his letters—"I have known two excellent painters, Giotto, a citizen of Florence whose fame among the moderns is immense, and Simone of Siena." The correct name of this painter is Simone de Martino; Memmo, short for Guglielmo, William, was the name of his wife's father; his own father's name was Martino, and Simone was born at Siena about 1285. Of his works few now remain; there are still some wall paintings in the chapel Degli Spagnoli at Florence, painted in 1328, and others in the Campo Santo at Pisa; the last are engraved in the great work of Lasinio, Pitture del Campo Santo, &c. They are dry and meagre performances, utterly without taste in their forms. In 1336 he was invited to Avignon, the then residence of the popes. Here he became acquainted with Petrarch, and painted a portrait of his Laura; but this portrait cannot now be traced, though it may have been the original of the miniature in the Bibliotheca Laurentiana at Florence, of which Cicognara has published an outline in his Storia della Scultura, i. 42. He died at Avignon in 1344.—R. N. W.

MEMNON, the author of a history of Heracleia Pontica. Our knowledge of this work is derived from Photius, who had read from the ninth to the sixteenth book. This portion extended from the time of Clearchus the disciple of Plato to the death of Brithagonas, who was sent by the Heracleians as an ambassador to Julius Cæsar. The excerpta given by Photius were first pub-

lished in 1557. The best edition is that of Orelli, which was printed at Leipsic in 1816.

MEMNON, a mythical hero first mentioned in the Odyssey, said to be the son of Tithonus and Eos. The legends concerning him are various, but his origin is generally traced to Egypt or Ethiopia. He assisted Priam in the Trojan war, with his own hand slew Antilochus, and was himself slain by Achilles. It is now supposed that this Memnon of the Greeks is the same as the Egyptian Phamenoph or Amenophis mentioned by Manetho in the eighteenth dynasty. There was a celebrated colossal statue near Thebes ascribed by the Egyptians to this king, which has been described by Strabo and Pausanias, and is said to have given forth sounds resembling the snapping of a lute string.

MEMNON, a celebrated Persian general intrusted by Darius Ochus with the supreme command in western Asia when Alexander the Great invaded his dominions. At the first battle fought on the banks of the Granicus the Macedonians were completely victorious, but Memnon had previously advised that the Persian army should retire. When Alexander had reduced Miletus and Halicarnassus Memnon escaped to Cos, and soon after made himself master of Chios and the whole of Lesbos, except Mytilene. He died before that place in 333 B.C.

MENA, Juan de, a Spanish poet, born in 1411; died in 1456. He was secretary and historiographer to John II. of Castile; but it does not appear that any part of the chronicle of that monarch now extant is by his hand. His poems seem to have been received with favour at court, since they are found in the collections made for the king's amusement. A poem on the "Seven Deadly Sins" is a dull allegory; the "Coronation" is a poem in honour of the marquis of Santillana. The "Labyrinth," his principal work, was begun early, but left unfinished. It is in style and conception an imitation of Dante; and after an allegorical introduction, diverges into a series of mythological and historical portraits, including the king, Alvaro de Luna, the marquis of Villana, and the Count de Niebla. His minor poems, which are of small value, are to be found in the old Cancioneros Generales, and in the old editions of his works, especially that of 1534.—F. M. W.

MENAGE, Gilles, a celebrated French author and critic, born at Angers on the 15th August, 1613; died at Paris on the 23rd July, 1692. He was at first educated for the legal profession, but afterwards entered the church so far as to make himself eligible for what was termed a simple benefice. For some time he was attached to the household of Paul de Gondi, afterwards Cardinal de Retz; but his irritable temper exhausted the patience of his patron, and Menage sold his patrimonial estate for an annuity of three thousand livres. He then retired to a house in the cloister of Notre Dame, devoting himself to literature, and assembling once a week a society of learned men. His memory is said to have been prodigious; so much so, that he did not keep notes of the books he read, but by once writing a passage could ever afterwards retain it. Bayle called him the Varro of his age. He left an etymological dictionary of the French language; a dissertation on the origin of the Italian language, with which he was well acquainted; several volumes of poems; some critical essays on the French language; and a number of miscellaneous writings.—P. E. D.

MENANDER, the most celebrated poet of the Greek new comedy, was born at Athens, 342 B.C., and died 271 B.C. Scarcely anything is known of his life; but he seems to have been of luxurious and epicurean habits. His writings, of which unhappily we have nothing but disjointed fragments, were held in the highest estimation by antiquity. They were continually copied by the Roman dramatists, and four of the extant plays of Plautus, with the same number of those of Terence, are imitations of Menander. From these, and from his numerous fragments, we are enabled to form some idea of the excellence of his comedies. The charming simplicity and easy grace of his style was accompanied by a profound knowledge of mankind; and the most perfect expression of tender or pensive sentiment was united to the most elegant pleasantry, and the most subtle discrimination of character. Some good remarks on Menander will be found in Schlegel's Dramatic Literature, and in Müller's Literature of Greece. "If ever the best Tatlers and Spectators," says Macaulay, "were rivalled in their own kind, we are inclined to guess it must have been by the lost comedies of Menander."—G.

MENANDER (Protector), so called from his being one of the emperor's body guard, flourished about the close of the sixth century, and was the son of Euphratas of Byzantium. He wrote a history of the Eastern empire from 558 to 583, part of which has been preserved. The best edition is that of Bonn, 1830.

MENASSEH. See Manasses.

MENCIUS is the Latinized form of Meng-tseu, the name of a celebrated Chinese sage, the author of one of the "Four Books" which form the scriptures of the Chinese. He is supposed to have lived in the first half of the fourth century before Christ, and his tomb, according to M. Pauthier, is still shown in the town of his birth, Tseou, in the province of Chan-Tung. Losing in early childhood his father, he is described as having been carefully brought up by his mother, who is venerated in China as a model of maternal virtue. Beginning as a disciple of Tseu-sse, a descendant and follower of Confucius, Mencius became himself a sage with disciples of his own, and travelled from court to court of the sovereigns of the kingdoms into which China was then divided, arguing and teaching. He composed the last of the four classical books of the Chinese, and it is known by his name. Though full of the common-places which make up Chinese philosophy, the work of Mencius is to European readers one of the most interesting of the four, from the vivacity of its style and the dialogue-form in which it is mainly composed. The original goodness of man is one of the favourite doctrines of Mencius, and his mode of teaching may almost be termed Socratic. M. Stanislas Jullien executed a Latin translation of Mencius for the Asiatic Society of France, Paris, 1824, and there is an English version of it in Mr. Collie's translation of the "Four Books," Malacca, 1828. A more accessible version is the French one of M. Pauthier, among the Livres sacrés de l'Orient in the Panthéon Litteraire.—F. E.

MENCKE, Friedrich Otto, eldest son of Johann Burckhardt, was born at Leipsic on the 3rd August, 1708, and proved himself a worthy successor of his father and grandfather, both in their chair in the university and in the continuation of the Acta. Among the rest of his works, his "Life of Angelus Politianus," 1736; and his "Miscellanea Lipsiensia, 10 vols., are the most important. He died in 1754, in his native town.—K. E.

MENCKE, Johann Burckhardt, son of Otto, and a celebrated scholar, was born at Leipsic on the 27th March, 1675. After studying theology, he was nominated to the chair of history in his native town, and was afterwards appointed historiographer to Frederick Augustus, king of Poland and elector of Saxony. After the death of his father he continued his Acta Eruditorum. He deserved still better of learning by his "Scriptores Rerum Germanicarum, præcipue Saxonicarum," 1728–30, 3 vols. He also distinguished himself as a poet, and was the founder and director of the first German academy, the so-called Poetic Society of Leipsic, as a member of which he styled himself Philander von der Linde. The greatest sensation, however, he produced by his "Orationes Duæ de Charlataneria Eruditorum," which were translated into almost all European languages. He died in 1732.—(See *Life* by Treitschke.)—K. E.

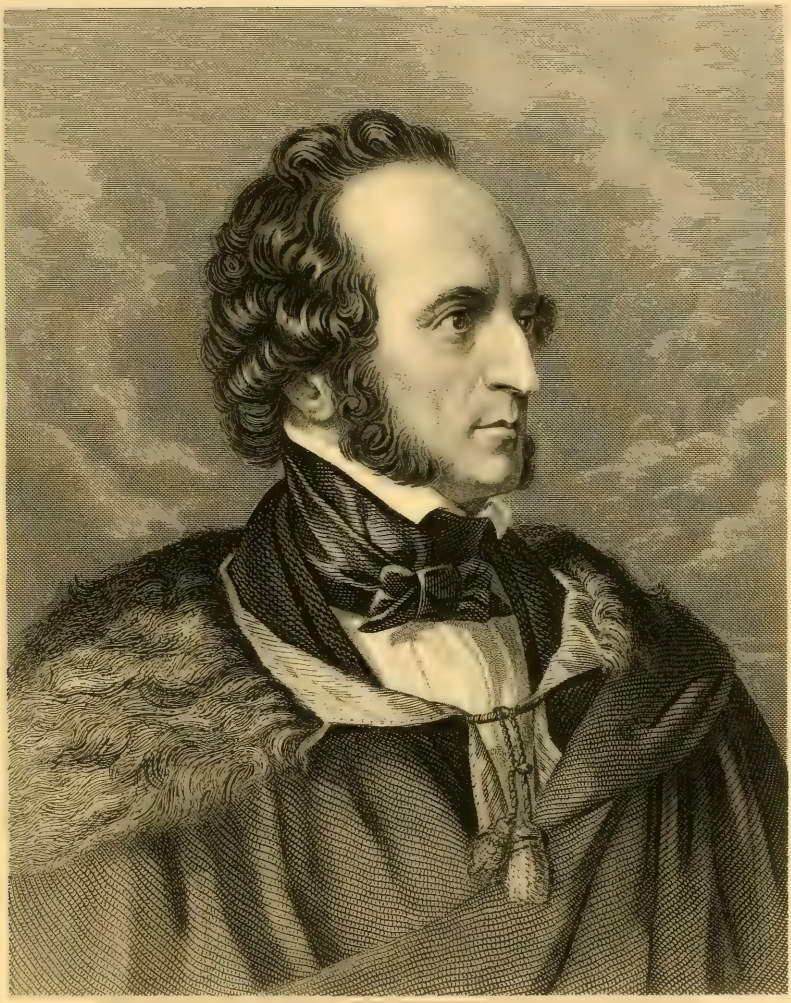
MENCKE, Otto, a German litterateur, was born at Oldenburg on the 22nd March, 1644, of a respectable family. In 1668 he obtained the chair of ethics in the university of Leipsic, which he honourably filled till his death on 29th January, 1707. His fame rests on his "Acta Eruditorum Lipsiensium," the first literary journal of Germany, which during its long existence commanded universal esteem and popularity. The rest of his writings (amongst which we must mention an edition of Camden's Annales) have been consigned to oblivion.—K. E.

MENDANA DE NEYRA, Alvaro, a Spanish navigator, was born in 1541. In 1568 he set sail from Callao on a voyage of discovery, in the course of which he celebrated, on an island that he named Isabella, the first mass ever performed in the islands of the Pacific. In January, 1569, he landed on the coast of Mexico, from which he returned to Lima. Many disputes have taken place regarding the identity of the places discovered by Mendana de Neyra; they are now admitted to be what we call New Georgia. He commenced a second expedition by sailing from Paita in 1595. He failed, however, owing to the imperfect state of the science of navigation at that period, to find the islands which he had formerly visited. He discovered, however, a new one, to which he gave the name of Santa Cruz, and he endeavoured to establish a colony there. The cruel and intemperate conduct of his crew towards the natives, frustrated all his schemes. His men grew mutinous, his heart gave way, and he died 18th October, 1595.—W. J. P.

MENDELSSOHN, Moses, an eminent German philosophical writer, was born at Dessau, September 10, 1729, of Jewish parents, whose extreme poverty confined his education to the study of the Hebrew language, the Old Testament, and the writings of Maimonides. The too severe application of the boy caused a nervous disease, the consequences of which he never entirely overcame. At the age of sixteen he proceeded to Berlin, in order to fight his way through the world. Notwithstanding his poverty he eagerly continued his work of self-education; he acquired the Latin language and mathematics, and studied the philosophical systems of Leibnitz and Wolff. Philosophy from that period was his favourite study, which he soon was enabled to pursue at greater leisure by becoming first private tutor, and afterwards clerk and partner, to a prosperous Jewish silk manufacturer of the name of Bernard. In this situation Mendelssohn, by his intelligence and blameless morals, secured the respect and benevolence of Jews as well as Christians with whom he became acquainted. As an excellent chess-player, he was in 1754 introduced to Lessing, an introduction which ripened into an intimate and life-long friendship. Conjointly they published an essay on "Pope as a Metaphysician," 1755, which was soon followed by other literary productions on the part of Mendelssohn. These publications brought him into close and familiar contact with Abbt, Sulzer, and Nicolai, to whose Bibliothek der Schönen Wissenschaften and Literatur-Briefe he became an active and prominent contributor. About the same time he gained the prize of the Berlin Academy by his "Evidence of Metaphysical Science," and was elected a member by the academy. Frederick the Great, however, struck his name from the list, because a Jew was not to be admitted into that learned body. Mendelssohn was indeed urged by Lavater to embrace the christian faith, but refused. On the contrary, he continued his efforts to improve the intellectual and moral condition of his coreligionists, but by his liberal views often gave offence to the orthodox party among them. With respect to his religious persuasions he may be considered as the prototype to his great friend's Nathan. As a philosopher Mendelssohn did not follow any one particular school, but must be characterized as an eclectic. Among all his writings his "Phædo," 1767, ranks highest, and has established his fame as an original thinker and elegant writer. Besides the laurels won in the literary field, Mendelssohn also succeeded in acquiring worldly substance, and left a large family amply provided for. He died on the 4th January, 1786. His collected works were edited by his grandson, G. B. Mendelssohn, Leipsic, 1843–45, 7 vols. His life has been written by several authors in different languages.—K. E.

MENDELSSOHN BARTHOLDY, Felix, the musician, was born at Hamburg, February 3, 1809, and died at Leipsic, November 4, 1847. His father, Abraham, a rich banker, was the son of Moses Mendelssohn noticed above; and upon his marriage and conversion to christianity he took the name of Bartholdy, the family name of his wife, whose brother filled a diplomatic post in Italy. Felix was the second of four children, the eldest of whom Fanny, was, as a child, not less remarkable than himself for musical capacity; Paul, his younger brother, follows his father's profession; and Rebecca was the youngest of the family. Mendelssohn's infantine sensitiveness to music was very remarkable, and his natural disposition for the art was carefully nurtured by his mother, with whose judicious teaching, and with his sister's example, he had the best possible foundation for his course of study. In 1812 the family removed to Berlin, where their home was the resort of men most distinguished in all departments of intellectual attainment. After a time Mendelssohn was placed under the tuition of Berger for the pianoforte, and Zelter for composition. The rapidity of his progress under both these masters was extraordinary—under the latter, marvellous. He made his first public appearance as a pianist in 1817, when he played Dussek's Military Concerto. At the beginning of May, 1821—he had but recently completed his twelfth year—Jules Benedict went to see him, and found him at work upon his first published pianoforte Quartet (that in C minor) which he waited to finish before he would join his visitor at a game in the garden; but this once entered upon, he was as perfect a child in his romp, as he just proved himself a genuine artist in his labour. Zelter, in his correspondence with Göthe, wrote with rapture of the astonishing powers of his young pupil; the poet philosopher was so warmly interested by his enthusiasm, that he invited Mendelssohn to visit him at Weimar, in November, 1821, and verified by his own observation all that had been told him of the wonderful boy. Mendelssohn attached the greatest importance to this visit, ascribing to Göthe's influence upon him his own veneration for art, and devotion to its highest interests. In acknowledgment of Göthe's concern in his welfare, Mendelssohn dedicated to him his first publications—the three pianoforte Quartets, one of which has already been mentioned. Moscheles visited Berlin in 1824, when for the time the youthful wonder was placed under his instruction; the unbroken friendship between him and his pupil dates from this occasion. Distrustful of the praises of his teachers, Mendelssohn's father took him to Paris, in the spring of 1825, to obtain the judgment of Cherubini, upon the desirability of allowing him to dedicate his whole energies to the study of an art, upon which he had no need to depend as a profession; the veteran musician perceived the present powers and the far greater promise of the boy, and his advice assured the wary father in the course he was pursuing. In the autumn of this year, the opera of "Die Hochzeit des Camacho" was publicly performed at Berlin. Though the first that was brought before the world, this was by no means the first work of its class that Mendelssohn wrote—a fact which, if it lessen our amazement at the maturity of this boyish production, increases our admiration of the fertility of those precocious powers, that had so early given him experience. The opera was received with applause, but was depreciated by the journals, which occasioned its withdrawal from the theatre, and planted in Mendelssohn a dislike for Berlin that ever increased in him. In November, 1826, Felix and Fanny Mendelssohn played to Moscheles, who then revisited Berlin, a pianoforte arrangement of the overture to A Midsummer Night's Dream; that named (after two little poems of Göthe, which it illustrates) The Calm of the Sea, and a Prosperous Voyage, was already written, and the Octet in E flat was composed a year before. The history of music presents not another instance of such precocious maturity as is evinced in these three astonishing productions; all consideration of the extreme youthfulness of the composer gives way to wonder at the profound mastery proved in the development of the ideas, the equal originality and beauty of the ideas themselves, their perfect individuality to Mendelssohn, and the many daring but successful novelties in harmony and instrumentation, which make these works of a boy subjects of grave study to most accomplished musicians; and we have acknowledged a small part of their merit only, in speaking of technical excellence, while their fully embodied poetical purpose (in the two overtures especially) exalts them still higher as works of art. Among the many circumstances that conduced to draw out the best qualities of Mendelssohn's mind, was the careful direction of his studies to subjects out of his own art, which gave a constant freshness to the pursuit of this whenever he returned to it, and at the same time developed and refined his general intelligence. In 1827 and 1828 he was a student in Berlin university; and while there, he made a metrical version of Terence's Andria (the first that had been written in the German language), which he sent as a present to Göthe.

Moscheles, then resident in London, and Klingemann, another friend of Mendelssohn, who was attached to the Prussian embassy in this country, urged him to come to England; and his own inclinations concurring with their advice, he made his first visit here in 1829, arriving early in April. Hitherto his rare talents were little known beyond the limited though wide circle of his father's connection, and it is from their public recognition in London, that his universal reputation is first to be dated. His performance of Mozart's Concerto in D minor, with extempore cadences, and the production of his own Symphony in C minor, both at concerts of the Philharmonic Society, drew forth the wondering praises of all musicians. With a view to the republication of his Symphony, it being already printed in Germany, in order to establish a new copyright he now inserted, in place of the original minuet, the scherzo from his Octet, which he orchestrated for the Philharmonic concert. At the rehearsal, the band was so delighted with this most remarkable movement, that they insisted on repeating it—a truly unique occurrence—and at the concert the audience followed their example by redemanding its performance. On midsummer-night, at the benefit concert of Drouet the flute-player, was first performed the immortal overture to A Midsummer Night's Dream, the key-stone of its author's reputation, and the impression it made was deep as it was instantaneous. The overture



was repeated at a concert for the sufferers from an inundation in Silesia, on the 13th of July, and this repetition has been confounded with its original performance. At the close of our season Mendelssohn made a tour through the Scotch Highlands, and visited the Isles of Fingal; he returned through the English lake district and then spent some time at the house of Mr. Taylor in Wales, to whose daughters are dedicated the three charming pianoforte sketches which he wrote while he was there. Soon after his return to London, he was thrown from a cab, and his knee was so injured by the fall, that he was unable for some little time to return to Germany, as he had intended. To solace his confinement to his room, he composed the little opera of "Heimkehr aus der Fremde," published in English under the title of "Stranger and Son," of which Klingemann wrote the drama. This Mendelssohn designed to celebrate the silver wedding (the twenty-fifth wedding day) of his parents; and he recovered timely to reach home with the love offering, and direct its private performance on the occasion.

In the autumn of 1830, Mendelssohn went to Italy. He was in Rome from November till the following April, and there composed two of his most important works—the setting of Göthe's ballad of the First Walpurgis Night, and the Reformation Symphony. This latter was intended to commemorate the Reformation, and it comprises some remarkable elaboration of the chorale "Ein feste Burg," said to have been sung by Luther as he was led to trial. Mendelssohn withheld it from the public, as he did many other compositions, some of which have been posthumously printed; and his brother, who possesses the MS., persists in refusing to allow it to be heard; but the friends to whom the author showed the work are unbounded in their admiration of its beauties. He passed some time at Naples, and visited Venice, everywhere enchanting society by his versatile genius, everywhere imbibing inspiration from the atmosphere of classical art that surrounded him. He then made a sojourn in Switzerland, delighting as fully in the wonders of nature which met him there at every turn, as he had done in the glories of art, when ranging through the ruins and the galleries of Italy. In February, 1832, he went to Paris; but though he was well received there, the character and the customs of the place were uncongenial to him. Recovered from a severe attack of cholera, he came again to England in April. The chief events of this visit were, the first performance of his Concerto in G minor, and the production of his overture, "The Isles of Fingal," in which he pourtrays the effect upon his poetical mind of the romantic scenery which had kindled his imagination in the Hebrides. He left England with a commission from the Philharmonic Society, to compose three new works for them by the following year, for the sum of £100. The fulfilment of this engagement did not so engross him, but that he could give much attention to the practical department of his art. He directed the performance in Berlin of Bach's Passionsmusik with great success, but nevertheless failed in a competition for the directorship of the Singing Academy in that city—a circumstance which tended to confirm his early dislike to the Prussian capital. Mendelssohn came back to London in April, 1833, bringing for the Philharmonic the aria of "Infelice," the overture in C, which, from the prominence throughout it of brass instruments, he used to call the Trumpet Overture (unprinted); and the Symphony in A major—in which are embodied his impressions of his Italian sojourn; and these were all performed during the season. He offered the Symphony for publication to the house of Cramer & Co., which they, not having yet realized the commercial value of those of his works they had printed, refused: offended at this, he would never afterwards make an assignment to them. This exquisite masterpiece not being then printed, he always deferred its publication; and its performance, therefore (until it was printed after his death), was restricted to the concerts of our Philharmonic Society. Mendelssohn left London for a while to conduct the Lower Rhine musical festival at Düsseldorf. There he conceived the idea of his beautiful overture to the national tale of Melusine, which was suggested to him by a picture illustrative of the subject. The overture was played first by our Philharmonic Society in the following April, when it was indifferently received. Of this work, as of many others, he made an entirely new score before he printed it. At Düsseldorf his worth was so keenly perceived, that he was invited to the direction of the Singing Academy and the theatre, which he undertook, it being his first professional engagement, his father's wealth having rendered him independent of the occupations from which, for the most part, a musician derives his maintenance. A fruit of this appointment was the much praised dramatic music of Der Standhafte Prinz (unprinted), a play of Calderon translated into German by Immermann, and produced in 1834. Mendelssohn was offered the musical professorship in Leipsic university in 1835, which he declined. He had the strongest aversion to pedantry, and detested theoretical discussions, as being the cause, if not the result of pedantic feeling, and thus he dreaded to fill a university chair, regarding it as the seat of a pedagogue. More fortunate was the application to him, of the committee of the famous subscription concerts, given in the Gewandhaus at the same town, to become conductor of these performances. He entered upon this office in September, 1835, and his discharge of it, raised the concerts to a memorable celebrity. The death of his father, in November, was a severe shock to Mendelssohn, and it added one more to the regretful associations in his thoughts with the city of Berlin, where it took place. He roused himself from this calamity to complete the oratorio of "St. Paul," which was produced at the Düsseldorf festival on Whitsunday, 1836. This must be regarded as the opening of a new period in musical history; the Deluge of Schneider, the three Oratorios of Spohr, the Mount of Olives of Beethoven, and even the Creation of Haydn, have all such a comparative secularity, not to say lightness of character, as, still more than their unscriptural text, dissociates them from the sacred masterpieces of Handel. "St. Paul" approximates to these in its style no less than in its subject, and it was thus the first oratorio produced since the days of the author of Messiah, wherein the spirit reappears in which he wrote. Its reception was worthy of the work, and worthy of the new aspiration of musicians it awakened. Among others, one most graceful compliment was paid to the composer by the festival committee, in the presentation of a copy of his own score, with illustrations by three of the most eminent painters in Germany. The work was greatly modified before it was printed; ten pieces being omitted, several rewritten, and some inserted. "St. Paul" was first played in England, at a festival in Liverpool, in October, 1836; and it was given in London and at Birmingham (to which latter the composer came to conduct it, bringing with him his Concerto in D minor) in the ensuing September. Very quickly upon this followed its reproduction in every country where the class of music is performed, and the same success always attended it. In the summer of 1836 Mendelssohn went to Frankfort to take the duties of his friend Schelble, who was ill, as conductor of the Cecilia Vocal Society. It was then that his marriage was decided upon with Mlle. Cecilie Jean-Renaud, of a good Frankfort family, which took place in the spring of 1837.

An interesting feature of the year 1838 was a series of four historical concerts, which Mendelssohn organized and directed at Leipsic, and which were as notable for the choice of works as for the refined excellence of their performance. At several subsequent periods he gave a similar course, proving thus his knowledge of the various treasures of his art, and his perfect mastery of their several peculiarities of style. At this time several of his most important chamber compositions were written; the three violin quartets (Op. 44, for example) and the pianoforte Trio in D minor; besides which, many minor works show the exhaustless spontaneity of his invention. In 1840, a monument to Gutenberg was erected in Leipsic, the great book mart of Germany, in commemoration of the fourth centenary of his magnificent discovery. For this occasion Mendelssohn was appointed to write a choral work, which was sung in the open air at the uncovering of the statue, and to compose his immortal Hymn of Praise, which was first performed on the same evening. This latter he purposed to follow with some other works on the same original plan, and so described it as the "first Sinfonia-cantata." Why this purpose was not carried out is unknown; but it was certainly not because this first composition in the new form was unsuccessful. It is not necessary here to discuss, how much or how little the design of incorporating in one work the essentials of an instrumental and of a vocal composition owes its origin to the Choral Symphony of Beethoven. Mendelssohn's detractors may deny him the merit of invention; but they who render him critical justice will always perceive as broad a distinction between his idea and that of his predecessor, as between the plan of Beethoven's work and that of any other

in existence. The measureless beauty of the Hymn of Praise is for all time; but there was something singularly felicitous in the choice of the text, and in its treatment, for the occasion it was designed to celebrate. Mendelssohn came once more to England, to conduct his new work at the Birmingham festival in August; and he brought with him for publication the three organ preludes and fugues dedicated to Attwood, who was one of the first to appreciate, and the warmest to uphold, his artistic claims in this country. These fugues and the six sonatas for the organ, form a distinct class of the composer's works, and are indeed conspicuous among all that has been written for the instrument. After his return to Leipsic, Mendelssohn entirely rewrote the Hymn of Praise, and, among other important changes, interpolated the wonderful passage "Watchman, will the night soon pass?" In its altered form the Hymn of Praise was reproduced at the Gewandhaus in December, when it created so powerful a sensation that the king of Saxony, his interest stimulated by the general enthusiasm, commanded the repetition of the work, and went up to the composer at the close of the performance, to thank him, before the public, for the delight it had given him. In the spring of 1841 the Hymn of Praise was performed by our Philharmonic Society, but from the original parts; on learning which, Mendelssohn was so annoyed with Novello the music-seller for suffering such an injustice to be done to him, that he never allowed that firm to publish another of his works. It was at this period that the degree of Ph.D. was conferred on Mendelssohn by the Leipsic university; also that the king of Prussia awarded him the Order of Merit, a marked distinction; and lastly, that the king of Saxony appointed him his kapellmeister.

The present widely-spreading appreciation of Bach, owes its origin to Mendelssohn's enthusiasm for the master, and the zeal with which he sought to communicate this to others. He formed a project to erect a monument to the mighty old musician, in the town where he produced his masterpieces. Besides contributing largely to this from his own means, he gave several performances of Bach's music, the proceeds of which were added to the fund. The first of these took place in August, 1840, at St. Thomas' church in Leipsic, where the veteran contrapuntist had been organist, and was probably suggested by the recent éclat of the Gutenberg memorial. The statue was inaugurated, April 23, 1843. The king of Prussia offered Mendelssohn a lucrative appointment, in 1841, as general superintendent of sacred music throughout the kingdom, and director of the great instrumental concerts in Berlin; this he accepted, but with the condition that he should continue his directorship at Leipsic. The king desired to restore the ancient Greek drama to the stage, and with this view commissioned Tieck to prepare the Antigone of Sophocles for representation, and Mendelssohn to set the lyrical portions of the play to music. The composer's literary studies had well prepared him for the novel and interesting task, which he accomplished in the summer of 1841, in the space of eleven days, and the work was first performed at the palace at Potsdam, on the 15th of October. Some English classical scholars have violently depreciated this remarkable composition, regarding it from a totally false point of view; it overlives their undiscerning censure, and with its companion work, the "Œdipus in Colonus," written under the same circumstances in 1841, proves the poetical vigour of Mendelssohn's power of conception in a wholly untrodden field, and his capability of appropriating the resources of his art to a previously-untried subject. A serious illness attacked Mendelssohn towards the close of this year—a supposed consequence of his ceaseless mental labour. On his recovery, at the beginning of 1842, he wrote the Symphony in A Minor, a work he had been contemplating ever since his tour in Scotland, his experiences in which are idealized in this picturesque and passionate composition. His wife had often lovingly complained that he poured forth the stream of his genius upon the world, but wrote nothing especially for her. To answer this reproach he had a blank volume bound and lettered with her name, and therein he wrote the work under consideration, which may be regarded as the chief of his instrumental compositions. In due time, however, romance gave way to interest, the Symphony being dedicated to Queen Victoria, in acknowledgment of the personal attentions she showed the composer. It was first played at one of the Gewandhaus concerts in the spring; and Mendelssohn came to London to direct its performance for the Philharmonic in June.

Another scheme, as much for the advancement of music as the Bach statue was for its honour, occupied Mendelssohn in 1843; this was the establishment of the Conservatorium at Leipsic, which he both proposed and completed. He obtained the support of the king of Saxony, issued a prospectus in January, and opened the institution on the 3rd of April. He undertook the responsibility of its direction, and presided over the classes for composition and the pianoforte, throwing as much zeal into these occupations as would have absorbed the entire energy of any other man. In ackowledgment of the great service he thus rendered to Leipsic, the corporation presented him with the freedom of the city. In the spring of this year the First Walpurgis Night was produced in public at the Gewandhaus, it having been almost entirely recomposed since it was written at Rome. To afford his ever active mind some relaxation, Mendelssohn passed the summer in Switzerland; but he occupied his vacation with the composition of the dramatic music to A Midsummer Night's Dream, in which, as though nourished by the elixir of eternal youth, he carried out the ideas of his boyhood, amplifying the train of thought set forth in the overture, and fulfilling, as it were, that wonderful conception. If we are amazed that the earlier masterwork could have issued from so young a mind, what word will define the feelings with which we regard this later resumption of all the spirit of the original idea! It was undertaken at the behest of the king of Prussia, and was first played in the palace at Potsdam in October. About this time also was written the overture and the one chorus for "Ruy Blas," likewise at the king's desire, and for performance in the court theatre. This year, with all its successes, was greatly embittered to Mendelssohn by the death of his mother, which occurred, as did all his crosses, at Berlin; and it occasioned his spending the winter there. He now undertook the editorship of Israel in Egypt, for the Handel Society in London, stipulating that he should be allowed to write an organ-part, to supply on paper such completion of the accompaniment, as Handel was accustomed to extemporize at the performances over which he presided. The edition is remarkable for its rigid adherence to the composer's MS. in preference to the authority of the earliest printed copies; and for the eminent beauty of the organ-part, which should now be inseparable from the oratorio. He collated his authorities for the publication, during his stay in London, where he was engaged, in 1844, to conduct six of the Philharmonic concerts—this being the occasion of giving up the old custom of the society, which was to have a different conductor at each concert. The Midsummer Night's Dream music and the Walpurgis Night were first played here in the course of the season. While here, Mendelssohn wrote the overture to Athalie; and he completed his music to this tragedy of Racine, during an autumn residence at Soden, near Frankfort. The work, as admirable for its correct setting of the French verse as for its musical beauty, was another commission of the king of Prussia; and it was played at Charlottenburg in 1845. At the beginning of this year Mendelssohn resigned his appointment at Berlin, having determined to seclude himself from public life; but, in permitting his retirement, the king compelled him to retain a salary, with the title of General Director of Music. He now wrote his violin concerto for his townsman, playmate, and collaborator in the Gewandhaus orchestra, F. David; he was fitted for the task by a practical knowledge of the instrument, his fluency on which enabled him to play the viola in Quartets—one of his favourite diversions. He had engaged to produce an oratorio for the next Birmingham festival, and he accordingly occupied himself now at Soden with the composition of "Elijah." After a year's absence from public, he suddenly resolved in the autumn to resume his directorship at Leipsic, his return to which was a source of infinite delight to that musical city. In the spring of 1846 he conducted the festival at Liege where he brought out his cantata, "Lauda Sion," which he wrote for the occasion. He conducted also a festival at Aix-la-Chapelle, and another at Cologne. These many distractions did not prevent the completion of his great oratorio, and he came to Birmingham to direct its first performance, which took place on the 26th of August. The immense success of this superb work in no way dulled its author's sensitiveness to its inequalities, and previously to its second performance he made many important alterations in it. In its perfected form it was reproduced by the Sacred Harmonic Society at Exeter hall in April, 1847. Before returning to England, for this occasion, Mendelssohn conducted "St. Paul" on Good Friday at Leipsic, which

proved to be his last public appearance there. The reception of "Elijah" in London was worthy of its transcendent merit; the queen commanded a repetition of its performance, and made this the occasion of her first visit to the concerts of the Sacred Harmonic; and the public did full justice to the noble work in which the composer attained the summit of his greatness. Mendelssohn played Beethoven's pianoforte Concerto in G on the 26th of April, at the Philharmonic, and some organ pieces of Bach on the 5th of May, at one of the Ancient Concerts; these were his last public performances.

His health had greatly failed during the previous winter, so much so, that his physicians had prohibited his playing in public. He now sank under the enormous excitement he had undergone, and it became imperative that he should take some repose. He went therefore to Frankfort, but the tidings of the sudden death at Berlin of his favourite sister Fanny, the partner of his early studies, had so terrible an effect upon him, that he was removed successively to Baden-Baden and to Unterlaken, as the only means of restoring tranquillity to his heart and brain. With an energy resembling desperation, he appears to have plunged into composition, in order to force his thoughts from the grief that overwhelmed him; the violin Quartet in F minor, written at this time, is an expression of the anguish under which it was produced, that would be painful but for its all-surpassing beauty. It was now that he sketched his oratorio of "Christ," of which, though but four fragments are printed, he is said to have written a complete outline. The unfinished opera of "Loreley" was also the production of this same amazingly fruitful period; he had always had an inclination to dramatic composition, as is proved by the several early operas that have not been brought before the public, by the two that are printed, and by the powerfully-marked character that animates all the passages in his works, susceptible of dramatic treatment. He contemplated writing an opera on the subject of Shakspeare's Tempest, in 1833, the text for which was furnished by Immermann; but dissatisfied with this he abandoned his purpose. In 1837 he entered into arrangements with Chappell & Co. of London, to compose an English opera, for which Planché wrote a libretto, and this too he rejected. He was announced by Mr. Lumley in 1847 to be engaged on an opera upon his former theme, The Tempest, for her majesty's theatre, and again he was discontented with the drama, which this time Scribe had prepared for him. The fastidiousness thus evinced in adopting a groundwork for his labour, proves the high importance he attached to the task; and when his scrupulous requirements were at last fulfilled in Geibel's treatment of the old Rhine legend, the beauty of what he produced fully justified his careful choice of a poem. How much is it to be regretted that so small a portion of what he wrote, as two detached pieces, has been made known! Somewhat restored in health and spirits, Mendelssohn returned to Leipsic; but a visit to Berlin, in reminding him of its fatal cause, stimulated anew all his affliction. Once more in Leipsic, he wrote on the 9th of October the "Night Song" (No. 6 of Op. 71), which was his last composition. While trying this on the following day, with a lady who had been the first to sing many of his songs, he was struck with the illness from which he never recovered; and a cruel anxiety as to the progress of his disease filled the whole town, until its sad termination. A funeral service was performed over him in Leipsic, and his remains were then removed for interment in the family grave in Berlin, where again his obsequies were solemnized. The presence at each of these ceremonies of all persons connected with music and letters, all men of artistic and official distinction, and the greeting of the bier at every railway station it passed, by the musical societies of the place, were but small tokens of the general lamentation for the loss which art had sustained. Monarchs and artists wrote letters of condolence to his widow, and in all the cities of Germany and England, and in France and America, performances were given in honour of his memory. He left five children, and his widow survived him but six years.

Mendelssohn was pre-eminent as a composer, as a conductor, as an organist, and as a pianist. He was the best contrapuntist that has shone as a creative imaginative musician, since Mozart. His powers of improvisation were unsurpassable, and the many anecdotes of his felicitous exercise of this brilliant faculty, are interesting as they are astonishing. Equal to his spontaneous invention, was his marvellous memory, which held at the command of the moment the minutest details of all his enormous store of musical reading. His mental acquirements were not confined to his own art; he was a skilful draughtsman, and was fond of sketching from nature the scenes that interested him. Besides reading fluently both Greek and Latin, he spoke and wrote with perfect ease in English, Italian, and French, and had a command of his own language, which is by no means common; and further, he excelled his companions in all personal exercises. His correspondence with his family during his visit to Italy (which was published in 1861), proves to the world a singular charm of his letter-writing, and gives deep insight into his genial and impressionable nature. The foible of his character was his thirst for good opinion, which led him indiscriminately to conciliate every one whose judgment could receive attention; thus his testimonials are of little credit, and his complimentary letters are not always utterances of his true opinion. In composition, besides the perfect individuality of his style, he has the merit of having originated that form of developed movement, in any variety of measure, which all will recognize in his Scherzo; of having created the "Song without Words;" of having condensed the concerto into limits that comprise all the original purpose, while they meet the demand for compression that marks the time when he wrote; of having united the several portions of a symphony in unbroken continuity; of having given to the concert overture a poetical intention and defined expression; and of having combined the distinct elements of the ecclesiastical oratorio of Bach and the dramatic oratorio of Handel, so as to produce a new type, which has become a standard for other writers. There is reason to believe that he left at least as much music which is still unprinted, as the very large amount of his published works. His friends, Ferdinand David, Hauptmann, Rietz, and Moscheles, were appointed by his family to select from his MSS. and issue to the world such of his compositions as they deemed fit for publication. All the works numbering after Op. 70, "Elijah," have been brought out by this committee, who, however, have for many years ceased from their interesting and valuable duty. The only reason that is alleged for this totally unjustifiable suppression of any of the productions of the master is, that he probably would have altered before he printed them; and the sufficient answer to this sophistication is, that his practice of alteration, as is proved by many instances in this notice, was only bounded by the printing of his works, and that he would unquestionably have altered what was printed could he have recalled it from the press. Let it be hoped that the many exhortations to his family, of those who are sincerely interested in his reputation, may yet be satisfactorily answered by the issue of all the fruits of the genius of Mendelssohn.—G. A. M.

MENDEZ-PINTO, F. See Pinto.

MENDIZABEL, Juan Alvarez y, a Spanish financier and statesman, born at Cadiz in 1790, his father being a dealer in old clothes. During the French invasion of 1808, he was engaged in the commissariat department of the Spanish army; and in 1819 he was a participator in the schemes of Galiano and Isheriz for re-establishing the constitution of 1812, rendering great services to the revolutionary army by procuring money for its use. When the constitutional cause was overthrown in 1823 he took refuge in England, where he was imprisoned on account of some liabilities he had incurred for the late government. On being released he engaged for some time in trade, and in 1827 he successfully negotiated a loan for Dom Pedro of Portugal. In 1833 he undertook the provision of various supplies for the army of the young Spanish queen. On 13th June, 1835, he was called to become finance minister under the count of Toreño; and after concluding a loan in England he returned to Madrid, and became president of the council of ministers in September of the same year, undertaking to finish the war in six months. Among the most valuable of his acts was the final suppression of the monasteries. The cortes, which on the 16th of January had passed a vote of unlimited confidence in him, were dissolved on the 27th of the same month. The war was not, as he had promised, concluded in six months, and in May, 1836, he was forced to resign. He again held the portfolio of finance in the Calatrava ministry (11th of September, 1836, to 10th of August, 1837); and after remaining in opposition for three years he resumed his former position under Espartero in 1841. His public life closes with the fall of Espartero in 1843, when Mendizabel was obliged to take refuge in Portugal. He afterwards resided in England and France, and then returned to Madrid, where he died, 3rd November, 1853.—F. M. W.

MENDOZA, Diego Hurtado de, a Spanish statesman, historian, and novelist, born in 1503 or 1504. His grandfather was ambassador of Ferdinand and Isabella to the Holy See; his father, the first count of Tendilla, served against the Moors, and was the first military governor of Granada after the conquest. Diego was the fifth son, and probably acquired his taste for Arabic learning during his early residence at Granada. He studied philosophy and the classical languages at Salamanca; and here, too, it is supposed, he wrote "Lazarillo de Tormes," the first of that series of "picaresque" novels, best represented to the English reader by the latest and best, Gil Blas. Renouncing the clerical profession, he served with the Spanish army in Italy, visiting the principal universities. In 1538 Charles V. appointed him ambassador at Venice. Subsequently he represented the emperor at the council of Trent, but was summoned thence to the more difficult post of imperial plenipotentiary at Rome (1547), where for six years he successfully maintained the imperial policy. His passion for letters, however, manifested itself in the collection of rare Greek and Latin manuscripts, and posterity is indebted to him for a complete edition of Josephus. He returned to Spain shortly before the accession of Philip II. (1554); but soon fell into disgrace, and was exiled to Granada. His leisure was devoted to the composition of verses. He appears to have been equally successful in the old Spanish measure and in the newer Italian style introduced by Boscan and Garcillasso de la Vega. His most important work, however, was written later in life—a history of the war of Granada, waged by the Moors against the tyranny of Philip II. in 1568–70. For this work he had special sources of information through his father, and also through his nephew, who commanded in this war. The work is written with such a generous impartiality towards the Moors, that it was not thought safe to publish it till after his death, the first edition (an incomplete one) being dated 1610. The style is modelled on that of Tacitus and Sallust; the narrative, drawn often from living sources, is picturesque and touching. Mendoza completed this work at the age of seventy. He was recalled to court shortly afterwards; but he died at Madrid in 1575, bequeathing his rich collection of books and manuscripts to the king, who placed them in the Escurial. Both the "War of Granada" and "Lazarillo de Tormes" are reprinted in Baudry's Collection. Of his poetry there is but one edition, published in 1610. Two letters by him are in the Seminario Erudito, 1789.—F. M. W.

MENDOZA, Inigo Lopez de, Marquis of Santillana, born in 1398; died in 1458. Possessed of enormous wealth, the only marquis then living, distinguished in the wars against the Moors, he might have become the first person in the kingdom under Henry IV.; but on the death of his wife (1455) he devoted himself to literature. His works include "Una Serranilla" (Little Mountain song), a beautiful adaptation of the Provençal style; "Comedietta de Ponza," a drama; "Centiloquio," a collection of proverbs; a poem on the death of Alvaro de Luna; and a letter to the constable of Portugal, which forms the earliest attempt at a history of Spanish poetry.—F. M. W.

MENDOZA, Juan Gonzales de, born 1540; died 1617. He spent three years (1580–83) as a missionary in China, and in 1607 was sent to Mexico as vicar apostolic. He was successively bishop of Ciudad Real, and of Popäian, New Granada, where he died. He wrote a "History of China," and a "Description of Chinese Manners;" also a "History of the Discovery of New Mexico."—F. M. W.

MENDOZA, Pedro de, born in 1487; died in 1537. He was sent out by Charles V. of Spain in 1535, as *adelantado* or governor of the territory between the Rio de la Plata and the Straits of Magellan. He founded the city of Buenos Ayres. The greater portion of his followers perished by famine, disease, and the attacks of the Indians, who burnt the city. Mendoza at last ascended the river for twenty leagues, and found shelter on an island. Being joined by his brother with supplies, he sent out an expedition under Juan de Ayalos in search of provisions. The expedition not returning, Mendoza fell ill with anxiety, and embarked for Spain, but died on the passage.—F. M. W.

MENDOZA, Pedro Gonzalez de, son of Inigo Lopez, surnamed Grand Cardinal of Spain, born in 1428; died in 1495. He attained eminence under Henry IV. of Castile, by whose influence he was made a cardinal; and subsequently exercised equal influence over Isabella, whose right to the succession he espoused. He was successively bishop of Calahorra and Siguenza, chancellor of Castile and Leon, archbishop of Seville and Toledo, and was sometimes called the third king of Spain. His influence was exerted in favour of the Jews, and of the projects of Columbus. He took a vigorous part in the prosecution of the wars against the Moors. On his deathbed he named as his successor Cardinal Ximenez.—F. M. W.

MENECRATES, a physician of considerable repute in the first century. He flourished under the reigns of Tiberius, Caligula, and Claudius, as would appear from an ancient inscription, in which he is called the physician of the Cæsars. He is the reputed author of a work upon the composition of medicines, which Galen characterizes as placing him in the rank of the best writers upon that subject.—W. B–d.

MENEDEMUS, the founder of one of the subordinate Socratic schools of philosophy, called after him the Eretrian, was born of a poor but noble family at Eretria about 350 B.C. He became acquainted with the Socratic doctrines through the teaching of Stilpo at Megara, and the disciples of Phædo at Elis. His own philosophy coincided generally with that of the Megarian school. Holding the essential unity of both the good and the true, he refused (1) to admit any difference between the several virtues, the common element of goodness in all consisting in intellectual insight; (2) to allow that one thing could be predicated of another, hence excluding (like Stilpo) all but identical propositions. He obtained the favour of Antigonus Gonatas, at whose court he died in 277 B.C. According to one story, he starved himself to death through vexation at being unable to obtain from Antigonus the grant of liberty to Eretria. According to another, he died of grief at being expelled from Eretria on account of his friendship with Antigonus. Some traits of his personal character have been preserved. The severity of his morals is said to have given him peculiar influence with his pupils, and he was so keen a disputant as sometimes to argue till he became black in the face.—G.

* MENEGHINI, Giuseppe, a distinguished Italian botanist, and professor at Padua. His chief writings are—"Researches on the Structure of the Stem of Monocotyledonous Plants;" remarks on the physiology of algæ; "Synopsis of Desmidieæ;" monograph of Nostochineæ; remarks on Gaudichaud's theory of merithals; on the metamorphoses of plants; illustrations of Italian and Dalmatian algæ.—J. H. B.

MENGS, Anton Rafael, the most celebrated painter of the eighteenth century, was born in 1728 at Aussig in Bohemia. The son of Ishmael Mengs, a painter employed by Augustus III. at Dresden, he was taught design, and painting in miniature, enamel, and oil by his father, a good teacher but a harsh and unfeeling man, who treated him with great cruelty. In 1741 he was taken to Rome by his father, who kept him during the three years he stayed in that city unceasingly employed in making studies and copies in miniature of the works of Raphael. On his return to Dresden in 1744 the king, Augustus III., was so delighted with these productions that he appointed him court-painter, and gave him a pension in order that he might return to Rome to continue his studies there. At Rome he began to paint original compositions, turned Roman catholic, and married. He repaired to Dresden in 1749, and was well received by the king, who augmented his pension to a thousand dollars and gave him a commission for a large altar-piece. In order to paint this in a satisfactory manner he returned to Rome; but various circumstances delayed its execution, and the breaking out of the Seven Years' war put an end at once to the commission and to his pension. Mengs had begun to study Fresco, and in 1757 he executed his first important work in that manner, the vault of S. Eusebio, and shortly after the still larger and more important one of "Parnasus, or Apollo and the Muses" in the saloon of the Villa Alboni—a work which his contemporaries regarded as equal to the finest productions of the old masters, and which was engraved in his best manner by Raffaelle Morghen. The reputation of Mengs was now so high that he was invited to Spain by Charles III., who treated him with the utmost munificence. With the exception of a visit to Rome at the instance of Pope Clement XIV.—who wished him to paint the ceiling of the Camera de' Papiri in the Vatican, by some considered to be Mengs' most successful work—he remained in Spain from 1761 till 1775, painting whilst there various apartments in the royal palaces, and several easel pictures. "The Apotheosis of Trajan" on the ceiling of one of the principal saloons of the palace, Madrid, was the most important work painted by Mengs in Spain, and is

generally regarded as his masterpiece in fresco, as his "Nativity" in the royal collection, Madrid, is considered his finest work in oil. The climate of Spain not agreeing with him, Mengs obtained in 1775, with some difficulty, the king's permission to return to Rome. But his health was greatly enfeebled, and from the death in 1778 of his wife, to whom he was greatly attached, he rapidly sunk. He died on the 29th of June, 1779. Mengs was in his lifetime looked upon as the greatest painter and art critic of his age. Winckelmann not only places him far above all his contemporaries, but doubts whether so great a painter is likely ever again to arise. Lanzi calls him "the unrivalled," follows Boni in comparing him to Protogenes, and seems to hesitate about placing him below Raphael; while by others he is placed above the great Italian master. Over his contemporaries his influence was supreme, and the historical and religious art of every country was undoubtedly for many years greatly influenced by his example and his theories. Now, perhaps, it is everywhere acknowledged that his influence was injurious, and recent art is almost everywhere a reaction from his teaching. Mengs' system was pure eclecticism. He taught that the perfection of art would be a combination of the design of Raphael, the grace of Correggio, and the colour of Titian. In his own pictures he endeavoured to embody these qualities, and his contemporaries believed that he had succeeded. But his success is that of a pedagogue. You can trace his purpose and may admit his correctness; but there is no individuality, and none of the living energy of genius. A certain amount of invention and skilful adaptation are easily recognized; but there is no imagination, no active spontaneity of purpose. For form he went beyond Raphael, seeking to reproduce in his pictures the sculpturesque ideal of the Greeks; but he had in truth as little genuine feeling for Greek form as he had for Venetian colour. Mengs wrote many treatises on art, some of which were published during his life, and the whole in a collected form after his death. They are often obscurely written, but they contain much valuable matter; and however erroneous may be his theories, his writings are always worthy of consideration as the deliberate opinions of a thoroughly accomplished painter who had reflected much on the art to which his whole life was dedicated. When published they were received as oracular, and were translated into most European languages.—J. T–e.

MENG-TSEU. See MENCIUS.

MENINSKI, FRANCIS MEOGNIEN, was born in Lorraine about 1623, and studied at Rome. In 1652 he became interpreter to the Polish embassy at Constantinople; on which appointment he altered his family name of Menin by the addition of the Polish termination. After a prosperous and honourable course of service in various official capacities, he died in 1698. His great work is his "Thesaurus Linguarum Orientalium," published at Vienna in 4 vols. folio, 1680.—W. J. P.

MENIPPUS, a cynic philosopher, was born at Gadara in Coele-Syria; but the year of his birth and death are alike unknown. It is probable that he lived about sixty years B.C. He amassed great riches as a usurer, but lost them by fraud, and committed suicide. He was a hearer of Diogenes, who says that he wrote nothing serious, but that his works were full of jests, like those of Meleager his contemporary. Philosophers were the chief objects of his ridicule. His books are entirely lost. Diogenes also states that they were thirteen in number. Varro's Saturæ Menippeæ were imitations.—S. D.

MENNAIS. See LAMENNAIS.

MENNES or MENNIS, SIR JOHN, was born at Sandwich, Kent, in 1598, and educated at Corpus Christi, Oxford. During the civil war he was a devoted loyalist, and was implicated in the Kentish insurrection of 1648. On the Restoration he became governor of Dover castle and chief comptroller of the navy, retaining the latter office until his death, which occurred in 1671. He wrote many poems, which are chiefly contained in a volume called "Musarum Deliciæ, or the Muses' Recreations," 1651. The only poem of his that is known to general readers, is the sarcastic ballad in which he mocks the alleged cowardice of Sir John Suckling—"Sir John got him an ambling nag."—W. J. P.

MENNO, SIMON, the leader of the Netherlands baptists of the sixteenth century, was born in the village of Witmarsum in Friesland, in or about the year 1498. Nothing is known of his early life or the education which he received farther than that he was brought up in the superstitions of the church of Rome, and was trained to be a parish priest. Probably in 1524 he was appointed to his first charge, in which his life and character were, by his own confession, no better than those of other ignorant country priests. But in 1531 his attention was drawn to the teaching of the anabaptists, by the violent proceedings of that sect at Munster and other places; and in 1535, having learned to distinguish between the fanatical principles of John of Leyden and his followers, and the more sober views which had been long held by the anabaptists of the Netherlands—a sect much older than the Lutheran reformation—he went over cordially to the latter, and published a severe writing against the errors and excesses of the Munster anabaptists In the same year his spiritual character had so far ripened that he was prepared to become a sufferer for the evangelical faith; and renouncing for ever the communion of Rome, he devoted the rest of his life to the propagation of his new principles. To the scattered and persecuted societies of that persuasion he became a signal benefactor, not only adding greatly to their number by the success of the preaching in Holland, Brabant, North Germany, and the German countries of the Lower Rhine—a preaching everywhere carried on under the cross of persecution—but also settling their forms of worship, organizing their church-order, and giving a fixed expression to their dogmatical and ecclesiastical views. He was not properly the father of the sect, because, as already stated, it had existed in an imperfect and unorganized condition long before his time; but he may fairly claim to be the founder of its settled constitution, usages, and order, and the chief teacher and apostle of its peculiar doctrines. These doctrines differed from those of the Lutheran and Helvetic reformations, chiefly in the matter of church discipline. Menno and his followers aimed at great stringency of discipline; they regarded the power of excommunication as the very "jewel" of the christian church, and they sought to realize in their communities the ideal of a church "without spot, or wrinkle, or any such thing." But on such a subject there was room even among them for a narrower and a more liberal way of thinking; and Menno's later life was much harassed by divisions arising from this cause. He survived till 1561. His writings were collected after his death. The best and completest edition is that of 1681, "Opera omnia theologica," in one small folio. His memory is still held in high respect in Holland and Germany; and the Mennonites ought always to be carefully distinguished from the fanatical anabaptists of the sixteenth century.—P. L.

MENOU, JACQUES FRANÇOIS, Baron de, was born at Boussay de Loches in Touraine in 1750. In 1793 he commanded against the royalists in La Vendée, but showed too much moderation to retain the favour of Robespierre. At the head of the national guard of Paris he suppressed the insurrection of May, 1795. In 1798 he accompanied Bonaparte to Egypt, and after his chief's return he became a Mahometan, submitting to all the rites of Islamism, in order that he might marry the daughter of a rich bath-keeper at Rosetta. Abdallah Jacques Menou, as he now called himself, commanded the French army at the battle of Aboukir. Defeated by Sir Ralph Abercromby, and driven into Alexandria, he was obliged to capitulate, 1801. Bonaparte made him governor of Piedmont, and subsequently of Venice, where he died, 13th August, 1810.—W. J. P.

MENSCHIKOFF, ALEXANDER DANILOVITCH, a celebrated personage in the annals of Russia, was born in 1670, of humble parentage, and at the age of thirteen gained his livelihood by hawking pies in Moscow. He subsequently entered the service of Le Fort, Peter the Great's favourite counsellor, and was admitted into the small band of soldiers with which the young czar was trained in the German drill. Peter, pleased with his good looks and activity, made the youth his orderly, and retained him about his person in his various expeditions. At the frightful execution of the revolted Strelitzi, Menschikoff was ordered to shoot the surviving victims. After the death of Le Fort in 1699, his favour with the czar increased, although he had occasionally to feel the weight of the monarch's cudgel on his shoulders. In the war with Charles XII. he did good service, and showed no mean military capacity. Much of the glory of the victory at Poltava is due to him. Dignities and wealth were showered upon him. The Emperor Joseph made him a prince of the holy Roman empire. Menschikoff's military career terminated with the campaign in Pomerania in 1713, when he took Stettin. In the exercise of his many civil functions he gave occasion to his rivals to accuse him of peculation, and Peter, in a moment of anger, had him tried by a tribunal composed of his enemies, who condemned him to death. The czar was satisfied, how-

ever, with a heavy fine. On Peter's death in 1725, Menschikoff anticipated the intrigues of powerful rivals by proclaiming Catherine, his former mistress and Peter's widow, as czarina. In her name he reigned over Russia for more than two years, and endeavoured to secure for himself a more durable sovereignty by competing with Marshal Saxe for the duchy of Courland. Towards the end of 1727, four months after the accession of Peter II., who was engaged to marry Menschikoff's daughter, the boy emperor, under the influence of the Dolgoroukys, suddenly condemned his most powerful subject to exile in Siberia, and confiscated his enormous wealth. The humbled prince bore this bitter reverse with dignified resignation, and died in Siberia on the 22nd October, 1729.—R. H.

* MENSCHIKOFF, Alexander Sergeivitch, Prince, great-grandson of the preceding, and a Russian admiral, was born in 1789. He entered the civil service in 1806, and for a short time was attached to the Russian embassy at Vienna. When war broke out he obtained a commission, and was made aid-de-camp to the emperor, whom he accompanied through the campaigns of 1812–16. In 1823 he took a prominent part in the attempt to restore in Greece a simulacrum of the old Byzantine empire, and quitted office with other leading men, because his views were rejected. On the accession of the Emperor Nicholas he was again employed, and went to the shah of Persia on a mission, which led to an immediate war. In the war with Turkey in 1828, he commanded the expedition to Anapa, and took the place. He also conducted the siege of Varna, but being dangerously wounded, was obliged to rest for some time. His next important office was the command of the Russian fleet, which he endeavoured with small success to restore to some efficiency. In March, 1853, he was sent to Constantinople to extort from the sultan an admission of the czar's right to protect all members of the Greek church residing in the Ottoman dominions. The refusal of this demand brought on the Crimean war, in which Prince Menschikoff was a principal actor till March, 1855, when he quitted Sebastopol for St. Petersburg. He was subsequently made governor of Cronstadt. In private society he is celebrated for his witty and caustic sayings.—R. H.

MENTEL or MENTELN, John, the earliest printer of Strasburg, born at Schelestadt, about 1410; died at Strasburg in 1478. Mentel had fixed his residence in Strasburg as early as 1447, for he figures in the civic registers of that year as an illuminator, and also as having been admitted into the corporation of painters. The first trace of him as a typographer which we meet with is in 1458, when he is said by an old chronicler to have had an establishment like that of Fust and Gutenberg at Mayence. Mentel was ennobled by the emperor in 1466. His first productions were sold as manuscripts. His chief work is the Specula of Vincent de Beauvais which bears the date of 1473.—W. B.

* MENZEL, Wolfgang, a German historian and critic of note, was born at Waldenburg in Silesia on 21st June, 1798. In 1815 he served as a volunteer in the war of liberation, and after the restoration of peace completed his studies in the universities of Jena and Bonn. At this time he was one of the most enthusiastic followers of Fr. L. Jahn, the "turnvater." In 1825 he settled at Stuttgart, where he entered upon a literary career, and where in 1830 he was elected a member of the Wurtemberg diet. For a long time he was the dreaded editor of the *Literaturblatt*, which was discontinued in 1848, but was revived in 1852 as an organ of the reactionary party in church and state. Menzel not only attacked Joh. Heinr. Voss in a pamphlet, "Voss un die Symbolik," but also waged war against Göthe and his followers. Not content, however, with a critical sway, he did not even shrink from denouncing the political opinions of liberal authors, although he had formerly himself belonged to their party. He particularly directed his missiles against the so-called Young Germany and against Börne, who at length silenced him by his famous Menzel der Franzosenfresser, 1837.—(See Börne and Gutzkow.) Among Menzel's historical works, his "History of Germany," 1824–25, takes the highest rank; it was followed by his "Taschenbuch der neuesten Geschichte;" his "History of Europe from 1789 to 1815," &c. Among his literary writings, his "Die Deutsche Literatur," 1828, is the most important.—K. E.

MENZIES, Archibald, a Scotch botanist, was born at Weem in Perthshire on 15th March, 1754, and died at London on 15th February, 1842. He was early placed in the botanic garden at Edinburgh, and through the assistance of Dr. John Hope, professor of botany, he was enabled to prosecute his studies so as to take the diploma of surgeon. In 1778 he made a tour through the north highlands, for the purpose of collecting plants for the botanic garden. He then went to Caernarvon to assist a medical man, and he finally became assistant-surgeon in the navy. He visited Halifax, Staten island, Sandwich islands, China, and North-western America. In 1790 he accompanied Vancouver on his celebrated voyage. He visited King George's island, the south coast of New Holland, and part of New Zealand, Otaheite, and the north-west of America. He returned to England in 1795. He made large collections of plants, as well as of other objects of natural history, during these voyages. Many of these were new, and have been described by Smith, Brown, Hooker, and others. He afterwards served in the West Indies. About the beginning of the century he quitted the navy, and passed the remainder of his days in the vicinity of London. He was a member of the Linnæan Society. His collection of plants was left to the botanic garden at Edinburgh. The collection consists chiefly of cryptogamous plants, grasses, and cyperaceæ. Among his published papers are the following—"Account of an Ascent of Wha-ra-rai and Mowna-roa in the Island of Owhyhee;" "Description of a New Animal found in the Pacific Ocean;" "New Arrangement of the Species of Polytrichum;" "Description of the Anatomy of the Sea Otter."—J. H. B.

* MERCADANTE, Saverio, a celebrated composer, was born at Naples in 1798. He studied music under Zingarelli in the conservatorio San Sebastiano, and was fellow-pupil with the celebrated Bellini. His first compositions were of the instrumental kind; but by the advice of his master he turned his attention to the lyric drama, and his *coup d'essai* was "L'Apoteosi d'Ercole," produced in 1819 at the theatre San Carlo. In the same year he composed for the theatre Nuovo, the opera buffa, "Violenza e Contanza." Both these works meeting with considerable success, our young composer was induced to visit Rome, where he produced his opera buffa, "Il Geloso raveduto;" and, in the carnival of 1821, the opera seria, "Scipione in Cartagena." In the same year he visited Bologna, and brought out his "Maria Stuart;" and a few months later, what is considered his best work, "Elisa e Claudio." In spite of the flattering reception which this opera received, both at Bologna and Milan, it bespeaks but little of the hand of a master. Mercadante is almost wholly an imitator, and frequently a copyist of the ancient and modern Italian and German music. However, it must be allowed that there is a considerable portion of song about the music; and this, together with a showy accompaniment, may account for the favourable reception it experienced. Another of this composer's operas, which has met with considerable success on the continent, is his "Il Giuramento;" but in spite of the frequent attempts of the Italian singers to familiarize the English public with its numerous beauties, it has never been much liked in this country. Mercadante has written many other operas, and of late years has devoted himself to the composition of sacred music, in which, it is said, he manifests a very superior genius. One of his latest works for the stage, "I Briganti," is replete with beauties. To the majority of English musicians this composer is only known by his "Bella adorata," a melody of which Verdi has shown his estimation by borrowing it for the tenor song in "Luisa Miller."—E. F. R

MERCATOR, the Latinized name assumed by Nicholas Kauffmann, an eminent mathematician and engineer, who was born in Holstein early in the seventeenth century, and died in Paris in February, 1687. He passed much of his life in England, and was one of the earliest fellows of the Royal Society. His most valuable work was one entitled "Logarithmotechnia," in which he explained an improved method of computing logarithms.—W. J. M. R.

MERCATOR, Gerard, a celebrated Belgian geographer, was born at Rupelmonde on the 5th of March, 1512, and died at Duisbourg on the 8th of December, 1594. He was educated at Herzogenbusch and at the university of Louvain. He was for some time in the service of the Emperor Charles V., from which he retired in 1559, and became cosmographer to the duke of Juliers. The maps which he published, and which were the best of their time, were engraved by himself. His name is well known in connection with a "projection" or mode of representing the sphere on a plane surface, which he invented, and which has for its distinguishing properties that all parallels of latitude, meridians, and lines of uniform azimuth on the sphere,

are represented by straight lines on the map; and that the angles formed by those lines with each other on the map are the same with the angles which they make with each other on the sphere. These advantages are counterbalanced by the enormous exaggeration of the dimensions of areas near the poles, as compared with those of equal areas near the equator. The first edition of Mercator's Atlas appeared at Duisbourg in 1595, and was followed by many others.—W. J. M. R.

MERCIER, Louis Sebastien, a French writer of considerable *verve*, and a thinker of some originality, was born in Paris in June, 1740, and in the middle rank of society. He began his literary career at twenty, and before long, both as a critic and a dramatist, he announced himself a hardy innovator. He had the courage to denounce the artificiality of the classical French drama, to demand the return of the drama to life and nature, and he even proclaimed the superiority of prose to verse as a medium for the expression of the highest thought and feeling. Then, entering the arena of social and political reform, he published in 1770, "L'an 2440, rêve s'il en fut jamais," a dream of the future, much of which was unexpectedly realized in the French revolution. The first of his books, however, which took hold of the public was his "Tableau de Paris," published anonymously in 1781, still worth reading as a picture of pre-revolutionary Paris and its social aspects from the point of view of an indignant and somewhat cynical observer. He completed it in Switzerland, and the last volume was published in the year preceding the great outbreak of 1789. With the Revolution, Mercier became a journalist; and finally siding with the Girondins, as one of whom he was elected to the convention, he shared in the proscription of his party, but escaped the guillotine. Under the directory he obtained a professorship, and displayed his old antagonism to the accepted and established, by absurd attacks on the Copernican system. In spite of this he was made a member of the Institute. Under the Empire he remained a republican; and continuing to write until the close of his life, died at Paris in 1814. Besides the "Tableau de Paris," already mentioned, he published in 1797-1800, the "Nouveau Paris," which contains very curious reminiscences of Paris during the Revolution. A list of his numerous writings will be found in Querard.—F. E.

MERCK, Johann Heinrich, a German man of letters and friend of Göthe, was born at Darmstadt on 2nd April, 1741, and in 1767 obtained an office under government in his native town. By his talents, his literary activity, and particularly his dialectic power and critical acumen, he became the centre of a circle of votaries and friends of literature, amongst whom Herder and Göthe occupied the first rank. It was Merck who instigated Göthe to literary production, and by his independent judgment exercised a paramount, and for a long time willingly acknowledged, influence over him. Latterly he became a prey to domestic misfortunes and to melancholy, and on the 27th June, 1791, committed suicide. Merck's own achievements in literature are comparatively slight; he translated Hutcheson's Inquiry into the Original of our Ideas of Beauty and Virtue, Addison's Cato, &c., and was a contributor to the chief literary journals of his time.—(See *Briefe an Merck*, edited by Wagner, Darmstadt, 1835 and 1838; and Merck's *Select Writings*, edited by A. Stahr, Oldenburg, 1843.)—K. E.

MERCOEUR, Elisa, poetess, born at Nantes, 1809. Her talents, manifested at a very early age, procured her a wide reputation and considerable emolument; and in 1828 she proceeded to Paris, where she was immediately pensioned. The revolution of July, however, reduced her to write prose for a livelihood, and she died in melancholy circumstances in 1835.

MERCY, Claude Florimond, Count, an Austrian general, grandson of François, born in 1666; killed near Parma on the 29th June, 1734. In 1708 he was appointed field-marshal in the imperial service, and greatly distinguished himself at the battle of Belgrade. He was killed in an engagement with the French.—P. E. D.

MERCY, François, Baron de, a famous general of Lorraine, born about the end of the sixteenth century; died on the 4th August, 1645. He served at Colmar, Dôle, Dettingen, Freiburg, and Marienthal, and on several occasions inflicted severe losses on the French. He was killed at Nordlingen, leaving the reputation of being one of the first captains of the age.—P. E. D.

MEREDITH, Henry, traveller, born in 1782. He entered the service of the African Company, and after some time was sent to one of their settlements at Cape Apolonia, on the Gold Coast. His meritorious conduct procured him the command of the fort at Winnebah, which he made one of the most flourishing settlements of Northern Guinea. His death was melancholy. A sum of money had been stolen from the negroes by one of the garrison. They laid the crime to Meredith's charge, and tortured him with fire. Sir Hope Smith avenged his murder by destroying the town of Winnebah. Meredith has left us an "Account of the Gold Coast, with a brief history of the African Company," London, 1812.—W. J. P.

MERES, Francis, whose name survives mainly in connection with a few sentences on Shakspeare, was, according to Anthony Wood, "son of Thomas Meres, of Holland, Lincolnshire." There is no mention of him in the Messrs. Cooper's Athenæ Cantabrigienses; but Farmer in the Essay on the Learning of Shakspeare, where he acknowledges that Meres had been of frequent service to him, states that Meres took his B.A. degree at Pembroke hall, Cambridge, in 1587, became M.A. in 1591, rector of Wing in Rutlandshire about 1602, and died there in 1646, in the eighty-first year of his age. He was incorporated M.A. of Oxford in 1573, "being about this time," says Wood, "a minister and schoolmaster." In 1597 he published "God's Arithmetic," and in 1598 "Granado's Devotion," from the Spanish, both of them religious treatises, and completely forgotten. In 1597 had appeared Politeuphia, or Wit's Commonwealth, a collection of prose sentences from ancient writers, selected by John Bodenham (the compiler of England's Helicon), but put forth by "N. L.," the initials of Nicholas Lyng, its publisher. In the following year was published, as a continuation of this, a little volume entitled "Palladis Tamia, Wit's Treasury, being the second part of Wit's Commonwealth, by Francis Meres, master of arts of both universities," London, 1598. It consists, like its predecessor volume, of short sentences from other authors; but at page 279 Meres inserts an original chapter of his own, entitled "A comparative discourse of our English poets with the Greek, Latin, and Italian poets." Here occurs the often quoted reference to Shakspeare—one of the earliest of the kind, and valuable as proving the estimation in which he was then held:—"As Plautus and Seneca are accounted the best for comedy and tragedy among the Latines; so Shakspeare among ye English is the most excellent in both kinds for the stage;" and then follows a list of twelve of Shakspeare's plays, only some of them having at that time been printed, and which has proved a most important aid in fixing their chronology. There are a few other interesting references to contemporary Elizabethan writers, and in two subsequent chapters on "painters" and "musick," to English cultivators of the sister arts.—F. E.

MERIAN, John Bernard, a celebrated Swiss writer, was born in the canton of Basle in 1723, took the degree of doctor in philosophy at Basle at the age of seventeen, and in 1748, on the invitation of Maupertuis, settled at Berlin, where he spent the remainder of his life. In 1797 he succeeded Formey as perpetual secretary to the Academy. His philosophical dissertations in the Memoirs of the Academy are of some importance. He published a French translation of Claudian, and one of Hume's Essays. The influence which he exercised for nearly half a century upon Prussian literature, in virtue of his labours as a writer and as a member of the Academy, was as beneficial as it was long-continued. He died at Berlin in 1807.

MERIAN, Maria Sibylla, daughter of Matthew Merian the Elder, achieved a reputation greater than that of either her father or brother. She was born at Frankfort, April 12, 1647. Four years later her father died, and her mother remarried J. Murel, a flower and fruit painter, who carefully instructed his daughter-in-law in his own art, and afterwards placed her under the more famous A. Mignon. In 1665 she married J. A. Graff, a painter of Nuremberg, but retained her own name, by which she had already become widely known. Madame Merian devoted herself to the representation of fruit, flowers, and especially insects in their various stages of development and transformation; depicting them as objects of natural history with the minutest accuracy, and at the same time imparting to them an artistic finish and reality, such as had not been combined in scientific delineations. Her drawings soon became famous; and she herself received unusual marks of admiration and respect from the naturalists of her day. She settled with her husband in Amsterdam, but travelled for the sake of making drawings from living objects. Her principal journey was to Surinam,

1699-1701, and as the result of her labours there she published separate editions in Latin and Dutch of a "Dissertatio de generatione et metamorphosibus Insectorum Surinamensium," folio, with sixty plates, Amsterdam, 1705. It was reprinted in French and Dutch in 1719; again in French and Latin in 1726; and again in Dutch only in 1730; the later editions have twelve additional plates by her daughters Jane-Helen and Dorothea M. Graff. Madame Merian also published an elaborate dissertation on caterpillars in Dutch, 2 vols., 4to, Nuremberg, 1679–83; reprinted in Latin in 1713; and greatly enlarged, in French, with additional plates by herself and daughters, folio, 1730. The two works were afterwards combined under the title of "Histoire des Insects de l'Europe et de l'Amerique," folio, Paris, 1768 and 1771. Madame Merian's drawings are of small size on vellum, and admirably drawn and coloured. They are met with in almost every important national collection in Europe. The British Museum possesses two volumes of them—one, of the insects of Europe; the other, those of Surinam—which were purchased at a very high price by Sir Hans Sloane. Madame Merian died at Amsterdam, January 13, 1717.—J. T–e.

MERIAN, Matthew, the Elder, an eminent Swiss designer and engraver, was born at Basle in 1593. After studying under D. Meyer, a glass painter and engraver at Zurich, he went to Frankfort-on-the-Maine, and was for some time employed in making topographical drawings and engravings under Theodor de Bry, whose daughter he married. He settled at Frankfort as an engraver and printseller, and engraved many historical and topographical subjects, and some portraits. He died at Frankfort in 1651.—J. T–e.

MERIAN, Matthew, the Younger, son of the above, was born at Basle in 1621. He learned painting of Sandrart, and was afterwards successively pupil or assistant to Rubens and Vandyck in Antwerp and London; and to Sacchi and Carlo Maratti at Rome. He designed well, but acquired a higher reputation as a portrait painter. He painted the Emperor Leopold I. on horseback; and many other royal and eminent personages. On the death of his father he succeeded to his business, but did not discontinue painting. There are a few engravings signed with his name. He died in 1687.—J. T–e.

MERIVALE, John Herman, an eminent English lawyer, was born in 1779 at Exeter, in which city his grandfather had been the pastor of a presbyterian congregation. He studied at St. John's college, Cambridge; but as he had not joined the Church of England, his position and principles as a dissenter prevented his graduating. Called to the bar in 1805, he practised in the court of chancery; and the reputation which he acquired led to his being appointed in 1825 one of the commissioners to inquire into the condition of that court. He subsequently held office as a commissioner of bankruptcy under the new act. He wrote various pamphlets on law reform; but his principal professional work is a collection of chancery cases in three volumes, embracing the decisions from 1815 to 1817 inclusive. In the midst of these labours he continued the literary pursuits to which he was devoted from his early years. Besides the essays which he contributed to periodical publications, he gave the world in 1814 a poem, entitled "Orlando in Roncesvalles," and aided materially in Bland's Collections from Greek Anthology, of which an enlarged edition was issued under his own care in 1833. Two volumes of his poems appeared at a later period, and were followed by his ably-executed translations of the minor poems of Schiller. Mr. Merivale was married to a daughter of Dr. Drury, master of Harrow school. He died in 1844.—W. B.

MERLE D'AUBIGNE. See D'Aubigne.

MERLIN de Douai, Philippe Antoine, Comte, was born at Arleux in 1754. At the age of twenty-one he became an advocate at the bar of Douai, and was named deputy from thence on the convocation of the states-general. From 1789 his political career was marked by vast sagacity and talent, combined with treachery and timidity. A false friend of Louis XVI., a bloodthirsty leader of the Revolution, the employer and then the servant of Bonaparte, he yet found time to produce works which have been regarded as legal standards. The Restoration exiled him; but after 1830 he returned to Paris, and died in 1838.—W. J. P.

MERLIN de Thionville, Antoine Christophe, born at Thionville in 1762, was admitted advocate at the bar of Metz. A man of romantic courage, irrepressible feelings, and unbounded passions, the Revolution found in him one of its most enthusiastic supporters. Merlin received the thanks of his country for his conduct during the siege of Mayence, and rendered invaluable military services in La Vendée and with the army of the Rhine in 1794. His political influence, however, waned away. Retiring into an obscurity from which he never succeeded in emerging, he died at Paris in 1833.—W. J. P.

MEROVEUS or MEROWIG, King of the Franks, reigned probably from 448 to 457. Very little is known of his history. He belonged to the noble family of Merovingians or "Merowingen," whose privilege it was to furnish chiefs to the Franks. His kingdom was situated on the Meuse, the Scheldt, and the Rhine. He is supposed to have aided in raising the siege of Orleans, and in the subsequent defeat of Atila the Hun.—P. E. D.

MERRET, Christopher, an English physician and naturalist, born at Winchcombe, in Gloucestershire, in 1614. He studied medicine at Oxford, and took his degree there in 1642. He then settled in London, where he practised as a physician for many years with considerable success. He published several works, amongst which we may mention a "Short View of the frauds and abuses committed by apothecaries in relation to patients and physicians," which brought down upon him the wrath of the apothecaries; "Pinax Rerum Naturalium Britannicarum," a list of the objects of natural history of Great Britain, &c. Merrick died in 1695.—W. B–d.

MERRICK, James, a learned divine and biblical critic, was born in 1720, and educated at Reading school, whence he proceeded to Trinity college, Oxford. In his fourteenth year he published at Reading, "Messiah, a Divine Essay," and before he was twenty a versified translation of Tryphiodorus' Destruction of Troy. Of this work Dr. Warton said "it is admirably well done, very good versification indeed, and better than the original." He entered into holy orders, but his feeble health prevented him from undertaking parochial duty. He kept up a large literary correspondence. He wrote a metrical version of the psalms, which has been highly commended, "A Dissertation on Proverbs, chapter ix., containing occasional remarks on other passages in sacred and profane writers;" "Prayers for a time of Earthquakes and Violent Floods;" "An Encouragement to a Good Life, particularly addressed to some Soldiers quartered at Reading;" "Poems on Sacred Subjects;" a "Letter to Rev. Joseph Warton, chiefly relating to the Composition of Greek Indexes;" "Annotations, critical and grammatical, on the Three First Chapters of the Gospel according to St. John;" "Annotations on the Psalms;" "A Manual of Prayer for Common Occasions." Lowth characterized Merrick as one of the best of men, and most eminent of scholars. He was liberal of his time and means for charitable purposes, and on this account was generally held in high estimation. Merrick died in 1769.—R. H.

MERSENNE, Marin (in Latin, Marinus Mersennus), a most learned French writer, was born in 1588 at Ayse in the province of Maine. He received his instruction in polite literature at the college of La Flêche; but quitting that seminary he went to Paris, and after having studied divinity some years in the college of the Sorbonne, entered himself among the Minims (a religious order), and in 1611 received their habit. In 1612 he went to reside in the convent of that order at Paris, where he was ordained priest, and performed his first mass in 1613. Immediately upon his settlement he applied himself to the study of the Hebrew language, and having acquired a competent degree of skill therein, became a teacher of philosophy and theology in the convent of Nevers. In this station he continued till the year 1619 when he returned to Paris, determined to spend the remainder of his life in study and conversation. In the pursuit of his studies he established and kept up a correspondence with all the learned and ingenious men of his time. During his stay at La Flêche he contracted a friendship with Des Cartes, and manifested it in many instances, of which the following may be reckoned one. Being at Paris, and looked on as the friend of the great philosopher, he reported that Des Cartes was erecting a new system of physics on the foundation of a vacuum; but finding that the public were indifferent to it, he immediately sent intelligence to his friend that a vacuum was not then the fashion, on which the philosopher changed his system, and adopted the old doctrine of a plenum. The residence of Mersenne at Paris did not prevent his making several journeys into foreign countries, particularly to Holland and Italy. In the month of July, 1648, having called on his friend Des

Cartes, he came home to his convent excessively heated; to allay his thirst he drank cold water, and soon after was seized with an illness which produced an abcess in his side, of which he expired on the 1st of September, 1648. The character of Mersenne as a philosopher and a mathematician is well known in the learned world. To that disposition which led him to the most abstruse studies, he joined a nice and judicious ear, and a passionate love of music; these gave a direction to his pursuits, and were productive of numberless experiments and calculations tending to demonstrate the principles of harmony, and prove that it is independent of habit or fashion, custom or caprice, and, in short, has its foundation in nature, and in the original frame and constitution of the universe. In the year 1636 he published at Paris, in a large folio volume, his "Harmonie Universelle," in which he treats of the nature and properties of sound, of instruments of various kinds, of consonances and dissonances, of composition, of the human voice, of the practice of singing, and a great variety of other matters concerning music. Indeed Dr. Burney remarks—"This work, notwithstanding the author's partiality to his country, want of taste and of method, contains many curious researches and ingenious philosophical experiments, which have been of the greatest use to subsequent writers, particularly Kircher and his followers." A new edition, corrected and enlarged, was translated into Latin, and published by the author in 1648, the year of his death, under the title of "De Sonorum Natura, Causis et Effectibus."—E. F. R.

MERSLIAKOFF, Alexis Fedorovitch, a Russian poet and miscellaneous writer, was born at Dalmatova, Perm, in 1778. An ode on the peace with Sweden, which he wrote in his fifteenth year, procured him the patronage of the empress, who provided for his education at Moscow. In 1810 he became professor of poetry and eloquence in the university there. He contributed to the literature of his country translations of various classical authors, and wrote some excellent national songs and lectures on literature.—R. H.

MERTON, Walter de, twice chancellor of England in the troublous reign of Henry III., and the founder of Merton college, Oxford. He gained great distinction as a student at the university. Although of the ecclesiastical order, his knowledge of law and capacity for business well fitted him for the office of vice-chancellor, from which he was promoted in 1260 to the post of chancellor without the consent of the barons. He acted indeed as the king's minister until the monarch was compelled to submit to Simon de Montfort, who with the barons removed Walter de Merton from his office in 1263. On the accession of Edward I. in 1272, the council, during the king's absence in the Holy Land, appointed Merton chancellor again. For two years he exercised his power with great ability, and to the advantage of the kingdom, then resigned the seals, and was made bishop of Rochester. The remainder of his life he employed in building, endowing, and making statutes for Merton college. He died in 1277.—R. H.

MERULA, Giorgio, family name Merlani or Merlano, author and editor, born at Alessandria della Paglia in the Milanese, about 1424; died in Milan in 1494. At the instigation of Luigi Sforza he composed his "Antiquitates Vicecomitum"—printed partly in his lifetime, partly after his death. He was the first to combine in one annotated edition the four Latin agricultural writers, Cato, Varro, Columella, and Palladius. He also issued other classic works, and brought to light certain ancient MSS. preserved in the abbey of Bobbio.—C. G. R.

MESMER, Friedrich Anton, the author of the doctrine of animal magnetism, or mesmerism, was born at Marsburg in Baden in 1734. He was educated at the schools of Dillingen and Ingoldstadt, and he afterwards studied medicine at Vienna. It is said that when a student of medicine he was addicted to the study of astrology, and it would appear that he early conceived the notion of a force, or element of extreme subtlety, pervading the universe, and permeating and influencing all bodies. He settled in practice as a physician at Vienna, and first attracted public notice by the publication of a thesis entitled "De Planetarum Influxu." In this he promulgated a theory founded upon the supposed existence of the pervading element above referred to, and asserted that the heavenly bodies exert an influence over it analogous to that which they exercise over the sea and atmosphere, and that through its medium they sensibly affect the bodies, and especially the nervous systems, of men and animals. By its means he accounted for the various morbid affections which recur periodically. In order to turn his theory to practical account, he began the practice of magnetizing for the cure of diseases. He commenced operating with magnets, attributing to them the same powers he had previously ascribed to the planets. His method of proceeding consisted in stroking with the magnet the diseased part. Not long after the commencement of his empirical career, he received the information that he was trenching on ground already occupied by another charlatan. Father Hell, a Vienna professor, had previously performed some problematical cures by the application of magnets; and recognizing in Mesmer a rival, he accused him of stealing his invention. A controversy ensued, in which Mesmer was defeated. But fruitful in invention, he adroitly quitted the debatable point, and affirmed that the magnetic instrument used was of no importance, and that he could substitute animal magnetism for mineral. It is said that he obtained the first idea of animal magnetism from a mystical monk, who in 1776 was pretending to cure the prince bishop of Ratisbon of blindness, by exorcism. Mesmer proclaimed loudly to the world the virtues of his new discovery. He invited the opinion of the Royal Society of London, the Academy of Sciences of Paris, and the Academy of Berlin. His application was treated by those bodies with the neglect it deserved; and it does not appear that its author met with much better success at Vienna. He had alleged the cure of Mademoiselle Paradis, a celebrated vocalist, who was the subject of gutta serena; but it soon afterwards became known that she was as blind as ever, and the consequence was that the author of the imposture found it necessary to leave the city. He then practised his art for a short time in Germany and Switzerland; but seeking a wider and more remunerative field, in 1778 he went to Paris, where the novelty of his pretensions, and the mystery of his practice, rapidly attracted public attention. He quickly obtained patients, and made a convert of Deslon, a member of the faculty. About this time Mesmer published an account of his theory, to which many answers from scientific men appeared. To one of these Mesmer deigned to reply. In his answer, he modestly proclaimed himself a man of genius and the benefactor of his species. He demanded from the French government a chateau and its lands as a reward for the benefits he had bestowed on the public, and threatened that should his request not be granted, he would leave Paris. The government declined complying with his demand, but they offered him a life-rent of twenty thousand francs per annum, and they further guaranteed a yearly sum of ten thousand francs, provided he would allow a commission of three scientific men, nominated by the ministry, to examine and report on his practice. Mesmer would not assent to the condition, and accordingly he left Paris with some of his patients, and went to Spa. Whilst at Spa it was proposed amongst his converts and admirers, that a subscription should be raised for him, on the condition that he would communicate the secret of animal magnetism to each of the subscribers. Mesmer accepted the offer, and soon returned to Paris. Amongst his converts were La Fayette, D'Eprémenil, and Bergasse. On arriving in Paris, he commenced operations on a grand scale. His patients were received in a large hall, hung with mirrors, and but dimly lighted. Silence reigned, only interrupted by soft strains of music which floated at intervals through the room. The patients were made to sit in a circle round a kind of vat, containing a farrago of chemical ingredients, which he asserted was a magnetic battery, and termed a *Vaquet*. They were put in communication with it and with each other by cords, or jointed rods, or by holding hands. When the imaginations of the patients had been sufficiently acted on, and their expectation sufficiently excited, Mesmer appeared, holding a magic rod, and walked slowly and solemnly around the circle. Some he affected to influence by a look or touch, or by passes with his hand, others by the motions of his magic wand. It may be easily supposed that the effect which these arts produced on invalids already worked up to the highest pitch of nervous excitement, often took the form of various nervous affections, such as catalepsy, convulsions, palpitations, &c. These were all referred to salutary crises, and it was asserted that by their production many cures were effected. These proceedings attracted such general attention, that at length in 1784 the French government thought it incumbent on them to appoint a scientific commission to examine this mysterious method of cure. Accordingly a committee of inquiry, consisting of the physicians Majault, Sallin, Darcet, and Guillotin, and of the academicians Franklin, Leroi, Bailly, De Bory, and Lavoisier, proceeded to investigate the practice of M. Deslon, the pupil of Mesmer

Bailly drew up the report, and thoroughly exposed the imposture and trickery of the proceeding. About the same time a condemnatory report was also drawn up by the Royal Society of Medicine. The government printed both scientific testimonies and circulated them widely. The result was that whilst the converts to mesmerism attempted, by forming themselves into societies, to resist the effect of these adverse decisions, Mesmer thought it more prudent to decamp. He arrived in England with a sum of three hundred and forty thousand francs, the amount subscribed for the purchase of his secret, which, however, he brought away with him. He lived for some time in England under an assumed name, but ultimately passed over to Germany, where in 1799 he published another treatise on animal magnetism. He died in poverty at the place of his birth in 1815.—F. C. W.

MESSALA (Marcus Valerius Messala Corvinus), was born probably about 70 B.C. He studied at Athens, as was usual with young Romans of fortune in his time. After the death of Julius Cæsar, Messala joined the republican party, to one of whose leaders, Cassius, he was strongly attached. He is said to have been third in command of the republican army, and at the battle of Philippi he turned the flank of Augustus, stormed his camp, and narrowly missed taking him prisoner. When the cause of the republicans was lost, Messala succeeded in making favourable terms with Antony, and remained for some time in his service. Seeing, however, that the influence of Cleopatra would inevitably prove fatal to his chief, he passed over to Augustus, and was placed by him high in trust and office. In 31 B.C. he was consul, and commanded the centre of Augustus' fleet in the decisive battle of Actium in the same year. Subsequently he was for a short time præfectus urbis, and also held office in Gaul and in Asia Minor. During the rest of his life he continued high in favour with Augustus. Messala was distinguished as an orator and historian, and is especially remembered as a patron of the eminent literary men who adorned the court of the emperor. Horace, Tibullus, and Ovid were honoured by his friendship. Messala died about the time of the birth of Christ; but the exact date is not known.—G.

MESSALINA, Valeria, a daughter of Messala Barbatus, was the third wife of the Roman emperor Claudius. She had been married to him before his accession in A.D. 41, and to her influence, along with that of his freedmen, history ascribes the sanguinary measures by which the timid and pliable prince darkened the commencement of his reign. Possessing considerable talents and force of character, she might have continued to rule the imperial councils to the last, if her profligacy had not at length provoked the vengeance of her husband. In the course of a dissolute career, which has made her name proverbial for infamy, she fixed her regards on Caius Silius, reputed the handsomest man in the empire; and during the absence of Claudius from Rome, she proceeded to celebrate a public marriage with the favourite. The festivities were interrupted by the sudden return of the emperor, by whose orders she was put to death, A.D. 48. One son had been the fruit of their union, the unfortunate Britannicus, who was poisoned by his half-brother, Nero, when the latter seized the throne at the death of Claudius —W. B.

MESSIER, Charles, an eminent French astronomer, was born at Badonviller in Lorraine, on the 26th of June, 1730, and died at Paris on the 12th of April, 1817. About 1751 he was employed as an assistant by the astronomer Delisle, who obtained for him a situation in the hydrographical department. He was an indefatigable observer, and gifted with a rare keenness of sight, of which he made successful use in searching for and tracing the paths of comets. He compiled a catalogue of small nebulæ which are liable to be mistaken for comets. This work is highly valued by astronomers, as a means of preventing such mistakes. He was elected a member of the Academy of Sciences in 1770.—W. J. M. R.

MESSINA, Antonello da, or Antonio degli Antoni, a very celebrated Italian painter, was the immediate cause of the introduction of oil painting into Italy. He was born at Messina about 1414, and is said to have completed his studies at Rome. Vasari informs us, that on an occasion when Antonello was at Naples, he saw a picture by John Van Eyck in the possession of the king, Alphonso, which excited his admiration by its beautiful impasto to that extent, that he felt impelled to make a journey to Bruges, in order to learn the secret of the method employed, which was evidently not the common tempera method in vogue at that time. This cannot have been before 1442, for that was the year in which Alphonso became king of Naples. However, Antonello arrived at Bruges, gave some presents to the Flemish painter, and acquired the secret of the new method. The difficulty of this story is, that if Vasari is correct as to the prince who possessed the picture, Antonello must have learned the oil method of Lambert Van Eyck, the only brother of the three then living; for John, it has been just ascertained, died in July, 1440 (not 1441). If Réné of Anjou were the prince, or if the event took place in his time, Antonello may have personally known John, and Vasari's account may be mainly correct. Antonello carried his secret to Venice, and there, about 1451, communicated it to Domenico Veneziano, who in 1463 communicated it to Andrea del Castagno at Florence, and the Florentine painter, in his insane selfishness, murdered Domenico in return for instruction in the method, thinking to be the sole holder of the secret. Antonello, in the meanwhile, gained a great name at Milan and at Venice, where he finally established himself about 1473, communicated the method generally, and lived to see it almost universally adopted. He died at Venice between 1493 and 1496. Antonello's pictures are exceedingly scarce, but such as exist are carefully and minutely executed, sometimes with much taste; but they are uniformly brown, and will not bear comparison with the productions of John Van Eyck. They bear known dates from 1445 to 1478. The National gallery possesses a "Salvator Mundi," nearly life-size, a fine characteristic specimen, signed and dated 1465; the Antwerp "Crucifixion," is dated 1475, and signed Antonellus Messaneus me ōō pinxit. The ōō seems to signify oleo, and the picture was doubtless painted at Venice shortly after the publication of the method. The date is certainly 1475; when seen with a powerful lens, the figures cannot be mistaken. —(See the National Gallery Descriptive Catalogue, thirty-fourth edition, 1862.)—R. N. W.

MESSIS. See Matsys.

MESTON, William, a learned professor and poet, was born at Midmar, Aberdeenshire, in 1688. He was educated at Marischal college, Aberdeen, and filled successively the offices of teacher in the high school of that city; preceptor to the young Earl Marischal and his brother, the celebrated Marshal Keith; and professor of philosophy in Marischal college. He was deprived of his professorship in 1715, on account of his adherence to the jacobite principles of the Marischal family, and had to remain some time in concealment. His subsequent career was somewhat chequered. He kept an academy for some time in Elgin, and afterwards at Turiff and Montrose; but his neglect of sobriety and economy reduced him in his latter days to great straits, and made him entirely dependent on the generosity of the countess of Errol. He died in 1745. Meston was an accomplished classical scholar and mathematician. His poetry, one volume of which was published in 1767, is characterized by wit and humour, but grievously marred by coarseness and indelicacy.—J. T.

METASTASIO, Pietro, was born at Rome on the 6th of January, 1698. His father, who had once been in more opulent circumstances, was at that time a pastry-cook; and the small profits of his trade enabled him to place his son at a grammar-school, where even in his earliest years the boy evinced that poetic genius which so highly distinguished his after-life. The celebrated lawyer and critic Gravina was struck with the precocity he displayed, having accidentally heard him improvising verses at his father's door, and, fortunately for the youth, generously resolved to adopt him as his son. The father, Felice Trapassi, willingly consented; and Pietro entered his new home, his friend and patron changing his name from Trapassi to Metastasio, the Greek translation of the word. Young Metastasio received an admirable education, nominally a student of law, yet manifesting, however, a decided preference for the muses. At the age of fourteen he had actually composed a tragedy, "Giustino," which is still printed in his works. Six years afterwards, in 1718, Gravina died, leaving by will all his property, which was considerable, to his adopted child and pupil. Devoting himself to the pursuit of poetry, Metastasio commenced the career of operatic dramatist, in which he was destined to be so successful, by the publication of the "Didone Abbandonata," which at once established the author's fame. Other works followed; and the result was, that in 1729 he received an invitation from the Emperor Charles VI. to repair to Vienna, and become the successor of Apostolo Zeno, the imperial laureate. Metastasio accepted the offer; and it was during his residence

at the Austrian capital that he composed those works that have acquired for him imperishable renown. He led thenceforward a purely literary life until his decease, which occurred on the 12th April, 1782, when he had attained the advanced age of eighty-four. Metastasio has written twenty-eight grand operas, besides a multitude of other pieces more or less operatic in their character. His genius has been estimated too highly, as we think, by some, Sismondi among the rest; and Schlegel in his lectures on dramatic literature takes a calmer and juster view of his poetical endowments. Metastasio's writings are utterly destitute of genuine dramatic power and of the deeper life of poetry; yet, as regards the element of form, they are unsurpassed in any language. The flexible Italian tongue was never wielded with such skill and witchery; and the snatches of song with which his different characters make their exit at the close of the scenes, are vocal with the tenderest and sweetest word-music. The art of Metastasio truly laps us in Elysium; but withal it is the Elysium of the Sybarite, not that of the hero. Pre-eminently a court-poet, his strains are rife with the voluptuousness of the palace; and after we have been satiated with his matchless grace of language, we turn in weariness from the shallow and imperfect creations it adorns.—J. J.

METCALF, John, the blind carrier and roadmaker, was born at Knaresborough of poor parents in 1717. When he was only seven years of age his sight was totally destroyed by virulent small-pox; but he grew up strong and healthy, and was remarkable for his activity, acuteness of sense, and expertness in climbing trees, running, riding, and swimming. He became a skilful player upon the violin, and supported himself for some time by playing dance music at country parties. He was a bold and dexterous rider—rode and won several races—and one of his greatest pleasures was to follow the hounds. He was also an adept in athletic sports, and many stories are told of his great strength and robustness. When the jacobite rebellion broke out in 1745, Blind Jack, as he was called, assisted in raising a company of volunteers, and along with them served in the north of England and in Scotland under Generals Wade, Hawley, and the duke of Cumberland, and was present at the battles of Falkirk and Culloden. On the termination of the war he returned home, and commenced a profitable business in trading in articles of clothing manufactured in Aberdeen. He also carried on a considerable trade in buying and selling horses in Yorkshire and in Scotland. He next began the business of a common carrier between York and Knaresborough, and finally became one of the greatest road-makers and bridge-builders of his age. His first undertaking of this sort was about the year 1765, when he made three miles of a turnpike road between Harrogate and Boroughbridge; and during the succeeding twenty-seven years he constructed, in the most satisfactory manner, one hundred and eighty-five miles of road, together with a large number of bridges, retaining walls, and culverts. He personally surveyed and laid out many of the most important roads, which he constructed in difficult and mountainous parts of Yorkshire and Lancashire. With the assistance only of a long staff he traversed the country, ascending steep and rugged heights, exploring valleys, and investigating their extent, form, and situation. Perhaps his most remarkable exploit was his construction of a road over some deep marshy ground, in which, with great ingenuity, he followed the precise plan which George Stephenson afterwards adopted in constructing a railway across Chat moss. The last four years of the life of this extraordinary man were spent at his farm at Spofforth, near Wetherby, where he died in 1810 in the ninety-third year of his age, leaving behind him four children, twenty grand-children, and ninety great grand-children. Metcalf was possessed of a strong, daring, manly, and affectionate nature, with extraordinary activity and spirit of enterprise, and was altogether a most remarkable and able man.—(See the *Life of John Metcalf*, by himself, and Smiles' *Lives of the Engineers*.)—J. T.

METCALFE, Charles Theophilus, Baron Metcalfe, an eminent Anglo-Indian statesman and colonial governor, was born at Calcutta on the 30th of January, 1785. He was the second son of a major in the Bengal army, who returning to England when the future Lord Metcalfe was a child, became a director in the East India Company, and destined his son for its service. Educated at Eton, where he read largely beyond the sphere of the studies of the place, Metcalfe received a writership, and landed in India on the first day of the present century. He was the first student appointed to Lord Wellesley's college of Fort William, where he made good progress in the study of Oriental languages, and, both intelligent and amiable, attracted the notice of the governor-general. His first appointment was to assist the resident at the court of Scindiah, from which he was speedily removed to be an assistant in the office of the chief secretary to government, and in 1803 he was transferred in the same capacity to the office of the governor-general, where he worked under the eye and influence of the discerning and energetic Lord Wellesley. In the war with Holkar (1804–6) Metcalfe was commissioned by Lord Wellesley to act as political agent with Lord Lake's army, and at the siege of the fortress of Deeg the young civilian, as a volunteer, gained military laurels. At the close of the war he became first assistant to the resident at Delhi; and a new governor-general, Lord Minto, recognizing his merits, appointed him to the mission at Lahore (1808–9). French intrigue was active in Persia, and Metcalfe's was one of the missions created to secure the north-western frontier. The young diplomatist proved more than a match for Runjeet Singh himself, and negotiated with that wily potentate the treaty of Umritsur (25th April, 1809), which for thirty years remained the basis of the relations between the Anglo-Indian government and the Sikhs. After holding some other appointments, Metcalfe, at the age of twenty-six, was promoted to the important post of resident at Delhi, where he distinguished himself by his successful zeal for the improvement of the territory under his charge. In 1819 he was appointed at once private and political secretary to the governor-general, Lord Hastings, and during 1820–25 was resident at Hyderabad. By the death of his elder brother in 1823 he became a baronet, and at last, in 1827, he received a seat in the supreme council of India. Some of the minutes which he wrote while a member of council have been published, and form a storehouse of useful hints and suggestions, anticipating the recent movement for the European colonization of India, and advocating the transfer of the government of India from the hands of the company to the crown. Governor of Agra in 1833, he assumed early in 1835 the provisional governor-generalship of India, to which he had been nominated by the authorities at home, on the contingency of Lord William Bentinck's death or resignation. While provisional governor-general, he freed, by his own authority, the Anglo-Indian press from its old shackles (15th September, 1835)—an offence in the eyes of the home government of India. Receiving the order of the bath after the arrival of Lord Auckland, and appointed lieutenant-governor of the north-western provinces, he was not made governor of Madras, the post to which he thought himself entitled; and conceiving that he had incurred the displeasure of the East India Company, he resigned, and at the close of 1837 returned to England. The reputation which he had gained in India, however, was such that he was not long permitted to remain inactive. In 1839 he was appointed by the whigs governor of Jamaica, where the strife between planter and negro, capital and labour—the result of the emancipation of the slaves—had reached its acme. By a policy of conciliation and fair dealing Metcalfe contrived, in his governorship of Jamaica, to secure the affections of both planters and people, and to supersede the war of classes by something like harmony. Having, as he thought, fulfilled his mission, and suffering severely from an ulcerous affection of the face, he resigned, and returned home in July, 1842. Sir Robert Peel was now in office; but though a whig, and something more, Metcalfe had scarcely been six months at home when he was pressed by the conservative ministry to undertake the governor-generalship of Canada, still agitated by the animosities which a few years before had issued in rebellion. It was during the years of his Canadian administration (1843–45) that Sir Charles Metcalfe displayed most conspicuously the higher qualities of his character. Though an advanced liberal, he was resolved not to dwindle into a mere tool of a parliamentary majority and of an executive council dependent upon it, and yet he knew that "responsible government" was indispensable. Tiding over patiently the serious embarrassments of his position, he had managed by tact and conciliation, without manœuvring and intrigue, to secure a small governmental majority in the Canadian parliament, when the serious progress of his disease forced him to think of returning home. The ministry had strengthened his hands by recommending his elevation to the peerage, a recommendation to which her majesty at once gave effect, graciously saying of Metcalfe in a letter to Sir Robert Peel, "He has shown such a desire to do his duty in the midst of so many

difficulties, and such extreme disinterestedness, that he richly deserves this mark of the queen's entire approbation and favour." It was as a peer, but a dying man, that Lord Metcalfe returned to England towards the close of 1845. He retired to a quiet country seat in the neighbourhood of Basingstoke, where he was released from his sufferings on the 5th of September, 1846. Lord Macaulay wrote his epitaph, and an ample biographical memoir of him remains in Mr. J. W. Kaye's Life and Correspondence of Charles Lord Metcalfe, London, 1854.—F. E.

METELLUS, Quintus Cæcilius, surnamed Numidicus, a distinguished Roman general, descended from one of the most illustrious families of the Roman nobility. Metellus entered public life as a member of the aristocratic party, and during all his career he was an unwavering supporter of that faction, of which he ultimately became one of the leaders. Cicero repeatedly speaks of the honourable character he bore, and tells that when a charge of extortion was brought against him, there was not one of his judges who would examine the accounts produced in court, lest he might appear to doubt the honesty of Metellus. In 109 B.C., he was elected consul, and took the command of the army in Numidia. During this and the following year he obtained a series of victories over Jugurtha, who had previously been able to keep the field chiefly by bribing the venal generals who had been sent to oppose him. But his enemies at home succeeded in persuading the people that Metellus was unnecessarily protracting the war, and he was superseded by Marius before he could strike a decisive blow at Jugurtha. Before his return, however, the popular opinion had changed, and he was received with every mark of distinction. A triumph was decreed to him, and he received the surname of Numidicus. In 100 B.C., when Saturninus proposed and carried his agrarian law, Metellus was the only one of the senators who refused to take the oath of obedience to its provisions, and he retired into exile, willing to quit his country rather than to abandon his convictions. He was recalled the following year. He died in 91 B.C. of poison, administered by Q. Varius, the unscrupulous leader of the popular faction—D. M.

METHODIUS, (Saint) a Greek ecclesiastical writer belonging to the second half of the third century, was first bishop of Olympus in Lycia, then of Tyre. He suffered martyrdom in the persecution of Diocletian. Methodius appeared as one of the most violent opponents of Origen's doctrine. Few of his writings are extant. The most important is his "Banquet of the Ten Virgins," in eleven conversations, containing an encomium on celibacy, and interspersed with many allegorical interpretations. His relation to Origen is best seen from the fragments of his treatises, "De Resurrectione" and "De Creaturis," in which he shows no speculative ability, and even misapprehends Origen's opinions. All that remains of his writings is given most fully in Galland's Bibliotheca, vol. iii., along with which the reader should consult Mai's Scriptorum veterum nova collectio vii.—S. D.

METHODIUS, called the Confessor, was born at Syracuse about the end of the eighth century, went to Constantinople, and became a monk there. Nicephorus the patriarch sent him as ambassador to Pope Pashalis, the latter of whom gave him a letter to Michael the emperor respecting the treatment of the orthodox. Offended by the letter, the emperor ordered Methodius to be whipped and thrown into a dungeon in an island of the Propontis, where he remained for years till recalled by Theophilus, Michael's successor. His orthodoxy led to another flogging and imprisonment. He reluctantly accompanied Theophilus in his campaigns against the Arabs. Methodius was chosen patriarch of Constantinople in 842 by the influence of Theodora, and held the office till his death, June 14, 846. He was very zealous in defence of image-worship and against the iconoclasts. His works, which are neither numerous nor important, chiefly consist of orations and penitential canons. They appeared in the Antwerp edition of the Opera of St. Dionysius the Areopagite, 1634, folio, Greek and Latin.—S. D.

METHODIUS and CYRILLUS. See Cyril.

METIUS, Adrian, a Dutch mathematician, astronomer, and military engineer, son of Anton Metius, was born at Alkmaer on the 9th of December, 1571, and died at Franeker on the 26th of September, 1635. In 1598 he was appointed professor of mathematics in the university of Franeker, which post he held until his death. He made considerable improvements in the astronomical instruments of his time, and wrote several mathematical works.—W. J. M. R.

METIUS, Anton, a Dutch military engineer of the sixteenth century, is said to have first found the approximate value, 113:355, of the ratio of the diameter of a circle to its circumference. He constructed and repaired many fortresses in Holland with great skill, and distinguished himself at the defence of Alkmaer in 1573.—W. J. M. R.

METIUS, Jacob, younger son of Anton Metius, is one of the persons for whom the invention of the refracting telescope is claimed. He is alleged to have discovered its principle by the accidental combination of a concave and a convex lens in 1609, and to have kept it secret from all except one of his brothers, called Anton, and Prince Maurice of Nassau, until he was on the point of death, when he revealed it to his confessor.—(See Lippersheim and Galileo.)—W. J. M. R.

METON, an Athenian astronomer, who lived in the fifth century B.C., was the discoverer of the important fact that two hundred and thirty-five lunations are almost exactly equal to nineteen solar years. This period is called from his name the Metonic cycle.—W. J. M. R.

METTENLEITER, Johann Michael, a celebrated German engraver and lithographer, was born at Grosskuchen in 1765. He learnt engraving of his elder brother Jacob (an engraver of some ability, born 1750 at Grosskuchen; died 1825 at St. Petersburg), with whom he went to Rome in 1775. He returned to Germany in 1782, and settled in Munich, where he engraved numerous book-plates, religious subjects, and portraits. The promise held out by the newly-discovered art of lithography of a more rapid means of multiplying designs than the ordinary method of engraving, attracted the attention of Mettenleiter, who made innumerable experiments before he acquired a knowledge of the process of Senefelder. Eventually he adopted a process differing in many respects from that of the inventor of lithography. Mettenleiter was the first to bring the art to a practical bearing for artistic purposes, and he founded an important lithographic establishment at Munich. He also organized for the Emperor Alexander a lithographic office in connection with the military department, Warsaw. Mettenleiter was a member of the Munich Art Academy and court engraver. He died in 1845.—J. T–e.

METTERNICH, Clemens Wenzel Nepemuk Lothar, Prince, Duke of Portella, a celebrated Austrian statesman, was born at Coblentz on the 15th of May, 1773. His father was an Austrian nobleman, high in the diplomatic service of his country, and the young Metternich with his talents and fascinating manners entered public life under the best auspices. At twenty-eight he was appointed Austrian minister at Dresden, whence, after the lapse of two years, he was sent to represent Austria at the court of Prussia, then vacillating between peace and war with France. He had given such proofs of capacity that, after Austerlitz, he was made ambassador at Paris. "You are very young," said Napoleon to him, according to M. Capefigue, "to represent so powerful a monarchy." "Your majesty," replied Metternich characteristically, "was not older at Austerlitz." Metternich was appreciated at Paris and enjoyed his residence there, nor among the statesmen of Europe was there one perhaps who felt less bitterly towards France and its sovereign. When the war of 1809 broke out between France and Austria, Metternich returned to Vienna, and in the crisis of Austrian affairs after the terrible defeat at Wagram, was made prime minister. To secure peace with France and procure breathing time for the rescue of Austria, political and financial, he negotiated the marriage of the Archduchess Maria Louisa with Napoleon, nor did he easily forget the obligations which this alliance imposed, although not willing to sacrifice everything to it. After the retreat from Russia and the rising of Germany, Metternich plied Napoleon with the best advice; but the emperor would not consent to reasonable terms, and Metternich prepared for war. In the summer of 1813 he offered Napoleon the frontiers of the Alps and the Rhine, the retention of Italy and Holland, and it was only when these terms remained unaccepted that Austria joined the coalition against France. Even after Leipsic, when he was created a prince of the empire, Metternich offered the frontier of the Alps and the Rhine, though this time, naturally, without Holland and Italy; and so late as the congress of Chatillon he was for a peace that would not, or need not, humiliate France. When Napoleon had fallen the first time, it was Metternich who secured for Vienna the honour of being the scene of the congress which was to organize a European peace, and he joined Talleyrand and Lord Castlereagh in resisting

the pretensions of Prussia and Russia. Even after Waterloo he preserved a not unfriendly leaning towards France. The peace of 1815 bequeathed to Metternich a legacy of troubles. The Germans had been promised liberty at the threshold of the war of liberation, and revolutionism began to rear its head in Italy. It was Metternich, whose influence was now supreme, who by a policy of repression procured a temporary appearance of order at the price of future convulsions. At his instance the severest measures were taken against free discussion by the German newspapers and universities, and Austrian troops extinguished the revolutions of Naples and Piedmont. After the Three Days he saw, or thought he saw in Louis Philippe, the best barrier against the triumph of revolution, and he recognized the monarchy of July, while Austrian troops, however, entered the legations as a check to revolution in Italy. The death of the Emperor Francis in 1835 made no change in the authority of Metternich, who continued under Ferdinand his old policy of repression, keeping down the various nationalities of the Austrian empire by means of each other, until the revolution of February, 1848, following on a financial crisis in 1847, realized the celebrated saying, rightly or wrongly attributed to him:—"Après moi le deluge." Revolution broke out at Vienna on the 13th of March, 1848. One of the first acts of the exasperated people was to sack the palace of the absolutist premier. True to himself even at this crisis, Metternich offered his services to the emperor, if a policy of repression, not of concession, was to be followed; and when he heard that concession was resolved on, he fled—ultimately to England. In the autumn of 1851 he returned to Vienna, but was not asked to take any part in the conduct of public affairs, and remained in a private station until his death in the Austrian capital on the 5th of June, 1859, the day after the battle of Magenta.—F. E.

METZ, or rather METSU, Gabriel, one of the most excellent of the Dutch genre painters, was born at Leyden in 1615, and settled early in Amsterdam. His master is not known. He soon distinguished himself by his portraits and excellent small conversation pieces, which are most elaborately finished, and richly and forcibly coloured. His scenes are sometimes taken from common life, but generally from the middle classes. He seems to have commonly signed his pictures G. Metsu, and he often dated them. He is generally reported to have died at the age of forty-three in 1658, as stated by D'Argenville, and the new catalogue of Amsterdam repeats this date; but there are at Dresden signed pictures by Metsu dated 1662 and 1664, and M. Burger lately discovered the date 1667 on a picture by him in the Van Loon gallery at Amsterdam. Metsu in his various works displays alternately all the excellent qualities of Terburg, Gerard Dow, or even Jan Steen, and to a nearly equal degree. He perhaps carried mere imitative painting to perfection on the small scale he usually adopted; but he sometimes ventured on life-size figures, as in the portrait of Admiral Cornelis Van Tromp in the Louvre.—R. N. W.

METZ, Conrad Martin, German engraver, was born at Bonn in 1755. He was a scholar of Bartolozzi, and like him engraved chiefly in the chalk manner, but he also executed some aquatints. He resided in London about twenty years, and whilst here engraved numerous plates, of which the most important are a series of thirty-three imitations of drawings by Parmigiano in the collection of George III., and sixty-three of drawings by Caravaggio in the collection of Sir Abraham Hume. In 1801 he went to Rome, where he produced a series of engravings on fifteen sheets from the Last Judgment of Michelangelo; also several other prints after the old masters. He died at Rome in 1827.—J. T–e.

* METZGER, Eduard, German architect and writer on architecture, was born at Pappenheim in 1807. He studied architecture in the Munich art-academy under Von Gärtner and Von Klenze, and then (1831) proceeded to Greece to examine the remains of Grecian art. On his return he was nominated professor in the Munich polytechnic school. Herr Metzger has erected several buildings in Munich and other towns of Bavaria, completed the Siegesthor, &c., commenced by Von Gärtner, made the designs for a monument to Francis I. of Austria, laid out a new street in Prague, &c. He has written a treatise on the "Influence of the principles of construction on the Forms of Buildings," 1837, illustrating his views chiefly by an examination of the structure of the Greek temple; an elaborate work on Greek elevations, 1839; and several professional memoirs. Herr Metzger is said to be a skilful painter as well as an accomplished architect.—J. T–e.

MEULEMEESTER, Joseph Charles de, Belgian engraver, was born 28th April, 1771, at Bruges, and learned engraving of Bervic. In 1806 he went to Rome, and made an elaborate copy in water-colours of Raphael's fresco of the Finding of Moses, which was so much admired that he was induced to copy the series of fifty-two Bible-pictures by Raphael, on the ceilings of the Loggie of the Vatican. On this undertaking he was engaged twelve years, almost every day being spent on the lofty ladders, by which alone he could gain proper access to the pictures. In 1819 he returned to Antwerp, was nominated engraver to the king, and entered zealously upon the other part of his great task, the engraving of the pictures he had spent so many years in copying. The first part of "Les Loges de Raphaël," containing four coloured plates, appeared in 1825. After the Belgian revolution he removed to Paris, hoping to carry on his work there with less interruption. He died during a visit to Antwerp, November 5, 1836. Meulemeester's Loggie prints are remarkably faithful renderings of the originals; unfortunately he only lived long enough to complete nine parts (thirty-six plates) in colours; of the uncoloured series much fewer were issued. Meulemeester finished comparatively few other plates; the chief are a St. Cecilia of Raphael, and a portrait of Rubens.—J. T–e.

MEULEN. See Vandermeulen.

MEUNG or MEHUN, Jean de, also known as Clopine from his lameness, was born at Meung sur Loire, near Orleans, in the middle of the thirteenth century, of a noble family which still exists. Few details of his life have been ascertained with absolute exactitude, but it is known that he excelled in astrology, chemistry, alchemy, and in all other studies which were then cultivated; that he was a man much given to satire, a propensity that often involved him in personal danger; and, above all, that he devoted himself to poetry and continued the "Roman de la Rose." Far inferior in poetic freshness and feeling to the portion written by William de Lorris, Jean de Meung's continuation has yet a value of its own. Keen, sarcastic, acute, it paints the men and manners of the day. Among the numerous editions of the "Roman de la Rose," we may specially note that of Meon, printed by the Didots, Paris, 1814. Besides this most famous work, the lame satirist translated Boethius' treatise De Consolatione, the Letters of Abelard, and a work on the Response of the Sybils.—W. J. P.

MEURSIUS, John, an eminent Dutch scholar and archæologist, was born in 1579 at Losduinen, near the Hague. His proper name was De Meurs. His father had been a canon of Utrecht, and gave him his earliest instruction. He was sent to Leyden while still a mere boy, and at twelve and thirteen he was able to write Latin essays and Greek verses. At the end of his university career he was appointed by the grand-pensionary Barneveldt travelling tutor to his sons, and accompanied them in their travels through several countries of Europe. While at Orleans he took the degree of doctor of law. In 1610 he was nominated professor of history at Leyden, and in 1611 professor of Greek literature. The states-general made him their historiographer, and loaded him with many other testimonies of their esteem. After the execution of his unfortunate patron Barneveldt, he shared in the persecution directed against all the friends of the fallen statesman, although he carefully abstained from politics, and was at last fain to accept an invitation from the king of Denmark to settle at Soroe as professor of history, and there he continued till his death in 1639. His works were collected and republished at Florence, in 12 vols. folio, in 1741-63. The most valuable part of them was a series of monographs on the antiquities of Greece, which had previously appeared in the Thesaurus Antiquitatum Græcarum of Gronovius. He wrote also "Athenæ Batavæ," 1625; "Res Belgicæ," 1612; "Lectiones Atticæ," 1617. He edited besides many of the later Greek writers. His erudition is that of his time, comprehensive and bulky, but deficient in criticism and taste.—P. L.

MEUSEL, Johann Georg, a distinguished German litterateur, was born at Eyrichshof, near Bamberg, in 1743. He studied at Göttingen, and successively held the professorships of history at Erfurt and Erlangen, at which latter place he died, September 19, 1820. His "Gelehrtes Deutschland" (continued by Ersch and Lindner), 23 vols., is a standard work, and will always be held in esteem.—K. E.

MEYEN, Franz Julius Ferdinand, a German botanist, has devoted his attention especially to vegetable physiology. He taught botany in Berlin. Among his works are the following —"Researches on the functions of Cells in Plants;" on the movement of sap in plants; "Anatomy and Physiology of Plants;" "Geography of Plants," a work which has been translated by the Ray Society; the organs of secretion in plants; reports on the progress of vegetable physiology, which have been translated into English; "Diseases of Plants;" "Physiology of Fertilization in Plants."—J. H. B.

MEYER, Conrad, Swiss painter and engraver, was born at Zurich in 1618. He was the son and scholar of Dietrich Meyer —born at Eglisau in 1572; died in 1658—a painter and engraver of some repute, and studied also under Matthew Merian the younger. Conrad Meyer painted historical subjects and portraits, but is best known by his engravings, which number in all about a thousand. They include a set of one hundred and twenty-two subjects from the New Testament; twenty-four of the Precepts of Christ; sixty of the Dance of Death, and sixteen of the Christian Mirror, both from designs by his elder brother, Rudolf Meyer; sixty-nine portraits of the burgo-masters and pastors, and sixty-four of the illustrious preachers of Zurich; besides various series and separate plates of sports of children, landscapes, religious pieces, &c.—J. T–e.

MEYER, Ernst Heinrich Friedrich, a distinguished Prussian botanist, was professor of botany at Königsberg. He has published a synopsis of Junci and Luzulæ; remarks on Houttuynia and Saururus, and on Labrador plants; sketch of the indigenous plants of Prussia; commentaries on South African plants, collected by Drege; remarks on coniferæ, &c.—J. H. B.

MEYER, Felix, a celebrated Swiss landscape-painter, was born in 1653 at Winterthur, Zurich, and was a scholar of J. F. Ermels of Nuremburg. He early acquired a reputation by his representations of Swiss scenery; and afterwards went to Rome, and studied the Italian masters and scenery. His reputation for facility and resource was much increased by the celerity and skill with which he decorated two large apartments at the abbey of St. Florian in Upper Austria; and he found thenceforward abundant employment in decorating in a similar manner the residences of German princes and nobles. His works became, however, more hurried and careless, and his later productions are consequently little esteemed. He died in 1713. There are a few etchings by him.—J. T–e.

MEYER, Heinrich, called Goethe Meyer, was born at Zurich in 1759, and studied painting under J. C. Füssly. In 1786 he visited Rome and there became acquainted with Göthe, with whom he contracted a lasting friendship. Meyer established himself at Weimar in 1797, was made director of the gallery there in 1807, and enjoyed the titular rank of hofrath. Here he was in constant intercourse with Göthe, whence his designation of "Göthe Meyer." Meyer divided his time between literature and art. He indeed produced little in the way of painting, his works being nearly exclusively water-colour drawings from the antique or from the works of the great Italian masters. As a writer on art Meyer is the author of some useful works, and he contributed the technical and critical parts to several of Göthe's works, as Kunst und Alterthum, Winckelmann und sein Jahrhundert, Propyläen, Farbenlehre, &c. His chief work is a history of Greek and Roman art, "Geschichte der Bildenden Künste bei den Griechen," 2 vols. 8vo, Dresden, 1824, followed by a third volume on Roman art after the author's death, edited by Dr. F. W. Reimer in 1836, which, though a careful compilation of facts, is so defective in arrangement and so wanting in critical illustration and historical digestion, as to be nearly devoid of interest and comparatively useless. Meyer was further the principal editor of the complete edition of the works of Winckelmann, which was published in Dresden between the years 1808 and 1820 inclusive—Winckelmann's Werke herausgegeben von C. L. Fernow, Heinrich Meyer und Johann Schulze. Both these works suffer from the same unfortunate arrangement. The text is printed separately, and the observations are lumped together at the end of each volume. The eighth volume of the Winckelmann is a good index to the whole by C. G. Siebelis.—R. N. W.

MEYER, James, a Flemish historian, born at Vleteren, near Bailleul, in 1491. He took orders, and as a teacher laboured successively at Ypres, Bruges, and Blankenberg, near Ostend. The results of his extensive researches into the history of his native country are embodied in several works. He died in 1552.

*MEYER, Jan Louis, a celebrated Dutch marine painter, was born at Amsterdam about 1810. A scholar of W. J. Pienemann, he commenced with painting history, then tried landscapes, but ultimately found his true vocation in painting ships and the sea. The Stanfield of the Hague, Louis Meyer is familiar with every phase of the ocean, and learned in all kinds of maritime matters; and he renders with a firm and masterly hand what he so thoroughly understands. "A Ship on Fire;" "a Wreck;" "Sunrise at Sea;" "A Fleet making for the English Coast;" "Dutch Ships of War off Flushing," are the titles of a few of his pictures, and will serve to show his range of subjects.—J. T–e.

*MEYER, Johann Georg, a celebrated German painter, known as Meyer of Bremen, was born at Bremen, October 28, 1813. A pupil of Schadow and Sohn in the Düsseldorf Academy, his earlier pictures were mostly scriptural—"The Prophet Elijah;" "Christ Weeping over Jerusalem;" "Hagar and Ishmael," &c. He acquired considerable celebrity in this line; but he gradually turned to more secular and every-day subjects, and has long been famous as the painter of children. He seizes the characteristics of juvenile life and manners with singular skill and taste, and in such pictures as "Children Playing at Blindman's-buff," "Girls Listening to a Story," "Mother and Children," and the like, produces very charming and popular compositions. Herr Meyer has resided at Berlin since 1852.—J. T–e.

MEYER, Karl Anton, a distinguished botanist, was born of German parentage at the capital city of Witepsk in Russia; died at St. Petersburg on the 24th February, 1855. He was educated at the university of Dorpat, and received instruction in botany from the celebrated Ledebour, whom he afterwards accompanied in his travels to Southern Russia and the Altai mountains. Meyer made a tour through the Kirghis-steppe, and an account of it is appended to Ledebour's Narrative. It was published at Berlin in 1830. The account of the plants collected in 1826 was given by them in a work entitled "Flora Altaica." It contains descriptions of about sixteen hundred phanerogamous plants. In 1829 Meyer accompanied Kuppfer as botanist in an expedition to the Caucasus, and he published an account of the plants at St. Petersburg in 1831. He enumerates nearly two thousand phanerogams. He was afterwards associated with Dr. Fischer as collaborateur in many botanical works, and he contributed numerous memoirs to the Transactions of the Imperial Academy at St. Petersburg. Among these are a "Description of Alyssum minutum;" "Remarks on Polygonaceæ;" "Florula Provinciæ Tambow;" remarks on Thelycrania and on Ephedra. In 1850 he succeeded Dr. Fischer as director of the botanic garden at St. Petersburg, and he continued to hold that office till his death.—J. H. B.

MEYERBEER, Giacomo, the musician, was born at Berlin, September 5, 1794. The eighth edition of the Conversazions-Lexicon assigns 1791 as the date of his birth; and though this account has been authentically contradicted, it has been copied in several biographical sketches. His family name is Beer, and his forename Meyer. In very early life he compounded these into one, and hence the name by which he is known; he then took the forename of Jacob, which, during his residence in Italy, was commonly translated into Giacomo, and so printed on the works he published there, and he always retained this appellative. His father was a rich banker, to the principal part of whose wealth Meyerbeer succeeded. His brothers, Wilhelm the astronomer and Michael the dramatic poet, were both distinguished. Meyerbeer's precocious aptitude for music induced his father to place him, at four years old, under the instruction of Franz Lauska, a pupil of Clementi, who developed the child's talent so effectually, that, at six years old, his pianoforte playing was a matter of wonder. In the winter of 1803–4 he played at some concerts in the theatre at Berlin, and was warmly commended; and after this he took lessons of Clementi as long as that master sojourned in the Russian capital. It has been stated that he was Zelter's pupil for harmony, and it is certain that he pursued this study under B. A. Weber, a pupil of Wogler; that, while taking lessons of him, he sent a fugue of his composition to Wogler for inspection; and that Wogler returned this with copious comments, which were subsequently printed as an illustrated treatise on fugal construction. The next step in Meyerbeer's progress was to become a pupil of the Abbé Wogler, and he went in 1809 to reside at Darmstadt for that purpose, where C. M. von Weber was his fellow-student. Under Wogler's direction he wrote an oratorio, called "Gott und

die Natur," which was performed at the Singing Academy at Berlin in 1811; and, on the strength of its merits, he was appointed composer to the duke of Darmstadt. Another oratorio, or rather a sacred opera, of his composition, called "Jephthah," was produced at Munich in 1812, with small success. Meyerbeer went in 1813 to Vienna, where Hummel was at the summit of his popularity as a pianist, and we have the testimony of Czerny and Moscheles, that he was a successful rival to this eminent artist, winning equal applause, but with a style of playing peculiarly his own. In the same year he brought out there, what he accounted as his first opera, "Alcimeleck, oder die beiden Kalifen," founded on the story of the Sleeper Awakened, which, though indifferently received at Vienna, was reproduced at Stuttgart in 1814. Up to this date Meyerbeer's compositions are said to be (they are unknown in England) of a scholastic, if not of a pedantic character; referring to which, Salieri advised him to visit Italy, where he might gain such experience as would give him more fluency and grace of melody. Upon this counsel, he went to Venice, where Rossini's Tancredi was delighting all hearers, and he was quickly inoculated with the peculiarities of the universally favourite composer. Hearing everywhere the music of Rossini, he soon became an adept in his style, and in this adopted manner he wrote several operas, the first of which, "Romilda e Costanza," was given with great success at Padua, in 1818. It was followed by "Semiramide riconosciuta" at Turin, in 1819, and "Emma di Rosburgo" at Venice, in 1820. He took the opportunity of a visit to his native town, to reproduce this last opera there in 1821; but the influence—whether of the fame of its original success, or of the high consideration of the composer's family—which had induced its performance, could not secure its favourable reception. Meyerbeer was denounced by the journalists as a renegade from the German school in which he had been reared; the public adopted the opinion of the press, and the management of the theatre had such reason to be dissatisfied with the effect of the work, that when, subsequently, "Il Crociato" was spreading Meyerbeer's fame all over Europe, a performance of that opera could not be ventured in Berlin. His old associate and sincere friend, C. M. von Weber, particularly deplored Meyerbeer's defalcation from the path in which they had studied together, and in hopes of bringing him back to this, revived at Dresden his opera of "Alcimeleck," supposing that its favourable reception might rekindle the composer's higher aspirations; but the greater popularity than this work could yield, which he knew awaited him in Italy, hardened Meyerbeer's heart against Weber's good intentions. He wrote an opera for Berlin which, in consequence of the feeling raised against him, we need not wonder, was not produced. He returned to Milan, and brought out there in 1822 "Margherita d'Anjou," which, six or eight years later, was given in London; and in 1823 "L'Esule di Granata." His next composition was an opera for Rome in 1824, the performance of which was prevented by the sudden illness of the prima donna after the final rehearsal. The work that first brought the name of Meyerbeer into France and England, "Il Crociato in Egitto," was produced at Venice in the beginning of 1825, with even more success than any of his previous Italian operas. The chief character in this was written for Velluti, the last of a class of singers now, happily for music and for morals, extinct upon the stage, and his engagements in Paris and London induced the performance in these cities of the opera in which he appeared to special advantage; its reception here was such as has rarely met a work that has introduced a new composer. Meyerbeer disappeared from public life at the moment when he attained his first truly great popularity; and his marriage and the birth and death of his two children occurred in the interval of his seclusion. We may suppose that he looked upon the past as a term of apprenticeship to his art, which being completed, he must now begin the world for himself, and apply all he had acquired of experience in Italy, to the nurture and development of the peculiar views of dramatic music, which, if they have not led to the foundation of a new style, certainly give him marked individuality as a composer. He first went to Paris to attend the rehearsals of "Il Crociato," and he there conceived and matured the design which, with the collaboration of Scribe, the dramatist, was fulfilled in the opera of "Robert le Diable." Meyerbeer entered upon the composition of this work in 1828, bestowed immensely more labour upon it than upon any of his former productions, and completed it in July, 1830. The political disturbances of the time delayed its performance until November, 1831, when it was given at the Académie Royale. The period since the commencement of the opera had been employed to stimulate general curiosity with regard to it; the riches of Meyerbeer enabled him to command such magnificence of stage appointments as had never been seen, even in Paris; the singularity of the subject had its due effect in enforcing public attention; and the production of "Robert" was consequently a cause of such excitement in all musical and dramatic circles throughout the world, as was wholly unprecedented. The success of the opera was commensurate with the expectation that had been raised about it. "Robert" has been translated into every European language, and it continues to be a standard work in every permanent lyric theatre. The rare attractions of this opera induced the French manager to make arrangements with Meyerbeer for another, who set to work accordingly upon "Les Huguenots," pledging himself, under a penalty of 30,000 francs, to have it ready for performance at an appointed date. When this stated time was drawing near, his wife was taken ill, and was ordered into Italy for the restoration of her health: he besought a postponement of the period to which his contract bound him, in order that he might accompany the invalid; but this indulgence was refused, and he paid the forfeit. The disappointment in Paris was so great, however, and the interests of the theatre were so prejudiced thereby, that the management was obliged to return Meyerbeer the amount of his fine, and to beg him for the opera on his own terms and at his own time. It appeared at length in March, 1836, but did not at first realize the hopes that had been built upon it; how popular it has become need not be related. "Les Huguenots" was not played in London until 1842, when it was unsuccessfully given by a German company; and it did not take its stand here in general esteem until its production at the Royal Italian opera, by royal command, in 1848. "Robert," on the contrary, was given in a piratical form at each of the two principal English theatres within a few weeks of its original performance; and it was brought out at the King's theatre, in the following season, with the original singers, when Meyerbeer came to supervise its preparation. At the time when Mendelssohn received his appointment from the king of Prussia, in 1841, that famous patron of genius, proud also of another of his subjects who had won distinction in the same department of art, created, and conferred on Meyerbeer, the office of general director of music, which he held till his death. Meyerbeer's next important production was a cantata with scenic illustrations, called "La Festa alla Corte di Ferrara," which was written for a fête given by the king of Prussia in 1843. The opera of "Ein Feldlager in Schlesien" was written for the inauguration of the new opera house in Berlin, in 1844. It was reproduced at Vienna, with considerable modification, under the title of "Vielka," in 1847; and the chief portion of it was subsequently incorporated in the French opera of "L'Etoile du Nord." In 1846 Meyerbeer wrote music for "Struensee," a posthumous tragedy of his brother, Michael Beer, of which the overture has been played at the concerts of our Philharmonic Society. The latest of his grand French operas, "Le Prophéte," was produced at the Académie in April, 1849; it had been long written, and so also had "L'Africaine," which the composer still reserved, as he had till then withheld "Le Prophéte" for the want of a singer competent to the requirements of the principal character. The Italian version of this work was brought out in London in the July of the same year, when it was proposed that Meyerbeer should be present; but gossip says, in consequence of some jealousies in the theatre, he did not come. In the same year he produced at Berlin the "Bayerscher Schützen Marsch," a cantata for chorus and brass instruments, set to a poem of the reigning king, Louis of Bavaria; and in 1851 the music for the inauguration of the statue of Frederick the Great, and also some compositions to celebrate the silver wedding (the twenty-fifth wedding-day) of Frederick William IV. "L'Etoile du Nord" was given at the Opéra Comique in Paris, in February, 1854. The success in England of Meyerbeer's two last operas had been so great as to induce the management of the Italian theatre here, to engage the composer's assistance for the immediate reproduction of this work, as had been done in the case of "Le Prophéte." In this case the composer had to write recitatives for the Italian version, the opera having been originally represented with spoken dialogue, according to the constitution of the Opera Comique, and he came to superintend the rehearsals. Its

attraction in London did not equal that of its predecessors. In April, 1859, "Le Pardon de Ploërmel" was given at the same theatre in Paris, and was immediately transplanted to London, whither Meyerbeer came to direct the rehearsals of the recitatives, which, as in the previous instance, he had to supply for the Italian version, and where it was produced under the title of "Dinorah," its original name, that had been changed for the production at Paris. Meyerbeer wrote some music for the Paris celebration of the centenary of Schiller's birth in 1859, and furnished marches for the marriage ceremonies of the king of Bavaria with the princess of Prussia in 1847, of the Princesses Anne and Charlotte of Prussia in 1853, and of Prince Frederick William with our Princess Royal in 1858. More important than these occasional pieces, are his setting of the ninety-first psalm and of the Lord's prayer, both for unaccompanied chorus, besides which he produced several other detached pieces of sacred music. He published a great number of single songs, a collection of forty vocal melodies, and several smaller collections, and in this class of writing some of his most genial efforts are to be found. He left several important works in MS., the chief of which are the grand opera of "L'Africaine," named above, and the choruses of one of the tragedies of Æschylus. Rendered by his ample fortune independent of pecuniary consideration, he could afford to delay the production of a work until all circumstances convened to render this effective; the same success may, therefore, be supposed to await the pieces which he thus reserved, that attended all those which have appeared since he first wrote for the French stage, and first asserted his speciality as a composer. Meyerbeer died on the 1st of May, 1864.—G. A. M.

MEYRICK, Sir Samuel Rush, the historian of ancient armour, was born in August, 1783. He was the son of a gentleman of fortune, and received his later education at Oxford. In 1803 he married a Welsh lady of good family, but in opposition to the wishes of his father, who disinherited him. The son by this marriage, Mr. Llewelyn Meyrick, seems, however, to have inherited his father's antiquarian tastes—becoming a fellow of the Royal Society of Antiquaries—and with the fortune left him by his grandfather, to have aided his father in making the large collection of ancient armour which, in Sir Samuel's work, is always referred to as that of "Llewelyn Meyrick, Esq." Mr. Llewelyn Meyrick became equerry to the duke of Sussex and died unmarried in 1837, when his property appears to have reverted to his father. In 1810 Sir Samuel Meyrick published "The History and Antiquities of the County of Cardigan," and co-operated with Captain Charles Hamilton Smith in the work on "The Costume of the Original Inhabitants of the British Islands," published in 1814. It was in 1824 that appeared his original and laborious performance which forms an era in the literature of the subject, "A Critical Inquiry into Ancient Armour, with special reference to England from the Norman Conquest to the time of Charles II." It abounds in curious and precise information, and throws much light on the details of military history in England and elsewhere, and on the military amusements of our ancestors, tournaments, &c. Not the least of its services was, that it for the first time furnished correct and ascertained data for costume in historical painting.—(See *Edinburgh Review* for July, 1824.) The *Edinburgh Review* had pointed attention to the neglected state of the armoury at the Tower, and suggested a rearrangement of its contents under Meyrick's supervision. He undertook the task in 1826, and in 1828 received a similar commission from George IV. to arrange the armoury at Windsor. In recognition of his services he was made a K.H. by William IV. in 1832, and became Sir Samuel Meyrick. He built Goodrich court on the Wye in 1828 and following years, fitting up in it his or his son's collection of armour. As Dr. Meyrick he practised for many years in the admiralty and ecclesiastical courts. He died in 1848. He was a fellow of the Society of Antiquaries. For a list of his contributions to the Archæologia, and for a full account of his writings and collections, reference may be made to the obituary notice of him in the *Gentleman's Magazine*.—F. E.

MEZERAY, François Eudes de, a French historian, born in 1610; died at Paris 10th July, 1683. He was the son of a surgeon named Eudes, but afterwards took the name of Mezeray. He made two campaigns in Flanders in 1635 and 1636, and then retired to the college of Saint Barbe, where he collected the materials for his history. His first publication was a translation of Grotius' De Veritate. In 1643 the first volume of his "History of France" appeared. A "History of the Turks" was also published with his name; but in all probability he did not write it. Another work, which obtained great success, was his "Abregé Chronologique," of which sixteen editions were issued. He also published a "History of France before Clovis."—P. E. D.

MEZZOFANTI, Giuseppe Gaspardo, Cardinal, a celebrated linguist, was born at Bologna, 17th September, 1774, the son of a humble carpenter. He was educated at a charity school, and employed for a short time in his father's business. His work-bench stood underneath the windows of a priest named Respighi, who gave instructions to private pupils in Greek and Latin. So great was the boy's natural facility for acquiring languages, that he obtained an extensive knowledge of Greek and Latin words from what he overheard of the good father's lessons. Respighi being made acquainted with this singular aptitude, undertook to instruct the lad, and prepare him for a professional career. He chose the clerical profession, and was admitted to priest's orders in 1797, in which year also he was appointed professor of Arabic at the university. In the following year, however, on his refusing to take the oaths required by the Cisalpine republic, he was deprived of his chair. Until his restoration in 1804, he eked out a scanty subsistence by private tuition. In 1808 he was again deprived of his professorship for his fidelity to the pope, while he declined the brilliant offers by which Napoleon endeavoured to draw him to Paris. In 1812 he was appointed assistant librarian at Bologna, and on the return from exile of Pope Pius VII. in 1814, Mezzofanti's merits were rewarded with the office of chief librarian and regent of the university. His simple love for his native city made him decline the most tempting proposals from Pope Pius, the Emperor Francis, the grand duke of Tuscany, and Murat king of Naples, and he continued to reside in Bologna until the accession of Gregory XVI. in 1831. It was during these years that he acquired the largest proportion of his unprecedented knowledge of languages. His singularly tenacious memory, and a certain instinct of acquisitiveness, enabled him to become what Lord Byron has called "a monster of languages, the Briareus of parts of speech, a walking polyglot, and more, who ought to have existed at the time of the tower of Babel as universal interpreter." During the war he found many opportunities of learning a language in his priestly ministrations among the soldiers in the hospitals of Bologna. The armies of Austria and Russia, especially, included several natives of many and various countries. In preparing his foreign penitents for shrift, he would gather from their repetition of the Lord's prayer, the Creed, or the Ten Commandments, a knowledge of their language sufficient to enable him to proceed in an intelligible conversation with them. The hotel-keepers also were accustomed to apprise him of the arrival of all strangers at Bologna, and when anything was to be learned he would introduce himself to the travellers, and beg for information, and catch the pronunciation of their language. He became in his turn an object of curiosity, a lion of Bologna, whom travellers went out of their way to see. The extent of his learning and accomplishments was not limited by any exclusive attention to languages, yet his only known publication is a eulogium of Father Aponte, a Spanish jesuit, who taught him Greek. It was contributed to a periodical printed in Bologna. In 1832 he yielded to Pope Gregory's pressing invitations to go and reside in Rome. There he received several appointments in succession, and on the removal of Cardinal Mai from the post of librarian to the Vatican, Mezzofanti was installed in his place. In 1840 he was raised to the cardinalate. His marvellous faculty often found useful exercise among the converts assembled at the Propaganda. On the occasion of his elevation, forty-three foreign bishops offered him congratulations each in his own tongue, and the new cardinal replied well and courteously to them all in their several languages He was pious, charitable, modest, and unassuming. He died at Rome the 15th March, 1849.—(See *Quarterly Review*, vol. ci. p. 23, and *Philol. Soc. Proceedings*, January, 1852.) In 1857 Mr. Russell published a life of the Cardinal Mezzofanti, with comparative memoirs of other eminent linguists, ancient and modern, 8vo, London.—R. H.

MICAL, ———, Abbé, a French ecclesiastic and mechanician, was born about 1730, and died about 1790. He acquired extraordinary skill in making automatons, some of which played on musical instruments, and others spoke, pronouncing, as it is alleged, the French language very distinctly when set in action by means of keys like those of a pianoforte.—W. J. M. R.

MICHAEL I. (Rhangabe), Eastern emperor, succeeded Stauracius, son of Nicephorus I., in 811. Nicephorus, in whose reign the reverses of the Greek empire may be said to have commenced, bore a character stained with odious vices; nor was his want of virtue redeemed by any superior talents. He was vanquished by the Saracens, and slain by the Bulgarians, who in 811 utterly exterminated an imperial army which the monarch commanded in person. His son and heir, Stauracius, escaped from the field with a mortal wound; and on the near prospect of his decease, Michael, the great master of the palace, and who was espoused to Procopia sister of Stauracius, was named as his successor by the inhabitants of the capital. The dying prince was the only opponent, but was at last compelled to yield; and Michael received the sceptre even before Stauracius expired, which event, however, took place very shortly afterwards. The mild virtues of Michael were better adapted for private life than for a throne. He evinced little ability and success in checking the inroads of the barbarians; and this circumstance soon changed the reverence of his soldiers into contempt. After a fruitless campaign the emperor left at Thrace, in winter-quarters, a murmuring army under the command of disaffected officers; and the latter speedily persuaded the troops to renounce their allegiance, degrade Michael from the supreme dignity, and elect a new ruler in his stead. They marched to Constantinople, where a numerous party still adhered to the imperial cause; but civil war was prevented by Michael's resolution to offer no resistance. Gaining in this way an easy triumph, the leading conspirators agreed to spare his life; and the fallen monarch passed thirty-two years in religious solitude after he had been thus ignominiously divested of the purple. Michael's deposition occurred in 813.—J. J.

MICHAEL II., surnamed the Stammerer, Eastern emperor, was, along with Leo the Armenian and Thomas the Cappadocian, a general in the Thracian camp when the army rose in revolt against Michael I., as already described. Leo, the prime mover of the mutiny, was rewarded with the empire by his successful soldiers, and reigned seven years and a half. He repaid the assistance of his companion, Michael the Phrygian, with both riches and honours; but the latter did not long rest satisfied with a subordinate, however exalted post. Ultimately, having engaged in some treasonable project against Leo, he was sentenced to be burned alive in the furnace of the baths. A brief delay in the execution of the inhuman order proved fatal to the emperor's life. On the morning of Christmas-day in 820 a body of conspirators, disguised in the ecclesiastical habit and with swords under their robes, forced their way into Leo's private chapel, and assailed him as he was commencing his devotions. After a vain attempt to defend himself he fell, covered with wounds, at the foot of the altar. The Phrygian was carried from the prison to the throne, reigning for nine years under the title of Michael II. By ignoble vices he disgraced the purple, and also lost his provinces with the most supine indifference. Thomas the Cappadocian, his old fellow-soldier, endeavoured to dispute his title, but failed in the attempt. Vanquished in his siege of Constantinople, he fell into Michael's power. His limbs were amputated by order of the conqueror, and he was otherwise treated with revolting cruelty. The reign of this depraved monarch terminated in 829.—J. J.

MICHAEL III., Eastern emperor, succeeded his father Theophilus in 842. At this time he was only five years old, and under the regency of his mother Theodora; but, on advancing to manhood, he soon flung off the maternal yoke, and commenced a career that was marked by vices of the most flagrant character. He literally seemed to glory in reviving the old imperial sins of Nero and Heliogabalus. The safety of the realm was at the same time neglected. He silenced, we are informed, the messenger of an invasion, who presumed to divert his attention at the most critical moment of a horse-race; he profaned, in impious and shameful fashion, the ceremonies of religion; and he revived the four factions that had long agitated the peace of the capital. Let us hasten from the loathsome picture. Fortunately for his subjects, the rule of Michael, at once so sanguinary and so contemptible, ended in 867. In an hour of intoxication he was assassinated in his apartment, and the sceptre passed to the founder of a new dynasty.—J. J.

MICHAEL IV., Eastern emperor, who succeeded Romanus III. in 1034, was a Paphlagonian of low origin, whose first trade had been that of a money-changer, but who afterwards became the paramour of Zoe, the guilty wife of the childless Romanus. The latter died from the effects of poison administered by his unfaithful spouse; and his decease was immediately followed by Zoe's scandalous marriage to Michael, and his equally scandalous elevation to the Byzantine throne. But the husband of the royal adulteress was agitated by despair and remorse. After defeating the Bulgarians, who had crossed the frontiers of the empire, and even carrying the war into the haunts of the invaders, he surrendered the purple, and, retiring to a monastery, died there in 1041.—J. J.

MICHAEL V., surnamed Calaphates, Eastern emperor, was the son of a mechanic, and nephew and successor of the preceding. Although adopted as a son by Zoe, and nominated Cæsar ere the death of his uncle, he displayed, on the commencement of his brief reign, the basest ingratitude towards his benefactress. He caused her to be imprisoned; but the citizens of Constantinople compassionated the fate of Zoe, the descendant of a line of emperors; in her punishment they forgot her vices, and rose in rebellion against the new ruler. A formidable tumult, lasting for three days, terminated in the siege of the palace, the forcing open the gates, the recall of Zoe from prison, and the deposition of Calaphates. The reign of the latter was thus summarily ended after only four months' duration.—J. J.

MICHAEL VI. (Stratioticus), Eastern emperor, was nominated as her successor on the throne by Theodora, sister of Zoe, who after the death of the latter and of her third husband, Constantine X., alone swayed for nearly two years the reins of government. The surname of Michael denotes his military profession; but, at least from the time of his advancement to the empire in 1056, he seems to have been only in name a soldier. Deeply-rooted dissatisfaction with the choice of Theodora, especially in the army, was ere long manifested. The troops had served with reluctant loyalty a series of effeminate and degraded masters; and the elevation of the feeble Michael was deemed a personal insult by some of the more deserving generals. They secretly assembled in the sanctuary of St. Sophia to select a new sovereign; and Isaac, the first of the famous Comneni—a noble family from the shores of the Euxine, but of Italian origin—was chosen by common agreement. On the plains of Phrygia their designs were carried out, and the fate of Michael was decided. His cause was defended in a single battle; and its loss compelled him to submit to the victorious military. He exchanged the purple for the garment of a monk in 1057, and Isaac Comnenus was crowned emperor in his stead.—J. J.

MICHAEL VII., surnamed Parapinaces, Eastern emperor, was the son of Constantine XI., Ducas, who succeeded Isaac Comnenus in the imperial dignity. On the death of Constantine in 1067, his widow, Eudocia, was intrusted with the administration, and espoused Romanus IV., a brave soldier, by whom Alp Arslan was defeated while his hordes were ravaging Cilicia and Cappadocia. In a second campaign Romanus was taken prisoner, but restored to liberty on promise of a heavy ransom. In 1071, however, Eudocia's eldest son, Michael, was exalted to the throne. With inhuman cruelty he deprived Romanus of his sight, and shortly afterwards the heroic defender of the empire pined away in wretchedness. Like so many of his predecessors, Michael proved a weak and pusillanimous sovereign; and it soon became evident that he was altogether incapable of sustaining the sceptre of the Eastern monarchy. Never had that sceptre demanded a firmer and more vigorous grasp. Invaders were on all sides encompassing the realm and rapidly curtailing its previous proportions. In 1074 Soliman subjugated Romania, and chose Nice for his residence. Little of Asia Minor was now possessed by the Greeks, but the sea-coast and a few strong towns; and their Italian territories were seized by the conquering Normans. Michael himself was completely under the influence of an avaricious and incapable favourite. Once more the army interfered to save the realm from ruin. Renouncing allegiance to Michael, they proclaimed as emperor their general, Nicephorus III.; and the former wisely yielded to the tempest. In favour of Nicephorus he resigned the insignia of royalty in 1078, and was rewarded with the monastic habit and the title of archbishop of Ephesus.—J. J.

MICHAEL VIII. (Palæologus), Eastern emperor, was by birth the most illustrious of the Greek nobles. As early as the middle of the eleventh century the family of the Palæologi occupied an exalted position in Byzantine annals. A Palæologus placed the father of the Comneni on the throne, and through successive generations his posterity continued to lead the armies

and preside in the councils of the state. Thus grandly descended, and himself possessed of conspicuous merits, Michael Palæologus might well aspire to the attainment of supreme power. On the death, in 1259, of Theodore Lascaris II., who reigned at Nice —which principality his father, Vatatzes, had enlarged to the dimensions of an empire—his son, John Lascaris, was left a minor at the early age of eight years. Profiting by the fair field here opened up to his ambition, Palæologus managed to assume the reins of government; craftily abstaining, however, in the first instance, from any step that might seem to shake the hereditary rights of the boy-monarch; and, under the title of great duke, merely professing to watch over the best interests of the realm during the dangers of a long minority. But while it may be admitted that his sway proved beneficial for the country, it was still chiefly for his own aggrandizement that he ruled. Bidding on all hands for popular favour, and already wielding paramount influence by the force of his undoubted intellect, he at last realized the object of his desires and received the crown of Nice from the hands of the patriarch Arsenius, on the 1st of January, 1260. John Lascaris was still nominally associated with him; yet thenceforth, to all intents and purposes, Palæologus reigned alone. The commencement of his imperial regime was signalized by the restoration of Constantinople to the Greek dominion. That capital, which had been since 1204 in the possession of the Latins, was recaptured for Michael Palæologus by his favourite general, Alexius, on whom he had bestowed at his coronation the title of Cæsar. Making himself master of the city by an exploit sufficiently bold and difficult, the victorious Cæsar was hailed with favour by the inhabitants, who still remembered their ancient sovereigns; and Baldwin, the last Latin ruler of Constantinople, escaped in a Venetian galley, and sought refuge on the shores of Italy. The intelligence of the memorable event, which occurred July 25, 1261, was received by Michael and his subjects with astonishment and joy. Twenty days after the expulsion of the Latins, Palæologus made his triumphant entry into the newly-recovered capital. There his prudence and sagacity, as well as the rewards he bestowed on his own immediate followers, and the clemency he evinced towards the body of the people, tended yet more firmly to establish his influence and consolidate his dominion. But the picture has its dark side also. The anxieties that haunt all usurpers urged him to secure the throne; and his nominal colleague, John Lascaris, became the victim of his criminal ambition. He did not, indeed, deprive the latter of existence; but, perpetrating an imperfect iniquity perhaps even more revolting, he destroyed his eyesight, and removed him to a distant castle, where he spent many years in privacy and oblivion. A crime so atrocious justly roused the hostility of the clergy, and the inflexible Arsenius dared to pronounce against him the sentence of excommunication; nor was it until after the lapse of six years that the emperor, on the expression of his profound penitence, was restored to the communion of the church. Nevertheless, the strong hand of Michael maintained its wonted authority over the bulk of his subjects, and upheld with vigour and resolution the fabric of the Eastern empire. Among the other events of his reign may be mentioned his mission of two Greek bishops to the council of Lyons, who formed a treaty of union between the Eastern and Western churches, which, however, only lasted during his own lifetime; and his instigation of the revolt of Sicily in 1280, which terminated in the fall of Charles of Anjou, king of Naples, the enemy of Palæologus, and in the total ruin of the designs which that prince cherished against the Byzantine empire. The momentous reign of Michael, whose character, as Gibbon truly observes, "displayed the virtues and vices that belong to the founder of a new dynasty," ended with his death in 1282. He was succeeded associated with him in the government, and by whom the union of the Greek and Latin churches was dissolved.—J. J

MICHAELANG. DE CARAVAGGIO. See Caravaggio.

MICHAEL A. DELLA BATT. See Cerquozzi.

MICHAELIS, Johann David, a member of an illustrious family, nephew of Johann Heinrich, was born at Halle in 1717. He was educated first at the orphan school, and then at the university of Halle, and on the completion of his studies he entered the christian ministry. In 1739 he became assistant-lecturer to his father. During a visit to this country in 1741, he secured the friendship of Dr. Lowth and other English scholars, and officiated for a period in the German chapel at St. James' palace. On his return to Germany he was in 1745 appointed a professor in the university of Göttingen on the selection of Münchausen, and in this situation he passed most of his life. Michaelis had in 1756 a principal hand in planning that learned expedition to the East which was conducted by Carsten Niebuhr. In 1763 Frederick invited him to Prussia, but he declined. In 1775 the king of Sweden made him a knight of the polar star. In 1786 he was chosen an aulic counsellor in his own country, and he was elected a fellow of the Royal Society of London in 1789. He died in 1791. The works of Michaelis are numerous and learned. History, philosophy, and biblical literature were his favourite studies. His treatises on Hebrew, Chaldee, Syriac, and Arabic grammar are still not without their value, and his "Supplementa ad Lexica Hebraica" in six quarto parts has been of great use to subsequent Hebraists in their lexical compilations. His "Spicilegium Geographiæ exteræ post Bochartum," in two quarto parts, was a careful embodiment of useful information for its period. His "Orient. und Exeget. Bibliothek" was such a miscellaneous repository as German scholars used to delight in. His two principal works are his "Einleitung in das N. Testament," and his "Mosaisches Recht." The "Introduction to the New Testament" has been translated into English by Bishop Marsh, with translator's notes to the first part of the work. The "Introduction" is learned and full, but occasionally diffuse and redundant in its erudite hypotheses and ingenious conjectures. The second work was translated in 1814 by Dr. Smith of Garioch, Aberdeenshire, under the title of "Commentaries on the Laws of Moses." The treatise is full of information, the laws are illustrated strikingly from a great variety of sources by way both of contrast and parallel, and the superior wisdom, considerateness, and adaptation to the people of the Mosaic code are abundantly demonstrated. That their social progress and physical well-being were secured by many of the statutes is placed beyond a doubt; but the religious aspect and bearing of the Mosaic legislation are often overlooked, its higher divine origin is forgotten, and a rationalistic tone pervades the discussions. There are portions of it on the Hebrew marriage law so gross and prurient that though they were delivered to a German class the English translator had to render them into Latin, as he could not present them in honest English. Michaelis also wrote a letter to Sir John Pringle of Stitchel on the seventy weeks of Daniel; London, 1773.—J. E.

MICHAELIS, Johann Heinrich, was born at Klettenburg in Hohenstein in 1668, and received his education successively at Nordhausen, at Leipsic, and at Halle. At the latter university he taught Greek, Hebrew, and Chaldee, with great reputation; and here he published "Conamina brevioris Manuductionis ad Doctrinam de Accentibus Hebræorum Prosaicis." In this work he received the assistance of Professor Francke. He remained at Halle until 1693, when he temporarily quitted it for the purpose of instructing some of his relations, returning to his post in 1694. After adding Syrian, Samaritan, and Arabic to his stock of knowledge, he went to Frankfort in 1698, and acquired Ethiopic under the direction of Job Ludolf. Appointed keeper of the Halle library in 1707, he filled various other academical offices, and died March 18, 1738. A complete list of his writings, which were exceedingly numerous, and which treated exclusively of philological and theological subjects, is given in Moreri.—W. J. P.

MICHAUD, Joseph, a French poet and historian, was born at Albens in Savoy in 1767; died at Passy 30th September, 1839. He belonged to an old family, formerly distinguished in the use of arms; but his father, to restore the family fortune, betook himself to law. Joseph was educated at Bourg en Bresse, and soon after leaving college commenced his literary career by writing a "Voyage Litteraire" to Mont Blanc; soon followed by an eastern tale on the poetic origin of gold and silver mines. In 1790 he went to Paris, took the royalist side, and edited the *Gazette Universelle*. During the Revolution he led rather a scrambling life, and had no small difficulty in procuring support. In 1794 he founded the *Quotidienne*, with Rippet and Riche; and the journal was immediately successful. He was arrested, but escaped, and in absence was condemned to death. On the establishment of the consulate he wrote the "Death of a great Lady" (the republic), and addressed some pieces to Bonaparte, for which he was imprisoned in the Temple. On his release he wrote a "History of Mysore," and various other works. In 1811 he originated the Biographie Universelle; and in 1814 became a member of the Academy. His principal work

and the one by which he is best known in Britain, is his "History of the Crusades." To render this work more perfect he, at the age of sixty-three and in feeble health, visited Palestine, Egypt, Constantinople, and Greece. Seven volumes of "Correspondence from the East" were the result of this journey. With M. Poujoulat, who had been his companion, he also published a "New Collection of Memoirs to serve for the History of France." A complete and revised edition of the "History of the Crusades" was prepared after Michaud's death by M. Poujoulat, and published in six volumes in 1841. The work in an abridged form has appeared in English.—P. E. D.

MICHAUD, Louis Gabriel, a French author, brother of the more celebrated Joseph, was born in 1772, and died at Ternes on the 12th March, 1858. He commenced his career as a soldier, and attained the rank of captain, but left the service in 1797. He shared his brother's royalist opinions, and like him was sent to prison, where he remained three months. Devoting himself both to literature and printing, he issued many royalist publications; and on the restoration of Louis XVIII. was appointed printer to the king. To the Biographie Universelle, completed in 1828, he added a supplement, which reached the letter V. The articles bear the names of the authors, and several are signed by Louis Michaud; among others, a life of Napoleon, afterwards published in a separate volume; a history of St. Simonianism, and of the Rothschild family; and a biography of Louis Philippe. He also published the Biographie Universelle, Paris, 1811–28, 52 vols. 8vo; and the Supplement, Paris, 1834–55, 29 vols.; and in addition, the Biographie des hommes vivants, Paris, 1815, 5 vols. 8vo.—P. E. D.

MICHAUX, André, a French botanist, was born on 7th March, 1746, near Versailles, and died in Madagascar on 13th November, 1802. His father was devoted to agriculture, and the son early acquired a taste for botany. He prosecuted the study of that science under Lemonnier and Jussieu, at the Jardin des Plantes in Paris. In 1780 he visited the mountains of Auvergne along with Lamarck and Thouin, and he also examined the botany of the Pyrenees and of the south of Spain. In 1782 he proceeded to Persia. He remained at Bassora for some time, and after being plundered by the Arabs he reached Ispahan. During two years he examined the country between the Indian ocean and the Caspian sea. He returned to Paris with large collections of seeds and plants in 1785. He was afterwards engaged in making collections in North America with the view of contributing shrubs and trees for a large conservatory at New York. In 1792 he made an excursion from Charleston to Hudson Bay. He returned to France, whither he had sent enormous collections of trees and seeds. Unfortunately, the vessel conveying his collections was wrecked on the coast of Holland, and he lost all. He was reduced to great poverty when he visited Paris in 1797, and he was unable to obtain the arrears of pension due to him. In 1800 he was chosen to accompany an Australian expedition. He visited the Isle of France, and in the spring of 1802 he went to Madagascar, where he died of fever. He published a "History of the Oaks of North America." His botanical researches were afterwards published by his son Richard under the name of Flora Boreali-Americana. A genus, Michauxia, has been named after him.—J. H. B.

MICHAUX, François André, a French botanist, son of André Michaux, was born at Versailles in 1770, and died at Vaureal, near Pontoise, on the 23rd October, 1855. He studied medicine and natural history. He took the degree of doctor of medicine, and accompanied his father to the United States. He was appointed to various expeditions up to the year 1803, and he wrote several botanical memoirs, such as "Excursions to the West of the Alleghanies;" "History of the Fruit-trees of North America, and their Naturalization."—J. H. B.

MICHEL, Jean Baptiste, French engraver, was born at Paris in 1748. He was a scholar of Pierre Chenu; went to London, where he resided many years, and acquired a high reputation; but returned to Paris before the Revolution, and died there in 1804. He engraved numerous plates for Boydell, including nineteen in the collection of pictures belonging to the Empress Catherine II. Among his most celebrated plates are Moses striking the Rock, after Poussin; the Graces, after Rubens; the Prodigal Son, after S. Rosa; Alfred dividing his Last Loaf with a Pilgrim, after West, &c.—J. T–e.

MICHELANGELO BUONARROTI, sculptor, painter, poet, engineer, and architect, was born at Castel Caprese, near Arezzo in Tuscany, on the 6th of March, 1475; his father, Lodovico Buonarroti, was governor of the castle of Chiusi and Caprese. Michelangelo must have shown a very early taste for art; for in 1488, when only thirteen years of age, he was apprenticed to the painter Ghirlandajo for three years, and as an evidence that he must have made considerable progress even at that time, instead of having to pay a premium for his tuition, he was paid a small salary for his services, namely, twenty-four florins for the whole term of apprenticeship. Sculpture, however, seems in a short time to have chiefly engrossed Michelangelo's attention. Lorenzo the Magnificent, a great lover of art, had established a species of drawing academy in a garden near the church of San Marco; and here the drawings and models of the young Buonarroti were so distinguished that Lorenzo was induced to give him a room in his own palace, and gave him some commissions in sculpture, and was thus the cause of determining Michelangelo to commence his career in that branch of art. It was while studying in this academy that a quarrel is said to have occurred between him and the sculptor Torregiano, who, with a blow in the face, so injured the nose of Michelangelo, that he was marked for life. After the death of Lorenzo in 1492 Michelangelo received nearly equal attention from Piero de Medici; but the political disturbances which ensued on the change of government, caused the young sculptor to leave Florence for a time and take refuge in Bologna. He also visited Venice, but he returned to Florence in 1494. He now rapidly distinguished himself as a sculptor; first by his "Sleeping Cupid," sold at Rome to Cardinal Riario as an antique; then by his Pieta, or group of "Mary weeping over the Body of Christ," now in St. Peter's at Rome, where it was executed in 1499. Michelangelo paid his first visit to Rome in 1496, but returned to Florence in 1501. He now executed his colossal David for the Piazza Granduca; but in this able work he completely displayed that mannerism in his style of form, which more or less characterizes nearly all his works—a heaviness of the limbs compared with their bodies; there is a cast of this figure in the South Kensington museum. In 1503 a commission which he received from the Gonfaloniere Soderini to decorate one end of the council hall at Florence as a companion to a similar decoration at the other end, intrusted to Leonardo da Vinci, again turned his attention from sculpture to painting, though the famous cartoon of the "Surprise of Pisan soldiers while bathing," executed in 1505 for this purpose, was never carried out in the hall. This design known as the "cartoon of Pisa," partly preserved in prints, is extremely spirited, and created a great sensation among the artists of Florence at the time. Benvenuto Cellini calls it "the school of the world." While this work was in progress Michelangelo visited Rome a second time in 1504–5, by the invitation of Pope Julius II., who wished to consult him about his monument. Michelangelo, however, offended by the treatment he received from some of the pope's servants, returned to Rome without permission, which offended the pope. They were again reconciled at Bologna, where in 1507 Michelangelo made a bronze statue of Julius, which was afterwards converted in 1512 into a cannon by the Bolognese, and used against his Holiness himself. In 1508 he returned to Rome, and was ordered by the pope to paint the ceiling of the Sistine chapel. Raphael was commissioned to paint the Vatican chambers in the same year. Michelangelo wished at first to escape this commission, conscious of his own inexperience, and suggested Raphael as a fitter person; but the pope persisted, urged on, it is said, by the jealousy of Bramante, who wished to show the inferiority of the celebrated Florentine to his countryman Raphael. If this be true, the scheme signally failed; for Michelangelo produced the great triumph of his life—the frescoes of the "Prophets and Sibyls," and the "History of the creation and Fall of Man"—on the vault of this chapel of the popes at Rome. The chapel is 133 feet long by 43 wide; an outline of the designs is given in the translation of Kugler's Handbook of Painting, Italian schools. Michelangelo at first got some painters from Florence to help him; but being dissatisfied with their work, he knocked it all down, and executed the frescoes themselves in the short space of twenty months; he completed his work in October, 1512, and returned to Florence that same month. In 1513 Julius II. died; the famous mausoleum designed by the pope was given up of necessity, and a modest monument substituted in its place. But during the whole pontificate of Leo X.—Lorenzo the Magnificent's second son, Giovanni de' Medici—Michelangelo's great powers were wasted;

the pope employed him about nine years looking out marble at the quarries of Pietra Santa for the façade of the family church of San Lorenzo at Florence; and during the pontificate of Adrian VI., and part of that of Clement VII.—another Medici—he was engaged on the Laurentian library and the Medici chapel in San Lorenzo, on the family mausoleum, where are the celebrated allegorical figures of Night and Morning, which may be now seen in casts at the Crystal palace at Sydenham. There is no evidence of Michelangelo's having been in Rome between 1513 and 1525. Part of his time from this period was devoted to improving the fortifications of Florence, used against the pope, Clement VII., in 1529. In 1533, however, in the tenth year of Clement's pontificate, Michelangelo resumed his painting, and just thirteen years after the death of Raphael, commenced his famous fresco of the "Last Judgment" on the altar-wall of the Sistine chapel. This great composition is 47 feet high by 43 wide, and it occupied the painter about eight years; it was completed in 1541 in the pontificate of Paul III., who in 1535 had made Michelangelo painter, sculptor, and architect of the Vatican palace. He produced no good work in painting after this time; the frescoes of the Cappella Paolina, also in the Vatican and finished in 1549, are very inferior works. He was now chiefly employed as an architect, having in 1547 succeeded San Gallo as architect of St. Peter's. The great mausoleum of Julius resulted in the simple but noble monument in San Pietro in Vinculis, of which the principal figures are the famous sitting statue of Moses and those of active and contemplative life executed by Michelangelo himself; the Virgin and Child, the Prophet and Sibyl, were executed by Raffaello da Montelupo; and the monument was thus finally completed in 1550, after an unavoidable delay, on the part of Michelangelo, of more than forty years from the date of the original commission. Michelangelo altered the plan of St. Peter's, but did not live to complete the dome, of which he made the model in 1558 (for the succession of architects of this church, see BRAMANTE). In 1556 our great artist was much distressed by the death of his faithful servant Francesco d'Amadore, called Urbino, who had lived with him twenty-six years. The Duke Cosmo of Florence was at this time very anxious to get Michelangelo back to the Tuscan capital; but he preferred devoting the remainder of his life to the church, which he did according to his views in carrying on the rebuilding of the great cathedral, without receiving any emolument for his labour; he appears also to have had political reasons for declining to return to Florence. In 1560 the duke visited Rome, and gave Michelangelo an interview. In 1563 he was made vice-president of the Academy of Florence, then founded by Cosmo, and of which the duke himself was the president. In the night of the 17th of February, 1564, Michelangelo died at Rome, having nearly completed his eighty-ninth year, and having conducted the building of St. Peter's till his death, throughout the five pontificates of Paul III., Julius III., Marcellus II., Paul IV., and Pius IV. Gherardo Fidelissimi, one of the physicians who attended him, announcing his death to the Duke Cosmo at Florence on the 18th, speaks of him as a miracle of nature, and terms him the greatest man that had ever lived upon the earth. It was the great artist's wish to be buried at Florence, and his body was taken to Florence on the 14th of March, and buried in a vault in the church of Santa Croce. Michelangelo was never married, but is reputed to have loved Vittoria Colonna. He wrote many poems; selections translated into English have been published by J. E. Taylor —Michelangelo Considered as a Philosophic Poet, &c., 8vo, London, 1840. An English life of him was published by Duppa in 1816; and another by J. S. Harford appeared in London in 1856, 2 vols. 8vo, with a folio of plates. A French work was published by Quatremere de Quincy at Paris in 1835, a mere discursive essay on his life and works. The real authorities are Condivi's Vita di Michelangelo Buonarroti, folio, Flor. 1746; Vasari's memoir in the Vite dei Pittori, &c. (ed. Le Monnier, vol. xii., 1856); and the Documents published by Gaye, in his Corteggio Inedito D'Artisti, 3 vols. 8vo, Flor., 1840. Great as this remarkable man was in almost every intellectual accomplishment, and he was great in painting, yet he was not an excellent painter. Fuseli well describes his manner in the expressive remark, that his women were female men, and his children diminutive giants. The cartoon of Pisa must have been a superb production; but his greatest work is the Ceiling of the Sistine Chapel. The "Last Judgment" is much inferior; he seems never to have painted in oil. All his figures proclaim the sculptor; and the ultimate aim of his art, whether in painting or sculpture, is an abstract impersonation of dignity under the various affections of humanity.—R. N. W.

MICHELET, JULES, one of the greatest of contemporary French writers, was born at Paris on the 21st of August, 1798. In the introduction to his little book, "Le Peuple," Michelet has told the story of his early life. He was the son of a small master printer of Paris, who was ruined by one of the Emperor Napoleon's arbitrary measures against the press, by which the number of printers in Paris was suddenly reduced. For the benefit of his creditors the elder Michelet, with no aid but that of his family, printed, folded, bound, and sold some trivial little works of which he owned the copyright; and the historian of France began his career by "composing" in the typographical, not the literary, sense of the word. At twelve he had picked up a little Latin from a friendly old-bookseller who had been a village schoolmaster, and his brave parents, in spite of their penury, decided that he should go to college. He entered the Lycée Charlemagne, where he distinguished himself, and his exercises attracted the notice of Villemain. He supported himself by private teaching until, in 1821, he obtained by competition a professorship in his college. His first publications were two chronological summaries of modern history, 1825–26. In 1827 he essayed a higher flight by the publication, not only of his "Précis de l'Histoire Moderne," but by that of his volume on the Scienza Nuova of Vico ("Principes de la Philosophie d'Histoire"), the then little-known father of the so-called philosophy of history, whose work was thus first introduced to the French public, and indeed to that of England. These two works procured him a professorship at the école normale. After the revolution of the Three Days, the now distinguished professor was placed at the head of the historical section of the French archives—a welcome position which gave him the command of new and unexplored material for the history of France. The first work in which he displayed his peculiar historical genius, was his "Histoire Romaine," 1831, embracing only the history of the Roman republic. From 1833 dates the appearance of his great "History of France," of which still uncompleted work twelve volumes had appeared in 1860. In 1834, Guizot made the dawning historian of France his *suppléant* or substitute in the chair of history connected with the Faculty of Letters, and in 1838 he was appointed professor of history in the collège de France. Meanwhile, besides instalments of his "History of France," he had published several works, among them (1835) his excellent and interesting "Mémoires de Luther," in which by extracts from Luther's Table-Talk and Letters, the great reformer was made to tell himself the history of his life; the "Œuvres Choisies de Vico;" and the philosophical and poetical "Origines du Droit Français." In the education controversy of the later years of Louis Philippe's reign, Michelet and his friend Edgar Quinet (*q. v.*) vehemently opposed the pretensions of the clerical party, and carried the war into the enemy's camp by the publication of their joint work, "Les Jesuites," 1843, followed in 1844 by Michelet's "Du Prêtre, de la Femme, de la Famille"—translated into English as "Priests, Women, and Families." Guizot bowed to the ecclesiastical storm which these works invoked, and suspended the lectures of the two anticlerical professors. To 1846 belongs Michelet's eloquent and touching little book, "Le Peuple," far from exclusively political or sentimental, but depicting from personal observation the inner and outer life of French society, in all its grades, with wonderful comprehensiveness and sympathy. The revolution of February, 1848, restored Michelet to his functions. He waived, however, the political career which was then open to him, and laboured at his grandiose "History of the French Revolution," of which the first volume had appeared in 1847. In 1851 he was again suspended—this time by the ministry of the prince-president—from his professional functions, and on account of his democratic teachings. After the *coup d'état* he refused to take the oaths, and lost all his public employments. He was subsequently occupied with his "History of France" and of the French Revolution, and with the production of some other and minor works. It is not among the last that must be classed his two striking volumes, "L'Oisean," 1856, and "L'Insecte," 1857, the results of a retreat from the pressure of a new political system into the realm of nature. In these singular works, by dealing with the instinctive and involuntary in animated nature as if they were the products of reason and feeling, a strange and novel interest, even if at the expense

of truth, is made to invest the insect and the bird. In "L'Amour," 1858, and "La Femme," 1859, the intrusion of physiology into the domain of thought and feeling was too much for English tastes. In "La Mer," 1861, Michelet addresses himself to the natural history and the poetry of the sea. In history it is his boast, that "while Thierry called it narrative, and M. Guizot analysis, I called it resurrection." But while this indicates his aim, it cannot be accepted as the result of Michelet's historical efforts. The resurrectionist is more prominent than the resurrection. Michelet was less a historian than an eloquent soliloquizer on the facts and personages of history. His works have at once the emphasis and the monotony of soliloquies. But his style is rich, many-coloured, sonorous; his wide sympathies with man and nature, his keen sensibility for the heroic and the pathetic, whether in high or in humble life; his patriotism, though it sometimes dwindles into a morbid and irrational pride of nation; his varied learning; his accessibility to the ideas of every time and region—mark him out as one of the most gifted men of modern France. He died in February, 1874.—F. E.

* MICHELET, Karl Ludwig, a distinguished German philosopher, was born at Berlin, 4th December, 1801, of a French refugee family. He first devoted himself to the study of law, and afterwards to that of philosophy and philology. He then for a time held a mastership in the French gymnasium of his native town, but resigned; began lecturing in the university; and in 1829 was appointed to a professorship, the duties of which he still discharges with unabated vigour. Although a pupil and follower of Hegel, he deviates in several respects from his great master. In his excellent edition of Aristotle's Ethics he has shown this hero of ancient philosophy to be not only the greatest empirical, for whom Hegel took him, but also the greatest speculative philosopher of antiquity. In 1836 he was awarded a prize by the French Academy for his "Examen critique du livre d'Aristote intitulé Metaphysique." When Schelling was called to Berlin in order to uproot the obnoxious system of Hegel, Michelet took up his master's defence with marked success. His own doctrine has been most distinctly expounded in his "Epiphanie der ewigen Persönlichkeit des Geistes, eine philosophische Trilogie." He has also published some valuable contributions to the history of modern philosophy, and assisted in editing the works of Hegel. Conjointly with Count Lieszkowski he originated the Berlin Philosophical Society, the Transactions of which were published in Noack's Jahrbücher für speculative Philosophie.—K. E.

MICHELOZZI, Michelozzo, a famous Florentine architect and sculptor, was born towards the end of the fourteenth century. A pupil of Ghiberti and Donatello, he at first practised chiefly as a sculptor, executing, besides many of Donatello's later designs both in bronze and marble, the silver statue of San Giovanni in the Baptistery at Florence; a marble statue of Faith in the same building; some rilievi, &c.; but being employed by Cosmo de' Medici as an architect, he early abandoned sculpture as a profession. His first great commission from Cosmo was the erection of a palace in the Via Larga, now known as the Riccardi palace—a work of much nobleness of character, and the more noteworthy as being the first important building erected in Florence in what was then designated "the new style," but is now known as renaissance. When Cosmo went into exile in 1433 Michelozzi accompanied him, and was employed by the duke in making drawings of the older structures in Venice, in building the fine library of San Giorgio Maggiore, and in erecting various residences for Cosmo and his friends. On the return of Cosmo to Florence he employed Michelozzi in altering and enlarging the Palazzo Vecchio, but which was again remodelled by Vasari. Michelozzi continued throughout the life of Cosmo his trusted adviser, along with Brunelleschi, in his plans for the embellishment of Florence. Among other edifices which he erected for Cosmo were the convent of San Marco; the chapel and noviciate of Santa Croce; the palaces of Cafaggiuolo and Tornabuoni. He also enlarged and decorated the Sforza palace at Milan, and the Villa Careggi. For Giovanni, the son of Cosmo, he erected a palace at Fiesole; and for Piero de' Medici the marble Chapel of the Crucifix in the centre of the church of San Miniato, as a monument to his father Cosmo. Michelozzi was a man of less genius than his rival Brunelleschi; but his works are in some respects of a higher order of architectural excellence; and his is undoubtedly one of the great names in Italian palatial architecture of the early renaissance period. He is believed to have died in 1470.—J. T–e.

MICKIEWICZ, Adam, the "Byron of Poland," was born in 1778 at Novogrodek in Lithuania. The son of an advocate, he studied at Wilna, where he joined the secret societies rife then and there for the liberation of Poland, and distinguished himself sufficiently by his scholarship to be appointed professor of classical literature at Kowno. While there he published in 1822 some poems, which at once placed him at the head of the poets of Poland, and which remind their English admirers at once of Byron and of Tennyson. But scarcely had he acquired his reputation when he was condemned to banishment from Poland, for his connection with secret societies. He was allowed to reside in St. Petersburg, where he increased his poetical fame, but where his liaisons with well-known Russian malcontents irritated the government. He left Russia for ever about 1829. visited Germany and Italy, and was hastening to aid in the Polish revolution, when he heard at Posen the tidings that it had been crushed. Composing and publishing the while remarkable poems, some of which, however, betrayed an ominous mysticism and exaggeration, he was ultimately invited by Cousin, then minister of public instruction, to fill a new chair of Slavonic literature in Paris. His first lectures were appreciated and admired; but before long he succumbed to the influence of Towianski, a Polish fanatic, who had repaired to Paris to greet the arrival of the remains of Napoleon from St. Helena, and who claimed to be the founder of a new religion, a singular compound of Napoleonolatry and Panslavism. The later lectures delivered by Mickiewicz under this influence could not be tolerated, and his academic teachings were suspended; 1848 revived in vain his hopes for the liberation of Poland; and in 1851 he was content to sink into the sub-librarian of the Arsenal, one of the public libraries of Paris. On the breaking out of the war with Russia he reappeared in public, at the head of a deputation of Poles who claimed from Napoleon III. the liberation of their country. In the same year he was even sent by the emperor of the French to the East on a secret mission, the object of which is variously stated. He died at Galata of cholera, on the 28th of November, 1856. His poems have been translated into French by Ostiowski, 1841 and 1845; and the first volumes of his lectures, "Les Slaves," Paris, 1840–42, form a really instructive and interesting work. "Adam Mickiewicz, eine Biographische Skizzie," appeared at Leipsic in 1857, professedly as the precursor of a larger biography; but, so far as we are aware, the promise has not been fulfilled.—F. E.

MICKLE, William Julius. See Meikle.

MICON, the son of Phanachus of Athens, about 450 B.C., was a celebrated painter and a sculptor, contemporary with Polygnotus and Phidias. He was one of the principal contributors to the historical decorations of the public buildings of Athens, after the completion of the great Persian war. He assisted Panænus, the nephew of Phidias, in a great picture of the battle of Marathon, painted in the Athenian gallery called the Pœcile; and the public took offence because he represented the Persians as larger men than the Greeks; for which indignity the painter was fined thirty minæ, better than a hundred guineas sterling. Micon was particularly distinguished for his skill in painting horses; and as this was at a time when we know—from the Phidias frieze of the Parthenon now in the Elgin room in the British Museum—that the Greeks greatly excelled in the representation of horses, he must have painted them absolutely well. Pausanias particularly praises the horses, in the picture of the "Return of the Argonauts to Thessaly," in the temple of the Dioscuri. One Simon, a writer on equitation and skilled in the knowledge of horses, criticised this painter for having given under-eyelashes to some of his horses, which horses have not. This defect, if the only one a man so skilled in the matter could detect, speaks rather in favour of the horses of Micon. Apelles is accused of having fallen into the same error. As regards style, Micon belonged to the early hard, generic school of painters. The Roman writer, Varro, objects to his pictures on this account, comparing them disadvantageously with the more finished and refined works of Apelles and his contemporaries. Such comparisons were quite possible in Varro's time; as the Romans had then formed several picture galleries, of which the chief ornaments were art trophies from the conquered cities of Greece It does not, however, follow of necessity that the more refined works in execution are absolutely the better pictures. Raphael would not compare with Guido, if refinement of execution were the chief test of excellence.—R. N. W.

MIDDIMAN, Samuel, an eminent English landscape engraver, was born in 1746. A pupil of Woollett, he in his best plates displayed a vigour, taste, and intelligence, and an adroit management of the graver, that would have done no discredit to his master. He engraved several of the pictures of Gainsborough, Barret, and Zuccarelli, as well as one or two of Berghem's, and some prints in Boydell's Shakspeare. Of a smaller size he published a series of "Select Views of English Scenery," which are excellent in their way. He died in 1818.—J. T–e.

MIDDLETON, Conyers, was born at York in 1683, and was the son of the Rev. William Middleton, rector of Hinderwell near Whitby. After receiving from his father the earlier part of his education he entered Trinity college, Cambridge, and was elected a fellow in 1706. On the visit of George I. to the university in 1717, Middleton was with others made a doctor of divinity by royal mandate, from all of whom Bentley, professor of divinity, demanded a fee of four guineas in addition to the gratuity usual on such occasions. Middleton paid under protest; litigation followed in the vice-chancellor's court; and Bentley, for denying its authority, was by a grace of the senate denuded of all his degrees.—(See Bentley.) Middleton attacked Bentley in several keen and personal pamphlets; and for a libel contained in one of them, at the suit of his great antagonist, a verdict was obtained against him. Middleton was soon after elected principal librarian of the university, its books having been increased by the royal gift of the late Bishop Moore's collection; and in 1723 he published a "Method for the arrangement of the library." His fondness of books, and his championship against Bentley, had suggested to his friends the creation of this office. On the death of his wife Middleton, along with Lord Coleraine, made a sojourn on the continent, spending in 1724 a considerable period in Rome. When he returned he renewed the action against Bentley, who refunded the money. It was not, however, the value of the money which prolonged and embittered the contest. At this time he published a tract to show that the medical profession was held in small esteem in ancient Italy—an attack on a recent publication of Dr. Mead; and in 1729 appeared his famous "Letter from Rome," attempting to show how modern Romanism was but a perpetuation of ancient paganism, with almost no change save that of name. The dissertation is ingenious and striking; the resemblance of ritual or worship produced being sometimes far-fetched, but often peculiarly and wondrously exact in correspondence. The question is, Is the coincidence in legend and practice only incidental, or is it of designed imitation or borrowed origin? Middleton's answer to the question is distinct; and he handles it with a breadth, freedom, and zest which raised among his readers considerable doubts of his own belief in christianity. The Woodwardian professorship of mineralogy was at this time conferred upon him, and he held the office till 1734. In the following year he published a "Dissertation on the origin of printing in England," ascribing it to Caxton at Westminster. In 1741 he published by subscription his best known work, "The History of the Life of Marcus Tullius Cicero," in 2 vols. 4to, London. The profits arising from three thousand subscriptions, which Lord Hervey was the principal means of securing, enabled him to buy a small estate about six miles from Cambridge; and here he chiefly resided in lettered leisure during the residue of his life. In 1743 he published the "Epistles of Cicero to Brutus, and of Brutus to Cicero," with a Latin text on the opposite page, and notes in English. In 1749 appeared his "Free Inquiry into the miraculous powers which are supposed to have subsisted in the christian church from the earliest ages through several successive centuries." In the preface he fathers the theory on Locke. The freedom of this inquiry was regarded with perhaps greater suspicion than the results of it. A host of disputants entered the field, and to some of those earliest in it Middleton replied; and he left a more general reply to Drs. Dodwell and Church, published after his death. Middleton died at his house at Hildersham, 28th July, 1750. His works were collected after his death in four volumes quarto, 1752. The "Life of Cicero" has always been a popular biography, written in an elegant style, and giving us a good delineation of the great orator and statesman. But Middleton's pretension to originality of research is now justly questioned; for Parr has satisfactorily shown that he borrowed, without acknowledgment, the greater part of his materials from the Scottish Bellendenus "De Statu."—(See Bellenden.) In fact, the same sin has been charged against the "Letter from Rome," the allegation being that it is largely indebted, and without acknowledgment, to a Latin treatise, the first part of which was published at Halle in 1714. Nay, Wolff has surmised, too, that Middleton's earlier dissertation, "De Medicorum Romæ degentium conditione ignobili et servili," is based upon a volume published at Leyden in 1671. Middleton also wrote against Bentley's proposed edition of the New Testament, against Waterland and Bishop Sherlock's Discourses on Prophecy. He published also on "Roman Antiquities" and on the "Roman Senate."—J. E.

MIDDLETON, Erasmus, author of a dictionary of arts and sciences, and editor of the Biographia Evangelica, 4 vols. 8vo., became rector of Turvey in Bedfordshire. Macgowan's satire, The Shaver, was written on the occasion of Middleton's being expelled from Oxford along with other five young men, towards the end of last century. Middleton had strong sympathies with the Methodists, and laboriously endeavoured to promote their views. His "Dictionary" is of little value.

MIDDELTON, Hugh. See Myddelton.

MIDDLETON, John, Earl of, a Scottish military officer and statesman, who took a prominent part in public affairs during the evil days of Charles II., was descended from an ancient family long seated in the county of Kincardine. At an early age he adopted the profession of arms, and served in Hepburn's regiment during the religious wars in France. On his return to his own country he joined the parliamentary army in the first civil war, and in 1642 was appointed lieutenant-general under Sir William Waller. He is next found serving in the Scottish covenanting army, and contributed to the defeat of the royalists at the Bridge of Dee and at Philiphaugh in 1645. In the following year he commanded the forces which raised the siege of Inverness, and compelled Montrose, his former commander, to sign a capitulation and to leave the kingdom. He was appointed quartermaster-general of the cavalry in the Scottish army which the duke of Hamilton led into England to rescue Charles I. from the republicans, and was wounded and taken prisoner at Preston, August 17th, 1648. He made his escape, however, and next year appeared in the highlands at the head of a body of royalists, which was attacked and dispersed by Colonel Strachan in 1650. He fought with conspicuous courage at the battle of Worcester in 1651, where he was severely wounded, taken prisoner, and sent to the Tower. Once more he made his escape and contrived to join Charles II. at Paris, by whom he was sent to the highlands in 1653 to take the command of the royalists in arms there. But they were surprised and defeated at Lochgarry, 26th July, 1654, and Middleton once more escaped to the continent, where he remained till the Restoration in 1660. His star was now in the ascendant. He was created an earl, appointed commander-in-chief of the forces in Scotland, and royal commissioner to the parliament. He soon showed himself well fitted for the work he was appointed to do. Aided by the base subserviency of the Estates, he annulled all the proceedings of the various parliaments which had been held since 1633, and in a brief space of time overturned the entire fabric of the civil and religious liberties of the country. Common decency even was set at nought by him and his miserable and abandoned associates, who were almost always in a state of intoxication. The commissioner himself often took his place on the throne in such a helpless state, that the parliament had to be adjourned. The judicial murder of Argyll, whose estates Middleton coveted, and of James Guthrie, who had two years before pronounced upon him a sentence of excommunication; the overthrow of the presbyterian church; the expulsion of four hundred covenanting ministers, and other oppressive measures—followed in rapid succession, and rendered Middleton's administration both odious and contemptible. His quarrel with Lauderdale completed his downfall, and in 1663 he was deprived of all his offices and reduced to poverty. He was subsequently appointed governor of Tangier, where he died in 1673 in consequence of an injury received by falling down stairs in a state of intoxication.—J. T.

MIDDLETON, Thomas, born about 1570, was associated with Johnson, Massinger, Fletcher, and Rowley, in the composition of various dramatic pieces, and was himself the author of a very large number. He flourished in the reigns of Elizabeth, James I., and Charles I., Dodsley's Collection contains three of Middleton's plays. "It was originally the opinion of Stevens and Malone that a play by Thomas Middleton, entitled 'The Witch,' had preceded Macbeth, and that Shakspeare was consequently indebted to Middleton for the general idea of the witch

incantations. Malone subsequently changed his opinion, for in a posthumous edition of his Esssay on the Chronological Order he has maintained that the "Witch" was a later production than Macbeth."—(Knight's *Studies of Shakspeare*). However this may be, Middleton enjoys the honour of having his lyrics sung in the representations of Macbeth in place of those of Shakspeare; but, as it has been remarked by the author of the Studies, "those who sing Locke's music are not the witches of Shakspeare." Middleton died in 1627.

MIDDLETON, Thomas Fanshawe, the first bishop of Calcutta, was born at Kedleston, Derbyshire, 26th January, 1769. He was admitted into Christ's hospital in 1789, and having obtained an exhibition entered Pembroke hall, Cambridge. He took his degree of B.A. with honours in 1792, and on going into holy orders he became curate of Gainsborough, Lincolnshire, where he edited a periodical paper entitled the *Country Spectator*, of which thirty-three numbers were published. In 1794 Dr. Pretyman, archdeacon of Lincoln, selected him as tutor to his sons, and he obtained soon after the rectory of Tansor in Nottinghamshire, to which was added in 1802 the rectory of Little and Castle Bytham. In 1797 he married Elizabeth, daughter of John Maddison, Esq., of Gainsborough. The union was not only a happy one, but brought him the assistance of an excellent and indefatigable amanuensis. He took his degree of D.D. in 1808; and his treatise on the "Greek Article" appeared in the same year. He was next promoted to a stall in Lincoln in 1809, and was presented also in those days of pluralities to the vicarage of St. Pancras and the rectory of Puttenham. In 1812 he became archdeacon of Huntingdon; and on being selected for the first Indian bishopric, or that of Calcutta, he was consecrated at Lambeth on the 8th of May, 1814. In November of the same year he arrived at Calcutta, and at once devoted himself to his novel and arduous labours. He set his heart zealously on the promotion of education. A college was instituted at Calcutta for the education specially of missionaries, and he laid the first stone of the building on 15th of December, 1820. He made three visitations of his large diocese, and forgot not the Syrian christians on the coast of Malabar. But his useful life was cut short by fever, and he died on the 8th July, 1822, in the fifty-fourth year of his age. As his will directed that his papers should be destroyed, no posthumous works of his have appeared; but some sermons, charges, and minor pieces were collected into a volume, and edited with a life by H. R. Bonney, archdeacon of Bedford, London, 1824. A second edition of the "Doctrine of the Greek Article" was published by Professor Scholefield in 1828, and a third and improved edition by the Rev. Hugh James Rose in 1833. The volume on the Greek article manifests no little learning and subtlety. His theory is elaborated with great ingenuity and erudition, though it may not on all points be defended, and many of his canons require new and fuller investigation. His illustrative notes on portions of the New Testament, are often happy, though it is alleged against him that, to secure support for his rules, he chose his MSS., or preferred those various readings which gave countenance to his views.—J. E.

MIEL or MIELE, Jan, called by the Italians, Giovanni della Vite, an eminent Flemish painter, was born in the neighbourhood of Antwerp in 1599. He studied under G. Seghers at Antwerp; went to Rome, where he entered the academy of A. Sacchi; and then proceeded to Parma and Bologna to copy the works of Correggio and the Carracci. He at first painted historical subjects: among others, painting one of large size, "Moses Striking the Rock," for Pope Alexander VII., and several frescoes for churches in Rome. But the Italians criticising these works somewhat roughly, he abandoned history for genre. At the invitation of Duke Charles Emmanuel of Savoy he went to Turin, to paint a series of hunting pieces which are among the painter's best works. Jan Miel's most admired pictures are subjects of low life—fairs, village festivals, or scenes with peasants, beggars, itinerant musicians, and the like; great importance being given to the landscape, which he painted with much skill. His pictures are pleasing in effect and well coloured; but the imitation of Italian art, which ultimately brought about the ruin of the Netherland schools, is very apparent. Miel left a few etchings. His pictures are found in most of the public collections of the continent. He died in 1644.—J. T–e.

MIELICH or MÜLICH, Hans, an eminent early German painter, was born at Munich in 1515. He was painter to Duke Albert V. of Bavaria, and in great favour with the court. He painted religious and historical subjects; and there are still altar-pieces attributed to him in the churches of Munich and Ingoldstadt. But his portraits, of which there are several in Munich, are much superior to his other works: they are in the old German style, quaint and hard, but clear in colour, and with well-marked character. Among the choicest treasures of the royal library at Munich is a superb illuminated MS. of the Seven Penitential Psalms of Orlando di Lasso, with miniatures by Hans Mielich. In the same library are some other miniatures by him. He died in 1572.—J. T–e.

MIEREVELD, Michiel, written also Mirevelt, was born at Delft in 1567, and was one of the best portrait-painters of his time; but as he produced an immense number of pictures, amounting it is said to some thousands, his works are unequal, some being very slightly executed: he seldom painted much more than the head. Miereveld's reputation was so great that Charles I. invited him to England in 1625; but he declined the invitation, being scared by the plague then said to be in England. He died at Delft in 1641. The museum of Amsterdam has a good collection of his works; among them an admirable portrait of Prince Maurice of Nassau.—His two sons, Pieter and Jan Michielsz, were also good portrait-painters: they both died young.—(*Van Mander; Houbraken.*)—R. N. W.

MIERIS, Frans van, the Old, a celebrated Dutch genre painter, was born at Leyden in 1635, and studied under Gerard Dow. He painted small conversation pieces and portraits; his figures are both well drawn and coloured, and altogether admirably finished. He is seen to best advantage at Dresden and Munich; his works are comparatively rare in this country. The Dresden gallery possesses two very interesting pictures by Mieris; one representing his studio, and the other showing him painting his wife's portrait. In the same gallery is the picture of a "Tinker," an exquisite example of his treatment of common life. He died at Leyden in the prime of life in 1681.—His son, William van Mieris (1662–1747), also of Leyden, painted similar subjects; and he was the father of Frans van Mieris, the Young, who was born at Leyden in 1689, and died there in 1763. One hundred pictures attributed to the elder Mieris are described in Smith's Catalogue Raisonné.—R. N. W.

MIGNARD, Pierre, called "the Roman," was born at Troyes in 1610, and died at Paris in 1695. His proper name is said to be More, and his grandfather was an Englishman; the name of Mignard (gentle) was given to the painter's father—Pierre More—and his brothers by Henri IV., whose soldiers they were; he remarked that they were not Mores, but Mignards. Pierre Mignard studied first under a painter of the name of Boucher at Bourges, and afterwards entered the school of Vouet at Paris. In 1636 he visited Rome, where he resided many years; and he here formed a lasting friendship with the celebrated Du Fresnoy, well known for his poem on painting. At Rome Mignard executed many portraits and other studies—the popes Innocent X. and Alexander VII. being among his sitters. He was famous also for his pictures of the Virgin, called "Mignardes," by the Romans. After a residence of twenty years in Rome he was in 1657 recalled by Louis XIV. to France. He painted at Fontainebleau the portrait of the king, which was sent to the Infanta of Spain, with reference to the proposed marriage between Louis XIV. and that princess. Mignard became now the great portrait-painter of the French court; and about 1660 he was commissioned by the queen-mother, Anne of Austria, to paint in fresco the interior of the dome of the hospital of Val-de-Grâce, where he has represented Paradise; and this decorative work, which contains about two hundred colossal figures, created a great sensation in his own century. Moliere wrote an eloquent and spirited poem upon it, entitled La Gloire Du Val-de-Grâce; it is published in the life of the painter by the Abbé de Monville. In 1664 Mignard was elected president of the Academy of St. Luke at Rome. In 1665 he lost his friend Du Fresnoy; and in honour of his memory printed his unpublished Latin poem on painting, of which we have an English translation by Mason, with notes by Sir Joshua Reynolds. In 1690 he succeeded Le Brun as principal painter to the king; and at the same time was placed at once at the head of the Academy of Painting as chancellor; although, owing to his jealousy of Le Brun, he had had previously no connection with that institution. The favour which Mignard found with the minister Louvois is said to have hastened the death of Le Brun. Mignard's reputation has passed away;

he was superficial as a historical painter, and his portraits are mannered and artificial, as his rivals discovered during his own lifetime. An interesting picture is the portrait of Madame de Maintenon, now at the Louvre. Pierre Mignard is called "the Roman," to distinguish him from his elder brother, NICOLAS MIGNARD (1605–1668), known as "Mignard d'Avignon," from his having settled in that city. He was painter and engraver, and also distinguished for his portraits. The Cardinal de Mazarin procured him the honour of painting Louis XIV. and his queen. —(L'Abbé de Monville, *La vie de Pierre Mignard*, &c, Amsterdam, 1731.)—R. N. W.

* MIGNET, FRANÇOIS AUGUSTE MARIE, a French historian, born at Aix on the 8th May, 1796. He was educated first at Aix, and on account of his superior ability sent as a bursar to Avignon. In 1818 he was, with his friend M. Thiers, received at the bar of Aix. He preferred literature to law, however, and was soon distinguished by the high merit of his writings. In 1821 the Academy of Inscriptions offered a prize on the state of legislation in the reign of St. Louis, and this prize M. Mignet shared with M. Beugnot. In consequence of this success and of the high eulogiums passed on his work, he quitted Aix and went to Paris in July, 1821, where two months later he was joined by M. Thiers. He there attached himself to the staff of the *Courier Français*, where his political articles attracted the attention of Talleyrand. He also lectured on French and English history, and his lectures met the same favourable reception as his writings. In 1824 he published his "History of the French Revolution," which was speedily translated into several European languages. In 1830 he was engaged on a "History of the Reformation in France," when the second revolution came to give practical and liberal results. He then joined the *National*, founded by M. Thiers and the much regretted Armand Carrel. He was named councillor of state and director of the archives of foreign affairs. He was also sent to Spain with communications for the French ambassador, when the death of Ferdinand rendered a change of policy advisable. In 1837 he was elected a member of the French Academy and on the death of M. Comte, was chosen perpetual secretary of the Academy of Moral Sciences. The revolution of 1848 deprived him of his title of councillor of state and of his official employment. He is considered to be one of the best writers of the French language in the present day. His earliest work was on "The Feudal System, the Institutions of St. Louis, and the Legislation of France," Paris, 1854. The following works have also proceeded from his pen—"History of the French Revolution from 1789 to 1814," Paris, 1824, sixth edition in 1836; "Negotiations relative to the Spanish succession under Louis XIV.," 4 vols, 8vo., a work which was also included in the "Collection of Unpublished Documents" for the history of France; "Historical Memoirs," read at the Academy; "Antonio Perez and Philip II.;" a "Life of Franklin;" a "Life of Mary Stuart," &c. His duty as secretary of the academy called him to deliver the eloges of some departed members, several of which have been given to the world. M. Mignet is said to be engaged on an extensive work on the reformation in France, the league, and the reign of Henry IV.—P. E. D.

MIGNON, ABRAHAM, a celebrated fruit and flower painter, born at Frankfort in 1639, was a scholar of Jacob Moreels, and afterwards of J. D. de Heem, of whose manner he was an imitator. Mignon is usually classed with Jan van Huysum and De Heem as one of the three great masters in this branch of art; but Mignon is inferior to both the others in composition and general effect. Nothing can, however, well surpass the almost microscopic accuracy and finish of the several parts of his pictures—whether principals or accessories, fruit or flowers, insects or dew drops, birds, fish, plate or porcelain. His pictures were eagerly purchased at high prices during his lifetime, and they have always retained their value. He was a most industrious painter, and his works are found in most large collections; but genuine examples now seldom reach the public market. He died at Wetzlar in 1679.—J. T–e.

MIGNOT, VINCENT, a French historian, nephew of Voltaire, was born in Paris about 1725, and died in September, 1791. He entered the ecclesiastical order and had several benefices. He was also assessor to the grand council, and with it attended the parliament of Maupeou. As abbé he attended Voltaire in his last moments, and with the marquis of Villevieille signed the profession of religion made by the great sceptic before his death. Doubtful whether the clergy would accord a christian burial to his uncle, he carried off the body to Scellières, from which place it was afterwards taken to the Pantheon. His historical works were on the Empress Irene, on John I. of Naples, on Ferdinand and Isabella, and on the Roman empire.—P. E. D.

MILBOURNE, LUKE, an English divine and writer of verses, son of an ejected clergyman, was educated at Pembroke hall, Cambridge; was chosen lecturer of Shoreditch in 1688; was appointed to the living of St. Ethelburga, within Bishopgate, London, in 1704; and died in 1720. He published a number of sermons, a treatise against the Socinians, a vindication of the Dryden's Virgil, and some other works, all of which have passed into oblivion. His name has been preserved in consequence of the satirical notice which Dryden and Pope have taken of his works.—J. T.

MILDERT, WILLIAM VAN. See VAN MILDERT.

MILDMAY, SIR WALTER, an English statesman, flourished in the sixteenth century, and was founder of Emmanuel college, Cambridge. He was surveyor of the court of augmentation in the reign of Henry VIII., an office which had been held by his father; master of the mint to Edward VI.; and privy councillor and chancellor of the exchequer to Queen Elizabeth, who trusted and employed him on account of his integrity, but was jealous of his popularity. He was successively member of parliament for Maldon, Peterborough, and the county of Northampton. He died in 1589. Sir Walter was both a learned man and a patron of learning. Camden and other historians have warmly eulogized his public and private character and conduct.—J. T.

MILIZIA, FRANCESCO, a celebrated writer on architecture, was born in 1725 at the little town of Oria, in the province of Otranto, Naples. Of a noble and wealthy family, he received a careful academic training, paying especial attention to mathematics and natural philosophy. His early manhood was spent in desultory literary occupations; but, rendered independent by the death of his father, he in 1761 visited Rome with his wife, and, becoming deeply interested in the ancient monuments of that city, settled there, and devoted himself with ardour to the study of architecture. He gave to the world the first fruits of his labours in the "Lives of Celebrated Architects" (Vite degli Architetti piu celebri), 2 vols., 1768, a work that, despite many demerits, has long been used as a standard work of reference: it was translated—not very accurately—into English in 1826. A treatise on theatres ("Del Teatro"), 1772—which caused some controversy, and was in consequence withdrawn from circulation at Rome, but at once reissued at Venice—and several minor publications followed, and served to extend his reputation. His most important architectural work, "The Principles of Civil Architecture" (Elementi di Architettura Civile), appeared in 1781, in 3 vols. 8vo, and produced a powerful impression. The freedom and pungency of the comments on many noted architects and edifices, both ancient and modern, gave great offence to some, but were received with equal applause by others; and the book was speedily reprinted. A third and greatly improved edition was published at Bassano in 1785. It has been translated into various languages; was in its day a work of unquestionable value; and may still be read with advantage. The other work by which he is now chiefly remembered is his "Dizionario delle Belle Arti del Disegno," 2 vols., 1797, the materials of which he acknowledges to have derived chiefly from the Encyclopédie Méthodique. "The Dictionary of the Fine Arts" is a very imperfect, but a very handy book, and has consequently been several times reprinted; the most convenient edition is that of Bologna, 2 vols. 8vo, 1827. His other art publications were one on the study of the fine arts ("Arte di vedere nelle Belle Arti"), and another on the antiquities of Rome ("Roma delle Belle Arti di Disegno"); but these brought upon him such fierce attacks from professors and critics, that in disgust he abandoned the study of art and turned to natural history and political economy. He afterwards published an Introduction to Natural History, an Abridgment of Bailly's History of Astronomy; and one or two minor essays on cognate subjects, but without adding anything to his reputation. He died at Rome in March, 1798. His "Lettere Inedite" were published at Paris in 1827.—J. T–e.

MILL, JAMES, an earnest and eminent leader of the utilitarian movement of the last generation, was born on the 6th of April, 1773, in the parish of Logie Pert, and in the neighbourhood of Montrose, where his father was a small farmer and shoemaker. He received his earlier education at the parish school of Logie Pert, and at the grammar-school of Montrose, where among his

fellow-pupils was the late Joseph Hume, his staunch friend and fellow-worker in after years. His father's landlord, Sir John Stuart of Fettercairn, attracted by young Mill's intellect and character, sent him to the university of Edinburgh with the view of studying for the ministry of the Scotch kirk. At Edinburgh he distinguished himself by his proficiency in Greek scholarship, under Professor Dalzel, becoming an ardent student of Plato; and he was also much influenced by the ethical and metaphysical lectures of Dugald Stewart. He was licensed as a preacher about the close of the century, and became tutor to the marquis of Tweeddale. Abandoning his intention, however, of entering the kirk, he accompanied his early patron, Sir John Stuart, to London in 1800; and settling in the metropolis, where he married, he embarked in the career of authorship. He edited the *Literary Journal*, which failed; and he wrote for periodicals, among them the *Edinburgh Review*, to which he contributed articles chiefly on legislation, jurisprudence, and political economy. So early as 1804 we find him publishing an "Essay on the impolicy of a country in the exportation of grain;" and in 1805 a translation, with copious notes, of Villers' once well-known Essay on the spirit and influence of Luther's Reformation. Freedom of thought and of trade were thus among the earliest subjects which occupied him, and with his natural tendencies and liberal Edinburgh training, he had all the qualifications for becoming a disciple of Jeremy Bentham. The opulent and proselytizing Bentham at once "took" to the grave, ardent, young Scotchman, in whom he saw the very man to diffuse and popularize his ideas. "I brought him," says Bentham of Mill, in a passage quoted in Bowring's memoirs, "I brought him and his family hither from Pentonville. I put them into Milton's house, where his family were all at ease. Afterwards I gave him the lease of the house he holds, and put it into repair for him. He and his family lived with me a half of every year, from 1808 to 1817 inclusive. When I took up Mill he was in great distress, and at the point of emigrating to Caen." Under these circumstances it was perhaps excusable if the older and wealthier of the two philosophers proved a little exacting. Mr. Mill wearied of the social shackles imposed upon him, and in the year 1819 addressed a letter to Bentham, published in Bowring's memoirs, in which professing great respect for the sage, and an unalterable attachment to his doctrines, he proposed that they should no longer live together. Bentham doubtless assented, but their personal and spiritual intimacy remained unimpaired. It was in 1817–18 that was published Mill's first and greatest book, his "History of British India," a work of very high, though of not very attractive merit. Clear, exact, laborious, impartial, it lacks the human interest and the picturesqueness of style that we are now accustomed to look for in history; and after such writing as Lord Macaulay's essays on Clive and Hastings, Mr. Mill's narrative of the same events appears frigid and lifeless in the extreme. But as a work of reference it is invaluable, from its precision and accuracy; and continued as it has been by the late Horace Hayman Wilson, it may wait long before it is superseded. Politically, it marks an era in the history of British India; for Mr. Mill applied in it his utilitarian theories to Indian government, and was thus a pioneer of Indian reform. In spite of this the East India Company at the suggestion, Mr. Mill himself thought, of Mr. Canning, in 1819 offered him a situation in the India house—the second in the examiner's office, and which gave him the control of the correspondence connected with the administration of the revenue. He afterwards became by seniority chief-examiner—an office perhaps equivalent to that of under-secretary of state for Indian affairs. In the midst of his new employments he did not abandon the literary promulgation of the theories to which he was attached. In 1821–22 he published his "Elements of Political Economy," embodying the views of Ricardo and Malthus; clear in its style and rigid in its treatment, but, as usual with Mill, discarding all notice of the accessory considerations which remove the relations between man and man from the exclusive domain of abstract science. In 1823 the *Westminster Review* was founded as an organ of Benthamite radicalism, and to it Mr. Mill was from the first a copious contributor. Before, too, he was appointed to the India-house, he had commenced contributing to the Supplement of the Encyclopædia Britannica his well-known articles on Government, Education, Jurisprudence, Law of Nations, Liberty of the Press, Colonies, and Prison Discipline, &c. The least useful, but the most notorious of these, was the Essay on Government, long the text-book of philosophical radicalism, and in which, with an air of purely scientific demonstration, a system of ultra-democracy was deduced from one or two well-known principles of human nature. The disregard of anything but naked theory evinced in this essay was made the theme of an article in the *Edinburgh Review* for March, 1829, by Lord Macaulay, founding on a collection of Mill's contributions to the Encyclopædia Britannica printed for private circulation. The *Westminster* replied, and Lord Macaulay rejoined in the same tone of semi-argument, semi-banter; but from a respect for the character of Mill, Macaulay excluded these from the collective editions of his essays published during his lifetime. In 1829 appeared Mr. Mill's "Analysis of the Phenomena of the Human Mind," a laborious attempt to resolve all mental phenomena into their origin in pure sensation—a work which would have delighted Condillac, but which belongs to a vanished school of metaphysical speculation. His last publication was in 1835, and anonymous—a trenchant criticism on the Dissertation on the History of Ethical Philosophy, contributed to the Encyclopædia Britannica by Sir James Mackintosh, to whom, as a decided whig in politics and somewhat of an eclectic in philosophy, the stern Benthamite bore no good will. A cough of several winters deepened into pulmonary consumption, by which he was carried off on the 23rd June, 1836, at Kensington, where he had lived for five years previously. He was a remarkable man in his day and generation; and for a thorough-going prosecution of his premises to their results, none of the philosophical radicals can compete with James Mill. Jeremy Bentham said of him—"Mill argues against oppression less because he loves the oppressed many, than because he hates the oppressing few;" and Bentham's biographer describes him as overbearing in conversation. But in an article in the *Morning Chronicle*, which appeared just after his death, from the pen of one who knew him well, he is pourtrayed as a man who "allowed no opportunity of doing good to escape. He had constantly present to his mind the idea that the moment a man comes to be occupied only with himself, he sinks nearly to the level of a brute; and his life was an effort to ameliorate the condition of his species, to diffuse knowledge and virtue, and contribute to swell the amount of human happiness. Whenever he came in contact with a young man of good dispositions and abilities, he exerted himself to place him in a situation in which he might have a sphere of usefulness suited to his character and qualifications. . . . High as were the intellectual qualities of Mr. Mill, he was still higher in his moral capacity. He was an utter stranger to the selfishness which, whether coarse or coated over with a polish, enters so largely into the character of too many English gentlemen, and communicates such apathy and indifference to it." According to this view, Mr. Mill endeavoured to realize in practice the favourite "greatest happiness principle" of his Benthamite creed.—F. E.

MILL, John, a learned critic, was born at Shap in Westmoreland, in 1645. He entered Queen's college, Oxford, as a servitor in 1661, and became A.M. in 1669. He was afterwards elected fellow and tutor, and on taking orders was regarded as a ready and gifted preacher. His first preferment was to be chaplain to Lamplugh, bishop of Exeter, who made him also a minor canon in his cathedral. In 1680 his college presented him to the living of Bletchingdon in Oxfordshire, and on his becoming D.D. he was appointed a royal chaplain. In 1685 he was elected principal of St. Edmund's hall, and he held this office till his death. Mill's great work is his edition of the Greek Testament, "Novum Testamentum Græcum cum lectionibus variantibus," &c. folio. Bernard the Savilian professor, had first drawn Mill's attention to the study of textual criticism, and he undertook the work about 1677, cheered by the patronage of Bishop Fell. Through the kindness of Archbishop Sharp of York he also obtained, in 1704, a stall of Canterbury, and the printing of his Testament was thus secured. Thirty years of his life were laboriously given to the preparation of his edition, and he survived its publication only a fortnight, being struck with apoplexy June 23, 1707. The prolegomena treat on the canon, the history of the text, and the plan of his own work. His text is that of Robert Stephens' folio edition of 1550, the various readings being placed below. Dr. Mill collected various MSS. himself, and studiously made use of previous collections of various readings, and of lists sent to him. He accorded high authority to the Vulgate, and he was often misled by being obliged to trust the Latin versions of

the Oriental languages. The accuracy of his collection is not always to be depended on, nor can his critical judgment be everywhere trusted. But he did a great work, and gave an impetus to the study of biblical criticism which has not yet subsided. His edition was reprinted by Kuster at Amsterdam. Mill's Testament, with its thirty thousand various readings, was attacked by Whitby in his Examen, and Anthony Collins made an unfair use of it in his Discourse on Sacred History. Suffice it to say, that Bentley destroyed for ever the sceptic's refuge by demonstrating the plain and intelligible facts of the history and character of the text of scripture.—J. E.

MILL, JOHN STUART, son of Mr. James Mill, the historian of British India, was born in 1806. He was long employed in the India house, and wrote an able defence of the company on occasion of the abolition of the double government in 1858. His chief celebrity, however, was gained as a writer on mental science and politics. He was for some time editor of the *Westminster Review*, in which appeared most of the essays republished in 1859, under the title of "Dissertations and Discussions." His "System of Logic" and "Essays on some Unsettled Questions in Political Economy" came out in 1843 and in 1844 respectively. His larger work on the "Principles of Political Economy" appeared in 1848. In 1858 he published an "Essay on Liberty," and in 1861 he gathered up sundry scattered essays in a general work on "Representative Government." Alike as a metaphysician, a logician, a moralist, and a politician, Mr. Mill has exercised a deep influence on the thought of the present day. Of his metaphysical views he did not give to the world any detailed statement, but notices of them appear incidentally in his "Logic." He was opposed alike to the German and the Scotch philosophy. On the one hand he rejected the distinction between formal and material truth, and did not admit that any ideas are potentially given in thought. Experience, according to him, is not merely the occasion, but the sole and simple source, of all knowledge. From it the axioms of geometry, the law of causation, the ideas of God and immortality, must, if valid, be alike derived. On the other hand, he was equally hostile to the "natural realism" of Reid and Hamilton. The existence of external objects, distinct from our sensations, he recognized merely as a form of speech, not as a fact. The question as to the mode in which our higher ideas are derived from experience he leaves undecided, merely giving an opinion that the sufficiency of the received laws of association to account for them in all cases has not been fully established. His rejection of the distinction between the form and matter of thought, enabled him to class induction along with those formal processes which modern logicians have generally regarded as alone within their province. This constitutes the main characteristic of his logic, which covers the whole domain of inference. There being no *à priori* formal truths, all inference, he held, must be from particulars to particulars. The major premiss of the syllogism is merely a record of particular inferences, and the syllogistic process is merely useful as unfolding the contents of such record. All reasoning is primarily inductive, though at a certain stage, *i. e.*, when certain sequences have been established as holding universally, it may become also deductive. The possibility of deductive reasoning is derived from the law of universal causation —"the law that every consequent has an invariable antecedent." The validity of this law, itself obtained "per enumerationem simplicem," being granted, we are enabled by the application of the four inductive methods to establish the sequence of certain phenomena on certain other phenomena, as obtaining not merely within the limits of our own experience, but within the limits of all possible experience. On the question whether or no this law, merely as derived from experience, will bear the strain thus put upon it, the value of Mr. Mill's logical system depends. From Mr. Mill's essays on Coleridge and Bentham, it appears that he early discovered the inadequacy of the Benthamite philosophy, in which he was educated by his father, for the expression of the higher truths of morality and politics. He still, however (see *Fraser's Magazine* for October and November, 1861), regarded the principle of "the greatest happiness of the greatest number," if properly understood, as the true standard of morality. It is a principle, he shows, which may and must be purified from every taint of selfishness. Every man must learn in the fullest sense to love his neighbour as himself—must make no separation between his own happiness and that of others. If the existing condition of things necessitates the separation he must sacrifice his own; but such condition cannot be regarded as a proper or permanent one. What, then, is the sanction by which the observance of this standard is to become binding? The conscience of the good man, says Mr. Mill, the subjective sanction which lies in the feeling that this standard is the true one. Society Mr. Mill treated as the sphere of education for the individual; but this education cannot be fully carried out unless liberty is allowed for the development of individual tastes and capacities. He differed from Plato and Aristotle, not because they made the state an educational institution, but because they sought to establish a uniform type of character. Like them he makes "virtue" the qualification for political power, but it is a qualification in which all may partake up to a certain point, and in which they will partake more fully as they are more largely trusted with the power for which it is the qualification. His work on political economy is more remarkable for power of statement than for novelty of view. It is on the questions of peasant proprietorship, of graduation of income-tax, and of the currency act of 1844, that his opinions differ most widely from those of other economists. For judicial calmness and elevation of tone, he was unrivalled among the writers of his time. In 1865, Mr. Mill was chosen M.P. for Westminster. He died in May, 1873. His "Autobiography" has been published since.—G.

* MILLAIS, JOHN EVERETT, A.R.A., was born at Southampton in June, 1829. After a preparatory training at Sass' art-school, he became at an unusually early age a student in the Royal Academy. There he concluded a very successful career in 1847, by carrying off the gold medal for a historical composition, "The Benjamites seizing for Wives the Daughters of Shiloh." His first picture, "Pizarro seizing the Inca of Peru," had the year before found a place in the Academy exhibition. In 1847 he sent to the government competitive exhibition in Westminster hall a huge picture, some 14 feet by 10, the "Widow's Mite," showing, like his previous works, abundant ambition and industry, but little in style or conception to distinguish it from the mass of youthful academic compositions. But about this time, or shortly after, was formed the solemn league and covenant of the pre-Raphaelite Brotherhood, which has called forth so wearisome an amount of foolish talk during the past dozen years. Mr. Millais was one of the most prominent of the original brotherhood. The origin and avowed purpose of the association have been explained under HUNT, WILLIAM HOLMAN. At the first public appearance of the brethren as painters—they made their debut as authors in "the Germ"—at the Exhibition of 1849 Mr. Millais contributed his "Isabella;" and in the following year "Ferdinand lured by Ariel;" and a representation of the child Jesus in the house of the Carpenter, in which the true pre-Raphaelite type of religio-pictorial symbolism was carried to its fullest extent. But though next year he exhibited another scriptural subject, "The Return of the Dove to the Ark," it was painted after a much more modern manner; and whilst he has ever since chosen secular subjects, and only employed symbolism in a secondary and subservient manner, he has departed more and more from the minute method of handling which was announced by the partisans of the brotherhood, and received by the public, as one of the main distinctions of their system. Mr. Millais' later pictures may be broadly divided into two classes—one illustrative of passages from the poets; the other of original themes, usually the embodiment of an incident that sets forth, or distinctly suggests, some simple story or train of events, the sequence of which the spectator can without difficulty evolve for himself. Of the former class the most marked examples are "Mariana," 1851; "Ophelia," 1852; "Sir Isumbras," 1857. To the latter belong his most pleasing and his most powerful pictures —those which, like "The Order of Release," 1853, by appealing to the better feelings of every one, have secured a wide sympathy and popularity; and those which, like "Autumn Leaves," 1856, "The Vale of Rest" and "Spring," 1859, by a daring disregard of ordinary principles, intensity of expression, and a presumed subtlety of purpose or symbolism, have won the vehement admiration of the narrower band of partisans. Mr. Millais' other important works, all belonging to the second class, are "The Huguenot," 1852; "The Proscribed Royalist," 1853; "The Rescue," 1855; "Peace Concluded," 1856; "News from Home" and "Escape of a Heretic," 1857; "The Black Brunswicker," 1860; and "The Ransom," just completed, 1862. He has of late made a large number of drawings on wood for periodicals. Mr. Millais was elected A.R.A. in 1853.—J. T–e.

MILLAR, James, was born at Ayr in 1762. Educated at the university of Glasgow, he became a minister of the Scottish church. Turning his attention to scientific pursuits, he afterwards practised for several years at Paisley as a physician. He was finally employed to superintend the fourth edition of the Encyclopædia Britannica, to which he contributed many important articles. He also edited Williams' Mineral Kingdom, and the Encyclopædia Edinensis. He died in 1827.—W. J. P.

MILLAR, John, Professor of civil law at the university of Glasgow, was the son of the minister of the parish of Shotts, where he was born in 1735. He studied at Glasgow university for the church, but exchanged theology for law. He was much influenced by Adam Smith; and becoming tutor in the family of Lord Kames, these two men determined the bent of his mind. A year after he became an advocate, he was appointed (1761) professor of civil law at Glasgow, and by the vivacity of his lectures and his enthusiasm as an instructor, made his chair one of the most popular in the university. After occupying it for forty years, he died in 1801. Professor Millar was a whig, and something more. He published "Observations concerning the origin and distinction of ranks in society," 1771, to the fourth edition of which (1806) a biography of him was prefixed by his nephew, Mr. John Craig; "Elements of the Law relating to Insurance," 1787; and in 1787–90 his best known work, his "Historical View of the English Government, from the settlement of the Saxons in Britain to the accession of the house of Stuart." A posthumous edition of this work, continued to the Revolution, was published in 1803. It suggested a very interesting and animated account of Millar, as a man, a professor, and a thinker, from the pen of Lord Jeffrey, in No. 5 of the *Edinburgh Review*. From the knowledge and enthusiasm displayed in the article, it was thought that the reviewer must have been a pupil of Millar's—a mistake corrected in Lord Cockburn's Life of Jeffrey.—F. E.

MILLER, Hugh, geologist and journalist, was born in Cromarty, on the north-east coast of Scotland, October 10, 1802. His father was the grandson of John Feddes, one of the last of the buccaneers on the Spanish main, and was the owner of a trading sloop, in which he perished in a storm in the Cromarty Firth, when Hugh was five years of age. On his mother's side he was the fifth in descent from Donald Roy, one of the worthies of Ross-shire, who was held in high estimation by his countrymen for his strong religious convictions, which were not free from a tinge of superstition, and procured for him the reputation of being a seer of visions and a dreamer of dreams. He was also notable in his day for his sturdy vindication of the spiritual privileges of the parishioners of Nigg against an act of intrusion on the part of the moderate majority in the Church of Scotland, from the communion of which, however, he felt constrained to secede. Hugh traced his earliest intellectual impulses to two uncles, men of remarkable shrewdness and integrity of character, who, on the death of his father, took his place in the work of instruction and discipline. They were men of very different intellectual type and temperament, and distinguished by marked individuality of character; and in his "Schools and Schoolmasters" Hugh acknowledges that to their united influence he was more indebted for his real education than to any of the teachers whose schools he afterwards attended. To one of them, who had been in the navy and seen much of the world, he owed his earliest lessons in natural history, for which this observant sailor had a decided taste. Hugh was sent to a dame's school where he was taught to read, and on the Sabbath evenings his uncle imparted to him religious knowledge, with the aid of the Shorter Catechism. By the time he was in his tenth year he had read Blind Harry's Wallace, which made him "thoroughly a Scot;" and his early "consciousness of country" was confirmed by his subsequently making the acquaintance of Barbour's Bruce. In the parish school he entered on the Rudiments of the Latin language, but found the Rudiments to be the dullest book he had ever seen. He made no progress in Latin, but contrived stealthily to peruse English translations of Virgil and Ovid; and in the absence of a book of amusement would entertain his nearest class-fellows with the adventures of his sailor uncle, with the story of Gulliver, and Philip Quarll, and Robinson Crusoe, of Sinbad and Ulysses, till having exhausted his little world of fiction he set himself to extemporize the biographies of warriors and the adventures of travellers, and finally established a reputation as the story-teller of the school, his indulgent teacher dubbing him the "Sennachie." He even began to write verses, and his career at school terminated in a smart poetical lampoon on a new pedagogue (to say nothing of a personal tussle at parting) who had evinced less tenderness than his predecessor towards young Hugh's desultory habits and vagrant fancies. In the meantime he was introduced, in the library of a friend, to the British essayists, from Addison to Mackenzie. He studied Pope, the minor poets, and the writings of Goldsmith, together with a miscellaneous collection of travels and voyages translated from the French, and translations from the German of Lavater, Zimmerman, and Klopstock. Beyond the pale of the school he had begun to diversify his rural excursions by collecting specimens of the rocks, and classifying their constituents. In addition to a respectable amount of knowledge of the primary rocks of his native district, Hugh had, while yet in his teens, studied many of the invertebrate animals of the sea-shore, which have only of late years become objects of attention to the philosophical zoologist. In his intercourse with the highlands of Ross-shire and Sutherlandshire the poetical and romantic elements of his nature found ample scope in clan stories and local traditions and superstitions, which were afterwards embodied in one of his earliest publications; and he records the interesting fact of having seen two of the men who fought at Culloden, with not a few who witnessed the battle at a distance, and how an old lady narrated to him her personal reminiscences of the last burning for witchcraft which took place in Scotland. Under such varied influences the many-sided mind of Hugh Miller was becoming gradually developed, and prepared for the prominent position he was destined to occupy in the science and literature of his country. When he left school, he tells us, he was "a wild insubordinate boy," and he had yet to undergo a long course of training in that world-wide school "in which toil and hardship are the severe but noble teachers." His uncles were desirous that he should study for the church. Hugh's preference was to be a mason. He pleaded that he had no "call" to be a minister, and this plea won the acquiescence of his worthy uncles. "Better," said they, "be a poor mason, better be anything honest, however humble, than an *uncalled* minister." Hugh therefore became a mason, with the resolution "that much of his leisure time should be given to careful observation and the study of our best English authors." Throughout seventeen long years, that is, from his seventeenth to his thirty-fourth year, he led the life of an operative mason, often working in districts of the country far remote from his native Cromarty, exposed to many hardships and privations, denying himself to every pernicious indulgence, and steadily and earnestly employing his leisure hours in self-cultivation, "keeping his conscience clear and his curiosity fresh," and not without hope meanwhile that he might yet rise above the necessity of daily toil, and find a congenial vocation in letters or science. It was while travelling from place to place, working as one of a "squad" in the quarry or the shed, and lodging in highland bothies or in hovels in lowland villages, that Miller was following up and systematizing his early geological observations, and cultivating an intimate acquaintance with the best English and Scotch authors in all departments of literature, including the philosophical works of Reid, Locke, Kames, Hume, Dugald Stewart, and Adam Smith. In 1825, when employment failed him in the north, he proceeded to Edinburgh and obtained an engagement as a stone-cutter. He now made his first acquaintance with the carboniferous system, which he took every opportunity afforded by his evening walks of exploring; groping his way, as he says, in the absence of such digests of geological science as are now so common, without assistance and without even a vocabulary. He was not a little gratified during his residence in the neighbourhood, with the preaching of Dr. M'Crie, for whom, as the biographer of Knox, he entertained a deep veneration, and whose ministrations he frequently attended. The precarious state of his health induced him to return to Cromarty after having spent two years in the metropolis, not without adding materially to his knowledge both of men and books. At this time his religious views became of a more definite character. As might have been expected from his thoughtful habits, he had struggled through a period of doubt, till he was able to attach intellect and heart alike to "the true centre of an efficient christianity, the Word made flesh." The opinions he now formed he never found occasion to alter, and they constituted the ruling principles of his future life. On recovering his wonted health and elasticity of mind, Miller began to execute petty jobs on his own account, such as sculptur-

ing tablets and cutting inscriptions in churchyards, thus leading an easy sort of life, which frequently took him into the surrounding country, where he laboured diligently in adding to his stock of local traditions, and continued to enlarge his knowledge of natural history and the science of the rocks. His professional avocations having led him to Inverness, he put a collection of his verses into the hands of a printer, and made his first appearance before the public in a small volume of "Poems written in the leisure hours of a Journeyman Mason." The production was upon the whole favourably received, although the author ultimately discovered that his strength lay in a different direction. In the local newspaper he published about the same time a series of letters on the herring-fishing, descriptive of the habits of the fishermen, which excited still greater interest in the northern counties, and were afterwards published in a collected form. His literary reputation won him many friends, and gained him a footing in the better class of society. At length he was enabled to exchange manual labour for the vocation of accountant in a branch of the commercial bank of Scotland established in Cromarty, after undergoing a brief preliminary training for his new duties in the branch at Linlithgow. Shortly after entering on his accountantship he published a volume entitled "Scenes and Legends of the North of Scotland," which speedily acquired popularity, and met with much favour from the critics. The late Baron Hume, in a letter to a north-country friend, described the work as "written in an English style which he had begun to regard as one of the lost arts." Two years after he became an accountant, Mr. Miller was united in marriage to the accomplished lady who survives him, and is now editing the posthumous edition of his works. The non-intrusion controversy was now being waged with increasing keenness in the Scottish church, and Miller was induced, not more by his traditional sympathies than by his conscientious convictions, to espouse the cause of the popular party. He gave expression to his opinions in the celebrated "Letter to Lord Brougham" on the decision of the house of lords in the Auchterarder case. The leaders of the non-intrusionists in Edinburgh had for some time been desirous of establishing a newspaper in that city for the defence of their views, but had been unable to carry out their purpose for want of a suitable editor. Their attention was at once turned to Hugh Miller on the publication of his masterly pamphlet. The offer of the editorship was without delay made and accepted, and at the beginning of 1840 Mr. Miller commenced his career in Edinburgh as editor of the *Witness*. His writings in its columns were elaborate essays, characterized by extensive information on public topics, by breadth of view, strong moral earnestness, and high literary finish—qualities which gave a new feature to the Scottish press, and raised the journal to an influential position in the country. Its columns were enriched from time to time by the successive chapters of "The Old Red Sandstone," the materials of which he had accumulated while exploring the ichthyic remains of his native district. The rocks of the old red sandstone had as yet scarcely been accorded the character of a distinct geological system; and no geologist did more to elevate it to the rank it now holds than Hugh Miller. When the British Association met for the first time in Glasgow in 1840, the papers then appearing in the *Witness* were a theme of unqualified admiration to Murchison, Agassiz, Buckland, and other leading geologists, and his beautiful suite of specimens proved equally new and instructive. Dr. Buckland declared that "that wonderful man described these objects with a felicity which made him ashamed of the comparative meagreness and poverty of his own descriptions in the Bridgewater Treatise;" adding in his fervent manner that "he would give his left hand to possess such powers of description as this man." On the same occasion Agassiz, the greatest living authority on fossil fishes, gave the name of Pterichthys Milleri to one of the newly-discovered organisms from Cromarty. The principal works which he afterwards published were the "Cruise of the Betsy;" the "Footprints of the Creator, or the Asterolepis of Stromness," a refutation of the development theory revived in the Vestiges of the Natural History of Creation; "First Impressions of England and its people," a charming series of descriptive and scientific sketches; "My Schools and Schoolmasters," containing his autobiography till the period of his settlement in Edinburgh; and the "Testimony of the Rocks," his last production, in which he discusses the bearing of geological phenomena upon the Mosaic account of creation. This book was on the eve of issuing from the press when the author became affected by cerebral disease caused by incessant intellectual toil. The brilliant career of Hugh Miller closed under a dark and mysterious shadow. On the 26th of December, 1856, he was found dead in his study, his chest pierced by the ball of a pistol which he had discharged with his own hand. A note addressed to his wife bore the words, "A fearful dream rises upon me; I cannot bear the horrible thought." The sorrow occasioned by this mournful event was universal, and in Edinburgh was touchingly manifested by the multitudes who attended or who witnessed his funeral. In his native town the memory of Hugh Miller is commemorated by a monument, which, on the suggestion of his warm friend and admirer, Sir Roderick Murchison, has been built of old red sandstone. Hugh Miller's principal works have been republished in America.—W. K.

MILLER, James, a miscellaneous writer, was born in 1703; and educated at Wadham college, Oxford. He entered into holy orders, and in 1744 was presented to the living of Upcerne in Dorsetshire, which had been held by his father. He died a few weeks after. Miller was the author of a satirical piece called the "Humours of Oxford;" of the tragedy of "Mahomet," and some other plays; and of several political pamphlets against Sir Robert Walpole.—J. T.

MILLER, Johann Martin, a German novelist and lyric poet, was born at Ulm in 1750, and died there in 1814. Whilst a student at Göttingen he was a member of the so-called Hainbund, and distinguished himself by his poetic aspirations; in later years he held a professorship in the gymnasium at Ulm. His "Siegwart, eine Klostergeschichte" enjoyed an immense popularity, but at last fell into ridicule for its extreme sentimentality. It was followed by a host of imitations.—K. E

MILLER, Joseph, an actor who flourished in the reign of Queen Anne. To his good playing was due much of the success of Congreve's comedies. There exists a portrait of him in the character of *Sir Joseph Wittol* in Congreve's Old Bachelor. His reputation as a jester has been strangely preserved and extended by the publication of a book of jests compiled by John Mottley, the author of a History of Russia under Peter the Great. The name of Joe Miller has at length become the synonym for a stale joke. The merry actor died in 1738, and was buried in the churchyard of St. Clement Danes, London. His epitaph was written by Stephen Duck.—R. H.

MILLER, Joseph, a British engineer, died in the state of Virginia in February, 1860. He was a pupil of Boulton and Watt, and for many years the senior partner of the firm of Miller and Ravenhill, well known for their skill and success in the construction of marine steam-engines. He was a member of the council of the Institution of Civil Engineers.—W. J. M. R.

MILLER, Patrick, one of the inventors of steam navigation, was a Scottish country gentleman, proprietor of the estate of Dalswinton in Dumfriesshire. For many years he turned his attention to various branches of practical mechanics, and especially to naval architecture and the propulsion of vessels; and in 1787 he published a pamphlet containing a description and drawings of a triple vessel, propelled either by sails or by paddle-wheels revolving in the channels between the vessel's three hulls, those wheels being driven by capstans worked by the strength of men. In the course of the pamphlet occurs the following passage:—"I have also reason to believe that the power of the steam-engine may be applied to work the wheels, so as to give them a quicker motion, and consequently to increase that of the ship. In the course of this summer I intend to make the experiment; and the result, if favourable, shall be communicated to the public." In 1785, 1786, and 1787, he built and experimented upon several small vessels upon the plan described, propelled by sails and by manual power; but was much hampered in their use by a law then in force which regulated the proportion of breadth to length in merchant vessels, and so prevented his adopting the best proportion. His experiments made in a double or twin vessel in the Firth of Forth, on the 2nd of June, 1787, are described in a letter to the council of the Royal Society, dated the 5th December, 1787. She was sixty feet long and fourteen and a half feet broad, and had one paddle-wheel, which, when driven by five men at the capstan, propelled her at a speed of from three and a half to four and a half miles an hour. The merit of having first suggested the use of the steam-engine to Miller as a means of driving his paddle-wheels, is claimed by James Taylor, a scholar and a man of science, who in 1785 became tutor to two of Miller's sons, and frequently assisted him in his experiments. In 1788 Miller engaged William Symington.

mechanical engineer at the Wanlockhead lead mines, to make a steam-engine capable of driving the two paddle-wheels of a double pleasure-boat which he had on Dalswinton loch, near his mansion. The engine having been finished and fitted in the boat, the first experiment was made on Dalswinton loch in October, 1788, when the boat was propelled at five miles an hour. In 1789 Miller, assisted by Taylor and Symington, built a larger steam-vessel on the same plan, to be used on the Forth and Clyde canal. She was tried in November and December, 1789, but immediately afterwards dismantled by order of Miller; partly because he began at that time to devote his attention chiefly to the care of his estate and the improvement of agriculture, and partly because, as he stated in a letter to Taylor, he had become satisfied that Symington's engine was "the most improper of all steam-engines for giving motion to a vessel." The cause of his coming to that conclusion will be readily understood at the present time. In Symington's engine, such as it was applied to Miller's vessels, the motion was communicated from the pistons to the revolving shafts by a combination of chains, pulleys, and ratchet wheels, producing a jerking and jarring motion fatal at once to economy of power and to durability—the very same defect which had made unavailing the partial success of similar experiments by the Marquis de Jouffroy in 1781 and 1783—(see JOUFFROY D'ABBANS)—and which would have been equally fatal to the practical working of the steam-boat which Jonathan Hulls invented in 1736, had it been tried. That defect was not overcome until Symington in 1801, made wise by former failures, adapted Watt's double-acting engine with its crank to the paddle-wheel, and thus produced the first practical steam-boat, the *Charlotte Dundas*.—(See FULTON, and SYMINGTON; also Woodcroft *On the Origin of Steam Navigation*.) Miller was from 1788 till 1791 the landlord of Burns, who during that time occupied his farm of Ellisland.—W. J. M. R.

MILLER, PHILIP, an eminent horticulturist, lived from about 1700 to 1770. He superintended the garden at Chelsea, and published a catalogue of the officinal plants in it. He also wrote the "Gardener's Kalendar;" the "Gardener's Dictionary;" "Figures of Plants described in the Dictionary," and the "Method of Cultivating Madder."—J. H. B.

MILLER, WILLIAM, General in the service of Peru, was born in 1795 in Kent. Entering the army, he served through the Peninsular war, and in 1817 proceeded to Buenos Ayres to offer his sword to the cause of South American independence. He distinguished himself throughout the struggle, and was one of the two generals by whom, in the absence of Bolivar, the decisive victory of Ayacucho was gained over the Spaniards, 9th December, 1824. He returned to England in 1826. The Memoirs of General Miller, by his brother John Miller, published in 1828, is a very instructive contribution to the history of the South American struggle for independence.—F. E.

* MILLER, WILLIAM ALLEN, an eminent English chemist, was born at Ipswich in 1817. He studied medicine at the medical school of Birmingham, and took out his degree of M.D. in London. After having been for some time engaged in the laboratory of the celebrated Liebig at Giessen, he became in 1840 demonstrator, and in 1845 professor of chemistry, at King's college, London. In 1851 he was chosen assayer to the bank of England. He is president of the Chemical Society, and one of the vice-presidents of the Royal Society. Miller has published "Elements of Chemistry, theoretical and practical;" and several memoirs upon chemical subjects in the Philosophical Transactions and in the *Philosophical Magazine*.—W. B–d.

* MILLER, WILLIAM HALLOWS, F.R.S., an eminent mineralogist and physicist, was educated at St. John's college, Cambridge. In 1832 he succeeded Mr. Whewell in the chair of mineralogy in that university, where he still remains. Mr. Miller is the author of a work which forms a new edition of Phillips' Elementary Introduction to Mineralogy, and which is considered to be perhaps the most philosophically valuable treatise on the subject in the English language. He has also contributed several excellent memoirs to the Philosophical Transactions and *Philosophical Magazine*. He has acted on two commissions appointed by government to restore the standards of weight and measure, the national standards having been lost in the fire which destroyed the houses of parliament in 1834; and the subsequent construction and verification of the new parliamentary standard of weight, has been entirely effected by him. The standard pound he has decided to base on platinum.—W. B–d.

MILLES, JEREMIAH, an English antiquary, born in 1714; died 13th February, 1784. He was a nephew of Thomas Milles, bishop of Waterford, known for his edition of St. Cyril. He entered the church, and in 1762 became dean of Exeter. In 1742 he was admitted a member of the Royal Society, and in 1769 member of the Royal Antiquarian Society. In addition to papers on antiquarian subjects, he published an annotated edition of the poems of Rowley, London, 1782, which he regarded as authentic.—P. E. D.

MILLEVOYE, CHARLES HUBERT, a French poet, born at Abbeville, 24th December, 1782. He began to publish verses when eighteen years of age, and was the author of numerous works. The most successful is entitled "L'amour maternel." He died at Paris, 26th August, 1816.—D. W. R.

MILLIN, AUBIN LOUIS, a French antiquary, born 19th July, 1759; died at Paris, 14th August, 1818. He was first intended for the church, but his passion for science induced him to change his career. He was one of the first to introduce the Linnæan system into France, and he aided in founding the Linnæan Society, of which for a long period he was perpetual secretary. He made a journey to Italy, and was present at Naples in 1812 when the tombs of Canosa were opened. Of these he published a description, and many other works.—P. E. D.

MILLINGEN, JAMES, son of a Dutch merchant settled in London, was born there in 1774, and received his education at Westminster school. Having subsequently removed with his father to Paris, he acted as clerk in a banking-house, and at the same time prosecuted the antiquarian studies which have gained him celebrity. Having been imprisoned for some time as a British subject during the French revolution, he ultimately retired into Italy, and died there in 1845. Among the works published by him may be mentioned his medallic history of Napoleon, "Peintures Antiques inedites de Vases Grecs," and "Remarks on the State of Learning and the Fine Arts in Britain."—W. B.

MILLOT, CHARLES FRANCIS XAVIER, the author of many historical works, was born at Ornans, 5th March, 1726. In early life he was admitted a jesuit, but afterwards withdrew from the order. In 1768 he obtained a professorship of history at Parma. In 1777 he was admitted a member of the French Academy, and the year following was appointed preceptor to the Duc D'Enghien. He died at Paris in 1785.—D. W. R.

MILLS, CHARLES, whose brief career gave promise of great eminence in historical literature, was born in 1788 at Greenwich, where his father practised as a surgeon. He was intended for the law and articled to an attorney, but abandoned that profession for literature. In 1817 he published "A History of Mohammedanism," which attracted great attention, and reached a second edition in the following year. In 1818 he also published "The History of the Crusades," 2 vols., which in the course of a few years passed through four editions, and was translated into French by M. Paul Tilby, 1835. Mr. Mills, having his attention directed to Italian literature, produced in 1822 an amusing imaginary voyage, written with great spirit, and entitled "The Travels of Theodore Ducas in various countries in Europe at the Revival of Letters and Arts," 2 vols. The first part only of the projected work, that which referred to Italy, was published. At the invitation of the publishers, Messrs. Longman & Co., he contemplated a "History of Rome," which was not, however, proceeded with. His "History of Chivalry," 2 vols., which appeared in 1825, created so much interest that the first edition was sold in a few weeks, and not long before his death he issued a second edition. It led to a friendly correspondence with Sir Walter Scott, as the Theodore Ducas had excited the admiration of Mr. (afterwards Lord) Jeffrey. Mr. Mills died at Southampton on the 9th of October, 1826, at the early age of thirty-eight.—R. H.

MILMAN, HENRY HART, Dean of St. Paul's, historian, poet, and divine, was born in London in 1791, one of the sons of Sir Francis Milman, Bart. From Dr. Burney's well-known school at Greenwich he went to Eton, where he distinguished himself as a maker of verse. On leaving Eton he proceeded to Brazennose college, Oxford, gaining the Newdegate prize for an English poem on the Apollo Belvedere in 1812, and in 1813 the chancellor's prize for a Latin poem on Alexander visiting the tomb of Achilles; in the latter year he took a first class in classics. At Oxford he wrote his tragedy of "Fazio," which was published soon after he took his first degree. In those days the law of dramatic copyright was more vague than now.

and "Fazio," without the author's leave asked or given, was first acted (as the "Italian Wife") at the Transpontine Surrey. It was afterwards performed at Covent Garden, Miss O'Neil personating the heroine *Bianca*. Mr. Milman entered the church in 1816, and was appointed in 1817 to the vicarage of St. Mary's, Reading, which he retained until 1835. In 1818 he published his "Samor," begun at Eton and completed at Oxford; in 1820 the "Fall of Jerusalem;" and in 1821 the "Martyr of Antioch," "Belshazzar," and "Anne Boleyn," all four dramatic poems. These and other metrical compositions are collected in the editions of his "Poems," published in 1826 and 1840. He was appointed in 1827 to deliver the Bampton lecture, which in the same year was published, according to custom. In 1821 he was elected professor of poetry at Oxford; and when his ten years' term of office was approaching its close, he was induced to seek, for professorial purposes, fresh fields and pastures new in the study of Sanscrit and its literature. The results of these studies were embodied in his lectures, and given to the world in an article in the *Quarterly Review*, to which he contributed, among other papers, a series of essays on the Greek poets. To his exploration of Sanscrit literature we owe the metrical version of "Nala and Damayanta," one of the episodes of the Mahabarata, published in the 1840 edition of his poems. In 1829 he had contributed to the Family Library, and anonymously, a "History of the Jews," and in 1840 appeared his "History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire." The most eminent of Mr. Milman's writings is his "History of Latin Christianity to the Pontificate of Nicholas V.," 1854. He also edited Gibbon, with notes, and prefixed a "Life of Horace" to the illustrated edition of that poet, 1849. Appointed rector of St. Margaret's, Westminster, and a canon of Westminster in 1835, he became in 1849 dean of St. Paul's. He died on the 24th of September, 1868.—F. E.

MILNE, Joshua, an eminent actuary and writer on the theory and practice of life assurance, was born in 1776. He was well educated, and became an excellent mathematician and a good linguist. In 1816 he was appointed actuary of the Sun Life Assurance Office, a position the duties of which he performed with distinction for more than thirty years. In 1815 he published his well-known "Treatise on the Valuation of Annuities and Assurances on Lives and Survivorships, on the construction of Tables of Mortality, and on the probabilities and expectations of life, with a variety of new tables." For the various calculations of the actuary Mr. Milne invented a system of notation which was long of very great service, though now in many cases superseded by others. But perhaps the chief merit of his work was the publication and adaptation of the Carlisle Tables of Mortality. Previously the payments for life assurance and annuities had been chiefly framed on and regulated by the old Northampton tables of Dr. Price, which gave for most ages too high a rate of mortality. The consequence was, that life assurance premiums were fixed at too high, and the payments for life annuities at too low a rate. Since the publication of Mr. Milne's work, the Carlisle tables have been adopted by many offices, and the whole subject of the rate of mortality has been investigated anew with great advantage to life assurers.—F. E.

* MILNE-EDWARDS, Henri, a celebrated French naturalist, was born at Bruges in 1800. His father was an Englishman. He prosecuted his studies in Belgium, and took the degree of doctor of medicine at Paris. He devoted his attention specially to natural science, and in 1838 was elected a member of the Academy of Sciences in the room of Frederick Cuvier. He acquired the title of doctor of science, and in 1841 was chosen to fill the chair of entomology at the Garden of plants. In 1844 he became adjunct-professor of zoology and comparative physiology. The subject of materia medica also engaged his attention, and he was appointed a member of a commission to organize higher schools of pharmacy. He is an officer of the legion of honour, and a member of many scientific societies in Europe. He has contributed articles to many periodicals such as the *Annales des Sciences Naturelles*, and the Dictionnaire Classique d'Histoire Naturelle. Among his writings may be enumerated the following — "Physiology and Comparative Anatomy of Man and Animals;" "Natural History of the Invertebrata;" "Elements of Zoology;" "Observations on Crustacea, Ascidea and Polyps;" manuals of materia medica, and of surgical anatomy, &c.—J. H. B.

MILNER, Isaac, younger brother of the historian of the church, was born near Leeds in 1751. Interrupted in his studies by the death of his father, he was then employed at the loom until his brother received him as an usher in the grammar-school of Hull. Going to Cambridge, he was senior wrangler in 1774. Master of Queen's college in 1788, he was twice vice-chancellor, in 1792 and 1809. Becoming intimate with Wilberforce, who introduced him to Pitt, he travelled with them both on the continent about 1787; and he died at the former's house at Kensington Gore, 1st April, 1820. He continued his brother's work, besides writing an essay on human liberty, and various polemical productions.—W. J. P.

MILNER, Joseph, the church historian, was born in humble life near Leeds, 2nd January, 1744. He was educated at the free grammar-school of Leeds, and by the kindness of some friends who had observed his talents, he was enabled to enter Catherine hall, Cambridge, where he took the degree of A.B. in 1766, and gained the second of the chancellor's gold medals for classical proficiency. He next officiated as assistant in the grammar-school in which he had been educated, and then as a curate at Thorpe Arch, near Tadcaster. It was about 1770 that he became a decided member of the evangelical party. In 1780 he was inducted vicar of North Ferryby, and shortly before his death on 15th November, 1797, he was elected vicar of Hull by the corporation. Besides two volumes of posthumous sermons and other smaller publications, Joseph Milner began to publish a "History of the Church" which was completed by his brother the dean of Carlisle, 1794–1812. The dean also edited a complete edition of his elder brother's works in eight volumes, 1810. Milner's history is not a record of heresies, schism, and persecution, but takes special notice of the life of the church, and the growth of genuine piety within it. Not content with picturing the trunk and branches, it exhibits also the core.—J. E.

* MILNES, Richard Monckton, Baron Houghton, poet and politician, was born in 1809. He was the son and heir of the late Mr. Robert Pemberton Milnes of Freyston hall, Yorkshire, the representative of an old and opulent Yorkshire family. Educated at Trinity college, Cambridge, where he graduated M.A. in 1831, Lord Houghton made his début in literature by the publication in 1834 of "Memorials of a Tour in some parts of Greece, chiefly poetical;" and in 1837 he entered the house of commons as member for Pontefract, which he continued to represent till he was made a peer in 1863, under the title of Baron Houghton. His second volume of poetry, "Memorials of a Residence on the Continent, and historical poems," was published in 1838—the year also of the appearance of his "Poems of Many Years," of which the grace, delicacy, and thoughtfulness were immediately recognized by critics and a select section of the reading public. Of his other volumes of poetry (which has been freely contributed to periodicals and annuals), the most noticeable is his "Palm Leaves," 1844—a musical reflex of what is most attractive and venerable in Eastern life and thought, and in every way contrasting with such works as the Orientales of Victor Hugo. In prose, Lord Houghton has contributed to the *Westminster* and *Edinburgh Reviews*, and published several political pamphlets. His only book of prose is his genial and sympathetic biography of an ill-fated brother-poet, "The Life, Letters, and Literary Remains of John Keats," 1848. He entered the house of commons as one of the followers of Sir Robert Peel; and like some of the most distinguished of them, subsequently ranged himself under the banner of a liberal conservatism or conservative liberalism. He was a pretty frequent speaker in the house of commons, with most effect on social questions, or on those which connect themselves with the growth of freedom on the continent. In a graceful epigraph to one of his volumes of poetry, Lord Houghton defined his own relation to his contemporaries as one not of ambition or antagonism, but such that men of all parties, and even, it is said, of all classes, "their neutral way to his seclusion found."—F. E.

MILO, Titus Annius, a name famous in Roman history, was tribune of the people in 57 B.C. He was then much in debt, being a man of riotous and profligate life; and with the hope of obtaining some lucrative office in the state, he attached himself to the party of Pompey. Under his influence he took a prominent part in obtaining Cicero's recall from exile, and in other public measures. To secure the favour of the populace, he exhibited ædilitian games of unusual magnificence, 54 B.C. He also set up a band of gladiators as a body-guard, and frequent conflicts took place between those wretches and the

opponents of Milo. In 53 B.C. he was a candidate for the consulship, but his career was cut short by the murder of Clodius, January, 52 B.C. Milo was brought to trial for this offence in April, 52 B.C., and though defended by Cicero, was condemned. He withdrew into exile to Marseilles. Here he remained until Cæsar's invasion of Italy, upon which he expected to be recalled from banishment. But he was especially exempted by Cæsar from the benefit of the amnesty to political exiles, published by him in 49 B.C. In 48 B.C. Cælius the prætor, who was trying to organize a revolution against Cæsar during his absence from Italy, invited Milo to join him. The latter, deeply offended with Cæsar, readily consented; and, having appeared in Campania, got together a small force of rustics and gladiators, with whom he professed to be acting on behalf of the sons of Pompey. Meeting with little success in Campania, he proceeded into Lucania, where he was slain in an attempt to seize the town of Cosa.—G.

MILORADOVITCH, Michael, Count, a Russian general, was born at St. Petersburg in 1770. He entered the guards as a cadet at the age of ten, and went through various campaigns under Suwarrow and others until he attained the rank of major-general in 1799. He became lieutenant-general in 1805, and commanded a division at the battle of Austerlitz. In 1808 he forced the Turks to raise the siege of Bucharest. In the campaign of 1812 he held an important command, and did good service to his country. At the battle of Leipsic he commanded the Russian and Prussian reserves. On his return home he was appointed governor of Kieff, and in 1819 governor of St. Petersburg. In this latter capacity he was engaged in quelling the mutiny of the troops which broke out on the accession of the Emperor Nicholas in 1825, when he was killed by a pistol shot as he was addressing the mutineers and endeavouring to recall them to their allegiance.—R. H.

MILTIADES, the Athenian general, was a man of noble family, claiming descent from Æacus, and belonging to the high aristocracy of Athens. He is first mentioned in history as being sent out by Hippias, about 518 B.C. to the Thracian Chersonese, to govern the Athenian colony which had been established there by his uncle, also named Miltiades, with whom he is sometimes confounded. Here he married Hegesipyle, the daughter of Olorus, a Thracian prince, and took into his pay a body of Thracian mercenaries. He is said, moreover, to have acted despotically in regard to his fellow-citizens, as might indeed be expected from his connection with the Pisistratidæ. As governor of the Chersonese he was summoned to accompany the Persian king, Darius, in his Scythian expedition, and was with the other Ionians placed in charge of the bridge over the Danube by which the Persian host was to return from Scythia. According to Herodotus, Miltiades strongly urged the Greeks to break down the bridge, and thus leave the Persians to be destroyed by the Scythians, from whom they were flying. But Histiæus, the Ionian tyrant of Miletus, persuaded them to maintain the bridge for the Persians, lest, if the Persian power were destroyed, the authority of the Ionian despots in their own cities might be overthrown, since it was mainly dependent on Persian influence. His counsels prevailed, and the patriotic advice of Miltiades was rejected. Such is the statement of Herodotus, and it is supported by strong evidence. A doubt, however, has been thrown on it on the following ground:—The Scythian expedition of Darius seems to have taken place about 515 B.C., and Herodotus speaks of Miltiades as remaining in his government at the Chersonese till after the suppression of the Ionic revolt, about 496 B.C. Now it seems very unlikely that the Persians, who during the most of this time were supreme in Thrace, should allow Miltiades, after his conduct at the Danube, to remain unmolested in the Chersonese. Perhaps the most probable explanation is that of Mr. Grote, viz., that Herodotus is correct in the account which he gives of the conduct of Miltiades in the Scythian expedition, but that he is mistaken in supposing him to have subsequently continued for a long time undisturbed by the Persians in the Chersonese. However this may be, the only other circumstance of importance in the life of Miltiades known to us during this period is his conquest of Lemnos and Imbrus, which he reduced under the dominion of Athens at some time during the Ionic revolt. The extinction of that revolt threatened him with ruin; so that when the Phœnician fleet in the summer following the capture of Miletus made its conquering appearance in the Hellespont, he was forced to escape rapidly to Athens from the Chersonese, where he was then living, with his immediate friends and property, and a small squadron of five ships. One of his ships in which was his eldest son, Metiochus, fell into the hands of the Persians. At Athens he was brought to trial for his alleged despotism in the Chersonese, but was honourably acquitted; his reputation as conqueror of Lemnos having probably disposed the people in his favour. His return to Athens probably took place in 494 B.C. His son Metiochus was carried to Susa, and treated with liberality and kindness by Darius. In 490 B.C., the year of the invasion under Datis, Miltiades was chosen one of the ten Athenian generals. Pausanias charges him with having persuaded the Athenians to put to death the Persian heralds who came to demand their submission, but this is not supported by Herodotus. It was mainly through the urgency of Miltiades that the Athenian generals were induced to attack Datis, and that the victory of Marathon was gained. On that day Miltiades was first in command, and his name is inseparably connected with the glory of that memorable event. The Athenians and their allies numbered only about ten thousand men, while the barbarians were at least ten times as numerous. This, too, was the first decisive victory gained by the Greeks over the Persians, and first taught them to look with calm superiority on the vast numbers of an oriental army. The Persian fleet sailed round after this defeat to attack Athens; but Miltiades with great promptitude brought back the army at once to its defence, and the Persians, disappointed, sailed away to the Cyclades. Here the prosperity and glory of Miltiades is abruptly ended. He persuaded the Athenians soon after that victory to intrust to him a fleet of seventy ships, without their even knowing for what purpose the fleet was designed. He proceeded to attack the island of Paros, for the object of gratifying a private enmity. His efforts were unsuccessful; and after receiving a dangerous injury in the leg, he was compelled to raise the siege and return to Athens, where he was impeached by Xanthippus, the father of Pericles, for having deceived the people as to the expedition. He was condemned to pay a fine of fifty talents, and not being able to raise the sum, was thrown into prison, where he soon after died of his wound. The fine was afterwards paid by his son, Cimon. After his death, a monument was erected to his memory by the Athenians on the field of Marathon.—G.

MILTON, John, the chief of our English poets, by universal admission, out of the drama, and the author of the first of christian if not of all epics, was born in London on the 9th of December, 1608, O.S., at the house of his father of the same names, distinguished by the sign of the Spread Eagle (which was the armorial bearing of his family), in Bread Street, then as now one of the openings leading down to the river from Cheapside, in the very heart, therefore, of the city, almost under Bow-bells and within the shadow of St. Paul's. In Bread Street, too, was the famous Mermaid tavern of Ben Jonson and Shakspeare. Miltons appear to have been sparingly scattered in the sixteenth and preceding centuries over all the country immediately to the west of Middlesex. The father of the poet is supposed to have been the elder of the two sons of a John, or perhaps rather Richard, Milton, under-ranger of the forest of Shotover, in the parish of Holton or Halton in Oxfordshire, about five miles to the east of the city of Oxford. He was probably born in or about 1564, the year in which Shakspeare was born. It is matter of dispute to which of the two religions, the old or the new, Milton's father belonged; but there is no doubt that the under-ranger, like one man in every three in England at that date, still held to the faith of his ancestors. He was, indeed, so zealous a Romanist, that upon finding an English Bible, we are told, in his eldest son's chamber, and ascertaining from him that he had become a convert to protestantism, he disinherited the young man. Upon this the latter, who is stated to have previously been at Christ Church, Oxford, proceeded to London, where by the help of a friend, who was perhaps of that profession, he was enabled without serving an apprenticeship to set up as what was then called a scrivener, that is, a sort of law stationer, who, however, in addition to the business of his shop, acted both as a conveyancer and as a banker. The company of scriveners, or writers of the court letter, of the city of London, we believe, no longer exists; but it was in so flourishing a state in the time of the elder Milton that in the year 1616 it obtained a new incorporation by royal charter, being then, the charter declares, more numerous than ever, and engaged in affairs of great moment and trust. It may be remembered that the poet Gray's father

too, was of this profession. The disinherited but well educated son of the under-ranger, whose first step in life had evinced such integrity and high principle, as well as so much decision of character, prospered as was to have been expected, and acquired in time, Aubrey informs us, "a plentiful estate." Everything, indeed, that has been recorded of his after life bespeaks his easy circumstances, and, we may add, also the liberal way in which he lived, and his generous expenditure of the sufficient means with which heaven had blessed him. He retained in his new social position the refined tastes of his early culture. He was something of a poet, and as a musical composer ranked among the most eminent of his day. Evidently there was the germ in him of much both of the moral and of the intellectual nature of his son; and from first to last, throughout the whole space of nearly forty years that they were permitted to spend together, he seems to have seen in that son another and brighter self, who, it might be hoped, would do more than make up to him for the way in which his own academical career had been cut short. If we suppose his conversion to protestantism to have taken place when he was about one or two and twenty, he would have some fourteen or fifteen years to establish himself in his profession before he married, probably about the year 1600. As we know only the family name of his mother, who was a Haughton by birth, although she was a Mrs. Jeffrey, widow, when his father married her, so it is only the christian name of his wife that is certainly known; but there is every reason to believe that she was a Sarah Bradshaw. The modern accounts that would have her to have been a Jefferys, or Haughton, or Caston, seem to have none of them anything to rest upon. She brought her husband six sons and daughters, but only three of them grew up:—Anne, the second born, who in 1624 became the wife of Edward Philips of the crown office in chancery; John, who was next to her; and Christopher, who came last of all, in 1615, and who, having been bred to the law, took the opposite side to his brother in the contest between the crown and the parliament, at length professed himself a papist, and was eventually made a justice of the common pleas and knighted by James II., but was superseded on account of his age and infirmities some months before the Revolution. Milton describes his mother in the "Defensio Secunda" as a most excellent woman, and particularly known for her charities in the neighbourhood. But it may have been from her that he inherited that weakness of constitution which, as he tells us, showed itself in frequent headaches from his twelfth year, as well as the dimness of eyesight which he himself ascribes to his habit of sitting up at his studies when young usually till midnight, and which ended in total blindness. "She had very weak eyes," Aubrey records, "and used spectacles presently after she was thirty years old," whereas her husband's sight was so good that "he read without spectacles at eighty-four." A curious relation of parallelism or conversity may be traced in some things between the early biography of Milton and that of another of our poets, Pope, who may be regarded as the head of the school which is the most opposite or unlike to his. Pope, whose birth dates exactly eighty years after that of Milton, was also London-born, and his father likewise had been disinherited for changing his religion, only that it was not from Romanism to protestantism, but the other way. He too after this made a good fortune in business. So again in Pope's case it seems to have been his mother that had the good constitution, and his father the bad one. The poet expressly attributes his personal deformity, which made his life a long disease, to the latter, who managed, nevertheless, to attain the age of seventy-five; but his wife lived to that of ninety-three, notwithstanding a liability to headaches which her son speaks of having derived from her. Milton is supposed to have been born when his father was about forty-four; Pope was born when his was forty-six. Pope was an only child; Milton may be fairly presumed to have all along held almost the place of an only son in his father's hopes, if not also in his heart. Both were miracles of precocity; and each, remarkably enough, seems to have had in his father, making his prosperous way through life along a path far enough, apparently, from any high region of the intellectual, not only one who made the training of his son in literature a first object, but an encourager, and even to some extent a director, in the employment of that special talent with which both were so largely endowed by nature. At a very early age Pope used to be set by his father to make English verses, and when they did not satisfy him the old linen-merchant would say, "These are not good rhymes," and send him back to new-turn them. Even in the method of their education there was something of the same spirit, though the form was different. Both, at least after they had been fairly introduced to books, were very much left to themselves, and allowed to take their own course without either direction, advice, or any other kind of interference—undoubtedly the wisest and best plan that could have been followed with minds such as theirs. The results, indeed, were very different in the two cases; but, if Milton became the most learned of poets, Pope too had quite enough of learning for his own purpose. They differed in that matter as the mind and the poetry of the one differed from those of the other in their entire nature. Yet in some things they might perhaps have been more like one another, if they had had the same opportunities and the same cultivation. Milton's father made him a proficient in music, and Pope, in another age, grew up without acquiring any musical science; but he had the natural gift of so melodious a voice that his friends used to call him the little nightingale. Milton's voice was also remarkable for its sweetness. Finally, both Milton and Pope had the rare and great happiness—as Göthe and Brougham have had in our own day—of seeing the afternoon and evening of one parent's life made bright and proud by their renown. As Milton's father died in 1647 in his son's house in London, so Pope's mother closed her eyes in 1733 in her son's house in Twickenham. The parent and the son had been little separated through life in either case.

The earliest express notice we have of young Milton is a memorandum of Aubrey's to the effect that in 1619, when he was ten years old, he had his picture taken and was already a poet, or at least a writer of verse. The portrait, dated 1618, still exists, an oil-painting believed to be by Cornelius Jansen, who had then just come over from his native Amsterdam, and, having established himself in Blackfriars, immediately found as much employment as he could take in painting portraits at five broad pieces a head. Of his earliest education Milton himself says in one of his tracts ("The Reason of Church Government," published in 1641):—"I had, from my first years, by the ceaseless diligence and care of my father (whom God recompense) been exercised to the tongues and some sciences, as my age would suffer, by sundry masters and teachers, both at home and at the schools." One of his tutors at this time, commemorated by his illustrious pupil in a Latin elegiac poem addressed to him some years afterwards under the name of Thomas Junius, was Thomas Young, a native of Perthshire, and an alumnus of the university of St. Andrews, who in the latter part of his life was well known as a puritan divine. But before 1620 the boy had commenced his public education by being sent to the neighbouring school of St. Paul's, then as still one of the most distinguished of the London seminaries, and here he remained till he went to college in 1625. He was admitted a pensioner (the rank commonly assumed by the sons of gentlemen) of Christ's college, Cambridge, on the 12th of February in that year. He has himself preserved and printed metrical versions of two of the psalms (the 114th and 136th), which he states were done by him at fifteen years old. These are the earliest specimens of his poetry that we have, and the second in particular may be regarded as giving some promise of what he was to become. His Cambridge life extends to July, 1632, when he left with his degree of M.A. The record of his seven years' course at the university consists almost exclusively of the succession of his compositions in Latin and English verse; but these show better than any thing else could do both his progress in poetic skill and his general growth of mind. Among them are his fine poem, the first in which his genius shines unmistakably forth, "On the Death of a Fair Infant" (said to have been his sister's child), assigned by himself to his seventeenth year; his Latin elegies on the bishops of Winchester (Andrews) and Ely (Felton), both of the same date: a Latin poem on the Gunpowder Plot, dated 1626; several Latin elegiac epistles to his old master Young, his former schoolfellow Charles Diodati, and others, in 1627 and subsequent years; his College Vacation Exercise, containing the remarkable address to his native language, in his nineteenth year; his great "Hymn on the Nativity," composed in 1629; his "Ode on the Circumcision," and the pieces entitled "The Passion," "On Time," "At a Solemn Music," all ascribed, as well as the epitaph on Shakspeare, to the following year; his epitaphs on Hobson the university carrier and on the Marchioness of Winchester, in 1631; and, finally, in 1632, his sonnet on having completed his twenty-third year. It has been conjectured that the course of Milton's college life did not run quite smooth



throughout, and there is some reason for suspecting that he did not get on well with his first tutor, the Rev. William Chappell, the same who was afterwards promoted by the patronage of Laud first to the office of provost of Trinity college, Dublin, then to the bishopric of Cork, and who is thought by some to be the author of "The Whole Duty of Man." Aubrey has even left it on record that the great coming opponent of monarchy and episcopacy was actually subjected to the indignity of personal chastisement at the hands of the future Laudian. It is known that, at any rate, he was after his first year transferred, somewhat irregularly it would seem, to another tutor, Mr. Nathaniel Tovey. But all this, it is evident, soon blew over and was forgotten. Milton has himself, in a tract published in 1642, explicitly contradicted the charge that he had been expelled from the university; and in his "Defensio Secunda," 1652, he thus sums up the history of his whole residence at Cambridge (to adopt Mr. Masson's literal rendering of the passage):—"There for seven years I studied the learning and arts wont to be taught, far from all vice and approved by all good men, even till, having taken what they call the master's degree, and that with praise, I . . . . of my own accord went home, leaving even a sense of my loss among most of the fellows of my college, by whom I had in no ordinary degree been regarded."

He had undoubtedly when he quitted college made up his mind against entering the church—"the church, to whose service," he says in one of his tracts, "by the intentions of my parents and friends, I was destined of a child." And his father, apparently, was soon brought to assent to this abandonment of the young man's original views. The scrivener had by this time retired from business, and the family were residing in a country house they had taken in the quiet little village of Horton in Buckinghamshire. Here Milton passed the next five years in all the luxury of perfect literary leisure. "At my father's country residence," he writes in the "Defensio Secunda," "whither he had retired in his old age, I, with every advantage of leisure, spent a complete holiday in turning over the Greek and Latin writers; not but that sometimes I exchanged the country for the town, either for the purpose of buying books, or for that of learning something new in mathematics or in music, in which sciences I then delighted." It was in this interval that he produced, among other compositions, his exquisite companion pieces of "L'Allegro" and "Il Penseroso," his "Arcades," and his "Comus." He lost his mother in the beginning of April, 1637; she lies under a stone, on which her name and the date are still to be read, laid flat on the floor of the chancel of Horton church. In August of the same year occurred the death, at the age of twenty-five, of his friend Edward King, son of Sir John King the Irish secretary, lost at sea off the coast of Wales in crossing to Ireland, the subject of his "Lycidas," the most melodious and brilliant of lamentations. Soon after this, as he tells us himself in the continuation of the passage last quoted, being desirous of seeing foreign lands, and especially Italy, he made arrangements to go abroad with one servant, having, as he expresses it, by entreaty obtained his father's consent. Mr. Masson has found reason for believing that the marriage of his younger brother in all probability took place a short time before this; and that the young couple (Christopher was only three-and-twenty, and had not yet been called to the bar), having nothing so far as appears, sought and found a home in the first instance in the house at Horton, so that the old man, when his eldest son set out on his continental tour, would not be left alone.

Milton was abroad from April, 1638, till July or August, 1639. Staying only a few days in Paris, where, however, he met Grotius, he proceeded to Italy by the way of Nice, and visited successively Genoa, Leghorn, Pisa, and Florence, where he spent the months of August and September and made the acquaintance of Galileo; thence he went on by the way of Siena to Rome, and then, after staying there about six weeks, to Naples, where he was towards the end of the year when he received the news of the great movements in Scotland that had followed upon the proceedings of the general assembly held at Glasgow in November, and immediately determined to return to England, foregoing his original intention of extending his travels to Greece. He spent two months more, however, on his way back in Rome, and about the same time in a second visit to Florence; and then, making a circuit by Lucca, Bologna, and Ferrara to Venice, returned westwards by Verona, Milan, and Geneva, whence he took his way directly home through France by Lyons and Paris. With great advantages of person, in addition to his genius and accomplishments, Milton won the admiration of the Italian literati wherever he appeared. He has himself handed down to us some of the poetical encomiums addressed to him, which in one of his English prose tracts he remarks were such as "the Italian is not forward to bestow on men of this side the Alps." At the same time he had never consulted his safety by a cowardly concealment of his opinions, or sought either his own gratification or the applause of others by any unworthy compliances. "I again take God to witness," he says in the "Defensio Secunda," "that in all those places, where so many things are considered lawful, I lived sound and untouched from all profligacy and vice, having this thought perpetually with me, that, though I might escape the eyes of men, I certainly could not the eyes of God." It was not merely in the fervour of poetic inspiration that some seven or eight years before this he had written, in the solemn close of his sonnet, of the talent wherewith he had been intrusted by heaven—

> "All is if I have grace to use it so,
> As ever in my great Task-master's eye."

Up to this time, when he had reached his thirty-second year, Milton does not appear, as Mr. Masson remarks, to have earned a penny for himself. He had, doubtless, wasted nothing; but the necessary expenses of an education, a better than which he could not have had if he had been born a prince, had all been defrayed on a handsome scale, and therefore, we may presume, without grudging, by his father, although the kind old man, it is to be feared, had also at the same time to bear the burden of the maintenance of his second son with his wife and an increasing family. In these circumstances Milton proceeded to enter upon a course of life for himself by hiring apartments in St. Bride's Church Yard, Fleet Street, London, in the house of a tailor named Russell, and there undertaking the education of his sister's two sons, little boys of ten and nine years of age. In a year's time, we are told, he made them able to interpret a Latin author at sight. Soon after he removed to a larger house in Aldersgate Street, situated in a garden, and there received more pupils, the sons of some of his friends. But it was not for this that he had been irresistibly drawn home by the first distinct sounds of the great awakening and uprising that was about to shake his native land. The course of proceedings which ended in the overthrow of the established order both of the church and of the state had not been well begun by the Long parliament, when Milton threw himself into the fray by the publication of an attack upon episcopacy in a tract entitled "Of Reformation, in two books." This was followed the same year by another treatise entitled "Of Prelatical Episcopacy," in reply to Bishop Hall and Archbishop Usher; and that by a third, of a more elaborate character than either of its predecessors, entitled "The Reason of Church Government urged against Prelaty, in two books." Another piece in the same strain entitled "An Apology for Smectymnuus"—that is, a defence of a pamphlet published by Edmund Calamy, his old tutor Thomas Young, and other three puritan ministers, who had assumed that designation from the initials of their names—followed the next year. But in 1643 he married; and, although it is not usual for authors to be regulated in their choice of subjects by such a circumstance, this event speedily both gave a new direction to his studies and furnished him with a new topic for his pen. His wife was Mary, daughter of Richard Powell, a landed gentleman who lived at Forest Hill, near Milton's ancestral Shotover, in Oxfordshire. Strange as it seems, it was a royalist family with which the fierce anti-churchman thus connected himself. The result was that the lady soon got tired of the little gaiety and amusement she found in her husband's house, and, having been permitted by him to pay a visit to her father, refused to return. Milton took his course at once with characteristic decision. He forthwith published, in the course of the years 1644 and 1645, four successive treatises in assertion of the right of a husband to divorce his wife of his own authority, whether for adultery or simply for desertion. Nor did he stop here. He actually proceeded, we are assured, to pay his addresses to another lady, described as of great wit and beauty, the daughter of a Dr. Davies. This, however, effectually alarmed his wife or her friends; and, a meeting having been brought about between them, at which she fell upon her knees and begged his forgiveness, Milton, who was less stern in nature than in principle, was easily induced to take her back. She continued to live with him till her death, in childbed, probably in 1653; having borne him three daughters, who

all survived him, besides a son who died in infancy (as Shakspeare also, it may be recollected, while he left two daughters, lost his only son in boyhood). Milton, however, married again in 1656; but this second wife, Mary, daughter of a Captain Woodcock of Hackney, to whom he appears to have been fondly attached, died likewise in child-bed within a year. He has commemorated her in one of his sonnets. The infant, a daughter, soon followed its mother. Finally, about the year 1664 he married a third wife, Elizabeth, daughter of a Cheshire gentleman, Sir Edward Minshull, who survived him.

But Milton's domestic world was neither his only nor his chief one. For the greater part of the busy twenty years of the civil war and the Commonwealth, although he never was a member of the government, or sat in parliament, or held a commission in the army, he was one of the most active of public men, and one of the most efficient ministers of the new political system which had supplanted for the time the old monarchy of England. It might almost be said that what Cromwell was with his conquering sword, he was with his sharp and ever ready pen. Who else is to be named with the one, any more than with the other? For yet a little longer, indeed, we find him still occupied in part with his pupils and his teaching schemes. In 1644 he published a Tractate on Education in the form of a letter to his friend Mr. Samuel Hartlib; and in the same year, having some time before been joined by his father, he removed to a larger house in Barbican, the rooms in which, however, were soon all occupied, not only by an increased resort of boarders, but by numerous relations of his wife, to whom in the ruin of their party he was, notwithstanding all that had happened, generous enough to give shelter. It was in this year, too, that he produced his noble "Areopagitica, a speech to the parliament of England for the liberty of unlicensed printing." In 1645, also, he gave to the world a collection of all his pieces in verse, both English and Latin, anticipating, so it might seem, that his countrymen and himself would probably have other work on hand than either the writing or the reading of poetry for some years to come. In 1647, having now lost his aged father, and some of his other inmates having left him, he removed to a smaller house in Holborn, opening from the back into Lincoln's Inn Fields, still, however, taking with him a few scholars. But immediately after the execution of the king in January, 1649, we have him again flaming in the front of the battle, with his "Tenure of kings and magistrates, proving that it is lawful, and hath been held so through all ages, for any who have the power, to call to account a tyrant or wicked king; and, after due conviction, to depose and put him to death." Forthwith, on the 13th of March, it is referred by the council of state to a committee "to speak with Mr. Milton to know whether he will be employed as secretary for the foreign tongues;" and two days after it is ordered that he be taken into the service of the council in that capacity. So here is at last an end of his school-mastering. He now removed in the first instance to apartments in the house of a person of the name of Thomson, next door to the Bull-head tavern at Charing Cross, and opening into Spring Gardens; but on the 19th of November it is ordered that "Mr. Milton shall have the lodgings that were in the hands of Sir John Hippesley in Whitehall;" and on the 14th of June in the following year "that Mr. Milton shall have a warrant to the trustees and contractors for the sale of the king's goods for the furnishing of his lodging at Whitehall with some hangings." From his apartments in Whitehall or Scotland Yard, however, where his son, who was named John, was born and died, he removed in June, 1651, to what his nephew, Philips, describes as "a pretty garden-house in Petty France in Westminster, next door to the Lord Scudamore's, opening into St. James' Park"—the same house, we believe, in what is now called Queen Square, which was for many years inhabited by the late Jeremy Bentham. Here Milton continued to reside till within a few weeks of the Restoration. His official position, however, did not remain exactly the same during the whole of this time. Several renewals of his appointment are recorded in the books of the council; but in 1655 it is directed that his salary of £288 should be henceforth commuted into a pension for life of £150, and from this date his duties appear to have been divided with a colleague. He had been attacked by a threatening of blindness so early as the year 1644; his right eye continued to serve him for some time after he lost the use of the other; but at last in 1654 he found himself in utter darkness.

No government secretary in any country, it may be safely affirmed, ever rendered such service to his employers as was rendered by Milton. His first publication was a large quarto volume in English entitled "Eikonoklastes," in reply to the famous Eikon Basilike attributed to the deceased king. It appeared in the latter part of 1649. Then followed, in the beginning of the year 1651, his Defence for the English People, in Latin, in reply to Salmasius—"Defensio pro Populo Anglicano contra Claudii Salmasii Defensionem Regiam"—in another quarto; and this was followed in 1654, after he had become quite blind, by his Second Defence—"Defensio Secunda pro Populo Anglicano contra infamem libellum cui titulus, Regii Sanguinis Clamor adversus Parricidas Anglicanos." The real author of the publication to which this Second Defence is a reply was the Rev. Peter du Moulin, afterwards prebendary of Canterbury, although Milton supposes it to have been a certain Alexander More. He had besides previously corrected to the extent of half rewriting a Latin reply published in 1652 by John Philips, the younger of his two nephews, to another royalist writer whom he took for Bishop (afterwards Archbishop) Bramhall, but whom Mr. Todd has shown to have been really an obscure clergyman called John Rowland. Nor did his occasional services cease with his full salary and sole tenure of his appointment. "We have proof," says Todd, "that long after the date of April, 1655, his matchless pen was officially required, and was ready. Witness his elegant and feeling letters in the name of the Protector throughout that year and the three following; and, if such splendid evidence of his talents thus publicly employed had been wanting, he is also found, after the death of Oliver, remunerated for his services, which then had been divided with those of Andrew Marvell, as before they had been with those of Philip Meadows, not with the reduced sum of £150, but with that of £200." There are also other letters written by Milton, in 1658 and 1659, in the name of the Protector Richard. And to all this, and possibly much more official work, must be added several publications on his own account in the last days of the fast dissolving political system which he had laboured so earnestly to uphold:—"A Treatise of Civil Power in Ecclesiastical Causes," in 1659; "Considerations touching the likeliest means to remove Hirelings out of the church," and "A Letter to a Friend concerning the Ruptures of the Commonwealth," the same year; and in the next year, 1660, first, a Letter to Monk entitled "The present means and brief declaration of a free commonwealth, easy to be put in practice and without delay;" then, when the fondly-worshipped vision must have all but faded from almost every eye save the writer's own, whose mystic light was all from within, "The ready and easy way to establish a free commonwealth, and the excellence thereof compared with the inconveniences and dangers of readmitting kingship in this nation. The author, J. M." The advertisement of this last pamphlet may still be read in the *Mercurius Politicus* (the parliamentary newspaper) of the 8th of March, accompanied with a list of typographical errata which had been left unnoticed in the pamphlet itself, "by reason of the printer's haste." There was, indeed, no time to lose.

The Restoration, of course, stripped Milton both of office and pension. There is a tradition that it was thought prudent to get up a mock-funeral for him in the apprehensions that were felt for his safety. It is certain that he had to hide himself for a time in a friend's house in Bartholomew Close. But in about three months after the king's return the act of indemnity not only secured to him and others impunity for the past, but in his case did not even encumber the boon of life and liberty with any incapacitation for the future. In addition to having some powerful friends in the new government, he is said to have been mainly indebted for the leniency he experienced to the intercession of Sir William Davenant, who, ten years before, when he had fallen into the hands of the parliamentary party, had in like manner been saved through Milton's interest. Upon being obliged to leave the residence which he had occupied while he held the office of secretary to the late government, he had in the first instance retreated to a small house in Holborn, near Red Lion Fields (now Red Lion Square); but this he soon exchanged for one in Jewin Street, not far from his old abode in Aldersgate. The true old London to the east of St. Paul's, in which he had first seen the light, seems always to have had an attraction for him; and it so happened that he was also to lay his bones there. He was far, however, as yet from feeling that he was done with

this world. On the contrary, rising from the midst of his ruined fortunes, he set himself, late with him as the hour was, and deep beyond that of night as was the darkness that had fallen upon him, to rear as it were a new life, with as high a spirit as if he had been still in the bright morning of his days. He returned, not perhaps, for all that he had lost, without some sense of release and restoration, to the beloved studies of his youth. So early as in 1661 we have him bringing out a little treatise on the elements of Latin grammar. But the work of which his mind was full was already his great epic, by which in all future time he was to be chiefly known. Aubrey states that "Paradise Lost" had been begun about two years before the Restoration; and according to the same authority it was finished about three years after that event. It was certainly completed in 1665, when it was shown by Milton to his young friend Ellwood the quaker, at Chalfont St. Giles, in Buckinghamshire, whither he had retired with his family from the great plague of that year to a house which Ellwood had taken for him. It was not published, however, till 1667, when it appeared in a small quarto, divided into ten books. There are copies of the same original edition dated 1668 and 1669. The poem first appeared as we now have it, in twelve books, in the second edition published in octavo in 1674; the alteration having been effected by the division of the original seventh and tenth books. Milton made over to his publishers the right of bringing out three successive editions of fifteen hundred copies each for £5 in hand, and further payments of the same amount on the sale of thirteen hundred copies of each edition. He himself, under this agreement, received only £10 in all; his widow would receive £5 more on the second edition after his death; and she made over the entire remainder of her right over the work for another sum of £8 after the publication of the third edition in 1678.

Shortly before leaving town for Chalfont, Milton had made the last of his many changes of residence in London by removing to a house in Artillery Walk, leading to Bunhill Fields. But he certainly began his "Paradise Regained," the subject of which was suggested to him by a remark of Ellwood's, while he was still in the country, if he did not even finish it there. It was published along with his "Samson Agonistes" in 1671. In the preceding year he had given to the world, in a quarto volume, a "History of Britain," coming down to the Norman conquest, in six books, four of them, however, written before his appointment as secretary; and also a treatise on logic in Latin, "Artis Logicæ Plenior Institutio, ad P. Rami methodum concinnata." In 1673 he brought out a quarto volume entitled "Of True Religion, Heresy, Schism, Toleration, and what best means may be used against the growth of Popery;" and in 1674, in duodecimo, a collection of his letters to his friends in Latin and of some of his academical exercises, "Epistolarum Familiarium Liber Unus," &c. He had besides prepared for the press—bringing together, as he states, "with no cursory pains what was scattered in many volumes"—a "Brief History of Moscovia, and of other less known countries lying eastward of Russia as far as Cathay:" it appeared in duodecimo in 1682. His Latin State-letters, written in the name of the parliament and of Oliver and Richard Cromwell, were very incorrectly published in 1676; but a new edition of them was brought out for the Camden Society by Mr. W. Douglas Hamilton in 1859, from a transcript prepared under Milton's own direction, which had been found some years before in the State-paper Office. This collection is to be distinguished from another of "Original Letters and Papers of State addressed to Oliver Cromwell from 1649 to 1658, found among the political collections of Mr. John Milton," which was edited by Mr. John Nickolls in a thin folio in 1743. Much of his time also had for many years been employed upon two works of great labour—the one a Latin dictionary on an extensive scale, of which "three large folios, digested into an alphabetical order," though, it would appear, without having been brought to a state in which they could be sent to the press, were left by him at his death, and afforded important assistance to the editors of the Cambridge dictionary of 1693; the other a complete system of Christian theology in Latin, the manuscript of which, extending to between seven and eight hundred quarto pages, was in 1823 discovered in the State-paper Office by the late Mr. Lemon, and which two years after was by direction of his majesty, George IV., brought out in a magnificent quarto edited by the Rev. Charles Sumner, now bishop of Winchester, under the title of "J. Miltoni Angli de Doctrina Christiana libri duo posthumi," and accompanied in another quarto volume by an English translation with notes, of which a second edition in two volumes octavo appeared in 1852–53.

Thus did the unconquerable spirit of the man keep the resolution and the promise which he had announced to the world many years before, when, in his "Reason of Church Government," 1641, he spoke of labour and study as being what he took to be his portion in this life, and, while piously acknowledging that the accomplishment of his intentions lay with a power above his own, added—"But that none hath by more studious ways endeavoured, and with more unwearied spirit that none shall, that I dare almost aver of myself, as far as life and free leisure will extend." He had by his poetry alone, if there had been nothing more, and especially by his great epic, conferred upon his country and his native language that which might be compared with what a richer and warmer sunshine would be in the natural world. Our English poetry, without his poetry, would be without half of what makes its highest glory and renown.

Milton's death took place at his house in Bunhill Fields on Sunday the 8th of November, 1674, and consequently within about a month of the completion of his sixty-sixth year. He was buried, beside his father, in his parish church of St. Giles, Cripplegate. Though poor, or at all events not rich, he had had enough for his simple wants to the last. He had for some years been a sufferer from gout. Richardson, one of his biographers, was told by an ancient Dorsetshire clergyman, a Dr. Wright, that in a small house, with, he thought, but one room on a floor, he had, "up one pair of stairs, which was hung with a rusty green, found John Milton sitting in an elbow chair, black clothes and neat enough, pale but not cadaverous, his hands and fingers gouty, and with chalk stones. Among other discourse, he expressed himself to this purpose, that, was he free from the pain this gave him, his blindness would be tolerable." Richardson, whose book was published in 1734, adds from other information that he used "to sit in a grey coarse cloth coat at the door of his house, near Bunhill Fields, without Moorgate, in warm sunny weather, to enjoy the fresh air, and so, as well as in his room, received the visits of people of distinguished parts as well as quality." His three daughters seem to have taken somewhat after their mother. When near his end, he complained to his brother that they had been very undutiful to him. Their fortunes in life were not brilliant. Anne, the eldest, who was deformed, but had a handsome face, married a master-builder, and died of her first childbirth, with the infant. Mary, the second, was never married. Deborah, the youngest, who was her father's favourite, and the one that used to read to him after he became blind, married a weaver in Spitalfields, named Clarke, and had seven sons and three daughters; but all that is known of any of them is, that Caleb, one of the sons, went out to India, where he married and became parish-clerk of Madras, and that Elizabeth, the youngest of the daughters, married, like her mother, a Spitalfields weaver (his name was Foster), and had seven children, who all died early, so that in her old age, about the middle of the last century, she was found keeping a small grocer's or chandler's shop in one of the obscurest parts of London.

The original sources for Milton's biography, besides his own works, are the account given by Wood in the Athenæ Oxonienses; Aubrey's Minutes, or notes, in the Bodleian Letters (1813); and the Memoir by Edward Philips, one of his nephews, first published along with an English translation of his Letters of State (1694). Among his subsequent biographers are Toland; the two Richardsons, father and son (whose singular work is of the highest interest); Birch; Bishop Newton; Samuel Johnson (in his Lives of the Poets, 1779); Dr. Symmons, in his edition of Milton's Prose Works (1806); and the late Dr. Todd in his variorum collection of the Poetical Works, first published in 1801, again in 1809, again in 1826, and, for the fourth time, in 1842. But the great work upon this subject will undoubtedly be that of Professor Masson, entitled "The Life of John Milton, narrated in connection with the political, ecclesiastical, and literary history of his time," to be completed in 3 vols.; of which, however, only the first, carrying down the narrative to his return from Italy, has yet appeared; 8vo, Cambridge, 1859.—G. L. C.

MIMNERMUS, a Greek of Ionia, flourished about 620 B C. He was highly celebrated in antiquity as an elegiac and amatory poet, but his works are now lost. They are said to have been burnt by the Byzantine monks on account of their erotic character. Mimnermus was the first great poet who gave an amatory

or pensive cast to elegiac verse, and was hence sometimes considered as the father of elegy. The instability of human happiness, the helplessness of man, the cares and miseries to which life is exposed, the brief season that man has to enjoy himself in, the wretchedness of old age, are plaintively dwelt upon by him, while love is held up as the only consolation that men possess; life not being worth having when it can no longer be enjoyed. "His fragments," says Mr. Grote, "present a vein of passion and tender sentiment, illustrated by appropriate matter of legend, such as would be cast into poetry in all ages."—G.

MINA, Francisco Espoz y, a Spanish general and guerilla chief, was born at Idozin in Navarre, 17th June, 1781. His father was a respectable farmer; and it was not until the French war that he left his agricultural pursuits and enlisted as a private soldier in Doyle's battalion. Soon afterwards he joined the guerilla band collected by his nephew, Xavier Mina; and when the latter was taken prisoner by the French, Francisco Mina was called to the command, and soon absorbed all the guerilla bands around him, so that, according to a hostile account, he had six thousand men in 1811 and ten thousand in 1812. In the latter year he was appointed by the government at Cadiz to the supreme command in Navarre. He states in his memoirs that during this war he was engaged in one hundred and forty-three battles, and that he was never surprised, although at one time eighteen French generals were engaged in baffling his movements. He kept at bay for fifty-three days twenty-six thousand men, who would otherwise have taken part in the battle of Salamanca; and in the same way he assisted in winning the battle of Vittoria. In 1813 he was promoted to the rank of captain-general of the province. Soon after the return of Ferdinand VII. he repaired to Madrid; but, dissatisfied with the political prospects, he attempted, 25th September, 1814, an attack on Pampeluna, with a view to proclaim the constitution, in conjunction with his nephew and other officers. The failure of this operation compelled him to seek refuge in France, where he refused a command offered him by Napoleon during the Hundred Days, and probably aided the various conspiracies which were formed during the succeeding years. The revolution of Cadiz in 1820 recalled him to his country. He was speedily installed as captain-general of Navarre. Subsequently he was appointed generalissimo, to act with twenty thousand men against the "army of the faith," and wreaked a terrible vengeance for the cruelties of the absolutists. The town of Castel Follit was sacked and razed to the ground, and a pillar erected on its site with the inscription, "Here stood Castel Follit." On the invasion of the French in 1823 Mina defended Catalonia with success; but finally concluded an honourable capitulation and took refuge in England. In 1830 he attempted another insurrection in Navarre, which failed through want of unity among the constitutionalists, and he returned to England. In 1834 (22nd September) he was appointed to the command of an army acting against the Carlist general, Zumala-Carregui. He was successful; but ill health obliged him to resign the command in April following, and he died at Barcelona in 1836. His nephew, mentioned above, after the unsuccessful attempt on Pampeluna, headed an expedition for the liberation of Mexico; but was captured and shot after a mock trial in 1817.—F. M. W.

MINDERER, Raymond, a celebrated German physician, the discoverer of the acetate of ammonia, was born at Augsburg in 1570, and died there in 1621.—D. W. R.

MINDERHOUT, Henry van, an excellent marine painter, born at Rotterdam in 1632. He was admitted as master into the guild of painters at Bruges in 1662, and died at Antwerp, July 22, 1696. There is a capital view of the basin of Bruges, with shipping, in the gallery of the academy there, painted in 1653.—His son, William Augustin (1680-1752), followed the same branch of art.—(Catalogues of the *Académie de Bruges* and the *Musée d'Anvers*.)—R. N. W.

* MINIÉ, Claude Etienne, the introducer of the once famous Minié rifle, was born in Paris in 1810. He entered the army at a very early age, made several campaigns in Africa, and attained the rank of captain of chasseurs. The French troops being unable with their smooth-bore muskets to compete in range with the more powerful pieces of the Arabs, it was considered necessary to produce some change in the French arms. Captain Minié, encouraged by the duke of Montpensier, made an extensive course of experiments, and presented to the French artillery committee a new pattern rifle and a new bullet, which gave results far exceeding the practice of the service musket. The great peculiarity of his system was the use of an elongated bullet having a cup or capsule of iron in the end next the powder, so as to expand the lead and make the bullet take the rifling. The system was not perfect on account of the iron cups being occasionally blown through the bullets, leaving a ring of lead in the barrel; but it was the first great step towards the introduction of the rifle into the armies of Europe, and to the production of the Enfield rifle with which the British troops are armed. It would be unjust to Captain Minié to deprive him of the merit of bringing the modern rifle into efficient use; but as regards the invention there can be little doubt that Captain Norton of Rosherville at an earlier period had used the system known as the Minié system. Large offers on the part of Russia are said to have been made to and rejected by the gallant French officer, who gave to his own country the whole benefit of his labour, and did not even take a patent which could scarcely have failed to be valuable. From the Emperor Napoleon III. he received a moderate indemnity, and was appointed to conduct the school of musketry at Vincennes, with unattached rank as "chef de bataillon." As the question of invention has been vehemently discussed, it may be proper to observe that the Minié system applies not to the rifle barrel, but to the bullet exclusively.—P. E. D.

MINOT, Laurence, an English poet of the fourteenth century, is the author of some fine martial lyrics, celebrating the exploits of Edward III. in France between the years 1333 and 1352. The poems are ten in number, composed in the common romance stave of six lines, and were written, in Professor Craik's opinion, contemporaneously with the events they describe. They were discovered by Tyrrhwitt in 1775, among the Cottonian MSS., having been erroneously catalogued as a work of Chaucer's, and were published by Ritson, with notes and introductory dissertations, in 1796. Nothing is known of Minot's history, but it is presumable that he was an ecclesiastic, and his diction renders it probable that he was from the north of England.—T. A.

MINTO, Gilbert Elliot. See Elliot.

MINUT, Gabriel de, scholar, born at Toulouse, 1520, and died at Castra, 1587. He studied at Paris law, medicine, philosophy, and theology, and has left works in each of these sciences. Minut was connected with the most illustrious men of his time, among others with Julius Scaliger.—W. J. P.

MINUTIUS, Felix. See Felix.

MINUZIANO, Alessandro (Minutianus), editor and printer, was born at San Severo in Puglia about 1450; died not before 1521. He studied under Giorgio Merula, and succeeded Francesco Pozzuolo (Puteolanus) in the palatine schools of Milan. For the benefit of his pupils he projected a complete edition, the first published, of Cicero's works; and in due course set up on his own premises a printing-press for its production. He subsequently issued numerous classic and other works—all his editions being characterized by beauty of type and accuracy of text. His publication of the Annals of Tacitus, 1516, does him, however, but little credit, and subjected him to the displeasure of Leo X., as it was fraudulently copied from a like work which was being issued at Rome by the pope himself.—C. G. R.

MINZOCCHI, Francesco, surnamed San Bernardo, an Italian painter, was born at Forlì about 1513. While very young he drew from the paintings of Palmigiano in his native place; afterwards studied the works of Pordenone; and later became scholar and assistant to G. Genga. Minzocchi's principal works are two large frescoes of the "Sacrifice of Melchisedec," and the "Gift of Manna," in the cathedral at Loretto; a series of the History of Christ, in the chapel of the Conception; a fresco of the Trinity, on the ceiling of Sta. Maria della Grata; and several in other of the churches of Forlì. Minzocchi's colouring is considered good, his execution manly and vigorous, and his principal figures have a certain air of nobleness; but he introduced mean and irrelevant matters into his sacred subjects, and the general impression is unsatisfactory. He died in 1574. His sons, Pietro Paolo and Sebastiano, both very inferior to their father, also painted sacred and secular history.—J. T–e.

MINZONI, Onofrio, poet, born in Ferrara, 25th January, 1734; died in the same city, 30th May, 1817. A disciple of the jesuits, he took holy orders, obtained great success as a preacher, and discharged the office of canon penitentiary in his native city. In 1783 a medal was struck in his honour, and a volume of his sonnets, first published in 1794, attained its thirteenth edition in 1821.—C. G. R.

* MIQUEL, Friedrich Anton Wilhelm, a celebrated Dutch botanist, professor of botany and director of the botanic garden at Amsterdam. He was for some time director of the Leyden garden. He has devoted his attention specially to systematic botany, and has published some valuable monographs. He has contributed papers to German, Dutch, French, and English periodicals, and he wrote the Urticeæ and Piperaceæ for Martius' Flora Brasiliensis. Among his publications are the following—"Observations on Piperaceæ and Melastomaceæ;" "Description of Cacteæ;" "Monograph of Cycadeæ;" and "Systema Piperacearum," which is a standard work on the subject.—J. H. B.

MIRABAUD, Jean Baptiste, was born at Paris in 1675. His literary reputation was first acquired by a prose translation of Tasso's Jerusalem Delivered, 1724—a work to which his reception into the Academy in 1726 was mainly due. He subsequently translated the Orlando Furioso, but with less success. The atheistical Système de la Nature, which was so long attributed to him, was in reality the work of the Baron d'Holbach and his clique. In 1742 he was elected perpetual secretary of the French Academy, and died in 1760. He was succeeded in the Academy by Buffon.—W. J. P.

MIRABEAU, Boniface Riquetti, Vicomte de, younger brother of the great orator, was born at Bignon, 30th November, 1754. He displayed an almost excessive valour in the war of the American revolution, and on entering public life at home held fast to the privileges of the noblesse, and in no way co-operated with his brother. He had wit enough, for it was he who said:—"In any other family I should be considered a clever fellow, though a profligate; in my own I am looked on as a moral man, but an ass." He exaggerated his own vices, and was but a fat jovial fellow, fond of his bottle, and appropriately enough christened *Barrel*-Mirabeau. He went over the border to serve with Condè. The circumstances of his death, which took place in 1792, are variously reported: he died of a flux, say some; was run through the body, say others.—W. J. P.

MIRABEAU, Honoré Gabriel Riquetti, Count de, was born at Bignon, near Nemours, on the 9th of March, 1749, and died at Paris on the 2d April, 1791. He was descended from an Italian family attached to the Ghibeline party. This family—the Arrighetti—fled from Florence in the thirteenth century, and took refuge in Provence, where the members thereof engaged with success in commercial pursuits. One of the descendants bought the estate of Mirabeau, which Louis XIV. raised to a marquisate. The father, the grandfather, and the uncle of the Count de Mirabeau had all served in the army or navy, and the Mirabeaus generally were distinguished by a character bold, impetuous, and original. In none was this character more marked than in the Marquis de Mirabeau, the father of France's most famous orator. The marquis was a man of talent and an independent thinker. He wrote numerous and voluminous works, in which eccentric doctrines were clothed in a still more eccentric style. His writings were devoted to philanthropic and economic subjects. His chief production was the "Friend of Men," which while bringing him celebrity, involved him in controversy. But this shrewd economist grossly mismanaged his own affairs, and this ardent and disinterested philanthropist treated his wife and children with brutal despotism and insane caprice. Honorè Mirabeau had, when three years old, the smallpox, which left his face horribly disfigured. He gave early signs of a robust constitution, of brilliant qualities, of a generous heart, and of a wild and passionate temper, which his father maddened when trying to subdue. It cannot be said that Mirabeau's education was wholly neglected, but, through his father's tyranny and whim, it was so fitfully conducted that there was no harmony of mental and moral development, while the intellect was stimulated and enriched in a few directions without being thoroughly disciplined. Having studied for a year or two at a military institution, Mirabeau entered in July, 1767, the regiment of the Marquis de Lambert, a disciplinarian as ferocious as Mirabeau's father. Mirabeau was not slack in the discharge of his military duties, and read diligently every book that he could obtain on the art of war. After serving a short time Mirabeau was involved in a disreputable quarrel with the Marquis de Lambert, the blame of which the marquis must chiefly bear. The angry subaltern abruptly quitted the regiment. For this act of disobedience he was, with his father's entire approval, imprisoned in the island of Ré. He devoted a part of his half-year's confinement to the composition of an essay on despotism. On leaving Ré, Mirabeau was permitted to join the French legion in Corsica. He gained by his zeal, intelligence, and courage the approval of his superiors, and he seemed destined to an illustrious military career; but just when he was raising his hand to obtain the promotion he had so well deserved, his father with cruel perversity commanded him to abandon a profession to which he had grown attached, and to retire to the estate of Mirabeau, where he was to perfect himself in the sciences so much loved by his father, and to make agricultural and economical experiments—a fine occupation, truly, for the fiery and ambitious youth. In June, 1772, Mirabeau married the only daughter of the Marquis de Marignane. This was one of those marriages, altogether worldly, with which France is so familiar, and which bear such bitter fruits. The Marquis de Marignane, though rich, would not intrust Mirabeau with any portion of his daughter's fortune. He agreed, however, to an annual allowance of the most moderate kind. Mirabeau's income from other sources was scanty enough; nevertheless he plunged recklessly into the most extravagant expenses, and was soon deeply in debt. The father was provoked, the father-in-law annoyed, and the young wife was not sorry to find an excuse for bidding farewell to a husband who had been forced upon her from conventional considerations. By the direct intercession of his father, and by the help of one of those instruments of oppression then so rife in France, Mirabeau was again condemned to imprisonment, first from September, 1774, till May, 1775, in the castle of If, in the Gulf of Marseilles, and then in the fortress of Joux, near the dreary little town of Pontarlier in the Jura. His wife he was never to see more, to the regret neither of her nor himself. Prison and exile did not prove so very formidable. Soon at Pontarlier Mirabeau was a prisoner in little more than the name. He obtained from the commandant of the fortress permission to visit the town, and was admitted into whatever of good society Pontarlier had, including the Marquis de Monnier, an old gentleman of eighty, and his wife, a beautiful young lady of nineteen. As few Frenchmen deem it wrong to reward hospitality by the blackest injury which one man can inflict on another, Mirabeau had no scruple about seducing the marquis' wife. The affair was discovered; the marchioness was sent to her parents; Mirabeau fled. Ere long he was joined by the marchioness in Switzerland; thence, to elude immediate pursuit, the guilty fugitives went to Holland. They fixed their abode in October, 1776, at Amsterdam. By a decree of the parliament at Besançon Mirabeau was condemned to death and executed in effigy. In May, 1777, Mirabeau and the marchioness were arrested; she was sent to a cloister, and he to the fortress of Vincennes, where, strictly watched, he had for three long years and a half ample leisure for repentance and reflection. We have abundant traces of the reflection, but few of the repentance. Mirabeau's productions at Vincennes were on all subjects; and sometimes the topic and the treatment were alike obscene, though now and then there was nobleness in both. Alone of all his Vincennes utterances did his passionate "Correspondence with Sophie," published shortly after his death, gain him more than a passing renown. Freed from his bonds in December, 1780, broken in health, but not bowed in soul, Mirabeau stept from his dungeon only to battle in the courts of justice. He had first to procure the revocation of the decree condemning him to capital punishment. He then entered into an ignominious contest with his wife and her relations, to which perhaps he was chiefly urged by his pecuniary embarrassments. Pleading his own cause, Mirabeau showed that though he might be thwarted, defeated, maligned, France had in him an orator of a rare and peculiar kind. From this time to the outbreak of the Revolution Mirabeau could scarcely be regarded as aught but a literary adventurer, clutching at a precarious livelihood by means not always the purest. His love for Sophie de Ruffey had spent itself in the ardent letters; a Dutchwoman named Nehra took her place, to whom he remained as faithful as such a man could be to any woman. Dashing pamphleteer, indefatigable agitator, as dissatisfied with public affairs in France and throughout the world as he had reason to be with his own private affairs, Mirabeau went to England at the close of 1784. Here he agitated and pamphleteered after his wont; and when in 1785 he returned to Paris, it was simply to pamphleteer and to agitate. In his own rough way Mirabeau was an honest man, though falling far below the loftiest standard of integrity. There seems little doubt that in his trashy flying sheets and hasty compilations, his pen was often that of the hireling. Beginning to be felt and dreaded as

a power, colossal if chaotic, Mirabeau was sent in 1786 by the French ministry, whom he had virulently attacked, on a secret mission to the court of Berlin. A few days after his arrival Frederick the Great died. Recalled in a few months from Berlin, where he seems slenderly to have satisfied his ministerial employers, he—anew a restless condottiere in Paris—scourged them with all the weight of his vengeance, and all the bitterness of his wounded vanity. He likewise—in a big pamphlet of half a dozen volumes or so on the Prussian monarchy—dissected and denounced that stringent and pedantic bureaucratism which Frederick the Great had established, and which has been so fatal to Germany. Several of Mirabeau's works, worthless enough in themselves, were burned by the public executioner. The government was also silly enough to order his arrest; he, however, contrived to escape. Greatly sinning, but far more wronged than sinning; squandering his faculties recklessly, yet preparing them for magnificent results; Mirabeau—born a few months after Alfieri and Charles Fox, a few months before Göthe—had reached his fortieth year when the grandest and most terrible of political dramas opened. His lurid popularity, bought alike by generous self-sacrifice and by venality, by patriotic zeal and by vileness, his leonine courage, his tumultuous and titanic vigour, his contagious sympathies, his electric speech, his quick glance, his genuine insight, his practical sagacity, his martial promptitude, at once made Mirabeau both the Agamemmon and the Achilles of the Revolution. He led his eager troops only too well to the onslaught on the citadel of corruption. Yet Mirabeau was really as little of a revolutionist as of a republican. He was too much a pure politician to delight in extremes; the reformation of abuses, the transformation of the monarchy, the regeneration of France, he aimed at, and not wholesale annihilation and anarchy; no one could be less a dreamer, a doctrinaire, a destructionist. But he had torn wide the floodgates; and it was vain for him or for others to believe that he could control the deluge. The two eventful years from the opening of the states general on the 5th May, 1789, till Mirabeau's death, identify Mirabeau's biography with the history of France. Rejected as a candidate by the nobility of Provence, Mirabeau threatened to crush the French aristocracy, as Marius had crushed the Roman. Turning with wrath from his own class, Mirabeau appealed to that third estate which, after simply claiming equality with the clergy and the patricians, rose to an exclusive omnipotence only to be trampled into insignificance and servitude by a remorseless autocracy. To qualify himself as a deputy for the third estate, Mirabeau opened a shop as a cloth merchant. There was something of paltry, petulant defiance, and of French theatricality in this. The states general merged in a few weeks into the national or constituent assembly. As a member of the assembly Mirabeau speedily dominated it by his genius, his audacity, his statesmanship, by the pith, plenitude, pressure of his imposing individuality. The assembly in the main acted with moderation, with wisdom, and with dignity, and passed many valuable measures of lasting benefit to the French people; and the multitude, though guilty of violent acts, such as the taking of the Bastile and the massacres at Versailles, had not yet been heated and stung to a sanguinary mood. Nothing could have saved the French monarchy; but its downfall was immensely hastened by the cowardice and desertion of the French nobles, who, instead of heroically combating for the French throne, and for whatever in the existing institutions was worth saving, began almost ere the assembly had entered on its deliberations to leave France in masses, and then had the double disgrace of being plotters against their country and pensioners in foreign lands. The splendour of Mirabeau's eloquence has made men forget how much more the assembly was a doing than a talking body, containing, though it did, orators the most gifted and brilliant. A few of Mirabeau's memorable sayings are continually repeated; but it would be degrading Mirabeau to a mere rhetorician to judge him by these. Mirabeau was continually urging the assembly to hard work; to change, and then to consolidate. The assembly was divided into four principal parties; the extreme monarchists, the rational monarchists, the Orleanists, the opponents of aristocratic distinctions and of all privileges. This fourth party was, however, not compact, but fell into numerous fractions, whereof that anarchic and bloody fraction which afterwards gained such an evil name in the convention, had scarcely any influence. Sieyès fertile in ideas, and Mirabeau as the irresistible champion of order and of progress, could not be classed with any of these four parties. At first Mirabeau opposed the court intrigues and machinations; then he seemed willing to be the saviour of the Bourbon dynasty. There was no inconsistency herein; there was nothing dishonourable. What alone was blamable was that Mirabeau, while obeying his chivalrous instincts no less than his political prescience, should have accepted large sums from the court. Shattered by his various imprisonments, exhausted by vice—for his harangues in the assembly, and his labours in his cabinet, in committees, and in political clubs could have told little on a man of so much muscle and tenacity—Mirabeau died after a short and severe illness. His death was universally and fervently deplored, and he was buried with prodigious pomp. He had expressed his regret that he had not brought into the Revolution a character as spotless as that of Malesherbes; he said that he had paid dearly the sins of his youth; and he cried in his last hour that his heart mourned for the monarchy as about to become the prey of the factions. But he could not, as in his celebrated interview with her he assured the queen, have shielded the throne from popular fury. When he was snatched away, France was trembling with the first throbs of that national delirium which tore to pieces everything that was not willing to be still more reckless than itself, and in the presence of which even the mighty and massive Mirabeau would have been powerless. Mirabeau, with that absence of self-respect which made him borrow money from every one, was equally unscrupulous in borrowing ideas. Many of his speeches, and probably most of his books and pamphlets, were either wholly or in part composed by others. Ample memoirs of Mirabeau have been published by his illegitimate son, Lucas de Montigny. The most copious account of him in English is that by Mr. Storer Smith. The recorded discourses of Mirabeau scarcely come up to his reputation; we must therefore conclude that, as in notable orators generally, more than half of the magic, of the invincible impressiveness, was in the voice, the gesture, and the glance.—W. M–l.

MIRANDA, Francisco de, a Peruvian general, born 1750; died 1816. He entered the military service of Spain, and afterwards served in the French army in the American war (1779–81). He afterwards visited nearly every country in Europe, seeking aid for his project of achieving for the South American colonies the same independence which had already been gained by the North American states. In 1792 and 1793 he again served in the French army of Flanders, under Dumouriez; but in consequence of a dispute with his superior, Miranda was compelled to escape to England in 1797. In 1804 Pitt meditated the liberation of the South American colonies, and an expedition was to have been despatched under Sir Arthur Wellesley; but the project was abandoned, and Miranda betook himself to the United States. Aided by two citizens of New York, he fitted out the *Leander* with thirty guns and two hundred volunteers, and sailed for Trinidad, where Admiral Cochrane assisted him with a small flotilla of gun-boats. He landed, 2nd August, 1806, at Vela de Coro in Venezuela; but overpowered by superior force, he re-embarked for Trinidad. In 1811 he re-appeared in Venezuela, induced the inhabitants to declare their independence of Spain, and received the command of the republican troops. The revolution triumphed in New Granada; and on the 23rd December, 1811, a constitution was voted in the form which had been suggested chiefly by Miranda. A terrible earthquake, 26th March, 1812, by which seven cities were destroyed, and twenty-six thousand lives sacrificed, led to the ruin of the new republic, and the Spanish forces retook Barequisemento, San Carlos, and Arauna. Treachery and desertion completed the discomfiture of the independent party; and Miranda, who maintained his position to the last at La Victoria, concluded a capitulation, by which the constitution of the Spanish cortes was established, but the persons and property of all the insurgents were to be respected. In violation of this capitulation, Miranda was seized and conveyed to Cadiz, where he died in the dungeons of the Inquisition.—F. M. W.

MIRANDA, Saa de, a Portuguese poet, born at Coimbra of a noble family in 1495. He abandoned the profession of the law, and travelled through Spain and Italy. On his return to Portugal he enjoyed the favour of King John III.; but some quarrel, arising out of an allusion in one of his poems, compelled him to retire to his estate at Tapada, where he died in 1558. His eclogues, of which the greater number are written in Spanish, are his most characteristic works, and may be said to have founded a new school, based on the study of the classical writers.

His lyric poems, chiefly in the Portuguese language, are in the older forms, but correct and dignified in style. He also wrote two comedies and several poetical epistles.—F. M. W.

MIRANDOLA. See PICO.

MIRBEL, CHARLES FRANÇOIS BRISSEAU DE, a celebrated French botanist, was born at Paris, 27th March, 1776, and died at Neuilly, 12th September, 1854. He devoted his attention early to botany, and was a pupil in the Paris museum. In 1797 he accompanied Ramond to Mont Perdu and the Pyrenees. He was appointed director of the garden at Malmaison, in which the Empress Josephine had a fine collection of plants. He acted as private secretary to Napoleon in Holland; and he was afterwards nominated director of the Dutch school of painting at Paris and at Rome. In 1808 he was chosen a member of the Academy of Sciences of the Institute of France; and he became professor-adjoint of botany and vegetable physiology. Subsequently he was a member of the council of state, and was named secretary-general of the department of police. He mingled in public affairs for some years, and then resigned office. In 1829 he became professor of culture at the Museum d'Histoire Naturèlle. He was chosen a foreign member of the Royal and Linnæan Societies of London. He was a distinguished vegetable anatomist and physiologist, and has done much to advance our knowledge of the structure and functions of plants. Among his writings may be enumerated the following—"Elemens de Physiologie Vegetale et de Botanique;" essays on the geographical distribution of coniferæ; anatomical and physiological researches on Marchantia polymorpha; notes on Cambium; on the structure and development of the vegetable ovule; on the formation of wood and bark in dicotyledons; history of vegetable embryogeny; on the structure of some monocotyledons.—J. H. B.

MITCHELL, SIR ANDREW, a Scottish statesman and ambassador, was the son of the Rev. William Mitchell, one of the ministers of St. Giles' church, Edinburgh, and a member of the family of Mitchell of Thainston, Aberdeenshire. He was educated at the university of his native city, where he studied mathematics under the celebrated Colin Maclaurin. He began his public career as secretary to the marquis of Tweeddale, who in 1741 was appointed secretary of state for Ireland. In consequence of the jacobite rebellion of 1745 the marquis resigned his office; but the activity and zeal which Mitchell displayed during that critical period recommended him to the favour of the government, and after the suppression of the rebellion he was in 1747 returned to the house of commons as member for the Elgin district of burghs. In 1751 he was appointed British minister at Brussels. Two years later he was created a knight of the bath, and appointed ambassador-extraordinary and plenipotentiary at the court of Frederick the Great of Prussia. He acquired extraordinary influence over the mind of that monarch, and was celebrated for the plain and strong censures which he often levelled against Frederick's acts of cruelty and oppression. He seems to have borne Mitchell's remonstrances and epigrammatic sarcasms with equanimity, from a regard both to his high character and to the strenuous support which he received from him amidst his greatest difficulties. The zealous and courageous ambassador was constantly at the king's side in every emergency, cheering and helping him. He accompanied him in several campaigns, was repeatedly under fire, on one occasion made a narrow escape from capture, and cheerfully endured all the hardships of a soldier's life in his eagerness to promote the interests of his sovereign ally. Sir Andrew died in 1771. The Prussian monarch is said to have wept as he saw the funeral procession of his honest and courageous friend pass.—(*Memoirs and Papers of Sir Andrew Mitchell*, by Andrew Bisset, 2 vols.)—J. T.

* MITCHELL, G. DONALD, an American writer, better known by his assumed name of IK. MARVEL, was born in 1812 at Norwich, Connecticut, and studied at Yale college, where he took his degrees in 1841. After travelling eighteen months in Europe, he returned to study law in New York. The impressions made upon him during his travels were published in 1847, under the title of "Fresh Gleanings." In the following year he made a second journey to Europe, and resided for some time in Paris, whence he contributed to a New York journal letters descriptive of the Revolution, which were afterwards published in a volume entitled "The Battle Summer." His next publication, "The Lorgnette," consists of clever sketches of New York society, which is likewise the character of his "Fudge Doings." His reputation was greatly extended by his "Reveries of a Bachelor," 1851, and "Dream Life," 1852. He was consul at Venice in 1853, and since his return to America has been engaged on a history of Venice.—R. H.

MITCHELL, JOHN, the first professor of biblical literature to the United Secession church, Scotland, was born at Beith, 15th October, 1768, his father being the Secession minister of that place. After his term of academic and theological study had been concluded, he was licensed as a preacher by the presbytery of Perth in 1792. Immediately afterwards he was called by the congregation of Whithorn and by that of Anderston, then a suburb of Glasgow. The synod decreed him to Anderston, and he was ordained on the 1st of August, 1793. A long and useful ministry was spent by him, and his congregation so grew that it removed at length to a larger and more handsome edifice, now the United Presbyterian church, Wellington Street. In September, 1825, he was chosen by the synod professor of biblical literature, and entered on the duties of his office the following year. In 1804 Dr. Claudius Buchanan gave the university of Glasgow £100 to be awarded as a prize for the best essay on the "Civilization of the subjects of the British empire in India," and Dr. Mitchell gained it. The Essay was at once published, and its graceful style and able discussions made it popular. It deals in a masterly way with the successive points taken up, and always in a benign, christian spirit. Nay, sage-like, it anticipates the dangers and difficulties of such a crisis as late years have brought into painful prominence. So impressed was Dr. Buchanan with the Essay that he asked its author to become chaplain of the army in India, offering to procure that situation for him. Dr. Mitchell for a variety of reasons declined, and laboured on in Glasgow to a numerous and attached flock till his pastorate numbered more than fifty years. His discourses were scriptural in contents, graceful in style and delivery, and very devout in tone and spirit—for his lips had been touched with fire from off the altar. He presided in his theological class with great acceptance; his students, besides being benefited, were charmed into attention by his courtesy and blandness — his venerable appearance reminding them of Samuel in the school of the prophets. None of his lectures have been published, though the publication was anticipated. He received the degree of D.D. from the college of Princeton in 1815, and from that of Glasgow in 1837. Full of years and honour Dr. Mitchell died 25th January, 1844. In addition to his learned gifts and acquirements, Dr. Mitchell was remarkable for his sympathy and gentleness, which showed themselves also in the soft and silvery tones of his voice. His smile was a benediction. He possessed in a rare degree the "ornament of a meek and quiet spirit," which rejoiced to strew the fruits of its beneficence along its daily walk, without courting observation or inviting human applause. He was the model of a working pastor and a christian gentleman. In short, he was one of the truest, kindest men "that ere wore earth about him."—J. E.

MITCHELL, THOMAS, an eminent Greek scholar, was born in London in 1783, the son of a riding-master. He was educated at the Blue-coat school, which sent him to Pembroke college, Cambridge. Though the promising "Grecian" of Christ's hospital distinguished himself highly at Cambridge, he was unfortunate in his academic career. A new regulation prevented him from obtaining the fellowship of Pembroke which he had a right to expect; and though he gained, on competition, an "open" fellowship at Sidney Sussex college, he had to vacate it after a term, being reluctant to take holy orders from the same honourable scruples which made the orthodox Johnson unwilling to enter the church. Another form of the same conscientiousness led him to decline the Greek professorship in a Scotch university where, as a condition precedent, he would have been obliged to subscribe the Confession of Faith. This invitation was given after the appearance of the striking essays on Aristophanes which he began to contribute to the *Quarterly Review* in 1813. Their success led him to attempt the translation of five plays of Aristophanes into English verse, which was published in 1820–22, with a most amusing and interesting preliminary dissertation, perhaps a little disfigured, however, by the intrusion of the author's dislike of democracy in general, and of the Athenian democracy in particular. Mitchell's rendering of Aristophanes is wonderful in its spirit and vigour; and in his imitation of the trochaics and anapæsts of the original, he displayed a singular mastery of English metre. Obliged for a living

to edit classics and correct for the Clarendon press, even that resource had failed him when, towards the close of his life, he was aided by a donation, through Sir R. Peel, from the royal bounty fund. He died near Woodstock in May, 1845.—F. E.

MITCHELL, Sir Thomas Livingstone, Knight, was the son of a gentleman of Stirlingshire, where he was born in 1792. Entering the army he served in the peninsula, attained the rank of major, and at the close of the contest was commissioned to make surveys for the government of the chief battle-fields in Spain and Portugal. Publishing in 1827 a valuable work on geographical and military surveying, he was appointed in the same year deputy surveyor-general, becoming afterwards surveyor-general of New South Wales. Between 1831 and 1836, under circumstances of difficulty and danger, he made personal explorations, of which he published in 1838 his well-known account—"Three expeditions into the interior of Eastern Australia," followed in 1848 by a narrative of another expedition performed in 1845-46, "Journal of an expedition into the interior of Tropical Australia." The discovery of Australia Felix and of the river which he named Victoria, were among the more important results of these expeditions. During a visit to England he was knighted in 1839. Among his official publications was an elaborate map of New South Wales and a manual of Australian geography for the use of the schools of the colony. Although not himself a naturalist, he kept in view during his expeditions the claims of science, and added largely to our knowledge of the natural history, &c., of the regions which he explored. He died a colonel in the neighbourhood of Sydney in 1855.—F. E.

MITELLI, Agostino, an eminent painter of the Bolognese school, was born at Battidizzo, near Bologna, March 16, 1609. He was a scholar of Dentone, and painted like him architectural interiors, elevations, buildings in ruins, &c.; but added a softness, variety, and grace which were seldom found in the works of his master; and he drew the figure with skill, an attainment he is said to have acquired in the school of the Carracci. Mitelli formed a warm friendship with Colonna; and as the styles of the two friends blended well together, they worked in concert; and their paintings became universally popular as decorations of the public apartments of palaces, &c. They painted together at Bologna the chapel of Rosario; the hall of the villa Caprara; the Bentivogli and Pepoli palaces, &c.; and elsewhere the archiepiscopal palace at Ravenna, and palaces and convents at Parma, Florence, Rome, Modena, and Genoa. By Philip IV. they were invited to Madrid, where they decorated a magnificent hall and three saloons. They remained at Madrid two years, when Mitelli was taken ill and died, August 2, 1660.—J. T–e.

MITELLI, Giuseppe Maria, son and scholar of Agostino Mitelli, was born at Bologna in 1634. He painted the figures in some of his father's decorative works; executed several altar-pieces for churches in Bologna, and a few historical pictures. But his reputation was never very high as a painter. As an engraver he was more esteemed. His prints are, however, slight, feeble, and often inaccurate. Among them are twenty plates of the history of Æneas, after the Carracci; the Cries of Bologna, in twenty plates, after An. Carracci; the "Twenty-four Hours of Human Happiness," twenty-six plates from his own designs; and various separate prints—in all nearly two hundred. He died in 1718.—J. T–e.

MITFORD, John Freeman, Baron Redesdale of Redesdale, an English lawyer and statesman, was born in 1748, and educated at Winchester school and at New college, Oxford. He was descended from an old Northumbrian family, and was the brother of Mr. Mitford, the historian of Greece. Having studied at Lincoln's inn, he was called to the bar and soon obtained a high reputation as a chancery lawyer. He entered the house of commons in 1789 as member for Beer-Alston, and in 1793 was appointed solicitor-general. In that capacity he assisted Sir John Scott, afterwards Lord Eldon, in conducting the trials for high treason of Hardy, Horne Tooke, and Thelwall, which reflected no great credit on the managers, and ended in the triumphant acquittal of the accused. He was made attorney-general in 1799, and was chosen speaker of the house of commons in 1801. In the following year, upon the death of Lord Clare, he was elevated to the peerage and appointed lord chancellor of Ireland. He held this office till the death of Mr. Pitt, in 1806, broke up the government. He died in 1830. Lord Redesdale was the author of a treatise on "Pleadings in Suits in the Court of Chancery," published in 1782.—J. T.

MITFORD, Mary Russell, the author of "Our Village," and other works, was born at Alresford, Hampshire, on the 16th December, 1786. Her father was a physician with but little practice, but of a sanguine, cheerful, speculative temper, which involved him in pecuniary losses, and made him at length dependent on the exertions of Mary, his only child, for a livelihood. The fortune derived from a lottery ticket given to this little girl on her tenth birth-day, and which won a prize of £20,000 at Dublin, was dissipated in rash speculations. Mary was educated at a school in Hans Place, Chelsea, where one of the governesses turned the mind of the pupil strongly in the direction of the drama. In her twentieth year she published three separate volumes of poetry, which had all the faults incident to a young lady's poetry, and were severely criticised in the *Quarterly Review*. Another poem, "Watlington Hill," in commemoration of a coursing match, appeared in 1812. Her dramatic compositions saw the light at a later period—"Julian" in 1823, "Foscari" in 1826, "Rienzi" in 1828, and after that "Charles the First." The last-named was suppressed by George Colman the licenser, as of dangerous principles, but subsequently appeared at the Coburg theatre, and was found to do no harm. Indeed, Miss Mitford's genius lay in describing scenes far removed from the stage; and when in 1819 she contributed to the *Lady's Magazine* those charming sketches of English and rural life, entitled "Our Village," she secured her true place in the history of English literature. The charm of these simple stories and descriptions is indescribable. In a similar strain, but with not quite the same success, she wrote "Belford Regis, or sketches of a country town;" the materials of which were gathered from the town of Reading, near which she resided. Though less under the pressure of necessity in her later years than she once had been, her literary industry continued unabated, and she was a large contributor to various collections of tales. In 1852 she brought out her "Recollections of a Literary Life, or books, places, and people," 3 vols., which is not a narrative of the personal events of her life, so much as an account of her reading and reflections. Her last publication was "Atherton, and other Tales," 3 vols., 1854. On the 10th of January, 1855, she died amid regrets as general as they were sincere.—R. H.

MITFORD, William, the historian of Greece, was born in London in February, 1744. He was the eldest son of John Mitford, Esq., of Exbury, near Southampton. He received his education at Queen's college, Oxford; and after quitting the university, began to read law at the Middle temple, where he was joined by his younger brother. Upon the death of his father, leaving him in possession of the family inheritance, Mitford abandoned his legal studies, and soon after obtained a commission in the South Hampshire militia. His brother worked on at the law, and finally rose to the woolsack, and was created Lord Redesdale. At the mess table of his regiment Mitford had the good fortune to be brought in contact with a mind of a breadth and capacity not often met with at such reunions; he became the friend of Captain Edward Gibbon, whom he succeeded as lieutenant-colonel of the regiment in 1779. Conversation with Gibbon awakened in him a like ardour for historical research; and the plan of the history of Greece was conceived and sketched out during the intervals of his military avocations. Entering parliament, Mitford sat successively for the boroughs of Newport (Isle of Wight), Beer-Alston, and Romney. He scarcely ever spoke except upon military questions, when he expressed himself with sense and clearness. He wrote in 1774 a "Treatise on the Military Force, and particularly on the militia of this kingdom." The first volume of the "History of Greece" was published in 1784, and the remainder appeared in successive volumes in 1790, 1797, 1808, and 1818. His other works are "Observations on the History of Christianity;" a pamphlet on the corn-laws (of course upholding them, for Mitford was a zealous tory); and an "Inquiry into the Principles of Harmony in Language and of the Mechanism of Verse, modern and ancient." The "History of Greece," though it has lost the position which it once held, since the publication of the more learned and critical works of Thirlwall and Grote, can still be read with interest and pleasure. It is written in the spirit of a thorough-going partisan of aristocracy, who sees in the democracy of Athens the same terrific bugbear which the detested French convention was actually presenting to his eyes, and is thence incapable of doing justice to its champions. This is especially manifest in the narrative given by the historian of the struggle between Demos-

thenes and Philip of Macedon. Yet it must be allowed that the very partiality of the writer imparts a warmth and animation to his style, and renders his work more readable, if not more accurate. Mitford died at Exbury in 1827.—T. A.

MITHRIDATES II., who was in reality the first independent king of Pontus, and should more accurately be classed as Mithridates I., was son of Ariobarzanes II., whom he succeeded in 337 B.C. There are no particulars of his life from that date until we meet with him, apparently in a very subordinate capacity, at the court of Antigonus, soon after the death of Alexander. Flying from this servitude and dependence, he seized a fortress in Paphlagonia, rapidly increased his forces, and thus became the founder of the kingdom of Pontus. In 302 B.C., however, his assassination was procured by Antigonus, to prevent him from joining the league formed by Cassander and his confederates.—MITHRIDATES III. succeeded him, added largely to his dominions, and reigned for thirty-six years.—MITHRIDATES IV., grandson of the preceding, succeeded Ariobarzanes III., but the precise date of his accession is still a matter of dispute. He repulsed an invasion of his kingdom by the Gauls; and subsequently taking part in the war between Seleucus and Antiochus Hierax, defeated the former in a great battle. In 220 B.C. Mithridates attacked the powerful city of Sinope, but was unable to reduce it. The date of his death is conjectured by Clinton to be 190 B.C.—His grandson, MITHRIDATES V., surnamed EUERGETES, was on the throne in 154 B.C., when we find him assisting Attalus II. against Prusias, king of Bithynia. He was the first of the Pontic kings who entered into an alliance with the Romans, to whose aid, during the third Punic war, he sent some ships and a small auxiliary force. He was assassinated at Sinope, by a conspiracy amongst his attendants, about 120 B.C.—W. J. P.

MITHRIDATES VI., King of Pontus, surnamed EUPATOR, but commonly known in history as Mithridates the Great, was born about 132 B.C., and was brought up at Sinope, where he received a Greek education. He succeeded his father Mithridates V., about 121 B.C. His grounds of quarrel with the Romans commenced early, as during his minority they deprived him of Phrygia, which had been possessed by his father. He commenced his career by the conquest of Colchis and Lesser Armenia, about 112 B.C., having first secured himself on the throne by the execution of his mother and brother. Being called in by the Greeks of the Chersonesus Taurica or Crimea to their assistance against the Scythians, he expelled the latter from the Crimea, and carried his victorious arms as far as the Dneister. He appears to have established a strong influence over the Scythians even as far as the Danube—having in view already his great contest with Rome. The kingdom of Bosphorus in the Crimea became tributary to him, and soon afterwards, by the bequest of its last king Parisades, was incorporated with his dominions. He also allied himself with Tigranes, king of Armenia, and with the Parthians and the Iberians in the vicinity of the Caspian. During some years he, moreover, laboured in various ways to gain entire possession of Paphlagonia, Galatia, and Cappadocia, against the authority and influence of Rome; the republic being much hampered about 90 B.C. with the social war. Our knowledge of these events is very imperfect, but it appears that Mithridates for a long time carefully avoided coming to an open rupture with Rome. The war broke out in 88 B.C. The Roman legate Aquilius and their ally Nicomedes king of Bithynia, were completely defeated in Paphlagonia, and Mithridates followed up his success by the invasion of the Roman province of Asia, which then comprised a large part of western Asia Minor, with Pergamus for its capital. He overran the whole province, and all Asia Minor soon acknowledged his authority, excepting some of the islands and the confederate Greek cities of Lycia. In the middle of the winter he issued orders to all the cities of Asia Minor that all Roman citizens found in them should be forthwith put to death. So hateful had the Romans rendered themselves by their extortions and oppressions, that the massacre seems to have been almost universally carried out, and seventy thousand persons at the lowest computation are said to have perished in it. In the spring of 87 B.C., Mithridates sent a large army into Greece, and subsequently occupied Thrace and Macedonia also. But in 86 B.C., Archelaus, his general, was defeated with enormous slaughter at Chæronea by the celebrated Sulla, and in 85 B.C. the Roman Fimbria totally routed Mithridates himself and drove him out of the Roman province in Asia Minor. In the same year Sulla gained another great victory over Archelaus at Orchomenos, and in 84 B.C. he crossed over into Asia; but being anxious to attack his enemy Fimbria, he concluded a treaty with Mithridates on behalf of the Romans, by which it was stipulated that the king should give up all the territories he had acquired in the war, should pay two thousand talents to the Romans, and should surrender to them seventy ships of war fully equipped. This last condition was especially grievous to Mithridates, as he had devoted the greatest pains to establishing a powerful navy. Hostilities were renewed again by the Roman governor Murean in the following year, but Mithridates was victorious, and peace was soon restored on the terms of the treaty with Sulla. The king devoted this respite to preparing himself for a final struggle with Rome, by improving the discipline of his armies and making fresh alliances. He entered into a treaty with Sertorius, in which he engaged to assist that general with his fleet, and to induce the Cilician pirates, over whom he had influence, to take part with Sertorius. In return, Mithridates was to have possession of all Asia, should they be successful against Rome. The third and final Mithridatic war began 74 B.C., the immediate pretence being a dispute respecting the province of Bithynia. Mithridates with an immense army invaded Bithynia, defeated the consul Cotta near Chalcedon, and shut him up in that city. He then laid siege to the wealthy city of Cyzicus—but the other consul Lucullus compelled him to raise the siege, 73 B.C. Soon after he sustained several severe defeats, and was driven back into Pontus. Lucullus proceeded to invade Pontus, and gained a great victory at Cabeira 72 B.C. Mithridates caused his wives and sisters to be put to death, lest they should fall into the hands of his enemies, and took refuge with his son-in-law Tigranes in Armenia. War ensued between the Romans and Tigranes, and in 69 B.C. Lucullus invaded Armenia. He defeated Tigranes near his capital Tigranocerta, and the next year he gained another victory at Artaxata, and laid siege to the strong city of Nisibis. Mithridates now succeeded in beating two of Lucullus' lieutenants, and recovered a considerable part of his dominions; Lucullus being much hampered by the mutinous spirit of his soldiers. In 66 B.C. Pompey assumed the chief command, and persuaded the Parthian monarch to act on the Roman side, thereby seriously embarrassing Mithridates and Tigranes. A quarrel now arose between the kings of Pontus and Armenia, and the former, having been again defeated by Pompey, found no better resource than to attempt to penetrate through Colchis to the Tauric Chersonese which had formerly been part of his dominions, and where he might be safe for a time from the pursuit of Pompey. This arduous enterprise was successfully accomplished, and Mithridates established himself at Panticapæum, now Kertch, the capital of his kingdom of the Cimmerian Bosphorus. He now sent offers of submission to Pompey, hoping to obtain terms of peace as Tigranes had done; but the negotiation was fruitless, as Pompey demanded the presence of the king in person. Still unbroken in spirit, the old king tried to organize an alliance against Rome among the wild tribes of the Sarmatians and Getæ, who surrounded the Crimea, and collected a fleet and army with the object of penetrating westwards through Thrace and Illyricum to Italy, and attacking the Romans on their own ground. But his soldiers were weary of fatigues and dangers, and hopeless of success. They mutinied against him, and his son Pharnaces headed the revolt. Finding that no choice remained to him but death or captivity, Mithridates put an end to his life 63 B.C. He was a man of extraordinary talents and energy; but cruel, suspicious, and treacherous in the extreme. He was, in truth, an oriental despot with a Greek education. With the solitary exception of Hannibal, he was the most formidable enemy that the Roman republic ever encountered.—G.

MITSCHERLICH, EILARD, a celebrated German chemist, a native of the grand duchy of Oldenburg, was born in 1794. He was for some time a pupil of Schlosser, and in 1811 became a student of Oriental languages at Heidelberg, removing two years afterwards to Paris, for the purpose of further prosecuting the same study. At Göttingen, where he took up his residence on his return to Germany, he began to turn his attention to science, and in 1819 was invited by Berzelius to take part in his chemical labours. At the end of two years he removed from Stockholm to Berlin, where he became a member of the Academy of Sciences, and professor of chemistry in the university. In 1852 he was elected an associate member of the French Institute. His researches have been attended with results of the utmost importance to chemical science. Besides a great number

of memoirs in the Abhandlungen of the Berlin Academy, and in Poggendorf's *Annalen*, Mitscherlich published a very excellent treatise on chemistry (Lehrbuch der Chimie) 1829–40; fifth edition, 1856. He died on the 1st of September 1863.

MITTERMAIER, Karl Joseph Anton, an eminent German writer on jurisprudence and political economy, was born at Munich on the 15th August, 1787, and devoted himself to the study of law at Landshut and Heidelberg. In 1809 he commenced lecturing in the former university, and in 1819 was called to a chair at Bonn, and two years later transplanted in the same capacity to Heidelberg. At the same time he was repeatedly elected a member, and afterwards president of the Baden diet, in which capacity he proved himself a pillar of constitutional liberty, and greatly contributed towards the reform of criminal law. In 1848 he was a member of the Frankfort national assembly, where he joined the party of H. von Gagern, but seceded after the refusal of the imperial crown by the king of Prussia. Among his numerous works we must mention his "History of the English Constitution," 1849; and his "Englisches, Schottisches, und Nordamerikanisches Strafverfahren," 1851.—K. E.

MOAWIYAH I., the first caliph of the family of Ommiyah, reigned from 661, when he compelled Hasan to abdicate, till 679, when he died, more than seventy years old. He first made the caliphate hereditary, securing the succession to his son Yezid; he was a virtuous and able prince, though remarkable for gluttony.—Moawiyah II., the son of Yezid just mentioned, was the third caliph of the house of Ommiyah; he retained the government only six weeks. He died shortly after his abdication in 683.—D. W. R.

MOCENIGO or MONCENIGO, a noble Venetian house, one of the twelve called apostolic. Seven doges of this family ruled in Venice; of whom the following list is compiled in accordance with Vapereau's Dictionnaire des Dates, where it slightly differs from Blair's Chronological Tables:—

Tommaso, born in 1343; succeeded 7th January, 1414; died 15th April, 1423. He was the last doge whose election was ratified by the popular voice. Against Sultan Mahomet I. and Louis patriarch of Aquileia, Mocenigo waged successively two triumphant wars; but at the age of eighty, when the question of hostilities against Visconti of Milan was mooted in the council, he recommended peace in words full of eloquence and wisdom. Under his rule Venice attained the height of her wealth; and he it was who, purposing to rebuild the ancient ducal palace, caused to be borne before him into the senate the fine incurred by such a proposal.

Pietro, succeeded 16th December, 1474; died 23rd February, 1476. He fought the battles of Catharine Cornaro, queen of Cyprus and adopted daughter of St. Mark; but whether his protection was a boon may be questioned, as when reinstated in her kingdom, little remained to Catharine but the title of queen.

Giovanni, brother of the preceding, born 1408; elected 18th May, 1478; died of the plague 5th November, 1485. He took the reins of government at a period when plague, famine, and the Turkish sword were all arrayed against Venice. Ill able to contend single-handed with so many foes, on the 26th January, 1479, he made peace with Mahomet II.; with whose successor, Bajazet II., he subsequently renewed the treaty.

Luigi I., succeeded in May, 1570; died 4th June, 1577. In his reign (August, 1571) the island of Cyprus, annexed to the republic by his ancestor, Pietro Mocenigo, fell after an obstinate resistance under the Ottoman dominion; but Venice triumphed over the Turk in the Gulf of Lepanto.

Luigi II., succeeded 20th July, 1700; died 6th May, 1709. He persuaded his countrymen to maintain a strict but armed neutrality during the war of Spanish succession. In his days occurred that memorable frost, unparalleled since the year 896, when the lagoons were bound by ice several inches thick.

Sebastiano, brother of the preceding, succeeded 28th August, 1722; died 21st May, 1732. He vainly endeavoured to re-establish the bygone glory of Venice.

Alvisio, born 19th May, 1701; succeeded 19th April, 1763; died 31st December, 1778. Venice being no longer warlike but mercantile, such of necessity was her ruler; his tactics were displayed and his victories won on the field of diplomacy. Powder, however, was woefully smelt in his day. On 18th August, 1769, a powder magazine at Brescia was struck by lightning and exploded, to the overthrow of the town and destruction of its inhabitants.—C. G. R.

MOCETTO, Girolamo, one of the earliest Italian engravers, was born at Verona about 1454. He was a pupil of Giovanni Bellini, and painted in the manner of his master; but very few of his pictures remain. He is now chiefly known as an engraver. Mocetto is the earliest Venetian engraver whose name is appended to a print. He engraved from the designs of Andrea Mantegna and his master Bellini, with a certain rude vigour and facility. Among the best of his prints are a "Virgin in Glory," and a "Judith with the Head of Holofernes." Lanzi says that he did not live to the sixteenth century; but a series of views of Nola, engraved by him, were not published till 1513.—J. T–e.

MOCHNACKI, Maurice, a Polish patriot, was born in 1804 at Bojaniec in Galicia. He was studying law when he undertook with a friend the publication of a literary journal, to which Lelewel, Mickiewicz, and other able writers contributed. He was on the point of being admitted as an advocate, when he was arrested for being connected with secret political societies. He was sentenced to the singular punishment of working in the gardens of the Grand-duke Constantine. In the revolution of 1830 he bore an influential part, and was wounded in the battle of Ostrolenka. After the taking of Warsaw he retired into France, and died at Auxerre in 1834. He published at Warsaw in 1830 an able sketch of Polish literature, and at the time of his death was engaged on a history of the Polish revolution, of which two volumes appeared at Paris in 1834.—R. H.

MOEHLER, Johann Adam, a catholic theologian of the present century, was born in the year 1796 at Igersheim in Franconia, twenty miles from Wurtzburg. His father was a substantial innkeeper. He received his early education at the gymnasium of Mergentheim and the lyceum of Ellwangen, proceeding in 1815 to the university of Tübingen, where he entered the ecclesiastical seminary. After taking priest's orders in 1819, he officiated as assistant-vicar in various parishes in Wurtemberg. But the bias of his mind to study was irresistible; and in the autumn of 1820 we find him again at Tübingen teaching the classics. Being appointed privat-docent in theology, he was enabled by the liberality of the government to spend more than a year in a literary journey to the different German universities. Up to this time he had leaned slightly towards neological opinions; but the intercourse with other minds to which this tour gave occasion, particularly the influence of Plank, a protestant theologian at Göttingen, completely re-established his orthodoxy. His first work, "Unity in the Church, or the Principle of Catholicism," appeared in 1825; and in the following year he was appointed professor extraordinary at Tübingen. For the next ten years he continued in the indefatigable discharge of the duties of his chair, gaining each year a stronger hold on the love and admiration of his pupils, and extending his theological reputation to all parts of Germany. The biography entitled "Athanasius the Great," appeared in 1827. In 1832 he gave to the world the great work of his life in the "Symbolik, or exposition of the doctrinal differences between catholics and protestants, as evidenced by their symbolical writings." This book caused a profound sensation in the theological world of Germany, and was soon translated into several languages. The excellent English translation by Mr. Robertson is prefaced by a valuable introductory memoir. After having refused the repeated offers of more than one German government, Möhler in 1835 accepted the invitation of the king of Bavaria to fill a theological chair at Munich. But his health began to fail in the following year; and after having tried in vain the effect of removal to a milder climate, he was attacked by a hectic fever which turned to typhus, and died at Munich in April, 1838.—T. A.

MOESER, Justus, a German political character and writer of eminence, was born at Osnabrück, 14th December, 1720. After a careful education he studied law at Jena and Göttingen, and at the same time acquired an extensive and intimate knowledge of modern classics. He then settled in his native town as an advocate, and by his ardent patriotism, his manly independence, his trustworthiness and disinterestedness, won the highest respect and the lasting affection of his compatriots, who as early as 1747 elected him "advocatus patriæ," as the office was styled in the antiquated language of the time. He died deeply lamented January 8, 1794. His "History of Osnabrück" is a model of local history, and his "Patriotische Phantasien" are still reckoned among the choicest specimens of German prose. His complete works were edited by B. R. Abeken, 1842–43, 10 vols. In 1836 a monument was erected to his memory in his native town.—K. E

MOESTLIN, Michael. See Maestlin.

* MOFFAT, Robert, an eminent missionary, was born at Ormiston, near Edinburgh, 21st December, 1795. His father, who was a common labourer when his son was born, not long afterwards got a situation in the customs, and was for a season employed at Portsoy in Banffshire and then at Carronshore. He finally settled at Inverkeithing in 1811, and joined the Secession Church under the pastoral care of the well-known Ebenezer Brown. The young man Robert was reared as a gardener, and wrought at his occupation in various parts of the country. On his removal to High Leigh in England, his mother made him promise to read a chapter of the Bible every night, and what may have been begun as a filial task soon came to be welcomed as a delightful privilege. Solemn thoughts had taken possession of him, and he felt a strong impulse toward the mission field, though that impulse, consecrated by faith and prayer, could not be immediately gratified. On leaving High Leigh he went to work in a nursery at Duckingfield under the care of a Mr. Smith, whose daughter he afterwards married. Here in the vicinity of Manchester, and under the ministry of Mr. Roby, his plans and aspirations were realized. His application to the London Missionary Society being accepted, he was in 1816 sent out to South Africa. The designation service was held in Surrey chapel; Williams being set apart at the same meeting for the South Seas. The first scene of Moffat's labours was on the Orange river where the dreaded Africaner was chief, but the lion soon became the lamb through the power of the gospel. Mr. Moffat's subsequent labours have been in the Bechuana country, and remarkable success has attended them. He came to Britain in 1840, and charmed many a meeting in England and Scotland with details of his missionary life—his journeys—his romantic adventures among different tribes—the danger he had encountered, and the remarkable deliverances which he had enjoyed. When in this country he published a volume, called "Missionary Labours and Scenes in South Africa," a volume as full of exciting interest as any tale of fiction. He also carried through the press a translation of the New Testament and the Psalms in the Bechuana language. This brave, shrewd, and self-devoted servant then returned to South Africa, where he still carries on the work of evangelization in all its means and methods—enlightening, educating, civilizing, and blessing these ends of the earth. The travels of his son-in-law, Dr. Livingston, in the neighbouring regions, produced a few years ago a great sensation.—J. E.

MOHAMMED. See Mahomet, Mahmoud, and Mehemet.

MOHAMMED II., Emperor of India, one of the founders of the Gaurian dynasty, was born about 1150, and was the brother of Alla, himself the brother of Souri, descended from the ancient rulers of Gaur, a mountainous district south-east of Khorassan. In the declining years of the Ghaznevide dynasty, Souri, the governor of Gaur under the Ghaznevides, asserting his independence at the head of an army of Affghans, drove them from Ghizni, but was in turn defeated and slain. Alla retrieved his brother's failure, and his other brother Mohammed pursuing his victories further, marched into India as far as Lahore, conquered the representative of the Ghaznevides, Khosroo, and in the year 1184 transferred the sceptre from the house of Ghizni to that of Gaur. Returning to Ghizni, he made after a year another conquering expedition into Hindostan, where on his departure his lieutenant, Koottub, captured Delhi. In still another expedition (1193) Mohammed captured Benares, where he destroyed the Indian idols, and Hindostan to the confines of Bengal submitted to his sway. He was assassinated in his tent in 1206 by two Gickers, of a savage people inhabiting the country near the sources of the Indus, and whom after revolting, he had subdued. His conquest paved the way for the empire of Delhi.—F. E.

MOHAMMED XI., better known as Shah Jehan, *i.e.* King of the World, Emperor of India, was born in January, 1572, at Lahore. He was one of the sons of Jehangir (*q.v.*), against whom he revolted, and after whose death he ascended the throne of the Moguls in 1628. Among the chief events of his reign were the subjugation of the Deccan, and the expulsion of the Portuguese from their settlement at Hoogley. Shah Jehan, though a voluptuary, exacted a strict administration of the law, and improved still further the system of revenue-collection ameliorated by the great Akbar. The story of the successful rebellion of his son, which terminated his reign, has been already told.—(See Aurungzebe.) Shah Jehan died in the seventh year of the reign of his son and successor, Aurungzebe, 1658.—F. E.

MOHAMMED XIII., Emperor of India, known in Anglo-Indian history as Ferokh-siar, or Ferokhser, ascended the throne of Delhi in 1713, after unsuccessfully revolting against and strangling his uncle Jehandar Shah, the son and successor of Shah Aulum. He was a weak and debauched prince, and after a reign of little more than six years was dethroned by a successful conspiracy, and it is suspected assassinated. The most important event of his reign was the success of the embassy sent to his court in 1715 by the English East India Company. Luckily for the mission, it was accompanied by an English physician who cured the emperor of a painful disease, and who when asked to name his reward, claimed privileges for the company which might otherwise have been impossible of attainment. Among these was the exemption from the payment of duties, and from 1717, when the patents were granted by Ferokhser, dates the foundation of the company's power in Bengal.—F. E.

MOHAMMED XIV., commonly called Mohammed Shah, Emperor of India, cousin of the preceding, was a grandson of Aurengzebe by his youngest son Akbar. He began to reign in his seventeenth year, in 1720, and proved a weak and voluptuous prince. During his reign the Mahrattas and the Rohillas rose into importance, the former extending their ravages to the gates of Delhi. But its greatest event was the invasion of India by Nadir Shah (*q. v.*) who, exasperated by the ill-treatment of an envoy, marched upon and occupied Delhi, where after the famous massacre of its inhabitants, and the pillage which realized fabulous results, he dictated a disastrous peace and restored Mohammed to a degraded throne. A gleam of victory illuminated the last days of Mohammed's feeble reign in the discomfiture at Sirhind of the invading Affghan Ahmed Abdalla, the founder of the Douranee dynasty in Affghanistan. Mohammed did not long survive the news, dying at Delhi in April, 1748. After his death the power of the Moguls rapidly declined, and the disorganization of their empire soon reached its acme.—F. E.

* MOHL, Hugo von, a German botanist, distinguished for his researches in vegetable physiology. His writings and contributions to journals and Transactions of societies are very numerous. He has written on the structure of palms, cycadeæ, coniferæ, and tree ferns; on the anatomy and physiology of plants; on the germination of spores; on plant cells; on the stem of Tamus elephantipes; on the symmetry of plants, the functions of leaves, the anatomy of chlorophyll; on the effects of soil on plants; and on micrography. Mohl is a doctor of philosophy, medicine, and surgery, knight of the order of the Wurtemburg crown, ordinary professor of botany in the university of Tübingen, and member of the Imperial Academy Naturæ Curiosorum.—J. H. B.

* MOHL, Julius von, an eminent German orientalist, was born at Stuttgart, 28th October, 1800. After a most careful education he studied theology at Tübingen, but soon abandoned it for oriental languages, in which he was instructed by Sylvestre de Sacy and Rémusat at Paris. In 1826 he was appointed to an extraordinary professorship at Tübingen, but soon after obtained leave of absence in order to pursue his studies at London and Oxford. In 1832 he resigned his chair and settled at Paris, where he was commissioned by the French government to edit the Shahnahmé of Firdusi for the Collection Orientale. As a member of the Asiatic Society he took so prominent a place that he was not only admitted into the Académie des Inscriptions, but in 1845 was nominated professor of Persic in the collège de France, and some years later superintendent of oriental printing in the imperial printing-office. It was at his instance and according to his plan that the celebrated excavations at Nineveh were undertaken by M. Botta, whose letters on the discoveries at Khorsabad were published by Mohl. He has also written "Fragments relatifs à la religion de Zoroastre" (along with Olshausen), and edited Confucii Chi-King, sive liber carminum, and Y-King, antiquissimus Sinarum liber; Stuttgart, 1834–39.—K. E.

MOINE. See Lemoine.

MOIR, David Macbeth, a Scottish poet and physician, was born at Musselburgh in 1798. He was educated at the grammar-school of his native town and at the university of Edinburgh. At the age of thirteen he was apprenticed for four years to a surgeon in Musselburgh. Five years later he obtained his surgeon's diploma, and entered into partnership with a respectable medical practitioner in his native town, where he spent the remainder of his useful and honourable life. At an early age Moir showed a fondness for literary pursuits, and some of his pieces, both in prose and verse, appeared in the local magazines in

1812. About the time of his leaving college he published "The Bombardment of Algiers, and other poems." Soon after the establishment of *Blackwood's Magazine* he became one of its most frequent and popular contributors, under the signature of Δ, from which he acquired the literary cognomen of Delta. The best of his poetical contributions were collected and published in 1824 under the title of "The Legend of Genevieve, with other tales and poems." This was followed by his amusing "Autobiography of Mansie Wauch," which was originally published in the pages of *Blackwood*. The quaint sly humour displayed in this work, together with its quiet, powerful, and subtle delineation of Scotch character, gained for it a wide circulation, and greatly increased the reputation of its author. Dr. Moir meanwhile discharged his laborious professional duties with unremitting assiduity. He exerted himself with extraordinary diligence and zeal to check the progress of cholera in 1832, and published two able pamphlets on the nature of that virulent disease. In 1837 he edited a collection of the fugitive pieces of his friend Dr. M'Nish, to which he prefixed a memoir; and a few years later he performed a similar service to the memory of the lamented Galt. In 1843 he published his "Domestic Verses," which he had previously circulated among his friends. In 1851 he delivered at the Edinburgh philosophical institution, and afterwards published, a course of six lectures "On the Poetical Literature of the past half century;" and "The Lament of Selim," his last contribution to *Blackwood's Magazine*, appeared in the summer of the same year. Dr. Moir's health had been seriously injured by his laborious duties and by a severe illness in 1844, and finally by an injury received in consequence of the upsetting of his carriage in 1846, which made him lame for life. In 1851 he sought relief in rest and change of scene, but it was too late. He died at Dumfries on the 6th July of the same year, at the age of fifty-three, leaving a widow and eight children to lament his loss. Moir's serious verses are distinguished by sweetness and tenderness, rather than by original power. His humour was grave, quiet, and "pawkie" —in a word, thoroughly Scotch. His amiable and benevolent character gained him the love and esteem of all who knew him. A complete edition of his works, edited by Thomas Aird, appeared in 1857.—J. T.

MOIRA, Francis Rawdon Hastings, second Lord Rawdon, Earl of Moira, and first Marquis of Hastings, a distinguished soldier and statesman, was born in 1754. He was educated at Oxford; and having made choice of the military profession, entered as ensign in the 15th foot in 1771. Two years later he was made lieutenant in the 5th, and embarked for America, where, in 1775, he distinguished himself at the battle of Bunker's Hill. He was second in command under Lord Cornwallis at the battle of Camden in 1780, where he played a prominent part; but was blamed for the severe measures which he subsequently adopted against deserters. On the 25th of April, 1781, at the head of only nine hundred men, Lord Rawdon attacked and defeated the American general, Green, who had nearly two thousand troops under him, at Hobkirk's Hill; but his lordship's health having been greatly impaired by his exertions, he was obliged soon after to return to England. The Charleston packet, however, in which he embarked, was captured on its voyage by the French squadron under Comte de Grasse and carried into Brest. He very soon obtained his release, and on his arrival in England was received with great distinction, appointed one of the royal aides-de-camp, and created a British peer, March 5, 1783. Lord Rawdon was an intimate friend of the prince of Wales, afterwards George IV., as well as a leading member of the whig party; and took a prominent part in the discussions respecting the famous regency question arising out of the illness of George III. in 1788–89. At this period he inherited the estates of his maternal uncle, Francis, tenth earl of Huntingdon, and in 1793 succeeded his father as earl of Moira. He was now advanced to the rank of major-general, and appointed to the command of a force intended to co-operate with the French royalists in Brittany and La Vendée; but before they could take the field the insurgents had been completely crushed by the republican armies. In the summer of 1794 Lord Moira marched with ten thousand British troops to the assistance of the duke of York, who was then retreating through Brabant to Flanders, and was nearly surrounded by the greatly superior forces of the enemy. His lordship made a rapid march across the country from Ostend; and by his skilful movements in the face of much danger and under great hardships, effected a junction with the duke, and succeeded in extricating him from his perilous situation. When the whigs came into power in 1806, on the death of Pitt, Lord Moira, who was a steady though moderate adherent of that political party, was appointed master-general of the ordnance; but he resigned that post in 1807 on the return of the tories to power. On the assassination of Mr. Perceval in 1812, and the failure of the marquis of Wellesley to form an administration, a similar commission was given to Lord Moira; but the refusal of Lords Grey and Granville to accept office on the terms proposed rendered his efforts abortive. His lordship's dissatisfaction with the demands of these noblemen, and his personal friendship for the prince-regent, caused him now to separate from the whig party. Shortly after, the order of the garter was conferred upon him, and he was appointed governor-general of India. His administration, which lasted upwards of nine years, was distinguished by its combined prudence and vigour. He brought to a successful termination the war with the Nepaulese; repulsed the plundering hordes of the Pindarees and rooted them out of their native haunts; and completely subjugated the Peshwa of Poonah, the Rajah of Nagpore, and the Patans, who had taken advantage of the war with the Pindarees to rise in arms against the British. As a reward for his important services he was created Marquis of Hastings on the 7th of December, 1816, and twice received the thanks of the directors and court of proprietors of the East India Company, and of the two houses of parliament. In consequence of ill health he was obliged to return to England in 1822; and had to defend his administration against several violent attacks made upon it in parliament. In 1824 he was appointed governor and commander-in-chief of Malta; and died on the 26th of November, 1826, on board the *Revenge* man-of-war in the bay of Baia, near Naples.—J. T.

MOIVRE. See Demoivre.

MOL, Pieter van, a distinguished scholar or imitator of Rubens, was born at Antwerp in 1599, and was admitted master in the Painters' guild in 1622. He established himself in Paris, and became one of the original members of the Royal Academy of Painting, founded there by Louis XIV. in 1648. Van Mol died at Paris in 1650. He painted altarpieces and portraits.—(*Catalogue du Musée D'Anvers.*)—R. N. W.

MOLA, Pietro Francesco, was born in the neighbourhood of Milan in 1612, and was taken when young by his father, an architect, to Rome, where he entered the studio of the celebrated D'Arpino. He studied afterwards in Venice and Bologna. In the latter place he was much attracted by the combination of landscape and figures displayed in the works of Albain, and Mola henceforth devoted himself to a similar style, but substituting generally religious scenes for the poetic and profane subjects of Albani. His landscape backgrounds are excellent, and are remarkable for their forcible effect of light and shade; he painted large and small figures. Mola settled at Rome in the pontificate of Innocent X., and became president of the academy of St. Luke, and declined an invitation from Louis XIV., to settle in Paris with the dignity of court painter. He died at Rome in 1668.—(Passeri, *Vite dei Pittori.*)—R. N. W.

MOLAY or MOLAI, Jacques de, the last grand-master of the famous order of the knights templars, lived at the end of the thirteenth and beginning of the fourteenth century. He was probably a Burgundian by birth; the younger son of a good family, or at least of a family possessing landed estates, being represented as the son of Jean de Longvie or Longvy. Molai or Molay was an estate in the diocese of Besançon. Little or nothing is known of his history until he reached the highest dignity of the powerful order, whose destruction was to be one of the great events of the age. He is supposed to have reached the grand-mastership in 1298. At this period the crusading epoch was drawing to a close, the wild hopes of Christendom were disappointed, the holy sepulchre remained in the hands of the infidel, and Europe was disposed to regard with an evil eye the proud templars who had failed to redeem the holy places of the faith. Driven out of Palestine, the knights had taken refuge in Cyprus, and Jacques de Molay came to Europe with sixty knights to claim assistance. He met the pope at Poitiers, reclaimed against the charges made against the templars, appealed to Clement V., and while attempting to leave the town was arrested by Philip IV. of France, who, as Dante terms him, was "the false coiner," and who coveted the templars' treasures and the templars' lands. Jacques was carried before the inquisition of France, October, 1307, made some admissions hostile to his safety, and with

seventy of his knights was made a prisoner of the king of France on pretext of worshiping "Baphomet." Many conjectures have been made regarding the origin of this figure, statue, or idol, that stood in the Temple at Paris. We may hazard a conjecture based on the customs of the times. During the crusades the infidels exposed on their walls figures of the cross, to which they offered extreme indignities. During the long residence of the templars in the Holy Land, they may naturally have replied by framing a figure of Mahomet. One of these figures may have reached Paris, and in the superstition of the age, what was a mere satire may have been converted into a heresy. On pretext of worshiping this figure, the knights were put to the torture; and meeting with hostile priests and a hostile monarch, we need not wonder that they were condemned. Jacques de Molay and Guy d'Auvergne were burnt to death on the 18th March, 1314, in front of Nôtre Dame, and the order of the Temple was virtually extinguished. A tradition has always been preserved, that certain knights took refuge in Scotland, and were preserved. There, indeed, the order is still maintained as a sort of adjunct to freemasonry.—P. E. D.

MOLBECH, Christian, a distinguished Danish scholar and author, was born at Sorö—in the celebrated academy of which place his father was professor of philosophy and mathematics—on the 8th October, 1783. Young Molbech was originally intended for the sea; but an illness occurring just at the time of his preparation for his first voyage, the idea was abandoned, and it was resolved that he should remain at home and devote himself to the study of law. With this view he entered the university of Copenhagen in 1802, and the following year he passed a creditable examination. It was not, however, on the legal arena that he was destined to achieve renown. From his boyhood passionately fond of books and all matters appertaining thereto, he found in the capital full scope for the development and gratification of his ruling tendency. In 1804 he was admitted as a "volunteer" to serve in the royal library of Copenhagen, in connection with which great institution he remained until his death, successively rising to its highest offices. Henceforth his life presents no striking incident; it was purely, emphatically, one of literature. Endowed with rich intellectual gifts, and animated by a spirit of the most untiring industry, Molbech has written on a vast variety of themes; so numerous, indeed, that in Erslew's Forfatterlexicon the list of writings under his name actually occupies twelve closely printed pages, and that only down to the year 1844! They include books of travels, works on bibliography, literary biography and history, philology, criticism, and many other subjects. His "Dansk Ordbog" (Danish dictionary) and his "Danish Dialect-Lexicon," will ever remain noble monuments of his labours, his talent, and his learning. Leaving behind him an honoured name in his country's literature, Molbech died at Copenhagen in 1857.—J. J.

* MOLBECH, Christian Knud Frederik, son of the preceding, was born at Copenhagen on the 20th July, 1821. Since 1853 he has held the chair of northern languages and literature in the university of Kiel. His tragedy of "Dante," and his fine lyric pieces, have raised him to high eminence among the younger poets of Denmark. He is also the author of an admirable translation of the Divina Commedia.—J. J.

MOLÉ, Louis Matthieu, Count, a French statesman, born at Paris on the 24th January, 1781; died on the 23rd November, 1855. He belonged to an old and distinguished family, which from the fifteenth century had devoted itself to the profession of law. As soon as he had completed his education—and such as he had was due to his own efforts—he entered the salon life of Paris, being a frequent visitor at the assemblies of Madame de Beaumont, where Chateaubriand, Michaud, Joubert, De Fontanes, and Pasquier were also often present. His taste and talents soon directed him to politics. He studied and knew men much more than abstract principles, and in 1805 made his first literary appearance in a volume of essays on morals and politics. A monarchy limited by constitutional safeguards was the object of the young author; and in the peculiar circumstances of France his work made a sensation. He then visited England, and studied the institutions of Britain. On his return Napoleon, who had read his "Essays," resolved to attach him to the government, and named him auditor of the first class to the council of state, which was soon after followed by his appointment as master of the "requêtes"—the pleas or petitions presented to the emperor. In 1807 he was appointed prefect of the Côte d'Or; but in 1809 was recalled to Paris as councillor of state and director-general of "ponts et chaussées." From this time till 1812 he was almost in daily communication with the emperor. In the disasters of 1813 Count Molé was entirely faithful to Napoleon; and Napoleon gave frequent expression to the high estimation in which he held his minister. On the fall of the empire Count Molé took service with the Bourbons, and was named minister of marine, in which office he distinguished himself by opposing the British right of search, and by using every effort in his power to put down the African slave trade. At the revolution of 1830 he was called by Louis Philippe to the ministry of foreign affairs, but retired for a time in presence of the disturbed state of France. In 1836, however, he was again appointed foreign minister, succeeding M. Thiers, and again retired in 1839. In 1848 he was a member of the legislative assembly; but when the republic gave way to the empire he declared his political career terminated. He was a man of moderate opinions, upright principles, and would if possible have established a constitutional monarchy with a strong government. He spoke much both in the chamber of peers and in the Academy, of which he was a member.—P. E. D.

MOLÉ, Matthieu, an eminent French statesman, born in 1584. At the early age of twenty-two he was admitted a counsellor of the parliament of Paris, and soon attained to great influence. He was appointed procurator-general in 1614, and enjoyed the favour and confidence both of King Louis XIII. and of Cardinal Richelieu. About the end of 1641 he was appointed first president of the parliament. He distinguished himself greatly by his firm and honest, yet temperate and prudent conduct, ever being ready to support the legitimate authority of the crown, as well as to defend the privileges of parliament. The unpopularity of Mazarin, and the wretched state to which the civil wars had reduced the finances of the kingdom, rendered the position of Molé extremely difficult, and ultimately led to the outbreak of the Fronde. But Molé discharged the duties of his office with fidelity and courage, and secured to himself universal esteem. He was appointed keeper of the seals in 1651. He died 3d January, 1656.—D. W. R.

MOLESWORTH, Robert, first viscount, was born in 1655, of an ancient English family settled in Ireland. He was educated in Dublin. In the revolution of 1688 he was a warm partisan of William of Orange and the protestant succession. He was attainted by James' parliament, and his estate sequestrated. On the accession of William he was reinstated, and made a privy councillor. He was afterwards sent as envoy to the Danish court; and on his return to England wrote a "History of Denmark," the publication of which gave rise to an angry controversy. In Queen Anne's reign he was removed from the privy council, but was restored by George I., who made him a commissioner of trade, and raised him to the peerage in 1719. Shortly after this Lord Molesworth retired into private life, and to the enjoyment of his literary tastes. He died in 1725, and was buried at Swords in Ireland. His second son, Richard, was instrumental in saving the life of the duke of Marlborough at the battle of Ramilies.—R. H.

MOLESWORTH, Sir William, Bart., a statesman of the school of "philosophical radicalism," was born in London in 1810. He was of an old Cornish family, the eighth inheritor of a baronetcy first conferred by William III. on an ancestor who became governor of Jamaica. On the death of his father, while he himself was a minor, Sir William Molesworth succeeded to large and valuable landed estates. His mother was an Edinburgh lady, and Sir William received his education partly in the Modern Athens and partly at Cambridge, afterwards studying in Germany, and making the tour of the continent. He returned to England with his opinions formed, and entered the house of commons in 1832 as member for East Cornwall. He joined at once the little party of philosophical radicals, which numbered among its members Mr. Grote and the late Charles Buller. While voting and speaking in favour of the general programme of that political section, Sir William specially addressed himself to the condition of the colonies question, and to the advocacy of their claims to self-government. Exchanging the representation of East Cornwall for that of Leeds in 1837, he obtained in the same year from the house of commons the appointment of a select committee on transportation, of which he was chairman, and the report of which was chiefly drawn up by himself. Its denunciation of the

practice of transporting criminals to colonial localities occupied by free settlers, its recommendation that they should be employed in penitentiaries, and punished or rewarded by marks which were to delay or accelerate the period of their release, marked an era in the discussion of the criminal question. From 1841 to 1845 Sir William Molesworth was without a seat in the house of commons, and devoted himself to study and literature. In 1835 he had founded the *London Review*, and for some time he co-operated with his friend Mr. John Stewart Mill in the management of the quarterly organ of philosophical radicalism, which arose out of its junction with the *Westminster*, and was known as the *London and Westminster Review*. In 1839, too, he had begun at his own expense the costly publication of a complete edition of the works, both English and Latin, of Hobbes, which was not completed until 1846. In 1845 he became member for Southwark, which he represented until his decease. The principles of colonial government, whatever might be their value, which he had long advocated, were accepted by the imperial legislature, when on the formation of Lord Aberdeen's coalition ministry, December, 1852, he was appointed first commissioner of works. His claims were still more conspicuously recognized, when soon after Lord Palmerston's first accession to the premiership, the "colonial reformer," *par excellence*, was offered and accepted, July, 1855, the seals of the colonial secretaryship, of course with a seat in the cabinet. He did not, however, live long to labour in a sphere so congenial, dying suddenly of apoplexy on the 22nd October, 1855. His parliamentary oratory scarcely did justice to his intellect and accomplishments, and his tenure of high office was too brief to exhibit his administrative capacity. In private he was amiable and generous.—F. E.

MOLIÈRE was the name assumed by the French dramatist, manager, and actor, JEAN BAPTISTE POQUELIN, pronounced by such a judge as Sir Walter Scott to be "the prince certainly of comic writers." He was born at Paris in the Rue Saint Honoré on the 15th January, 1622. His father, a "tapissier" by trade, became, when Molière was nine, "valet-de-chambre tapissier" of the king; and three years later procured for his son the reversion of the place, so that on the accession of Louis XIV. in 1640 Molière was connected with the household of the Grand Monarque. According to his earliest but often inaccurate biographer, Grimarest, who has done for Molière's pretty much what Rowe did for Shakspeare's life, he served in his father's shop until he was fourteen, receiving no other education than a knowledge of reading and writing. A grandfather, it is added, was in the habit of taking him to the play; and finding him disgusted with his trade, persuaded his father to send him as a day-scholar to the college of Clermont conducted by the jesuits. To the college it is certain he did go; and among his fellow-pupils were the Prince de Conti, afterwards his patron; Chapelle the poet; and Bernier, who became famous by his account of the court of the Great Mogul. On leaving college, Molière, with Bernier and others, was placed under the amiable and eminent Gassendi, in metaphysics the precursor of Locke, and from whom he learned that contempt for the current philosophy of the schools, laughably expressed in the scene between *Pancrace* and *Sagnarelle* in the "Mariage Forcé." Gassendi was an upholder of the Epicurean against the Aristotelian philosophy; and to his influence may be ascribed a translation of Lucretius afterwards begun by Molière, and of which survives only the fragment on love, declaimed by Cléante in the Misanthrope. Whether so early as 1642 he was in attendance on Louis XIV. as the substitute or successor of his father is uncertain; but there is no doubt that about this time he studied law, and there is reason to believe that he was received an avocat. It was in 1645 that he embraced the career which has indirectly made him famous. He joined a company of actors, who beginning as amateurs adopted the stage as a profession. It was not a reputable profession, and to explain its adoption by Molière several of his biographers have supposed that he joined the company to be near one of its members, Madeleine Béjart, the sister, or as some say, the mother of Armande Béjart, to whom he afterwards transferred his affections, and who became his wife. The pupil of Gassendi remained an actor to the end of his days; and it might be said literally that he died upon the stage. Unlike Shakspeare, Molière, as he called himself from the moment that he went upon the stage, was only less eminent as an actor than as a dramatist. As a comic actor he was among the first of his time—performing the principal parts in all his own pieces. The company of actors which he first joined called itself the Illustre Théatre, but after a year's trial quitted the metropolis for a long and wandering career in the provinces. From 1646 to 1658 Molière and the company of which he had become the manager, played up and down in the provinces—a mode of life which enriched so quick an observer with a knowledge of the varieties and peculiarities of French provincial character, sometimes very happily made available in his plays. It was at Lyons in 1653, in the course of this twelve years' tour, that Molière produced the first of his original plays—his lively and amusing "L'Etourdi," which, translated by the duke of Newcastle and adapted by Dryden, became the Sir Martin Marplot of the English stage. At last, in 1658, he and his company were allowed to play before the king in Paris, and the result was that they were authorized to establish themselves in the metropolis in the theatre of the Petit Bourbon; to call themselves the Troupe de Monsieur, the king's brother; and to perform in rivalry with the chief company of players in Paris, the comedians of the Hotel de Bourgogne. His "L'Etourdi" had been followed by another lively and amusing piece, "Le dépit Amoureux;" when in 1659 Molière made his first great hit as a dramatist and manager by the production of "Lés Précieuses Ridicules." Unlike his former pieces it was in prose, not in verse, and it was a satire on contemporary manners. It covered with genial ridicule the fair euphuists of the Hotel de Rambouillet, and revealed to Molière where his own strength lay. After some minor or less-known pieces—the company meanwhile removing to the theatre of the Palais Royal—Molière in 1661 produced "L'Ecole des Maris," one of his best comedies. He was now a famous man; the "Ecole des Maris" was repeated, and that exquisite trifle, "Les Fâcheux," played for the first time at the splendid fetes given by Fouquet in the summer and autumn of 1661 to Louis XIV. and the court. In 1662 Molière brought upon himself the only serious calamity which marked the course of his prosperous and otherwise happy life. In February, 1662, in his fortieth year, he married Armande Glesinde Béjart, a girl of scarcely eighteen. Under the name of Mademoiselle Molière, she assisted him as an actress while he remained a manager; but she repaid his strong affection by frequent infidelities, and during much of their married life they were virtually separated, though they appeared together in public. At the close of his marriage year, by a curious coincidence, he produced one of the best of his comedies, "L'Ecole des Femmes," imitated by Wycherley in the Country Wife. The story is that of an old gentleman who secludes and keeps in ignorance of life and love a simple country maiden with the view of marrying her. In spite of her youth and simplicity she is more than a match for her guardian, and an Agnès has become a name typical of her class. Molière's fame was now great enough to make him enemies, who based their attacks on some free and easy expressions in the "Ecole des Femmes." He retaliated by his "Critique de l'Ecole des Femmes," and "L'Impromptu de Versailles"—in the latter his troupe being at once the actors and the dramatis personæ. One enemy even accused him to the king of having married his own daughter. Louis consoled him by standing godfather to his first child; and tradition tells more than one anecdote of the friendly familiarity with which the Grand Monarque treated Molière, to shame such of his household as pretended to despise their comrade the actor. Molière could now patronize as well as be patronized. He seems to have given the young and unknown Racine an order for a tragedy. At this time Molière, Racine, and La Fontaine visited together two or three evenings in each week at the house of Boileau, a gathering of celebrities not easily paralleled in the biography of French literature. His next piece was the farcical "Mariage Forcé," January, 1664; and on the 12th of May was played before the king an instalment, the first three acts, of what out of his own country is regarded as his masterpiece, the celebrated "Tartuffe." The king, in his regard for religion, while recognizing the good intentions of the author, prohibited or suspended the representation of "Tartuffe" in public. Unfortunately for Molière, too, the anger of the zealots, whose suspicions were roused by the reports of the character of the new piece, found an excuse for an outbreak in his "Don Juan ou le Festin de Pierre," February, 1665, a play on a subject which it is difficult to treat without giving offence. The king, however, remained constant, and in the August of 1665 Molière received a new mark of the royal favour: he and his company became his



majesty's servants; the Troupe de Monsieur took the title of the Troupe du Roi. A few weeks afterwards was played the pleasant comedy, "L'Amour Médecin," in which Molière first ridiculed prominently the pompous pretensions and pedantry of the medical men of his day. It was a subject of which he knew something by experience, for his health was delicate, and the chest complaint which ended his days was already developed. In 1666 he returned to the charge with the "Médecin malgré lui" (in Fielding's hands, the Mock Doctor), one of the most amusing of his minor pieces, and composed as an afterpiece to the "Misanthrope," 4th June, 1661, which is generally considered by French critics Molière's *chef d'œuvre*. It has been fairly imitated by Wycherley in the Plain Dealer; out of France it is eclipsed by "Tartuffe." It was not until after the appearance of "Amphitryon," "Georges Dandin," and of that powerful picture of avarice, "L'Avare" (the basis of Fielding's Miser), all three produced in 1668, that at length every obstacle was overcome, and on the 5th February, 1669, "Tartuffe" was represented in public, and, says Sir Walter Scott, "in the depth and power of its composition, left all authors of comedy far behind." Singularly enough, this the greatest and most serious of Molière's plays was followed in the same year by the broadest of his farces, "M. de Pourceaugnac;" and of his comedies, "Le Bourgeois Gentilhomme," with that inimitable *M. Jourdain*, who had talked prose for forty years without knowing it. After the drolleries of "Les Forberies de Scapin," 1671, and two other pieces of less note, came in 1672 "Les Femmes Savantes," a pendant to "Les Precieuses Ridicules," but in verse, and altogether more elevated in its tone, lashing the scientific pretensions of the fair sex as its predecessor had ridiculed their euphuistic affectations. In Molière's last play, 10th February, 1673, there is an exuberance of his peculiar comic humour; and none of his comedies is still more popular on the French stage than "Le Malade Imaginaire," the dupe of his own hypochondriac fancies and of interested physicians, and who, to combine economy with physic, is persuaded to seek admission into the faculty for himself. In the mock-ceremonial which accompanies the admission of *Argan*, an oath is administered. Molière played the part of the *Malade Imaginaire*, and on the fourth night of the performance, when the oath was recited, he had just pronounced the word "Juro," when he fell back in strong convulsions. It was no theatrical illness. He was carried home, where it was found that he had burst a blood-vessel, and he died very soon afterwards at ten in the evening of 17th February, 1673. In person Molière was about the middle size, the nose and mouth rather large, with full lips and a dark complexion. Though irritable, he was good-hearted and generous. There is a tradition that, when implored not to act on the night of his death, he insisted on making the effort for the sake of his company, and that for the same reason he always refused to leave the stage when his fortune would have allowed him to retire. As a comic writer he is universally appreciated, and of no French author are there so many phrases current in English literature and conversation. If he sometimes stooped to farce, and even to coarseness, he is purity itself when compared with our own "comic dramatists of the Restoration." With all his prodigality of wit, Molière, as Scott says, is distinguished by his strong common sense, and this, in some of his more serious passages, rises into quiet wisdom. "Molière possessed," says Sir Walter in his review of the best life of the French dramatist (Histoire de la vie et des ouvrages de Molière, par J. Taschereau, Paris, 1825), "in a degree superior to all other men, the falcon's piercing eye to detect vice under every veil, or folly in every shape, and the talent to pounce upon either, as the natural prey of the satirist. No other writer of comedy ever soared through flights so many and so various."—F. E.

MOLINÆUS. See Moulin.

MOLINÆUS. See Du Moulin, Charles.

MOLIQUE, Bernhard, a celebrated composer and violin player, was born at Nuremberg, October 7th, 1803. His father, who was the chapel-master of the town, gave him his first instructions in music, and at the age of fourteen sent him for further accomplishment to Munich, where the king of Bavaria, having been informed of the promising talents of the youth, appointed the first violinist of the royal chapel, Pietro Novelli, to be young Molique's future instructor. After two years' application, he left this school for Vienna, where he was immediately engaged in the orchestra of the principal theatre. In 1820 he returned to Munich, and was appointed to succeed his former instructor, Novelli. Up to this time he had often played in public with the greatest success; but it was in 1822 that he first undertook a veritable artistic tour through Leipsic, Dresden, Berlin, Hanover, &c. In September, 1826, he was appointed music director at Stuttgart, where he long was the pride of the orchestra. Molique in the course of his visits to Paris, Vienna, London, and St. Petersburg, obtained a European reputation, which his great qualities fully justify. This eminent musician, who long resided in England, gained fresh laurels by the production of his oratorio of "Abraham," composed for one of the Norwich festivals. He died in 1869.—E. F. R.

MOLLER, Georg, an eminent German architect, was born at Diepholz, Hanover, in 1786. He studied architecture under Weinbrenner of Carlsruhe, completing his education in Italy. Participating fully in the mediæval movement initiated by Schlegel, Moller devoted himself to the study of the ecclesiastical architecture of Germany. He began in 1815 to publish the result of his researches, in the first part of his "Monuments of German Architecture" (Denkmäler der Deutschen Baukunst). The completed work was issued in 1851 in 3 vols., small folio. Moller's treatise strongly influenced the views of his countrymen with regard to Gothic architecture, and his theories were not without effect in this country and France. He built the Roman catholic church at Darmstadt, which is a circular building one hundred and seventy-three feet in diameter, with a dome one hundred and twenty-three feet high. His other buildings erected between 1817 and 1826 at Darmstadt, in his capacity as court architect, are the opera house, casino, and chancery court. At Bentheim he erected in 1827 a Roman catholic church; at Mainz he completed between 1828 and 1833 the eastern dome of the cathedral, and built a theatre on the classical model; and at Wiesbaden he erected, 1837–40, the spacious and costly palace of the duke of Nassau. As works of art his buildings all exhibit considerable merit, and they rank still higher in respect of their constructive excellences. The text of the earlier portion of his "Monuments" was translated into English by Mr. W. H. Leeds, 8vo, 1824. He died March 13, 1852.—J. T–e.

* MOLTKE, Helmuth Charles Bernard, Baron Von, was born October 26, 1800, at the small town of Parchim, in Mecklenburg, although his family came originally from Holstein. Having completed his college career, he entered the Danish army in January, 1822; but, the same year, quitted that service for the Prussian. With a gift for languages he soon mastered most of the modern tongues of Europe—an accomplishment which, with his reserved character, gave rise at a later period to the saying that he knew how "to be silent in seven languages." Notwithstanding his talents and acquirements, ten years elapsed before he was promoted to the rank of first lieutenant on that staff of which he became the chief in 1858. In 1835 he became captain, and during a journey in the east that year he was presented to the all-powerful seraskier, Mehemet Chosrew, whose good wishes he at once secured by showing him the game of military chess (*Kriegspiel*). At the request of the Turkish sultan, he obtained a long furlough from the Prussian government, and spent some years in surveying the Bosphorus, the Dardanelles, and other parts of Turkey, advising and directing also the reorganization of the army of the sultan. He took part in an expedition into Syria against the pasha of Egypt, and wrote an interesting account of his experience and observation at this period of his career, in a book published in 1841 under the title of "Letters on the Occurrences in Turkey, 1835–39;" a short account of which will be found in *Fraser's Magazine* (January, 1872). In 1845 he published "A History of the Russo-Turkish Campaign, 1828–29," which is full of shrewd observation and practical instruction, and which in 1854, at the commencement of the Crimean war, was translated into English by a writer who, curiously enough, describes the author as "Baron von Moltke, now dead." The world had to hear more of him yet, however. Two earlier publications of his were, "A Historical View of Belgium and Holland," published in 1831, and "A Treatise on Poland," 1832. In 1846, after his return from Turkey, he was appointed aide-de-camp to Prince Henry, then living in retirement at Rome. On the death of the latter, Moltke was employed on various foreign missions by the Prussian staff, and in 1856 became aide-de-camp to Prince Friedrich-Wilhelm, the present Prince Imperial, who has proved himself no inapt pupil of the great strategist. After his appointment

as chief of the staff, Moltke's first important task was to form a plan of operations for the intervention of Prussia in the Franco-Austrian war of 1859 in Italy. The peace of Villafranca obviated the necessity of intervention, but Moltke, in preparing for the effort, had seen defects in the Prussian army that needed absolute cure. The decay of Prussia in importance abroad must be counteracted by a development of her military force at home. In 1864 the newly organized army was put to the proof in the Danish campaign, throughout which Moltke accompanied Prince Friedrich Karl, the commander. Immediately afterwards, preparations were made for the imminent collision with Austria—made with so much care, boldness, and foresight, that the short campaign of 1866 resulted in the victory of Sadowa and the peace of Prague. When the armistice of Nikolsburg was agreed to, the king of Prussia bestowed his highest order, the Black Eagle, upon his illustrious general. Moltke possessed the king's confidence completely, and disposed of the troops in action free of royal control. A general having applied to the king for reinforcements was pleasantly told to "ask him there," pointing to Moltke; "he wants them all; I don't know if he will let me have my body guard for long." The great game was not over. Four years more of patient earnest study of France and the French prepared for the mighty conflict with that country which took place in 1870, and ended so disastrously for the latter country in 1871. From Spicheren to Paris it was one series of triumphs for the Prussians and their great commander, who carries on war in a manner purely scientific, wholly devoid of passion, or of political or personal feeling. All possible aids that he can think of are brought in as auxiliaries to victory—needle-guns, rifled artillery, telegraph wires, railways, all the appliances of modern science, especially an accurate topographical knowledge, both in himself and his subordinates, of the scene of war. The silent old soldier, soon after the conclusion of the Franco-Prussian war, paid a visit to Russia, where he was received with all-honour. His observations on the military condition of that powerful neighbour would receive due attention from his own government, and if ever they are published will be of the highest interest to the world at large.—R. H.

MOLYNEUX, William, an Irish man of science, was born in Dublin in 1656, and died there on the 11th of October, 1698. He studied at the university of Dublin and at the Middle temple. In 1683 he founded in Dublin a scientific society on the model of the Royal Society of London. It was dissolved during the revolutionary war of 1688, but may be regarded as the precursor of the present Royal Irish Academy. From 1689 to 1692 Molyneux lived in England, and devoted himself to scientific studies: he wrote a treatise on dioptrics, long considered a standard work on that subject. In 1692 he returned to Dublin, and was elected one of its representatives in the Irish parliament; from 1695 till his death he was member for the university of Dublin. He exerted himself to promote manufactures in Ireland, and the removal of restrictive laws.—W. J. M. R.

MONBODDO. See Burnett.

MONCALVO. See Caccia.

MONCEY, Bon Adrien Jeannot de, Duke of Conegliano, Marshal of France, was born at Besançon on the 31st July, 1754, and died at Paris on the 20th April, 1842. In youth he enlisted twice against the wishes of his friends, and twice his discharge was purchased. Nothing, however, could overcome his military tastes, and a third time he joined the ranks. He soon gained promotion, was made captain, and on the breaking out of the Revolution was appointed to command a battalion. His services almost immediately gained him the rank of general. He then served in Spain, and with so much satisfaction to his government that Napoleon selected him to lead one division of the army into Italy, while he himself led the other. After the battle of Marengo he returned to Paris, and became inspector-general of gendarmerie. In 1814 he was named second in command of the national guard of Paris. It was to him that Napoleon committed the care of the empress and the king of Rome. When General Marmont surrendered Paris, Moncey marched his corps to Fontainebleau, but gave in his adhesion to the Restoration. On Napoleon's return Moncey did not resist the emperor's offer of a peerage; but on the second return of the Bourbons his patent of nobility was cancelled. He was named president of the council of war appointed to try Marshal Ney; but with great dignity and good taste positively declined to have any concern in proceedings against his companion in arms. For this refusal he was deprived of all his offices, and even imprisoned at Ham. His well-known probity, however, induced Louis XVIII. to liberate and restore him; after which he served in Spain, and latterly was governor of the Invalides at Paris. At his death he left a large sum to found a christian school in the commune of Moncey.

MONCRIEFF, Sir Henry Wellwood, Bart., D.D., an eminent and influential Scottish divine, descended from an ancient family, settled in Scotland in the twelfth century, was born in 1750. His father, Sir William Moncrieff, was minister of the parish of Blackford in Perthshire, and Henry at an early age made choice of the same profession. He prosecuted his studies, first at the university of Glasgow, and afterwards at Edinburgh. His career at college was one of great brilliancy and promise, and in 1771 he was ordained minister of his native parish; his father having died before Sir Henry had completed his curriculum. His talents and learning soon attracted attention, and in 1775 he was appointed minister of the parish of St. Cuthbert in the city of Edinburgh. The moderate party was then dominant in the Scottish church, as toryism was rampant in the state; but Sir Henry, who was a zealous whig in politics, disregarding all considerations of self-interest and secular rank, attached himself to the evangelical party, and was soon recognized as its leader. "In matters not factious," says Lord Cockburn, "Sir Henry throughout most of his life was the oracle of the whole church." He devoted himself with unflinching resolution to the noble work of freeing the establishment from all the barriers which hindered its spiritual progress, and laboured with unwearied assiduity to promote the welfare of his people and the public good, to relieve suffering, and to encourage merit. His writings are comparatively feeble; but he was a powerful speaker, especially in church courts, where his clear statement of his views and his vigorous reasoning made him a most formidable antagonist. He died in 1827 in the seventy-seventh year of his age Lord Cockburn, who knew Sir Henry well, says "he was one of the most remarkable and admirable men of his age. The prominent qualities of his mind were strong integrity and nervous sense. There never was a sounder understanding. Many men were more learned, many more cultivated, and some more able. But who could match him in sagacity and mental force? Had he not preferred his church to every other object, there was no public honour to which he might not have fought his way." Sir Henry wrote a "Life of Dr. John Erskine;" and three volumes of his sermons, with a brief memoir by his son, were published after his death.—J. T.

MONCRIEFF, Sir James Wellwood, Bart., a distinguished Scottish lawyer and judge, was the eldest son of the preceding, and was born in 1776. After completing his education at Edinburgh, Glasgow, and Oxford, he was admitted to practise at the bar in 1799. He applied himself assiduously to the study and pursuit of his profession, and ultimately attained the highest rank as a profound lawyer and a most laborious and conscientious counsel. In 1807 he was appointed sheriff-depute of the shires of Clackmannan and Kinross, and in 1826, in spite of his whig politics, he was chosen dean or official head of the faculty of advocates—a well-merited tribute to his professional eminence and high character. He was elevated to the bench, and also appointed a lord of justiciary in 1829, and died in 1851. Lord Moncrieff was distinguished by his unconquerable energy and vigorous argumentative powers, rather than by breadth of mind or extensive literary culture. His sound judgment, remarkable power of reasoning, extensive legal knowledge, and strict conscientiousness, made him the best working counsel of his day, and gave great weight to his decisions as a judge. "Everything was a matter of duty with him," says Lord Cockburn, "and therefore he gave his whole soul to it. Jeffrey called him 'the whole duty of man.' A truer friend, a more upright judge, or a more affectionate man, could not be." He inherited his father's attachment to the evangelical party, and took a prominent part in guiding the counsels of the established church during a very critical period of its history. "It was a sad day to him when he thought it his duty to renounce that community, and to adhere to what he thought its ancient and genuine principles in the Free Church."—J. T.

MONDIN. See Mundinus.

MONGAULT, Nicolas Hubert de, was born at Paris in 1674. He became preceptor to the Duke de Chartres, son of the Regent Orleans, whose influence obtained for him several offices under government. Elected to the Academy in 1718, he died at

Paris in 1746. His French translations of Cicero's Letters to Atticus, 1738, and of Herodian, 1745, both illustrated by numerous valuable notes, are still regarded as amongst the best in the language.—W. J. P.

MONGE, Gaspard, one of the greatest of mathematicians, was born at Beaune in 1746, and died in Paris on the 28th of July, 1818. He was educated at the college of his native town, and at that of Lyons. Having during a vacation employed himself in making, with instruments of his own construction, a survey of the town of Beaune, which he presented to the municipal authorities, his work came under the notice of an officer of engineers, who, being struck with its accuracy and good execution, obtained for him employment as a draughtsman at the military engineering school of Mézières. In that capacity he soon found an opportunity of giving proof of abilities of so high an order that, at the age of nineteen, he was appointed assistant to Bossut, professor of mathematics, and Nollet, professor of physics. During this period it is said that he discovered, independently, the composition of water by the combination of oxygen and hydrogen; not being aware that the same discovery had been previously made by Watt and Cavendish. At the same time he devised and perfected that new branch of mathematics which has made his name famous—the science of descriptive geometry—which with some difficulty he got leave to teach to the pupils of the engineering school, but was prohibited from otherwise publishing. In 1780 he was appointed a member of the Academy of Sciences, and joint-professor of hydrodynamics with Bossut at the Louvre. In 1783 he succeeded Bezout as naval examiner; with which office he afterwards combined that of professor of physics at the Lyceum of Paris. In 1792 he became a member of the revolutionary government as minister of marine, a post in which he showed great energy and capacity for business under very difficult circumstances; but he resigned it in 1793. Soon afterwards he was called upon by the committee of public safety to superintend the manufacture of arms and gunpowder, then urgently wanted for the defence of France against invasion; and it is thought that the necessity of his services to the state in that capacity alone saved his life during the Reign of Terror. At its close he published his famous work on descriptive geometry, containing the exposition of those principles which he had so long been compelled to conceal. He was one of the first founders of the polytechnic school. He was one of a commission who were sent to Italy by the directory to collect works of art. In 1798 he was one of the body of scientific men who accompanied the expedition of Bonaparte to Egypt, and was appointed president of the Institute of Cairo. On his return from Egypt he again became a professor in the polytechnic school; and in that capacity he long opposed, but without success, certain arbitrary ideas of Bonaparte as to its management. On the foundation of the empire, Napoleon appointed him a member of the senate, a grand-officer of the legion of honour, and count of Pelusium, in honour of his scientific services in Egypt. On the restoration of the Bourbons, Monge, as having been a member of the government which put to death Louis XVI., was removed from the Institute and from the polytechnic school. It is said that grief at these unworthy proceedings hastened his death, which took place about two years afterwards by apoplexy. Besides his great work on descriptive geometry he wrote a treatise of the highest order on the application of algebra to geometry, and a long series of memoirs on various mathematical and physical subjects.—W. J. M. R.

MONGEZ, Marie-Josephine-Angelique (by birth Levol), a French historical painter, was born in the neighbourhood of Paris, May 1, 1775, and died in that city, February 20, 1855. She was a pupil of Regnauld and David; obtained several medals; and took the highest rank among the female painters of France when the "classic" manner of her master David was the received type. Her earlier works were chiefly classic in subject as well as manner—as Mars and Venus; an Orpheus, with thirteen figures of life-size; death of Astyanax, and the like. Later she painted ecclesiastical subjects and some portraits, as Napoleon I. for the city of Avignon, and Louis XVIII. for Toulouse. Madame Mongez drew the figures, three hundred in number, for her husband's Dictionnaire d'Antiquités.—J. T–e.

MONK, George, Duke of Albemarle, was descended from an ancient but decayed Devonshire family, and was born at Potheridge, the family seat, in 1608. He was the second son of Sir Thomas Monk, who died when George was only two years of age. His education seems to have been but imperfect, and in his seventeenth year he joined, as a volunteer, the unsuccessful expedition against Spain under Lord Wimbledon. In the following year he served under Sir John Burroughs in the equally unfortunate affair of the Isle of Rhè. In 1629 he went to the Low Countries with an ensign's commission, and fought under the earl of Oxford, and afterwards under Lord Goring, by whom he was promoted to the rank of captain. After spending nearly ten years in the Netherlands, during which he saw much service and acquired great experience in military affairs, he returned to his own country, at the commencement of the conflict between Charles I. and the Scots. His high reputation, and the recommendation of his kinsman, the earl of Leicester, obtained for him the commission of lieutenant-colonel in Lord Newport's regiment, and he accordingly took part in the king's inglorious expedition to the north. His next service was in Ireland, to which he was sent by Leicester, with the rank of colonel, on the breaking out of the Irish rebellion. The lords justices appointed him governor of Dublin; but the parliament distrusted him and caused his office to be transferred to another. On his return to England with his regiment he was arrested by the king's orders, on a suspicion that he intended to join the parliament. He was allowed, however, to repair to the court at Oxford, and succeeded in satisfying the king of his innocence. His offer of his services was in consequence accepted, and he was appointed major-general in the Irish brigade then engaged in the siege of Nantwich under the command of Lord Byron. He had scarcely joined this brigade when the whole were taken prisoners by Fairfax. Monk was sent first to Hull, and then was transferred to the Tower, where he remained in close confinement till November, 1646, when, through the intercession of his friend, Lord Lisle, he obtained his release. He now abandoned the royal cause, took the covenant, and embarked, in the beginning of 1647, with Lisle for Ireland, where, however, they did not long remain. Monk had scarcely reached England, when he was sent back to take the command of the parliamentary forces in the north of Ireland. He had to contend with numerous difficulties, and in the end had to conclude a treaty with the Irish chieftain O'Neil, and to surrender Dundalk to the royalist general, Lord Inchiquin. The parliament expressed their disapprobation of the former of these measures, but declared "that he should not be questioned for the same in time to come." After this censure Monk remained for some time unemployed; but when war broke out between the parliament and the Scots, he accompanied Cromwell on his Scottish expedition as lieutenant-general of the artillery, and rendered good service by his bravery and skill at the battle of Dunbar in 1650. He was subsequently employed in putting down the "moss-troopers," who gave the republican army a great deal of annoyance; and when Cromwell marched into England in pursuit of Charles II., Monk was left in command of the forces which remained in the north. He besieged and took Stirling castle, in which the public archives were deposited, and carried Dundee by storm, but tarnished his laurels by the cruelties which he inflicted on the inhabitants. The garrison were put to the sword; the town was set on fire and pillaged; the citizens, without distinction of sex or age, were given up to an indiscriminate massacre; and Sir R. Lumsden the governor, after receiving quarter, was basely put to death in cold blood by Monk's orders. The clergy of the town were treated with brutal insolence and sent prisoners to England. Montrose, Aberdeen, and other towns, intimidated by the atrocities perpetrated at Dundee, surrendered to Monk at discretion. In 1652 war broke out between Holland and England, and Monk was joined with Blake and Dean in the command of the English fleet, and by his courage and activity contributed largely to the splendid victories gained over the Dutch. On the termination of the war Monk was despatched by the Protector, with additional forces, to suppress an insurrection which had broken out in Scotland. He accomplished this so effectually that the last embers of resistance to Cromwell's authority were completely trodden out. He was appointed a member of the council of state to which the administration of public affairs was committed, and seems to have assumed supreme authority in the country. He steadily supported the government of the Protector, executed all his orders with the utmost punctuality, and disclosed to Oliver both the plots of the royalists and a letter sent to himself by Charles II., who was then at Cologne. On the death of Cromwell Monk promptly gave in his adherence to the government of his son, Richard, who had indeed been enjoined by his

father on his deathbed to do nothing without the advice of the cautious general. On the abdication of Richard, Monk at first acquiesced in the change of the government and the restoration of the Rump; but on learning that the junto of officers had dissolved the parliament and had usurped all authority in the state, he took offence at their proceedings; and probably feeling some apprehensions regarding the security of his own position, he set out for London at the head of seven thousand veteran troops, with the professed object of freeing the parliament from the oppression of the soldiers. As he advanced towards the capital, the leading gentry of the various counties through which he passed, flocked around him, expressing their earnest desire that he would employ his power in restoring the kingdom to liberty and peace. But, habitually taciturn, selfish, and wary, he maintained an impenetrable reserve respecting his plans. The probability is, that he did not make up his mind what course he should follow till after he had been some days in the capital, and had satisfied himself as to the popular feeling. He then declared in favour of a free parliament, which when it assembled, as he must have foreseen, proceeded at once to take steps to restore the exiled family. Monk acted throughout with great caution and dissimulation, and took care to conceal his own views and his secret negotiations with Charles till the parliament had declared in favour of the restoration. He frustrated an attempt made by Sir Matthew Hale, to secure some more definite settlement before recalling the king; and to him it was mainly owing that Charles was restored to the throne of his ancestors, without any new securities being given against maladministration or a single provision made in favour of the cause of liberty. Monk's subsequent conduct showed that he was destitute alike of principle and of good feeling. He not only became a member of the commission for trying the regicides; but he acquiesced in the insults so meanly put upon the corpse of his old commander, the illustrious Blake; and he had the baseness and treachery, in order to procure the condemnation of Argyle, to give up some private letters which that nobleman had written to him, expressing attachment to the government of Cromwell.—(See ARCHIBALD CAMPBELL.) He was speedily loaded with honours and rewards; was created Duke of Albemarle, Knight of the garter, sworn a member of the privy council, made master of the horse, gentleman of the bedchamber, and first commissioner of the treasury; and received the grant of an estate worth £7000 a year, besides various pensions. When war broke out with Holland in 1664, Monk was placed at the head of the admiralty. In the following year he was appointed, in conjunction with Prince Rupert, to the command of the fleet, and encountered the Dutch fleet in a desperate engagement which lasted four days, and terminated without any decisive result. On the death of the earl of Southampton in 1667 Monk was again placed at the head of the treasury; but failing health soon compelled him to retire in a great measure from public life. He died, 30th December, 1669, in the sixty-first year of his age, leaving an immense fortune to his only son by Anne Clarges, a milliner, who had been for some years his mistress before she became his wife. On the death of the second duke in 1688 the titles became extinct. Monk was little more than a fortunate military adventurer, brave, cautious, taciturn, and somewhat sluggish, but unprincipled, unscrupulous, selfish, and avaricious. Clarendon accuses him of taking bribes for the disposal of his patronage, and says—"Profit was always the highest reason with him." Monk's wife was a woman of masculine character and furious temper, and even exceeded him in avarice.—J. T.

MONMOUTH, JAMES SCOTT, Duke of, was the natural son of King Charles II., by Lucy Walters, the daughter of a gentleman of Haverfordwest in the county of Pembroke. The lady was in Holland when she attracted the attention of the exiled prince, and their son was born at Rotterdam on the 9th April, 1649. He was committed to the care of Lord Crofts, by whose surname he was called until married to Anne, duchess of Buccleuch, when he assumed her name of Scott. The queen-mother, Henrietta Maria, became attached to him, and after keeping him in her family for several years, she brought him with her to London in 1662. The beautiful boy, of whom Dryden says—

> "His motions all accompanied with grace,
> And paradise was opened in his face"—

fascinated not only his fond, good-natured father, but the whole court, and all who came in contact with him He was immediately created Baron of Tindale, Earl of Doncaster, and Duke of Monmouth, and early in the following year was chosen a knight of the garter. In 1665 he was married to the richest heiress in Britain, Anne, daughter of the earl of Buccleuch; was created Duke of Buccleuch, appointed master of the horse, lord great-chamberlain, and high admiral of Scotland. In 1670, on the completion of his twenty-first year, he was sworn of the privy council. At court his triumphs were of a less honourable nature, for he let scarcely a day pass without engaging in some amour. In 1673 he served in the French army as a volunteer, and gained considerable reputation at the capture of Maestricht. In 1678 he was made commander-in-chief of the English forces in Scotland, and defeated the covenanters at Bothwell bridge. The great tenderness the king showed for him encouraged a faint hope that his legitimacy might be established, and the succession secured to him. Designing men fostered this feeling, and the crafty Shaftesbury set afloat the rumour that Charles had been married to Lucy Walters. James, duke of York, naturally alarmed at the thought of losing his inheritance, procured from the king a formal denial of the alleged marriage, and at the same time an order that Monmouth should quit the kingdom. The latter retired to Utrecht, and became the instrument of political intriguers. After soliciting permission to return, and being refused, he nevertheless did return in 1680. Then, under pretence of amusing himself, he made a kind of royal progress through the discontented counties of England, accompanied by a retinue of malcontent nobles, who were conspiring to excite a general insurrection throughout the country. The immediate fruit of this extensive conspiracy was the Rye-house plot, confined to a few whig desperadoes, who proposed to assassinate the king and his brother. The scheme was concealed from Monmouth, who loved his father too sincerely ever to have consented to parricide. Charles, persuaded of this, contrived to save his son from the punishment which fell heavily on the whig party on the discovery of the plot. A complete reconciliation might have been effected with both the king and the duke of York, had not Monmouth retracted his first penitent confession. Shame at betraying his friends seems to have prompted this course. Charles allowed the retractation to be made, but bade his son appear no more in his presence. The latter retired again to Holland, where he was well received by William of Orange and the Princess Mary. He soon became the life and soul of the court. Though still favoured and provided for by the king of England, he could not obtain his recall. At the very moment when Halifax, his intercessor, had given him hopes that his wish would be granted, the fatal news arrived that Charles had died (February 6, 1684), and that James II. reigned in his stead. Thus deprived of his best friend, Monmouth, obliged to quit the Dutch court, resolved to retire into private life, and went to Brussels accompanied by his paramour, Lady Henrietta Wentworth, who for love of him had sacrificed her maiden honour and the prospect of a splendid alliance. His feeble resolutions, however, were soon turned aside. The prince of Orange had in vain counselled him to join the imperial armies fighting in Hungary against the Turks, where his undoubted bravery might have secured him an honourable position. Baser counsellors—Robert Ferguson, Lord Grey, and the earl of Argyle—had more success in persuading him, against his own judgment, to undertake that rash and fatal expedition into England which terminated in the battle of Sedgemoor, and led Monmouth to the block. This expedition, the particulars of which are to be found in every history of England, lasted but seven weeks. Monmouth sailed from the Texel on the 24th of May, 1685, and he galloped away from Sedgemoor field on the 6th of July. Two days afterwards he was found crouching in a ditch, disguised in a shepherd's dress, and covered over with fern leaves—a few peas in his pocket being his only nourishment. A watch, a purse of gold, and the rich diamond badge of the garter, together with some superstitious charms, were also found in his pockets. A deeply interesting account of his capture, his removal to London, his craven letter to the king, his interview with James, his piteous supplications for life, and his most distressing death, will be found in the brilliant pages of Lord Macaulay's History of England. He was executed on Tower-hill, on Wednesday the 15th July, 1685. Almost his last words were expressive of his love for Lady Wentworth. After his death many handkerchiefs were dipped in his blood, and his memory was long cherished by the common people.—(See Lodge's *Portraits.*)—R. H.

MONNOYER, Jean Baptiste, a celebrated flower painter, born at Lille in 1635, was educated at Antwerp, but settled at Paris, where he was elected a member of the Academy of Painting in 1665. In 1680 the duke of Montague, then English ambassador at Paris, invited Monnoyer to London to decorate his house in Great Russell Street, after the manner of some decorations executed for Le Brun at Versailles. Old Montague house served some time for the British Museum; the last of it, the entrance, was pulled down only a few years ago. Monnoyer was so successful in the employment he found in England that he settled here, paying only a few short visits to Paris during the rest of his life. He died in London, February 16th, 1699. Hampton Court possesses many of the works of Monnoyer, here commonly called Baptiste. His pictures are not laboured like those of Van Huysum, but are executed with the utmost spirit and skill; they have, however, now darkened and lost much of their original brilliancy. The prints after Monnoyer's works are numerous; some etched by himself are signed "J. Baptiste, sculp." There is a print of him by G. White from a portrait by Kneller. —(*Essay towards an English School*, 1706.)—R. N. W.

MONRO, Alexander, M.D., commonly known as Monro *primus*, a celebrated physician and professor of anatomy and medicine in the university of Edinburgh, was born in London on the 8th September, o.s., 1697. His father, John Monro, younger son of Sir A. Monro of Bearcrofts, was a practitioner of medicine, and served as surgeon with the army under King William in Flanders; his mother was a Miss Forbes, of the family of Forbes of Culloden. Three years after the birth of the subject of this memoir, his father quitted the army and settled at Edinburgh, where he practised as a surgeon. Determining that his son, who early manifested considerable talent, should adopt the profession of medicine, after giving him the best education that Edinburgh could afford, he sent him to prosecute his studies in London, Paris, and Leyden. In London he studied anatomy under Cheselden; he dissected diligently, and made numerous anatomical preparations which he transmitted to his father in Edinburgh, who exhibited them to the College of Physicians, and afterwards deposited them in the museum then existing at Surgeons' Hall. It is said that Mr. Adam Drummond, the then professor of anatomy to the Surgeons' Company, was so struck with the skill displayed in these dissections that he intimated his intention of retiring in the young anatomist's favour, should the latter continue to progress as he had begun. Whilst studying in London he also read before a society of which he was a member, the first sketch of his work on the bones. At Leyden he was a pupil of the celebrated Boerhaave, who particularly distinguished him and wrote in his commendation to his friends. He returned to Edinburgh in the autumn of 1719, and being offered by Messrs. Drummond and Macgill the lectureship on anatomy to the Surgeons' Company, he accepted it, becoming enrolled as a member. It is related that on the occasion of his first lecture, his father brought the president and fellows of the College of Physicians, together with the whole company of surgeons, to hear him. Not having been informed of the probable attendance of so large and critical an audience, the young lecturer lost his presence of mind, and entirely forgot the address which he had previously written and committed to memory. Having left his manuscript at home, he was at first at some loss what to do. He, however, began by showing and explaining some of the preparations he had sent home from abroad, and gradually gathering up the thread of his discourse, he went on expressing himself in the first words which occurred to him. He succeeded so well as to gain considerable applause, and from that time he resolved never, in lecturing, to repeat the words of a written discourse, but to acquire by practice the art of expressing what he knew and understood with ease and readiness. In 1720 he commenced giving regular courses of lectures in conjunction with Dr. Alston, at that time professor of botany in the university; Monro lecturing on anatomy and surgery, Alston on botany and materia medica. These were the first regular courses of lectures on medical science that were given in Edinburgh, and from their commencement dates the rise of one of the most celebrated schools of medicine in Europe. In the following year regular professorships of anatomy and medicine were instituted in the university. Dr. Monro was the first who filled the chair of anatomy; he held it for nearly forty years, resigning at last in favour of his son. His fame as a teacher and skill as an anatomist attracted to his class-room students from all parts of the United Kingdom. Dr. Monro's father, who had been very active in promoting the establishment of anatomical and medical chairs in the university, was soon after engaged, in conjunction with others, in founding the infirmary. To this institution the son became physician, and in that capacity he engaged in clinical teaching, which he continued after he had resigned the chair of anatomy in the university. Although elected to the professorship of anatomy in 1721, it appears that he was not received into the university until 1725. Soon after the opening of the infirmary the medical professors, together with many of the physicians and surgeons of Edinburgh, formed themselves into a society for the publication of medical observations and essays. To this society Monro was secretary, and, as frequently happens in such cases, the whole labour of collecting and superintending their publications fell upon him. The six volumes of medical essays and observations which were published under his editorship, contain many papers of considerable value even in the present day, and especially is this true of the contributions from the editor's own pen. One of these on the articulation muscles and luxation of the lower jaw, involved the author in a controversy with the celebrated Winslow. Dr. Monro was a loyal subject of the reigning monarch. After the battle of Prestonpans he was actively engaged in attending and succouring the wounded; but faithful to the duties of his calling, his aid was dispensed to the sufferers of both parties; and we are told that he was one of the most active intercessors for the life of the unfortunate Dr. Cameron. He died after a long and painful illness on July 10, 1767, and left behind him a high reputation both as a physician and a man. Amongst his principal works are his "Treatises on Osteology," and the "Anatomy of the Nerves." His last publication was an "Account of the Success which had attended the Practice of Inoculation in Scotland," in answer to inquiries of the Faculty of Physicians of Paris.—F.C.W.

MONRO, Alexander, M.D., *secundus*, was the third son of Alexander Monro *primus*. He was born at Edinburgh in 1732. Having embraced his father's profession, he appears to have studied first at Edinburgh, and afterwards at Berlin. On his father's resignation of the professorship of anatomy about the year 1760, he was elected to the vacant chair. He was an eminent anatomist, and distinguished himself by several discoveries in anatomical science. He was the first to point out a communication between the lateral and third ventricles in the human brain, which has since been known as the foramen of Monro; he also traced the ultimate distribution of the auditory nerve. His researches on the anatomy of the ear in whales and cartilaginous fishes, led him into controversies with professors Camper and Scarpa. He also engaged in a controversy with William Hunter on the discovery of the office of the lymphatics; and with Hewson on the discovery of those vessels in oviparous vertebrates. Amongst his numerous anatomical treatises are the following—"The Structure and Physiology of Fishes;" "A description of the Bursæ Mucosæ of the Human Body;" three treatises on the brain, eye, and ear; "Outlines of the Anatomy of the Human Body;" "Observations on the Thoracic Duct." He died in 1817. His son, Dr. Alexander Monro *tertius*, succeeded him in the chair of anatomy at Edinburgh.—F. C. W.

MONRO, Donald, M.D., was the second son of Alexander Monro *primus*, professor of anatomy in the university of Edinburgh. He was born in 1731, and obtained his medical education at Edinburgh, under his father's superintendence. He graduated there in 1753. Soon afterwards he was appointed physician to the army, and in 1758 was elected to the office of physician to St. George's hospital. It was not long, however, before his military appointment called him abroad. He served in the military hospitals attached to the British army in Germany from the commencement of 1761 to the spring of 1763. On his return to London he published an account of the diseases prevalent in those hospitals during that period; he was likewise the author of treatises on "Preserving the Health of Soldiers," on "Dropsy," on "Mineral Waters," and on "Pharmaceutical and Medical Chemistry." He received the honour of the fellowship of the London College of Physicians, *speciali gratiâ*, in 1771. He resigned his office at St. George's hospital in 1786, and died June 9, 1802, in his seventy-first year.—F. C. W.

MONRO, John, a physician eminent in the treatment of insanity, was born at Greenwich, November 16, 1715, o.s. He was the son of Dr. James Monro, physician to Bethlehem hospital. He studied at St. John's college, Oxford, where he

obtained a fellowship. Having been elected in 1743 to one of the Radcliffe travelling fellowships, he pursued the study of medicine first at Edinburgh, and afterwards at Leyden, under Boerhaave. He travelled or resided on the continent until 1751, when he returned to England, and was elected joint physician with his father to Bridewell and Bethlehem hospitals. During his absence abroad, the university of Oxford conferred on him a degree in medicine. He confined his practice entirely to cases of insanity, and obtained a high reputation for skill in the management of that class of diseases. His only publication was a pamphlet in answer to a treatise on madness by Dr. Battie, which contained some reflections on the former physicians of Bethlehem. Dr. Monro was a man of cultivated tastes; he was particularly conversant with early engravings, and his collection is frequently referred to by Strutt in his Dictionary of Engravers. He died at Hadley, near Barnet, December 27, 1791, in his seventy-seventh year.—F. C. W.

MONROE, James, fifth president of the United States, was born in 1759 in the county of Westmoreland, Virginia At college when the declaration of independence was promulgated, he entered the revolutionary army, and served with considerable distinction until the close of the war. He then studied for the bar, became a member of the legislature of Virginia, and in 1783 was sent to congress for the appointed term of three years. He was afterwards one of the delegates to the convention which met to frame the constitution of the United States, and from 1789 to 1794 he sat in the new congress as senator from Virginia. Belonging to a political party which Washington wished to conciliate, he was sent in 1794 as minister to France, but was recalled for displaying, the administration thought, a tendency to sacrifice American interests to those of France. On his return he published a vindication of himself, re-entered the legislature of Virginia, and became governor of his native state. After the triumph of his party, when Jefferson was elected president, Monroe was sent to Paris to join Livingstone in negotiating the sale of Louisiana by France to the United States. That object accomplished, he was transferred to London, where he discussed the rights of neutrals, and even got the length in 1807 of negotiating a treaty with the British government; but Jefferson refused to ratify it. Returning, again dissatisfied, to the States, he found his claims to the presidency rejected in favour of Madison, who, however, made Monroe (1811) his secretary of state. He retained that position until the war with England, during the last six months of which he took the war department, and by his vigour contributed to the successful resistance of the States. At the close of the war he resumed his former office, and in 1817 was elected president. He was re-elected without opposition in 1821, and in 1825 retired to his residence in London county, Virginia. He died in 1831. Without brilliancy, Monroe was a man of judgment and tenacity. During his presidency Florida was added to the United States, and he has given his name to the "Monroe doctrine," as it is called, that no European power has a right to interfere in the affairs of America, north or south. There is a tumid but instructive biography of him in President John Quincy Adams' *Lives of J. Madison and J. Monroe*, Rochester, U. S., 1850.—F. E.

MONSTRELET, Enguerrand de, a French chronicler of the fifteenth century, born about 1390, and died in 1453. He was a gentleman of good family in Cambray, and died governor of that town. He was also bailiff of Balincourt. His chronicle begins at the year 1400, and extends to the year of his death, 1453. An addition by another and unknown hand carries the history down to the year 1467. The title under which it was printed is "Chronique 'Enguerrand de Monstrelet, Gentilhomme, jædis demeurant à Cambrai en Cambresis." The best edition is that of Paris, published in two volumes folio in 1572. The chronicle, although prolix, is an important contribution to history, filling the space between the chronicle of Froissart and the history of Comines. He gives a narrative of the wars between the house of Orleans and the dukes of Burgundy, the capture of Normandy and Paris by the English, the subsequent expulsion of the English, and the memorable events that took place during the same period. The number of original documents it contains renders this chronicle of great value to the historian. It has been translated into English by Thomas Johnes.—P. E. D.

MONTAGNA, Benedetto, an artist of Vicenza, who flourished in the early part of the sixteenth century. As a painter he imitated Giovanni Bellini; but he is better known by his engravings. He was among the earliest and best of the Lombardo-Venetian engravers. His prints, mostly from his own designs, are chiefly of scriptural or mythological subjects; the latter exhibiting rather freely the nude female form. Montagna copied some of the plates of Albert Durer, and profited by so doing. The date of his death is unknown; he was alive in 1533.—J. T–e.

MONTAGNE, Jean François Camille, a distinguished Parisian botanist, was born in Paris about 1783. In early life he entered the navy, and was with Napoleon in Egypt. He afterwards entered the army as surgeon. He studied languages, and occupied himself at first in philological pursuits. Subsequently he prosecuted natural history. His attention was particularly directed to cryptogamic botany, and he was the first mycologist of the day. His writings are very numerous. They include various memoirs on fungi; notices of the flora of Bombay; description of new cryptogamic plants of North America; prodromus of the flora of Juan Fernandez; cryptogamic plants of France; reproduction of caulerpæ; Algerian cryptogams; cellular plants of Brazil; sertum Patagonicum; Florula Boliviensis; remarks on laminariæ; on the structure and physiology of mushrooms; on the cryptogams of the Nilgiris; on the colour of the Red Sea; on the cellular plants of the Philippine islands; on antarctic cellular plants; and on the morphology of lichens.—J. H. B.

MONTAGU, Basil, a natural son of John, fourth earl of Sandwich, was born in London, April 24, 1770. His mother, Miss Ray, was assassinated in 1779 in the piazza of Covent Garden, by a clergyman, the Rev. Mr. Hickman, who had conceived a mad passion for her. Educated first at the Charterhouse and subsequently at Cambridge, Basil Montagu was called to the bar in 1798. His father had died six years previously, but the handsome bequest he left to him was set aside by a suit in chancery. An intimacy with Godwin, Coleridge, and other "advanced" thinkers, induced Montagu to form the intention of abandoning the law; but he was dissuaded from doing so by Sir James Mackintosh, and although he never obtained eminence as a public pleader, he published numerous works on legal subjects, and especially on the law of bankruptcy, which procured him both fame and employment. An honest and disinterested man, he laboured to promote legal reforms, even in that branch of the profession from which his own income was derived. A diligent student of our noblest writers, he published "Selections from the works of Taylor, Hooker, Hall, and Lord Bacon, with an Analysis of the Advancement of Learning," 12mo, 1805, and edited the works of Francis Bacon, lord chancellor of England, in 16 vols., 8vo, London, 1825–34. He co-operated with Romilly in his efforts to abolish the punishment of death for minor offences, and published in all about forty volumes. He died at Boulogne, November 27th, 1851.—W. J. P.

MONTAGU, C., Earl of Halifax. See Halifax.

MONTAGUE, Sir Edward, Lord Chief-justice of the courts of king's bench and common pleas successively, was one of the Montagues of Hemington in Northamptonshire, in which county, at Brigstock, he was born towards the close of the fifteenth century. He went to the bar and entered the house of commons. In the parliament of 1523 he is said to have made a violent speech against the breach of privilege committed by Wolsey, who came in state to the house of commons, and harangued its members on the duty of granting the supply asked for by the king. Henry, so runs the story, sent next day for Montague, and said to him—"Ho! will they not let my bill pass?" The frightened Montague fell on his knees, and Henry added—"Get my bill to pass by twelve of the clock to-morrow, or else by two of the clock to-morrow this head of yours shall be off." Whatever the truth of this story, Montague rose afterwards into favour with the king, and in 1539 was made chief-justice of the king's bench. Finding judicial compliance with all Henry's demands too much for his conscience, according to Lord Campbell, he exchanged the king's bench for the less dignified but also less responsible common pleas, of which he was made chief-justice in 1546. He retained his office during the reign of Edward VI., and was half frightened, half persuaded, into drawing up the will by which Edward altered the succession in favour of Lady Jane Grey. For this he was punished on the accession of Mary by a fine and the loss of his office. He died in retirement in 1556. From Sir E. Montague the earls and dukes of Manchester descended in a direct line.—F. E.

MONTAGUE, Edward, Earl of Sandwich, one of the most distinguished of British admirals, was born July 27, 1625, being the son of Sir Sidney Montague. In 1643, when in his nineteenth year, he raised a regiment on a commission received from parliament, and served under Lord Essex. He was present at the storming of Lincoln, distinguished himself at Marston Moor, was in the battle of Naseby, and at the storming of Bridgewater and Bristol. He sat in parliament for Huntingdonshire. After the Dutch war the Protector gave him a command in Blake's fleet, bound to the Mediterranean. Having done good service against the Spaniards, he was appointed to command the fleet in the Downs, in order to watch the Dutch. He was highly esteemed by Cromwell, on whose death he was invested by Richard Cromwell with the command of an expedition to the Baltic. He was, however, so fettered by his instructions, and by the presence of four commissioners from the parliament, that he became disgusted with the service, and listened to overtures made by Charles and his chancellor Hyde, who required his aid to accomplish the king's restoration. He led the fleet home, and was charged with treason by Algernon Sidney, who had been one of the four commissioners. Acquitted of this charge, but deprived of his command, he retired into private life, whence he was soon recalled by Monk's advance to London. He was reinstated in his command, and soon after conveyed the king from Holland to Dover. Honours were showered upon him. He became earl of Sandwich and a knight of the garter, and was looked upon as one of the king's principal ministers. On the 3rd June, 1665, he gained a great victory over the Dutch, whose admiral, Opdam, was killed in the battle. In 1666 he was employed to negotiate peace both at Madrid and Lisbon, a duty he performed with skill and success. In the third and last Dutch war Lord Sandwich was second in command of the fleet under the duke of York, when De Ruyter took the English by surprise on the 28th May, 1672. Sandwich, in the *Royal James*, was the first in action, and fought with desperation, disabling seven Dutch ships and driving off three fire-ships. He and his crew were nearly exhausted, when a fourth fire-ship grappled and set his ship in flames. He would not leave her, however, and perished with some of his faithful sailors in the explosion of the ship about noon. His body was recovered, and buried with public honours in Westminster Abbey.—R. H.

MONTAGUE, Edward Wortley, son of Edward Montague, Esq., and the famous Lady Mary, was born at Wharncliffe Lodge, near Sheffield, in 1713. He ran away from Westminster school several times, on one occasion taking up the trade of a sweep, on another that of a fisherman, and on a third sailing as a cabin boy to Spain. After a visit to the West Indies he was elected to parliament for the county of Huntingdon in 1747, but in 1751 he was obliged to repair to Paris to escape his creditors. He became a papist and then a Mahometan. To prevent a large estate from descending to the family of his brother-in law, Lord Bute, he was on the point of marrying a young woman, whom he had never seen, when he died at Padua in 1776.

MONTAGU, Elizabeth, the daughter of Matthew Robinson, Esq., a country gentleman, was born at York in 1720, but resided during her early years at Cambridge, where her education was superintended by Conyers Middleton, who had become her grandmother's second husband. In 1742 she married Edward Montagu, grandson of the first earl of Sandwich. The marriage was without issue; and on her husband's death, in 1775, she was left in a position of great opulence, which she sustained by a munificent hospitality, of which the learned were the chief partakers. She died in 1800. Of her writings, three "Dialogues of the Dead" were published with Lord Lyttleton's; and she subsequently published an essay on the genius and writings of Shakspeare. After her death four volumes of her correspondence were published by her nephew. She will be more familiarly remembered as having originated the literary society which was known as the Blue Stocking Club; and as having for many years given an annual dinner on the first of May to the chimney-sweeps of London.—W. J. P.

MONTAGUE, George, a diligent naturalist, was descended from a family who held the estate of Lackham in Wiltshire. He was born at Lackham; a younger son, he entered the army, and attained the rank of captain in the 15th foot. He served for some years in the war between England and America. His elder brother dying in 1778, he quitted the army, and returned to take possession of the paternal estate. He subsequently entered the Wiltshire militia, in which he held the rank of lieutenant-colonel. In 1779 he left the militia and retired into Devonshire, where he devoted himself to the study of natural history. He was one of the earliest fellows of the Linnæan Society, and contributed to their Transactions several papers on ornithology; he also distinguished himself by original observations on the *mollusca*. He died at Knowles, near Kingsbridge, on 20th June, 1815. His collections of preserved birds and animals were purchased for the British museum. His chief works were an "Ornithological Dictionary" and "Testacea Britannica, or a natural history of British shells."—F. C. W.

MONTAGU, John, fourth earl of Sandwich, a well-known politician, was born in 1718. He entered public life as an opponent of Sir Robert Walpole's administration. In 1744 he was appointed second lord of the admiralty. Two years later he was named plenipotentiary to the congress at Breda, and his powers were continued until the treaty of peace was signed at Aix-la-Chapelle in 1748. On his return home he was appointed first lord of the admiralty, an office from which he was dismissed in 1751. In 1755 he became one of the joint vice-treasurers of Ireland; in 1763 he was reinstated in the admiralty; three years later he was made joint-postmaster; and in 1771 he was a third time placed at the head of the admiralty under Lord North, with whom he acted during the American war, and quitted office on its unfortunate termination. He subsequently held for a short time the office of ranger of the royal parks under the coalition cabinet. He died in 1792. Lord Sandwich was a man of ability, and of great activity and zeal, but utterly unprincipled and profligate. He was the intimate friend of John Wilkes and other members of the infamous fraternity of Medmenham abbey, and his attack in the house of lords on his former associate on account of his Essay on Woman, gained him the nickname of Jemmy Twitcher, which adhered to him through life. Sandwich was bitterly satirized by Gray and Churchill, and branded by the keen and eloquent denunciations of Erskine in his famous speech on the case of Captain Baillie.—(See the *Candidate* by Gray, and the *Duellist* and *Candidate* by Churchill.)—J. T.

MONTAGU, Lady Mary Wortley, a celebrated letter-writer and *bel esprit*, was born in London in 1689. Until her marriage she was known as Lady Mary Pierrepoint, being the daughter of Evelyn, earl of Kingston, a pleasure-seeking and thoughtless nobleman of the whig party, created Marquis of Dorchester in 1706, and Duke of Kingston in 1715. While quite a child Lady Mary lost her mother, whom at a very early age she replaced in presiding over the hospitalities of her father's table. When she was eight her fond father introduced her to his boon companions of the Kit Cat Club, who caressed the beautiful and clever little girl, and formally admitted her of their fraternity. Lady Mary's education, nominally intrusted to an "old governess," was very much her own work. She browsed upon the Scuderi-romances and miscellaneous English literature of her father's library, even teaching herself Latin, from which, rather than from the original Greek, she seems to have translated, under the auspices of Burnet, the Encheiridion of Epictetus. When a girl of fourteen she met in society her future husband, Mr. Wortley Montagu, a grave, solid whig member of parliament, considerably older than herself, and grandson of the first earl of Sandwich. He fell in love with the young lady, who had not only beauty and vivacity to recommend her, but could talk of Quintus Curtius, and after some correspondence he knew that his passion was returned. On the question of settlement, however, there was a split between Mr. Montagu and Lord Kingston, and at last, probably in the August of 1712, an elopement was the result. For some years after her marriage Lady Mary lived quietly in the country; but with the accession of George I. and the triumph of the whigs, Mr. Montagu was appointed through the influence of Halifax a commissioner of the treasury; and without seeking a place at court, his beautiful and witty wife played a conspicuous part in the highest society of the new *régime*. She was the friend of Addison, and Pope professed himself her passionate admirer. In 1716 Mr. Montagu was appointed ambassador to the Porte, with instructions to mediate between the Turks and the imperialists, when the masculine and energetic Lady Mary resolved to accompany him. Delayed on the continent, they quitted Venice for Constantinople in the January of 1717, and after a residence of some fifteen months in the sultan's dominions, returned to England in May, 1718. It is to this embassy that we owe those charming, lively, witty letters addressed by Lady Mary to friends at home, descriptive of Turkish life and society, on

which her literary fame chiefly rests, and in which she displays the epistolary talents of a female Horace Walpole. They were not published until after her death, but manuscript copies of them were freely circulated in her lifetime, and were read with avidity. More important still, during her residence in Turkey Lady Mary had become cognizant of the practice and beneficial effects of inoculation for the small-pox, long resorted to in the East. The small-pox was a disease which had carried off her only brother, and which had nearly scarred herself for life. The mitigation of it promised by inoculation she introduced into England on her return from Turkey, and after a battle of several years, in which she was opposed by the faculty and the public—receiving, however the support of the clever princess of Wales, subsequently Queen Caroline—she triumphed, and thus paved the way for the adoption of Jenner's great discovery. Not long after her return she settled at Twickenham, in the neighbourhood of Pope, with whom, nevertheless, her intimacy was not great, or at least not long continued. Political causes might have something to do with this, for the comparatively neutral Pope of her early acquaintance turned out a trenchant anti-whig. Whatever was the cause, from a friend Pope became a foe. In his and Swift's miscellany the attack was begun, continued in the Dunciad, and considered to be consummated in the character drawn of Sappho in the first satire of the second book of the Imitations of Horace, and which, in spite of the author's disclaimers, the world connected with Lady Mary. She was not long in retaliating, it is supposed with the aid of Lord Hervey (*q.v.*), in verse, and the feud became one of the celebrated quarrels of English literary history. It had the effect, aggravated by Horace Walpole's spiteful pen, of damaging Lady Mary's character to an extent quite unwarranted by facts. In 1737, for reasons which will probably never be known, she left her husband, and spent most of her remaining years on the continent. They corresponded, however, and on terms which forbid the supposition that conjugal infidelity was the cause of their separation. Lady Mary's residence was chiefly at Lovero, in the Venetian States, where she corresponded with her friends at home, read, worked, gardened, and farmed, the chief drawback to her happiness being the profligacy and persecution of her son Edward. Her husband she never saw after her departure from England. She was at Venice when, in 1761, she received the news of the death of Mr. Wortley Montagu, and at the instance of her daughter, who had married the earl of Bute, the famous minister of George III., she returned to England. Metropolitan curiosity was keenly excited by her return, but she did not long survive to gratify it, dying in her seventy-fourth year in London, on the 21st of August, 1762. Of her letters she left two copies, one chiefly autograph, the other not. The autograph copy, during her last return to England, she presented to the Rev. Mr. Sowden, minister of Rotterdam; the other she placed in the hands of Mr. Molesworth. Both copies were purchased by Lady Bute after the death of Lady Mary; but an edition of them in three volumes, nevertheless, was published by the infamous Captain Cleland in 1763. This is not, it appears, a transcript, as was once supposed, of the Sowden copy. Cleland added a fourth volume in 1767, which the latest editor of Lady Mary's letters considers to be a forgery. Mr. Dallaway published in 1803 a collection of Lady Mary's works, "by permission, from her genuine papers," of which a second edition appeared in 1817. In 1836 Lord Wharncliffe, Lady Mary's great-grandson, published the Letters and Works of Lady Mary Wortley Montagu, with a most lively and interesting introduction of biographical anecdotes by her grand-daughter, Lady Louisa Stewart. Lord Wharncliffe's work reached a second edition in 1837, and a third in 1861. This last was enriched by additions and corrections derived from the original manuscripts, illustrative notes, and a new memoir, by Mr. W. Moy Thomas, who has elucidated, more or less satisfactorily, Lady Mary's quarrel with Pope, and has put lance in rest for the purity of her character as a woman and a wife. The chief poetical work of Lady Mary is her "Town Eclogues," 1716, which display considerable talent for satire of the Popian school. Mr. Thomas has republished her and Lord Hervey's retaliatory poem on Pope, excluded on account of its plain-spokenness, from previous similar editions.—F. E.

MONTAGUE, Richard. See Mountagu.

MONTAIGNE, Michel de, author of the celebrated "Essays," was born at the Château de Montaigne, as he himself tells us, "betwixt eleven and twelve o'clock in the forenoon, the last of February, 1533." The château, which is still standing and corresponds exactly to the minute and well-known description of it in the "Essays," is situated in the valley of the Didoire and district of Perigord—Perigord forming in Montaigne's time one of the six divisions of the large province created by the English under the name of Guyenne. The family name was Eyquem; but from the circumstance that their dwelling-place crowned an eminence, they were called Eyquems of the Mountain, or simply Seigneurs de Montaigne; and Michel seems never to have used any but the latter surname. That Montaigne's father sold herrings, as Scaliger is reported to have said, appears, for aught that the most careful research has brought to light, to be nothing but a malicious lie; though it is probable that the Eyquems had earned their rights as burgesses of Bordeaux by trade of some kind, a circumstance, however, which does not disprove the nobility of the family. Pierre Eyquem, whose third son was Michel de Montaigne, served in his youth in the Italian wars. On his return, having brought with him a fondness for learning and a great admiration of learned men, he married and settled on the family estates. He was a man of a grave and vigorous complexion; in this respect the very opposite of his illustrious son, though like him in being much of a humorist—at least a humorist of that kind of which the cherishing and carrying out of crotchets and whimsies forms the most marked characteristic. One of his most fondly indulged humours or crotchets—caught probably from the scholars and professors who used frequently to call at the Château de Montaigne—related to education, a subject which was at that time widely discussed in France; and he determined to put it to the test in the instance of his little son Michel. He wanted to bring him up with humble and popular notions. His godfather and godmother were accordingly chosen from among the neighbouring peasantry; and he was afterwards sent to nurse to a poor woman belonging to one of the villages on his father's estates. Pierre thought that thus "he should be more holden to regard them who extended their arms to him, than those who turned their backs upon him." But in nothing was the education of Michel to be like that of other boys. He was wakened in the morning with music, lest the tender brain of childhood should be injured by a more sudden process. As soon, too, as he began to lisp he was set to learn his humanities; but this in a way as remarkable for its novelty as its suitableness to his childish capacity. A learned German was sent for beyond the Rhine, who, being utterly ignorant of French, was to act as his tutor and speak with him only in Latin. The whole household, moreover, from Madame his mother down to the turnspit, were forbidden to converse within hearing of the child in his native tongue. Whenever they found their small stock of Latin fail, they were then bound to silence. In this way, to the annoyance, no doubt, of every one but his father, passed the first six years of Michel's life. The experiment had lasted so long when the fervour of the experimenter began to abate; and instead of learning everything "in all liberty and delight, without any severity or constraint," the young prodigy had henceforward to take his chance and lot among the ordinary ways of ordinary boys.

Towards the close of 1539 he was sent, while yet only six years old, to the college of Guyenne at Bordeaux—an institution which, though not long founded, enjoyed the best reputation of any in France. Here he remained about six years, receiving instruction, among others, from no less a person than George Buchanan. After leaving college he proceeded to the study of law; but where or in what manner we have not the slightest information left us. Almost all we know of the matter is contained in his own words, that when very young he was plunged over head and ears in law. As, however, his father was a man of great importance in the capital of Guyenne, and had held several of the highest municipal offices, it is probable that he designed his third son for the magistracy, and that Michel's legal studies looked forward to the red robe of conseiller. The fact is, at any rate, that in 1554 he succeeded his father as member of a *cour des aides* newly instituted by the king for the purpose of helping to replenish his coffers; and when that court was three years afterwards incorporated with the parliament of Bordeaux he became a member of the latter, and continued to wear the conseiller's robe for thirteen years.

Montaigne had before this visited Paris and been introduced at court, where he was in considerable favour. Henry II., we are told, relished his conversation and appointed him gentleman of the king's bedchamber. The gay capital, indeed, continued for several years to draw him occasionally from his home at

Bordeaux; and we know enough to believe that he tasted freely of its pleasures, and failed to imitate the rare continency and self-respect which he himself tells us distinguished—for at that time it did constitute a distinction—the youth and early manhood of his father. But by far the most important event of his conseiller's life at Bordeaux was his friendship with Etienne de la Boëtie, a fellow conseiller, and author of the celebrated treatise against monarchy entitled De la servitude volontaire. It is difficult to understand what it was that formed the bond of union between these distinguished men—of whom one was cautious, timid, and inclined to compromise; whilst the other seemed to be consumed with a downright fiery indignation against the tyrannous institutions of his country. Certain it is, however, that a friendship was speedily "elemented" between them, which, in comparison of the ordinary friendships of the world, may fairly claim to be styled romantic, and which continued tender and true till La Boëtie, smitten of the plague, breathed out his last words in the ear of his sorrowing friend. Of this remarkable friendship every reader of Montaigne must know the touching record which is contained in the "Essays;" nor will he need to be told that, whenever the name of La Boëtie occurs, it is accompanied with a style of sentiment and expression that contrasts strongly with the ordinary manner of Montaigne. If, indeed, any further testimony were required of the purity and strength of his affection, the following simple but affecting sentence, penned twenty years after the death of La Boëtie, seems to put the matter beyond question. It is found in the journal of his visit to Italy:—"M. de Montaigne was suddenly seized with such painful thoughts of M. de la Boëtie, and it was so long before he came to himself, that it did him much harm."

Montaigne's marriage with Françoise de la Chassagne took place in 1566, when he was thirty-three years of age. It was one purely of convenience and family arrangement. Old Pierre Eyquem, fancying probably that his son would follow out his parliamentary career, was anxious to strengthen his interest in that connection, and decided on a conseiller's daughter for his wife. It has been commonly believed, but seemingly upon insufficient grounds, that Montaigne did not live happily with her. There were, no doubt, occasional jars; for Françoise had a voluble tongue, and philosophers are not the most accommodating husbands. But there is absolutely no proof of her having been a tormenting shrew, as one of his biographers asserts; and the letter in which he dedicated to her La Boëtie's translation of Plutarch's Letter of Consolation would have been nothing but a piece of ridiculous hypocrisy, had their relations been other than tolerably comfortable and happy. We might also adduce that passage in the "Essays" in which he represents himself as playing at cards with his wife and daughter for small sums, as additional evidence in the same direction.

The year after his marriage introduces us to an important event in the intellectual life of Montaigne. It was in that year that his father suggested to him to make a translation into French of the Theologia Naturalis, sive Liber Creaturarum Magistri Raimondi de Sebonde—a book which Pierre Bunel, one of the learned men who resorted to the Château de Montaigne, had made a present of to old Pierre Eyquem. Montaigne appears to have been at Paris when he finished his translation, and, singularly enough, wrote a dedication to his father on the very day of that father's death, viz., June 18, 1568. The book was given to the world in the year following; and a second edition appeared in 1581, after the publication of the "Essays." The translation of Raimond inaugurated Montaigne's literary career, though it gave but faint intimation of the peculiar style and character of those writings which he was afterwards to produce, and which will introduce him familiarly to the knowledge of mankind so long as any relish for the humours and eccentricities of human character shall be found to exist.

His father being now dead, Montaigne resigned his office of conseiller on the 24th of July, 1570. It is probable that his mild and tolerant nature had become disgusted with the flagrant cruelty and injustice which the parliaments, without exception, exhibited in the trials of protestants. But however much his feelings may have been outraged in this way, we need not wonder that there is no mention made of it in his works; for his habitual caution, and what we must regard as a certain constitutional timidity, would infallibly prevent his recording anything that might be distasteful to authority. During the short interval that elapsed between the resignation of his office and his retirement to the Château de Montaigne he busied himself in editing the works of his friend La Boëtie. Literary society having also become more attractive for him than formerly, he loitered a brief space among the learned celebrities of the capital before he shut himself up in his tower, and in a manner shook hands with the pomps and gaieties of the fashionable world.

The following inscription, too interesting to be omitted, still exists in the Château de Montaigne:—"In the year of our Lord, 1571, aged thirty-eight, on the eve of the Kalends of March, the anniversary day of his birth, Michel de Montaigne, having long been weary of the slavery of courts and public employments, takes refuge in the bosom of the learned Virgins. He designs, in quiet and indifference to all things, to conclude there the remainder of his life, already more than half past, and he has dedicated to repose and liberty this agreeable and peaceful abode, which he has inherited from his ancestors." There, in the great tower overlooking the entrance to the courtyard, which still contains many inscriptions written with his own hand, he spent a great part of the remainder of his life. He read, and meditated, and wrote by turns. His studies were indeed wholly desultory and unconnected. Perhaps his most cherished authors were Plutarch and Seneca; but he had gone through after his own fashion great part of the classical writers; for though he had little Greek, most of the Attic philosophers and historians had by that time been put into a Latin dress. So he was at no loss. Provided he could spell out the facts and opinions of his author, he cared little for the medium by which they were communicated to his mind. He does not seem to have ever given any attention to the study of language as such, nor even to have put any value upon the ornaments and graces of style. He was a philosopher, and disdained all trifles save those which concerned himself and his own affairs. But no personal matter was a trifle; nothing of that kind too inconsiderable to be set down in his book for the information of the present and all future generations. And yet we are thankful that it was so. Had Montaigne been a mere poring grammarian, and endowed with an ordinary share of modesty, the world would have lacked no small amount of the amusement and instruction it has enjoyed these already more than two hundred and fifty years. Scaliger, with a grammarian's pride and jealousy, asks—What matters it what kind of wine Montaigne drinks? but the world has decided differently, and no doubt the familiarity with which he lets us see the management of his household and gossips about his likings and dislikings, constitutes, in spite of some particulars we could have well dispensed with, a considerable part of the charm which fascinates, and for ages will continue to fascinate the reader, in perusing his inimitable "Essays."

Immediately after the publication of the first edition of the "Essays" in 1580, he began to make preparations for the longest journey he had yet undertaken. For though he had travelled extensively in France, and made acquaintance with all conditions and varieties in the life of his fellow-subjects, he had never crossed the frontier. He hoped also to reap some benefit to his health from foreign travel, having now for many years been suffering from a painful nephritic disorder. He put no faith in the doctors, and had felt no relief from frequent use of the baths at the principal watering-places in the south of France. So on the 22nd June, after having given instructions to his household, he set out from the château, and passing through France and Lorraine, Switzerland and the Tyrol, descended into Italy, the country, whose history, of all countries in the world, was most familiar to his thoughts. The journal of his travels, which was only recently discovered, is in the highest degree interesting and instructive. His descriptions of Rome are particularly vivid, and—such is the stationariness of the Eternal City—as true of the Rome of the present day as of that which the inquisitive eyes of the Gascon philosopher beheld. His return home, after an absence of about eighteen months, was hastened by his unexpected election to the mayorship of Bordeaux. This was then an office of high dignity, which none but gentlemen following the profession of arms could legally hold. Montaigne was one of the very few mayors who were re-elected, and his vanity was not a little tickled with the honour.

The chief events of his remaining years are soon told. The third book of his "Essays," which he had been working at for some years, was published in 1588. He had seen his only child, a daughter, married. Left thus alone with his Françoise,

who long survived him, he felt his latter years gladdened by the affection and reverence of Marie de Gournay (*q.v.*), a young lady, in whom the reading of the "Essays" had excited a strange yearning to see and converse with the writer of such wise words. After three years of fruitless longing her desire was accomplished, and from that time till the death of Montaigne, Marie was to him both a daughter and a disciple. The philosopher was flattered with the devotion of the young enthusiast, whilst the scholar enjoyed happiness beyond expression in the condescension, and as it were paternal regards of her master. Marie lived to an old age; but her devotion to the memory of Montaigne appeared to grow with her years. She defended him against all the critics, and spent much labour upon her editions of the "Essays." Another professed disciple, and one in whose conversation Montaigne found at once a pleasure and recreation, was the Abbé Charron. This man was a popular preacher, and aspired to the honours conferred by philosophy. His book on Wisdom has been translated into English. It is a very different production from those of his master, and apart from his relations with Montaigne, would scarcely have sufficed to preserve his name so long.

Montaigne, who had, as we have said, been long an acute sufferer, was suddenly seized with a quinsey in September, 1592. He had just made his last corrections and additions for a new issue of his "Essays;" but the superintendence of the printing had to be left to his adopted daughter. From the first his disease threatened to prove fatal. But the prospect of death took from him none of his usual clearness and serenity of mind. He manifested no signs of discomposure or regret. We are told that one day, feeling the approach of death, "he got up in his shirt, put on his morning gown, opened his cabinet, sent for all his valets and others to whom he had left legacies, and paid them the sums he had bequeathed them, 'foreseeing the difficulty which his heirs would raise.'" On the 13th September mass was celebrated in his chamber. At the moment of the elevation he tried to rise, but could not, and with his hands crossed fell back fainting and expired.

Montaigne's character has been a hard nut to the critics; at least, if we may so conclude from the various and widely different opinions it has occasioned; and no doubt, at first sight, it has a somewhat enigmatic aspect, though a closer observation dispels the apparent mystery. He did not act a part. There was as little studied secrecy about his sentiments and opinions as about his actions. But he was vain to the last degree, and his vanity took the shape of a desire to give a full, true, and particular account of himself to the world. It is easy to see the temptations which could not but present themselves in the execution of such a design, especially when the artist "could," as he says himself, "give no account of his life by his actions, fortune having placed them too low." He must do it then by his fancies. Heaven help the poor self-portrait painter who shall attempt to sit to himself in a kind of metaphysical nakedness. He will see a hundred different persons, and fail to combine the features of his picture into a consistent expression. It is precisely contradictions of this sort which occur in the "Essays." The book itself is one of perfect good faith, but his habitual self-consciousness was constantly luring him into inconsistencies and misrepresentations; and yet in spite of all these, nay, partly even in consequence of these, the reader soon forms an image and representation to himself of the garrulous old Gascon.

Montaigne's "Essays" are among the most remarkable of literary productions. Absolutely without order, method, or indeed anything like intelligible purpose, they have yet exercised an influence, particularly on French and English literature, greater perhaps than that of any other single book we could name. Several of his critics have suffered their indignation against the "confusion of the whole book," to carry them a great way further than was necessary; for, indeed, it is partly this want of formal arrangement that gives to the "Essays" their peculiar excellence. He is the very opposite of the grave and "regular" scholastics —whom in one of his chapters he describes with an inimitable mixture of drollery and sarcasm, and from the tyranny of whose barren methods none, save Bacon alone, has contributed more towards the deliverance of the human mind. He knows nothing of rules, he will be held to no method. "As things come into my head," he says, "I heap them in." It is not knowledge he offers to the reader—merely "fancies of my own, by which I do not pretend to discover things, but to lay open myself." One ignorant of his ways might come to the conclusion, from the frequency with which he asserts it, that his principal design was to "paint himself;" and no doubt this he does, and much more perfectly, too, than he was aware of. For if, as he says, he paints himself diversely, because he sees himself diversely, the reader can, by putting these diversities together and combining the result with other hints and glimpses quite unconsciously supplied, arrive at a truer estimate of his character than he himself probably ever entertained. But these touches of self-portraiture which we meet with in almost every page, form but a part, though a considerable one, of the value of the "Essays." It is quite impossible to convey an adequate notion of their unrestrained vivacity, energy, and fancy, of their boldness and attractive simplicity. They range over every subject connected with human life and manners; abound in observations—often most felicitously expressed—of great depth and acuteness, and never fail to entertain with their constant eagerness and gaiety. It is not too much to say that they supply the mind with at once the best stimulus and recreation, which the world of books contains. There are no doubt spots and blemishes in these essays. His scepticism, which had probably a constitutional rather than a philosophic origin, and the vanity with which he tittle-tattles of certain things which had better been passed over, frequently betray him into the expression of sentiments and opinions which no sane man will think defensible. But we do not think it probable that any one was ever made an infidel or licentious by reading Montaigne, and we are perfectly sure that none but the unreasonably fastidious could fail to receive from him a very high degree of entertainment and delight.—R. M., A.

MONTALEMBERT, Charles Forbes, Count de, politician and author, was born in London in 1810. His father is noticed below. His mother was one of the Scotch Forbeses. Educated in Paris he united himself in 1830 to Lamennais (*q.v.*), and was one of the founders of *L'Avenir*, which sought to ally catholicism to democracy. One of the doctrines of the new school was the liberation of the Gallican church from state control, and when this claim failed it was sought to free public instruction from government interference. The government closed a public school which Montalembert and others had opened in Paris without leave being granted by the university, and the pope himself condemned the teachings of the *Avenir*, which accordingly ceased to appear. Montalembert did not, however, like Lamennais, withdraw his allegiance from the church of Rome. On the contrary, by his speeches in the house of peers and by his books, he came to be considered as one of the heads of the catholic party in France. By the expression of his sympathies for Ireland and Poland, both of them Roman catholic countries, he preserved a kind of connection with the democratic party, and on all social questions he advocated the cause of the people. After the revolution of 1848 his political opinions seem to have fluctuated. He was for a few weeks a member of the consultative commission appointed on the morrow of the *coup d'état*, but soon resigned his seat, and subsequently pretty steadily opposed the policy of Napoleon III. In an article, "Un débat sur l'Inde au parlement Anglais," contributed to a Paris periodical, *Le Correspondant*, in October, 1858, he drew some contrasts between the government of France and that of England, not flattering to the former, and which brought him before the correctional tribune of the Seine. He was condemned to pay a fine and to suffer six months' imprisonment. Against M. de Montalembert's own wish, the emperor of the French would not allow the sentence of imprisonment to be executed. As an author M. de Montalembert first became known by his "Life of St. Elizabeth of Hungary," 1836, which produced the Saint's Tragedy of M. Kingsley. Among his numerous brochures the "Avenir politique de l'Angleterre," at least, has been translated into English. It is an eloquent and interesting panegyric on constitutional government as it exists in England. His last literary performance was a letter, in which the proceedings of the Œcumenical council, in 1870, were unsparingly denounced. He died on the 13th of March, 1870. In his combination of the utmost reverence for the papacy, spiritual and temporal, with the utmost zeal for constitutional freedom, M. de Montalembert stands almost alone among European thinkers. His "Moines d'Occident," a glowing plaidoyer for mediæval monasticism, has been recently translated into English.—F. E.

MONTALEMBERT, Marc-René-Anne Marie, Count de, father of the preceding, was born at Paris in 1777. After the

revolution of 1789 he joined the emigration, and in 1799 receiving a commission in the English army, saw active service in the East and in the Peninsula, and rose to be a lieutenant-colonel. After the Restoration he was employed in the high diplomatic service of France, and died at Paris in 1831.—F. E.

MONTALVAN, Juan Perez de, a Spanish poet, born in 1602; died in 1638. He was the son of a bookseller, and brought up in the house of Lope de Vega. He took orders at the age of twenty-three. Above sixty comedies of his were acted between 1619 and 1638. He wrote also a collection of novels, and a remarkable book entitled "Para todos" (A Book for every one), a medley of tales, comedies, biographies, and moral reflections.—F. M. W.

MONTANUS, a sectary of the second century, is supposed to have been originally a priest of Cybele. He was a Phrygian who lived in the village of Ardaban on the boundary of Mysia and Phrygia, and appeared about 157 as the author of a new movement in christianity. Like his countrymen generally, he was of an enthusiastic spirit, and fell into certain states of ecstatic transport in which he was the blind organ of a higher Spirit, and foretold coming events in oracular expressions. He announced himself as the individual in whom the promised Paraclete had revealed himself completely, that the church might be elevated to a higher stage of practical perfection immediately before the introduction of the millennial kingdom. The heavenly Jerusalem, the metropolis of that kingdom, was to descend on earth at Pepuza. In connection with Montanus there were two women—Prisca or Priscilla and Maximilla—who also claimed to be regarded as prophetesses. Montanism spread rapidly and extensively in Asia, as well as the West; and found an able defender in Tertullian.—S. D.

MONTANUS. See Arias Montanus.

MONTAUSIER, Charles de St. Maure, Duke of, tutor to Louis XIV., was born in 1610, and died in 1690. He belonged to an old family of Touraine, and was originally a protestant, but conformed to the catholic faith; retaining, however, the strict morals of the French puritans. He was governor of Normandy for some time, but was selected to superintend the education of the young dauphin, Louis XIV., whom in youth he sedulously preserved from the corrupting influence of the courtiers. On taking leave of his royal pupil after the completion of his duties, he said to him—"If you are a man of worth you will love me; if not, you will hate me, and I shall console myself."—P. E. D.

MONTBEILLARD, P. G. de. See Guéneau.

MONTCALM DE SAINT VERAN, Louis Joseph, Marquis of, was born near Nismes in 1712; died on the 14th September, 1759. He entered the army at an early age, but always retained those studious habits which at one period induced him to hope that he should be chosen a member of the Academy. In his military career he gained considerable distinction. He received three wounds at the battle of Placenza and two others on another occasion. Rapidly gaining rank he was in 1756 appointed to command the French troops destined for the defence of the French Canadian colonies. After exhibiting military talents that called forth the admiration of his enemies, Montcalm was appointed to the command of Quebec, and there he encountered the famous General Wolfe, whose name has been associated with Quebec in all the records of British history. General Amherst had conceived the plan of annexing Canada. One of the expeditions he directed against Montreal, the other against Quebec. Wolfe was in command in the latter enterprise, which on the 31st July, 1759, was repulsed. Undismayed, he formed the design of scaling the heights of Abraham. In September Montcalm was outwitted, and was obliged to abandon his position for the purpose of risking a battle, which entailed the death of both generals. Montcalm, like Wolfe, was fatally wounded, and like a soldier was buried in the cavity made by the bursting of a shell. Engravings on the death of Montcalm have been published both in England and France, that of Woollett being considered the best.—P. E. D.

MONTE, Marquis del. See Guid' Ubaldo.

MONTEAGLE, Thomas Spring Rice, the Right Honourable, first baron, successively secretary for the colonies and chancellor of the exchequer, was the son of Stephen Edward Rice, of Mount Trenchard, county Kerry, and was descended from Sir Stephen Rice, chief baron of the Irish exchequer in the reign of James II. He was born at Limerick in 1790. Educated at Trinity college, Cambridge, Mr. Spring Rice studied for, and was called to the bar (he was a bencher of Lincoln's inn), but did not practise his profession subsequently to his marriage in 1811 to the eldest daughter of the first earl of Limerick. After an unsuccessful candidature in 1818, he became member for Limerick in 1820, and entered the house of commons as a liberal, often giving an active support to the policy of his party. In 1827 he published, with his initials, a letter to Lord Liverpool —"Catholic Emancipation considered on Protestant Principles," and decided it to be right and expedient even on that basis. In the same year he was appointed under-secretary of state for the home department in the short-lived Goderich administration. On the formation of Lord Grey's first ministry he was appointed secretary to the treasury—retaining this office until November, 1834. On the return of his party to power he was appointed colonial secretary, and in September, 1835, chancellor of the exchequer. In September, 1839, he received the permanent office of comptroller of the exchequer; and was raised to the peerage as Baron Monteagle. In 1832 he had exchanged the representation of Limerick for that of Cambridge, and continued to sit for the latter borough until he entered the house of peers. He was a frequent speaker in the house of lords; and it was on his motion, in 1860, that the peers rejected the portion of Mr. Gladstone's budget which embodied the repeal of the paper duties. The first Lady Monteagle died in 1839; and in 1841 his lordship married a daughter of Mr. Marshall, the flax-spinner of Leeds. He died on the 6th February, 1866.—F. E.

MONTEBELLO. See Lannes.

MONTECUCCULI, Raymond, Count of, a celebrated Italian general in the service of Austria, was born at Modena in 1608. He was educated by the jesuits, and afterwards went as private in a dragoon regiment to Germany, where his cousin Ernest already held a commission in the army. By aid of the latter he obtained military instruction and promotion. The Thirty Years' war was then raging, and Montecucculi's first important service was against the Swedes, whom he compelled in 1637 to raise the siege of Namslau in Silesia. Two years later, however, he was defeated at Brandeis by General Bauer, and taken prisoner. He availed himself of his two years' captivity to study mathematics and military science When exchanged he was employed with John de Werth in Bohemia, against General Wittemberg, who was driven out of that country. After the peace of Westphalia in 1648, Montecucculi visited Sweden and was received by Queen Christina with great honour. Returning to Italy he had the misfortune to kill his friend, Count Malezani, in a tournament held at the celebration of the marriage of the duke of Modena. In 1657 and 1658 he was again in the field, assisting John Casimir in Poland, and the king of Denmark in Holstein and Jutland, both against the aggressive Swedes. From 1661 to 1665 his abilities were taxed to the utmost in campaigns against the Turks in Transylvania, Styria, and other places; and in 1672 a still more redoubtable enemy called forth all the resources of his military genius. He was sent to resist the sudden attack made by Louis XIV. on Holland, and for four years was opposed to the most skilful generals of France, including Turenne and the great Condé. The science of war was exhibited in the greatest perfection in these famous campaigns. The rival generals could not but respect each other, and when Turenne was killed at the battle of Sassbach, Montecucculi exclaimed sadly—"There dies a man who has done honour to mankind." The latter years of Montecucculi were passed in learned retirement, and he died at Linz on the 16th October, 1681. He left military memoirs of considerable value, of which a complete edition was published by Ugo Foscolo in 1807, 2 vols. folio, Milan.—R. H.

MONTELUPO, Raphael da, a celebrated Italian sculptor and architect, was born towards the close of the fifteenth century. The son and scholar of Baccio da Montelupo, a sculptor of some repute in his day—born 1445; died about 1534—he early surpassed his father as a sculptor, and was much employed on the decorations of churches, &c., executing among other things a S. Domenico, a Prophet, and a Sibyl for Michelangelo. He was appointed architect to the castle of St. Angelo, by Cardinal Crispo, who also employed him to erect a palace for him at Bolsena. Montelupo's architectural masterpiece was a chapel at Sta. Maria, for which he sculptured a nude figure of Christ and a marble statue of St. Peter bearing his cross. One or two other buildings at Orvieto were also erected from his designs, as was likewise the marble chapel raised in the church of Pescia, in memory of Pope Leo X.; the tomb of the pontiff placed within the chapel, and a marble statue of him in the church of the

Minerva at Rome, being carved by Montelupo himself. Montelupo died in 1588, and was buried with great honour in the church of Sta. Maria.—J. T–e.

MONTEMAYOR, Jorge de, a Spanish poet, born some time before 1520 at Montemor, near Coimbra, in Portugal. In early life he was a soldier. He afterwards joined a company of musicians whom the infante of Spain, afterwards Philip II., engaged to accompany him in his travels. Probably he left Spain owing to a disappointment in love, and died in a duel at Turin in 1561; but the accounts of his life are conflicting. His "Diana Enamorada"—the first of the Spanish pastoral romances, justly thought worthy of preservation by Don Quixote's curate, and of which he is supposed to be himself the hero—was left unfinished. His lyrical, satirical, and historical poems, are not deserving of special notice.—F. M. W.

MONTEN, Dietrich, a distinguished German battle painter, was born at Düsseldorf in 1799. After serving a year in the Prussian army he entered the academy of Düsseldorf, and went afterwards to Munich, to study the works of the celebrated battle painter, Peter Hess. At Munich he attracted the notice of the king, Ludwig I.; and was employed in 1827 by the king's painter, Cornelius, to paint a portion of the arcade of the Hof-garten at Munich, which is decorated with historical frescoes. Monten now painted a grand series of works for the king of Bavaria and other crowned heads of Europe, among which the principal are—"The Battle of Saarbrück," 1815; "The Departure of the Poles from their Fatherland," in 1831; "The Death of Gustavus Adolphus, at the Battle of Lützen;" "George I. at the Battle of Neerwinden," and "The Great Camp at Augsburg, in 1838," painted in 1839 for the Emperor Nicholas, who was present. Monten was very successful in his horses, which are always of a fine character; but he is often extravagant in his actions, and too sketchy in his execution. His works, however, are always well composed, well coloured, and of admirable effect, and he has had few superiors in his style at any time. He died at Munich on the 12th of December, 1843. —(*Kunstblatt*, 1844.)—R. N. W.

MONTEREAU, Pierre de, a famous French architect who flourished in the first half of the thirteenth century. He constructed the chapel of Vincennes; the chapter-house, refectory, dormitory, and chapel of the abbey of St. Germain-des-Prés; and the Ste. Chapelle, Paris, which he built (1245–48) for St. Louis, to contain the relics obtained by that monarch from the East. Montereau's buildings are all remarkable for justness of proportions, and the purity and delicacy of the details. His master-work, however, is the Ste. Chapelle, which, though small, is generally regarded as the standard example of French Gothic architecture when at its greatest perfection; and as being consequently the most refined and graceful building of its class extant. It is, however, to be remembered that the Ste. Chapelle is only a small portion of a grand design which the troubles in which St. Louis became involved did not allow him to carry out. De Montereau died in March, 1266, and was buried on the 17th of that month in the chapel he had built at St. Germain-des-Près, where his effigy is carved on a tomb, holding in his hand a rule and compasses.—J. T–e.

MONTESPAN, Françoise Athenais de Rochechouart de Mortemart, Marquise de, was born in 1641. The wife of the Marquis de Montespan, she is better known as the mistress of Louis XIV. As the favourite of this monarch she succeeded the Duchesse de la Vallière; and her grace, her beauty, her lively conversation soon gained remarkable influence over him. She long retained it, and it only yielded at last to that of Madame de Maintenon. By her husband, Madame de Montespan had a son (Gondrin, Duc d'Antin); by Louis XIV. she was the mother of a son who was created Duke of Maine, of two daughters, one of whom married the grandson of the great Condé, and another married the Duc de Chartres, and of several others, most of whom died young. Her latter years were spent at a distance from the court in a state of penitence, the sincerity of which has been much doubted. She died in 1717.—W. J. P.

MONTESQUIEU, Charles de Secondat, Baron de, and Baron de la Brède, was born on the 18th January, 1689, at the chateau of La Brède near Bordeaux; and died at Paris on the 10th February, 1755. He passed his youth at La Brède, and there also he wrote the works which have rendered his name so celebrated. The lands of Montesquieu had long been in the family. They were erected into a barony by Henry III. of Navarre, afterwards Henry II. of France, as a reward for the faithful services of Jacob de Secondat. Belonging to one of the best families of the district, and destined by his father to the career of law, young Montesquieu became in early life an assiduous student, and devoted special attention to the various codes which at that period encumbered the jurisprudence of France. His ardour for study was immense, but it was also accompanied by a true literary taste which led him with intense fervour to the mastery of the classics, the region of literature which above all others he preferred. History, voyages and travels, and even natural science, were also pursued as the recreations with which he refreshed himself in the midst of his more serious labours; so that while still a young man he was an accomplished scholar, and had filled his mind with a perfect store of unusual information. So completely could he throw himself into his work, that he said—"I never yet had an annoyance that an hour's reading would not cure." At the age of twenty he had begun a first essay in the field of literature, based on his love of antiquity—a work in the form of letters intended to prove that the idolatry of the pagans was not worthy of eternal punishment. The work was written, but not published; judgment being as powerful a faculty with Montesquieu as talent. In 1716 his paternal uncle, who held the office of perpetual president of the parliament of Bordeaux, lost his only son, and Montesquieu was adopted as the heir of his wealth and of his dignities. He entered on the duties with a full sense of the obligations they imposed, and for a time he sacrificed his literary tastes to his official occupations. At this period he was instrumental in founding the Academy of Sciences of Bordeaux. For natural science he had shown a predilection, rather than an aptitude; but his imperfect vision, which in later life amounted almost to blindness, arrested his scientific career, and fixed his attention on those subjects where his natural genius was unquestionably more at home. At the age of thirty-two he published his famous "Persian Letters" (Lettres Persannes); a work which, with all the charm of a romance, struck with remorseless satire at abuses of French society, and at the strange condition into which the court had fallen in the later days of Louis XIV. Specially appropriate to the circumstances of the time, the work was prodigiously successful—a success increased at first by the anonymous form in which it was published; and when the authorship was discovered, still farther increased by the fact that the author was the president of one of the principal courts in the kingdom. In 1726 he resigned or rather sold, as was then customary, the presidency of the parliament of Bordeaux. He had been able to understand the merits of the cases, but by his own confession he could never acquire a knowledge of procedure; and although he could compose an address of great merit, he had not the faculty of extempore address, desirable both for his own comfort and for the advance of business. Strange as it may appear in one who could write with such full knowledge and such breadth of thought, he declared that "timidity had been the bane of his life; that it tied his tongue, obscured his faculties, clouded his thoughts, and disordered his expressions." Under these circumstances he got rid of his office, and retired to ponder on his great work, "L'Esprit des Lois." In 1728 he was received member of the French Academy. Much controversy has arisen regarding the manner of his election. On the one hand, it is asserted that Cardinal Fleury objected to his nomination in the name of the king, and that Montesquieu modified the passages of the "Persian Letters" that could give offence to the reigning powers. On the other hand, it is alleged that he owed his election to his high rank and position, and that he threatened to retire from France if the opposition of the court to his election were successful. It must be remembered that he had never openly avowed the authorship of the objectionable work, and consequently the opposition of the court assumed in some sense the form of persecution. However this may be—and the facts are still undetermined—he was received at the Academy, and pronounced his introductory address on the 24th January, 1728. After this he entered on a course of travel, visiting Vienna—where he was frequently in the company of Prince Eugene; Hungary; Italy—at Venice forming the acquaintance of the Scottish speculator John Law, who had fallen into poverty and disgrace; then he went to Rome, Genoa, Switzerland, Holland —where he was intimate with Lord Chesterfield; and finally to London. In the English metropolis he was received with great distinction; the Royal Society electing him one of its members, and Queen Anne manifesting towards him peculiar favour. His

travels called his attention to national characteristics, and he said—"When I am in France I am everybody's friend; in England nobody's; in Italy I pay compliments to everybody, and in Germany I drink with everybody." After his visit to England, Montesquieu returned to France and settled in his castle of La Brède. There he prepared his "Considerations sur les causes de la grandeur et de la decadence des Romains"—a remarkable work, inferior in style to nothing the author has written. But in pondering on Roman success and Roman decay, Montesquieu was engaged with only one people. He had a more ambitious subject. He wished to extract the principles that rule the civilized nations of the earth, without reference to mere local or accidental circumstances; and after twenty years of labour and meditation, he gave to the world his famous work, "De l'Esprit des Lois," published in 1748. He showed the manuscript to Helvetius, who formed so unfavourable an opinion of the production that he requested permission to consult with Saurin regarding the propriety of publication. Saurin agreed with Helvetius; but Montesquieu followed his own course, and ran the risk of any danger that might accrue to his reputation. Nor was he disappointed. So rapid was the demand for the work, that when the Austrian government thought proper to prohibit its circulation within the Austrian dominions, the author was able to state to the Austrian ambassador that "in a year and a half twenty-two editions had been called for, and that the work had been translated into almost all languages." The work was much read, admired, praised, and criticised. Madame du Deffand said of it that it was not "l'esprit des lois," but "l'esprit sur les lois"—an epigram that suited France in the middle of the eighteenth century. The critics had many faults to find, and not without reason. They complained of principles not founded on facts, or not borne out by experience; of an imperfect appreciation of the feudal system; of a tendency to refer moral phenomena to the material causes of climate and circumstance; of obscurity, want of order, and want of precision. In all these charges there was a certain amount of truth. But the grand merit of the work was one of impression, rather than of instruction. It aimed a heavy blow at the mere pedantry of law, and taught that laws were made by and for men, and not merely for casuists as the tools and instruments of a legal superstition. It inverted the then current idea of law. It showed that law, instead of flowing from the will of those in power, was an arrangement for the general benefit of all, and to which all ought to be subject. It was the first popular work which robbed law of its despotism, and based it on the principle of common advantage. In England it was far more appreciated than in France. It struck a note recognized as a true one by the English mind, and introduced the modern system which makes law subservient to the good of the community. Simple as this view may appear, it was then entirely novel in France, and of course was regarded as a heresy. But in England the development of law, and its many judicious reforms, have been made in the humane and common-sense direction pointed out or rather assumed by Montesquieu; and thus the "Esprit des Lois" has greatly contributed to that wise spirit of moderation which characterizes the legislation of modern times. Nor was the author without the practical benevolence which shows that his convictions were derived from sincerity of feeling. The story of the Marseilles boatman, whose father he redeemed from the slavery of the Moors at an expense of two thousand crowns, is almost universally known, and illustrates some of the peculiarities of Montesquieu's character; for it was only after his death that a clue could be obtained to the author of so magnificent a display of disinterested generosity. After the publication of the "Esprit des Lois," Montesquieu divided his time between La Brède and Paris. He still continued his habitual course of study; and at the solicitation of D'Alembert, contributed to the Encyclopedie an essay on taste. His constitution, however, was rapidly failing, and he was unable to complete the revision which he had contemplated of his works. He died at Paris of fever, after an illness of thirteen days; the jesuits attempting to obtain from him some recantation of his earlier opinions contained in the "Persian Letters." He said to a friend that he would sacrifice anything for religion, but nothing for the jesuits. On receiving the last offices of the church, the curé said to him—"Sir, you understand how great God is?" "Yes;" was the reply, "and how little man is."—P. E. D.

MONTETH, Robert, a Scottish ecclesiastic and historian, who derived the designation of Salmonet, from the place of his birth, near Airth, on the Frith of Forth. He was chaplain to Cardinal de Retz, who made him a canon of Nôtre Dame. He wrote in French a history of his native country from the accession of Charles I. to the close of the great civil war. It was translated into English by J. Ogilvie, and published in London in 1735, under the title of "A History of the Troubles of Great Britain," folio. The date of his death is unknown.—J. T.

MONTEVERDE, Claudio, whose name is celebrated in musical history as one of the greatest discoverers in the then unknown regions of harmony, was born at Cremona between the years 1565 and 1570. Very little is known of his life. He studied counterpoint under Marc-Antonio Ingegneri, chapelmaster to the duke of Mantua, and succeeded his instructor in that office. In 1613 he was appointed chapelmaster of the church of St. Mark at Venice, which situation he held till his death in 1649. Monteverde composed the opera of "Orfeo" for the court of Mantua in 1607. It was printed at Venice in 1615. The boldness of the composer's genius is observable in the great improvement of the orchestra. The number and variety of the instruments are greatly increased, and the voices are not indiscriminately accompanied by the whole band; but the music performed by the several singers is accompanied by instruments of various kinds, specially arranged to each character. The overture is a very short prelude in harmony of five parts for a trumpet and other instruments, which is directed to be played three times before the rising of the curtain. Then the prologue is delivered in recitative; its purport being to explain the argument of the piece and bespeak the attention of the audience. The opera begins by a speech in recitative by a shepherd, followed by a chorus in five parts, accompanied by all the instruments. Other choruses are directed to be accompanied in different ways—by guitars, violins, and flutes. There are no airs for a single voice, but recitatives, choruses, trios, and duets, make up the piece, which concludes with a dance to a tune called a Moresca. It is a lively strain, with a well-marked but peculiar rhythm, four times repeated, and ingeniously carried into different major and minor keys. Monteverde's management of his orchestra in the very infancy of this branch of the art is worthy of particular notice, as he appears to have anticipated the principles of instrumentation which have been since adopted by the greatest dramatic composers. He composed a great number of madrigals, an accurate list of which is given by M. Fetis in his Biographie des Musiciens. He was the first who used double discords. In his fifth and last book of madrigals, indeed, almost every species of discord and modulation is hazarded, for the use of which the boldest composers of modern times have been often thought licentious.—E. F. R.

MONTEZUMA II., Emperor of the Aztecs, the last real sovereign of the Mexican empire, was born about 1466, and succeeded to the regal dignity, which had been previously held by his grandfather and uncle, in 1502. He was chosen in preference to his brother for his superior qualifications, both as a soldier and a priest; and during the first years of his reign was constantly engaged in war with the neighbouring tribes, extending his power to the Gulf of Mexico. He bestowed constant labour also on the improvement of his capital and the amelioration of the laws; but in later years alienated his subjects by his ostentatious splendour and the consequent burdens imposed on them. In April, 1519, the Spanish adventurer Cortez landed on the coast with five hundred followers, and determined on the conquest of the empire. An embassy sent to the capital was received with courtesy, and Montezuma betrayed at the same time his riches and his fears, by sending munificent presents, coupled with a request that the strangers should not approach nearer to his capital. Cortez, having first conquered the independent republic of Tlascala, and secured a band of warriors as his allies, marched upon Mexico, and entered the magnificent city, 19th of November, 1519. This apparently superhuman achievement gave force to a superstition current among the Mexicans that about this time the descendants of their ancient rulers would return to resume the sovereignty; and the handful of invaders were received with respect by Montezuma, who, after some delay, consented to acknowledge himself a vassal of the Spanish crown. He was induced, or rather compelled, to take up his residence in the quarter of the city assigned to the Spaniards, and was held by them in a scarcely honourable captivity. In May, 1520, Cortez was obliged to leave the city to meet a

strong force sent by his rival Velasquez, governor of Cuba, to seize upon the splendid prize he had won; and during his absence the cruelty of his lieutenant, Alvaredo, led to an outbreak in the city of Mexico. Cortez, having conquered the hostile Spaniards and united them to his own band, returned at the head of twelve hundred warriors, only in time to save the little garrison from destruction, and to make head against Cuitlahuac, brother of Montezuma, who had placed himself in command of the Mexican forces. The hapless emperor, at the request of Cortez, came forth to induce his people to allow the Spaniards to leave the city; but was greeted with a volley of stones, by one of which he was severely wounded. He retired broken-hearted, and died 30th June, 1520, refusing to the last to abjure the religious faith of his forefathers. He left a numerous family, two of whom became the founders of noble families in Spain.—F. M. W.

MONTFAUCON, Bernard de, a learned French author, born on the 7th January, 1655. Of noble and ancient lineage, he was sent to the college of Limoux; but disgusted with the discipline he returned home, and was allowed to pursue his studies after his own inclination. At the age of seventeen he had made himself acquainted with several modern languages, with geography, history, and the condition of modern nations. He wished to enter the army, and in a short time his wish was gratified. In 1673 he joined the regiment of Languedoc, and made two campaigns under Turenne. Losing his father and mother, he resolved to renounce the world and to enter the order of St. Benedict. By his superiors he was sent to the abbey of Sorrèze, and there he entered on the study of Greek, philosophy, theology, and ecclesiastical history. So great was his progress, and so accurate was his scholarship, that in 1687 he was called to Paris and became intimate with Ducange and Bigot. He there published some Greek manuscripts hitherto unknown to the world of letters, and assiduously laboured at an edition of St. Athanasius' works. The success of this edition induced his patrons to undertake an edition of St. Chrysostom. He was sent to Rome in 1698, and by Innocent XII. was received with peculiar favour. At Rome he was offered occupation by the papal authorities, and even appointed to office as procurator-general of the congregation of St. Maur; but he soon resigned the office, wishing to devote himself to letters. He therefore visited the principal towns of Italy, and returned to Paris to arrange the materials he had collected. He lived to the age of eighty-seven without infirmities, and died almost suddenly on the 21st December, 1741. He had been a member of the French Academy of Inscriptions for many years. His editions of St. Athanasius and St. Chrysostom are held in high esteem. He also published a history of Judith in three parts, the two first containing the history of the heroine and of the Medes, drawn from Greek writers; and the third answers to those who regard the biblical narration as a fiction or a parable. In addition to these he published "Diarium Italicum," or notes on the libraries of Italy; "Palægraphia Græca," a work intended to fix the age of Greek manuscripts; "Bibliotheca Coisliniana," in which forty-two Greek pamphlets are translated for the first time; "L'Antiquité expliquée et representée en figures," a work of immense research, to which most of the cabinets of Europe contributed, and which evoked in France the study of archæology; "Monuments of the French Monarchy;" and various other works on history, antiquities, and bibliography, considered of high value in the literary history of southern Europe.—P. E D.

MONTFERRAND, A. R. de, the architect to whom St. Petersburg owes its most imposing building, the Izak's-church, was born at Paris about 1785, and having completed his education as an architect, was induced to settle in St. Petersburg in 1813. He obtained the confidence of the Emperor Alexander and of his successor Nicholas, and was employed to erect the Admiralty chapel; a theatre on Aplugin island; the Alexander column, a vast monolith eighty feet high, &c.; but his grand work was the Izak's-church, the most spacious and costly ecclesiastic edifice erected in modern times. It was begun in 1818, and could hardly be considered as finished at the architect's death. In size, the Izak's-church exceeds that of Cologne cathedral as originally designed; the piling for the foundation is said to have required a forest of trees, and cost £200,000. The plan is that of a Greek cross, with a great central dome supported on thirty polished granite shafts, and several smaller cupolas, covered with copper and gilt. The walls are plated inside and out with marble. The four entrances are each a peristyle with polished monolithic columns of gray granite sixty feet high and seven in diameter. The interior presents a combination of the costliest materials; walls and floor of coloured marbles and mosaics; a screen fifty feet high, with two lofty columns of malachite, and two of lapis-lazuli, the interspaces being decorated with mosaics; a sepulchre of solid silver; and elsewhere plated gold, bronze, paintings, and whatever can add to the splendour and magnificence of the building. The entire cost is spoken of as something fabulous. As regards its architectural character the exterior seems to be fairly open to objection; the effect of the interior is, however, described as gorgeous in the extreme, and very impressive, though not in the purest taste. M. de Montferrand died at St. Petersburg, July 11, 1858.—J. T–e.

MONTFERRAT, Conrad, Marquis of. See Conrad.

MONTFORT, Simon de, father of the celebrated leader of the English barons, was descended from a noble family, and was born during the second half of the twelfth century. In 1190 he married Alix de Montmorenci, and in 1203 served in Palestine. A crusade nearer home, that against the Albigenses, next employed his sword. Appointed by the papal legate as chief of the so-called "crusaders," he obtained in 1213 a signal victory over the king of Arragon and Raymond, count of Toulouse, in which the former was killed, and the estates of the latter were conferred upon his conqueror. In 1217, however, young Raymond of Toulouse, eager to avenge his father's death and to regain his father's possessions, established himself in the town from which he took his title, while Simon was absent. Speedily returning, the old warrior besieged the place, but was struck on the head by a stone during the battle, and expired. The praise of valour and sincerity cannot be withheld from him. Undoubtedly his bravery was signal; probably his zeal for the church was honest, but he had a great zeal also for the possession of property belonging to heretics; and if his courage was remarkable, so also were his cruelties. Much of all this may be laid to the account of his age; but in no age would he have been other than a stern and grasping soldier.—W. J. P.

MONTFORT, Simon de, a famous English baron, second son of the preceding, obtained the family possessions in England, his elder brother inheriting the French estates. He came over to this country in 1236, and soon became a favourite of Henry III., who created him Earl of Leicester, and in 1238 gave him the hand of his sister, the countess-dowager of Pembroke, in marriage. He was a bold and ambitious man, and very early began to take a prominent part in the discussions which then convulsed the kingdom. His insinuating address, together with his commanding abilities and extensive possessions, gained him vast influence in the country, and he became a great favourite among the common people, as well as among the barons. He was alternately the object of regard, and of dislike and dread, on the part of his fickle and imprudent sovereign, by whom he was expelled the court, then recalled, made lieutenant-general in Gascony, where he did the king good service, and was then once more disgraced and ignominiously banished. He was again restored, however, to some degree of favour and authority. But he seems to have become wearied of his efforts to preserve the good-will of the facile and frivolous monarch, and formed a powerful confederacy among the nobles for the redress of public wrongs, and the protection of the people against the tyranny and extortion of the king and the pope. An opportunity of carrying out their views soon presented itself. In 1258 Henry having summoned a parliament for the purpose of obtaining supplies, to secure for his son the crown of Sicily, the barons compelled him to give his consent to certain regulations called the provisions of Oxford, by which authority was granted to twenty-four nobles, one half chosen by the king's council, and the other by the parliament, to reform the abuses of the government and to redress the grievances of the people. Leicester was placed at the head of this supreme council which speedily engrossed both the legislative and executive power of the kingdom. They ordered four knights to be chosen by each county, who should make inquiry into the state of their respective districts, and should attend the ensuing parliament to give information concerning the complaints of their constituents. They decided that three sessions of parliament should be regularly held every year, that a new sheriff should be elected annually by the freeholders, that no wards or castles should be intrusted to foreigners, that no new warrens or forests should be made, nor the revenues of any counties farmed out. The twenty-four barons continued to exercise supreme authority in the country

for nearly three years, but at length dissensions arose between their leaders the earls of Leicester and Gloucester, and the former retired to France. Suspicions arose that they intended to subvert entirely the ancient constitution, their administration became unpopular, the pope absolved the king and all his subjects from the oath which they had taken to observe the provisions of Oxford, and in 1262 Henry issued a proclamation declaring that he had resumed the government. In the following year Leicester returned from France and placed himself at the head of the party of the barons, who broke out into open rebellion, and soon compelled the king to offer terms of accommodation. It was ultimately agreed that the differences between the two factions should be referred to the arbitration of Louis IX. of France; and that upright monarch decided that the royal castles, possessions, and prerogatives should be restored, that a universal amnesty should be granted by the king, and that all the privileges and liberties conceded by the charter should be confirmed. The barons, however, refused to submit to this decision, and immediately had recourse to arms. The royalists at first obtained several advantages, but in 1264 Leicester completely defeated the royal army at Lewes, took Henry and his brother prisoners, and compelled the princes Edward and Henry, the king's sons, also to surrender themselves into his hands as hostages and to submit to his terms. The government of the kingdom now fell into the hands of this powerful noble, assisted by the earl of Gloucester and the bishop of Chichester; and in order to secure his authority he summoned, in 1265, a parliament composed of the barons of his own party, of several ecclesiastics, two knights returned by each shire, and of representatives from the boroughs, who now for the first time obtained a place in the national councils. The new parliament, however, was by no means so compliant as Leicester expected; a desire began to be manifested for the re-establishment of the royal authority; dissensions again broke out among the barons, and the earl making a virtue of necessity, released Prince Edward from his confinement, though he still kept a strict watch over him. Meanwhile, Gloucester, who had taken offence at the arbitrary conduct of his colleague, left the court and retired to his estates upon the borders of Wales. Leicester followed him at the head of a strong force, carrying the king and prince along with him in order to give greater authority to his cause. By means of a dexterous stratagem Edward succeeded in making his escape, and was immediately joined by a numerous body of royalists, who flocked to him from all quarters, headed by the earls of Gloucester, Mortimer, and other powerful barons. Leicester was now in a position of imminent peril in a remote part of the country, surrounded by his enemies and cut off from all communication with his friends by the river Severn, the bridges on which had been broken down. His son Simon hastened from London to his assistance with a considerable body of troops, but was surprised and defeated by Prince Edward at Kennilworth. The victorious royalists lost no time in advancing upon Leicester himself, whom they encountered at Evesham. Though completely outnumbered, and his men disheartened by their hopeless condition, the resolute old baron fought with indomitable courage and repeatedly repulsed the attacks of his enemies, but was in the end overpowered and slain along with his eldest son and many knights of his party. Leicester possessed a great capacity both for war and government. His memory was long revered by the people, and miracles were believed to have been wrought at his tomb.—J. T.

MONTGAILLARD, Guillaume Honoré Roques de, Abbé, brother of Maurice, was born in 1772 at the little town of Montgaillard. He took no part in his brother's intrigues and treasons, but denounced them with the utmost bitterness, although suspicions have always been entertained that he did not reject his brother's gold. He first entered the army, then the church, then the commissariat, and was employed to administer the finances in Napoleon's German conquests. With his brother he published a history of France from the first convocation of the notables. In 1825 he committed suicide by throwing himself from a window.—P. E. D.

MONTGAILLARD, Maurice Jacques Roques de, a political writer and intriguer, in fact an adventurer of the most unblushing kind, who, in the troubles that followed the French revolution, attained a certain notoriety and importance among the high personages of Europe. He was born at Toulouse in 1761; and it appears that he assumed the name De Montgaillard with no other right than that he lived in a small town of that name. Properly he was M. Roques. In 1791 he was sent by the friends of Louis XVI. on a secret mission to Brussels, and he played his cards so well that he became political agent for all parties, and was intrusted with many important secrets of diplomacy. He left a large number of pamphlets and memoirs on the Revolution, and the earlier times of Napoleon's imperial career; and, in addition, a history of France from the year 1787, which passed through seven editions.—P. E. D.

MONTGOLFIER, Joseph-Michel and Jacques-Etienne, two brothers, French manufacturers and machinists, were the first inventors and constructors of balloons of whose achievements there is any trustworthy record: the history of the supposed balloon of Gusmao being too vague and obscure to be regarded as of much authority.—(See Gusmao.) Their father was a papermaker at Vidalon-lez-Annonay, where Joseph was born in 1740, and Etienne on the 7th of January, 1745. Joseph died at Balarue on the 26th of June, 1810, and Etienne at Serrières on the 2nd of August, 1799. Joseph, being of an impatient and adventurous spirit, fled from school at the age of thirteen, and supported himself for a time as a gatherer of food for silkworms, when he was found and brought back. A few years afterwards he left his home and went to St. Etienne-en-Forez, where he lived by manufacturing useful chemical products and hawking them about the neighbourhood, until he acquired the means of going to Paris, in order to become acquainted with some of the scientific men of the time; but he eventually returned home by the invitation of his father to assist in the management of the paper factory. Disagreements arose between the father and son, owing to the attachment of the former to established processes of manufacture, and the zeal of the latter for improvement; and Joseph in consequence quitted his father's establishment and set up an independent paper factory, in which he had free scope to experiment and improve, and did so at first with loss, but ultimately with success and gain. Meanwhile his brother Etienne, who appears to have been comparatively quiet and docile, had been bred to the profession of an architect which he practised for a time with great credit, until he in turn was summoned home by his father to take the management of the paper factory at Annonay. He was a scientific and skilful mechanic and chemist, and used his knowledge to great advantage in his business. About 1783 Etienne Montgolfier became acquainted with the discoveries of Priestley as to the properties of "different sorts of air," or gases, as we now call them; and while reading Priestley's memoir it occurred to him that a bag filled with gas lighter than common air would float in the atmosphere. He communicated this idea to Joseph; and the two brothers consulting together and working in concert, invented the plan of giving buoyancy to a balloon by filling it with the rarefied gases which rise from a fire. Their first public experiment was made at Annonay on the 5th of June, 1783, when they sent up a fire-balloon made of paper, one hundred and ten feet in circumference, which in ten minutes rose to the height of one thousand fathoms above the earth. The experiment was repeated at Versailles in presence of the court on the 20th of September, when some animals sent up in a basket hung from the balloon came down again uninjured. The first men who made a similar ascent were Pilâtre de Rozier and the Marquis d'Arlandes. Joseph Montgolfier himself made his first ascent in 1784. The two Montgolfiers, in honour of their great invention, were elected corresponding members of the Academy of Sciences; their father received letters of nobility; and a large sum was allotted to them by the government to enable them to continue their experiments, which, however, were suspended by the Revolution. The rarefied gas from fire, which they exclusively used, was afterwards superseded by hydrogen, and by carburetted hydrogen or coal-gas. They continued to carry on the paper manufacture with success, and made various mechanical inventions; of these the most important is the well-known "hydraulic ram," in which the impulse of a large mass of water descending from a small height is made available to raise a small mass of water to a great height. During the consulate Joseph received the cross of the legion of honour; he became a member of the Board of Arts and Manufactures, and in 1807 a member of the Institute. He was one of the founders of the Société d'Encouragement pour l'Industrie Nationale.—W. J. M. R.

MONTGOMERY, Alexander, a Scottish poet, who flourished towards the close of the sixteenth century. Nothing certain is known of the date of his birth or of his early years and training.

As he is styled Captain, it is probable that he followed the profession of a soldier, and he seems to have been employed in some capacity or other by King James, who rewarded his services in 1583 by an annual pension of five hundred marks. In 1586 he received the royal license to travel for four years in France, Flanders, Spain, and other countries, and it appears was detained for some time in a foreign prison. He was known as a poet before the year 1568; but the "Cherrie and the Slae," on which his fame chiefly rests, was not published till sixteen years later. The time of the poet's death is uncertain, but it must have taken place before 1614. Montgomery's poetry displays a considerable amount of elegance and fancy. His versification is remarkably harmonious, and some of his descriptions are lively and vigorous. The allegory of the "Cherrie and the Slae" is harsh and obscure, but the poem contains many beautiful passages. Montgomery is the author of a considerable number of sonnets constructed on the Italian model. He has also written many devotional pieces, and has versified several of the psalms.—(*Montgomery's Poems, with Life*, by Dr. Irving.)—J. T.

MONTGOMERY, Gabriel de, Count of, a French warrior, who in 1545 was sent to Scotland in command of the troops that Francis I. sent to the aid of Marie of Lorraine, mother of the unfortunate Queen Mary of Scotland, and regent of the kingdom during Mary's minority. On his return to France he was employed by Henry II., but his place in history depends principally on the unfortunate accident that accompanied one of the royal tournaments. Henry II., having concluded the marriages of his sister and daughter, gave some grand festivals, at which the knights of France appeared to contest the honours of the lists. The king joined the combatants and carried his lance with honour. On the last day of the entertainment Henry perceived two lances that had not been used, and called upon Montgomery to meet him in the knightly strife. He attempted to escape the perilous invitation, but Henry was imperative; and the consequence was that, after Montgomery's lance was broken, the shaft pierced the eye of the monarch, and brought him to the ground. The death of the king was the result, and from that day the practice of the fierce sport was abandoned in France. The count retired to England, but afterwards took part in the wars of religion that desolated France. He became a Huguenot chief, but escaped the St. Bartholemew massacre in 1572. He was at the siege of Rochelle, was taken, tortured, degraded from the class of nobility, and on the 27th May, 1574, was publicly executed.—P. E. D.

MONTGOMERY, James, a Scottish poet of deservedly high reputation, was the son of a Moravian minister, and was born at Irvine in Ayrshire in 1771. He was educated at the Moravian school of Fulneck, near Leeds. After spending some time as an assistant in a chandler's shop, and then as a clerk to a bookseller in London, he obtained employment in 1792 as an assistant in a newspaper office in Sheffield. In a short time he became the editor and proprietor of the journal, changing its name from the *Sheffield Register* to the *Iris*. His political opinions were liberal, but moderate; his disposition most amiable and inoffensive; and the rule of his editorial conduct, he says, was "a plain determination—come wind or sun, come fire or water—to do what was right." But while the jacobins disowned him on account of his moderation, the friends of the government regarded him with suspicion and dislike on account of his liberal opinions, and in 1794 he was tried at the instigation of the government on a charge of having printed a ballad written by an Irish clergyman on the demolition of the Bastile in 1789. It turned out that this really harmless production had been put in type by one of his predecessor's apprentices without Mr. Montgomery's knowledge; but he was nevertheless found guilty and sentenced to three months' imprisonment, and to pay a fine of £20. In the following year he was again tried, imprisoned, and fined for inserting in his paper a paragraph reflecting on the conduct of a magistrate in quelling a local riot. All the persons concerned in these prosecutions, however, ultimately manifested their esteem and regard for the amiable poet. Montgomery began at an early age to write occasional verses; but his first volume of poetry did not appear until 1806, and was entitled "The Wanderer of Switzerland, and other poems." It was reviewed in an insolent and offensive style by the *Edinburgh Review*, but was very favourably received by the public, and ran through thirteen editions before it was inserted in the poet's collected works. His next production was "The West Indies," written to accompany a series of engravings, published as a memorial of the abolition of the slave-trade. This was followed by his "Prison Amusements," composed during his confinement in York castle; "The World before the Flood," 1813; "Thoughts on Wheels," 1817, directed against state lotteries; "The Climbing Boy's Soliloquy," a description of the sufferings of chimney-sweepers' apprentices; "Greenland," 1819, a poem in five cantos, containing many beautiful polar descriptions; and "The Pelican Island," his last and perhaps best long poem. Besides the works enumerated, Mr. Montgomery wrote a number of short pieces remarkable for their beauty and devotional feeling, and the felicity of their diction, which have enjoyed vast popularity. In 1830 and 1831 he delivered a course of lectures at the Royal Institution on "Poetry and General Literature," which were published in 1833. His collected poetical works appeared in 4 vols. 12mo, in 1841; and, in 1 vol. 8vo, in 1851; his "Original Hymns for Public, Private, and Social Devotion" were published in 1853. Mr. Montgomery retired from the management of the *Iris* in 1825. For some years before his death he enjoyed a well-merited literary pension from government of £200 per annum. He died in 1854 in the eighty-third year of his age. Mr. Montgomery's poetry is characterized by depth of feeling, simplicity of taste, purity and felicity of diction, and picturesque beauty, as well as by sincere, simple, and unsectarian piety.—J. T.

MONTGOMERY, Robert, one of whose poems went through twenty-six editions, but who is now chiefly remembered as the subject of a scathing article by Macaulay, was born at Bath in 1807, and devoted himself at an early age to literary pursuits. In 1828 he published "The Omnipresence of the Deity," a poem which at once acquired a remarkable popularity amongst those whose suffrages on matters of poetical taste were least valuable. Rapidly producing several other poems, amongst them his "Satan," with which his name is still chiefly associated, he went to Cambridge in 1830, was ordained in 1835, and devoted himself zealously to his duties as a curate in Shropshire. Subsequently officiating in London, then at Glasgow, and then in London again, he drew large audiences by his peculiar eloquence, and received more than once from his congregations substantial tokens of their esteem. Besides various prose theological works, he published several other poems, most of which acquired a success similar in kind and value to that which had rewarded his earlier efforts. Amongst them may be mentioned "The Messiah;" "Woman, the Angel of Life;" "Luther, or the Spirit of the Reformation;" "Sacred Meditations and Moral Themes;" "The Christian Life;" "Lyra Christiana;" "Lines on Wellington," the "Hero's Funeral;" and "The Sanctuary." He died at Brighton on the 3rd of December, 1855. Of engaging and attractive manners, he acquired much personal esteem and regard; but his claims to rank as a poet are no longer regarded as worthy of serious discussion.—W. J. P.

* MONTI, Raffaelle, a celebrated Italian sculptor, was born at Milan in 1818. The son of Gaetano Monti, a sculptor of considerable ability, his training was commenced by his father and completed in the Milan academy, where he gained the gold medal for his group of "Alexander taming Bucephalus." In 1839 he went to Vienna, and found there ready employment in portrait sculpture; but he returned to Milan in 1842. In 1847 he visited England, bringing with him his statue of the "Veiled Vestal," a commission from the duke of Devonshire. Having taken part in the revolutionary movements of 1848 he was compelled to quit Milan, when he settled in London. At the Great Exhibition his "Veiled Vestal," "Circassian Slave," and "Boy with Grasshopper," were among the most popular works of sculpture in the building. For the Crystal palace at Sydenham, M. Monti designed the great fountains in the nave and several statues on the terraces and elsewhere. These and other commissions of a like character seem to have suggested to him the establishment of a sort of manufactory of decorative sculpture, but it proved unsuccessful, and he returned to the more customary employment of his chisel. His works are numerous; mostly picturesque in style, and display a dexterous management of the chisel. M. Monti has delivered some courses of lectures on sculpture in London, was for some time the London correspondent of the *Gazette des Beaux-Arts*, and has written several of the memoirs of artists in the Imperial Dictionary of Universal Biography.—J. T-e.

MONTI, Vincenzo, poet, born at a small house on the Fusignano road in the Ferrarese, 19th February, 1754; died 13th

October, 1828. His early studies completed, his father destined him for agricultural pursuits, and amid country sounds and silence Vincenzo nourished his love for the Latin poets. In 1776 his "Visione d'Ezechiello," composed in praise of a Ferrarese preacher, was published, and then for the first time, as he informs us, he enjoyed the petty youthful gratification (*la miserabile gioranil compiacenza*) of seeing his name in print. Having obtained his father's reluctant consent, he exchanged the narrower home sphere for Rome, in the suite of Cardinal Borghese. There in 1780 his "Cantica sulla Bellezza dell Universo" attracted the notice of Don Luigi Braschi, who engaged him as secretary. The title of abate, involving neither vows nor clerical functions, now gave Monti entrance into the most fashionable circles. He penned verses, sacred, amatory, and courtly; was presented to Pope Pius VI., and charmed with his reception; and in honour of that pontiff's works for the reclamation of the Pontine territory, commenced "La Feroniade," a poem which he continued to elaborate even in his latter days. His first tragedy, "Aristodemo," performed in January, 1787, won for him the applause of Rome and the hand-shake of Göthe. In the same year appeared his "Sonetto Colla Coda," in which he lashes certain opponents, holding them up by name to public contempt. The year 1788 produced a second tragedy, "Galeotto Manfredi," said to be of the school of Shakspeare, whose admirable genius Monti reverenced; but perhaps few English readers will acknowledge in it any echo of that mighty master's voice. The character of *Ubaldo* has been conjectured as intended to pourtray his own. In June, 1793, he had ready the first and second cantos of "La Basvilliana," a poem founded on the then recent assassination of Hugo de Basseville, probably written to clear himself of the imputation of French partisanship, and in a subsequent phase of his political career recanted as a wretched rhapsody (*una miserabile rapsodia*). In 1795 he married Theresa Pikler, daughter of the well-known gem engraver. In 1797 Monti accompanied General Marmont to Florence, and published the first canto of "Il Prometeo," dedicated to the citizen Bonaparte. Under the ephemeral Cisalpine republic Monti held office, and at its fall fled destitute towards France, mitigating the pangs of hunger by eating wayside berries, and dividing his last two coins with a stranger yet more necessitous. In 1800 he returned to Milan, an event recorded in the lines beginning "Bella Italia, amate sponde;" and before this was penned his noted sonnet against England, "Luce ti nieghi il sol, erba la terra." In 1804 his "Teseo" paid a tribute to Napoleon as the Decius of Marengo; and, under the conquerer, as court poet, decorated with the orders of the legion of honour and of the iron crown, he enjoyed days of worldly prosperity, though full of peril to his political consistency, a danger felt and acknowledged by himself. "La Ierogamia di Creta" celebrates the nuptials of Napoleon and Maria Louisa; "Le Api Panacridi," the birth of the king of Rome; but in 1815 "Il Mistico Omaggio" equally records the oath of fealty proffered by Lombardy to Archduke John of Austria. After so many vicissitudes the old age of Monti lapsed peacefully in a modest second floor in the Via San Giuseppe, Milan, varied by the country house of a friend. In his last illness he called for and received the consolations of a religion to which he had too long done despite, thus giving rise to reports at once contradictory and false, which he thought proper publicly to refute in the *Gazzetta di Milano*, 6th September, 1827, appealing alike for himself and for others to His judgment, who alone has power to pronounce upon the conscience.—C. G. R.

MONTLUC, Blaise de Lasseran Massencome, Seigneur de, Marshal of France, born at the chateau of Montluc about 1502. His family was one of the most illustrious of Guienne; but his revenue was quite insufficient to support the paternal dignity, and he entered the service of the duke of Lorraine. He took part under the duke of Guise in the religious wars of the time, and afterwards distinguished himself in the French war of Italy; but was always noted for the cruelties of his disposition, and the remorseless barbarities he practised on his opponents. In 1564 he was appointed lieutenant-general to the government of Guienne, and in that province he exercised the utmost severity against the Huguenots. Instead of being known as a gallant warrior, he earned the title of the "royalist butcher." In 1570 he received a ball which passed through both cheeks, carried away part of his nose, and compelled him to wear a mask all the rest of his life. This was at the siege of Rabasteins, and he took deadly revenge by giving up the inhabitants to the sword. He was superseded by Marshal Villars, but took part in the siege of Rochelle in 1573, which was his last military service. He retired to his estate near Agen, and died there in 1577. He there prepared his "Commentaries" in seven books, afterwards published as his memoirs. The first four embrace the period from 1519 to 1559; the other three belong to the reign of Charles IX.—P. E. D.

MONTMORENCI, Anne de, Constable of France, was born at Chantilly in 1493, and died at Paris on the 12th November, 1567, at the age of seventy-four. Queen Anne, wife of Louis XII., was his godmother, and from her he derived his name. The young prince, afterwards Francis I., was a year younger than himself, and with him Montmorenci was intimately allied from early youth. His military career was commenced in Italy, where he saw Gaston de Foix find victory and death. At the defence of Mezières in 1521 he was second to Bayard; and when the count of Egmont challenged the bravest man of the garrison, Montmorenci appeared to answer the call in the field of knightly honour. Lance in hand he overcame his antagonist, and returned victorious from one of the last exhibitions of mediæval chivalry. In 1522 he received rank as marshal of France, shortly after executing a mission to the king of England. He then passed to Provence and obliged the Constable de Bourbon to raise the siege of Marseilles, and to evacuate the territory. He firmly opposed the advance of Francis I. into Italy, and before the battle of Pavia was excluded from the council of war. In that disastrous conflict he attempted to turn the day; but all his efforts were unavailing, and Francis was taken prisoner. Montmorenci would have shared the prison of his king; but thinking that he could be of more use in France, he procured his ransom and laboured loyally to release his monarch. After this period the services of Montmorenci were of the utmost importance to France, and may almost be said to have saved the kingdom. In 1538 he was appointed constable of France, and so high was his reputation with foreign powers that monarchs sent presents to him almost as if he had been a royal personage. In his own country he was not so fortunate. From circumstances, not clearly explained however, he fell for a time under the displeasure of the court, and it was only after the death of Francis I., in 1547, that he regained the dignities he had won. On the accession of Henry II. he was reinstated and appointed to command an army against the inhabitants of Bordeaux and Guienne, who had revolted against the *gabelle*. In this war he was taken prisoner, and thenceforth his political fortune appears to have diminished. During the reign of Francis II. he was compelled to seek retirement, but once more appeared at court when Charles IX. ascended the throne. His military talents were then directed against the Huguenots; and while engaged in this service, at a conflict on the plains of St. Denis on the 10th November, 1567, he was fatally wounded by a Scotsman named Robert Stuart. His wish was to die on the field of battle, but he was taken to Paris and expired two days afterwards. To the monk who attended his last hours he said, "Do you think that a man who has been able to live seventy years with honour, does not know how to give a quarter of an hour to death?"—P. E. D.

MONTMORENCI, Henri, Duc de, was the second of the five sons of the Constable Anne de Montmorenci and of Madeline of Savoy, and was born at Chantilly in 1534. During the life of his father he bore the name of Damville. His first campaign was in Germany; and he served at the siege of Metz, at that time invested by Charles V. of Spain. He afterwards went to Piedmont; returned to France in 1557; was graciously received by his godfather, Henry III., and rewarded with the collar of St. Michael, although only twenty-four years of age. Soon after he married a grand-daughter of the duchess of Valentinois. During the civil war, his brilliant courage led to his nomination as admiral of France. At the battle of Dreux in 1562 he took the Prince De Condé prisoner; the following year was made governor of Languedoc and marshal of France, and in 1567 he was present at the battle of St. Denis. Cardinal Lorraine fearing that the gallant house of Montmorenci might interfere with the ambitious projects he had formed for the advancement of his own relatives, endeavoured to poison the mind of Catherine de Medicis against the family. Henri and his brothers would probably have fallen on the black night of St. Bartholomew, had not the eldest quitted Paris and given the rest timely warning. Henri retired to Languedoc; but on the return of King Henry III. from Poland, he was

willing to approach the court and pay homage to the king. Soon, however, he found that the proud, powerful, and treacherous De Medicis did not so soon abandon the designs of hostility. He therefore repaired to his province, and placed himself at the head of the "politiques"—a political party composed of discontented catholics, who were not disinclined to make common cause and common defence with the great body of southern Calvinists. He foiled and repulsed the royal troops sent against him, and reigned like a monarch in Languedoc—levying troops, erecting fortifications, and in all respects making himself master for the time being, and real arbiter of the miserable strife between the hostile sects. On the death of Henry III., he proclaimed Henry IV. in all his towns, and rendered important services to the more liberal monarch, who rejoiced to honour him by entitling him his "compeer." In 1593 he received the sword of constable. He died on the 1st of April, 1614, at the town of Agde. In youth Montmorenci was one of the gallantest and handsomest of French cavaliers; an adorer also of Mary Queen of Scots, when the early death of Francis II. had bequeathed to her so vast a heritage of mischief and misfortune. He followed her into Scotland when the jealousy of the Medicis forced her to quit the soil of France. Mary, it would seem, was not insensible to his devotion, and would have married him had he not been already wed. It was of him that Henry IV. jestingly said—"I shall succeed in everything by means of a constable who cannot write, and by means of a chancellor (Sillery) who does not know Latin." He was thrice married.—P. E. D.

MONTMORIN, St. Herem Armand Marc, Comte de, a minister of Louis XVI. Secretary of state at the opening of the states-general, he was dismissed and recalled with Necker. A man of no energy, and easily led, he seems to have been alternately favourable to the court party and to that of the Revolution. He joined the jacobins, and was expelled as a traitor to the society. His attachment to the king occasioned his arrest in 1792, and after defending himself at the bar of the legislative assembly, he was condemned, and suffered death on the 2d September. M. Ferrand, in his Théorie des Revolutions, thus concludes his notice of Montmorin:—"He was, without knowing it, one of the great agents of the Revolution; and he assisted to destroy both the monarch and the monarchy, though he would willingly have sacrificed his life to save either."—W. J. P.

MONTMORT, Pierre Remond de, a French mathematician, was born in Paris in 1678, and died there on the 7th October, 1719. About 1700 he obtained the appointment of a canon of Nôtre-Dame, which he resigned in 1706 in order to marry a lady to whom he was attached. He inherited from his father a considerable fortune, of which he availed himself to publish scientific works by various authors at his own expense. His most important original work was an essay on the application of mathematics to games of chance. He was a member of the French Academy of Sciences and F.R.S. He commenced a history of geometry, which was unfortunately lost.—W. J. M. R.

MONTORSOLI, Fra Giovann' Agnolo, a celebrated Italian sculptor, was born at Montorsoli about 1497. A scholar of Andrea da Fiesole, he found employment at Rome under Michelangelo, who was greatly pleased with his character and abilities, and became his warm friend. After working awhile at Perugia and Volterra, he formed the resolution of devoting himself to the cloister, and entered in October, 1530, the order of the Servite monks in the monastery of the Nunziata at Florence. The monks employed him in restoring the wax models in their cloisters of the Medici family; but he was soon called away to Rome, having been recommended by Michelangelo to Pope Clement VII. to restore various ancient monuments in the Belvedere; among others, the right arm of the Laocoon, and the left arm of the Apollo. Thence he went to complete the sculptures in the sacristy and library of San Lorenzo at Florence; and afterwards, by the advice of Michelangelo, proceeded to Paris, but left without executing the statues for which Francis I. had given him a commission. Returning to Italy he executed numerous works at Venice, Padua, Mantua, Rome, and Florence; the tomb of J. Sanazzaro at Naples; the statue of Andrew Doria (commenced by Bandinelli), and other works at Genoa; and the great fountain at Messina. At this last city he also constructed the church of San Lorenzo; a chapel in that of San Domenico; a lighthouse, an aqueduct, &c. From Messina he was recalled in 1557 to his convent by a decree of Pope Paul IV., which commanded ecclesiastics to resume their religious habits; but he was shortly after sent to complete the high altar of the church of his order at Bologna, a work of great magnificence. In 1561 he designed and built at his own cost a handsome sepulchre in the chapter-house of the Nunziata for the Brotherhood of Artists, an institution still existing in the Academy of Florence, and which owes its resuscitation mainly to the exertions of Montorsoli. He died August 31, 1563, and was buried with great solemnity in the sepulchre he had built, a funeral oration being delivered over the body by Michelangelo.—J. T–e.

MONTPENSIER, Anne Marie Louise d'Orleans, Duchesse de, known as Mademoiselle, was born at Paris, 29th of May, 1627. She was the daughter of Gaston d'Orleans and of Marie de Bourbon. Much of her life was wasted, much of her energy and talent was warped, in the constant search for a husband. At first there was an idea of marrying her to her cousin, Louis XIV., and at another time she had a prospect of becoming queen of Spain. Foiled in this by Mazarin, she conceived a deadly hatred for the cardinal, and, during the troubles of the Fronde, was one of his most active opponents. Her life was a busy, but an unhappy one. Baffled in most of her schemes, she was ill-treated even by her father, and sought by restless activity to escape from the contemplation of her sorrows. At the mature age of forty-two, she conceived a violent passion for the Comte de Lauzun; in November, 1670, she asked permission from the king to wed him, and strange as the marriage was, Louis XIV. consented. In the following month he retracted his permission, and in 1671 Lauzun was imprisoned. A secret marriage had been contracted, but its precise date is still a matter of controversy. During her late years, Mademoiselle devoted herself to pious exercises, which she continued until her death. This took place on the 5th March, 1693. In her last sickness she did not care to see Lauzun. She left Mémoires: negligent, often inaccurate in style; tediously minute in unimportant details; throughout egotistical, occasionally tiresome; they are still not without weight and value, as illustrating the troubled life she led.—W. J. P.

MONTROSE, J. G., Marquis of. See Graham.

MONTUCCI, Antonio, philologist, born at Siena in 1762; died in the same city in 1829. Having successively professed English in the Collegio Tolomei, and been invited as Italian tutor to Wedgewood's establishment of New Etruria, Staffordshire, he during his residence in England, applied himself to the study of Chinese, and afterwards pursued the study in Paris, Berlin, Dresden, and Prague. Besides other publications, Montucci issued an Italian version of our Book of Common Prayer, and Urh chihtszeteen, &c., a work interesting to Chinese students.

MONTUCLA, Jean-Etienne, a distinguished historian of mathematics, was born at Lyons in 1725, and died at Versailles on the 18th of December, 1799. He was educated at the Jesuit's college of his native city, and afterwards studied law at Toulouse; and going to Paris to complete his studies, became one of the editors of the *Gazette de France*. He possessed two gifts which are rarely united—a talent for mathematics, and a taste and capacity for the acquisition of languages; and the union of these fitted him specially for the task which he undertook of writing the history of mathematics. The first edition of that remarkable work, which has ever since been the chief authority on the subject of which it treats, was published in 1758. From 1761 until the time of the Revolution he occupied a series of official posts, employing his leisure in mathematical studies. The last undertaking of his life was the preparation of a new and greatly enlarged edition of his "History of Mathematics," which he did not live to complete. It appeared in four volumes, in 1799, 1800, 1801, and 1802. The last two volumes were edited, and a great part of the last volume written, by Lalande. Montucla was a member of the Academy of Sciences of Berlin, and one of the original members of the Institute.—W. J. M. R.

* MONVOISIN, Pierre-Raymond-Jacques, French historical painter, was born at Bordeaux in 1793. A pupil of Guerin, his earlier works were chiefly from classic history and mythology, and of the huge dimensions in which French painters so commonly delight, as "Telemachus and Eucharis," 1827, ten feet by eight, which was engraved by Laurichon. Later he painted subjects from ecclesiastical and national history, as "St. Gilles surprised by the Goths," twelve feet by ten, for the church of St. Leu; "the Duke of Orleans taking possession of the Palais Royal;" an Assumption, &c.; some genre pictures and portraits.

M. Raymond Monvoisin was nominated knight of the legion of honour in 1837.—J. T–e.

MOOR, Karel van, an eminent Dutch painter, was born at Leyden in 1656, and studied under Gerard Dow, A. Van den Tempel, and F. Van Mieris. He painted historical and domestic subjects, of large as well as of cabinet size. Of the former class is his "Judgment of Brutus," painted for the council chamber of the States of Holland. He excelled especially in life-sized portraits, like those of the trustees of the Leprosenhuys, Amsterdam. He etched a few portraits, including himself, G. Dow, Mieris, and other painters. Van Moor died in 1738.—J. T–e.

MOOR, Michael, a learned Romish divine, born at Dublin in 1640. He was educated at Nantz and Paris, and for some years was professor in the Grassin college. Having returned to Ireland, he took priest's orders, and became provost of Trinity college, Dublin. By the influence of the jesuits he was banished; but after the death of James I. he was invited to France, was twice made rector of the university of Paris, and was appointed principal of the college of Navarre. He died in 1726.

MOORE, Edward, a dramatic writer of the last century, was born at Abingdon in the year 1712. His father was a dissenting minister. Edward, being the third son, was brought up to business, and was at one time engaged in the linen trade; but, meeting with small success, he was induced to abandon the counter for the muse. His first performance, "Fables for the Female Sex," appeared in 1744. In 1748 he wrote an ironical poem in defence of his friend Lyttleton, entitled "Trial of Selim the Persian for high crimes and misdemeanours." After one or two dramatic failures he produced the tragedy of the "Gamester" in 1753, a name still familiar in the ears of all play-goers. The play at first met with indifferent success, yet it is solely to its merits that the author's posthumous reputation is due. Garrick not only sustained the part of *Beverley* with marvellous power, but also introduced some judicious additions in certain scenes. Mrs. Siddons at a later period was famous in the part of *Mrs. Beverley*. The dreadful and heart-rending termination of the piece was censured by many, but was strenuously vindicated by Young. In the same year Moore commenced the *World*, a miscellaneous weekly publication, which he continued up to the time of his death. He obtained the services of an able staff of coadjutors; among them were such names as Horace Walpole, Lord Chesterfield, Lord Hailes, Warton, and Jenyns. In 1756 he published a complete edition of his works in 4to, with a dedication to the duke of Newcastle. Moore died in the February of the following year at the early age of forty-five. His minor poems, though not ungraceful, are more lusciously expressed than was to be expected from one brought up in the rigid school of English nonconformity.—T. A.

MOORE, John, M.D., a Scottish physician and miscellaneous writer, was the son of the Rev. Charles Moore, episcopal minister of Stirling, and was born in 1729. He was educated at the grammar-school and university of Glasgow; and having made choice of the medical profession, was apprenticed to Dr. Gordon, an eminent practitioner of that city, with whom Smollett had been an apprentice a few years before. In 1747 Moore accompanied the duke of Argyll to the continent, and in the capacity of surgeon's mate attended the military hospitals at Maestricht and Flushing during the campaign of the allied army in Flanders. On the termination of hostilities he returned to England; and after spending some time in London he went to Paris, where he was appointed household surgeon to the earl of Albemarle, the British ambassador at the French court. He next entered into partnership with his old master Dr. Gordon, and practised for a number of years in Glasgow with great success. In 1772 he was induced to accompany the young duke of Hamilton to the continent, and spent five years with his grace in France, Switzerland, Germany, and Italy. On his return from the continent in 1778 Dr. Moore took up his residence in London, where he died in 1802, in the seventy-third year of his age. Dr. Moore was a voluminous and successful author. His principal works are "A View of Society and Manners in France, Switzerland, and Germany," 2 vols., 1779; "View of Society and Manners in Italy," 1781; "Medical Sketches," 1785; a "Journal during a Residence in France," 2 vols., 1793-94; a "View of the Causes and Progress of the French Revolution," 2 vols., 1795; a "Life of Smollett;" and three novels—"Zeluco," 1786; "Edward," 1796; and "Mordaunt," 1800. The first of these is the most popular of all Dr. Moore's writings. Childe Harold, Byron tells us, was perhaps intended to be "a poetical Zeluco." Moore had no great powers of invention or skill in the construction of a plot; but he was a shrewd observer of men and manners, and his works display good sense, judicious observation, and an extensive acquaintance with mankind, interspersed with amusing sketches of character, and a kind of sardonic wit, which gives piquancy to his remarks. Dr. Moore left five sons and a daughter.—J. T.

MOORE, Sir John, a distinguished general, eldest son of the preceding, was born at Glasgow, 13th November, 1761. After attending for several years the grammar-school and university of his native city, he completed his education by travelling for a considerable period on the continent with his father. Having made choice of the military profession, he obtained a commission in the 51st regiment, which he joined at Minorca in 1776. He was next appointed to a lieutenancy in the 82d, and served with that regiment in America, until it was reduced at the end of the war in 1783. In 1788 he obtained the rank of major in the 60th, but soon after exchanged into the 51st, his original regiment, of which he was made lieutenant-colonel by purchase in 1790. He represented for a short time in parliament the burgh of Lanark. At the commencement of the French revolutionary war, Colonel Moore accompanied in 1794 the expedition against Corsica, where he showed equal courage and skill in the discharge of his military duties, and firmness in resisting the unwarrantable interference of Admiral Hood, an able but headstrong and domineering old officer. Moore received his first wound in storming the Mozzello fort at the siege of Calvi. He returned to England in 1795, and was appointed, with the rank of brigadier-general, to serve with Sir Ralph Abercromby in the expedition against the West Indies. That calm and sagacious observer formed a high opinion of Moore's character and qualifications; employed him in every arduous and difficult service; declared in a general order that his conduct at the siege of Morne Fortunèe was the admiration of the whole army; and after the capitulation intrusted him with the government of the island of St. Lucie. The laborious and dangerous duties of that office he discharged in the most efficient manner; and by a judicious combination of firmness and humanity he succeeded in re-establishing order and tranquillity in the island. Having returned to England in August, 1797, about the close of the year General Moore was placed on the staff of Sir Ralph Abercromby, commander-in-chief of the forces in Ireland, and accompanied him to Dublin. When the rebellion broke out in the following year, Moore was stationed in the most disaffected district of the country, and at the head of a small force defeated a large body of the insurgents near Wexford, and captured that town. While thus prompt and vigorous in suppressing the rebellion, he formed and expressed a strong opinion respecting the acts of injustice and cruelty perpetrated on the peasantry by the gentry and the government; and when the venerable Abercromby resigned his command rather than lend himself to the savage and revengeful policy of his superiors, Moore would have resigned also but for the persuasions of Sir Ralph, who feared such a step "would give to an act of conscience and political dignity the appearance of party spirit." Immediately after quitting Ireland, General Moore was engaged under Sir Ralph Abercromby in the unfortunate expedition to Holland, in which he was wounded. Early in 1800 he was appointed to serve as major-general under Sir Ralph in the abortive expedition to the Mediterranean, and in the following year accompanied his illustrious friend to Egypt, where a favourable opportunity was afforded him for the display of his eminent abilities. In the landing at Aboukir, March 4, Moore led the assault on the French batteries, and he fought with signal gallantry in the combat on the 13th, and again in the decisive battle of Alexandria on the 21st, in which he was severely wounded. He continued, however, to serve with the army until the surrender of Alexandria, when he returned home, and was rewarded with the order of the bath. His next service was in the camp of instruction at Shorncliffe on the coast of Kent, where he showed that his skill and energy in training soldiers were equal to his courage and ability in commanding them. On the renewal of the war with France after the short peace of 1802, Moore was sent to Sicily as second in command, first to Sir John Stewart, and subsequently to General Fox, who virtually left the command of the island in Moore's hands. On his return to England he was despatched on an expedition to Sweden, which Napier denounces as alike scandalous and stupid in design and execution; and adds, "Had

the troops been committed to the charge of a less able, resolute, and prompt man, ten thousand of the finest soldiers in England would have been sacrificed." He was next (1808) despatched to Portugal, but did not arrive there till after the convention of Cintra. One of the generals implicated in that unpopular transaction having been recalled, and the other having resigned, Sir John Moore was left commander-in-chief of the army. His orders were to march into Spain, for the purpose of assisting the patriots who had risen in arms against the French. The agents of the British government, as well as the Spaniards themselves, held out the most brilliant prospects of success, and gave him the most positive promises of assistance. His advance, they assured him, would be covered by sixty or seventy thousand men, and the whole nation was burning with enthusiasm against the French invaders. He soon discovered, however, that these promises were utterly fallacious. The boasted enthusiasm of the people had either never existed, or had entirely evaporated. The Spanish armies were scattered over all the peninsula, and cut up by the enemy in detail. There was the greatest difficulty in obtaining either provisions or information; and the people, though hostile to the French, were too apathetic and indifferent to the cause, to afford any assistance to the British forces. Moore's position had become exceedingly critical. His army, amounting to twenty-five thousand men, was now the only force remaining in the field, and it was exposed to attack on all sides by overwhelming numbers. But well aware of the exaggerated impressions entertained in England respecting the state of matters in the peninsula, he resolved, even in these circumstances, to push into Spain at all hazards, and by a forward movement to draw towards himself the whole mass of the French troops, and thus to afford the Spaniards in the centre and south of the country, an opportunity to rise in arms against the invaders. With this view he advanced from Salamanca on the 12th of December, and prepared to strike a blow against a detached French army on the Carrion, under Soult. He had actually defeated the enemy's cavalry at Sahagun, and was preparing to follow up his success, when he learned that Madrid had fallen, and that Napoleon, at the head of from sixty to seventy thousand men, was rapidly advancing on a point in his rear, while Soult was ordered to march by a different road to cut him off at Astorga. He had no alternative left, therefore, but to retreat. His retrograde march through the mountainous region of Gallicia was long and difficult, the weather was severe, provisions scanty, the inhabitants either apathetic or unfriendly, and the enemy pressing closely on his track. But though the discipline of the soldiers was somewhat relaxed by privations and sufferings and their numbers diminished, they repulsed the pursuers in several smart skirmishes, and performed a march of more than two hundred miles without losing a standard or sustaining a single check in action. They reached Corunna on the 12th of January, 1809, with a gain of two marches on their pursuers; and on the 13th, 14th, and 15th, embarked the sick and artillery on board the transports which lay in the harbour. Moore's design was to embark his whole army without fighting, but the ships did not arrive in time; and though his troops were greatly inferior in number, without cannon, and suffering from fatigue and privation, and drawn up in a bad position, he did not hesitate to accept the battle which Soult offered. The conflict took place on the 16th, and terminated in the complete victory of the British forces, but with the loss of their gallant commander, who, in the heat of the action, was mortally wounded by a cannon ball, and died in a few hours, though not before he had learned the total defeat of the enemy. Sir John Moore was an accomplished gentleman, as well as a consummate general and a brave soldier —"a hero cast in the true classical mould." He was tall, vigorous, and handsome; and his appearance indicated great dignity of mind and amiability of disposition, intrepidity, and manliness. "Integrity, honour, generosity, patriotism," says Napier, "adorned the whole course of his existence." His abilities were decried at the time, and his proceedings censured by malignant faction; but the hope expressed in his last words, "that his country would do him justice," has been amply fulfilled. Napoleon and Soult bestowed a warm commendation on the talents and firmness displayed in his retreat, which the former declared "alone had saved the English army from destruction;" and the duke of Wellington had a high opinion of Moore's talents, and was one of his warmest eulogists. "That is an honourable retreat," says Napier, "in which the retiring general loses no trophies in flight, sustains every charge without being broken, and finally, after a severe action, re-embarks his troops in the face of a superior enemy without being seriously molested. It would be honourable to effect this before a foe only formidable from numbers; but it is infinitely more creditable when the commander, when struggling with bad weather and worse fortune, has to oppose veterans with inexperienced troops, and to contend against an antagonist of eminent ability, who scarcely suffered a single advantage to escape him during his long and vigorous pursuit. All this Sir John Moore did, and finished his work by a death as firm and glorious as any that antiquity can boast of." A fine statue by Flaxman has been erected to the memory of Moore in his native city.—J. T.

MOORE, Sir Jonas, an English mathematician of great repute in his day, was born at Whitlee or Whitle in Lancashire, in 1617. Charles I. took notice of him, but the breaking out of the civil war prevented the advancement of his fortunes by means of the royal favour. During the struggle, Moore supported himself by teaching mathematics. He was amply rewarded for his attachment to the cause of the king after the restoration of Charles II., who appointed him surveyor-general of the ordnance. Sir Jonas appears to have been anxiously concerned about the progress of mathematical science in his native country. He induced the king to found a mathematical school at Christ's Hospital, and to fit up Flamsteed house as an observatory.

MOORE, Thomas, the national poet of Ireland and biographer of Byron, was born on the 28th of May, 1779, in Dublin, where his father was a vintner of no great figure. Both his parents were Roman catholics, and his mother was a superior woman, who exerted herself to give her genius of a son an education that would fit him for one of the professions. From an early age Moore displayed musical, poetical, and romantic tastes, the indulgence of which it required his mother's influence and authority to retain within proper limits. At fourteen he began to contribute poetry to a Dublin magazine, and at fifteen he entered Trinity college, Dublin, with views towards the legal profession. He studied pretty diligently, though he continued to cultivate the muse, and still more disturbing occupation, to dabble in politics. As a Roman catholic he belonged to a communion the members of which suffered severe civic disabilities, and practical grievances fed the flame of his imaginative discontent. The college friend of Robert Emmet, Moore incurred the suspicion of active disloyalty, and narrowly escaped expulsion in 1798. Having taken his degree, however, he settled in London, to read for the bar, and with but a slender outfit in the way of money. Among his Irish letters of introduction was one to Lord Moira, who took a fancy to the agreeable and gifted young man; and Lord Moira's friendliness procured Moore admission to those higher circles of fashion in which he moved until the close of his career. A translation of Anacreon, which he had begun at Trinity college, was published in 1801, dedicated by permission to the prince of Wales, and with a brilliant list of patrons. It was successful, and "Anacreon Moore" became a lion. The original poems, too Anacreontic, which he published as the "Works of the late Thomas Little" (in person Moore himself was diminutive), followed in 1802. In 1803, through the influence of Lord Moira, he was appointed registrar of the admiralty court of Bermuda, and proceeded to the scene of his new duties. He soon discovered that they did not suit him, and leaving them to be discharged by a deputy, he returned to England towards the close of 1804. In 1805 he published his "Odes and Epistles," which, with his previous writings, were severely condemned on ethical grounds by the *Edinburgh Review;* hence the "bloodless duel" with Lord Jeffrey, described with such causticity in the English Bards and Scotch Reviewers. Jeffrey became afterwards his friend, and an angry correspondence with Byron was closed by the formation of that personal acquaintance in 1811, which speedily ripened into affectionate friendship. It was in this year that he formed a still more important connection, marrying Miss Elizabeth Dyke, the beautiful and loving "Bessy" of his Diary—a lady who had been for a brief period on the stage, and whose acquaintance he had made at some private theatricals, in which he acted with her during one of his visits to Ireland. In the meantime, though everywhere received in the best society, Moore had not been making a fortune. His chief literary performance had been those "Irish Melodies," on which his future fame will probably rest, and the arrangement to produce which had been made in 1807.

Moore had looked forward to some new exertion in his behalf of Lord Moira's influence, but circumstances disappointed his hopes. When the prince of Wales to whom "Anacreon" had been dedicated, became regent, and threw his whig friends overboard, Moore assailed his former patron with stinging satire. Soon afterwards Lord Moira was appointed governor-general of India, and "the avowed intimate of the regent," conjectures the Edinburgh reviewer of Moore's Memoirs (April, 1854), "owing this appointment to the personal will and protection of his royal master, was utterly incapacitated from extending his patronage to the notorious satirist of that master." The disappointment came just when marriage, entailing new responsibilities, made Moore more than ever anxious about his future. He could now look to literature alone as a support. He began by removing, in 1812, from the dissipations of London to the seclusion of what he himself describes as "a pretty little stone-built cottage, in the fields by itself, about a mile and a half from the very sweetly situated town of Ashbourne" in Derbyshire. Thence in 1813 he launched the "Twopenny Post-Bag, by Thomas Brown the Younger;" poetical satires on the prince regent, which were at once very popular, and which strengthened his hold on his friends of the circle at Holland house, to which he had been admitted before his departure from London. Through the Irish Melodies and his political satires, Moore's reputation as a master of song was now very high; and in 1815 the firm of Longman agreed to give him for an elaborate poetical work £3000, the highest price then known to have been given for a poem. The work was "Lalla Rookh;" it appeared in 1817, and with its brilliant success Moore's became one of the first names in English poetry. The triumph, however, was followed by a severe blow. A defalcation of his Bermuda deputy made him suddenly responsible for a sum of £6000, and in this crisis the independence which, with all Moore's love of high society, distinguished him, shone brightly forth. He declined the offered gifts of his aristocratic and wealthy friends, and resolved to meet the claim or the liabilities in which it involved him, by the industry of his pen. While debt hung over him, however, he for some time travelled and resided on the continent (visiting Byron at Venice); and among the results of his continental experiences, was the composition of "Rhymes on the Road," "Fables of the Holy Alliance," and that pleasantest of all his satires, "The Fudge Family in Paris." Soon after the publication of "Lalla Rookh," Moore had quitted Mayfield, to occupy Sloperton cottage, within a walk of the seat of his steady friend the present marquis of Lansdowne. On his return from the continent he settled at Sloperton, which was his usual residence until his death. His second long poem "The Loves of the Angels," not so successful as "Lalla Rookh," appeared in 1823, and after several years of labour, his "Life of Sheridan," in 1825, preceded in 1824 by the "Memoirs of Captain Rock," and followed in 1827 by his glittering and impressive prose romance, "The Epicurean." To the interval belongs the affair of the Byron memoirs; Lord Byron had presented Moore with his MS. memoirs for posthumous publication, a gift of considerable pecuniary value; and Moore made over the MS. to the late Mr. John Murray the publisher, for the sum of two thousand guineas. On the death of Lord Byron in 1824, the noble poet's family and friends, strongly opposed to the publication of the memoirs, succeeded in procuring their destruction. Moore reimbursed Mr. Murray the sum which had been advanced, and with honourable, but perhaps needless scrupulosity, refused to receive any compensation from the representatives of Byron or of his family. He was indirectly compensated, however, by an engagement to compose the biography of Lord Byron, which appeared in 1830, and in which, a difficult and delicate task was performed very gracefully and successfully.

The works which Moore produced after his "Life of Byron" were not of striking importance. They include his biography of Lord Edward Fitzgerald, the Irish Patriot, 1831; the "Travels of an Irish Gentleman in search of a Religion," a *plaidoyer* for catholicism; and the "History of Ireland," which he contributed to Lardner's Cabinet Cyclopædia, and on which he spent a great deal of trouble without any commensurate result, for history was a department foreign to his peculiar genius. The money which he had received for copyrights amounted, according to his own calculation, to £20,000; but this had been exhausted when, in 1835, he received from the whig ministry of Lord Melbourne a pension of £300 a year. His latest years were clouded by domestic calamity, and by enfeebled intellect. In 1841 he began, however, and superintended to its completion, a collective edition of his poetical works, enriched by interesting autobiographical reminiscences. He died on the 25th of February, 1852. As a provision for his faithful and affectionate wife, he left behind him, in the editorial care of his friend Lord John (now Earl) Russell, his diary and letters; selections from which were published by that nobleman in 1853–56. These amusing volumes reflect the sayings and doings of the high society with which Moore mixed, and will be prized by the Macaulays of future generations. Their contents have led hostile critics to reproach Moore with having neglected his home for the pleasures of London society. But, as Earl Russell has remarked, "those who imagine that he passed the greater part of his time in London are greatly in error The London days are minutely recorded; the Sloperton months are passed over in a few lines. Except when he went to Bowood or some other house in the neighbourhood, the words 'read and wrote' comprise the events of week after week of literary labour and domestic affection." As a man, when we consider his temptations, his difficult position, and the patronage which was showered upon him, Moore is certainly entitled to respect. He was the poet of an aristocratic party, caressed by its chiefs, and welcome in its *salons;* but he always retained a certain independence, and his career contrasts very favourably with that of another man of talents, his contemporary and somewhat similarly situated, the gifted Theodore Hook. As a poet, Moore will scarcely rank as high in the future as in his own time; yet, sparkling, sensuous, and tender, his verse will never want readers. Without the warmth and strength of the songs of Burns, his "Irish Melodies," despite their *concetti*, rank among the masterpieces of English song, and the friends of "justice to Ireland" must always regard him as their most successful Tyrtæus. "Moore," says the late Professor Spalding, in a brief but comprehensive criticism, "one of the most popular of our poets, will long be remembered for his songs, so melodious, so elegant in phrase, and wedding his graceful sentiments so skilfully with glittering pictures. His fund of imagery is inexhaustible, but his analogies are oftener ingenious than poetical. He might be described, if we were to adopt a distinction often made of late, as having fancy rather than imagination. His Eastern romances in 'Lalla Rookh,' with all their occasional felicities, are not powerful poetic narratives. Probably he is nowhere so successful as in his satirical effusions of comic rhyme; for in these his fanciful ideas are prompted by a wit so gaily sharp, and expressed with a pointedness and neatness so very unusual, that it is a pity these pieces should be condemned to speedy forgetfulness, as they must be by the temporary interest of their topics." Let us close with still another quotation, the affectionate verdict of Moore's noble friend, the editor of his memoirs, Earl Russell:— "Those," says the veteran leader of the whig party, "who have enjoyed the brilliancy of his wit, and heard the enchantments of his song, will never forget the charms of his society. The world, so long as it can be moved by sympathy and exalted by fancy, will not willingly let die the tender strains and the pathetic fires of a true poet."—F. E.

MOORSOM, Sir Robert, a British admiral, was born in 1760 at Whitby, and embarked in 1777 on board the *Ardent*, 64, commanded by Captain Phipps, afterwards Lord Mulgrave. Removing with him to the *Courageux*, 74, he participated as midshipman, in the battle off Ushant, in the relief of Gibraltar, in the action of Cape Spartel, and in the capture by Admiral Kempenfelt of part of a convoy going to the West Indies with Admiral de Guichen. Attaining post-rank in 1790 he commanded, during the war of 1793, the *Niger* and *Astræa* frigates, and the *Hindostan*, 50; and during that of 1803 the *Majestic*, 74, and *Revenge*, 74. With the last named ship he fought at the battle of Trafalgar. In 1806 he became private secretary to Lord Mulgrave, first lord of the admiralty, and continued advancing in the civil service and in rank in the navy until 1830, when he became full admiral. He died in 1835.—R. H.

* MOQUIN-TANDON, Alfred, a French botanist of Montpellier, is distinguished for his researches into vegetable monstrosities, in the conducting of which he has traced important principles of development in the organs of plants. His works are—"Essai sur les dédoublemens ou multiplicati ns d'organes dans les Vegetaux," published at Montpellier in 1826; "Chenopodearum monographica enumeratio," Paris, 1840; and

"Elemens de Teratologie Vegetale ou Histoire abregé des Anomalies de l'organisation dans les Vegetaux," Paris, 1841.—J. H. B.

MORA, José Joaquin de, a Spanish poet, born at Cadiz in 1783. He was studying at Granada when the war of 1808 broke out, and enlisted as a volunteer in the dragoons of Pavia. In March, 1809, he was taken prisoner and went to France, where he remained six years, devoted to literary pursuits. At the peace of 1815 he returned to Spain, and conducted the *Cronica Cientifica y Literaria*, *El Constitutionnel*, and *La Minerva* for some years. In 1823 he came to England, where he published at Ackermann's four volumes of the "No me oloides," (Forget-Me-Not); "Sketches from the History of the Arabs;" "Letters on the Education of the Fair Sex" (for an American lady); "Poetic Meditations;" a translation of Jeremy Bentham's Counsels to the Spanish People, and of Ivanhoe and the Talisman. In 1826 he went to Buenos Ayres, and thence to Chili, where he conducted a large educational establishment and became professor of law. He was subsequently secretary to General Santa Cruz, consul-general for the Bolivian republic in London, and consul-general for Spain in the same capital. He published still later a volume entitled "Legendas Españolas" (Legends of Spain).—F. M. W.

MORALES, Ambrosio de, a Spanish historian, born in 1513; died in 1591. In 1570 he was appointed historiographer to the crown of Castile, and commenced a continuation of Ocampo's History of Spain; but he only lived to carry it down to the union of the crowns of Castile and Leon, 1070. It is marked by great ability, but the style is inaccurate. The history, with the preceding work of Ocampo, and a continuation by Sandoval down to 1097, bear together the title of Cronica General de España.—F. M. W.

MORALES, Christopher, the earliest Spanish musician of any eminence, was a native of Seville. He held the situation of a singer in the pontifical chapel, under Paul III., about the year 1544, and was the author of two collections of masses, the one for five and the other for four voices, and also of a well-known magnificat. Mention has also been made of a fine motet by him, "Lamentabatur Jacob," which for many years continued to be sung in the pope's chapel on the fourth Sunday in Lent. Morales likewise composed the "Lamentations of Jeremiah" for four, five, and six voices. These works have been printed; and a "Gloria Patri" composed by him is preserved in Kircher's Musurgia as a specimen of his composition. One of the madrigals, "Ditti mi o si," taken from his fourth book, published at Venice in 1561, is inserted in J. S. Smith's Musica Antiqua. The style of Morales, though learned for the time in which he wrote, is somewhat dry, and the harmony, by his frequent use of unaccompanied fourths and ninths, is uncouth and insipid.—E. F. R.

MORALES, Luis de, called el Divino, one of the greatest of the Spanish painters, was born at Badajoz about 1509, but both his birth and education are in obscurity. He lived chiefly in Estremadura, and in 1554 was residing at Frexenal, where his son Cristobal was born that year; his wife's name was Leonora de Chaves. About ten years after this date Morales was invited to the Escurial by Philip II., but seems to have found no favour from that king; he appears to have painted only one picture for him, "Christ going to Calvary," placed afterwards in the church of San Geronimo at Madrid. He retired to Badajoz, and became gradually poorer, when in 1581 Philip II., having occasion to pass through that city visited the painter, and finding him not only very old, but also very poor, granted him a pension of three hundred ducats a year, which bounty, however, the poor painter enjoyed only five years. He died at Badajoz in 1586. Morales painted commonly half figures, and his works are of a melancholy and ascetic character, deriving perhaps some portion of their tone from the disappointed hopes of the painter himself, from his feeling little sympathy with the fascinations of this life. He was, however, a good painter generally, except perhaps that his figures are too laboured and smooth in their handling, besides an occasional coldness of colouring. He is one of the few great Spanish painters whose best works have remained in Spain; partly owing to their comparatively obscure location in the provinces, but partly certainly to their general want of attractiveness from the almost uniform painfulness of the sentiments and feelings expressed in them. It is only perhaps in formal, externally ascetic Spain, that such creations could procure their author the title of the Divine.——(Cean Bermudez, *Diccionario Historico*, &c.)—R. N. W.

MORANDE, Charles T. Hevenot de, was born in 1748 at Arnai le Duc, studied at Dijon, and in a fit of spite with his father enlisted in a regiment of dragoons. Bought off, he came to Paris and led a disorderly and degraded life. Flying to England he wrote a vile libel on the court of France, for the suppression of which he obtained a sum of five hundred guineas, and a pension of four thousand francs. Hoping to make another hit, he wrote to Voltaire menacing him with similar defamations. Voltaire quietly published his letter. The Comte de Lauraguais did better still: meeting his slanderer he gave him a good beating. Returning to France during the Revolution, his vile existence terminated in the massacres of September, 1792.

MORANT, Philip, the historian of the county of Essex, was born in Jersey in 1700, educated at Abingdon school and Pembroke college, Oxford, and presented successively to several benefices in Essex. He was a zealous antiquary, although he is alluded to sarcastically in some verses by Mr. Gough on discoveries of ancient temples, as one

"who with idle pains,
Finds out not half, nor half he finds explains."

His knowledge of Norman-French acquired in Jersey recommended him to the employment of preparing an edition of the rolls of parliament ordered by the house of lords, a task in which he was engaged up to the time of his death. He died in 1770, and was buried at Aldham, Essex, where a monument, with a Latin epitaph, was erected to his memory, and to that of his wife, by his daughter and her husband, Mr. and Mrs. Astle. His "History of Essex" was published in 1760–68, 2 vols. fol. —(See Lowndes' *Manual* and Nichols' *Lit. Anec.*)—R. H.

MORATA, Olympia Fulvia, was born at Ferrara in 1526. Her father, Fulvius Moratus, had been a professor of ancient literature in several Italian universities, when he was intrusted by Duke Alphonsus of Ferrara with the education of his two sons. He educated his daughter with the greatest care, and her extraordinary abilities enabled her to make marvellous progress. At sixteen she spoke Latin and Greek fluently, and read and explained publicly in Ferrara the Paradoxa of Cicero. After the death of her father, she accepted the hand of Andreas Gründler, a German student of medicine at Ferrara, who was a good Latin and Greek scholar, and accompanied him after he had taken his medical degree to Schweinfurt, his native town. Here she fell in with the writings of the German reformers, which she perused with deep interest, and became attached to the doctrines of the Reformation, which proved a great solace to her in the time of deep trouble which was near at hand. Schweinfurt underwent a siege; and her husband and she having taken refuge in a church, had a narrow escape of perishing in the flames of the building. They saved their lives by flight, but they lost the whole of their property, and had to subsist for some time upon the hospitality and charity of others. At length, in 1554, Gründler was able to obtain a chair of medicine at Heidelberg, and she was appointed to read lectures in philosophy in the Latin and Greek languages. But her spirit was broken by the calamities which had overtaken her; she had few days of health in Heidelberg, and in 1555 she died there in her twenty-ninth year. She wrote a commentary on Homer. Her Latin, Greek, and Italian poems, or as many of them as had not perished in the conflagration of Schweinfurt, were published at Basle by her countryman Cælio Secundo Curione in 1562, and were dedicated to Queen Elizabeth. Her learning and taste were acknowledged by the most eminent scholars.—P. L.

MORATIN, Leandro Fernandez, a Spanish poet and critic, son of Nicolas Fernandez, born at Madrid, 10th March, 1760. In his early years he worked as a jeweller. His first success as a poet was a prize poem on the capture of Granada (1779); his next, an edition of his father's works, with critical notes. About 1788 he formed the friendship of Jovellanos; but it was from the count of Florida Blanca that he received a small preferment in the church. Under Godoy he received more lucrative appointments. His first play, "El viejo y la niña," was acted in 1790, and in 1792 he went abroad for the purpose of studying the theatres of England, France, Germany, and Italy, with a view to the reformation of the Spanish stage. He returned in 1796, and produced a number of plays, which are much better than the pedantic principles which he advocated might lead us to expect. A translation of Hamlet also resulted from his visit to England. The fear of the Inquisition—although he still enjoyed the protection of Godoy—led him to abandon writing for the

stage and devote himself to his great work, "Orígenes del Teatro Español," which was not published till after his death. He was appointed chief of the royal library under Joseph Bonaparte, and twice had to fly from Spain with the intruders. He was permitted to return; but not feeling safe from the Inquisition, he returned to Bayonne, and afterwards resided at Bourdeaux and in Paris. He died in the last-named city, 21st June, 1828. He was buried in Père la Chaise.—F. M. W.

MORATIN, Nicolas Fernandez, a Spanish dramatic author, born in 1737; died in 1780. His chief work (1770) was a drama, "Hormesinda," founded on events connected with the Arab invasion, the first which appeared in Spain under the canons which governed Corneille and Racine. Neither this nor two which succeeded it are of great merit. His "Poeta," a collection of short poems; "Diana," a didactic poem; and a poem on the destruction of his ships by Cortes—are all that need be mentioned in addition. He laboured with more success as a professor, and as the founder of a literary club in Madrid, to reform the bad taste of his times.—F. M. W.

MORAY, James Stewart, Earl of, the celebrated regent of Scotland, was born in 1530, and was the natural son of James V. by Margaret, daughter of John, Lord Erskine. In his seventeenth year he accompanied his sister Mary to France, where he completed his education; and, having been intended for the church, was created prior of St. Andrews. But on arriving at manhood he discovered no inclination to follow the clerical profession; and having in his twenty-second year attended the preaching of John Knox at Calder he became a convert to the reformed faith, and the most active among the lords of the Congregation, as the leaders of the protestant party were called. Even at that period Knox had formed the highest expectations from the talents and spirit of the young nobleman; and his sagacious and zealous efforts contributed greatly to the overthrow of Romanism, and the establishment of the protestant religion in Scotland. Along with the earl of Argyll he accompanied Knox in his memorable preaching tour through Fife, which led to the demolition of the monasteries. He was one of the commanders of the army of the Congregation which, with the assistance of an English force, compelled the French troops to evacuate Scotland; and he assisted in negotiating the memorable treaty of Edinburgh, by which the independence of the country was secured, and the way prepared for the overthrow of the Romish faith. He was one of the commissioners appointed by the parliament to be present at the celebration of the marriage of the Scottish queen to the dauphin, in 1558. After the death of her husband, he was despatched by the Estates for the purpose of endeavouring to obtain his sister's approbation of the object of the Congregation, and of an alliance with England; but she obstinately refused to ratify the treaty of Edinburgh or to adopt the policy he recommended; and even endeavoured, though without success, to gain him over to her own views, by offering him a cardinal's hat and several rich benefices in France. His refusal, however, did not seem to lessen her esteem or to shake her confidence in his integrity, for she promised to send him full powers to govern the kingdom during her absence; though finding that his attachment to the alliance with England remained unshaken, she failed to fulfil her promise. On Mary's return to her own country, Lord James was appointed her prime minister; and though strongly attached to the protestant faith, he firmly refused to permit any infringement of the queen's religious freedom, and protected her chaplains in the performance of their religious rites, to the great discontent of the more extreme protestants. Under the prudent direction of Lord James and Lethington the supremacy of the reformed party was secured, along with private liberty of conscience for the queen, and an adequate amount of support to the Romish clergy; the plots of the Hamiltons and of the Gordons, the heads of the Romish party, were suppressed and punished; amity was maintained with England; and the administration of public affairs was conducted with equal firmness and discretion. Mary placed full confidence in the rectitude and wisdom of her able minister, and as a mark of her regard created him Earl of Mar (January, 1562), on the occasion of his marriage with a daughter of the Earl Marischal; and a few months later, on the rebellion of the Gordons, she bestowed upon him the earldom of Moray, with the extensive estates attached to it, which, during the confusion of the civil war, had been assumed by Huntly.

The prosperity which Scotland enjoyed under the firm and prudent guidance of Moray, was unfortunately not of long duration. He and the other lords of the Congregation were deeply offended by Mary's marriage with Darnley, which she carried out in spite of their earnest remonstrances. Moray refused to appear at court, alleging that Darnley and his father, the earl of Lennox, intended to murder him; and for the purpose of preventing the marriage he formed a plot to intercept the queen and Darnley on their journey from Perth to Callander house, which they, however, escaped by a hasty march commenced at an early hour in the morning. After the marriage had taken place, the earl and his confederates—the duke of Chatelherault, the earls of Glencairn, Argyll, Rothes, and others—encouraged by large promises and a small sum of money sent them by Elizabeth, rose in arms against their sovereign; but Mary took the field and chased the insurgents from place to place, till finding that the great body of the people looked coldly on their cause, they were compelled to take refuge in England. On their failure Elizabeth, with characteristic perfidy and dishonesty, publicly disowned them as unworthy traitors, compelled them to declare that she knew nothing of their plot, and then commanded them to leave her presence, though she privately furnished them with means of support. Moray's haughty spirit was now humbled; he deeply felt the error he had committed, and was anxious to return to his allegiance. He even stooped to bespeak the good offices of David Riccio, and sent a valuable diamond ring to this all-powerful adviser of the queen. But Mary, unfortunately for herself, instead of following the advice of Melvil, who told her she must pardon if she would reign peacefully, preferred the counsels of France and of the popish party, and determined to crush her brother and his associates by procuring their condemnation and forfeiture as traitors, at the next meeting of parliament. To prevent these measures, and to frustrate the plot which had been formed for the extirpation of the protestant religion, a conspiracy was entered into by Morton, Darnley, and others, to murder Riccio and expel the queen's Romish advisers (See Riccio, David.) Moray was undoubtedly privy to this atrocious scheme; for, according to previous concert with the assassins, he returned from England on the day after the murder, and even assumed the lead in the councils of the conspirators. But the queen, after regaining her liberty, prudently made a distinction between the old and the new rebels, and pardoned Moray on his pledging himself to have nothing more to do with the murderers of Riccio. From this time onward Mary lived on terms of amity with her brother; but he does not seem to have taken any prominent part in the management of her affairs. Her alienation from her husband, and her fatal passion for Bothwell, cannot have escaped the penetration of so shrewd a spectator; but though Lethington and Morton alleged that he was favourable to a divorce, there is no reason to believe that he was an accomplice in the murder of Darnley. He was absent from the court when that wicked deed was perpetrated; and shortly after—foreseeing, but unable to prevent his sister's marriage to Bothwell—he left the country and went to France. After the flight of Bothwell, the surrender of Mary at Carberry, her imprisonment in Lochleven castle, and forced abdication of the throne, Moray was appointed regent of the kingdom by the confederate barons. They had in the meantime taken care to write him with the view of gaining him to their cause; but he had expressed his disapproval of their violent proceedings, and had sent a messenger to remonstrate with them for having imprisoned the queen. The French court made strenuous efforts, and held out most magnificent promises to Moray, to induce him to support their interests in Scotland. But their brilliant offers were resolutely refused; and he declined with equal firmness the overtures which were made to him on the part of England. On receiving intelligence of his election to the office of regent, he lost no time in returning to Scotland, where he was enthusiastically welcomed by the citizens of Edinburgh. After carefully making himself acquainted with the position of parties and the views of the confederates, and paying a visit to Mary at Lochleven, to whom he spoke with great severity of her past life and present danger, he ultimately consented at her urgent request to assume the government. He was next day proclaimed regent with the usual ceremonies, and took a solemn oath to maintain the protestant faith and the laws of the kingdom. He entered upon the duties of his office with his accustomed energy, and "went stoutly to work," says Throckmorton, "resolved to imitate those who had led the people of Israel." Most of the

nobility who had hitherto been hostile or neutral, now submitted to his authority, and the courts of England and France were reluctantly compelled to acknowledge his government. He lost no time in securing to himself all the fortresses in the kingdom, despatched the laird of Grange in pursuit of Bothwell, and brought to justice several of the inferior agents in the murder of Darnley; but the guiltier and more powerful accomplices were allowed to escape. It was probably beyond the regent's power, even if he had been inclined, to act with severity towards those who had raised him to power; but his leniency towards those offenders excited the indignation of the people at the time, and has left a permanent stain upon his memory.

On the escape of Mary from Lochleven, Moray acted with his usual sagacity and unflinching courage, and by his prompt and vigorous measures, completely crushed the queen's party at Langside, and re-established his own authority in the short space of eleven days. Her flight into England left him the undisputed possessor of supreme power in Scotland. The events which followed have already been related in the life of Mary, and need not be recapitulated. Suffice it to say here, that Moray became inextricably entangled in the web of Elizabeth's Machiavellian policy, and was compelled to bring forward his charges against his sister in such a way as to promote the crooked and selfish designs of the English queen, rather than to benefit either his party, or his own reputation. After the termination of the conference at Westminster the regent returned to Scotland, and took vigorous and successful measures to compel the submission of the Hamiltons, and other leading supporters of Mary. Some of his own associates, however, headed by Maitland and Kirkaldy, began to intrigue against him for the restoration of the queen, and seriously impaired his authority. In order to strengthen his tottering rule he requested that Elizabeth should deliver the Scottish queen into his hands for safe-keeping; basely offering in return to surrender the unfortunate earl of Northumberland, then a prisoner in Scotland. In the midst of these intrigues the regent's career was suddenly cut short. He was assassinated at Linlithgow (23d January, 1569–70) by Hamilton of Bothwellhaugh, whose political and family hatred of Moray was inflamed by a private injury inflicted on him by Bellenden the justice-clerk, one of the regent's creatures. Moray was possessed of many great qualities. His personal appearance was manly and prepossessing; he was brave, sagacious, active, and energetic, a patron of learning and an enemy to vice. His impartial and vigorous administration of justice, and suppression of petty tyranny, rendered his government extremely popular among the common people, who bestowed on him the title of the "good regent." But his ambition led him to perpetrate or to acquiesce in not a few deeds which have left a deep stain on his memory.—J. T.

MORAY or MURRAY, Sir Robert, honourably distinguished for his long connection with the Royal Society, of which he was one of the founders, was educated partly at St. Andrews and partly in France. His family was ancient and noble. He entered the service of Louis XIII., and became a favourite of Cardinal Richelieu. He returned to Scotland before the commencement of the civil war, and is said to have acted as general of the ordnance in Scotland against Charles I. However this may be, he did not continue in the ranks of the presbyterians, but joined the royalists, and at Newcastle suggested a plan for the escape of the king, which, however, the irresolute Charles could not be induced to put in operation. After the restoration of Charles II. Moray's fortunes rose rapidly. He was appointed lord-justice clerk, one of the auditors of exchequer, and a privy councillor for Scotland. The king also intrusted him with the management of the royal laboratory. He died at Whitehall in 1673, and was buried in Westminster abbey. Burnet informs us that Moray was the life and soul of the Royal Society. Some of his papers are inserted in Dr. Birch's History of the Royal Society; another, concerning the mineral of Liege, is given in the Philosophical Transactions. Moray laid the Society under great obligations, in the first place, by the share which he had in procuring its charter and in framing its regulations, and yet more by the zeal with which to the end of his life he laboured to extend its usefulness.

MORCELLI, Stefano Antonio, a profound Latinist and author, born at Chiari, 17th January, 1737; died in the same place, 1st January, 1821. At an early age he joined the Society of Jesus, and notwithstanding the bull launched against it in 1773 by Clement XIV., continued its devoted disciple to the end of his days. In 1781 he published "De stilo inscriptionum Latinarum libri tres," a critical work on ancient Latin inscriptions, full of erudition, and illustrated by copious and curious examples. This was succeeded in 1783 by "Inscriptiones commentariis subjectis," a collection of his own Latin epigraphs. After a while, however, deeming such profane matter unsuited to the priestly character, Morcelli translated, elucidated, and published an inedited Greek comment on Ecclesiastes, composed by S. Gregory of Agrigentum. In 1791 he entered on a cure of souls in his native Chiari, and from that moment until the day of his death, after five years of torturing illness, was the devoted pastor of his flock.—C. G. R.

MORDAUNT. See Peterborough.

MORE, Alexander, a French protestant divine, born at Castres in 1616, and died at Paris in 1670. He was professor of Greek and divinity at Geneva, and subsequently at Middleburg and Amsterdam. In 1654 he was in Italy, and received a gold chain for writing a Latin poem on a victory over the Turks.

MORE or MORO, Antonii, known in England as Sir Antonio More, was born at Utrecht in 1525, studied under Jan Schoorel, and afterwards visited Italy and studied Titian. He was early recommended to the notice of the Emperor Charles V., who took Moro into his service; and in 1552 Charles sent him to Madrid and Lisbon to paint some portraits for him. He came also to England, and was appointed her painter by Queen Mary, and remained in this country till the queen's death in 1558, when he entered the service of her husband, Philip II. of Spain, who took Moro with him to Madrid. He fled from Madrid through fear of the Inquisition, having been denounced for his familiarity with the king. He returned to his own country, entered the service of the famous duke of Alva at Brussels, and eventually died rich at Antwerp in 1581. Moro was almost exclusively a portrait painter, and he was, at the height of his career, the most distinguished of his class of all the Dutch and Flemish painters of his period. His heads have an Italian character, holding a middle place between the laboured works of the early Flemings of the Van Eyck school, and the masterly but often careless portraits of the later schools of Rubens or Rembrandt.—(*Van Mander; Walpole.*)—R. N. W.

MORE or MOORE, Sir F., a lawyer, was born in 1558, educated at Oxford, joined the Middle temple, and obtained some reputation at the bar. He was a member of several of Elizabeth's and James' parliaments; was made a serjeant-at-law in 1614, and was knighted in 1616. His "Cases Collected and Reported" were published in 1663, and abridged by W. Hughes in 1665. Lord Ellenborough calls him "a very accurate reporter." Referring to his "Learned Reading in Middle Temple Hall concerning Charitable Uses, &c., abridged by himself," published in 1676, Anthony Wood "thinks" that Sir F. More was the "penner" of the contemporary statute concerning those uses. He died in 1621.—F. E.

MORE, Hannah, a popular writer on moral and religious themes, as well as the authoress of some dramas which attracted considerable attention at the time of their production, was born in 1745 at Stapleton, near Bristol. Her father, who was in very humble circumstances, had the charge of the charity school at that place; but soon after Hannah's birth he removed to Bristol, where he had a private school. Hannah had four sisters; she was the cleverest of them all, but all were endowed with more than ordinary talent. The family attracted notice and found patrons; and whilst still in their youth, the girls found themselves established at the head of a school, which long continued to be more flourishing than any other in the west of England. Hannah wrote verse at a very early age, and in 1773 she was persuaded by her friends to publish a pastoral drama entitled "The Search after Happiness." In the next year followed a five-act tragedy—founded on the story of Regulus, and named "The Inflexible Captive"—as well as two tales in verse. Her friends, seeing her bent upon the drama, obtained for her an introduction to Garrick, by whom she was very kindly received. Other introductions followed, and the young west country schoolmistress soon became the associate of Dr. Johnson, of Oliver Goldsmith, of Sir Joshua Reynolds, and of Burke. During this period she produced two other tragedies, "Percy," and "The Fatal Falsehood," of which the former was received with great applause. The natural seriousness of her character, however, now began to develop itself. Step by step she was led to doubt whether the life she was then leading, blameless though it was,

was in full consonance with her own ideas of christian truth. Whilst these questions were agitating her mind, she produced, as a kind of index to her spiritual state, a series of "Sacred Dramas," which were even more favourably received than any of her former publications. In the meanwhile her scruples acquired greater force and consistency; and in 1786, when past the fortieth year of her age, she withdrew from what she called "the world," into the pleasant villages of Gloucester and of Somerset. Here she laboured diligently and lived a life of active benevolence. The somewhat prim and demure reputation which attaches itself to her name, should not persuade nor allow us to forget her many very admirable qualities. If her range of vision was somewhat limited, at least she endeavoured to perform all the duties which came within her ken; nor was the endeavour fruitless. The first work which fully indicated the change which had taken place in her habits of thought, was that which she published in 1788 under the title of "Thoughts on the Manners of the Great." Three years afterwards she published "An Estimate of the Religion of the Fashionable World;" and in 1799 appeared her "Strictures on the Modern System of Female Education." This latter work attracted so much notice that there was an intention, stated to have been greatly promoted by Porteus, then bishop of London, to commit to her the education of the Princess Charlotte of Wales. This plan was never realized, but it induced Hannah More to publish in 1805 her "Hints towards forming the Character of a young Princess." Her next work, which is that by which she is still best remembered, was her novel, "Cœlebs in Search of a Wife." Shrewd and caustic, it was by no means unworthy of the wide popularity which it speedily attained, and which it long continued to enjoy. In 1811 she published "Practical Piety;" in 1812 her "Christian Morals" appeared; and in 1815 her "Essays on the Character and Writings of St. Paul." Among the other claims of Hannah More to remembrance may be mentioned the fact that she was one of the earliest writers of tracts adapted for popular circulation, and that her "Shepherd of Salisbury Plain" is still regarded as one of the best of the class to which it belongs. By this time age had come upon her. In 1828 she left Barleywood, the village in which she had long lived, and established herself at Clifton, where she continued to reside until her death. This event occurred on 7th September, 1833, when she had attained the ripe old age of eighty-seven. Overrated in her own day, and often undervalued in ours, she will nevertheless be long remembered as a woman of much talent, of blameless life, and of honest piety. To original genius, or even to any high intellectual faculty at all, it would be foolish to assert her claim; but in an age when the worst kind of scepticism, the scepticism of the heart, was but too widely prevalent, she endeavoured with the full energy of such powers as were given her, to check its progress. For this, if for nothing more, she is entitled to our grateful remembrance, feeble as the weapons she employed may now appear. Her collected writings were published in 11 vols., 8vo, and the Memoirs and Correspondence of Mrs. Hannah More, by William Roberts, appeared in 4 vols., 8vo, in 1834.—W. J. P.

MORE, Henry, a theological and metaphysical writer of the seventeenth century, was born at Grantham in Lincolnshire in the year 1614. He was educated at Eton, and Christ's college, Cambridge, where, after passing with distinction through the academical course, he deliberately fixed his abode in order to lead the retired life of a scholar. The problems of the higher philosophy were what especially commanded his interest, and exercised his faculties. At first he studied Aristotle and his adherents, as Cardan, Julius Scaliger, and others; but, receiving no satisfaction from them in the particular line of inquiry which he preferred, the investigation namely of the connecting links between the material and spiritual worlds, he turned to Plato and the Platonists, and soon found, or thought that he found, relief from his perplexity. The first product of his metaphysical studies was a work published in 1640, entitled "Psychozoia, or the first part of the Song of the Soul, containing a Christiano-Platonical display of life." About this time he was elected fellow of his college. He had several young men of rank among his pupils, one of whom, Sir John Finch, had a sister, Lady Conway, with whom More formed a close philosophical friendship, and at whose request he wrote his "Conjectura Cabbalistica;" and the "Philosophiæ Teutonicæ Censura." After taking his doctor's degree, he secluded himself still more within the college walls; and when in 1654 the fellows wished to elect him to the mastership, he refused to accept the office, which then fell to Dr. Cudworth. When the victorious puritans imposed their shibboleth on the two universities, More, like Crashaw, refused to subscribe the covenant, but was more fortunate than the poet, in that his contumacy was connived at, and he was left undisturbed in his beloved retreat. When the Royal Society was established after the Restoration, More was nominated among the fellows—a clear proof that his philosophical reputation stood high, since he had no acquaintance with the particular scientific studies of which the new society was to take cognizance. In 1662 he published several of his philosophical works in one volume, prefixing to the collection an interesting preface. He refused all the preferment that was offered him, including the deaneries of Christ church and St. Patrick's, and the provostship of Trinity college, Dublin. At one period of his life he carried on a correspondence with Descartes, of whom he professed himself a warm admirer. He was a member, and not the least distinguished, of the school which rose into notice towards the close of the reign of Charles II., under the name of the Platonizing or Latitudinarian divines. Of the leading thinkers of this school—Cudworth, Wilkins, Leighton, and Henry More—Burnet has given us graphic, if perhaps partial sketches, in his History of his Own Times. More's philosophy, which attracted great attention in his own day, is now little esteemed, chiefly, it would seem, because he thought fit to interweave with his sounder speculations much of the mysticism, not only of the new Platonists, but even of the cabalistic writers. In the "Preface General" to the collective edition of his works above referred to, he says that the reason why he treats the reader so often to Platonizing and Cartesian hypotheses, is, that it is the great aim of his philosophy to draw an exoteric fence round theology, to keep back the atheist and the sceptic even from its outermost defences, by showing that even by means of these hypotheses (keeping all purely christian arguments in reserve), any objections they may raise against the great doctrines of the existence of God and retribution in the world to come, can be easily confuted. Again, in the "Antidote to Atheism," when he undertakes to prove the existence of spirits from the "history of things miraculous," he purposely omits all consideration of scripture miracles, and is, he says, scrupulously careful in the selection of his instances from uninspired sources. But, in spite of this caution, objectors urge that in this part of his system More has given way to excessive credulity, and has admitted as facts a vast number of ghost-stories and other records of the supernatural, which rest upon totally insufficient evidence. Among his other works, the most important are the "Mystery of Godliness;" the "Mystery of Iniquity;" "Enchiridion Ethicum," and an "Apology for Descartes." More died in his seventy-fourth year, in 1687.—T. A.

MORE, Sir Thomas, Lord Chancellor of England, and one of the most pleasing figures in English history, was born in London in 1480, in Milk Street, Cheapside, "the brightest star," says Fuller, "that ever shone in that *Via Lactea*." He was the son of Sir John More, a judge of the court of king's bench, whose turn for pleasantry he inherited. He received his early education at the free school of St. Anthony in Threadneedle Street, an establishment famous for the proficiency of its *alumni*. At fifteen he entered as a page the household of Cardinal Morton, archbishop of Canterbury, lord chancellor, and Henry VII.'s prime minister. Morton appreciated the boy's intelligence and ready wit, and is said by Roper to have uttered the prediction to his guests:—"This child here, waiting at the table, whosoever shall live to see it, will prove a marvellous rare man." It was from Morton, personally cognizant of the transactions and secret history of the time, that More received much of the material for his life of Richard III., and it was by Morton that he was sent to Oxford. There he studied hard the classical languages under Linacre and Grocyn, acquired fame as a versifier both in Latin and English, and there he formed his life-long friendship with Erasmus, then resident at Oxford, and of a disposition the most congenial to More's. Leaving the university to follow his father's profession, he was called to the bar. The love of theology which never forsook him, was thus early displayed by the young barrister, who "for a good space" read lectures in one of the city churches on St. Augustine's De Civitate Dei. Indeed, at this time, he resolved to turn monk, and became a lay brother of the Carthusian monastery (out of which sprang the Charterhouse), practising the austerities of that strictest of orders. He

then thought of embracing the less ascetic career of a priest, but the social element of his nature regained the upper hand. He returned to his profession, after marrying the daughter of Mr. Colt, a gentleman of Essex. Even here his good-nature led him to sacrifice his inclinations. He had fixed his affections upon the second daughter, but out of regard to the feelings of the eldest he married the senior of the two, and had every reason to be satisfied with his choice. At the bar his abilities and industry soon placed him in the foremost rank of his profession, and in 1502 he was appointed under-sheriff of London, a much more important and dignified office then than now. At twenty-four his reputation was so high that he was returned to serve in the parliament of 1504, summoned by Henry VII. to grant a subsidy on the occasion of the marriage of the Princess Margaret to James IV. of Scotland. The marriage seems to have been made a pretext by Henry for a "supply" to himself. More, young as he was, became the chief parliamentary spokesman of the general opposition to the king's exactions. Henry lost his subsidy, and as little was to be got out of More himself, wreaked his vengeance on the father, whom he fined for some imaginary offence. The fear of the king's resentment, however, led him to withdraw into private life until the accession of Henry VIII., when he resumed the practice of his profession. It was, perhaps, during this interval of retirement, passed by him, it is known, in study of various kinds, that More wrote his "History of King Richard III.," which, says Mr. Hallam, "appears to me the first example of good English language, pure and perspicuous, well-chosen, without vulgarisms or pedantry." After the accession of Henry VIII., More was counsel in almost every important case, and his professional income, Lord Campbell thinks, was equivalent to £10,000 a year at the bar of our own day. Henry and Wolsey had now both of them their eyes on More. Henry was present at the hearing in the star-chamber of a case arising out of the seizure of a ship belonging to the pope, in which More was counsel against and defeated the crown. At this stage of his career, the king could not only brook being thwarted in such a matter, but admired More's ability and honesty, and insisted on having his services. In 1514, accordingly, More quitted the bar, was made master of the requests, knighted, and sworn of the privy council. He had lost his first wife and married a second—one considerably less amiable than her predecessor—when at this time he removed from the city to Chelsea, with which are associated the familiar and pleasing pictures of his domestic life. He was now a personal favourite of the king's. Henry often made him take up his abode in the palace, that they might talk together of science, philosophy, and religion, and that his wit might amuse the royal supper table. He had even to feign dulness that he might be allowed to remain at home. Henry's blandishments never deceived him. Later, the king used to go to Chelsea to enjoy his conversation. Once, after a royal visit and dinner at Chelsea, Henry "walked with him by the space of an hour, holding his arm about his neck." When More's son-in-law Roper, who tells the story, congratulated him on this proof of the royal favour, Sir Thomas replied:—"I thank our Lord, son, I find his grace my very good lord indeed, and I believe he doth as singularly favour me as any subject within his realm; howbeit, son Roper, I may tell thee I have no cause to be proud thereof, for if my head would win him a castle in France (for then there was war between us), it would not fail to go." Nor did More, when most the favourite of the king, forget his duties as a citizen. In 1523, at Henry's instance, he was joyfully chosen speaker of the house of commons in the parliament called, after an interval of ten years, to vote no less a subsidy than £800,000. When Wolsey came in state to the house to browbeat and lecture the commons into compliance, More gave the precedent followed by Lenthal long afterwards in the arrest of the five members, and when Wolsey called on the speaker to reply, More excused their silence and refused to answer for the house.

This was in 1523. During nine years previously More had been often employed in missions, chiefly commercial, to the Low Countries. It is at Antwerp, during one of the earliest of these missions, that he lays the scene of the conversations which usher in the description of "Utopia," the title of his best-known work, first printed, in Latin, in 1516. Probably in the description of a "Happy Republic," which he puts into the mouth of an imaginary Portuguese voyager, it is difficult not to recognize More's own views of a perfect society. There is no private property in Utopia; the mildness of its penal code is contrasted with the severity of that of England; and, most significant of all, every religious opinion is tolerated in it. But the "Utopia" was written before the commencement of the Reformation. Luther's first challenge to the papacy was given in 1517; in 1521 he appeared before the diet of Worms. Like Erasmus, More had been friendly to a moderate reform of abuses in the church; but like Erasmus, too, though at an earlier date, the pacific and contemplative More recoiled as the Reformation marched inexorably towards its goal. Before long the philosophical author of the "Utopia" was aiding Henry to arrange what professed to be the king's "Assertio septem Sacramentorum adversus M. Lutherum;" and in 1523 appeared his own "Responsio ad convicia M. Lutheri congesti in Henricum regem Angliæ." In 1519 More had resigned his civic office of under-sheriff; in 1521 the king appointed him treasurer of the exchequer; and in 1525 chancellor of the duchy of Lancaster. It was not long after this that the question of divorce began to be mooted, and More was called on to decide whom he would obey, pope or king. He seems for a time to have hesitated, or to have thought that he could serve both masters. "When consulted by Henry," says More's panegyrist, Lord Campbell, "respecting the legality of his marriage with his brother's widow, he said it was a question only fit for theologians; referred to the writings of St. Augustine and the luminaries of the Western church; and never would give him any explicit opinion from himself." The last of his diplomatic missions was undertaken with Tunstall in July, 1529, to negotiate a general peace at Cambray. He discharged his duty with singular and signal success. On his return Wolsey was falling; and on the 25th of October More took the oaths as chancellor. More's treatment of the reformers during his chancellorship is one of the few moot points of his biography. That they were persecuted while he held the seals there can be no doubt; but whether he can be held responsible for the acts of the bishops is a different question. In More's favour we have his own testimony in his "Apology," written after he had ceased to be chancellor, and which, if untrue, could have been easily contradicted. After admitting that he had punished by whipping, under peculiar circumstances, two members of his own household, he goes on to say—"Of all who ever came in my hand for heresy, as help me God, else had never any of them any stripe or stroke given them, so much as a fillip in the forehead." "It is," says Erasmus, "a sufficient proof of his clemency that while he was chancellor no man was put to death." The strongest modern statement against More is that of Mr. Froude (History of England, vol. ii., pp. 73–83), who cites two cases of illegal imprisonment merely; and in one of these he admits that the bishop of London was more to blame than the chancellor. Otherwise More's conduct as chancellor was most admirable. The business of the court was despatched with a speed before unknown; the sternest impartiality was observed in his decisions. The very appearance of bribery ceased. Unlike his predecessor, the haughty cardinal, More was accessible and affable to the humblest claimants of justice. The dulness of legal proceedings was irradiated by More's wit and pleasantry. His father, too, nearly ninety years of age, had become senior puisne judge of the king's bench, and had lived to see More chancellor. "Every day during term time, before the chancellor began business in his own court, he went into the court of king's bench, and, kneeling before his father, asked and received his blessing." After having held the seals two years and a half, More, pressed by the king to hasten on the divorce, resigned his office, 16th of May, 1532; and in the January following Henry married Anne Boleyn. He retired cheerfully to the privacy, the domestic life, and the studies which he was not long to enjoy. He was included in the bill of attainder introduced into parliament (February, 1534) to punish Elizabeth Barton, the nun of Kent, and her accomplices. More had listened to her innocently; and on disclaiming any surviving faith in her and any share in her treasonable designs, he was excused and his name struck out of the bill. He was less fortunate on the next occasion. Soon after the execution of the nun of Kent the act of succession was passed, which declared the marriage with Catherine invalid, that with Anne Boleyn valid, and fixed the succession in the children of the latter. An oath to the same effect was framed: among those who refused to take it were More, and Fisher, bishop of Rochester. To the words which fixed the succession More did not object; but he would not take the oath as a whole. After a few days he was committed to the

Tower, 17th April, 1534. In prison he showed his usual serenity and cheerful wit. He wrote much; he was cheered by the visits of his favourite daughter, Margaret Roper, the wife of his biographer; and he had to submit to the reproaches of his wife, a vulgar and worldly woman, who rated him soundly for staying in prison when he might be at home by doing what others did. After a year's imprisonment he was again examined. On the 1st of July, 1534, he was tried for high treason and was found guilty. He was executed on the 6th of July. His last words were a mild and characteristic jest. The axe of the executioner was about to fall, when he asked for a moment's delay while he moved aside his beard. "Pity that should be cut," he murmured; "*that* has not committed treason." Thus died Sir Thomas More, who with his jest and his earnest, his sayings and his writings, the playful seriousness that invests his life and character, lives benignantly in the memories of his countrymen. In person, according to his great-grandson, he was of "a middle stature, well-proportioned, of a pale complexion, his hair of chestnut colour, his eyes grey, his countenance mild and cheerful, his voice not very musical, but clear and distinct." His works were collected and printed in London in 1557, with a dedication to Queen Mary. Of the "Utopia," in several English translations, there have been many reprints. Of the biographies of More, the best among the old are those by his son-in-law, Roper, and his grandson, Cresacre More; among the new, Sir James Mackintosh's, in the Lives of English Statesmen, and Lord Campbell's, in the Lives of the Chancellors.—F. E.

MOREAU, Jean Victor, a celebrated French general, born at Morlaix in 1763, and died from mortal wounds at Laun in Bohemia on the night of the 1st of September, 1813. He was first intended for the legal profession, of which his father was a member; but his military predilections led him to join a regiment. He did not remain with it long, as his father bought him off and sent him to the college of Rennes to finish his studies. He there acquired great influence over the students, and when the preliminary troubles of the Revolution began to appear, he was the acknowledged leader of the young men who were soon to be drawn into the vortex. He raised a company of volunteers for the national guard and retained command till 1792, at which period he made an attempt to enter the ranks of the gendarmerie. Disappointed in this, he joined a volunteer battalion on its way to the north, made a campaign with Dumouriez, became general of brigade in 1793, general of division in 1794, and took the command of the French forces acting in Lower Flanders. He was soon master of several important towns —Bruges, Ostend, Nieuport, and the port of l'Ecluse. At the same time the revolutionists of Brest sent his father to the scaffold, the only pretext being that he had generously agreed to look after some estates and effects belonging to emigrant families. The first phase of the Revolution was dying out, and Moreau saw the national cause, not in the anarchy of insurrection, but in the order and organization of the army. He was a soldier, though serving a republic—and a republican soldier, not a blood-thirsty democrat. In the campaign of 1794, which gave Holland to France, he commanded the right wing of Pichegru's army, and when that general was removed to the Rhine, he was immediately appointed his successor. In 1796 Pichegru retired, and Moreau moved once more into his vacated place. After beating Wurmser, he crossed the Rhine at Strasburg to engage the Archduke Charles. Forced to retreat, he executed a masterly movement which won the admiration of military men, and gave Moreau an established reputation. In the following campaign he was in full activity, and again crossed the Rhine in the presence of the enemy, and in open day. He soon captured the fortress of Kehl, and took forty thousand prisoners. The national politics now began to interfere with his military operations. The directory summoned him to Paris and compelled him to resign his command, although he afterwards received the title of inspector-general. In 1799, however, the reverses of the French arms made it advisable that he should again be called upon. He was sent to Italy, and remained there without specific office or appointment, only to witness the blunders and defeats of Scherer, who, finding that he could not extricate himself, handed over the command to Moreau. The army had taken up its position behind the Adda, but was compelled by the overwhelming force of Suwarrow to retire to the Ticino, thence to the Po, the Tanaro, and Genoa. His military skill was still sufficient to secure success in several engagements, but he was overpowered. General Macdonald rushed to his aid from Naples, and Moreau thought that as soon as a junction was effected, the French would be able to resume the initiative. Suwarrow, however, with his intense activity had foreseen the movement from Naples, and he completely foiled the union of the French corps. Moreau was compelled to seek the protection of the Apennines, and just at the moment when he was nominated commander-in-chief on the Rhine, Joubert was sent to replace him in Italy. Joubert arrived on the eve of offering battle, and would have left the command to Moreau, but the latter preferred to place himself under the orders of the new commander. The battle of Novi took place, and there Joubert was killed. The battle was a defeat, but a defeat that scarcely left an advantage to the victors. Moreau repaired to Paris, where the tottering directory was almost about to fall. Faction prevailed, and a belief had grown up that only a general could rule the country. It is even asserted that applications were made to Moreau to undertake the government, but his sphere was not in the field of politics, and he declined. Another general, with greater confidence in his own powers, was soon to appear. Napoleon Bonaparte returned from Egypt, and Moreau was willing to serve under the orders of the future emperor, at first with cordiality, but at a later period with a conviction that their views were essentially different. By Bonaparte he was intrusted with the command of the armies on the Rhine and Danube, which in 1800 achieved the victory of Hohenlinden. The previous operations that led to that decisive result, and at which Moreau commanded, were the battles of Moeskirch, Eupen, Memmingen, Biberach, Hochstadt, Nedenheim, and some minor engagements. Returning to Paris, he married a young lady of fortune—said to have been ambitious—who is supposed to have fomented the discontent of the general, and to have urged him to plot against the consular government. He was implicated in the conspiracy of Pichegru and Georges, and with fifty-four other persons was brought to trial, found guilty, and sentenced to two years' imprisonment. This sentence, on account of his military services, was commuted, on condition that he should retire to the United States, and that he should not return without permission. On his arrival in America he bought a fine property near Trenton on the Delaware, and resided there for several years in ease and retirement until, induced by the invitation of the allies, he returned to Europe in 1813. Proceeding to Prague he there found the emperors of Russia and Austria and the king of Prussia, and was received by them with the utmost distinction and cordiality. Alexander himself conducted the king of Prussia to the general's apartments, and Frederick William said "that he had the greatest pleasure in paying a visit to a general so renowned for his talents and virtues." Although not appointed to a specific command he was military counsellor-in-chief to the allied sovereigns, and with them he took the field against Napoleon. This step was fatal to Moreau. Dresden was the pivot on which the operations of Napoleon were hinged, and the allies resolved to march their grand army to its attack. The siege was commenced on the 26th of August, 1813. On the 27th Moreau accompanied the Emperor Alexander to inspect the position of the armies; and riding forward to reconnoitre more closely some movements of Napoleon's troops, a cannon shot struck him on the right knee, passed through his horse and tore away the muscles of the left limb. He fell saying, "I am lost; but it is sweet to die in so good a cause." The emperor personally rendered him aid, and he was carried off the field on a litter made of the lances of the Cossacks. Both limbs were amputated. Next day, the allies being in retreat, he was carried to Laun; and there, notwithstanding his condition, he wrote to his wife a most interesting letter filled with affection. He expired on the 1st of September. His body was first sent to Prague to be embalmed, and was finally interred at St. Petersburg. The Emperor Alexander made ample provision for the widow, who received from Louis XVIII. the title of Maréchale.—P. E. D.

MOREL, Andrew, was born at Berne in Switzerland in 1646. His education commenced at St. Gall, was continued at Zurich, and concluded at Geneva. Rapidly acquiring enormous erudition, he chiefly devoted himself to antiquities and numismatics. He came to Paris, and in 1683 published "Specimen Universæ Rei Nummariæ Antiquæ." The attention excited by this work obtained for him an appointment to assist Ranisant in designing all the medals contained in the king's cabinet. Rewarded by plenty of praise, but with little or nothing else, he complained so freely to Louvois, the minister, that he was thrown into the

Bastile, 1688. After three years of imprisonment the council of Berne were successful in procuring his release. His "Specimen" was republished at Leipsic with improvements and additions in 1695, and six years later he published "Epistola ad J. Perizonium de Nummis Consularibus." He lived for a long time at Arnstadt, the seat of Count Schwartzenberg, and here in 1703 he died. Thirty-one years after his death appeared the "Thesaurus Morellianus, sive familiarum Romanarum numismata omnia," with three thousand five hundred and thirty-nine illustrations of medals, engraved by Morel himself.—W. J. P.

MORELL, Thomas, a learned divine and classical scholar, was born in 1703 at Eton, where his mother kept a boarding-house. At the age of twelve he was admitted on the foundation at Eton school, and in 1722 was elected to King's college, Cambridge. After taking his degrees he was appointed a curate at Kew, then at Twickenham, and in 1737 obtained the living of Buckland, Herts. Marrying a lady from Chiswick and fixing his residence at Turnham Green, he became intimate with Hogarth, who sketched him in the character of a cynic philosopher, with an organ, his favourite instrument, near him. In return Morell contributed a literary portrait of the artist to Nichols' Anecdotes of Hogarth. He also assisted in the composition of Hogarth's Book of Beauty. He died February 19, 1784. The best known of his numerous works is the "Lexicon Græco-Prosodiacum," of which the best edition is that edited by Maltby, 1815. See Nichols' *Anecdotes*.—R. H.

MORELLET, André, a celebrated French abbé and member of the French Academy, was born at Lyons on the 7th March, 1727, and died at Paris on the 12th January, 1819. He was the son of a stationer, received his first education at the college of the Jesuits, and afterwards completed it at Paris. In 1753 he was appointed to superintend the studies of the son of the chancellor of Poland, and went with him to Rome. He there obtained the materials for his first publication, the "Manual of Inquisitors." On his return to Paris he was admitted to the society of many distinguished men; but a new publication, "The Preface of the Philosophers," gave offence to the Princess de Robecq, and he was sent to the Bastile. For six weeks he was not allowed to leave his chamber. J. J. Rousseau interested himself on his behalf, and was instrumental in procuring his release. Morellet then published a French translation of Beccaria on punishment. He also attacked the monopoly of the French East India Company, and contributed to its abolition. In 1772 he visited England, and made acquaintance with Franklin. Three years later he visited Voltaire at Ferney. His caustic and satirical powers were recognized by Voltaire, who named him "Mords-les" (Bite them). Lord Shelbourne, then at the head of the British cabinet, on signing the peace which concluded the war with America, stated that the credit of the treaty was much due to the abbé, who in consequence received a considerable pension from Louis XVI. During the Revolution he wrote many political pamphlets, some of which were of great practical value, especially one, the "Cri des Familles," which led to a provision being made for the orphan children left unprovided for by the great catastrophe. He also wrote on political economy and the commerce of grain, and in his old age, four volumes of "Literary and Philosophical Miscellanies of the eighteenth century."—P. E. D.

MORELLI, Cosimo, a distinguished Italian architect, was born at Imola in 1732. The son of Domenico Morelli, an architect of that city, he studied under his father and D. Trifogli. Meeting early with a zealous patron in G. C. Bandi, bishop of Imola, and, through his introduction with another equally zealous, in Pope Pius VI., Morelli found ample employment until the revolutionary disturbances put a stop to all architectural undertakings in Italy. His chief works are the cathedrals of Imola and Macerata, the metropolitan church of Fermo, and others at Barbiano, Imola, Castel Bolognese, and Lugo; the palaces Braschi at Rome, Berio at Naples, Cappi at Bologna, and Anguisola at Piacenza; the façades of the Public and Vescovile palaces; the hospital at Imola, and that of the Ridotto at Cesena. He also erected the theatres of Imola, Jesi, Fermo, and Osimo, and had some share in that at Ferrara. He died in 1812.—J. T–e.

MORELLI, Jacopo, librarian of S. Mark's, styled Prince of librarians, born in Venice, 14th April, 1745; died 5th May, 1819. Having already assumed the clerical garb, he studied in the dominican schools; but his special vocation of bibliopole was not developed until he met accidentally with two bulky tomes of Latin MS. letters, and purchased them for a trifling sum. Then commenced that process of confronting, sifting, estimating, which formed the business and delight of his subsequent life, though not allowed to usurp the place of his ecclesiastical duties. This early undertaking won for him the acquaintance of the learned Padre de Rubeis, by whom he was introduced into the Zenian library, and to whom in fact he owed much of his erudition. The office of librarian to S. Mark's becoming vacant in 1778, Morelli was elected to it, and held it until his death. This library became his world, engaging his energies, thoughts, affections; its ordering and enrichment was his continual care; its removal to the great council hall affected him like a personal risk; he was jealous for its sake of alien libraries; and to it he bequeathed the collection, purchased with his own savings, of precious MSS. of all ages, and of some twenty thousand choice pamphlets. Nevertheless, he was no mere bookworm, but a good man and Christian priest, of which perhaps no stronger proof can be alleged than his burning a fine copy belonging to himself of the Sonetti dell' Aretino. He issued a vast number of valuable works, and was the open-hearted helper of other editors.—C. G. R.

MORERI, Louis, the original author of the celebrated dictionary which still bears his name, was born at Bargemont in Provence in 1643. After receiving the rudiments of his education at Draguignan and at Aix, he studied theology at Lyons, where he also acquired a knowledge of Italian and Spanish that was afterwards of material assistance to him in compiling the work upon which his reputation rests. In his youth he published "Le Pays d'Amour," a frigid allegory, and "Le doux plaisir de la Poésie," a collection of French poems. He took orders, and even preached upon controversial subjects; but all his leisure was devoted to his great work, the "Dictionnaire Historique," which was originally published in one folio volume at Lyons in 1673. Errors enough, both of taste and of statement, it undoubtedly contained, and with these it has been freely and copiously reproached; not the less was it a marvellous work for a man of thirty, and a work of real and substantial value in itself. Bayle—whose besetting sin was certainly not enthusiasm, and who commenced his own dictionary with the nominal view of correcting the errors of Moreri—has yet borne ample testimony to the worth of his predecessor's labour. The patronage of a French minister, M. de Pomponne, at one time opened to Moreri fair prospects of preferment, for which, however, he cared but little; and on his patron's fall in 1679 Moreri returned to his own house and devoted himself with a true scholar's ardour and industry to the improvement of his great work. Exhausted by fatigue, he died at the early age of thirty-seven, on 10th July, 1680. The dictionary has gone through numerous editions. Originally comprised in one volume, his own additions and corrections required another; the sixth edition, Amsterdam, 1691, was in four volumes; the thirteenth, 1712, was in five; the nineteenth, and most valuable of all, was in ten, published by Drouet in 1759. Of course the dictionary is no longer Moreri's, but his name is still retained. Moreri edited three volumes of the Lives of the Saints, and an Account of the Nations of the East. He collected materials for a biographical dictionary of Provençal worthies, and he left in manuscript a treatise on "New Year's Gifts."—W. J. P.

MORES, Edward Rowe, antiquary and collector, was born in 1730, son of the rector of Tunstall in Kent. Educated at Merchant Taylors and at Oxford, before he was twenty he had displayed his antiquarian tastes and knowledge, by publishing the curious "Nomina et insignia gentilitia nobilium equitumque sub Edvardo primo rege militantium." Late in life he turned his attention to the history of typography, corrected Ames, and printed eighty copies of a pamphlet, a "Dissertation on Typographical Foundries and Founders." Mores was one of the founders of the Equitable Assurance Society (1761), and was for several years its managing director. His "History and Antiquities of Tunstall," his native place, was published in 1780, two years after his death. In private he was an original. There is a curious memoir of him in the fifth volume of Nichols' Literary Anecdotes.—F. E.

MORETO Y CABANA, Agustin, a Spanish dramatist, born in the early part of the seventeenth century; died in 1669. The early part of his life was spent at Madrid, the later portion at Toledo. In his later years he took orders and became chaplain to Cardinal Moscoso, relinquishing his literary pursuits for the duties of his calling. Of his tragedies the best is entitled "El Valiente

Justiciero." His comedies, of which the most celebrated is "El desden con el desden," are much better.—F. M. W.

MORETTO: the name by which ALESSANDRO BONVICINO of Brescia is commonly known. Neither the dates of his birth nor death are known, but he studied early in Venice, where he imitated first John Bellini and then Titian; eventually, however, he became a devoted admirer of Raphael, but it is not known that he ever visited Rome. Moretto's works range in their dates from 1524 to 1556; he painted in oil and in fresco, and was excellent in portraits in the early part of his career. Brescia still possesses many works by Moretto, its greatest painter, as the altar-pieces in San Clemente, in SS. Nazaro e Celso, in the Madonna delle Grazie, and in Santa Maria dei Miracoli; besides the series of frescoes in the Villa Martinengo at Novarino, near Brescia. There is also a grand altar-piece by this painter in the National gallery—"St. Bernardino of Siena with four other saints," and the "Virgin and Child with St. Catherine and St. Clara appearing in the clouds above"—St. Bernardino is standing in the centre of the picture holding up in his right hand the monogram of Christ, I H S (ΙΗΣΟΥΣ, *Jesus*), and in his left an open book with the words "Pater, manifestavi nomen tuum hominibus." At his feet are three mitres, inscribed with the names of the three cities of which he is said to have refused the bishoprics—Urbino, Siena, Ferrara.—(Ridolfi, *Vite*, &c.; Brognoli, *Guida di Brescia*, 1826.)—R. N. W.

MORGAGNI, GIAMBATTISTA, an eminent Italian anatomist, born in 1682. From an early age he showed great aptitude for scientific knowledge; and possessing an astonishing memory, deep reflection, and a penetrating judgment, he soon distinguished himself. He studied at Bologna under the celebrated Valsalva, and for many years filled the first anatomical chair in the university of Padua. This professorship he held, honoured by the greatest men of the day and by all the learned societies of Europe, till his death in 1771. His works are numerous, and his anatomical discoveries of great importance.—W. B–d.

MORGAN, AUGUSTUS DE. See DE MORGAN.

MORGAN, SIR HENRY, a famous buccaneer, whose exploits against Spanish ships and settlements in the West Indies, in the latter half of the seventeenth century, render him conspicuous amongst the lawless adventurers of the period. He was the son of a Welsh farmer, and was born about 1632, in the county of Merioneth. He went to sea early in life, visiting first Barbadoes and afterwards Jamaica. Here he found the means of becoming master of a small bark, in which he commenced, about 1664, his series of privateering enterprises against the Spaniards. It was an age of wild adventure and excitement, in which the restraints of law and the dictates of mercy were alike unheeded in that distant region. Morgan possessed both courage and address, qualities which speedily enabled him to take the foremost place among his associates, by whom he was dignified by the title of admiral. Under him, buccaneering assumed a more complete organization than it had hitherto done. At one time he had under his command a fleet of thirty-seven vessels, with above two thousand men. One of Morgan's earliest exploits was the attack and plunder of the town of Puerto del Principe in Cuba. He next captured Porto Bello. The towns of Maracaybo and Gibraltar (on the Gulf of Maracaybo) experienced a like fate. Upon these and similar occasions, Morgan's conduct towards the unhappy victims who fell into his hands was marked by the most wanton and ferocious cruelty. His most distinguishing exploit was the capture of the city of Panama in 1671, whence he obtained an immense booty, and which he left a heap of smouldering ruins. Shortly after reaching Jamaica on his return from this adventure, Morgan (in company with the governor of that island) was summoned to England, to answer the complaints of the Spanish court. On his arrival in the Thames, Morgan was thrown into the Tower, and remained a prisoner during three years. At the end of that period he not only obtained his release from confinement, but made his way so effectually into the favour of Charles II. as to receive from that sovereign the honour of knighthood (1674), with a commission appointing him lieutenant-governor of Jamaica, whither he returned to pass the remainder of his days in the enjoyment of the ill-gotten wealth which his wild career had enabled him to amass. He died in Jamaica in 1688.—W. H.

MORGAN, SYDNEY, Lady, a brilliant writer in various departments of English literature, was born, it is said, on board ship betwixt England and Ireland. The year of her birth she would never admit, but it is placed by a writer in the *Athenæum* (No. 1642) as early as 1777. Her father was a handsome Irish actor named MacOwen, who was playing in the provincial theatres of England under the name of Owenson when he married a Miss Hill at Shrewsbury. Sydney Owenson's education was conducted chiefly by herself, although she spent some time at a boarding-school in Dublin. Before her twentieth year she published a volume of poems, dedicated to the countess of Moira. She became an accomplished harpist, and with her great natural talents and unfailing vivacity, made herself welcome in the best society. The well-known song, "Kate Kearney," was written by her in early life. Her ardent feelings gave a strong patriotic tinge to all her writings, and much of the success of her novels is due to the national spirit which they strove not ineffectually to arouse. "The Wild Irish Girl" appeared in 1801; "O'Donnell" in 1814; "Florence Macarthy" in 1818; "The O'Briens and the O'Flahertys" in 1827. Her other novels possess little interest. In 1812 she married Sir Charles Morgan, a physician of some repute, with whom she shortly afterwards travelled on the continent. In 1817 she published the first of her travels in a quarto volume, entitled "France in 1816." The liberality of her opinions, and the extreme boldness with which she pronounced them, excited the animosity of the critics of those days, but increased the public interest in her book. In 1818 Mr. Colburn, the publisher offered her £2000 for a similar work on Italy. She agreed to the proposal, went through France to Italy, and in 1821 appeared the most exciting book of the season, Lady Morgan's "Italy." The "Passages from my autobiography," published just before her death, described the triumphant reception she met with at Paris as she went this journey. Her "Italy" was even more fiercely assailed than the "France," but she never flinched from declaring her whig principles. Her reward came in a pension from the crown of £300 a year when Earl Grey became minister, a pension granted for her services to literature and to Ireland. Preserving in a remarkable degree her youthful vivacity and love of society, she survived her husband, and died at length in London on the 13th of April, 1859.—R. H.

MORGAN, SIR THOMAS CHARLES, M.D., the husband of the well-known authoress, himself attained some distinction amongst the literary men of the first half of the present century. He was the eldest son of John Morgan, Esq., of Charlotte Street, Bloomsbury. He obtained his preliminary education at Eton and the Charter-house, and in his eighteenth year he entered at St. Peter's college, Cambridge, where he gained a high reputation for his knowledge of Greek and metaphysics. He obtained the degree of M.B. in 1804, and of M.D. in 1809. His first wife was a Miss Hammond, who died early, leaving him with one daughter. Soon after her death a circumstance occurred which had a considerable influence on his future career. He had settled as a practitioner in a country town, and was on one occasion accidentally called to attend the marquis of Abercorn, who had met with a serious accident in his neighbourhood. The result was an invitation to visit the marquis at his seat, Baron's Court, in Ireland. There he met with Miss Sydney Owenson, a lady who had already achieved considerable success in literature by the authorship of the Wild Irish Girl, and Woman, or Ida of Athens. An attachment ensued, and they were married at Baron's Court, January 12, 1812. Previously, however, Morgan had received the honour of knighthood from the duke of Richmond, then lord-lieutenant, who, it is said, conferred it at a private ball on hearing the declaration from Miss Owenson that she would never change the title of Miss Owenson for that of Mistress Morgan. Although he obtained the fellowship of the College of Physicians, Sir T. Morgan soon relinquished all idea of practising his profession, and devoted himself entirely to literature. To Lady Morgan's books on France and Italy he contributed the chapters on law, medical science, and statistics. In 1819 he published a work called "Sketches of the Philosophy of Life," containing a popular exposition of physiological science; he was also a prolific contributor to periodical literature. During a long residence in Ireland he devoted a great part of his time and talents to the cause of catholic emancipation, in behalf of which he wrote constantly in the public journals. As a writer his style was eloquent and sparkling. Amongst his last literary efforts was "The book without a name," which appeared in 1841, the joint production of Lady Morgan and himself. He died in London, August 28, 1843.—F. C. W.

MORGAN, WILLIAM, one of the translators of the Welsh Bible which appeared in 1588, was educated at St. John's col-

lege, Cambridge. He was appointed bishop of Llandaff in 1595, and bishop of St. Asaph in 1601. He died in 1604.—D. W. R.

* MORGENSTERN, CHRISTIAN ERNST BERNHARD, a celebrated German landscape painter, was born at Hamburg in 1805. He studied under Professor Suhr and S. Bendixen. In 1829 he entered the Munich academy, and afterwards travelled in Italy, France, &c. His landscapes are representations of the grander and wilder scenes of nature very carefully executed, such as the forests of Norway, the Falls of Schaffhausen, &c. He has executed some lithographs and a few etchings.—J. T–e.

MORGHEN, RAPHAEL SANZIO, Cav., an eminent Italian engraver, was born at Florence, June 19, 1758. The only son of Filippo Morghen, an engraver of reputation at Naples, he was carefully trained by his father; engraved several small landscapes when only twelve years old; and at the age of twenty executed some plates of the Carnival so successfully that his father determined to place him with G. Volpato of Rome, the most eminent engraver of the time. He made rapid progress under Volpato, assisted him in some of his plates from Raphael, and married his daughter. Among the earliest of the prints engraved by Raphael Morghen at Rome on his own account were Raphael's Poetry and Theology; but his reputation was secured by his large plate, after the Aurora of Guido, completed in 1787. The Aurora has always maintained its celebrity; but it is not one of Morghen's best prints; the plate was injured by being retouched in the school of Volpato. In 1793, after having declined the offer of a handsome annuity to settle in Naples, he accepted the invitation of the grand duke of Tuscany, who offered him a pension of six hundred scudi, with permission to engrave any plates he pleased for his own benefit, if he would open a school of engraving in Florence. He accordingly removed there; there completed the prints which placed him by general consent at the head of the living engravers of Europe; and there died on the 8th of April, 1833. Raphael Morghen's most famous prints are the Transfiguration, after Raphael; and the Last Supper, after Leonardo da Vinci. The former was that on which he was longest engaged; but the latter is his masterwork. Morghen was unquestionably one of the greatest engravers of modern times. His style is large, grand, and brilliant, but very unequal, and marked by many peculiarities; and his drawing is often inaccurate. The value attached to early impressions of his best prints will be seen, when we state that at the sale of the prints of the late Mr. J. Johnson of Oxford (April, 1860), a proof before letters of the Last Supper, with a plate left white—an oversight afterwards rectified—sold for £316; an Aurora for £50; and a Transfiguration for £24. In a notice of the Life and Works of R. S. Morghen, published during his life by his pupil Palmerini, a list is given of two hundred prints by him.—J. T–e.

MORHOF, DANIEL GEORG, an eminent German scholar, was born at Vismar, 6th February, 1639. He was educated in his native town and at Stettin, and devoted himself to the study of law and classical literature in the university of Rostock. To a ludicrous Latin poem on the death of a stork he afterwards owed the chair of poetry in this university, from which, however, he was transplanted in the same capacity to the newly-founded university of Kiel. In 1680 he was also nominated librarian to this university. He died on returning from the wells of Pyrmont at Lübeck, June 30, 1691. Morhof was a scholar of the most extensive and solid learning, who by his "Polyhistor," Lübeck, 1688, laid the foundation for literary history in Germany. "His erudition," says Hallam, who on the whole speaks very highly of Morhof, "is so copious, that later writers have freely borrowed from the 'Polyhistor,' and in many parts added little to its enumeration. But he is more conversant with writers in Latin than the modern languages, and in particular shows a scanty acquaintance with English literature. The precise object of the 'Polyhistor' is to direct, on the most ample plan, the studies of a single scholar. In matters of taste, however, Morhof is of no great authority." Besides this work, he published a German grammar and some German and Latin poetry of inferior value.—K. E.

MORICE, PETER, a Dutch engineer, erected in 1582 the first machinery used for supplying London with water. It consisted of a pumping-engine for raising water from the Thames at London bridge, and was driven by the action of the tidal currents on water-wheels.—W. J. M. R.

MORIER, JAMES, diplomatist and novelist, born about 1780 of a Swiss family settled in England, was appointed early in the present century secretary of embassy in Persia. He published in 1812 a "Journey through Persia," &c., followed in 1818 by a "Second Journey," &c., and in 1824 by that exquisite picture of Persian life, character, and manners, "The Adventures of Haji Baba," by far the best of oriental novels. "Haji Baba in England," "Zohrab the Hostage," "Ayesha the Maid of Kars," all decidedly inferior, were among the other fictions of Mr. Morier, who appears to have died in England about 1849.—F. E.

MORILLO, PABLO, a Spanish general, born in 1777. He served at first in the navy, and fought at the battle of Trafalgar. In the war of independence he commanded a guerilla corps. In 1815 he was sent out with ten thousand men to subdue the insurgent colonies of South America, and obtained signal successes at Cartagena, Bogata, and Ocaño. Bolivar, however, succeeded in establishing a provisional government in Barcelona, and in 1817 Morillo suffered a severe defeat on the banks of the Orinoco; but suddenly rallying his forces he landed on the island of La Marguarita, which he subdued. Returning to the mainland, he conquered Marino, near the river Cariaca. In 1820 he returned to Spain and joined the constitutional party, being intrusted with a command against the French. When the cortes decreed the deposition of Ferdinand VII. he refused to acknowledge it, and signed an armistice with the French general Bourke. He died in obscurity in France in 1838.—F. M. W.

* MORIN, ARTHUR JULES, a distinguished French military engineer and man of science, was born in Paris on the 17th of October, 1795. He was educated at the polytechnic school, and at the Ecole d'Application of Metz; and in 1817 he entered the corps of military engineers, in which he has since risen by degrees to the rank of general of division. In 1829 he was appointed to lecture on applied mechanics at Metz; and in 1839 he became professor of industrial mechanics at the Conservatoire des Arts et Métiers. In 1843 he became a member of the Academy of Sciences. He superintended the arrangements of the French department of the International Exhibition of London in 1851; and in 1855 he had the chief control of that of Paris, as president of the committee by whom it was managed. In 1852 he became director of the Conservatoire des Arts et Métiers. In 1854 he was appointed a commander of the legion of honour. He is the author of many experimental investigations of the greatest importance in practical mechanics, and of a complete series of treatises on the various branches of that science, which are of very high authority.—R.

MORIN, JEAN, a learned priest of the Oratory, was born at Blois in 1591. He was brought up a protestant, and was sent to study in the university of Leyden; but on his return to France he abjured the doctrines of the Reformation, having, it is said, been first shaken in his protestant belief by the controversial excesses which he had witnessed in Holland between the Gomarists and the Arminians. The Cardinal Duperron completed his conversion, and in 1618 he entered the congregation of the Oratory, then recently founded For some time he was superior of the college of Angers, and in 1625 was chosen one of the twelve priests of the Oratory who were to act as chaplains to Henrietta of France on her marriage with Charles I. But this scheme proved a failure, and he was obliged to recross the Channel to France. He settled in the house of St. Honoré in Paris, and there he resided for the rest of his life. He interested himself in the conversion of the Jews, and in that of his former coreligionists; and his biographers tell us that in many cases he was successful. He became famous for his erudition in matters of ecclesiastical discipline, and many bishops and assemblies of the clergy consulted him on these subjects. Several of his works treated of them, and in a spirit of greater freedom than was usual among Roman divines. He distinguished himself highly as a biblical critic. He preferred the text of the Septuagint to the Hebrew original—a singularity of opinion which involved him in controversy with the Hebraists, in particular with Simeon de Muis. He is regarded as the restorer of the ancient Samaritan language, of which he managed to acquire a knowledge without a master. The first fruit of his studies on this subject was his "Exercitationes Ecclesiasticæ in utrumque Samaritanorum Pentateuchum," Paris, 1631. He founds upon two copies of the Samaritan Pentateuch which he had before him, and which he maintained to be the same which had been cited by Jerome and Eusebius. He preferred the text of these manuscripts to that of the Hebrew Bible, which he persisted in maintaining to have been corrupted by the Jews. In 1645 appeared the Paris Polyglott, which contained the Samaritan Pentateuch, edited by

Morin, in Samaritan and Hebrew letters, accompanied with a Latin version. In 1657 he published a Samaritan Grammar and Lexicon, and some various readings of the Pentateuch which had been communicated to him, under the title of "Opuscula Hebraico-Samaritana;" the "Exercitationes biblicæ de Hebraici Græcique textus sinceritate," &c., appeared first in 1633, and again in an enlarged form after his death in 1669, in folio, to which was prefixed a life of the author by Father Constantine of the Oratory. His learning was immense, but his critical judgments and opinions have not been sustained and confirmed by later investigations in the same field. An interesting account of his biblical writings will be found in the Lectures of Bishop Marsh. He died suddenly by apoplexy in 1659.—P. L.

MORIN, Jean, a celebrated French engraver, was born at Paris about 1612. A pupil of Philip de Champagne, he for some time practised as a painter, but gradually abandoned the pencil for the burin; and it is only as an engraver that he is now known. He engraved subject pieces, landscapes, and portraits; but the last, especially those after De Champagne, are most esteemed by collectors. He had some peculiarities of manner, used the dry point freely, was fond of mingling dots with his lines, and was rather rude in execution. But he had considerable freedom of hand, spirit, and a painter's eye for effect. He died in 1666.—J. T-e.

MORIN, Jean-Baptiste, a French astronomer and astrologer, was born in 1583 at Villefranche in the Beaujolais, and died in Paris on the 6th of November, 1656. His services to astronomy consist mainly in his having suggested the use of observations of the position of the moon relatively to fixed stars to determine the longitude; but from the imperfect state of the theory of the moon, and the want of suitable instruments, that suggestion was of no use at the time when it was made. He was a furious opponent of the Copernican and Galilean astronomy, especially the doctrine of the motion of the earth. As an astrologer he obtained a high reputation on the credit of some predictions of his which were casually fulfilled; and in that capacity he was consulted by Richelieu and Mazarin. He was a voluminous and indefatigable writer. His largest work was a treatise on astrology, "Astrologia Gallica," published after his death in 1661, at the expense of Louisa Maria, queen of Poland.—W. J. M. R.

MORISON, Robert, a Scotch botanist, was born at Aberdeen in 1620, and died at London on 9th November, 1683. He was originally intended for the clerical profession, but he deserted this, and devoted himself to science, and more particularly to botany. He espoused the cause of Charles I., was wounded and proscribed, and finally took refuge in Paris, where he studied medicine and botany. He graduated at Angers in 1648. He was appointed botanist to the duke of Orleans, and superintended the garden at Blois. He made many excursions in France for the purpose of collecting plants. After the death of the duke of Orleans in 1660 he repaired to the court of Charles II., and was appointed physician and botanist to his majesty. He took charge of the botanic garden at Oxford. He possessed an extensive knowledge of botany, and promulgated a new classification of plants, founded on natural affinities. His system was developed in his work entitled "Plantarum Historia Universalis Oxoniensis." His death was sudden. He was struck by the pole of a carriage in the streets of London, and died next day. A genus, Morisonia, has been named after him by Plumier. Among his other writings are "Hortus regius Blesensis" and "Plantarum Umbelliferarum distributio nova."—J. H. B.

MORISON. See Moryson.

MORLAND, George, a celebrated animal painter, was born June 26, 1763. His father, Henry Robert Morland, a painter of some talent, but best known by his crayon drawings of figures of familiar life, taught him to paint, and he drew for a short time in the Royal Academy. But as his drawings early began to find ready purchasers, his father, who had bound him apprentice to himself, removed him from the Academy and from any associates who would have been likely to be of benefit to him, and kept him closely confined at the drudgery of making drawings and pictures for the dealers. As soon as his apprenticeship expired, Morland left his father. He painted animals, interiors of stables, farm-yards, &c.; and his paintings at once brought him fame and profit. But he gave himself up to the most reckless dissipation; was the constant companion of jockeys, hostlers, prize-fighters, and the like; and, broken down in health and reputation, fell into the hands of low dealers, who advanced him money on unpainted pictures, and so kept him always in a state of dependence, or under the fear of arrest. He at last died in a sponging-house in Eyre Street, Coldbath Fields, on the 29th of October, 1804, in his forty-second year. His wife, a beautiful young woman—the sister of James Ward, R.A., who married Morland's sister—had been compelled to separate from him on account of his bad conduct, but was still tenderly attached to him, and so deeply affected at his miserable death, that she died within two days of a broken heart, and was buried in the same grave with him—a proof that, notwithstanding his sad habits, there was much that was good and lovable in him. Morland painted horses—especially old unkempt farm-horses—asses, dogs, &c., with great truth and spirit, and with wonderful facility. His pigs are beyond comparison. He is also often happy in rendering the pollard oak or other raggedly picturesque tree. But he got little beyond this. There is a certain cleverness about his composition, and his execution is singularly light and facile; but both are tricky and conventional. Sometimes his colour is refined and pleasing; but at other times, and almost always in his later pictures, coarse and dull. His best pictures are interiors of stables, or gypsies with dogs and donkeys. His readiness in painting was extraordinary; though it is very unlikely that he painted, as has been said, four thousand pictures. There are, indeed, many more than that number which are attributed to him; but so insatiable for a long time was the demand for Morland's pictures that dealers had them manufactured in large numbers—a process which the narrow range and simplicity of his subjects and the peculiarity of his manner rendered easy. Indeed Morland himself is said to have been aware of, and even taken part in the deception; whilst his brother Henry —a wine merchant by trade—it is asserted, kept for many years a regular manufactory of "genuine Morlands," which his relationship to the painter enabled him to pass off readily upon unsuspicious purchasers. Nor, as the demand continued, did the manufacture cease for many years after the painter's death. Now that the taste for this class of pictures has somewhat abated, and the genuineness of unknown specimens is always suspected, paintings by Morland are somewhat in disfavour even in the auction-room; but a really fine Morland still commands a very high price.—J. T-e.

MORLAND, Sir Samuel, Bart., an inventor and projector of note, was the son of a Berkshire clergyman, and was born about 1625. Educated at Winchester and Cambridge, he accompanied Whitelocke as one of the suite in the embassy to Queen Christina, and after his return became assistant to Thurloe, Cromwell's secretary. When the wrath and compassion of Cromwell and puritan England were roused in the summer of 1655, by the news of the duke of Savoy's persecution of the Vaudois, Morland was appointed to distribute the subscriptions raised for the "saints" of the "Alpine valleys cold," and was sent as English commissioner to Savoy. He discharged his duty with success; and after his return to England in 1658 he published his "History of the Evangelical Churches of the Valleys of Piedmont," comprising an account of the then recent persecution. According to his own statement to Pepys (14th August, 1660), Thurloe's "bad usage" led him to betray to Charles II. the secrets of his office, and after the death of Cromwell he went to the king at Breda. At the Restoration he was rewarded with a baronetcy, a pension on the post-office, and the appointment of master of mechanics to the king; "but," says Peyps, "was looked upon by all men as a knave." He devoted himself to practical science, and his house, with its models and applied inventions, was a resort of the curious. The reward of his treachery did not grow in his hands. Late in life he was entrapped into a second marriage with an infamous adventuress whose debts he had to pay, and from whom he had to obtain a divorce. His penury was aggravated by loss of sight, and during his last years he seems to have subsisted on the charity of Archbishop Tenison. He died in 1695. As an inventor Morland claims a place in the history of the steam-engine. In a MS. in the Harleian collection there is a treatise by him, in which he shows an accurate knowledge of the power of steam, and explains how it can be employed to work cylinders in raising water, a subject to which he had paid particular attention, having brought water from a considerable distance to the top of Windsor castle. He invented a calculating machine, which worked the simple rules of arithmetic, and is described in his tract pub-

lished in 1662. He was the first to construct an available speaking-trumpet, the weight of evidence being decidedly against Kircher's claims to priority in that invention, and similar credit may be allowed him in the case of the fire-engine. The best authority for Morland's biography, &c., is a thin volume, A brief account of the Life, Writings, and Inventions of Sir Samuel Morland, printed (but not published) anonymously, by M. J. O. Halliwell in 1838.—F. E.

MORLEY, GEORGE, successively bishop of Worcester and Winchester, was born in London in 1597. Educated at Westminster and Oxford he entered the church, became chaplain to Lord Carnarvon, and was appointed chaplain-in-ordinary to Charles I. Although a Calvinist he was staunch in his adherence to the king, and in 1648 was deprived. On the execution of Charles, upon whom he had been in personal attendance, he retired to the continent. After the Restoration he was made bishop of Worcester and then of Winchester. He was a benefactor to his see and to his Alma Mater, the university of Oxford, and died at his episcopal residence, Farnham castle, in 1684. One of Dr. Morley's chief claims to remembrance is his patronage of Isaac Walton, who lived with the bishop for several years at Farnham, where he wrote his Lives, gratefully dedicating them to his hospitable friend.—F. E.

* MORLEY, HENRY, author and journalist, born in 1822, and educated at Neuwied and King's college, London, began his career as an author by publishing in 1848 a volume of poems, "Sunrise in Italy," &c. In the previous year he had issued at Madeley in Shropshire, where he then practised medicine, a little "Tract upon Health" for cottage circulation. His first book of mark was his "Life of Palissy the Potter," 1852; followed by lives of Jerome Cardan, 1854, and of Cornelius Agrippa—the three forming a striking, interesting, and original trilogy of biographies of scholars and workers of the sixteenth century. In 1859 appeared his instructive and entertaining "Memoirs of Bartholomew Fair," a contribution to the history of popular amusements. Mr. Morley contributed to Mr. Dickens' *Household Words* the sketches, essays, and verses collected as "Gossip," in 1857. His "Defence of Ignorance," 1851, and "How to make Home unhealthy," 1850, are pleadings for education and sanitary reform, ironical in title and tone, the latter work being republished anonymously from the *Examiner*, of which Mr. Morley is now editor.—F. E.

MORLEY, THOMAS, a celebrated musician, was born about the year 1570, and is supposed to have died in 1604. He was one of the gentlemen of Queen Elizabeth's chapel, and a disciple of William Byrd, for whom he ever entertained the highest reverence. He obtained a bachelor's degree in 1588, and published his first work, "Canzonets, or little short songs to three voices," in 1593. The titles of his various works are given in Dr. Rimbault's Bibliotheca Madrigaliana. He is best known by his treatise, entitled "A Plaine and Easie Introduction to Practical Musicke," first printed in 1597. This interesting work is divided into three parts—the first teaching to sing; the second, treating of descant or the method of composing, or singing on a plain song; and the third, on composition in three and more parts. Each of the three parts of this book is a several and distinct dialogue, wherein a master, his scholar, and a person competently skilled in music, are the interlocutors; and in the course of their conversation, so many little particulars occur relating to the manners of the times, as render the perusal of the book in a great degree entertaining to those who are unacquainted with the subject of it. This work was translated into German by John Caspar Trost, a profound musician, and organist of St. Martin's church, Halberstadt. It was published in folio under the title of "Musica Practica."—E. F. R.

MORNAY, PHILIP DE, commonly called Du Plessis-Mornay, baron of La Forêt-sur-Sevre, and Seigneur Du Plessis Marly, a distinguished French protestant nobleman, was born in 1549 at Buhi in Vexin. His mother brought him up in the tenets of the reformed faith, and he adhered to them during his life. In 1567 he joined the army during those civil wars which desolated France. But he quitted the army after no very long time, and, retiring first to Geneva, and then to Heidelberg, gave himself up to the study of jurisprudence. Visiting England after a lengthened tour through Italy and the north of Europe, he was graciously received by Queen Elizabeth, and congratulated on his attachment to protestantism. When Henry of Navarre put himself forward as the Huguenot leader, De Mornay joined his standard, and fought in all the campaigns against the league. But when Henry in 1593 conformed to secure his throne, and publicly abjured his protestantism, his privy counsellor and gallant compeer in arms resigned all connection with the royal renegade. He spent in virtual retirement the remainder of his life, earning his highest distinction by the works which he published. In 1578 he had already published "On the Church," and the next year added a volume, "On the Truth of Christianity." Four years after he had quitted the camp of Henry, or in 1598, he published an able and erudite book in defence of the Calvinistic theory of the eucharist, and against transubstantiation. Seven years afterwards, he was so bold as to publish on the papacy, as the "Mystery of Iniquity." De Mornay was a man of high religious character, an ornament to his order in society, sincere and conscientious in seeking and holding the truth. He died in 1623 at the château of La Forêt in Poictou, where he had taken up his abode two years previously, having been set aside from a provincial government by Louis XIII.—J. E.

MORNINGTON, GARRET, first earl of, a distinguished musician, was born in Ireland about the year 1720, succeeded his father Richard Colley Wellesley, in the barony of Mornington in 1758, and was advanced to the dignities of Viscount Wellesley and earl of Mornington in 1760. This nobleman, the Hon. Daines Barrington in his Miscellanies informs us, furnishes an early instance of attention to musical instruments. "His father played well, for a gentleman, on the violin, which always delighted the child while in his nurse's arms, and long before he could speak. Nor did this proceed from a love, common to all children, of a sprightly noise, as may appear by the following proof. Dubourg, who was thirty years ago, *i.e.* in 1751, a distinguished performer on that instrument, happened to be at the family seat, but the child would not permit him to take the violin from his father till his little hands were held. After having heard Dubourg, however, the case was altered, and there was much more difficulty to persuade him to let Dubourg give the instrument back to his father. Nor would the infant ever afterwards permit the father to play whilst Dubourg was in the house." At about nine years of age he learned to play two catches on the violin, and soon after was able to take the second violin in Corelli's sonatas. His first composition was a minuet, his next a duet for the French horns. At fourteen he commenced playing on the harpsichord, and at nearly the same time, his father having declared his intention to have an organ for his chapel, the young amateur set about qualifying himself as organist, and in less than a year and a half sat down and played an extempore fugue, to the astonishment of all who heard him. "In process of time," says Mr. Barrington, "his lordship was so distinguished for his musical abilities, that the university of Dublin conferred on him the degree of doctor in music." At the same time he was also made professor of that faculty to the university. His lordship died in 1781, and was succeeded by Richard Marquis Wellesley. The glory that encircles his name derives its highest lustre from the acts of one of his own immediate progeny. The great Arthur, duke of Wellington, was his son. Lord Mornington's compositions are chiefly vocal; some he wrote for the church, but he most excelled in the glee style. "Here in cool grot;" "Gently hear me, charming maid;" "Come, fairest nymph;" "O! bird of eve," are pieces of vocal harmony of great beauty.—E. F. R.

MORNY, CHARLES AUGUSTE LOUIS JOSEPH, Count de, president of the French corps legislatif, was born at Paris in 1811. Report assigned him a close blood-relationship with the emperor of the French. Entering the army in 1830, he served in Algiers with distinction. In 1838 he exchanged the sword for the ploughshare, turned agriculturist, and established a large beet-root manufactory in the department of Puy-de-Dome. In 1842 he entered the chamber of deputies, and spoke chiefly in discussions on financial and industrial subjects. At the Revolution of the year 1848 he was returned to the legislative assembly, and supported the policy of the prince-president. Count de Morny co-operated in the *coup d'état*, as minister of the interior, and was active in establishing the new order of things. With Fould and others he resigned in the January of 1852, after the confiscation of the Orleans property, but in November, 1854, was appointed president of the corps legislatif. In 1856 he went to Russia to represent France at the coronation of the Emperor Alexander, and before returning home married a Russian lady, the Princess Troubeskoi, by whom he had four children. He died on the 10th of March, 1865.—F. E.

MORONI, GIAMBATTISTA, a celebrated Italian portrait painter, was born at Albino, near Bergamo, about 1510, and studied under Moretto of Brescia. Though his historical pictures are not important, he ranks among the best of the portrait painters of the sixteenth century, being considered by some second only to Titian: his heads are animated and have much individuality, and his draperies also are very skilfully managed. Titian is said to have expressed astonishment that people of Bergamo should go to him to be painted, when they had so admirable a master of their own; and he recommended visitors to Bergamo to take the opportunity of being painted by Moroni. The duke of Sutherland has a celebrated portrait of a jesuit by this painter, who died at Bergamo, 5th February, 1578.—(Tassi, *Vite dei Pittori*, &c., Bergamaschi, 1793.)—R. N. W.

MOROSINI, FRANCESCO, called the Peloponnesiac, Doge of Venice from 1688 to 1694, Procurator of S. Mark, and four times elected generalissimo of the Venetian forces; born, of one of the twelve Venetian families termed apostolic, 1618; died at Napoli di Romagna, 6th January, 1694. From the age of twenty Francesco bore arms in his country's cause, and his prowess against the Turks was rewarded in 1645 by the command of a galley. In 1650, as general of the galleys, he swept the Adriatic; and in the maritime engagement between Paros and Naxos turned the fortune of the day against the Porte. In 1656 he accepted the government of Candia; and in 1658 as generalissimo, reinforced by Papal, Tuscan, and Maltese contingents, he ejected the Turks from various points in the Archipelago and Morea. His career, indeed, was one long struggle with the Ottoman power. In 1660, aided by four thousand French, he obtained a signal victory in Candia; and in his turn sustained a reverse, when in 1669 the grand vizier, Mahomet Cuprogli, reduced him, after a twenty-eight months' siege, to capitulate on honourable terms. On the 6th August, 1684, Morosini took the island of S. Maura, and to his successes in the Morea he owed his title of the Peloponnesiac. As doge and generalissimo he fought his country's battles till the age of seventy-five, then, worn out with labours, died. Three memorials perpetuated his name in Venice —a brazen statue erected during his lifetime; a monument raised to him after death by the senate; and those renowned lions from the Athenian temple of Minerva, sent by him to Venice, and placed in the arsenal.—C. G. R.

MORRELL, BENJAMIN, an American navigator, born in 1795; died in 1839. He ran away from home in his seventeenth year, and joined a merchant ship at New York. In the course of several trading voyages, and one or two of a piratical kind, he amassed some money with which he purchased a small vessel, and set off on a whaling excursion. He afterwards undertook several voyages of discovery, an account of which, not devoid of interest to the geographer, was published at New York in 1832.

MORREN, CHARLES FRANÇOIS ANTOINE, a Belgian botanist, was born at Ghent on the 3rd March, 1807, and died at Liege on 17th December, 1858. His early studies were prosecuted at Brussels, whence he went in 1825 to the university of Ghent. Here he pursued the study of science and of medicine. After taking his degrees in natural philosophy and mathematics he repaired to Paris, where he devoted himself to natural history. He subsequently studied natural science at Göttingen and Berlin. In 1831 he was chosen professor of physics in the industrial school of Ghent, and in 1833 he became professor of the same subject in the university of that city. In 1835 he was chosen extraordinary professor, and in 1837 ordinary professor of botany, in the university of Liege. He was also member of the Royal Belgian Academy, and director of the botanic and agricultural garden of Liege. He was an eloquent lecturer, and possessed extensive information in various departments of science. His writings are very numerous, including studies on vegetable anatomy and physiology; a collection of observations on botany, agriculture, horticulture, and zoology; remarks on vegetable teratology; on the artificial impregnation of the Vanille plant; on the course of the sap on dicotyledons; on the movement of the column in stylidium; on the formation of indigo in the leaves of polygonum tinctorium; on the style of Goldfussia; on the influence of light on the development of animal and vegetable organisms; on the irritability of the leaves of species of oxalis; several biographical notices; besides memoirs in the Transactions of the Belgian Academy, and in various journals and encyclopædias. He was principal editor of the *Belgian Horticultural Journal*, of the *Annals of the Royal Agricultural and Botanical Society of Ghent*, and of the *Journal of Practical Agriculture*. Morren was a chevalier of the order of Leopold, of the polar star of Sweden and Norway, of the Dannebrog, &c.—J. H. B.

MORRIS, GOUVERNEUR, an American diplomatist, was born at Morrisania, near New York, January 31, 1752, and graduated at King's college in 1768. He became a member of the provincial assembly in 1775, and two years later was elected one of the general congress which directed the revolution. He was appointed one of the commissioners employed along with Washington to examine into the condition of the army, and exerted himself strenuously in promoting the efficiency of the national forces. A disagreement with his constituents of New York having prevented his re-election to congress, he went to reside in Philadelphia and practised there as a lawyer. In 1780 he had the misfortune to lose his leg in consequence of a fall from his carriage. The plain wooden substitute for the lost limb served him in good stead once in after years. Being in Paris in 1792 when the sansculottes were at the height of their triumph and intolerance, he was pursued by a mob with dreadful cries of "aristocrat!" because he was riding in a carriage. "An aristocrat?" cried he, putting his wooden leg out of the coach door; "Yes, to be sure, one who has lost his leg in the war of American independence." The hooting of the populace was instantly turned into cheers. From 1781 to 1784 he served under his namesake, Robert Morris, in the finance department, and subsequently assisted in framing the new constitution of the United States. In 1788 he set out for Europe as an agent in some important commercial transactions, and reached Paris in the eventful year 1789. He resided there in a private capacity till 1791, when he went to England and thence to Germany. The following year he was appointed minister of the United States at Paris, which office he held till October, 1794. He had access to the best society, was a man of wit and keen observation, and has left an interesting account of his life in Paris in a journal published by Jared Sparks in 1832. The horrors he had witnessed in France cooled his love for democracy, to the annoyance of some of his countrymen. He returned to America in 1798, and died at Morrisania in 1816.—R. H.

MORRIS, ROBERT, superintendent of finances in the United States during the war of independence, was born in 1734, in Lancashire, England. At the age of thirteen he accompanied his father to America, and in 1749 was placed in a merchant's counting-house at Philadelphia. He was but twenty years old when admitted a partner in the firm whose commercial transactions he helped greatly to extend during a partnership of nearly forty years. He was a member of congress in 1776, and signed the declaration of independence. In 1781 the national finances were confided to his management, and by his zeal and energy the army was provided with necessaries and enabled to execute important and decisive operations. The supply of flour, which depended chiefly on Pennsylvania, he obtained at his own cost and risk, trusting to taxes as yet uncollected for reimbursement. In the then precarious condition of the young states, this was an act of patriotic virtue that had important results. He resigned his office after a tenure of three years, and after having established a national bank on the joint-stock principle, which was incorporated in 1781. Though successful in economizing the public finances, he was unfortunate in private speculations, and some of the last years of his life were spent in the debtors' prison. He died at Philadelphia, May 8, 1806.—R. H.

MORRISON or MORYSON, SIR RICHARD, a distinguished member of a family originally from Yorkshire, but settled in Hertfordshire, where Sir Richard became lord of the manor of Cashio, near Watford, and built the house at Cashiobury, which passed by the marriage of his great-granddaughter Elizabeth into the possession of Lord Essex's family. Richard Morrison, after spending several years very profitably in the university of Oxford, travelled abroad. King Henry VIII appreciating his learning and accomplishments made him a knight, and employed him in several embassies to the Emperor Charles V. and other princes of Germany, in which he was attended by Roger Ascham. King Edward VI. continued to employ him in the same capacity, and subsequently made him one of the commissioners for reforming the university of Oxford. His zeal for the protestant religion exposed him to the dangers of persecution in Queen Mary's reign, and he fled to the continent. After residing a short time in Italy, he returned to Strasburg, where he died in 1556. His wife Bridget, daughter of Lord Hussey, was married three times.

Her virtues are commemorated in Watford church, to which she was a great benefactor. The singularity of her third marriage was that her husband, Francis earl of Bedford, had a son, Lord Edward Russell, who was married to her daughter by the first husband, Jona-Sibilla Morrison. Sir Richard wrote several books, of which a list is given in Lowndes' *Manual*.—(See also Wood's *Athenæ Oxon.*, and Fuller's *Worthies*.)—R. H.

MORRISON, Robert, D.D., the father of protestant missionary effort in China, was born at Morpeth on the 5th of January, 1782. He was the son of a Scotchman, a last and boot-tree maker, who, when Morrison was three years old, removed with his family from Morpeth to Newcastle. Brought up to his father's trade, he received a little education, and at sixteen became a member of the presbyterian church in Newcastle. He began to study at intervals of leisure; and having made some progress in learning, religious and secular, was, through his pastor, admitted to the Independent college at Hoxton (now at Highbury) in 1801; and in 1804 his services were accepted by the London Missionary Society, who placed him in their college at Gosport. In 1805 the directors of the society began to turn their attention to China, and Morrison was recommended to commence the study of Chinese, with the view of qualifying himself for missionary effort in that empire. With the scanty aid of a MS. Latin and Chinese dictionary lent him by the Royal Asiatic Society, and a Harmony of the Gospels and Pauline epistles translated into Chinese by some one unknown, and preserved in the British museum, he began the study of that most difficult language. In January, 1807, he was ordained a missionary, and in September of the same year he arrived at Canton. In 1808 he was considered competent for the appointment of translator to the East India Company's factory at Canton, which rendered him independent of the pecuniary aid of the London Missionary Society, while it afforded him great facilities for the acquisition of Chinese. In 1810 he printed a revised and amended edition of the Chinese version of the Acts of the Apostles, which he had studied at home; in 1811 he transmitted to Bengal a Chinese grammar, not printed until 1815; and in 1812 the gospel of St. Luke was printed in Chinese. In January, 1814, he announced to the Bible Society the completion of the printing of the New Testament in Chinese; the translation of the gospels, the closing epistles, and the book of Revelations being entirely his own, while the central section of the volume was based on the Museum MS. During this year the East India Company sent him out an experienced printer with the necessary apparatus, and in the previous year he had been joined by Mr. (afterwards Dr.) Milne, as a fellow-missionary and translator. In 1818 the printing of the Old Testament in Chinese, translated by Morrison and Milne, was completed; and in 1822 that of his great Chinese dictionary, at an expense to the East India Company of £15,000. The expense of printing the Bible in Chinese was defrayed, mainly but not wholly, by the Bible Society. Meanwhile, Morrison had accompanied Lord Amherst in his embassy to Pekin; had received the degree of D.D. from the university of Glasgow; and, besides other publications, had added to his former Chinese version of the Shorter Catechism one of the Liturgy of the Church of England. In 1824 he visited England, and presented to George IV. a copy of the Chinese Bible and an account of the Anglo-Chinese college at Malacca, founded at his suggestion, and of which his fellow-labourer Milne had been appointed president. In 1808 he had married at Macao a Miss Morton, who died of cholera in 1821. Before leaving England a second time he married a Miss Armstrong of Liverpool, and returned to China. The rest of his life was spent in the routine of missionary duty, in his case multifarious. On the termination of the East India Company's exclusive trade with China, Morrison was appointed by the crown to the same post which he held under the company. He did not long perform its duties, dying on the 1st of August, 1834. Morrison mastered Chinese at a time when Sir George Staunton was the only Englishman who could be said to know the language, and he was the earliest protestant missionary in a country the government of which was singularly jealous of innovation. In his studies and work of translation he displayed the perseverance, and in his relations, official and unofficial, with the Chinese and their authorities, the caution, both of which characterize the Scotch. Besides the works already mentioned, he was the author of the following, among others—"Horæ Sinicæ," translations from the popular literature of the Chinese, 1812; "A View of China for Philological Purposes," 1817; "Memoirs of the Rev. Dr. Milne," 1824; "Chinese Miscellany," 1825; and of contributions to the Chinese Repository. Memoirs of the Life and Labours of Robert Morrison, by his widow, were published in 1839; and there is a good synopsis of his missionary biography in Medhurst's China, its state and prospects.—F. E.

MORSE, Samuel Finley Breeze, an American artist, one of the inventors of the electric telegraph, was born at Charleston in the state of Massachusetts on the 27th of April, 1791. He was the son of Jedediah Morse, an eminent geographer. He was educated at Yale college. In 1811 he went to London to become a pupil of his countryman, the painter West. He remained there about four years, in the course of which he exhibited at the Royal Academy some paintings in an ideal and classical style. In 1815 he returned to America, where for several years he practised his art, chiefly as a portrait painter. It is well known that almost since the first discovery of the conduction of electricity, schemes for using that force as a means of telegraphic communication had been written and spoken of by various projectors; but they were all vague and speculative, and unfit for practical execution and use, until different forms of efficient working electric telegraphs were invented independently, and nearly at the same time, in Europe and America. Mr. Morse's telegraph was first exhibited at work over a short distance at the City university of New York in 1835. Its peculiar mode of transmitting, making, and recording signals by the alternate magnetizing and unmagnetizing of a bar, which causes a point to mark dots and scores on a travelling strip of paper, is remarkable for its ingenuity, simplicity, and convenience. It was first carried out on a great scale in 1844 between Washington and Baltimore, and has since been extended in all directions over the United States, besides having been partially adopted in Europe. Morse died in 1872.—R.

MORTIER, Edouard Adolph Casimir Joseph, Duke of Treviso and Marshal of France, was born at Chateau-Cambresis in 1768, and in 1791 joined the first battalion of the volunteers of the department with the rank of captain. He served with the army of the north, and was at Maubeuge, Mons, Brussels, Louvain, and Fleurus. At Maestricht, under Kleber, he commanded the attack on fort St. Pierre. In 1796 he was adjutant-general, and after the peace of Campo Formio, refused the rank of general of brigade, preferring the command of the 23rd regiment of cavalry. In 1799 he was made general of division, and in the army of the Danube commanded the advanced post and the vanguard. In the operations that led to the capture of Zurich, he commanded the right wing of Massena's army. After their defeat he pursued the Russians with brilliant success, and was appointed to command the second division of the army of the Danube. This post he quitted to command the 15th and 16th military divisions of Paris. In 1804 Napoleon made him one of his marshals, and sent him to take command of the army in Hanover. On his return to Paris he was appointed one of the chiefs of the consular guard—the artillery being committed to his especial care. In September, 1806, he was named annual president of the electoral college of the Gard, and in 1807 he distinguished himself at the battle of Friedland. He then went to Spain, and won the battle of Ocana. In 1812 he went to Russia, and served in the wars of that year and of 1813 and 1814. With Marshal Marmont he defended Paris against the allies, but when the allies were victorious, he sent in his adhesion to the new order of affairs. He was then made governor of Lisle. On the return of Napoleon he was made a peer, a title suppressed by the Bourbons, who, however, acknowledged his high merit by making him governor of the 15th division. He was afterwards restored to his peerage. Louis Philippe placed great confidence in him, and it was while accompanying the king to a review of the national guard in July, 1835, that he was shot by the infernal machine of Fieschi.—P. E. D.

MORTIMER, John, an English gentleman, who died in 1736, published, in the early part of the last century, a treatise on husbandry, which was much esteemed. His grandson, Thomas, was born in London in 1730, and became vice-consul of the Austrian Netherlands. On losing this appointment he adopted literature as his profession, and published numerous works, amongst the chief of which are the British Plutarch; Dictionary of Trade; Elements of Commerce, Politics, and Finances; and History of England. He also translated a treatise of Necker's on French finance. He died in 1800.—W. J. P.

MORTIMER, John Hamilton, R.A., was born at Eastbourne, Sussex, in 1739; was a pupil of Hudson, and obtained a prize of fifty guineas from the Society of Arts for an oil-painting of "Edward the Confessor," and shortly after one of one hundred guineas for a painting of "St. Paul Preaching to the Britons." He painted afterwards "King John Signing Magna Charta;" the "Battle of Agincourt," engraved by Ryland, and two or three other historical subjects; and made a large number of chalk drawings, which were in great request. His drawings of groups of banditti were much admired. He was a wretched colourist, and his design, praised in his lifetime for its boldness, often borders on extravagance. He died young, and there seems reason to believe that he shortened his days by dissipation. He was elected R.A. a few months before his death, which occurred on the 4th of February, 1779; he was buried in High Wycombe church, near the altar, over which is hung his picture of "St. Paul Preaching to the Britons." There are a few etchings by him, consisting of designs from Shakspeare, studies after Salvator Rosa, &c.—J. T–e.

MORTIMER, Roger, Earl, the favourite of Edward II.'s queen, Isabella, was born about 1287. When the Despensers obtained the great ascendancy over the weak and luxurious king, which placed the sceptre virtually in their hands, Mortimer and other discontented barons demanded the dismissal of the favourites from court. Being sent to the Tower for this petition, the earl bribed his keeper, escaped, and took refuge in France. At the court of Charles the Fair he met Queen Isabella, then conducting negotiations between her husband and her brother. Common hatred of the Despensers was a bond of sympathy between the queen and Mortimer, who ere long were united by the closer ties of adulterous love. Discarding all shame and fear, they openly conspired for the overthrow of King Edward and his favourites. Having raised in the Low Countries three or four thousand men, they landed in Suffolk, were joined by the disaffected barons, captured the king, and put the Despensers to death. They now governed the kingdom in the name of Edward III., who, though a minor, was raised to the throne on the deposition of his father. That unhappy monarch fell a victim to Mortimer's fears of new insurrections, and was foully murdered in Berkeley castle. This act of violence, and the scandal raised by the queen's open adultery with Mortimer, roused great discontent in England. Mortimer sought to strengthen his position by terror, and seizing the earl of Kent, the king's uncle, had him tried for treason and executed; the earl of Lancaster he threw into prison. Despite all his precautions, however, he and the queen were seized by night in the castle of Nottingham, which the malcontents entered by a secret subterranean passage. He was taken to London, tried, and hanged in 1330.—R. H.

MORTON, Charles, M.D., a learned antiquary, was born in Westmoreland in 1716, and educated at Leyden, where he graduated doctor of medicine. He began to practise at Kendal, in his native county, but having been admitted an extra licentiate of the College of Physicians in 1748, he shortly afterwards removed to London, and was elected physician to Middlesex hospital in 1750. In 1752 he became a fellow of the Royal Society, and was appointed secretary in 1759. On the establishment of the British museum in 1756, he received the office of under librarian in the department of manuscripts and medals, and in 1776 he succeeded Dr. Maty as principal librarian. He died at his apartments in the British museum, February 10, 1799, and was buried at Twickenham.—(Dr. Munk's *Roll of the College of Physicians.*)—R. H.

MORTON, James Douglas, Earl of, the celebrated Scottish regent, was the second son of Sir George Douglas of Pittendriech, brother to Archibald, earl of Angus. He married Elizabeth, youngest daughter of James Douglas, third earl of Morton, who, having no male issue, obtained in 1553 a royal charter entailing his earldom and estates on his son-in-law, who succeeded to the dignity in 1553. During his early years his father and uncle were in disgrace and exile; and their extensive estates were forfeited by James V., whose anger against the Douglases was inexorable. The education of young Douglas was in consequence greatly neglected, and it is said that he was obliged even to change his name and to act as steward or chamberlain to a great nobleman in England. On the death of the king in 1542 he returned to Scotland with his relatives; and having made the advantageous match already mentioned, he assumed the title of Master of Morton, and soon gave proofs of his possessing both great abilities and a haughty spirit. On the invasion of Scotland by the English in 1544 he garrisoned and bravely defended his castle at Dalkeith. Three years later, after the fatal defeat of the Scots at Pinkie, this fortress was taken by the earl of Hertford, and Morton himself was carried prisoner into England. He remained there for several years, and formed intimacies and engagements which had a powerful influence on his future career. On regaining his liberty he applied himself assiduously to repair the defects of his education, and to improve his dilapidated estates. It was not until 1559 that he quitted his retirement, embraced the protestant cause, was enrolled among the lords of the Congregation, and was employed by them to secure the support of the English queen. On the return of Queen Mary to Scotland in 1561 Morton was sworn a member of the privy council, and in 1563 was appointed lord high-chancellor of Scotland; but his connection with the murder of Riccio soon after lost him his office and the favour of the queen. After a brief exile in England, he was pardoned on the intercession of Moray, Maitland, and Huntly, and was permitted to return home in January, 1566–67. No sooner had he reached Scotland than Bothwell and Lethington sought to involve him in the plot which had been formed for the murder of Darnley; but the crafty baron refused to have anything to do with the matter unless the queen's written consent was produced. He remained a passive spectator of the murder of the king, and of Mary's infamous marriage with Bothwell; but he joined promptly and heartily the association for the protection of the young prince, and commanded one of the battalions raised for the capture of Bothwell. On the queen's surrender at Carberry Hill, Morton conducted her into Edinburgh, where she was treated with great brutality; and next day he and the other confederate barons sent her a prisoner to Lochleven castle, which belonged to Sir Robert Douglas, a kinsman of Morton. On the deposition of the unfortunate queen and the appointment of the earl of Moray to the regency, Morton became his principal adviser; was restored by him to his office of chancellor in November, 1567; and a few weeks after, on the forfeiture of Bothwell, was appointed hereditary high admiral of Scotland and sheriff of Edinburgh. At the battle of Langside he commanded the van of the regent's army; and when Mary fled into England Morton speedily followed, and was Moray's principal assistant at the conference held first at York and then at Westminster respecting her case. After the assassination of the regent, Morton was the most prominent leader of the king's party; and on the death of the earl of Mar in 1572 he was chosen regent, mainly through the influence of the English queen, to whose interests he was devoted. He carried on the civil war against the supporters of Mary with great ferocity for several years; but at length, by his crafty policy, he succeeded in breaking up the party by detaching from it the duke of Chatelherault and the earl of Huntly, the two principal nobles who had maintained the queen's cause. He then, with the assistance of an English force, besieged and took possession of the castle of Edinburgh, in which his former associates, Kirkaldy of Grange and Maitland of Lethington, had taken refuge, and cruelly put the former to an ignominious death. In return for Elizabeth's support he shortly after delivered up to her vengeance the earl of Northumberland, who had taken refuge in Scotland after his unsuccessful insurrection. The infamy of this act was greatly aggravated by the base ingratitude which it displayed; because when Morton himself was forced to fly into England on account of his share in the murder of Riccio, he had been protected by the unhappy nobleman whom he now for a sum of money delivered up to death. Having thus completely crushed the rival faction, he set himself vigorously to enforce obedience to the law, and to restore public tranquillity throughout the kingdom. But his unscrupulous rapacity more than counterbalanced the good done by his efforts to suppress the disorders which prevailed in the country. He embezzled the royal revenue, debased the currency, robbed both the nobility and the clergy, and even converted the courts of law into engines of extortion and oppression. His tyranny at length became intolerable. A formidable coalition of the nobles was formed against him, headed by the earls of Athol and Argyll. They persuaded the king to summon a council composed of certain of the nobility, by whom it was agreed to call upon Morton to resign his office as regent, in order that the king himself might now assume the government. To the astonishment of his friends Morton at once complied with the demand, and obtained

in return an act of approval of his administration from the parliament, and the royal pardon for any illegal acts he had committed. He retired to one of his country seats, and professed to devote himself to agriculture and gardening; but he was in reality busy plotting his return to power, which was soon accomplished by one of those violent revolutions common in Scottish history. The young earl of Mar, at his instigation, made himself master of the king's person and of the castle of Stirling, in which the king resided. A council was shortly after assembled at Stirling, of which Morton was chosen president; and the whole power of the state was speedily vested in his hands. His opponents had recourse to arms; but through the mediation of Bowes, the English ambassador, a reconciliation was effected. Athol died suddenly, not without suspicions of poison; his office of chancellor was bestowed upon Argyll, who in consequence became reconciled to his former rival; the Hamiltons were banished and their estates forfeited; and the authority of Morton seemed once more securely established. His final ruin, however, was close at hand. Two new court favourites, Monsieur D'Aubigny and Captain Stewart, succeeded in inflaming the mind of the king against his old servant; and one day at the council board Stewart suddenly appeared and accused Morton as an accessory to the murder of Darnley, the king's father—a crime of which no mention had been made in the indemnity granted to the earl at the termination of his regency. He was immediately arrested, and was soon after brought to trial; found guilty of the foreknowledge and concealment of, and being "art and part" in the king's murder; and executed, June, 1581, in spite of the urgent intercession and even menaces of Elizabeth in his behalf. Morton was one of the ablest, but most unprincipled statesmen of his day; courageous, crafty, cruel, treacherous, and avaricious, he certainly did not deserve that his hoary head should go down to the grave in peace. He left no issue.—J. T.

MORTON, John, Cardinal, Archbishop of Canterbury, and Lord Chancellor of England, was born in 1410 at Bere in Dorsetshire, the son of a gentleman of that county. He studied the civil and canon law at Oxford, and afterwards practised with distinction at Doctors commons. There he attracted the notice of Cardinal Bourchier, who recommended him to Henry VI., and he was made a member of the privy council, receiving also some valuable ecclesiastical preferments. Staunch to the Lancastrian cause, he was honoured by Edward IV. for his fidelity, appointed master of the rolls, bishop of Ely, and one of his executors. Richard III., failing to gain him over, imprisoned him. He escaped to the continent and joined the earl of Richmond, whom he aided in planning the expedition which resulted in the battle of Bosworth. Morton is even said to have been the author of the scheme for uniting the White and Red Roses, by the marriage of Henry VII. to Elizabeth of York. In the new reign he was made a cardinal, archbishop of Canterbury, and lord chancellor. During the thirteen years of his chancellorship he was Henry's prime minister, if not more: Lord Campbell compares him to Cardinal Richelieu. From his activity in promoting Henry's fiscal exactions he was never popular with the people. He died in September, 1500. Morton was a man of great ability and learning, and in his private life of unsullied reputation. There is a eulogium on him in the Utopia of Sir Thomas More (*q.v.*), who was a page in his household, and whose Life of Richard III. is sometimes said to have been written by Morton, and not merely from reminiscences of his conversation. His name survives in the great cut or drain, twelve miles in length, through the fens from Peterborough to Wisbeach, made entirely at his expense when he was bishop of Ely, and still known as Morton's Leame.—F. E.

MORTON, Samuel George, distinguished as an ethnologist and cranioscopist, was a physician of Philadelphia. He lost his father early; his mother, who was a member of the Society of Friends, educated him in strict conformity with the principles of that sect. She married again when Morton was about thirteen, and from his stepfather he received some instruction in mineralogy and geology, branches of science which in after life commanded much of his attention. It appears that he was destined for mercantile pursuits; but finding them uncongenial to his tastes, he turned his attention to medicine, and became a pupil of Dr. Joseph Parrish, one of the leading physicians of Philadelphia. Dr. Parrish although unconnected with any public institution, had a large class under his tuition, and he had associated with himself several young physicians as teachers of medical science. One of these was Dr. Richard Harlan, a zoologist of some reputation, with whom Morton formed an intimate acquaintance. By Dr. Harlan, Morton was introduced to the Academy of Sciences of Philadelphia; and arriving at his majority in 1820, he received the degree of M.D. in March, and was elected a member of the academy in April of the same year. He soon after visited Europe, studied and graduated in Edinburgh, spent a winter in clinical study in Paris, and travelled in Italy. In 1824 he returned to Philadelphia, where he commenced practice. His scientific pursuits were for several years principally geological. Amongst other works on that subject, he published a series of papers in the Journal of the Academy of Sciences and Silliman's Journal, on the organic remains in the cretaceous formations of New Jersey and Delaware, which considerably enhanced his reputation. These papers were commenced in 1828, and the series closed in 1846. During this time he was largely engaged in practice, and several works on medicine and anatomy also appeared from his pen. For some years he lectured on anatomy in conjunction with Dr Parrish, and in 1839 he was elected to fill the chair of anatomy in Pennsylvania college. As an anthropologist his career may be dated from 1830, when he delivered an introductory lecture on the different forms of skull exhibited in the five races of men. Finding it impossible to obtain specimens to illustrate this lecture, he determined on making a collection himself. This afterwards became one of the leading objects of his life, and he was so successful that at the time of his death his museum contained nine hundred and eighteen human crania of different nations, ancient and modern. His great work on the forms of the skull in the American nations, "Crania Americana," appeared in 1839. In it he advanced the opinion that the aboriginal American races differ from all others, not excepting the Mongolian; and that the American nations, excluding the Polar tribes, are of one race but of two families. This work was succeeded in 1844 by one on the skulls of the ancient and modern Egyptians, "Crania Ægyptiaca." One of the principal conclusions he arrives at is, that the ancient inhabitants of the valley of the Nile were of a Caucasian stock. It is scarcely necessary to state that the opinions advanced in both these works cannot in the present state of knowledge be accepted as proved. Dr. Morton was president of the Academy of Sciences of Philadelphia, and a fellow of the College of Physicians of that city. He died in Philadelphia, after five days' illness, May 15, 1851.—F. C. W.

MORTON, Thomas, of the same family as the cardinal, was born at York in 1564. Taking his degree of B.D. at St. John's college, Cambridge, in 1598, he became rector of Long-Marston, near York, and was soon afterwards chaplain to the earl of Huntingdon, lord-president of the Council of the North. The succeeding lord-president, earl of Sheffield, had an opportunity of estimating Morton's high ability in a public conference which was held with two popish recusants at the manor-house at York. After a journey to Germany and Denmark as chaplain to the English ambassador, Morton proceeded D.D. in 1606, and soon afterwards received the deanery of Gloucester, from which he was removed to that of Winchester in 1609. About 1610, in which year he was made a prebendary of York, he formed an acquaintance with Isaac Casaubon, which continued until the death of that illustrious scholar, to whose memory Morton erected a monument in Westminster abbey. In 1616 he was appointed bishop of Chester; and three years afterwards he published a defence of the innocency of the three ceremonies of the Church of England, a work intended to remove the scruples of the nonconformists in his diocese. A far more famous production of the bishop's was the declaration, drawn up by command of the king, which is known as the Book of Sports (1618). Translated to Lichfield and Coventry in 1618, and to Durham in 1632, he suffered much during the great civil war, but was at last allowed to retire to the house of Sir Christopher Yelverton in Northamptonshire, acting as tutor to that gentleman's son Henry. Henry, himself famous in after years, had an affectionate regard for his venerable teacher, whom he maintained after Sir Christopher's death. Bishop Morton reached the great age of ninety-five, dying in 1659. His life was written by Dr. Barwick, dean of St. Paul's.—W. J. P.

MORTON, Thomas, a dramatist of signal popularity in his day, was born in Dorsetshire in 1764. He was intended for the bar, but forsook law before he was called, and devoted himself to dramatic composition, in which he was very successful. In his evidence given before the select committee of the house

of commons on theatrical literature, Morton stated (*Gentleman's Magazine*, December, 1838) that the lowest price he had ever received for a piece was £90 or £100, the highest £300. He added that he had never seen one of his own plays acted, though some of them had been represented fifty nights in succession. He died in 1838. A few of his more popular pieces, such as "Speed the Plough" and "A Roland for an Oliver," kept possession of the stage until a comparatively recent date, and are even yet occasionally performed.—F. E.

MORVEAU, L. B. G. See GUYTON DE MORVEAU.

MORVILLE, CHARLES JEAN BAPTISTE FLEURIAU, Comte de, was born at Paris in 1686, and held various judicial and political appointments. He was successively councillor to the parliament of Paris and procureur-général to the council. In 1718 he was ambassador to Holland, when he induced the states-general to sign the quadruple alliance; in 1723 he was elected a member of the Academy, and in 1724 he succeeded Cardinal Dubois as minister of foreign affairs. Died in 1732.—W. J. P.

MORYSON or MORISON, FINES, born in Lincolnshire in 1560 became a fellow of Cambridge, and after making some progress in the study of civil law he obtained leave from the master and fellows of his college to travel abroad. At the end of ten years, in 1598, he returned home, went over to Ireland, and was made secretary to the lord-deputy, Sir Charles Blount, Lord Mountjoy. He published first in Latin and afterwards in English "An Itinerary, containing ten years' travels through the twelve dominions of Germany," and "The History of Ireland from 1599 to 1603, with a short narration of the state of the kingdom from the year 1169, to which is added a description of Ireland," 2 vols. 8vo, Dublin, 1735. He was a brother of Sir Richard Morrison, who at the time of Fines' settling in Ireland was vice-president of Munster.

MORYSON or MORRISON, SIR RICHARD. See MORRISON.

MOSCHELES, IGNACE, the celebrated professor of the pianoforte, was born at Prague in 1794. His father, a merchant, being musical, the child almost as a matter of course imbibed his parent's taste, which was manifest at a very early age. His first good master was Dionys Weber, the celebrated theorist, and when he had attained only his eleventh year he ranked as the best pianist in the capital of Bohemia. At the age of fourteen he went to Vienna and became the disciple of Albrechtsberger, but took lessons also of Salieri in order to make himself acquainted with the nature of Italian vocal composition. He then commenced his musical travels, and at the courts of Saxony and Bavaria was received in the most flattering manner. In 1820 he set out on a tour through Holland, France, and England, and finally made the latter place his future residence. In London Moscheles had acquired an established position, and his public pianoforte playing was always attended with brilliant success. He divided the crown with Hummel, Cramer having retired; but possessing all the executive power of the former, he had greater energy, and a more vigorous and original imagination. As professor in the Royal Academy of Music, he was long employed in the tuition of the most advanced scholars. To his connection with the Philharmonic Society we owe his symphony and his overture to Schiller's Maid of Orleans, which was produced there in 1835. Moscheles was latterly professor in the conservatory of Leipsic, where he had the finest field for the exercise of his sound influence in art. He died in March, 1870.—E. F. R.

MOSCHEROSCH, HANS MICHAEL, a German satirist, was born at Wilstädt, grand duchy of Baden, on the 5th March, 1600, and after a life full of vicissitudes died at Worms, 4th April, 1669. From 1645 he was a member of the Fruitful Society. His most important work, published under the assumed name of Philander von Sittewald, is his "Wunderliche und wahrhafte Gesichte," the groundwork of which he borrowed from Quevedo. It is a collection of satirical pieces in the form of visions, which enjoyed great popularity.—K. E.

MOSCHION, supposed to have lived in the beginning of the second century, is the author of a treatise, "De mulierum passionibus," which we now possess only in a Greek translation.

MOSCHOPULUS, MANUEL, a Greek grammarian. There were two Moschopuli, uncle and nephew, both called Manuel. The uncle was a native of Crete, who lived in the middle of the thirteenth century. The nephew belonged to Constantinople, and flourished in the same century. Probably the Cretan wrote a commentary on Hesiod, referred to by Georgius Pachymeres; and it is also conjectured that the latter was one of his pupils. It is supposed that the younger Moschopulus was engaged in the religious discussions which were raised by the endeavour of Michael Palæologus to unite the Greek and Latin churches. Numerous writings, chiefly grammatical, are ascribed to the Moschopuli. Most of them are assigned to the nephew, but they rather belong to the uncle. Indeed Titze believes that all the grammatical treatises were composed by the uncle, the nephew writing only on theology. At the present time it is impossible to distribute them correctly between the two. About twelve have been published in a state more or less complete at different times. Many, however, are still in MS.—(*Diatribe literaria de Moschopulis* prefixed by Titze to his edition of the Nova grammatices epitome, 8vo, Leipsic, 1822.)—S. D.

MOSCHUS, an idyllic poet, was a native of Syracuse, and flourished about 250 B.C. Nothing is known of his life, but that he was a friend of the bucolic poet, Bion. Of his works four idyls and some fragments still remain, which are commonly printed in the editions of Theocritus. They are written in the Doric dialect, with the exception of one which is in the Ionic. The singular beauty of these poems makes us regret that so little of the author has survived. They have been imitated by some of our most illustrious English poets; among the rest Ben Jonson, Shelley, and Tennyson. A stanza in Tennyson's Palace of Art is almost a literal translation from Moschus.—G.

MOSELEY. See MOESER.

MOSELY, BENJAMIN, an English physician and medical writer, born in Essex. Going out to the West Indies he practised for several years at Kingston, Jamaica, as a surgeon apothecary. He returned, however, shortly to Europe, and repairing to Leyden, took his degree at that university. On his return to England, he obtained through the interest of Lord Mulgrave the post of physician to Chelsea hospital. He was a man of eccentric character, and wrote some virulent attacks upon the practice of vaccination. One treatise which he published in 1805, was translated into French, and formed a portion of a collection entitled "La Vaccine combattue dans le pays où elle a pris naissance." He is the author of a work on the dysentery of the West Indies; on the diseases of tropical climates; treatises on coffee, sugar, hydrophobia, &c. He died in 1819.—W. B–d.

MOSER, GEORGE MICHAEL, R.A., was born in 1704 at Schaffhausen in Switzerland, but came to London very young to practise as a gold-chaser, an art then much in request, and in which considerable skill was required, as the chaser usually made his own designs. In this art Moser "was always considered," says Sir Joshua Reynolds, "to hold the first rank." To this he afterwards added enamel painting, chiefly for lockets and watch-cases, in connection with his own branch as a chaser. A clever draughtsman of the figure, when good figure draughtsmen were not numerous in London, he was elected manager successively of the Art-schools in Salisbury Court and St. Martin's Lane, and he taught design to the prince of Wales, afterwards George III. Moser was one of the founders and the first keeper of the Royal Academy, in which last capacity he was superintendent of the students in drawing from the antique. He died on the 23rd of January, 1783.—J. T–e.

MOSER, JOHANN JAKOB, an immensely prolific German political writer, was born at Stuttgart, 18th January, 1701. Immediately after finishing his university career he was appointed professor extraordinary at Tübingen in 1720, which office, however, he resigned in the following year. He then successively entered the administrative service of several German principalities, but seems everywhere to have quarreled with the powers that be, and thus led a troubled and unsettled life. In 1759 he was even imprisoned for five years in the fortress of Hohentwiel, near Schaffhausen. At length (1770) he retired altogether from public life, and devoted the remaining years of his life exclusively to literary labours. He died at Stuttgart, 30th September, 1785. He has left upwards of four hundred volumes on different subjects of law and politics; most of them, however, are antiquated, being defective both in learning and judgment. — (See his *Autobiography*, 3rd edition, 4 vols.)—K. E.

MOSER, MARY, R.A., daughter of George Michael Moser, was born in 1774. She distinguished herself greatly as a flower-painter, and was much employed by George III. and Queen Charlotte. For the latter she decorated a room at Frogmore with flowers, for which she received £900. On her marriage to Mr. Lloyd she ceased to paint professionally. Mary Moser was one of the original members of the Royal Academy, and the only

lady, besides Angelica Kauffman, who ever obtained that distinction. She died on the 2nd of May, 1819.—J. T–e.

MOSES OF CHORENE or CHORENENSIS, a writer of the fifth century, was born at Chorni in the province of Taron in Armenia. He was the nephew of Miesrop, and one of the disciples that accompanied Sahak and Miesrop to other lands. Going from Edessa to Jerusalem, where the band of travellers stayed for a considerable time, they divided into two; Moses being of the party that went to Alexandria, where he remained seven years. He returned by Rome, Athens, and Constantinople to his native land. He afterwards became bishop of Bagrevand, where he laboured very diligently. During the reign of the Persian king, Perozes, he and his fellow-labourers were obliged to go into concealment, 460–70. The time of his death is unknown. The most important and best known work of Moses is his "History of Armenia," divided into three books; a fourth is lost. The history is continued down to the death of his two preceptors, Sahak and Miesrop, *i.e.*, 441. Besides this, a work on rhetoric and a compendium of geography bear his name. He also wrote numerous hymns, grammatical remarks, and an explanation of the Armenian liturgy, &c. The latest and best edition of his works appeared at Venice in 1843, but without the hymns and fragments. As a historian Moses is truth-loving and careful. He did not, however, make use of the best sources, and therefore his statements are often unreliable.—S. D.

MOSHEIM, JOHANN LORENZ VON, the eminent ecclesiastical historian, was born of a high family at Lübeck on the 9th of October, 1694. Having passed through the gymnasium at Lübeck, he studied at the university of Kiel. In this university when still a young man, he was appointed professor of philosophy, and such was his popularity that the king of Denmark invited him to a chair at Copenhagen. In 1725 the duke of Brunswick summoned him to the chair of theology in the university of Helmstädt, and he occupied it with great credit for twenty-two years. In 1747 George II. of Britain gave him a professorship of divinity and the chancellorship in the university of Göttingen. In that high position he remained eight years, or till his death on the 9th of September, 1755. Mosheim was thrice married, and a daughter of his third wife became duchess of Noailles. Mosheim's works are very numerous, indeed considerably beyond a hundred. His best known works, however, are his "De rebus Christianorum ante Constantinum Magnum Commentarii." They were translated by Vidal in two volumes octavo, London, 1813. The work is full of information, and the translation is on the whole correct and easy. His most popular work is his "Institutionum Historiæ Ecclesiasticæ antiquioris et recentioris, libri iv.," first published in a smaller duodecimo form in 1726, and then in an enlarged and amended shape in quarto in the year of the author's death. An edition by one of his pupils in 1764 was translated into German by Von Einem and Schlegel. The Institutes were translated into English by Maclaine, minister at the Hague. But the version is both uncouth and unfaithful; the text is warped now and then to support the translator's opinion, and the notes are sometimes a flippant assault on the author's views. A far better translation was published in 1832 by Dr. Murdock of Newhaven, United States; and it may tend to correct the prejudices which Maclaine's version may have created, though, indeed, Mosheim's Latin is too succinct to be either elegant or classical. The Institutes are an excellent compendium, clear, though sometimes superficial. They deal too much with the husk, and forget the kernel within; too much with the external form, and neglect the precious inner life of the church. Mosheim's neutrality as to the numerous religious parties appears sometimes to be indifference, of which, indeed, he has been accused. It is but justice therefore to add, that his other writings discover decided and ardent piety. Mosheim, so far from being so dull and dry as his Institutes would imply, was a fervid and eloquent preacher, his models being Watts and Saurin.—J. E.

MOSKOWA. See NEY.

MOSSOP, HENRY, was born in Connaught in 1729, and was educated at Trinity college, Dublin. It was in the same city that he made his first appearance on the stage as *Zanga*, in Young's tragedy of the Revenge. Removing to London he soon obtained a reputation inferior only to that of Garrick and of Barry; but, like many other actors, he must be a manager. He opened a theatre in Dublin, was ruined, and died exceedingly poor at Chelsea in November, 1773.—W. J. P.

MOSTAERT, JAN, an eminent Dutch painter, was born at Haarlem in 1474. He painted religious and historical subjects, in a realistic manner, with much force and spirit, and introduced landscape back-grounds with considerable feeling. He is said to have been popular as a portrait painter, but only a few portraits remain which are known to be his. Among his extant works are a Mater Dolorosa in the church of Notre Dame, at Bruges; a Nativity and an Ecce Homo in churches at Haarlem; and a Virgin and Child surrounded with Angels, and attended by prophets and sibyls. This, which is one of his most remarkable pictures, is in the Antwerp Museum, where are also two portraits by him. Jan Mostaert died in 1555.—J. T–e.

MOTANEBBI, *i.e.* one willing to be a prophet, is the nickname by which is known "the greatest of Arabian poets," according to Joseph von Hammer. Born in 915, he promulgated at thirty his prophetic claims, and acquired some disciples, but seems to have been cured of his pretensions by imprisonment. He spent the rest of his life at the courts of princes—Arabian, Persian, and Egyptian—whom he first panegyrized and then satirized. He was killed by robbers in 965. Von Hammer published in 1824, with an introduction, biographical and critical, a complete metrical translation of his poems—"Motanebbi, der grösste Arabische Dichter, zum erstenmal übersetzt." His German translator speaks of him with his choleric melancholy, his martial enthusiasm, and his elegiac tenderness, as forming a complete and striking contrast to the joyous, if mystical Hafiz.—F. E.

MOTHERWELL, WILLIAM, a Scottish poet and journalist, was the third son of William Motherwell, an ironmonger in Glasgow, where the poet was born in 1797. His ancestors were for four hundred years proprietors of a small property called Muirmill on the banks of the Carron in Stirlingshire, and were hereditary millers of Dundaff under the Montrose family. At the age of fifteen young Motherwell was placed as a clerk in the office of the sheriff-clerk of Paisley, where he acquired great skill in deciphering ancient legal documents. In 1818 he was appointed to the office of sheriff-clerk-depute of the county of Renfrew, which brought him a respectable income and was held by him till 1829. In the previous year he became editor of the *Paisley Advertiser*, an office which he exchanged in 1830 for the management of the *Glasgow Courier*, a thrice a week journal which was the organ of the West Indian and extreme tory party in the mercantile capital of Scotland. Motherwell was but slenderly equipped for such a situation. His political and historical knowledge was scanty, and his habits of composition were slow and irregular. He entered upon his duties, too, at a period of great excitement, when the old political landmarks, both at home and abroad, were rapidly disappearing. He threw himself headlong into the thickest of the fight, and battled for his principles against fearful odds with characteristic courage and vehemence. This fierce political strife was most injurious to a man of Motherwell's warm and impetuous temperament. It withdrew him to a great extent from other and far nobler pursuits in which he was peculiarly fitted to excel; and it ultimately wore out his robust frame and shortened his days. He died suddenly of apoplexy, on the 1st of November, 1835, at the early age of thirty-eight, deeply regretted by his fellow-citizens of all classes and political parties. From his school-boy days Motherwell exhibited a strong predilection for poetry and antiquities. Several of his pieces, both in prose and verse, appeared in 1818 in a small work called the Visitor, published at Greenock; and in the following year he edited the Harp of Renfrewshire, containing biographical notices of the poets of that district from the sixteenth to the nineteenth century. His "Minstrelsy, Ancient and Modern," appeared in 1827; and in 1828 he commenced and conducted a Paisley monthly magazine, which he enriched with some of his best poetical productions. After his removal to Glasgow he contributed to the *Day*, edited by Dr. Strang, a considerable number of poems and a series of humorous papers in prose entitled, "Memoirs of a Paisley Bailie." His scattered poetical pieces were collected and published in 1832 in a small volume, with the title of "Poems, Narrative and Lyrical," which was greatly enlarged after his death, and has passed through three editions. At the time of his death he was engaged with the Ettrick Shepherd in preparing an edition of Burns' works, which he did not live to complete. Motherwell has enriched the literature of his native country with many noble lyrical pieces. It may be safely predicted that his "Battle Flag of Sigurd;" "The Wooing Song of Jarl Egill Skallargim;" "The Sword

Chant of Thorstein Raudi;" "My Heid is like to rend, Willie;" and above all, "Jeanie Morrison," will last as long as the language.—(*Poems of Motherwell*, third edition, with a Memoir by James M'Conechy, Esq.)—J. T.

MOTLEY, JAMES, an English engineer and naturalist, was born near Leeds on 2nd May, 1822, and died in Borneo on 1st May, 1859. He was in his early days fond of natural history. He was educated at St. Peter's school at York, and afterwards entered St. John's college, Cambridge, with the view of studying for the church. Eventually, however, he became a civil engineer. He superintended mining operations in Wales, and afterwards went to Labuan, in Borneo, for a similar purpose. He reached Labuan in July, 1848, and remained there five years. After passing a year at Singapore, he returned to Borneo as an engineer for a Dutch company having extensive coal mines. Here he set himself to study the fossil plants and animals which he observed in the workings of the mines, and transmitted important communications on the subject to Britain. He also contributed papers to the Natural History Society of Batavia. He employed a collector, who went into the interior of Borneo, and was taught to preserve skins and other specimens. He sent some of his collections to the Leeds museum, and contributed between one thousand and two thousand specimens of plants to the herbarium of Kew. At Kalangen in the south of Borneo, where the mines were situated, there was an *emeute* among the natives, and on 1st May, 1859, they massacred the Europeans. Among the rest Mr. Motley fell a victim. He was a naturalist of great promise, and had his life been spared, would have made important discoveries in an island the natural history of which is still so imperfectly known.—J. H. B.

* MOTLEY, JOHN LOTHROP, one of the most distinguished members of the modern school of American historians, belongs to a family of Boston, the Athens of the United States, and was born about 1814. He graduated at Harvard in 1831. Eight years afterwards he published his first book, "Morton's Hope, or the Memoirs of a Provincial," New York, 1839. In the meantime the author had visited Europe, and studied in Germany, and there are some lively sketches of German university life in "Morton's Hope," which also includes pictures of the war of the American revolution. In "Merry Mount, a Romance of the Massachusetts Colony," Boston, 1849, Mr. Motley produced a tale of colonial life, belonging to "the crepuscular period which immediately preceded the rise of the Massachusetts colony." One of the figures of "Merry Mount" is Miles Standish, the hero of Mr. Longfellow's latest poem. Abandoning fiction for reality, Mr. Motley conceived the design of writing the history of the Dutch republic, a subject naturally congenial to a literary citizen of the United States of America. To study it at first hand he came to Europe, and after several years of research in the royal archives of the Hague, of Brussels, and of Dresden, he published in 1846, "The Rise of the Dutch Republic, a History." Without the polish of Prescott, or the graceful elegance of Washington Irving, Mr. Motley's work was successful, both from the novelty of much of its matter, and from the glow of its sympathy with the Dutch in their heroic struggle. The "Rise of the Dutch Republic" has been translated into Dutch and French, the French translation being preceded by an introduction from the pen of Guizot. It closed with the assassination of William the Silent, who was the central figure of the work. Mr. Motley resumed his narrative at that point, and in 1860 published two volumes of the "History of the United Netherlands, from the death of William the Silent to the Synod of Dort." The point reached at the close of these volumes was the destruction of the Spanish armada. In this work, from the close relations between the countries, the history of England was blended with that of Holland, and much new light thrown on the reign and policy of Elizabeth, as well as on the details of the continued struggle of the Dutch. On the breaking out of the civil war in America Mr. Motley published, with his initials, in the *Times*, a series of papers on the history of the relations between North and South, reprinted in pamphlet form in 1861, with the title—"Causes of the Civil War in America." Soon after their appearance he was appointed American minister at Vienna, a post which may give him facilities for the execution of another of his historical projects—to trace, namely, the history of the Thirty Years' war, and combine with it, to quote his own words, "the civil and military events in Holland down to the epoch when the Thirty Years' war and the Eighty Years' war of the Netherlands were both brought to a close by the peace of Westphalia." He is a corresponding member of the French Institute.—F. E.

MOTTE. See LA MOTTE.

MOTTEUX, PIERRE ANTOINE, a Frenchman, who made some figure in the English literature of his age, was born at Rouen in 1660. A Huguenot, he migrated to London after the revocation of the edict of Nantes, became the prosperous owner of a large East India warehouse in Leadenhall Street, and, from his knowledge of languages, received an appointment in connection with the foreign department of the post-office. Sir Walter Scott (Works of Dryden) adds, that he was also a bookseller. Motteux amused himself with literature; edited the *Gentleman's Journal;* wrote some twenty plays in English, many of them well received; a good deal of English poetry; and took a place among the London wits of the time. Dryden dedicates his fourteenth epistle "to my friend Mr. Motteux on his tragedy called Beauty in Distress, published in 1698," and apostrophizes him thus:—

> "But whence art thou inspired, and thou alone,
> To flourish in an idiom not thine own?"

About the beginning of the eighteenth century, and in two instalments, Motteux published his English translation of Rabelais, which enters as an element into the standard version of Sir Thomas Urquhart and others. The translation of Don Quixote, which appeared in 1706, professes to be merely "published by Mr. Motteux;" but there is little doubt that he had a principal share in it. It was the version selected by Mr. Lockhart for republication, and to which he prefixed an essay on Cervantes. Motteux died, under disgraceful circumstances, in 1718.—F. E.

MOTTEVILLE, FRANÇOISE BERTAUT, Dame de, the favourite maid of honour and biographer of Anne of Austria, was born at Paris, according to some opinions, in 1615; according to others in 1621. She was the daughter of a gentleman-in-ordinary to the king, who, on his mother's side, was of Spanish origin; and this circumstance led Cardinal Richelieu to remove the young Françoise from the service of the queen, who employed her attendant to procure information. She received a pension, however, and soon after married. When Anne became regent she recalled her former maid of honour, who repaid the obligation by writing the life of her royal patroness. She carefully noted down every occurrence that came under her observation, with all that she learned in conversation with the queen. Her intimacy with Henrietta Maria, widow of Charles I., also supplied her with information, and from these sources she compiled her "Memoires pour servir à l'histoire d'Anne d'Autriche," printed at Paris in 1723. She died in 1689.—P. E. D.

MOTTLEY, JOHN, a dramatist and writer of history, was born in 1692. His father, a staunch jacobite, resided at the little court of St. Germains, and only saw his wife, who held the opposite principles, when he came to England on secret missions from King James. The boy was educated at Archbishop Tenison's school, and then placed in the excise. In 1720 he lost his situation in consequence of having made an unlucky contract, and turned to literature as a means of support. He wrote "The Imperial Captives," and four other plays, which met with success. In 1739 he published by subscription a "Life of Peter the Great," 3 vols. 8vo. Queen Caroline obtained subscriptions for this book at a drawing-room, distributing the tickets with her own hand, while her privy purse received the money for the author. Mottley published a "Life of Catherine I." in 1714, and is said to have been the compiler of Joe Miller's Jest-book. He died on the 30th October, 1750.—R. H.

MOUFFET or MUFFET, THOMAS, a physician and naturalist of the sixteenth century, was born in London and educated at Cambridge. He afterwards travelled on the continent, and became acquainted with and adopted the doctrines of the chemical sect of physicians, which at that time attracted considerable attention, especially in Germany. He took his degree of M.D. abroad, but was incorporated at Cambridge in 1582. He then settled and practised as a physician in London. He resided also for some time at Ipswich. He was patronized by Peregrine Bertie (Lord Willoughby), and accompanied him on an embassy to the king of Denmark It also appears that in 1591 he was in camp with the earl of Essex in Normandy. Mouffet was one of the first physicians who introduced the doctrines and remedies of the chemcial school into England. His apology for the chemical sect, entitled "De Jure et Præstantia Chemicorum Medicamentorum, Dialogus Apologeticus," was pub-

lished at Frankfort in 1584. It was reprinted with five epistles by the same author in the Theatrum Chemicum in 1602. The Apology and Epistles display learning and a keen power of argument. But that Mouffet was not a bigoted follower of Paracelsus and others of the early chemical sect, who allowed little or no value to the writings of the ancients, is proved by his work "Nosomantica Hippocratica, sive Hippocratis Prognostica cuncta, ex omnibus ipsius scriptis, methodicè digesta," which appeared in 1588. His last medical treatise is entitled "Health's Improvement; or rules comprising and discovering the nature, method, and manner of preparing all sorts of food used in this nation." It is interesting for the curious information it affords as to the diet and culinary art of the period. But the book on which Mouffet's reputation chiefly depends is the "Insectorum sive Minimorum Animalium Theatrum." This work, which cost him great labour and expense, he left in manuscript. It was published in 1634 by Sir Theodore Mayerne, who complains that he found great difficulty in getting a printer to undertake it. It was translated into English in 1658. For the time it appeared it was a work of great merit. Haller assigns to its author a place above all the entomologists who preceded Swammerdam. Mouffet spent the latter years of his life at Bulbridge, near Wilton, in Wiltshire, under the protection of the Pembroke family, from whom he received an annual pension. He died about the close of the reign of Elizabeth.—F. C. W.

MOULIN, Louis du, younger brother of Pierre du, born at Paris about 1603; studied at Leyden, where he took the degree of M.D.; and subsequently came to England—connecting himself by his degree with Cambridge in 1634, and with Oxford in 1649. At the latter university he was Camden professor of history during the Commonwealth. He died in 1680.

MOULIN or MOLINEUS, Pierre du, an eminent divine of the protestant church of France, was born on the 18th October, 1568, in the chateau of Buhl, where his father, a protestant minister, had found an asylum from persecution under the protection of Du Plessis Mornay. He studied at Sedan, and afterwards for four years in England. He filled the chair of philosophy at Leyden for several years with much distinction, and in 1599 returned to France to occupy the important charge of the Reformed church of Charenton, near Paris, where he was also made chaplain to the protestant princess, Catherine of Bourbon. He was a zealous and able preacher, and the vigour and violence of his polemics against Rome often exposed him, during the twenty-two years he was at the head of the church of Charenton, to the fury of the populace. He was as strict a Calvinist as he was an uncompromising protestant, and was deputed by the Reformed church of France to attend the synod of Dort. The formal prohibition of Louis XIII. prevented his attendance, but he compensated for the disappointment by the zeal with which he promulgated and defended the decrees of the synod, and by obtaining for them the sanction of the national synods of the protestant church of France. In 1615 he made a second visit to England, and drew up there at the request of James I. a plan for the union of the protestant churches, which Blondel has inserted in his Actes Antiques. In 1626 he was moderator of the synod of Alais, and soon after was appointed to a theological chair at Sedan, which he continued to occupy till his death. In that position he became the chief and most influential opponent of the doctrines of Amyraud and the other professors of the rival college of Saumur, which were regarded as a kind of semi-arminianism. These he never ceased to denounce as heresy of the worst type, "changing the nature of God, and of both law and gospel." He died on the 10th of March, 1658, at the age of ninety, having retained full possession of his faculties, and been engaged in public labours till the last. He is characterized by Mons. Puaux in his History of the French Reformation, "as one of the greatest writers and the first polemic of his age. No writer down to the present time has surpassed him in the art of confounding the controversialists of Rome. He goes right to the question, and never quits it till he has exhausted it, and uses with equal advantage the weapons of scripture, of reason, and of history, to show the nullity of the dogmas of Trent." His works, sixty-five in number, are enumerated in the Synodes des Eglises Reformées de France, by Aymon. The most important of them are—"Nouveauté du Papisme opposée à l'antiquité du Christianisme," Sedan, 1627, fol. (this work was composed by request of James I.); "Anatomie de la Messe," Leyden, 1638; "Eclaircissements des Controverses Salmuriennes, ou Défense de la doctrine des Eglises Reformées," 1649. In this work he opposed himself to the doctrinal innovations introduced by Amyraud and other professors of Saumur.—P. L.

*MOULTRIE, John, a minor poet of some distinction, born about the beginning of the century, was educated at Eton and Trinity college, Cambridge. Mr. Moultrie was, when young, a member of the circle of which the late W. M. Praed was the centre, and contributed to *Knight's Quarterly Magazine*. Entering the church of England, he was appointed rector of Rugby in 1825. In 1837 he published a volume of "Poems," which, by their pensive sweetness, attracted some attention. They reached a third edition in 1852. Besides other poems, Mr. Moultrie has published, with an interesting memoir of the author, "The Poetical Remains of William Sidney Walker," his early, gifted, and ill-fated friend.—F. E.

MOUNIER, Jean Joseph, one of the most distinguished members of the states general in 1789, was born at Grenoble on the 12th November, 1758, and died on the 26th January, 1806. He at first attempted to enter the army; but finding the military career closed by the aristocratic prejudices of the age, he turned to law, for which his talents were probably better suited. In 1779 he was received advocate before the parliament of Grenoble, and at the age of twenty-five was made judge-royal; the jurisdiction of Grenoble at that time being divided between the crown and the bishop. During six years that he held office, only one case of appeal was taken from his court. In 1788 before the states general met at Versailles, the states general of Dauphine met at Grenoble, and many of the most important questions were there discussed—among others, the mode in which the three orders of clergy, nobles, and commoners were to vote. Almost all that afterwards took place in forming a constitution for France, was figured out at Grenoble; so much so, that at the beginning of 1789 it was said that "Dauphiny rules France, and Mounier rules Dauphiny." Mounier, in fact, was the first and most conspicuous advocate of legal and official equity; and when the states general of that kingdom were convoked, he was elected unanimously as member. In that assembly he conducted himself with moderation and discretion—firmly attached to liberty, but not willing to favour revolution. He foresaw the coming anarchy, and to the best of his power combated its approach. On the 28th September he was chosen president of the national assembly, and behaved with consummate courage in his trying position. Seeing all his efforts vain he retired to Grenoble in January, 1790, then to Savoy, then to Geneva, and then to England, where he was offered a judgeship in Canada but did not accept it. In 1802 he returned to France, and was made prefect of a department, and afterwards councillor of state. The principles he advocated from the first were those established in the reign of Louis Philippe. While in Switzerland he published an important work, "Recherches sur les Causes qui ont empeché les Français de devenir libres."—P. E. D.

MOUNTAGU or MONTAGUE, Richard, born in 1578 at Dorney in Buckinghamshire, the son of a vicar, was educated at Eton, and at King's college, Cambridge. After holding various minor preferments and becoming fellow of Eton college, he was appointed rector of Stanford-Rivers in Essex in 1613. In 1615, by request of his majesty to whom he was chaplain, he began to prepare his animadversions upon the Annals of Baronius. He had previously distinguished himself as an editor of the Greek fathers. Dean and then archdeacon of Hereford, canon of Windsor, he became bishop of Chichester in 1628, notwithstanding the fact that he was then under the censure of the house of commons for teaching popish and Arminian doctrines. He was translated to Ely in 1638, and died in 1641.

MOUNTFORT, William, an actor and dramatist, born in 1649, is remembered chiefly for the circumstances which attended his death. He was a handsome man; a popular actor, both in tragedy and comedy; and frequently played with the beautiful, fascinating, and charitable Mrs. Bracegirdle. A Captain Hill, whom she had rejected, fancied that her affections were fixed on Mountfort—a suspicion seemingly causeless. After an unsuccessful attempt, in which Hill was aided by Lord Mohun (who fell in 1712 in a duel with the duke of Hamilton), to carry off Mrs. Bracegirdle by force on the night of the 7th of December, 1692, they lay in wait for Mountfort, who lived near the actress. According to one account Hill and Mountfort fought; according to another, before Mountfort had time to draw he was run

through the body by Hill; he died next day. Hill escaped; and when tried by his peers, Mohun was acquitted on the charge of murder.—F. E.

MOURAD. See Amurath.

MOURAVIEFF, Michael Nikititch, a Russian writer, was born at Smolensk in 1757, and at the age of seventeen entered the imperial guard. His intellectual accomplishments, however, made the czarina choose him as tutor of her grandsons, Alexander and Constantine, for whose benefit he wrote several moral treatises, which are considered models in Russian literature. His subsequent career was one of advancement and prosperity. As curator of Moscow university he enjoyed deserved popularity. He died at St. Petersburg in 1807.—R. H.

* MOURAVIEFF, Nicolas, General, a distinguished member of an illustrious Russian family, was born at Moscow in 1793, and entered the army of the Caucasus in 1810. In 1819 he was sent by General Yermoloff on a mission to Persia, of which he has published an account. In the Persian war of 1828 he served as major-general, and signalized himself before Kars and before Kalila. In 1830 he commanded the grenadiers of Lithuania in the Polish campaign, and by his conduct at the battle of Kazimiez earned his promotion to the rank of lieutenant-general. At the taking of Warsaw he commanded the right wing of the Russian army. His next public service was rendered in the character of a diplomatist in certain negotiations with Mehemet Ali in 1832, after which he again held various important military posts. In 1838 he incurred the displeasure of his imperious master the Czar Nicolas. Although a man of singular capacity and extensive knowledge, General Mouravieff is not a good courtier. He is said to have been so maladroit as to out-manœuvre the emperor in a sham campaign at Peterhof —an unpardonable offence in the eyes of that monarch. For a time the general acted as governor of Novgorod, but on the breaking out of the Crimean war his military talents were once more in request, and he returned to the scenes of former glory. His siege of Kars has been well described by more than one of the gallant English defenders of that citadel.—(See Sandwith's *Kars;* Williams' *Siege of Kars;* Lake's *Kars*, &c.)—R. H.

MOVERS, Franz Karl, a distinguished German linguist and antiquary, was born at Coesfeld, Westphalia, July 17, 1806. Having been trained for the Roman catholic church he successively held some livings in the vicinity of Cologne till in 1839 he was called to a chair in the Roman catholic faculty of Breslau, where he died September 28, 1856. The results of his researches were published in his excellent works on the Phœnicians, 2 vols.; and on Phœnician Texts, 2 vols.—K. E.

MOXON, Edward, the Dodsley, as he has been called, of the last generation of London publishers, was a native of Wakefield, in Yorkshire, and was born about 1800 probably. His love of books induced his father to apprentice him to an eminent publishing house in the metropolis, and before his apprenticeship had expired he rushed into print. About 1824 he made the acquaintance of Charles Lamb, whose ward, Miss Isola, he married, and whose publisher he became. Moxon was a poet, as well as a publisher. His "Prospect, and other Poems" appeared in 1826, a volume of sonnets in 1830, and another so late as 1835. A dedication introduced him to the banker-poet Rogers, who aided him to establish himself in business, and gave him his illustrated Italy to publish. As a publisher Moxon was select, and the issue of the works of the elder D'Israeli, Charles Lamb, Leigh Hunt, Wordsworth, Barry Cornwall, Talfourd, and Tennyson, gave him a high position. He died in June, 1858.—F. E.

MOYLE, Walter, a miscellaneous writer, was born in 1672, of a good Cornish family. Educated at Oxford, he studied for the bar in London, and mixed with literary society. As member for the Cornish borough of Saltash, he sat for some time in the house of commons, and then retired to his seat in Cornwall to devote himself to study. His "Remains" were collected in two volumes in 1721; and the pieces which he had published in his lifetime were reprinted in an additional volume in 1727, with a memoir by his friend Anthony Hammond (*q. v.*). Moyle's works include a translation of Xenophon's disquisition on the Athenian revenue, translations from Lucian, and an essay on the thundering legion, of which he took a sceptical view.—F. E.

MOYREAU, Jean, a celebrated French engraver, was born at Orleans in 1692. He executed a large number of plates, including a Lion Hunt, after Rubens; Rebecca receiving Abraham's Presents, after P. Veronese; and several others after Rembrandt, Breughel, Claude, Bon Boulogne, Watteau, &c.: but is perhaps best known by his series of eighty-nine plates of the works of Ph. Wouvermans—a series of very unequal merit. Moyreau was nominated member of the French Academy in 1736, and died at Paris in 1762.—J. T–e.

MOYSES, David, the author of a well-known historical work, was a native of Lanark in Scotland, and was born in 1573. At an early age he obtained the situation of page in the household of King James, whom he accompanied to England. He died, however, in his native country in 1630. He left behind him a MS. diary of the events which took place at court during his residence there, which was published at Edinburgh in 1753, under the title of "Memoirs of the Affairs of Scotland from 1577 to 1603, with a discourse on the Gowrie conspiracy."—J. T.

MOZART, Leopold, a musician, father of the illustrious composer, was born at Augsburg, November 14, 1719, and died at Saltzburg, May 28, 1787. He was the youngest son of a bookbinder, who had married the widow of a member of his own trade; and his brothers being trained to the business of their father, he was taught music as a means of livelihood, and gained his subsistence for a while by playing the violin at dancing parties. He was ambitious from the first of improving his social position; and feeling that he could only effect this object by means of moral conduct and intellectual cultivation, he early adopted the rigid rule of life from which nothing ever tempted him to deviate. He went to Saltzburg, and there studied jurisprudence; but being unable to obtain any employment in this profession, he engaged himself as valet to Count von Thurn, in whose service he had opportunity to develope his musical talent. This was observed by the prince-archbishop of Saltzburg, who in 1743 appointed him one of his court musicians; subsequently gave him the office of principal violinist and composer in his chapel; and finally, in 1762, made him his vice-kapellmeister. In November, 1747, he married Maria Anna Pertlin, and the bridal pair were counted the handsomest couple in Saltzburg. They had seven children, of whom only two survived their infancy. One of these, Maria Anna (the "Nannerl" to whom her brother addressed, under this pet name, countless loving letters), was born in August 29, 1751; was the companion of this brother's early studies and first journeys; subsequently became a most esteemed pianoforte teacher at Saltzburg; then married an officer of the court, at whose death she returned to her profession; and died at an advanced age, totally blind. Leopold Mozart's travels with his son are recounted in the notice of this master's career; he retained his engagement under a change of archbishops in 1772, and his new patron, wholly wanting in the liberal spirit of the first, complained so severely of his long absences from his duties, that he was obliged to forego the satisfaction of accompanying his son, and remain in the fulfilment of his office. He was a devout but quite unbigoted Roman catholic; he considered the prodigious genius of his son to be a miraculous manifestation of the power of the Creator; and he felt it a religious duty to foster and develope this genius, and to bring it to the knowledge of the world. To his admirable technical training, and scarcely less to his excellent moral culture, may mainly be ascribed the transcendant greatness of his son, whose pre-eminent powers might, but for the father's care, have remained undeveloped; and this alone is enough to command for Leopold Mozart the veneration of all musicians. His detestation of vulgar manners made him hold aloof from associates of his own rank, while persons in a superior station equally disdained to make him their companion; and thus his familiar circle was extremely circumscribed, and comprised only those whose society was a constant good example to his children. His services to the archbishop were ill paid, but very arduous. He had to write music for all public occasions in the cathedral, in the palace, and in the town; he left in MS. twelve oratorios and many minor pieces of sacred music, thirty symphonies, a vast number of pantomimes, marches, and dances; some operas are also ascribed to him, but it seems incorrectly. His only published music consists of six trios for string instruments, and twelve pieces for the harpsichord. His compositions are described by Schubart as antiquated in style, but profound, and rich in contrapuntal contrivance. He was well esteemed as a violinist, and his instruction-book for his instrument, "Versuch einer gründlichen Violinschule," is pronounced by most competent judges to be the best work for its purpose of the time when it was produced. It was first published in the year of his son's birth, twice reprinted

in Germany during the author's life, and again nineteen years after his death; and it has been translated into French and English.—G. A. M.

MOZART, Wolfgang Amadeus (baptized Johannes Chrysostomus Wolfgang Gottlieb, named in his first publications J. G. or Johann Gottlieb, but always called in after life as at the head of this article), was born at Saltzburg, January 27, 1756, and died at Vienna, December 5, 1791. His unparalleled musical organization was first manifested in the delight with which he listened to his sister's practice on the harpsichord, and the pleasure he had in finding out the consonances on that instrument, in 1758; his father began in 1759 to teach him to play, his daily lessons varying from half an hour to an hour in length; and in 1760 he composed melodies, which his father wrote down from his dictation. His exquisite sensitiveness to quality of tone was evinced in his repugnance to the sound of brass instruments; believing which to be affected, his father thought to dispel it by obliging him to listen to the notes of a trumpet, but the effect upon his nerves was so violent, that he would have fainted had not the performance been discontinued. Schachtner, the trumpeter in the chapel of the archbishop of Saltzburg, was an intimate friend of the Mozart family; his cheerful and genial nature seems to have supplied the single thing that was wanting in the character of Leopold Mozart to make him an all-sufficient companion for his son—the capability to become a child with him; and thus he, as his playmate, found, in sharing his games, fresh opportunity for admiring his genius. The urchin was despotic in requiring that music should form an element of every sport in which he engaged, and would not allow the archbishop's trumpeter to carry a toy across the room, except he stepped in time and whistled a march the while; and he accompanied all his own motions throughout the game, with improvised melodies appropriate to the action. So eager was the boy's yearning for affection, that he would, many times in a day, ask his companions if they loved him, and would weep bitterly if in jest they made him a negative answer. But more than to any one, was his doating fondness shown to his father, and this, the strongest sentiment of his infancy, was matured, not weakened, in his manhood. In 1762 Leopold Mozart obtained leave of absence, to travel with his two children for the exhibition of their talents, and he took them to Munich, where they played before the elector, and were the astonishment of every one. Then, as always, Nannerl took more pleasure in the admiration excited by her brother, than in the just praises bestowed upon her own performances. In the September of the same year the party went to Vienna, and on the way thither visited a Franciscan convent at Ips, where the little Wolfgang astonished the holy fathers by his wonderful dexterity and judgment in playing on the organ. The court of the Emperor Francis I. was notable for musical taste, and the singular ability of the wondrous child found ready and warm appreciation there; but the genuine feeling for art which distinguished the emperor, in setting a fashion, gave rise to no little affectation; and Mozart showed his quick discernment and the truthful simplicity of his character, by his prompt perception of the real or feigned connoisseurship of his listeners, by playing nothing but dance tunes in the latter case, and by executing pieces of deep musical purport in the former. He was immensely fondled by the empress, and the archduchesses, children like himself; and the musicians who frequented the court, with Wagenseil at their head, were charmed to recognize his prodigious powers. Nannerl was attacked with scarlet fever, and Wolfgang caught it from her. On their recovery the father took them to Presburg, where they won fresh applause; and returned with them to Vienna, at the beginning of 1763. After a brief sojourn they went back to Saltzburg, where the quiet discipline of home was resumed. The interruption of this by their journey had not broken in upon young Mozart's studies, the pursuit of which was the greatest pleasure of his still childish life. Almost untaught, he had already acquired such facility on the violin, that when Wenzel, a friend of his father, brought to the house some trios he had just finished, for trial with the father and Schachtner, this seven year old stripling amazed them all, by sustaining the second violin part at sight, with complete efficiency.

A more extensive journey was undertaken in the July of this year, when the elder Mozart started with his children, first to Munich, and thence, resting at each of the small courts on the route, to Paris. Wolfgang's facility in all kinds of musical exercise, found everywhere fresh opportunity to prove itself; his almost instantaneous command of the pedals of an organ was matter of wonder to the ablest veterans; and his faculty of improvisation was incredible to any who did not test it. In November he reached the French capital, where he was idolized as he had been in Vienna; the Baron von Grimm introduced him at Versailles, and he was loaded with endearments by the queen and her ladies. At Paris his first publications appeared; they are two sets of two sonatas, the first dedicated to the queen of France. The father and children next came to England, where they arrived April 10, 1764. Their reception was most cordial, and they found a good friend in Christian Bach, who, holding an appointment at court, had the means of introducing them to George III. In August the father being ill, so that he could not bear the sound of the harpsichord, Wolfgang occupied himself with the composition of his first symphony, of which his sister copied the orchestra parts as he finished the score, sheet by sheet; and this was played at his public concerts. Such wonder was excited by the precocious child, and such natural doubts were entertained of the verity of the stories related of him, that Danes Barrington, F.R.S., visited him for the purpose of putting his powers to the severest proof, and wrote a paper (printed in the Philosophical Transactions of the Royal Society) describing his marvellous passage through the ordeal. Among other tests he gave the boy a single word—such as "affetto," "perfido"—for the theme of a song, and was enchanted to hear him extemporize an aria, full of expression, and truthful to the sentiment he proposed. The following advertisement from the *Daily Advertiser* of May 7, 1765, exemplifies the position of the Mozart family, and the state of music in England while they were here:—"*Mr. Mozart*, the father of the celebrated young musical family, who have so justly raised the admiration of the greatest musicians of Europe, intending at the end of the month to leave England, proposes, before his departure, to give to the public in general an opportunity of hearing these young prodigies perform, both in public and private, by giving, Monday the 13th of May, a *Concert*, which will chiefly be conducted by his son, a boy of eight years of age, with all the overtures of his own composition. Tickets may be had, at 5s. each, of Mr. Mozart, at Mr. Williamson's, in Thrift Street (now No. 15 Frith Street), Soho; where such ladies and gentlemen who choose to come themselves, and take either tickets or the sonatas, composed by this boy and dedicated to her Majesty (price 10s. and 6d), will find the family at home every day in the week, from twelve to two o'clock, and have opportunity of putting his talents to a more particular proof by giving him anything to play at sight, or any music without a bass, which he will write upon the spot, without recurring to his harpsichord." The concert took place at Hickford's rooms, Brewer Street, Golden Square. It was thus announced:—"For the benefit of Miss Mozart of *thirteen*, and Master Mozart of *eight* years of age, prodigies of Nature, A concert of music, with all the overtures of this little boy's own composition." The Mozarts left England in July; they then went through Artois and Flanders to Holland; remained some time at the Hague—where the princess of Orange was a kind patron to the children, and where they were both laid up with another serious illness—and stayed at Amsterdam long enough for Wolfgang to write a symphony for performance at the installation of the stadtholder. After this they revisited Paris; and proceeded thence, through the chief towns of the south of France and Switzerland, back to their own country, arriving once more at Saltzburg in May, 1766. The fame of Wolfgang's foreign successes had preceded him, and he was now regarded with peculiar interest by his townsmen. The archbishop was doubtful of the marvellous stories of the powers of the boy-composer; and, to verify his reputation, he set him to write an oratorio—probably of less than an hour in length, to form portion of some occasional church service; and to preclude his receiving any assistance in the labour, he locked him up for a week in a chamber of the palace, allowing him to communicate with no one but the servant who brought him refreshment. Little Mozart completed the work within the period; and it was performed in the cathedral, to the equal delight of his taskmaster, and astonishment of all who could best judge its merits. He now went through a course of study, under his father's assiduous direction, of the works of the great Italian contrapuntists and of the German composers who flourished before his own time, save only those of Sebastian Bach, with which he made no acquaintance until a later period. The cantata



of his composition, "Apollo and Hyacinthus," performed at the university, shows that he not only gathered knowledge from the works of the old masters, but improved the acquisition by practical exercise of his powers.

In September, 1767, the family again visited Vienna. It is represented that the artists there resident were jealous of the boy's reputation, and that his father's utmost diplomacy was needed to counteract their machinations against him. An attack of the small-pox not only disabled the children for a time from appearing in society, but was a fresh obstacle to their reception when they recovered. Joseph II., however, no less kindly disposed than was his predecessor towards the boy, thought to give him an opportunity of refuting all aspersions of his ability, by commanding him to write an Italian opera, for performance at the imperial theatre. Affligio, the manager of this establishment, and also the librettist, furnished young Mozart with the words of "La Finta Semplice," which he straightway set to music. Endless stories are preserved of the cabals of those artists, who are supposed to have been jealous of a child taking their slowly earned position in public esteem, to prevent the production of this work, which, from whatever cause, was never represented. To console him in some degree for his disappointment, Dr. Mesmer, the magnetist, gave him a German opera to set, "Bastien und Bastienne," which was privately performed by a company of dilettanti at the doctor's residence. It is an important sign of the versatility and ripeness of the composer's powers, that these two dramatic attempts are severally characteristic of the Italian and German styles of music; "La Finta" being based upon the Italian models of the day, and "Bastien" being utterly opposed to them in manner and expression. A further solace to the poor boy, was an engagement to write a mass and other pieces for the inauguration of the church of the orphan asylum, the performance of which he directed in person. With all its vexations, the present was by no means a profitable sojourn to the Mozart family; and the father being required for the discharge of his duties at Saltzburg, was obliged to return thither with his children, at the end of 1768. Little Mozart received the appointment of concert-meister from the archbishop—equivalent to that of leader of the band, or principal violinist, in England—which, however, he held without salary until the beginning of 1772, when the annual stipend of one hundred and fifty gulden was granted to him.

In the last century, it was indispensable to a musician's acknowledgment by the world, that he should visit Italy; accordingly, after a year's preparatory study, Wolfgang started with his father, at the end of 1769, upon a journey to the land in which the highest musical honours were to be won. His success in Milan, where he passed the first months of 1770, was such that, boy as he was, he received the commission to write an opera for performance during the ensuing carnival. At Bologna he was a candidate for membership of the Philharmonic Society; to obtain which he was required to undergo a most rigid examination, and to write an extremely elaborate exercise; and he not only gained his diploma with commendations almost unprecedented, but won the esteem of Padre Martini, the most learned contrapuntist of the age, which he accounted the greatest honour he could achieve. He subsequently submitted to a similar test, with like success, at Verona. At Bologna he made the acquaintance of Farinelli, then living in princely retirement, whose conversations are supposed to have had due influence in maturing his exuberant feeling for dramatic expression. The celebration of Passion week in the pontifical city was an irresistible attraction to the pious Leopold Mozart, who went thither with his son, to witness the solemnities of this occasion. It was then that Wolfgang performed the famous feat of transcribing Allegri's Miserere from memory, the use of which had previously been restricted to the pope's chapel, the singers being forbidden, under pain of excommunication, to carry copies of their several parts out of the sacred building. The effect of this music results far more from the manner of its performance, than from its own merit, so much the greater was the difficulty of recollecting it, unmarked as it is by any prominent melodic, harmonic, or contrapuntal feature. Still, one hearing sufficed to enable the youth to write it out, and on listening to its repetition on the following day, he so perfected his copy, that, when it was subsequently compared with the original, there was not found the discrepancy of a single note between the two. Thus ended the restricted use of Allegri's Miserere. At Naples, Mozart's improvisation and his harpsichord playing were ascribed to the effect of magic —natural science was not then a popular study in the south of Italy—and he was obliged to withdraw a ring from his finger, to prove that this was not a charm, to give such strength and agility to his left hand as had never before been witnessed. Lady Hamilton, the first wife of the English ambassador, was famed throughout Europe for her playing; and her recognition of Mozart's talent, was a sanction for the applause of all the dilettanti of the city. Returning through Rome, he was there created a cavaliere by the pope, with the order of the Golden Spur—the same that had been conferred upon Gluck—but he never asserted his title out of Italy. He reached Milan again in October, that he might consult with the singers during the composition of his opera. This initiation of his dramatic career was "Mitridate, Re di Ponto," which was produced on the 26th of December, and had the extremely rare fortune of twenty successive representations. There is a notable foreshadowing of the composer's utmost greatness in this remarkable work, which, though it embodies many of the conventionalities of the time, contains also some strokes of genius eminently characteristic of Mozart, which are as fresh now as when they fell from the passionate imagination of the boy-master. After visiting Venice and some other cities, father and son returned to Saltzburg, in March, 1771; but Wolfgang was recalled to Milan, to compose (for the marriage festivities of the Archduke Ferdinand) "Ascanio in Alba"—an opera in extent and importance, though, from some nice distinction in the plan, classed as a serenata. It was produced on the 19th of October, on which occasion the liberality of the veteran Hasse, whose last opera was written for the same celebration, was conspicuously shown in his expressed opinion of Mozart. Once more at Saltzburg, Wolfgang wrote another serenata, "Il Sogno di Scipione," for the installation of the new archbishop, March 14, 1772. He again returned to Milan in October, probably taking with him the oratorio of "Betulia liberata" for performance in Padua, the composition of which is assigned to this year. At Milan he wrote "Lucio Silla," for the carnival, and it was produced, December 26, with still greater success than had attended "Mitridate."

Mozart's brilliant career in Italy was succeeded by two years of quiet, but not of inaction, in his native town. In the course of 1773 he went with his father to Vienna, in hopes that one or both might obtain some lucrative appointment; but, failing in this design, they made a brief stay. As deputy for his father, he had to furnish many pieces of more or less importance for the cathedral of Saltzburg; besides which he composed several symphonies at this period, and numerous detached songs, including the grand dramatic scene of "Andromeda." He wrote also, in 1774, the comic opera of "La Finta Giardiniera," a work described as presenting a great advance upon those he had written in Italy. He went with it to Munich, where it was produced on the 14th of January, 1775, with even greater applause than had greeted his previous works. Its success interested the elector to hear a composition of Mozart in another style; and he commanded him, at a short notice, to write a motet for his chapel; this piece, in the severe contrapuntal school, the composer subsequently sent to Padre Martini at Bologna, as an example of his progress. Mozart and his father were summoned back to Saltzburg, to prepare for the reception of the elector of Cologne, in honour of whose visit to the archbishop, Wolfgang had to write a serenata, "Il Re Pastore," which, hurriedly as it was produced, appears to have highly merited its cordial reception. In the course of time he became impatient of his position in the petty town, which was no field for his powers; the archbishop he served, even more than his predecessor, wanted confidence in Mozart's talent; and many circumstances combined to render his life irksome to him, thirsting as he was for the distinction which he felt he only needed opportunity to gain. He asked therefore for another leave of absence, which was denied him; and he then besought his dismissal, which was granted. The temerity of such a request gave great umbrage to his patron, and his father was involved in the disgrace at the archbishop's court, which Wolfgang thus brought upon himself. The prudent Leopold, however, had the address to creep again into favour; but, forbidden to be his son's companion, he resigned this duty to his wife, enjoining that Wolfgang should acquaint him with the minutest details of what occurred in his progress, so that he might be enabled to advise him in every step of his career. In September, 1777, Mozart set forth as full of hope as of genius. At Munich, notwithstand-

ing his former success, his application to the court for an appointment, was dismissed with cold excuses; and at Augsburg, infinitely as he delighted the best judges by his performances on the pianoforte and organ, when he gave a concert, he scarcely cleared its cost. At Mannheim, a new world was open to him, in the acquaintance of Wieland and other of the most eminent masters of German literature; and he formed the idea that he might advance his art and honour his country, were he to set a German opera, of which one of these great men would supply the text. Anxiously as he strove for the accomplishment of this design, he strove in vain; and his stay at Mannheim offering him no prospect of employment, it became necessary that he should resume his journey before his small means were exhausted. Nevertheless, he showed the strongest disinclination to leave the place, and repeatedly deferred his departure. The explanation of this anomalous conduct was made at length in a letter to his father, acknowledging his love for Aloysia Weber, the daughter of a poor music copyist and prompter, a girl of fifteen, possessing a remarkable voice and great talent for singing. Mozart conceived the wild scheme of travelling to Italy with the Webers, where he fancied Aloysia and himself would both find a career open to them; but his father saw no likelihood of success in the project, and felt the repugnance, natural to his reserved character against the connection; he therefore urged, with his utmost vehemence, Wolfgang's immediately setting out for Paris; and the lovers parted with mutual assurances of eternal constancy. Mozart left Mannheim in March; but a very different fortune now awaited him in the French capital, from that which greeted him when he appeared there as a child. Persons could be amused by, if they could not appreciate, the prodigious performances of the boy of eight years old; but the sterling merit of the matured artist of two-and-twenty taxed their powers of perception to an inconvenient extent, and their responsibility of opinion to a greater extent than they chose to incur; even the Baron von Grimm, whose introductions were of value to him before, though he now proved himself a friend by rendering him pecuniary assistance, was of no service in furthering his artistic interest. He obtained recommendations to the influential, but was kept waiting in their anterooms, and was wearied and irritated by their broken promises and their unrecognition of his ability. A better courtier might have turned to useful account opportunities that Mozart allowed to pass him; especially the acquaintance of the Duke de Guines, a flutist, to whose daughter, a harpist, he gave daily lessons in composition; but he seems to have resented the illiberality of this patron, and illiberal patrons brook not resentment. He wrote successively for the Concerts Spirituel a choral work (a Miserere), a concertante, and a symphony; a portion only of the first of which was performed, the second was wholly withheld, and the last was given in July, with distinguished applause. On the 3d of this month, the death of his mother plunged Mozart into deep affliction, and incapacitated him to enjoy the success of his symphony so short a time afterwards. He built much upon the interest of Noverre, the ballet-master, to procure him the text of an opera; but while he had constantly to furnish the man of steps with dance tunes to keep his interest alive, this interest was never exerted in his favour. One, and one only advantage, Mozart derived from his disappointing sojourn at Paris—the experience of the great controversy between the German and Italian schools of dramatic music, conducted by the partisans of Gluck and Piccini, then raging at its height—an experience which must have made him sensitive to the merits of both, and which must have had a deep effect in perfecting his own views of dramatic art. The cathedral organist and the kapellmeister of Saltzburg both died while Mozart was away; it was not without exercise of the diplomatic address which marked all his movements, that the father was able to obtain the present grant of the first office for his son, and the promise of the kapellmeistership, for which he was deemed too young, but which was to be reserved for him. Having gained these important points, he commanded Wolfgang's immediate return. Mozart's dislike to resume the old life of Saltzburg, was somewhat mitigated by the provision in his engagement, that he should have leave of absence, to fulfil any contract he might obtain to write an opera for another town; and further, by his father's lively representation, that the salary he was now to receive was indispensable to relieve the family from the embarrassment in which the affairs of recent years had involved them. Though he set off homewards, however, he could not leave behind him his reluctance to reach the distasteful place; and he took advantage of any pretext for lingering on the road. At Mannheim, he strained every energy to procure some fixed appointment; and he began the composition of a monodrama, called "Semiramis," in the form of those of Benda, consisting of spoken declamation accompanied after the manner of recitative; but he could not procure its performance. The Webers had removed to Munich, which was, of course, reason sufficient for his taking this city in his route; he wrote a grand aria for Aloysia, to display the specialities of her voice and style, and went to her, all confident in the warmth of his reception. When he entered the room, the fickle fair one feigned not to know him. Stung, but not cast down by this treatment, he went to the pianoforte and sang with careless accent, "I quit the girl gladly who cares not for me," and departed the house, leaving her a stranger to the undercurrent of his true emotions.

He reached Saltzburg, and entered on his new duties there, in January, 1779. During the next two years, he wrote very extensively for the church, and composed also the opera of "Zaïde," first published in 1838. With extreme joy, he accepted a commission to write an opera for production on the elector's birthday, at Munich, in January 29, 1781. This remarkable composition, an enormous advance upon all that had preceded it, was "Idomeneo," in which we have to admire the wonderful dramatic power, and the first manifestation of the art of orchestral colouring, which owes its origin and its perfection to Mozart. It was completed with immense rapidity, rehearsed with enthusiasm, and produced with triumph. What must have been the rapture of the experienced father, who had procured leave to witness the first performance, at hearing this new application of the art, whose extreme resources he believed he had fathomed, what his exultation at knowing his darling son and his pupil to be the author of the universal delight which expressed itself around him! Mozart drew hopes from this success, that his long unpropitious fortune might change, and he sent for some of his masses from Saltzburg, and composed an offertory, a Kyrie, and a serenade for wind instruments, believing that such proofs of his readiness, appearing at a time when general opinion was favourable to him, might lead to his obtaining some appointment which would enable him to resign the one he held under the archbishop; but these hopes, like many others his sanguine temper had conjured up, waned in the reality of this appointment. He was obliged to leave Munich by an order to attend his patron at Vienna, where he arrived March 16, 1781. Henceforth the Austrian capital was his abode, the place above all others best suited for the gratification of his personal and social wants, best suited for the exercise of his genius; and though the circumstances were uncongenial, which now forced his appearance in the city where the brightest portion of his career was to be accomplished, it was not long before he freed himself from their restraint. In the palace of the archbishop, Mozart was compelled to dine with the cooks and lackeys, and when required to exercise his talent before the guests of his patron, was called upon as though this were the duty of a menial, instead of the function of an artist. Such indignities galled him beyond his capacity of endurance, and he protested to the archbishop against the unbecoming treatment he experienced, who retorted that he might always leave what he did not love, but must not complain of what he held, and accordingly the cathedral organist and kapellmeister murmured no more, but resigned his offices at the beginning of May. The moment of his enfranchisement was unlucky, insomuch as it occurred during the season when the fashionable world was absent from Vienna, and a chance of obtaining pupils was consequently very slender, and yet Mozart had no other resource. Matters, however, improved for him, when in August he was engaged to write the "Entführung aus dem Serail." This commission owed its origin to the emperor's weariness of the long succession of Italian operas that monopolized the court theatre, and his desire for such change as the setting of a German libretto might present. The novelty of the task was alone enough to make it seem difficult, but Mozart, whose desire to write for the stage was unconscious of an obstacle, eagerly undertook while others considered, and the duty of composing the German opera was consequently confided to him. Many accidents procrastinated the performance of the work, until July 12, 1782, when it was given with entire success. The composer's faculty of creating character is notably evidenced in this opera, in which *Osmin*, the gardener, is as perfect an indi-

viduality as any personage that has been brought upon the lyric stage. In December, 1781, Mozart was called by the emperor to a trial of skill as a pianist, with Clementi, who then made his first visit to Vienna, and strange to say, though his powers of manipulation were extraordinary, revealed none of those higher qualities for which his playing is now famous; the triumph of the Saltzburger was, therefore, decisive. Mozart had found out Mad. Weber—the mother of his faithless Aloysia—who now kept a lodging-house, and associated her other three daughters with herself in its management; he became her tenant, and though he had ample opportunity to observe the disorder of the household, he found himself the subject of many kind attentions from all the family, and especially from the second daughter Constanze. The accounts he sent his father of his new relationship with this family, moved the worst apprehensions of the good old man; jealous as he was at any disrespect of his son, he had quailed under the rupture with the archbishop, which had suspended all present means of Wolfgang aiding him to liquidate the heavy liabilities before alluded to; and he foresaw, in his son's connection with the Webers, what would prevent his ever deriving advantage from Wolfgang's future earnings, confident as he still was, that the day of good fortune would arrive to him. Obedient to his father's counsel, Mozart left his lodging at Mad. Weber's, but he left his heart behind him, and he consequently married Constanze on the 4th of August, 1782. Aloysia had become the second wife of Lange the actor, and had gained a high position as a vocalist, and she now had all the advantage of Mozart's union with her family, in his writing pieces for the display of her peculiarities; those detached arias, for example, which demand the free use of the exceptionally high notes of the extreme of the soprano register, were composed for her.

Prince Esterhazy spent a few months of every winter in Vienna, whither Haydn accompanied him, whose acquaintance Mozart made on one of these occasions. They became the warmest friends, addressed each other as "thou"—which, under the excessive formality of manners then prevalent, was a privilege of affection permitted only to the nearest connections—Mozart commonly spoke of his great predecessor and successor by the title of Papa, and each acknowledged the deepest artistic obligations to the example of the other. The well-known dedication of the six violin quartets, printed in 1785, is a token to the world of the veneration with which our hero regarded his illustrious compeer. Of a most vivacious temper, Mozart relieved his intervals of labour by the gayest enjoyment; he was passionately fond of dancing, and delighted still more in the personification of characters at the masquerades then greatly in vogue; he was peculiarly successful in his assumption of *Harlequin;* and his lively wit made the part he bore in these entertainments, as amusing to others as it was diverting to himself. He was free of hand as he was light of heart, and never met an acquaintance who was under pressure for money, but that he gave him all he had, often regardless of his father's strong claims upon his purse, nay, regardless of the requirements of his own household. Eager as he was in his pursuit of pleasure, still Mozart never fluctuated in his duties to his art, repeatedly assuring his father in his letters, that he suffered nothing to prevent his writing for a certain number of hours every day. The world has all the advantage of this assiduity; comparatively very little of it accrued to poor Mozart, who, more often than not, gave away his compositions to the persons for whom he wrote them, and thus derived no profit from their publication. It is strangely contradictory to this carelessness of the fate and the proceeds of his works, that from February 9, 1784, till November 15, 1791, he kept a register of every piece he wrote, inscribing therein the initial bars of each, with the date of its composition. That his love of gaiety was an exception from the general tenor of his mind, is proved by his process of composition, which he was more than once led to avow; this was, to perfect a piece, even to its minutest details, in his mind, before he committed a note to paper; and the almost total absence of erasures and corrections in his manuscripts, obviously corroborates his own account of his practice in writing. He was devoutly religious, but, as was the case with Haydn, his piety had a most cheerful influence upon him. We may wonder that his very voluminous ecclesiastical compositions, produced under this tone of mind, should for the most part be marked by a lightness of style which degrades them far below the rest of his works; and we wonder the more at this, when we remember that in some few instances his sacred music rises to the highest pitch of sublimity. It appears, however, that what was then commonly written for the service of the Roman church, was either of the most frivolous or of the most pedantic character, and Mozart's contributions to the questionable store, should be judged by this criterion rather than by the standard of his other productions. As an example of his piety, may be cited the vow he made when he was first about to become a father, that he would write a mass if his wife had a happy issue from her sufferings, which vow he kept when his first son was born, in 1783, and he presented the composition to St. Peter's church, in his native town. Equal to his religious conviction, was his enthusiastic zeal for freemasonry; he became a mason shortly after his settlement in Vienna, and he ceased not in the earnestness of his persuasion of his father to join the order, until he prevailed upon the beloved nurturer of his genius to procure admission to the St. Joseph's lodge, of which himself was a member, during the worthy Leopold's last visit to Vienna in 1785–86, for which occasion Mozart composed "Üeb' immer Treu," a standard masonic song in all the lodges on the continent. Mozart paid a visit to Saltzburg, with his wife, from July till October, 1783. Free now from the vexations of his engagement to the archbishop, he wrought at his art no less assiduously, and with far more self-satisfaction, than when he held office in this town. Besides composing the mass already named, he drew up the programme of a comic opera, "L'Oca del Cairo," the greater portion of the music of which he wrote after his return to Vienna; but the work, never completed, was not printed until 1860.

Passing over productions of minor extent, where none can be considered as of minor importance, we come to the oratorio of "Davidde penitente." Mozart was requested to write a work for performance at the annual concert in 1785, for the benefit of the widows of musicians in Vienna; but at so short a notice that even he, prodigiously rapid as was his power of creation, had not time to accomplish what was proposed. He planned, therefore, a shorter work than was at first intended; incorporated in this two pieces, adapted to other words, from his votive mass of 1783; wrote the remaining movements; and thus completed the composition in time for the charitable occasion for which it had been asked. "Der Schauspiel Director," an operetta for the display of the diverse singing of Mesdames Lange and Cavalieri, who divided the favours of the Viennese public, was composed by Mozart for performance in the palace at Schönbrun, in February, 1786, and its merit consists in the happy manner in which the specialities of the rivals are contrasted. "Le Nozze di Figaro" was the next dramatic work that engaged him. Beaumarchais' comedy, then popular on every stage in Europe, was proposed as a subject by Mozart; the emperor had prohibited the representation of a German translation of the original piece, on account of its immoral tendency; satisfied, however, with the Italian version, and pleased with the music, he authorized the performance of the opera, and it was given May 1, 1786. Notwithstanding the imperial mandate, the cabals of the Italian composers—who were united in a clique against Mozart, and who leagued with them their compatriots, the singers of the theatre—raised difficulties, almost insuperable, to the production of this masterwork; and when their machinations were so far overcome that the opera was brought before the public, their malice still worked to its prejudice, in the designedly inefficient performance that was rendered of the music. It was, nevertheless, received with immense applause, but still, the power of the opposition to Mozart behind the curtain was so strong, that the opera was performed but nine times during the first year, and it was not revived in Vienna until July, 1789. The characters of *Susanna* and *Basilio* were originally sustained by our compatriots, Anna Selina Storace and Michael Kelly, who were distinctly not in the cabals against the composer and his work. Mozart formed a warm friendship with them, as well as with Stephen Storace, then in Vienna with his sister; and upon their persuasion, formed a design of coming to London, which, however, he did not fulfil. This design was prompted by the annoyances associated with the production of "Figaro." Mozart was dissatisfied with his position in Vienna as a pianist and teacher, and knowing his own claims to a different and a higher estimation than that in which he stood, he desired to locate himself where these claims would be recognized. The reproduction of "Figaro" at Prague, and its enthusiastic reception there throughout the entire winter,

proved to him that he might find appreciation, without the long journey proposed to him by his English friends; and he accordingly visited the Bohemian capital in the spring of 1787. Never, since he had ceased to be an infant wonder, had he been so cordially welcomed as now; in private, the highly cultivated dilettanti vied with the artists in acknowledgments of Mozart's genius. He seems never to have felt so happy as at this time, when he first knew himself to be thoroughly understood; and he joyfully accepted a commission to write an opera for the theatre, where he was sure that equal justice would be done to him before and behind the curtain, and he set to work on his dramatic masterpiece with a confidence of success, such as he can have felt on no other occasion. "Il Don Giovanni, ossia il Dissoluto punito" was here first performed, October 29, 1787, and its reception was worthy of the work that was to stand at the head of all dramatic music. The story is well accredited of the overture having been written during the night prior to the production of the opera; and this proves Mozart's strong aversion to the act of writing, which induced him to postpone till the latest moment the putting his ideas on paper, and it confirms the account, already given, of his habit of completing every composition in his mind before he wrote a note of it. The fame of this triumph preceded him to Vienna, and it may have been in consequence of so great an accession to his renown, that the emperor gave him the appointment of chamber musician, in December, which, however, carried but a salary of eight hundred florins. "Don Giovanni" was reproduced in Vienna, May 11, 1788; and for this occasion, partly to conciliate the singers, partly to meet the public taste, Mozart wrote most, if not all of the pieces, which form the Appendix to the first edition of the opera. His evil genius seems to have hovered over the Italian theatre in Vienna, for now again he was unsuccessful, though the great work which failed in the Austrian capital, had already elicited, in several other German cities, such applause as may be said to have prognosticated its universal and deathless popularity. Mozart's elastic nature rendered him insusceptible of discouragement; thus, the multiplicity of his productions in the course of this year, each a masterpiece in the department of art to which it belongs, exceeds anything ever accomplished within the same time. Especially must be noticed the composition of the three symphonies in E flat, in G minor, and in C (named "Jupiter" in England), completed within the period of six weeks, between June and August; and these, which may be classed respectively as the loveliest, the most impassioned, and the grandest works in instrumental music, were not the only achievements of his genius during the brief interval in which, amazing to relate, he also produced several smaller pieces. They were written, as were other of his symphonies, his concertos, and many of his detached arias, for his concerts; these consisted almost wholly of his own music, generally included a new composition, and always terminated with an extemporaneous performance, to which Mozart's never-failing invention, his limitless command of a composer's resources, and his singular mechanical facility on the pianoforte, gave surpassing interest.

Baron van Swieten, a distinguished lover of music, whose name is also conspicuous in the biographies of Haydn and Beethoven, was at this time enthusiastic for the introduction of Handel to the public of Vienna. With the co-operation of other noblemen, he organized a series of gratuitous performances of the master's works, and as these were given in a hall in which there was no organ, he justly deemed it necessary to make some substitution for the extempore part on this instrument, that was a prominent feature when the compositions were played under the author's direction. He accordingly engaged Mozart to write additional orchestration, that should supply the place of the organ, for "Acis and Galatea," which was performed in November, 1788; for "Messiah," which was brought out in March, 1789; and for the "Ode for St. Cecilia's day," and "Alexander's Feast," both of which were played in July, 1790. The treatment is admirable of all of these, but in the case of "Messiah," it is such an inspiration as betokens one of the happiest moments of a master, capable in every respect of making such descant upon the mighty original. After the production of "Messiah," Mozart accepted the invitation of Prince Lichnowsky (famous as Beethoven's patron), to accompany him to Prague, Dresden, Leipsic, and Berlin. Passing over his success in the other towns, his reception at Leipsic must particularly be noted, as also the rapture with which he examined some of the vocal compositions of Bach, which were shown to him at St. Thomas' church, and with which he then first made acquaintance. At Berlin, Frederick William II. gave him the kindliest welcome, heard him play many times, and sought to attach him to his court as kapellmeister, with a salary of three thousand thalers. This must have been a dazzling offer to Mozart, whose means of existence were so precarious as to keep him in ceaseless anxiety; still, considering himself bound to Joseph II. by the favours he had experienced, he refused the king's offer, who would not however be denied, and gave him a year to reconsider his answer. On his return to Vienna in June, Mozart wrote, and sent to the king, the quartet in D (the first of the three remarkable for the prominence of the violoncello part, on which instrument Frederick William II. was a proficient), who acknowledged the attention by remitting a munificent present to the composer. With some difficulty, Mozart was persuaded to represent to the emperor the liberality of the Prussian king, in the hope thus to elicit a lucrative engagement in Vienna; but he was so little of a diplomatist, that he returned from his imperial audience empty-handed as he went to it. It was by the emperor's command, however, that he composed "Cosi fan Tutte," which was performed January 26, 1790, when it met with much the same fortune as Mozart's previous Italian operas in the Austrian capital. The death of the emperor Joseph and the succession of Leopold II. to the throne, made a signal difference to the artists who had been favoured by the former, and Mozart seriously felt the change. The almost constant ill-health of his wife, not only induced disorder in his domestic economy, but involved him in endless expenses that were far beyond his ability to meet, and thus caused him a twofold never-ceasing anxiety. Hoping so to be relieved from his pecuniary embarrassment, he applied for the offices of instructor to the imperial princes, and second kapellmeister, and was refused them both. Subsequently, however, he obtained the appointment of organist to St. Stephen's cathedral, but too late for him to derive benefit from its emolument. His cares so preyed upon his spirits as to stifle his creative power. He went to Frankfort at the time of the new emperor's coronation there in October, thinking that the general excitement might conduce to the success of a concert, at which, however, he gained nothing but admiration, and he won no more solid advantage at either Mannheim or Munich, which he visited on his way home. At the beginning of 1791, Salaman the violinist, proposed to Mozart and Haydn to come to London, to compose for the Professional Concerts, which he directed; and it was arranged between the three, that Haydn, because of his more advanced age, should first visit this country, and that Mozart should succeed him in the following year. Bitter was Haydn's grief, when he here received the sad tidings that told of the frustration of this arrangement.

The time arrived which was to close the season of Mozart's comparative inactivity. Some Hungarian noblemen now subscribed to allow him a pension of one thousand florins, on condition that he supplied them annually with a certain number of compositions; and this he felt to be the dawning of a better fortune to him than he had ever enjoyed, since it would secure him from want, and insure him appreciation of his works. In July, 1791, Schikaneder, manager of the Theater an der Wien, in which he was also an actor, besought him to compose a German opera; and that he might the more control him in the conduct of the work, prevailed on him to reside with him while engaged upon it. The society Schikaneder kept, and his manner of life, were extremely licentious; and Mozart's temporary abode in such questionable quarters gave rise to the otherwise groundless statements of his dissipated habits. The opera composed under these circumstances was "Die Zauberflöte;" the design of the libretto was to symbolize the principles and customs of freemasonry, and this gave the task of its production a peculiar interest to Mozart, whose attachment to the order was, as has been shown, like a second religion in him. Thus incited, he brought his profoundest thoughts to bear upon the subject, which accounts for the elaborate character, distinct from that of his other dramatic music, which pervades the work. On the other hand, the manager-actor was despotic in respect of all the music of the part of *Papageno*, to be sustained by himself, which he insisted should be in the lightest possible style; and he compelled the yielding composer to rewrite several of the pieces many times, before he was satisfied of their simplicity. This opera was still in progress, when Mozart was visited by the intendant of Count Walsegg, a nobleman who desired the reputation of being a composer; the

count's wife had died, and he wished to be supposed to write a Requiem for her, and sent to commission Mozart with the composition, stipulating that he should resign the credit of its authorship to himself. The visit of the count's agent was attended with circumstances of great mystery. Mozart's anxieties had strongly predisposed him to the infection of an epidemic then prevalent, from which he was slightly suffering. This added to the depression of his spirits, which was the natural reaction of the over-excitement of his life at Schikaneder's; his imagination thus disturbed, he regarded the proposed commission as a preternatural warning, and he undertook it with the presentiment, that the Requiem he was to write would be for his own obsequies. So deeply interested was he in this new task, that he entered upon it while he was still busy with the "Zauberflöte," and the solemn earnestness with which he regarded it, is amply evidenced in the character of the two first movements. When these were finished, he had to lay both the opera and the Requiem aside, being invited, by the state authorities of Prague, to compose a work to celebrate the coronation of the emperor there, as king of Bohemia. The happy recollection of his success in that city, gave an irresistible charm to the invitation, and he undertook to write the opera of "La Clemenza di Tito," though there were but eighteen days for the accomplishment of the labour. He was met by Count Walsegg's agent as he was setting out for Prague, who pressed him to complete the Requiem, and this inopportune urgency strengthened his foreboding of his own fate being connected with that composition. He worked at the "Clemenza" in his travelling carriage, so brief was the time for its completion; and he intrusted the composition of the parlante recitatives throughout the opera to his pupil Süssmayer, who also wrote one small duet for it. On the 6th of September the work was performed, but it did not excite the enthusiasm which had greeted "Figaro" and "Don Giovanni" in the same place; and this added to the despondency which had been daily increasing in the composer. He returned to Vienna, finished his "Zauberflöte," and directed its first performance, on the 30th of September, when it was indifferently received. It grew in public favour, however, upon repetition, soon became very attractive, and was, before the end of a year, popular throughout Germany. Mozart now resumed the Requiem, to which his too truthful presentiment more and more inclined him; and he was especially delighted to be able to write down the recordare, in which movement he felt he had put forth the best he could produce. His illness increased so rapidly, that his physician forbade him to write, and ordered his score to be kept from him; but a transient improvement in his condition induced the relaxation of this injunction, and when once allowed to return to his work, he never again suffered his thoughts to wander from it. Süssmayer was continually with him, to whom he anxiously explained the effects he designed throughout the composition. So entirely was his mind concentrated upon this death song, that, in his last moments he assembled three singers by his bed-side, and with them, himself bearing the alto part, attempted a performance of the work; but his strength failed him before it was half concluded, and breaking down in the movement that begins "Lacrymosa," he was forced to discontinue it. Feeling the hand of death upon him, he begged that the event might be kept secret, until his friend Albrechtsberger could apply for the organistship at St. Stephens, which this would render vacant. His wife, whose weak health was exceeded by her weak mind, abandoned herself to helplessness, and she was utterly heedless of all that passed around her. Mozart was interred on the day following his decease, amid the fierce raging of a wintry storm. Thus none but the officials were present at the ceremony, and when his widow afterwards inquired where the remains of the greatest of musicians had been laid, a new sexton having been appointed in the interim, there was no one who could direct her to the spot; and this sacred place, which would have attracted the pilgrim steps of all art-lovers, has never been discovered.

Such was the too cruel end of one of the gayest, brightest, most generous, most happy-making, and most universally loving of men, whose heart was as large as his intelligence, and whose genius comprehended everything within the wide range of music. His personal character has been much traduced; but the careful and accurate researches into the circumstances of his career that have recently been made by Jahn and others, entirely free it from every stain, save only the one foible of improvidence. He had six children, of whom two survived him. The elder filled some government office for many years at Milan. The younger, Wolfgang Amadeus, was born on the 26th of July, in the year of his father's death; trained to his father's profession under the friendly care of Haydn, Neukomm, Streicher, and Albrechtsberger; came before the public as a composer and a pianist; and lived chiefly at Lemberg, little distinguished but by the name he inherited. The enormous amount of Mozart's productions in every department of music—for the church, for the theatre, for the concert-room, and for the chamber—in the very brief term of his life, is truly amazing; and when we consider how much of his time was occupied in playing and teaching, and how much also in amusement, we should be unable to credit this prodigious fertility, had we not the evidence of the works themselves to convince us. It is not, however, by the number, but by the excellence of his compositions, that this master advanced his art. How much is due to him of the unfolding of the principles of musical construction, is best proved, by a comparison of the works of Haydn that were written before this great master knew the productions of Mozart with those that were composed after he had watched the grand development of his own design in the labours of the man who was both his pupil and his teacher. The art of instrumentation, which is in music what colouring is in painting, owes to Mozart its birth and its perfection. Before his time, composers wrote for few instruments or for many, according as they intended their music to be soft or loud, but with little consideration of the various qualities of tone of the different elements of the orchestra. He keenly perceived the subtlest and the broadest diversity; and by contrasting and combining these, produced that beautiful alternation of effect, which is one of the leading distinctions between modern and ancient music, and founded a system that has been more or less modified by his successors, each according to his own individuality, but cannot be improved. It is, however, in the department of the opera, that music is most indebted to Mozart for its progress. With the nicest sense of dramatic propriety he always controlled the arrangement of his librettos, and thus we may ascribe to him the perfecting of the great finale, as first exemplified in "Figaro," and afterwards in "Don Giovanni" and "Cosi fan Tutte"—namely, a culminating portion of the action in which all the characters are opposed, set to a continuous piece of music that extends over several movements, and exhibits in relief and in union the chief elements of the drama. This is the grandest achievement in dramatic music, and this it is which advances the opera into the foremost grade of composition. The germ of such a design is indeed to be found in the comic operas of Logroscino, produced at Naples during the first half of the eighteenth century, which was considerably developed by his successor, Piccini; but the finales of Mozart are, dramatically and musically, so far in advance of anything previously written, and their form is so totally insusceptible of being surpassed, that the credit of having fully matured this chief feature in the construction of an opera is truly due to him.

A notice of Mozart would be incomplete, which gave no account of the disputes as to his authorship of the Requiem. That his wife, a practical musician, who was by his side all the time he wrought at this work, should have been totally ignorant on the subject, is lamentable, not to say culpable in the last degree. She could only state that she committed to Süssmayer, without examination, all the scraps and sketches that were found at Mozart's death, which he had made, contrary to his usual practice, in consequence of being prevented by his illness from completing each piece before he began to write it. Subsequently, Süssmayer handed her a copy of the work, of which some portions were written in Mozart's hand, and some in his own; and he forwarded another copy to Count Walsegg. The emperor, on learning that she was left in pecuniary difficulties, gave her a pension for life, and granted her the use of the court opera-house for a benefit concert, at which all the artists assisted gratuitously, and at which the Requiem was performed. The great interest it excited on this occasion induced many applications to her for transcripts of the score, and the work was publicly given at Leipsic and other places. The count's pretensions to the authorship were of course negatived by this production of the Requiem as Mozart's last composition; but he took no steps to bring the widow to account for her breach of contract, until the work was printed, when he instituted legal proceedings against her, which, however, he suppressed at the solicitation of Baron von Nissen (her second husband) and Abbé Stadler. In

1799 Breitkopf and Härtel purchased the right of publication from the widow, and printed the Requiem. Disputes then arising about its authenticity, Süssmayer wrote a letter to the public journals in 1801, declaring that he was the author of those portions of the MS. he had handed to the widow, which were in his handwriting. This startling assertion excited little notice at the time; but in 1825, Gottfried Weber made it the groundwork of an assumption, that Mozart's claim to the Requiem was entirely spurious, and this gave rise to a violent dispute, in which the chief critics of the day were engaged. The widow sold to André the right of publishing another edition of the work, in which are defined, by their respective initials, what portions of the MS. are in the hand of Mozart and what of Süssmayer. After the count's death, the copy that had been forwarded to him, was presented to the imperial library at Vienna; and a description of this by Mosel was printed, comprising the testimony of many competent judges to its being in the handwriting of Mozart; but Jahn has collated this with several MSS. of Süssmayer, whose writing he avers to be very similar to that of his master, and he pronounces it to have been penned by his hand. If this be a final decision, we must admit that Mozart completed the first two movements, and wrote the voice and bass parts up to the beginning of the "Lacrymosa;" and that Süssmayer made up the rest of the work, partly from Mozart's fragmentary sketches, partly from having heard him play finished but unwritten movements; and finally, from the minute description of his intentions, which it was the last care of the dying master to impart to him. The strange treatment of the trombones in the "Benedictus," warrants the belief that some one other than Mozart was concerned in the instrumentation, and upon this clumsiness rests Süssmayer's best pretensions. If there be any truth in intrinsic evidence, however, we may be well satisfied, that the entire composition proceeded from the one only mind that could have conceived it, though some portion of the mechanical act of transcription may have been executed by another hand.—G. A. M.

* MOZIN, Jean-Charles-Louis, a French marine painter, was born at Paris in 1806; was a pupil of X. Leprince, and received a medal of the second class in 1831, and of the first class in 1837. His pictures are executed with spirit and feeling, and with great technical skill. Among them are sea-fights and views of ports, with royal visits and ceremonials, which have found places at Versailles, and in the public halls and museums of Douay, Lille, &c. He has also painted coast scenery, landscapes, and a few genre subjects.—J. T–e.

* MÜCKE, Heinrich, German historical painter, was born at Breslau, April 9, 1806. After studying in the academy of his native city, he in 1824 entered the Berlin academy, and became a pupil of Schadow, whom he accompanied to Düsseldorf a few years later. In 1833 he went to Munich and afterwards visited Italy; but he settled in Düsseldorf where he was appointed one of the professors in the art-academy, and he is considered one of the most distinguished representatives of the Düsseldorf school. Herr Mücke has painted many subjects from sacred and ecclesiastical history, but is perhaps best known by his numerous works, both in fresco and oil, from early German history. Of these among the most celebrated are the frescoes from the life of Barbarossa in the chateau of Count Spec at Heltorf, near Düsseldorf; the larger ones from the life of Charlemagne at Aix-la-Chapelle; and those executed for the council of Elberfeld. Among his religious subjects may be named his "Christianity," in the Andreas church, Düsseldorf; Saints Ambrose, Catherine, and Genevieve; and St. John and the Angel of the Apocalypse. Mücke deals in symbol and abstract sentiment, like the masters of the Düsseldorf school generally; and his works have to one not familiar with the theories of the school, a cold and formal character. He is an able draughtsman, skilful in composition, and by his countrymen is considered a good colourist; but his colour is not that of Titian or of nature.—J. T–e.

MUDGE, John, an English physician, born in Devonshire. He studied medicine, settled in Plymouth, and was for many years an eminent physician there. He published a dissertation on the inoculated small-pox, and a treatise on catarrhous coughs. He was also distinguished for his mechanical genius, and acquired a high reputation in practical optics for his improvements in the specula of reflecting telescopes. For his paper in the Philosophical Transactions suggesting these, the council of the Royal Society awarded him in 1777 the Copley medal.—W. B–d.

MUDGE, Thomas, an English machinist and man of science, was born at Exeter in 1710, and died at Plymouth on the 14th of November, 1794. His father was a clergyman and master of a school, where the young Mudge received his education. He was bred under the celebrated Graham to the art of watch-making, which he afterwards practised with extraordinary skill; and in particular, he made important improvements in marine chronometers, for which a reward of £2500 was voted to him by parliament.—W. J. M. R.

MUDGE, William, son of the foregoing, a distinguished British officer and geodetician, was born at Plymouth in 1762, and died in London on the 17th of April, 1821. He was educated at the military academy of Woolwich, and obtained a commission in the royal artillery, in which he gradually rose to the rank of major-general. For many years he had the chief direction of the trigonometrical survey of Great Britain, which he conducted with consummate skill. An account of his labours is given in the Philosophical Transactions from 1795 to 1800. He was a member of the Board of Longitude, and a fellow of the Royal Society, and of many other scientific bodies.—W. J. M. R.

MUDGE, Zachary, an eminent English divine, was a native of Exeter. He was educated among the nonconformists for the office of the ministry, but ultimately entered into holy orders in the Church of England. In 1716 he was appointed master of the grammar-school at Bideford in Devonshire. He was promoted to the rectory of St. Andrew, Plymouth, in 1736, and was also made a prebendary of Exeter. He died in 1769. Mr. Mudge was the author of a volume of sermons, and an essay for a new version of the psalms. Dr. Johnson wrote a glowing eulogium on his learning, talents, and virtues; but said of his sermons that though good they were not practical. "He grasps more sense than he can hold; he takes more corn than he can make into a meal." Sir Joshua Reynolds declared that Mr. Z. Mudge was the wisest man he ever met with.—J. T.

MUDIE, Robert, a voluminous and popular writer, was a native of Forfarshire, Scotland, and was born in 1777. He was entirely self-educated, but by his laborious exertions and perseverance he acquired an immense amount of knowledge, especially on subjects connected with natural history. In 1802 he was appointed teacher of the Gaelic language and of drawing in the Inverness academy. In 1820 he removed to London, where he spent the greater part of his subsequent life. He was for some time engaged as reporter to the *Morning Chronicle*, but his principal dependence was on his writings for the booksellers. He is said to have been the author of more than eighty volumes. His best known works are his "Feathered Tribes of the British Islands;" "The British Naturalist;" two volumes of the British Cyclopædia of Natural History—"The Elements;" "Man in his Physical Structure, in his Intellectual Powers, in his Relation to Society, and as an Accountable Being;" "The Four Seasons;" "Domesticated Animals;" "Vegetable Substances;" "First Lines in Zoology;" "First Lines in Natural Philosophy;" "The Picture of India, Australia, China and its Resources," &c. Mr. Mudie closed his somewhat chequered life in 1842.—J. T.

MUFFAT, Theophilas, a celebrated organist and composer, was the son of George Muffat, organist of Strasbourg cathedral. He was born at Vienna, and flourished in the first half of the eighteenth century. The periods of his birth and decease are unknown. He was a pupil of the well-known Joseph Fux, and for many years occupied the post of organist to the court of the Emperor Charles VI. He published "Componimenti Musicali per il Cembato;" besides which there are still in manuscript six "Clavier Partien," and eight "Partien Toccaten und Fugen." Handel availed himself of the writings of this master to a considerable extent, copying whole pages, but enriching his appropriations with such consummate skill as almost to render them creations of his own.—E. F. R.

MUGGLETON, Ludowick, a singular fanatic, founder of the sect of Muggletonians, was born, according to his own account (in his posthumous "Acts of the Witnesses"), in Bishopsgate Street, London, about 1610. His father was a farrier, and he himself was apprenticed to a tailor, a trade to which he seems to have adhered through life. In 1651, he says, revelations began to be made to him by "a motional voice," and a brother tailor, one John Reeve, announced to him that he was to be also the organ of revelations made to Reeve. The two proclaimed themselves the last prophets and witnesses of the christian dispensation, and went about denouncing everlasting punishment

on all who refused to believe in them. One of their chief doctrines was that God had a quasi-human body, founding on the text, "God created man in his own image." But the chief article of their creed was the prophetic character and mission of Reeve and Muggleton. Reeve died in 1658, Muggleton in 1697. Muggleton made many disciples, and a faith in him was actually alive in 1846. In 1832 some fifty or sixty believers subscribed to reprint and publish "The works of J. Reeve and L. Muggleton," and so late as 1846 a treatise by one of the two, "The Divine Looking-glass," was reprinted under the same auspices. In the blue book of the census of 1851, devoted to religious statistics, we do not, however, find any mention of a congregation of Muggletonians. Were the subject a less serious one, Muggleton's autobiographical "Acts of the Witnesses," previously referred to, would be amusing, in its blending of the highest spiritual pretensions with the most prosaic details of the life of a London tailor.—F. E.

* MUIRHEAD, James Patrick, may be called the official biographer of James Watt, of whose discoveries he is also the illustrator. In 1839 he published a translation, with notes, of Arago's *éloge* on Watt, and in 1846 he edited, with an introduction (supporting the claims of Watt to the discovery) the "Correspondence of the late James Watt on his discovery of the theory of the composition of water." Watt's son contemplated the publication of his father's specifications, and engravings were prepared for the work. Loss of sight prevented the younger Watt from executing this design, which, with his father's papers, he bequeathed to his friend and executor, Mr. Muirhead, who, besides being a kinsman of the Watts, was a son-in-law of Boulton. Accordingly, in 1854, appeared Mr. Muirhead's work, "The Origin and Progress of the Mechanical Inventions of James Watt, illustrated by his correspondence with his friends, and the specifications of his patents," in three volumes, quarto, and a perfect storehouse of facts in Watt's biography and the history of the steam-engine. Remodelling the biographical section of his work, Mr. Muirhead published it in 1850 as the "Life of James Watt." Mr. Muirhead also printed in 1857, a volume entitled "Winged words on Chantrey's woodcocks," consisting of verses written by many contributors, to celebrate a happy shot of the sculptor's when, on a visit to Mr. Coke of Holkham, he brought down two woodcocks at one fire.—F. E.

MUIS, Simeon de, was born at Orleans in 1587. In 1614 Louis XIII. appointed him royal professor of Hebrew at Paris, and he vindicated the fitness of the appointment by displaying not only an almost unrivalled erudition in that particular language, but also eminent talent and faculty as a critic. In 1644 he died. His "Commentary on the Psalms" is esteemed by the learned as one of the very ablest productions of its class. Amongst his other writings may be mentioned, a "Collection of Pieces of Hebrew Poetry," 1628, and "Varia Sacra in Pentateuchum," &c., a series of notes on difficult passages in the Old Testament, from the book of Genesis to that of Joshua. His writings were collected together after his death, and published in folio volumes under the title of "Simeonis de Muis Opera Omnia," 1650.—W. J. P.

MULCASTER, Richard, born at Carlisle of an ancient family, was educated at Eton and at King's college, Cambridge. He subsequently removed to Oxford, and was elected in 1555; he became famous for his proficiency in Eastern literature, and in 1561 was appointed master of Merchant Taylors' school, then just founded. Here he remained twenty-six years, and was then translated to St. Paul's school, from which he retired at the end of twelve years to the rectory of Stamford Rivers in Essex. He had previously, in 1594, been collated to a stall in the cathedral of Sarum. Mulcaster died in 1611. He was a severe disciplinarian, but the boys, whom he handled smartly loved him none the less when they grew up. As a Greek and Oriental scholer, a writer both of Latin and English, and no less as a devoted adherent of the reformed faith, he deserves honourable mention. Besides some metrical pieces, such as some verses spoken before Elizabeth at Kenilworth in 1575, and some addressed to her majesty in praise of her musical skill, Mulcaster wrote a work entitled "Positions wherein those primitive circumstances be examined which are necessary for the training up of Children either for Skill in their Book or Health in their Bodie," London, 1581–87. Of this work, "The first part of the Elementarie which entreateth chiefly of the right writing of the English Tung," 1582, would appear to be the second part.

* MULDER, G. J., a celebrated Dutch chemist and physiologist now occupies the situation of professor of chemistry at Utrecht. He has devoted special attention to the application of chemistry to animal and vegetable physiology, and has produced a standard work on that subject, which has been translated into English by G. D. Fromberg. In this work he enters into the subject of the nutrition of plants and animals, the structure of their tissues, the chemical constitution of their proximate principles, and the nature of the nitrogenous substance which he called protein. Much discussion has arisen in regard to protein, and its existence has been doubted by Liebeg and others. Notwithstanding this, there can be no doubt that Mulder's discoveries have led to most valuable results, and to the development of principles which have an important bearing on physiology.—J. H. B.

MULINARI or MOLINARI, Stefano, an eminent Italian engraver, was born at Florence about 1740. He was the pupil of A. Scacciati, whom he assisted in engraving the well-known series of prints from the fine collection of drawings belonging to the grand-duke of Tuscany. Of the hundred prints fifty-one were engraved wholly by Mulinari, after Scacciati's death. On the completion of this series he produced, 1775, another of fifty plates from drawings, also in the Florence Gallery, by the early masters from Cimabue to Pietro Perugino; and this was succeeded by an equally valuable series illustrative of the five schools of painting in Italy, "Saggio delle Cinque Scuole di Pittura Italiana," 1780, and embracing examples of all the great Italian masters. Mulinari died in 1790.—J. T–e.

MULLER, Andrew, was born at Grieffenhagen in Pomerania in 1630. Acquiring great erudition as an Oriental scholar, he was invited to England by Walton to assist him in the production of the Polyglot Bible. On this work and on Castell's Lexicon he laboured with remarkable diligence for ten years, and then returning to Germany, finally fixed himself at Stettin. He died in 1694. A selection from his writings was published at Frankfort-on-the-Oder in 1695, under the title "Mulleri Opuscula nonnulla Orientalia."—W. J. P.

* MÜLLER, Charles Louis, known as Müller of Paris, a French historical painter, was born at Paris, December 27, 1815, and studied under Cogniet and in the École des Beaux-Arts. M. Louis Müller is much esteemed as a portrait painter, as well as a painter of sacred and secular history. Among his chief works of the latter order are, a "Christ's Entry into Jerusalem," painted for the government; "Massacre of the Innocents;" "Macbeth," purchased for the Luxembourg; "Vive l'Empereur! episode du 30 Mars, 1814," and "l'Appel des Victimes"—companion works of very large proportions; with several from classical and ecclesiastical history and legend. M. Müller has great facility of composition, is a good draughtsman, and is scrupulously careful as to the accuracy of his costumes and accessories; but he is a bad colourist, and his conception of a subject is thoroughly artificial. In 1850 M. Müller was appointed art-superintendent of the Gobelin works, an office he retained about three years. At the Exposition Universelle of 1855 he was awarded a medal of the first class. In 1849 he was created knight, and in 1859 officer, of the legion of honour.—J. T–e.

MÜLLER, Christian Friedrich von, one of the most distinguished of modern German engravers, was born at Stuttgart in 1783. By his father, J. G. von Müller, the celebrated engraver, he was carefully instructed not only in engraving, but in all those branches of art which bear upon it; and his preliminary training being completed, he was sent at the age of nineteen to Paris to study the wonderful collection of paintings then brought together in the Louvre from all parts of the continent. His diligence and his singular genius well seconding the judicious course of study marked out for him, his progress was very rapid and very remarkable. He had engraved several portraits, when in 1808 he commenced at Paris St. John writing the Apocalypse, after Domenichino, which at once placed him far above his father. This was followed by an exquisite plate of Adam and Eve, after Raphael; when he received a commission to engrave the famous Madonna di San Sisto, of Raphael, in the Dresden Gallery. He removed to Dresden in 1814, and was appointed professor of engraving in the Academy. All his time and thoughts were now given to the completion of his great plate. He finished it early in April, 1816, and sent it to Paris to be printed, but he did not live to see a proof of it. Always of a feeble constitution, the close application and anxiety had been more than his strength

could sustain. He was carried to Sonnenstein, near Pirna, in the hope that change of air would restore him, but he died there May 3, 1816. The proof of his plate, which arrived from Paris a day or two after his decease, was suspended over the head of his bier as he lay dead. Müller's "Madonna di San Sisto" is of the same size as, and was intended as a companion to, R. Morghen's print of the Transfiguration. It is quite worthy of that great work, and is by some considered to be superior to it. As the production of so young a man it is remarkable for the matured taste and judgment displayed in it, even more than for its brilliancy. At the sale of the prints of Mr. Johnson of Oxford, a fine proof of it sold for £120, while a proof of his St. John, after Domenichino, brought £38. Friedrich Müller only engraved eighteen plates in all.—J. T–e.

* MÜLLER, Ferdinand, a German botanist, is at present director of the botanic garden at Melbourne in Australia. He has made botanical excursions in that continent, and is now engaged in publishing a work on the flora of Australia. He has contributed papers to the *Kew Miscellany*, the Transactions of the Botanical Society of Edinburgh, the Transactions of the Philosophical Institute of Victoria, and various periodicals. He has contributed plants to the herbaria of this country, and has described many new Australian genera and species. The garden at Melbourne under his direction, has acquired celebrity as a school for botany.—J. H. B.

* MÜLLER (Friedrich) Max, Taylorian professor at Oxford, an eminent contributor to, and expositor of the modern science of language, was born at Dessau on the 6th December, 1823. He was the son of Wilhelm Müller, noticed below. Educated by his mother at home and at the gymnasium of Dessau, Max Müller was placed under the care of Professor Carus, and studied at the university of Leipsic, where he devoted himself to the classics and to philosophy. At Leipsic he began the study of Sanscrit, and his translation of the Hitopadesa was published there in 1844. In that year he went to Berlin to study philology under Bopp, philosophy under Schelling, and the Sanscrit MSS. of the Prussian capital. In 1845 he proceeded to Paris and its oriental manuscripts, and at the instigation of Burnouf began his labours as editor of the Rig-Veda. With a view to this enterprise he came in 1846 to England, and collated MSS. in the East India house and the Bodleian. In 1847, at the recommendation of the late professor Horace Hayman Wilson, the directors of the East India Company consented to defray the expense of publishing his edition of the Rig-Veda. After five years of labour, and cheered by the encouragement of Humboldt, Burnouf, Bunsen, and Wilson, he published in 1849 vol. i. of the Rig-Veda Sanhita, or sacred hymns of the Brahmins, with the commentary of Sayanacharya. A second volume followed in 1853, and a third in 1856. In 1850 the editor of the Rig-Veda was appointed deputy Taylorian professor of modern languages at Oxford, and in 1854 on the death of Dr. Trithen, he was elected to the professorship. In 1855 he composed, at the suggestion of Sir Charles Trevelyan, his "Languages of the seat of war in the East," in which he first exhibited to the general public his knowledge of languages and his original views on the philosophy of language. In 1859 appeared his valuable "History of ancient Sanscrit Literature, so far as it illustrates the primitive religion of the Brahmins." In 1861 Professor Müller delivered at the Royal Institution, London, a series of lectures on the science of languages, published in the same year. A work at once popular and profound, it embodies the latest results of what used to be called comparative philology, and the latest theories of the most successful of its contemporary cultivators in England. Professor Müller is an M.A. of Oxford and fellow of All Souls. He is a corresponding member of the French Institute.—F. E.

MULLER, Gerhard Friedrich, was born in Westphalia in 1705, and educated under Gottsched at Leipsic. Proceeding to St. Petersburg he received an appointment as professor of history, and accompanied J. G. Gmelin and De L'Isle de la Croyere on their journey through Siberia. In 1744 he wrote a dissertation on the trade of Siberia; in 1747 was appointed historiographer of the Russian empire; in 1766 keeper of the archives at Moscow; and after devoting the remainder of his life almost entirely to literary labour, he died in 1783. His most valuable work is the "Sammlung Russischer Geschichte," a collection of pieces relating to Russian history.—W. J. P.

MULLER, Jan, a celebrated Dutch engraver, was born at Amsterdam about 1570. He was a scholar of H. Goltzius, whose manner he imitated and exaggerated. He engraved a large number of plates in a free and spirited, but somewhat monotonous style. Among the best of his subject prints are the Martyrdom of St. Sebastian, after J. van Aachen; the Raising of Lazarus, after A. Bloemart; the Passion, after Lucas van Leyden; and a large print of the Camp of Ulysses, after Cornelis. He also engraved a large number of his own designs, and several portraits, some of which are much esteemed. His dated prints range between 1589 and 1625. He died about 1630.—J. T–e.

MÜLLER, Johannes von, the great historian, was born at Schaffhausen, 3rd January, 1752, where his father held a mastership in the gymnasium. The first seeds of historical science were implanted in his tender mind by his maternal grandfather, a clergyman, who was well conversant with the history of the confederacy. They fell on so fruitful a soil, that the boy at the age of nine years tried his hand at a chronicle of his native town. Being intended for the church he proceeded to Göttingen, where he succeeded in combining theological and historical studies. To the latter he was particularly instigated by Schlözer, under whose guidance he took the first steps in literary composition, and wrote his "Bellum Cimbricum," which appeared in 1772. After finishing his university career he obtained the Greek professorship in the gymnasium of his native town, which he, however, resigned two years later (1774) at the instance of his friend Bonstetten, who wished to introduce him into a larger sphere of progress and action. He therefore removed to Geneva, where he became private tutor in the family of Councillor Tronchin; and by numerous acquaintances with the foremost scholars of his country was greatly advanced in his studies. In 1775 he became attached as tutor to Mr. Kinloch, a young American gentleman then residing on Lake Leman; after whose return to America he lived for a time with his friend Bonstetten and other kind patrons. During all these changes he never relaxed his studies; but had, on the contrary, progressed so far that in 1780 he could publish the first volume of his "Swiss History." In the hope of meeting with suitable employment in Prussia, Müller went to Berlin, where he had an audience of Frederick the Great, who by the reading of his "Essais Historiques" had conceived a favourable opinion of him. Notwithstanding, he did not succeed, and therefore accepted a chair at Cassel which was offered him by the landgrave. The desire to continue his "Swiss History" in his own country made him resign this office, and hurried him back to his dear lake of Geneva. In 1786 he accepted an appointment as librarian and councillor from the elector of Mayence, by which he became involved in diplomatic and state affairs. This career was cut short by the invasion of the French, and Müller had to retire to Vienna, where his services had been eagerly sought for. When, however, he was prohibited from publishing his "Swiss History" (even out of Austria), and his preferment was made dependent on his embracing the Roman catholic faith, he resigned, and again repaired to Berlin, where he was appointed historiographer, and where he prepared to write the history of Frederick the Great. The famous interview, however, which he had with Napoleon after the battle of Jena, was by his enemies and detractors construed into something like treason. He was dismissed, and hastened to Tübingen, where he was offered the chair of history. On the road he was overtaken by a messenger from Napoleon, who immediately summoned him to Fontainebleau. Here he was, much against his will, made minister in the recently created kingdom of Westphalia—a position in which he could not but feel ill at ease. This uneasiness, over-exertion, and sorrow over the loss of his hard-earned fortune, so preyed upon his mind and undermined his health that on the 29th May, 1809, he died at Cassel. Müller's character has been impeached for his serving the French usurper; but it does not appear that he did so from real attachment to Napoleon or from contempt of his country. In all relations of life he was an upright, singleminded, and truly pious man. He may have erred and vacillated, but his intentions were good and honourable. He enjoyed the esteem and friendship of the best men of his time—of Bonstetten, Gleim, F. H. Jacobi, Herder, Füssli, and others. His letters to Bonstetten, which have been published by Friederike Brun, "Briefe eines jungen Gelehrten an seinen Freund, Tübingen, 1803," are a lasting monument of the truest and noblest friendship. Müller has also been attacked on religious grounds, since his "Reisen der Päpste" raised great doubts concerning his protestantism. But by the precipitate and arbitrary reforms of Joseph II., Müller had been led

to consider the Roman catholic church as a breastwork against despotism, and when at Vienna his conversion might have paved the way to the most influential position he firmly withstood the temptation; he had written in favour of hierarchy from political, and not from religious motives. The same dread of imperial absolutism, very natural in the freeborn Swiss citizen, dictated his project of an alliance of the German princes in defence of the constitution of the empire (Darstellung des Fürstenbundes, Leipsic, 1787). We may imagine how deeply he must have lamented the downfall of that venerable political fabric, and his own fate on being pressed into the service of French despotism. Respecting Müller's greatness as an author there is no dissension whatever, except that some critics have compared him to Tacitus, while others have designated him the Thucydides of Switzerland. The extent and accuracy of his research stand unrivalled; the elevation and grasp of his thought, and his mastery of both the German and French languages command no less admiration. His "History of Switzerland," which has been continued by Hottinger and others, is generally allowed to be his masterpiece. In his "Twenty-four Books of Universal History" is embodied the substance of those lectures which in the beginning of his career he delivered at Geneva, Cassel, and Berne. His complete works (new ed., 1831–35, 40 vols.) were edited by his brother. His life has been written by Heeren, Wachler, Woltmann, Roth, and Döring. In 1851 a monument was erected to his memory in his native town.—K. E.

MÜLLER, Johann, one of the most distinguished physiologists, anatomists, and zoologists of his age, was born at Koblenz on the 14th July, 1801. It would appear that although his parents were not in affluent circumstances, they used every means in their power to afford him a liberal education. He spent eight years at the gymnasium of his native town; then, in accordance with the Prussian law, he served for one year as a common soldier in the army; and at the close of his military service he entered as a student of the university of Bonn. Whilst at Bonn he attended, besides the courses of medical science delivered in the university, lectures on poetry, rhetoric, the German language and literature, on Shakspeare and Dante. During his student life he wrote a prize essay, "De Respiratione Fœtus," which exhibited considerable learning, and at the age of twenty-one completed his inaugural thesis, "De Phoronomia Animalium," treating of the mechanism of locomotion in all classes of animals, which not less displayed a large amount of diligent research and study. He took his doctor's degree at Bonn in 1822. The next year and a half were passed at Berlin, where he had the benefit of the countenance and instruction of Rudolphi. During his residence there he was occupied in zootomy and experimental physiology, and was specially engaged in investigating the functions of the spinal nerves. In 1824 he settled at Bonn as a private teacher; during the few ensuing years his application to his studies was so intense as to lay the foundation of a serious illness, which very nearly cut short his life and labours. The results of these exertions were two treatises on the sense of sight, both of which appeared in 1826. These works, remarkable not only for their anatomical research, but for the novelty and profundity of the physiological reasoning they displayed, drew on him the attention of the scientific world. In the same year he was appointed extraordinary, and in 1830 ordinary professor of medicine, at Bonn. Whilst he held this chair numerous treatises, chiefly on anatomical subjects, appeared from his pen. Amongst the more important of these was one on the structure of the secreting glands, and another on the blood. During this period of his life, also, the great work which consolidated and extended his fame as a physiologist, his "Lehrbuch der Physiologie," was commenced. The appearance of this book, which did not take place till some years later, forms an epoch in the history of physiology. It soon took the place of all pre-existing text-books in Germany; it was translated into almost every European language; and will ever hold a high position among the archives of the science. It is valuable not merely from the fact that it is a complete *resumé* of the physiological science of the period, but almost every section of it contains some results of the author's personal labour and original observation, and throughout the whole book no work is quoted he had not himself perused. In 1833 Müller was offered and accepted the chair left vacant by the death of Rudolphi at Berlin. In the following year he laid before the Academy an admirable contribution to the comparative anatomy of the Myxinoids, and this was succeeded by a series of anatomical and physiological treatises upon different organs and structures in the human body, several of which are of high value as contributions to the science of medicine. The year 1838 was marked by the publication of a work on the minute anatomy and forms of tumours, which may be said to have laid the first stone of the edifice of pathological histology. Müller's assistant, Theodore Schwann, had already immortalized his name by the discovery of the cell structure of the healthy animal textures; the idea of growth and nutrition had consequently undergone an entire change; but the demonstration of the analogy that subsists between the structure and nutrition of diseased and healthy tissues was first pointed out by Müller. His last contribution to physiology was a treatise on the compensation of physical powers in the organs of the human voice, in which he treats of the mechanical production of the voice. This appeared in 1839. From that time he appears to have confined his scientific labours to the subjects of comparative anatomy and zoology. The extensive museums at Berlin, of which he was director, afforded him a vast field for the special cultivation of those studies; whilst the large amount of labour and time he felt compelled by a high sense of duty to devote to their arrangement and extension, precluded the probability of giving up any portion of his attention to physiological experiment. However, the latter years of his life bore ample fruit in the splendid contributions he made to structural life-science. His attention was first directed to the anatomy of the vertebrates, and amongst a series of brilliant anatomical treatises may be specially mentioned—one on the Plagiostomi, brought out in conjunction with Henle in 1841; and another on the structure and limits of the ganoid fishes, which appeared in 1846. This latter contains his ichthyological system —the result of many years study of the subject. After bringing his ichthyological labours to a close, he turned his attention more especially to the Invertebrata. His holidays were thenceforward spent on the coast, devoted to the study of the structure, functions, and habits of the marine invertebrates; and when the duties of his professorship called him to Berlin, he employed all his leisure hours in working up the materials he had collected. The results of these investigations he embodied in his treatise on the metamorphoses of the Echinodermata. Müller's professional career lasted over a space of thirty-five years, during which time he was constantly employed in investigating and teaching. His extraordinary mental power and love for science were only equalled by his marvellous industry. His reputation attracted to his class-room students from all parts of Europe, and his influence over them was so great, so imbued did they become by his scientific ardour, that even during vacation many accompanied him to distant coasts to join and assist in his investigations. This brilliant career was suddenly cut short. He died at Berlin on the 28th of April, 1858. For the few days preceding his death he had complained of feeling wearied, but no apprehension was entertained as to his state of health. At five o'clock on the morning of his death he told his wife that he had slept well. On returning to his room at seven o'clock, she discovered that he had ceased to breathe.—F. C. W.

MÜLLER, Johann. See Regiomontanus.

MÜLLER, Johann Gotthard von, an eminent German engraver, was born May 4, 1747, at Bernhausen, near Stuttgart. In 1761 he entered the Stuttgart art-academy; in 1764, by desire of the Duke Karl, became pupil of the court-painter, Guibal; and in 1770, having resolved to adopt engraving as his profession, went to Paris where he studied for six years under J. G. Wille, at whose recommendation he was in 1776 elected a member of the French Academy, his position having been secured by an admirable portrait executed by him of his master, Wille. He was, however, recalled to Stuttgart by the Duke Karl; was appointed director of the school of design, and in 1802 professor of engraving in the Stuttgart academy. In this capacity he trained several of the best of the succeeding generation of German engravers, the chief among them being his son Friedrich.—(See Müller, Christian Friedrich von.) Johann Müller engraved only thirty-three plates, but they are very carefully executed, and several are large and important works. Among the best are Raphael's Madonna della Seggiola, in the Musée Français, 1804; St. Catharine, after L. da Vinci; Lot and his Daughters, after G. Honthorst; and the Battle of Bunker's Hill, after Trumbull; also Louis XVI., after Duplessis, and several other portraits. J. G. von Müller was considered one of the ablest engravers of his time; was a member of the principal

German academies, and was made successively a knight of the order of civil merit, 1808, by King Frederick of Würtemberg, and of the Würtemberg crown, 1818, by King William. He died at Stuttgart, March 14, 1830.—J. T–e.

MÜLLER, Johann Jakob, called Müller of Riga, an eminent Russian landscape painter, was born at Riga in 1765. He was originally intended for the church, but displaying a decided aptitude for art, he was sent to Dresden, and there studied landscape painting under Professor Klengel. In 1800 he proceeded to Stuttgart, where he eventually settled; but in 1802, and again in 1816, he was enabled by the liberality of the emperor of Russia to make a somewhat prolonged stay in Italy. Müller of Riga is perhaps the best landscape painter his country has yet produced. He made Claude Lorraine his model, and his most ambitious works are compositions of a classical character; learned, careful, and correct, but exhibiting little originality or very close observation of nature. His most noted pictures are "Ancient Rome; Mons Albinus on the Morning of a Solemn Assembly of the Latins in the reign of Tarquinius Superbus;" and a "View of Pompeii," painted for Ludwig of Bavaria. Müller died in 1832.—J. T–e.

MÜLLER, Karl Ottfried, the eminent German antiquary, was born at Brieg, Silesia, 28th August, 1797, where his father was chaplain to the garrison. After a careful education he devoted himself to classical learning, first at Breslau under Schneider, Heindorf, and Passow; and after 1815 at Berlin under Boeckh, to whom he owed a deep insight into the true principles of philology. The first-fruits of his studies was his "Ægineticorum liber," 1817; shortly after the publication of which he obtained a mastership in the Magdalaneum at Breslau. Two years later he was called to the chair of archæology at Göttingen. He fitted himself for the duties of his new office by a stay at Dresden (1819), and a journey to France and England (1822), where he became intimately acquainted with the remains of ancient art. These studies were afterwards embodied in his "Handbook of Archæology," 1830, which bears testimony to the wide range of his researches, and to his talent in handling and grouping such complicated materials. At Göttingen Müller not only excelled as a most efficient teacher, but enjoyed the highest respect both as a man and a scholar. Upon his happy existence, however, the suspension of the Hanoverian constitution broke in (1837), and Müller was deeply afflicted by the banishment of the seven professors who had protested against this arbitrary act of sovereign power. He had long cherished the project of a journey to Greece, and he now asked for leave of absence. His request was granted, and he set out in September, 1839. After passing the winter in Italy and Sicily, he arrived at Athens in April, 1840. He made a tour through the Morea, and was busily engaged with excavations at Delphi, when he was seized by an intermittent fever. He hastened back to Athens, where he died August 1, 1840. "Græcia," to use the beautiful words of Boeckh, "quum vivum retinere non posset, vindicavit sibi defunctum." He was buried on an eminence in the grounds of the Academy, and a column was erected over his grave by the university of Athens. Indeed, a resting-place most befitting such a hero of classical learning! The number and importance of Müller's works, if we consider the shortness of his career, must appear astonishing. He was a scholar of the most assiduous habits and the greatest perseverance, and his erudition embraced the whole range of classical antiquity. He particularly endeavoured to trace the development of the several Greek tribes, with respect to their history, antiquities, mythology, and art. To this endeavour we owe his "Orchomenos und die Minyer," 1820; his "Dorier," 1824, 2 vols., translated into English, 1830; his "Early History of the Macedonians," 1825; and his "Etruscans," 1828, 2 vols. The same procedure is observed in his "Prolegomena zu einer wiss enschaftlichen Mythologie," in which he considers the ancient myths from a historical and as it were local point of view, and refutes the symbolic and allegorical doctrines. No less admirable is his "History of the Literature of Ancient Greece," London, 1840, which first appeared in English, and was edited in German from the MSS. of the author, by his brother, 1841, 2 vols. At the same time Müller distinguished himself as a critic and a translator. He gave critical editions of Varro De lingua Latina, 1838, and of Festus De Significatione verborum, 1839; and published an elegant translation of the Eumenides, with critical and exegetical commentaries, 1833. Besides these separate works, Müller found leisure for a number of treatises and monographs both in Latin and German; the latter were collectively edited by his brother, "Kleine Deutsche Schriften," 1847–48, 3 vols —(See Lücke, *Erinnerungen an O. M.*, Göttingen, 1841.)—K. E.

MÜLLER, Ludwig, a Prussian military engineer, was born in the district of Pregnitz in 1735, and died on the 12th of June, 1804, having obtained the rank of major. He served with distinction in the Seven Years' war, and was for a long time an instructor of military engineering at Berlin. His works on that subject are of high repute, as also is his history of the wars of Frederick the Great.—W. J. M. R.

MÜLLER, Otto Friedrich, a Danish naturalist, was born at Copenhagen on 11th March, 1730, and died on 26th December, 1784. On account of the poverty of his parents he had much difficulty in carrying on his studies. He prosecuted a course of theology, and afterwards of natural history, in his native city. He then spent four years in visiting Switzerland, Italy, France, and the Netherlands, as tutor to the Count de Schuben. In 1767 he settled at Copenhagen, where he occupied an important position in connection with the financial administration. After marrying the rich widow of a merchant, he devoted himself entirely to botany and zoology—subjects which had engaged his attention during his travels. He studied especially the lower forms of animal life, using the microscope extensively in his researches. He pointed out that the infusoria were as normal and fixed in their form and development as the highest animals. He published, among others, the following works—"Flora et Insecta Friedrichsdaliana;" a treatise on Entomostraca and on Infusoria; "Kleine Schriften aus der Naturhistorie;" a work on Fungi; an account of his journey to Christiansand; and a catalogue of the animals of Denmark. Cuvier says that Müller's works on infusoria, monoculi, and hydrachnæ have procured for him a first place among naturalists. In 1779 he commenced the splendid work entitled "Zoologica Danica," and published two volumes before his death. He contributed also many articles to the Transactions of learned societies. He was a councillor of state, and held many high honorary appointments.—J. H. B.

MÜLLER, Wilhelm, a distinguished German lyric poet, was born at Dessau, 7th October, 1794. He devoted himself to classical learning in the university of Berlin, and in 1813 served as a volunteer in the Prussian army. After the restoration of peace he completed his studies and travelled in Italy. In 1819 he obtained a professorship in the gymnasium of his native town, and at the same time was appointed librarian. He died prematurely October 1, 1827. His "Gedichte eines reisenden Waldhornisten" are full of liveliness and genuine feeling; many of them have been repeatedly set to music, and are favourites with the musical world. His "Griechenlieder," 1821 to which Lord Byron's words—

> "Thus sung, or would, or could, or should have sung
> The modern Greek in tolerable verse"—

are prefixed as a motto, created a general enthusiasm throughout Germany for the liberation of Greece. Müller's "Homerische Vorschule," founded upon the doctrine of F. A. Wolf, bears testimony to the depth of his classical studies. His miscellaneous writings were edited by G. Schwab, 5 vols.—K. E.

MÜLLER, William John, one of the best landscape painters of the English school, was born at Bristol in 1812; his father, a German, was curator of the Bristol museum. Müller found both a competent teacher and a generous patron in his native town. J. B. Pyne taught him landscape painting, and Mr. Acraman the collector, of Clifton, bought several of his first pictures. In 1833 and 1834 he made a tour through Germany, Switzerland, and Italy, and brought home many free and valuable sketches; his eye was so accurate that his ordinary colour-sketches were complete pictures in themselves, and required no further elaboration or realization. In 1838 he made an extensive tour through Greece and Egypt, going even beyond the cataracts of the Nile, and visiting the mummy-caves of Mahabdees. He returned to London in 1839, and in 1840 attracted general notice by two admirable pictures—a "View of Athens from the road to Marathon," and the "Memnon at Sunset," both in the Royal Academy exhibition of that year. In 1843 he joined Sir Charles Fellowes in his last expedition to Lycia, and returned in 1844 with another collection of valuable sketches. Müller was now in great hopes, and he sent five eastern subjects to the Royal Academy in 1845; but to his exceeding mortification only one was well hung. This disappointment brought on

an illness in May, a few days after the opening of the exhibition, which ended fatally on the 8th of September at Bristol. He died of the enlargement of the left ventricle of the heart, and his friends did not hesitate to say that the *hanging committee* of 1845 killed William Müller. The painter's early and melancholy death seems to have attracted much notice, and although his magnificent picture of Athens was sold for thirty guineas only, his sketches at his sale at Christie and Manson's shortly after his death, produced the remarkable sum of £4360; even a mere water-colour sketch of his apartment at Macri, brought sixty-five guineas. These are strange facts, yet the history of art affords only too many instances of the sudden appreciation of a painter immediately it was out of his power to benefit by it. The selfish craving to possess what is rare, is so much greater than either the love of art or the desire to encourage the artist; it is a too common habit with collectors to buy pictures as investments of money only. In the *Art-Journal* of 1844–45 are some letters by William Müller on his eastern journeys, and on the hanging of his pictures at the Royal Academy. In 1841 he published "Picturesque Sketches of the age of Francis I."—R. N. W.

MÜLLNER, Amadeus Gottfried Adolf, a German dramatist and critic, and nephew to the poet Bürger, was born at Langendorf, near Weissenfels, 18th October, 1774. After completing his studies at Leipsic, he settled as an advocate at Weissenfels and at the same time entered upon a literary career. He introduced private theatricals for which he wrote a number of comedies, in which he himself acted the principal parts. Among his tragedies "Die Schuld" and "König Yngurd" rank highest; they belong to the so-called Schicksals-Tragödien (fatalistic tragedies). He afterwards conducted the *Literaturblatt* and other journals, in which he showed himself as a merciless critic and a selfish and quarrelsome man. He died at Weissenfels, 11th June, 1829.—K. E.

* MULOCK, Dinah Maria, novelist, essayist, and poetess, is said to have been born in Stoke-upon-Trent in Staffordshire in 1826. Her first novel, "The Ogilvies," appeared in 1849, and was followed by a long series of fictions, the most notable of which are "Olive," "The Head of the Family," and "John Halifax, gentleman." Earnestness of ethical purpose is one of the chief characteristics of all Miss Mulock's novels. She published a volume of poems in 1859, and a series of essays and sketches, "Studies from Life," in 1861. She continues to contribute copiously to literary periodicals.—F. E.

MULREADY, William, R.A., was born in 1786 at Ennis in Ireland. His taste for art was developed early, and at the age of fourteen he was admitted as a student into the Royal Academy, London. His earliest public essays were designs for little children's books, as the Butterfly's Ball, Cat's Concert, Three Wishes, &c., 16mo, 1807–9. His earliest pictures were, almost of course, academic historical essays, but he soon perceived that his strength did not lie in that line. He turned to the study of the Dutch masters, and began to paint small landscapes directly from nature, and small compositions consisting of subjects of familiar life, interiors, &c. Of the landscapes, chiefly views in Kensington Gravel Pits and other suburban localities, several are now in the South Kensington museum. His earliest pictures of homely subjects were "The Rattle," and a "Carpenter's Shop and Kitchen," which were in the Royal Academy exhibition of 1808. For the next forty years Mr. Mulready was one of the most regular contributors to the Academy exhibitions. His pictures were for the most part small in size, and somewhat similar in character, but some were of a more ambitious and poetical order; and it is especially noteworthy that during these forty years, whilst there was constant increase of artistic knowledge and greater largeness and freedom of style, there was never the least tendency towards greater looseness of handling or negligence of finish, the besetting sins of the day, and which painters then almost invariably inclined to with increasing years. On the contrary, in Mr. Mulready's pictures there was observable more careful finish and greater attention to all the accessories every year, and withal a continuous growth in technical knowledge, manipulative skill, and power of expression. All this was in fact the result of his remaining a diligent student: he continued to make the most elaborate drawings from the life and studies of all pictorial adjuncts, with unwearying perseverance, through the whole of his professional career. To this doubtless is to be attributed the very remarkable fact that his culminant example as a painter, "Choosing the Wedding-Gown," the most popular of all his works, was exhibited just forty years after the commencement of his artistic career—an example full of value to the student, whatever be his calling. The first pictures by which Mr. Mulready attracted much notice were his "Punch," a clever but immature production, 1812; and 'Idle Boys," 1815. This last picture procured his election as A.R.A., November, 1815, and three months later, February, 1816, as R.A., almost the only instance, we believe, since the early days of the Academy of an artist securing the two grades in so brief a time. Mr. Mulready continued to paint subjects in a vein of quiet humour, and of the kind already indicated—the well-known "Lending a Bite," 1819, and "Wolf and Lamb," purchased by George IV., 1820, being characteristic examples; but about 1822 he turned aside to others, in which pathos or sentiment predominated, as "The Convalescent," 1822, and "The Widow," 1824. With these he was, however, not equally successful, and he returned to his old line. About 1837 he tried his hand at the illustration of Shakspeare, and at original poetic compositions: of the former class being his elaborate "Seven Ages, or All the World's a Stage;" of the latter, "First Love" and "The Sonnet." In 1840 he made a series of twenty drawings on wood, illustrative of the Vicar of Wakefield which, being exquisitely engraved by John Thompson, excited so much admiration; and Mr. Mulready immediately received commissions to execute several in oil. He accordingly painted, among others, "The Whistonian Controversy," 1843; and "Sophia and Mr. Burchell Haymaking," for Mr. Baring; and "Choosing the Wedding-Gown," 1847, for Mr. Sheepshanks—undoubtedly the most characteristic productions of the artist, and the most perfect illustrations of Goldsmith's famous work. In 1848 occurred another important event in Mr. Mulready's artistic career, the collection and exhibition of his principal works in the rooms of the Society of Arts—an exhibition of exceeding interest, as enabling us, by means of his finished works, to follow at one view the entire career of the artist; and by his singularly beautiful drawings and studies to perceive how he had arrived at and maintained such excellence. Mr. Mulready continued from that time to exhibit, though less regularly, at the Royal Academy. His finest subsequent works being "The Butt," full of his old humour, and "Women Bathing," a marvel of technical skill. He sent to the Exhibition of 1862 "The Toy Seller," a subject also painted by him in 1835. The nation is rich in Mr. Mulready's works, possessing choice examples of every period. In the Vernon collection are four oil paintings—"The Last In," "Fair Time," "Crossing the Ford," and "The Young Brother;" and in the Sheepshanks collection no fewer than twenty-one paintings and studies in oil, including among them the famous "Choosing the Wedding Gown," "Seven Ages," "Fight Interrupted," "The Butt," &c.; and besides these there are at South Kensington several of his most elaborate drawings from the life, and sketches. Some of these drawings have recently been lithographed in facsimile for the use of students in the schools of design. Many of Mr. Mulready's pictures have been engraved. He died on the 7th July, 1863.—J. T-e.

MUMMIUS, Lucius, surnamed Achaicus from his success in abolishing the Achaian league, born of a plebeian family, became prætor in 154, receiving Spain as his province. Elected consul in 146 he was sent to supersede Metellus in the conduct of the war against the Achaians. He found the Greek army encamped on the isthmus of Corinth, dispersed it almost at a blow, and entered Corinth without resistance. The rich art-treasures of Corinth were given to the Roman soldiery for plunder, and finally the city was reduced to ashes, the inhabitants being sold as slaves. On his return to Rome he was honoured with a triumph in 145. Three years later he was elected censor. A stern, inflexible Roman warrior, he died poor, and it was left to the state to provide for his daughters.

MUN, Thomas, an early writer on the philosophy of commerce, was an opulent merchant and director of the English East India Company in the first half of the seventeenth century. He is supposed to be the author of "A Discourse of Trade from England to the East Indies, by T. M.," London, 1621, and undoubtedly wrote the pamphlet published as his by his son in 1660, "England's Treasure by Foreign Trade; or, the Balance of our Foreign Trade is the rule of our treasure." The East India Company had relaxed its rule against the exportation of bullion to the East, and one of Mun's objects was to defend this relaxa-

tion, on the ground that in the long run it made the balance of trade to be in favour of England. Of the now exploded doctrine of the balance of trade Mun is regarded as one of the earliest and most successful expositors. The "Discourse of Trade" was published in the Select Collection of Early English Tracts on Commerce, printed under the editorship of the Political Economy Club by Mr. Macculloch in 1856.—F. E.

* MUNBY, GILES, an English botanist, was born at York about the year 1815. He prosecuted his studies first in England, and afterwards at the university of Edinburgh. He devoted much attention to natural history, and was one of the founders of the Botanical Society of Edinburgh. He made many excursions in Scotland with the late Professor Graham, and became well acquainted with the British flora. He subsequently took charge of a museum on the continent, and afterwards settled at Algiers, where he now carries on extensive agricultural and horticultural operations. He published a "Flore d'Algerie," and a series of fasciculi of dried plants to illustrate the flora.—J. H. B.

MÜNCH, ERNST HERMANN JOSEPH VON, a prolific German historical writer, was born at Rheinfelden, 25th October, 1798. He studied at Freiburg in the Breisgau, where in 1824 he was promoted to a professorship. In 1828 he was called to the chair of ecclesiastical history at Liege, but by the protestant tendency of his writings became soon involved in difficulties, and was glad to be transplanted to the Hague in the capacity of librarian. Soon after, however, he accepted the offer of a librarianship at Stuttgart. He died at his native place 9th June, 1841. Although most of his writings are of too superficial a character to claim more than an ephemeral value, yet his talent and versatility must be acknowledged.—K. E.

* MUNCH, PETER ANDREAS, an eminent Norwegian antiquary and philologist, was born at Christiania on the 15th of December, 1810. After the usual course of academical study, he became, in the first place, "lector," and then professor of history in the university of his native town. His favourite subject is the exposition and illustration of the ancient history and languages of Norway and the North, in reference to which he has written numerous and excellent works. Alike in literature and in politics he is intensely, perhaps even unwarrantably, patriotic: for in his zeal in behalf of Norway he has been too prone to forget the more vitally important cause of the unity of Scandinavia; but this is a comparatively venial error.—J. J.

* MÜNCH-BELLINGHAUSEN, ELIGIUS FRANZ JOSEPH, Baron von, better known under his *nom de plume* Friedrich Halm, a German dramatist, was born at Cracow, 2nd April, 1806, of a noble Austrian family. He was carefully educated, and early attempted dramatic composition. Among his plays, "Griseldis" and "The Son of the Wilderness" were hailed with the greatest applause, while the rest had but little success; they were also translated into various languages. Since 1845 he holds an office in the imperial library at Vienna.—K. E.

MÜNCHHAUSEN, HIERONYMUS KARL FRIEDRICH, Baron von, the famous story-teller, was born at his father's estate of Bodenwerder, Hanover, in 1720, and died in 1797. He served in the Russian army against the Turks in 1737-39; the adventures of which campaign served him as an inexhaustible mine for the most fabulous stories and anecdotes. A collection of them was published at London by a certain Professor Raspe, formerly of Cassel, under the title—"Baron Münchhausen's Narrative of his marvellous Travels and Campaigns in Russia," 1785. This narrative was translated into German by the poet Bürger, with additions by himself, and by Professor Lichtenberg, the great satirist.—(See Introduction to *Des Freiherrn von Münchhausen's wunderbare Reisen und Abenteuer*, by Ellisen; Göttingen and Berlin, 1849.)—K. E.

MUNDAY, ANTHONY, born in 1553, educated abroad, especially in one of the colleges of Rome, became protestant on his return to England, and having discovered the treasonable practices of Edmund Campion, denounced them to the government. He was afterwards employed as a servant by the earl of Oxford, and latterly became a queen's messenger. Besides the "Mirror of Mutabilitie," he published a number of miscellaneous pieces in prose and verse, including several vigorous dramas.

MUNDEN, JOSEPH SAUNDERS, a celebrated comic actor, was born in London in 1758. He was apprenticed to a law stationer, but was infected with a love for the stage while copying out the parts of actors. He joined a strolling company, then settled for a while at the theatre of Canterbury, and finally accepted an engagement at Covent Garden theatre, where he exercised his extraordinary power of exciting the laughter of the audience for a period of twenty-three years. He went to Drury Lane in 1813; and retiring from the stage in 1824, lived to the good old age of seventy-four.—R. H.

MUNDINUS or MONDINO, a celebrated Italian physician and anatomist of the fourteenth century. He filled for many years the chair of medicine in the university of Bologna, and died there between 1318 and 1326. He is chiefly known as an anatomist, and appears to have been the first among the moderns who dissected the human body, and thus revived the study of anatomy. Though a great admirer of Galen and Avicenna, he did not merely copy them; but in his chief work, "Anatome omnium humani corporis interiorum membrorum," has given a detailed description of all the parts of the human body. This work was published in 1315, and was held in such repute by the university of Padua, that by special statutes the use of any other text-book was prohibited in their school. It has gone through numerous editions.—W. B–d.

MUNDT, THEODOR, a prolific German novelist and miscellaneous writer, was born at Potsdam, 19th September, 1808, and died at Berlin, 30th November, 1861. He early entered upon a literary career; but belonging to the so-called Young Germany, his writings were prohibited, and he was not admitted as a lecturer in the Berlin university. He therefore travelled for a time, and then settled at Berlin. In 1848 he was appointed professor extraordinary of literary history at Breslau, and two years later recalled to Berlin as librarian to the university, which office he resigned some time after. Although originally possessed of brilliant parts he did not fulfil the promise of his youth, and was by degrees driven to mere book-making. In this latter respect he is still surpassed by his widow, * CLARA MUNDT, whose maiden name was Müller. She was born at Neubrandenburg, Mecklenburg, 2nd January, 1814, and was married in 1839. Under the assumed name of L. Mühlbach she is one of the most popular of modern novelists, and is even more prolific than her husband. Her fictions display considerable ability, but in point of taste are open to severe criticism.—K. E.

* MUNDY, GEORGE RODNEY, Rear-admiral of the White, is a grandson of Lord Rodney, and nephew of Admiral Sir George Mundy. He was born in 1805, studied at the Royal naval college, and in 1819 entered as midshipman on board the *Phaeton*. He became lieutenant in 1826, and commodore two years later. In 1833 he was sent on a mission to Belgium, then at war with Holland. On his return he was appointed to the command of the *Favourite*, an 18-gun sloop, with which he cruised about on the coast of Syria. In 1846 he was sent into the Indian archipelago, and did good service against the pirates of Borneo. He wrote "A Narrative of Events in Borneo, down to the occupation of Labuan by Rajah Sir James Brooke," 2 vols. 8vo, London, 1848. He attained to the rank of rear-admiral on the 30th July, 1857.—R. H.

MUNDY, JOHN, was organist first of Eton college, and afterwards of the free chapel of Windsor, in the reign of Queen Elizabeth. In the year 1586, at the same time with Bull, he was admitted to the degree of bachelor in music at Oxford, and about forty years afterwards to that of doctor. He died in 1630. Mundy was an able performer on the organ and virginal. Some of his compositions are preserved in Queen Elizabeth's virginal book; and among them a fantasia, by which he endeavours to convey an idea of fair weather, lightning, thunder, calm weather, and a fair day—Beethoven's Pastoral Symphony in embryo! Many of the passages require great command of hand; but he has signally failed to give us the most remote idea of the subjects he intended to convey. He composed several madrigals for five voices; and was likewise the author of a work, published in 1594, entitled "Songs and Psalmes, composed into three, four, and five parts, for the use and delight of all such as either love or learne Musicke." "Some of these," says Dr. Burney, "are considerably above mediocrity in harmony and design. Indeed, I think I can discover more art in some of his movements, than is to be found in those of any of his contemporary musicians of the second class."—E. F. R.

MUNNICH or MUNIC, BURCHARD CHRISTOPH VON, Count, a distinguished officer in the service of Russia, was born in Oldenburg in 1683. He entered the army of Hesse Cassel, served under Prince Eugene in Flanders, attained the rank of colonel, then entered the service of Poland, quitted it for that

of Russia, where Peter the Great at first employed him as engineer, and afterwards promoted him to the rank of general. His family had long been celebrated for skill in canal-making, and Munnich inherited the talent. Peter was then engaged on his great enterprise of the Ladoga canal, which was to be of such vast importance to St. Petersburg, and to this work he directed the genius of Munnich. Even in his last illness he expressed a hope that "the labours of Munnich would cure him." Under Catherine the engineer went on with his work, and when Menzikoff, the favourite of Peter II., fell into disgrace, he was made count and governor of St. Petersburg and Finland. When the canal was completed, he was made field-marshal and privy councillor; but his rapid rise excited the jealousy of the courtiers, and he was sent to Poland and afterwards to the Crimea in command of an army. To repel the Turkish cavalry he invented the square battalions still used by the Russians. After many military successes he returned to the Russian court. The Empress Elizabeth came into power, and Munnich charged with plotting against her, was, with Osterman, sentenced to death, a sentence commuted into banishment to Siberia. In that desolate region he remained twenty years, but not giving way to despondency. Twice a day he assembled his household for prayer, and spent his leisure in composing hymns and religious "thoughts," which were afterwards printed. On the accession of Peter III. he returned in triumph, an old man of eighty-two, but still full of life and vigour. He appeared at court in the sheepskin dress of exile, but was immediately restored to all his titles. He died at the age of eighty-four. Much of the modern policy of Russia may be traced to Munnich.—P. E. D.

MUNOZ, Juan Bautista, a Spanish historian, born in 1745; died in 1799. He undertook in 1779, by the especial order of Charles III., a history of the Spanish conquests in America, "Historia del Nuevo Mundo," but met with opposition from the Academy of Madrid, who, by the royal permission, subjected the work to an examination which threatened to prevent its being printed at all. One volume was published in 1793, bringing the work down to the year 1500, but it has never been continued. Muñoz also wrote a eulogy of Lebrija, and two or three Latin treatises.—F. M. W.

MUNRO, Sir Thomas, Bart., K.C.B., a celebrated civil and military officer in the service of the East India Company, was born in 1761, and was a native of Glasgow, where his father, Mr. Alexander Munro, was a member of an extensive mercantile firm, which carried on business with the North American colonies. He was educated at the grammar-school and university of his native city, where he was distinguished for his skill in athletic exercises, as well as for his rapid progress in his studies, his amiable disposition, and personal courage. In compliance with the wishes of his father, he made choice of the mercantile profession; but soon after, his father having been ruined by the act of confiscation passed by the American congress in 1776, young Munro obtained the appointment of midshipman on board the East India Company's ship *Walpole*. Before sailing, however, this was fortunately exchanged for a Madras cadetship, and in 1779 he proceeded to the scene of his future eminent services, which he reached in January, 1780. After passing six weeks at the Presidency he was attached as ensign to the 16th Madras native infantry, and served with great distinction throughout the war with Hyder Ali, until peace was concluded with his son Tippoo, in 1784. Two years later he was promoted to a lieutenancy, and employed the period of peace in the diligent study of the Hindostanee and Persian languages, in which he ultimately acquired remarkable proficiency. His strong filial affection was shown by the liberal remittances which he made to his parents at this period from his own scanty funds, to alleviate the distress into which they had fallen. In 1778 Lieutenant Munro was appointed assistant in the intelligence department, under Captain Read, with the force destined to take possession of the province of Guntoor. In 1790 when Tippoo resumed hostilities with the British, Munro returned to his military duties, and served with the 21st battalion of native infantry, sharing in all the dangers and fatigues of the war till the conclusion of the definitive treaty. In 1792 came the turning point in Munro's career, which led to all his subsequent fame and fortune. This was his appointment to assist Captain Read in settling the district of Baramahl, which had been added to the company by the recent treaty. He discharged the laborious duties of this important office, which he held for seven years, with singular industry and zeal, and made himself thoroughly acquainted from personal observation with the condition of the people, the peculiarities of their manners and customs, and the capabilities and produce of the soil. In 1796 Lieutenant Munro was promoted to a captaincy. About two years afterwards, when war broke out again with Tippoo, he served under General Harris in the campaign which ended in the death of Tippoo and the capture of Seringapatam. On the reduction of that place, Captain Munro was nominated joint secretary to the commission appointed to arrange the partition treaty. He was next intrusted with the arduous task of reducing to order the new province of Canara on the western coast of the Peninsula. The charge was exceedingly difficult and laborious, and involved considerable personal sacrifices; but he undertook it from a strong sense of public duty, and at the end of fourteen months had the satisfaction to find his district reduced to tranquillity, the authority of the government established, and the revenues collected without difficulty, while at the same time the condition of the people was steadily improving. Having accomplished his task he thought himself at liberty to apply for his removal from a country which he disliked, and his appointment to the charge of what were called the ceded districts—a portion of territory which had been transferred to the company by the Nizam, in lieu of a monthly subsidy which had been exacted from that prince. His services in Canara were so highly appreciated, that his request was not granted without hesitation; but Lord Clive yielded on the ground that "Major Munro's own arguments had shown that his labours in the new provinces would be more advantageous." He spent seven years in this new situation, during the first four of which he lived in a tent moving from place to place, till he had repeatedly traversed the whole of the country, making himself intimately acquainted with every part of it. He cleared the province of the plundering banditti by whom it had been devastated, suppressed the destructive feuds of the zemindars, established the authority of the government, conferred inestimable benefits on the inhabitants, and raised the annual revenue from twelve to eighteen lacs of pagodas. In 1804 Major Munro was promoted to the rank of lieutenant-colonel, and during the war with Scindiah and the rajah of Berar he rendered important service to General Wellesley, afterwards duke of Wellington, by whom he was held in the highest esteem. Colonel Munro now began to think of revisiting his family and country; in October, 1807, he embarked for England, and after an absence of eight-and-twenty years, landed at Deal in April, 1808. He found that his mother, to whom he was tenderly attached, was just dead, two of his brothers had also died, and his father, on the last verge of existence, had fallen into a state of imbecility. A pensive enjoyment, however, still remained to him in revisiting the haunts of his boyhood, and renewing his intimacy with scenes associated with many pleasing reminiscences of his youthful friends. But a mind so active as Colonel Munro's could not remain long contented with inaction. He repaired to London, where he took a deep interest in the discussions respecting the renewal of the East India Company's charter, and gave evidence on the subject before a parliamentary committee, which produced a strong impression upon the public mind. As one result of this inquiry, it was resolved to send out a commission for the purpose of removing or mitigating the defects which had been brought to light, and Colonel Munro's rare experience, judgment, and industry pointed him out as the fit person to be placed at its head. He accordingly re-embarked for India in May, 1814, having shortly before been united to Miss Campbell, daughter of Richard Campbell, Esq., of Craigie house, Ayrshire—a lady "whose society formed the ornament and delight of his after life." The new commission had to contend against a formidable array of interest and prejudice, but by dint of firmness and perseverance Colonel Munro and his colleagues succeeded in carrying various important reforms in the judicial system. In 1817 the Mahratta war broke out, and in compliance with his own earnest wishes, a brigadier's commission was bestowed upon him by the governor-general, the marquis of Hastings. With only four companies of Sepoys, amounting to not more than six hundred men, he boldly marched into the enemy's territories, reduced nine of their strongholds, and concluded a brilliant campaign with the capture of Sholapoor, and the defeat of an army of ten thousand men by whom it was covered. "The population which he subdued by arms," said Mr Canning, "he managed with such address, equity, and wisdom, that he established an empire over their

hearts and feelings." General Munro's health had sustained such severe injury from his extraordinary exertions, that on the restoration of peace he resigned all his commissions, civil as well as military, and re-embarked for England in January, 1819. He had scarcely reached home when he was appointed governor of Madras, and was soon after promoted to the rank of major-general, and created a K.C.B. After spending only six months in this country, he set out once more for India, which he reached in May, 1820. He discharged the duties of his laborious office with characteristic industry, wisdom, and integrity, and was successful both in preserving the tranquillity of the country and in increasing the public revenues, while his benevolent exertions to promote the welfare of the natives procured him the appellation of Father of the people. He contributed greatly to the successful termination of the Burmese war, both by his judicious counsels and his extraordinary zeal and energy in sending a supply of troops from the Madras army. His services were acknowledged by his elevation to the rank of a baronet in 1825. He had long been anxious to retire from office, but had been induced to continue at his post by the urgent request of the court of directors. At length, in 1827, he obtained liberty to resign; but while waiting the arrival of his successor he was attacked with cholera near Gooty, and died on the 6th of July. "Europe," said Mr. Canning, "never produced a more accomplished statesman, nor India, so fertile in heroes, a more skilful soldier." Sir Thomas left two sons, the elder of whom succeeded him in his title.—J. T.

MUNSTER, Sebastian, a distinguished orientalist and cosmographer of the Reformation-period, was born in 1489 at Ingelheim in the Palatinate, and studied at Heidelberg and Tübingen. In 1529 he forsook the Franciscan order and went over to the Reformation. He was professor of Hebrew and Old Testament theology first in Heidelberg and afterwards in Basle, where he died of the pest in 1552. His "Cosmographie" was his principal work, and appeared at Basle in 1550. It was highly valued, and was translated into almost all the languages of Europe. He was the author besides of a Hebrew and Chaldee grammar; also of a dictionary of both these languages, and of several commentaries both on the Old Testament and the New. He translated the Old Testament into Latin, and edited several rabbinical works. He occupied himself also with mathematics and astronomy, but his publications in these branches added nothing to the sum of human knowledge. In his "Cosmographie" he was assisted by several contributors. Among these was the Scot, Alexander Alesius, who sent him an account of Edinburgh, his native city, which is the oldest printed account in existence of that city, and was considered curious enough to be reprinted in the Bannatyne Miscellany, with interesting notes from the pen of Mr. David Laing. Munster was styled on his tombstone at Basle the Esdras and Strabo of Germany.—P. L.

MUNTER, Balthazar, born at Lübeck in 1735, was in 1760 appointed preacher at Gotha. Three years afterwards he was made superintendent at Tonna, and subsequently he became preacher to a German congregation at Copenhagen. He is best known by his celebrated account of the conversion of the Count Struensee, which has been translated into several languages. He also published sermons and spiritual songs. He died at Copenhagen in 1793.—D. W. R.

MUNZER, Thomas, a German fanatic and mystic of the Reformation-period, was born in 1490 at Stalberg in the Hartz. In 1515 his name appears as a master of arts and bachelor of theology, which degrees he probably attained at the university of Leipsic; and he seems to have early imbibed the mystical notions of Joachim von Floris, Suso, and Tauler. He was naturally of a restless and turbulent spirit, and early developed a genius for conspiracy and plotting. When Luther began the war with Rome Munzer espoused his cause with the utmost ardour; but it was only the negative side of the movement that he valued; with the positive doctrines of the reformer he had no sympathy, and in a short time he attacked Luther, and Luther was compelled in self-defence to attack him, with the greatest energy. He first brought himself into public notice at Zwickau, where he was appointed preacher in 1520. His very first sermon made a sensation in the town, and divided it into the two parties of his admirers and his enemies. He was speedily engaged in violent controversies with the monks, with his colleagues, with the magistrates, and with the official of the diocese; he played the demagogue, and stirred up the clothworkers of the place to open revolt; and peace was only restored by driving him from the town, and imprisoning a crowd of his followers. This was in 1521. In the same year he visited Bohemia, where sympathy with Luther's movements was ardent, and he was at first well received; but a violent manifesto which he published brought him into trouble, and he was compelled to leave the country. In 1522 he was in Wittemberg, where Carlstadt and the prophets of Zwickau, availing themselves of Luther's absence, were introducing violent reforms; and Carlstadt's influence and example had no doubt some share in shaping his subsequent conduct. When Luther unexpectedly left Wartburg, and returning to Wittemberg publicly condemned Carlstadt s proceedings, Munzer learned to regard the reformer as the most formidable obstacle in the way of his violent designs; and he was no sooner settled in Alstedt in Thuringia, where he obtained a pastoral appointment in 1523, than he went to work by means of secret presses, from which he issued a multitude of pamphlets and fly-sheets, to destroy the credit and authority of the man who more than ever, by his recent heroic stand at Worms, had become the idol of Germany; and at the same time to stir up throughout the empire a spirit of sedition and revolt against all authority in church and state. Luther acquainted the Elector Frederick with his designs and practices, and in 1524 he was driven away from Alstedt. He then betook himself to Mühlhausen, where he found a like-minded man in Heinrich Pfeiffer, with whom he continued the war with increased fury against Luther, and commenced anew his democratic agitation among the masses of the people. Just at this time the peasants of South Germany were in a ferment of discontent, which broke out in 1525 into open revolt. The flame spread instantly to Thuringia, where the soil had been only too well prepared for it by Munzer's seditious propaganda. Mühlhausen became the centre of the Thuringian revolt; the magistrates were deposed, and Munzer put himself at the head of the infuriated people. The issue was inevitable. Duke George of Saxony and other princes marched their forces against the revolters, and extinguished the devouring flame of fanatical sedition in a torrent of blood. Munzer and Pfeiffer were taken prisoners at Frankenhausen where the battle was fought, and were led forth to public execution in Mühlhausen. In the same year Melancthon wrote his History of Thomas Munzer, the beginner of the Thuringian revolt, that all the world might know how little the Reformation was to blame for that catastrophe. But this timely precaution availed little; for everywhere, in the mouths of the papists, Munzer became the popular argument against Luther, although Luther and Munzer had both done their utmost to let the world know how utterly they were opposed to each other in their principles and objects.—P. L.

MURAD. See Amurath.

MURAD BEY, a celebrated chief of the mamelukes, was born in Circassia about 1750. Carried off and sold into slavery in Egypt, he passed into the hands of the chief of the Egyptian beys, and by craft and courage rose to share with a colleague the virtual sovereignty of Egypt, nominally under the sway of the Porte. The French, in their invasion of Egypt in 1798, found Murad Bey one of their most formidable antagonists. He was defeated with his mamelukes at the battle of the Pyramids, but displayed in it a courage and skill which were recognized by Napoleon. Murad was pursued into Upper Egypt by Desaix, and gave him a great deal of trouble. When Kleber succeeded Desaix, he gained over Murad to the French alliance. Menou, however, Kleber's successor, treated Murad with contumely, and the mameluke proclaimed a neutrality, when his assistance might have been invaluable to the French. But after the landing of the English in Egypt, and the discomfiture of the French, Murad, forgetful of his grievances, hastened to support his allies. Before he could effect anything he died suddenly of the plague, on the 22nd April, 1801.—F. E.

MURAT, Joachim, one of the most distinguished of Napoleon's marshals, and elevated by his imperial chief to the throne of Naples, was born at a village in Perigord in the year 1767. His origin was very humble, his father being simply a country innkeeper, who had, however, acted as a steward to the great family of the Talleyrands. Through their interest Joachim was placed at the college of Cahors, with a view to his training for the church. But between the church and the future soldier there was a gulf no training could obliterate. His tendencies and his behaviour completely disqualified him for the ecclesiastical profession, and ere long he enlisted in a regiment of chasseurs, from

which, being guilty of insubordinate conduct, he was shortly afterwards dismissed. Returning to his native place, he remained there until the Revolution, when he a second time entered the army—a step on this occasion attended with happier results than before. Partly from his military talent and ardour, and partly from his enthusiastic support of the principles then dominant, he rose rapidly through the various gradations, finally gaining the rank of colonel. His lip-worship of liberty and equality, notwithstanding, was soon metamorphosed into the more profitable devotion to the cause of Bonaparte, to which he thenceforth consecrated all his powers. At the affair of the sections in 1795 he afforded considerable aid to Napoleon; and the keen eye of the latter, ever on the watch for talent that might further his own cherished schemes of empire, marked the service, and recognized the merits of him who rendered it. Murat reaped his reward in being attached to the personal staff of Bonaparte during the famous Italian campaign of 1796. Ever after, the fortunes of the innkeeper's son were linked with those of his illustrious patron. In a hundred battles he signalized his dash and daring; and the brilliancy of his cavalry charges extorted even the admiration of his enemies. To the fact also that his character was not slightly impregnated with the romantic element, and that he gloried in reviving, both as regarded wonderful exploit and outward habiliment, so much of the valorous chivalry of old, may be doubtless attributed a large measure of the popularity that Murat was privileged to acquire. Be this as it may, his military career was one of unquestioned splendour, and apart from the mere flash and glitter of those externals in which he was perhaps too vainly solicitous to shine, his peculiar talents in the field procured for him the flattering appellation from the lips of Napoleon himself, of "the best cavalry officer in Europe." It was the cavalry that he commanded in the campaigns of Egypt, Italy, Austria, and Prussia; and it was when wielding that important arm of the service, that he succeeded in gaining his fairest laurels. Marengo, Austerlitz, Jena, and Eylau, will bear perpetual witness to his fame. The lustre of such achievements, even in its earliest dawn, invested him with a kind of halo before the eyes of his admiring fellow-soldiers, and their sentiments were shared by Napoleon himself. In 1802 General Murat received the hand of Caroline Bonaparte, youngest sister of the first consul, and in 1806 he was raised to the dignity of a sovereign prince, by the title of Grand-duke of Berg and Cleves. The next prominent event in Murat's history was his command of the French army, when the invasion of Spain took place in 1808. The June of that year saw Joseph Bonaparte appointed ruler of the Spanish dominions, and in the following July, a decree emanated from the arch-kingmaker, ordaining "his dearly beloved cousin Joachim Murat, grand-duke of Berg, to the throne of Naples and Sicily, which remains vacant by the accession of Joseph Napoleon to the kingdoms of Spain and the Indies." So the career of this poor soldier of fortune seemed prosperously closed at last, and the son of the innkeeper of Perigord had gained the goal of royalty! However, it was only king of Naples he became, for his attempts to reduce Sicily were frustrated by the English commanders, Sir John Stuart and Admiral Martin. Even from Naples he was obliged betimes to absent himself, to follow the standard of his imperial relative. In 1812 he accompanied the expedition to Russia at the head of the cavalry of the grand army, and during the advance on Moscow he displayed all his old fiery valour; but, disheartened and disgusted by the disastrous retreat, and with the memory of some fancied slights received from Napoleon still rankling in his bosom, he began to draw off from the side of the hitherto victorious emperor. After the battle of Leipsic he altogether deserted the imperial cause, and united himself to the enemies of Bonaparte. Such conduct temporarily saved his crown; yet, alarmed for its ultimate security, he commenced, on the return of Napoleon to France in 1815, to negotiate during the Hundred Days both with him and the allied sovereigns. At last reverting to his first love, he decisively sided with the former, and invaded the papal territories, threatening also Northern Italy. Waterloo determined his fate; he was compelled to flee from his kingdom; and in a half, or rather wholly, insane attempt to land again in arms on the coast of Calabria, he was captured and condemned to be shot, by the base sentence of a Neapolitan court-martial. His final words were—"Soldiers, save my face! Aim at my heart!" They fired, and he fell dead. This was on the 13th October, 1815, when he had attained the forty-fifth year of his age. There was in Murat much warm and noble feeling, and as a sovereign he pursued a mild and liberal course; but his politics were of the most vacillating kind. In fact, he seems to have been totally devoid of fixed principle; yet we need not judge him with undue severity. The lives of the imperial marshals have still to be written, we mean written in the proper way and with the befitting spirit, when the true place shall be assigned to each brilliant planet that revolved round that great central sun. There, not first, but among the first, will move the knightly figure of him whose white plume ever waved in the van of battle, and who, when he exchanged it for a monarch's diadem, only gave keener point and deeper significance to the old fatal truth, that a man may be a "beau sabreur," a dashing warrior, without possessing the higher gifts that go to form the character of the genuine ανηρ ανδρων, the true ruler of his fellows. By the sister of Napoleon (who, after the tragic fate of her husband, lived many years in Austria under the title of Countess of Lipano, and finally died at Florence in 1839) Murat had several children, both sons and daughters. Of the sons one, Lucien, survives, who resides in France, and is generally understood to have some hankering after his father's former kingdom.—J. J.

MURATORI, Ludovico Antonio, an erudite and voluminous author and historian, born at Vignola in the Modenese, 21st October, 1672; died in Modena, 23d January, 1750. In 1685 he entered the jesuit schools of Modena, but not satisfied with the hours allotted to study, devoted to it also his leisure, and commenced that habit of restricting his sleep to seven hours in the twenty-four, which continued with him all his life. Subsequently, under various masters, he became versed in philosophy, dogmatic theology, morality, and law. He acquired the Greek language without an instructor, and with the learned Abate Bacchini explored the field of sacred and profane literature. On the 16th December, 1694, the university of Modena awarded to him the laurel crown of doctor of law. In February of the next year he removed to Milan to enter on his office of co-prefect of the Ambrosian library; and on the 24th of the following September he was ordained priest, having previously assumed deacon's orders. To his location in the Ambrosian library we owe his "Anecdota," published in 1697–98. In 1700 Rinaldo I., duke of Modena, recalled him from Milan to constitute him keeper of the archives of the house of Este, to which at his own request was added the post of librarian, his services being rated at an annual stipend of one hundred pistoles. The remainder of his peaceful life, with the exception of three years, was passed at Modena, his death being preceded by a brief period of deafness. In 1734, through the influence of his friend Apostolo Zeno, the chair of belles-lettres in the Paduan university was offered for his acceptance, a distinction which he modestly declined. The years 1714–15–16, he—by the duke's desire, and under the patronage of King George I. of England, whose house (of Brunswick) is an offshoot of that of Este—occupied in travelling from place to place, visiting and inspecting the valuable archives stored in various parts of Italy; and at this period were accumulated materials for his great work, "Antichità Italiane." In 1716 he was created provost of S. Maria della Pomposa in Modena. This church, as well as that of S. Agnese in Ferrara, he rebuilt at his own cost, and was a liberal donor not only to these, but also to other benefices which he held. His love of literature and learned labours never seduced him to neglect his high ecclesiastical duties. By him not only the needy who presented themselves for alms were relieved, but objects for charity were sought out, and any poor whom he encountered in the streets, brought home, warmed, and fed. He instituted a society of charity for the protection of widows, orphans, and destitute persons; he founded a Monte di Pietà, and by his own desire was constituted visitor to the ducal prisons: and when after his death his accounts were looked into, it was discovered that his alms and church gifts had outrun the united revenues of all the benefices he held. Merely to enumerate the works of Muratori would occupy a considerable space. A descriptive catalogue of them, amounting to sixty-four in number, may be consulted in Tiraboschi's Biblioteca Modenese. His project for a republic of letters was put forth under the assumed name of Lamindo Pritanio, but he eventually both avowed the authorship and admitted the unpracticable nature of a design which won for him keen opponents and eager partisans. The extent of his erudition and grasp of his mind are attested by the astonishing range of subjects which he

handled. The Annali d' Italia gives him a permanent place amongst historians. In him Thomas Burnet, Tillotson, and Barbeyrac met with an opponent. He wrote against Pyrrhonism and Socinianism, discussed questions of ecclesiastical discipline, upheld the infallibility of mother church, and the absolute truth of holy scripture; treated of christian charity as concerning the love of our neighbour; under the feigned name of Antonio Lampridio put forth his "De superstitione vitanda;" compiled biographies of various noteworthy men; investigated the motive of Torquato Tasso's incarceration; set forth the powers of human fancy; defined good taste; and propounded his own views of the appropriate treatment, political, medical, and ecclesiastical, of the plague. Besides some verses from his pen, we have his "Della Perfetta Poesia Italiana;" but of the probable value of his poetico-critical acumen one cannot but admit doubts, remembering that in spite of ardent admiration for Dante, he is said to have cherished a preference for Petrarca. As concerns art, he indignantly repelled the popular notion that the Goths were its foes and destroyers; appealing in support of his position to the magnificent structures raised by Theodoric, and to the letters of Cassiodorus.—C. G. R.

MURCHISON, Sir Roderick Impey, F.R.S., D.C.L., was born at Taradale in Ross-shire in 1792. He was the eldest son of Kenneth Murchison, Esq., of Taradale. His mother was the sister of General Sir Alexander Mackenzie, Bart., G.C.H. He received his early education at Durham grammar-school, and afterwards became a student at the military college at Marlow. In 1807 he entered the army. He served with the 36th foot in Spain and Portugal, afterwards on the staff of his uncle, Sir Alexander Mackenzie, and finally held a captain's commission in the 6th dragoons. In 1815 he married the only daughter of General Hugonin, and in the following year quitted the army. After leaving the public service, he appears to have concentrated his attention on geology; and for the last quarter of a century the personal history of Sir Roderick Murchison has been intimately associated with the progress of geological science. The labours of none have been more unremitting, nor have any been more successful in throwing light upon the histories of past ages afforded by the stratified and fossiliferous rocks. To his sagacity and perseverance science is mainly indebted for the investigation of the strata of rocks which lie under the Devonian, or old red sandstone; and to him she owes the application of those principles of classification founded on the succession of organic life, which had been previously established with regard to the tertiary and secondary periods, to the palæozoic or oldest strata in which the remains of animals have been discovered. His papers in the publications of the Geological Society of London appear to have commenced in 1826, when he was secretary to that society. In 1830 he visited the Eastern Alps for the purpose of elucidating their geological structure, and in an elaborate paper he communicated the results of his investigations to the London Society. He succeeded Professor Sedgwick as president of the Geological Society in 1831; and about the same time he commenced an examination of Wales and the bordering counties which occupied him during the succeeding eight years, and enabled him to arrive at conclusions of the highest importance. Before the results of his investigations were given to the world, nothing was known of the detailed sequence and characteristic fossils of the strata which underlie the old red sandstone; and in reference to that formation geologists were only aware that it formed the basis on which rested the carboniferous limestone, and that it contained some undescribed fossil fishes. Not only was there complete ignorance as to the more ancient primary strata; but many rocks which are now known to be younger than the Silurian were supposed to be of greater antiquity. It was by Dr. Buckland's advice that Murchison attempted the investigation of the more ancient palæozoic strata by an exploration of the banks of the Wye between Hay and Builth. He found a considerable tract in Hereford, Radnor, and Shropshire, where large masses of grey-coloured strata, containing fossils differing from those which occur in deposits above them, rise out from amongst the old red sandstone. These he began to classify; and after four years of labour he erected them into a group to which he assigned the name Silurian, derived from the ancient Silures, a people who formerly inhabited the region explored, and under their king Caractacus offered a gallant resistance to the Roman arms. A patriotic feeling led to the choice of a designation which is now appropriated to science throughout the civilized world; for in a note to one of his published addresses to the Geological Society, Sir Roderick writes—"When Ostorius, the Roman general, conquered Caractacus, he boasted that he had blotted out the very name Silures from the face of the earth. A British geologist had therefore some pride in restoring to currency the word Silurian as connected with great glory in the annals of his country." He soon after separated the Silurian strata into a lower and upper group, and in 1839 published his investigations and their results under the title of the "Silurian System." At the time of its publication the author, in common with Professor Sedgwick, was under the conviction that the fossiliferous rocks of North Wales, to which the term "Cambrian" has been applied, were inferior to, and therefore of an earlier antiquity than the lower Silurian. Subsequent investigations, however, proved the identity of the fossils in the Cambrian strata with those of the Silurian period, and the conclusion was at length arrived at, that the former were extensions of the Silurian strata. This conclusion Sir Roderick has maintained in his subsequent publications; and for his labours thus completed and corrected, he received in 1849 the highest distinction which the Royal Society can bestow—that of the Copley medal. During the period he was engaged on his great work, he published a short treatise on the geology of the neighbourhood of Cheltenham. Soon after the appearance of the "Silurian System," its author was engaged with Professor Sedgwick and M. De Verneuil in unravelling the structure of the Rhenish provinces; but a wider field of geological labour awaited his enterprise. It had been generally held by geologists that the red strata of some of the provinces of Russia, *e. g.*, Novogorod, Lithuania, and Courland belonged to the new red sandstone. This error arose partly from the non-recognition of the fossils contained in the strata, which were supposed to be bones of Saurian and Chelonian reptiles. The mistake was dissipated by the publication of the "Silurian System," for by its perusal scientific men in Russia were led to the belief that the red strata covering their Silurian deposits, were characterized by fossil fishes identical with those of the British old red sandstone, which had been hitherto mistaken for the reliquiæ of reptiles and tortoises. This conclusion was arrived at by M. Von Buch, to whom the fossils had been sent, and who communicated to Murchison his conviction that an investigation of Russia would demonstrate the same sequence of palæozoic deposits, as had been described in the Silurian region of England and Wales. On the impulse thus given, Murchison resolved to undertake the geological survey of Russia. For this undertaking he obtained the countenance of the imperial government through Baron de Brunnow, the Russian ambassador, and having secured the companionship and co-operation of M. de Verneuil, a naturalist well known for his acquaintance with fossil mollusca, he commenced his expedition and arrived at the Neva early in the summer of 1840. The greater part of the north of Russia in Europe was explored, the survey extending from Archangel and the borders of the White Sea on the north to Moscow in the south, and to the heart of the government of Vologda on the east. The result of this exploration was to place beyond doubt the chief physical relations of the palæozoic rocks of the northern and central provinces; it moreover elucidated the nature of the chief rocks round Moscow, showing that they were not, as had been supposed, of the oolitic series, but that they belonged to the carboniferous era. On Mr. Murchison's return to England he exhibited a geological map of the regions examined to the British Association, and in the name of M. de Verneuil and of himself, read a memoir on their discoveries to the Geological Society of London. But much remained to be done before the geology of Russia could be completely systematized. The government of the Emperor Nicholas was aware of the importance of the investigations which Mr. Murchison and his companion had commenced; and soon after the termination of their expedition, a communication from the imperial government was received by the former, the object of which was to obtain the services of himself and M. de Verneuil in making an additional geological survey. Associated with Murchison and De Verneuil in this undertaking, were Count Keyserling and Lieut. Koksharof. The expedition commenced in the spring of 1841, and during the succeeding summer the Ural mountains, the southern provinces of Russia, and particularly the coal-field of the Donetz, were explored. It was after the termination of this survey, when Murchison was engaged in working out the results of the labours of himself and his associates, that he proposed the name Permian,

derived from the extensive province of Perm, to designate the youngest of the palæozoic systems. The report of the expedition was subsequently laid before the emperor, who honoured the travellers with special marks of appreciation and favour. In 1842 Murchison was again elected to the presidential chair of the Geological Society, and in the following year he was engaged in visiting many parts of Germany which he had not before explored, with the view of determining the relations of their palæozoic strata to the deposits of Russia and the British islands. On this occasion Poland and the edges of the Carpathians bordering the Russian empire, were examined. Whilst thus engaged, he was elected president of the Royal Geographical Society, an honour which he again enjoyed in 1852. The summer of 1844 was devoted to an examination of the rocks of Norway and Sweden; he also revisited St. Petersburg, and on this occasion was the bearer to the emperor of a medal struck in England in commemoration of the imperial visit to the queen of Great Britain. On his return to England, the fruit of the joint labours of his associates and himself was given to the world under the title of "The Geology of Russia in Europe and the Ural mountains." It was after leaving Russia in 1844, that Murchison drew the attention of the Royal Geographical Society to the remarkable coincidence in structure between the great eastern chain of Australia and that of the auriferous Ural mountains, and hinted the possibility of the existence of gold in Australia, remarking that "as yet no gold had been discovered in our Australian colonies." In consequence of that remark, he received in 1846 some specimens of quartz rock containing gold; and upon their receipt he at once urged the unemployed Cornish miners to emigrate to that colony. This exhortation which appeared in the Transactions of the Geographical Society and in the Cornish papers, attracted considerable notice in Sydney, and as a result several accounts reached Sir Roderick of gold discoveries. He addressed the government on the subject through Earl Grey in 1848; no steps, however, were taken in the matter, as it was feared that the discovery of gold might prove embarrassing in a wool-growing colony. To Sir R. Murchison, however, belongs the credit of anticipating by a process of scientific reasoning, and by the comparison of the rocks of two widely-separated countries, a discovery which has so largely augmented the national wealth. In 1855 Sir Roderick was appointed to succeed Sir H. De la Beche as director of the geological survey of the United Kingdom. This appointment he still holds. Besides his principal works above alluded to, he is the author of a large number of papers in the Transactions of the Geological and other societies. His services to science have been acknowledged by our own and foreign governments, and by most of the scientific bodies of Europe. He was created a knight bachelor in 1846. He has also received Russian, Swedish, and Danish orders of knighthood. He has had honorary degrees conferred on him by several universities, and is an honorary member of many scientific bodies on the continent. He has also filled the office of vice-president of the Royal Society. As president of the Geographical Society his name will be associated with many of the exploring expeditions, which in the present age have produced such fruit to science, commerce, and civilization; and he will be long remembered as the unflinching friend and supporter of Lady Franklin, in her noble efforts to rescue her husband or any of the survivors of his ill-fated expedition.—F. C. W.

MURDOCK, James, D.D., an American divine and scholar, was born at Westbrook, Connecticut, February 16, 1776. Having graduated at Yale college, he then studied theology under president Timothy Dwight and the Rev. A. S. Norton, D.D., and was licensed to preach in 1801. In the following year he was ordained to the pastoral charge of the congregational church, Princeton, Massachusetts, where he remained till 1815. He then became professor at the university at Vermont, and in 1819 was appointed professor of sacred rhetoric and ecclesiastical history at Andover. In 1829 he removed to New Haven, and there devoted himself to literary pursuits. His works consist of sermons and translations, among which is a literal translation of the New Testament from the Paschito Syriac version.

MURDOCK, William, who first practically applied gas to purposes of illumination, was born in 1754 at Bellow Mill, near Old Cumnock, in Ayrshire. His father was an ingenious millwright and miller, who also held a farm on the estate of the Boswells of Auchinleck. Of Murdock's early life little more seems to be known than that, before he left Scotland for England, he had built a handsome bridge, still extant, over the Nith in Dumfriesshire. In 1777 he joined Boulton and Watt at their infant establishment at Soho, where his skill was at once appreciated. After two years he was sent by the firm to superintend their engines in Cornwall. It was in 1772 that he first employed coal-gas to light his house and offices at Redruth, being the earliest application of it to that purpose. Returning permanently to Soho in 1798 he perfected his apparatus, and astonished the district by lighting up the front of the Soho manufactory with gas at the illumination for the peace of Amiens in 1802. It was not, we may add, till 1807 that Pall Mall was lighted with gas, being the first street in London so honoured. After a long and useful career Murdock died in November, 1839.—F. E.

MURE, Sir William, of Rowallan, a Scottish poet, descended from a very ancient family which gave a queen to Scotland in the person of Elizabeth Mure, the wife of Robert II. He was born in 1594. His mother was a sister of Alexander Montgomery, author of the Cherry and the Slae. He joined the popular party in the great civil war, was a member of the parliament of 1643 which ratified the Solemn League and Covenant with England, and fought at the battle of Marston Moor and the storming of Newcastle. He died in 1657. Sir William began to write verses at an early age. One of his pieces bears the date of 1611, and another, written in 1617, is embodied in the Muse's Welcome. He published in 1628 a translation in English sapphics of Boyd of Trochrig's Latin poem, "Hecatombe Christiana," and in the following year he produced his "Trve Crucifixe for Trve Catholickes," Edinburgh, 12mo. He is said also to have composed a version of the Psalms. Many of his pieces still remain in manuscript.—J. T.

MURE, William, of Caldwell, in Renfrewshire, an eminent scholar and historian, was born in 1799. He was the head of the Mures of Rowellan, an ancient Scottish family descended from Sir Reginald Mure, who in 1329 was lord high chamberlain. Colonel Mure's grandfather, Baron Mure, the intimate friend of David Hume, was a man of great wisdom and learning, and wielded the patronage of the crown in Scotland for a number of years about the middle of last century. Young Mure received his early education at Westminster, was transferred thence to the university of Edinburgh, and completed his course of studies in Germany, "where he imbibed that taste for criticism which inspired him in after years, and has made his name known far and wide amongst the scholars of modern Europe." His first publication, which appeared in 1829, was entitled "Remarks on the Chronology of the Egyptian Dynasties." It was followed in 1832 by a learned and elaborate dissertation on the "Calendar of the Zodiac of Ancient Egypt." In 1842 he published "A Journal of a Tour made in Greece in 1838." But his principal work is a "Critical History of the Language and Literature of Ancient Greece," the first portion of which was published in 1850, and was unfortunately left unfinished at the time of his death. This truly admirable work displays vast research and learning, and is written throughout in a most searching, liberal, and genial spirit. The first three volumes are devoted to the mythical period of ancient Greece, including sketches of the epic, cyclic, and lyric poets. The fourth and fifth treat of the Greek historians from the earliest period until the times of Xenophon. In 1854 Colonel Mure prepared for the press, and presented to the Maitland Club "Selections from the Family Papers preserved at Caldwell," illustrated with valuable notes from his own pen. Meanwhile he had been elected in 1846 M.P. for his native county, which he continued to represent until 1855, when he retired from public life in consequence of feeble health. In 1847 he was invested with what has been termed the "blue ribbon" of Scottish literature as lord rector of the university of Glasgow. This amiable and accomplished man died in 1860, deeply regretted. He married in 1825 a granddaughter of Dr. Markham, archbishop of York, by whom he left issue. He took a deep interest in every charitable and patriotic movement. He held for many years the post of colonel of the Renfrewshire militia.—J. T.

MURENA, A. Terentius Varro, probably the son of the consul, adopted by A. Terentius Varro, whose name he took in consequence. In 25 B.C. he was employed by Augustus to reduce to subjection the Salasci, an Alpine tribe whose predatory habits interfered with safe communication between Italy and Gaul. These he entirely extirpated, and sold forty-four thousand for slaves. In 23 B.C. he was named consul suffectus, but

the following year was put to death on account of his connection with the conspiracy of Fannius.—D. W. R.

MURENA, L. Licinius, took part in the wars against Mithridates. In the second, 83 B.C., he served under his father, and in the third he was intrusted by Lucullus with the siege of Amisus. He was elected prætor, 65 B.C., along with Servius Sulpitius, and, 64 B.C., was pro-prætor of Gallia Cisalpina. In the year following he was chosen consul along with D. Junius Silanus; but a charge of bribery was preferred against him by Servius Sulpitius, an unsuccessful candidate. Of this he was acquitted. He was defended by Cicero, whose speech is still extant.—D. W. R.

MURET, Marc Antoine François, an eminent classical scholar, born at Muret, near Limoges, in 1526. He lived at various places in France till 1554, when, having been accused of a detestable crime, he retired to Italy. In 1576 he was ordained a priest. He died at Paris in 1585.—D W. R

MURGER, Henri, writer, was born at Paris in 1822. From being an attorney's clerk he became secretary to the Russian Count Tolstoy, and then threw himself into that struggling literary career, the joys, the sorrows, and the necessities of which he has so vividly depicted in his "Scénes de la Vie de Bohême." He wrote for the stage as well as for periodical literature, and died but recently—another *enfant perdu* of Parisian journalism.

MURILLO, Bartolomé Estéban, one of the most celebrated of the Spanish painters, was born at Seville, was baptized on the 1st of January, 1618, and was the pupil of a relative, Juan del Castillo. Having made some little money by painting heads of saints, Madonnas, and such pictures for the South American market, he ventured in 1642 to visit Madrid, with an intention, if possible, to go on to England to study under Vandyck, of whom he had heard much from Pedro de Moya, an old companion who had worked with Vandyck in London. Arrived at Madrid, Murillo was well received by his fellow-townsman Velazquez, and much assisted by him in his art. The death of Vandyck put an end to the scheme of going to England; and the want of funds and the assistance of Velazquez induced him to give up also his intention of going to Italy, though Velazquez recommended this journey in 1644. In 1645 he returned to Seville a finished master, and immediately took his place as the head of the school of Seville. In 1648 he married a lady of fortune of Pilaz, and his house henceforth became an ordinary resort of people of taste and fashion. In 1660 he established the academy of Seville, and was its first president; but he held the office for that year only. In the spring of 1682 he was employed at Cadiz in the church of the Capuchins on a picture of St. Catherine, and he received such serious injury from a fall from the scaffolding while engaged in this work, that he was forced to leave it incomplete, and to return home to Seville. He never recovered from the fall, but died soon afterwards, on the 3rd of April of that year. Two sons and a daughter survived him, but his daughter had taken the veil already in 1674. Murillo's early pictures are taken from the humble life of Spain, beggar-boys, flower-girls, and such like, and are in the style of Spagnoletto and Velazquez; but he gradually refined both his manner and his subjects, and in the last years of his career he painted almost exclusively religious pieces, Madonnas and Holy Families. Still some of his earlier religious works are painted in a strong naturalist taste, with little of that ideal refinement which distinguishes some of his later Madonnas, as shown in several examples of the "Immaculate Conception," a subject he painted several times; and also in the large picture of the "Holy Family," in the National gallery. Among Murillo's principal works are eight large pictures, which were completed in 1674, for the hospital of La Caridad in Seville—"Moses striking the Rock;" "The Miracle of the Loaves and Fishes;" "The Return of the Prodigal Son;" "Abraham visited by the Angels;" "Christ at the Pool of Bethesda;" "St. Peter liberated from Prison;" "St. Juan de Dios bearing the poor man on his back;" and "St. Isabel of Hungary healing the Sick," commonly called El Tiñoso from the diseased head of the principal figure. These pictures are now dispersed: some remain, others were brought away by Marshal Soult. The Tiñoso is at Madrid; Nos. 3 and 4 are in the gallery of the duke of Sutherland at Stafford house; No. 5 is in the collection of Mr. George Tomline.—(Cean Bermudez, *Diccionario Historico, &c.*; Davies, *Life of Murillo*, London, 1819. There is a list of Murillo's works in Stirling's *Annals of the Artists of Spain*, vol. iii., 1848, amounting to three hundred and eighty-four, including several portraits and some landscapes: many are of course doubtful.)—R. N. W.

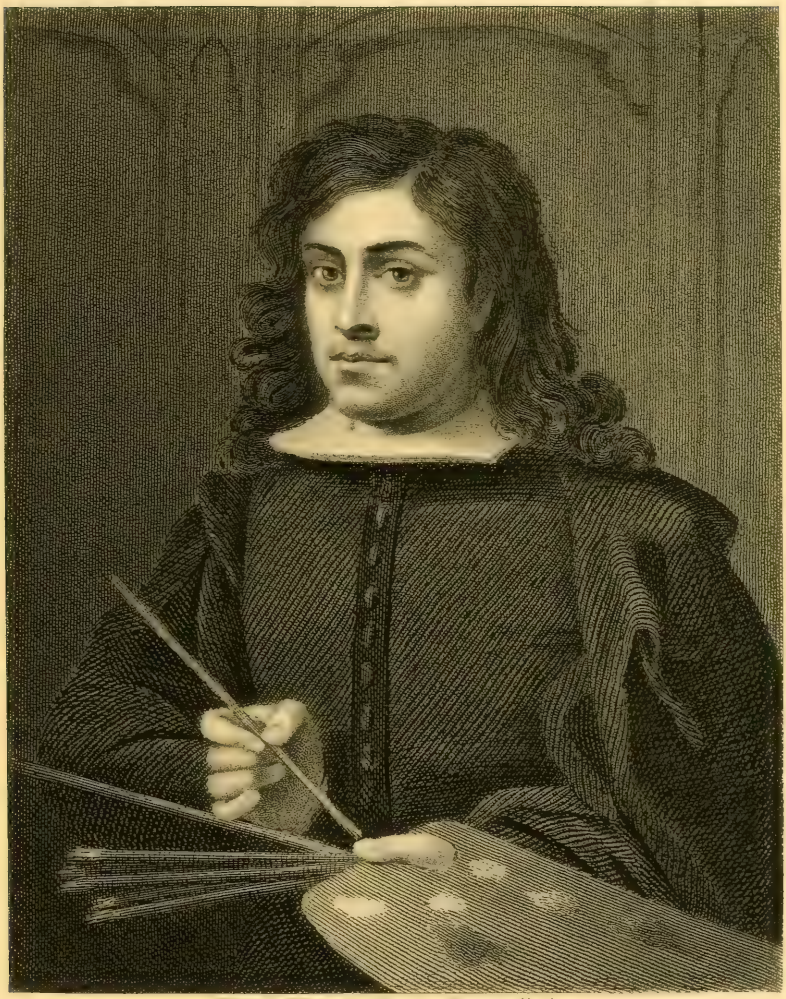
MURIS, John de, a highly accomplished ecclesiastic and doctor of the Sorbonne in Paris. He was born in Normandy at the end of the thirteenth century, but the years of his birth and decease are unknown. He was alive in 1348, and probably for several years after. The name of this writer is familiar to all intelligent lovers of the art of music, although it appears that he was less indebted for this reputation to his services in musical theory, than to the long-cherished errors, through which even the invention of the notes and of measured music was ascribed to him. Two of his treatises, and these it may be presumed were the best—"Summa Magistri de Muris," and "Tractatus de Musicá" (entitled likewise "Musica Speculativa," as also "Theoretica")—were printed by the Prince Abbot Gerbert in the third part of the Scriptores de Musica, and their date may be fixed about the year 1323. Most of the rules he gave for counterpoint he had from Franco; but he wrote them in such a manner as to make them more easily understood than they had been before.—E. F. R.

MURNER, Thomas, a German satirical poet, was born at Strasburg in 1475. Doctor in law and theology, and with a degree from the university of Paris, he taught at various towns, and in almost every instance quarreled with his colleagues. Whilst at Cracow he published a system of logic under the form of a game of cards—an ingenious expedient, which materially facilitated the progress of his pupils. From Henry VIII., who summoned him to England, he received the most flattering testimonials. A violent opponent of the Reformation, Murner distinguished himself by the acerbity of his attacks upon Zuinglius at the conference of Baden in 1526. Using the printing-press of his convent (he was a cordelier), he continued to publish controversial tracts at Lucerne; his departure from which was made one of the conditions of peace between the cantons. Shortly afterwards (about 1533) he died. In the Epistolæ Obscurorum Virorum, Ulrich von Hutten has endeavoured to turn Murner's peculiar system of teaching logic into ridicule; and Erasmus himself followed in the same strain. Amongst Murner's writings may be mentioned the "Narren Beschwerung, or Exorcism of Fools," a satire in German verse; and his "Bettler Orden, or Book of Vagabonds," which contains the first known dictionary of the *argot* or slang of the wandering Bohemians of those days. The work, however, which does most honour to Murner's memory is, after all, his translation of the Æneid, Strasburg, 1515. In 1775 Waldau published at Nuremberg a Notice of Murner's Life and Writings.—W. J. P.

MURPHY, Arthur, a miscellaneous writer, was born at Clooniquin in the county of Roscommon in 1727, the son of a Dublin merchant. Educated at St. Omer, where he obtained a thorough knowledge of the classics, he became a merchant's clerk at Cork, and a banker's clerk in London, where, ultimately, he devoted himself to literature and the drama, and for some time was an actor. On this last account he was refused at first admittance as a student to the Inns of court, but finally was called to the bar by Lincoln's inn. He was appointed a commissioner of bankruptcy, and died in 1805. Murphy was early an intimate of Henry Fielding; and when Fielding's *Covent Garden Journal* ceased, Murphy started a short-lived paper on the same plan—the *Gray's Inn Journal*. Some of his dramatic pieces—such as the "Way to Keep Him," and "Three Weeks after Marriage"—long retained possession of the stage. He published a collective edition of his works in 1786. He translated into English the works of Tacitus and Sallust. Murphy was the author of lives of Garrick and Johnson; but it is by his "Essay on the Life and Genius of Fielding," prefixed to his edition of the works of the author of Tom Jones, that he is chiefly remembered as a biographer, and indeed as a writer. It contains some curious particulars of Fielding.—F. E.

MURPHY, Patrick, the "weather prophet," made a hit by some strikingly successful predictions in his "Almanack on Scientific Principles" for 1838. His subsequent publications did not sustain his suddenly acquired reputation as a weather prophet. He died in December, 1847. There is a list of his works, chiefly on meteorological topics, in the *Gentleman's Magazine* for April, 1848.—F. E.

MURPHY, Robert, an Irish mathematician, was born at Mallow in 1806, and died in London on the 12th of March, 1843. He was the son of poor parents; but having at an



early age shown a remarkable genius for mathematics, he was provided, through the liberality of some friends, with the means of studying at Cambridge. In 1838 he was appointed an examiner in mathematics and physics in London university. He wrote various treatises on mathematical and physical subjects for the Society for the Diffusion of Useful Knowledge, besides a series of papers on important questions on pure mathematics, which appeared in the Cambridge Transactions, vols. iii. to vi., and in the Philosophical Transactions for 1837.—W. J. M. R.

MURR, Christoph Gottlieb, a prolific German miscellaneous writer, was born at Nuremberg, 6th August, 1733. He studied at Altorf, held an office in the excise in his native town, and died April 8, 1811. By his "Journal zur Kunstgeschichte und allgemeinen Literatur," 17 vols., he led the way to the modern history of art. He exercised altogether a wholesome influence over German literature.—K. E.

MURRAY, Alexander, an eminent self-taught scholar, was born at Dunkitterick, parish of Minnigaff, and stewartry of Kirkcudbright, 22nd October, 1775. His parents were poor, the family being shepherds. Alexander, being rather a delicate child, did not know the alphabet till he was six years, his father drawing the figures of the letters in "written hand" on the back of an old hand wool-card with the black end of a burnt heather stump. "So," he says in his autobiography, "I became writer as well as reader, and wrought with the board and brand continually." By 1783 his reading and memory were the talk of the "whole glen." His uncle now sent him to school at New Galloway, where he remained less than a year, being obliged to return home unwell. For the next four years he had no schooling, but was obliged to follow the family occupation as a shepherd boy, spending, however, all his spare pence on ballads and little histories, of which he was exceedingly fond. In the winter of 1787 two heads of families in Kirkowan engaged him to teach their children, and he returned home in March following, with a few shillings to spend on books of a better class. On the removal of his father to another scene of labour, he was able to attend Minnigaff school for a short period. Then three neighbouring families in the moors hired him as teacher, and in his circuit he remained with each household ten weeks. Borrowing a French grammar, he was soon able to read portions of the Diable Boiteux; and getting hold of a Latin grammar, he at once beat a whole class who had been a good while studying that language and reading Ovid and Cæsar. Greek was acquired in a similar off-hand way, and Hebrew was soon in like manner added to the list; nay, also he taught himself without effort the Arabic alphabet contained in Robertson's Hebrew grammar. In 1791 he was engaged again in domestic tuition, and wrote pieces of poetry. He got a little more schooling in the following year, and then hired himself for a trifle to teach in a neighbouring family. Now he laid Anglo-Saxon and Welsh under tribute, and tried his hand on an epic poem—King Arthur being the subject. Having translated a manuscript copy of Drakenborch's lectures on some of the classics, he resolved to publish them, and the work being done he journeyed to Dumfries in 1794 to offer it to the booksellers. "He collected," he says, "four or five hundred subscriptions." During his visit to Dumfries he was introduced to Burns who treated him with "great kindness," but told him, in reference to some poems he wished to publish, that his taste was young, and not formed. Through the patronage of friends in Edinburgh he was at length enabled to attend the university, and in 1797 he received from the corporation a college bursary. During his college course he made the acquaintance of many distinguished men, Dr. Leyden being his most intimate associate. Having completed his theological curriculum, he was licensed to preach, but several years elapsed before he obtained a pastoral charge. At length in 1806 he was ordained assistant and successor in the parish of Urr—becoming sole pastor on the death of his colleague in 1808. He was a diligent minister, and still found leisure to prosecute linguistic researches. In 1812 he was chosen professor of oriental languages in the university of Edinburgh, and the university at once conferred upon him the degree of doctor in divinity. But pulmonary disease had fatally undermined his constitution, and he died on the 15th of April, 1813. In 1823 was published his "History of the European Languages," with a memoir prefixed, a large portion of which is autobiographical. Dr. Murray was certainly a prodigy, with a rare and wondrous gift of acquiring languages. He mastered a foreign tongue so as to be able to translate it, as if by intuition. In 1811 he translated a letter from the prime minister of Abyssinia to the king of Great Britain, a work which no other individual in the country was able at that time to perform. Dr. Murray, however, knew more of languages than of language, was more a linguist than a philologist, failing to detect the inner structure and affinities of various tongues. His derivation of all words from some nine or ten monosyllables as ag, bag, dag, gag, lag, &c., is now among the theories that were. True, indeed, the Sanscrit had not come into general use, for Dugald Stewart was denying its reality and calling it a Brahminical imposture, though Lord Monboddo had at an earlier period foreseen its value, and foretold the great results which must spring from its study.—J. E.

MURRAY, Daniel, Roman catholic archbishop of Dublin, was born in 1768 at Sheepswalk, in the parish of Redcross, county Wicklow. At the age of sixteen he was sent to Salamanca for his education, and consecrated priest in 1790. For nearly twenty years he performed the duties of his sacred office in small and obscure curacies in various parts of England. In 1809 he was made archbishop of Hierapolis and coadjutor of Dr. Troy, archbishop of Dublin, whom he eventually succeeded in 1823. In 1810 he was in Paris soliciting the restitution of the property belonging to the religious establishments of Irish catholics in that country, and he succeeded in establishing a certain right of supervision on the part of the Irish prelates over their countrymen and coreligionists settled in France. In Ireland he supported not only the Roman catholic emancipation bill, but measures for the education and improvement of the Irish, being associated with the protestant Archbishop Whately, as a commissioner of national education in Ireland. For a short period he was visitor to one of the queen's colleges, but resigned the office on learning that the pope disapproved of the new institutions. He died on the 26th of February, 1852.—R. H.

MURRAY, Sir George, a distinguished soldier and statesman, was the second son of Sir William Murray, Baronet, of Ochtertyre, Perthshire, and was born in 1772. After completing his education at the high school and university of Edinburgh, at the age of seventeen he obtained an ensigncy in the 71st regiment of foot. His first service was in Flanders in 1794; and he served with great distinction in Flanders, Holland, the West Indies, and in Egypt under Sir Ralph Abercromby, where he performed important services in connection with the quartermaster-general's department. He accompanied the British army to Portugal as quartermaster-general, and served with distinction under Wellington throughout the whole of the Peninsular war. He attained the rank of major-general in 1812, and was appointed to the command of a regiment, and made a knight of the bath in 1813. He was next intrusted with the government of Canada; but, on the news of the escape of Bonaparte from Elba, he returned home and resumed his military duties. He remained three years in Paris with the army of occupation, holding the rank of lieutenant-general, and was honoured with no fewer than seven orders of foreign knighthood. On his return home he held in succession the offices of governor of Edinburgh castle and of the royal military college, and lieutenant-general of the ordnance; was created a D.C.L. by the university of Oxford; and chosen a fellow of the Royal Society. Sir George's military career was now terminated; but instead of retiring into private life, he entered the house of commons in 1823 as member for Perthshire, and in 1828 was appointed secretary of state for the colonies, in the duke of Wellington's ministry. He discharged the duties of this important office with ability and success, and displayed great aptitude for business, and no inconsiderable talents as a debater. He lost his seat after the passing of the reform bill, of which he was a strenuous opponent, and he afterwards unsuccessfully contested Westminster and Manchester. He held the office of master-general of the ordnance, in Sir Robert Peel's short-lived administration in 1834–35, and was reappointed in 1841. Failing health compelled him to resign his office about the beginning of 1846, and he died on the 26th July following, at the age of seventy-four. Sir George edited the Duke of Marlborough's Despatches, in 5 vols. 8vo.—J. T.

MURRAY, Hugh, a Scottish geographer, historian, and miscellaneous writer, was the son of a presbyterian clergyman at North Berwick, and was born in 1779. He obtained at an early age the situation of clerk in the Edinburgh excise-office, and devoted his leisure to literary studies, which he pursued with great ardour. His first production was a tale entitled "The Swiss Emigrants;" but his taste led him to cultivate severer stu-

dies, and in 1817 he enlarged and completed Leyden's Historical Account of Discoveries and Travels in Africa, in 2 vols. 8vo. He also for some time edited the *Scots Magazine*, contributed many articles to the *Edinburgh Gazetteer*, and published an "Account of Discoveries and Travels in Asia," 3 vols. 8vo, 1820; and a similar work on America in 2 vols., 1829; composed about fifteen volumes of the Edinburgh Cabinet Library, including a history of British India and America, China, the United States, &c. His most important work, the "Encyclopædia of Geography," in one large vol. 8vo, appeared in 1834. Mr. Murray died in 1841.—J. T.

MURRAY, James, Earl of. See Moray.

MURRAY, John, physician and chemist, born in Scotland. He was educated at Edinburgh, and for many years lectured with great reputation on chemistry. His lectures qualifying for Surgeon's Hall were well attended. He is the author of several standard works, "System of Chemistry," 4 vols. 8vo; "System of Materia Medica and Pharmacy," &c. Died in 1820.—W. B–d.

MURRAY, John, was born in 1778. The publishing house of which he was the head was founded in 1768 by Lieutenant John M'Murray, a native of Edinburgh, and officer in the marines, who in that year resigned his commission and purchased the bookselling and publishing business of Mr. Sandby of Fleet Street. He changed his name to Murray, and conducted his business with energy and success. He founded the *London Review*, published the first edition of the elder D'Israeli's "Curiosities of Literature," and died in 1783. He was succeeded by the subject of this notice, the founder of the *Quarterly Review* and the publisher of Lord Byron's works, as well as correspondent and friend of their author. He was distinguished through life by his tact, taste, enterprise, and the liberality of his dealings. He established the *Quarterly Review* in 1809, and in 1812 published the first cantos of Childe Harold, two achievements which may be considered the foundation of his fortunes. After a long and successful career he died in June, 1843. He was succeeded by his son, the present Mr. John Murray, born in 1808, educated at the Charter-house and at Edinburgh university, and who has acquired a European fame by the publication of the series of handbooks of travel which bear his name.—F. E.

MURRAY, Sir John Archibald, an eminent Scotch lawyer and judge, was born in 1778. His father, a cadet of the Stormont family, was a judge of the court of session under the title of Lord Henderland. Young Murray was educated at Westminster school, and the high school and university of Edinburgh. He was admitted to the bar in the year 1800, and became the intimate friend of Brougham, Lansdowne, Horner, Jeffrey, Moncrieff, Cockburn, and the other young advocates, who have earned for themselves a world-wide reputation for their zealous labours in promoting the diffusion of liberal principles, and the redress of public grievances. Though nurtured in the very hotbed of toryism, Murray became a contributor to the *Edinburgh Review*, and a staunch and fearless supporter of whig opinions. Though he had to contend with most formidable competitors, his career at the bar was distinguished and successful. He was a vigorous debater, and possessed great powers both of declamation and of sarcasm; his mind was eminently practical, clear-sighted, and logical; and he was enabled to hold his place with the greatest lawyers whom perhaps the Scottish bar ever possessed. After the passing of the reform bill, Mr. Murray was returned in 1832 as the first member for the Leith burghs, enfranchised by that act. On the elevation of Lord Jeffrey to the bench in 1833 he succeeded him in the office of lord-advocate, and was eminently popular on account of his cheerful kindliness, and the winning urbanity of his manner. In 1839 he was appointed a judge, and discharged the duties of his office to the last with fidelity and diligence. He died in 1859 in the eighty-first year of his age. Lord Murray was remarkable for his generosity and benevolence. His acts of personal kindness were innumerable. He was possessed of rare conversational powers, and his high sense of honour and affable manners made him a universal favourite.—J. T.

MURRAY, Lindley, the well-known English grammarian, and a member of the Society of Friends, was born in Pennsylvania in 1745. He originally followed the profession of the law, and practised it successfully for some years. To his credit it may be stated, that it was his invariable practice to discourage litigation, and to recommend a peaceable settlement of differences. The war with the mother country led to a general suspension of the law courts, a circumstance which, in addition to ill health, induced Lindley Murray to abandon the profession. After four years spent in the country, he entered into mercantile concerns; which proving highly lucrative, he was able to retire from business at the period of the American independence. For the establishment of his health he was recommended by his physicians to remove to England, which he did in 1784, and never again returned to his native land, but resided in the neighbourhood of York through the remainder of his life, a period of forty-two years. It was during this time that he wrote the various works, through which his name became so well known to the public. At the urgent solicitation of teachers who were dissatisfied with the English grammars then in use, he prepared and ultimately published in 1795, "An English Grammar comprehending the principles and rules of the language." The extraordinary success which attended this work encouraged the author to publish a volume of "Exercises," illustrative of the rules of grammar. Murray's next book, the "English Reader," met with a deservedly favourable reception, and was extensively introduced into schools and private families. The publication of this useful work was followed by that of the "Introduction," and the "Sequel." Of these three invaluable volumes the author justly observes, "I have great satisfaction in reflecting that whilst they contain many selections, which present the moral virtues, religion, and the christian religion in particular, in very amiable points of view, not a sentiment has been admitted into any of them which can pain the most virtuous mind or give the least offence to the eye or ear of modesty." Besides the works already mentioned, Murray wrote the following, all of which have had very extensive circulation, and it is believed that their proceeds were wholly applied to benevolent purposes. "Introduction au Lecteur François;" "Lecteur François;" "The Power of Religion on the Mind in Retirement, Affliction, and at the approach of Death;" "The Duty and Benefit of a Daily perusal of the Holy Scriptures in Families;" a selection from Bishop Horne's Commentary on the Psalms; an English spelling-book. Lindley Murray died in 1826, in the eightieth year of his age.—D. T.

MURRAY, Patrick, fifth Lord Elibank, a learned Scottish nobleman and writer, was born in 1703. He studied for the Scottish bar, at which he was admitted to practise in 1723; but turning aside from the legal profession, he entered the army in the same year, and soon rose to the rank of lieutenant-colonel. He served in the expedition to Carthagena under Lord Cathcart in 1740, but retired from the army probably on account of his jacobite principles, and spent the remainder of his life in learned leisure and society. Lord Elibank was a great reader, and a man of wit and talent. He published several small pieces of distinguished merit, on the Currency, Public Debts, entails in Scotland, the present state of the Scottish peerage, the history of Scotland, &c. He was the early patron of Dr. Robertson and of John Home; was one of the most distinguished of the Edinburgh literati, and a correspondent of Dr. Johnson, who entertained a high esteem for him and paid him this high compliment—"I never was in Lord Elibank's company without learning something." He died in 1778 in the seventy-sixth year of his age.—His lordship's youngest brother, James Murray, was governor of Minorca, and acquired great distinction for his resolute defence of that important post in 1781.—J. T.

MURRAY, Sir Robert. See Moray.

MURRAY, Stewart, a distinguished Scottish horticulturist, was born in 1790, and died at Hillhead, Glasgow, on the 10th October, 1858. He devoted his attention to gardening, and commenced his career as gardener to Thomas Hopkirk of Dalbeth, author of the Flora Glottiana and other botanical works, in some of which Mr. Murray afforded valuable assistance from his knowledge of plants. In 1817 he was chosen superintendent of the botanic garden at Glasgow. The grounds were laid out under his direction, and he helped in the transference of the plants from Dalbeth which had been given by Mr. Hopkirk to the new public garden. By correspondence with home and foreign botanists and cultivators he accumulated many valuable plants, which were from time to time described by Sir William Hooker, the professor of botany in Glasgow. The materials for a catalogue of the plants were also prepared by Mr. Murray. His eminence as a cultivator attracted the notice of the Emperor Alexander of Russia, who in 1820 sent him a valuable diamond ring. The duke of Bedford also presented him with a gold snuff-box in testimony of his appreciation of Mr. Murray's skill as a practical gardener. He superintended the transference of the Glasgow

botanic garden to its new site on the banks of the Kelvin in 1841–42, and laid out the grounds in a very tasteful manner. He continued to superintend the garden until 1852, when he resigned. On the occasion of his retirement he was presented with a handsome testimonial. He was the means of training many young men who were afterwards distinguished as botanical collectors in foreign countries. He contributed articles to *Loudon's Gardener's Magazine* and the Transactions of the London Horticultural Society, of which he was a fellow. His name has been associated with several species of plants described by Hooker. During the last years of his life he suffered much from domestic bereavement and severe illness, which he bore with christian fortitude.—J. H. B.

MURRAY, William. See Mansfield.

MUSÆUS, a mythical personage, supposed to be contemporary with Orpheus. The ancient writers generally assigned a very remote date to Orpheus and Musæus, and to the oracles and verses which were current under their names. They were indeed believed to have been anterior to Homer and Hesiod, and such was also the common opinion of modern scholars down to a recent period. It has now been shown, however, that the earliest of these writings belonged to an era subsequent to that of Hesiod, and the date of Musæus, if we suppose such a person to have really existed, should probably be placed from 700–600 B.C. To Musæus were commonly ascribed among the Greeks various healing charms, mysterious rites, ceremonies of purification, oracles, and hymns (compare Orpheus). A Greek hexameter poem on the story of Hero and Leander is current under the name of Musæus, but it is of late date, probably about 500. It has considerable merit as a composition, and has been imitated by Christopher Marlowe in his Sestiads.—G.

MUSÆUS, Johann Karl August, a German novelist, was born at Jena in 1735. Originally intended for the church, he preferred the study of classical antiquity and polite literature, and in 1770 was appointed to a professorship in the gymnasium at Weimar, where he died 28th October, 1787. Most of his writings are of a satirical turn. His "Grandison the Second" (afterwards entitled the "German Grandison") was directed against Richardson; his "Physiognomische Reisen" against Lavater. Even his "Mährchen," his most popular productions are not without some slight tincture of satire. As to his character, he was of blameless integrity, and enjoyed the unmingled respect of his countrymen.—K. E.

MUSCHENBROEK. See Musschenbroek.

MUSCHER, Michiel van, a celebrated Dutch painter, was born at Rotterdam in 1645. He was a scholar of A. van Tempel, but studied also under A. van Ostade and Metzu. He painted chiefly small portraits and conversation pieces, in both exhibiting great beauty of colour and chiaroscuro, and a pleasing quiet manner, without much originality. His pictures, which are not numerous, have of late years risen much in the estimation of English collectors; in his own country they have long been highly valued. There are excellent examples of his pencil in the Hague gallery, and in the public and private collections of Amsterdam. Muscher died at Amsterdam in 1705.—J. T–e.

MUSCULUS, Wolfgang, properly Moesel or Müsslin, an eminent German reformer, was born 8th September, 1497, in Lorraine, of poor parents, and entered a benedictine monastery, near Lixheim in Alsace, in his fifteenth year. He was fond of books, and expected to find the monks as fond of them as himself, and when he was disappointed in this hope he compensated himself by the diligent study of the Latin authors, and by applying himself to theology. In 1518 the writings of Luther reached the monastery, and he soon became a decided Lutheran. In 1527 he threw off the cowl and repaired to Strasburg, where he attended the lectures of Capito and Bucer, and acquired a good knowledge of Hebrew. His poverty at this period of his life was extreme, and compelled him at one time to entertain the design of engaging in some employment as a common mechanic, when he was happily relieved of his distress by being appointed to a village pastorate in the neighbourhood of Strasburg. In 1531 he was called to exercise his ministry in the important city of Augsburg in the church of the Holy Cross; and though modestly reluctant to undertake such a charge, he found himself fully qualified for the post. In a short time he became the leading protestant preacher of the city. He displayed equal ability and moderation in maintaining the cause of reform in opposition both to the papists and the anabaptists. In 1537 the bishop and his party withdrew from the city, and on the 13th July the gospel was preached for the first time in the cathedral by Musculus. He continued to labour with great devotion in Augsburg for seventeen years. He took much pains in preparing himself for the pulpit, and several of his published commentaries consisted of the substance of his sermons. He was frequently sent by the evangelical magistracy of Augsburg upon public missions connected with ecclesiastical affairs—to Wittemberg in 1536; to Worms in 1540; and to Regensburg in 1541; and at the request of the inhabitants of Donauwerth he was sent to introduce the Reformation in that town, where he remained for several months. But in 1547–48 a great change took place in his position. In September, 1547, Charles V. opened the diet of the empire at Augsburg in great pomp, after his successes against the evangelical princes in the Schmalkaldian war. The exiled bishop and priests returned to the city. Musculus and his flock were instantly removed from the cathedral, in which the Romish worship was restored. As long as the magistrates remained firm in their opposition to Charles' Interim Musculus stood boldly at their side; but when they saw themselves compelled at last to succumb to threats and force he was obliged to give way, and he quitted the city on 26th June, 1548, never to return. He betook himself to Switzerland, and after some stay at Zurich, where he was hospitably received by Bullinger and Pellican, he settled at Bern, where he was appointed to a theological chair. He had many invitations in after years to exchange Bern for other universities; but he preferred to spend the remainder of his life at the side of Haller the Bernese reformer, with whom he continued to labour hand in hand with entire harmony for many years. His numerous publications were highly distinguished for learning and sound judgment. His commentaries were much valued both in the Reformed and Lutheran churches. In his earlier life he was attached to the dogmatic views of the Strasburg divines, and he bore a part in drawing up the Wittemberg articles of concord between them and the Saxon divines in 1536. But subsequently he became more and more conformed to the Helvetic type of doctrine, and it is mainly upon that type his "Loci Communes," first published in 1560, are constructed. He brought up six sons to the ministry. The last of a long race of preachers sprung from him. died at Bern in 1821. He survived till 30th August, 1563.—P. L.

MUSHET, David, was born at Dalkeith in 1772. From the age of nineteen, when he became one of the staff belonging to the Clyde iron works, he devoted himself to the study of metallurgy; and in spite of the difficulties and opposition consequent upon the ignorance which surrounded him, he attained to be in a few years the first authority, both at home and abroad, upon all points connected with the science and practice of iron and steel making. He found the knowledge of iron, and of the ores from which the metal is derived, wrapped in the darkness of barbarism; he evolved and brought to light the true principles of both by a series of experiments, in which the most patient investigation and untiring bodily labour were combined. The system of assaying ores of iron now universally practised was the first-fruit of his early labours; and it may be said without exaggeration, that the rise and progress of the iron trade in this island, till then chiefly in the hands of foreigners, is mainly owing to the application of the simple and intelligible principles laid down in Mr. Mushet's writings. Mr. Mushet's early career as a metallurgist is before the world in a volume of "Papers on Iron and Steel" reprinted in 1840 from the *Philosophical Magazine*, in which they first appeared. These papers contain the germ of inventions and discoveries, some perfected by himself, others adopted and worked out by various individuals; and there is no doubt that at least one hundred of the patented improvements in the manufacture of iron and steel have been derived from Mr. Mushet's published writings. These have all benefited the world at large, but his native country owes to him a peculiar debt of gratitude for almost unbounded commercial resources in the discovery of the black band ironstone. This discovery he made while engaged in erecting the Calder ironworks in 1801. After he had used it in these works, and proved it to be an ironstone, not a worthless mineral termed "wild coal," as had been imagined, immense tracts of it were eagerly sought after by the Scottish ironmasters, and large fortunes were made, not only by the ironmasters, but by those proprietors in whose lands the mineral was found. From this invaluable discovery the discoverer, as it too often happens in such cases, reaped no pecuniary reward. The

article "Iron" in Napier's supplement to the *Encyclopædia Britannica* was contributed by Mr. Mushet. The articles in *Rees' Cyclopædia*, "Blowing Machine" and "Blast Furnace," were also contributed by him. The two latter articles had a considerable influence in the opposition to the intended tax upon iron proposed by the ministry of 1807; they were in the hands of the committee of the iron trade, and were frequently referred to. In the year 1798 some of the leading French chemists made experiments to prove that steel could be made by contact of the diamond in the crucible with bar-iron. In the animated controversy of the day on this subject, Mr. Mushet's name was brought into notice as a young man of rising talents; about this time he had made the discovery for himself, that steel might be made in the crucible by presenting regulated portions of charcoal to bar-iron; but the experiments he made in consequence of this controversy, which in itself never produced any ulterior result, led to the important discovery of the certain fusibility of malleable iron at a suitable temperature. In matters of scientific detail, in a limited space, it is impossible to do more than to name some of the discoveries which were the results of Mr. Mushet's labours and investigations, to which he devoted a long life. Among these discoveries were the preparation of steel from bar-iron by a direct process combining the iron with carbon; the remarkable and beneficial effects of oxide of manganese upon iron and steel, when added during the processes of manufacture; the use of oxides of iron in the puddling furnace in all their various modes of appliance; the production of pig-iron from the blast furnace suitable for manufacturing into bar-iron without the intervention of the refinery. The application of hot-blast to anthracite coal, may also be named as one of them. To the two first processes it may truly be affirmed, that the far greater part of the prosperity of Sheffield as the emporium of steel-making is due. For the combination of bar-iron with carbon Mr. Mushet in November, 1800, took out a patent. Many years later, Mr. Josiah M. Heath founded upon the second process his celebrated patent for the improvement of cast-steel, which has since raised the production of cast-steel in Sheffield from five thousand to one hundred thousand tons annually. From a process patented by Mr. Mushet in 1835, and subsequently adopted by Messrs. Hill of the Plymouth ironworks, South Wales, Mr. Mushet himself never receiving but a few hundreds of pecuniary benefit, savings to the enormous amount of £20,000 per annum were effected, and upwards of six hundred thousand tons of bar-iron were subsequently manufactured under the patent process at these works. In 1794 Mr. Mushet discovered crystalized titanium in the hearth of a blast furnace at the Clyde iron works, and he sent a specimen of the titanic crystals to Mr. Lowry, the celebrated engraver. Twenty-eight years later Dr. Wollaston, having discovered titanium in some iron slag produced at Merthyr Tydfil, placed the substance he thus discovered among the list of metals, and to him the priority of the discovery has been since assigned; but in reality the discovery of titanium by Mr. Mushet and its discovery by Dr. Wollaston were both original, though the merit of priority rests with Mr. Mushet. The discovery of titanium by Mr. Mushet, and the circumstances under which that discovery was made, suggested to Mr. Mushet's youngest son, Mr. Robert Mushet, sixty years subsequently, the process of alloying titanium with steel, recently perfected, which promises to effect a revolution in the art of steel-making as great as that which took place in the iron trade in consequence of the application of heated air in the manufacture of pig-iron. Mr. Mushet died in June, 1847, in the seventy-fifth year of his age.—M.

MUSI, Agostino, called also Agostino Veneziano, one of the most eminent of the early Italian engravers, flourished between 1509 and 1535. A scholar and assistant of Marcantonio Raimondi, he imitated the manner of his master, and is almost equally neat and refined in execution, but greatly inferior in correctness of drawing and vigour of expression. He is said by Strutt to have been the first to introduce the stipple manner of engraving. On the death of Raphael he left Marcantonio, and engraved on his own account. After the sack of Rome, 1527, he went to Florence; but returned to Rome, and, according to Huber, died there about 1540. Original impressions of Musi's prints are scarce, and highly prized. Among the most famous of them are the large print called the Skeletons, or Burying-place, after Baccio Bandinelli, which is considered his masterpiece; the Academy of Baccio Bandinelli, representing the master surrounded by his scholars; and the Massacre of the Innocents, after the same master, which Vasari speaks of as the largest plate that had been then engraved; the Climbers, from Michelangelo's Cartoon of Pisa; the Israelites Gathering Manna, after Raphael; a Roman Emperor meeting a Warrior; the Evangelists; the Nativity, and Hercules strangling the Serpents, after Giulio Romano; large and characteristic portraits of Pope Paul III.; Barbarossa of Tunis; Francis I. of France, &c. He also copied on copper the Last Supper, and two or three more of Albert Durer's woodcuts.—J. T–e.

MUSONIUS, Caius, surnamed Rufus, stoic philosopher, of the equestrian order, born at Vulsinii in Etruria, flourished in the first century. Exiled by Nero to Gyaros, he was recalled by Vespasian, and was made the single exception when the latter emperor banished the stoics from Rome. Various fragments remain from his pen, and this Musonius is conjectured to be the person of that name whose worth Origen commends in his third book against Celsus.—C. G. R.

MUSPRATT, James Sheridan, Ph.D., M.D., F.R.S.E., M.R.I.A., a distinguished modern chemist, was born March 8, 1821, in Dublin. He was brought in contact with chemical operations at a very early age, as his father removed to England and commenced at Newton, near Warrington, the manufacture of soda upon the principle of Leblanc. The subject of this memoir, after travelling for a short time in France and Germany, commenced his chemical studies in the laboratory of Professor Graham, first at the Andersonian university of Glasgow, and afterwards at London. We next find him, at the early age of seventeen, superintending the chemical department at a print-field in Manchester. He also published a paper on chloride of lime. After some unsuccessful commercial undertakings in the United States, he went in 1843 to Giessen, there to resume his chemical studies under the guidance of Liebig. Here he published his celebrated paper on the sulphites, and took his degree as doctor of philosophy. He also translated Plattner's Treatise on the Blow-pipe into English; discovered, in conjunction with Professor Hofmann, toluidine and nitraniline; and disproved the alleged production of valerianic acid from indigo. He then spent some time in visiting the principal laboratories of Germany, and becoming acquainted with the leading men of science. In 1847 he returned to Giessen, and successfully investigated the sulphocyanides of ethyle and methyle. He also produced papers on the reactions of baryta and strontia before the blow-pipe, and on carmufellic acid, a new substance found in cloves. More recently he has resided in Liverpool, where he has established a very flourishing college of chemistry. Not a few of the pupils of this institution now occupy honourable and responsible situations in various colleges, laboratories, and chemical manufactories at home and abroad, and have by their discoveries done credit to their master. Amongst the important papers which have emanated from this college we cannot forbear to notice Mr. Kynaston's investigation of ball-soda, or black-ash, and his method of separating the alkaline sulphates, sulphites, hypo-sulphites, and sulphides. In 1854, Dr. Muspratt commenced a work, entitled "Chemistry, theoretical, practical, and analytical, as applied and relating to Arts and Manufactures," which has recently, after immense labour, been brought to a close, and has been very successful. Dr. Muspratt's merit has been fully appreciated. His papers have appeared in all the leading scientific journals. He has been elected a fellow of the Royal Society of Edinburgh; a member of the Royal Irish Academy; a member of the Société d'Encouragement, and Academie Nationale of France; and an honorary fellow of the New York College of Pharmacy. An American university has also conferred upon him the honorary degree of M.D. In 1848 Dr. Muspratt married the celebrated actress, Miss Susan Cushman, who died in 1859.—J. W. S.

MUSSCHENBROEK, Peter van, an eminent Dutch natural philosopher, was born at Leyden on the 14th March, 1692, and died there on the 19th September, 1761. He studied at the university of his native city, and took the degree of doctor of medicine in 1718. Incited to the study of experimental physics by the friendship and example of S'Gravesande, Musschenbroek cultivated that science with great zeal; and it is to those two men that the honour is ascribed of having first introduced a knowledge of the Newtonian philosophy into Holland. Musschenbroek was appointed professor of natural philosophy and mathematics in 1719 at Duisburg, and in 1723 at Utrecht; in 1732 he became professor of astronomy at Utrecht, which he quitted in 1740 to return to the university of Leyden. His attachment to his native country caused him to refuse many offers of advance-

ment from foreign sovereigns. His greatest literary work is a treatise on physics, entitled "Introductio ad Philosophiam Naturalem;" it first appeared in 1726, and from time to time improved and augmented editions were published, the last after the author's death. Through well-directed and unflagging labour in experimenting, he added to physical science a vast mass of accurate detailed knowledge as to the properties of bodies, such as specific gravities, friction, cohesion, strength, capillarity, and electrical and magnetical properties; and set an excellent example to subsequent inquirers of the true method of investigating the phenomena of nature.—W. J. M. R.

MUSSET, Louis Charles Alfred de, known in literature as Alfred de Musset, one of the most brilliant writers of modern France, was born at Paris on the 11th November, 1810, and died there on the 1st May, 1857. He was the son of Musset Pathay, and studied at the college Henri Quatre, where he was the intimate companion of the duke of Orleans, eldest son of Louis Philippe, who ever afterwards regarded him in the light of a friend. He commenced his career by a drama taken from the English Opium Eater. It was not successful, but the young author was not deterred. He soon fell in with the romantic school, Victor Hugo, Lamartine, Alfred de Vigny, &c., and by his tales and poems made himself a wide reputation. His "Contes d'Espagne," which appeared in 1830, made him one of the Parisian literary celebrities. These were followed in the next year by the "Nouvelles Poésies," which the public received with great approbation. With George Sand he went to Italy, in what particular capacity is not explained; but the result of the journey was a new work, the "Confession d'un Enfant du Siècle." Several of his writings, not intended for the stage, were dramatized and played with the utmost success, whereas those afterwards written specially for representation did not please the public. This may have arisen from a falling off in the imaginative power of the author, caused by the use of "the emerald poison," a frailty almost unknown among the educated classes of France until very recent times. While writing plays, poems, and romances, the duke of Orleans procured for him the office of librarian to the ministry of the interior. This appointment he lost in 1848, but Napoleon III. reinstated him. His death took place at the early age of forty-seven, hastened probably by the indulgence that had already destroyed his powers of composition, and which he bewailed with the bitter lamentation that wrung the heart of Coleridge. "Frederic et Bernerette." is considered his best work.—P. E. D.

MUSTAPHA I., Emperor of the Turks, succeeded his brother Achmet in 1617, being the first sultan who succeeded a brother. He appears to have been an imbecile tyrant, incapable of governing. From his prodigious follies he was thrown into prison for five years, but again reached the throne. Finally, he was deposed and strangled in 1639 at the age of fifty-four.—P. E. D.

MUSTAPHA II., twenty-second Ottoman sultan, succeeded his uncle Achmet II. in 1695. He was then thirty-two years of age. He engaged in war with the imperialists, but was routed by Prince Eugene in 1697 at the battle of Zenta. Compelled to negotiate the treaty of Carlowitz, he had to cede Transylvania to the imperialists, Azof to the Russians, and the Morea to the Venetians. In 1703 a revolt broke out at Constantinople, and Mustapha was induced or constrained to resign the throne in favour of his brother Achmet III. He then retired to the seraglio and died the following year, without having fulfilled the hopes that at his accession were entertained of his reign.

MUSTAPHA III. was the son of Achmet III., and ascended the throne of Turkey in 1757, succeeding his cousin Osman III. He had been, if not imprisoned, at least kept in confinement for the long period of twenty-seven years, and the officers of state presuming that his character must be weakened, expected to govern the kingdom in his name; but they were mistaken. Mustapha had a will of his own, and after arranging the affairs of state at home he plunged into war with Russia. The campaign of 1769 was by no means successful. He lost Moldavia and part of Wallachia. The next campaign was even more disastrous, and in 1771 the Crimea fell into the hands of the Russians. He died on the 21st January, 1774, at the age of fifty-eight. His reign was marked by the commencement of Russian influence in Greece, which paved the way for Greek independence.

MUSTAPHA IV., twenty-ninth Ottoman sultan, succeeded Selim III. in 1807. Troubles, insurrections, revolts, and assassinations marked the beginning of his reign, which throughout was one of adversity both at home and abroad. The war with Russia was terminated by the peace of Tilsit, but the janissaries and the partisans of the late sultan could not be pacified, and Mustapha was ultimately dethroned in 1808. He was then thrown into prison, and on the breaking out of a new revolt was there strangled on the 15th November. He was succeeded by Mahmoud II.—P. E. D.

MUTIUS. See Scævola.

MUZIANO, Girolamo, was born at Aquafredda, near Brescia, in 1530, and was the scholar of the celebrated Romanino of Brescia. He then studied the works of Titian at Venice, and was especially captivated by his landscape backgrounds. About 1550 Muziano settled in Rome, and from his landscapes, then a new form of art, became known as Girolamo de' Paesi. He, however, painted figures as well as landscapes, and soon vindicated his position as one of the best masters in Rome; even Michelangelo is said to have much praised the works of Muziano. He was not entirely led away by the anatomical mannerism of the day, but rather managed to combine something of the particular qualities of the Roman school, with the vigorous drawing of the Florentine. He painted many altarpieces, and was much employed also as a portrait painter. He was likewise an architect; he built the Cappella Gregoriana for Gregory XIII.; and he was mainly the founder of the Roman academy of St. Luke, and contributed greatly also to bringing the Roman manufactory of mosaics to perfection. Muziano's masterpiece was considered the "Raising of Lazarus," which was formerly in the church of Santa Maria Maggiore, but is now lost; the picture of this subject in the Louvre, was brought from the church of San Luigi dei Francesi. He painted it several times, once in 1556 for the cathedral of Orvieto; and there was a picture of this subject in the Orleans gallery by him. Two of his principal works are still in Santa Maria degli Angeli at Rome. He completed the drawings of the bas-reliefs of the Trajan column at Rome, commenced by Giulio Romano, and afterwards engraved by Villamena. He died at Rome on the 27th of April, 1592.—(Baglione, *Vite dei Pittori*, &c., Naples, 1733.)—R. N. W.

MUZIO, Girolamo, courtier and controversialist, born in Padua, 12th March, 1496; died at a villa between Florence and Siena in 1576. His family name of Nuzio, in accordance with the taste of his day, he exchanged for the classical adaptation Muzio. He resided successively in various countries, and served several masters, but without amassing wealth. His works handed down to us treat of a variety of subjects, both in prose and verse. Amongst them his theological writings, mainly directed against the contemporaneous religious movement, acquired for him the title of Hammer of the Heretics of his times.—C. G. R.

MYCONIUS, Frederick, born at Litchtenfeldt in Franconia, in 1491—one of Luther's intimate friends—was a leading agent in effecting the Reformation. After spending some years in a monastery, where he devoted himself to the study of the holy scriptures, the schoolmen, and St. Augustine, he was ordained a priest and became a preacher at Vinaria. Here having met with the writings of Luther, he adopted his views, and immediately began to preach the truth with boldness and success. In 1524 he went to Gotha, and continued to labour there till the time of his death. He visited the Netherlands frequently along with the elector of Saxony, and was once his ambassador to England. His works, which are numerous, include a history of the Reformation from 1518 to 1542. He died in 1546.—D. W. R.

MYCONIUS, Oswald, born at Lucerne in Switzerland in 1488, the friend of Erasmus and Glareanus, was protestant minister at Basle, where he died in 1552.—D. W. R.

MYDDELTON, Sir Hugh, a famous English merchant and engineer, was born at Galch-hill, near Denbigh, North Wales, about 1555, and died in or near London on the 10th of December, 1631. He was the sixth son of Richard Myddelton of Galch-hill, governor of Denbigh castle, and member of an old and honourable family of North Wales, many of whose descendants have become distinguished in various ways. He was bred in the city of London to the trade of a goldsmith, which then embraced the profession of banking; and he carried on that business in Bassishaw or Basinghall Street to the end of his life with honour and success, and combined with it many useful undertakings in merchandise and manufactures. In 1603 he was elected to represent his native town of Denbigh in parliament. The work upon which his fame rests is the well-known

New River, by which a great part of London is amply supplied with pure water to this day. Myddelton first proposed that undertaking about 1608, at a time when London had far outgrown its existing means of water-supply. An act had been passed to empower the corporation to bring water to the northern part of the city from the sources of the River Lea in Hertfordshire; but no one could be found skilful and bold enough to undertake the planning and execution of the necessary works, until Myddelton came forward and offered to do so. The corporation readily agreed to transfer to him the powers which they had obtained, on condition of his finishing the undertaking within four years from the spring of 1609. In May of that year he commenced the work and carried it on vigorously in the face of much selfish and ignorant opposition, through which, however, the time and cost of execution were so much increased, that in the course of the third year Myddelton found it advisable to apply to the corporation for an extension of the stipulated time (which was granted), and to King James I. for assistance in raising the capital. The king, with a promptitude and liberality which did him great honour, at once agreed to Myddelton's proposal, undertaking to pay half the whole cost of the work, both past and future, upon condition of receiving half the profit; and without reserving to the crown any share in the management of the work, except that of appointing a commissioner to examine the accounts, and receive payment of the royal share of the profit. On Michaelmas day, 1613, the work was complete; and the entrance of the New River water into London was celebrated by a public ceremony, presided over by the lord-mayor, Thomas Myddelton, the projector's elder brother. Hugh Myddelton received from the king the honour of knighthood. The New River, as originally executed, was a canal of ten feet wide, and probably about four feet deep. It drew its supply of water from the Chadwell and Amwell springs, near Ware, and followed a very winding course of nearly forty miles, with a very slight fall, to Islington, where it discharged its water into a reservoir called the New River Head. In more recent times its channel has been widened, shortened, and otherwise improved; larger reservoirs have been constructed; and a great additional supply of water has been obtained from the River Lea; but the general course and site of the works are nearly the same as in the time of Sir Hugh Myddelton. In 1620 he undertook another work of improvement, the reclaiming from the sea of a flooded district in the Isle of Wight, called Brading Haven. This undertaking was for a time successful; but about 1624 Myddelton's connection with it ceased, and the works fell into neglect, and were destroyed by the sea. In 1617 he took a lease of some lead and silver mines in Wales, in the district about Plymlimmon, between the Dovey and the Ystwith, which had been unsuccessfully worked by former adventurers, and were flooded with water. He fully succeeded in clearing the mines of water, and in obtaining a large profit by working them. In 1622 he was created a baronet, with remission of the customary fees. He continued to be actively engaged in business and in works of public benefit, until near the time of his death at the age of seventy-six.—(Smiles' *Lives of the Engineers.*)—W. J. M. R.

MYDORGE, Claude, a French mathematician, was born at Paris in 1595, and died in July, 1647. He was a member of an eminent legal family and possessed a considerable fortune, which he spent liberally in experiments for the advancement of optics. He was the intimate friend of Descartes.—W. J. M. R.

MYRON, one of the most famous of the Greek sculptors, was born at Eleutheræ in Bœotia about 480 B.C. He was the pupil of Agelades, and settled in Athens. He belonged to what is now termed the naturalist school of sculptors, deviating from the generic style of Phidias and his contemporaries, and studiously imitating nature in all his works, except in the human face and beard, in treating which he adhered as a rule to the conventional type; hence he as willingly devoted himself to animals as to man. He obtained undying renown by a brazen heifer or cow lowing, and according to some, suckling a calf. On this cow there are no less than thirty-six epigrams in the Greek Anthology The following is Curl's translation of one attributed to Anacreon:—

> "This heifer is not cast, but rolling years
> Hardened the life to what it now appears:
> Myron unjustly would the honour claim,
> But nature has prevented him in fame."

The novelty of this bronze animal constituted probably the chief source of its attraction; it was still in a public place at Athens in Cicero's time, but was in the time of Procopius removed to Rome and placed in the Temple of Peace, which was a kind of art-museum. The Emperor Augustus placed also four oxen by Myron in the portico of the temple of Apollo, on the Palatine mount. Among his many figure pieces was a group of "Perseus killing Medusa;" and another colossal group of great celebrity of "Jupiter, Minerva, and Hercules," originally in the Heræum at Samos, which contained one of the most celebrated art collections of antiquity. Marcus Antonius had it carried to Rome, but Augustus restored the Minerva and Hercules to Samos, keeping the Jupiter for the capitol. He executed also a famous "Bacchus," and he was particularly distinguished for his athletes. The most celebrated of all his figures was the "Discobolus, or Quoit-thrower," often copied in marble; there is one of these reputed copies in the Townley collection of the British Museum. That it is really a copy, however, is by no means certain. On the contrary, the bent figure throwing the quoit in the Townley collection does not agree with the description of the figure of Myron described by Lucian and Quintilian. A marble quoit-thrower in the Villa Massimi at Rome, with the head turned slightly back, is in accordance with Lucian's description: the two marbles are similar in other respects. All the above mentioned works were made of bronze of Delos. Polycletus used the bronze of Ægina. Myron was, however, a sculptor in marble, and a carver in wood, as well as a metal founder; he was likewise an engraver of metals.—(See Pliny, Pausanias, the *Dictionaries of Ancient Artists* by Junius and Sillig, and the more copious notice by the writer of this article in the supplement to the *Penny Cyclopædia.*)—R. N. W.

MYTENS, Daniel, a very distinguished Dutch portrait painter, was born at the Hague about 1590, and came over to this country in the reign of James I. He obtained the notice of Charles I., who in 1625 appointed him his painter, with a salary of £20 a year, and until the arrival of Vandyck in England in 1632 Mytens was the principal painter at the English court; he executed many portraits of the nobility, and some of Charles and his Queen Henrietta; there are two such with the dwarf Sir Jeffrey Hudson introduced into them; one at Dunmore Park, near Falkirk, and another at Serlby, Nottinghamshire. This dwarf when seven years old was served up in a cold pie, at an entertainment given by the duke of Buckingham at Burghley to Charles I. and his queen, and presented to the latter by the duchess of Buckingham. He was then, it is asserted, only eighteen inches high. Some portraits by Mytens are also at Hampton Court, of which James, the first marquis of Hamilton, is an excellent picture. After the arrival of Vandyck, Mytens feeling the change in his position, solicited permission to return to his own country; he was still living at the Hague in 1656. His portrait is among the *Centum Icones* engraved after Vandyck by Pontius.—R. N. W.

# N



NABIS, was tyrant of Sparta from 207 B.C. to 192 B.C. Immediately after he got possession of the throne, he entered upon a course of the most cruel and rapacious exactions from the citizens. Many were put to death from mere suspicion; some were driven into exile; others were plundered of their wealth to fill the coffers of the tyrant. By means of the riches he thus amassed Nabis maintained a largy army; and he became an ally of the Romans in their war against Philip. He invaded the territory of Megalopolis, and afterwards took possession of Messene, from which he was expelled by Philopœmen in 201 B.C. In 199 B.C. he suffered a second defeat by Philopœmen, who had advanced into Laconia at the head of the Achæan league. Nabis now found himself at war with the Romans, who besieged him in Sparta, and after a short struggle compelled him to accept peace on terms very favourable to them. He next had to meet the Achæan league under his former conqueror, Philopœmen; and after the whole of Laconia had been overrun and ravaged, he was finally assassinated in 192 B.C.—D. M.

NADASTI or DE NADZAD, THOMAS, a Hungarian noble, who in 1529 defended Buda in behalf of Ferdinand of Austria against the Sultan Soliman. The garrison and inhabitants of the city, terrified by the preparations of the Turks, disregarded their brave governor's commands to resist, overpowered him, and gave him up to the besiegers. The warlike sultan, disgusted with this treachery, put the mutinous inhabitants to the sword and set Nadasti at liberty. The latter subsequently distinguished himself in the service of Charles V., and numbered among his military pupils the too famous duke of Alva.—R. H.

NADIR SHAH, otherwise TÁMASP KOULI KHAN, the latest example in oriental history of a great conqueror and powerful monarch raised from a humble origin, was born in 1688 at a village near Meshed, the capital of Khorassan. Left an orphan in his boyhood, and deprived of his inheritance by an uncle, he became a soldier in the service of the governor of Meshed, and soon distinguished himself in conflicts with the Uzbegs by his courage and capacity. He could, however, obtain no promotion from Ispahan, where the Sophi Shah Hussein was given up to the influences of a corrupt court. Nadir, driven away with harshness and contumely, maintained himself by pillage at the head of a roving band of adventurers. Ere long he found himself leader of a formidable force, conquering cities and territories. Meanwhile Ispahan had been invaded by the Affghans, by whom Hussein was dethroned, 1722. Shah Támásp his heir retired to the northern provinces of Persia and found a valuable ally in Nadir, who soon gained a complete empire over the feeble mind of the monarch—not, however, without show of deference, for he now changed his name from "Nadir Kouli" (Slave of the Wonderful), to "Támásp Kouli" (Slave of Támásp). By his energy and great military talents he soon delivered the shah from foreign enemies, and restored Persia to its ancient grandeur, enlarging her frontiers on every side at the expense of the Affghans, the Uzbegs, the Arabs, and the Turks respectively. Támásp, however, attempting to act independently of his too powerful subject by concluding a treaty with the Turks, was deposed, 1732, and his son Abbas III., an infant eight months old, proclaimed sovereign under the regency of Nadir. Four years later, Abbas having died very opportunely, Nadir was elected king of Persia by a large assembly of the nobles of Persia. After this he made his celebrated expedition to India, conquered the Great Mogul, occupied Delhi, and returned home laden with countless treasures. But from this time a change came over his character; avarice, jealousy, and cruelty possessed his mind. On suspicion that his son Riza had instigated an attempt made upon his life, he condemned that gallant prince to lose his eyes. "It is not my eyes you have put out," said Riza, "but those of Persia." The words were of prophetic import. Nadir, who had been the glory of his country and the pride of his soldiery, made himself, by detestable cruelties committed on the sectarian plea of destroying sectarianism in religion, the object of universal hate and terror. Some of his generals, aware of his evil intentions towards themselves, conspired to kill him. On the night of the 19th June, 1747, they rushed upon him as he lay in his tent in the camp at Feth-abad; and after a desperate struggle, in which he wounded two of them, they put him to death and cut off his head.—R. H.

NAECKE, GUSTAV HEINRICH, a German historical painter, was born in 1785 at Frauenstein in Saxony. He studied in the Dresden Art Academy, and afterwards at Rome, where he associated himself with the school of German painters, of which Cornelius and Overbeck were the heads. Herr Näcke painted both in oil and fresco, and made numerous drawings with the point and in sepia, which were in much request. Some of his early works belonged to classic mythology, as a "Jupiter Tonans," &c.; many are from German poetry and history, as "Faust accosting Margaret at the Church Door," and "Count Egmont," the former well known by Strixner's lithograph, the latter by Amsler's engraving; but a large portion of his chief works are from the scriptures or the legends of the church. Herr Näcke was appointed professor of painting in the Art Academy, Dresden, in 1824, and died in that city in 1835. He is among the most esteemed of the Dresden painters.—J. T–e.

NÆVIUS, CNÆUS, a celebrated Latin poet, was born about 270 B.C., in Campania. He served in the first Punic war, a few years after the conclusion of which he brought out his first play on the Roman stage. He was attached to the plebeian party, and made comedy a vehicle for attacks on the nobles. Having in this way given especial offence to the great family of the Metelli, he was thrown into prison, probably about 206 B.C. He seems to have been released soon afterwards, but was driven into banishment, where he died, 204 B.C. according to Cicero, but the date is uncertain. Nævius wrote numerous dramas, both tragic and comic, many of which were adapted from the Greek with eminent success. But his most famous work was an epic poem on the first Punic war. In this he is believed to have shown eminent genius, and it was extensively imitated by Virgil in the Æneid. It is praised by Cicero, and continued popular in the time of Horace though written in the ancient saturnian metre. Only a few fragments of Nævius are now extant.—G.

NAIGEON, JACQUES ANDRÉ, was born in Paris in 1738, and early devoted himself to classical study, as well as to that of the exact sciences. An intimate friendship with Diderot led Naigeon to edit his works after his decease. A friend of the Baron d'Holbach and of his unbelieving circle, Naigeon outvied them all by the shamelessness with which he proclaimed himself an atheist. Remarkably cautious as long as there was any danger of being sent to the Bastile, he was so noisy about his miserable doctrines when the Revolution had broken out, that he was ultimately stigmatized with the title of "the intolerant atheist." His private life, however, was pure. He died at Paris, 28th February, 1810.—W. J. P.

NAIN, LE, the name of a distinguished French family of painters of the seventeenth century; the earliest genre painters of the French school. There were three brothers of this name, natives of Laon in the north of France—Louis, Antoine, and Mathieu le Nain. Having acquired their art from a stranger in the town of Laon, they completed their studies and established

themselves in Paris, where Antoine, the second, became a master painter in 1629, and Mathieu, the third, was made painter to the city of Paris in 1633. All three brothers were admitted members of the Royal Academy of Painting in March, 1648, the year of its foundation; but Louis and Antoine died within two days of each other in that same month of March. They were never married. Mathieu survived his brothers many years; he died in 1677. These three brothers, generally spoken of as one painter, executed works in various styles—church history, portrait, and genre. Their genre pictures are the best known. They are somewhat hard and forcible, being distinguished by a crisp touch, and rather crude colouring. Louis, called "Le Romain," was a good portrait as well as genre painter; Antoine was chiefly distinguished for his miniatures and small portraits; Mathieu was the principal painter of the so-called *Bambocciate*. — (Villot, *Notice des Tableaux du Louvre, école Française.*)—R. N. W.

NAKHIMOFF, Akim Nicolaevitch, a Russian fabulist and satirist whose promise of literary excellence was cut short by an early death, was born at Kharkoff in 1782, and received his education at the university there. He proceeded to Moscow to take his degrees. At the time of Napoleon's invasion of Russia he published a prose satire, entitled the "Speaking Monkeys," intended to ridicule that formidable expedition. Nakhimoff died in 1814.—R. H.

NALSON, John, an English historian and divine, who was born about 1638, and educated at Cambridge, where he received the degree of LL.D. in 1678. He became rector of Doddington and prebendary of Ely cathedral after the restoration of Charles II. He translated Maimbourg's History of the Crusades, and in 1684 published a "True Copy of the Journal of the Trial of Charles I.;" but his principal work is "An impartial Collection of the great affairs of State from the beginning of the Scotch Rebellion, an. 1639, to the Murther of Charles I.," in 2 vols. folio, London, 1682–83. John Nalson died in 1686.—B. H. C.

NANGIS, William de, was a French historian, and flourished in the fourteenth century. He is supposed to have taken his name from his native town. He was a benedictine of the abbey of St. Denis. Besides writing the lives of St. Louis and of Philippe le Hardi, he was the author of two chronicles, of which the first embraced the period from the creation to the year 1300, and the second was a chronicle of the kings of France. The former work was continued by other writers, who brought it down to the year 1368, and it has been praised for the comparative purity of its Latin style.—W. J. P.

NANI, Giambattista, Venetian statesman and historian, born in 1616; died 5th November, 1678. His father was a procurator of St. Mark, and ambassador from Venice in Rome. The son was early initiated into public business. He was twice ambassador to France, to treat for succour in the war of Candia, and once to the empire. He showed great skill as a politician and negotiator, and was highly esteemed by Mazarin. Upon his return to Venice he was made a procurator of St. Mark, and afterwards captain-general by sea, but in the latter capacity he rendered no active service. The senate commissioned him to write the "History of the Venetian republic." The work is in Italian, covering the period from 1613 to 1671, and the transactions of other countries connected with Italian affairs, and was published between 1662 and 1679. It is on the whole accounted truthful and sagacious—W. M. R.

NANNI. See Udine, Giovanni da.

NANTEUIL, Robert, a celebrated French engraver, was born at Rheims in 1630. He learned engraving of his brother-in-law, N. Regnesson, but adopted a manner of his own, and which, as applied to portraits—to which he chiefly confined his graver—was eminently successful. It consisted of a union of line and stippling, and in his hands rendered the character, expression, and colour of the original with great clearness and force. M. Nanteuil also painted portraits in crayons with much success. He was appointed designer and engraver to Louis XIV., whose portrait he engraved nineteen times, mostly from his own drawings. His engravings include the portraits of a large number of the distinguished Frenchmen of his time. Among the best as works of art, are one or two of the king, and those of Marshal Turenne; J. B. van Steenberghen, after Duchatel; the chancellor Seguier and M. de Pomponne, after Le Brun, &c. Dumesnil (Le Peintre Graveur François, t. iv.) gives a full catalogue of his prints, about three hundred in number. Nanteuil died at Paris in 1678.—J. T–e.

NAOGEORGES or KIRCHMAIER, T. See Kirchmaier.

NAPIER, NEPER, NEPAIR, NEPEIR, NAPER, NAPARE, NAPEIR, or NAIPPER, the name of an old Scottish family, famous for the great men it has produced through several centuries. "Napier" is the modern spelling of the name; but of all the modes of spelling given above, it is the only one which never occurs in ancient documents. In these the most frequent spelling is "Neper," and this corresponds with the original Scottish pronunciation, still preserved by the working people. The family is a branch of the noble house of Levenax, or Lennox, whose arms it bears with a difference. There are records of its existence towards the beginning of the thirteenth century; but its earliest representative of whom a detailed account is extant, was Sir Alexander Napare, who in 1437 was lord provost of Edinburgh, and in 1438 acquired from King James I. of Scotland the barony of Merchanstoun, Merchistoun, or Merchiston, of which the castle still stands in a habitable condition about a mile to the west of Edinburgh. He died in 1454, and was succeeded by his son Sir Alexander, who, as a reward for having gallantly risked his life in defence of Jane, queen dowager of Scotland, against a band of conspirators in 1439, had been appointed in 1449 comptroller of the royal household, and gifted with extensive lands by her son James II., and in 1451 had been sent as an ambassador to England. He afterwards held various high offices of state under James II. and James III., and was frequently sent upon important embassies to neighbouring courts, and among others to that of Charles the Bold, duke of Burgundy. He died about 1472 or 1473. From him, through five more generations of statesmen and soldiers, several of whom were slain in battle for their country, the barony of Merchiston descended to the famous inventor of logarithms.—(See *Memoirs of John Napier*, by Mark Napier, Esq., advocate.)—W. J. M. R.

NAPIER, Sir Charles, K.C.B., a distinguished naval officer, was born in 1786, and was the eldest son of Captain Napier of Merchiston hall, and grandson of Francis fifth Lord Napier. Having from his earliest years shown a strong inclination for the sea, his father with great reluctance removed him from the high-school of Edinburgh in his thirteenth year, and placed him on board H.M.S. *Renown*. He served in the fruitless expedition to Ferrol, and afterwards in the Mediterranean. After taking part in the attacks on the Boulogne flotilla, and assisting in the *Courageux* at the capture of the *Marengo* and the famous *Belle Poule*, he was appointed to the command of the *Pultosk* in 1807, and fought in her a brilliant action with a French corvette for three hours, in which his thigh was broken by a bullet, which left him with a slight halt during the remainder of his life. His wound had scarcely healed when, accompanied by only four men, he scaled the walls of a fort at Martinique, and thus greatly facilitated the surrender of that island. He was rewarded for his gallantry with the rank of post-captain; and was soon after (April, 1809) appointed by Sir Alexander Cochrane, captain of the *Hautpoult*, a French 74, which in the 18-gun brig the *Recruit* he was the first to pursue and bring to action. On Captain Napier's return home with a convoy, Lord Mulgrave, then first lord of the admiralty, a stupid, blundering official, confirmed him in his rank, but superseded him. He availed himself of this period of enforced leisure to resume his studies at the university of Edinburgh, where he attended classes in modern languages, history, chemistry, and mathematics. He soon tired, however, of this quiet and studious life, and went out to Portugal on a visit to his three gallant cousins who were serving under Wellington. He was there in the thickest of the fight at Busaco. On his return home he was appointed to the command of the 32-gun frigate the *Thames*, and found a congenial employment in harassing the enemy on the coast of Sicily and Calabria. He effectually frustrated Murat's intention to establish a navy by storming the martello towers of Porto del Infreschi and Palinaro, November, 1811; destroying the strong fort of Sapri, May, 1812; taking the island of Ponza, and capturing merchant vessels and a large quantity of naval stores in the face of troops, batteries, and gunboats. He was next transferred to the *Euryalus*, and rendered himself so formidable by his daring and reckless exploits, that he was known and feared as "Mad Charlie" along the whole of the French and Italian Mediterranean coast. He was next engaged in the wearisome blockade of Toulon, during which he drove a convoy into Cavalaire bay and destroyed it, and soon after compelled two frigates to run ashore at Calvi. On the downfall of Napoleon Napier was sent to the coast of America, where he led

the way in the hazardous ascent and descent of the Potomac; and afterwards distinguished himself in the operations against Alexandria and Baltimore. After remaining fourteen years on half-pay Captain Napier received the command of the *Galera*, to which he adapted paddle-wheels worked by winches before steam power was applied to ships. While cruising in this vessel at the Azores he became acquainted with the leaders of the constitutional party in Portugal, and recommended himself to the notice of Don Pedro. On the retirement of Admiral Sartorius, he was offered and accepted the command of the Portuguese fleet in 1833; and though both ill-equipped and ill-manned, he obtained a complete victory over the fleet of Don Miguel, which was greatly superior in numbers and weight of metal. By this success he terminated the war, and established Doña Maria on the throne. His brilliant successes were rewarded with the title of Viscount Cape St. Vincent, a pension of £600 a year, the grand cross of all the Portuguese orders, and the rank of admiral-in-chief. His zealous attempts, however, to reorganize the navy and the arsenals were thwarted by official imbecility, and he quitted the Portuguese service in disgust. On the restoration of his name to the British navy list in 1839, he was appointed to the *Powerful* on the Levant station. When the war broke out between the Porte and Mehemet Ali, Napier was despatched to Beyrout and Djouni, where he formed an army of sailors, marines, and discontented Turks, with which he defeated the Egyptians at Kelbzer, stormed Sidon, and routed Ibraham Pasha at Boharsuf. His eccentric appearance, seated upon a donkey with a large straw-hat upon his head and a formidable bludgeon in his hand, and his dog Pow scampering by his side, excited great merriment among his followers. On the 2nd of November, 1840, Commodore Napier assisted at the siege of Acre with his usual reckless daring; but took up a position which had not been assigned him by his commanding officer, Sir R. Stopford. After the reduction of Acre he took charge of the squadron off Alexandria, where he concluded an advantageous convention with Mehemet Ali. For these distinguished services he received high honours not only from his own government, but from the emperors of Austria and Russia, and the king of Prussia. After his return to England in 1841 he was appointed rear-admiral of the blue, and held for two years the command of the Channel fleet. In 1847 he was a second time appointed to this office, which he held for two years, but was suspended by Sir Francis Baring on account of his imprudent and violent attacks on the naval administration. When war with Russia became imminent, Sir Charles was appointed to the command of the Baltic fleet. The unreasonable impatience of the public, and his own imprudent and braggadocio talk, led to most unreasonable expectations, which were in the end completely disappointed. He captured Bomarsund; but in consequence of the want of gun-boats, he was unable to accomplish anything against Cronstadt or Sweaborg. A public clamour was created against him; he quarreled with Sir James Graham, the first lord of the admiralty, and contrived to place himself in the wrong. He was in consequence dismissed from his command, and was not again appointed to office. Sir Charles was returned to parliament for Marylebone in 1841. He resigned his seat on going to the Baltic; but was returned for Southwark in 1855. He was a frequent speaker in the house, though he never attained to much influence in parliament, and injured himself more than the admiralty by his frequent and violent attacks. He was, however, a true and zealous friend of the seamen and marines, and contributed not a little to the improvement of their condition. He died in November, 1861, in the seventy-fifth year of his age. Sir Charles Napier was a strange medley of naval skill and courage, eccentricity, slovenliness, shrewdness, and imprudence. He was "excitable, vain, choleric, frank, and truthful; fond of fun and frolic; self-confident, full of daring, ambition, energy, and indomitable will." He was the author of a "History of the War of Succession in Portugal;" "Letters on the State of the Navy;" and a "History of the Syrian War." He also furnished materials for Mr. Earp's History of the Baltic Campaign, and was a frequent contributor to the *United Service Magazine*. His numerous letters to the newspapers were not always characterized by discretion.—(*Life and Correspondence of Admiral Sir Charles Napier*, by Major-General E. Napier, 2 vols., 1861.)—J. T.

NAPIER, Sir Charles James, G.C.B., a celebrated military officer, was the eldest son of the Hon. George Napier, and grandson of Francis, fifth Lord Napier. His mother, Lady Sarah Lennox, daughter of the second duke of Richmond, was the object of a strong attachment on the part of George III., and but for the interposition of his mother would have been queen of England. On his father's side, Charles Napier traced his lineage to the great Montrose, and the still greater Napier of Merchiston, the inventor of logarithms. The blood of Charles II. of England and of Henry IV. of France also flowed in his veins. George Napier was remarkable for his stature, strength, handsome person, and ability. He had been a pupil of Hume the historian, had served in the American war, had subsequently filled a variety of situations, in all of which he had distinguished himself, and ended by becoming comptroller of military accounts in Ireland. His more famous son, Charles, was born on the 10th of August, 1782. His early years were passed in Ireland, where he was educated principally by his father. At the age of twelve he obtained, 31st January, 1794, an ensign's commission in the 22nd regiment of foot, and on the 8th of May following he was gazetted a lieutenant. Four years after, when the Irish rebellion broke out, young Napier saw his first service as aid-de-camp to Sir James Duff. At the close of the year 1800 he became a lieutenant in the 95th or rifle corps, and was quartered in various places in England. The despotism of his commanding officer having rendered the regiment odious to him, Charles Napier was placed on the staff of his cousin, General Fox, who first was commander-in-chief in Ireland, and was next appointed to the London district. In 1804 Charles sustained the irreparable loss of his father, who died at the age of fifty-one. In 1806 he obtained a majority in the 50th; and in the absence of the colonel he commanded this regiment during the advance into Spain, and the retreat to Corunna under Sir John Moore, whom he regarded as "the model soldier of England." He exhibited the most daring courage at the battle of Corunna, where he received five wounds and was taken prisoner. His life was saved by a Frenchman named Guibert, who humanely prevented his comrades from despatching outright the wounded officer. Marshal Ney treated his gallant prisoner with great kindness, procured for him the necessary medical assistance, and upon his recovery released him on condition that he would not serve till he was exchanged. For some months Napier's family believed him dead. At length an English frigate was sent to inquire after him, and Baron Clouet, the aid-de-camp of Ney, carried the message to the marshal. "Let him," was the reply, "see his friends, and tell them he is well treated." "He has an old mother," rejoined Clouet, "a widow, and blind." "Has he?" said the marshal; "let him go then and tell her himself that he is alive." In January, 1810, Napier was restored to his regiment; and a few months later, having obtained leave of absence, he joined the light division in the Peninsula as a volunteer. He fought with desperate valour at the bloody battle of the Coa, and again at Busaco, where he was once more severely wounded, a ball having passed through his nose, shattered his jaw, and lodged near his ear. He was badly treated by the surgeons, and suffered during the remainder of his life from the effects of this wound. In June, 1811, he was elevated to a lieutenant-colonelcy, and so eager was he to resume his place in the field that, with his wound still bandaged, he rode in hot haste from Lisbon to Condeixa, a distance of ninety-two miles, upon the same horse, having halted only once in his wonderful journey. On coming up with the army, which was eagerly pursuing the retreating French under Massena, Napier met two of his brothers being carried to the rear severely, and one of them supposed to be mortally wounded; but without speaking a word to either of them he hastened forward into the fight. After taking part in the hard-fought battle of Fuentes d'Onore and the siege of Badajos, as well as in innumerable skirmishes, Colonel Napier was ordered to leave the Peninsula and take charge of his new regiment, the 102nd, which had returned from New South Wales completely disorganized. In July, 1812, he was sent to Bermuda, to his grievous disappointment. A better post, it has been justly remarked, might have been found for such a man at such a time. Wearied with the dull daily round of drill, he wrote his mother, "My broken jaw did not give me half the pain the life we lead here does." In June, 1813, he was once more summoned to active service, and was employed under Sir John Warren and Sir Sydney Beckwith in ravaging the coasts of America—a kind of warfare which he detested, and denounced as disgraceful to the British name. In the following September he exchanged into his old regiment, the 50th, in order to get back to a nobler contest; but when he reached home he found

the war virtually at an end. He missed the battle of Waterloo by only three days, but assisted at the storming of Cambray, and had a share in a combat at Paris. He was now put on half-pay; but, with his characteristic and provident energy, he turned to account this period of enforced inactivity by studying, in company with his brother William, at the military college at Farnham. In 1819 Colonel Napier obtained the appointment of inspecting field-officer in the Ionian Islands, and three years later was appointed military resident of Cephalonia, an office of the most laborious nature, but on that very account exactly suited to his taste. "To me," he says, "the labour is health, spirit, everything." He devoted never less than fourteen hours a day to public business. He constructed magnificent roads where scarce a path existed before; he built moles, market-places, spacious streets, and healthy prisons, and conferred such important benefits on the Cephalonese, that they still call him "Father." He was recalled in 1830 in consequence of the intrigues of the high commissioner, which he denounced in very indignant terms. He lost his mother in 1826 and his wife in 1833—bereavements which inflicted on his affectionate and sensitive nature the most poignant grief—almost despair. In 1838 he was made a knight of the bath, and in the following year was appointed to the command of the northern district of England, where the chartists were at that time meditating an insurrection. His dispositions for the suppression of riots and the maintenance of the public peace, were of the most masterly kind, and were completely successful. He speaks of himself at this period as having one leg in the grave, but the most splendid portion of his career was only about to commence. In 1841 he was offered and at once accepted a place on the Indian staff. He was first sent to command at the Poonah station, near Bombay, where he diligently drilled and manœuvred his troops, and attracted attention by commencing that system of military reform for which he afterwards became so famous. In August, 1842, he was directed to assume the command of the provinces of the Upper and Lower Scinde, which were then in a very disordered condition. He set out with the resolution that he would compel the Ameers to choose either an honest peace or open war, and he kept his word. Encouraged by our disastrous Affghanistan war, they would observe no treaties, but vacillated and procrastinated, and professed submission while they prepared for hostilities. Sir Charles, seeing that war was inevitable, prepared to strike a prompt and vigorous blow. Having secured some masterly positions which rendered it hopeless to attack him, he resolved to deprive the enemy of the far-famed fortress of Emaum Ghur, situated in the middle of a desert, which the Ameers believed to be inaccessible by European troops. As long as they had this supposed impregnable stronghold to flee to, he foresaw that they would never be quiet. He executed his design by a method singularly original and sagacious. After a march of eight days through a wilderness, at the head of only three hundred and fifty men, he reached the mysterious fortification, only to find it deserted. He immediately set to work, mined and blew up the place, and returned across the desert without losing a single man. The duke of Wellington described this exploit as "one of the most curious military feats which he had ever known to be performed, or ever perused an account of in his life." Meanwhile the enemy had assembled a large force at Meanee with the view of intercepting Napier's march to the capital. Sir Charles promptly advanced to meet them, and on the 17th of February, 1843, at the head of only eighteen hundred infantry and eight hundred cavalry, he encountered twenty-five thousand infantry and ten thousand irregular horsemen, drawn up in a very strong position. The enemy fought with desperate valour, but after a struggle which lasted for three hours and a half, and was attended with the most frightful slaughter, the Belooches gave way and were driven from the field with the loss of six thousand men. The killed and wounded of the British forces amounted to only two hundred and seventy. It is difficult to determine whether the courage or the generalship of the commander on this occasion was most worthy of commendation. Hyderabad, the capital of Scinde, was immediately surrendered to the conqueror, and six of the Ameers submitted to his victorious arms. Meanwhile Shere Mohammed, surnamed the Lion, the bravest of the Ameers, had collected a new army of twenty-five thousand men, which Sir Charles attacked at Dubba, on the 24th of March, with five thousand men and seventeen guns. The battle was long and desperately contested, and the genius and bravery of the British general were again most conspicuously displayed. In the end the Belooches were completely defeated. "The Lion" took refuge in the desert, and his principal fortress fell into the hands of the conqueror. Scinde was now formally annexed to the British empire, and Sir Charles Napier was appointed governor with despotic power. He set himself as in Cephalonia—"to do good, to create, to end destruction, and raise up order." He conciliated the affections of the different races inhabiting Scinde, reorganized the native society, created a permanent civil administration in all its branches, planned and commenced a number of important public works, ameliorated the severity and injustice of the native law, made an end of suttee, and by a series of masterly movements suppressed robbery, and secured the public tranquillity. His Scindian policy was the object of several violent attacks, and was defended with his characteristic vehemence and ability. In December, 1845, occurred the Sikh war, of which Napier had in vain forewarned Sir Henry Hardinge the governor-general. The British army was placed in imminent peril at Feroshashur, and Napier's far-seeing plan for the invasion of the Sutlej was in consequence destroyed by the governor-general, who in this crisis sent him orders to come with all speed to the scene of action. Before his arrival the battle of Sobraon was fought, putting an end to hostilities; and a treaty was concluded, which he strongly condemned, affirming that the result would be another war. In spite of age, sickness, climate, and incessant toil, he remained at his post till the illness of his wife, in July, 1847, decided him instantly to resign and return home. He was received in his native country with the most cordial tokens of admiration. But he was not destined long to enjoy repose. In 1848 war again broke out in the Punjaub, as he had predicted. The news of the drawn battle of Chillianwallah excited a public panic, and from one end of the country to the other arose a cry that the conqueror of Scinde should be sent out to the rescue. His appointment had previously been resisted by the East India directors—much to their discredit—and he hesitated to accept the offer. But on the duke of Wellington's remarking—"If you don't go, I must," Sir Charles yielded to the call of duty. The veteran general started in March, 1849, but on reaching India in May found the struggle was over. He remained two years in the country, however, correcting with his usual energy numberless abuses, and resolutely carrying out important military reforms. His public career was suddenly brought to a close in consequence of a reprimand from the governor-general, Lord Dalhousie, for continuing on his own responsibility a small payment of money to remove the alarming discontent of the Sepoys. The events of the Indian mutiny vindicated his sagacity in this affair, and proved the infatuated blindness of the authorities. Sir Charles returned to England in March, 1851, and passed the remainder of his life in retirement, near Portsmouth. Completely worn out with labours and wounds, he died on the 29th of August, 1853, having just completed his seventy-first year. He was twice married, and left two daughters by his first marriage. "Great in strategy, chivalrous in courage, careful of the soldier's life and prodigal of his own, inflexible in physical endurance, untiring in industry, sagacious in government, beneficent in his aim, stern in his integrity, and strong in his affections, Sir Charles Napier presents a combination of which there are few such examples in the history of the world." He may have been at times, as he admits, "too arbitrary and violent," and his fiery soul and iron will occasionally led him into excesses which marred his usefulness and disturbed his own comfort. But his very failings were of the heroic kind. He was a king of men. —(*Life and Opinions of General Sir C. J. Napier*, 4 vols.; *Conquest of Scinde*, 1 vol.; *History of General Sir C. J. Napier's Administration in Scinde*, 1 vol.; by Sir W. Napier.)—J. T.

NAPIER or NEPER, JOHN, eighth baron of Merchiston, the inventor of logarithms, and the greatest pure mathematician of his age, was born at Merchiston castle, near Edinburgh, in 1550, and died there on the 3rd of April, 1617. He was the eldest son of Sir Archibald Neper of Edinbellie, seventh baron of Merchiston, lord-justice depute of Scotland and general of the mint under James V., Mary, and James VI. In 1563, John Napier entered the university of St. Andrews. It is supposed that he completed his studies at a foreign university, possibly that of Paris. In 1572, shortly after coming of age, he married Eliza beth, daughter of Sir James Striveling, or Stirling, of Keir, and was infeft in the estate of Merchiston by his father, who had

other large possessions. From this time until the death of his father in 1608, his usual signature is "Jhone Neper, fear of Merchistoun," the word "fear" signifying holder of a fief. His first wife having died about 1579, he entered a few years afterwards into a second marriage with Agnes, daughter of Sir James Chisholm of Cromlix. His mind having been turned from an early age to the interpretation of prophecy, he was induced, through zeal for the reformation of religion in Scotland, to publish in 1593 a work entitled "A Plaine Discovery of the whole Revelation of St. John," which was held in high esteem as either the first or almost the first commentary on the Apocalypse in which a rigid and systematic method of interpretation was carried out. A new edition, augmented and improved, was published in 1611. The nature and extent of his earlier mathematical studies is proved by a fragment of a treatise on arithmetic and algebra, entitled "De Arte Logistica," which Mr. Mark Napier considers with good reason to have been composed before 1594, and which, having been preserved amongst the author's manuscripts after his death, was first printed by the Maitland Club in 1839. That fragment is sufficient of itself to place him at the head of the algebraists and philosophical arithmeticians of his time. It contains ideas upon such subjects as powers and roots, surds, negative and imaginary quantities, and the theory of equations, far in advance of the general condition of arithmetic and algebra in his age, and approaching, indeed, to those which only became common a century later. In it is anticipated the important improvement which was independently invented, and first published at a later period by Harriott, of bringing all the terms of an equation to one side, and making the result equal to 0.—(See HARRIOTT.) It also contains a system of numerical exponents for powers and roots: a device which was not adopted by other mathematicians till long after Napier's death. Napier was the first inventor of the modern notation of decimal fractions, by the simple expedient of placing a point between the integral and fractional parts of a number. With respect to the invention of logarithms, it appears that Napier had computed tables of those quantities many years before he published them; and in particular, that a reference to the nature and use of such quantities is contained in a letter of his to Tycho Brahe, written in 1594. He then called them "artificial numbers," the word "logarithm" being an afterthought. He first published a table of logarithms, but without explaining the process whereby they had been computed, in his famous work "Mirifici Logarithmorum Canonis Descriptio," which appeared at Edinburgh in 1614, and immediately caused an extraordinary sensation in the scientific world; furnishing, as it did, the means of easily and rapidly performing computations whose previously enormous length had been an all but insurmountable barrier to the progress of astronomy. In this book Napier announced, that if it should be well received he would publish at a future time the art of computing logarithms, and some improvements in them which he had in contemplation. The celebrated Henry Briggs, one of the leading mathematicians of England, was so struck with admiration, that he undertook the then arduous adventure of a journey to Scotland, for the sole purpose of seeing the author of so wonderful a work; and thence arose a lasting friendship between those two philosophers. The logarithms in Napier's original table were those which are now called "hyperbolic;" and which are of such a nature, that the rate at which the logarithm of a given number grows or increases as compared with the rate of growth of the number itself, is the reciprocal of that number; the number whose logarithm is unity, is 2 followed by an incommensurable fraction, whose first three figures are ·718; and the logarithm of 10 is 2·302, &c., another incommensurable fraction. Briggs remarked to Napier, that for arithmetical purposes it would be more convenient to have a scale of logarithms such that the logarithms of the powers of 10 should be whole numbers. Napier replied that he had been thinking of an improvement of a similar kind; and this led to the invention, by consultation between Napier and Briggs, of the "common logarithms," in which the logarithm of 10 is unity. The first table of common logarithms was computed by Briggs, and published in 1617, the year of Napier's death. Two years later, Napier's heirs received a letter from Kepler, who, not knowing of the Scottish philosopher's death, addressed to him a most enthusiastic panegyric. The last work published by Napier in his lifetime was entitled "Rabdologiæ libri duo," Edinburgh, 1617; being an explanation of the ingenious instrument for shortening calculation since known as "Napier's bones." When Britain was menaced with invasion by Spain, Napier turned his attention to the art of war, and addressed to the governments of England and Scotland a memorial, still extant in MS. at Lambeth palace, in which he offered to put the authorities in possession of several secret inventions for the defence of the country, viz., 1. A burning mirror for setting ships on fire by the sun's rays. (See ARCHIMEDES.) 2. A similar mirror for concentrating the rays of artificial fire, for the same purpose. 3. A species of artillery or missile, which, instead of flying straight onward, would range about within a limited space and destroy all therein contained. (Sir Thomas Urquhart of Cromarty alleges that he saw a successful experimental trial of this.) 4. A musket-proof chariot for soldiers. 5. A method of navigation under water. On Napier's death his scientific MSS. passed into the hands of his third son, ROBERT, who edited the most important of all his father's works, "Mirifici Logarithmorum Canonis Constructio," in which the theory of logarithms and the art of computing them are explained; and a very near approach is made to the method of fluxions, afterwards discovered by Newton. Annexed to this book are some highly important and useful theorems in spherical trigonometry. The rest of John Napier's scientific MSS. were long preserved by the descendants of Robert Napier (now represented by the family of Milliken-Napier); but, unfortunately, most of them were destroyed by an accidental fire at Milliken house. Amongst the ignorant of his time, Napier very naturally bore the repute of a magician, and divers marvellous feats of enchantment are ascribed to him by tradition; but his own practice of the occult sciences was limited to that of astrology, in which he seems to have been a believer, like almost all the learned and unlearned of his time. The records of his conduct in public and private affairs prove him to have had wisdom and virtue equal to his talent.—His eldest son, ARCHIBALD, first Lord Napier, was born in 1573; held office at the court of James VI. from an early age, and was one of the senators of the college of justice; he was made a peer of Scotland by Charles I. In 1596 he obtained a patent for the use of salt in fertilizing land; this is perhaps the first instance on record of the application of a chemical manure. The method to be followed is carefully described in the specification, and comprises all those precautions which are necessary in order to prevent the salt from doing harm instead of good. From him are descended the present Lord Napier, and the famous naval and military commanders of that name.—(*Memoirs of John Napier of Merchiston*, by Mark Napier, Esq., advocate.)—W. J. M. R.

* NAPIER, JOSEPH, the Right Honourable, LL.D., was born in Belfast in Ireland in December, 1804, and is descended from the Napiers of Merchiston. He received his early education from the great dramatist, James Sheridan Knowles, and was distinguished for his progress and diligence. In 1820 he entered Trinity college, Dublin, where he soon gained considerable reputation both as a classical scholar and a mathematician, obtaining honours both in classics and science during his undergraduate course. His first intention, after graduating in 1825, was to seek for a fellowship in his college, which his learning and talent would probably have secured to him; but after taking his master's degree he was induced to abandon that intention, and applied himself to study for the bar. In London he studied under Mr. Patteson, upon whose elevation to the bench in 1830 Napier commenced to practise as a special pleader. In 1831 he returned to Dublin, and was called to the Irish bar in the Easter term of that year. The following year he went to the north-eastern circuit, and speedily got into good business, establishing for himself the reputation of a sound lawyer and an accurate pleader. In 1840 Napier, with some other legal friends, originated "The Law Institute," which has led to important results in the improvement of legal education in Ireland; and in this society he delivered a popular course of lectures on common law. A point of great importance was raised by Napier in 1843 in the case of the Queen *v.* Gray; namely, the right of persons on trial for non-capital felonies to challenge jurors peremptorily. The Irish courts decided against the right, but the house of lords, upon appeal, reversed that decision. The argument of Napier was spoken of in very favourable terms by high judicial persons in London, and established his professional reputation. Upon his return to Ireland he was called within the bar, and soon took a high place among the leading common law practitioners. He was now on several occasions engaged in appeals

from the Irish courts to the house of lords, and in the great case of Lord Dungannon *v.* Smith, in June, 1845, delivered two masterly arguments, which were eulogized by the lord-chancellor and many of the law lords, including Lord Brougham and Baron Parke. Napier now turned his attention to the house of commons, and in 1847 contested the representation of Trinity college with Mr. Shaw. Though on that occasion unsuccessful, he was in the following year, upon the resignation of Mr. Shaw, returned without opposition. Napier continued to represent his university up to 1858, and took an active and able part in all the important discussions of the period, especially upon the subjects of law reform, and the appointment of a minister for the department of justice, making a high character as a statesman and an orator. Upon the accession of Lord Derby as prime minister in March, 1852, Napier was appointed attorney-general for Ireland, a post which he held till the resignation of the Derby ministry in January, 1853. Upon the return of Lord Derby to power in March, 1858, Napier was raised to the highest office in his profession, being appointed lord-chancellor of Ireland, holding the seals till the resignation of the ministry in June, 1859. A volume containing the most important decisions of Lord-chancellor Napier has been published, which evidence the industry, care, and learning which he brought to bear upon his judgments. Since his retirement from professional life, Napier has not been inactive. To the improvement of the youth of his native land he has particularly directed his energies; and as a public lecturer has eminently served the cause of education. His able course of lectures on Butler's Analogy of Religion to the Course and Constitution of Nature, was delivered by him to the Dublin Young Men's Christian Association during the early part of 1862, to which he added a prize, awarded to the best answerer. He has also given a valuable and instructive lecture on Edmund Burke, which has been published. As a lawyer, a scholar, and a statesman, Napier is entitled to a high place amongst his countrymen.—J. F. W.

NAPIER, Macvey, editor of the *Edinburgh Review* for eighteen years, and professor of conveyancing in the university of Edinburgh, was the son of John Macvey of Kirkintilloch, by a daughter of Napier of Craigannet. He was educated in the universities of Glasgow and Edinburgh, and after the usual legal training was admitted as a writer to the signet in 1799. His talents and attainments gave promise of high distinction in his profession; but his attachment to literary and philosophical studies withdrew him from the more lucrative business of law, and made his professional subordinate to his literary pursuits. His first production as an author appeared in 1818, and was entitled "Remarks illustrative of the scope and influence of the philosophical writings of Lord Bacon." At an early age he had been elected librarian to the writers to the signet, and at a subsequent period he was appointed professor of conveyancing in the university of Edinburgh. He afterwards obtained from the whigs one of the clerkships of the court of session, on which he resigned his office of librarian. When Mr. Constable, in 1814, purchased the copyright of the Encyclopædia Britannica, Napier was selected to superintend the publication of his supplement to this valuable repertory of knowledge, a duty which he discharged with marked discretion and ability. He also edited the seventh edition of the Encyclopædia itself, and by his influence and zealous efforts succeeded in rendering that great work every way worthy of the country. Mr. Napier had for a considerable period been an occasional contributor to the *Edinburgh Review*, when he succeeded Francis Jeffrey as editor. The mode in which he discharged the duties of the editorship during the long period of eighteen years, secured for him the confidence and esteem both of the contributors, and of the whig party; and his own contributions though few in number were always distinguished by sound thought, research, perspicuity, and good taste. His health was for several years very infirm, and he occasionally suffered much; but his cheerfulness never forsook him, and he was able till the close to enjoy his literary pursuits and the society of his friends. Mr. Napier died 11th February, 1847, in the seventieth year of his age.—J. T.

* NAPIER, Mark, a diligent contributor to Scottish historical biography, was born at Edinburgh in 1798, and belongs to the distinguished family which produced the inventor of logarithms, the conqueror of Scinde, and the historian of the Peninsular war. Educated for the Scottish bar, Mr. Napier was admitted a member of the Faculty of Advocates in 1820, and was appointed in 1844 sheriff of Dumfriesshire. His first work was devoted to the biography, especially the scientific biography of the inventor of logarithms, "Memoirs of J. Napier of Merchiston," published in 1834. In the following year appeared his "History of the partition of the Lennox," an attempt to solve an obscure problem in the peerage-history of Scotland, and determine who was the rightful heir to the ancient, original earldom of Lennox. With the aid of family papers discovered in the Napier charter chest, he wrote and published in 1838, "Montrose and the Covenanters," an earnest and strenuous endeavour to vindicate Montrose and his career. In 1839 he edited Napier of Merchiston's unpublished treatise, De arte logistica, written before the invention of logarithms. In 1840 appeared his "Life and Times of Montrose," supplementing and completing his former work. Having made further discoveries of papers illustrative of the biography of Montrose, Mr. Napier edited in 1848–50 for the Maitland Club, "Memorials of Montrose and his Times." Finally, in 1856, he embodied in a new work all the results of his long researches into the biography, and his matured views on the character of Montrose, and published his "Memoirs of the Marquis of Montrose." Stimulated by the severe verdict pronounced by Lord Macaulay in his History of England on the character and career of Claverhouse, Mr. Napier set to work to "rehabilitate" him, and in 1859–62 appeared with that object, "Memorials of Graham of Claverhouse." Mr. Napier has also published "Commentaries on the law of prescription in Scotland," 1854, and has edited for the Spottiswood Society, vols. ii. and iii. of Spottiswood's History of the Church of Scotland.—F. E.

* NAPIER, Robert, the eminent shipbuilder and engineer, was born at Dumbarton, in Scotland, on the 18th of June, 1791. His forefathers for many generations had lived in the county of Dumbarton. His father was one of the most respected burgesses of Dumbarton, by trade a blacksmith. He had a strong conviction of the importance of a liberal education. Accordingly his son was put to school at an early age, and received a good classical and mathematical education, there being at that time teachers of great ability in the grammar-school of Dumbarton. By a gentleman of the name of Trail, a man of fine taste and varied accomplishments, he was instructed in architectural and mechanical drawing; and to that gentleman Mr. Napier conceives he is indebted for his taste for mechanical pursuits and works of art. His desire to become a good practical mechanic was so great that when about fourteen years of age he urged his father to allow him to leave the school and begin to work. This his father for some time resisted, being desirous to send him to college; but the son finally succeeded, and was apprenticed for five years to the trade of a blacksmith with his father. His spare time was at this period chiefly occupied in making small tools and drawing instruments of steel, making and repairing guns, gun-locks, &c. After finishing his apprenticeship Mr. Napier continued to work with his father for some time. He did the smithwork connected with some extensive calico printing works, where he was brought into contact with some of the best millwrights (millwrights being at that time the only practical engineers in the kingdom), and he had also the opportunity of becoming acquainted with a great variety of ingenious machinery. About the end of the year 1811, being desirous to see how business was conducted in other places, he resolved to go to Edinburgh. Getting his father's permission to go, he left Dumbarton with the sum of five pounds and a certificate of character from the parish minister. He wandered about Edinburgh fourteen days without getting employment, and when he did get it, although considered an expert workman, his wages were only 10s. 6d. per week. Living being at that period excessively dear, it will be seen that he could not live sumptuously; but being determined not to be dependent on his father, he managed to support himself. This continued about nine months, after which he obtained employment from a firm of which Robert Stevenson was a partner. There he received better wages, and had better opportunity of seeing his business. He afterwards left Edinburgh, and for a short time wrought with his father at Dumbarton, and with Mr. William Lang in Glasgow, who was much employed in making manufacturing machinery. In May, 1815, Mr. Napier received from his father the sum of £50, with £45 of which he purchased the tools and good-will of a small blacksmith business in the Gallowgate of Glasgow, leaving him £5 of clear capital. He commenced with two apprentices, and after many difficulties and trials, by strict attention to business, he is now at the head of works in which three thousand

men are frequently employed. Mr. Napier does not attribute his success to merit on his part as an inventor, but to his invariable practice of striving to the utmost in every order committed to his execution to do the best for his employers without regard to cost—money never having been his idol. Notwithstanding the many heavy contracts he has undertaken and executed since he commenced business, there has not an accident of any importance taken place to the machinery or vessels executed by him, or by Robert Napier & Sons. It was in 1823 that Mr. Napier made his first marine engine; and that engine is still at work. Mr. Napier was happy in the selection of a manager, having at the outset engaged in that capacity Mr. David Elder, whose ability, as well as his great care and attention, contributed materially to the success of his employer's undertakings. In 1827 a steam-boat race was got up, in which prizes were given to the two fastest river boats. Both were awarded to two vessels made by Mr. Napier for a company in Glasgow. This was the first and only steam-boat race on the Clyde. In 1830 Mr. Napier joined the City of Glasgow Steam-Packet Company in running first-class steamers between Glasgow and Liverpool, and succeeded in establishing a line of steamers which were many years unequalled. The character of that trade has of late been materially changed by the railways. In 1834 Mr. Napier supplied the Dundee and London Shipping Company with steam-ships, which were long known on the Thames as first-class vessels. In 1836 he supplied the East India Company with the *Berenice*, one of their vessels which successfully made the voyage between Bombay and Suez. In 1839 he put the machinery into the *British Queen*, and subscribed £100 to assist in defraying the expense of the trial voyage of the *Sirius* from Liverpool to New York. In the same year Mr. Napier built the *Fire King* for Mr. Assheton Smith, according to his model of fine hollow lines, and that vessel proved the fastest steamer then afloat. In 1840 Mr. Napier supplied the well-known Cunard Company with their first four Atlantic steamers, and since then he has supplied the machinery for other nine Atlantic steamers. In 1856 Mr. Napier built for the same company, and supplied with machinery, the steam-ship *Persia*, of 3600 tons, and 1100 horse power; and in 1861 the steam-ship *Scotia*, of 4050 tons, and 1200 horse power. These were the first iron vessels belonging to that company, and are believed to be at the present time the fastest and strongest ocean-steamers afloat. These vessels have since 1840 carried on the service between Liverpool and New York, both in summer and winter without interruption, and without any serious accident. In 1853 Robert Napier & Sons fitted up the machinery on board the *Duke of Wellington*, at that time the largest ship of war afloat. In 1859 the government intrusted them with the construction of the *Black Prince*, of 6109 tons, which was, with the *Warrior*, the pioneer of the iron-cased fleet of Great Britain; and in 1860 the government again intrusted them with the construction of the iron-cased frigate *Hector*, of 4062 tons, and 800 horse power. In river steamers also Robert Napier & Sons have built the fastest vessels afloat, the latest examples of which are the *Neptune*, plying on the Clyde, which attained an average speed at the measured mile of twenty miles per hour in still water; and the *Queen of the Orwell*, at present the fastest steamer on the Thames. Mr. Napier is a member of the Institution of Civil Engineers and of the Institution of Mechanical Engineers. At the Paris Exhibition in 1855 the international jury awarded him the great gold medal of honour, and the Emperor Napoleon III. conferred on him the decoration of the legion of honour for the success which had attended the vessels fitted out by him for the Atlantic navigation; and at the London International Exhibition in 1862 he was elected chairman of the jury on naval architecture.—R.

NAPIER, Sir William Francis Patrick, a famous soldier and historian, was the third son of Colonel the Hon. George Napier and Lady Sarah Lennox, and was born in 1785 at Castletown, near Celbridge, in the county of Kildare. He entered the army as an ensign in 1800, when he was scarcely fifteen years of age. In the following year he was promoted to a lieutenancy, and in 1804 he attained the rank of captain. His rapid progress was the result, not of family influence, but of the young soldier's devotedness to his profession and his remarkable military talents. He served with marked approbation at the siege of Copenhagen and at the battle of Kioge in 1807. In 1808–9 he took part in Sir John Moore's campaign, and fought at the battle of Corunna, in which his brother was wounded. He was actively engaged in the whole Peninsular war from 1809 to 1814, in which he commanded the 43rd for three years, was four times severely wounded, and received seven décorations for the battles of Busaco, Salamanca, Fuentes d'Onore, the Nivelle, the Nive, and Orthes. He was conspicuous for his activity, judgment, and courage, also, during the pursuit of Massena on the retreat of the French from Portugal in 1811, and at the passage of the Huelva and of the Bidassoa. He served with distinction in the campaign of 1815, though he was not present at Waterloo. He became major in 1811; lieutenant-colonel in November, 1813; colonel in July, 1830; and attained the rank of major-general in November, 1841. In the following year he was appointed lieutenant-governor of the island of Guernsey, an office which he held for nearly six years. In 1848 he was created a knight commander of the order of the bath. Sir William retired on half-pay in 1819, but his greatest service to his country remained yet to be performed. In 1828 he commenced his "History of the War in the Peninsula and in the south of France from the year 1807 to the year 1814." He spent no less than eighteen years in collecting the materials for this great work, and preparing them for the press. His wife, a niece of Charles James Fox, was his main assistant. It was she who performed the task of arranging and deciphering the immense mass of documents and letters in several languages, which Joseph Bonaparte left behind him at Vittoria. Many of these were in cipher and baffled the penetration of everybody else, and some of them were nearly illegible. She also acted as her husband's amanuensis; and so frequent and important were the changes made on the original MSS, that she copied it three several times before it was sent to the press. The work appeared in six volumes, and is justly regarded not only as the most accurate history of that great struggle which exercised such a disastrous influence on the fortunes of the French emperor, but as one of the most spirited and picturesque narratives in the English language. "It is by no means easy reading, and though not a purely military history, is technical in its details and severe in its style. But besides the genuine nationality of its object and its tone, there was a dignity in the treatment and a living reality in the descriptions which led the mind unresistingly captive. Never before had such scenes been portrayed, nor with such wonderful colouring. As event after event was unfolded in the panorama, not only the divisions and the brigades, but the very regiments and regimental officers of the Peninsular army, became familiarized to the public eye. Marches, battles, and combats came out upon the canvas with the fidelity of photographs; while the touches by which the effect was produced bespoke not the ingenuities of historic art, but the involuntary suggestions of actual memory." It is a favourite work of our soldiers of every grade. Some of its most memorable passages are said to have been rehearsed round the watch-fires, and in the trenches before Sebastopol, and to have fired the courage and nerved the arm of the combatants in that desperate contest. Sir William is also the author of the "Conquest of Scinde," and "Life and Opinions of Sir Charles Napier;" besides treatises on the poor law and on the corn laws, and some reviews and works of fiction, and a volume entitled "English Battles and Sieges in the Peninsula," mainly composed of extracts from his great work. Sir William died in 1860.—J. T.

NAPIER, William John, Lord, was born at Kinsale in 1787. He served as a midshipman on board the *Defiance* at the battle of Trafalgar, and attained the rank of captain in 1810. At the peace of 1815 he quitted the naval service, and after spending some time at the university of Edinburgh, betook himself to agricultural pursuits. But in 1824 he was appointed to the command of the *Diamond* on the South American station, and in 1833 he became superintendent of British trade in Canton. Under his command, at the breaking out of the war, the fleet sailed up the Canton river, but returned to Macao on the 7th September. The *Imogene* and *Andromache* ascended the Boyne river; but Lord Napier was taken ill on the 14th, and in order to avoid the complications which might arise the vessels were ordered to move out of the river. He died on the 11th October following.—F. M. W.

NAPOLEON I. (Napoleone Buonaparte or Bonaparte), Emperor of the French, was born on the 15th August, 1769, at Ajaccio, the capital of Corsica, just after the annexation of that island to France. Several families of the name of Bonaparte had migrated at various times to Corsica from the adjacent

Italian mainland. The Ajaccio Bonapartes seem to have settled there early in the seventeenth century, to have borne titles of nobility, and to have taken, for generations, a part in the civic administration of the Corsican capital. Napoleon was the second son of Carlo Bonaparte, the earliest of the family to distinguish himself in the political history of the island. Born when the Corsicans were struggling to throw off the yoke of Genoa, Carlo Bonaparte studied law and became the most popular advocate of Ajaccio. He attracted the notice of Paoli (*q. v.*), who made him his secretary, and in 1764 he married the mother of Napoleon, Letizia Ramolino, the most beautiful girl in Ajaccio. On the annexation of Corsica to France, Carlo was appointed an assessor in the supreme court of Ajaccio, and Count Marbœuf, the French governor of Corsica, became an intimate friend of the Bonaparte family. It was through Marbœuf's influence that, at the age of eleven, Napoleon was sent as a king's pensioner to the French military school of Brienne. Up to this period, according to his own account, he had been a turbulent, troublesome little boy, bullying his elder brother Joseph into subjection. His French schoolfellows of Brienne laughed at and at first tormented the new-comer with his Corsican patois, but such treatment of him was not of long duration. The young Corsican began to feel stirring within him the instinct of ambition and of intellectual curiosity. He applied himself to study; he became the chief mathematician of a school where mathematics ranked high in the curriculum, and in his hours of leisure he read largely in history and poetry. It was with a character for obedience and conduct, as well as for knowledge of mathematics, that at fifteen Napoleon left Brienne to enter as a cadet the military school of Paris. He remained there eleven months, in the course of which the death of his father, aggravating the otherwise serious embarrassments of his family, did not contribute to mitigate what from the turbulence of childhood had become the passion-veiling sternness of early youth. He left the school of Paris after an examination in mathematics by Laplace, to join the regiment of La Ferè, in which he had been appointed second lieutenant, and which was then in garrison at Valence. For the next four years, during which (September, 1787) Napoleon was promoted to be a first lieutenant he alternated his residence between the stations of his regiments and Ajaccio, where he visited his family and brooded over the wrongs and extinct nationality of Corsica. He read more widely than ever; Ossian and Göthe's Werther being among his favourite books. He began to write, entering the lists unsuccessfully as competitor for a prize offered by the Academy of Lyons, for the best essay on the thesis:—"What are the principles and the sentiments which it is most important to inculcate on men for their happiness?" Napoleon's essay apparently is lost. He wrote, too, a patriotic memoir, and a somewhat elaborate history of Corsica. The French revolution of 1789 arrived, and with it, or after it, Corsica, like France, was in a ferment; and Paoli returned to his native soil from his self-exile in England. It was to Corsica and distinction there, that the ardent and long-compressed soul of the young Napoleon first turned. In 1790 during one of his frequent visits to Corsica, on leave of absence from his regiment, he threw himself into the democratic movement of the island, and succeeded, after a fierce contest, in being chosen second in command of one of the two battalions to be raised in Corsica. He was then a devoted adherent of Paoli, who had accepted the supremacy of France, and given in his adhesion to the Revolution. In the spring of 1791 Napoleon was appointed first-lieutenant of the 4th regiment of artillery, which he joined at Valence, and among his fellow-officers—most of them attached to the old régime—he distinguished himself by his republican fervour. In spite of this, when after, in 1792, receiving his captaincy he visited Paris, and was an eye-witness of the attack on the Tuileries (10th August) which gave the death-blow to the French monarchy, the instincts of the soldier and the queller of anarchy overcame those of the republican; he vented his indignation to Bourrienne at the want of a few rounds of grape to repel the assailants of royalty. Returning to Corsica he found Paoli growing dissatisfied with the new state of things in France, while he for his part saw no chance for himself but in siding with the extreme republicans. A few months more and Napoleon was leading the ultra-democrats of Corsica against the Paolists, who wished for the independence of Corsica and looked for support rather to England than to France. Napoleon and his party lost the day, and the whole Bonaparte family sought refuge in France, with which, losing all special interest in Corsica, he thenceforth identified himself. In the later Corsican struggle against the Paolists he had gained the esteem of some of the ultra-revolutionary members of the convention, and the younger Robespierre among them had both the wish and the power to aid him. Napoleon quitted Corsica in the March of 1793. In the late summer of the same year he received the appointment of commander of artillery in the army of the south, that of General Cartaux, employed to repress the Girondin revolt against the Reign of Terror. Marseilles taken, Cartaux and Napoleon proceeded to aid in the siege of Toulon, which had admitted the English. So early as the 25th of October, 1793, we find Napoleon as "commander of the artillery of the army of the south," addressing, direct, the committee of public safety with a scheme for the capture of Toulon, and the expulsion of the English. It was not adopted for a month by Dugommier, the general-in-chief, but when it was adopted and carried out by Napoleon himself it was completely successful. On the 19th of December, 1793, the English evacuated Toulon—the first of Napoleon's successes, and the beginning of all his greatness. His immediate reward was his appointment to be a general of brigade. He was next employed to inspect the defences of the Mediterranean coast, and then proceeded to Nice, the headquarters of the army of Italy, to command the artillery. His obscure activity here was fruitful afterwards, for he detected the weak points of the defences of Genoa and Piedmont. But it was cut short by the fall of Robespierre, 27th July, 1794, with whose brother he was allied, and with whose party he was considered identified. Deprived of his command he returned to Paris and languished there for a year in comparative inaction and ill-health, cheered only by the kind glances of Josephine Beauharnais (*q.v.*). His hour, however, was at hand. The convention, obeying the antiterrorist reaction, proposed a new constitution, with a directory, two chambers, and a money qualification for electors. Against this scheme democratic Paris rose once more in insurrection on the 3d October, 1795. The convention's general, Menou, failed to repress the movement, and Barras was appointed commandant of the troops. He had known Napoleon in the south, and Napoleon was made his second in command, but precisely why, or how, is uncertain. The plan of operations against the insurgents was drawn up and executed by Napoleon alone. At once decisive measures were taken; artillery was sent for, and next day employed without hesitation. The insurrection was quelled. A fortnight afterwards Napoleon was appointed general-in-chief of the army of the interior. The government of the directory was installed. On the 22d February, 1796 (at the instance of Carnot), Napoleon was appointed general-in-chief of the army of Italy. On the 9th of March he married Josephine; on the 20th of the same month he arrived at Nice, and on the 27th he issued the celebrated proclamation which began—"Soldiers, you are naked, badly fed; the government owes you a great deal; it can give you nothing." It ended—"I wish to lead you to the most fertile plains in the world. Rich provinces, great cities will be in your power; there you will find honour, glory, wealth. Soldiers of Italy, can you fail in courage or constancy?" Napoleon kept his word. He had only some thirty-two thousand men fit for service to oppose to nearly as many Piedmontese, and nearly twice as many Austrians, under Beaulieu. Manœuvring so as to concentrate his whole strength upon one point of the opposing force, he attacked and defeated the enemy's centre at Montenotte (12th April, 1796), gaining new victories at Millesimo (14th), and at Dego (15th). On the 21st the Piedmontese were completely beaten at Mondovi, and the court of Turin had to ask for an armistice ending in a separate treaty with France, which placed Piedmont at her mercy. At the terrible passage of the bridge of Lodi (10th May), the Austrians were defeated with important results, for Beaulieu had to retreat behind the Adige. On the 15th, master of Lombardy, Napoleon entered Milan in triumph, and now began to deal with the directory less as a servant than as an equal. Having dictated a treaty to the king of Naples, and levied heavy contributions on the pope and the minor Italian princes, Napoleon turned to front the new Austrian army under Wurmser, which was advancing to relieve Mantua, blockaded by the French. One division of the Austrians was defeated at Lonato (3d August), and Wurmser himself at Castiglione on the 5th. The reinforced Austrian army was again defeated at

Roveredo on the 4th of September, and Bassano on the 8th December; and Wurmser, with a remnant of his troops, took refuge in Mantua. Again a new Austrian army, under Marshal Alvinzy, was despatched to stay the course of the conqueror. In this campaign some successes were gained at first by the Austrians, but the French were finally and completely successful in the hard-fought battles of Arcola (November 15–17), and of Rivoli, 14th January, 1797. Mantua itself capitulated on the 2d of February. The pope who had grown restive was reduced to submission by a battle or two, and signed the humiliating peace of Tolentino, 19th February. A last effort was now made by Austria. The Archduke Charles, with the best of his successful troops from the Rhine, was summoned to make a stand against the entry of Napoleon into the hereditary states of the empire. On the 16th of March, Napoleon forced the passage of the Tagliamento, and the archduke had to retreat after other defeats as far as Neumark, while Napoleon on his part reached Klagenfurth. Napoleon felt that he had advanced far enough for safety without support, and disturbances were beginning in Venetia. He offered peace; and after again defeating the archduke at Neumark, the preliminaries of Leoben were signed 18th April, 1797. Turning southwards, Napoleon dealt with the Venetians, whose ancient oligarchy he overturned. On the 14th June a Cisalpine republic, which included the Milanese, was formed on the model of the Cispadane republic, into which Napoleon had moulded, the year before, Modena, Reggio, Bologna, and Ferrara. On the 17th of October, 1797, was signed with Austria the peace of Campo Formio, which gave to France, among other acquisitions, the left bank of the Rhine, and confirmed Napoleon's political reorganization of Italy, with the exception of Venetia, which Austria stooped to receive. These great changes were effected by a series of victories won between the 12th of April, 1796, and Napoleon's arrival at Leoben on the 5th of April, 1797—less than a single year.

The directory were now perplexed what to do with the conqueror of Italy, nominally their servant, but really their master. The expedition to Egypt, of which they offered him the command, was so far a fortunate scheme that it removed him from France, while it flattered his imagination, now beginning to be heated by success, with dreams of founding an empire in the East. He set out on the 3rd of May, 1798, and, landing near Alexandria, issued a proclamation in which he announced himself as the friend of the sultan and the liberator of Egypt from the tyranny of the Mamelukes. On the 21st of June the Mamelukes were routed at the battle of the Pyramids, and Napoleon at Cairo was reorganizing the government of Egypt, when the news arrived of the destruction of the French fleet by Nelson in the battle of the Nile, 1st August, 1798. A second check to his eastern schemes was given by an English sailor. Napoleon, hearing of preparations by the Porte, had undertaken an expedition to Syria. Marching across the desert he took Gaza, stormed Jaffa, but was unsuccessful in the siege of Acre, in defending which the Turks were powerfully assisted by Sir Sidney Smith (*q.v.*), and Napoleon returned to Cairo. In the battle of Aboukir, 25th July, he signally defeated a Turkish army very much superior in numbers to his own, and which had landed to contest his occupation of Egypt. He was now, however, not only, it is probable, weary of the expedition, but the news from home of the troubled state of French politics and the successes of Suwarrow in Italy made him anxious to return. Leaving Kleber in command, he quitted Egypt and reached Paris in October. Welcomed by all parties, except that in authority, he executed on the 8th and 9th November, 1799, the *coup d'état*, known by its revolutionary date of the 18th Brumaire. He replaced the government of the directory by one of three consuls, of whom he himself was in name and in all senses "the first," with little less than sovereign authority, despite the existence of two colleagues, a senate, a legislative body, and a tribunate. Napoleon at the Tuileries now proceeded to close the French revolution, and to reorganize France. The revolutionary calendar, with its weeks of ten days, was abolished, and the christian sabbath and the christian worship throughout France were restored. An amnesty to emigrants was proclaimed, and in the choice of public servants political antecedents were forgotten. The system of departmental prefectures was established. The administration of the finances was placed on a solid basis. Practical and scientific education was encouraged. The great monument of Napoleon's supremacy, the Code Civil, was planned, discussed, and completed. Nor were new military triumphs wanting to the period of the consulate; the disasters of the French arms in Italy were retrieved. In May, 1800, making the celebrated passage of the Great St. Bernard, Napoleon with forty thousand men fell upon the rear of the army of the Austrian general Melas, and on the 14th June gained the decisive battle of Marengo, which, followed by Moreau's victory at Hohenlinden, compelled Austria to make the peace of Luneville, 31st December, 1800. A concordat with the pope, July, 1801, completed Napoleon's transformation of revolutionary France, and with England herself a peace was made—the short-lived peace of Amiens—27th August, 1802. In the same year was established the famous Legion of honour, and Napoleon was elected consul for life. The attacks of the English press, especially of Peltier (*q. v.*), a French emigrant editor settled in London, irritated Napoleon. England was alarmed at his encroachments on the continent, culminating in the annexation of Piedmont to France; and declared war on the 18th May, 1803. Napoleon began to assemble at Boulogne the so-called "army of England." In February, 1804, was discovered the conspiracy of Georges Cadoudal, Pichegru, and Moreau. On a mere suspicion of being connected with it the Duke d'Enghien was seized in the territory of Baden, brought to Vincennes, summarily tried by a military commission, and shot, 21st March, 1804. Events now march rapidly in the biography of Napoleon. At the instance of the senate he assumed the title of emperor, and was crowned by the pope at Paris, 2d December, 1804. By another coronation at Milan, 26th May, 1805, he became king of Italy. Meanwhile a new coalition against France was formed between England, Russia, and Austria. Napoleon took the field in person, forced the Austrian general Mack with twenty thousand men to capitulate at Ulm, 17th October, 1805. On the 13th November he was at Schönbrunn, and his troops were in possession of Vienna. It was then he heard of the destruction of the French fleet by Nelson at Trafalgar. On the 2nd of December, the first anniversary of his coronation, he defeated the Austrians and Russians in the great battle of Austerlitz—followed by the peace of Presburg between Austria and France, 6th December, by the formation of the confederation of the Rhine, and the Emperor Francis' resignation of the empty title of emperor of Germany. In the May of 1806 Napoleon made his brother Joseph king of Naples and Sicily, and in June his brother Louis king of Holland. In the autumn of the same year Prussia formed the coalition with England and Russia. On the 14th October, 1806, Napoleon destroyed the Prussian-Saxon army in the double battle of Jena and Auerstadt, and on the 27th he entered Berlin. There, on the 21st November, he issued the celebrated Berlin decrees, declaring Britain blockaded. Entering Poland, where he was welcomed by the population, he fought with the Russians the doubtful battle of Pultusk (26th December), and on the 7th and 8th February, 1807, the doubtful and bloody battle of Eylau. But the result of the battle of Friedland (14th June) was not doubtful; the Russians were thoroughly defeated. Then came the interview between Napoleon and Alexander on a raft in the Niemen, 25th June, followed by the peace of Tilsit. The Prussian provinces on the lower bank of the Elbe contributed to form a kingdom of Westphalia, of which Jerome Bonaparte was made king, and a grand duchy of Warsaw was carved out of Prussian Poland and given to the elector, created king of Saxony. On the continent there remained only two great powers, France and Russia.

From the north-east Napoleon now turned to the south-west, and resolved on Gallicizing the Iberian peninsula. A cause of quarrel with Portugal was ready in the refusal of that power to carry out the Berlin decrees, and a French army under Junot entered Lisbon on the 30th of November, 1807. The king of Spain, Charles IV., was persuaded to abdicate in favour of his son, Ferdinand VII., from whom an abdication was wrung at Bayonne, where he was entrapped by Napoleon. Joseph Bonaparte was transferred from the throne of Naples (bestowed on Murat) to that of Spain and the Indies. England came to the aid of the Spaniards and Portuguese, and Napoleon in person with a new army appeared in the Peninsula, after meeting Alexander of Russia at Erfurt, 27th September, 1808. Madrid capitulated to him on the 4th of December. But he was suddenly summoned from the Peninsula by the threatening attitude of Austria. Starting anew from Paris in April, 1809, when he heard of the entry of the Austrians into Bavaria, he defeated them at

Abensberg (20th April); at Eckmühl (22nd April); entered Vienna on the 17th of May, there annexing the Roman states to France; received a check at Aspernn and Essling (21st May); but signally defeated the Austrians at the great battle of Wagram (July 6–7). By the peace of Schönbrunn (14th October, 1809) Austria made new cessions of territory, and one of the results of the overthrow at Wagram was the marriage of the Austrian Archduchess Maria Louisa (daughter of the Emperor Francis) to Napoleon, who was divorced from Josephine in the December of 1809. The marriage by proxy between Napoleon and Maria Louisa (2nd April, 1810), was followed by the birth (20th March, 1811) of a son, proclaimed in his cradle King of Rome, known afterwards as Duke de Reichstadt. During a brief breathing-time of peace with all the world except England, whose armies under Wellington were defeating the French marshals in the Peninsula, Napoleon annexed Holland (Louis Bonaparte abdicating), the Hanse towns, and portions of the Germanic confederation to France. After his marriage to an Austrian archduchess, his relations with the Emperor Alexander grew cold. Alexander began by relaxing the operation of the continental system in his dominions, while he watched with alarm the advance of the French empire in northern Europe. Preparations had been made for some time on both sides, when in the May of 1812 Napoleon collected round him at Dresden his tributary kings and princes, whose contingents were to swell the French army invading Russia. With the enormous force of more than six hundred and fifty thousand men, nominally, he set out on his fateful Russian expedition. The battles of Smolensk (17th August, 1812), and of Borodino (7th September), frightful in its carnage, allowed the weakened host to enter Moscow, September 14. Moscow was set on fire by the Russians, and after lingering among the ruins for more than a month, his overtures for peace being rejected, Napoleon began on the 15th October his memorable retreat, the most disastrous known in history. At the passage of the Beresina, November 22–28, the enemy completed the destruction which the cold had begun. With the loss of an enormous army, Napoleon hurrying forward reached Paris on the 18th December. Now began the war of liberation against the despot of Europe. Prussia joined Russia, Austria remaining for a while neutral. Collecting and organizing with wonderful celerity and energy a new army, Napoleon appeared in Germany and defeated the allies at Lützen (May 2, 1813), and at Bautzen (May 3). Through the mediation of Austria the boundary of the Rhine was offered to France and refused by Napoleon. Then Austria joined the coalition, and on the plain of Leipsic (October 16–18), the star of the conqueror paled, and Napoleon was signally defeated. Steadily refusing, in spite of defeat, the proposal that France should revert to her boundaries of 1792, Napoleon had to fight the allies on the soil of France itself, and in the closing struggle of the early months of 1813, he displayed, all military critics agree, the most consummate skill. But it was a losing game, for France herself was weary of him. On the 31st March, 1814, Paris capitulated. Napoleon abdicated at Fontainebleau on the 11th of April, with Elba assigned to him as a residence. He landed in that island on the 3d of May, and for a time appeared absorbed in the improvement of his little realm. Through the autumn and winter, however, his secret correspondence with his adherents in France was active. On the 26th of February, with his slender army of Elba, he set sail and landed at Cannes on the 1st of March—startling news for the members of the European congress, which at Vienna was rearranging the map of Europe, and who on the 13th passed a European sentence of outlawry on their resuscitated foe. Generals and soldiers joining him as he proceeded, on the evening of the 20th March, 1815, he entered Paris, from which Louis XVIII. had fled the night before. To outbid the Bourbons and to rally round him the republicans, Napoleon proclaimed a constitution, with two chambers, and the freedom of the press. Convoking deputies from the departments, he took the oath to the new constitution in the Champ-de-Mars, 1st June. The republican Carnot was minister of the interior during the Hundred Days, as this period of French history is called. Meanwhile, before the allies could march in concentrated force on France, he resolved to attack the English and Prussians in Belgium, and if possible defeat them in detail. "Crossing the frontier of Flanders," says Sir Archibald Alison, "on the morning of the 15th of June, 1815, he attacked and defeated the Prussians, eighty thousand strong, under Blucher at Ligny, and the same day sustained a bloody conflict with Wellington's advanced guard, in which he was at length routed at Quatre Bras. But two days after he met the stroke of fate. Wellington retired to and stood firm at Waterloo, where on the 18th he gave battle to the French, with an army nearly equal in numerical amount, but greatly inferior in artillery and the quality of part of his troops, being not more than half of them English. A desperate battle ensued, in which both parties displayed prodigies of valour, and victory seemed long doubtful. At length the Prussians came up late in the evening, and Napoleon was by the united allied force totally defeated, with the loss of forty thousand men and fifty pieces of cannon." Leaving his army to its fate after the crowning discomfiture of Waterloo, Napoleon reached Paris on the night of the 20th June, and from the attitude assumed by the chambers saw that the sceptre had departed from him. He proposed a conditional abdication in favour of his son, but the proposal was rejected. As the enemy approached nearer Paris, he offered to give the aid of his skill as a simple volunteer in an operation against the Prussians, who had crossed the Seine. The offer was laughed at. On the 29th of June, 1815, he set out from Malmaison whither he had been forced to retire, and reached Rochefort in the hope of escaping to America. On communicating with Captain Maitland, commanding the English man-of-war *Bellerophon*, he found that he would not be permitted to proceed to America, and, addressing a letter to the prince regent, he placed himself under the protection of the English laws, and announced that his political career was terminated. On the 15th July Napoleon embarked on board the *Bellerophon*, which reached Plymouth on the 26th. Not allowed to land, he found himself a prisoner, and on the 30th he received the official information that he was relegated for life to captivity at St. Helena. Accompanied by a few faithful friends and followers, he arrived on that island on the 16th October. The custody of his person was intrusted to the British government, and, after a short sojourn elsewhere, Longwood was fixed on as his residence. A circuit of twelve miles was allowed him for exercise, and he was treated as a general officer, prisoner of war, and addressed as "General Bonaparte." Sir Hudson Lowe arrived early in 1816 as governor of St. Helena and custodier of Napoleon, who speedily quarreled with him. The refusal of the imperial title was one of the chief grievances of the exile of St. Helena. He spent the time not devoted to exercise in reading and conversation, but especially in dictating commentaries on his life, achievements, and reign. For four years before his death he had complained of pain in the region of the stomach. At the beginning of 1821 the symptoms became alarming, and he could scarcely retain food of any kind. Early in April he felt that his end was approaching, and recognized that he was dying of the disease which had killed his father—cancer of the stomach. He made his will, and among the later wishes which he expressed was one that his heart should be sent to the Empress Maria Louisa. Towards his end he professed himself a christian, and spoke of a project which he had discussed with Alexander of Russia at Tilsit for the union of all the sects of Christendom. On the 3d of May he received the viaticum for the second time. On the following day he bade farewell to the generals who still shared his captivity, and exclaimed, "I am at peace with mankind!" His last words, it is said, were—"*Tête d'armée*," as if he fancied himself on the field of battle. He expired at six in the evening of the 5th of May, 1821; and while he was dying a violent hurricane swept over the island, shaking many of its houses to their foundations and tearing up some of its largest trees. The expression of his countenance after death is described as having been remarkably placid and indicative of mildness. On the 9th of May he was buried in a spot of his own choice—a garden in the middle of a deep ravine, under the shade of two willow trees, near a fountain from which water had been daily brought for his special use. In 1840, under the premiership of Thiers, the French government received the permission of that of England to exhume and transport to France the remains of Napoleon. They were brought by the Prince de Joinville in a French frigate from St. Helena, and on the 15th of December, 1840, were deposited in a temporary resting-place in a chapel of the Invalides, whence in the presence of the imperial family, in April, 1861, they were transferred to the magnificent tomb sculptured for them by Pradier in the church of the Invalides. In 1858 was begun the publication of the "Correspondence de Napoleon I.," at the expense and under the superintendence of a commission nominated for the purpose by Napoleon III. For a complete



bibliography of Napoleon's life and works reference may be made to the article "Napoleon," in the new edition of the *Biographie Générale*.—F. E.

NAPOLEON, Duc de Reichstadt, the only child of the first Napoleon and of the Archduchess Maria Louisa of Austria, was born at the palace of the Tuileries on the 20th of March, 1811, and baptized Napoleon François-Charles-Joseph. At his first appearance in the world he was styled by his father King of Rome, and was little more than a year old when his father set out on his disastrous Russian expedition. Before the first restoration of the Bourbons, Napoleon in abdicating vainly sought to secure the throne to the boy, whom he called Napoleon II.; and when he was relegated to Elba, the company of his wife and child was refused him. Mother and son were sent to Vienna and Schönbrunn. After Waterloo, and a second failure in procuring the recognition of his supposed rights, the child was brought up at Vienna, while his mother withdrew to her duchy of Parma, of his prior hereditary claim to which he was divested in 1817 by the allied powers. The Duc de Reichstadt bore a strong likeness to his father. He was taller, however, than the first Napoleon, fair-haired, and pale, with an ample forehead and animated eyes. He died at Schönbrunn, of pulmonary disease, on the 22nd of July, 1832.—F. E.

NAPOLEON III. (Charles-Louis-Napoleon-Bonaparte), ex-Emperor of the French, was born at Paris, in the palace of the Tuileries, on the 20th April, 1808. He was the second surviving son—his eldest brother, Napoleon Charles, had died in 1807—of Louis, king of Holland, and of Hortense Beauharnais, daughter of Josephine, Napoleon's first wife. Napoleon's only elder brother, Joseph, was like himself without children; and the eldest of his younger brothers, Lucien, was in disgrace, when the emperor virtually fixed the succession to the throne in the sons of the second eldest of his younger brothers, Louis. Louis Napoleon was carefully educated by private tutors, and attended the college of Augsburg; he also acquired a military training as an artillery officer in the federal army of Switzerland. In 1830 the revolution of the Three Days seemed to open to the exiled Bonapartes a return to France; but Louis Philippe met their applications with a refusal. The French revolution, however, produced a rising in Italy; and the sons of Hortense, eager for distinction, joined the Italian insurgents. While active in the insurrection the elder of the brothers, Napoleon Louis, died suddenly at Forli. Austrian intervention crushed the Italian movement, and with the reputation of an ardent republican and a skilful soldier, Louis Napoleon, in the company of his mother, took flight; and the two, though proscribed in France, made their way to Paris. Louis Philippe still persisted in refusing them permission to settle in France. The exiles went to London, where, at a house in Holles Street, the prince was reduced to a dangerous state of prostration by gastric fever. As soon as removal was possible, mother and son returned to Switzerland. The death of "Napoleon II." the Duc de Reichstadt, 22nd July, 1832, following that of his elder brother, left Louis Napoleon the representative of the Bonapartist interest. Personally little known in France and Europe, he now began to aim at establishing a reputation through the printing-press. Between 1832 and 1836 he published several works, political and military—the "Rêvéries Politiques," "Considérations Politiques et Militaires sur la Suisse," and the "Manuel d'Artillerie"—the last professedly for the use of the artillery officers of the Helvetic republic. The object of his political disquisitions was partly to effect a coalition between the Bonapartists and the republicans, whom Louis Philippe had disappointed; nor was he altogether unsuccessful. But he estimated too highly the value of the eulogies which his works received from a portion of the democratic press of Paris, as well as the support promised him by some officers of the garrison of Strasbourg, whom he met at the watering-places of Baden. On the evening of the 28th of October, 1836, he arrived secretly in Strasbourg, where he had gained over at least one colonel of a regiment. Early on the morning of the 30th he appeared in the streets of Strasbourg; the regiment of his friend shouted "Vive l'Empéreur," but the rest were staunch; the would-be emperor was easily overpowered and thrown into prison. Transmitted to Paris, he was placed at once by Louis Philippe on board a French ship, which (21st November, 1836) sailed with him to America; and after touching at Rio landed him at New York. He did not long remain in the United States, but after attending his mother's deathbed, went to England in 1838. In 1840 the French were excited and irritated by the isolation in which France was left on the Eastern question; and Louis Philippe was accused of truckling to England. In the May of the same year the memory of the great Napoleon had been revived with enthusiasm by the decree of the chambers for the transfer of his remains from St. Helena to Paris. On the morning of the 6th of August, 1840, Louis Napoleon, with some fifty followers and a tame eagle, landed near Boulogne from a steamer which they had hired in London; and they made the streets of that peaceful town vocal with the cry of "Vive l'Empéreur." They were not joined by the soldiery; the national guard turned out to repel them; and finally Louis Napoleon was captured on the beach as he was endeavouring to escape to the steamer. This time he was brought to trial before the chamber of peers, and in spite of Berryer's eloquent defence, was condemned to perpetual imprisonment. The prison selected was the fortress of Ham in Picardy, on the banks and among the marshes of the Somme. After an imprisonment of nearly six years he escaped from Ham in the disguise of a workman, on the 25th of May, 1846. During his imprisonment he had written much—a curious work on one of his favourite themes, the history and theory of artillery; newspaper articles, in which English freedom was contrasted with the repressive system of Louis Philippe; a project for a canal to connect the Atlantic and Pacific oceans; and last, not least, an essay on "the extinction of pauperism," by settling the unemployed, with a peculiar organization, on the waste or little-cultivated lands of France. From Ham Louis Napoleon returned to London, where he watched the decline and fall of the government of Louis Philippe. After the revolution of February he at last reached Paris, and in December, 1848, was elected president of the French republic by five million five hundred and sixty-two thousand eight hundred and thirty-four votes, while only one million four hundred and sixty-nine thousand one hundred and sixty-six were given to his closest competitor, General Cavaignac. Then commenced a struggle of three years between the president and the legislature of the republic. Louis Napoleon exhausted every possible ministerial combination. He had against him all the leading parties in the assembly—the Orleanists and the legitimists, who even attempted a "dynastic fusion," the moderate republicans, and the Reds. With the beginning of 1851 it was evident that a life and death conflict between the president and the assembly was impending. The friends of the old dynasty rested their hopes on General Changarnier, the commander of the army of Paris, and whom they intended to play the part of a French Monk in a new restoration. In January, 1851, Changarnier was dismissed. The assembly retaliated by cutting down the president's civil list, and by refusing his demand for the repeal of the law of the 31st of May, 1850, which had disfranchised some three millions of electors of the class on which he leaned for support. The contest between the two chief powers of the state went on deepening through the summer and autumn of 1851. A proposal had even been made, 16th November, 1851, to place the army under the direct control of the assembly, with what object was not concealed. The president now resolved to strike the long-expected blow. On the 2nd of December, 1851, the anniversary of the battle of Austerlitz, appeared the proclamation dissolving the assembly, restoring universal suffrage, and appealing to the people. Early in the morning the parliamentary leaders were arrested. The insurrectionary movement which followed in Paris was quelled. By a national vote—according to the official statement, seven million five hundred and seventy-two thousand three hundred and twenty-nine, against six hundred and forty-six thousand seven hundred and thirty-seven—Louis Napoleon was made president for ten years, with power to form a new constitution. By the senate of his own creation the imperial crown was pressed on him; a national vote, 25th November, 1852, confirmed the proposal; and on the first anniversary of the *coup d'état*, 2nd December, 1852, the prince-president of the French republic became Napoleon III., emperor of the French. In the following month, January 29, 1853, he married Eugenie Marie de Guzman, comtesse de Téba, a lady with Scotch blood in her veins, and then in her twenty-seventh year. Thus enthroned and domesticated, Napoleon III. sought to strengthen his position by close alliances and a foreign war. England, in the person of Lord Palmerston, had been in haste to acknowledge the new empire, and England and Sardinia were chosen to be the faithful allies of France in the war with Russia, so graphically described in

Mr. Kinglake's "History of the Invasion of the Crimea." The peace signed at Paris in 1856 was the triumphant result of the emperor's policy. Among the signataries of that treaty of peace was Count Cavour, the able and sagacious minister of the king of Sardinia, who then began to influence the mind of the French sovereign in favour of the emancipation of Italy, and its consolidation into one kingdom. Hopes for the permanence of the Bonaparte dynasty were strengthened by the birth of the prince imperial in March, 1856, a month after the meeting of the congress of Paris. In February, 1858, the world was startled by a reckless attempt to assassinate the emperor, made by an Italian conspirator, Félice Orsini, who assisted by accomplices threw three explosive bombs at the carriage which was conveying the emperor and empress to the opera house. The man was taken, tried, condemned, and executed; but from his prison he wrote a letter to the emperor as to an old carbonaro, calling upon him to make Italy free. The urgent promptings of Cavour were not wanting to deepen the influence of these events on the emperor's mind. War with Austria was resolved on, and intimated brusquely by the emperor to the Austrian ambassador at the reception of the diplomatic corps on New-Year's day of 1859. Magenta and Solferino were new victories for France, and the peace of Villafranca was the beginning of the transformation of the kingdom of Sardinia into the kingdom of Italy.

Meanwhile, the emperor's home policy was both wise and bold. In 1860 he entered into a treaty of commerce with England, which practically established the principles of free trade in France. He embellished Paris and other towns with new streets and splendid buildings. Canals, roads, and railways were extended and improved in various parts of the country. Efforts were made for the better education of the people, especially in rural districts; while measures were set on foot to correct the evils of the excessive division of land into small holdings, and to ameliorate the condition of the agricultural labourer. On the breaking out of the Austro-Prussian war, the Emperor Napoleon on the 11th June, 1866, expressed a desire to avoid participation in that contest, and stated his opinion that Austria for an equitable consideration should cede Venetia to Italy. The astounding results of that war, the prostration of Austria, and the aggrandisement of Prussia, made his majesty feel less neutral. On the 8th August, in the same year, he demanded a rectification of the French frontier in accordance with the treaty of 1814, and the cession by Prussia of territory that included Sarrelouis and Landau. Prussia promptly refused, and the French demand was withdrawn. The emperor had, however, the gratification of receiving Venetia from Austria, and of handing over the territory to Italy, so that she "should be free from the Alps to the Adriatic," as he had seven years before promised she should be. Napoleon, though well informed of the thorough state of preparedness of the Germans, was willingly deceived by Bismarck's sincere reluctance to war, and yielded to the eagerness of his ignorant and selfish advisers to strike a blow for his dynasty. It was not love for France that urged him to this step, but love for his son, and an overweening confidence in his *prestige* and power. Both these, unhappily for him, were well nigh gone. The duc de Gramont made light of his master's instructions at the critical moment, and while Ollivier was proclaiming in the lobby that the Hohenzollern difficulty was settled and peace determined on, Gramont read to the legislative chamber a despatch he had sent to the king of Prussia, which required of that monarch a guarantee that no Hohenzollern should become a candidate for the throne of Spain. The next day he read to the same chamber a telegraphic despatch, describing the interview between King William and the French ambassador as an insult to France. M. Benedetti, the ambassador in question, has since declared that "there was at Ems neither insulter nor insulted." Thus was war kindled and announced on the 15th July, 1870. No sooner was the fatal step taken than Napoleon and his ministers saw the horrible danger they incurred. On the side of France nothing was ready, while the Prussians were prepared at every point. Not only Prussia, but all Germany north and south, rose to a man in defiance of the vaunt of the French army that they would soon be in Berlin. The history of the Franco-Prussian war of 1870–71 belongs to the general history of Europe. The French army was overwhelmed with disasters. The emperor was bewildered, his ministers filled with dismay, the whole nation paralyzed by the feeling that they were betrayed. The triumphant Germans drove the emperor and his army into Sedan, where to avoid absolute destruction Napoleon surrendered at discretion. The news of this humiliating defeat no sooner reached Paris than the republicans in the legislative chamber declared the second empire to be at an end, and a provisional republican government was set up on the 4th September, 1870. While Napoleon was conveyed to the palace of Wilhelmshöhe in Cassel, the Empress Eugenie escaped from the Tuileries and reached England in safety. On the surrender of Paris and conclusion of peace between France and Germany, Napoleon quitted Wilhelmshöhe and joined the empress and his son at Chiselhurst, in Kent, where he lived like an English country gentleman. A painful internal complaint, under which he had laboured for some years, terminated his existence on the 9th January, 1873, and his remains were interred in the little Roman Catholic chapel in the village in which he died.

When the provisional government of France in 1848 issued orders for the arrest of Prince Louis Napoleon, in case he set foot on French territory, they gave the following description of his person, which may be not without interest for posterity:—Born in Paris, forty years old, one mètre sixty-six centimètres high (about five feet five inches), chestnut hair and eyebrows, forehead middling, eyes small and gray, nose large, ordinary mouth, brown beard, pointed chin, oval face, pale complexion. Particular marks: head sunk between the shoulders, shoulders large and round, thick lips, some of the hair gray.—R. H.

NAPOLEON, Prince. See Bonaparte.

NARBOROUGH, Sir John, an able English seaman and brave commander in Charles II.'s reign, when able seamen rarely held important commands. He was one of a singular line of distinguished admirals who rose from the ranks, having been the cabin-boy of Sir Christopher Mings, who had himself entered the service as a cabin-boy, while Sir Cloudesley Shovel began his career in a like humble post under Sir John Narborough. Narborough's first commission was as lieutenant in the *Portland* in 1664. He signalized himself in the desperate action fought against the Dutch in June, 1664, and after the peace was sent on a voyage of discovery to the South Seas. A narrative of his voyages and discoveries was published in 8vo, 1694. In the second Dutch war he held a command immediately under the duke of York, the lord high admiral; and in the despatches relating to "Solebay fight," 1672, he is mentioned with especial commendation for his courage and promptitude in bringing the flag-ship *Prince* into action a second time after being grievously disabled. He was knighted in 1673, and made rear-admiral. The following year he was appointed to command a fleet in the Mediterranean sent against the rovers of Tripoli, of whom he gave such good account that he was immediately after despatched on an expedition against the Algerines, whom he succeeded in checking, but did not effectually subdue, though he carried captive into Cadiz five frigates which the dey had equipped to obtain satisfaction from the English. In 1679 Sir John withdrew from active service, and the following year became a commissioner of the navy. He died in 1688.—R. H.

NARES, Edward, a divine of the Church of England and miscellaneous writer, the nephew of James Nares the composer, and son of Sir George Nares, a judge of the court of common pleas, was born in London in 1762, and after passing through Westminster school, entered at Christ church, Oxford. In 1788 he became fellow of Merton, and in 1792 took orders, and was appointed to St. Peter's-in-the-East. He married a daughter of the duke of Marlborough in 1797, and was in 1798 presented to the living of Biddenham. In 1805 he was Bampton lecturer, and in 1814 professor of modern history at Oxford. His published writings are numerous. He died in 1841.—B. H. C.

NARES, James, Mus. Doc., organist, composer, and master of the children of the chapel royal to George II. and III. He was born in 1715, and educated in the king's chapel, but completed his studies under Dr. Pepusch. While yet a youth he was chosen organist of York cathedral. In 1756 he succeeded Dr. Greene as organist and composer to George II., and in 1757 was made doctor in music by the university of Cambridge. In the same year he was appointed to the office of master of the children. He died in the year 1783.—E. F. R.

NARES, Robert, son of James Nares the composer, was born at York in 1753; studied at Westminster and Christ church, Oxford. He was tutor to the sons and brother of Sir

W. W. Wynne; was made rector of Easton-Maudit in 1778, and soon after of Doddington—both in Northamptonshire; in 1787 chaplain to the duke of York; in 1788 assistant preacher at Lincoln's inn; in 1795 assistant librarian to the British museum, and soon after MS. librarian; in 1799 canon of Lichfield, and in 1800 archdeacon of Carlisle. Other promotions awaited him, and he died in honour, March 23rd, 1829. He prepared vol. iii. of the catalogue of Harleian MSS.; published sermons; a glossary, or collection of words, phrases, &c., in works of old English authors; founded and conducted the *British Critic*, in union with his friend Beloe; aided Brydges in his History of Northamptonshire; took part in the new edition of the General Biographical Dictionary; wrote some poems, and many other compositions. He excelled as a scholar, critic, and writer, and was a very estimable character.—B. H. C.

NARSES, the rival of Belisarius. This famous general was born in the latter part of the fifth century after Christ. He was of foreign descent—according to some a Persarmenian—was early in life made a slave and a eunuch, and brought to Constantinople. Here he was employed in the imperial household, in which he gradually rose to be chamberlain. Subsequently, as his talents became known, Justinian appointed him treasurer, and even chose him as his ambassador on various occasions. In 538 he was sent in command of an army to reinforce Belisarius in Italy, but with secret orders to thwart that great commander in his enterprises. Narses only too well obeyed these instructions, which led to the disastrous capture of Milan, then the second city in Italy, by the Franks. In the following year he was recalled to Constantinople, and we hear little more of him till 552, when he was selected by Justinian for the command of a new expedition to the relief of Italy. He proceeded by sea from Salona at the head of a great armament to the north-east corner of the Adriatic. Here he landed the troops, and cautiously advanced, while the fleet moved slowly along the shore and assisted in removing the numerous obstacles to his march. Thus he succeeded in reaching Ravenna, unmolested by the Gothic army which was watching his movements. A great battle was soon fought by Narses in Lombardy, in which the Goths were routed and their king, Totila, slain. Rome was retaken, and in 553 Teias, the successor of Totila, lost his life in a decisive battle near Naples. The Goths now submitted to the imperial government; but a new invasion of the Alemanni again desolated Italy. They were, however, subdued by Narses, and Italy once more became a province of the Roman empire. Narses was appointed its governor, and administered that high office with eminent ability and success, though not without avarice and oppression, until the death of Justinian in 565. Justin, the new emperor, dismissed Narses from his government, and the latter, to obtain his revenge, invited the Lombards, a savage nation then dwelling on the banks of the Danube, to invade Italy. They listened to his offers, and poured over the passes of the Julian Alps, but at this critical juncture Narses died, at the age, as is said, of ninety-five years. His talents both for war and government seem to have been of the highest order, and while equal to his great rival Belisarius as a general, he was far superior to him as a statesman. His supposed betrayal of Italy to the Lombards is a dark stain on his memory; but that transaction is very imperfectly known to us, and may have been untruly represented.—G.

NARUSZEVICZ, Adam Stanislaus, the historian of Poland and no mean poet, was born in 1733, and was educated by the jesuits. After travelling in various parts of the continent he was appointed professor of poetry at Wilna, which office he subsequently resigned for the more important chair at Warsaw. He was well befriended by King Stanislaus Augustus, whom he accompanied in 1786 to Kaniou, where a meeting with the Czarina Catharine II. took place. Of this journey Naruszevicz published an account. His learned "History of Poland" embraces only the reigns of the Piast family. The first volume, containing the early history of the country, never appeared. He translated Tacitus, Horace, and Anacreon into Polish, wrote a description of Taurida, and a life of the General Charles Chodkievicz. He died bishop of Lukof in 1796.—R. H.

NARVAEZ, Ramon Maria, Duke of Valencia, a Spanish politician, born 4th August, 1800. He became an officer in the royal guard, and in 1822, when the constitutional *régime* was threatened by Carlist insurrection, he embraced the liberal side, and served under Mina against the Carlists. In 1836 he served against the Carlists under Espartero. His brilliant campaign against the Carlist general Gomez, and his successful pacification of La Mancha, gained for him a popularity which resulted in his being appointed captain-general of Old Castile, and placed at the head of an army of reserve. But after the accession of Espartero to the regency, Narvaez headed an insurrection at Seville, with a view to his overthrow, November, 1838. The attempt was unsuccessful, and Narvaez escaped to France, where he was soon joined (1840) by the queen-mother, of whose cause he now became the principal supporter. In 1842–43 Narvaez headed the insurrection which led to the fall of the regent. He landed at Valencia, beat Seoane at Torrejon de Ardoz, 23rd July, 1843, and marched upon Madrid. In May, 1844, he was created Duke of Valencia, and appointed president of the council. He recalled the queen-mother, and modified the constitution of 1837 in an anti-popular sense. His policy was in every sense reactionary, tending to limit both the electoral power of the people and the freedom of the press. A palace intrigue, aiding the opposition of the liberal party, led to his resignation, 10th February, 1846. He was for a short time ambassador in Paris, but was called to form a new cabinet, November, 1847, which was of short duration. In October, 1849, he again came into power; and after his retirement in 1851 was ambassador at Vienna. The revolution of 1854 being, in the first place, a liberal movement, Narvaez had no part in it, but the counter-revolution of 1856 raised him once more to the position of president of the council, without portfolio. But a combination of intrigues led to the retirement of his whole cabinet, November, 1857. From that time, though understood to be actively engaged in politics, he occupied no public position. He died on the 23rd of April, 1868.—F. M. W.

NASH, John, a celebrated architect, was the son of an engineer, and was born in London in 1752. He was articled when very young to Sir Robert Taylor, then in extensive practice as an architect, but seems to have been chiefly employed in the surveying branch of the business; and accordingly when he commenced business on his own account, it was as a surveyor and builder. Having been successful in building speculations, he retired early to Carmarthen, where, on speculations of a different kind, he soon lost what he had previously acquired, and he, in 1792, returned to the metropolis and to the practice of his profession. He speedily obtained a large and lucrative connection, both as a land agent and architect; his employment in the latter line consisting to a great extent in the erection of country mansions. These were often of a costly but mostly of a monotonous character, classic in style, with an Ionic portico entrance; or "castellated," presenting a curious admixture of heavy feudal towers and machicolations with open windows and undefended doorways. Nash's master-work was Regent Street, the first, and to the present day the most important attempt, to lay out a great metropolitan thoroughfare on a large and consistent plan, and to line it with a range of buildings of an imposing architectural character. As regards the general direction and proportions of the street, Nash effected all that was possible; but with respect to the buildings he was less successful. As works of art they are too often meretricious, never satisfactory; and unfortunately they are all faced with plaster, and the ornaments are all of stucco. Still with all its faults and shortcomings it is a noble street, and to Nash the credit is undoubtedly due of having given this impetus to the improvement of English street architecture. Of the public buildings in Regent Street, some were designed by other architects, but the positions and general character of all were arranged by Nash, and with a special reference to the production of scenic effect, a purpose always kept in view by him, and one to which he sometimes sacrificed higher objects. Regent's Park was laid out by Nash as well as Regent Street, and the terraces bordering the park were, with one exception, designed by him. The Regent's Canal was another work in which Nash had an important share, and to the portion of it in the vicinity of the Regent's Park he gave an ornamental character in order that it might contribute to the picturesqueness of the park. Regent Street and Park were constructed by Nash during the years 1813–26. Whilst these were in progress he had been engaged on many other important works. The prince regent, with whom he was a great favourite, had employed him to build the fantastic pile known as the Pavilion, Brighton; and when the prince became king, Nash was directed to make designs for a new palace on the site of Buckingham House. This building was unfinished at the death of the king, was neglected by his successor, and only com-

pleted after the accession of Queen Victoria. To fit it for the reception of her majesty, Nash's original design was considerably altered; and the grand front of the palace, which consisted of a central façade with two projecting wings, has since been concealed from the public by the erection of a new east front, to make room for which the marble triumphal arch, erected as the state entrance at a cost of £80,000, was removed. Nash's palace had little to recommend it as a work of art, and is said to have been deficient in the quality for which his buildings have usually been commended—that of internal convenience. As surveyor to the crown estates, he made a large number of designs for buildings erected, and alterations made, on the crown property. Among these may be named the erection of Carlton Terrace and improvements in St. James' Park. Of his other works it may suffice to name the Haymarket Theatre built by him in 1821; the remodelling of the Italian Opera House; the United Service Club House, Pall Mall, 1826; and All Souls Church, Langham Place, 1822. Mr. Nash retired from professional practice in 1834, and died at his residence East Cowes Castle, Isle of Wight, May 13, 1835. Nash published descriptions, views, &c., of the Pavilion at Brighton.—J. T–e.

NASH, Richard, remembered as "Beau Nash," born in 1674, the son of a gentleman of Glamorganshire, was educated at Oxford, from which he was withdrawn on the threshold of an imprudent marriage. He tried the army, and then became a student of law of the Middle temple, and attracted the favourable notice of William III. by his skilful management of a pageant given by the benchers in honour of that monarch's accession. Nash was poor, and his only stock in trade was knowledge of the world and the accomplishments of a fop. About 1705 he exchanged London for Bath, then coming into vogue as a fashionable watering-place, and aided the city of his adoption to rise. He organized subscription balls and concerts, became master of the ceremonies, and was dubbed the king of Bath. He lived for a time in splendour, supported by his gains at play, but when public gaming was suppressed by the legislature, his fortunes waned. He died at Bath in indigence in 1761. He seems to have been generous and honourable, though thoughtless, frivolous, and vain. The best of Oliver Goldsmith's biographies is the Life of Richard Nash, Esq., late master of the ceremonies at Bath, extracted principally from his original papers, and published in 1762, the year after Nash's death.—F. E.

NASH, Thomas, one of the wits and satirists of the Elizabethan age, was born at Lowestoft in 1558, of a family related to Sir Robert Cotton the antiquary. He was sent to St. John's college, Cambridge, where he took his B.A. degree in 1585, but seems to have quitted the university in disgrace. At one period of his life, probably at this period, he travelled in Italy. He was settled in London and living by his wits in 1587, when he wrote the introductory epistle to the Menaphon of his dissolute friend, Robert Greene. About 1589 he plunged into the Martin Mar Prelate controversy, and took the side of the church. He did not thrive by his pamphlets, for in 1592 appeared the work by which he is best known, "Pierce Penniless, his supplication to the Divell," a cry of anguish produced by the misery of the author, who revenges himself by satirizing his age. A little later he entered into the almost purely personal controversy with Gabriel Harvey, in which he displayed satirical powers worthy of a better cause. There is a lively and interesting account of the quarrel in the elder D'Israeli's Calamities of Authors. In 1597 he was imprisoned as the author of the "Isle of Dogs," a play which has never been published, but which seems to have offended the government. In 1598 he edited some of the poems of Sir Philip Sidney, to which he prefixed a long and not uninteresting letter. The only dramatic piece preserved of Nash's composition is "Summer's last will and testament," a sort of interlude played before Queen Elizabeth at Nonsuch. Nash died about 1601. The elder D'Israeli says that he "writes in a style as flowing as Addison's, with hardly an obsolete vestige." There is a sketch of him prefixed to Mr. J. P. Collier's edition of "Pierce Penniless," published in 1842 by the Shakspeare Society.—F. E.

NASH, Treadway Russel, a divine, was born in 1725. His family had been the owners for many generations of the parish of St. Peter's, near Droitwich, in Worcestershire. He received his education at Oxford, where he took his doctor's degree in 1758. He had considerable property in the county, and being, as he tells us, restrained both by inclination and profession from the usual amusements of a country gentleman, he devoted his time to the work of exploring the antiquities of Worcestershire. His "Collections for the History of Worcestershire," in two large folio volumes, with a supplement, were published between the years 1781 and 1799. He is also the author of a learned edition of Butler's Hudibras, 1793, and of some papers in the Archæologia. He died in 1811.—T. A.

NASMITH, David, the founder of city missions, was born in Glasgow in 1799. He received his early education at the city grammar-school; but when he was sent to Glasgow university, it was discovered that he had not mastered even the rudiments of Latin, and was withdrawn. For several years he was employed as cashier and bookkeeper by Mr. Cullen, a manufacturer. Meanwhile he had become susceptible of religious impressions, had acted as secretary of a youth's Bible association, which he had helped to found, and he wished to go as a missionary to Africa, but was baffled by being refused admission to the Theological Seminary. He had acted as secretary to the Bridewell association, and otherwise been active in philanthropic, religious, and educational movements, when in 1821 he became assistant-secretary to an organized union of the religious and philanthropic societies of Glasgow. He now began to form young men's christian associations, and in 1826 established the Glasgow city mission, the parent of all similar enterprises. Resigning his secretaryship in 1828, Nasmith devoted the rest of his life to founding city missions, young men's christian associations, &c. His income appears to have been derived chiefly from the contributions of persons friendly to himself and his objects. He founded missions, not only in Ireland and the United States, but in France—every mission being the result of a personal visit to the locality where it arose. In 1835 he settled in London, and the London city mission was his creation. He died on the 17th November, 1839, of internal inflammation, at Guildford in Surrey, during a visit made to found a town mission there. There is an ample account of his life and work in the Memoirs of David Nasmith, &c., &c., by John Campbell, D.D., London, 1844.—F. E.

NASMITH, James, a learned antiquary, was born in 1740 at Norwich, and educated at Amsterdam and at Benedict college, Cambridge. He became a fellow of the college, and held successively the livings of St. Mary Abchurch, London, Snailwell in Cambridgeshire, and Leverington in the Isle of Ely. In 1777 he published his excellent catalogue of the MSS. in Archbishop Parker's library in Benedict college; and in the following year an edition of the Itineraries of Symon Simeonis and William of Worcester. A still more important work was his enlarged edition of Tanner's Notitia Monastica, printed in 1787, which was permitted to pass gratuitously through the Cambridge press. He died at Leverington in 1808. His intimate friend, Cole, has written a memoir of him, which may be found among the Cole MSS. in the British museum, in a volume of memoirs of the antiquaries of Benedict college.—R. H.

NASMYTH, Alexander, was born in Edinburgh in 1758, came early to London, and was bound apprentice with Allan Ramsay the portrait painter. After he had served his time with Ramsay, he visited Italy and resided some years at Rome. Upon his return to Edinburgh he commenced practice as a portrait painter; he however, like Wilson, eventually adopted landscape painting as his special branch of the art. Nasmyth's landscapes, simple in their subjects but forcible in effect, are numerous, but his portraits are very scarce: among them is the only authentic head of the poet Burns, who was the painter's intimate friend. Nasmyth died at Edinburgh, April 10, 1840, at the advanced age of eighty-two, having survived his equally distinguished son nine years.—(See Nasmyth, Patrick.)—R. N. W.

*NASMYTH, James, an eminent British mechanical engineer and man of science, was born in Edinburgh on the 9th of August, 1808, and educated at the university of that city. After passing some years in the works of Messrs. Maudslay and Field of London, he established himself as an engineer, in 1834, at Manchester, and afterwards at Patricroft, and carried on that business with well-earned success. He was the first who invented and constructed direct-acting steam-hammers, whose introduction has been so important a benefit to the art of forging iron; he also applied the same principle to the pile-engine. In 1856 he retired from business, and applied himself chiefly to the cultivation of science, in which he had always occupied his leisure. He has shown great skill in the construction of reflecting telescopes; and some years ago invented a new method of mounting them, possessing

great advantages in point of convenience. By means of those instruments he has made many most interesting observations of the structure of the surface of the moon.—R.

NASMYTH, Patrick, the son of Alexander, was born in Edinburgh in 1786, and was instructed in landscape painting by his father, whose style he adopted. When about twenty years of age, Patrick settled in London, and his simple, forcible, little pictures attracted so much attention as to procure him the title of the English Hobbema. His works are carefully elaborated in all their parts, owing their effects not to contrasts of masses of light and gloom, but to the honest representation of true daylight varieties of colour, light, and shade. The national gallery possesses two beautiful small examples of his work. One of his most important pictures is a "View in Hampshire," in the collection of Mr. Thomas Baring; another is a large view of Windsor castle. Owing to an accident which happened to his right hand, Patrick Nasmyth used to paint with his left. He died in the prime of life in London, in South Lambeth, on the 17th August, 1831. —(*Literary Gazette*, 1831.)—R. N. W.

NASSIR-ED-DIN (Abu-Giafar Mohammed-ben-Hassan), a Persian astronomer, was born in Khorassan in 1201, and died at Mergawar in Azerbijan on the 25th of June, 1274. About the time of the conquest of Bagdad by Holakoo (grandson of Gengis Khan), Nassir-ed-Din, who had made himself useful to that prince, was provided by him with the means of establishing an observatory at Mergawar, and was intrusted with the control of education in Persia. He wrote a long series of works on almost all the sciences known in his time, the most celebrated of which are, an Arabic translation of Euclid's Elements, with a commentary; and a collection of astronomical and geographical tables.—W. J. M. R.

NATHAN (Ben Jechiel ben Abraham), a learned rabbi, president of the Jewish school at Rome, died in 1106. He is much esteemed by the Jews as the author of "Aruch," and is hence called Baal Aruch. The work in question is a Talmudical lexicon alphabetically arranged, and has been much used by Buxtorf and others. The first edition without date, was printed before 1480, and the next at Pesaro in 1517. It has been modified in various ways by numerous editors, but a critical edition is still a desideratum.—B. H. C.

NATHAN, Isaac, or Isaac ben Kalonymus, flourished from 1437 to 1475; compiled the "Meir Nethib," the first Hebrew concordance, said to have occupied him from 1437 to 1448, and first published by Bomberg at Venice in 1523. The work is also called "Jair Nethib." It was published with the Latin version of Reuchlin, without date; again at Venice in 1564; and in an improved form at Basle in 1580 or 1581. The name of Mordecai upon the title-page of this last-named edition is an error. The "Meir Nethib" is based upon the Latin concordances which preceded it, but is itself the basis of all subsequent Hebrew concordances.—B. H. C.

NATOIRE, Charles Joseph, was born at Nimes in 1700, and died at Castel Gandolfo, near Rome, in 1777. He studied painting in the school of Lemoine at Paris; and having obtained the Prix de Rome, was sent by the Royal Academy of Painting to complete his studies in the French academy at Rome. Natoire became an academician in 1734, and in 1751 was appointed by Louis XV. director of the academy at Rome, a post he held until 1774, when he retired on account of ill health. He painted chiefly classical subjects, and was distinguished for his decorative works in the style of Boucher.—R. N. W.

NAUCYDES, a celebrated Greek statuary of Argos, was the son of Mothon, and the brother and instructor of the younger Polycletus of Argos. Pliny fixes his best time in the 95th Olympiad, that is 400 B.C. Among his most celebrated works, of which one in ivory and gold, and nine in bronze, are enumerated by ancient writers, two bronze statues of Chimon, a victor in the Olympic games, are mentioned as his best by Pausanias. Of these ten one was a figure of a discobolus or quoit-thrower; and accordingly, without any other foundation, the well-known discobolus in repose, standing with a quoit in his hand, is called the discobolus of Naucydes, the Vatican statue being assumed to be a copy of it.—(Junius, *Catalogus Artificum.*)—R. N. W.

NAUDÉ, Gabriel, an illustrious French scholar, was born at Paris in 1600. Educated for the medical profession, he conceived an over-mastering love for literature. Successively librarian to Henry de Mesines and to the Cardinal de Bagni, he accompanied the latter to Rome in 1631. In 1633 he took the degree of M.D. at Padua, and after a short residence with the Cardinal Barberini, was recalled to France by Richelieu, and returned to Paris in 1642. Under the orders of Richelieu, he had been making researches into the long-vexed question about the authorship of the Imitation of Christ. He pronounced strongly against the pretensions of Gerson, and authoritatively attributed the book to Thomas à Kempis, thereby bringing upon himself the anger of the whole Benedictine order. Naudé was engaged by Mazarin as his librarian after the death of Richelieu. Admirably fitted for the post, Naudé collected a noble library, which he had the inexpressible chagrin of seeing dispersed during the troubles of the Fronde. Subsequently he became librarian to Christina, queen of Sweden, an office which he soon resigned on account of his dislike to the climate. The fatigue of his return brought on a fever; stopping at Abbeville, he died there in July, 1653. Amongst his writings are a very remarkable "Apology for great persons falsely suspected of Magic," 1625, and a singular treatise on *coups d'etat*, in which he distinctly approves the massacre of St. Bartholomew (1639), viewing it not as a religious atrocity, but as a political measure. The Naudæana were printed together with the Patiniana in 1701, and another edition by Bayle appeared in 1703.—W. J. P.

NAUNTON, Sir Robert, the author of a biographical pamphlet containing an interesting and nearly contemporary account of Queen Elizabeth and her court, received his education at Cambridge, and in 1601 was elected public orator of that university. Having attracted the notice of King James I. by a Latin oration he delivered in 1603, on behalf of the university, before his majesty at Sir Oliver Cromwell's, Hinchinbroke, the king gave him the situation of master of requests, which proved but the first step in court preferment. In 1615 he was knighted at Windsor. In January, 1618, he was made secretary of state. On the 16th February, 1622–23, the seals were taken from him, "but upon what conditions he parted with them is uncertain," says Chamberlain in a letter to Sir Dudley Carleton; "some say money, some land, but most upon promise of a better place." He was succeeded by Sir Edward Conway, and in the following July the mastership of the court of wards was conferred upon him. He died in March, 1635, and was buried at Letheringham in Suffolk. An engraving of his monument will be found in the History of Leicestershire (vol. iii., 515) by Nicols, who bought his brass of a tradesman at Woodbridge in 1789, when the church had been allowed to fall into a dilapidated state. His little book of graphic portraits of the great queen and twenty-two leading men of her reign, is deservedly applauded by all students of history. It is a gallery of warriors and statesmen, possessing the stoutest hearts and most subtle spirits of an age of enterprise and great deeds. The work was first printed in 1641 in 4to, again in 1642, in 1653, and together with Carey's Memoirs under the editorial care of Sir W. Scott, in 1808, in 8vo. The best edition appeared in 1814, edited by James Caulfield, and with twenty-one portraits, 4to. The same editor also published a Memoir of Sir Robert Naunton.—(See *Retrospective Review*, v. 303.)—R. H.

NAVAGERO, Andrea (in Latin, Naugerius), a Venetian man of letters, born in Venice of a noble family in 1483; died at Blois 8th May, 1529. Erudite and eloquent, Navagero addicted himself almost wholly to literature, in preference to public employments. He was ambassador, however, to Charles V. from 1525 to 1528, and was then sent upon an embassy to Francis I., which was cut short by his death. His works were collected and published in 1718. They consist of poems, harangues, and letters; the most noted being the Latin poems (a book of epigrams, and one of eclogues), written in antique elegance and simplicity, and wholly alien from that flashy play of conceits and style of which the example is found in Martial—an author so obnoxious to Navagero that he was wont to burn some copies of his book every year on a certain day. The Italian poems are inferior, but not without merit; an account which Navagero wrote of his travels in Spain and France shows keen observation of facts, natural and historical. He burned in his last illness a history of Venice from 1486, which he had been commissioned to write.—Of the same family was Bernardo Navagero, bishop of Verona, cardinal, and a president in the council of Trent, author of harangues, and a life of Pope Paul IV. He died in 1565, aged fifty-eight.—W. M. R.

NAVARRETE, Domingo Fernandez, a Spanish dominican, was sent out in 1647 on a mission to China, but did not arrive

until 1659. He became head of the mission in the province of Che-Kiang, but was expelled in 1673, and returned to Rome, where he denounced the latitudinarianism of the jesuits in yielding to many of the native superstitions, at which, however, he seems himself to have connived while in China. In 1676 he published at Madrid a work entitled "Tratados historicos, politicos, ethicos y religiosos de la Monarquia de China." The first volume, now very scarce in the original, contains many curious particulars. A translation of it is contained in Churchill's Voyages. The second volume, which related to the disputes between the jesuits and the dominicans in China, was suppressed by the inquisition. Navarrete was appointed in 1678 archbishop of Santo Domingo, where he died in 1689.—F. M. W.

NAVARRETE, Martin Fernandez de, a Spanish author, was born 19th November, 1765, and while young received into the order of St. John of Jerusalem (of Malta). At the age of fifteen, however, he entered the navy, and served at Ferrol under a brother of the statesman Jovellanos, with whom he was afterwards intimate. In 1784 he served in various expeditions against the Moors; but in 1786 he determined to devote himself to the study of astronomy, navigation, and naval architecture. In 1789 he received the royal command to commence the collection which forms his principal work, "Coleccion de los Viajes y Descubrimientos que hicieron por Mar los Españoles desde Fines del Siglo XV." a collection of documents illustrating the achievements of the Spanish navy. He was engaged in researches on this subject from 1790 to 1793, bringing to light many forgotten treasures in the royal library, and those of the duke of Infantado, duke of Medina Sidonia, and other private collections. In 1793 he went to pursue his researches at Seville, but on the declaration of war by the French he again entered the naval service. He was present at the occupation and evacuation of Toulon; and in 1796 served against the English. In 1797 he was appointed a secretary in the office of the minister of marine, and ten years later he was raised to a higher office in the same department. During these years he produced a large number of memoirs on naval and other subjects, including a notice of the various Spanish expeditions in search of the North-west passage; and somewhat later (1825) a dissertation on the part borne by Spain in the crusades. He also edited, for the Spanish Royal Academy, a treatise on orthography, and, as secretary to the academy he compiled biographical notices of most of the members who died between 1808 and 1832. In 1819 he published a life of Cervantes, which is one of the best extant; and in 1831 he wrote an important preface to the maritime dictionary published by order of the government. But his chief work is the collection of voyages above mentioned (1825–1837), which has been praised in the highest terms by Humboldt. Navarrete died in 1844.—F. M. W.

NAVARRETE. See Fernandez Navarrete.

* NAVEZ, François Joseph, a celebrated Belgian painter, was born at Charleroi, 16th November, 1787; studied under François of Brussels, and afterwards under David at Paris. He accompanied David into exile, and remained with him till 1817, when he went to Rome. In 1822 he returned to Brussels, and has remained there ever since. He has chiefly painted scriptural and historical subjects, in a manner modified from that of his master David. His pictures of this order abound in the churches and public buildings of Belgium. He has also painted many portraits of distinguished personages. M. Navez is the head of the academic school of Belgian painters, which long held undisputed sway in that country, but is now in a great measure superseded by the romanticists. Navez is director of the Belgian Academy of the Fine Arts, and principal professor of painting, president of the museum commission, &c. He is a knight of the lion of Belgium, of the order of Leopold, and of various foreign orders, also a member of many foreign academies.—J. T–e.

NAYLOR, James, a Quaker, was born at Ardsley in Yorkshire in 1616. During his early years he was a soldier in the parliamentary army, but quitted it in 1649. He soon after became an extreme fanatic, and fancied that he was transformed into the Messiah. Pretending to work miracles, he obtained the assistance of one Dorcas Earberry, who made an oath before a magistrate that she had been dead two days, and had been brought to life by Naylor. At length parliament, considering the matter deserving attention, devoted many days to inquiries and debates. The result of the investigation was, that he was condemned to be pilloried, whipped, branded in the forehead, and his tongue to be perforated with a hot iron. This barbarous sentence was carried into execution at Bristol. Naylor's delusion so far supported him, that he endured these severities with remarkable patience. After an imprisonment of some years in Bridewell, he was liberated in 1660, and in the same year died while on a journey to his native county.—E. B., L.

NAZIANZEN, Gregory. See Gregory.

NEAL, Daniel, the historian of the puritans, was born in London, 14th December, 1678. His parents died during his childhood, but a maternal uncle took an affectionate charge of the orphan. He was sent to Merchant Taylors' school when he was about seven years of age, and remained till he was head scholar. Declining the offer of an exhibition to St. John's college, as he had adopted the principles of protestant dissent, he entered Mr. Rowe's dissenting academy, and after spending three years there went over to Holland, and studied two years at Utrecht, and one year at Leyden. In 1703 he came back to England, along with Dr. Lardner. Next year he was chosen assistant pastor by a congregation in Aldersgate Street; and three years after, on the death of the senior incumbent, he became their sole minister. The congregation grew so rapidly, that they had to remove to a larger place in Jewin Street. Neal took his turn in lecturing with other brethren at Berry Street and at Salters' hall. From the pressure of continuous literary labour and pastoral toil his health at length gave way; repeated strokes of paralysis blasted both his bodily and mental powers. The frequent use of the waters at Bath brought him no relief, and he died, 4th April, 1743, in the sixty-fifth year of his age. He married the sister of Dr. Lardner, and left a son and two daughters. Neal's remains are a "History of New England," published in 1720, and a great number of sermons preached on special occasions and published; but his great work is the "History of the Puritans"—a work of deserved popularity, which has passed through several editions. The first volume was published in 1732, and the last in 1738; and in spite of the hostile strictures of Maddox and Grey the book still remains an authority of the first rank. Neal was evangelical and Calvinistic.—J. E.

NEAL or NELE, Thomas, was born at Yeate in Gloucestershire in 1519, and studied at Winchester and New college, Oxford, where he became known as a good Greek and Hebrew scholar. He adhered to the Romish faith, and under Edward VI. retired to Paris, where he took a degree. In Mary's time he returned, and held a living near Brackley, and was chaplain to Bonner. On Elizabeth's accession he lost his preferments and retired to Oxford, but soon after conformed, and was Hebrew professor till 1569. In 1566 he presented to the queen, on her visit to Oxford, a Latin version of Kimchi on several of the minor prophets, in a MS. written by himself, and now in the British Museum. His last years were spent in privacy. He is said to have invented the once famous story of the consecration of Archbishop Parker at the Nag's Head tavern in Cheapside.—B. H. C.

NEALCES, a celebrated Greek painter mentioned by Pliny and Plutarch, contemporary with Aratus of Sicyon, about 213 B.C., and one of the most distinguished artists of his time. Among the examples of his ingenuity in the introduction of accessaries in his pictures, is noticed "A Battle," in which he painted a crocodile watching an ass while drinking, in order to show that the scene of the conflict was on the banks of the Nile.—See the article Melanthius.—R. N. W.

NEANDER, Christoph Friedrich, a German divine and poet, was born at Ekan, Courland, Dec. 26, 1724. After being educated for the church at Halle, he was minister successively of several parishes in Livonia and Courland, and in 1785 was appointed superintendent of the two duchies, Courland and Semgallen. His "Geistliche Lieder," Riga, 1766–74, 2 vols., are distinguished by simplicity, power, and deep feeling. He died July 21st, 1802.—(See the *Life and Works of Neander*, by Elise von der Recke, edited by Tiedge, Berlin, 1804.)—K. E.

NEANDER, Johann August Wilhelm, the great ecclesiastical historian, was born in Göttingen on the 17th January, 1789. It is by mistake that his birthday has usually been celebrated on the 16th. His father, Emmanuel Mendel, was a Jewish dealer in straitened circumstances; his mother, Esther Gottschalk, who was related to influential people, separated from her husband in Hamburg after bearing him six children, of whom the future church historian, then a boy, was the youngest. David Mendel (for such was Neander's real name) in later life charac-

teristically expressed the obligations which he owed to his mother, by dwelling often on the early life of Augustine and other fathers of the church, whose mothers had enforced by precept and example the lessons of piety. Unmistakably Jewish in his features, young Neander had otherwise nothing to mark his descent from a Jewish dealer. He had neither aptitude nor liking for commerce, and from the first it was apparent that the spiritual earnestness of a prophet of the old covenant, instead of the greed of gain characteristic of the race in modern times, was to distinguish him through life. Till his fourteenth year educated in a private school, he was then sent to the Johanneum—the public grammar-school in Hamburg, of which the celebrated philologist, Dr. Gurlitt, was then rector. From this institution, with the reputation of the best scholar of his time, he passed to the gymnasium, delivering on the occasion of his admission a Latin oration on the expediency of abolishing the civil disabilities of the Jews. Here young Neander formed the acquaintance of several youths already bidding fair for distinction in literature, among whom were August Varnhagen von Ense, Wilhelm Neumann, and Adelbert von Chamisso. In such society young Neander expounded with that quiet enthusiasm which was peculiar to him the philosophy of Plato, of which he was then deeply enamoured; and in exchange for this he received from his friends an introduction to a wide range of reading, comprising the works of Schlegel, Tieck, Schelling, Fichte, Jakob Böhmen, and St. Martin. About this period he submitted to a clergyman, with a view to receiving the ordinance of baptism, a sort of profession of his faith, in the form of an essay which he entitled "Versuch die Christliche Religion in ihren Entwicklungsstadien dialectisch zu construiren." "Religion," according to this document, "is a longing for the infinite, and a reflex of the infinite in the human mind, from which it derives various forms, none of them being an adequate expression of the whole of religion, which can only be represented fully by the totality of the forms under which it has appeared historically." Better satisfied, perhaps, with the spiritual earnestness, the hunger and thirst after righteousness of its author, who was only in his sixteenth year, than with the creed of which this was the leading idea, pastor Bossau, of St. Catherine's church, Hamburg, admitted his young friend to the privileges of the christian church, baptizing him in a private manner in his own house. David Mendel's godfathers on this occasion were his old master Johann Gurlitt and his young friends Karl August Varnhagen and Wilhelm Neumann, from whom he took the names by which he is known to fame, Johann August Wilhelm Neander, the surname Neander being the Greek form of Neumann. Soon after his baptism Neander paid a visit to Hanover, where his uncle, Dr. R. Stieglitz, was a physician in great repute. He was now urged by his friends to commence the study of jurisprudence in Göttingen after Easter, 1806, but he would not be diverted from his purpose of devoting himself to sacred literature; and accordingly, with the reluctant consent of his relatives, he entered the university of Halle as a student of divinity. In July of this year he addressed a letter to his friend the Hamburg pastor, in which he said that he would not always remain a silent member of the christian church, but would strive by the grace of God to penetrate deeper into the genuine sense of the gospel than is possible for the profane intellect of men who have lost the use of the organs required for the perception of spiritual truths. In a similar strain he wrote to his friend Chamisso. "It is distressing," he said, "to see how often believers, who should perceive the identity of essence under different forms, split up into sects on account of merely formal differences." At Halle Neander greatly enjoyed the lectures of Schleiermacher, but his career in this quarter was cut short by the advance of Napoleon into Prussia. The battle of Jena closed the gates of the university for a time, and Neander, under the guidance of his friend Neumann, found his way to Göttingen, where he arrived in a destitute condition. A friend of the name of Noodt, however, offered him shelter, and supplied him with the means of prosecuting his studies at the university. He thus became a pupil of Gesenius in Hebrew, of Stäudlin in systematic divinity, and of Planck in church history. In the spring of 1809 he quitted the university and returned to Hamburg, where he supported himself by private tuition, occasionally officiating in the pulpits of the city churches. In the following year, however, learning from his friend Noodt that two of the lecturers at the university of Heidelberg were about to be transferred to Berlin, and encouraged by his friends, particularly by his old master Gurlitt, to offer himself for one of the chairs thus left vacant, he removed to Heidelberg, and there commenced that career of public instruction in ecclesiastical history the issues of which were to be so momentous and so glorious. To Heidelberg, as was necessary both for the management of his affairs and for the care of his health, his mother and sister soon followed him. In 1811 appeared his Latin treatise on πίστις and γνῶσις (faith and knowledge), which was followed by his "Julian the Apostate." This latter work drew so much attention that its author at the age of twenty-three was called to a chair of theology in the metropolitan university. Neander commenced his labours in Berlin at a time when Germany was in a ferment of insurrection against the tyranny of Napoleon. For thirty-eight years he continued through all changes, political and moral, to exercise an influence as a public teacher such as has rarely been wielded in modern times. Students flocked to him from all quarters—France, Denmark, Britain, and America; and of all who were attracted to his lectures by his fame as a teacher, none went away without a deep veneration for the man. Truly, as a stranger, Neander passed through things temporal, knowing as much of them only as was forced upon his attention by the anxious, devoted affection of his sister Hannchen. With only a moderate income he had much to spare for the necessitous, and when his bounty was sometimes abused it did not teach him to be wary. The simplicity of his manner of life was but a reflex of the utter simplicity of his mind. At six o'clock in the morning, attended by the ever watchful Hannchen, he rose to prepare for his lectures, which lasted usually from eleven till two. After dinner he then walked for exercise in company with his sister. In the afternoon any of his students who wished to converse with him were admitted, and he had a ready ear for all their difficulties. The evenings were devoted to study and composition. Such was the domestic life of Neander. His public career had the same aspect of simplicity, even to the monotonous way in which he read his lectures. With a simple hearty love of the truth he laboured incessantly, and the confidence which he had in its ultimate triumph was the reward of a love so pure and fervent. He was one of the originators of the *Evangelische Kirchenzeitung*, edited by Hengsterberg, the aim of which was to counteract the prevalent rationalism of the earlier part of the century. In 1830 this journal, to which Neander was still a contributor, demanded the expulsion of Gesenius and Wegscheider from the university of Halle, and it was the signal for Neander to withdraw from the connection. It was, he said, an intolerable interference with the freedom of intellect. In 1835 again, when, as was frequently the case, he was consulted by the minister of state with regard to the sale of an obnoxious book, he declared that error must be refuted, not proscribed. On this occasion it was Strauss's Life of Jesus which was in question, and to that work Neander published a reply. Neander died of cholera, July 14th, 1850. Of the vast erudition, the keen intelligence, and the apostolical piety which characterize the published works of Neander, the English reader is enabled to form an opinion from the numerous translations printed in this country. The following is a list of them:—A dissertation entitled "De fidei gnoseosque idea, et ea qua ad se invicem et ad philosophiam referatur ratione, secundum mentem Clementis Alexandrini," Heidelbergæ, 1811; "Über den Kaiser Julian und sein Zeitalter," Heidelberg, 1812; "Der Heilige Bernhard und sein Zeitalter," Berlin, 1813, second edition, 1848; "Die genetische Entwicklung der vornehmsten gnostischen Systeme," Berlin, 1818; "Der heilige Chrysostomus und die Kirche, besonders des Orients in dessen, Zeitalter," two volumes, Berlin, 1822, third edition, 1843; "Denkwürdigkeiten aus der Geschichte des Christenthumes und des Christlichen Lebens," three volumes, Berlin, 1822, second edition, 1815–27, third edition, 1845 (this work has been translated into French); "Antignostikus—Geist des Tertullianus und Einleitung in dessen Schriften," Berlin, 1825, second edition, 1849; "Allgemeine Geschichte der christlichen Religion und Kirche," five volumes, or rather ten tomes, Hamburg, 1825, seq., second edition, 1842; "Geschichte der Pflanzung und Leitung der christlichen Kirche durch die Apostel," Hamburg, 1832, fourth edition, 1842; "Das Leben Jesu in seinem geschichtlichen Zusammenhange," Hamburg, 1837 and 1845; "Kleine Gelegenheitsschriften," Berlin, 1829; third edition, 1848.—F. B–y.

NEANDER, Michael, a distinguished humanist and schoolmaster of the Reformation period, was born at Sorau in 1525

and was educated under Melancthon at Wittemberg, where he made remarkable attainments in classical learning. He laboured for some time as a teacher of *literæ humaniores* at Nordhausen, and in 1550 was made rector of the convent school of Hefeld, where he died 26th April, 1595. He published several school books on the Greek tongue, which were long in use in the grammar schools of Germany, such as "Erotemata Linguæ Græcæ," 3rd edition, 1565; "Tabulæ Linguæ Græcæ," 1553; "Elegantiæ Linguæ Græcæ," 1561. His principal work was the "Opus Aureum et Gnomologicum," 1559. His labours as a pedagogue and author contributed much to the progress of classical knowledge in Germany in his day.—P. L.

NEARCHUS, a distinguished Macedonian general, was of Cretan extraction. He early attached himself to the fortunes of Alexander, and on the death of Philip he rose to very great influence in the councils of his successor. Alexander appointed him governor of Syria, and he commanded the Macedonian fleet on the Hydaspes in the expedition to the East. This fleet in 325 B.C. he successfully brought round from the Indus to the Persian Gulf, a voyage at that time of almost unexampled length and difficulty. During the greater part of it he had no pilot, but the only loss which he sustained was from the foundering of three ships in a storm. On his arrival at Susa he was treated with great distinction by Alexander, and his services were rewarded with a crown of gold and other substantial marks of the monarch's favour. Nearchus wrote an account of this voyage, which forms the foundation of the latter portion of Arrian's Indica. The truth of the narrative was questioned by Strabo; but subsequent inquiries have fully vindicated its veracity. After the death of Alexander, Nearchus supported Heracles in his pretensions to the throne, and on the division of the empire he obtained the government of Lycia and Pamphylia. He accompanied Antigonus in his wars against Eumenes in 317 B.C., and in 314 B.C. he was chosen one of the councillors of Demetrius; but his advice was rejected by the young king, and the disastrous battle of Gaza followed. The date of his death is not known.—D. M.

NEBENIUS, Karl Friedrich, a German statesman and writer on political economy, was born at Rhodt, near Landau, September 29, 1784, and died at Karlsruhe, June 8th, 1857. He devoted himself to the study of law at Tübingen, and soon after entered the civil service of the grand duchy of Baden, where he was successively promoted to the highest posts of trust and honour. He strenuously advocated the development of liberal principles, and greatly promoted the welfare of his country. He assisted in framing the present constitution, and was an energetic promoter of the Zollverein. In 1846 he was appointed president of the ministry, but resigned in 1849 and retired into private life. Among his numerous and valuable publications we note his "Betrachtungen über den Zustand Grossbritanniens in Staatswirthschaftlicher Hinsicht," 1818; "Der öffentliche Kredit;" "Der Deutsche Zollverein, sein System und seine Zukunft," &c.—K. E.

NEBRUS, a celebrated physician, who is supposed to have lived in the seventh and sixth centuries B.C. He was the thirteenth in descent from Æsculapius, and a native of the island of Cos. His father was Sostratus III., and he had two sons named Gnosdicus and Chrysus. While the Amphyctions were besieging the town of Crissa in Phocis, the plague broke out in the army of the besiegers. They were advised by the oracle of Delphi to obtain from Cos "the young of a stag together with gold." This they interpreted to mean Nebrus and his son Chrysus. Nebrus joined the camp and rendered the besieging army great services, amongst which, according to some, was poisoning the water supply of the town. This barbarity, however, is attributed by Pausanias to the advice of Solon, 591 B.C.—F. C. W.

NECKER, Jacques, a celebrated financier, for some time prime minister of Louis XVI., was born on the 30th September, 1732, at Geneva, where his father, a Pomeranian, was long professor of public law. Carefully educated, he was placed in a Paris bank of which he rose to be head; and entering as a partner the well-known establishment of Thelusson, he made a large fortune after twenty years' devotion to business and speculation. In 1764 he married the beautiful and learned Susanne Curchod, the daughter of a protestant pastor in the Pays de Vaud, and who would have become the wife of the young Gibbon, had not the father of the future historian of the Decline and Fall forbidden the banns. Madame Necker threw open her salons to philosophers and financiers, and thus aided the ambition of a husband far from brilliant, however vain and aspiring. He had published an éloge of Colbert and a denunciation of Turgot's free-trade policy in corn, when, partly through intrigue, partly from his credit and reputation, he was appointed in 1776 by Maurepas director of the treasury. The apparent cause of his appointment was a scheme which in that year he submitted to the minister, for repairing the ruined finances of France; and to France, on the eve of a war to support the American revolution, the raising of money was a necessity. Necker's nominal chief, the controller of finances, soon resigned; but Necker was not appointed to the vacant office. He was made director-general, not controller-general, of the finances, and had not a seat in the council of ministers. The expenses of the American war forced him to call for successive loans, which his credit and character made acceptable. Meanwhile he courted popularity by refusing to accept an official salary; by establishing on a small scale real provincial parliaments, with powers of self-taxation; by apparently taking the public into his confidence, as when in 1780 he published his famous compte rendu, or financial report, an act without a parallel, and in which he showed upon paper an excess of income over expenditure. At last borrowing and popularity-hunting failed, and nothing was left him but Turgot's old system of retrenchment. Then the court and nobility began to grumble, and the king to grow cold. To make head against his enemies Necker insisted on a seat in the council of ministers; and when this was refused him as a protestant, he resigned, May, 1781, to the grief of the public, who believed in his compte rendu. He withdrew to the banks of Lake Leman, where he had purchased Coppet, afterwards celebrated as the residence of his daughter, Madame de Stael, and thence he issued in 1784 his work, "Administration des Finances," of which, it is said, eighty thousand copies were sold in a few days. Four years afterwards, on the eve of the great revolution, when the king had consented to convoke the states-general, and when the ruin of French finance had been consummated by Calonne and Loménie de Brienne, Necker was recalled, August, 1788, with his old title of director-general of finances, but with the functions of prime minister. He foresaw, but took no precautions to meet, the coming storm. He permitted the tiers-etat to send as many representatives to the new assembly as the two other estates of the realm together; something very like universal suffrage was allowed; no qualification was exacted from the elected; and the question of questions, whether the states-general should sit and vote in one body or in three bodies, was left unsettled. By this course Necker indeed retained his popularity for a time. When the tiers-etat had settled the question of joint or separate deliberation of the states by declaring itself a national assembly, and when the king resolved to employ force to dissolve it, Necker was dismissed, July 11, 1789; and he was still so popular that his dismissal was one of the pretexts for the insurrection which ended in the capture of the Bastile. Ten days afterwards he was once more recalled from Basle, which he had reached on his way to Switzerland, and his reception at Paris on his return was triumphal. But the Revolution had gone too far for the success of a man like Necker, who would not obey it, and had not genius enough to guide it. Mirabeau, whom he had slighted or neglected, now took his revenge, and thwarted him at every step. As the Revolution proceeded it left the moderate Necker far behind; and when, in September, 1790, in sorrow and disgust he gave in his resignation, not only did the assembly receive it without emotion, but he had to make his way to Switzerland as a fugitive, through the country which a few months before had risen round him with enthusiasm as he returned to Paris. From his retirement at Coppet he issued in 1792 a plaidoyer for Louis XVI., then on his trial, and for this he was declared an emigrant, and punished by the confiscation of his property in France. He published some other works, political, financial, and religious, and lived unmolested till his death at Geneva, on the 9th of April, 1804. In that year some of his literary remains were edited by his gifted and admiring daughter, Madame de Stael; and in 1820–22 a collected edition of his writings was published at Paris by his grandson, M. de Stael.—His wife, Susanne Curchod de la Nasse, equally celebrated for her beauty, her accomplishments, and her virtues, was born in 1739. No care or expense was spared in her education; she was conversant with the classics and modern languages. After her marriage her judicious and liberal encouragement of learned men would

have secured her a splendid reputation though she had not been learned herself. She founded at Paris an hospital which bears her name. She died in 1794. Five volumes of "Melanges" were published from her papers by her husband.—F. E.

NECKER, Noel Joseph, a botanist of the eighteenth century, was born in Flanders in 1729, and died at Manheim on 10th December, 1793. He showed early a taste for science, and applied himself with diligence to its prosecution. He was of a melancholic and hypochondriacal disposition, which was aggravated by over-study. He took the degree of doctor of medicine at the university of Douay, and was chosen botanist to the elector palatine. He was also historiographer of the palatinate. He was an honorary member of the college of medicine of Nancy, and a fellow of many learned societies. A genus of mosses was named Neckera after him by Hedwig. He wrote "An Account of the Wild Plants of France and Belgium;" "A Treatise on the Arrangement and the Physiology of Mosses and Fungi;" "On the Physiology of Organized Bodies;" also, "Elements of Botany," and a "Monograph on Tussilago and Petasites."—J. H. B.

NECKHAM, Alexander, sometimes called, from the place of his birth, Alexander of St. Albans, was born in that city in 1157, on the very night that Richard Cœur de Lion was born. His mother, it is said, was appointed nurse to the royal child. Alexander was educated at St. Albans, and with such good effect that at the age of twenty-three he gave lectures in the university of Paris. On his return to England he became a monk, and in 1213 he was elected abbot of Cirencester. His death occurred in 1217 at Kemsey in Worcestershire, and he was buried in Worcester. He was accomplished in all the learning of that age, and paid special attention to the subject of grammar, on which he wrote several treatises. He was an excellent Latinist, and wrote an elegant poem in Latin on the character of a true monk, and a long poem in ten books on science, part of which he converted into prose, with the title "De naturis rerum." His theological works, which are numerous, have not been printed.—R. H.

NEE, Denis, a French line engraver, was born at Paris about 1735. He was a scholar of J. P. le Bas, and engraved in the manner of his master; his style being clear, neat, and careful, rather than brilliant or forcible. Among his plates are a series of vignettes to Ovid's Metamorphoses; the Massacre of St. Bartholomew, after Gravelot; and a portrait of Benjamin Franklin, after Carmontelle: but the greater part are landscapes, among the best being a folio volume of Tableaux Pittoresques de la Suisse, after A. Vandevelde, &c. Nee died in 1818.—J. T–e.

NEEDHAM, John Turberville, a priest of the Roman catholic church, and a physiologist of some note, was born in London in 1713. He received his education at Douay and Cambray. After taking orders he taught in the former university, and in 1744 he was chosen professor of philosophy in the English college at Lisbon. He afterwards spent several years as a travelling tutor. During this time his scientific writings brought him considerable reputation: in 1747 he obtained the fellowship of the Royal Society, and in 1768 he was elected a corresponding member of the French Academy of Sciences. In the following year he was invited to assist in the institution of the Academy of Sciences and Belles Lettres at Brussels, founded by Maria Theresa. He ultimately accepted the directorship of the academy, an office which he retained at the time of his death in 1781. He also held the canonry of Soigny. His reputation as a biologist was high. Haller makes honourable mention of him; and in botanical science his name has been perpetuated by Brown in the genus Needhamia. He wrote several treatises on microscopical science; the first of these was published in London in 1745; the remaining ones are in French. He also was the author of "Idée sommaire, ou Vue générale du Système Physique et Metaphysique de M. Needham sur la Génération des Corps organisés," in which he opposed the Système de la Nature. A tract of his which appeared in 1763, "De Inscriptione quâdam Egyptiacâ," advocating the notion that the Chinese were descended from the Egyptians, was replied to by E. W. Montagu. Some of his writings appear in the Philosophical Transactions, and he is the author of some observations on ants and bees in the Memoirs of the Brussels Academy.—F. C. W.

NEEDHAM, Marchmont, perhaps the earliest English writer who acquired a reputation, though a questionable one, by journalism, was born at Burford in Oxfordshire in 1620. He was the son of an Oxford student, who married the daughter of a Burford innkeeper, and died when Marchmont was an infant. His mother married afterwards the vicar of Burford, who sent his stepson to Oxford. In 1643, after having been an undermaster at Merchant Taylors' and an attorney's clerk, he wrote the *Mercurius Britannicus*, one of the newspapers called into existence by the contest between king and parliament, from which dates the rise of English journalism. The *Mercurius Britannicus*, was an "organ" of the parliament; but in 1647 having meanwhile studied and begun to practise medicine, Needham suddenly became a royalist, had an interview with Charles I. at Hampton Court, and began to write in the interest of the king the *Mercurius Pragmaticus*. With the fall of the royal cause Needham was important enough to be persecuted, but through the influence of Bradshaw and Lenthall, escaped any punishment severer than a preliminary imprisonment. He now returned to the popular side, and began to publish in 1649 the *Mercurius Politicus*, which "flew," says Anthony Wood, "every week into all the parts of the nation for more than ten years." It was suppressed at the Restoration, when, after flight to the continent, Needham was pardoned; and having resumed the practice of medicine, this coarse but vigorous writer died in 1678. Speaking of the *Mercurius Politicus*, in the sketch in the Athenæ Oxonienses, which is the chief authority for Needham's biography, Anthony Wood calls him the "Goliath of the Philistines, the great champion of the late usurper, whose pen in comparison with others was like a weaver's beam." "He was," Wood adds, "a person endowed with quick natural parts, was a good humanitian, poet, and boon-droll." Of Needham's forgotten pamphlets there is a list in Chalmers' Biographical Dictionary.—F. E.

NEEDHAM, Walter, M.D., an eminent anatomist of the seventeenth century, was a native of Surrey. He received his early education at Westminster school, and thence proceeded to Cambridge, where he graduated as doctor of medicine in 1664. He was admitted an honorary fellow of the College of Physicians in the same year. He had at that time commenced practice at Shrewsbury, but soon quitted that town for Oxford, to which place he was attracted by the fame of its anatomical school. There he attended the lectures of Willis, Lower, and Millington. He afterwards settled in London, became a fellow of the Royal Society, and was appointed physician to the Charter-house. He died in poverty on the 16th of April, 1691, and was buried at St. Giles-in-the-Fields. He was the friend of Sydenham, who mentions him in terms of the highest praise in his Epistle dedicatory to Dr. Mapletoft. He was the author of a standard anatomical work, "Dissertatio de Formato Fœtu," London, 1667. A paper of his also appeared in the Philosophical Transactions, and a dissertation from his pen on the blood, bile, lymph, and other animal fluids, is published by Birch in his History of the Royal Society.—F. C. W.

NEEFS, Pieter, called the Elder, an eminent Flemish painter, was born at Antwerp in 1570. He was the scholar of H. van Steenwyck, whose manner he imitated, but whom he surpassed as a colourist. He painted architectural subjects, being especially successful in representing interiors of Gothic churches, from the faithfulness with which he copied the architectural forms and details, his knowledge of perspective, and his skilful arrangement of the light and shadow. His particular effects of sunlight, interiors by lamp or torch-light, &c., are greatly esteemed. The figures in many of his pictures were painted by the younger Francken, the elder Teniers, and Breughel. He died in 1651.—His son, Pieter Marten, called the Younger—born in 1601; died about 1660—painted the same class of subjects, and in the same manner as his father, but was in all respects inferior to him.—J. T–e.

NEER, Aart or Arthur Vander, was born at Gorkum about 1615, lived some years in Amsterdam, and settled finally in Rotterdam, where he was still living in 1691. He was an excellent landscape painter, and more especially of moonlight scenes. The National gallery possesses two admirable examples of his work—a large picture, a sunset, with figures by Cuyp, and a small moonlight piece.—Arthur's son, Eglon Hendrik Vander Neer, was also a celebrated painter. He was born at Amsterdam in 1643, and settled at Düsseldorf on the Rhine, where he was appointed painter to the elector palatine, and where he was the master of the celebrated Vanderwerff. Though Eglon was also a landscape painter, he is more distinguished as

a genre painter. He inserted the figures in some of his father's pictures. He died in 1703.—(Van Eynden en Vander Willigen, *Geschiedenis der Vaderlandsche Schilderkunst*, &c.)—R. N. W.

NEES VON ESENBECK, Christian Gottfried, a distinguished German botanist, was born at Darmstadt on 14th February, 1776, and died at Breslau in 1858. He imbibed a taste for natural history at the Pædagogium of Darmstadt. He studied medicine, and took his degree of M.D. at the university of Jena. He afterwards began practice as a medical man at Frankfort-on-the-Maine. He revived the German Academia Naturæ Curiosorum, after it had been dormant for twenty-seven years. He was afterwards president of the academy. He became a fellow of the Linnæan Society in 1827. In 1818 he became professor of botany and director of the botanic garden of the university of Erlangen. In the same year he was appointed editor of the Nova Acta Academiæ Cæsareæ Leopoldino-Carolinæ Naturæ Curiosorum, the direction of which he continued till his death. He was appointed in 1819 ordinary professor of natural history in the university of Bonn, and was instrumental in establishing a botanic garden there. He was transferred to the chair of botany in the university of Breslau in 1821. He took a deep interest in political matters, and rendered himself obnoxious to government by his liberal sentiments. He was one of the most distinguished systematic botanists of his day, and he has published numerous works. Among these the following may be noticed—Treatise on fresh-water Algæ and on Fungi, and on the genera and species of Asters; a "Handbook of Botany;" "Flora of Brazil;" "System of Laurineæ," "Acanthaceæ" of Decandolle's Prodromus; "Monograph of Indian Solaneæ;" "Description of Indian Grasses and Sedges;" besides researches on the Ichneumonidæ, and numerous papers in the Nova Acta.—J. H. B.

NEFF, Felix, a laborious and devoted missionary, was born at Geneva in 1798. He was left an orphan at an early age; but his mother, who was a woman of eminent piety, took charge of his education, and from his boyish years he manifested a strong inclination for literature, as well as for the study of natural history and mathematics. His favourite authors were Plutarch and Rousseau. He was apprenticed to a florist gardener near Geneva; but, anxious to relieve his mother from the burden of his support, he entered the army at the age of seventeen, and by his good conduct and diligent discharge of his duties, he soon attained the rank of sergeant. Having come under strong religious impressions, he was induced in 1819 to leave the army, and to devote himself to the duties of a missionary in the wild valleys of the High Alps. After spending two years as a "probationer" in the cantons of Geneva, Neufchâtel, Berne, and the Pays de Vaud, he went in 1821 to prosecute his self-denying and laborious work in the destitute district of Grenoble in France, and subsequently at Mens in the department of the Isère. In 1823 he paid a visit to England, where he was ordained to the office of the christian ministry by the Congregationalists. He then resumed his labours at Mens, but a short time afterwards he took up his residence once more in the High Alps, and laboured with great diligence and zeal among the descendants of the Vaudois in the wild but picturesque valleys of Queyras and Fresnière, where he erected churches, organized schools, constructed canals and aqueducts, and visited and instructed the scanty and scattered population "by day and night, through mud, snow, and ice." He died at Geneva in 1829. While he lay on his deathbed small companies of his flock made long journeys on foot through the snow to visit him.—J. T.

NEGRO. See Nero.

* NEHER, Bernhard, German historical painter, was born in 1806 at Biberach in Würtemburg. After preparatory training under his father, a painter of considerable ability, he entered the Stuttgart Art Academy, and thence passed into that of Munich, where he was for awhile a pupil of Cornelius. He then went as exhibitioner to Rome, where he stayed four years, and attracted the notice of Ludwig of Bavaria, at whose invitation he returned to Munich to paint a fresco of the "Return of the Emperor Ludwig, after his victory over Frederick of Austria," on the exterior of the Isarthor; a Virgin, &c. In 1836 he was recalled to Weimar. He then painted a series of seven large pictures in the Schiller Gallery, from Schiller's ballads and dramas; and afterwards in the Göthe Gallery, several from the poems of Göthe. These he completed in 1847, and then proceeded to Leipsic, where he had been appointed director of the Art Academy. He had also been nominated professor of painting in the Stuttgart academy. Herr Neher has painted several frescoes for churches, including a large altar-piece for the new church of St. Peter at Hamburg, and numerous oil paintings from religious and secular history. His works are characterized by elevation of sentiment and much poetic feeling.—J. T–e.

NEILL, James George Smith, Brigadier-general, an officer who distinguished himself highly in the repression of the Indian mutiny, was born about 1810. He was the eldest son of the late Lieutenant-colonel Smith Neill of Barnweill in Ayrshire. Joining the 1st European fusiliers (Madras) in 1826, he served in the first Burmese war, was afterwards resident at Nagpore, and took part in the second Burmese war. On the breaking out of the war with Russia he volunteered for active service in Turkey, and commanded the Turkish contingent. He returned to India at the close of the war and was in command of the 1st fusiliers at the beginning of the Indian mutiny. Ordered up with his regiment from Madras he arrived in Calcutta at the end of May, 1857, and by his energy and decision saved Benares, where he quelled the outbreak with a strong hand. He then reduced Allahabad to subjection, and was of great assistance in the battle by which Havelock regained possession of Cawnpore. It was Neill who took signal vengeance for the massacre of Cawnpore by forcing high caste Brahmins, who had connived at it, to wash with their hands the floor stained by the blood of Nana Sahib's English victims, and thus to forfeit their caste. In Havelock's final advance to relieve Lucknow, September, 1857, General Neill, as he had become, commanded the first brigade, and was killed while forcing his way through one of the gates of the city. After his death it was officially notified that he was to have been made a knight companion of the bath had he survived, and her majesty signified her pleasure that his widow should enjoy all the privileges which would have belonged to her rank.—F. E.

NEILL, Patrick, an eminent naturalist and horticulturist, was born in 1776, and died at Edinburgh on the 5th September, 1851. In early life he prosecuted science, and was particularly devoted to botany and horticulture. He was one of the founders of the Caledonian Horticultural Society, and acted as secretary of the society for forty years. He was also instrumental in forming the experimental garden at Edinburgh. He was secretary of the Wernerian Society during the whole period of its existence under the presidentcy of Professor Jameson. He carried on the business of a printer in Edinburgh, and devoted his leisure to natural history. His residence at Canonmills was the resort of all naturalists, and his garden there was famous for the plants which it contained, many of which were figured in botanical periodicals. His attention was directed to zoology, and he kept many live animals at his residence. Those who visited him remember with interest the many scenes which took place at his table by the inroads of cats, parrots, cockatoos, and animals of rare stamp, which were allowed full liberty in his establishment. He set agoing a zoological garden in Edinburgh, which has now, however, been given up. He took a particular interest in practical gardeners, and did much to promote their welfare and advancement. He was a hospitable man in every respect. He continued to the last to take an interest in his favourite pursuits. An attack of paralysis was the main cause of his death. He bequeathed the sum of £500 to the Royal Society of Edinburgh to found a biennial prize for scientific papers, and a similar one to the Horticultural Society for a prize in the department of horticulture. He became a member of the Linnæan Society in 1813. From the university of Glasgow he received the degree of LL.D., and he was a fellow of the Royal Society of Edinburgh. Among his published works may be mentioned the following—"Tour through Orkney and Shetland," published in 1806; "An Account of the Basalts of Saxony," from the French of Daubuisson; "Annals of British Horticulture;" the "Flower, Fruit, and Kitchen Garden," which originally appeared as an article in the Encyclopædia Britannica; "Journal of a Horticultural Tour through some parts of Flanders, Holland, and the North of France;" "Account of a Fin-whale;" "List of Fishes in the Firth of Forth;" besides various articles in *Jameson's Journal*, the Wernerian Memoirs, and the Transactions of the Caledonian Horticultural Society.—J. H. B.

NELEDINSKI-MELEZKI, Jury Alexandrovitch, a Russian writer of merit, is best known by his short lyrical poems. He was born in 1751, trained for the army, and achieved some distinction in the Turkish and Finland campaigns.

He was also attached to the Russian embassy in Constantinople after the peace of 1774. He obtained employment and promotion from the Emperor Paul, whom he accompanied in 1797–98 in a journey to Moscow, Kazan, and White Russia. In addition to high titular rank, Neledinski derived from the imperial bounty an estate and village containing several hundred serfs. He died in 1829. A complete edition of his ballads, contributed to various periodicals, has yet to appear. Gretsch has printed in his Manual of Russian Literature, ii., 233, a state paper written by Neledinski as a model of that kind of writing.—R. H.

NELSON, Horatio, Viscount Nelson, Duke of Bronte, vice-admiral, the most renowned of English naval heroes, was born in the county of Norfolk on the 29th September, 1758, at Burnham Thorpe, the village of which his father was rector. His great-grandmother, by the mother's side, was the eldest sister of Sir Robert Walpole the statesman, and Nelson was named Horatio, after his godfather, the second Lord Walpole. He was the fifth son of a large family, and when he was nine lost his mother. Her brother, Maurice Suckling, a captain in the navy, then offered to take charge of one of her boys. Three years later, when Nelson was twelve, he read in a newspaper that his uncle had been appointed to the command of the *Raisonnable*, a 64. Already he wished to become a sailor, and their father being absent, he pressed an elder brother to write to Captain Suckling, and ask that he should be allowed to accompany his uncle to sea. "What," was Captain Suckling's reply; "what has poor Horatio done, that he above all the rest should be sent to rough it at sea?" But "poor Horatio," though feeble physically and wasted by the ague, was known to be a boy of spirit and courage. He had received some schooling at Downham-Market in Norfolk, and afterwards at North Walsham, when in December, 1770, he entered the navy as a midshipman of his uncle's ship the *Raisonnable*. He remained on board of it only five months, when it was paid off after the settlement of the dispute with Spain about the Falkland islands. Captain Suckling was removed to the *Triumph*, a guardship in the Thames, and such a life afloat being thought too idle for a boy, Nelson was sent a voyage to the West Indies in a merchantman, commanded by a former officer of his uncle's. This voyage made him something of a practical seaman, but he returned from it infected with a dislike for the royal navy. He joined the *Triumph*, stationed at Chatham, and his uncle endeavoured to wean him of his disgust for the service. He was rewarded for attention to his navigation by permission to go in the cutter and decked long-boat attached to the *Triumph*, on trips to the Tower one way, to the North Foreland another, and he thus gained a knowledge of pilotage which was afterwards extremely useful to him. But his temperament required more exciting employment, and in 1773 he obtained, through his uncle, the post of coxswain on board the *Carcass*, Captain Lutwidge, in the exploring expedition towards the north pole, which Captain Phipps, afterwards Lord Mulgrave, accompanied, and has chronicled. After this voyage of novel experiences and hardships he was placed with Captain Farmer in the *Seahorse*, 20 guns, going out to the East Indies, where his health in eighteen months gave way. He was sent home in the *Dolphin*, Captain Pigot, and it was during his homeward voyage, with health and spirits broken, that he was visited by one of those radiant moods of mind which, as he himself described it, is singularly characteristic of his enthusiastic and mobile nature. "I felt impressed," he said, "with a feeling that I should never rise in my profession. My mind was staggered with a view of the difficulties I had to surmount, and the little interest I possessed. I could discover no means of reaching the object of my ambition. After a long and gloomy reverie, in which I almost wished myself overboard, a sudden glow of patriotism was kindled within me, and presented my king and country as my patron. 'Well, then,' I exclaimed, 'I will be a hero! and confiding in Providence, I will brave every danger.'" On his return to England he found his uncle comptroller of the navy, and he was appointed acting lieutenant of the *Worcester*, 64, with which he went to Gibraltar and back. He had been now four years a midshipman. On the 9th of April, 1777, he passed a very creditable examination for a lieutenancy, and the day after he was appointed second lieutenant of the *Lowestoffe* frigate, Captain William Locker, then fitting out for Jamaica. To a war with her revolted American colonies, England added in 1778 one with France, and in 1779 with Spain. After distinguishing himself with the *Lowestoffe*, Nelson was recommended by its captain to Sir Peter Parker, then commander-in-chief on the West India station, who removed him to the *Bristol* flag-ship, and after some other changes, he was made a post-captain on the 11th of June, 1779, a few months before he had reached the age of twenty-one. In 1780 he was commissioned to convey the transports and land the troops which were intended to take fort San Juan on the San Juan river, which flows from Lake Nicaragua into the Atlantic, and then to cut off the communications of the Spaniards between their possessions in North and in South America. Volunteering to do a great deal more than he had been ordered to do, he transported the troops not only to, but in the boats of his ship the *Hinchinbrook*, up the river San Juan, and by his gallantry contributed to the capture of San Juan. The officer in command of the troops spoke, in his despatches to the government, of Nelson's services in the highest terms. The day before the surrender of the fortress Nelson left the expedition to take the command of the *Janus*, 44 guns, at Jamaica; but on arriving there, his health much shattered by the climate of the isthmus, forced him to return to England, where he drank the Bath waters for a few months. In August, 1781, he was appointed to the *Albemarle*, and cruised in the North seas during the winter, a trying station for an invalid, but one which allowed Nelson to obtain with the Danish coasts a familiarity very useful in a signal enterprise of his after life. Ordered to Quebec with the *Albemarle*, he joined the fleet under Lord Hood, with whom Prince William Henry, afterwards duke of Clarence, and William IV., was serving. Nelson was already a prominent officer, and Lord Hood introduced him to the prince, who at once recognized his merits and became his friend. "I was then," said the afterwards king of England, "a midshipman on board the *Barfleur*, lying in the Narrows off Staten island, and had the watch on deck when Captain Nelson of the *Albemarle* came in his barge alongside, who appeared to be the merest boy of a captain I ever beheld, and his dress was worthy of attention. He had on a full-laced uniform; his lank unpowdered hair was tied in a stiff Hessian tail of an extraordinary length; the old-fashioned flaps of his waistcoat added to the general quaintness of his figure, and produced an appearance which particularly attracted my notice, for I had never seen anything like it before, nor could I imagine who he was, nor what he came about. My doubts were, however, removed when Lord Hood introduced me to him. There was something irresistibly pleasing in his address and conversation, and an enthusiasm when speaking on professional subjects that showed he was no common being. Nelson after this went with us to the West Indies, and served under Lord Hood's flag during his indefatigable cruise off Cape François. Throughout the whole of the American war the height of Nelson's ambition was to command a line-of-battle ship; as for prize-money it never entered his thoughts:"—an interesting reminiscence of the sailor-king's. "I have closed the war," said Nelson in one of his letters, "without a fortune, but there is not a speck on my character." Peace was concluded in January, 1783; in July Nelson was in England, and presented by Lord Hood to the king. In March, 1784, he was appointed to the *Boreas*, 28 guns, going to the Leeward islands as a cruiser on the peace establishment; and when he arrived in the West Indies he found himself senior captain, and second in command on that station. He was known previously as a brave and skilful officer, but it was now that he first displayed the moral daring which was one of his chief characteristics, and that he showed himself able and ready to defy any amount of opposition from superiors or from equals when he thought his own bold course favourable to the interests of his country and nation. The Americans were at this time trading with the West India islands, taking advantage of the register of their ships which had been issued while they were British subjects. Nelson deemed the practice both inimical to British interests and forbidden by the navigation act, as he construed it. He gave orders to enforce that act. He was opposed by the governor of the Leeward islands, by the planters *en masse*, and by the admiral himself. He seized some American ships; was prosecuted in the colonial courts; pleaded his own cause successfully; and the explanatory memorial which he addressed to the king was so satisfactory, that orders were sent from the home government that he should be defended at the expense of the crown. Amid the anxiety caused by the prosecution, he made a marriage of affection. The lady was in her eighteenth year, the widow of Dr. Nisbet, a physician, and niece of Mr. Herbert,

the president of Nevis. The marriage took place on the 11th March, 1787, Prince William Henry giving away the bride. Among Nelson's achievements on the West India station was his denunciation of frauds practised by contractors and prize-agents. He was not immediately successful. The accused even contrived at the time to prejudice the admiralty against their accuser, so that when the *Boreas* arrived in England in June, with Nelson in indifferent health, it was kept at the Nore till the end of November, in the dignified employment of a slop and receiving ship. Such was Nelson's indignation at this treatment that when the *Boreas* was paid off, he announced his intention of resigning his commission and leaving the service for ever. Lord Howe, then first lord of the admiralty, heard of his intention, sent for him, was satisfied by his explanations, and presented him to the king at the next levee. Nelson was so graciously received by his sovereign as to forget or condone his wrongs. His attacks on the West India peculators were now renewed in person at head-quarters and with complete though unrewarded success. The repose which he was enjoying with his wife at his father's parsonage was disturbed by threats of new prosecutions arising out of the old seizure of American ships. With his usual decision he wrote to the treasury that if he did not receive assurances of government support by return of post, he should take refuge in France, and he made preparations for departure. The assurances which he received were satisfactory. War with France arose, and on the 30th of January, 1793, through the influence of the duke of Clarence and Lord Hood, Nelson was appointed to the command of the *Agamemnon*, of 64 guns, and might have felt that at last was arriving the time for the fulfilment of his youthful vision of heroic destination. In the *Agamemnon* he joined the naval force sent under Lord Hood to the Mediterranean, but had no share in the operations at Toulon, in which Napoleon first distinguished himself, being sent with despatches to Sir William Hamilton, our envoy at the court of Naples, then and there forming that acquaintance with Lady Hamilton (see HAMILTON, EMMA) which unhappily ripened into a passionate attachment. Not long afterwards Nelson found himself for the first time in command of a squadron, though a small one, with which he was detached to aid Paoli (*q.v.*) and the anti-French party in Corsica. After a series of active but subordinate operations, he, to his delight, was called on to aid Lord Hood in an attack upon the French in Bastia, which the English general disapproved of, and which Hood undertook on his own responsibility with the scantiest military aid. Before the attack, Nelson received information that the garrison of Bastia was much stronger than the English suspected, but he characteristically avoided imparting the intelligence, lest the siege should be given up. Of the preparations for the attack Nelson was the life and soul; the blue jackets dragging up guns under his orders to impossible heights. When Bastia had surrendered (19th May, 1794) he was sent to co-operate, again successfully, with Sir Charles Stewart, in reducing Calvi, in the attack on which a shot struck the ground near him, driving the sand and gravel into one of his eyes, of which the sight was lost. Lord Hood returned to England, and was succeeded by Admiral Hotham, during whose chase of the French Toulon fleet Nelson engaged with and captured (13th and 14th March, 1795) the *Ca Ira*, 84 guns, and *Le Censeur*, 74, after a gallant fight on both sides—the admiral, to Nelson's great dissatisfaction, refusing to follow up the success and continue the chase. He was sent next to blockade Genoa, with a squadron of eight frigates; and he superintended—to him a melancholy occupation—the British evacuation of Corsica, Sir John Jervis, better known as Earl St. Vincent, having meanwhile taken the command of the Mediterranean fleet. Commodore Nelson, as he now was, hoisted his broad pendant on board the *Minerva* frigate, and on the 19th December, 1796, took, after a gallant fight, a Spanish frigate, the *Santa Sabina*. On the 13th of February, 1797, he joined the fleet under Sir John Jervis, just in time to be present at the battle of St. Vincent, and was ordered to shift his pendant on board the *Captain*, 74. The battle began at daybreak of the 14th. It was the first engagement in which Nelson had an opportunity afforded him of displaying, on a scale worthy of them, some at least of his great naval qualities. He began by disregarding a particular signal, to obey which might have been fatal to success, and as a result of his disobedience he found his ship engaged with seven of the enemy's, among them the *Santissima Trinidad*, 136 guns, and the *San Josef*, and the *Salvador del Mundo*, both of them 112. After some fighting, Nelson was abreast of and close alongside the *San Nicolas*, 80 guns, with his own ship the *Captain* completely disabled. He at once gave orders to board, and himself leaped in through the upper quarter gallery window. When the English were in possession of the ship, a fire was opened upon them from the *San Josef*, which was lying on the other side of the *San Nicholas*. Nelson ordered the *San Nicholas* to be boarded from the *San Josef*, and himself led the way, exclaiming, "Westminster abbey or victory!" On the quarter-deck he received the swords of the captain and other officers, while the Spanish admiral was dying of his wounds below. With all the four ships which were taken in this victory Nelson was engaged; two of them he took himself, and it was his daring disregard of the signal that converted the action into a victory. Nelson had been appointed a rear-admiral before the news of the action reached England, and then he received the order of the bath, and became Sir Horatio Nelson. Hoisting his flag as rear-admiral of the blue on board the *Theseus*, he was employed in the command of the inner squadron at the blockade of Cadiz. He headed an expedition against Teneriffe, and on the night of the 24th April, 1797, he was landing in the face of the enemy's fire to aid in the attack, when stepping out of the boat he received a shot through the right elbow and fell. The attack failed, which grieved Nelson more than the loss of his right arm, which it was necessary to amputate. The wounded hero returned to England, where new honours awaited him. He received the freedom of the cities of London and Bristol, and a pension of £1000 a year. "The memorial," says Southey, "which as a matter of form he was called upon to present on this occasion, exhibited an extraordinary catalogue of services performed during the war. It stated that he had been in four actions with the fleets of the enemy, and in three actions with boats employed in cutting out of harbour, in destroying vessels, and in taking three towns; he had served on shore with the army four months, and commanded the batteries at the sieges of Bastia and Calvi; he had assisted at the capture of seven sail of the line, six frigates, four corvettes, and eleven privateers; taken and destroyed near fifty sail of merchant vessels, and actually been engaged against the enemy upwards of a hundred and twenty times; in which service he had lost his right eye and right arm, and been severely wounded and bruised in his body."

Early in 1798 Nelson hoisted his flag in the *Vanguard*, with orders to rejoin Earl St. Vincent, the new title bestowed on Jervis for the victory in which Nelson had a principal share. A great expedition was then fitting out by the French at Toulon, and Nelson, whose achievements were now beginning to be acknowledged, was despatched to watch it. Stress of weather drove him to Sardinia, where he was strongly reinforced. On the 22nd of June he heard that the French had left Malta after seizing it, and he divined that their course was for Egypt. Immediately he set sail for Alexandria, and had coasted the southern side of Candia, when not falling in with the enemy, he returned to Sicily. It was on this occasion that he obtained, through the influence of Lady Hamilton, as mentioned in our memoir of her, that permission to enter Syracuse, and refit, victual, and water, without which he could not have pursued the French, whom he had missed, and who were on their way to Egypt. On the 25th of July he sailed from Syracuse for the Morea. On the 1st of August he came in sight of Alexandria, and in the afternoon the enemy's fleet was visible. Nelson made his preparations for battle, and when his officers were going to their stations he said to them—"Before this time to-morrow I shall have gained a peerage or Westminster abbey." The French fleet, under the command of Admiral Brueys, was moored in Aboukir bay, in a compact line of battle, "the headmost vessel being as close as possible to a shoal on the N.W., and the rest of the fleet forming a kind of curve along the line of deep water, so as not to be turned by any means in the S.W." According to the same account, Southey's, "the advantage in numbers, both in ships, guns, and men, was in favour of the French. They had thirteen ships of the line and four frigates, carrying eleven hundred and ninety-six guns, and eleven thousand two hundred and thirty men. The English had the same number of ships of the line, and one fifty-gun ship, carrying ten hundred and twelve guns, and eight thousand and sixty-eight men. The English ships were all seventy-fours; the French had three eighty-gun ships, and one three-decker of one hundred and twenty." "The moment,"

Southey continues, "he perceived the position of the French, that intuitive genius with which Nelson was endowed displayed itself; and it instantly struck him that where there was room for an enemy's ship to swing there was room for one of ours to anchor. The plan which he intended to pursue, therefore, was to keep entirely on the outer side of the French line, and station his ships, as far as he was able, one on the outer bow, and another on the outer quarter of each of the enemy's." The action commenced at sunset of August 1, 1798, and terminated about six A.M. the next day. Soon after nine P.M. of the 1st the admiral's ship *L'Orient*, in which Brueys himself was dead of his wounds, took fire, and in an hour blew up with an immense explosion. Before this, Nelson himself had received a severe wound in the head from a piece of langridge shot, and was carried below, but roused himself to go on deck when he heard that *L'Orient* was on fire, and gave orders, with his usual humanity, that boats should be sent to the assistance of the enemy. When the battle was over, only four vessels of the French fleet had escaped; "the British loss," Southey computes, "in killed and wounded, amounted to eight hundred and ninety-five. Three thousand one hundred and five of the French, including the wounded, were sent on shore by cartel, and five thousand two hundred and twenty-five perished." The news of the great victory was received in England with boundless delight. Not to speak of other honours, domestic and continental, conferred on him, the victor was raised to the peerage as Baron Nelson of the Nile, and of Burnham Thorpe, with a pension of £2000 for his own life, and those of his two immediate successors. The battle of the Nile destroyed for the time the French ascendancy in the Mediterranean, and at Naples, whither he proceeded to recruit his health, he was welcomed with enthusiasm, not only by Lady Hamilton, but by the king and queen. The next year of Nelson's life was busy and eventful, but not one over which even an admiring biographer would linger. It was spent by him in efforts to restore the authority of the king of the Two Sicilies, overthrown by a coalition between the French and the native republicans, wearied of Bourbon tyranny. Nelson's honest sailor-mind saw clearly enough the badness of the Neapolitan system of government; but his hatred of the French naturally dominated every other feeling, and with the spell of the Armida Lady Hamilton upon him, he consented to the judicial murder of Caraccioli, which even Southey pronounces to be "a deplorable transaction, a stain upon the memory of Nelson and the honour of England," but of which however, it must be added, an elaborate defence is to be found in vol. i., chapter 9, of Mr. Pettigrew's Memoirs of Nelson. Nelson delivered Naples from the French, and received as a reward the dukedom and domain of Bronte, worth about £3000 a year. Towards the close of 1800, he had returned to England, with his now indispensable friends, Sir William and Lady Hamilton. His attachment to the latter was at its height, and in three months after his return he was separated from his wife, an event which his triumphant reception at home cannot obliterate. On the 1st of January, 1801, he was appointed vice-admiral of the blue, and on the 12th of March he sailed as second in command under Sir Hyde Parker on the Copenhagen expedition. Russia, Denmark, and Sweden had united to forward the views of France, and to force England to resign her naval rights. It was to destroy this confederacy of the northern powers that the expedition was undertaken of which Nelson, though nominally its second in command, was really the guiding soul. The Sound was passed, and the attack on the Danish fleet at Copenhagen was intrusted, at his own request, to Nelson. The action commenced at ten o'clock on the morning of the 2nd April, 1801. "The Danish force," says Mr. Pettigrew, "consisted of six sail of the line; eleven floating batteries, mounting from twenty-six 24-pounders to eighteen 18-pounders; and one bomb-ship; besides schooner gun vessels. These were supported by the Crown islands, mounting eighty-eight cannon, and four sail of the line moored in the harbour's mouth, and some batteries on the island of Amak. Our force consisted of twelve sail of the line, four frigates, four sloops, two fire-ships, and seven bombs. Three of the sail of the line were not in action, being on shore," a circumstance which added much to Nelson's anxiety at the beginning of the engagement. His responsibility was increased when at one o'clock, the result of the battle being still undecided, the commander-in-chief made signals for the action to cease. "Leave off action?" said Nelson, when the signal was reported to him; "now d—n me if I do!" and the battle, one of the fiercest in the annals of naval warfare, was continued. At two o'clock the fire of the Danes had ceased from the greater part of their line, and soon this great victory was complete. Denmark agreed to an armistice; Sweden, already lukewarm, was cowed; and the death of the Emperor Paul of Russia gave the finishing stroke to the northern confederacy. For the victory at Copenhagen Nelson was created a viscount, and received the thanks of both houses of parliament. On his return to England he was appointed to a command extending from Orfordness to Beachy Head, that he might watch and baffle the preparations of Napoleon for the invasion of England. After the peace of Amiens he spent some time in retirement at Merton in Surrey, where he had purchased an estate, and where he enjoyed the society of Sir William and Lady Hamilton. On the renewal of hostilities with France, he was appointed (May, 1803) commander-in-chief on the Mediterranean station, hoisted his flag on board the *Victory*, for many months blockading the French fleet in Toulon. In the January of 1805 war was declared with Spain, and in the same month the Toulon fleet under Villeneuve, to co-operate with the Spaniards, put to sea. Stress of weather forced the French to return to Toulon, from which, however, they issued again on the last day of March. Nelson followed without meeting them to the West Indies and back again, and was for a time recruiting at Merton, when in the first days of September, 1805, news was brought him that the combined French and Spanish fleets, after an indecisive action with Sir Robert Calder's squadron on the 22d of July, had entered Cadiz in safety. His offer to go and fight them, made at once, was at once accepted. On the 29th of September, his birth-day, he arrived off Cadiz, and on the morning of the 19th of October it was signalled that the combined fleets were coming out of port. After two days of manœuvring the decisive hour arrived. At day-break of the 21st of October, 1805, the combined fleets of France and Spain were formed in double line, in such a position as to bring the shores of Trafalgar and St. Pedro under the lee of the British, while the port of Cadiz was kept open to themselves. "The British fleet," says Mr. Pettigrew, "consisted of three of 100 guns, four of 98, one of 80, sixteen of 74, and three of 64, being twenty-seven sail of the line, together with four frigates, a schooner, and a cutter. The combined fleets consisted of—French, four of 80 guns, and fourteen of 74; Spanish, one of 130, two of 112, one of 100, two of 80, eight of 74, and one of 64, making thirty-three sail of the line, and five French frigates and two brigs." "Their superiority," says Southey, "was greater in size and weight of metal than in numbers. They had four thousand troops on board, and the best riflemen who could be procured, many of them Tyrolese, were dispersed through the ships. Signal was made to bear upon the enemy in two lines, and the fleet set all sail. Collingwood, in the *Royal Sovereign*, led the line of thirteen ships; the *Victory* led the weather line of fourteen." Nelson retired to his cabin, and after writing a prayer for victory, commended also in writing Lady Hamilton and his "adopted daughter," Horatia, to the care of his king and country. At half-past eleven A.M. he made his memorable signal, "England expects every man to do his duty," which was received with a noble burst of cheering from the whole fleet. Nelson went into action, wearing on the left breast of his admiral's coat the stars of the different orders with which he was invested, and thus made himself a mark to the enemy. A little after twelve, Collingwood having begun the action, Nelson was told that it was not possible to break the enemy's line without running on board one of their ships, and the *Victory*, which had been exposed to a raking fire, ran on board the *Redoubtable*. "A ball fired from her mizen top, which in the then situation of the two vessels, was not more than fifteen yards from that part of the deck where he was standing, struck the epaulette on his left shoulder about a quarter after one, just in the heat of action. He fell upon his face, on the spot which was covered with his poor secretary's blood." He lingered in pain below three hours and a quarter, dying at thirty minutes after four, and not before he had received truthful assurance that he had gained a complete victory over the enemy. His last words, repeatedly pronounced, were—"Thank God, I have done my duty." So, in the moment of victory fell Nelson, to quote the words of the poet-laureate, "the greatest sailor since the world began," who joined the tenderness and sensibility of the woman to the valour and daring of the hero—brave, unselfish, humane, patriotic. A public funeral was decreed him,

and on the 9th of January, 1806, his corpse was borne with every demonstration of honour to its resting-place in St. Paul's cathedral. "When he died," says Coleridge, finely, "it seemed as if no man was a stranger to another; for all were made acquaintances by the rights of a common anguish." Of the older biographies of Nelson, the best is the compact and classical performance of Southey; among the more recent, Mr. Pettigrew's Memoirs, 1849, may be mentioned as containing many extracts from the hero's private correspondence. "Nelson's Despatches and Letters," edited by Sir Harris Nicolas, were published in seven volumes in 1844–47.—F. E.

NELSON, Robert, surnamed "The Pious," was the son of a London merchant, and born in London, January 22, 1656. After attending St. Paul's school he entered Trinity college, Cambridge, as a gentleman commoner. On leaving college he made a continental tour, in the course of which he met with Theophila, widow of Sir Kingsmill Lucy, and daughter of the earl of Berkeley, a lady whom he married after his return to England. His wife had been a secret convert to popery, but his domestic happiness was not marred by the discovery. On the accession of William, Nelson joined the non-jurants, though he still maintained an unshaken friendship with Tillotson, who died in his arms. In 1709 he became reconciled to the church, and remained in her communion till his death at Kensington on the 16th of January, 1715. He was interred in the burial ground of St. George the Martyr. Nelson was a man of private fortune, and was very benevolent and devout. His devotional works have been exceedingly popular, particularly his "Companion to the Festivals and Feasts," and his "Practice of True Devotion." He wrote a life of Bishop Bull, who in early life had been his tutor, and also "The Whole Duty of a Christian," "Transubstantiation Contrary to Scripture," a "Letter on the Trinity," and the "Duty of Frequenting the Christian Sacrifice."—J. E.

NEMESIANUS, Marcus Aurelius Olympius, a Latin bucolic poet, flourished at the court of the Emperor Cerus in 283. A long fragment of his "Cynegeticon" remains, and he is by some considered as the author of four of the Eclogues which commonly pass under the name of Calpurnius.—(See Professor Conington's *Virgil*, vol. i. p. 108.) His style is pure and graceful, especially if we consider the late period at which he wrote.—G.

NEMESIUS, a christian philosopher who lived most probably at the end of the fourth century or beginning of the fifth, after Christ. Scarcely anything is known of his personal history, as he is seldom mentioned by other writers. He seems to have been bishop of Emesa in Syria, since Anastasius Nicenus so styles him. The interest attaching to his person arises from the work Περὶ φύσεως ἀνθρώπου, De natura hominis, which is philosophical, not theological—a work marked by intellectual ability as well as ingenuity. Two passages particularly have attracted notice, from their being supposed to prove the author's acquaintance with the circulation of the blood and the functions of the bile. The passages are both curious and remarkable; but scarcely establish the fact that the bishop preceded Harvey and Sylvius in their memorable discoveries. The first edition in Greek, with a Latin version, appeared at Antwerp, 1565, 8vo, by Ellebodius. The best is that of Matthaei, 8vo, 1802. The work has been translated into English, French, German, and Italian. It is a singular document, containing some curious opinions on theological as well as philosophical points.—S. D.

NEMOURS, Gaston de Foix, Duc de, son of Jean de Foix, Viscount de Narbonne, and of Marie d'Orleans, sister of Louis XII. He received the duchy from the king in exchange for the county of Narbonne, after the death of Louis, son of Jacques D'Armagnac, upon whom it was conferred in 1461 by Louis XI. On the 11th April, 1512, there was fought the great battle of Ravenna between the French and the confederate Spanish and papal armies. Gaston de Foix was in command of the French army, and during the fight performed prodigies of valour. The confederate army was routed with great loss; but the valorous leader of the French, pursuing too eagerly the retreating enemy, was mortally wounded. His death abruptly closed the fortunes of the French in Italy.

NEMOURS, Jacques d'Armagnac, Duc de, was son of Bernard, Comte de la Marche, governor of the dauphin, who was afterwards Louis XI. In 1442 he was married to Louise, daughter of the Comte de Maine, and received from Louis XI. the investiture of the duchy of Nemours. Soon afterwards he quelled an insurrection in Roussillon. Although at first he engaged in what was known as the League for the public good, his shrewd sense soon led him to make peace with the king. The government of Paris and of the Isle of France rewarded him for his timely surrender, but he continued to betray the king and to correspond with his enemies. On the 4th August, 1477, his crooked courses were stopped for ever by the axe of the executioner. The cruelty of Louis XI. has sometimes excited pity for Nemours, yet there seems no doubt that, although there was much unnecessary harshness in the details of his execution, the punishment itself was simply what he had deserved.—W. J. P.

NEMOURS, Louis d'Armagnac, Duc de, held a command in the army of Louis XII. in Italy, against the Spaniards, under the great captain, Gonsalvo de Cordova, and was killed at the battle of Cerignola in 1503. In his person the line of Armagnac ended, and after his death the duchy of Nemours was bestowed by Louis XII. upon Gaston de Foix, killed in the battle of Ravenna in 1512. In 1528 it was given by Francis I. to his uncle, Philip of Savoy, continuing in his line until 1659, when Henry II. of Savoy and duke of Nemours died. The title is now borne by the second son of Louis Philippe.—W. J. P.

NEMOURS, Marie d'Orleans, Duchesse de, the only daughter of the Duc de Longueville, was born in 1625. In 1657 she married Henry II. of Savoy, Duc de Nemours, who died but two years afterwards. Mary long survived him, and in 1694 she inherited from her brother the Abbé de Longueville the county of Neufchâtel in Switzerland. She died in 1707, leaving Mémoires of the wars of the Fronde, which contain stories and anecdotes to which her own position as an actress in the scenes she described lends a special and peculiar interest. They are printed with those of De Retz and Joli, and an English translation of them has appeared in eight duodecimo volumes.—W. J. P.

NENNIUS is the traditionary name of the author of an ancient chronicle of Britain, variously called "Historia Britonum," and "Eulogium Britanniæ." The work is a brief one and of slight historical value, but, as all its critics admit, interesting as embodying the ancient British traditions of the first colonization of our island, its subjugation by the Saxons, and such romantic stories as that of King Arthur. The authorship of the "Historia Britonum" and the date of its composition, are matters of dispute. They have been discussed with learning, ingenuity, and originality, by the Honourable Algernon Herbert in his introduction to the Irish version of the "Historia Britonum," printed in 1848 by the Irish Archæological Society. Most of the difficulties of the subject are removed by Mr. Herbert's theory. This is, that the work was written by Marcus, a Briton (referred to in it), educated in Ireland, where he was a bishop, and that it was compiled by him for the edification of the Irish; that it was reproduced about the year 858 by one Nennius, a Briton of the Latin communion; and was afterwards treated as "the album or common-place book of Britannia, to which any one might laudably add such passages as he knew of, and elucidate or obscure, according to his ability what he found there." Of the modern editions of Nennius, the chief are the Rev. W. Gunn's, with an English translation, 1818; Mr. Stevenson's Latin text, with an introduction, 1838, among the publications of the English Historical Society, and that in the "Monumenta Historicæ Britannicæ," 1848. Mr. Gunn's version is reprinted in the Six Old English Chronicles, 1848, which form a volume of Bohn's Antiquarian Library.—F. E.

NEPAIR or NEPER. See Napier.

NEPOMUCKY, Jan (Joannes Nepomucuus), the patron saint of Bohemia, is said to have been born at Pomuk in 1320, and entering the church to have become almoner and confessor to Jane, wife of Wenceslaus, king of Bohemia. The king suspecting the fidelity of his wife ordered Nepomucky to reveal the secrets of the confessional, and on his refusal, imprisoned and tortured him, finally drowning him in the Moldau in 1383. This is the traditional account of the patron-saint of Bohemia, who is revered by his countrymen as a martyr, and was canonized early in the eighteenth century. Palaky and other historians, however, have endeavoured to prove that tradition has confounded with the saint a certain John de Pomuk, said to have been drowned by Wenceslaus for resistance to his will in his government of the church.—F. E.

NEPOS, Cornelius, a Roman author, contemporary with Cicero. Catullus dedicates his poems to Cornelius Nepos, and compliments him highly on his extensive learning. Nepos wrote an epitome of universal history under the title of "Chronica" in

three books, a life of Cicero, and other historical works now lost. Cicero mentions in one of his letters to Atticus that he was expecting a communication from Nepos, with whom he and Atticus seem to have been intimate. Nothing more is known of him, but that he died in the reign of Augustus. A biographical work is still extant under the name of Cornelius Nepos. It contains the lives of twenty-four distinguished generals and statesmen—viz., nineteen Greeks, one Persian, two Carthaginians, and two Romans. Although, however, the book is commonly ascribed to Cornelius Nepos, its authorship is still a moot point among the learned. By many scholars it is assigned to Æmilius Probus, a grammarian of the fourth century. The Latinity, however, is too pure, and the style too simple, to belong to any but the Ciceronian age; yet it is not unlikely that Probus or some other grammarian may have reduced the biographies to their present form, as an abridgment of a larger work. An exception, however, must be made in respect to the life of Atticus, which is undoubtedly an authentic composition by Nepos himself. It is eulogized by Niebuhr as one of the two best ancient biographies that have come down to us, the other being the life of Agricola by Tacitus. This collection of lives almost ever since its first appearance has been a favourite school-book, and hence the editions are very numerous. That of Lemaire, Paris, 1820, is considered one of the best.—G.

NEPOS, Julius, governor of Dalmatia, was proclaimed emperor of the West by Leo I., the Byzantine emperor, at a date which is variously fixed from 472–474. He appears to have deposed his rival, Glycerius, and established himself at Rome as emperor in 474. He is said to have given up the province of Auvergne, which still belonged to the empire, to the Visigoths who had invaded it. In August, 475, he was driven from Italy into Dalmatia by a revolt of his army, and accordingly ceased to be emperor after an actual reign of about fourteen months. He governed Dalmatia about five years more, but was assassinated at Salona by two of his officers. 480.—G.

NERATIUS, Priscus, a Roman jurist, lived under Trajan and Hadrian. He filled the office of consul, and enjoyed a high reputation in the state. Trajan is even said to have contemplated naming him as his successor in the empire. He wrote several works on jurisprudence, and is frequently cited as an authority by subsequent jurists.—G.

NERI, Filippo, a saint of the Roman calendar, and founder of the congregation of the Oratory, was born in Florence, 22nd July, 1515. His parents having lost almost all their property by a fire, he was sent in 1531 to live with a rich uncle in St. Germano, at the foot of Mont Cassino, who became so much attached to him that he offered to make him his heir. But before 1533 his devotional feelings had become so strong under the influence of the benedictines of the famous monastery of Mont Cassino, that he declined these offers, and removed in that year to Rome, to be educated for the priesthood. He studied philosophy and theology under the Augustinians, and devoted much of his time to works of piety and charity. When he had completed the usual course of study he sold all his books for the benefit of the poor, and gave himself up entirely to the spiritual exercises of an ascetic devotion and to self-denying labours among the sick poor. He was often in raptures of prayer, and at times was almost overwhelmed by the power of his devout emotions. In 1551 he was ordained a priest, and soon after took a leading part in forming the brotherhood of the most Holy Trinity, which devoted itself chiefly to the care of the convalescent poor, and to the hospitable reception of strangers and pilgrims. He was on intimate terms with the founders of the order of the jesuits, though not a member of the order, and shared largely in their zeal for the restoration and revival of the Roman church after the heavy blows inflicted upon her by the Reformation. It was with this view that he formed the order of the Oratory, which began to assume its characteristic features in 1556, though it was not till 1575 that it was sanctioned and its statutes confirmed by the pope. It took its rise in the holding of daily evening meetings for worship and edification in a large apartment or hall, which began to be called by those who frequented it the Oratorium. Both priests and laity, old and young, attended these meetings, the exercises of which consisted in prayers, hymns, readings of scripture, church history, and martyrology, and catechising. No reading or address must exceed half an hour. Every thing subtle or rhetorical was avoided, and a familiar tone of address ran through the whole. It was the musical performances practised at these gatherings that gave rise and name to oratorios, and it was the papers on church history read by Cæsar Baronius on these occasions at the suggestion of Neri, that were afterwards developed into the Annales Ecclesiastici. The first house of the Oratory consisted of priests and laymen who were brought together by these evening exercises; and it was distinguished from all the other fraternities of Rome, both old and new, by the tone of cheerfulness, geniality, and humour which Philip Neri infused into the spirit and habits of its members. He had no sympathy with the gloomy rigorism which the restoration of discipline had then brought into fashion at Rome. He was full of humour, was fond of a joke, and even kept a book of jests and ludicrous stories beside him, from which he would sometimes read portions to visitors who had been attracted to call upon him by the reputation of his sanctity. This peculiarity of the founder of the Oratorians, and some of the cheerful, unmortified ways of the order, more than once gave offence to the cardinals, but made them great favourites with the Roman people, who have still in their mouths, we are told, even at the present day, many of Neri's witty sayings. The Roman writers have always affected to condemn Luther's humour as scandalous, otherwise, it is alleged, the brethren of the Oratory might long ago have given to the world as rich a collection of Neri's sallies as the famous table-talk of Luther. He spent all his days in Rome, and never once revisited Florence. When asked on one occasion why he did not visit his native city, he jocularly replied, "I shall be hung up in Florence." He anticipated his canonization, and that his picture would be hung up as a saint in the churches of that city. He died in 1595, and was canonized in 1622. The Oratorians became one of the most popular brotherhoods in Italy, and are still to be found in all its cities, where they are called the Philippians. Malebranche, Mascaron, and Massillon belonged to the order in France, and in 1847 it was introduced into England by Dr. Newman, who is himself a father of the Oratory.—P. L.

NERI, Pompeo, a jurist, and one of the first Italian economists of the eighteenth century, born in Florence in 1707, his father being a lawyer; died there 14th September, 1776. At an early age he became professor of law in the university of Pisa; and, upon the accession of the house of Lorraine to the grand-dukedom of Tuscany, was made one of the secretaries of council, which post he retained till 1749. He was then appointed president of the Giunta di Censimento in Milan, for the valuation of all the landed property in Lombardy; and was afterwards at the head of a coinage commission. Recalled to Tuscany in 1758, he was nominated one of the counsellors of regency during the minority of the Grand-duke Leopold. He founded the Tuscan Academy of Botany, and left behind him a library ranking as one of the first in Europe in the branch of jurisprudence. One of his principal works is the "Observations on the Legal Value of the Currency," 1751; he wrote also upon taxation, law, and the history of the Tuscan nobility.—W. M. R.

NERLI, Filippo, a senator and historian of Florence, born there of a noble family in 1485; died in 1556. He is supposed to have been the same Nerli who was governor of Modena for the church, and was afterwards, when the anti-Medicean party in Florence prevailed in 1527, excluded from the latter city, along with Guicciardini. In after years Cosmo I. was much attached to him, and made him a magistrate in his native city. Nerli has left two historical works—"Commentaries upon the Civil Transactions in the city of Florence, from 1215 to 1537," published in 1728, a book whose veracity is impugned by the adverse party; and a "History of Pistoja, from the rise of the Black and White factions in 1300."—W. M. R.

NERO, the Roman emperor, whose original name was Lucius Domitius Ahenobarbus, was born in December, A.D. 37. He was the son of Cneius Domitius Ahenobarbus, and Agrippina, the great-granddaughter of Augustus. Being adopted by the Emperor Claudius on his marriage with Agrippina, A.D. 50, he received the name of Nero. Nero had the usual education of a Roman noble, one of his chief instructors being Seneca the philosopher. At the age of sixteen he was married to Octavia, the daughter of Claudius and Messalina, and a few months afterwards, on the death of Claudius, A.D. 54, he succeeded to the empire through the influence of his mother, the representative of Germanicus and Augustus. In the following year Nero entered upon that course of crime which has made his name a proverb of infamy for ever, by causing Britannicus, the son of Claudius, to be poisoned at a banquet. During the early part of his reign the administra-

tion of affairs was mainly directed by Seneca, his former teacher, and Burrhus the prætorian prefect, a distinguished soldier and an honourable man. In A.D. 59 Nero contrived the murder of his mother, Agrippina. Both this crime and the murder of Britannicus were probably prompted by the fear of a rival claimant for the imperial power. In A.D. 62 he divorced and put to death his wife, Octavia, an amiable and virtuous lady, whose misfortunes have furnished a subject for one of Seneca's tragedies. Eighteen days after the divorce Nero married Poppæa Sabina, who had been the wife of his dissolute companion, Otho, the future emperor. About this time Burrhus was poisoned by order of Nero, who found him unsuitable to be the instrument of his crimes; and Seneca, whose influence had gradually been declining, retired from all share in the government. Henceforward Nero's cruelty and debauchery were altogether unrestrained. In A.D. 64 the terrible conflagration at Rome occurred. The fire lasted for six days, and more than half the city was burnt down. Yet the calamity though so severe at the time, like the great fire of London, led to extensive improvements. In place of the narrow and crooked streets of ancient Rome, Nero caused the city to be rebuilt on a regular plan, with broad streets, open spaces, and less lofty houses. He supplied the proprietors with money for building, and specified a certain time by which the houses were to be completed. Thus Rome sprang a second time from her ashes in a style of far greater splendour than before. The origin of the fire, however, was commonly ascribed at the time, whether truly or otherwise, to the malice of the emperor. To clear himself from the odium of this charge he threw the blame on the christians, who were then universally disliked at Rome, and great numbers of them were tortured and put to death in consequence of this false accusation. St. Peter and St. Paul are generally believed to have suffered martyrdom in this persecution. In A.D. 65 a formidable conspiracy against Nero was discovered, and many eminent persons were condemned to die on the charge of being accessory to it. Among these were Seneca and Lucan. To narrate the various crimes and enormities of Nero would be tedious and repulsive; they may be found in Tacitus and Suetonius. Among the remarkable men who perished by his orders we may mention Thrasea Pætus and Barca Soranus, eminent for their virtues, Corbulo the general, and Petronius Arbiter, the author of the Satyricon. In A.D. 68 Galba, the governor of Hispania Tarraconensis, raised the standard of revolt; a famine which prevailed at Rome, and the extortions of Nero to raise money for his lavish expenses, rendered the populace disaffected; the prætorian soldiers proclaimed Galba emperor, and Nero died by his own hand, to avoid the indignities which awaited him from the senate whom he had so deeply injured. As regarded its foreign affairs, the Roman state was prosperous during his reign. Armenia was conquered by Corbulo, and the rising in Britain under Boadicea was put down by Suetonius Paulinus. Many public edifices, such as baths, circuses, and theatres, were erected by Nero; but by far the most celebrated of his works was the golden house, as it was termed, which extended from the Palatine to the gardens of Mæcenas and the agger of Servius on the Esquiline. Its bounds comprehended large parks and gardens; the palace itself was of vast proportions, and furnished with insane magnificence; in the vestibule rose the colossal statue of Nero, one hundred and twenty feet in height, the base of which is still visible at the Coliseum. The golden house was burnt down in the reign of Trajan. Hateful as his character is in history, Nero seems to have been generally popular both with the soldiery and with the lower class of citizens at Rome: for his cruelty and extortion were chiefly felt by the noble and wealthy; with the rest his lavish profusion and excessive love of public spectacles and entertainments made him a favourite. His obsequies were performed by some women who had loved him, and his sepulchre was strewn with flowers by unknown hands. He died on 9th June, A.D. 68, at the age of thirty years.—G.

NERO, Andalone del (known also by the names of Niger and Negro), an Italian astronomer and astrologer, chiefly known through the praises of Boccaccio, who was one of his pupils. He was born at Genoa about 1270. The time of his death is uncertain; but he is known to have been alive in 1342.—W. J. M. R.

NERVA, Marcus Cocceius, one of the Roman emperors, was born in Umbria, A.D. 32. It has been thought probable that he was privy to the conspiracy which effected Domitian's assassination, A.D. 96. Be that as it may, he was declared emperor by the people and soldiers, when that event took place. His public measures were good and salutary. Many exiles were allowed to return; spies and informers were discountenanced and punished; slaves and freedmen were forbidden to bear witness against their masters; and the infamous proceedings of his predecessors ceased to disgrace the city. He eased the burdens of many poor citizens by buying land and dividing it among them, as well as by giving them money and grain; lessened the public expenses; and discouraged prodigality in shows and festivals. Before his elevation he had been twice consul, with Vespasian and with Domitian; and in the second year of his reign he became consul a third time, along with Rufus. He was magnanimous enough to spare Crassus who had conspired against him, being averse to the shedding of blood. But he wanted nerve and vigour of purpose; so that his administration, though benign and peaceful, was not a terror to evil doers. This was shown in the case of the mutiny of the prætorian soldiers under their prefect Casperius, who clamoured for the punishment of Domitian's assassins; for the emperor's refusal was not maintained so firmly as to prevent the shedding of blood. Having adopted Trajan as his son and successor, he conferred on him the titles Cæsar and Germanicus, besides the tribunitian power. He himself had assumed the latter title, after the news of a great victory by the Roman army in Pannonia had been brought to Rome. Nerva and Trajan were consuls A.D. 98. He died on the 27th January, A.D. 98. An honourable burial was bestowed upon his body, which was deposited in the sepulchre of Augustus. Nerva was a wise, moderate, and good emperor, whose reign, unhappily for Rome too brief, forms a striking contrast to that of his predecessor.—S. D.

NERVAL, Gerard de. See Gerard.

NESBIT, Charlton, a celebrated wood engraver, was born in 1775 at Swalwell, near Gateshead. At the age of fourteen he was articled to Bewick, and whilst with him engraved most of the cuts in the editions of Parnell and Goldsmith published in 1795, and some of the tail-pieces in the first volume of Bewick's British Birds. On the termination of his apprenticeship he engraved a view of St. Nicholas' church, Newcastle-on-Tyne: it was the largest woodcut which had up to that time been produced in England, and for it young Nesbit was awarded the medal of the Society of Arts. In 1799 Mr. Nesbit came to London, where he remained till 1815, when he returned to his native place. He there continued to practise his profession till 1830, when he again settled in London, where he died, November 11, 1838. Charlton Nesbit was the best of the many pupils of Bewick, and one of the ablest wood engravers of his day. His cuts are always carefully engraved, and are remarkable for their skilful rendering of surface and texture.—J. T–e.

NESSE, Christopher, a nonconformist writer, whose "History and Mystery of the Old Testament" is supposed to have been extensively used by Matthew Henry in his Commentary. He was born at North Cowes in Yorkshire in 1621, and was educated at St. John's college, Cambridge. In 1650 he was appointed to a living at Cottingham, near Hull, and seems to have been a lecturer at Leeds for some years. In 1662 he was ejected by the act of Uniformity, but preached afterwards in Yorkshire, for which he suffered. He removed to London in 1675, and preached for thirty years to a congregation in Salisbury Court, Fleet Street. He died in 1705, and was buried in Bunhill Fields. His other works were, "The Christian's Walk and Work on Earth;" "The Christian's Crown and Glory;" "Church History from Adam;" "Antidote against Popery;" and "Divine Legacy."—B. H. C.

NESSELRODE, Charles Robert, Count, the Metternich of Russia, late chancellor of the empire, was born on the 14th December, 1780, at Lisbon, where his father, a scion of a noble German family, was Russian minister. Nesselrode entered when young the diplomatic service of Russia, and filled some minor posts at Berlin, Stuttgardt, and the Hague. He seems to have early gained the confidence of the Emperor Alexander, and is said to have accompanied him to that interview with Napoleon, 25th June, 1807, on a raft in the Niemen, which preceded the treaty of Tilsit. At any rate, in 1807 he joined the Russian embassy at Paris, and rose in the estimation of his master. Throughout the war which followed the invasion of Russia by Napoleon, Nesselrode was the most important diplomatic representative of Russia. He negotiated with Metternich the treaty of Töplitz between Russia and Austria, September, 1813; in 1814 he accompanied Alexander to Paris, and signed on the part of

Russia (which he represented at the congress of Vienna) all the state papers, &c., which required her adhesion as a member of the coalition. With the withdrawal of Capo d'Istrias, after the breaking out of the Greek revolution, Nesselrode became sole minister of foreign affairs, and the foreign policy of Russia to the close of the war with France and England constitutes his political biography. Nicholas continued the confidence reposed in him by Alexander, and made him successively vice-chancellor and chancellor of the empire. Belonging to the so-called German party, the party of moderation in Russia, Nesselrode strove to infuse a pacific and conciliatory element into the negotiations which preceded the war of 1854. After the peace of Paris he was succeeded by Prince Gortschakoff as minister of foreign affairs, but retained the office of chancellor of the empire. He died at St. Petersburg on the 23rd March, 1862.—F. E.

NESTOR, the most ancient annalist of Russia, was born about the year 1056, and admitted into the monastery of Petcherski at Kieff in his seventeenth year. The current of his cloistered life offers few incidents to the biographer. In 1096, at the taking of the city by the Polovtzi, his monastery was pillaged and burnt. He styles the assailants "fierce and cursed children of Ismael." He appears to have been highly esteemed by his superiors, both ecclesiastical and secular, and was employed on various missions. In 1097 he was sent by the traitor David Igorevitch to the Prince Vassilko, whose misfortunes he narrates with signal force of style. He is supposed to have died about 1111. His chronicle, which is the sole authentic source of early Russian history, after a general introduction, commences with the year 858, and covers a space of two hundred and fifty years, concluding with the return of Sviatopolk from his wars to Kieff in 1107. The work was continued by other monks to the year 1203. The best known manuscript of Nestor's annals was at Königsberg in 1716, and was there shown to Peter the Great, who procured a copy, from which an imperial edition was printed. A German translation was published by Schérer in 1774, 4to; a more learned edition by Schlözer in 1802–9, five vols. 8vo; and a French translation by L. Paris appeared in 1834, 2 vols. 8vo. Nestor also wrote a biographical account of the most eminent of his predecessors in the convent, under the title of "Paterikon." Of this work only a fragment has been preserved.—R. H.

NESTOR, Dionysius, lexicographer, born in Novara of the noble family of Arvenada or Avogadro; flourished in the fifteenth century. Having entered the order of minor friars or cordeliers, he passed his days in study and the practice of piety. He compiled Onomasticon, a vocabulary of the Latin language, first published in Milan, 1483; he also composed "Dissertatio de præcipuis Lexicis Latinis;" and "Compendium Physicum," Paris, 1586, is by Wadding attributed to him.—C. G. R.

NESTORIUS, the author of the Nestorian heresy, was a native of Germanicia in Syria, and a disciple of the learned Theodore of Mopsuestia. He became a monk, and acquired so much distinction by his learning and pulpit eloquence that, in 428, he was elevated to the patriarchate of Constantinople. The disappointment which this promotion caused to his rival Proclus, a presbyter of Constantinople, and to a party among the monks, predisposed them to take offence at his subsequent proceedings, and Nestorius was deficient in those qualities of prudence and judgment which alone could have shielded him from their hostility. Two opposite theological tendencies then divided the church—that of the Alexandrian school unduly to confound the two natures in the person of Christ, and that of the Antiochian school unduly to separate them. Proclus belonged to the former school, and Nestorius to the latter; and it was not long before this dogmatic difference between them broke out into a violent controversy. Anastasius, a presbyter of the Antiochian school, whom Nestorius had brought with him to Constantinople, began to preach against the use of the title Mother of God—θεοτοκος, as applied to the Virgin Mary, a proceeding which gave great offence to the monks and the people. Nestorius, instead of endeavouring to compose this difference, took the most direct way of exasperating it. He took part openly with the preacher, subjected to corporal chastisement several monks who insulted him for espousing the cause of Anastasius, and, assembling a provincial synod, procured a condemnation of the use of that title as savouring of the Manichean heresy. These measures stirred up against him Cyrill, patriarch of Alexandria, a learned, acute, but violent polemic of the Alexandrian school, and who was nothing loath to gratify the hereditary grudge of his see against the rival see of Constantinople. Cyrill wrote strongly against the doctrine of Nestorius, gained over Celestine, bishop of Rome, and the bishops of Ephesus and Jerusalem to the same side, and had the address to separate Pulcheria, the sister of the Emperor Theodosius II., from the party of the court, who for the most part took the side of Nestorius. All attempts to mediate between the two patriarchs came to nothing. Celestine held a synod at Rome in 430, which condemned Nestorius to recant his doctrine within ten days, and failing this to be deposed from his see. Cyrill called another synod at Alexandria, which launched against him twelve articles of heresy, each sealed with an anathema, in answer to which Nestorius immediately sent forth an equal number of counter-articles and anathemas. The emperor was urged to call a general council as the only possible remedy for such a state of things, and the third œcumenical council of Ephesus met in 431. The imperial commissioner to the council was the patriarch's personal friend, and Nestorius was accompanied to Ephesus by a part of the emperor's own body-guard. But Cyrill appeared with a great following of bishops, and with a powerful body-guard of church-beadles and Egyptian sailors, who were ready, if need were, to maintain by physical force the credit of Alexandrian orthodoxy; while Memnon, bishop of Ephesus, had fully prepared the clergy, monks, and people of Lesser Asia to support the same cause. The delegates of the bishop of Rome and the Syrian bishops were long of arriving; the council could not be canonically held without them; but Cyrill held it notwithstanding, in the face of a protest from Nestorius and the imperial commissioner. Two hundred bishops sat in the council, and in one day they condemned, excommunicated, and deposed Nestorius. The Roman delegates, on their arrival, recognized the validity of the council and its sentence; but the Syrian bishops held a counter-council, under the presidency of John, bishop of Antioch, which, in its turn, excommunicated and deposed Cyrill and Memnon. Nestorius withdrew to a cloister to await the issue, relying, no doubt, upon the constancy of the emperor; but meanwhile Pulcheria had made her influence felt among the populace of Constantinople, who rose in a tumult, and declared themselves so violently on the side of Cyrill that Theodosius was obliged first to look about for some middle course as the only possible means of restoring peace, and at last completely to abandon Nestorius to the power of his enemies. He first confirmed the deposition of all the three chief actors in the controversy—Nestorius, Cyrill, and Memnon; and afterwards, upon a doctrinal basis of union having been drawn up by Theodoret, which apparently conciliated both the Antiochian and the Alexandrian bishops, and which was signed by Cyrill and Memnon, but not by Nestorius, he restored the two former to their sees, but left the deposition of the latter still in force. The truth is that the confession drawn up by Theodoret on the difficult subject of the union of natures in the person of Christ, was generally accepted as the true statement of the doctrine of the church; and the teaching of Nestorius was now acknowledged by all but a few bishops of the Syrian church to be erroneous, as involving an undue separation of the two natures. The fallen patriarch himself, however, never saw cause to acknowledge that there was any heresy in his views. He was unjustly left exposed to the malice of his adversaries, and after being driven from the asylum of his own convent in Syria, and hurried about from place to place in Egypt, where he had to bear the ill-usage of the creatures of his triumphant rival Cyrill, he at last died in circumstances of great outward misery in 440. His spirit, however, remained unsubdued to the last. His doctrine was zealously propagated by his followers. It became the theology of the Persian church, and was spread by fervent missionaries to the shores of India. There are still some remains of the Nestorian christians in the mountains of Kurdistan; and to the eye of the high Lutherans there is a faint of modified Nestorianism even in the doctrine of the Calvinistic branch of the protestant church, touching the sacrament of the supper—a fact which may serve to suggest that Nestorius was not fundamentally, or to any such serious extent unsound as to justify the treatment he received at the hands of the Ephesian council.—P. L.

NETSCHER, Gaspar, was born at Heidelberg in 1639, became the pupil of Terburg, and settled in Holland, where he died at the Hague in 1684. He is distinguished for his conversation pieces, in the style of his master, and he was little inferior to him in the tasteful finish of his execution. Netscher's

subjects are less vulgar than those which too commonly characterize the Dutch genre painters. His pictures represent generally conversation pieces, and other similar scenes of middle-class life in Holland.—R. N. W.

NETTER, Thomas, called Waldensis, and supposed to have been born at Saffron-Walden. He entered a Carmelite monastery in London, and then went to Oxford, where he was professor of philosophy and divinity. He opposed Wycliffe both in the schools and in the pulpit. In 1414 he became provincial of his order, after attending the council of Pisa, where he laboured to put an end to schism, and opposed the antipopes Gregory and Benedict. He was privy councillor and confessor to Henry V., whom he rebuked for his want of zeal in punishing heretics. He attended the council of Constance, where he spoke against the followers of Wycliffe and Huss. During a mission to Poland he converted Withold, duke of Lithuania. He attended Henry V. on his deathbed, and died at Rouen, November 3, 1430. He wrote commentaries on Scripture, and his "Doctrinale" has been several times published.—B. H. C.

NEUBECK, Valerius Wilhelm, royal hofrath and physician to the circuit of Steinau in Lower Silesia, was born in 1765, and died 20th September, 1850, at Altwasser. His father, apothecary to the court at Arnstadt in the principality of Schwarzburg Sondershausen, sent him first to the school of his native town at Arnstadt, and afterwards to the Ritterakademie at Liegnitz in Lower Silesia. He began to study for the medical profession in Göttingen, and afterwards removed to Jena, where he took his degree as M.D. in 1788. He wrote a dissertation, "De natatione frigida, magno sanitatis præsidio." He began medical practice at Liegnitz, but ere long accepted the appointment of physician to the circuit of Steinau, where he continued to enjoy great reputation as a practitioner, till in his old age he retired to Altwasser. His poetical works, many of which appeared in periodicals, were published together at Leipsic in 1827. His poem, "Die Gesundbrunnen," on the spas of Germany, Breslau, 1795, Leipsic, 1798 and 1809, is the work on which his fame chiefly rests. It is a didactic poem in hexameter verses. The first canto describes the origin of mineral springs; the second chiefly the external features of the most celebrated German spas; and the third and fourth contain dietetic rules to be observed in the waters. It is highly praised by Schlegel.—F. B–y.

NEUFCHATEAU, Nicholas L. E. See François de Neufchateau.

NEUKOMN, Sigismund, a musician, was born at Saltzburg in 1778, and died April, 1858. He received his first instructions in music when but six years of age. He was educated at the university of his native city, of which he became organist when he had scarcely completed his fifteenth year. He afterwards commenced a course of musical study under Michael Haydn, who was distantly related to him, and subsequently became the disciple of the great Joseph Haydn. In 1804 he was invited to St. Petersburg, where he was appointed director of the opera; but a serious illness having compelled him to quit Russia, he settled for many years in Paris, where he resided with the Prince Talleyrand, whom he accompanied to England when that celebrated statesman was sent ambassador to the British court, though M. Neükomn had twice before visited London after the termination of the war. He was present at the congress at Vienna in 1814, where, at the funeral ceremonies in memory of Louis XVI., his vocal requiem was performed by a choir of three hundred singers in the St. Stephen's church, before all the emperors and kings. In the following year he was named chevalier of the legion of honour, and ennobled by Louis XVIII. In 1832 Neükomn paid a visit to Berlin, where one of his oratorios, "The Law of the Old Covenant," and several other of his compositions were performed. He was a great traveller, several times going over the whole of Italy and Germany, and even visiting Algiers and the north-west coast of Africa. In spite of so much travelling and various experience of life, Neükomn composed an incredible number of works. Since his twenty-fifth year he kept a thematic catalogue of his works, which contains the titles and themes of five hundred and twenty-four vocal compositions (among which are sixty psalms in various languages), and two hundred and nineteen instrumental works—in all, seven hundred and forty-three works; and yet he composed many others, which, in his travels, he forgot to set down. He is chiefly known in this country by his popular dramatic oratorio of "David" (composed for the Birmingham musical festival in 1834), and by some of the songs which he composed to the lyrics of Barry Cornwall.—E. F. R.

NEUMANN, Caspar, was born at Breslau in 1648; studied at Jena; and travelled as chaplain with the duke of Gotha. He was afterwards pastor of a church, inspector of churches and schools, and professor of theology and Hebrew at Breslau, where he died, January 27, 1715. He was author of several works, as "Genesis Linguæ Sanctæ," in which he sought to show that Hebrew roots are not truly the primitives of the language; "Exodus Linguæ Sanctæ," noticeable for its fanciful etymologies; a Hebrew Grammar; on "Hebrew Points;" a popular prayer-book, &c. He was learned, but fanciful. His German style is good, but his Latin inferior.—B. H. C.

* NEUREUTHER, Eugen Napoleon, a celebrated German designer, was born at Munich in 1806. The son of Ludwig Neureuther, a landscape painter of much local celebrity—born 1775; died 1830—he studied in his father's atelier at Bamberg, and afterwards in the Munich Art Academy. At first he painted landscapes for his patron, King Maximilian, after whose death he was employed by Cornelius in painting arabesques and other decorative work in the Trojan hall of the Glyptothek, and the arcades of the Hofgarten. By the advice of Cornelius he resolved to devote himself to the designing of illustrations of popular writers. His first essay was a series of lithographic illustrations to Göthe's ballads and novels, folio, 1829, which received the warm approbation of the great poet. Eugen Neureuther has since published a very large number of these illustrations, which have met with abundant acceptance from his countrymen. They include illustrations to Wieland's Oberon, Herder's Cid, the Nibelungen (in conjunction with Julius Schnorr), Burger's Leonora, Becker's Rhine Songs, Bavarian Mountain Songs, and a multitude besides. They are very varied, usually well done, and exhibit considerable invention and fancy; but they have a certain hard, heavy, narrow nationality, which will always interfere with their general enjoyment. Some of his chromo-lithographs are in colour simply detestable. In 1848 he was appointed director of the artistic department of the royal porcelain works at Munich.—J. T–e.

NEVILLE or NEVYLE, Alexander, was a native of Kent, and was born in 1544. He made very early progress in learning and poetry, and when only sixteen years old was chosen by Jasper Heywood to translate one of the plays of Seneca, of which a complete English edition was printed in 1581. Warton pronounces the Œdipus, the one translated by Neville, the most spirited and elegant version in the whole collection. In 1581 Neville took his degree at Cambridge. He was one of the learned men retained by Archbishop Parker in his family, and was his secretary at the time of the archbishop's death in 1575. Grindal, the succeeding archbishop, continued him in the same office. He wrote a Latin narrative of the Norfolk insurrection under Kett, printed in 1575, to which he added a Latin account of Norwich, printed the same year. In 1587 he published the Cambridge verses on the death of Sir Philip Sydney, "Academiæ Cantabrigiensis Lacrymæ tumulo D. Philippi Sidneii Sacratæ." He projected, but never completed a translation of Livy, 1577. He died 4th October, 1614, and was buried in Brenchley's chapel in Canterbury cathedral, where a beautiful monument was erected to commemorate him and his brother the dean of Canterbury. This monument, in 1787, was defaced and almost destroyed by workmen during repairs.—R. H.

NEVILLE, Henry, a Utopian politician of the period of the civil war, was the second son of Sir Henry Neville of Billingbeare, Berkshire. He was educated at Oxford, and at the beginning of the war travelled on the continent of Europe. Returning in 1645 full of zeal for pure republicanism, he was returned to parliament by the town of Abingdon, and took his stand with the small party of whom Harrington, the author of Oceana, is the literary representative. In 1651 he was elected one of the council of state, but he resigned his office rather than sanction Oliver Cromwell's practical method of dealing with the revolution. His hopes revived during the brief protectorate of Richard Cromwell, and his attendance at meetings in which a republican form of government was recommended, resulted in his arrest. He was soon released, and after the restoration, lived in retirement. He died in 1694, and was buried at Warfield, Berks. His most characteristic work is "Plato Redivivus, or a dialogue concerning government," 1681, and reprinted by Mr. Hollis in 1763. He wrote, a political drama in 1659.—R. H.

NEVILE, Richard Griffin, third Baron Braybrooke, a distinguished literary and topographical antiquary, was born at Stanlake in Berkshire, on the 26th of September, 1783. He was educated at Eton and Christ church, Oxford. In 1806 he entered parliament as member for Thirsk. He afterwards successively represented Saltash, Buckingham, and Berkshire in the house of commons, but took no prominent part in politics. On the death of his father in 1825, he succeeded to the peerage and to the possession of Audley End, the owner of which is visitor of Magdalen college, Cambridge, and patron of the mastership. In the library of that college Lord Braybrooke found, during the mastership of his brother, the voluminous diary of Samuel Pepys written in short hand. This having been deciphered by the Rev. John Smith, was edited by Lord Braybrooke, and published in two volumes, quarto, in 1825. The publication of so much entertaining gossip of a by-gone age proved very successful, and the work has passed through many editions. The fourth edition in 1853 contains numerous additions. In 1835 Lord Braybrooke printed a "History of Audley End and Saffron Walden," and in 1842 "The Life and Correspondence of Jane, Lady Cornwallis." He died on the 13th of March, 1858.—R. H.

NEVILLE or NEVIL, Thomas, was born at Canterbury about the middle of the sixteenth century, and became a fellow of Pembroke hall, Cambridge, in 1570. In 1582 he was appointed master of Magdalen college, and in 1590 dean of Peterborough. In 1593 he was made master of Trinity college, in which distinguished office he took a leading part in the doctrinal controversies which broke out in the university in 1594, on some of the points of Calvinism, and which gave occasion to the famous Lambeth articles, which show that at the close of the sixteenth century the Calvinistic system was still the prevailing theology of the Church of England. In 1597 he was promoted dean of Canterbury, and on the accession of James I. to the English throne he was sent down to Scotland by Archbishop Whitgift and the other bishops to give the new monarch the assurance of their loyalty, and to recommend the Church of England to his royal favour and protection. Neville was able to bring back to Whitgift and his brother prelates such a message as somewhat abated their fears, that along with the Scottish king they might have to receive some infusion of the Scottish discipline, the "Scotch mist," as they were accustomed at that time with a nervous shrinking to call it. Dr. Neville lived to entertain the king in Trinity college in 1615, which was also the year of his death. He expended more than £3000 in rebuilding the quadrangle which still bears his name.—P. L.

NEWBOROUGH or NEWBURGH, William of. See William of Newburgh.

NEWCASTLE, Henry Pelham Clinton, fifth duke of, was born in London in 1811, and received his later education at Christ church, Oxford, where he was a contemporary of Mr. Gladstone, graduating B.A. in 1832. His father, the fourth duke, was a tory of the old school, and under these auspices he was chosen in 1832 as Lord Lincoln to represent South Nottinghamshire in the house of commons. In 1834 Sir Robert Peel acceded to power, and Lord Lincoln was one of the young members of his party on whom he conferred office. During Sir Robert Peel's short ministry of 1834–35, Lord Lincoln was a lord of the treasury. On Sir Robert's return to the premiership in 1841, Lord Lincoln was appointed chief commissioner of woods and forests, an office which he retained until January, 1846. In the rearrangements which followed the partial disruption of Sir Robert's ministry, when he decided on supporting the repeal of the corn laws, Lord Lincoln became chief secretary for Ireland in the January of 1846, and remained in that office until the Peel ministry resigned in the following summer. He was one of the so-called Peelites who were offered, but who declined office, in the administration of Lord John Russell, which succeeded that of Sir Robert Peel. The support which Lord Lincoln had given the repeal of the corn laws lost him his father's influence in South Nottinghamshire, and at the general election of 1846 he was requested to become a candidate for the representation of Manchester, in opposition to Mr. Bright. Before the election came on, Lord Lincoln withdrew from the contest, and accepted the representation of the Falkirk burghs. In 1851, on the death of his father, he succeeded to the dukedom. In December of the following year he entered the coalition-ministry of Lord Aberdeen as secretary for the colonies, to which, according to old usages, was attached a secretaryship for war, the functions of the latter in time of peace seeming to have been nearly nominal. In the June of 1854, after the commencement of the war with Russia, it was decided that the war and colonial secretaryships should be separated, and the duke of Newcastle was appointed secretary for war. For the disastrous condition of the army before Sebastopol in the winter of 1854–55, he was held responsible, and Mr. Roebuck's motion for a committee of inquiry was considered to be specially aimed at his grace. When it had been carried, the Aberdeen ministry resigned. On the 1st of February, 1855, the duke of Newcastle made a speech in the house of lords, afterwards published in a separate form, in which he vindicated his conduct, and assured his successor of his support. Soon afterwards he proceeded to the Crimea on a tour of unofficial inspection. The duke of Newcastle remained out of office until the formation of Lord Palmerston's second ministry in June, 1859, when he was reappointed secretary for the colonies, and in that capacity he accompanied the prince of Wales on his visit to Canada and the United States. In 1832 he married Lady Susan Hamilton, daughter of the duke of Hamilton, from whom he was divorced in 1850. He died on the 18th October, 1864.—F E.

NEWCASTLE. See Cavendish and Hollis.

NEWCOMB, Thomas, an inconsiderable poet, was born in 1675. On his mother's side he is said to have been the grandson of Edmund Spenser. He early began to write verses, and continued to cultivate this taste till extreme old age. Having taken orders, he was appointed chaplain to the second duke of Richmond, and held the living of Stopham in Sussex. The titles of his chief works are the "Library," a short poem much esteemed, which appeared in 1718; the "Last Judgment," an ambitious but feeble production in twelve cantos, in the manner of Milton, 1723; and an "Ode on the Success of the British Arms," published at the close of the Seven Years' war in 1763. He died in obscurity in the year 1766.—T. A.

NEWCOME, William, an Irish prelate, born at Barton-le-Clay in Bedfordshire in 1729; received his education at Abingdon grammar-school, and at Pembroke college, Oxford. He afterwards took his degree at Hertford college, with which he was long connected as a tutor. In this capacity he attained eminence, and had Charles James Fox for one of his pupils. After taking the degree of D.D., he was appointed in 1765 chaplain to the earl of Hertford, lord-lieutenant of Ireland, by whom, within a year, he was elevated to the see of Dromore. He was translated to the bishopric of Ossory in 1775, to that of Waterford in 1779, and in 1795 to the archbishopric of Armagh. He died in Dublin, January 11, 1800. He published in 1778 "An Harmony of the Gospels," which involved him in a controversy with Priestley; "Observations on our Lord's conduct as a Divine Instructor," &c., 1782; "An attempt towards an improved version, a metrical arrangement, and an explanation of the twelve minor prophets," 1785; "Ezekiel," on the same plan, 1788; "An Historical View of the English Biblical Translations," &c. After his death there appeared his "Attempt towards revising our English translation of the Scriptures"—a favourite subject with Newcome, in the treatment of which, however, he offended more critics than he gratified.

NEWCOMEN, Matthew, a nonconformist divine, who was educated at St. John's college, Cambridge, where he took his degree of M.A. He was a member of the Westminster assembly of divines, was one of the compilers of the catechisms, and was one of the five divines who, in 1641, replied to Bishop Hall's Humble Remonstrance for Episcopacy. This reply was issued under the name of "Smectymnus," a word coined out of the initials of the authors' names—S. Marshal, E. Calamy, T. Young, M. Newcomen, and W. Spurstow. In this controversy Milton and Usher took part. Newcomen was ejected from the living of Dedham in 1662, and died at Leyden in 1666.—B. H. C.

NEWCOMEN, Thomas, an English engineer, one of the inventors of the atmospheric steam-engine, was born in the latter part of the seventeenth century, probably in Devonshire, and became an ironmonger at Dartmouth. In conjunction with John Cawley, a glazier of the same place, he obtained, in 1705, a patent for a steam-engine, the first in which steam was successfully employed to drive mechanism for purposes of practical utility. The direct pressure of steam on the surface of water had already been used by De Caus and Lord Worcester, for forcing the water to a height; and the condensation of the steam had also been employed by Savery to produce a vacuum in a vessel into which

water was raised by the pressure of the atmosphere. Those plans had the disadvantage of being very wasteful of heat, through the condensation of a large portion of the steam on coming into contact with the water. Papin had invented the cylinder and piston; but in his invention the cylinder itself was to have served alternately as boiler and condenser, in consequence of which it was practically useless. Newcomen and Cawley were the first who combined the cylinder and piston with a separate boiler. They used the steam at a pressure very little, if at all, exceeding that of the atmosphere; it entered the cylinder below the piston, and so balanced the pressure of the atmosphere on the top of the piston, which was raised to the top of the cylinder by the descent of the pump rods and plungers that hung from the other end of the walking beam. The steam-admission valve was then shut, and the steam in the cylinder was condensed by the admission of a current of cold water into a casing surrounding the cylinder. The pressure below the piston was thus made less than the pressure of the atmosphere, which consequently forced the piston down and raised the other end of the beam, together with its pump rods and plungers. This engine, known at the time as the "fire-engine," but now called the "atmospheric steam-engine," soon became extensively used for pumping water from mines. Its inventors afterwards made its action more rapid by injecting the condensing water into the interior of the cylinder. It underwent, from time to time, various improvements in detail, contrived by Potter, Beighton, and others, and was brought to the most perfect condition of which it was capable by Smeaton; but it possessed the radical defect of introducing the steam at each stroke into a cylinder previously cooled by contact with cold water and cold air; and it was superseded when that defect was overcome through the invention of Watt.—W. J. M. R.

NEWDIGATE, Sir Roger, the founder of a prize for English verses in the university of Oxford, was born in 1719, and in 1734 succeeded his brother in the baronetcy and ancient family estates at Abury and Harefield. He was educated at Westminster school and University college, Oxford, made the tour of France and Italy, and on his return entered parliament as member for Middlesex. In 1750 he was elected to represent the university of Oxford, which he continued to do until 1780, when he retired from public life after a parliamentary career of thirty-five years. He died in 1806.—R. H.

NEWMAN, Francis W., younger brother of John Henry Newman, was born in London in 1805. Like his brother he was educated at Ealing and at Oxford, where in 1826 he was in the first class both of classics and of mathematics, and was admitted a fellow of Balliol. One of his earliest wishes, according to his own account, was to become a minister of the Church of England, and a missionary to the heathen. In his "Phases of Faith," Mr. Newman has described the process by which—while the ministry of the Church of England became impossible for him, and he even felt himself obliged to resign his fellowship rather than renew his subscription to the Thirty-nine Articles—he could still conscientiously and cheerfully devote himself to missionary labour. In September, 1830, he proceeded to the East to join at Bagdad Mr. Groves, who had given up everything to become a missionary to the Mahometans. Of his secular experiences during his three years' residence in the East, chiefly at Aleppo and Bagdad, Mr. Newman published, during the war with Russia, an account entitled "Personal Narrative, in Letters, principally from Turkey, in the years 1830–33." In 1834 he became classical tutor at Bristol college, and in 1840 a classical professor at the Manchester New college. In 1846 he was appointed to the chair which he now fills, that of Latin in the University college, London. Mr. Newman's literary labours have been wide in their range, from an exposition of the difficulties of elementary geometry and the compilation of a volume of poetical extracts for the practice of elocution, to the "History of the Hebrew Monarchy" and a metrical translation of Homer's Iliad. To the political public he is known as a keen asserter of the rights of Hungary, having edited the Select Speeches of Kossuth, and published a work on the "Crimes of the House of Hapsburg against its own liege subjects." But he is most widely known as the author of the "Soul, its Sorrows, and Aspirations," 1849, and of "Phases of Faith, or passages from the history of my creed"—the latter a spiritual autobiography, in which he traces his gradual departure from, and final abandonment of orthodoxy. In his version of the Odes of Horace, 1853, and the Iliad of Homer, 1856, he has embodied a new theory of translation, which in "Homeric Translation, in theory and practice," 1861, he has defended against the attacks of Professor Arnold of Oxford. One of Professor Newman's earliest literary appearances was in 1843, as the editor of an abridged translation of the German Huber's curious and, on the whole, useful account of the English universities.—F. E.

* NEWMAN, John Henry, D.D., was born in 1801 in London, where his father was a partner in a banking-house. Educated at Ealing, he proceeded in 1816 to Trinity college, Oxford, and in 1822 was elected one of the fellows of Oriel, who included in their body the present archbishop of Dublin. Through Dr. Whately, Newman became connected with the Encyclopædia Metropolitana, to which he contributed among other articles the history of Roman literature. Ordained in 1824, he was in the following year appointed vice-principal of St. Alban's hall as soon as Dr. Whately had become its principal. For some time Newman remained a member of the evangelical party, to which his friend and senior Dr. Whately was then also attached. He resigned his vice-principalship in 1826 on becoming a tutor of his college, a position which he retained until 1831, having meanwhile, in 1828, been appointed vicar of St. Mary's, Oxford, and of the village of Littlemore in its neighbourhood. By 1833 Mr. Newman's earlier theological views had been completely transformed, and he was one of the knot of Oxford men who in that year formed an agreement for united exertions, and established a society to promote the objects of which the famous Tracts for the Times were issued. Their publication began early in 1833, and all along Mr. Newman was a leading contributor to them. In the same year he published his first book, the tendencies of which were obvious, "The Arians of the Fourth Century, their doctrines, temper, and conduct, chiefly as exhibited in the councils of the church between A.D. 351 and A.D. 381;" in 1837 appeared his "Parochial Sermons;" and in 1838 his "Lectures on Justification." The issue of the Tracts for the Times continued until 1841, when appeared the celebrated No. 90, endeavouring to show that the Articles of the Church of England might be accepted in a Romish sense. The authorship of the tract was avowed by Mr. Newman, and after its appearance, and the storm which it aroused, the issue of the series was discontinued. His "Essay on the Miracles Recorded in the Ecclesiastical History of the Early Ages," 1843; his "Lives of the English Saints," which began to appear in 1844; and above all, his "Essay on the Development of Christian Doctrine"—had made it clear what goal their author was nearing, when in the autumn of 1845 he was formally received into the Romish church. From 1848 until 1852 he was head of the oratory of St. Phillip Neri at Birmingham. On the 22d June, 1852, he was tried in the court of queen's bench before the late Lord Campbell and a special jury for a libel on Dr. Achilli, a protestant convert from the Romish church, whom he had attacked in public lectures. Mr. Newman's libel was published in his "Lectures on the present position of Catholics in England," and he attempted to justify it in detail; but the jury gave a verdict against him, and he was fined £100, which, with the costs, were paid by a subscription raised among the members of his communion. In 1852 he was appointed rector of the new Roman catholic university at Dublin. The chief of Dr. Newman's numerous earlier writings have been already mentioned. In 1854 appeared his "Lectures on the History of the Turks;" and in 1859 his "Lectures and Essays on University Subjects."—F. E.

NEWPORT, George, a distinguished physiologist and entomologist, was born at Canterbury on July 4th, 1803. His father was a wheelwright. He gave his son an ordinary English education, and apprenticed him at the age of fourteen to his own business. Newport never liked the trade; but his father falling into pecuniary difficulties, he was obliged, after the expiration of his apprenticeship, to continue it. By working hard three or four days in the week, he contrived to give a portion of his time to the more congenial pursuits of literature, science, the study of antiquities, and especially of entomology. The Canterbury Philosophical and Literary Institution, of which he became a member in 1825, afforded him the means of study. In the first year of his membership he lectured at the Institution on mechanics, and in the following year he was appointed exhibiter of the museum, with a small salary. Before long he became acquainted with Mr. Weekes, a surgeon of Sandwich, who offered to take him as a pupil without premium, but with

no remuneration for his services; not even that of board and lodging. This offer Newport accepted, and although enduring great privations, fulfilled his engagement. He then came to London and obtained a nomination to University college, where the professors on learning his circumstances gave him gratuitous admission to their lectures. He passed the College of Surgeons and the Apothecaries' Hall in 1835. For the next few years he prosecuted the practice of his profession, at the same time devoting all his leisure to scientific pursuits. In the latter period of his life science almost entirely occupied his attention. In 1844 and 1845 he was elected president of the Entomological Society, of which he had been one of the first members. In 1846 he became F.R.S., and in the following year a fellow of the Linnæan Society. In the same year he received from her majesty a pension of £100 per annum, in consideration of his merits as a laborious and disinterested cultivator of science. He was the author of the article "Insecta" in the Cyclopædia of Anatomy and Physiology, and of numerous memoirs in the Philosophical Transactions, and the Transactions of the Linnæan and Entomological societies. His memoirs on the nervous system of Insecta and the higher Articulata, and his observations on the impregnation of the ovum in the Amphibia, are amongst the principal results of his labours. He twice received the royal medal from the Royal Society. He died of bronchitis on April 7th, 1854.—F. C. W.

NEWTON, Gilbert Stuart, R.A., was born at Halifax in Nova Scotia, in 1794, and was taught painting by his uncle, Gilbert Stuart, the portrait-painter, who had made a reputation in England as "American Stuart," and in 1807 had settled in Boston, United States. Newton came to England in 1818, then visited Italy, and afterwards entered as a student in the London royal academy. He commenced as a portrait-painter, but acquired his reputation by his small subject pictures, which are remarkable for their beautiful colouring and spirited execution. His masterpiece is "Captain Macheath," painted in 1825, which was purchased by the marquis of Lansdowne for five hundred guineas. In 1832 Newton revisited his native country and married there. He returned to London, and at the close of that year was elected a royal academician, having been four years an associate; but a picture of "Abelard in his Study," exhibited in 1833, was his last picture. He was afflicted with aberration of mind, and died at Chelsea, August 5th, 1835.—R. N. W.

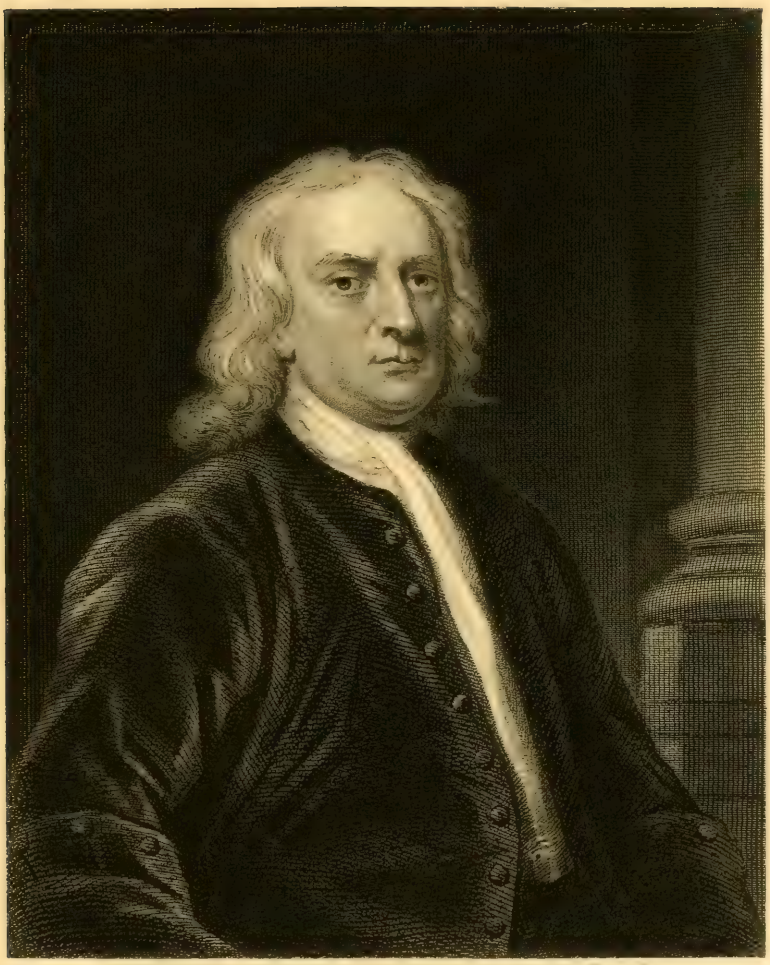
NEWTON, Sir Isaac, a distinguished mathematician and natural philosopher, was born in the manor house of Woolsthorpe, in the parish of Colsterworth, in Lincolnshire, on the 25th December, o.s., 1642, the same year in which Galileo died. His father, who bore the same name, owned and farmed the manor of Woolsthorpe, and died a few months after his marriage to Hannah Ayscough. Mrs. Newton gave premature birth to a sickly child, so small "that he might have been put into a quart mug." The infant, however, grew in size and strength, destined to acquire high intellectual powers, and attain a more than octogenarian age. The manor, worth about £30 per annum, had been in the family upwards of a hundred years, but in the possession of parties who did not know their descent. Sir Isaac in 1705 had reason to suppose from tradition that he was descended from John Newton of Westby in Lincolnshire, but it is certain that twenty years later he believed that he was descended from a family in East Lothian in Scotland. In 1645, when his mother was married to the Rev. Barnabas Smith, he was placed under her care, and sent to two little day schools at Skillington and Stoke. When twelve years of age he went to the public school at Grantham, taught by Mr. Stokes, and was boarded with Mr. Clark, an apothecary. For some time he occupied a low place in the school, but having quarreled with a boy, his superior in the class, he gained the physical mastery over him, and having successfully striven also to surpass him in scholarship, he finally rose to be the head of the school. After attaining this position our young scholar spent his leisure hours in all kinds of mechanical operations, constructing with rude tools wind-mills, water-clocks, sun-dials, and a carriage driven by the person who sat in it. But while flying paper kites, and frightening the country people with paper lanterns tied to their tails, he was occupied also with drawing and copying portraits, and to some extent with writing verses. After the death of the Rev. Mr. Smith in 1656 his mother returned to Woolsthorpe with her three children, Mary, Benjamin, and Hannah Smith. Her son Isaac, who had now reached his fifteenth year, was recalled from school with much of the instruction which Mr Stokes could supply, in order to assist in the management of the little farm; but though he performed many of the duties thus imposed upon him, marketing at Grantham with an old servant of the family, yet he devolved upon him the more important duties, and found it more agreeable to devour some favourite author at the road-side than to buy and sell in the market-place. When our young scholar was found ill qualified for the sober pursuits of the field, he was sent back to Grantham school, where he remained for nine months in diligent preparation for a university course. He accordingly went to Cambridge in June, 1661, and on the 5th of that month he was admitted subsizar at Trinity college, and matriculated sizar on the 8th of July, very ill prepared for the studies which he was about to pursue. Sanderson's Logic he had read before he left home; Kepler's Optics he perused at the desire of his tutor; and having purchased a book on astrology, with diagrams which puzzled him, he had recourse to Euclid's Elements to assist him in understanding them. Some of the propositions, however, appeared to him so self-evident, that he threw Euclid aside as "a trifling book," and devoted himself in the summer of 1663 to the study of Descartes' Geometry. In 1664, as he himself tells us, a little before Christmas, when he was senior sophister, he bought Schooten's Miscellanea and Descartes' Geometry, which he had read "clean over" half a year before. At the same time he borrowed Wallis' works, and in the winter of 1664–65 he copied those annotations out of Schooten and Wallis which exist in his "Common Place Book." At this time he discovered the method of infinite series, and in the summer of 1665, being forced from Cambridge by the plague, he computed the area of the hyperbola, at Boothby in Lincolnshire, to two and fifty figures by the same method. On the 28th April, 1664, he was elected to one of the vacant scholarships in Trinity college, and during the same year he had impaired his health by long-continued observations on the comet. In January, 1665, he took the degree of B.A. In May of the same year he discovered the method of fluxions, and in November he showed their application to the drawing of tangents, and "the finding the radius of curvity of any curve." It was probably in the autumn of this year (1665) that he was led to speculate on the force of gravity, and to consider that the same force by which an apple fell to the ground might extend to the moon and the other planets and keep them in their orbits. About the commencement of 1666 he procured a glass prism in order "to try therewith the phenomena of colours." On his return to Cambridge on the 1st October, 1667, he was elected minor-fellow, and on the 10th March, 1668, he took his degree of M.A., and stood twenty-third on the list of one hundred and forty-eight. While occupied with the subjects of fluxions and gravity he "applied himself to the grinding of optic glasses of other figures than spherical," with the view, no doubt, of correcting spherical aberration; but having found that "light is a heterogeneous mixture of differently refrangible rays" which could not be collected into one focus, he abandoned "his glass works" in order "to take reflections into consideration." The reappearance of the plague, however, and other causes, prevented him from doing anything for two years, but in the end of 1668 he made a reflecting telescope $6\frac{1}{2}$ inches long, with a speculum 6 inches in aperture, and a magnifying power of 38, which showed him Jupiter's four satellites and the crescent of Venus. In 1669 when Dr. Barrow resigned the Lucasian professorship of mathematics, Newton was appointed his successor, and from this time he began to communicate to the Royal Society an account of those splendid discoveries which excited such interest throughout the scientific world. A description of his reflecting telescope was the first of these communications. The telescope itself was sent to the society and shown to the king, and before a year had elapsed a fellow of Trinity college made a similar instrument of nearly the same size, which Newton considered better than his own. In consequence of this communication Newton was elected a fellow of the Royal Society on the 10th January, 1672. Although he had explained his grand discovery of the different refrangibility of the rays of light in his lectures between 1669 and 1671, it was not known to the members of the society. In a letter to their secretary dated 18th January, 1672, he offered to read an account of what "in his judgment, was the oddest, if not the most considerable detection which had hitherto been made in the operations of nature." This was the discovery that white light consisted of rays of different colours and different refrangibility, a discovery that involved him in controversies with Hook, Huygens, and several very inferior

persons, which so disturbed his tranquillity that he threatened to be no longer "a slave to philosophy," but "resolutely to bid adieu to it eternally except what he might do for his own private satisfaction, or leave to come out after him." Finding "mathematical speculation at least dry if not somewhat barren," Newton thought of studying law, and became a candidate for the law fellowship in February, 1673. Dr. Barrow, however, gave the appointment to his rival as being the senior candidate. In consequence, probably, of this disappointment, the Royal Society at his desire "excused him" from its weekly payments; and when his fellowship was about to expire the crown permitted him to hold the Lucasian chair with a fellowship, without the obligation of taking holy orders. On the 9th December, 1675, Newton communicated to the Royal Society "a theory of light and colours, containing partly an hypothesis," to explain the properties of light in his former papers, and also the colours of thin plates. This hypothesis was to such an extent a modification of Descartes and Hook's undulatory theory that after the reading of it Hook said "that the main of it was contained in his Micrographia," an assertion which led to a controversy between the two philosophers which had an amicable termination. In having published this hypothesis Newton is supposed by Dr. Young to have considered an ethereal medium as necessary for the production of light; but he himself distinctly states that his hypothesis was "not propounded to be believed;" "that light is neither ether nor its vibrating motion;" and that "an erroneous supposition" is involved in such a hypothesis. In prosecuting his researches respecting gravity he was led by the laws of Kepler to the great law that gravity decreased as the square of the distance; but not possessing an accurate measure of the earth's radius, he could not reconcile the force of gravity at the earth's surface with that which takes place at the distance of the moon. Having heard, however, of Picard's measure of the earth's diameter, he succeeded in 1684 in proving that the force of gravity at the earth's surface, four thousand miles from its centre, was about exactly equal to that which kept the moon in her orbit at the distance of two hundred and forty thousand miles from the earth, and consequently that all the primary planets were retained by the same force in their orbits round the sun, and all the secondary planets in their orbits round their primaries. These discoveries were described in a treatise, "De Motu Corporum," which he showed to Halley at Cambridge in 1684, and which was afterwards completed and communicated to the Royal Society early in 1685. This treatise is supposed to have been part of his Lucasian lectures. It was doubtless the germ of his great work entitled "Philosophiæ Naturalis Principia Mathematica," the first book of which was presented to the society on the 20th April, 1686; the second in March, 1687; the third on the 6th of April, 1687; and the work published at the expense of Dr. Halley about the middle of the same year. A recent edition, under the care of Roger Cotes, was published in 1713, and a third edition edited by Dr. Pemberton in 1726. We have already seen that Newton had invented the method of fluxions in 1665. In June, 1669, he communicated to Dr. Barrow his "Analysis per equationes numero terminorum infinitas," in which the method of fluxions is explained. The contents of this work had been circulated throughout Europe, and were therefore known to foreign mathematicians though the work itself was not published till 1711. The principle of the calculus was published in the "Principia" in 1687, and its algorithm in 1699 in the second volume of Wallis' works. The doctrine of fluxions (the calculus of differences) was discovered also by Leibnitz, and hence a controversy arose on the question of priority which agitated the mathematical world for nearly two centuries, and which can hardly be said to have terminated. The following is the verdict pronounced by Sir David Brewster in his Life of Newton:—

1. That Newton was the first inventor of the method of fluxions in 1666; that the method was incomplete in its notation, and that the fundamental principle of it was not published to the world till 1687.

2. That Leibnitz communicated to Newton in 1677 his Differential Calculus, with a complete system of notation, and that he published it in 1684.

While Newton was engaged in writing the second and third books of the "Principia," an arbitrary act of James II. called him into public notice. He was one of a deputation which the university sent to government to resist a mandamus from the crown for granting to a monk the degree of master of arts. Judge Jeffreys rebuked the deputation—"As most of you are divines," said he, "go away and sin no more lest a worse thing come unto you." "Under this rebuke," Sir David Brewster remarks, "and in front of such a judge, the most ferocious that ever sat upon the judgment-seat, stood the immortal author of the 'Principia,' who had risen from the invention of its problems to defend the religion which he professed and the university which he adorned. The mandate which he resisted—a diploma to a monk—was in one sense an abuse of trivial magnitude, unworthy of the intellectual sacrifice which it occasioned; but the spark is no measure of the conflagration which it kindles, and the arm of a Titan may be required to crush what the touch of an infant might have destroyed." Owing to the part which Newton took on this occasion he was chosen to represent the university in the house of commons, and he sat in parliament from January, 1689, till its dissolution in February, 1690. As Newton was not returned to the next parliament, his friends exerted themselves to procure for him the presidency of King's college, Cambridge; and when they failed in this attempt they applied in vain for the mastership of the Charter-house school. In the autumn of 1692 his health began to give way. For nearly a year he had suffered from loss of appetite and want of sleep, which produced a degree of nervous irritability which gave rise to a report that he had become insane. It has been proved, however, that this rumour was wholly groundless, as he composed at this period his four celebrated letters to Dr. Bentley, solved difficult problems, and carried on important chemical inquiries. Having completed the great researches which it had been the business of his life to carry on, he and his friends had expected some national recognition of his services to science Charles Montague, whom he had known as a fellow of Trinity college and as a colleague in the Convention parliament, had long been anxious to serve his friend. Having been appointed chancellor of the exchequer, and found it necessary to restore to its proper value the adulterated coin of the realm, he appointed Newton in 1695 warden of the mint, with a salary of £600 per annum. In 1699 he succeeded to the mastership of the same establishment, with a salary of from £1200 to £1500 a year. In the same year the French Academy of Sciences elected him one of their eight foreign associates. In studying the lunar theory he had occasion, between 1694 and 1696, to correspond with Flamsteed, the astronomer royal, for the purpose of obtaining the results of his lunar observations at Greenwich. Flamsteed gave his observations with some reluctance, and a misunderstanding took place which compromised the character of both. In 1703, when Newton was elected president of the Royal Society, he was anxious for the publication of the Greenwich observations; and having mentioned their importance to the prince-consort, the prince offered to be at the expense of reducing and publishing them. Articles of agreement were accordingly drawn up, and referees appointed. Flamsteed failed to fulfil his part of the contract, and a grave quarrel arose, in which he denounced Newton as his enemy. Mr. Baily, in his life of Flamsteed, having had access only to the documents left by the astronomer, has represented Newton as having not only acted unjustly in the matter, but given way to "sudden ebullitions of temper, and apparent perversity of conduct." Sir David Brewster, however, having obtained a true copy of the articles of agreement, and other documents not known to Mr. Baily, has placed this question in its true light—a light much less favourable to Flamsteed than to Newton. While this controversy was going on, Newton received the honour of knighthood on the 16th April, 1705, when the queen with the prince-consort was passing through Cambridge to her residence at Newmarket. The court was held in Trinity lodge; and the royal guests were entertained at a dinner of so sumptuous a character that the university was obliged to borrow £500 to pay the expense of it. On the death of Queen Anne in 1714, and the accession of George I., Charles Montague was created Earl of Halifax, and appointed first lord of the treasury. From his intimacy with Newton he became acquainted with his niece, Catherine Barton, a lady of wit and beauty; and such was his admiration of her that he bequeathed to her the rangership and lodge of Bushy park, with £5000 and an annuity of £200, purchased in Sir Isaac Newton's name. Though reckoned a woman of strict honour and virtue, this legacy gave rise to unmerited suspicions, which had no existence during the life of Halifax, and we regret to say that attempts have been recently made to give a colour to the transaction equally



unfavourable to Newton and Miss Barton. In 1717, two years after the death of Halifax, Miss Barton married John Conduit, M.P., of Cranbury, who succeeded Newton as master of the mint. Her only daughter, Catherine Conduit, married Lord Lymington, from whom the noble family of Portsmouth are descended. At the court of George I. Sir Isaac was a great favourite. The princess of Wales, afterwards queen-consort of George II., and a correspondent of Leibnitz, delighted in his conversation, and we regret to say that the German philosopher took advantage of his position to address to the princess very grave charges against Newton and Locke. When the king heard of them he requested Newton to defend himself. Dr. Clarke undertook the task; and the controversy, which was carried on through the princess, was put an end to by the death of Leibnitz in 1716, after Dr. Clarke had returned his fifth answer to the fifth paper of Leibnitz. In conversing with the princess on the education of the royal family, Sir Isaac mentioned a new system of chronology which he had composed at Cambridge, and at her desire he drew up an account of it for her private use. The Abbé Conti having been permitted to take a copy of it, published it in Paris without the leave of the author, and with notes by Freret controverting some of its leading results. Sir Isaac replied to Freret, and was thus led to compose his "Chronology of Ancient Kingdoms," &c., which was published in 1728, after his death. In 1722, when Sir Isaac had entered his eightieth year, he was attacked with incontinence of urine, from which he slowly recovered. In 1724 the complaint returned, accompanied with stone; and after enjoying a few months of health he was seized in January, 1725, with a violent cough and inflammation of the lungs. A fit of the gout which supervened restored him to such a degree of health that he presided at the Royal Society on the 2nd March, 1726. The fatigue, however, which he underwent on this occasion brought on a painful illness, which turned out to be stone in the bladder. Under its severe paroxysms he never uttered a cry, preserving his usual cheerfulness and his faculties entire till within two days of his death. On the 18th March he became insensible, and expired at Kensington without pain on the morning of the 20th March, 1726, in the eighty-fifth year of his age. His body was removed to London on the 28th, and lay in state in the Jerusalem chamber, from which it was conveyed to Westminster abbey, and buried near the entrance to the choir on the left hand, where a monument was erected by his relatives in 1831. In 1831 a medal was struck in honour of him at the mint; and on the 4th February, 1755, a magnificent full-length statue of him in marble, by Roubilliac, was erected in the ante-chapel of Trinity college, at the expense of Dr. Robert Smith, professor of astronomy and experimental philosophy. In 1858 a colossal statue of him in bronze, by Mr. Theed, was erected by public subscription on St. Peter's hill, Grantham. The figure, in the act of lecturing, is twelve feet high, and weighs upwards of two tons, half of which in the shape of old cannon was contributed by government. The pedestal is fourteen feet high; and the statue looks down upon the road along which Sir Isaac must have walked on his way to school. This noble monument was inaugurated by Lord Brougham on the 21st September, 1858, in an eloquent oration which was translated into French. The personal estate of Sir Isaac Newton, worth about £32,000, was divided among his four nephews and four nieces of the half-blood, the grandchildren of his mother by the Rev. Mr. Smith. The family estates went to the heir-at-law, John Newton, who sold them in 1732 to Edmund Turnor, Esq. of Stoke Rocheford. The principal works of Sir Isaac Newton are his "Principia Philosophiæ Naturalis Mathematica;" his "Geometrica Analytica;" his "Treatise on Optics," published in 1705; his "Lectiones Opticæ," published after his death, and other works, which were collected by Bishop Horsley and published in five volumes 4to, under the title of Newtoni Opera quæ extant omnia; Lond., 1779 and 1782. This collection contains also his literary and theological works, namely, his "Chronology;" his "Observations on the Prophecies of Holy Writ, viz., Daniel and the Apocalypse," and his historical account of two notable corruptions of scripture. For more ample information respecting Sir Isaac Newton, see Sir David Brewster's *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton*, second edition, in 2 vols.; Edinburgh, 1860.—D. B.

NEWTON, JOHN, an English mathematician, was born at Oundle in Northamptonshire in 1622, and died at Ross in Herefordshire on the 25th of December, 1678. He was rector of Ross, and one of the chaplains of King Charles II. He wrote a voluminous collection of treatises on various branches of mathematics, of high authority in their day.—W. J. M. R.

NEWTON, JOHN, the well-known divine and writer on spiritual experience, was born in London, 24th July, 1722, O.S. His father was master of a ship in the Mediterranean trade, and his pious mother instilled religious truth into his youthful mind with great assiduity and tenderness. She died, indeed, when her only child was seven years of age; but the germs implanted by her, though they long lay dormant, produced abundant fruit in subsequent years. The youth was at school only two years between his eighth and his tenth years, but he had made considerable progress under maternal tuition. In his eleventh year he went on board his father's ship, and made five successive voyages to the Mediterranean. Having made a voyage to Venice afterwards as a common seaman, on his return he was impressed on board the *Harwich* at the Nore, and, by his father's influence, was rated as a midshipman. Here began, as himself says, "my awfully mad career," and he became "a medley of religion, philosophy, and indolence." While the ship lay at Plymouth he deserted, but was caught, flogged, and degraded. He was discharged at Madeira, and entered another ship bound for Sierra Leone. He remained on the coast of Africa for some time, and so vile had he become that even the negroes shunned him. The trader with whom he lived so starved and abused him, that it is a wonder that he survived the treatment. He changed his residence, but was still a swearing profligate—"the white man had grown black." The dangers and deliverances of his return voyage tended, however, to sober him, and to produce serious reflections. In 1748 he sailed in a slaver for the west coast of Africa; and on his coming back he married a young lady in Kent, to whom he had been romantically attached for years, and for whom as his wife his love had ever a fresh glow and tenderness. Rising at length to own a vessel himself, he made several voyages in the slave-trade, though he was now relishing the classics, and religious convictions were growing upon him. Relinquishing this nefarious traffic in human flesh, he became in 1755 tide-surveyor of the port of Liverpool. After being about three years in that situation he turned his thoughts to the ministry; and having made some preparations both in classics and theology, he applied in 1758 for ordination to Dr. Gilbert, archbishop of York, but was pointedly refused. He then applied himself to evangelical labours in Liverpool, and had some thoughts of becoming a dissenter. In 1764 the curacy of Olney being proposed to him he was ordained deacon at Buckden by Dr. Green, bishop of Lincoln, Lord Dartmouth having strongly recommended the unacademic and abnormal candidate. In this curacy Newton laboured sixteen years, and out of his intimacy with the poet Cowper, residing in the neighbourhood, sprung that remarkable volume of sacred poetry the Olney Hymns. Newton's evangelical influence on Scott, the well-known commentator, was also signally exercised during his residence at Olney. Mr. Thornton of London supplied the good curate with money for charities, giving him in all about £3000. The same gentleman presented him in 1779 to the rectory of the united parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, in Lombard Street, London. In this wider sphere Newton laboured with growing acceptance and usefulness to the close of his life. His mental powers began to be impaired some years before his death, which took place on the 21st December, 1807, in the eighty-fifth year of his age. John Newton's principal works are his Sermons and Letters, which breathe a devout and heavenly spirit. As if to show his fitness for the sacred office, he had published a volume of sermons in Liverpool before he took orders. He specially excelled in clear statements of the great truths of the gospel, and in minute delineations of christian experience. His conversation was ever of a hallowed and heavenly tone—his motive being, in the spirit of his Master, to "commend" that Master to all with whom he came into contact. In his own marvellous change he felt the might of divine grace, and never ceased extolling its power and patience. His career was one of single-hearted benevolence, the rule of his life being thus expressed by himself, "If as I go home a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel I have done something." His various works have been often reprinted, especially his "Cardiphonia;" and his Life, which was often told by himself, was written by Richard Cecil.—J. E.

NEWTON, RICHARD, was born in 1676 at Yardley Chase,

Bucks, and studied at Christ church, Oxford, of which college he became tutor. In 1710 he was principal of Hart hall. He was tutor to the duke of Newcastle, and to Mr. Pelham, for whom he is said to have sometimes written the king's speeches. He obtained a charter for Hart hall as a perpetual college in 1740, and in 1752 was made canon of Christ church. He died April 21, 1753. He edited Theophrastus (published 1754), but published nothing of importance.—B. H. C.

NEWTON, Thomas, an eminent English writer of Latin poetry, was a native of Butley in Cheshire. He was educated at Queen's college, Cambridge, and became both a schoolmaster and physician at Macclesfield. He is also said to have been in holy orders, and to have held the benefice of Little Ilford in Essex, where he kept a school and resided until his death, which took place in 1607. He translated the Thebais of Seneca, and published all the other pieces of the same writer as translated by Heywood, Nevile, and others. A list of his fugitive pieces will be found in Ritson's Catalogue of English poets.—R. H.

NEWTON, Thomas, prelate, was born at Lichfield on the 1st of January, 1704, and had his earliest education in Lichfield and Westminster schools, from which he passed to Trinity college, Cambridge, where he became a fellow. Having entered into orders, he was appointed reader and afternoon preacher at Grosvenor chapel, South Audley Street, London. He was a diligent hunter of preferment and succeeded well in the chase. Mr. Pulteney, when Lord Bath, made him his chaplain, and in 1744 gave him the rectory of St. Mary-le-Bow, Cheapside. In 1756 he was made a royal chaplain; in 1757 a prebendary of Westminster; in 1758 dean of St. Paul's; and in 1761 he was promoted to the bishopric of Bristol, which see he continued to occupy for twenty-one years. He died in 1782. He was a diligent editor of Milton. His edition of Paradise Lost with notes of various authors came out in two vols., 4to, in 1749; and a corresponding edition of Paradise Regained and the smaller poems, in one vol. in 1752. But the work by which he is best known is his "Dissertations on the Prophecies," which appeared in 1754, and has been very useful in the service of christian truth. He left also his autobiography to the world, upon which it has been remarked that if he had withheld it, his character would probably have stood higher than it does, for he gives his history as that of a preferment hunter, and of a literary rather than a religious man.—P. L.

NEY, Michael, a celebrated warrior, was born at Sarre-Louis on the river Sarre, which flows into the Moselle, on the 10th January, 1769. He was the son of a soldier, who had fought with distinction at the battle of Rosbach. The future marshal received a better education than most of Napoleon's marshals. After having been for a time in a notary's office, he held a situation in the mines. Peaceful employment, however, was not well adapted to his martial temper; and spite of the energetic opposition of his parents, he enlisted at the age of eighteen in a regiment of hussars. His promotion was not at first rapid; but having by his brilliant exploits attracted the notice of Kleber, he was in 1794 appointed adjutant-general. Having been wounded by a musket shot in one of those combats in which he was always the foremost and fiercest, he retired for a time to his native Lorraine. Returning to serve under Kleber, he was by Kleber's influence created brigadier-general, a rank which he was at first, from modesty, inclined to refuse. He contributed to the victory of the French at the battle of Neuwied; but flung from his horse, and rolling down a ravine, he fell into the hands of the enemy. An exchange of prisoners soon restored him to that army of which he was alike a stay and an ornament. His services under Massena were of the most eminent and important kind. Repeatedly and dangerously wounded, he had again and again to withdraw from the scenes where his presence to the soldier was so inspiring. In the spring of 1800 Ney, scarcely convalescent, joined the army of the Rhine. As active and prompt as he was bold, Ney had his full share in the crowning triumph of the French at Hohenlinden. Peace brought Ney to Paris, where Napoleon heaped on him all the honours in his power, and all the flatteries he could invent. Bonaparte and Josephine arranged an advantageous marriage for Ney with a young lady called Auguié, the boarding-school companion and intimate friend of Hortense Beauharnais. The marriage took place early in the summer of 1802. Sent as a plenipotentiary to Switzerland, Ney displayed much adroitness and vigour, and was exceedingly successful in difficult circumstances. He was recalled to assume a high command in the army of Boulogne, which menaced England. One of Napoleon's earliest acts on mounting the imperial throne, was to name Ney a marshal. In the glorious campaigns of Napoleon which led to the peace of Tilsit in 1807, Ney was, as ever, intrepid and indefatigable. For his terrible onslaught on Elchingen, so fruitful in results, he was created Duke of Elchingen, receiving from the emperor six hundred thousand francs to support his new dignity. If the battle of Eylau, though one of the bloodiest of Napoleon's battles, was also one of the least decisive, it was not the fault of Ney, who flashed along from point to point, a miracle of valour. At Friedland Marshal Ney was saluted as the "Bravest of the brave," and as such he has ever since been famous throughout the world. Spain was the next theatre on which Ney appeared. But it was the awful Russian campaign which was destined to render Ney immortal. If mighty when the vast army rolled on to conquest, he was far mightier in the unparalleled reverses which befel it. In the most tragical retreat which history records, Ney seemed able, by the mere glance of his eye and the mere wave of his sword, to save from full and final destruction the vanquished French. He was now prince of Moskowa, for such he had been created by Napoleon the very evening of the day on which the battle of Moskowa had been fought—a battle which strewed the field with thirty thousand dead. In the despairing contest of Napoleon in Germany and France with the allies, there was no figure more conspicuous than Ney's, except Napoleon's own. But Napoleon's magnificent strategy was unavailing: the game had been played out. Napoleon abdicated, Ney and others approving. Louis XVIII. gave Ney numerous marks of his respect and trust; but the extreme royalists slighted him, and he retired to his country seat in anger and disgust. When Napoleon landed from Elba, Ney, after a moment's hesitation, joined him. In the brief campaign which followed, he achieved all that it was possible for skill and valour to achieve. At Waterloo he combated with the madness of a man who had ceased to hope alike for himself, for Napoleon, and for France; had five horses killed under him; and, covered with blood, he was torn from the midst of the slain. The Bourbonists deemed and declared Ney a traitor, who, however, relying on an article in the capitulation of Paris proclaiming a general amnesty, did not seek to escape as advised by his friends and family. He was apprehended, dragged to Paris, and rudely treated in prison. A large majority of the chamber of peers condemned him to death. With his wife and family he had a farewell interview, and the "bravest of the brave" broke into tears. Early on the morning of the 7th December, 1815, he fell, pierced by many balls, in the garden of the Luxembourg. He died with a sublime calm, uttering with his last breath his love for France. If the execution of Ney was an act of justice, it was still more an act of vengeance, while it was one of the most signal blunders which the Bourbonist bigots committed. Ney was an honest and patriotic man, and erred only where it was difficult for the most upright not to err. He left four sons, most of whom have displayed remarkable and diversified ability. His granddaughter married the Count De Persigny. The name of Ney is one of the most popular in all nations—one of those the most warmly cherished in France.—W. M–l.

NIBBY, Antonio, an Italian antiquary, born at Rome in 1792; died 29th December, 1839. He early distinguished himself as a Greek scholar, and in his seventeenth year originated a Greek academy, the Hellenica or Tiberina, as it was afterwards called. In 1820 he was appointed professor of archæology in the university of Rome. He published a number of valuable works on antiquarian subjects, amongst which we mention—"Le mure di Roma disegnate da W. Gell;" Hand-books of Archæology and of Roman Antiquities; translation of Pausanias; and an edition of the Roma Antica by Nardini.—K. E.

NICANDER, a Greek poet, was a native of Claros in Ionia, and flourished in the second century before Christ. Of his numerous works two hexameter poems are alone extant—one, termed "Theriaca," upon noxious reptiles and the cures for their bites—the other, termed "Alexipharmaca," on poisons and their antidotes. They are of a pedantic and antiquarian cast, having little poetic merit. Two of Nicander's lost works, his "Georgics," and his poem on bees, were imitated by Virgil in his Georgics. There are also two passages, if not more, in the "Theriaca" which have been closely followed by Virgil. Nicander is praised by Cicero and other ancient authorities.—G.

NICANDER, Carl August, one of the ablest poets of Sweden, was born at Strenguäs, on the 20th March, 1799. He received his education at the university of Upsala. It was in 1820 that he first came before the public as an author; and not long afterwards by his powerful tragedy "Runesvärdet" (the Runic Sword) he succeeded in gaining a foremost place among the younger poets of his native country. A subsequent work named "Runor" (the Runes), fully sustained his already high reputation; nor was that reputation diminished by "Enzio," published in 1825, and the "Death of Tasso," for which he obtained a prize medal from the Swedish Academy. In 1827 he went abroad and visited Italy. An interesting account of his tour afterwards appeared under the title of "Memories of the South." Nicander died on the 7th February, 1839. He was in all senses of the expression a true poet. His productions are rich in the essential requirements of the lyric muse, and both as regards form and matter deserve the highest praise.—J. J.

NICCOLI, Niccolò, a very eminent reviver of learning, born in Florence in 1364, his father being a merchant; died 23rd January, 1437. He made an enormous number of transcripts, still extant, from old MSS.; was active in discovering ancient authors and collecting works of antiquity; and took the chief part in getting Filelfo and other learned men settled in Florence. He was the first man in modern Europe who founded a public library, having bequeathed to his native city his collection of eight hundred MSS. Cosmo de' Medici carried out this bequest by paying off Niccoli's debts, and placed the collection in the convent of St. Mark, where it formed the commencement of the Biblioteca Marciana. Niccoli, learned in Greek, Latin, history, cosmography, and biblical study, was liberal in assisting others with his materials, and is credited by his eulogists with numerous moral and social virtues. It appears, however, that he was unreserved in criticism and censure, and he had violent enemies who have left a very different picture of his character. A short treatise on Latin spelling is the only work ascribed to him.—W. M. R.

NICCOLINI, Giovanni Battista, dramatic poet, and perpetual secretary of the Florentine Academy of Fine Arts; born at the Baths of San Giuliano, a village near Pisa, 31st October, 1783; died in Florence, 20th September, 1861. His family, though poor, cared for his education; his mother, Settimia da Filicaja, claimed descent from the poet of the same name. Having quitted the university of Pisa, Niccolini in 1807 became attached to the Florentine Academy of Fine Arts, as librarian and professor of history and mythology. After the re-establishment of the grand ducal government, he found favour with Ferdinando III., and was constituted palace librarian; but shortly resumed his more independent though similar functions in the academy, and no sooner did an inheritance place him above the reach of want, than he gave himself entirely to literary composition, and produced in succession those numerous dramas which have made his name famous in Italy and throughout Europe. One of his earliest tragedies, "Nabucco," has a political significance; the dramatis personæ representing Napoleon I., Pius VII., Mme. Lætitia, Maria Louisa, &c. Amongst his most renowned works are "Antonio Foscarini;" "Giovanni da Procida;" "Arnaldo da Brescia," with its fierce love of liberty, not included in the "Œuvres Complètes," published by Lemonnier in 1847; and "Filippo Strozzi," popular in Tuscany before its appearance there was permitted either in print or on the stage. In his latter years Niccolini was engaged on an important prose work, the history of the house of Hapsburg, often announced as on the eve of publication, yet still unpublished when death overtook its aged author. A grand public funeral and a tomb in Santa Croce closed his career; but though his end had come not unblessed by ecclesiastical rites, two priests alone mingled with the train of military and civic functionaries who paid the last honours to Niccolini; and when the friars of Santa Croce had concluded a brief service for the dead, his funeral oration was pronounced by Professor Vannucci, his own personal friend and a man of established literary reputation.—C. G. R.

NICCOLO DI PISA. See Pisani.

NICEPHORUS: the name of three Eastern emperors:—

Nicephorus I., who succeeded to the purple on the dethronement of the infamous Irene in 802, bore a character stained with repulsive vices. In his reign commenced the first great reverses of the Eastern empire. Unsuccessful in war, he was compelled to see his provinces invaded and laid waste. Heraclea on the Euxine was destroyed by the Arabs, who also took Cyprus, devastated Rhodes, and compelled Nicephorus to pay tribute, 807. In such circumstances it was virtually a relief when, four years afterwards, his army was utterly exterminated by the Bulgarians, and he himself, who commanded in person, was slain. His death was no loss to the empire.

Nicephorus II. (Phocas), who succeeded Romanus II. in 963, united, we are told, in the popular opinion the characters of a hero and a saint. To the latter appellation his claims were sufficiently doubtful; but his military prowess was unquestioned. In the preceding reign he had recovered Candia from the Arabs; and after his accession, which he owed to his marrying the late emperor's widow, he conquered Cyprus, Cilicia, and Antioch. His career, however, was cut short by the conspiracy of the celebrated John Zimisces, who assassinated Nicephorus in 969.

Nicephorus III. (Botoniates), an ambitious and successful general, who was raised by the army to imperial dignity in 1078. Wearied of a ruler who had abandoned the cares of government to an incapable and unworthy minister, the troops deposed Michael VII., and proclaimed Botoniates in his stead. But the period of his rule was brief. By another of the sudden revolutions so common in those troublous times, Alexius Comnenus, afterwards Alexius I., made himself master of Constantinople, and Nicephorus had to exchange the throne for a monastery. This occurred in 1081.—J. J.

NICEPHORUS, Patriarch of Constantinople, was born about 758. His father Theodorus was secretary of state to Constantine Copronymus; and for his attachment to images in worship was imprisoned, deposed, and exiled. Nicephorus received his father's office. At the second Nicene synod, 787, he defended images, and his party became dominant. Displeased with the intrigues of court, he withdrew to a convent of the Thracian Bosphorus; whence he was called in 806 to the patriarchate, on the death of Tarasius. According to custom he addressed a letter of salutation to Leo III. bishop of Rome, 811. In 814 he opposed the emperor Leo Armenius, when the latter issued an edict against images. Nicephorus continued inflexible in his attachment to images, notwithstanding entreaties and threats on the part of the emperor; while he tried in vain to induce the latter to alter his proceedings. In 815 he was deposed, and chose for his residence the convent of St. Theodore which he had himself founded; where he died on the 2nd June, 828. His life was written by Ignatius in part, and continued by Theophanes. As a writer he has been much praised. He is one of the best Byzantine historians, showing comprehensive knowledge, historical and doctrinal. His style is good, and his language well-chosen, without pomposity or affectation. But his judgment was greatly obscured by his love of images. In this and other respects he was dependent on tradition. His works are—"Breviarium historicum," reaching from the death of the Emperor Mauricius to the marriage of Leo IV. with Irene, *i.e.* 602–770; "Chronologia compendiaria tripartita," from the commencement of human history to the time of the writer himself; "Antirrhetici libri adversus Mammonam et Iconomachos;" "Stichometria librorum sacrorum;" "Confessio fidei ad Leonem III.;" "Canones ecclesiastici, xvii.;" "Fragmentum de sex synodis," &c. These and other works have been printed at different times, but some are still in MS., and no complete edition has ever been published; neither that of Combefis nor that of Bandurius having been given to the world, though promised.—S. D.

NICEPHORUS BLEMMIDAS, presbyter, belonging to the first half of the thirteenth century. He erected a church at his own cost at Nicæa, of which he was presbyter; and appears to have lived a good and exemplary life. Theodore Lascaris, the emperor, offered him the patriarchate of Constantinople, which he declined. The years of his birth and death are alike unknown. Various treatises which he wrote have been published; but many more are in MS. The subject which occupied most of his thoughts seems to have been the procession of the Holy Ghost, which was agitated between the Greeks and Latins in his day. In his "Opusculum de processione Spiritus Sancti," &c., he advocates the view of the Latins; but in "De processione Spiritus Sancti, libri ii.," he adopts the Greek opinion.—S. D.

NICEPHORUS CALLISTUS, a Greek ecclesiastical writer, was born towards the close of the thirteenth, and died about the middle of the fourteenth century. His principal work is his ecclesiastical history, in twenty-three books, of which but eighteen are extant. These embrace the period from Christ to the death of Phocas, 610. Summaries or *argumenta* of the remaining

five exist; whence we learn that the history was continued to the death of Leo Philosophus, 911. The work is a compilation; but the style, which has always been admired, shows a power and mastery over the materials seldom equalled. The author's judgment, however, was weak, and his credulity excessive. The best edition is that of Fronto Ducæus, 1630, two vols. fol., Paris, in Greek and Latin.—S. D.

NICEPHORUS GREGORAS. See GREGORAS NICEPHORUS.

NICERATUS, a Greek medical writer, one of the followers of Asclepiades of Bithynia, is supposed to have lived in the latter half of the first century B.C. He wrote on materia medica, and is quoted by Asclepiades Pharmacion, Galen, and Pliny. He is also mentioned by Dioscorides. According to Cælius Aurelianus he wrote a work on catalepsy.—F. C. W.

NICERON, JEAN PIERRE, an industrious and useful French compiler, was born at Paris in 1685. At nineteen he took the vows and entered the society of the Barnabites. After teaching successfully in several provincial colleges, as professor of rhetoric, philosophy, the classics, &c., acquiring the while a knowledge of the languages of modern Europe, he was recalled by his superiors to Paris as the place where he could best prosecute his studies. After having spent more than eighteen years on the biographical compilation by which alone he is remembered, he died at Paris in July, 1738. Niceron was a good English scholar, then a rare accomplishment in France, and published several translations from the English. His chief work, however, already referred to, is his series of literary biographies—"Mémoires pour servir à l'histoire des hommes illustres de la république des lettres, avec un catalogue raisonné de leurs ouvrages," published between 1727 and 1745 at Paris, in 43 vols., of which thirty-nine had appeared at Niceron's death. There is no arrangement in the work, either chronological or alphabetical, and the merit of the sketches is very unequal. But for the lives of the older French authors, Niceron is indispensable, and subsequent efforts have added little to his work. There is a biographical notice of himself in vol. xl. of the Memoires.—F. E.

NICETAS, a physician of Constantinople, is only known by a collection of surgical works, of which three MS. copies are in existence, one at Florence and two at Paris. He is believed to have lived in the reign of Isaac Comnenus, about the middle of the eleventh century. Part of his writings was published at Florence in 1754, under the title "Græcorum Chirurgici Libri."—G.

NICETAS ACOMINATUS, surnamed CHONIATES, a Byzantine historian, was born about 1150, and filled some important offices of state under the emperor Isaac II. He was present at the capture of Constantinople by the Latins in 1204, after which he escaped to Nicæa, where he wrote his history, and where he died about 1216. The Byzantine history of Nicetas extends from 1118–1206, and is considered a valuable source of information for the period to which it relates.—G.

NICHOL, JOHN PRINGLE, a distinguished British astronomer, philosopher, and man of letters, was born at Brechin in Scotland, in 1804, and died at Rothesay in 1859. He was the eldest of a numerous family, and was educated at the grammar-school of Brechin, and at the university of King's college, Aberdeen, at both of which places he distinguished himself highly, and gave promise of his future eminence, especially in mathematical and physical science. His studies at the university were interrupted for a short time while he held, at the early age of seventeen, the office of teacher of the parish school of Dun; but he soon returned, completed his course of theology, became a licentiate of the Church of Scotland, and preached several sermons. After having been successively head master of the grammar-school of Hawick, and editor of a liberal newspaper in Cupar-Fife, he received, about 1824, the appointment of rector of the Montrose academy, which he resigned, owing to ill health, about 1833, and occupied himself for a time in literary pursuits, and in the delivery of lectures on astronomy. In the art of delivering lectures on science to a mixed audience, he possessed a skill that has seldom been equalled, owing to a rare combination of qualities; for to an extraordinary command of language, and power of eloquent description and clear explanation, he joined profound and accurate knowledge; so that his lectures were instructive without being pedantic, and popular without being superficial; while, at the same time, they were pervaded by a poetic enthusiasm which rendered them irresistibly attractive. About 1835 he was appointed professor of astronomy in the university of Glasgow, which appointment he held until his death. His first separate work was a book which has since become celebrated—the "Architecture of the Heavens:" it is distinguished by the qualities which have already been described as characterizing his lectures. It was first published in 1836, and ran through seven editions, the latest of which appeared in 1845. It was followed by a series of astronomical works of the same kind—the "Solar System" (afterwards enlarged and altered under the name of the "Planetary System"); and the "Stellar Heavens." He was the author also of an important introductory essay prefixed to a translation of Willm's Education of the People, in 1847; and of a long series of miscellaneous writings on scientific, literary, philosophical, and political subjects, which, if collected, would fill several volumes. His latest work was the "Dictionary of the Physical Sciences," a book which is almost unparalleled for the extent and accuracy of the information that it contains in a small bulk, but which has hitherto failed to meet with the success that it deserves; the second edition was not completed until after the death of the author. Although he had been led by circumstances to devote himself to the diffusion of knowledge rather than to original research, his mind wanted no qualifications for the latter pursuit. Those who knew him best were most disposed to wonder at the variety of his mental activity. He was, as a metaphysician and politician, both speculative and eminently practical; and if he seemed to be less original than he was, it was because he knew so much, and did not care to do again what had been done before. His personal character was frank, genial, and generous, and secured him the warm regard of all who knew him. He was twice married, in 1831 and in 1853; and by his first marriage he left a son and a daughter. The former, already a distinguished scholar and man of letters, is John Nichol, Esq., professor of English literature in the university of Glasgow.—W. J. M. R.

NICHOLAS (PAULOWITCH), Emperor of Russia, was born at St. Petersburg on the 7th of July, 1796, and was the third son of the Emperor Paul by his second wife, Mary of Wirtemberg. His mother superintended his education, which was conducted by General De Lamsdorf with the assistance of the Countess de Lieven, the philologist Adelung, and the councillor Stork. His favourite studies were music, mathematics, and military architecture. He even paid some attention to theology and political economy, and became as familiar with the French and German languages as with his own native tongue. His instructors, however, formed no high estimate of his abilities at this period. He was taciturn, melancholy, and often absorbed in trifles. He was only five years of age when the murder of his father made him an orphan, and conferred a crown on his brother Alexander. He was too young to assist in the defence of Russia when the French invasion took place, though he was old enough to be an observant spectator of the enthusiastic devotion exhibited by the people in the cause of their country. On the restoration of peace in 1814 the young prince left Russia to travel, and visited the principal battle-fields of Europe. In the year 1816 he arrived in England, where he received a cordial welcome. In the year 1825 his eldest brother Alexander died at Taganrog in the Crimea, and it seemed to be taken for granted that the Grand-duke Constantine, the next heir, who was then at Warsaw, would ascend the throne. Nicholas himself hastened to take the oath of fidelity to his brother. But the danger which would have arisen to the welfare of the country and the peace of Europe from the accession of this brutal barbarian, had been foreseen and averted by Alexander, and the rest of the imperial family. Constantine had been induced to resign his claims to the crown by a formal deed executed in 1822, and the senate on opening the will of the deceased monarch found that it nominated the Grand-duke Nicholas as his successor in the empire. This event was announced by a proclamation issued on the 23d of December. But the republicans and the old Russian party seized this departure from the regular order of succession as a pretext for insurrection, and a considerable body of the troops combined with the populace of the capital, and took up arms against the new emperor. The moment was one of imminent peril, but Nicholas was equal to the emergency. He first repaired with his wife to the chapel of the palace, and joined in prayer with her for their safety and success. Then placing himself at the head of the guards who still remained loyal, he rode out and confronted the insurgents. Standing before them with haughty bearing, he cried in a firm voice—"Return to your ranks—obey—down upon your knees!" The energy of his voice, his calm and intrepid countenance, and

the instinctive veneration of the Sclavonic race for their sovereign, prevailed; most of the soldiers kneeled before their master, and grounded their arms in token of submission. Wherever resistance was made, the artillery played upon the gathering crowds, and the fire of musketry completed the work of destruction. Executions, confiscations, imprisonments, and exile to Siberia followed, and were inflicted with merciless severity. Nicholas thus found himself the sole and absolute master of the gigantic Russian empire, and set himself with iron resolution to carry out the hereditary policy, home and foreign, of his family. "Despotism," he said, "is the very essence of my government, and it suits the genius of the land." Federal institutions he detested; a representative monarchy, he said, "is the government of falsehood, fraud, and corruption, and rather than adopt it I would fall back to the borders of China." It must be admitted that he played his part with great energy and distinction, and the events of his reign bear testimony to his grasping ambition and untiring activity. Scarcely had Nicholas ascended the throne when he made war upon Persia. Hostilities continued till 1828, when the shah was obliged to sue for peace, which was only granted him on condition of his ceding two fine provinces to Russia, and binding himself to pay twenty millions of silver roubles towards the expenses of the war. A few months later the czar declared war against Turkey. Although the Turks covered themselves with glory by their defence of Silistria and Varna, the Russians were victorious both in Europe and Asia, crossed the Balkan, captured many important fortresses, and compelled the Sublime Porte to conclude the celebrated treaty of Adrianople (14th September, 1829), by which the southern portions of the czar's empire were considerably advanced, large provinces in Asia added to his overgrown states, and the payment of eleven millions and a half of Dutch ducats promised to indemnify him for the expenses of the contest. The Caucasus was included in the territory ceded to Russia by this treaty; and as the independent tribes who inhabited this mountainous region refused to acknowledge the supremacy of Russia, Nicholas, after an ineffectual attempt to gain over the chiefs by bribes, decorations, and pensions, at length had recourse to arms. The struggle thus commenced continued during the remainder of his life at an enormous waste of men and money, and with little honour to the Russian arms. In November, 1830, the Polish insurrection broke out; but as England and France remained neutral, and Austria and Prussia aided the czar, the Poles after a heroic resistance were completely crushed. The most cruel vengeance was inflicted upon the vanquished, and an iron despotism was substituted for the semblance of constitutional government which previously had been permitted to exist. The French revolution of 1830 gave a new direction to the policy of Nicholas, and induced him for some years to direct his energies rather against the free governments of the West than the tottering empires of the East. He drew closer his ties of alliance with Austria and Prussia, and contrived to make these states act for many years as his vassals, and the mere tools of his policy. He steadfastly refused to acknowledge the sovereignty of Louis Philippe, and lost no opportunity of heaping contumely upon the government of that monarch. He stood aloof from the revolution in Germany in 1848, and contented himself with watching its progress; but he readily responded to the call of Austria for aid in 1849, and sent a powerful army which turned the scale against the Hungarians, who had repeatedly and ignominiously defeated their oppressors and driven them out of the country. He united with Austria in demanding from the sultan the surrender of Kossuth and the Hungarian leaders who had taken refuge in his dominions, and attempted to coerce him into compliance; but the appearance of a British fleet in the Dardanelles compelled him to lower his tone and to abandon his disgraceful demand. Meanwhile the designs of the czar on the Turkish dominions had been stealthily but steadily pursued, and treaty after treaty had been concluded with the sultan, by which additional influence over the decaying empire had been secured to its rapacious and unprincipled neighbour. At length, in 1853, Nicholas thought that the time had come to carry the long-cherished designs of his family into execution, and made a demand upon the Porte which, if admitted, would have had the effect of virtually admitting the sovereignty of the emperor over the Greek church in Turkey, and would have completely destroyed the independence of that power. On the refusal of this demand a powerful Russian army crossed the Pruth, and took possession of the Principalities as a "material guarantee" for the concessions which the czar required. But the danger which threatened Europe from the unprincipled ambition of Russia had now become apparent to the whole world, and Turkey was no longer left to contend, single-handed, with her powerful adversary. England and France at once interposed for her protection, and sent their fleets and armies to her assistance. The czar put forth the most gigantic efforts, and tasked the whole resources of his vast empire to keep his enemies at bay, but in vain. Disaster followed disaster—his best-concerted plans were frustrated—his fleet was annihilated—his armies were routed again and again with prodigious slaughter—his fortresses beleagured or actually destroyed—the enemy within sound of his capital—his commerce shut up—his merchants ruined. In the midst of the terrible calamities which were gathering on all sides around his throne, the one great author of the war himself was suddenly stricken down. Even his gigantic strength was unequal to the burden of the intolerable labours imposed upon himself by the conflict with the most powerful nations of Europe, aggravated as they must have been by the agonizing sense of humiliation and remorse. He died suddenly of congestion of the lungs on the 2nd of March, 1855, thus expiating, with the loss of reputation, of power, and of life itself, the outrage he had committed on the rights of other states, and on the peace of Europe. It cannot be denied that Nicholas was in many respects well fitted for the position which he occupied. He was herculean in stature and strength, and was remarkably handsome and well proportioned. He was simple and abstemious in his personal habits, and of indefatigable industry. The labours imposed upon him by his office were utterly overwhelming. He was incessantly compelled to visit the remotest parts of his dominions to review his armies and fleets, and to inspect his fortresses; to cause roads to be made and canals to be cut; and to ascertain if the orders he had given were executed. Besides carrying on his vast and varied schemes of ambition, superintending the diplomacy of his court, and organizing and directing the movements of his enormous armies, he nominated to all civil and military offices throughout the entire extent of his empire, and regulated the most minute details in every department of government. No wonder that even his adamantine frame broke down under this superhuman task. His moral endowments were not of a high order. He was, indeed, affectionate to his family, and a kind master to his domestics; but his private life was licentious, and his extravagant vanity and boundless, almost insane pride, made him in the end think himself infallible, and, at times at least, to fancy that he transcended the appointed limits of all human greatness. His political principles were purely despotic, and were carried out with unmitigated harshness and cruelty. His sole means of action were force and fraud. His ruling passion was to consolidate and extend despotic institutions, not only within his own dominions but throughout Europe, to unite all the nations of Sclavonic origin under Muscovite rule, and to acquire, at all hazards, Constantinople as the seat of his vast empire. Hence he waged incessant war against liberal principles, and all those elevated sentiments which ennoble human nature. Every religious denomination was proscribed and persecuted except his own, and the Bible was rigorously banished his dominions. Nicholas married in 1817 Charlotte Louisa, eldest daughter of Frederick William of Prussia, who bore to him four sons and three daughters. His eldest son, Alexander, succeeded him on the throne.—J. T.

NICHOLAS: the name of five popes:—

Nicholas I., a Roman, was raised against his will to the popedom in the year 858. His zeal and energy obtained for him the name of the Great. He condemned the intrusion of Photius into the patriarchal see of Constantinople. He mediated with great prudence and success in many affairs of the Gallican church and state; as an instance of which may be given the reconciliation which he effected between Baldwin, count of Flanders, and Charles the Bald, whose daughter, Judith, Baldwin had carried off. He took a deep interest in the promotion of christianity among the Bulgarians, who with their king Michael had recently been converted. He died in 867.

Nicholas II. Upon the death of Stephen IX. in 1058, some Roman nobles set up one John Mincius as antipope. The cardinals, among whom was St. Peter Damian, fled from the city, and elected, with the consent of the Empress Agnes, Gerhard, bishop of Florence, who took the name of Nicholas II. At a council held in Rome by the new pope, the heresy of Berengarius was condemned, and the works of John Scotus

Erigena ordered to be burnt. At a subsequent council held at Amalfi, the pope came to terms with Richard and Robert Guiscard, the Norman lords of Sicily and Apulia. He died in 1061.

Nicholas III. (Gætano Orsini) succeeded John XXI. in 1277. He was the first pope who obtained the full rights of sovereignty over the Roman states through the cession by Rudolf of Hapsburg of all such rights heretofore claimed or exercised over them by the German emperors. In the great struggle for Sicily between the houses of Arragon and Anjou, this pope sided strongly with the former. Dante places him in hell, as guilty of excessive simony; and he is said, though upon slight grounds, to have been bribed by John of Procida to favour the pretensions of the house of Arragon. He died in 1285.

Nicholas IV. (Geronimo d'Ascoli), who had been general of the Friars Minors, was elected pope, though much against his will, on the death of Honorius IV. in 1288. His endeavours to restore Sicily to the house of Anjou were all fruitless; nor were his exertions in favour of the christians in the East more successful, for Acre, their last stronghold, was lost during his pontificate. This pope confirmed the privileges of the university of Coimbra founded by King Dionysius, and sent many missionaries to the Slavonians and other tribes in the east of Europe. Walsingham charges him with undue partiality to the Franciscans, his own order. He died in 1292.

Nicholas V. (Tommaso di Sarzana) succeeded Eugenius IV. in 1447. He is said to have been of humble origin. His mild and tolerant behaviour disarmed the opposition which the council of Basle in its later sessions had organized against the papacy, and Amadeus, the antipope appointed by the council, resigned his mock dignity in 1449. In the previous year Nicholas had concluded a treaty with the German princes, securing to the holy see an extensive, perhaps inordinate influence, over the German church. But the chief glory of this pontiff lay in the encouragement which he extended to the rising study of the arts and literature of antiquity. He gathered round him the most learned men of the day—Poggio of Florence, George of Trebizond, Leonardo Aretino, and many others—whose studies he aided and applauded; and he caused translations to be made of all the Greek fathers and classical authors, which, being deposited in the papal palace, formed the foundation of the far-famed Vatican library. The honour of placing the imperial crown for the last time on the head of a German emperor at Rome, fell to Nicholas in 1452, on the occasion of the coronation of Frederic III. He died in 1453.—T. A.

NICHOLAS of Cusa, Cardinal, Bishop of Brixen, so called from his birthplace, a small town near Trèves, was born in 1401. After various alternations of occupation he entered the church, and in 1430 was deacon of the college of St. Florian at Coblentz, and archdeacon of Liege. The Cardinal Julian Cæsarini, whom the pope, Eugenius IV., had sent to preside over the council at Basle, invited Nicholas of Cusa in 1431 to assist him, by his learning and zeal, in reforming ecclesiastical abuses. To satisfy the expectations of the council, Nicholas compiled his celebrated work, "De Concordantiâ Catholicâ," in which he proved that, according to the doctrine admitted by the church, its unity did not so much consist in an external submission to one pope, as in the one truth pervading all its members, since a heretical pope himself could be deposed by a general council or synod. On this work rests the claim of Nicholas of Cusa to be considered one of the reformers before the Reformation. When the advancing power of the Turks threatened Christendom, he was sent in the year 1437, as legate of Eugenius IV., to Constantinople to try whether a reconciliation of the Greek christians with the Roman catholics could be effected. Pope Nicholas V. made him a cardinal in 1448, and in 1450 bishop of Brixen, sending him back as legate to Germany to reform ecclesiastical abuses, and to reconcile the Hussites in Bohemia with the church. Nicholas of Cusa died in 1464. He is the author of various works, one of them, the Irenics, having for its object to reconcile the Hussites and the Greek christians with the Roman catholic church. Among the episodes of his career was his quarrel with Duke Sigismund of Austria, who, as count of the Tyrol, supported the resistance of the benedictine nuns of Sonnenburg in his diocese of Brixen to his efforts to make them observe the rules of their order. On this conflict a work has recently appeared, Der Streit des Cardinals Nicholas von Cusa mit dem Herzoge Sigmund von Oesterreich als Grafen von Tirol; von Dr. Albert Jäger, Innsbruck, 1861.—F. B-y.

NICHOLAS of Lyra, so called from his birthplace near Evreux in Normandy, was born about 1270, and entering a monastery of Franciscan friars at Verneuil, became a member of that order. Continuing his studies in the Franciscan convent at Paris, he became doctor and professor of divinity. From his familiarity with rabbinical authors it has been supposed that he was of Jewish extraction. In allusion to his polemical writings against the Jews, his epitaph contains the following distich—

> "Extat in Hebræos firmissima condita turris,
> Nostrum opus, haud ullis comminuenda petris."

But his celebrity rests more on his "Biblia sacra cum interpretatione et postillis," Romæ, 1471–72, 5 vols. folio, being the first biblical commentary ever printed, and of which, with and without the text, there have been several editions. Its influence upon the reformers has been expressed in the monkish rhyme:—

> "Si Lyra non lyrasset,
> Lutherus non saltasset."

Nicholas of Lyra died at Paris in 1340.—F. B-y.

NICHOLAS, Eymericus, a Spanish inquisitor-general, was born in 1320, and entered the dominican order. In 1356 he was appointed inquisitor-general of the kingdom of Arragon. He was afterwards chaplain to Gregory VI. and judge in cases of heresy. He died in 1393. He wrote a "Directorium Inquisitorium," which was published at Rome in 1578.—F. M. W.

NICHOLAS, Henry, a German mystic of the sixteenth century, was the founder of the extravagant sect known as the "Family of Love." He was a native of Munster in Westphalia; but the dates of his birth and death are not recorded. About the year 1540 he gave out that he had a commission from heaven to teach mankind in what the essence of religion consisted. Moses, he said, had taught the human race to hope; Christ had taught them to believe; but he, Nicholas, was greater than either, for he came to teach men to love. The blasphemous and licentious applications of this doctrine which were made by his followers, caused the "Family of Love" to meet with little toleration from the civil magistrate, wherever the sect made its appearance. It made considerable noise in England under Elizabeth, and spread to New England soon after its colonization in the following reign.—T. A.

NICHOLLS, Sir George, K.C.B., an ex-administrator of the new poor law, and the historian of the poor laws of the United Kingdom, was born in 1781 of an old Cornish family. At fifteen he entered the naval service of the East India Company, resigning his commission in 1815, two years after his marriage to a lady of Southwell in Nottinghamshire, where he settled. He immediately interested himself in the condition of the rural population of the district, introducing savings banks, benefit societies, &c. The parish of Southwell was one in which, under the old poor law, the rates bore very heavily on the rental, and in accepting the office of overseer, Mr. Nicholls had ample scope for the study of the working of the old system. He wrote and published "Eight Letters" on the subject, which attracted much attention, and after having superintended the branch bank of England at Birmingham from 1827 to August, 1834, he was appointed a poor law commissioner under the act of 1834. He was afterwards deputed to inquire into the condition of the Irish poor, and to him was intrusted the introduction and working of the Irish poor law of 1838, which was mainly based on his reports. When the original poor law commission was dissolved in 1847, he became secretary to the new commission, resigning from ill health in 1851, when he was made K.C.B. To him is to be ascribed the establishment of the "workhouse test." Sir George Nicholls published three able and elaborate contributions to the history of our social economy, the "History of the English Poor Law," 1854; of the Scotch and of the Irish Poor Law, 1856; tracing in each case the annals of legislation for the poor from the earliest period. He was also the author of a useful little work on the cultivation of flax, "The Flax Grower," 1848; and of a pamphlet, 1847, prepared for the Royal Agricultural Society, "On the condition of the agricultural labourer, with suggestions for its improvement." He died in 1865.—F. E.

NICHOLLS, Sir Jasper, commander-in-chief of the forces in India, 1839–43, entered the army in 1793 as an ensign in the 45th foot, and served with distinction in Europe and in the East and West Indies. A lieutenant-general in 1837, he was appointed in 1839 commander-in-chief of all the forces in the East Indies, and retained the command until 1843, when he

was succeeded by Lord Gough. During his tenure of the office occurred the Affghan war, to the policy of which he was steadily opposed, foreseeing its disasters. There are some interesting extracts from his MS. letters and diaries in Mr. Kaye's History of the War in Affghanistan. Sir Jasper Nicholls appears to have died in 1849.—F. E.

NICHOLS, Frank, M.D., was born in London in 1699. His father was a barrister. He was educated at Westminster and Oxford. At the university he turned his attention to medicine, and dissected diligently: he obtained considerable reputation as a practical anatomist, and was chosen reader of anatomy. Having visited the medical schools of Italy and France, after a short trial of practice in Cornwall, he settled in London. There he commenced delivering anatomical and physiological lectures with great success, attracting an audience composed not only of students from both the universities, but of many surgeons and apothecaries in practice. In 1728 he was elected a fellow of the Royal Society, and subsequently contributed several papers to the Philosophical Transactions. In 1729 he received the degree of M.D. from Oxford, and in 1732 he was elected a fellow of the College of Physicians. He twice delivered the Gulstonian lectures at the college, choosing on the first occasion the anatomy of the heart and circulation, on the second the anatomy and diseases of the kidneys and bladder. In 1739 he gave the Harveian oration. In 1748 he was appointed lecturer on surgery to the college; but subsequently deeming himself slighted by the election of a junior fellow to the office of elect, he resigned his lectureship, and ceased to attend the meetings of the fellows. In 1751 he avenged himself in an anonymous pamphlet, entitled "The Petition of the unborn babes to the Censors of the Royal College of Physicians in London." Dr. Nichols married a daughter of Dr. Mead. On the death of Sir Hans Sloane in 1753, he was appointed physician to George II., and held that office up to the time of the king's death. He retired from London practice in 1762, and died at Epsom in 1778, in the eightieth year of his age. He was the inventor of corroded anatomical preparations, and the author of "Compendium Anatomicum," a work which went through several editions.—F. C. W.

NICHOLS, John, of the "Literary Anecdotes" and "Illustrations," was born at Islington on the 2nd of February, 1744. Having received a good education, he was apprenticed in his thirteenth year to William Bowyer, the eminent printer, whose typographical accuracy and critical acumen procured him the patronage of the learned. Nichols' industry, business-talents, and literary knowledge made him invaluable to his master, who in 1766 took him into partnership. On Bowyer's death in 1777 Nichols succeeded to the business, which has remained in the family until the present day. The connection with Bowyer was the foundation of Nichols' fame as well as fortune. Although the author and editor of many other works, he will be remembered chiefly as the compiler of the "Literary Anecdotes," and his "Illustrations of the Literature of the eighteenth century," which took their rise in a memoir of Bowyer. In 1778 Nichols printed for private circulation a few copies of "Brief Memoirs of Mr. Bowyer," which in 1782 expanded into "Anecdotes of Bowyer and of many of his literary friends," with whom, while managing the business, Nichols had been brought into connection. The new work was received most favourably, and Nichols was induced to extend it. Hence the nine large volumes of "Literary Anecdotes of the eighteenth century," 1812–15, followed by eight more volumes of "Illustrations of the Literary History of the eighteenth century," commenced in 1817, and of which the last volume, edited by Nichols' son and grandson, was published as recently as 1858. The elder D'Israeli spoke of the "Literary Anecdotes" as "a work which will rank on our shelves with Wood's Athenæ," and it has the advantage over Wood's that it is not the work of one writer, with his prejudices and partialities, but embraces a mass of original correspondence and of contributions from every quarter. The great defect of the work, the absence of arrangement, is compensated in some measure by a series of indexes, which from personal experience we can pronounce to be nearly faultless. The history of solid literature and of the solid commerce of literature in England in the eighteenth century, lies, though scattered, in the two voluminous works of Nichols, which with Wood's Athenæ form a collection such as no other country can boast of. Of the other works which Nichols wrote and edited, there is a full list in vol. vi. of the "Literary Anecdotes." Of his original works the principal are the "Biographical Anecdotes of William Hogarth," 1781; the "History and Antiquities of the Town and County of Leicester," 1795-1815, which he himself considered his *magnum opus*; the "Progresses and Royal Processions of Queen Elizabeth," 1788–1804, full of curious information; and the "Progresses, &c., of King James the First," 1828. To Nichols, as an editor, we owe the publication of Sir Richard Steele's epistolary correspondence, of Atterbury's correspondence, &c., and with the assistance of Mr. Gough, the Bibliotheca Topographica Britannica, 1780–90. In 1778 he obtained a share in the *Gentleman's Magazine*, of which he became the editor, a post for which he was of all men the best fitted. He closed his long, laborious, and useful life on the 26th November, 1826.

Nichols, John Bowyer, son of the preceding, born in 1779, succeeded to his father's business, and edited the fifth, sixth, seventh, and eighth volumes of the Illustrations. With Richard Gough, he also edited Hutchins' History and Antiquities of the County of Dorset, 1796–1813. He is the author of "Anecdotes of Hogarth," &c., 1833, and of several other works. He died 26th November, 1863.

* Nichols, John Gough, F.S.A., son of Mr. John Bowyer Nichols, born in 1806, treads as a literary antiquary in his grandfather's footsteps. He was long one of the editors of the *Gentleman's Magazine*, which ceased to be the property of the Nichols family in July, 1856. One of his earliest works was his "Autographies of Persons conspicuous in English History," 1829; a series of facsimiles from the time of Richard II. to that of Charles II., with memoirs of the writers. He has edited for the Camden Society a number of works, including the Diary of Machyn, and Narratives of the Days of the Reformation (being the unpublished papers of Fox the Martyrologist); for the Roxburgh Club, a splendid edition of the Literary Remains of Edward VI., with an excellent biographical sketch of their author. He has also translated into English Erasmus' Pilgrimage to Canterbury, Walsingham, &c.—F. E.

NICHOLS or NICCOLS, Richard, an Elizabethan poet, appears to have been born in the year 1584. A foot-note to a passage in his "England's Eliza" states that he was present at the storming of Cadiz by the earl of Essex; but if so, it could only have been in the capacity of a cabin-boy, for that expedition took place in 1597, when he was in his thirteenth year. We learn from Anthony à Wood that he was a student of Magdalen college, Oxford, and took his degree in 1606. He then went up to London, and seems to have supported himself by his pen. It is not known when he died, farther than that it could not have been before 1616, the date on the title-page of the play called "London's Artillery," his latest known work. In literature the chief distinction of this writer is his connection with the "Mirrour for Magistrates," of which he published a new edition in 1610, omitting several histories that had appeared in previous editions, correcting rough lines and faulty rhymes, adding ten histories of British worthies before overlooked, and completing the whole by a history of "the Famous Life and Death of Queene Elizabeth." His "Cuckow," 1607, is an allegorical poem in heroic verse; and though it is by no means a servile imitation, the influence of Spenser and the Faery Queen are discernible in every line. Nichols is certainly not a contemptible poet; but the blaze of glory which surrounds the great names of the Elizabethan epoch, has caused all such minor celebrities to be forgotten.—T. A.

NICHOLS, William, D.D., a considerable writer of the Church of England, was born at Derrington in Buckinghamshire in 1664, and was educated at St. Paul's school and the university of Oxford. He graduated in 1688, and having taken orders was made rector of Selsey, near Chichester. In 1695 he took his doctor's degree, and hoped at one time to have been made a prebendary of Westminster; but he died in 1712 without promotion, although he had been an indefatigable labourer in the service of the church. His writings were very numerous, including "An Answer to an Heretical Book called the Naked Gospel;" "A Short History of Socinianism;" "A Conference with a Theist, a Machiavellian, and an Atheist;" "The Religion of a Prince, showing that the precepts of the Holy Scriptures are the best maxims of Government, in reply to the doctrines of Machiavel and Hobbes." But his principal work was his "Defensio Ecclesiæ Anglicanæ," which he wrote first in Latin for the use of foreigners, and afterwards translated into English under the title of "A Defence of the Doctrine and Discipline of the Church

of England." It was this work which first called out the abilities of James Peirce of Exeter in his celebrated Vindication of Dissenters.—P. L.

* NICHOLSON, Sir Charles, of Luddenham, New South Wales, Baronet, D.C.L., LL.D., chancellor of the university of Sydney, &c., born in 1808, and educated at the university of Edinburgh, where he obtained the degree of M.D. in 1833. In 1834 Dr. Nicholson emigrated to Sydney, New South Wales, where for several years he practised his profession with great success. His circumstances, however, enabling him to relinquish medical practice for the more congenial pursuits of literature and politics, he was in 1843 elected a member of the first legislative council of New South Wales, as representative of the district of Port-Philip, now the colony of Victoria. He subsequently became member for the county of Argyle, and was on three occasions elected to the office of speaker of the legislative council, the functions of which he discharged with a degree of dignity, impartiality, and ability, that procured for him the respect of all parties. In 1852 he received the honour of knighthood, and in 1859, on the recommendation of Sir Edward Lytton Bulwer, then colonial minister, her majesty was pleased to recognize his eminent services to the colony of New South Wales, by conferring upon him the dignity of a baronet. This was the first occasion in which an Australian colonist was rewarded by elevation to such a rank. During a journey to the East in 1856–57 Sir Charles made a valuable collection of Egyptian and other antiquities, which he has presented to the university of Sydney, an institution which he was mainly instrumental in establishing, and of which he was elected chancellor. In 1857 he had the degree of LL.D bestowed upon him by the university of Cambridge, and that of D.C.L. by the university of Oxford. Sir Charles resides chiefly at Sydney; and although holding no official position except in the university, his great sagacity and rare experience are not unfrequently made available by the government, when questions of importance to the colony are under consideration. His hospitality is unbounded, and his house and magnificent library are open to all. His attention to travellers and men of science from all quarters has always been remarkable, and has on several occasions been acknowledged by foreign governments, as well as by his own countrymen.—J. O. M'W.

NICHOLSON, Francis, painter in water colours, and lithographer, was born November 14, 1753, at Pickering in Yorkshire. Mr. Nicholson practised as a teacher of drawing at Whitby, at Knaresborough, and afterwards at Ripon, before he settled in London. His first exhibited picture was a "View of Whitby," sent to the Royal Academy in 1789. Mr. Nicholson's style would now be regarded as feeble, but it was admired then; and his pictures, and his talent as a teacher, procured him a handsome income. He was one of the founders of the Society of Painters in Water Colours in 1805, and continued a regular contributor to its exhibitions as long as he remained in actual practice. Mr. Nicholson was one of the earliest of the English artists to see the value of lithography for producing facsimiles of sketching and drawings; and he soon acquired great facility in working on the stone. He is said to have executed above eight hundred lithographs, nearly all being intended for drawing-copies. Another mode by which he sought to extend the benefits of his experience as a teacher, was by the publication of a work on "The Practice of Drawing and Painting Landscapes from Nature in Water Colours," 4to, 1820; 2nd edition, 1822. Shortly after this, having acquired a competence, he retired from professional practice: but he continued to the end of his long life to amuse himself with art, painting many pictures in oil; and with mechanical pursuits, clock-making, organ-building, &c., for which he had a great fondness. He died March 6, 1844, in his ninety-first year.—J. T–e.

NICHOLSON, John, Brigadier-general, one of the heroes of the capture of Delhi, was the eldest son of a physician who practised at Vergemont, county Down, where he was born on the 11th December, 1822. Through his maternal uncle, Sir J. W. Hogg, chairman of the East India Company, he received a direct appointment to India, where he landed in July, 1839, the year of the first Affghan war. He was in Ghuznee under Colonel Palmer when it was besieged by the Affghans, and distinguished himself highly in the defence of that stronghold. He was actively employed in the two Sikh wars, in services both military and civil, though strictly speaking he was a political personage, and at the commencement of the second Sikh war he was assistant to the resident at Lahore. At the breaking out of the mutiny of 1857, Nicholson was deputy-commissioner of Peshawur, and when news of the outbreak was received, it was he who proposed the formation of the movable column which repressed mutiny in the Punjaub, and was of the greatest service at the siege of Delhi. In the middle of June he was appointed to the command of the column; and having received the orders of the chief commissioner of the Punjaub to retake Delhi, he reached the British camp before the city of the Mogul on the 8th of August. On the 25th he was sent with a picked force to attack a strong body of rebels despatched from Delhi to intercept the British siege train, on the safe arrival of which so much depended. Nicholson was completely successful, and his gallantry in the engagement was signal. At the assault on Delhi, 14th September, 1857, he claimed the post of honour and danger, and was shot down leading on his soldiers. He died on the 23rd of September. There are some interesting notices of him in the Rev. J. Cave Brown's Punjaub and Delhi, 1859. To show the veneration in which Nicholson was held by the inhabitants of the district over which he had jurisdiction, Mr. Brown says that "a brotherhood of fakeers in Huzara abandoned all forms of Asiatic monachism and commenced the worship of Nikul Seyn (Nicholson), which," he adds, "they still continue."—F. E.

NICHOLSON, William, D.D., a learned prelate of the Church of England, was born in 1655 at Orton, near Carlisle, where his father was rector, and was educated at Queen's college, Oxford, where he became a fellow in 1679. In 1678 he had been sent by the secretary of state to study the northern languages at Leipsic, and he drew up a description of Poland, Denmark, and Germany, which appeared in Pitt's Atlas in 1680–81. On his return from his travels he was made chaplain to the bishop of Carlisle, who gave him a prebend and an archdeaconry with a vicarage in his diocese. In 1702 he succeeded to the same bishopric, in which he continued till 1718, when he was translated to the see of Londonderry. In 1727 he was nominated archbishop of Cashel, but died in the same month at Londonderry. He was devoted to antiquarian and historical pursuits, of which the principal fruits were the "English Historical Library," 1714, folio; the "Scottish Historical Library," 1702; and the "Irish Historical Library," 1724. The three works were republished together in a corrected and augmented form in 1736, along with his letter to Dr. Kennet in reply to Atterbury's work on the Rights, Powers, and Privileges of an English Convocation, in which the latter had brought divers "unmannerly and slanderous objections against the English Historical Library." These works were intended to give a short account and character of all the histories of the three kingdoms which are extant either in print or manuscript, and they bear the reputation of useful though not very accurate compends. He published besides "Leges Marchiarum, or Border Laws, with a preface and an appendix of charters and records." He left also a MS. history of Cumberland, from which large materials were derived for Nicholson and Burn's History and Antiquities of that county, published in 1778. The bishop's controversy with Atterbury occasioned him much vexation, especially when the latter obtained the deanery of Carlisle during his episcopate: for the old literary feud not having been forgotten on either side, the bishop made use of his power as visitor of the chapter to curb the turbulence of Atterbury, while Atterbury protested against the visitorial powers of the bishop upon the ground of the alleged invalidity of Henry VIII.'s statutes of the chapter—a quarrel which at length put the whole bench of bishops and both houses of parliament in motion. Archbishop Tenison wrote a circular on the subject to all his suffragans, reflecting on "the evil generation of men who make it their business to search into little flaws in ancient charters and statutes," and soon afterwards parliament passed an act establishing the validity of the local statutes given by Henry VIII. to his new cathedral foundations.—P. L.

NICHOLSON, William, an ingenious mathematician, chemist, and mechanic, was born in London in 1752. In early life he went to India. He published a large number of books on physics, natural philosophy, &c., and was for many years conductor of the *Philosophical Journal*. For a time he was agent on the continent for Mr. Wedgewood. He then became a teacher of mathematics in London, where he died after a lingering illness in circumstances of comparative indigence, in 1815. His scientific attainments brought many people to him for consultation on the propriety of embarking in various enterprises, and as his judgment was generally calm and dispassionate, the soundness

of his opinions was never questioned. Yet wisely as he could decide questions involving the interests of others, he rarely was successful in undertakings of his own. For list of works see Watt's Bibliotheca.—R. H.

NICIAS, a celebrated Athenian general. He was connected with the aristocratic party in Athens; but his honourable character and his princely munificence rendered him rather a favourite than otherwise with the populace. As a military commander he was cautious and successful. He took Minoa in 427 B.C.; in 425 he made an inroad into the Corinthian territory; and in 424, along with Nicostratus and Autocles, he commanded a maritime expedition against the island of Cythera, which Thucydides informs us submitted the more readily because Nearchus had had some previous intercourse with several of the inhabitants. In the following year he commanded jointly with Nicostratus in Chalcidice. In 421 he succeeded in arranging the terms of a peace with Sparta, which is known in history as the peace of Nicias. Along with Alcibiades and Lamachus he directed the disastrous Sicilian expedition, which was fitted out by the Athenians in 415. For a time he conducted the war with success, but at last the Athenians were utterly defeated before Syracuse. Nicias, though bowed down with disease as well as grief, was unremitting in his exertions to cheer his retreating army. But after a time he was compelled to surrender, and the Syracusans avenged themselves for their protracted sufferings during the siege by putting him to death.—D. M.

NICIAS OF ATHENS, one of the most distinguished painters of antiquity, was famous for his chiaroscuro; for the delicacy of his execution, especially in the portraits of women; and for his animals. He painted in encaustic, that is, in colours prepared with wax, and which were burnt into the picture by means of a *cauterium*, or hot iron, after it was completed. Nicias was practising his art as early as 350 B.C.; he was, however, then young, and appears to have been a painter of statues, then a profession among the Greeks, as their sculptors were in the habit of colouring their works, to give them as much as possible a life-like character. Thus it was that Nicias was employed to paint some of the statues of Praxiteles, as mentioned by Pliny. His *circumlitio* can mean nothing else, and we know from Plato and from Plutarch, as well as from remains, that the Greeks painted both their sculpture and their architecture. Among the most celebrated works of Nicias was the "Region of the Shades," from the Odyssey of Homer, which he presented to the city of Athens, having before refused to sell it to Ptolemy I. of Egypt, says Plutarch, for the enormous sum of sixty talents (about £14,000 sterling). This must have been when he was old and rich, about 300 B.C.—(Wornum, *Epochs of Painting.*)—R. N. W.

* NICOL, ERSKINE, Scotch painter, was born at Leith in July, 1825. He was apprenticed to a house painter in Edinburgh, but in his spare hours studied so diligently in the Trustees academy that, on the expiration of his apprenticeship, he was found qualified to fill the office of teacher of drawing in the Leith academy. Whilst occupying this post he laboured with success to obtain more artistic culture, and about 1847 established himself in Dublin as a portrait painter and teacher. The peculiarities of Irish character attracted his attention, and he was induced to dedicate his pencil to the representation of scenes of familiar Irish life. He returned to Edinburgh in 1850, and the following year made his debut at the exhibitions of the Royal Academy, London, and the Scottish Academy, in both cases with decided success—his subjects being "Done up Intirely," and "Spirits an' Tibbaky." Of this class of pictures, including the well known "Did it Pout with its Betsy," "Toothache," &c.—mostly of small size and careful execution—he has continued to furnish examples, occasionally to the London exhibitions, more frequently to those of Edinburgh. The oddities of Irish expression and character being rendered with a good deal of dry humour in these pictures, they have met with much success. Several of his pictures have been engraved. Mr. Nicol is an associate of the Scottish Academy.—J. T–e.

NICOLAI, CHRISTOPH FRIEDRICH, a distinguished German litterateur, was born at Berlin 18th March, 1733. By his father, a bookseller, he was intended for the bookselling trade, in which he served an apprenticeship at Frankfort-on-the Oder. After returning to his native town in 1752, he preferred living on a small competency and beginning a literary career. By his letters on the state of belles-lettres, 1756, he became favourably known, and formed numerous literary acquaintances, particularly with Lessing and M. Mendelssohn, with whom he joined in the publication of the celebrated "Bibliothek der schönen Wissenschaften," the editorship of which was afterwards conferred on Weisse at Leipsic. Two years later, 1759, Nicolai and his friends began the still more important "Briefe die neueste Literatur betreffend," 24 vols., in which they were assisted by the best writers of Germany, and exercised a widely spread and most beneficent influence on the development of German literature. By this time Nicolai had been compelled, by the death of his brother, to take charge of the paternal bookshop, yet he did not allow this circumstance to interfere with his literary occupations. The "Briefe" were followed by the *Allgemeine Deutsche Bibliothek*, a critical journal on the largest scale, which, however, in the course of time sank into insignificance and dullness, and by its superficial rationalism drew upon itself and its founder the attacks, and even the derision of Herder, Wieland, Fichte, Lavater, and others. Nicolai, a man of excellent common-sense, but devoid of higher faculties, proved indeed unable to follow the rapid rise of German literature, particularly of German philosophy, under such guidance as the genius of Kant. But Nicolai's exertions and merits in the field of criticism should not be forgotten, and his love of truth and right will always command respect. Besides his contributions to periodical literature, he published some novels, a "Journey through Germany and Switzerland," and several works of a miscellaneous character. He died, January 8, 1811. —(See *Life and Remains* by Göckingk, 1820.)—K. E.

NICOLAI, OTTO, a musician, was born in Berlin in 1809, where he died in 1849. He was a pupil of Bernhard Klein, composer of the oratorios of "Jephtha" and "David" and other works, and for ten years director of the Singing Academy at Berlin. Nicolai's first publications appeared in 1831; he went in 1835 to Rome; resided some years in Italy, and while there, besides pursuing his musical studies, he was a correspondent of the Leipsic *Musical Gazette*. After this he lived for a time at Vienna, where he was distinguished as a conductor, and he was appointed kapellmeister of the opera house at Berlin in 1847. He was a successful composer in the popular style, and wrote several works for the stage, and many detached vocal pieces. His best known productions are the "Il Templario," (founded on Ivanhoe), and the "Die Lustige weiber von Windsor" (founded on the Merry Wives).—G. A. M.

NICOLAS, SIR NICHOLAS HARRIS, G.C.M.G. and K.H., an eminent genealogist and a distinguished peerage lawyer and writer, was born 10th March, 1799, the fourth son of John Harris Nicolas, Esq., commander R.N., and Margaret Blake, his wife, a lady descended maternally from some of the most ancient houses in the counties of Cornwall and Devon. Paternally, Sir Harris sprang from a French Breton family, a scion of which, Abel Nicolas, came to England on the revocation of the edict of Nantes, and settled as a merchant at Looe in Cornwall, where his descendants continue still resident. In recent times the Nicolas family has been honourably associated with the naval service, and Sir Harris himself, previously to adopting the profession of the law, was a lieutenant in the royal navy. His commission as such bears date 28th March, 1815, to which rank he was promoted after active duty as midshipman in the boats of the *Pilot* (which his brother commanded), at the capture of several armed vessels on the coast of Calabria. On the 6th May, 1825, he was called to the bar by the Hon. Society of the Inner Temple, and from that period devoting himself almost entirely to antiquarian and genealogical pursuits, and to that branch of the legal profession connected with peerage claims, he conducted to a successful result several great peerage cases, and produced many masterly literary works, which evidence at once his critical acumen, his wondrous industry, and his deep research. Sir Harris Nicolas deserves to be ranked with Camden, Dugdale, and Selden. In profound knowledge, in the capabilities and resources of an astute and powerful mind, he far surpassed the host of antiquaries who preceded him, and he has left memorials of his ability and perseverance which will be prized as long as the literature of our country lasts. With the true liberality of superior intellect, he was ever ready to impart the information he possessed to his professional brethren; and the writer of this brief notice—himself a fellow-labourer in the fields of historical research—can from experience bear the amplest testimony to the kindness and generosity of heart, as well as to the high intellectual endowments of Sir Harris Nicolas. Sir Harris died at Capècure, near Boulogne, on the 3d of August, 1848, and was

buried in the cemetery of that town. At the period of his death he was chancellor and knight grand cross of St. Michael and St. George, and also a knight of the Guelphic order. By Sarah his wife, youngest daughter of John Davison, Esq., he left a large family. His chief literary productions were—"The Life of William Davison, secretary of state and privy councillor to Queen Elizabeth;" "Notitia Historica;" "A Synopsis of the Peerage" (a new and excellent edition of which, by Mr. Courthope, *Somerset Herald*, has recently appeared under the title of the Historic Peerage); "Testamenta Vetusta;" "The History of the Battle of Agincourt;" "The Life of Chaucer;" "The Reports on the L'Isle Peerage Case;" "The History of the Earldoms of Strathern, Menteith, and Airth;" "The Scrope and Grosvenor Controversy;" "The Siege of Caerlaverock;" "The Chronology of History;" "the Life of Sir Christopher Hatton;" "The Banbury Case;" "The History of the Orders of Knighthood of the British Empire;" "Lord Nelson's Despatches;" and "The History of the British Navy." All these works are characterized by extensive learning and minute accuracy—a merit which renders them authorities on the subjects of which they treat.—B. B.

NICOLAUS À LYRA. See NICHOLAS OF LYRA.

NICOLAUS CUSANUS. See NICHOLAS OF CUSA.

NICOLAUS DAMASCENUS. See DAMASCENUS.

NICOLAUS MYREPSUS, whom Friend reckons the last of the Greek writers on medicine, was a physician, who lived not later than the end of the thirteenth century. There is evidence to show that he was a contemporary with Pope Nicholas III., who died in 1280; and his writings are quoted by several authors of the early part of the fourteenth century. He appears to have lived at Nicæa and at Alexandria, and ultimately at Constantinople. From his residence at Alexandria he is sometimes called Alexandrinus. Myrepsus is the author of a work named "Antidotarium," which is a collection of the various prescriptions for compound medicines dispersed throughout the writings of the Greeks and Arabians. He quotes largely from the works of Actuarius. His dispensatory gives a curious picture of the then state of science. He frequently prescribes the baptismal water as a medicine, and recommends as curative processes the repetition of verses from the Psalter, Aves, Credos, &c. A Latin translation of his work by L. Fuchsius was published at Basle, 1549.—F. C. W.

NICOLAY, LUDWIG HEINRICH VON, a German poet, was born December 29th, 1737, at Strasburg, where, after completing his studies, he obtained the chair of logic. In 1769 he was appointed tutor to the Grand-duke Paul of Russia, and some years after entered the Russian administrative service. A patent of nobility was conferred upon him, and he was rapidly promoted to the highest offices; in 1801 he was even nominated privy councillor and member of the cabinet. After the death of the Emperor Paul, his former pupil, he retired to his estate of Monrepos, near Wiborg, in Finland, where he died November 18th, 1820. Among his numerous poetical works are his "Fables" and "Comic Tales," which latter, written in the manner of Wieland, take a high rank. His dramatic works on the contrary are of no importance.—(See *Life*, by Gerschau.)—K. E.

NICOLE, FRANÇOIS, an eminent French mathematician, was born in Paris on the 23d of December, 1683, and died there on the 8th of January, 1758. He wrote several mathematical memoirs of great merit, most of which were published by the Academy of Sciences. The most important was one which treats of the calculus of finite differences.—W. J. M. R.

NICOLE, PIERRE, a famous Jansenist, and one of the most celebrated of the Port Royalists, was born at Chartres in 1625. His father, who was a parliamentary advocate, was well versed in the ancient languages, and Pierre was early imbued with a love of classical literature. He received his education at Paris, and studied divinity at the Sorbonne, taking his degree of B.D. in 1649. During his college course he became acquainted with the recluses of Port Royal, and attracted by their profound piety and austerity, he joined the society, and employed himself in giving instruction to the pupils confided to that institution. After having completed his ordinary theological curriculum of three years, he prepared for license; but his sentiments not being those of the faculty of Paris, or those of any catholic university, he was obliged to content himself with his baccalaureat. Jansenius had just then thrown the Roman catholic church into commotion. Pascal, the great champion of Jansenism, published in 1656 his immortal Provincial Letters, which Nicole translated into Latin, accompanying his version with a commentary. He was then travelling in Germany. On his return he retired to Chatillon, near Paris, with Arnauld, whose restless energy and fiery zeal were tempered by the calmness and moderation of Nicole. They ardently devoted themselves to their cherished pursuits. Their joint production, "L'Art de Pénser," a logical treatise of pre-eminent merit, was issued from this retreat. In 1664 appeared Nicole's celebrated work, "Perpetuité de la Foi," of which Hume was so great an admirer, a book considerably expanded by him afterwards. In 1676 he was induced to seek orders, but the bishop of Chartres refused to ordain him. The Duchess de Longueville, the ardent friend of the Jansenists died; and in 1677 Nicole was obliged to leave Paris, the immediate occasion of his flight being a letter which he had written to Innocent XI., for the bishops of Pons and Arras, on the relaxations of the casuists. He took refuge in the Low Countries, but in 1679 he obtained liberty to return to France. He lived privately for some time at Chartres, taking part in the discussion then agitated with respect to the proper studies to be pursued in monastic institutions. He joined with Mabillon in opposing an exclusive asceticism, and argued for a devotion to science and learning. Along with Bossuet, he opposed the quietists, but with a mildness and candour which nobly contrast with the asperity and malignity of the bishop. In 1583 he removed to Paris, and spent his time in incessant composition, having issued a treatise only a few days before his death. This happened in 1695, after an illness of two years. His death-bed was crowded with friends, among whom was his old enemy Racine. He desired to be interred without ceremony, but his wish was disregarded, and some of the most celebrated men of France followed his remains to the grave. Few writers have received higher praise than Nicole. His mind was distinguished both for depth and clearness; his metaphysical ability was remarkable, and his learning immense.—D. G.

NICOLL, ROBERT, poet, was born on the 7th January, 1814, in the farmhouse of Little Tulliebeltane, in the parish of Auchtergaven, Perthshire. His father, of the same name, was then a substantial farmer; his mother was Grace Fenwick, affording another instance of a mother's fostering care and impress on genius, as she was well known for her strength of mind and indomitable perseverance amidst difficulties. The father, by the too common occurrence of "striking hands" as security for a stranger, became ruined in fortune; he honestly surrendered his last farthing, and descended into the rank of day-labourers, yet with unsullied character and undiminished respect by all who knew his virtues. His wife took up a little shop for the purchase of rural commodities, which she afterwards carried to Perth and resold in the market. Thus did these two emblems of the sturdy independence of Scotch peasantry decently bring up a large family, without help from any one. Robert spoke when about nine months old, knew his letters when twice that age, and at five years old he read the New Testament. He then attended for a time the parish school; but at seven years of age he was sent to the herding during summer, and in winter he attended school, paying the school fees with his wages earned on the hillside. During these years he was a voracious reader. He sought earnestly for books from all who had them, and had the heart to lend them. It was his custom to read them whilst herding his flock, and on the road to and from school. From his studious habits his schoolmates, who are of that class that are ever ready to give, and happy in their names, affixed to him the significant appellation of "the minister." When about twelve years of age he was taken from the herding, and put to labour at the garden of a neighbouring proprietor; then at school in winter he enlarged his stock of knowledge by overtaking the Latin Rudiments, and made some little advance in geometry. A book club was established in the neighbouring village; and in a letter to a friend he says—"When I had saved a sufficient quantity of silver coin I became a member. I had previously devoured all the books to be got in the parish *for love*, and I soon devoured all those in the library *for money*." "I got many new works, and among the rest the Waverley Novels. With them I was enchanted. They opened up new sources of interest and thought, of which I before knew nothing. I can yet look with no common feelings on the wood in which, while herding, I read Kenilworth." At the age of thirteen Nicoll began to commit his thoughts to paper, and to indulge in rhyme. About this time he was bound an apprentice

to a grocer in Perth, and there enjoyed the privilege of the public library, and in the silence of the night wooed the muses. He was in use to rise in the summer mornings before five o'clock, and seated on one of the benches by the banks of the Tay, to write verses, until the hour of seven called him to his daily labours. He became a member of a debating society, where he distinguished himself for sound sense as well as fluency. His first article of any pretensions appeared in *Johnstone's Magazine*, under the title of the "Il Zingaro." He thus obtained the lasting friendship of Mr. Johnstone, whom he visited in Edinburgh, and was introduced to other literary men. Having with great credit finished his apprenticeship at the age of twenty, and being bent on a literary life, he opened a circulating library in Dundee. He now wrote largely for the newspapers, and delivered popular lectures, and first published in 1835 his volume of poems and lyrics, which met with general approbation. He now removed to Edinburgh where he was kindly received by literary friends, and wrote for literary periodicals. But he soon obtained the appointment of editor to the *Leeds Times*, with the moderate salary of £100 a year. In the management of this paper he was greatly successful; its circulation increasing under his editorship at the rate of two hundred in the week. In December, 1836, Nicoll revisited Scotland, and was married at Dundee to Alice Suter, a lady of that city. In 1837 his health, never robust, began to show alarming symptoms; and after a struggle to maintain his place he left Leeds for Scotland, and took up his abode in the house of Mr. Johnstone at Laverock Bank, near Leith. He there received the kind attentions of many friends. Sir William Molesworth, whose political interests he had laboriously supported at Leeds, sent him an order for £50, with a kind letter of acknowledgment of his services. His aged parents were sent for; and walking all night a distance of fifty miles, they arrived only a few hours before their talented son breathed his last, at the age of twenty-four, in December, 1837. After a lapse of several years, and when his poetry had become more widely known and more deeply appreciated, his friends projected a monument to his memory close by the place of his birth, and which he had immortalized in song. An unexpectedly large amount, with little solicitation, came in from distant places, and from persons of high eminence and of different political party. An obelisk, fifty feet high, was erected on an eminence, and inaugurated by a large meeting, presided over by the lord provost of Perth, on 29th October, 1857. It has the simple legend—"Robert Nicoll, born 1814; died 1837;" and "*I have written my heart in my poems.*" The volume of Nicoll's poems has passed through several editions. The school of the muses in which Nicoll was reared was identical with that of Burns; and therefore, as might be expected, there is no small identity of thought and expression in their works. Elliot, the poet, has said of him—"Unstained and pure, at the age of twenty-four, died Scotland's second Burns."—H. B–y.

NICOLSON. See Nicholson.

NICOMACHUS, a physician of Stagira in Macedonia, who lived about 400 B.C., is only remarkable as having been the father of the philosopher Aristotle. He is said to have been one of the family of the Asclepiadæ, the supposed descendants of Esculapius, and was the physician and friend of Amyntas, king of Macedonia. The name of his wife, the mother of Aristotle, was Phæstras.—F. C. W.

NICOMACHUS (Νικομαχος), a Greek mathematician, is supposed to have flourished in the second century of our era. A work on arithmetic, composed by him, is still extant. A treatise on the mystical properties of numbers has also been ascribed to him, but its authenticity is doubtful.—W. J. M. R.

NICOMACHUS of Thebes, the son and pupil of Aristodemus, was one of the most renowned of the ancient Greek painters. He was particularly distinguished for the vigour and rapidity of his execution, for which he is highly praised by both Plutarch and Cicero—the latter instancing his execution as perfect. Notwithstanding this great ability however, Nicomachus appears, from some remarks of Quintilian, to have been one of those unfortunate painters whose real merits were not fully appreciated till after their death. Pliny notices six finished and one unfinished picture by Nicomachus — the "Tyndaridæ," which was more celebrated than any of his completed works. He is the painter of whom Stobæus relates the anecdote that, hearing some critic remark that he could see no beauty in the "Helen of Zeuxis," observed, "Take my eyes, and you will see a goddess." He lived from about 360 to 300 B.C., and was the master of some of the most celebrated artists of antiquity—his brother Aristides of Thebes, his son Aristocles, and Philoxenus of Eretria, a battle painter.—(Junius, *Catalogus Artificum.*)—R. N. W.

NICOMEDES I., King of Bithynia, ascended the throne 278 B.C., on the death of his father. At the commencement of his reign he was threatened by Antiochus I. of Syria; but though the latter invaded Bithynia he did not hazard a battle. Soon after Nicomedes entered into alliance with the Gauls, who were engaged in the siege of Byzantium. After they had crossed into Asia, he attacked and defeated his brother Zipætes, who had maintained the standard of rebellion against him from the very commencement and had established himself in part of Bithynia. After the death of his third brother he was sole and undisputed sovereign of all Bithynia, and reigned in peace and prosperity till his death. He founded the new capital Nicomedia, which flourished for many successive centuries. It is supposed that Nicomedes died 250 B.C. The crown was left to the infant sons of his second wife according to his will, but they did not succeed him. The reign of this monarch was marked by cruelty at its commencement; nor did his cruelty cease till he had rid himself of all rivals, and was firmly established in power against other neighbouring monarchs.—S. D.

NICOMEDES II. (Epiphanes) was son of Prusias II. In early life he was sent to Rome as a sort of hostage by Prusias, where he remained till 149 B.C. He became so great a favourite with the senate, that his father, dreading what might follow, sent Menas ostensibly on an embassy to that body, but really with secret instructions to murder the prince. The legate seeing the state of matters at Rome revealed his father's intentions to the prince, and urged Nicomedes to dethrone him. The ambassador of Attalus seconded this proposal; and Nicomedes listened to it. Having left Rome he landed in Epirus, and assumed the title of king; Attalus promised to assist him with an army; and the father fled to the citadel of Nicæa where he wrote to the Roman senate. In the city of Nicomedia Nicomedes was joyfully received; and the father was assassinated by order of his son, 149 B.C. He assisted the Romans in their war against Aristonicus, 131 B.C.; refused auxiliaries to Marius against the Cimbri, 130 B.C.; united with Mithridates VI. in subduing Paphlagonia, and cunningly transferred the crown of that kingdom to his son. Having married Laodice, widow of Ariarathes VI., he established her in Cappadocia, from which, however, Mithridates drove her. The senate took away from him Paphlagonia—a deserved punishment for his ambition and injustice. He died about 91 B C., having reigned fifty-eight years.—S. D.

NICOMEDES III. (Philopator), the son of Nicomedes II. Mithridates supported against him his brother Socrates, who was induced to assume the title and name of king, and to lead a large army against the rightful heir to the throne. Driven from his country, the latter applied to the Romans, and by their assistance regained his authority. By way of retaliation, and chiefly for the sake of plunder, he was reluctantly induced by the Roman deputies to ravage the territories of Mithridates, who having complained without effect, got together a large army to invade Bithynia. Nicomedes' army was totally routed, and he himself compelled to fly to Pergamus, and thence to Italy. In the peace between Sulla and Mithridates one of the conditions was the restoration of Nicomedes. From this time till his death his reign seems to have been peaceful. He died 74 B.C., bequeathing his kingdom to the Romans.—S. D.

NICOMEDES (Νικομήδης), a Greek mathematician, is believed to have flourished about one hundred years B.C. He was the inventor of the curve known as the conchoid, and of an instrument for tracing it.—W. J. M. R.

NICON, Patriarch of the Russian church in the seventeenth century, was born near Nijni Novogorod in 1613. In early life he married, and had three children; but they all died young, and grief for their loss induced both parents to renounce the world. Nicon joined himself to a sternly ascetic order inhabiting a convent on the White Sea. Coming up to Moscow on the affairs of his monastery, he met the Czar Alexis, who was pleased with the large daring views and decisive character of the man, and retained him in Moscow by appointing him archimandrite. Soon afterwards the czar nominated him to the archbishopric of Novogorod. Many instances of his zeal and courage as a reformer, and his devotedness as a pastor of souls, while presiding over this important diocese, are related by the Russian

historians. In 1652 the patriarch Joseph died, and the friendly czar appointed Nicon to the vacant chair. In this new office this remarkable man found full scope for all his energies. The Russian clergy were at that time notorious for sloth, for brutal manners, and irregularity of life, and it needed all the weight of the patriarch's character, and of his commanding personal presence (he was seven feet high) to intimidate offenders, sustain the well-disposed, and work out the various reforms required. These reforms were, it must be understood, purely ritual and disciplinary; in all points of doctrine Nicon held fast to the creed of the orthodox Greek church, of which the Russian was an offshoot; and the ideal ever present to his heart was the assimilation of the Russian church, not to any pattern approved at Rome or Canterbury, but to that offered by the oppressed but ancient churches of Constantinople and Antioch. In the course of years Nicon became largely engaged in the conduct of state affairs. But a Swedish campaign, which he had recommended, turned out disastrously; and this, together with other causes trivial in themselves, gradually wrought an alienation of feeling between him and the czar. The Russian nobles, who had long chafed under the patriarch's somewhat overbearing behaviour, did their best to widen the breach. Feeling that his usefulness was at an end, Nicon resigned the patriarchate in 1658, and retired to a monastery, where he occupied himself in writing a history of Russia in his native tongue. He was tried and deposed by a synod held in 1667, at which Alexis presided. The czar, when on his death-bed in 1670, repented of his harsh usage of his old friend, and sent to implore Nicon's forgiveness, but he was dead before he could receive a reply. Permission was at length granted to the ex-patriarch in the time of the young czar, Theodore, to return to Moscow; but, while on his way thither, he died at Jaroslav in 1681. He was buried with patriarchal honours, the czar himself attending the funeral, at his convent called New Jerusalem.—(Stanley's *Lectures on the Eastern Church*.)—T. A.

NICON (Saint), an Armenian monk, flourished in the tenth century. Fabricius places his death in the year 998. He was named Metanoeite (meaning, "Repent ye") from his frequent use of the word in his sermons. He is the author of a tract entitled "De impiâ pessimorum Armeniorum religione." He is said to have preached with great fruit in Armenia, Crete, and the Peloponnesus.—T. A.

NICOT, Jean, of Villemain, a learned French diplomatist, was born at Nîmes in 1530, and died at Paris 5th May, 1600. His early education was conducted in his native town, and he afterwards went to Paris to prosecute his studies. By his talent and abilities he raised himself to eminence, and he became attached to the court of Henry II. In 1560 he was charged with an embassy to the king of Portugal. He introduced the tobacco plant into France. The plant has received the generic name of nicotiana after him. The plant was cultivated extensively in France in 1626. Nicot published some literary works, one of which is entitled "Trésor de la Langue Française, tant ancienne que moderne."—J. H. B.

NIDER, NIEDER, or NYDER, Johannes, a German ecclesiastic, born at the end of the fourteenth century; died in 1438–40. He became a dominican monk at Colmar, and after taking priest's orders attended the council of Constance, and afterwards that of Basle. By the latter assembly he was commissioned to attempt the conversion of the Hussites. He tried persuasion first, but when that failed he proclaimed a crusade in which thousands perished. Among his works is a curious treatise entitled "Formicarium, seu Dialogus ad vitam Christianam exemplo conditionum formicæ incitativus," 1517.

NIEBUHR, Barthold Georg, the eminent historian and philologist, was the only son of Carsten Niebuhr (*q.v.*), and was born at Copenhagen on the 27th of August, 1776. Before he was two years old his father exchanged the military for the civil service of Denmark, and a residence at Copenhagen for one at Meldorf, a town of Ditmarsh in Holstein, a German region contiguous to that in which the elder Niebuhr had himself been reared. Repeated attacks of ague in that marshy district enfeebled a constitution naturally strong, and with little other society than that of his parents he was early an eager learner, and before he went to school had acquired from his father the elements of Latin, French, English, and mathematics. His progress at school and in private study was rapid and remarkable, and he is described as at seven a juvenile prodigy. The eminent scholar and translator Johann Heinrich Voss, then head-master at Eutin, sometimes visited his brother-in-law the landvogt of Meldorf, who appreciated Niebuhr, and Voss gave the young scholar the benefit of his friendly advice. Early in 1794 Niebuhr proceeded to the university of Kiel, where he remained for about two years. Here he formed an intimacy with the family of Professor Hensler, and was betrothed to the sister of the professor's son's widow, Amalie Behrens. In 1796 he accepted the invitation of the Danish minister of finances, Count Schimmelmann, to become his private secretary, and removed to Copenhagen. Niebuhr lived in the minister's house, and the constant contact with society thus forced on him not suiting his studious and retiring disposition, he resigned the post and became secretary to the public library of Copenhagen. After a year or so he paid a visit to Great Britain, where he resided for nearly a twelvemonth in Edinburgh attending the university, and receiving there as in London from scholars and men of science a friendly reception, mainly due to the celebrity of his father. After a residence of a year and a half in Great Britain he returned home, and in 1800 settled at Copenhagen and married Amalie Behrens, having been appointed secretary to the bank, and also to the directors of African affairs. He had distinguished himself in the Danish service, and been promoted to the directorship of the bank and of Indian affairs, when either the Danish national policy or the promotion over his head of a young nobleman led him to resign his offices and to enter the service of the Prussian government. He had excited attention by a politico-literary enterprise—the translation of the first Philippic of Demosthenes, with a dedication to the Emperor Alexander, and with notes indicating that their writer was a man who sympathized with the aims of the great Prussian minister, Stein. Niebuhr arrived at Berlin at an unfortunate moment, just before the battle of Jena, and with the court and officials had to fly from the Prussian capital. In 1803 he was sent by Stein to Holland to negotiate a Prussian loan, and by 1809 had become a councillor of state with an office in the ministry of finance. His opposition to the financial policy of the government led to his temporary withdrawal from official life, and he succeeded the historian Johannes Müller as historiographer to the king. He became a member of the Royal Academy of Berlin, and cultivated the society of such men as Buttmann, Savigny, and Spalding, who induced him to deliver, in 1810, a course of lectures on Roman history at the then recently opened university of Berlin. They were very successful, were continued during three years, and were published as "Römische Geschichte" in two volumes, 1811-12, establishing his reputation as a scholar throughout Europe. This was the happiest period of Niebuhr's life. He became conscious of his own power of interpreting the past by reconstructing it in the presence of an appreciating and admiring audience. During the war of liberation he was busy officially and with his pen. In October, 1814, he returned from Holland, where he had been sent by the Prussian government on a diplomatic mission, and published among other political disquisitions, "Preussen's Recht gegen den Sächsischen Hof," justifying the annexation of a considerable portion of Saxony to Prussia. He also gave instruction in political and financial economy to the crown prince of Prussia, afterwards Frederick William IV. In 1815 he lost both his father and his first wife. Of the former he published a biography in 1816. His wife's sister, Frau Hensler, the friend of his early days, came to Berlin with a niece to accompany him to Rome, where he had been appointed resident minister of Prussia. Niebuhr married the niece, the aunt returning to Kiel, and he entered on his official duties at Rome in October, 1816. On his journey to Rome he discovered at Verona the MS. identified by Savigny as the Institutes of Gaius. The chief object of Niebuhr's mission was to negotiate a concordat with the see of Rome, which, through the delays interposed by the home government, was not effected until 1821. He then applied for his recall, and after farewell visits to Naples and other Italian localities, he reached Berlin in July, 1824, where he was very graciously received by the king, who continued to him his salary as Prussian minister at Rome until he should receive some equivalent appointment. Settling at Bonn as an adjunct professor of the new university there, he delivered lectures on Roman antiquities and history, and bestowed on his "Römische Geschichte" a severe and laborious revision, which nearly amounted to a complete reconstruction of the work. The first volume of the new edition of this famous book was published in 1827, the second in 1830. Niebuhr's mind was deeply shaken

by the French revolution of the three days, from which he anticipated the relapse of Europe into barbarism, and a general war which would lay waste even his happy home on the banks of the Rhine. These apprehensions hastened his death, which took place at Bonn on the 2nd of January, 1831, the immediate cause being inflammation of the chest. In some of the conclusions laid down in his great work on Roman history, Niebuhr had been preceded by others. Such writers as Beaufort, for instance, had proved the early history of Rome to be fabulous. Niebuhr arriving at similar results proceeded further. He was not content to be a mere destroyer, but attempted to reconstruct Roman history from the historical elements latent in its fables. He is the founder of the modern science of historical reconstruction. Of the "Römische Geschichte" there is an excellent English translation begun by Julius Hare and Bishop Thirlwall, completed by Drs. William Smith and Leonhard Schmitz, who has also translated his lectures on the history of Rome, and on ancient ethnography and geography. For his biography and table talk the reader is referred to Lieber's Reminiscences of Niebuhr, and to Miss Susannah Winkworth's English version of the Lebens-Nachrichten über B. G. Niebuhr, aus Briefen desselben, by his early friend Frau Hensler.—F. B–y.

NIEBUHR, CARSTEN, the famous German traveller, was born on the 17th March, 1733, at Lüdingworth, a village in the district of Hadeln, called Land Hadeln, belonging to the kingdom of Hanover. His father was one of a class of small landowners in that district whose position nearly resembles that of the freehold yeomanry of Cumberland. His mother died when he was only six weeks old, and he was brought up under the care of a stepmother. After a preliminary education at the village school he was sent first to the grammar-school of Otterndorf, and afterwards to that of Altentruch. On the death of his father, who had bequeathed to him only a small sum of money instead of the freehold of his ancestors, he was withdrawn from school by his guardians, who wished him to follow the ancestral calling of a peasant. When he came of age, however, he chose for himself, in spite of their remonstrances, the profession of a land surveyor, and with that view commenced the study of geometry at Bremen, sacrificing part of his small capital for present support. He afterwards entered the gymnasium of Hamburg, and at the end of a year's training in mathematics was admitted a student of the university of Göttingen, 1757. Fortune now began to dawn upon the manful struggle in which he was engaged. An annual stipend belonged to the family, payable to any member of it studying at the university. This Carsten Niebuhr obtained. His ambition was now to enter the corps of royal engineers, and, with the advantage of mathematical instruments which his stipend enabled him to purchase, he continued his mathematical studies. A different career, however, was about to open for him. Michaelis, then professor of biblical literature in Göttingen, was desirous of sending one of his pupils to India and Yemen in order to investigate some philological matters connected with biblical criticism, and in 1756 he applied for assistance and patronage to the famous Baron von Bernstorf, the Danish statesman. In reply Bernstorf, in the name of his master, King Frederick V., requested Michaelis to nominate a person for the mission, informing him that the expense would be defrayed by his majesty. The minister added that it was the king's desire that a mathematician and a naturalist, named by Michaelis, should accompany the linguist. On the recommendation of Kästner, whom Michaelis consulted on the subject, Niebuhr was appointed the mathematical member of the expedition, and accordingly, pensioned by the Danish minister, he commenced the study of astronomy under the elder Tobias Mayer, and Arabic under Michaelis, taking lessons also in drawing. The professor and the student of Arabic had unfortunately little affection for each other, and their bickerings were manifold, but for Mayer Niebuhr always expressed the greatest veneration, which on the part of the famous astronomer was answered with the most cordial interest in the progress of his pupil. In particular, Mayer spared no pains to make the future traveller master of his method of determining longitude by lunar observations, and it will be remembered that when the first results of Niebuhr's applications of that method on his eastern journey were received at Göttingen, his old master, then on his deathbed, brightened up for a moment from his last lethargy to enjoy the tidings of his own and his pupil's splendid success. Of the £10,000 offered by the British parliament to the discoverer of the best method of taking longitudes at sea, a half thus came to the widow of Mayer, the other half being assigned to Harrison. In the autumn of 1760 Niebuhr proceeded from Göttingen to Copenhagen, where he was well received by Bernstorf. The other members of the expedition were Von Haven, an indifferent linguist, with none of the enterprising spirit of his mathematical colleague; Forskaal, a Swedish naturalist of great repute, versatile and energetic in a degree which commanded the highest respect of his companions; Dr. Cramer, an incapable physician; and Bauernfeind, a drunken draughtsman. On the 10th January the travellers set sail on board the *Grönland*, a Danish man-of-war, and touching at Marseilles and Malta, proceeded through the Dardanelles to Constantinople. Here Niebuhr had an attack of dysentery which nearly proved fatal, so that the party were detained nearly two months, and when they at length embarked for Alexandria, it was in a vessel in which the plague made havoc among the crowded passengers. In Egypt the travellers spent a whole year, from the end of September, 1761, to the beginning of October, 1762. Niebuhr, along with Forskaal and Von Haven, made during this year an excursion to Mount Sinai. He took the latitude and longitude of Cairo, Rosetta, and Damietta; made maps of the Nile in the Delta, and a plan of Cairo; measured the pyramids, and copied inscriptions from obelisks and sarcophagi. In October, 1762, the expedition embarked at Suez on a Turkish vessel for Djidda, and reached Loheia, the first point of their destination in Yemen, about the end of the year. Niebuhr made as often as opportunities offered astronomical, geodetical, geographical, and nautical observations, from which he constructed a chart of the Red sea, which was the best until it was superseded by modern surveys. Along with Forskaal he made several excursions into Western Yemen, where he defined the geodetical position of localities, whilst his friend made botanical collections. After the members of the expedition had returned to the sea-coast, Von Haven died at Mochha in the latter part of May, 1763. Niebuhr himself was again attacked by dysentery, but rallied shortly, and set out with his surviving companions to Sana. Forskaal, however, died on July 11, 1763, at Jerim. The survivors were well received by the Imâm, who invited them to spend a year in Upper Yemen; but such was their despondency at the moment that they neglected the opportunity thus presented of fulfilling the original plan of their expedition. They hurried back to Mochha to embark on board an English vessel, on which they hoped to escape from death by reaching India. Thus they were driven by a foolish panic from Sana, a place of comparative security, into the jaws of death on the coast. They were obliged to spend more than the whole of August at Mochha before they could sail for India. Having been attacked by fever, as might be expected in the Tehama about August, Bauernfeind and their European servant died at sea; Cramer reached Bombay, but died there after lingering a few months. Thus of the six Europeans who had set out together Niebuhr alone was left. At Bombay Niebuhr was well received by the British merchants, among whom he gratefully remembered especially a younger son of the Scots of Harden, a jacobite family of Roxburghshire. When thirty-five years later Niebuhr's son Barthold studied in Edinburgh, he was befriended there by the same merchant, now retired from business, who had been kind to his father in India. Niebuhr numbered also among his friends a Captain Howe, R.N., a brother of Admiral Lord Howe and of General Sir William Howe. The captain presented Niebuhr with charts of the Indian and Arabian coasts, and received in return the chart of the northern part of the Red sea. British vessels had not then been north of Djidda. Niebuhr endeavoured to learn at Bombay as much as possible from the Hindoos and Parsihs, visited the rock-temples of Elephanta, copied the sculptures, and visited Surat; but having been informed of the death of Tobias Mayer, to whose revision he trusted for the arrangement of his observations, and having lost by the death of his Swedish servant his only assistant, he henceforth omitted the observations of longitude which formerly had chiefly engaged his attention. After having spent fourteen months at Bombay, Niebuhr visited Mascate and the interesting province of Oman, and proceeded by Abushehr and Shiras to Persepolis, where he spent more than three weeks in measuring the ancient structures and in copying inscriptions, until he was compelled to desist by the death of his Armenian servant and by an inflammation of the eyes. He returned by Shiras to Abushehr, and then proceeded across the Persian gulf to Basra; thence in November, 1765, by the Persian places of pilgrimage—Meshed-Ali and Meshed Hoessin—he journeyed to Bagdad, where he arrived July 6, 1766. In Aleppo he

found merchants of all European nations, but preferred the society of the English, especially that of Dr. Patrick Russel, the author of a work on the plague, and editor of his uncle's description of Aleppo. Bernstorf now requested Niebuhr to proceed to Cyprus, in order to copy there the Phœnician inscriptions at Citium mentioned by Pococke. Not having found these inscriptions, he crossed from Cyprus to Jafa, and visited Jerusalem at the beginning of August, 1766; and then returned by Jafa, Sidon, the Lebanon, and Damascus to Aleppo. On the 20th of November, 1766, he set out with a caravan for Brusa. Having suffered much from cold and snow on Mount Taurus, he reached Constantinople, February 20, 1767. He studied during three and a half months the military and civil statistics of Turkey; reached the Danube, and went on through Wallachia and Moldavia to Poland, where he was well received by King Stanislaus Poniatowski. From Warsaw he went by Göttingen to his beloved Land Hadeln, where he had now inherited a freehold farm from his maternal uncle. In November the minister of state and the government officials, among whom was Klopstock, received him with distinction at Copenhagen. During his preparations for publishing an account of his travels, and having almost planned a new journey to Central Africa, he became acquainted with the daughter of the late Dr. Blumenberg, physician to the king. He married her in the summer of 1773, and she bore him one daughter and one son at Copenhagen. Having published the first volume of his travels in 1774, and the second in 1778, he accepted the office of landschreiber at Meldorf, the principal town of Ditmarschen. This office may be compared with that of a royal commissioner of land-taxes. Enjoying in this place a comfortable income, and not being overburdened with urgent affairs, he devoted his leisure to the education of his children and to the planting of fruit-trees. At intervals he published portions of his third volume in the *Deutsche Museum*, a periodical edited by his friend Boje; and also some papers in the *Genius der Zeit*, the *Minerva*, the *Monatliche Correspondenz des Freiherrn von Zach*, Büsching's *Wöchentliche Nachrichten*, and in Murr's *Journal*. His description of Arabia and the first two volumes of his travels have been translated into French and other languages. He corresponded with Dr. Russel and Major Rennell about contributions to the projected map of Middle Asia; with Silvestre de Sacy about the Pelvi inscriptions at Nashki-Rustam; and with Barbié du Boccage, who desired to obtain data for a map of Anatolia. In June, 1795, the copper-plates of the third volume of his travels were destroyed by a fire which burnt down the house of a friend at Copenhagen. This discouraged him so much that he abandoned altogether the idea of publishing the volume. It was edited, however, twenty-two years after his death. In 1802 he was elected foreign member of the French Institute. In 1807 he lost his wife, and became blind and finally lame. He died April 26, 1815. His titles were—Danish councillor of state; knight of the Danebrog; member of the Royal Society of Göttingen; member of the societies of naturalists of Sweden and of Norway; associé de l'Institut de France.—F. B–y.

NIEBUHR, Marcus von, son of Barthold Georg Niebuhr, was born in 1817 at Rome. Entering the civil service of Prussia, he published in 1845 a work on banking, and some essays on Prussian finance. Having previously been a zealous advocate of reform, he joined after 1848 the conservative party, and was the most able promoter of the reactionary movement, which enabled him to rise rapidly. From being, in 1850, regierungsrath he became, in 1851, geheimer-regierungsrath and secretary of the cabinet. In 1852 the king sent him on a diplomatic mission to London. He employed his personal influence with the king in favour of Russia and reaction. Compromised by the surreptitious publication of important secret despatches which had been committed to his care, and deeply grieved by the softening of the brain from which the king began to suffer, Marcus von Niebuhr (who had accepted an elevation to nobility, which both his grandfather and father declined) died in August, 1860, a few months before his royal protector.—F. B-y.

* NIEDERMEYER, Louis, composer and professor of the piano, was born at Geneva in 1803. He received the first elements of his art from his father, and completed his studies at Naples. In 1826 he visited Paris, where he made himself known by several excellent pieces for the piano. He was received and encouraged by Rossini, who introduced his works to the notice of the Italian opera. In July, 1828, his comic opera entitled "Une unit dans le forêt," was produced, but it was not well received by the critics. In 1833 he accepted the post of professor of the piano in an educational establishment at Brussels, founded by M. Gaggia. But this not suiting his views or his disposition, after eighteen months he returned to Paris, and devoted his time to writing and publishing songs and pieces for the piano. In 1836 his grand opera, "Stradella," was represented at the Academie, but it was not so well received as it deserved to be. His subsequent opera, "Marie Stuart," met with a better fate; but still the graceful writing of this composer has not been fully acknowledged by the public or the critics.—E. F. R.

NIEL, Adolphe, Marshal of France, born at Muret, Haute Garonne, 4th October, 1802, was educated at the école polytechnique. He became a lieutenant in 1827, captain in 1831, and in reward for his services at the taking of Constantine in 1837, chef de bataillon. For his services in the expedition to Rome he was promoted to be general of brigade in 1849. On his return to France he became chief of the engineering department in the war-office, in 1853 was named general of division, and the following year was despatched in command of the artillery to the Baltic under Baraguey d'Hilliers. At the siege of Bomarsund he gained the cross of a grand officer of the legion and the rank of aid-de-camp to the emperor. In 1855 he was despatched to the Crimea to report upon the situation of the French army. A closer siege of Sebastopol and an assault on the side of the Malakoff were the principal points in his report. He succeeded Bizot in command of the French artillery before Sebastopol, 5th May, 1855. At the conclusion of the siege he was nominated a grand cross of the legion of honour, and a knight commander of the order of the bath. He was made a senator in 1857, and had the honour conferred upon him of asking the hand of the Princess Clotilde of Savoy for Prince Napoleon. He accompanied the prince to Italy, and in view of a not very doubtful contingency, employed himself in investigating the military topography of Piedmont. As commander of the fourth division of the French army, he entered Italy in April, 1859, and was present at Magenta and Solferino. He was created a marshal of France, 25th June, 1859. On his return to France he was appointed commander of the sixth arrondissement militaire, and published "Siege de Sébastopol, journal des opérations du génie," Paris, 1858. He died on the 13th of August, 1869.

NIEMCEVICZ, Julian Ursin, a Polish poet, historian, and politician, was born in 1767, and became a member of the constitutional diet before he was twenty years of age. In that assembly he defended the cause of the liberty of the citizens against the encroachments of the noblesse. He advocated the same cause in the *National and Foreign Gazette*, which appeared for the first time on New Year's day, 1791. He addressed his countrymen also in spirited verses, celebrating the great deeds of Polish heroes. He wrote several dramas—"Casimir the Great," "Vladislaus," "John Sobieski's pages," &c.—which, as well as various historical novels that he produced, enjoyed considerable reputation. In the war with Russia of 1794 he took an active part as aid-de-camp to Kosciusko, with whom he was taken prisoner at the battle of Macieiöwice. He beguiled his long imprisonment in St. Petersburg by translating Pope's Rape of the Lock. Set free in 1797, he accompanied Kosciusko to America. He returned to Poland in 1802, and subsequently became secretary to the senate of the kingdom of Poland under Alexander I. Driven from his native land by the events of 1831, he died at Montmorency, near Paris, in 1841.—R. H.

NIEMEYER, August Hermann, a celebrated German educator and scholastic writer, was born at Halle, September 2nd, 1754, and most carefully educated. In 1777 he began lecturing in his native town, and was rapidly promoted to high academical dignities. His career was interrupted by the French, who in 1807 transported him as a hostage into France. After his return he was again instituted in his former offices, and appointed chancellor and perpetual rector of the university. He died at Magdeburg, July 7th, 1828. His numerous works were highly popular in their time, and exercised a widely spread and most beneficent influence on education. They advocated religious opinions, some of which were afterwards prohibited in Prussia.—(See *Life*, by Jacobs and Gruber; Halle, 1831.)—K. E.

*NIEPCE DE SAINT-VICTOR, Claude-Marie-François, a distinguished French photographic chemist, was born, July 26, 1805, at Saint-Cyr, near Chalons-sur-Saone. He was educated in the military academy of Saumur, entered the army, and by

the diligent discharge of his duties had risen to the rank of lieutenant in the 1st dragoons, when he was led in 1842 by a trifling accident to the study of chemistry. Not long after, it was decided to alter the facings of the cavalry from crimson to orange, and the young lieutenant laid before the authorities a method of changing the colour by a simple chemical process. His proposition was adopted, and the department thereby saved 100,000 francs. M. Niepce de Saint-Victor received only a small pecuniary reward, but he had secured official notice, and the way was smoothed for his future career. In 1845 he obtained a lieutenancy in the municipal guards, his object being a permanent residence in Paris, and access to its facilities for scientific research. Photography was at this time attracting much attention, and Niepce de Saint-Victor resolved to devote himself specifically to the study of photographic chemistry, and the connected branches of science. His immediate purpose was to continue and perfect the discoveries of his uncle, M. Nicéphore Niepce, who, though not the first to obtain images of objects by the sun's rays on a prepared surface, was perhaps the first to fix permanently the images obtained in the camera. Joseph Nicéphore Niepce commenced his laborious experiments in 1813, his aim being to obtain on a metal plate the images of the camera, and then by chemical means, without the employment of a graver, to produce an engraving that should be capable of yielding impressions like a plate engraved in the ordinary way. For this purpose he used plates of polished copper, tin, and ultimately silver plates covered with a film of varnish of asphaltum (bitume de judée). He obtained very remarkable results, and his process, which he termed Heliography, is asserted by his nephew (Traité Pratique de Gravure Heliographique, 8vo, 1856), to have been the starting point of photography. But Nicéphore Niepce was only partially successful. He came to England in 1827, and exhibited the results of his experiments at the Royal Society. His specimens excited a lively interest; but as he refused to divulge the process by which they were obtained, the society declined to report upon them, and he returned, bitterly disappointed, to Paris. Soon after this he found that M. Daguerre, the inventor of the diorama, was engaged on similar investigations, and in 1829 the two experimentalists entered into partnership. Before, however, enough had been done to make their process commercially available, M. Niepce died (July, 1833), and M. Daguerre eventually directed his attention chiefly to obtaining portraits and views, calling his process the "Méthode Niepce perfectionée," though it soon came to be generally known as Daguerreotype. M. Daguerre had abandoned the use of M. Niepce's vehicle asphaltum, but M. Niepce de Saint-Victor when he commenced his photographic studies at once recurred to it, and it has played an important part in all his heliographic experiments. His earliest papers on photography, one of which was an account of his discovery of a method of obtaining photographs on glass, the other on the reproduction of figures by vapours of iodide, &c, were read to the Academy of Sciences, October 25, 1847. Whilst busily occupied in following up these investigations, he was surprised by the revolution of February, 1848. His little laboratory was destroyed, and he was dismissed from his employment. Still he continued his experiments, and in the following year presented to the Academy a second memoir on photography on glass. In July he was restored to his position in the army; a few months later he was made captain of dragoons; and in April, 1849, transferred as captain to the republican guard of Paris. He now pursued his researches with renewed ardour. His brilliant discoveries began to attract general attention. In 1849 he was created knight of the legion of honour, chef-d'escadron in 1854, and finally commandant of the Louvre. M. Niepce de Saint-Victor's discoveries and researches extend over nearly the whole range of photography. It must suffice now to indicate briefly the character of a few of them. The most important relate to photographic engraving; the production of photographic images in their natural colours; and, as mentioned above, photography on glass, one of the most fruitful discoveries yet made in photography. Photographic engraving was, as we have seen, a sort of family possession. M. Niepce de Saint-Victor commenced by adopting and improving his uncle's method. His first paper on the subject was read before the Academy in May, 1853, almost contemporaneously with the publication of Mr. Talbot's experiments in London. M. Niepce de Saint-Victor has since continued to pursue the subject—still employing a varnish of asphaltum as his base—till, as he believes, he has succeeded in making it commercially available. In his treatise on heliography (1856), of which the title is quoted above, he gives the most detailed directions for photographic engraving on steel or copper, and prefixed to the work is a good untouched portrait of the author; generally, however, it is found necessary to go over the plate with the graver. By a modification of the process he engraves the surface of marble, &c., so as to produce, when the lines are filled with mastic, zinc, or other coloured substances, a kind of mosaic applicable to many ornamental purposes. The obtaining of photographic figures in their natural colours, or Heliochromy, was also one of the visions of M. Nicéphore Niepce. Other photographers during his life, and more after his death, including Sir J. Herschel, Herr Böttiger, and M. Ed. Becquerel, pursued the same fascinating object, but with very partial success. M. Niepce de Saint-Victor improving on the method of M. Becquerel has, we believe, obtained clearer images than any other operator, and he has succeeded by exposing the images in a solution of chloride of lead, in rendering the colour at least partially permanent. M. Niepce de Saint-Victor believed he had ascertained that, under certain circumstances, light became absorbed or latent. The announcement in the autumn of 1858 of this supposed faculty excited great interest among scientific men. The experiments were repeated on all hands with varying success. After a time it was found that similar effects could be produced by heat, &c., and the actual law of the phenomenon seems not yet to have been evolved. The papers of M. Niepce de Saint-Victor up to 1855 were published in a collected form under the title of "Recherches Photographiques," to which was prefixed a memoir of the author by M. E. Lacan, and at the end were Considerations by M. E. Chevreul. His subsequent researches have mostly appeared in the photographic and scientific journals of Paris. To the International Exhibition of 1862 M. Niepce de Saint-Victor sent heliographic steel plates and proofs untouched by the graver; photographs on glass; photographic engraving on marble; monochrome photographs on paper obtained by cyanide of potassium and oxalic acid, azotate of uranium, &c.; and heliochromes, or photographs in their natural colours.—J. T–e.

NIEREMBERG, Johannes Eusebius, of Tyrolese descent, was born at Madrid in 1590, and educated at Salamanca. He joined the Jesuits in 1614, and became eminent as a scholar, and professor of natural history at Madrid. He was very popular as a spiritual adviser. He wrote many works in Latin and Spanish, some of which were extensively read. He died in 1658.

NIEUHOFF, Jan van, born at Usen in Westphalia in 1630, entered at an early age the service of the Dutch West India Company, and after passing some years in Brazil transferred himself to the Dutch settlements in the East Indies, and was employed by the company as one of their principal agents at Batavia. This was in 1654; two years afterwards Nieuhoff was despatched with two others to China to obtain from the emperor the same commercial privileges which were enjoyed by the Portuguese. Nieuhoff and his companions reached Pekin, and had an interview with the emperor Chun-Chi, but the result was not what they desired. Of this embassy Nieuhoff wrote an account, which was translated into English by Ogilvy, 1671. He was subsequently governor of Ceylon. Returning from Holland, where he was obliged to answer some charges brought against him by the council of Batavia, he touched at Madagascar, and was there lost, 29th September, 1672.

NIEUWENTYT, Bernard, a Dutch physician, mathematician, and theological writer, was born at Wastgraafdyk in 1654, and died at Purmerend on the 30th of May, 1718. He wrote a treatise, once popular, on natural and revealed religion. His mathematical writings consist to a great extent of objections to the differential calculus, which were of service to science by calling forth replies from Leibnitz and John Bernoulli.—W. J. M. R.

NIEUWLAND, Peter, a Dutch poet and mathematician, was born at Dimmermeer, near Amsterdam, on the 5th of November, 1764, and died at Leyden on the 14th of November, 1794. He was the son of a master-carpenter; and in his childhood was a prodigy of precocious talent and learning in languages and mathematics. After acting for a time as assistant to Zach the astronomer at Gotha, he returned to Holland, and was appointed professor of nautical astronomy at Amsterdam, and a member of the Dutch board of longitude, which offices he held from 1789 till 1794. He was then appointed professor of natural philosophy, astronomy, and mathematics, at Leyden;

but he had not long performed the duties of that chair when he was cut off in his thirty-first year.—W. J. M. R.

NIFO, Agostino (Niphus), a learned author, born at Sessa in Terra di Lavoro about 1473; died probably in his birthplace in 1537 or 1538, though statements differ both as to locality and date. He held professorships in Padua, Naples, Rome, Bologna, and Pisa; was beloved by two princes of Salerno; and honoured and privileged by Leo X. His very numerous works comprise a treatise "De Intellectu et Dæmonibus," which, founded on the system of Averrhoes, was open to theological censure, and was subsequently modified by himself; copious illustrations of Aristotle; and other writings astronomical, medical, &c., now little remembered or sought after. One, however, in which he combats the general panic occasioned by the prediction of a deluge to ensue in the year 1524, deserves record. Nifo was admired for his talents, and his social qualities; but his person was unattractive, and his manners were free even in his old age.—C. G. R.

NIGER, Caius Pescennius, a Roman soldier who rose from the ranks to the important office of governor of Syria. When the Roman empire was sold to Julian in 193, Pescennius was one of three generals, the others being Clodius Albinus and Septimius Severus, who took the field against him. Each of the three aimed at securing the supreme authority for himself. Pescennius had been hailed emperor by his own troops, but his rival Severus, after defeating Julian, marched against him with the Pannonian legions, routed his army after three engagements, and put him to death 194 B.C.—D. M.

* NIGHTINGALE, Florence, was born in 1820 at Florence, from which city she derives her christian name. She is the younger of the two daughters and co-heiresses of William Edward Nightingale, Esq. of Lea Hurst, Derbyshire, and Embley park, Hampshire, and by the mother's side is a granddaughter of William Smith the philanthropist and dissenting leader, many years member for Norwich, and with whom Southey had a controversy. Miss Nightingale was educated at home at Lea Hurst, in a romantic Derbyshire valley not far from Cromford, where Arkwright erected the first cotton-mill. The education which she received was sound and varied, and at an early age she was noted for her love of doing good at Lea Hurst and its neighbourhood. Hospital management was an object of her particular interest, and from inspecting the hospitals in her vicinity she proceeded to visit those of the metropolis and of foreign countries. In her written evidence given to the royal commission on the state of the army in 1857, she said, "I have visited all the hospitals in London, Dublin, and Edinburgh; many country hospitals; some of the naval and military hospitals in England; and studied with the sœurs de charité the institution of the protestant deaconesses at Kaiserwerth, where I was twice in training as a nurse; the hospitals at Berlin and many others in Germany, at Lyons, Rome, Alexandria, Constantinople, Brussels." It was in 1849 that Miss Nightingale first enrolled herself among the voluntary nurses at Pastor Fliedner's remarkable establishment at Kaiserwerth, near Düsseldorf, on the Rhine, and there she became practically familiar with disease in its most dangerous forms. After her return to England she consented to take the management of the home for invalids of her own sex established in Harley Street, London; and seems to have been performing her self-imposed duties, when in the late autumn of 1854 came the report of what the sisters of charity were doing for the sick and wounded of the French army in the East, while the English soldiers had no such nurses. The late Lord Herbert was induced to send to the East a corps of voluntary nurses, and Miss Nightingale consented to go out with them and superintend their operations. With her assistants she reached Constantinople on the very day after the battle of Inkermann, which furnished her with but too many wounded soldiers to be tended in the barrack hospital at Scutari, where she presided. What she did and organized there for the British soldier, is too well known to need recording. When her work at Scutari was accomplished, she proceeded to Balaclava to inspect the hospitals of the camp, and was attacked by the hospital fever, and it was not until 1856 that she returned to England with a fame even greater than that of Howard; for this was a young and well-born woman, with every social and worldly advantage, who had sacrificed health and the enjoyments of her age and station to a perilous work of charity. Sovereign and people alike recognized the services which Miss Nightingale herself is the person to appreciate least. The national gratitude assumed the form of a subscription, to found and place under her supervision an institution for the training of nurses. Besides an account of "The Institution at Kaiserwerth for the practical training of Deaconesses," 1851, Miss Nightingale has published two works—the first (1859) "Notes on Hospitals, being two papers read before the National Association for the promotion of social science at Liverpool in October, 1858, with evidence given to the royal commission on the state of the army, 1857;" and the second (1860), "Notes on Nursing; what it is, and what it is not." Both of these are remarkable for the sound practical sense and mastery of minute details which Miss Nightingale adds to a noble spirit of self-sacrifice.—F. E.

NIGIDIUS, Publius Figulus, a Roman senator, assisted Cicero in the suppression of Catiline's conspiracy, 63 B.C. He was prætor in 59 B.C.; took an active part in the civil war on the side of Pompey; was compelled in consequence by Cæsar to live abroad, and died in exile 44 B.C. He was celebrated for his great learning, especially in mathematics and astrology (two branches of knowledge commonly joined together by the Romans), and his treatises on these subjects, all now lost, were celebrated in antiquity. He is termed by Gellius the most learned among the Romans, except Varro. Nigidius embraced the doctrines of the Pythagorean philosophy, and is spoken of in high terms by Cicero. His skill in astrology is praised by Lucan.—G.

NILEUS, a Greek physician, the inventor of an apparatus for the reduction of dislocations, called πλινθίον, which is described by Oribasius. This name is variously written, sometimes Nilus and Neleus, but Νείλεως is probably the correct form of the word. He must have lived in or before the third century B.C., as he is referred to by Heracleides of Tarentum. He is also quoted by Celsus, Cælius Aurelianus, Galen, Alexander Trallianus, Oribasius, Ætius, and Paulus Ægineta.—F. C. W.

* NILSSON, Evan, professor of natural history in the university of Lund, was born in 1787. He prosecuted his studies at Lund, and was chosen teacher of natural history in 1812. He devoted attention specially to zoology. He passed as doctor of medicine in 1818, and in 1832 he was appointed to his present office in the university of Lund, and at the same time he occupies a clerical position as prebend in the church. He superintends the natural history museum of the Academy of Sciences. He has visited Britain and France. His works on Scandinavian zoology have raised him to a high rank in that department. He has studied archæology, especially as regards the Scandinavian races, and he has also devoted attention to geology and palæontology.—J. H. B.

NINON. See L'Enclos.

* NISARD, Jean-Marie-Napoléon-Désiré, professor, and author of several works, chiefly on French literature, was born at Chatillon-sur-Seine in 1806. In 1826 he joined the *Journal des Débats*, then in the liberal interest, and afterwards went on the staff of the *National*, leaving this to fill a post at the école normale, which he held until 1844. Other appointments followed—the chair of Latin rhetoric at the college of France being the only one of which he was not deprived by the revolution of February. Four years after that event, M. Nisard re-entered public life, obtaining the chair of French rhetoric, which he now fills by deputy, having been appointed director of the higher normal school. Since 1856 M. Nisard has been a commander of the legion of honour.—W. J. P.

* NISARD, Marie-Edouard-Charles, author, was born at Chatillon-sur-Seine. M. Nisard did not settle down to a literary career until after three years of commercial life. From 1831 to 1848 his profession was that of a journalist. He afterwards collaborated with his brother in the Collection des Classiques Latins, translating Valerius Flaccus, Martial, and Ovid. Among other works of Nisard are a disquisition on the literary triumvirate of the sixteenth century (Scaliger, Lipsius, and Casaubon), and a history of popular books from the fifteenth century to 1852—the latter a very curious work.—W. J. P.

NISSEL, Johann George, a native of the Palatinate, who settled in Holland, and devoted himself to the promotion of oriental learning. He prepared and printed at his own expense, and with his own types, an edition of the Hebrew Bible, which appeared in 1659, and was again issued in a corrected edition after his death by Professor Uchtmann, with a recommendatory preface by Heidan, Cocceius, and Hoornbeek, Lug. Bat., 1662. This is an extremely beautiful and very accurate edition of the Hebrew text, which is divided into verses with Latin headings to the chapters. Nissel edited also some books of

scripture in Ethiopic, with Latin translations, which, however, are said not to be accurate.—W. L. A.

NITHARD, a mediæval chronicler, was the son of Angelbertus and of Bertha, a daughter of Charlemagne, and was born in 790. Living at the court of Charles the Bold, and dying about 859 of wounds received in his service, Nithard is chiefly remembered as the author of a Latin history of the wars between that king and his brother. This work, which is inserted in Duchesne's collection, Historiæ Francorum Scriptores, contains the text of the treaty agreed to at Strasburg in 842 between Charles and Louis. Written both in the Latin and Romance languages, it is frequently quoted for its philological value as an illustration of the state of the latter tongue at the period referred to.—W. J. P.

* NITZSCH, Gregor Wilhelm, a distinguished German antiquary, was born at Wittenberg, 22nd November, 1790, where he devoted himself to classical learning under Lobeck. After serving as a volunteer in the war of liberation in 1813, he obtained a mastership in the Wittenberg gymnasium, but was in 1827 called to the chair of ancient literature at Kiel, where in 1834 he was also appointed inspector of the gymnasia of the two duchies, Schleswig and Holstein. In 1852 he was dismissed, but was immediately after offered a chair at Leipsic. The fame of Nitzsch chiefly rests upon his Homeric investigations. In opposition to F. A. Wolf and Lachmann he has in his "Sagenpoesie der Griechen," Braunschweig, 1852, endeavoured to prove the Iliad and Odyssey the works of one individual Homer, and not of a number of unknown minstrels. His minor treatises are numerous.—K. E.

NITZSCH, Karl Immanuel, a German theologian, son of Karl Ludwig Nitzsch, was born at Borna, Saxony, September 21, 1787. He studied theology at the university of Wittenberg, and early imbibing the doctrinal views of his father, wrote a treatise on the historical signification of the Old Testament, when still a student. The university of Berlin awarded him the D.D. diploma in 1817, and in 1822 he was appointed professor of theology and university-preacher at Bonn. He rose rapidly through the various degrees of the Prussian evangelical hierarchy, and in 1843 obtained the title of Oberconsistorialrath, approaching the dignity of bishop in the episcopal church. In 1847 he was translated to Berlin as upper-church councillor (Oberkirchenrath) and university-preacher, and as such took an active part in the deliberations of the general convocation, as well as in the political debates of the Prussian house of peers. His literary activity is represented chiefly in—"Theologische Studien," Leipsic, 1816; "Über das Ansehen der heiligen Schrift," Bonn, 1827; "System der christlichen Lehre," ib. 1829; 5th edition, 1844; "Ad theologiam practicam felicius excolendam observationes," ib. 1831; "Urkundenbuch," ib. 1853; and a large number of sermons published under the title "Predigten," in 1815, 1819, and 1833–44,—He died in 1868.

NITZSCH, Karl Ludwig, a distinguished German theological writer, was born at Wittenberg, August 6, 1751, the son of a clergyman. Having studied theology and philosophy at the university of his native town, he devoted himself for some time to teaching, until he obtained, in 1781, a small living at Beucha, Saxony. In 1785 he was appointed rector of Borna; in 1787 clerical superintendent at Zeitz; and in 1790 professor of theology at the university of Wittenberg. In this sphere of activity he acquired considerable fame by his lectures and published works, in both which he endeavoured to reconcile the orthodox and the rationalistic schools, leaning, however, somewhat more to the latter than the former. He lost his appointment at the university in 1815; but two years after obtained the post of principal of the newly-formed theological academy at Wittenberg, which he held till his death, December 5, 1831. His chief works are—"De revelatione religionis externa eademque publica," Leipsic, 1808; "Über das Heil der Welt," Wittenberg, 1817; "Über das Heil der Kirche," ib. 1822; "Über das Heil der Theologie," ib. 1830; "De discrimine revelationis imperatoriæ et didacticæ," ib. 1830.—F. M.

NIVERNOIS, Louis Jules Mancini Mazarini, Duc de, was born at Paris in 1716. Having served some time in the army, he was appointed ambassador to Rome. Subsequently fulfilling the same office at Berlin, he earned the favour of Frederick the Great. His most important diplomatic employment was in 1763, when he was intrusted with the conduct of the negotiations that led to the definitive peace of London. Returning to Paris, he devoted his leisure to literature, producing various works that obtained his admission into the French Academy and into that of Inscriptions. His "Fables" especially are spoken of with high praise as resembling those of La Motte, and equalling them in general merit. An ably executed English translation of them appeared in 1799. Well acquainted with our own literature, he translated the fourth book of Paradise Lost, Pope's Essay on Man, and Walpole's Modern Gardening; whilst his classical attainments were evidenced by a translation of the Agricola of Tacitus. During the Reign of Terror he was imprisoned, but recovered his liberty on the fall of Robespierre. He died in 1798.—W. J. P.

NIZA, Marcos de, an Italian Franciscan missionary of the sixteenth century the discoverer of Sonora, was sent from Nice to Nova Hispania, then governed by Antonio de Mendoza. In 1539 he set out from Mexico on a mission to the inhabitants of New Galicia, and traversing the valley of the Sonora arrived in the neighbourhood of Civola or Cebola (now called Grenada), a town built of stone, the size and splendour of which he reported on his return to the viceroy in terms such as travellers use. An expedition was organized by Mendoza in the following year to take possession of the country discovered by Niza. Guided by the missionary, the Spaniards penetrated into the province of Tucayan, and then returned, greatly diminished in numbers, to Culiacan, having visited fifteen cities and traversed in all three thousand miles. Niza's account of his discoveries is to be found in Hakluyt.

NIZAM UL MULK, the title and name given to Prince Tchyn Qelytch Khan, a remarkable political character, who was born at Delhi about 1648, and brought up at the court of the Great Mogul. His father was viceroy of Gujerat. Nizam ul Mulk successfully aided Aurungzebe in several military expeditions and plots against the princes of the Deccan. He won great influence in the court of Bahadur Shah, but was feeble under Farukhsir, and in 1715 was recalled from the Deccan. In 1717, however, he was appointed viceroy of the Deccan, where he tried to suppress the Mahratta brigands, and refused them the tribute which had been granted them by Aurungzebe. He succeeded in defeating them in a great battle, but was suddenly deprived of his office; whereupon he associated with those who conspired against and deposed his sovereign, by whose successor he was in 1720 appointed viceroy of Malwah. There, under the pretext of intending to put down the brigands, he raised forces and took possession of the Deccan. After this he was summoned to court by the Mogul; and in 1731 was made vizir. While his master was on a hunting expedition he seized the opportunity to return to his old post in the Deccan, to which he annexed Gujerat and Malwah, and acted altogether independently. He is charged with encouraging the invasion of Nadir Shah. After the retreat of the Persians he returned again to the Deccan, and ruled four years over a fourth of the states of the Great Mogul. His activity continued to the close of his protracted life, and he figured in both English and French affairs. He died in 1748, aged one hundred and four lunar years, "cursed by the inhabitants of the Peninsula and Upper Hindustan, and despised by the English, French, and Persians."—B. H. C.

NIZAMI or NIDHAMI, a Persian poet, whose true name was probably Yousouf, and who bore numerous other appellations. His chief works are five poems, called by the Arabs "Khamseh" (the Five). They are—1, Moral pieces, apologues, and stories; 2, The loves of Khosrun and Shireen; 3, The loves of Leila and Madjnun; 4, The history of King Bahramgur and the Seven Princesses; and 5, The Escander Nameh, or history of Alexander. Parts of these have been published. A divan or collection of elegies in twenty thousand distichs, also bears the name of Nizami. He died in 1180–81. The Persians have preferred him to Firdusi.—B. H. C.

NOAILLES: the name derived from an estate situated near Brises and Turenne, in the province of Limousin, of a noble family which has given many illustrious names to the history of France. Records of the bounty of the representatives of this family as far back as 1023 may be traced in the neighbouring abbeys and churches. Passing over the heroes of chivalry, the first members of the family taking part in public affairs within the period of modern history are two brothers. Antoine, born in 1504, enjoyed the confidence of King Francis I., for whom he fought valiantly and negotiated ably, distinguishing himself especially in 1544 at the battle of Cerisolles. By

Henry II. he was sent as ambassador to England, and concluded the five years' truce of Vaucelles in 1556. As admiral of Guienne and governor of Bordeaux he fought and conquered the Huguenots, and died at Bordeaux in 1562.—François, his brother, was born in 1519, became an ecclesiastic and bishop of Dax, or d'Acqs, and was one of the most skilful diplomatists of his time. He was ambassador for France in Venice, England, Rome, and Constantinople, and was much consulted by his sovereigns Henry III. and Queen Catherine. He died at Bayonne on his way to the waters of the Pyrenees in 1585. His negotiations, collected by Vertot, were published in 1763, 3 vols. 12mo. In the seventeenth century again two brothers of the family signalized themselves. Their father, Anne, was great-grandson of Antoine abovenamed. —Anne Jules was born in 1650, carefully educated, and early placed in important stations of command. Having served through the Dutch wars of 1672, he was appointed governor of Roussillon and of Languedoc in 1682. Surrounded by protestants, he was ordered to keep down the tumults excited by the forced conversions which were attempted just previous to the revocation of the edict of Nantes, 1685. For seven years he held this difficult post. In 1689 he was appointed to command a military expedition into Catalonia, and gained a marshal's baton in 1693. Returning to court in 1695, he continued to enjoy the royal favour notwithstanding his brother's disgrace, and died the 2d October, 1708.—Louis Antoine, Cardinal and Archbishop of Paris, brother of the preceding, was born in 1651. He was admitted doctor of theology in 1676, and rapidly advanced to the highest honours of the church. After his accession to the archiepiscopal throne of Paris in 1695, there broke out the controversy touching Madame Guyon and the Quietists, in which Bossuet and Fenelon took opposite sides. Though a friend and fellow-collegian of Fenelon's, the archbishop submitted to the ascendancy of the imperious Bossuet, and wrote against Quietism. His indecision raised other controversies and feuds in the Gallican church; for taking a violent dislike to the jesuits, he opposed both them and their opponents, and offended both the pope and the king, yet held tenaciously to his high post, and died little regretted in his diocese, on the 4th May, 1729.—Adrien Maurice, the son of Anne Jules, who was born in 1678, greatly increased the influence and importance of his family by marrying the niece and sole heiress of Madame de Maintenon. Endowed with considerable talents and placed in the foremost rank of his countrymen, he was concerned, in the course of an unusually long life, in many of the most important transactions of the century. Unfortunately for his reputation, he chose rather to be a mediocre general than a great minister, which he might have been. During the war of the Spanish succession, he was employed both as a military commander and a diplomatist. Under the regency he was president of the council of finance, and he served Louis XV. as a general and negotiator in Germany, Italy, and Spain. He died on the 24th June, 1766.—His eldest son, Louis, was celebrated for his *bon mots*.—His second son, Philippe, better known as Marshal Mouchy, ran a brilliant career in Spain, of which he became a grandee.—Louis Marie, second son of Marshal Mouchy, was born in 1756, and cast himself into the extreme liberal party at the breaking out of the Revolution. In 1792, however, he withdrew to England, and thence to the United States. In 1803 he returned to France, and received a command in St. Domingo. While sailing for Havannah he took an English corvette, but received in the engagement a wound of which he died the 9th January, 1804. He was closely connected by opinions and by marriage with Lafayette.—R. H.

NOBILI, Flaminio (Flaminius Nobilius), born at Lucca in 1532; died there in 1590. He published in 1851 a treatise on predestination. In 1588 there appeared at Rome a restoration, executed by Nobili for Pope Sixtus V., of the ancient vulgar translation from the Septuagint. The work was reprinted by Father Morin at Paris in 1628, together with an edition of the Septuagint.

NOBLE, Mark, an antiquarian and historical writer, was rector of Barming in Kent, to which living he was presented by the king in 1784. His first publication was "Two Dissertations on the Mint and Coins of Durham," 4to, 1780; which was followed by a "Genealogical history of the Royal Families of Europe," 1781. His "Memoirs of the Protectorate House of Cromwell," 2 vols. 8vo, published in 1784, attracted more attention than his previous works, but rather on account of the inaccuracies and want of method discovered in the work than from any merit. Mr. Gough in his Bibliotheca Topographica Britannica exposes Mr. Noble's errors. A second edition of the work was published in 1787, which, however, did not escape Mr. Gough's further criticism, and brought forth a severe pamphlet from Mr. Richards of Lynn. Mr. Noble persevered none the less in publishing works on genealogy—the Stewarts and the Medici family were the subjects he next gave to the world. In 1805 appeared his "History of the College of Arms," and in the following year his "Continuation of Granger's Biographical History of England." He was a frequent contributor to the Archæologia. He died on the 26th of May, 1827.—R. H.

NODAL, Gonzalo and Bartolomeo Garcia de, two Spanish navigators, brothers, were born at Ponte Vedra in Galicia. The discovery of Le Maire strait in 1616 alarmed the Spanish government so much, that effectually to prevent the Dutch from making use of it, they resolved to construct forts on both sides of it. Two ships were therefore despatched to examine the ground, the command of which was given to the brothers Nodal. The expedition set sail from Lisbon in September, 1618. In January, 1619, Garcia de Nodal discovered an island which he called Los Reyes (since named Penguin's Island), and a fortnight after arrived at Le Maire strait, which he called San Vicente. On the 10th February he discovered a group of rocky islands, 50° 40′ south-west of Cape Horn, to which he gave the name of Diego Ramirez. "This," says Burney, "was the most southerly point of land marked on the map for a century and a half." These enterprising navigators returned to Europe in July, 1619, without the loss of a single man, and published an account of their voyage in 1621.

NODIER, Charles, was born at Besançon on the 29th April, 1783. He was the son of an advocate who had become president of the revolutionary tribunal at Besançon. Ingenious, imaginative, sympathetic, capricious, Charles Nodier obeyed through life no law except his own waywardness. From the first an irregular student, Nodier was to the last an irregular writer, and belongs to those authors who are either overestimated or underestimated, whom it is difficult to judge fairly. He will be known chiefly to posterity, if known at all, as the writer of some charming tales. From Nodier's autobiographical memoirs little is to be gathered respecting his career, for they are said to be half a romance and half a clever mystification. In his early days Nodier turned his attention to natural history; then linguistic studies attracted him. When not much more than twenty he published a poem, fiercely attacking Napoleon. For this indiscretion he was punished by a short imprisonment. He was no sooner free than he began to conspire, both with royalists and republicans, against the government. To escape a second imprisonment he fled. Wandering about the mountains and woods on the frontiers of Switzerland and France, he was at last, it is said, driven by distress to accept the situation of postman in a little village. Pardon having been procured for him, he returned to Franche-Comté. He was appointed librarian at Dôle, where his marriage to an excellent woman took place. His labours as a grammarian and lexicographer drew the notice of Sir Herbert Croft, who invited him to Amiens to be his secretary. While at Amiens Nodier corrected, that is, rewrote the romances, which Lady Mary Hamilton had the vanity to publish in French. The Illyrian provinces had been ceded by Austria to France; Nodier went to Laybach to accept sundry sinecures from the hands of those Napoleonists whom he had so often assailed, and to undertake, in their pay, the editorship of the *Illyrian Telegraph*. On the downfall of the French empire and the loss of the Illyrian provinces, Nodier established himself in Paris, where his existence for some time was sufficiently precarious, and where, with admirable taste, gratitude, and consistency, he sneered at Bonaparte. Nodier's sycophancy toward the Bourbons was not of much use to him. In 1825, however, he was chosen librarian of the Arsenal. Not long before he had paid a short visit to the United Kingdom, and on his return published a "Promenade from Dieppe to the Mountains of Scotland." The French Academy in 1834 elected him one of its members. On the 27th January, 1844, Charles Nodier died, regretted by many, though rather for the warmth of his heart than the elevation of his character. A statue in his honour has been raised in his native city. Charles Nodier had genuine humour, a fertile fancy, a facile and delightful pen. His conversation was of the most brilliant kind. He was the friend and favourite of youth, and as such had much influence on that literary revolu-

tion which is known in France by the name of Romanticism. Scattering his genius on all things and in all directions, he enriched and stimulated, without being either himself profound or leading to what was profound. Nodier was a frequent contributor to periodicals, and carefully edited several French works. The drama he attempted without success. One of his amusements was collecting rare books; but either from necessity or whim he twice parted with his library during his lifetime. His researches on the French language, and on languages generally, were eminent, but not solid or comprehensive. Therein he sought mainly to satisfy his poetic curiosity: he could not, or would not, build up a grand edifice of philosophical erudition.—W. M–l.

NOEHDEN, Georg Heinrich, was born in 1770, the son of a tradesman of Göttingen, at the gymnasium and university of which town he was educated. There he studied under Heyne, in whose edition of Homer he slightly aided. Heyne recommended him as tutor to a wealthy Englishman, whose sons were being educated at Göttingen, and thus Noehden gained a footing as tutor in several families of position in England, where he made influential friends. In 1818 he was summoned to Germany to educate the princesses of Saxe-Weimar, but returned to England and was appointed one of the librarians of the British museum. In that establishment he afterwards became head of the medal department, and he wrote the letterpress accompanying the engravings of Lord Northwick's select coins. Noehden translated into English Schiller's Fiesco, and Göthe's fine essay on the Last Supper of Leonardo da Vinci, and also contributed to English and German periodicals. He is chiefly remembered, however, as the re-editor of Rabenhorst's German Dictionary, and as the author of a German grammar for the use of Englishmen, which has gone through many editions. Noehden died in 1826.—F. B–y.

NOEL, François Joseph Michel, an industrious French writer, born in 1755 at St. Germain-en-Laye, was educated at the college des Grassins and at that of Louis le Grand, and after taking the inferior orders with a view to the priesthood, was employed as a tutor in the latter college. He had attracted some attention as a litterateur before the commencement of the Revolution. He then discarded his ecclesiastical dress and obtained a clerkship in the department of foreign affairs. After the 10th August, 1792, he was sent on diplomatic business to London, and afterwards to the Hague. Incarcerated on his return from Holland, he owed his release to Robespierre, who had been his fellow-student at college. Minister-plenipotentiary at Venice from 1793 till 1795, and again at the Hague from October, 1795, till October, 1797, he was charged on his return with the department in the ministry of the interior of prisons, hospitals, &c. Under the tribunate he was commissary-general of police at Lyons. He afterwards successively filled the offices of prefect of the Haut Rhin, 1801; one of the three inspectors-general of education, 1802; and inspector-general of the university, 1808. He died at Paris in 1841. Of his numerous works not a few are highly esteemed. His grammars, dictionaries, and "Leçons" in various languages, in the composition of which he had the assistance of such writers as Chapsal, obtained a prodigious circulation in France.

NOETUS, an early antitrinitarian, flourished in the early half of the third century, and was, according to some, a native of Smyrna, but according to others, of Ephesus. It is certain that he was an Asiatic, and a presbyter of the Eastern church. He adopted the views of Praxeas on the subject of the divine nature—viz., that there is no distinction of persons in the Godhead, but that Father, Son, and Holy Ghost, are only different manifestations or relations of one and the same divine personality. This personality was described as the μονη ἀρχη; hence the name Monarchians assumed by those who held this opinion, to which Tertullian who wrote against Praxeas added another, which was used as a term of reproach—that of Patripassians—because it followed from such an opinion, as Tertullian alleged, that the Father must have suffered in the person of Christ. Noetus, on being accused of holding the views of the Monarchians, at first denied the charge; but afterwards becoming bolder, from some success in the diffusion of his opinions, he openly acknowledged and defended them, whereupon he was excommunicated and banished. His heresy, spreading westward, obtained some footing in the Church of Rome, and was favoured by Callistus, who subsequently became bishop of that see. Hence the zeal of Hippolytus against the Noetians, in his celebrated treatise against the heresies of the early church.—P. L.

NOLAN, Lewis Edward, who carried the order for the famous charge of the light brigade at Balaclava, was the son of an officer in the British army. After serving in the Austrian army he entered that of England, and was employed for several years in India. He returned home and published in 1853 a professional work of some reputation, "Cavalry, its history and tactics." Before the breaking out of the war with Russia he was sent to Turkey, to arrange for a supply of horses for the British cavalry regiments. In the army before Sebastopol he was appointed to the staff of Sir Richard Airey; and on the fatal but glorious day of the battle of Balaclava (25th October, 1854), he carried to Lord Lucan the order from Lord Raglan "to advance" his cavalry nearer to the enemy. According to Dr. Russell of the *Times*, when Lord Lucan asked, "Where are we to advance to?" Nolan replied, "There are the enemy and there are the guns, sir, before them; it is your duty to take them." The gallant charge was made, and Nolan was killed by the first shot fired as he rode in advance of the hussars cheering them on. "A braver soldier than Captain Nolan," says Dr. Russell, "the army did not possess."—F. E.

NOLLEKENS, Joseph, R.A., born in Soho, London, August 11, 1737. He was the son of John Francis Nollekens, better known as Old Nollekens, a landscape painter of some ability, who was born at Antwerp in 1702, but settled in London, where he died in 1747. The education of young Nollekens was entirely neglected. When his father died he was only ten years old; his mother married a second husband, and went to live in Wales, and the boy was in his thirteenth year placed with the sculptor Scheemakers. With him he worked hard, and made great progress. He obtained in 1759 and 1760 three prizes from the Society of Arts for clay models of a dancing fawn, a bas-relief, &c. He had now been ten years with Scheemakers, and having saved enough to pay the necessary expenses, he in 1760 went to Rome. Here he studied the antique, and executed a bas-relief in marble for which the Society of Arts awarded him (1762) a premium of fifty guineas. From his countrymen he obtained employment in carving busts, executing among others those of Garrick and Sterne. But his most profitable employment at Rome was in the so-called "restoration" of ancient sculpture, in which he showed great skill: several of the examples in the Townley collection, now in the British Museum, had arms, hands, noses, &c., supplied by Nollekens. He seems likewise to have dealt in the ancient sculptural remains found in Rome, turning his restorative talent to shrewd account. These various occupations had introduced Nollekens to the notice of most of the English dilettanti who visited Rome during the ten years he stayed there, and who proved of great service to him on his return to England. In London he met with rapid success. He was patronized by the king, and found abundant and lucrative employment in the higher circles. In 1771 he was elected A.R.A., in the following year R.A. Henceforward his career was one of unchequered, adventureless prosperity. He was always ready to accept a commission in any department of sculpture, but he stuck closest to that which was most profitable. He carved various statues from the classic mythology; but his time was chiefly spent on ornamental effigies and portrait busts. There are five or six Venuses from his chisel, a Diana, a Juno, and the like, which were regarded with admiration in their day. He executed many monuments, but they are mostly of a very common-place character; perhaps the best is that to the memory of Mrs. Howard and her infant, in Corby church, Cumberland. His great strength lay in his portrait-busts, which are exceedingly numerous, almost always characteristic likenesses, and as works of art unaffected and manly, though perhaps wanting in refinement. The popularity of some of those of distinguished personages was almost unexampled. Of his bust of Pitt he made no less than seventy-four repetitions in marble, and sold, at three guineas each, six hundred plaster casts. That of Fox had scarcely inferior success. Among other well known busts by him are those of Johnson, Goldsmith, Canning and Wellington. One of his best memorial statues is that of Pitt in the Senate House, Cambridge. His best known public monument is that to the three captains in Westminster abbey. He died April 23, 1823, aged eighty-six. Nollekens was a man of great industry, and of close, penurious habits; he consequently amassed considerable wealth, and in his old age was surrounded by hungry legacy-hunters. One of these, Mr. J. F. Smith, who had been his pupil, and whom he made his executor, but to whom, though he died worth more than £200,000.

he left only £100, wrote his life, Nollekens and his Times, 2 vols. 8vo, 1828; but, departing from the usual habit of biographers, he has chosen to exhibit the vulgarity, the avarice, and the thrift of the old man, rather than his genius or artistic talent. The book, however, has much curious gossip.—J. T–e.

NOMSZ, JAN, a prolific Dutch poet, was born at Amsterdam in 1738, and died in reduced circumstances in 1803. He wrote tragedies and comedies; an epic poem on William I., the founder of Dutch liberty; epistles and satires; and some minor prose works of a miscellaneous character. He was also an able translator, and amongst other works rendered the fables of Lafontaine into Dutch.—K. E.

NONIUS, LOUIS, a celebrated medical writer of the seventeenth century, was a Spaniard by birth, his proper name being Nuñez, but resided at Antwerp, which then belonged to the Spanish Netherlands. His principal work, "Diæteticon, sive de re cibaria," is said to throw much light on various passages in the classical authors where gastronomic details are introduced. In 1620 he published a learned work on the coins of Greece, and of the first three Roman emperors. He also wrote "Hispania, seu de oppidis fluminibusque Hispaniæ," and several other works. His death has not been recorded.—T. A.

NONIUS, MARCELLUS, a Latin grammarian, of whose personal history little, if anything, is known. In the title of his only extant work he is called Tuburticensis, possibly from the town of Tubursicum in Africa. He is believed to have lived about the fifth century. His writings are chiefly valuable for the quotations they contain from early Roman authors.—D. M.

NONIUS or NONNIUS, PETRUS, the Latinized name of Pedro Nuñez, a Portuguese physician and mathematician, who was born at Alcacer-do-Sal in 1492, and died in 1577. He was tutor to one of the royal princes of Portugal, cosmographer-royal, and professor of mathematics in the university of Coimbra. He wrote a treatise on "Navigation," and some other mathematical works, which were republished at Basle in a collected form in 1592. His name was long erroneously applied to the instrument for subdividing lines and arcs, properly called by the name of its inventor, the "Vernier." The invention of Nuñez, though ingenious, was inferior to, and different in principle from the vernier, by which it has long been superseded. It consisted in drawing on the face of a quadrant for measuring angles forty-five concentric arcs, one of which was divided into ninety equal parts or degrees, and the remainder into eighty-nine, eighty-eight, eighty-seven, eighty-six, &c., successively, the last being divided into forty-six equal parts. When the index did not exactly cut one of the divisions of the arc of degrees, it passed through or near to one of the divisions of one or other of the other arcs; and by noting the place of that division the fractional parts of a degree were calculated.—W. J. M. R.

NONNUS, a Greek poet of Panopolis in Egypt, belonging to the end of the fifth or beginning of the sixth century. Nonnus, about whose life nothing is known, was a christian, though he wrote a heavy, lumbering, bombastic poem in forty-eight books, called Διονυσιακά, of which a good edition was published by Gräfe, Leipsic, 1819–26. Nonnus also wrote a paraphrase in hexameters of the gospel of John, a work not wholly devoid of merit, but turgid and prolix, and quite in contrast with the simple dignity and pathos of the inspired original. Various editions of the paraphrase—the earliest by Aldus Manutius, Venice, 1501—have been published at different times.—J. E.

NONNUS or NONUS, one of the minor Greek writers on medicine, was a physician of the tenth or eleventh century. Little is known of him beyond the fact that he dedicated his work "Enchiridion Medicum," or Medical Manual, to a Constantine Porphyrogenitus, whom Lambesius supposes to have been the seventh emperor of that name, the son of Lea, and who died in 959. Others believe him to have been the Constantine Porphyrogenitus who was the son of Constantine Ducas, who died in 1067. Nonus was a mere copyist, transcribing largely from the works of Ætius, Alexander and Paulus Ægineta. He never acknowledges the authors from whose writings he quotes. "Nonus," says Dr. Friend, "is so modest as to quote no author, which very well became one who had so little of his own." Some of the MSS. of his work which are extant bear the name of Theophanes as the author, without any mention of Nonus. There are two editions of his writings, one published in 1568, 8vo, Greek and Latin; the other edited by J. S. Bernard, in two vols., 8vo, Gotha and Amsterdam, 1794–95.—F. C. W.

NOODT, GERHARD, a distinguished Dutch writer on jurisprudence, was born at Nimeguen in 1647. He successively occupied the chair of law in the universities of Franeker, Utrecht, and Leyden, at which latter place he died, August 14th, 1725. In his three books, "De Fœnore et Usuris," he undertook to show that usury in itself is not contrary to divine law; and in his "De jure imperii et lege regia" he proves that religion cannot be subjected to worldly power or government. The best edition of his works appeared at Leyden, 1735, 2 vols.; some of them were translated into French.—K. E.

NOORT (not Oort), ADAM VAN, was born at Antwerp in 1557, and learnt painting from his father Lambert van Noort. Adam was a man of great ability, but of irregular habits; his chief distinction is the fact of his having been the master of Rubens, who always had a high opinion of Van Noort's abilities. He was particularly good as a colourist. He was admitted a member of the Guild of St. Luke at Antwerp in 1587, and died there after a long, turbulent, and worthless life in 1641.—(*Catalogue du Musée d'Anvers.*)—R. N. W.

NORADIN. See NOUREDDIN.

NORBERG, MATTHIAS, a Swedish Orientalist, born in 1747, studied at Upsal, where he was professor of Greek and theology. In 1778 he investigated the oriental MSS. at Paris, where he translated a Syriac version of Second Kings. At Milan he copied the Codex Syriaco-Hexaplaris, of which he published a part in 1787. At Göttingen he published his "De Religione et lingua Sabæorum." In 1781 he was made Greek professor at Lund. He died in 1826.—B. H. C.

NORBERT (SAINT), founder of the Premonstratensian order, was born at Santen in the duchy of Cleves, about the year 1092. Ambition led him to embrace an ecclesiastical career, his father being related to the emperor. But being one day, near Cologne, struck to the earth in a thunderstorm, the whole current of his ideas was changed; he abandoned the court, resigned his benefices, embraced a painful and ascetic life, and selling his entire patrimony, distributed the proceeds among the poor. This was in 1115. Having obtained from the pope permission to preach in France, he was welcomed into his diocese by Barthelemy, bishop of Laon, and with his approval founded at Prémontrè, in 1120, his new order, which was a reform of the Augustinian canons. His preaching and example soon drew many disciples around him, and within a hundred years from its foundation the order was propagated extensively in almost every country of Europe. In 1126 while passing through Spires, where the emperor was, Norbert was suddenly pitched upon to fill the archiepiscopal see of Magdeburg. After eight years of incessant labour, he died in 1134. He was not canonized till 1582.—T. A.

NORBERT, PIERRE PARISOT, was born at Bar-le-Duc in Lorraine in 1697. He became a capuchin monk, and was sent out to Pondicherry in 1736 as superintendent of the Indian missions. After his return he published a work entitled "Les Rits Malabares," which is in fact an abusive satire on the jesuit missionaries. After passing from one European country to another during many years, he obtained a brief of secularization in 1759, and settled near Commerci in Lorraine, where he died in 1769. His chief work, "Memoires sur les Missions des Indes Orientales," also bears hardly on the jesuits.—T. A.

NORBERG, GÖRAN, was born at Stockholm in 1677. He studied for the church, and in 1703 was appointed an army chaplain. In the latter capacity he accompanied Charles XII. into Poland, Saxony, and Russia. Taken prisoner by the Russians at the battle of Pultowa in 1709, he remained in captivity till 1715, when he obtained his pardon; and returning home was nominated to the parish of St. Clara at Stockholm, where he spent the remainder of his life, dying in the year 1744. His "History of Charles XII." was written by command of Queen Ulrica Eleanora, and possesses much value as a statement of facts by an eye-witness, although the style is unattractive.—J. J.

NORDEN, FREDERIK LUDWIG, a Danish traveller of note, was born at Glückstadt in the year 1708. From an early age he evinced a peculiar genius for drawing and mathematics, which procured him the patronage of King Christian VI. This monarch allowed him a travelling pension, and Norden went to Italy, where he spent several years. Being afterwards instructed to proceed to Egypt for the purpose of examining the remains of antiquity in that country, he sailed thither in the July of 1737; and having fulfilled the object of his mission returned to Europe in 1738. For his Egyptian researches he was rewarded by the

Danish sovereign with the rank of captain in the royal navy. He subsequently visited England, and died at Paris in September, 1742. The fruit of his tour in Egypt made its appearance posthumously in two folio volumes published at Copenhagen, but in the French language. These volumes contain a valuable series of maps and plates, with plans and sections of the temples and pyramids, and also Norden's journal of his travels. The work derives considerable importance from the fact, that its author was "the first traveller who explored Egypt as an artist." It has been translated into English.—J. J.

NORIS, ARRIGO or ENRICO (for which "religious" name he exchanged his baptismal name of Girolamo), in Latin, Norisius, a learned cardinal born in Verona, 29th August, 1631, his father being a man of letters; died of dropsy 22nd February, 1704. The current story that his family was of Irish origin appears to be incorrect, as the race has been traced back in the territory of Bergamo to the beginning of the thirteenth century. Noris was an Augustinian, and a most laborious student, writing upon religious, chronological, and other learned questions. His first work, the "History of Pelagianism," published in 1673, is also the most noted; having raised up against Noris pertinacious charges of heresy, which have, however, been silenced by papal decrees. The "Annus et Epochæ Syro-Macedonum," 1689, is likewise most learned and of high repute.—W. M. R.

NORMANBY, CONSTANTINE HENRY PHIPPS, first marquis of, son of the first earl of Mulgrave, was born at Mulgrave Castle, Yorkshire, in 1797. Educated at Harrow and at Trinity college, Cambridge, he graduated M.A. in 1818, and in the same year entered the house of commons as member for Scarborough. His parliamentary politics were actively liberal, the very reverse of those of his father to whom he owed his election, and in 1820, accordingly, he resigned his seat. He returned to the house of commons the same year, as member for Higham Ferrers, which he exchanged for Malton in 1826, representing the latter borough till 1830; and in the meantime producing several novels of fashionable life, such as "Matilda," 1825; "Yes and No," 1828, which were popular in their day. On the death of his father in 1831 he succeeded to the earldom of Mulgrave, and having distinguished himself as a vigorous liberal and economist, he was appointed by the whig ministry in 1832 governor of Jamaica, which, on the eve of slave emancipation, was in a state of anarchy. His government was successful, and after superintending the first working of the emancipation act, Lord Mulgrave returned to England in 1834. In the following July he was appointed lord privy seal, and in January, 1835, lord-lieutenant of Ireland, an office which he retained for more than four years, with the approbation of O'Connell. In 1838 he was created Marquis of Normanby. From September to December, 1839, he was secretary of state for the colonies, and from December, 1839, till September, 1841, he held the seals of the home office. On the return of the whigs to power, he was appointed ambassador to Paris, where he remained until February, 1852, when he was recalled by Lord Derby's ministry. From December, 1854, till March, 1858, he represented England at the court of Tuscany. In 1857 he published his interesting work, "A Year of Revolution," reminiscences of the embassy at Paris from the eve of the breaking out of the revolution of 1848, to the election of Louis Napoleon as president. After the war in Italy, Lord Normanby made himself conspicuous as the champion of some of the dispossessed Italian sovereigns, with whom he had become familiar during his residence at Florence. Hence his pamphlets—among others, "the Congress and the Cabinet," 1859; "An Historical sketch of Louise de Bourbon, Duchess-Regent of Parma," 1861, &c. He was married in 1818, and died in 1863.—F. E.

* NORRIS, EDWIN, a distinguished ethnologist and philologist, is a native of Taunton, where he was born in 1795. After filling a post in the East India house, he was appointed, from his philological attainments, assistant secretary to the Royal Asiatic Society, of which he became principal secretary in 1856. Mr. Norris is the editor of the Ethnographical Library, and of the fourth edition, 1855, of Prichard's Natural History of Man. His linguistic attainments are singularly varied. He is the official translator of the foreign office, is at home not only in the languages of Europe, but in those of Africa and of the South Sea islands, besides being decipherer of the cuneiform inscriptions. Among the most interesting, though not the most important of his publications, is the "Ancient Cornish Drama," Oxford, 1859, an edition and translation of some mysteries or miracle plays, illustrating the condition and culture of the Cornish Celts of the fifteenth century, the text being the most considerable relic of the Cornish language. Of his more recondite attainments there are ample evidences in the Transactions of the Royal Asiatic Society. The important work of which the trustees of the British Museum commenced the publication in 1861, a "Selection from the Historical Inscriptions of Chaldea, Assyria, and Babylonia," states on its title-page that it was "prepared for publication by Major-general Sir H. C. Rawlinson, assisted by Edwin Norris."—F. E.

NORRIS, JOHN, a theologian and philosopher of the mystical type, and the most noted English disciple of Malebranche, was born in Wiltshire in 1657. His father was rector of Aubourne or Aldbourne in the county of Wilts. The recluse life of this philosopher was for the most part spent in the peaceful seclusion of a rural English parsonage, and he occupies a distinguished place among the speculative divines of the Anglican church. He was trained in Winchester school, and passed from thence to Exeter college, Oxford, which he entered in 1676. A few years afterwards he was elected a fellow of All Souls. At Oxford he devoted himself to study; and extending his learning beyond the usual academical routine, he became familiar with the works of the masters of ancient philosophy, and especially of Plato. The Recherche de la Verite of Malebranche, published in 1674, then a philosophical novelty, was especially attractive to the meditative melancholy of Norris, who passed readily from the company of Plato to that of the eloquent philosopher of France. To his influence he soon surrendered himself. After some ten years of mystical meditation at Oxford, Norris was presented to the rectory of Newton St. Loe in Somersetshire, when he married and resigned his fellowship in All Souls. A few years later he became rector of Bemerton, near Salisbury, once the home of George Herbert, and where Arthur Collier, the English idealist and rector of Langford Magna, was one of his ecclesiastical neighbours. Norris died in 1711, in his fifty-fourth year, at Bemerton, where his remains rest in the chancel of the church. This metaphysical ecclesiastic was a voluminous writer, and appeared as an author in early life. In 1682 he translated into English, under the title of "The Picture of Love unveiled," a philosophical poem, the Effigies Amoris, in which love is represented as the one essential natural principle. His peculiar genius is further developed in a tract published in 1683, on the "Idea of Happiness," which describes divine meditation, distinguished from mere morality, as the essence of a happy life on earth. The same speculation is further pursued in his "Theory and Regulation of Love," and his "Reflections on the conduct of human life, in a Letter to the Lady Masham" (the friend of Locke), published in 1688 and 1690. In this last year he appeared as a philosophical critic (moved thereto by the Essay of Locke, which had just been given to the world) in a tract entitled "Cursory Reflections upon a book called an Essay concerning human understanding." Locke's meaning is in some instances mistaken, but ingenious speculations are suggested by this his earliest critic. In particular, he defends the hypothesis of unconscious mental states, maintaining that "there may be an impression of ideas without any actual perception of them." But the philosophical master-piece of Norris, to which he devoted many years of his life, was not published for more than ten years after the "Reflections," and like them, it was occasioned by Locke's Essay, the increasing popularity of which induced him to devote his strength to an exposition of the principles he had learned in the school of Plato, St. Augustin, and Malebranche. The first part of this work, entitled "An Essay towards the Theory of the Ideal or Intelligible world," appeared in 1701, in which the world of Ideas is considered absolutely in itself. It was followed three years afterwards by the second part, in which the same world is viewed relatively to human understanding. This treatise is the theme of one of the posthumous works of Locke, who was naturally repelled by his own clear and logical temper from the reveries of a devout transcendentalist. The theory of Malebranche and Norris was charged in England with an affinity to quakerism, and Norris thought himself obliged, in two treatises, to disconnect himself from "the men of the new light," though he owns that if the Quakers really understood their own opinions, and could resolve them into a philosophical principle, their system would not much differ from his own. Norris is the author of many other works, theological and philosophical, including letters, devotional pieces,

and several volumes of sermons. Some of his opinions were criticised by Lady Masham in a Discourse on the Love of God, published in 1696, to which Norris replied two years afterwards in the fourth volume of his "Practical Discourses." He also entered the lists with Toland and Dodwell. His "Account of Reason and Faith in relation to the mysteries of Christianity," 1697, is a reply to part of the argument in Toland's Christianity not Mysterious; and in 1708 he vindicated, on grounds of reason, the natural immortality of the human soul against Dodwell, whose paradox on that subject engaged more than one controversialist.—A. C. F.

NORRIS, ROBERT, author of a historical and descriptive account of Dahomey, appears to have been a Liverpool trader, long resident on the coast of Guinea. He published at London, in 1789, a work written chiefly in 1773, "Memoirs of the Reign of Bossa Ahadee, King of Dahomey; to which are added the author's journey to Abomey, the capital, and a short account of the African slave-trade." The journey was made in 1772; and his unvarnished description of a region then little known is one of considerable interest. Norris did not take an unfavourable view of the slave-trade, and was a delegate from Liverpool to London "upon the African business," on which "he was much attended to by the privy council." He died after his return from London to Liverpool in 1791. There is a brief obituary notice of him in the *Gentleman's Magazine* for that year.—F. E.

NORTH, FRANCIS, first Lord Guilford, and Lord-keeper of the great seal in the reign of Charles II. and James II., was born the 22d of October, 1637, the second son of Dudley, fourth Baron North. Trained first by a presbyterian, then by a cavalier schoolmaster, no fixed principle was implanted in his mind, save the desire for worldly success. Diminutive in person, of a timid character, and very much straitened in his circumstances, he early practised compliancy and obsequiousness as a means of advancement. He might have escaped the shame of having practised the sordid arts not uncommon in the world, but for the excessive candour of his affectionate brother Roger, who, in writing the lord-keeper's life, has given minute details that are more amusing and instructive to the reader than honourable to the subject of the story. Lord Campbell, in his Lives of the Chancellors (vol. iii.), is very severe upon Guilford. Yet had he a clear intellect, great industry, was a proficient in letters and science, and had extensive legal learning. His first preferment was obtained through Sir Jeffery Palmer, attorney-general, whose favour he courted, and on whose death he became solicitor-general in 1671. Three years later he became attorney-general, and in January, 1675, chief justice of the common pleas. This court had been deprived of almost all its business by an extension of the powers of the queen's bench. North, with a keen appreciation of the fees, restored activity to the common pleas by a dexterous use of the ancient writ of "capias," and thus by competition the jurisdiction of the civil law courts was enlarged. His conduct in the trials for the popish plot was little to his honour, for he consented to the death of the victims of popular clamour, while he disbelieved the whole story of Titus Oates. The fidelity with which he upheld the prerogative at the expense of the liberty of the subject, procured him the seat on the woolsack, to which he was promoted in 1682. The few remaining years of his life were rendered miserable by the insolent opposition of the brutal Jeffreys, a man greatly preferred by James II. to the faint-hearted Guilford, who still retained a respect for law and justice. He died at the early age of forty-eight, on the 5th September, 1685.—R. H.

NORTH, FREDERICK, second earl of Guilford, better known as Lord North, the favourite minister of George III., was the eldest son of Francis, first earl of Guilford, and was born on the 13th of April, 1733. After completing his education at Eton and at Trinity college, Oxford, he spent three years on the continent, where he made himself master of the French, German, and Italian languages. On coming of age he returned to England, and in 1754 was elected member for the family borough of Banbury. In 1759, during the administration of the elder Pitt, he was appointed a lord of the treasury, through the influence of his kinsman the duke of Newcastle. On the formation of the first Rockingham ministry he was offered the chancellorship of the exchequer and the vice-treasurership of Ireland, both of which he declined; but in 1766, when Chatham returned to office, he nominated Lord North joint-paymaster of the forces; and in the year following his lordship succeeded Charles Townshend as chancellor of the exchequer, and became leader of the house of commons under the ministry of the duke of Grafton. Though not without ambition, these honours were rather thrust upon Lord North than sought by him, and he certainly did not seek to attain power by giving his support to popular measures. On the contrary, he took a prominent part in all the arbitrary and unconstitutional proceedings against John Wilkes, and as he afterwards boasted, was the first to move, in 1764, for the expulsion of that notorious demagogue from the house of commons. He speedily acquired a high reputation for his skill in parliamentary debate and strategy, and on the resignation of the duke of Grafton in 1770, he consented, though with great reluctance, in compliance with the earnest desire of the king, to assume the post of first lord of the treasury — an obligation which his majesty never afterwards forgot. Lord North was as great a favourite with the house of commons as with his sovereign; but the spirit of faction raged with the utmost fury at this period, and the calamities which speedily overtook the country involved the government in great difficulties. The strife between Great Britain and her North American colonies had already commenced, and the premier was called upon at once to deal with the difficult question of colonial taxation. He expressed his willingness to repeal all the duties laid on in 1767 except only the duty on tea, which produced no more than eleven or twelve thousand pounds a year; but this apparently trifling reservation was the seed from which sprung those fatal disturbances which ultimately led to a fratricidal war, and the loss of the colonies. The impolitic and violent contest in which the house of commons engaged with the lord mayor and the city of London in 1771, arising out of the publication of the parliamentary debates, led to numerous tumults and riots, in which Lord North was severely wounded; and brought much odium on him and his colleagues. They weathered the storm, however, though not without loss of reputation, and soon after strengthened their forces by reinforcements from the old whig army, and especially by their new legal appointments. "The minister," says Gibbon, "might indulge in a short slumber whilst he was upholden on either hand by the majestic sense of Thurlow and the skilful eloquence of Wedderburn." Meanwhile, the excitement in America continued to increase; towards the close of 1773 the celebrated tea riots broke out in Boston, which two years later issued in open rebellion. As the disastrous contest proceeded, the attacks of the opposition against Lord North became more and more virulent. A powerful phalanx of inveterate enemies, headed by Fox and Burke, made the most violent assaults not only on the measures of the government but on the capacity and private character of the premier, and even loudly clamoured for his head. But Lord North, though often left to fight almost single-handed against a host of assailants, firmly kept his ground, and by his strong common sense, consummate tact, pungent wit, and imperturbable good humour, foiled their assaults, and disconcerted their tactics. Though Lord North still retained his original opinion respecting the justice of the war, he became at length anxious to resign, believing that his retirement from office would facilitate the conclusion of a peace. But he was induced very reluctantly to remain, by the passionate entreaties of the king. As the American contest, however, grew more desperate, the attacks upon the administration became more violent, the ministerial majority decreased both in number and in quality, and at length in 1782 Lord North resigned, after having held the reins for twelve years, and was succeeded by Lord Rockingham. On the death of that nobleman a few months after his accession to office, Lord Shelburne was appointed by the king first lord of the treasury. Fox immediately resigned and took his place on the opposition bench by the side of his former adversary. In no long time the notorious and ill-omened coalition was formed, principally through the agency of Lord North's eldest son and Mr. Eden, afterwards Lord Auckland. The ultimate consequences of this junction between statesmen who had differed so widely respecting measures of paramount importance, were the annihilation of the North party, the decimation and discredit of the whigs, and irreparable injury to the character of all who took a prominent part in it. Its immediate results, however, were the expulsion of Lord Shelburne from office, and the formation in April, 1783, of a ministry under the duke of Portland, of which Lord North and Mr. Fox were appointed secretaries of state. But their lease of power was very brief. The coalition was odious both to consistent tories and to zealous whigs, and was, indeed, hateful to the whole country; and the king dexter-

ously though unconstitutionally, availing himself of the unpopularity of Fox's India bill, procured the defeat of that measure in the house of lords, and immediately dismissed his detested ministers from their offices (December, 1783). The political career of Lord North may be said to have terminated at this period. He succeeded to the title of earl of Guilford and to the family estates in 1790, and died two years after in the sixtieth year of his age. Lord North is not entitled to high rank as a statesman. His public measures were often both arbitrary and impolitic, and the original injustice of the American war was greatly aggravated by the manner in which it was conducted. He was afflicted with blindness during the last five years of his life; and the picture which his daughter, Lady Charlotte Lindsay, draws of the old statesman at home with his children, who read to him by turns, wrote his letters, led him in his walks, and were his constant companions, is singularly pleasing.—J. T

NORTH, Roger, the amusing biographer of three of his brothers, and the sixth son of the fourth Lord North, was born about 1650, and studied at the Middle temple for the bar. His professional career was confined to following and aiding his brother Francis, for whom he has done what Boswell did for Dr. Johnson. Lord Macaulay refers to him as "a most intolerant tory, a most affected and pedantic writer, but a vigilant observer of all those minute circumstances which throw light on the dispositions of men." As a writer he has certainly accomplished more than he intended. Fraternal affection doubtless prompted his life of the lord-keeper, yet the result is very far from flattering to Lord Guilford. His other celebrated book, the "Examen, or an enquiry into the credit and veracity of a pretended compleat history of England" (Bishop Kennet's), was designed as a vindication of Charles II. Yet though marked by a violent jacobite spirit, the anecdotes and curious information with which it abounds have furnished invaluable materials for writers like Macaulay, whose picture of Charles and his times is hardly one that would have pleased Roger North. Neither of these books was published till after the writer's death. The only work he had printed was a "Discourse of Fish and Fish-ponds," 1713. His lives of Francis North, Lord Guilford; Sir Dudley North; and the Rev. Dr. John North—were published together in two vols. 4to, 1742–44. The "Examen" appeared in 1740; his "Discourse on Laws" in 1824; and "Memoirs of Musick" in 1836, edited by Dr. Rimbault. He died in 1733. From him were descended the Norfolk family, the Norths of Rougham.—R. H.

NORTH, Sir Thomas, the translator of Plutarch, was the second son of Edward Lord North of Kirtling, and a collateral ancestor of the Guilfords. He is said to have been educated at Peterhouse, to have been a member of Lincoln's inn in 1557, and is thought to have held some office in the customs, there being among the MSS. in the British museum one by him entitled "Exceptions against the suit of surveyor of the gaugers of beer and ale." He was knighted in 1557, and in 1578 he was so reduced in his circumstances that the town of Cambridge made him a benevolent gift of £20. He published versions of works by Guevara and Doni, but is remembered only as the author of the English translation of Plutarch, which Shakspeare followed, often very closely, in Coriolanus, Julius Cæsar, and Antony and Cleopatra. North's version was made from the French of Amyot. Quaint and idiomatic, it is an interesting monument of Elizabethan prose and English. The first edition of North's "Plutarch" was published in 1579. There were seven or eight editions of it before that of 1676. In 1683 it was superseded by the translation known as Dryden's.—F. E.

NORTHAMPTON, Spencer Joshua Alwyne Compton, second marquis of, was born in 1790, and educated at Trinity college, Cambridge, where he graduated M.A. in 1810. In 1812 he succeeded Spencer Perceval in the representation of Northampton. His political independence displeased the tory party with which he was traditionally connected, and drew from Lord Castlereagh the remark that "he had turned his back on himself." In 1815 he married Miss Clephane, an amiable and accomplished woman, with whom he resided for several years in Rome. Returning to England in 1830, on the death of his wife, he devoted himself to the promotion of literature, science, and art, for which his name is chiefly remembered. He became president of the Royal Society in 1838, of the Geological Society, and of the British Association on two occasions, 1836 and 1848. He wrote a few short poems in a volume, which he entitled "The Tribute." He died January 17, 1851.—R. H.

NORTHCOTE, James, R.A., was born at Plymouth, October 22, 1746. The son of a watchmaker of very limited means, he was brought up to his father's business, and at the usual age duly apprenticed. But the fame of Sir Joshua Reynolds, a native of the locality, had aroused in him a strong desire to become a painter. His mornings and evenings were given to drawing, and he had made sufficient progress by the time his apprenticeship expired to maintain himself for a few years in his native town by taking portraits. In 1771 he came to London, bringing with him a letter of introduction to Sir Joshua Reynolds from his friend, Dr. Mudge. Sir Joshua, pleased with his enthusiasm, kindly admitted him to his studio, where he remained as pupil and assistant for five years. On quitting Reynolds in 1776, Northcote returned for a few months to Plymouth, where his pencil was in great request for portraits. He then went to Rome, where he remained till 1780. Returning by way of Florence, Naples, and Flanders, he settled for good in London as a portrait painter, and met speedily with a large amount of success. He was elected R.A. in 1787. Besides his portraits he painted several historical and poetical subjects, some of which were at the time extremely popular. Of this kind are the "Murder" and the "Burial of the two Princes in the Tower;" and "Hubert and Arthur," so well known by the engravings. Scarcely less popular were the "Earl of Argyle Asleep before his Execution," the "Death of Wat Tyler," the "Landing of the Prince of Orange at Torbay," and others. He also painted, in a kind of rivalry or companionship with Hogarth's Industrious and Idle Apprentice, a series of ten pictures, setting forth the career of the "Modest and the Wanton Girl," but they were deficient in the intense perception of character, directness of purpose, and vigour of composition which made Hogarth's works take so firm a hold of the popular mind. Though but very imperfectly educated, Northcote published several literary works. His first independent work was a "Life of Sir Joshua Reynolds," 1 vol. 4to, 1813; 2nd edition enlarged, 2 vols. 8vo, 1819. This work is both tedious and imperfect, but as the life of a painter by a painter, and of a master by his scholar, it is of considerable value. "The Life of Titian," 2 vols. 8vo, 1820, in all respects a worthless production, though bearing Northcote's name, is known to have been for the most part the composition of Hazlitt, who during many years was in constant intercourse with the painter. Hazlitt also published during the painter's life, at first in a magazine, and afterwards (but somewhat softened in parts) as a separate work, what he called Conversations with the Painter Northcote. How much of these was genuine, and how much the invention of Hazlitt, it is now impossible to say. Northcote lived a lonely life, was independent in circumstances and rough in speech, and he was accustomed to give utterance to bitter and cynical remarks on his contemporaries to any who were admitted to familiar intercourse with him; but he always denied, though in an evasive manner, that he had been truly reported in these Conversations. As a painter, Northcote was possessed of great vigour, a good eye for colour, and a lucid manner of composition, but he was entirely devoid of refinement, and drew but indifferently. His style was formed on that of Reynolds, but he was in all respects greatly inferior to his master. He died July 13, 1831, at the age of eighty-five.—J. T–e.

NORTHINGTON, Robert Henley, Earl of, was the second son of that accomplished friend of learning, Anthony Henley, and was born in 1708. Educated at Westminster school and St. John's college, Oxford, he was entered of the Inner temple on February 1, 1728. His natural shrewdness and droll humour helped to advance him more than any profound acquaintance with the law could have done. His progress was slow. He was called in 1732, went on the western circuit, of which in time he became the leader. He fell somewhat romantically in love with an invalid young lady at Bath, Miss Husband, who fortunately recovered her strength, proved to be an heiress, and was married to him. In 1747 he was elected member of parliament for Bath, and he joined the "Leicester House" party. Notwithstanding this mark of opposition to the king (George II.), Henley in 1756 succeeded Murray as attorney-general, and to his own great astonishment and that of others who were expectants, the next change of ministry elevated him to the woolsack, 1757. He had the peculiar distinction of holding the great seal nine years, and in two reigns, those of George II. and George III., and during the whole of four administrations, Mr. Pitt's, Lord Bute's, the duke of Bedford's, and the marquis of Rockingham's. The last

named ministry he overturned. As a judge he acquitted himself well in the court of chancery, while his nullity in the house of lords preserved him in office. He had once, however, the disagreeable duty of announcing in an appeal case a majority of the peers against his own decisions in chancery. He was created Baron Henley in 1760 to enable him to preside as lord high steward at the trial of Earl Ferrers. His sentence on that nobleman is given by Lord Campbell as a striking composition, v. 196. Created Earl of Northington in 1761, he had again to preside at the trial of a peer for murder—the trial of Lord Byron for killing Mr. Chaworth. In 1766 he resigned the seal, and was made president of the council. He retired from public life the following year; being a great sufferer from gout, the consequence of his convivial habits. He died on the 14th January, 1772, in the sixty-fourth year of his age. His stories and witty sayings were long current in Westminster hall, although not all of them suited to a very refined or fastidious state of society.—R. H.

NORTHUMBERLAND, Hugh Percy, Duke of, a patron of science, and specially of botany, was born on 20th April. 1785, and died at Alnwick castle on 11th February, 1847. He prosecuted his studies at Eton and at St. John's college, Cambridge, and took his degree of A.M. in 1805, and that of LL.D. in 1809. In 1812 he was called to the house of lords by the title of Baron Percy, and in 1817 he succeeded his father in the dukedom. He devoted attention to botany, astronomy, and mechanics. His garden at Syon was famous for the plants which it produced. Many rare plants flowered there, and many excellent foreign fruits were ripened. The duke employed collectors in foreign countries, who transmitted from time to time valuable plants. He became a fellow of the Linnæan Society in 1833, and he was long a trustee of the British museum.—J. H. B.

NORTON, Andrews, an American theological writer of eminence, was born in 1786 at Hingham, near Boston, Massachusetts, and was educated at the American university of Cambridge, where he received the B.A. degree in 1804. Though a student of theology, he never became a regular clergyman. After being tutor for a time in Bowdoin college, he was appointed in 1811 tutor and librarian in Harvard university, where two years later he succeeded Dr. Channing as lecturer on biblical criticism. In 1819 he was made first dexter professor of sacred literature, which office he retained till compelled by ill health to resign it in 1830. His reputation rests chiefly upon his "Evidences of the Genuineness of the Gospels," the fruits of prolonged study and deliberation. The first volume appeared in 1837, eight years after its commencement, and the second and third in 1844. A second edition of the whole was published in 1846. The work comprises, in refutation of certain German critics, historical proofs that the gospels were written by their accredited authors. The internal evidence of the same truth was discussed in a fourth volume which appeared in an unfinished state in 1855. Copious learning, sound judgment, and close, clear reasoning characterize this work. In 1833 Mr. Norton had published "Reasons for not Believing the Doctrines of Trinitarians concerning the Nature of God and the Person of Christ." His "Tracts concerning Christianity" appeared in 1852. In a dissertation on the Old Testament Mr. Norton has maintained that christianity is not responsible for the genuineness, authenticity, and moral teaching of the old Jewish writers. Mr. Norton is also the author of various contributions to periodicals, and of a few poems of great merit.—R. H.

* NORTON, Caroline Elizabeth Sarah, was born in 1808. The second of the three daughters of the late Thomas Sheridan, son of *the* Sheridan, Mrs. Norton is thus the sister of the present duchess of Somerset, and of the Dowager Lady Dufferin. She lost her father early, and sharing in her brother's studies, received an education more varied than usually falls to the lot of Englishwomen. In 1829 she married the Honourable George Chapple Norton, brother and heir of the present Lord Grantley, recorder of Guildford, which he represented in the house of commons from 1826 to 1830, and who since 1831 has been magistrate of Lambeth Street police office. As the world knows too well, the marriage was not a happy one. Mr. and Mrs. Norton separated in 1836. A poetess from early youth, she had published previously to her marriage a volume of verse, "The Sorrows of Rosalie," 1829, and after her marriage appeared (1831) her poem, "The Undying One," followed in 1840 by "The Dream, and other Poems," and in 1845 by "The Child of the Islands," a touching plaidoyer for the neglected and suffering among the children of England. In 1847 was published her solitary prose novel, "Stuart of Dunleath." Her latest poem, "The Lady of La Garaye," belongs to 1862. Mrs. Norton is understood to be engaged on a work to be entitled "Lives of the Sheridans." Her own peculiar position led her to sympathize with and to study the wrongs, as she considered them, inflicted on married women by male legislation, both as regarded divorce and the possession of property. The most notable exposition of her views on these matters was her plain spoken and indignant "Letter to the Queen on Lord Chancellor Cranworth's Marriage and Divorce Bill," 1855, which perhaps contributed to hasten recent legislation on the subject.—F. E.

NORTON, Thomas, the coadjutor of Lord Buckhurst in the composition of Gorboduc, the first regular tragedy written in English, was a native of Sharpenhoe, Bedfordshire. Wood says he was a barrister, and a forward and busy Calvinist. Strype says he was a clergyman, a puritan, a man of parts and learning, well-known to Secretary Cecil and Archbishop Parker. As he is also said to have been patronized by Somerset, and to have translated into English an epistle addressed to the Protector by Peter Martyr, 1550, it is possible that two Nortons of the same name have been confounded. The metrical version of the Psalms published by Sternhold and Hopkins, contains twenty-eight psalms translated by Norton. He is supposed to have died about 1584, when his name disappears from the registers of the Stationers' Company to which he acted as counsel.—(Warton's *History of Poetry*.)—R. H.

NORWOOD, Richard, an English mathematician, lived about the middle of the seventeenth century. He was a fellow of the Royal Society, and contributed various papers to their Transactions. He was also the author of a treatise on trigonometry. His most important scientific undertaking was the measurement of an arc of the meridian between London and York. He found the difference of latitude, or amplitude of the arc, by taking the meridian altitudes of the sun at its two ends at the summer solstice, with a sextant of five feet radius. The distance was measured along the high road, partly by chaining and partly by pacing, the bearings and inclinations of the several straight lines measured being noted and allowed for in the calculation. The result was correct to about one two-hundredth part of the truth, as subsequent investigations have shown; being a wonderfully small error, when the rudeness of the means of measurement employed is considered.—W. J. M. R.

NOSTRADAMUS or NOTRE-DAME, Michel, one of the most singular personages of the sixteenth century, was born at St. Rémy, in the diocese of Avignon, on the 14th December, 1503. His family was noble; and his paternal and maternal grandfathers were astronomers and physicians of some note. He studied philosophy at Avignon and medicine at Montpellier, where he took the degree of doctor of medicine in 1529. During subsequent years he acquired considerable celebrity by his peculiar method of treating the plague, which was generally successful. When that appalling disease broke out at Aix in 1546, a deputation of the inhabitants invited him hither, and his services as a physician were so much valued that he received a pension from the town as recompense. In other places, and on other occasions, his aid was eagerly sought and willingly appreciated. It was at this period that he first advanced his notorious claim to divine inspiration and the gift of prophecy. His predictions were written in verse in the form of quatrains, and arranged in "centuries;" and the extraordinary fulfilment of some of these vaticinations soon made his name famous. Many, indeed, considered him an impostor, but an equal number believed him to be truly inspired either by God or Satan; and among the latter class were the chief kings, princes, and nobles of the age. Favoured with honours and rewards by not a few of those credulous dignitaries, Nostradamus died 2nd July, 1566, and was buried at Salon in the church of the Cordeliers. Some of his predictions, such as those of the death of Charles I. of England, and of the first French revolution, are certainly remarkable enough, and it is difficult to account for their exact fulfilment on the ordinary hypothesis of mere coincidence.—(See the work by Théodore Bouys, Paris, 1806, on this curious subject.)—J. J.

NOTRE, André le, a famous French artist and designer of gardens, was born at Paris in 1613. His father, who was superintendent of the gardens of the Tuileries, intended him for a painter, and placed him in the atelier of Simon Vouet. He is said to have displayed a great talent for painting, and to have

produced several excellent pictures; but being offered the succession to his father's post, he resolved to devote himself to the artistic arrangement of gardens. He travelled in Italy, and made himself acquainted with the most celebrated gardens there, and designed, it is said, the villas Pamfili and Lodovisi. His first essay in France was the decoration of the chateau and grounds of the minister Fouquet, at Vaux-le-Vicomte. These were seen and greatly admired by the king, Louis XIV., who at once named Le Notre supervisor of all the royal grounds, and controller of the royal buildings, and directed him to make designs for laying out anew the grounds of Versailles. This great work, with its elaborate series of terraces, statues, fountains, and water-works, the costliest and most magnificent of modern times—so costly that Louis is said to have thrown the accounts into the fire that no record might remain of his profusion—was, of course, Le Notre's masterpiece, and it excited the unbounded admiration of his contemporaries. Le Notre obtained in an unexampled degree the confidence of his royal master. He was commissioned to lay out, or remodel, the gardens of the Trianon, St. Germain, Fontainebleau, Clugny, and the Tuileries. Some of these have since been altered, the last entirely so; but others are little changed, and are proofs that the genius of Le Notre was not overestimated by his countrymen, whatever may be thought of particular points of taste. Besides the royal gardens, Le Notre laid out those, scarcely less celebrated, of St. Cloud for the duke of Orleans, Chantilly for the prince of Condé, and many more in France. In England he was employed by Charles II. to lay out St. James' and Greenwich Parks, and his advice was sought by other foreign princes and distinguished personages. By Louis le Grand Le Notre was treated with great affability, and received from him in 1675 the order of St. Michel and letters of nobility. He died at Paris in 1700.—J. T–e.

NOTT, Sir William, Major-general, G.C.B., distinguished in the annals of Anglo-Indian war, was born of respectable parentage at Neath in Glamorganshire, on the 20th January, 1782. He entered in 1800 the East India Company's service, and attaining the rank of major returned in 1826 to the Principality, where he purchased an estate. The failure of a bank induced him to resume his profession and return to India. When the war in Affghanistan was decided on, Nott was appointed to the command of the second division of the army of the Indus, and in January, 1841, his head-quarters were at Candahar. As Sale in Jellalabad, so Nott in Candahar maintained the honour of the British arms after the disastrous retreat of the main body of the army from Cabul. In the previous December he had offered to march from Candahar on Cabul, and when at last, in the early autumn of 1842, he received permission from Lord Ellenborough to "retire" from Affghanistan by that route, he routed the Affghans, who endeavoured to bar the way, took Ghuznee (from which, in obedience to Lord Ellenborough's orders, he carried off the famous Somnauth gates), and on the 17th of September effected a junction with General Pollock at Cabul. The honour of the English arms was retrieved, and the English prisoners in the hands of the Affghans were saved. For his distinguished services Nott was made a G.C.B., received the thanks of parliament, and from the East India Company an annuity of £1000. He died at Carmarthen in January, 1844, soon after his return to England.—F. E.

NOTTINGHAM. See Finch.

NOUREDDIN (Noor-ed-Deen Mahmood), an illustrious Moslem sovereign of Syria in the time of the crusaders, was born in 1117. He was the younger son of Amadeddin Zenghi, the second of the dynasty of the Syrian Atabeks. At the death of his father in 1146, Noureddin succeeded to the rule of Syria, and began a long and eventful reign. He carried on successfully his father's war against the Latin Christians of Palestine, in a period pre-eminently marked by anarchy and confusion; his sagacious brain, his indomitable will, and his vigorous arm gradually united the Mahometan powers; he thus consolidated his already existing dominions; and, adding the kingdom of Damascus to that of Aleppo, extended at last his sway from the Tigris to the Nile. He has left behind him a character unsurpassed for genius and virtue in those dark and dreary centuries; and the Latin christians themselves have been forced to own the wisdom and courage, and even the justice and piety, of their implacable Moslem foe. Noureddin died of quinsy at Damascus in May, 1173.—J. J.

NOUWAYRI. See Nuwayri.

NOVALIS is the assumed name by which is known in literature one of the most remarkable of modern German mystics, whose real name was Friedrich von Hardenberg. He was one of the sons of Baron von Hardenberg, director of the Saxon saltworks, and was born on the 2nd May, 1772, at the country residence of his family in the Grafschaft of Mansfeldt, Saxony. His parents belonged to the Hernnhuters or restored Moravian brotherhood, so that from his infancy he breathed an atmosphere of religious mysticism. In childhood he was chiefly noticed as a quiet and secluded boy; but with his recovery from a violent illness in his ninth year, his intellect seemed to awaken, and he became an eager learner. From an early age he was passionately fond of the Mährchen, or traditionary tales, so rife in the oral literature of Germany. After a preliminary training at a gymnasium, he studied at the universities of Jena, Leipsic, and Wittenberg. The most powerful intellectual influence of his academic years was that which he received from his acquaintance with Friedrich Schlegel, and still more with Fichte; but he did not devote himself exclusively to philosophy, studying zealously the physical and natural sciences. On the breaking out of the French revolutionary war, he wished for a time to become a soldier. This scheme, however, was abandoned, and at the end of 1794 he removed to Arnstadt in Thuringia, to qualify himself to follow his father's vocation. Here he fell in love with "Sophia von K.," a girl of fourteen, described as of the most angelic and spiritual beauty. He had been appointed auditor in the department of which his father was director, when the death of his loved one and of a younger brother coming together in the spring of 1797 violently affected him, and threw him into the state of mind mirrored in his mournful and beautiful "Hymns to the Night." He recovered to some extent from the shock, and went to Freyberg to study mineralogy under Werner. Here he began one of the most remarkable of his works, the "Disciples at Sais" (Lehrlinge zu Sais), which remained a fragment, but which he intended to be a "physical romance." At Freyberg he fell in love again with a young lady, a "Julia von Ch.," and to her engaged himself in marriage. Visiting Jena, he made the acquaintance of Friedrich Schlegel's brother, August Wilhelm of Tieck, afterwards his biographer, and of Wackenroder, and associated himself with them in their championship of the new romantic school of thought and poetry. His first appearance in print with his "Hymns to the Night" and his "Blüthenstaub" was made in his friend Friedrich Schlegel's Musen-Almanack. For a short time he lived in solitude in Thuringia, busy with the composition of his aërial and mystical romance, "Heinrich von Oftendingen." In a few months he was to be married, and all was ready for the event, when he began to spit blood. Consumption rapidly mastered him, and he died on the 19th of March, 1801, in his twenty-ninth year. His "Schriften" were edited by his friends Tieck and Friedrick Schlegel, with a graceful and affectionate memoir of their author by the former. Besides the pieces already mentioned, they contain, in the form chiefly of aphorisms, fragments of a grand encyclopædic work, in which he intended to trace the interdependence of the sciences. There is a fine paper on Novalis, with translated extracts from his writings, in Carlyle's Miscellanies, where he is called the "German Pascal," "the ideal of an antique gymnosophist." An English translation of his "Heinrich von Oftendingen" was published at Cambridge, U.S., in 1842; and of his profound "Christianity in Europe," in the Catholic Series, London, 1844.—F. E.

NOVATUS or NOVATIAN, the author of the Novatian schism in the Church of Rome in the third century, was a presbyter of that church, distinguished for ability, theological learning, and moral earnestness. The place and the date of his birth are not known. It is probable that before his conversion to christianity, he had been trained in the philosophy of the stoics, and that the stern principles of that school predisposed him to take side, after his baptism, with that large party of the church, both in the East and West, who were in favour of a stringent administration of discipline in the case of those who had fallen into apostasy, adultery, or other gross sin. The strictness of his disciplinary views and the earnestness with which he enforced them, made him a great favourite in Rome with those who had themselves been faithful sufferers and confessors, but caused him to be disliked by the majority of his copresbyters, who were in favour of a laxer discipline and a more accommodating policy. After the martyrdom of Bishop

Fabian in the year 250, the Roman see was vacant for seventeen months, and was probably administered by Novatian during the vacancy. It was natural that he should aspire to become Fabian's successor; but on the 4th of June, 251, the presbyters elected his rival, Cornelius, who was not only milder in his views of discipline, but was also a decided episcopalist, while Novatian clung to what was still left of the disciplinary powers of the presbyters as distinguished from bishops. The rejection of Novatian was a severe disappointment to his supporters, including the presbyter Novatus of Carthage, who was then on a visit to Rome, by all of whom he was urged to set up a separate communion. He opposed this step for some time, but at length was prevailed upon to agree to it, and to organize schismatic congregations in Italy and other countries. For this purpose he induced three country bishops (his enemies say by dishonourable means) to confer upon him episcopal consecration, two of whom were deposed by Cornelius for this offence, while the third is alleged to have been pardoned as a reward for inventing a calumnious version of the transaction. Novatian himself and all his abettors were excommunicated by a synod assembled by Cornelius at Rome, consisting of sixty bishops and a much larger number of presbyters and deacons. But this did not hinder the schismatics from gaining an extensive footing in almost all parts of the church. Bishop Fabius of Antioch was disposed to side with Novatian against Cornelius; but Dionysius of Alexandria and Cyprian of Carthage declared strongly against him, and the latter succeeded in detaching from him many of his most influential supporters among the Roman confessors. Still, numerous schismatic congregations were formed in the interest of Novatianism, both in the west and east and south of the Roman empire. The date of Novatian's death is not known. He was the author of a work on the Trinity, "Regula fidei, sive de Trinitate," in which he opposed the views of the Monarchians, and put forth much the same thoughts on the Godhead as those of Hippolytus and Tertullian.—P. L.

NOVATUS, a presbyter of Carthage of the third century, signalized himself by his opposition to the high episcopal views of Cyprian, the bishop of that see, and by his strenuous support of the schism of Novatian at Rome. Our only accounts of his character and proceedings come to us from the epistles of Cyprian, who manifests so much heat against his insubordinate presbyter that it is reasonable to make large deductions from the serious moral accusations which he lays against him, especially as the bishop had found in Novatus one of the most zealous opponents of his election to the see. The truth is, that Novatus was one of a party of presbyters in Carthage who were justly jealous of the growing pride and encroachments of the bishops, and who continued to assert for presbyters the power of the keys, or the right of administering the discipline of the church independently of the bishops. In the absence of Cyprian from Carthage, during the persecution of Decius in the year 250, Novatus had given effect to these views in dealing with those members of the church of Carthage who had for a time lapsed into idolatry; and he had also, without the knowledge of his bishop, ordained Felicissimus to the office of deacon, who soon after resisted the commissaries of the bishop in an attempt to interfere with his diaconal jurisdiction. Cyprian looked upon all parties who had taken any share in these proceedings as guilty of schism, and not only excommunicated Felicissimus and several of his abettors, but on his return to Carthage in 251 assembled a synod which confirmed the excommunication and extended it to his whole party among the presbyters, including Novatus. Hence the rise of a schismatic church in Carthage (which set up Fortunatus, one of the excommunicated presbyters, as its bishop), contemporaneously with the formation of the Novatian schism at Rome. And hence also the sympathy between Novatus of Carthage and Novatian, and the stimulus which the former, having arrived in Rome, gave to the rise of the new Novatian sect.—(See preceding article.)—P. L.

* NOVELLO, Clara (Countess Gigliucci), the eminent singer, is the daughter of the late Vincent Novello. She was born on the 10th of June, 1818. At the age of nine years her parents placed her under the care of their friend, Mr. John Robinson, organist of the Catholic chapel, York, in order that she might derive, at one and the same time, the advantages of country air and diet, with those of judicious preparatory tuition, as well in singing as pianoforte playing. Miss Hill of York was her first singing teacher. Here, under regular discipline, Clara laid the foundation both of her subsequent excellence as a vocalist and of her fine health. There are many in York who remember the small clear and childish treble of little Clara Novello at the Catholic chapel in that city. In the year 1829 she returned home to London, and highly amused her parents, while she excited their fond anticipations by her exhibitions of professional progress. In the same year her father and mother, upon their return from a visit to the widow and sister of Mozart at Saltzburg, happening to take Paris in their way, found that a vacancy for a pupil in the singing school for church music was to be filled up in the course of a few days. Mr. Novello instantly made interest with M. Choron, the admirable and respected head master of the establishment, in behalf of his daughter Clara, who was fortunately at that time on a visit in Boulogne. It was necessary that she should undergo a trial and examination previous to admission, whereupon her mother instantly left Paris, and in three days produced her daughter for the trial. She sang one or two pieces (the Agnus Dei of Mozart's Mass No. 1, and the Soldier Tired); when the business was concluded in her favour, against nineteen competitors. It was in this excellent academy that she acquired her solid and firm sostenuto, from singing (without the instruments) the choral pieces of Palestrina, Leo, Handel, &c. The cause of her quitting Paris arose from the ecclesiastical establishment being broken up, at the breaking out of the revolution in 1830. Upon her return to her native country, she made her debut here in public at the benefit concert of Mrs. Sewell, at Windsor, where she sang in the duet, Forsake me not, from Spohr's Last Judgment, and the little ballad, Chagrin d'amair. Shortly after this, she received an engagement for the whole series of twelve Ancient Concerts; and, in the same season, the compliment of being engaged by the directors of the Philharmonic Concerts, where she sang Per pieta of Mozart. In the same year, 1833, she made her first appearance at a provincial festival in Worcester; and, in 1834, she formed one of the orchestra at the centenary celebration of Handel in Westminster abbey. In the same year, the members of the Philharmonic Society again testified their appreciation of her talent, by electing her an associate of their institution. She was at that time only sixteen years old. After a long course of study in Italy and Germany, Clara appeared on the stage in 1841 at Milan, Bologna, &c., and was everywhere received with enthusiasm. In 1843 she appeared at Drury Lane theatre, in a translation of Paccini's Sappho, and achieved a triumph, in spite of the poorness of the music. Clara Novello's style is purely correct and rational. She takes no unwarrantable liberties with her author; and what graces she introduces are never redundant or at variance with the character of her music. Her sostenuto is remarkable for firmness, equality, and extension. This valuable qualification in her singing is attributable to her early practice of the long suspensions that constantly occur in the choral music of Palestrina, and which formed part of her almost daily lesson while in Paris. On the 22d of November, 1843, this accomplished lady was married to the Count Gigliucci, of Fermo, in the Roman States. She is now understood to have retired from the profession.—E. F. R.

NOVELLO, Vincent, an eminent musician, was the son of an Italian named Giuseppe, settled in London with his English wife. He was born on the 6th of September, 1781; and early showed a marked predilection for music. He would slip away from meals, to employ his spare time in finding out chords on an old pianoforte, where once he had learnt his notes. These were taught him by a friend of his father, one Signor Quellici; and this was the only direct instruction ever received by the young Vincent in his favourite art. After receiving his education in France, he was placed as a choir-boy at the Sardinian Embassy's chapel, Lincoln's-Inn-Fields. Samuel Webbe was organist there; and an acquaintance with him and with Danby, organist of the Spanish Embassy's chapel, Manchester Square, were among Vincent's early incentives to musical study. While still a mere lad, he officiated as deputy for these organists. He was not more than sixteen years of age when he became organist of the Portuguese Embassy's chapel in South Street, Grosvenor Square, and began to teach when he himself was hardly more than a learner. But his taste and aptitude for the science, together with his native industry and perseverance, early rendered him a proficient in harmony, as well as a skilful executant. In 1811 he published a "Selection of Sacred Music," in two volumes. In this work he displayed so much judgment, taste, learning,

and industry, as to fix the attention of the musical public with great interest on his subsequent productions. His second publication was "A Collection of Motets for the Offertory, and other pieces, principally adapted for the Morning Service," in twelve books. In this collection are several compositions by the selector himself, the general characteristics of which appear to be suavity, elegance, and bold and varied modulation. His melodies do not rise into extraordinary felicity or originality, yet they are ever flowing and agreeable, mixing much of the sober dignity of the church style with a lighter manner, that gives relief while it assorts well with the graver foundation and more solid materials of the work. His next publications were, "Twelve Easy Masses" for small choirs, "Motets for the Morning Service," and "The Evening Service." These contain many of his own original compositions, which have remained constant favourites in the choirs of the catholic church, for whose services they were composed. About the year 1824 he was requested by the authorities of the Fitzwilliam museum at Cambridge, to examine and report on the large collection of musical manuscripts which were in their library, and he spent considerable time in doing so, making several visits to Cambridge at his own expense for that purpose. The ancient Italian school had his chief attention, and a portion of the result of his researches he published. Another important work produced by Vincent Novello was his collection of Purcell's sacred works, in four large volumes. This was a work of much research and collation, as the larger portion had remained in manuscript, dispersed in the choir books of different cathedrals, or rare copies in the collection of individuals. To enumerate all the publications of this industrious editor would be to copy the greater portion of Alfred Novello's catalogue. We may mention as among the most useful—Mozart and Haydn's Masses; Boyce's Cathedral Music; the Cathedral Choir Book; a careful revision of the fourteen principal oratorios by Handel, including a separate organ or pianoforte accompaniment to each oratorio; similar editions of Haydn's Creation, Seasons, Passione, Tempesta, and other oratorios by Romberg, Spohr, Himmel, Biery, Graun &c. In the latter part of his life, this industrious and excellent man retired to Nice, in the south of France, where he expired on the 9th of August, 1861. His children that survive him are Mrs. Cowden Clarke; Joseph Alfred (the eminent musicseller); Mrs. T. J. Serle; Clara (Countess Gigliucci); Emma Aloysia; and Mary Sabilla, the eminent teacher of singing.—E. F. R.

NOVIKOFF, Nicolai Ivanovitch, a Russian publisher and bookseller, who did good service to his countrymen by disseminating sound literature among them. He was born in 1744 at the village of Tichwensk, near Moscow; and after receiving an imperfect education at home was sent to St. Petersburg to enter a regiment of the guards. He soon abandoned the profession of arms, and began a new career by publishing a satirical journal called the *Painter*. He next produced "An Attempt at a Lexicon of Russian Authors," the criticisms in which exposed him to some obloquy. Proceeding to Moscow he began to publish there in 1773 "The Ancient Russian Library," a useful collection of historical documents. He urged in every possible way the publication of books, newspapers, and other periodicals. He died July 31, 1818.—R. H.

NOWELL, Alexander, author of the celebrated "Catechism," was born at Readhall in Lancashire in 1507 or 1508, and graduated at Oxford in 1536, where he was admitted a fellow of Brazennose college. In 1543 he was made second master of Westminster school, and in 1550 was licensed as a preacher. In 1551 he succeeded Redmaine as one of the prebendaries of Westminster; but on the accession of Mary, was obliged to consult his safety, like many other zealous ministers of the Reformed church of England, by withdrawing to the continent. In 1554 he was at Strasburg with Jewel, Grindal, Sandys, and others, and in the disputes which arose among the exiles at Frankfort, he inclined to the side of moderation; urging upon all parties unity in essentials, and in matters of smaller moment recommending concession on one side, and submission on the other. Having returned to England on the accession of Elizabeth, he was made chaplain to Bishop Grindall and archdeacon of Middlesex, and in 1560 he was promoted to the deanery of St. Paul's. In the convocation of 1563, at which the articles of religion were revised and subscribed, he was chosen prolocutor of the lower house; and being in favour of a farther reformation of the church than had been obtained in Edward VI.'s reign, he joined with thirty other members of the lower house in proposing several changes upon the liturgy, which would have gone far to satisfy thus early the puritan party. But the majority decided against all alteration of Edward's Service Book, as it had already been sanctioned and enforced by parliament in the first year of Elizabeth. He took an active part in the controversy with the papists which was excited by the publication of Jewell's Apology, and distinguished himself equally for learning and candour as a polemical writer. But his principal work was his "Catechism," which first appeared in Latin in 1570, under the title of "Christianæ pietatis prima Institutio, ad usum scholarum Latine scripta." It had been previously revised and adopted by the convocation "as their own book and their professed doctrine," and was printed upon the joint request of the two archbishops. It was received therefore as a book of authority, and was immediately translated into English in 1571, and a translation into Greek by William Whitaker followed in 1575. He published also an abridgment of the Catechism, "Catechismus Parvus," in 1574, both in Latin and Greek, which was translated into English in 1587, and afterwards into Hebrew. In 1594 he was installed canon of Windsor and in 1595 he was elected principal of Brazennose. He survived till 1602, when he died at the great age of ninety-five, having retained the full use of his faculties to the last.—P. L.

NOWELL, Laurence, a divine, who lived during the troublesome reign of Mary, entered at Oxford in 1536. He was afterwards admitted to the degree of B.A. at Cambridge, and reincorporated at Oxford in 1542, where he proceeded M.A. in 1544. After many years of exile in Germany, he returned to England; was made dean of Lichfield in 1559, and died in 1576. Nowell was a diligent investigator of antiquarian records, and the compiler of a Saxon Vocabulary, which was presented by him to his pupil William Lambarde, who found it of great assistance in composing his learned and elaborate work on the ancient laws of England.—E. B., L.

NOY, William, a celebrated English lawyer and politician, was a native of Cornwall, and was born about the year 1577. He was educated at Exeter college, Oxford, and afterwards entered the Society of Lincoln's inn, where he devoted himself with such industry and zeal to his legal studies that he became one of the most profound lawyers of his day. Towards the close of the reign of James I. Noy was elected member for the borough of Helstone. He subsequently represented St. Ives in several successive parliaments, and was a zealous opponent of the policy of the court, and of the royal prerogative. "He was," says Fuller, "for many years the stoutest champion of the subjects' liberty, until King Charles entertained him to be his attorney." He was appointed to this office in 1631, and with his characteristic perverse ingenuity immediately set himself to please his royal master by suggesting plans for evading the constitutional restrictions on the prerogative of the sovereign, and for augmenting his revenues. It was to his "moyling" in the old precedents and regal claims that the court owed the project to extend the demand for ship-money to the inland, as well as to the maritime districts of the country. He drew the warrant for this illegal assessment, but died, 6th August, 1634, before the disastrous consequences of his unconstitutional policy had become manifest. Noy was the author of a number of legal works, the most important of which are—"A Treatise on the principal grounds and maximes of the Lawes of England," 4to, 1641, which has passed through several editions; "The Compleat Lawyer, or a Treatise concerning tenures and estates in land of inheritance for life, and other hereditaments and chattels real and personal, together with Observations on the author's life," 8vo, 1674; "The Perfect Conveyancer, or several select and choice precedents," 4to, 1655; "A Treatise on the Rights of the Crown, declaring how the King of England may support and increase his annual revenues," 8vo, 1715; "Reports of Cases taken in the time of Queen Elizabeth, King James, and King Charles," folio, 1656–69, &c.—J. T.

NUGENT, Lord. See Grenville, G. N.

NUGENT, Robert Craggs, Earl, was a younger son of Michael Nugent of Carlanstown, Westmeath, and commenced his career it is said as tutor in a family. His success in life was in some measure due to matrimony, for his three successive wives brought him station and wealth. In 1741 he entered parliament for St. Mawes, became comptroller of the prince of Wales' household, a lord of the treasury, Baron Nugent, Viscount Clare, and finally in 1776 Earl Nugent. At his death in 1788 he left a large fortune derived chiefly from his last wife, the daughter of Mr.

Secretary Craggs. Nugent's poems are found in Dodsley and other collections, and in a volume published in 1739.—R. H.

NUGENT, Thomas, LL.D., was a laborious and conscientious writer of the last century, whose name is preserved by what he doubtless considered the least of his works—a pocket French and English dictionary. He was born in Ireland, obtained his degree at the university of Aberdeen in 1765, and died in London on the 27th April, 1772. His most considerable work is "The History of Vandalia, the present Mecklenburg," 3 vols. 4to, 1766–73, which contains many historical details not easily found elsewhere. More popular in their day were his books of travel, "The Grand Tour, or a Journey through the Netherlands, Germany, Italy, and France," 4 vols., 12mo, 1756, and "Travels through Germany, with a particular account of the courts of Mecklenburg," 2 vols., 8vo, 1768. He also translated into English Montesquieu's Spirit of Laws, Life of Benvenuto Cellini, and other works.—R. H.

NUMA POMPILIUS, according to ancient story, the second king of Rome. On the death of Romulus, Numa, a Sabine, was elected by the Romans to be king of the united nations. He was a just and pious man, and established numerous religious ordinances among the people. By him were instituted the pontifices, the augurs, the salii, the vestals, and the flamens. He was visited by the goddess Egeria, who taught him all that he was to do both towards gods and men. She instructed him in augury and divination, and gave signs to the people that he was favoured by the gods. He divided the lands taken in war among the people, and encouraged husbandry. He caused them also to offer the fruits of the ground in sacrifice, and forbade animals to be offered. The artificers of the city he divided into nine guilds according to their callings. There was peace throughout his long reign of thirty-nine years, and the temple of Janus was never opened. Such is the story of Numa, as generally given by the ancient authorities. He is now, however, almost universally regarded as a mythical personage.—G.

NUMERANIUS, Marcus Aurelius, Emperor of Rome, 283–84, was the younger son of the Emperor Carus. After the sudden death of his father in the end of the year 283, he took the command of the army then engaged in the Persian war which had been so successfully conducted by Carus. But the soldiers, who regarded the death of Carus as an omen of impending defeat, refused to prosecute the campaign; and Numerianus was compelled to lead them back towards Rome. During the retreat he seldom appeared in public; and at one time his seclusion was protracted so long as to excite suspicion among the army that he had been put to death. Some of the soldiers at length broke into his tent, and found his dead body. Arrius Afer, the prætorian prefect, was believed to have assassinated him; and he immediately suffered death by the hand of Diocletian.—D. M.

NÚNEZ, Fernan de Guzman (Nonnius Pincianus, so called from the ancient name of Valladolid, the place of his birth), was born in 1471, and studied at Salamanca and Bologna. He devoted himself during a residence in Italy to the collection of Greek books; and on his return to Spain he was appointed, by Cardinal Ximenez, professor of Greek in the newly-founded university of Alcala. He was also intrusted jointly with Lope de Astuñega with the translation of the Septuagint into Latin. Taking part with the commons of Castile in their struggles against Charles V., he was obliged to leave Alcala, and taught Greek, Latin, and rhetoric at Salamanca, where he died in 1553, leaving his valuable library to the university. He wrote his own epitaph, "Maximum vitæ bonum mors." Besides several commentaries on classical authors, he wrote "Letters to Zurita," a glossary to the works of Juan de Mena, and a valuable collection of proverbs.—F. M. W.

NUÑEZ. See Nonius.

NUTTALL, Thomas, an eminent botanist, was born at Settle in Yorkshire in 1786, and died at Nutgrove, near Wigan, in Lancashire, on 10th September, 1859. He was educated as a printer, and pursued that business for some time in Halifax and Liverpool. His love of natural history, and the hope of bettering his circumstances, induced him to emigrate to Philadelphia in 1808. He came into contact with Professor Barton, and became fond of botany. In 1809 he accompanied Mr. Bradbury in an exploratory expedition into the interior of North America. They ascended the Missouri, and spent two years in visiting the Indians, and in making collections of plants, seeds, minerals, and other objects of natural history. Nuttall continued to prosecute his botanical studies, and in 1818 he published the "Genera of North American Plants." This work did much to advance the botany of the United States. His original occupation as a printer gave him facilities in the preparation of the work. He set up the greater part of the types with his own hand. In 1818 he visited Arkansas and the north-west parts of America, and during sixteen months travelled over five thousand miles of an unexplored country, amidst many dangers and privations. On his return to Philadelphia he published an account of his journey, containing details of the aboriginal inhabitants of different districts, and meteorological observations. In 1822 he was appointed curator of the botanic garden at Harvard university. There he published an "Introduction to Systematic and Physiological Botany," as well as a "Manual of the Ornithology of the United States and Canada." In 1834 he visited the Rocky Mountains and the Columbia river, and published an account of his travels. He visited Vancouver's island, the Sandwich islands, and California, and returned to Philadelphia, round Cape Horn. Some property having been bequeathed to him by a relative in England, he returned to his native country, where he died. He did much to advance our knowledge of the botany of America. A genus, Nuttallia, has been named after him.—J. H. B.

NUVOLONE, Carlo Francesco, known as the Lombard Guido, was born at Milan in 1608, and was the son and pupil of Panfilo Nuvolone. He was distinguished for his Madonnas; and there are several of his works still in the churches and public buildings of Parma, Piacenza, and Cremona.—His brother Giuseppe Nuvolone, born in 1619, followed the manner of the Procaccini, being distinguished for his strong light and shade. Both brothers are sometimes called Panfilo, after their father. Carlo died in 1651; Giuseppe survived until 1703.—R. N. W.

NUWAYRI or NOWAIRI, Shehab eddin Ahmed, a writer of the fourteenth century, probably born in Egypt about 1280. He was eminent as a lawyer and historian, and for his remarkable penmanship.—B. H. C.

NYE, Philip, M.A., an eminent nonconformist divine, was born of a good family in 1596. Having taken his degree at Oxford, where he was educated, he in 1630 became curate of St. Michael's, Cornhill, London. In 1633 he, to escape the tyranny of Laud, passed over to Holland, where he and Goodwin became pastors of an English congregation at Arnheim, formed on the independent model. He returned to England about the year 1641, and was appointed rector of Kimbolton in Huntingdonshire. In 1643 he, with Stephen Marshall, Sir Henry Vane, Sir W. Armour, and others, appeared in Edinburgh as commissioners to treat with the Scotch for their co-operation in the course the English parliament was pursuing, and in the proceedings which ensued he took a principal part; he also preached twice, but, says Baillie, "did not please;" his first discourse was too remote from "the common business," and "he read much out of his paper book;" but "he amended it somewhat the next Sabbath." When the assembly of divines, in choosing the members of which he had much to do, was convened, he soon came to take a leading part in their proceedings, and ultimately became the leader of the "dissenting brethren," who contended for full liberty of conscience and universal toleration. He became rector of Acton on the demise of Dr. Reeve, and in 1647 he was one of the chaplains who attended the commissioners to Charles I. in the Isle of Wight. In 1652 he was appointed one of Cromwell's Triers of ministers. He had a principal hand in the famous apologetical narration, presented to the parliament by the dissenting brethren in 1643; and by his management also was arranged the conference of the congregational churches at the Savoy in 1658, whence issued the "Declaration of the faith, order, and practice of the Congregational churches of England"—an important document which was translated into Latin by Hoornbeck, and is still referred to by continental writers. After the Restoration his papers were seized and lodged at Lambeth, where they still remain; he was ejected from his preferments, and he was by name virtually excepted from the act of indemnity. He still continued, however, to preach privately as he had opportunity, till 1672, when he died, aged seventy-six. He was a man of great power, a clear and deep thinker, a close reasoner, and a most determined polemic.—W. L. A.

# O



OATES, Titus, the inventor of a terrible fiction, the Popish plot of 1678, by which many innocent victims perished on the scaffold. He was born about 1620, the son of a riband weaver, who had belonged to the sect of anabaptists. Titus was educated at Merchant Taylors' school, London, and at Cambridge university, and became a clergyman of the Church of England. His disorderly life drew down upon him the censure of his spiritual superiors, and being compelled to quit his benefice, he led an infamous and vagabond life. At one time he professed himself a Roman catholic, and lived on the continent in the colleges of English jesuits. In those seminaries he heard much wild talk about the best means of bringing England back to the true church, and being dismissed from the college at St. Omer, he conceived a project by which he retrieved his fortunes and took bitter revenge on the Roman catholics. The tale he told was so improbable that it would have produced little effect in England but for the uneasiness excited in the public mind by the bigoted Romanism of James, duke of York, and the corrupt government of his brother King Charles. Oates swore that the pope had intrusted the government of England to the jesuits, who had by commissions under the seal of their society appointed catholic clergymen, noblemen, and gentlemen to all the highest offices in church and state. The papists, he said, proposed setting fire to all the shipping in the Thames. They were to rise at a signal and massacre all their protestant neighbours. A French army was at the same time to land in Ireland. All the leading statesmen and divines were to be murdered. The king was to be assassinated, either stabbed, poisoned, or shot with silver bullets. The public mind was so sore and excitable that these lies found credit with the vulgar, and two circumstances occurred which led reflecting men to suspect there might be some foundation for Oates' story. Edward Coleman, a busy Roman catholic intriguer, was one of the accused, and among his papers were found passages which expressed hopes for his church in the then attitude of English affairs. Other papers which he had destroyed might, it was thought, have contained particulars of the plot which Oates revealed. At the same time Sir Edmonsbury Godfrey, an active magistrate who had taken Oates' depositions, was discovered about a month afterwards, October 17, 1678, murdered. The popular fury was immediately roused to the highest pitch. Men of various rank and station accused by Oates were tried, condemned, and executed. Many noblemen were imprisoned. Catholic peers were excluded from parliament, and a new test act was passed. The cruel tide of persecution did not slacken, till the execution of Viscount Stafford excited much sympathy and the reaction of public feeling. Oates who had lived at Whitehall, attended by a guard and in the enjoyment of a pension of £1200 a year, was dismissed and his pension reduced. Tried for defaming the duke of York, he was fined £100,000, and in default of payment was cast into the king's bench prison. On the accession of James he was tried for perjury, and condemned to the pillory and a whipping so severe that it is clear the judges intended it should be unto death. The stolid man survived this terrible infliction. The unjust form of his sentence nearly occasioned a conflict between the house of lords and the house of commons, when in 1689 Oates, after three and a half years' imprisonment in a cell at Newgate, was released, and allowed by King William III. a pension of £300 a year. He lived on in discontent until 1705, having before his death left the Church of England for the sect of the baptists, by whom, however, he was expelled.—(See Macaulay's *England*.)—R. H.

OBERLIN, Jeremias Jakob, a distinguished antiquary, was born at Strasburg 7th August, 1735, and devoted himself to classical learning in the university of his native town, where he afterwards was promoted to the chair of philology, the duties of which office he ably discharged till his death on the 10th October, 1806. His editions of Horace, Tacitus, and Cæsar are held in high esteem; and his "Rituum Romanorum Tabulæ" for a long time served as a class-book. He also published a greatly improved edition of the Glossarium Germanicum Medii Ævi by Scherz, and an excellent description of the Museum Schoepflinianum. Among his other writings we note the "Literarum omnis ævi fata," and the "Alsatia Literaria."—K. E.

OBERLIN, John Frederick, pastor of the Ban-de-la-Roche. This admirable man though comparatively little known during his long and useful life, now stands in the foremost rank of those who have been the ornaments and benefactors of their race. He was born at Strasburg on the 31st August, 1740. His father was a professor in the gymnasium of that city, and was noted for his abilities and probity. His son "Fritz" at an early age displayed the remarkable courage and firmness of character which distinguished him in after life. Though he showed a decided turn for military life, and was educated with a view to that calling, he ultimately preferred the sacred office, and at the age of twenty-seven accepted the appointment of pastor to the Ban-de-la-Roche, which he held till his death in 1826, a period of nearly sixty years. The people of his secluded valley were at that time sunk in the most abject ignorance and misery, and every attempt to improve their habits was met with stupid opposition, which on more than one occasion attempted the life of the reforming minister. Oberlin, however, was not a man to be daunted, or to despair of the triumph of truth and kindness over blind prejudice. Hoping more from the education of the young than from any immediate efforts to improve the grown-up people, he directed his energies to the establishment of schools, and succeeded by great exertions and personal sacrifices in erecting a schoolhouse in each of the five districts of his wide and scattered parish, and in furnishing the schools with teachers qualified by his own assiduous instruction. In these schools the older children were taught not only reading, writing, and arithmetic, but the elements of physics, astronomy, geometry, geography, history, the different races of mankind, their religions and forms of government, with the duties of public officers, and the usual forms of accounts, bills, and other documents used in trade. Singing was taught in all the schools, and drawing to the elder classes. To Oberlin belongs also the credit of having originated infant schools, and brought them to a state of efficiency which has never been surpassed, rarely equalled elsewhere. While the pastor neglected nothing that active and enlightened benevolence could devise for the moral and spiritual benefit of his flock, he was equally alive to their secular advancement. The potato crop, which formed their principal food, had dwindled to a fourth of its proper produce; and the road connecting the valley with Strasburg being impassable during nine months in the year, the failure of the home supply reduced the whole parish to a state approaching to famine. The necessity of opening a regular communication with Strasburg, the only accessible market-town, was early impressed upon Oberlin's attention, and he endeavoured to rouse the villagers to exertion, but in vain. They admitted that a good road to market would be a great advantage, but the thing was one of the pastor's new schemes, and could never be completed. At length the pastor, weary of vain exhortation, grasped a pick-axe, and marching off with a few of the more courageous of his parishioners, called to the rest to follow if they wanted the road made. Thus inspirited, the people followed their enthusiastic leader, and in

due time the great work was accomplished. The road was opened in 1770, and the bridge erected in its course still bears the name given it by Oberlin—the Bridge of Charity. To restore the potato crop fresh seed was introduced, the mode of sowing and planting was improved, and so successful were the pastor's agricultural improvements, that in a few years the valley which had been almost reduced to a wilderness was enabled to send potatoes of superior quality to Strasburg market. The collection of sewage, leaves, and other refuse for manure, the irrigation and drainage of the land, the removal of rocks, and the filling up of bogs were amongst the multifarious objects of the pastor's care. So remarkable were his improvements that in 1818 the Royal Agricultural Society of Paris voted him its gold medal, with the acknowledgment that "by his extraordinary exertions he had averted from his parishioners the horrors of approaching famine, and that his life had been devoted to agricultural improvement and the diffusion of useful knowledge amongst the inhabitants of a wild and uncultivated district." Nor was the "manufacturing interest" less cherished by this universal benefactor. He got the more promising lads apprenticed from home, thus introducing into the valley skilled artisans, masons, carpenters, shoemakers, farriers, cartwrights, &c. As a preacher Oberlin was animated and impressive, full of charity and piety, adapting his discourse to the condition of his hearers. His sermons were often composed in part of homely narrative, upon which he would make the most lively and instructive applications. He was singularly free from bigotry and intolerance; and to avoid giving offence to his neighbours who were Roman catholics, he dropped the title of Protestant, and styled himself Evangelical Catholic. His reasons are given at length in one of his own pithy documents, which concludes thus:—"Thus the hatred and repugnance which so long caused us sorrows of every kind, have by little and little given place to brotherly love, as our works and our doctrines are seen to be those of the true catholic church, that is, the christian." During the French revolution, when public worship was prohibited by the national convention, and a public orator required to be appointed to enforce the principles of "liberty," Oberlin conformed to the letter of the law, and proved that although the forms of worship and religion might be suppressed, the substance was beyond the power of man's interference. Nothing can be conceived more strongly illustrative of the prudence of the serpent and the innocence of the dove combined, than Oberlin's conduct at this critical juncture. Of course he was chosen popular orator, and he enforced with all his profound and enlightened wisdom the true principles of "liberty;" and exhorted his people to rise against the only "tyrants" they had to complain of in their peaceful valley, "the tyrants of hatred, impurity, selfishness, and impiety in their own hearts." He thus, as popular orator, continued his functions as minister of religion, his congregation meeting at church on Sundays as usual, under the name of a club. When called upon to declare his sentiments and how he was aiding the Revolution, he said that he endeavoured to make his people good, patient, brave, and exemplary in every way: as to the surplice and bands he had long since laid them aside, as he always disliked such vain distinctions. During the Empire Oberlin had been nominated for the legion of honour; the ordinance conferring that distinction was signed by Louis XVIII. in 1819. We cannot here allude to other interesting circumstances in Oberlin's life, or to do justice to a character combining in so eminent a degree the discretion and sagacity of the man of the world, with the simplicity, disinterestedness, and faith of the true christian. His tomb bears this inscription—"Here rest the mortal remains of John Frederick Oberlin, pastor of the parish of Waldbach; born 31st August, 1740; died 1st June, 1826. He was during fifty-nine years the father of the Ban-de-la-Roche. 'They that turn many to righteousness shall shine as the stars for ever and ever.'"—T. C.

OBERWEG, Adolf. See Overweg.

OBRECHT, Ulrich, a distinguished German jurisconsult and philologist, was born at Strasburg in 1646. In the universities of Montpellier and Altorf he devoted himself to the study of law, and ancient as well as modern languages, and soon distinguished himself by his erudition and intelligence. He then accompanied a son of the Russian ambassador Kellermann as tutor to Italy, and after his return obtained the chairs of eloquence and history in his native town. After the annexation of Alsace by the French, Obrecht embraced the Roman catholic faith, and was sent on a diplomatic mission to Frankfort by Louis XIV. Exhausted by his labours, he returned to Strasburg, where he died 6th August, 1701. He has left a number of learned editions, dissertations, and notes on law and history.—K. E.

OBSEQUENS, Julius, was the author of a book entitled "De Prodigiis Libellus," a work on portents or prodigies, such as were regarded by the Romans as supernatural warnings. It is a fragment of a larger treatise, and embraces only the period from 190 B.C. to 11 B.C. The date of the author is uncertain, but he seems to have been subsequent to the Augustan age. His materials were chiefly derived from the historian Livy. The best edition is that of Oudendorp, Leyden, 1720.—G.

OCAMPO, Florian de, a Spanish chronicler, was born early in the sixteenth century, and studied at Alcona. He entered the church and obtained a canonry; but being appointed historiographer to Charles V., the cortes petitioned the king to afford him facilities for writing a history of Spain. Instead, therefore, of a contemporary life of the emperor, we have a fragment of a history of Spain, commencing with the days of Noah and coming down to the age of the Scipios. The work was published at Zamora, 1544, and Medina del Campo, 1553. The best edition is that of Madrid, 1591, with a life of the author. As a whole it is insupportably tedious; but Ochoa praises its graphic delineations of remarkable events and characters.—F. M. W.

OCCAM or OCKHAM, William of, the Invincible Doctor, the greatest leader of Nominalism in the middle ages, a renowned logician, and the ecclesiastico-political, theological, and philoso phical reformer of the fourteenth century, was born in the reign of Henry III., about 1270, of humble parents, in the village of Occam in Surrey. The exact date of his birth is uncertain; and of the early years of this renowned English schoolman little is known. He is said to have studied at Merton college, Oxford—a society which boasts also of the names of Scotus and Bradwardine. He afterwards entered the Franciscan order, of which his may be regarded as one of the most illustrious names. Quitting Oxford, he studied under Scotus at Paris early in the fourteenth century, and listened to doctrines of which he became the most conspicuous antagonist, in the controversies which followed between the Scotists and Occamists. At Paris his strength of intellect and will were soon felt, and the name of Occam became famous. The opening years of the fourteenth century were disturbed by the quarrel between Pope Boniface VIII. and Philip the Fair of France. Philip had subjected the French clergy to taxation, and forbid the pope to levy contributions in his dominions. The highest powers were then claimed by the papacy, and the liberty was resented by Boniface, who passed sentence of excommunication against the king. Occam interposed with characteristic energy in the quarrel, and warmly espoused the side of the civil power. One of his most notable works, entitled "Disputatio super potestate ecclesiasticâ prælatis atque principibus terrarum commissa," was called forth by this controversy. Pope Boniface had incurred the resentment of the Franciscan order, and Occam maintained to the full the rights of the temporal power, refusing to acknowledge papal authority in secular affairs. The death of Boniface in 1305 induced some cessation of the strife, which Occam some years afterwards renewed with his successor, Pope John XXII. In the interval he professed theology in Paris. The progress of events seems to have brought him into collision with Pope John and with his order, as he vindicated the vow of poverty with vehement courage against both, about 1320 and the following years. Occam with his associates, Michael de Cesena and Bonagratia, were at length summoned before the papal court at Avignon. In 1328 they made their escape to the dominions of Louis of Bavaria, the patron of the Franciscan antipope, Peter of Corbaras. There Occam haughtily received the papal condemnation and excommunication, and also that of his own Franciscan order. In Bavaria he seems to have spent the remainder of his days, scorning the papal persecution. He died at Munich about 1347. In theology and philosophy Occam was not less strong than in the politico-ecclesiastical contests of his generation. He was the leader of the theological and philosophical rationalism of that time. His writings illustrate the kind and amount of free opinion which maintained itself in an age, according to popular opinion, of intellectual torpor and traditionalism. Occam was on the whole the greatest logical writer of the middle ages. His logical doctrine is presented in his "Tractatus Logicæ," published at Paris in 1488. His editor declares that if the gods used logic, it would be the logic of

Occam. The "Tractatus" is divided into three parts. The first part treats of terms, definition, division, the categories, and the nominalist theory of universals; the second of propositions; and the third of syllogisms and fallacies. Each part is subdivided into chapters; and the whole treatise is developed with singular clearness and power. The name of Occam is now popularly associated with the struggle of Realism with the nominalist neology of the fourteenth century, which takes so conspicuous a place in the civil and ecclesiastical, as well as in the literary history of that period. What has been called Nominalism was not then indeed entirely new. More than two centuries before a similar doctrine was taught at Paris by Roscelinus, and recommended to his crowded audience by the eloquence of Abelard. What was then a philosophical paradox failed, however, to secure general acceptance, and was forgotten in the din of Thomist and Scotist controversy, in which both parties were partisans of the dominant Realism. The heresy of Abelard was revived, and pressed into its consequences with more logical energy than ever, by the Invincible Doctor of the fourteenth century. The dispute soon agitated the French, German, and English universities. It was felt to be vitally connected with the favourite and traditional forms of theological thought of that age. The civil rulers of France and Germany took part in the contest. The Emperor Louis of Bavaria rewarded Occam for his literary assistance in the controversy with the pope by associating himself with the Nominalists; and the French king, taking part with the Realists, subjected their antagonists to a severe persecution. The reality of Universals, or their independence of the conscious act, was the recognized assumption of the philosophy of that age. Universal essences were the idols of the schools. Occam was the great iconoclast. Universals with him are only modes of thought; ideas are modes of consciousness, and not real things. There is nothing intermediate between them and individuals. Universals are only words, which, by general consent, represent the many in their own formal unity. Demonstrative science is only nominal, the creature of human notions, of which the Real is quite independent. The so-called real ideas or universal substances may be accounted for, according to Occam, by the process of abstraction, by means of which the mind ranges objects in classes, and represents the classes by symbols. This common-sense rationalism seemed, at the point of view of that age, to make scientific knowledge impossible, and to remove the very foundations of faith. In Occam was seen the patron of scepticism. If ideas are not real and substantial, wherein does science differ from mere empiricism? where is absolute certainty to be found? If our inability to rationalize universal entities is a sufficient reason for their rejection, what defence can be offered for the most sacred mysteries of the faith? At this point of view the controversy is seen to run deep, and we cannot here follow it further. Occam, indeed, withdraws his logic from the awful mystery of the Divine Being. The sphere of the logician he limits to the finite, and forbids him to attempt to rationalize the Infinite and Eternal. Of God in his essential nature, man, he says, can form no adequate conception. Our notion of the Supreme cannot adequately represent its object, although it is the highest which human understanding can entertain. In the unfinished philosophy of Occam, we find many anticipations of later doctrines—some promulgated by his countrymen Hobbes and Locke, and others, matters of discussion in our own generation; while, when we look back, we see that the iron logic and unconquerable will of the Invincible Doctor render him, in the history of opinion, the conspicuous figure of the century in which he lived.—A. C. F.

OCCLEVE See HOCCLEVE.

OCELLUS, LUCANUS, a Pythagorean philosopher of Lucania in Italy. He is supposed to have lived about 500 B.C. Several treatises were ascribed by antiquity to Ocellus, and one small work entitled "On the Nature of the Air" is still extant. It is written in the Ionic dialect, and consists chiefly in speculations on cosmogony. There is a translation into English by Thomas Taylor, 1831. Modern criticism, however, has clearly shown that this treatise, so far from being a genuine relic of Ocellus, cannot even have been composed by a Pythagorean.—G.

OCHINO, BERNARDINO, an eminent Italian reformer, was born at Sienna in 1487. After receiving an imperfect education he joined the order of St. Francis, and in 1534 he attached himself to the Capuchins, who had separated themselves from the Franciscans in 1525, in order to practise a more stringently ascetic discipline. Soon after he began to draw attention by his powers as a popular preacher. In 1536 he preached at Naples, where Charles V. on hearing him remarked, "This man could move the very stones." Here he made the acquaintance of the Spanish reformer Juan Valdez, and of Peter Martyr Vermigli, and soon after began to fall under suspicion of heresy. As the suspicion, however, was suggested rather by his omitting to preach upon certain subjects than by the doctrines which he actually proclaimed, it did not hinder his being appointed, in 1538, general of the Capuchin order, or his being chosen by Pope Paul III. to be his confessor. He was regarded in fact as an eminent saint of the Roman church; Cardinal Bembo confessed to him, he said, as he would have done to Christ himself. The churches where he preached could not contain the multitudes who flocked to hear him. At last, however, his convictions of evangelical truth impelled him to condemn publicly the proceedings of the inquisition against the Lutherans; he was cited to appear at Rome; and falling in at Florence on his way to Rome with Peter Martyr, who was himself at that moment in flight from Italy, he was induced to follow his example. The desertion of these two eminent preachers made a profound sensation in Italy, and the pope had thoughts for some time of suppressing on Ochino's account the whole Capuchin order. Ochino fled to Geneva, where he was welcomed by Calvin, and became preacher to the numerous Italian exiles who had preceded and who followed him in his flight to that city. Calvin speaks of him in a letter to Farel, October, 1543, as a man in every sense great—*Vir magnus omnibus modis.* Here he published six small volumes of sermons, "Prediche," 1542–44, which were intended to operate upon his countrymen in Italy, and were afterwards translated into French, German, and English. In 1545 he removed to Augsburg, where he became pastor of an Italian congregation, and continued to labour till 1547, when the violent imposition of the Interim by Charles V. made it necessary for him to leave. He repaired to Strasburg, where he again met with his friend Martyr, and was invited soon after by Cranmer to accompany the latter to England, where he became minister of the Italian refugees in London. At the accession of Mary he was compelled to return to the continent, and settling at Zurich as pastor of the exiles of Locarno, he lived on terms of intimacy with Bullinger and the other divines of that city. At this period, however, he began to manifest unregulated speculative tendencies, and to enter into suspicious associations, which created uneasiness among his friends. He was fond of the conversation of Castalio and Lelio Sozzini, and several publications from his pen indicated a disposition to unsettle men's minds, rather than to build them up and confirm them in the faith. This was particularly the character of his "XXX. Dialogi in duos libros divisi," 1563. One of these dialogues was on the subject of the Trinity, and another on polygamy, in both of which he appeared to state the argument more strongly on the side of error than of truth. Beza warned Bullinger against the bad tendency of the book; Bullinger took alarm, and the magistrates of Zurich demanded of the ministers of the city their judgment of the work. That judgment was condemnatory, and Ochino was at once banished from the city. Rejected also from Basle and Mühlhausen, he sought refuge in Nürnberg, then in Cracow, but found rest at last only in the grave. He died at Schlackau in Moravia in the beginning of 1565. He is regarded as one of the founders of modern antitrinitarianism. His countryman Zanchi wrote largely against him as such, and Beza employed his pen against his polygamistic views. He was a man of great parts, but his learning was superficial, and his habit of thought rather impulsive than circumspect and profound—forming in this respect a strong contrast to his friend Vermigli. It was only when the check which the sound judgment of the latter put upon his wayward intellectual tendencies was removed by death, that Ochino gave full scope to his daring genius.—P. L.

OCHTERLONY, SIR DAVID, Major-general, first baronet, a distinguished Anglo-Indian officer, was the son of a Boston (U.S.) gentleman, and was born in 1758. At eighteen he went to India as a cadet, and literally fought his way up in the army. In 1803 he was a lieutenant-general, and deputy adjutant-general under Lord Lake, after whose successful campaign of that year he was appointed resident at Delhi. In 1814 he was a major-general, and commanded a division of the army in the wars with Nepaul. His operations were much the most successful of the campaign; and appointed to the chief command, he skilfully

threaded his way through the forests that guard the entrance to Nepaul, turned the enemy's entrenchments, and conquered a peace (1816). For his achievements in the Nepaulese war he was created a baronet, and received the thanks of parliament. After many other labours and achievements, military and civil, he died at Meerut in July, 1825, having passed half a century in the active service of the company.—F. E.

OCKLEY, Simon, a distinguished scholar and historian, was born at Exeter in 1678. He entered Queen's college, Cambridge, 1696, and, animated by the example of Pococke and Prideaux, assiduously applied himself to oriental languages. He took orders, and through the influence of Bishop Patrick was presented by Jesus college to the vicarage of Swavesy in Cambridgeshire. He married early, and the expenses of his family involved him in debt and difficulties; he, nevertheless, pursued his investigations into oriental philology and antiquities with the utmost enthusiasm. In 1706 he published a work entitled "Introductio ad linguas Orientales," dedicated to his patron, the bishop of Ely, in which he earnestly urged the claims of eastern languages on the attention of candidates for holy orders. In 1707 he translated from the Italian the History of the Present Jews, a work by Leo Modena, a Venetian rabbi. In 1711 he was chosen professor of Arabic at Cambridge. In 1708 he had published the first volume of his great work, the "History of the Saracens;" the second appeared in 1718, when he was in prison for debt. This work, which first taught the world that there were other heroes besides those of Greece and Rome, was compiled from Arabic MSS. in the Bodleian library at Oxford. It commences at the death of Mahomet, and brings down the history to the year 705. It is full of curious and interesting information, highly esteemed for its general accuracy, and remarkable for the dramatic ability with which it is written. Gibbon has made considerable use of it in his Decline and Fall. This work seems to have brought little profit to Ockley, for he still remained a prisoner in Cambridge castle, from which he stoically dates one of his productions. He was employed by Bolingbroke to translate letters from the government of Morocco to our court; but though the whole amount for which he was confined was about £200, no one held out a hand to help the learned enthusiast. How he obtained his release is not known, but it must have been shortly after the publication of his second volume. He died in 1720. As a linguist he has been seldom excelled; he was acquainted with French, Spanish, Italian, &c.—D. G.

O'CONNELL, Daniel, the celebrated Irish agitator, was born on the 6th of August, 1775, at his father's residence, Carhen, near Cahirciveen, Kerry. He was the eldest of ten children, and his father was a landed proprietor "in receipt of a good income." At fifteen he was sent to finish his education at the well-known college at St. Omer, where he rose to the first place. The president of the college, Dr. Stapelton, writing of the young O'Connell in January, 1792, expressed himself thus:—"I never was so much mistaken in my life as I shall be, unless he be destined to make a remarkable figure in society." The French revolution forced him to return to Britain, and he reached Calais on the very day of Louis XVI.'s execution. Entering himself as a student of law at Lincoln's inn in 1794, he was at that time, he used to say, "nearly a tory at heart," disgusted as he had been by the excesses of the French revolutionists. O'Connell was a diligent student; and admitted to the Irish bar in 1798, he soon began to make way in his profession. In the Irish rebellion of that year, he not only held aloof from the United Irishmen, but was a member of the volunteer corps known as "the lawyers' artillery," and throughout his long career as an agitator, he never forgot the early lesson then emphatically taught him—always eschewing an appeal to physical force. He was already a barrister of some note when, in the January of 1800, he organized a public meeting at Dublin to oppose the legislative union of Ireland with Great Britain, which was formally effected in the ensuing July. Major Sirr, with a small force, appeared on the scene to break up the meeting; but everything under O'Connell's management was regular and orderly, so that its proceedings were allowed to be duly carried to their close. During the Irish insurrection of 1803, known as Emmett's, O'Connell served in the volunteer or "lawyers' infantry;" but the circumstances attending the repression of that outbreak were of a kind to inflame discontent, and to inspire with new ambition the anti-unionists of 1800. From this time, while his eloquence, talents, and knowledge of law were more and more advancing him to the front rank of his profession, all the three became as conspicuous in his advocacy of the catholic claims, and it was not long before he was recognized as the chief Irish champion of emancipation. In 1810, with his co-operation, a cry for repeal of the union was blended with that for catholic emancipation; but the latter question he had the prudence to place in the foreground of his agitation. In 1815 occurred his duel with Mr. D'Esterre, a member of the Dublin corporation, who resented the epithet of "beggarly," which O'Connell applied to that body; and the champion of the corporation died of the wound which he received in the encounter. In 1823 O'Connell founded the Catholic Association, and developed a plan for supplying it with funds through a penny subscription. Of the Irish agitation against the catholic disabilities O'Connell had been for twenty years the soul, when he determined the settlement of the question by successfully contesting the representation of county Clare in 1828. Entering the house of commons, he refused to take the oaths framed to exclude Roman catholics, and the excitement which the event produced in Ireland was so great that, afraid of civil war, Peel and Wellington yielded, and carried the emancipation act. In 1829 O'Connell, re-elected for Clare, took his seat in the house of commons. His professional income at this time was, according to his own estimate, £8000 a year; and as he relinquished it to devote himself to politics, he received (from 1833 onward) in compensation the famous "rent"—an annual subscription raised among his Irish admirers. Having in the meantime (1830) exchanged the representation of Clare for that of his native county, Kerry, in 1832 he was elected one of the members for Dublin. He was frequently in opposition to the first reform ministry of Earl Grey, and many and keen were his parliamentary duels with Mr. Stanley, now earl of Derby. After the whigs had been succeeded in office by Sir Robert Peel and his party, the former found it expedient to secure the support of O'Connell and his "tail," as the phalanx of Irish members who followed him was termed. Negotiations were entered into, and the result was the celebrated "Lichfield House compact" of 1835. O'Connell proclaimed a truce of some years with the whigs. His policy was triumphant in Ireland, and in 1838 he himself, it is said, was invited through Lord Normanby to become either Irish lord chief-baron of the exchequer, or master of the rolls. He declined the offer, and in the following year, wearied of inaction, and perhaps foreseeing the fall of the English political party with which he had associated himself, he unfurled the banner of repeal. No man probably ever exerted over a nation the influence which O'Connell's eloquence, old services, and knowledge of the Irish character now gave him in Ireland. The agitation gathered strength by the return of Sir Robert Peel to power in 1841; and in that year O'Connell was elected lord mayor of Dublin, which, we may add, he had intermitted to represent between 1835 and 1837, during that period sitting for Kilkenny, representing Dublin again from 1837 to 1841, when he was returned as member for county Cork. The repeal agitation, with its monster meetings, had become not only formidable but dangerous, when the Peel government resolved to interfere, and forbade a monster assemblage at Clontarf for the 8th of October, 1843. O'Connell gave way, but he and other leaders of the repeal movement were arrested soon afterwards, and prosecuted in Dublin. O'Connell was found guilty (February, 1844) of conspiracy, and condemned to fine and imprisonment. He was liberated in the following September, on appeal to the house of lords on a writ of error from the court below, but he was never himself again. He began to talk of substituting federalism for repeal, and in his own ranks was condemned to witness the revolt of Young Ireland, headed by Davis and Duffy, against what was considered his feeble and hesitating policy. Broken down in body and in mind, harassed by the consciousness of waning popularity, and pained by the sad spectacle of famine-stricken Ireland, he left England in the March of 1847 to pay a visit, for devotional purposes, to Rome. On his way to the Eternal City, he died at Genoa on the 5th of May, 1847. He had married in 1802 his cousin Mary, and a life of him, which has not appeared, was promised by his daughter, Mrs. Fitzgibbon. The "Life," by his son John, reaches only to 1824. Of O'Connell the man there are abundant and on the whole favourable traits, in the Personal Recollections of the late Daniel O'Connell, M.P., by William J. O'N. Daunt; 1848.—F. E.

O'CONNOR, Arthur, a lieutenant-general in the French service, was born in Ireland in 1767. Though a protestant he early distinguished himself by his ardour in defending the rights of the Irish catholics, and became a leading member of the Society of United Irishmen. In 1797 he was arrested and tried on the capital charge of high treason, but was acquitted. Being again in danger of arrest he took refuge in France, and obtained a commission in the French army. He wrote "The State of Ireland," privately printed in 1798, and "The Present State of Great Britain," 1804. He married the only daughter of Condorcet, and died 25th April, 1852.—R. H.

O'CONNOR, Charles, D.D., librarian to the duke of Buckingham, was distinguished as a literary antiquary. In 1796 he published the first volume of a biographical and geneaological work, relating to Charles O'Connor of Belanagare, the author of Dissertations on the History of Ireland. No second volume was published, and the first having become very rare, is supposed to have been suppressed. Between 1810 and 1816 he published "Columbanus ad Hibernos, or seven letters on the present mode of appointing catholic bishops in Ireland." Although a zealous catholic, he opposed the ultramontane party and incurred the hostility of many of his Irish fellow-priests. He reveals in one of these letters the singular fact, that during the life of the Stuarts the head of that family nominated the Roman catholic bishops of Ireland for the approval of the pope. This privilege was exercised until the death of Cardinal York. In the duke of Buckingham's library O'Connor found the materials for his admirably edited work, "Rerum Hibernicarum Scriptores," which was published at the expense of the duke, in 4 vols. 4to, 1814–26. He compiled a catalogue of the manuscripts in the Stowe library, 2 vols. 4to, 1818–19. The manuscripts have since then been purchased by the earl of Ashburnham.—R. H.

OCTAVIA, daughter of C. Octavius and sister of the Emperor Augustus, was first married to C. Marcellus, and afterwards to M. Antony the triumvir. Having lost her first husband about the time when Fulvia, Antony's wife, died, 41 B.C., Octavianus and Antony became reconciled by the marriage of Octavia to the latter. If any woman could have withdrawn the affections of Antony from Cleopatra, Octavia appeared to be the most suitable for that purpose; she possessed all the accomplishments, virtues, and beauty that could have been found in a Roman lady of the time. But though she charmed her husband for a while and led him to forget Cleopatra, the novelty wore off, and the licentious husband longed for his former mistress. Octavia accompanied him in his expedition to the East as far as Corcyra; whence she was sent back to her brother, under the pretext of not imperilling her health and life amid the disasters of war. The Roman triumvir hastened to the arms of Cleopatra, and forgot his noble wife, who resolved to set out to her husband with reinforcements and money, hoping to extricate him from the toils in which a lascivious woman had again entangled him. But when she got as far as Athens, Antony ordered her to return, which she did accordingly; though the troops and money were generously forwarded to him. After coming back to Rome, it was her brother's wish that she should leave her husband's house and reside with him; but this she declined. She attended faithfully to her domestic duties, while the husband was acting so meanly and cruelly towards her. When the war between him and Augustus began, 32 B.C., Antony sent her a bill of divorce. The children of her husband were carefully educated and tended after their father's death; and even those he had by Cleopatra she did not neglect. She died, 11 B.C., and was buried with public honours; her brother pronouncing the funeral oration. Octavia had five children; three by Marcellus, and two daughters by Antony. She was a noble-minded woman, a faithful and devoted wife, who deserved a different husband from the profligate Antony. But her happiness was sacrificed to political measures; and Rome witnessed the spectacle of the self-sacrificing wife, displaying a magnanimity and constancy in her affection worthy the best times of the republic.—S. D.

OCTAVIA. See Nero.

ODENATUS. See Zenobia.

ODEVAERE, Josephus Dionisius, a distinguished Flemish historical painter, was born at Bruges, October 2, 1778. He studied in the Bruges academy, where in 1796 he obtained the first prize. He then went to Paris and became a pupil of his countryman Suvée. In 1804 he obtained the grand prize in the Académie des Beaux-Arts for his picture of the death of Phocion, and with it a right to study in the French academy at Rome for five years. Odevaere proceeded to Rome in 1805. David being then at the head of the academy, Odevaere became his pupil and adopted his manner. He stayed at Rome eight years. The picture which in pursuance of the established regulations he had sent to the French Academy, "The Death of Charlemagne," was much admired, and on his return to Paris he received a gold medal from the hands of the Emperor Napoleon I. Odevaere settled for a while at Bruges, and at once obtained numerous commissions. In 1814 he finally established himself in Brussels. He was created court painter by the king of the Netherlands, for whom he in 1815 painted a large picture of the Peace of Utrecht, and in the following year one (24 feet by 16) of the Battle of Waterloo. This last was exhibited in the principal towns of the kingdom, and secured the artist a high position with the public, as well as many marks of the royal favour. Numerous other large pictures of a similar order, several altar-pieces for churches in the Netherlands, and various gallery pictures of scriptural subjects, were painted by him during the remaining years of his active life. During his life he was by common consent regarded as the greatest recent historical painter of the Flemish school; but his reputation has since fallen with that of the manner he had adopted. He died at Brussels in February, 1830. Many of his most celebrated pictures have been engraved in the "Annales du Salon de Gand," or separately.—J. T–e.

ODILLON-BARROT. See Barrot.

ODILO (Saint), son of Beraud, lord of Mercoeur, was born in Auvergne in 962. Aspiring after a life of perfection, he determined to become a monk, and entered the benedictine abbey of Clugni in 991. So great was his reputation for learning and sanctity, that before the completion of his term of probation, St. Mayeul the abbot fixed on him to be his successor, and Odilo was inaugurated in 994. Under the government of this model of the monastic virtues, whose time, when not occupied in the duties of his station, was wholly spent in devotion and study, the monastery of Clugni became one of the most celebrated in Europe. The Emperor Henry sought his acquaintance, and he corresponded with the kings of France, Burgundy, Navarre, and Poland. Presented with a crown of gold, he sold it in a time of scarcity to relieve the necessities of the poor. He was offered the archbishopric of Lyons, which he refused, in spite of the solicitations of people and clergy. He died in 1048. He was the author of biographies of St. Adelhaide and Mayeul. Duchesne has published a volume of his sermons and hymns in the Bibliotheca Cheniacensis.—D. G.

ODINGTON, Walter. See Walter of Evesham.

ODO, called also ODOARDUS, was one of the most learned men of France in the eleventh and twelfth centuries. He was a monk of the abbey of St. Martin at Dornich, where he gave instruction to his order in the scholastic theology, and in 1105 he was made bishop of Cambrai; but declining to receive investiture from Henry IV., he was driven from his bishopric, and withdrew to the cloister of Anchin, near Douay, where he died in 1113. He was a linguist and a philosopher, as well as a dogmatic divine. He was the author of a Tetrapla upon the psalms, exhibiting the sacred text in Hebrew, Greek, Latin, and French—a remarkable work for the time. In philosophy he was a realist, and this philosophical creed had a powerful influence upon his theology. His "Treatise on Original Sin," and his "Dialogue on the Doctrine of Satisfaction," are both highly worthy of attention in tracing the course of dogmatic history. In the former he differs from Augustine on some points of importance, though agreeing with him in the main; and in the latter work he defends the doctrines of Anselm. His "Opuscula Sacra" are contained in vol. xv. of the Bibliotheca Patrum Colon., 1622.—P. L.

ODO of Kent or Cantianus, flourished in the reign of Henry II., and was prior of Canterbury at the time of Thomas à Becket's violent death. The king, it is said, fearing the election of a successor to Becket who would keep up the turbulent spirit of the clergy, requested Odo to propose and support a man of the king's choice. The prior, faithful to his order, refused to comply. In 1175 he was made abbot of Battel in Sussex. His monument there was still preserved in the time of Henry VIII., and was seen by Leland. He is supposed to have died about the year 1200. See an account of his writings in Dart's Canterbury Cathedral.—R. H.

ODOACER, king of Italy, was of barbarian extraction, being the son of Edeco, chief of a tribe of Scyrri, who had been an

influential officer under Attila. After the defeat and death of his father in 463, Odoacer for a time led the life of a bandit chief in Noricum and Pannonia. But by the advice, it is said, of St. Severinus, he afterwards went to Rome and joined the imperial guard. There his courage soon raised him to honourable rank; and in 475, when the foreign mercenaries with which Italy was overrun, dissatisfied with the terms on which Orestes wished to purchase their consent to the succession of his son Augustulus, broke into open rebellion, Odoacer was unanimously chosen to be their leader. A war ensued, the result of which was the defeat and death of Orestes. Augustulus, his son, was banished to Campania, and Odoacer assumed the supremacy of Italy, with the title of king, in 476. He settled at Ravenna, and one of his first acts of government was to bestow a third of the soil of Italy on the followers by means of whom he had been elevated to the throne. The reign of Odoacer was in many respects a prosperous one. His rule was firm, but generally just and prudent. He restored the consulship, which was held in his reign by more than one man of honourable character. Under him Dalmatia was again added to the empire, and the Rugians were reduced to subjection. But in 489 the Goths invaded Italy under the famous Theodoric; and Odoacer, after a brave resistance, was at length completely defeated. After losing battles on the Sontius and the Adige, he met the invaders with better fortune at Ravenna; but the tide of war again turned, and he was defeated on the Adda in 490. After this he held the city of Ravenna for three years; and at the end of that period an agreement was entered into by which Theodoric and he were to reign jointly. But as soon as Odoacer placed himself in the power of the Goth, he was treacherously put to death in 493.—D. M.

O'DONNELL, Leopoldo, a Spanish general and statesman, was born on the 12th January, 1809, at Sta.-Cruz de Tenerife. He was descended from an illustrious Irish family, some notable members of which were driven into exile from their fidelity to the Stuarts. Both in Austria and in Spain the O'Donnells rose to political influence and military renown. Leopoldo's father, the count of Abispal, fought in the war of Independence against Napoleon. The son entered the army at a very early age. In the civil war which raged in Spain from 1833 till 1840, and which ended in the utter annihilation of the Carlists, O'Donnell sided with the adherents of the young queen, though not from political attachment or conviction, but simply from the calculations of the soldier of fortune. He rapidly obtained promotion, alike by his energy, intrepidity, valour, and skill, and by the generous aid, the warm commendations and recommendations of Espartero. He was several times wounded, and once so dangerously that he had to retire from active service for a year. Not long before the conclusion of the war O'Donnell defeated at Lucena the Carlist general, Cabrera. For this victory he was created Count of Lucena. In October, 1841, conspiring against his benefactor Espartero, and in favour of the queen-mother, Christina, O'Donnell seized the citadel, and bombarded with unprovoked ferocity the city of Pampeluna. Two years he now spent at Paris, plotting with other unscrupulous adventurers Espartero's downfall. When this event took place O'Donnell, as the reward for ingratitude and perfidy, was appointed governor-general of Cuba, where his cruelty was only surpassed by his rapacity. Enormously rich, he returned to Spain early in 1848. O'Donnell now engaged in one conspiracy after another, coquetting with all parties, undermining all parties. He had once to hide for many months, to escape the vengeance of the government. An insurrection in 1854, principally planned by O'Donnell, upset the administration; but when O'Donnell expected to be raised to the chief place, the national cry for Espartero arose. Under the premiership of Espartero O'Donnell accepted the office of minister of war. The two generals appeared to act with the completest cordiality; but Espartero, prompt and daring in the battlefield, was irresolute and incapable in the cabinet, and was no match for the intriguing and ambitious O'Donnell. In the summer of 1856 Espartero was again driven from power; and O'Donnell succeeded him, though only for a moment, having in his turn to give way to Narvaez. The latter kept his position till the autumn of 1857, when some transitory ministries followed. O'Donnell's hour of triumph at last arrived. At the end of June, 1858, he formed a ministry more stable than its predecessors. Memorable events marked the ascendancy gained by him—the war with Morocco in 1859 and 1860, in which, as commander-in-chief, he vanquished an enemy brave but ill-disciplined and ill-organized; the expedition to St. Domingo; and the occupation of Mexico by Spanish troops. For his victories in Morocco O'Donnell was made Duke of Tetuan. It cannot be denied that though he was a man whom, on account of his treachery and tergiversation, it is impossible to esteem, he had more of the qualities of the statesman than Espartero, Narvaez, or any other conspicuous Spaniard of that period. Under him the internal resources of Spain were considerably developed; and if his foreign policy had only a show of vigour, little else could be expected of a country politically rotten to the core. It may also be added that O'Donnell was not more unprincipled than Spanish statesmen generally. He died on the 5th November, 1867.—W. M–l.

O'DONOVAN, John, LL.D., M.R.I.A., the greatest Celtic scholar of his age, was born in the county of Kilkenny in Ireland, on the 26th July, 1809. His father, who was a respectable farmer, having died in 1817, the education and care of John devolved upon his paternal uncle Patrick, a man of some scholarship, who had travelled in foreign countries. He was first intended for the priesthood, but abandoned the idea; and, going to Dublin in 1826, he applied himself to the study of history and philology, commencing in 1828 a grammatical work on the Irish language, and in the same year he was employed in the Irish Record Commission. Shortly after this he was brought under the notice of Lieutenant (now Sir Thomas) Larcom, then one of the chief conductors of the great ordnance survey of Ireland. O'Donovan's great abilities and profound knowledge of Irish language and history were at once appreciated, and, on the death of Edmund O'Reilly in 1830, he was engaged under Dr. Petrie in the topographical department of the survey. He now devoted himself to those labours which have conferred such lasting benefits on the student of the history, language, and topography of Ireland. Besides completing a translation of the chronology and topography contained in "The Annals of the Four Masters," he from time to time gave to the public various articles on Irish literature, history, and antiquities, visiting almost every portion of the country, and acquiring an amount of knowledge of traditions, dialects, and localities never equalled by any other person. Besides many valuable publications for the Archæological and Celtic Societies, O'Donovan published in 1845 his "Grammar of the Irish Language," the first scientific and really valuable work that has appeared on the subject. In 1848 appeared the three first volumes, 4to, of his great work "The Annals of the Four Masters," which was completed in 1851 by two volumes more. The scholarship and industry of O'Donovan were now fully recognized throughout Europe. Trinity college, Dublin, conferred on him an honorary degree of doctor of laws; the Royal Irish Academy conferred their gold medal upon him; while the Royal Academy of Science at Berlin elected him an honorary member. The British government subsequently granted him a pension of £50 per annum. He was also elected professor of Celtic languages in the Queen's college, Belfast; and was engaged under "the Brehore Law" commission up to the time of his death, which took place in Dublin on the 9th December, 1861. The labours of O'Donovan are as extensive as they are important, and he has contributed more than any man to obtain for native Irish learning a recognized and important position in the literature of the world. "Amongst the great scholars of the world," observes a writer to whom we are much indebted for our information, "there never was one more disinterestedly attached to learning for its own sake than O'Donovan. His vast accumulated philological, topographical, and archæological knowledge was always cheerfully placed at the disposal of inquirers, and his gratuitous contributions to journals specially devoted to these subjects were numerous and invaluable." We are proud to reckon the name of Dr. O'Donovan among those of the contributors to the Imperial Dictionary of Universal Biography.—J. F. W.

ODORICO da Pordenone (Oderico di Portenau), beatified in the Roman calendar, missionary and author, born at Pordenone, Friuli, about 1286; died in his convent at Udine, 14th January, 1331. Having entered the order of Minors, and zealously followed after perfection, his spirit was stirred within him to preach the gospel to the heathen. For sixteen years, as is believed, he journeyed in Asia, passing through Armenia and Persia, reaching Malabar, entering China, visiting the dominions of Prester John, finally penetrating into Thibet. In 1330 he returned to Italy, and subsequently, by order of his superiors, dictated a narrative of his travels, which has come down to us

ill arranged and abounding in the marvellous; but a careful collation of different versions of his work, the autograph MSS. of his amanuensis having been lost, leads to the opinion that the original text has been grossly tampered with.—C. G. R.

OECOLAMPADIUS, JOHANNES, the reformer of the city of Basle, was born at Weinsberg in Wurtemberg, in the year 1482. His family name was Hussgen, which his learned friends chose to consider as equivalent to Hausschein or Houselamp, and rendered into the Greek designation by which he is best known in history. His life divides itself into two unequal portions—from 1482 to 1522, when he became a professed disciple of Luther; and from 1522 to 1531, when he died at his post as the chief reformer and church leader of Basle. His mother belonged to a respectable family of Basle, and was a woman of superior spirit and talents. His father, who was a merchant in moderate circumstances in Weinsberg, destined him for his own employment; but his mother prevailed to obtain for him the benefits of a liberal education, to fit him for a higher vocation. After being taught Latin in the grammar-school of Heilbronn, he was sent into Italy to study law in the university of Bologna, but his stay there was very short—his heart was not in the law—the climate of Italy did not suit him—and a merchant of Bologna defrauded him of the supplies remitted to him by his father, and he was compelled to return across the Alps. He repaired to Heidelberg in 1499, where he devoted himself to the study of theology and *literæ humaniores*, and took so high a place as a scholar that he was appointed tutor to the younger sons of the Elector Palatine Philip. He soon grew weary, however, of court life, and returned to Weinsberg to enter upon the duties of a parish priest—his parents having founded a small church-endowment for his benefit, in the hope of retaining their only surviving son near their own home. Here he preached a course of sermons on the "Seven Words of the Cross," which were printed in 1512, and which revealed a spirit of warm religious earnestness, though still deeply tinctured, of course, with the superstitions of the unreformed church. With a high appreciation of the work of a true theologian, and sympathizing with the reviving love of ancient literature and grammatical learning, he ere long left his charge at Weinsberg in the hands of a substitute, and repaired to Tübingen, where he became acquainted with Melancthon, and to Stutgard, where he was introduced to Reuchlin, by the help of both of which eminent scholars he improved his knowledge of Greek. In 1515 he was again in Heidelberg, studying Hebrew with the aid of a Spanish baptized Jew, named Matthew Adriani, and giving lectures on Greek grammar. Here also he made the acquaintance of Brentz and Capito; and when the latter soon after became a preacher and professor at Basle, he recommended Œcolampadius to the bishop of that see, who was a patron of scholars, and by whom he was invited to become a preacher in his cathedral. He brought with him to Basle a letter of introduction to Erasmus, from Sapidus of Schlettstadt, and became a member of the *sodalitium literarium* which surrounded the illustrious scholar in that city. He was a useful assistant to Erasmus in preparing the first edition of his celebrated Greek Testament. Returning ere long to his pastoral charge in Weinsberg, he published in 1518 a tract *De risu paschali*, in which he censured the priests for a usage then current of amusing the people at Easter in the pulpits with jocular stories. In the same year Erasmus induced him to return to Basle to assist him in the second edition of the Greek Testament, which was to be much more carefully prepared than the first; but before the end of the year he accepted a call to Augsburg as cathedral preacher, in which office he continued till 1520. In 1519 he published several writings of a reformation-tendency, and he made no secret at Augsburg of his sympathy with Luther, with whom, as well as with Melancthon, he occasionally corresponded; but his convictions on the dogmatic points involved in the controversy were not yet mature, and in 1520 he took the sudden and singular step of entering a monastery in the neighbourhood of Augsburg. This proceeding caused great surprise to Erasmus and Capito, and his other learned friends; and it was not long before his ripening views compelled him to reverse it. Early in 1522 he escaped from the monastery, and directing his steps to the Rhine, was welcomed to the castle of Ebernburg by Francis von Sickingen, who made him chaplain of the castle, and encouraged him to introduce into the daily mass the reading of the Epistle and Gospel in German. It was during his short stay in this celebrated place of refuge that he finally broke with the Romish doctrine of the mass, by declaring its antagonism to the scripture doctrine of the one offering of the Lamb of God; and before the end of the year he returned to Basle, fully prepared for his work as the reformer of that city, and the chief colleague of Zwingli in carrying on the work of the Swiss reformation at large. Early in 1523 he was appointed by the municipality of Basle to a lectureship in the university on the Holy Scriptures. He chose the prophecies of Isaiah for his subject, and his expositions, which were full of bold applications to the errors and corruptions of the church, soon attracted public attention, and kindled into a flame the smouldering zeal of the citizens. Many struggles followed between the opposing parties. In 1524 he held a public disputation upon the points in debate, in which he was assisted by Farel, and the results of which inspired fresh confidence into the friends of reform. In 1525 he was appointed to the pastoral charge of St. Martins-in-the-City, a position which added much to his popular influence; and here the popish ceremonies were first abolished in Basle, and the sacrament of the Lord's supper administered in both kinds. Popular tumults followed; the burghers broke into the other churches and destroyed the images; Erasmus abandoned the city in disgust; and Œcolampadius was left undisputed master of the field. On the 1st of April, 1529, appeared a new church-order, adopted and sanctioned by the municipality, by which the Reformation was introduced into all the churches of the city and canton, and which was immediately followed up with a reformation of the university and schools. He did not long survive this great triumph. Zwingli's death on the field of Cappel overwhelmed him with distress, and he followed him to the grave a few weeks after. He died 24th November, 1531. He was one of the most moderate of the reformers, both in temper and teaching. His views of the Lord's supper avoided the extremes both of Luther and Zwingli. He assisted at the Marburg conference in the interest of peace between the Saxon and Helvetic divines, and he was a zealous coadjutor of Bucer in his repeated, but unsuccessful attempts, to bring about reconciliation and union. His works were numerous, but have never been published in a collective edition. His commentaries on scripture in particular were highly esteemed.—P. L.

OECUMENIUS, Bishop of Tricca in Thessaly, flourished in the latter part of the tenth century, and was the author of commentaries upon the Acts of the Apostles, the Epistles of Paul, and the catholic epistles, which were printed with a Latin translation in Paris in 1631. He is the first of the catenists. His interpretations are for the most part derived from the ancient fathers of the Eastern church, although he occasionally offers explanations of his own. He shows little ability, in common with the most of the Greek commentators, to penetrate to the depths of the doctrine of St. Paul.—P. L.

OEDER, GEORG LUDWIG, a botanist and physician, was born at Anspach in 1728, and died on 28th October, 1791. His studies were carried on at Göttingen under Haller. After taking his degree he settled as a medical man at Schleswig, and in 1752 was chosen professor of botany at Copenhagen. He examined the botany of Denmark and Norway, and published the fine work entitled "Flora Danica," the first fasciculus of which appeared in 1763. He devoted attention also to political economy and finance, and published a work on the civil and political condition of the Danish peasants. He became celebrated as a financier, and he was appointed president of the financial council of Norway under the administration of Struensee. He afterwards went to the duchy of Oldenburg, and there he occupied a place as judge or bailiff. He originated a scheme for the relief of widows, and a plan for the registration of lands. Medicine and botany were now completely deserted by him, and he occupied himself entirely in matters of finance and political improvement. Among his works are the following—"Flora Danica," 9 vols., folio, a splendid work containing sixteen hundred and twenty figures of plants; "Elements of Botany;" "Nomenclator Botanicus;" memoirs on the state of the peasants in Denmark, on paper money, on banks, widows' schemes, register of lands, and on the population of Oldenburg. A genus Oedera was named after him by Linnæus.—J. H. B.

OEHLENSCHLAEGER, ADAM GOTTLOB, the most illustrious of Danish poets, and one of the greatest poets of modern times, was born at Vesterbro, a suburb of Copenhagen, on the 14th of November, 1779. His father was organist and steward of

the palace of Fredericksberg; but as his limited means did not permit him to educate his son in the way he wished, Edward Storm, the Norwegian poet, kindly placed young Adam at a public school in Copenhagen. After completing his education there, the youth made an attempt, which fortunately proved unsuccessful, to gain his livelihood on the stage; and then, abandoning every thought of the theatrical profession, began the study of law under the guidance of Anders Oersted. But Oehlenschläger's innate love of poetry soon gained the victory over jurisprudence. His first poetical efforts, indeed, gave no promise of the extraordinary genius he possessed. All the greater was the astonishment awakened by a volume of poems published in 1803, and which achieved for him a place of note in Danish literature. There followed from his pen a succession of works, each of which would have made the fame of any ordinary author—"Vaulunders Saga," "Langelandsreise," and "Aladdin." By this last production his renown as the greatest poet of northern Europe was already established. Having obtained a travelling salary from the government, he went abroad in 1805, completed his first celebrated tragedy, "Hakon Jarl," in Germany; wrote "Palnatoke" in Paris; and then, passing through Switzerland, visited Italy, spending some time at Rome, where he composed "Correggio." On returning after an absence of several years to Denmark, he found himself in universal favour with his countrymen. Of the works sent home by him during his travels, "Hakon Jarl," "Thor's Journey to Jotunheim," and "Baldur hin Gode," had been received with tumultuous applause; "Palnatoke" was rather admired than properly appreciated; but the greatest sensation was produced by another tragedy, "Axel and Valborg," numerous manuscript copies of which were privately circulated, before it appeared in print. Shortly after his return, on the 17th of May, 1810, Oehlenschläger married Christiana Heger, sister of Camma Heger, the wife of the celebrated Rahbek. He now delivered lectures at the university (to the chair of æsthetics in which institution he had been appointed), wrote new operas, dramas, and tragedies, and led a life of literary repose, from which he was rudely aroused by the envious attacks of the poet Baggesen, which were, however, regarded with general disapprobation by the public. In 1816 Oehlenschläger undertook another journey, when he visited Munich; and in 1819 he published his "Nordens Guder" (the Northern Gods), an epic poem of great power and beauty. The year after he wrote "Erik and Abel," considered one of his most successful tragedies. His literary activity was truly marvellous; and to the end he continued to pour forth poetry in ample and rich profusion. The familiar friendship of King Christian VIII. gladdened and beautified the closing years of his existence; and through that monarch's kindness he was privileged to pay in 1844 a last visit to Paris, where he received all the marks of respect to which his wide-spread fame entitled him. After his return he published the epic of "Regnar Lodbrog," which deserves to be named among his finer works; and his last dramas, "Amleth" and "Kiartan and Gudrun," possess many striking merits. Honours were showered upon him; a visit he paid to Norway and another to Sweden, seemed like the triumphal progress of a sovereign in literature; and on his seventieth birthday, 14th November, 1849, a grand national festival was given in his honour. Little more than two months after he was seized with his mortal illness, and tranquilly expired on Sunday the 20th January, 1850. His funeral was solemnized by the entire nation. Oehlenschläger's genius was chiefly epic and lyric; and his dramas are therefore—at least in our estimation—inferior to his other works. His imagination was opulent and regal in the extreme; and some of his lyric and epic productions are among the most exquisite that any literature can boast. He wrote much in the German language; but it is in his purely Danish poems that we find the highest and noblest development of his wonderful poetic gift; and it is mainly these Danish poems that have given him his true place in the ranks of the immortals.—J. J.

OERNHIELM. See ARRHENIUS.

OERSTED, ANDERS SANDÖE, a distinguished Danish jurist and statesman, was born at Rudkjöbing in the island of Langeland, where his father was an apothecary, on the 21st of December, 1778. He and his elder brother, Hans Christian, were in due course sent to study at the university of Copenhagen, where they formed a close intimacy with Oehlenschläger, whose sister Sophia became the wife of Anders Oersted in 1802. Young Oersted devoted himself to the study of jurisprudence, adopting it as the business of his life, and subsequently attaining remarkable eminence in the profession he had chosen. We cannot here enumerate the many treatises with which he enriched the juridical literature of Denmark; but it is the unanimous opinion of those qualified to pronounce on the subject, that no one has surpassed him, either as regards philosophic investigation into the fundamental principles of all law, or as regards the successful treatment of individual legal questions, however difficult and complicated. He was less fortunate in his public career as a statesman. Appointed to various important offices, he ultimately received a place in the Danish cabinet in 1841, which he resigned in 1848, strong suspicions having been excited that he was a foe to popular rights, and a supporter of the privileges of the crown. But in 1853 he was recalled to power, and made prime minister of Denmark. Here he carried matters with so high a hand, pursuing what was generally deemed a reactionary policy, that public indignation was aroused, and the two chambers in 1854 demanded the dismissal of the Oersted ministry. After some delay, the king complied with their request; and advancing a step further, the diet in March, 1855, decreed the impeachment of Oersted and his colleagues. A commission of sixteen persons was appointed to try them, which pronounced its verdict in 1856, and, as eight members voted guilty and eight took the opposite view, this equality, in accordance with the Danish laws, resulted in a sentence of acquittal. Oersted died in 1860.—J. J.

OERSTED, HANS CHRISTIAN, the elder brother of the preceding, was born at Rudkjöbing, on the 14th of August, 1777. Like Anders, he studied at the university of Copenhagen, where he took the degree of doctor of philosophy in 1800. Dedicating himself with great zeal and assiduity to scientific pursuits, he reaped his reward in being appointed to the chair of physics in 1806. During a visit to Germany in 1812, he wrote his remarkable essay on the identity of chemical and electrical forces, which paved the way "for the subsequent identification of the forces of magnetism, electricity, and galvanism." It was in 1819, however, that he announced the great discovery which has chiefly made his name illustrious—we mean the close relation existing between magnetism and electricity. From that discovery sprang the new science of electro-magnetism; and from this again, the greatest marvel of the age, the electric telegraph. He demonstrated that "there is always a magnetic circulation round the electric conductor, and that the electric element, in accordance with a certain law, always exercises determined and similar impressions on the direction of the magnetic needle, even when it does not pass through the needle, but near it." For this discovery, so pregnant with grand results, he received a valuable prize from the French Institute, and the Copley medal of the Royal Society of London. Yet the field of electro-magnetic investigation was not the only one in which Oersted was destined to acquire celebrity. Many other departments of natural philosophy have been greatly benefited by his labours and researches. Oersted was in truth one of those original and creative geniuses in science who are pre-eminently pioneers of progress, wherever for the time being they select their part. In 1822–23 he visited France and England, the latter of which countries he also revisited in 1846, during the meeting of the British Association at Southampton. An unwearied labourer, he was perpetually writing, lecturing, or experimenting; and had withal this end constantly in view—to popularize science, and make its leading truths familiar to the mass of his countrymen. With general literature, likewise, he was thoroughly conversant, and abstruser studies were in his case beautified by the spirit of a ripe and genial culture. Honours were justly and increasingly bestowed upon him: he was appointed secretary to the Royal Society of Copenhagen, corresponding member of the Academy of Sciences in the French Institute, and director of the polytechnic school in the Danish metropolis, an institution which he had himself founded. On the 9th of November, 1850, the fiftieth anniversary of his services in connection with the university, a jubilee was celebrated in his honour, when he received the universal homage due to his scientific renown. The following March he was seized with inflammation of the lungs, of which he died on the 9th day of the same month, 1851. Thus closed the existence of one of the noblest philosophers and most gifted men of the present century.—J. J.

OESER, ADAM FRIEDRICH, an eminent German painter and engraver, was born at Presburg in 1717, and studied in the Vienna Art-academy, where, at the age of eighteen, he carried off

the chief prize. In 1739 he went to Dresden, where he formed a close friendship with Winckelmann, the artist and the writer on art considerably influencing each other's opinions. Here he painted many pictures, and acquired a high reputation. In 1764 he was appointed director of the Art-academy, Leipsic, and removed to that city. His most important works are the paintings he executed in the church of St. Nicholas, Leipsic, but he decorated many other public buildings there and elsewhere. He died at Dresden in 1799.—His son, JOHANN LUDWIG OESER—born in 1751; died in 1792—was a landscape painter and engraver, but most esteemed as an engraver. His best plates are after the leading masters of the Dutch and Flemish schools.—J. T–e.

OFFA, a noted king of Mercia during the Saxon heptarchy, who reigned from 757 to 795. The province of which he was sovereign extended over all the midland counties, from the Severn to the Humber, and pressed on the borders of Wales. This kingdom of Mercia was one of the last of the heptarchy to be absorbed or overthrown, and its greatest prince was indubitably the subject of the present notice. A man of energetic and violent character, but therefore all the better fitted for the time in which he lived and the people whom he governed, he reasserted the superiority of the Mercian Angles, which had from circumstances been temporarily weakened, and achieved various important conquests over the neighbouring Saxon states. To secure his subjects from the inroads of the Welsh, he caused a ditch and rampart to be drawn along the frontier of Wales (a line measuring one hundred miles), beginning at Basingwere in Flintshire, and ending on the Severn, near Bristol. The extensive remains of this gigantic work still go by the name of "Offa's dyke." It is said that, not satisfied with supremacy in the south of England, he also compelled the Northumbrians beyond the Humber to pay him tribute; but the date is not mentioned, and the fact is by no means clear. Although actuated by insatiable and unscrupulous ambition, and guilty of a series of cruel and treacherous crimes, Offa still possessed, as a monarch, certain high and indisputable merits. Offa died in 795, and the power and prestige of the kingdom of Mercia passed away with him for ever—J. J.

O'FLAHERTY, RODERIC, an Irish antiquarian, born at Galway in 1630, and died in 1718. His great work is "Ogygia, seu Rerum Hibernicarum Chronologia," and published at London in 1685. It is a work of great value. An English translation by Hely was published at Dublin in 1793.

OGDEN, SAMUEL, D.D., was born at Manchester in 1716, and passed from the free school of that city to King's college, Cambridge. He took orders in 1740, and in 1744 was master of Halifax school. He was appointed Woodwardian professor in 1764. He was also rector of Lawford and Stansfield. In 1770, 1776, and 1778 he published volumes of sermons, which were republished after his death, in 1780.—B. H. C.

OGGIONE or UGGIONE, MARCO DA, a Milanese painter, so called from his birthplace in the Milanese, was born about 1470, and was eventually one of the most distinguished of the artists reared in the school of Leonardo da Vinci at Milan; he died in 1530. Some frescoes by him, removed from the walls of the Chiesa della Pace at Milan, are still preserved in the Brera gallery there; but Marco's most valuable work is the large oil copy of Leonardo da Vinci's Last Supper, which is now in the Royal academy of London. This picture, executed from a smaller copy about 1510, when the original, now nearly perished, was still in a good condition, is the most valuable monument of Leonardo's art preserved to us. It has been recently cleaned, and is fortunately in a perfect state of preservation. It is, however, hard and heavy in its execution; but these are characteristic defects of the Milanese school, owing chiefly to a too partial elaboration of shadow.—R. N. W.

OGILBY, JOHN, an adventurous literary Scotchman, was born in or near Edinburgh in 1600. Indifferently educated, he began life as a dancing-master in London; and improving himself, it is to be supposed, in the meantime, he accompanied Strafford to Ireland in 1633 as tutor to the children and amanuensis to the lord-deputy himself. While in Strafford's Irish household he translated Esop, and built a theatre in Dublin. Ruined by the Great Rebellion which brought Strafford to the block, Ogilby proceeded to Cambridge, where he received encouragement, and produced his translation of Virgil (1649–50), printing his version of Esop in 1651. When past fifty he studied Greek under an usher of his friend Shirley the dramatist, then a schoolmaster in Whitefriars, who assisted him in his translation of the Iliad, published in 1660, followed by one of the Odyssey in 1665. The child Pope is said to have received his first taste for poetry from the perusal of the Homer of Ogilby, whom as a man, however, he satirized in the Dunciad, as Dryden had already in MacFlecknoe. In 1660 he published a handsome edition of the Bible; at the Restoration he directed and chronicled a portion of the arrangements for the coronation, and was made master of the revels in Ireland. Returning to London, he resumed the composition and publication of poetry, but was burnt out and ruined in the Great Fire. He started again as a geographical and topographical publisher, with the appointment of cosmographer to the king, and published some useful works. His books, maps, &c., he helped to dispose of by way of lotteries. He died in September, 1676, "at which time," says Wood, "many persons of great knowledge usually said that, had he been carefully educated when a young man in a university, he might have proved the ornament and glory of the Scotch nation."—F. E.

OGILVIE, JOHN, a miscellaneous writer of prose and verse, was born in 1733, and educated for the church at the university of Aberdeen, where he attained to the degree of D.D. The success of a paraphrase of the 148th psalm which he wrote at the age of sixteen, and which was applauded by his friends, encouraged him to write poems on various subjects, which in 1769 were published in London in 2 vols. 8vo. Dr. Johnson's dictum on these poems must have been galling to the reasoning Scotch mind. "He could find no thinking in them," he said. Dr. Ogilvie was minister of the parish of Midmar in Aberdeenshire for fifty-five years. He died in 1814.—R. H.

OGLETHORPE, JAMES EDWARD, a distinguished English officer, and one of the chief founders of the colony of Georgia, was the son of Sir Theophilus Oglethorpe of Godalming, Surrey. Born at Westminster in 1698, and educated at Corpus Christi, Oxford, he entered the army at a very early age, and in 1714 was captain-lieutenant in the first troop of the queen's guards. He learned the art of war under an illustrious master, Prince Eugene, distinguishing himself by capacity and courage in the campaigns of Germany and Hungary. In 1722 he sat in parliament as member for Haslemere, which place he again represented in the parliaments of 1727, 1734, 1741, and 1747—acting with great public advantage as chairman of the committee of inquiry into the abuses which then disgraced our London gaols. His chief service to his country, however, was the share he took in the establishment of a colony in Georgia. Constituted by a royal charter, and supplied with funds alike by voluntary contributions and by a parliamentary grant, the colony was established under most favourable auspices. Oglethorpe himself, accompanied by the two Wesleys, proceeded to Georgia in 1733, and concluded a treaty with the Cherokee and Chickasaw Indians, and a provisional agreement with the Spanish governor of Florida, as to the boundaries of their respective territories. After founding the town of Savannah, Oglethorpe returned to England in 1734, bringing with him some of the Indian chiefs, who were graciously received at court, and who returned to America well pleased with their new allies. In May, 1736, Oglethorpe again embarked for Georgia, where the colony continued to flourish, and where he caused the town of Augusta to be built. Next year, after he had again returned to England, and was preparing to embark once more, the Spanish ambassador in London presented a memorial claiming all the land as far north as 35° 30″ N., and requiring the withdrawal of the English colony. The demand was refused; and Oglethorpe, with a commission as general of the English forces in Georgia and Carolina, proceeded to defend his colony by force of arms. He failed in an attempt to reduce St. Augustine, but succeeded in his principal aim, which was the prevention of a Spanish invasion of the English provinces. Public dissatisfaction, however, led to a court of inquiry upon his conduct, by which he was honourably acquitted. Again in 1746 he was subjected to a trial by court-martial for imputed errors in the campaign against the Scotch, but another honourable acquittal was the result. His military career, however, seems to have ended here. He took an active part in the establishment of the British herring fishery in 1750, and he lived to be the oldest officer in the king's service. He died at Cranham, June 30, 1785. Vigorous and active both in mind and body, and characterized by a benevolence as remarkable as his bravery, he received the warmest praise from Pope, Thomson, and Dr. Johnson, the latter of whom once offered to write the story of his eventful life, if he would furnish the materials.—W. J. P.

O'HALLORAN, Sylvester, a medical and historical writer of the last century, was born in 1728. He studied surgery at Paris and in London, and seems to have lived an active professional life, for he alludes to the scantiness of his leisure in the dedication to his history. Besides some medical treatises, he is the author of "A General History of Ireland, from the earliest accounts to the close of the twelfth century," published in two quarto volumes in 1778. His capacity for writing history may be judged of from the fact of his gravely commencing his labours with the account of the invasion of Ireland in the year of the world 1956, by Partholan, the eighth in descent from Noah! He died at Limerick in 1807, at a very advanced age.—T. A.

O'HARA, Kane, an Irish play-writer of the last century, was born about the year 1722. In Baker's Biographia Dramatica, 1782, it is stated that little was known of O'Hara beyond the fact of his belonging to "a genteel family," residing near Dublin, and from his appearance and manners "by no means promising the festivity that enlivens all his compositions." He is the author of four burlettas—"Midas," "The Golden Pippin," "April Day," "Tom Thumb"—and of a musical farce entitled "The Two Misers;" all of which were tolerably successful in their day. "Midas" and "Tom Thumb" may be found among Mrs. Inchbald's selected plays. O'Hara died in 1782.—T. A.

OHLMÜLLER, Daniel Joseph, an eminent German architect, was born at Bamberg in 1791, studied under Karl Fischer, and completed his education by a professional tour of four years in Italy and Sicily. In 1819 he was invited to Munich by Ludwig, to superintend the erection of the Glyptothek from the designs of Klenze. This work occupied Ohlmüller for several years, but introduced him to important independent commissions. His chief buildings are churches. Of these the principal is the Maria-Hilf church, in the Au suburb, Munich, a spacious Gothic edifice commenced in 1831 and completed in 1839. For some years before his death he held the office of inspector of the public buildings, Munich. He died April 22, 1839.—J. T–e.

OHMACHT, Landelin, a celebrated German sculptor, born in 1760 at Dunningen, near Rottweil, Würtemberg, was a pupil of J. P. Melchior. Having executed some sculpture for the choir of a church at Rottweil, a bust of Lavater, and one or two minor works, he in 1790 went to Rome, where he stayed two years. In 1801 he settled at Strasburg, where he remained till his death in 1834. Ohmacht has been called the Correggio of sculptors, and the epithet may serve to mark the fulness rather than correctness of his style. He executed various classical statues and groups—as a Judgment of Paris, Venus, Psyche, &c. But he is best known perhaps by his monuments, among the most celebrated of which are those of General Desaix, on the Rheininsel, near Strasburg; General Kleber, in Strasburg cathedral; Professors Oberlin and Koch, in the church of St. Thomas; and the colossal statue of Adolph von Nassau, in the cathedral of Speyer. His busts are much admired.—J. T–e.

OJEDA, Alonzo de, one of the earliest Spanish discoverers who followed in the footsteps of Columbus, was born about 1472, and brought up in the house of the duke of Medina Celi. He accompanied Columbus in his second voyage (1493); but having obtained the patronage of the archbishop, Fonseca, he aspired to an independent command, and did not accompany the admiral in his third voyage (1498). When letters were received in Spain announcing the discovery by Columbus of the coast of Paria, with its pearl fishery and other natural riches, Ojeda obtained a commission permitting him to fit out an expedition in search of new territories. His four vessels sailed in 1499, and among his comrades were Amerigo Vespucci (whose name was afterwards given to the whole continent), and Juan de la Cosa, a Biscayan, who had accompanied Columbus in his former voyages. The expedition first touched the New World on the coast of Surinam, and afterwards reached the island of Trinidad, which Columbus had recently visited. From thence, passing through the Boca del Drago, he visited the island of Margarita. Returning to the mainland, he essayed to found a settlement at Maracapana, but was induced by the natives to embark in a fresh expedition against the Caribs of the neighbouring islands, which was partially successful. Again setting sail, he discovered the gulf to which, from its resemblance to Venice, he gave the name of Venezuela. Thence he pursued his voyage along the coast; but finding nothing to reward his search he sailed for Hispaniola, and thence returned to Spain, little the richer for all his toils (June, 1500). In 1502 he again sailed, with a commission to colonize the province he had discovered, and to pursue his investigations southward. He reached the seat of his government in safety, and attempted to erect a fortress at the spot now named as Bahia Honda; but a fierce quarrel arose between the chief and his associates, which led to his being conveyed back in chains to Hispaniola, and involved in a ruinous lawsuit. In 1508 King Ferdinand resolved to found regular colonies along the coast of Terra Firma, and the commission was intrusted to Ojeda, the veteran Juan de la Cosa volunteering his aid both in purse and person. Eventually, however, a portion of his command was intrusted to Diego Nicuesa, and the province known as Nueva Andalusia was assigned to Ojeda. Sailing from San Domingo, 10th November, 1509, with four vessels, they arrived at Carthagena; but the first attempt at a settlement involved them in hostilities with the natives, and Juan de la Cosa, with seventy men, fell victims to their poisoned arrows. Ojeda himself, with the remnant of his force, only escaped by the friendly aid of his rival Nicuesa. Rallying his followers, Ojeda founded a settlement, to which he gave the name of San Sebastian, on the east side of the Gulf of Uraba. In an expedition against the natives, Ojeda, for the first time, received a wound from a poisoned arrow, but resolutely cured himself by the application of red-hot iron. A more serious disaster—lack of provisions—threatened the infant colony, when a band of outlaws from Hispaniola, under Bernardino de Talavera, arrived, in the hope of sharing the fortunes of the adventurers. It was agreed that Ojeda should return in their vessel to seek supplies from Hispaniola. They landed at the east end of the island of Cuba, and after incredible hardships, Ojeda at length succeeded in obtaining a passage to Hispaniola. But the charm which once attached to his name was gone, and all his efforts to obtain assistance failed. He lived a broken-hearted man for some time in San Domingo, and at his death requested that he might be buried on the threshold of the monastery of San Francisco.—F. M. W.

O'KEEFFE, John, the prolific and once popular dramatist, was born in Dublin in 1747, of a family respectable but decayed. He was fairly educated, and specially with a view to become a painter by profession; but an early perusal of Farquhar's comedies gave him a taste for the stage, which overpowered every other. At eighteen he saw his first play, "The Gallant," performed in Dublin, and he not only turned dramatist, but actor. Finally he settled in London, and wrote for the stage till nearly the close of the eighteenth century. Of some fifty or sixty of his acted pieces, a few, such as his comedy of "Wild Oats," are agreeably remembered by the play-goers of the last generation. Most of them, overflowing with Irish vivacity, fun, and sentiment, were very popular in their day. For many years of his life he was nearly blind. Besides plays, he published in 1826 the "Recollections of the Life of John O'Keeffe, written by himself," readable and amusing volumes. He died at Southampton in 1833.—F. E.

OKEN, Lorenz, the celebrated German naturalist and natural philosopher, was born, according to the generally received accounts, on the 1st of August, 1779, in the Suabian village of Bohlsbach. His real name was "Ockenfuss," which in his first published work he contracted and altered into Oken. He studied medicine and the natural sciences at the universities of Würtzburg and of Göttingen, becoming *privat-docent* at the latter. In 1802 he published his first work, the "Grundriss der Naturphilosophie, der Theorie der Sinne, und der darauf gegründeten Classification der Thiere," the earliest of his daring attempts to apply systematically to natural history and philosophy the principles advanced by Schelling. In his own curious preface to the English translation, published by the Ray Society in 1847, of his "Lehrbuch der Naturphilosophie," Oken thus refers to his first work:—"I still abide by the position then taken, namely, that the animal classes are virtually nothing else than a representation of the sense-organs, and that they must be arranged in accordance with them. Thus, strictly speaking, there are only five animal classes—*Dermatozoa*, or the invertebrata; *Glossozoa*, or the fishes, as being those animals in which a true tongue makes for the first time its appearance; *Rhinozoa*, or the reptiles, wherein the nose opens for the first time into the mouth and inhales air; *Otozoa*, or the birds, in which the ear for the first time opens externally; *Ophthalmozoa* or the *Thricozoa*, in whom all the organs of sense are present and complete, the eyes being movable, and covered with two palpebræ or lids."

Such was Oken's first revolutionary adventure in the domain of natural history. In 1805 he published his treatise, "Die Zeugung," in which, he says, "I first advanced the doctrine that all organic beings originate from and consist of *vesicles* or cells," a doctrine popular in our own day; and he continues, "in mine and Kieser's Beyträge zur vergleichenden Zoologie, Anatomie et Physiologie," published in 1806, "I have shown that the intestines originated from the umbilical vesicle, and that this corresponds to the vitellus." Oken's originality had now attracted attention, and in 1807 he accepted an invitation to the university of Jena, where he was appointed extraordinary professor of medicine. There, and in that year, he delivered his inaugural lecture, "Über die Bedentung der Schädelknochen" (on the significance of the skull-bones), which, perhaps, of all his writings has been practically the most influential. In it he developed his favourite theory that "the skull is a second body." The notion first came upon him, according to his own account, in a journey over the Hartz mountains in 1806. He saw at his feet the bleached skull of a deer, which he picked up, and while he examined it the idea flashed upon him "it is a vertebral column." The analogy, it has been maintained, had struck others before him, and it is still a moot-point whether Goethe, who enlarged on it in his Morphologie, was or was not indebted for it to Oken. In the hands of Richard Owen this "*à priori* guess" of Oken's has been corrected and worked out inductively, and the truth established that "the head is not a virtual equivalent of the trunk, but is only a portion, *i.e*, certain modified segments of the whole body." In 1812 Oken was appointed ordinary professor of natural history at Jena, and in 1816 he founded his celebrated journal the *Isis*, intended as a scientific organ, but which became a vehicle of liberal political thinking, and thus displeased the authorities. The alternative was given him of resigning his professorship or of surrendering the publication of the *Isis*. He chose the former; transferred the publication of the *Isis* to Rudolstadt, and remained at Jena as a private teacher of science. In 1821 he broached in the *Isis* the idea of an annual gathering of German *savants*, and it was carried out successfully at Leipsic in the following year. To Oken, therefore, may be indirectly ascribed the genesis of the British Association at home, and of so many similar assemblages on the continent. In 1828 he accepted a professorship in the university of Munich, where for a twelvemonth before he had been a *privat-docent;* but the government resolving to remove him to a provincial university, he resigned. In 1832 he became a professor at the newly-established university of Zurich, where he died, full of years and honours, on the 11th of August, 1851. Among Oken's other works, and as characterized by himself in the preface formerly referred to, may be mentioned his treatise, "Ueber das Universum als Forsetzung des Sinnensystems," 1808; his "Erste Ideen zur Theorie des Lichts," 1808; his Grundzeichnung des natürlichen system der Erze," and above all his "Lehrbuch der Naturphilosophie," 1810–11, 3rd edition, 1843, containing the summary and application of all his doctrine, and translated into English for the Ray Society by Mr. Alfred Tulk in 1847. It was followed by his "Lehrbuch der Naturgeschichte," 1813–27, and by his "Allgemeine Natur-Geschichte für alle Stände," 1833–41. "Oken's real claims to the support and gratitude of naturalists," says Richard Owen, "rest on his appreciation of the true relations of natural history to intellectual progress, of its superior teachings to the mere utilitarian applications of observed acts of its intrinsic dignity as a science."

OLBERS, Henrich Wilhelm Mathias, M.D., a celebrated astronomer and physician, was born at Arbergen, near Bremen, on the 11th October, 1758. He received his medical education at the university of Göttingen, and seems to have found leisure for carrying on his astronomical studies without interfering with the practice of his profession. He erected a small observatory in his house at Bremen, and furnished it with several excellent instruments, chiefly by English artists. The earliest astronomical observations of Olbers were made upon comets. He determined from his own observations the elements of the comet of 1779, by means of Euler's method, which he subsequently rendered more simple and accurate. This method, which was published by Kaven Zæds, 1797, was afterwards given by Delambre in his great work on astronomy. On the 1st of January, 1801, Professor Piazzi of Palermo had discovered the small planet Ceres between the orbits of Mars and Jupiter, or the first of the seventy asteroids, as they have been called, which revolve in almost interlacing orbits in that remarkable part of the solar system. On the 28th March, 1802, Dr. Olbers discovered in the same locality another small planet, to which he gave the name of Pallas, having nearly the same periodic line as Ceres, but having its orbit much more inclined to the ecliptic. The singular coincidence of the orbits of these two bodies induced Olbers to suppose, that they were the fragments of a larger planet which had burst from some internal convulsion, and he predicted that if this hypothesis was well founded other fragments would be discovered. This prediction was verified when, in September, 1804, M. Harding of Bremen discovered in the same part of the system a third fragment, to which he gave the name of Juno. Thus encouraged, Dr. Olbers devoted himself between the years 1804 and 1807 to the survey of that region of the heavens, and on the 29th of March, 1807, he was rewarded by the discovery of a fourth fragment, to which he gave the name of Vesta. No other asteroids were discovered in the lifetime of Olbers; but on the 8th December, 1843, a fifth, called Astræa, was discovered by M. Hencke of Driessen in Prussia, at nearly the same distance from the sun as Juno. Since that time new asteroids have been discovered almost every year, their number now amounting to seventy, forming as it were a planetary ring between Mars and Jupiter. Mr. Leverrier is of opinion that a similar ring of asteroids exists between Mercury and the Sun, and in the neighbourhood of the Earth. On the 6th March, 1815, Dr. Olbers discovered a comet without a visible nucleus; and in 1826 he published a paper in order to show the probability that a comet might come into collision with the earth. Dr. Olbers was elected a fellow of the Royal Society of London in 1804, and in 1829 a foreign member of the Academy of Sciences in Paris. He was a knight of the order of Dannebroga, and of the Red Eagle in Russia. He died at Bremen on the 2d March, 1840, and his bust was placed in the public library of that city. Dr. Olbers published in 1790 a thesis, "De oculi mutationibus internis," a theory of the adjustment of the eye to different distances, which has no satisfactory foundation; and in 1832 he contributed to the Annuaire du Bureau des Longitudes, a memoir with the title of "De l'influence de la Lune sur les Saisons et sur le Corps Humain."—D. B.

OLDCASTLE, Sir John, the "good Lord Cobham," a gallant soldier and earnest reformer, was born in the reign of Edward III. He obtained the title of Lord Cobham with the hand of the heiress of the last of the name. Having read the writings of Wycliffe, he became convinced of the need of a reformation of the church, and was soon recognized as a leader of the Lollards. In Henry IV.'s reign he served with distinction in France, and was a companion in arms with the warlike prince of Wales. Nevertheless, the latter on his accession to the throne in 1413 as Henry V., leant upon the clergy for support to his dubious title to the crown, and did not hesitate to recompense their good will by a hearty persecution of the formidable Lollards. Wild rumours were spread abroad that one hundred thousand heretics were about to promulgate their doctrines by force, that Lord Cobham was their leader, and believed himself to be Elias, who was to establish the kingdom of Christ and put down the pope. Henry questioned his old friend, who stoutly asserted his conviction that the clergy as a whole was antichrist, the pope being the head, the prelates the limbs, and the religious orders the tail of the beast. Henry gave up the heretic to the ecclesiastical authorities. Cobham was examined by Arundel, archbishop of Canterbury, and sent to the Tower, from which he escaped. He is charged with making a seditious attempt to seize the king and occupy London in force. If he were really concerned in the miserable meeting at St. Giles'-in-the-Fields, he could never have deserved the reputation of a military leader. So feeble was the show of insurrection, and so easily was it suppressed, that it may be suspected the plot was but a trap for catching heretics, for whom the stake was then first erected in England. Cobham escaped into Wales where he remained for four years. In 1417, while Henry was in France, the Lollards made a real and strong effort to obtain their rights—Cobham being at their head. They were defeated by the duke of Bedford; Cobham, taken prisoner, died a horrible death, after being suspended alive in chains over a fire.—(See Gilpin's *Lives of the Reformers.*)—R. H.

OLDENBURG, House of. The house of Oldenburg is one of the most illustrious in Europe; the kings of Denmark, the emperors of Russia, and the late royal family of Sweden being all descended from it. The county of Oldenburg is the ancient

family property, the town of that name having been founded in 1155 by the then ruler, who assumed the title of count. But the family possessions and the family dignity were greatly aggrandized at a later period by Count Dietrich the Fortunate, who obtained with his first wife the county of Delmenhorst, and with his second the duchies of Schleswig and Holstein. Dietrich's eldest son became in 1448 king of Denmark by the title of Christian I., in 1450 king of Norway, and in 1458 king of Sweden. The first of these royal dignities he owed to his descent on the mother's side, from Erik Glipping, and therefore from the ancient Danish monarchs; and with his elevation to the throne of the Valdemars began the long line of the Oldenburg dynasty in Denmark—a race of princes who may be acknowledged as generally meritorious, and seldom misusing the absolute sovereignty that, until recent times, was so completely theirs. On the deposition of Christian II., his uncle Frederick, son of Christian I., who had previously received Schleswig and Holstein, was made king of Denmark; and while Frederick's eldest son, Christian III., inherited that kingdom in 1513, his youngest son Adolf founded the house of Holstein-Gottorp, which has given rulers both to Sweden and Russia. Reverting again to Dietrich the Fortunate, it may be stated that his youngest son Gerard inherited Oldenburg and Delmenhorst; but the male line of this branch having become extinct in 1667, the counties then fell to the Danish crown. In course of time further alterations occurred. The Grand-duke Paul of Russia, who was descended from the elder branch of the house of Holstein-Gottorp, surrendered in 1773 the whole of Holstein to Denmark, receiving in exchange Oldenburg and Delmenhorst. These were shortly after ceded to Frederick Augustus, bishop of Lubeck, who was descended from the younger branch of Holstein-Gottorp, and the exchange was sanctioned by the emperor of Germany, who in 1777 erected the two counties into a duchy, admitting the duke into the college of princes. In 1803 the reigning duke of Oldenburg received a considerable accession of territory, the commission for settling indemnities having assigned to him in perpetuity the bishopric of Lubeck, a portion of the bishopric of Munster, and also lands in Hanover. In 1810 he was expelled from all his possessions by Bonaparte; but after Leipsic he returned, and received the title of grand-duke at the congress of Vienna.—J. J.

OLDENBURG, Henry, who sometimes wrote his name backwards as Grubendol, was a native of Bremen, employed for some years during the protectorate of Cromwell as the agent in England for his native country. In 1656 he entered as a student of the university of Oxford; after leaving which he travelled on the continent until 1661 with Mr. Richard Jones, son of Lord Ranelagh. In 1662 he became secretary of the Royal Society. For seven years his services were gratuitous, save that he was permitted to publish for his own benefit the Philosophical Transactions, of which he is justly regarded as the originator. The sale of so learned a publication afforded no profit to the editor, and from 1669 to his death he received a salary of £40 a year. So extensive and various was his correspondence with learned men at home and abroad, that he fell under the suspicion of conveying political intelligence to the king's enemies; and in June, 1667, he was arrested and sent to the Tower. His innocence was readily proved, and he was liberated in August following. He died suddenly at Charlton in Kent, September, 1677. Among his many eminent correspondents was Milton.—R. H.

OLDFIELD, Anne, a celebrated English actress, was born in London in 1683. She was the daughter of an officer who left his family in indigent circumstances. At the Mitre, a London tavern in St. James' Market, kept by her aunt, Farquhar the dramatist heard her, then a seamstress, rehearse Beaumont and Fletcher's Scornful Lady. He introduced her to the stage, and she became, in genteel comedy, the chief actress of her time. She was a generous as well as a fascinating woman, and settled on the poet Savage in the depth of his misery an annual pension of £50. She died in 1730, and was buried in Westminster abbey, Bubb Dodington and Lord Hervey being among the pall-bearers. By her own desire her corpse was handsomely attired for the tomb, hence the lines of Pope:—

> "Odious! in woollen, t'would a saint provoke,
> Were the last words that poor Narcissa spoke;
> No! let a charming chintz and Brussels lace
> Wrap my cold limbs, and shade my lifeless face;
> One would not, sure, be frightful when one's dead,
> And, Betty, give this cheek a little red."

—F. E.

OLDHAM, Hugh, Bishop of Exeter, founder of the Manchester grammar-school, was a native of Lancashire, and born about the middle of the fifteenth century. The Athenæ Cantabrigienses states that his birth-place was most probably Crumpsale in the parish of Manchester; according to Whatton (History of Manchester School), he was born at Oldham, in a house "still (1834) standing in Goulburn Street." He was educated in the household of Thomas Stanley, earl of Derby, at Exeter college, Oxford, and at Queen's college, Cambridge. He obtained various preferments in the church, and in 1504 was made bishop of Exeter, dying in 1519. More a patron of learning than himself a learned man, Oldham aided in the endowment of Corpus Christi college, Oxford, and furnished the original library of Brazennose. The free grammar-school, Manchester, he endowed during his lifetime.—F. E.

OLDHAM, John, an English satirical poet, who has of late years been diligently studied, and whose writings, which were long forgotten, have a masculine vigour about them only inferior to that of Dryden, was born 9th August, 1653, at Shipton, near Tetbury, Gloucestershire. His father, who was a nonconformist minister at that place, gave him the elements of an excellent education, which the boy continued at Tetbury grammar-school. From thence he went to Edmund Hall, Oxford, where he distinguished himself both as a Latinist and as a writer of English verse. He took his B.A. degree in 1674, and accepted a situation as usher at the free school, Croydon. Whilst engaged in this humble capacity, some of his poems attracted the attention of such London wits as the earl of Dorset, Sedley, and Rochester. They sought him out, and procured him an appointment as tutor in the family of Sir Edward Thurlow of Reigate. Leaving this in 1681, he filled a similar office in the house of an eminent London physician, Dr. Lower, who advised him to commence the study of medicine. This study, however, he abandoned on the termination of his engagement, and thenceforth his life was that of a "man of wit and pleasure about town." His chief patron was the earl of Kingston, who is stated to have persuaded him to prepare himself for holy orders, and promised to make him his chaplain. At the early age of thirty, however, John Oldham died of smallpox at Holme Pierpoint, the earl's seat, on December 8, 1683. His chief works were "Satires against the Jesuits;" translations from Juvenal; and "Pindaric Odes." Rough and free in his style, he has yet a pith and pungency which still make him readable. He received the warm praise of Dryden; and in our own day Mr. Hallam has awarded him a place next to that lord of the "mighty line." His poems have been frequently reprinted; the latest and best edition is that which is enriched by an able biography and an appreciative criticism of his writings, from the graceful pen of Mr. Robert Bell. —(*Annotated Edition of the English Poets.*)—W. J. P.

OLDISWORTH, William, a pamphleteer and miscellaneous writer of the early part of last century, would doubtless have been forgotten but for the mention made of him by Pope in a letter to the earl of Burlington, in which the bard of Twickenham gives a whimsical account of a ride through Windsor forest towards Oxford, in company with the bookseller Lintot. Attempting to cozen the poet out of an impromptu version of an ode of Horace, the bookseller is described as saying, "Oldisworth, in a ramble round Wimbledon hill, would translate a whole ode in half this time. I'll say that for Oldisworth (though I lost by his Timothy), he translates an ode of Horace the quickest of any man in England." This excellent translator was evidently the bookseller's hack. He wrote in the Hoadly controversy against Blackall, bishop of Exeter, was one of the original writers for the *Examiner*, and died in 1734. See list of his works in Watt's Biblioth.—R. H.

OLDMIXON, John, a miscellaneous writer, whose abilities would be more generally recognized than they have hitherto been, but for his violent partisanship, was born in 1673 of a respectable family, near Bridgewater, Somersetshire. The place of his education is not known. His first public appearance as an author was in 1696, when he printed "Poems in imitation of Anacreon." He then tried his fortune with three dramatic pieces, "Amyntas, a pastoral," 1698; "The Grove, or Love's Paradise," 1700; and "The Governor of Cyprus," in 1703. The dedication of his first book to Lord Ashley must be accepted as a proof that his political leaning was towards the whigs from the beginning of his career. His work of various kinds for the booksellers embraced criticism, poetry, history, and in one known instance (the Court Tales, pub-

lished by Curll) scandal. His remarks on Pope's translation of Homer are very complimentary, but the following observations must have stung the sensitive poet to whom they were addressed: —"I dare not say anything of the Essay on Criticism in verse; but if any more curious reader has discovered in it something new which is not in Dryden's prefaces, dedications, and his Essay on Dramatic Poetry, not to mention the French critics, I should be very glad to have the benefit of the discovery." The writer's temerity was punished by those lines in the Dunciad (book ii., line 283), beginning:—

"In naked majesty Oldmixon stands,"

and ending,

"Who but to sink the deeper rose the higher."

Oldmixon's principal work was the "History of England," 3 vols., folio, 1730–35–39, of which hostility to the Stuart family is a notable feature. The author died in 1742.—R. H.

OLDYS, William, an eminent bibliographer, was the illegitimate son of William Oldys, LL.D., of doctors' commons, who, according to Captain Grose, treated both the mother and the son ungenerously. Deprived of both parents early in life, young William lived improvidently and acquired habits of indulgence that he never shook off. He obtained a situation in Lord Oxford's library, of which he afterwards became librarian, and of which he compiled the catalogue published by Osborne in 1743, as "Catalogus Bibliothecæ Harleianæ," 5 vols. 8vo. "Oldys," says Grose, who knew him personally, "seemed to have little classical learning, and knew nothing of the sciences; but for index reading, title-pages, and the knowledge of scarce English books and editions, he had no equal." He wrote a great deal for the booksellers, contributed to the Biographia Britannica several lives distinguished by the signature G., and translated Camden's Britannia. He was the first editor, too, of the collection of tracts known as the Harleian Miscellany, 8 vols. 4to, 1753. His name is best remembered by a useful and accurate work entitled "The British Librarian, exhibiting a compendious review of all unpublished and valuable books," 8vo, 1737. His life of Sir Walter Raleigh, prefixed to the History of the World, 1736, gained him much credit and the patronage of the duke of Norfolk, who appointed him Norroy-king-at-arms in 1756. He was a man of great good-nature, honour, and integrity, but much addicted to low company. His favourite place of resort was the Bell in the Old Bailey, no great distance from the college of Arms, whither he was led before midnight by a watchman whom he kept in his pay. His habits of life kept him very poor. He died on the 15th of April, 1761, and was buried in St. Bennet's church. Grose says he was about seventy-two years old, while other authorities give 1696 as the year of his birth. His method of composing was singular. He had a number of small parchment bags inscribed with the names of the persons whose lives he intended to write; into these bags he put every circumstance and anecdote he could collect, and from thence drew up his history.—(Grose's *Olio;* Watt's *Biblioth.*)—R. H.

OLIVAREZ, Gaspar Guzman, Count of, minister of Philip IV. of Spain, was born at Rome in 1587, being descended from one of the most ancient and noble families in Spain. He was educated at Salamanca, and became rector of that university, but on the death of his elder brother, he repaired to court and soon won the favour of Philip III., who sent him as ambassador to Rome, as well as of the infante, afterwards Philip IV. On the accession of the latter he succeeded to all the posts rendered vacant by the disgrace of the duke of Lerma, and taking advantage of the indolent character of the monarch, soon possessed himself of almost absolute power. His first step was to rid himself of all those whom he had reason to fear as rivals—among others, his uncle, Balthazar de Zuñiga. His administration was vigorous, and for a short time popular; useless offices were suppressed, and the lavish grants made to individuals by former monarchs were retrenched. But industry, commerce, and agriculture were suffered to decline. In foreign policy Olivarez had to contend with Cardinal Richelieu, and with the first duke of Buckingham, who accompanied Charles I. when prince of Wales in his romantic expedition to Madrid, as the suitor of the infanta of Spain. During his administration the power of Spain rapidly declined; although the Spanish arms were employed with honour in Italy, Germany, and Holland, the only result was to exhaust the treasury. The insurrection of Catalonia was the first blow to the reputation of Olivarez in Spain, and was quickly followed by the revolt of Portugal, and the proclamation of John IV. An attempted insurrection in Andalusia was promptly crushed, but the unpopularity resulting from all these events compelled the king to dismiss his favourite (1643). It is probable that he might soon have been recalled, had he not published a memoir full of calumnies against the queen, in consequence of which he was banished to Toro. He did not long survive his disgrace, but died 20th July, 1645.—F. M. W.

OLIVECRANTZ, John Paulin, considered by the Swedes one of their best Latin poets, son of the archbishop of Upsal, was born at Strengues in 1633. Appointed secretary of legation to Frankfort in 1658, he was afterwards sent ambassador to Nimeguen to assist in negotiations for peace, and in 1680 he was made governor of Revel and supreme judge of Gothland. Queen Christina, of whose council he was a member and by whom he was appointed governor of the royal domains, corresponded with him after her abdication, and endeavoured to persuade him to follow her to Rome. He died in 1707.

OLIVER, Isaac, a distinguished miniature painter, was born in England of a French family, probably in 1555–56, and was the pupil of Hilliard and of Zucchero; he died in London in 1617. Oliver painted most of the royal personages and high nobility of his time in England; but his miniatures are nevertheless scarce. Mr. Robert Holford possesses some of the finest examples. Some of his works are executed in oil colours.—His son, Peter Oliver, was equally excellent in the same art; he was born about 1594, and died about 1654. He was his father's assistant, and several miniatures are their joint productions. Miss Burdett Coutts possesses a beautiful small copy of Vandyck's portrait of Sir Kenelm Digby, his wife, and two sons, by Peter, which she purchased at the Strawberry Hill sale in 1842 for two hundred and thirty guineas. See Walpole, *Anecdotes of Painting*, ed. Wornum, 1849, vol. i., where are lists and prices of the works of these painters, with portraits of both—Oliver, after himself; Peter, after Vandyck.—R. N. W.

OLIVER of Malmesbury was, according to Bale, a monk of Malmesbury, and a contemporary of Gerland, the earliest known writer in England on mathematical science after the Norman conquest, and who is said to have observed an eclipse of the sun in 1086. According to the same authority, Oliver of Malmesbury was so profound a mathematician that his contemporaries regarded him as a magician; and he was the author of three works, "Astrologorum Dogmata," "De Planetarum Signis," and "De Geomantia." "There are at present," says the sceptical Mr. Thomas Wright (Biographia Britannica Literaria), "no traces of such works having ever existed."—F. E.

OLIVET, Joseph Thoulier d', a French litterateur, was born of respectable parentage at Salins, 1st April, 1682, and was educated by the jesuits. Mingling in Parisian literary society, he took an active part in the controversy then raging with respect to the relative merits of ancient and modern literature, warmly advocating the claims of the former. He left the Society of the Jesuits about 1714, and in 1723 was elected a member of the Academy. He attained the great age of eighty-six, and died 8th October, 1768. His chief work was his edition of Cicero in nine volumes, Paris, 1740–42. His translations of Cicero are amongst the best in the French language, though wanting in closeness and precision. Olivet wrote a continuation of Pelisson's History of the French Academy.—W. J. P.

OLIVETAN, Pierre Robert, author of the first French protestant version of the Bible, was born at Noyon, the birthplace of Calvin, to whom he was related. Little is known of the incidents of his life. In 1533 he appears at Geneva as a tutor in the family of a rich citizen, and a zealous supporter of the Reformation. Banished as such by the magistrates, he repaired to Neufchâtel, where, at the request of the Waldenses, he occupied himself with executing a translation of the scriptures into French. The Waldenses paid the cost of the work; after the completion of which he visited the Waldensian valleys, from whence he proceeded to Ferrara, where he died in 1538. In the execution of his version he used the aid of the translation published at Antwerp by Lefevre d'Etaple. Calvin also, it is probable, assisted him in the work; he at least accompanied it with an epistle addressed to the princes and peoples of Christendom. The first edition appeared at Neufchâtel in 1535 in folio. After being improved by Calvin, this translation, which was in the first instance designed for the Waldensians alone, was accepted by the protestants of France.—P. L.

OLIVIER, Claude Matthieu, French scholar and man of letters, was born at Marseilles 21st September, 1701. Devoting himself to the career of law, he attained considerable eminence as a pleader. His chief work is his "History of Philip of Macedon, father of Alexander the Great," 2 vols. 12mo, which was posthumously published in 1740. Amongst his other writings may be mentioned a "Dissertation on Plato's Critias;" two memoirs on the aid given by the Marseillese to Rome during the second Punic war and during the war with the Gauls; and a parallel between Ovid and Tibullus. Olivier, who was one of the founders of the university of Marseilles, died at that city, October 24, 1736.—W. J. P.

OLIVIER, Guillaume Antoine, a French naturalist and traveller, was born at Arcs, near Frejus, in 1756. He was early entered at the medical school of Montpellier, and obtained the doctor's degree at the age of seventeen. Having settled at Paris he applied himself to the cultivation of natural history, and published several memoirs which attracted the notice of men of science, especially of Brousonnet, Berthier de Sauvigny, and Gigot d'Orcy. He also wrote in the Encyclopédie Méthodique. He was subsequently sent by Roland the Girondist minister on a mission to Persia; associated with him in this expedition was Bruguiere, another naturalist, who, however, died on the journey home. Olivier arrived in Paris in October, 1799, and was soon after elected a member of the Institute. In 1807 he published an account of his journey, together with a sketch of the history of Persia. He subsequently recommenced contributing to the advance of natural history. Entomology was his favourite study; he published a "Dictionary of the Natural History of Insects," in 9 vols., 4to; and also, an "Account of Coleopterous Insects," in 6 vols., 4to, Paris, 1808. He died suddenly at Lyons of aneurism of the aorta, October 1, 1814.—F. C. W.

OLMUTZ, Wenzel (or Wenceslaus) von, one of the most celebrated of the early German engravers, is believed to have been a native of Olmutz in Moravia. The years of his birth and death are unknown: his engravings are dated from 1480 to 1512. He was a goldsmith as well as an engraver. As an engraver he was an imitator and probably a scholar of Schongauer, several of whose prints he copied. He also copied some of the prints of Albert Dürer, and these were formerly attributed to Michael Wohlgemuth. His best prints are those, chiefly of scriptural subjects, made from his own designs. From the signature to his "Martyrdom of St. Andrew," and one or two others, he appears to have resided for some time at Cologne. Bartsch describes fifty-seven prints by Olmutz, but Brulliot, Nagler, and Passavant have raised the number to eighty-two; among them, however, two or three are doubtful.—J. T–e.

* OLOZAGA, Sallustiano, a Spanish statesman, was born in 1803 at Logroño, and educated for the legal profession. In 1831 he was imprisoned for being a member of a secret society, but escaped to France. He returned on the death of King Ferdinand in 1833, and was elected a deputy to the cortes. He was a leading member of the opposition to the Isturiz government (1835); a supporter of the Mendizabel cabinet; and after the revolution of La Granja, the leader of the monarchical opposition. He was the reporter to the commission of 1837 on the constitution, and insisted upon the retention of the senate. It was on his proposal that the cortes voted the suppression of monastic establishments, the amnesty, and a project of electoral reform. In 1840 he became ambassador to Paris under Espartero's regency, and retained this post until 1843. Soon after the queen was declared of age, Olozaga was recalled to Spain and intrusted with the formation of a ministry, but was unable to maintain his ground against the intrigues of the "camarilla," directed by Narvaez. Even the cortes elected a president hostile to him. On the 28th November, 1843, the queen, at his instance, signed a decree dissolving the cortes. Almost immediately afterwards appeared four royal decrees, by which on the queen's sole authority he was declared incapable of holding any office, and banished from Spain. Following up this step, in the subsequent month the new president of the council of ministers, Gonzalez Braco, brought forward in the cortes a charge of having used personal violence towards the queen in order to obtain her signature to the decree of the 28th November. The charge, if substantiated, amounted to nothing short of high treason; but the object of the accusers was really limited to the disgrace of the minister and the destruction of the progresista party. Olozaga defended himself with dignity; twice during the debate (which lasted several days) his opponents, one by one, deserted their seats and left him to defend himself before his friends only. The populace—at that time fervently constitutional—took part against the minister. Olozaga narrowly escaped being stabbed when going from the cortes, and there was a proposal to seize and hang him before his own door. Before the debate was concluded, he escaped (perhaps with the connivance of the authorities) to Lisbon, whence he went to England. In 1847 he returned to Spain on the faith of the amnesty, but was seized by order of Narvaez and imprisoned in the fortress of Pampeluna. Ultimately, however, he was allowed to take his seat in the cortes. He was arrested in consequence of the disturbances of 1848, but shortly afterwards released. In the elections of 1850 he failed to secure a seat, but retained considerable influence as the leader of the club known as the "circo." After the revolution of 1854 Olozaga was again appointed by Espartero ambassador at Paris, but he soon returned to his parliamentary duties, taking his place among the progresistas. Since the events of 1856 he has occupied a less prominent position; but he is occasionally heard on questions affecting the progress of liberal views. Recently he criticized with some severity the policy of the government in the Mexican expedition.—F. M. W.

OLSHAUSEN, Hermann, a distinguished German divine of the modern school, was born at Oldesloe in Holstein, 21st August, 1796. His father was a churchman of mark, and rose to be superintendent of the duchy of Lubeck. He was educated at the grammar-school of Glückstadt, and in the universities of Kiel and Berlin. At Kiel he came under the wholesome influence of Twesten, who was then commencing his professorial career, and at Berlin Schleiermacher, and still more Neander, contributed powerfully to determine his principles and views. As early as 1817—the tricentenary of the German Reformation—he distinguished himself by a prize essay upon the life and character of Melancthon as derived from his letters. This work drew upon him the attention of the Prussian minister of education, and in 1821 he was appointed extraordinary professor of theology in Königsberg. By this time he had become a devoted christian in the spirit and sense of his favourite master, Neander; and his whole career as a theological teacher and author, though short, was equally conspicuous for scientific ability and for spirituality of tone and religious usefulness. In 1827 he became ordinary professor at Königsberg, and in 1834 he removed, from considerations of health, to a chair at Erlangen, where he died 4th September, 1839. His favourite department of theology was exegesis, and his works in this field have engaged much attention, not only in Germany, but in other countries. Having chosen the New Testament for his subject, he published in 1823 a valuable work on "The genuineness of the four Gospels, proved from the history of the first two centuries." He explained and unfolded his hermeneutical principles in two tracts printed in 1824 and 1825—"Ein Wort über tieferen Schriftsinn" (a Word on the deeper sense of Scripture); and "Another Word," &c. In these interesting tracts he opposes himself to the rationalistic exegesis on the one hand, and to the old supernaturalistic exegesis on the other, as being both equally one-sided and unsatisfactory. In opposition to rationalism he contends for a deeper sense of scripture—the typical or allegorical—but grounded upon the historico-grammatical sense; and while, in opposition to the old supernaturalists, he rejects the fetters of dogmatic theology, he still pleads that the idea of divine revelation should be at the root of all scripture interpretation, as it was this supernatural origin of scripture which determined both its substance and form. The principles of interpretation set forth in the above tracts called forth much opposition from his contemporaries, but they are now pretty generally accepted by the evangelical divines of Germany. In 1830 appeared the commencement of his great work—"Commentar über sämmtliche schriften des Neuen Testaments"—which he was only able to carry on to the fourth volume, but which since his death has been completed in the same spirit by several writers, including Dr. Ebrard, who was one of Olshausen's colleagues in Erlangen. He was exceedingly popular as an academical teacher, and received invitations to remove from Erlangen both to Giessen and Kiel. "His memory," says his countryman, Dr. Pelt, "will abide in honour as that of a christian investigator, and the seed which he has scattered will not be lost for the kingdom of God."—P. L.

OLYMPIODORUS, an Egyptian historian belonging to the fifth century. He was a native of Thebes in Egypt. His public

services to the Roman empire were acknowledged by the senate who decreed him very high honours; Honorius sent him as his ambassador to the Huns; and he lived afterwards at the court of Theodosius in Byzantium. The work by which he is known as a writer is entitled Ἱστορικοὶ Λόγοι, in twenty-two books, containing a history of the western empire from 407 till October, 425. It is lost; but an abridgment has been preserved by Photius, which was published by Niebuhr at Bonn, 1829, 8vo.—S. D.

OLYMPIODORUS, a Greek monk and deacon of Alexandria belonging probably to the sixth century. He wrote a commentary on Ecclesiastes, which was published in Greek and Latin in the Auctarium Ducæanum Bib. Patr., 1624. The Catena on Job ascribed to him was probably Nicetas'. Commentaries on other Old Testament books (Jeremiah, Ezra) have been assigned to him without much evidence.—S. D.

OLYMPIODORUS, a philosopher of the new Platonic school of Alexandria, who belonged to the sixth century and the reign of Justinian. He was partly contemporary with Damascius, to whose philosophy he seems to have been partial. His works are in the form of scholia or notes, which were taken from his lectures by pupils, and are divided into πράξεις or lessons. These contain a life of Plato; notes on the Gorgias, Philebus, Phædo, and Alcibiades I.; and a work against Strato still in MS. A good deal of light is thrown upon Plato and his works by these scholia, which have been repeatedly published. The author has the merit of clearness and distinctness, and his style is pure for the time. Olympiodorus seems to have been well acquainted with the works of the philosophers antecedent to his time, and often quotes them. He was evidently a man of intellectual ability, an acute thinker, and good expositor.—S. D.

OLYMPIODORUS, an Aristotelian philosopher of Alexandria belonging to the latter part of the sixth century. He wrote a commentary on the Meteorologica of Aristotle, which was published by the Aldi at Venice, 1551. He followed Ammonius and Proclus.—S. D.

OMAR I. (Abu Haffsah Ibn-al-Khattàb), the second khalif of the mussulmans, was the third cousin of Abdallah, the father of Mahomet. He was at first the inveterate enemy of the prophet, and set out one day with the intention of murdering him, but was diverted from his purpose and converted to the new faith by the accidental perusal of the twentieth chapter of the Koran. He immediately became one of Mahomet's most zealous adherents, and by his courage and ability contributed greatly to the success of his cause. He occupied a foremost place in the regard of his leader, who ultimately married his daughter, Haffsah. "If God should wish," said the prophet, "to send a second messenger to this world, his choice would undoubtedly fall on Omar." At the death of Mahomet, Omar displayed his self-sacrificing spirit by promptly waiving his claims to the khalifate, when a dangerous quarrel seemed imminent between his supporters and those of Abù Bekhr, and he even submissively accepted the office of chamberlain to his rival. On the death of Abù in 634, Omar was appointed his successor in compliance with his express request. "I have no occasion for the place," said Omar. "But the place has occasion for you," replied the dying khalif. The wisdom of this choice was fully vindicated by the manner in which the new "commander of the faithful" discharged the duties of his office. He speedily communicated his energy and activity to his subordinates, and prepared his soldiers by severe discipline, and by inspiring them with his own high-toned fanaticism, for the religious wars in which he employed them. The first act of his administration was to remove from the command of the Syrian army the celebrated Khâled Ibn-Walid, surnamed "The Sword of God," who had rendered himself most obnoxious by his rapacity and cruelty. His successor, Abù-Obeydah, zealously prosecuted the conquest of Syria: took Damascus, its capital, in September, 635; reduced Emesa, Hamah, and Kennesrin; and in the following year defeated the Greeks in the bloody battle of Yermúk. Jerusalem was next attacked, and after a protracted and strenuous defence the patriarch Sophronius, who commanded the garrison, agreed to surrender, but only to the khalif himself. Omar accordingly hastened from Medina to Jerusalem, meanly equipped and attended by a scanty suite; and having arranged the terms of the capitulation, made his triumphal entry into the holy city about the middle of the year 637. He caused a magnificent mosque to be erected on the site of Solomon's temple, which still remains an object of great veneration to the mussulmans. The capture of Jerusalem was followed by the reduction of all the principal cities of Palestine, as well as of Laodicea, Antioch, Aleppo, and Baalbec. Persia was next invaded. A powerful Persian army was defeated at Kádesiyyah, and its commander, the famous Rustam, killed; the city of Rufah or Bassora was founded near the Euphrates, and Madáyin, the capital of Yezdijerd the Persian king, taken in 637. The conquest of Egypt was then undertaken, and completed by the capture of Alexandria in 640. The conquerors unfortunately tarnished their laurels by destroying the famous library founded by Ptolemy Philadelphus. The Mahometan general, Amru-Ibn-al-Ass having applied to the khalif to know his pleasure respecting the disposal of this collection, received from Omar the well-known reply, "If the books agree with the book of God (Koran) they are useless; if they disagree they are pernicious; let them therefore be destroyed." The conquest of Egypt was followed by that of part of Africa. Armenia was subdued in 641 and Khorassan in 642, and the subjection of Persia was completed in the same year, by the decisive victory of Nehavend, in which Firuz, the Persian general, fell, and the king himself was driven from the country and compelled to seek an asylum among the Turks. But the career of Omar was now drawing to a close. His severity towards the vanquished who refused to embrace the Mahometan faith, and not less his inexorable administration of justice, raised up numerous enemies against him, and several unsuccessful attempts were made upon his life. At length, in November, 642, he was assassinated while performing his devotions in the mosque at Medina by a Persian slave named Abù Lùlù Firùz, whose deadly enmity the khalif had incurred by his refusal to relieve him from a portion of the tribute which, in conformity with the Mahometan custom, he was obliged to pay to his master for the free exercise of his religion. Omar was in his sixty-fifth year at the time of his death. He was one of the most upright, zealous, and able of the rulers of the mussulmans, among one sect of whom his memory is still held in the highest veneration. He was especially renowned for his strict and impartial administration of justice, without respect of persons. He lived in primitive simplicity, on a small pittance which he earned by manufacturing leather belts. His only food was barley-bread and dates, his drink water, and his garb an old tattered gown, and he often slept under a wayside tree or on the steps of the great mosque. Much of his time was spent in praying and preaching at the tomb of the prophet, and during his khalifate he performed nine times the pilgrimage to Mecca. It was a common saying, that the staff of Omar was more dreaded than the sword of his successors. It was in his reign that several of the best Mahometan institutions had their origin. He commenced the custom of paying the troops, and pensioning officers out of the public revenue. It was he also who established a police force for the protection of the citizens during the night. The practice, now universal in Mahometan countries, of computing time from the Hegira, or flight of Mahomet, originated in his reign.—J. T.

OMAYAH or OMMIAH, the son of Abdal Shem, a prince who ruled the Arab tribe of Koreish, the same to which Mahomet belonged. He was the nephew of the prophet's great-grandfather Hashem, and lived in the sixth century after Christ. He is regarded as the founder of the dynasty of the Ommiade khalifs, who occupied the supreme dignity about ninety years. His grandson, Mohawiyah Ebn Abu Sofian, or Abu Saifan was the successor of the khalif Hasan in A.H. 41. Mohawiyah reigned nineteen years and two months, and was succeeded by his son Yezid, who reigned three years and eight months. After Yezid, Mohawiyah II. was proclaimed, but deposed in a few weeks. Merwan followed, and was poisoned in less than a year. The remaining khalifs of the dynasty were Abdalmelek, Walid, Soliman, Omar, Yezid II., Hashem, Walid II., Yezid III., Ibrahim, and Merwan II.; after whom the Abassides rose to power.—B. H. C.

O'MEARA, Barry Edward, surgeon to Napoleon Bonaparte at St. Helena, was born in 1786, and entered the army as assistant-surgeon in 1804. In 1808 he was cashiered for having acted as second in a duel between two officers at Messina in Sicily. He then became a naval surgeon, and was serving on board the *Bellerophon* under Captain Maitland, when Napoleon was received on board that vessel in 1815. O'Meara's knowledge of Italian made him serviceable in the intercourse between the English officials and the fallen emperor, with whom he was

transferred to the *Northumberland*, and despatched to St. Helena as medical attendant. The personal ascendancy which Napoleon rarely failed to exercise over men, had made O'Meara half a Bonapartist when Sir Hudson Lowe became governor of St. Helena. The stringent measures and extraordinary vigilance adopted by Lowe gave offence to the surgeon, who after an unseemly contest with his superior officer quitted the island in April, 1818. He preferred charges at the admiralty of a malignant character against Sir Hudson, which being refuted, O'Meara was dismissed the service. In 1822 he published "A Voice from St. Helena, or Napoleon in Exile," which was greedily received by the liberal party. He died in 1836.—R. H.

* OMER PACHA (Michael Lattas), generalissimo of the Turkish army, was born in 1811 at Plaski in Austrian Croatia, and held a government situation; but, for some reason, made his escape into Bosnia, and entered as private tutor the family of a gentleman with whom, in 1833, he went to Constantinople. He had previously embraced the Mahometan faith, and taken the name of Omer. Khosrew Pacha, then seraskier, discerning his abilities, made him his own adjutant, and afterwards procured his appointment as writing-master to the future sultan, Abdul Medjid. Khosrew also obtained for his protegé a rich wife, and a commission as major (1834). He took an active part in reorganizing the Turkish army; served as colonel in 1839 against the Druses, then in Bulgaria, and in the Albanian insurrection of 1846. In 1848 he was appointed to the command of the army destined to co-operate with the Russian forces in Moldavia and Wallachia, and it was the courage he displayed in protecting the Hungarian refugees which first drew public attention to him. In 1851 he was sent to quell an insurrection of the christians in Bosnia, and on the breaking out of the war with Russia, he was appointed, with the rank of field-marshal, to the command of the army. The successes which he gained at Olteniza (4th November 1853), and the capture of Kalafat, which cut off the communication of the Russians with the Greek subjects of the Porte, were perhaps over-rated at the time, but are nevertheless important military achievements. The military credit of the defence of Silistria belongs to another, but the tactics of Omer Pacha were eminently successful, and it is an open question whether his reputation would have suffered had he not been relieved by the diplomatic action of Austria from further duty in this quarter. The Turkish army was next despatched to Eupatoria, in order to threaten the rear of the Russian troops then pouring into Sebastopol, and in a brilliant engagement repulsed the attack of the Russians at that place. When removed to the camp before Sebastopol the Turkish troops had no opportunity of distinguishing themselves. In October, 1855, Omer Pacha was despatched with thirty-five thousand men to the relief of Kars, but, by a series of unaccountable delays he failed to reach the besieged city in time, and immediately after its fall he retreated to Redout Kale. The peace of Paris prevented any further display of his powers, but he remained generalissimo of the Turkish army. He was appointed governor-general of Bagdad, and subsequently to a special command in Syria. At present (June, 1862) he is in command of the troops sent to quell the insurrection in Montenegro. Omer Pacha is described as of winning manners and military address; he speaks most European languages, and has received military decorations from England, Russia, and France.—F. M. W.

OMMEGANCK, Balthasar Paul, a distinguished Belgian landscape painter, was born at Antwerp in 1755, resided there all his life, and there died in 1826. He was a scholar of H. Antonissen. He painted best pastoral scenes with cattle or sheep, as the Valley of the Walloon Maas. All his pictures exhibit close regard to the peculiarities of the season of the year and the hour of the day; his drawing is good, and his management of aerial perspective excellent; and his groups of animals are introduced and painted with great skill. On the other hand his execution is not pleasing, and his colour is not very satisfactory. Several of his best pictures are in the great private collections of England.—J. T–e.

ONATAS, the son of Micon, a celebrated Greek sculptor and painter of Ægina, the contemporary of Polygnotus at Athens, about 460 B.C., more distinguished as a sculptor or statuary than as a painter. His father, Micon, was probably the distinguished painter of that name, who painted in the Pœcile at Athens. Onatas was the author of a bronze group of Homeric heroes, which was dedicated by the Achæans, and placed near the great temple of Jupiter at Olympia. Pausanias mentions several others of his works; among them is a beautiful colossal image of Apollo at Pergamos. Of the paintings of Onatas is mentioned only the "First Expedition of the Argives against Thebes," in a temple of Minerva at Platæa. Onatas was the best Greek sculptor anterior to Phidias, according to the testimony of Pausanias; some of his works, probably those with which he was most satisfied, were inscribed with his name, birth-place, and parentage. The Greeks did not always allow this privilege of publishing their names to their artists.—R. N. W.

O'NEILL (Miss), a celebrated actress, was born about 1791, the daughter of the manager of the theatre at Drogheda. With such parentage she was early on the boards; and at the age of twelve, being seen by the manager of the Belfast theatre, she received an engagement there, and presently made her appearance on the Dublin stage. Her fame as Juliet procured her a London engagement, and she made her first and a very successful appearance in the metropolis on the 6th of October, 1814. Her Juliet and Belvidera were among her most triumphant performances; she did not succeed in comedy. Her beauty is celebrated in theatrical annals, and she won the admiration of Mrs. Siddons, of whom she was a contemporary without being a rival; for sadness rather than grandeur was her histrionic *forte*. After a brief but brilliant theatrical career, at the close of which she was earning, it is said, £12,000 a year (with which she bestowed ample aid upon the family), she retired into private life, and married W. Becher, Esq., M.P.—F. E.

ONKELOS, one of the Targumists or Chaldee paraphrasts, is thought to have lived a short time before the birth of Christ, and to have been a pupil of Hillel, grandfather of the Gamaliel at whose feet Paul was brought up. According to this account he resided at Jerusalem, and translated the Pentateuch into Chaldee for the use of the Palestinian Jews. Some Jewish writings identify him with Aquila, the translator of the Old Testament into Greek, who was a proselyte to Judaism. But it is doubtful whether the two were identical; or whether they were not confounded by tradition. Eichhorn and Bertholdt hold that Onkelos was a native of Babylon, rather than Palestine. Their arguments are not sufficient to set aside the view we have given. The writers of the Babylonian Talmud sometimes refer to him; not, however, at length, nor with perfect consistency. In the Jerusalem Talmud he is not mentioned. Chaldee appears in its purest state in Onkelos' version of the Pentateuch, which is the best and most literal of all the Targums. The work has been often printed separately, as well as in the Rabbinic Bibles.—S. D.

ONSLOW, George, a celebrated musical amateur and composer, was by birth a Frenchman, born at Claremont in Auvergne in 1784, but of an English and noble family. His father, the Hon. Edward Onslow, son of George, Lord (afterwards earl of) Onslow, settled abroad, where he married a French lady; and the first fruits of this union having when very young displayed a decided genius for music, he received instructions at Hamburg from Dussek, and afterwards in London from J. B. Cramer. His knowledge of the theory of music he gained from M. Reicha, professor at the Conservatoire royal. He commenced his career as a composer, by music for the pianoforte; and two duets, among other works, are undeniable evidence of the highest talent. His fifteen quartets and ten quintets, for stringed instruments, are further proofs of his genius and knowledge. Many of the latter being written for two violins, tenor, violoncello, and double bass, are in frequent requisition when it is desirable to employ the last-named instrument. He also wrote two operas—"L'Alcalde della Vega," produced at Paris in 1824, and "Le Colporteur," performed at the same city in 1827—with the most unequivocal success. Mr. Onslow married a wealthy lady of Rouen, which city he adopted as his place of fixed residence; and though an artist in the strict sense of the word, yet he never made his talent his calling. He died at Rouen in October, 1853.—E. F. R.

OORT, Adam van. See Noort.

OOST, Jacob van, the elder, was born at Bruges about 1600, and was the most distinguished master of that city of his time. He was taught painting by his brother Frans, who died in 1625, and was admitted a master painter in 1621; he then studied several years in Italy, and in 1633 served as dean of the corporation of painters of Bruges. He held various important offices connected with his art till the year 1662, and died in 1671. Van Oost was at first an imitator of Rubens and of Vandyck, but in Italy became a follower of the school of the Carracci; and though he generally adhered to the Flemish taste

in colour, he was a constant advocate of the more ideal or conventional taste of Italy in form and composition. He was a good portrait painter.—His son, by a second marriage, JACOB VAN OOST, the younger, was born at Bruges in 1639, and was a follower of the father, but excelled chiefly as a portrait painter. He established himself many years at Lille, where he married; but after the death of his wife he returned to Bruges, and died there in 1713. His best portraits will bear comparison with those of Vandyck.—(*Weale.*)—R. N. W.

OPIE, AMELIA, was the daughter of Dr. Alderson, a physician of Norwich, in which city she was born, November 12th, 1769. Having lost her mother in early life, Miss Alderson, whilst little more than a mere girl, was by that event placed at the head of her father's household, and thus came very early to take a prominent place in Norwich society, at that time characterized by a prevalent gaiety not untempered by a taste for intellectual pursuits. Into this she entered with full zest, and soon became the ornament and pride of her circle. In 1798 she was married to Mr. Opie the artist, a union which was full of happiness to both, but which was cut short by the death of the husband in 1807, just as he was beginning to rise to that position which his talents and industry entitled him to occupy. After this painful event his widow returned to Norwich, where the rest of her life was spent, first with her father, and after his death, which took place in October, 1825, in a house of her own, where, surrounded by the portraits of absent or dead friends, and enlivened by the society of some of the best and ablest men and women of her time, she lived a happy, beautiful, and useful life. From an early age she had been accustomed to handle the pen, and after her marriage her husband encouraged and stimulated her to venture before the public as an authoress. In 1810 she published a story entitled "Father and Daughter," which met with immense success; and in the following year she issued a volume of poems, which was also very well received After her husband's death she continued to ply her pen busily for several years. Her works were chiefly tales and novelettes, with an occasional volume of poems. In 1824 Mrs. Opie joined the Society of Friends, and from this time her mind was much under religious impressions, and her time and energies devoted to pious and benevolent pursuits. She lived to enjoy a green and pleasant old age, having entered her eighty-fifth year before she was called hence. Her death took place December 2, 1853. The writer of this had the pleasure of paying her a visit the year before she died. The image of the beautiful, cheerful, clever old lady, as she reclined on her sofa and talked with all the vivacity of youth, in a bright joyous room, with a sweet joyous voice, remains on his memory as one of the loveliest it has been his good fortune to witness.—W. L. A.

OPIE, JOHN, R.A., was born at St. Agnes, near Truro, Cornwall, in 1761. The son of a carpenter in indigent circumstances, named Oppy, the boy was very early put to mechanical employments. A rude skill shown by him in taking likenesses attracted the notice of Dr. Wolcott (the celebrated Peter Pindar), then practising as a physician at Truro, who took him into his employment as footboy, and after a time encouraged him to cultivate his talent for portraiture. The youth painted Wolcott's friends at 7s. 6d. a head, and found plenty of sitters. Eventually Wolcott, who had tired of the obscurity of a Cornish town, resolved to remove to London, and take his young protegé with him. This happened in 1781. By Wolcott's direction, the name of Oppy was changed for the more genteel one of Opie, and the young man (strongly against the advice of Sir Joshua Reynolds, who counselled a probation of hard study) was placed in a fashionable house, and advertised by Wolcott, both in verse and prose, as a self-taught prodigy. "The Cornish Wonder," as he was called, became the rage; the throng of carriages, it is said, being so great as to be literally a nuisance to the neighbourhood. There is probably exaggeration in this, but it is certain that Opie did become for a while the fashionable portrait painter, Reynolds himself being comparatively deserted for the uncouth and uneducated country clown. But the novelty alike of his painting and his manners soon wore off, and his house was as much deserted as it had before been thronged. Opie had, however, realized some money; had thrown off the oppressive patronage of Wolcott, who bitterly accused him of ingratitude; and had married prudently. He could now afford to wait, and whilst waiting to study. He had in him the making of a painter, and though he began serious study too late in life to rise to a first rank, he yet became an excellent painter within the narrow limits to which he, for the most part, confined himself. He painted several historical subjects, as "The Death of David Rizzio;" "Prince Arthur and Hubert;" "Belisarius;" "The Murder of James I. of Scotland," &c., with an unaffected simplicity of manner, energy, and distinctness of purpose that brought them home to the understanding of every one, and made them very generally popular. But they were too deficient in refinement, in poetic feeling, and in the higher qualities of art generally, to secure for Opie a permanent place as a historical painter. As a portrait painter his position is less doubtful. His male heads are by far the best. He had a shrewd perception of character, a broad vigorous style, and was a good colourist. Although quite uneducated in boyhood, he became eventually well read in the best English authors, and had himself some literary aspirations. On the resignation of Fuseli, Opie was elected professor of painting in the Royal Academy. He only lived, however, to deliver four lectures, dying somewhat suddenly on the 9th of April, 1807. His remains were honoured with a place beside those of Sir Joshua Reynolds, in St. Paul's cathedral. His widow (see OPIE, AMELIA) published in 1809 the academy lectures of her husband, with a memoir, in quarto: they are reprinted in Mr. Wornum's Lectures on Painting by the Royal Academicians.—J. T–e.

OPILIUS AURELIUS, a Latin grammarian of the first century B.C., was originally the slave of an epicurean philosopher. After obtaining his freedom, he taught successively philosophy, rhetoric, and grammar. Such was his attachment to Rutilius Rufus, that when that statesman was banished in 92, Opilius followed him into exile. His most important work he entitled "Musæ." It related to grammar.

OPITIUS, HENRICUS, born at Altenburg in 1642, studied at Jena, Kiel, and Utrecht, after which he came to London, where he studied oriental languages under Castell and Poole. He also studied at Oxford under Pococke. He became professor at Kiel, and died in 1712. He published a work in which he sought to establish the affinity of Greek and Hebrew.—B. H. C

OPITZ, MARTIN, the father of modern German poetry and founder of the first Silesian school, was born at Bunzlau, Silesia, 23rd December, 1597, and was carefully educated in various renowned gymnasia. He completed his studies in the universities of Frankfort, Heidelberg, and Strasburg, 1618–20, and then proceeded to Leyden, where he formed acquaintances with Scriver, Vossius, and Daniel Heinsius. On his return he obtained an appointment from the duke of Liegnitz; but in 1622 accepted a professorship at Weissenburg, offered him by Bethlen Gabor, prince of Transylvania. Notwithstanding the favour shown him by this prince, he was fain to go back to Liegnitz. He was nominated councillor by the duke, and elected a member of the Fruitful Society. In 1625 he was crowned at Vienna poet-laureate by the Emperor Ferdinand II., and in 1629 a patent of nobility was conferred upon him. He then entered the service of the burggraf of Dohna, by whom he was sent on a mission to Paris, where he became acquainted with Hugo Grotius, 1630. In 1638 he was appointed historiographer to Wladislav IV., king of Poland, at Dantzic, where on the 20th August, 1639, he fell a victim to the plague. Of Opitz's poetry Hallam has given a very just estimate; it is less imaginative than reflective. He wrote didactic poems (among which his "Trostgedicht in widerwärtigkeit des Krieges" is considered to be his best production), hymns, epistles, sonnets, and epigrams. He also translated the Psalms, the Antigone of Sophocles, and some Italian lyrical dramas. "Opitz displayed, however," to borrow the words of Hallam, "another kind of excellence. He wrote the language with a purity of idiom, in which Luther alone, whom he chose as his model, was his superior; he gave more strength to the versification, and paid a regard to the collocation of syllables according to their quantity, which the earlier poets had neglected. He is therefore reckoned the inventor of a rich and harmonious rhythm." In his "Deutsche Poeterei," he laid the foundation for modern German prosody.—(See *Life* by Lindner, 1740–41, 2 vols.; by Strehlke, 1856; and by Hoffmann von Fallersleben, 1858. Complete works, Breslau, 1690, 3 vols.)—K. E.

OPORINUS, a celebrated printer, was born at Basle in 1507. His father, who was a painter in indigent circumstances, taught him Latin, and he proceeded to Strasburg, where he studied four years. Shortly afterwards, when he thought himself of some consequence in the literary world, he changed his name from Herbst

to the Greek Oporinus. To better his circumstances he married an old widow, who made his life miserable; and even when death relieved him of his Xantippe, her property was transferred to others, and he was as poor as ever. Though unfortunate in his first matrimonial venture, he was married three times after. He now turned his attention to physic, and became the pupil of Paracelsus, but he did not remain long the dupe of this impostor. He at first established a classical school at Basle, but at length became a printer, and gave to the world a series of well edited editions of some of the classics. His affairs, however, never prospered, and he died in debt in 1568. His chief service to letters consisted in the care he bestowed on the text of his publications, which he furnished with notes, tables of contents, and accurate indexes. Some of his Latin letters were published at Utrecht in 1697.—D. G.

* OPPERT, Julius, orientalist, was born of Jewish parents, in 1825, at Hamburg, where he received his earlier education. At the university of Bonn he studied Sanscrit under Lassen, and Arabic under Freytag. Having devoted his attention specially to the ancient language of Persia, he published in 1847 his "Lautsystem des Alt Persischen," and in the same year proceeded to Paris, where he was encouraged and befriended by Letronne and Eugene Burnouf. He has been employed by the French government in various philological missions, and takes high rank as a decipherer of the cuneiform inscriptions. Among his later works are his "Inscriptions Cunéiformes déchiffrées une seconde fois," and a Sanscrit grammar. Oppert was one of the orientalists to whom was sent the cuneiform inscription of Tiglath-Pileser I., with the result mentioned in the memoir of Sir Henry Rawlinson —(see that name).—F. E.

OPPIAN, a Greek poet, in the second century after Christ, who, according to an anonymous life written in Greek, was a native of Cilicia, son of Agesilaus and Zenodota. He was educated in all the liberal sciences, particularly music, geometry, and grammar, under the inspection of his father. When Agesilaus was banished to Melita by the Emperor Severus, for apparent neglect in doing homage to the latter on a visit to the native city of Oppian's father, he was accompanied by his son. Here the latter wrote his poems, the "Cynegetica" and "Ixeutica," which he took to Rome after the emperor's death and presented to his son Caracalla, who was greatly pleased with them, and gave the poet a golden stater for each verse. The sentence of his father's exile was also repealed. Soon after returning to his native place, Oppian died of a contagious disease at the age of thirty. A monument was raised to his memory, with five verses inscribed on it, deploring his untimely death. Three works have been usually ascribed to Oppian, viz , two Greek hexameter poems on fishing (Ἁλιευτικά) and hunting (Κυνηγετικά); and a paraphrase in prose on hawking (Ἰξευτικά). The first is divided into five books, consisting of three thousand five hundred lines. The zoological knowledge presented by the author, is interspersed with fabulous and silly materials. The poetry is of a high order for the time at which it appeared. The "Cynegetica" is divided into four books, and consists of two thousand one hundred lines. The last book is imperfect. It is much inferior in merit to the other poem. The "Ixeutica" is not extant. It consisted of five books, three of which remain in a Greek prose paraphrase by Eutecnius. Schneider was the first critic who supposed that the three proceeded from different persons. His arguments are too long to be repeated here, but deserve attention though they have been controverted by different scholars. He appears to prove very clearly that the authors of the "Halieutica" and "Cynegetica" were born at different places—the former at Corycus; the latter at Apamia or Pella in Syria. The date of the one is about 170–80; of the latter about 198–211. If Schneider's opinion be adopted, the particulars of the anonymous Greek life belong to both, and cannot now be distributed between them with certainty. The same critic assigns the poem on hawking to Dionysius.—(See Schneider's edition, Greek and Latin, with notes, Argentor. 1776, 8vo. The second edition, 1813, 8vo, is unfinished. There is also a Paris edition by Lehrs, 1846, 8vo.)—S. D.

ORCAGNA, Andrea, one of the ablest of the old Florentine painters, sculptors, and architects, was born about 1315. His father, Cione, was a distinguished goldsmith, and having taught his son the first elements of his art, he placed him with the celebrated sculptor, Andrea Pisano. Orcagna or Orgagna is supposed by Rumohr to be a corruption of the artist's proper name, L'Arcagnuolo. He, however, signed himself simply Andrea di Cione, adding *scultore* on his pictures, and *pittore* on his sculpture. His earliest works are some wall paintings in fresco, in the Strozzi chapel in Santa Maria Novella at Florence, which are still preserved. He there painted, together with his brother Bernardo, Heaven and Hell, from Dante; and they afterwards executed some similar works in the Campo Santo at Pisa; Andrea painting the "Triumph of Death" and the "Last Judgment." He painted also some large altarpieces in tempera, of which one of his masterpieces is now in the National gallery, representing the "Coronation of the Virgin." It was painted about 1360 for the church of San Pietro Maggiore in Florence, where it stood over the high altar for three centuries. It is one of the most important works of Italian art of the fourteenth century, and is fortunately still in a fine state of preservation, and contains altogether upwards of a hundred figures. The execution is, of course, hard and conventional, the eyes of the figures being disagreeably elongated; but the colouring is rich, and the whole effect is very ornamental: it is arranged in a Gothic framework, in nine compartments. As an architect, Orcagna built the church and tabernacle of Or San Michele in 1359; and he planned in 1356 the famous "Loggia de' Lanzi" of the Granducal Place at Florence, which was, however, not built until 1377, after Andrea's death, he having died the previous year, 1376. He left several unfinished works, which were completed by his brothers; Bernardo finishing the pictures and Jacopo the sculpture.—(Rumohr, *Italienische Forschungen;* Gaye, *Carteggio d'Artisti.*)—R. N. W.

ORDERICUS VITALIS was born in 1075 at Atcham, near Shrewsbury, of which latter place his father was priest. His education after the age of five years was conducted by a priest named Siward, from whose care he was removed in his tenth year to the hands of Raynald, a monk, who carried the child to Normandy, and dedicated him to a monastic life in the abbey of Ouche, Lisieux. His progress in learning and in the favour of his elders and brethren was remarkable. On receiving the tonsure in 1086 on the day of St. Vitalis, he adopted the name Vitalis in preference to his own, Ordericus. He was made priest in 1107. Next to his priestly duties the collection of materials for his celebrated history seems to have occupied his attention; and it is known that when he visited England he consulted the records of Croyland abbey and Worcester. His death is supposed to have occurred about 1143. He wrote a history of his time under the title of "Historiæ Ecclesiasticæ" libri xiii., which has great value in the eyes of students. The earlier part of the work, consisting of a chronicle from the birth of Christ to his own time, is for the most part taken from known authorities. Books iii.–vi. contain a history of the wars of the Normans in England, France, and Apulia down to the death of William the Conqueror. The third part of the work, books vii.–xiii., has all the value belonging to contemporaneous history, being a narrative of events from the death of William to 1141. The first edition of this valuable chronicle was published by Duchesne in his collection of Historiæ Normann. Scriptores, 1619. It was also printed by the Historical Society of France in 2 vols. 8vo, 1840. A translation into French by Dubois, 4 vols. 8vo, appeared in 1825–27.—R. H.

ORELLANA, Francisco, a Spanish adventurer, the first European who descended the river Amazon. He early attached himself to the fortunes of the Pizarros, and took a part in the conquest of Peru. In 1539 Gonzalez Pizarro being appointed to the government of Quito, appointed Orellana his lieutenant-general in his celebrated expedition eastward. After following the course of the river Napo for some days, they resolved to construct a vessel, the shoes from their dead horses serving as nails, and the clothes of their dead comrades for oakum. They were informed that, a few days' journey farther, the stream joined a larger river flowing eastward, and Orellana was despatched with fifty cavaliers in the vessel in quest of provisions, leaving his chief to await his return. He arrived in three days at the confluence with the Amazon; and here, leaving his comrades to their fate, he resolved to explore and conquer the rich territory through which the river passes. One of his companions, Sanchez de Vargas, remonstrating against this treachery, was cruelly left to perish, but, after many adventures, reached the camp of Pizarro. Orellana experienced on his voyage difficulties of all kinds from the hostility of some of the Indian tribes, and from the rapidity of the currents and the dangers of the navigation. He fell in with the Amazons, with whom he engaged in some

conflicts, and of whose prowess he bore home a glowing account. At length he reached the Atlantic, 20th August, 1541, having navigated the Amazon for above one thousand leagues, and after touching at the island of Cubagua returned to Spain, bearing a quantity of gold and emeralds which Pizarro had intrusted to him. Charles V. conferred on Orellana the government of the newly-discovered territory. He returned with a small squadron in 1544, and ascended the river for about one hundred leagues; but nearly all his companions perished, and he himself expired in the territory of Monvalegre in 1550.—F. M. W.

ORELLI, Johann Kaspar, a distinguished Swiss philologist, was born at Zurich, 13th February, 1787, and was carefully educated. In compliance with the wishes of his father he took orders in 1806, but soon forsook the clerical profession for that of a teacher. He first found employment with Pestalozzi at Yverdun, then at Bergamo, and afterwards at Chur. In 1819 he obtained the chair of eloquence at Zurich, and became a pillar and ornament of this newly-founded university. He died January 6, 1849. In his editions of Horace, Tacitus, and Cicero, great erudition is combined with elegant taste and critical acumen. He also joined Baiter and Sauppe in the well-known edition of Plato. Besides these exegetical works, his "Onomasticon Tullianum," 3 vols.; and his "Inscriptionum Latinarum Selectarum Collectio," 2 vols., deserve most honourable mention.—K. E.

ORESME, Nicolas, born at Caen in the fourteenth century, studied at the college of Navarre, of which he became grand-master in 1355, and is said to have greatly raised its reputation. He was archdeacon of Bayeux, then dean of Rouen; and in 1363 was deputed to Urban V. at Avignon to persuade him not to return to Rome. A discourse he made at Avignon against the scandals of the papal court was published by M. Flaccius Illyricus. In 1377 Charles V. made him bishop of Lisieux, and he died in 1382. He was a promoter of literature. A French version of the Bible is ascribed to him, but on doubtful authority.—B. H. C

ORFILA, Matthieu Joseph Bonaventure, a distinguished physician and toxicologist, was born at Mahon in the island of Minorca, 24th April, 1787. Intended for maritime life, his mind was early directed to the study of mathematics. He went to sea for a short time with a merchant vessel, and it was intended by his friends that he should ultimately enter the Spanish navy. He, however, soon relinquished the profession of a sailor, and turned to the cultivation of the natural sciences. He entered at the university of Valencia in 1804. Whilst a student at Valencia he applied himself eagerly to the study of the works of the great chemists and natural philosophers of the day, and so highly distinguished himself at a public examination instituted to test the standard of teaching in the university, that the junta of Barcelona sent him at their own expense to Paris, for the purpose of studying chemistry and its application to the arts. He arrived in Paris in 1807; but war breaking out between France and Spain his annual allowance of fifteen hundred francs ceased, and he became dependent on an uncle established at Marseilles, until the period of his graduation. At the expiration of his studentship Orfila passed a brilliant examination, and obtained the degree of M.D. He then began to lecture privately on chemistry, forensic medicine, and anatomy for his support, and at the same time commenced those researches on toxicology on which his fame mainly rests. Some of the most eminent names in French medicine were to be found amongst those of his pupils. Amongst them were those of M. Jules Cloquet, M. Beclard, sen., and M. Edwards. Orfila's fame soon increased; he was early appointed corresponding member of the Institute, and in 1819 was chosen professor of forensic medicine at the Faculty of Medicine. The latter appointment was partly due to the influence of the celebrated Hallé, who though very ill, had himself carried to the medical school to vote for Orfila. He lectured on forensic medicine for four years, and for twenty-nine years on medical chemistry. In 1816 he was appointed physician to Louis XVIII., and on the constitution of the Academy of Medicine he was one, and the youngest, of its seventy original members. The revolution of 1830 opened to him a splendid path of honour and wealth. He was successively chosen dean of the Faculty, member of the council-general of hospitals, and member of the council-general of the department. He became naturalized, and was appointed a member of the council of public instruction. As dean of the Faculty of Medicine he introduced various and great reforms, amongst which was the foundation of preparatory schools of medicine in the principal large towns. He also so enriched the anatomical and pathological museum of the Faculty, that his name was attached to it by the government as a lasting memorial to his honour. His discoveries in toxicology were recognized throughout Europe, and his evidence was constantly in requisition for the guidance of legal tribunals. The revolution of 1848 deprived Orfila of all his appointments, except his professorship. This blow, and the illness of a son, preyed on his health. After lecturing on March 11th, 1853, he was seized with pneumonia, and died, universally honoured and lamented, on the 12th of the same month. A short time before his death he presented £4800 to different public institutions, amongst which were the museum which bears his name, the Faculty of Medicine, and the School of Pharmacy, for the establishment of prizes, and an institution for the benefit of decayed medical men and their families, of which he was the founder. His principal works are, "Forensic Medicine," "Elements of Medical Chemistry," and his treatise on poisons, all of which have gone through several editions.—F. C. W.

ORIANI, Barnaba, an eminent Italian mathematician, astronomer, and ecclesiastic, was born at Garegnano, near Milan, on the 17th of July, 1752; and died at Milan on the 12th of November, 1832. He was the child of poor parents, but received a liberal education through the care of the monks of a neighbouring Carthusian convent, by whom his talents had been remarked. About 1775 he was appointed an assistant at the observatory of Brera, and about 1776 or 1777, third astronomer in that observatory, his colleagues being Reggio and Cesaris. In 1787, those three astronomers commenced a trigonometrical survey of Italy. During the French republican government of Lombardy, Oriani was intrusted with important scientific duties of a public kind, such as the presidency of the commission for reforming the weights and measures. In 1801 Piazzi, having discovered the first of the asteroids, Ceres, sent his observations for redaction and calculation to Oriani, who determined from them the position and figure of that body's orbit. Upon the establishment of the French empire, Oriani had conferred on him by Napoleon the rank of count, the office of senator, and the order of the iron crown. He afterwards measured, along with Cesaris, the arc of the meridian between Rome and Rimini, and along with Zach, that between Milan and Genoa. He retained the post of director of the observatory of Milan until his death. He published, chiefly in the records of that observatory, and partly in the Memoirs of the Italian Institute, several highly important investigations on astronomical and mathematical subjects, of which the most remarkable was a system of spheroidal trigonometry.—W. J. M. R.

ORIBASIUS, a celebrated physician of the fourth century, was born at Pergamus, or according to some at Sardis. He was bred in the school of Zeno the Cyprian. Eunapius states that he was the greatest scholar and physician of his time, and a very engaging and agreeable man in conversation. He was the friend and physician of the Emperor Julian, and is said to have accompanied him into the East, and to have attended him at the time of his death. Julian made him quæstor of Constantinople. After Julian's death he fell into disgrace, was deprived of his estate, and banished by Valentinian II. Amongst the rude people to whom he was banished his skill and courage procured him divine honours. He was ultimately restored by the Roman emperor, and flourished in reputation and riches till about the year 400. At the request of the Emperor Julian he wrote his seventy-two books of "Collections," which he compiled from Galen and other physicians. The first fifteen of these books remain, and two others treating of anatomy. He wrote an epitome of his great work in nine books for his son, Eustathius. He also wrote four books on medicines and distempers to his friend Eunapius. His treatment consisted principally of evacuants and tonics, and he is one of the earliest writers who recommended bleeding by scarification—a method of treatment which he practised on himself when suffering from the plague in Asia.—F. C. W.

ORIGEN, surnamed Adamantius, one of the most eminent of the christian fathers, was born at Alexandria in the year 185. His father Leonidas was a christian, and suffered martyrdom for his zealous attachment to Christ in 202. Educated with care from his earliest years, Origen grew up imbued with sound learning and familiar with the sacred writings, and such was his devotedness to christianity that he could hardly be restrained from sharing in his father's martyrdom. Having obtained the means, through the generosity of a christian lady, of devoting himself to study, he made such progress that when scarcely

eighteen years of age he was called by Demetrius, bishop of Alexandria, to fill the office of catechete. Henceforward he occupied himself constantly in the study and exposition of the holy scriptures, on which he wrote many commentaries and homilies. At first he followed the grammatical principle of interpretation, but from this he was seduced by the taste then prevailing at Alexandria, to adopt the allegorical method, in which he indulged to a pernicious extent. His critical labours on the sacred text at this time were abundant and well directed; the fruit of which was contained in his Hexapla or more properly Octapla—a work, the result of twenty-eight years' labour, and in which the author gave in separate columns six different Greek versions of the Old Testament, the Hebrew text, and the Hebrew in Greek letters, with various readings, prolegomena, and annotations. Of this great work only fragments remain, the best edition of which is that of Montfaucon, 2 vols. folio, Paris, 1713. We are indebted to Origen also for a most valuable defence of christianity against the heathen philosopher Celsus—a work which has preserved to us all that we know of that writer's arguments and cavils, and which has been a mine whence both infidels and christians have drawn their materials ever since. In these labours Origen found little favour with the general christian community. It was not till the year 227 that he was raised to the presbyterate over a congregation in Palestine; and such was the tumult excited by this that it continued to disturb his peace for the remainder of his life. The cruelties he suffered in the Decian persecution hastened his decease. He died in 254, leaving behind him the reputation of being the most learned of the fathers, and one whose labours have conferred the most permanent benefits on the church. On some points he ventured to depart from the prevailing doctrines of the church; and while this caused him trouble during his life, it has continued to obelize ever since, so that he is the only one of the Greek church fathers whom the church of Rome has refused to canonize. His works, however, remain to a great extent, and they have secured for him a higher honour. The best edition is that of the Benedictine De la Rue, 4 vols. folio, Paris, 1733–59.—W. L. A.

ORIGEN, a Platonic philosopher, the disciple and friend of Porphyry, and a contemporary of the other Origen. He studied under Ammonius, and was succeeded in the philosophic chair by Plotinus. He wrote on demons, the Demiurgus, and a panegyric on Galienus. Although often mentioned by ancient writers, little is known of him.—B. H. C.

ORLEANS, House of: the title of a branch of the royal family of France, in three great successive offshoots, which we thus note in their consecutive order. The earliest house of the name originated with—

Louis, the second surviving son of Charles V., and who seems to have been the first prince that bore the title of duke of Orleans. His assassination at Paris in 1407 by the duke of Burgundy, gave rise to the conflicts of the two factions styled Burgundians and Armagnacs, which deluged the capital with blood and inflicted fearful injuries on the whole kingdom. The first duke of Orleans married the daughter of the duke of Milan, which involved the Orleans family in Italian affairs, and ultimately produced the war of Louis XII. for the acquirement of the Milanese dominions. Charles, the second duke of Orleans, was taken prisoner by the English at the battle of Agincourt, and long retained in captivity. A more celebrated personage, Dunois, the "Bastard of Orleans," was the illegitimate brother of this second duke. The third duke, Louis, the son of Charles, who had been compelled to espouse the deformed daughter of Louis XI., eventually succeeded to the sceptre in 1498, and reigned under the title of Louis XII. In that year, by the death of the childless Charles VIII., the direct line of Valois came to a close, and Louis of Orleans, therefore, as heir of the collateral branch of Valois, inherited the sovereignty. He too, having no male offspring, was followed on the throne by his cousin, the count of Angoulême, who had married Claude, daughter of Louis, and who now became Francis I. This was in the year 1515.—The history of the second house of Orleans is summed up in that of a single individual—

Gaston, the younger son of Henry IV., born in 1608, and created Duke of Orleans in 1626. Like too many of the Orleans family, both in ancient and more modern times, he was devoid of both heart and principle, the victim of his own vanity, and perpetually plunged in trouble and disgrace. Intrigue was the element in which Gaston revelled, and he never seemed happy except when playing the part of a plotter. Against the life of Richelieu he frequently schemed, and was deeply implicated in the noted conspiracy of Cinq-Mars, shortly before the decease of the great cardinal. Adding a coward's to a traitor's guilt, he saved his own existence on this memorable occasion by the betrayal of his accomplices, and escaped with the loss of his chief domains, and banishment from the court. But matters changed in his favour at the death of Richelieu and Louis XIII.; and during the minority of Louis XIV. the duke of Orleans was recalled and made lieutenant-general of the kingdom. For a time he remained comparatively quiet. The civil commotions of the Fronde, however, proved too great a temptation for his turbulent and vacillating spirit, and he foolishly espoused a position of direct hostility to Mazarin. That wily successor of Richelieu triumphed in the end; and in 1652 Gaston was banished from the court to Blois, where he died eight years afterwards in mortifying exile. He had no sons, but was father by his first wife of the famous Louise de Montpensier, or "La Grande Mademoiselle," who figured so prominently in the later history of France, who aspired to the hand of Louis XIV., finally married the Count de Lauzun, and ended in 1693 her miserable life of blighted affection and disappointed ambition.—The third and existing house of Orleans springs from—

Philip, second son of Louis XIII., who was born in 1640. The title of duke of Orleans was conferred upon him at the death of his uncle Gaston, as above recorded, in 1660. This prince's career was in no way remarkable. He to some extent cultivated literature, and served with credit in the campaigns of Louis XIV. By his first wife, Henrietta of England, he had two daughters; by his second, Elizabeth of Bavaria, he had a daughter and two sons. Of the sons only one was living at the time of his father's death in 1701, who, therefore, succeeded him in his titles. This duke, Philip II., better known as the Regent Orleans, was a man of utterly unprincipled character, and notorious for his profligacy, alike personal and political—a bad distinction he doubtless partly owed to the early lessons of his tutor, the infamous Dubois. But his intellect was endowed with rare powers, and his graces and accomplishments were manifold. At the decease of Louis XIV. in 1715, the regency devolved on Philip of Orleans during the minority of the young heir to the throne. His rule was, in some respects, better than might have been expected from his antecedents, and ambition never misled him to abuse the rights of the youthful sovereign. He died suddenly in 1723, leaving a son and several daughters.—Louis, born in 1703, who succeeded him, led a life of dissipation in his early years; but after his wife's premature decease in 1726, he renounced his former course and devoted himself to works of charity, the pursuits of science, and the study of religion. Choosing for his retreat the abbey of St. Genevieve, he spent there the tranquil existence of a recluse until his death in 1742. The history of his son, Louis Philippe, presents nothing worthy of note. He fought at Dettingen and Fontenoy, and shared in other military service of importance. Dying in 1785 he was succeeded by his only son, Louis Philippe Joseph, born at St. Cloud in 1747, and who, during the lifetime of his father, was known by the title of Duke de Chartres. This was the prince who afterwards gained such an unenviable notoriety as the "Egalité" of the French revolution. Like his great grandfather, the Regent Orleans, he had been favoured by nature with superior advantages, both of mind and person; but such gifts were prostituted to the basest ends, and his youth was wasted in revolting debauchery. In 1778 he served on board the fleet commanded by Count d'Orvilliers, and during the action with Admiral Keppel off Cape Ushant, displayed a cowardice that covered him with the ridicule of the court, where, on account of his evil reputation, he was already held in abhorrence. For that abhorrence he resolved to take deadly revenge, and at the outbreak of the Revolution eagerly espoused the cause of the people in their opposition to the royal authority. He became the willing ally of the jacobins, and encouraged all the popular excesses, and, finally, after having voted for the death of Louis XVI., was himself brought to the scaffold on the 6th November, 1773. By his wife, Louise de Penthièvre, he left a son—the ex-king of the French—and a daughter, Mademoiselle d'Orleans.—(See Louis Philippe.)—J. J.

ORLEY, Bernard van, called also Bernard of Brussels, was born there in 1470–71. Few of the circumstances of his life are known; but he went to Italy and lived many years at Rome, where he acquired the friendship of Raphael. When he

returned home he was appointed painter to Margaret of Austria, regent of the Netherlands; he held the same post under her successor, Mary of Hungary; and died at Brussels, January 6, 1541. He enjoyed also the title of court-painter to the Emperor Charles V., and is said to have visited England. Van Orley painted in oil, in tempera, and on glass; and the brilliancy of the colouring of some of his oil pictures is attributed to his sometimes painting on gold grounds. Some of the large painted windows of St. Gudule at Brussels are from cartoons by him. He and Michael van Coxcyen had the superintendence of the manufacture of the tapestries of the Vatican for the pope, Leo X., made from the cartoons of Raphael now at Hampton court. —(*Van Mander; Michiels.*)—R. N. W.

ORLOFF, Alexis, younger brother of Gregory, sometimes called Le Balafré, from a scar on his face, was a man of gigantic size and strength. He was serving in the imperial guard when Catherine engaged him with his brother in the revolution of 1762. He it was who roused her from sleep in the palace at Peterhof, at six o'clock in the morning, with the news that one of the conspirators was arrested and she must hasten to the capital. After Catherine's triumph Alexis and another were employed to conduct the unhappy Peter to a place of security. What befel on the road is related with cynical brevity in the following despatch to the empress:—"*Matuschka!* that fool of ours, after drinking, began to fight, and we finished him. Forgive us, *Matuschka;* we are to blame, but the affair is past cure." The highest employments and rewards were bestowed on Alexis after this. His ruthless spirit proved useful on more than one occasion. In a war with Turkey he had command of the Russian fleet; and with the aid of his subordinates, Elphinstone and Greig, he destroyed the Turkish fleet by fire in the bay of Tchesmé. In honour of this achievement he was styled Count Orloff Tchesminski. The ensnaring of the Princess Tarakanoff at Rome was another important service rendered to Catherine, who desired to get rid of a possible rival in the daughter of the Empress Elizabeth. During Potemkin's ascendancy the Orloffs were in the shade; nevertheless Alexis, in an interview with Catherine, forced tears of vexation from her by the sternness of his implied rebukes. He was humiliated in his turn by the Emperor Paul, who in 1797 obliged him to hold the pall at the funeral ceremony held in honour of the murdered Peter. During Paul's reign Orloff resided in Leipsic, returned to Russia after the accession of Alexander I., and died at Moscow in 1808. His vast wealth descended to an only legitimate daughter.—R. H.

ORLOFF, Alexis, Prince, a natural son of Feodor, brother to Gregory Orloff, was born in 1787, and entered the military service early in life, passing through the various grades, and seeing service in the campaigns against Napoleon. On the accession of the Emperor Nicolas in 1825, Orloff was colonel of the regiment of horse-guards, and in the critical hour of mutiny and revolt on the 26th December, he carried his regiment to the assistance of the anxious czar. From that hour he became a friend and favourite of the monarch, who bestowed upon him office, honours, and rewards without stint. As a negotiator General Orloff signed the treaty of Adrianople in 1829. In 1832 he was sent on a mission to London. In 1833 he commanded the Russian forces sent to protect Turkey against Ibrahim Pacha. In 1844 he became head of the gendarmerie and secret police of Russia. He was generally the companion of the czar in his rapid journeys from place to place. During the Crimean war he was sent on a futile mission to Vienna, and on the death of Nicolas in 1856 he was relieved of his charges and placed in the honorary post of president of the council. He died in 1860.—R. H.

ORLOFF, Gregory, Prince, was one of five brothers whose grandfather, a Strelitz, extorted the admiration of the Czar Peter by his coolness at the place of execution. About to be beheaded for mutiny, the Strelitz swept from the block the head of the previous victim, saying, "That's my place." He was pardoned, and became a subaltern officer in Peter's army. Of his five grandsons, Gregory, the handsomest, served in the artillery towards the close of the reign of the Empress Elizabeth. An intrigue with Princess Kurakin, Schuvaloff's mistress, exposed him to some danger, from which he was shielded by the Grand-duchess Catherine, who fell in love with him. Together they concocted and carried out the plot, which in 1762 overthrew Peter III., and placed Catherine on the throne. Honours and wealth were showered on the Orloff family. Gregory aspired to share the throne with his mistress. Catherine would only consent to a secret marriage, which the interested lover declined. Her love for him cooled, and after diverting enormous revenues to his use and obtaining for him the rank of Prince of the Holy Roman Empire, she permitted him to travel abroad. He signalized his journeys by an extravagant expenditure, and in 1782 returned to Petersburg an idiot. Catherine was deeply affected at seeing him in this condition, would let no restraint be put upon him, visited him, allowed him free access to herself, though it was but to hear the remorseful wanderings of his mind to earlier times and scenes covered with gloomy hues. Potemkin at length contrived to remove him to Moscow, where he died in April, 1783. He left one son by Catherine who was ennobled by the title of Count Bobrinsky.—R. H.

ORLOFF, Michael, elder brother of Prince Alexis Orloff, was a Russian general of great merit, but was far less fortunate in his career than the favourite of Nicolas. He went through the campaign against Napoleon, entered France with the allied armies, and was one of the general officers who signed the capitulation of Paris in 1814. He endeavoured to impress his liberal opinions and desire for reforms in his native country upon the Emperor Alexander, whose aid-de-camp he was. The czar, however, got rid of the advice and the adviser by appointing Orloff to a distant command. Here the ardent reformer disseminated his ideas among the officers of the army, and promoted the formation of those secret societies to whose instigation was attributed the outbreak of December, 1825. He was summoned before the emperor, and persisted in maintaining his political opinions. For the sake of Alexis he was permitted to retire to his estate in the country, where he lived in disgrace and with straitened means for the rest of his life. Died in 1841.—R. H.

ORME, Robert, a distinguished historian, was born at Anjengo, India, in 1728. After attending at Harrow, he returned to India, having received a civil appointment, and became at length a member of council at Fort St. George, and was elected accountant general in 1753. His health failed, and the vessel in which he sailed for England being captured by a French ship of war, he did not reach this country till 1760. In 1763 appeared the first volume of his famous work, "History of the Military transactions of the British nation in Indostan from the year 1745," and the second volume followed in 1778. Another work of his was "Historical fragments of the Mogul Empire of the Mahrattas." The style of these works is clear and elegant, and the spirit is impartial. Mr. Orme was fond of music and drawing, and wrote elegant verses. He died in 1801.—J. E.

ORME, William, a popular minister and author, was born at Falkirk on the 3d of February, 1787. His parents belonged to the denomination then called the Relief church; but he joined the congregation under the care of Mr. James Haldane in Edinburgh. Orme served a regular apprenticeship to a trade before he began to study for the ministry. In 1807 he was ordained over an independent church in Perth, and in 1824 became pastor of a similar church at Camberwell, London. Soon after, he was appointed foreign secretary to the London Missionary Society, but retained his pastorate. He died, May, 1830. Orme was a man of great industry and application, and also of no little learning and ability. Among his works are—"Memoirs of the Life, Writings, and Religious Connexions of John Owen, D.D., vice-chancellor of Oxford," &c., an excellent biography, 1820; a "Life of Baxter," highly praised by Mr. James Stephen; "Remarkable Passages in the Life of William Kiffin, written by himself, and edited from the original manuscript, with notes and additions," 1823; "Bibliotheca Biblica, a select list of books on sacred literature, with notices, biographical, critical," &c., 1824 (a new edition of this volume, bringing it up to the present time, would be of great value); "Memoirs of John Urquhart, late of the University of St. Andrews," 1827.—J. E.

ORMOND, James Butler, Duke of, the representative of an ancient and illustrious family, to whose annals he contributed some of the brightest pages, was born in 1607, not in 1610 as stated by Carte. His family name was derived from the hereditary tenure of the office of chief butler of Ireland. His father being drowned in 1619 while James was a minor, the king placed the boy in ward to Richard Preston, earl of Desmond, who, as a claimant to the Ormond estates, was a source of great vexation and suffering to Walter, the eleventh earl of Ormond, and grandfather of James. The family differences were happily healed in 1629 by the marriage of Lady Elizabeth Preston to her father's ward. With her the young nobleman retired to

Acton in Gloucestershire, and employed himself in studying Latin; for Archbishop Abbot, the instructor appointed by the king, had been more successful in teaching the youth protestant principles than the classical tongues. In 1631, being in Ireland, he purchased a troop of horse, and in 1632 succeeded his grandfather as the twelfth earl of Ormond. Two years later his high spirit had nearly brought him into collision with Wentworth, the lord-deputy, a man of resolution equal to his own. To prevent bloody quarrels in the parliament-house at Dublin, a proclamation had been issued that no member should enter with his sword. All obeyed but young Ormond, who told the usher in reply to his demand, that he should have no sword of his "except in his guts." On being called to account by the lord-deputy, Ormond produced the king's writ, calling him to parliament *cinctum cum gladio*. The stern Wentworth hesitated for a moment whether to crush or encourage so daring a young man. Fortunately for the king's interest, the gentler course was adopted, and before the close of the year Ormond was called into the privy council. He remained in Ireland exercising unimportant military commands until (1641) he was appointed by the English parliament, with the consent of the king, lieutenant-general of the forces in Ireland. He showed great vigour and ability in the use of the means at his disposal, routed the rebels in various engagements, and triumphing at Lyons, at Kilsaghlan, at Naas, at Tipper, and at Kilrush. From the parliament he received thanks, and a jewel worth £620, while the king created him Marquis of Ormond. In 1642 he took several castles, and gained a complete victory over General Preston at Ross. In the following year he concluded a truce with the Irish recusants, and sent all the succours he could command to the king in England, where the civil war had begun. In November, 1643, the king made him lord-lieutenant of Ireland, an office which he held until 1647, when, with his majesty's approbation, he gave up his authority to the parliament's commissioners. Finding the king a prisoner at Hampton court, he went to France and waited on the queen and prince of Wales, who consulted him continually. In September, 1648, he returned secretly to Ireland, and after the execution of Charles I. he caused Charles II. to be proclaimed king there. His efforts for the recovery of the kingdom proving ineffectual, he returned to Paris in 1650, having earned the distinction of being specially excepted in Cromwell's act for the settlement of Ireland from pardon of life or estate. He gave faithful attendance and counsel to the royal fugitives during their exile, and at the Restoration was reinstated in his honours, created a peer of England as Baron Butler and Earl of Brecknock, and Duke of Ormond in Ireland. At the coronation he was lord high steward. In November, 1661, he was declared lord-lieutenant of Ireland, and retained the government until February, 1668. The Irish parliament presented him with £30,000 as a testimony of gratitude and affection; but his removal, brought about by the duke of Buckingham and other enemies, prevented his receipt of £98,256 due to him, and kept his affairs in embarrassment to the end of his life. It has been computed that he lost altogether by his loyalty nearly £900,000. In 1669 he was chosen to succeed Archbishop Sheldon as chancellor of the university of Oxford. For a third time he was sworn lord-lieutenant of Ireland in August, 1667; and continuing in the office till 1682, he with difficulty obtained leave to go to England where he was created an English duke in consideration of his faithful services, and particularly for his keeping Ireland quiet all the time of the popish plot. At the coronation of James II. he again bore the crown as lord high steward, after which he returned to Ireland. He was recalled, however, and showed plainly to the displeased king his disapproval of the policy then pursued. He died at Kingston hall in Dorsetshire on the 21st of July, 1688, and was buried by his own desire in Westminster abbey, next to his wife and two sons. He was one of the noblest supporters of the Stewarts' cause, and passed through a long life with honour and the esteem of men of all parties. The history of his life by Thomas Carte, 3 vols. folio, 1735, is an important part of the history of his country.—R. H.

ORONTIUS. See Finæus.

OROSIUS, Paulus, a Spanish ecclesiastic and historian, was a native of Tarragona, where he was born in the fourth century. Of his early life little or nothing is known; but in 414 he was sent into Africa to Augustine respecting some heretics who there troubled the church. He continued with Augustine for a year, and profited by his instructions, after which he went on to Palestine to consult Jerome as to the origin of the soul—a question then much disputed. He subsequently returned home, and wrote the history which bears his name, consisting of seven books, which extend from the creation to 416. This work was meant as a reply to the Gentiles, who ascribed all public calamities to the prevalence of the christian religion. Orosius showed that all the history of the world was full of the records of calamities, and that they were therefore not fairly charged upon christianity. He has accumulated many terrible stories from different sources, some of which are not now accessible; but the most valuable portion of the work refers to events in the author's lifetime, and especially the capture of Rome by the Goths. The work was translated or paraphrased in Anglo-Saxon by Alfred, the best edition of which is by Bosworth, 1855. An English version appeared in Bohn's series, 1847. The latest Latin edition is that printed at Thorn, 1857. Orosius also wrote on free-will, and a letter to Augustine.—B. H. C.

ORSINI, a puissant and illustrious house of Southern Italy, of which the Roman branch is best known, though now the stock survives only in Naples as princes of Orsini-Gravina. In the sanguinary struggle of Guelphs against Ghibellines, the Orsini, who rivalled the great Colonna family in wealth and influence, cast in their lot with the former party in support of the pope and Italian independence. The Orsini have given senators to Rome, cardinals to the sacred college, and Popes Nicholas III. and Benedict XIII. to the holy see.—C. G. R.

ORSINI, Felice, revolutionist, born at Meldola in the Roman states in 1819; guillotined in Paris for an attempt to assassinate Napoleon III., 13th March, 1858. Early in life Felice attached himself to the anti-government party; joined secret societies; was arrested, imprisoned, and received a life-long sentence to the galleys, which, however, was not carried out, as the accession of Pius IX. was followed in July, 1846, by a general amnesty. Once more free, Orsini resumed his interrupted career, sometimes with success, sometimes with failure; was expelled from Tuscany, and led in chains to the Roman frontier. He took part in the Abruzzese disturbances; received from Colonel Zambeccari an honourable certificate of military service, dated Malghera, 5th November, 1848; sat as deputy in the Roman constituent assembly of 1849; and by the triumvir Mazzini was despatched to Ancona, invested with extraordinary powers, which he employed for the suppression of brigandage; he also aided in the defence of Rome and of Venice. In 1853 Orsini was embarked by order of the Sardinian government for England, where he resided for six months on terms of intimacy with Mazzini. In 1854, under the name first of Tito Celsi, next of George Hernagh, he carried on secret machinations; of which the failure consigned him as a prisoner to the fortress of Mantua, there to acquire the experience which he gave to the world in his "Austrian Dungeons of Italy." His escape in 1856 from captivity, with all its details of anxiety and peril, was followed by a return to England, where he was welcomed by Kossuth, and found the homes of many English families thrown open to him. He delivered lectures in Brighton, Kent, and the north; met with an enthusiastic reception alike from ladies and from workmen; and in different parts of the country made many friends, amongst whom he reckoned Walter Savage Landor. But unscrupulous, persevering, courageous, and with all his sins a lover of his country even to death, Orsini was not one to rest content with the bloodless triumphs of a popular lecturer. On the 14th January, 1858, at Paris he played and lost his last desperate stake. Napoleon III. and his empress passed on into the opera house, scarcely scathed by the bombs thrown by a desperate band of conspirators; and Felice Orsini received the just doom of an assassin. From his prison of Mazas he addressed a letter to the emperor, invoking not pardon for himself but aid for Italy; and died, without flinching, in company with his accomplice Pierri.—C. G. R.

ORSINO, Fulvio (Fulvius Ursinus), a learned classical antiquary, born, illegitimate, in Rome, 11th December, 1529; died in the same city 18th May, 1600. Though in holy orders Fulvio proceeded no further than the sub-diaconate, but held benefices, was pensioned by Pope Gregory XIII., and expended his fortune on works of art. He studied with indefatigable zeal, and made use of an undivulged system by which to determine the dates of ancient MSS. He has left a large number of editions and some original matter, including a treatise, "De Familiis Romanorum," and an appendix to Ciaconio's De Triclinio, both witnessing to the vast industry and erudition of their author. He also ren-

dered more accessible his collection of choice antique objects by reproducing it in a series of engravings, with explanatory text entitled, "Imagines et Elogia Virorum Illustrium et Eruditorum ex antiquis lapidibus et numismatibus expressa,"&c.—C. G. R.

ORTA, Garcia da (Garcia ab Horto), a Portuguese naturalist of the sixteenth century, studied at Salamanca and Alcola, and successively occupied a chair of mathematics in Lisbon and Coimbra. In 1534 he embarked for the East Indies, with the title of chief physician to the king, and on his arrival settled in the capital of the Portuguese possessions. His services as a physician were in great request. Orta was the first to describe Asiatic cholera. He published in Latin and afterwards in Portuguese a work on the officinal and aromatic plants of the Indies.

ORTEGA, Casimir Gomez de, an eminent Spanish botanist, was born at Madrid in 1730, and died in the same city in 1810. He prosecuted his studies at Bologna, and devoted his special attention to physics, chemistry, and botany. He became professor of botany at the Royal garden of Madrid.—J. H. B.

ORTELIUS, Abraham, otherwise Van Oertel, a celebrated writer on geography, was born at Antwerp in 1527, and did not begin his studies till at the age of thirty. He travelled through the greater part of Europe, and ultimately visited the court of King Philip II. of Spain, who appointed him royal geographer. He died, unmarried, June 16, 1598. His chief works are—"Theatrum orbis terrarum," Antwerp, 1575; "Synonyma geographica," ibid. 1578; "Itinerarium per nonnullas Galliæ Belgicæ partes," ibid. 1584; and "Thesaurus geographicus," ibid. 1587, 2d edition fol. 1596. A collection of minor works was published at Jena in 1684, in Peutinger's Sermonibus, under the title of "Antiquitates Gallo-Belgicæ."—F. M.

ORTON, Job, a nonconformist divine, was born at Shrewsbury. He was educated at the free school of his native place, and then studied under Dr. Doddridge. In 1741 he became minister, at Shrewsbury, of a congregation composed of presbyterians and independents. His health failed in 1741, and, in possession of a competence, he retired to Kidderminster, where he enjoyed literary leisure, and where he died in 1783. He received the degree of D.D., but never used it. He wrote "Memoirs of Dr. Doddridge," an "Exposition of the Old Testament," "Discourses on Eternity," "Sacramental Meditations," "Letters to a Young Clergyman," "Religious Exercises," "Discourses to the Aged," &c.—J. E.

ORVILLE, Jacques Philippe d', was born at Amsterdam in 1696, studied law at Leyden, and began practice as a barrister at the Hague; but threw up his profession and went on a literary tour to France, England, and Italy. From 1730 to 1742 he was professor of Greek, rhetoric, and history at Amsterdam, after which he retired to Gronendal to pursue his studies; and died in 1750, leaving a high reputation as a scholar. He published several learned works, and was engaged with Burman on the Miscellaneæ Observationes, commenced by Jortin.—B. H. C.

OS, Georg Jakob Jan van, younger son and scholar of Jan van Os, was born in 1782. Like his father, he attained distinction as a flower-painter, and his works have long been in much request. In 1817 he went to France, and for some years painted groups of flowers on the finer vases of the Sèvres works. Here his paintings were much admired, and he was called the Rubens of flower-painting—a somewhat inapplicable designation, since he is characterized by extreme elaboration of finish even more than by richness and brilliancy of colour. He painted fruit and birds, as well as flowers; and made the drawings to the Flora Batava of J. Kops.—J. T–e.

OS, Jan van, a celebrated Dutch flower-painter, was born at Middleharnis in 1744. He was a scholar of A. Schouman and imitated Van Huysum, whom he sometimes nearly approached in clearness and brilliancy of colour and delicacy of finish. He occasionally painted marine subjects, but without much success. He died at the Hague in 1808.—J. T–e.

OS, Pieter Gerard van, son of Jan van Os, was born at the Hague, October 8, 1776; and died there March 28, 1839 He learned painting of his father, but formed his style on Paul Potter, whose works he sedulously studied. For some time he was constrained to teach drawing and paint miniatures for a living; but eventually he was able to pursue the line he had selected, and his landscapes and cattle-pieces came greatly into vogue, obtaining high prices and finding a place in the principal galleries of Europe. He painted a few military pieces, founded on incidents seen by himself whilst serving as a volunteer in the Dutch army during the French war. Many of the pictures of Pieter van Os have been engraved; and he himself executed etchings from the works of Paul Potter, Berghem, &c., as well as from his own designs.—J. T–e.

OSAIBIA, Ibn Abi Osaibia, was an Arabian physician, and the author of a work entitled "Fontes Relationum de Classibus Medicorum," which contains a valuable biographical history of the Arabian physicians, and is frequently quoted by Friend and other authors on the history of medicine. Osaibia was born in 1203. He studied medicine in the lazzaretto at Cairo, and was appointed chief physician to the Emir Ezzadin at Sarchad in Syria. He died in 1269. Small portions of his work have been published from time to time, but as a whole it exists only in manuscript. Copies are to be found in the libraries of Paris, Oxford, and Leyden.—F. C. W.

OSBORN, Francis, a younger son of an ancient Bedfordshire family at Chicksand, was born about the year 1589. He was educated privately at home, a practice which he condemns in his "Advice to a Son." He became a retainer of the Pembroke family, and was master of the horse to the munificent Earl William. In the civil war he sided with the parliament, wrote various pamphlets in the interest of the Commonwealth, and took employment under Oliver Cromwell. He passed the latter part of his life in Oxford, near his son John, who was fellow of All Soul's college. There he published his "Advice to a Son" in two parts, 1656–58, which became all the more popular from an attempt made to suppress it on the groundless charge of atheistical principles. He died on the 11th of February, 1658–59, at the house of his brother-in-law, W. Draper, in Nether Wotton, near Dedington, Oxfordshire. His memoirs of the reign of Queen Elizabeth and King James were reprinted in the Secret History of the Court of King James, Edinburgh, 1811.—R. H.

OSBORNE, Thomas, one of the early employers of Dr. Johnson, was, says Dr. Dibdin, "the most celebrated bookseller of his day," and carried on a successful trade for thirty years in Gray's inn, from 1737 or so onwards. He purchased the libraries of some of the most eminent men of his time, among them the Harleian collection of books which the government, while securing the Harleian MSS., now in the British museum, allowed to escape it. His catalogue of them was published in 1743–44, the first two volumes, in Latin, being compiled by Johnson. It was during this connection, doubtless, that Osborne received the punishment so tersely described by Johnson to Boswell:—"Sir, he was impertinent, and I beat him." Osborne was a short, thick, insolent, and ignorant man, and in the company of Curll is pilloried in the Dunciad. He accumulated a fortune of £40,000, was for many years a member of the court of assistants of the Stationers' Company, and died in August, 1767.—F. E.

OSGOOD, Samuel, born in 1748 at Andover in Massachusetts, studied at Harvard college, where he graduated in 1770. He was elected a member of congress in 1781, and was appointed first commissioner of the American treasury in 1785. Washington conferred upon him the office of postmaster-general in 1787, and in 1803 he was chosen as the naval officer of the port of New York. His death took place in 1813.—B. H. C.

OSIANDER, Andrew, an eminent protestant divine and founder of an illustrious family, was born at Guntzen-Hausen, Anspach, 19th December, 1498. His father was a blacksmith by name Hosemann, which the son changed into the similar Osiander. His diligence at school and college was untiring, and his proficiency was in proportion, though poverty pressed heavily upon him. For many years he was a preacher at Nürnberg. He threw himself into the contest of the Reformation, and was present at several of the conferences, as at Marburg, Augsburg, and Schmalkald. Hebrew, mathematics, and theology were his favourite studies. While pastor at Nürnberg he published his well-known "Harmony." His ingenuity was daring, however, and he advocated with no little tenacity and arrogance several doubtful opinions. At the foundation of the university of Königsberg, he, in 1548, became head of the theological faculty. His professorate was a troublous one; his colleagues disliked him, and he taught a strange view of the nature of that righteousness by which sinners are justified—that they are justified by the essential righteousness of Christ as God. Melancthon and the chief Lutheran divines opposed his hazy doctrine, which led to bitter and protracted controversy. Osiander died in 1552. —Luke, a son of his, born in 1534, was court preacher at Stuttgard. He laboured to secure the reception of the formula

of concord, and abridged and continued the Magdeburg Centuries. Died in 1604.—ANDREW, son of Luke, born in 1562, was chancellor at Tübingen, and published a Latin version of the Bible, with notes. Died in 1617.—LUKE, another son, born in 1571, was also professor and chancellor at Tübingen, a violent partisan, and a virulent opponent of Arndt. He wrote "De Omnipræsentia hominis Christi," "De Communicatione idiomatum." Died in 1638. The version of the Latin Bible ascribed to Andrew Osiander is by some authorities ascribed to his father Luke, as also an "Institute of the Christian Religion."—Another, OSIANDER, JOHN ADAM, born in 1626, was a preacher and professor of theology, and in the end chancellor of Tübingen. Died in 1697.—His son of the same names was a physician—died in 1708—and was famous in his day.—The son of this last, of the same names too, died in 1756.—JOHN, son of the first John Adam, a philologist, died in 1724 —J. E.

OSMAN. See OTHMAN.

OSMUND (SAINT), son of the count of Seez, was a native of Normandy. When he came into possession of his patrimonial estates, he devoted the greater part of his revenues to the relief of the poor and the service of the church. Osmund possessed a great knowledge of letters, and was largely endowed with prudence and talents for war. On the invasion of England he accompanied the Conqueror, who rewarded his services by creating him count of Dorset, chancellor, and bishop of Salisbury, the cathedral of which he built or completed. He is chiefly remembered in church history for the corrections he made in the liturgy of his diocese, which, under the designation of the Use of Sarum, became general throughout the kingdom. He died in 1099, and was canonized by Calixtus III.—D. G.

OSORIO, GERONIMO, a learned Portuguese divine, born at Lisbon in 1506, and educated at Paris, Salamanca, and Bologna. He was afterwards professor of divinity at Coimbra and bishop of Sylves. He visited Rome in 1576, where he was received with distinction by Gregory XIII.; but he died soon after his return to Portugal, 1580, it is said of a broken heart, caused by the disastrous fate of King Sebastian's expedition against the Moors. His most important works are—"De rebus Emmanuelis regis invictissimi virtute et auspicio domi gestis, lib. xii.—Item, cum præfatione Johannis Metelli, de reperta India;" "Epistola ad Elizabetham, Angliæ Reginam," 1555, which was answered by Walter Haddon, master of requests, and Osorio wrote a rejoinder; "De nobilitate civili et de nobilitate Christiana;" "De Gloria;" "De justitia cœlesti," addressed to Cardinal Pole; and "De vera sapientia," addressed to Gregory XIII., besides a number of commentaries on scripture. His works were collected by his nephew, and published with a memoir, at Rome, 1592.—F. M. W.

OSSAT, ARNAUD D', born of poor parents, near Auch, in 1536, was early left an orphan. He was servant to a young nobleman, with whom he studied, and became his teacher. He was sent to college, where he studied law and afterwards practised as a pleader, but gradually rose in position and dignity until he was made a bishop and a cardinal, for having effected the reconciliation of Henry IV. to Rome. He died in 1604. He wrote a reply to Jacob Carpenter, and letters.—B. H. C.

OSSIAN. See M'PHERSON.

OSSOLI, SARAH MARGARET FULLER, Marchioness of, was born May 23, 1810, at Cambridge Port, Massachusetts. Her father, an active politician and a thorough scholar, educated her himself; committing, as she says, the error of "thinking to gain time by bringing forward the intellect as early as possible;" and she began to read Latin at six years old. The consequence was an overwrought nervous system, and a self-centred, somewhat dogmatic habit of mind. At a very early age she was acquainted with the masterpieces of German, Italian, and Spanish literature. In 1834 her father removed to Groton in the same state, and while busily fulfilling household duties, she undertook the education of four pupils, and carried out a course of study which, as her biographer remarks, reminds us of Gibbon. In 1835 her father died, and in order to fulfil the duties thus devolving on her, she sacrificed her long-cherished hope of a voyage to Europe, and the proposals which were made to her of congenial literary work. She became a teacher in Mr. Alcock's school in Boston, and in 1837, principal of a new school at Providence, Rhode Island. It was about this time that she formed an intimate friendship with Emerson, Channing, and the leaders of the new transcendental philosophy; and in 1840 she became the editor of the *Dial*, and one of the contributors. Some of her papers on the fine arts have been republished. She also wrote an account of a summer tour, entitled "Summer on the Lakes." When the *Dial* ceased, she became a principal literary contributor to the *New York Tribune*, under the editorship of Mr. Horace Greeley. She also gave vent to her slowly-formed convictions in a work entitled "Woman in the Nineteenth Century." In the spring of 1846 she visited England, and made the acquaintance of Mazzini, Carlyle, Wordsworth, and other distinguished persons. In France she met George Sand. Thence she made the tour of Italy, and the art-treasures of Rome excited that passionate love for the Eternal City, which soon found a more practical expression. She formed an attachment to the Marquis Ossoli, the younger son of a noble family high in the confidence of the papal government, to whom she was married in December, 1847. He was some years her senior, and without any strong intellectual characteristics; but the marriage was nevertheless a happy one. In order to save the property of the marquis, the union was kept secret, even from her mother, for a year after the birth of her son. When the revolution broke out, she renewed the intimate friendship she had formed with Mazzini, and while her husband fought nobly in the liberal cause, she took charge of one of the hospitals, which she conducted with the most self-sacrificing courage, and with constant judgment. After the fall of Rome, she spent the happiest few months of her life at Florence, with her husband and child. In May, 1850, they all embarked on board the *Elizabeth* to return to the United States. The vessel was wrecked on Long Island, July 16, 1850, and all three perished— only the lifeless body of little Angelo came to land. With them, also, were destroyed the materials she had accumulated for a history of the great events in which she had borne a part. The memoir of Margaret Fuller Ossoli, by Emerson, W. H. Channing, and J. F. Clarke, is a model of sympathizing, yet critical biography.—F. M. W.

OSSUNA, P., Duke de. See GIRON.

OSTADE, ADRIAN VAN, one of the cleverest in colour and light and shade of the Dutch genre painters, was born at Lübeck in 1610, studied painting under Frans Hals at Haarlem, settled in Amsterdam, and died there in 1685. His figures are ugly, and his subjects, like those of his friend Brouwer, are generally vulgar tavern scenes, &c., which, however, does not in any way interfere with their popularity among collectors of Dutch pictures. Adrian also etched a few plates.—ISAAC VAN OSTADE, the younger brother and pupil of Adrian, was born at Lübeck in 1617, and painted in the same style as his brother, and occasionally also landscapes. He died at Amsterdam in 1671. His pictures are not common, but some of the best of them are in this country, where the richest buyers have developed the best market for such works. Cornelius Dusart was a scholar and imitator of Adrian Ostade.—(*Notice des Tableaux du Musée d'Amsterdam.*)—R. N. W.

OSTERVALD, JOHN FREDERICK, was born at Neufchâtel in 1663, of an ancient and respectable family, and enjoyed high educational advantages. His father, who was a minister of that city, sent him to Zurich to study the ancient languages and German, and afterwards to Saumur, Orleans, and Paris, to study philosophy and theology. After his father's death he completed his theological studies in Geneva under Tronchin, and was ordained at Neufchâtel in 1683, before he had completed his twentieth year. In 1686 he was made deacon, in 1699 pastor, and he was afterwards very often elected dean of the clergy of Neufchâtel. He devoted his whole life to the religious and moral welfare of his native city. His ministry lasted for upwards of sixty-three years. He was struck with palsy in the pulpit, and he died in 1747, in his eighty-fourth year. His writings were numerous, and several of them were translated into English, German, and Dutch. The first of the series gave tone and direction to all the rest. It was published anonymously at Neufchâtel and Amsterdam in 1700, under the title of "Traité des sources de la corruption qui regne aujourd'hui parmi les chrestiens," which was translated into English in 1702. It is an earnest pleading for the practical side of religion, as distinguished from the dogmatic. Religion, he urged, had run too much into doctrinal formulæ and controversies; living faith was better than dead dogmas, and duty was as indispensable as belief. Dogmatism did more harm to religion than freethinking itself. Osterwald's own dogmatic views were anything but decided, and he drew upon himself the censure of Philippe Naudé of Berlin, and

of the clergy of Berne, on this account. But herein he was only a representative of the spirit of the age. The first half of the eighteenth century was a time of doctrinal relaxation, and of declining spiritual earnestness, throughout the whole protestant church. In Switzerland this tendency was represented by other two celebrated divines—Werenfels of Basle, and John Alphonse Turretin of Geneva—who, with Ostervald, have been called the Swiss trifolium, or the Swiss triumvirate. Still Ostervald was full of zeal and indefatigable labours in the service of religion, as he understood it. He wrought so many changes upon the church of Neufchâtel, its liturgy, psalmody, catechisms, and Bible-version, that he has been called its second reformer. He carried on for many years a theological lecture for the benefit of young men of education in the city, out of which sprang several of his theological works. His writings obtained for him the esteem and correspondence of several of the leading bishops of the Church of England, and they were even valued by Fénelon and other dignitaries of the Church of Rome.—P. L.

OSWALD, Erasmus, born in the county of Merckenstein in Austria in 1511, was educated at Ingoldstadt, Leipsic, and Basle, where he studied under Sebastian Munster. He was professor at Memmingen in Swabia, at Tübingen, and at Freiburg, where for twenty-seven years he taught mathematics and Hebrew. He died in 1579. He wrote several learned works, including commentaries on some of the books of the Bible, and translated the New Testament into Hebrew.—D. W. R.

OSWALD, James, whose name is entitled to honourable mention as a composer and an editor of Scottish national music, first appears as a teacher of dancing at Dunfermline. He probably held the office of "music-master of Dunfermline and precentor," which was advertised as vacant 12th of January, 1736. We find at least, that shortly before that time Oswald had removed to Edinburgh, where he taught both music and dancing. After remaining in Edinburgh for a few years, he left Scotland in 1741, and set up a music shop in St. Martin's Churchyard, London, where he seems to have remained the rest of his life. On the occasion of his leaving Edinburgh, a poetical epistle addressed to him appeared in the *Scots Magazine* for October, 1741; it contains some interesting particulars regarding his compositions, and probably came from the pen of Allan Ramsay. In January, 1761, Oswald was appointed chamber composer to his majesty. His decease has not been recorded.—E. F. R.

OTFRID, also called OTTFRIED, OTTFRIDE, OTFRIDUS &c., a German Benedictine monk, born about 870. He wrote one of the earliest extant specimens of the German language, which he is regarded as having greatly helped to form. According to some he completed a German grammar begun by Charlemagne; but he is most celebrated for a poetic version of the chief events of the gospel history, intended to supersede the profane songs then in vogue. His pieces were at one time popular. They have been published by M. Flacius Illyricus, in his Catalogus Testium, 1571, and by Schilter in the Thesaurus Antiquitatum Teutonicarum, 1727–28. The work was dedicated to Louis II., and is considered a precious monument of old German literature; as regards the history of the language it is invaluable. Otfrid studied under Rabanus Maurus, and wrote also in prose.—B. H. C.

OTHER, ONTHERE, or OTTAR, one of the earliest of arctic discoverers, was a Norwegian of the ninth century, who being engaged in the whale fisheries made observations in the course of his journeys, which he afterwards repeated to Alfred, king of England, and which that king inserted in his Saxon translation of Orosius. Other declared to the king that he abode in a region called Halgoland, northernmost of all the northmen, on those lands northwards against the West Sea, and that to find out how long that land stretched to the north he made a voyage towards the pole. He was a wealthy man at home, yet disdained not the service of the wise king to whose country he had come on some commercial enterprise. The account of his arctic travels offers an interesting and authentic picture of the manners and political state of the north. Hakluyt and Purchas have included him in their collections, and Mr. Sharon Turner gives an extract concerning him from Alfred's Orosius.—R. H.

OTHMAN, or more correctly OSMAN, founder of the Ottoman dynasty, was the son of Erthoghrul or Orthoghrul, and born in Bithynia in 1259. On the death of his father he became the head or chief of his race in Asia Minor, whither the family had emigrated some years before. Othman was already known for his courage, and oriental writers have much to say not only of this, but of his romantic attachment to the fair Malkhatoon. On his accession to authority, his power was increased, partly by a territory which had belonged to the realm of Masud II., whose dominions were divided among his generals, and partly by encroachments upon rival chiefs, but principally by spoliation of the Greek empire. By 1300 his rule extended in the north-west to Jeni Shehr, between Brusa and Isnik. Notwithstanding his warlike disposition, he was at peace from 1291 to 1298, and his next war is ascribed to the provocation of certain Turkish emirs. His reputation for justice much promoted the consolidation of his power. About 1299 he coined money bearing his own image, and was mentioned in the public prayers; but some, as Von Hammer, question whether he ever adopted these marks of royalty. It was now his ambition to govern the entire peninsula, and a long and cruel struggle ensued, which continued till after his death. He gained some successes over his chief rival in Caramania, but was most anxious to encroach upon the Greek territory, and to this he directed special attention during the last twenty-six years of his life. In 1299 he murdered his uncle for opposing his ambitious projects, but his success was thought to be his justification. His son Orkham reduced Brusa in 1326, and Othman, who died soon after, was buried in that city. He left a book of maxims for the guidance of his son. The title of sultan was never given him in his lifetime. His descendants still govern the Ottoman empire.—B. H. C.

OTHMAN, Ibn Affan, the third khalif after Mahomet, two of whose daughters he married, and was hence called by a name which signifies "possessor of the two lights." One of the apostles of Islam, he is one of the four whose names are always placed after those of God and Mahomet in all mosques; occupies a place among the saints and at the head of the martyrs; and is named in the service at all the principal mosques. The sacerdotal dignity of Othman is never questioned. He was an early convert to Mahomet, to whom he was related, and whom he followed in his flight; and he was one of the six whom the prophet ordained to be the depositaries of his power. His right to the khalifate was unsuccessfully contested by Ali, and he was proclaimed twenty-three years after the Hegira. During his reign Khorassan and other provinces were added to the empire. After reigning about eleven years a conspiracy was formed, of which Ayesha, the prophet's widow, was a chief promoter, and which led to his murder when he had reigned twelve years. He was very old when he died. He was the first to procure an authentic copy of the Koran: Rashidi, a Persian poet, turned into verses a collection of apophthegms, of which Othman is the reputed author.—B. H. C.

OTHO, Marcus Salvius, the Roman Emperor, born A.D. 32, was in his youth one of the favourite courtiers of Nero. He was married to Poppæa Sabina, afterwards the wife of Nero, and in order to separate him from her he was sent by the emperor in A.D. 58 to govern the province of Lusitania, which he administered with credit during the ten years ensuing until the death of Nero. On the revolt of Galba in Spain, Otho at once acknowledged him as emperor, and accompanied him to Rome, where he himself enjoyed an extensive popularity. An influential party now urged Galba to adopt Otho as his successor in the empire. Galba, however, disliking the profligate character of Otho, designated L. Piso as the future emperor. Disappointed in his ambitious views, Otho raised a conspiracy among the soldiers, who hoped to find in him a second Nero. Galba and Piso were murdered, and Otho proclaimed emperor, January 15th, A.D. 69. Although obliged to conciliate by various concessions the favour of the soldiers, Otho showed a disposition to govern with moderation and prudence. His personal enemies he treated with clemency, and evinced more energy and talent than had been expected from him. He was acknowledged as emperor by the legions in Africa and the East, as well as by those of Illyricum and Pannonia. Vitellius, however, had been proclaimed emperor at Cologne, January 3, A.D. 69, by the army of the Rhine. The legions in Gaul, Britain, and Spain also for the most part declared for Vitellius, but his main strength lay in the armies of Germany, which under his generals, Cœcina and Valens, were proceeding to the invasion of Italy. Otho left Rome about the middle of March, after quelling some disturbances there, and joined his army in Northern Italy. His troops gained some successes in the neighbourhood of Placentia; but Otho, contrary to the advice of his ablest commanders, resolved on fighting a decisive battle. His forces sustained a complete defeat in

Bedriacum, a town near the river Po, in which forty thousand men are said to have perished. He still, however, possessed ample means for prolonging the contest; but despairing of final success, and willing, we may hope, to spare the fruitless effusion of blood, he determined to die by his own hand. After settling his affairs with the utmost calmness and deliberation, he stabbed himself, April 15th, A.D. 69, at the age of thirty-seven. His death caused the deepest grief among his adherents, and it is even said that many of his soldiers put an end to their own lives, as being resolved not to survive him. It is certain that a warm and general sentiment of admiration was excited among the Romans by what, in their estimation, was a truly heroic end. The passage in which Tacitus has described the last hours of Otho is one of the finest in his narrative.—G.

OTHO: the name of four emperors of Germany who flourished in the middle ages, between the years 936 and 1218:—

Otho I., surnamed THE GREAT, the son of Henry the Fowler, and the first German after Charles the Fat who assumed the title of emperor of the West, was born in 912, and elected king of Germany in 936 at Aix-la-Chapelle. He engaged in war with the Huns and Hungarians, whose progress westward he effectually stopped. He made Bohemia his tributary, constrained the duke of Bavaria and other vassals to render him due feudal obedience, and distributed nearly the whole of central Europe into fiefs to be held under his suzerainty. He subdued a revolt of the barons who had obtained the aid of Louis of France, and afterwards strove in vain to deliver Louis himself from the captivity in which he was held by the great Count Hugh his subject, 946. In a conflict with the Danes he strengthened the frontiers of Schleswig, and in 951 overcame Boleslas, the revolted duke of Bohemia. But his most memorable achievement was the rescue of Adelaide, the widowed queen of Italy, from the power of Berenger II., which he accomplished by crossing the Alps with a large army, and having relieved Canoza where the lady was besieged, celebrated his nuptials with her within its towers. He then advanced to Pavia, where he was crowned with his bride. For ten years longer Berenger was allowed to reign in Italy as a feudatory; but his oppressions raised a great cry against him, and in 961 Otho again crossed the Alps with an army, assumed the iron crown at Milan, and hastening to Rome was consecrated Emperor of the West by Pope John XII. From this time to that of Maximilian I., in 1508, no sovereign of Germany assumed the title of emperor until he had been formally crowned by the pope. During the ten years which preceded this event, insurrection, fomented by Otho's eldest son Ludolph and by his brother Conrad, raged throughout Germany. During the ten years which followed, Italy, and especially Rome, was the scene of vain revolts against the authority of this great emperor. In both countries he fully established his power, not without the exercise of severity. He deposed Pope John, and nominated Leo VIII., and when the Romans set up a republican government he marched an army to the city, and hanged several of the senators. He died at Minsleben in Thuringia on the 3d September, 973, and was buried at Magdeburg, a city he had fortified and greatly embellished.

Otho II., surnamed RUFUS or THE RED, the son of Otho the Great by Adelaide his second wife, was born in 955, and on the death of his father had to contest the crown with Henry of Bavaria, his cousin. Him he defeated in battle, captured and sent into exile, then advanced into France to punish Lothaire, who had attempted to take advantage of Otho's troubles. After desolating Champagne, he was defeated on his return at the passage of the Aisne. Called to Rome by the efforts which the citizens made to obtain independence, he treated them with treacherous cruelty. Claiming Calabria and Apulia in right of his wife Theophania, daughter of the Greek emperor Nicephorus Phocas, he encountered the Greeks and Saracens in battle at Basentello in 982, and was defeated through the treachery of the Beneventins. He escaped from captivity by jumping from a vessel into the sea, and swimming to land. Reassembling his forces, he revenged himself on the Beneventins by sacking their town, and returning to Rome, died there of vexation on the 7th December, 983.

Otho III., son of the preceding, was a boy when he succeeded to his father's throne. During his minority the Romans had raised to temporary power the consul Crescentius, who made and unmade popes at his pleasure. In 996 Otho nominated as pope a relative, Gregory V., whom Crescentius rejected. To punish this audacity Otho marched to Rome, and after a desperate resistance dragged Crescentius from the mole of Hadrian (since called the Tower of Crescentius), and had him put to death on the scaffold. The consul's widow planned and executed a deep scheme of vengeance. First bewitching the youthful emperor by her charms, she poisoned him either by perfumed gloves or a medicated potion. Otho died without children in the twenty-second year of his age, 1002.

Otho IV., Emperor of Germany, was the son of Henry the Lion, duke of Bavaria, and of Matilda of England, daughter of our Henry II. He was born about 1175. He passed some time at the court of his uncle Richard Cœur de Lion, whom he assisted in his wars with Philippe-Auguste. On the death of the emperor, Henry VI., in 1197, Otho was adopted by the Guelph party as a candidate for the imperial crown, in opposition to the Suabian Philip, who was the choice of the Ghibelines. The struggle for supremacy lasted eight years, and Philip had but just achieved a triumph over his rival when he was assassinated in 1208, and Otho unanimously chosen emperor, was crowned in 1209. It was natural to expect that there would be peace and amity between a Guelph emperor and the pope, but so fundamentally opposed were the principles of a powerful civil government and an infallible spiritual authority that the strange spectacle was seen of a pope, Innocent III., setting up a Ghibeline emperor to oppose the Guelph whom he had recently crowned. Otho anticipated the pontiff's projects by invading Naples in 1210, and was nearly wresting the sceptre from the hands of the young king of priests as he called Frederic II., when he was summoned to Germany by a dangerous insurrection. Frederic followed him, carrying the war into the imperial states. Otho marching to attack the pope's ally, Philippe-Auguste, was utterly routed at the celebrated battle of Bouvines, from which he narrowly escaped with his life, leaving all his treasure behind him (1214). The remaining four years of his life he spent in retirement in the duchy of Brunswick, submitting to the severest penance, from a conviction that his misfortunes were due to the wrath of heaven at his opposition to the pope. He thus obtained absolution from Pope Honorius IV., and release from the ban of excommunication which had been pronounced against him. He died at Hartzburg, 12th May, 1218.—R. H.

OTHO or OTTO of Friesingen, son of Leopold, margrave of Austria, was born in the 12th century. He entered a Cistercian abbey at Morimond, of which he became abbot; and Conrad III., his half-brother, made him bishop of Friesingen. He went with Conrad to the Holy Land. He is known by a General History terminating in 1146, and a history of the Emperor Frederick I. The General History, in seven books, was continued by Blasius as far as the year 1210, and is useful, although defective and in some parts fabulous. The last three books especially contain original matter. It has been several times printed. Otho, who died in 1258, also wrote of the end of the world.—B. H. C.

OTRANTO. See FOUCHÉ.

OTTLEY, William Young, a celebrated writer on art, was born in 1771. He was educated for a painter, and went to Italy to complete his studies. There he copied pictures and drawings, but produced few if any original works. Eventually he devoted himself to collecting works of art, especially early drawings and engravings, and acquired a high reputation as a connoisseur. On his return to England he continued these pursuits, and devoted much time to the study of the history of art. In 1808 appeared the first part of his "Italian School of Design: being a series of Facsimiles of original drawings by the most eminent painters and sculptors in Italy; with Biographical Notices of the artists, and observations on their works"—a splendid and costly work, of which the second part was published in 1812, and the concluding part in 1823. In 1816 appeared his most important work, "An Inquiry into the Origin and Early History of Engraving upon Copper and upon Wood," 2 vols. 4to; and this was followed by "Engravings of the Marquis of Stafford's Collection of Pictures," 4 vols. folio, 1818; a "Series of Plates, engraved after the paintings of the most eminent masters of the early Florentine school," folio, 1826; a "Collection of one hundred and twenty-nine Facsimiles of Scarce Prints by the Early Masters of the Italian, German, and Flemish schools," 4to, 1828; and other works of a less costly and important character. Mr. Ottley was much employed in the formation of collections of works of art, such as Sir Thomas Lawrence's famous collection of drawings, and in the purchase of separate pictures.

In 1833 he was appointed keeper of prints in the British museum. He was also a fellow of the Royal and Antiquarian Societies. He amused his leisure by etching; but his essays in this line are not of much value. He died May 26, 1836. Mr. Ottley's works did excellent service in promoting a taste for art of a pure character, and in exciting a desire to study its history. But he was far from profound either as a historian or a critic.—J. T–e.

OTTMER, Karl Theodor, an eminent German architect, was born at Brunswick, January 19, 1800. His father a physician, wished him to follow that profession, but gave way before the youth's strong inclination for architecture. He went to Prussia to complete his studies, and there attracted so much attention that he was employed in 1822 to erect the Königstädter theater, which he completed the following year. In this work, which was greatly admired, his designs were privately revised by Schinkel. So great was its success that he was soon employed on other buildings, the most important being the Sing-Akademie, Berlin, completed in 1827. He now made a professional tour in Italy, whence he was recalled in 1829 to make designs for a theatre at Dresden. This he did, but the building was not erected till some years later, and then Semper was the architect chosen. The following year he was invited to Brunswick, appointed court-architect, and shortly after commissioned by the Duke Karl to erect a new palace in the place of that destroyed in a revolutionary outbreak in September, 1830. The building was commenced in 1831, and completed in 1837. It is a structure of exceeding magnificence for such a city, is four hundred feet long by two hundred feet deep, exhibits a rich architectural mass externally, and contains several splendid halls, galleries and state apartments. Ottmer erected many other important buildings in Brunswick, including extensive infantry barracks with a façade three hundred and fifty feet long, and Florentine in style; the Intendantur theater; the Schmidtschehaus; the Villa Bulow; an iron bridge, &c. He was always of weak health, and these incessant occupations hastened his death, which happened August 22, 1843. The designs of most of his principal buildings have been published in separate monographs, or in the German architectural journals.—J. T–e.

OTTO, Louis William, Count de Mosloy, was born in Baden in 1754, and educated at Strasburg university. In 1779 he accompanied the ambassador M. de la Luzerne to the United States of America, where he remained until 1792. Shortly after the fall of the Girondins he was confined in the Luxembourg prison, from which he was released after the 9th Thermidor. In 1798 he acted as secretary to Sieyes, then ambassador at Berlin. In 1800 he was engaged in the negotiations with England, but on the conclusion of the peace of Amiens, was succeeded as minister plenipotentiary by General Andreossi. In 1809, after the campaign of Wagram, he went as ambassador to Vienna, and negotiated the marriage of Bonaparte with Maria Louisa. Returning to Paris in 1813, he was appointed a minister of state, and he acted as under-secretary for foreign affairs during the Hundred Days, 1815. He died in 1817.—W. J. P.

OTWAY, Thomas, a celebrated and unfortunate English dramatist, was born on the 3rd of March, 1652, at Trotton in Sussex, of which his father (afterwards rector of Woolbeding) was then curate. He was educated at Winchester school and at Christ Church, Oxford. He left the university without a degree, and attempted (1672) to become an actor in London, but failed through nervousness in his first part, the King in Mrs. Behn's Jealous Bridegroom. He was more successful as a dramatic writer. His first tragedy, "Alcibiades," 1675, was followed in the same year by "Don Carlos," "which," says Downes (Roscius Anglicanus), "got more money than any preceding modern tragedy." In 1677 he went to Flanders with a cornet's commission, but soon returned to London and the stage. Of his later plays the most striking were the well known "Orphan," 1680, and the still better known "Venice Preserved," 1682. "The talents of Otway," says Sir Walter Scott (Essay on the Drama), "in his scenes of passionate affection rival at least, and sometimes excel, those of Shakspeare. More tears have been shed probably for the sorrows of Belvidere and Monimia than for those of Juliet and Desdemona." According to Johnson's account, Otway's death was a sad one. He had been hunted by bailiffs until he retired to a public house on Tower Hill, where he either died of want, or was choked by the first mouthful of a roll which, after a long fast, he purchased with a guinea given him in charity. According to another account, he died of a fever caught after the hot pursuit of a criminal who had murdered one of Otway's friends, and whom he followed to Dover. Otway wrote some poems. The best edition of his works is that of 1813.—F. E.

OUDENARDE. See Audenarde.

* OUDINÉ, Eugene-Andre, a celebrated French sculptor and medallist, was born at Paris, January 1, 1810. He studied under A. Galle, and in the Academie des Beaux-Arts, where, in 1831, he carried off the grand prize for medal engraving, which entitled him to study in Rome. In that city he was a pupil of Petitot and Ingres. Here he executed a statue of the "Wounded Gladiator," which appeared in the Salon in 1837. From this time he continued to practise, and with nearly equal success, both as a sculptor and a medallist; receiving in 1847, 1848, and 1855 medals of the second-class, and in 1843 one of the first-class, for sculpture; and in 1839 a first-class for medal engraving, and two prizes in 1848. In 1844 he was appointed engraver to the post-office, and later medal-engraver to the mint. In 1857 he was nominated knight of the legion of honour. As a sculptor M. Oudiné has executed several statues for Versailles, the Louvre, the Luxembourg, and other state buildings, and for various churches, as well as many poetic figures, portrait statues, and busts for private persons. His medals are numerous, and of a high order of merit. Among the more celebrated of these are the "Apotheosis of Napoleon I.," a model of unusually large size, the apotheosis being designed by Ingres, whilst on the obverse is the head of Napoleon III. in very high relief; several state medals executed for the emperor; the great medals of the Exposition Universelle of 1855; those of the battles of Inkermann and Villafranca; the Academie de Beaux-Arts, &c. They are designed with great spirit, and engraved in a masterly manner. A frame of some of the more remarkable among them was in the International Exhibition of 1862.—J. T–e.

OUDINOT, Charles Nicholas, Duke of Reggio, and Marshal of France, was born August 2, 1767, at Bar-sur-Ornain. He was enrolled in 1784 in the regiment of Medoc, which he quitted after some years' service, but returned to military life upon the breaking out of the Revolution, and was nominated in 1791 chief of battalion to the volunteer forces of the Meuse. He distinguished himself in September, 1792, by his defence of Bitsch against the Prussians, and, upon the colonel of the regiment of Picardy deserting his post and emigrating, Oudinot succeeded him in his command. In June, 1794, Oudinot was attacked near Mocauter by about ten thousand Austrians. He resisted them for ten hours with his regiment alone, and subsequently effected his retreat with unbroken lines. For this he was raised to the rank of general of brigade. In the month of July following he seized the city of Trèves by a clever assault, and held it until August, 1795. He was then ordered to join the army of the Moselle, and was attacked on a night in the following October by the Austrians, received five sabre wounds, and was taken prisoner. He regained his liberty five months after by being exchanged for another prisoner, and signalized his return to the French army by taking a prominent part at Norlingen, Donauwerth, Neubourg, and Ingoldstadt. He was wounded at the last-named in three or four places. His conduct at Mannheim, at Feldkirch, and at the taking of Constance, which was defended by Condé, procured for Oudinot the grade of a general of division. He was again wounded at the battle of Zurich, and became chief of the staff of Massena, whom he accompanied to Italy, and assisted at the siege of Genoa. He was continued in his functions of chief of the staff by Brune in the army of Italy, took part in all the engagements on the banks of the Mincio, and was despatched to Paris with news of the peace afterwards signed at Treviso. In 1805 he received the grand cordon of the legion of honour from Napoleon I., and left the camp at Boulogne at the head of ten thousand grenadiers, for Vienna, which he reached after forty-five days' march. The bridge by which he crossed the Danube was defended by one hundred and eighty pieces of cannon. Oudinot snatched the match from the chief Austrian artillerist, crossed the river, occupied the bank opposite with his division, and compelled the enemy's troops to capitulate. After participating in the engagements at Wertingen, Armstetten, &c., he took part in the battle of Austerlitz, and gained for himself fresh laurels. In 1806 he took possession of Neufchâtel and Valingen. In 1807 he won the battle of Ostrolenka in Poland, and was rewarded with the title of count and a pension. On June 14th he was attacked on the plains of Friedland, at an early hour of the morning, by eighty thousand Russians, and held them in check until noon, when Napoleon

arrived with the rest of the army, and completed the celebrated victory which led to the treaty of peace at Tilsit. Oudinot became governor of Erfurth in 1808. In the following year, at the head of his formidable vanguard, he vanquished the Austrians at Pfaffenhofen, entered Vienna, aided in obtaining the victory of Wagram, and was raised to be marshal of France and duke of Reggio. In 1810 he took possession of Holland upon the defection of the emperor's brother, Louis Bonaparte, and governed it for a short period. Oudinot afterwards filled a conspicuous place in the campaigns in which France was engaged. After the capitulation of Paris he took service under Louis XVIII., who nominated him to some honourable commands, and Oudinot from that time adhered to the Bourbons. In 1823 Oudinot was at the head of the army in Spain, when it entered Madrid without striking a blow. In 1842 he became governor of the Invalides, and was otherwise liberally rewarded by the crown for his numerous services. He died September 13, 1847.—His eldest son, * NICHOLAS CHARLES VICTOR, was born at Bar-le-duc, November 3, 1791. He served Napoleon I. in 1805 as page at the congress of Erfurth, and soon after entered the army, with which he took part in several of the principal campaigns up to 1814. He subsequently rose into prominent military command under the Bourbons, and distinguished himself in Algeria. Upon the establishment of the republic Oudinot was elected to the legislative assembly, and commanded the army sent to Rome in 1849 to support the authority of the pope. He eventually returned to his duties as a legislator, and was one of the two hundred and twenty members who joined in protesting against the *coup d'état* of December, 1851. He is the author of several works on military questions, and established a newspaper to discuss similar topics.—H. F.

OUDNEY, WALTER, an African traveller, was by profession a naval surgeon, and was residing in Edinburgh in 1820, where and when he first directed the attention of Captain Clapperton to the subject of African exploration. Strongly recommended to Lord Bathurst, Oudney was appointed consul at Bornou, and his friend Clapperton received permission to accompany him. A sketch of their expedition is given in the memoir of Clapperton. Cold, operating on a frame in which lurked a tendency to consumption, brought Oudney to the grave. He died at Murmur on the 12th of January, 1824. In the Annual Obituary for 1825 there is an interesting letter from Clapperton descriptive of Oudney's death and burial.—F. E.

OUDRY, JEAN BAPTISTE, animal painter, was born at Paris in 1686, was taught painting by his father, and afterwards studied in the school of Largilliere. He became a master painter in 1708, and was first distinguished as a portrait painter; he then painted fruit pieces, but eventually acquired his great reputation by his pictures of animals. He was, however, elected a member of the Royal Academy of Paris in 1719 as a historical painter. He became a professor in 1743, and was awarded apartments in the Louvre by Louis XV., for whom Oudry painted several admirable pictures of dogs and other animals. He was also director of the tapestry factories of Beauvais and the Gobelins. He died at Beauvais in 1755.—(Villot, *Catalogue du Louvre.*)—R. N. W.

OUGHTRED, WILLIAM, an eminent English mathematician, was born at Eton on the 5th of March, 1574, and died on the 30th of June, 1660. In 1610 he was appointed rector of Albury in Surrey. His most important work was his "Arithmeticæ in numeris et speciebus institutio"—a treatise on arithmetic and algebra, published in 1631, which contributed much towards the advancement of those sciences. Most of his other writings, so far as they are extant, are contained in a volume published at Oxford after his death.—W. J. M. R.

OUSEL, OISEL, or L'OISEL, PHILIPPE, was born at Dantzic in 1671 of a French family. After studying at several continental colleges with success, he came in 1697 to England to visit the great libraries. In 1706 he began to study medicine in Holland; in 1711 he was pastor at Leyden, and in 1717 pastor and professor at Frankfort-on-the-Oder. He died in 1724, leaving several works which prove his attainments in Hebrew and other oriental literature.—B. H. C.

* OUSELEY, SIR FREDERICK ARTHUR GORE, Baronet, professor of music in the university of Oxford; son of Sir Gore Ouseley, Bart., was born in 1827, and early distinguished as a musical wonder. All that the Hon. Daines Barrington has recorded in the Philosophical Transactions of the precocious talents of Mozart, of Crotch, and of the two Wesleys, ceases to surprise when compared with what is known of Ouseley's childhood. The *Harmonicon* for May, 1833, in noticing a march composed by him when only six years old, mentions him in the following manner:—"We can speak of the extraordinary, the unexampled genius of this little boy, on the authority of a gentleman, in whose report we place the most implicit confidence. He has received no instructions in music, and though taught by himself to play with considerable skill on the pianoforte, does not know his notes on paper, and trusts to his sister for writing down what he composes. He improvises entire scenes, singing to his own accompaniment, the latter often exhibiting harmony the most *recherché*, chords that an inexperienced musician only uses with caution; but these are always introduced and resolved in a strictly regular manner, not by rule, for he has learnt no rules, but by the aid of a very surprising ear, and of some faculty, which, for want of a better term, we will call intuition. His organ of hearing is so fine, that with his eyes closed, he instantly names any musical sound produced; and so discriminating is this sense in the child, that when a note is struck on an instrument tuned either above or below the usual pitch, he immediately discovers, and accurately states in what the deviation consists. A chord of four notes having been sounded, he named each note exactly, though at some distance from the instrument, and with his back turned to it. Before he had attained his eighth year, this active-minded child composed an entire operetta, "L'Isola Disabitata" of Metastasio. At the usual age, young Ouseley entered the university of Oxford, and as a student of Christ church became famous for his classical attainments, as well as for his wonderful musical abilities. In December, 1853, he composed an oratorio, "The Martyrdom of St. Polycarp," which was performed before the university for his doctor's degree. In April, 1855, upon the death of Sir Henry Bishop, he was chosen musical professor in the university, an office which he continues to exercise with credit to himself, and honour to his *alma mater*. Sir Frederick is also precentor of Hereford cathedral; and in his zeal for the welfare of the church, has built and endowed a collegiate church at Tenbury, which was consecrated in 1856.—E. F. R.

OUSELEY, SIR GORE, diplomatist, was the son of Captain Ralph Ouseley of Limerick, where he was born in 1769. Created a baronet in 1806, in 1810 he was sent as ambassador to Persia. While there he protected, at Shiraz in 1811–12, Henry Martyn the missionary, who had gone to Persia partly with the object of revising and completing his Persian translation of the New Testament. Sir Gore Ouseley presented the MS. to the Biblical Society of St. Petersburg, by whom it was printed. He died in England in 1844.—F. E.

OUSELEY, SIR WILLIAM, younger brother of the preceding, was born in 1771. Entering the army as a cornet in the 8th dragoons, he devoted his leisure to the study of the Oriental languages, especially of Persian. He had seen active service under the duke of York, when he resigned his commission and resumed his Oriental studies. In 1795 appeared his "Persian Miscellanies, an essay to facilitate the reading of Persian manuscripts," followed by other contributions, original and translated, to the knowledge of the East and its literature. In 1800 he was knighted by the lord-lieutenant of Ireland. In 1810 he accompanied as private secretary his brother to Persia, to which circumstance we owe his "Travels in Various Countries of the East, more particularly Persia," 1831. He edited in 1834 Burckhardt's Arabische Sprüchworte, and died at Boulogne in 1842. There is a memoir of him, with a tolerably complete list of his writings, in Dod's Annual Biography for 1842.—F. E.

OUTRAM, SIR JAMES, first baronet, a distinguished Anglo-Indian official, was the son of an eminent civil engineer, the late Benjamin Outram, Esq. of Butterley hall, Derbyshire, where he was born in 1803. Educated and distinguishing himself at Marischal college, Aberdeen, he went to India as a cadet in 1819, and after being lieutenant and adjutant of the 23d Bombay native infantry, he commanded, organized, and disciplined the Bheel corps. After the capture of Cabool, he attracted the admiration of India by his daring pursuit of the fugitive Dost Mahomed, and, says one of his admirers, his chivalrous bearing in the field had procured for him throughout India the title of the Bayard of the East. He was British resident at Hyderabad when the war of 1843 against the Ameers of Scinde broke out, and he distinguished himself in the contest, although opposed to the annexation of Scinde which followed it. He succeeded Sir

Henry Sleeman (*q. v.*) as resident at Lucknow, and on the annexation of Oude was appointed chief commissioner, but ill-health compelled him to leave India for England. In 1856, when chastisement was to be inflicted on Persia, Outram was appointed, with political powers, to the chief command of the expedition, which under his conduct forced the shah into submission. Soon afterwards the Indian mutiny broke out, and Havelock, in the middle of his heroic struggle to reach and relieve Lucknow, found himself superseded by the appointment of Outram to the military command of the united Dinapore and Cawnpore divisions, to which was soon added the chief-commissionership of Oude. With great delicacy and generosity Outram declined to assume the military authority thus conferred on him, at least until Lucknow should be relieved, and accompanied Havelock as a volunteer in the final and victorious march to Lucknow. A G.C.B. in 1857, he was created a baronet in 1858, in which year he was raised to the rank of lieutenant-general. Sir James Outram is the author of "Rough Notes on the Campaigns in Scinde and Affghanistan in 1838–39" (privately printed in 1840); of "Our Indian Army," 1860; a minute in opposition to the amalgamation of the European and native forces, &c., &c. In 1835 he married his cousin, the daughter of James Anderson, Esq. of Mounie, Aberdeenshire. He died in 1863.—F. E.

OUTRAM, William, a learned English divine, was born in Derbyshire, 1625. He received his education at Trinity college, Cambridge. He was first settled in Lincolnshire. In 1660 the degree of D.D. was conferred upon him. He became rector of St. Mary Woolnoth, London, which he resigned in 1666. In 1669 he was collated to the archdeaconry of Leicester, and in 1670 became prebendary of Westminster. He led a quiet studious life, and died in 1679. He was distinguished for his knowledge of rabbinical learning, and was deeply versed in patristic theology. He was an admired preacher; a posthumous volume of his sermons was published. He is chiefly remembered as the author of a learned work on sacrifice, written in Latin, entitled "De Sacrificiis Libri Duo: 1° Omnia Judæorum nunnulla gentium profanarum sacrificia; 2° Sacrificium Christi." In this work, which is divided into two books, he defends in the first the doctrine of vicarious punishment and piacular sacrifices, in opposition to the opinions held by the Socinians; and in the second, which treats of the priesthood of Christ, he argues that Christ's death was vicarious, and his sacrifice expiatory.—D. G.

OVANDO, Nicolo, first viceroy of the West Indies, was born about 1460, of one of the most distinguished families of Spain. He was *comendador* of the order of Alcantara, and in 1501 was sent out by order of Ferdinand and Isabella to supersede Bobadilla in the government of the newly-discovered American territory. He landed in San Domingo, 15th April, 1502, and vigorously repressed the disorders and cruelties which prevailed, sending the chief culprits, Bobadilla, Roldan, and others, prisoners to Spain. But his own administration was stained by many acts of lawless cruelty, foremost among which may be mentioned the treacherous murder of the generous Princess Anacoana, with eighty other caciques, and a general massacre of the Indians. The province of Higuey was reduced to the state of a desert, and the whole fertile island of San Domingo groaned beneath his rule. He had even the barbarity to refuse to Columbus shelter from the violence of a tempest. He was at length deposed and the command given to Diego Columbus; but he died wealthy and respected in 1518. His memoirs have never been published.—F. M. W.

OVERALL, John, a learned prelate, was born in 1559. He was educated at St. John's, Cambridge, but afterwards became a fellow of Trinity. In 1596 he was appointed regius professor of divinity, and was soon after elected master of Catherine Hall. He became dean of St. Paul's in 1601, was promoted to the see of Litchfield and Coventry in 1614, and translated to that of Norwich in 1618. He died on the 12th May of the following year. His principal work is his "Convocation Book," a treatise on the divine origin and claims of government, which was solemnly approved and ratified by the convocations both of Canterbury and York. It did not, however, obtain the assent of James I., and therefore was not printed. But it was at length published by Sancroft, immediately after the Revolution; and the reading of that part of it which taught obedience to a settled government, though it may have originated in rebellion, induced Sherlock to leave the party of the non-jurors, and take the oaths as dean of St. Paul's, in succession to Tillotson. Bishop Overall had a hand in the translation of the Bible, and was one of the authors of the Church Catechism. In his theology he leaned toward Arminianism, and sought to find out some middle hypothesis by which contending parties might be reconciled. Camden styles him a "prodigious learned man."—J. E.

* OVERBECK, Friedrich, one of the most distinguished of modern German painters, was born at Lübeck, July 3, 1789, and studied in the Art-academy, Vienna. In 1810 he went to complete his studies at Rome. He had already become deeply imbued with the æsthetic principles of Friedrich Schlegel, and his study of the early religious paintings at Rome completed his conviction. Gradually one and another young German student became a convert to his views and shared his enthusiasm, until there was formed the band of remarkable men, including, besides himself, Cornelius, Schnorr, the Schadows, Veith, &c., whose works have produced so marked an influence on the recent art of Europe. Overbeck and his friends adopted without reserve the opinion that the principles of "Christian art" were to be found exclusively in the religious painters who flourished before Raphael —Giotto, Orcagno, Fra Angelico, Perugino, and the like—the decay of the pure religious feeling dating from the adoption of classical (or, as they phrased it, pagan) principles by Raphael, Michelangelo, and their contemporaries. They sought, therefore, for a revival of the true principles of religious art in the study of the earlier masters, whose asceticism, symbolism, pale colour, and calm symmetrical arrangement they carefully imitated, permitting themselves only a measured deviation from their attenuated forms and quaint drawing. And as the early religious painters produced their works under ecclesiastical inspiration and direction, so Overbeck thought true Christian art could only exist under similar guidance in these later times. He, accordingly, as a necessary preliminary to devoting his life to religious art, entered in 1814, with several of his artistic associates, the Roman catholic church, following in that, as in his views of art, the example of Friedrich Schlegel. Before this time he had painted a series of five frescoes from Tasso's Jerusalem Delivered, his "Madonna," and commenced the series of religious frescoes in the Villa Bartholdy—works which had already raised great hopes of his future eminence. But the work which stamped his reputation was the large painting of "Christ entering Jerusalem," completed in 1816 for the Marienkirche at Lübeck. From that time he continued to produce numerous paintings of large dimensions in oil and fresco, almost exclusively religious in character; and an infinite number of drawings. Besides scriptural subjects he has executed numerous allegorical and symbolical compositions and single figures; among the former the most celebrated is his immense design, painted for the Städelsche Institut, Frankfort-on-the-Maine, in which he sets forth the influence of christianity on the arts. Overbeck has also made an immense number of drawings for engraving, including a series of forty designs from the gospel history. All his works are characterized by a deep religious sentiment, by thought, learning, and great technical ability. In conception they exhibit a decided mysticism, a cold serenity and formalism, that to one not deeply learned in ecclesiology and the conventions of German catholic æsthetics, become after a time tiresome, if not repulsive. His motive, in fact, is intensely ecclesiastical and conventional, and it is not relieved by any reality of execution. Like Fuseli he has evidently feared that nature would "put him out." But of the great power of the painter there can be no question, nor of the vast influence which he, in conjunction with his early associates, has exerted not only upon the recent art of Germany, but upon the religious art of Europe. In Germany his influence has greatly waned. Beyond Germany a modified second-hand asceticism of style is held with more tenacity, because the result of feeling and of a kind of conviction. Of the few survivors among the early associates and disciples of Overbeck, scarce any remain constant to their early views. The master has, however, never changed, except in so far as with declining vigour there grew a certain languid effeminacy of manner, the consequence of continuous repetition without reference to the living model, or regard to the outer world. Overbeck has always resided at Rome. He is president of the Academy of St. Luke; foreign member of the French Institute; and member of all the German academies.—J. T–e.

OVERBURY, Sir Thomas, an accomplished English courtier and miscellaneous writer, was descended from a good family, and was born in 1581. He was educated at Queen's college, Oxford, where he distinguished himself by his proficiency in philosophy

and logic, and took the degree of B.A. in 1598. He then removed to London for the purpose of studying law in the Middle temple, and subsequently spent some time on the continent, where he made himself master of several foreign languages, and added largely to his knowledge of men and manners. On his return to England he contracted an intimacy with Robert Carr, the worthless favourite of James I., and soon became his bosom friend and confidential adviser. Carr, who was grossly illiterate, seems to have placed implicit confidence in the accomplished scholar, and was governed by him in all his actions. Overbury was in consequence flattered and caressed by all who were anxious to gain the favour of the minion and of his royal master; and his society was courted by the highest nobles and the most powerful statesmen. The king made him a knight in 1608, and the court poets ascribed to him every accomplishment and every virtue under heaven. But the friendship between Carr, now Viscount Rochester, and his learned but unprincipled mentor was soon fatally dissolved. Carr had formed a guilty attachment to the profligate countess of Essex, and Overbury had not only been privy to the intrigue, but had written for his friend passionate letters and sentimental ditties, by which the lady was in a great measure won. But, on learning that Rochester had formed the design of obtaining a divorce and marrying the countess, he earnestly dissuaded him from this step, and denounced the lady's character in strong but well-merited terms. The weak and infatuated lover revealed this conversation to her, and was induced by her blandishments to enter into the scheme of deadly vengeance which she planned. In April, 1613, Sir Thomas was offered an embassy to Russia which, by the advice of Rochester, he was induced to decline. A few days after, he was committed to the Tower on the charge of disobeying the king's command. His friends were strictly prohibited from seeing him, and his sole attendant was a ruffian named Weston, who was employed expressly on account of his knowledge of drugs. Slow poisons were regularly administered to the unconscious prisoner. His daily food, and even the water which he drank, was tainted with deadly powders. For upwards of three months his strong constitution resisted the effects of the poison; but at length, when he was worn to a skeleton and covered with sores, a clyster put an end to his life on the 15th September, 1613. His body was hastily and secretly buried within the walls of the Tower, and it was given out that he had died of an infectious and loathsome disease. After the lapse of two years the guilt of the murderers was brought to light. They were all tried and condemned. Four of the inferior agents suffered the penalty of the law, but Carr and his wife—now the earl and countess of Somerset—were pardoned by the king in circumstances which cast painful suspicions on the royal character. Overbury's works were not published till after his death. His poems consist of "The Wife," 1614; and "The First and Second Part of the Remedy for Love," 1620—a paraphrase from Ovid. His most important prose work is his "Characters," which are well drawn and full of antithesis and wit. His other writings are "Newes from anywhere, or Old Truths under a Supposal of Novelty;" "Observations on the Seventeen Provinces," 1626; "Crumms fallen from King James' Table, or his Table Talk," 1715. A collected edition of Overbury's works, with a life by E. F. Rimbault, was published in 1856.—J. T.

OVERWEG, Adolf, an intrepid traveller of note, was born at Hamburg on the 24th July, 1822. He received his education at the universities of Bonn and Berlin, taking his degree at the latter. In 1849, at the joint expense of the English and Prussian governments, Mr. Richardson was preparing to undertake an expedition to Lake Tchad in Central Africa; and a naturalist being required to accompany him, and application having been made at Berlin for a suitable person, Dr. Overweg, who was strongly recommended by the most competent authorities, was appointed to the post. Besides Richardson, he had for his fellow-traveller Dr. Heinrich Barth, who had already visited the northern part of the great African continent. In the March of 1850 the expedition left Tripoli, and after a journey of much difficulty and danger, reached Lake Tchad in April, 1851, losing one of their number by the way, Mr. Richardson, who died shortly before they arrived at their place of destination. A boat of peculiar construction, capable of being taken asunder for facility of conveyance, had been carried with them by the travellers, and in this boat Overweg navigated Lake Tchad, explored its various islands, and also the surrounding coasts. In addition, while Barth was engaged elsewhere, Overweg made a journey from Kuka, near the lake, in the direction of the south-west towards Quorra; but died of fever after his return to Kuka, September 27th, 1852, leaving a name for ever to be remembered in the annals of African discovery.—J. J.

OVID, whose full name was Publius Ovidius Naso, was born at Sulmo in Samnium, about ninety miles from Rome, on March 20th, 43 B.C. His father, of an ancient equestrian family, was in easy circumstances, though not wealthy, and gave him an excellent education. Ovid was designed by his father for the practice of the law, and after pursuing his studies for some time at Athens he settled at Rome, and appears to have nominally embraced the profession of a pleader. But he was by nature averse from forensic business, and seems never to have made much progress at the Roman bar. His private fortune allowed him to consult his own tastes, and he had access to the best society of the capital. With the most eminent of his brother poets he was on terms of intimacy, and his brilliant talents and amiable character seem to have made him a general favourite. He lived a gay and licentious life, after the manner of the fine gentlemen of Rome in his day, and had the most perfect acquaintance with the fashionable world of that period. Ovid was married three times, and was a grandfather at the time of his banishment. His two first marriages do not seem to have been happy, but to his third wife and to his daughter Perilla he was tenderly attached. Little more is known of his life until the period of his exile. He passed an easy and voluptuous existence, with interest enough, however, in his poetical compositions to prevent him from complaining of ennui until A.D. 8, when he was suddenly banished by Augustus to Tomi, a town on the Danube in Scythia, at the extremity of the Roman world. The cause of his exile is altogether uncertain. It would seem, however, that he had become acquainted with some secret of the imperial family, which Augustus was anxious to prevent from ever becoming known. The pretext assigned for his banishment in the imperial edict was the licentiousness of his "Art of Love," but as that had then been published for nearly ten years, and was not more immoral than many other writings of that age, this was certainly not the true reason. Ovid suffered much at Tomi from the inclement climate, the separation from his family and friends, and the various hardships attendant on so dreary an exile. He survived Augustus about four years, but was not permitted by Tiberius to return to Rome, and died at Tomi, A.D. 18, at the age of sixty. He has often been censured for his abject supplications to Augustus and want of fortitude during his banishment, but it would be unreasonable to expect the bearing of a Cato from a luxurious epicurean like Ovid; and we are rather disposed to dwell with admiration on the freshness and activity of mind which he preserved in his fearful exile among the Scythian barbarians. Ovid has been termed by Niebuhr the most poetical, next to Catullus, among the Roman poets. The same great critic also praises him for his wonderful facility of composition. There is no appearance of labour in his writings, but everything gives you the impression of having been produced with the greatest ease, and as it were spontaneously. Previous to his banishment all his poems have a happy and joyous air, unmistakably indicating the sanguine temperament and prosperous condition of the author. In forming a judgment of Ovid as a poet, we must remember that his tragedy, the "Medea," esteemed by antiquity his most perfect work, is now lost. The "Heroides," or Loves of the Heroines, is the most refined and graceful of all the elegiac compositions of the Romans. The "Fasti" is a sort of poetical calendar, with appropriate festivals and mythology, and the substance was probably taken from the old Roman annalists. The "Art of Love," the "Remedies of Love," and the three books of "Elegies," are remarkable chiefly for the elegance of expression and easy play of fancy in which Ovid is seldom wanting. In his hands the stiff and prosaic Latin becomes as flexible and harmonious as the Greek. The licentiousness of these poems cannot be excused, but we should remember in condemning the author what the age and society were for which he wrote. His great poem, the "Metamorphoses," to which he seems to have chiefly looked for immortality, like the Æneid, never received the final corrections of its author. With many faults, it has numerous passages of striking beauty, and is certainly one of the most interesting poems of the ancient world. Ovid excels in passionate description and in pathetic and tender scenes. He had an intimate knowledge of the human heart, and especially

excelled in the delineation of female character. Exuberant fancy, with warm affections and passions, everywhere mark the "Metamorphoses." In many respects Ovid resembled Euripides, and like him in our time he is unjustly neglected. He was a favourite with Milton and Shakspeare, and the attentive student will find much in him to admire.—G.

OVIEDO Y VALDES, Gonzalo Fernandez de, a Spanish historian and traveller under Ferdinand and Isabella, was born in 1478, and attached as a page to the household of the infante, Don Juan. In 1513 he was sent out as inspector of mines to San Domingo, where he resided for forty years, paying occasional visits to Spain; and died at Valladolid in 1557. During nearly his whole life he seems to have been devoted to literary pursuits, and he received every assistance which the government could afford in the compilation of his great work, "Historia general e natural de las Indias occidentales," of which the first volume, containing twenty books, was published at Seville in 1535; but the rest, containing thirty more, has never been published, although the Spanish Royal Academy propose to print the manuscript now in their possession. It contains many documents and facts useful as the material of history, but is marked by all the garrulity of the old chroniclers, and is not wholly to be relied on in matters relating personally to Columbus. Oviedo also published in 1525 a summary of the history of Hispaniola, and subsequently chronicles of Ferdinand and Isabella, and of Charles V.; also a life of Cardinal Ximenez. His other principal work is entitled "Las Quinquagenias," a series of dialogues, giving an account of the principal families of Spain in that age.—F. M. W.

OWEN, David Dale, an eminent American geologist, son of Robert Owen, was born in Scotland, on 24th June, 1807, and died in the United States, on 13th November, 1860. He was educated in Switzerland in the establishment of M. de Fellenberg. Here he acquired a taste for chemistry. On his return to England he studied under Dr. Turner, professor of chemistry in the university of London, and became acquainted with many eminent geologists, as Mantell, Murchison, and Lyell. In 1838 he graduated at Ohio medical college. In 1837 he gave lectures on geology, and was employed to make a geological survey of the state of Indiana. In 1848 he was employed by the United States government to make a survey of Minnesota, Iowa, and Wisconsin, the results of which were published in 1852, in a quarto volume of upwards of six hundred pages. He was also engaged on the geological survey of Kentucky. In 1857 he surveyed Arkansas. The Smithsonian Institution have distributed some of his publications. Dr. Owen was a most laborious geologist, and he seems to have shortened his life by his assiduous labours. He died from rheumatism attacking his heart.—J. H. B.

OWEN, George, M.D., one of the earliest fellows of the Royal College of Physicians, was born in the diocese of Worcester. He was educated at Oxford, became a probationer fellow of Merton college in 1519, and obtained his doctor's degree in 1527. He was soon after appointed physician to Henry VIII., and he held the same office in the courts of Edward IV. and Queen Mary. He became a fellow of the College of Physicians in 1545, and in 1553 he was elected president of that body, to which office he was re-elected the following year. It seems probable that he united obstetric practice with that of physic, for it is said that Edward VI. was brought into the world by his instrumentality, he having performed the Cæsarian section on his mother, Jane Seymour. There is no doubt that he enjoyed the confidence of Henry; he received from that king and from Edward VI. grants of land and tenements in the neighbourhood of Oxford, which had been formerly held by religious houses, and he was one of the subscribing witnesses to Henry's will, under which he received a legacy of £100. In the first year of Queen Mary he was instrumental in obtaining an act which enlarged and confirmed the powers of the College of Physicians. Some time after, when a dispute arose between the university of Oxford and the college respecting the granting of medical degrees by the former, the university was compelled by its chancellor, Cardinal Pole, to consult with Dr. Owen and Dr. Huys, the queen's physicians, on the subject. The only book which he published is entitled "A Meet Diet for the New Ague, set forth by Mr. Owen," folio, London, 1558. He died the same year of an epidemic intermittent fever.—F. C. W.

OWEN, Henry, a scholarly divine, was born in 1716, in the county of Merioneth, where his father possessed a good estate. He was educated at Jesus college, Oxford, and having renounced the study of medicine, to which at first he was inclined, he took orders, and after various steps of preferment became minister of St. Olave, Hart Street, London, and vicar of Edmonton. Dr. Owen wrote a great variety of volumes bearing on biblical literature, and died in 1795. His principal works are, "Inquiry into the state of the Septuagint version," "The modes of quotation used by the Evangelists," "Observations on the four Gospels," "Harmonia Trigonometrica," "Critica Sacra," "Collatio Codicis Cottoniani Geneseos," and "Critical Disquisitions." He was also a contributor to Bowyer's Critical Conjectures and Observations on the New Testament. Owen was a man of sound judgment and great research, though none of his works have acquired lasting celebrity.—J. E.

OWEN, John (Audœnus), a celebrated writer of Latin epigrams, was born at Llanarmon in Caernarvonshire, and educated at Winchester school and New college, Oxford. He took his degree of B.C.L. in 1590; and giving up his fellowship the following year became a schoolmaster, first at Trylegh, near Monmouth, and afterwards at Warwick. He was befriended by his countryman, Bishop Williams, the lord-keeper. The causticity of one of his couplets, which has been thus translated—

> "Many, that Peter ne'er saw Rome, declare,
> But all must own that Simon must be there,"

cost him a legacy previously destined for him by an uncle, whose papistical notions were shocked by the witty lines. The "Epigrammata" were twice printed in the first year of publication, 1606, and very frequently since. They have been translated by Vicars, Pecke, and Harvey respectively.—R. H.

OWEN, John, the famous nonconformist divine, was the second son of Henry Owen, vicar of Stadham, and was born at the vicarage in 1616. After enjoying a few years of tuition at a private academy at Oxford, he was at the age of twelve entered a student at Queen's college. Here he studied hard, and also heartily enjoyed the ordinary juvenile recreations. In his nineteenth year "he commenced master of arts," and toward the end of his university course the divine life made its power felt within him. The innovations of Laud forced him at length to leave Oxford, and prior to that time he had been admitted to holy orders. Sir Philip Dormer invited him to become his chaplain and tutor to his eldest son, and he is found next in the family of Lord Lovelace. Lovelace espoused the royalist cause, and Owen left his house. A Welsh uncle, by whom he had been supported at college and cherished as his heir, displeased with his puritanism, now formally disinherited him. The young man then removed to London, and in 1642 published his first work, the "Display of Arminianism," which was printed by order of a committee of the house of commons. He next settled as pastor in Fordham and married, devoting himself with conscientious industry to the work of the ministry. His fame was growing, and on the 29th of April he preached at the monthly fast before parliament. He next removed to Coggeshall in Essex, and a large congregation was at once gathered around him, and governed according to the independent platform. Here he published his well-reasoned and popular treatise—"Salus Electorum, Sanguis Jesu; or the Death of Death in the Death of Christ." This volume only developes one aspect of the atonement, as its title implies; and Richard Baxter challenged the great Calvinistic giant on some points of the treatise. Owen was called on to preach the day after the trial and condemnation of King Charles, and his text was Jeremiah xv. 19, 20. Appended to the sermon are excellent remarks on toleration. Having made the acquaintance of Cromwell he was induced to accompany him to Ireland, where he preached as opportunity offered, and not without fruit. Afterwards he came down with the great soldier to Scotland, and preached in Berwick and in Edinburgh. In 1651 Owen became dean of Christ church, Oxford, and vice-chancellor of the university, the chief students offering him their congratulations on the appointment. His inaugural address was worthy of him—dignified and chaste, not a dry and dogmatic harangue, but full of life and vigour, and pervaded by a meek and cheerful christian spirit. In 1653 he and Goodwin, president of Magdalen college, "the two Atlases and patriarchs of independency," as Wood calls them, were honoured with the diploma of D.D. During his residence at Oxford he published his most metaphysical work—"Diatriba de divina justitia;" and this was followed up by the "Doctrine of the Saint's Perseverance explained and confirmed." The Long parliament being dissolved in 1653, Owen was returned to the new

parliament, and, strange to tell, actually took his seat, and was also a member of committee on some religious questions. He was also one of the famous "tryers" who purged so many parishes of useless incumbents, and in this capacity he befriended Pocock, professor of Arabic. Against Biddle and the Socinians were his energy and erudition next directed in his "Vindiciæ Evangelicæ," and thorough is his rapid and powerful demolition. Then followed the "Mortification of sin in Believers," an experimental treatise, searching and powerful, and no mere pastime of idle casuistry. Owen began at length to suspect the ambition of Cromwell, and along with some officers drew up the petition which, it is said, scared him from taking the crown. The deed was not forgotten, for at the inauguration of the lord protector Manton officiated, and Owen was not even invited to the stately ceremony. When Cromwell resigned the chancellorship of the university, and his son Richard succeeded him, Owen was at once superseded as vice-chancellor, and his deanery was afterwards taken from him. His valedictory address is not unworthy of Samuel saying farewell to the school of the prophets. Six of his Latin orations as vice-chancellor are still preserved, and his rule had been eminently successful. A spirit of benign toleration guided his conduct towards his ecclesiastical opponents; nor had he been above attention to his official costume on high days in the university, so that some of his enemies taunted him with academic dandyism. His first work after his retirement was in connection with the Savoy confession; and as if theology and piety should never be divorced, he published in 1657 on "Communion with God," &c. Much of the book is the record of his own soul's intercourse with its Saviour-God. Owen, whose pen was never idle, next published "On the Divine Original, Authority, Self-evidencing light and power of the Scriptures," &c., a work which is still consulted with profit. During his sojourn on his own estate at Stadham he published also his "Theologoumena; or, on the nature, rise, progress, and study of true theology," a work of varied erudition, showing his equal familiarity with classical as with rabbinical literature. In the meantime came out Walton's Polyglot; the mind of the divine recoiled at the idea of so many various readings, and he published a foolish diatribe on the subject, denying what his own eyes and a little research might have assured him of—in short, exposing himself deservedly to the sneers and the castigation of the learned editor. His theory as to the purity of the text of scripture, was wholly at variance with palpable facts which now excite no alarm, while they create learned collation and settlement. After the restoration of Charles Owen retired to Stadham, his native place. In spite of legal prohibition he still continued to preach, and he published "Animadversions" on that insidious volume, Fiat Lux. The first congregational church in Boston invited him across the Atlantic, but though troubles were multiplying around him he refused. His works on "Indwelling Sin," and on the 130th Psalm, practical and devout, were followed by his *magnum opus*, his "Exposition of the Epistle to the Hebrews." This work, with the preliminary exercitations, is like gold in its native matrix of quartz, learned and ponderous, yet sagacious in its analysis, though prolix in its illustration; keen in its exposure of Socinian and popish error, but marred in its unity by numerous polemical digressions. Owen exerted himself in favour of many of the oppressed nonconformists, particularly Bunyan. During the declaration of indulgence issued by Charles, Owen preached in London to a regular congregation, and published some antisocinian treatises, and a "Discourse on the Holy Spirit." But his career was drawing to its close, and various painful diseases warned him of coming dissolution. By the aid of friends assisting him as copyists and correctors, he published "On Justification" in 1677; the "Christologia" and other works followed. After visiting various spots for health, he retired to the village of Ealing; and some of his enemies attempted to involve him in the Rye-house plot. He died after severe suffering on the 24th of August, 1683, and was buried in Bunhill Fields, not less than sixty noblemen attending his funeral.

Dr. Owen was a man of great erudition and profound piety. His mind wrought heavily and calmly, but with certain symmetrical results. He wanted, indeed, the spiritual subtlety and nervous energy of Baxter, and the serene and elevated grandeur of Howe. But he excelled in systematic development, saw and surveyed truth on all its sides; and like a skilful architect he carefully drew his plans, patiently collected and tested his materials, and examined well and leisurely his foundations, before he reared his building. His reasonings are sometimes prolix and dull, and his paragraphs involved and confused, though sometimes he warms into beauty of sentiment and style. His theology is compact and massive, though not on all points self-consistent and exhaustive. His opinions on church government are as nearly allied to presbytery as to independency. His influence on his age was great, for he was a prominent actor as well as an untiring author, and he was characterized by integrity and by a love of usefulness which his polemical tendencies in no way checked. When in his maturity, Dr. Owen was tall and majestic in appearance, though he stooped much in later years. He was twice married, and from a large fortune brought him by his second wife, as well as from a legacy left him by a cousin, his latter days were spent in affluence, and he rode in his own carriage. His children appear to have all predeceased him. The latest and best edition of his works was published at Edinburgh, 1856, and succeeding years.—(*Life* by Dr. Thomson prefixed to the first volume; also *Life* by Orme.)—J. E.

* OWEN, Richard, F.R.S., superintendent of the natural history departments in the British Museum, was born at Lancaster in the year 1804. He was originally intended for the naval service, and served for a short time as a midshipman on board H.M.S. *Tribune*. At the close of the American war he quitted the navy, and entered the medical profession with the intention of ultimately again serving at sea in the capacity of a surgeon. He became the pupil of Mr. Baxendale, at that time surgeon to the Lancaster county gaol, and the leading practitioner in the town. On the retirement of Mr. Baxendale, Owen went to Edinburgh, where he matriculated in 1824. He attended the regular courses in the university, and also the extra-academical lectures of Dr. Barclay, who had the merit of having fostered in his pupil's mind that love for comparative anatomy which was ultimately to bear such magnificent fruit, and to place the name of Owen far in advance of those of contemporary cultivators of the science. From Edinburgh he came to St. Bartholomew's hospital in 1825, and became a member of the College of Surgeons in 1826. He soon attracted the notice of Abernethy, who made him one of the dissectors for the anatomical class. It was through Mr. Abernethy's intervention that Owen abandoned his long-cherished project of again going to sea, and that an appointment to assist Mr. Clift in the curatorship of the Hunterian museum at the Royal College of Surgeons was obtained for him and accepted. For nearly thirty years Owen's history is intimately connected with that of the Hunterian museum. On the death of Mr. Clift he was appointed curator; he also filled the office of Hunterian professor in the college. On entering on his office of assistant curator he found that the specimens of comparative anatomy in the museum were undescribed, except that Hunter had left some general remarks on the subject or physiological principle which was to be illustrated by the different series. Owen's task was, therefore, to discover the species of animals to which the different specimens belonged; and to this end he set about the enormous labour of comparing the Hunterian preparations with recent dissections, the materials for which he for the most part obtained from the Zoological Society. The extraordinary amount of anatomical labour thus undertaken and accomplished, whilst it furnishes the clue to Owen's remarkable fertility as a scientific writer, bore its intended fruit in the five volumes of the "Descriptive and Illustrated Catalogue of the Physiological series of comparative anatomy" in the Hunterian museum, which appeared between the years 1833 and 1840. This great work had been preceded in the year 1830 by the "Catalogue of the Preparations of Natural History in spirit;" and was followed in 1845 by the "Descriptive and Illustrated Catalogue of the Fossil remains of Mammalia and Fishes," and subsequently by two volumes of the "Catalogue of Osteological specimens." These volumes, however, represent but a small part of Owen's labours. In the short space of this memoir it would be impossible to enumerate even the bare titles of all the papers and treatises which have emanated from his pen. We shall content ourselves with referring to those which embody his more celebrated discoveries and generalizations. In 1831 he dissected the Pearly Nautilus, and in the following year he published a memoir on its anatomy. Other papers on the anatomy of the Mollusca appeared in the Transactions of the Zoological Society in the years 1833 and 1836; and in 1844 he communicated to the Royal Society his description of the soft parts of certain Belemnites preserved

in the Oxford clay of Wiltshire. For the latter paper the Royal Society in 1848 awarded its author the royal medal. He also contributed the article "Cephalopoda" to the Cyclopædia of Anatomy and Physiology. Professor Owen's researches in the molluscous or heterogangliate sub-kingdom led him to divide the Cephalopoda into the two orders, Dibranchiata and Tetrabranchiata. In the former order he placed the Spirula and the Belemnites, and in the latter the Nautilus and most of the other Cephalopods having chambered and siphunculated shells. He also demonstrated the inferiority of the floating Pteropoda to the Gasteropods. With regard to the Acephalous Molluscs, his observations on the species of Brachiopoda induced him to interpose them between the Acephales testacés and the Acephales sans Coquilles of Cuvier. In 1832 the first of Owen's papers on the anatomy and physiology of the monotrematous and marsupial animals appeared in the Philosophical Transactions, "On the mammary glands of Ornithorhynchus paradoxus." This was followed in 1834 by a paper on the ova of the same animal, and in the same year by one on the young of Ornithorhynchus, in the Zoological Transactions. In 1837 in the Philosophical Transactions appeared a memoir on the brain of the marsupials; and in the following year in the Zoological Transactions another on the osteology of the same order. In the same year the marsupial nature of the extinct Thylacotherium (Amphitherium) and Phascolotherium of the Stonesfield slate was discussed in the Transactions of the Geological Society. In 1839 in the Zoological Transactions appeared the outlines of a classification of the Marsupialia. Professor Owen is also the author of the articles "Marsupialia" and "Monotremata" in the Cyclopædia of Anatomy and Physiology. With regard to the anatomy of the marsupials and monotremes, Owen has discovered certain cerebral characters, especially the absence of the great commissure or *corpus callosum* between the hemispheres of the brain, which have induced him in his latest work on the classification of Mammalia to group them together in a separate subclass under the name Lyencephala. His study of the osteology and dentition of this subclass, and his observations on the organs and function of reproduction in the Ornithorhynchus and kangaroo have thrown light on many points of the greatest interest, which were previously entirely unknown. In the year 1834 appeared in the Zoological Transactions the first of Owen's papers on the Reptilia—"On the structure of the heart in the *Perennibranchiate Batrachia*." This was followed by a memoir in the Geological Transactions on the extinct Basilosaurus of Dr. Harlan, which by an examination of its dental tissues and by other characters Owen determined not to belong to the reptile class; he has referred it to the Cetacean order, under the name of Zeuglodon. In the same society's publications appeared a paper establishing the existence in England, during the eocene tertiary period, of serpents equalling in size the boa constrictors. In 1840, in the Transactions of the Linnæan Society was published his celebrated paper on the anatomy of the Lepedosiren annectens, which he refers to the class of fishes, in opposition to Dr. Natterer, its discoverer, who believed it to be a reptile. In 1841 appeared in the Geological Transactions an account of the teeth and osteology of a genus of extinct Batrachians, to which, from the microscopic structure of their teeth, he gave the name Labyrinthodon. In 1845 he communicated a description of the crania of an extinct genus of Reptilia (Dicynodon) to the Geological Society. To these contributions to the anatomy of reptiles are to be added a report on British fossil reptiles (part 1, 1839; part 2, 1842), in the Transactions of the British Association; and a history of British fossil reptiles, 1849–51; besides several other memoirs. After proposing several important modifications in the Cuvierian classification of reptiles, Professor Owen has been finally led, by the discovery of Lepidosiren and Archegosaurus, no longer to regard Reptilia as a separate class equal to birds or mammals. He now places them with fishes in one class, that of cold-blooded Vertebrata or Hæmatocrya. His published observations on the Entozoa commenced in 1835, when in the Zoological Transactions appeared a description of a microscopic entozoon which infests the muscular tissue—the Triclinia spiralis. Another paper on Entozoa appeared in the same publication in the same year. Owen is also the author of the article "Entozoa" in the Cyclopædia of Anatomy and Physiology, and the proposer of a new system of classification for Entozoa. In 1832 he announced the earliest discovery of an entophyte in a description of a microscopic species of fungus discovered on the inner surface of the air passages of a flamingo. In 1838 the first of his memoirs on the struthious birds appeared in the Zoological Transactions, "On the anatomy of the Apteryx australis." This was succeeded in the following year by the "Notice of the fragment of a femur of a gigantic bird of New Zealand (Dinornis)." The gigantic extinct struthious genera, Dinornis and Palapteryx, were made the subjects of five succeeding memoirs. Professor Owen is also author of the article "Aves" in the Cyclopædia of Anatomy and Physiology, and of a history of British fossil birds, in conjunction with British mammalia, 1846. His other writings may be referred to the following heads:—I. Palæontology, including his description of the megatherioid quadrupeds, 1842; his papers in the Geological Transactions on the Mammalia of the eocene formations; his memoir in the same series on the extinct gigantic armadillo (Glyptodon); his description of the fossil Mammalia collected in the voyage of the *Beagle*, 1840; his history of British fossil mammals; and his palæontology, which has just reached a second edition. II. Philosophical anatomy and physiology, comprehending the well-known work on the archetype and homologies of the vertebrate skeleton, 1848; "On the nature of limbs," 1849; "Principes d'osteologie comparée," Paris, 1855; and on parthenogenesis, 1849. III. Odontology, including the "Odontography," the most complete and philosophical treatise on the comparative anatomy of the teeth extant; the article "Teeth" in the Cyclopædia of Anatomy and Physiology, and the article "Odontography" in the eighth edition of the Encyclopædia Britannica. Professor Owen's masterly generalization on the homologies and classification of the mammalian teeth, and his microscopic observations on the teeth of fishes and reptiles, have done more to advance the science of odontology than has been accomplished by any other observer. IV. The Classification of Mammalia, in a memoir published in the second volume of the Proceedings of the Linnæan Society, in which cerebral characteristics are proposed as the main basis of a classificatory system. V. The Anatomy of the anthropoid apes as compared with that of man, a series of papers in the Zoological Transactions on the osteology and dentition of the Gorilla, Chimpanzee, and Orang. To this long catalogue is to be added two volumes of published lectures on the anatomy of the Invertebrata and of fishes, and annotations to the posthumous papers of John Hunter, which Professor Owen has lately edited. Such is a slight and imperfect sketch of his principal scientific labours. In 1856 he retired from the curatorship of the Hunterian museum and the Hunterian professorship, and accepted the office he now holds at the British museum. Professor Owen married the daughter of his early coadjutor, Mr. Clift. He has received various marks of distinction from governments and scientific bodies, both at home and abroad. He is D.C.L., F.R.S., and G.S. Hon. M.R.S. Ed.; Ord. Boruss. pour le mérite eq.; Chevalier de la Legion d'Honneur; Acad. Sc. Inst. Paris Socius; Imp. Sc. Petrop. et Reg. Sc. Berolin, Corresp. He is also an hon. fellow of the Royal Colleges of Surgeons, England and Ireland.—F. C. W.

OWEN, Robert, was born at Newton in Montgomeryshire, on the 14th May, 1771; and died there after a varied and eventful life on the 17th November, 1858. He owed nothing to birth and education, but everything to his own boldness, energy, and perseverance. He left his native place at a very early age for London. From London he went to Manchester, to engage in manufacturing pursuits. In 1799 he married the daughter of Mr. David Dale, who had established cotton-mills at New Lanark on the Clyde. The chief management of these mills was intrusted to Mr. Owen, and with the best results; but Mr. Owen's ambition soared higher than worldly gain. He endeavoured by education and by every social agency to make New Lanark a model community. His success herein attracted the widest and deepest attention, and many were the distinguished visitors to New Lanark. But New Lanark became a theatre too narrow for Mr. Owen's aspirations. He began to agitate as a social and educational reformer with his innate and indomitable vigour. His principal doctrine was that man is the creature of circumstances; that his character is formed for him, not by him; and that the aim must be to bring him into circumstances favourable to his development. At first Mr. Owen's views were exceedingly popular; but at a large meeting in London in 1817, Mr. Owen denounced all the religions in the world as the fruitful sources of error; and this naturally brought on his head a storm of obloquy, and was an obstacle to all his future plans. A few years after he travelled to America, and in 1824 he bought the estate of Harmony in Indiana, consisting of thirty thousand

acres. A grand trial was here made of Mr. Owen's communistic system; and if the trial failed it was from the force of elements beyond Mr. Owen's control. In 1827 Mr. Owen, having returned to Scotland, arranged his retirement from the New Lanark mills. Once more in America, he in 1828 resolved on a fresh experiment of communistic colonization; but the hinderances were more formidable than he could vanquish. A prolonged and somewhat stormy debate on the subject of religion took place in 1829, at Cincinnati, between Mr. Owen and the Rev. Mr. Campbell. Mr. Owen continued to travel and to toil for the dissemination of his creed. He delivered countless lectures and speeches, and published countless pamphlets and books. His enthusiastic disciples strove to carry out his philosophy into practice. The Owenites flourished for a season as a sect, especially in the large manufacturing towns; numerous Owenite establishments likewise, some of them on a colossal scale, were formed. The failure of these did not damp the ardour or destroy the hope of the pertinacious Welshman. He went on prophesying an Owenite paradise, as if nothing had happened. Mr. Owen's latter years were spent in England. Not a little was the ridicule which he drew on himself by adopting the notions of the spirit-rappers. His last public appearance was at the Social Science Congress at Liverpool in the autumn of 1858. He was only able to utter a few words; and, completely exhausted, he was borne out of the hall. For a few weeks he lingered; and, with the mark and presentiment of death, he was at his own desire conveyed to his native town. Calmly he passed away from that earth which he had striven so hard to make better. Whatever may be thought of his economical ideas, Robert Owen will always be respected as a promoter of education. His defect of imagination was the source of all his mistakes; for it prevented him from recognizing the spontaneousness of human nature, and made him rely too much on an external mechanism.—W. M–l.

OWEN, William, an excellent portrait-painter, was born at Ludlow in Shropshire in 1769; his father was a bookseller there. Through the influence of Payne Knight, young Owen was placed with Catton, the royal academician, to learn painting, and at the academy he attracted the notice of Sir Joshua Reynolds. Owen was distinguished as a portrait-painter as early as 1793, and, like Romney, he sometimes painted fancy pieces. He married in 1797; and in the following year exhibited a portrait of the Lord-chancellor Loughborough, and several other persons of distinction, notwithstanding the rivalry of Hoppner, Lawrence, and Beechey. Owen was elected a member of the Royal Academy in 1806, and was afterwards appointed principal portrait-painter to the prince regent. He visited Paris with Callcott in 1814, and was now so prosperous that he removed from Leicester Square to the more fashionable neighbourhood of Bruton Street, where he took a house in 1818; but he was shortly afterwards seized with paralysis, and was a helpless invalid for the remaining years of his life. He died February 11, 1825, in consequence of swallowing a quantity of opium instead of an aperient draught, for which he took it in mistake. Among his best pictures is a portrait of Sir William Scott, Lord Stowell, the brother of Lord Eldon, painted for the town of Newcastle-on-Tyne.—R. N. W.

OXENSTIERNA, Axel, Count, in some respects perhaps the most illustrious statesman of modern times, was born at Fanö in Upland in the year 1583. His family was one of high consideration in Sweden, its head for thirteen generations having held a seat in the senate. Axel's father, Gabriel Oxenstierna, one of the first hereditary barons created by Erik XIV., died not long after the birth of his son, whose preliminary education was carried on under the care of his mother. At an early period, however, young Oxenstierna was sent to Germany, where he studied at the universities of Rostock, Wittenberg, and Jena, evincing wonderful assiduity and the possession of a rare and precocious genius. Before he reached his eighteenth year he proceeded to visit the various German courts, and devoted his attention, with a zeal that well repaid him at a subsequent period, to acquire a thorough knowledge of the views and interests of each ere he returned to his native land. After that return in 1602 he was made a senator by Charles IX., and also employed in various diplomatic missions, where he showed so much ability that his political reputation might be deemed already established. But it was with the accession of Gustavus Adolphus in 1611 that the great Swede's career rightly commenced; and thenceforward were exhibited before the eyes of the world, in a field capacious enough for their amplest display, those extraordinary powers of statesmanship which, put forth by Oxenstierna, and combined with the far-reaching intellect of the monarch whom he served, made Sweden for a time the arbiter of the destinies of Europe. During the whole reign of Gustavus, Oxenstierna filled the post of chancellor or prime minister; and personally present with his sovereign throughout a large part of his immortal campaigns in Germany, he rendered him invaluable aid by the sagacity and firmness of his counsels. On the Swedish king's death at the battle of Lutzen in 1632, Oxenstierna had a still more difficult task to accomplish; for by the fall of Gustavus the great results of his victories seemed on the point of being lost. The chancellor's unflinching intrepidity and consummate skill proved the salvation of the protestant cause in this momentous crisis; and while commanders like Torstenson, Wrangel, and others, formed in the heroic school of Gustavus, successfully led the Swedish forces, the master-mind of Oxenstierna, who had now returned to Stockholm, inspired from that place the various diplomatic negotiations ending with the peace of Westphalia in 1648—a peace that closed the Thirty Years' war, and was highly advantageous to Sweden. While the minority of Christina lasted, Oxenstierna officiated as regent, and after she assumed the government he still remained prime minister. To her abdication of the crown in 1654 he was strongly opposed; and nothing could induce him either to sanction the act as a senator, or to appear in the scene where it was executed. That abdication he did not long survive. His once powerful constitution, broken by time and extreme labour, at last gave way, and in August, 1654, he left the world in which he had played a part so distinguished. Oxenstierna was a man of noble and commanding presence, and singularly temperate in his mode of life, to which circumstance he was doubtless partially indebted for the vigour of his frame and his almost uninterrupted health. Profoundly erudite and devoted to the interests of literature, yet a brave and successful soldier (although always feeling himself better fitted to act in the cabinet than in the field), humane, just, and still a politician, his character was the harmony of many attributes that are seldom, if ever, combined in one individual. As a statesman, he stands, in the completeness of his moral and intellectual gifts, perhaps higher than any other in the history of modern Europe. Matched with Richelieu, he could meet him on equal terms; a master of policy, he refused to sacrifice to it principle; free from the taint of mere vulgar ambition, his efforts were solely directed to increase the glory and prosperity of his country. Count Oxenstierna had several sons who attained positions of high rank and honour.—John, born in 1611, was ambassador and plenipotentiary at the peace of Westphalia. It was to him that the great chancellor, when the young envoy lamented his political inexperience, wrote the famous sentence, "Nescis, mi fili, quantilla prudentia homines regantur" (You know not, my son, with how little wisdom mankind may be governed). He died at Weimar in 1657.—Another son, Erik—born 1624; died 1656—was accused of desiring to marry Queen Christina, but the charge rests upon the merest surmise, and may be dismissed as unworthy of regard. One of his sons became grand marshal of Sweden; and a second, grand chancellor of that kingdom.—J. J.

OXFORD, Earls of. See Harley and Vere.

OZELL, John, a diligent translator of foreign writings into English, was educated at the Free school, Ashby-de-la-Zouch, and at Christ's hospital, London. He continued and extended his studies of languages after he had entered a city counting-house, and amused himself with translating Moliere's plays, some of Corneille's and Racine's, Fenelon's Telemachus, the works of Rabelais (no easy task), and various others. He prospered in his affairs, became auditor of the city and bridge accounts, of St. Paul's cathedral, and of St. Thomas' hospital. He was farther enriched by the bequest of a deceased friend. He was quite unequal to the task of translating dramatic poetry, especially Moliere. Pope made an allusion to the fact in the Dunciad, book i., 284–6; and Ozell replied by a foolish and angry advertisement in the *Weekly Medley*. Mr. Ozell died on the 15th October, 1743.—R. H.

# P



PAAS. See Pass.

PACCA, Bartolomeo, Cardinal, the minister and fellow-sufferer of Pope Pius VII., was born at Benevento in 1756. After having studied for the church in his native town, he went to Rome and qualified for a diplomatic career, being admitted into the second class of nuncios. In 1786 he was sent to represent the pope at Cologne, which he quitted in 1793 for Lisbon, where he resided until the end of 1800. The following year he was made cardinal, but held no public office of importance until 1808. On the overthrow of Cardinal Gonsalvo's ministry, by Napoleon's interference, Pacca was appointed prime minister. The history of his ministry has been given to the world in the Cardinal's "Historical Memoirs," which comprise the events of the period between the occupation of Rome by the French in 1808 and the abdication of Napoleon in 1814. In July, 1809, Pacca and his master were forcibly abducted from the Quirinal palace, and for three years and a half the cardinal was imprisoned in the Piedmontese fortress of Fenestrelle. He bore his trials magnanimously, and steadfastly upheld the rights of his church. He accompanied the pope on his triumphal return to Rome in 1814, and filled various important offices in the state until 1821, when he retired into private life. He died at Rome in 1844. A translation of the "Historical Memoirs" into English, by Sir George Head, was published in 1844.—R. H.

PACCHIAROTTO, Jacopo, one of the most distinguished of the Sienese painters, was born at Siena in 1474. Little is known of his education, but he executed many works for his native city, some of which still remain, as a fresco in the church of Santa Catarina there, in which he resembles Pietro Perugino in his best works. Pacchiarotto seems to have been an unruly spirit, and to have led a very turbulent life; he suffered also from poverty, partly caused, no doubt, by a large family. He had six daughters; and in 1526 he was in receipt of public aid from the municipality. In 1535 he was concerned in some conspiracy against the state, and was forced to save himself by flight. He took refuge in France, where Il Rosso protected him, and employed him as an assistant in the extensive works on which he was engaged for Francis I. at Fontainebleau. Pacchiarotto was outlawed by the Sienese government in 1539, but through the intercession of his wife was ultimately pardoned, and was restored to his family in the summer of 1540. From that time we have no further accounts of him. The gallery of Munich possesses two fine examples of his oil pictures.—(Gaye, *Carteggio d'Artisti ; National Gallery Catalogue.*)—R. N. W.

PACCIOLI or PACIOLI, Luca (known also by the name of Luca di Borgo), an Italian mathematician, lived during the latter half of the fifteenth century and the beginning of the sixteenth. He was born at Borgo San Sepolcro in Tuscany, and is believed to have died at Florence, after having taught mathematics in various parts of Italy. He was the friend and scientific fellow-labourer of Leonardo da Vinci. His principal work is said to have been the earliest printed book on mathematics; it is entitled "Summa de Arithmetica, Geometria, Proportioni e Proportionalità," and was published at Venice in 1494. It treats of arithmetic, algebra, and geometry, and is valued as giving a complete view of the state at that period of the science of algebra, which had not advanced beyond the solution of quadratic equations. The arithmetical part contains the earliest account extant of the system of book-keeping by double entry. Some other writings of Paccioli contain various applications of algebra to geometry.—W. J. M. R.

PACE or PAICE, Richard, was secretary of state in the reign of Henry VIII., and one of the friendly band of learned men who so highly adorned that reign, including More, Lee, and their foreign correspondents Erasmus and Ulric von Hutten. Pace was born about 1482, near Winchester, and was educated at the cost of Thomas Langton, bishop of the diocese, who sent him to Padua, where he had for his preceptors Cuthbert Tunstall and William Latimer. On his return home he entered at Queen's college, Oxford, and subsequently was received into the service of Dr. Bainbridge. From that quarter he was recommended to court, and was made secretary of state. His civil services were rewarded by ecclesiastical preferments, the most important of which was the appointment to succeed Dr. Colet in the deanery of St. Paul's in 1519, to which was added about the same time the deanery of Exeter. Having acquitted himself ably in several foreign missions, Wolsey employed him to negotiate with the cardinals for his election to the papal throne, but without success. Pace being afterwards sent to Venice, failed to carry out Wolsey's double policy, and supported Charles V., when the cardinal desired to favour Francis I. The agitation caused in the English envoy's mind from fear of Wolsey's ill offices with the king, brought on an attack of delirium, which necessitated his return home. Reinstated in the royal favour, and attended by the king's physician, he recovered, and resumed his studies in Hebrew, Chaldee, and Syriac, with his friend Robert Wakefield. In an interview with the king at Richmond some time after, he charged Wolsey with injustice; but the cardinal was still too powerful to be meddled with, and Pace was sent to the Tower, where he remained about two years. He continued subject to fits of mental derangement until his death, which took place in 1533 at Stepney, where he was buried in the chancel of the church. For a list of his publications, which are now rare, see Lowndes' Manual and Davies' Icon Libellorum.—R. H.

PACETTI, Camillo, a celebrated Italian sculptor, was born at Rome in 1759. When Canova in 1805 declined the professorship of sculpture at Milan he recommended Pacetti, who had already acquired a high reputation in his native city, as peculiarly qualified for the post. Pacetti was accordingly appointed, and fully justified the choice by the flourishing condition to which he raised the school. Among the more eminent of his pupils were Sangiorgio, Cacciatori, Fabris, &c. Pacetti's principal works in marble are the "Minerva" in the Brera, Florence; the frieze and the two victories on the Arco della Pace in the same city; a "Sleeping Apollo," and other classic statues; and busts of Francis I., Vincenzo Monti, and other distinguished persons. Pacetti died at Milan, July 6, 1827.—J. T-e.

PACHECO, Francisco, was born at Seville in 1571, and became a pupil of Luis Fernandez, a decorative painter there. He was employed on the decorations of the funeral catafalque raised in honour of Philip II., in the cathedral of Seville, in 1598; and in his capacity as decorator, he restored in Spain the ancient practice of applying colour and gilding to statuary and sculpture. Some of his polychrome works of both descriptions, are still preserved in Seville. In 1611 Pacheco visited Toledo, Madrid, and the Escurial, and in the works of Titian, first became acquainted with the full capabilities of his art. He was so much impressed with the multiplicity of the qualifications requisite to make a great painter, that he established an art school at Seville upon his return, as well for his own benefit as for that of the artists of his native city generally; and in this school were educated several of the greatest of the Spanish painters, Alonzo Cano and Velasquez being among the first. In 1614 he completed his celebrated picture of the "Last Judgment," for the nuns of St. Isabel, for which he received seven hundred ducats. The picture contains a vast number of figures, of course draped. Undressed

figures were not tolerated by the Spanish inquisition. Pacheco was in 1618 made a guardian of the public morals, being made censor of all the pictures exposed for sale in Seville; nakedness was prohibited. In 1623 he again visited Madrid, with his distinguished scholar Velasquez, who was now also his son-in-law. During this visit, Pacheco dressed, painted, and gilded an image of the Virgin made by Juan Gomez de Mora, for the duchess of Olivarez. Such images, called Pasos, were very common in Spain in the seventeenth and eighteenth centuries. Pacheco published a treatise on the painting of statues, in 1622, as a guide for the Doradores and Estofadores, as the artists who made such images were called. In 1649 he published his principal work, a scarce treatise on painting, which is highly valued in Spain—"Arte de Pintura, su Antigüedad, y Grandezas," &c., Seville, 4to He died at Seville in 1654. Pacheco's works are now scarce at Seville, though they were very numerous before the French occupation. He executed some good altar-pieces, and many excellent portraits; but he was on the whole a dry and feeble painter, careful in drawing, but weak in colouring and ascetic in sentiment. His masterpiece was considered "The Expulsion of Satan from Paradise," in the church of San Alberto at Seville. Among his drawings or portraits is one of Cervantes. —(Cean Bermudez, *Diccionario Historico*, &c.; Stirling, *Annals of the Artists of Spain.*)—R. N. W.

PACHOMIUS, whose name occupies so prominent a place in the early history of monachism, born about 292, was originally a pagan soldier in the Roman army. When his term of service expired he returned to Egypt, received christian baptism, and having spent twelve years with one of the devout recluses of the Thebais, he became the founder of the cloister life there. The society of monks which he formed in Tabennæ, an island of the Nile, was bound together by rules which he professed to have received from an angel; and under his presidency it increased to three thousand members.—W. B.

PACHYMERA or PACHYMERES, Georgius, a priest of the Greek church, born at Nicæa in 1242, held various important offices of state at Constantinople under Michael Palæologus and Andronicus II. in the thirteenth century. He is best known by his history of these two emperors, written with an impartial fidelity, which enhances its value as the work of a contemporary chronicler. A "Paraphrase on the Epistles of the elder Dionysius," a "Compendium of the Aristotelian Philosophy," and a "Treatise on the Procession of the Holy Ghost," also bear his name. He died about 1315.—W.B.

PACINI, Giovanni, the celebrated opera composer, son of Luigi Pacini, known in Italy as Pacini of Rome, was born at Syracuse in 1796, but was sent to Rome for his musical education at a very early age. From Rome he went to Bologna, where he received lessons in singing from Marchesi, and in harmony and counterpoint from Mattei. Before completing these lessons he went to Venice, and had some instruction from the old maestro di capella of St. Mark's, Furlanetto. Destined by his parents for a place in some chapel, he began by writing church music. But his taste soon led him to the theatre, for which he composed, at the age of eighteen, a little opera called "Annetta e Lucindo," which was favourably received at Venice. In 1815 he wrote a farce for Pisa, and in the same year, his "Rosina," for Florence. In 1817 he wrote four operas for a small theatre in Milan. From Milan he went to Venice, where he wrote "L'Ingenua," and returned to Milan in the carnival of 1818, to give his "Adelaide e Comingio." This opera, considered one of his best productions, was followed by "Il Barone di Dolsheim," at La Scala. To these works succeeded, in the principal Italian cities, "L'Ambizione Delusa," "Gli Sponsali d' Silfi," "Il Falegname di Livonia," "Ser Marcantonio," "La Sposa fedele," "La Schiava di Bagdad," and many other works. In 1824 he made his debut at Naples, by "Alessandro nelle Indie." Here he married a young Neapolitan lady, and lived in retirement for about a year. In the summer of 1825 his "Amazilia" was produced at the San Carlos; and on the 19th of November following, for the festival of the queen, his "L'Ultimo Giorno di Pompeia," a serious opera, reckoned among his best works. In 1826 his "Niobe," written for Pasta, was brought out, at first with doubtful success, but afterwards with general acceptance. For some time after this Pacini lived at Portici, near Naples, having already written, at the age of hardly thirty, about thirty operas, several masses, cantatas, and some instrumental music. But this activity did not continue. Between 1826 and the summer of 1828 M. Fetis knows of no work of Pacini's except "I Crociati in Tolemaide," which was successfully performed at Trieste. In December of 1828 he went to Turin, to bring out at the carnival "Gli Arabi nelle Gallie," one of his best works. This was succeeded in 1829 and 1830 by "Margherita d'Anjou," "Cesare in Egetto," and "Giovanni di Calais." In this last year "Giovanni d'Arco" failed at La Scala. From that time Pacini did not often come before the world, although an opera of his called "Saffo," enjoyed great popularity. He had melody, facility of style, and good understanding of stage effect; but, being an imitator of Rossini, he shared the fate of his model, so prematurely abandoned by the Italians. Pacini died in November, 1867.—E. F. R.

PACIO, Giulio (Julius Pacius)—sometimes called Pacius à Beriga from a paternal country seat—lawyer and philosopher, born at Vicenza in 1550; died at Valence in 1635. His parents having cared for his early education, he was sent in due course to Padua, studied under eminent masters, and took the degree of doctor of civil law. Once more resident at Vicenza, his religious tenets gave umbrage to those in authority, and he deemed it prudent to take refuge in Geneva. Here, deprived of his property, he maintained himself by teaching, after a while delivered lectures on civil law, and in 1578 was called to a chair of jurisprudence. Here also he married a refugee lady of Lucca, whose protestant zeal appears to have outstripped his own. In 1585 he accepted a professorship either of law or philosophy at Heidelberg; and in 1595 removed to Sédan to fill the chair of logic in its newly-founded academy. When war broke out he once more sought an asylum at Geneva, but quitted it to become principal of the college of Nimes. Another migration fixed him as regius professor of law at Montpellier, where Peiresc was numbered amongst his pupils, and set his heart on seeing his beloved master restored to the Roman fold; an event said to have taken place in 1619. His final residence, with the interval of a brief Paduan professorship, was at Valence, where he succeeded Cujas, and enjoyed considerable emoluments and much honour. He has left many admired works, both legal and philosophical, amongst which are, "Corpus Juris Civilis," folio; and "Aristotelis Organum, Gr. et Lat.," 8vo.—C. G. R.

PACUVIUS, Marcus, a very celebrated Roman tragedian, was born about 220 B.C., at Brundisium. He was a relative of Ennius, either his grandson by a daughter, or more probably a nephew, son of his sister. At what time he left his native place for Rome is unknown. In the metropolis he followed painting and poetry. When a very old man he returned to Brundisium, and died there at the age of ninety, 130 B.C. Few particulars of his life are related. He enjoyed the friendship of Lælius and Accius. As far as we can now ascertain, he was a kind-hearted, modest, and unambitious man. His reputation as a poet was deservedly great. Both in conception and style he proved himself a true son of the tragic muse. Most of his plays were based on the Greek tragedies of Sophocles and Euripides; but he exhibited freedom and independence at the same time. Some were founded on Roman history. There is reason for believing that he also wrote comedies and satires; but his fame rested on his tragedies. Nothing but fragments of his works have been preserved, which are best edited by Bothe, Lips. 1834, 8vo; and Ribbeck, 1852, 8vo.—S. D.

PADILLA, Juan Lopez de, the leader of the Guerra de las Comunidades, an insurrection in Castile against the ministers of Charles V. This prince, on going to take possession of the imperial crown of Germany, left Adrian of Utrecht to administer the kingdom in his absence. The national jealousy of a foreigner, as well as the oppressive administration of the regent, created a wide-spread spirit of discontent, which first manifested itself at Toledo. When the inhabitants found that their deputies had actually voted a supply without obtaining redress, they rose in arms, choosing Padilla to be their leader, and proclaiming a popular form of government. The royal troops suffered a defeat near Valladolid; and Padilla, marching on Tordesilla, secured the person of Queen Juana (the mother of Charles), who had long been in a state of mental imbecility, placed her at the head of the government, and proclaimed the deposition of Adrian; but, from the assurance of success, dissensions arose between the nobles and the junta, representing the popular element in the insurrection. The junta deposed Padilla from his military command, and appointed in his stead Don Pedro Giron, a man unequal to the position. In 1520 the royal troops were victo-

rious at Tordesillas, and Giron went over to the enemy. Padilla was now reinstated in the command, but after skilfully avoiding a battle for some time, he was completely defeated and taken prisoner at Villadar, 23rd April, 1521, and executed on the following day. His brave wife, Maria Padilla, invoked the assistance of the French, and stirred up the city of Toledo to avenge his death. The city resisted for four months, but was obliged to submit, and Maria fled to Portugal.—F. M. W.

PADILLA, Lorenzo de, historiographer to Charles V., born towards the end of the fifteenth century; died in 1540. He wrote a general history of Spain, of which only a few sheets were ever printed; a "Catalogo de los Santos de España, 1598; "Libro de las antiguedades de España," afterwards edited by Pellicer, Valencia, 1669; and several MS. works.—F. M. W.

PADOVANINO, Alessandro, the son of Dario Varotari, called Padovanino from his birth-place, was born at Padua (Padova) in 1590, and studied painting at Venice, where he also long resided. He died in 1650. He had a facile execution, and, like most Venetian painters, was a good colourist; his chief excellence was in painting children, and he was fond of introducing them into his pictures. The National gallery possesses a fair specimen of his work in the picture of "Cornelia and her children."—(Ridolfi.)—R. N. W.

PAËR, Ferdinand, an eminent dramatic composer, was born at Parma in 1771. After having studied in the seminary of that town, he devoted himself to composition under Giretti, a Neapolitan, and adjunct of the celebrated Sala at the conservatory of La Pietà. At the age of ten Paër went to Venice, and not long afterwards wrote an opera there, "Circe," which was successful. From Venice he proceeded to Padua, Milan, Florence, Naples, Bologna, &c. At length the duke of Parma, who was his godfather, bestowed on him a pension, giving him permission to travel to Vienna, for the purpose of composing some works in that city. On the death of Naumann in 1801, Paër was invited to Dresden, with the appointment of chapel-master for life. After the death of his patron, the duke of Parma, Paër accepted the offer of the elector of Saxony; and he accordingly soon after arrived at Dresden, where he composed several operas, each of which met with brilliant success. After the battle of Jena, Napoleon being at Dresden, desired that Paër, together with his wife who was an excellent singer, should be engaged in his suite. They accordingly followed the emperor to Posen and Warsaw, where they gave several concerts at which Napoleon was present, who afterwards obtained their regular discharge from the Saxon court, and engaged Paër for the court of France; upon which he proceeded to Paris, where he subsequently continued to reside. The situations which he held under Napoleon were, conductor of the chamber music and composer to the emperor. Paër was a member of the Academy of the Fine Arts at Naples, and those at Bologna and Venice. He had composed up to the year 1811 thirty operas, exclusive of overtures, sonatas, cantatas, ariettes, and other light compositions. Paër died at Paris in 1839.—E. F. R.

PAESIELLO, Giovanni, a musician, was born at Tarento, 9th May, 1741, and died at Naples, 15th June, 1816. His father, a veterinary surgeon, placed him in the Jesuits' college of his native town, in 1746, where he became so conspicuous for his fine contralto voice and musical feeling, that he was admitted into the choir of the Capuchin church. After some preparatory study under a priest, he went accordingly to the capital, and entered the Conservatorio di S. Onofrio in June, 1754. There he was a pupil of Durante, until this master's death in the following year, when he continued his studies under teachers who pursued Durante's system of instruction. Paesiello was appointed primary master, or teacher of the junior classes, in the Conservatorio in 1759, and from that date until 1763, he distinguished himself by the composition of many pieces of church music. He then wrote a comic intermezzo, which was performed in the private theatre of the students; and this was so highly approved, that he was engaged to go to Bologna to compose an opera. "La Pupilla," the first work he there produced, was completely successful, and he was consequently engaged to write for all the chief cities of Italy. The first of his operas that seems to have been performed out of the theatre in which it was originally produced, was "Il Marchese di Tulipano," which was given with so much applause at Rome, that its popularity extended even beyond the limits of Italy. In the full flush of this success, the young composer returned to Naples, where he found a powerful rival in Piccini; and upon the departure of this practised master, he met with another difficult opponent in Cimarosa, who had then newly entered upon public notice, and was winning golden opinions by everything he produced. It is said that Paesiello, not content with asserting his talent against that of his competitor for general favour, employed every means of private interest he could command to hinder Cimarosa's advancement, and that when these two had come to a mutual understanding not to interfere with one another's opportunities, they combined to throw all possible obstacles in the way of Guglielmi, who returned to Naples after some years' absence in 1774, and who also claimed the right of exercising his ability as a composer. He too, in time, overcame the schemes of his unnatural brother artists, and the three then brought out opera for opera, against one another, in a more generous spirit of emulation. One of Paesiello's productions of this time was the comic opera, "L'Idolo Cinese," which was originally played in the private theatre of the royal palace, it being the first work of its class ever given there—the custom that had limited the performances to serious operas only, being broken through as a special compliment to the composer. He had now advantageous offers of engagements from London and Vienna; but he received such munificent proposals from Catherine II. to visit Petersburg, that he gave these the preference. In his old age, he classified his dramatic works as belonging to three periods of his life, each distinguished by a difference of style; the first of these epochs closes with his quitting Italy, and comprises fifty-two operas, all produced in the marvellously brief term of fourteen years. Paesiello started for Russia in July, 1777, and was greatly honoured on his arrival there. The third work he wrote for the Italian opera in Petersburg, was "Il Barbiere di Siviglia," the celebrity of Beaumarchais' recently-produced comedy making the subject peculiarly attractive, and the musical treatment still enhancing its interest. Besides composing for the theatre, Paesiello wrote a very large number of pianoforte sonatas for the Grand-duchess Maria Federowna, several cantatas for performance on special occasions, and a theoretical work consisting chiefly of figured basses as exercises in accompaniment. When, after eight years, he resigned his very lucrative appointment and returned southwards, he rested at Warsaw long enough to write and produce his oratorio of "Il Passione," and at Vienna long enough to compose twelve symphonies for the Emperor Joseph II., as well as the greatly-esteemed opera of "Il Re Teodoro." According to his own classification, the second period of Paesiello's career now closes, and includes the production of thirteen operas. He reached Rome before the end of 1785, where he was met by a prejudice against the fruits of his labours in Russia, it being supposed that he had abandoned his natural style, to meet the colder and less genial taste of the audience he had there to please. Accordingly he now reproduced the "Barbiere" without success, though in the same city thirty-one years later, the public refused to listen to Rossini's resetting of the libretto, on account of the esteem in which they then held Paesiello's opera. Our musician was cordially welcomed to Naples by Ferdinand IV., who gave him a liberal engagement, and showed him the strongest marks of favour. He was thus induced to fix his abode in that city, and refused consequently an invitation from Berlin and another from the court of Russia, where his return was much desired. He was also again solicited to come to London, and being unable to comply, he wrote the opera of "La Locanda," and sent it here for performance. This work made little or no impression; but he reproduced it at Naples with some additions, under the title of "Il Fanatico in Berlina," with better effect. "Nina," the opera which retained possession of the stage later than any other of Paesiello's works, was first performed at Belvidere, a summer residence of the royal family of Naples, about this time, and at once achieved the popularity it held so long throughout Europe. The revolution of 1797, with the expulsion of the king, shook for a time our composer's position in Naples. To meet this emergency, however, he made profession of republican principles, and so obtained a rich appointment as director of music to the nation. This of course he lost on the king's restoration in 1799; and being regarded as an adherent of the revolutionary party, he was not reinstated in his court engagement, until, by most servile submission and by exerting every possible interest, after two years he regained the royal favour. On the death of General Hoche, Bonaparte, then first consul, offered a prize for the composition of a funeral march in honour of this hero. Cherubini and Paesiello were among the

competitors, and the latter, much to the dissatisfaction of the severer critics, was successful. This drew the attention of Napoleon to the merits of the musician, whose style of writing was especially agreeable to him, and he requested Ferdinand IV. to allow him the services of his favourite, who accordingly commanded Paesiello to go to Paris, in September, 1802. Napoleon appointed him director of music in his chapel, and heaped every possible favour upon him; it is even said upon Paesiello's own authority, that he offered to place him at the head of the Conservatoire, but this there is good reason to question. When the consul became emperor, Paesiello wrote a mass and a Te Deum for the coronation; and besides this, he composed sixteen entire services for the chapel, and set to music Quinault's libretto of "Proserpine"—originally written for Lully—which was modified to suit modern requirements, and this was produced at the Académie, but with very little applause. Its non-success was in some degree ascribed to the jealousy of the peculiar distinction of Paesiello, which was generally felt by the musicians of Paris, and which was more or less expressed in a pamphlet written by Méhul. Finding himself thus regarded, and mortified at the difference between the treatment he experienced at the hands of the emperor and that which he received from the public, after a residence of two years and a half in Paris, Paesiello made a pretext for resigning his appointment and returning to Naples; when, being asked to name his successor, he recommended Lesueur, partly out of friendship for this musician, and partly also because he was then at variance with the Conservatoire, the professors of which, Paesiello supposed to be leagued against himself. Napoleon fixed a pension on his favourite, with the sole condition that he should annually furnish a piece of music for the celebration of his birth-day. In Naples Paesiello resumed his former position, and was also appointed maestro di capella of the cathedral and of the municipality. When Joseph Bonaparte was placed upon the throne, he not only retained Paesiello in all his appointments, but made him president of the new Conservatorio, which was established on the dissolution of the ancient musical seminaries of Naples. Napoleon now sent him the cross of the legion of honour, through his new patron King Joseph, who conferred on him the order of the Two Sicilies; and he was created a member of the French Institut and of several other learned and artistic societies. "I Pitagorici," the last dramatic work of Paesiello, was produced at this time; it completes the number of twenty-nine operas belonging to the third period of his fertile career. His subsequent compositions were almost entirely for the church. On the accession of Murat to the Neapolitan throne, our musician remained in possession of his offices with their immunities; but on the final return of the Bourbons, he was displaced from every appointment except that in the cathedral; and losing also his pension from the ex-emperor, his last days were embittered by comparative poverty, though he might well have saved a fortune from the imperial and royal bounty he had enjoyed for the previous twenty-seven years. He is said to have been of an affable disposition, but he showed no liberality towards young artists of his own calling; he deemed himself slighted in his old age, and probably to justify this complaint, by showing that he was not past the period of activity, stated himself to be ten years less than his real age. A Requiem, which had not been performed, was found among his papers at his death, and this was executed at the public funeral which was given him at the command of the reigning king. Besides the ninety-four operas and the many pieces of sacred and instrumental music which have been referred to, Paesiello also wrote a large number of masses and other works for his cathedral, twelve violin quartets for the princess of Parma, and a multitude of intermezzos, ballets, and other smaller productions for the theatre. Burney describes him as having a rare talent for improvisation, mentioning an occasion when, being asked to sing, he took the libretto of an opera and extemporized music to several of the scenes. He is elsewhere said to have been an excellent linguist, and to have been well read in ancient and modern literature. His genius showed itself more conspicuously in comic than in serious operas; but his power was greater as a melodist than as a writer of characteristic music, and some of his airs, which are still popular, are marked by such freshness as will insure them equal esteem at the end of a second half century after their composition.—G. A. M.

PAEZ, José Antonio, ex-president of Venezuela and founder of that republic, was born in 1780, and grew up without any education among the "llaneros" (inhabitants of the plains) of Arragua. In 1811, when the insurrection against Spanish power in Venezuela broke out, he joined it at the head of a body of "llaneros." For the following ten years he was the able and indefatigable lieutenant of Bolivar in the war of independence waged against Spain. In the battle of Carabolo, 24th June, 1821, Paez defeated seven thousand Spanish troops, and on the foundation of the republic of Columbia he was appointed to the military governorship of Venezuela, established by Bolivar. In 1829, when the republic of Venezuela was separated from that of Columbia, Paez was chosen the first president, and the death of Bolivar in 1830 left him in undisturbed possession of power, which he used with great skill and integrity in developing the finances of the new state, promoting agriculture and industry. In 1832 he concluded an alliance with the other two new republics, New Granada and Quito. At the expiration of his term of office (four years) he retired into private life, but was recalled in 1839, with dictatorial power, to quell the disorders which had arisen, and his second administration was even more successful than the first. In 1846 he was again called to resume dictatorial power, and in 1847 was solicited to undertake the presidency, but prevailed on the inhabitants to elect in his stead Don José Monagas. This person, however, destroyed the constitution, and ruled in so despotic a manner that Paez raised the standard of insurrection against him. This time, however, he was unsuccessful, and after a period of cruel imprisonment he was banished, and took refuge in the United States. A popular insurrection recalled him to the presidentship in 1858, and he was received with acclamation; but, finding that his resumption of power must be attended by civil war, he returned to America, resolved to spend there the rest of his life.—F. M. W.

PAEZ, Pedro, a Spanish Jesuit missionary, was born 1564, and having passed through the usual course of education, sailed for the port of Goa in 1587. Thence he was sent with a companion, Antonio Montserrat, to minister to the Portuguese settled in Abyssinia; but on their voyage thither they were captured by an Arab pirate (1589), and carried in irons to the capital of the king of Shael, where they passed seven years in a dreadful captivity, being at length released and restored to Goa on the payment of a heavy ransom. Paez embarked a second time for Abyssinia in 1603, and speedily acquired the dialect most extensively used, so as to instruct the native children in the catholic faith. The reigning monarch, Za-Denghel, was so much impressed by his teaching, that he petitioned for a reinforcement of missionaries; but the Abyssinian priesthood, jealous of their power, raised an insurrection, in which the king lost his life. His successor, Melek Seghed, however, proved still more friendly to the missionary, and gave him a piece of land as a site for a monastery. Paez accompanied the sovereign in many of his expeditions, and was the first European who explored the sources of the Nile. He died in 1662, having succeeded in inducing the king to repudiate all his wives but one, and to embrace the catholic faith. His successor, however, re-established the old and corrupt form of christianity.—F. M. W.

PAGAN, Blaise François, Comte de, a celebrated French military engineer, mathematician, and astronomer, was born at Avignon in 1604, and died in Paris, 1665. He entered the army at twelve years of age, and distinguished himself highly by his skill and daring. In 1642 he had attained the rank of quartermaster-general, when he was disabled from further service by the loss of his eyesight. During the remainder of his life he applied himself, notwithstanding his blindness, to the study of mathematical science and its applications. His treatise on fortification, published in 1645, is held to have constituted an important step in the progress of that art.—W. J. M. R.

PAGANI, Gregorio, one of the most distinguished of the Italian painters of the latter half of the sixteenth century, was born at Florence in 1558. He lost his father when still a child, and was taught his art, first by Santi Titi, and then by the celebrated Cigoli, whose style he followed so closely as to be called a second Cigoli. The great merit of Cigoli and Pagani consisted in their successful efforts at correcting the extravagant style which had been established by the mannered imitators of Michelangelo, who subordinated all other qualities of art to an excessive display of anatomy. These reformers of the Florentine school established a rational taste in form, and a system of colouring founded upon that of the Venetian painters. Pagani died at Florence in 1605.—(Baldinucci; Lanzi.)—R. N. W.

PAGANINI, Nicolo, the celebrated violinist, was born at Genoa in February, 1784. His father, Antonio, was by profession a packer of Portofranco, and being a lover of music, and having early perceived the fine disposition of his son for this art, placed him while a child to learn the violin. At the age of eight years his mother dreamed that an angel came to her, and revealed that her son would be a great performer. At this age, in fact, he composed, under the direction of his father, a sonata of so difficult a nature that none but himself could execute it. He also went three times a week to perform in one of the churches; and the next year, at the age of nine, was brought forward for the first time at the theatre, on which occasion he executed some variations of his own composition on the republican French air, La Carmagnole, being for the benefit of the celebrated soprano, Marchesi. He now took thirty lessons of Costa, the most skilful master of the violin at Genoa, after which his father took him to Parma to place him under Rolla. The master being sick, his wife requested the son and father to remain in a room near that where her husband was confined to his bed. Young Nicolo seeing a violin and new concerto lying on the table, played off the piece at sight in so wonderful a manner that Rolla would not believe it was performed by a child, until he saw him do it with his own eyes. He then told the young Paganini he could teach him nothing, and recommended him to go to Paer, who was then director of the conservatory of Parma, and who confided him to the care of Giretti, master of the chapel, who gave him three lessons a week in counterpoint for six months. Paganini then composed in the way of study, and without the instrument, twenty-four pieces for four hands. Paer then took so deep an interest in him that he gave him gratuitous instruction. Paganini afterwards visited with his father the principal cities of Northern Italy, where he gave concerts with great success. At fourteen he finally escaped from the severe tutelage of his father, and went with his brother to Lucca, where he gave a concert which created a profound sensation. He then travelled from city to city his own master, and was all the rage. In his twenty-first year he accepted a permanent situation at the court of Lucca. Besides directing the orchestra every time the royal family visited the opera, he played three times a week at court, and every fifteen days composed a grand concerto for the royal circle, at which was often present the reigning princess, Eliza Bacciocchi, the sister of Napoleon. "She never stayed," says Paganini, "to the end of my concerto; for when I came to the harmonic sounds she found her nervous system too strongly excited by them. Fortunately for me, there was another amiable lady who was not so much affected, and who never quitted the circle. Her passion for music made her pay some attention, and I thought that she would not always be insensible to the admiration which I had for her beauty. I promised one day to surprise her in the succeeding concert with a sonata, which would have reference to our attachment. At the same time I announced to the court a comic novelty or love scene. Curiosity was keenly excited when I presented myself with my violin deprived of the two middle strings, so that I had only the G and E. The first was to personate the lady, the second the man. It commenced with a species of dialogue which was intended to represent the caprices of an amorous friendship, or the little passions and reconciliations. The strings now gave out moans, sighs, and groans; now sported, laughed, or broke forth into the most drunken madness. The reconciliation terminated with a coda brillante. The composition pleased; the person for whom I had written it recompensed me with a sweet smile, and the Princess Eliza said to me, 'Since you have done so fine a thing on two strings, can you make us hear something marvellous on one?' Smiling at the remark I promised to do so; and after some weeks, on the day of St. Napoleon, I executed on the string G a sonata, which I entitled 'Napoleone.' It had an effect so captivating that a cantata of Cimarosa, which was executed the same evening, obtained scarcely the same applause. This led me to practise on one string only." Paganini then informs us that his passion for travelling seized him anew; his gains amounted already to twenty thousand francs, and he proposed to give a portion to his parents before leaving them. His father was not satisfied, and threatened to kill him if he did not give up the whole, which he thought but a poor compensation for the sacrifice he had made in educating his son. We believe the whole sum was dissipated by a tedious law process. In 1813 Paganini appeared at Milan, where for two or three years his concerts caused an immense sensation. His variations, called "The Witches," excited the most vivid enthusiasm; and whilst director of the Philharmonic Society of Milan, he contended successfully with the violinist Lafont. In 1816 he gave concerts at Venice, where he met with the great German violinist and composer, Spohr, whom he considered the first *cantante* violinist. In 1817 he was at Verona; in 1818 at Turin and Piacenza; in 1819 at Rome, Florence, and Naples; in 1821 at Rome; and in 1822 at Milan. At the Roman carnival in 1827 Pope Leo XII. decorated him with the grand order of the golden spur. He was then forty-three years of age, and had not been out of Italy. At Vienna the emperor gave him an honorary title, and the city decreed to him a medal. His travels through Germany were a triumphal march. The king of Prussia named him master of his chapel. England and France confirmed his unexampled success. In England his weird and mystical appearance (perhaps caused by early privations and subsequent excesses) gave rise to many marvellous and absurd stories about him, which had extensive currency, until they were fully refuted by his own explanations. Returning through France to Italy he purchased in 1834, at Parma, the villa Gajona, and in November of that year gave at Parma a concert for the poor (a thing he often did), and again set out upon a concert tour in Italy. In 1835 a nervous disorder obliged him to refrain almost from playing, and in the autumn of 1839 he became a confirmed invalid, and so weak that he could scarcely hold his instrument; recovering a little he went to Marseilles, where he found benefit in change of air. He went back to Paris, and from thence to Italy, where his illness so increased, that he died on the 27th May, 1840, at Nizza. His body was embalmed and deposited on his estate, Villa Gajona, church burial having been refused him because he had allowed no priest to visit him during his sickness. For explanations of Paganini's peculiar style and method, the reader is referred to the article in Fetis' Biographie Universelle, also to Notice sur le celebre violoniste Nicolo Paganini par M. J. Imbert de la Phaleque. His life and adventures too are given at great length in an octavo volume of above four hundred pages, Paganini's Leben und Treiben, by Professor Schottky of Prague.—E. F. R.

PAGE, William, D.D., born at Harrow in 1590, studied at Oxford, and in 1629 was master of the school at Reading, of which post he was deprived by the parliamentary commissioners. He was afterwards rector of East Locking, and died in 1663. He was author of "Justification of bowing at the name of Jesus," and a Reply to Prynne on the same subject; a translation of the Imitation of Christ; "The Peacemaker," &c.—B. H. C.

PAGES. See Garnier-Pages.

PAGET, Henry William, first marquis of Anglesea, a distinguished military officer, twice lord-lieutenant of Ireland, was the eldest of the children of Henry, first earl of Uxbridge, and was born on the 17th May, 1768. He entered the army in 1793, where he raised among his father's tenantry the 80th regiment, or Staffordshire volunteers. A lieutenant-colonel of the 16th dragoons in 1794, he joined the duke of York in Flanders, distinguishing himself highly, as again in the duke's unsuccessful expedition to Holland in 1799. A lieutenant-general in 1808, at the close of the year, he was sent with two brigades of cavalry to strengthen the force under Sir David Baird, which was to co-operate with Sir John Moore's. In Baird's advance movement to Sahagun (21st December, 1808) Lord Henry Paget, with four hundred horse, defeated a French cavalry force seven hundred strong, making more than one hundred and twenty prisoners in twenty minutes, and during the remainder of the campaign the superiority of the British cavalry commanded by him was incontestable. With it he covered the retreat of Sir John Moore to Corunna, and in the battle of that name his cavalry performed wonders. On the death of his father in 1812, he became earl of Uxbridge. After Napoleon's return from Elba, Lord Uxbridge was given the command of the cavalry in the duke of Wellington's army, and at Waterloo he led the brilliant attack of Somerset's brigade on an immense body of French infantry, supported by artillery. At the close of the battle, and by the side of the duke of Wellington, he was severely wounded, and his leg was amputated in the village of Waterloo. Five days afterwards he was created a marquis. In April, 1827, Lord Anglesea succeeded the duke of Wellington as master-general of the ordnance, and in March, 1828, he became viceroy of Ireland, aiding, during his brief tenure of the office, to procure catholic emancipation. He returned as lord-

lieutenant to Dublin at the close of 1830, and in a difficult contest with O'Connell won even the admiration of his opponents. From 1846 to 1852 he was again master-general of the ordnance. He died at London on the 29th April, 1854. Gallant, chivalrous, disinterested, Lord Anglesea was the beau-ideal of an English soldier. In politics he was thoroughly liberal. To his exertions mainly Ireland owes the Board of Education, and when the whig leaders thought a fixed duty a great concession, he was for a total repeal of the corn-laws.—F. E.

* PAGET, James, one of the most distinguished surgeons and pathologists of the present day, was born at Yarmouth. He received his professional education at Bartholomew's hospital, where he highly distinguished himself in the class examinations of 1835–36. In the latter year he became a member of the College of Surgeons, and soon after commenced giving an extra-academical course of lectures. He was subsequently elected to the lectureship on physiology at St. Bartholomew's, and in 1847 was appointed assistant-surgeon to the hospital. Soon after he was chosen professor of anatomy and surgery to the Royal College of Surgeons, in which capacity he delivered a course of lectures on surgical pathology, which largely added to his reputation. He was the first warden of the medical college founded in connection with St. Bartholomew's hospital; on retirement from which office he was presented with a public testimonial from upwards of seventy of his pupils and friends. In 1857 he delivered the Croonian lecture before the Royal Society, "On the cause of the rhythmic motion of the heart." In the following year he was appointed surgeon to the queen, on which occasion he received a congratulatory address from the mayor and town council of his native town. He is a fellow of the Royal College of Surgeons, a fellow of the Royal Society, and surgeon to St. Bartholomew's hospital. He is the author of the "Pathological Catalogue of the Museum of the College of Surgeons;" "Lectures on Surgical Pathology;" and of numerous papers in the publications of the Royal and Medico-chirurgical Societies.—F. C. W.

PAGGI, Giovanni Battista, a celebrated Italian painter, was born at Genoa in 1554 of a noble family. He received a superior general education; in painting his master was L. Cambiaso. In 1580, when he was already rising into celebrity, he in an unfortunate brawl killed a man, and fled in consequence to Florence, where he remained till 1600 when he was recalled to Genoa. In Florence he had acquired a high reputation, especially as a colourist; his most esteemed works being a Transfiguration in the church of St. Mark, and a Saint Catherine in the cloister of Sta. Maria Novella. After his return to Genoa his example gave a great impetus to the Genoese school. Paggi's chief works in Genoa were the "Murder of the Innocents," in the Doria palace, and an "Annunciation" and a "Sta. Veronica" in the church of S. Bartolomeo. He also painted three excellent pictures of the Passion for the Certosa at Pavia. Paggi is chiefly known as a painter, but he is said to have been also an architect and a sculptor. He also etched a few plates, and published a "Diffinizione o sia Divisione della Pittura;" 1607. He died March 10, 1627.—J. T-e.

PAGI, Antoine, born in Provence in 1624, entered a Franciscan monastery at Arles, and was four times provincial of his order. He wrote "Critica Historico-Chronologica in Annales Ecclesiasticos Baronii," &c, of which vol. i. appeared in 1689, and the remaining three volumes in 1705, after his death—edited by his nephew François. He also wrote a work on the emperor-consuls of Rome, which is, like the other, full of valuable materials. He died in 1699.—B. H. C.

PAGI, François, nephew of Antoine, and also a Franciscan, born in 1654 in Provence; studied at Toulon, and became professor of philosophy. He imitated his uncle's love of history, and rendered him good service in his investigations for the great work on Baronius, the three last volumes of which he edited. François Pagi wrote a "History of the Popes," in four vols. 4to, of which the first was published in 1717 and the last in 1747 (by his nephew, Antoine, the second of the name). He died January 21, 1721.—B. H. C.

PAGNINO, Sante or Xantes, born at Lucca in 1466, joined the Dominican order, and devoted himself to the study of ancient languages. He was a teacher at Lyons, where he lived many years and finished his Latin version of the Bible, a work which was patronized by Leo X. It was begun in 1493, and finally published at Lyons in 1528, licensed by the popes Adrian VI. and Clement VII. The merits of this version are variously estimated, but are acknowledged by Jews and Christians. It was the first modern Latin version of the whole Bible ever published, as that of Munster did not come out till 1535. The first edition is nearer to the Hebrew than the reprints (1541–42, and often since—see Masch's *Le Long*, ii., 473). The other works of Pagnino are—"Institutiones Hebraicæ," 1520; "Enchiridion Expositionis Vocabulorum Haruch," 1523; "Thesaurus Linguæ Sanctæ, seu Lexicon Hebraicum," 1529; "Observationes in Linguam Hebraicam," and an abridgment of the Institutiones, 1528. The "Thesaurus" has been several times printed; the edition of 1575, by Mercer, Chevallier, and Bertram is the best. Buxtorf drew largely from it, and it was abridged probably by Raphelengius in 1570. Pagnino died in 1536.—B. H. C.

PAHLEN, Peter, Baron, governor of St. Petersburg and chief of the conspiracy by which the Czar Paul was dethroned and put to death, belonged to an ancient but poor family of Courland. He was born in 1744, and entering the service young was advanced rapidly by the friendship of Zouboff, one of Catherine's favourites. Paul when grand duke took notice of him, and as soon as he became emperor took Pahlen into his especial favour. The eccentricities of the unfortunate czar, however, greatly irritated his most powerful subjects, and the fatal plot was formed. Paul heard that Pahlen was a party to a conspiracy, and summoned him to his presence. "How could I provide for your majesty's safety," was the ready answer, "if I did not enter into every conspiracy?" Paul thus thrown off his guard, was assassinated on the 23rd March, 1801. Pahlen was dismissed by Alexander to his estate in Livonia, and lived to the age of eighty-two, "gay and pleasant to the last," says Schnitzler. His death took place in 1826.—R. H.

PAINE, Thomas, was born in 1737 in Norfolk, the son of a Quaker father and a Church of England mother. At the age of seven, he says that he seriously called in question the truths of christianity. He was brought up in his father's trade of stay maker, but until his thirty-seventh year passed a changeful life as privateersman, storekeeper, tobacconist, schoolmaster, excise-man, and pamphleteer. He married twice, losing his first wife by death, and his second by an arranged separation. In 1774 he emigrated to America, bearing a letter of introduction from Franklin, and in Philadelphia obtained immediate employment as a contributor of prose and poetry to the *Pennsylvanian Magazine*. When the revolution broke out, he wrote his best in favour of American independence. His pamphlet, "Common Sense," advocating separation from the mother-country, though of small literary merit, produced by its timely appearance in January, 1776, a very great effect on the minds of the distracted colonists. In the following December he commenced a series of papers entitled the *Crisis*, of which he published sixteen numbers, relating to the occurrences of the day, and appealing in hours of defeat and depression to the patriotism of the people. The last number appeared in December, 1783. The extreme deliberation with which these, his best compositions, were produced, was the result of an intellectual sluggishness that offended more ardent revolutionists. His literary success was due to an aptitude for coining popular phrases. The first words of the first number of the *Crisis*, written two days before the battle of Trenton—"These are times to try men's souls"—became household words with the excitable Americans. For his services Paine was appointed clerk to the committee of foreign affairs from 1777 to 1779, and at the close of the war received three thousand dollars and an estate near New Rochelle, besides some small grants from Pennsylvania and New York. In 1781 he accompanied Colonel Laurens to France and back. In 1787 he sailed again for France, and passed thence into England, where, magnifying his own American achievements, he became a person of importance, and associated with the English liberals of the day. When Burke expressed his opinion of the French revolution in his famous Reflections, Paine published his "Rights of Man," which was extensively read, and procured him the distinction of a trial for sedition. He did not await his trial, but having been elected in September, 1792, by the department of Calais, a member of the national convention, he fled to France. His trial took place in December, 1792, when he was found guilty, and sentenced as an outlaw. His reception at Calais was most enthusiastic. In the French convention he voted for the trial of the king, but not for his death, giving his voice in favour of banishment. On the fall of the Girondins, Robespierre had Paine and other foreigners imprisoned. For

eleven months of the Reign of Terror he was in daily expectation of the guillotine; but he escaped, and immediately published the second part of his "Age of Reason," a blasphemous attack on christianity, which excited great indignation in England, and called forth a reply from Bishop Watson. Returning to America in 1802 under the protection of President Jefferson's government, he was allowed to fall into obscurity. His personal habits never very nice, had grown repulsive, while his irreligion shocked the better part of American society. He retired to his farm near New Rochelle,where, in solitude and ill health, he continued to live for seven years. He died 8th June, 1809. He was not allowed to rest even in his grave, for eight years after his death the mouldering corpse was disinterred by W. Cobbett, and brought to England for the purpose of receiving new and special honours. A very complete list of his writings will be found in Lowndes' Manual, Bohn's edition.—(Cheetham's *Life of Paine; North American Review*, lvii. 1.)—R. H.

PAINTER, William, an Elizabethan writer or translator, was (according to the Athenæ Cantabrigienses) a native of Middlesex, and matriculated as a sizar of St. John's college, Cambridge, in November, 1554. He left the university without a degree, and became master of the school at Sevenoaks in Kent. In 1560 he was ordained a deacon. In 1561, however, he figures as clerk of the ordnance in the Tower, an office which he retained for many years. He is known as the editor and translator of "The Palace of Pleasure, beautified, adorned, and well furnished with pleasant histories and excellent novels, selected out of divers, good, and commendable authors," 2 vols., 1566–69. A second edition appeared in 1575. It consisted chiefly of tales translated from Boccaccio and Bandello, and was ransacked for plots by the English dramatists of the time; Shakspeare being among those indebted to it. Painter was alive in 1593; the date of his death is unknown. A handsome reprint of the edition of 1575, with introductions, was published by Joseph Haslewood in 1813.—F. E.

PAISIELLO. See Paesiello.

PAIXHANS, Henri Joseph, a noted French artillerist, was born at Metz, January 22, 1783, and was educated at the Ecole polytechnique. He subsequently entered the army, and gradually attained the rank of general. He was member of the French chamber of deputies, where he delivered several important speeches, which were afterwards collected and published. He is principally known as the inventor of the Paixhans' gun, and of several improvements in projectiles and gun carriages. His guns were chiefly used for shells and hollow shot, and first came into use about 1824. They were originally nine feet four inches long, had a bore of little more than eight inches in diameter, and weighed about three and a half tons. He was the author of "Considerations sur l'Etat Actuel de l'Artillerie des Places, et sur les Ameliorations dont elle paraît susceptible," 1815; "Nouvelle force Maritime," &c. 1821, showing how small vessels might contend successfully against large ones; to which was subsequently added in 1822, a more lengthened work under the same title, "Expériences faites par le Marine Française sur une Arme Nouvelle," &c., 1828; "Force et Faiblesse Militaire de la France," &c., 1830; "Fortifications de Paris," &c., 1834; "Constitution Militaire de la France," &c., 1849. Paixhans died August 19, 1834, near Metz.—F.

PAJOU, Augustin, an eminent French sculptor, was born at Paris in 1730. He studied under J. B. Lemoine, and in 1748 carried off at the Academy the grand prize of Rome. He remained at Rome for twelve years. In 1767 he was nominated professor in the Academy, and later elected a member of the Institute. He died at Paris, May 8, 1809. In all Pajou executed above two hundred groups and statues in marble, stone, bronze, lead, and wood. His more important works include the sculpture of the façade of the palais royal, and of the opera at Versailles; "Psyche Abandoned," in the Luxembourg; statues of Turenne, Bossuet, Pascal, Descartes, Buffon, &c.; and numerous classical and allegorical figures.—J. T–e.

PAKENHAM, Sir Thomas, Vice-admiral, G.C.B., born in 1754, fourth son of Thomas, first Baron Longford, went to sea in 1770, and distinguished himself in the war of the American revolution, and afterwards in the West Indian waters under Commodore Cornwallis. In Lord Howe's action, June 1st, 1794, he commanded the *Invincible*. He was a singularly good-natured and jocular man, and could jest in the middle of a battle. He died in 1836.—F. E.

PAKINGTON, Dorothy, daughter of Thomas, Lord Coventry, wife of Sir John Pakington, Baronet, died in May, 1679. She is the reputed author of the "Whole duty of Man," and of other works of a similar character, which were very popular at one time. That she is the real author of these works may be inferred from the fact that in 1741 Sir H. P. Pakington stated that the MS. of the "Whole duty of Man," in her own handwriting, was then in possession of the family. She was the friend and protector of many eminent divines.—B. H. C.

* PAKINGTON, Sir John, first baronet, who has filled the offices of secretary of state for the colonies, and of first lord of the admiralty, is the only surviving son of William Russell, Esq., of Powick Court, Worcestershire, where he was born in 1799. Educated at Eton and at Oriel college, Oxford, he became in 1834 chairman of the quarter-sessions of the county of Worcester, and discharged the duties of the office until 1858. In 1831 he assumed the name of Pakington on the death of his maternal uncle, Sir John Pakington. He entered parliament in 1837 as member for Droitwich (which he has since continued to represent), and on conservative principles. He was made a baronet in 1846, although he adhered to protection when Sir Robert Peel gave in his adhesion to the repeal of the corn-laws. On the formation in February, 1852, of Lord Derby's first ministry, Sir John Pakington became secretary of state for the colonies, resigning with his colleagues in the December of the same year. After retiring from office, Sir John Pakington bestowed much time and attention on the education question, and came to the conclusion that the system as administered by the committee of privy council was inefficient and unequal in its operations. He took an active part in promoting the Manchester and Salford education bill of 1854, and on the 16th March, 1855, he moved for leave to introduce an education bill of his own, in a speech which was afterwards printed separately. Sir John's proposal included local rates and local management under the supervision of a central department of the government, and the teaching of religion in all schools; but with a proviso allowing the absence, during religious instruction, of children of a religious belief different from that taught in the school which they attended. On the return of Lord Derby to power in February, 1858, Sir John Pakington became first lord of the admiralty, and exerted himself to restore the efficiency of the navy, until the fall of the second Derby ministry in June, 1859. In that year he was made a G.C.B.—F. E.

* PALACKY, Francis, the learned historian of Bohemia, son of a schoolmaster in Hodslavice, a small village in Moravia, where he was born on the 14th June, 1798. Having completed his studies at the lyceum of Presburg he became tutor in a wealthy nobleman's family at Vienna. In his nineteenth year he published a work on Bohemian poetry, which was followed in 1821 by "Fragments of a Theory of the Beautiful," and in 1823 by a "General History of Æsthetics." In the same year he began collecting among the archives at Prague materials for his great work, "The History of Bohemia." After ransacking private and public libraries in Vienna and Munich, he proceeded with the same object in view to Rome. In 1827 he accepted the editorship of the *Bohemian Museum*, which he retained for ten years, contributing to its pages many valuable papers on history and criticism. At the diet of the states in 1829 he was appointed national historiographer with a stipend. He continued publishing from time to time minor works of great merit and interest, but the first volume of his "History of Bohemia" did not appear till 1836, while the fourth volume, bringing the narrative of events down to 1471, was published in 1860. This deliberate slowness of publication is justified by the accuracy, impartiality, and general excellence of the book. M. Palacky is not a *Sclavonophile enragé*, but while he supports the interests of his race he looks to union with Austria as a source of strength and prosperity. His works are written in the German language.—R. H.

PALÆOLOGUS. See Andronicus, Constantine, Manuel, &c.

PALÆPHATUS: under this name is extant a small work, Περὶ ἀπίστων, "On incredible tales," containing a rationalized account of the chief Greek legends. It rests on the principle that these legends, on the one hand, must have had some foundation in fact, and on the other, are in their popular form incredible. Thus Actæon, according to it, was eaten by his hounds, in the sense that his substance was devoured by the pleasures of the chase. Mr. Grote regards it as "exhibiting the maximum of results which the semi-historical theory of myths can ever pre-

sent." The extant work is probably an abridgment of a larger one mentioned by Suidas and ascribed by him to Palæphatus of Paros, contemporary of Artaxerxes. Suidas, however, mentions three other persons of the same name, an Athenian epic poet of mythical origin; a historian of Abydus, contemporary with Alexander the Great; and an Egyptian or Athenian grammarian. The last of these is now commonly thought to have been the real author of the work in question.—G.

PALAFOX, José, born in 1780, was one of those who accompanied Ferdinand VII. of Spain in his memorable journey to Bayonne. On the invasion of Joseph Bonaparte, he was named one of the notables or peers under the new régime, but fled from the disgraceful dignity, and was immediately chosen captain-general of Arragon. His defence of Saragossa, from the 15th June to the 14th August, 1808, the French being ultimately obliged to raise the siege, is one of the most brilliant events in the annals of that war. When Napoleon himself entered Spain, Palafox was signally defeated near Tudela, but retired on Saragossa, and a second time defended the city against a victorious enemy. While he was suffering from illness and delirious, the junta surrendered (22d February, 1809); and in violation of the capitulation, Palafox was sent a prisoner to France. He was only released to be the bearer of a letter from Ferdinand, urging the ratification of the treaty of Valençay. Maria Christina created him duke of Saragossa. He died in 1847.—F. M. W.

PALAPRAT, Jean de Bigot, was born in 1650 at Toulouse, and in his youth obtained several prizes at the Jeux Floraux. Subsequently adopting the bar as his profession, he rose to be capitoul or chief magistrate of his native city. He became secretary to the Duc de Vendome in 1691, and died in 1721. Retaining the literary tastes of his youth, he composed several pieces for the stage, chiefly of a comic character, in conjunction with the Abbé Brueys.—W. J. P.

PALEARIO, Aonio, or Antonio Paleari, an Italian reformer of the sixteenth century, was born in 1500 at Peroli in the campagna of Rome. Early left an orphan, he was educated at Rome, and applied himself successfully to severe study. After passing his early manhood under the protection of a Roman noble, he visited Perugia, Siena, Padua, and other seats of learning, in search of knowledge. After having achieved academic distinction in oratory, poetry, and philosophy, he married and settled in Siena. In 1537 he quarreled publicly with a monkish preacher, and in 1542 published anonymously a treatise "On the benefit of Christ's death," which exposed him to the hostility of the Romish priesthood. He was denounced as a heretic from the pulpit. In 1546 he was appointed professor of eloquence at Lucca, and emulated in that small republic the position of Demosthenes in Athens. His fame as an orator procured him the chair of eloquence at Milan, for which he quitted Lucca in 1555. Amid all the contests of that agitated period, Paleario advocated political and religious freedom, and opposed papal pretensions. When the papacy gained the ascendancy in Italy the inquisition was set to work, and Paleario among others was accused of heresy on account of the book he had written twenty-five years before. He was taken from Milan to Rome in 1568, tried, condemned, and executed. After being hanged his body was burned at the bridge of S. Angelo at Rome on the 8th July, 1570. His constancy at the stake irritated his enemies, one of whom, Latine, wrote cruel verses on his death, and remarked in a letter that Paleario had suppressed the T in his christian name on account of its resemblance to a cross.—(Young's *Life and Times of Paleario*, 2 vols., 1860.)—R. H.

PALENCIA, Alonzo de, a Spanish historian, was born in 1423, and at an early age visited Italy, where he studied under the learned George of Trebizond. He was raised to the post of historiographer by Alfonso, the rebellious younger brother of Henry VI., and wrote a chronicle of that monarch's reign (1454–74). He was employed in many difficult negotiations, among others in arranging the marriage of Ferdinand and Isabella. Under these sovereigns he was maintained in his office, and wrote in Latin his "Decades," continuing the reign of Isabella down to 1498. He also wrote a Spanish and Latin dictionary—the first Spanish vocabulary we possess; a work entitled "The Mirror of the Cross;" and translations of Josephus and Plutarch—F. M. W.

PALESTRINA, Giovanni Pierluigi da, the great musician, more commonly known simply as Palestrina or Prænestinus, was born not far from Rome, in the small town of Palestrina, the ancient Præneste, in 1524, according to Baini's account. In 1540 (consequently at the age of sixteen) he was sent by his parents to Rome, that he might study and cultivate the much esteemed and profitable art of music, for which he evinced a peculiar predilection, and where all who pursued the science, foreigners in particular, more especially Spaniards, Frenchmen, and Belgians, were greatly respected. Among the latter, at that time, was Claude Gondimel, who superintended a school in Rome, from which emanated many a famous pupil. This excellent composer, who afterwards established himself in Lyons, where he was put to death as a Huguenot in 1572, had the honour (as Baini proved by documents in reply to the doubts entertained by Burney and others) of being the teacher of the illustrious Palestrina. In 1551 Palestrina was appointed *magister puerorum*, and afterwards *magister capellæ*, in the chapel founded by Pope Julius II., and called after him the Julian chapel, in the Basilica of the Vatican of St. Peter. In 1554 he published his first work, which gained him the patronage of Pope Julius III.; and in 1555 he obtained a situation amongst the singers of the pontifical chapel, at his acceptance of which he resigned the situation of *magister capellæ* above mentioned. His patron died a few months afterwards; and the countenance of Pope Marcellus II., the successor of Julius in the holy see, could have been of no great service to him, though he was formerly prepossessed in his favour, as this pontiff ceased to exist after a brief sovereignty of only twenty-one days. The successor of Marcellus, Pope Paul IV., having discovered that some of the singers in the pontifical chapel were not in holy orders, and were, besides, actually married, raised objections to this state of things, and Palestrina, who had not the plea of celibacy to advance, was discharged in the course of the same year in which he had been appointed, receiving only a meagre pension; and he would have been reduced with his family to penury had not the vacant situation in St. Giovanni di Laterano been soon afterwards offered to him. This office, though but a poor one, he thankfully accepted, and continued in the faithful discharge of its duties for six years, until he received in 1561 a somewhat more lucrative situation in St. Maria Maggiore. Though none of his works during this period were printed, he was by no means inactive; and among the compositions which he wrote for this church was one called the "Improperia," which was performed for the first time on Good Friday, 1560, and created such a universal sensation, that Pius IV. begged to have a copy of it. From that time until the present day, the "Improperia" has been performed every year on Good Friday, and it may be found in the collection of music selected for the Holy Week in the pontifical chapel. It was published in 1772 by Dr. Burney in London, and afterwards by Kühnel at Leipsic. To the same pontiff Palestrina presented, in 1562, a six part mass, upon ut re mi fa sol la, the "Crucifixus" of which particularly delighted both his holiness and the cardinals. About this time the council of Trent had, amongst other things, taken the state of ecclesiastical music into consideration, and decreed many reforms therein; to carry which into effect, Pope Pius IV. appointed the Cardinals Vitelozzi and Borromeo, who called to their assistance a committee of eight, taken from the college of singers. Upon three points the cardinals and their coadjutors at once agreed: first, that in future no masses or motets should be sung in which different words were confounded together; secondly, that the uniting masses upon the airs and subjects of profane songs should be expressly forbidden; and thirdly, that all words, though on sacred subjects, written by private individuals, should be inadmissible into the church service, which should sanction in future only the text of scripture. A fourth point became the subject of much dispute. Was it possible that in florid counterpoint the words sung should be still clearly intelligible to the hearer? The cardinals were desirous they should be rendered so; the singers contended it was impossible, on account of the fugues and imitations which formed the principal characteristic of music, and without which indeed, according to them, music itself would no longer be music. The cardinals cited the Te Deum of Constanzo Festa, and the "Improperia" and Mass on the gamut of Palestrina. The singers replied, that these were only short compositions, but that in longer pieces it would be impossible to preserve the same clearness in setting the words. It was at length decided that Palestrina should be employed to write a mass on the plan proposed by the cardinals; that if he succeeded no further innovation should take place; if, on the

contrary, he failed or departed from the plan laid down, subsequent resolutions must be taken. It was now that Palestrina, full of enthusiasm and inspiration, wrote three masses for six voices; the first composed on the third and fourth modes, and the two others on the seventh and eighth. They were performed in the palace of Cardinal Vitelozzi. The first and second were admired, but the third was considered a very prodigy of human art; and the performers themselves could not avoid expressing, even during the performance, their admiration at this triumph of genius. It was immediately determined that no change should take place in what concerned the music of the church, except that in future only compositions worthy of the sacred place, and of which the three new masses of Palestrina formed admirable examples, should be sung. The pope having heard the third mass on the 19th June, 1565, rewarded its author with the place of composer to the apostolic chapel, a place created for Palestrina, and in which he had only one successor, Felice Anerio. These are the masses which, with a few others, Palestrina dedicated, in one volume, to Philip II. of Spain in 1567, under the title of "Missa Papæ Marcelli," which name he bestowed upon them in gratitude to the memory of his great benefactor, Pope Marcellus II. The tradition hitherto common respecting the origin of these celebrated masses: that Pope Marcellus had determined, in 1555, to banish music from the church—that Animuccia had persuaded his holiness to postpone the issue of the bull until he could hear a mass written in the true ecclesiastical style of the young composer Palestrina—that the latter, by his six part masses, had not only succeeded in reconciling the pontiff to music in general, but even induced him to become its patron—and that these masses had consequently received the name of "Missa Papæ Marcelli"—is now proved to have been without foundation, from the excellent historical and critical researches of Baini; although it is no less true that it was the compositions of Palestrina which convinced the council assembled for the reform of church music, that the judicious and tasteful employment of the harmonic contrapuntic art was fully adapted to elevate the mind of the hearer, and to assist devotion; and that by these means he succeeded in establishing for it a lasting place in the ritual of the church. The reputation of Palestrina now extended daily. In gratitude for the reception which Philip II. had given to his book of masses, he also, in 1570, dedicated to the same sovereign another book, containing eight masses; four for four voices, two for five, and two for six. With the exception of two of these, it would appear from internal evidence, that they were not composed at the time they were published, but were early productions of his pen, written before he had corrected his style in conformity with the intentions of the council of Trent. In 1571, on the death of Animuccia, one of the pupils of Gondimel, Palestrina succeeded him as master of the chapel in the Vatican of St. Peter, the same office which in a former year he had resigned, so greatly to his disadvantage. About this time Giovanni, Maria Nanini, and Palestrina, who had long been friends, and orginally fellow-students under Gondimel, opened the celebrated school in Rome, which gave birth to many an eminent composer. This school was afterwards continued by Bernardino Nanini, the nephew and pupil of the former; and the beneficial influence which it exercised in all quarters was no where more conspicuous than in the pontifical chapel. Palestrina ended his active and useful life on the 2nd of February, 1594; and his remains were interred in the church of the Vatican. His funeral was attended not only by all the musicians of Rome, but by an infinite concourse of people, when the "Libera me, Domine," composed by himself, was sung by the whole college, divided into three choirs, as is related in the register of the pontifical chapel. Palestrina's works are reckoned generally as—twelve books of masses, for four, five, and six voices (Baini possessed a thirteenth and fourteenth book in MS.); one volume of masses for eight voices; two volumes of motets for four, and five volumes of the same for five voices; one volume of offertories (sixty-eight pieces); two volumes of litanies, besides many single compositions of this kind which appeared in different collections (Baini possessed three volumes of still unpublished motets, and a third volume of litanies); one volume of hymns for all the holy-days of the year; one volume containing the magnificat for five and six voices, and another for eight; one volume of lamentations (two or three in Baini's collection lately published for the first time by Alfieri); two volumes of madrigals for four voices; two volumes (sacred) for five voices, independently of some madrigals dispersed among other collections. Palestrina's works were, like all other musical productions at that time, printed only in separate parts, most of which have since been put into score by his admirers; and not only does every collector of ancient and classical music pride himself in possessing Palestrina in this form, but wherever vocal societies have been established, his music and its effects are known and admired.—E. F. R.

PALEY, William, the most perspicuous and popular of English moralists and theologians, was born at Peterborough in 1743. His father was a minor canon in the cathedral of that city. Paley's family had formerly resided in the parish of Giggleswick in the West Riding of Yorkshire, where his grandfather and great-grandfather had possessed a small patrimonial estate. Soon after his birth they returned to this district, his father having been appointed head master of the grammar-school of Giggleswick. In this remote region, which is one of the wildest in England, Paley was educated under the parental eye. He grew up among a people of marked character, primitive ways, hard nature, and uncultivated speech; and to the last his manners retained a tincture of the social peculiarities with which they had been imbued in his boyhood. His genius, too, may have owed something to the same local influences. To his early intercourse with the shrewd peasantry of Craven, who with all their simplicity had a keen eye to the main chance, his prudential morality and racy style may doubtless be in some measure ascribed. In 1759 Paley entered Christ's college, Cambridge, as a sizar. His time, he tells us, during the first two years of his residence was spent not very profitably. He was of a convivial turn, and his conversational powers were great, so that he was constantly in society, where he says, "we were not immoral, but only idle and rather expensive." This career was cut short by an incident which, had Paley been of a fanciful disposition, he might have construed into a supernatural visitation. Early one morning a boon companion, whom he had left at the festive board a few hours before, appeared at his bedside, and solemnly adjured him to alter his course of life. No ghost ever spake to better purpose. "I was so struck," says Paley, "with the visit and the visitor, that I lay in bed great part of the day, and formed my plan. I ordered my bedmaker to prepare my fire every evening, in order that it might be lighted by myself. I arose at five; read during the whole day, except such hours as chapel and hall required; allotted to each portion of time its peculiar branch of study; and just before the closing of the college gates, at nine o'clock, I went to a neighbouring coffee-house, where I constantly regaled on a mutton chop and a dose of milk punch; and thus, on taking my bachelor's degree, I became senior wrangler." Paley graduated in 1763. During the next three years he acted as assistant teacher in Mr. Bracken's academy at Greenwich. In 1765 he gained a university prize for a Latin essay, the subject of which was a comparison between the Stoic and Epicurean philosophy with respect to the influence of each on the morals of a people. He advocated the Epicurean side of the question. This essay was probably the germ of his maturer work on moral and political philosophy. Soon afterwards he was elected a fellow and tutor of Christ's college, where he resided for about ten years, during which time, by his animated mode of instruction, he imparted a new life and interest to the routine of academical study. His intimate friend and associate in this occupation was Mr. Law, son of the bishop of Carlisle, to whom Paley was indebted for much of his subsequent preferment in the church. In 1776 Paley married, and of course vacated his fellowship; but in lieu of it he had got the livings of Mosgrove and Appleby in Westmoreland, and of Dalston in Cumberland. In 1782 he obtained the archdeaconry of Carlisle, and a prebendal stall in the cathedral of that city. His "Principles of Moral and Political Philosophy," for the copyright of which he received £1000, were published in 1785. This work obtained at once a very extensive circulation. It was admirably adapted to the spirit of the times, being very orthodox in its tone, and very worldly in its principles. Deficient as it is in all the profounder requirements of an ethical system, it was seen to have its roots in reality, and to be no mere beating of the air. It has a sufficient degree of truth to recommend it to all who are not very solicitous about nice distinctions; and its pithy and intelligible chapters must have fallen like a refreshing dew on a generation worn out by the dreary prosing of Bishop Cumberland, and his commentator, Dr. John Towers, or left

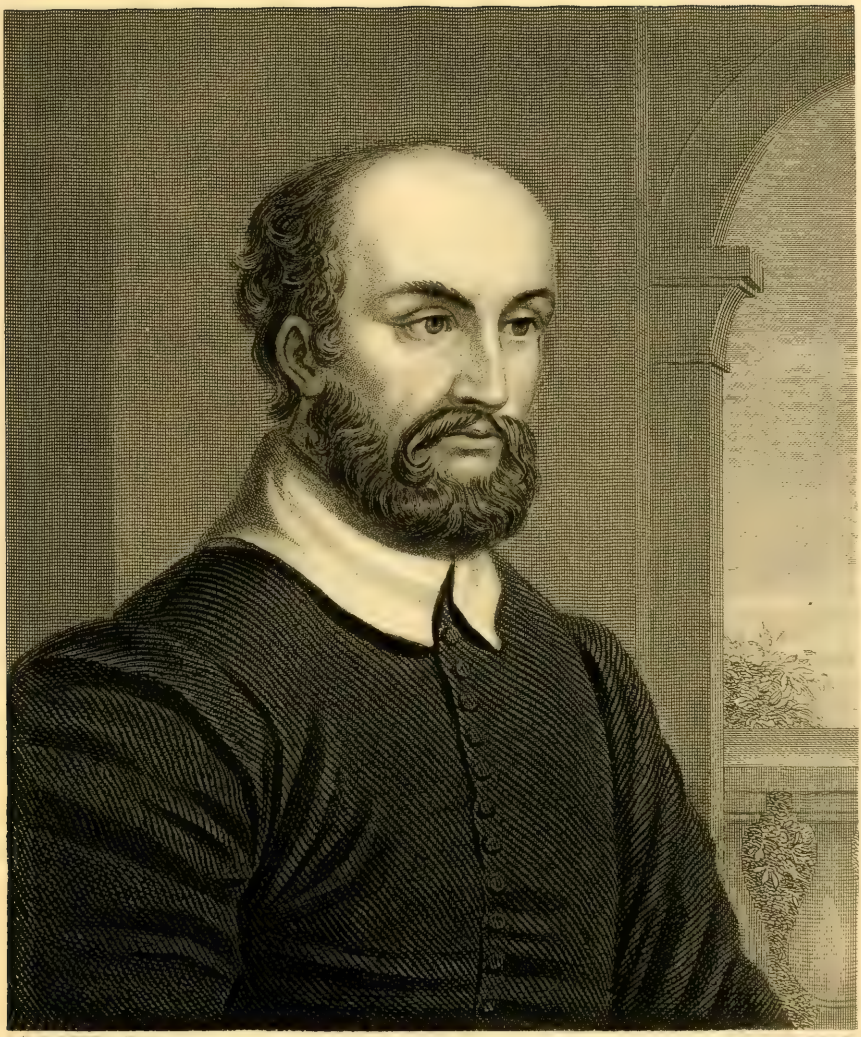
unsatisfied by the somewhat visionary moralizing of Cudworth and of Clark. Paley's ethics were a return to a large extent to the Hobbesian position, according to which all moral obligation is grounded on the command of a superior invested with the power to punish any transgression of his will. The university of Cambridge adopted, and for long continued to use, this work as their text-book of moral philosophy, and perhaps not unwisely; for, questionable as its fundamental propositions are, the good sense of its practical expositions renders it a beneficial study, and neutralizes the unsoundness of its theoretical principles. In 1788 Paley was engaged in a correspondence with a Dr. Perceval, a physician in Manchester, on the subject of subscription to the Thirty-nine Articles. Dr. Perceval's son, a dissenter, wished to become a clergyman in the Church of England, but he had scruples about signing the articles, some propositions of which he could not agree to, although he assented to the spirit and purport of the whole. Paley was consulted, and his verdict was, that in interpreting statutes it was frequently allowable to go out of the terms in which they were expressed, and collect from other sources the intention of the legislature in enacting them; and that accordingly a dissenter might fairly argue that the government at the time of the Reformatian, in laying down certain religious propositions, had intended merely to exclude from the pale of the church such sects as were dangerous to the new establishment, viz., the papists and the continental anabaptists—and so arguing, might conclude that the propositions in question did not apply to *him*. This opinion satisfied the Percevals, the younger of whom entered the church; but it gave umbrage to some of Paley's high church friends as betokening too lax a conscience.

In 1789 Paley was offered the mastership of Jesus college, Cambridge, but declined it for some reason which he never divulged. He was supposed to have been influenced by a disinclination to be brought into contact with Mr. Pitt (for whom he entertained no great regard), when it came to be his turn to act as vice-chancellor of the university. In 1790 he published his "Horæ Paulinæ," in which he tracks with marvellous sagacity the *undesigned* coincidence of passages in St. Paul's epistles with passages in the Acts of the Apostles, and thus proves the genuineness of these writings and the reality of the events which they record. This work, though the least popular, is the most original and valuable of Paley's writings. He published in 1794 his "View of the Evidences of Christianity," an admirable digest of the voluminous materials collected by the diligence of Dr. Lardner. It brought him a large accession of fame and preferment. Dr. Porteus, bishop of London, nominated him to the prebend of St. Pancras, one of the most lucrative in the cathedral of St. Paul's, and soon afterwards he was appointed subdean of Lincoln and rector of Bishopwearmouth. Between these two places his residence was divided during the latter years of his life. In 1800 Paley was seized with a painful disorder in the kidneys, which, however, did not prevent him from writing his "Natural Theology," one of his most popular compositions. The man who can bear pain like a stoic, may be permitted to enjoy pleasure like an epicurean. Paley could do both. He speaks from his own experience, and quite in the spirit of Socrates, when he dwells on the power which pain has "of shedding a satisfaction over intervals of ease which few enjoyments can exceed." His health continued to decline, and he died on the 25th May, 1805. He was buried in the cathedral of Carlisle, near the remains of his first wife, who had borne him four sons and four daughters, and predeceased him in 1791.—J. F. F.

PALGRAVE, Sir Francis, F.R.S., F.L.A., a learned historical antiquarian, was born in London in 1788, and was the son of F. Cohen, Esq. He subsequently adopted the name of Palgrave. He was called to the bar at the Inner Temple in 1827, and soon after attracted attention by some learned articles on the historical antiquities of Great Britain, and editing the Parliamentary Writs, 2 vols., folio, under the commissioners of public records. In 1831 he published a pamphlet on the reform question, proposing certain changes in the ministerial measure. About this time also appeared his "History of England: Anglo-Saxon Period," 12mo, a popular yet valuable work, written for the Family Library. In the following year he received the honour of knighthood for his services to constitutional and parliamentary literature, and was subsequently created a K.H. In 1832 he published his "Rise and Progress of the English Commonwealth: Anglo-Saxon Period," in 2 vols., 4to. In 1833 he was nominated a member of the commission appointed to inquire into the existing state of the corporations of England and Wales, and took a deep interest in their labours; but he and three other commissioners refused to sign the General Report in 1835, and Sir Francis controverted many of its statements in a published "Protest." He was shortly after appointed deputy-keeper of her majesty's public records, an office which he held until the time of his death. His annual reports presented to parliament contain a great deal of curious and valuable matter, combined with ingenious though not always sound speculations and theories. In addition to the works already mentioned, Sir Francis published "Rotuli Curiæ Regis," 2 vols., 8vo, 1835; "Calendars and Inventories of the Treasury of Exchequer," 2 vols., 8vo, 1836; "Documents illustrating the History of Scotland," 1837; "Truths and Fictions of the Middle Ages; the Merchant and the Friar," 12mo; "Essay upon the Authority of the King's Council," 8vo; the "History of Normandy and of England," 2 vols., 8vo, 1851–57. The whole of these works are very valuable, and contain a great deal of curious information respecting the political and legal institutions, the ecclesiastical polity, and the manners and customs of our ancestors. Sir Francis Palgrave died on the 6th July, 1861.—J. T.

PALINGENIUS, the name by which Pietro Angelo Manzolli or Manzoli, a famous Italian poet of the sixteenth century, is commonly known. He was born at Stellata near Ferrara. Nothing is known of his life, not even the dates of his birth and death. There is an edition of his poem, "Zodiacus Vitæ," with the date 1537, but this is a reprint issued from the press at Basle of an edition published by Bernardino Vitale at Venice, probably about 1534, and dedicated to Ercole II., duke of Ferrara. It has been asserted that he held the post of physician to the duke of Ferrara, but no proof of this statement has been obtained. It is also said, but with as little show of authority, that he was an ecclesiastic. If this latter had been his calling, there can be little doubt it would have been mentioned in the papal Index, where his name figures among those of heretics of the highest class. The "Zodiacus" could not fail to procure its author this distinction. As the title might lead the reader to expect, the work is divided into twelve books called by the names of the twelve zodiacal signs. Certain passages of it are in the boldest strain of philosophical speculation, and others abound in cutting invective against the church. If, however, the immediate success of the "Zodiacus" was greatly owing to the qualities which made it obnoxious to the inquisition, the turn of the verse and the beauty of its allegories was at a later day to excite the admiration of Bayle and other skilful critics. The best edition of the "Zodiacus" is that of Rotterdam, 1722.

PALISOT DE BEAUVOIS, Ambrose Maria Francis Joseph, a French naturalist, was born at Arras on 27th July, 1752, and died in January, 1820. He was educated for the legal profession, but he long showed a decided taste for natural history. He gave up law about 1777, and devoted himself entirely to his favourite pursuit of science. In 1786 he accompanied a French expedition to the west coast of Africa, and examined Benin and the kingdom of Oware. He spent fifteen months investigating the natural productions of the country, undeterred by an attack of fever. In 1788 he went to St. Domingo for the recovery of his health, carrying a portion of his collections with him. Here he witnessed the working of the slave system, and formed an opinion adverse to emancipation. When there was a threatening of rising among the blacks, he was sent to the United States for assistance, but he failed in the attempt. In 1793 he returned and found the island in confusion, and his collections destroyed. As the negroes had obtained supremacy, they threw M. Palisot de Beauvois into prison. He was liberated by the kind offices of a mulatto woman, and enabled to reach Philadelphia. Finding that his name was on the list of proscriptions in France, he resolved to remain in the United States, and supported himself by teaching languages and music. He was subsequently relieved from his difficulties, and had an opportunity of examining the Appalachian mountains and the country of the Creek and Cherokee Indians. Here he made zoological and botanical collections. The proscription against him having been erased and his patrimony restored, he now returned to France with his American collections, and there devoted himself to his natural history work. He was made a member of the Institute in 1806, as successor of Adanson; in 1818 he was made titular councillor of the university of Paris by Napoleon.



He published a Flora of Oware and Benin, between 1802 and 1820; an Agrostophia, or Natural History of Grasses. A genus of plants has been denominated *Belvisia* after him.—J. H. B.

PALISOT DE MONTENOY, Charles, a French dramatist, was born at Nanci in 1730. Entering the congregation of the Oratory, he quickly left it, and married at eighteen. After a failure in tragedy he found his true vein, and produced some comedies with success, in one of which, the "Cercle," he ridiculed Jean-Jacques Rousseau. Amongst his other writings may be mentioned "Petites Lettres contre de Grands Philosophes," 1756; his "Dunciade," 1764; and his "Mémoires sur la Littérature." He died in 1814.—W. J. P.

PALISSY, Bernard, known as Palissy the Potter, was born about 1510 at Chapelle Biron in Perigord, or according to other accounts, in the diocese of Agen, but nothing precise is known as to the year or place of his birth. Brought up as a painter on glass, he received a sufficient amount of artistic training to enable him, when glass-painting failed, to gain a livelihood by painting portraits, &c. On reaching manhood he travelled through the principal towns of France and a part of Germany, seeking employment and improvement in his calling. Whilst thus occupied he learned to survey land and make plans—an art he found of great use in future years. He also appears to have acquired about this time some knowledge of chemistry. About 1538 he married and settled in the town of Saintes, finding employment as a glass painter, portrait and figure painter, and surveyor: in the last capacity he was at one time commissioned by the government to make a survey of the salt-marshes of Saintes for the purpose of the gabelle. Happening to see a vase of the newly-introduced Italian enamelled pottery, probably of the kind known as majolica, it occurred to Palissy, that if he could produce something similar, he should secure both fortune and distinction. His first efforts were directed to the discovery of a white enamel, and he had to struggle through years of toilsome poverty before he accomplished even this preliminary step. He had then to learn how to prepare and combine the earths, so that they should resist equally the action of the intense heat necessary to fuse his enamel. Palissy has himself given a striking, possibly an overwrought, account of his trials and difficulties, and of the marvellous energy and endurance with which he met and overcame them. He was reduced to the extremest poverty; so that not only was he compelled to do the whole of the manual labour himself, even to fetching the water, mixing the clays, grinding the stone, and tending the furnace, but his fuel having failed, he was constrained to burn the fences of his garden, his chairs and tables, and even the flooring of his house, to keep the furnace heated. Meanwhile, worn down by anxiety, disappointment, and insufficient food, ragged, barefoot, and haggard in countenance, his neighbours, he says, had come to regard him as a madman, and his wife and family covered him with reproaches. Sixteen years in all were thus spent; but, however slowly, one difficulty was overcome after another; his zeal and perseverance were at length amply rewarded; and the name of Bernard Palissy stands one of the most remarkable in the honourable list of those who have achieved a great purpose by indomitable resolution and industry. Palissy, in fact, introduced a new branch of art manufacture into France. When he had succeeded in mastering his materials, he found himself in possession of a composition of perfect plasticity, and thoroughly manageable in the furnace, and of enamels of every variety of colour and fusibility—the materials, in fact, for the production of opaque pottery, fitted for the application of any amount of artistic skill. Whilst wandering about the fields, Palissy had made himself closely acquainted with the habits of the smaller animals, and he now set himself to model fish, serpents, lizards, &c., as ornaments for his bowls and vases, making them in form, colour, and character, curiously accurate imitations of the living creatures. His pottery adorned with these "rustic figures," as he called them, soon found its way into the mansions of the highest nobility. But now that Palissy seemed secure of fortune, a new source of trouble opened in his path. He had turned protestant, and the protestants of France were about to undergo their most fiery trial. Whilst engaged in decorating the chateau d'Ecouen of the Constable Montmorency with figured plaques and rustic grottoes, Palissy was arrested (1558) and conveyed to prison at Bordeaux. Montmorency and other powerful patrons, however, made instant application to the queen-mother, and he was released and received a royal license to pursue his art. About 1563 Palissy removed to Paris. He was appointed potter to the queen, and assigned a space for his furnace within the precincts of the Tuileries. His life flowed smoothly and prosperously. He had acquired much more manipulative dexterity; he had improved his taste by the study of ancient Roman and modern Italian models; he was in favour with the king, and his ware was purchased, as fast as produced, by princes and nobles. During the terrible massacre of St. Bartholomew he was left unmolested. Around him were gathered in 1575 the leading savans of Paris, to hear an exposition of his views on the origin of fossils—views then for the first time put forth, but now universally admitted. These lectures were repeated annually for several years: their substance was embodied in a series of dialogues published in 1580—on the "Nature of Waters and Fountains, as well natural as artificial, of metals, salts and salt springs, stones, earths, fire and enamel, with many other excellent secrets respecting natural things." Palissy describes himself on the title-page as "inventeur des rustiques figulines du Roy, et de la Royne sa Mère." The time was at hand, however, when royal patronage was to fail. Palissy was arrested as a Huguenot (1585), and carried to the Bastile. It is said that the king more than once visited him in prison and urged him to recant, expressing himself powerless to save him on any other condition. But the old man was firm, and he remained in the Bastile till his death in 1589. Palissy published in 1563 under the title of a "Recepte Veritable," a curious work; and a second chiefly on agriculture, but including a variety of other topics. The two works were reprinted together in 1636 and 1777. A very convenient and cheap edition of the complete works of Bernard Palissy, "Œuvres completes," &c., with notes, and a memoir by M. P. A. Cap, was published in 1844. A life of Palissy and an account of his writings by Mr. H. Morley was published in two vols. 8vo, London, 1852. The Palissy ware continued for several years to be made by his sons, but with inferior taste and skill. At the present time it is largely imitated in England and at the imperial manufactory at Sèvres. Fine specimens of original Palissy ware have for some years past commanded extraordinary prices. The best collection extant is, we believe, that of the Louvre. Some good specimens are contained in the South Kensington museum.—J. T–e.

PALLADIO, Andrea, one of the most eminent Italian architects of the Renaissance period, was born at Vicenza, November 30th, 1518. Little is known of his early teachers; he really learned his art at Rome, where he was taken by a munificent patron, the celebrated Gian-Giorgio Trissino, and where he diligently studied the ancient monuments, making careful drawings and admeasurements of all the more famous of the buildings. In 1547 he returned and settled in his native city. His first professional essay was the remodelling of his patron's mansion at Cricoli. His first public work was the completion of the Palazzo Publico at Udine, commenced by Fontana. A more important undertaking was the remodelling of the exterior of the Ragione palace at Vicenza, which he converted from a Gothic to a classic edifice, surrounding it on three sides with open loggie of the Doric and Ionic orders. So great was the reputation Palladio acquired by this building, that he was sent for by Pope Paul III. to Rome to report upon the works then in progress at St. Peter's; but the death of Paul put an end to the commission. On his return to Vicenza Palladio found ample scope for his peculiar talent. He was employed on no work of surpassing magnitude, but he built an unparalleled number of palaces and villas, and may be said to have created a new style of palatial architecture. Vicenza is renowned among even the Italian cities for its palaces and public buildings; and though many of them are by other distinguished architects, it is acknowledged that Vicenza owes its architectural rank mainly to the genius of Palladio. Of the palaces erected by him at Vicenza, the chief are the Valinarana—one of his finest works—the Tiene, Porti, Chiericati, Barbarino, Capitanale, &c. Of those in the vicinity, among the most noted are the villa Capra—long regarded as the great exemplar of a country mansion, and frequently copied—the Trissini, Pisani, and other places. He also built several along the Brenta and throughout the territory of Vicenza, as well as at Feltra, Malacontenta, Bassano, and other Italian cities and country places. Several of these were, however, left unfinished; and it must be remembered that many palaces in Vicenza and elsewhere are attributed to Palladio

which are merely imitations of his manner, it having long been customary to give a factitious value to all "Palladian" palaces by ascribing them to the master himself. The celebrity which Palladio had acquired led to his being invited to Venice. Here he rebuilt the monastery of the canons Della Carita, the principal feature of the new portion consisting of a spacious Corinthian atrium with a cloister beyond—a work that was greatly admired. He also erected the church and refectory of San Giorgio Maggiore; the Corinthian church of the Capuchins, il Redentore, at Zueca; and the façade of S. Francesco della Vigna. His latest work was the Teatro Olympico at Vicenza, designed in imitation of the theatres of the ancients, and regarded as a masterpiece by architectural dilettanti. Palladio dying before its completion, it was finished on a somewhat less magnificent scale by Scamozzi in 1583. Palladio died August 6th, 1580, and was interred with great ceremony in the church of Santa Croce. Notwithstanding his extensive professional labours, Palladio found time to devote to literary and antiquarian studies. He published translations and notes on the Commentaries of Cæsar, which he illustrated with a series of forty-six engravings from his own designs; and left many notes on Polybius, and on the camps, fortifications, theatres, baths, &c., of the ancients, together with a large number of designs; but these were dispersed after his death, and but a small portion have been published. His great literary achievement was his famous Treatise on Architecture, published by Scamozzi in four volumes folio, and which has been several times reprinted, and translated into every European language. It was the object of Palladio to unite with the richness of Sansovino the severer principles of the ancients, and it was believed by his contemporaries and successors that he had succeeded; and hence, whilst his treatise was regarded as the great authority on architectural designs, his buildings were the models more or less closely followed. For a long time what was called the Palladian was regarded as the classical style of architecture throughout Europe. It was introduced into England by Inigo Jones, and may be said to have passed away with Chambers. In Italy a modified or debased Palladianism has continued to be practised down to the present day. Palladio's buildings have been severely criticized by several recent writers, and they are undoubtedly open to censure. But they exhibit much nobleness and originality of style, and the decoration, if sometimes too florid, is always rich and effective.—J. T–e.

PALLADIUS, a Greek sophist or rhetorician of Methone, belonging to the first half of the fourth century after Christ. He is the author of treatises on the festivals of the Romans, disputations, and different discourses.—S. D.

PALLADIUS, the author of the "Lausiac History," a series of biographies of ascetics with whom the author was acquainted, was born about 367. Having when twenty years of age adopted a solitary life, he travelled on foot over the world, conversing with ascetics of eminent piety. This is probably the same Palladius who wrote the life of Chrysostom, was bishop of Helenopolis and afterwards of Aspona, and is known to have adopted Origenist opinions.—D. W. R.

PALLADIUS, a bishop of the fifth century, whose history is involved in much obscurity. It appears that he was sent by Pope Cœlestine "ad Scotos," *i.e.* to the Irish, and that his arrival among them was previous to that of St. Patrick. His success not having equalled his expectations, he passed over into Britain and died among the Picts. His reputed shrine in Scotland is situated at Fordun in the Mearns. By the Romanists of Scotland Palladius is commemorated on 6th July; by those of Ireland on January 27.—D. W. R.

PALLAS, Peter Simon, a distinguished naturalist, was born at Berlin on 22nd September, 1741, and died in that city on 11th September, 1811. He was the son of a surgeon at Berlin, and he prosecuted his medical studies there. He showed a fondness for natural science, especially zoology. He graduated as doctor of medicine at Leyden, and wrote a thesis on intestinal worms. He afterwards visited London, for the purpose of examining the zoological collections, and increasing his knowledge of this department of science. Subsequently he settled at the Hague, where he published some valuable works on zoology. In 1767 he was called to St. Petersburg to occupy the situation of professor of natural history in the Imperial Academy of Sciences. He joined an expedition to Siberia, and made extensive collections of fossil bones of quadrupeds. In this expedition he traversed the plains of European Russia, visited Calmuck Tartary and the shores of the Caspian, Orenburg, Ufa, the Ural mountains, Tobolsk in Siberia, Altai mountains, the Yenesei river, the frontiers of China, Astrakan, and the Caucasian Mountains. Six years were thus occupied, and during that time Pallas suffered much from fatigue and ill health, produced by the hardships which he had undergone. He received high honour on his return to St. Petersburg in 1774, and was appointed instructor in natural and physical sciences to the Grand-Dukes Alexander and Constantine. In 1793–94 he visited the southern parts of Russia, and settled in the Crimea, where he continued to reside for fifteen years, examining the natural history of the country. He finally sold his possessions in Russia and returned to Berlin in 1810, after an absence of forty-two years. He published a number of valuable works—"Elenchum Zoophyticum;" "Miscellanea Zoologica;" "Travels in the Russian Empire;" "Account of different species of Rodentia," two vols. 8vo.; "Flora Rossica," illustrated with plates; "Zoographia Rosso-asiatica;" "Observations on the Formation of Mountains;" "History of the Mongolian Nations;" "Travels in the Southern parts of Russia;" and a surgical vocabulary. He was a fellow of many learned societies in Europe, and he contributed papers to their Transactions.—J. H. B.

PALLAVICINO, Sforza, Cardinal and historian, born in Rome in 1607; died June, 1667. Of illustrious birth and considerable talents, courted by dignities and honours, he chose at about the age of thirty the severe seclusion of the cloister, and there gave himself to study and the discharge of his duties. His principal work, a "History of the Council of Trent," written in opposition to that by Fra Paolo Sarpi, is esteemed an authentic record of facts.—C. G. R.

PALLISER, Sir Hugh, a British admiral, was born at Kirk Deighton, Yorkshire, 26th February, 1722, was sent early to sea, and was made lieutenant in 1742. He was posted captain in 1746, after taking four French privateers with the *Weazle* sloop. The following year he had a narrow escape from death by the accidental explosion of fire-arms on board his ship. He conveyed the troops which under General Braddock made the unfortunate campaign in America in 1755. Four years later he led the body of seamen which assisted in the capture of Quebec. He continued to advance in official rank; in 1773 was created a baronet, and shortly after was elected member of parliament for Scarborough. He became a lord of the admiralty, and in 1778 vice-admiral of the blue. In the action off Ushant, July 27, 1778, a misunderstanding between Palliser and Admiral Keppel led to a court-martial, which gave rise to much party feeling and threw unmerited odium upon Palliser's name. Sir Hugh became governor of Greenwich hospital, and died 19th March, 1796, at his seat the Vache in Buckinghamshire.—R. H.

PALM, Philip, a bookseller of Nuremberg, whose execution forms one of the darkest stories in the life of Napoleon Bonaparte. In August, 1806, he was seized by French gendarmes, torn from his wife and children, hurried away to Brannau, where he was tried by a court-martial composed of some French colonels for an alleged libel on the French emperor, condemned to death, and forthwith executed on the 26th of the month. The poor bookseller's sole offence consisted in having sold a pamphlet containing some severe, but just remarks, on the character and policy of Bonaparte. The sentence was in every way illegal and unjust; and although some of Napoleon's apologists have attempted to throw the guilt of this foul murder, as of other similar deeds, on some of his officers, there can be no doubt that the whole proceedings were regulated by his orders. Sixty thousand copies of a touching letter which Palm wrote to his wife and children just before his execution were circulated by the patriots of Berlin, and subscriptions were raised for his family in England, Russia, and in many parts of Germany.—J. T.

PALMA, Jacopo, called the Old, was born at Serinalta near Bergamo, about 1480, and was still living in 1521. He studied painting in Venice, where he became a follower of Titian and Giorgione, though he never quite attained the fulness of style of those great painters; and his colouring was perhaps always too positive and too warm. That mellowness of tone for which the Venetian painters are generally distinguished, is often extreme in the works of the elder Palma. Some of his early pictures are very highly finished, and hard. He was fond of painting female saints; and his most frequent models were his three daughters, of whom one, Violante, was distinguished for her beauty. He excelled in portraits. His masterpiece is con-

sidered the Pietà, with Saints Barbara, Sebastian, and Anthony, in the church of Santa Maria Formosa, at Venice.—R. N. W.

PALMA, JACOPO, called the Young, was the son of Antonio, and the great nephew of the elder Palma; he was born in Venice in 1544, and died in 1628. The younger Palma, says Lanzi, was the last of the good age, and the first of the bad, of the Venetian painters. He studied and copied the works of Tintoretto and Titian, in Venice; and those of Michelangelo, Raphael, and Polidoro da Caravaggio, in Rome. Though a painter of the highest abilities, his love of rapidity, and doubtless the example of Tintoretto, led him into a habitually slight and sketchy manner of painting; his works are accordingly very numerous, and though occasionally distinguished by very beautiful form, especially in the modelling of the heads, they are mostly remarkable for their *bravura* of execution only, wholly wanting even in the common Venetian quality of rich colouring. Venice still abounds in pictures by the younger Palma, and some of the finest are in the ducal palace, as the famous "River Fight, or Quaddro dei Burchi" (Bembo defeating the Milanese near Cremona). He also etched several plates.—(Vasari; Ridolfi; Zanetti.)—R. N. W.

PALMAROLI, PIETRO, an Italian painter, who died at Rome in 1828, having acquired a reputation as a picture restorer. He was the first to transfer frescoes from the wall to canvas, and the first picture so transferred is the celebrated "Descent from the Cross," by Daniele da Volterra, formerly in the church of the Trinità de' Monti at Rome, sucessfully removed from its original wall by Palmaroli in 1811. The process is now common, though a very delicate one. Among the pictures successfully restored by Palmaroli are the Madonna di San Sisto, at Dresden, and the fresco of the Sibyls in the church Della Pace at Rome, both by Raphael.—(Platner and Bunsen, *Beschreibung der Stadt Rom;* and the *Kunstblatt* for 1837.)—R. N. W.

PALMBLAD, WILHELM FREDRIK, an eminent, versatile, and voluminous Swedish author, was born at Liljestad, near Söderköping, on the 16th of December, 1788. He went to study at Upsala, where, having bought the university printing-office, he commenced the publication of a series of works which ultimately revolutionized the whole of Swedish literature. The first number of *Phosphorus*, a periodical conducted by Palmblad and the great poet Atterbom, appeared in 1810; the *Litteratur Tidning* (Literary Gazette) followed in 1813; and in those organs war to the knife was waged against the principles of the French school, which then reigned dominant in the literature of Sweden. The Phosphorists (as they were called from the first-named publication), after encountering much hostility, especially from the Swedish Academy, found their labours at last generally crowned with success. They inaugurated the regime of that sounder criticism, those deeper and juster views of the nature of true poetry, that are now recognized as exclusively valid in Sweden, as well as in Germany and England. Palmblad continued to work unweariedly with his pen, and, pursuing also an academical career, was appointed professor of Greek in 1835. In this capacity he translated Sophocles and Æschylus. Besides more solid productions, he also wrote novels which have proved successful, such as "Familien Falkensvärd," and "Aurora Königsmark och hennes Slägt." His great work, however, is his "Biographiskt Lexicon öfver namnkunnige Svenska Män" (Biographical Dictionary of celebrated Swedes), a monument of erudition and untiring industry, and indispensable to every student of Scandinavian literature. Palmblad died on the 2d of September, 1852.—J. J.

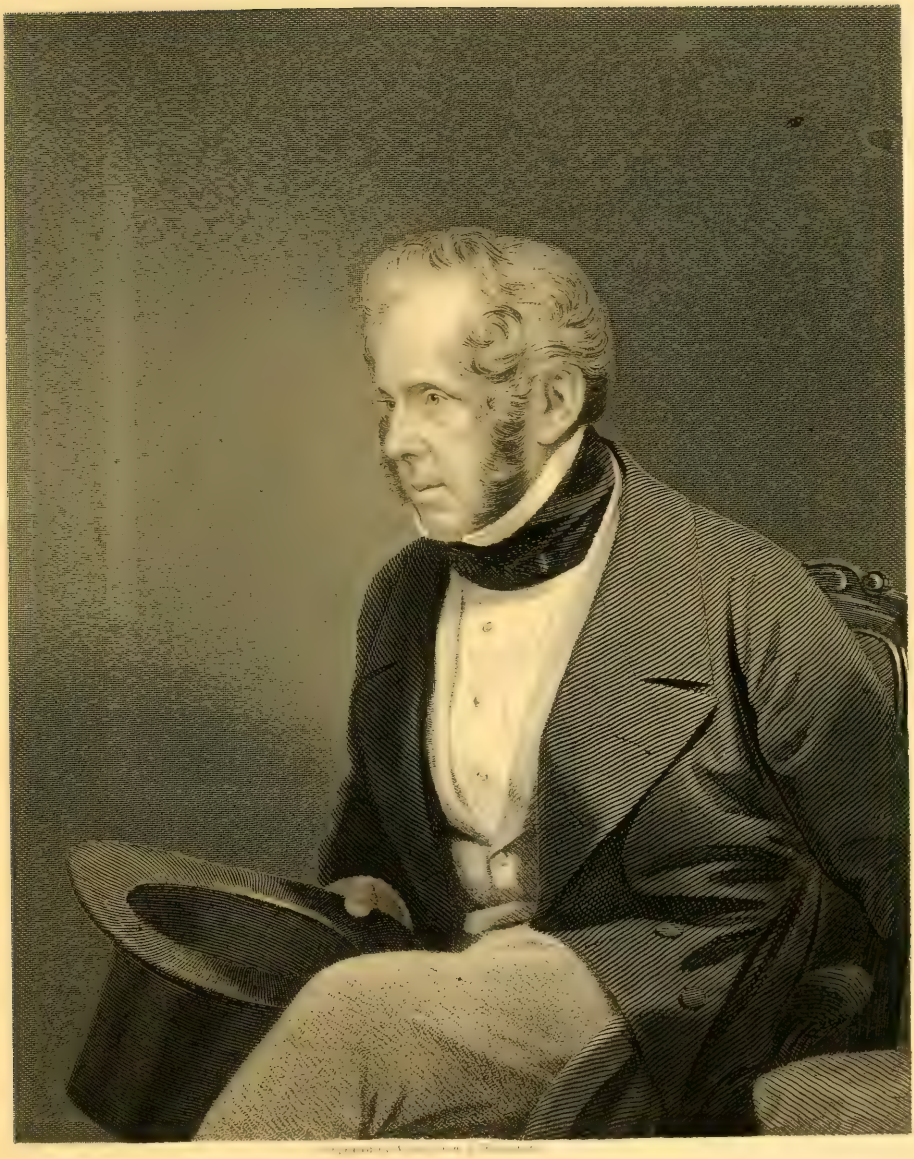
PALMELLA, PEDRO DE SOUSA-HOLSTEIN, Marquis and Duke of, a Portuguese politician, was born at Turin in 1786, and in 1808 was Portuguese ambassador to the Spanish government then established at Cadiz. He took part in the congress of Vienna in 1814, and that of Paris in 1815; and in 1816 was appointed secretary for foreign affairs to John VI., then residing in Brazil. He came to Paris in 1818, to adjust some differences which had arisen. When the Portuguese revolution of 1823 broke out, Palmella was the bearer of the tidings to the king; and on the re-establishment of the Portuguese constitution, he became president of the council and foreign secretary. In this post he proved a steadfast supporter of the English alliance. The hostility of the Infante Don Miguel led to his being arrested, but he was soon released, and held the portfolios of home and foreign affairs together, in the cabinet of the count of Subserra. On the fall of that ministry, he came to England with the rank of ambassador, but on the death of John I. he again became foreign minister. In June, 1827, he escaped the vengeance of Don Miguel, and presented himself in London as the ambassador of Doña Maria; and when Don Pedro assumed the regency in 1832, Palmella again occupied the same post. In 1833 he accompanied the expedition of Sir Charles Napier to Oporto as the queen's commissioner, and on the assembling of the cortes summoned by Don Pedro, he was created a duke, and placed at the head of the cabinet, jointly with the duke of Terceira. Subsequently he held the portfolio of foreign affairs in the Saldanha ministry (May, 1835); took refuge in England during the revolution of 1836, and returned in 1842 to join the ministry of Costa Cabral and the duke of Saldanha. This cabinet fell to pieces in 1846, and Palmella was for a short time the head of a new administration. But a palace intrigue led to his downfall in October of the same year, when he was replaced by the duke of Saldanha. He died some time afterwards in retirement.—F. M. W.

PALMER, JOHN, the projector of the mail coach system in England, was born in 1742 at Bath, where his father was a brewer. While still a young man he became proprietor of the theatre at Bath, and with characteristic energy strove successfully to break down the monopoly of the two patent theatres in London. In 1768 an act of parliament was passed, enabling the king to grant a patent to the Bath theatre. Palmer's frequent and rapid journeys in pursuit of good players made him acquainted with the wretched state of post communication all over the country. After mastering all the difficulties of the subject, he laid a plan before the government in 1782 for expediting the mails and diminishing the cost of carrying them. His terms were accepted, and he more than kept his word. He was made comptroller-general of the post-office, but the animosity he had excited among persons interested in the old abuses was strong enough to eject him from office. His claims for compensation were long withstood, but at length he obtained from government £50,000. He died at Brighton on August 17th, 1818.—R. H.

PALMERSTON, HENRY JOHN TEMPLE, third viscount, K.G., prime minister of Great Britain, was born at his seat of Broadlands, near Romsey, Hampshire, on the 20th October, 1784. Lord Palmerston was the lineal descendant of Anthony Temple, secretary successively to Sir Philip Sydney and to the earl of Essex, and belonged to the family which produced Sir William Temple, the statesman and scholar, and to which the ducal house of Buckingham and Chandos traces its origin. Anthony Temple founded the Irish branch of the family. His son, Sir John Temple, died vice-treasurer of Ireland. Sir Henry Temple, grandson of Sir John, was raised to the Irish peerage in 1722, as Viscount Palmerston and Baron Temple, and Sir Henry's grandson, the second Viscount Palmerston, was the father of the premier. The second Lord Palmerston was made a commissioner of the admiralty in 1766, and was well known in the literary and artistic, as well as fashionable circles of the metropolis. He wrote *vers de société;* he patronized art and artists; and he was a member of the club founded by Dr. Johnson. The premier was educated at Harrow, whence he was sent, like the marquis of Lansdowne and Earl Russell, to Edinburgh, which with such teachers in its university as Stewart and Playfair, attracted at the beginning of the century young men from every quarter. He finished his education at the university of Cambridge. In 1802, when only eighteen, he succeeded to the Irish peerage on the death of his father. He was left the ward of the first earl of Malmesbury, who is said to have discerned his political promise. In 1806, the year of Pitt's death, he contested unsuccessfully with the marquis of Lansdowne—then Lord Henry Petty, and who had been made chancellor of the exchequer in the ministry of "all the Talents"—the representation of his *alma mater*, the university of Cambridge. Again in 1807 he repeated the experiment, and again he failed; he was more fortunate on the third trial in 1811, when he was returned for the university, which he continued to represent until 1831. Meanwhile he had entered parliament in 1807 as member for Horsham, and in the same year was made a lord of the admiralty in the duke of Portland's administration. He delivered his maiden speech on the 3rd of February, 1808. Characteristically, it was in opposition to a motion for the production of papers, made the ground of an attack on the expedition against Copenhagen. In 1809 Lord Palmerston was appointed to fill the office of secretary at war—one in which for many years he remained without interruption. Lord Palmerston was not a frequent speaker, confining

himself chiefly to the affairs of his own department. Of his earlier miscellaneous speeches, the most noticeable are those on catholic emancipation, which he advocated from 1813 onwards to its triumph in 1829. Years rolled on, and Lord Palmerston was secretary at war and nothing more, until on the accession of Mr. Canning to the premiership, he combined with his old office a seat in the cabinet, and retained both in the succeeding "transition ministry" of Lord Goderich, and in that of the duke of Wellington. He was among the "Canningites" who retired from the Wellington ministry when the duke forced on the resignation of Mr. Huskisson, and from that event dates his rise in political importance. He spoke elaborately and forcibly in the final discussions on catholic emancipation, and he now began to distinguish himself as the advocate of a liberal foreign policy. In June, 1829, he attacked with vigour what he considered, when compared with that of Canning, the retrograde foreign policy of the Wellington ministry, and in March, 1830, he took the initiative and made a motion on the affairs of Portugal, which though lost by a large majority, enabled him to deliver an elaborate speech, containing his whole philosophy of foreign politics, and the effect produced by which was to mark him out as the foreign secretary of the coming liberal ministry. With the accession of Lord Grey and the whigs to power in November, 1830, Lord Palmerston received the seals of the foreign office. He retained them till the formation of Sir Robert Peel's ministry, in November, 1834. He had not been idle in the interval. He consolidated the alliance with France. In concert with Louis Philippe he established the independence of Belgium, and placed upon its throne a monarch friendly to both countries. With the same aid he negotiated the quadruple alliance (22d April, 1834) of England, France, Spain, and Portugal, which gave a death-blow to the reactionary Carlists and Miguelites of the peninsula. With the fall of Sir Robert Peel's short ministry, Lord Palmerston returned to the foreign office, in April, 1835, and remained foreign secretary until Sir Robert's re-accession to power, in September, 1841. The chief of Lord Palmerston's achievements during his second occupation of the foreign office, was his settlement of the Eastern question. France, under M. Thiers, supported the claims of Mehemet Ali, which threatened Turkey with dismemberment, by depriving her of Syria and Egypt. On the 13th of July, 1840, was signed, through Lord Palmerston's instrumentality, the convention between England, Russia, Prussia, Austria, and Turkey, which dictated terms to Mehemet Ali, and left France isolated in Europe. Action followed quickly on negotiation, and Sir Charles Napier captured Acre. The warlike Thiers fell, and was succeeded by the pacific Guizot. Six weeks afterwards Lord Melbourne's ministry resigned, and Lord Palmerston went into opposition. In July, 1846, after the repeal of the corn laws, and the overthrow of Sir Robert Peel's second and final ministry, the whigs returned to power, and with them Lord Palmerston to the foreign office. The trickery of Guizot and Louis Philippe destroyed the *entente cordiale*, and he had to oppose, and did oppose successfully, the policy not only of Austria, but of France in Switzerland, when the catholic cantons revolted against the federal diet. The queen of Portugal was supported on her throne, not without the tender of some good advice from England. The strange phenomenon of a reforming pope was welcomed, and in the autumn of 1847 Lord Minto was sent to advise the Italian liberals. Then came the European convulsions of 1848–49, during which Lord Palmerston's policy was, on the whole, one not merely of non-intervention, but of non-interference. Much blamed by a section of the liberal party for not acknowledging or aiding the independence of Hungary, Lord Palmerston supported the claims of the vanquished to a secure asylum. When Austria demanded from the Porte the surrender of her Hungarian subjects, and Russia that of her Polish subjects, Lord Palmerston promised Turkey the aid of England, and the refugees were not surrendered. The strength of Lord Palmerston's ministerial position after the European revolution was tested in the June of 1850, when Sir Robert Peel (it was his last appearance in debate) with his personal followers, the conservatives under Mr. Disraeli, and Mr. Hume with the Manchester party, coalesced to oppose Mr. Roebuck's vote of confidence in the foreign secretary, who had just been formally censured by the house of peers for his conduct towards Greece in the affair of Pacifico. After a four nights' debate, Mr. Roebuck's motion was carried by a majority of forty-six in a house of five hundred and seventy-four members. Some eighteen months after this triumph Lord Palmerston ceased to be foreign secretary. The main cause was a disagreement with Lord John, now Earl Russell, then prime minister. The following is Sir Archibald Alison's narrative of the rupture:—"Lord Palmerston, who had so long conducted the foreign affairs of the country, had become so much elated by the triumphant majority which had carried him through the Greek question, that he was not only complained of by his colleagues for carrying on matters in his department too exclusively of his own authority, but even fell under the censure of his sovereign for not making her sufficiently acquainted with important public measures, and altering some state papers in material passages after they had been submitted to her approval. In addition to this, the premier complained of some expressions used by the foreign secretary to the Hungarian refugees, as likely to disturb the peace of Europe, and of a conversation held by him with the French ambassador in London regarding the *coup d'état* of December 2, 1851, repugnant to the tenour of the instructions sent by the government to their ambassador at Paris, which was to abstain from all interference whatever in the affairs of France. The result was that Lord John Russell felt it his duty to recommend to her majesty to remove Lord Palmerston from office, which was accordingly done, and Lord Granville was appointed his successor." In the succeeding February Lord Palmerston defeated the ministry on their militia bill, and Lord John Russell resigned. Then came the first Derby administration. When it fell, and was succeeded by Lord Aberdeen's coalition-ministry, Lord Palmerston became home secretary, and for a time, instead of dictating to foreign powers, waged war with such domestic grievances as the smoke nuisance. The Russian war supervened, and before public opinion and a hostile vote of the house of commons, indignant at the condition of the army in the Crimea, the coalition ministry collapsed, January 30th, 1855. The cry throughout the country was for Lord Palmerston, and Lord Palmerston formed a ministry. Abandoned by his Peelite colleagues, because he accepted the vote of the house of commons for a select committee of inquiry into the state of the army in the Crimea, he filled up the vacancies from amongst the whigs, and remained at the helm. Sebastopol fell, and Lord Palmerston seemed secure. But again, in the March of 1857, on his policy of confirming Sir John Bowring's hostilities at Canton, he was attacked by a parliamentary coalition even stronger than that which he had triumphed over in the Pacifico affair; for this time Lord John Russell lent his influence to the combined assaults of the conservatives, the Peelites, and the Manchester party. The premier was defeated, and he appealed to the country, which sent him back an overwhelming majority in the commons. Once more, in the following February, Lord John Russell and the coalition of March, 1857, defeated him in the February of 1858, on the introduction of a conspiracy bill, produced by the attempt of Orsini on the life of the Emperor Napoleon. This time Lord Palmerston resigned, and Lord Derby's second ministry was formed. When it fell, Lord Palmerston became again premier, and introduced into his ministry the political elements which had been most formidable to him during his previous administration. Lord John Russell became foreign secretary; Mr. Gladstone, chancellor of the exchequer; and, if office was declined by Mr. Cobden, it was accepted by Mr. Milner Gibson. Lord Palmerston, we may add, exchanged in 1831 the representation of Cambridge university for that of Bletchingley, disfranchised by the reform bill. He sat for South Hants from 1832 to December, 1834. In June, 1835, he was elected member for Tiverton, which he represented till his death. In 1856 he received the garter, in 1861 was made lord warden of the Cinque Ports, and in 1862 was chosen lord-rector of Glasgow university. In 1839, he married the sister and heiress of the second Viscount Melbourne, and widow of the fifth Earl Cowper. In 1852 appeared a useful contribution to his political biography, "Opinions and policy of the Right Hon. Viscount Palmerston," &c., being extracts from his parliamentary speeches from 1808 to 1851. He died on the 18th October, 1865.—F. E.

PALMEZZANO, Marco, a distinguished painter of Forlì, where he was born in 1456. He was still living there in 1537. He was the pupil of Melozzo da Forlì, and sometimes signed himself Marcus de Melotius, but more commonly Marcus Palmezzanus, pictor Foroliviensis. There is a hard but expressive work by Palmezzano in the National gallery, representing the



"Entombment," formerly in the cathedral of Forli, where it was placed in 1506.—(*National Gallery Catalogue.*)—R. N. W.

PALMIERI, Matteo, chronicler, born in Florence about 1405; died about 1475. Born of an illustrious house, he was employed on various embassies, elected a member of the Council of Ten, once invested with the dignity of gonfalonier, and twice chosen prior. His principal work is a "Chronicle," ranging from the creation to his own times; and subsequently carried down to the year 1482, by his quasi-namesake, though neither relative nor co-citizen, Mattia Palmieri.—C. G. R.

PALOMINO Y VELASCO, Antonio, the Spanish Vasari, was born at Bujalance in 1653, but was educated at Cordova, and was destined by his parents for the clerical profession. In 1672, however, the example and instructions of Valdez Leal induced him to turn his attention to painting, which he adopted as a profession in 1678 after a visit to Madrid. In 1680 he completed in Madrid some works left unfinished by Juan de Alfaro; and he married about this time the daughter of the Spanish minister in Switzerland. In 1686 Claudio Coello employed Palomino to assist him in the frescoes of the queen's gallery in the Alcazar, a work he performed so well that the king, Charles II., in 1688, gave him the title of court painter; but he was soon afterwards eclipsed in the royal favour by the arrival of Luca Giordano. Palomino, however, had the honour of painting the panels of a carriage for Charles's queen, Maria of Neuburg. He removed in 1697 to Valencia, where he executed many frescoes; and while staying there, in 1698 he was raised to the dignity of salaried painter to the king. He painted also at Salamanca and at Granada, and returned in 1713 to his native city of Cordova, and executed some pictures for the cathedral there. From this time he lived chiefly at Madrid, and upon the death of his wife in 1725 he took priest's orders, but died the following year. He was buried near his wife in the church of St. Francis at Madrid, August 13th, 1726. As a painter Palomino's labours were unimportant, but as a writer he ranks high in the annals of Spanish art, though the biographical notices are the most valuable portion of his large work, published in Madrid in 1715–24—"El Museo Pictorico y Escala Optica," 2 vols., folio. It was reprinted in 1797. This work is divided into three parts—the theory of painting, the practice of painting, and biography of Spanish artists, "El Parnaso Español Pintoresco Laureado" (the Spanish Laureate Pictorial Parnassus). An English abridgment of the Parnassus appeared in London, entitled "An account of the Lives and Works of the most eminent Spanish Painters," &c., 12mo, 1739, pp. 175; and again in Spanish in 1744.—(Cean Bermudez, *Diccionario Historico*, &c.; Stirling, *Annals of the Artists of Spain.*)—R. N. W.

PALSGRAVE, John, an English scholar of the sixteenth century, who owed his advancement in the world to a knowledge of the French language. Born in London, he studied at Cambridge and at Paris. In 1514 he was appointed teacher of French to King Henry VIII.'s sister Mary, who for political reasons was suddenly called upon to sacrifice her lover, the duke of Suffolk, and marry Louis XII. of France. After being three months queen of France, Mary on the death of her husband returned to England, bringing Palsgrave with her. The latter was rewarded by a prebendal stall in St. Paul's, and the living of St. Dunstan's-in-the-East. In 1530 his French grammar was printed by John Hawkins, under the title of "L'esclaircissement de la Langue Françoyse," three books in a thick folio. Ten years later T. Berthelet printed the English translation of Fullonius' comedy of Acolastus, in which Palsgrave shows his method of teaching languages.—(See Herbert's *Ames.*)—R. H.

PAMPHILUS, one of the most celebrated of the ancient Greek painters, was born at Amphipolis about 410 B.C. He learned painting in the school of Eupompus at Sicyon, which had what we now term realistic tendencies, in contradistinction to the Attic school, which was generic and conventional. Eupompus taught his pupils to imitate nature, not artists. Pamphilus succeeded Eupompus at the head of the Sicyonic school, and spread its reputation so wide that painting and drawing became established through the influence of Pamphilus, says Pliny (xxxv., 10, 36), as essential elements of a polite education in Greece. Slaves were wholly prohibited the practice of these arts. He has the reputation of having applied arithmetic and geometry to the purposes of art—how, is a matter of speculation; established rules of proportion, and perspective we know to be among the first principles of some departments of art. He taught also anatomy, and all the various processes of painting. The anatomy must have been illustrated from the living model, as the Greeks did not dissect. The first of the moderns who dissected for purposes of art was Antonio Pollajuolo, a Florentine of the fifteenth century. The elaborate course of study in this school of Pamphilus occupied ten years, and the fee was an attic talent, about £216 sterling. It is recorded that Apelles and Melanthius paid this sum—in no way unreasonable, considering the long course of studies provided. Pamphilus' own works were distinguished for their beauties of composition; but four of them only are mentioned—"The Heraclidæ;" "The Battle of Phlius;" "Ulysses on the Raft;" and a "Family Portrait" (?). He left writings on painting and famous painters: these too are lost.—(Wornum, *Epochs of Painting*, &c.)—R. N. W.

PAMPHILUS (Presbyter), was born at Berytus in the latter half of the third century. After being educated in his native city he went to Alexandria, and studied under Pierius. Returning to Palestine he became a presbyter under Agapius, bishop of Cæsarea. His life was spent in the latter place. During the persecution of the christians by Diocletian he was cast into prison by Urbanus, governor of Palestine. His intimate friend Eusebius was most kind to him during his incarceration, till Pamphilus suffered martyrdom (309) by command of Firmilianus. He was a learned man, fond of theological literature, benevolent, pious, a lover of the good. An admirer of Origen's works, he transcribed most of them with his own hand; especially the corrected copy of the Septuagint in the Hexapla. He also wrote a biography and vindication of Origen in five books, to which Eusebius added a sixth; but all are lost except Rufinus' Latin version of the first book. Pamphilus collected an extensive theological library, which he gave to the church at Cæsarea. It was destroyed when that city was taken by the Arabs in the seventh century. Eusebius, his great admirer, wrote his life in three books, which are now lost. Had this work been preserved, we should doubtless have known much about the character of a man to whom biblical literature owes much; and whose life was a noble testimony to the cause of christian truth.—S. D.

PANÆNUS of Athens, a distinguished painter, brother, or rather nephew of Phidias, was employed in decorating most of the great works raised at Athens immediately after the close of the Persian war, and he assisted his uncle Phidias in the decorations of the throne of the Olympian Jupiter, executed in ivory and gold by that great sculptor. He painted the "Battle of Marathon" in the public portico of Athens, known from this and other pictures as the Pœcile, or variegated. This picture was an extensive composition in four parts, in which Panænus was assisted by Micon of Athens. It contained iconic figures of Miltiades and other generals; they could not have been actual portraits, unless copies, as the picture was not painted until about 450 B.C., about forty years after the battle. The Olympian Jupiter was painted about 436 B.C. The pictures of the Pœcile were apparently on panels, as they were all removed in the reign of Arcadius, about the year 400, or upwards of eight centuries after they were painted.—(Wornum, *Epochs of Painting.*)—R. N. W.

PANÆTIUS, a celebrated stoic philosopher, was born at Rhodes, probably between 180 B.C. and 170 B.C. He studied at Athens in early life, but Rome was the principal scene of his mature philosophical labours. At this time the republic was in its most flourishing condition. It was the era of the third Punic war. The arms of Rome were everywhere victorious, and the rudeness of her primitive manners had begun to be tempered by more polished tastes. Literature had sprung up in the poetry of Ennius and Lucilius, and in the plays of Plautus and Terence, the latter of whom was but recently dead. Scipio Africanus the younger, the conqueror of Carthage, and Lælius, whom Cicero has immortalized in his treatise De Senectute, were warm patrons of philosophy and all liberal accomplishments. Under the auspices of these illustrious men, with whom he lived on terms of intimate friendship, Panætius introduced stoicism to the Romans, about 145 B.C. The anti-philosophical party, with Cato at their head, protested in vain against the importation of Greek philosophy. Fostered by the great names of Scipio and Lælius, the doctrines of Panætius took root and flourished. His stoicism was of a modified and moderate character. He avoided the extreme opinions of the earlier stoics. He softened their severity and harshness; he abjured their "insensibility and apathy" (Aulus Gellius, 12. 5), and skilfully incorporated with their doctrines many of the opinions of Plato, Aristotle, Xenocrates, and

Theophrastus. In opposition to the credulity of most of his sect, he scouted the predictions of astrologers, and exercised in everything a sound judgment, no less than an eloquence which fitted him to recommend the doctrines he professed to so practical a people as the Romans. This philosophy was in itself peculiarly adapted to their genius, whether in their greatness or in their decline. In the palmy days of the republic it armed them with the fortitude of power; in the tragic gloom and sinking fortunes of the empire it upheld them with the fortitude of despair. It is with the spring-time of Roman stoicism that the name of Panætius is associated. None of his writings have come down to us, but how highly they were esteemed in their day is proved by the fact that Cicero thought it not beneath him to copy his own treatise De Officiis from one of the works of Panætius. Panætius died at Athens about 112 B.C.—J. F. F.

PANCIROLI, Guido, lawyer, born in Reggio of honourable parentage, 17th April, 1523; died in Padua, May, 1599. He studied law first with his father, next in Ferrara, finally in Padua under the celebrated Alciati. In 1547, whilst still a student, Panciroli was elected to a professorship in the Paduan university; and he continued a member of that body until, disappointed of preferment, he transferred his services to the university of Turin, and enjoyed honours and emoluments under two successive dukes of Savoy. The climate, however, proving prejudicial to his eyesight, he in 1582 quitted Turin; and on the invitation of Venice returned to Padua, accepted the professorship he had formerly desired, and fulfilled its functions to the end of his days, although Popes Gregory XIV. and Clement VIII. would gladly have secured his presence in Rome. Amongst his other legal and antiquarian writings are "De claris legum Interpretibus," published posthumously in Venice, 1637; and "Rerum Memorabilium Lib. ii.," a work on the lost inventions of the ancients, &c.—C. G. R.

PANCKOUCKE, Charles Joseph, son of a bookseller at Lille, was born in that city 26th November, 1736. In his twenty-eighth year he established himself in business at Paris. In 1775 he went to Ferney, submitting to Voltaire the plan of a collected edition of his works, which is known as that of Kehl, and for which, through the intervention of Beaumarchais, he obtained the patronage of the Empress Catherine. Panckoucke subsequently conceived the plan, and commenced the publication, of the Encyclopédie Méthodique. Long known as the proprietor of the *Mercure* and other journals, he has also the credit, such as it is, of establishing the *Moniteur*. He died 19th December, 1798. Amongst his own writings may be mentioned, "De l'homme et de la réproduction des differents individus," 1761; a free translation of Lucretius; a discourse on pleasure and pain; and discourses on the beautiful.—His son, Charles Louis Fleury Panckoucke, born at Paris 26th December, 1780, continued his father's business, and inherited his literary tastes. His "Dictionnaire des Sciences Médicales," a work long pursued under great difficulties, brought him ultimately both credit and pecuniary gain. Another important work which is due to his enterprise and energy, is the "Victoires et Conquêtes." In 1825 he published a magnificent edition of Tacitus, and shortly afterwards was named a chevalier of the legion of honour. After a journey to Scotland he was elected a member of the Edinburgh Antiquarian Societies, and published an illustrated work on the isle of Staffa. Always an earnest and active student, he was busily engaged upon a translation of Ariosto shortly previous to his death, which occurred on the 11th July, 1844.—W. J. P.

PANICALE, Masolino da, the son of a painter of the name of Christoforo di Fino, was one of the first of the Renaissance artists to paint men and things somewhat as they really appear, and to properly treat light and shade, and he has further the distinction of having been the reputed master of Masaccio. Masolino's time was from 1383 to about 1440; he was the scholar of Lorenzo Ghiberti and of Gherardo Starnina, and first distinguished himself by some excellent frescoes in the Brancacci chapel of St. Peter in the church of the Carmine at Florence, in 1423–24, when he was interrupted by an invitation to Hungary, whither he went about 1425, and the Carmine frescoes were intrusted to Masaccio, his pupil. Ten years later we find him at work in the north of Italy, at Castiglione d'Olona, near Como, where are some lately recovered frescoes by him signed "Masolinus de Florentia pinxit," and in the baptistery of the collegiate church there are some others similar, not signed, but dated 1435. The frescoes of Masolino in the Brancacci chapel are three—"The Preaching of St. Peter;" the same saint healing the cripple by the Beautiful gate, and raising Tabitha; and "Adam and Eve under the Apple Tree, or the Fall." They are engraved in the series of Florentine frescoes by Lasinio, and are now in process of publication in colours by the Arundel Society.—(*Vasari*, ed. Le Monnier, volume iii., and the *National Gallery Catalogue*, ed. 35, 1862, art. Masaccio)—R. N. W.

PANIN, Nikita Ivanovitch, Count, a Russian statesman, descended from the Luccese family of Pagnini, was born in 1718. He began his career in the imperial guard of the Empress Elizabeth, but soon found employment more congenial to his astute spirit in an embassy, first to Denmark, and afterwards to Sweden. In the plot of 1762 he supported Catherine against her husband Peter III., and was subsequently appointed tutor to the Grand Duke Paul, to which office was added the high employ of chancellor of the empire and minister of foreign affairs. He died in 1783. His brother, General Count Peter Panin, commanded the Russian army in the war with Turkey, and in the suppression of Pugatscheff's rebellion.—R. H.

PANINI, a Sanscrit grammarian of such reputation that he is held to have been inspired. His Vyakarana, or grammar, is divided into eight books, and comprises three thousand nine hundred and ninety-six rules. It is called "Siddhanta Caumudi." The style is compressed and artificial, so that it requires years of patient study. Max Muller says it must have required ages of observation and collection, before its plan could have been conceived and carried out by one individual. It is known that Panini was not the author of all the Sutras; he borrowed from others, and others have added to him. In the Vedangas, grammar is represented by the work of Panini, who is a mythical character, and regarded by some as having had two existences. He is named by the Chinese traveller Hiouensthang, and is placed by Professor Weber at about A.D. 140, which is probably too late. Böthlingk has assigned him to 350 B.C.—B. H. C.

PANMURE, Fox Maule, second baron, and eleventh earl of Dalhousie, was born in 1801, and succeeded to the title and family estates on the death of his father in 1852. He was educated at the Charter-house, entered the army as an ensign in the 79th Highlanders, and after serving for several years in Canada on the staff of his uncle, the earl of Dalhousie, retired in 1831 with the rank of captain. He commenced his political career in 1835, when, after a very keen contest, he was elected member for the county of Perth, and subsequently represented the Elgin burghs and the city of Perth. On the return of the Melbourne ministry to office, Mr. Maule was made under secretary for the home department. In 1841 he held for a short period the office of vice-president of the board of trade. In 1842 Mr. Maule was elected lord rector of the university of Glasgow, and on the downfall of Sir Robert Peel's ministry in 1846, he became secretary at war, with a seat in the cabinet. In February, 1852, he exchanged this office for the presidency of the board of control. The dissolution of the Russell ministry, however, soon followed, and on the death of his father in the course of the same year he was elevated to the house of lords. Lord Panmure had no seat in the coalition cabinet under the earl of Aberdeen; but when it fell to pieces during the struggle with Russia, and Lord Palmerston became premier, he returned to his former office of secretary at war, the duties of which he discharged with great ability and untiring industry until the overthrow of Lord Palmerston's administration in 1858. Lord Panmure takes a deep interest in the ecclesiastical affairs of Scotland, and is an active and influential office-bearer of the Free Church. He was appointed lord-lieutenant of Forfarshire in 1849, keeper of the privy seal of Scotland and K.T. in 1853, and succeeded to the title of earl of Dalhousie on the death of his cousin, the marquis of Dalhousie, in 1861.—J. T.

PANOFKA, Theodor, a German archæologist, was born at Breslau, 25th February, 1801. After completing his studies at Berlin, he travelled in Italy, then lived for some time at Paris, and undertook a second journey to Italy, where he assisted in the foundation of the Archæological Institute at Rome, of which he became secretary. In 1844 he obtained the chair of archæology at Berlin, where he died 20th June, 1858. Among his numerous works, the "Musée Blacas;" "Cabinet du Comte Pourtalès;" "Recherches sur les noms des Vases Grecs;" and "Neapel's Antiken," deserve to be noticed; the rest are mostly archæological monographs of small compass.—K. E.

PANORMITA. See Beccadelli.

PANSA, Caius Vibius, was a warm supporter of Julius Cæsar, and as tribune of the people in 31 B.C. rendered him valuable assistance against Marcellus and others. In 46 B.C. he was governor of Cisalpine Gaul, and in 43 B.C. he held the consulship along with Hirtius. In March of that year he took the field against Antony, by whom he was defeated at Forum Gallorum. He died of wounds received in the battle.—D. M.

PANTÆNUS, apparently a native of Sicily, and teacher of Clement of Alexandria, who calls him the Sicilian Bee. He was originally a stoic, but became a christian, and presided over the school of Alexandria about the year 180. He is said to have preached in India, and brought thence St. Matthew's Gospel in Hebrew. He died about the year 216. Eusebius and others speak of him very highly. He wrote upon the scriptures, but only a few fragments remain.—B. H. C.

PANTER or PANTHER, David, a learned Scotch ecclesiastic and diplomatist who flourished during the sixteenth century, was descended from an ancient family near Montrose. He was successively dean of Carstairs, prior of St. Mary's Isle, commendator of Cambuskenneth, and bishop of Ross. He held the office of principal secretary of state in the latter part of the reign of James V., and subsequently discharged for seven years the duties of ambassador of Scotland at the French court. His official letters have attracted great notice on account of the excellence of their latinity. His morals were unfortunately tainted by the licentiousness of his order at that period. David Panter died at Stirling in 1558. His letters were published by Ruddiman in his Epistolæ Jacobi Quarti, &c., along with those of his uncle, Patrick Panter, abbot of Cambuskenneth, secretary of state to James IV., and the first diplomatist of his age.—J. T.

PANVINIO, Onofrio (Onuphrius Panvinius), historian and antiquary, born in Verona of a poor but noble family, 1529, and died in Palermo, 7th April, 1568. Having in early youth assumed the Augustine habit, he was sent to Rome to prosecute his studies. In 1554 he was despatched to Florence to teach theology, but soon obtained a dispensation not only from this employment, but also from cloistral residence. He now travelled in Italy from city to city, pursuing antiquarian researches; and in Venice contracted a friendship with the erudite Sigonio, cemented by mutual good offices. His usual residence was however in Rome, where he enjoyed the patronage of Cardinal Marcello Cervini, afterwards Pope Marcellus II. Finally in 1568, in the train of Cardinal Alessandro Farnese, he journeyed into Sicily, fell ill, died, and was buried in the Palermitan church of the Augustines. Two stones, one in Rome, one in Palermo, record the name of Onofrio Panvinio; but his own works, the copious fruit of a comparatively short life, form his worthiest monument. He has left, amongst numerous other publications, an edition of the "Fasti Consulares," and treatises "De Antiquis Romanorum Nominibus," and "De Ritu sepeliendi mortuos apud veteres Christianos." He left likewise a mass of MSS, by which Cardinal Baronius is believed to have profited in the composition of his Annals.—C. G. R.

PANZER, Georg Wolfgang Franz, an eminent German bibliographer, was born at Sulzbach, 16th March, 1729. After being prepared for the church at Altdorf, he became in 1751 minister of the parish of Etzelwang, and in 1760 dean of St. Sebaldus at Nuremberg, where in 1772 he was promoted to be first pastor of the town, the duties of which office he worthily discharged till his death on the 9th July, 1804. At the same time he was librarian to the town, and president of the so-called Pegnitz Shepherds, a poetical academy. All his energies, however, were concentrated upon his bibliographic studies. He collected a splendid library of nearly seventeen thousand volumes, a prominent part of which was his famous collection of Bibles, which he sold to the Duke Karl Eugen of Wurtemberg, 1780. The learned results of these biblical studies were published in his histories of the editions of the Bible printed at Nuremberg, and of the German translation of the Bible by Luther. His investigations increased with his library; and finding the Annals of Maittaire highly defective with respect to German printing, he published most valuable additions to that work in his "Annalen der älteren deutschen Literatur." His most comprehensive and truly standard work, however, is his "Annales Typographici," 1793–1803, 2 vols., a work so well known and so indispensable to every collector, that we need not add a single word about it. His library was dispersed after his death.—K. E.

PAOLI, Pasquale, a famous Corsican patriot, general, and legislator, was born in 1726. His father, Giacinto Paoli, was educated for the medical profession, but when the Corsicans rose up in arms against the tyranny of the Genoese, Paoli took a prominent part in asserting the freedom of his country, and was elected one of the principal magistrates of the island. Finding all their efforts to reduce the Corsicans to submission utterly hopeless, the Genoese called in the assistance of the French, by whom the patriots were subdued after a prolonged but ineffectual struggle, and the elder Paoli and his family took refuge at Naples, where he died in 1755. His more famous son received the best education Naples could give, and was well instructed in military tactics, as well as in the classics and in the science of legislation. In 1755 he embarked for his native island, and such was the effect produced by his engaging manners and high reputation, that in a full assembly of the people he was unanimously chosen generalissimo. He proceeded immediately to organize a government, to establish law and order, to institute schools, and to bring the rude and unlettered inhabitants under the influence of civilization. His efforts were crowned with the most remarkable success; he was regarded by the people as the saviour of his country, and both their national prosperity and their enlightenment were steadily advancing. These fair prospects, however, were speedily blighted. The Genoese having lost all hope of ever reconquering the island, by an iniquitous bargain sold their claims upon it to the French in 1768. A powerful army was sent to take possession of the new acquisition. The natives fought with desperate valour for the maintenance of their rights and liberties, and inflicted several defeats upon the invaders. But reinforcements continued to pour in, and the brave islanders were at length compelled to succumb. Paoli cut his way through the enemy, and ultimately found refuge in England, where he was treated with every mark of respect, and received a pension of £1200 a year from the British government. During his residence in London, which lasted more than twenty years, he devoted himself principally to literary pursuits, and lived on terms of intimacy with Dr. Johnson and his learned associates, by whom he was held in the highest esteem. Boswell idolized him, and the great Cham of literature himself said General Paoli had the loftiest parts of any man he had ever seen, and that he talked of language as if he had never done anything else but study it instead of governing a nation. At length the events of the French revolution restored Paoli to Corsica in 1789, and Louis XVI. appointed him lieutenant-general and military commandant of the island. But when the monarchy was overthrown, the general, shocked at the frightful excesses of the republicans, organized the party of the old Corsican patriots, and called in the assistance of the English. His plans were completely successful. The French troops were driven out of the island, and in 1794 Corsica, with the consent of the natives, was united to Great Britain. Paoli, however, was treated with scandalous ingratitude, and the office of viceroy, which ought to have been conferred upon him, was bestowed on Sir Gilbert Elliot, to the great and just dissatisfaction of the Corsicans. Paoli was obliged to return to England in 1795, and died there on the 5th of February, 1807, in the eighty-first year of his age. A monument, with his bust and an inscription, was raised to his memory in Westminster abbey.—J. T.

PAOLUCCIO. See Anafestus.

PAPEBROCH, Daniel, a jesuit, born at Antwerp in 1628. He studied at Douay, and was a professor of philosophy and belles-lettres for several years, but is best known for his connection with Bolland and Henschenius in compiling the Acta Sanctorum. His love of truth led him to refer the origin of the Carmelites to the twelfth century, which involved him in a hot controversy. He was denounced to the pope and the inquisition as the author of flagrant errors, and in 1695 the inquisition anathematized the fourteen volumes of the Acta Sanctorum. Papebroch defended himself, and continued his labours till his death in 1714.—B. H. C.

PAPIAS, Bishop of Hierapolis in Phrygia, an ecclesiastical writer of the second century, was a contemporary and companion of Polycarp. Irenæus speaks of him as "a hearer of John, and an ancient man"—words sufficiently ambiguous to give rise to diversity of opinion. It has been disputed whether John the apostle or John the presbyter is meant? The former must be rejected, and the latter adopted. Eusebius speaks highly of him in one place; in another disparagingly. In the Paschal Chronicle it is said he suffered martyrdom at Pergamus, 163; and he is

called martyr by Stephen Gobarus. The Romish church commemorates him as a saint on the 22d February. He appears to have been a millennarian. A work entitled "Λογίων κυριακῶν ἐξηγήσις," in five books (Explanations of the Lord's discourses), proceeded from his pen; fragments of which have been published by Routh. It seems to have embodied traditions respecting Christ, the apostles, and their teachings, respecting which he was very inquisitive. It was a collection of anecdotes and stories, whose loss is greatly to be regretted; for though many must have been fabulous, criticism would have separated the wheat from the chaff. If, as Eusebius states, he related many particulars told by Aristion and John the presbyter, the work was valuable.—S. D.

PAPILLON, Jean, French wood-engraver, born at St. Quintin in 1661, was the son of a wood-engraver, Jean Papillon of Rouen, born in 1639; died in 1710. Jean Papillon the younger was the pupil, first of his father, and then of N. Cochin of Paris. He executed a large number of cuts, some of which have much merit; and to him is ascribed the invention, about 1688, of printing wall-papers, or "paper-hangings," being at first an imitation of tapestry. He died in 1723.—J. T–e.

PAPILLON, Jean-Baptiste-Michel, son of the preceding, was born at Paris in 1698. He learned wood engraving of his father, and attained considerable distinction in the art. His cuts are found in many of the illustrated works of the period; the best are considered to be those he engraved from the designs of Bachelier, for the folio edition of La Fontaine's Fables. Papillon, who was an enthusiastic admirer of wood engraving, published in 1776 a work on the art in two volumes, "Traité historique et pratique de la gravure sur bois," illustrated by a large number of excellent cuts. The work was long regarded as the chief authority on the subject, but as a history it has been superseded by later works, containing the results of much more extended research. It is, however, a work of much interest to the student. Jean Papillon died in 1776.—J. T–e.

PAPIN, Denis, a French physician and natural philosopher, and one of the inventors of the earlier improvements of the steam-engine, was born at Blois about the middle of the sixteenth century, and died at Marburg in 1710. He was bred to the medical profession, and employed his leisure in the study of physics and mechanics. In 1681, at the instance of Boyle, he went to London, and was elected a fellow of the Royal Society. In 1687 he was appointed professor of mathematics at Marburg; and in 1699, the distinction he had acquired caused him to be elected a corresponding member of the Academy of Sciences. He was the author of several papers on scientific subjects, which appeared in the *Journal des Savans*, the Philosophical Transactions, the Acta Eruditorum (of Leipsic), and other periodical publications; and of some separate treatises, one of which relates to the art of softening bones and extracting their gelatine by means of the apparatus since well known as "Papin's Digester," another to various machines, and a third to the raising of water by means of the pressure of steam. In connection with the steam-engine, Papin was unquestionably the inventor of the *safety-valve* and of the *piston;* and although his inventions never attained any practical success, they formed essential steps towards, and elements in, the inventions of his followers. According to Mr. Woodcroft, he appears to have tried experimentally a vessel which was either a small steam-boat or a working model of such a boat; the propelling power being in some way obtained through the action of steam in raising water by means of an engine like Savery's (see Fulton).—W. J. M. R.

PAPINIANUS, Æmilius, an illustrious Roman jurist born about 140, *advocatus fisci* under the reign of Marcus; and under Severus *libellorum magister*, and afterwards *præfectus prætorio*. It is probable that he accompanied the Emperor Severus to Britain, 208. After the death of his father, Caracalla dismissed Papinian, whose brother he murdered, and then the jurist himself. The latter was too honest, upright, and able, to be endured by such a tyrant. It is stated that he was beheaded in the emperor's presence; and that his son, who held the office of quæstor, lost his life about the same time, 212. The works of Papinian exist only in excerpts. They were—"Quæstiones," in thirty-seven books; "Responsa," in nineteen; "Definitiones," in two books; "De Adulteriis," in two books; "De Adulteriis," in one; and a Greek work supposed to have treated of the office of ædile. No less than five hundred and ninety-five excerpts from these exist in the Digest. Paulus, Ulpian, and Marcian cite and comment upon him; and his fame as a jurist was very high at Rome. Nor was the place which he occupied in public estimation undeserved; his knowledge, acuteness, ability, and integrity, made him a lawyer of the highest order.—S. D.

PAPIRIUS, Cursor L., a celebrated Roman general, was born about the beginning of the fourth century before Christ. In 340 he was *magister equitum* to L. Papirius Crassus; in 333 he became consul; in 325 he was commanded as dictator to carry on the war against the Samnites (the second Samnite war) in place of the consul, L. Camillus, with Q. Fabius as his *magister equitum*. During his absence at Rome, whither he returned to take the auguries again, Fabius gained a signal victory over the enemy, which enraged Papirius exceedingly, because he had left orders not to engage the Samnites in his absence. But he was hindered from punishing the violator of military discipline by the army, who threatened to mutiny. Fabius fled to Rome for protection, where he was defended by the senate and people. Papirius was defeated in his first encounter with the enemy, probably by means of his own soldiers, who, disliking his savage conduct, did not fight heartily till he promised them all the booty they might acquire. After this the Samnites were routed, and their territory plundered till they sued for a truce, which was granted them for a year, provided they clothed and paid the Roman army during that time. Returning to Rome, the dictator celebrated a triumph. In 320 B.C. he blockaded Luceria, and would have been lost with his army for want of supplies, had he not been relieved by Publilius Philo. Ultimately, however, he reduced the Samnites, and compelled them to leave Luceria. Returning to Rome, he celebrated a second triumph. But the war between the Romans and Samnites continued for many years after, with little intermission. In 309 B.C. Papirius was elected dictator, to conduct the Samnite war and save the army of C. Marcius in Apulia. He again routed the Samnites, returning with rich spoils to Rome, and celebrating a splendid triumph. His death took place soon after. Papirius Cursor was little else than a cruel and barbarous soldier, possessing immense strength and courage, so that the enemies of Rome had reason to dread him. As a general he was very successful, and had a very high reputation. The troops he led to victory, though wild and barbarous as their leader, did not like him, because of his cruelties to them.—S. D.

Papirius, Cursor L., a son of the preceding, was also a celebrated general. Having been chosen consul in 293 B.C., with Ap. Carvilius Maximus, he commanded the Romans in the third Samnite war, along with his colleague. His operations against the enemy at Aquilonia and elsewhere were very successful, so that he and his colleague returned to celebrate a magnificent triumph. He dedicated the temple of Quirinus, and adorned it with the first sun-dial which was publicly erected at Rome. Being again appointed consul with his former colleague, 272 B.C., he brought the Samnite war to a close; subduing the Samnites, Lucanians, and Bruttians. The victors celebrated a second triumph. After this history takes no farther notice of him.—S. D.

PAPIRIUS, Justus, a Roman jurist, the author of "Constitutionum Libri xx.," a collection of rescripts of the Antonines, in whose time he lived. The Digest contains only sixteen fragments of them, reaching no farther than the eighth book.

PAPPENHEIM, Godfrey Henry, Count of, an imperialist general in the Thirty Years' war, was born in 1594, studied at Altorf and Tübingen, and commenced his career in the civil service of the state. Subsequently entering the army, he rapidly rose to distinction. In 1620 he was left for dead on the battlefield of Prague. In 1626 he crushed a formidable insurrection in Austria. At the taking of Magdeburg in 1631 he was the first to mount the breach, and after the battle of Leipsic in the same year, where he had commanded the right wing, he rallied the defeated Austrians and led them off in safety. He died from a wound received at the battle of Lutzen on the 7th November, 1632, rejoicing that the "great enemy of his religion," the illustrious Gustavus Adolphus, had died on the same field.—R. H.

PAPPUS, a Greek mathematician, flourished at Alexandria during the fourth century B.C. He did great service to posterity by collecting the investigations of the geometers of his time, in a work consisting originally of eight books, of which the last five, and fragments of the second and third, are still extant.

PARACELSUS, Philippus Auriolus Theophrastus

Paracelsus Bombastes von Hohenheim, was born in 1493, at Einsiedeln, near Zurich in Switzerland. His father, Wilhelm Bombast von Hohenheim, who practised medicine at Einsiedeln, in Carinthia, and elsewhere, was cousin to George Bombast von Hohenheim, grand-master of the knights of Malta, a circumstance which proves the family to have been noble. Young Paracelsus having gained the rudiments of education at home, became one of the "poor scholars" very common at that period. As such he roamed about from college to college and from convent to convent in quest of knowledge, making everywhere the best use of his time and opportunities. Amongst his masters, Abbot Tritheimius of Spanheim holds the first place. He declares that he visited the chief universities of Italy, France, and Germany, and graduated as doctor of medicine, but when and where this took place is not clearly known.—(See his "Chirurgia Magna.") We next find him serving as a military surgeon in the armies of several princes, and in this capacity traversing Italy, Belgium, Holland, and Denmark. He was next employed by the wealthy Sigismund Fugger of Augsburg to effect the transmutation of metals. At this task he laboured with his usual energy and perseverance until convinced of its fruitlessness. He may, in fact, be said to have decomposed alchemy. The gold-makers of later days were mere conscious impostors, without any claim to scientific merit. Paracelsus next travelled over Europe, from Portugal to Sweden, and from England to Transylvania. On these journeys he not only visited the universities and conversed with the learned, but carefully inspected mines, smelting works, and all kinds of manufactures. He was perhaps the earliest philosopher who saw that facts of great scientific importance might be elicited in the workshop. He even associated with the gipsies to learn their medical secrets. Whilst in Poland he was carried a prisoner into Tartary, where he visited the colleges of Samarkand, then a famed seat of learning. Here he attracted honourable notice, for we find that he was appointed to accompany the son of the khan on a special embassy to Constantinople. He also travelled in Egypt. The exact order and duration of all these journeys and adventures cannot be given; but in 1526 he returned to his native country, in the double character of a scientific reformer and a wonder-working physician. His daring speeches, and the astonishing cures which he performed, excited quite a commotion. Eighteen princes—amongst others Philip, markgraf of Baden—who had been deemed incurable by the Galenist physicians of the day, recovered under his care. In 1526 he was appointed to the double chair of medicine and chemistry at the university of Basle, being thus the earliest teacher of the latter science on record. He began his course of lectures by publicly burning the works of Galen, Avicenna, Averroes, and Aristotle, to the amazement and horror of the public. He excited further astonishment by lecturing, not according to the fashion of the age, in Latin, but in German. For a time his teachings were received with the utmost enthusiasm. But his own misconduct brought on a change. His daring energy and self-confidence gradually degenerated into arrogance and boasting. Although up to his twenty-fifth year he had restricted himself to bread and water, he now became given to drunkenness, and rarely appeared sober either in his class-room or when visiting the sick. In consequence he ceased to be successful; the enthusiasm of his students and of his patients declined; and his many enemies seized the opportunity to come forward. An accident led to his overthrow. A certain canon of the cathedral, tormented with the gout, consulted Paracelsus, offering him one hundred florins for a cure. The cure was effected, but the canon in health repented of the promise he had made when in pain, and refused to pay. Paracelsus applied to the magistrates of Basle, and they with a sagacity which Dogberry might envy, ruled that the canon should pay merely the value of the medicines he had taken! This is the earliest legal decision extant in favour of the "drenching system." Paracelsus, indignant at the decision, denounced the court in a strain of fervid eloquence, threw up his professorship, and quitted Basle in disgust. Well for him that he did: there were many who longed to roast him in the market-place by way of "encouragement" to all innovating thinkers. He now recommenced his wandering life, escorted by a few disciples to whom his conversation—a strange medley of vulgarity and obscurity lit up with meteor-flashes of genius—had become a necessity. In 1528 we find him at Colmar; in 1531 at St. Gallen; in 1536 at Augsburg; afterwards at Kromar in Moravia, at Vienna, and in 1538 at Villach, where appeared his work, "De Natura Rerum." All this time he was gradually sinking deeper into debauchery, falling from his former high ideal and losing his skill and reputation. But the end of his stormy life was near at hand. Worn out with hardships and with thought, he retired to the hospital of St. Sebastian at Saltzburg, and there he died on 24th September, 1541. The prince-bishop of Saltzburg erected a monument to his memory, with a highly laudatory inscription. His character has been very variously estimated. The obstructives of his own age and many hasty judges since have pronounced him a quack. This is simply ridiculous. Your quack dies rich and "respectable," and in four centuries is utterly forgotten. In spite of his admitted tendency to paradox and exaggeration, in spite of his fantastic dreams, he was a man of gigantic intellect, and did the world good service. His protest against authority, fierce and reckless as it seems, was suited to the time and the case. Nor was his hatred of antiquity blind and indiscriminating, for this idol-burner called on the physicians of his time to sit humbly at the feet of Hippocrates. Though he belongs still, as was natural, to the personifying supernatural phase, he says: —"What is now deemed mysterious and supernatural will in time to come be found to spring from natural causes." In opposition to the commentating spirit of the schoolmen, he declared that truth must be sought in nature, not in books. As a chemist, he is considered to have been the discoverer of zinc, and perhaps of bismuth. He was acquainted with hydrogen, muriatic, and sulphurous gases. He distinguished alum from the vitriols; remarking that the former contained an earth, and the latter metals. He perceived the part played by the atmosphere in combustion, and recognized the analogy between combustion and respiration. He saw that in the organic system chemical processes are constantly going on. Thus, to him is due the fundamental idea from which have sprung the chemico-physiological researches of Liebig, Mulder, Boussingault, and others. By using in medicine, not crude vegetables, but their active principles, he opened the way to the discovery of the proximate principles of vegetables, organic alkalis, and the like. But perhaps the greatest service he rendered to chemistry was by declaring it an essential part of medical education, and by showing that its true practical application lay not in gold-making, but in pharmacy and the industrial arts. In medicine he scouted the fearfully complex electuaries and mixtures of the Galenists and the Arabian polypharmacists, recommending simpler and more active preparations. He showed that the idea of poison is merely relative, and knew that poisons in suitable doses may be employed in medicine. He prescribed tin as a remedy for intestinal worms, mercury as an anti-syphilitic, and lead in the diseases of the skin. He also used preparations of antimony, arsenic, and iron. He employed sulphuric acid in the treatment of saturnine affections. The astonishing cures which he undoubtedly performed were, however, due not so much to his peculiar medicines, as to his eminent sagacity and insight. He showed the importance of a chemical examination of urine for the diagnosis of disease. He has sometimes been compared to Luther, with whom, however, he had little sympathy. "Had I time," he said, "to meddle with such matters, I would send both the pope and the reformers to school!" Had his self-control and prudence been at all equal to his intellect, he would have been hailed as the father of modern science. But ambition, vanity, and self-love misled him. He wished not merely to plan, but to complete the reform of philosophy. He sought not to teach, but to thunder-strike and dazzle, and hence his career is a failure—splendid truly, yet not the less mournful. His works have been published in ten folio volumes, Basle, 1589. The text is grossly corrupt, and much foolish matter has been interpolated. The student will do well to employ the Paracelsian Dictionary of Dornæus.—J. W. S.

PARADIES or PARADISI, Pietro Domenico, was born at Naples early in the eighteenth century, and he was still living in 1792 at Venice. He was a pupil of Porpora, acquired some renown as a composer, and still more as a harpsichord player. He began to produce dramatic works at Venice in 1738; and he came to London to compose for the king's theatre in 1746, where his opera of "Faetone" was performed in the ensuing January. He remained in England several years, where his playing, ill appreciated in his own country, was greatly admired. He wrote here the twelve sonatas for the harpsichord by which only his name is now known, and which are admirable specimens of the instrumental music of the time.—G. A. M.

PARCIEUX. See DEPARCIEUX.

PARÉ, AMBROSE, the father of modern surgery, was born at Laval in Maine in 1509. Having studied surgery in the hospitals of Paris for three years, he commenced his career early in life as a military surgeon. He rapidly acquired distinction; in 1536 he accompanied a French army to Turin as surgeon to the infantry, and for the succeeding thirty years the wars in which France was constantly engaged found him frequent employment. He has left a most interesting account of his services in his "Apology or Treatise concerning divers voyages," from which it appears that besides serving in many campaigns and sieges, he was employed in attending the wounded after the battles of St. Quintin, Dreux, and Moncontour, and that he took charge of those who were sent to Paris after the battle of St. Denis in 1567. His skill obtained him the favour of four kings of France, to whom in succession he was surgeon and counsellor. Paré was a Huguenot, and he owed his life at the time of the massacre of St. Bartholomew to the respect which Charles IX. had for his professional abilities. Brantome relates that Charles did not wish to save any one except Master Ambrose Paré, his first surgeon and the first in christendom, that he sent for him in the evening, and concealed him in his own wardrobe, saying, "Qu'il n'etait raisonable qu'un qui pouvait servir à tout un petit monde, feut ainsi massacré." Paré was not only an able practitioner and dexterous operator, he was a man of original genius. To him is owing the introduction of the plan of securing bleeding arteries by ligature after operation, an improvement which may be said to have inaugurated the advance of modern surgery. He modestly allows in his "Apology" that he obtained the first idea of this proceeding from passages in Galen and other early writers; but he is so impressed with the superior value of the ligature compared with the actual cautery, which had previously been the only means employed to arrest hæmorrhage after amputation, that he attributes his invention to the immediate inspiration of God. He also greatly improved on the contemporary treatment of gunshot wounds, discarding the heating and stimulating applications in vogue. The obstetric art is indebted to him for the operation of version in certain cases of abnormal birth—an improvement which was afterwards practised and inculcated by his pupil Guillimeau. Paré's first work, "Maniére de traiter les plages faites par harquebuses, flêches," &c., appeared at Paris in 1545. In 1561 he published a collection of all his works, consisting of twenty-six treatises on almost every department of surgery. An English translation of this work was published by Thomas Johnston in 1678. Paré's writings are not free from the superstition of his age, but in all practical matters relating to surgery his works bear the impress of an unusual admixture of inventive talent, acute observation, and common sense. He died in 1590, at the age of eighty-one.—F. C. W.

PARE, DAVID, PHILIP, and DANIEL. See PAREUS.

PAREDES, DIEGO GARCIA. See GARCIA Y PAREDES.

PAREJA, JUAN DE, an Andalusian of African blood on one side at least, was born at Seville in 1606, and is well known as the slave of Velazquez, whom in 1623 he accompanied to Madrid in the capacity of colour-grinder. Like Claude, the menial capacity in which Pareja was constantly employed in his master's studio, developed in him the ambition to paint also, and he was eventually completely successful. He was always with Velazquez, accompanying him even to Italy; and while otherwise disengaged he employed his time in copying his master's pictures in secret, until he was so far advanced that he put one of his pictures in the way of the king, Philip IV., who admired the work, and remarked to Velazquez that such a painter could no longer be a slave. Pareja thereupon received his manumission from his master, with whom, however, he remained until his death. Pareja died in 1670. He painted much in the style of Velazquez, and executed several good pictures, especially portraits. The museum of Madrid possesses a large, effective picture of the "Calling of St. Matthew" by him, the figures wearing the Spanish costume of the day. Lord Radnor possesses Pareja's portrait by Velazquez. "It represents him," says Mr. Stirling, "as an intelligent, bright-eyed mulatto, with the thick nose and lips, and curling black hair proper to his race, and dressed in a dark-green doublet, with a white falling collar." —(Cean Bermudez, *Diccionario Historico*, &c.; Stirling, *Annals of the Artists of Spain*.)—R. N. W.

PARENT DUCHATELET, ALEXIS JEAN BAPTISTE, a physician and celebrated writer on public hygiene, was born in Paris in 1790. He took his degree at the age of twenty-four, and early turned his attention to the departments of sanitary science and medical police. In 1825 he became joint-member of the council of health. He published a large number of reports and memoirs on subjects relating to the health of different sections of the community in the Annales d'Hygiène and the Dictionnaire de l'industrie manufacturière. The work, however, by which he is best known is his treatise on prostitution, published in Paris in 1836. This very remarkable essay was founded on statistical facts supplied for the most part by the national authorities. In compiling it M. Duchâtelet had access to the secret archives of the bureau des mœurs and the prefecture of the police; he also consulted the records of hospitals, prisons, and all other public institutions which could throw light on the subject. The book, which everywhere bears evidence of having been composed under the influence of the purest and most conscientious motives, displays in all its deformity the monster evil on which it treats. The writer indicates the means by which the amount of injury inflicted on the community may be lessened, and points out what he regards as the right policy to be pursued towards the wretched victims of vice. An able abstract of this work appeared in the *Lancet*, 1836–37. M Duchâtelet was physician to the hospital of La Pitié. His labours in the science of public health were mainly instrumental in directing the attention of the authorities of Paris to the subject of the drainage of different quarters of that city. In 1833 he was appointed one of a commission intrusted with the preparation of a report on the spread of cholera, and on the effects of that disease in Paris and its neighbourhood. His death took place on the 6th of March, 1836. Funeral *éloges* were pronounced over his grave by Cruveilhier, Villermé, and Donné.—F. C. W.

PAREUS, DANIEL, son of Philip, born in 1605, was, like his father, a lover of classical antiquity, and was regarded as an excellent scholar. He wrote and published various works, as—Mellificum Atticum, extracts from Greek authors; "Historia Palatina;" "Medulla Historiæ Universalis;" "Medulla Historiæ Ecclesiasticæ;" editions of Greek and Latin writers, a Lexicon to Lucretius, &c. He was killed in 1635.—B. H. C.

PAREUS, DAVID, an eminent divine of the reformed church of Germany, was born in 1548 at Frankenstein in Upper Silesia. His German name was Wängler. He received his first instructions in classical learning from Christopher Schilling, a disciple of Melancthon, by whom he was imbued with Melancthon's doctrine of the sacrament, and whom he followed into the palatinate when deprived of his office as teacher by the high-Lutherans of Silesia. Pareus arrived at Heidelberg at the very time when the newly-elected Frederick III. was remodelling the church of the palatinate upon the reformed type, and when Ursinus, Olevianus, Tremellius, and Zanchius had been appointed to the theological chairs of the university. After finishing his studies, he was for some time a pastor in several places; but in 1584 he was called by John Casimir, as administrator for his nephew Frederick IV., to a theological chair in the Collegium Sapientiæ in Heidelberg. In 1598 he was made ordinary professor of theology in the university, and in this office he continued to labour with great usefulness and growing fame till the fall of his unfortunate prince, Frederick V., in 1621; when the palatinate was invaded and occupied by Spanish troops, and Pareus was obliged to consult his safety by flight. He found an asylum at Anweiler in the neighbourhood of Zweibrücken, where he remained for some time; but availing himself of a gleam of success in the elector's affairs he returned to Heidelberg in June, 1622, partook of the Lord's supper there along with his beloved prince, and died a few days after, full of years and honours, on the 15th of June, 1622. His principal works were—"The Neustadt Bible"—an edition of Luther's version adapted to the use of the reformed church of Germany—brought out in 1587; and the "Corpus doctrinæ orthodoxæ," consisting of the Heidelberg Catechism, and of "catechetical explanations" of that famous work—supplied in part from the theological lectures of Ursinus, its chief author, and from the contributions of his own pen. This important compend appeared first in 1591—many other editions followed; and his latest literary labour was expended in perfecting it. He esteemed the Heidelberg Catechism as next in value to the Bible itself. He was a zealous opponent of the Arminians; and though he declined to attend the synod of Dort, on account of his advanced age, he sent a sharp criticism of the five articles of the remonstrants.

which was read publicly in the synod, and incorporated among its acts. But though a decided Calvinist, he was a lover of peace and union, and laboured earnestly to bring about a better understanding between the two great divisions of evangelical protestantism. Hence his "Irenicum, sive de unione et synodo evangelicorum concilianda," published in 1615, in which he reduces the doctrinal dissensions of the two parties to the single point of the Lord's supper, upon which he urges that Melancthon had differed from Luther as much as the Reformed differed from the Lutherans; and yet Luther had continued to value Melancthon's writings more than his own.—P. L.

PAREUS, PHILIP, the son of David Pareus, was born in 1576. He studied at various colleges, and in 1610 was rector of Neustadt, but when the Spaniards took that place in 1622 he lost his library and his office. He was professor in various places, and died in 1650. He wrote several critical works, and a life of his father, whose commentaries he edited.—B. H. C.

PARINI, GIUSEPPE, poet, born in Bosisio, Milanese, 22nd May, 1729; died in Milan, 15th August, 1799. His parents were honest poor persons. In compliance with their advice, Giuseppe embraced the ecclesiastical state, and eked out his scanty means by law-copying. His taste, however, was keen for literature; he revelled in the Latin and Italian poets; and in 1752 published, under the assumed name of Ripano Eupilino, a volume of verses, which won for him a creditable place amongst his literary brethren: and to his honour be it recorded, that he now taught successively in two noble families, and was thus the better able to assist his mother. In 1756 he entered the lists of criticism against Alessandro Bandiera, controverting his depreciatory verdict on the celebrated preacher Padre Segneri; and in 1760 opposed his old master Padre Brandi on a question of dialect. Parini's fame was however fully established in 1763 by the publication of "Il Mattino," being the first part of "Il Giorno," a poem in blank verse, which satirizes the mode of life of the Milanese nobility of the day; recording, with ironical approbation, toilet, visits, feasts, lounges, and the hundred frivolities of luxurious life. In 1769 Parini was elected professor of eloquence in Milan, in which capacity he gave his admired "Lezioni di Belle Lettere," clear in style and courteous in manner. In 1796, under Bonaparte, he was elected to the Milanese magistracy, and on retiring from office distributed his entire stipend amongst the poor. The re-establishment of Austrian dominion proving prejudicial both to his interests and to his health, he sought consolation in religion, and used to contemplate the Last Supper of Leonardo da Vinci, of which a copy hung in his house. Finally, with a sort of prelude of Socratic discourse amongst his friends, he passed peacefully away.—C. G. R.

PARIS, FRANÇOIS DE, was born at Paris, June 30, 1690; studied at Nanterre and Paris, and became very devout and ascetic. He began to study law, but in 1712 went to spend some time in a monastery, and the following year he entered the seminary of St. Magloire, where he assumed the tonsure and ecclesiastical dress. At the death of his parents he was deprived of most of his inheritance. He lived in voluntary and abject poverty and self-denial, and was fond of distributing religious books, especially the New Testament, some notes on which by him came out after his death. In 1720 he was made a deacon. At length, on May 1st, 1727, he sank under the self-imposed tortures, by which he had been reduced to a living skeleton. After his death many revered him as a saint, and possessed themselves of his relics, while many miracles were said to be wrought by them and at his grave. Excitement and controversy went so far that the authorities interfered, and the miracles ceased. These miracles were chiefly defended by the Jansenists, to whom De Paris was allied, and records of them both in MS. and in print were widely circulated.—B. H. C.

PARIS, JOHN AYRTON, M.D., a distinguished physician and author, was born at Cambridge in August, 1785. He received the first part of his medical education in the university of his native town. He was matriculated at Caius college on 17th December, 1803, and in the January of the following year was elected to a Tancred scholarship in physic. During the early part of his university career he exhibited a strong bent for natural science, and was a diligent student of chemistry under Professor Farish, and of mineralogy under Dr. Clarke. On his leaving Cambridge he went to Edinburgh, where he availed himself of those advantages which that university offers to the medical student. He then took the degree of M.B. at Cambridge, and proceeded to London. On his arrival in town he obtained the friendship of Dr. Maton, who warmly assisted him in his plans of professional advancement. In 1809, being then only twenty-three years of age, he was by a large majority of votes elected physician to the Westminster hospital. In 1813 he quitted London for a time and went to Penzance; he there obtained a high reputation as a physician, and also distinguished himself as a mineralogist and geologist. He was mainly instrumental in founding the Royal Geological Society of Cornwall, and contributed to its Transactions several papers on local geology. In 1817 Dr. Paris returned to London, where for thirty years he pursued an honourable and successful career. After serving several times as censor at the College of Physicians he succeeded to the president's chair, on the death of Sir Henry Halford. In 1821 he was admitted a fellow of the Royal Society, and was repeatedly a member of the council of that body. He died on the 24th of June, 1857. He was the author of several works on science and medicine, amongst which are a valuable treatise "On Medical Jurisprudence," written in conjunction with Mr. Fonblanque, 1825; a treatise "On Diet," 1827; an admirable "Life of Sir Humphrey Davy," 1831. But the work by which Dr. Paris will be best remembered in medicine is his "Pharmacologia." The first edition of this standard book appeared as a small volume in 1812.—F. C. W.

PARIS, MATTHEW, one of the most celebrated of our early chroniclers, is supposed to have been born towards the close of the twelfth century. His country and parentage are unknown; perhaps he was surnamed Paris because he had studied in that city. In the January of 1217 he became a monk of the Benedictine monastery of St. Albans, where in 1235 he succeeded as chronicler Roger of Wendover. In 1248 he visited Norway, and returned home in 1250. He seems to have enjoyed the favour of Henry III., and to have been intimate with many of the persons who, by their position and experience, could best aid him in his historical labours. He is said to have been accomplished in all the learning, art, and science, both theoretical and practical, of his age. He died at St. Albans in 1259. Matthew Paris was long considered the author of the Historia Major, which went under his name, a chronicle commencing with the Norman Conquest, and coming down to the year of his death. It is now clear, however, that to the year 1253 the Historia Major is merely a redaction by Matthew Paris of the work known as Roger of Wendover's Flores Historiarum. Mr. Coxe, who edited the Flores for the English Historical Society, had before him what he believed to be the original MS. of Roger of Wendover, with Matthew Paris' alterations and additions, and has printed the latter separately in an appendix. The remaining section from 1235 to 1259, Matthew Paris' own composition, is written with great spirit, although from its strongly national feeling, and the bitterness of its attacks upon the papacy, its authority has been depreciated by modern Roman catholic writers. The Historia Minor, a sort of abridgment of the larger work, still remains in MS. Of the Latin text of the Historia Major there have been several editions, superseded for most practical purposes by the excellent French translation of M. Huillard-Breholles, 9 vols., Paris, 1840–41, with an introduction by the Duke de Luynes. There are English translations both of the Flowers of History and of Matthew Paris' continuation, in Bohn's Antiquarian Library.—F. E.

PARIS, PIERRE ADRIEN, French architect, was born at Besançon in 1747. The son of an architect, he studied first under his father, and then at Paris under Trouard, architect to the king. In 1772 he went as royal pensioner to Rome. The fruits of his studies in that city appeared in his "Examen des Edifices de Rome," folio, plates; and his "Restauration du Colysée," 45 folio plates. M. Paris also published a "Recueil de dessins et études," in 9 vols. folio, which contains many of his own designs; and he made several drawings of ancient monuments for Saint-Non's Travels in Naples, and other works. The chief buildings erected by M. Paris were the Hotel de Ville, Neufchâtel; the portail of the cathedral of Orleans; and the hospital of Bourg: but he disavowed the last on account of alterations made whilst it was in progress. In 1778 he was nominated designer to the king, and to him was confided the entire charge of the fêtes of Versailles, Marli, and Trianon. He was also architect to the opera. In 1788 he was created Knight of St. Michel, and about the same time elected a member of the Academy. Deprived of all his employments by the Revolution, he lived in strict seclusion till 1806, but employed his leisure by

translating Dickson's Agriculture of the Ancients, and some of the works of Arthur Young, Marshall, and other standard English writers on agriculture. In 1806 he went to Rome, where he for a short time presided over the French Academy. He remained in Italy till 1817, employed in completing the works above cited. He died at Briançon, August 1, 1819.—J. T–e.

PARISH, Eli, known as Parish Alvars, the most eminent harpist and composer for his instrument, was born at Teignmouth, 29th February, 1806, and died at Vienna, 26th January, 1849. He was one of the ten children of an organist of West Teignmouth, who began to teach him the harp in 1809, allowed him occasionally to supply his place at the organ in 1811, and in 1813 brought him before the public at a concert in Totness. After this, the very precocious child went to London, when irregular opportunity permitted, to take lessons of Bochsa; and he began to gain his own living, by teaching the harp and pianoforte and by playing at dances in his native town, in 1816. Having developed his rare talent by indefatigable study, he took leave of Devonshire in 1829, resolved to gain distinction throughout Europe. After a brief stay in London, he passed a considerable time in Italy, where he married a lady named Alvars, whose name he adopted, and thus rendered it famous. He visited Moscow, St. Petersburg, and Constantinople, leaving a lasting memory of his remarkable powers wherever he appeared. In 1836 he went to Vienna, and was there appointed harpist to the emperor; but the duties of this office did not prevent him from travelling, and he extended his renown by playing in all the German capitals. He came to London in 1842, and again in 1844, and appeared each time at a concert of the Philharmonic Society, where his performance excited the admiration of all musicians. The playing of Parish Alvars was notable for the never-equalled volume of tone he drew from his instrument, for the infinite gradations by which he varied this, for his unprecedented rapidity of execution, and for his extreme delicacy and breadth of expression. He ascribed his command of the resources of composition to the instructions he received from Molique. He wrote symphonies and overtures of great merit, but was more particularly successful in his pieces for the harp. Of these his concertos rank at the head of all that has been written for his ungrateful instrument, and his lighter productions have the twofold merit of originality and grace.—G. A. M.

PARK, Sir James Allan, Knight, one of the judges of the court of common pleas, was the son of a medical gentleman of Newington in Surrey, and educated at the free grammar-school of Northampton. Called to the bar at Lincoln's inn in 1784, he distinguished himself in his profession, was appointed a king's counsel in 1799, and in 1817 one of the judges of the common pleas. He was punctilious, charitable, devout. It fell to Baron Park to try Thurtell, Fauntleroy, Corder, and Greenacre. He died in December, 1839. In 1787 he published "A system of the Law of Marine Insurance," long a text-book, and which with Abbott on Shipping forms the volume; "The Shipping Laws of the British Empire," edited by Mr. George Atkinson in 1854. Besides his "Earnest exhortation to frequent the reception of the Holy Sacrament," 1801, he published in his earlier years a "Memoir of the late William Stevens," who like himself had taken a deep interest in the Scottish episcopal church.—F. E.

PARK, Mungo, the celebrated African traveller, was born at Fowlshiels, near Selkirk. His father, a respectable Scotch farmer, promoted the education of his children to the best of his ability, and Mungo, after receiving private instruction at home, was sent to Selkirk grammar-school. He was destined by his father for the church, but having chosen the profession of medicine he was apprenticed at the age of fifteen to Mr. Anderson, a surgeon at Selkirk, and in 1789 proceeded to Edinburgh to attend the course of medical lectures at the university there. In the vacations he was accustomed to make botanical excursions to the highlands in company with his brother-in-law, Mr. Dickson, a skilful botanist and a successful nurseryman of London, who had owed much to the kindness of Sir Joseph Banks. Mungo was introduced to Sir Joseph, and through his interest obtained the appointment of assistant-surgeon to the *Worcester* East Indiaman. He sailed in February, 1792, and made a voyage to Sumatra, bringing home with him observations and specimens which were communicated to the Linnæan Society. At the time of his return to England the African Association, of which Sir Joseph Banks was an active member, were inquiring for an explorer to supply the place of Major Houghton, one of the early victims to the spirit of African discovery. Park offered himself for the dangerous post, and was accepted. After spending some time in preparations he sailed from Portsmouth in May, 1795, for the Gambia, where he arrived in the following month. From Jillifree, where he landed, he proceeded to Pisania, a British factory, and stayed there till December, learning the Mandingo language. He then went forward in an easterly direction with the view of reaching the Niger or Joliba river. Months of wandering, captivity, and misery, however, had to be endured, before he found himself in the large city of Sego and beheld the great river he sought. He sailed some seventy miles down the river to Silla, where, being reduced to great distress, he was compelled reluctantly to abandon all idea of further progress, and on the 3d of August, 1796, set out on his return to the Gambia. He changed his route on the way back, and after great toil and privation reached Kamalia, where, overborne with fatigue and hardship, he fell dangerously ill. He owed his recovery to the hospitable kindness of Karfa Taura, a slave merchant, who lodged Park in his house and attended upon him with the greatest solicitude. So great an interest did the white traveller excite in the mind of his black friend, that during Park's second and last enterprise Karfa Taura made a six days' journey to Bambakoo to meet him. Having waited seven months at Kamalia for a caravan, Park reached Pisania on the 10th of June, 1797, and was received by his countrymen as one risen from the grave. Still more startling was his reappearance in London the December following, after a stormy and dangerous sea passage. Many months of leisure were now spent in preparing for the press an account of his travels, which was published in the spring of 1799, and met with the most signal and well-merited success. Among the important geographical facts thus brought to light by Park none excited greater attention than the fact stated by Herodotus, but discredited by many later geographers, that the Niger flowed from the west to the east. Park returned to Scotland in 1799, and married the daughter of his old master, Anderson. Two years of repose elapsed before he returned to his profession. In 1801 he commenced practising at Peebles. The tedium of such a life after the excitement of an exploring expedition, was not grateful to his feelings; and in December, 1803, he gladly accepted a proposal made from the colonial office that he should explore Africa once more at the charge of the government. A considerable delay intervened, which he employed in learning Arabic from a native of Mogadore whom Park found in London and carried off to Peebles. The plan of his proposed route which he laid before the government was shown to Major Rennell, who warmly endeavoured to dissuade Park from adopting a course so full of difficulty and danger. The traveller's enthusiasm was proof against such reasonings, but it was not till January, 1805, that he and his small band set sail for Africa. Taking up thirty-five volunteers with Lieutenant Martin from the garrison at Goree, the party reached Kayee on the Gambia in April. On the 26th of that month he wrote to Mr. Dickson, full of hope and courage natural to an enthusiast who saw himself at the head of what seemed an imposing force. Alas! they were almost the last words ever received from him. He quitted Pisania on the 4th of May, and reached Bambakoo on the Niger the 19th August, several of his party having died on the way. In September he reached Sansanding, near Sego, the city he had formerly visited. Here he built with his own hands out of two old canoes a flat-bottomed boat, on which he purposed tracking the Niger to its mouth. The last communication from him which reached is a letter to his wife, dated November 19. No authentic statement of his subsequent career has ever been procured. The account of his death subsequently obtained from a native guide named Amadi Fatouma, was to the following effect:—That the chief of Yaouri informed the king that the white men had not given the customary present. An army was sent to intercept the boat at the narrows of the river, which attacked the white men, who after considerable resistance jumped into the water and were drowned. Mrs. Park survived her husband until 1840. A memoir of Mungo Park by Mr. Wishaw is prefixed to the edition of his travels, 1815.—R. H.

PARK, Thomas, a literary antiquary and editor, born in 1759, was brought up as an engraver, but having a small patrimony devoted himself to literature and bibliography. Having published a volume of poetry in 1797, he edited in 1803 Sir John Harrington's Nugæ Antiquæ, and in 1806 produced the enlarged edition of Horace Walpole's Royal and Noble Authors, by which

he is best known. The new edition of the Harleian Miscellany, 1808–13, was superintended by him. He also edited the Heliconia, a collection of Elizabethan poetry; and with Sir Egerton Brydges was to have continued Warton's History of English Poetry, but abandoned the task after having made some progress in it. He aided Brydges and Haslewood with the Censura Literaria and British Bibliographer. During his later years he devoted himself to the parish and church affairs of Hampstead, where he resided. He died in November, 1834.—F. E.

PARKER. See MACCLESFIELD.

PARKER, MATHEW, Archbishop of Canterbury, was born at Norwich in 1504. He was educated at Corpus Christi college, Cambridge, of which he afterwards became a fellow, then master in 1543, and then vice-chancellor of the university in 1545. Such was his proficiency in the study of scripture and the fathers, that while he was yet under thirty years of age, he was selected by Wolsey to be one of the professors in that college which he was purposing to found in Oxford. This honour, however, he declined, probably from early attachment to the reforming party. He possessed a license to preach, and several benefices were conferred upon him. In 1526 he became an archdeacon, in 1533 chaplain to Anne Boleyn, in 1535 dean of the college of Stoke Clare, in 1537 one of his majesty's chaplains, and in 1552 dean of Lincoln. He had married in 1547, and as Strype says, "he lost all his preferments under Queen Mary for his marriage and for the gospel, and during those times lived obscurely and in great danger." During his retirement he published a "Defence of the marriage of priests." After the accession of Elizabeth, Parker was promoted to the see of Canterbury, being chosen by the chapter on the first of August, and consecrated at Lambeth on the 17th of December, 1559, by Barlow, bishop of Wells, Scory of Chichester, and Coverdale of Exeter. The famous story of his consecration in the Nag's Head Tavern, Cheapside, was first told by a jesuit, Sacro Bosco (Holywood), many years after the event; and it has been abundantly refuted by Bramhall, Burnet, and others. There were doubts at the time of the validity of his consecration, and some years afterwards it was ratified by the two houses of parliament. He held the primacy for about fifteen years, and died in 1575. He was buried in Lambeth palace on the 6th of June, having ordered for himself a pompous funeral. But during Cromwell's period, Colonel Scot having purchased the place for a mansion house, his monument was taken down, and his bones were removed and buried, says Strype, "in a stinking dunghill." After the Restoration they were re-collected, and the monument was re-erected. Parker was a man of great firmness of mind and temper, both in the supervision of his own clergy and in the repression of nonconformity. The Church of England is indebted to him for the regulation of her public service, but the puritans suffered from his ecclesiastical sternness and decision. "They must conform to the habits, or part with their preferments." His zeal for conformity waxed intolerant and inquisitorial; he stretched the law to its utmost limits against the puritans, and he exercised great severity against the "prophesyings" or meetings for religious discourse. "He was a Parker indeed," says the witty Fuller, "careful to keep the fences." One of his great works was the Bishops' Bible, carried on under his patronage and completed in 1568. He published also on the "Antiquity of the church," and brought out an edition of the works of Matthew Paris, and similar writers. The liturgy, calendar, and order of lessons, were partially revised under his care, and he composed melodies for some portions of the service. To his college in Cambridge he bequeathed some valuable manuscripts, and founded in it both fellowships and scholarships. He was one of the founders of the Society of Antiquaries.—J. E.

PARKER, RICHARD, a native of Exeter, served in the navy as a midshipman, but was dismissed from the service for misconduct. Subsequently entering a man-of-war as a common sailor, his strength of character and readiness of speech speedily gave him considerable influence over his comrades. Hence, when the mutiny at the Nore broke out (20th May, 1797) he became its chief leader, and was known as "admiral" and "president" Parker. The grievances of the English sailors at that time were numerous and severe. Badly paid, badly fed, and often very cruelly treated by their officers, it was no wonder that when the opportunity arrived they broke out into mutiny. The mutineers at the Nore, however, had less justification for their acts than those who had been just pacified at Portsmouth by Lord Howe. Be this as it may, "Admiral" Parker established a complete blockade of the port of London, suffering no merchant vessels to go either up or down the Thames on any pretext. Nevertheless, to show that they were still loyal to King George, the sailors fired a royal salute on the 4th June, his birthday. Soon afterwards dissensions arose amongst them. They felt that the whole of their countrymen, including their fellow-seamen in all the other fleets, no longer sympathized with their acts. A redress of their real grievances was promised by the government; and by the 13th June the red flag of mutiny had ceased to float from the masthead of a single English ship. The *Sandwich*, which had been the scene of Parker's brief authority, was the scene also of his punishment. He met his fate like a brave man, and said that he was ready to die for the good of the service. On the 30th June he was hanged from the yard-arm of the *Sandwich*. A few other ringleaders were flogged through the fleet; but in October, 1797, after the victory over the Dutch at Camperdown, a general pardon was proclaimed.—W. J. P.

PARKER, SAMUEL, Bishop of Oxford, was born at Northampton in 1640, and educated at Wadham college, Oxford, where his austere life and puritanical creed gave little indication of that submissiveness to the absolutism of a Roman catholic monarch, which he subsequently exhibited before James II. In that king's reign, by the patronage of Archbishop Sheldon, Parker was made bishop of Oxford, and became the tool of James in his endeavours to secure the revenues of the colleges for Roman catholic purposes. His majesty had already converted University college into a seminary for papists, and had placed a Roman catholic dean at the head of Christ church. In March, 1687, he illegally superseded the elected president of Magdalen college in spite of the protests and opposition of the fellows, and nominated Bishop Parker to his place. The bishop was the author of several works (see Watt's Biblioth.), one of which, "A Discourse on the powers of the Civil Magistrate in matters of Religion," brought him into collision with Andrew Marvell, who attacked him in a pamphlet.—(See D'Israeli's Quarrels of Authors.) Parker's "De rebus sui temporis Commentar.," 1660–80, commonly called the Tory's Chronicle, was translated by T. Newlin in 1727. He died in 1688.—R. H.

PARKER, THEODORE, an eminent American preacher, was born at Lexington, Massachusetts, in 1810. He studied theology at the Unitarian college of Cambridge, took his degree in 1836, and was appointed minister of a church at Roxbury. In 1840 he became a regular contributor to the *Christian Examiner*; and collecting the articles he had written, published them in 1843, under the title of "Miscellaneous Writings." In 1842, when the Tractarian movement at Oxford had communicated itself to certain religious bodies in the United States, producing the strangest extremes of Puseyism, a small party of original thinkers, revolting at the revival of mediæval symbolism, saint worship, &c., hurried to the other extreme, and under the name of anti-supernaturalists, entirely rejected all the historical evidence in favour of the scripture miracles. Their leader in New England was Mr. Theodore Parker, who set forth his views in a work of great erudition, originality, and earnestness, entitled "Discourses on Matters pertaining to Religion." This and his subsequent works were reprinted in England. Obliged to separate himself from the Unitarian congregations of Boston, he formed a church of his own with the expressive denomination of Twenty-eighth Congregational Society in Boston. He not only preached rationalism but the abolition of slavery, theories of political and domestic economy, and discourses on any subject of the day that occupied the public mind. In April, 1855, he had to undergo a trial before the circuit court of the United States at Boston, for the misdemeanor of a speech which he had delivered on kidnapping. The trial and Parker's defence were published at Boston. In 1857 he travelled to Europe for his health, and died at Florence on 10th May, 1860.—R. H.

PARKER, SIR WILLIAM, Bart., Admiral, a distinguished naval officer, was born in 1781 at Almington hall, Staffordshire, being the third son of Mr. George Parker, whose father, Sir Thomas, was chief baron of the exchequer, and uncle to Lord-chancellor Macclesfield. Entering the navy in 1793, he was midshipman of the *Orion* in Lord Howe's action of 1794, and was on board the *Leviathan* at the taking of St. Domingo in 1796. He performed signal service in 1801 when in command of the *Stork*, by assisting in the capture of two Spanish vessels of superior force. As captain of the *Amazon* frigate he took a

leading part in the capture of the French ships *Marengo*, a 74, and *La Belle Poule*, of 46 guns, which belonged to Admiral Linois' squadron. Added to his other trophies were one Spanish and three French privateers. In 1809 he took the citadel of Ferrol; and at the conclusion of the war in 1815 was made C.B. He became rear-admiral in 1830; and as commander of the English fleet in the Tagus, made a demonstration against the partisans of Don Miguel. Being a liberal in politics, he was made a lord of the admiralty by Lord Melbourne's government in 1834, and again in 1835, retaining the office until 1841. In that year he was appointed commander-in-chief of the operations on the coast of China. In conjunction with the troops under General Gough he took Chusan, Ning-po, and Tschapoo, forced the entrance of the Yellow River, and dictated a treaty of peace to the Chinese under the walls of Nankin. For these services he was rewarded by the thanks of both houses of parliament, and the title of baronet with G.C.B., and was placed on the "good-service pension" list. He commanded the Mediterranean fleet in 1847–48, keeping a watchful attitude towards Italy while the revolution begun by Pio IX. was going on. In 1849 he sailed to the Dardanelles, by way of protest against the demands of Austria and Russia for the surrender of the Hungarians who had taken refuge in Turkey. The following year he coerced the Athenian government into a satisfaction of Don Pacifico's claims. Becoming admiral of the blue in 1851, he retired from his command, and in 1854 was appointed commander-in-chief at Plymouth. He attained the rank of admiral of the red in 1858. He died 12th November, 1866.—R. H.

PARKHURST, John, an English prelate, was born at Guildford in 1511. He entered Magdalen college, Oxford, and afterwards became a fellow of Merton; Jewell being among his pupils. He was, as Thomas Fuller says, "presented parson, shall I rather say bishop, of Cleve in Gloucestershire, rather a diocese than a parish for the rich living thereof; but he was kind and generous, and Oxford students who came to him with heavy hearts and light purses left him with light hearts and heavy purses." On the death of King Edward he was obliged to flee, and he found an asylum in Zurich. Returning to England at the accession of Elizabeth, he was in 1560 consecrated Bishop of Norwich, and presided over that see till his death in 1574. In the Bishops' Bible he translated a portion of the Apocrypha, and he published a volume of Latin epigrams.—J. E.

PARKHURST, John, M.A., a clergyman of the Church of England, eminent as a biblical lexicographer, was born at Catesby house in Northamptonshire in June, 1728. Educated first at Rugby, and afterwards at Cambridge, where he was for some time fellow of Clare hall, he devoted himself to the pursuit of sacred learning; and having by the death of his elder brother come into possession of the family estates, which were considerable, he was enabled to follow his inclination in this respect without distraction. His piety and zeal led him to officiate gratuitously as curate for a friend, but he neither obtained nor sought preferment in the church. He lived to the age of nearly sixty-nine, and died on the 21st of February, 1797. He contributed not a little to the cause of biblical learning in this country by his "Hebrew and English Lexicon and Grammar," published first in 1762; and his "Greek and English Lexicon to the New Testament," to which is prefixed a Greek Grammar, first published in 1769. These works have passed through many editions. They are not of great value now, having been superseded by more accurate and complete works; but they are monuments of the author's diligence, piety, and learning. Attached to the doctrines of Hutchinson, Parkhurst often makes his philology subservient to his dogmatic convictions; but on the whole, these books are for the time when they first appeared highly creditable, and they may even yet be consulted occasionally with profit. Parkhurst was the author also of a "Friendly Address to Rev. John Wesley in relation to a principal doctrine mentioned by him and his assistants," 1753; and the "Divinity and Pre-existence of our Lord and Saviour Jesus Christ demonstrated from Scripture," &c., 1787.—W. L. A.

PARKINS or PERKINS, John, one of the early English law writers, was born of a good family, and educated at Oxford. He became a member of the Inner temple, and obtained eminence as a lawyer. In 1528 he published the first edition of a "Perutilis Tractatus," which has frequently been reprinted and translated into English and into French. The English title is "A profitable book treating of the Laws of England, principally as they relate to conveyancing." The last edition is dated 1827. The author died in 1544 or 1545 — (Watt's *Biblioth.*)—R. H.

PARKINSON, John, an English botanist, was born in 1567, and appears to have died about 1650. He was educated as an apothecary, and resided in London. He was a contemporary of Gerard and Lobel. His first work was his "Paradisus Terrestris," or an account of the plants which can be grown in England. The work gives a view of the extent of an English garden at the beginning of the seventeenth century. In 1640 he published his "Theatrum Botanicum," being an extended herbal, embracing medicinal and other plants growing naturally or introduced into Britain. The plants are arranged in a very heterogeneous manner, according to medicinal qualities, habits, and place of growth. He describes about three thousand eight hundred plants. A genus, Parkinsonia, has been named after him by Plumier.—J. H. B.

PARMA. See Farnese.

PARMENIDES, a Greek philosopher who flourished in the fifth century B.C., was son of Pyrrhus, and born at Elea in Italy. When sixty-five years of age he came to Athens to the Panathenæa, accompanied by Zeno, and formed an acquaintance with the youthful Socrates. His relation to Pythagorean philosophers and philosophy is vague and undefined. It is stated that his fellow-citizens at Elea bound their magistrates every year to obey the laws devised by the philosopher. Indeed, both Plato and Aristotle speak highly of him as a man, placing him above all the Eleatics. He is the author of a poem on nature in hexameter verse, containing a metaphysical argument on existence and non-existence, of an atheistic character. It is didactic and unpoetical, showing little ability either in invention or style. Fragments of it were preserved by Sextus Empiricus and Simplicius. There is no good foundation for the opinion that Parmenides wrote a similar piece in prose. The best and fullest collection of the fragments is in Philosophorum Græcorum Veterum Reliquiæ, by Karsten, vol. i., 8vo, 1835.—S. D.

PARMENIO, a distinguished Macedonian general, born about 400 B.C. Of his early history nothing is known. In 356 he fought with success against the Illyrians; in 346 he was Philip's commander-in-chief in Thessaly; in 342 he conducted the Macedonian campaign in Eubœa; and in 230 he led the van of the army into Asia. He took part in all the wars of Alexander, and next to the monarch himself held the most important commands at the three great battles of Granicus, Issus, and Arbela. During all this period Alexander seems to have placed unbounded confidence in Parmenio, and to have been often guided by the counsels of the veteran. But in 330 his son Philotas was guilty of conspiring against Alexander, and some of the confessions of the son tended to implicate his father in the crime. On mere suspicion the old general was condemned and executed, without even the formality of a trial.—D. M.

PARMENTIER, Antoine Augustin, a writer on agriculture and a great philanthropist, was born at Montdidier in 1737, and died on 17th December, 1813. His early education was conducted chiefly at home. He afterwards devoted attention to pharmacy, and studied the subject in the shop of an apothecary at Montdidier. In 1757 he obtained a commission as apothecary in a military hospital. He prosecuted the study of chemistry at Frankfort-on-the-Maine under Meyer. He subsequently attended the lectures of Nollet and Jussieu in Paris; in 1766 he obtained by competition the situation of assistant-apothecary in the Hotel des Invalides; and in 1772 he became apothecary-in-chief. He gained a prize offered by the Academy of Besançon, for an essay on alimentary substances which might be used in times of famine. Parmentier called attention to the starchy matters found in plants, and especially to the cultivation of the potato. Under the consular government he became a member of the council of health in the department of the Seine, and occupied the place of inspector-general of health and administrator of the hospitals. He made important improvements in the diet of soldiers. He was sent to England after the peace of Amiens, to open up scientific communications between the two countries. He suggested many valuable improvements in diet and in sanitary regulations. He paid attention to the use and preparation of grape sugar. His publications are numerous; among them are the following—"Researches on the use and cultivation of the Potato;" "On the best method of making Bread," a treatise on the chestnut; "Remarks on Rural and Domestic Economy."—J, H. B.

PARMENTIER, Jean, author, poet, and navigator, was originally a merchant at Dieppe. Born in that town in 1494, he died in the island of Sumatra in 1530; yet in this brief space of thirty-six years he accomplished much. His poems were collected in a quarto volume in 1536—"Description nouvelle des Dignités de ce Monde, et de la Dignité de l'homme, composée en rithme Françoise et en manière d'exhortation, par Jean Parmentier," &c. The work is exceedingly rare. From the year 1522 he had applied himself to the study of cosmography; and is stated by Crignon, his intimate friend and the editor of his poems, to have been "the first pilot who conducted vessels to the Brazils, and the first Frenchman who discovered the Indies as far as the island Samothra or Sumatra, named Taprobane by the ancients. He reckoned also upon going to the Moluccas; and he has told me several times that when he should return to France, his intention was to seek a passage to the north, and to make discoveries from thence to the south."—W. J. P.

PARMIGIANO, Girolamo Francesco Maria Mazzuoli or Mazzola, commonly called from his birth-place, Parma, Il Parmigiano, was born January 11, 1503. His father dying while he was still young, he was brought up to painting by his two uncles, brothers of his father. Correggio was at Parma in 1519, and the works of that great painter had such influence on the young Parmese, that he became thenceforth his enthusiastic imitator. In 1523 Parmigiano visited Rome, and was there actually engaged in painting a large picture of St. Jerome, now in the National gallery, when the city was stormed by the soldiers of the Constable Bourbon in 1527. He then left Rome, studied some time at Bologna, and finally returned to Parma in 1531. Here he acquired a great reputation, and was intrusted with the execution of some very extensive works for the church of Santa Maria della Steccata; but he fell into bad habits, and though he had entered regularly into the engagement—receiving the half payment, amounting to two hundred gold scudi, in advance—he neglected it for years, and was thrown into prison for breach of contract; and upon his release on condition of performing his work, he disregarded his word, fled to Casal Maggiore in the territory of Cremona, and died there shortly afterwards, August 24, 1540. Parmigiano was a painter of great ability, but was always a mannered imitator of Correggio. Among his celebrated works are—"Moses breaking the Tables of the Law," a fresco in the church of the Steccata; "St. Margaret," an altar-piece in the Gallery at Bologna; and "Cupid making his bow," an easel picture, painted in 1536, and now in the Gallery at Vienna. His works are well known through engravings; and he himself etched a few plates, being among the first of the Italians to try the art of etching.—(Affo, *Vita del grazziosissimo pittore Francesco Mazzola*, &c., Parma, 1784; Mortara, *Della Vita e dei Lavori di F. Mazzola*, &c., Casal Maggiore, 1846.)—R. N. W.

PARNELL, Sir Henry, Bart., afterwards first Baron Congleton, an able official and economist, was born in 1776, and is said to have been the great-grand-nephew of Thomas Parnell, the author of The Hermit. In 1812, on the death of his brother, he succeeded to a baronetcy. Sir Henry Parnell entered the parliament of the United Kingdom in 1802 as member for Queen's County, and was scarcely out of the house of commons for nearly forty years. A liberal, and having distinguished himself by his speeches, publications, and parliamentary labours on a number of subjects, political, economical, and financial, especially by his "Essay on Financial Reform," 1830, he was appointed secretary-at-war in Lord Grey's ministry, and held the office in 1831–32. In Lord Melbourne's last ministry he was paymaster-general of the forces from 1835 to 1841, when he was raised to the peerage. His death occurred in 1842. His "Essay on Financial Reform" is an able and instructive book, recommending some of the most important financial changes since carried out.—F. E.

PARNELL, Thomas, D.D., an English poet, was descended from an ancient family long resident at Congleton, Cheshire; but the poet's father having been a staunch Commonwealth man, quitted England at the time of the Restoration to settle in Ireland, where he laid out a considerable sum of money in the purchase of lands, which afterwards descended to the poet. Thomas was born in 1679 at Dublin, and was admitted a member of Trinity college there at the early age of thirteen. He took the degree of M.A. in 1700, and was ordained a deacon the same year by the bishop of Derry. He was admitted into priest's orders about three years after, and in 1705 was collated by Bishop Ashe to the archdeaconry of Clogher. About the same time he married Miss Anne Minchin, a young lady of great beauty and worth, to whom he was sincerely attached. His lively impulsive character, however, made his Irish home seem a dull abode, and in 1706 he began to pay those visits to England which threw him into the society of the wits and literary men of the metropolis. His social qualities made him a welcome visitor, and he bestowed his regard impartially upon writers of every shade of politics. But such latitudinarianism could not then be tolerated. Addison, Steele, and Congreve would show no friendship to this son of a parliamentarian, who consorted with men who approved of the treaty of Utrecht, and disliked the duke of Marlborough. Parnell gave up his whig for his tory friends, and was rewarded by lively, flattering letters when in Ireland from Pope, Gay, and Arbuthnot, and by an introduction through Swift to Harley, whom the dean obliged to come with the staff of office in his hand to converse with the poet in the antechamber. Pope celebrated this triple friendship in lines addressed to Lord Oxford after Parnell's death:—

> "For him thou oft hast bid the world attend,
> Fond to forget the statesman in the friend;
> For Swift and him despised the farce of state,
> The sober follies of the wise and great."

More substantial marks of friendship were procured by Swift in 1716 from Archbishop King, in the vicarage of Finglass, worth £400 a year, and a prebendary stall. A great sorrow, however, befell Parnell in the death of his wife, whose loss drove him still further to indulge in the convivial habits to which he was prone. His health became seriously impaired by habitual intemperance, and he died at Chester, on his way to Ireland, in July, 1718. He was buried in Trinity church in that town, without any monument to mark his grave. Parnell's published works are few. His best-known poem, "The Hermit," is remarkable for elegance of expression and a smooth versification. His lighter pieces, especially the translation of Homer's Battle of the Frogs and Mice, are well worth attention. In prose he contributed a few papers called "Visions" to the Guardian; wrote the "Life of Homer" in Pope's translation; and a satire on Dennis and Theobald, entitled the "Life of Zoilus."—(See Goldsmith's *Life*, prefixed to Parnell's Poems, 12mo, 1772.)

PARNING or PARNYNGE, Sir Robert, Chancellor of England in the reign of Edward III., "the first regularly bred common lawyer," says Lord Campbell, "who was ever appointed to the office," was returned to parliament in the last year of Edward II. as one of the representatives of Cumberland, in which he possessed considerable property. A sergeant-at-law in 1330, he was appointed a justice of the common pleas in 1340, and in the same year chief-justice of the king's bench and treasurer. In 1341 he succeeded Edward's military chancellor, Bourchier. It is recorded of him that while chancellor he used to attend the court of common pleas. He died in 1348.—F. E.

PARNY, Evariste-Désiré-Desforges, Chevalier, and afterwards Vicomte de Parny, French poet, was born in the Isle of Bourbon, February 6, 1753, and was sent to France at the age of nine. At first desirous of entering the brotherhood of La Trappe, a sudden change in his convictions and conduct occurred, and he plunged into a career of dissipation. A pure and ardent affection conceived for a lady whom he met on his return to Bourbon at the age of twenty, inspired some of his most charming efforts; and when she was forced by her family into a marriage of interest, he mourned over his vanished hopes with a sweetness and pathos that gained for him the name of the French Tibullus. His first collection of poems was published in 1775. The French revolution deprived Parny, who had long since returned to France, of all his property; and his latter writings (of which the chief is "La Guerre des Dieux") composed, when he had to subsist upon his literary earnings, are far less pure and graceful than those to which we have referred. After a protracted and painful illness, he died at Paris 5th December, 1814. His writings, edited by M. Boissonade, are included in Lefevre's Collection of French Classics, 1827.—W. J. P.

PARR, Catherine. See Catherine Parr.

PARR, Richard, a native of Fermoy, was born in 1617, and studied first under Romish priests and then at Oxford. He was chaplain to his patron, Archbishop Usher, whose memoirs he wrote, and who made him vicar of Ryegate. In 1653 he became incumbent of Camberwell, where he died in 1691. At the Restoration he was made canon of Armagh. He wrote a work on christian reformation, and sermons.—B. H. C.

PARR, SAMUEL, the eminent scholar, was born 15th January, 1747, at Harrow-on-the-Hill, where his father was a surgeon of some repute. At the age of four he was placed at the public school of Harrow, and at fourteen he was declared the head-boy. Taken from school he for some time assisted his father, who was ultimately induced to send the promising youth to Emanuel college, Cambridge, in the autumn of 1765. After a residence of only a year poverty obliged him to leave; for his father had died, and his stepmother was suspected by him of appropriating an undue share of the paternal property. He then became usher to Dr. Sumner, head master of Harrow school, and remained in this situation for about five years. In 1769 he was admitted into deacons' orders. Dr. Sumner died in 1771, and Parr became a candidate for the vacant mastership. Every boy in the school signed a petition in his favour; but his application, possibly from his youth and partly from his political leanings, was unsuccessful, and followed by no less than forty-five of the Harrow pupils he set up a rival seminary at Stanmore, and married a lady from Yorkshire. This institution soon declined for various reasons, and Parr removed to Colchester in the spring of 1777. At this period he was ordained priest by bishop Lowth, and served two curacies. His fame was extending, and he was elected master of the grammar-school at Norwich, principally, it is said, at the suggestion of Dr. Samuel Johnson. Next year he published two sermons delivered at Norwich, which were highly applauded, especially by his friend Sir William Jones. In 1781 appeared his "Discourse on the late Fast by Phileleutherus Norfolciensis." The American war was alluded to in condemnatory terms, and the sermon served to bar him from preferment. In 1780 the mother of one of his pupils presented him to the living of Asterby, which he resigned on being presented to the perpetual curacy of Hatton in Warwickshire, a curacy of the annual value of £80. Lord-chancellor Thurlow refused to listen to any application for his advancement, but Bishop Lowth gave him a prebendal stall in St. Paul's worth £250 a year. In 1781 the university of Cambridge created him doctor of laws, and in 1786 he took up his permanent residence at Hatton. In addition to his parochial duties, he received a few pupils. Henceforward to the end of his life—"to smoke, talk Greek, and debate politics," were his favourite exercises. His church held only twenty families, and he was obliged to build an additional room to his house where he might put his library, which even at this period was of large dimensions. In 1787 he published a Latin preface to the De Tribus Luminibus Romanorum of Bellenden—(see BELLENDENUS)—the work to which Conyers Middleton was so largely indebted in his Life of Cicero. The preface was dedicated to Lord North, Fox, and Burke. It was written in a vigorous style, the Latinity was unrivalled, and while the "Tria Lumina" were extolled to extravagance, Pitt was assaulted with ponderous violence. Dr. Parr had no little hand in the composition of White's Bampton Lecture, which met with extraordinary applause; and had been preached before the university in 1784. White in a letter had not only coolly asked him for assistance, but also for a "brilliant passage or two," while he was applying to a Mr. Badcock for similar assistance. A controversy at length ensued, for Parr was rarely without some fray upon his hands; the matter was discovered, and more than a fifth part was found to have been contributed by Parr. In 1789 he published "Tracts by Warburton and a Warburtonian." The tracts were early pieces of Warburton not admitted into the collected edition of his works, and the Warburtonian was Bishop Hurd. The dedication is a terrible onslaught on Bishop Hurd, who had been full of adulation to Warburton, and as full of insult to Warburton's antagonists. It is of virulent and scornful energy, as sonorous as Johnson, and in some places as bitter and pointed as Junius. "It stands unrivalled," says D'Israeli, "for comparative criticism." On the question of the regency which agitated the country Parr sided with Fox, and his advocacy of Fox's unconstitutional doctrine was, as usual, inconsiderate and vehement. He aspired on the strength of such political excesses to a bishopric, but the king's recovery put an end to his hopes. In 1791, as his house was in danger of a visit from the parties in Birmingham who had burned the dwelling of Priestley, and his library had been removed to Oxford for safety, he published a masterly and seasonable tract, "A Letter from Irenopolis to the inhabitants of Eleutheropolis." The object of the letter is to dissuade the dissenters of Birmingham from a second commemoration of the French revolution or destruction of the Bastile; their first celebration having been made the occasion of those disgraceful scenes of tumult and wanton outrage. In 1800 by appointment of the lord mayor of London Dr. Parr preached the "Spital Sermon"—one of the most famous of his productions. The sermon was directed against Godwin's theory of universal benevolence, and was published with an immense farrago of notes on an immense variety of subjects, three amanuenses having been employed in their preparation. On the death of Fox, whom he had long and intensely admired, Parr published "Characters of the late Right Honourable Charles James Fox, selected and in part written by Philopatris Varvicensis." Parr long cherished the idea of writing a biography of Fox, and these papers contain many eloquent and merited eulogies on the great whig statesman, whose political zeal had not eaten out his love of classic literature. In 1819 Parr republished speeches by Roger Long and John Taylor of Cambridge, and there appeared after his death a pamphlet defending Bishop Halifax from the charge of having become a papist in his last illness. Dr. Parr was seized with fatal sickness in January, 1825. He had been subject to fever and erysipelas for years, but at this time the disease broke out without the hope of remedy. He became delirious from the first, and after fifty days of helpless suffering he died on the 6th of March, at the advanced age of seventy-eight. Dr. Parr was twice married. His second wife and two granddaughters survived him.

The learning of Dr. Parr was immense, and it is to be regretted that he spent so much of his erudition and power on ephemeral objects. He has left nothing worthy of his fame. His famous review of Combe's Horace is occupied very much with mere minutiæ. He had a familiar mastery of the whole field of Greek and Roman literature, but lavished his treasures on comparative trifles, such as epitaphs and éloges. In the "Lapidarian" style his skill and taste are often exquisite. Perpetually involved in controversy, he wanted leisure for sustained labour. Having become a literary celebrity during the latter half of his life, his correspondence was large. Fifteen hundred persons are numbered among his correspondents, including royal princes, peers, prelates, statesmen, philosophers, and scholars; and more than eight thousand letters were found among his papers at his death. The curate of Hatton had also a constant influx of visitors, such men as Burney, Porson, and many others of political renown.—(See PORSON.) Parr's reputation rests now to a great extent on his conversational powers, reported to have been great, he boasted of his PARR-esia—a play upon the Greek term and his own name; but like other famed talkers, he was self-sufficient, occasionally overstepping the limits of social courtesy by rude objurgation and contemptuous retort. What he calls his "archididaskalian authority" was on no occasion put aside. His vanity was excessive. Writing to Henry Homer about the composition of the preface to Bellendenus, he says of one portion, "It is a most splendid effort, a mighty and glorious effort;" it contains, he again records, "all the phraseological beauties I know of in Latin;" and writing to Dr. Maltby about three of the notes to the "Spital Sermon," he says, "I was half frantic with ecstacy three times." His personal appearance was not, if De Quincey is to be credited, either prepossessing or awe-inspiring; and his Johnsonian magniloquence was marred by an incurable lisp. But he prided himself on his dignified look, and it was no uncommon thing for him to describe his victory over some inferior antagonist by saying, "Sir, I inflicted my eye upon him." His views on social problems are neither very acute nor profound, and his whiggism is more that of a violent partisan than of a calm and sound political thinker. At an early period of his life he went in clerical costume to vote for Wilkes at Brentford, and taking offence at Burke, Windham, and Paley, he inverted their portraits on his walls. His mind was ever prone to excess, as indeed were his gastronomic habits. Moderate views of men and things he scorned as a kind of weakness, and his opinions were pronounced with summary and unqualified roundness and despatch. Yet with all his vanity and arrogance, he had a kind and generous heart. Parr's theology was of no special type; indeed he had never studied theology as a science. On primary doctrinal points his sermons show that he was orthodox in a general sense, and that it seems wholly groundless to suspect him of any sympathy with Priestley's creed. Liberal in politics, he was, however, conservative in ecclesiastical matters, and as sternly opposed the repeal of the test act as any of the high church party. Of all externals, as bell-ringing, painted glass, clerical robes, he was passionately fond. He used to read from

his pulpit the sermons of Tillotson and other divines, and explain the meaning as he went along, a process as requisite surely when he delivered his own compositions. For the vices of his style are prominent—foreign, pompous, sesquipedal words, a want of easy natural diction, grandiose periods and balanced antitheses, redundant imagery and laboured epithets, with a measured rhythmical arrangement, returning as uniformly as the vibrations of a pendulum. With a superfluity of force, there is not much originality or depth. The fruit is often hidden and overlaid by the foliage. Dr. Parr did not rise in the church, for even the whigs as a party did nothing for him, though Sir Francis Burdett presented him at a late period of his life to the rectory of Graffham in Huntingdonshire; and he had an annuity of £300, raised by subscription among his political friends. Lord Grenville when in office declined to promise him a bishopric, the courtly phrase being that he was not a "producible" man. A mitre was long the object of his ambition, and he seems to have valued the episcopate only for its equipage and emoluments. As Porson said, three things kept him from success—"his trade, his politics, and his wife." His library, begun by him when a boy, amounted at length to ten thousand volumes, though he was content "with half bindings and old bindings." In short, as Sydney Smith said of him (*Edinburgh Review*, 1802), Parr "would have been a more considerable man if he had been more knocked about among his equals. He lived with country gentlemen and clergymen, who flattered and feared him." His works have been edited by Dr. J. Johnstone in eight thick octavo volumes, 1828.—J. E.

PARR, Thomas, the son of John Parr of Winnington in the parish of Alderberry, Salop, was born in February, 1483, the last year of the reign of King Edward IV., and died in November, 1635, the tenth year of Charles I.'s reign. This long life of one hundred and fifty-two years is the only memorable fact relating to him. The robustness of his constitution is further illustrated by his marriage at eighty-two to his first wife, who bore him two children that died young. Twenty years afterwards he was compelled to do penance in the church for an amorous indiscretion with one Catherine Milton, whom he married in his one hundred and twentieth year. While he kept to the coarse rustic diet of his early life, his strength and activity seemed scarcely to abate. In 1635 he was taken by Thomas, earl of Arundel, to London, to be presented to the king, and being afterwards admitted into my lord's household, he fell a victim to the more generous regimen which he indulged in there. After death his body was dissected by Dr. Harvey, and found to be in a remarkably healthy condition. Taylor, the water poet, tells an anecdote of Parr, which shows that old age had not dimmed his native shrewdness.—R. H.

PARRHASIUS of Ephesus, a Greek painter, who lived 400 B.C., and was allowed to have surpassed his great contemporary, Zeuxis of Heraclea. His works were remarkable both for invention and execution, and he so circumscribed the powers of art, says Quintilian, that he was called the "Legislator." Pliny terms him the most insolent and arrogant of artists, so great was his self-assertion. As an instance of his insolence, it is recorded that he painted himself as Mercury, dedicated the picture in a temple, and so received the adoration of the multitude. Among the most celebrated of his works was an allegorical figure of the Athenian people, or Demos, which is said to have represented equally all the good and bad qualities of the Athenians. A picture also of the feigned insanity of Ulysses was among his most remarkable pictures. He painted also a Theseus, which Euphranor the Isthmian, comparing with another painted by himself, criticised as having been fed on roses, while his own had been brought up on beef; implying that the figure of Parrhasius was too delicate for the Athenian hero. In a prize competition at Samos, Parrhasius was beaten by Timanthes of Cythnos, the subject being the duel between Ulysses and Ajax for the arms of Achilles; and the indignant Ephesian painter exclaimed, that for a second time the unfortunate son of Telamon was defeated in the same cause by an unworthy rival.—(Wornum, *Epochs of Painting.*)—R. N. W.

PARRHASIUS, Aulus Janus, the literary name assumed by Giampaolo Parisio, author, grammarian, and founder of the Cosentine Academy, born at Cosenza, kingdom of Naples, 1470; died in the same place about 1533. His principal work is "Liber de Rebus per Epistolam Quæsitis," a series of letters addressed to learned men, and throwing light on passages in ancient authors, as well as on other antique matters.—C. G. R.

PARROCEL, Joseph, French painter, was born at Brignoles in Provence in 1648. After receiving some instruction from his brother Louis, a painter of little ability, he went to Paris, and after a time to Rome, where, and at Venice, he stayed several years. In the latter city he narrowly escaped assassination. He returned to Paris in 1675. He had already become celebrated for his battle-pieces, and he was now commissioned to decorate a room in the Invalids with paintings of the conquests of Louis XIV. This led to his being employed at Versailles and on other royal commissions, and he came to be the king's favourite painter. Parrocel's battle-pieces are designed with great spirit, and cleverly painted. In other historical subjects he was less successful. He was elected a member of the Academy in 1675, and died in 1704. Parrocel left nearly a hundred etchings, chiefly from his own designs. His son, Charles Parrocel, also obtained some distinction as a painter of battle and hunting pieces, and as an engraver. He was born in 1688, and died in 1753.—J. T–e.

PARRY, Sir William Edward, a distinguished officer of the royal navy of Britain, was born in 1790 at Bath, Somersetshire. He entered the navy in his thirteenth year, and thence down to within a few weeks of his death in 1855, excepting during a brief interval, was actively engaged in the service of his country, either on sea or on land. His duties during the earlier half of his active and honourable life—a large portion of it passed on ship-board—extended over a wide range, the Baltic and Northern seas, the North American coasts, and the icy waters of the Arctic ocean, being successively his field of action. Between 1825 and 1829, except during the intervening period devoted to his latest polar voyage in 1827, Parry filled the post of hydrographer to the admiralty, the duties of which he had already discharged as acting hydrographer during part of the years 1823–24. In May, 1829, immediately before the close of his services as hydrographer, he received the honour of knighthood. A period of labour in the southern hemisphere succeeded, and four years of his life (1829–34) were passed in the neighbourhood of Port Stephens, New South Wales, where he ably performed the duties of resident commissioner to the Australian Agricultural Company. Returning to England, Sir Edward Parry was employed during a year, 1835–36, in the active duties of assistant poor-law commissioner in the county of Norfolk; and during the chief part of the succeeding ten years, 1837–46, in the post of comptroller of the steam department of the navy. Thence he passed to the post of superintendent of Haslar hospital, Portsmouth, which he held until 1852. In the succeeding year he was appointed lieutenant-governor of Greenwich hospital. While holding the last-named office, failing health compelled his seeking to recruit his strength by a visit to the continent, where he died at Ems on the 8th July, 1855. The eminent abilities, earnest zeal, and untiring perseverance of Parry, united as they were with the highest moral qualities and softened by a deep sense of religious duty, which latter formed a conspicuous element in his character, rendered his labours, throughout the varied career above glanced at, in the highest measure successful, and he deservedly filled a high place in his country's esteem. It is as an arctic discoverer that his name will be longest remembered. His first service of this kind was in 1818, when he acted as lieutenant under Captain Ross in the voyage of the *Isabella* and *Alexander*, the last-named of which vessels was under his command.—(See Ross, John.) In the succeeding year, 1819, still holding the rank of lieutenant, he was intrusted with the command of a renewed expedition, in which the ships *Hecla* and *Griper* were employed for the purpose of accomplishing the often-sought North-west passage. This voyage forms a marked epoch in the records of arctic discovery. Sailing through Lancaster Sound and Barrow Strait, Parry advanced nearly six hundred miles further west than any preceding navigator, reaching in that direction the extremity of Melville island, long. 113° 46′, on the shore of which he passed a long and dreary winter, returning to England in the summer of the following year. By passing the meridian of 110° west, the expedition had become entitled to a parliamentary reward of £5000, and numerous honours were deservedly bestowed upon its commander. In 1821, Parry, promoted in the interim to the rank of commander, sailed on his second arctic voyage, in the course of which his ships, the *Fury* and *Hecla*, the latter commanded by Captain Lyon, passed two successive winters in the arctic regions—the former at Winter island, beyond the

northern arm of Hudson bay, 66° 15′ N. lat., 83° W. long.; the second at Igloolik, a small island lying at the eastern entrance of Fury and Hecla strait, 69° 20′ N. lat., 81° 35′ W. long. In a third arctic voyage, in 1824, Captain Parry proceeded, with the same two ships as on the last occasion (sailing himself, however, in the *Hecla*) through Lancaster Sound and down Prince Regent Inlet, upon the eastern shore of which, at Port Bowen, he passed the winter of 1824–25. The *Fury*, which had sustained irreparable damage, was abandoned in the ensuing spring, and the two ships' companies returned to England in the *Hecla*. Parry's fourth and latest undertaking in polar navigation was an attempt to reach the North Pole by way of boats and sledges in 1827, on which occasion he again sailed in the *Hecla*, and advanced from Spitzbergen northward over the ice to the latitude of 82° 40′, the furthest that has been reached, at which point the southwardly drift of the whole body of ice compelled his return. Though leaving the North-west passage unaccomplished, Parry prepared the way for its final completion under M'Clure, and to the example of his successes, more than to those of any other single explorer, may the later achievements in arctic navigation be mainly attributed. Narratives of Parry's voyages proceeded at various times from his own pen. He was twice married, first, in 1826, to Isabella Louisa, fourth daughter of Sir John Stanley, afterwards Lord Stanley of Alderley, who died in 1839; the second time, June, 1841, to Catherine, daughter of the Rev. R. Hankinson, who survived him.—W. H.

PARSONS, James, M.D., a distinguished physician, anatomist, and antiquary, was born at Barnstaple, Devon, in March, 1705. His father having removed to Ireland, Parsons received his general education at Dublin. On its completion he became tutor to Lord Kingston, but subsequently he resolved to study medicine, and proceeded to Paris for that purpose, where he remained several years. He obtained his doctor's degree at Rheims, June 11, 1736. He then came to London with letters of recommendation to Sir Hans Sloane, Dr. Mead, and Dr. James Douglas. He assisted the latter in his anatomical pursuits, and through his interest was appointed in 1738 physician to St. Giles' infirmary, and became introduced to extensive obstetric practice. In 1740 he was admitted a fellow, and in 1751 was elected foreign secretary of the Royal Society. In the same year he obtained the license of the Royal College of Physicians. He resided in Red Lion Square, where his house was for many years a centre of meeting for much of the literary and scientific society of the period. His health failing, in 1769 he proposed retiring from business; he disposed of many of his books and fossils, and went to Bristol. He soon, however, returned to his old house, where he died on April 4, 1770, in his sixty-sixth year. He was buried at Hendon. A portrait of Dr. Parsons, by Wilson, is preserved in the British Museum. He published several anatomical and scientific works; amongst which is a treatise on the nature of hermaphrodites, London, 1741; the Croonian lectures on muscular motion, 1745; and philosophical observations on the analogy between the propagation of animals and that of vegetables, with observations on the polypus, 1752. He was a fellow of the Society of Antiquaries. His principal work in this department of science is entitled "Remains of Japhet;" being historical inquiries into the affinity and origin of the European languages.—F. C. W.

PARSONS or PERSONS, Robert, for he wrote his name both ways, was one of the founders of the English province of the order of the Jesuits, and a most daring and skilful agent of the Roman catholic powers, who conspired the overthrow of our Queen Elizabeth. He was born in 1546 in the parish of Stowey, Somersetshire, and educated at Balliol college, Oxford, where he became master of arts, fellow of the college, and a celebrated tutor in the university. On two occasions he swore the oath of abjuration of the pope's supremacy, for which he reproaches himself bitterly in one of his published writings. In 1574 he was for some unexplained reason expelled the college, and being a man of proud vindictive nature, the humiliation doubtless rankled in his mind for years. Quitting England he went to Calais, to Antwerp, and to Louvain, having passed through his "spiritual exercises," under the direction of his countryman Father William Good. Proceeding then to Padua, he began to study medicine and civil law, but changing his mind and course of study, he went to the English college at Rome, and in 1575 had already entered the company of Jesus. His term of probation was made shorter than usual, for in 1578 he was ordained priest, and in 1580 he started with the pope's benediction on his celebrated mission to England, accompanied by Father Campion and eleven other persons, lay and clerical. Disguised as a blustering captain returning from Flanders, he passed into England alone, braving the severe proclamations of the government, and followed by his accomplices as opportunity served. By secret visits, by the publication of books controversial and otherwise, by all the arts which a subtle and determined spirit could suggest, Parsons strove to keep alive in the Roman catholic party the hopes of recovering ascendancy, and occasionally let fall cautious hints touching the deposition of the queen. The government felt the effects, and took vigorous measures to repress the cause. Roman catholics, and especially jesuits, were exposed to a harsh persecution; but though Campion was taken and tortured, Parsons escaped from every snare with the most extraordinary dexterity and good luck. He spent some time on the continent in carrying out a scheme for binding James of Scotland to Rome, and uniting him with his unhappy mother in common sovereignty. For this purpose he went to Paris to consult with the duke of Guise, to Valladolid, to obtain money from Philip II., and to Rome, where he procured a certain sum from the pope. But Elizabeth and her wise counsellors having baffled all his schemes, at the cost indeed of much suffering to Roman catholics in England, Parsons went to reside in Rome. The scurrilous "Admonition to the nobility and people of England," published at Antwerp, to justify the invasion by the Spanish armada, is said to have been the work of Parsons, a long list of whose writings will be found in Lowndes' Manual, Bohn's edition. Under the assumed name of Doleman he endeavoured to defeat the succession of King James to the throne of England in a celebrated treatise entitled "A Conference about the next Succession to the Crown of England," 1594. He visited Spain and Naples, always keeping in view the prime object of his life—the humiliation of protestant England, but returned to Rome in 1606, and died there at the English college, of which he was rector, in 1610.—(Steinmetz's *History of Jesuits;* Lingard's *History of England*, vi.)—R. H.

* PARTIN, Sarah P., a lady writer in America, whose works are very popular among a certain class of children and young ladies. They consist of remarks, moral, social, and scientific (chiefly botanical), strung upon an exceedingly simple narrative, with the evident intention of making conversation instructive and instruction pleasant. The principal among her numerous publications, which appear under the pseudonym of Fanny Fern, are—"Fern Leaves from Fanny Fern's Portfolio;" "Shadows and Sunbeams;" and "Fresh Leaves."—R. H.

PAS, Antoine de, Marquis de Feuquières, the son and grandson of eminent French commanders, was born in 1648, and, devoting himself to the military career, rapidly proved that he was fully endowed with the remarkable courage and talent of his family. In 1688 he performed such brilliant services at the head of a small detachment of cavalry (only one thousand sabres) that he was raised to the rank of maréchal-de-camp in the ensuing year. A master not only of the practice but also of the theory of his profession, Feuquières left Mémoires on the generals of Louis XIV. which still retain interest and value. In the course of them he enumerates no less than twelve capital errors committed by the French at the battle of Blenheim.—W. J. P.

PASCAL, Blaise, a name second to none among those of the illustrious men whose genius, learning, and ability shed an extraordinary splendour upon the seventeenth century. France, rich as it was at that time in minds of the highest class, makes her boast of Pascal as standing foremost in the company of her worthies. Distinguished as he was in the departments of mathematical and physical science, he was distinguished also as a religious controversialist; and distinguished too, in profound theological thought; and moreover quite unrivalled as the originator of the modern French style—pure, clear, luminous, and free from barbarisms.

Blaise Pascal, born July 19, 1623, was the son of Stephen Pascal, then president of the court of aids in Auvergne, and of Antonette Begon his wife. His two sisters, Gilberte (Madame Perier) and Jacqueline, were women of intelligence, and eminent for piety. Almost from the cradle, or, says his sister, as soon as he could speak, he gave evidence that he was endowed by nature with extraordinary faculties, asking questions and giving answers that were quite beyond his age; and his father, animated by the prospect of the brilliant course which such a son might

be destined to pursue, determined to devote himself entirely to his education; and with this view he established himself in Paris when Blaise was in his eighth year, resolved, whatever might be the bent of the boy's genius, that the classic languages should take the place due to them in his mental training. But in this instance the great truth that nature will have her way, received a remarkable illustration. It is probable that the father had noticed the buddings of the geometric mind in his son, and therefore resolved that until Homer, Demosthenes, Cicero, Virgil, had fully done their office upon him, the boy should not hear a whisper about Euclid, or catch a glimpse of lines, angles, circles. These precautions were useless; for this geometric spirit, with a bit of charcoal in hand, had created for himself before he had reached his twelfth year, an elementary geometry. Detected by the amazed father in this clandestine employment, the interdiction was withdrawn; and thenceforward the youth, initiated now in mathematical science, mastered its problems with the rapidity of intuition. At sixteen (so it is affirmed) he produced a treatise upon the conic sections which amazed the mathematicians of the time; and at three-and-twenty he had acquired a European reputation in physical science. But at this early age Pascal's career in secular philosophy was brought to a close by the sudden revulsion of his mind from all pursuits of this order, and the dedication of his faculties and energies unreservedly to religious purposes. He had, however, already done enough, it is said, to awaken the jealousy of Des Cartes, who saw in him the indications, or rather the substantial proofs, of powers of mind which would speedily place even so young a man in the forefront, as well of physical as of mathematical science. A calculating machine, the principle of which was described by Diderot in the Encyclopedia, had occupied Pascal's thoughts, and he had made some progress in the mechanical realization of his idea. A model of this machine is reported to be preserved in the museum of arts and trades, to which is attached a notification in these words, *Esto probati instrumenti signaculum hoc, Blasius Pascol, Avernus*, 1652. His part in determining the problem of the ascent of fluids in tubes by suction, and in ascertaining the fact of the weight of the atmosphere, was not that of a discoverer; but it was indicative of the sagacity, which, like that of Newton, at the first presentation of misunderstood facts descries the true explication. Galileo had stripped the ancient absurdity of its mysterious guise, putting it forth under terms of corresponding absurdity—"Nature abhors a vacuum;" and he had said—"Either Nature's abhorrence ceases to act at a height of thirty-three feet," or at that height her power to give effect to her dislike is exhausted. Torricelli, Galileo's disciple, interpreted this fanciful language in the style proper to physical science, and the tube he constructed gave its evidence in support of this interpretation. Pascal then came in to dispel the remaining ambiguity concerning the weight of the atmosphere, which he said should diminish proportionately as we ascend heights. The experiments made at Puy de Dome by his brother-in-law, M. Perier, brought the problem to its conclusion. Boyle had reached the same result in another manner. It may be proper here to say that the incomplete essay, included in the recent editions of Pascal's works, and entitled "Fragment d'un Traité du Vide," has a more remote relation to the subject above referred to than might be supposed from the title; for it is mainly a statement of the case as between the ancients and ourselves in matters of philosophy, and so likewise is the remarkable tract "De l'esprit Géométrique," which takes a bearing rather upon general principles of moral reasoning than upon mathematical demonstration. In this essay Pascal has come very near to an announcement of doctrines that have been maintained in our times by Sir William Hamilton and his disciples.

The space at our command would be quite insufficient for giving even a much condensed account of Pascal's achievements as a mathematician, or for discussing the still undetermined question of priority of invention on this ground; nor can it be attempted to state the case, as between himself and our countryman Wallis, in the controversy that arose out of the "cycloid" prize problems. In that instance, as in later instances, national feeling has too far come in to sway the judgments even of the loftiest minds; and this too in relation to subjects that ought to exclude every disturbing influence of a lower order. But we must turn from Pascal the mathematician and physical philosopher, to Pascal the theological controvertist, the professor of divine philosophy, and the christian apologist. Seven years before the time when this change in his views and course of life took place, his constitution had given way under the strain put upon it by excessive mental occupation and unremitting labour. Thenceforward, that is to say, from about his eighteenth year to his death, he suffered from a complication of maladies, and these were grievously aggravated by the abstinences and the rigours of the stern ascetic principles which he had adopted. So it was that bodily miseries, suggesting to a strong mind a cruel doctrine of voluntary martyrdom, gave intensity to these sufferings, which again reacted upon the religious consciousness. Thus, from year to year, the anguish of the body gave more and more severity to the ascetic rule which it had itself originated. But we have now to do with Pascal's mind, not in its infirmities, but in its powers—not as the causeless martyr to mistaken notions, but as an immortal witness in behalf of eternal truths. The reports, in detail, made by his sister, Madame Perier, of her brother's almost incredible self-inflicted miseries we may well leave where they are, only regretting that while she relates so many instances of ascetic heroism in which he has been outdone by many a fakir, she affords exceedingly little information concerning those courses of thought and action in which her brother stands, if not alone, yet in company with a few only of all minds that are known to history. Religious in turn of mind from his boyhood, and pure in his conduct, he became, so it is said, suddenly a religious man in consequence of a narrow escape from being hurled with his carriage into the Seine from the Pont-Neuf. From that date, October, 1654, it is certain that Pascal relinquished almost entirely secular studies—laboured to forget the fascinations of abstract and physical science, and dedicated his powers of mind and his pen absolutely to the service of God, and the defence of christianity and of its ministers, or of those of them who seemed at that moment to need the aid he could give them. The force of Pascal's mind, its depth and grasp, its comprehensiveness, as well as the extraordinary intensity of his feelings, gave to his religious principles a grandeur and a power which might, as we are tempted to think, have carried him clear of Romanism, and its superstitions, and its fallacious assumptions. Familiar as he was with the scriptures, and resentful of evasive argumentation, how was it that the arm which demolished jesuitism failed to cleave in two the papacy itself? The problem is not altogether insoluble. The Reformation movement of the sixteenth century is always to be thought of as a force acting upon all minds under the law of *polarity*:—The German religious movement had its opposite—its positive and its negative action; as it drew millions of minds on the one side, so did it (quite apart from the jesuit counter influence) drive millions of minds to the contrary side. The Romanism of devout Romanists became fervent where it had been only formal; and fanatical, where it had been easy or luxurious. While Luther and Calvin pulled down, or laboured to pull down the papacy, they also built up Romanism by antagonism. As to Pascal, the influence of this reaction may be traced everywhere throughout his writings. This powerful mind, the mass and momentum of which was prodigious, cleared a way for itself through all entanglements; and yet it comes forth into daylight with the rendings and the rags of the same still attached to the surface.

Pascal's intimacy with the illustrious men of Port Royal was in a manner a matter of course. The Abbess Angelica Arnauld, the two Arnaulds her brothers, Le Maitre, De Saci, Nicole, Lancelot, Hermant, S. Cyran, who were either residents there, or were frequent visitors, rendered this retreat from the noisy world attractive in the highest degree to one like Pascal. Welcomed among these eminent men, fervent christians, as they were, and great scholars, he quickly found the place due to him, which was at once that of a ready and submissive learner in theology and in ecclesiastical lore, and at the same time of a master in thought, and of a redoubtable champion toward the assailants of this band of illustrious men. There was, moreover, a special link of sympathy between him and his Port Royal friends; and this was the hostility of the jesuits toward him and them. Quite early in his scientific course, Pascal had drawn upon himself the retentive hatreds of the "Society" on the field of mathematical debate; again at a later time he had provoked the zeal of the reverend fathers by calling in question the faith of the church concerning Nature's hatred of a vacuum; and once again the same jealousy had been stirred by Pascal's conduct in the "cycloid" controversy. But it was now as the friend and associate

of the men of Port Royal, who had espoused so warmly the Augustinian doctrine, as voluminously propounded by Jansen, that Pascal found himself called to a new service, and it was a service for the performance of which he possessed unrivalled qualifications. He had inhaled freedom of thought, without at the same time inhaling unbelief, in the perusal and study of Montaigne's Essays. With powers of mockery in which he was not outdone a century later by the encyclopedists, he had so got possession of the French language as that he could use it as an engine of irresistible demonstrative power, just as he had learned to employ geometric and algebraic symbols, with the conciseness of truth at every step, and his sentences make way for themselves much like the rifle bullets of modern warfare: hit the bull's eye they do, and they pierce the target also. Moreover, while Pascal was as terrible in his sarcasm as if he had been the satirist only, his elevation of soul—the loftiness and the profundity of his religious convictions and conceptions gave him a power in reserve—a moral momentum which crushed an adversary, if it did not convert him. Pascal may be spoken of as the earliest French writer who, retaining the vigour and freshness that are characteristic of the speech of a people just coming forth from political and religious convulsions, so used it —he so forged it anew in passing through the fires of his mind— that it shows all the delicacy and the finish proper to an age a century more advanced in literary refinement. So it is that the "Provincial Letters," if one should take them up ignorant of their date, would be assigned to a time a hundred years later than that of their actual appearance. It has been by thus combining archaic robustness with delicacy and refinement that these compositions have taken, and that they still retain, their place as classics in French literature. The reverend fathers of the Jesuit Institute (those of Spain especially) had dreamed of no such untoward event as that of encountering an adversary like Blaise Pascal—the Louis de Montalte of the "Letters to a Country Cousin." In digesting, as they had done at their leisure that scheme of pliable casuistry which should fit itself to all imaginable occasions, when the consciences of men of the world— statesmen and princes, and the debauched frequenters of courts, —were to be soothed, eased, and managed, they had imagined that the field was quite safe from intrusion; and that none, or none of whom they need be in fear, would ever rise up to summon them to give an account of their teaching at the bar of European common sense. Little did they think that a man whose genius was to wake up the ear, not of France only, not of catholic countries only, but of the entire civilized world, was at hand who should rend asunder all evasions, should scatter sophistries, and should hold up to the scorn and resentment of all men, those frightful perversions of moral principles by means of which the "Society," had long been ensnaring consciences throughout the wide circle of its influence. The first of these "Letters," published, January 23, 1656, was written mainly in defence of Arnauld, and was aimed at the doctors of the Sorbonne. This letter gave the alarm; but it did not baffle the endeavours of the enemies of Port Royal. A second, a third, and a fourth quickly followed, and each as it appeared drew the world with it, and the "Society" stood aghast in its confusion: at that time it had in its service no writer of eminence, or any that could command public attention. This assault therefore took effect deeply upon the public mind, nor can it be doubted that these Letters had great influence in bringing about at a later time, the ruin and expulsion of the "Society" in each of the catholic countries in which it had got a footing. It should, however, be acknowledged that, in availing himself at the moment of the aid of his Port Royal friends, St. Cyran, Nicole, and others, who undertook the labour of finding for him, in the writings of the jesuit fathers, the passages that would best serve his purpose, he trusted them too far, eager controvertists as they were; and thus he either cited passages, or he *so* cited them apart from the context, as to make himself liable to a charge of want of candour, if not of strict integrity in his quotations. No such charge affects the main argument of the "Letters," and they have ever since stood confronting the Jesuit Society for its eternal ignominy. It is wholly in another light that Pascal appears when he is read as the author of the fragmentary collection entitled "Pensées:" it is in these "Thoughts," penetrative, profound, strenuous, sometimes harsh, rigorous, severe, or exaggerated, that he opens out to our view without reserve a mind which, considered in its various and its seemingly contradictory aspects, and in its powers and its moral grandeur, stands alone among the illustrious minds of all times. The fate, or we might say the *fortunes* of this collection of "Thoughts," has been extraordinary, and it should be understood. At an early time after his conversion, or, as we may say, his determination to dedicate his powers absolutely to purposes of piety, he appears to have formed the design of composing a work, on a comprehensive plan, in defence, first of the great principles of theology, or as a reply to atheists of all schools; and then in support of christianity or revelation as contained in the scriptures. As if for collecting materials which were afterwards to be digested and arranged, he was accustomed to snatch the moment, as it arose, for putting upon any scrap of paper at hand his meditations, sometimes mature and most carefully worded, sometimes crude, elliptical, and incoherently expressed. The subjects also are various—metaphysical, psychological, ethical, christian, or purely secular. Many of these notes of the hour were so written as to be quite illegible to any but himself, or to those among his friends who were well acquainted with his manner of writing. Happily a copy of the collection was made soon after his death by his intimate friends of Port Royal; and happily, also, the autograph and the copy annexed have been conserved, and are still in existence in the imperial library. This mass, which was the accumulation of about ten years, came at his death in 1662 into the hands of his literary executors— his friends of Port Royal. These good men, who at that time were expecting daily their fate at the hands of their remorseless enemies the jesuits, consulted their fears in this instance. They held their treasure in reserve seven years, and then they put forth an edition in preparing which they had used to the utmost extent the licence which an editor of posthumous writings may warrantably use; in truth they had greatly exceeded these limits: omissions, additions, the substitution of words, the glozing of passages for propitiating prejudice—all these vitiating methods had been carried much too far, and so it was that the Port Royal edition of 1669, under the care of Stephen Perier, were, if the "Pensées" of Pascal, yet they were not Pascal himself: nevertheless the collection kept its ground, such as it was, and editions of the same were repeated. In 1776 Condorcet, supported by his colleagues of the Encyclopedia, put forth an edition with many omissions, in which the metaphysical Pyrrhonism of the writer, separated from his religious belief, gave apparent countenance to the atheism which those eminent men were then labouring to promulgate. Other editors followed each his discretion, in the same manner, until at length in 1842 M. Cousin, suspecting the fidelity of all these editions, took the trouble to collate them with the autograph and the copy, and he made a report accordingly of the extent to which Pascal had suffered from the cowardice, or the mistaken discretion of those who had hitherto brought him before the world. The literary world of France was greatly moved by this discovery; and two years afterwards, in 1844, M. Prosper Faugère put forth an edition in two octavo volumes, which he vouched for as faithful, complete, and authentic. In this edition a new and conjectural adjustment of the "Thoughts" was attempted; but a more recent editor, M. Havet, distrusting the hypothesis of his predecessor, has fallen back upon the order of earlier editions, and his edition in one volume octavo, Paris, 1852, may well be now accepted as an ultimate form of this precious collection. The title in full runs thus—"Pensées de Pascal publiées dans leur texte authentique avec un commentaire suivi et une etude litteraire;" par Ernest Havet, &c., Paris, 1852.

Worn out at an early age by sufferings the most extreme, which had been, if not caused, greatly aggravated by the fanciful extravagances of his ascetic rule, this great man died, August 19, 1662, being then in his fortieth year. A *post mortem* examination gave evidence, not merely of extensive disease affecting the vital organs, but of a peculiarity of structure in the brain and the cranium which could never have consisted with the enjoyment of tranquil health—a brain of extraordinary size and density was included in a skull without sutures!

Prefixed to the edition of the "Pensées," above named, are the authentic memoirs of Pascal by his sister Madame Perier, with notes thereupon; and from these sources, in addition to the Lives which have accompanied former editions of the same, is to be drawn what may be known of the personal history of this illustrious man.—I. T.

PASCHAL I., Pope, a Roman by birth, was a Benedictine

monk and abbot in the monastery of St. Stephen. Leo III. made him a cardinal-priest; and after the death of Stephen IV. he was elected pope, on 25th January, 817. He died on the 10th February, 824, after a seven years' pontificate. His relations to Lewis the Pious were somewhat precarious. He had neglected to obtain the imperial confirmation of his dignity, and was therefore obliged to send ambassadors to Aix-la-Chapelle with the message that the papal dignity was forced upon him against his will. In consequence of encroachments on the part of the pope, Lewis sent his son and co-regent Lothar to Italy, accompanied by Wala as counsellor. The young emperor was received with due honours in Rome, and crowned there. After organizing a Frankish party he crossed the Alps, leaving Wala as his representative. But he had not long departed when a deed of violence was committed in the papal palace. Two of the heads of the Frankish party were beheaded by the pope's orders, as it was believed. Lewis accordingly sent two legates to Rome to investigate the affair. Paschal, along with thirty-four bishops and five presbyters, had to take an oath before them that they were clear of the murder. He refused, however, to give up the murderers. The Romans were greatly offended with him for the act of humiliation to which he submitted, and would not allow him to be buried in St. Peter's. Paschal was a weak man, totally unfitted for the papal chair. Lewis himself was by no means energetic; but he was both disposed and able to maintain his supremacy over the city and see of St. Peter.—S. D.

PASCHAL II., or Rainerus, Pope, was born at Bieda in Tuscany. Gregory VII. made him cardinal-priest of St. Clement. On the 13th August, 1099, he was chosen pope and crowned the next day. His election took place against his will. He had even fled from the city to hide himself, but was recognized and brought back. He was first involved in a dispute with Philip of France, who had renewed his illicit connection with Bertrade, and had been excommunicated for it by the papal legate at the synod of Poitiers in 1100. Though compelled for a little to obey, the king soon ventured to live with her publicly, and the pope connived at the violation of the king's oath. In the contest between Anselm, archbishop of Canterbury, on behalf of the pope, and Henry I. of England, respecting investiture and the oath of allegiance, he conceded the privilege to the king. Paschal renewed the ban of excommunication against Henry IV. of Germany, who had urged on the election of a counter-pope. He even instigated Henry's second son to rebel against his father, who was taken prisoner, compelled to renounce his throne, and afterwards died friendless and forsaken. But this very son, as Henry V., soon made the pope feel his power, for he revived the controversy respecting the right of investiture, sent a message to Paschal to come to Germany for the purpose of settling the relations between church and state at an ecclesiastical council; and on the latter's refusal, invested several bishops with the ring and crosier, and had them consecrated; and reinstated in his office, Udo of Hildesheim, contrary to the prohibition of the pope. In vain did Paschal remonstrate against these proceedings. Negotiations at the synod of Troyes (1107) were fruitless, and the emperor invading Italy with an army compelled the pope to submit. The latter offered to purchase the freedom of the church by sacrificing its secular power, and proposed to restore to the king the imperial fiefs belonging to the bishops, on condition that the episcopal elections might be exempt from royal interference. This contract was opposed by the cardinals and princes, who refused to take part in the emperor's coronation; and when the pope endeavoured to evade the act of crowning the emperor, the latter carried away captive the vicar of Christ and most of the cardinals. Two months afterwards the pope gave up the right of investiture to the emperor, promised not to excommunicate the king, and to crown him in the usual way; on which he and his fellow-captives were liberated. On the 13th April, 1111, Henry was crowned accordingly at Rome. In 1112, at a Lateran synod, the compact was declared void; and papal legates pronounced the sentence of excommunication against Henry, since Paschal refused to do it. In 1116 the emperor took possession of the property left by Mathilda of Tuscany, and marched thence to Rome, where he had an influential party, the pope fleeing to Beneventum. In the city he could not persuade any of the cardinals to put the crown upon his head, till a Portuguese bishop whom Paschal had left in Rome performed the ceremony. After Henry had left, the pope returned and made warlike preparations for driving his opponents from the parts of the city which they occupied. He died, however, before he could effect his purpose, 21st January, 1118. The character of Paschal II. is easily drawn. His abilities were moderate, and unequal to the place he occupied. He wanted strength of mind, tact, talent, firmness, in order to carry out the principles of his predecessors. Yet his zeal for the hierarchy was great, and his spirit fiery. Hence he was always demanding and always yielding in his contests with the powers of Europe.—S. D.

PASCHAL III., anti-Pope, was chosen pope after Victor IV. by order of the Emperor Frederick I., in 1165. His name was Guido, and he had been cardinal of St. Calixtus. The princes of Germany acknowledged his authority in the diet of Wurtzburg. When Rome was taken by the emperor, Alexander III. was obliged to flee to Benevento and leave the chair of St. Peter in the hands of Paschal; but the latter died in 1168.—S. D.

PASCHASIUS, Radbertus (St.), born at Soissons about 786, joined the Benedictines at Corby, where he became abbot in 844. About 831, during the exile of Wala, his abbot, he wrote a treatise on the body and blood of the Lord. In this work he taught that the body of Christ is really in the eucharist such as it was born of the Virgin, crucified, raised, and taken to heaven. He was opposed by Ratramnus (or Bertram), John Scotus, &c. Paschasius in his defence said he had written only what the whole world had believed from the time of the apostles. He has the credit at least of defining the doctrine of transubstantiation. Eventually he had to resign his abbacy, and went to live in retirement. He attended a synod at Paris in 846, and one at Quiercy in 848 against Gotteschalcus. He wrote some commentaries upon parts of scripture, lives of saints, &c., but has no great merit as an author. Father Ivimond published his works in 1618, and additions to them have been edited by Martene and D'Achery.—B. H. C.

PASKEVITCH, Ivan Fedorivitch, Prince of Warsaw and field-marshal of the Russian empire, was born in 1780 at Pultava of a family of Polish descent. He was educated at St. Petersburg, and entering the army early, was present at the battle of Austerlitz in 1805. The following year he was employed in the expedition against the Turks, and distinguished himself on several occasions in the course of that war, which lasted until 1812. In the celebrated campaigns against the French, 1812–13–14, he took an active part, and entered Paris with the allies. He was made general in 1815, but held no important command until after the accession of the Emperor Nicholas, who committed to him the conduct of the Persian war in 1826. He defeated Prince Abbas Mirza in the battle of Elizavethpol, crossed the river Araxes in spite of the opposition of the Persian army, raised the siege of Etschmiadin, carried Erivan by storm, entered Tauris, captured the fortress of Ardebil, and after celebrating his triumphs with great religious pomp at the foot of Mount Ararat, he dictated to the Persians the humiliating peace of Tourtmanschai. For his achievements in this war Paskevitch was made count, with the addition of Erivansky to his name. In 1828 he was as fortunate against the Turks as he had been against their neighbours, capturing Kars and six other fortresses. The following year he forced the entrenched camp at Erzeroom, containing fifty thousand Turks. He was created field-marshal and appointed to succeed the terrible Yermolof in the government of the conquered provinces of the Caucasus. In the Polish revolution of 1831 he was employed to subdue the insurrection, succeeding General Diebitsch. Having put down the revolution he was made viceroy of Poland, which he governed for sixteen years with military rigour, making Warsaw a citadel of defence against her own inhabitants. In 1849 he was again called to the command of an army, and in the name of the Emperor Nicholas rescued Hungary from the hands of the Hungarians to hand her over to the Austrians. The war with Turkey, France, and England, 1853–56, called him to the field for the last time. He entered Jassey, 14th April, 1854, and pushing forward to the mouths of the Danube laid siege to Silistria in 1854. The heroic resistance of the garrison was fatal to the veteran general; he received a contusion from which he never recovered, and worse still, was obliged to retreat with his army. He died at Warsaw, January 29, 1856.—R. H.

PASLEY, Sir C. W., K.C.B., General, a distinguished military engineer, was born in 1781, and educated for the artillery service, which he entered as second-lieutenant in 1797. He removed, however, to the royal engineers in the following year. He was at the siege of Gaeta in 1806, at the battle of

Maida, at the siege of Copenhagen, with Sir John Moore in the Peninsula, and at the battle of Corunna. He accompanied the marquis of Huntley's division as chief engineer in the Walcheren expedition of 1809. In leading a storming party at the siege of Flushing he was severely wounded. After the peace he became director of the royal engineer establishment at Chatham, and signalized his tenure of office by blowing up the wreck of the *Royal George* at Spithead in 1839–41. He wrote an account of his operations, which appeared in the *United Service Magazine*. For several years Sir Charles was inspector-general of railways for the board of trade. In 1844 he received the degree of D.C.L. at Oxford. He made some improvements in the construction of pontoon bridges. He published a treatise on military instruction; an essay on the military policy and institutions of the British empire, of which several editions have been printed; and various other works of a professional nature (see Lowndes' Manual). He died at his house in London on the 19th April, 1861.—R. H.

PASOR, GEORGE, a German philologist, born at Herborn in 1570. In 1597 he became professor of Hebrew and divinity at Herborn, and in 1626 professor of Greek at Franeker. He died in 1637. His principal works are—"Lexicon Novi Test. Gr. Lat.," a book once much used, and often printed; a grammar to the Greek of the New Testament; and "Collegium Hesiodum," in which he analyses the words found in Hesiod.—B. H. C.

PASOR, MATHIAS, son of George, born at Herborn in 1599, became professor at Heidelberg. The siege of 1622 caused him the loss of his books and MSS., but he escaped to Herborn, whence he removed to Leyden, where he studied Arabic under Erpenius. In 1624 he came to Oxford, and afterwards to Paris, where he studied Syriac. He returned to Oxford in 1625, and taught the oriental languages till 1629, when he became professor at Groningen. He died in 1658. Pococke was one of his pupils, and much esteemed him. He edited his father's works, and published some academical lectures.—B. H. C.

PASQUIER, ETIENNE, a distinguished French jurist and writer, was born at Paris in 1529. After studying in his native city, at Toulouse, and at Bologna, under Hotoman, Baldwin, Cujas, Marianus Socinus, and other eminent legists, he was received as an advocate in 1549. Eight years passed away and he was still very little known; for two years more his progress was interrupted by a very severe illness; and on returning to Paris from a country retirement which this misfortune had rendered necessary, he says that he found himself almost forgotten by his old employers. The compulsory leisure which followed was devoted by him to literary pursuits, and it was at this period that he prepared the earlier books of his "Recherches sur la France." At length, however, he had a chance of obtaining distinction, and he so used it as to secure for himself an immortality in the annals of the French bar. Counsel for the university of Paris in its dispute with the jesuits, he displayed an amount of acumen and learning which spread his name far and wide. His pleadings were republished, and translated into various languages, and the strongest testimony to their ability is the rancour with which jesuit writers have assailed him. He was rewarded by Henry III. with the post of advocate-general of the chamber of accounts—an office which he resigned in favour of his son Theodore in 1603. After completing his "Recherches sur la France," and publishing many other valuable works, Pasquier died at the age of eighty-seven on August 31st, 1615, at Paris. The "Recherches" display immense erudition, but little plan or method. Amongst their most striking features is the energetic manner in which Pasquier defends the old national and prescriptive law of France as against the Roman law, which latter, he maintains, emanating as it did from an absolute power, is hostile to the character of the French people and the French monarchy. In the "Recherches" he included his celebrated *plaidoyer* against the jesuits. His Letters are interesting and valuable as a chronicle of the times. They were published, together with his "Recherches," at Trevoux in 1723. His Latin and French poetry was of very little value.—W. J P.

PASQUIER, ETIENNE DENIS, Duc de, French statesman, a descendant of the illustrious jurisconsult of that name, was born at Paris, 22d April, 1767. Entering the public service under Napoleon, he became prefect of police, whilst acting in which capacity he was surprised by the audacious attempt of General Malet (24th October, 1812). During the Hundred Days he took no part in public affairs; and after the second restoration filled various offices of state. In 1819 he formed with Decazes a ministry, which ultimately fell before the combined attacks of the advanced liberals and the party of reaction. In 1830 Louis Philippe made him president of the chamber of peers; in 1837 he invested him with the title, revived for that special purpose, of chancellor of France; and in 1844 created him a duke. After the revolution of 1848 Pasquier retired from public life. He died in 1862.—W. J. P

PASS, DE PASSE, or, as the elder Pass signed his plates, VAN PAS, the name of a family of engravers of considerable celebrity, natives of Utrecht. The following are the most eminent; the dates of birth and death must for the most part be taken as only approximations—authorities varying both as to birth and death from ten to twenty years:—CRISPIN DE PASSE, the elder, born about 1560, was a pupil of Theodor Coernhert. He designed well, was a man of some literary culture, and mixed with good society. Having attracted the notice of Prince Maurice, he was sent by him to Paris; and whilst there he designed and engraved a set of prints, under the direction of M. Pluvinet, riding-master to Louis XIII., entitled "Instruction du Roi en l'exercise de monter à cheval," folio, 1623, in which he introduced portraits of the French monarch and his principal courtiers. Crispin de Passe is supposed to have spent some years in England. His English portraits are highly valued. The most celebrated is that of Queen Elizabeth, in sumptuous attire, with crown, globe, and sceptre. Others are—portraits of Elizabeth in the dress in which she went to St. Paul's after the destruction of the armada; James I.; Prince Charles; Sir Philip Sydney, &c. The latest of his English prints is dated 1635, but he lived some years longer, as he published his celebrated drawing-book, "Della Luce del Dipingere et Disegnare," with a preface signed by himself, at Amsterdam in 1643. Crispin de Passe engraved several prints after Bloemert, Breughel, &c., as well as from his own designs, but his portraits are most esteemed.—CRISPIN DE PASSE, the younger, eldest son and scholar of the preceding, was born about 1585, and was living in 1659. He engraved portraits and subject pieces, but his prints are not very numerous.—WILLIAM DE PASSE, second son of Crispin, was born probably before 1590. He learnt design and engraving under his father, and was a very able artist. He accompanied his father to England, and is believed to have remained here the better part of his life. Zani speaks of him as being alive in 1640; but as he engraved an equestrian portrait of the Protector Cromwell, he must have lived at least till 1653. The prints of William de Passe are very numerous and much esteemed, especially the portraits, most of which are of persons of historical note. Among the best are those of James I. on his throne, surrounded by his family; and George Villiers, duke of Buckingham, on horseback.—SIMON DE PASSE, youngest son and scholar of Crispin, born probably about 1591. He spent about ten years in England, and engraved whilst here a large number of historical portraits, book-prints, &c. He then entered the service of the king of Denmark, and was living in that country in 1644.—MAGDALEN DE PASSE, daughter and scholar of Crispin, born about 1583, engraved mythological subjects—after Elsheimer and others—landscapes, and portraits in a very neat style. She was living in 1623.—J. T–e.

PASSAROTTI or PASSEROTTI, BARTOLOMEO, Italian painter, born at Bologna about 1530,was a scholar and assistant of Taddeo Zuccaro, at Rome. He painted with great facility, and his works were applauded by his contemporaries. But he is of the period of the decline of Italian painting, and his example helped forward that decline. Passarotti established an academy at Bologna, and numbered Agostino Carracci and other noted painters among his scholars. His chief works are a "Martyrdom of St. Paul," at St. Paul's, Rome; and at Florence an "Annunciation" in the church of San Giacomo Maggiore; and an "Adoration of the Magi," in St. Peter's. But his portraits are more esteemed than his compositions. There are several admirable etchings by him. He died in 1592.—J. T–e.

PASSAVANT, JOHANN DAVID, German painter and writer on art, was born at Frankfort-on-the-Maine in 1787. He studied painting at Paris, under David and Gros, and then proceeded to Rome, where he remained several years. Here Passavant painted a few pictures (one of the best of them, Henry II., is in the museum at Frankfort) and published some monumental designs; but he gradually abandoned the pencil to study closely the history of art, visiting almost every city in Europe in order to examine the art-collections, and to collect materials for

his various works. At home he held the post of director of the gallery of the Städelsche Institut. His chief works are "Essays on the Fine Arts" (Ansichten über die bildenden Künste), 8vo, 1820; "Kuntstreise durch England und Belgien," 8vo, 1833, translated into English under the title of "Tour of a German Artist in England," 2 vols. 12mo, 1836; a Life of Raphael ("Rafael von Urbino und sein Vater Giovanni Santi"), 2 vols. 8vo, with a folio volume of plates, 1839—a work of great research, of which the French translation (1860) is in effect a revised edition; "Christian Art in Spain" (Die christliche Kunst in Spanien), 8vo, 1853; and "Le Peintre-graveur," 8vo, 1860–62, designed as a supplement to Bartsch's work of the same title, but containing the result of much original research on the early history of engraving, and of an unusually extensive knowledge of prints. Of this valuable work he only lived to complete three volumes. He also contributed numerous papers to the *Berlin Kunstblatt*, and other periodicals. He died August 12, 1861. All his works are characterized by learning, judgment, and the most painstaking and scrupulous accuracy.—J. T–e.

PASSERONI, Gian Carlo, abate and poet, born at Condamine, Nice, 8th March, 1713; died in Milan, 26th December, 1803. His chief work, "Il Cicerone," is a satirical poem in one hundred and one cantos, which scourges vices, defects, manners, writings, men, and especially women. Whilst free from indecency, its style recalls the Orlando Furioso of Arioste; of which, however, Passeroni, fearful of contaminating his own mind, is said never to have read even a line. His poverty, charity, and most tender conscience, recall the ascetics of an elder age; his sole attendant was an old woman, who daily brought him water, and made his bed; and his sole household inmate was the cock who figures in his verses.—C. G. R.

PASSEROTTI. See Passarotti.

PASSIONEI, Domenico, Cardinal, and patron of letters, born at Fossombrone in the duchy of Urbino, of an ancient family, on the 2nd December, 1682; died at Frascati, July, 1761. Zealous, energetic, unalterably firm, his services were repeatedly claimed by the holy see; and he discharged missions of more or less dignity in Paris, Holland, the Swiss Cantons, and Vienna; till in 1738 he was decorated with a cardinal's hat. Meanwhile his literary labours kept pace with his public career. He amassed a rich and curious library, not for himself alone, but for the use of all worthy students; whose applications he sometimes met with gracious courtesy, himself doing the honours of his collection, and sometimes even forestalled. As librarian of the Vatican he added important works to the superb collection under his care, and facilitated the Biblical researches of Dr. Kennicott. He more than once came forward as champion of some unjustly aspersed author; but the writings of the jesuits he utterly proscribed, not admitting one of their volumes to a place on his shelves, and opposing with all his might the proposed canonization of Cardinal Bellarmin.—C. G. R.

PASSOW, Franz Ludwig Karl Friedrich, a distinguished German philologist, was born at Ludwigslust, Mecklenburg, 20th September, 1786, and devoted himself to classical learning in the gymnasium of Gotha under Jacobs, and in the university of Leipsic under G. Hermann. In 1815 he obtained a chair at Breslau, where he excelled as a most efficient teacher and a fruitful writer. He died 11th March, 1833. His Greek Dictionary marks a decided progress in Greek lexicography, and in his numerous editions and monographs solid learning is happily combined with elegant taste.—(See *Life and Correspondence* by Wachler, Breslau, 1839; Linge *De Passovii Vita et Scriptis*, Hirschberg, 1839.)—K. E.

PASTI, Matteo, a native of Verona, who practised in that city between 1446 and 1473 with great success as a medal and gem engraver, and as a sculptor. He is also believed to have drawn and engraved the fine woodcuts, eighty-two in number, of military engines, soldiers, &c., in the folio volume of Valturius, De re militari, Verona, 1472—the first book so illustrated which appeared in Lombardy.—J. T–e.

PATENIER or DE PATINER, Joachim, a celebrated Flemish painter, was born at Dinant about 1487 or 1490. He studied in Antwerp, and was admitted into the guild of painters in that city in 1515. He at first painted small figures with landscape backgrounds, but eventually landscapes only; and he passed from a hard, dry, and minute style to one of greater breadth and freedom. He is regarded as the founder of the Netherland school of landscape painting. It is said that when Albert Dürer visited Antwerp in 1520 he was so much delighted with the works of Patenier that he painted his portrait as a mark of his esteem. Patenier was a man of dissipated habits, and only painted when constrained. He died in 1545. His works are very scarce and much prized. Some of the best are in the museums of Antwerp, Brussels, and Vienna, and there are a few in the private collections of this country.—J. T–e.

PATERCULUS, Caius Velleius, the historian, was born about 19 B.C., of a wealthy and influential family. Having entered the army at an early age, he served for some years under Tiberius the future emperor, who appears to have been his patron. He filled the offices of quæstor and prætor, and wrote his history about A.D. 30; after which time nothing more is known of his life. The history of Velleius is a brief compendium in two books, extending from the siege of Troy down to the period at which it was written. The greater part, however, of the first book is unhappily lost. The object of the author was to give a brief view of universal history, but more especially of the events connected with the Roman commonwealth, the narrative of which occupies the main portions of the work. He does not attempt to give a consecutive account of all the events of history, but seizes only upon a few of the more prominent occurrences, which he describes at sufficient length to impress them on the memory. His style is marked by clearness, conciseness, and energy; his observations are exceedingly subtle; and he shows himself everywhere a well-read writer, and thoroughly acquainted with his subject. He often reminds us of the French writers of the age of Louis XV. His great fault is the servile flattery which he lavishes on the family of Augustus and his patron Tiberius. Sejanus is treated with the most fulsome adulation; and Livia, the mother of Tiberius, is said to have partaken more of the divine than human nature. The best editions of Velleius are by Burmann, Leyden, 1719; Ruhnken, Leyden, 1789; and Orelli, Leipsic, 1685.—G.

PATERSON, Samuel, an eminent book auctioneer, was born in London in 1728, the son of a woollen draper, near Covent Garden. His early life was passed in France, where he acquired that knowledge of foreign literature which prompted him on his return to England to open a shop in the Strand for the sale of foreign books. Not successful in this he became auctioneer in Essex house, and by the fortunate rescue of Sir Julius Cæsar's MSS. from the waste-paper dealer, he was enabled to display his talent for cataloguing, and to draw the attention of the learned to his sale rooms. His catalogues of the various libraries he sold are still valuable on account of the plain simplicity with which the books are classified in a few (sixteen) great departments of human knowledge. This characteristic is displayed in his "Bibliotheca Anglica Curiosa," 1771. Paterson was librarian for some years to Lord Shelburne. He was the author of "Another Traveller by Coriat, jun.," 3 vols, 12mo, 1766; "Joineriana," 2 vols., 1772; and the *Templar*, a periodical. He died November 29, 1802.—(Nichols' *Lit. Anecdotes*, iii., 440, 733.)—R. H.

PATERSON, William, founder of the Bank of England, was born in the parish of Tinwald, in Dumfriesshire, in the year 1655. His family is believed to have been a branch of the Patersons of Bannockburn; and his father, though not wealthy, belonged to the class between the farmers and the minor gentry. There is every reason to believe that he was educated at the university of Glasgow, and he adopted the presbyterian faith with such zeal that he was compelled to take refuge in England from the persecution then raging in his native country against the Covenanters. He found an asylum in the house of a maternal relative in Bristol, who dying soon after left him a small sum of money, with which he entered into trade. He is charged in a virulent lampoon with having at this period married a "comely dame who presided over one of the great coffee-houses in the neighbourhood of the Royal Exchange," and with having begun business as a pedler; but there is every reason to believe that these statements, like the assertions that he was a tub orator, a missionary, and a buccaneer, are utterly devoid of truth. About this time he visited the West Indies, probably with a view to make inquiries preparatory to his great scheme for establishing a colony on the isthmus of Darien. It is certain that he acquired extensive and valuable information respecting South America, and that he brought back with him "several manuscript books, journals, reckonings, exact illuminated maps, and other papers of discovery." On his return from America he seems to have taken up his residence for some time in 1687

in Holland, where he had received a portion of his early mercantile education, and occupied himself with projecting various bold and original mercantile projects, especially the Darien settlement. Three years later we find him in London, engaged along with a number of the leading merchants and citizens in the organization of the Hampstead Water Works Company; and in 1691 he first submitted to the government the plan of a national bank. His plan was favourably received both by merchants and by statesmen, but it was not until 1694 that, in consequence of the urgent need of money, the scheme of the enterprising Scotchman was taken up by Montague, the chancellor of the exchequer, and in spite of the opposition of interested parties carried into effect. Paterson refers with pardonable pride to the beneficial influence which the new bank exercised on the stability of the Revolution government, and the success of King William's campaign in Flanders. The sagacious projector of the bank was one of its original directors, but, despite his eminent services, his connection with it terminated at the end of a year. In 1695 he visited Scotland, at the request of several of his countrymen, and induced the Scottish parliament to take up the scheme for the establishment of a colony upon the isthmus of Panama, which for two years he had been pressing in vain upon the English ministers, and upon foreign states. He accompanied, though only in a private capacity, the ill-fated expedition which sailed for Darien on the 26th July, 1698, and shared in all its hardships and disasters. He contended, but in vain, against the folly and incapacity of the Council of Seven, to whom the management of the expedition was intrusted, and strove with indomitable perseverance to encourage the dispirited colonists to cling to the settlement till reinforcements should arrive, and was at length carried in haste on board one of the ships, prostrated with sickness and insensible. He had the good fortune to survive, and on his return to Scotland he set himself with unbroken spirit to frame a new plan for reviving the colony. He returned to London in 1701, having lost no less than £10,000 by his connection with this disastrous scheme. He resided for a number of years in the metropolis, occupied with the preparation of several treatises on trade and commerce, and occasionally consulted by the government in financial matters. On the occasion of the union between England and Scotland, he was employed to adjust the commercial and financial relations between the two countries; and one of the last acts of the Scottish parliament was to recommend him to Queen Anne for his good services to the country, as well as in consideration of his losses in connection with the Darien company. An indemnity of £18,241 was subsequently awarded him by a committee of the house of commons, but the money was not paid until after the accession of George I. The remainder of his eventful life was spent at Westminster, and he died in January, 1719. Paterson was certainly a remarkable man, gifted by nature with fertile invention, indomitable perseverance, and great powers of persuasion. Unlike most projectors, he was neither ambitious nor vain, and he seems to have been indifferent to gain almost to a fault. He had formed on the whole a remarkably correct opinion respecting the true principles of commerce; in many respects his doctrines on trade and political economy were anticipations of those propounded by Adam Smith; and his suggestions respecting the institution of the council in trade, and various other important measures, were adopted by the legislature.—(*Life and Writings of William Paterson*, by S. Bannister.)—J. T.

PATKUL, John Reginald or Reinhold, a noted Livonian patriot, is said to have been born in a prison in Stockholm in 1660. Charles XI. of Sweden, who was the then reigning monarch, had long treated his Livonian subjects with great severity, and Patkul was deputed by the nobility of his province to carry their complaints to the throne. Patkul performed his duty by addressing Charles in a most elegant and convincing oration, upon the conclusion of which Charles laid his hand on Patkul's shoulder saying—"You have spoken for your country as a brave man should. I esteem you for it." But a few days after he had him condemned to death for high treason; from which, however, Patkul contrived to escape. After the death of Charles XI. Patkul persuaded Augustus of Poland to undertake the conquest of Livonia, which, from the young king, Charles XII., it was thought would prove an easy prize. This, however, was a mistake in judgment, for Charles exhibited rare skill as a general, and deprived Augustus of his kingdom. Patkul then had recourse to Russia, and attempted to bring about an understanding between it and Augustus; but before he could realize his wishes, Augustus bought his reconciliation with Charles XII. by delivering Patkul into his hands. Patkul suffered death by being broken alive upon the wheel, and was afterwards beheaded and quartered. His execution took place October 10, 1707.—F.

*PATMORE, Coventry (Kearsey Dighton), poet and critic, is the son of Mr. Peter George Patmore, a man of letters of the last generation, who was the author of a gossiping volume of literary reminiscences, My Friends and Acquaintances. Mr. Patmore was born at Woodford in Essex in 1823. His first volume of poems (1844) was followed by "Tamerton Church Tower, and other poems," 1853; by "The Angel in the House," 1854, the most popular of his works; and by "Faithful for ever," 1860. Mr. Patmore is the poet of the domestic affections, and aims at representing with the utmost simplicity and familiarity of expression the elements of every-day life. In 1846 he was appointed one of the assistants in the library of the British museum. He has contributed on art, architecture, and literature to the *Edinburgh* and *North British Reviews*.—F. E.

* PATON, Sir Joseph Noel, R.S.A., was born at Dunfermline, Fifeshire, in 1823. He received his earliest instruction in art from his father, Mr. J. F. Paton, and was a student in the Royal Scottish Academy, and in the Royal Academy, London. His cartoon of "The Spirit of Religion" gained a prize of £200 at the Westminster hall competition, 1845; and in that of 1847 his oil paintings of "Christ bearing the Cross," and "The Reconciliation of Oberon and Titania" were awarded a premium of £300. The companion to the latter picture, "The Quarrel of Oberon and Titania," painted in 1849, was purchased by the Scottish Academy Since then his career has been one of steady success. His pictures are varied, but always imaginative in character, and very carefully finished. Among the most important and characteristic are—"Dante," 1852; "The Pursuit of Pleasure," 1855, his largest and most ambitious work; "Home from the Crimea," 1856; "In Memoriam," 1858; "Luther at Erfurt," 1861; and "The Lullaby," 1862. Mr. Paton received the honour of knighthood in 1867.—J. T–e.

PATRICK (Saint), the patron saint of Ireland, is said to have been born about 372, and according to the autobiographical "Confession" which bears his name (and which we follow), at Bannevan, a village of Tabernia, supposed to be Kirkpatrick, near Dumbarton. According to the same work he belonged to an ecclesiastical family; his father Calpurnius, like his great-grandfather, being a deacon, while his grandfather had been a priest. In one of the forays with which the Irish harassed western Scotland, he was taken prisoner and carried to the north of Ireland, where he was employed as a shepherd. Escaping after a few years of this servitude, he rejoined his parents, and while with them received a monition to proceed to Ireland, and labour for the conversion of its people. Before entering on his mission he prepared himself by study, visiting Germanus, bishop of Auxerre, and St. Martin of Tours; and after receiving ordination, residing for some time among the monks of Lerins, in the Tuscan sea. Consecrated a bishop, Roman catholic writers say by Pope Celestine, he set sail with fifteen companions from Gaul in 432, it is supposed, being the year after the unsuccessful mission of Palladius to Ireland. Disembarking on the coast of Wicklow, he was ill-received, and returning on board, sailed northward to county Down, where he effected the conversion of the prince. Prosecuting his labours with success, he is said to have founded in 455 the church and see of Armagh. After this he spent the rest of his days in Ulster, and died at Saul in the county of Down in the year 482. The genuineness of his "Confession" has been much disputed, and the very existence of the saint himself has been denied; but in both cases with a scepticism more bold than rational. The 17th of March, St. Patrick's day, is the national festival of Ireland. Among more recent works which the reader may consult on the biography of St. Patrick, and the controversy respecting the genuineness of his autobiography, is The Confession of St. Patrick, translated from the original Latin, with an introduction, and notes by the Rev. Thomas Olden, A.B., curate of Knocktemple, in the diocese of Aboyne; 1853.—F. E.

PATRICK, Simon, a learned prelate, was born at Gainsborough in 1626. He entered Queen's college, Cambridge, as a sizar in 1644, and became a fellow in 1647. He graduated

A.M. in 1651, and was ordained by Hall, the ejected bishop of Norwich. He became B.D. in 1658, and vicar of Battersea. In 1661 he was elected master of Queen's college, but the election, as it contravened a royal mandate, was set aside. In 1662 he became incumbent of St. Paul's, Covent Garden, and remained with his flock during the plague. In 1666 he got his degree of D.D. at Oxford, having taken some offence at Cambridge. Becoming a royal chaplain, he wrote against nonconformity in a bitter strain, and published also various doctrinal and devotional pieces—"Christian sacrifice," "Jesus and the Resurrection," "The devout Christian," &c. In 1672 he became prebendary of Westminster, and in 1679 dean of Peterborough. Under the reign of James II. he was unflinchingly true to his protestantism, and in 1686 debated manfully with two popish priests in presence of the king and the earl of Rochester whose conversion was greedily desired. In 1689 he was promoted to the see of Chichester, and in 1691 to that of Ely, where he died in 1707. Bishop Patrick wrote a commentary on the historical parts of the Old Testament, and Paraphrases on Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which are now usually bound up with Lowth on the Prophets, Arnauld on the Apocrypha, and Whitby on the New Testament. Bishop Patrick had learning, good sense, and industry, and his expository notes are still to be consulted with profit.—J. E.

PATRIZI, Francesco (Patricius), a Christian Platonist, born in the island of Cherso, between Istria and Dalmatia, about 1529; died in 1597. By turns geometrician, historian, orator, poet, Patrizi is chiefly memorable as the erudite exponent and adversary of Aristotelic philosophy, in his day patronized by Cardinal Bellarmin; and the promulgator of Christian Platonism. In 1578 he was called by Alphonso II., duke of Ferrara, to a chair of Platonic philosophy; and subsequently under Clement VIII. accepted in Rome a similar professorship, which he held until his death. Amongst his works may be noted his very learned "Discussiones Peripateticæ," which set forth his estimate of Aristotle, published in one vol., Venice, 1571, and with three additional vols., Basle, 1581; his dialogues, "Della Rettorica," in one of which a theory of the earth is propounded, in which a resemblance has been remarked to that subsequently proposed by Dr. Thomas Burnet; and, in a different style, "L'Eridano," a laudatory poem on the house of Este, composed in the Martellian (thirteen syllable) metre.—C. G. R.

PATRU, Olivier, was born at Paris in 1604, and rapidly rose into distinction as a pleader. According to Voltaire he was the first who introduced accuracy and elegance of style into legal proceedings. On being admitted to the Academy in 1640 he delivered an inaugural address, the eloquence of which was so much admired that the custom has ever since prevailed of requiring each new member to pronounce an oration on the occasion of his admission. Amongst his numerous friends and admirers was Colbert, who visited him during his last illness. Patru, whose eminence as a critic was equal to his renown as an advocate, died in 1681. His miscellaneous works were printed at Paris in 1670, 4to, of which the third edition appeared in 1714, and the whole in 1732, two vols., 4to.—W. J. P.

PATTISON, William, an English poet, was born in 1706 at Peasmarsh, three miles from Rye. He was sent to school at Appleby, and thence to Sidney college, Cambridge, where, however, he achieved no distinction. Hastening to London when his terms were over, he mingled with the wits of the town, spent what fortune he had, and was reduced to the humiliating position of a dependent on the notorious bookseller, Curll. His misery was brought to an end by the small-pox, of which he died in his twenty-first year. He was buried in St. Clement Danes's churchyard. His works were published in 1728.—R. H.

PAUL I. (Petrowitz), Emperor of Russia, was the son of Peter III. and Catherine II., and was born on the 1st of October, 1754. He was educated by the celebrated physician Æpinus and by Count Panin, of whose services he always showed a grateful remembrance. He married in 1774 the daughter of the landgrave of Hesse-Darmstadt, who died two years after, and he took for his second wife Mary of Wurtemberg, niece to the king of Prussia. In 1781 Paul and his duchess undertook a lengthened tour, and visited Poland, Austria, Italy, France, and Holland, and were everywhere cordially received both by the sovereigns and the people, on whom his apparently amiable character produced a favourable impression. On his return his mother treated him with great affection, but did not allow him to take any part in the administration of public affairs. Though as heir apparent he was generalissimo of the armies and grand admiral of the Baltic, he was never permitted to command a regiment or to visit the fleet at Cronstadt, and passed his life in a state of obscurity and retirement. It is generally believed that Catherine, perceiving in her son tokens of insanity or mental imbecility, considered him disqualified for the throne; and that a short time before her death she prepared a will, addressed to the senate, desiring that Paul should be passed over in the succession, and that the crown should be conferred upon the Grand Duke Alexander. It is said that on her death, Zuboff, her last favourite, to whom this important document had been intrusted, delivered it up to Paul, who liberally rewarded him for this service. Paul was in his forty-second year when the death of his mother, 17th November, 1796, placed him on the imperial throne. One of his first acts was to cause the body of his murdered father to be disinterred, solemnly crowned, laid in state, watched by the two surviving assassins, and then deposited with great pomp in the sepulchre of his mother. He speedily made a total overturn in the court, exiled his mother's favourites, and recalled and loaded with honours those whom she had disgraced, introduced a considerable number of capricious changes both into the army and the administration of civil affairs, and offended the nobility by the enactment of a number of frivolous and vexatious regulations. He embraced with great ardour the cause of monarchy, gave an asylum in his dominions to Louis XVIII., and in 1798 sent an army of forty-five thousand men under Suwaroff to the assistance of the Austrians in Italy, and another strong force under Korsakoff. In the following year he entered into a treaty of alliance with his Britannic majesty, from whom he received a liberal subsidy on condition that he should send a body of troops to assist in the expedition against Holland. But in the course of a few months (December, 1800), the fickle monarch suddenly laid an embargo on the British shipping which lay in his ports, openly deserted his ally, and proclaimed the great northern coalition with France against Great Britain. Not content with this violation of his engagements, he confiscated the property of the English, and even banished the sailors to Siberia, while his own subjects suffered still more severely from his capricious tyranny. At length Count Pahlen, governor of St. Petersburg, Zuboff, and other men of rank, disgusted and alarmed at these acts of insane folly and oppression, entered into a conspiracy against him. On the night of the 11th of March, 1801, they broke into his chamber, and after a desperate resistance strangled him with a sash. Paul was not without some good qualities, and occasionally gave proofs of a generous and affectionate disposition, and even of intellectual vigour. He formed a number of canals, erected the beautiful palace of Michaïloff in St. Petersburg, and established an hospital for the education of the orphans of soldiers. To him also Russia is indebted for the settlement of succession to the throne according to the law of primogeniture. By his second wife Paul left four sons and three daughters. He was succeeded by Alexander I.—J. T.

PAUL I., Pope, was brother of Stephen II. of Rome, whom he succeeded in the see of St. Peter's in 757. He had two foes, the Lombard king, Desiderius, and the Emperor Constantine, against whom he had to maintain the newly-acquired exarchate of Ravenna. Desiderius made frequent incursions into the states of the church, and Paul complained of these to Pepin, king of the Franks. In 760 Frankish messengers succeeded in reconciling the two parties. But Desiderius did not rest; and the emperor concerted measures with him relative to their plundering Ravenna together. Constantine's plan was not carried out, though he partly succeeded in detaching Pepin from the pope. After various messages between the Greek and Frank courts, and some correspondence with Paul, Pepin summoned the synod of Gentilly, near Paris, in 767. Paul died soon after, 28th June, 767. He was the first pope who was buried in St. Paul's, outside the walls of Rome.—S. D.

PAUL II. (Peter Barbo), Pope, was a Venetian, cardinal-priest of St. Mark. He was elevated to the see of St. Peter, 30th August, 1464. Before his elevation he had taken an oath to the effect that he would continue the war against the Turks, introduce strict discipline, reform the college of cardinals by limiting it to twenty-four members, and have a general council called within three years to correct abuses in the church. After obtaining the episcopate he did not fulfil his oath. He collected, it is true, a great deal of money for carrying on the Turkish war,

and endeavoured to form a league of the christian princes against the foe, proclaiming a general peace among the Italian governments for this purpose; but he did nothing more. In 1466 he pronounced sentence of deposition and excommunication upon George Podiebrad, the heretical king of Bohemia, stirring up the German princes, with the kings of Hungary and Poland, to carry the sentence into effect. His negotiations with Ferdinand, king of Naples, broke out into open war in 1469. He failed in France to obtain the formal abolition of the Pragmatic sanction. The diet at Ratisbon had just promised him great help against the Turks, when he died on the 25th July, 1471. His crusade against the academy formed at Rome, of which Platina and other learned men were members, shows that Paul had no taste for learning. He loved splendour and extravagance. Platina wrote his life with severity, though probably his accounts are substantially true.—S. D.

PAUL III. (Alexander Farnese), Pope, was born at Carino in the Florentine territory in 1468. He was bishop of Ostia and dean of the sacred college of cardinals before his election to the papal see in 1534, at the age of sixty-six. At the time of his entrance upon office there was a very general desire among the various states of Europe for the assembling of a general council to remedy the distracted state of the Western church. The protestants wished a free synod in Germany, not Italy; but in 1536 Paul convoked one at Mantua, which did not assemble till May, 1537. He could hardly have seriously meant that it should be held, because a war had broken out between Charles V. and Francis I. Yet there were evangelically-minded catholics of Italy, including several cardinals, who had at first considerable influence over Paul. A commission composed of such men, formed in 1537, made important concessions, admitted abuses in the church, and the necessity of reform. Negotiations at Hagenau and Ratisbon wore a favourable aspect in some respects towards a reconciliation on the part of Rome with the new Reformation. But in 1542 Paul established an inquisition for the suppression of protestantism in Italy. In 1542, 22nd May, he convoked a general council at Trent. After two years it was transferred to Bologna. Paul excommunicated Henry VIII., and released his subjects from their oath of allegiance—a measure which only injured himself and the monks in England. He had many secret conferences with the Emperor Charles at Rome, relative to a new division of Italy; and he went to Nice to effect a reconciliation between Charles and Francis. His natural son, Peter Aloys, was created Duke of Parma and Piacenza. But a fearful death awaited him: he was murdered at Piacenza on account of his tyranny. The pope, however, contrived to secure the succession of Parma and Piacenza to Ottavio, Peter's son. Paul III. died in November, 1549. He was a cultivated and wily diplomatist; but a weak father and bigoted ecclesiastic.—S. D.

PAUL IV. (John Peter Caraffa), Pope, of a distinguished Neapolitan family, was elected to the papal see at the age of seventy-nine, and during the four years of his pontificate showed himself a passionate, haughty, ambitious prelate. The suppression of heresy had already occupied his thoughts: after his elevation he employed his augmented power for the same end. The inquisition was at its height in consequence of his measures. In Spain his orders against heretics were very rigid. He laboured to transfer the supreme power in Italy from the Spanish and German sovereigns to those of France. But his enmity to Philip II. of Spain was ineffectual. The latter sent the duke of Alba with an army from Naples to invade the papal territories; and Paul was shut up in Rome, where he obtained a favourable peace on condition of renouncing every alliance against the Spanish king, and pardoning all who had taken up arms against the church. His arrogant assertions about Queen Elizabeth and Mary Stewart alienated the former from the Romish church. His nephews, one of whom he had made a cardinal, were guilty of many crimes, and were banished from Rome by their uncle in 1559. Paul died, 8th August, 1559. As soon as his death became known, the Romans rose up in insurrection, broke open the prison of the inquisition, set the prisoners free, burnt the papers, and threw down his statue. Two of his nephews were tried and executed under the new pope, Pius IV.—S. D.

PAUL V. (Camillo Borghese, of Siena), Pope, was born at Rome, 1552, and chosen pope May 16, 1605. Paul was a strict canonist, and was soon involved in a dispute with the Venetian republic respecting the right of civil magistrates to try ecclesiastics. The Venetians were firm in asserting their privileges; and the pope, having tried various means ineffectually, proceeded to lay Venice under an interdict, 1606. The Venetian clergy paid no heed to this ban, and went on as before. The jesuits, capuchins, and theatines who followed the pope, were obliged to leave the republic; and the jesuits were banished for ever by a decree of the senate. The pope found an ally in Spain; but that country could not help him then, being involved in a dispute with the Netherlands. Henry IV. of France became mediator, and the interdict was removed; the two clerical culprits having been given up to the pope by Venice, while the decrees of the Venetian senate were maintained. Yet Paul afterwards renewed the quarrel—on account of the choice of a patriarch. In 1614 he had a dispute with Louis XIII. respecting the book of a jesuit, which was publicly burnt by order of the parliament of Paris. The affair was settled by a compromise. Paul reformed many abuses in the church, and adorned the city of Rome with buildings, statues, and antiquities. He died January 28th, 1621.—S. D.

PAUL, commonly called the Deacon, because he held that office in the church at Constantinople. He is said to have been a Persian by birth, and was a disciple of Nestorius, whose peculiar tenets known as Nestorianism, he defended with great zeal in the fierce controversy waged respecting them. He is the author of a work entitled Περὶ κρίσεως (De judicio).—S. D.

PAUL, the Silentiary, was one of the secretaries of Justinian I. His father, who was a man of rank and fortune, was called Cyrus, or Cyrus Florus. Paul is the author of various Greek poems, as Ἔκφρασις τοῦ ναοῦ τῆς ἁγίας Σοφίας (A description of the church of St. Sophia), consisting of one thousand and twenty-nine verses, of which the first one hundred and thirty-seven are iambic, the rest hexameter; Ἔκφρασις τοῦ ἀμβωνος, containing three hundred and four verses—twenty-nine iambic, the rest hexameter, forming an appendix to the former work. He also wrote a number of epigrams, eighty-three of which are known. The poems were published by Bekker in 1837 at Bonn.—S. D.

PAUL (Father). See Sarpi.

PAUL of Ægina. See Paulus Æginета.

PAUL VERONESE. See Veronese.

PAULA (St.), a Roman lady of honourable descent, born about 347. After her husband's decease, she left her home and family, and retired to Bethlehem, where she became famous for her piety and benevolence, and as the friend of Jerome, who taught her Hebrew. She died in 404 or 405.—B. H. C.

PAULDING, James Kirke, an American novelist and miscellaneous writer, was born August 22, 1779, in the town of Pawling on the Hudson. After receiving a liberal education he settled in New York, where he devoted himself to literature for its own sake. In 1807 he appeared as an associate with Washington Irving in the humorous publication entitled "Salmagundi." In 1813 he gave to the world a satirical poem called "The Lay of a Scotch Fiddle," which was followed in 1816 by a quiz entitled "The diverting history of John Bull and Brother Jonathan." The fun of these productions is somewhat ponderous, but the diction is good, and they display an excellent temper. There is doubtless more interest to be found in Mr. Paulding's novels, illustrative of provincial life in the United States of America. His best novel is "The Dutchman's Fireside," published in 1831. It is a domestic story of the "old French war," abounding in striking scenes and vividly drawn characters. For several years he was navy agent for the port of New York, and in 1837 was selected by President Van Buren to be chief of the navy department. On retiring from public life in 1841 he resumed his literary occupations, and contributed to the leading periodicals. He died in 1860.—R. H.

PAULET. See Winchester.

PAULIN DE ST. BARTHELEMI, whose real name was Johann Philipp Werdin, was born in Austria in 1748. He became a carmelite, and went as a missionary to the coast of Malabar from 1774 to 1788. In 1790 he went to Rome, to perform literary work for the Indian mission. He was secretary to the Propaganda, and filled other offices at Rome, where he published a Sanscrit grammar in 1800, and again in 1804. He wrote other works of a learned character, and died in 1806. His oriental works were important, but are now mostly superseded.—B. H. C.

PAULINUS, Archbishop of York, who figures in the Roman calendar of saints (October 10), was an Italian by birth, and is thought to have taken monastic vows in the monastery of

St. Andrew in Rome in 601. He was sent by Gregory the Great to England as an adjunct of the missionaries there, Augustin and his companions. On the marriage of Ethelburga of Kent to King Edwin of Northumberland, Paulinus accompanied the christian princess to the north, under special guarantees of protection, and full license to preach the gospel. In anticipation of the conversion of the Northumbrians, Paulinus was consecrated bishop of Northumbria by the archbishop of Canterbury. For about a year his preaching seemed inefficacious. When Queen Ethelburga, however, in 626 gave birth to a daughter, King Edwin, who had recently escaped from an attempted assassination, yielded to the persuasion of the bishop, and allowed his child to be baptized, and promised to submit himself to the rite if he should return victorious from an intended expedition into Wessex. Paulinus at length overcame all his reluctance, and Edwin with the bulk of his subjects became christians. He was enthroned at York as the first archbishop in 627. In 633, however, when Northumbria was overrun by the Mercians and the Welsh, and Edwin was slain, Paulinus fled with the queen and her children into Kent. There he was prevailed upon to take upon himself the bishopric of Rochester, and continued performing the duties of that office until his death, which took place on the 10th October, 644. He was buried at Rochester.—(Baillet, *Vie des Saints*, Drake's *History of York*.)—R. H.

PAULINUS (St.), was born in Austrasia, about 730, and was made patriarch of Aquileia by Charlemagne. He attended a council at Frankfort in 794, against Elipandus of Toledo and Felix of Urgel, against the latter of whom he wrote his "Syllabus," long ascribed to Augustine. The most complete collection of his works appeared at Venice, in 1737, by father Madrisi. The seven books against Felix, which sometimes bear his name, are Alcuin's. Paulinus died in 804.—B. H. C.

PAULINUS, Pontius Meropius, or Paulinus Nolanus, was born at Bordeaux of a noble family in or near 353. Ausonius was his tutor. His great talents won for him the consular dignity at Rome in 378. He married a wealthy Spanish lady, with whom he travelled. Having become of a religious turn he went to Barcelona, where he was ordained presbyter. He suffered much from the Goths who took Nola. His history is so obscure that Pabebroch distinguishes three of his name. He died in 431. His works were published in 1685 and 1736.

PAULO, Marco. See Polo.

PAULUS, an ecclesiastic of the third century, a native of Samosata, and subsequently bishop of Antioch in Syria. His means seem to have been scanty in early life. He was elevated to the episcopal office about 260. At what time he became acquainted with Zenobia is uncertain; but her patronage and influence did not produce a favourable effect on a character naturally mean and selfish. While bishop he held the office of ducenarius or procurator for the emperor. In his general conduct he gave great offence to the pious; though we should be cautious in receiving all the statements made to his disadvantage, since they come from enemies. The circular letter of the council which condemned him, represents him as vain, arrogant, and ostentatious, surrounding himself with all the insignia of civil power, abusing his authority, courting adulation, appointing women to sing psalms in his praise, and sending forth bishops and presbyters to spread abroad his fame. It also says, that he had employed extortion and bribery, decried the fathers of the church, and exalted himself. Other charges are more serious, respecting young and handsome women whom he loaded with presents, and with whom he lived in concubinage; but these are probably groundless. It is certain that he acted far otherwise than a bishop ought to do; and brought scandal on the church at Antioch. His fellow-ecclesiastics, however, were afraid to proceed against him because he was powerful and opulent, till his theological opinions raised the *odium theologicum*. In consequence of his heresy, a council assembled at Antioch, 264, presided over by Firmilian, bishop of Cæsarea in Cappadocia; but nothing was done against him there, because he promised explanations or a retractation, so that the council was induced by its president to defer sentence. Since, however, he did not cease to disseminate his erroneous opinions, a second council was held, 269, at which Malchion, a rhetorician, succeeded in drawing forth his real sentiments. Accordingly, Paul was condemned and deprived of his office, Domnus being appointed his successor. Eusebius gives copious extracts from the circular letter of the council. The deposed bishop refused to surrender his living; so that Aurelian was appealed to by the representatives of the council, when he had subdued the East. This emperor laid the matter before the Italian bishops, who decided against Paul. Hence he was ordered to be expelled. The time of his death is unknown. The Decem Pauli Samosateni Quæstiones, addressed to Dionysius of Alexandria, are supposed to be spurious. A few fragments of works professing to be Paul's have been gathered out of different sources, but he wrote little. His followers, who were never numerous, were called Paulians or Paulianists. His heretical opinions related to the divine nature and person of Christ, whom he regarded as a mere man.—S. D.

PAULUS DIACONUS, so called because he was deacon of the church of Aquileia, was son of Warnefrid, and born about 730 at Friuli. He received an excellent education in Pavia at the court of the Lombard king, Ratchis, became private secretary to Desiderius, king of the Lombards, and superintended the studies of his daughter Adelperga. It has been conjectured that he accompanied her to the court of her husband, duke Arichis of Benevento. In 781 he was a monk in the celebrated monastery of Mount Casino, whence he repaired soon after to France, probably at the call of Charlemagne who esteemed him for his learning, and showed him lasting favour. Paul contributed much to the educational reforms of Charlemagne, and transplanted a knowledge of the Greek language into the country of that great conqueror. In 787 he was again in his former beloved monastery, where he continued till his death, which took place the 13th April, 797. Paul was highly esteemed, and was unquestionably one of the most learned men of the time. He wrote "Historia Romana," which is a compilation enlarging Eutropius and continuing the history in six books till the fall of the Gothic power. A great part of it is printed in the work known as Historia Miscella, which is a meagre abridgment, published by Muratori in his Rerum Italicarum Scriptores, vol. i. His "Historia Langobardorum" (History of the Lombards), is a valuable work, also edited by Muratori. His "Homilarium," or a collection of homilies for all the Sundays and holidays in the year, was compiled by direction of Charlemagne. He is also the author of "Gesta Episcoporum Mettensium," best edited by Pertz in the second volume of his Monumenta, &c. He wrote, besides a life of Gregory the Great, some poems, letters, and theological pieces.—(See Bethmann in the *Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, vol. x.)—S. D.

PAULUS ÆGINETA or PAUL of Ægina, was a celebrated Greek physician, said to have been born in the island of Ægina. Nothing is known respecting his life—even the time at which he lived is a matter of uncertainty. The best authorities, however, agree in placing him at the end of the sixth or the beginning of the seventh century. He is believed to have studied at Alexandria some time before the taking of that city by Amrou, and he is said to have travelled through Greece and other countries for the purpose of adding to his medical knowledge. He lives, however, in his great work—a system of medicine in seven books—which is at once a compilation of pre-existing knowledge and a record of his own observations. He treats of surgery and midwifery, as well as of medicine; and his writings on the obstetric art obtained for him from the Arabians the name of "the accoucheur." There can be no doubt that the seven books of Paulus are amongst the most valuable relics of ancient science. An excellent translation of them by Mr. Francis Adams was published by the Sydenham Society in 1844.—F. C. W.

PAULUS, Heinrich Eberhard Gottlob, a distinguished German theologian, was born at Leonberg, near Stuttgart, 1st September, 1761, and received his academic education at Tübingen, which he left in 1784, to undertake the office of teaching in the Latin school at Schorndorf. In 1787 he was obliged to retire to his father's house from ill health, and soon after was enabled, through the kindness of Von Palm, to undertake a scientific journey through Germany, Holland, England, and France. Having returned, he was made repetent in Tübingen. In 1789 he was appointed professor of oriental languages at Jena. After Döederlein's death in 1793, he became professor of theology. In 1803 delicate health induced him to accept a call to Wurtzburg as professor of theology, where he was also chosen a consistorialrath. In 1807 he removed to Bamberg; in 1808 to Nürnberg; and in 1810 to Ansbach. From Ansbach he went in 1811 to Heidelberg as professor of exegesis and church history, where he laboured till his death, which took place on the 10th August, 1851. He had ceased from 1844 to fill any public office,

or undertake public duties in consequence of old age. Paulus was a man of genius and unwearied activity. He wrote much, and had the ability to set forth in a clear and forcible style the ideas he wished to communicate. None of his works, however, were destined to live beyond his own day. His theology was naturalistic and flat—a thing of the understanding only, without spiritual life. His principal publications are—"A philological, critical, and historical commentary on the New Testament," 4 vols., 8vo, Lubeck, 1800–1804; a "Clavis on the Psalms," Jena, 1791, 8vo; a "Clavis on Isaiah," Jena, 1793, 8vo; *Sophronizon*, a periodical, was edited, 1819–29, 8vo; "Memorabilia," in eight parts, 8vo, 1791–96, Leipsic; a collection of the best Travels in the East, 1792–1803, Jena, 7 vols.; a "Life of Jesus," 2 vols., 8vo, Heidelberg, 1828; "Exegetical Hand-book on the first three Gospels," 3 vols., 8vo, Heidelberg, 1830–33; Schelling's Lectures on Revelation, with a critique, Darnstadt, 1843, 8vo, &c., &c.—S. D.

PAULUS, Julius, a celebrated Roman jurist, flourished about the beginning of the third century of the christian era. He was contemporary with Ulpian, and excerpts from the writings of these two jurists form a very considerable portion of the Digest. Upwards of fifty separate works of Julius Paulus are referred to, but of some of them nothing but the title is known. His style is remarkable for conciseness, and on this account is sometimes obscure.—D. M.

PAUSANIAS, a celebrated Spartan general, was the son of Cleombrotus and nephew of Leonidas. When the Spartans sent five thousand men, each accompanied by seven helots, to aid the Athenians against the Persians, 479 B.C., they were commanded by Pausanias. The allies and Athenians having met, Pausanias became the leader of the united forces; other generals constituting with him a council of war. At Erythræ they were attacked by the Persian cavalry, whom they succeeded in repulsing. After this battle the united army and the Persians posted themselves on the opposite banks of a river in the plain of Platæa, where a celebrated battle was fought in which the Persians were defeated with great slaughter, and Mardonius their leader slain. Great booty fell into the hands of the victors. Immediately after the battle, it was agreed that a festival should be held at Platæa every fifth year, called the feast of liberty; to which deputies from all the Grecian states were to be sent every year to consult on their common welfare. Pausanias led his army against Thebes, demanding the surrender of the Median party there, whose leaders, after a siege of twenty days, were given up and put to death at Corinth. In 477 the allied Greeks despatched a fleet under the command of Pausanias to expel the Persians from the islands of Europe. He attacked Cyprus and subdued it; then captured Byzantium. Ambition, selfishness, corruption, and pride now began to show themselves conspicuously in his character. He proved a traitor to his country, and plotted its subjection to Persia. For this purpose he wrote to Xerxes, whose daughter he proposed to marry. The Persian offered him money and troops sufficient to enable him to carry out his purposes. After this he became intolerably insolent and overbearing to the allies, who proposed to transfer the pre-eminence of rank belonging to Sparta to the Athenians, in order to get rid of their imperious head. As soon as his behaviour was reported at Sparta he was recalled, and another sent in his place. But the allies refused to obey Dorcis; and, therefore, the Spartans ceased to aid in the war against Persia. Though convicted on various small matters, sufficient proof of his treachery was not forthcoming. Leaving Sparta as if for the purpose of engaging in the Persian war, he went to Byzantium, and recommenced his correspondence with the enemy. Having grossly misbehaved there, he was obliged to leave the city, and repaired to Colonæ; whence he was commanded by the Spartan ephors to return, and was cast into prison on his arrival. Being released, however, he courted a trial, but the ephors did not accept the challenge. He now began to tamper with the helots, promising them their freedom if they would overturn the government. Nor were his intrigues with the Persian court abandoned. They were betrayed, however, by the bearer of a lettter to Artabazus, and a snare was laid for him, in which the ephors had an opportunity of hearing evidence of his infidelity to Sparta from his own lips. Thus detected at last in his base career, he fled for shelter to the temple of Athene; but the ephors uncovered the roof and barricaded the door; his aged mother, it is said, taking part in this work. Just as he was at the point of death they took him out, and when he ceased to breathe it was resolved to bury his body near the temple. His death happened after 471 B.C., but the exact year is uncertain.—S. D.

PAUSANIAS, a Greek topographical writer, is thought to have been a native of Lydia or of Cæsarea in Cappadocia, and belonged to the second century of our era. He lived in the times of the Antonines. All that we know of him is from his work entitled Ἑλλάδος περιήγησις, a work in ten books, containing a description of many countries and places chiefly belonging to Greece. Not only did he travel through most parts of Greece, but also visited other places—Rome, Delos, Libya, Syria, Palestine, &c. The work is properly an itinerary, describing places as they were seen when he came to them. It contains very various information and much curious matter. His remarks are mythological, legendary, historical, and artistic, showing great simplicity and credulity on the part of the writer. The style is bad, and the meaning often obscure. The best edition of the work is that of Schubart and Walz, in three octavo volumes, 1838–40, Leipsic. It has been translated into English by T. Taylor.—S. D.

PAUSIAS of Sicyon, a celebrated Greek encaustic painter, renowned for his effective light and shade, and skill in foreshortening. He was greatly distinguished for a picture of the sacrifice of a bull; the animal was black, but painted on a white ground. It was represented foreshortened, and Pausias had very skilfully contrived to produce the effect of great size by simply casting its shadow on a portion of the surrounding ground. It was in the hall of Pompey at Rome in Pliny's time. He was also a distinguished flower painter. L. Lucullus bought at Athens a copy of a picture by him of his wife Glycera, wreathing a garland of flowers, for two talents, or upwards of four hundred guineas, a large price for a mere copy at any time, and that of a single figure only with a wreath of flowers. Pausias belonged to the Alexandrian period of art, about 350 B.C., when painting was not only fully developed, but was even declining into a display of technical proficiency even. The painters of this time were to the great painters of the time of Pericles, much what the Bolognese masters of the Carracci period were to those of Rome and Florence in the sixteenth century.—(Wornum, *Epochs of Painting*.)—R. N. W.

PAUTRE, Jean le, a celebrated French designer and engraver, was born at Paris in 1617. He studied architectural design, and was for some time engaged in making designs for ornamental work in the office of a builder. But, having learned to engrave, he published some of his designs which met with so much success that he adopted this line of art as his profession. His plates exceed fourteen hundred in number. Most of them consist of scrolls, friezes, panels, vases, grotesques, and other architectural ornaments, chiefly in the renaissance style, designed as well as engraved by himself. A selection of seven hundred plates of architectural ornaments of Jean le Pautre's was published in four small folio volumes, 1659, and following years. Le Pautre engraved a few religious, mythological, and landscape prints and portraits, chiefly from the designs of Farinati. He died at Paris in 1682.—His brother, Antoine le Pautre—born 1614; died 1691—was an architect of some repute in his day. He built the Hotel de Beauvais, in the Rue St. Antoine, and that of Gevres, Rue Neuve St. Augustin; the church of the Port Royal; and the Pont Neuf, Paris; and he published a volume of designs called "Œuvres d'Architecture."—J. T–e.

PAUW, Cornelius, a learned author, was born at Amsterdam in 1739. After concluding his studies at Göttingen, he was appointed canon of Xanten, in the duchy of Cleves. Here he devoted himself to literary pursuits, and wrote various works in the French language, on the history and characteristics of different nations and countries. His treatises on the Greeks, the Americans, the Egyptians, and the Chinese, are curious, and evince considerable talent, in addition to research; but they are too full of dogmatism and mere conjecture, and possess comparatively little solidity of judgment. Plunged in dejection by the invasion of the duchy of Cleves that followed the French revolution, Pauw died in 1799. He is not to be confounded with another Pauw, John Cornelius, who was born at Utrecht towards the close of the seventeenth century, and attained some eminence as a classical scholar, having published several valuable editions of Greek authors, particularly Anacreon, in 1732.—J. J.

PAVON, Don Jose, a distinguished Spanish botanist, was born about the middle of last century, and died in 1844. He

studied botany at Madrid under Ortega, and in 1777 he accompanied Ruiz in the memorable botanical expedition despatched to Peru by the Spanish government. During a residence of ten years they visited the most interesting districts in Peru and Chili, and returned to Europe in 1788 with large collections of plants, and an extensive series of botanical drawings. These, along with contributions subsequently sent from South America, constituted the basis of their splendid, although still incomplete work, entitled "Flora Peruviana et Chilensis." A large portion of the collections of Ruiz and Pavon was purchased by M. Lambert, and a part of them is now in the British museum.—J. H. B.

PAXTON, George, D.D., a Scottish Secession minister and professor of theology, was born on the 2nd of April, 1762, in the parish of Bolton, East Lothian. After the ordinary curriculum at the university of Edinburgh, and a course of theological study under Professor Moncrieff at Alloa in connection with the General Associate or Antiburgher synod, he was licensed to preach in 1788, was speedily called, and ordained at Kilmaurs on the 12th of August in the following year. His ministry was a successful one, though often interrupted by ill health. On the 30th of April, 1807, he was chosen professor of theology, resigned his rural pastorate, and removed to Edinburgh. As a teacher of theology he was highly esteemed by his successive classes of students. At the union of Burghers and Antiburghers in 1820 Professor Paxton refused to acquiesce in its basis, and formed with other non-contents a small protesting party. He died on the 9th of April, 1837. Professor Paxton was a fluent preacher, and often animated even to vehemence. His principal work is his "Illustrations of Scripture," and it is evidently based on prelections prepared for his students. The geography, zoology, and manners of Scripture are well handled, and carefully and successfully illustrated. Great reading and research, with no little learning and critical skill, are manifest; and although on several points more recent travel has gathered more perfect information, yet his popular volumes, with their graceful and lucid style, are well worth perusal. The third edition is enriched with notes by the Rev. Dr. Jamieson of Glasgow. The university of St. Andrews bestowed on Paxton the degree of D.D.—J E.

PAXTON, Sir Joseph, M.P., an eminent horticulturist and architect, was born at Milton-Bryant, near Woburn, Bedfordshire, in 1803. He received the elements of education at Woburn free school, and afterwards directed his attention to gardening. He was employed at Chiswick gardens by the duke of Devonshire, and conducted himself in such a way as to secure the favour of his employer, who transferred him to his gardens at Chatsworth. There he continued for many years to conduct the establishment. His abilities were such as to induce the duke to make him not only director of the gardens at Chatsworth, but manager of his Derbyshire estates. The mode in which the gardens and houses at Chatsworth were laid out attracted general attention, and placed Mr. Paxton in the highest place as a cultivator, landscape gardener, and horticultural architect. The erection of the grand conservatory at Chatsworth, three hundred feet long and one hundred and forty-five wide, and covering an acre of ground, showed Mr. Paxton's skill and talent as an engineer and designer. This famed conservatory was the forerunner of the Crystal palace, in the construction of which Mr. Paxton took the most conspicuous part. His design for the building was with very slight modifications carried out, and he superintended the operations. His merits were recognized in his receiving the honour of knighthood. On the establishment of the Crystal Palace Company Paxton furnished the plan for the building at Sydenham, which now stands as a monument of his artistic skill and his powers of execution. Paxton was subsequently connected with the architectural arrangement of many buildings, as well as with various railway improvements. During the Crimean war the Army Works Corps, formed out of the navvies who had been employed in the erection of the Sydenham palace, and which contributed so materially to securing the healthy and efficient condition of our troops, was sent out by government at his suggestion. A liberal in politics, he was, in 1854, elected M.P. for Coventry, which he represented till his death, 8th June, 1865. He was chosen a fellow of the Horticultural Society in 1826, and a fellow of the Linnæan Society in 1833. The emperor of Russia made him a knight of the order of St. Vladimir. He published various works relating to horticulture and botany.—J. H. B.

PAYER, Jean Baptiste, a French botanist, was born in the department of Ardennes, on 3rd February, 1818, and died at Paris on 5th September, 1860. He was early distinguished for his oratory. He studied law and the sciences, and was made doctor in 1840. In the same year he became professor of mineralogy and geology to the Faculty of Science at Rennes. The following year he returned to Paris to teach botany at the normal school, and to supply Mirbel's place at the Faculty of Sciences. In 1843 he passed as doctor of medicine and pharmacy at Strasburg. In 1848 he was appointed minister of foreign affairs, and also a representative of the democratic party in the assembly. In 1852 he occupied the chair of vegetable organography at the Faculty of Sciences in Paris, in room of Auguste St. Hilaire. This chair was on the death of Adrién de Jussieu united to that of vegetable anatomy and physiology. He has published some important works in the latter department, especially his "Traité d'organogenie vegetale comparée." He also published a work on cryptogamic botany, and edited Adanson's Cours Elementaire d'Histoire Naturelle. By his treatise on organography he became the leader of a new school. He died from the effects of an operation for fistula.—J. H. B.

PAYNE, John, the earliest Englishman who distinguished himself as an engraver, was born near the beginning of the seventeenth century, and learned engraving of Simon de Passe. He engraved a large number of book plates of all descriptions; but he was most successful in his portraits, some of which are very excellent. Among the best known of these are his "Shakspeare;" "Withers;" "Henry VII." and "Henry VIII.;" "Dr. Alabaster," after Jansen; and "Sir Benjamin Rudyard," after Mytens. A very noted print is that of the *Royal Sovereign* man-of-war, which was engraved on two plates, making when joined a print three feet long by two feet two inches high. He is said to have been indolent and dissipated, and to have died in poverty about 1648.—J. T–e.

PAYNE, John Howard, dramatist and miscellaneous writer, was born at New York in 1792, the son of a successful teacher. An editor at thirteen, in his sixteenth year he went upon the stage. In 1813 he visited England, and was for some time an actor, a playwright, and even a theatre manager in London. He sold to Charles Kemble, then manager of Covent Garden, his drama of "Clari," which contains the popular ballad of "Home, sweet home," at once successful as sung by Miss M. Tree. One of his American biographers admiringly calculates that of this song "a hundred thousand copies had been sold in 1832 by the original publishers." Payne died in 1852 at Tunis, where he was consul for the United S ates.—F. E.

PEACHAM, Henry, the author of the "Compleat Gentleman," was born at North Mimms in Hertfordshire, about 1576. He became a member of Trinity college, Cambridge; but though he wrote himself master of arts, he complains in one of his works of being "rawlie torne" from his alma mater. He became for a short time master of a free school at Wymondham in Norfolk. The occupation was utterly distasteful to him, and it appears from his epigrams that he amused himself with limning portraits, landscapes, flowers, and insects. Proofs of his foreign travel occur in other epigrams, where he gives the inscriptions over inn-doors at Antwerp, Arnheim, and other places. For some time he resided in Italy, where he studied music under Orazio Vecchi; and he mentions in one place "a set of airs in four and five parts which he has ready for the presse." Malone surmises that he was in holy orders, and held a living in Lincolnshire. He was tutor to Lord Arundel's children, whom he accompanied to the Low Countries. He translated King James' Basilicon Doron into Latin verse, and presented it, "with emblems limned in lively colours," to Prince Henry. He died about the year 1650. A list of the numerous works in prose and verse of this accomplished gentleman will be found in Lowndes' Manual. His epigrams and emblems exhibit an elegant turn of mind and much delicacy of expression. His "Compleat Gentleman" was long a favourite book.—(*Notes and Queries*, xl., 217.)—R. H.

PEACOCK, George, Dean of Ely, an eminent scholar and mathematician, was born in 1791 at Thornton hall, Denton, where his father, the Rev. Thomas Peacock, kept a school. His application to serious study did not commence till he went, in his seventeenth year, to Mr. Tate's school at Richmond. He became a sound scholar in Greek and Latin, and when he went to Cambridge in 1809 showed himself the first

mathematician of his year at Trinity. On taking his B.A. degree in 1813, it is true, he was second wrangler, but the first was Herschel. He was accustomed to say that he would rather be second that year, than first in any other. He gained the second Smith's prize, and in 1814 he obtained a fellowship. As tutor and professor, in which capacities he laboured for twenty-five years, he manifested a sincere interest in the advancement of the students, especially in mathematical learning, while his kindly and cheerful disposition made him universally popular. In 1839, on the recommendation of Lord Melbourne, he was preferred to the deanery of Ely. Among his many useful labours, none serves as a more appropriate monument of his talents, taste, and energy, than the splendid restoration of the cathedral. He bore an active part in the discussions on university reform, and was a member of the royal university commission at the time of his death, which occurred on the 8th November, 1858. Of his published works, a treatise on Algebra; the learned article on "Arithmetic" in the Encylopædia Metropolitana; a "Report on the progress of Analysis;" and an edition of the works of Dr. Thomas Young, with the author's life, deserve especial mention.—R. H.

PEACOCK. See PECOCK.

PEAKE, SIR ROBERT, painter and engraver, flourished in the first half of the seventeenth century. He is first mentioned in a treasury warrant, dated 1612, for the payment of £20 to "Robert Peake, picture maker," for three pictures made for the duke of York (Walpole ii. 19). Peacham, in his Treatise on Drawing, 1634, mentions Peake as then famous for his oil pictures. From a letter of Evelyn to Pepys it appears that Peake kept a print-shop by Holborn Conduit. He published some portraits, prints of architectural ornaments, &c., but whether they were also engraved by him is not certain. The more celebrated Faithorne was his apprentice. Peake, who was a staunch royalist, was knighted by Charles I. in 1645. He held a commission in the royal army as lieutenant-colonel, and persuaded his pupil Faithorne to enlist under him. At the capture of Basing House both master and pupil were taken prisoners. Peake appears to have died shortly afterwards.—J. T–e.

PEARCE, ZACHARY, Bishop of Rochester, was born in Holborn, London, in 1690, where his father was a distiller. After a course of study at Westminster school he entered Trinity college, Cambridge, where he obtained a fellowship. Through the patronage of Chief-justice Parker he soon got a living in Essex, with the vicarage of St. Martin's-in-the-Fields. In 1739 he became dean of Westminster, and nine years afterwards bishop of Bangor. In 1756 he was translated to Rochester, with the deanery of Westminster annexed. The deanery he resigned, much to his honour, in 1768. He published several useful and learned works: "Commentary on the Gospel and Acts;" "Vindication of the Miracles of Christ;" a "New Translation of St. Paul's First Epistle to the Corinthians;" "Two Letters to Conyers Middleton;" an edition of Longinus and of Cicero De Oratore and De Officiis. He was a man of great generosity. He enriched a college near his residence with a gift of £5000. The notes in his commentary are short and generally judicious.—J. E.

PEARSON, EDWARD, D.D., was born at Norwich in 1756, and educated at Cambridge, where he became fellow and tutor. In 1786 he obtained the Norrisian prize, and in 1807 was appointed Warburtonian lecturer at Lincoln's inn. In 1808 he was elected master of Sidney Sussex college and vice-chancellor of Cambridge; and in 1810 christian advocate on the Hulsean foundation. He published a number of separate sermons, tracts on Arminian principles, prayers for families, and treatises on some opinions of Paley. He died in 1811.—B. H. C.

PEARSON, JOHN, Bishop of Chester, was born at the rectory of Snoring, Norfolk, on the 28th February, 1612. Educated at Eton he proceeded on the foundation to King's college, Cambridge. His studies being completed, he was ordained in Salisbury cathedral in 1639. The Lord-keeper Finch, whose chaplain he had become, presented him to the living of Torrington in Suffolk, but he was ejected on the supremacy of the parliamentarian forces. In 1650 he became rector of St. Clement's, Eastcheap, London, and in this situation delivered from his pulpit his famous "Exposition of the Apostles' Creed." After the Restoration he was created D.D. by royal mandate, became Lady Margaret's professor of divinity, archdeacon of Surrey, and received the mastership of Jesus college with the rectory of St. Christopher's, London, and a stall in Ely. In 1662 he was promoted to the mastership of Trinity college, and in 1672 he was preferred to the see of Chester, over which he presided till his death on the 16th of July, 1686. Bishop Pearson's great work is his "Exposition of the Apostles' Creed," published in 1659. It is still reckoned a standard production—sound, laborious, learned, and masterly, indicating great knowledge of the subject, with a power of calm deliberation, and of acute discriminative statement. The treatise is executed on a formal plan—settling and explaining the words of each article—developing at great length the truth asserted, proving it by abundant evidence, and showing its harmony with the other portions of the Creed. The work is at once apologetic, polemical, and practical, and abounds largely in appropriate quotations from the fathers, as it fully enters into the history, variations, denials, and defences of the several doctrines. Pearson's greatest work, his "Vindiciæ Epistolarum S. Ignatii" against Daille, appeared in 1672, and was long reckoned satisfactory. Of these seven Ignatian Epistles—the other eight being given up as wholly spurious—there are two recensions in Greek, a longer and a shorter, the latter on many accounts to be preferred, while even in it Neander, Lechler, and others, admit interpolations. Bishop Pearson's arguments are elaborately critical; but his cause has been damaged by the discovery in 1839 in a monastery of Nitria of a Syriac translation, which contains only three of the epistles, and in a briefer form still. The controversy which Pearson had exhausted has therefore been renewed, such men as Dorner and Rothe virtually holding Pearson's view; such men as Bauer and Hilgenfeld denying the genuineness of all the letters, like Daille, Blondel, and Basnage; and such men as Bunsen, Ritschl, Lipsius, and Dressel maintaining that the Syriac version represents the true form and length of the Ignatian correspondence. Pearson's "Annales Cyprianici"—published with Bishop Fell's edition of Cyprian's works—and his "Annales Paulini," are excellent chronological dissertations. His "Opera Posthuma Chronologica" were edited by Dodwell in 1688, and in 1844 Churton edited "The Minor Works of J. Pearson, in two volumes, with a Life prefixed." His "Orationes, Conciones, et Determinationes Theologicæ" are worthy of being consulted, and so are all his smaller pieces, for, as Bentley said, "Pearson's very dross was gold." Pearson was noted for his humility and piety no less than for his learning. As a bishop he was supposed to be somewhat remiss; but probably his mind had begun to fail before he was raised, late in life, to the episcopate; for as Burnet remarks of him, "his memory went from him so entirely that he became a child some years before he died." He was one of the commissioners at the famous Savoy conference, and was an early promoter of the interests of the Royal Society.—J. E.

PECCHIO, GIUSEPPE, author and political refugee, born in Milan of a patrician family, 15th November, 1785; died at Brighton, 4th June, 1835. Having studied in the Paduan university, and paid special attention to the subject of finance, he was in 1810 appointed assistant counsellor of state. He subsequently desired, but failed to obtain, a post in the military administration for the disastrous Russian campaign; and in 1814, when the Austrians occupied Lombardy, went out of office. To this period belongs his work, "Dell' amministrazione finanziera dell' ex-regno d'Italia;" and he also contributed articles to the *Conciliatore*, a periodical first issued in 1818. In 1819 he was chosen deputy to the Milanese *congregazione*, or provincial assembly; but having taken part in the abortive anti-Austrian movement of 1821, he deemed it prudent to emigrate to Switzerland, whence he passed into Spain and Portugal. The wreck of the Spanish constitution in 1823 was followed by his first visit to England, a land hitherto unknown and unloved, but afterwards dear to him, and chosen as his residence. In 1825 he, with Count Gamba, was appointed by the Philhellenic committee to transport into Greece a loan of £60,000. This office discharged, he returned to England; and having lost all his property by confiscation, earned an honourable livelihood by teaching, first in Nottingham, then in York. In 1828 his marriage with a English lady placed him in easy circumstances. They resided together at Brighton for several years; and his remains were laid at rest in Hove churchyard. He has left many works, amongst which are three small volumes recording his experiences in Spain, Portugal, and Greece; "Osservazioni semi-serie d'un esule sul' Inghilterra," being a foreign picture of English life and manners; "Storia dell' economia pubblica in Italia," perhaps the chief of his compositions; a life of Ugo Foscolo; and an unfinished critical history of English poetry, dedicated to his wife.—C. G. R.

PECKHAM, JOHN, Archbishop of Canterbury from 1278 to 1292, was born of humble parents in Sussex, educated at Lewes, and at Merton college, Oxford, where he became a minorite friar. He afterwards went to Paris, where he both studied and lectured. Thence he proceeded to Lyons and was made canon of the cathedral there, an office which he retained when he became archbishop. Peckham then visited various places of learning in Italy, and at length reached Rome. He was appointed by the pope to an important office in his household. On the elevation of Archbishop Kilwardby to the cardinalate, Peckham was appointed in 1278 to succeed him at Canterbury, notwithstanding the previous election by the chapter of Burnell, bishop of Bath and Wells. Peckham strove to reform the clergy, and held a convocation at Lambeth for the discussion of abuses and remedies in the first year of his consecration. He died at Mortlake, and was buried at Canterbury. His learning and literary diligence were great, and he left a large number of writings on religious and secular subjects. But few of his works have been printed; "De Summa Trinitate et Fide Catholica," appeared in London, 1510, 16mo. He founded a college at Wingham in Kent, which was afterwards destroyed.—R. H.

PECOCK, REYNOLD, one of the most interesting characters in English church history, was born in 1390. He was educated at Oriel college, Oxford, of which he became a fellow in 1417, and was in 1444 elevated to the see of St. Asaph. In 1449 he was translated to the bishopric of Chichester. The kind of preaching prevalent at that time consisted merely of lying legends. "These pulpit-bawlers," as Pecock styled them, he vigorously attacked. He sought the ear of the laity too by writing in his mother tongue. These matters might have been forgiven, but the high churchmen of the period could not forgive Pecock for the views he entertained with respect to the best method of dealing with Lollardism. Pecock was opposed to any violent persecution of the new sectaries: he argued that the only way to reclaim them was to give them full liberty to propagate their opinions, and to try the effect of persuasion upon them. He denied the infallibility of the pope. He contended for the sole authority of scripture in matters of faith. He repudiated the doctrine of transubstantiation. Provoked by the assertion of such doctrines, the archbishop of Canterbury issued a mandate against Pecock, ordering all to appear who had aught against him. His books were denounced as full of heresy, and he was ordered to recant. Bold and noble-minded though he was, he lacked the courage of the martyr, and at St. Paul's Cross he disavowed his sentiments. Notwithstanding, he was deprived and confined in Thorney Abbey, where he died in 1460.—D. G.

PECQUET, JOHN, a celebrated anatomist, was born at Dieppe in 1622. He received a medical education at Montpellier, from which university he obtained the degree of M.D. He afterwards went to Paris, where he became associated with Mentel and other anatomists in their scientific pursuits. Pecquet's name has been immortalised by a discovery which he made at Montpellier. The lacteal vessels had been previously observed by Asellius, and nearly a century before Eustachius had seen the thoracic duct, although he had quite overlooked its true nature and importance. Pecquet rediscovered the thoracic duct, traced to it the lacteal vessels, and demonstrated the passage of the chyle through the duct into the subclavian vein. His discovery was made public in 1651, when his work entitled "Experimenta Nova Anatomica, quibus incognitum chyli receptaculum, et ab eo per thoracem in ramos usque subclavios Vasa Lactea deteguntur," appeared. To his treatise he added a dissertation on the circulation of the blood and motion of the chyle. A second edition of his work appeared in 1654. He was admitted a member of the Academy of Sciences in 1666. Several anatomical papers by him are to be found in the Memoirs of the Academy, and in the *Journal des Savans*. It is said that Pecquet, having become firmly convinced of the alimentary nature of alcoholic drinks, unhappily adopted habits which hastened his death. He died in 1674.—F. C. W.

PEDRO I. (DE ALCANTARA), first emperor of Brazil, son of John VI. of Portugal, was born 11th October, 1798, and was ten years of age when the invasion of Bonaparte compelled the royal family to take refuge in Brazil. On the fall of Bonaparte the king proclaimed himself king of Portugal, Algarve, and Brazil. When the revolution of 1820 took place in Spain, and the constitution of 1812 was proclaimed in Portugal, the king, having proclaimed the same constitution in Brazil, sailed for Europe, leaving his son Pedro as his lieutenant. The Portuguese cortes, following a narrow commercial policy, recalled the prince-regent; but the latter, supported by the Brazilians, refused to obey, and sent the Portuguese troops back to Europe. On the 13th May, 1821, he was declared protector and perpetual defender of Brazil, and on the 1st December following he was crowned emperor, and the independence of Brazil was thus established with little or no bloodshed, but was not formally recognized by Portugal until 1825. In 1826, by the death of John IV., the crown of Portugal devolved on Pedro, and was duly tendered to him by a deputation from the cortes. He held the sovereignty but two months, availing himself of the opportunity to proclaim a free constitution in Portugal (29th May, 1826), and then resigned the throne to his daughter Maria, on condition that she should govern according to the charter, and should marry her uncle, Dom Miguel. The betrothal took place on the 29th October, and Dom Miguel was named regent during the queen's minority; but on the 2nd August, 1828, he was declared king by the assembled estates of the realm. Meanwhile, the administration of the emperor of Brazil was not fortunate, and in consequence of a lengthened dispute with the chamber of deputies, he was obliged (7th April, 1831) to abdicate in favour of his son, then aged little more than five years. Taking the title of duke of Braganza, Dom Pedro returned to Europe to espouse the cause of his daughter. He rallied the liberals who had fled in 1828 to the island of Terceira, conquered the forces of his brother in successive engagements, and replaced his daughter on the throne, accepting only the title of regent. Hardly was the new order of things established when he died, 24th September, 1834, leaving a memory dear to the hearts of all lovers of constitutional liberty in Portugal.—F. M. W.

* PEDRO II. (DE ALCANTARA), second emperor of Brazil, was born 2nd December, 1825. He is the son of the emperor Pedro I. and Leopoldina, archduchess of Austria, and succeeded to the throne on the abdication of his father, on the 7th of April, 1831. As the prince was then only nine years old he was, in fact, subordinate to the regency of which Francisco de Lima was the chief. A state of affairs bordering on anarchy, and for which we have in England no name, is called "*gauchaism*" in some parts of South America. This had been the condition of the empire of Brazil during the latter years of the reign of Dom Pedro I. His son actually undertook the cares of government in 1840 when only fifteen years old; but he soon showed his capacity to grapple with the peculiar difficulties of his position. The first ten years of his reign were disturbed by a series of insurrections or rather outbreaks of "*gauchaism*," that would have taken place under the best possible government; and after 1850 the foreign relations of Brazil were involved in great difficulties, including the question of right of search connected with the slave-trade, a commercial treaty with England which was postponed through that question, and a war with the Argentine republic. The treaty with England was at last favourably adjusted, and the war in the south (said to be against the Argentine republic, but in reality against the tyranny of the dictator Rosas) was concluded with great advantage for Brazil. This was the beginning of better times for the empire. In 1843 the emperor married the Princess Therese Christine Marie (born 14th March, 1822), daughter of King Francis I. of the Two Sicilies. The offspring of this marriage were two sons who died in their boyhood, and two daughters—the Princess Isabella, the presumptive heiress, and the Princess Leopoldine. During all the difficulties of his reign the emperor has most prudently maintained his position as a constitutional monarch, and his efforts for the welfare of his subjects have been unwearied. He is a patron of art and literature, and has promoted many important undertakings of public utility. It is not his least praise that he has shown great resolution in putting an end to slave-labour, which the Brazilians formerly maintained to be indispensable to their own civilization. European colonists have been invited to settle in Brazil, the Plate has now a free navigation, and the native landed proprietors have been induced to employ free labour. In 1871 the emperor visited Great Britain and devoted attention chiefly to the works and institutions which might afford lessons for the national economy of Brazil.—R. H.

PEDRO III. of Arragon, succeeded his father, James I., in 1276. Pedro granted in 1283 the great Arragonese charter, confirming all the ancient privileges of the realm, and adding new ones. He inherited through his wife Constance (daughter of

Manfred, king of Naples and Sicily) a claim to the crown of Sicily, and prepared an expedition to assert his right against Charles of Anjou. The massacre of all the French residents, known as the Sicilian Vespers, rendered it easy for him to obtain possession of the island. He succeeded in defending his own and his wife's patrimony against the united forces of France and Naples, until his death in 1285.—F. M. W.

PEDRO V. (Maria Fernando Miguel Raphael Gabriel Gonzague D'Alcantara), King of Portugal, was the son of Queen Donna Maria da Gloria and Ferdinand her husband, and was born in 1837. He succeeded to the throne on the death of his mother, in November, 1853, but was for two years under the regency of his father. In 1854 he paid a visit to England and several continental countries, accompanied by his brother, the duke of Oporto, when both won the respect of our public men, and the warm friendship of the queen. On assuming the reins of government he heartily adopted the constitutional system, and his successive ministries always governed by parliamentary majorities. Under his reign there were no court reserves, no secret combinations, no personal proscriptions, obstructing, embarrassing, and defeating the exertions of the representatives of the people. The commercial, civil, and penal codes were reformed, and the press was made free. The foreign relations of Portugal too were immensely improved, very much in consequence of Don Pedro's personal exertions. In 1857 the king married a princess of the house of Hohenzollern Sigmaringen, whom he had the misfortune to lose in July, 1859. His behaviour during the fearful ravages made in his capital by yellow fever in the summer of 1857, gained him the cordial admiration and affection of his subjects. He recalled the archbishop and others who had fled the city in dread of the contagion, and braved it gallantly himself. He visited the hospitals at all hours of the day and night, to see that the attendants were at their posts; and went from ward to ward, encouraging the sufferers with a kind word, and inducing them to take the food and medicine which they had refused from the hand of the surgeon. He took under his own immediate protection the numerous orphans left by cholera and the yellow fever. One of the medals, struck to be worn by those physicians who had distinguished themselves during the prevalence of the epidemic, was awarded to Don Pedro by the municipality of Lisbon. He was exceedingly proud of the gift, and always wore it, saying it was the only "order" he had ever won. This benevolent and promising young sovereign was cut off by typhus fever in November, 1861, when he had only just entered on his twenty-fifth year. Enlightened and generous, modest and sincere, his untimely removal was deeply lamented not only by his own subjects, but throughout Europe. He left his kingdom peaceful and contented. He was succeeded by his brother Louis, duke of Oporto.—J. T.

PEEL, Sir Robert, first baronet, father of the eminent statesman, was born on the 25th of April, 1750, at Peel's Cross, near Lancaster. His father, the founder of the family, and whose name was also Robert, was originally a small yeoman in the neighbourhood of Blackburn. With a large family and some mechanical genius, the first Robert Peel turned his attention to manufacturing industry, and entered into the business of domestic calico-making. He prospered, and from making calico he proceeded to print it. Calico-printing was then in its infancy, and Peel's first experiments were made with a household pewter plate, on which he sketched a pattern, rubbed colour into it, and took his impression on calico with the aid of the common calendering machine of a humble female neighbour. "Such," says Mr. Smiles (Self Help) "is said to have been the origin of roller-printing on calico." Robert Peel shortly perfected his process, and the first pattern he brought out was a parsley leaf; hence he is spoken of in the neighbourhood of Blackburn to this day as "Parsley Peel." Sir Robert Peel, the first baronet, was the third of the many sons of "Parsley Peel." He lived with his father, whom he assisted in the printing business, until he was twenty, when he resolved to start for himself. With the aid of an uncle and of Mr. Yates, the son of a Blackburn innkeeper, whose name is now well known in the annals of English industrialism, he bought a ruined mill in the neighbourhood of Bury, and commenced calico-printing on a humble scale in a few wooden sheds, in 1770, adding to it afterwards the business of cotton-spinning. According to the author already quoted, Peel began by living with his partner William Yates, to whom he paid the magnificent sum of eight shillings a week for board and lodging, which after some controversy was increased to eight and sixpence. William Yates had a pretty little daughter of seven named Ellen, whom—she being then seventeen— after ten years, Peel married, and who became the mother of the prime minister of England. The firm from small beginnings grew to be the largest in the trade, with off-shoots in Lancashire, Yorkshire, and Staffordshire. Sir Robert Peel "was to cotton-printing what Arkwright was to cotton-spinning," quick to appreciate the inventions of others, with great talents for business and industrial organization, sagacious and energetic. It is said that, in 1803, fifteen thousand persons were dependent on him, and he was always creditably interested and active in promoting the comfort of his work-people. One of the first legislative measures of the kind was the bill which he introduced into the house of commons "to ameliorate the condition of the apprentices in the cotton and woollen trades." He had entered parliament in 1790 as member for Tamworth, near which he had purchased a large property, and in 1780 he had published a pamphlet, "The National Debt productive of National Prosperity." He was a steady supporter of the policy of Mr. Pitt, and in 1797 he and his partner Mr. Yates are said to have subscribed £10,000 to the national voluntary subscription for the support of the war. Having the year before made a speech in favour of the union with Ireland—one which, being considered to represent the opinions of the manufacturing interest, strengthened the hands of the government—he was created a baronet in 1803. He retired in 1820 from the house of commons, where eleven years before he had been joined by his eldest son. He died at Drayton, immensely wealthy, on the 3d of May, 1830, having lived to see the son whom he had trained for a political career become secretary of state for the home department, and a leader of the great tory party in the house of commons. The first Lady Peel died in 1803. She was, says Mr. Smiles, "a noble and beautiful woman, fitted to grace any station in life. She possessed rare powers of mind, and was, in every emergency, the high-souled and faithful counsellor of her husband. For many years after their marriage she acted as his amanuensis, conducting the principal part of his business correspondence, for Mr. Peel himself was an indifferent and almost unintelligible writer. It is said that London life—so unlike what she had been accustomed to at home—proved injurious to her health; and old Mr. Yates was afterwards accustomed to say—"If Robert hadn't made our Nelly a lady, she might ha' been living yet." Sir Robert Peel's second wife, whom he married in 1805, and whom he survived six years, was sister to the rector of Bury.—F. E.

PEEL, Sir Robert, second baronet, one of the greatest of modern English statesmen, was born on the 5th of February, 1788, and, according to tradition, in a cottage adjoining Chamber hall, his father's house, near Bury in Lancashire, which happened to be then undergoing repair. He was the eldest son of the first Sir Robert Peel (*q.v.*), who is said to have vowed on hearing of his birth that "he would give his child to his country." He was carefully nurtured and trained under the eye of his proud and loving father, from whom he received his earliest lesson in the practice of public speaking—from the age of twelve being placed upon a table every Sunday and encouraged to repeat as much as he could of the sermon he had heard. He grew up a boy of excellent conduct and gentle manners, refined and rather sensitive; his cousin, Sir Lawrence Peel, has recorded that he would "walk a mile round rather than encounter the rude jests of the Bury lads." From home he was sent first to Harrow, where he had for "form-fellow" Lord Byron, who has left the following interesting and characteristic reminiscence of him there:—"Peel, the orator and statesman ('that was, or is, or is to be'), was my form-fellow, and we were both at the top of our remove, a public-school phrase. We were on good terms, but his brother was my intimate friend. There were always great hopes of Peel amongst us all, masters and scholars, and he has not disappointed them. As a scholar he was greatly my superior; as a declaimer and actor I was reckoned at least his equal; as a school-boy, out of school I was always in scrapes, and he never; and in school he always knew his lesson, and I rarely." From Harrow he proceeded to Christ church, Oxford, as a gentleman-commoner, where he distinguished himself by his talents and application, being the first to take, under the new system of examination, a double first class in mathematics and in classics, and that in the year of Hampden and Whately. At college he was no mere closet-student, however; he was a keen boater and cricketer, and took care to be fashionably dressed.



"With good features," his cousin says of the Mr. Peel of this period, "a sweet smile, a well-formed head, high and ample forehead, and a countenance which when animated was not wanting in expression or fire, he was generally thought a very good-looking young man." The father was delighted with the son, who in principles as in practice was all that could be wished; and when he came of age, the treasury borough of Cashel was procured for him. A handsome income was settled on him by his father; and, heralded by his college successes, Mr. Peel entered parliament with everything in his favour. Mr. Perceval was prime minister when, as member for Cashel, he took his seat in the house of commons in 1809, an avowed supporter of the government. It was the year of the disastrous Walcheren expedition, of the battle of Wagram, and the French occupation of Vienna, but also of Sir Arthur Wellesley's entry into Spain, bringing with it the victory of Talavera. The promising son of the wealthy tory manufacturer was commissioned to second the address to the throne, and this, which may be considered his maiden speech, was delivered with fair success on the 23rd of January, 1810. His second speech was volunteered in the debate on the Walcheren expedition, the policy of which he defended with a zeal very pleasing to the ministers who had planned that unfortunate enterprise; but still more notable was his speech of the 18th of March in the following year on the employment of Portuguese troops by England, and which contained a warm and animated defence of his future colleague, Wellington. In this year, 1811, his ability and tact, enhanced no doubt by his connection with the great manufacturing interest, were recognized by his appointment to the under-secretaryship of the colonies. In the May of 1812 Mr. Perceval was assassinated, and Lord Liverpool became premier. Alone of his biographers, Sir Lawrence Peel affirms that Peel had begun his official career as private secretary to Lord Liverpool. However this may be, he was at once appointed chief secretary for Ireland in the new administration, and at the early age of twenty-four was launched on the stormy sea of Irish politics. It was a trying position for so young a man; but his eminently practical nature did not fail him. Opposing a firm resistance to the catholic claims, he was nicknamed "Orange Peel," and fiercely assailed, on the one side by O'Connell—once so recklessly that in 1815 they were on the point of fighting a duel—on the other side, he was regarded suspiciously by the Orangemen in his administrative capacity as a temporizer, and not at all a zealous champion of protestant ascendancy. Peel endeavoured to remove the causes of Irish lawlessness by promoting education, which he even thought might become a neutral ground for catholic and protestant to co-operate on, and for the repression of Irish crime he organized with great ability the new police, which took its name from him. It was in 1817 that, on Mr. Grattan's motion for a committee to inquire into the Roman catholic claims, he delivered the ablest of his earlier speeches against them. He was rewarded by being elected in the following year one of the members for the university of Oxford. The election was a significant one, for the more brilliant and showy Canning was ambitious of representing Oxford. But Canning was friendly to the catholic claims, while Peel was hostile to them, and in this rivalry the support of the high tory party was thrown into the scale in favour of the Irish secretary. For the representative of Oxford university, as it then was, only one Irish policy was possible. It was a policy repugnant to Peel the administrator, always a different person from Peel the party politician, and soon after he became the parliamentary representative of his Alma Mater he resigned the Irish secretaryship, remaining out of office for more than three years. His position during the interval was that of an independent supporter of the Liverpool ministry. Such repressive measures as the Six acts, directed against so-called "sedition," he supported, and he even went out of his way to defend the conduct of the local magistrates in the "Peterloo" affair of August, 1819. To catholic emancipation he was still an opponent, but his opposition was evidently growing milder, and he carefully forbore giving his support to the proceedings of the ministry against Queen Caroline. He himself, it may be added, married on the 8th of June, 1820, Julia, the youngest daughter of General Sir John Floyd, Bart.—a marriage which to the close of his life is understood to have been an eminently happy one. Meanwhile, just after the termination of his first official connection with the Liverpool ministry, the high tory representative of Oxford university had adopted the policy and secured the admiration of a small but important section of his political opponents, the knot of men devoted to the principles of Adam Smith, and who had been led in the house of commons by Francis Horner. Peel had voted with his father against the resolutions moved by Horner in 1811, embodying the report of the bullion committee of 1809 (of which Horner was chairman), and which recommended the resumption of cash payments by the bank of England after the expiration of two years. But the lapse of time had taught him to modify the views which his father still pertinaciously adhered to. Francis Horner died early in 1817, and the bank committee of February, 1819, appointed as its chairman Mr. Peel, known as an able debater and administrator. On the 24th of May in the same year Peel moved, in an exhaustive speech of great ability, the resolutions embodying the recommendations of the committee upon which, if carried, a bill for the resumption of cash payments was to be founded. Before his statement his father rose to present a petition against the measure. "To-night," he said, "I shall have to oppose a very near and dear relation. . . . I well remember when the near and dear relation I have alluded to was a child. I observed to some friends that the man who discharged his duty to his country in the manner Mr. Pitt had done, was the man in all the world the most to be admired and the most to be emulated; and I thought at that moment that if my life and that of my dear relative were spared, I would one day present him to his country to follow in the same path. It is very natural that such should be my wish, and I will only say further of him that though he is deviating from the right path in this instance, his head and heart are in the right place, and I think they will soon recall him to the right way." Towards the close of his speech, in which he had succeeded in making even the currency question interesting, Peel acknowledged his father's reference to him thus—"Many other difficulties," he said, "presented themselves to me in discussing this question. Among them is one which it pains me to observe—I mean the necessity I am under of opposing myself to an authority to which I have always bowed from my youth up, and to which I hope I shall always continue to bow with deference. My excuse now is that I have a great public duty imposed on me, and that whatever may be my private feelings, from that duty I must not shrink." The resolutions provided for a resumption of cash payments on a graduated scale, which terminated by fixing the price of gold at the ancient rate of £3 17s. 10½d. per ounce; they were passed without a division. The measure founded on them, and known as "Peel's bill," was carried in the same year. This was his first successful adoption of principles formerly advocated by political opponents and opposed by himself. Some landed proprietors who had borrowed during the period of depreciation, and some merchants and manufacturers of his father's way of thinking, grumbled loudly; but the political economists began to see a future leader in the representative of high church and high tory Oxford. Peel had planted his foot in both camps. He was at once the trusted of Lord Eldon, and the admired of Mr. Ricardo.

In 1822 the Liverpool ministry received two important accessions from the two sections into which the tory party was dividing itself. Peel became secretary for the home department, and Canning for foreign affairs. "His (Canning's) neighbourhood," says Guizot, in a pertinent and pointed passage, "cost Mr. Peel dear. Though far more influential with his party than Mr. Canning, and held in higher general estimation, he had neither that splendour and fascination as an orator, nor, as a man, that charm, that seductiveness of character and success, which had gained for his rival public admiration and enthusiastic friends. Justice was done to Mr. Peel, to his zealous and laborious ability, to his solid knowledge of questions and facts, to his sound and practical knowledge: he was regarded as an excellent home secretary; but he was no longer spoken of as a necessary and speedy head of the government. He did not descend, but Mr. Canning rose rapidly above him. Some persons went so far as to believe that Mr. Peel himself admitted the fact, and was resigned to occupy the second rank. And this might fairly be said, for nothing in his conduct or in his speeches betrayed the least jealousy or ill-humour on his part. In addition to the natural rectitude and equity of his mind, which would not permit him to underrate the merits and successes even of a rival, he was a man of reserved and susceptible pride, and had no notion of engaging in doubtful conflicts for mere self-love, or of

putting himself forward with premature haste. He endured with dignity and modesty the unpleasantness of his position beside Mr. Canning; more than once, perhaps, wounded and grieved in spirit, but calm, patient, and persevering, as becomes a man of honest and sensible ambition in a free state." The home office was an admirable arena for the display of Peel's indefatigable industry, punctuality, tact, temper, and courtesy. Here again, with his usual eye for practical and practicable improvement, he accepted the principles and results of the efforts of such political opponents as Mackintosh and Romilly, for the improvement of criminal law, and mitigation of the penal code. The great monument of his home-secretaryship is the Five acts, comprised in one small volume, which consolidated what was spread over one hundred and thirty acts of parliament, and which at once simplified and humanized the criminal law of England. Nor was it only the criminal law which he improved. On reviewing his home-secretaryship, he could say with truth, "Every law found on the statute-book when I entered office, which imposed any temporary or extraordinary restraint on the liberty of the subject, has been either repealed or suffered to expire." Peel's first home-secretaryship came to an end with the fatal illness of the premier, Lord Liverpool, early in 1827, A tory ministry, with Canning in opposition, was felt to be impracticable, and Canning considered himself entitled to the premiership. He received it, reckoning on some support from the liberals; and Peel, with the duke of Wellington and others, at once resigned. Peel's own explanation of this step was, that he could not serve under a premier pledged to concede catholic emancipation. It was not long, however, before he felt himself compelled by circumstances to accept this very position. The Canning ministry was soon terminated by the death of its head, and the continuation of it under Lord Goderich lasted only a few months. In January, 1828, was formed the duke of Wellington's ministry, in which Peel was again home-secretary. In little more than a year, the speech from the throne, 5th February, 1829, drawn up by the ministry of which Peel was a member, invited parliament to consider the propriety of removing the catholic disabilities. The party which had looked upon Peel as their Abdiel, threw him off with indignant invectives against his treachery. He resigned at once his seat for Oxford, and offered himself for re-election, but was rejected in favour of the late Sir R. H. Inglis, and took refuge in the borough of Westbury. On the 5th of March, 1829, Mr. Peel introduced the Roman catholic disabilities removal bill, in a long and remarkable speech; supported as it was by two such former opponents of its principle as Wellington and Peel, it became the law of the land. Its policy is no longer a matter of question. It had become a question of concession or civil war, and civil war for a cause which the house of commons itself had condemned. In Peel's conduct the only doubtful point is whether he should not have resigned, and given the measure his support in a private, not a public capacity. The apology in Sir Robert's own memoirs is, that he not merely offered but pressed his resignation upon the duke of Wellington, and only withdrew it when assured by the duke that the assent of the king and of the house of lords to the measure was very doubtful, if he insisted on resigning.

The emancipation of the catholics weakened the Wellington-Peel ministry, by alienating many of its stanchest supporters, and the opposition was proportionally strengthened and encouraged to press the demand for parliamentary reform, which before long was supported by the voice of the nation. George IV. died, 26th June, 1830, and the accession of William IV. was followed by a dissolution of parliament. The duke of Wellington made his celebrated declaration against reform, and the days of his ministry were numbered. Tory malcontents joined the liberal opposition in voting for Sir Henry Parnell's motion for a revision of the civil list (15th November, 1830); and defeated by a majority of twenty-nine, the ministers resigned. Sir Robert Peel, as he now was, for his father had died in the preceding May, quitted the home secretaryship, during his second tenure of which he had, in spite of much clamorous opposition, passed the new metropolitan police act (10th George IV., c. 44). This useful measure substituted for the inefficient watchmen of the old system appointed by each parish, a well-organized and efficient body of policemen (nicknamed after the author of the act "Peelers"), the whole body being controlled by commissioners directly responsible to the home secretary. With the fall of the Wellington-Peel ministry came the long battle of parliamentary reform. In this fierce conflict catholic emancipation was forgotten, and Sir Robert Peel once more led his party united in the war against parliamentary reform. He gave the whig measure a steady and zealous, but not a violent opposition. With his usual prudent discernment of the signs of the times, he declined to aid the duke of Wellington in forming a ministry when Lord Grey resigned (May, 1832), after his defeat on Lord Lyndhurst's motion for postponing the disfranchisement clauses of the reform bill. It became the law of the land, and its passing was followed by a dissolution of parliament. The first reformed parliament was opened on the 29th of January, 1833, and Sir Robert Peel took his seat as member for Tamworth, which he continued to represent until his death. Sir Robert at once accepted the reform bill as a final settlement of the question not to be disturbed, and set to work to re-organize his party and strengthen its influence in the country. Under his auspices, toryism now became conservatism. He gave a cordial support to the ministers when they were urged forward by their radical allies. So keenly was his policy appreciated by William IV., that when after Lord Grey's resignation in July, 1834, Lord Melbourne was sent for by the king, that nobleman was directed by his sovereign (a secret first made public in Sir Robert's own memoirs) to enter into negotiations with the duke of Wellington and Sir Robert Peel for the formation of a coalition ministry. Neither Lord Melbourne nor Sir Robert Peel was prepared for this course; and when Lord Althorp was called to the upper house in the following November by the death of his father, the king, alarmed at the Irish church policy of his ministers, resolved on a new Wellington-Peel administration. Sir Robert was absent in Italy, and the duke of Wellington acted as provisional minister until his return, having advised the king to make Peel, and not himself, premier. On his return, Sir Robert Peel took the offices of first lord of the treasury and chancellor of the exchequer, with the duke of Wellington for foreign secretary. Parliament was dissolved; and in a letter to the electors of Tamworth the premier announced his policy to be one of moderate and practical reform. The result of the general election was to place the new ministry in a minority of ten on the election of speaker, a very small minority compared with that in which the conservative party was left after the dissolution following the reform bill. As a proof of his reforming tendencies, even in the matter of the church, Sir Robert procured the appointment, in February, 1835, of the now well-known ecclesiastical commission. The *Times* newspaper gave him its powerful support, and he received the unofficial co-operation of Lord Stanley and Sir James Graham, who had declined to enter his ministry in the meantime. Sir Robert, in a minority, struggled bravely on until April, 1835. Three resolutions were then passed, on the motion of Earl Russell, the chief of which (April 3) affirmed the policy of appropriating the surplus revenue of the Established Church of Ireland to general education—the famous appropriation clause. The three resolutions were carried by majorities of thirty-three, twenty-five, and twenty-seven, and the Peel ministry resigned 8th April, 1835. But the ability and tact which Sir Robert Peel had displayed as premier impressed even his opponents with respect, and strengthened the confidence of the growing conservative party in their leader. The recalled Melbourne administration through various circumstances grew weaker and weaker, until in the first days of May, 1839, it had only a majority of five on a question of first-rate importance, the suspension of the constitution of Jamaica; and on the 7th of May it resigned. Sir Robert was sent for, but her majesty declining to accede to his proposal to remove and replace the ladies of her bedchamber, Lord Melbourne returned to office. For two years the resuscitated Melbourne ministry continued to exist, until on the 27th of May, 1841, it was defeated by a majority of one on a motion of want of confidence. Lord Melbourne appealed to the country, and in the new house of commons, on the 27th of August, an amendment to the address was carried by a majority of ninety-one, and Sir Robert Peel became once more premier, holding the one office of first lord of the treasury. He entered on office with a working majority, and with a ministry which included statesmen both of proved ability, such as Lord Lyndhurst, Sir James Graham, Lord Stanley, and Lord Ellenborough, and rising young politicians such as Mr. Gladstone and the present duke of Newcastle. "Never, perhaps," says M. Guizot, "had a first minister united at his accession so many elements and guarantees of a safe and

strong government. But," the French statesman is compelled to add, "he was called on to perform the most difficult of tasks —a task essentially incoherent and contradictory. He was obliged to be at once a conservative and a reformer, and to carry along with him in this double course a majority incoherent in itself." The history of Sir Robert Peel's second administration, which is the history of England during 1841–45, does not fall to be written here; only a few principal items can be glanced at. After an autumn and winter of preparation he met parliament on the 3d of February, 1842, and on the 9th proposed his famous sliding scale, which was carried by a majority of one hundred and eight. On the 11th of March he made his financial statement, and proposed to meet the deficit which had been growing yearly larger under the whigs, by an income-tax of 7d. in the pound. On the 10th of May, in a long and elaborate speech, showing a wonderful mastery of details, he proposed his new tariff, the principle of which was to extinguish the duties on a number of minor articles of foreign import, and in other cases to replace prohibitory by moderately protective duties. Among the duties thus reduced were those on various agricultural products, cattle and salted meat, butter and eggs; nor did this innovation fail to excite the murmurs of his protectionist supporters. In the session of 1844 he carried, with the support of the whigs, his Bank act, which, according to M. Guizot, he himself "delighted to speak of as one of the most important achievements of his life." In the same session still stronger murmurs than before were heard proceeding from a section of his supporters, when he introduced the measure for the endowment of Maynooth, to carry which he had to accept the support of his whig opponents against many of his own adherents. Meanwhile the anti-corn-law league was growing very formidable. The consolidation and extension of its power were followed by the potato rot and Irish famine, in the autumn of 1845. On the 6th of November, according to his own memoirs, Sir Robert Peel submitted to his colleagues of the cabinet a proposal to issue forthwith an order in council remitting the duty on grain in bond to one shilling, and opening the ports for the admission of all species of grain at a smaller rate of duty, while parliament was to be summoned on the 27th, and an indemnity asked for. The cabinet declined its assent to this proposal and others which accompanied it. On the 22nd November, Earl Russell addressed to his London constituents the celebrated Edinburgh letter, in which he gave in his adhesion to corn-law repeal. On the 5th of December Sir Robert resigned, and on the 11th Earl Russell arrived at Osborne. His lordship's attempts to form an administration were foiled, by the refusal of Earl Grey to join a cabinet of which Lord Palmerston was to be a member. On the 20th of December Sir Robert Peel resumed the functions of prime minister, now supported by his principal colleagues (with the exception of the present earl of Derby, who seceded) in his scheme of proposing to parliament the repeal of the corn-laws. On the 27th of January, 1846, he introduced his plan, according to which, after 1849, the duty on corn was to be reduced to the nominal one of a shilling. The repeal of the corn-laws was carried by a coalition between Sir Robert Peel and his followers on the one side, and the liberals on the other, against the protectionists. Little more than an hour and a half after the peers had passed the new tariff, on the 25th June, 1846, the liberals and the protectionists coalesced to throw out on the second reading the minister's Irish coercion bill. The numbers on the division were two hundred and ninety-two against, to two hundred and nineteen for, and on the 29th of June Sir Robert Peel announced to the house of commons that he had ceased to be a minister of the crown. For the next four years he gave his successor, Earl Russell, an independent support, aiding the whig ministers to carry the Irish encumbered estates act and the repeal of the navigation laws. Almost his solitary act of notable opposition to the whig ministry was his speech and vote on the Pacifico affair, when Sir Robert and his followers coalesced with the protectionists and the Manchester party, but unsuccessfully, to refuse approval of the foreign policy of Lord Palmerston. This was his last appearance in the house of commons. On the following day, the 29th of June, while riding in the afternoon up Constitution Hill, he was thrown from his horse, and his left collar-bone was broken. After lingering in great pain for some days, he died on the 2d of July, 1850. A public funeral would have been given to him, and a peerage to Lady Peel; but his own instructions were precise. He had left directions that he should be interred in the parish church of Drayton where his father and mother were buried, and that no one of his family should accept any title or public reward in respect of any service which he might have rendered to his country. On the motion of Earl Russell, the house of commons resolved that a monument should be erected to him in Westminster abbey.—F. E.

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The parliamentary and public career of Sir Robert Peel, especially the circumstances connected with his later administration, are so well known, that comment upon them would be superflous here; but the private life and character of the illustrious statesman not being so generally known to the public, cannot be passed over in silence. He was essentially a domestic man—never so happy as in the bosom of his family, or surrounded by his friends and neighbours. His manners were graceful, but retiring. A stranger might, but most erroneously, have attributed his quietude and seeming reserve to constitutional coldness, or even pride; but, on the contrary, he was extremely warm-hearted and sincere, though from force of habit, being accustomed to deep thought, he occasionally exhibited an air of abstraction. As a rule he was cheerful without hilarity, and when amongst his friends, a quiet vein of humour pervaded his conversation. Nothing perhaps more strongly exemplified the equanimity of his disposition, his power of self-control, and elasticity of mind, than the air of perfect repose unalloyed by care which he exhibited when descending, under whatever circumstances, from the turmoil of parliamentary strife to the peaceful pursuits of domestic life. Undoubtedly the main-spring of this was the satisfaction he derived, whether ousted by defeat or crowned with success, from the consciousness of having faithfully discharged his duty. There was indeed a grandeur in the dignified serenity of his deportment under such circumstances, which commanded admiration. He was never idle. However sudden the transition from the worry of official existence to the retirement of country life, he immediately applied himself to the moral and social improvement of all within his influence, and entered into their pursuits with alacrity. Interesting himself in agriculture, he promoted amongst his farm-tenantry and neighbours the adoption of the most approved scientific appliances; tried at his own expense the various experiments in draining, manuring, &c., giving the farmers the benefit of the experience thus acquired; procured the advice of the most eminent scientific men; and invited his tenantry to hear their lectures on farming, not forgetting on these occasions to exercise freely the rites of hospitality. He was a liberal promoter of education, in furtherance of which he not only aided the schools established and endowed by his father, but founded a library and reading room at Tamworth. He was munificent in his donations to public charities, church building, &c., and his private charity was as extensive as it was unostentatious. He was a keen sportsman, and sought health in the invigorating sport of shooting, freely inviting his neighbours to participate with him in this amusement, and to surround his table after the close of the day. Thus he brought himself into useful and agreeable contact with those around him of every rank and denomination; in fact Sir Robert Peel at Drayton Manor was a perfect specimen of the true English country gentleman. The admirable productions of ancient and modern painters and sculptors of every school which adorn his family mansion, undisfigured by anything below mediocrity, and embracing a collection of portraits of the most eminent men of his own time of every shade of politics, attest at once the love of art and science, and the large liberality of sentiment which distinguished him. He delighted to encourage genius, and though so extremely careful not to tax the country by lavish patronage, the exclusion of his own family from which was a notable example, he availed himself of frequent opportunities of rewarding merit by procuring appointments to public offices of the sons of men more distinguished, as too frequently happens, for pre-eminence in art, science, and literature than for wealth. Peel was a true patriot, and whatever may have been the opinions of adverse parties as to his measures and the line of policy he pursued, rectitude of purpose may undoubtedly be ascribed to him. He sought no personal advantage —his "will" furnishes conclusive evidence of this. It has been objected that he was not far-seeing in political matters, and that he deceived his party when, in his judgment, the time for action arrived. As regards the former, if we revert to the almost prophetic language in which when introducing his modifications

of the tariff or free-trade measures he foretold an equal revenue in ten years with the reduced customs duties proposed, and compare the promise with the result—an increase in 1852 of a few hundreds over the twenty-two millions of 1842—some credit must be accorded to him for far-seeing policy. As regards the latter charge, with reference to which his corn-law policy was made the stalking-horse, it may be said that he well kept those secrets upon which success depended; but no one can review the speeches he made on the hustings and elsewhere prior to that memorable event, without admitting, however unwilling so to interpret them at the time, that they clearly foreshadowed the tendency of his mind, if they did not fully develope the line of policy to which he became a convert. In the inevitable consequences which ensued, the best proof of his sincerity and self-sacrificing patriotism is to be found. He who, foreseeing the penalty he must pay, cast to the winds the most powerful party a statesman ever led, and sacrificed personal friendships of the most flattering character, was not only the greatest martyr to his country, but the results have proved the wisdom of his policy, and already are its merits acknowledged by many of his bitterest opponents, who now quote his speeches with reverence, and dwell upon the emanations of his master mind as lights by which present and future generations should steer their course. Statues to his honour have been erected in all the principal cities of the kingdom, but none with feelings of deeper veneration than the statue by Noble, which, at a cost of nearly £1000, was placed in the market-place of Tamworth by the contributions of persons of every grade in that little community, who had the best opportunity of estimating his great moral worth.—F. J. H.

PEEL, Sir William, Captain R.N., K.C.B., a gallant naval officer, was the third and favourite son of Sir Robert Peel, the statesman. He was born on the 2nd November, 1824, entered the navy in 1838, and took part in the bombardment of St. Jean d'Acre. At the breaking out of the war with Russia he was captain of the *Diamond* in the Black Sea fleet, and with the naval brigade distinguished himself on land during the siege of Sebastopol. He commanded it, and was wounded in the unsuccessful assault of the allies on the 18th June, 1855. At the commencement of the war with China in 1856 he was in command of the *Shannon*, when he was sent by Lord Elgin from the Chinese waters with troops to Calcutta, to aid in repressing the Indian mutiny. Once more he was of signal service ashore. With his tars he accompanied Lord Clyde in the march to relieve Lucknow. During the march he received the news that he had become Sir William, and Dr. Russell of the *Times* says, in his Diary in India—"It was worth while to make a long journey to see the way in which he had trained his men." Wounded at the capture of Lucknow, he died at Cawnpore of confluent small-pox, on the 27th April, 1858. In a gazette extraordinary the governor-general paid a tribute to Sir William Peel's conspicuous services, to his "eminent ability, earnest character, admirable temper, and daring but thoughtful courage."—F. E.

PEELE, George, a dramatist, one of the precursors of Shakspeare, shared with his friends, Greene and Marlowe, the admiration of his stage-loving contemporaries. His birth is fixed by conjecture as having taken place somewhere in Devonshire about the year 1552. Twelve years later his name occurs in the matriculation book of Oxford university as a member of Broadgates hall (now Pembroke college). He was elected a student of Christ Church about 1573, took his degree of bachelor of arts on the 12th of June, 1577, and that of master of arts on the 6th of July, 1579. While at the university he acquired reputation as a poet; and in 1583 he is known to have superintended the performance of a comedie and a tragedie given at Oxford before Albert Alasco (à Lesko?), a Polish prince palatine who had been recommended by the queen to the courtesies of the university. His subsequent life in London was far from enviable. Improvident, reckless, dissolute, he would have his moments of prosperity and popularity, but was oftener "driven to extreme shifts." His first dramatic work, "The Arraignment of Paris," was published in 1584. It is written in a variety of measures, serving to display Peele's facility in versemaking, and exhibits great luxuriance of fancy. It is probable that the author turned sometimes actor, but rather as an amusement than a profession. He was city-poet on more than one lord mayor's day, for which he devised the pageant. He wrote also complimentary poems to Sir John Norris and the earl of Essex. His "Chronicle History of Edward the First" appeared in 1593, and was the earliest of that species of drama which Shakspeare afterwards rendered so attractive. "The Battle of Alcazar" appeared, anonymously, in 1594, and was succeeded the following year by the "Old Wives' Tale." At this time he appears to have been in great distress, from a letter he wrote to Lord Burleigh, with one of his works, the messenger being his "eldest daughter, and necessitie's servant." His best work, the tragedy of "David and Bethsabe," "the earliest fountain of pathos and harmony that can be traced in our dramatic poetry," was printed in 1599, after his death, the date of which event has not yet been more precisely fixed. The best edition of Peele's works is that edited by Mr. Dyce, 3 vols., 1829–39, with an account of the poet's life.—R. H.

PEGGE, Samuel, was born at Chesterfield in 1704. He was admitted in 1722 a pensioner of St. John's college, Cambridge, and was elected fellow in 1726. Four years afterwards he entered on a curacy at Sundridge, Kent, whence he removed to the living of Godmersham, where he continued twenty years. In 1750 he went to reside at Surrenden as tutor to Sir E. Dering's son, and in the following year received the living of Whittington, near his native place, where he resided upwards of forty-four years. The rectory of Brinhill, in Lancashire, was bestowed on him a few months later. To these preferments were subsequently added others, in the enjoyment of which he lived to a great age, dying on the 14th February, 1796. His claims to distinction rest mainly on his antiquarian knowledge. He was a frequent contributor to the *Archæologia* and the *Gentleman's Magazine*. For a list of his works, including the "Life of Bishop Grosseteste," "The Form of Cury," and various books on English coins, see Nichols' Anecdotes.—R. H.

PEGGE, Samuel, son of the preceding, and author of "Anecdotes of the English Language," "Curialia," and Supplement to Grose's Provincial Glossary, was born in 1731, and survived his father four years. He was called to the bar, and subsequently became one of the grooms of his majesty's privy chamber, and an esquire of the king's household.—R. H.

PEIRESC, Nicolas Claude Fabri de, an eminent antiquarian and patron of letters, was born at Beaugensier in Provence on the 1st December, 1580, of a family originally from Italy. His father was a councillor of the court of Aides. He studied at first under the jesuits in Avignon, after which he visited various universities, and took the degree of doctor of law at Aix in 1604. His thesis on this occasion was much admired. Visiting Paris soon after, he acquired the friendship of the most learned men in that city, especially De Thou and Isaac Casaubon. From Paris he went to England in the suite of the French ambassador, and was received with marks of distinction by James I. Proceeding next to Holland he became acquainted with Julius Scaliger and Grotius—the latter of whom, at Peiresc's instigation, undertook his famous work, De Jure Belli et Pacis. On his return to France he was admitted a councillor of the parliament of Aix, devoting himself, however, with great earnestness to literary and antiquarian pursuits. The learning of Peiresc was varied and profound, and he particularly excelled in the department of numismatics. But Peiresc conducted a correspondence too extensive, and was immersed in too many engagements, to find leisure for the completion of any one work of magnitude or general importance. Yet his letters, a number of which have been published at different intervals since the period of his decease, and his smaller treatises and dissertations, bear the stamp of a vigorous, learned, and discursive intellect. Still it is mainly as a Mæcenas that Peiresc commands the respect and gratitude of posterity. Bayle bestowed upon him the title of "Le Procureur Général de la Littérature," and never, it may safely be asserted, was an appellation more justly earned. It was Peiresc who fostered the dawning philosophic genius of Gassendi; and Scaliger, Holstenius, and many others, owed to his liberality much of the success that accompanied their labours. Struggling talent was always sure to find in him a noble, generous, and disinterested friend. His death took place on the 24th June, 1637. Gassendi, whom he had so greatly aided, is Peiresc's chief biographer. His Life was published at Paris in 1641, an English translation of which appeared in London some years afterwards.—J. J.

PELAGIUS:—Of the birth and early history of this noted heretic nothing is known with certainty. From his surname of Brito he is usually supposed to have been a native of this country, his Greek name being taken as a translation of his Celtic one—

Morgan. About the year 400 he is found at Rome, not disseminating novelties, but busy in the austerest practice of monkery, and stirring up by his example and counsels the indolent and profligate members of the religious fraternities. He could not rest in the mere routine of a dead ecclesiasticism, but longed to see the practical fruits of faith and consecration. This longing seems to have grown at length so intense, and even morbid, that he looked for works without inculcating a true and living faith—expected the harvest without the previous cultivation of the soil. The ordinary doctrines of christianity were set at nought as being matter of speculation, and spiritual activities were sought to be stimulated without the creation of spiritual life. He beheld a dead orthodoxy round about him, and in his haste he would rather dispense with its characteristic tenets than quicken it into vigour and fruitfulness. Probably he surmised, too, that the absorption of the mind in high mysteries called it off from the duties of life, and unfitted it for the discharge of them. Such convictions seem to have led him into his devious course. About the year 410, when Alaric was menacing Rome, he retired with Cœlestius his pupil, a man whom Jerome calls a Scot, that is, probably, in the diction of those times, an Irishman. They first went to Sicily and then to Africa, where Pelagius was on terms of personal friendship with Augustine, from whom his opinions must have been concealed. Leaving Cœlestius behind him he sailed for Palestine, and Jerome gave him a cordial welcome; but Cœlestius began to propagate his master's views, probably in a crude and extreme form, and his opinions were immediately and formally condemned by the African church. The news of this exposure and condemnation soon reached the East, and roused the hostility of Jerome. Pelagius was accused first before John of Jerusalem, and then before the synod of Diospolis in 415, but acquitted. There was more tendency to his views in the East than in the West, and there was a close connection between the East and many of the British monasteries. The doctrines of Pelagius were formally condemned by the councils of Carthage and Milevi, and Pope Innocentius anathematized the two heresiarchs in 417—a sentence ultimately confirmed by Zosimus. Little is known of the future career of Pelagius. It is surmised by many that he returned for safety to his native country. But his followers were soon placed under civil disabilities, confiscation and exile being awarded them by an imperial edict of Constantinople. Pelagius left behind him various works. His commentaries on the Epistles are now found in the Benedictine edition of Jerome. Some of his letters are extant, and there are many fragments preserved in the writings of his opponents and contemporaries. The theology of Pelagius eliminated the distinctive doctrines of the church—original sin, moral inability, and the need of divine grace to renovate. In speciously attempting to denude redemption of mystery, he robbed it of reality. His system was certainly superficial in its gauge of the depth of human weakness; and as it felt not the need of divine assistance, it ignored it. His opinions were not stated by himself very distinctly, and his antagonists accused him of lubricity. But his character was unexceptionable, as Augustine bears witness. Of the personal appearance of Pelagius we know something—if we can believe his enemies. "He had," says Orosius, "broad shoulders, a thick neck, a portly front, but was lame, and with only one eye." In short, he seems to have been a sturdy islander, unlike the dry and withered monks of southern climates; for Jerome descends so far as to describe him in these terms, *Scotorum pultibus prægravatus*—"Made obese with Scotch porridge."—J. E.

PELAGIUS I., Pope, was elected pope in 555 by Greek influence. Most of the bishops and other ecclesiastics of Italy withdrew from communion with him at first, so that only two bishops were present at his ordination. He subscribed the decrees of the fifth council of Constantinople, and the three chapters, which led them to separate from him. In vain did he issue a circular letter to christendom assuring them of his orthodoxy; in vain did he send Roman ecclesiastics into Upper Italy to convince the bishops; in vain did he call upon Narses to support the church with the sword; the schism continued. Yet Justinian supported him. He died February 28th, 560.—S. D.

PELAGIUS II., Pope, was elevated to the papal see in 578. His consecration took place without a confirmation of it having been received from Constantinople; on which account Gregory was sent thither to apologize for the matter and solicit imperial protection against the Lombards, who had laid siege to Rome. He also applied to the Franks, but in vain. He was embroiled in disputes about the three chapters. When John, patriarch of Constantinople, was honoured with the title of universal or œcumenical bishop, 587, Pelagius II., to whom the decisions of the council at Constantinople were sent, remonstrated strongly against the title. He died in 590 at Rome.—S. D.

PELAYO, King of Gijon and Oviedo, was chosen king about 718 by the christians who had taken refuge in the mountains of the Asturias against the tyranny of the Mahometan conquerors. On the heights of Covadunga and in the cavern of St. Mary, the brave chief awaited the attack of the Moslem general Alxaman, overwhelmed his army by showers of rocks and stones from the heights, and then, sallying forth, inflicted a terrific loss on the fugitives. This success was followed up by a victory equally important over Manuza, another Mahometan chief; thenceforth the christians were left in undisturbed possession of the Asturias. They began to repair their cities, and to found new ones, and to cultivate the ground. The remainder of Pelayo's reign was probably peaceful; he died in 737, leaving the crown to his son, Favila. His exploits have formed the groundwork for countless poems—F. M. W.

PELISSIER, Aimable Jean Jacques, Duc de Malakhoff, Marshal of France, was born at Maromme, near Rouen, 6th November, 1794; died 22nd May, 1864. His family were farmers. Leaving the military school of St. Cyr, he entered the army in 1815, and in 1839 was sent to Algeria with the rank of lieutenant-colonel. He commanded the left wing at the battle of Isey, and in 1845 made himself talked of thoughout Europe by suffocating with burning fascines some hundreds of hostile Kabyles, in a cavern where they had taken shelter from their French pursuers, who offered them quarter if they would surrender. He had been military commander of the province of Oran and raised to the rank of general of division, when in 1851–52 he superintended the successful expedition in Kabylia. In January, 1854, he superseded Canrobert in the command of the army before Sebastopol, and the selection was so far justified by success, that under his command the key of the Russian position, the Malakhoff, was taken by the French, on the 8th September, 1855; and from general he became Marshal Pelissier and Duke de Malakhoff. After the Orsini attempt on the life of the emperor of the French, he replaced M. de Persigny as French ambassador in London (April, 1858), but with the war of 1859 between France and Austria, was summoned to take the command of the army of observation at Nancy, an appointment which was considered significant.—F. E.

PELL, John, an English clergyman and mathematician, was born at Southwyke on the 1st of March, 1610, and died at Laingdon in Essex on the 21st of December, 1685. He studied at Cambridge, where he distinguished himself highly by his mathematical attainments, and became a friend and correspondent of the famous Henry Briggs. In 1643 he was appointed professor of mathematics at Amsterdam, and in 1646 at Breda. His principal work, called "Idea Matheseos," was published in 1650. In 1654 he was appointed by Cromwell to the office of envoy to the protestant Swiss cantons. After the restoration of Charles II. he took holy orders, and obtained in 1661 the rectory of Fobbing, and in 1663 that of Laingdon. He was noted for a benevolent simplicity of character, which was often imposed upon.—W. J. M. R.

PELLERIN, Joseph, a celebrated collector of medals, was born at Marli le Roi, near Versailles, in 1684. Besides Hebrew, Syriac, Arabic, Greek, and Latin, he made himself master of English, Spanish, and Italian; to the possession of which latter languages he owed his appointment as a clerk in the marine. In this capacity he rendered many important services, and under different ministers rose to the post of commissary-general, retiring from infirmity in 1745 with a pension. His remaining years were devoted to the accumulation and arrangement of a magnificent collection of medals, the nucleus of which he had already formed, and which was purchased by the king in 1776 for three hundred thousand francs. This collection, which included a medal of Euthydemus, king of Bactriana—a monarch known only through certain passages in Polybius—he has described in his "Observations on Medals," 9 vols., quarto, a work of great beauty and value. Pellerin died at Paris in 1782, in the ninety-ninth year of his age.—W. J. P.

PELLEW, Edward. See Exmouth.

PELLICAN, Conrad, an eminent Hebraist and commentator of the Reformation period, was born in 1478 at Ruffach in Alsatia, and joined the Franciscans at an early age, as the

only means available to him of acquiring learning. He studied at Tübingen under Paulus Scriptoris, a learned dignitary of the Franciscans. He had some assistance from John Reuchlin in his Hebrew studies, and was farther aided by a Spanish Jew, Matthæus Adriani. In 1500 he became possessed of his first copy of the Hebrew Bible, which he says he had long thirsted after, "as the hart for the water-brooks." In 1501 he was ordained to the priesthood, and in 1502 was made lecturer in theology to the Franciscan cloister of Basle, in which office he continued for many years. In 1517 he visited Rome—a visit which, like Luther's, predisposed him to become a reformer. In 1519 and subsequent years he occupied himself much with Luther's writings, and took charge of the publication of several of them in Basle. In 1523 he was associated with Œcolampadius in the university of Basle, and read exegetical lectures on the Hebrew Bible. His growing fame in this department procured him an invitation to Zurich, where he settled in 1527, and where he continued to labour till his death in 1556. He was much esteemed by Zwingle and his other colleagues in the theological school. His Hebrew Grammar, "De modo legendi et intelligendi Hebræa," was published as early as 1503, and appeared even earlier than the grammar of Reuchlin. He published also a Hebrew dictionary; a commentary upon the Old Testament, in which he made much use of the rabbinical commentators; and commentaries upon the Pauline and catholic epistles.—P. L.

PELLICO, Silvio, poet and political prisoner, born at Saluzzo in Piedmont in 1788; died in his own country, 31st January, 1854. One of six brothers and sisters, Silvio was reared through his sickly childhood with exceeding tenderness. His father, a royalist, suffered in the reverses of his party; and when this was once more in the ascendant, showed kindness to his adversaries. His mother fostered his early love of books, not only by precept, but by example. The marriage of his twin sister Rosina, from whom he could not bear to part, carried Silvio to Lyons, where during about four years he resided, subjected to influences dangerous alike to his religion and to his morals. At length Ugo Foscolo's Carme de' Sepolcri came into his hands to rouse the latent love of his country; and about 1810 he returned to his family now settled in Milan, and taught French in the college of Military Orphans. This institution fell with the French power, and Silvio became tutor first in the family of Count Briche, and afterwards to the sons of Count Porro, in whose house he met many persons of note, as Monti, Foscolo, Volta, Manzoni, Madame de Stael, Byron, and Brougham. Meanwhile his tragedy, "Francesca da Rimini," had rendered Pellico's own name conspicuous; and when in 1818 the *Conciliatore* was started, he both was appointed secretary to that periodical, and engaged to furnish articles for its pages. After thirteen months, however, *Il Conciliatore* was suppressed by Austrian authority; and in October of the following year Pellico, who through his friend Pietro Maroncelli, had become connected with the secret society of Carbonari, was arrested and consigned to the prison of Santa Margherita. At this point his famous work, "Le mie Prigioni," takes up the narrative, and with pathetic simplicity relates the sufferings he and his countrymen underwent in Santa Margherita, in the Venetian prison of I Piombi, with its extremities of heat and cold, and finally in the Spielberg. In captivity Silvio sought and found stable comfort in religion; though harassed by temptations to hatred, to infidelity, to suicide. His own words best tell of the unbought kindness of his jailer Schiller; the heroic endurance of his comrade Maroncelli; and the saintliness of his fellow-prisoner Oroboni. In August, 1830, the remainder of his fifteen years' sentence having been remitted, Pellico was set at liberty, and returned to dwell amongst his own people, unmolested, though under caution from the police. Thenceforth his days passed peacefully in literary pursuits and the discharge of pious duties. He published numerous well-known tragedies and other works, of which the list is far too long to be given; declined overtures from foreign courts; neither shunned nor courted honours; lost favour with the people, but never ceased to love his country; and having sent a formal protest against the anti-jesuitical Prolegomeni of Gioberti, in a private letter expressed his conviction at once of that author's mistaken judgment and sincerity; but for his own part stated—"I cannot approve of intolerance, fury, curses, employed against any class of persons."—C. G. R.

PELLISSON-FONTANIER, Paul, a French author, was born at Béziers in 1624, and educated for the legal profession, in which his family had long been distinguished. In due time he commenced the practice of the law at Castres; but his career, which promised to be successful, was suddenly cut short by a severe attack of small-pox, which left behind it such distressing and permanent effects that he resolved to quit the public profession he had chosen, and to dedicate his life instead to the cultivation of general literature. In 1652 he went to reside in Paris. A history of the French Academy, which he there published, procured him the honour of election as a member of that institution. In 1657 he was appointed chief clerk to Fouquet, superintendent of the finances under Mazarin, and in 1660 he received for his services the rank of state counsellor. But in 1661 he became involved in the disgrace and fall of Fouquet, and was committed to the Bastile, where he remained four years. On his release, through the zealous exertions of his friends, from a rigorous captivity, Pellisson had the luck to obtain the favour of the king, who gave him a pension and made him royal historiographer. Not long afterwards he renounced protestantism, the creed in which he had been trained, and embraced the Roman catholic faith; and entering finally the priesthood, he received several rich benefices from Louis XIV. From this time the royal patronage was increasingly bestowed upon him; and although his fortunes suffered a momentary eclipse when, through the ill-will of Madame de Montespan, he was deprived in 1673 of his post of historiographer, he still, at the special request of Louis, continued to write the life of that monarch, and the better to accomplish the task attended him in some of his campaigns. Pellisson died at Versailles in 1693. His writings are pretty numerous, and neither unimportant nor devoid of merit, but they have been much overrated by his contemporaries. The "Histoire de l'Académie Française," which first gave him celebrity, and the "Histoire de Louis XIV.," are his principal works, the latter being rather a courtier's panegyric than an impartial history. His other productions, both in prose and verse (for he likewise professed to be a poet), have the French elegance of style, but possess few deeper and more enduring qualities.—J. J.

PELOPIDAS, an illustrious Theban statesman and general, was the son of Hippoclus, and belonged to one of the oldest and wealthiest families of Thebes. At an early age he formed a close intimacy with Epaminondas, and at the battle of Mantineia (385 B.C.), in which the Thebans fought on the side of the Lacedæmonians, he was severely wounded, and owed his life to the protection of his friend, who covered him with his shield until relief came. Thebes, like the other cities of Greece at this period, was torn with the dissensions of two rival parties. The Lacedæmonians, who supported the aristocracy, having seized and garrisoned the citadel, Pelopidas, along with a number of other citizens who belonged to the popular party, took refuge in Athens. After the lapse of three or four years they returned secretly to Thebes, surprised and put to death their principal opponents, and with the help of the citizens expelled the Spartan garrison (379 B.C.). In the subsequent war, which was carried on for some years between the Thebans and the Lacedæmonians, Pelopidas greatly distinguished himself. He defeated the enemy at Tanagra, and again near Tegyra, and at the head of the famous "sacred band" greatly contributed to the victory gained by the Thebans at Leuctra (371 B.C.). Two years later he and Epaminondas were joint commanders of a successful expedition into Peloponnesus, in which Argos, Arcadia, and other states, were detached from the alliance with Sparta, and Messenia taken and repeopled by the descendants of its ancient inhabitants. Pelopidas was next sent against Alexander, the tyrant of Pheræ, whom he defeated. He was then employed as mediator to settle a quarrel between Alexander, king of Macedonia, and his natural brother Ptolemy. A second time he marched into Macedonia for the purpose of restoring the tranquillity of that country, an object in which he completely succeeded. On his return through Thessaly he was treacherously seized, along with his colleague Ismenias, by Alexander of Pheræ, but Epaminondas lost no time in marching against the tyrant, and compelled him to release his prisoners. Pelopidas was soon after sent to the Persian coast to counteract the intrigues of the Spartan and Theban ambassadors, and to maintain the ancient alliance between the Thebans and Persians, an object in which he was completely successful. Shortly after his return home he was sent once more to the assistance of the Thessalonians against their old oppressor Alexander of Pheræ. He encountered the tyrant near Cynoce-

phalæ, at the head of a greatly superior force; but by the valour and strenuous exertions of their general, the Thebans, notwithstanding the inferiority of their numbers, were routing the enemy, when Pelopidas having ventured too far in advance of his troops, fell covered with wounds, 364 B.C. The grief of his countrymen and their allies at his loss was very great, and they celebrated his obsequies with unusual solemnity and magnificence. Pelopidas was justly reckoned one of the ablest generals and most estimable public men of his age.—J. T.

PELTIER, Jean Charles Athanase, a French physicist, was born at Ham on the 22nd of February, 1785, and died in Paris on the 27th of October, 1845. He studied principally meteorology and electricity, and made the remarkable discovery of the production of cold by an electric current, forced to traverse the junction of two metals in the same direction with that of the current which the application of heat to the same junction would generate; a fact of capital importance to the theory of electricity, and of physical energy in general.—W. J. M. R.

PELTIER, Jean Gabriel, a French journalist, notable for his trial on English ground, was born, probably about 1770, at Nantes, where his father was a merchant. At the Revolution he founded in Paris a royalist newspaper, profane in its title, and written in a style harmonizing with the title, the *Actes des Apôtres*. After the fall of the French monarchy on the 10th of August, 1792, Peltier emigrated to London, where in 1803 he founded a journal, the *Ambigu*, in which he fiercely assailed the first Napoleon. During the short peace between France and England which followed the treaty of Amiens (1802) Napoleon complained of the newspaper attacks of Peltier among others, and at last the attorney-general prosecuted him for libels on the first consul. At his trial (21st February, 1803), Peltier was defended by Mr. (afterwards Sir James) Mackintosh in one of the most effective speeches ever delivered in an English court of justice. Peltier was convicted, but before he was brought up for judgment, the new war, which he had perhaps helped to provoke, broke out between France and England. He died in Paris in 1825.—F. E.

PELUSIUM. See Monge, Gaspard.

PEMBERTON, Henry, a mathematician, mechanist, and physician, was born in London in 1694. His education was liberal; he was early placed under the care of Mr. John Ward, afterwards professor of rhetoric at Gresham college. On choosing the profession of medicine he went to Leyden, where at that time Boerhaave was professor. There he studied, and there is no doubt that his natural taste for mathematics was fostered by the then dominant mathematico-physical doctrines, of which Boerhaave was one of the most distinguished supporters. Mathematics formed a large portion of his studies, both during his residence at Leyden, and afterwards when settled in England. From Leyden he went to Paris, to avail himself of those opportunities of practically studying anatomy which that school has always afforded. Thence he returned to London, bringing with him a valuable collection of ancient and modern mathematical works, which had formed part of the library of the Abbé Gallois. On settling in London, in order to become acquainted with English practice, he attended the wards of St. Thomas' hospital. His health, however, was not such as to enable him to cope with the fatigues of practice, and he never entered actively on the duties of the profession for which he had so assiduously qualified. In 1719 he returned to Leyden, visited his friend and former teacher, Boerhaave, and took the degree of M.D. On his return to London he became the intimate of several of the most distinguished men of his time, amongst whom were Sir Isaac Newton and Dr. Mead. He assisted the former in preparing an edition of the Principia, and in writing an account of his philosophical discoveries. Dr. Mead also had his literary assistance in his Treatise on the Plague, and in the magnificent edition which he published of Cowper's work on the muscles. Dr. Pemberton was ultimately elected to the chair of physic at Gresham college, where he delivered a course of lectures on chemistry, afterwards published in 1771 by his friend Dr. James Wilson. At the request of the London College of Physicians he undertook the superintendence of a new edition of the Pharmacopeia Londinensis. He died in 1771, aged seventy-six, having throughout a long life dedicated his best energies to the advancement of natural science. Dr. Pemberton was a voluminous writer. His contributions to the Transactions of the Royal Society extend from the thirty-second to the sixty-second volume. He left a large quantity of manuscripts, principally on scientific subjects. Amongst his published works are "Epistola ad Amicum de Cotesii inventis;" on the dispute about Fluxions, in the second volume of Robins' works; on the alteration of the style and calendar; on reducing the weights and measures to one standard; a dissertation on eclipses; on the "Loci Plani." Besides these he published several minor pieces on subjects unconnected with science, amongst which are "Observations on Poetry, especially the Epic," occasioned by Glover's Leonidas; and an account of the ancient ode, which appeared in a preface to West's Pindar.—F. C. W.

PEMBLE, William, a distinguished puritan divine, who was born about 1591 at Egerton in Kent, and was educated at Magdalen college, Oxford, and Magdalen hall, where he was reader and tutor. He entered orders, and Wood says of him that he was "a zealous Calvinist, a famous preacher, an excellent artist, a skilful linguist, a good orator, an expert mathematician, and an ornament to the society to which he belonged." His career was early closed by his death at Eastington in Gloucestershire, April 14th, 1623. His works were all published after his decease, first separately, and then collectively, 1635. They consist of sermons and various theological and learned dissertations in English and Latin.—B. H. C.

PEMBROKE, Anne, Countess of. See Clifford.

PEMBROKE, William, Earl of. See Herbert.

PENCZ or PENS, Georg, a distinguished German painter, born at Nuremberg about 1500, and a scholar of Albert Dürer. He was also a good engraver, having studied under Marcantonio in Italy. Some of the copies by Pencz, after the prints of this Italian engraver, are occasionally passed off as originals, though his works generally bear his initials, G. P.; they range in their dates between 1530–50. Pencz executed a few religious pieces, but is best known as a painter by his portraits, which are executed in a broad manner, but coarsely coloured. In his earlier works he was a follower of Dürer; in his later he attempted to master the Italian manner, imitating the style of Raphael. He died at Breslau in 1550.—(Sandrart, Lipowsky.)—R. N. W.

PENN, Granville, the author of several learned works, was the youngest son of Thomas Penn, the son of the founder of Pennsylvania. He was born in New Street, Spring Gardens, on the 9th December, 1761. His earliest publications, "Critical remarks on Isaiah," 4to, and "Remarks on the Eastern origin of mankind. and of the arts of cultivated life," appeared in 1799. He was appointed to a clerkship in the war office, from which he ultimately retired with a pension of £550. In 1834 he succeeded to the family estates on the death of his brother, John Penn. He died at an advanced age on the 28th September, 1844. A noticable feature in his will is the bequest of £3000 per annum to his son and his heirs for the term of five hundred years, out of the annuity of £4000 granted by act of parliament (30 Geo. III.) to the Penn family for losses they had sustained in America.—R. H.

PENN, Sir William, Admiral, was born at Bristol on the 23rd April, 1621, the son of Giles Penn, the master of a merchantman, in which the boy William was trained with paternal vigilance to be an excellent seaman. He was still young when he entered the royal navy, where his advance was extremely rapid. In 1642, at the age of twenty-one, he was made captain, and on the appointment of Lord Warwick by the parliament to the command of the Irish fleet in opposition to Sir John Pennington, the king's admiral, Penn obtained command of a ship under Warwick, and proved himself one of the most able and active cruisers in the service of the parliament. In Whitelock's memorials occur frequent notices of his captures, such as—"Captain Penn took four vessels from the rebels;" "Three French ships taken by Penn;" "Penn come in with five ships." At twenty-three he was made rear-admiral, at twenty-five vice-admiral in the Irish sea, and at twenty-nine vice-admiral of the Straits. When Oliver Cromwell sent Monk and Blake against the Dutch, Penn's seamanship was in requisition, and his ability was so conspicuous that the Protector, having humbled Holland, gave Penn, who bore him no love personally, the command of an expedition sent against the Spanish possessions in the West Indies in 1655. Penn, with an eye to the future, had been in secret correspondence with the exiled Stewarts, and on his return from the West Indies, though he had taken Jamaica, Cromwell sent him to the Tower. He sued for pardon and was set at liberty, but only to recommence his intrigues. In 1660 he declared for Charles at the right moment, helped to bring over

the fleet to his cause, was knighted, and shortly after elected member of parliament for Weymouth. The remaining years of Penn's life were passed in prosperity and honour, although his projects of worldly ambition were sorely crossed by the religious zeal which prompted his celebrated son William to turn Quaker. He died at Wanstead in Essex in 1670.—R. H.

PENN, WILLIAM, son of the preceding, was born at London on the 14th October, 1644. His mother, Margaret Jasper, was the daughter of John Jasper, a Dutch merchant. The early childhood of William Penn was spent at Wanstead in Essex, where Admiral Penn had a country house; his maturer childhood in Ireland, where the admiral possessed considerable estates. After having been for several years under the care of a tutor at home, William Penn, when about fifteen, went to the university of Oxford. Here his comely presence, his notable faculties, his persistent diligence, his prompt and practical tendencies, all produced their due effect. But from the most unexpected quarter came a contrariety and a complication which caused the most profound chagrin to an ambitious man like Admiral Penn, who expected to leave, along with immense wealth, a peerage to his son. Thomas Loe, a follower of George Fox, preached at Oxford the doctrines of quakerism. The strange statements of still stranger principles, if repelling or amusing to most of the students, attracted, convinced others. Among these was William Penn. Having partially adopted the quaker faith, he did not shrink from some of the quaker practices. His expulsion from the university was the result. Though grieved and angry Admiral Penn did not regard his son's quakerism as more than a passing caprice. To cure William's supposed folly, the admiral sent him to travel on the continent. After an absence of two years the youth returned in 1664, with apparently little or nothing of the quaker remaining. For a short time he was now a student of Lincoln's inn, in order to obtain a knowledge of law. In the autumn of 1665 he set out for Ireland, to look after his father's estates. With the exception of a brief visit to London he resided in Ireland about two years. During an insurrection the future apostle of peace performed, not unwillingly, the part of a soldier. When on one occasion at Cork Penn heard his Oxford friend, Thomas Loe, preach, Penn's ancient fervour at once revived—his conversion was complete—he was from that hour a quaker. When attending a meeting of the quakers at Cork he and the rest of the congregation were taken prisoners by a company of soldiers, but not much influence was needed to procure his release. Exasperated beyond measure or expression at his son's relapse, the admiral felt inclined to disown, to disinherit him; and when William, full of filial love but strong in conscience, sought his father, the admiral refused to receive him under his roof. In a few months the doors of his home were thrown open to him, though the admiral was not yet in a much milder mood. To defend his new opinions William Penn preached, wrote, and entered into controversy. For a work entitled "The Sandy Foundation Shaken" he was sent to the Tower, where, in strict and solitary confinement, he remained more than eight months. So far from being crushed by the horrors of the dungeon, he wrote in the Tower, "No Cross, No Crown," a book, like many of Penn's books, still popular. From September, 1669, till the middle of 1670, William Penn was anew a resident in Ireland, managing his father's affairs. On arriving in London he resumed his relations with the quaker leaders, and though never ostentatious or rash, shunned no peril. Penn for addressing, and Captain William Mead for being present at a meeting of quakers, were apprehended, tried, and every villanous and malignant art was used to procure their condemnation. The jury, however, courageously acquitted them. On the 16th September, 1670, eleven days after the termination of the trial, Penn's father died. Not only was the admiral on his deathbed reconciled to his son, but he expressed his admiration of his heroic conduct. Penn, by his father's decease, came into a fortune of £1500 a year, besides inheriting claims on the government, finally amounting to more than £16,000. But his wealth and high position did not frighten the demon of persecution, always in watch for him. For no more heinous offence than worshipping in a fashion which, if eccentric, was surely harmless, Penn was imprisoned six months. He cheered the loneliness, brightened the darkness of his cell in Newgate, by the production of four works on the topics so dear to him. A stirring and successful missionary tour in Holland and Germany followed his deliverance from bondage. England welcomed the returning apostle to a more pleasing captivity than any that he had yet borne; for, in the spring of 1672 he married Gulielma Maria, the daughter of Sir William Springell of Darling in Sussex, who had died young, as a leader on the parliamentary side in the civil war. The lady added great sweetness of temper and exalted qualities of mind to exceeding beauty. In his retreat at Rickmansworth Penn seemed to have withdrawn from all conflict and turmoil, and at a moment when the bravest of the brave were more than ever needed. But if Penn slumbered, it was to have the grander vision of future enterprise. The moral pollution, the political corruption, the confusion of sects and parties, the cruel intolerance which characterized the reign of Charles II., kindled in Penn's brain the ideal of a commonwealth to be founded far away from the anarchies and abominations of Europe. When, therefore, Penn, having devoted himself with energetic despatch to the interests of his sect in London, engaged in a second missionary tour on the continent, his tongue was not more busy in urging his hearers to suffer for the sake of conscience, than his thoughts were busy with the asylum, the paradise, which, created in the New World, the bigotries and brutalities of the Old World could never assail. His companions on the continent were George Fox and Robert Barclay. Braced, emboldened by his missionary triumphs, Penn yearned even more than of old for the consolidation of religious and political freedom in England. But the bitterness of faction, and the intenser bitterness of sectarianism, defeated the most self-sacrificing efforts of patriotic and enlightened men; and the insane excitement about the popish plot aroused ferocities which had not stirred since the time of the Tudors. In these circumstances Penn applied for a grant of land in America as an equivalent for the debt due to him by the government. A vast tract was conceded to him; it was Charles II. who, in honour of Penn, proposed the name Pennsylvania. The code of laws which Penn prepared for the province was exalted in aim, comprehensive in scope; yet with slender exceptions its details were marvellously practical, and if Penn had not the genius of the ruler he had, as few have had, the genius of the legislator. Preceded, accompanied by emigrants, Penn set sail from Deal on the 5th September, 1682, for America, whither a voyage of nine weeks brought him. The work of organization under Penn's vigorous and sagacious guidance rapidly proceeded. A few Swedes and Dutch had previously settled in Pennsylvania, but colonists from the most various regions of the Old World now poured in. Universal toleration was proclaimed, a charter of liberties was solemnly consecrated, and a democratic government was established. In his dealings with the Indians and their chiefs Penn manifested his accustomed magnanimity and justice. The capital city, Philadelphia, was planned on a scale commensurate with Pennsylvania's expected greatness. Penn's family was in England. Hearing that his wife was ill; hearing that his friend Algernon Sydney had perished on the scaffold; hearing that the fury of fanaticism was rivalling with the fury of vice; he, intrusting his unfinished undertakings to such men as he deemed competent, hurried anxiously back. His wife was better, but the maladies of the state were deeper, more dreadful, than they had been represented. When James II. ascended the throne they could not well be increased. But they grew more chaotic. For this James was blameable to a much less extent than is commonly believed, flagrant as his faults may have been. During the reign of James Penn was continually at court, yet from no selfish or servile reasons. James had been his father's friend, and he had always been glad and prompt to help Penn himself. Penn therefore entered the palace that he might give the king wise counsels, and counsels tending toward mercy. Confiding both in Penn's fidelity and skill, James commissioned him to visit the prince of Orange at the Hague, to ascertain the prince's views on some points, to furnish him with clearer, correcter notions on others. Penn succeeded indifferently; but he availed himself of the opportunity to make known far and wide on the continent that realm where rising cities and a prosperous community bade all the oppressed, all exiles, welcome. One or two services most honourable to Penn, which he performed for James on his return from Holland, have been most slanderously misrepresented. The overthrow of James was in more than one respect a misfortune for Penn. In the spring of 1690 Penn was arrested on the charge of holding treasonable correspondence with the dethroned monarch. The absurdity of the charge being swiftly and glaringly evident, Penn was set at liberty. Yet, though Penn's conduct continued to be what it had always been

—blameless, beautiful, and brave—he was, by an order in council stript, 14th March, 1692, of his title to the Pennsylvanian government—a tyrannical act involving his utter ruin; for, besides that he had risked his whole substance in the Pennsylvanian experiment, his estates both in England and in Ireland had been grievously mismanaged by incompetent or dishonest overseers. Blow followed on blow, gloom on gloom. Worn out by anxiety, Penn's beloved wife died. His eldest son, Springett Penn, a sweet and gifted youth, was threatened with consumption. An order in council capriciously restored to Penn, in 1694, that Pennsylvanian government of which an order in council had so capriciously robbed him. But the ownership of territories so extensive was almost barren to him. His agents were faithless, and the colonists, though profuse in expressions of regard, were in reality ungrateful and grasping. The world of Penn was desolate, his home more desolate still, and detraction poisoned the wounds which adversity had made. While the world ceased not to frown, the charm and the warmth of the home revived when in January, 1696, Penn took as his second wife Hannah, daughter of Thomas Callowhill of Bristol, who compensated for the soft angelic radiance which had clothed the first wife, by indomitable strength and resolution. Springett Penn, ere reaching his twenty-first year, was in April, 1696, torn away, plunging the father in despair. A visit to his Irish estates preluded Penn's second expedition to the New World. His family went with him to America, though rather from necessity than choice. Penn's residence in the colony was more beneficial to the colonists than to himself. He suggested, he promoted, many reforms; above all he inculcated and gave the example of that humane spirit in which he was so far before his age. He branded as iniquitous negro slavery, and to the aged, the sick, and the destitute he was a bountiful almoner. It was the sad doom of Penn that England and Pennsylvania seemed always to be rending him asunder. But for Pennsylvania, he could have played a far grander part in England: and but for England, he could have given to the Pennsylvanian experiment a far more sustained and systematic shape. At all events Penn's public and private duties appeared again to require his presence in England. He had not been more than three months in England when William III. died. Queen Anne was Penn's friend, as her father had been; and much during the remainder of his days did Penn need friends. Penn's steward, Philip Ford, whom Penn regarded as a paragon of virtue, but who was a miracle of villany, died in 1702. By the accounts which he left it was made to appear that Penn was largely in his debt. Ford's widow and son—deaf to mercy, deaf to justice, dead to decency—thrust Penn among the debtors in the Old Bailey. It was afterwards proved that it was only a small sum that Penn really owed. The founder of Pennsylvania was at last released; but his health was shattered by confinement in the close, bad air. In 1712 Penn had the first of a series of paralytic attacks, which clouded his mind and weakened his memory, almost more than they prostrated his body. It was at Ruscombe in Berkshire that Penn's closing years were spent. His children and grandchildren clustered lovingly round that broken frame, in which the great, warm, tender heart burned strong and true in the general wreck. Penn died on the 29th July, 1718; and he was buried on the 5th August at the village of Jordans, Buckinghamshire, beside his first wife and his son Springett. There were two sons and three daughters by the one marriage; four sons and two daughters by the other. Penn's son William was a profligate, who sank from one depth of degradation to another till death put an end to his shameful career in 1720. Though Penn left his family in straitened circumstances, yet the property in Pennsylvania increased rapidly in value. Recent attacks on Penn have been victoriously refuted. Indeed, they refute themselves, or are scarcely deserving of refutation. Free from frailty no man is: free from vanity perhaps Penn was not. But his integrity is unimpeachable. He was a saint, a hero, a martyr, all in one. Penn's life, however, has yet to be written, at once with historical dignity and historical accuracy. Let us not wrangle over the grave of a man so memorable—let us bring ourselves into harmony with his aspirations and inspirations. If Penn's fame is not pure, then the fame of no English worthy is unsullied, and through the crowding centuries the mighty dead have no divine message to breathe to us. Penn cried, "No Cross, no Crown." He bore the cross, and let us not snatch from him the crown which the unanimous veneration of mankind has bestowed.—W. M–l.

PENNANT, Thomas, an eminent naturalist, was born at Downing, in the parish of Whiteford, near Holywell in Flintshire, on June 14, 1726, his father being David Pennant—descendant of an eminent Welsh family. He was educated as a boy at Wrexham school, and afterwards at Oxford university, with a view to his studying for the legal profession. He first developed his taste for natural history at the early age of twelve, from reading Willoughby's Ornithology. No sooner did he leave Oxford, where he seemed so little in his element that he took no degree, than, influenced by the passion that was mastering him, he made a tour into Cornwall, and there encouraged by Dr. Borasse, became deeply interested in the study of minerals and fossils. An account, published in the Philosophical Transactions, of the shock of an earthquake which was felt at Downing in 1750, was his first literary production. In 1754 he was elected a fellow of the Royal Society of Antiquaries, and in the same year visited Ireland, but complained that the conviviality of those whose guest he was rendered his journal unfit for publication. He commenced a correspondence with Linnæus in 1755, which lasted as long as the strength and years of that most distinguished naturalist permitted. Through his influence Pennant's description of a *concha anomia* was read before the Royal Society of Upsal, which consequently elected him one of its members. The first part of his work on "The British Zoology" was published in 1765, and by it his reputation as a naturalist was established. Whilst this volume was in the press, he travelled about Europe, becoming thus more or less intimate with such men as Buffon, Voltaire, Pallas, Haller, and the two Gesners. Soon after his return he was chosen a fellow of the Royal Society. In 1768 he published a second edition of his "British Zoology," the profits of which he generously gave to a Welsh charity school in London. The next year he added to this work a volume on the reptiles and fishes of our island, and the year after a supplementary one completed it. In 1771 he published a "Synopsis of Quadrupeds," the plan of which he had designed with Pallas at the Hague, and concerning the improved and enlarged edition of which, called a "History of Quadrupeds," Cuvier says—"It is still indispensable to those who wish to study the history of quadrupeds." About the same time he wrote an amusing account of his tour in Scotland, which quickly ran through many editions, and within a few months of that success the university of Oxford paid a high tribute to his literary worth by conferring on him the degree of doctor of laws. The next year, accompanied by Dr. Lightfoot, whom he assisted in his Flora Scotia, he made a second tour into Scotland, and, among general tributes of honour, Edinburgh and other corporate towns presented him with their municipal freedom. He published several accounts of his travels; as, for example, in 1774 a history of his second journey into Scotland, and in that and succeeding years the record of the many tours he made throughout the British dominions in pursuit of topographical discoveries. His "Welsh Tour" was issued in 1778, and his "Journey from Chester to London" in 1782. Dr. Johnson said of his publications in this branch of literature—"Pennant is the best traveller I ever read; he observes more things than any one else does." The last great work which he finished was his "Arctic Zoology," and although it was necessarily a compilation, because he had never visited the haunts of the animals he there describes, it was nevertheless very much esteemed. In the beginning of 1798 he published two volumes entitled "A View of Hindoostan," the two additional volumes, under the name of "Outlines of the Globe," and which include, with the description of India and its productions, that of the adjoining countries, being edited by his son after his death. He also published, in 1793, "Literary Life;" in 1796, a "History of Whiteford and Holywell;" in 1799 a "History of London;" besides commencing at different periods of his life a work on "Indian Zoology," and another on the "Genera of Birds," neither of which was completed. He died at his seat at Downing, December 16, 1798, in the seventy-second year of his age, having won for himself the fame of a most devoted student of natural history, a keenly observant traveller, and a singularly instructive and indefatigable writer.—D. T.

PENNECUIK, Alexander, M.D., a Scottish physician and miscellaneous writer, was born in 1652, and was descended from a good family, who possessed the estate which bears their name down to the year 1647. Dr. Pennecuik inherited the estates of Newhall and Romanno from his father, who served as an army surgeon under General Bannier in the Swedish army during the

Thirty Years' war. The son, after completing his education, and travelling for some time on the continent, settled on his patrimonial estates, but continued also to practise as a physician with great reputation. He was one of a small number of learned Scotchmen, who cultivated literature and science with considerable success about the close of the seventeenth and the commencement of the eighteenth centuries. He was the author of several poems, chiefly of a facetious character, and of a "Description of Tweeddale," published in 1715. He devoted much of his attention to botanical pursuits. Allan Ramsay acknowledges his obligations to him, and the scene of the Gentle Shepherd is on his estate of Newhall. Dr. Pennecuik died in 1722.—J. T.

*PENNEFATHER, Sir John Lysaght, Lieutenant-general, K.C.B., a distinguished military officer, is the son of an Irish clergyman, and nephew of the Irish judge, Baron Pennefather. Born in 1800, he entered the army in 1818, and had reached the rank of lieutenant-colonel, when as brigadier, and under Sir Charles Napier, in 1843, he led the British infantry at the desperate battle of Meance, which destroyed the power of the Ameers of Scinde. In this engagement he was shot through the body. He was for some time afterwards deputy quartermaster-general in Ireland. A colonel in 1846, he was made a major-general in 1854, when he was appointed to the command of a brigade of the second division in the army sent to the Crimea. He led his regiments with the greatest gallantry at the battle of the Alma, and was highly praised in Lord Raglan's despatch. Through the illness of General Sir De Lacy Evans the command of the second division devolved on him at the battle of Inkermann, where his horse was shot under him. He was made a K.C.B. in 1855, and a lieutenant-general in 1860, and in that capacity commands at Aldershott. Among the honorary distinctions bestowed on him is the grand cross of the legion of honour.—F. F.

PENNETHORNE, James, architect, was born at Worcester, June 4, 1801. In his nineteenth year he entered the office of the celebrated John Nash, with whom he remained about two years, when he served for a similar period with Augustin Pugin. Having made a professional tour in Italy, he in 1828 became principal assistant to Mr. Nash. In 1830 he commenced practice on his own account. Among the earliest of the buildings executed by him were the churches in Albany Street and Gray's-inn Road, London; St. James' Bazaar; mansions at Newmarket, Leicester, Ilminster, &c. Appointed in 1838 architect to the board of trade, and later architect and surveyor of crown lands, and architect to the duchy of Cornwall, he in his official capacity was charged with the carrying out a large number of important metropolitan improvements, including the new Victoria and Battersea Parks; New Oxford Street, Endell Street, and other new thoroughfares; and with the erection of several important public buildings. Among the principal of these are the Record office, Fetter Lane, at present left incomplete; the Museum of Economic Geology, Jermyn Street; the extension of the Ordnance office, Pall Mall; the west wing of Somerset House; new ball and supper rooms at Buckingham Palace; buildings for the Duchy of Cornwall, Pimlico; and the alterations of the National Gallery, including the elegant Italian saloon. He was a member of the Academy of St. Luke at Rome, and a fellow of the Institute of British Architects. He died in 1871.—J. T-e.

PENNI, Gian Francesco, called Il Fattore di Raffaello, or simply Il Fattore, from the circumstance of his having been Raphael's steward, was born at Florence in 1488, went early to Rome, and entered the school of Raphael, with whom he became eventually a great favourite: he and Giulio Romano were coheirs of Raphael as relates to his art effects. Penni assisted Raphael not only in the Vatican, more especially in the landscape backgrounds, but in the Farnesina; and he was his great master's chief assistant in the preparation of the famous cartoons at Hampton court. He made copies of some of his most celebrated oil pictures, and helped to complete his unfinished works. He died at Naples in 1528.—Luca Penni was the younger brother of Gian Francesco; he also is said to have been one of Raphael's assistants, but he worked chiefly with Perino del Vaga till his death, and joined Il Rosso or Maitre Roux at Fontainebleau. He afterwards visited this country, and worked for Henry VIII. He engraved a few plates after Rosso and Primaticcio.—R. N. W.

PENNINGTON, Isaac, born 1617, a writer of reputation among the quakers, was the son of a London alderman. His father served the office of mayor in 1642, and was afterwards appointed one of the judges at the trial of the king, though he did not take his seat. At the Restoration he was prosecuted and imprisoned in the Tower, where he died. He was well educated, though it is not known at what school or college he studied. From his earliest years he had been given to religious meditation and reading of the scriptures, and was at first much opposed to quakerism. But meeting with Fox, the apostle of the sect, he became a convert to the new opinions. He married a Mrs. Springett, whose daughter by a former husband became the wife of the celebrated Penn. During the reign of Charles II. he was imprisoned six times, more obnoxious perhaps to the government on account of the political principles of his father, than in consequence of his own religious opinions. He died in 1679. He wrote largely in favour of quakerism; his works were collected in folio in 1681, and have been twice reprinted. Ellwood bears testimony to the general excellency of his character.—D. G.

PENNY, Edward, R.A., was born in 1714 at Knutsford in Cheshire. His friends, fancying that he showed a talent for painting, placed him with Hudson, the master of Reynolds, and he completed his studies at Rome. He chiefly painted small portraits, but he did not disdain to paint sign-boards at a time when signs were universally hung out from London shops, and tradesmen who wished to distinguish themselves by a display of superior taste, willingly paid a handsome sum for the work of painters of standing. Penny also painted subjects of a sentimental character, and occasionally historical pieces. His most noted work in this line was his "Death of General Wolfe," painted in avowed rivalry of West's more famous picture of the same subject. It was engraved by Sayer, and enjoyed considerable popularity. His Hogarthian pair, "Virtue Rewarded," and "Profligacy Punished," also formed popular engravings. Penny was one of the original members of the Royal Academy, and the first professor of painting, an office he held till 1783, when he resigned on account of failing health. He died in 1791. Penny was an indifferent painter, but he holds a position of some historical interest in the British school of painting.—J. T-e.

PENRUDDOCK, John, a royalist colonel of the time of the civil war in England, was the son of Sir John Penruddock of Wiltshire. During the protectorate in the spring of 1654–55, a combined insurrection of royalists and Anabaptists against Cromwell was meditated. On Sunday, March 11th of that year, a band of cavaliers, including Penruddock, Sir Joseph Wagstaff, and Mr. Grove, attempted to proclaim the king in Salisbury. Rousing no loyalty they quitted the city next day, going westward, some two hundred in number. They were pursued by one of Oliver's captains, Anton Crook, defeated, and the leaders taken prisoners. Tried at Exeter by a judge and jury, Penruddock and Grove, both gallant men, were beheaded; Wagstaff had escaped. Many of the others were hanged.—R. H.

PENRY or AP HENRY, John, a native of Wales, where he was born about the year 1559. He was educated first at Cambridge, where he became a subsizar of Peter-house about 1578; but afterwards removed to Oxford, where he entered as a commoner of St. Alban's hall. He took his degree of M.A. in 1586, and soon afterwards received holy orders. Anthony à Wood quotes from a pamphlet of the time a statement to the effect that he was at heart "an arrant papist;" but adds that he was not himself inclined to receive the statement. He himself says what evil he can of Penry, calling him "a person full of Welsh blood, of a hot and restless head," and charging him with being a most notorious Anabaptist, and in some sort a Brownist, and the most bitter enemy to the Church of England of any that had appeared in the long reign of Queen Elizabeth; but at the same time admits that he was esteemed by many a tolerable scholar, an edifying preacher, and a good man.—(Athen. Oxon. vol. i., col. 227, ed. 1691.) Wood is certainly wrong as to Penry's being an Anabaptist, and he might have more confidently asserted his leanings to Brownist views. Certain it is he was far from friendly to the Church of England, and whether it was his hot "Welsh blood" or some higher cause that moved him, he was not careful to express his disapprobation in gentle and moderate terms. Wood, following Strype, ascribes to him the authorship of the Martin Marprelate tracts; but this is a mistake, as he does not appear even to have been in the secret of their authorship. His connection, however, with the sectaries was sufficient to draw down on him the displeasure of the ruling powers, who eagerly caught at the apology for persecuting him, furnished by the imputation to him of writings with which he had nothing to do. In 1587 he was brought before the high

commission, and again in 1590, when, to escape what he foresaw was in store for him, he fled to Scotland. Here he remained till 1593, when he returned to England. Almost on his landing he was apprehended by the vicar of Stepney on a charge of sedition; and after a most unfair trial he was on the 21st of May of that year found guilty and sentenced to be hanged. This atrocious sentence was carried into execution eight days after. Penry seems to have been a pious man, zealous to do good according to his own convictions, and perfectly harmless as respects the government. No excuse can be furnished for the iniquity which doomed him to an ignominious death for works he had never written, and for expressions used in papers he had written, but never published.—W. L. A.

PEPAGOMENUS, Demetrius, a Greek physician of the latter half of the thirteenth or fourteenth century, was one of the last Greek writers on medicine. He was the author of a treatise on gout, still extant, which he dedicated to Michael Palæologus. If the first emperor of that name be understood, the date of the treatise would be about 1260; if the second, 1310, or, according to Maclaine's Tables, 1355. In this book he recognizes the constitutional origin of gout, ascribing it to faulty digestion and excessive diet. Fabricius, without stating his reason, attributes to Pepagomenus a treatise on the cure of calculus, which had been wrongly ascribed to Galen. The work on gout has been published several times. It was translated into Latin by M. Musurus, Rome, 1517.—F. C. W.

PEPIN LE GROS or PEPIN D'HERISTAL (so called from Heristal in the kingdom of Metz or Ostrasia), was the grandson of Arnoul, duke of Ostrasia in the reign of Dagobert I. His mother was the daughter of a previous Pepin, who filled the all-important office of mayor of the palace under the same monarch. Under Dagobert II. Pepin le Gros became duke of Ostrasia, and when Dagobert died in 679 he still continued to rule Ostrasia, subject to the nominal superiority of Thierry III., king of Neustria. Discord soon arising between the two, Pepin revolted; and having attacked Neustria, he ended the war in 687 by the victory of Testry, which placed the chief portion of western France in his hands. He obliged Thierry to recognize him as mayor of the palace (major domûs), an official originally what the title signified, chief of the king's domestics, but who, under princes of immature years or feeble character, easily usurped all the powers of the state. Such were pre-eminently the "slug-gard kings," the ten weak successors of Dagobert I., the last sovereigns of the Merovingian dynasty. Pepin le Gros was now master of the two kingdoms of Ostrasia and Neustria; in other words, virtually the uncontrolled governor of the whole Frankish dominions. As mayor of the palace he ruled under Thierry, Clovis III., Childebert III., and Dagobert III.; he strengthened his influence by the defeat of the tributaries who had assumed independence during the dissensions of the realm; and dying in 714 he bequeathed the mayoralty to his grandson, Theodobald, passing over his illegitimate son, Charles Martel, who, however, became his successor in 719.—J. J.

PEPIN, called "Le Bref," the son of the famous Charles Martel, and himself the father of a yet more famous son, was the first monarch of the Carlovingian dynasty of France. After his father's death in 741 he acted as mayor of the palace under Childeric III. (who, like so many of his royal predecessors, reigned only in name), for the kingdom of Neustria; whilst his brother Carloman held a similar dignity in the kingdom of Ostrasia. In 746, however, Carloman retired to a monastery at Cassino, leaving to Pepin his portion of the paternal heritage, so that in the person of the latter was thenceforth concentrated undivided authority. "This son of Charles Martel," says Michelet, "now left sole mayor, was the darling of the church. He indemnified her for the spoliations of his father, and was the only support of the pope against the Lombards. Hence he was emboldened to bring to a conclusion the long farce played by the mayors of the palace since Dagobert's death, and to assume the title of king." For a hundred years the Merovingians, strictly shut out, save at rare intervals, from public view, had preserved only the empty shadow of royalty. Even the shadow was at last to vanish. In 752 the dethronement of Childeric III. occurred; he was confined in the monastery of Sithin at St. Omer, and his son Thierry, the final descendant of Clovis, was sent to a convent in Normandy, where he was brought up in seclusion. Pepin thereupon assumed regal power by the suffrages of the nation, and Pope Zachary confirmed that power with the sanction of the church. Thus was completed a great revolution in early French history, by which the severed sections of the realm were welded together, and the conquering Frankish race was indissolubly allied with the previous Roman population. Eager to avail himself of every means of strengthening his new position, Pepin was anointed sovereign at Soissons in March, 752, by Boniface, bishop of Mentz. He next proceeded to consolidate his dominions by the conquest of entire Gaul. Septimania was reduced in 759, and Aquitania in 768. Such a union of the different provinces under a single vigorous sceptre restored tranquillity, and the utmost exertions were used to remedy the grievances of the preceding reigns. Deeply grateful to the see of Rome, and desirous of retaining the favour of the church, Pepin willingly assisted Pope Stephen III., the successor of Zachary, when that pontiff applied to him for aid against his Lombard adversaries. The Frankish monarch marched with an army into Italy, and not merely defeated Astolphus, but compelled him to cede the exarchate of Ravenna and the Pentapolis to the patrimony of St. Peter. This bold and successful founder of a dynasty died at St. Denis in 768, in the fifty-fourth year of his age, and the seventeenth of his reign. He was succeeded on the Frankish throne by his son, the illustrious Charlemagne.—J. J.

PEPUSCH, John Christopher, a theoretical musician of eminence, was born at Berlin about the year 1667. His father, a minister of a protestant congregation in that city, discovering in his son an early propensity to music, employed at the same time two different masters to instruct him, the one in the theory, and the other in the practice. At the age of fourteen he was sent to court, and by accompanying one of the ladies who sang before the queen so recommended himself that he was immediately appointed to teach the prince on the harpsichord, and on that day gave him a lesson. Pepusch quitted Berlin, and on coming to England about the year 1700, was retained as a performer at the theatre in Drury Lane. His abilities as a practical composer were not likely to become a source of wealth to him: his music was correct, but it wanted genius; besides which, Handel had got possession of the public ear, and all classes were forming their taste by the standard of his compositions. Pepusch, who soon became sensible of this, wisely betook himself to another course, and became a teacher of music. In the year 1713, at the same time with Croft, Pepusch was admitted to the degree of doctor in music in the university of Oxford, and continued to prosecute his studies with great assiduity. About the year 1722, Signora Margarita de L'Epine having quitted the stage with a large sum of money, Dr. Pepusch married her. The fortune which Margarita had acquired was estimated at £10,000, and the possession thereof enabled the doctor to live in a style of elegance, to which, till his marriage he had been a stranger. This change in his circumstances was no interruption to his studies; he loved music, and he pursued the knowledge of it with ardour. He, at the instance of Gay and Rich, undertook to adapt the music to the Beggar's Opera. Every one is aware that the music of this piece consists solely of old ballad and dance tunes; it was, nevertheless, necessary to select and arrange the airs for performance, and also to compose accompaniments for the orchestra. This Pepusch did, prefixing to the opera an overture which was printed in the first, and has been continued in every succeeding edition of the work. About the year 1740 Pepusch's wife died, and he, having before lost his son, an only child, had scarcely any source of delight left but the prosecution of his studies, and teaching a few favourite pupils, who attended him at his apartments. In his solitude he drew up an account of the musical genera of the ancients, which was read before the Royal Society, and is published in the Philosophical Transactions for the year 1746; and soon after the publication he was elected a fellow of the Royal Society. He died in 1752, and his remains were interred in the Charter-house, of which he had been organist for some years.—E. F. R.

PEPYS, Samuel, who, though he filled the offices of secretary to the admiralty and president of the Royal Society, is known chiefly as the author of a gossiping diary, was born in 1633. He was of the ancient family of the Pepyses of Cottenham, which in our own age has contributed in the person of the late Lord-chancellor Cottenham, an occupant to the woolsack; but his father was a tailor in London. Samuel was educated at St. Paul's School, and at Trinity college, Cambridge. At twenty-three, and seemingly without profession or occupation, he married

a portionless girl of fifteen, and was content to find an asylum for himself and his wife in the household of his cousin, Sir Edward Montague, afterwards first earl of Sandwich. Through Montague's influence, he obtained a clerkship in the exchequer, and when the Restoration made his patron and kinsman the earl of Sandwich, keeper of the great wardrobe, and clerk of the privy seal, Pepys was appointed (June, 1660) clerk of the acts of the navy. He was a good man of business, and whatever might be his faults he had the interest of the navy at heart, in a time of shameless profligacy and jobbing in all departments of the state. He secured the esteem of his superiors, among them, the lord high admiral, James, duke of York, afterwards James II. In 1673, on the resignation of the duke of York, after the passing of the test act he was appointed secretary to the navy, but was removed on an accusation of being implicated in the Popish plot, from which he was not cleared until after an imprisonment in the Tower. When Charles II., in 1684, himself undertook the office of lord high admiral, he appointed Pepys to the secretaryship of the admiralty; and the diarist retained the office, discharging its duties with energy and fidelity, to the close of the reign of James II. In 1684 he was elected, and for two years continued to be president of the Royal Society. At the Revolution he lost his official employments, but to the end of his life was consulted, it is said, on all matters connected with the navy. He died in reduced circumstances in 1703 at Clapham, whither he had retired from London a few years before. Pepys published in 1690 "Memoirs relating to the state of the Royal Navy of England," a record of his department for the years 1678–88. He bequeathed his library and collections in reversion to Magdalen college, Cambridge, and a portion of the bequest reached its destination about 1775. The MSS. relating to naval affairs are in the Bodleian, but the collection of English ballads begun by Selden is at Cambridge. From it Percy is said to have derived much of the contents of his Reliques of Ancient Poetry, and it is a mine which literary explorers have not yet exhausted. In Magdalen college, too, lay unread and unknown for some fifty years, the famous diary, in which day by day Pepys had recorded in short-hand himself the sayings and doings of nearly nine years, from the 1st of January, 1660, to the 31st of May, 1669. Its value was discovered by the master of Magdalen, who had it deciphered; and, edited by his brother, Lord Braybrooke, it was published with many excisions in 1825. Several editions of it, the later with such omissions only as were required by the interests of decorum, have since been published. Its worth, historical, social, and personal, has been universally recognized, and the very folly and self-complacency of the diarist give its reality something of the amusing charm which delights in such fictitious characters as Shakspeare's Justice Shallow.—F. E.

PERCEVAL, John, first earl of Egmont, was born in 1683, and was the son of Sir John Perceval, fourth baronet of the family. He was educated at Magdalen college, Oxford. Shortly after the accession of Queen Anne he was elected member for the county of Cork though still under age, and a second time in 1708. In 1715 he was created an Irish peer by the title of Baron Perceval, and was made Viscount in 1722. He represented Harwich in two successive parliaments in the British house of commons, was chosen recorder of that borough in 1728, and four years later, was chosen president of a chartered society for peopling Georgia in America with emigrants from England. He was created Earl of Egmont in 1733, and died in 1748. His works are not important. His son—

Perceval, John, second earl of Egmont, was born in 1711. He represented in successive parliaments Harwich, Westminster, Weobley, and Bridgewater; was one of the lords of the bedchamber to the prince of Wales, and then one of the lords of the privy council; was created, in 1762, Lord Lovel and Holland; and appointed one of the postmasters general, was nominated a lord of the admiralty in 1766, and died in 1770. He was the author of several able political pamphlets.—J. T.

PERCEVAL, Spencer, an English statesman, was the second son of John, earl of Egmont, and was born on the 1st November, 1762. His father, who was first lord of the admiralty under Lord Bute, died before young Perceval reached his eighth year; and after completing his education at Harrow and at Trinity college, Cambridge, he adopted the legal profession, which he studied with close and unwearied attention. At an early period, however, he manifested a taste for politics and an enthusiastic admiration for Mr. Pitt, and during the trial of Warren Hastings published a pamphlet to prove that an impeachment is not terminated by a dissolution of parliament. Through his family influence he was elected for the borough of Northampton, and immediately took his place among the stanch supporters of the government. He even went beyond them in his dislike to reformers and Jacobins, and proposed to make one of Pitt's sedition bills, on the occasion of the mutiny at the Nore in 1797, more stringent than its author had originally made it. He made an able but violent attack upon Fox, took up from the first a position hostile to the claims of the Roman catholics, and exerted himself with great ardour to suppress the Jacobin clubs and to punish their leaders. His zealous services recommended him to the notice of the king and the government, and in 1801 he was appointed solicitor-general by Mr. Addington, and in the following year was promoted to the office of attorney-general. He had to bear almost the whole burden of the debates, in explaining and defending the measures of the government against the united attacks of Fox, Windham, Sheridan, Canning, and ultimately of Pitt also, and discharged this difficult duty in such a manner as greatly to increase his reputation as a courageous, ready, and prompt debater. On the death of Pitt he retired from office along with his colleagues, and offered a strenuous opposition to the Fox and Grenville ministry which succeeded them. He was deeply implicated in the intrigues by which they were ejected from office in 1807, and was rewarded with the post of chancellor of the exchequer, to which was soon after added the lucrative office of chancellor of the duchy of Lancaster. As the leader of the house of commons and first minister of the crown in all but name, the defence of the ministerial policy mainly devolved on him; he zealously abetted the cry of "No popery;" justified the attack on Copenhagen and the seizure of the Danish fleet; and even courageously defended the duke of York against the charges which left a deep stain upon the fair fame of that prince. The ill-planned and worse-managed expedition to Walcheren in 1809, followed as it was by bitter dissensions among the ministers and the resignation of Castlereagh and Canning, led to the virtual dissolution of the cabinet. The duke of Portland resigned and soon after died, and Mr. Perceval succeeded him as first lord of the treasury. But as the mental malady of George III. now returned with increased violence, and the prince of Wales—whom his original connection with Queen Caroline and his conduct in the debates on the regency had deeply offended—was appointed regent, it was generally expected that the new premier's tenure of office would be very short. The prince, however, without scruple or compunction abandoned his former associates, and confirmed Perceval and his colleagues in power. He continued at the head of the government until 1812, following closely the foreign policy of Mr. Pitt, zealously prosecuting the war against France, and supporting to the last the impolitic orders in council which he propounded in 1808, and which in the course of four years had nearly ruined the commerce of Great Britain. On the 11th of May, at the moment this measure was under discussion, he was shot in the lobby of the house of commons by a person named Bellingham, whom misfortunes had driven mad, and to whom he was personally unknown, and immediately expired. Perceval had excellent abilities, acute and quick rather than powerful faculties, much energy of character, dauntless courage, and unwearied industry. He was a skilful, ready, and fluent debater, and a good man of business. His personal character was unimpeachable, and he was most exemplary in the discharge of all his domestic and social duties. But his range of information was limited; he was exceedingly narrow-minded and bigoted in his political and ecclesiastical opinions, and throughout his whole career was the strenuous opponent of all tolerant and liberal measures both in church and state. Mr. Perceval left a very numerous family, who were liberally provided for by the legislature.—J. T.

PERCIER, Charles, a celebrated French architect, was born at Paris, August 22, 1764. He was in 1783 placed in the school of the architect Peyre, and afterwards studied under the elder Gisors. In 1786 he won the grand prize of Rome. In that city he made and sent home to Paris restorations of the villa of Pliny, the Trajan column, &c.; but turned from the study of the antique to that of the renaissance. His companion in these studies was Pierre Fontaine (*q.v.*), and the young men formed not only a close friendship, but also a professional connection, which only terminated with the death of Percier. They returned together to Paris in 1791. Percier died September 5, 1838.—J. T-e.

PERCIVAL, JAMES GATES, an American poet, was born in 1795 at Kensington, Connecticut. He studied at Yale college, and in his twentieth year wrote a tragedy entitled "Zamor." In 1820 he published a volume of poetry, and settled the same year as a doctor of medicine in Charleston. In 1822 he published the first and second parts of "Clio," a miscellany in prose and verse, of which the third part appeared in 1827. He was appointed professor of chemistry to the military academy of West Point in 1824, a post he soon quitted for a residence in Boston. He assisted Noah Webster in his dictionary. He has given a further proof of his versatility by his "Report on the geology of Connecticut," 1842, of which state he was appointed geologist in 1854. A collection of his poetical works was published in 1826, and reprinted in London.—R. H.

PERCIVAL, THOMAS, M D., a physician, well-known as the author of many works on science and morals, was born at Warrington on September 29, 1740. At the age of three he lost both his parents in one day. The place of a mother, however, was in some degree supplied by an elder sister, who brought him up with exemplary care. He was sent first to a private school, and afterwards to the free grammar-school at Warrington, where he received a good classical education under the Rev. Mr. Hayward. He subsequently studied at the Warrington academy, of which institution a dissenting minister, the Rev. Dr. Taylor, was at the time principal. At the age of twenty-one he had chosen medicine for his profession, and commenced his studies at the university of Edinburgh. There he remained three sessions, and secured the acquaintance of Hume, Robertson, and many others distinguished in science and literature. The following year was spent in acquiring professional knowledge in London, and at same time cultivating the friendship of Lord Willoughby de Parham, through whose influence he was early elected F.R.S. In his twenty-fifth year he went to Leyden for the purpose of completing his studies and graduating. Having publicly defended his inaugural thesis "De Frigore," he obtained his degree on the 6th July, 1765. After spending a short time in travel, he returned to England, married a daughter of Mr. N. Bassnett, merchant, of London, and commenced practice. He first went to Warrington, where he remained two years, but finally settled at Manchester. He rapidly acquired professional reputation and practice. He was instrumental in founding the Manchester Philosophical Society, an institution which originated in a weekly meeting of literary men at his house. Of this society Dr. Percival was first president. He died at Manchester after a short illness in August, 1804. Dr. Percival's scientific writings consist principally of papers originally contributed to the Transactions of the Royal and Manchester Philosophical Societies, and to various periodicals. These he afterwards collected and published in three successive volumes, under the title of "Essays, Medical and Experimental." Amongst them is an essay on the use and preparations of cinchona bark, with regard to which his experiments led him to the conclusion that its aqueous solution was the preparation of greatest efficacy; a paper on the medicinal properties of the calumbo root; and an experimental inquiry into the action of medicines on the blood and animal fluids. His scientific works also comprise memoirs on the poisonous effects of lead; on the use of zinc in epilepsy; experiments and observations on water; observations on the waters of Buxton and Manchester; on a new mode of preparing potash, and on several other subjects connected with medicine. Amongst his miscellaneous writings may be mentioned a paper on the Roman colonies in Cheshire and Lancashire, and one on the population of Manchester. His principal ethical writings are "Moral Dissertations," and "A Father's Instructions to his Children." The last work he composed, which he dedicated as a legacy to his son, was on medical ethics. After his death his works were collected and published, with a memoir, by one of his sons.—F. C. W.

PERCY: the name of an ancient and illustrious family, derived from the town of Percy in the canton of St. Lo, Lower Normandy. Descended from chieftains who aided Rollo to conquer Normandy, the barons of Percy were nobles of repute for nearly two centuries previous to the conquest of England. William de Percy (Alsgernons aux moustaches, or William of the whiskers), and his brother Serlo, stood high in the regard of Duke William and of his son Rufus, whom they accompanied to England. In a list preserved among the Harleian MSS. of the chieftains who served under the Conqueror in the Invasion, the first name is "Dominus Percye, magnus constabularius." This was Lord WILLIAM, whose share in the spoil was a barony of thirty knights' fees, situated in Hampshire, Lincolnshire, and Yorkshire. SERLO became a monk, and died in 1102, prior of the monastery of St. Hilda in Yorkshire, which he and his brother founded anew. Lord William married a Saxon lady, daughter of one of the dispossessed earls, "in discharging of his conscience." He accompanied Duke Robert in the first crusade, and died in full view of the Holy City, at a place called Mount Joy, in 1096. With the death of his grandson William, the third lord from the Conquest, who distinguished himself at the battle of the Standard in 1138, the first race of Percys became extinct in the male line. Two daughters, Maud and Agnes, remained to share the vast inheritance. The former married the earl of Warwick, but died childless. Agnes married Josceline of Louvain, of the ancient house of Hainault, and brother to the queen of King Henry I. of England. The conditions of the marriage insisted upon by the lady were, that her husband should assume either the name or the arms of Percy. Josceline adopted the name, but retained his paternal arms, which were borne by the Percys, his descendants. Josceline added to the great possessions of his wife the honour of Petworth in Sussex, and five and a half knights' fees in Yorkshire.—His youngest son, RICHARD, succeeded to the headship of the Percy family, to the exclusion of a nephew, the rightful heir. Richard took up arms against King John in 1215, helped to extort the Great Charter at Runnymede, and was one of the twenty-five guardians appointed to see that it was duly observed. Dying in 1244 his possessions reverted to the true heir, Lord WILLIAM, who died shortly afterwards, and was succeeded by his son HENRY, who in the troublous times of King Henry III. played fast and loose with loyalty, and suffered many vicissitudes. He died in 1272, the same year with the unfortunate king.—His youngest son, HENRY, became the next lord, and bravely followed the banner of King Edward I. in Wales, in Scotland, and in France; was knighted by the king before Berwick; and played a conspicuous part in the battle of Dunbar (1296). He bought the barony of Alnwick, which gave a new distinctive title to the family.—His son HENRY, the second Lord Percy of Alnwick, supported Queen Isabel against her unhappy husband, Edward II., and subsequently enjoyed the confidence of Edward III. He was at the memorable battle of Halidon Hill (1333), in which the Scots suffered a total defeat, and overcame them again at Nevil's Cross (1346), where David Bruce, king of Scotland, was taken prisoner. He died in 1352, and was succeeded by his son HENRY, who had already gained his laurels at the battle of Cressy, 1346. This third Lord Percy of Alnwick, as warden of the marches, had much to do in the affairs of Scotland. He became allied to the royal family by marrying Mary Plantagenet, daughter of Henry, earl of Lancaster, who was grandson of King Henry III.—The two sons of this nobleman, HENRY and THOMAS, both became eminent. The latter for his great services by sea and land, in peace and war, in France and elsewhere, was created, in 1397, earl of Worcester, by Richard II., who also made him admiral of the fleet, and bestowed other favours upon him. Nevertheless on that king's deposition Worcester accepted office under King Henry IV. (Bolingbroke), who strove, by conferring benefits, to gain his esteem and confidence. Commiseration for his old master may have influenced Worcester, when in 1403 he joined his brother and nephew in that insurrection which terminated so fatally for them at the battle of Shrewsbury. Worcester was taken prisoner, and beheaded at Shrewsbury. Henry Percy, the elder brother, was created Earl of Northumberland at the coronation of Richard II., 1377. He incurred much public odium, and some danger, from the favour he showed to the person and doctrines of John Wycliffe the reformer. A difference between him and John of Gaunt occurred in 1382 at Berwick, and was never entirely healed. Suspicions of Northumberland and his son Hotspur were instilled into the mind of the king, Richard II., who on his departure into Ireland in 1399 confiscated their estates, and proclaimed them traitors. This arbitrary act precipitated the revolution which has been called the conspiracy of the three Henrys—Bolingbroke, Northumberland, and Hotspur—and which terminated in the accession of Henry IV. to the throne. The services then rendered to King Henry were too great ever to be adequately rewarded. Northumberland was constable of England, and his power and authority threatened to overshadow the throne. In 1402 the Percys gained over

twelve thousand Scots, under Douglas, the victory of Homildon, at which Douglas and other men of mark were taken prisoners. The king desired to have a share in the ransom of these prisoners, at which Hotspur was very indignant. Hence the rupture between the Percys and the king, which led to revolt, defeat, and the death of Hotspur in the battle of Shrewsbury. Earl Percy having been at the time detained by illness at Berwick, disavowed the insurrection, and made his peace with Henry. He survived but to conspire again against the hated prince whom he had placed on the throne. He was forced to fly from his domains into Scotland, thence into Wales, which he quitted for the continent; where collecting an insufficient force he made a descent upon England, and was slain in a conflict on Bramham Moor, near Weatherby, 1408. His gallant son Hotspur was the hero of that victory over the Scots at Otterbourne in 1388, which has been rendered so widely celebrated by romantic ballads. Hotspur's son, HENRY, second earl of Northumberland, was educated in Scotland, whither he had fled with his grandfather. Being reinstated in his honours and estates by King Henry V., he remained faithful to the Red Rose, though of near kindred to the duke of York. He was raised to the dignity of constable of England, and fell fighting for the house of Lancaster at the battle of St. Albans, 1455. The romantic circumstances attending the marriage of this earl, form the subject of a poem entitled "The Hermit of Warkworth." Of his twelve children four sons were eminent leaders of the Lancastrian party, and died on the field of battle.—Sir THOMAS, created Baron Egremont, was slain at Northampton in 1460; Sir RALPH in 1464, at Hedgeley Moor, where he fought against great odds, comforting himself in his death with the reflection, "I have saved the bird in my bosom," meaning his fidelity to Queen Margaret and her son. Sir RICHARD, who with Egremont began the civil war in 1452 by a pitched battle at Staynford Bridge, with two of their cousins, the Nevilles, was killed in 1461 on Towton field, where also fell at the same time his elder brother HENRY, the third earl of Northumberland, who had borne a leading part in all the transactions of that troubled time.—HENRY PERCY, fourth earl of Northumberland, his father having been attainted and the earldom given to a Neville, was confined in the Tower till 1469, when King Edward, jealous of the Nevilles, restored Percy to his rank and possessions. The oath of fealty which Percy then took was faithfully kept; yet at the battle of Bosworth, though he appeared on King Richard's side, he and his followers observed a neutrality, which secured to the earl the favour of King Henry VII. The death of this earl took place in 1489, when he was attacked by the populace in his house near Thirsk for his supposed share in the enforcement of an obnoxious tax insisted on by the king.—HENRY ALGERNON PERCY, fifth earl, was only eleven years old when he succeeded his father. He was high in the favour of King Henry VII. and Henry VIII., and was celebrated for his magnificence, taste, and patronage of learning. He died in 1527. Of his sons, THOMAS, the second, was executed at Tyburn in 1537 for his share in Aske's rebellion, or the Pilgrimage of Grace.—HENRY ALGERNON, the eldest son, became sixth earl of Northumberland. He served in the suite of Cardinal Wolsey, made love to Anne Boleyn, and was secretly betrothed to her when there was no expectation of her becoming queen. It fell to his lot to arrest Cardinal Wolsey at Cawood house, near York. His extravagance procured him the nickname of "Henry the unthrifty." Unhappy in his marriage and childless, and with a broken constitution, he did not survive the execution of his brother many days, dying on the last day of June, 1537. With him the peerage of the house of Percy became extinct, and their title was conferred by Edward VI. upon Dudley, earl of Warwick. Queen Mary, however, in 1557, restored the title and possessions to THOMAS PERCY, the son of him who had suffered at Tyburn for his zeal in the catholic cause. This seventh earl of Northumberland was an able commander, and did good service to both Queen Mary and Queen Elizabeth in Scotland and elsewhere. Jealousy of Cecil, and indignation at the claims of the crown to a copper mine found on his estate, led him to the rebellion in which he engaged with the earl of Westmoreland. Northumberland had to fly to Scotland, where he was betrayed into the hands of the Regent Murray, and imprisoned in Lochleven castle. He was afterwards given up by Morton to Lord Hunsdon, and beheaded at York on 22d August, 1572. Four years afterwards his brother, Sir HENRY, was summoned to parliament as the eighth earl. He had previously distinguished himself in Scotland, and stood loyal to the queen at the time of his brother's defection. Nevertheless, he was suspected of intriguing with the friends of Mary Queen of Scots, and committed to the Tower, where on Monday, 21st June, 1585, he was found dead in his bed shot with three bullets, his door being barred on the inside, and a pistol found in the room. He had eight sons, the eldest of whom, HENRY PERCY, succeeded him as ninth earl, and distinguished himself by joining, in a ship fitted out at his own charge, the fleet with which Lord Howard opposed the Invincible Armada. As a stanch supporter of the Stewart family this earl was at first greatly favoured by James I. until the discovery of the Gunpowder Plot, in which THOMAS PERCY, a relation of the earl's, was a principal conspirator. Though a protestant the earl thus "smutted with the Gunpowder Plot," was tried by the star chamber, fined £30,000, and cast into the Tower, where he spent fifteen years amusing himself with those astrological studies which acquired for him the name of "Henry the Wizard." He died at the age of seventy in 1632.—His younger son, HENRY, created Lord Percy of Alnwick, was a stanch cavalier, faithful to the Stewarts in weal and in woe; while ALGERNON, the elder son, and the tenth earl of Northumberland, after having held the office of lord high-admiral, and commanded an army for Charles I. against the Scots, took the side of the parliament on the breaking out of the civil war. He withdrew from public life on the execution of the king, and died in 1668, and was followed to the grave two years afterwards by his only son and heir JOSCELINE, the eleventh and last Percy, earl of Northumberland, who died of a fever at Turin in 1670, aged twenty-six.—His only child and heiress, Lady ELIZABETH PERCY, was thrice married and twice a widow before she was sixteen, when she became duchess of Somerset.—R. H.

PERCY, PIERRE FRANÇOIS, Baron, a French military surgeon of eminence, was born at Montigny on the 28th of October, 1754. His father, who was a regimental surgeon-major, was by no means anxious that his son should adopt the same profession. It was his own wish that made him a surgeon. As a student he gained several prizes at the academy of Besançon, and on reaching the age of twenty-one he received his diploma. He then went to Paris, where he studied under Louis. He entered the public service as an assistant-surgeon, went through a course of study in veterinary surgery under Lafosse, and in 1782 was appointed surgeon-major in a cavalry regiment. In 1784 he gained the first prize for a memoir on cutting instruments from the Academy of Surgery. The same honour fell to his lot in two subsequent years for dissertations on instruments used in the extraction of foreign bodies, and on the actual cautery. He was elected an associate of the Academy, and member or associate of the Institute of France, and of the Academies of Berlin, St. Petersburg, and Madrid. The breaking out of the revolutionary war offered a suitable field for his ambition. In 1792 he was appointed head of the medical department in the army of the Rhine; and he served subsequently under Pichegru and Moreau. To his administrative talent the French army owed the organization of the surgical corps mobile. On the entry of the allies into Paris in 1814, he took charge of the sick and wounded Russians and Prussians, for which service he received the thanks of the Emperor Alexander, the cross of St. Anne, and the order of the red eagle of Prussia. He saw with regret the fall of the power under which he had gained the highest honours open to a professional man. He was a baron, a commander of the legion of honour, inspector-general of the army medical service, and professor in the Faculty of Paris. On the return of Napoleon he relinquished a seat in the chamber of representatives, to which he had been elected and hastened to join the army at Waterloo. On the second return of the king he retired to his country residence near Meaux, relinquished the active practice of his profession, and devoted himself to agriculture. He had been three times wounded on the field of battle; and since the winter campaign in Poland, in 1807, his health had been more or less declining. He died on the 18th of February, 1825. He wrote "Mémoire sur les ciseaux à incision," Paris, 1785; "Manuel du Chirurgien d'Armée," 1792; and "Pyrotechnie Chirurgicale Pratique," Paris, 1794.—F. C. W.

PERCY, THOMAS, D.D., a learned and eminent prelate, was born at Bridgnorth, Shropshire, in the year 1728. His father was in humble circumstances; yet the son on the slenderest, if any foundation, claimed family connection with the noble house of Percy. His true patent of nobility, however, is to be found

in the important services he rendered to his country's literature. Young Percy was educated at Christ church, Oxford, and had the fortune early to obtain ecclesiastical preferment, the vicarage of Easton Mauduit and the rectory of Wilby. He commenced his literary career by the publication of some translations from the Portuguese and the Icelandic, the latter of which appeared in 1761 and following years. But it was in 1765 that the first of his two principal works was given to the world—we allude to his celebrated "Reliques of Ancient English Poetry." This is a collection of the finest old English ballads, many of the beautiful lyrics of the Elizabethan age, and several pieces by more modern authors. There can be only one opinion of the ability with which the compiler performed his task, and of the genuine value of the materials he has gathered together. Few works have had a wider and deeper literary influence. Percy's book opened once more the fresh fountain of real poetry, that had so long been artificially walled in; simplicity, pathos, passion, breathed throughout its pages, and men's minds were again led back to nature as the true fountain of inspiration, and the source of the divinest song. The "Reliques" justly made the name of its compiler popular, and he rose rapidly in his profession. In 1769 he was appointed one of the royal chaplains, in 1778 dean of Carlisle, and in 1782 bishop of Dromore. The second of his two chief works appeared in 1770, namely, his translation of Mallet's Northern Antiquities. To it we are disposed to attach nearly as much importance as the "Reliques of English Poetry." Dr. Percy was the first to direct attention to the antiquities and characteristics of the grand Scandinavian north, to make known the sublime and wonderful mythology of the Eddas to English readers, and thus originally to stimulate the study of northern literature, that in our day is producing such valuable fruit. His own learned preface, besides, to Mallet's treatise, is remarkable in the history of ethnological science. In it he, for the first time in this country, clearly pointed out the essential difference between the Celtic and Teutonic races, which had been largely overlooked till then. The opposite hypothesis of the identity of the two, as assumed by Cluverius, and maintained by him with great erudition, and afterwards by such men as Keysler and Pelloutier, has long been universally exploded. Let due honour be awarded to him who was the pioneer in this interesting path of ethnological inquiry. Dr. Percy's other productions, as of comparatively trifling moment, it is unnecessary to particularize. The episcopal dignity he held for nearly thirty years. He devoted himself to his diocese, and resided almost invariably at the palace of Dromore, respected and beloved by all. There his death occurred on the 30th September, 1811. To the reader of Boswell it will be superfluous to state, that Dr. Percy enjoyed the friendship of Johnson, Goldsmith, and the most distinguished men of his day.—J. J.

PERDICCAS, the son of Orontes, was one of the generals of Alexander the Great, who enjoyed much of his confidence, and displayed conspicuous bravery at the attack on Thebes, the siege of Tyre, and the battle of Arbela. On his deathbed, Alexander delivered his royal signet to Perdiccas, which, however, he resigned at a meeting of the principal officers, held after the death of the conqueror, when it was agreed by them that Arrhidæus, a natural son of Philip, should be recognized as king. Perdiccas was appointed to the command of the household troops, which made him virtually the protector of the whole empire. It was arranged that if Roxana, Alexander's widow, who was then far advanced in pregnancy, should bear a son, the child should be associated in the throne with Arrhidæus. Perdiccas allied himself closely with this princess on the birth of her son Alexander, and in order to conciliate her, did not scruple to put to death Alexander the Great's other wife, Statira. He suppressed an insurrection of Asiatic Greeks, defeated and slew Ariarathes, king of Cappadocia, and severely punished several cities of Pisidia which had revolted against his authority. The generals of Alexander among whom his dominions had been divided, refused to submit to him and the puppet kings whom he kept on the Macedonian throne. It soon became evident that Perdiccas had designs on the regal power. He put to death Meleager the commander of the Macedonian phalanx, who was associated with him in the guardianship of the young prince. He then made war on Antigonus, whose activity and energy he dreaded as likely to thwart his plans, but that general fled to Antipater in Macedonia, and organized a confederacy with him and Ptolemy against their common enemy. Perdiccas lost no time in forming the plan of a campaign against his rivals Leaving Eumenes to make head against Antipater and Antigonus, he marched in person into Egypt to attack Ptolemy. His measures, however, were badly planned; his severity disgusted his troops, who deserted in great numbers; nearly two thousand of them were drowned in crossing a branch of the Nile, and the remainder became disaffected, and put him to death along with the greater part of his friends, 321 B.C., only two years after the death of Alexander.—J. T.

PEREGRINO DA CESENA, a celebrated Italian engraver and worker in niello, who flourished in the early part of the sixteenth century. Nothing whatever is known of his life. He was an imitator, perhaps a scholar, of Francesco Francia, whose niello of Orpheus he copied. From all the prints which have the monogram of Peregrino being of small size, and the figures being detached from a black ground as in nielli, Duchesne was led to conclude that they were really proofs of nielli; but though some are, it is certain that many were not, as several copies often occur of the same print. Passavant ingeniously suggests that they were prints published for the use of goldsmiths—patterns, in short, to be copied by the workers in niello. Duchesne describes several nielli by Peregrini; Bartsch and Nagler give a catalogue of sixty-four prints by him, consisting chiefly of religious, mythological, and allegorical subjects; and the number has been increased by Passavant (Peintre Graveur, vol. i.). The earliest date on a print by Peregrino is 1511.—J. T–e.

PEREGRINUS, PROTEUS, a cynic philosopher, was born at Parium on the Hellespont, about the close of the first century after Christ. According to Lucian, his youth was spent in vicious debauchery, which he crowned by the murder of his own father. After this, being in distressed circumstances, he professed himself a christian in Palestine, with the hope of imposing on the simple-minded and charitable believers. Among the christians he seems to have obtained considerable influence; and on persecution arising was thrown into prison by the civil authorities. Upon this the christians of several cities of Asia Minor sent contributions for his relief, and he was ultimately set at liberty by the Roman governor After a time the christians, discovering his hypocrisy, excommunicated him from their body. He then travelled through various countries, visiting Egypt, Rome, and Greece, seeking everywhere by the most impudent and unscrupulous means to gratify his ruling passion for notoriety and display. Having exhausted all the methods of making himself conspicuous, he at length resolved on publicly burning himself at the Olympic games, and carried this strange resolution into effect in the 236th Olympiad, A.D. 165, in the reign of Marcus Aurelius. This event took place at night, after the celebration of the festival, in the presence of an immense concourse of people, and has been described by Lucian, who was an eye-witness. This account of Peregrinus is taken from Lucian, who was prejudiced against him, and may have distorted the events of his life. Aulus Gellius and Maximus Tyrius speak of him in much more favourable terms. Lucian himself admits that Peregrinus gave away all his hereditary property to his native city Parium; and it is stated by Athenagoras, in his Apology for Christianity, that the Parians raised a statue in honour of him.—G.

PEREIRA, JACOBO RODRIGO, a Spanish Jew, born in 1716, and the first systematic teacher of the deaf and dumb. He attempted to carry out his plans in Cadiz, but on the removal of his family to France, he established a school at Rochelle. Louis XV. granted him a pension of eight hundred livres, and appointed him one of the royal interpreters. Some of his pupils were enabled to articulate certain sounds, and to understand the words addressed to them, from the motion of the lips. He had usually but three or four pupils at a time, and they remained with him four or five years; but the details of his method were kept secret. He died in 1780.—F. M. W.

PEREIRA, JONATHAN, an eminent medical man and pharmacologist, was born in the parish of Shoreditch, London, on 22nd May, 1804, and died in London on 20th January, 1853. He was educated in his native parish, and devoted much attention to classics. He showed a predilection for the medical profession, and became an apprentice to an apothecary. In 1821 he attended Aldersgate Street school and dispensary. He subsequently entered Bartholomew's hospital, and passed the Apothecaries' Company in 1823. He was then appointed apothecary to the Aldersgate Street dispensary, and there he prosecuted phar-

macy with vigour. He instructed students in that department of medicine, and published a translation of the London Pharmacopœia. He passed surgeon in 1825, and lectured in 1826 on chemistry and materia medica in the Aldersgate school. These lectures laid the foundation of his admirable work on "Materia Medica and Therapeutics." He was an excellent botanist and chemist, as well as pharmaceutist, and his knowledge of practice was also good. In this way he was well fitted for giving instruction in Materia Medica and in the art of prescribing. In 1840 he obtained the degree of M.D. from Erlangen, and was appointed physician to the London hospital, and subsequently was elected licentiate and then fellow of the Royal College of Physicians. This last honour he obtained in 1845. His practice as a physician increased much, and he was compelled to resign his lectureship. He became one of the examiners in the London university. Besides his standard work on Materia Medica, he also wrote on diet, and on polarized light. He contributed many articles to periodicals and the Proceedings of societies. He was an active member of the Pharmaceutical and Linnæan Societies. A monument of him has been placed in the London hospital.—J. H. B.

PEREIRA DE FIGUEIRODA, Antonio, a Portuguese divine, was born in 1725, and educated at the jesuit college of Villa Vicosa. In 1744 he took part in the disputes between the courts of Rome and Lisbon, and for his spirited defence of the royal prerogative he was made, by Joseph I., chief interpreter to the foreign and war offices. He published a translation of the Bible into Portuguese, with notes and preface, in twenty-three volumes; also a work entitled "Tentativa Theologica," a Latin grammar, elements of ecclesiastical history (unfinished), and some educational works.—F. M. W.

PEREZ, Antonio, minister of Philip II. of Spain, was born about 1541, and succeeded his father, who had been for forty years secretary of state, in his office. Don John of Austria, an illegitimate son of Charles V., was in 1576 commander of the army of the Netherlands; and Philip, with a view to control his movements, appointed Juan de Escovedo to be his secretary. The sequel is one of the most intricate passages in history; but there appears to be no doubt that Philip was led to believe that Don Juan was meditating an attempt to make himself sovereign of the Low Countries, an alliance with England, and possibly an invasion of Spain, and that Escovedo was an active agent in carrying out these designs. Under this belief, the king authorized Perez to procure the assassination of Escovedo. An attempt was first made to poison him, which failed, and one of Escovedo's servants was hanged for the crime. Failing this, on the 31st March, 1578, Escovedo was mortally stabbed in the street of Madrid by one of four ruffians engaged by Perez, all of whom escaped and were rewarded, but the two principal culprits died soon afterwards, not without suspicion that they had been poisoned by order of Perez. M. Mignet, who has published a volume on this incident, based on many documents never before brought to light, deems it conclusively established that the accusation of treason against Don Juan was unfounded, and that Perez determined to destroy Escovedo, and to shield himself by making the king an accomplice, for another reason. The motive, which he considers almost proved, was that Escovedo had detected an intrigue between Perez and the Princess Eboli, the king's mistress, and feared the consequences of the disclosure. Certain it is that Philip, yielding to the entreaties of the relatives of the murdered man, caused Perez to be arrested four months afterwards. The prosecution lingered until all the important witnesses were dead. A prosecution for alleged corruption was instituted, he was sentenced to two years' imprisonment, eight years' exile, and a heavy fine. Then, all the papers which proved the king's complicity having been, as was supposed, recovered, the graver charge was pushed forward; Perez was put to the torture and confessed the murder, but accused the king of having been privy to it. Finding that his fate was determined on, he contrived to escape from prison and reached Arragon, where the ancient constitution secured him a fair and public trial. Philip endeavoured to overawe the popular feeling in favour of the ancient privileges, but an insurrection was the consequence. Then, on an absurd charge of heresy, he caused Perez to be seized by the officers of the inquisition; but the Saragossans rose again and liberated the prisoner, who escaped to France. Even there several attempts were made to murder him, at the instigation of the Spanish government. Perez afterwards visited England, and enjoyed the friendship of the earl of Essex, Francis and Anthony Bacon, and other distinguished men. He published a narrative of his sufferings, Paris, 1598; also, "Letters and Aphorisms," and a life of Philip II., which exists only in a French translation. He died in Paris in 1616 in great poverty.—F. M. W.

PEREZ, David, a musician of Spanish extraction, was born at Naples in 1711. He owed his musical education to Antonio Gallo and Francesco Mancini. His progress in composition was rapid, and he discovered an uncommon genius. On leaving the conservatory he did not observe the usual custom of travelling throughout Italy, but repaired to Sicily, where he filled the functions of chapel-master in the cathedral of Palermo. He composed his first operas for the theatre at Palermo from 1741 to 1748. They were greatly esteemed by the Sicilians, who admired his learning no less than the spirit and fascination of his style. He returned to Naples, and soon after his arrival gave his opera of "La Clemenza di Tito," at the theatre of San Carlos. The fellow-citizens of Perez acknowledged in his style that of the great masters of their school. His reputation increased, and he was invited to Rome by the manager of the principal theatre, where he immediately became celebrated. His first work was the opera of "Simiramide;" that of "Farnace" soon followed, and the Romans confirmed by their plaudits the approbation of his countrymen. From Rome he proceeded to the other Italian cities, and successively composed "Didone Abbandonato," "Zenobia," and "Alessandro nell' Indie," which sustained a comparison with the operas of the best masters of the most celebrated schools of Italy. While most of the Italian cities disputed the possession of Perez, Joseph, king of Portugal, invited him in 1752 to Lisbon, as his chapel-master. His operas enjoyed the highest repute in Portugal. Perez was stimulated to exertion in these compositions by their alternate performance with the works of Jomelli. The former were esteemed for the learned construction of the instrumented parts, the latter for their graceful and expressive melody. Perez died in the service of King Joseph, aged sixty-seven, after living twenty-seven years in Portugal, much admired, beloved, and respected. A dirge of his own composition was performed over his grave by the best musicians in Lisbon.—E. F. R.

PERGOLESE, the musician, was born in 1707 at Pergola in the duchy of Urbano, in the kingdom of Naples; he died in 1739 at Puzzuoli. Such is the careful account of Maffei, which differs from Boyer's statement copied in many biographies, that Pergolese was born in 1704 at Casoria, and died in 1737 at Torre del Greco. The family name of this musician was Jesi, and he was baptized Giovanni Battista. He went to Naples in 1717, where he was patronized by two noble families, through whose interest he was admitted a student of the conservatorio di S. Onofrio. His teacher of composition was Gætano Grecco, then recently removed from a professorship in the conservatorio dei Poveri to the same office in the other institution; and under this master young Jesi wrote in the severe forms of the old Italian contrapuntists. His schoolmates used to call him after the place of his birth, "il Pergolese," and as he became known by this sobriquet, his family name was forgotten. He left the conservatorio in 1726, and then produced an oratorio called "San Guglielmo." No longer under the restraint of studentship, he cast aside the formalities to which his course of instruction had restricted him, and wrote in a style of freedom which gave originality to his melodies and extended his resources of effect. The influence of his patrons procured him the opportunity to compose a comic opera, "Amor fa l'uomo cieco," for the small theatre in Naples; and notwithstanding the failure of this production, he obtained through the same recommendation, engagements to write several other operas, which, though little better received at the time, were successfully revived after his death. "La Serva Padrona," which appeared in 1730, had better fortune; but even its favourable reception could not secure the composer's position in the Neapolitan theatre, and he consequently applied himself to writing for the church and for the chamber, producing in the latter department a large number of instrumental trios. He went to reside at Loretto in 1734, being appointed maestro di capella there. An engagement to compose the opera of "L'Olimpiade" for Rome in 1735 was a high gratification to his ambition, and the complete non-success of the work was, on this account, all the more severe a disappointment; the generous kindness to him of Duni on the occasion, who was engaged to write the next opera, was eminently honourable to both composers. Pergolese was soon after recalled to Rome, to write a mass and ves-

pers for a church festival, when he was less harshly treated by the public. Attacked by consumption, a consequence of the extreme dissipation of his life, he was ordered to Puzzuoli by his physicians for the benefit of the genial air. There he wrote his celebrated "Stabat Mater," his cantata of "Orfeo," and his "Salve Regina," which were the latest emanations of his genius. The early death of this composer awakened the world to a sense of his worth, which had been cruelly unappreciated during his life. "L'Olimpiade" was reproduced at Rome, with great splendour, and received with acclamations by the same public that had recently condemned it; other of his operas were given with applause at different theatres in Italy, and "La Serva Padrona" in a French version, made his name popular in Paris. Retributive justice has trenched somewhat upon the domain of generosity, in ranking Pergolese among the very first of Italian musicians; but much of his church music is still performed and greatly admired.—G. A. M.

PERI, Jacopo, a celebrated musician, was born at Florence about 1570. He studied music under Christopher Malvezzi, and became famous as a singer, a performer on keyed instruments, and a composer. In 1601 he entered the service of the Duke de Ferrari in the quality of chapel-master, and his skill is supposed to have exercised considerable influence over the first formation of the Italian opera. His opera of "Dafne" was performed in the house of Signor Corsi, a distinguished Florentine dilettante. The applause which it received induced Rinuccini, the poet and the composer, to bring out in succession two other operas, "Euridice" and "Ariadne." "Euridice" was the first opera which was performed in public. It formed part of the entertainments given at Florence on the occasion of the marriage of Mary of Medicis to Henry IV. of France, in the year 1600; and the poem and music were published separately the same year. Dr. Burney found a copy of the music in the library of the Marchese Rinuccini (a descendant of the author of the poem) at Florence. He says that the music was printed in score and barred; that the recitative seemed to have been not only the model of subsequent composers of Italian operas, but of the French opera of Lulli; but though the word *aria* sometimes occurred, it was difficult to distinguish air from recitative. The orchestra, as at the performance of Cavaliere's oratorio, was placed behind the scenes, and consisted of the same instruments. The date of Peri's death is not recorded.—E. F. R.

PERIANDER, son of Cypselus and tyrant of Corinth, succeeded his father about 625 B.C. At first his sway was mild and beneficent, but it soon became arbitrary, oppressive, and tyrannical. Many obnoxious persons were expelled from the city; noble citizens were checked or banished; clubs and similar associations were suppressed; excessive accumulation of wealth on the part of individuals was prevented; and all practicable means taken to hinder rebellion on the part of the people and maintain his own power. He also entered into alliances with tyrants in other parts of Greece, and even with foreign potentates. He maintained a considerable navy, and is said to have projected a canal through the isthmus of Corinth for the advancement of commerce. The city, however, was very prosperous in his time, and its trade exceedingly lucrative; so that he had wealth enough to spend in public works, such as temples and ornamental buildings. Periander was a patron of the fine arts generally. He encouraged literature and philosophy. But though munificent and generous in some directions, his general conduct was selfish and tyrannical. Most of his attention seems to have been given to the strengthening of his power at home. His military skill was shown, as well as his vengeance, by the taking of Epidaurus, of which place his father-in-law, Procles, was tyrant. He also subdued Corcyra; and in revenge for the Corcyrean murder of his son Lycophron, sent three hundred youths of the island to the king of Lydia to be made eunuchs. Dreadful stories are related of Periander's private life, but suspicion attaches to some of them. He married Melissa, and is said to have killed her during pregnancy by a blow in anger. She bore him two sons, the younger of whom, Lycophron, became permanently alienated from him on account of his mother's murder. Remorse for his savage deed and grief for his son's estrangement preyed upon the tyrant's mind. He died of despondency at the age of eighty, having reigned about forty years, leaving an unenviable name in the annals of Greece.—S. D.

PERICLES, the most illustrious of Athenian statesmen, was born about the close of the sixth or the beginning of the fifth century B.C. He was descended from a noble family, and was the son of Xanthippus who defeated the Persians at Mycale, and of Agarise, niece of the celebrated Cleisthenes, who assisted in the expulsion of the Pisistratidæ. Pericles received an excellent education from a succession of accomplished instructors, among whom were Zeno the Eleatic, and the subtle and profound philosopher Anaxagoras—the Intelligence, as he was called. He acquired from the latter not only moral culture, but such a knowledge of physical science as raised him above many of the prevailing superstitions of his age. He began his public career while still very young—about the year 467 B.C., shortly after the overthrow of Themistocles and the death of Aristides. Notwithstanding his aristocratic connections he joined the democratic party, of which he soon became the recognized leader, and consequently the great opponent of Cimon, the chief of the aristocracy. Pericles, however, had nothing of the demagogue in his character, and scorned the low arts by which the leaders of the mob usually acquire and maintain their ascendancy. His manner was reserved and stately. He went little into society, and was sober and recluse in his habits. He made no attempt to cultivate popularity or to ingratiate himself with the people. Though a kind and benevolent man, he was not, like his rival, prodigal either of the public money or his own. He was sparing even of his eloquence, reserving himself for great occasions worthy of his transcendant genius. His foreign policy was cautious and moderate. It was he who brought to a close the long-continued war against the Persians by an honourable and advantageous treaty of peace, improperly attributed to Cimon; and, carefully discountenancing all distant enterprises and precarious acquisitions, he made it his great object to maintain unimpaired the Hellenic ascendancy of Athens. The ostracism of Cimon, 461 B.C., greatly increased the power of the democratic party; but after the unsuccessful battle of Tanagra, in which Pericles displayed the most reckless bravery, his generous sympathy with the unshaken patriotism of his rival, who had offered to fight as a common soldier in the ranks of his tribe, induced him to prepare and carry a decree permitting Cimon's immediate return. This noble policy was productive of the best effect on the prosperity of Athens. Her citizens, thus cordially united, soon wiped off the stain of their defeat. They gained a decisive victory over the aggregate Theban-Bœotian forces, made themselves masters of Thebes and the chief Bœotian towns, added Phocis and Locris to the list of their dependent allies, and extended their influence from the borders of the Corinthian territory to the strait of Thermopylæ. The reduction of Ægina followed these important acquisitions, and rendered Athens mistress of the sea on the Peloponnesian not less than on the Ægean coast. After the death of Cimon and the ostracism of Thucydides, his successor in the leadership of the oligarchy, 444 B.C., the power of Pericles became almost absolute, and he employed it with unwearied assiduity in carrying out his magnificent scheme of policy—to render Athens the imperial state of Greece. With this view he induced the other members of the Hellenic confederacy to pay a sum of money to the Athenians in lieu of military service, and thus not only accumulated a great treasure, but confirmed their warlike power and transformed their allies into mere tribute-payers. The common fund of the confederates, originally deposited at Delos, was transferred to the Acropolis at Athens. In pursuance of the same far-seeing policy, Pericles planted colonies in various places to extend the commerce and influence of the state, and pertinaciously maintained the right of Athens to arbitrate in all disputes among her allies. He constructed a third long wall to the Piræus, for the purpose of rendering secure the communication between the city and its harbour—a stupendous undertaking, which was deemed of vast importance both by friends and enemies. He strove also to render Athens not only an impregnable fortress, but the abode of refinement and splendour. He covered the Acropolis with magnificent buildings, and adorned them with the masterpieces of Grecian painting and sculpture. He threw open the theatres to the people, and sought to refine and elevate their characters by accustoming them to witness the best dramas of Æschylus, Sophocles, and Euripides. By these great works and vast and successful enterprises, he succeeded in raising Athens to the greatest height of power and glory which she ever attained. The changes which he made on the internal constitution of his native city were not less important. In conjunction with Ephialtes, he deprived the archons of all their judicial power except that of imposing a small fine, and the

Areopagus of all its jurisdiction except in cases of homicide, and transferred their judicial functions, as well as the power to repeal and enact laws, to newly-created panels or juries of numerous and salaried dikasts, distributed into ten divisions, and summoned to act systematically throughout the year. This measure is justly regarded as the consummation of the democratic constitution of Athens, no important alteration having been afterwards made on it (with two brief interruptions) until the days of Macedonian interference. The supremacy of Athens in the end excited the jealousy of Sparta and other Grecian states, and a combination was formed against her, which ultimately led to the Peloponnesian war. Pericles lived to direct its operations for two years. Knowing that the enemy possessed the superiority by land, his policy was to collect the people, with their movables, within the walls of the city, leaving the invaders to ravage the open country; while availing himself of the naval predominance of Athens, he sent out a fleet to make reprisals upon the coasts of the Peloponnesus. This policy was unpopular among the Athenians; and the enemies of Pericles availing themselves of the excitement caused by the impending hostilities, made violent attacks upon his character and administration as well as upon his friends, the great sculptor Phidias, the philosopher Anaxagoras, and his mistress Aspasia. Phidias died in prison before the day of trial, Anaxagoras went into voluntary exile; but Pericles himself defended Aspasia in a speech marked by strong emotion, and procured her acquittal.—(See Aspasia.) His system of strategy, however, was adopted, and carried on successfully during the first two years of the war. But at this crisis a deadly plague broke out in Athens and raged with dreadful malignity. The citizens, almost distracted by their sufferings and losses, vented their rage upon Pericles. He was accused of pecuniary malversation, and sentenced to pay a considerable fine. But a reaction immediately took place in his favour. He was soon re-elected to the office of *stratêgus*, and his power and influence became as great as ever. His brilliant and useful career, however, was now near a close. His legitimate sons, his sister, and several other relatives, together with his best friends, were all swept away by the plague. The death of his youngest and favourite son Paralus completely broke down the fortitude of the aged statesman. He continued for some months longer to direct public affairs, but his strength and spirit were gone. A slow fever seized him, and about the middle of the year 429 B.C. this greatest of Athenian statesmen breathed his last. Pericles was as conspicuous for his integrity, mildness, and moderation towards opponents, and toleration in matters of religion, as for his vast civil and military capacity. His enemies, as well as his friends, bear testimony to his unparalleled eloquence, and speak of him as like Olympian Zeus hurling thunder and lightning. His oration upon those who fell in the first campaign of the Peloponnesian war, has been pronounced the most remarkable of all the compositions of antiquity.—J. T.

PERIER, Casimir, one of Louis Philippe's earlier prime ministers, was the son of a wealthy capitalist and industrialist, a founder of the bank of France, and was born at Grenoble in 1797. Early in the present century he established with a brother a banking-house in Paris, the operations of which included large industrial speculations, and at the peace he was one of the wealthiest bankers in France. In 1817 he published some pamphlets against the financial policy of the French ministry, and entering the chamber of deputies as one of the representatives of Paris, distinguished himself as a member of the liberal opposition. On the breaking out of the revolution of the Three Days, Perier, whose wealth and position made him cautious, placed himself at the head of the moderate section of French parliamentary liberals, and was not indisposed to negotiate with Charles X., who named him minister of the interior in a cabinet never formed. He accepted, however, the new order of things, and as president of the chamber of deputies, presented to Louis Philippe the modified *charte*. He entered the first cabinet of the king of the French without a portfolio, and on the fall of the Lafayette ministry found himself premier. His policy was the so-called "juste-milieu," not reactionary, but firmly repressive of anarchical and ultra-revolutionary movements. He sent a French army to Belgium to support the decision of the conferences of London, and another to occupy Ancona, in the February of 1832, when Austrian troops entered the legations. This was his last notable act. He died of cholera in May, 1832. His "Opinions et discours" were published in 1838 by his family—M. Charles de Remusat prefixing an interesting "notice" of him.—F. E.

PERIGNON, Dominic Catherine de, Marshal of France, was born at Grenoble in 1754. He entered the army of the Eastern Pyrenees, and rose to its chief command as successor to Dugommier. He was present at the battle of Escala, took the strong fortress of Figueras, and as ambassador to Madrid signed the treaty of alliance between France and Spain in 1796. He was taken prisoner at Novi, received the baton in 1804, and in 1808 replaced Jourdan at Naples. He attempted to resist the return of Bonaparte in the south of France, and after the second restoration of the Bourbons, was made marquis and grand cross of St. Louis. Perignon died in 1818.—W. J. P.

PERIZONIUS, Jacobus, a Dutch scholar, born in 1651 at Dam, the son of a pastor and schoolmaster, was originally called Voorbroek, which he translated into the Greek equivalent Perizonius. He was professor at Franeker and Leyden. His works are, "Animadversiones Historiæ," which Bayle calls the "errata of historians and critics;" "Dissertations on Roman History;" "Orations," under the name of Valerius Accinctus, against Professor Francius; "Origines Babylonicæ et Ægyptiacæ," in 2 vols., 12mo, Leyden, 1711, containing, among many curious matters, criticisms of Marsham's Chronicle; "Historical Commentaries on the affairs of the Seventeenth Century;" editions of classics, &c. He died in 1715, leaving his manuscripts to the university of Leyden.—B. H. C.

PERKINS, William, a celebrated English divine, was a native of Marston, Warwickshire, where he was born, 1558. He received his education at Christ's college, Cambridge. It is reported that during the early part of his attendance at the university he was exceedingly dissolute and idle, but he afterwards became remarkable for sobriety and application to his studies. He was chosen a fellow in 1582. Shortly afterwards he became a tutor and then catechist to his college, in which capacity he delivered a course of lectures on the commandments. His first ministrations were confined to the prisoners of Cambridge jail, having prevailed on the keeper to be allowed to address them. Others came to hear him, and his reputation as a preacher was established. He was appointed to St. Andrew's church, the only piece of preferment he ever received. An uncompromising Calvinist, he defended his opinions in various tracts, and entered into a controversy with Arminius, at that time professor of divinity at Leyden. He was summoned several times to give account of his conduct, though the statement that he was deprived by Whitgift is without foundation. He died in 1602, and was buried at the expense of Christ's college, his funeral sermon having been preached by the bishop of Winchester. His works, which were greatly admired by Bishop Hall, have been collected and published in three volumes. As a proof of their excellence, it need only be stated that many of them have been translated into Latin, French, Dutch, and Spanish.—D. G.

PERNETY, Dom Antoine Joseph, a learned French writer, was born in 1716, at Roanne, and entered the Benedictine order. He became a member of the Academy of Berlin, for which he wrote several memoirs. He was the author of many philosophical and scientific works, and of an interesting account of a voyage to the Falkland Islands. Becoming a follower of Swedenborg, he edited his Wonders of Heaven and Hell. He died at Valence in 1801.—W. J. P.

PERON, Francis, a French naturalist, was born at Cerilly in the Bourbonnais in 1775, and died in 1810. He was educated at the college of Cerilly. He entered the army and distinguished himself in the war in Germany. In consequence of having lost the sight of an eye, he was discharged in 1795. He then prosecuted the study of medicine in Paris, and especially devoted himself to natural science. He was afterwards appointed zoologist to the expedition to the South Seas under Captain Bandin. In this he was occupied for upwards of four years, from 1800 to 1804, during which he made large collections. Along with Freycinet he published an account of the voyage in three quarto volumes, under the title of "Voyage de Découvertes aux Terres Australes," 1807–16. He also published "Observations on the Natural History of Man."—J. H. B.

PERON, Jacques Davy du. See Du Perron.

PEROTTI or PEROTTO, Niccolò, Archbishop of Manfredonia (1458), and a distinguished scholar, born at Sasso-ferrato in the Venetian state in 1430, of an illustrious but poor family; died at his villa, near his native place, in 1480. From teaching Latin for a subsistence, he very rapidly rose to much favour with the popes, becoming apostolic secretary towards 1458, and

governor of Umbria in 1465, and of Perugia in 1474. As early as about 1452 he had been made poet-laureate and imperial counsellor by the Emperor Frederick III. His most noted work is named "Cornucopia, seu Latinæ Linguæ Commentarius," published in 1499, being a comment upon Martial's book on spectacles, and the first book of his Epigrams, exhibiting less method than erudition. He also translated Polybius and other Greek authors into Latin, and wrote some poems in Italian, and other works. He was keen in literary contests, and worked hard in the council of Ferrara for the reunion of the Greek with the Latin church.—W. M. R.

PEROUSE, J. F. G. DE LA. See LA PÉROUSE.

PERRAULT, CHARLES, chiefly remembered for his collection of fairy and nursery tales, was born, the son of an avocat, at Paris in 1628. Originally of his father's profession, he acquired the favour of Colbert, who made him controleur-general des bâtiments, and he is said to have been the author of the designs for the façade of the Louvre, presented by his brother Claude, and of which he procured the acceptance He resigned his office in 1682, and devoted himself to literature, which he had cultivated with some success from youth upwards, being already a member of the Academy. Perrault's poem, the "Siècle de Louis le Grand," aroused that French controversy on the comparative merits of the ancients and moderns which raged long and loud, he being the leading champion of the moderns, and Boileau of the ancients. It is not, however, to this once celebrated, but now forgotten literary war, that Perrault owes his fame. He had published a metrical version of the story of Griselda and of Peau d'Ane, when in 1697 appeared his "Histoires ou contes du temps passé," the first entry into literature, under anything like dignified auspices, of Blue Beard, Cinderella, Puss in Boots, &c. The academician thought it incumbent on him to produce such a volume under the name of his son, Perron d'Armancourt, then a boy of ten, and whose share in its composition must have been slight indeed. The book was the earliest of the kind, and it has been calculated that in France alone more than five hundred editions of it have been published. For a full account of Perrault's life and other writings, and for a satisfactory elucidation of some of the problems connected with fairy-tale literature in general and Perrault's in particular, the reader is referred to the "Contes de Perrault, précédés d'une notice sur l'auteur par Paul L. Jacob, et d'une dissertation sur les contes de fées par M. le Baron Walckenaër, membre de l'Institut," Paris, 1836.—F. E.

PERRAULT, CLAUDE, elder brother of the preceding, one of the most distinguished French architects of the seventeenth century, was born at Paris in 1613. The son of an advocate, he was educated for a physician, and acquired an extensive acquaintance with the mathematical and natural sciences. His attention was first turned to architecture by his being desired by the minister Colbert to make a translation of the treatise of Vitruvius. This translation, however, was not published till 1671, in a folio volume, with plates from Perrault's drawings. An enlarged edition was published in 1684, and an abridgment in 1674. When architects were invited to send in designs for the east front of the Louvre, Perrault was induced to compete, and his designs were chosen, though the leading architects of the time were among the competitors. In the actual construction he was assisted by D'Orbay and Le Veau. This façade, which was completed in 1670, consists of a grand centre and two pavilions, connected by a colonnade of coupled Corinthian columns. It is in all five hundred and seventy-six feet long; and, despite many obvious faults, has always been considered one of the noblest structures of the age. Perrault wrote (1670) an account of the machines he invented for raising the enormous blocks of stone employed in its construction. His other principal buildings are the observatory of Paris, and the grotto at Versailles. Perrault wrote "Essais de Physique," 2 vols. 4to, 1680; an essay on the "Five Orders of Architecture," folio, 1683; and a work on natural history. He died October 9, 1688.—J. T–e.

PERRENOT, ANTHONY. See GRANVELLE.

PERRIER, FRANÇOIS, French painter and engraver, was born at Mâcon in Bourgogne about 1590. He studied under Lanfranco at Rome, where he remained several years. On his return to France he lived for some time at Lyons, and painted there a series of pictures in the cloisters of the Carmelites. He then went to Paris, and assisted Simon Vouet in his decorations of the chateau of Chilly, and other works. Returning to Rome in 1635, he employed himself in engraving—executing, among many other things, several plates from Raphael's pictures in the Farnesina; a series of one hundred prints from ancient statues, and fifty from bas-reliefs, besides several etchings of sacred and mythological subjects from his own designs. In 1645 he returned to Paris, was elected into the Academy, and painted the gallery of the Hotel de la Vrilliere. He died in 1650. Dumesnil (vol. v.) gives a full list of his prints.—J. T–e.

PERRONET, JEAN RODOLPHE, a celebrated French architect and engineer, was born at Surène, near Paris, on the 8th of October, 1708, and died in Paris on the 27th of February, 1794. He was the son of a Swiss officer in the French service. In 1725 he entered the office of De Beausire, city architect of Paris. In 1745 he became a member of the corps des ponts et chaussées, or government civil engineers, in which he soon became distinguished by his great abilities, and was intrusted with the charge of important public works. In 1747 he became director of the school established in connection with his corps, of which he rose to be the head. In 1757 he was appointed inspector-général des salines, which office he held until 1786. In 1765 he became a member of the Academy of Sciences. His engineering works are marked by a high degree of skill and originality. Amongst them are included the canal De Bourgogne, and twenty-one bridges designed by him, of which thirteen were executed under his own superintendence. Of these may be specified, on account of their wide celebrity, the bridge of Neuilly, that of St. Maxence, and that of Louis XVI. Perronet was the first to introduce the system of building bridges over rivers with level roadways. He was much loved and respected by the members of his corps, who in 1778 presented him with his bust, bearing the inscription, "Patri carissimo familia."—W. J. M. R.

PERROT, SIR JOHN, with whose parentage report has credited King Henry VIII., derived his name and property from a family settled at Harroldston in Pembrokeshire. He was brought up in the house of the marquis of Winchester, and was a favourite with King Edward VI. In 1572 he signalized himself in Ireland against the Munster rebels. In 1583 he was appointed lord-deputy, and displayed a sound and humane policy in protecting the natives against the tyranny of the English settlers. He even proposed to apply the revenues of the cathedral of St. Patrick to the purposes of general education, and thereby roused the bitter animosity of the clergy of the establishment. The latter represented to the home government that Perrot was a dangerous man, aiming at the sovereignty of Ireland. His rash and hasty temper served to increase the prejudice against him, and in 1592 he was brought to trial on a charge of high treason. He was found guilty; but Queen Elizabeth, who remembered his real services, delayed the execution of the sentence of death, and he died broken-hearted in the Tower, September, 1592, aged sixty-six. His life was written by Richard Rawlinson towards the end of Elizabeth's reign, but was not published till 1728.—R. H.

PERROT D'ABLANCOURT, NICOLAS, a French translator, was born of protestant parents at Chalons-sur-Marne in 1606, and was admitted advocate at Paris at the age of eighteen. At twenty he became a Roman catholic; but after nine years returned to his former faith, and applied himself devoutly to the study of the Hebrew scriptures. He visited England, and returning, was elected a member of the French Academy in 1627. The rest of his life was spent in comparative seclusion at Ablancourt, and employed in the translation of the Greek and Roman classics. Amongst others he has rendered Tacitus, Xenophon, Cæsar, Thucydides, and four of Cicero's orations; but his translations often stray so widely from the meaning of the original, that they have acquired the title of "belles infidèles," and have long ceased to command attention. He died in 1664.—W. J. P.

PERRY, JAMES, a journalist of note, long one of the proprietors and principal editor of the *Morning Chronicle*, was born in Aberdeen in 1756, where his father was a prosperous builder. He received a good local education, which was completed at Marischal college, Aberdeen. It was intended that he should be a lawyer, but his father was ruined by unsuccessful speculations, and Perry left Aberdeen to seek his fortune in the south. After a fruitless trial of Edinburgh, he wended his way to Manchester, where he not only obtained a clerk's situation, but by the ability which he displayed in a debating society of the place, he gained the regard of some of the principal inhabitants; and furnished by them with letters of recommendation, he proceeded in 1777 to London. After a time his authorship of some anonymous and able contributions

to the *General Advertiser* was disclosed, and he received an engagement on that paper. In 1782 he founded the *European Magazine*, and in 1783 became editor of the *Gazetteer*. Perry was a staunch whig and admirer of Charles James Fox. Keeping up in London his connection with debating societies, his ability as a speaker attracted the notice of Mr. Pitt, who sometimes visited them, and who is said to have offered him a seat in parliament, an offer which on principle Perry declined. About 1792, in conjunction with a countryman, Mr. Gray, he bought the *Morning Chronicle*, and conducted it as a whig organ with great spirit, success, and consistency, till his death in 1821. He was the first to give on the following morning a fair report of the parliamentary proceedings of the previous night, by employing relays of reporters. He encouraged talent, and during his management of it, lyrics by Thomas Campbell, squibs by Moore, criticisms by Hazlitt, jests by Charles Lamb, were contributed to the *Morning Chronicle*, of which the late Lord-chancellor Campbell was so late as 1810 the theatrical critic. Perry was liberal as an editor and generous as a man. Charles Lamb describes him as "a pleasant gentlemanly man, with a dash of the courtier." He was much trusted by the chiefs of his party, of whom he was both a frequent guest and a frequent host. Perry, in short, was one of the first to raise the social status of the London newspaper editor.—F. E.

PERRY, John, a British engineer and traveller, was born about 1670 at Rodborough in Gloucestershire, and died at Spalding on the 11th of February, 1733. During the earlier part of his life he served in the British navy, in which he rose to the rank of captain; and on his becoming known to Peter the Great in 1698, that sovereign engaged his services to carry out various works of improvement in Russia. He superintended the execution of various docks and harbours, and was the originator of the project for connecting the Black Sea with the Caspian by means of a canal between the rivers Don and Volga. Being disgusted by the conduct of the Russian government in withholding from him the payment which they had originally agreed to give for his services, he left Russia in 1712 and returned to England, where he carried on the business of a civil engineer for the remainder of his life. He published, in 1716, an interesting and useful book, entitled "The State of Russia under the present Czar."—W. J. M. R.

PERSEUS, king of Macedonia, was the son and successor of Philip V. So early as 200 B.C. he held high command in the wars of his father against the Illyrians; and in 199 B.C. he conducted the siege of Amphilochia in Epirus. Soon after this he entered into a series of intrigues which resulted in the death of his younger brother, Demetrius, who while ambassador at Rome had been in high favour with the senate, and whom Perseus suspected of a design to supplant him in the succession to the throne. In 179 B.C. Philip died, and Perseus took the reins of government. The first years of his reign he spent in forming alliances with foreign powers, and in strengthening the internal resources of his kingdom. These proceedings were viewed with suspicion by the Romans, who were afraid of the formation of a league against themselves; and after various disputes war was declared against Macedonia in 171 B.C. Perseus marched into Thessaly and defeated the consul Licinius; but he neglected to follow up his advantage. The two ensuing campaigns of 170 B.C. and 169 B.C. were also more or less favourable to the Macedonians; but in 168 B.C. they were utterly routed by L. Æmilius Paulus, and Perseus was compelled to take refuge in Samothrace. He was afterwards captured by the consul, and in 167 B.C. he was led in triumph through the Roman streets. He died at Alba about 163 B.C. Many of the misfortunes of Perseus were occasioned by his avarice; for he would rather run the risk of defeat than employ mercenary troops. He was of a weak and cowardly disposition, and his conduct towards his brother is proof that he was both suspicious and cruel.—D. M.

PERSIGNY, Jean-Gilbert-Victor, Count de, French minister of the interior, was born in 1808. His father, whose name was Fialin, was a soldier of the first Napoleon's, and was killed at the battle of Salamanca. The young Fialin entered the army at seventeen, and was dismissed from it for insubordination in 1833. He became a journalist, assumed, with some slight hereditary claims to both, the title and name of the Vicomte de Persigny, and in 1834 started a Bonapartist journal *L'Occident Français*, which introduced him to Louis Napoleon, ex-emperor of the French. He was principal mover in the affair of Strasbourg, and made one of the party which accompanied Prince Louis Napoleon to Boulogne. Captured in this last expedition, he was tried and condemned to an imprisonment much longer than the one which he actually suffered. After the revolution of 1848, M. de Persigny was very active in promoting the election and other interests of Louis Napoleon, whose régime he continued to support till shortly before the capture of Sedan in the Franco-Prussian war. He succeeded M. de Morny as minister of the interior in January, 1852; in May, 1855, was appointed French ambassador in London; was replaced by Marshal Pelissier in 1858, but returned in the same capacity to England in May, 1859; and in 1860 became once more minister of the interior. He died on the 12th of January, 1872.—F. E.

PERSIUS (Aulus Persius Flaccus), the Latin satirist, was born at Volaterræ in Etruria on the 4th of December, A.D. 34. The circumstances of his brief and uneventful life are related at length in the contemporary memoir by the grammarian Valerius Probus, usually prefixed to his writings. His family seems to have been ancient and wealthy, and he was connected with various distinguished persons, among whom were Thrasea Pætus, and Arria, to whom probably his inclination to stoicism may have been orginally owing. At an early age he was placed under the care of Annæus Cornutus, the stoic philosopher, who opened up to him the first principles of mental science, and speedily impressed upon his plastic mind the stamp which gave a character to his subsequent life. To this master, who proved in very truth the guide, philosopher, and friend of his future days, he attached himself so closely that he seldom quitted his side, and the warmest reciprocal attachment was cherished to the last by the instructor and his disciple. While yet a youth, he was on familiar terms with Lucan, with Cæsius Bassus, the lyric poet, and other persons of literary eminence; in process of time he became acquainted with Seneca also, but never entertained any warm approbation for his character. The moral conduct of Persius was exemplary in all the relations of life. He died at the early age of twenty-seven, leaving a handsome legacy, along with his cherished library of seven hundred volumes, to his friend Cornutus. It is pleasant to read that the latter accepted the books, but declined to receive the money. The writings of Persius, consisting of six short satires, were edited after his death by his friends, and speedily attained a wide popularity. Indeed, from their publication down to the present time, they have been read with pleasure by persons of the most various character. Quintilian and Martial, Augustine and Jerome, have alike accorded them their warmest approval. Nor is this praise undeserved. The philosophy of the Porch was never so persuasively recommended as by the charming verses in which Persius sings of the influence Cornutus exercised on his youthful feelings, and the perfect harmony which subsisted in heart and soul between the master and the pupil, into whose purged ear he had instilled the fruitful seed of Cleanthes. The satires are indeed mainly to be regarded as a poetical exposition of the principles of stoicism. Their object is to inquire into the purpose of man's being, to teach the art of skilful driving in the chariot-race of life, to point out the ordained position of each individual in the social system, to limit the desire of wealth, and to inculcate its expenditure on unselfish objects. Here we perceive a higher ethical tone than in the satires of Horace. The latter shoots folly as it flies; his bolts are either flung at random for his own amusement, or have a covert political object; he shows neither love of truth, nor indignation at vice, nor a generous scorn of baseness, nor an earnest wish to amend error; he is merely an accomplished man of the world, amusing himself with his fellow-creatures. Persius, on the contrary, was animated by a sincere desire for the improvement of mankind; he warns them in solemn tones of the fatal consequences of vice and folly, and tries to awaken in their breasts the slumbering voice of conscience and reason. No passage in Roman literature conveys a more striking moral lesson than the commencement of the third satire, where the youthful idler is at first depicted by a series of light touches—snoring in broad noon while the harvest is baking in the fields, and the cattle are reposing in the shade; then starting up and calling for his books, only to quarrel with them; and afterwards, as we go farther, the scene darkens, and we see the figure of the lost profligate blotting the background, and catch an intimation of yet more fearful punishment in store for those who will not be warned in time—punishment dire as any which the oppressors of mankind have suffered or devised—the beholding of virtue in her

beauty when too late, and the consciousness of a corroding secret which no other heart can share. It would be easy to select other passages which evince remarkable dramatic power. One of the most striking is the dialogue in the fifth satire between Indolence and Cupidity, admirably rendered by Dryden. The elevated morality of Persius is accompanied, as we might expect, by a deep sense of religion; but his piety is of that practical cast which would approve itself to a Roman moralist—judging purity of intent to be more acceptable in the sight of heaven than costly sacrifice, and bidding men ask of the gods such things only as immortal beings would wish to grant. He rebukes in the severest terms the base hypocrisy and superstition which made its gods in its own likeness, and wickedly thought its creator to be even such an one as itself; offering up those prayers in secret which it was ashamed to utter in public; and trying to bribe heaven with gifts to fulfil its low and selfish desires. One deficiency we note in Persius, which in a person of his earnest and ardent character we should hardly have expected. There is no trace of that political feeling which might have been looked for in the writings of a youth who was brought into frequent contact with the revolutionary enthusiasm of Lucan, and may probably have been present at one of the banquets where Thrasea and Helvidius used to celebrate the birthdays of the first and the last of the great republican worthies. Yet the eloquent moralist utters no single word on the political aspect of the times; no breath of indignation at the servile submission of his countrymen, of consolation for broken-hearted patriots, of encouragement for the few gallant spirits who still might hope for better days to come. He betrays no consciousness of the degradation of Rome, no yearning for the recovery of her ancient liberties. A single allusion to the freedom of the Athenians of old suggests only the recollection of the deceptions practised on them by their demagogues; he makes no reference to the departed glories of the senate—once the real bulwark of Roman independence, in his day only the mere shadow of a great name. But in truth the wickedness and corruption of that age and government, was such as to deter most good and honourable men from taking any part in public affairs. Under such a ruler as Nero, banishment or death must have been anticipated as a probable contingency by every man of high principle, however cautious he might be to avoid all political combinations; and the example of Seneca could scarcely be an encouragement to a philosopher to venture into the dangerous atmosphere of the Roman court. Prudence too, and his entire inexperience of the world, may have contributed to keep Persius silent on state affairs. Although he borrowed much from Lucilius and Horace, yet all that is valuable in the satires seems clearly to be his own. Probably no author ever took so much from others, and yet left on the mind so distinct an impression of originality. In some respects his genius was perhaps cramped by his philosophical system; and in like manner his humanity, though genial in its practical aspect, is narrowed on its speculative side by the old sectarian exclusiveness which barred the path of life to every one not entering through the gate of philosophy. In short, he is a disciple of the earlier stoicism of the empire; a Roman in his predilection for the ethical part of his creed, yet conforming in other respects to the primitive traditions of Greece; neither a patriot nor a courtier, but a recluse student; an ardent teacher of the truths which he had himself learnt, without the development which might have been generated by more mature thought, or the abatement which might have been forced on him by longer experience. The language of Persius is singularly harsh, involved, and difficult; but when we consider how simple, graceful, and perspicuous his expressions are in the passage where he addresses Cornutus in Sat. v., we are constrained to believe that he purposely and deliberately adopted the very peculiar style which he commonly uses, for reasons of his own. He seems to have felt that a clear, straightforward, everyday manner of speech, would not suit a subject over which the gods themselves might hesitate whether to laugh or weep. He has to write the tragi-comedy of his age, and he does it in a dialect where grandiose epic diction and philosophical terminology are strangely blended with the talk of the gymnasia, and the barber's shop. In this he resembles a distinguished author of our own time, who seems to have been driven by similar causes to adopt a similar diction. The best edition of Persius is by Otto Jahn, Leipsic, 1843, who has done more to elucidate this writer than any scholar since Casaubon.—G.

PERTHES, Friedrich Christoph, a distinguished German bookseller and publisher, was born at Rudolstadt, 21st April, 1772. Having in early youth lost his father, he was apprenticed with a bookseller at Leipsic, and in 1793 proceeded to Hamburg, where he soon established himself on his own account, and afterwards formed a lasting partnership with his brother-in-law, Besser. By his marriage with the eldest daughter of the poet Claudius, he became introduced into the best literary circles of Northern Germany, and formed connections with the most distinguished men of letters. In 1813 he took a prominent part in the defence of Hamburg against the French, but lost almost all his property, and was compelled to seek safety in flight. After the restoration of peace he succeeded in restoring his business, and carrying it even to a more thriving condition than before. In 1821 he removed to Gotha, where he died, May 18, 1843.—(See *Life* by his son, Clemens Theodor Perthes, 1848–51, 2 vols.)—K. E.

PERTINAX, Publius Helvius, Emperor of Rome 193, was the son of a freedman who followed the trade of a charcoal-burner. He was born in 126 at Alba Pompeia in Liguria, and at first he seems to have worked at his father's trade. He afterwards became a grammarian, but becoming dissatisfied with this profession, he joined the army. His rise from one rank to another was slow, but in 179 he attained the high office of consul, along with Didius Julianus. After this he commanded in Mœsia and Dacia, was governor first of Syria and then of Britain, and in 192 was appointed consul for the second time. In the end of that year the Emperor Commodus was strangled by Narcissus the gladiator, and Pertinax is suspected of having been privy to the assassination. It was he, at all events, more than any other, who profited by the death of the emperor, for he was immediately called to the throne. During his short reign he introduced many salutary reforms in the administration of the empire; but several of these were distasteful to the soldiery, by whose influence Pertinax had at first obtained the purple, and conspiracy after conspiracy was formed against him. The malcontents were not long unsuccessful, for in March, 193, Pertinax fell a victim to the dagger of a body of the guards, after a reign of scarcely three months' duration.—D. M.

PERUGINO, Pietro, the name by which Pietro Vannucci, the chief of the Umbrian painters, is commonly known, from the place of his residence (not birth), Perugia. He was born at Citta della Pieve about 1446. His early education is unknown, but he acquired some distinction at Florence about 1470, when he is said to have been studying with Andrea Verocchio. Ten years later we find him engaged on important works in fresco in the pope's palace of the Vatican at Rome. On his return to Perugia in 1495 he opened an academy, which had the honour of being the nursery of the great Raphael. Pietro Perugino was really an admirable painter, and one of the greatest of his age, though he never adopted the improved taste of the sixteenth century. He remained always faithful to the style of his own century, the quattrócentismo, and openly expressed his dislike of the innovations in art established by Michelangelo and the other great masters of the cinquecento. He was less influenced by the enlarged art of the sixteenth century even than Francia, whom he survived some years. Pietro was, however, one of the first to thoroughly appreciate oil-painting; he had great taste in colour, and at once recognized the advantage of this new method over the old practice of tempera painting, in which the colours were neither so bright, nor was it possible so thoroughly to blend them, as in the newly-established method of oil or varnish painting. The National gallery possesses examples of both those styles by Perugino—a small Madonna and Child, with St. John, in tempera; and an altarpiece, in three compartments, formerly at Pavia, in oil colours. His colouring is nearly always admirable, his heads are frequently beautifully drawn, and his figures generally are conspicuous both for their grace and refinement, though commonly drawn in a little, and even in a mean manner. The "Deposition from the Cross" in the Pitti palace at Florence shows both his excellences, and perhaps his defects, in perfection; it was painted in 1495. After this time he married a young wife and settled in Perugia, of which place he was a citizen. In his later years he neglected his work, striving more to make money than excellent pictures; and Vasari tells us that his cupidity was latterly so great that he lost many commissions through it. He is represented as a very eccentric character for his time. He denied the immortality of the soul, refused even to confess when on his deathbed; and when remonstrated with, said he had a

mind to ascertain what became of souls which did not confess. He died at Castello di Fontignano in 1524; and as he had refused the sacrament or to confess, he was buried in unconsecrated ground, in a field by the side of the public road. Perugino is perhaps more distinguished for having been the master of Raphael than for the merit of his works, though even Raphael was not equal to his master in his own quaint style.—(Vasari, *Vite*, &c.; Mariotti, *Lettere Pittoriche Perugini*, 1788; Orsini, *Vita*, &c., *dell' Egregio Pittore Pietro Perugino*, 1804; Mezzanotte, *Della Vita*, &c., *di Pietro Vannucci*, 1836; and Vermiglioli, *Di Bernardino Pinturicchio*, &c., *con illustrazioni della vita di Pietro Perugino*, Perugia, 1837.)—R. N. W.

PERUZZI, BALDASSARE, one of the most celebrated of the Italian architects and painters, was born at Accajano, near Siena, in 1481, and was at first a painter, but through the influence of Agostino Ghigi at Rome during the pontificate of Julius II., turned his attention to architecture. He built for this patron, his fellow-countryman, the celebrated summer palace on the Tiber, afterwards known as the Farnesina; and he had so far advanced in reputation in 1520 that, upon the death of Raphael in that year, Peruzzi was appointed by Leo X. to succeed that great painter as architect of St. Peter's, at a salary of two hundred and fifty scudi per annum. Life went pleasantly with him until 1527, when Rome was sacked by the soldiers of the Constable Bourbon; Peruzzi was not only robbed of all he possessed, but was forced also to paint a picture of the dead constable who was killed in the assault, and if we are to credit Benvenuto Cellini, by him. After the completion of this picture Peruzzi escaped to Siena, where he was appointed city architect. He, however, returned to Rome after a few years, died there in 1536, and was buried by the side of Raphael in the Pantheon. Antonio da San Gallo succeeded him as architect of St. Peter's. As a painter Peruzzi did little; but the National gallery possesses a remarkable drawing made by him, in 1521, of the "Adoration of the Kings," in which the three kings are portraits of Michelangelo, Titian, and Raphael, and it is engraved nearly the same size by Agostino Carracci. The gallery also possesses a large oil picture from it, possibly by the hand of Girolamo da Treviso.—(Vasari, *Vite*, &c.; Della Valle, *Lettere Sanesi;* Milizia, *Memorie degli architetti*, &c.; Gaye, *Carteggio d'Artisti.*)—R. N. W.

PESCARA. See AVALOS.

PESCE (FISH), the appropriate surname bestowed on NICOLA or COLA, a Sicilian who flourished in the fourteenth century, and developed remarkable powers of swimming and diving. Under the patronage of the Sicilian monarch he, in truth, performed memorable aquatic feats; but sundry stories told concerning him have been pronounced incredible. It is related that the king bribed him to dive into the whirlpool of Charybdis, by casting in a golden cup. Pesce emerged safely, and received a purse of gold in addition to the recovered goblet; but repeating the perilous plunge, he never returned. Schiller's spirited ballad of the Diver gives a poetical version of the incident.—C. G. R.

PESNE, JEAN, a celebrated French engraver, was born at Rouen in 1623. He engraved several of his own designs; a series of fifteen landscapes after Guercino and other Italian masters; and several subject-pieces of Raphael, Annibal Caracci, and others: but he is chiefly celebrated for his prints after Nicolas Poussin, which are very numerous, and better represent the peculiar manner of that master, than the prints of any other engraver. Dumesnil gives a list of one hundred and sixty-six prints by Jean Pesne. He died at Paris in 1700.—J. T–e.

PESTALOZZI, JOHN HENRY, eminent as philanthropist, still more eminent as educational reformer, was born at Zürich, in Switzerland, on the 12th January, 1746. His name points to an Italian origin. He was the son of a physician, whose early death left Pestalozzi to the care of relations. From his childhood Pestalozzi displayed that pity for the poor, which through life was the leading impulse of all his exertions. After studying theology he studied law, but found in neither food or field for his sympathies. Withdrawing from men, he resolved to live with nature and according to nature. Purchasing a small estate he, at the age of twenty-three, married Anna Schulthess, a woman with a character as lofty, as loving, as self-sacrificing as his own. About five years before this, the Emile of Rousseau had been published. This book produced a great revolution in the modes of teaching—less by the positive principles which it set forth than by its assaults on what was false and artificial, what was mechanical and monotonous, in current practices. Emile revealed to Pestalozzi as idea what had long been stirring his heart as emotion, and it was under the influence of feeling, not of system, that his work as an educator began. Seeing that ignorance, misery, and vice are linked in eternal brotherhood, he strove to annihilate the vice and the misery by a warfare with the ignorance. He gathered round him a number of children belonging to the most wretched and helpless class, and by fatherly affection more than by regular instruction—by an appeal to the instincts more than by intense, incessant intellectual training—he strove to promote that sacred and beautiful harmony of the individual on which social harmony and happiness can alone be built. A blessing unspeakable to the indigent and their offspring by his zeal and charity, Pestalozzi forgot, in his anxiety for the unfortunate, to take care of his own affairs. His farming did not prosper. In the cultivation of souls, in fitting them for the service of the fatherland and of humanity, a more vulgar cultivation was neglected. Both kinds of cultivation had for a season to be abandoned. Pestalozzi had succoured the lowliest: he had now to share their lot. But adversity merely widened his experience; it did not slay his enthusiasm. His weary steps of pain brought him to the spectacle of woes which he would never otherwise have beheld—woes demanding grander ministries than he had hitherto employed. Hereby he was led to the publication of numerous books which—sometimes in the garb of fiction, sometimes in more sober attire—were all strikingly original, because inspired by love, and sorrow, and truth. In 1798 the Swiss government assisted Pestalozzi in founding at Stantz an educational institution for destitute children. But political troubles and private enmities, jealousies, and intrigues, speedily expelled the benevolent Pestalozzi. Departing, with calumny and persecution as his reward, he commenced a school on his own account at Burgdorf. The scope of the school enlarging, its fame extending, the school was transferred to the neighbourhood of Hofwyl, where Fellenberg was vigorously pursuing educational plans, for the most part Pestalozzian. Shortly afterwards Yverdun was chosen as the scene of Pestalozzi's exertions. In 1802 Pestalozzi was intrusted by the people with a political mission to the first consul at Paris. This mark of popular confidence and admiration, increased the dislike always felt toward Pestalozzi by the aristocratic party. The school at Yverdun, by its contagious force throughout Europe, was perhaps more deeply and lastingly useful than any school that ever existed. Many came to wonder; many to be educated; many to learn the art of education. But Pestalozzi's sway was one of inspiration: he had not the regal hand or the regal glance. Disorder, dissension reigned; the teachers quarreled with each other, quarreled with Pestalozzi: difficulties about money pressed severely—menaced gloomily. A collected edition of Pestalozzi's works in fifteen volumes yielded a very large sum, but did not meet the whole of the debts. In 1825 Pestalozzi—poor, reviled, slandered, and with the burden of eighty-one years—abandoned the Yverdun school to spend his last days in such peace as his troubles permitted. His "Swan's Song," a farewell to his labours, and an autobiographical work, both showed in 1826 that his pen had not lost its pith, his soul its ardour, his heart its compassion. Pestalozzi died at Brugg on the 17th September, 1827. The centenary of his birth was celebrated in Germany and Switzerland on the 12th January, 1846; and, what the excellent Pestalozzi would have approved far more than grateful and fervent words, various philanthropic institutions were, in memory of him, that day founded. So-called Pestalozzian schools have been established in England, and some of them still exist. But even a Pestalozzian school would need a Pestalozzi at its head, for it was through his individuality, and not through any pretentious schemes such as those of Jacotot and the like, that Pestalozzi was an incomparable educator. English educational reformers, instead of surrendering themselves to the slavery of a system, should study Pestalozzi's life and books, and let a noble, unselfish, spontaneous individuality acting on the individuality of others be the mighty instrument of redemption.—W. M.

PETAVIUS, DIONYSIUS (Denys Petavu), one of the most learned men of the seventeenth century, was born at Orleans 21st August, 1583, and received his education in the universities of Orleans and Paris. In 1603, while yet only in his twentieth year, he was appointed to a philosophical chair in the university of Bourges, in which city he first entered into intercourse with the jesuits; which issued in his joining that order, and exchang-

ing for a time his philosophical for theological studies, which he prosecuted for two years in the Jesuit college of Pont à Mousson. At the end of that time he was appointed professor of rhetoric successively at Rheims, La Fleche, and Paris. In 1618 he took the four vows of the order; and in 1621 he was appointed to a professorship of positive theology in the Jesuit college of Paris, which he continued to fill for twenty-two years, till his death, which took place 11th December, 1652. His writings were very numerous. He was a keen polemic, and his passionate, ambitious nature, which insisted upon always having the last word, made him feel at home in that troubled element. His earlier works were of a philological character, and occupied entirely with the later Greek authors. His chronological works were more important. His "Opus de Doctrina Temporum," in two folios, appeared in 1627; and his "Uranologion," a treatise on the sphere, in 1630. In 1633 he published an abridgment of his "Doctrina Temporum" under the title of "Rationarium Temporum;" a work which had a wide circulation, not only in Latin, but in French and English. In his theological works he wrote much and warmly against Salmasius; and much also, and as warmly, against the doctrines of the Jansenists. His principal work in dogmatic theology was the "De Theologicis Dogmatibus," which appeared in successive parts in Paris from 1644–50, but was left unfinished. It is particularly rich in investigations in the interesting and important field of dogmatic history. His favourite maxim in theology was "Nova quærant alii, nil nisi prisca peto." It was received coldly by his contemporaries, but was afterwards reprinted in several editions on account of its historical value.—P. L.

PETER THE GREAT, Emperor or Czar of Russia, was born on the 30th of May, 1672, and was the only son of the Czar Alexis by his second wife. On the sudden death of Alexis in 1677, at the age of forty-six, his eldest son, Theodore, ascended the throne; but he was of a sickly feeble constitution, and died when Peter, whom he nominated heir to the crown, was in his tenth year, passing over an elder brother named Ivan or John, who was almost blind and deaf, and subject to convulsions. But their sister, the Princess Sophia, a woman of great abilities but thoroughly unprincipled, stirred up a succession of revolts against Peter's authority; excited the soldiers against his uncles and the nobles friendly to him, on whom they perpetrated the most shocking cruelties; and finally succeeded in associating her imbecile brother with Peter in the sovereignty, and herself with them as co-regent. In order to strengthen her authority she strove to degrade the character of Peter, keeping him in ignorance and surrounding him with every temptation to excess and dissipation. At length, in 1689, his marriage with Eudoxia Frederowna Lapuchin withdrew him in a great measure from the vices which his sister had encouraged. A plot which she had formed for his assassination, along with his wife, mother, and sister, was betrayed to him by some soldiers; and through the assistance of General Gordon and other foreign officers, he succeeded in depriving his sister of power and compelling her to take the veil, while at the same time he banished her principal adherents to Siberia. Conscious of his own ignorance, and stimulated by an ardent thirst for knowledge, Peter now set himself to improve his neglected education. He formed a close intimacy with a Genevese named Le Fort, who explained to him the great superiority of trained and disciplined soldiers over savage barbarians. He in consequence conceived the daring plan of annihilating the strelitzes or native soldiery, whose mutinous conduct endangered his throne, and formed a regiment on the European system, of which Le Fort was appointed colonel; and Peter himself entered as drummer, to give his people a lesson of subordination, and rose through all the intermediate ranks before he obtained a commission. Feeling that the possession of a sea-port was indispensably necessary towards the civilization of his people, he next commenced building some vessels for the purpose of wresting Azoph, the key to the Black Sea, from the Turks. His first attack in 1695 on this important stronghold was unsuccessful, but Peter was not a man easily turned aside from his purpose. He renewed his attempt in the following year, having in the meantime constructed a fleet of twenty-three galleys, two galeases, and four fire-ships, with which he defeated the Turkish fleet, and after a siege of two months obtained possession of the coveted stronghold. Hitherto Russia had been without an official representative in any of the states of Europe, but the czar now fitted out a splendid embassy to the States of Holland, accompanying it himself *incognito*. He reached Amsterdam, however, fifteen days before his ambassadors, and engaged a small apartment in the public dockyard. He soon afterwards proceeded to Saardam in the dress of a Dutch skipper, and engaged himself to a shipbuilder as a journeyman carpenter, under the name of Peter Michaeloff. He spent seven weeks in this employment, living all the time in a little shingle hut, and made his own bed and prepared his own food. Here he was seen by the great duke of Marlborough, dressed in a red woollen shirt, duck trowsers, and a sailor's hat, and seated with an adze in his hand upon a rough log of timber. Peter did not confine his attention to shipbuilding, but acquired also some knowledge of surgery, mastered the Dutch language, and made considerable progress in mathematics and engineering and the science of fortification. He also visited a great number of literary, charitable, and scientific institutions, paper-mills, saw-mills, and manufacturing establishments, and examined their machinery and operations with the utmost care, with the view of introducing them into his own empire. After spending nine months in Holland, he crossed over into England, mainly for the purpose of examining the dockyards and maritime establishments of that country. He was received with great attention by William III.; the marquis of Caermarthen was deputed to attend him; and he ultimately took up his residence in Sayes court, near Deptford, a mansion belonging to the celebrated John Evelyn, which suffered serious injury from the barbarous practices of its royal tenant and his suite. He spent a great deal of his time sailing or rowing on the Thames, often acting as helmsman himself; and when he and his attendants finished their day's work, they used to resort to a tavern in Great Tower Street to smoke their pipes and to drink beer and brandy. Peter also directed his attention to engineering, and took into his service and despatched to Russia upwards of five hundred engineers and skilled artificers (Ferguson the celebrated engineer and geometrician being among the number), for the purpose of carrying out a long-cherished project of opening a communication by locks and canals between the rivers Volga and Don and the Caspian sea. In the latter end of 1698 Peter left England, in order to return to his own dominions. On his way home he visited Vienna, where he was received with great pomp; but while enjoying the festivities which welcomed his arrival, the news reached him of an insurrection of the strelitzes, which had broken out in Moscow at the instigation of the Princess Sophia, but had been promptly suppressed by General Gordon. He hastened home with the utmost speed, and punished with great severity, and indeed cruelty, the ringleaders of the mutiny. Though he lost his friend and counsellor Le Fort, and his able general, Gordon, by death in 1699, Peter succeeded in carrying out his long-projected military reforms, and supplanted the strelitzes, those instruments of turbulence and insurrection, by twenty-seven new and well disciplined regiments of infantry and two of cavalry. Not content with regulating the government, the army, and the navy of his empire, the czar turned his attention to the inconvenient costume of his subjects, and compelled them to shave their long beards, and to cut off the skirts of their long and loose coats. He altered the commencement of the year from the 1st of September to the 1st of January—a proceeding which gave great offence to his people, and especially to the priests—changed their barbarous marriage customs, and introduced many other social and moral reforms. In his anxiety to promote the civilization of his own empire, he was quite regardless, however, of the rights of other countries. Moscow, the Russian capital, was ill adapted for commerce, and Peter resolved now to build a new metropolis which should be free from this defect. The spot which he selected for its site was at the mouth of the river Neva, adjoining the Gulf of Finland. The land belonged to Sweden, with whom he had no ground or even pretext for a quarrel. But Peter had no scruples about committing an act of robbery for the benefit of his people. Entering into an alliance with the kings of Poland and Denmark against Sweden, the czar at the head of sixty thousand men invaded the province of Ingria, and laid siege to the fortified town of Narva. But Charles XII. hastened to the relief of the place at the head of only nine thousand men, and inflicted upon the Russians a most ignominious defeat, capturing nearly forty thousand prisoners. Far from being dispirited at this reverse, however, Peter was only stimulated to redoubled exertions, and observed that the Swedes would at length teach his

soldiers to beat them. In the midst of the war with Sweden occurred an event which exercised an important influence upon Peter's character and future career—his second marriage. Some years before this he had divorced his wife who had been chosen for him in his boyhood, mainly, it is believed, because being a woman of mean intellect, a slave of superstition and bigotry, the mere creature of the priests, she had thwarted his schemes and opposed herself to all his reforms. In 1699 he met with his future empress, a Livonian peasant girl who had been taken prisoner at the siege of Marienberg, and was now a servant in the family of Prince Menschikoff. He entered into conversation with her, and was so much captivated by her intelligence, cheerful and lively disposition, and amiable temper, that he soon after married her, first privately and then publicly, and speedily found that she was in every way the wife he wanted. Soon after this event the death of the patriarch, or supreme head of the Russian church, afforded the czar an opportunity of carrying out some long-projected changes in ecclesiastical affairs. He boldly abolished the office of patriarch, and placed himself at the head of the church—a step which has contributed greatly to augment the power of his successors, though it very naturally aggravated the discontent which his reforms had excited amongst the clergy. They were for the most part sunk in gross ignorance and superstition, and lost no opportunity of vilifying and thwarting their sovereign, whom they denounced as Antichrist. They taught the people that his reforms were opposed to the will of heaven, and among other tricks contrived to make it appear that the pictures of the saints wept at the backslidings of the monarch and his subjects. The war with Sweden still continued, but Peter at length succeeded in wresting the coveted provinces from his adversary, and commenced the erection of his new capital. The spot selected for its site was a miserable morass, liable at certain seasons to be flooded by the waters of the gulf—without building materials of any kind, with a barren soil all around, and a climate of almost polar severity; but his indomitable resolution overcame these difficulties, which to most men would have appeared insuperable, and under his marvellous energies a splendid city rose on that dreary marsh, and henceforth became the seat of his colossal empire. The senate was transferred from Moscow to St. Petersburg in 1713, and the emperor's summer and winter palaces were completed in 1715. Having now been successful in gaining the objects for which war had been undertaken, Peter became anxious for peace. But the Swedish king, indignant at the spoliation of his territory, was bent upon reprisals, and marched into Russia at the head of a powerful army, determined to dictate a treaty of peace at Moscow. The czar retreated slowly before the advancing enemy, drawing them on step by step into the heart of the barren country. But Charles was induced by the representations and promises of the double traitor Mazeppa, the hetman of the Cossacks, to turn aside in order to reduce the Ukraine; and after losing many thousands of his men from cold, hunger, and disease, with the remnant of his army he laid siege in May, 1709, to the town of Pultowa, where in June his army was completely routed and destroyed by the czar. Charles escaped to Bender, and took refuge among the Turks, whom he succeeded in persuading to declare war against the czar, with the view of recovering Azoph and expelling the Russians from the Black Sea. Peter having levied an army of forty thousand men, marched to the Turkish frontiers, accompanied by the czarina, whom he had just before publicly acknowledged as his wife. Relying on the promise of assistance from the faithless hospodar of Moldavia, he crossed the Pruth, and advanced to the neighbourhood of Jassy. Here he found himself hemmed in on all sides, destitute of provisions, and with a rapid river rolling between him and his dominions. A desperate struggle ensued, which was protracted for three days, and cost him eighteen thousand men. Peter gave up all for lost and shut himself up in his tent, where his wife found him in a convulsive fit, to which he was liable. She calmed his mind and cheered his spirit, and proposed that a negotiation should be attempted with the enemy. Her advice was followed, and her pearls and every article of value which the camp could furnish were sent as presents to the grand vizier. The Turkish general proved unexpectedly placable and moderate in his demands. Hostilities were immediately suspended, and peace was concluded on condition that Azoph should be surrendered to the Turks, the czar excluded from the Black Sea, and the Russian army withdrawn beyond the Danube. The extraordinary services of Catherine on this "desperate occasion," as he termed it, were publicly acknowledged by the czar when she was subsequently crowned empress. In 1715–16 Peter made a second tour in Europe, taking Catherine with him. He visited Saardam, where eighteen years before he had worked as a shipbuilder, and pointed out to the czarina with much interest the little cabin in which he had lived. He remained nearly three months in Holland transacting some important political business, and after visiting Mecklenburg, Hamburg, Pyrmont, Schwerin, Rostock, and Copenhagen, he returned to St. Petersburg by way of Berlin. The closing years of the czar were clouded by a dark and mysterious occurrence, which has given rise to much controversy, and has left a stain upon his memory. His son Alexis by his first wife, had been unwisely left to the guardianship of his mother. He was a young man of low intellect, but of a cunning and mischievous disposition, which had been still further degraded by a vicious education; and his friends were systematically chosen from among the disaffected bayards and priests who were fiercely hostile to the new policy. When he was about twenty years of age his father sent him to travel, and on his return married him to an amiable and intelligent princess, who died in less than four years of a broken heart from his neglect and brutality. Peter, provoked beyond endurance at his son's riotous and dissipated life, repeatedly threatened to disinherit him and consign him to a monastery. At length, alarmed by some treasonable schemes which the wretched youth had concocted, he despatched messengers after him to Naples, where he had taken refuge, and they by a solemn assurance of his father's forgiveness induced him to accompany them to Russia. On his arrival at Moscow (February, 1718) he was publicly disinherited; arraigned as a criminal, and tried for conspiring against his father's life and throne, by a body of "ministers and senators, estates military and civil;" found guilty, and condemned to death. Whether Peter intended to permit the execution of this sentence cannot now be known; but on hearing it read Alexis fell into a fit, from the effects of which he never recovered, though he lingered for some time, and died in prison on the 7th of July. The extreme severity of the czar was greatly blamed at the time, and many absurd stories were current respecting this dismal tragedy. In 1721 peace was concluded with Sweden on the mediation of France, and the provinces of Livonia, Esthonia, Ingria, Carelia, Wyburg, and the adjacent islands, were ceded to Russia. On this occasion Peter was requested by the senate, and after some hesitation consented, to adopt the title of "Peter the Great, Emperor of all the Russias, and Father of his country." In 1722 Peter found a pretext for a quarrel with Persia, having coveted a portion of its territories; and entered upon a campaign which terminated in his acquisition of those beautiful and fertile provinces to the south of the Caspian Sea; and in 1724 he conducted a powerful fleet against Sweden to enforce certain claims in behalf of the duke of Holstein. His active and eventful life now drew near a close; but he busied himself to the last in schemes for the improvement of his empire, in protecting his new capital against inundations, in continuing the Ladoga canal, in the erection of an academy of sciences, reforming the monasteries, and promoting the labours of the legislative body and the commerce of the country. His health had been for some time in a declining state, and he suffered severely from a stranguary; but his death was hastened by a severe cold which he caught from leaping into the water to assist a stranded boat filled with soldiers and sailors. He breathed his last on the 28th of January, 1725, in the fifty-fourth year of his age, and in accordance with his wishes was succeeded by his wife, who, however, survived him only two years. The personal appearance of Peter was imposing. He was tall and robust, active, nimble of foot, quick and impatient in his gestures, and rapid in all his movements. His face was plump and round, with curling brown hair; his features were regular; but their general expression was severe, and at times even ferocious. He was lively and sociable, however, in his manners, and very accessible. He was undoubtedly a man of powerful and original genius, and rendered services of inestimable value to his ignorant and barbarous subjects; but great vices as well as great virtues, things mighty and mean, were combined in his character. At one time he exhibited the most marked benevolence and humanity, at another a total disregard of human life. He was at once kind-hearted and cruel, and often gave way to violent passions and indulged in the grossest sensualities—the fruits, in part at least, of the barbarism of his country and his own imperfect education. "He gave a polish," says Voltaire, "to his

people, and was himself a savage; he taught them the art of war of which he was himself ignorant; from the sight of a small boat on the river Moskwa, he erected a powerful fleet; made himself an expert shipwright, sailor, pilot, and commander; he changed the manners, customs, and laws of the Russians, and lives in their memory as the father of his country."—J. T.

PETER II. (ALEXEVICH), Emperor of Russia, grandson of the preceding by his son Alexis, was born in 1714, and succeeded to the throne at the age of thirteen, on the death of the Empress Catherine in 1727. The Prince Menschikoff, her favourite minister, had induced her to make a will appointing Peter her successor, and recommending that the young czar should marry one of Menschikoff's daughters, and that his son should marry Peter's sister; but the czar had taken a strong liking to a young noble named Dolgorouki, while he disliked his proposed consort. The vast influence wielded by the favourite minister of Peter the Great and Catherine, had excited the envy of the other ministers and courtiers. A plot was formed for his destruction. The mind of the young czar was influenced against him, and in the end his immense possessions were confiscated, and he was banished to Siberia, where he died in poverty in 1729. Peter was now left completely under the domination of Dolgorouki and his friends, who encouraged him in low and degrading indulgences for the purpose of making him more completely their tool. The dissipation in which he indulged weakened his constitution, which was naturally not robust, and he died of small-pox on the 29th of January, 1730, and was succeeded by Anna Ivanovna.—J. T.

PETER III. (FEODOROVICH), Emperor of Russia, was the son of the duke of Holstein Gottorp by Anne, daughter of Peter the Great, and was born in 1726. In 1742 he was nominated heir to the throne, and proclaimed grand-duke of Russia by the Empress Elizabeth. He accordingly went to Russia, became a member of the Greek church, and was baptized on the 18th of November, when he laid aside his original name of Charles Frederick Ulric, and received the designation of Peter Feodorovich. His aunt found him a wife in the person of the Princess Sophia of Anhalt Zerbst, to whom he was married in 1745. Oranienbaum was assigned him as a residence, but he was not permitted to take any part in public affairs. On the death of Elizabeth on the 5th of January, 1762, Peter ascended the throne, but soon showed that he was quite unfit to discharge the duties of his office. He was good-natured, but stupid; a sot, a simpleton, and sickly. He had an enthusiastic admiration of Frederick the Great of Prussia, with whom he immediately made peace at a most critical juncture of that monarch's affairs, and afterwards joined him against Austria—a step which excited discontent among the Russian officers. He disgusted the common soldiers as well as the officers by ridiculing their exercise and evolutions, and hastily compelling them to adopt the Prussian discipline. His reduction of the revenues of the church provoked the hostility of the ecclesiastics, while his foolish intermeddling with the dress and customs of the people gave offence to all classes of the community. He was drunken and licentious in his habits, was passionately fond of training dogs and arranging puppet-shows, and would sit for hours together listening with delight to a merry-andrew singing vulgar and ribald songs. He had long been alienated from his wife, to whom, indeed, almost from the outset of their married life he had been an object of contempt. Her intrigues were at length suspected by him; he began to talk of repudiating and confining her for life, and then marrying a lady of the noble family of Vorontzoff. The empress had long been carefully cultivating popularity with the people, and had formed a powerful party in her favour. She was soon made aware of the intentions of her weak and debauched husband, and instantly resolved to anticipate them. Her plans were speedily organized, and in three days the revolution was accomplished. Peter, while living in fancied security, was suddenly dethroned and arrested on the 14th July, 1762, and conveyed to the castle of Ropscha, about thirty miles from St. Petersburg, where an attempt to take him off by poison having failed, he was strangled by Alexis Orloff, one of his wife's favourites. At the time of his assassination Peter was in the thirty-fourth year of his age, and had enjoyed the imperial dignity for only six months.—J. T.

PETER. See PEDRO.

PETER THE CRUEL, King of Castile and Leon, was born in 1334, and succeeded his father, Alonzo XI., in 1350. At the very commencement of his reign he manifested that cruelty and bloodthirstiness which were the most prominent features of his character. His first step was to put to death Leonora de Guzman, the mistress of his father, and the mother of a numerous family; and soon after he murdered the adelantado of Castile, because the people of Burgos refused to pay a certain tax without the sanction of the cortes. By the advice of his uncle, Alonzo IV., king of Portugal, he professed his willingness to adopt a conciliatory policy towards his half brothers, the sons of Doña Leonora, and even invited the eldest of them, Don Enrique, to his court. But they could not trust him, and after an unsuccessful rebellion against his authority they took refuge in Arragon. In 1353 Peter married Blanche, daughter of the duke de Bourbon, whom he treated unkindly, and soon confined in the fortress of Arevalo. He then married Doña Juana de Castro, a lady of a noble Galician family, but speedily abandoned her also in consequence of his passion for his mistress, Maria de Padilla. Ferdinando Perez de Castro, a powerful noble, brother of Doña Juana, incensed at the bad treatment of his sister, raised the standard of revolt, and a fierce civil war ensued which lasted for several years, and terminated in the triumph of Peter, who put to death many of the leaders of the league against him, including his natural brother Fadrique, whom he ordered his guard to kill in his own presence. He next entered into an agreement with his cousin and namesake, the king of Portugal, for the mutual surrender of their respective subjects who had fled from their authority. This covenant of blood was carried into effect in 1360, and the unfortunate refugees on both sides were at once put to death. In the following year Blanche, the imprisoned queen, died of poison administered by order of her husband; and in 1362 he murdered with his own hand Abu Saïd, the Moorish king (who had come to Seville for the purpose of doing homage to Peter for his kingdom) apparently from no higher motive than the desire of obtaining possession of the valuable property which Abu Saïd had brought with him. The kings of Arragon and Navarre, assisted by a number of distinguished French knights who resented the cruel treatment of Blanche, invaded Castile in 1366 and proclaimed Enrique, Pedro's eldest brother, as king. Pedro fled into Portugal, but having received the assistance of the Black Prince, son of Edward III. of England, he defeated the invaders and their friends at Najera, 3d April, 1367; and after the departure of the English, to whom he had behaved faithlessly, he inflicted, as usual, savage cruelties on his prisoners. But in 1369 he fell into the hands of his enemies, and was stabbed in a scuffle by his brother, who succeeded him under the title of Enrique II.—J. T.

PETER (SAINT) of Alexandria, studied at Alexandria under Theonas, and was beheaded during the persecution under Maximin, 311. He was archbishop of Alexandria, and opposed Meletius of Lycopolis. He wrote various works, of which one, "Repentance, or an epistle concerning those who fell in persecution," is extant; the others exist only in fragments in Greek and Syriac.—B. H. C.

PETER OF BLOIS or PETRUS BLESENSIS, an ecclesiastic of the twelfth century, was the son of respectable parents in Bretagne, known for their wealth and almsgiving. He studied at Paris poetry, law, and oratory, and added to his accomplishments by a sojourn at Bologna. On his way from the latter place to Rome, in 1163, he was taken prisoner by the partisans of the anti-pope, Victor IV. In 1167 he went to Sicily, and became preceptor to the young prince, afterwards William III., through the favour of Stephen, archbishop of Palermo, and chancellor of the kingdom. On the fall of the latter Peter returned to France, and passed some time at the Norman court of King Henry II. of England, by whom he was employed on various missions to Paris and Rome. Richard, archbishop of Canterbury, made him chancellor of that see. He also received the archdeaconry of Bath. On the death of King Henry, Peter remained in the employment of Queen Eleanor. He received no further ecclesiastical preferment, save the archdeaconry of London, granted to him after he had been deprived of that of Bath. This neglect of so learned a man may have been due to Peter's friendship for the bishop of Ely, who fell under the displeasure of the court during the absence of King Richard I. Peter died in England between 1198 and 1200. His letters and other writings, which were collected together during his lifetime by order of King Henry II., are interesting from the incidental notices they contain of contemporaneous events and manners. The first printed edition of the works of this writer appeared

about 1480, at Brussels, and the latest in 1847, edited by Dr. Giles, in 4 vols. 8vo.—R. H.

PETER OF CLUNY, also called MAURITIUS, and the VENERABLE, was born in Auvergne in 1092, and was abbot of Cluny and general of his order in 1121. He is famous as the protector of Abelard, whose funeral oration he delivered, and whose epitaph he wrote. He made or got executed a Latin version of the Koran, and wrote against the Mahometans, Jews, and heretics. He died in 1156.—B. H. C.

PETER THE HERMIT, whose name is so inseparably interwoven with the origin of the Crusades, was born about the middle of the eleventh century at Amiens, in the province of Picardy in France. He was of good birth; and having received his education at Paris and in Italy, he took military service under the counts of Boulogne, and was engaged in the war against Flanders in 1071. Quitting the profession of arms, he married, and became the father of several children; but on his wife's decease he retired, in the first instance to a convent, and then to a hermitage. Shut up there in solitude and silence, and brooding over the world of his own thoughts, imagination, which in Peter's case appears to have been a dominant influence, supplied fuel to the flame of enthusiastic reverie. He believed himself blest with special visions, and the subject of peculiar revelations. Next, undertaking in such a frame of mind a pilgrimage to Jerusalem, he was filled with grief on beholding the sufferings to which, at the hands of the Saracens, the pilgrims thither were exposed; and he resolved to announce their miseries to Christendom. "From Palestine," says Gibbon, writing in the spirit of the school to which the great historian belonged, "Peter returned an accomplished fanatic; but, as he excelled in the popular madness of the times, Pope Urban II. received him as a prophet, applauded his glorious design, promised to support it in a general council, and encouraged him to proclaim the deliverance of the Holy Land." Let us more justly style the hermit a sincere, impassioned enthusiast, devoid doubtless of either intellectual depth or penetration, yet none the less devoured with the fire of a consuming earnestness. "It may be noted," is the true remark of Neander, "as a peculiar trait in the life of these times, that men of mean outward appearance, and with bodily frames worn down by deprivation, were enabled by a fiery energy of discourse to produce the greatest effects. Peter the Hermit was a person of small stature and ungainly shape; still the fire of his eloquence, the strong faith and the enthusiasm which furnished him with a copious flow of language, made a greater impression in proportion to the weakness of the instrument." In a monkish cowl, with a woollen cloak over it, and riding barefoot on a mule, Peter traversed Italy, France, and other countries, everywhere rousing the enthusiasm that lay dormant in the hearts of all. At his summons awakened Europe rushed to arms, for the subjugation of the Infidel and the rescue of the Holy Sepulchre. During the council of Clermont, in 1095, the listening thousands shouted with one voice, "It is the will of God!" and impressed on their garments the sign of the cross. The first crusade became an accomplished fact. The departure of the expedition was fixed for the 15th August, 1096; but ere that period arrived, a mighty host, amounting to one hundred thousand persons, left France for the East, with Peter the Hermit at their head, and Walter the Penniless as his lieutenant. Peter was only an enthusiast and an orator; he possessed the power of rousing, not that of leading vast masses of men. His army was beaten and dispersed at Semlin by the Hungarians, with whom he had rashly involved himself in hostilities; and it was with difficulty that he conducted to Constantinople the scattered remnant of his followers. Hastened by the Emperor Alexius across to Asia, they fell an easy prey to Soliman, who totally defeated them on the plains of Nice. Peter, however, had remained behind at Constantinople. Throughout the first crusade the name of its great promoter is seldom prominent. At the siege of Antioch in 1097, his enthusiasm appears to have flagged, and he made an ineffectual attempt to leave the camp of the crusaders. But, after the capture of Antioch, he accompanied the christian army to Jerusalem, and delivered, we are informed, a discourse to the soldiers on the Mount of Olives. Returning to Europe, he founded a monastery near Huy, in the diocese of Liege, and there closed his strange and stormy career in peace. This singular personage died on the 7th July, 1115.—J. J.

PETER THE LOMBARD, as his name denotes, was a native of Lombardy. He was born near Novara in the earlier part of the twelfth century. Anselm, the great theologian of the eleventh century, as Peter was of the twelfth, was a native of the same district. The date of Peter's birth is unknown. In 1159 he was raised to the see of Paris, and the date of his death is only five years later, or 1164. There seems to be no materials for his biography; and his great reputation rests entirely on his famous books of "Sentences" which were designed to be and became gradually the manual of the schools. The books are four, and they range over the whole field of theology in the most comprehensive and exhaustive manner. The first treats "De Mysterio Trinitatis Sancti, de Deo uno et trino;" the second, "De rerum corporalium et spiritualium, creatione et formatione, aliisque pluribus eo pertinentibus;" the third, "De incarnatione Verbi aliisque ad hoc spectantibus;" and the fourth, "De sacramentis et signis sacramentalibus." "The period of systematizing scholasticism, and of endless commentary on the Sentences of the masters, commences with Peter Lombard," says Baur. Hase adds, "It was not so much on account of the ingenuity and depth displayed in the work in question, as in consequence of the position which its author occupied in the church, of his success in removing oppositions, and of its general perspicuity, that it became the manual of the twelfth century and the model of the subsequent one." Milman passes a similar, but somewhat higher judgment, upon him and his great work. "Peter adhered rigidly to all that passed for scripture, and was the authorized interpretation of the scriptures, to all which had become the creed in the traditions, law in the decretals of the church. He seems to have no apprehension of doubt in his stern dogmatism; he will not recognize any of the difficulties suggested by philosophy; he cannot or will not perceive the weak points of his own system. He has the great merit that, opposed as he was to the prevailing Platonism throughout the "Sentences" the ethical principle predominates. His excellence is perspicuity, simplicity, definiteness of moral purpose; the distinctions are endless, subtle, idle; but he wrote from conflicting authorities to reconcile writers at war with each other and with themselves."—T.

PETER MARTYR (VERMILIO), an early protestant divine, was born at Florence in 1500. At the age of sixteen he entered the order of the canons regular of St. Augustine in the monastery of Fiesole. In 1519 he removed to a similar institution at Padua, and in 1526 he created great sensation by his preaching. Preferment flowed in upon him, he was elected abbot of Spoleto, then principal of a college in Naples, and lastly prior of a very rich abbey at Garcia. But his opinions were changing through his study of the works of the reformers, and his mind inclined to protestant views. As he was not a man to conceal his sentiments, the result was that he was summoned before a council of his order at Genoa. Anticipating what the result to himself would be, he did not obey the summons, but fled to Pisa, and thence to Zurich. The protestant clergy in that Swiss town gave him a hearty welcome, and soon afterwards he became professor of divinity at Strasburg. In 1547, and at the invitation of Cranmer, he with Bucer, Fagius, and others, came over to England. He was appointed to the chair of theology at Oxford in 1549, and while he laboured zealously in his vocation as a teacher, he was active in promoting the interests of the Reformation. On Queen Mary's accession, being ordered at once to quit the country, he returned and taught in Strasburg, removing in 1556 to Zurich. In 1561 he assisted at the famous conference at Poissy, and died at Zurich in the following year. Peter was a man of learning and very great industry, and according to all accounts very amiable. Of his numerous theological writings his "Loci Communes," and some of his commentaries, are best known at the present day. Peter had followed the example of Luther, and married a nun. She died during his residence at Oxford, but in the reign of Mary her bones were dug up and ignominiously thrust beneath a dunghill.—J. E.

PETER NOLASCO (ST.), founder of the order of mercy for the redemption of captives, was born at St. Papoul in Languedoc, about the year 1189. From his earliest years he was noticed as being remarkably devout and charitable. He accompanied Simon de Montfort on the crusade against the Albigenses, and after Pedro, king of Arragon, had fallen on the field of Muret, was intrusted by De Montfort with the care and education of the young Prince James. In pursuance of this duty he went to Barcelona. Here he became aware of the detention of great numbers of christians among the Moors, and conceived the reso-

lution of devoting his fortune and life to the work of their deliverance. Having first consulted the king and St. Raymond of Pennafort, he established his new order for this purpose at Barcelona in 1223. After toiling for many years as the first general of the order, his increasing infirmities obliged him to retire, and he died in 1256, at the age of sixty-seven.—T. A.

PETERBOROUGH, Charles Mordaunt, Earl of, a famous English general and statesman, was the son of John, Viscount Avalon, and was born in 1662. He was brought up at the court of Charles II.; but sated with its profligacy, and longing for adventure, he entered the navy in his seventeenth year, served under Admirals Torrington and Narborough in the Mediterranean, and fought gallantly against the pirates who infested that sea. On the death of his father in 1677, he succeeded to the family estates and titles. He exerted all his influence in parliament to thwart the unconstitutional measures of the court, and on the first occasion on which he addressed the house of lords spoke with characteristic eloquence and intrepidity against a standing army, and the violation of the test act by the employment of popish officers. He became an enthusiastic partisan of Lord William Russell and the whig patriots, and accompanied Sydney to the scaffold. As his income was limited and his generosity lavish, his affairs soon became embarrassed; and knowing the hostile feeling entertained towards him by the court, he retired to Holland in 1686, and remained there until the Revolution. He was one of the first of the English nobles who espoused the cause of the prince of Orange, whom he accompanied to England in his memorable expedition of 1688. After the accession of William to the throne Mordaunt was rewarded for his services by being appointed a member of the privy council, and one of the gentlemen of the bedchamber. In the following year he was placed at the head of the treasury, though he was utterly unfit for such an office, and was created Earl of Monmouth, a title which had been borne by his maternal grandfather. He soon resigned this post, however, but was solaced with a pension which his profuse habits made necessary to him; and in 1690 was appointed one of the council of nine, who were to assist Queen Mary with advice during the king's absence on his Irish campaign. In the following year he served with distinction in Flanders, and on his return home spent some time in retirement, enjoying the society of eminent men of letters and boasting of his infidelity and his immoralities. He soon became tired of this obscurity; and apparently with no higher motive than the desire of making a great sensation, he took an active part in the proceedings against Sir John Fenwick, of whom he attempted to make a tool for the purpose of injuring Marlborough, Shrewsbury, and the other whigs, who had held treasonable intercourse with James. On Fenwick's refusal to follow his advice, he turned round and became one of the most zealous advocates for his attainder and execution. The double and dishonourable part he had acted in this matter was discovered, and in spite of his solemn denial he was found guilty, sent to the Tower, turned out of all his offices, and had his name struck out of the council book. In a short time he regained his liberty, and though now a dishonoured and a ruined man, he set himself with characteristic energy and intrepidity to retrieve his fallen fortunes, and was successful beyond what he could have hoped. On the death of William, Mordaunt, now become earl of Peterborough through the influence of the duchess of Marlborough, whom he had captivated by his graceful flattery and brilliant wit, was received into favour. During the war of the succession in Spain he was appointed in 1705 commander of the expedition sent to support the pretensions of the Archduke Charles to the Spanish throne. On reaching the coast of Spain the troops landed at Altea in Valencia, where they were eagerly welcomed by the inhabitants. In the operations which followed the genius of Peterborough shone with peculiar splendour. In spite of almost insuperable difficulties he captured the strong fortress of Monjuich and the town of Barcelona, reduced stronghold after stronghold, repeatedly defeated large bodies of the enemy with greatly inferior forces, and at length drove the duke of Anjou out of Spain with twenty-five thousand Frenchmen at his back. If his allies had acted with equal vigour and skill the archduke would in all probability have made good his claims to the Spanish crown. But his cause was ruined by the sluggishness, stupidity, and wrongheadedness of the archduke himself, and his trusted councillors. The indomitable courage of Peterborough, his courtly spirit, and gallantry to the fair sex, made him a great favourite among the Spanish people; but his brilliant successes and immoderate vanity caused him to be heartily hated by his dull, mean, and incompetent colleagues, and his plans to be rejected. His patience was soon worn out; and having demanded and obtained permission to leave the army, he was sent to Genoa to raise a loan for the archduke. From the moment of his departure the tide of fortune ran strongly against the allied cause, and disaster followed disaster in rapid succession. He returned to Valencia in 1707 merely as a volunteer, and gave excellent advice to the Austrian generals respecting the management of the war, which they of course rejected, and by following their own plans soon utterly ruined their cause. The earl meanwhile had received letters of recall, and returned to England, where he triumphantly defended himself against the charges which the archduke had sent against him to the English court. In 1710 he was despatched to Italy, for the purpose of conducting certain negotiations with the duke of Savoy. Three years later he was created a knight of the garter, and a second time sent to Italy as ambassador extraordinary to the king of the Two Sicilies. On the accession of George I. the earl was appointed commander-in-chief of the naval forces of Great Britain, a post which he retained under that monarch's successor, but was not again sent on active service. In 1717, while travelling in Italy for the restoration of his health, he was arrested at Bologna by the order of Pope Clement XI., his papers seized, and himself imprisoned for a month in Fort Urbain, an outrage for which the pontiff was fain to make an ample apology. The earl survived till 1735, and died at Lisbon in the seventy-third year of his age. By his first wife, the daughter of Sir Alexander Fraser, he left two sons and a daughter. His second wife was the celebrated actress, Anastasia Robinson. Earl Peterborough was probably the most extraordinary man of his age. He was possessed of splendid abilities, romantic energy, and almost incredible fertility and activity of mind. He was constantly in motion, and was said to have seen more kings and postilions than any man in Europe. His kindness and generosity were as conspicuous as his daring and originality. But his great talents and virtues "were rendered almost useless to the country," says Macaulay, "by his levity, his restlessness, his irritability, his morbid craving for novelty and excitement. He was, in truth, the last of the knights-errant, brave to temerity, liberal to profusion, courteous in his dealings with enemies, the protector of the oppressed, the adorer of woman." He was a free-thinker in religion, and had indeed no fixed principles of any kind. The character of this romantic vainglorious hero has been drawn in very pleasing terms by Swift, who tells some excellent stories illustrative of his spirit and wit. He was the intimate friend of Pope, Prior, and other leading wits of the day.—J. T.

* PETERMANN, August Heinrich, a distinguished German geographer, was born at Bleicherode, near Nordhausen, 18th April, 1822. In 1839 he was entered a pupil of the geographical academy established at Potsdam by Professor Berghaus.—(See Berghaus.) Here he made such progress, and displayed so much talent, that he soon became the assistant of Professor Berghaus in the preparation of his Atlas of Physical Geography. It was in order to co-operate also in the English edition of this work that he went to Edinburgh (1845). Two years later he removed to London, where he was appointed geographer to the queen, and took a lively interest in the African discoveries of Dr. Barth, Overweg, and Vogel, as well as in the arctic expeditions in search of Franklin. From the MSS. left by Overweg he edited an Account of the Expeditions to Central Africa, and published numerous maps and contributions to the *Athenæum* and other papers. In 1854 he returned to Germany and settled at Gotha, where he has since edited the excellent *Mittheilungen aus J. Perthes Geographischer Anstalt*, a monthly register of geographical discovery. Amongst others he has also constructed the maps for Dr. Barth's African Travels.—K. E.

PETERS, Bonaventura, an eminent Flemish marine painter, was born at Antwerp in 1614. During his life he had the reputation of being the best painter of storms, shipwrecks, and the like, and his works were consequently much sought after. His pictures display much poetic feeling; he painted the sea with great truth and vigour; his touch is light and spirited, and his colour clear and bright; but he has a great deal of mannerism. His works are not common in the public galleries: that of Vienna is perhaps richest in them. He died in 1653.—His brother, Jan Peters—born at Antwerp, 1625; died in 1677—painted similar subjects, but with much less success.—J. T–e.

PETERS, Charles, was born in Cornwall, and took his

M.A. at Oxford in 1713. He was for many years a parish clergyman in his native county, where he died in 1774. He opposed Warburton in a dissertation on Job, 1751; and a volume of his sermons was published after his death.—B. H. C.

PETERS, Hugh, was born at Fowey in Cornwall in 1599. He was educated at Cambridge, where he seems to have led a loose and disorderly life, so as at last to incur the penalty of public whipping and expulsion from the university. After this, it is said, he betook himself for some time to the stage, but through the preaching of Sibbs and other puritan divines, he was brought under serious convictions, and became decidedly religious. He was ordained by Montaigne, bishop of London, and became lecturer at St. Sepulchre's-in-the-City, where he preached with great acceptance and success for a considerable period; until having given offence by praying for the queen in words which seemed to intimate that he thought her in need of repentance, he was apprehended by Laud and imprisoned. Through the intercession of some influential noblemen he, after some time, obtained his release, when he made his way to Holland. Here he became pastor, along with Dr. Ames, of a church formed on the congregational model, to which he ministered for nearly six years; after which he left Holland and went to New England, where in 1635 he became pastor of a church at Salem. Both in Holland and in America, his reputation was high and his influence great. After seven years' residence in the colony, he was sent over to England to "mediate for ease in customs and excise." He found the nation involved in the initiatory struggles of the great civil war, and though he always intended returning to New England, his intention was continually frustrated by one cause after another in those unsettled times. Detained in England he became attached as a preacher to the parliamentary army, and was with them in many of the great events of the memorable contest in which they were engaged. He repeatedly was sent to report proceedings to the parliament, and oftener than once received commendations and rewards from that assembly. He was with the army in Ireland, whence he was sent with a colonel's commission to raise troops in Wales—a duty which he seems not to have discharged to the satisfaction of his employers. During the wars Peters had several interviews with the king, and according to his own declaration made use of these to advise the king to measures which would have brought hostilities to an end and secured his crown, and Charles seems to have regarded Peters as his friend. He was somewhat forward in the trial of Laud, and it is said received Laud's library as a reward for this and other services. In 1651 he was one of a committee for amending the laws, an office for which he acknowledges his great unfitness. "I was there," he says, "to pray, not to mend laws." In 1654 he was appointed one of Cromwell's Triers. In 1658 he was with the army at Dunkirk, where his services as the religious instructor and counsellor of the soldiers are gratefully acknowledged in a letter from Colonel Lockhart to Secretary Thurloe. On his return he brought with him important intelligence for the government, and was appointed to preach before General Monk, then on his march from Scotland, at St. Albans. When the Restoration took place, Peters was marked as an object of peculiar vengeance by the dominant party. On the 13th October, 1660, he was indicted for high treason, and though nothing was proved against him but certain strong and indiscreet expressions in reference to the late king, and though he protested and proved his innocence of any overt act against the king's person or throne, he was sentenced to death, and three days after was executed. There can be no doubt now that this was a judicial murder; to cover the iniquity of which the most unfounded calumnies have been propagated against him. Peters was not a wise man in all things; he was forward and hasty of speech; but he was a true and sincere man, a man of unblemished reputation in circles where nothing foul or mean was tolerated, and a man who in every respect was immensely the superior of those who have busied themselves in seeking to attach infamy to his name. For the true story of Peters' life the reader is referred to Brook's Lives of the Puritans, vol. iii. p. 350.—W. L. A.

PETERSEN, Niels Matthias, an eminent Danish historian and archæologist, was born at Sanderum, in the island of Funen, on the 6th November, 1791. His uncle, a burgher of Odensee, adopted him when two years old, and sent him at the age of ten to the cathedral school of that town, where he had for a fellow-pupil the great philologist Rask, then a boy of fourteen, by whose example and influence young Petersen was first led to cultivate the study of the Icelandic language. Yet it proved rather the field of history than philology in which the latter was afterwards to win renown. In due time he took his degree at the university of Copenhagen, and then taught a school in his native island; but an incident that occurred subsequently to the cessation of this employment in 1826, was decisive of his entire future. A prize having been publicly offered for the best essay on the Scandinavian languages, Petersen was the successful competitor; and the work by which he obtained it—"Det Danske, Norske, og Svenske Sprogs Historie," a treatise of the most meritorious character—at once secured him both advancement and celebrity. In 1829 he was nominated sub-librarian of the university of Copenhagen: and, after receiving other successive appointments, he became professor of the northern languages, a position which his learning and acquirements so well entitled him to hold. Petersen's works, which are valuable and important, consist mainly of the following, in addition to the already-mentioned essay—"Danmarks Historie i Hedenold" (History of Denmark in the Heathen age), published in 1834–38; "Haandbog i den gammel-nordiske Geographie" (Manual of old Northern Geography), published in 1834; "Nordisk Mythologie" (Northern Mythology), published in 1849; and lastly, the admirable work entitled "Bidrag til den Danske Literaturs Historie" (Contributions to the History of Danish Literature), published in consecutive volumes, the first of which appeared in 1853. He also translated into Danish a number of the old Icelandic sagas. He died in 1862.—J. J.

PETHER, Abraham, landscape painter, son of William Pether the engraver, was born at Chichester in 1756, and learned painting of George Smith of that city. Abraham Pether, or old Pether as he is often called to distinguish him from his son, is best known by his moonlight scenes, which are very clever, but they are often mannered and feeble. He was a man of considerable attainments and much ingenuity, and of the most unassuming habits. He was a good musician, having been brought up as a chorister in Chichester cathedral, and intended for an organist; a clever mechanic, he made microscopes, telescopes, and other philosophical instruments; and an amateur astronomer, and lecturer on astronomy and electricity. Perhaps partly from frittering away his time and energy in so many pursuits, he lived and died in poverty, leaving a wife and family dependent on charity for the barest maintenance. He died in 1812.—His son, Sebastian, born in 1790, learned painting from his father, imitated his manner, and like him became known as a painter of moonlight scenes. But he was of inferior skill, and having early fallen into the hands of the picture dealers he was never able to extricate himself, and closed a long struggle with poverty and ill health, March 18, 1844.—J. T–e.

PETHER, William, a celebrated engraver, was born at Carlisle in 1731. He was a pupil of Thomas Frye, a mezzotint engraver of some celebrity in his day; but Pether soon outstripped his master, and ultimately took a foremost place among the practitioners in that branch of the art. He engraved some plates from his own designs; portraits and subject pieces after Wright, Penny, and other contemporary artists; but his best prints are those from Rembrandt. He was elected associate of the Royal Academy in 1778, and died in 1795.—J. T–e.

PETHION DE VILLENEUVE, Jerome, was born at Chartres in 1753. He was originally intended for the law, but finding a political career more congenial to his tastes, he left his profession, and being elected to the states-general in 1789, he ultimately became mayor of Paris. His hatred of Louis XVI. contributed in no small degree to that monarch's downfall; after which event, however, his popularity gradually waned, and his influence decreased. Finally obliged to succumb to the power of Robespierre, he was outlawed in 1793, and fled in disguise from Paris. Shortly afterwards, his mangled body was discovered in a field near St. Emilion.—W. J. P.

PETIS DE LA CROIX, François, a distinguished orientalist, was born at Paris in 1653. He resided many years at Aleppo, Teheran, and Constantinople, thus becoming a master of the Arabic, Persian, and Turkish tongues. In 1680 he returned to Paris, and soon afterwards was sent as secretary to the embassy to Morocco. He subsequently accompanied the expeditions to Algiers under Duquesne, Tourville, and D'Amfreville, and assisted in concluding the peace which followed. For these services he was made Arabic professor at the college of France in 1692, and three years later succeeded his father as oriental

interpreter to the king. He died in 1713, leaving translations of the "History of Timur," &c., from the Persian, and many valuable works in MS. on oriental languages and history. He is said to have known also the Mongol, Armenian, and Ethiopian tongues.—W. J. P.

PETIT, Alexis Thérese, a French physicist, was born at Vesoul on the 2nd of October, 1791, and died in Paris on the 21st of June, 1820. He was educated at the Central school of Besançon, and at the Polytechnic school, where he distinguished himself highly. He was appointed an assistant professor in that institution in 1809, and a professor in 1815. Notwithstanding his early death by consumption in his twenty-ninth year, he left behind some scientific writings of high importance; and in particular his researches, along with Dulong, on the measurement of temperature and the laws of the communication of heat, are looked upon as a model of the art of experimental investigation in physical science.—(*Annales de Chimie et de Physique*, 1819; also, *Journal de l'Ecole Polytechnique* for the same year.)—W. J. M. R.

PETIT, Jean Louis, a celebrated French surgeon, was born at Paris on the 13th of March, 1674. Anatomy formed part of his earliest education. The celebrated anatomist, M. De Littre, was resident in his father's house, and the child's observant and imitative powers were early called into play by watching De Littre at his anatomical studies. Dissection became his amusement. One day he was found hid in a garret, engaged in dissecting a rabbit which he had caught. The professor encouraged and instructed the boy: the latter at the age of seven began to attend De Littre's anatomical lectures, and so remarkable was his progress that when twelve years old he was intrusted with the preparation of the subject for his teacher's demonstrations. At sixteen Petit was apprenticed to a surgeon, and attended the practice of Mareschal, the chief surgeon at La Charitè. As a proof of his zeal as a student, it is told that Mareschal, going one morning very early to visit his patients at the hospital, found Petit asleep by the door, where he had taken up his quarters in order to be soon enough to secure a good place in the operating theatre. In 1692 Petit entered the army as a surgeon. He served until 1700, when he returned to Paris and was admitted master of surgery. He rapidly advanced in fame and practice, and in the course of a few years became one of the first surgeons in Europe. He delivered courses of lectures on anatomy and surgery at a school which he had himself established, and many of the most celebrated of European practitioners were amongst his pupils. His reputation was not confined to France. In 1726 he was summoned to attend the king of Poland; and in 1734 his services were required by Don Ferdinand, afterwards king of Spain. He refused most brilliant offers of advancement abroad, preferring to remain in Paris, where his skill secured him the highest professional honours. In 1715 he was chosen member of the Academy of Sciences, and in 1731, on the establishment of the Academy of Surgery, he was appointed director. He also received the honour of the fellowship of the Royal Society of London, besides many other scientific distinctions. The influence of Petit's practice and teaching on the advancement of surgery was very considerable. Besides many memoirs contributed to the Academy of Sciences and to the Academy of Surgery, he published in 1705 his "Traité des maladies des Os," a book which has gone through many editions, and is still read and quoted. At the time of his death he had been engaged twelve years on a general treatise on surgical diseases. After Petit's death the work was completed and published by his pupil, Dr. Lesne. Petit died at Paris on the 20th of April, 1750, aged seventy-six. His qualities of heart and understanding were well balanced. His reputation as a surgeon was only equalled by his character as a good and benevolent man.—F. C. W.

PETIT, Pierre, a French mathematician and military engineer, was born at Montluçon on the 31st of December, 1598, and died at Lagni-sur-Marne on the 20th of August, 1677. His father obtained for him an appointment under government, which, however, he disposed of in 1633, in order to devote himself to the study of mathematics and mechanics. On his abilities becoming known to Richelieu, he was appointed a provincial commissary of artillery and inspector of fortifications; and in 1649 he was presented to the office of intendant-general of fortifications, and the rank of nobility.—W. J. M. R.

PETIT, Samuel, born on Christmas-day, 1594, at Nismes, was remarkable for the precocity of his genius. He studied at Geneva, and learned several ancient languages. He professed Greek and Hebrew at Nismes till 1627. Such was his reputation that Cardinals Richelieu and Bagni sought to win him to the popish party. Excessive study ruined his constitution, and he died in 1643. He has been accused of favouring the Romanists, and seems to have been moderate almost to indifference. Men of all parties have praised him for his learning and talent. Several of his works were published, and he left in MS. valuable notes upon Josephus.—B. H. C.

PETITOT, Jean, a very distinguished painter in enamel, was born at Geneva in 1607. Being intended for a jeweller, he was first placed with an enameller to learn how to prepare enamels for jewelry. In this art he soon became so skilful that he was led, it is said by the suggestion of Brodier, to attempt the production of small pictures in enamel. In this he was at first unsuccessful, owing to the difficulty of obtaining fluxes, colours, &c., which would stand the requisite number of firings. He and Brodier, who became his brother-in-law, and worked with him fifty years, made a journey to Italy to ascertain the methods adopted by the enamellers of that country; but disappointed in their inquiries came to England, where in Sir Theodore de Mayerne, physician to Charles I., they found a chemist who had been experimenting on colours and vitrifying substances, and who put them in possession of the precise information they were seeking. De Mayerne introduced Petitot to the king, who received him into his service, appointed him apartments in Whitehall, and directed him to paint in enamel portraits of himself, the queen, and other members of the royal family, and of the court. Petitot stayed in England till the fall of Charles, and whilst here executed a large number of works, and some of them his best. Several of these were from the paintings of Vandyck, who is said to have given Petitot valuable advice as to the management of portraiture. On his return to France Petitot was introduced by Charles II. to Louis XIV., who made him his enamel painter in ordinary, with apartments in the Louvre and a handsome salary. Petitot painted a large number of portraits for the king, not only of the French court, but of royal and distinguished visitors, and was a great favourite; but he was a protestant, and on the revocation of the edict of Nantes he felt himself uncomfortable if not unsafe in France, and petitioned to be allowed to leave. This was refused. He was for a while placed in a sort of captivity, and the celebrated Bossuet was sent by the king to endeavour to induce him to recant; but without effect. When set at liberty he at once made his escape with his wife to Geneva, whence, after a time, he removed for greater quiet to Vevay. There he continued to practise his art almost till his death, which occurred in 1691. Petitot was the first to paint portraits and pictures in enamel in their full and true colours, and he brought the art at once to comparative perfection. His works, with some peculiarities, are clear, brilliant, and forcible in colour, and most carefully and admirably finished. The Louvre contains the most extensive collection of portraits by him; but some of his finest works are in England—one of the largest and most celebrated is a whole-length portrait of Rachel de Rouvigny, countess of Southampton, after Vandyck, dated 1642. It is in the collection of the duke of Devonshire, and is $9\frac{3}{4}$ inches high by $5\frac{3}{4}$ inches wide, and is by far the largest and finest work till then executed in enamel; and, like most of his English pictures, is executed on a thick gold plate. A series of engravings, with illustrative letterpress, of Petitot's enamels in the Louvre, is now in course of publication—"Emaux de Petitot du Musée Imperial du Louvre," folio, Paris, 1861, &c.—J. T–e.

PETIVER, James, an English botanist, was a contemporary of Plukenet, and died in Aldersgate Street, London, on the 20th April, 1718. He was apprenticed to Mr. Feltham, apothecary to St. Bartholomew's hospital, and established himself as a druggist in Aldersgate Street, where he continued till his death. He was apothecary to the Charter-house, and obtained considerable practice. He was fond of natural history, and persuaded captains and surgeons of ships to bring home specimens of all kinds. He was so successful in his efforts, that Sir Hans Sloane (who afterwards purchased it) offered Petiver £4000 for his museum some time before his death. Petiver became well known as a naturalist. He was elected a fellow of the Royal Society, and he was a correspondent of Ray. He visited the midland counties of England and made collections. In his first publication, "Museum Petiverianum," he records the results of his excursion.

His "Gazophylacium Naturæ et Artis" contains engravings descriptive of animals, plants, and fossils from various parts of the world. He also gave in Ray's History an account of the plants of China, Madras, and Africa. In 1709 he published a list of the plants found in the mountains about Geneva. His "Pterigraphia Americana" contains drawings of American ferns, as well as some of marine productions. He paid much attention to British plants, and published in parts an English herbal. He also printed catalogues of the plants of Etruria, Montpellier, Italy, and Guinea; medicinal plants of Peru; drawings of Egyptian plants; and pharmaceutical hortus siccus, and directions for drying plants. He contributed more than twenty papers to the Philosophical Transactions between 1697 and 1717. He adopted the view that the medicinal qualities of plants might be determined to a certain extent by their agreement in natural characters. Petiver also published books on shells, fossils, and minerals. A genus Petiveria was named after him by Plumier.—J. H. B.

PETOEFI, Sandor or Alexander, a Hungarian poet, was born on the 1st of January, 1823, at Felegyhaz in the county of Pesth. His father, a retired butcher, destined him for one of the learned professions, and sent him to a school at Selmecz. The boy, however, was stage-struck, neglected his studies for the theatre, and was expelled the school. For a time he lived a vagabond life, and was found by his father at Pesth performing the duties of a scene-shifter. Two years later he was again sent to school, but took the first opportunity of enlisting in the Austrian army. Ill health procured his discharge, and at the age of eighteen he tried learning once more at the college of Papa, near Raab. The life of a strolling player, however, had more attractions for him than books, and he gradually sank into great poverty. In 1843 he offered some songs he had written to the editor of the Pesth *Athenæum*, who printed them, and thus paved the way for a regular engagement to write for the *Divatlap*, a journal of fashion at Pesth. Petoefi became all at once the most popular poet in Hungary, and as a democrat in politics enjoyed the favour of the masses. He wrote novels, plays, and poems, none of which, however, were so successful as his songs. He engaged warmly in the revolution of 1848, and roused the enthusiasm of his younger countrymen by stirring lyrics, of which "Hungarians, up!" and "Now or never," are the most celebrated. In the war of 1849 he acted as aid-de-camp to General Bem in Transylvania, and is supposed to have been slain in battle, though his body was never recovered An edition of his works was published at Pesth in 1847.—R. H.

PETRARCA, Francesco, one of the four most renowned poets of Italy, born at Arezzo in Tuscany, 20th July, 1304; was found dead either of apoplexy or epilepsy, seated with his head resting on a book in his library at Arquà, 19th July, 1374. (The dates of both birth and death differ slightly in various records, and the circumstances of the death are diversely narrated.) In 1302, the year when Dante and many of the Bianchi faction were banished from Florence, Pietro (commonly called Petracco or Petraccolo) da Parengo, an adherent of the same party, went into exile; and with his wife Eletta (called elsewhere Brigida) Canigiani, took up his abode at Arezzo, where their son Francesco di Petracco or Petrarca was born. After various vicissitudes, the exile's hope of return died out; and about 1312 he and his family removed to Avignon, where, under Clement V., the papal court held its state, and formed a centre of attraction to strangers from every quarter. Here and in the neighbouring town of Carpentras Francesco cultivated grammar, dialectics, and rhetoric. His father subsequently sent him to Montpellier, and finally to the Bolognese university to study law as his profession; but the born poet pored far more willingly over Latin classics than over legal documents; and appears to have loathed a calling in which, as he deemed, he might secure success at the cost of conscience, but could scarcely hope to do so with clean hands. Petracco's death put an end to the conflict between filial deference and strong inclination. Francesco abandoned the career selected for him; but, perhaps, made no wiser choice when, at the age of twenty-two, he, with his younger brother Gherardo, assumed the clerical habit, and found it constituted a passport into the corrupt gaieties of the court of Pope John XXII. His studies, however, were not superseded by frivolous pleasure, and he formed various solid friendships; those with Cardinal Giovanni Colonna and his brother Giacomo, bishop of Lombes, proved both tenderly intimate and enduring, whilst for their father Stefano he conceived the reverent affection which he evinces in some of his verses, as in the sonnet beginning—

"Gloriosa Colonna, in cui s'appoggia."
(Glorious Colonna, *i.e.*, Column, on which leans.)

In 1327 occurred that event which may be represented as the turning-point of Petrarca's life, which inspired so much of his Italian *Canzoniere*, and of which the traces are discernible more or less openly in his correspondence and in other of his compositions, yet which is shrouded with a veil of mystery, and of which the accounts irreconcilably differ. To follow one of the most popular narratives:—On Good Friday, 6th April, in the church of St. Clara, in Avignon, Petrarca first beheld that incomparable golden-haired Laura, who for precisely twenty-one years swayed, living, the current of his life; whose eyes and voice, habitual reserve and exceptional pity, inspired poem after poem; and from whose thrall not even the lady's death availed to release him. Her bare hand and dainty glove, her sweet speech and sweet laugh, her tears, her paleness, her salutation, are noted with untiring minuteness; he records how he watched with rapture a young girl washing the veil of Laura; and on another occasion how he beheld a group of ladies with Laura in the midst, like the sun girt by twelve stars. To read these elegant Tuscan strains, one might imagine that this veritable slave of love had few cares or interests or occupations, but what sprang from the master passion; that Avignon and Vaucluse, Rome and Naples, busy court life and solitary retirement, took their colour alike from the presence or absence of Laura; but the historic facts of Petrarca's life bear a different witness. Between 1330 and 1334, in the endeavour, as some say, to alleviate his disastrous passion, Petrarca took sundry short journeys, which at any rate served to augment his love of Italy; and the accession in 1334 of Benedict XII. to the pontificate, was followed by the first of those appeals, poetic and epistolary, which Petrarca addressed to popes and to temporal powers, urging the restitution of the papal court to Rome, and the deliverance of Italy. In 1335 Azzo da Correggio appeared at Avignon, to solicit, in opposition to Marsiglio Rossi, the pontifical confirmation of the house of La Scala in the lordship of Parma; and formed an acquaintance with Petrarca, which gave rise to so great a mutual affection that for this dear friend's sake Francesco waived his rooted antipathy to the legal profession, pleaded Azzo's cause before Pope Benedict XII., and triumphed over the rival claimant. Late in 1336 Petrarca quitted Avignon, and early in the following year reached Rome, where he met with a warm reception from the Colonna family, and explored the antique monuments of the Eternal City; nor did he return to Avignon until the summer, soon again quitting it for the comparative solitude of Vaucluse, where he purchased a small house and estate, and found leisure to compose many of his works, both in prose and in verse, and to commence that Latin poem "Africa," on the exploits of Scipio in the second Punic war, which procured for him the laurel crown, but which has been handed down to us in an imperfect form, probably the result of intentional mutilation. In August, 1340, Petrarca received from the senate an invitation to Rome, there to be crowned poet-laureate; and on the self-same day a letter reached him from the chancellor of the university of Paris, proffering him the like honour in that capital. His own inclination and the advice of his friends made him prefer the former offer; and early in March, 1341, he arrived at the court of Robert, king of Naples and Jerusalem, to make before that most learned monarch of the period a solemn exhibition of his powers. For three days he discoursed publicly of poetry and science; after which the king formally certified his worthiness of the laurel, and deputed the poet Giovanni Barrili, one of his own courtiers, to represent the majesty of Naples at the ensuing ceremonial. On the following 8th of April, being Easter-day, Petrarca at the capitol delivered an oration, long and flowery, in honour of the muses; after which Orso degli Orsini, count of Anguillara, a senator, pronounced a discourse in praise of the poet-aspirant, and crowned him with the laurel wreath, in presence of an approving concourse of the Roman people and of many dignified personages. Boccaccio avers that the capitol had not witnessed a similar function since the coronation of Statius, under Domitian. From Rome Petrarca removed to Parma, and spent some months with the Correggi lords of that city, especially with his friend Azzo. In 1342 he was one of the ambassadors sent into France by the Roman senate and people to congratulate Pope



Clement VI. on his assumption of the triple crown; and joined with him in this embassy was Niccola Gabrino, better known by his historic name of Cola di Rienzi. About this time Petrarca's brother Gherardo abandoned the world for a monastic life; being moved thereto, it is said, by the death of a woman whom he loved, and whose loss is commemorated by Francesco in the sonnet commencing—

"La bella donna che cotanto amavi."
(The beautiful lady whom thou lovedst so much.)

In 1343 Pope Clement VI. sent Petrarca on a mission to Queen Giovanna, who had mounted the Neapolitan throne on the death of her uncle King Robert, and under whose youthful sway the court presented a widely altered aspect. The great Roman revolution effected by Rienzi in 1347 was hailed by Petrarca as the new birth of Italian liberty; and his letters and his verses were not spared to incite the tribune to further deeds. Notice the canzone beginning—

"Spirto gentil che quelle membra reggi"—
(Choice spirit who rulest those members)—

which is very generally explained as addressed to Rienzi, though by some appropriated to Stefano Colonna. In 1348 a fearful pestilence ravaged Europe, and amongst its victims was Laura—to other eyes less beautiful than when, twenty-one years before, precisely to the month, day, and hour, she had captivated the heart of her Tuscan lover; but ever regarded by him as invested with the pristine charm. A note in his own handwriting records his bitter sorrow at her death, of which the news reached him in Verona; and for some days afterwards he is described as scarcely breaking silence, or eating except at the importunity of friends. The second part of the Canzoniere, concluding with six short poems called "I Trionfi" (The Triumphs), from which Titian is said to have painted four well-known pictures, was composed after her death. In the following July Cardinal Giovanni Colonna died; having outlived by some years his brother Giacomo, bishop of Lombes. In 1350 Petrarca addressed a remarkable letter to the Emperor Charles IV., exhorting him to come and succour Italy; and this being the great year of jubilee, towards the close of summer, after the manner of pious pilgrims Francesco repaired to Rome, taking Florence in his way; and thus for the first time beholding his mother city. In 1351 Florence, ashamed of the long alienation of this her celebrated son whom other states delighted to honour, appropriated a sum of money to redeem his confiscated property; and charged his friend and fellow-citizen, Giovanni Boccaccio, with a letter to Petrarca, then resident in Padua, informing him of what had been done, and urging him to honour by his presence the infant Florentine university—a request finally not complied with. In this same year Petrarca directed a highly complimentary epistle to Andrea Dandolo, doge of Venice, exhorting him to make peace with Genoa; and received in answer a letter which lauded his eloquence and learning, but declined to adopt his counsel. A corresponding document subsequently addressed by the poet to the doge of Genoa, proved equally without result. In 1354 Petrarca, sent by Visconti of Milan to Venice, once more treated of peace; but though honourably received, was again unsuccessful. The long list of Petrarca's friends, patrons, and admirers includes popes and princes, warriors and men of letters; and various were the missions, diplomatic or otherwise honourable, which he undertook, visiting divers foreign countries and courts, and possibly the English shores; at home amongst great men, but ever affable towards those of lower degree. At the marriage of Violante Visconti with Prince Lionel of England, Petrarca sat at table with the august bride and bridegroom and their most distinguished guests. In 1370 he retired to Arquà, a village in the Luganean hills, where alone of all his numerous residences the house he occupied is shown to the curious; and here occurred that colloquy with certain disciples of Averroes which led to their stigmatizing Petrarca as a worthy man but illiterate; and to his confessing his own ignorance, but maintaining theirs, in his book "De sui ipsius et multorum aliorum Ignorantia." His last public appearance occurred in 1373, when in the suite of Francesco Novello da Carrara he harangued the Venetian senate. On the first day, awed by his august auditory, and oppressed by old age and fatigue, he stood silent; but on the next performed his assigned part with great applause. Petrarca left an illegitimate daughter, Francesca, elsewhere called Tullia, married to Francesco da Brossano of Milan. To this couple he bequeathed his property, after leaving legacies to various friends and domestics; and a gift of books which he had made to Venice in 1362 formed the nucleus of the world-renowned library of St. Mark. Boccaccio, a warm admirer of Petrarca, describes him as tall and handsome, round-faced, grave and mild of aspect, with eyes at once gladsome and penetrating, and a merry but not undignified laugh; placid and joyous of speech, though seldom speaking except in answer, and then weightily; in dress conformable to custom; in music a lover not merely of the human voice and instrumentation, but also of the song of birds; patient, or if angered beyond reason, soon recollecting himself; truthful, very faithful; in religion eminently christian, though harassed (as Petrarca himself confesses) by temptations of the flesh. Elsewhere we read of his systematic fasts, his masses put up for the soul of Laura, his social habits, contempt of riches, and pious practices. His funeral was attended by Francesco da Carrara, with the bishop and chapter of Parma, and a throng of nobles and clergy, doctors and students; the body, laid on a bier covered with cloth of gold and overshadowed by a golden canopy lined with ermine, was carried to the church of Arquà, and there deposited in a ladye chapel built by Petrarca; and Francesco da Brossano raised to his memory a monument, supported by four columns, and approached by two steps, all alike of red marble. Besides the works already particularized in the course of this article, Petrarca has left many others, including several on biographical, political, philosophical, or religious themes; a Syrian Itinerary, composed, as has been suggested, for the use of Giovanni di Mandello, sometime podestà of Piacenza; Epistles, both in prose and in verse; and certain Latin Eclogues or Bucolics, avowedly allegorical. The question remains—Who was Laura? and is answered by the Abbé de Sade: She was the daughter of Audebert de Noves, syndic of Avignon, and the wife of Hugh, son of Paul de Sade; and was, in fact, my own ancestress, as family documents prove. This assertion has been endorsed by common opinion. Yet various writers, both prior and posterior to the abbé, have voted for some different Laura; and, of course, have found reasons to allege in their own favour. Amongst these recusants is Lord Woodhouselee, in his Historical and Critical Essay on the Life and Character of Petrarque, Edinburgh, 1812. Modern students have observed with astonishment that the elder biographers of Petrarca give no adequate account of this lady, whom he himself depicts as altering the tenor of his life. Boccaccio, indeed, the contemporary of Petrarca, in one place where he mentions Laura, explains her as a symbol of the laurel crown. Even in Petrarca's own record of his connection with her, apparent irreconcilable discrepancies have been noted, and special stress has been laid on the fact that in the year 1327 the 6th of April was indeed Monday in Holy Week; but certainly not Good Friday, in spite of Petrarca's distinct statement that so it was. To those who still prefer a flesh and blood Laura to a mysterious impersonation, it may be interesting to know that a pamphlet published in 1821 tells how in the Casa Peruzzi at Florence was preserved the alleged veritable effigy of Laura, sculptured by the painter Simone Memmi, and carried from place to place by the poet-lover in his frequent wanderings. On the back of the marble is inscribed the following quatrain attributed to Petrarca:—

"Splendida luce in cui chiaro si vede
Quel bel che può mostrar nel mondo Amore,
O vero exemplo del Sopran Valore
E d'ogni meraviglia intiera fede." —C. G. R.

PETRE, Edward, an English jesuit and clerk of the closet to King James II., was descended from the family of Lord Petre. He supported Sunderland in his intrigues against Rochester, and persuaded the king, over whom he exercised a pernicious influence, to make Sunderland president of the council (1686). Petre was made superintendent of the royal chapel, was lodged in the apartment at Whitehall which the king had occupied when duke of York, and was named in 1687 of the privy council. He hoped through the king's influence to obtain a cardinal's hat, and would probably have been made archbishop of York; but the pope disregarded James's solicitation, refused the dispensation required by a jesuit, and showed no intention of raising Petre to the cardinalate. On the landing of the prince of Orange, Petre opposed the departure of the king from Westminster; but as his life had been threatened by the populace, his advice was thought to be interested and was disregarded.—R. H.

PETRE, Sir William, was born at Tor-Newton in Devonshire, which had been the seat of his family. He was educated

at Exeter college, Oxford, and in 1523 was elected a fellow of All Soul's college. He became principal of Peckwater inn—a seminary for lawyers, afterwards incorporated with Christ Church college. While engaged as tutor to the son of Thomas Boleyn, earl of Wiltshire, he attracted the notice of Thomas Cromwell, by whose influence he was sent to travel at the expense of the crown. On his return he was appointed Latin secretary to Cromwell, and in 1535 was employed on the commission of inquiry into the state of the monasteries. His good service on this occasion brought him wealth in the shape of abbey lands, and promotion in office. He was sworn of the privy council in 1543, and made a secretary of state. In the following year he was left as adviser to the regent, Catherine Parr, and in 1546 was nominated by will a counsellor to the king's successor, Edward VI., in whose brief reign he was further employed in several important commissions. He even enjoyed the favour of Queen Mary, whose marriage with Philip he negotiated; and he succeeded in obtaining a dispensation from the pope for the retention of the abbey lands granted to him in the previous reigns. The office of secretary of state which he held through Mary's reign he continued to hold for two years under Elizabeth, to whom, moreover, he was a privy councillor until his death. He spent his old age in deeds of charity; was a great benefactor to Exeter college, Oxford, and to the poor of Ingatestone. He died in 1572. The secret of his uniform success under four different sovereigns of conflicting opinions, was his faculty of silence. After a negotiation he conducted at Boulogne, Chatillon said of him—"We had gained the last two hundred thousand crowns without hostages, had it not been for the man who said nothing." In King Henry's time he observed his humour; in King Edward's he kept to the law; in Queen Mary's he minded wholly state affairs; and in Elizabeth's he was religious.—R. H.

PETROF, Vassili Petrovitch, a Russian poet, was born at Moscow, the son of a priest, in 1736. He was educated in the ecclesiastical seminary, and attracted notice by his sermons while yet a student. In 1763 he composed an ode on Catherine's coronation, which being shown to the empress procured him a substantial reward and the favour of several courtiers. In 1769 he was appointed translator to the cabinet and reader to the empress, who subsequently sent him to travel for his improvement. On his return in 1784 he became the imperial librarian; but his health failing, he retired in 1790 to a country residence in the government of Orel, where he died on the 4th December, 1799. His collected works were published in 1811, in three parts. They consist chiefly of various odes on public events and epistles to his friends. In 1781 he had published a metrical version in Russian of the Æneid.—R. H.

PETRONIUS, Caius or Titus, was one of the voluptuous courtiers of Nero. From that emperor he received the title of "arbiter elegantiarum," or director-in-chief of the imperial pleasures and amusements, from which circumstance he is commonly known by the name of Petronius Arbiter. Being a person of much talent and ingenuity, he aroused the jealousy of Tigellinus, the infamous minister of Nero, who accused him of participating in the conspiracy of Scevinus and Piso. Petronius avoided the cruelty of the emperor by a voluntary death at Cumæ, A.D. 66. A work is still extant, bearing the title of "Petronii Arbitri Satyricon," which is by many scholars referred to this Petronius. It consists of a prose narrative, interspersed with numerous pieces of poetry, thus resembling in form the ancient Roman satire. It is a sort of comic romance, written with abundance of wit and cleverness, and throwing much light on the manners and usages of the Romans under the empire. Many of the short poems introduced are replete with grace and beauty, and a fine imagination is everywhere visible. Unhappily the book is polluted with gross indecency, and proves the corrupt and degraded condition of the writer and his age. The "Satyricon," as we have it, is made up of various fragments, forming but a small part of the original work. The longest and most important section is that known as the "Supper of Trimalchio," presenting us with a detailed and very amusing account of a fantastic banquet, such as the luxurious and extravagant gourmands of the empire were wont to exhibit on their tables. Great uncertainty exists as to the date of the author, respecting which the most conflicting opinions have been entertained. Niebuhr places him in the third century after Christ, under Alexander Severus or Gordian. Petronius is ranked by Niebuhr as the greatest poetical genius that Roman literature can boast of after the time of Augustus. The best edition is by Burmann, Utrecht, 1709; republished with additions, in 2 vols., at Amsterdam, 1743.—G.

PETRUS HISPANUS, supposed to have been originally called Johannes Petrus, or Petrus Juliani, is by some identified with Pope John XXI. or XXII. (see John XXI. or XXII.), but by others is regarded as a distinct person. He is reported to have been born at Lisbon, and to have studied medicine and astronomy, or rather astrology. He wrote "Summulæ Logicæ," whence he obtained the name of Summulator. Another of his works was the "Thesaurus Pauperum," a kind of popular medical treatise. Those who distinguish the two authors say that Petrus Hispanus was a dominican, who lived about the same period as John, *i.e.*, in the latter half of the fourteenth century.—B. H. C.

PETTIGREW, Thomas Joseph, F.R.S., a well-known antiquary and surgeon, was born in London. His father was an apothecary practising in Fleet Street. Mr. Pettigrew received his medical education at Bartholomew's hospital under Mr. Abernethy. In 1812 he passed the examination of the College of Surgeons, and soon after was introduced to the notice of the dukes of Kent and Sussex. The duke of Sussex appointed him his librarian, and in that capacity he compiled and published "Bibliotheca Sussexiana"—two volumes, 1827–39—or a catalogue of the books and MSS in the ducal library, illustrated with historical and biographical notices. Mr. Pettigrew's antiquarian bias induced him to cultivate various fields of historical research. He is perhaps best known as an acute and able investigator of the antiquities, manners, and sepulchral remains of the ancient Egyptians. He examined a large number of mummies, and in 1834 published a history of Egyptian mummies. He collected much curious information on the worship and embalming of sacred animals, and on other rites and customs of the Egyptians. Another department of antiquarian research which he illustrated is that of the history of medicine and surgery, especially of the popular practice of medicine. His work on medical superstitions is full of curious information, not merely for the professional, but also for the general reader. Amongst his other antiquarian writings are—"On a Roman Urn found in Charnwood Forest, Leicester;" "Discovery of the Ancient City of Tharros;" "On the Study of Archæology," London, 1850; "On the History of the Barber Surgeons," London, 1852. He has the honour of having been one of the founders of the Archæological Association, and contributed frequently to the *Archæological Journal*. He was also a fellow of the Society of Antiquaries, and some papers by him are in the Archæologia. Biography was also one of Mr. Pettigrew's favourite pursuits. He was the author of a collection of biographies of medical men under the title of the "Medical Portrait Gallery;" of a memoir of Dr. Lettsom; and of a life of Lord Nelson. His surgical writings are not so well known, perhaps, as his contributions to other departments of literature. He, however, published an anatomical work on the base of the skull and brain; and papers on hydrophobia, cholera, &c. He at one time filled the office of surgeon to the Charing Cross hospital, and to the Asylum for female orphans. He was a fellow of the Royal College of Surgeons; a doctor of philosophy of the university of Göttingen; and a member of several continental medical societies. He died 23rd November, 1865.—F. C. W.

PETTY, Sir William, an eminent political economist, was born in 1623 at Romsey in Hampshire, where his father carried on the business of a clothier. He was educated at the grammar-school of his native town, and from his early years displayed a remarkable genius for mechanics. At the age of fifteen he went to prosecute his studies at Caen in Normandy. He is said, on his return to England, to have obtained some place in the navy office, which, however, he must have held only for a short time, as he returned to the continent in 1643, and spent three years in studying medicine and anatomy at Leyden, Utrecht, Amsterdam, and Paris. In 1647 he obtained a patent for an instrument which he had invented for double writing, and in the following year he published a small treatise recommending the extension of education to a variety of subjects of utility in common life. Soon afterwards he took up his residence in Oxford, where he employed himself in teaching anatomy and chemistry. The philosophical meetings which preceded and led to the establishment of the Royal Society were frequently held in his rooms, and when that celebrated society was instituted he was a member of the council. In 1649 he received the honorary degree of M.D., and was elected a fellow of Brazennose college. In the follow-

ing year he was elected professor of anatomy, and soon after obtained also the professorship of music in Gresham college. In 1652 he was nominated physician to the army in Ireland, an appointment which exercised a most important influence on his future fortunes. His professional income was very large, and in addition he obtained upwards of £10,000 for his services in surveying the estates forfeited by the Irish rebellion of 1641. He was appointed one of the commissioners for dividing these lands among the officers and soldiers of Cromwell's army, and obtained a gift of large estates, besides making very advantageous purchases. In 1654 Dr. Petty was nominated secretary to Henry Cromwell, lord-lieutenant of Ireland, and in 1657 he was made clerk of the council. In the following year he was chosen to represent the borough of West Looe in Richard Cromwell's parliament. When the Restoration took place, he was cordially received by Charles II., who conferred upon him the honour of knighthood, appointed him surveyor-general of Ireland and one of the commissioners of the court of claims, and confirmed him in the possession of the forfeited estates which had been granted to him. In 1663 he invented a double-bottomed ship, to sail against wind and tide, a model of which is still preserved in the repository of the Royal Society, and wrote several essays on the subject of naval architecture. He devoted himself zealously to the improvement of his Irish estates, opened lead mines, set up iron works, commenced a trade in timber, and established a pilchard fishery, all in Kerry. His active and useful life was brought to a close in 1687 by a gangrene in his foot. He was buried in the church of his native town. Sir William Petty's reputation rests mainly on his treatises upon trade and commerce. His views on these topics were far in advance of those of most of his contemporaries. He foresaw the advantages which would result from a union between Great Britain and Ireland, and from a free trade between the two countries. His principal works are—a "Treatise on Taxes and Contributions," &c.; "Verbum Sapienti;" "Political Arithmetic;" "Political Anatomy of Ireland;" "Observations on the Tables of Mortality of Dublin for the year 1681;" "Observations on London and Rome;" "Quantulumcunque"—a treatise on money; "Supplex Philosophia." His will is a singular and characteristic document. Sir William Petty was the founder of the Lansdowne family.—J. T.

PETTYT or PETYT, William, the author of "Jus Parliamentarium, or the ancient power, jurisdiction, rights, and liberties of the parliament revived," and of other treatises on the constitution, was born in 1636 at Storithes, near Skipton, in Yorkshire. He studied law, and was called to the bar by the Inner temple, of which society he subsequently became treasurer. He was appointed keeper of the public records preserved in the Tower, of which he left a calendar and various extracts, which with other manuscripts of his are preserved in the Inner temple library. He died in 1707, and was buried in the Temple church. For a list of his works see Lowndes' Manual.—R. H.

PEUCER, Gaspard, celebrated for his scholarship and misfortunes, was born in 1525 at Bautzen in Lusatia. He was educated at Wittemberg. His splendid talents attracted the attention of Melancthon, one of whose daughters he married. He became professor, first of mathematics and afterwards of medicine, and taught with distinguished success. He was an object of admiration to the whole court of Saxony; but his fortunes were soon blighted. He was a zealous Philippist or Melancthonian, and was suspected of an attachment to the doctrines of the sacramentarians, and the affections of the elector cooled towards him. Accused of being the author of a treatise on the Lord's supper, in which the Zwinglian tenets on that subject were defended, he was thrown into prison in 1574, and treated with great rigour. Writing materials were denied him, and he was obliged to inscribe his thoughts on the margin of old books, and to use ink made of burnt crusts tempered with water. After eleven years' imprisonment he was liberated by Christian, the successor of Augustus. When he regained his liberty he found that his wife was dead. He retired to Zerbst, and in 1587 a rich widow, who highly esteemed his talents and virtues, gave Peucer her hand. He died in 1602. He was the author of a great number of books, most of which are now forgotten.—D. G.

PEUTINGER, Conrad, one of the pioneers in the study of classical antiquities, was born at Augsburg in 1465. He is reported to have studied law at Padua, and polite literature at Rome. Retiring to Germany, the reputation of his acquirements obtained for him the office of secretary to the senate of Augsburg. Harassing as were his engagements, he found leisure to decipher inscriptions, collect MSS., and preside over a society established for the purpose of printing the best Latin and German authors. The Emperor Maximilian, charmed with his genius, elevated him to the rank of councillor, but Peutinger could not be prevailed upon to assume the title. In 1519 he was deputed to Bruges to congratulate Charles V. on his election to the imperial crown. He died in 1547. The name of Peutinger is specially remembered for a map (Tabula Peutingerina) of the roads of the ancient Roman world, which was found in a library at Speyer by Conrad Celtes, who bequeathed it to Peutinger.—D. G.

PEYER, John Conrad, an eminent anatomist, was born at Schaffhausen in 1659. He dissected under Duverney at Paris, and afterwards took the degree of M.D. at Basle in 1681. He was the first anatomist who described certain groups or patches of glands, which occur beneath the mucous membrane of the small intestine. These structures are known in anatomy as the agminate glands, or "the glands of Peyer." The work in which he announced his researches was published at Schaffhausen in 1677. It is entitled "Exercitatio Anatomico-medica de Glandulis Intestinorum." He also wrote a treatise on the method of making dissections for the purposes of pathological anatomy, "Methodus Historiarum Anatomico-medicarum," and some other works on anatomical and physiological subjects, amongst which are one on rumination entitled "Merycologia, seu de Ruminantibus et Ruminatione Commentarius," and another on the anatomy of the stomach of the domestic fowl. These treatises are republished in the Bibliotheca Anatomica of Le Clerc and Magnetus. His pursuits, however, were not confined to anatomy; on settling in his native country he filled the chairs of eloquence, logic, and natural philosophy. He died in 1712.—His son, John James Peyer, was also a physician at Schaffhausen. He published a collection of anatomical observations.—F. C. W.

PEYRÈRE, Isaac de la, born of protestant parents at Bordeaux in 1594, was employed by the French ambassador to Denmark in 1644. He then entered the service of the prince of Condé, who sent him on business to Spain and elsewhere. He is best known for his work in favour of pre-Adamites, or men before Adam, published in Holland in 1655, and soon after burned at Paris. He was himself imprisoned for it in Belgium, but was released and went to Rome, where he abjured his protestant and pre-Adamite principles at the same time. His conversion was always suspected, and he seems to have died without any real change of sentiments. His death occurred in 1676.—B. H. C.

PEYRONNET, Charles Ignace, Count, was born at Bordeaux in 1775, and was educated for the bar. His father fell a victim to the revolutionary hatred of aristocrats, and the young advocate was far from successful in his profession until the fall of Napoleon in 1814. The Hundred Days gave him occasion for a display of royalism in escorting the duchess of Angoulême to an English ship. He was rewarded in 1815 by being appointed president of one of the law courts in Bordeaux. Four years later he was called to Paris, to conduct the crown prosecution against the conspirators of the 19th of August, 1829. The same year he entered the chamber of deputies. By the favour of friends at court he was somewhat unexpectedly raised to the ministerial position of keeper of the seals, and often afforded the liberal party in the chamber materials for ridicule by his extravagant loyalty and his violent speeches. His determined efforts to strengthen the prerogative of the crown raised him many enemies. Two projects of law which he brought forward made him especially obnoxious to the popular feeling in France—the law against sacrilege, and that regulating the liberty of the press. The latter scheme encountered so violent an opposition that it was withdrawn. The vituperation and calumny with which Peyronnet was assailed, did not drive him from office nor prevent his advancement. He was made Count in 1822, and on the fall of Villèle's ministry, of which he was a member, he was raised to the upper chamber. On the formation of Polignac's ministry he became minister of the interior, and shared in the responsibility of the ordinances which brought about the revolution of 1830. He was tried for his political offences and condemned to perpetual imprisonment. Pardoned in 1836. Died in 1854.—R. H.

PFAFF, Christoph Matthias, one of the most eminent German theologians of the eighteenth century, was born at Stuttgart, 25th December, 1686, and was educated in the university of Tübingen, where his father was a member of the theological faculty. At nineteen he was appointed a tutor in the university;

and after extensive travels in Germany, Holland, France, Britain, and Italy, undertaken with the view of extending his learning, he returned to Tübingen in 1716, where he had already in 1714 been nominated to a theological chair. At thirty-four he had risen to be first professor of theology and chancellor of the university. His learning was immense, and his manner of teaching highly attractive. While at home in all the departments of theological science, he was particularly distinguished in those of oriental philology, church history, and ecclesiastical jurisprudence. In an age of extreme Lutheran dogmatism, he took a mild and moderate view of the points of difference between his own and the Reformed branches of the protestant church, and pleaded earnestly for union between the two; and though a sincere protestant, he knew how to treat with candour and courtesy the divines of the church of Rome—"Are divines," said he, "the only people that should be ill-mannered?" As late as 1756 he left Tübingen for Giessen, where he was made general superintendent and chancellor of the university; and a veil of mystery has always been thrown over the reasons of this change. It was whispered that his *morale* was not equal to his intellectual pre-eminence. He survived till 1760. His writings were very numerous in several departments of theology, but no more of them need be mentioned here than his "Institutiones Hist. Eccl.," 1727; "Institutiones Theologiæ Dogm. et Moral.," 1721; "Introductio in Hist. Theol.," 1724; and "De Originibus juris Eccl. veraque ejus indole," 1719.—P. L.

PFANNER, Tobias, a distinguished German historian, was born at Augsburg, March 15, 1641, the son of an imperial councillor. Having studied at the universities of Altdorf and Jena, he settled at Weimar, devoting himself to historical pursuits with such success that the nickname "the living archive of Saxony" was applied to him. He published "Historia Comitiorum, 1652–54," Weimar, 1694, second edition, Frankfurt, 1698; "Historia pacis Germano-Gallo-Sueviæ Monasterii atque Osnabrugæ tractatæ et anno 1648 perfectæ," &c., Gotha, 1697; and "Systema Theologiæ gentilis purioris," Basle, 1697. In 1701 he obtained the title of ducal councillor at Gotha, and, a year after, the appointment of chief librarian to the duke. Before this, however, he had fallen into profound melancholy, amounting at times to insanity, in the paroxysms of which he thought himself pursued by spirits and demons. He died on the 23d of November, 1716.—F. M.

PFEFFEL, Gottlieb Conrad, a distinguished German poet, was born at Colmar, Alsatia, 28th June, 1736. After receiving a careful education he devoted himself to the study of law at Halle, but the excessive weakness of his eyes obliged him to relinquish this career. In 1757 he totally lost his sight, but notwithstanding this misfortune soon began to display an indefatigable activity both as a writer and a pedagogue. With the permission of Louis XV. he established a protestant military academy at Colmar, which rose to a high degree of eminence, but was broken up by the French revolution. In 1803 he was nominated president of the newly-established protestant consistory of his native town, and died May 1, 1809. He was universally respected and beloved for his integrity, his active benevolence, and his good-natured humour. His fables and poetical tales still take a high rank.—(See *Life* by Rieder, 1820.)—K. E.

PFEFFERCORN, John, was a converted Jew. His name was originally Joseph. The date and place of his birth seem to be unknown. He is found living in Cologne at the beginning of the sixteenth century. After his conversion to christianity he was seized with a furious zeal against Hebrew books, and the ignorant monks and intolerant theologians of the time sided with Pfeffercorn. Several treatises were issued in his name, in which the Jewish religion was represented in the most odious light, and rabbinical literature was branded as a mere collection of libels on the character of Christ and christianity. Pfeffercorn urged the emperor to cause all Hebrew books to be gathered together and burnt. Maximilian, a man of weak mind and the best intentions, conferred on the adventurer the powers necessary to carry this design into effect. Owing to some informality in the proceedings, a delay occurred, and the Jews, on the suspension of the order, appealed to the celebrated Reuchlin to give an opinion as to the nature and contents of their literature. Reuchlin did not hesitate to characterize the rabbinical writings as for the most part not theological at all, and of great importance to the cause of christianity, serving as arguments in its favour. Pfeffercorn, aided by the theologians, published a tract, in which Reuchlin was held up to detestation, and accused of heresy. This was easily answered by Reuchlin. The principals now came forward, and Reuchlin wrote to his friends throughout Europe to come to his help. Treatises were issued on both sides. The conflict, however, was not long doubtful, for a terrible satire was issued by the party of Reuchlin (the Epistolæ Virorum Obscurorum) against the monks, exposing their barbarous ignorance, conceit, and sanctimonious immorality. This work, which accomplished for Germany what Don Quixote in another cause did for Spain, and which is generally regarded as the work of Ulric von Hutten, fell among them, to use the words of Sir W. Hamilton, "like a bomb, scattering dismay and ruin in its explosion." The cause of common sense and learning triumphed. Pfeffercorn after this disappears from history. The common tradition that, mortified by his defeat, he returned to Judaism, and was burnt at Halle for blasphemy in 1515, cannot be correct, as he was unquestionably living in 1521.—D. G.

PFEIFFER, Augustus, one of the most eminent philologists of the seventeenth century, was born in 1640, at Lauenburg in Lower Saxony. He received his early education at his native town, and completed his studies at Wittemberg. In 1671 he was appointed dean of Medzibor. This was followed by other preferments. Having taken his degree of D.D. in 1681, he became archdeacon of St. Thomas, Leipsic, professor of oriental languages, and professor extraordinary of theology. In 1690 he became superintendent. He died in 1698. He was a man of immense learning, and is reputed to have been acquainted with seventy languages. He wrote largely; a list of his works may be seen in Le Long.—D. G.

PFEIFFER, Ida, was born at Vienna on the 15th October, 1797. Her maiden name was Reger. She was tolerably well educated, but showed from earliest childhood little liking for female employments and accomplishments. For the robust and often dangerous amusements of boys she had an irresistible taste. Endowed with a heroic will, she ardently sympathized with the heroic in history. She was once found with an apple on her head at which her brothers were shooting arrows; so fearless had her admiration for William Tell rendered her. In 1809 she was forced to accompany her mother to Napoleon's review of his guards at Schönbrunn. When the emperor was approaching, Ida turned her back on the scene. Her mother struck her, and held the head of her obstinate daughter toward Napoleon. Ida shut her eyes, and thus could say that she had never seen one who had been so fatal to her country. There is something unnatural in this incident. When Ida grew older travels and geography absorbed her attention, and she dreamed of what she might at some future time be. In 1820 she married the advocate Pfeiffer. This marriage proved unhappy, and Ida separated from her husband after he had dissipated her whole fortune. Two sons, Oscar and Alfred, had been born, whose education she superintended till they were able to fight their own battle; and now she longed to gratify her rambling and adventurous temper. On the 22nd March, 1842, she set out to the East, on her first great journey, from which she returned in the December of the same year. In 1843 she published "The Travels of a Viennese Woman to the Holy Land," a book which has gone through numerous editions and been translated, as were all her subsequent works, into English, French, and other languages. She had boldly encountered the sultry heat of the east; she determined after a pause to face the terrors of the north. A fruit of this second journey was, in 1846, a book on the Scandinavian North and Iceland. She had gained immense experience as a traveller, and she resolved to turn it to account. On the 28th June, 1846, she set sail in a Danish brig for Brazil. On the 16th September the vessel reached Rio de Janeiro. The scenery of the tropics profoundly impressed her. She made excursions to the interior, visiting the German colonies and the Indian races. On one occasion she was ferociously attacked by an escaped negro slave who was armed with a knife; timely help saved her from being murdered. In the beginning of 1847 she sailed round Cape Horn to Valparaiso. The spring of the year found her at Otaheite, the summer at Hong Kong and Canton, the autumn at Ceylon. After visiting Madras she resided for a considerable time at Calcutta. She then sailed up the Ganges as far as Benares. Delhi and other famous towns she touched at on her way to Bombay. At the end of April, 1848, she took her departure on board ship for Persia. That country, Mesopotamia, Armenia, Georgia, and Mingrelia, she traversed. Touching at

Sebastopol and Constantinople, she returned by way of Greece and the Ionian Isles to Trieste. Vienna she entered on the 4th November, 1848. This long and extraordinary pilgrimage of more than a hundred thousand miles by land and sea made her famous everywhere. A record of it appeared in 1850 under the title of "A Woman's Journey Round the World." Her collection of curiosities in natural history she sold to the chief museums of Europe. Assisted, though not to a very generous extent, by the Austrian government, Ida Pfeiffer undertook a second journey round the globe. She sailed from London in May, 1851, and in August landed at Cape Town. Singapore, Borneo, Java, indicate the next points of her progress. At Sumatra she had several attacks of fever and countless fatigues and dangers, but no other spot ever interested her so much. The smaller Sunda and Molucca islands next invited. From these she struck in autumn, 1853, right across the Pacific Ocean to California, where the gold excitement was at its maddest height. At the end of 1853 she sailed to Panama, and thence to the coast of Peru. She attempted to penetrate the South American continent in the direction of the Amazon River, but was compelled to return. Passing the Isthmus of Panama in the spring of 1854, and sailing to New Orleans, she explored a large part of North America. In November, 1854, a vessel brought her to Liverpool; thence she took her passage to San Miguel, one of the Azores, where a son of hers resided. Here she remained from January, 1855, till May, when she sought by way of Lisbon, Southampton, London, her home in Vienna. Her new work, "My Second Journey Round the World," which was published in 1856, and formed four volumes, was sought with exceeding avidity. She should now have rested, but spite of the dissuasions of many eminent persons, Alexander Humboldt among them, she took ship in August, 1856, with the design of visiting Madagascar. She was accompanied in her energetic explorations in Madagascar by a Frenchman called Lambert. The hardships they had to suffer were of the most terrific kind. They proved fatal to Ida Pfeiffer. Completely crushed and exhausted, she painfully gained her native Vienna, where, after lingering for a few weeks, she died on the 28th October, 1858. Ida Pfeiffer was small in stature, thin, and bent. Her manners were unassuming. Perhaps no human being ever accomplished so much with such slender resources. The merit of her books is in their absolute truthfulness, and their defects spring from her want of scientific culture, of imagination, and of poetical feeling.—W. M–l.

PFISTER, Albrecht, one of the earliest German printers, of whose life, however, nothing is known except that he lived at Bamberg about the middle of the fifteenth century. According to some he was one of Gutenberg and Fust's workmen, who established a printing-office on his own account; whilst in the opinion of others, he was led independently to the invention of movable types. Among the numerous productions of his press the Latin Bible, in 3 vols., folio, 1456–59, which is sometimes ascribed to Gutenberg, is considered as his masterpiece. Of his edition of Boner's Edelstein (the earliest German book with a complete date) only two copies are known to exist, one at Wolfenbüttel and the other at Berlin.—(See Jäck, *Beschreibung der öffentlichen Bibliothek zu Bamberg*, 1835.)—K. E.

PFISTER, Johann Christian von, a German historian, was born at Pleidelsheim, not far from Stuttgart, 2nd March, 1772. He was prepared for the church at Tübingen, where at the same time he devoted himself to the study of history, and formed an intimate acquaintance with Schelling. For a number of years he was successively pastor of several rural parishes, until in 1832 he was appointed superintendent-general at Stuttgart, where he died on the 30th of September, 1835. His historical works have mostly a local character, such as his standard "History of Suabia," 5 vols. His "History of the Germans," however, is not less deservedly popular.—K. E.

* PFIZER, Gustav, a German poet and litterateur, was born at Stuttgart, 27th July, 1807. He studied at Tübingen, and in 1846 obtained a professorship in the Stuttgart gymnasium. Beside his poems, which are of a reflective character, and show an earnest study of the ancients, he published a life of Luther, histories of Alexander the Great and of the Greeks (both intended for the young), critical essays on Uhland and Ruckert, and H. Heine, and other works of a similar cast. He is also a copious contributor to the press, and an able translator.—K. E.

PHÆDO, a Greek philosopher, was a native of Elis. He was captured in war while a youth, and was brought to Athens as a slave, about 400 B.C., being still very young. Here he received instructions in philosophy from Socrates and Cebes, and is said to have been ransomed from slavery by some of the disciples of Socrates. He was present at the death of Socrates, and continued to reside at Athens for some time afterwards. Subsequently he returned to Elis, where he became the founder of a school of philosophy. His writings are lost, and nothing is known of his doctrines. In the Phædo of Plato he is represented as relating to Echecrates, his friend, the last conversations and death of Socrates in prison.—G.

PHÆDRUS, the Latin fabulist, was a native of Thrace and brought to Rome as a slave, where he learned the Latin language. He became the property of the Emperor Augustus, and received his freedom from him. The work of Phædrus, now extant, consists of ninety-seven fables, divided into five books. Thirty-two other fables are also ascribed to him, but their genuineness is considered doubtful. His compositions are mainly taken from the fables of Æsop and Babrius, and do not therefore contain much original matter. That Phædrus had been largely indebted to Babrius was an opinion held long ago by Bentley, and modern discoveries have confirmed his judgment. Phædrus, however, deserves credit for the manner in which he has transfused his Greek originals into elegant and pleasing Latin. His style is neat and concise, and the language is not unworthy of the Augustan age. The moral tone, moreover, of the fables is uniformly good, and they inculcate many useful lessons for the young. They have been extensively imitated by Lafontaine and others. The best edition is that of Orelli, Zurich, 1831.—G.

PHAER, Thomas, an English writer of the sixteenth century, was a native of Pembrokeshire, and was educated at Oxford, whence he proceeded to Lincoln's inn to study law. He became an advocate to the council for the Marches of Wales, but afterwards exchanged the profession of law for that of medicine. He wrote many works both on law and physic, and he is lamented by a contemporary, Sir Thomas Chaloner, as a most skilful physician. He is known as a poet by his story of Owen Glendower in the Mirror for Magistrates, and by his metrical translation of the first nine books of Virgil's Æneid. The latter work he wrote at his seat in the forest of Kilgerran between the years 1554 and 1560. He was engaged on the tenth book when he died in 1560. The edition of the Æneid printed in 1558 was dedicated to Queen Mary, and contains an allusion to William, marquis of Winchester, as the poet's "first bringer-up and patron." The translation was completed by Dr. Thomas Twyne in 1573, and the work of both translators was published in one volume in 1583.—(Warton's *History of English Poetry*, iii., 319.)—R. H.

PHALARIS, Tyrant, was a native of Agrigentum in Sicily. The means by which he rose to supreme power in his own city are not known. His tyranny began 570 B.C., and lasted sixteen years, during which he was much engaged in wars and dissensions, increasing his possessions on all sides and subduing such as opposed his ambitious projects. But he was never master of the whole island. It is supposed that he lost his life in some insurrection of the people, who were doubtless often exasperated by his cruel measures. The story of the brazen bull in which Phalaris tortured and burnt his victims alive, is well-known. It was invented by Perillus, on whom it was first tried. Though the very existence of this barbarous engine has been denied, there is no good reason for doubting it; or for separating the name of the tyrant from the diabolical contrivance. And though two declamations ascribed to Lucian represent Phalaris as humane and gentle, a patron of literature and philosophy, their testimony will not outweigh the all but unanimous voice of earlier times, representing him as most barbarous and cruel. A late tradition cannot set aside the earlier one. The hundred and forty-eight epistles bearing the name of Phalaris, are a forgery. The Greek text was first printed at Venice in 1498, and passed through several editions; till the one printed at Oxford in 1695, and superintended by Charles Boyle, gave rise to Bentley's celebrated dissertation, in which he proved, against Oxford learning and Boyle, that the epistles are spurious. Other scholars had before considered them a forgery; but it was reserved for Bentley to set the question at rest for ever in a discourse of consummate critical ability. At what time the epistles were written cannot be ascertained. The first who speaks of them is Stobæus. The best edition is that of Schaefer, 1823, 8vo, which is only a corrected reprint of Lennep and Valckenaer's.—S. D.

PHAVORINUS. See GUARINO.

PHEIDON, the son of Aristodamidas, flourished about the middle of the eighth century B.C., and was king of Argos, which he restored to its former power. With his assistance the Pisans succeeded in depriving the Eleians for a time of their supremacy at the Olympian games. Pheidon introduced copper and silver coin into the Peloponnesus, and also a new scale of weights and measures.—D. W. R.

PHELIPPEAUX, JEAN, a native of Angers, and was patronized by Bossuet, whose nephew he taught and accompanied to Rome, where he was when the case of Fenelon was decided.—(See FENELON.) He wrote a record of the discussions, but in the spirit of a partisan. It was published in 1732 as "A Relation of the Origin, Progress, and Condemnation of Quietism in France." The author died in 1708, at an advanced age.—B. H. C.

PHERECRATES, an Athenian poet, who gained the prize for comedy in the archonship of Theodorus, 438 B.C. He was one of the writers of the old comedy, but we gather from Aristotle that he somewhat modified the broad satire and personal abuse common among authors of that school. He wrote at least fifteen plays, and introduced a new metre, which has been called the Pherecratian.—D. M.

PHERECYDES, an Attic historian contemporary with Herodotus. His works are known to us only from fragments preserved by the grammarians. The most important of them was a history of the Greek mythology. The scattered fragments of Pherecydes have been collected and edited by Sturtz.—D. M.

PHERECYDES, a philosopher of Syros, one of the Greek islands, who lived, according to Diogenes Laertius, about 544 B.C. He taught the doctrine of the immortality of the soul, and his opinions on this subject formed the basis of the philosophy of his more distinguished pupil, Pythagoras. The details of his biography are unknown.—D. M.

PHIDIAS, the most celebrated of the sculptors of antiquity, was born at Athens about 485–90 B.C., judging from the period of his earliest celebrity; but the date is quite uncertain. His father was Charmidas, probably also an artist, but his master in sculpture was Ageladas of Argos, who, however, must have been an old man when Phidias was but a youth. He was the master also of Polycletus and of Myron. Phidias was apparently at first a painter; but when Pericles attained to power in Athens about 444 B.C., he must have already established his reputation as a sculptor, as he was by that ruler appointed superintendent of all his public works, in architecture as well as statuary. In 432 B.C. he prematurely died in prison, at Athens, under sixty years of age. During these last twelve years of his life Phidias appears to have been extremely active. All his most renowned works belong to that time, including the great chryselephantine statues, and the renowned Elgin marbles now in the British museum. Among the works of this remarkable sculptor are recorded six so-called chryselephantine statues, that is, composed of ivory and gold; they were, however, of wood, and covered only with ivory, and draped or ornamented with gold, and of colossal proportions, varying from forty to sixty feet in height. The principal of these was the sitting Jupiter at Olympia in Elis, completed in the year 433 B.C., and considered one of the seven wonders of the ancient world. Another most important work was the Minerva of the Parthenon at Athens, completed five years before the Jupiter; and besides there were a Minerva at Elis, another at Pallene in Achaia, a Venus Urania at Elis, and an Æsculapius at Epidaurus. Of bronze statues by Phidias twenty-two are mentioned by ancient writers, of which the most famous was the colossal Minerva Promachos of the Acropolis at Athens, made from spoils taken in the battle of Marathon. There are mentioned, besides, eight works in marble; not including the sculptures of the Parthenon, executed under his superintendence, and to which at present he owes his very great name. The favour of Pericles and his own great merits appear to have raised up many enemies against Phidias, and to this enmity he ultimately fell a victim. He is said to have been accused after his return from Elis, in 432, of having embezzled the gold which was delivered to him for the enrichment of the Minerva of the Parthenon, but that Pericles, having had the metal removed and weighed, found the forty talents complete, and proved the innocence of the sculptor. He had, however, introduced his own head among the combatants in the battle of the Amazons, represented on the shield of the goddess, and his enemies on this account brought against him an accusation of impiety, in consequence of which he was thrown into prison, and there died shortly afterwards. Another, but less accredited account, represents the accusation of embezzlement to have been made in Elis in reference to the Olympian Jupiter, and the imprisonment and consequent death to have taken place there. To judge from the Elgin marbles, the style of Phidias was purely ideal and generic. These invaluable remains of ancient art were brought to this country from Athens by Lord Elgin in 1803, and were purchased for the British museum in 1816. They were executed probably by the scholars of Phidias, some of whose names have been preserved to us, as Agoracritus, Alcamenes, and Colotes; his assistants are sometimes named by ancient writers in noticing his works. Colotes of Paros assisted him in the Olympian Jupiter; and Mys in the Minerva Promachos. The Elgin marbles are the most magnificent remains of ancient sculpture; the so-called Theseus, the Ilissus and other fragments of the pediments, the Metopes and the Panathenaic frieze all display the most perfect ideality of form, and a matchless generic character: being quite distinct in spirit from the works of a later period, in which individuality of character and various technical refinements constituted the chief excellencies. Fine as the Elgin marbles are, they are not those works for which Phidias was praised by ancient writers; the greatest sensation was caused by his chryselephantine works, which doubtless did not only address themselves to the vulgar, though their effect was much aided both by splendour of material, and the natural awe inspired by a superstitious religion. These works, besides being venerable objects of an anthropomorphistic worship, were high æsthetic works of art, in which all the powers of form and colour were combined in their utmost perfection. The strange modern notions or prejudices about the purity of abstract form, seem to have had no existence among the truly art-loving Greeks, and accordingly not only their architects but their sculptors also, as a rule, had recourse to the aid of colour to produce the desired effect: not a religious or superstitious effect, but a genuine æsthetic influence of the elements or forces of nature applied to art—form and colour combined—rudely coloured images of the earlier times being eventually developed into the gorgeous works of ivory and gold with which Phidias, its most finished sculptor, gladdened and astounded the ancient world. Pausanias has given us an elaborate description of the Olympian Jupiter and its throne, the painted decorations of which were executed by Panænus, the nephew of Phidias. Quatremere de Quincy, in his elaborate work on this statue—Le Jupiter Olympien—has made a coloured representation of this work from the account of Pausanias, and has suggested, in great detail, the method of the construction of such figures of ivory, the pieces of ivory being built upon a wooden core; but it is possible that the core was of some other material. As the Greeks appear to have had a method of softening ivory, the process of attaching the pieces may not have been so difficult as now supposed. Plutarch mentions softeners of ivory (μαλαξατῆρες ἐλέφαντος) as one of the distinct classes of artists employed by Pericles. In a variable climate like ours it would be difficult to preserve such works; and there was a difficulty in Greece where the situation was high and dry. It was then at certain intervals necessary to sprinkle the ivory with water. Such was the respect of the Eleans for Phidias, that they gave his descendants perpetual charge of the Olympian Jupiter; they were called *Phaidruntai* (polishers or cleaners); their duty was to keep it clean and to rub it constantly with oil; this was a precaution against the marshy atmosphere of the grove in which the temple was built. They had still the care of it in the time of Pausanias, who visited Olympia five centuries after the death of Phidias. It remained undisturbed at Olympia other three centuries, when it is said to have been removed to Constantinople by the orders of Theodosius the Great, and there to have perished about a century afterwards, in the fire which consumed the Lauseion, in which it was placed, in the year 475. Another account says it was lost at sea. This work occupied Phidias and his assistants four years. The most difficult work, however, executed by Phidias was probably the bronze statue of Minerva Promachos on the Acropolis, which, according to Strabo, was upwards of fifty feet high, independent of its pedestal; it could be seen at sea from the promontory of Sunium, a distance of several miles. The fame of ancient artists generally, and of painters especially, as come down to us, preserved chiefly by the remarks in ancient writers, has often been questioned by modern

critics as somewhat mythic; in the case of Phidias, however, we have a name as great as it possibly can be in art, not due to the praises of ancient writers, but owing to actual works, though but wrecks of their former beauty, which the ancient writers have distinguished by no remarkable notice. Modern prejudices, from reading the praises of the chryselephantine works of Phidias, without any remains to back them, would have led the purist critics to place him rather among the Doradores and Estofadores who made the Pasos or sacred images for the Spanish churches, than among the very highest of the world's sculptors, if not the first. The first to devote much labour to the study of the life of Phidias was K. O. Müller in his work De Phidiæ Vita et Operibus, &c., 4to, Göttingen, 1827.—R. N. W.

PHILARETUS, a Greek writer on medicine, to whom is attributed a treatise "De Pulsibus." In a MS. copy preserved in the Vienna library, however, the author is said to be Theophilus Protospatharius. By others it is assigned to Philotheus. The treatise is a mere epitome of Galen's observations on the pulse. A Latin translation by A. Torinus was published at Basle in 1533, and is contained in the Medicæ Artis Principes by H. Stephens, Paris, 1567.—F. C. W.

PHILE or PHILES, Manuel, a Byzantine poet of the fourteenth century, was a native of Ephesus. He was both a collector and composer of poetry. The most important of his works is entitled "De Animalium Proprietate," and he was the author of many other poems. His works were published at Leipsic in 1768.—D. M.

PHILEMON, an Athenian comic poet, was born about 360 B.C., and died 262 B.C., at the age of nearly one hundred years. Ninety-seven plays were ascribed by antiquity to Philemon, some of which, however, were probably written by his son, who bore the same name. His works belonged to the new comedy of Athens, of which he and Menander were regarded as the founders. Among his contemporaries he obtained even greater popularity than Menander, and continued in high estimation in subsequent times. His plays were extant in the time of Apuleius, by whom they are warmly extolled; but only a few fragments now remain. Two comedies of Plautus, the "Mercator" and "Trinummus," are borrowed from Philemon.—G.

PHILEMON, a grammarian of the seventh century, was the compiler of a "Lexicon Technologicum," of which the first book and part of the second are alone extant.—D. M.

PHILETAS, a Greek poet, grammarian, and critic, was a native of Cos. He flourished in the latter part of the third century. He was the author, according to Suidas, of epigrams, elegies, and other poems, but his elegiac poetry was most admired. Theocritus and the Latin poet Propertius speak of him in terms of the highest praise, as the model whom they strove to imitate. His grammatical works were also much esteemed. The death of Philetas may be placed about 290 B.C.—D. M.

PHILIP: the kings and princes so called are here noticed under the names of their respective countries, alphabetically arranged—viz., France (including Burgundy), Germany, Macedon, Spain:—

I.—KINGS OF FRANCE.

Philip I., the son of Henri I., and the fourth monarch of the Capetian dynasty, was born in the year 1053. His father died in 1060, and had intrusted the care of the youthful prince to his brother-in-law, Baldwin, count of Flanders. Seven years afterwards, Baldwin's own decease occurred; and the salutary restraint of his guardian being thus removed, Philip gave himself up to a life of the most licentious indulgence, which brought upon him the censures of the church, and the contempt of his subjects. The necessary funds for his profligate expenditure were supplied by the sale of ecclesiastical dignities, in which he trafficked openly, bartering to the highest bidder the vacant benefices and sees. Not long after the death of Baldwin, he engaged in war with Robert the Frisian, who had usurped the principality of Flanders. Meeting with indifferent success, he was obliged to conclude a peace with Robert, on which occasion he espoused Bertha of Holland, the latter's stepdaughter. For more than ten years, commencing in 1075, Philip was likewise involved in hostilities with William the Conqueror, which were only terminated by that monarch's death in 1087. It was, however, in the year 1092 that the chief incident of Philip's life occurred. Tired of his spouse Bertha, he shut her up in the castle of Montreuil, and married Bertrade, wife of the count of Anjou, who had left her husband and gone to reside with the French king. So shameful a breach of both law and morals justly covered Philip with odium, and stimulated the animosity of the church. He was successively excommunicated by two popes, at the councils of Autun and Clermont, but was eventually restored by the council of Paris, held in 1104. Bertha's divorce also implicated him in two wars, one with Robert the Frisian, and the other with Bertrade's husband, the count of Anjou. But before the close of his career, he associated with himself in the government his son Louis, known as Le Gros, who by his energetic conduct contributed to elevate the regal power from the degradation into which it had descended. Philip terminated his worthless life and dishonoured reign at Melun in 1108, at the age of fifty-five.—J. J.

Philip II., surnamed Augustus, it is said, from his being born in the month of August, was the son of Louis VII. by his third wife Alice, daughter of the count of Champagne. Born in 1165, he was only fifteen years old when he ascended the throne, at his father's death in 1180. But his precocious ability enabled him, even at that early age, befittingly to wield the sceptre; and the craft and ambition that formed the mainsprings of his character began from the first to display themselves. His chief object was the increase of the royal power, which in France had long degenerated to a shadow; and for the achievement of such an end he laboured unweariedly and successfully. That he strove to consolidate the monarchy and concentrate its influence by the subjection of the great fiefs and the effective control of his vassals, was, in the circumstances, a meritorious attempt; but no language is strong enough to stigmatize the atrocious persecution of the Jews that marked the commencement of his reign. In 1181 they were commanded to dispose of all their movable property and quit the kingdom for ever; all their real property was confiscated to the crown, and their synagogues were ordered to be converted into christian churches. Yet intolerance was the sin of the age, and Philip Augustus stood, in this respect, only on the same criminal level with his contemporaries. Philip's first wife was Isabella, niece of the count of Flanders. The latter personage, however, was soon alienated by the procedure of his royal relative, and combined with the other great vassals to curb, if possible, the growing influence of the crown; but in 1185 the arms of Philip proved victorious. A similar result attended his hostilities with the duke of Burgundy in 1186, and with Henry II. of England during the years immediately following. In 1191, having taken the cross, Philip accompanied Richard I. of England to the Holy Land. His stay there was of brief duration. The characters of the two sovereigns were dissimilar; and Philip's jealousy of Richard's superiority as a soldier appears to have prompted his return to France. Though he had sworn on the gospels not to undertake anything against the interests of the English monarch in his absence, he invaded Normandy and took several places; but being repulsed at Rouen, he concluded a truce for five years. In the interval having lost his wife, he married Ingeborg, sister of Canute VI., king of Denmark, whom nevertheless he soon divorced, and then espoused Agnes, daughter of the duke of Merania, a German noble. For this his kingdom was laid by the pope under an interdict, which was not removed until he consented to take back the Danish princess. The murder of Arthur of Brittany by his uncle John, king of England, gave Philip Augustus an opportunity of which he eagerly availed himself, to aggrandize the regal power. He summoned before him John, to answer for his crime, as a vassal of the crown of France; and on the refusal of the latter, he confiscated his fiefs, seizing Maine, Anjou, Poitou, and Normandy. The English monarch retaliated by forming a grand league against Philip, along with the Emperor Otho IV., the counts of Flanders and Boulogne, and the disaffected French barons; and not fewer than two hundred thousand were combined against the former, while seventy thousand formed the whole that he could bring into the field. Notwithstanding this great disparity of forces, Philip came off the victor. In a battle fought at Bouvines between Lille and Tournay in 1214, he totally defeated his adversaries. The last years of Philip's reign were spent in tranquillity, and devoted by him to effecting various public reforms and improvements. He died at Mantes in 1223, in the fifty-eighth year of his age. Romance writers have sometimes metamorphosed Philip Augustus into a chivalrous hero—falsely; for he was a stranger to knightly honour, and policy was the only god he worshipped.—J. J.

Philip III., surnamed le Hardi, or the Bold, was the

eldest son of Louis IX. (St. Louis), and was born in 1245. His father died during the last of his two unfortunate crusades, when besieging Tunis in the August of 1270; and in the French camp Philip was proclaimed as his successor. For two months longer the army remained in Africa; but peace having been made with the king of Tunis, the new sovereign returned to France, reaching Paris on the 21st May, 1271. His coronation at Rheims shortly followed; and Philip now directed his energies to the great object of his life, that of perfecting the work commenced by his predecessors, the more thorough subjugation of the nobles to the regal power. Circumstances largely favoured the furtherance of this design. Hardly had he been crowned when, by the death of his uncle Alphonse, he acquired the counties of Poitou, Auvergne, and Toulouse, the possessions of the latter; while events, arising out of the death of Thibaud II. at Trapani on his way from Tunis, ultimately gave Champagne and Navarre to the French crown. In 1274 Philip married Mary, daughter of the duke of Brabant. During the earlier part of his reign his chamberlain, Pierre de la Brosse, formerly barber-surgeon to St. Louis, exercised considerable influence over his royal master; but the career of that personage was cut short by the usual destiny of favourites, and his downfall in 1278 terminated with his trial and execution. In 1283 Philip engaged in hostilities with Pedro III., king of Arragon. Pope Martin IV. had deposed this sovereign, and offered his crown to Charles of Valois, Philip's second son, on condition of its being held in feudal subjection to the Holy see. By the advice of his bishops and barons Philip accepted the offer, and commenced war against Pedro. In 1285 he invaded Catalonia; but although he gained various successes in the field, at sea he suffered every disadvantage. There the admiral, Roger de Loria, maintained the supremacy of the Arragonese flag, and thus entirely neutralized the French monarch's Catalonian invasion. Philip's army, besides, was wasting away by disease; and in such disheartening circumstances he was compelled to retrace his steps to France, himself falling a victim to fever at Perpignan on the 5th of October, 1285.—J. J.

Philip IV., surnamed the Fair, was the second son of the preceding by his first wife, Isabella of Arragon, and was born in 1268. He succeeded his father in 1285, having previously married Jeanne, princess of Navarre, through whom he acquired a right to that crown. He was engaged in war during the greater part of his reign. His great rival was Edward I. of England. In 1292 a quarrel took place between some Norman and English sailors, which led first to a kind of piratical war between the vessels of the Cinque Ports and of France, and then to a deadly quarrel between the two monarchs. Philip summoned Edward as his vassal to appear before the parliament of Paris, and the English king sent his brother Edmund to expostulate against such a summons, and to settle the grounds of dispute. It was agreed in order to avoid a war that six towns in Guienne should be delivered up to Philip; but the latter in violation of this agreement caused the entire province to be occupied by an armed force, and declared the whole of the English possessions in France forfeited on account of Edward's alleged contumacy. This treacherous proceeding immediately produced a war between the two nations. Philip entered into alliance with John Baliol of Scotland, while Edward concluded a treaty with the emperor, and with various minor continental powers. Hostilities, however, were carried on languidly and were at last terminated by a lengthened truce, which was converted into a peace by the mediation of Boniface VIII. Guienne was restored, the prince of Wales married the daughter of Philip, while Edward himself espoused that monarch's sister. But the allies on both sides were ungratefully and treacherously abandoned, without any stipulation in their favour. Scarcely had Philip become reconciled to his English rival, when a fierce dispute broke out between him and Pope Boniface. The king was excommunicated by the pontiff, and his crown offered to Albert of Austria, while on the other hand Philip protected the Colonnas the implacable enemies of Boniface, and by their assistance arrested the pope at Anagni. He was rescued, however, by the citizens and conveyed to Rome, where he soon after died of chagrin and disappointment. The count of Flanders had taken part with Edward in the war against France; and Philip, eager to gratify his resentment for this injury, invaded Flanders, imprisoned the count, and took possession of his territory. But the tyranny of John de Chatillon, whom Philip appointed governor of the newly-acquired province, roused the people to revolt, and they inflicted upon the French a signal defeat at Courtrai in 1302. Philip, determined on revenge, raised another army and marched against the victorious Flemings, whom he defeated in 1304; but unable to make any permanent impression upon them, he was fain to make peace with them, and to acknowledge the independence of their country. Philip was always in pecuniary difficulties, and the means which he employed to replenish his exchequer were frequently most unjustifiable and oppressive. He debased the coin of the kingdom, repeatedly despoiled the Jews, and ultimately banished them the country and confiscated their property, and imprisoned and robbed the Italian merchants on the most frivolous pretexts. His suppression of the great military order of the Templars, and the shocking tortures which he inflicted on many of its members, were believed to have been dictated by his avaricious desire to obtain possession of their immense estates. The latter part of Philip's life was embittered by domestic calamities and crimes, which are believed to have seriously impaired his health. He died in 1314, in the forty-seventh year of his age and thirtieth of his reign.—J. T.

Philip V., known as le Long or the Tall, the second son of Philip IV., was born in 1294, and ascended the throne in 1316. The reign of Philip V., although short and otherwise obscure, possesses one point of considerable interest—the decision of a great constitutional question by his elevation to the royal power. Philip's elder brother and predecessor, Louis X., or Louis Hutin, who died in June, 1316, having left his wife pregnant, Philip assumed the regency in behalf of the future infant. But the child, a male, died soon after its birth; and Philip immediately seized the sceptre, proclaiming himself king, to the prejudice of Jeanne of Navarre, his brother's surviving daughter by his first marriage. On the states being assembled by Philip for the ratification of this step, he alleged to them in his favour the old German law of the Franks, which excluded daughters from the Salic law, and he maintained that the crown of France was too noble a fief *pour tomber en quenouille*, "to fall into hands used to the distaff"—"a feudal argument," as Michelet remarks, "the effect of which was to ruin feudality." Properly, the text of the Salic law sanctions no such opinion; and it is only from this period that the exclusion of females carries with it the air of legal authority. The states, however, confirmed the title of Philip; and thenceforward the Salic law became firmly established as a fundamental principle of the French monarchy. The reign of Philip the Tall was disgraced by atrocious persecutions, directed partly against the Jews, partly against those afflicted with leprosy (a disease imported by the crusaders from the East), and numbers of both classes were mercilessly slain. Their spoils went to enrich the monarch's treasury; but his exactions were arrested by the hand of death. Philip expired at Longchamps, near Paris, on the 3rd of January 1322.—J. J.

Philip VI., usually called Philip of Valois, as the first king of France of the collateral branch of Valois, was the son of Charles, count of Valois, brother of Philip IV., and ascended the throne in 1328, on the death of his cousin, Charles le Bel. His first important enterprise after his coronation was to aid the count of Flanders against his disaffected subjects, the citizens of Bruges and Ypres, over whom on the 23rd August, 1328, he gained a victory at Cassel, slaying no fewer than thirteen thousand of them. At this period and for some time afterwards, the power of the king of France was at its zenith. He had just made Flanders his dependency; the English sovereign had done him homage for his French possessions; his cousins ruled at Naples and in Hungary; he was protector of the Scottish monarch; and he was surrounded by a circle of reigning princes—those of Bohemia, Majorca, and Navarre. At his court was kept up "one constant festival, where jousts and tournaments ever went on, and the romances of chivalry, King Arthur and the Round Table, were fairly realized." But the bright prospect was ere long overclouded. Edward III. of England advanced his famous claim to the French crown, which resulted in a struggle of one hundred and twenty years' duration, and inflicted fearful miseries on France. Edward maintained that although females were excluded from the succession, their male issue might succeed, and hence that his mother Isabella, sister of the last three kings, could transmit to him her title. It was in 1337 that hostilities actually commenced between Philip and his English rival. The earlier operations of the war were not peculiarly favourable to Edward, and were closed by a year's truce in 1340. Having been resumed in 1341, they were conducted with much energy

in Brittany, where Philip and Edward were engaged on opposite sides as auxiliaries in reference to a disputed succession to the duchy, and also in other parts of France. On the 26th August, 1346, was fought the great battle of Cressy, in which Edward gained a complete victory, and thirty thousand French, besides one king, John of Bohemia, eleven princes, and twelve hundred knights, were left dead on the field. Next year Calais, the key of France, surrendered to the English sovereign. On the side of Guienne and Poitou Philip was additionally unsuccessful in 1345 and 1347; while, as if to complete his calamities, the third part of his subjects were swept away by a terrible pestilence. Happily, through the interposition of Pope Clement VI., a truce was in fine concluded, which lasted until 1355. It was during this sovereign's rule that Dauphiny was ceded by Hubert II. to the crown of France. Philip closed his troubled career at Nogent-le-Roi, near Chartres, on the 22nd August, 1350, in the fifty-seventh year of his age.—J. J.

DUKES OF BURGUNDY.

PHILIP, surnamed LE HARDI, or the Bold, fourth son of John, king of France, was born in 1342, and obtained his surname when only sixteen years old, from the courage which he displayed in the battle of Poitiers, when he fought near his father, protected him from some of his assailants, and was wounded whilst valiantly fighting at his side. They were both taken prisoners and brought to England. It is said that Philip once struck the cup-bearer at the English court for serving his own master before the king of France, preferring thus, as Philip said, the vassal to the sovereign. Philip was made duke of Burgundy by his father, and confirmed in his title to the dukedom by Charles V. He married, in 1369, Marguerite of Flanders, who succeeded her father in his possessions, and thus endowed Philip with a dominion equal to that of the most powerful European sovereigns. Upon the death of Charles V., Philip was appointed to a prominent position in the administration of public affairs, and became involved in disputes with the duke of Anjou, regent of the kingdom during the minority of Charles VI., which produced many disastrous consequences. He died at Halle in April, 1404, aged sixty-three years, and was buried by his own desire at Dijon Chartreuse, of which he was the founder. He had five sons and four daughters by Margaret of Flanders, who died a year after him.—F.

PHILIP, surnamed LE BON, or the Good, was son of Jean Sans Peur, the eldest son of Philip the Bold of Burgundy, by Margaret of Bavaria, and was born at Dijon in 1396. Jean Sans Peur was murdered in 1419 by the party of the dauphin, to meet whom he had gone to Montereau, to enter into negotiations for the purpose of establishing the peace of the kingdom. In consequence of this act of barbarity and the progress made by Henry V. of England in the invasion of France, the queen and Philip concluded with that monarch the famous treaty of Troyes, by which the crown of France was transferred to the house of Lancaster, Henry undertaking to unite his arms with those of the duke of Burgundy, in order to subdue the adherents of Charles the dauphin. After the death of Henry V. it is said that Philip refused the regency, which was therefore confided by the dying king to his brother, the duke of Bedford, whose marriage with Anne of Burgundy bound Philip more powerfully in the support of English interests. An unforeseen occurrence, however, prevented the results which might have arisen from this union. The duke of Gloucester had in the absence of Bedford inconsiderately kindled a war in the Low Countries, and carried thither the troops intended for the reinforcement of the English army in France; his object being to depose the duke of Brabant, Philip's cousin-german. Upon this the Burgundians abandoned Bedford to march against Gloucester and his newly-married wife, Jacqueline of Bavaria, and obtained several advantages over the English forces. Subsequently, the duke of Bedford acted with such prudence and address as to induce Philip to renew their alliance, the crowning point of which was the coronation of the youthful Henry VI. at Paris. Philip in concert with the earls of Arundel and Suffolk besieged the town of Compeigne, to the succour of which Joan of Arc came with a numerous force, but was routed, was herself taken prisoner, and eventually burnt to death. This act of cruelty tended to increase the strong inclination which had seized the French for returning into obedience under their rightful sovereign. Philip soon after deserted the English interests, and formed an alliance with Charles VII. On January 10, 1430, Philip married at Bruges Isabella of Portugal, and instituted in her honour the order of the golden fleece, which became afterwards and remained for some time one of the noblest orders in Christendom. The title of this order is derived, according to some, from the golden tresses of Philip's mistress, and according to others from his desire to honour the commerce in wool which was the foundation of the riches of Bruges and of the Low Countries—the sovereignty of which had been unwillingly ceded to him by Jacqueline after the death of Brabant. Philip and his son were both present at the coronation of Louis XI., but this king, whose subtle and deceitful character earned him such an unenviable name in history, behaved to the duke with his wonted treachery. Philip resigned the administration of his own dukedom to his son, the count of Charolois, who openly opposed the king, and the intrigues which he instigated. Philip died at Bruges, July 15, 1467, aged sixty-one.—F.

II.—PRINCES OF GERMANY.

PHILIP OF SUABIA, surnamed SUEVUS, the youngest son of the Emperor Barbarossa and Beatrice of Burgundy, was sent in early life by his brother, the Emperor Henry VI., to Italy, to take the government of the Tuscan-Sicilian states. Combating the chronic insurrection of the Italians, he heard of the death of his imperial brother, and under great troubles fought his way back across the Alps, in 1197, to gain the crown for his young nephew Frederick. Defeated in this object by the intrigues of Pope Innocent III., he assumed himself the imperial diadem, 1198, to keep the sovereignty in his family. After a long and severe struggle against several rival emperors nominated by the pope, he succeeded in subduing all his enemies, and in the year 1204 was solemnly crowned at Aix-la-Chapelle by the archbishop of Cologne. After a few years passed in peace, he began to make preparations in 1208 for a campaign against the Danes. Residing, on the 21st of June, in the city of Bamberg, he had an interview with the count-palatine of Wittelsbach, whom he had formerly promised, but afterwards refused, the hand of his daughter Cunigonde. A lively altercation on this subject ensuing, the count drew his sword and nearly severed the emperor's head from his body. Thus ended one of the best and bravest of German kaisers; a man praised by all his contemporaries as enlightened far beyond the princes of his age. He left four daughters, by his consort Irene, daughter of the Emperor Isaac Angeli of Constantinople.—F. M.

PHILIP, Landgrave of Hesse, was born at Marburg on the 23rd November, 1504; succeeded to the government of his hereditary states in his fourteenth year; and died at Marburg on the 31st March, 1567, in the sixty-fourth year of his age, and the forty-ninth of an energetic and successful reign. He was one of the ablest, most active, and most influential princes of Germany in the Reformation age; and to none of the evangelical princes was the Reformation indebted for more important services. It was not till the year 1525 that he declared himself openly on the side of Luther—before which time he had already distinguished himself highly in arms, both in the defeat of Francis von Sickingen, and in the suppression of the revolt of the peasants under the fanatical Munzer. He immediately introduced the Reformation into his states, with the help of Francis Lambert and other evangelical divines; and applying the endowments of the monasteries which he suppressed in the most conscientious manner, he devoted a large portion of them to the founding of a new university at Marburg, which was opened in 1527, and was the first university in Europe to be founded without the authority of the pope. He early saw the necessity of cementing the closest union among all the adherents of the Reformation, with a view to their common safety. It was in order to this that he brought about the Marburg conference in 1529 between Luther and Zwingli, and other Saxon and Helvetic theologians, the results of which, though indecisive, were still highly favourable to a better understanding between the two parties. In 1530 he entered into a bond or league for six years with the cities of Zurich, Basle, and Strasburg, for mutual and joint defence against the Emperor Charles V., by whom he was regarded as the most energetic enemy of Rome; and in 1531 he succeeded in forming the formidable league of Schmalkald (from which the Swiss protestants were excluded, much to his regret), which combined against the emperor the resources of all the princes who adhered to the Augsburg Confession of 1530. This league preserved the reformed states from attack till 1546, and would probably have warded off the blows of the emperor much longer but for the treachery of Maurice, the young duke

of Saxony, who, though the son-in-law of Philip and the cousin of John Frederick of Saxony, fell off from the league in the very crisis of its fate. Philip and John Frederick were already in the field against Charles at the head of a united army, when Maurice invaded the territories of the latter, and obliged him to separate from the landgrave in order to repel the disgraceful invasion. This separation of their forces involved both princes in disaster. John Frederick was defeated and taken prisoner by the emperor in 1547 at Mühlberg, and Philip unable longer to keep the field, was compelled to make his submission upon terms sufficiently humbling. Withal, however, he expected to be left at liberty. But in this he was overreached by the bad faith of Granvella, the emperor's chief minister; he was kept Charles's prisoner for several years, was led about captive from place to place, even as far as the Netherlands; and it was not till the treaty of Passau was forced upon the emperor by the brilliant successes of Maurice in 1551, that as one of its conditions, he recovered his liberty, and returned to his states. His long captivity of five years, at first bitterly resented, was not in the end without some softening influence upon his naturally noble spirit and character. The remainder of his life was devoted to the welfare of his states, which had suffered much from his long absence and the miseries of war; and he continued to the end of his days, to display upon all occasions the same tolerant and liberal desire to accommodate theological differences among the different sections of the protestant church of Germany, which had been a guiding principle of his whole public life. He favoured the moderate views of Melancthon, rather than those of the extreme Lutherans; and he left instructions to his son in his last testament, that he should abstain from troubling any of his clergy who adhered to Melancthonian opinions. In one important particular he had the high honour of going beyond even the moderation of Melancthon, and of being far in advance of his own age—he disapproved of the execution of Servetus, holding strongly that religious errors ought to be combated not by brute force, but only by the arms of truth and reason. In one act alone of his life did he carry himself unworthily of an evangelical prince and a champion of reformation—we allude to his double marriage, an incident which caused deep concern to the friends of the struggling evangelical church, and gave a sad advantage to its enemies. But the last achievement even of the greatest heroes and the most energetic rulers, is the conquest and government of self.—P. L.

III.—KINGS OF MACEDON.

Philip II., born 382 B.C., was the youngest son of Amyntas II., king of Macedon. While a youth he passed some time at Thebes, where he studied the political condition of the Greeks, and was instructed in the art of war by Epaminondas. In 360 B.C., he succeeded his brother Perdiccas III. on the Macedonian throne. After subduing the Pæonians and Illyrians in some hard-fought battles, he was at leisure to turn his arms to the south of his dominions. Here he took the two important cities of Amphipolis and Pydna, 357 B.C. Potidæa was captured by him in the following year, and given to his allies, the people of Olynthus. The year 356 B.C. is memorable for the birth of Alexander the Great. About this time Philip got possession of the gold mines of Mount Pangæus, east of the Strymon, which he worked with such success as to derive from them a yearly revenue of more than one thousand talents. Near these mines he founded the famous city of Philippi. Meanwhile he was busily occupied with intrigues to form a party favourable to his interest throughout Greece, in disciplining and drilling his semi-barbarous soldiers, and in establishing his authority over the Illyrians and other warlike and uncivilized nations who surrounded his kingdom. It now became of great importance to him to have a secure hold over Thrace, before carrying his arms into southern Greece. Here in 353 B.C. he took the strong city of Methonæ, but lost an eye in the siege. In the same year he invaded Thessaly, then in a state of anarchy during the sacred war, and became involved in a struggle with the Phocians, who were also endeavouring to establish their power in Thessaly. Onomarchus, the Phocian general, defeated Philip and forced him to retire from the country; but in 352 B.C. Philip gained a decisive victory, in which Onomarchus was slain. He now captured Pheræ and Pagasæ, and all Thessaly submitted to his arms. Philip acquired much popularity by this war, in which he appeared as the champion of the Delphian god against the Phocians who had plundered his temple. He was, however, checked at the pass of Thermopylæ by an Athenian army, which prevented his further advance. The possession of Thessaly, however, enabled him seriously to annoy Athens. His fleet ravaged the Athenian islands of Lemnos and Imbrus, 351 B.C., insulted their coast, and endangered their commerce. Philip now resumed his aggressions upon Thrace, defeated the king Cersobleptes, and gained a large accession of territory. Demosthenes in vain endeavoured to arouse his countrymen to energetic action against their enemy. It was about this time that the first of the celebrated orations, termed the Philippics, was delivered. From 350–347 B.C. Philip was occupied in reducing the cities of Chalcidice, of which Olynthus with its confederate towns was the most important, and to this period belong the Olynthiac orations of Demosthenes. Thirty-two Chalcidian cities are said to have been destroyed by Philip, and the inhabitants sold for slaves, among whom were many Athenian citizens. In 346 B.C. the Thebans called in Philip to their aid against the Phocians. The latter surrendered Thermopylæ to Philip, and submitted to his power without resistance. In the same year the Athenians made peace with Philip, and the place and rights of Phocis in the Amphictyonic council were granted to him. He was soon elected president of the Amphictyonic assembly, and thus greatly strengthened his influence in Greece by acquiring a position which gave him an apparently legitimate claim to interfere in her affairs. He continued his intrigues in Greece, inflaming the jealousy of each state against its neighbours, and bribing many of the leading Greek politicians, while he consolidated his power in the extensive regions he had already conquered. The peace between him and the Athenians lasted nominally till 340 B.C., in which year war broke out upon his attacking the cities of Perinthus and Byzantium in the Thracian Chersonese. Philip, who had gradually subdued nearly the whole of Thrace, was bent upon obtaining these towns, and the Athenians knowing their value resolved to prevent him. Both at Perinthus and Byzantium Philip was baffled, chiefly through the aid of the Athenian fleet under Phocion. In 339 B.C. the third sacred war began, and the intervention of Philip was invoked by the Amphictyonic council. He readily accepted the invitation, and marching through Thermopylæ seized the town of Elatea in Phocis. His next effort was to persuade Thebes to act with him against Athens. In this, however, he failed, the Thebans uniting their forces with those of Athens against him. The decisive battle of Chæronea, in which he signally defeated his combined adversaries, was fought in August, 338 B.C. The young Alexander here first displayed his military talents and energy. After the victory the Athenians were generously treated by Philip; their territory was left intact, and their prisoners restored without ransom. Thebes was more harshly dealt with; many of her citizens were put to death, a Macedonian garrison was placed in the Cadmea, and she was deprived of her supremacy over the other Bœotian cities. Philip now marched into the Peloponnesus where he strengthened his adherents in the several states, and punished Sparta by a diminution of her territory. A general congress was summoned by Philip at Corinth, to which all the Greek states sent representatives, Sparta excepted. By this assembly, Philip was recognized as captain-general of Greece against Persia, and large naval and military contributions were promised him for the war which he meditated against the Persian king. He undertook preparations on a very large scale for his Persian expedition, and in 336 B.C. he sent Parmenio and other officers with an army into Asia Minor, to concert measures there with the Greek cities against Persia. His marriage in 337 B.C. with Cleopatra, the daughter of Attalus, one of his generals, gave great offence to his queen Olympias and his son Alexander. An apparent reconciliation, however, took place, and in the summer of 336 B.C. Philip held a great festival at Ægæ, the ancient capital of Macedonia, to solemnize the nuptials of his daughter Cleopatra with a prince of Epirus. Pausanias, a noble Macedonian who had been injured by Philip, revenged himself by assassinating the king, and was cut to pieces on the spot by his guards. Philip was forty-six years of age at the time of his murder, and had reigned twenty-three years. He was certainly a great man, according to the common scale of princes, though not a hero like his son, nor to be tried by a philosophical model. If we charge him with duplicity in his political transactions, we must remember that he preferred the milder ways of gratifying his ambition to those of violence and bloodshed, that he at least desired the reputation of mercy and humanity. The many examples of generous for-

bearance reported of him by Plutarch, cannot be all groundless fictions; and when compared with the ordinary type of conquerors he certainly appears superior to them both in humanity and wisdom. Yet we must not forget that in order to gratify his ambition he caused a vast amount of human suffering, and sold into slavery the unoffending inhabitants of many populous cities.—G.

Philip V., son of Demetrius II., was born 237 B.C. His father died when Philip was but eight years old, leaving the crown to Antigonus his brother, who died 220 B.C., and was succeeded by Philip, then seventeen years of age. The Ætolians and Spartans, presuming on his youth, made war on him immediately on his accession; but Philip, in conjunction with the Achæan league, repelled them successfully, and an advantageous peace was concluded by him, 217 B.C., on condition that each side should keep what they had gained in the struggle. The Roman power was now threatening Greece with subjugation, and Philip wisely concluded an alliance with Hannibal against Rome after the battle of Cannæ. His ambassador, however, fell into the hands of the Romans on his return, who thus forewarned stationed a fleet off Brundisium to watch Philip's movements. He conducted a campaign in Illyria with success, 218 B.C., but suffered the critical period, while Hannibal was still pressing Rome, to slip away neglected. It is probable that he was embarrassed by the affairs of Southern Greece, where the Romans stirred up enemies against him. In 213 B.C. he caused Aratus, his former friend, the chief of the Achæan league, to be poisoned, thus proving himself to have degenerated from a generous prince into a suspicious and cruel tyrant. In 211 B.C., the Ætolians allied themselves with Rome against Philip and the Achæan league, and the war was continued for some years with varying success. In 205 B.C., Philip concluded a peace with Rome and the Ætolians, but he nevertheless sent a strong body of auxiliaries to the assistance of Hannibal at Zama. The ambition of Philip now involved him in a war with Attalus, king of Pergamus, and the Rhodians, and this continued until 200 B.C., when the Romans having finished the war in Africa, again renewed their conflict with Macedon. The consul Flamininus gained a decided victory at Cynocephalæ in Thessaly, 197 B.C., and in the following year peace was concluded on the condition that Philip should abandon all his conquests, withdraw all his garrisons from Greece, pay one thousand talents for the expenses of the war, give up all his fleet, and reduce his army to five thousand men. His son Demetrius and other noble Macedonian youths were carried to Rome as hostages. His power and ambition being thus crushed, Philip indulged more than ever his cruel and tyrannical inclinations. He put to death many of his noblest subjects, and massacred the inhabitants of whole cities which had offended him. He also became suspicious of his son Demetrius, who had been allowed to return from Rome, fearing that he was conspiring with the Romans against him. This jealousy was increased by his elder son Perseus, who hated his brother, and Philip was at length induced to put Demetrius to death. Remorse for this crime soon followed, on discovering the innocence of his son, and Philip died hopeless and desperate 179 B.C. His early years gave some promise of virtue, but the temptations of supreme power soon corrupted his nature, and he became a cruel, debauched, and treacherous prince.—G.

### IV.—KINGS OF SPAIN.

Philip I. of Castile, surnamed the Handsome, was the son and heir of Maximilian I., emperor of Germany, by Mary I. of Burgundy, in right of whom he inherited the seventeen provinces of the Netherlands. He was married in 1496 to Joanna, the imbecile daughter of Ferdinand and Isabella of Spain. On the death of Isabella (1504), the crown descended to Joanna, as "queen proprietor," and Ferdinand took measures to establish his own authority as regent during her incapacity. Philip, however, was not long in asserting his claim, and a futile correspondence took place, intended, on Philip's part, only to cause delay, until he could appear personally in Spain. On their voyage to Spain from Zealand, Philip and Joanna were driven by a storm into Weymouth, and remained some time at the court of Henry VII., who took advantage of the occasion to obtain from his young guest two treaties, neither of which was advantageous or honourable to the latter. At length (28th April, 1506) the royal pair landed at Corunna, and on the 27th June Ferdinand was compelled to swear to an agreement by which the sovereignty of Castile was vested in Philip and Joanna alone, and on the 12th July the usual oaths were taken to Joanna at Valladolid. Philip, whose treatment of his wife had long been scandalous, would have induced the nobles to authorize the confinement of the queen, and to devolve the whole power upon him; and though this was refused, he virtually assumed the government, and began a course of reckless and arbitrary rule, involving an expenditure to which the revenue was wholly unequal. What rendered him, however, still more unpopular was his tacit discouragement of the inquisition. But all hopes and fears were laid at rest by his sudden death from a fever, brought on by too violent exercise, 25th September, 1506.—F. M. W.

Philip II. was born on the 21st of May, 1527, and was the only legitimate son of the Emperor Charles V. and Isabella of Portugal. He entered on the government of the Netherlands in 1555, and succeeded to the Spanish throne on the abdication of his father in January, 1556. He thus became at the age of twenty-nine the sovereign of the most extensive and powerful monarchy that christendom had ever known. The pride of his subjects boasted that the sun never set upon his dominions. In Europe, besides Spain and the Netherlands, his inheritance included the kingdom of the Two Sicilies, with Milan and other Italian provinces; in Africa, Oran, Tunis, and other important stations on the north, and the Cape de Verde islands and the Canaries on the western coast; in Asia, the archipelago of the Philippines and several of the Spice islands; and in America, Mexico and Peru, with the archipelago of the West Indies. His revenue far exceeded that of any other monarch of his time, his navy was more numerous than that of any other country, and he had in his service the ablest generals and the best troops of the age. In his empire "the arts of war and the arts of peace flourished with equal splendour, and he had at his disposal the gold of Mexico and Peru, the infantry of Spain, the industry of Flanders, the science, the taste, and the statecraft of Italy." But ere long the despotic, cruel, and bigoted policy of Philip cast a dark cloud over the dominions so peaceful and prosperous at his accession. A long series of mortifying disasters befel his arms. His ambitious schemes were completely defeated, and at his death he left the Spanish monarchy enfeebled, depressed, and mutilated in its possessions. The great object of Philip's anxiety, the rule and standard of his policy at home and abroad, was the punishment and extirpation of heresy, and the maintenance of the Romish faith. His father had on his death-bed commanded him in the most peremptory terms to "pursue and chastise heretics without regard to the prayers, the rank, and condition of any man," and most unflinchingly did he obey his father's injunctions. During the first four or five years of his reign, however, his ruthless policy was not fully inaugurated, as he was completely occupied with his French and Italian wars. Two years before his accession to the throne he had married as his second wife Mary, queen of England, and this alliance enabled him to engage that kingdom with his own in the war against France. The English auxiliaries did good service at the celebrated battle of St. Quentin (10th August, 1557), in which the French were totally defeated. The town of St. Quentin was soon after taken, and after a series of signal disasters the French monarch, Henry III., was fain to conclude the inglorious peace of Chateau Cambresis in 1559, and to promise in marriage to the Infant Don Carlos the Princess Elizabeth, who some months afterwards was espoused to Philip, himself left a second time a widower in 1558, by the death of Queen Mary. It was stipulated at the same time that the kings of Spain and France should maintain the catholic religion, and use all means to extirpate heresy in their dominions. Shortly after the conclusion of this treaty Philip returned from Flanders to Spain, and set himself at once to carry out this policy of repression with a thorough and relentless determination. Only six weeks after his arrival an *auto-da-fe* was held to celebrate his successes, at which fourteen persons were consigned to the stake. Philip was present and manifested his cordial approbation of the horrible proceedings; and when one of the victims, a Florentine gentleman named Don Carlos di Seso, who had long been a favourite of Charles V., exclaimed—"Can your majesty attend in person to see your innocent subjects burned before your eyes?" "If it were my own son," was Philip's merciless reply, "I would bring the wood to burn him, an he were such a wretch as thou art." His conduct on this occasion may be regarded as a fair specimen of his whole reign. "I would sacrifice a hundred thousand lives if I had them," he said, "rather than submit to a single change in matters of religion." In his Spanish and Italian

possessions this remorseless policy was crowned with success. Fire and sword extirpated the principles of the Reformation; and after a dreadful contest, marked by frightful atrocities, the Moorish population in the south of Spain were either reduced to submission or driven to seek refuge in Africa. But the attempt of Philip to destroy the reformed faith, and establish the Spanish inquisition in the Netherlands, met with a very different result. Unlike his father, Philip was really and thoroughly a Spaniard, in faith, manners, tastes, and habits. Spain was his favourite residence, and Spaniards alone were summoned to his councils or admitted to his confidence. He had no sympathy with the Flemings, and the predilection they showed for the protestant religion still farther alienated from them the regard of their bigoted and narrow-minded sovereign. When he inaugurated in person the government of the duchess of Parma, and held the last chapter of the renowned order of the fleece that ever was assembled, the theme on which he descanted before the magnificent assembly, was the growing evil of various new reprobate and damnable sects; and he enjoined the strict enforcement of all the existing edicts and decrees for the extirpation of heresy. Then began that mighty contest between an absolute king and an intolerant church—on one side religious freedom, and the ancient constitutions of the country on the other—which was protracted for many long and weary years and through seven successive administrations, and terminated in the entire alienation of those magnificent provinces from the Spanish monarchy. From the beginning to the end of the struggle Philip kept one end in view, with unswerving pertinacity. The rule and standard of his policy was, the extirpation of heresy. For this purpose he kindled the strife of civil war in his hereditary dominions, and devastated them by fire and sword; gave up their towns to be sacked and burned by his blood-thirsty mercenaries, whose cruelties caused a shudder of horror throughout Europe; supported the inquisition in its most hateful practices; shed the blood of his noblest subjects in torrents, sometimes on the scaffold with a show and mockery of law, at other times secretly in the dungeons into which they had been entrapped; offered rewards for the life of his great antagonist; employed unblushing falsehoods, frauds, forgeries, assassinations, and every species of wickedness; in a word, resolutely carried out his favourite maxim that it were better not to reign at all, than to reign over heretics.—(See ALVA, EGMONT, and WILLIAM OF ORANGE.) His foreign policy was conducted throughout on the same principle. He instructed the duke of Alva to tell the queen-mother that "a prince can do nothing more scandalous or more injurious to his interests, than to allow his people to live according to their conscience; that it was necessary before all things by severe remedies, and without sparing steel or fire to extirpate this evil to the root; that if the queen was wanting in this her so just duty, his catholic majesty had resolved to sacrifice everything and even his life to stop the course of a plague which he considered alike menacing to France and Spain." With this view he ardently fomented civil war in France; sometimes combined with the court, sometimes with the fanatic popish malcontents; frantically applauded the massacre of St. Bartholomew; supported the Ligue and the Guises in their most factious plots, to such an extent that even the pope, and that pope Sixtus V., repudiated and denounced his policy; and conspired with them to obtain the crown of France for himself or some of his descendants. His project for the conquest of England and its subjection again to the sway of Rome, was avowed more openly, prosecuted more perseveringly, and met with a more direct and terrible defeat. He took part in all the plots of Mary Stuart and the English Romanists against the life and authority of Elizabeth, proposed sometimes to marry the Scottish queen to the Infant Don Carlos, sometimes to deliver her from captivity, and to place her on the throne of England, "whether Queen Elizabeth died a natural death or by any other kind of chance." By a tissue of falsehood and dissimulation probably unparalleled even in the annals of diplomacy, he contrived to lull the suspicions of the English sovereign and her ministers, until he had prepared and actually sent out against their country the most powerful armament which had ever sailed from the ports of Spain. It is unnecessary to repeat here the spirit-stirring story of the defeat and dispersion of the Great Armada by the blasts of the tempest and the valour of English seamen. But the manner in which Philip received the news of this overwhelming disaster, displayed some greatness of mind as well as religious resignation.

The reign of Philip was still farther darkened by a mysterious domestic tragedy, which has given rise to endless suspicions and conjectures. His eldest son, Don Carlos, was a young man of a haughty and violent temper, and gave many proofs of a disordered mind. His father suspected him of heretical tendencies. He had expressed a lively interest in the wrongs and resistance of the Low Countries, and had more than once spoken in terms of bitterness and hostility against the inquisition. He was at length arrested at midnight on the 18th of January, 1568, and condemned to an imprisonment from which Philip indicated there was to be no release, and in which he was to be treated with the utmost rigour. The whole affair was studiously wrapped in mystery. Philip refused to explain the reasons of his harsh treatment of his son, merely stating that it was dictated by his "duty to God and to his kingdom as becomes a christian prince." But the unhappy prince was released from his sufferings by death, 24th July, 1568, after a period of six months spent in alternate paroxysms of frenzy and depression.

As the reign of Philip drew near a close, increasing disasters, the fruits of his cruel and wicked policy, gathered round his decaying monarchy. The Low Countries were completely lost to him. Seven of these provinces had entirely emancipated themselves from his yoke, and had become free and independent. The remaining provinces of Flanders he had been obliged to hand over to his daughter Isabella and her husband, the Archduke Albert, and thus to separate them altogether from the Spanish crown. The acquisition of Portugal, which fell into his hands on the death of his uncle in 1580, might indeed be regarded as some compensation for the loss of the Netherlands; but in every other quarter his ambitious and unprincipled designs were completely foiled. One of his last public acts was to conclude a treaty of peace, 2nd May, 1598, with Henry IV., which secured that monarch's undisturbed possession of the throne of France; and it was with manifest repugnance, and only on the solicitation of the French king, that Elizabeth consented to join in the peace of Vervins, a peace far less necessary to himself than to the Spanish monarch, who, notwithstanding the enormous revenues and resources of his kingdom, died insolvent. Philip died on the 13th September following, after protracted and excruciating sufferings, in the seventy-second year of his age and forty-third of his reign. He was four times married; but two daughters by his third wife, Elizabeth of France, and Philip, his son and successor, by his fourth wife Anne, daughter of the Emperor Maximilian IV., were the only legitimate issue which he left. Philip was possessed of considerable ability, and skill in the selection and use of instruments, with remarkable devotion to business, patient industry, constancy of purpose, and resignation under calamity. He was fond of work, and was especially addicted to the writing of letters and despatches. But he was sparing of speech, slow and secret, consulted few counsellors, had no friends, was fond of seclusion, averse to journeys and changes of every kind, and disliked all intercourse with the people. He was haughty in his disposition, morose in his temper, ill-educated and ill-informed, false, treacherous, cruel, and vindictive; a narrow-minded bigot, utterly regardless of the rights of others, or of the plainest principles of morality. He recognized but one duty—his obligation to maintain the Romish faith, and to extirpate heresy. His private life was as depraved, as his public policy was wicked. He indulged without hesitation, and apparently without the slightest misgiving, in every sort of vicious and atrocious actions, under the conviction "that his religion permitted and pardoned every thing, provided every thing was sacrificed to his religion."—J. T.

PHILIP III., surnamed THE PIOUS, born 14th April, 1578, succeeded his father Philip II. in 1598, being then not twenty-one years of age. As bigoted as his father, he lacked the energy which made the latter powerful; and, almost from the first, dismissing the old counsellors of Philip II., he resigned the entire management of affairs into the hands of his favourite the duke of Lerma, who ruled the kingdom for twenty years. The chief events of his administration were the acknowledgment of the independence of the revolted provinces of the Low Countries—an event which indicated the decline of Spanish power since the days of Ferdinand and Isabella; and the expulsion of the Moors from Valencia, and subsequently from all Spain. By this act—foreign to the disposition of Philip and his minister, but forced upon them by the ecclesiastics—a million of the most industrious and skilful subjects of Spain were driven into exile, or murdered

under circumstances of the most refined cruelty; and the estates of a large portion of the nobility were rendered almost valueless for want of cultivators. While maintaining a lavish expenditure, the policy of this monarch was to look for supplies rather to the mines of America than to the development of the industry of Spain; and the result laid the foundation of the decline of the kingdom. Philip died in February, 1621. By Margaret of Austria he had three sons—Philip, who succeeded him; Charles, who died in 1632; and Ferdinand, known as the Cardinal Infante of Spain. His daughter Anne married Louis XIII. of France, and Maria Anna, who was contracted to Charles I. of England when prince of Wales, was afterwards married to the Emperor Ferdinand III.—F. M. W.

Philip IV., surnamed the Great, was born in 1605, and succeeded his father, Philip III., in February, 1621. At first he manifested a vigour strongly contrasting with his father's character. But in the state of the kingdom at that time it was impossible that the task of ruling it could be a pleasant one, and Philip IV. soon abandoned himself to pleasure, and resigned the real sovereignty to Gasper Guzman, count-duke of Olivarez. The first step of this minister was to rid himself of the favourites of the last reign—the duke of Lerma, Rodrigo de Calderon, and the duke of Ossuna. Among the leading events of the reign we note the romantic visit of Charles I. of England to Madrid, as the suitor of the infanta, Philip's sister; the reversion of the Low Countries to the Spanish crown, and the final recognition of their independence by the peace of Westphalia (1648). The war with France continued for eleven years afterwards, France being at that time leagued with England, under Cromwell, and the peace of the Pyrenees (1659) was only obtained by a cession of territory. Twice, also, was Spain engaged in wars in Italy during this reign, besides the insurrection in her Neapolitan dominions under Massaniello. The home administration of Olivarez was as disastrous as his foreign policy. The insurrection in Catalonia (1640), brought on by the burdens recklessly imposed to carry on the war with France, was quenched with great difficulty. But the necessity of withdrawing troops for this purpose from Portugal gave occasion for an insurrection, which ended in the duke of Braganza being proclaimed king of that country, 15th December, 1640. The favourite whose administration had caused all these calamities was disgraced in 1647, and succeeded by his nephew Louis de Haro. The war with Portugal, however, continued during the whole of this reign, but the battle of Villa Vicosa (1665) firmly established the independence of the kingdom. Philip died, it is said of grief at the loss of this province, on the 17th of September, 1665, and was succeeded by his son Charles II. then only three years old. His daughter Margaret Theresa was married to her cousin the Emperor Leopold, and his daughter Maria Theresa to Louis XIV.—F. M. W.

Philip V., great-grandson of Philip IV., through his daughter Maria Louisa, and grandson of Louis XIV. of France, was born in 1683, and succeeded Charles II. as king of Spain, on 3d November, 1700. The first years of his reign were distinguished chiefly by the "war of succession," caused by the rival claim to the throne of Charles, grandson of Charles II. through his younger daughter Margaret Theresa. The cause of Charles was espoused not only by his father, the Emperor Leopold, but by the Dutch and the English; and the most memorable incident of the war was the capture of Gibraltar by Sir George Rooke (1704). The citadel and town of Barcelona surrendered to the forces commanded by the earl of Peterborough, and all Catalonia acknowledged Charles as king. Arragon followed its example. Philip and his queen (Maria Louisa of Savoy) were compelled to leave Madrid, and Charles entered in triumph. The French king rendered his grandson what aid he could, but the combination of the allies was too strong for him to resist, and, towards the close of the war, he was obliged to promise, if not strictly to observe, a neutral policy. The death of Leopold called Charles to the throne of Germany, and Philip, who had on his part renounced his contingent right to the French crown, was acknowledged king of Spain and the Indies by the treaty of Utrecht, 11th April, 1713. The loss of his consort (February, 1714) seems to have aggravated the hypochondriac weakness of Philip, and he was more than ever under the influence of the Princess Orsini, who had been lady of the bedchamber to the late queen, and of Alberoni, a man of low extraction, afterwards made a cardinal. By these two persons the king was induced to marry Elizabeth Farnese, niece of the duke of Parma. The first step of the new queen was to dismiss the princess, and she speedily gained an ascendancy equal to that which the favourite had long wielded, Alberoni being her faithful coadjutor. These two ambitious counsellors devoted their efforts chiefly to two points—securing the reversion of the French crown in case of the death of Louis XV., and the recovery of the Italian provinces lost by the treaty of Utrecht. The result was the formation of the triple alliance of England, France, and the Empire, which became the quadruple alliance by the accession of Holland, and Philip was obliged to evacuate Sicily and Sardinia, to dismiss his minister, and accede to the alliance. In 1724 Philip abdicated in favour of his son Louis, and retired with the queen to the monastery of San Ildefonso; but the death of Louis compelled him to resume the crown a few months afterwards. The active intrigues of the queen secured the throne of the Two Sicilies for her son Carlos, afterwards Charles III. of Spain, and the dukedom of Parma for her son Philip. The king died in 1746, and was succeeded by his son Ferdinand.—F. M. W.

PHILIP of Orleans. See Orleans.

PHILIP of Pokanoket, an Indian sachem, the "King Philip" of the early colonists of New England, was one of the most resolute foes who opposed the successful settlement and occupation of their transatlantic home. After various treaties of peace and amicable arrangements, he began in June, 1675, a war of extermination, which was ended in August, 1676, when he was killed by a party of the colonists at Mount Hope in Rhode Island.—F. E.

PHILIPOT, John, Somerset herald in the reign of Charles I., was a native of Folkestone in Kent. He applied himself early to the study of heraldry and antiquities, and was employed as deputy or marshal by Camden and other heralds in their visitations. In 1636 he published a "Catalogue of the Chancellors of England," and in 1637 an edition of Camden's Remains, with additions. In the spirit of earlier times he followed the king when the civil troubles began, and was taken prisoner in a village near Oxford by the parliament men and sent to London. He soon obtained his liberty, but survived his captivity but a short time, dying prematurely in 1645. He was buried in the church of St. Bennet, Paul's wharf.—Thomas, his son, published a valuable work entitled "Villare Cantianum, or Kent surveyed." The composition is usually attributed to the father. Thomas also published a volume of poems and a strangely pedantic book on heraldry entitled "An historical discourse," &c.—R. H.

PHILIPPA, Queen of Edward III., king of England, was second daughter of that Count William of Hainault at whose court Edward and his mother, Queen Isabella, took refuge in 1326. Philippa was then about fifteen years old, and Prince Edward a few months older. She was a beautiful princess, and he a handsome prince. They became mutually attached, and when Edward succeeded his deposed father he married Philippa by proxy at Valenciennes in October, 1327. She reached London before the end of the year, was received with public rejoicings, but did not meet her husband till the 24th January, 1328, when she arrived at York. Her union with this brave and able king was blessed with a numerous progeny, of whom at least two—the Black Prince and John of Gaunt—raised the military renown of England to the highest pitch. During forty years of her married life she exercised a mild and beneficent sway over the impetuous disposition of her husband. At Calais she saved the lives of the captured burghers by her intercession. She accompanied Edward in several of his campaigns, but in 1346, being left regent of the kingdom, she resisted the invasion of the Scots and animated the English troops by her presence as they proceeded to Neville's Cross, where the Scots suffered a defeat which led to the capture of David their king. She was the glory of that brilliant court of which her poet Chaucer has sung. More enduring fame belongs to her for the earnestness with which she promoted the manufacture of cloth in England, which she first naturalized by establishing a colony of Flemings at Norwich. This good queen died of a dropsical complaint on the 14th August, 1369, and her loss to the king would seem to have been the loss of his good genius, for the remaining years of his reign were tarnished by his excesses and his folly.—(Strickland's *Lives of the Queens.*)—R. H.

PHILIPPIDES, a distinguished comic poet who flourished at Athens 323 B.C. He was considered one of the best poets of the new comedy, and the shafts of his satire were directed

against luxury and vice of every description. No fewer than forty-five dramas are ascribed to him, and the titles of fifteen of them have been preserved.

PHILIPPS, Fabian, a learned English lawyer of the seventeenth century. He was born in 1601 at Prestbury, Gloucestershire. He did not receive an academical education, but passed his early life in one of the inns of chancery, whence he removed to the Middle temple, where by dint of study, aided by a good memory, he became very proficient in the knowledge of the law, and especially of legal antiquities. His loyalty to King Charles I. was rendered conspicuous by a "Protestation against his intended murder," which Philipps wrote, printed, and posted all over the town two days before the unhappy king's execution. He wrote much and learnedly on the subject of the royal prerogative. He also wrote against the project mooted in the Barebone parliament of removing the courts of justice from Westminster hall, and he received the thanks of Speaker Lenthall. He was appointed filazer (an officer who had to file certain processes of law) for London, Middlesex, Cambridgeshire, and Huntingdonshire. He died at Twyford, Middlesex, at an advanced age, in 1690. For a list of his numerous writings, see Wood's Fasti, ii., 6, and Watt's Biblioth.—R. H.

PHILIPPUS, the physician of Alexander the Great, was a native of Acarnania. When Alexander brought on a severe illness by bathing in the river Cydnus, Philippus alone of all the physicians professed to be able to cure the royal patient; but Parmenio had written Alexander that he suspected Philippus of a treacherous design on his life, and the monarch had therefore some hesitation in receiving drugs from his hand. At last he determined to trust Philippus, and calling for him he swallowed the draught which had been prepared while the physician was reading Parmenio's letter. This mark of confidence secured the fidelity of Philippus ever afterwards.—D. M.

PHILIPPUS, a name assumed by an impostor called Andriscus, who pretended to be the son of Perseus, king of Macedonia, and succeeded in getting himself acknowledged as king by the Macedonians. After defeating the Romans under Juventius he was finally expelled from Macedonia by Cæcilius Metellus, and he afterwards fell into the hands of the Romans, 148 B.C.—D. M.

PHILIPPUS, Marcus Julius, Emperor of Rome, was of Arabian extraction. His father is said to have been the chief of a band of robbers. Philippus served under Gordian III. in the Persian war, and succeeded Misitheus (Timesicles) in the office of prefect of the prætorians. He is accused of having made way for his own appointment to this important office by poisoning his predecessor. His next step was to excite disaffection towards Gordian among the troops, and his intrigues for this purpose resulted in the deposition and death of the emperor. Philippus was raised to the throne, and he immediately brought the war to an end, and returned to Italy in 244. He was afterwards engaged in a war with the Carpi, whom he defeated. In 248 the secular games were celebrated by him on a magnificent scale, in honour of the thousandth anniversary of the foundation of Rome. In the same year a rebellion broke out under Marimus in Mœsia, and Decius was sent by Philippus to suppress it; but the troops in Mœsia, with Decius at their head, marched against Philippus, who fell in an engagement with the rebels near Verona in 249.—D. M.

PHILIPS, Ambrose, one of the minor English poets, was born in 1671, and educated at St. John's college, Cambridge, where he obtained a fellowship in 1700. In the verses written in 1702 to a friend on the propriety of some poetical commemoration of William III., the warmth of Philips' whiggism and the modesty of his literary aspirations are both apparent. He makes the best criticism on his own poetry when he says—

> "Thus, without pains, I tinkle in the close,
> And sweeten into verse insipid prose."

When in London Philips was assiduous in his attendance at Button's coffee-house, where he became acquainted with the eminent men who resorted there, and inspired Steele with a feeling of personal regard. In 1708 he published his "Pastorals," written on the model of Spenser's Eulogies. His friends of the Tatler and Spectator befriended him on several occasions. In No. 12 of the Tatler appeared the lines addressed from Copenhagen to Lord Dorset describing the wintry aspect of the country with considerable force. In No. 290 of the Spectator, Steele, and in No. 335 Addison, eulogized the tragedy of "The Distrest Mother," which Philips had adapted from the Andromaque of Racine. The play was successful on the stage, but two other tragedies, "The Briton" and "Humphrey Duke of Gloucester," written nine years later, were less fortunate. In 1718 he began a periodical publication entitled the *Freethinker*, in which he was assisted by Dr. Boulter, then incumbent of a parish in Southwark. On the elevation of the latter to the see of Armagh, Philips accompanied him in the capacity of secretary, and obtained several lucrative situations in Ireland. For a time he represented the county of Armagh in the Irish parliament. He returned to England in 1748, was struck with palsy in the following year, and died at the ripe age of seventy-eight. To promote the ecclesiastical views of his whig friends he published an abridgment of Hackett's Life of Archbishop Williams, the determined foe of Laud and all high churchmen. The quarrel between Philips and Pope arose out of a too friendly criticism in the Guardian of the "Pastorals" of Philips, while those of Pope were slighted. A comparison of the two poets afterwards appeared in No. 40 of the Guardian. It was written by Pope himself, who has set in juxtaposition his best passages with the feebler lines of Philips, and ironically awards the superiority to the latter. From that time Pope and Philips lived in what Dr. Johnson calls "a perpetual reciprocation of malevolence."—R. H.

PHILIPS, John, the author of "The Splendid Shilling," a humorous travesty of Milton's blank verse, was born the 30th of December, 1676, at Bampton, Oxfordshire, where his father, Dr. Stephen Philips, archdeacon of Salop, was minister. He was sent to Winchester school, where being delicate in health, he addicted himself to reading as an amusement, and familiarized his mind early with Milton's poetry. In 1694 he went to Christ church, Oxford, where in the intervals of more serious study he wrote "The Splendid Shilling." Being destined for the profession of medicine, he applied himself particularly to the study of botany, and subsequently turned his acquirements to poetical account in his poem entitled "Cyder," which though partly inspired by Virgil is a genuine English rustic poem. After the battle of Blenheim in 1704, while Godolphin and Halifax were hunting out Addison for an ode, Harley and St. John selected for the same task Philips, who was the guest of the latter during the time he was engaged upon it. He afterwards acknowledged his host's hospitality in a Latin ode. Philips had planned a poem on the Resurrection and the Day of Judgment. But before he could accomplish any part of his project, he had a closer acquaintance with those solemn verities. A troublesome asthma obliged him to remove to Bath, where he obtained relief from his disorder. He then went to Hereford, where his mother was residing, and died there on the 15th February, 1708, in his thirty-third year. An edition of his poems, with a memoir, was published in London in 1762.—R. H.

PHILIPS, Katherine, the "matchless Orinda" of her contemporaries, was born in 1632, the daughter of Mr. John Fowler. Before she was five years old, she had read the Bible through. Later in life her knowledge of French made her the translator of Corneille's Pompey and the Horatii, which were played at court by the young nobility. Italian she studied with Sir Charles Cotterel, to whom her published letters are addressed under the name of Poliarchus. Her verses are not without merit—clear, harmonious, and full of good sense. She was married to Mr. James Philips of the Priory, Cardigan, who seems to have been continually in difficulties. She was cut off in her prime by the small-pox on the 22d June, 1664.—R. H.

PHILISTUS, a distinguished statesman and historian, was a native of Syracuse. In 406 B.C., when Dionysius was a popular leader at Syracuse, Philistus gained his favour by paying a fine to which he had subjected himself by some seditious speeches. By the influence of Dionysius, and in return for his previous support, he was afterwards appointed governor of the citadel of Syracuse. In 396 B.C., when the affairs of Dionysius were nearly desperate, the Sicilian Greeks having abandoned his cause, and the Carthaginians having besieged him in Syracuse, Philistus by his cheering counsels induced him to hold out against the enemy, and the fortune of war at last changed; but the friendship of Philistus and Dionysius terminated when Philistus married a niece of the tyrant, and he was driven into exile, from which he did not return till the accession of Dionysius the Younger. In the reign of the latter Philistus had great influence, and when the war broke out under Dion he was an active supporter of the tyrant. He first made an attack on Leontini, which had declared against Dionysius, and afterwards he commanded

in the action with the Syracusan fleet. When he saw that Dion was victorious in the battle he destroyed himself with his own hand. His principal work, perhaps the only one of those ascribed to him of which he was really the author, was a history of Sicily. It was written, we are informed by Cicero, in a style similar to that of Thucydides; and its principles, if Plutarch's account is to be accepted as true, must have approached pretty close to those afterwards enunciated by Machiavelli.—D. M.

PHILLIP, John, R.A., was born at Aberdeen, April 19, 1817, and, without having received any regular instruction, for some time practised portrait painting in his native city. In 1837 he became a student in the Royal Academy, and remained there two years. He settled in London; and in 1847 he began to exhibit at the Royal Academy scenes of Scottish life and character, as "A Presbyterian Catechising," "A Scotch Fair," "Scotch Baptism," "Scotch Washing," &c. His first visit to Spain was made in 1851, and there he struck out a bolder and freer manner of painting and a richer key of colour. His Spanish pictures at once became exceedingly popular, and their popularity has increased since his second Spanish tour, in 1857, enabled him to impart to them still more character and local colour. The circumstance of the queen and prince-consort having purchased several of these Spanish scenes (including the "Letter-writer of Seville," 1854; "El Pasco," 1855; "The Contrabandista," 1860), and commissioning him to paint a portrait of the prince-consort, 1858, and "The Marriage of the Princess Royal," 1860, no doubt contributed to his success. His "Water Drinkers," a "Scene by a Spanish Fountain," "Dolores," and a "Spanish Volunteer," appeared in the Exhibition of the Royal Academy in 1862. He died in February, 1867.—J. T–e.

PHILLIPS, Charles, barrister and author, born at Sligo in 1789, and educated at Trinity college, Dublin, was called to the Irish bar in 1812 and to the English in 1821. He had acquired such fame by his fervid forensic addresses, very effective with juries, that in 1817 his "Speeches" were collected. In London he became the leader of the Old Bailey bar, and in the defence of Courvoisier was thought to have carried to an extreme the privileges of a professional advocate. By his early patron, Lord Brougham, while chancellor, he was appointed to the district court of bankruptcy at Liverpool, and in 1837 he became a commissioner of the insolvent debtors' court in London, where he died on the 1st of February, 1859. In early life he published some poems, and in his later years an "Historical Sketch of Arthur Duke of Wellington," 1852; "Napoleon III.," 1854, a vindication of that sovereign and of the French alliance; and "Vacation Thoughts on Capital Punishments," 1856. His only work of any real note, however, was "The Recollections of Curran and some of his Contemporaries," an interesting book, first published in 1818, and which has gone through several editions.—F. E.

PHILLIPS, Edward, one of the nephews of Milton, was the son of Edward Phillips, secondary in the crown office, by Anne, sister of the great poet, and was born at London in August, 1630. He received his earliest education under his uncle. In 1648 he became a student of Magdalen Hall, Oxford, where he continued till 1651. The precise date of his death is not known. From the number of works which Wood attributes to Edward Phillips, it is probable that he was an author by profession. These works our space will not permit us to enumerate, nor is it necessary that we should do so, inasmuch as, with two exceptions, they are of comparatively little interest or importance. We refer, in the first place, to his "Theatrum Poetarum, or Complete Collection of the Poets, especially the most eminent of all ages, the ancients distinguished from the moderns in the several alphabets: with some observations and reflections upon many of them, especially those of our own nation; together with a prefatory Discourse of the Poets and Poetry in general." Into this work, published at London in 1675, there is, says Warton, "good reason to suppose that Milton threw many additions and corrections. It contains criticisms far above the taste of that period, and such as were not common after the national taste had been just corrupted by the false and capricious refinements of the court of Charles II." The preface, however, displays more manifest traces of Milton's pen than the book itself. In 1800 Sir Egerton Brydges published a new edition of the "Theatrum," as far as regards the English poets, and subjoined valuable additions to every article. The second work by which Edward Phillips is chiefly known, is his life of his illustrious uncle, prefixed to the English translation of Milton's State Letters, published in 1694.—The poet's other nephew, John, the brother of Edward Phillips, seems at first to have been a stanch supporter of his uncle's political opinions, for he wrote a "Miltoni Defensio," in answer to the "Apologia pro Rege," which was falsely ascribed to Bishop Bramhall; but he afterwards changed his sentiments, as appears from his continuation of Heath's Chronicle, published in 1676, and some of his other writings, which are now obsolete. Wood gives us no account of his death; but he reports very unfavourably of the character of John Phillips, who appears, indeed, from his publications, to have reflected little credit on his family.—J. J.

* PHILLIPS, John, F.R.S., F.G.S., one of the most distinguished of British geologists and palæontologists, was born on December 25, 1800. He derived an early taste for geological science from the instruction and example of his maternal uncle, William Smith, the father of British geology. In the preface to the memoir of his uncle, Professor Phillips speaks of himself as "an orphan who benefited by his goodness—a pupil who was trained up under his care." As the companion of his uncle he was affected by the misfortunes which clouded a portion of the career of that remarkable man. From 1815 to 1839 he was constantly associated with Dr. Smith, either as pupil or fellow-worker. He assisted him in his laborious geological surveys and explorations. As an example of the method in which he was trained as a field geologist, we may refer to the account which he gives, in the memoir above quoted, of the different pedestrian tours made by the uncle and nephew in 1819 and the following years, for the purpose of completing Dr. Smith's series of geological county maps. In 1819 their journey lay through the counties of Rutland, Northampton, Bedford, Oxford, and Wiltshire. In 1821 they explored the coal fields of Yorkshire with the intention of determining the true general order of the coal beds, ironstone courses, and characteristic rocks. Professor Phillips thus describes the mode of operation adopted:—Two lines were drawn across the country which required to be surveyed, for the purpose of completing the maps. "On one of these Mr. Smith moved with the due deliberation of a commander-in-chief; the other was traversed by his more active subaltern, who found the means often to cross from his own parallel to report progress at head-quarters. This mode of strata-hunting was not necessarily expensive; it was extremely agreeable and effective, and was faithfully executed in peregrinations which lasted six months, and permitted one of the parties to walk over two thousand miles of ground, and preserve memoranda of almost every mile along the line." Such training, as might be expected, produced its results—Mr. Phillips became one of the first practical geologists and surveyors of his age. Palæontology and zoology formed part of his pursuits, and the constant use of his pencil made him a most expert scientific draughtsman. In 1824 his acquirements recommended him to the York Philosophical Society as a fit person to be intrusted with the task of arranging the fossils in their museum; and in the following year he was appointed its keeper. He lectured frequently on geology and zoology in York and its neighbourhood, and it was mainly to his influence that the society of the locality acquired a scientific character, which it has never lost. Amongst Mr. Phillips' earlier contributions to geology was a paper on the direction of diluvial currents in Yorkshire, which was read before the York Philosophical Society on November 7, 1826, and was published in the *Philosophical Magazine* for August, 1827. In 1828 he was admitted a fellow of the Geological Society. In the following year the collections of the York museum were removed to a new building erected in the grounds of St. Mary's abbey; and the keeper soon after occupied the house which had formerly been the gate of the abbey. On the occasion of the first meeting of the British Association, which took place at York in September, 1831, Mr. Phillips, as a secretary to the Philosophical Society, was appointed one of the secretaries to the Association for York. In the following year the Association met at Oxford; the Rev. W. V. Harcourt was elected general secretary, and Mr. Phillips assistant general secretary. In this capacity he has arranged and edited twenty-seven volumes of the Transactions of the Association. His work as a lecturer was not long confined to a province. He delivered courses on geology at the Royal and London institutions, and at University college, London. In 1835 he was appointed to the chair of geology in King's college; and five years later he resigned the superintendence of the York museum, but accepted the title

of honorary curator, and continued to supervise the geological department. In 1844 the chair of geology in the university of Dublin was awarded to him; and in the same year he devoted himself to the examination of the Malvern district, on the part of the Geological Survey. He has also held for a short time the office of government inspector of mines. In 1853, on the death of Mr. Strickland, he became the successor of Dr. Buckland as reader or professor of geology in the university of Oxford – a chair which he still fills. He was chosen president of the Geological Society for the years 1858 and 1859. He has also received the honour of the Wollaston medal. Professor Phillips' printed contributions to geological science are far too numerous to be here completely catalogued. We may, however, mention the following as amongst his best known works—"A Guide to Geology," fourth edition, 1854; "Figures and Descriptions of the Palæozoic Fossils of Cornwall, Devon, and West Somerset, observed in the course of the geological survey of that district," London, 1841; an essay "On the Geology of the Lake district" in Black's Guide to the Lakes; the "Neighbourhood of Oxford and its Geology," in the Oxford Essays; the president's address to the Geological Society, February, 1860; a manual of geology, practical and theoretical; a volume of the Encyc. Metrop; a treatise on geology in Lardner's Cabinet Cyclopædia, second edition, 1852; the Malvern hills compared with the palæozoic districts of Abberley, in the second volume of the Memoirs of the Geological Survey, 1848; a memoir of W. Smith, 1844; "Life on the Earth," 1860; articles on geology in the Penny Cyclopædia and in the Encyclopædia Britannica; a "Geological Map of the British Isles, 1842," published for the Society for the Promotion of Christian Knowledge; and many papers contributed to the Transactions of the Geological Society.—F. C. W.

PHILLIPS, Morgan, or Philip Morgan, was a native of Monmouthshire, and studied at Oxford, where he was B.A. in 1537. He attained such eminence as a disputant, that he was called Morgan the Sophister. He was fellow of Oriel college, and in 1546 principal of St. Mary's hall. With the popish party he was a great favourite, and had a discussion with Peter Martyr about the eucharist in 1549. Of this discussion he published an account in Latin. Under Mary he was chanter of St. David's, but was deprived by Elizabeth, and went to Rome with Cardinal Allen, whom he was associated with in founding the college at Douay in 1568. He replied to Knox's First Blast of the Trumpet, in a work published at Liège in 1571.—B. H. C.

PHILLIPS, Peter, an English musician, better known to the world by his Italian name, Piétro Philippi, was an exquisite composer. He was born about 1560, but no particulars of his early life are known. In 1595 he was in Italy, and acquired some fame at Rome. He afterwards went to Antwerp, and was appointed organist to the archduke and arch-duchess of Austria, Albert and Isabella, governors of the Low Countries. He also became a canon of Soigny, a city or town in Hainault. Peacham calls him "our rare countryman, one of the greatest masters of music in Europe," adding that "he has sent us over many excellent songs, as well motets as madrigals," and that he "affecteth altogether the Italian vein." Many of his madrigals are printed in the Melodia Olympica, and they are of the highest excellence. Dr. Burney says that the first regular fugue for the organ, upon *one* subject, which he had ever met with was composed by Peter Phillips, about the end of the sixteenth century. It is inserted in the Virginal book of Queen Elizabeth in the Fitzwilliam museum, Cambridge, which contains eighteen or twenty of his compositions. He is supposed to have died about 1623.—E. F. R.

PHILLIPS, Sir Richard, Knight, author and publisher, was born in London in 1767. It is said that his real name was Philip Richards, and that he was brought up in the business of his uncle, a brewer. A reader and even a student, he became in time a schoolmaster at Leicester, where in 1790, he founded the *Leicester Herald;* and starting as a bookseller, he was imprisoned in 1793 for vending Paine's Rights of Man. Returning to London, he ultimately started in 1796 the *Monthly Magazine*, with Dr. Aiken for its first editor, and Peter Pindar and Belsham among its contributors. The *Monthly*, with its radical politics, flourished, and Phillips became a publisher on a large scale. In 1807 he was chosen a sheriff of London, and accepted the honour of knighthood in 1808, somewhat to the surprise of his republican friends. During his tenure of office he failed, but managed afterwards to repurchase some of his copyrights, which included the successful school-books, known as Mavor's. He died at Brighton in 1840. Besides his violent contributions to the *Monthly Magazine*, signed "Common Sense," he wrote several books, among them "A Morning's Walk from London to Kew," 1817, and "The Proximate Causes of Material Phenomena," 1821, in which he endeavoured to overthrow the Newtonian theory of gravitation! With all his extravagance Phillips was a man of some practical sense and shrewdness—a Cobbett on a wider scale. His "Million of Facts" was one of the earliest of those miniature encyclopædias of universal knowledge which have since become so popular. From an early age he had abstained from the use of animal food, and the vegetarian editor of Mr. Borrow's Lavengro may, we think, be easily recognized as a portrait of Sir Richard Phillips.—F. E.

PHILLIPS, Samuel, LL.D., known chiefly as the literary critic of the *Times*, was born in London in 1815. His father was a Jewish tradesman in Regent Street, and seems to have kept a bric-à-brac shop. The young Phillips displayed a good deal of histrionic talent, and was destined for an early appearance on the stage. Through the interposition, however, of the late duke of Sussex and others, this intention was abandoned, and he was sent to London university, to the university of Göttingen, and finally, with the view of entering the English church, to Cambridge. He was soon recalled from the university by the death of his father, whose business, with the aid of a brother, he endeavoured unsuccessfully to carry on for the benefit of his mother and her family. He then embraced literature as a profession. He was accepted as a contributor by *Blackwood's Magazine*, where appeared his striking novel, "Caleb Stukely," of which more than one edition was published in a separate form, and other tales; "We're all low people here," &c., reprinted after his death with that title. At one time, we believe, Mr. Phillips acted as secretary to Mr. Alderman Salomons. In political journalism, whether as writer, editor, or proprietor, he did not succeed. His leading articles in the *Morning Herald* were written chiefly to prop up the falling cause of protectionism, and he lost by the purchase of the *John Bull*, the old organ of toryism, which he owned and edited for a period. His literary criticisms in the *Times*, elaborate, acute, and sometimes eloquent, excited however great attention; as a series they were the earliest literary papers of mark contributed to a London daily newspaper in our time, admirable as was and has been the literary criticism of several of the weekly journals. They procured him the degree of LL.D. from the university of Göttingen, and the best of them were published separately in two series as "Essays from the *Times*," 1852-54. He was an active promoter of the Crystal Palace at Sydenham, near which he resided, and was for a time its literary director, composing its "General Guide," and volumes of brief biographical notices, "The Portrait Gallery of the Crystal Palace." An early tendency to consumption had been aggravated by a fall from a horse in 1844, and by subsequent overwork. He died at Brighton in 1854 of a sudden pulmonary derangement.—F. E.

PHILLIPS, Thomas, R.A., was born at Dudley in Warwickshire in 1770, and died in London in 1845. He was brought up at Birmingham as a glass painter, and was the assistant of West in painting the window of St. George's chapel at Windsor. He, however, eventually distinguished himself as a portrait painter, and in 1808 was elected a member of the Royal Academy. In 1825 he was made professor of painting, but he resigned this post in 1832. During his professorship he made a tour in Italy, with Hilton the historical painter. Phillips was a contributor to Rees' Cyclopædia; and the ten lectures which he delivered to the students of the Royal Academy were published by himself—"Lectures on the History and Principles of Painting," 8vo, London, 1833.—R. N. W.

PHILLIPS, Thomas, a Roman catholic author, who was born at Ickford in Buckinghamshire in 1708. He was educated among the jesuits at St. Omer's, but after he had taken orders he quitted that society and went to Rome, where he was appointed prebendary of the cathedral of Tongres, an appointment which he owed to the favour of the Pretender. He died at Liège in 1774. Phillips was an active writer, and among other works wrote a treatise entitled "The Study of Sacred Literature fully stated and considered, in a discourse to a student in divinity at a foreign university; by T. P., S.C.T.," of which a second edition, enlarged and improved by the author, appeared at London in 1758. His chief work, however, was "The History of the Life of Reginald Pole," 1764, which excited considerable discussion, and was

answered by several protestant writers, against whom Phillips defended himself. He also wrote "Philemon," an account of his own life, and other works.—B. H. C.

PHILO BIBLIUS, so called from Biblos in Phenicia, a grammarian belonging to the close of the first century after Christ. He translated into Greek the Phenician history of Sauchoniathon in nine books. Nothing more than the first book has been preserved, and that too in a very corrupt state, in Eusebius' Præparatio Evangelica. Some historical works were also composed by Philo, but all are lost. The publications of Wagenfeld of Bremen purporting to give Philo's work, are forgeries (1837).—S. D.

PHILO OF BYZANTIUM, who lived about one hundred and fifty years before Christ, wrote various treatises on mechanics. His principal work is on the seven wonders of the Old World, the best edition of which is Orelli's, 8vo, Leipsic, 1816.—S. D.

PHILO, properly PHILON JUDÆUS, so called to distinguish him from others of the same name, was a native of Alexandria, and belonged to a priestly family of distinction among the Jews settled there. The greater part of his life was devoted to the pursuit of learning and philosophy; but in consequence of the persecutions to which the Jews were subjected by the Roman emperors, he was compelled to engage in public affairs in his old age. He was one of an embassy sent to Rome, A.D. 39 or 40, to endeavour to procure relief from the oppression and persecution to which the Jews were exposed; and as he speaks of himself as the oldest of the ambassadors, we shall probably not err in concluding that he was at this time about sixty years of age; in which case his birth must have taken place somewhere about 20 B.C. The embassy to Rome was fruitless, and Philo and his friends were glad to escape from the near proximity of the furious madman who then wielded the sovereign power at Rome. We read of one other journey he undertook to Jerusalem, and beyond this we know nothing with certainty of his personal history. He has left behind a considerable number of writings, the principal of which are occupied with the application of the Alexandrian philosophy to the allegorical and theosophic interpretation of scripture. Philo's mind was deeply under the influence of Hellenic culture, and throughout his writings this is much more apparent than the influence derived from his national religion and training. His aim is to reconcile the revelations of scripture with the speculations of Platonism. His writings do not give evidence of his possessing either a very original or a very powerful mind; but they are valuable as preserving for us a form of religious thought and speculation, of which no other specimen equally complete survives. The best edition of his works is that by Mangey, 2 vols., folio, London, 1742. A useful edition is that by Richter, Leipsic, 1828–30.—W. L. A.

PHILODEMUS, an Epicurean philosopher, was resident at Rome in the time of Cicero, by whom he is blamed in the Oration against Piso for lending his brilliant talents and accomplishments to the amusement of the profligate debauchee, Piso. Cicero further censures him for making an unworthy use of the Epicurean philosophy, and writing licentious verses for Piso's entertainment. He is, however, treated with marked forbearance by Cicero, who does not even mention him by name, and praises highly his learning, genius, and taste, while blaming him for not making a better use of those qualities. Elsewhere Cicero terms him a most learned and excellent person. His licentiousness is mentioned by Horace, and thirty-four epigrams by him still extant in the Greek Anthology fully confirm the charge. A manuscript work by Philodemus on music has been discovered at Herculaneum, but has not yet been published.—G.

PHILOLAUS, the earliest expositor of the Pythagorean philosophy of whom we have any knowledge, was born either at Crotona or at Tarentum in Southern Italy. The dates of his birth and death are uncertain, but he was a contemporary of Socrates, 469–399 B.C., although somewhat younger than the Athenian sage. Plato is said to have availed himself of the researches of Philolaus, more particularly in his dialogue entitled Timæus. All that we possess of his writings are a few fragments, which have been collected and carefully edited by the German scholar, Augustus Boeckh. According to the Pythagorean philosophy generally, as represented by Aristotle, *number* is the principle and essence of all things, a position which when properly explained is neither untrue nor unintelligible.—(See PYTHAGORAS.) Philolaus expresses the principle somewhat differently. The elements of all things, he says, are "the limiting and the unlimited," and out of these "the limited," *i. e.*, the universe, is generated. The world (κοσμος) cannot be explained by the *single* element of limitation, for limits require something to which they are applied, nor can it be explained by the *single* element of the unlimited, for the unlimited is the chaotic and inconceivable. But let these two principles combine, let limits be imposed upon the unlimited, and the ordered universe is the result. It is obvious that if we suppose things to be thus constituted, we must regard them as originally unlimited, for it would be altogether futile to suppose limits induced upon what was already limited. Plato, in his dialogue entitled Philebus, afterwards adopted and applied to moral purposes this Pythagorean doctrine of the limiting and the unlimited. The doctrine is important in the history of speculation as an early expression of that fertile truth which is the basis of all sound philosophy, and which Hegel has done more than any other philosopher to signalize; the truth, namely, that the universe and everything which it contains is a unity of contraries—in other words, that absolute oneness (unity without diversity) is altogether inconceivable and absurd.—J. F. F.

PHILOPŒMEN, an eminent warrior and statesman of Greece, was born at Megalopolis in Arcadia about 252 B.C. He was educated under Cleander of Mantineia, and afterwards under Ecdemus and Demophanes. His youth was spent in the sedulous study of the military art, and he took part in the wars of his countrymen as soon as he was able to handle arms. In 222 B.C., when the Spartans made a nocturnal attack upon Megalopolis, Philopœmen was at the head of the small band of brave men who covered the retreat of the citizens. In 221 B.C. he commanded against the Spartans along with Antigonus, and was present at the battle of Sellasia, where his spirited conduct gained for him the applause of the Macedonians, as well as that of his own countrymen. After this Philopœmen took part in the wars in Crete, and did not return to Megalopolis till 210. He there occupied himself with remodelling the Achæan army; and in 209 B.C. he distinguished himself in the expedition against Elis. Next year he was appointed commander-in-chief of the Achæan league. He continued his exertions for the improvement of his army, and was rewarded by the brilliant victory over the Spartans at Mantineia. After the accession of Nabis to the Spartan throne hostilities were resumed, and in 202 B.C. Philopœmen relieved the town of Messene which had been seized by that tyrant. In the following year he defeated Nabis at Scotitas, immediately after which he again retired to Crete. In 192 B.C. he was again commander-in-chief of the Achæan league. When the Spartan war broke out afresh in 189 B.C. Philopœmen again commanded the Achæans, took possession of Sparta, and sold three thousand citizens as slaves. In 183 B.C. he rose from his sickbed to attack Messene, which had seceded from the league; but the expedition was unsuccessful, and Philopœmen, who fell into the hands of the enemy, was put to death. His remains were taken to Megalopolis, and there buried with great pomp.—D. M.

PHILOSTORGIUS, of Cappadocia, was, according to Vossius, born about 367, and in the reign of Theodosius the Younger. He wrote twelve books of ecclesiastical history, extending from the commencement of the Arian controversy to about 425. Photius has preserved considerable portions of this history, and given some account of its author. The fragments were first published by Gothofredus, with notes and a Latin version. Philostorgius was an Arian, and Nicephorus Callistus, who quoted from him, calls him Theomises, or the God-hater.—B. H. C.

PHILOSTRATUS, FLAVIUS, a Greek rhetorician who lived from about 170 to 240, was a native of Lemnos. He travelled much, visiting Italy, Gaul, and Spain. At Rome he delivered lectures, and gave lessons in oratory. Several of his writings are still extant, namely, "A Life of Apollonius of Tyana;" "Epistles," mostly amatory; "The Lives of the Sophists," a work extending from Gorgias and Protagoras to his own time; the "Imagines," a description of a picture-gallery, with an account of the subjects represented in the paintings; "Heroica," treating of poetry and mythology in reference to the ancient heroes. Philostratus is an eloquent and pleasing author, well versed in the literature of ancient Greece, and throws considerable light on various questions of mythology and art. A good edition of his works is that by Kayser, Zurich, 1844.—G.

PHILOTAS. See PARMENIO.

PHILOTHEUS, a monk of Mount Athos in the fourteenth century, eminent for his learning. He was a Greek by birth, and entered the monastic state at Mount Sinai; he was abbot of Mount Athos before 1354, then archbishop of Heraclea, and

finally patriarch of Constantinople, where he died about 1371. He wrote in Greek on doctrinal and ascetic subjects, sermons, &c. Most of his published works have been translated into Latin.—(See Dupin, *Bibliotheca*, xi., 101.)—B. H. C.

PHILPOT, John, a divine and martyr, born at Compton, Hampshire. He studied at Oxford, and afterwards went abroad. He returned early in the reign of Edward VI., and was made archdeacon of Winchester. He was a zealous promoter of the Reformation, and wrote against Arianism. While in Italy he was in danger from his opinions, and at home Gardiner sometimes forbad him to preach; but he continued his opposition to popery after the accession of Mary, whereupon he was imprisoned for a year and a half. During this time he was often examined, and in his defence showed great courage and ability. At length he was condemned by Bonner, and was burned in Smithfield, December 18, 1555. He suffered triumphantly. He was a man of learning, as is shown by his "Epistolæ Hebraicæ," and his other works printed by Fox, including an account of his examinations, which Fox translated into Latin.—B. H. C.

PHILPOT. See Philipot.

PHILPOTTS, Henry, Bishop of Exeter, prebendary of Durham, was born at Bridgewater in the year 1778. He was educated at Corpus Christi college, Oxford, where he gained a scholarship before he was fourteen, and obtained the chancellor's prize essay, 1795. Having been promoted to a fellowship at Magdalen college in the same university, he took his degree of M.A., 1798; B.D. and D.D., 1821; he was ordained deacon in 1802 by the then bishop of London, and priest in 1804 by the bishop of Bangor. He was created canon of Durham cathedral, 1831, and was consecrated bishop of Exeter in the same year. Bishop Philpotts' writings are most voluminous, consisting chiefly of trenchant pamphlets on various points affecting the doctrine and discipline of the Church of England, besides some on the administration of the poor laws. Among the principal are, a Letter to the Right Hon. W. S. Brown on a bill to amend the laws respecting the settlement of the poor, 8vo, Durham, 1819; and a series of letters to various persons relative to what were then called the Roman catholic claims. These were marked by the strongest protestant sentiments, expressed in very terse and vigorous language, until the year 1828, when Dr. Philpotts found reason to change his sentiments upon the subject. In his writings after he was raised to the episcopal bench he opposed the present system of national education carried on in Ireland; he was in favour of the offertory as a means of supporting the charities of the church; he was desirous of promoting the strict observance of the rubrics among the clergy of his diocese, and opposed to the use of such lay agency mingled with quasi-ministerial character as distinguishes scripture readers; he held high and peculiar views relative to the sacrament of baptism, was opposed to all relaxations of the law of marriage within the prohibited degrees, and entirely condemned the modern theories concerning the inspiration and interpretation of holy scripture which have been developed especially in the Essays and Reviews. Many eminent nonconformist ministers and laymen have expressed their admiration of the vigorous protests which the aged bishop made against these opinions, however hostile they may have been to his views on confession and absolution, and the necessity of episcopal ordination. Till within a few years of his death he was remarkable as one of the few men "whose mental eye is not dimmed nor natural force abated," yet he was a valetudinarian in many senses for a long period. The net value of his see was only £2700; but he gave very large sums for the promotion of church education. His jurisdiction extended over the counties of Devonshire, Cornwall, and the Scilly Isles, and a population of about a million of souls. He died on the 19th of September, 1869, at a very advanced age.—T. J.

PHIPPS, Constantine John, Lord Mulgrave, born in 1734, is chiefly remembered in connection with a voyage into high northern latitudes, made in 1773. He was the son of an Irish peer, and early in life entered the naval service of Britain. The project of a north-west passage to the Indies, revived under the influence of the Royal Society of London, attracted the notice of the British government, when Captain Phipps was intrusted with the command of an expedition, consisting of the *Racehorse* and *Carcass* bombs, for the purpose of ascertaining the practicability of approaching the northern pole. Leaving the Thames in June, 1773, he reached with his ships the northernmost extremity of Spitzbergen, but was prevented by the ice from passing the latitude of 80° 48′. Phipps became a member of the house of commons in 1775, and was two years later made one of the lords commissioners of the admiralty, continuing his services at sea at intervals with his political functions. He was raised to the peerage of Britain in 1784, and died at Liege in 1794, in the course of a visit to the continent, undertaken for the purpose of restoring his failing health. The narrative of his voyage to the North pole, by his own pen, published in 1774, contains much curious and valuable information.—W. H.

PHLEGON, a Greek writer, native of Tralles in Lydia, was freedman to Hadrian the emperor; he belonged therefore to the second century of the christian era. Of his life nothing is known. As an author he is voluminous. He published, 1, a treatise on wonderful things; 2, of long-lived persons in Italy, *i.e.*, such as had reached one hundred and twenty years; 3, an account of the Olympiads from 1 till 229; 4, an abridgment of the last; 5, an epitome of the Olympic conquerors; 6, an account of Sicily; 7, three books relating to the Roman feasts; 8, respecting localities in Rome; 9, women intelligent and manly in matters of war; and, 10, a life of Hadrian. The first is full of silly stories and fables. It is now imperfect at the beginning. The second contains a mere list of names, with an extract from the Sibylline oracles. The third was dedicated to Alcibiades, and is now lost, except a few fragments. The fourth and fifth are also lost; and the sixth, seventh, and eighth are only mentioned by Anidas. The authenticity of the tenth is doubtful. It was first published by Heeren. The ninth was not really written by Phlegon, but by Hadrian himself. The best edition of the remains is Westermann's, 8vo; Brunswick, 1839.—S. D.

PHOCAS, a Byzantine emperor, who reigned from 602 to 610. From the position of a groom he gradually rose to the rank of centurion in the army of the Emperor Manucius; and in 602, on the defection of the army then employed against the Moors, he was chosen by the soldiers to be their commander. He marched upon Constantinople, was proclaimed emperor, and at once ordered the execution of Manucius, his sons, and his chief adherents. He soon became involved in an unsuccessful war with the Persians, owing to the machinations of Narses, a follower of Manucius, who afterwards fell into his hands and was burned alive. The Empress Constantina having been detected in conspiracy against him, also suffered death, along with her daughters. The cruel and oppressive reign of Phocas was at last terminated by a revolt under Heraclius, who took Constantinople in 610, and destroyed the tyrant.—D. M.

PHOCION, an Athenian general and statesman, was born 403 B.C. He is said, though on doubtful authority, to have been the son of a turner; but he studied first under Plato, and afterwards under Xenocrates. Though his aspect was stern and forbidding and his behaviour stoical, he had a kind and generous disposition. He served first under Chabrias, an able though impetuous commander, and then at Naxos, 377 B.C., where he contributed largely to the naval victory gained by the Athenians. In the war with Philip of Macedon, Phocian was sent to Eubœa at the head of a small army, and obtained a complete victory over the enemy. He was successful in many other engagements, but his abilities were more conspicuously displayed in diplomacy than in war. He was the leader of the peace party, and strenuously opposed the policy of Demosthenes, and other orators, who denounced all attempts to come to an accommodation with their formidable antagonist, Philip of Macedon. Although the Athenians often smarted under his rebukes, his well-known probity and the simplicity of his habits secured their confidence, and he was forty-four times elected general, without any solicitation on his part. Consistently with his cautious policy, he opposed the attempt to throw off the Macedonian yoke after the death of Alexander the Great. But amid the dissensions which ensued, a revolution took place in Athens; and the democratic party, having gained the ascendancy, condemned Phocion and their other leading opponents to death. He patiently submitted to the iniquitous sentence, but strove earnestly, though without success, to save the lives of his associates. "What," he demanded of the infuriated populace, "have these innocent men done to deserve death?" "They are your friends," was the savage reply, "and that is enough." He suffered death with the greatest composure (317 B.C.), and left an injunction to his son to forget the ill-treatment his father had received from the Athenians. As in the case of Socrates the people soon repented of their injustice and ingratitude, and not only erected a statue of bronze to

Phocion's memory, but put his accusers to death. Phocion was an eloquent orator, as well as a prudent statesman. His speeches were clear, terse, and pithy. Many of his sayings have been preserved, and are characterized by wit as well as by sagacity.—J. T.

PHOCYLIDES, an Ionian poet of Miletus, born 560 B.C. He wrote epic poems and elegies, of which only a few fragments survive. Two fragments are in elegiac metre, the rest in hexameters. His reputation as a didactic writer seems to have been high; and therefore apocryphal verses sometimes bore his name. The fragments are printed in all the best editions of the lyric and gnomic poets, as Brunck's and Gaisford's.—S. D.

PHOTINUS, Bishop of Sirmium during the first half of the fourth century, was probably a native of Ancyra in Galatia. In the year 343 he broached strange opinions, affirming that the Holy Spirit is not a person, but only a divine attribute; maintaining the mere humanity of Christ, or that he only began to be when he was born of the Virgin by the Holy Ghost, and that the Word or Logos is neither substance nor person, but simply the divine understanding. He was condemned by a semi-arian council at Antioch in 345, by an orthodox council at Milan in 347, and by an Arian council at Sirmium in 351. Photinus was deposed, and died in exile in 372.—J. E.

PHOTIUS, the famous patriarch of Constantinople, was born of noble parents about the beginning of the ninth century. His mother's name was Irene, his father's is unknown. His mother's brother had married a sister-in-law of the emperor, and Photius was thus connected with the royal family. His abilities began to show themselves at an early period, and the youth was no mean proficient in grammar and philosophy, poetry and rhetoric. He collected, too, according to one of his eulogists, an "all-comprehensive library." A young man so richly endowed with talents, and no stranger to ambition, rose rapidly at the imperial court. He first held various secular offices, was proto-a-secretis or chief justice, and a captain of the guards. He was also employed in various embassies, still eagerly pursuing at every moment of leisure his literary studies. Suddenly he rose to the summit of ecclesiastical dignity, on the deposition and banishment of the patriarch Ignatius. Ignatius had excommunicated Bardas, uncle of the Emperor Michael, then a minor, and Bardas retaliated by sending the patriarch into exile and elevating Photius to his place. To qualify himself for the ecclesiastical honour, he summarily passed through all the inferior grades of office—becoming, in less than a week, monk, reader, sub-deacon, deacon, and presbyter. He was installed into the patriarchate on Christmas day, 858. This questionable and hasty procedure was confirmed by two councils. Ignatius would not consent to his own degradation, and the severities inflicted on him stirred up many friends on his behalf, so that in 862 Pope Nicolaus, during a dispute about jurisdiction, declared the election of Photius void, and anathematized him and all his adherents. Photius, however, retained his place, and the result was a schism between the Eastern and Western churches. Cæsar Bardas was assassinated by the emperor's orders in 866, and the emperor himself met the same fate in 867, and his murderer and successor, Basil I., exiled Photius, who, though he had consecrated him, refused for his crimes to admit him to the communion of the church. Basil at once recalled Ignatius, and at a council held at Constantinople in 869 his restoration was confirmed. Photius contrived, however, to regain the imperial favour, and on the death of Ignatius in 877 he resumed the patriarchate—an act ratified by the pope. Ecclesiastical intrigue was busy at work, and Photius spared no threats or bribes to fortify his second elevation. Leo succeeded Basil in 886, and he at once banished the restless patriarch on an accusation of conspiracy. He was sent to the monastery of Bordi in Armenia, and he remained there till his death, which took place, according to some, in 891. Photius was a scheming, clever, and rather unprincipled man. His machinery of self-advancement and defence belonged to the age in which he lived. He was ambitious and unscrupulous—jealously watched all his rivals, and lost no opportunity of promoting his own interests. It must be remembered at the same time that his life and acts have come down to us through the reports of his enemies, who lose no opportunity of traducing him. Baronius affirms that he was a eunuch, and the story or tradition is proof that his private life was not tainted with the pervading licentiousness of his time. Photius was an accomplished critic; amidst all his plots and political activities he must have been a hard student and a voracious reader. His "Myriobiblon," or Bibliotheca, is a review and epitome of ancient Greek literature in two hundred and eighty divisions, and contains notices of many rare and valuable works no longer in existence. Bekker's edition of it appeared at Berlin 1824–25. His "Nomo-canon" is a collection of the canons and constitutions recognized by the Greek church. His "Amphilochia" is a theological treatise in the form of question and answer. Homilies and commentaries in abundance may be added to the list, with numerous letters, many of which exist only in MS. Photius is also author of a Greek lexicon, first edited by Hermann in 1808, and latterly and far better by Porson, and published after his death in 1822.—(See PORSON.) No collected edition of the works of Photius has appeared. Had he been a professional author he could scarcely have written more, and our wonder at his voluminous remains is increased by a review of that busy scheming life—that career so chequered—for he was at once diplomatist and ecclesiastic, courtier and patriarch, plotter and preacher, polemic and exile.—J. E.

PHRANZA or PHRANZES, GEORGIUS, a Greek historian, born in 1401, was keeper of the wardrobe in the Byzantine court. He became a monk, and died in 1491, leaving a chronicle of Byzantine and Peloponnesian affairs in his own time to 1457. This work was printed at Venice in 1733, but is best known by the Latin abridgment of Jacob Pontanus. It is not very accurate nor dignified.—B. H. C.

PHREA or FREE, JOHN, an ecclesiastic of Bristol, was eminent for his learning in the fifteenth century. He translated Diodorus Siculus and many pieces of Xenophon into Latin. He was under the patronage of Gray, the learned bishop of Ely, and of Tiptoft, earl of Worcester. His epistles to these friends are preserved in Balliol college, Oxford. The Italians rendered a merited homage to the excellence of his Latinity, by requesting him to compose a new epitaph in Latin elegiacs for the tomb of Petrarch. He was nominated by Pope Paul II. to the bishopric of Bath and Wells, but died before his consecration in 1464.—(Warton's *English Poetry*, ii. 555–57.)

PHRYNICHUS, a tragic poet of Athens, was regarded as the successor of Thespis, and one of the chief founders of the classical drama. He flourished from about 511 to 476 B.C. To him is ascribed the change of the Athenian tragedy, from a rude Bacchanalian vintage-song to nearly the same form which we find in Æschylus. On one occasion he was fined one thousand drachms by the Athenians, for having too painfully excited their feelings by his play entitled the "Capture of Miletus," in which he had depicted with remarkable spirit and pathos the miseries of an Ionian city sacked by barbarians. The beauty of his lyric choruses is celebrated by Aristophanes. Æschylus is said to have borrowed much from Phrynichus in his tragedy of the Persæ.—G.

PHRYNICHUS, an Athenian poet of the old comedy, was contemporary with Aristophanes, who frequently alludes to him. His comedies were highly popular with his countrymen, and his reputation seems to have been deserved, as the few fragments which remain of his works are distinguished by the elegance and vigour of their style.—G.

PHRYNICHUS, an Athenian general, was sent with two other generals and forty ships, 412 B.C., to convey an Athenian force to Asia Minor. They landed at Miletus, and gained a victory over the Milesians and their allies; but upon the arrival soon after of a strong Peloponnesian fleet, Phrynichus induced the Athenian armament to return home, in which he is praised by Thucydides for having acted prudently. He was subsequently, however, censured for this behaviour by his countrymen, and deprived of his command. In 411 B.C. we find Phrynichus conducting some very complicated intrigues against Alcibiades, and shortly afterwards he joined the oligarchical party who were labouring to acquire the ascendancy at Athens, and took a leading part in the revolution which for a time established the government of the Four Hundred. He was soon after assassinated in the Agora by a young Athenian of the democratic party. Phrynichus was a man of eminent talents, and brought to the side of Antiphon and Theramenes a contriving head not inferior to theirs, coupled with daring and audacity even superior.—G.

PIAZZI, GIUSEPPE, a celebrated astronomer, was born at Ponte in the Valteline, on the 16th of July, 1746, and died at Naples on the 22nd of July, 1826. He was educated at Milan; studying rhetoric under Tiraboschi, and mathematics and philosophy under Beccaria. In 1762 he became a monk of the

Theatine order, and went to Rome to study theology; and there he was instructed in the mathematical sciences by Le Sueur and Jacquier, the well-known editors of Newton. He then proceeded to Genoa, where he taught philosophy in the Theatine convent; but becoming obnoxious to the inquisition on account of the alleged heretical tendency of some of his doctrines, he fled to Malta, in the university of which he was appointed professor of mathematics by the grand-master Pinto. On the dissolution of the university by the subsequent grand-master, Ximenes, Piazzi returned to Rome, and afterwards obtained in succession various academic appointments in Italy. At length, in 1780, he was appointed by Ferdinand IV., king of the Two Sicilies, to the post, which he held for the remainder of his life, of professor of the higher mathematics at Palermo. In consequence of the king's proposal to found an observatory at Palermo, Piazzi went to France and to England in order to study practical astronomy under the greatest astronomers of the age, and to obtain instruments, for which latter purpose he employed Ramsden. It was at the suggestion of Piazzi that Ramsden for the first time substituted the circle for the quadrant as a means of observing altitudes—a most important improvement, by which various errors are annulled. In 1789 he returned with his instruments to Sicily, and in 1790 he commenced a long course of highly accurate and valuable observations. He devoted his labours in the first instance to the preparation of an improved catalogue of stars; and in so doing he determined the position of each star by means of repeated observations at distant intervals of time. It was owing to this method of observation that on the first day of the nineteenth century he discovered Ceres, the first known of the small planets called asteroids, which revolve round the sun in orbits lying between that of Mars and that of Jupiter. The observations of that body were reduced, and the elements of its orbit calculated, by Piazzi's friend Oriani (*q.v.*). Ferdinand IV. wished to strike a medal in commemoration of this discovery, but Piazzi prevailed upon him to devote the sum which the medal would have cost to the purchase of an equatorial telescope. He was president of the Academy of Sciences of Naples, foreign associate of the French Institute, and fellow of the Royal Society of London and of various other scientific bodies.—W. J. M. R.

PICARD, Jean, an eminent French mathematician, astronomer, and geodetician, was born at La Flêche on the 21st of July, 1620, and died in Paris on the 12th of July, 1682; according to some authorities, 1683; according to others, 1684. He was priest and prior of Rillé in Anjou. In 1645 he became assistant to Gassendi, whom he afterwards succeeded in the office of professor of astronomy in the collége de France. In 1666 he became a member of the Academy of Sciences. His scientific labours were of very high importance to the progress of astronomy and geodesy. He invented various adjustments and verifications of astronomical instruments, which produced a degree of accuracy of observation unknown before. He reinvented the use of telescopic sights, which had been previously invented by William Gascoygne (*q.v.*). He was the first to accomplish the measurement of an arc of the meridian with approximate accuracy, and thus to furnish astronomers with a tolerably correct measure of the size of the earth, at the very time when that quantity was about to become of vital importance to the progress of astronomy. He is considered to have been the first inventor of the transit instrument, the most useful of all instruments in a fixed observatory. He proposed the use of the length of the seconds pendulum as a standard of measure. He determined with great precision the amount of the aberration of the fixed stars; but the cause of that phenomenon, viz., the time occupied by the transmission of light across the earth's orbit, was not discovered until a later period.—(See Bradley.)—W. J. M. R.

PICART, Bernard, a French engraver and designer, the son of Etienne Picart, was born at Paris in 1663. A pupil of his father, and also of S. Le Clerc, he at the age of sixteen carried off the prize of the French Academy. He acquired great facility as a designer, as well as an engraver. His separate plates, executed in France, are considered his best. In 1710 he removed with his father to Amsterdam, and thenceforward was employed almost entirely upon book-plates. Many of these are very excellent, but he gradually contracted a careless and inaccurate manner. Of his later prints many are merely of ornamental designs. He was fond of imitating the manner of the earlier engravers, and published a number of plates with their names. After his death seventy-eight of these were published in a collected form under the title of "Impostures Innocentes," folio, Amst., 1734. In all, his prints number about thirteen hundred. Many of them are from his own designs. He died at Amsterdam in 1733.—J. T–e.

PICART, Etienne, called le Romain, a celebrated French engraver, was born at Paris in 1631, and studied at Rome, whence his cognomen. On his return to Paris he was employed on the series of engravings from the collection of the king of France. His prints are very numerous and very unequal. Some are executed only with the graver; in others the needle is also freely used. Many of his prints are from the old masters; some are from contemporary painters; and several are portraits. He was engraver to the king and to the Academy. His last years were spent in Amsterdam, where he died in 1721.—J. T–e.

PICCINI, Nicolo, the musician, was born in 1728, at Bari in the kingdom of Naples, and died at Paris, 7th May, 1800. His father was also a musician, by whom he was destined for the service of the church, and against whose commands he clandestinely studied the art by which he gained his renown. His untaught proficiency was accidentally discovered, and his father was then convinced of the desirability of allowing him to pursue his own strong inclination. This was in 1742, when Piccini was accordingly placed in the conservatorio di S. Onofrio. There he was assigned to the care of one of the primary masters—advanced students of the institution; but the bare formality of explanations he received from this inexperienced teacher was so distasteful to Piccini, that he neglected his exercises, and wrote an entire mass without aid or direction. This breach of discipline was reported to Leo, then the principal of the conservatorio, who rebuked him for squandering the powers of his mind upon a creation which he knew not how to cast into shape, but received him as his own pupil, and gave him daily lessons. Upon Leo's death, Piccini passed into the hands of his successor, Durante, under whom he completed his studies. On quitting the conservatorio in 1754, he wrote his first opera, "Le Donne dispettose," which was given at the minor theatre in Naples, with success that was the more remarkable, because the operas of Logroscino, that had been produced at the same establishment, were so extremely popular as to have precluded, for a long time, the compositions of any other author. The good reception of this work opened the way for others, in which Piccini had the same fortune, and his name thus rose so rapidly, that in 1756 he was commissioned to compose a serious opera, "Zenobia," for the chief theatre. Gaining mastery by every new production, he was enabled to surpass everything he had before accomplished in "Alessandro nell'Indie," which he wrote for Rome in 1758, and its brilliant success induced him to make that city his residence. There he brought out "La Cechina ossia la buona Figliuola," the most popular of all his operas, in 1760. He was engaged to produce a work on an appointed night—one after another, he had refused to set meritless abrettos—the time for the first performance drew near—so, in desperation, he took the text of an opera which had failed, with music by Duni, and in the period of eighteen days he wrote, rehearsed, and ushered his composition into the world. The libretto chosen with such difficulty was adapted by Goldoni from his own comedy of "Pamela," founded on Richardson's novel of the same name. In this opera appears the first example of the continuous finale, the portion of a dramatic work which especially dignifies this class of composition. Logroscino had attempted the embodiment in music of the chief incidents of his action, and so laid the foundation of the design which Piccini developed with admirable effect; but it still remained for Mozart to perfect it, in whose masterly finales we have the greatest models of dramatic construction ever produced. The enormous success of the "Buona Figliuola" prompted the managers of all the theatres in Italy to invite Piccini to write for them, and his prodigious fecundity enabled him to satisfy almost all their demands. As a proof of this may be noted that within seven months, in 1761, he brought out six operas, three serious and three comic, in six different cities. In the year following, he married one of his pupils, whose voice and whose singing were equally matter of admiration for many years. His first reverse of fortune occurred in 1773, when Anfossi—who had studied composition under him, and whom he had most zealously befriended—produced an opera at Rome, which so turned the heads of the notoriously fickle public of that city, that, not content with lauding the work to the utmost, they thought it neces-

sary to the aggrandizement of the scholar, that they should crush his teacher, and so hissed an opera of Piccini from the stage, forgetful of the delight they had received from him, and unmindful of the benefactions he had conferred upon his rival. Piccini retired to Naples, where, after a serious illness brought on by his vexation at Rome, he opened a fresh career of success, by composing anew the text of his opera of "Alessandro." It was now that the memorable excitement on the subject of dramatic music arose in Paris, and Piccini was invited thither to represent the merits of the Italian school in opposition to Gluck, whose operas were so admired by one court party there, that the rival faction required also a favourite who might contest the claims of this master. The death of Louis XV., who supported Madame Du Barry at the head of the anti-Gluckists, delayed for a time the negotiation with Piccini; but, tempted by liberal promises, he at last went to Paris in December, 1776. His total ignorance of the French language was a great hindrance to him on his arrival; but Marmontel, who modernized Quinault's libretto of "Roland" for him to set to music, explained to him the sense and the accent of every word. The opera was not produced until January, 1778, and on its first night, so violent were the cabals against Piccini, that when going to witness the performance, he parted from his family with feelings like those of a malefactor who is led to trial. "Roland" was sufficiently well received for the composer to return home as one acquitted, but its success was incommensurate with the expectations of his party, and their virulence, like that of their opponents, was heightened in consequence. An account of the feud between the supporters of the two schools, will be found in the article GLUCK in the present work, an inaccuracy in which may here be corrected—namely, though Piccini stipulated that his version of "Iphigénie en Tauride" should have precedence of Gluck's opera on the same subject, it was nevertheless not produced until January, 1781, whereas the rival work appeared in 1779. To console Piccini for the disappointment he endured in Paris, the queen, who was Gluck's chief patron from the first, did him the honour to take singing lessons of him, for which, however, she paid nothing; and to popularize his style with the French public, the management of the theatre, gave him the direction of an Italian company, which performed alternately with the French singers, and by which some of his most esteemed operas were represented. When Gluck finally left Paris in 1780, a new rival was raised against Piccini; this was his own pupil and his friend, Sacchini, who was guiltless of antagonism towards him, but who for faction's sake was adopted by the Gluckists, when they had no other hero to oppose to his rival. Piccini's "Atys" was produced with indifferent success in 1780, and he made indeed no real stand in France until 1783, when he wrote "Didon" for performance at Fontainbleau, on the same occasion as Sacchini's Chiméne, from which it entirely bore the palm. This work was immediately brought out at Paris, where it was received with immense applause. "Atys" was then reproduced with equal success, and "Le Dormeur éveillé" added to the triumphs of this fortunate year. In 1784 he was appointed professor of singing in the école royale de musique; and subsequently he brought out several operas, but their reception was equivocal. A large pecuniary loss, occasioned by the revolutionary disturbances, induced him in July, 1791, to take leave of France, where, though he suffered many mortifications, he did more to give permanence to his name, than he accomplished in all the rest of his active life. Returning to Naples, he was honourably received by the king, and began once more to take his old position in the favour of his countrymen; but the marriage of his daughter to a Frenchman caused him to be suspected of republican principles, which he was at no pains to disavow, and this cost him the displeasure of the court. In 1793 he went to Venice, to produce "Il Servo padrone," the last opera he composed; and when he went back to Naples, he was placed under arrest for his political sentiments, and confined to his own house for four years. During this period of durance he set to music an Italian version of the Psalms, and wrote some other pieces of sacred music. On the intercession of the French commissioners, he was set at large in 1798, with the understanding that he was to go to Venice to write another opera; delayed at Rome, however, to attend a performance of his works given in his honour, he was there persuaded to revisit Paris, and on reaching this city at the end of the year, he was liberally welcomed by the first consul. He had now to support himself by teaching, and by giving concerts at his own residence. He was promised the office of inspector of the conservatoire, indeed, but he was not installed in this until the month before his death. The misfortunes of his latter years had much broken his spirit, and an attack of paralysis brought his life to a close. Ginguené states Piccini to have produced one hundred and thirty-three operas before he went to Paris, besides fifteen while he was there, and five after he left. But this account is extremely doubtful; Fétis, however, gives the names of eighty dramatic works, including oratorios. —Piccini's second son, LUDOVICO, was a musician, and his own pupil; he was born at Naples, 1766, and wrote several French and Italian operas, none of which made any effect; was kapellmeister at Stockholm from 1796 till 1801, when he went to Paris; and he died at Passy in 1827.—LOUIS ALEXANDRE, the son of Piccini's elder son, born at Paris in 1779, composed many dramatic pieces for the Parisian minor theatres.—G. A. M.

PICCOLOMINI, ALESSANDRO, titular Archbishop of Patras, and coadjutor to the archbishop of Siena (1574); born in Siena on the 13th June, 1508, of an ancient and illustrious family of Roman origin; died there on the 12th March, 1578. His chief distinction is that of having been the first to treat philosophical subjects in the Italian language. His commentaries upon Aristotle show him to have been an open-minded student. He preceded Bayer in designating the stars by letters; and he advocated in 1578 the reform of the calendar afterwards adopted. He was besides a successful writer of comedies and sonnets, and upon social, mathematical, and theological subjects, and very beneficent, especially to men of letters. An early anonymous dialogue (1539) named "La Raffaela, or Manners for Ladies," was, however, not creditable to his moral delicacy.—W. M. R.

PICCOLOMINI, OTTAVIO, of the noble Sienese family of that name, general of the imperial troops, duke of Amalfi, prince of the empire, knight of the golden fleece, and grandee of Spain; born in 1599, and died in Vienna, 10th August, 1656. Having at an early age adopted the profession of arms, he served under the Spanish flag in Italy. The grand-duke of Tuscany afterwards despatched him with a cavalry regiment to the emperor; and he first distinguished himself at the battle of Lutzen (1632). At Nordlingen he held joint command of the imperial army; and followed up the engagement by over-running Suabia and Franconia, capturing towns and provisioning his troops. His military success, though not unchequered by reverses, made the king of Spain desire his support; and with the emperor's consent Piccolomini transferred his allegiance to the most catholic monarch, and was constituted general-in-chief of the Spanish forces in the Low Countries. In 1648, however, the emperor reclaimed his services, and bestowed upon him the baton of field-marshal. When at length peace was concluded, Piccolomini's military career closed; but the civil talents he had evinced led to his appointment as chief commissary of Austria at the congress of Nuremberg, convened to execute the treaty of Westphalia. Ottavio Piccolomini died childless.—C. G. R.

PICHEGRU, CHARLES, a celebrated French general, was born in 1761 at Arbois, and studied at the college there, and at the military school at Brienne. He entered the army at an early age as a common artillery soldier, and rose to the rank of serjeant and adjutant. He subsequently became a republican, and was appointed commandant of a battalion of volunteers of the guard. In 1794 he was appointed general-in-chief of the army of the North, and reorganized it. After several engagements, in which he evinced great skill and was thoroughly successful, he entered Amsterdam with his troops, January 19, 1795, and two days after took the Dutch fleet, which was there detained by the ice. The English were then obliged to abandon their allies, and the French troops took undisputed possession of the country. After this campaign Pichegru resigned his command of the army of the North for that of the Rhine; but in the interval fulfilled an important duty at Paris as general of the army in April, 1795, during the insurrection of the Faubourgs, and aided materially in quelling the disturbances at that time. As chief of the army of the Sambre and the Meuse in 1795, it is said that Pichegru entered into a treasonable correspondence with the prince of Condé, with the purpose of restoring the Bourbons to the throne. He was recalled by the directory, and superseded in his command —Moreau being appointed to succeed him. There was, however, no specific proof of his guilt, and he was not punished, but allowed to retire to Arbois, where he lived privately until his election for the department of the Jura in 1797. In that year he became president of the council of Five Hundred, and was again suspected

of designs against the republic. He was arrested with several others, Barthelemy and Willot being of the number, and was with them condemned and transported to Cayenne, whence after a sojourn of eight months he managed to effect his escape. He came to England, and was received with great favour, in consequence of his Bourbon tendencies, as he was also subsequently when he visited Germany. In 1804 he went secretly to Paris, where he conspired with Georges and Moreau, and upon being discovered, was arrested and imprisoned in the Temple. He died there by strangulation, whether by his own hand or by another's is uncertain, on the 4th of April, 1804.—F.

PICHLER, Caroline, a German authoress, was born at Vienna, September 7, 1769, and died July 9, 1843. Her father, Franz von Greiner, held an office under the Austrian government, and had her carefully educated. In 1796 she was married to Andreas Pichler, also an official, who like her father moved in the most intellectual society of the Austrian metropolis, and at whose instance she began a literary career. She published several historical dramas and a great number of novels, mostly on subjects of Austrian history. Her complete works, Vienna, 1820–45, comprise no less than sixty volumes.—K. E.

PICHLER, Johann, a celebrated Tyrolese sculptor, and the first of a family of artists of that name, was born in the latter half of the seventeenth century. A shepherd's boy, his skill in carving attracted the notice of a clergyman, who took him under his care and placed him with a sculptor. He afterwards went to Rome, where his group of "Gladiators Fighting" attracted much attention. Returning homewards, he executed various works for the churches in Vienna, Meran, and elsewhere. For the cathedral of his native place he carved a life-sized "Pietà." He appears to have settled at Innspruck. He carved many figures and groups in ivory and wood combined—ivory being employed for the flesh, and wood for the dress and accessories—a style which in his hands became exceedingly popular. His favourite subjects were beggars, wandering minstrels, &c. He died probably about 1719–20.—J. T–e.

PICHLER, Johann von, the son and pupil of Joseph Anton Pichler, was born at Naples, January 1, 1734. He was an earnest student of the antique, and was by many thought to have very nearly approached his models in beauty of design and finish. He enjoyed even in his own day a European reputation; and is generally ranked among the best of modern gem engravers; and he has the credit, almost alone among the gem engravers of his time, of never fabricating antiques. He was greatly admired and patronized by the emperor, Joseph II., who named him court engraver, and gave him titles of nobility. He died at Rome, January 25, 1791. Besides his cameos and intaglios he painted in pastel, and executed several engravings on copper after Raphael's paintings in the Vatican.—J. T–e.

PICHLER, Johann Peter, a celebrated engraver in mezzotint, was born at Botzen in 1765. He studied design under the painter J. G. Cusset, and in the Vienna art academy. He copied many of the principal works in the galleries of Brunswick, Cassel, and Dresden. J. P. Pichler was one of the best mezzotint engravers of his time, out of England. His prints are numerous, but good impressions fetch high prices. They are for the most part subject-pieces from the great masters of Italy, Germany, and the Netherlands; but he also executed several portraits. His death, which was hastened by intemperate habits, occurred in 1806.—J. T–e.

PICHLER, Joseph Anton, a gem engraver, was born at Brixen in the Tyrol, April 12, 1697. He studied in Naples. From 1750 he lived in Rome, holding a high position as an engraver both of intaglios and cameos. His subjects were chiefly mythological, but he engraved also numerous heads after the antique, and some of modern personages. He died at Rome in 1779.—J. T–e.

PICKEN, Andrew, a Scottish miscellaneous writer, was the son of a manufacturer, and was born at Paisley in 1788. He was educated for the mercantile profession, and after spending some time in the West Indies, obtained a confidential situation in the bank of Ireland. His restless disposition, however, made him quit this office, and commence business on his own account in Glasgow. Shortly after he published a work entitled "Tales and Sketches of the West of Scotland," some satirical portions of which gave great offence to his fellow-citizens, and ultimately led to his removal to Liverpool, where he commenced the trade of bookseller. Unfortunately, during the speculating mania of 1825–26, he embarked and lost his all in some of the hazardous ventures of the day, and found it necessary during the remainder of his brief career to devote himself to literature as a profession. He died suddenly of apoplexy in 1833. Besides the work already mentioned Picken was the author of the "Sectarian," the "Dominie's Legacy," "Lives of Eminent Missionaries," "The Club Book," "Waltham," "Traditionary Stories of Old Families," and a posthumous tale entitled "The Black Watch."—J. T.

PICKERING, William, a publisher not unworthy of the title which he gave himself in his device, "Aldi discipulus Anglus," was born towards the close of the eighteenth century. Apprenticed in 1810 to a firm of London publishers, he started in business for himself in 1820, and published a series of well-known miniature classics, Latin and Italian, admirable for the beauty and accuracy of their typography. Among his publications was the fine Aldine edition of the British poets. He died in 1854.

* PICKERSGILL, Frederick Richard, R.A., was born in London in 1820, and is of an artistic family, being nearly related to Mr. H. W. Pickersgill, R.A., and Mr. W. F. Witherington, R.A. He was a student in the Royal Academy. His first oil picture, "The Combat between Hercules and Achelöus," appeared at the Royal Academy in 1840. This was followed in successive years by other paintings, chiefly of poetical subjects, or historical subjects of a poetical cast. At the Cartoon competition of 1843, Mr. F. R. Pickersgill was awarded one of the additional prizes of £100, for his cartoon of the "Death of Lear." At the competition of 1847, he obtained one of the three first-class prizes of £500 for his oil painting of "The Burial of Harold," the commissioners purchasing the picture for the house of lords for £500 more. Since then Mr. Pickersgill has been a steady contributor to the Academy exhibitions. Many of his pictures are from Italian poetry and history, as "The Death of Francesco Foscari," 1854; "Warrior Poets of the South contending in Song," 1859; several from Spenser, Shakspeare, and Milton, and others from the Scriptures. His latest exhibition picture is "The Return of a Crusader," 1862. All his pictures are carefully drawn and painted, and warmly and harmoniously coloured. Lately he has made a few drawings for wood engravings. He was elected A.R.A. in 1847, and R.A. in 1857.—J. T–e.

PICKERSGILL, Henry William, R.A., was born about 1782. He at first painted historical and mythological subjects, and continued now and again to make similar essays; but he is known only as a portrait painter. In this line of art Mr. H. W. Pickersgill held for a long series of years a foremost place; his likenesses are considered faithful, and his style is pleasing. His portraits include a very large proportion of the literary and scientific celebrities of his time. He was a most industrious painter, and in the year 1862 contributed no fewer than seven pictures to the Academy exhibition. Mr. Pickersgill was elected R.A. in 1825, and librarian to the Academy in 1855. He died on the 30th of January, 1861.—J. T–e.

PICO, Giovanni della Mirandola, was the son of the sovereign of the small principality of Mirandola in Italy, and was born in the year 1463. Gifted with a marvellous precocity of intellectual endowments, he gave from the earliest period public proof of their possession, and before the age of twenty-three had studied nearly every branch of human knowledge. That he had mastered them, as well as studied them, it would be too much to affirm; we must make allowance for the exaggerated admiration of his contemporaries; yet enough remains to warrant us in coming to the conclusion that Giovanni Pico was naturally blessed with talents of a high order, and that he had sedulously cultivated them in a remarkable degree. His memory was prodigious, and he seems to have taxed its powers to the uttermost. All kinds of learning were alike to him; he studied philosophy, philology, law, poetry, and general literature; and as to languages, both classic and oriental, his mind appeared virtually their storehouse. This versatility of genius and variety of accomplishments had full justice done them by their aspiring owner. Pico was by no means of the class who hide their candle under a bushel; and even before the early age already mentioned he travelled through France and Italy, and conducted public disputations in some of the universities. When twenty-three years old he went to Rome, and, compiling no fewer than nine hundred theses on all possible subjects of human science, he challenged the whole learned world of Europe to meet him in their discussion. The gauntlet thus magnificently thrown down was picked up by several adversaries; and Pico is reported to have

proved conqueror in the lists. But the victory had its drawback, and so ostentatious a display of erudition brought with it the then inevitable result. Learning, as has too often happened, was construed by the church into heresy or something worse; and certain of Pico's theses were denounced to Pope Innocent VIII., who ordered a strict inquiry to be made, for the purpose of ascertaining in how far they were pervaded by the genuine heretical or infidel flavour. Pico defended himself, asserting his orthodoxy. The pope condemned the theses, but acquitted their author of any heretical intentions. After this Pico went to Florence, where Lorenzo de' Medici at that time held splendid sway, and at whose court genius and learning were ever welcome. There he wrote on the Platonic philosophy, and composed works on astrology (against that pretended science), ancient mythology, and biblical subjects. In 1491 he renounced all other learning, and devoted himself to the study of divinity. The career of this extraordinary scholar, famous rather for the precocious universality of his acquirements than for the productions of his pen, which are now buried in oblivion, was prematurely closed by his death at Florence, in November, 1494.—J. J.

PICTET, Benedict, a protestant divine, was born at Geneva, 30th May, 1655. On finishing his studies, in his twentieth year he travelled through various countries of Europe, and made the acquaintance of many learned men, as Daillé and Du Bosc in France, and Spanheim in Holland. He also visited England, and was introduced to its chief scholars and ecclesiastical dignitaries. On his return to his native city he assumed the pastoral office, and became professor of theology in 1702, having refused a similar situation at Leyden. He died in 1724. His works are very numerous; many of them are disputations with the catholics, such as his "Défense de la Religion des Protestants," in 1716, and many on systematic theology, such as his "Théologie Chrétienne," in 1701, and his "Morale Chrétienne." He also wrote a popular "Histoire du Onzième Siècle." He was a man of great piety, and strove to infuse its true life into dogmatic theology. Some of his best compositions are hymns, sermons, and treatises on personal religion. Among the last may be named "L'Etat de bien vivre et de bien mourir," and "Prieres pour tous les jours de la semaine."—J. E.

PICTET DE ROCHEMONT, Charles, was born at Geneva in 1755, spent some years in military service, and afterwards retired to the seclusion of his estates, where he devoted himself to literary and agricultural pursuits. In 1815 he entered public life, and appeared as a negotiator for Switzerland at Paris, Vienna, and Berlin. On the final downfall of Napoleon, Pictet again took an active part in the affairs of his country, and was once more sent to those capitals as minister plenipotentiary of Switzerland. Assisted by his brother he conducted the Bibliothèque Universelle; and was also the translator of Paley, Byron, and Scott. He wrote several works on agricultural subjects. He died in 1824.—W. J. P.

PICTET, Marc Auguste, brother of the preceding, was born at Geneva in 1752, and succeeded Saussure in the chair of natural philosophy in the university of his native town. He was one of the conductors of the Bibliothèque Universelle, and wrote several works bearing principally on the science he professed. He died in 1825 at Geneva.—W. J. P.

PICTON, Sir Thomas, G.C.B., a distinguished general, was the second son of John Picton, Esq., of Poyston in Pembrokeshire, at which place he was born in 1758. Having determinately chosen a military life, he obtained an ensigncy in the 12th regiment of foot in 1771, and served as such under his uncle, Lieutenant-colonel Picton, to whose wise instruction and his own early and zealous attention to the discipline and pursuits of his profession he owed much of his subsequent renown. Some six years afterwards he was promoted to a lieutenancy; but becoming soon tired of the garrison duty at Malta, where his regiment was stationed, he exchanged into the 75th, in which he was gazetted captain. However, he did not gain the purpose for which he had taken this step, for he found that he had removed from his regiment just in time to preclude the possibility of his sharing with it the siege of Gibraltar; and while his old comrades were thus engaged with a terrible activity, he was doomed to spend the next five years in the unpalatable monotony of provincial towns and home garrisons. Upon his regiment being disbanded, he retired on half-pay to Pembrokeshire, where he spent twelve years in the enjoyment of field sports, the study of classics, and, as though possessing some foreboding of his destiny, in mastering the art of war. At the commencement of the war between England and France in 1793, he repeatedly applied for reappointment to active service, until at last, wearied with evasive replies, he went on his own responsibility to the West Indies, with the hope of receiving a commission from Sir John Vaughan, who was the commander-in-chief of that station, and through whom his desires were realized. Sir Ralph Abercrombie coming out to replace Sir John Vaughan, Picton was afterwards superseded, but as volunteer aid-de-camp assisted Sir Ralph in the attack on St. Lucia, for which service he received a lieutenant-colonelcy, and in this capacity he was present at the battle of St. Vincent. At the close of the campaign he returned home with Abercrombie, to accompany him back, however, in 1797 to the West Indies, when upon the reduction of Trinidad he was appointed its governor. Though under his rule the island became so formidable a commercial rival to the neighbouring continent, that the governors of Caracca and Guiana offered a reward of twenty thousand dollars for his head, it was there also he gained great dishonour; for whilst there he was applied to by a Spanish magistrate to sign an order for torturing a female slave, and being told it was a customary practice, he signed it without inquiry. This act was the cause of his being brought to trial in 1806, and the jury found him guilty; but as many exaggerated rumours had preceded the colonel to England, a new trial was granted, by which he was acquitted of legal guilt. In 1809 he was at the siege of Flushing, and was appointed its governor, but driven thence by fever to England. Having recovered, he joined the army in the Peninsula, and in that season of awful bloodshed was associated with such historic names as Badajos, Ciudad-Rodrigo, and Vittoria, as the victorious leader of the "fighting division." On returning home at the end of the war he was invested with the order of the bath, received the thanks of parliament, and was elevated to the rank of knight grand cross. But when Napoleon escaped from Elba, Picton was again found in full service. At the battle of Waterloo, June 18, 1815, although two of his ribs had been broken by a cannon ball the preceding day at Quatre-Bras, he led the fifth division to that awful struggle with five times their number, in which his followers conquered, while their leader fell. Monuments designed to perpetuate his fame have been erected in St. Paul's Cathedral and at Caermarthen.—D. T.

PIERCE, Franklin, ex-president of the United States, was born at Hillsborough, New Hampshire, on the 23rd November, 1804. He was educated under the eye of his father, a rigid democrat of the revolutionary era, and at the age of twenty went to Northampton to study law. Thence he proceeded to Amherst and entered the office of Judge Parker. He was admitted to the bar in 1827, and two years later was elected to represent his native place in the state legislature. In 1833 he was sent to congress, where he showed himself an effective speaker and a good man of business. He was elected senator in 1837, and took a prominent part in the opposition offered by the democratic party to the election of Henry Clay to the presidency. In 1842 he was compelled to retire from political life, and devote himself to the practice of his profession for the sake of his family. The Mexican war, however, in 1847, called him forth again. He served through the campaign as a volunteer, was wounded in the knee at the battle of Contrera, and he returned home with the rank of brigadier-general, and a large accession of popularity. In 1852 he was put forward by the democrats as candidate for the office of president, against his former commander, General Scott, the whig candidate. Mr. Pierce was elected by a large majority, and included in his cabinet two men who have since appeared as leading antagonists in the civil war, Mr. M'Clellan and Mr. Jefferson Davis. His administration was marked by a restless and agitating foreign policy. A rupture with England on points connected with the Bulwer-Clayton treaty, was only just avoided. Mexico was called to account for an encroachment of the frontier. Spain was threatened with the loss of Cuba. Filibustering expeditions were encouraged. The Monroe doctrine was loudly proclaimed as the creed of the government. In domestic policy no event occurred of more importance than Mr. Pierce's strong disapproval of the efforts of the abolitionists of slavery. In 1856 he sought to be re-elected, but his own party had another candidate, Mr. Buchanan, who was elected to succeed Mr. Pierce.—R. H.

PIERMARINI, Giuseppe, a celebrated Italian architect, was born at Foligno, July 18, 1734. He studied architecture

at Rome under Paggi, and afterwards under Vanvitelli, who took Piermarini with him to Naples as his chief assistant in the erection of the great palace of the Caserta. Some years later, Piermarini accompanied his master to Milan in order to superintend the alteration of the imperial palace; and eventually the sole direction of the work was transferred to him. From this time, 1769, till shortly before his death, Piermarini continued to reside at Milan, enjoying the full confidence of the archduke, who appointed him his architect and director of the public works; and, on the foundation of the academy of La Brera, first professor of architecture. During the thirty years of his residence at Milan, Piermarini directed nearly all the public improvements made in the city, and erected most of the new public buildings, besides many important private edifices. Of all his works the most important was La Scala theatre, one of the most magnificent structures of the kind in Europe. Among his other public buildings were the Cannobiana theatre, the Monte di Pietà, the Monte Napoleone, &c.; besides the new quarter of S. Redegonda, and several new streets. Of the palaces erected by him, the chief were the Belgioso, a spacious and splendid edifice; the Cusani; Sannazari; Litti, &c.; with others at Casano, Desio, and elsewhere. His last years were spent at Foligno, where he died, February 18, 1808.—J. T–e.

PIERRE. See SAINT PIERRE.

PIETRO DA CORTONA, the name by which PIETRO BERRETTINI, architect and a celebrated painter both in oil and in fresco, is commonly known, from his birthplace Cortona, where he was born in 1596. He went early to Rome, and was the head of the school of painters known as Macchinisti or Machinists in Italy, from the vast dimensions and the merely ornamental design and effect of their great fresco paintings. Pietro da Cortona and his followers were the principal painters at Rome during the pontificates of Urban VIII. and Innocent X., chiefly through the patronage of Bernini, long all-powerful in matters of art at Rome. The only rival of Pietro was Andrea Sacchi who established an opposing school, in which careful study of the best masters and natural truth, attempted in vain to compete with the superficial but showy and attractive style of the Machinists, the followers of Pietro, of whom the principal were Ciro Ferri and Giorgio Francesco Romanelli. The former, after the death of Pietro da Cortona, succeeded to his position as a species of pictorial dictator at Rome. Pietro died at Rome, May 16, 1669, and was buried in the church of San Martino, built by himself, and to which he bequeathed his large fortune. His principal works are the ceilings of the Pitti palace in Florence, and the frescoes of the Barberini palace at Rome. The Louvre possesses some good specimens of his easel pictures in oil.—(Passeri, *Vite dei Pittori*, &c.)—R. N. W.

PIGAFETTA, ANTONIO, one of the earliest circumnavigators of the globe, was born at Vicenza some time before 1500, and joined the expedition of Magellan, who sailed from Seville in 1519 as a volunteer. He kept a journal, which forms the best record we have of this memorable expedition. He was present at the landing on the Philippine islands, where Magellan lost his life, and returned to Spain in the Victoria—the only ship which accomplished the circumnavigation, in September, 1522. A copy of his journal was presented to Charles V.; subsequently, at the request of Pope Clement VII., he wrote a more copious narrative, containing the first account given to Europeans of the Philippine and Molucca islands, and a vocabulary of their language. This narrative, however, was lost until the year 1800, when it was printed at Milan; but an abridgment of it was published in Paris, and a translation of this abridgment is inserted in Ramusio's Italian collection of voyages and travels, Venice, 1550.—F. M. W

PIGALLE, JEAN BAPTISTE, a celebrated French sculptor, was born at Paris in 1714. He was a pupil of Lemoine, and completed his studies at Rome, where he remained three years. A statue of Mercury, executed shortly after his return to France, placed him among the leading sculptors of the day. It was purchased by the king, Louis XV., who commissioned a Venus as a companion, and presented both statues to Frederick the Great. Pigalle is said to have owed his rapid success to the patronage of Madame Pompadour, for whom he executed a statue of Louis XV., "Silence," and other works. His masterpiece was considered to be the monument to Marshal Saxe at Strasburg, executed by order of Louis XV. It is a huge allegory, in which the marshal is in his own costume, whilst Hercules, France, Genius, and a skeleton Death, form a pyramidal group. This strange and heathenish admixture of reality and fable was in accordance with the taste of the time, but that taste is now universally condemned, and this "masterpiece" is by the present generation looked upon as an utter absurdity. Another famous work of Pigalle's is the tomb of Comte d'Harcourt in Notre Dame, Paris. More pleasing, because more natural in design, are such works as his "Child with a Bird Cage." Pigalle reached the highest honours in his profession. He died chancellor of the Academy in 1785.—J. T–e.

PIGAULT-LEBRUN, GUILLAUME CHARLES ANTOINE, the most famous novelist of the imperial epoch, was born at Calais in 1753. His early life was one of much vicissitude. A merchant's clerk in London, a prisoner by lettre de cachet, a member of the gendarmerie d'élite, a struggling actor and dramatist, a lieutenant of dragoons—Pigault had been all these before the publication of "Un Enfant du Carnaval" in 1794 laid the foundation of his reputation. Eleven other romances followed before 1808, when he became secretary to Jerome, king of Westphalia. In 1811 he resumed the pen of the novelist, and only abandoned it in 1820 for that of the historian. Pigault died in 1835 at Celle, near St. Cloud. The charming gaiety and humour of his earlier romances can scarcely atone for their excessive laxity; but his later works, as pictures of manners and character, find few equals in contemporary literature.—W. J. P.

PIGHIUS, STEPHEN VINAND, nephew of Albert Pighius, was born at Kempen in 1520, and studied at Cologne. He went to Rome, where he remained eight years, and was the friend and librarian of Cardinal Granwell. He was tutor to Charles, prince of Juliers and Cleves, and canon and head master of a school. His fame rests upon his "Annales Magistratuum et Provinciarum S.P.Q.R. ab. Urbe condita," &c. Of this work he published one volume; the remainder was brought out by the learned jesuit Andreas Schottus. It contains a chronicle of Rome to the death of Vitellius, and comprises a vast collection of details He also wrote "Hercules Prodicius, an account of a journey to Italy," edited by Valerius Maximus; and left other works, some of which have been printed by Gronovius.—B H. C.

PIGNA, the name given to GIAMBATTISTA NICOLUCCI, from the sign of his father, a wealthy apothecary, born probably at Ferrara in 1530; died 4th November, 1575. He was in high favour with Alfonso II., duke of Ferrara, but, being devoted to study, refused all dignities. He was a philologist, poet, and historian. He published in 1553 four books of elegant Latin poems, and in 1570 an Italian history of the house of Este to about the end of the fifteenth century.—W. M. R.

PIGNOTTI, LORENZO, historian and poet, born at Figline, between Florence and Arezzo, 9th August, 1739; died at Pisa, 5th August, 1812. His family impoverished and his father dead, Lorenzo was cared for, first, by an uncle, then by a cousin. He studied in the Pisan university, and for a while practised medicine in Florence; but returned to exercise more congenial functions in the university of Pisa, and died its honorary rector. He has left works in prose and verse, of which the chief are—"Storia della Toscana fino al Principato," 9 vols. 8vo; "La Treccia Donata," a poem in ten cantos, which, like Pope's inimitable Rape of the Lock, records the vicissitudes which befell a tress of hair; "Fables," often reprinted, and securing for their author an honourable place among fabulists.—C. G. R.

PILATO, LEONZIO (LEO or LEONTIUS PILATUS), an eminent Greek scholar and native of Calabria, flourished in the fourteenth century; died, struck by lightning in a storm at sea. Boccaccio, at once his patron and his pupil, having procured for him a stipend and admission among the Florentine professors, Leonzio opened the earliest Greek school in Italy, and subsequently translated the Odyssey into Latin. An industrious scholar, he aided in the revival of literature in Europe, and enjoyed the friendship of Petrarch; but his person and manners were unattractive, and his conduct was sometimes fickle.

PILATRE DE ROZIER, JEAN-FRANÇOIS, one of the earliest and most unfortunate of aeronauts, was born at Metz on the 30th of March, 1756, and was killed by a fall from a balloon near Boulogne, on the 15th of June, 1783. He was brought up at Metz to the business of an apothecary, but took an early opportunity of going to Paris in order to devote himself to scientific study. He maintained himself for a time by delivering popular lectures on science, and at length obtained the appointments of professor of chemistry at Rheims, and

superintendent of the cabinets of natural and physical science of the Count de Provence, afterwards Louis XVIII. In 1781 he established a museum, for the purpose of supplying scientific students with a place and with apparatus for carrying on experiments. His first aërial voyage was made along with the marquis d'Arlandes, in a fire-balloon of Montgolfier's (*q. v.*), on the 21st of October, 1783: it was perfectly successful, and was followed by several others. Having devised the very dangerous plan of combining a hydrogen gas balloon with a fire balloon, with a view to exercising greater control over the ascent and descent of the machine, he made a trial of that scheme in company with Romain on the 15th of June, 1785, intending to cross from France to England. At the height of about five hundred or six hundred feet above the ground the balloon took fire, and blazed for about half an hour, when the aeronauts at last fell to the earth; Romain lived but for a few minutes, and Pilatre was killed on the spot.—W. J. M. R.

PILES, Roger de, a French painter and writer on painting, was born at Clemecy in the Nivernois in 1635. Of a good family of that neighbourhood, he received an excellent classical education. His inclination was towards art, and he studied with a view to making painting his profession. From this, however, he was diverted by the offer in 1662 of the post of tutor to the son of the minister, Amelot, though he continued to paint in his intervals of leisure. De Piles accompanied his pupil to Italy, and whilst there wrote his well-known essays on painting. He also translated into French prose the Latin poem on Painting of his friend Du Fresnoy, and accompanied it with a body of notes. In 1682 his former pupil, M. Amelot de la Houssaye, being sent on a diplomatic mission to Venice, De Piles accompanied him as secretary of legation, and he went with him in a similar capacity to Lisbon in 1685, and to Switzerland in 1689. In 1692 De Piles was sent by Louis XIV. to the Hague, ostensibly for the purpose of studying the pictures in the great collections there, but really to conduct a negotiation with the heads of the party desirous of concluding a peace with France. De Piles' purpose was, however, discovered; he was arrested, and was not released till the signing of the treaty of Ryswick. Whilst in confinement he wrote his "Lives of the Painters." On his return to Paris he received a pension; but M. Amelot being appointed ambassador to Spain, De Piles agreed to accompany him. His health had, however, became too enfeebled to resist the climate of Madrid, and he returned to Paris, where he died, May 5, 1709. Besides the works already mentioned he wrote on anatomy for artists, Dialogues on Painting, and other treatises on art. His works were published in a collected form in 5 vols. 12mo, Paris, 1767. Several of them have been translated into English.—J. T–e.

PILKINGTON, James, a learned prelate of the English church, was born in Lancashire in 1520. He received his education at Cambridge. In 1548 he became master of St. John's college, and was of immense service to the cause of literature by his zealous efforts to promote the study of Greek in England. In 1549, a discussion having taken place before a royal commission on the doctrine of transubstantiation, in which Ridley "learnedly determined," the judgment of Ridley was attacked by one Langdale, but ably defended by Pilkington. He was presented by Edward VI. with the vicarage of Kendal. During the Marian persecutions he was obliged to take refuge on the continent, and from the Swiss reformers he seems to have imbibed those opinions about externals which he afterwards professed. Soon after the accession of Elizabeth he was elevated to the bishopric of Durham, and in 1562 was appointed queen's reader of divinity. The Church of England was in 1564 agitated with a contest about ecclesiastical habits. Pilkington had scruples regarding the habits (especially the cap and surplice), though he did not refuse to wear them. He objected, however, to forcing them on others, and wrote an earnest letter to Leicester, entreating the government to refrain from exacting compliance in this matter, and justifying his own conduct by declaring that he complied for the sake of peace. He died in 1575, and his remains were interred in the choir of Durham cathedral. Pilkington wrote commentaries on many of the books of scripture, and was the author of a defence of the service of the church.—D. G.

PILKINGTON, Letitia, was born at Dublin in 1712, her father, Dr. Van Leuwen, having been for some time settled there. She married when very young the Rev. Matthew Pilkington, the author of a collection of second-rate poems. They lived unhappily together, in consequence, if the lady may be believed, of her husband's conceiving a jealousy of her superior talents; but the more probable account is that her irregularities gave him but too much cause for dissatisfaction. He attempted to obtain a divorce, but was only able to bring about a separation *a mensâ et thoro*. Mrs. Pilkington after the separation, which was effected in 1732, repaired to London, and with the assistance of the good-natured Colley Cibber, successfully published her "Memoirs" by subscription. This is a lively and piquant production, and contains many anecdotes about Dean Swift. She seems, however, to have failed in the attempt to earn a livelihood in London by writing, and to have returned to Dublin; for her play of "The Turkish Court, or the London Prentice" was first acted in that city in 1748, and she died there prematurely—being, it is said, addicted to the bottle—in 1750.—T. A.

PILLET, Claude Marie, born at Chamberry about 1773, is best known as one of the chief conductors of the Biographie Universelle. He was also a contributor to the Biographie des Hommes Vivants. Pillet died in 1826.—W. J. P.

PILON, Germain, a celebrated French sculptor, flourished during the second half of the sixteenth century. He was the favourite sculptor of Henri II. and of Catherine de' Medicis, and executed for them many important monumental and other works, some of which are extant. His most admired work is the group of the Graces, draped and holding on their heads a gilt urn, in which were placed the hearts of Henri and Catherine. This group was originally placed in the church of the Celestins, but is now with several other things by him in the Renaissance Court of the Louvre. One of his most celebrated extant works is the tomb of Henri II. in St. Denis. Pilon is among the best of the French sculptors of the Renaissance period. He worked in alabaster and stone, as well as marble and bronze. He died about 1590.—J. T–e.

PILPAY, a corruption of Bidpai, the name affixed to the earliest extant collection of fables. It is now impossible to determine the birthplace of the originals of these tales, but there can be no doubt that the collection which bears the name of Pilpay had its origin in Hindostan. From a very early period, stories in which animals are introduced as speakers and actors were current among the Hindoos. The parent stock of all of them is the Sanscrit book, called the Pancha Tantra or Five Sections, an analytical account of which has been published by Professor H. H. Wilson in the first volume of the Transactions of the Royal Asiatic Society. An abridgment of the Pancha Tantra, entitled the Hitôpadesa or Salutary Instruction, has been translated into English by Sir Charles Wilkins and by Sir William Jones, and has thus become more generally known in Europe than the original work. The fables contained in both of these collections are narrated in prose, but reflections in verse, chiefly quotations from the poets, are freely interspersed throughout the narrative. The names of the compilers of these works, as well as the exact epoch of their composition, are unknown; but it appears from internal evidence that they must have been compiled subsequently to the fifth century. According to an ancient tradition these celebrated fables were carried into Persia about the middle of the sixth century by an eminent physician named Barzûyeh, who is alleged to have been a christian monk. An Arabic version of the fables made two centuries later, but long ago lost, was the channel through which they reached Western Asia and Europe. It is usually called the "Kalila Damana" from the names of two jackals which figure prominently in the first story. And the name Bidpai, given in this version to the wise man who is the story-teller, has been corrupted into Pilpay. In the twelfth century Pilpay's fables were translated from the Arabic into Hebrew by Rabbi Joel, a learned Jew; and this version was in the following century turned into Latin by a converted Jew named Johannas de Capua. The fables have been translated into Spanish, Italian, English, and other languages; and it is believed that there is no work except the Bible of which so many versions have been made. Pilpay's fables bear unmistakably the stamp of their origin. "The animals, the scenery, and the aspect of society, are all genuinely Indian, and not a few features image vividly the ancient state of Indian greatness and independence. Among other tales found in the collection which are not properly fables, are the originals of the Arabian Alnaschar, of the story of the faithful dog, versified in Bethgelert; and of several of the French fabliaux."—J. T.

* PILS, Isidore Alexandre Augustin, French painter, was born at Paris, July 19, 1813. He studied under M. Picot and in the École des Beaux-Arts. In 1838 he carried off the grand prize of Rome by a picture of "St. Peter at the Gate of the Temple;" and the pictures he painted at Rome, and for some time after his return to Paris, were chiefly of a religious character. In 1854 he visited the East and the Crimea, and has since painted several battle-pieces which have won great applause in France. "The Landing of the French Troops in the Crimea" was one of the chief attractions of the Exposition of 1857. His "Battle of the Alma," painted for the government in 1861, and placed in the museum of Versailles, is the most attractive of the many French battle-pieces in the International Exhibition of 1862, and the largest picture in the building. M. Pils received a medal of the second class in 1846, and again in 1855; of the first class in 1857; a grand medal of honour in 1861, and the cross of the legion of honour in 1857.—J. T–e.

PINA, Ruy de, one of the earliest Portuguese historians, flourished in the latter part of the fifteenth century. He was Chronista Mor, or chief historiographer to John II. and Emmanuel his son. His chronicle of these reigns is perhaps the best work of the kind extant. It is found in Correa de Serra's collection of documents relating to the history of Portugal.—F. M. W.

PINAIGRIER, Robert, a celebrated French painter on glass, was born about 1490, as is supposed, in the neighbourhood of Tours. It is thought that he learned his art in Italy. He acquired celebrity by an allegorical design in a window in the church of St. Hilaire, Chartres, executed about 1520. He painted windows in other churches of the same city. At Paris he executed windows for the abbeys of St. Victor, St. Jacques-de-la-Boucherie, and various churches. Very little of his work remains uninjured. The best are the windows, illustrative of the history of Joseph, in the church of St. Médéric, Paris. He died about the middle of the sixteenth century, at Tours, where his children long continued the works with great credit.—J. T–e.

PINDAR, a celebrated lyric poet of ancient Greece, was the son of Daiphantus and Clidice, and born at Cynocephalæ, a village between Thebes and Thespia, about 518 B.C. The family to which he belonged were hereditary flute players, and he himself appears at first to have been intended for that profession—one of considerable respect at Thebes in those old times. At least we are informed that his father began to teach him the flute, and discovering that he possessed talents which fitted him for something higher, placed him under Lasos of Hermione, who instructed him in lyric poetry. The famous Corinna was, however, in all probability, the chief preceptress of Pindar. Plutarch distinctly tells us so, and informs as also that it was she who recommended the youthful poet to introduce mythical narratives into his odes, as the proper business of that kind of composition—an advice he afterwards closely followed. At a very early age Pindar commenced the career that was destined to be so illustrious, as a composer of choral odes for special occasions. He speedily reached the highest eminence, and throughout a protracted life he acquired and retained not merely wealth and fame, but the friendship of the greatest rulers in Greece and its various colonies. Honours were lavishly heaped upon him by cities, states, and tyrants; he received the franchise as a mark of reverence from Athens, Ægina, and Opus; and after his death his statue was erected at the former place. Poetry has seldom, during the poet's lifetime, been so justly and so magnificently rewarded. Pindar's decease occurred about 439 B.C. His wife was Megaclea, daughter of Lysitheus and Callina; and he had a son, Daiphantus, and two daughters, Eumetis and Protomache. Many of this great poet's works are lost, and the great majority of those we now possess belong to a single class—that of the epicinian or triumphal odes, in which he celebrates the victories achieved at the various public games. But it is not improbable that dithyrambic poetry was the composition in which he peculiarly excelled, if we may draw a conclusion from the fact that Horace places the dithyramb first in his celebrated enumeration of the kinds of poetry cultivated by Pindar—

> "Seu per audaces nova dithyrambos
> Verba devolvit."

His extant works are of a very high order of merit. There is in them a vivid and opulent pictorialism, and an impetuous sweep of lyric energy, that stamp them at once as proceeding from the hand of a master. Truly has the last of these characteristics been portrayed by the great Roman poet in lines that glow themselves with something of Pindaric fire—

> "Monte decurrens velut amnis, imbres
> Quem super notas aluere ripas,
> Fervet immensusque ruit profundo
> Pindarus ore."

Doubtless, the lofty dignity which so many are inclined to consider as essential to the highest kind of lyrical poetry, is often lowered to an almost coarse jocoseness which impairs the general effect of his strains; but it must be remembered that the epicinian ode properly demanded the presence of both these features, and that without the merriment as well as the solemnity, such poems might be deemed imperfect. They were in their nature festal, besides being religious; and hence the seeming contradiction which has offended not a few. On the whole, we may place the works of Pindar among the noblest specimens of lyric poetry which the world has ever seen, and find no undue exaggeration in the language which, with a pardonable egotism, he ventures to apply to himself in one of the most beautiful of his odes,—Διὸς ἀετὸς ἁβρύχαρμα θεῖον ("The divine bird of Jove"). Few flights in the atmosphere of song are more eagle-like than those of the great Greek lyrist.—J. J.

PINDEMONTE, Ippolito, poet, born in Verona on the 13th of November, 1753; died in the same city on the 18th of November, 1828. His early success at college in knightly exercises and letters, his later home studies with his friends, Torelli and Pompei, his love of dancing, drawing, recitation, and poetical composition, must have fitted him to enjoy with a discriminating relish his subsequent residence in Rome (where he met with Monti and Angelica Kaufmann); in Naples, in Sicily, and in Malta, the head quarters of the knights of St. John of Jerusalem, to which order he belonged. About the age of thirty the state of his health induced him to retire to a quiet country home at Aversa, where he composed his admired "Prose e Poesie Campestri;" the "Poesie," published in 1785; the "Prose," ten years later. In 1788, resuming his travels, he visited France, and made acquaintance, amongst other noted persons, with Marmontel, Delille, and Barthélemy. There also he renewed his friendship with Alfieri, and by judicious criticisms earned from the tragic poet the title of *sa blanchisseuse* (his laundress). The revolution having induced him to quit France he removed to England, and in London studied English with William Parsons. Thence he proceeded to Germany and Switzerland; he stayed for some months at Marseilles, and about 1791 once more settled in Italy. Although Findemonte attained the advanced age of seventy-five, his constitution was naturally delicate and unfitted him for an active career: whilst some have thought that the having, in his childhood, witnessed the sudden death of a servant who was waiting upon him, exerted a saddening influence on his mind. His compositions are numerous, including drama, discourse, dissertation, romance, translation, and poetry: in particular, the already-mentioned "Prose e Poesie Campestri;" "Epistole in Versi," which treat of political topics; "Dissertazione sull' educazione delle Donne Italiane;" "Sermoni," which satirize natives and foreigners; a translation of the Odyssey; "La Francia," a poem, written on occasion of the assembling of the states-general in 1789; a dissertation on English gardens; and his last work, "Elogi di Letterati," forming two volumes of biography.—C. G. R.

PINEDA, Juan de, a learned Spanish Franciscan, born in 1557. He was appointed counsellor to the court of the inquisition, and published, in 1631, "Index novus librorum prohibitorum." He also wrote "Monarchia Ecclesiastica, o Historia Universal del Mundo desde su Creation hasta estos Tiempos," 1620, the first attempt at a universal history in the Spanish language, written with some display of learning, but marked by the intolerance of the time. He was likewise the author of commentaries on the books of Job and Ecclesiastes.—F. M. W.

PINELLI, Bartolomeo, a celebrated Italian painter and engraver, was born towards the end of the eighteenth century. He resided for the most part at Rome, and there etched a large number of views of the environs of Rome; illustrations of ancient and modern history; Italian manners and costumes; groups of banditti, &c., which had a great run of popularity. He also executed many clever drawings in chalk and water-colours. His chief publications are "Raccolta di Costumi Pittoreschi," 1809, and a second series of 100 plates, 1816; "Istoria degli Imperatori," 100 plates, 1829; illustrations of Greek

history, 100 etchings; Roman history, 150 etchings; illustrations to Virgil, Dante, and Tasso; Pinturicchio's frescoes in Sta. Maria Maggiore, &c. He died in 1835. His etchings are free, facile, and spirited, but slight and superficial.—J. T–e.

PINELLI, Gianvincenzo, the collector of a rich library, born in Naples of noble Genoese parentage, 1535; died in Padua, 1601. His thirst for every kind of knowledge and his liberality towards less opulent men of letters rendered him honoured in his youth; whilst the delicacy of his health may even have promoted his application to study, by leading him to live much in retirement. The library of printed and manuscript works which he left underwent diminution through various causes; it was subsequently augmented; and was finally dispersed by auction in London about two hundred years after the death of Pinelli. He formed various other choice collections, including fossils, metals, and plants.—C. G. R.

PINELLI, Maffeo, bibliopole, born at Venice in 1736; died 7th February, 1785. During more than two centuries members of his family had exercised the superintendence of the ducal printing establishment, and in due course the office devolved on Maffeo, who, in spite of restricted means, acquired a library containing choice copies of Greek and Latin classics and fifteenth century editions, a gallery of pictures, and a cabinet of coins and medals, of which collections the catalogue was compiled by his erudite friend, Abbé Morelli. Pinelli was himself a man of no meagre attainments, being versed in ancient languages, in the English and French tongues, and in literary history. Though well fitted to adorn society, his retiring disposition confined him to his own library, and the company of a few favoured friends. His books were sold in London in 1790, the sale being preceded by an abridged and inexact republication of Morelli's catalogue. From his own pen there remains—"Prospetto di varie Edizioni degli Autori classici Greci e Latini," Venice, 1780.—C. G. R.

PINET, Antoine du, Lord of Noroy, was most probably born at La Croix du Maine, became a protestant, and died about 1584. He was an earnest defender of the Reformation both at Lyons and in Paris. He translated Pliny's Natural History; it was published in 1542 and frequently afterwards. His "Conformity of the Reformed church of France with the Primitive church," 1564, is rare and valuable. His French version of the Book of Taxes imposed by the papal court, from the Romish originals, rendered good service to his party. He wrote and translated several other works.—(See Haag, *France Protestante.*)—B. H. C.

PINGRÉ, Alexandre Gui, a French astronomer, was born in Paris on the 4th of September, 1711, and died there on the 1st of May, 1796. At an early age he became a monk of the Genovevan order. In 1735 he was appointed professor of theology at Senlis. This chair he found it necessary to resign in 1745, in consequence of an accusation of Jansenism; and he passed four years as a teacher at Rouen. When the Academy of Sciences of that city was founded by Lecat, Pingré was appointed the astronomer of that body. In 1750 he was elected a correspondent, and in 1756 a member, of the Academy of Sciences. In 1751 he became director of the observatory of St. Genevieve at Paris. He made several journeys to distant regions, chiefly in order to observe transits of Mercury and Venus, and in 1771–72 he accompanied Borda in an expedition to the coasts of America and of Iceland. His most important work was one entitled "Cométographie."—W. J. M. R.

PINKERTON, John, a Scottish historian and antiquarian, was born at Edinburgh in 1758, and was educated at the grammar school of Lanark. He was articled to a writer to the signet, in whose office he spent four years, but it does not appear that he ever followed that profession. He manifested at an early period a turn for poetry, and on the death of his father in 1780, he removed to London and devoted himself to literary pursuits. He manifested a special fondness for antiquarian researches, formed a collection of old Scottish ballads, and added imitations by himself. His "Essay on Medals," in 2 vols. 8vo, appeared in 1782, and has been twice reprinted since with improvements. In 1785 he published under the assumed name of Robert Heron an octavo volume of "Letters of Literature," a work characterized by various singularities and affectations, but which procured him an introduction to Horace Walpole, who made him acquainted with Gibbon and other distinguished literary characters. In the following year appeared one of the most valuable of his publications, "Ancient Scottish Poems never before in print, with large Notes and Glossary." This was followed by his "Treasury of Wit," and a "Dissertation on the Origin and Progress of the Scythians or Goths," a work which exhibits great ingenuity as well as learning, and gave rise to a very acrimonious and protracted controversy. The other publications of this laborious and voluminous writer are, "Vitæ Sanctorum Scotiæ," 8vo, 1789; an edition of Barbour's Bruce, in 3 vols. 8vo; "An Enquiry into the History of Scotland preceding the reign of Malcolm III.," 2 vols. 8vo—a very valuable work for the many rare and curious documents it contains; "The Medallic History of England to the Revolution," 4to, 1790; Scottish Poems, reprinted from scarce editions, 3 vols. 8vo, 1792; "Iconographia Scotica, or Portraits of Illustrious Persons of Scotland, with biographical notes," 2 vols. 8vo, 1795–97; "The History of Scotland from the Accession of the House of Stewart to that of Mary," 2 vols. 4to, 1797—a work of great research and importance, though disfigured by its vicious style formed on the model of Gibbon's; "Walpoliana," 2 vols. 12mo; "The Scottish Gallery," &c., 8vo, 1799; "Modern Geography," 2 vols. 4to, 1802; "Recollections of Paris in the years 1802–5;" "General Collection of Voyages and Travels," 16 vols. 4to, 1808–13; a New Modern Atlas, 1809–15; "Petralogy, or a Treatise on Rocks," 2 vols. 8vo, 1811. He also wrote some poems or "rimes," as he called them, of no great merit. Mr. Pinkerton took up his residence in Paris in 1802, and died there in 1826 in indigent circumstances. His works bear the stamp of a vigorous and original though perverse mind, but are disfigured by his arrogance, self-conceit, and dogmatism, and by his shallow and petulant attacks upon religion.—J. T.

PINSON. See Pynson.

PINTELLI, Baccio, an eminent Italian architect who flourished in the second half of the fifteenth century. Pintelli was the confidential architect of Pope Sixtus IV. (1471–84), and designed or directed all the important works erected by him. His most famous building was the Sistine Chapel erected about 1473: architecturally it is less important than as being the private chapel of the popes, and that in which various great church ceremonials are performed; and as containing Michelangelo's Last Judgment, his prophets, sibyls, and ceiling paintings of the Creation, &c. For this chapel also it was that Raphael designed the series of tapestries, seven of the cartoons for which are now at Hampton court. Pintelli also built for Pope Sixtus a palace in the Borgo Vecchio; the great library of the Vatican; the Ponte Sisto; the church of Sta. Maria del Popolo; and several small churches in the neighbourhood of Rome, known as the jubilee churches, from having been begun in the jubilee year, 1475. He likewise rebuilt, in 1471, the hospital of Santo Spirito in Sassia, and restored and strengthened the church and convent of San Francesco at Assisi. Pintelli was a man of learning and literary tastes; and besides being architect, he held the office of librarian to the pope. After the death of Sixtus IV. he went, at the invitation of Duke Federico II., to Urbino to finish the ducal palace of that city. For Duke Giovanni he built in 1491 the church of Sta. Maria delle Grazie at Sinigaglia. He probably died shortly afterwards at Urbino. All that is known respecting Pintelli, beyond what is related by Vasari, is given in the notes to the Life of Pintelli in the Florentine edition of Vasari, the German translation by Schorn, and by Gaye in the Kunstblatt for 1836.—J. T–e.

PINTO, Fernam Mendez, a Portuguese traveller, born 1510. After various adventures he embarked for India, and arrived at Diu in 1537, where he enlisted in a vessel fitted out to cruize against the Turks. He was captured and sold as a slave at Mocha, but was ransomed by the Portuguese governor of Ormuz, and sent back to India. Here he was intrusted with the command of a vessel belonging to Pedro de Faria, captain-general of Malacca, which was soon afterwards captured by Chinese pirates. Pinto, who escaped, was intrusted with the command of another vessel, and inflicted condign punishment on the pirates. From this time his life seems to have been marked by the most extraordinary adventures in the East Indies, China, Japan, Siam, &c., though it is not easy to discover what portion of his published narrative can be received as literal truth. It is certain that he was more than once engaged on missions to Japan, that he entered the Jesuit college at Malacca, and was present during the last hours of Francisco Xavier. He afterwards returned to Portugal, and died in 1558. His work, "Peregrinaçam de Fernam Mendez Pinto," &c., was first published at Lisbon, 1614. It has often been reprinted and translated.—F. M. W.

PINTO, George Frederick, a musician, was born at Lambeth, September 25th, 1785, and was remarkable for an unusual share of beauty. His father, Thomas Pinto, a celebrated performer on the violin, died young, and his mother immediately retrenched every expense that might interfere with the education of her child, who early indicated so uncommon a genius for music that she resolved to cultivate this natural talent. While yet an infant he sang with great taste, and upon the repetition of an air would add some elegant grace of his own. When listening to a full band he betrayed the liveliest emotions of delight. A violin master was procured for him, under whom he made a rapid progress, and became a concerto player at a very early period. When eight years of age he was supposed to surpass his master on the violin; it was therefore judged necessary to obtain one of superior abilities. This led to his introduction to Mr. Salomon, who perceiving the child's talent, consented to instruct him, and without the slightest remuneration; adding the useful admonitions of a man of the world, and the invaluable advice of an experienced professor. After he had been some time under the instruction of this worthy man his name became more celebrated, and his master introduced him to concerts given by people of the first distinction, amongst whom he gained many friends. His mother being now of opinion that he should not depend upon one instrument only for support, had him taught the pianoforte—a knowledge of which is absolutely necessary to a composer, and which would enable him to give lessons. This became his favourite instrument: the proficiency he made at it is well known to the musical world. After performing at private concerts for some time, he was at twelve years of age engaged to play concertos on the violin at Covent Garden theatre, which considerably increased his reputation. At the age of sixteen he produced his first compositions, consisting of lessons and sonatas for the pianoforte. Many of these works are very elegant—full of pathos, invention, and science. He also published several canzonets, all of which had a rapid sale. In July, 1805, he went to Birmingham to perform at a benefit concert. Sleeping there on a damp bed he caught cold, which terminated in his death on the 23d of March, 1806. He lies at St. Margaret's, Westminster, beneath the same stone which covers his grandmother, Mrs. Pinto, once the celebrated Miss Brent, who loved him as her own son. As a performer on the pianoforte few exceeded him in taste, precision, and brilliancy. But he most excelled on the violin, on which instrument he could best express his fine enthusiastic feelings. Salomon observed of him that had he lived England would have had the honour of producing a second Mozart.—E. F. R.

PINTO, Hector, a learned Portuguese divine in the sixteenth century. He was educated at Coimbra and Salamanca, and was afterwards professor of divinity in the university of Coimbra. After the defeat and death of King Sebastian in Africa, Pinto espoused the cause of the house of Braganza, and was confined by Philip II. of Spain in a monastery near Toledo, where he died in 1584. He wrote commentaries on Isaiah, Jeremiah, Ezekiel, Daniel, and Nahum; also "A Picture of the Christian Life," which has been translated into French and Italian, and repeatedly republished.—F. M. W.

PINTURICCHIO, Bernardino, called also Bernardino di Betto, was born at Perugia in 1454, and is one of the most distinguished of the Umbrian painters. Whether the pupil of Niccolo Alunno or of Pietro Perugino is not known, but he was the assistant of the latter painter, worked completely in his style, and in some respects surpassed him. He early distinguished himself in Rome, in the church of Santa Maria del Popolo, for which he painted the vault of the Tribune, very rich in ornament. In 1502 Pinturicchio was employed on his great work, the painting of the library of the cathedral of Siena, for the Cardinal Piccolomini, afterwards Pope Pius III. Here he executed ten large frescoes from the life of Enea Silvio Piccolomini, afterwards Pius II., in which he employed the young Raphael as his assistant, owing to which circumstance, till quite lately, the chief merit of these really good works has been unjustly attributed to Raphael. The aid of Raphael seems to have been confined to the preparation of some of the cartoons; the frescoes were not completed until 1509, years after Raphael left Siena. Though a clever painter and original observer, Pinturicchio never entered into the spirit of the cinquecento, and he is said latterly, like Perugino, to have neglected his work, painting rather for money than for credit; he also trusted too much to pupils. He was a good landscape painter for his time, to which class of art he was one of the first to pay any great attention. He was an eccentric character seemingly, and he failed to preserve the affection of his wife Grania, if he ever had it. She consigned him to a terrible death. She locked him up in his house at Siena alone, during an illness, and there left him to starve to death, December the 11th, 1513. Many of his works are still preserved at Rome and elsewhere. In the cathedral at Spello is his own portrait signed "Bernardinus Pictoricius Perujinus, 1501." His father's name was Benedetto; Pinturicchio is simply a nickname signifying the "little painter."—(See Vasari, *Vite*, &c.; and Rumohr, *Italienische Forschungen;* also the life of the painter by G. B. Vermiglioli, *Di Bernardino Pinturicchio Pittore Perugino de' Secoli* xv., xvi., &c., 8vo, Perugia, 1837.)—R. N. W.

PINZON, Martin Alonzo, the eldest of three brothers who assisted Columbus in fitting out his first expedition, two of them commanding two of the three vessels of which it consisted. Martin Alonzo, becoming impatient of the authority of the admiral, parted company with him during a storm, and sailed in search of a region to the eastward abounding in gold, but rejoined his companions at Hispaniola. During the voyage home he was again separated, but arrived at Palos on the same day as his chief, and it is said died of mortification at the rebuke administered to him by the sovereigns for his desertion.—F. M. W.

PINZON, Vincente Yanez, brother of the above, who commanded one of the vessels in Columbus' first voyage. In 1499 he fitted out an expedition under license from the crown. He was the first European that crossed the equinoctial line, and this voyage was signalized by the discovery of Brazil, and of the river Amazon. On his return he lost two of his vessels among the Bahama islands. He received a royal license to colonize the lands he had discovered, but never availed himself of it. In 1506 he undertook a voyage in company with Juan Diaz de Solis in search of a strait which Columbus supposed to exist, leading from the Atlantic to the Pacific, and in 1508 another with the same object. The family of the Pinzons were ennobled by Charles V., and their descendants still occupy the ancestral estates at Moguer, near Palos, in Andalusia.—F. M. W.

PIOMBO, Sebastiano del (Sebastiano Luciani), commonly known as Frate del Piombo from his office of keeper of the pope's leaden seals, was born in Venice in 1485. He was originally a musician, but influenced by the works of John Bellini and Giorgione, was led to follow painting as his profession, and he studied under both of those masters. About 1512 he was invited by Agostino Chigi to Rome, to aid in the decoration of his villa on the Tiber, afterwards known as the Farnesina. At Rome he made the friendship of Michelangelo, who has the credit of putting Fra Sebastiano forward as a worthy rival of Raphael. In 1519 he painted his masterpiece, the large picture of the "Raising of Lazarus," now in the National gallery. It was completed for Giulio de' Medici, then bishop of Narbonne, and afterwards Pope Clement VII.; and this picture was sent to Narbonne in the place of the Transfiguration by Raphael, which had been originally destined for the cathedral there. The Lazarus is supposed to have been painted from a design by Michelangelo, probably one of his several attempts at showing the original position of the figure, of which there is a grand fragment known as the Torso of Apollonius. Michelangelo can have had nothing to do with the painting of the picture, as he left Rome shortly after Sebastiano commenced it, and did not return until years after it was completed, from 1513 to 1525. Clement VII. made Sebastiano Frate del Piombo, an office he held until his death in 1547; and after he enjoyed the emoluments of this office he became very idle. He was a fine colourist and an excellent portrait painter. His picture of Andrea Doria in the Doria palace at Rome is a grand example of portraiture. Federici supposes Fra Sebastiano to have been the Fra Marco Pensaben who executed some good works at Treviso, but there are important facts against the supposition.—(Vasari.)—R. N. W.

PIOZZI, Hester Lynch, the "Mrs. Thrale" and "Thralia" of Dr. Johnson, was born at Bodvel in Carnarvonshire in 1740. She was the only child of John Salusbury, Esq. of Bachycraig, Flintshire, and of Hester Maria, daughter of Sir Thomas Cotton, Bart., of Combermere, Cheshire. Clever, lively, well-educated, and piquant, if not pretty, Miss Salusbury captivated Mr. Thrale, the wealthy London brewer, and was married to him in 1763. Two years afterwards the Thrales became acquainted with Dr. Johnson; the acquaintance quickly ripened into friend-

ship; Johnson became in a measure one of the family, and a room was appropriated to him both in their town-house, and in their more famous villa at Streatham. During his frequent visits to them for sixteen years, says Boswell, "he had at Mr. Thrale's all the comforts and even luxuries of life, his melancholy was diverted, and his irregular habits lessened by association with an agreeable and well-ordered family." Mrs. Thrale's own conversation was clever and lively, and she gathered round her a circle which included—with Johnson—Burke, Reynolds, Garrick, Goldsmith, the Burneys, Wedderburn, and Dunning. Her latest biographer has gone the length of comparing Mrs. Thrale's to the Holland house of the succeeding generation. In 1781 Mr. Thrale died, and in 1784 Mrs. Thrale married Signor Piozzi, the music-master of her daughters, a man quiet and inoffensive, but whose powers of attraction seem to have been felt by herself alone. The match was strongly opposed, perhaps with unnecessary asperity, by Johnson, and his intimacy with her terminated. Their quarrel was not a long one, for in the year of Mrs. Thrale's marriage to Piozzi, Johnson died. Immediately after his death she published her well-known "Anecdotes" of him, a very lively and interesting work, though not free from inaccuracy and exaggeration. In 1788 appeared her correspondence with Johnson. Of her other works none are remembered. In 1809 she lost her second husband, and survived intelligent and lively until 1821, when she died at Clifton, near Bristol. The year before her death, she celebrated her eightieth birthday at Bath, by giving an assembly, at which seven or eight hundred guests were present, whom the octogenarian hostess surprised by her vivacity and sprightliness. In 1861 appeared an amusing and interesting work, "Autobiography, Letters, and Literary Remains of Mrs. Piozzi," edited with notes and an interesting account of her life and writings, by A. Hayward, Esq., Q.C., the translator of Faust.—F. E.

PIPER, Carl, Count, the founder of a distinguished Swedish family, was raised from obscurity towards the close of the seventeenth century by King Charles XI., who, reposing entire confidence in him, afforded him the opportunity of gaining a singular ascendancy over the heir to the throne. Charles XII. on becoming king made Piper his prime minister, taking him with him in all his celebrated campaigns. Piper, it has been said, after a conference with Marlborough, induced Charles to make that fatal march towards Moscow, which resulted in the battle of Pultowa, where the king of Sweden was overthrown and his minister made captive. Piper was roughly treated by the Russians, by whom he was dragged from one fortress to another till he died in the castle of Schlüsselburg in 1716.—His son, Count Carl Frederik, inherited great wealth, and reached high offices in the state, but quitted the court in 1756 on the execution of his son-in-law, Count Brahe, and died in 1770.—R. H.

PIPPI, Giulio, or rather Giulio de' Giannuzzi, commonly called Giulio Romano, was born at Rome in 1498, and became as a boy the pupil of Raphael, who was very fond of him, employed him extensively in the frescoes of the Vatican, and ultimately left him his co-heir in his art effects, with Gianfrancesco Penni, with the sole obligation that they were to complete his unfinished works. Giulio having performed this task, the chief part of which was painting the "Battle of Constantine" in the Sala di Costantino in the Vatican, left Rome in 1524, and entered the service of Federigo Gonzaga, duke of Mantua, and spread the influence of the Roman school in that city, establishing a great school of art there; Primaticcio being among his scholars. Giulio painted many pictures at Mantua, superintending also all the paintings of the Palazzo del Tè, which he rebuilt. Among the celebrated paintings are the story of Cupid and Psyche; and the Fall of the Giants, not painted by Giulio. His principal assistants, besides Primaticcio, were Benedetto Pagni and Rinaldo Mantuano. Giulio is considered the most able of all the scholars of Raphael; he excelled as an oil-painter, as well as in fresco. He died of fever, after fifteen days' illness, on the 1st of November, 1546, aged forty-seven, according to the registry of the death in the Archivio della Sanità of Mantua.—(Carlo D'Arco, *Istoria della vita e delle opere di Giulio Pippi Romano*, folio, Mantua, 1838.)—R. N. W.

PIRANESI, Giovanni Battista, an eminent Italian architectural draftsman and engraver, was born at Venice in 1720. At the age of eighteen he went to Rome to study as an architect, but devoted his attention to the picturesque rather than to the constructive character of the ancient edifices. He acquired remarkable facility in drawing, and his professional studies gave him great precision in delineating architecture; accordingly, from the publication of his first work on the "Antiquities of Rome," in 1741, he took rank as the ablest architectural draftsman in Italy. Piranesi was equally skilful with the etching needle as with the pencil; and when his prints had come to be so much in request he was accustomed to draw the subject at once upon the copperplate without making any preparatory sketch. He thus was enabled to produce some two thousand prints of all the more remarkable architectural monuments of Rome and its neighbourhood; of ancient statues, busts, vases, and candelabra; and of the antiquities of Herculaneum, Pompeii, &c. Most of these prints are of large size, and some, folding plates, open out to an extent of ten feet. They were published chiefly in series, some of them after his death; and the whole were issued in a collected form by his son in thirty large folio volumes. Piranesi was undoubtedly the greatest artist of his time in his special line, and one of the greatest of any time. His etchings are singularly vigorous and effective, and at the same time faithful; but they are not free from mannerism, are often exaggerated, and not seldom careless. They are in the main executed with the etching needle, the graver being rarely employed except to give sharpness in finishing. Piranesi never formally practised as an architect, but he was employed by Pope Clement XIII. to rebuild and decorate the church of Sta. Maria Popolo, and the priory of Malta; and these he executed so much to the pope's satisfaction that he created him a cavalier. He died at Rome, Nov. 9, 1778.—He was assisted in his later works by his son Francesco Piranesi, an engraver in the same style, but of inferior ability, born at Rome in 1748. In 1798 Francesco Piranesi was sent to Paris as minister to the French republic; and he eventually settled in that city, where he opened an establishment for printing and publishing his father's works, and where he issued the collected edition spoken of above. He died at Paris in 1810.—A daughter of the elder Piranesi, Laura, also assisted her father, and etched several separate plates of buildings.—J. T–e.

PIRKHEIMER, Bilibaldus, a historical writer, was born at Nuremberg in 1470. His father was in the council of the bishop of Eichstadt. Pirkheimer, after a brief period of service in the army, devoted himself to the study of law at Padua and afterwards at Pisa. On his return to his native place he was admitted into the senate. In 1499 he took command of the troops sent to assist Maximilian against the Swiss, and on the conclusion of the war was honoured with the title of imperial councillor. On his dismissal from the senate by a faction opposed to him, he gave himself to literary pursuits. He wrote Latin versions of portions of Plutarch, Plato, Xenophon, and Ptolemy, as well as several volumes on German history. In his epistle to Pope Adrian VI., the learned civilian enlightens his holiness on the true condition of Germany, throwing the blame of persecution and social disturbances on the Dominicans, who had menaced Reuchlin on the one hand, and openly sold indulgences on the other. Pirkheimer was in correspondence with all the leading men in Germany, and was held in universal respect for his learning and integrity. Died 22nd December, 1531.—J. E.

PIROLI, Tommaso, a celebrated Italian artist, born at Rome in 1750, was the most successful of the pupils of G. B. Piranesi. He engraved many plates from the ancient remains in Rome, which were published by Piranesi's sons. But Piroli's most esteemed works are his engravings, chiefly in shaded outline, from Michelangelo's prophets and sibyls in the Sistine chapel; Raphael's frescoes in the Farnesina; the frescoes of Masaccio, and the original editions of Flaxman's Outlines from Homer, Hesiod, Æschylus, and Dante. In this special line Piroli is almost without an equal: some of his prints are in what is called the chalk manner, but they have not the spirit and firmness of his outline engravings. He died at Rome in 1824.—J. T-e.

PIROMALLI, Paolo, a Dominican of Calabria, who died in 1667. He went as a missionary to Armenia, Georgia, and Persia, and on his way home was taken by a pirate, but ransomed, and came to Rome where he presented his report to Gregory VIII., who sent him to quiet the Armenians of Poland. He afterwards went to the East again, and became a bishop. He once more returned to Italy, and was promoted to a see in Calabria. His oriental studies were important and useful; he revised the Armenian version of the Bible; compiled a Latin and Persian lexicon, and an Armenian and Latin one; wrote an Armenian

grammar, and a Rubric, or directions for the correction of Armenian works.—B. H. C.

PIRON, Alexis, a poet and famous epigrammatist, born at Dijon in 1689. Of a careless temperament, thirty years of his life passed away without any more substantial result than a reputation for graceful verses. He went at length to Paris, and there, while earning a scanty pittance as a copying-clerk, commenced writing for the minor stage, his first production being "Arlequin Deucalion." It was not, however, till the publication of his "Metromanie" in 1738, that he achieved anything like brilliant success. Thenceforth rich and noble patrons vied in attention to the poet; and their generosity and a wealthy marriage elevated him to a sphere in which his brilliant wit and conversational powers had full scope for display. Of his bon-mots, which are of the highest order, an 18mo volume has been published; and a collection of his entire works, including much that might have been judiciously omitted, was given to the world by Rigoley de Juvigny in 1776. Piron died in 1773.—W. J. P.

PISA, Leonard. See Leonardo of Pisa.

PISAN, Christine de. See Christine de Pisan.

PISANI (The), a distinguished group of artists of the thirteenth and fourteenth centuries, painters, sculptors, and architects, of Pisa, so called simply from the place of their birth, being in no other way connected—Giunta, Niccola, Giovanni, and Andrea Pisano. Giunta Pisano or Giunta di Giustino of Pisa is the earliest known Tuscan painter, and he is said to have been instructed by some Greeks engaged at Pisa at the close of the twelfth century. The capture of Constantinople by the Venetians in 1204, caused a considerable immigration of Greek or Byzantine artists into Italy during the thirteenth century. Giunta had established a sufficient reputation in the early part of the thirteenth century to be invited by Frat' Elia of Cortona, general of the Minorites, to execute some works in the upper church of San Francesco at Assisi. A crucifixion painted by him for the church of Santa Maria degli Angeli there, about 1236, is still preserved, is of good impasto, and has some excellent qualities of art for its period. It is inscribed "Junta Pisanus Juntini me fecit." The Düsseldorf painter Ramboux has published a facsimile of it in his Outlines from Tracings, illustrating the old christian art in Italy. And this work shows Giunta to have been a superior master to Cimabue in taste or form at least, though he preceded him by a generation; still his figures, like those of his contemporaries Guido of Siena, and Bonaventura of Lucca, are brown and emaciated.—Niccola Pisano, born about 1205, was equally distinguished as a sculptor and architect. He was the contemporary of Giunta, and was established as early as 1225. Niccola made great progress in the expression of form, having made some judicious studies of ancient sarcophagi preserved at Pisa. He earned a great reputation by his tomb or arca of San Domenico executed at Bologna, conspicuous for its excellent bas-reliefs, by which Niccola proved himself the first real pioneer of the renaissance of Italian sculpture. As an architect he built the church and convent of San Domenico at Bologna; the church of Sant' Antonio at Padua; and the celebrated church of the Frari at Venice, distinguished for the then novel classical character of its ornamentation. He built also the church of the Santa Trinità at Florence, besides many other excellent churches in various cities of Italy, including the Campanile of San Niccola at Pisa. In 1260 he executed a pulpit for the Baptistery of Pisa, and after the completion of this in 1266, a similar but richer work for the cathedral of Siena, engraved in Cicognara's Storia della Scultura. Niccola died at Pisa in 1278. In some of his later works he was assisted by his equally distinguished son, Giovanni Pisano, who died honoured and wealthy in 1320, and was placed in the same tomb with his father in the Campo Santo at Pisa, one of his own architectural monuments, finished in 1283. Some of the works of Giovanni were attributed to the father, as, for instance, the sculptures of the Last Judgment on the front of the cathedral of Orvieto. Among his principal works are, in architecture, the Castell' Nuovo at Naples; in sculpture, a fountain at Perugia, an altar for the cathedral of Arezzo, and a pulpit for the church of Sant' Andrea at Pistoja—the most remarkable works of their time.—Andrea Pisano, born in 1280, was also an architect, but was most distinguished as a sculptor, and was the most celebrated metal founder of his age. He executed the first pair of bronze, and still perfect, gates for the celebrated Baptistery of Florence, containing a series of reliefs from the life of John the Baptist; the general design of the gates being attributed to Giotto, but without any direct evidence. From the inscription they bear, they were apparently completed or cast in 1330; the casting being performed by Venetian artists. They were originally gilt, and placed in the centre doorway, but were afterwards removed to the side to give place to the still more beautiful gates of Lorenzo Ghiberti in 1424. Andrea was made a citizen of Florence, and died there in 1345. He was buried in Santa Maria dal Fiore, the cathedral of Florence.—(Vasari, Ed. Lemonnier; Cicognara, *Storia della Scultura*, &c.; Lasinio, *Le tre Porte del Battisterio di Firenze*, &c.)—R. N. W.

PISCATOR, Johannes (John Fisher), was born at Strasburg, 27th March, 1546. His theological career was begun under the famous Zanchius, and afterwards he studied at Wittemberg and Tübingen. On his return to his native town he taught theology for a brief period only, his doctrine being suspected. From 1574 to 1577 he taught philosophy at Heidelberg. He then travelled a good deal, and led apparently an unsettled life. On the founding of a college at Herborn in 1584 Piscator became professor of theology, and in that situation he remained till his death in 1625. Under Piscator the fame of this university drew crowds of students from various countries. His commentaries are still held in repute, especially those on the New Testament. One of his doctrines led to a great deal of disputation, viz., that men are redeemed through the sufferings and death of Christ apart altogether from his active obedience, which was commensurate only with his personal obligation; or in the phrase of the time, that his passive, to the exclusion of his active obedience, was imputed to believers for salvation.—J. E.

PISISTRATUS, the Athenian despot, was born about 612 B.C., of a noble family, and related to Solon the legislator. While still very young, he took a leading part in the capture of Nisæa in Salamis, and soon became distinguished for energy and talent. Placing himself at the head of one of the three factions which then divided the Athenian commonwealth, he seems to have early aimed at the supreme power. His liberality made him popular with the poorer citizens, and by an ingenious artifice he persuaded the people to allow him a body-guard of fifty men. Solon, who had been on his travels in the East, vainly strove to awaken the Athenians to a sense of the designs of Pisistratus. In 560 B.C. Pisistratus seized the citadel with an armed force, and drove Megacles and the Alcmæonidæ, his political opponents, into banishment. His first usurpation, however, seems to have lasted only a few months; his opponents combined against him, and he was driven into exile for a period of six years. At the end of this time, about 553 B.C., he became reconciled to Megacles, who gave him his daughter Cæsyra in marriage, and Pisistratus was restored to power at Athens. In the following year, however, he quarreled with Megacles, and was again driven out by a coalition of his adversaries. He retired to Eretria in Eubœa, where he resided with his family for ten years. Having obtained assistance from Thebes and Argos, he invaded Attica, where a large body was still favourable to him, and after winning a battle was again reinstated as ruler of Athens, 542 B.C. He banished some of his most powerful enemies, and took the children of others as hostages. He formed a strong body-guard of foreign mercenaries, but his government, though despotic, does not appear to have been cruel or oppressive. He preserved as far as possible the forms of Solon's constitution; taking care of course that the highest offices should be filled by himself or his partisans. He employed the people in building the Olympian and Pythian temples, and he laid out the gardens of the Lyceum. No foreign conquests are ascribed to him except those of Naxos and Sigeum. It was apparently under his auspices that Thespis introduced his rude form of tragedy, and that dramatic contests were made a regular part of the Attic Dionysia. He encouraged the due performance of religious rites, and the celebration of festivals and processions. To him is assigned the origin of the Panathenaic feast, and he favoured the public recitations of poets and rhapsodists. He is said to have been the first person in Greece who collected a public library, and he is even held by some to have first reduced the Homeric poems to a written form. It has even been said that the Homeric poems never existed as a whole before the time of Pisistratus. This view is now, however, generally rejected; and there is good reason to believe that the Iliad and Odyssey existed substantially in their present form at least two centuries earlier. Doubtless Pisistratus collected and multiplied copies of the poems,

and he may very likely have caused a corrected edition to be prepared for his public library. To defray the expense of his magnificent public buildings, he was obliged to impose a heavy land-tax of five per cent. (or as some say ten per cent.) on the wealthier citizens; and Aristotle charges him with designedly impoverishing his people to keep them in subjection. He died at an advanced age, 527 B.C., and was succeeded by his sons Hippias and Hipparchus.—Hippias was born probably about 560 B.C. The joint rule of the brothers has been characterized as at once virtuous and intelligent. In 514 B.C. Hipparchus was assassinated, after which Hippias, dreading a similar fate, became morose and suspicious. In revenge for the death of his brother, he put many of the citizens to death, and extorted money by means which were felt to be arbitrary and oppressive. Influenced by the Alcmæonidæ and other Athenian exiles, the Lacedemonians sent an army against him, but it was defeated and its commander slain. The Spartans then sent a larger army, before which Hippias retreated into the Acropolis. Here he could have defied his enemies, but his family attempting to leave the city, fell into the hands of the besiegers, who restored them only on the condition that Hippias and his relatives should depart from Athens within five days. They retired to Sigeum. The Spartans subsequently repented of their conduct towards one who had been their friend, and with a view to his restoration invited Hippias to their capital. Hippias afterwards proceeded to the court of Darius, and persuaded him to fit out an expedition to chastise the Athenians. Hippias, who had now reached a very advanced age, accompanied this army, which he led to the plains of Marathon. While making arrangements for battle he happened to sneeze, when one of his teeth fell out and was buried in the sand. This he regarded as a bad omen, and forthwith abandoned the enterprise. There is much uncertainty regarding the after history of Hippias. It is usually stated that he met his death while fighting against the Athenians at the battle of Marathon, but this is very doubtful.—G.

PISTRUCCI, Benedetto, a distinguished Italian gem engraver and medallist, was born at Rome in 1782. He practised in that city as a gem engraver with much success, having among his patrons several of the principal English dilettanti. At the suggestion, it is said, of one of them, Mr. Hamilton, he engraved a sardonyx of three strata with a head of Flora, which was so successful an imitation of an antique cameo that it was purchased as a genuine antique by the celebrated Payne Knight, and assigned a leading place in his famous collection. In 1816 Pistrucci came to England and was introduced to the prince regent, who was so delighted with his skill in deceiving Payne Knight that he gave him a commission to engrave his portrait; and though not a medallist he was soon after appointed to engrave the dies for the new coinage. During the remainder of the regency and the early part of the reign of George IV., Pistrucci acted (without the official title) as chief engraver to the mint; but about 1822 the king preferring the more youthful profile given to him in Chantrey's bust, desired that it should be copied on the coinage. Pistrucci, however, declined to copy another artist's design, and the engraving was taken out of his hands. On Mr. Wyon being appointed some years later chief engraver to the mint, Pistrucci was named medallist to the king, and in this office he was continued under William IV. and Queen Victoria. He died September 16, 1855. Pistrucci was essentially a gem engraver, and his coins and medals partake more of the character of gem engraving than is desirable. He is said to have to the last cut his dies with the gem engraver's lathe and diamond, instead of the customary steel tools. He obtained for his gems remarkably high prices. Mr. King in his work on Antique Gems says, that he received for a cameo of the heads of Augustus and Livia the unprecedented sum of £800; forty years later (1859) this cameo, a blue chalcedony, was sold at the Herz sale for £30, a noteworthy illustration of the eccentricities of fashionable connoisseurship. Pistrucci's crown pieces with the St. George on the reverse have been much admired; but the St. George, however prettily modelled, is too palpable an outrage on common sense. The coronation medal of George IV. is a very fine work; but Pistrucci was accustomed to speak of his great Waterloo medal, on which he had been more or less engaged for above twenty years, as his masterpiece. The die proved, however, when completed to be of too elaborate a character to admit of working successfully.—J. T-e.

PITAU, Nicolas, a celebrated Flemish engraver, was born at Antwerp in 1633. He was a scholar or imitator of F. de Poilly, but his style eventually became freer and more masculine in handling. He executed several plates after the great masters, the most esteemed being a Holy Family after Raphael, and some from pictures in the Florence gallery. He also engraved numerous portraits. He died in 1676.—His son, Nicolas Pitau, the younger, also engraved portraits very creditably.—J. T-e

PITAVAL. See Gayot de Pitaval.

PITCAIRNE, Archibald, M.D., a physician of eminence in the seventeenth century, whose teaching and writings exercised a considerable influence on the medical opinions of his time, was born in Edinburgh in 1652. His early education was principally obtained at the university of his native city. He applied himself first to the study of divinity, but not finding that to his taste, he turned his attention to law. Health, however, failing he went to Montpellier, where he acquired a taste for and adopted the profession of medicine. He pursued his studies for a time at Paris, and then returned to Edinburgh, where he went through a course of mathematical reading. He again visited Paris for the purpose of medical study, and ultimately graduated at Rheims in 1680. He was a man of original thought, and endeavoured to connect a theory of medicine with the laws of mathematics. After his graduation he returned to Edinburgh, and soon after produced a short treatise on scientific discoveries, in which he vindicates Harvey's claim to the discovery of the circulation. In 1692, the chair of medicine at Leyden being vacant, Pitcairne was invited by the university to fill it. Finding that his political opinions and attachment to the exiled monarch were a bar to his advancement at home, he accepted the offer; and although he remained professor at Leyden for little more than a year, he had the good fortune to number among his pupils Boerhaave and Mead—afterwards the two most distinguished physicians in Europe. In his lectures he expounded those mechanical doctrines of which he was the originator. He is said to have been generally reserved towards his pupils; but in the case of Mead he permitted a greater degree of intercourse than usual, and communicated to him hints which were afterwards used and acknowledged in Mead's writings. In 1693 he visited Edinburgh, and married the daughter of Sir A. Stephenson. It was his intention to have returned to Leyden; but the wishes of his wife's parents prevailed, and he consented to resign his professorship and to remain. He now rapidly attained the foremost place as a physician in the northern capital, which he held until his death in 1713. Pitcairne was an elegant scholar; he was the author of some Latin poems, which were published by Ruddiman in 1727. Amongst his scientific writings are "Dissertatio de Legibus Historiæ Naturalis," and "Elementa Medicinæ Physico-Mathematica." His works were collected and published at Leyden in 1737. Of open, convivial, and eccentric habits, Pitcairne was an avowed enemy to the rigid presbyterianism of his time and country, and a warm partisan of the cause of the Stewarts.—F. C. W.

PITHOU, François, a learned French canonist, born at Troyes, 1543, attorney-general to the chamber of justice, established by Henry IV., to check the frauds of the financiers, and appointed a commissioner for settling the boundaries between the Netherlands and France, was remarkable alike for learning and integrity. He assisted his brother in his great work on the Body of the Canon Law, Paris, 2 vols., folio, 1687. He published separately an edition of the Salic law with notes, "Antiqui Rhetores Latini," Paris, 1597, and he discovered the Fables of Phædrus. He died in 1621.—T. J.

PITHOU, Pierre, was born at Troyes in 1539. He was one of the pupils of Turnebus. As a protestant, he nearly lost his life in the massacre of St. Bartholomew. Next year, having conformed to the Romish church, he was made substitute to the attorney-general, and in 1581 attorney-general to the chamber of justice in Guienne. Pithou was a zealous Gallican, and wrote a strong defence of his king and country against the brief of Gregory XIII. on the ordinance of Henry III. concerning the council of Trent. He was a leaguer till the conversion of Henry IV., but after that event he became one of his most loyal friends, especially by the publication of a paper entitled "Raisons pour lesquelles les Evêques de France ont pu de droit donner l'absolution à Henri de Bourbon," &c. He died in 1596. De Thou eulogized him as most remarkable for the depth of his learning and political wisdom. By his masterly "Traité des Libertés de l'Eglise Gallicane," he has won deservedly the gratitude of his

nation. The best edition is that of Paris, 1731, 4 vols. folio. He wrote also works upon French antiquities, notes on various authors, and a commentary on the Customs of Troyes.—T. J.

PITISCUS, SAMUEL, a philologist of considerable attainments, was born at Zütphen, Holland, in 1637, and, having gone through a course of linguistic studies at the universities of Deventer and Gröningen, became master of the grammar-school of Zütphen, and afterwards of that of Utrecht. He retired in 1717, and died in 1727. His principal works are a Lexicon Latino-Belgicum, Amsterdam, 1704; and "Lexicon antiquitatum Romanarum," 2 vols., Leuwarden, 1713, second edition, Venice, 1719. Besides these books, which are still in use, he edited a large number of Latin classics, among others Suetonius, Quintus Curtius, and Aurelius Victor.—F. M.

PITOT, HENRI, a distinguished French physicist and hydraulic engineer, was born at Aramon on the 31st of May, 1695, and died there on the 27th of December, 1771. Up to the age of twenty years he had received very little education, when a treatise on geometry that accidentally fell into his hands awakened in his mind a previously dormant taste for mathematical and physical science, in the study of which he now made rapid progress. His talents were appreciated by Reaumur, who employed him for some time as an assistant in making physical experiments. In 1724 he was appointed a member of the Academy of Sciences, and in 1740 a fellow of the Royal Society of London. Having attained a high reputation for his knowledge of practical mechanics and of hydraulics, he was appointed in 1740 chief engineer of Languedoc and inspector-general of the royal canal of that province. In those capacities he planned and executed many important works, such as the drainage of the marshes of Languedoc, several bridges, and the aqueduct of Montpellier. He was not less skilful as an architect than as an engineer, and was the author of a long series of scientific papers, chiefly relating to hydraulics. A well-known instrument for measuring the velocity of currents is still called after him, "Pitot's tube."—W. J. M. R.

PITS, PITSENS, or PITSINS, JOHN, the compiler of a well-known volume of memoirs of illustrious Englishmen, published in 1619, was born in 1560 at Alton in Hampshire. He was sent to Winchester school, and thence to New college, Oxford. Before he had completed his second year at the university he went abroad "a voluntary Romish exile," and became a student at Douay, whence he proceeded to Rheims and after spending a year there was sent to the English college at Rome, where he studied philosophy and divinity for nearly seven years, and was ordained a priest. In 1589 he became professor of rhetoric and Greek at Rheims; but at the end of two years he quitted France, then convulsed by the wars of the league, and passed several years in various parts of Germany and Italy. Being appointed confessor to Antonia, daughter of the duke of Lorraine and wife of the duke of Cleves, he found leisure to compile the "Lives of the kings, bishops, apostolic men, and writers of England," which were comprised in four large volumes written in Latin, of which only that concerning the writers has been published under the title of "Relationes Historici de rebus Anglicis," 4to, 1619. The first three volumes were preserved in manuscript in the archives of the Collegiate church of Liverdun on the Moselle, where Pits held a deanery until his death, which took place on the 17th October, 1616. In his account of English writers he has made free use of Bishop Bale's Summary of British Writers, without due acknowledgment, for which he is branded by Anthony Hall with the epithet "plagiarius confidentissimus."—R. H.

PITT, CHRISTOPHER, an elegant scholar and versifier of the reign of Queen Anne, was born in 1699 at Blandford, Dorset, the son of a physician, and cousin of Governor Pitt, Lord Chatham's ancestor. He was educated at Winchester school, and New college, Oxford, where he became a fellow, and then professor of poetry. In 1724 he retired to the living of Pimperne in Dorsetshire, presented to him by his relative, Mr. Pitt of Strathfieldsaye. In 1727 he published a volume of juvenile poems, none of which rise above mediocrity. His translation of Vida's Art of Poetry was very successful. "It exhibits," says Dr. Johnson, "the skilful adaptation of the numbers to the images expressed." His translation of Virgil's Æneid, which appeared in 1740, was also favourably received, notwithstanding the high position held by Dryden's translation. Johnson in comparing the two says, "Pitt pleases the critics, and Dryden the people; Pitt is quoted, and Dryden read." A second edition of Pitt's Virgil, edited by Joseph Warton, was published in 1754. Mr. Pitt died on 15th April, 1748.—R. H.

PITT, THOMAS, commonly called DIAMOND PITT, was born in 1653, at St. Mary's, Blandford, in the county of Dorset, being the son of the rector of the parish. He was appointed governor of Madras, where he remained for some years, and on his return home brought with him the celebrated diamond which bears his name, and which at the beginning of the eighteenth century was considered the largest diamond in Europe. It weighed one hundred and twenty-seven carats, and was purchased by Governor Pitt for £20,400. He sold it in 1717 to the Regent Orleans, who, by the advice of Saint-Simon, gave £135,000, for what is still considered the most precious jewel in the crown of France. The expense of cutting the precious stone, and of negotiating the sale was £10,000, leaving the governor a sum of £125,000. With his fortune thus augmented, Mr. Pitt bought estates and rotten boroughs in England, sat in parliament for Old Sarum, and made alliances with the English aristocracy. His daughter married Earl Stanhope.—His son ROBERT represented Old Sarum and Oakhampton in parliament, and became the father of the illustrious William Pitt, earl of Chatham. Governor Pitt held for about a year the governorship of Jamaica. He died in 1726.—R. H.

PITT, WILLIAM, one of the most famous of English statesmen, was the second son of William Pitt, earl of Chatham, and Lady Hesther Grenville, and was born on the 28th May, 1759. From his earliest years he displayed a rare and almost unnatural precocity, and not only pursued his studies with singular ardour, but displayed a knowledge of books and of the world which amazed all who came in contact with him. His health, however, caused great anxiety to his parents; and owing to the delicacy of his frame he was not educated, like his father and all his great contemporaries, at a public school, but under the paternal roof. He prosecuted his studies with such extraordinary success, under the careful superintendence of his father, that very few young men have gone to college so thoroughly versant both in the classics, and in mathematics. In 1773 he entered Pembroke hall in the university of Cambridge, where he applied himself vigorously to the studies of the place under the care of his tutor Pretyman, a sound scholar, though a mean, cunning, avaricious man, on whom Pitt afterwards conferred the bishopric of Lincoln, and but for the resistance of George III. would have made him archbishop of Canterbury. At this period of his life Pitt displayed an extraordinary fondness for mathematics, and the acuteness and readiness with which he solved problems was pronounced by high authority to be unrivalled in the university. His proficiency in classical learning was not less remarkable, and the facility with which he mastered the most obscure and difficult writings of the Greek authors, astonished the most accomplished scholars. He had been carefully trained by his father in the art of managing his voice and in the practice of oratory, and his tutors had spared no pains to make him a correct and fluent speaker. In his nineteenth year he had the misfortune to lose his father, whom he attended and supported in his last memorable appearance in the house of lords. As Pitt was now left with only a younger brother's portion of £300 a year, it became necessary for him to follow a profession. He made choice of the law, was called to the bar in 1780, and joined the western circuit, where he acquitted himself in such a manner as to elicit the cordial applause both of the bench and the bar. A few months later a general election took place, and the aspiring youth offered himself as a candidate for the university of Cambridge, but was left at the bottom of the poll. At the request of the duke of Rutland, however, he was brought into parliament by Sir James Lowther, for the close borough of Appleby. It was a time of great anxiety, and the political horizon was dark and lowering. Britain stood alone, and was compelled to carry on single-handed her contest with the united powers of France, Spain, and Holland, while her armies were meeting with a series of humiliating disasters in their vain attempt to reduce the rebellious colonies of North America; her authority in the East was threatened with destruction, and a civil war seemed on the eve of breaking out in Ireland. The government of Lord North was tottering to its fall, and the king himself shared largely in the unpopularity of the minister, whose measures he dictated, and whom his obstinacy and passionate entreaties and reproaches alone induced to remain at a post from which he was anxious to escape. Pitt

naturally connected himself with that section of the opposition which was composed of the old followers of his father, headed by the celebrated earl of Shelburne. His first speech, which was delivered on the 20th of February, 1781, in favour of Burke's plan of economical reform, produced a most favourable impression upon his audience, and induced Burke to declare that the youthful orator was not a chip of the old block, but the old block itself. His subsequent appearances fully justified the warm eulogiums of his allies, and placed him at once, as Fox remarked, among the first men in parliament. On the downfall of Lord North's ministry in 1781, Pitt was offered by Lord Rockingham the comfortable and lucrative office of vice-treasurer of Ireland, but the office was at once declined. He had resolved, he said, to accept no post which did not entitle him to a seat in the cabinet. He does not appear to have regretted this decision, but he deeply regretted the declaration which accompanied it. He had no sooner uttered the words, he said, than he would have given the world to recall them. His general politics at this period were exceedingly liberal. He supported the proposal to shorten the duration of parliaments, proposed that a committee should be appointed to take into consideration the state of the representation, and denounced in strong terms the close boroughs, "the strongholds of that corruption, to which he attributed all the calamities of the nation." At this period, indeed, his zeal for reform was so great that he took a prominent part in some proceedings out of doors, for the promotion of that object. The death of Lord Rockingham dissolved the government in the short space of three months. Lord Shelburne was appointed his successor; and Fox and Burke, with their adherents, having refused to act under him, the new premier offered the office of chancellor of the exchequer to Pitt, who accepted it without hesitation, though he had scarcely completed his twenty-third year. On the new administration devolved the duty of terminating the war with the revolted colonies. Fox himself had declared that peace upon any terms was indispensable under the present circumstances of the country, and the government lost no time in bringing to a termination the negotiations which had been commenced under Rockingham, by acknowledging the independence of the United States, and ceding to France and Spain some places in the Mediterranean and the Gulf of Mexico, which had been won from these powers in previous wars. But though the terms were quite as advantageous as it was possible in the circumstances of the case to obtain, the treaty was unpopular in the country, and the ministry were anxious to strengthen themselves by a junction with Fox and his adherents. A negotiation for that purpose was entered into between the whig leader and the young chancellor of the exchequer; but it failed in consequence of Fox's insisting on Lord Shelburne's resignation as a *sine qua non*. "I did not come here to betray Lord Shelburne," said Pitt, and immediately took his departure. The great rivals never again met in a private room. Immediately on the failure of this negotiation the notorious coalition between Fox and Lord North was formed, which in the end proved most injurious to the character and the interests of both parties. Its immediate effect, however, was to drive Lord Shelburne from power. A resolution censuring the treaties of peace was carried, and the government resigned. The king, acting by the advice of Henry Dundas, offered to Pitt the post of first minister; but though many of his friends advised him to accept the offer, and the king himself entreated the young statesman to accede to his wishes, Pitt had the wisdom firmly to decline. He saw clearly that his time was not come, and that the coalition must be tried in office before public opinion would support the sovereign in his contest with the majority of the house of commons. The king was therefore compelled, most reluctantly, to give way. The duke of Portland was nominated premier, with Fox and North as secretaries of state. Pitt, however, pointedly refused to become the recognized leader of the opposition, and declared with emphasis "that he should keep himself reserved, and act with whichever side he thought did right." He renewed his motion for parliamentary reform, which was as distasteful to the great body of the opposition as it was to the friends of Lord North, and though supported by Fox, was lost by a majority of nearly two to one.

During the recess Pitt, in company with Wilberforce, visited the continent for the first and only time of his life, and was received in France with great distinction, both by men of letters and of fashion. There appeared to be so little prospect of his speedy return to power, that he determined to resume the exercise of his profession. The government was strong in both houses of parliament, while the opposition was motley and divided. But the coalition was unpopular in the country, as well as among the decided members of both political parties, and the king was eagerly watching for an opportunity of ejecting from office a ministry whom he heartily detested. That opportunity was soon afforded by the introduction of Fox's famous India bill, which elicited a perfect storm of indignation. In spite of all opposition, however, it passed the house of commons by great majorities. But when it reached the lords intimation was privately given by Lord Temple, Pitt's cousin, that his majesty had authorized him to state that he would consider all who voted for the measure as his enemies. The bill was in consequence rejected, on the 17th of December, by a majority of nineteen. On the following day Lord North and Mr. Fox were directed to send their seals of office to his majesty by their under-secretaries, and Pitt was appointed first lord of the treasury and chancellor of the exchequer. The position of the young minister was both difficult and perilous; without the aid of a single eminent speaker he had to contend against a large majority of the house of commons, led by the most eloquent orators and experienced statesmen of the day. Even *his* courage almost failed him. But whatever may for a moment have been his secret misgivings, his language indicated nothing but indomitable resolution and unwavering confidence. The contest, which lasted nearly four months, was fought with consummate ability on both sides, but with superior judgment on the part of Pitt. The opposition carried address after address to the crown to remove ministers, but the king and the youthful premier stood firm. Meanwhile it became evident that if a majority of the representatives were against Pitt, the nation was in his favour. Addresses were sent up from all parts of the country, applauding his policy and condemning the coalition. The hostile majority dwindled down from one hundred and four to one; and at length the premier, having by his masterly policy suffered the opposition to waste their strength, and to alienate the public still farther by their violent and reckless attacks on the royal prerogative and on the constitution, dissolved the parliament on the 24th of March, 1784, and appealed to the country. The response was in the highest degree satisfactory, both to the king and his advisers. Not less than one hundred and sixty members who had supported the coalition, lost their seats, and were in consequence wittily designated "Fox's martyrs." The supremacy of Mr. Pitt for life was thus secured, and the whig party completely disorganized, and condemned to the "cold shade of opposition" for nearly half a century.

From this period onward a history of Pitt's life would, it has been justly said, be a history of England, or rather of the whole civilized world. During the first nine years of his administration the country was peaceful and prosperous. Her manufactures flourished, her trade increased by nearly a third, the public revenue was largely augmented, while the expenditure remained stationary. Pitt was an enlightened and zealous friend of free trade, and one of the earliest objects that attracted his attention was the reform of the commercial code, which at that time stifled the industry of the country. His proposal to place Ireland on an equal footing with England, and to allow that country to share in the benefits of the colonial trade, was thwarted by the factious opposition of Fox and his followers; but a new and liberal commercial treaty with France met with better success. A new constitution was framed for the East India Company; a new sinking fund was established, not on sound principles, however; the customs were consolidated, and various minor administrative reforms introduced, during this period of tranquillity. The country was as highly respected and feared abroad as it was prosperous at home, and the continental powers stood nearly as much in awe of her first minister as they had done of his great father. The insanity of the king towards the end of 1788 seemed for a brief space likely to arrest Pitt's career in the full tide of his success, but in its ultimate result it greatly augmented his fame and consolidated his power. Fox and his friends, in their eagerness for office, fell into the fatal blunder of asserting that the prince of Wales had as express a right to assume the reins of government, during the illness or incapacity of the king, as in the case of his majesty's natural demise. Pitt, on the other hand, maintained the supreme authority of the two houses of parliament to determine in such a case who should be regent, and with what portion of the executive authority such regent

should be intrusted. The parliament and the country alike supported the policy of Pitt with the utmost enthusiasm, and his regency bills passed both houses by large majorities. The recovery of the king at this critical moment filled the great body of the people with heartfelt joy and gratitude, and confirmed the triumphant minister in his undisturbed possession of supreme power. The remaining years of his administration, however, were beset with the most harassing difficulties and dangers, and closed amid public disasters and dark forebodings. When the French revolution broke out, Pitt regarded its early stages with interest and even approbation. He tried to avert the war between France and the other great continental powers, and he laboured with especial earnestness to preserve the neutrality of Great Britain. But the frightful excesses of the French mob, and the fanatical propagandism of the jacobins on the one hand, and the alarm of the English people on the other, rendered a collision inevitable. There is the clearest evidence that Pitt yielded to the current with the greatest reluctance, and that again and again during the progress of the contest, he was willing and anxious to make great sacrifices for the sake of peace, but without effect. His military administration was confessedly a failure. His continental expeditions were badly planned and grossly mismanaged, in the words of his powerful colleague, Lord Grenville, by "some old woman in a red riband," to whom the command was intrusted. The successive coalitions of faithless, greedy, and selfish allies, which Pitt laboured assiduously to build up, and on which he lavished vast sums, fell to pieces like a rope of sand. Meanwhile his domestic policy, which was orignally liberal and mild, became rigorous and harsh in the extreme, no doubt from the conviction in which the great body of the people shared at the time, that the state could be saved by no other means. In the midst of this fierce struggle, however, he carried through the union with Ireland in the face of difficulties almost insurmountable, and had devised a series of measures for the benefit of that unfortunate country, and the removal of the Roman catholic disabilities, which were unhappily frustrated through the obstinate resistance of George III. Pitt in consequence retired from office, and Mr. Addington succeeded him at the head of the treasury in February, 1801. But before the formal transfer of office could take place, the anger and distress of the king brought back an attack of his mental malady. Pitt was deeply affected by this unexpected result, and at once conveyed an assurance to the king that he would never again during his majesty's reign bring forward the catholic question. This incident in Pitt's life has been greatly misunderstood and misrepresented; but the documents brought to light by Lord Stanhope have shown beyond a doubt that the ostensible was the real reason of the minister's resignation. Pitt remained out of office until May, 1804, when the notorious incompetency of Addington and his colleagues to provide for the defence of the country compelled them unwillingly to retire, and the king, rather reluctantly, requested his former premier to lay before him the plan of a new administration. In the critical position of the country Pitt was anxious to form a strong and comprehensive government, which should include Mr. Fox and Lord Grenville. But the king obstinately refused to admit Fox, and without him Grenville would not join. The consequent load of anxiety and toil which devolved upon the premier, proved too much for his enfeebled health. In a short time his weak cabinet was rendered still weaker by the loss of his ablest lieutenant and attached friend, Lord Melville. In this emergency Pitt again tried to induce the king to accept the services of Fox and Grenville, but his majesty was inexorable; and his selfish and unreasoning stubbornness ere long crushed his faithful minister, and reduced himself to the humiliating necessity of putting his hated rival in his place. Pitt's health rapidly gave way under his overwhelming labours, and his loss of strength became very apparent. Still he struggled on with unconquerable spirit, though the political horizon grew darker and darker. But the news of Austerlitz at length laid him prostrate. The gout, which had hitherto confined its attacks to his extremities, assailed some vital organ, and he died on the 23d of January, 1806, in the forty-seventh year of his age. His last words were—"Oh my country! how I leave my country!"

Mr. Pitt was probably the most powerful minister who has governed the country since the Revolution. He possessed great talents and great virtues. He was pre-eminently qualified for the office of a parliamentary leader, and throughout his whole career was the idol not only of his party, but of the country. He was certainly ambitious, but his love of power had in it nothing mean, paltry, or low. His patriotism may not have been always far-seeing and sagacious, but it was at all times pure and self-denying. He was upright, straightforward, and truthful. His private life was without a stain, and he was exemplary and affectionate in all his domestic and social relations. His manner in public and before strangers was somewhat haughty, stiff, and reserved, but among his intimate associates he was amiable, affectionate, and even playful. His oratory was of a high order, and in sentiment, in language, and in delivery evidently bore the stamp of his character. It wanted, indeed, the earnestness and fire of his father's eloquence; it had none of Burke's splendour of imagination, or of Fox's impassioned argument; but it was better adapted than the oratory of any of these great masters for its sphere of action—the British house of commons. His unbroken fluency and lucid arrangement, the clearness of his statements, his forcible appeals to reason and feeling, and especially the splendour of his declamation and his powers of sarcasm—set off as these were by the majesty of his diction, the depth and fulness of his sonorous voice, and the dignity of his manner—placed him in the foremost rank of parliamentary debaters, and contributed greatly to establish and perpetuate that unrivalled pre-eminence which he so long enjoyed, both in the legislature and in the country.—(*Life of William Pitt*, by Earl Stanhope, 4 vols., 1862.)—J. T.

PITT, William, Earl of Chatham. See Chatham.

PITTACUS, one of "the seven wise men of Greece," was born at Mitylene, the capital of the island of Lesbos, about 652 B.C. He was distinguished as a philosopher and poet, but still more as a warrior and practical politician. The latter, indeed, was the character in which the "seven sages" shone most conspicuously. They lived at a time when the old Greek tyrannies were tending to become republics, and they exerted all their talents and influence to bring about the change. In 612 B.C. Pittacus slew Melanchrus the tyrant of Mitylene, and so distinguished himself by his courage and capacity that the citizens appointed him commander of their forces in a war which they were waging with the Athenians for the possession of Sigeum in the Troad. Here, too, Pittacus greatly distinguished himself. He slew, with his own hand, Phrynon the Athenian general, having first entangled him in a net, after the fashion which was afterwards in use among the gladiators at Rome. The Athenians, however, obtained possession of the disputed territory through the mediation of Periander the tyrant of Corinth. (It may be scarcely necessary to mention that, among the Greeks, the word "tyrant" meant not necessarily a cruel, but only an arbitrary ruler.) To allay the intestine troubles at Mitylene which had followed on the death of Melanchrus, and to extinguish the aristocratical party, Pittacus was placed at the head of affairs by the suffrages of the people. He administered the government with great wisdom and moderation. Being offered as much land as he pleased, he accepted only so much as could be measured by one cast of a spear. Of this he dedicated one half to Apollo, and kept only the other to himself, saying, "The half is greater than the whole"—a maxim which inculcated the golden mean, and furnished a germ of doctrine to Aristotle and other moral philosophers of antiquity. Another of his sage sayings was, "Know the opportunity"—the right moment for action. He ordained that offences committed in a state of drunkenness should be punished twofold. Pittacus held office during ten years, and afterwards lived for ten years in retirement. He died in 569 B.C.—J. F. F.

PITTS, William, English sculptor, was born in London in 1790. The son of a gold-chaser, he was brought up to his father's business, in which he early became very expert. He was employed to assist Flaxman in chasing his Shield of Achilles, and from him derived probably his instruction in the sculptor's art. Pitts was also employed under Stothard in chasing the Wellington Shield. His own works are pretty numerous, considering his adverse circumstances and unfortunate absence of patronage. He possessed many of the qualifications for a sculptor—imagination, poetic feeling, taste, and refinement; but would probably in any case have excelled most as a sculptor in metal Among his works may be mentioned the Shield of Hercules and the Outlines from Virgil, produced in friendly emulation of Flaxman; a series of reliefs illustrative of the English poets, for the drawing-rooms of Buckingham Palace; a Christening cup, executed for the queen; the Rape of Proserpine, the Muses, and

other mythological subjects; and Samson slaying the Lion, Eve, and other scriptural subjects. He became involved in pecuniary difficulties, and died by his own hand, April 10, 1840.—J. T—s.

PIUS I., tenth bishop of Rome, is said to have been a native of Aquileia. The accounts of the duration of his episcopate vary between twelve and twenty years. Fifteen is the most common period assumed, i.e., 142 to 157. The small pieces attributed to him are generally apocryphal.—S. D.

PIUS II. (Æneas Silvius de Piccolomini), Pope, was born 18th October, 1405, at Corsignano in the state of Siena. After completing his studies, and proving himself an elegant Latin scholar and good poet, he became secretary of Domenico da Capranica, bishop of Fermo. With him he repaired to the council of Basle, 1402. He then passed into the service of Bishop Nicodemus, with whom he went to the diet of Frankfort, 1402. His third master was Bartholomew of Novara. In 1403 he went again to Basle, with the pope's cardinal-legate. He afterwards accompanied the same dignitary to Scotland. After this he took part in the council of Basle, and acted as its secretary, taking the side of the council against Pope Eugenius IV., whom the council suspended the latter, and ultimately deposed him. Piccolomini became secretary of the new pope, Felix V., who sent him as ambassador to Frederick III. to Frankfort in 1442. The emperor was so well pleased with Piccolomini that he invited him to become his secretary. In this situation he composed several of his works, but seems to have been poorly paid. At last Frederick sent him as his ambassador to Pope Eugenius, who received him in a very friendly way, and forgave all his past errors. He now entered into the service of Eugenius, and became his leading instrument at the court of Vienna. From this time he advocated the papal claims as stoutly as he had done those of a council before. His real character now became known in Germany as that of a pliant, subtle, self-seeking man, who would sell his services to any party. Pope Nicholas V., who succeeded Eugenius, treated Piccolomini with favour, and conferred upon him various offices, making him bishop of Trieste, and afterwards of Siena. He also sent him as nuncio to Germany and Bohemia. When Frederick III. was solemnly crowned at Rome in 1452, he was accompanied by Piccolomini as orator, who delivered an oration at Rome before the pope, the emperor, and the assembled consistory, in which he lauded Nicholas with praise, and in the name of the emperor called for a crusade against the unbelievers, i.e., the Turks. But this measure could not be effected. Pope Calixtus III., who succeeded Nicholas, made Piccolomini a cardinal; and on his death the influential cardinal was elevated to the papal see. During his pontificate he appeared exceedingly anxious to unite all the christian princes of Europe against the Turks. For this purpose he assembled them at Mantua to devise a plan of attack in common. But Germany and France seemed indisposed to join in the crusade; and the negotiations proved fruitless. Pius II. helped Ferdinand, king of Naples, in his war against the duke of Anjou. He also warred successfully against several barons in his own states. When Count Dietrich of Isenburg was appointed archbishop of Mainz, Pius refused to confirm the election unless on certain conditions, which were rejected. The former appealed to a general council; the latter deposed Dietrich, and nominated Adolph of Nassau archbishop instead. But as Dietrich was supported by the Elector Frederick, Count Palatine, a war took place, in which the papal party were defeated. Yet Dietrich was crushed, and submitted. No sooner was this quarrel ended than Pius became involved in a quarrel with Sigismund, archduke of Austria, who had lived for some time on bad terms with Cardinal Nicholas, bishop of Brixen. Sigismund having finally taken the bishop prisoner, was put under ban of excommunication by the pope, and appealed to a general council. Gregory of Heimburg, who composed and circulated the appeal, was also put under an interdict. But that did not prevent him from issuing the most severe writings against the pope; in which he quoted the sentiments of secretary Æneas Silvius against Pius II. This compelled the pope to issue a bull addressed to the university of Cologne, in which he revoked his former sentiments respecting the authority of councils. Such a proceeding, however, gained him little respect in Germany, where he was deservedly looked upon as a man of no character, and disloyal to principle. His position had altered his opinions, as is not unusual with the unprincipled. The dispute terminated by the pope's taking Sigismund back again into communion. In 1464 an army, composed of various peoples, was to assemble at Ancona to operate against the Turks. The pope set out for that place, and was greatly chagrined to find such a small armament, and an insignificant Venetian fleet. Soon after he died, August 15, 1464. The writings of Pius are numerous, but there is no complete edition of them. The Basle edition in one volume, folio, 1551, is still the fullest. His historical and geographical works are the most valuable. Voight has published the best and fullest life, Berlin, 1856, &c. Pius II. was an accomplished scholar and divine. His talents were excellent: and he had cultivated them most diligently in the earlier part of his life. He had also large experience of men and things, had visited many countries in various capacities, and seen human nature in most of its phases. But he cannot command our respect, either before his elevation to the see of St. Peter or after it. His life had been dissolute and debauched before he became pope. His statesmanship was full of the worst diplomacy. As Pius II. he renounced his former liberal and moderate views of papal authority. In fact he readily adapted himself to circumstances, without scruple on the score of conscience. The writings of Æneas Sylvius are valuable as histories of certain times and transactions; but the man of versatile genius can neither raise our admiration nor win our regard.—S. D.

PIUS III. (Francesco Todeschini), Pope, was elected pope September 22d, 1503, and crowned October 8th. Ten days after he died. He was a sister's son of Pius II.—S. D.

PIUS IV. (Giovanni Angelo Medici of Milan), Pope, not of the celebrated family of Medici, was raised to the papal see 1560. His first measures were mild and tolerant. He proclaimed a general amnesty for all that had happened in Rome after the death of Paul IV., and instituted proceedings against the Caraffas, grandsons of the late pope, some of whom were executed. In 1561, at Easter, he opened the council of Trent, whose sittings had been suspended; but the first sitting under Pius IV. did not take place till January 18, 1562. The difficulties of the pope's position in this council were numerous. The Spaniards, Germans, and French urged reforms of various kinds; and in some things the three agreed. But the Italians obstinately resisted these demands, and therefore little was done in 1562 except the passing of a resolution respecting the *index librorum prohibitorum*, and the refusal of the cup to the laity—a step agreeable to the Spaniards as well as the Italians. It was a fine piece of policy in Pius to work upon the council through the medium of the catholic princes; and therefore he entered into negotiations with Frederick I., Philip II. of Spain, and Cardinal Guise. These potentates being gained over to his plans, the three sittings of the council in 1563 were speedily brought to a close. The last took place on the 3d December; after which the council's decrees were confirmed by a bull, and the assembled bishops were compelled to subscribe them under threat of excommunication. The pope triumphed in the council of Trent. All the reforms decreed in it related to church discipline, a better order of worship, a more thorough preparation of the clergy, and a stricter obedience to the pope. Thus the head of the church and his conclave were untouched by the hand of reform. Pius IV. was an earnest zealot against heretics, who were spreading their tenets in various parts of Italy, especially Calabria and Piedmont. The Spanish viceroy of Naples sent his troops to exterminate the heretics in Calabria. Emanuel Philibert of Savoy attacked the Waldenses; but finally permitted them the exercise of their religion in their own territory. In the quarrels between protestants and catholics in France some influential French bishops were in favour of important concessions being made to the protestants, with the view of bringing them back to the church. Catherine de Medici wrote to the pope with that object, who referred the matter to the council of Trent. But without waiting farther Catherine published the edict of pacification, 1562, allowing the protestants liberty of conscience. Pius IV. died December 9, 1565. He was an able man, generous, politic, who inaugurated a new era of catholicism.—S. D.

PIUS V. (Michele Ghislieri), Pope, born at Bosco, near Alessandria, was chosen pope, 8th January, 1566. His manner of life and education prognosticated the future career of Pius V. He was a strict Dominican, who had held most important offices in connection with the terrible tribunal in various places, as well as in Rome: had been brought up as a dominican monk; and had shown himself a right zealous librarian in respect of purity of conduct among the clergy, monks, and nuns. His own life was irreproachable, showing that he was earnest and

devoted to the church's interests. He carried into execution the enactments of the Tridentine council. Maximilian II. of Germany and Philip II. of Spain allowed the new discipline to be introduced into their dominions; it spread from diocese to diocese, and became general. The moderation exhibited towards Pius appears from the fact that though he reintroduced the bull, *In cœna Domini*, which exalts the power of the pope to the highest pitch, it did not lead to a war with any sovereign. This bull was issued with new additions in 1568; and it was natural that all catholic states should receive it with a protest. It was ordered to be read in every church every Thursday before Easter. The civil power ultimately effected its withdrawal. The measures of Pius for the extinction of heresy and suppression of protestantism cannot be approved. They were unsparing and bloody. His bull against Elizabeth of England had no effect (1570). Philip II. was encouraged in his oppressive measures in the Netherlands. Charles IX. of France was even assisted with a small army by the pope, to be employed in rooting out the Huguenots. In Italy, where the inquisition carried on its rigorous measures, many suffered. There informers plied their infamous trade, so that learning declined and books ceased to be printed. Pius V. made great efforts to promote the christian league, and lived to see a victory gained over the Turks at Lepanto, October 8th, 1571, by the Spanish, Venetian, and Papal fleets combined, under Don Juan of Austria. He died on the 1st of May, 1572. This pope was a sincere, but bigoted man. It cannot be denied that he was learned, and a patron of learning; but he was neither merciful nor politic. His latest biographer is Falloux (Histoire de. S Pie), 2 vols. 8vo, 1846.—S. D.

PIUS VI. (Giovanni Angelo Braschi), Pope, was born December 27th, 1717, at Cesena. After passing through various grades in the church he was chosen pope in 1775. His antecedents awakened good expectations from his government of the papal see; for he had shown disinterestedness and integrity as general treasurer of the apostolic exchequer. He was favourable, however, to the order of the jesuits, whom he durst not restore. He abridged the captivity of those imprisoned, allowed greater indulgence to Ricci their general, who was confined in the castle of St. Angelo, and ignored the existence of the order in Russia, &c. His general policy may be called that of resolute obstinacy in withstanding the power of the great catholic courts over the affairs of the church in their territories, and in attempting to restore the papal authority, which had declined during the preceding reigns of Clement XIII. and XIV. This policy, however successful it appeared to be at first, was disastrous in the end. One of his earliest disagreements was with Joseph II., emperor of Germany, who was making various reforms in his dominions, all of which tended to render the clergy less dependent on Rome in matters of discipline, and his own power over ecclesiastics and convents supreme. After various other measures had been tried, the pope formed the resolution of going in person to Vienna to converse with the emperor, and try to win him over (1782). The journey in question was fruitless; though Pius stayed a month at Vienna. The pope had also a dispute with Joseph's brother, Leopold I., grand-duke of Tuscany, on the subject of reforming monastic institutions in his dominions, which had become immoral and corrupt. The synod of Pistoia assembled by Bishop Ricci (1786), passed several reforming and liberal edicts, such as the right and duty of bishops to reform discipline in their own dioceses, the usefulness of a national synod, and the admission of priests to synods. But Pius in his bull *auctorem fidei*, issued in 1794, condemned these and other sentiments having the same tendency, in eighty-five propositions. Ricci's free sentiments were rejected, and he himself suspended from office. It is remarkable how far Ricci and a few others went in the liberality of their views, advocating the four articles of the Gallican church (1682), doubting the value of works of supererogation, the *limbus puerorum*, &c., and advocating Bible reading as well as the conducting of worship in the vulgar tongue. Thus ecclesiastical tradition was enlarged by Pius, though the times were not favourable. The breaking out of the French revolution disturbed the friendly relations between France and the pope. The measures of the national convention in 1790 relative to the church, were disastrous to its authority. About one hundred and thirty bishops and sixty thousand clergy refused to take the oath binding them to the new constitution; Louis XVI. and the pope striving in vain against it. The bulls and manifestoes of the latter were of no avail. In a sudden tumult at Rome (1793) Bassville, a Frenchman, was wounded and died. The papal government was charged by the convention as being accessory to the deed, and threatened with war. The threat, however, was not carried out till General Bonaparte compelled him to submit to terms, on the 23d June, 1796, at Bologna, and afterwards granted him peace at Tolentino, 19th February, 1797. In the former case Pius had to pay twenty-one millions of livres; in the latter thirty millions, besides being compelled to renounce the northern provinces of Italy. A tumult in the streets of Rome, in which General Duphot, attached to the French embassy, was shot by the papal soldiers, served as a pretext for taking possession of the city; and Berthier was ordered by the directory to march upon it, February 15th, 1798. The Roman republic was proclaimed in the Capitol, amid the acclamations of a tumultuous people; the ceremony ended with balls, illuminations, and songs. Pius was commanded to renounce his temporal sovereignty, but refused. He was, therefore, carried away out of the city, on the night of the 19th and 20th February, 1798. He was first located in a convent at Siena, where he lodged three months. The next ten months he spent among the Carthusian monks at Florence. In April, 1799, he was hurried past Parma, Piacenza, and Turin, though the physicians asserted that he ought not to be removed. He was then carried across the Alps by the pass of Mont Genevre in a litter, amid deep snow; thence to Briançon and Grenoble. At the latter place his illness had so far increased as to exempt him from farther travelling. He died here at the age of nearly eighty-two, 29th August, 1799. The Roman republic had ceased immediately before his death; for Austrian and Neapolitan troops had taken possession of the capital. In 1801 Pius' remains were transferred to the church of St. Peter, where his statue by Canova stands. There are a goodly number of lives of Pius VI., but none is altogether complete or satisfactory. The history of the catholic church under Pius VI., by P. Ph. Wolff, in 7 vols., Zurich, 1797–1802, has not been finished. As far as it extends it is probably the best.—S. D.

PIUS VII. (Barnabas Liugi Chiaramonti), Pope from 1800 till 1823, was born on the 14th August, 1742, at Cesena, of a distinguished family. In 1772 Pius VI. appointed him abbot, subsequently bishop of Tivoli; and in 1785 cardinal and bishop of Imola. On the 14th March, 1800, he was elected successor to Pius VI. in the papal chair. The conduct of the new pope was in accordance with his known character for piety, moderation, and devotion to duty. The papal see had lost much during the reign of his predecessor. Pius VII. seemed likely to restore it to what it had been. For this end he avoided all unnecessary expense, and brought back the dissipated revenues of the state. He lowered taxes, abolished pernicious monopolies, set on foot new works to give the poor employment; and showed an honest zeal for the good of the people generally. On the 3d July he made his solemn entry into Rome, which had before been occupied by the French; and on July 15th, 1801, concluded a concordat with France. This was the most important measure that happened during the earlier years of Pius' pontificate. Peace being thus restored with France, Pius received again the possession of the Papal states in November, 1801. Concordats were also entered into with the Ligurian and Italian republics. In 1804 he reinstated the jesuits in Sicily. After much anxious deliberation he determined to comply with Bonaparte's invitation to Paris to crown him emperor, and with this view entered the capital, Nov. 28th, 1804, with much pomp. This visit, however, lengthened though it was, proved an unpropitious one; for the pope soon saw that his presence was only a secondary matter. Napoleon and Josephine were anointed by Pius, but the despot crowned himself. After many fruitless negotiations, oral and otherwise, between the pope and emperor, the former returned to Rome, May 16th, 1805. At every stage of his journey, and particularly at Lyons and Turin, the people thronged to do him honour on their knees—a spectacle doubtless gratifying to the mind of his holiness despondent at the failure of his hopes for the aggrandizement of the church. Notwithstanding the esteem in which Napoleon professed to hold him, it soon became apparent that an open breach between them was approaching. The victorious arms of France advanced; but Napoleon complained that the pope did what he could to thwart him. The conquest of Naples, the ecclesiastical reforms of Joseph Bonaparte in that kingdom, and Napoleon's threatenings because of the Romans tampering with the enemies of France, betokened disaster to Pius. But experience had taught his holi-

ness the effects of compliance with French wishes; and therefore he opposed a firm will to the overbearing empire. Matters were brought to a crisis by his refusal to acknowledge Joseph as king of Naples, and by the opening of his ports to the English. On the 2d February, 1808, Rome was taken possession of by French soldiers, from which time Pius declared he should consider himself a prisoner. The papal forces were disarmed, and the states of the church were treated as a conquered territory. In two allocutions of March 16th and July 11th, Pius addressed his complaints and admonitions to the emperor; but these spiritual weapons were of no avail, for the latter united the papal provinces Urbino, Ancona, Macerata, and Camerino with the kingdom of Italy. This was followed by protestations on the part of Pius, who in a letter of April 3rd, 1809, threatened Napoleon again with excommunication. On the 17th May, 1809, the states of the church were formally incorporated with the empire, and Rome declared a free imperial city. Two bulls dated June 10th and 11th were issued against those who had so grievously invaded the rights of the church. This brought upon him the vengeance of General Radel, who broke into his room by night, and required him to renounce his civil power. On his refusing, the general took him away from Rome along with his secretary Pacca. At Grenoble Pius remained awhile, and was thence carried to Savona. In 1812 he was conducted to Fontainebleau. During all this time he had set himself resolutely against the will of the emperor, and resisted his demands. He refused canonical confirmation to the French and Italian bishops nominated by Napoleon, and disapproved of the latter's separation from Josephine and second marriage. On the 25th January, 1813, Napoleon forced Pius to subscribe the concordat, according to which he was to receive two millions of francs yearly in lieu of his former possessions; an act which virtually amounted to a renunciation of his claim to the states of the church. Scarcely, however, had he subscribed when he bitterly repented, for which reason he was again treated as a captive. After Napoleon's fall he returned to Rome on the 24th May, 1814, amid great rejoicings, accompanied by Pacca, with whom he had left it five years before. He then took possession of all the states of the church, with a few exceptions. Thus he had the happiness of seeing all that he had so stoutly contended for accomplished. He gave a new constitution to his territories on the 6th July, 1816, which was on the whole not illiberal. Henceforward his administration was marked by moderation and tolerance; great credit being due to his minister Consalvi. Rome became even an asylum for unfortunate kings and families, and all political opinions were allowed. Pius' conduct towards the family of Napoleon was praiseworthy. He died from the effects of a fall on the 20th August, 1823, at the age of eighty-one. The character of Pius VII. presents a favourable contrast to that of many popes. He was a man of simple and unostentatious habits, humble, modest, benevolent, and pious. His lot was hard, and he bore it magnanimously. His persevering resistance to Napoleon is a thing to be admired; and his unflinching assertion of the papal rights shows the firmness of one conscientiously believing in their divine inalienableness.—S. D.

PIUS VIII. (Francis Xavers), Count Castiglioni, pope from March 31st, 1829, till 30th November, 1830, was born at Cuigoli, 20th November, 1761, and elected bishop of Montalto, 1800. In 1808 he was banished to the south of France. After returning to Rome in 1814 he was elected bishop of Cesena, and in 1816 a cardinal. In 1829 he was chosen successor to Leo XII., though at the time he was sixty-eight years of age and very feeble in body. He had the satisfaction of seeing catholic emancipation accomplished in England. A concordat with Holland was also established. After surviving the French revolution in 1830 which gave him great uneasiness, and procuring the esteem of his subjects by the lightening of many burdens that pressed upon them, he died November 30, 1830. Pius VIII. had the reputation of being the most learned canonist of his time. He was a determined enemy to nepotism, and his disposition seems to have been good and benevolent.—S. D.

*PIUS IX. (Don Giovanni Maria Mastai-Ferretti), Pope, was born on the 13th May, 1792, at Sinigaglia. In early life he had a desire for the military profession, and came to Rome in 1815 during the reign of Pius VII., but was not admitted into the papal guard because of his delicate health. Accordingly he studied for the sacred profession, was ordained priest in 1823, and went to Chili to attach himself to the mission there in that year. In 1825 he returned and devoted himself with great zeal to the care of the poor and sick, so that Leo XII., made him an hospital director. In 1827 he was nominated archbishop of Spoleto. In 1832 Gregory XVI. appointed him archbishop of Imola; and in 1840 he became a cardinal. On the 16th July, 1846, he was elected pope. Great expectations were entertained from his elevation because of his upright and benevolent character; especially as the rule of Gregory XVI. had been severe, and exasperating to his subjects. After his elevation he issued a general amnesty for a month in favour of all who had been banished or imprisoned for political offences, by which fifteen thousand persons were affected. Soon after positive reforms were set on foot. Commissions were issued for revising the laws relating to civil justice, education, agriculture, and church music; an edict of March 15th, 1847, relieved the press; a council of state was instituted for the preparation of all important cases awaiting the pope's decision; a civil guard was organized, and the city received a new municipal constitution. The year 1848 brought with it other important reforms, especially the measure by which a sort of chamber of peers and a chamber of deputies were associated with the pope and cardinals in civil matters. But the revolutionary spirit that pervaded Europe in that memorable year had wrested from Pius various things he did not like. The wave of freedom was sweeping over Italy too rapidly, bringing with it increasing changes and demands. He began to draw back in his policy, and to resist the innovating spirit of reform. The war against Austria he disapproved of, and would not join, declaring that he could not fight against fellow-christians to whom he owed many obligations. When the jesuits indeed were expelled from Rome, March, 1848, he sanctioned the step; but the measure was nearly tantamount to the shutting up of all good schools there. He formed Mamiani's liberal administration reluctantly; and sighed for the triumph of Austrian arms, which would decide the fate of revolutionary policy. His popularity was now gone. The sanguine hopes raised at the beginning of his pontificate were disappointed. He had never been, however, a reformer on principle. All his good measures sprang from a disposition naturally mild and gentle, inclined to moderation and beneficence, rather than from political sagacity or sound judgment. His first measures of reform were the timid steps of a well-meaning ruler. Hence it is easy to see, that sad experience might make him go back to the old policy of his predecessor. His minister, Count Rossi, whom he unhappily chose, took vigorous measures to establish public security, reorganize the army, and introduce a firm rule. But he was mortally stabbed by an assassin; nor was any attempt made to punish the guilty perpetrator. Rossi's murder was but the prelude to a measure of greater daring. Pius' palace was attacked, Palma mortally wounded; and the pontiff himself in disguise obliged to flee from Rome in the conveyance of the Bavarian ambassador, Count Spaur, to Gaeta. Here he declared all that had been enacted in Rome since 15th November, 1848, null and void. A republic was established in Rome in the pope's absence, which continued till the French troops took the city, 3d July, 1849, after a noble defence on the part of the citizens. The pope did not return till April 12, 1850. He had previously promised in two edicts of September, 1849, different measures of reform, such as the introduction of a council of state, the creation of provincial councillors, &c., and an amnesty; but little real good resulted from any of the reforms actually accomplished. The amnesty was marred by so many exceptions, that the president of the French republic himself recommended greater liberality to the three cardinals whom Pius had charged with its execution. As the French soldiers are still in Rome, and Austrian rule prevails in the northern provinces, the pope has not yet recovered the individual administration of affairs in his own territory. Little good has resulted from the French occupation of Rome, and much evil. In ecclesiastical matters Pius never pretended to be a reformer. Here everything has been conducted on the system of Gregory XVI. His first encyclical letter in 1846, addressed to all bishops, proves this; and his allocution of December, 1847, confirms it. On the 3d July, 1848, he announced the completion of a concordat with Russia; in 1851 an advantageous arrangement was entered into with Tuscany; and in the same year a favourable concordat with Spain. An attempt to arrange England into dioceses, with bishops and an archbishop of Westminster, met with a storm of indignation, and led to the passing of a bill against it, July 5, 1851. A similar measure, however, was effected in Holland, in

1853, with little opposition. In France the influence of the catholic church has been visibly augmented. The same may be said of Germany, as the measures of the council at Wurtzburg show. With Austria a concordat was made in 1855; but in Sardinia, an old catholic kingdom, Pius has gained no advantage. On the contrary affairs in it took such a turn, that he renounced all ecclesiastical connection with Sardinia and became its political foe. In 1854 the doctrine of the immaculate conception was announced as a tenet of the church by Pius from his throne in St. Peter's. In consequence of recent political events, especially the successes of Garibaldi and his followers, and the blow given to tyranny at Naples, the pope's chair has been an uneasy one. Yet he clings with pertinacity to all the church's estates. His minister, Cardinal Antonelli, replies with firmness to the French ambassador at Rome, that to yield aught of the ancient patrimony or power of the church were sacrilege. Pius therefore lives on the past rather than the present; and hopes for a better future. As to what the future of the papacy may be, it would be here out of place to speculate.—S. D.

PIZARRO, Francisco, the conqueror of Peru, was born at Truxillo, a city of Estremadura in Spain, about 1476. He was the illegitimate child of Gonzalo Pizarro, a colonel of infantry who had served with distinction in the Italian wars, and Francisca Gonzalès, a person of humble rank. Colonel Pizarro had other legitimate and illegitimate sons, some of whom gained fame in Peru, when Francis became illustrious. Of the youth of Francis little is known. His education was wholly neglected; he never learned either to read or write, and to escape from the occupation of a swine-herd he enlisted as a soldier. To that new world so fruitful in marvels and adventures, where Spain was for a season omnipotent, he turned his steps. He had the qualities which command success and vanquish difficulties; for to the most daring valour, he joined the most indomitable persistency, and to the promptitude of the soldier the craft of the politician. After being conspicuously associated with many other enterprises, Pizarro accompanied the expedition of the noble, chivalrous, but unfortunate Balboa, when the latter discovered the Pacific Ocean. The conquest of Mexico by Cortes stirred all hearts; it deeply stirred the heart of Pizarro. When Panama rose into importance, many were the aspirations to penetrate the coast to the south, and the Alpine ranges behind. Pizarro entered into an alliance with Almagro, a military officer of great experience; and with Luque, an ecclesiastic. By the help chiefly of Luque, funds were raised, and two small vessels were purchased. In the larger of these Pizarro, at the head of a hundred men, set sail in November, 1524. Almagro was to follow in the other. This first voyage, rife in horrible hardships, was resultless except in revealing lands abounding in gold, silver, and precious stones, behind the snowy mountain wall. Early in 1526, by a fresh agreement between Luque, Almagro, and Pizarro, a second voyage was resolved on. It lasted eighteen months or more, and was carried to a triumphant issue only by the heroic constancy of Pizarro. The Spaniards came both into friendly and hostile contact with the natives, and at one or two points marched into the interior. Considerable was the booty of the adventurers, though small when compared with their sufferings. But what was of much more importance than booty, was the distinct knowledge which they now obtained of the vast and prosperous Peruvian empire. To subdue, however, a realm which was manifestly civilized, though in a singular fashion, and which was reported to have immense military resources, could not be the affair of private individuals. Application was first made to the governor of Panama; but he, either from ignorance or jealousy, fiercely discountenanced any fresh undertaking. The three associates determined therefore to appeal to the crown. Pizarro was chosen as ambassador. He reached Spain in the summer of 1528, and was introduced to the young emperor, Charles V., at Toledo, Pizarro enchanted the ear of the monarch with the story he had to tell, and dazzled his eyes with specimens of the wealth of Peru. Yet month after month passed away before Pizarro obtained the indispensable sanctions which he sought. In July, 1529, however, he received the royal authority to discover and conquer in those regions where he had been a discoverer and a conqueror already, of which, the name of New Castile being conferred on them, he was appointed governor and captain general. Proud of his new honour, prouder of his coming glories, Pizarro paid a visit to his native place. Three brothers on the father's side, Hernando, Gonzalo, and Juan, and one on the mother's side, Martinez de Alcantara, were glad to share his future fortunes. In January, 1531, Pizarro, having on board three vessels one hundred and eighty men and twenty-seven horses, started for Panama on the third and final expedition for the subjugation of Peru. Almagro was to follow with reinforcements. Peru had for some time been distracted by civil wars. Two sons of the late inca, or emperor, had contended for the mastery. Atahuallpa vanquished his brother Huascar. Though Atahuallpa had a high reputation for valour and for military and political skill, he showed both cowardice aad incapacity in his dealings with the Spaniards. He heard that the Spaniards had landed and were crossing the Andes; but he made no attempt to stop their march, though in many a defile and on many a rocky height the Spaniards could have been dashed to pieces. During nearly two years which had elapsed since the expedition began, Pizarro had once or twice received reinforcements; but still he only commanded an insignificant handful of men. On the 15th November, 1532, Pizarro and his troops entered the city of Cuxamalca, in the immediate neighbourhood of which the huge host of the inca was encamped. Pizarro sent messages to the inca, professing the most peaceful intentions. Finally, still breathing peace, he invited the inca to a banquet. Strangely infatuated, the inca accepted the invitation. Unarmed and accompanied by unarmed men, the inca came in state to Pizarro's quarters. Evening had scarcely closed, when with unparalleled and unpardonable perfidy Pizarro gave the signal for perhaps the most horrible massacre in history. Ten thousand of the defenceless Peruvians are supposed to have been murdered. Pizarro snatched Atahuallpa from the general doom, though from no merciful motive. The bloody scenes at Cuxamalca had effectually terrified the Peruvians, and disarmed all resistance. After Pizarro had made whatever use of the wretched inca he wished, and had by his means wrung treasure from the remotest parts of the empire, he condemned him to be executed under the pretext that he had engaged in a conspiracy. Successful distributions of the enormous spoil had been made among the conquerors. When Pizarro, however, set foot in Cuzco, the capital of Peru, he and his bloodhounds were disappointed that the streets were not literally paved with gold, and that the sky did not rain jewels, so insane had their covetousness grown. Having nothing further to fear from the Peruvians, Pizarro vigorously commenced the consolidation of his government and the colonization of the extensive and valuable territories which he had brought under the dominion of Spain. In January, 1535, he founded Lima, at first called the City of kings. As a ruler he displayed much energy and sagacity, and though he was as cruel as any Spaniard he was seldom wantonly cruel. A rebellion into which Almagro was provoked by the repeated injustice of Pizarro, and by the insolence of Pizarro's brother, was with some difficulty put down; and Almagro, Pizarro's old companion in arms, was executed in prison. Risings of the Indians, the turbulence of his own countrymen, troubled Pizarro a little; still he reigned at Lima with tolerable tranquillity, and almost like a king. The former swine-herd was created a marquis; but Pizarro had neither the vanity nor the ostentation of the upstart. On the 26th June, 1541, Pizarro was assassinated in his own house by conspirators, adherents of the Almagro faction. At the same time fell his brother Alcantara. Pizarro had a rather imposing presence, natural eloquence, and a winning address. Whether he was a simply audacious and bad man, or a really great man, we leave each reader to judge.—W. M–l.

PLACCIUS, Vincent, a prolific German author, of great fame in the seventeenth century, but now entirely forgotten, was born at Hamburg, February 4, 1642, and died at the same place, April 6, 1699. He travelled in early life through the greater part of Europe, and, having returned to Hamburg, was appointed teacher at the grammar-school, with the grand title of "professor of universal morals, wisdom, and eloquence." While filling this appointment he wrote an extraordinary number of philosophical and theological works, the mere enumeration of the titles of which fills many pages in the ancient biographical dictionaries. Not one of these books, however, is considered of any value at the present time.—F. M.

PLACITUS, Sextus, or Papyriensis, a writer on medical zoology, of whose history nothing is known. He is believed to have been a physician, and to have lived in the fourth century of the christian era. His work, "De Medicina ex animalibus," is divided into thirty-four chapters; each treating of an animal supposed to possess medicinal virtues. This book, which is

only curious, has been printed several times. As a specimen of its contents, we may notice that it recommends the heart of the hare to be hung round the neck as a remedy for quartan fever; puppy's flesh to be given in colic; and horse's saliva in phthisis. Two editions were published on the continent in 1538; and it is reprinted in the collections of old medical writers. Placitus borrowed largely from Pliny the naturalist, and has been copied by Constantinus Afric. Other writers, named Sextus, have been confounded with him.—F. C. W.

* PLANCHÉ, James Robinson, the founder of the modern school of extravaganza, was born in London in 1796. A burlesque which he wrote soon after he was twenty-one, and without any view to its performance in public, was played at Drury Lane in 1818 with great success, and proved the precursor of very numerous extravaganzas from the same prolific and sprightly pen. Combining the attractions of the burlesque, the spectacle, and the opera, his extravaganzas in more than one theatre replaced the pantomime; and the dramatic *genre* which he almost created is now a steady occupant of the British stage. In more serious departments Mr. Planché is known as the author of an instructive "History of British Costume," first published in the library of Entertaining Knowledge; of "Regal Records;" of "The Pursuivant of Arms, or Heraldry founded on truth," &c., &c. Mindful of his obligations to fairy tale literature, he published in 1855 an English version of the Countess D'Aulney's Contes des Fées. In 1854 he was appointed rouge croix pursuivant of arms.—F. E.

* PLANCHON, J. E., professor of botany at Montpellier, was born about 1813. He commenced the study of botany under Duval, and in 1846 published his first essay "On the origin and development of Arils," and on the Ovules of Veronica and Avicennia. This constituted his inaugural dissertation when he took the degree of doctor of sciences at the university of Montpellier. He thus became known as a rising botanist. He acted for some time as curator of Sir William Hooker's herbarium at Kew, where he spent five years in the diligent prosecution of systematic botany. He has published several memoirs on little-known genera and families of plants contained in the Hookerian Herbarium. These display great botanical acumen and a thorough knowledge of the structure and affinities of the natural order of plants. His papers have appeared in the Transactions of the Linnæan Society, in Hooker's Journals of Botany, and in the Annales des Sciences Naturelles.—J. H. B.

PLANCK, Gottlieb Jacob, one of the most distinguished church historians of Germany, was born at Nürtingen on the Neckar, in Wurtemberg, on the 15th November, 1751, and was educated in the university of Tübingen, where he finished his curriculum of theological study in 1774. From 1775 to 1780 he held the office of repetent or college tutor in the same university. From 1780 to 1784 he laboured at Stuttgart as a preacher and professor in the academy or high school of that city, and here he finished the first two volumes of his "Geschichte des Protestantischen Lehrbegriffs," a history of the protestant doctrinal system. This publication procured him in 1784, upon the death of Professor W. Fr. Walch of Göttingen, the honour of succeeding to his vacant chair, and in Göttingen he remained without any further change in his outward circumstances to the end of his life. He was for nearly forty years a member of the theological faculty, associated first with Less and Miller, then with Schleusner and Ammon, Stäudlin, Eichhorn, and Pott, and last of all with his son Heinrich Planck, Lücke, and Gieseler, all of them men of distinction in theological science. He survived till 31st August, 1833, when he died in his eighty-third year. His two principal works were the history of protestant doctrine, already named, from the commencement of the Reformation to the introduction of the Formula Concordiæ, in six volumes—with a short continuation bringing down the history to the middle of the eighteenth century, which consists almost entirely of his college lectures on that subject; and his "Geschichte der Christlich Kirchlichen Gesellschaftsverfassung," or constitutional history of the Church, in five volumes, 1803–1809, bringing down the history till the Reformation. In addition to these works he published in 1818 a History of Christianity in the period of its first introduction into the world, which, however, has been superseded by later works in the same field; a continuation in three volumes of Walch's Neueste Religionsgeschichte, including an account of the ecclesiastical revolution in France down to 1791; besides many other pieces on the existing conditions both of the protestant and Roman catholic churches. He was also the author of a valuable "Introduction to the Theological Sciences," in two volumes, 1793–95, part of which was translated by Professor Turner of America, and reprinted in this country in Clark's Biblical Cabinet; and of a work on Symbolik, entitled a "Comparative View of the dogmatical systems of the different chief sections of the Christian church," 1796, which was the first work in that department which set an example of candour and moderation in estimating confessional differences.—P. L.

PLANCK, H. L., son of the preceding, was born at Göttingen, 19th July, 1785. He studied philology and philosophy there under Heyne, Heeren, and Bouterwek, and theology under his father, and Stäudlin, Ammon, and Eichhorn. In 1806 he became repetent along with Gesenius, and in 1807 began a course of exegetical lectures on the New Testament. In these lectures he devoted special attention to the philology of the New Testament and the criticism of the text. In 1810 he was made extraordinary professor of theology, and in 1823 he became one of the ordinary professors of the faculty. His programme delivered in 1810 on taking possession of his professorship—"De vera natura atque indole orationis Græcæ Novi Testamenti" was a production of great originality and value. Winer, the chief authority upon this subject, assigns to its author the honour of being the first who discovered the errors of previous writers in this field, and gave a clear and complete view of the peculiar Greek diction of the New Testament books. A translation of this remarkable dissertation was included in the collection of philological tracts published in Clark's Biblical Cabinet, under the editorship of the late learned Dr. John Brown. Its author contemplated and partly executed a larger work on the same subject, "Isagoge philologica in Novum Testamentum," and he gave specimens of the work in successive programmes in 1818, 1821, and 1824, but the completion of it was prevented by his early death. He was long subject to epilepsy, which cut him off in 1831—two years before the death of his father. His only other works of importance were "Remarks upon the First Epistle to Timothy," 1808, in which he defended the genuineness of the epistle against Schleiermacher; "Outline of a new Harmony of the three first Gospels," 1809; and a "Sketch of the Philosophy of Religion," 1821, in which he follows closely the results of the philosophy of Fries.—P. L.

PLANTA, Joseph, an eminent philologist, sometime principal librarian to the British Museum, was born in the Grisons, Switzerland, 1744. His father resided in England from 1752, as minister of the German reformed church in London, and Italian master to Queen Charlotte. At first secretary to the British minister at Brussels, Planta was appointed in 1773 assistant librarian in the British museum; elected F.R.S. in 1774, he was soon requested to conduct the foreign correspondence of the society, and in 1776 he became one of its ordinary secretaries. About this time he wrote a memoir on the language spoken in the Grisons, which, though a philological tract, received the peculiar honour of being printed in the society's Transactions. On the resignation of Horsley, afterwards the celebrated bishop, Mr. Planta became the senior secretary. He died in 1827. He wrote two works upon Helvetic affairs, and a catalogue of the Cottonian MSS. in the British museum.—T. J.

PLANTIN, Christopher, a celebrated printer, born at Mont Louis in 1514, established at Antwerp one of the largest printing houses in Europe. Here he won the praise of Scaliger, Lipsius, and other distinguished men, not only for the beauty of his type, but for his judicious selection of authors to be printed, and for his liberality to the many men of letters whom he employed in correcting the press. At this establishment was produced what may be considered his greatest work, the Antwerp Polyglot. He was likewise the owner of printing houses at Paris and Leyden, which he bestowed as marriage portions on his daughters. From Philip II. of Spain he received the title of archi-typographus, accompanied by a princely allowance, for the maintenance of his establishments. Plantin died in 1589, and a monument is erected to him in the great church of Antwerp. He took for his device a pair of compasses, with the motto "Labore et constantia."—W. J. P.

PLANUDES, Maximus, of Constantinople, a Greek monk of the fourteenth century. Andronicus the Elder sent him to Venice in the suite of an ambassador, and he became so openly a favourer of the Latin church that he was put in prison, and only obtained

his release by writing against the Latins—in such a way, however, that some, as Cardinal Bessarion, believe he was insincere. He left a life of Æsop full of absurd stories, and a collection of fables in Æsop's name, but probably written by himself. He is best known for his edition of the Anthology, a collection of Greek epigrams, made originally by Constantinus Cephalas, and first printed at Florence in 1494. He translated Ovid's Metamorphoses into Greek prose, and Cæsar's Commentaries, although this last is doubtful. He also wrote a letter to the Emperor Johannes Palæologus, and some other works. He has no merit as a writer. It is unknown where he died, but Vossius says he was living in 1370.—B. H. C.

PLATINA, Bartolommeo (family name, Sacchi), born in 1421 in Piadena (Latin, Platina), a village between Cremona and Mantua; died of the plague 21st September, 1481. Of obscure family, Sacchi served as a soldier in his youth under Francesco Sforza. Afterwards taking a turn to letters he came to Rome towards 1460, under the patronage of Cardinal Francesco Gonzaga, entered holy orders, and was enrolled by Pope Pius II. in his new college of Abbreviators. The accession of the next pope, Paul II. (1464), was calamitous to Platina. His office was abolished in 1465, and himself imprisoned for four months for a somewhat seditious remonstrance; and in 1468, being a member of the Roman Academy of Pomponius Lætus, he shared the ruin of that body and again suffered imprisonment, lasting for a year, and torture, upon charges apparently very trumpery, of heresy and conspiracy. Sixtus IV., succeeding in 1471, made Platina librarian of the Vatican, and he ranked among the foremost men of letters of his age, bearing also a high moral character. His numerous works, all in Latin, are treatises, moral, sanitary, &c., and histories, the chief being the "Lives of the Popes, from St. Peter to Paul II.," inclusive, 1479, written on the whole with laudable force and elegance, critical acumen, and often merited severity.—W. M. R.

PLATO, the most celebrated philosopher of antiquity, was born at Athens, or, by some accounts, in the neighbouring island of Ægina, in 429 B.C., the year in which the great Athenian statesman Pericles died. His lineage was ancient and illustrious, ascending on his father's side to Codrus, and on his mother's to Solon. His original name, Aristocles, was changed into Plato (πλατύς, broad) either on account of the breadth of his chest or the comprehensiveness of his genius. Fable threw her marvels around his infancy. While his father and mother were sacrificing to the nymphs and graces on Mount Hymettus, and their child was sleeping in a bower of myrtles, a swarm of bees are said to have alighted harmlessly on his lips—an ingenious fancy suggested, we may suppose, by the murmuring sweetness of his style. His youth and early manhood were coincident with his country's decline. The unfortunate expedition of the Athenians against Sicily took place in 415 B.C., and Athens never recovered her position as the head of the Greek states after this misdirected enterprise. Its disastrous effects, combined with the unprosperous issue of the Peloponnesian war, seems to have given Plato a strong distaste for public life, to the highest offices of which his rank and talents might have entitled him to aspire. He saw his country now reaping the fruits sown by the rule of an unbridled democracy, and the self-seeking morality of the sophists; and turning away from political strife he devoted himself to philosophy, and to the construction of that ideal city which is not made by the private passions of men, but "is founded in reason, although it exists nowhere on the earth" (Republic, p. 592). This, however, was the work of his later years.

At the age of twenty Plato made the acquaintance of Socrates, an event too remarkable not to be embellished by marvellous accompaniments. Socrates dreamt that a young swan came flying towards him from an altar in the groves of Academus, and after resting on his bosom soared up into the clouds, pouring forth strains which ravished the souls both of gods and men. The next day Plato was introduced to him, when he immediately recognized in him the young swan of his dream. Thus did fiction, with a fine feeling of the truth, seek to give expression to the wonderful affinity which drew together these two gifted natures: for never were two minds connected by closer intellectual and moral sympathies. Each gave completion and symmetry to the other: without the magical influence of Socrates, Plato might have lived in vain; and without the penetrating insight of Plato, Socrates would have come down to us the excellent and sensible, but rather common-place moral preceptor depicted in the Memorabilia of Xenophon. His profounder lessons would not have found their way to posterity.

Plato passed about ten years in close companionship with Socrates. In 399 B.C. his great master had to drink the fatal cup, a catastrophe caused, not, as is usually said, by the machinations of the sophists, but rather by the intolerance of the conservative and orthodox party at Athens, which clung with unquestioning servility to the traditional beliefs, and were offended by the freedom of inquiry which the Socratic method of discussion had done so much to promote and extend. By the death of Socrates his disciples were dispersed. Plato sought refuge at Megara, a town situated about twenty-five miles from Athens. Here he was hospitably entertained by his friend Euclides, who had also been a disciple of Socrates, and who had founded a philosophical school at this place. It is probable that Plato composed several of his "Dialogues" at Megara.

How long Plato remained at Megara is uncertain. It is also doubtful whether he revisited Athens, and taught there for some time before setting out on his travels. All that is known with certainty is, that during the ten years subsequent to the death of Socrates, he visited Egypt and Cyrene, where he studied geometry under the celebrated mathematician Theodorus; that he travelled into Southern Italy, attracted thither by the fame of the Pythagorean philosophy; and that he spent some time at the court of the Sicilian tyrant Dionysius. His moral and political counsels are said to have so much offended this despot's pride, that he shipped him off to be sold as a slave in the market at Ægina. He was bought by a Cyrenaic philosopher, Anniceris, who gave him his liberty, and generously restored him to Athens. Plato was about forty years of age when he returned to his native city. He established a philosophical school in the groves of Academus, an ancient hero to whom the ground formerly belonged, and who had presented it to the public for a gymnasium. Here he lived, and wrote, and lectured during a period of more than forty years, interrupted only by two short visits to Sicily. What again drew him thither after the bad treatment he had received, was probably the hope of being permitted by the younger Dionysius to attempt the realization of his ideal republic in the city of Syracuse. If so, his hopes were disappointed. Plato died at Athens in the eighty-second year of his age, 347 B.C.

The philosophy of Plato is usually and conveniently divided into Dialectic (or metaphysics), Physics, and Ethics. Dialectic is his peculiar contribution to science. In ethics he followed out the principles of Socrates; in physics he borrowed much from the older cosmogonies; but in dialectic he is eminently original, although here too the Socratic influences are discernible. Dialectic is the science of ideas. What then are ideas? These will be best understood if we first state the opinion which the theory of ideas was designed to correct or supplement; for it may be assumed as a general rule in philosophy, that every new doctrine has for its object the correction either of some antecedent scientific error, or of some natural oversight incident to ordinary thinking; from which it follows that to understand a new doctrine we must first understand the old opinion to which it is opposed. In this case the old opinion was the system which is aptly described by the one word "sensationalism." This scheme, which resolves all thought and knowledge into sensation, and represents man as essentially a sensational creature, has, in one form or another, found zealous advocates in every period of philosophy, and its plausibility recommends it to the natural sentiments of mankind. But if true, it levels all the higher pretensions of our nature, by leaving no essential distinction between human beings and animals. It robs man of reason as his peculiar endowment, and removes the foundations of morality. Hence, if this doctrine has been strongly supported, it has been no less strenuously impugned. And pre-eminent among its earliest opponents stands the philosopher whose opinions are the subject of this sketch. The purport of the Platonic theory is that, in the constitution of knowledge, sensation so far from being the whole is, in truth, a very insignificant part. Ideas, not sensations, are the light of our knowledge, as may perhaps be understood from the following plain illustration. I have, let me suppose, a sensation of red and a sensation of blue. I observe further, that the red and the blue resemble each other in being colours, and differ from each other in being different colours. But I have no sensation of this resemblance or of this difference. I have only sensations of the red and the blue; I have not the slightest sensation of their similarity or dissimilarity. These are pure ideas. But

deprive me of these ideas, prevent me from noting any resemblance or any difference between the red and the blue, and although my sensations of these colours would remain, my knowledge of them would depart—so essential are ideas to the existence of knowlege, so impotent are sensations, without ideas, to instruct us even in the most elementary truths. This case may further serve to illustrate a subject on which Plato has bestowed a good deal of elaborate treatment—the conversion, namely, of the human soul from ignorance to true knowledge. The ignorant and unconverted soul supposes that its knowledge of colours is due to the impressions which it receives. The converted soul is aware that this knowledge is due, not to these impressions, but to the ideas of resemblance and difference (and some other ideas), by which these impressions are accompanied, but with which they are not by any means identical. Apply this doctrine to the whole sensible phenomena of the universe, and it will be seen that we learn nothing from *them*, but that our knowledge of outward things is based entirely upon ideas, and is effected solely by their mediation.

Perhaps some light may be thrown on the Platonic and the sensational theories, if we bring out the opposition between them by considering the difference between merely *feeling* a sensation and *thinking* a sensation. The person who merely feels a sensation, and from whose mind every trace of thought is supposed to be banished, cannot travel mentally one hairsbreadth beyond the sensation which engrosses him. However keen the sensation may be, he is tied down rigorously to that single experience, and can take nothing else into account; for sensation cannot take into account anything except itself. And suppose that this person experiences another or twenty other sensations, still so long as he is without ideas he is just where he was when he had only one sensation. He is in a state of blank unintelligence, for he cannot, by means of mere sensation, so pass from one sensation to another as to make any comparison amongst them. Lively as his sensations may be, no knowledge of them has as yet taken place, no knowledge as yet is possible. But now let this person *think* his sensation, instead of merely feeling it, and observe what happens. His mind goes beyond the sensation, and takes in something more. He refers the sensation to a class; he brings into connection with it something different from itself. This he does in simply thinking that it *is;* for Being is no sensation; it is a thought. To explicate completely the difference between thought and sensation would carry us much too far. But this fact is certain, that in thinking a sensation *something* is present to the mind, which is not present to it when it merely feels the sensation. That something is a Platonic idea. And thus the doctrine which would build up knowledge out of *mere* sensations is displaced. The signal importance of ideas is the less readily appreciated from its being impossible for us to realize actually the sensational condition as it is when deprived altogether of their light. This can only be surmised or reached by the way of supposition.

Ideas may be further explained by observing that what is present to the mind when, instead of merely feeling, it thinks and knows, is a class, genus, or species. All general conceptions, such as man, animal, tree, are ideas; they are also called universals, to distinguish them from the particulars which are included under them. The modern logical theory of general conceptions may be here contrasted with the Platonic doctrine. According to the modern doctrine, the mind commences with a knowledge of particulars and then proceeds, by a method of abstraction and generalization (which consists in attending to agreements and leaving out of view differences), to fabricate general conceptions or ideas. Here two errors are committed. First, it is impossible for knowledge to commence with particulars, for particulars can only be known or thought of in the act which assigns them to a class; and, secondly, the problem being, What is the origin of our knowledge? this explanation, leaving that problem unresolved, merely explains our ideas as arising out of our knowledge! The Platonic doctrine is very different, and much more to the purpose. According to Plato, the first stage of knowledge is, not the apprehension of particulars, but the apprehension of ideas or universals, and the application of these to particulars. This solution, at any rate, meets the problem, because it makes knowledge to originate in ideas, and not ideas to have their origin in knowledge. The Platonic theory may be summed up by saying, that the mind thinks and knows by means of genera and species. These are the laws under which all intelligence must work. They are the essential conditions of all thought, all knowledge, and all existence. It is impossible for a thing either to exist, or to be known, except as an instance of some genus or species. Genera and species—in other words, ideas—are thus the most objective, the most independent, the most real, and the most enduring of all things, inasmuch as they are the necessary laws or principles on which all being and all knowing are dependent. Such is the realism of Plato—a doctrine much truer and more profound than either the nominalism or conceptualism by which it has been succeeded.

The physics of Plato may be passed over as presenting few points of interest or intelligibility. His ethics have a stronger claim on our attention. Plato's moral philosophy will be best understood by being confronted with that of the sophists, against which it was specially directed, just as his theory of ideas was designed to refute their theory of knowledge. If man be nothing but an aggregate of sensations, he can have no other end than sensational enjoyment, and no other principle of action than selfishness. Such, accordingly, was the general purport of the sophistical morality, although some of its expounders recoiled from the extreme conclusions to which their principles led. Others, however, were less scrupulous. They explained the origin of justice in this curious fashion. The *best* condition, they said, in which a man can be placed, is that in which he can injure others with impunity; the *worst* is that in which he can be injured without the power of defence or retaliation. But men cannot always assure themselves of the best condition, or guard against falling into the worst. This consideration leads them to a compromise, in which they consent to abandon the former condition in order to escape the latter, the evils of which outweigh the advantages of the other state. This compromise is itself justice, and such are the circumstances in which that virtue originates. From this it follows that the semblance of justice is better than the reality; because the semblance will prevent others from injuring us, while it will yet enable us to injure them to our heart's content—(Republic, p. 358, 9.) In answer to this sophistical deduction, Plato argues that justice is not (as this doctrine assumes) an unessential attribute, but is itself the essence and organization of the soul. The semblance of justice, he says, without the reality, is no more a good thing for its possessor, than the semblance of order is a good thing in a nation when all its ranks are in a condition of anarchy and rebellion, or than the appearance of health is a good thing in the human body when all its organs are really in a state of disease. It is principally for the purpose of showing that virtue must be a reality, and not a sham, that Plato, in his "Republic," has drawn a parallel between the soul of man and the political constitution of a state. Just as a state cannot exist unless it is sustained by political justice, that is to say, unless the rightful rulers rule, and are aided by the military, and unless the inferior orders obey; so the individual soul does not truly and healthfully exist unless it is the embodiment of private or personal justice, that is to say, unless reason rules the lower appetites, and is aided in its government by the more heroic passions of our nature. In short, just as a state without justice—that is, without the due subjection of the governed to the governing powers—is a state disorganized; so a soul without justice—that is, without the proper subordination of the inferior to the superior principles of our constitution—is a soul undone. A character which wears the mask without having the substance of virtue, is no better, indeed is worse off, than a sick body which presents the mere appearance of health. Such is the scope (in so far as a few sentences can give it) of the moral philosophy of Plato in its more popular aspect, as presented to us in the "Republic." He treats the subject more metaphysically in the "Philebus;" but the result reached is in both cases the same. The maintenance of that organization of the soul in which reason rules and passion obeys—this is the end to be aimed at by man, rather than happiness or pleasure.

But more important than any results, either moral or metaphysical, which have been brought to maturity by Plato, are the inexhaustible germs of latent wealth which his writings contain. Every time his pages are turned, they throw forth new seeds of wisdom, new scintillations of thought—so teeming is the fertility, so irrepressible the fulness, of his genius. All philosophy, speculative and practical, has been foreshadowed by his prophetic intelligence, often dimly, but always so attractively as to whet the curiosity of those who have chosen him for their guide.

The best modern editions of Plato are those by Bekker, Stallbaum, and C. F. Hermann. In this country Mr. Jowett, the accomplished professor of Greek at Oxford, is superintending an edition, of which the highest expectations may be formed. Of this edition, only two dialogues, the "Philebus" and the "Theætetus," have as yet been published—the former being edited by Mr. Poste and the latter by Mr. Lewis Campbell, two thoroughly competent scholars, whose notes, philological and philosophical, are in the highest degree useful and appropriate. Schleiermacher's German, and Cousin's French translation of Plato's works, are much esteemed, and are accompanied by excellent introductions. Of the highest value, too, are Steinhart's introductions which accompany the recent German translation by Müller. Among German writers, Hegel and Zeller, Hermann, Munk and Susemihl may be mentioned as able and learned expositors of Plato. The English translation of Sydenham and Taylor has been superseded by a better one recently published by Mr. Bohn. The "Republic" has been translated with remarkable fidelity and spirit by Messrs. Vaughan and Davies of Cambridge; and Dr. Whewell has done good service to the cause of Platonic literature by abridging (with explanations) the more important "Dialogues," and clothing them in a garb of masculine and idiomatic English, which cannot fail to introduce them to many readers to whom they might otherwise have been uninteresting or inaccessible.—J. F. F.

PLATO, an Athenian poet of the old comedy, who flourished from about 427 B.C. to 389 B.C. He is known to have written about thirty plays, which are said to have been surpassed by those of Aristophanes alone. None of them are now extant, but we learn from the grammarians that they were valued for the purity of their idiom, as well as for the vigour of their satire.—D. M.

PLATON, Beffschin, metropolitan of Moscow, and a celebrated Russian preacher and theologian, was born in 1737 at the village of Tchashnikoff, where his father was priest. He was educated at the academy of Moscow, and in his twentieth year was appointed a teacher. In the following year, having entered the monastic order, the only way of access to the higher offices in the Russian church, he was made rector of the Lavra, seminary. The Empress Catherine on a visit to the Lavra, having received an address from him and heard him preach a sermon, expressed her satisfaction by appointing him preacher to the court, and religious instructor to the heir-apparent, afterwards the Emperor Paul. In 1766 he was raised to the dignity of archimandrite of the monastery of St. Sergius. Two years later he entered the synod, and in 1770 was made archbishop of Tver. It became his duty to instruct both the princesses, Paul's first and second wives, in the principles and practice of the Russo-Greek faith. In 1775 he was made archbishop of Moscow, and in 1787 metropolitan. He crowned the Emperor Alexander in 1801, and after receiving numerous decorations and marks of favour from the crown, he resigned, in 1811, his official dignities, and retired to the monastery of Bethania, where he had founded an academy. He was drawn thence once more into active life by the French invasion, when he appeared at Moscow, rousing the patriotism of his countrymen by his eloquence and his venerable character. His works have been published at Moscow in twenty volumes. He died in 1812.—R. H.

PLAUTUS, Titus Marcius, the Latin poet, was born at a village in Umbria about 254 B.C. He seems to have come to Rome at an early age, and lived there for some years in humble circumstances. About the age of thirty he is supposed to have entered on his dramatic career, shortly before the commencement of the second Punic war. He continued to write for the stage during forty years with great popular success, and died 184 B.C. His reputation as a poet continued to flourish in succeeding generations, and Cicero, in warmly extolling his excellence, expresses the universal judgment of antiquity. The somewhat disparaging language of Horace is the only exception to an otherwise unanimous admiration. Happily we are enabled to judge for ourselves of his merits, twenty of his best and most genuine comedies having come down to us. The plots and materials of his plays, Plautus, like Terence after him, borrowed from the Greek, mostly from the Athenian poets of the new comedy, especially Philemon, Diphilus, and Menander. But as none of the Greek originals are extant, it is impossible to ascertain with any precision how much he borrowed from them—how much was created by his own genius. The "Aulularia," the "Captivi," the "Miles Gloriosus," and the "Trinummus," are among the most interesting of his plays. Cicero intimates that Plautus himself regarded with especial complacency the "Pseudolus" and "Truculentus," but they are scarcely those that a modern reader would select as the most pleasing. Several of the comedies have been imitated by modern writers, as the "Menæchmi," by Shakspeare in the Comedy of Errors; the "Mostellaria," by Addison in the Drummer; the "Aulularia," by Moliere in L'Avare; while the "Pœnulus" is interesting as containing almost the only specimens known to exist of the ancient Punic language. Plautus appears to have shown marvellous skill in adapting Greek scenes and persons to Roman characters. The Greeks in his plays speak, act, and jest exactly as we may suppose the Romans to have done, and there occurs scarce anything in his dramas which can have been foreign to the Romans. His personages mostly display those peculiarities of character which belonged to the ærarii, who formed a lower order in the population of Rome, and consisted chiefly of freedmen and strangers who had become naturalized, but could not rise to the rank of free Roman warriors. The scenes are laid at Athens, Epidamnus, or Ephesus, and the names of the persons are Greek, but we are reminded every moment that we are in the very heart of Rome. The parasite is, however, an exception, being a Greek and not a Roman character. His language is no less admirable than his poetical skill—being copious, powerful, and refined—a clear proof that the Latin tongue had been successfully cultivated by previous writers. Plautus is especially valuable to us on two grounds besides his intrinsic merits:—1. As the only literary monument of his age which has descended to us in anything more than a fragmentary condition; 2. As the best exponent we have of ancient Roman customs and manners. Although there are many useful editions of separate plays of Plautus, a good edition of his entire works is still a desideratum in scholarship.—G.

PLAYFAIR, John, an eminent Scottish mathematician, was born on the 10th of March, 1748, at Benvie in Forfarshire, of which his father was parish minister, and died in Edinburgh on the 19th of July, 1819. He received his early education from his father, and was then sent to the university of St. Andrews to study theology. He quitted the university in 1773 to become assistant to his father, on whose death in 1782 he was appointed to the vacant cure. On the foundation of the Royal Society of Edinburgh in 1784, he became one of its members; in 1789 he was elected its secretary, and at a later period its president. In 1785 he was appointed professor of mathematics in the university of Edinburgh. In 1805 he resigned that chair, in order to become professor of natural philosophy in the same university, which latter office he held until his death. He was for a long time president of the Astronomical Society of Edinburgh, and a fellow of the Royal Society of London. His most useful mathematical work was an edition of Euclid, with notes and a supplement, which is still held in high esteem as an elementary book; the most original of the many detached mathematical papers which he published is perhaps that on Porisms. He took a strong interest in geology and philosophy, and was an ardent defender of the theory of Hutton (*q.v.*), of which he published a defence in 1802. He travelled in the Alps and in Italy, in order to study the geology of those regions. He was much loved and respected by his friends and neighbours. A monument to his memory stands on the Calton Hill, Edinburgh. In 1805 he published an able defence of his successor in the chair of mathematics, Leslie (*q.v.*) against an imputation of heresy to which the latter was subjected on account of his opinions as to the relation between cause and effect.—W. J. M. R.

* PLAYFAIR, Lyon, a distinguished chemist, was born in Bengal in 1819. He is the son of Dr. George Playfair, inspector-general of hospitals in that country, and grandson of Principal Playfair of St. Andrews. After completing his school education at St. Andrews, and attending the art classes in the university of that town, he went in 1834 to Glasgow to study chemistry under Graham (now master of the mint), who at that time lectured in the Andersonian institution. He returned to India in 1838, but only remained a short time, and in the following year he went to Giessen to study under Liebig. He formed one of the active band of young chemists who, in that and the following year, investigated the chemistry of fatty bodies under Liebig. He became doctor of chemistry of the university of Giessen. He was afterwards made known as the translator of Liebig's Chemical Reports. Returning to England in 1841 he became chemical

manager of Messrs. Thomson's large printworks at Clitheroe; but not finding this work consonant with his tastes, he in 1843 accepted the professorship of chemistry in the Royal Institution in Manchester. Here he prosecuted chemical researches with vigour, and became popular as a lecturer. Two years after this he was about to proceed to Toronto to fill a professorship in the university there, to which he had been nominated by Faraday, when Sir Robert Peel appointed him one of her majesty's commissioners for inquiring into the health of towns; and at the conclusion of his commission appointed him chemist to the geological survey and lecturer in the government school of mines. Here he carried on his researches with Mr. H. De la Beche on various kinds of coals. Up to 1851 Dr. Playfair was much engaged in making scientific inquiries for government, and the experience which he thus acquired in public business led to his being selected as special commissioner to the Great Exhibition. For his services on that occasion he was made companion of the bath in this country, and officer of the legion of honour in France. He also received an appointment in the household of the prince consort. He left the school of mines in 1853 to take charge of the department of science and art attached to the board of trade; and in 1858, on the death of Dr. William Gregory, he was elected by the town council of Edinburgh professor of chemistry in the university. This situation he now fills with great ability and success. He is an F.R.S. of London and Edinburgh, fellow of the Chemical Society, and a member of various societies in this country and in Europe. Dr. Playfair's writings relate to chemical physics, organic chemistry, and the chemistry of the industrial arts. At the general election in 1868 he was chosen to represent the universities of Edinburgh and St. Andrews in the house of commons.—J. H. B.

PLAYFAIR, William, an ingenious mechanical inventor and prolific writer, brother of the celebrated Professor Playfair, was born in 1759. At an early age he showed a decided taste for mechanics, which induced his friends to apprentice him to a millwright. At a subsequent period he was engaged as a draughtsman by the celebrated James Watt. His unsettled disposition seems to have prevented him from steadily prosecuting his profession; and although he made many useful mechanical discoveries, they appear to have yielded little profit to the inventor. Among the most important of these may be mentioned the discovery of the French telegraph, the manufacture of sashes composed of copper, zinc, and iron, and the construction of a rolling mill on a new plan. While occupied with these pursuits, he busied himself with the composition of a vast number of pamphlets on a variety of subjects, literary and political. He at one time carried on the business of a silversmith in London. He next proceeded to Paris, where he assisted in forming the colony of Scots in America. When the Revolution broke out, he narrowly escaped arrest as an aristocrat. He succeeded in reaching London, however, where he projected a security bank for lending money in small sums, but through carelessness and mismanagement it became bankrupt. On the downfall of Napoleon Mr. Playfair returned to Paris, where he became editor of *Galignani's Messenger*. But a prosecution for libel compelled him once more to take up his residence in London. Thenceforward he depended for subsistence upon his pen. His writings were for the most part of a fugitive character, connected with the politics and passing events of the day. His separate publications are said to amount to about a hundred. Among his larger works were—a "History of Jacobinism;" an edition of Adam Smith's Wealth of Nations, with notes; and "British Family Antiquities," in 9 vols, 4to, splendidly illustrated. The closing years of Mr. Playfair's laborious but unsettled life were spent in poverty, if not in actual want. He died at Covent Garden in 1823, in the sixty-fourth year of his age.—J. T.

PLEYDENWURFF, Wilhelm, a German artist, who flourished towards the close of the fifteenth century. To him in conjunction with Wohlgemuth, is commonly ascribed the engraving of the woodcuts in the celebrated Nuremburg Chronicle of 1493, "Michel Wohlgemuth and Wilhelm Pleydenwurff, painters and citizens of this city" (Nuremburg), being mentioned at the end as having "adorned this book with figures." But there is no independent evidence that Pleydenwurff engraved on wood, and it is therefore probable that he made some of the designs only. Nothing further is known respecting him.—J. T–e.

PLEYEL, Ignace, a musician, was born in 1757 at Rupperstahl, a small village within a few leagues of Vienna. He was the twenty-fourth child of Martin Pleyel, a schoolmaster of that place, and of a lady of noble family, disinherited by her parents on account of what they deemed so imprudent a marriage. She died in giving him birth. The young Ignace learned, according to the German custom, his own tongue, the elements of the Latin language, and music, all at the same time. His natural disposition for the latter induced his father to give him Vanhall as a master; and at the age of fifteen he was placed under the instruction of Haydn, with whom he lived five years, at the expense of one hundred louis per annum—a large sum at that period, which was defrayed by the Count Erdödy, a wealthy Hungarian nobleman, who, struck by the talents and manners of the youth, took him under his protection. In 1777 his patron allowed him to visit Italy, and at Naples his genius for instrumental music was evinced in a set of quartets, in which were first displayed that originality of melody which is the characteristic of all his works, and a manner entirely his own. At this city Pleyel was introduced to the king, who received him with much kindness, and desired him to compose an opera; his "Ifigenia in Aulide" was in consequence produced, which proved successful, but it was the first and last work of the kind from the same pen. In 1783 Pleyel was appointed chapelmaster of the cathedral of Strasburg, and composed sacred masses and motets. From the above period to the year 1793, he produced nearly all those works which wafted his fame into every city in Europe. Scarcely any instrumental music was willingly listened to but that which he had created. In 1791, Saloman having engaged Haydn to compose symphonies for his concerts, the managers of a rival institution named the "Professional Concert" sent for Pleyel to supply works of similar kind, who arrived in London, and produced a symphony of considerable merit, as well as a charming concertante; but in the contest with the father of this high class of composition he had no chance. The concert, which was under the direction of feeble-minded persons, failed, and Pleyel did not add to his reputation by the part he had taken in it; though he was a pecuniary gainer to the amount of £1200, with which sum he purchased an estate near Strasbourg. Suspected of aristocratic opinions, Pleyel was in 1793 denounced no less than seven times to the republican authorities at Strasbourg, and at length fled, but was pursued and taken. He was severely interrogated, and protested his *civisme;* though required, as a proof of his sincerity, to set the music to a kind of drama for the anniversary of the 10th of August. He of course consented, and was allowed to return home to compose the work, but under the guard of two gendarmes, and almost with the axe suspended over him. After an uninterrupted labour of seven days, the music was finished, then performed under the author's direction, and afforded so much satisfaction to the Strasbourgers, that the author never after was suspected of encouraging politics at all adverse to the government. Little satisfied, however, with an occurrence which had put on so threatening an aspect, Pleyel sold his estate in 1795, went to Paris with all his family, and entered into a commercial speculation, becoming publisher of music and manufacturer of pianofortes. The enterprise proved successful, and the business is still carried on by his son. After a laborious career, Pleyel retired to enjoy an estate, far distant from Paris, purchased by the fruits of his talents and industry, and indulged his taste for agriculture. His happiness seemed complete; when the revolution of July alarmed a mind somewhat enfeebled by age. His fears for the security of his property agitated a frame not very strong; his anxieties increased; and after three months of suffering, he died on the 14th of November, 1831.—E. F. R.

PLINIUS, Caius Secundus, commonly called the Elder, was born at Comum A.D. 23. At an early age he repaired to Rome, where he availed himself of the instruction of the best masters. When twenty-three years old he accompanied Pomponius Secundus to Germany, and had the command of a troop. While in that country he appears to have visited several places. He was also in Belgium. While so engaged he wrote his work "De Jaculatione Equestri," and began a history of the German wars, which was completed afterwards. Having returned to Rome at the age of twenty-nine, he studied jurisprudence, and practised as a public pleader. During Nero's reign he lived in private, probably at his native place. Towards the end of it he became procurator of Spain; and while there, his brother-in-law died, leaving to Pliny's care his son, afterwards the younger Pliny. Returning in A.D. 72 he adopted his nephew. The

Emperor Vespasian showed him great favour; and Titus was also his friend. Vespasian made him commander of the fleet. In A.D. 79 he was at Misenum, when the eruption of Mount Vesuvius that covered Herculaneum and Pompeii happened. While immersed in his studies on the 24th August, his sister called his attention to a remarkable cloud of singular shape and varying colours which darkened the sky. This excited his curiosity. Wanting to examine it more nearly, he embarked in a small vessel, and advanced nearer Vesuvius, contrary to the advice of some sailors who had fled from the impending danger. Though the vessel sailed forward amid showers of hot cinders and stones, and was exposed to the danger of being left aground by the retreating sea, he was still self-possessed and calm enough to note down observations respecting the phenomenon. Pliny went to Pomponianus at Stabiæ, who was about to set sail in terror; cheered his spirits, retired to rest at night, and slept; but was awakened by Pomponianus because cinders were filling up the court of the house. He and his friend then left the house and made for the sea, with the intention of embarking if possible. But the waters were too agitated. Pliny then lay down on a sail. His companions, terrified by flames and sulphur, ran away; and when his slaves helped their master to rise he fell down suffocated. Thus he became a victim to his insatiable love of knowledge. The historical, rhetorical, and grammatical works of Pliny are lost; and the only one preserved is his "Historia Naturalis," divided into thirty-seven books, which is a sort of encyclopædia, containing miscellaneous observations on natural history properly so called, astronomy, meteorology, mineralogy, botany, geography, zoology, human inventions and institutions: the fine arts, &c., are also included. The first book contains an epistle to Titus, to whom the work is dedicated, and a table of the contents of the remaining ones. The second book relates to astronomy and meteorology. The third, fourth, fifth, and sixth are geographical. From seven till eleven inclusive treat of zoology. From twelve to nineteen treat of general botany; from twenty to twenty-seven of medical botany. The twenty-eighth book refers to medicines derived from the human body and from land animals; the twenty-ninth and thirtieth to the history of medicine and to magic; the thirty-first to the medicinal virtues of several waters; and the thirty-second to the medical properties of fishes and other aquatic animals. The thirty-third and thirty-fourth refer to metals, statues, and statuaries; the thirty-fifth to painting; the thirty-sixth to marble and other stones used in building; and the thirty-seventh to precious stones. If there be a plan in the work it is not closely followed, for the writer digresses more or less into collateral subjects. The materials were drawn from a great number of writers, about one hundred in number; and from two thousand volumes. The author himself states that he has given twenty thousand important things. A natural history so compiled is undoubtedly a valuable production, preserving numerous facts and beliefs of antiquity. The industry of the author was unwearied and prodigious. He occupied all his leisure minutes in writing; and abridged his hours of sleep with the same object. His thirst for knowledge was unquenchable. Though he filled public offices and situations unfavourable for reading, he managed to get time for study. He was ever gathering knowledge out of books with wonderful assiduity. In thus accumulating from others' treasures he showed no originality or genius. His own talents must have been very moderate, else he would not have been satisfied with the work of compiling. Nor was his judgment good. He did not sift his materials with critical sagacity. Nor was he even master of them, so as to put them in his own shape, or fashion them with skill into a well-digested whole. Credulous and superstitious, he mixed up ridiculous things with matters of interest and importance. He must not, however, be censured for what he probably could not do. Rather should he be commended for what he has done. He has given us a work of comprehensive encyclopædic character, containing a collection of observations from the entire kingdom of nature, as well as the departments of art; all the more valuable for being drawn from numerous writings no longer extant. The style of Pliny possesses strength, vigour, and condensed brevity. It is evidently the effect of labour and polish. It has both point and antithesis. But Horace's maxim is applicable to it: *Brevis esse laboro, obscurus fio.* The best edition of Pliny's Natural History is Sillig's, Hamburg and Gotha, 1851, &c. If has been translated into German by Grosse, Fritsch, and Külb; into French by Cuvier, Letronne, &c.; and into English by Holland. Other translations into Dutch, Italian, Spanish, and Arabic exist.—S. D.

PLINIUS, Caius Cæcilius Secundus, commonly called the Younger, son of C. Cæcilius and Plinia, sister of the preceding, was born at Comum A.D. 62. His father dying young, his mother and her son lived with the elder Pliny, who adopted his nephew. Under the guardianship of C. Plinius Secundus he received an excellent education, and was early devoted to learning. He became an orator, and pleaded in the forum; then he served in Syria as a tribune, and became acquainted with the Stoic Socrates, as well as Artemidorus. Returning to Rome, he filled the office of prætor at the age of thirty-one. After refusing every public office under Domitian, he entered into the service of the state again under Nerva and Trajan; the latter of whom appointed him consul, A.D. 100. Two years after he went to Bithynia and Pontus as proprætor, and gave general satisfaction in his administration. His death happened in 110. Pliny was a man of cultivated mind, noble in disposition, generous, benevolent, and faithful in his friendships. Of his wealth he spent much in works of beneficence and taste. He built temples, instituted educational measures for the benefit of youth, treated his slaves kindly, and lived a virtuous, useful life. Like his uncle, he did not enjoy good health. He was twice married, but had no children. His extant works are a "Panegyricus on Trajan," written in strains of adulation, and by no means a very favourable specimen of treatises belonging to the class; and a collection of "Epistolæ," in ten books. This latter is valuable for the information it gives about the author himself and his times. The language of these letters is good and select, showing marks of careful elaboration, and the talent of writing in an agreeable style. The tenth book is the most valuable, and best known, consisting of letters from Pliny to Trajan, and from the latter to Pliny. Here both correspondents appear in a favourable light; the emperor even more so than his governor in Bithynia, as far at least as the measures recommended towards the christians are concerned. The best edition of the Panegyric alone was published by Gierig, 8vo, 1796. The same editor published the letters, 1800–1802, 2 vols. Gierig also edited both together, 1806, 2 vols.; but a better edition is Gros's, Paris, 1838. There are German translations of the letters by Schmidt (third edition by Starck, 1819) and Schaefer (1824, second edition); of the Panegyric by Wiegand (1796) and Hoffa (1837); and of both by Schott (five volumes, 1835). The epistles were rendered into English by Lord Orrery and Melmoth.—(Gierig, *Ueber das Leben, den moralischen Charakter und den schriftstellerischen Werth des jüngern Plinius*, 1798; and Held, *Ueber den Werth der Briefsammlung des jüngern Plinius*, 1833.)—S. D.

PLOOS VAN AMSTEL, Cornelis, a distinguished Dutch amateur engraver and collector, was born at Amsterdam in 1726. He was a man of wealth, leisure, and cultivated taste, and he formed an almost unrivalled collection of drawings and engravings, chiefly of the great masters of the Netherlands. His own engravings consist of imitations of drawings by the old masters, admirably executed in colours by printing with several plates. Of these he issued in 1765 a series of forty-six prints, and afterwards several more, making in all about a hundred; but very few impressions were taken. In 1821 Mr. C. Josi published in London an edition of Ploos van Amstel's "Imitations," consisting of only one hundred copies royal folio, at forty guineas a copy. Ploos van Amstel died at Amsterdam, on the 3rd of March, 1800. His collection, with the exception of the Rembrandt etchings, was shortly after sold by auction.—J. T–e.

PLOT, Robert, LL.D., Mowbray herald extraordinary, and a zealous lover of antiquities and natural history, was born in 1641 at Borden in Kent, where he subsequently inherited from his father the manor of Sutton-Barne. He was educated at Wye school, at Magdalene college, and at University college, Oxford. He was elected a fellow of the Royal Society in 1677, and being appointed secretary in 1682, he superintended the publication of the Philosophical Transactions from No. 143 to 166. He became in 1683 the first keeper of the Ashmolean museum by the appointment of the founder, and the vice-chancellor of the university made him the first reader in chemistry at Oxford. He resigned these two offices in 1690, having become secretary to the earl marshal in 1687. King James II., in the last year of his reign, made Dr. Plot royal historiographer, and in 1695 a new office in the Herald's college was created for him, that of registrar of the court of honour. At the same time he was named

Mowbray herald extraordinary. His favourite pursuit was the study of natural history, which he intended should bear fruit in the composition of a natural history of Great Britain. His projects were cut short by death on April 30, 1696. He published a "Natural History of Oxfordshire," folio, 1677 and also a "Natural History of Staffordshire," folio, 1686, which Noble insinuates are not free from ludicrous blunders. His numerous MSS. were left to Mr. Thorpe of Bexley.—R. H.

PLOTINUS, the chief of the Alexandrian Platonists, is said to have always refused to divulge the names of his parents, and the time and place of his birth, so little reason did he think he had to congratulate himself on having been born. The secret, however, seems to have transpired, for it is related that he first saw the light at Lycopolis in Egypt in 205. At the age of twenty he went to study in Alexandria, which for long had been celebrated for its commercial prosperity, and for the variety and activity of its literary institutions. In the first centuries of the christian era, this city was the gathering-point of the learning of the East and of the West. Here were collected together, as in a vast reservoir, the Greek philosophy, the oriental mysticism, the ancient superstitions of heathendom, the rising power of christianity, the heresies of gnosticism, and the doctrines of the Jewish kabala; and in the midst of the fermentation of these elements the Alexandrian philosophy arose. Although not set up in express rivalry or antagonism to the new religion, it was no doubt inspired, in part at least, by the desire to question and reduce its pretensions. It was an effort on the part of expiring paganism to rally and organize her forces, in order to show the world that the heathen sages had not preached, and that the heathen devotees had not practised, in vain; that there was still some fire in the ancient ashes, still some life and health in the old philosophical and mythological traditions; and that they did not merit the hatred and contempt with which they were now frequently assailed. When Plotinus came to Alexandria, Ammonius Saccas was at the head of this philosophy—was, indeed, its reputed founder—although it is possible that the system had been set on foot, and had begun to take shape before his time. Some years elapsed before Plotinus made the acquaintance of this philosopher, and during that time his soul was disquieted by the thirst of knowledge unappeased. He found peace so soon as he was introduced to Ammonius, whose devoted disciple he became, and to whose instructions he listened assiduously for eleven years. In his thirty-ninth year Plotinus, being anxious to extend his knowledge by a more intimate acquaintance with the philosophy of the East, joined an expedition which the Roman Emperor Gordian had equipped for the invasion of Persia. The issue of the expedition was disastrous. Gordian was assassinated in Mesopotamia, and Plotinus with difficulty escaped with his life. This expedition having brought him into close relations with the Romans, he betook himself to Rome in the fortieth year of his age. Here he resided until his death, expounding the Alexandrian philosophy, of which he has a better title than Ammonius to be regarded as the originator. At any rate he amplified it greatly, and by him it has been handed down to posterity. He had a project of founding a city in Campania on the model of Plato's republic; but the ministers of the emperor wisely refused to give any encouragement to the scheme. He died at Rome in his sixty-sixth year, in 270.

Plotinus had many pupils and admirers. Of these the most faithful and intelligent was Porphyry, and to him he intrusted the arrangement and publication of his writings. They consisted of fifty-four books, which Porphyry divided, according to their subjects, into six parts. Each of these parts contained nine books, which he called "Enneads," from the Greek word signifying nine. The philosophy of Plotinus is styled Neoplatonism, because it is a revival of the Platonic doctrines; and also Eclecticism, because it aimed at combining with Platonism whatever was worthy of adoption in the tenets of other philosophers. Its prevailing tone, however, is derived from the element which it borrowed from the East—a mysticism which blends the Creator with the creation, and confounds the human with the divine.

The philosophy of Plotinus, divested of its mystical complexion, presents to us the following principal points, which may be shortly exhibited in the form of question and answer:—First, What does philosophy aim at? At absolute truth. Secondly, What kind of truth is that? Truth for *all* intelligence; a truth which any intellect is necessarily shut out from knowing, is not an absolute truth. Thirdly, What is the truth for all intelligence? Unity—the oneness of all things. Fourthly, How so? Because while the diversity of things is addressed to what is peculiar to each order of intellect, their unity can be taken up only by what is common to all orders of intellect. Unity is thus the object of philosophical pursuit, inasmuch as it is the truth for all; in other words, the absolutely true. Fifthly, But what is this unity? The Alexandrian philosophy is driven in upon the answer that *thought* is the unity of the universe. Hence the knowledge of self, the thought of thought, the reflection of reason upon itself, is inculcated by Plotinus as the highest duty, and as the noblest source of purification and enlightenment. This is the sum and substance of his teaching, in so far as it can be intelligibly reported.

To the system thus concisely exhibited, some explanation must be appended, showing, first, the grounds on which Plotinus and the ancient philosophers generally refused to acknowledge the material world as the absolutely real; secondly, in what respect the Alexandrian philosophy differs from antecedent systems; and, thirdly, how Plotinus was led to lay down thought as the absolutely real, and as constituting the unity in all things. *First*, The consideration that the truth which philosophy aims at is truth for all, disposed at once of the claim of the material world to be regarded as absolutely true; for matter is not a truth for all intellect, but only for intellect furnished with such senses as ours. Matter was thus put out of court, as being not the absolutely true. *Secondly*, The absolute had now to be looked for elsewhere, and, accordingly, philosophers proceeded to search for it, not in the region of sense, but in that of intellect. Pythagoras proclaimed Number as the truth for all. The Eleatics took their stand upon Being, Heraclitus contended for Becoming, or change. Plato advanced his theory of Ideas—resemblance, difference, the good, &c. It is obvious, however, that these are rather the objects of thought, than thought itself. There is some distinction between Number and the thought of Number, between Being and the thought of Being; and on this ground it might be argued that Number, Being, and the others, might, perhaps, not be absolute truths. Whatever is different from thought is not necessarily true for all thought. This position was the stronghold of scepticism, the fortress from which it strove to break down the strength of Platonism, and to strip all philosophy of its assured conviction that it had reached the ultimately real. It was necessary, therefore, to shift the ground of the absolutely true from the thing thought of to the thought itself of the thing. This was what Plotinus did; and it is in this respect that the Alexandrian scheme differs from all the systems which preceded it. *They* placed the absolute truth in something which thought embraced; this system placed it in the thought itself by which this something is taken hold of. *Thirdly*, Such appears to be the leading position occupied by Plotinus when the mists of his system are blown aside. He was led to it by the inconsequence of which scepticism had convicted all antecedent systems. A paralogism might be involved in the assertion, that the contents of any thought is a truth for all intellect; but no paralogism could be involved in the assertion that thought itself is the truth for all intellect, because thought and intellect are one. Here, to speak the language of modern philosophy, the object thought of and the thinking subject are the same, and that interval between the two does not exist which scepticism represents as an impassable gulf, separating reason from the truth. Thought, then, is the unity in all things, the only absolute and assured reality in the universe; because it is a truth, and the only truth which every intellect must entertain, and which no scepticism can invalidate. So reasoned Plotinus. In recommending self-reflection, or the study of thought, as the noblest of all pursuits, Plotinus intended that men should habituate themselves to the contemplation of thought in its universality, that they should see and understand that it is not properly their own. The passions and desires of men are subjective and their own; but thought is objective still more than it is subjective; it is the common medium which brings the human mind into relation with an intelligence infinitely higher, from which all things are emanations, just as the infinite intelligence itself is an emanation from a unity still more inconceivable and ineffable. But here the system loses itself in mysticism, and we shall not attempt to follow it through its fantastic and unintelligible processions of spiritual and material creation. The works of Plotinus, edited by Creuzer, were published at Oxford in 1835. An edition has been recently

published at Leipsic (Teubner), under the editorship of Adolphus Kirchhoff, in which the arrangement of Porphyry is departed from, and a chronological order of the "Enneads" attempted in its room. Of translations, an excellent French one, by M. N. Bouillet, with ample commentaries, has been recently published at Paris. The English version, by Taylor, of several of the "Enneads" is utterly execrable. For the history generally of the Alexandrian philosophy, Matter, Simon, and Vacherot (Histoire Critique de l'Ecole d'Alexandrie), may be referred to.—J. F. F.

PLOWDEN, Edmund, a celebrated English lawyer who flourished in the reigns of Mary and Elizabeth, was born in 1517, and was descended from an ancient Shropshire family. He was educated first at Cambridge, and afterwards at Oxford, where he studied medicine and surgery, and in 1552 was admitted to the practice of these arts. He finally determined, however, to follow the legal profession, and entered the Middle temple, where he was twice a reader, and was finally called to the degree of serjeant-at-law. After the accession of Elizabeth, however, his name was omitted from the list, it is supposed on account of his adherence to the Romish faith. He died in 1584, and was buried in the Temple church, where a monument, which still remains, was erected to his memory. Plowden's high reputation as a lawyer rests mainly on his "Commentaries or Reports," which contain a collection of the important cases argued and determined from the reign of Edward VI. to the middle of the reign of Elizabeth. The first complete edition of the Commentaries is in Norman-French, folio, 1684. An English translation of the work appeared in 1761, folio, with original notes and references. Plowden's "Commentaries" bear a deservedly high reputation for the fidelity and care with which they have been prepared.—J. T.

PLUKENET, Leonard, an English botanist, was born in 1642, and he died within the first decade of the eighteenth century. He appears to have been of French extraction. He prosecuted his studies at Cambridge. He is supposed to have practised as a physician in Westminster. He was fond of botany, and assisted Ray in the second volume of his History of Plants. He had a quarrel with Sloane and Petiver, and he censures their writings with considerable asperity. He was made superintendent of Hampton Court gardens, and was honoured with the title of royal professor of botany. His herbarium consisted of eight thousand plants. He published "Phytographia, or drawings of the rarer and less known Plants." This was followed by his "Almagestum," "Mantissa," and "Amaltheum," which contains catalogues of all the plants in his herbarium. Plunkenet's work contains upwards of two thousand seven hundred and forty figures. His herbarium came into the hands of Sir Hans Sloane, and is now in the British museum.—J. H. B.

PLUMIER, Charles, a French botanist, was born at Marseilles in 1646, and died near Cadiz in 1704. After acquiring a knowledge of classics he entered a monastery. He studied mathematics at Toulouse, and showed a great taste for mechanics. He went to Rome, and there he began the study of botany. Subsequently he was recalled and placed in a convent at Hyères, and he was allowed to prosecute the study of plants on the coasts of the Hyères and on the mountains of the neighbouring part of France. His success in botanical pursuits led to his being appointed to explore the French settlements in the West Indies. He was afterwards sent to the Antilles, and was appointed botanist to the king, with a pension. He resided for some time in St. Domingo. He published a description of American plants, and subsequently "Nova Plantarum Genera." In 1704, at the age of fifty-eight, he undertook a voyage to Peru, to discover the Peruvian bark tree. While he was waiting for the ship to embark with a new viceroy at Port St. Mary, near Cadiz, he was seized with pleurisy and died. After his death his work on "American Ferns" was published. He wrote articles for journals, among others an account of the cochineal insect. In 1701 he published at Lyons a work on the art of turning. A genus Plumiera is named after him.—J. H. B.

PLUMPTRE, James, a divine, remarkable for his attachment to the drama, was born in 1770. He went to school at Hackney, near London, from whence he removed to Queen's college, Cambridge, emigrating shortly to Clare Hall, B.A., in 1792; elected fellow, 1793; presented to the college living of Great Grausden, Huntingdon, 1812. He published "The Coventry Act," a comedy, in 1793; "Osway," a tragedy, in 1795; "Observations on Hamlet," intended to prove that Shakspeare censured therein Mary Queen of Scots; a Collection of Songs, set to music by Dr. Hague, mus. prof.; four discourses relating to the amusements of the stage, 1810; an expurgated English drama, and several minor works. He died in 1832.—T. J.

PLUNKET, William Conyngham, first lord, a celebrated lawyer and statesman, was the younger son of the Rev. Thomas Plunket, a presbyterian minister in the town of Enniskillen, where his illustrious son was born in 1764. When still a boy he had the misfortune to lose his father, who had removed to Dublin; but his congregation generously took upon themselves the expense of educating his sons, who ultimately repaid with liberal interest the amount of their contributions. In 1779 William Plunket became a student of Trinity college, Dublin, where he obtained a scholarship and graduated with considerable credit. His principal reputation at the university, however, was acquired in the Historical Society, the well known debating club of Trinity college. He was called to the bar in 1787, and though his progress at first was not rapid, it was steady. He became known as a powerful and successful advocate, as well as a painstaking and sound lawyer, and at length he attained in 1798 the rank of king's counsel. He had meanwhile obtained a seat in the Irish house of commons through the influence of Lord Charlemont, one of the leaders of the Irish liberal party, and though not a frequent speaker, was one of the most logical, witty, and popular orators in the house. He opposed the legislative union with peculiar vehemence and eloquence, but his speeches were disfigured by their bitterness and personal invectives. Although his efforts failed to arrest the progress of the dreaded union with England, they tended greatly to advance his own reputation and to increase his professional income. He was not only raised to the front rank of his party, but what was of more importance, he became at once the leader of the equity bar. Plunket's political opinions were believed to have been at one time exceedingly liberal; and when the Irish rebellion of 1798 broke out he was even accused, though most unjustly, of sympathizing with the objects of the insurgents. It was probably with the view of clearing himself from such suspicions that, upon the trial of Emmet in 1803, he assisted the crown lawyers in the prosecution, and delivered a speech against that unfortunate enthusiast which exposed him to much unmerited obloquy. Three months after this trial Mr. Plunket was appointed solicitor-general, and in 1805 was advanced to the office of attorney-general for Ireland. In the following year the ministry of "all the Talents" came into office, and Plunket retained his post and attached himself to the premier, Lord Grenville. On the dismissal of the whig government in 1807 Plunket resigned his attorney-generalship and returned to the practice of his profession, which during the succeeding twenty years yielded him an average income of £6000 per annum. He obtained a seat in the British house of commons in 1807 as member for Midhurst, and by his first speech at once secured for himself a place in the front rank of parliamentary debaters. In 1812 he was elected to represent the university of Dublin, mainly through the influence of his old college companion and stanch friend, Dr. Magee, and was re-elected in 1818 after a keen contest with Mr. J. W. Croker, who was supported by the whole influence of the government. Like his political chief, Lord Grenville, Plunket defended the conduct of the ministry in regard to the Peterloo massacre; and after the death of the marquis of Londonderry in 1822, he became once more attorney-general for Ireland, and in that capacity was required to prosecute both the orangemen of Dublin and the insurgents of the south. In 1827 Canning wished to make him master of the rolls in England, but was obliged to abandon this intention in consequence of the opposition of the English bar; but he soon after created him a British peer, and at the same time nominated him chief-justice of the common pleas in Ireland. On the downfall of the Wellington administration in 1830, and the accession of the whigs, Lord Plunket was appointed lord chancellor of Ireland, and held that office, with the exception of only five months in 1834–35, until 1841, when he finally retired from public life. He survived, however, till 1854, and died on the 5th January, in his ninetieth year. In his political opinions Lord Plunket was moderate but firm, and on the whole consistent, though he did not always act with one party. He was a zealous and most able, though temperate supporter, of Roman catholic emancipation and of parliamentary reform. He was an accomplished and sound lawyer, and his judicial qualities were of a very high order; but his fame rests mainly on his oratory. His

eloquence was of the kind most esteemed in parliament, ready, weighty, perspicuous, condensed. His exposition of principles, though neither original nor recondite, was clear and comprehensive; his reasoning was ingenious, close, and vigorous, supported by a masterly array of facts set forth in a chaste and idiomatic diction, enforced by felicitous illustrations, enlivened with a caustic and powerful satire, and recommended by a delivery earnest, impressive, and unaffected. In private life he was kindhearted and liberal. He married in 1791 Catherine, only daughter of John M'Causland, Esq., M.P. for Donegal, by whom he had issue six sons and five daughters. His eldest son, the lord bishop of Tuam, succeeded him in his title and estates.—J. T.

PLUQUET, François André, a French abbé, was born at Bayeux in 1716. He became a canon in the cathedral of his native town, and afterwards professor of history at Paris. He died in 1790. His writings are chiefly philosophical; and among them are an examination of the doctrine of fatalism, a refutation of Hobbes, and a translation of Father Noel's collection of the Chinese Classics.—W. J. P.

PLUTARCH, like Homer and Æsop, is one of the few Greek writers who belong not more to Greece than to the world. If extensive and long-continued popularity is justly regarded as one of the best tests of some substantial excellence in an author, there is no ancient writer who can stand to be tried by this test more successfully than the author of the "Parallel Lives of Famous Greeks and Romans." This most popular of all Greek writers was a native of Chæronea, a well-known town in the west of Bœotia, to the north of Mount Parnassus. The exact date of his birth, as of his death, is unknown; but it is certain that he was a young man when Nero visited Greece in A.D. 66 (*De ei apud Delphos.* c. 1. *Vita Anton.*, 87), and that he flourished in the time of Trajan, A.D. 98–117, to whom his book of military and kingly aphorisms is dedicated, and under whom Suidas says that he held public appointments. His occupation in Italy indeed, both as a public functionary and as a teacher of philosophy, is distinctly witnessed by himself in the introduction to his life of Demosthenes, where he confesses that he knew the Romans better from a large experience of their affairs, than from a curious skill in their language. He seems to have retired latterly to Chæronea, his native place—at least his life of Demosthenes was certainly written there; and, if we consider that he was twenty years old when Nero visited Greece, and that he lived out the reign of Trajan, he must have been at least seventy when he died. The works of Plutarch fall naturally into two great classes—the well-known biographies, and the collection of moral and miscellaneous essays. The "Lives" have been indorsed by the approbation of centuries; and they will still stand the severest judgment of any critic who shall not insist on their being what they were never meant to be. What Plutarch designed, as he himself in the preface to the life of Alexander has specially informed us, was, not a curious record of connected historical events, but a characteristic portraiture of notable men. That he has attained this object in a style peculiarly attractive and effective, is quite certain. His lives of Pericles, Nicias, Conon, Alcibiades, and Lysander are speaking portraits, from whose merits no philological microscopes, or minute historical criticism of curious-peeping Germans, can detract. Niebuhr, in reference to his own Cyclopean labours, might no doubt be entitled to call the author of the Roman lives an "extremely superficial and easy writer." But Niebuhr was aiming at one thing, and Plutarch at another; and even with regard to Roman history, where he was naturally least at home, Professor Long, a most adequate judge, has recorded this opinion—"I have read Plutarch with much care, and I venture to say that, notwithstanding all his blunders, a good critic will find that his accounts of Roman matters will stand the test of inquiry better than those persons suppose who only ridicule and have not studied him. It is not unusual for men who may have more wit than Plutarch, and less modesty, to say something of another which is not true, for the sake of saying something which they think witty. If Plutarch was not always wise, he was at least always honest."—(*Cl. Mus.* iii. 89.) To this we may add that if he is not always wise, he is at least generally wise; that the whole tone and temper of his writings is that which belongs to a healthy-minded, cheerful, unaffected, uncorrupted practical philosopher; and that in an age peculiarly tried by moral debasement, religious scepticism, and rhetorical conceit, he remained pure in heart, lofty in faith, mellow in wisdom, and natural in style. A master of the Greek language in the highest sense he certainly was not; the articulation of his sentences is sometimes awkward, and their motion lumbering. But his occasional faults of style are nobly redeemed by the useful tendency and naturalness of his tone, and his entire freedom from those many vices of style that spring from the ambition of fine writing. His "Moral Essays," though less read than his "Lives," are not less worthy of perusal. "They are as full of good matter as an egg is full of meat," said Robert Southey, who was one of the best judges of books that ever lived. In fact, whether in the shape of essay or historical sketch, Plutarch is ever the most kindly and the most pleasing of philosophical companions, and no reader will ever weary of him who considers that the concrete exhibition of life is infinitely more valuable to living men than all speculations about life, and that all philosophy is vain which does not end in practical wisdom, of which wisdom the form is virtue and the inspiration is love. The works of Plutarch were early translated into Latin, and obtained a wide circulation in that form before the great original was generally found on the shelves of scholars. The first Latin collection of the "Lives" was published at Rome in 1470, 2 vols. folio. The most celebrated modern translation is that of Amyot, 1559, on which the English translation of North, London, 1612, is based. After that we have the translation of the "Lives" by several hands, to which Dryden lent his name; then that of Langhorne; and lastly, the accurate and elegant revisal of Dryden's collection, by Arthur Clough, London, 1859, 3 vols.; which will likely remain the standard Plutarch of every well-furnished English library. Of these translations an excellent account is given in the *Quarterly Review*, October, 1861. Of the "Moral Essays" there is an old English translation by Holland. The best Greek editions are by Xylander, Coray, Schæfer, Sintenis; of the "Moralia" by Wyttenbach.—J. S. B.

PO, Pietro del, Italian painter and engraver, was born at Palermo in 1610. He was a scholar and imitator of Domenichino; painted at Rome and afterwards at Naples several altar-pieces and cabinet pictures, which were much admired; but is most favourably known as an engraver. By him there are thirty-two freely executed prints after Annibale Carracci, Domenichino, and Poussin. Pietro del Po died at Naples in 1692.—His son, Giacomo del Po—born at Rome in 1654; died in 1726—a scholar of his father and of N. Poussin, was a rapid and skilful painter, without much originality. He was chiefly employed in decorating the mansions of the Neapolitan nobles with mythological paintings in oil and fresco in the then prevalent taste. —Teresa del Po, daughter of Pietro, painted in oil and miniature, and engraved very cleverly in the manner of her father. She died at Naples in 1716.—J. T–e.

POCOCK, Edward, a learned orientalist, was born at Oxford, 8th November, 1604, and was the son of the vicar of Cheveley in Berkshire. He got his early education at the free school of Thame, and at the age of fourteen he entered Magdalen hall, removing early in 1620 to Corpus Christi college, in which he had been elected to a scholarship. He became A.M. in 1626. He had been early attracted to the study of the oriental languages; and such were his ardour and success that he prepared for the press, from a MS. in the Bodleian library, those portions of the Syriac New Testament which had not been edited, and the work was published at Leyden in 4to in 1630. He received priest's orders in 1629, and was appointed chaplain to the English factory at Aleppo. Here he remained for about six years, and improved the opportunity of perfecting his knowledge of several eastern tongues. He had also a commission from Archbishop Laud to make a collection of MSS. and coins for the university of Oxford. In 1636 he returned at the invitation of Laud to fill a chair of Arabic, which had been recently founded by him in Oxford. After delivering a course of lectures from this chair he went to the East, staying for a period at Constantinople for the collection of MSS. On his return to England in 1640, his patron Laud was in the Tower, but he recommenced his lectures at Oxford. On the execution of the archbishop the endowment of his chair was seized, and he retired to Chaldrey in Berkshire, the rectory of which was conferred upon him by his college in 1643. In 1641 he had assisted Selden in the publication of his Origines Alexandrinæ, and by his interference he obtained the restoration of his salary. In 1648 he became professor of Hebrew at Oxford, and the king, then a prisoner in the Isle of Wight, added a canonry of Christ Church, the arrangement being sanctioned by parliament. In 1649 he published "Specimen Historiæ Arabum,"

reprinted at Oxford in 1805. In 1650 he lost his canonry because he refused to subscribe the engagement demanded by parliament, but through the influence of the university he was allowed to retain his professorship. In 1655 he was in danger of losing his rectory under Cromwell's Triers, on the charge of "ignorance and insufficiency," but Owen at once interposed for the scholar, and he kept his place. At the Restoration he was reinstalled in his canonry, and the same year he printed, at the expense of Mr. Boyle, an Arabic translation of Grotius de Veritate, a faithful and admirable version. In 1663 was printed at Oxford his great work in two quarto volumes, the Arabic text of the Historia Dynastica of Abu-l-Pharag (Abulfaragius), with an excellent Latin translation. After a long life of intense scholarly industry, Pocock died at Oxford 12th September, 1691, in his eighty-seventh year. Pocock's biblical works have been collected into two folios, 1740, with a life of the author, by the editor Leonard Twells. These comprehend the famous Porta Mosis, a production of Maimonides, originally written in Arabic, and containing dissertations on sections of the Mishua, which Pocock printed in Hebrew letters, with a Latin version and numerous and diversified editorial notes, showing great ingenuity and rabbinical erudition. The commentaries on Hosea, Joel, Micah, and Malachi, are in English, and are full to plethora of learning and illustration. Pocock poured out his oriental lore without stint or measurement. While Lightfoot was beyond him in rabbinical wealth, he had no compeer as an Arabic scholar, for he spoke Arabic like a native, and gave no little assistance to the London Polyglot. In 1658 he published in Arabic an edition of the Annals of Eutychius. Pocock has left a deservedly great name, which cannot be easily eclipsed.—J. E.

POCOCK, Sir George, an English admiral, born in 1706. In 1758 he commanded the English squadron on the East India station, where he encountered the French squadron commanded by M. D'Aché. After two indecisive engagements the French withdrew from those seas to the isle of Bourbon, leaving Pocock in possession. In 1762, being appointed to command a naval expedition against the Spanish West Indies, after much hazardous sailing in the Caribbean sea and an arduous siege, the English took possession of the Havanna. Admiral Pocock rendered other important services to his country, and died in 1792.—R. H.

POCOCKE, Richard, LL.D., was born at Southampton in 1704. He was educated at Corpus Christi college, Oxford. He proceeded LL.B. in 1731, and LL.D. in 1733. After this he spent some time in the East, from which he returned in 1742. He was successively precentor of Waterford, 1744; bishop of Ossory, 1756; and bishop of Meath, 1765. He died soon after being translated to this see in the same year. He is chiefly known for his "Description of the East and of some other countries," London, 1743, 3 vols. folio, a work reprinted by Pinkerton in his collection of Voyages and Travels. Pococke also issued a work on ancient inscriptions collected by him in the course of his travels, folio, London, 1752.—W. L. A.

POE, Edgar Allan, an American author, peculiar in his genius and his life, was born in January, 1811, at Baltimore, U.S., where his family, a respectable one, had long been settled. His father, when a student of law, was fascinated by an English actress; marrying her he abandoned law for the stage, and, dying, left three children destitute. Edgar was a child of "remarkable beauty and precocious wit," and an acquaintance of his father's, Mr. Allan, a rich merchant, married but without family, adopted him with the intention of making him his heir. At five Poe was taken by his kind friends the Allans to England, and placed by them in a school at Stoke-Newington, near London. Of his school and school life there are some dreamy reminiscences in his semi-autobiographical tale of "William Wilson." At the age of eleven he returned to America, and was sent, after further instruction at school, to the university of Charlottesville in Virginia. There he made progress not only in learning, but unfortunately in vice, and was expelled for gambling and profligacy. He returned home to quarrel with his benefactor, who refused to pay his gambling debts, and to start for Europe with the intention of joining the Greeks in their struggle to throw off the Turkish yoke. He was first heard of at St. Petersburg in the hands of the Russian police for rioting and drunkenness, and thence, through the American minister in Russia, he was sent back to the States. The kind Mr. Allan still clung to him, and procured him a cadet's appointment at the American Sandhurst, the military academy at Westpoint. In ten months he was cashiered for drunkenness and insubordination. A little before this, the only person who had any influence over him, Mrs. Allan, died; and when Mr. Allan, who had married again, received into his house, with almost incredible kindness, the prodigal son of his adoption, Poe repaid him by lampooning his second wife, if not, as is darkly hinted, by conduct still more disgraceful. Mr. Allan very properly now discarded him for ever. Poe tried newspaper writing, and when this resource failed he enlisted. Some Westpoint friends discovered him, and were endeavouring to procure him a commission, when they found that he had deserted. He was in extreme destitution, when some prose and verse gained him the prize offered by a Baltimore paper, and introduced him to literary employment. From 1834 to 1844 he led a wandering life, making a literary reputation by his talents, but soon forfeiting any position whether as editor or contributor by fits of drunkenness, which were always accompanied by a quarrelsome insolence, and to which sometimes treachery was added. In 1844 he settled in New York, and was received into good society. Soon after his arrival he published his poem of "The Raven," which was universally applauded, and he had for some time been known as a writer of tales of a peculiar kind, in which he had no competitor. He rose to the dignity of independent editorship in the October of 1845; but in the following autumn drunkenness reduced to destitution himself and a gentle, patient wife, his cousin, whom he had married early in his career of authorship. After her death he was engaged to be married to "one of the most brilliant women in New England," but he terminated the engagement by going to her house drunk, and conducting himself so as to require his removal by the police. At last he joined the Temperance Society, and was again engaged to be married. He had been lecturing in Virginia, and had set out for New York to prepare for his marriage. Arriving at Baltimore he gave his trunk to a porter to carry it to the train for Philadelphia. He had an hour or two to spare, and he went to a tavern for refreshment. In it he met some acquaintances, who invited him to drink with them. All his resolutions were forgotten, and in a few hours he was madly drunk. After "a night of insanity and exposure" he was carried to an hospital, and there in a few days he died, in his thirty-ninth year, on the 7th of October, 1849, after a life which it would be difficult to parallel even in the Grub Street history of England in the eighteenth century. As a writer Poe displayed one of the gifts rarest in American authorship, originality. His tales have the minute finish of Balzac's, with something of Hoffmann's imagination, and a curious interfusion of American calculation and "'cuteness." In some of his poetry there is the wild piercing wail of Shelley, with the music and fancifulness of the Ancient Mariner and Kubla Khan. His poem of "The Raven" is everywhere known. To the edition of his works in three volumes, published in New York in 1850, James Russell Lowell and N. P. Willis contributed notices of his life and genius, and his literary executor, Rufus W. Griswold, an ample memoir, of which we have availed ourselves in the preparation of this sketch.—F. E.

POELLNITZ, Karl Ludwig, Freiherr von, a German historical writer, was born of a distinguished family at Issum, near Wesel, 25th February, 1692, and early displayed remarkable talents. But he soon contracted reckless habits, and entered upon a course of dissipation and adventure. After spending his fortune, he took service in the armies of Austria, Spain, and the pope. Nowhere, however, could he find a permanent situation until at last he found favour with Frederick the Great, who made him director of his court theatre. He died 23d June, 1775. His biographical and historical works, all written in French, are distinguished by a lively wit and shrewd observation. His "Lettres et Mémoires" were extensively read; a still greater fame he owed to his "Saxe Galante," which, however, by some litterateurs is ascribed to another author. His "Histoire secrète de la Duchesse d'Hanover, épouse de George I.," &c., London, 1732, must also be mentioned.—K. E.

* POERIO, Carlo, Baron, an Italian statesman, born in 1803. His father was a distinguished lawyer, whom he twice followed into exile. From an early period he devoted himself to the work of freeing his country from foreign domination, but it does not appear that he took part in any republican conspiracies. From 1837 to 1848 he was subject to incessant arrests and persecutions, but on the proclamation of the constitution in 1848, at Naples, he became prefect of police, and afterwards minister of public

instruction. For a short time he endeavoured to carry out the constitution, but resigned office in April, taking his place in the new parliament for Naples. After the tragical events of the 15th May, 1848, Poerio became one of the leaders of the opposition, and maintained his post until the forcible subversion of parliamentary government, March 12, 1849. On the 19th July of the same year he was arrested, with many hundreds of others, on a double charge of being a leader in the secret society of the *Unita Italiana*, and of having fought on the barricades on the 15th May. The evidence against him was made up of forgery and perjury of the most transparent character, and the horrible sufferings endured by the forty-two prisoners associated with him have been made known in the memorable letters of Mr. Gladstone. He was brought to a mock trial, and sentenced to twenty-four years' imprisonment in chains. He suffered a portion of this sentence, aggravated by nameless barbarities and illegalities, at Nisida, Ischia, and Montesarchia, until 1859, when, with about sixty others, he was placed on board an American vessel, bound for New York. By a stratagem whose success may be deemed romantic, the exiles obtained possession of the vessel and brought her into Cork harbour. They were hospitably received by the English people, and shortly afterwards Poerio found his way to Turin, and was elected to the first Italian parliament. He holds the office of vice-president of the chamber of deputies, though he very seldom presides. One of his earliest acts was to vote for the cession of Nice and Savoy; and he has invariably supported the minister of the day, whoever might be in power.—F. M. W.

POGGIO. See Bracciolini.

POILLY, François, an eminent French engraver, was born at Abbeville in 1622. He studied at Paris under P. Daret, and afterwards at Rome under C. Bloemart. F. Poilly was a most industrious engraver. About four hundred prints bear his name. In a large proportion of these he was assisted by his pupils, but Nagler gives a list of one hundred and seven engraved wholly by him. His prints are executed entirely by the graver. His line is firm and neat, but somewhat hard; his drawing pure. His best plates are the San Carlo Borromeo of Mignard; Raphael's large Holy Family in the Louvre, and Vierge au Berceau; and Guido's Flight into Egypt. F. Poilly died in 1693.—J. T–e.

POILLY, Jean Baptiste, son of Nicolas Poilly, born at Paris in 1669, learned engraving of his father, but completed his studies at Rome. He drew well, and was skilful in expression. Unlike his uncle, he used the graver mainly in finishing his plates. He died at Paris in 1728.—J. T–e.

POILLY, Nicolas, born at Abbeville in 1626, was the younger brother and pupil of François Poilly, whose manner he adopted, but with inferior success. He engraved several of the works of Charles Le Brun and S. Bourdon, and portraits of Louis XIV. and his family. He died at Paris in 1696.—J. T–e.

POINSINET DE SIVRY, Louis, dramatist and translator, was born in 1733 at Versailles, and received his education at the college de la Marche. He was the author of three tragedies—"Briseis," "Ajax," and "Cato of Utica;" and he also translated the works of Anacreon, Bion, and Moschus, Pliny's Natural History, the comedies of Aristophanes, and the fragments of Menander and Philemon.—W. J. P.

POINSOT, Louis, a distinguished French mathematician and writer on mechanics, was born in Paris on the 3d of January, 1777, and died there on the 5th of December, 1859. From 1794 to 1797 he was a student in the Polytechnic school, in which he afterwards held successively the appointments of professor of analytical mechanics from 1809 till 1816, and of examiner from 1816 till 1825. In 1813 he became a member of the Academy of Sciences. He was professor of mathematics in the Lycée Bonaparte and a member of the superior council of public instruction. In 1852 he was created a senator by the Emperor Napoleon III. He conferred a great benefit on the science of mechanics by introducing into it systematically the idea of a "couple"—that is, a combination of two forces equal and opposite to each other, but not directly opposed, tending to produce rotation, and incapable of being balanced except by an equal and opposite couple—and showing how such couples are compounded and resolved by laws analogous to those of the composition and resolution of single forces, and how their properties may be applied to the solution of all kinds of statical and dynamical problems, especially such as have reference to rotation, or to tendencies to rotate. This idea he first put forth in a treatise on statics, published in 1804; and in a long series of subsequent writings he developed it in various ways.—W. J. M. R.

POIRET, Peter, the famous mystic, was born at Mentz in 1646. After a course of study at Heidelberg and Basle, he became in 1672 pastor at Amveil in the duchy of Deux Ponts Here he published his "Cogitationes rationales de Deo, Anima, et Malo"—a work based on Cartesian principles, and which he was obliged to defend against the sharp assaults of Bayle. In 1676, in consequence of the advance of the French army, he retired to Hamburg, where he became acquainted with Madame Bourignon, and immediately became her ardent disciple and the fervent exponent of her views. Like many men who renounce a system with which they had identified themselves, he began his new career by vilifying the philosophy of Des Cartes. His first book was his "De Economia Divina," in seven volumes. His favourite principle is abstraction; that is, the putting out of reason as a guide, and the adoption instead of an inner illumination, or species of clairvoyance, conferred on the initiated. Towards the conclusion of his life he settled at Rheinsberg, where he died in 1719. He wrote also "De Eruditione Triplici," &c. Poiret's reveries are inferior to the "divine visions" of Böhmen, and they have to a great extent passed into oblivion.—J. E.

POISSON, Siméon Denis, one of the greatest of French mathematicians, was born at Pithiviers on the 21st of June, 1781, and died in Paris on the 25th of April, 1840. The orphan child of a "juge de paix," or local magistrate, he was educated through the liberality of his uncle, Lenfant, a surgeon at Fontainebleau, and he there began his mathematical studies under Billy. From 1798 till 1800 he was a student at the Polytechnic school, where his great abilities attracted the favourable notice of Hachette (*q. v.*), and obtained for him rapid advancement. From 1800 to 1802 he was an assistant professor at the Polytechnic school, and in 1802 he was appointed to the professorship of analytical mechanics, which he held until 1815. From that year until his death he held the office of examiner in the Polytechnic school. He was also professor of mechanics in the Faculty of Science, and a member of the Board of longitude. In 1812 he became a member of the Institute. The Emperor Napoleon I. conferred on him the rank of baron; and in 1837 he was made a peer of France. His writings comprise more than three hundred memoirs on mathematical, mechanical, and physical subjects, which appeared in the Transactions of scientific bodies, and in the scientific journals. One of his most remarkable discoveries was the demonstration of the invariability of the major axes of the planetary orbits. His "Traité de Mécanique" is a standard work for all students of that science in its highest form. In his "Théorie Nouvelle de l'Action capillaire" he investigates in the most profound and exact manner the consequences of certain suppositions as to the molecular constitution of bodies, which consequences he developed further in his investigations on the theory of the elasticity of solid bodies. In his "Théorie Mathematique de la Chaleur" he reinvestigates in a more general way a subject which was first put into a mathematical shape by Fourier—that of the conduction of heat. Independently of the physical questions to which they relate, his works possess the highest interest and value in a purely mathematical point of view, owing to the new and powerful methods of investigation which they contain.—W. J. M. R.

POISSON, Nicolas Joseph, entered the Oratorio in 1660, and died at Lyons, May 5, 1710. He travelled in Italy, and was much admired for his talent and learning. He was a great student of mathematics, especially of the works of his friend Descartes. In 1706 he published a collection of Councils of the Church, &c. He also wrote "Remarks on some of Descartes' writings;" "An account of a journey to Italy," &c.—B. H. C.

POITIERS, Diana de, was the daughter of the count of St. Vallier, and was born in 1500. Her father having incurred the penalties of treason by abetting the escape from France of the Constable de Bourbon, was condemned to death. Diana, however, interceded with Francis I. for his life, and such was the impression which her beauty and captivating address made upon that susceptible monarch that he at once pardoned the count, received his daughter into favour, and built for her the châteaux of Anet and Chambord. Diana was subsequently married to De Breze, grand seneschal of Normandy. After his death she captivated Henry II., who in 1548 created her Duchess of Valentinois, and though she had obtained the mature age of forty while the king was only eighteen, she gained such a complete ascendancy

over the weak and worthless monarch as to become the virtual mistress of the kingdom. On the death of Henry in 1559, Diana retired into private life, and died in 1566. She was a woman of remarkable powers of mind.—J. T.

POITTEVIN, Eugene le. See Le Poittevin, Eugene.

POIVRE, Pierre, traveller and ecclesiastic, was born in 1715 at Lyons. As a missionary and philosophical observer he traversed a great part of the Chinese empire, and after his return to Europe and the relinquishment of his sacred calling, he was appointed by the French East India Company in 1749 to establish a branch of commerce in Cochin China. On account of the rare business talents and unswerving integrity that characterized him in this situation, he was chosen by the Duc de Choiseul as intendant to the isles of France and Bourbon. Amongst his improvements in these colonies may be mentioned the introduction of sheep from Madagascar, and the naturalization of the bread-fruit, clove, and nutmeg. He died in 1786, leaving an account of his travels in Asia and Africa; "Remarks on the History and Manners of the Chinese;" and "Discourses to the Inhabitants of the Isles of France and Bourbon."—W. J. P.

POLE, Reginald, Cardinal, archbishop of Canterbury, was born at Stourton Castle, Staffordshire, in 1500. His mother, Margaret Plantagenet, was a child of the famous earl of Warwick, "the king maker," and her only brother had been unjustly executed by Henry VII. (*q.v.*) After this she was married to Sir Richard Pole, a supporter and relative of the king. Reginald was the second son of this marriage. Left a widow, she was treated with kindness by Henry VII., mindful perhaps of the fate of her brother, and of her claims to respect as the only remaining Plantagenet of unblemished descent. She was created Countess of Salisbury in her own right. The household of the princess, afterwards queen, Mary, was placed under her care, and the estates of the Nevilles were restored to her. Reginald himself was educated at the Carthusian monastery at Sheen, and at Magdalen college, Oxford, Mr. Froude says, "under the king's eye and at the king's expense." When little more than fifteen he took deacon's orders; and valuable ecclesiastical preferments were at once bestowed on him by Henry, who evidently intended him to fill the highest offices in the English church. He studied abroad, chiefly at Padua, and cultivated the society and correspondence of eminent scholars. When the question of Queen Catherine's divorce arose, Pole after some hesitation professed himself opposed to the measure; of his assent to which the archbishopric of York, after the death of Wolsey, would have been the reward. This difference with the king led him to return to the continent, but he was treated with unusual forbearance by Henry, and allowed to draw the revenues of his deanery of Exeter. At last Pole drew the sword and flung away the scabbard, by writing and sending to England in the early summer of 1536, his famous treatise, "De Unitate Ecclesiæ," a defence of the papal supremacy and a denunciation of Henry, not so violent as it subsequently became when printed towards the close of 1538, but violent enough to be treated as a declaration of war. In December, 1536, Pole received a cardinal's hat, and was sent as legate to strengthen rebellion in England, from the nearest points of France and Flanders, and to incite the chief princes of the continent against Henry and the English reformation. His missions, or series of missions, which extended over several years, practically failed. The chief result of his activity was to procure his own attainder, to bring his brother, Lord Montague, and some years later his mother, the countess of Salisbury, to the block, as participators in his treasonable designs. He attempted in vain to return to England at the accession of Edward VI., but with the opening of the reign of Mary, his prospects brightened. After the removal of various obstacles, and when Mary was married to Philip, Pole once more set foot in his native country, coming in triumph as the papal legate to reconcile England to Rome. He arrived at Dover on the 20th November, 1554. The measures taken after his arrival to carry out the policy which was the object of his life, have been sketched in the memoir of Queen Mary. On the day after the death of Cranmer, Pole was appointed archbishop of Canterbury. Despite this elevation, however, and the vigour of the Marian persecution, Pole's career was not one of uninterrupted triumph. When Mary sided with Philip against France, then allied to the see of Rome, Pope Paul IV., in his indignation, not only cancelled Pole's commission as legate, but revived against him an old charge of heresy, an accusation which did not tend to make Pole more lenient to the English "heretics" in his power. This treatment of him by the pope, to establish whose authority in England he had laboured through long years of exile, may have contributed to hasten his end. Mr. Froude goes the length of saying that he died of a broken heart. Ague was the nominal complaint which carried him off. Die he did, and curiously enough, sixteen hours after Queen Mary on the 18th November, 1558, "when the reign of the pope in England," says Mr. Froude, "and the reign of terror closed together." The private character of Pole was blameless. He was a scholar and a wit. Of his talents, the "De Unitate Ecclesiæ" is a memorial. Nor was his natural disposition other than amiable and benevolent. But in spite of the efforts of his apologists, and even though it were granted that the latest student of his character and career, Mr. Froude, has somewhat exaggerated the influence which he exerted on Queen Mary, he must be pronounced one of the most ruthless if most sincere antagonists of the English reformation. "Carnifex et flagellum Ecclesiæ Anglicanæ," was Archbishop Parker's verdict on him "He had," says Mr. Froude, describing his personal appearance when as legate he addressed the lords and commons after his return to England, "the arched eyebrow and the delicately cut cheek and prominent eye of the beautiful Plantagenet face, a long brown curly beard flowed down upon his chest, which it almost covered; the mouth was weak and slightly open; the lips were full and pouting; the expression difficult to read."—F. E.

POLE, William de la, Baron of the exchequer in the reign of Edward III., was one of the sons of a rich merchant in the then rising port of Hull. He advanced money to Edward III., who, on his way to Scotland in 1332, is said to have knighted Pole, and to have conferred on him, then the principal officer of the town, the new title of mayor. Pole was afterwards employed by the king in missions to Flanders. "He was," says Mr. Foss (Lives of the Judges), "the general agent for the crown with the trading interest, and was commonly denominated the king's merchant." Appointed a baron of the exchequer in 1339, he died in 1366.—Pole, Michael de la, Earl of Suffolk and chancellor of England, son of the preceding, was appointed in the last year of Edward III.'s reign admiral of the king's fleet in the northern seas—a commission renewed by Richard II. He ingratiated himself with the new king, who made him chancellor in 1383, and in 1385 earl of Suffolk. Unpopular as a royal favourite, the chancellor was impeached by the parliament, the first instance of the kind in English history, found guilty of manifold offences, and imprisoned; he was released by Richard, and was one of the advisers who persuaded the king to disown the royal compact with the parliament, and the authority of the council with whose co-operation Richard had promised to govern. The council, however, gained the upper hand by calling a parliament which pronounced Pole and others, by default, guilty of treason. Pole fled to France, and died there in 1389.—F. E.

POLEMO, a Greek physiologist who lived in the early part of the christian era. The place of his birth is unknown. Some have asserted that he was an Athenian, but this is doubtful; and the notion that he was a christian, founded on several peculiarities in his mode of expression, seems to rest on very insufficient evidence. His work on physiognomy is extant, but the text is in a very corrupt state. It consists of two books, the first of which, in twenty-three chapters, treats of the general principles of physiognomy, and describes the most important of the features in detail. The second book contains twenty-seven chapters, and is occupied with the application of physiological principles to human character. His treatise is in Franz's scriptores Physiognomiæ Veteres, 1780.—D. M.

POLEMON, a citizen of Athens, philosopher and geographer, was the son of Euegetes, and lived early in the second century B.C. He was a stoic, and the disciple of Panætius. He travelled through Greece to gather materials for his geographical works, and copied many inscriptions on columns. His writings, however, are lost, except the fragments preserved in Athenæus and other writers. They were mostly on the geography of places in Greece. In some he described the paintings he had seen in different parts.—(Clinton's *Fasti Hellenici*, vol. iii.)—S. D.

POLEMON, Antonius, a sophist and rhetorician belonging to the second century of the christian era, was born at Laodicea, but spent the greater part of his life at Smyrna. It would appear that Smyrna and Laodicea also received many benefits from the Roman emperors Trajan, Hadrian, and the first Antoninus, through his instrumentality. Hence he was highly honoured

in the former place. His disposition, however, was haughty. As a rhetorician he was much esteemed, yet his style of speaking was pompous. Tortured by gout, he resolved to commit suicide, and for this purpose shut himself up in the family sepulchre, where he died of hunger, about 146, aged sixty-five. His funeral orations (λόγοι ἐπιτάφιοι) for Cynagirus and Callimachus who fell at Marathon, which are put into the mouths of their fathers, are the only extant compositions of Polemon. But he wrote several other speeches. The former have been best edited by the Orelli at Leipsic, 1819, 8vo.—S. D.

POLENI, Giovanni, Marquis, a Venetian mathematician and engineer, was born in Venice on the 23d of August, 1683, and died at Padua on the 14th of November, 1761. He received his early education from his father, and afterwards studied at the university of Padua, where he obtained successively the appointments of professor of astronomy in 1709, of philosophy in 1715, and of mathematics in 1719. Soon afterwards he was appointed chief hydraulic engineer to the republic of Venice, and in that capacity planned, executed, and superintended many important works, and did good service to the state. He also contributed largely to the advancement of the science of hydraulics by experimental investigations. The Paduans honoured his memory by the erection of his statue by Canova.—W. J. M. R.

POLEVOY, Nicholas Alexeivitch, a Russian historian, critic, and miscellaneous writer, was born in 1796 at Irkoutsk in Siberia, where his father carried on the business of a distiller. Deprived of the advantages of a regular education, young Nicholas devoured every book and newspaper that came in his way, and having a tenacious memory, his unusual acquirements made him a local celebrity before he was fifteen. At that early age he wrote a tragedy and other dramatic pieces. In 1811 he preceded his father to Moscow, where he hoped to find an opportunity of exercising his talents for literature, but his father insisted on his paying attention to the business of the distillery. In 1812 both father and son had to fly from the French, and from Moscow in flames. After learning French and German, which dread of his father's displeasure compelled him to do clandestinely, he found his field of study greatly enlarged, and in 1817 first ventured into print with an article contributed to the *Russian Courier*. The career thus begun was zealously continued. In 1825 he established a magazine, entitled the *Moscow Telegraph*, his contributions to which were afterwards published separately under the title of "Sketches of Russian Literature." He wrote a history of Russia in 12 vols., 1829; several historical biographies, and various novels, plays, and translations. His labours, indeed, were greater than he could bear, and he died of nervous fever in 1846.—R. H.

POLHEM, Christopher, a Swedish engineer, whose original name was Pålhammer, was born at Wisby in Gothland on the 18th of November, 1661, and died on the 31st of August, 1751. In 1693 he held the office of engineer at the celebrated mines of Fahlun; in 1714 he became an assessor, and in 1716 a member of the council of mines; and on the latter occasion he was raised to the order of nobility, and assumed the surname Polhem. He travelled much over Europe, executed various important engineering works, and wrote many papers on engineering and mechanical subjects. He was one of the original members of the Academy of Sciences of Stockholm, founded in 1739. He was also a member of the Academy of Sciences of Upsala.—His son, Gabriel Polhem, also an eminent engineer, and one of the original members of the Academy of Sciences of Stockholm, was born at Fahlun on the 11th of February, 1700, and died at Stockholm on the 1st of August, 1772.—W. J. M. R.

POLIDORO. See Caravaggio.

POLIGNAC, Jules, Prince de, the prime minister of Charles X. of France, was born in 1782. An intimate friendship existed between Queen Marie Antoinette and Madame de Polignac, his mother; and when the Revolution broke out the favourite was obliged to seek safety in flight, and along with her husband and children, took up her residence in Vienna. She died of grief within a week, on receiving the news of the death of her mistress on the scaffold. Young Polignac took refuge first in Russia, and afterwards in England, where he resided for a year and a half. In 1804 he took part, along with his elder brother, in the conspiracy of George Cadoudal, and was arrested, tried, and found guilty. But through the intercession of Josephine and Madame Murat the penalty of death was commuted into imprisonment. Jules was confined in the dungeon of Vincennes, from 1804 to 1810, when he was permitted to retire to a maison de santé at Tours, under surveillance. At the restoration of the Bourbons, the count became one of the chiefs of the priestly party by whom the throne was overshadowed, and the moderate policy of M. de Villèle thwarted. That minister, however, by way of conciliating his ultra-royalist opponent and getting rid of his intrigues, appointed him in 1823 ambassador to England. He held that office for six years, and on the downfall of the Villèle ministry, made a vigorous but unsuccessful attempt to obtain the post of prime minister. Martignac, who succeeded to the vacant office, however, was speedily overthrown by the intrigues of "the Congregation," and Polignac was installed in his room, to the great dissatisfaction of the French people. His bigoted and arbitrary policy soon brought about a collision between the government and the chambers. A dissolution had the effect of swelling the hostile majority, and strengthening their dislike to the prime minister and his party. The famous ordinances were issued suspending the charter; the people rose in arms in defence of their rights; Charles X. ceased to reign; and his devoted but incapable minister, who was profoundly ignorant of the popular feeling, and totally unprepared to meet the hostility he had provoked, took to flight. He was arrested at Granville, tried before the chamber of peers, and in spite of an eloquent defence by Martignac he was found guilty, and condemned to death. His life, however, was spared, and his penalty commuted into perpetual imprisonment. Count Mole ultimately changed this sentence into exile, and the prince left France for Munich. After some years he was permitted to return to his native country, but not to enter Paris. He took up his residence at St. Germains, and died there in 1847, in the sixty-fifth year of his age.—J. T.

POLIGNAC, Melchior, Cardinal de, was born at Puyen-en-Velay, in 1661, of an ancient and illustrious family in Languedoc. He received his education at Paris, where he took holy orders in 1689. He accompanied Cardinal de Bouillon to Rome, where he was employed in some important affairs. In the disputes at that time existent between the pope and the court of France, Polignac rendered essential service by bringing about a reconciliation. In 1693 Louis XIV. sent him ambassador to Poland, to procure the election of the prince of Conti to the throne of that realm, after the death of John Sobieski. In this he failed, the elector of Saxony having been exalted to the regal power and acknowledged by the whole nation. The French monarch in displeasure, recalled the Abbé de Polignac, and banished him to the abbacy of Bonport, where the disgraced envoy employed himself in writing his poem in refutation of Lucretius. He afterwards, however, recovered the royal favour, and in 1710 was one of the plenipotentiaries at Gertruydenberg for negotiating a peace, while in 1713 he assisted in a similar capacity at the treaty of Utrecht. The same year he was nominated a cardinal. In 1724 he went to Rome as minister of France; in 1726 he was made archbishop of Auch, and a few years afterwards commander of the order of the Holy Ghost. From Rome he returned in 1732, and died at Paris in 1741, at the advanced age of eighty. Cardinal de Polignac was a member of various learned societies. His fame as an author rests on the already-mentioned Latin poem, "Anti-Lucretius, sive de Deo et Natura libri novem," published posthumously in 1754. This work is intended to counteract the principles of Lucretius, and to prove from the evidence afforded in the works of nature the great fact of a Supreme Being, at once the all-creator and the all-preserver. There are fine and noble things in the "Anti-Lucretius," and it fairly deserves the honour it has received, of translation into several European languages. The poem was left unfinished by its author, the ninth book not having been completed.—J. J.

POLITI, Alessandro, a philosophic and theologic author, born in Florence, 10th July, 1679; died there 23rd July, 1752, of apoplexy, following an accident to the right arm and hand. He was a clerk-regular of the Pious schools, professor in Genoa and Pisa, and author, among several other works, of a learned edition of Eustathius' Comment on Homer, 1730–35, and of a revised Roman Martyrology, 1751. Politi was of a vigorous, independent character; correct in the discharge of his duties; not noticeable for literary good-nature, but keeping himself clear of quarrels, unless in self-defence.—W. M. R.

POLIZIANO, Angelo, Angiolo, or Agnolo, one of the greatest poets and classicists of the age of Lorenzo de' Medici, born 14th or 24th July, 1454, at Montepulciano (in Latin,

Mons Politianus), Tuscany, whence he assumed his literary designation, his own family name being Ambrogini, currently called Cini: there seems to be no authority for the surname Basso, sometimes given. His father was a doctor of law in poor circumstances. Poliziano was amazingly precocious, writing his best in boyhood, and transcending all his contemporaries in literary aptitude. He wrote Latin epigrams at the age of thirteen, which have been accounted his best, and Greek at seventeen. His longest, and generally though unwisely termed his finest Italian poem, upon a joust held by Giuliano de' Medici, is believed to have been written at the age of fourteen, or at latest eighteen. These first-fruits of genius were either the motive, or possibly the result, of special care bestowed by Lorenzo de' Medici upon the education of Poliziano. He studied under the four renowned scholars, Marsilio Ficino, Giovanni Argirofulo, Cristiforo Landino, and Andronicus of Thessalonica. Lorenzo continued till his death, at which Poliziano was present, 1492, to evince extreme attachment towards the poet, committing to him the education of his son Pietro, and perhaps also of Giovanni, afterwards Leo X., and keeping him permanently in his own house. Poliziano was professor of Greek and Latin in Florence at twenty-nine years of age, and his lectures attracted scholars from all parts of Europe. He was also well versed in Hebrew. After Lorenzo's death he received a canonicate in the cathedral of Florence, and entered holy orders. He died on 24th September, 1494, the day when Charles VIII. of France entered Florence in triumph; being carried off in his forty-first year by a fever, supposed to have been aggravated by sorrow at the fall of the Medici. Some writers, however, with little show of reason, say that furious despair at his rejection by a lady, or a passion of far more criminal kind, led to his death. His morals, in fact, appear to have been bad, and his amours especially notorious; the darker charge may be pronounced unproved, though it cannot be dismissed as mere gratuitous calumny. Another accusation is the cheap one of irreligion or "atheism." This also is unproved, and is to some extent confuted by passages in his writings, especially the tone of his account of Lorenzo's death, and by some circumstances attending his own decease; on the other hand, however, we have a report of his having stated that he had once read the scriptures, and had never spent his time worse. He was moreover splenetic, carping, and arrogant, and in person ugly, with a squint and a disproportionately long nose. This repulsive figure of Poliziano the man, is the antipodes of Poliziano the poet. His poetic faculty, in lyrics and short pieces at least, is certainly the greatest in Italian literature after the time of Petrarca. In writing of love and women, his chief theme, he is indeed warm, but almost invariably alien from grossness; his grace of sound and cadence is quite peculiar; his sallies are full of charm and archness, with an exquisitely natural and almost modern tone; and he is markedly free for so profound a classicist from any of the insipidities of learning. His lyric drama of "Orpheus," acted in or about 1483, is the earliest example of the Italian opera. Among his other works may be specified a Latin "History of the Conspiracy of the Pazzi against Lorenzo and Giuliano de' Medici;" Latin translations of Herodian and many other Greek historians and poets; a comment on Justinian's Pandects, published in 1762; a highly erudite volume of "Miscellanea," containing explanations and corrections of a great number of passages from the Latin classics; and a work, "Parepistomenon," mapping out the field of human knowledge, and furnishing a kind of prelude to Bacon's labours. Of a Latin translation which he wrote, or commenced, of the Iliad, no trace now remains.—W. M. R.

POLLAJUOLO, Antonio, one of the most distinguished of the earliest Florentine painters, was born about the year 1430, though Vasari fixes the date at 1426; but there are data also fixing the years 1431 and 1433 as the years of his birth. His first master was the goldsmith Bartoluccio, the stepfather of Lorenzo Ghiberti. Through this connection Antonio attracted the notice of Ghiberti, who afterwards employed him as one of his assistants in the modelling of the second pair of gates which he made for the Baptistery of Florence, completed in 1452; Antonio was employed in modelling the ornaments of the architrave. About this time Pollajuolo was established as a goldsmith, and he soon acquired also a great reputation as a statuary or sculptor in bronze. He was remarkable as a skilful modeller, and is distinguished as having been the first artist to dissect the human body for the purposes of art. It is, however, as a painter that Antonio Pollajuolo has transmitted his name to posterity.—His brother, Piero Pollajuolo, who was ten years younger than Antonio, was educated as a painter under Andrea del Castagno, and this circumstance probably led Antonio to take up painting also. They worked together; and Vasari mentions, as their masterpiece, the fine large altarpiece now in the National gallery, but formerly in the Pucci chapel in the church of San Sebastiano de' Servi at Florence. It was painted in 1475, represents the martyrdom of St. Sebastian, and is distinguished for its admirable drawing of the figures, unrivalled by anything of its own date—the year in which Michelangelo was born. Another work in the National gallery, the "Virgin adoring the Infant Christ," ascribed to Domenico Ghirlandajo, is now generally attributed with much more probability to Pollajuolo. The church of San Gimignano possesses a "Coronation of the Virgin," painted by Piero Pollajuolo in 1483. In 1484 Antonio was invited to Rome by Pope Innocent VIII., for whom he executed some important monumental works in the old church of St. Peter. He died in Rome early in the year 1498, and was buried there in the church of San Pietro in Vinculis. He seems to have accumulated a large fortune for his time; for in his will, dated November 4, 1496, he bequeathes to each of his two daughters five thousand golden ducats. Some of Pollajuolo's pictures are hard in manner, and of too decided an anatomical character; but they are generally very well drawn, and sometimes elaborately executed, and even brilliantly coloured. —(Vasari, *Vite*, &c., ed. Le Monnier; Gaye, *Carteggio Inedito d'Artisti*; Rumohr, *Italienische Forschungen*.)—R. N. W.

POLLAJUOLO, Simone del, or Simon Masi, called also il Cronaca, from his fondness for narrating, an eminent Italian architect, was born at Florence in 1454. He studied at Rome, measuring carefully all the ancient buildings in that city. On his return to Florence he was employed by Strozzi to complete his palace, begun in 1489 by Benedetto Maiano. This is considered his masterwork, and though deficient in purity of design, is a very noble edifice. Pollajuolo also built the council hall of the Signoria at Florence, afterwards enlarged and embellished by Vasari; the sacristy of San Spirito; the convent Del Servi; and the church of San Miniato al Monte, outside Florence, a building greatly admired by Michelangelo. Pollajuolo was a follower of Savonarola. He died at Florence in 1509.—J. T–e.

POLLEXFEN, Sir Henry, an eminent English lawyer of the seventeenth century. He was of the whig party, and defended Richard Baxter in that trial before Judge Jeffreys of which Macaulay gives so graphic an account. He was long at the head of the western circuit, and lost his popularity by holding briefs at the Bloody Assizes, particularly by appearing against Alice Lisle. He was reinstated in public estimation by the part he took in defending the seven bishops in 1688. In the following year, after acting a few weeks as attorney-general, he was made, by the new government, chief justice of the common pleas. He died in 1692.—R. H.

POLLIO, Caius Asinius, was born at Rome, 76 B.C., and early in life attained distinction as an orator. On the commencement of the civil war he joined Cæsar in Gaul, and accompanied him in his advance to Rome. He was present at the battle of Pharsalia, and had a share in Cæsar's subsequent campaigns in Africa and Spain. At the time of Cæsar's death Pollio was governor of Further Spain. After temporizing for some time he joined the triumvirs with three legions, about the close of the year 43 B.C. He was soon appointed by Antony governor of Gallia Transpadana, and it was in this office that he saved from confiscation the property of Virgil. As a common friend of both parties, Pollio had a considerable share in bringing about the treaty of Brundusium between Antony and Augustus, 40 B.C. In the following year he conducted with success a war against the Parthini, a Dalmatian tribe, on which he is complimented by Horace in the first ode of his second book. After this he took no further prominent part in public affairs, but continued to be distinguished as an orator and a patron of literary men. He declined to accompany Augustus in the Actian campaign on account of his former friendship for Antony, and Augustus admitted the excuse. He died A.D. 4, at the age of eighty. As a critic, a poet, a historian, and an orator Pollio was equally eminent. He was the friend of Catullus, Horace, and Virgil, to the two latter of whom, along with many other distinguished writers, he extended a generous protection. He was also the first person who formed a public library at Rome,

and on this he expended the money he had obtained in his Dalmatian campaign. To him Virgil dedicated his fourth Eclogue. The most important of his literary works was a history of the civil wars, in seventeen books, from 60 B.C. to the battle of Actium. Belonging as he did both to the Ciceronian and the Augustan age, his oratory and writings seem to have partaken of the characteristics of both periods, but nothing now remains of his compositions. Niebuhr compares him to Lessing, as forming a sort of connecting link between the writers of two generations. As a critic Pollio was severe, and is especially noted for condemning in the historian Livy a certain Patavinity, probably meaning an inelegant provincial idiom.—G.

POLLOK, Robert, author of "The Course of Time," was the son of a small farmer, and was born in 1798 at Muirhouse, in the parish of Eaglesham, Renfrewshire. He received his elementary education at the parish school of Mearns, and from an early age he displayed an ardent love for learning, and a strong desire to become a literary man, and especially a poet. He spent some years in working on his father's farm; but at the age of seventeen he resolved to devote himself to the office of the ministry, and with the view of preparing himself for the university he commenced the study of the Latin language at the parish school of Fenwick. In November, 1817, when he had completed his nineteenth year, he enrolled himself as a student in the university of Glasgow; took the degree of master of arts on completing his classical and philosophical education; and in 1822 entered on the study of theology in the divinity hall of the United Secession Church. At this period he wrote his first published works, "The Tales of the Covenanters," and began to revolve in his mind the ambitious plan of a great poem. The work was carried on under very considerable difficulties, arising out of feeble health and the pressure of poverty, which produced great depression of mind, and at one period so completely overpowered him that he was obliged to discontinue his labours. His "Course of Time," a poem in blank verse, was at length completed in July, 1826, and was offered for publication to the late Mr. Blackwood. This acute judge of literary productions at once saw its merits, and was confirmed in his favourable judgment by the opinion of Professor Wilson and Mr. D. M. Moir. The book was accordingly published in March, 1827, and was at once welcomed as a poem of great merit. The author shortly after completed his professional studies, and was licensed to preach the gospel by the Secession presbytery of Edinburgh. The difficulties of Pollok were at length overcome, and his anxieties removed; his mind regained its tranquillity; fame, comparative wealth, and extensive usefulness seemed within his grasp. But he was now to pay the penalty of his previous privations and excessive mental toil, and his health soon gave evidence that in composing his celebrated work he had only erected a splendid monument to deck his tomb. A number of generous friends at once offered their assistance to promote his comfort and the restoration of his health. He received marked attention also from various distinguished literary persons in Edinburgh, among whom was the venerable author of the Man of Feeling, then in his eighty-fourth year. "I felt his attention," says the poet, "to be as if some literary patriarch had risen from the grave to do me honour." His disease, however, continued to gain ground, and as a last resource it was determined to send him to the mild climate of Italy. But his strength was so much reduced that he was unable to proceed further than the neighbourhood of Southampton, where he died on the 18th of September, 1827, in the twenty-ninth year of his age. He was buried in the churchyard of Millbrook, where a granite monument with an appropriate inscription tells of his untimely fate. Pollok was a strong-minded, courageous, determined, and earnest spirit; somewhat dogmatical and sarcastic. His manners were easy, natural, unaffected, frank, and affable. "The Course of Time," on which Pollok's fame rests, is undoubtedly a very remarkable production, and has obtained a circulation scarcely reached by any other poem of the age. It is full of noble thoughts, graphic descriptions, and strokes of tender feeling, and though not without many touches of true genius, yet chiefly characterized by a vigorous and searching intellect. Every page of it bears the stamp of the author's personal character—his powerful thinking, his fearlessness, his bitter sarcasm, dogmatism, and earnestness. The execution is no doubt unequal, the images are frequently confused and indistinct, the diction turgid, and the descriptions both of character and of scenery are often overdone. But with all its faults and imperfections, "The Course of Time" is full of the purest poetry, and contains many fine passages which will bear comparison with most poems of the kind in English literature.—(*Life of Robert Pollok*, by his brother, Edinburgh, 1843.)—J. T.

POLLUX, Julius, a Greek sophist and grammarian, who died at the age of fifty-eight during the reign of the Emperor Commodus. He was therefore probably born about 183. Having received some instruction from his father, he went to Athens and became the pupil of Adrian the sophist. Here he opened a school where grammar and rhetoric were taught, and the chair of rhetoric was afterwards bestowed on him by Commodus. His contemporaries it would appear did not estimate highly his rhetorical skill. In Suidas we find a catalogue of ten works attributed to him, but of these only one, his "Onomasticon," has descended to our times. It consists of ten books, each quite distinct from the rest, containing the principal words in use relating to a great variety of subjects, with explanations and illustrative quotations attached. Owing to the loss of the works to which Pollux was indebted, this compilation is now of great value. The first edition was published by Aldus at Venice in 1502.—Pollux, Julius, a Byzantine historian, whose Chronicon begins with the creation of the world, and extends, in the two editions that have been published, to the reign of Valens. It is a compilation from Simeon Logotheta, Theophanes, and the continuation of Constantinus. The Paris manuscript is said to extend to 963.—D. W. R.

POLO, Gaspar Gil, a Spanish poet, a native of Valencia, and professor of Greek in the university of that city, who flourished about the middle of the sixteenth century. He wrote a continuation of Montemayor's Diana Enamorada, which, according to Don Quixote's curate, ought to be as much respected "as though Apollo himself had written it," but which to modern criticism seems to possess little merit except the perfect polish of style and the elegance of some of the sonnets interspersed throughout the work.—F. M. W.

POLO, Marco, one of the earliest of eastern discoverers, was born at Venice about 1255. His father and uncle, Nicholas and Maffeo Polo, embarked on a voyage of discovery in about the same year; and in the city of Bokhara, where they resided three years, they met with a Tartar nobleman who was ambassador to the court of the grand khan, or Tartar emperor of China. This potentate (Cublai Khan, "king of kings") received them with distinction, inquired minutely into the government and customs of the western world, and requested that a hundred learned men might be sent to instruct his people in the christian faith. It is probable that this request was dictated quite as much by a politic desire to conciliate the pope, as by sincere conviction. The brothers, however, joyfully accepted the mission, and arrived at Acre in April, 1269, where they laid the request of the khan before the papal legate Tibaldo di Visconti, afterwards Gregory X. The papal chair being then vacant, they spent some time in visiting their family at Venice, and Nicholas Polo found his son Marco, born since his departure, grown to man's estate. Finding it useless to wait longer for the settlement of the disputes at Rome, the brothers departed in September, 1271, for the court of the grand khan (young Marco accompanying them), furnished with letters from the legate and a supply of oil from the holy sepulchre. Soon after their departure the legate was elected pope, and lost no time in sending messengers to overtake the travellers, who were furnished with more costly presents for the khan, and accompanied by two eloquent friars, with full ecclesiastical powers. After many difficulties, in the course of which the two reverend fathers lost courage and returned home, they reached the dominions of the grand khan, and were received at forty days' distance from the capital with great distinction. For seventeen years they resided at the court of the khan, and young Marco especially was employed in various missions of importance, some of them at six months' distance from the capital. In his account of his travels he gives magnificent descriptions of the emperor's winter residence, Kanbalu (Pekin); of the southern province, Mangi, and its capital Quinsai (probably Hangcheu); and of the island of Cipango (Japan). At length the three Venetians began to long to return to their own country, and a favourable opportunity for this purpose occurred. They were commissioned to escort a granddaughter of the khan, the destined bride of a Mogul prince ruling in Persia, to her future home. They set sail with a splendid fleet, loaded with presents, accredited by the khan to the western

courts, and under promise of a speedy return. After eighteen months spent in navigating the Indian ocean, they arrived at Ormuz in the Persian gulf, but found the prince whose bride they accompanied had been dead some time. They remained some time at the court of the regent, and at length, by way of Trebizond and Constantinople, they reached Venice in 1295, laden with riches. Hearing shortly afterwards of the death of their old protector, Cublai Khan, they seem to have considered themselves absolved from their promise to return. Their immense wealth and romantic adventures raised them to distinction in their native city, although few, even of their kinsmen, at first recognized them. Marco Polo, some time after his arrival, took command of a galley in an expedition against the Genoese fleet, was taken prisoner, and spent a considerable time in the prison of Genoa. Here it was that he found leisure to compose an account of his travels. His fame as a traveller procured his liberation. He returned to Venice, married, and died at the age of seventy. His work entitled "Marco Polo, delle Meraviglie del Mondo da lui descritte," otherwise, "Il milione di Marco Polo," was inserted in Ramusio's collection, Venice, 1559. There is also an excellent edition, Florence, 1827, and an English version with admirable notes by Mr. Marsden. Like many early travellers, Marco Polo was long exposed to the sneers of the incredulous in matters where subsequent knowledge has proved his correctness. Where he writes from personal observation he is always conscientious, and generally more accurate than could have been expected; and many of the apparent absurdities are attributable either to his having relied on second-hand information, or to the blunders of copyists and translators. It was the hope of reaching the golden lands so vividly described by Marco Polo which inspired Columbus to undertake the expedition which led to the discovery of the New World.—F. M. W.

POLWHELE, Richard, an English antiquary and topographer, was born at Truro on the 6th January, 1760. While a schoolboy in his native town he wrote two small poems, which were published. He entered Christ Church college, Oxford, in 1778; but, as he preferred writing verse to hard study, he took no degree. He was ordained and obtained a curacy at Kenton, where he subsequently planned his "History of Devonshire," of which the second volume appeared in 1793, and the first in 1797. The work has very little value as a record of facts, but abounds in proofs of Mr. Polwhele's ambition to be thought a poet. In 1794 he obtained the small living of Manaccan in Cornwall, where he passed his happiest days and wrote his best poetry. In 1803 he published a "History of Cornwall," 7 vols., 4to, containing a valuable mass of materials for future historians. He became honorary secretary to the Royal Society of Literature in 1823, and in 1826 he published his "Traditions and Recollections," which was followed ten years later by "Reminiscences in Prose and Verse," both works being in a certain degree autobiographical. He died at Truro, 12th March, 1838.—R. H.

POLYÆNUS, the Macedonian, a rhetorician and pleader, who flourished about the middle of the second century, is the author of a collection of nine hundred military stratagems. It was dedicated to the Emperors M. Aurelius and Verus about 163, at a time when they were engaged in the Sarthian war. The first six books are devoted to an explanation of the stratagems of famous Greek generals, the seventh to those of barbarous peoples, and the eighth to those of the Romans and celebrated women. A Latin translation was published at Basle in 1549; the Greek text first appeared at Lyons in 1589. An English translation, by R. Shepherd, was published at London in 1793.—D. W. R.

POLYÆNUS, Julius, the author of four epigrams in the Greek Anthology, is believed to have flourished in the time of Julius Cæsar.—D. W. R.

POLYBIUS, the historian, was the son of Lycortas, one of the most distinguished statesmen of the Achæan league. He was a native of Megalopolis in Arcadia, and was born about 204 B.C. He early took a prominent part in the politics of his country, but the encroaching power of Rome rendered free action impossible for the Greeks, and Polybius was one of the thousand Achæans who were carried to Italy as hostages for the obedience of their countrymen after the conquest of Macedonia, 167 B.C. Polybius had the good fortune to obtain the friendship of Scipio, afterwards the destroyer of Carthage, who procured leave for him to reside at Rome in his house. This friendship was highly advantageous to Polybius, as besides finding a liberal patron and protector in his exile he was enabled by his means to get access to public documents and accumulate materials for his great historical work. After seventeen years the Achæan exiles were set at liberty by the senate, and Polybius returned to his native country. During his stay in Greece, which, however, was not long, he exhorted his countrymen to peace and unanimity, and strove to counteract the mad projects of the party who were about to hurry the Achæans into a hopeless struggle with Rome. When it was too late the Achæans saw and acknowledged the justice and wisdom of his advice, and erected a statue to his honour with the inscription, that "Hellas would have been saved if the advice of Polybius had been followed." He soon left Greece to join Scipio in Africa, on the commencement of the third Punic war. He probably found that his intimacy with Scipio, and the favour by which he had been distinguished at Rome, were so many barriers which intercepted his prospects of honour, authority, and useful activity in his native land. It is likely also that he was an object of suspicion with the so-called independent party, and his position in Greece may thus have become unpleasant and dangerous. He was also anxious to be a spectator of the final struggle then in progress between Rome and Carthage, the history of which he intended to write. He has been harshly and unjustly censured for abandoning his country in its hour of need; but there is no reason to suppose that he could have effected any good purpose by remaining in Greece at that time, and it is certain that on his return after the completion of the Roman conquest he was enabled to render most important services to his fellow-citizens. Polybius was present with Scipio at the destruction of Carthage, after which he hastened back to Greece, and endeavoured by every means in his power to alleviate the misery which the Achæans had brought on themselves by their fatal and suicidal war with Rome. As the friend of Scipio, he was received with marked distinction, and he prevailed on the Romans to abstain from selling the Achæans for slaves, as had been contemplated. The statues of Philopœmen and Aratus which the Roman commissioners had ordered to be conveyed to Italy were allowed, at his intercession, to remain in Peloponnesus. He was even allowed to frame political institutions and laws (of course, under strict regulations) for the cities of the Achæan confederacy; and he was directed to make a circuit through the cities to explain and decide doubtful points until the people should have become familiar with the new constitution. He further obtained from Rome a relaxation of some of the most severe enactments which had been made against the conquered Achæans. During this period of distress he fulfilled the bitterest of duties; he returned to his country to obtain by his mediation tolerable terms for those who survived the war, and to save many a relic dear to his feelings. The lot of Polybius was that of a physician who has to make a desperate cure on his own wife or children. Love indeed inspired him; but that very love causes such an operation to rend the heart far more painfully than if a stranger performed it. Such courage is more than heroism: to endure such things in the country where he had formerly lived in happiness, to retain hope in the midst of despair, to induce tyrants to be moderate, and to obtain a measure of toleration for his unhappy countrymen—these were the works of a great man. All concessions from Rome to Greece were granted solely through the exertions of Polybius. He now devoted himself to the composition of his great historical work, and undertook journeys in search of information to Gaul, Spain, Africa, and even as far as the Atlantic. In these travels he received every assistance from his friend and benefactor, Scipio. He died at an advanced age about 122 B.C. In the first two books of his history Polybius gave a brief account of the history of Rome from the taking of the city by the Gauls, 390 B.C., to the beginning of the second Punic war, 218 B.C. He then proceeded to narrate at length the growth and progress of the Roman power, from 218 B.C. to the downfall of the independence of Greece, 143 B.C. But while the history of Rome thus formed the principal subject of this work, the history of the nations with whom she came in contact (for example the Greeks and Carthaginians) was given with equal care, so that Polybius justly entitled his work a "Universal History." It was divided into forty books, of which only the first four have come down to us entire, but considerable fragments of the rest (amounting in quantity to about as much more) have also been preserved. The merits of this work are very great: it is distinguished by singular impartiality, a wide personal experience of both civil and military affairs, eminent accuracy in details, and a thoroughly practical turn of

mind. His object was not to amuse or dazzle the reader with interesting narratives or rhetorical colouring, but to impart solid instruction, and to convey lessons of political and moral wisdom. Connected with these merits is the only great fault with which he is chargeable—a want of imagination. Hence his descriptions are sometimes deficient in clearness from his lack of picturesque power, and he sometimes fails to make us fully understand events and characters because he had not a vivid life-like conception of them in his own mind. But he was perhaps the only writer of antiquity who correctly discerned the proper functions of history. He lays it down distinctly that the business of the historian is not to astonish the reader, nor to seek after speeches which might have been delivered, nor to enumerate possible consequences of events which did not happen, like the writers of tragedy, but to record only those things which were really done and said. The ends of tragedy and history, he adds, are not similar, but diverse: that of the former is to move and delight the hearer at the present moment by such dialogues as seem probable; that of the latter is to instruct the student by real acts and words for all future time. No other ancient historian, not even Thucydides or Tacitus, rejected the introduction of imaginary speeches into historical composition. We may add that, though all that remains of Polybius is valuable, he is less implicitly to be followed for the early history of Rome than for that of his own times, as to which latter almost unconditional confidence may safely be placed in him. The most convenient edition of Polybius is by Bekker, Berlin, 2 vols., 1844, but the labours of Casaubon and Schweighauser have done more for the elucidation of this author than those of any modern scholar.—G.

POLYBUS or POLYBIUS, an early Greek physician, was the son-in-law and pupil of Hippocrates of Cos, and must, therefore, have lived about the end of the fifth century B.C. He was the most celebrated of the family of the great physician. Galen calls him the disciple of Hippocrates and successor in his school, and adds, that he made no innovations on the doctrines of his teacher. Aristotle attributes to him the treatise on the Nature of Man, and according to Galen, some of the early commentators assigned to him that on Diet in Health. These two works are referred to Polybus by M. Littré. Certain also of the other Hippocratic writings have been supposed to be his, *e.g.* Περὶ γονῆς and Περὶ φύσιος παιδίου.—F. C. W.

POLYCARP, Bishop of Smyrna, one of the apostolical fathers, has left an imperishable name in the history of the church; but, strange to say, little is known with certainty of his own personal history. Nothing is known of his birth, family, education, or early life; but it is in the highest degree probable that he was a native of Asia Minor, and that he was born there in the latter half of the first century, of a family which had been converted from heathenism, and in the bosom of which he was early instructed in the holy scriptures. It is certain that he became a disciple of the apostle John, by whom he was led into a deeper knowledge of the gospel; and that he was appointed in after life bishop of Smyrna, where he continued to labour till the year 168 or 169, when he suffered martyrdom under the persecution of Lucius Verus. Eusebius informs us that, having occasion to visit Rome on church affairs when Anicetus was bishop of that see, Polycarp defended against the Roman bishop and the practice of the Western church the usage of the Eastern church regarding Easter, which was to keep the fourteenth day of the moon (in the month Nisan) for the festival of the Saviour's passover, and to conclude their fast on that day, on whatever day of the week it might happen to fall; whereas the Western church deemed it not proper to terminate their fast on any other but the day of the Resurrection. Another interesting incident of Polycarp's visit to Rome is mentioned by Irenæus, viz., "that he turned many there from following the heresies of Valentine and Marcion, by proclaiming the one and only true faith that he had received from the apostles; and the same Polycarp," he continues, "once coming and meeting Marcion, who said, 'Acknowledge us,' replied, 'I acknowledge the first-born of Satan.'" A minute account of Polycarp's martyrdom is contained in a letter of the Smyrnean christians, addressed to the church of Pontus, the substance of which is incorporated by Eusebius in his history, and, bating a few miraculous circumstances, is undoubtedly authentic. "Revile Christ," demanded the Roman governor, when the venerable bishop was placed before his tribunal in the stadium in presence of a vast multitude. "Eighty and six years," nobly replied the martyr, "have I served him, and he never did me wrong, and how can I now blaspheme my king that saved me?" The governor sent a herald to proclaim in the midst of the stadium, "Polycarp confesses that he is a christian." Whereupon all the multitude, gentiles and Jews, dwelling in Smyrna, cried out, "This is that teacher of Asia, the father of the christians, the destroyer of our gods, he that teaches multitudes not to sacrifice, nor to worship." Then they all cried out together that Polycarp should be burnt by fire. These things were no sooner said than done. "The crowd forthwith collected wood and straw from the shops and baths, and the Jews as usual most freely offered their services for this purpose." When the sacrifice was complete, "we took up his bones," continue the devout christians of his bereaved flock, "more precious than precious stones, and more tried than gold, and deposited them where it was fit they should be laid. There also the Lord will grant us to assemble and celebrate the birthday of his martyrdom in joy and gladness, both in commemoration of those who have already finished their course, and to exercise and prepare those who shall hereafter do likewise." The "Epistle of Polycarp to the Philippians" is a venerable monument of this primitive bishop, and of the very early age of the church in which he flourished. Only the first half of the Greek text has been preserved; the rest exists in the form of an ancient Latin translation. Its genuineness has been the subject of much controversy among scholars and historians since the Reformation, down to our own day. The Magdeburg centuriators, Daillè, Semler, Baur, and Schwegler, have all cast doubts upon it; but to others, including Neander, Gieseler, Möhler, and the most learned of our Anglican divines, the grounds upon which these doubts have been supported do not appear adequate, or sufficient to set aside the uniform testimony of the historians and other ecclesiastical writers of antiquity. A third class of critics acknowledge the epistle to be genuine in the main, but suspect that the text has been in some places corrupted by interpolations. Among these is Professor Ritschl of Bonn, the able antagonist of the school of Baur, which appeals to the contents of this epistle as yielding support to its peculiar theory of the dogmatic development of the church in the second century. But the hostile criticism which has attacked the claims of this valuable document, has in every instance proceeded, more or less, from dogmatic or ecclesiastical prepossessions; and there is really no sufficient reason, either on internal or external grounds, to regard it with suspicion. Polycarp's epistle and his personality form two interesting and important links, by which the chain of subsequent times is connected with the teaching and personality of the apostles of the Lord.—P. L.

POLYCLETUS or POLYCLEITUS, one of the most celebrated of the Greek statuaries and sculptors, was born at Sicyon or Argos, and was the scholar of Ageladas. Though younger he was the contemporary of Phidias, whom he survived some years. He may have been born about 470 B.C., or earlier, being already a distinguished sculptor about 430 B.C. There was, however, another Polycletus of Argos, the pupil of Naucydes, who lived about a generation later. Little is positively known about these sculptors, and there appears to have been another of the name. The elder was the more celebrated, and was chiefly distinguished for his great seated chryselephantine image of Juno at Argos, though some of his bronze or marble figures were greatly renowned, as his Doryphorus, called the Canon, so exquisite were considered its proportions; an Amazon, and two naked boys playing at dibs (astragalizontes), were also very celebrated, besides numerous others. Lysippus is reported to have made his chief model the Doryphorus, or the statue called the Canon, of Polycletus: it is not certain that they were one and the same We may assume that the generic style of art became more natural and individual in the hands of Polycletus, who holds a middle place between Phidias and Lysippus. Polycletus used the bronze of Ægina. He was also an architect, and he wrote on symmetry. —(Junius, *Catalogus Artificum*; Sillig, *Cat. Art.*)—R. N. W.

POLYCRATES, Tyrant of Samos, in the sixth century before Christ, became ruler of the island with the help of his two brothers, with whom he divided the power at first, but afterwards banished one and put the other to death. He raised a formidable fleet, proceeded to conquer islands and cities, attacked Miletus, and defeated the Lesbians. The alliance between him and Amasis of Egypt is well known from Herodotus, who relates the apocryphal story of the ring thrown into the sea and recovered in a fish. The alliance was broken off by Polycrates, who sent

forty ships to aid the Persian king against Egypt; but the people in these vessels returned and made war upon the tyrant. They were defeated. The Sardian satrap Orœtes enticed Polycrates to the mainland, and had him crucified in 522. Polycrates was a powerful but cruel and treacherous sovereign. He was very rich, and fortunate in all his enterprises. Living in magnificence and splendour, his court was frequented by poets and artists, of whom he was a generous patron. His prosperity seems to have been the cause of his ruin. He ruled from 540 till 522.—S. D.

POLYDORE VIRGIL. See VIRGIL.

POLYGNOTUS, the earliest of the great painters of Greece, was a native of the island of Thasos, and is assumed to have returned with Cimon to Athens after the conquest of that place, 463 B.C. With this painter the art was fully developed in all its essential principles, even to the establishment of portrait-painting. The picture of Cimon's sister Elpinice is the first Greek portrait by a known painter on record. Polygnotus painted her as Cassandra, in the painting of the Rape of Cassandra in the Pœcile at Athens. Polygnotus was distinguished above all his contemporaries for his powers of expression; he was even dignified with the title of the Ethograph; he at the same time idealized his figures, as Aristotle informs us; and Lucian enumerates him among the four greatest colourists of the Greeks. The same writer praises the elegance of his flowing draperies. The most celebrated works of Polygnotus were the two great series of pictures in the "Lesche" or public hall attached to the temple of Apollo at Delphi; they are minutely described by Pausanias. On the right was the "Destruction of Troy," and the preparation for "Helen's return to Greece;" on the left was the "Visit of Ulysses to Hades to consult the soul of Tiresias!" These two series of pictures were afterwards known as the Iliad and Odyssey of Polygnotus, as his subjects were chiefly taken from the lines of Homer; the so-called Odyssey was the more comprehensive and the more popular. The painter received extraordinary honours for these works; he was granted by the Amphictyonic council public hospitality throughout Greece, that is, wherever he travelled he was maintained at the public expense through the agents of the above council. The art of Polygnotus was more representative than dramatic or historical, being generic and essential, like that of Phidias; but this is true chiefly of accessaries. A house or even a wall might represent a city; the pulling down a wall the destruction of a city; a tent an encampment; the taking down a tent a departure; and a ship a fleet; a few captives represented a conquest; a few warriors an army; and a few dead bodies, with a single soldier bent on slaughter, a victory. The various groups of the Lesche at Delphi have been restored from the description of Pausanias by two German artists, the brothers Riepenhausen—Pientures de Polygnote à Delphes, &c. The original pictures were still in a good state in the time of Pausanias; they were probably on panels and let into the walls, as was the case apparently with the pictures of the Pœcile at Athens.—(Böttiger, *Ideen zur Archäologie der Malerei*; Wornum, *Epochs of Painting.*)—R. N. W.

POLYHISTOR, ALEXANDER CORNELIUS, a native either of Ephesus or of Cotiæum in Lesser Phrygia, was taken prisoner during the war of Sulla in Greece, and was sold to Cornelius Lentulus, who made him pedagogus to his children. His death was occasioned by his house at Laurentum being burned. Of his works the most important was entitled Παντοδαπῆς Ὕλης Λόγοι, which consisted of forty-two books, each of which contained a historical and geographical account of a country. It is often referred to by Stephanus Byzantius and Pliny. He is also believed to have written Διαδόχαι Φιλοσόφων, supposed to be the basis of Diogenes Laertius.—D. W. R.

POMBAL, DOM SEBASTIAO JOSÈ DE CARVALHO, Marquis de, a celebrated Portuguese statesman, was born in 1669, at Soura in Coimbra. Being destined for the legal profession, he was sent to study at the university of Coimbra; but finding this pursuit uncongenial to his taste, he obtained a commission in the royal guards. The restraint of military discipline, however, was irksome, and he resigned his commission and retired to his native place. He next married a wealthy widow; and after spending some time in retirement and learned leisure, he repaired to Lisbon, where he was introduced at court and became a favourite of the queen. In 1739, through the influence of his uncle, a canon of the royal chapel, he was appointed ambassador extraordinary to the British court. He was recalled in 1745, on a change of ministry, but was soon after sent to Vienna for the purpose of mediating between Pope Benedict XIV. and the Empress Maria Theresa. His wife having died at this time, he married the young Countess Daun, a relation of the famous general of that name. Shortly after his return to Lisbon John V. died, and the queen-dowager having formed an attachment to the wife of Carvalho, recommended him to her son, Joseph I., who appointed him, in 1750, secretary of state for foreign affairs, an office for which he was eminently qualified. He soon gained the entire confidence of the king, and the promptitude and activity which he displayed in repairing the desolation caused by the terrible earthquake of 1755 made him equally a favourite with the people. The finest parts of the resuscitated capital were built according to his designs, and still attest his taste and skill. In the following year he was appointed prime minister. He soon became the virtual sovereign of the kingdom, and ruled it with almost absolute authority. He set himself vigorously to root out the abuses which had attained a frightful magnitude under the government of his predecessors; cleared the capital of the ruffians who infested its streets, plundering and murdering the citizens; expelled the jesuits from the court; and imprisoned even the highest nobles who had any share in the misgovernment of former years, or who ventured to speak against his measures. Hostile criticism of these was, indeed, forbidden on pain of death. This policy was arbitrary and severe, but it was for the most part beneficial to the country. As might have been expected, his severity and haughtiness created many enemies, and in 1758 an attempt was made to murder his royal master. The conspiracy, however, was discovered, and its ringleader, the duke of Aveiro, broken on the wheel. His accomplices were then imprisoned and otherwise punished, and the jesuits who had been implicated in the plot were banished the country. The far-seeing, though despotic minister, was not satisfied with the mere extirpation of existing abuses—his great aim was to rouse the slumbering energies of the people, and to excite them to imitate the improvements of other and more advanced countries. He established a system of national education for all classes of the community, sent for English and French instructors to teach the Portuguese navigation and shipbuilding, and the most improved processes of agriculture; instituted special schools for instruction in industrial and commercial pursuits; reformed the universities, and introduced into the curriculum the study of the mathematical and physical sciences. Joseph I., highly gratified with the benefits thus conferred upon his kingdom by his able and energetic minister, left the management of public affairs entirely in his hands, created him Marquis of Pombal, and bestowed upon him a liberal pension and an extensive estate. On the death of the king, however, in 1771, the enemies of Pombal regained their ascendancy; he was dismissed from office, and a clamour was even raised for his head. But the fallen minister presented an undaunted front to the dangers which menaced him, and dared his assailants to punish him for merely obeying the commands of his sovereign. He was allowed to retreat unmolested to his estates, and lived there in dignified retirement until his death in May, 1782. It is mentioned as a proof of the prudence and economy with which he administered the government, that when he retired from office he left about forty-eight millions of cruzados in the public treasury, and thirty in the *caixa di decimos*—a surplus which the Portuguese government never had either before or since.—J. T.

POMFRET, JOHN, a minor poet of the seventeenth century, was the son of a clergyman, and was born about 1665. He was educated at Cambridge, and then took orders, and was presented to the living of Malden in Bedfordshire. He published his poems in 1699. In 1703 he came up to London to seek from Bishop Compton institution to a more lucrative living to which he had been presented. It seems, however, that some illnatured person, having affixed a false sense to the words, "for I'd have no wife," used by Pomfret in his poem of "The Choice," as if the poor poet preferred a less regular connection, so prejudiced the bishop's mind that he demurred to granting the institution sought for. Pomfret was soon able to convince the bishop by an unanswerable argument, the fact of his having a wife, that the interpretation was untenable; but unhappily during the prolonged stay which he was thus obliged to make in London, he caught the small-pox, and died. His poems, which fill half a small volume, are of tolerable merit. "The Choice," which has been admired quite as much as it deserves, with several other poems—one of which is an eclogue on the

death of Mary, William III.'s queen, and another a spirited delineation of a frightful incident related of Colonel Kirke and a lady in Monmouth's rebellion—are in the heroic couplet. The remaining poems, which are of very little value, are in the Pindaric metres made popular by Cowley.—T. A.

POMPADOUR, Jeanne Antoinette Poisson, Marquise de, the notorious mistress of Louis XV., was the daughter of a butcher, and was born in 1722. At an early age she became celebrated for the beauty of her person, the brilliancy of her accomplishments, and the fascination of her manners. She was married to a person named D'Etioles when she attracted the notice of Louis XV., and was soon installed as the principal favourite of that profligate monarch. She was created Marquise de Pompadour in 1745, and obtained such complete control over the indolent king, that not only the entire affairs of the court but of the kingdom were managed according to her orders. She was a woman of the most imperious and vindictive character, and did not hesitate to sacrifice for the slightest resistance to her will the chief ministers of the king and first personages of the state. Great numbers, too, of comparatively unknown persons were recklessly doomed by her to perpetual imprisonment, and sufferings worse than death, for offences real or supposed against her pride and ill-acquired power. The story of De Latude, who for an attempt to put a trick upon her suffered imprisonment nearly for life, is well known: and he mentions that one fellow-sufferer had expiated for nineteen years the crime of giving Madame de Pompadour a warning which, while it saved her life, was calculated to wound her pride; that another had been arrested seventeen years before on the mere suspicion of having spoken ill of her; and that a third had been arrested as the suspected author of a pamphlet against the favourite, which he declared to Latude by everything sacred that he had never so much as seen. When madame's own charms began to pall on the satiated monarch, she maintained her influence over him by procuring for him other mistresses. The corruption of morals thus engendered became frightful, and contributed not a little to produce the anarchy which convulsed France in the following reign. The marquise died in 1764, at the age of forty-two. When she felt the hand of death upon her, she determined to depart with the state of a queen; and contrary to the royal etiquette of France, she breathed her last at Versailles. She lay on a splendid couch, richly attired and rouged, and distributed with her dying breath honours and places to the courtiers who eagerly thronged around her deathbed —the king promptly complying with her recommendations. Hardly had she expired, however, when the scene changed. Two domestics carried out her body in a hand-barrow from the palace to her private house. Louis stood at the window as her remains were carried by, and remarked—"The marchioness will have bad weather on her journey." Her apologists plead that she was a liberal patron of the fine arts. It is certain that she contributed largely to ruin the morals and the finances of France.—J. T.

POMPEI, Girolamo, orator, philosopher, theologian, and poet, born of a noble Veronese family on the 18th April, 1731; died in Verona, 4th February, 1788. His great reputation is evidenced by the fact, that the Emperor Joseph II. offered him whatever chair he might prefer in the university of Pavia, which however he declined. He was the author of the best Italian translation of Plutarch's Lives, 1773; of two acted tragedies, reputed elegant and well constructed; and of "Pastoral Poems, with some Idyls of Theocritus and Moschus translated into Italian," which are ranked among the best compositions of their class for sensibility and sweetness.—W. M. R.

POMPEIUS, Cneius Magnus, son of Cneius Pompeius Strabo, was born B.C. 106. At a very early age he entered into military service under his father in the social war, in that against the Italians, and elsewhere. When the Marian party entered Rome, and committed fearful crimes, Pompey, who favoured the aristocratic party, was in some danger; for his house was plundered. After the death of Marius, 86 B.C., he appeared again in public. When Sulla finished the Mithridatic war, and was returning to Rome, the ambitious Pompey resolved to distinguish himself against the Marian faction. In 83 B.C. he raised three legions, assumed the command of them, and hastened to meet Sulla, after defeating the Marian general, M. Brutus. Though proscribed by the senate, his troops adhered to him; and Sulla received him with great honour. In the year 82 B.C. he was recognized as one of Sulla's legates, and waged war in Etruria with Papirius Carbo, colleague of the younger Marius. When Præneste surrendered, and Sulla became master of Italy, the latter saw the policy of uniting Pompey to himself by closer ties; and gave him in marriage his step-daughter Æmilia, who was already married. To the disgrace of the young soldier, he agreed to put away his own wife Antistia for this purpose. Having become dictator of Italy, Sulla pursued the Marian party in other lands, and sent Pompey against them. The latter, therefore, sailed to Sicily. Carbo fled, was taken, and put to death at Lilybæum by Pompey. Leaving Sicily 81 B.C., he crossed to Africa to attack Ahenobarbus, whom he defeated in a decisive battle, and then subjugated all Numidia, putting Hiempsal on the throne. Returning to Rome with a great number of elephants and lions, he was received with much *eclat*, and Sulla pronounced him Magnus—a title which he retained ever after. Contrary to the desire of Sulla himself, he insisted on a triumph, and obtained it, though he was nothing but an eques. The dictator himself opposed it in the senate at first. In 79 B.C. Pompey also succeeded in procuring Lepidus to be elected consul, though Sulla was against this candidate. After the dictator's death, Pompey resisted the attempts of Lepidus to change the laws of Sulla. In 77 B.C. active hostilities commenced between the three men who were now the rulers of Rome—viz., the two consuls and Pompey. Lepidus having collected an army in Etruria, marched against Rome; where Catulus and Pompey encountered him and routed his army. Pompey now marched into Gaul against Brutus, Lepidus' father-in-law. The latter defended himself in Mutina for some time, but was finally obliged to surrender, on condition that his life was spared, which was granted. But the cruel conqueror ordered him to be put to death next day, in direct violation of his promise. The next object of Pompey's ambition was to get the conduct of the war in Spain against Sertorius, general of the Marian faction, who had maintained his ground against Metellus for three years. Hence he was reluctant to disband his army, though the senate commanded him to do so; and managed to act in secret opposition to their will, till they were forced, by the pressure of circumstances, to allow him to go to Spain with the title of proconsul. In 76 B.C. he set out with a large army, crossed the Alps, and approached the south of Spain, where he was suddenly surprised by Sertorius, and lost one of his legions. After the winter was past, he commenced his second campaign, 75 B.C., and defeated Sertorius' legates near Valencia. Soon after Pompey encountered Sertorius himself. The war was carried on between Pompey and Metellus on the one side; Sertorius and Perpenna on the other, with varying and indecisive fortunes. It is apparent, however, that the two leaders of the aristocratic party gained little if any advantage. After the base murder of Sertorius by Perpenna, 72 B.C., the war was soon terminated by Perpenna's total defeat and capture. As Metellus returned to Rome before Pompey, the latter reaped the glory of bringing the war to a successful issue. Soon after his return to Italy, he had also the good fortune to put an end to the Servile war, though Crassus had previously defeated and weakened Spartacus. Disqualified as he was by law, he was now too powerful and popular to be kept out of the consulship. He and Crassus were elected to that office for 70 B.C. Their administration was marked by two laws, both tending to weaken the aristocracy. In 67 B.C. Gabinius proposed a law, which was carried amid much opposition, that unlimited power over the Mediterranean sea, and a considerable distance inland, with a fleet, soldiers, and sailors, should be given to a consular man, for the purpose of suppressing piracy. The command was bestowed on Pompey, who set about the task with vigour and skill, bringing it to a successful termination in the space of three months. Above twenty thousand prisoners were taken, whom he distributed judiciously in various parts. The next object of his desire was to procure the administration of the war against Mithridates of Pontus. By the law of Manilius the thing was effected, and Pompey received almost unlimited power over the Roman empire and her armies. Lucullus, who had hitherto conducted the war with success, was set aside accordingly, being most ungratefully treated; and all Pompey had to do was to bring it to a close, which the immense resources at his disposal speedily enabled him to do. Mithridates was defeated in Lesser Armenia, and fled to the Cimmerian Bosphorus. After receiving the submission of the Armenian king, whose throne he did not disturb, Pompey pursued Mithridates as far as the Phasis, where he wisely resolved to turn back. Wintering at Amisus,

in Pontus, he reduced this country to a Roman province. In the spring he marched into Syria, deposed its king, and converted it also into a Roman province, 64 B.C. In 63 B.C. he carried the Roman arms into Phenicia, Coele-Syria, and Palestine. In the last-named country he was opposed by the Jews in Jerusalem, so that he had to besiege the city three months before it was taken. Hyrcanus was reinstated, and Aristobulus carried away. Having thus subdued the East to the Roman dominion, he returned to Rome 62 B.C. A magnificent triumph was celebrated, and unprecedented honour shown to the military hero who had made the Roman name feared throughout the world. The aristocratic party and the patriots who sought to restore a republican form of government, soon began to show their jealousy of one who wielded such predominant influence. They looked on him with distrust and fear. Hence he was driven into the arms of the democratic party, especially as the senate refused to sanction all his acts in Asia, and an assignment of lands to his soldiers. Pompey therefore associated himself with Cæsar, and was also reconciled to Crassus. The three formed the first triumvirate; and Julia, Cæsar's daughter, was given in marriage to Pompey. After this Cæsar went to Gaul. In consequence of Clodius' conduct in restoring Tigranes to liberty, and ridiculing Pompey himself, the latter procured Cicero's recall in 57 B.C.; became *præfectus annonæ* for five years, and went to Sicily to collect corn. When Clodius supplanted him in popular favour and the senate showed their hostility, he felt that his power was waning, and repaired to Cæsar at Lucca, where he and Crassus became friends, and the three entered into a secret compact. At length, after much opposition, Pompey and Crassus became consuls a second time 55 B.C., and passed two bills, the one prolonging Cæsar's government for five years, the other for dividing between them the two Spains and Syria. Pompey remained in the neighbourhood of the city, having sent his two legates into Spain; and evidently aimed at the sole sovereignty. The death of Crassus in 53 B.C. broke the triumvirate; the death of Julia 54 B.C. had already dissociated him in part from Cæsar. In consequence of the distracted state of the city and the anarchy prevailing, the senate were compelled to call in his aid, and he was accordingly chosen sole consul. After order had been restored, he made his father-in-law, Metellus Scipio, his colleague. Various measures of his were now aimed at Cæsar, whose rivalry he seems to have dreaded. He threw himself again into the arms of the aristocratic party, and became their acknowledged head. This accelerated the breach between him and Cæsar. In 50 B.C. the aristocracy required Cæsar to resign his province, and come to Rome as a private man, to be a candidate for the consulship. This he consented to do if Pompey would do the same, which, however, the latter refused. Hence Cæsar saw no other alternative than war, for which he was well prepared, while Pompey was not. In 49 B.C., from the senate decreeing that he should disband his army by a certain day or be considered the enemy of the state, Cæsar passed the Rubicon, and advanced against Rome with a single legion. His reception was enthusiastic in all the Italian towns; and even the troops of the aristocracy flew to his standard. Pompey's hopes being now fatally disappointed, he fled to Capua, and thence to Brundisium, followed by Cæsar. As he could not long defend Brundisium, he went to Greece. In the beginning of 48 B.C. Cæsar also appeared in Greece, ready for active operations. Though Pompey's army was far greater in numbers, he feared the superior skill and discipline of Cæsar's men; and therefore formed a plan for wearing his enemy out instead of coming to a decisive engagement. Unfortunately the nobles and aristocrats, anxious for victory and confident of success, stimulated him to the risk of a battle on the plain of Pharsalia, where he suffered a total defeat. Having sailed first to Lesbos, and then to Pamphylia, he turned to Egypt, where he might naturally calculate on a favourable reception, because of the services he had rendered to the young king's father. But the three regents of the minor caused him to be treacherously murdered in the small boat before he landed, without obtaining the thanks of the victor, who arrived a few days after. Pompey was assassinated September 29, 48 B.C., at the age of fifty-eight. He was a warrior, not a politician—ambitious, proud, and vain, intent on his own aggrandizement, and exacting the deference of others. Yet he was just and generous too, free from many of the lower passions which disgraced Rome in his day. He lost his superiority by a want of constant adherence to one party, and an inability to retain the affections of his friends. Military glory alone could not keep the multitude attached to his person; since he had few talents except those connected with the art of war.—S. D.

POMPEIUS, MAGNUS CNEIUS, the eldest son of the preceding by his third wife Mucia, was born about 78 B.C. When the war broke out in 49 B.C. he went to Alexandria to get supplies for his father; and after returning with a fleet to the Adriatic, took some of Cæsar's vessels. When Pompey the Great was defeated by Cæsar, the son went to Corcyra, and thence to Africa, where however he did not remain long after hearing of his father's murder. Sailing to Spain he was joined by his brother Sextus, and collected a considerable force. Cæsar at first sent Didius his legate against him, and then went himself, 46 B.C. The battle of Munda, March 17th, 45 B.C., decided the fate of the Pompeian party. The Pompeians were defeated after a bloody fight, and Cneius Pompey himself narrowly escaped. He was pursued, however, by Didius, and his ships destroyed. The soldiers in pursuit of him put him to death, and his head was exposed in Hispalis. In character and disposition he seems to occupy a lower position than his father, being vindictive and cruel.—S. D.

POMPIGNAN, JEAN GEORGES LE FRANC DE, Prelate, was born at Montauban in 1715. He held the bishoprics first of Puy and then of Vienne; and at the Revolution was chosen deputy from Dauphiné to the constituent assembly, and became one of the ministry. In this situation he was written to by the pope to use all his zeal for the advancement of the church. He died in 1790, leaving many theological works.—W. J. P.

POMPIGNAN, JEAN JACQUES LE FRANC DE, a French writer, brother of the preceding, was born at Montauban in 1709. His tastes early led him to the cultivation of poetry, and the tragedy of "Dido," written in his twenty-fifth year, is a creditable imitation of the style of Racine. On his admission into the French Academy in 1760, he pronounced an oration in defence of christian morality, which drew down upon him the merciless ridicule of Voltaire, Helvetius, and other encyclopedistes. Retiring from Paris in consequence, he spent the rest of his days on his estate in seclusion and study, dying in 1784. He wrote several pieces, dramatic and moral, and translated some of the Greek and Roman classics.—W. J. P.

POMPONAZZI or POMPONACCIO, PIETRO (Latin, Pomponatius), born in Mantua of noble family on 16th September, 1462; died in 1524. He was a daring and somewhat defiant philosophical speculator, accused in his own day of irreligion, and open at any rate to the impeachment of scepticism. He maintained that the immortality of the soul could not be deduced from reason or from Aristotle, but only, and sufficiently, from scripture and the church; that magic was not the work of the devil, but that all human affairs, including religion, were ruled by the stars. Though very deficient in knowledge of the classic languages, he made a great impression on his contemporaries. In person he was all but a dwarf, and of a Jewish aspect.—W. M. R.

POMPONIUS, SEXTUS, a Roman jurist, from whose works five hundred and eighty-five extracts are found in the Digest. Some writers have supposed there were two legal writers of this name. The last jurist whom Pomponius quotes is Julian, who flourished under Hadrian. An extract from the Enchiridion, De origine Juris, is our chief source of information regarding jurists anterior to Julian, and for the two schools founded by Capito and Labio. The principal works of Pomponius are an Enchiridion in one book, and an Enchiridion in two books; Variæ Lectiones, of which the forty-first book is quoted in the Digest; twenty books of Epistolæ; five books of Fideicomissa; libri lectionum ad Q. Mucium; libri ad Plautium; liber singularis regularum; libri ad Sabinum; libri V. Scotorum.—D. W. R.

POMPONIUS LÆTUS, JULIUS (known also by the names Sabinus, Fortunatus, Infortunatus, and Numidicus; and in Italian as Pomponio Leto and Pietro di Calabria), an illegitimate offshoot of the great Neapolitan house of the Sanseverini, born in the castle of Dianio, Lucania, in 1425; died 9th June, 1498. He was a fanatic of ancient Rome, and coming early to that capital founded the Roman academy, suppressed by Pope Paul II. in 1468.—(See PLATINA.) After the harassing and abortive proceedings in this affair, he continued in Rome teaching Latin and Greek literature till his death, which occurred in a hospital, his habits being those of a man to whom philosophy is the only wealth. He has been taxed with incredulity, and was certainly an ancient in heart, raising altars to Romulus, endea-

vouring to reintroduce Latin into law proceedings, and the like. Yet there is some counter-evidence of his christian conformity. His travels into Russia, Tartary, and adjacent countries, were remarkable in his time; and he was the author of a history from the Gordians to Justin III., and many other books and new editions. He is said to have been modest and self-commanding, though eccentric. The forgery of some ancient inscriptions has, however, always been a charge against his memory, unless indeed his apologists are right in saying that he was himself deceived.—W. M. R.

POMPONIUS MELA. See Mela.

POMPONNE or POMPONE, Simon A., Marquis de, a French statesman and diplomatist, was born in 1618, and educated at the college of Lisieux. In 1662 he shared the disgrace of his friend Fouquet, and was banished to Verdun, not being permitted to return to Paris until 1664. In the following year he was sent as ambassador to Sweden, with the view of detaching that country from the triple alliance that had been formed between it, Holland, and England, against the increasing and threatening power of France. In this mission he was unsuccessful until 1671, when he was appointed by Louis XIV. to succeed M. de Lionne. In 1679 he was supplanted by M. de Croissy; but on the death of Louis in 1691, he was again summoned to exercise the functions of minister of state. He died at Fontainebleau in 1699.—W. J. P.

PONCE, Nicolas, a distinguished French engraver, was born at Paris in 1746. He studied engraving under Fessard and Dulauny. He was employed on the Galerie du Palais Royal, the Musée Laurent, and other important works of a similar character; the illustrations to the Bible by Marillier; Cochin's designs in Dussieux's edition of Ariosto, &c. His principal separate plates are the Battle of Marengo, after C. Vernet; Restoring the Blind Man to Sight, by Le Sueur; and the Marriage of the Virgin, by Van Loo. M. Ponce wrote and translated several works on art. He was a knight of the legion of honour, a member of the Institute, and of several foreign academies. He died in 1831.—J. T–e.

PONCE DE LEON. See Leon.

PONCELET, Jean Victor, a distinguished French engineer and man of science, was born at Metz on the 1st of July, 1788. From 1808 till 1810 he studied at the Polytechnic school; and in 1810 he obtained a commission as sub-lieutenant in the corps of military engineers. He served in the Russian campaign; after the close of which he was appointed superintendent of machinery in the arsenal of Metz. In 1815 he obtained the rank of captain, from which he rose by degrees to that of general of brigade. From 1825 to 1835 he was a professor in the school of application at Metz; and from 1835 till 1848 a member of the committee on the fortification of Paris, and professor of mechanical physics in the Faculty of Science. By developing ideas as to the mechanical principles of the action of machines, which had first been suggested by Carnot and Coriolis, Poncelet inaugurated a new era in the scientific part of practical mechanics. His great work, the "Mecanique Industrielle," was the first in which all questions respecting practical mechanics were reduced to a uniform mathematical system, and it has formed at once a model of system and arrangement, and a mine of information for all subsequent authors on the same subject. Poncelet also contributed largely to the experimental data of applied mechanics, and to the practical improvement of various machines, amongst which may be specified his undershot water-wheel—the first wheel of that class which worked with an efficiency approaching to that of overshot and breast wheels.—R.

POND, John, an eminent astronomer, was born in London about the year 1767. His father was engaged in business, but retired with a competency at an early age, and settled at Dulwich, a small town in the county of Surrey, situated in the immediate vicinity of the metropolis. Young Pond commenced his education at Hadleigh, near Barnet, and subsequently was placed at the free grammar-school of Maidstone. At the age of fourteen he returned home to Dulwich. While residing under the parental roof, he received private lessons in mathematics from Wales the mathematical teacher of Christ's hospital, better known as the astronomer who accompanied Captain Cook in his expedition to the South Seas to observe the transit of Venus across the sun's disc. At the age of sixteen Pond entered Trinity college, Cambridge. During his residence at the university, the science of chemistry, to which he was very much devoted, and which he had studied with enthusiasm at his father's residence, divided his attention with mathematical pursuits. This was an unfortunate circumstance, which he afterwards regretted. It deserves, however, to be mentioned that during his career at the university he united with three of his fellow-students in requesting Mr. Vince, the Plumian professor, to give a course of lectures on practical astronomy. The feeble state of his health induced him on two subsequent occasions to proceed to the continent, where he resided several years. On finally returning to England, he took up his residence at Westbury in Somersetshire. Here he commenced a course of astronomical observations, with an excellent altitude and azimuth circle constructed by the celebrated Troughton. By means of these observations he was enabled to demonstrate beyond all doubt, that the Greenwich quadrant constructed by Bird had sensibly changed its form since the time of its erection. This circumstance eventually led to the substitution of circular instruments for quadrants at Greenwich and all other astronomical observatories. In 1811 Mr. Pond succeeded Maskelyne as astronomer royal. He was now placed in a situation which afforded full scope for his talents as a practical astronomer. In the course of his labours he was led to employ the method of determining the horizontal point, by means of direct and reflected observations of the same star with two mural circles. He also introduced the practice of determining fundamental points of astronomy, not from isolated data, but from masses of observations skilfully grouped together. During his career at Greenwich he entered into a memorable contest with the celebrated astronomer, Dr. Brinkley, relative to the parallax of the fixed stars. Brinkley deduced from his observations the parallaxes of $\alpha$ Lyra and $\alpha$ Aquila, and several other stars. Pond denied the existence of a sensible parallax in any of the objects referred to by the Dublin astronomer. It is now known that he was right in his assertion. In 1827 the Royal Society awarded to him the Copley medal for his various observations and researches. In 1833 he published a catalogue containing a careful determination of the places of eleven hundred and thirteen stars, which proved a most valuable boon to the practical astronomer. He retired from the office of astronomer royal in 1835, and died on the 7th of September in the following year. He was buried at Lee in Kent, in the same grave with Halley.—R. G.

PONIATOWSKI, Joseph, Prince, a Polish general, who stood the test of comparison with Napoleon's most brilliant marshals, was the son of a general officer in the service of the Empress Maria Theresa, and nephew of Stanislas, the last king of Poland. He was born at Warsaw on the 7th of May, 1763, and was educated at the court of his uncle. When sixteen years old he entered the Austrian service as a sub-lieutenant, and at twenty-four he was colonel of dragoons and aid-de-camp to the Emperor Joseph, to whom he had the art of uttering plain truths without giving offence. He offered his services to his countrymen in 1789, and was commander-in-chief of the Polish army in that war which terminated in 1793 in the partition of the kingdom. In 1794 he served under Kosciusko. Refusing to hold rank under the despoilers of his country, his estates were confiscated, but afterwards (1798) restored to him in part, on his consenting to live quietly at his seat, Tablonka on the Vistula. After the battle of Jena in 1806 he was appointed by the king of Prussia military governor of Warsaw, and in that capacity he gave General Murat an official reception when the French armies occupied Poland. Napoleon urged him to raise an army of Poles who should fight under the French flag, on the distinct understanding that the restoration of Polish nationality was to be their primary object. The temptation was great, for no one could doubt Napoleon's power to replace Poland among the nations of Europe. Poniatowski accepted the French proposal, wrote to the king of Prussia to that effect, and became minister of war in the provisional government established at Warsaw. He soon found his new allies more exacting than generous. Napoleon treated Poland as a conquered country, and gave away large estates there to his French generals. The best Polish regiments were doing duty for the French in Spain, and various parts of Germany. War again broke out between Austria and France (1809), and Poniatowski, with an inferior force, met the Austrians marching on Warsaw at Raszin, and kept them at bay for a while. Then acting on the offensive in Galicia, he obliged the Austrians to withdraw from the duchy of Poland. He entered Cracow in triumph, and was there about to be joined by two regiments of Russians as allies of France,

but for his resolute refusal to admit them. In 1811 Poniatowski was sent to Paris as ambassador, by the duke of Saxony, who had been appointed sovereign of Poland by the French emperor. He there received instructions on the part he was to play in the Russian campaign of 1812. He found to his sorrow that his army of Poles was to be broken up, and distributed among the French divisions. His gallant conduct throughout that disastrous expedition, and his lamentable end, are matters of general European history. On the 16th of October, 1813, he was created Marshal of France. On the 18th he had been fighting all day, and had been wounded in several places; he swam his horse across the river Plaisse, and to escape from the enemy, attempted to cross the Elster in the same way, when he was drowned.—R. H.

PONIATOWSKI, Stanislas, Count de, governor of Cracovia, and father of King Stanislas Augustus of Poland, was born in 1678. At an early age he took part in the dissensions by which his native country was agitated, attached himself to the Swedish party, and laboured zealously to counteract the intrigues of the Russian faction. He accompanied Charles XII. of Sweden in his daring expeditions, and displayed not only great courage, but extraordinary resources of mind, amid the perils and privations to which he was exposed in the company of that adventurous hero. After the disastrous battle of Pultowa, the count, who acted as major-general of the army, mounted the wounded king on horseback and then rallied a body of five hundred horsemen, with whom he kept at bay ten regiments of Russians till Charles found time to escape. His sagacity was of immense service in providing for the safety of the small band of fugitives, who accompanied the king in his flight across the desert to Bender. The count afterwards proceeded to Constantinople, where, by his courageous and unwearied efforts he foiled the intrigues of the Russian party, and induced the sultan to send a powerful army to the assistance of the Swedes. He was present when the Czar Peter and his forces were hemmed in on the Pruth and lay at the mercy of the Turks; and he in vain urged the grand vizier to take advantage of the opportunity to crush his adversary.—(See Peter the Great.) When Charles quitted Bender for his own dominions, Poniatowski accompanied him, and remained in the service of the Swedish king until his premature death. Poniatowski then returned to his native country, where he was cordially welcomed by the king, Augustus II., though he had been a partisan of his rival Stanislas Leszczynski, and was appointed to several high offices. On the death of Augustus the count zealously supported the pretensions of Stanislas, but the choice of the magnates fell on the elector of Saxony, who took the title of Augustus III. The assistance of a Prussian army enabled him to make good his claim to the throne, and Poniatowski, on making his submission, was received into favour, and secured in the possession of his estates and dignities. In 1740–41 he was sent on a mission to the court of France, and in 1752 he was appointed governor of Cracovia, an office which gave him the first rank among the senators of the kingdom. The count died in 1762. By his second wife, daughter of Prince Casimir Czartoriski, he was the father of two sons, one of whom became king of Poland, the other an Austrian field-marshal.—J. T.

PONSONBY, George, a leading whig statesman and lawyer, was the younger son of the Honourable John Ponsonby, speaker of the Irish house of commons, and was born in 1755. He was educated for the legal profession, and was called to the bar, but did not succeed in obtaining a large practice. He was, however, appointed counsel to the commissioners of public accounts, but when his friends went out of office he was deprived of his appointment, and became the leader of the opposition in the Irish parliament. On the death of Mr. Pitt in 1806, and the accession to office of the Fox and Grenville party, Mr. Ponsonby was appointed lord chancellor of Ireland, but without a peerage. On the dismissal of the administration of "all the Talents" in 1807, Mr. Ponsonby of course lost his office, but retired with a pension of £4000 a year. He was shortly after elected member for Tavistock in the imperial government, and was recognized as the leader of the whig party in the commons. He died in 1817.—J. T.

PONSONBY, Sir William, Major-general, was born in 1782, the second son of the first Lord Ponsonby. He closed a brilliant military career by a glorious death at the battle of Waterloo on the 18th of June, 1815. His death is said to have been occasioned by his being badly mounted. He led his brigade against the Polish lancers, and checked their destructive charges against the British infantry; but having pushed on to some distance in advance of his troops, accompanied only by one aid-de-camp, he entered a newly-ploughed field, where his horse stuck, and was utterly incapable of extricating himself. Sir William, seeing a body of lancers approaching at full speed, knew he was lost, and taking out his watch and a picture, he handed them to his aid-de-camp. Both, however, were killed on the spot, the general's body when found being pierced with seven lance wounds. His son, born posthumously in 1816, became Lord Ponsonby.—R. H.

PONT, Robert, rather prominent in the early history of the Scottish reformation, was born at Culross about 1525, and studied at St. Andrews. He was an early adherent of the Scottish reformation and a member of the first general assembly of the Kirk. He rose to be provost of Trinity college, and afterwards vicar of St. Cuthbert's, Edinburgh, and is said to have excommunicated the bishop of Orkney, by whom Mary was married to Bothwell. In 1571 he was appointed by the regent a senator of the college of justice, and in 1601 was commissioned by the general assembly to revise the Psalms. After the accession of James I. to the throne of England, Pont published, in 1604, a treatise, "De unione Britanniæ," a political dialogue, which is said to contain curious pictures of the Scottish life of the period. He died in 1606.—Pont, Timothy, eldest son of the preceding, is remembered as one of the earliest contributors to the geography of Scotland. In his zeal for Scottish geography he explored the less accessible parts of the country, and the results of his researches formed the basis of the "Theatrum Scotiæ" in Blaeuw's Atlas. Little or nothing is known of his biography. There are memoirs of both the Ponts in Chambers' Biographical Dictionary of Eminent Scotchmen.—F. E.

PONTANO, Giovanni (Latin, Jovianus Pontanus), a distinguished Latin writer, born at Cereto, Umbria, in December, 1426; died in 1503. He was a soldier and statesman as well as scholar, and rose to be viceroy to the king of Naples, Ferdinand I., having previously been preceptor to his son and successor, Alfonso. Taking offence, however, at not obtaining a barony, he satirized the king in a dialogue named "Asinas," and indecently welcomed the French invaders led by Charles VIII. in 1495. It is uncertain whether, after the retirement of the French, he retained his honours. Pontano was a man of loose morals, and his orthodoxy is called in question. As a writer he is accounted by many the best Latin poet of the age, Julius Cæsar Scaliger saying that he possessed nerve, harmony, grace, and simplicity, though wanting in moderation; other critics are less laudatory. He restored the only copy of Catullus then known; and the long list of his works includes a history of the wars of Ferdinand I. against John of Anjou, in which the author himself served. It does not stand high in repute for accuracy. Pontano was the first modern who revived the opinion of Democritus, that the milky way is a congeries of small stars.—W. M. R.

PONTANUS, John Isaac, a learned writer of the seventeenth century, was born at Elsinore in 1591. Although thus a native of Denmark, he was Dutch by parentage, and at an early period removed to Holland, where he spent the remainder of his life. Pontanus held the post of historiographer to the Danish sovereign, in which capacity he wrote his "Rerum Danicarum Historia," published in 1631; a "Life of Frederick II.," king of Denmark, and other historical treatises. He was also the author of various works of a geographical and topographical character, but hardly of sufficient importance to merit notice. Pontanus died at Harderwyk in 1640.—J. J.

PONTAS, John, born at St. Hilaire de Harcourt, December 2, 1638, was vicar of St. Genevieve, and afterwards for twenty-five years sub-penitentiary of Paris. His principal works were "A Dictionary of Cases of Conscience," of which the best edition is that of 1741; "Scriptura sacra ubique sibi constans," in which the apparent contradictions in the Pentateuch are reconciled; and "Les entretiens spirituels pour instruire, exhorter, et consoler les Malades." He died in 1728.—D. W. R.

PONTAULT. See Beaulieu.

PONTE, Giovanni da, an eminent Venetian architect, was born at Venice in 1512. His most famous work was the bridge of the Rialto, for which his designs were selected in preference to the designs of Palladio and Scamozzi. This noble bridge, which crosses the grand canal by a single arch of ninety-four feet span, has always been considered one of the chief architec-

tural features of Venice. The public prison, which he united to the ducal palace by the celebrated Bridge of Sighs, was another of Ponte's great works, and one of the most admired for its air of solidity and stern magnificence. He also built the large storehouse of the arsenal, the church of Santa Croce, &c. But he gained perhaps greater celebrity by his restorations, or rebuilding of the public buildings of the Rialto, the college of the ducal palace, the hall of the great council, and the hall of the Squitinio —works of much importance, both from their size and architectural character. Notwithstanding these great employments, Ponte was, in his old age, so poor that he was obliged to appeal to the senate for assistance. He died in 1597.—J. T–e.

PONTE. See BASSANO.

PONTÉCOULANT, PHILIPPE GUSTAVE DOULCET, Count de, a distinguished French astronomer, was born in 1795. He was educated at the Polytechnic school, and on leaving it he became an officer of the French artillery, in which he rose by degrees to the rank of colonel. In 1848 he was made a peer of France. Amongst his works are—"Théorie analytique du Système du Monde;" a voluminous treatise on mathematical and mechanical astronomy, published in portions at intervals from 1829 till 1846; an elementary treatise on astronomy, Paris, 1840; and a series of very important papers on astronomical subjects, chiefly relating to the perturbations of the earth, moon, and planets, most of which have appeared in the Mémoires des Savans Etrangers.—R.

PONTIANUS, a Roman ecclesiastic who succeeded Urban I. in the papacy in 231. He was banished to Sardinia by the Emperor Severus, and died under the scourge in the persecution by Maximin in 235. In the sixth century an African bishop of the same name wrote against the ecclesiastical policy of Justinian.—W. B.

PONTIUS DE LA FUENTE, CONSTANTINE, or PONTIUS FONTIUS, professor of theology and canon of Seville. He was well versed in languages and general learning, and was preacher to Charles V. and his son Philip II., but adopted protestant views in England. On his return to Spain he taught his new opinions, for which he was attacked. He defended himself ably, but his books were seized, and he was imprisoned by the Inquisition. He continued in confinement two years under sentence of death, and expired on the day fixed for his execution, in 1559. His effigy was carried to the Auto da fé and burned in his stead. He wrote on several books of scripture; on christian doctrine; the "Confession of a Sinner;" and a catechism.—B. H. C.

PONTIUS, PAUL, an eminent Flemish engraver, was born at Antwerp about 1596. He was a pupil of L. Vosterman. He is celebrated for a long series of engravings from portraits by Vandyck, including the chief Flemish painters of that time, in which he has most happily rendered Vandyck's manner; and still more for his prints from the works of Rubens. These he engraved under Rubens' immediate superintendence, whose clear, firm, and brilliant style is reproduced to perfection in the prints. He also engraved many plates after other masters, but they are less esteemed than those from Rubens and Vandyck. The year of his death is unknown. His latest dated print is inscribed 1653.—J. T–e.

PONTOPPIDAN, ERIK, the Elder, a learned Danish grammarian, was born in the island of Funen, during the second decade of the seventeenth century. The church was his profession; and he finally received an appointment to the bishopric of Trondhjem in Norway, where he died in 1678, aged sixty-two. His chief work, a grammar of the Danish language, is composed in Latin, and was published in 1668. It is interesting as being the first printed grammar of the Danish tongue.—J. J.

PONTOPPIDAN, ERIK, the Younger, an eminent Danish author, and nephew of the preceding, was born at Aarhuus in Jutland in 1698. He studied at Fredericia, and afterwards at Copenhagen, where he took his degree in divinity. During the earlier period of his life, he held various ecclesiastical appointments in Holstein and Schleswig, but afterwards removed to Denmark, where he became one of the royal chaplains. In 1738 he was made professor of theology in the university of Copenhagen, and in 1747 was preferred to the bishopric of Bergen in Norway. Finally, he became vice-chancellor of Copenhagen university, an office he held till his death in 1764. Pontoppidan was a laborious and unwearied writer, and his works are valuable and full of research. His chief production is the "Gesta et Vestigia Danorum extra Daniam" in which the author gives an account of the ancient Danes, their emigrations to other European countries, &c. He also wrote "Annales Ecclesiæ Danicæ," a history of the Danish church. Other works were likewise composed by him in his native tongue, such as his "Norges Naturlige Historie" (Natural History of Norway), famous for its stories of sea-serpents and similar monsters; and "Don Danske Atlas" (The Danish Atlas), a most elaborate topographical description of Denmark.—J. J.

PONTORMO, JACOPO DA, the ordinary name of JACOPO CARUCCI, derived from his birthplace Pontormo in Tuscany, where he was born in 1493. He was the scholar of Andrea del Sarto, and, like his master, was an imitator and devoted admirer of Michelangelo. He was an excellent portrait painter, but his most important works were some frescoes in the church of San Lorenzo in Florence, representing the Deluge and the Last Judgment. As they were, however, in the mannered style of the anatomical imitators of Michelangelo, they lost all estimation in the subsequent century, fell with all similar works into discredit, and were whitewashed over. Pontormo died at Florence in 1558. His portraits are still highly esteemed. He was the master of Angelo Bronzino.—(Vasari.)—R. N. W.

PONTUS DE LA GARDIE, a French soldier of fortune in the sixteenth century, served successively in the armies of Mary Queen of Scots, the king of Denmark, and Eric, king of Sweden; and having borne a prominent part in the revolution by which Eric was deposed and John III. raised to the throne, rose to the rank of grand marshal of the armies of Sweden and governor of Livonia. He was drowned at Revel in 1585.—T. A.

PONZ, ANTONIO, a Spanish writer on art, was born in 1725, and studied at Rome for several years. In 1759 he was attracted to Naples by the discoveries at Herculaneum and Pompeii. He was afterwards employed by Charles III. to adorn the library of the Escurial with portraits of eminent literary characters. In this work he passed six years, and then received a commission to visit the various colleges of the jesuits, to examine the works of art there contained. This labour occupied him twenty years (1771–90), and the results are recorded of his "Viage de España," 18 vols., a work of great importance to the history of Spanish art. He died in 1792.—F. M. W.

POOL or POOLE, MATTHEW, the biblical commentator, was born in York in the year 1624. He was a descendant of the ancient family of the Pools of Spinkhill, Derbyshire; and his father, Francis Pool, Esq., was a gentleman of good estate. Matthew was educated at Emanuel college, Cambridge, and having finished his studies he succeeded Dr. Tuckney as minister of St. Michael's-le-Querne, London. Here he continued for fourteen years, when he was ejected in 1662 by the act of conformity. After this he devoted himself chiefly to study. His great work is his "Synopsis Criticorum," in 5 vols., folio, a work of immense labour, and the value of which to biblical students it is impossible to overestimate. This was the result of ten years' unremitting effort, continued generally for nearly twelve hours each day. As this work was intended for scholars he set himself to produce a work which should be more adapted to unlettered readers of the Bible, and this resulted in his "Annotations upon the Holy Bible," of which he had written as far as the 59th chapter of Isaiah before his death. The work, completed by some of his friends, was published in 2 vols. folio, London, 1683–85. He wrote also some other works of a theological and polemical character. Having vigorously attacked Romanism in his "Nullity of the Romish Faith," and his "Dialogues between a Popish priest and an English Protestant," he became obnoxious to the Romish party, and finding his name in Oates' list of those marked for assassination, he deemed it prudent to retire to Amsterdam, where he died October, 1679.—W. L. A.

POOLE, JONAS, an English mariner, concerning whom nothing is known beyond the fact of his having taken an active share in the northern fisheries, which in the early part of the seventeenth century engaged largely the attention of maritime nations, and in the pursuit of discovery in high latitudes in connection with such undertakings. He sailed in 1610 and the two following years in the employ of the Muscovy Company, reaching on one occasion the latitude of 79° 50′ in the sea between Greenland and Spitzbergen, and in a subsequent voyage attaining the parallel of 80°. The narrative of Poole's voyages is given in Purchas, part iii., London, 1625.—W. H.

* POOLE, PAUL FALCONER, R.A., was born at Bristol in 1810. Of a respectable mercantile family, Mr. Poole received

a good general education; but as respects art, was entirely self-taught. His first picture exhibited at the Royal Academy appeared there in 1830. His early paintings were chiefly of west country and Welsh scenery and peasantry, and from their freshness and vigour were exceedingly popular. But gradually he worked towards a severer style and a higher range of subjects. At first these were of a poetical cast; afterwards they were more strictly historical; at present he inclines towards incidents which illustrate a period of history or state of society, rather than the representation of any particular event. His manner is peculiar and characteristic, strongly individual in conception, idealized in treatment beyond what is now at all common with English painters, and warm and harmonious, but somewhat monotonous in colour. It is evidently his aim to appeal to the mind, at least as much as to delight the eye. An enumeration of his principal pictures will sufficiently indicate his class of subjects and his course as a historical painter—"Solomon Eagle exhorting the People to repentance during the Plague of London," 1843; the "Beleagured City," 1844; the "Messenger announcing to Job the Slaughter of his Servants," 1850; the "Goths in Italy," 1857; the "Song of the Troubadour," 1854; a "Field Conventicle," 1857; "Glaucus and Ione," 1860; and the "Trial of a Sorceress—the Ordeal by Water," 1862. Mr. Poole was elected A.R.A. in 1846; R.A. in 1861. In 1847 he was awarded by the Fine Arts commissioners one of the premiums of £300 for his picture of "Edward III.'s Generosity to the People of Calais."—J. T–e.

POPE, ALEXANDER, the successor of Dryden on the throne of English poetry, was born in Lombard Street, London, on the 21st of May, 1688. According to his own account his father's family was "tolerable," his mother's "ancient;" the father himself was a linen merchant who had amassed a competency by trade. Both of Pope's parents were Roman catholics, a circumstance which indirectly exerted a considerable influence on his career. Soon after his birth came the Revolution of 1688, one hostile to persons of his parents' communion, and with their deformed and sickly child they withdrew from trade and the city to a pleasant little property at Binfield in Windsor Forest. The child Pope was noted for his gentleness and sensibility, and from the sweetness of his voice was called "the little nightingale." An old aunt taught him his letters, the family priest his Greek and Latin accidence; writing he taught himself by copying printed books. "I began writing verses," was his own account, "farther back than I can well remember;" and at eight he took delight in the perusal of Ogilby's translation of Homer. At the same age he was sent to school at Twyford, where, despite his early amiability, his satirical propensities began already to develop themselves. He wrote a lampoon upon his master, who in return flogged him, and in consequence he was removed by his fond parents and placed at a school at Hyde Park Corner. On leaving this school his classical knowledge just enabled him to "construe a little of Tully's Offices." But at twelve he had written a play, with speeches from the Iliad and verses of his own, which was performed by his school-fellows. The works of the greatest of then living poets were so appreciated by him that from Hyde Park Corner he had procured himself to be taken to catch a glimpse of Dryden at Wills' coffee-house or elsewhere, and "I looked upon him," was his account long afterwards, "even then with veneration." Dryden died on the 1st of May, 1700, and about the same time Pope was recalled from school home to Binfield, there to prepare himself to fill the place left vacant by the death of glorious John, whose verse was his favourite model. His father seems never to have thought of training him for any business or profession, and encouraged him to rhyme. Indeed, he needed little encouragement. His "Ode on Solitude" was written at twelve; at thirteen he began an epic, "Alcander;" at fourteen he wrote satirical verses on Dryden's butt, Elkanah Settle; at fifteen he had begun his "Pastorals." He read widely, too, not only English and Latin poetry, but dipped into that of France and Italy. "I followed everywhere," he says, "as my fancy led me, and was like a boy gathering flowers in the fields and woods, just as they fell in his way. These five or six years I looked upon as the happiest in my life." Commenting on this passage, Mr. Thackeray remarks (Lectures on the Humourists), "Is not here a beautiful holiday-picture? the forest and the fairy story-book—the boy spelling Ariosto or Virgil under the trees, battling with the Cid for the love of Chimène; or dreaming of Armida's garden—peace and sunshine round about—the kindest love and tenderness waiting for him at his quiet home yonder—and Genius, throbbing in his young heart, and whispering to him, 'You shall be great; you shall be famous.'" The "Pastorals"—Pope's earliest work of note—were not published until 1709, in Tonson's Miscellany, but five or six years before they had been read and admired by his neighbour, the retired diplomate, Sir William Trumbull, and a firm friendship was established between the youthful poet and the veteran politician. Trumbull introduced him to Walsh and to Wycherley, the latter going off the stage just as Pope was going on it. Garth, Granville, Lord Lansdowne, Congreve, Gay, were soon added to his list of friends; and when the "Essay on Criticism," published in 1711, had been praised in the Spectator, there followed a temporary intimacy with Addison, and a year later, 1713, a more lasting friendship with Swift. In 1712 Steele procured the "Messiah" from Pope for the Spectator, and in the same year appeared in Lintott's Miscellanies the first sketch of the "Rape of the Lock." So famous a man was the young poet of twenty-five that Addison was glad to have him write the prologue to Cato, performed in 1713. In those days of official patronage of men of letters, the author of the "Essay on Criticism" might have naturally expected to obtain some easy and well-paid government post, like those which were showered on Addison, Prior, and Congreve. But Pope's religion stood in the way of official employment, and his independent spirit in that of a pension, twice offered him afterwards, by Halifax and by Craggs, and on both occasions declined by him. At one time he thought of following painting as a profession, and in 1713 was placed under Jervas for a year and a half. Some specimens of his brush still survive; but near sight and weak eyes were against the scheme, abandoned not to be resumed. During this residence in London Pope figured in Addison's court at Button's until a coolness sprang up between them. Pope, who had a grudge of his own to avenge, attacked, in a prose lampoon (A Narrative of the Frenzy of John Dennis, 1713), Dennis the critic fiercely for his assault on Cato; but Addison disowned the attack, and he and Pope were friends no longer. Perhaps it was partly the result of this estrangement from the whig Addison that Pope now cultivated for a time chiefly the society of the opposite party, forming one of the Scriblerus club with Swift, Harley, and Atterbury. A little earlier, and chiefly to improve his fortunes, he had resolved on translating Homer. His name was now foremost among the poets of the age. He had influential friends in both of the great political parties, and Swift himself canvassed for subscriptions. The dissipations of London were dangerous for a man of Pope's feeble constitution, and he wisely withdrew to Windsor Forest to work at his great task. In 1716 he removed to Chiswick with his parents. In 1717 his father died; and after about two years' residence at Chiswick, he made a final migration to the house and grounds at Twickenham, with which his memory is always associated. Meanwhile a collected edition of his works (1717) had appeared, containing among other new or unpublished pieces the "Epistle of Eloisa to Abelard," the "Elegy to the memory of an unfortunate lady," while his Homer was nearly completed. Volume i. of the Iliad had been issued to subscribers in the June of 1715, and had been completely successful in spite of Addison's patronage of a rival translation by Tickell, which soon fell to the ground. A volume of Pope's translation appeared annually from 1715 to 1718; the concluding volumes, the fifth and sixth, were published with a dedication to Congreve in 1720. The pecuniary success of the enterprise was as signal, as its literary triumph was splendid. For the Iliad Pope received altogether more than £5000, the largest sum which one work had as yet produced in England; four times as much as Dryden had received for the translation of Virgil. We may as well add here, that in 1723 Pope agreed to translate the Odyssey in three years, with the assistance of Fenton and Broome. It was completed in 1725, when Homer had brought his English translator between £8000 and £9000, considerably more than the same sum in our own day, and which, skilfully invested with the little fortune left him by his father, placed the poet in easy circumstances for the rest of his life. A little before he undertook the translation of the Odyssey, Pope had accepted a commission to edit the plays of Shakspeare. His edition was published in 1722, and was his first, nay, his only literary failure. He contributed a preface, fine in its way, and what is more curious, as marking the imperfect Skakspearian taste of that time, he deemed it advisable to point out "the



shining passages" in the text, in which he made, too, some happy emendations. But for the drudgery of collating he was little fitted, and he laid himself open to the attacks of Theobald in his Shakspeare Restored, published in 1726. Other grudges had been accumulating in the mind of the sensitive and irritable Pope. His fame and success had not passed unchallenged by his inferiors in literature and fortune. His partnership with Fenton and Broome, in the translation of the Odyssey, had been made the subject of gibes, and Pope could never attain the magnanimity of disdaining the petty malice of his Grub Street contemporaries. A visit from Swift to Twickenham in the summer of 1727, did not contribute to make him more patient or more forgiving. In that year appeared the first volume of their joint "Miscellanies," to which Pope contributed the exquisite "Memoirs of P. P., clerk of this parish," a satire on Burnet, and the treatise of "The Bathos, or the art of sinking in poetry," in which contemporary rhymers were lashed in prose indeed, but with a bitterness that preluded the "Dunciad." That wonderful satire appeared in May, 1728, followed in the April of the next year by an enlarged edition, poor Theobald being as yet the hero of both. Three years more of continued and varied application and Pope struck into a new line, with the fine epistles to the earl of Burlington (1731), and "On the use of riches" (1732), addressed to the good Lord Bathurst, and of which the latter was made an interlocutor. Nine years before Atterbury had gone into exile, while Bolingbroke returned from it, and Pope both lost and gained a friend. In the interval the poet and the philosopher-politician had lived in close intimacy and correspondence, and probably, under Bolingbroke's guidance, Pope had traversed regions of thought and speculation little or no familiarity with which is traceable in his earlier works. In 1732 appeared the first part of the "Essay on Man," not only anonymously, but with a prefatory address designed to throw the reader off the scent, and to fix the authorship on any one but Pope. In the same year a hint of Bolingbroke's in conversation led him to begin those "Imitations of Horace" which are among the happiest and most popular of his compositions, and the appearance of which dated from 1733 to 1737. In 1735 occurred the surreptitious publication of his correspondence by Curll, which led Pope himself to issue a genuine edition of his letters in 1737. In the following year appeared the stinging satires which date themselves by their title "1738." A fourth book, wider in its scope than its predecessors, was added to the "Dunciad" in 1742; and, provoked by a retort of Cibber's, in the following year appeared a new form of the whole "Dunciad," with Cibber, instead of Theobald, installed in the post of dishonour, fresh bitterness being infused, new names being gibbeted, and the work adapted to the new circumstances of the new time. This was the last of Pope's notable achievements. He had begun the preparation of a complete, correct, and annotated edition of his works; but with 1744, his constitution, always infirm, was breaking fast For six years his maladies had been gaining ground, and a recourse to stimulants is said to have increased their hold upon him. Bolingbroke wept over his death-bed; from which, however, in spite of such friendship, Pope moved to receive from a priest the last sacrament of his religion. He died at Twickenham on the 30th of May, 1744, and was buried in the middle aisle of Twickenham church. His complaint was a dropsy of the chest. In person deformed, Pope had a protuberance before and behind, and one of his sides was contracted. He was so short, that his chair had to be raised to place him on a level with the rest of the company at table. He had a fine and thoughtful, though thin and pale countenance, with vivid eyes and a capacious forehead. He loved and cherished his parents, and on the whole he was steady in his attachments. "Pope had a good heart in spite of his peevish temper," said the poet Gray, an impartial judge. One of the worst points of his character was his love of finesse and manœuvring. "He could not drink tea without a stratagem;" nor trust to the sure recognition of his fine literary gifts without employing what one of the victims of his satire, poor Aaron Hill, called "a certain bladdery swell of management." As a poet he stands in his own class second only to Dryden, more delicate and graceful, if less vigorous and manly, than his predecessor; and he cultivated himself and his powers with an industry and devotion of which among the English poets before him Milton alone had given an example, although in this, as in everything else, Milton towers high above Pope. "What a broad and bright region," says Professor Craik, "would be cut off from our poetry if Pope had never lived! If we even confine ourselves to his own works, without regarding the numerous subsequent writers who have formed themselves upon him as an example and model, and may be said to constitute the school of which he was the founder, how rich an inheritance of brilliant and melodious fancies do we not owe to him. For what would any of us resign the 'Rape of the Lock,' or the 'Epistle of Eloisa,' or the 'Essay on Man,' or the 'Moral Essays,' or the 'Satires,' or the 'Epistle to Dr. Arbuthnot,' or the 'Dunciad?' That we have nothing in the same style in the language to be set aside or weighed against any one of these performances will probably be admitted by all; and if we could say no more, this would be to assign to Pope a rank in our poetic literature which certainly not so many as half a dozen other names are entitled to share with his."—F. E.

POPE, Sir Thomas, the founder of Trinity college, Oxford, was born at Deddington, Oxfordshire, about 1508. Educated at Banbury school and Eton college, he subsequently entered Gray's inn, to study law, and in 1533 was appointed clerk of the briefs in the star-chamber. Two years later he became warden of the mint, and was knighted in 1536. His zeal for the Roman catholic religion was, like the king's, not excited in favour of the monasteries. As treasurer of the court of augmentations, he managed for five years the funds obtained by the dissolution, and grew very rich. In Edward's reign he was set aside; again enjoyed court favour under Mary, and died in January, 1559, shortly after the accession of Elizabeth, to whom he had previously been a kind and courteous custodian.—R. H.

POPE, Walter, was born at Fawsley, Northamptonshire, about 1630, being half-brother to Dr. Wilkins, bishop of Chester. He was educated at Trinity college, Cambridge, and Wadham college, Oxford, where he engaged warmly in a controversy concerning academical and canonical costume, of which he gives a detailed account in his life of Seth Ward, bishop of Salisbury. In 1660 he was elected Gresham professor of astronomy, and obtained the degree of M.D. In 1668 his brother made him registrar for the diocese of Chester. He was one of the earliest members of the Royal Society, to whose Transactions he contributed a paper on the quicksilver mines of Friulia. He died at a great age in 1714. His most entertaining work, "The Life of Ward," was composed in acknowledgment of an annuity of £100 a year bequeathed to him by the worthy prelate.—R. H.

POPHAM, Sir John, chief-justice of the queen's bench from 1592–1607, was born at Wellington, Somersetshire, in 1531. While a child, he was stolen by a band of gipsies. He subsequently went to Balliol college, Oxford, and thence to the Middle temple. He was of very dissolute life, and at one time took part in the expeditions of highway robbers. His reformation was accomplished by his wife. He became a consummate lawyer; was called to be a sergeant in 1571, was appointed solicitor-general in 1579, and speaker of the house of commons in 1581. Soon afterwards he was made attorney-general. As advocate or judge he took part in all the famous judicial proceedings of that time, including the trial of Mary Queen of Scots, Essex, Raleigh, Guy Fawkes, &c. He died on the 1st of June, 1607.—R. H.

PORCACCHI, Tommaso, the projector and editor of a Collana, or series of Greek historians translated into Italian, and published by the eminent printer Giolito of Venice, born at Castiglione-Aretino, Tuscany, about 1530; died in 1585. Porcacchi was prevented by death from adding to his first Collana another of the Latin historians. He was also the author of two books, with engravings, valued by the curious; the "Ancient Funerals of many Races and Nations," 1574; and the "Islands of the World," 1576; as well as poems in Italian and Latin.

PORCHERON, David Placide, a learned Benedictine, born at Chateauroux in Berry, in 1652. He was a man of varied and curious learning, and published an edition of the geography of the anonymous author of Ravenna; an edition of the Maxims for the Education of a Young Nobleman; and assisted in a new edition of St. Hilary. He died February 14, 1695.—D. W. R.

PORPHYRY, originally named Malchus, a philosopher of the Alexandrian school, was born in Syria in 233. He was initiated in the doctrines of neo-platonism at Athens by Longinus, the author of the treatise On the Sublime. In his thirtieth year he went to Rome, where he attached himself to the school of Plotinus. Being of a melancholic temperament, and holding, according to the tenets of this sect, that a life in the flesh was a life

of bondage, he resolved to commit suicide, but was diverted from his project by the good advice of his master who, by sending him to travel in Sicily, gave a more salutary direction to his thoughts. From this time forward, the ascendancy of Plotinus over Porphyry was complete. The latter became a devoted adherent and able advocate of the Alexandrian philosophy. He wrote a highly eulogistic biography of Plotinus, and superintended with much care the arrangement and publication of his works.—(See PLOTINUS.) On the death of Plotinus in 270, Porphyry became the head of the Alexandrian school of philosophy at Rome. Besides the life of Plotinus, he wrote a work, "On Abstinence from Animal Food." In those days there were total abstainers from flesh, just as in these there are total abstainers from wine. His other compositions are—a "Life of Pythagoras," which is largely interspersed with the fabulous; "Starting-points leading to the Intelligible;" "The Cave of the Nymphs," as described in the Odyssey; "A Letter to the Egyptian priests of Anubis" on the gift of prophecy. The most useful and intelligible, and best known of his writings, is the treatise "On the Five Predicables," which is frequently printed as an introduction to the Organon or logical works of Aristotle. The *arbor Porphyriana*, in which *genus* and *difference* are laid out as constitutive of *species*, is known to every student of logic. Many of the writings of Porphyry have perished, and among them a violent attack on the christian religion, which excited much controversy in its day. To this work the wide-spread celebrity of Porphyry in his own day was mainly due; and the tradition of the powerful impression which it made, and of the rejoinders which it called forth, has been instrumental in keeping his name alive down to the present time. It was publicly burnt by the orders of the Emperor Theodosius II. in 435; and only a few fragments of it remain, preserved in the writings of the early fathers of the church. In the extant writings of Porphyry there is not much that is original. He is little more than a commentator on Plotinus; it is therefore unnecessary to characterize his compositions further than by saying that they echo faithfully, and sometimes emphatically, the tones, frequently rather inarticulate, of the older sage. Their general tenor, like that of all the other philosophers of this school, is mystical and obscure. What they chiefly inculcate is a fantastical pietism consisting in an ecstatic union of the human soul with the divine reason, or with something still more transcendant and ineffable. Porphyry relates that Plotinus had succeeded four times in effecting this mystical union; but that he himself, in his considerably longer life, had succeeded only once. The morality which these philosophers enjoined was an ascetism and mortification of the flesh, which bordered on insanity, and which was practically carried considerably beyond the border by the Indian gymnosophists and by numberless Egyptian fanatics, of whom Simeon Stylites (although he appeared at a somewhat later period) may be accepted as a prominent example. Porphyry died at Rome in 306.—J. F. F.

PORPORA, NICOLO, a musician, the celebrated pupil of Alessandro Scarlatti, was born at Naples in 1689, and died in the same city in 1767. He is said to have composed fifty operas, besides sacred music, most of which were highly esteemed in their time. Perhaps the art is more indebted to Porpora for having polished and refined recitative and measured air, than for enriching it by the fertility of his invention. He was particularly distinguished as a singing-master. Farinelli, Mingotti, Caffarelli, and many other theatrical singers, were amongst the number of his pupils.—E. F. R.

PORPORATI, CARLO ANTONIO, a celebrated Italian engraver, was born at Turin in 1740. He studied engraving at Paris under Beauvarlet, and afterwards under J. G. Wille, but formed a style of his own—clear in line, pure in drawing, true and graceful in colour and expression, but deficient in strength and vigour. His Jupiter and Leda, Leda and the Swan, and Madonna with the Rabbit, after Correggio, are among his best prints. Porporati worked for some time in Paris, and was elected a member of the French Academy, but afterwards settled in Turin, where he died in 1816.—J. T–e.

PORSENA or PORSENNA, LARS, king of Clusium in Etruria, appears in Roman history as attempting the restoration of the banished Tarquinius Superbus. He is said to have occupied the Janiculum, 506 B.C., but to have been prevented from crossing the Tiber by the courage of Horatius Cocles. He then tried to reduce the city by famine, but it was saved by the self-sacrifice of another Roman youth, C. Mucius, who penetrated to the Etruscan camp with the design of murdering Porsena, but in ignorance of his person killed the royal secretary instead. When brought before the king he thrust his right hand into the fire on the altar (hence his cognomen Scævola, left-handed) to show his contempt of pain. Struck by his heroism, Porsena released him. Mucius then told him that three hundred Roman youths, besides himself, had sworn to take his life. This led Porsena to make peace with the Romans, on condition of their surrendering the lands won from Veii, and giving twenty hostages, who, however, were afterwards released through the bold venture of Cœlia. Such is Livy's story (ii., 9–15). It is probable, however, that Rome was really conquered by Porsena, as is stated by Tacitus (Histories, iii., 72), and that this conquest was part of a general outburst of the Etruscans on Latium, which was checked by their defeat at Aricia under Aruns, Porsena's son (Livy, ii., 15). Lars was the common title given to Etruscan kings. The penultimate of the name Porsena is lengthened by Virgil (Æn., viii., 646), shortened by Martial (Epig., xiv., 98).—G.

PORSON, RICHARD, the eminent critic, was born on the 25th December, 1759, at East Ruston, Norfolk, and was the eldest son of Huggin Porson, the parish clerk, and a weaver by trade. The boy was put to the loom as soon as he was able to work. He got his earliest tuition at a school in Ruston and at one in the neighbouring village of Happisburgh, where he acquired that very beautiful handwriting which he retained through life, and where his fondness for arithmetic and his prodigious memory began to display themselves. The curate of East Ruston was attracted to the boy, and voluntarily took charge of his education. Mr. Norris, founder of the Norrisian professorship at Cambridge, then became patron of the "heavy-looking youth," and on being satisfied of his proficiency, after an examination by the Greek professor and two tutors of Trinity, provided for the "unwinning cub's" being sent to Eton, which he entered in August, 1774. He did not shine at Eton, though he wrote some dramas for juvenile performance. His mind, however, received that bias which led to those studies in which he afterwards rose to such eminence. Porson remained four years at Eton, and through the kindness of Sir George Baker (Mr. Norris having died in 1777) he entered Trinity college, Cambridge, in October, 1778. In 1780 he was elected a scholar of the college, and in the following year he became Craven university scholar, and soon after obtained the first chancellor's medal. In 1782 he graduated as third senior optime, and the same year was chosen a fellow of Trinity. It was the study of Toup's Longinus, Bentley's Phalaris, and Dawes' Miscellanea Critica that directed and confirmed his critical tendencies. At this period of his career he began to write in *Maty's Review*—his first paper being a critique on Schutz's Æschylus, and he continued his similar contributions for the four following years, the most noted of them being a review of Brunck's Aristophanes. He had also turned his attention to criticism, and corresponded with Ruhnken on the subject, showing at the early age of twenty-three that felicitous tact which succeeded so marvellously in restoring difficult and lost readings. In 1787 appeared in the *Gentleman's Magazine* his letters on Hawkins' Life of Johnson, so full of caustic humour in their quiet but effective exposure of the faults and affectations of the biography, by the imitation of not a few of them. In the same magazine appeared also the famous "Letters to Travis on the Three Witnesses." The dispute was as to the genuineness of these words—"In heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness on earth," 1 John v., 7–8. The clauses had been ground of controversy before. They are found in no Greek MS. of any age or value—in none before the fifteenth century. They are wanting too in the ancient versions, though they are found in the Vulgate codices after the eighth century. They are quoted by no Greek father, even during the Arian controversy. Luther never admitted them, nor Erasmus in his first two editions. Gibbon had recently come out in his own style against the passage, and Archdeacon Travis—a person with little qualification for such an attempt—had written in its defence. The book, as directed against such a sceptic and in vindication, as was thought, of a primary doctrine, was popular with many. Porson exposes its blunders with no ordinary power and sagacity, and with overwhelming argument and erudition maintains his point—yea, with unsparing invective holds up

the author to pity and scorn. But the production brought suspicions upon his own orthodoxy in various quarters, and one old lady, who had him in her will for a legacy of £300, cut it down to £30 on being informed that he had written a book against christianity!—so liable is honest criticism based on irrefragable evidence, to be misunderstood and resented by orthodox ignorance and bigotry. Still it must be admitted that the "Letters to Travis" are diffuse in style and argument, and are often disfigured by misplaced levity, by bursts of scornful indignation which might have been spared, and personal hits and allusions only meant to cover his opponent with ridicule and contempt. Porson continued to write a good deal in the critical reviews. The year 1792 was the turning period of his life. By the statutes of Trinity, the fellows must be in priest's orders within seven years of their taking a master's degree. Porson could not take orders conscientiously, and accordingly resigned his fellowship, though certainly Postlethwaite, the master, might have given him one of the lay fellowships. Without a sixpence he was thrown upon the world. So poor was he that he went sometimes two days without a dinner, and he once lived for four weeks on a guinea. Money was speedily collected among his friends to purchase an annuity for him, and about £100 a year was secured; but Porson, poor as he was, refused to touch it unless the principal sum were returned by trustees to the donors at his death. At this period he lived much in London, and spent a good deal of time one winter with Parr at Hatton. There in the evenings, if Parr was absent, he would gather the young men about him and would pour forth "pages of Barrow, whole letters of Richardson, whole scenes of Foote," &c. But the results of his convivial habits were such, that Mrs. Parr offered him a deliberate insult in order to compel his departure. In 1792 Porson was elected to the Greek professorship at Cambridge, the salary being only £40 a year. He gave an inaugural "prælectio" on Euripides as a dramatist, but delivered no subsequent course of lectures. The plays of Æschylus with corrections by him were printed at the Foulis' press in Glasgow in 1794, in two octavo volumes, and in the year following also in folio. In 1796 Porson married a widow lady, Mrs. Lunan, sister of Mr. Perry of the *Morning Chronicle*. The marriage was of great benefit to him, as it tended to wean him from those intemperate habits which were gradually undermining his constitution. But his wife lived only a short time, and on her death the restless scholar fell into his former tracks of irregular hours and dissipation. His intemperance was notorious. "He must be always drinking," said one of his friends, "no matter what it is." So, according to report, he drank a large quantity of spirits of wine in one house, and swallowed an embrocation in another. Horne Tooke is said to have asked him to spend a fourth night in drinking, after he had spent three consecutive nights in a similar way, and to his surprise Tooke found his powers of self-indulgence unimpaired. This dissipation began at length to tell upon him; he complains of blotches on his face in a letter to a surgeon, and says that he must be abstinent "till his nose recover its quondam colour and compass." In his last years he became slovenly in dress, and his clothes sometimes bore tokens that he had been rolling in the kennel: so dirty was his appearance at times that the servants of his friends refused him admission into their houses. His love of liquor is said to have begun at Eton, and it was increased by asthma, sleeplessness, restlessness, and disappointment, till it grew into disease. The demon took entire possession, and wielded him at will. But Porson was not a solitary tippler, and he did not spend his substance upon his appetite, as is shown by the funds which he left at his death. One of his famous effusions takes its fun from his own habits—

> "I went to Strasburg, where I got drunk
> With that most learned Professor Brunck;
> I went to Wortz, and got more drunken,
> With that more learned Professor Ruhnken."

Certainly he went far astray during his residence in London, and must have lost self-respect. Sometimes at an advanced hour of his convivial evenings he would get up and toast Jack Cade. Papers, too, of his of a very unbecoming nature appeared in some periodicals. In 1797 came out the Hecuba, which was fiercely attacked by Gilbert Wakefield and by Hermann; the Orestes was published in 1798; the Phœnissæ in 1799; the Medea appeared in 1801, and in the notes he did not spare his opponents. A new edition of the Hecuba followed, in which Wakefield and Hermann are not forgotten, and a third edition in 1808. At his death were found corrected copies of some of the other dramas of Euripides, especially the Hippolytus. It may be mentioned too that he collated the Harleian MS. of the Odyssey for the famous "Grenville Homer." In 1806 Porson was chosen librarian of the London Institution, with a yearly salary of £200 and a suite of rooms. He held this office till his death, though he discharged its duties very unsatisfactorily—the directors being obliged to send him a remonstrance in the following words—"We only know that you are our librarian by seeing your name attached to the receipts for your salary." But his brain had become seriously injured by his nightly potations at the Cyder Cellars, and on 19th September, 1808, he was struck with apoplexy in the Strand, and taken, because not recognized, to the workhouse in St. Martin's lane. He was conveyed next day to his abode in Old Jewry. Seized the same afternoon with a second fit, he expired at length on the 25th of the month, in the forty-ninth year of his age. He was buried on 3d of October with great pomp in the chapel of Trinity college, Cambridge, the master, Bishop Mansell of Bristol, reading the service, the vice-master and eight senior fellows bearing the pall, to which were affixed various tributes to his memory in Greek and Latin.

Porson's notes and critical remarks, written on stray papers and copy-books, were diligently collected after his death, and the most of them edited—the "Adversaria" by Monk and Blomfield; his "Annotations on Aristophanes" and his "Photius," the first transcription of which had been destroyed by an accidental fire, by Dobree; Kidd brought out his "Tracts," "Reviews," &c., with an "Imperfect Outline of his Life"—the whole, with the "Letters to Travis," forming six octavo volumes. That Porson was the greatest scholar, and one of the greatest drinkers of his time, is no exaggeration. In his own special department he stands unrivalled—not even Reiske, Valckenaer, Heyne, Hermann, Ruhnken, or Wittenbach, come into successful competition; nor yet Burney, Elmsley, Dobree, Gaisford, Monk, or Blomfield. In vigour and grasp of mind, Bentley was before him, but in verbal criticism, Bentley was sometimes rash, and not seldom more ingenious than satisfactory. Porson, on the other hand, possessed a rare combination of gifts—a prodigious memory, as prompt as it was accurate and extensive, a nice ear for the delicacies of Greek metre, as seen in his famous canon on the "Pause," with a sagacity, tact, and felicity in restoring imperfect and analyzing difficult readings, that in their ease, correctness, and certainty amounted to genius. In looking at his critical discussions of the text, you do not say of his emendations that they are happy, but that they are of necessity right. Greek scholarship in England owes much to him, not merely to what he did, but to the example he set. It is ever to be regretted that he did so little; though, considering his history, his treatment from those who should have been his patrons, his restless and often aimless life, the time he spent on literary trifles, and his indolence fostered by his personal habits, we may be thankful that he did so much and did it so well. The most extraordinary stories are told of his uncommon strength of memory. His brain seemed to hold an entire classical library, and his mind's eye could read off any page of any of the volumes as he pleased; nay, he could quote a passage and the comments of any editor upon it. He repeated more than once the Rape of the Lock, with the various readings of the various editions. From a child's picture-book to a page of Athenæus or Eustathius on Homer, he could give any paragraph that was wanted, and he could tell on what side of the page in various editions a sentence was. He could repeat a couple of pages of any book after reading them once—nay, could for a wager repeat them backwards. "He could," he says, "never forget anything," and his memory was occasionally a source of misery to him. The Greek classics, especially the poets, were at his fingers' end. Milton and Shakspeare, his favourite English poets, were a portion of himself. It may be added that his critical acumen was displayed also in his rejection of the forgeries of Ireland, when Parr was imposed on, and he was indignant at Johnson's leniency toward the similar attempt of Lauder. Porson was characterized by a high spirit of integrity and independence. He was also a man of marked modesty, and was often uneasy under Parr's cumbrous eulogiums. As became a son of Cambridge, he had a strong passion for mathematics, and an equation was found in his pocket when he was seized in the street with his death-stroke. His handwriting was exceedingly neat and elegant, and he was childishly fond of displaying it—nay he offered to letter the backs of Richard Heber's vellum-

bound classics. Indeed, neatness of handiwork had characterized him from his earliest years; for when in his boyhood his mother set him to spin wool, he produced far finer thread than any of his brothers or sisters. It is amazing that, with a limited income and so many drawbacks, he was able to gather so large a library. After his death one portion of it, including his collection of critical notes and his MSS., was bought by Trinity college for a thousand guineas, and the other, sold by auction, brought a similar sum. As before mentioned, his friends raised a sum for him when he was first thrown upon London, the interest only of which he would take. The trustees after his death handed over the money to the university of Cambridge, and with it was founded first a Porson university prize, and afterwards a Porson university scholarship, the first one being awarded in 1855.—(*Imperfect Outline of Porson's Life*, by Kidd, prefixed to *Tracts; Life*, by Watson, 1861; *Porsoniana*, in Roger's *Table Talk; Defence of the Literary Character of Porson*, in reply to Bishop Burgess, by Crito Cantabrigiensis—Dr. Turton, Bishop of Ely; Barker's *Literary Anecdotes*.)—J. E.

PORTA, Baccio della, or Bartholomew of the Gate of San Pietro Gattolini, near which he lived, but better known as Fra Bartolommeo di San Marco, was born at Savignano near Florence in 1469, and entered the school of Cosimo Rosselli, and was the most distinguished painter at Florence at the close of the fifteenth century, just before the return of Leonardo da Vinci from Milan. Bartolommeo was much influenced by Leonardo, and he also became distinguished for his skilful and effective chiaroscuro. In 1504 he formed an intimate friendship with Raphael, and has the reputation of having first turned the attention of that great painter to the study of chiaroscuro. He had only just then returned to his art; he had joined the party of Savonarola, and was so much influenced by him that, in the conflagration of profane works ordered by that enthusiastic monk in 1497, Bartolommeo contributed some of his own pictures, condemned for their nudity, to the common bonfire. And when Savonarola was put to death in 1498, Bartolommeo took it so much to heart that he forsook his profession, joined the dominicans at Prato, and turned monk. He remained in seclusion in the convent of St. Mark for about six years. After his restoration to his profession and his friendship with Raphael he greatly enlarged his style, having evidently much benefited by his association with the rising young painter of Urbino. His noble colossal figure of St. Mark, now in the Pitti palace of Florence, is in the largest manner of the Cinquecento, bordering closely on the style of Raphael's last period; it has also much of the grandeur of the prophets and sibyls painted by Michelangelo on the ceiling of the Sistine chapel at Rome. Among the masterpieces of Fra Bartolommeo are also the "Madonna della Misericordia" at Lucca, and the "Presentation in the Temple" at Vienna. The last, of which there is a beautiful print by Rahl, was painted in 1516, the year before his death. He died at Florence in the convent of St. Mark, October 6, 1517, at the early age of forty-seven. He left several unfinished works, some of which were completed by his friend and scholar, Mariotto Albertinelli. Fra Bartolommeo was sometimes careless in his execution, or left several works only half-finished, which must have been left in their unfinished state; the large picture in the salon carrè of the Louvre appears to be one of these, but it is at best one of the painter's inferior works. Fra Bartolommeo is said to have been the first painter who used the wooden lay figure for the purpose of studying drapery.—(Vasari, *Vite dei Pittori*, &c.)—R. N. W.

PORTA, Giacomo della, an eminent Italian architect, a native of Milan, was born in the early part of the sixteenth century, but the year does not appear to be known. He is said by Milizia and others to have been a worker in stucco, and to have studied architecture under Vignola; but this last is plainly impossible, if the Serlupi palace erected in 1526 be rightly attributed to him, since Vignola was then only nineteen, and had not yet begun to practise as an architect; no other work of Della Porta's, however, is of nearly so early a date. Della Porta's most famous structure is the cupola of St. Peter's, which he in conjunction with Fontana erected by order of Sixtus V., after the death of Michelangelo. He also continued the buildings of the Campidoglio after Michelangelo's designs. His other works in the capitol include the Collegio della Sapienza (1576); the churches of Sta. Caterina de' Funari, Sta. Maria, Madonna de' Monti, San Luigi, the Greek church, &c.; the palazzi Ercolani, Nicolini, Spada, Marescotti; and the Popolo, the Campidoglio, and other fountains. He also designed the Aldobrandini palace at Frascati, commenced in 1598, about which time his death appears to have taken place, it having happened suddenly from eating too much melon and ice on his return to Rome from Frascati with Cardinal Aldobrandini. The buildings of Della Porta, though not free from faults, display much grandeur of style, and are admirable for the employment and distribution of sculpture.—J. T–e.

PORTA, Giovanni Battista della (commonly called Baptista Porta), a Neapolitan physicist, was born at Naples of a noble family in 1538, and died there on the 4th of February, 1615. He travelled much, and was a member of various learned academies. He possessed a thorough mastery of the mechanical and physical knowledge of the age, and probably added to it by his own labours, though to what extent he did so is uncertain. It is, however, certain that he contributed much to the introduction and extension of the experimental method of seeking natural knowledge. He wrote a highly-esteemed book entitled "Magia Naturalis," being a miscellaneous collection of such physical principles, experiments, and contrivances as he had learned or discovered. Amongst them are the magic lantern, and an apparatus for raising water through the expansion of air by heat. The first edition, now very scarce, appeared at Naples in 1558, and was a comparatively small work; the second, much enlarged, was published, at Naples also, in 1589; it was reprinted at Antwerp in 1660–61.—W. J. M. R.

PORTA, Giovanni Battista della, Italian sculptor, son and scholar of Guglielmo, was born at Porlizza in 1542. He executed for Cardinal Alessandro Farnese busts of the twelve Cæsars; a statue of St. John for the baptistery of Sta. Croce, &c. Among his more celebrated works are a colossal marble statue of S. Domenico for the church of Sta. Maria Maggiore at Rome; a colossal St. Peter, &c. He died at Rome in 1597.—J. T–e.

PORTA, Guglielmo della, an eminent Italian sculptor, was born about 1512. He is said by Vasari to have studied closely the works of L. da Vinci, and to have worked for his relative Giacomo della Porta the architect. In 1537 he went to Rome, and became the favourite scholar and assistant of Michelangelo, and eventually his most successful imitator. Guglielmo's masterpiece was the sepulchre of Paul III., one of the very finest works of its kind extant, and of which the recumbent nude female figures of Justice and Prudence—since Guglielmo's time partly draped—have always been particularly admired. His figures of the Prophets in the first arch, and others on the altars of St. Peter's, are very excellent. Vasari mentions a series of fourteen rilievi illustrative of the life of Christ, which would be surpassingly beautiful if finished and cast in bronze; but he adds that Fra Guglielmo has finished nothing since he received the office of leaden-seal to the pope in 1547 to the present year, 1567, "it being the peculiarity of this office that it renders him who fills it fat and lazy." He does not seem to have done much afterwards. He died about 1577.—J. T–e.

PORTALIS, Jean Etienne Marie, Count, French minister of public worship under the first Napoleon, was born in Provence in 1745. Before the Revolution he was a prominent member of the bar of Aix, and pleaded there successfully against the fiery orator in person the cause of Mirabeau's wife, when she claimed a separation from her husband. In another famous lawsuit, that between Goezmann and Beaumarchais, Portalis was also opposed to the celebrity. At the close of the Reign of Terror he was elected a member of the council of Five Hundred, and distinguished himself as an able speaker and jurist, gradually becoming anti-revolutionary in his politics. After the *coup d'état* of the 18th Brumaire, he was employed by Napoleon in the compilation of the *code civil*, and in the important negotiations which terminated in the concordat with the pope and the re-establishment of catholicism in France. He became minister of public worship, and died in 1807, leaving a work, published in 1820 by his son, "L'usage et l'abus de l'esprit philosophique pendant le 18me siècle."—F. E.

PORTER, Anna Maria, the gifted sister of Jane and Sir Robert Porter, was born in 1780, a few months before the death of her father. She was educated at a day school in Edinburgh; and on the removal of the family to London, the sisters became distinguished in the literary world, while their private lives were models for imitation. Cherished by an enthusiastic love for the beautiful in nature, and for everything pure and noble in life,

her talents quickly developed themselves. At the age of thirteen she wrote and published "Artless Tales," and afterwards many other works, the principal of which are "The Hungarian Brothers," "Don Sebastian," "The Barony," and a volume of poems. She died at Bristol, June 21, 1832.—E. B., L.

PORTER, George Richardson, author of "The Progress of the Nation," was the son of a merchant of London, where he was born in 1792. He began life as a sugar-broker, and failed. In 1831 he contributed a paper on "Life Assurance" to the Companion to the Almanac of Mr. Charles Knight, who when declining the late Lord Auckland's invitation in 1832 to digest for the board of trade the information contained in the publications of parliament, recommended Mr. Porter for the task. Under Mr. Porter, from this small beginning, grew up the statistical department of the board of trade; and to his duties as its head he added, in 1840, those of the senior member of the railway department of the same board. In 1841 he became one of the secretaries of the board. He was a zealous free-trader, and an energetic and useful official. He died in 1852, and there is a memoir of him, with a list of his writings, in the *Gentleman's Magazine* of that year. He will long be known as the author of "The Progress of the Nation," a work of which he issued three editions, the last in 1851. It is a singularly useful and lucid digest, with pertinent and instructive comments, of the national statistics, from the beginning of the century when possible, and illustrating every section of the financial, commercial, industrial, and social history of the United Kingdom. The edition of 1851 embodies and summarizes the facts and figures furnished by parliamentary papers as late as, but no later than, 1849.—F. E.

PORTER, Jane, a novelist, was born at Durham in 1776, and educated with her sister at a school in Edinburgh, under the tutorship of Mr. George Fulton, a man of considerable note in his day. An agreeable manner, with surprising powers of conversation, soon won for her many distinguished friends. At an early age she wrote her first work, "The Spirit of the Elbe," followed by "Thaddeus of Warsaw," which was translated into several continental languages. She was soon afterwards elected a "lady chanoiness" of the Teutonic order of St. Joachim, and a relative of Kosciusko sent her a gold ring containing his portrait. In 1809 appeared "The Scottish Chiefs," which gained a fame equal to that of its predecessor. After having retired from the field of literature for many years, she reappeared as the editress of "Sir Edward Seaward's Diary." This work seemed real enough to be thought worthy of an elaborate refutation in a leading review. By the merciless rummaging of admiralty records and Indian maps by her critic, she was more flattered than annoyed. When pressed as to the origin of Sir Edward Seaward, she would quietly say—"Sir Walter Scott had his great secret; I may be allowed to keep my little one." In 1831 her mother died, and within a year her sister. Then, as she says, she became a wanderer, paying lengthened visits to numerous old and attached friends. Latterly she resided with her brother at Bristol, where she died May 24, 1850, maintaining to the last moment her intellectual faculties, and that cheerfulness of disposition so conspicuous through her long and useful life.—E. B., L.

PORTES, Philip des. See Desportes.

PORTEUS, Beilby, an eminent English bishop, descended from parents who emigrated from Virginia in 1720, was born at York in 1731. He went to school in that city. He entered Christ's college, Cambridge, as a sizar, where, so high were his character and attainments, that he was soon elected to a fellowship, and made an esquire-bedel of the university, which office he soon resigned. In 1757 he was ordained deacon; in 1758, presbyter. In 1759 he won the Seatonian prize for an excellent poem on Death. In 1762 he was made chaplain to Archbishop Secker. After holding the livings of Rucking and Wittersham in Kent, which he exchanged for Hutton, and a stall in Peterborough cathedral, he was advanced to the rectory of Lambeth. In 1767 he took his degree of D.D. In 1769, through the influence of Queen Charlotte, he was made chaplain to George III., master of the hospital of S. Cross, near Winchester, dean of the Chapel Royal, and provincial dean of Canterbury. In 1773 he took part in a movement which will be best described in the following abridgment of his own words: "An attempt was made by myself and a few other clergymen to induce the bishops to promote a review of the liturgy and articles, in order to amend in both, but particularly in the latter, those parts which reasonable persons agreed stood in need of amendment; to render the seventeenth article, on predestination and election, more clear and perspicuous, and less likely to be wrested by our adversaries to a Calvinistic sense, which has been so unjustly affixed to it; to improve true christian piety amongst those of our own communion; and to diminish schism and separation, by bringing over all the moderate of other persuasions. We requested Archbishop Cornwallis to signify our wishes to the rest of the bishops, that everything might be done which could be prudently and safely done to promote these salutary purposes. The archbishop replied, 'I have consulted severally my brethren the bishops, and it is the opinion of the bench in general, that nothing can in prudence be done in the matter that has been submitted to our consideration.'" In this decision Porteus cheerfully acquiesced. In 1776 he was made bishop of Chester, where he laboured hard in the cause of protestantism, and the establishment of Sunday schools. In 1787, on the recommendation of Mr. Pitt, he was translated to the see of London, and died at his palace at Fulham on the 14th of May, 1808. He left his library to future bishops, together with a contribution towards the building of a new wing for its reception at Fulham palace. He was buried at Hyde Hill, near Sunbridge, in Kent, beneath a chapel which he had erected and endowed with £250 a year. His works, including his "Life of Archbishop Secker," and his "Lent Lectures on St. Matthew," were edited by his nephew, the late Dr. Hodgson, dean of Carlisle.—T. J.

PORTLAND. See Bentinck.

PORTSMOUTH, Louise de Querouaille (the Madam Carwell of the common people), Duchess of, a mistress of Charles II., who exercised a great influence over him, personally and politically, belonged to a noble French family of Normandy. She came to England in 1670 in the suite of Henrietta, Charles II.'s sister (married to the duke of Orleans), and with the intention of fascinating the king, in order to play the game of Louis XIV. She was at once successful, remaining Charles II.'s favourite mistress until his death, and the main upholder of French interests in England. She became the mother of the first duke of Richmond in 1672, and in 1673 was created Duchess of Portsmouth. Evelyn, writing of her after her first appearance in England, calls her "that famous beauty, but in my opinion of a childish, simple, and baby face." She survived till the November of 1734.—F. E.

PORTUS, Æmilius, son of Francis, born in 1551 at Ferrara; died in 1610. He taught Greek at Lausanne and Heidelberg, and was a laborious classical author and editor, producing a translation of Suidas, dictionaries of the Doric and Ionic dialects, and, along with his father, an annotated and much prized edition of Xenophon.—W. M. R.

PORTUS, Francis, a classical commentator, born in Candia in 1511; died in Geneva on 5th June, 1581. From his native island Portus came early to Padua. In 1542, by demurring to sign certain articles of faith, he gave symptoms of the religious convictions which afterwards made him a Calvinist, and which settled him finally in Geneva, after a residence from 1546 to 1561 with Renée, duchess of Ferrara, as preceptor to her daughters. He wrote additions to Constantine's Greek Dictionary, 1593; Commentaries on Pindar's Thucydides, and many other Greek authors; and a Reply to Charpentier's Defence of the Massacre of St. Bartholomew.—W. M. R.

PORUS, the name of an Indian king who ruled over the district east of the Hydaspes when Alexander invaded India. He assembled an army so formidable that the Greeks were unable to cross the river in its presence. Alexander, however, succeeded in effecting a passage with a portion of his troops, a hundred and fifty stadia further up, and a great battle ensued in which Porus was defeated. His magnanimity and courage secured to him the favour of his conqueror, who extended his sway over the whole tract of country between the Hydaspes and the Hyphasis. Of this empire he remained master till his death, which was caused by the treachery of Eudemus, a Macedonian general.—Another Porus, a cousin of this king, who reigned over Gandaris, a district east of the Hydraotes, fled before the approach of Alexander. He was deprived of his dominions, which were added to those of his kinsman.—D. W. R.

PORY, John, traveller and geographer, was born about 1570, and educated at Caius college, Cambridge. Hakluyt seems to have inspired him with a love for foreign history and cosmography, and in 1600 he published a geographical history of Africa, trans-

lated from Leo Africanus. In 1612 he delivered to the historian Thuanus in Paris ten books of MS. commentaries on Elizabeth's reign, sent over by Sir E. Cotton. He was secretary to the colony of Virginia from 1619 to 1621, and we again find him there in 1623. The date of his death is unknown.—W. J. P.

POSIDONIUS, a Stoic philosopher, was born at Apamia in Syria, about 135 B.C. He went to Athens and studied under Panætius. After the death of his preceptor he went to Spain, Italy, Sicily, and the neighbouring islands. He also visited Dalmatia and Illyricum, proceeded to Gaul, and returning to the east, took up his abode in Rhodes, where he presided over the Stoic school. While occupied with philosophy he took part in public affairs. Hence he was sent to Rome as ambassador, 86 B.C. He seems to have acquired great reputation, and to have been visited by distinguished men, as Marius, Cicero, and Pompey. He died soon after removing to Rome, 51 B.C., aged eighty-four, according to Lucian. Posidonius was a man of great abilities and acquirements. His thirst for knowledge was ardent and insatiable. He was well acquainted with science, a good geometer and geographer. Natural philosophy and astronomy were his favourite pursuits. None of his works are extant. They were numerous and varied, including a large history in about fifty books, treatises on the gods, divination, fate, heroes and demons, meteors, ethics, &c., &c. All the fragments were gathered and published by Bake, Leyden, 1810.—S. D.

POSSEVINO, Antonio, a learned and accomplished jesuit, was born at Mantua in 1533. On the close of his preparatory studies, he went to Rome as tutor to the nephew of Cardinal Gonzaga, and was admitted into the order of Jesus in 1559. His superior then sent him on an embassy to the duke of Savoy to persuade him to allow the jesuits to settle in his dominions, and to employ rigorous measures against the Waldenses. His second mission was from Gregory XIII. to the king of Poland and the czar, whose disputes he contrived to settle. Sweden and Germany were next the theatre of his diplomatic abilities. The interest he took in the reconciliation of Henry IV. of France to the holy see offended the pope, and led to his suspension from public business. He died at Ferrara in 1611. Among his works may be mentioned his "Muscovia" in 1586; "Bibliotheca Selecta" in 1593; and his "Apparatus Sacer" in 1603–6.—His elder brother, Giovanni Battista, was also a man of letters—born in 1520; died at Rome in 1549.—Another of his own name was a nephew and a physician. He wrote "Gonzagarum Mantuæ et Montis-Ferrati Ducum historia," 1617.—J. E.

POSTLETHWAYT, Malachi, a writer on commerce and finance, born about 1707; died in 1767. He published in 1751–56, "The Universal Dictionary of Trade and Commerce," translated from the French of Savary, with large additions and improvements of an English kind. Postlethwayt's English version has the same faults as the French original, but is entitled to notice as one of the earlier books of the class. There is a list in Watt of his other works, among them being a "History of the Public Revenue from the Revolution of 1688 to Christmas, 1758."—F. E.

POSTUMUS, M. Cassianus Latinius, nominated by Valerian to be governor of Gaul, of which he was a native, was of humble origin. During the reign of Gallienus, in 258, he raised the standard of rebellion, and assumed the titles of Imperator and Germanicus Maximus. His rule was firm and just, but his subjects became weary of him, and he was put to death by a body of soldiers under Lollianus in 267, having refused to allow them to plunder Mayence.—D. W. R.

POTAMO or POTAMON, a philosopher of Alexandria, who flourished about the close of the second century. He was either the master or the disciple of Plotinus. In order to reconcile conflicting statements some have supposed there were two or even three philosophers of this name. Laertius states that shortly before his time, Potamo founded an eclectic school. His system has been investigated by Glöckner in a treatise published at Leipsic in 1745. It was a combination of various doctrines taken from the Platonic, Stoic, and Aristotelian schools, with the addition of certain original views.—D. W. R.

POTEMKIN, Gregory Alexandrovitch, the celebrated favourite of Catherine II., empress of Russia, was born in 1736 at a country house about twenty versts from Smolensk. Being destined for the church, he studied theology at Moscow; but an opportunity of entering the army being offered him, he eagerly seized it. Even as a subaltern he indulged his passions without control. Handsome in form and feature, he did not escape the notice of the voluptuous Catherine when she was yet but grand-duchess. The revolution which she accomplished in 1762, by which she was enabled to mount the throne, and the great services then rendered to her by the Orloffs, cast the attractive Potemkin into the shade. Rewarded with the rank of colonel for an act of gallantry shown to Catherine as she rode at the head of the troops on the night of her husband's flight, he was nevertheless removed from the presence of the empress by being sent on a mission to Sweden. The Orloffs were always jealous of his influence, but with all their authority could not prevent the growth of that favour which enabled Potemkin to supplant them. The latter boldly made love to his sovereign with all the ardour of his passionate nature. The czarina was not insensible to his wooing. She made her lover chamberlain, but shortly afterwards sent him away again to the army engaged in a war with the Turks. Returning to court on the first opportunity with the news of a victory, he was dismayed to find that Gregory Orloff had gratified Catherine with another favourite. Spite of his gracious reception, Potemkin quitted Petersburg with the avowed intention of making himself a monk. Catherine in her turn was alarmed and sent encouraging messages to the wilful lover, who returned to the palace more glorious and powerful than ever. He now set himself energetically to the direction of state affairs, exhibiting a capacity that astonished and subdued the empress. There was a wild tinge of extravagance in his ideas and projects that was not displeasing to his able and enterprising mistress. When the king of England sought to bribe the Russian government to his interests by offering the possession of Minorca, the imagination of Potemkin was excited. "I will make of Minorca," he said, "a pillar raised to the glory of the empress in the midst of the Mediterranean sea!" The diary of Lord Malmesbury is full of matter illustrating the extraordinary character of Potemkin. His boundless prodigality ministered to Catherine's love of magnificence, and his subtle though ill-informed mind held together all the threads of political intrigue at home and abroad. The Orloffs occasionally left their retirement to attempt the removal of their hated rival. But in vain; his power over Catherine continued long after the decay of her attachment to his person. Providing her with favourites who acknowledged their dependence on him, he continued to rule the empire till his death. His greatest feat of arms was the capture by assault of Otchakoff, 16th December, 1788, and the conquest of the Crimea. His arrogance had disgusted the higher nobility of the empire, and began to weary even the empress, when Potemkin died on the road between Jassy and Nicolaieff, on the 15th October, 1791. He had come from a stormy interview with Prince Repnin, who though his second in command, had, after a victory over the Turks, and with the secret sanction of the empress, concluded a treaty with the sultan without consulting him.—R. H.

POTHIER, Robert Joseph, one of the most celebrated jurisconsults France has produced, was born at Orleans in 1699, and received his education in the university of that city under the auspices of the jesuits. He applied himself with undivided energy to the study of Roman jurisprudence, and in 1749 was called by D'Aguesseau to fill the chair of French law in the university of his native city. In 1748 appeared the first volume of the great work which placed him at the head of all previous law-writers, the "Pandectæ Justinianæ in Novum Ordinem Digestæ," &c., the two remaining volumes appearing successively in 1749 and 1752. Turning his attention now to the exposition of the old French law, Pothier produced many voluminous treatises on points which had remained comparatively obscure. These treatises have been collected into one work, and published under the title, "Traités sur Différents Matières de Droit Civil appliqués à l'Usage du Barreau et de la Jurisprudence Française," four volumes quarto; Orleans, 1781. With all this private labour he was unremitting in the active duties of his profession. The most complicated cases were daily submitted to him, patiently heard, and impartially decided. His private character was distinguished by exemplary virtue and piety, and his death in 1772 was mourned by all Europe. Pothier's treatises have been so extensively used by the framers of the civil code under Napoleon, that they may almost be called the foundation of modern French law.—W. J. P.

*POTT, August Friedrich, an eminent German philologist, was born at Nettelrede, 14th November, 1802, and received his education at Hanover and Göttingen, where he devoted

himself to classical learning. After holding for a short time a mastership at Celle he began lecturing in the university of Berlin (1827), and in 1833 was appointed professor of comparative philology at Halle, where he has since been known as a most efficient teacher, and as one of the chief promoters of this new branch of learning. His fame chiefly rests on his "Etymologische Forschungen," 2 vols., 1833–36, which comprises the whole range of Indo-Germanic languages, and has greatly contributed to the advancement of the science of philology. For his work on the gipsies in Europe and Asia, 2 vols., 1844–45, he was awarded the Volney prize by the Institute of France. No less important are his "Personen-Namen," a work of astonishing research, and his numerous monographs and treatises.—K. E.

POTT, Percival, the celebrated surgeon of St. Bartholomew's hospital, was born in Threadneedle Street on the 26th of December, 1713. His father died when he was three years of age, leaving his wife and child but inadequately provided for. Amongst his mother's relatives, however, was Dr. Wilcox, bishop of Rochester, who took the boy under his protection. He was educated at a school at Darne in Kent. Pott early showed a decided taste for surgery, and although strongly advised by his friends to choose the church as a profession, nothing could induce him to alter his resolve to be a surgeon. He was accordingly apprenticed in 1729 to Mr. Nourse, one of the surgeons of St. Bartholomew's, who was the first of the surgeons to that hospital who gave lectures on anatomy. Nourse employed his pupil as a prosector for his demonstrations, and thus the best foundation for his future eminence was laid. In 1736, his apprenticeship having expired, Pott immediately settled in practice in Fenchurch Street. In 1744–45 he was elected assistant-surgeon, and in 1749 surgeon to St. Bartholomew's. On the death of his mother in 1746, he removed to Bow Lane, and married the daughter of Robert Cruttenden, Esq. It was not until ten years later that his first work of importance appeared. In the year 1756 he was thrown from his horse, and sustained a compound fracture of the leg. The surgeons who first saw him determined on immediate amputation, and the leg was only saved by the timely arrival of Mr. Nourse, who on careful examination thought that a chance of recovery without operation existed. During the retirement occasioned by this accident, Pott planned and partly executed his "Treatise on Ruptures." His sole previous appearance as a writer had been as the author of a paper on a curious case of disease of the bones, in the forty-first volume of the Philosophical Transactions. His next publication was on "Congenital Hernia." It involved him in a dispute as to priority of discovery with Dr. W. Hunter. Other works on surgical subjects followed in rapid succession, amongst which were valuable treatises on injuries of the head, on the treatment of fistulæ, and on caries of the vertebræ. In 1764 he became F.R.S., and about the same time he began to give lectures on surgery. In 1769 he removed to Lincoln's-Inn-Fields, and seven years afterwards to Hanover Square. His practice now had become very large. He resigned the office of surgeon to St. Bartholomew's in 1787, having served it, to use his own expression, "man and boy for half a century." In the previous year he had received honorary diplomas from the Colleges of Surgeons of Edinburgh and Ireland. He died on the 22d December, 1788, aged seventy-five. The day before his death he observed—"My lamp is almost extinguished; I hope it has burned for the benefit of others." Pott's surgical works are still studied with the highest advantage. He was undoubtedly one of the brightest ornaments of the English surgical school.—F. C. W.

POTTER, Barnabas, an excellent bishop, born near Kendal in 1578, fellow of Queen's college, Oxford, afterwards lecturer at Abingdon and Totness; in 1610, chosen principal of St. Edmund hall, but never admitted to the office; in 1616, elected provost of Queen's college; in 1628, nominated bishop of Carlisle; died in 1642, and was buried in the church of St. Paul, Covent Garden. Whether he published any sermons is doubtful. Wood attributes to him one on the Burial of Sir Edmund Seymour, one on Easter Tuesday, and a Spital Sermon. Though a "thorough-paced Calvinist," as Wood calls him, so great was his eloquence and piety, that he had the help of Archbishop Laud in being promoted to the bench of bishops.—T. J.

POTTER, Christopher, born near Kendal about 1591; entered Queen's college, Oxford, in 1606; in 1613 was chosen chaplain, and afterwards fellow of the college. He took the degree of D.D. in 1626–27, having succeeded his uncle as provost. A jesuit, known as Edward Knott, but whose real name was Matthias Wilson, had printed in 1630 a tract called Charity Mistaken, complaining that it was unjust to charge Romanists with want of charity for affirming that protestantism unrepented leaves no chance of salvation. To this Dr. Potter replied, dedicating his work to Charles I., at whose request it had been undertaken. In 1635 he was made dean of Worcester; in 1640 vice-chancellor of the university. He sent his plate to the king when the civil wars broke out. In 1646 he was nominated dean of Durham, but died on the 3rd of March, in Oxford, before he was installed. He translated into English Father Paul's History of the Quarrels of Pope Paul the Fifth with the state of Venice, London, 1626–44; and left behind him, prepared for the press, a work on predestination.—T. J.

POTTER, Cipriani, a musician, was born in London in 1792. When seven years old he began to study the pianoforte under his father, a successful teacher. He was a pupil for composition successively of Attwood, Callcott, Crotch, and Wölfl. The high standing in his profession, to which his talents early raised him, is proved by his having been one of the original members of the Philharmonic Society, founded in 1813. His first public appearance as a pianist was in 1817, at one of the philharmonic concerts, when he played a sestet of his own composition. Before the end of the year he went to Germany, where he spent sixteen months, chiefly at Vienna. During this time he took lessons in counterpoint from Förster, and submitted his compositions to Beethoven. He then spent eight months in Italy, and returned to London in 1819. At the opening of the Royal Academy of Music in 1823, Potter was appointed chief professor of the pianoforte for the male department. He became director of the orchestral practice in 1827, which office he relinquished at midsummer, 1832, when he succeeded Dr. Crotch as principal of the institution, and undertook the charge of the chief class for composition. He remained at the head of the academy for twenty-seven years, and then resigned his threefold responsibility as principal, and professor of composition and the pianoforte. On his retirement, the pupils and professors, as a testimonial of their admiration and affection, subscribed, to endow the Potter Exhibition—an annual sum to assist a musical student in the expenses of education at the Academy—which will perpetuate the name of this eminent man in connection with the institution over which he long and efficiently presided. Potter's music is characterized by perspicuity of form, contrapuntal clearness, ingenious orchestration, and appropriateness to the instruments for which it is written. His first symphony was performed in 1824; that in G minor, perhaps the best known of his orchestral productions, was written in 1833 in fulfilment of a commission from the Philharmonic Society; and he is the author of seven symphonies besides these, which were successively produced at his annual concerts. To the department of orchestral music belong also his overtures to "Antony and Cleopatra," "Cymbeline," and "The Tempest," and an unnamed concert overture. His only important vocal work is the cantata, "Medora e Corado," for solo voices, chorus, and orchestra, which was produced in 1830. He wrote additional instrumentation for Handel's Acis and Galatea, when this work was brought upon the stage in 1831. For his instrument he composed four concertos—a duet for two pianofortes—several sonatos, toccatas, and rondos for pianoforte solo—trios, and other pieces for pianoforte with different instruments, and a series of Pezzi di Bravura, and some books of studies. Finally must be mentioned his violin quartets. Potter held place as a pianist among the best players resident in England during the time he was before the public, and he was quite as highly esteemed wherever he appeared abroad. He was repeatedly elected to the direction of the Philharmonic Society, and was one of the most efficient conductors of their concerts, as he was for a time of the Madrigal Society. He had a most important influence on the progress of the pianoforte in England, many of the most distinguished players and teachers having been formed by him; and his excellent system being thus so widely diffused, he may truly be said to have established a school of playing. The effect of his teaching is still more valuable in the department of composition; he was the first in this country to elucidate the principles of musical construction, and since his appearance as a teacher, the productions of our composers have assumed a higher character in respect of purpose and development, than ever before belonged to English music. It will thus be seen that he accomplished more than any other musician for the advancement of his art among us;

his good influence is already felt throughout the land in the labours of the pupils of his pupils, and a large proportion of our best esteemed artists received their training personally from him. He died in 1871.—G. A. M.

POTTER, Francis, born in 1594 in Wilts, and educated at Oxford, became rector of Kilmington in Somerset in 1637. In this parish he continued till his death in 1678. In 1642 he published an "Interpretation of the Number 666," which was translated into several languages. To one of his opponents, Morehouse, he wrote a reply. He had a great love for painting and mechanics, and some of his inventions were communicated to the Royal Society, who made him a fellow.—B. H. C.

POTTER, John, Archbishop of Canterbury, son of a linen draper at Wakefield, was born about 1674; he was educated there, and at University college, Oxford. In 1694 he was chosen fellow of Lincoln. In 1697 he published "Lycophron's Alexandra," folio; and shortly after, his "Antiquities of Greece," a wonderful work for so young a man. In 1704 we find him removed to Lambeth, as chaplain to Archbishop Tenison, who gave him the living of Great Mongeham in Kent. Having in 1706 become chaplain-in-ordinary to Queen Mary, in 1707 he published his "Discourse of Church Government," 8vo. In 1708, through the influence of the duke of Marlborough, he became regius professor of divinity and canon of Christ Church; and in 1715, bishop of Oxford. Just before he had issued a noble edition of Clemens Alexandrinus, 2 vols., folio, Gr. and Lat. He preached the sermon at the coronation of George II.; and in 1737 was made archbishop of Canterbury. He died in 1747. A collection of his theological works was published in 3 vols, 8vo, Oxford, 1753. For many years his "Greek Antiquities" was the standard work upon that subject, and has only been superseded in consequence of modern discoveries.—T. J.

POTTER, Paul, was born at Enkhuysen in North Holland in 1625, and having learnt the first rudiments of his art from his father, Pieter Potter, he established himself while still young as an animal painter at the Hague; but his brilliant career was suddenly cut short in January, 1654, at the premature age of twenty-nine. Though his pictures were early sought after, Paul Potter acquired his general reputation by a single picture, the well-known "Young Bull," for some years in the Louvre, now in the museum at the Hague, painted for Prince Maurice of Nassau in 1647, when the painter was only twenty-two years old. It is certainly a masterpiece, but coarsely painted, and the accessories are very inferior. Potter's present reputation rests upon his numerous small pictures, which are executed with great delicacy; he excelled in pasture scenes, his animals being always admirable, and his colouring and lighting of his landscapes being generally beautiful. The marquis of Westminster has a fine specimen of these small pictures. The National gallery possesses no example of his work. There are also some admirable etchings of animals by Potter.—R. N. W.

POTTER, Robert, an English clergyman, born in 1721, was educated at Emmanuel-college, Cambridge. He took his degree of B.A. in 1741, became vicar of Scarning in Norfolk, and was afterwards appointed a prebendary of Norwich cathedral; latterly he held also the vicarage of Lowestoft and Kessingland. A sermon on the thanksgiving for the peace was published by him, but his fame rests chiefly on his acquirements as a classical scholar and his poetical works, of which the earliest was a volume of miscellaneous pieces printed in 1774. These were followed in the course of the next fourteen years by his admired translations from the Greek dramatists, Æschylus, Euripides, and Sophocles. They are well known, and likely to retain their popularity, on account of the fidelity and vigour with which they are executed. He attempted a more difficult task in his metrical versions of the Song of Adoration and the Oracle against Babylon, in the twelfth and fourteenth chapters of Isaiah. "Spirited and elegant" are the terms which Bishop Lowth has applied to the latter of these productions. Potter wrote also an "Inquiry into Passages of Dr. Johnson's Lives of the Poets," in which the critic's attack on Gray is examined and repelled. He died at Lowestoft in 1804.—W. B.

POTTINGER, Sir Henry, Bart., G.C.B., was descended from an English family which had long been settled in Ireland. He was the fifth son of Eldred Curwen Pottinger, Esq., of Mount Pottinger, County Down, and was born there in 1789. His rise in life was slow, but steady. He went to India as a cadet in 1804, and speedily recommended himself for promotion by his energy, extensive information, and administrative capacity. He was first employed for seven years as judge and collector at Ahmednuggar in the Deccan, and then for fifteen as political resident at Cutch and Scinde. The services which he rendered in these situations were deemed so important, that he was rewarded with a baronetcy after the Affghanistan campaign in 1839. In the following year he returned to England, but he had scarcely landed when war broke out between Great Britain and China on account of the disputes connected with the opium trade. In this emergency Sir Henry was sent to China as envoy extraordinary, and minister plenipotentiary, for the purpose of adjusting the matters in dispute. He set himself to this arduous task with vigour and address. On his arrival at Macao, August 12th, 1841, he issued a spirited proclamation, declaring that it was his intention to direct his undivided energies to the primary object of securing a speedy and satisfactory termination of the war. In concert with Admiral Parker he devised measures which soon led to the capture of Amoy, and brought hostilities to a successful issue. A treaty was concluded with the Chinese in 1842, which gave universal satisfaction, and not only threw open the trade with the teeming population of China, but was believed to afford a guarantee for an honourable and lasting peace. For these eminent services Sir Henry was rewarded with the grand cross of the order of the bath, and was subsequently appointed governor and commander-in-chief of the island of Hong Kong. On his return to England in 1844 he was sworn a member of the privy council, and a pension of £1500 a year was conferred upon him. In September, 1846, he was appointed governor of the Cape of Good Hope, an office which he held until the September of the following year, when he was again sent to India as governor and commander-in-chief of the presidency of Madras. In 1854 he finally returned to his native country. He died at Malta on the 18th of March, 1856, in the sixty-seventh year of his age. Sir Henry was not only an able and upright public officer, but a most estimable man in all the relations of private life.—J. T.

POUGET, François Aimé, a French ecclesiastic, a priest of the Oratory, doctor of the Sorbonne, and abbé of Chambon, was born at Montpellier in 1666. He was the author of a system of divinity entitled "The Catechism of Montpellier," highly esteemed for its clearness and elegance. He died at Paris in 1723.

POUNDS, John, the originator of ragged schools, was born at Portsmouth in 1766, and entered the royal dockyard in his boyhood as an apprentice shipwright. Having had the misfortune to break his thigh by a fall, and thus to become a cripple for life, he turned his attention to shoemaking, and finally became a cobbler. He was remarkable for his good-nature, and his industry and ingenuity. He adopted a crippled nephew, and succeeded in setting him upon his legs by an ingenious apparatus of old shoes and leather. He had a natural love for teaching, and liked to train jays, starlings, canaries, and other pets; and believing it as easy to instruct children, he became his nephew's schoolmaster. Thinking the boy, like his feathered domestics, would learn much better in company, he added first one, then a second to the number of his pupils, till the limits of his humble workshop were unable to contain more. In fine weather some of them sat by turns on the threshold of the front door, and on a little form outside. At other times they occupied every form and box and spare inch of the shop floor—the cobbler sitting on his stool in the middle mending his shoes, and teaching reading, writing, and arithmetic to his free scholars. His method of instruction was simple, yet ingenious, pleasant, and most effective. He taught the children to read from handbills, and such remains of old school-books as he could procure. The worst boys were, as a matter of course, least willing to come to his school, and it was the worst boys he wanted. He has been seen to follow such to the town quay, and hold out in his hand the bribe of a roasted potato to induce them to come to school. He encouraged them to go to Sunday schools, and provided for them decent Sunday clothing, which he kept in his own house during the rest of the week. He acted, too, as doctor and nurse to his "little blackguards," and was not only master of the sports, but contriver and maker of their playthings. For many years this genial old philanthropist pursued his labours of love, very little noticed and wholly unrewarded by his fellow-townsmen. At length, on the 1st of June, 1839, as he was looking at a picture of his school executed by Mr Sheaf, John Pounds fell down and expired, at the age of seventy-two. His death was felt severely by his poor destitute pupils. His memory is blessed.—J. T.



POUPART, Francis, a celebrated anatomist, was born at Mans in 1661. He obtained his early education under the fathers of the Oratory in his native city; he then studied at Paris, and finally took the degree of M.D. at Rheims. In 1699 he was admitted member of the Academy of Sciences. He wrote several papers on comparative anatomy in the *Journal des Savans*, the Mémoires de l'Academie des Sciences, and in the Philosophical Transactions. His name is given to a tendinous structure which forms the lower boundary of the abdominal muscles in man. He also published "Chirurgie Complette" in 1695. He died in 1709.—F. C. W.

POURCHOT, Edme, was born at Poilli in 1651. He filled the chair of philosophy, first at the college des Grassins, and afterwards at that of the Four Nations. He embraced the method of Descartes; and his system, published under the title "Institutiones Philosophicæ," was at first as bitterly opposed as it was afterwards warmly welcomed. Late in life Pourchot devoted himself to the study of Hebrew. He died at Paris in 1734.

POUSSIN, Gaspar, one of the most distinguished of modern landscape painters, was born at Rome in 1613. His real name was Gaspar Dughet, and his parents were French; he is sometimes called by the Italians Gasparo Duche, and he has inscribed this name on his etchings. He took the name of Poussin from the celebrated Nicolas his master and his brother-in-law, the great French painter having married Gaspar's sister. He lived all his life at Rome and died there in 1675. Gaspar Poussin's pictures are generally of a grand but sombre character, picturesque, but often impressing the mind with feelings of solitude. Some of this peculiarity of his works is owing to their darkness, which is, however, partly accidental. He was fond of painting on dark grounds, and thus through the sinking in of the lighter portions, his pictures have in course of time become much lower in tone than they originally were. The National gallery is rich in the works of Gaspar Poussin, possessing among its six specimens of the painter, several masterpieces, as the "Sacrifice of Isaac," and the "Landstorm," formerly in the Angerstein gallery; and an "Italian Landscape with a view of a town," bequeathed by Lord Farnborough, which has darkened less than is usual with his works. His tempera pictures, of which there are many at Rome, are not dark; his scenes are generally taken from the neighbourhood of Rome. His figures are said to have been frequently inserted by Nicolas Poussin. Gaspar etched a few plates.—(Pascoli, *Vite de' Pittori*, &c., *Moderni*, 2 vols., 4to, Rome, 1730–37.)—R. N. W.

POUSSIN, Nicolas, the most distinguished of the French painters of the seventeenth century, was born at Andely in Normandy in the month of June, 1594, and having learnt painting under Quintin Varin, a master of his native town, he went young to Paris, and there completed his studies. Having worked some years in Paris with precarious fortune, and not meeting with the success he desired, Nicolas set out in 1624 for Rome, where he cultivated a friendship with the sculptor Du Quesnoy, better known as Il Fiammingo. They lived in the same house, and Du Quesnoy's devoted admiration of the antique remains at Rome, seems to have led Poussin into the same taste, and thus influenced his future style in figure painting, always remarkable for its strong antique bias. While he was improving his drawing by the study of ancient bassi-relievi, he advanced himself in colouring by attending the school of Domenichino, then at the height of his reputation in Rome. He also studied anatomy. Notwithstanding all these labours he met with little success, until he was taken by the hand by Cardinal Barberini, to whom he had been introduced by the poet Marino. He painted for the cardinal the "Death of Germanicus" and the "Capture of Jerusalem," and by these works established his reputation. In 1629 he married the sister of his pupil, Gaspar Dughet, afterwards called Poussin. Among his most celebrated works of this period is the series of the "Seven Sacraments," now at Belvoir Castle, which he repeated for his friend M. de Chantelou; this set is now at Bridgewater House. Poussin again visited Paris in 1640 with M. de Chantelou, and was introduced by Cardinal Richelieu to the king, Louis XIII., who, wishing to retain him in Paris, gave him rooms in the Tuilleries, and the title of painter in ordinary, with a salary of £120 a year. Professional rivalries, however, and a want of acquaintance in the French capital, rendered it an unpleasant place for the now Roman painter to live in. Poussin seems to have undertaken to reside in Paris, but obtained leave in 1642 to return to Rome to fetch his wife; as, however, the king died during his absence, he preferred remaining at Rome, and never returned to France. He died in Rome on the 19th of November, 1665, in his seventy-second year, and was buried in the church of San Lorenzo in Lucina. The pictures of Nicolas Poussin are numerous and are well-known in prints; he excelled also greatly as a landscape painter, a rare quality for a figure painter in those times. His figures are generally well drawn and well coloured, but his compositions are criticized as being too uniformly and too closely in the taste of the ancient bassi-relievi. He has, however, left us many admirable pictures, which so far from suffering from this peculiarity of his taste, are greatly enhanced by it. His subjects as well as his style are for the most part classical. Among the several specimens of his work in the National gallery are two of his masterpieces, "A Bacchanalian Dance," with admirable figures of Fauns and Bacchantes dancing in a ring, apparently one of four pictures painted in Paris for Cardinal Richelieu; and "A Bacchanalian Festival," a landscape with Fauns, Satyrs, and Centaurs, in wild revelry—one of three painted for the Duke de Montmorenci, formerly in the Barberini palace in Rome. There is a good print of the dance by G. T. Doo, R.A.—(Bellori, *Vite de' Pittori*, &c., 1672; Felibien, *Entretiens sur les Vies des Peintres*, &c., 1685. Gault de St. Germain published a Life of Poussin in 1806, and a collection of his letters was published in Paris in 1824.)—R. N. W.

POUSSINES or POSSINUS, Pierre, a jesuit of Narbonne, born in 1609. He was an excellent Greek scholar, and in favour with many eminent persons of his time. He obtained a professorship at Toulouse, but in 1654 was appointed to a professorship at Rome, where he edited a Greek Catena on the first two Gospels. He executed a number of translations from mediæval Greek authors especially, with notes which display considerable erudition. He died in 1686.—B. H. C.

POVIER, Germain, was born in 1724. He became a Benedictine of St. Maur, left the society in 1765, and rejoined it ten years afterwards. Little is recorded of him except that he was one of the compilers of the Art de Verifier les Dates, and that in conjunction with Precieux he was a continuator of the series of French and Gallic historians commenced by Bouquet. He was a member of the Institute, and died in 1803.—B. H. C.

POWELL, Baden, a British philosopher and man of science, was born at Stamford Hill, near London, on the 22d of August, 1796, and died in London on the 11th of June, 1860. He was educated at the university of Oxford, where he graduated with first-class mathematical honours in 1817. In 1820 he took orders in the Church of England, and in 1821 was appointed to the vicarage of Plumstead in Kent. In 1824 he became a fellow of the Royal Society, and was often in after years a member of its council. He was a zealous and useful member of the British Association for the advancement of science. In 1827 he was appointed Savilian professor of geometry in the university of Oxford; and on different occasions afterwards he was one of the public examiners. He took an active part in promoting that revival of the study of physical science at Oxford, which has of late years been accomplished in the face of great difficulties, and which has contributed so much to the usefulness and honour of that university. He possessed great ability as a teacher, his style of lecturing being remarkably clear and impressive, and well calculated to make abstruse subjects easily intelligible; and the same style marks also his writings. His earliest separate works were a treatise on the "Differential and Integral Calculus," 1829–30; a treatise on the "Geometry of Curves and Curved Surfaces," 1830; and one on "Elementary Optics," 1833. These were followed in 1834 by a history of physical and mathematical science. His six lectures on the "Undulatory Theory of Light," 1841, are a striking example of his skill in making an abstruse subject popular. He wrote many detached scientific papers, most of which appeared in the Philosophical Transactions since 1825. He possessed much taste for and knowledge of the fine arts, especially painting and church music. He was the author of a long series of philosophical and theological works, written in his characteristically clear and impressive style, and containing views which have been much controverted, and which it would be out of place here to discuss. He was three times married, and left a numerous family.—W. J. M. R.

POWELL, David, D.D., a Welsh divine and antiquary, whose reputation for learning was very high with his contemporaries. He was born in Denbighshire about 1552, and at the age of sixteen was sent to Oxford. Entering into holy orders,

he was made vicar of Ruabon and prebendary of St. Asaph. Other preferments followed, and in 1584 he became chaplain to Sir Henry Sidney, lord president of the marches, at whose solicitation he completed Lloyd's translation of Caradoc's History of Wales, which was published in 1584. He died in 1598, and was buried at Ruabon. For a list of his other writings see Williams' Eminent Welshmen.—R. H.

POWELL, Edward, an English divine of the Roman catholic persuasion in the sixteenth century, received his education at the university of Oxford. His reputation for learning having attracted the notice of Henry VIII., he was employed to write against the tenets of Wickliffe and the reformers. His treatise appeared in 1523, and was entitled "Propugnaculum Summi Sacerdotii Evangelicæ," &c. In the controversy respecting the validity of the king's marriage with Catherine of Arragon, Powell took a decided part in opposition to the designs of Henry, and wrote a treatise "De non dissolvendo Henrici regis cum Catherina matrimonio." Whether it was published is uncertain; but it drew upon its author the royal displeasure, and was followed by judicial proceedings which involved his life. He was brought to trial, condemned, and executed in 1540.—W. B.

POWELL, Sir John, a learned and upright judge of the reign of James II. He has been condemned for his acquiescence in the opinion of the majority of the bench on the great cause of Sir Edward Hales. But he redeemed his character at the trial of the seven bishops in 1688, when he declared himself explicitly against the king's assumption of a dispensing power. He was deprived of his judgeship in consequence, but reinstated immediately after the accession of William and Mary. He died in 1696.—R. H.

POWELL, William Samuel, D.D., was born at Colchester in 1717, and in 1740 became a fellow of St. John's, Cambridge. In 1741 he was made tutor to Lord Townshend's son, and rector of Colkirk in Norfolk; but he returned to Cambridge and became tutor in 1744. He was afterwards master of John's, vice-chancellor of his university, and archdeacon of Colchester. In 1760 he published "Observations on the Miscellanea Analytica," which opened up a long controversy. Powell died in 1775, and the same year his sermons, &c., were edited by Dr. Balguy, with a memoir.—B. H. C.

* POWERS, Hiram, a celebrated American sculptor, was born at Woodstock in Vermont, July 29, 1805. His father, a small farmer, dying in insolvent circumstances whilst he was still young, the boy obtained employment successively as a hotel waiter, with a clockmaker, &c., in Cincinnati. But whilst thus employed he had cherished an early fondness for drawing and carving, and a German sculptor good-naturedly taught him how to model in clay. Young Powers now procured an engagement as wax-modeller to the Cincinnati museum; and during the half dozen years he held this appointment he sedulously increased his artistic attainments. In 1835 he went to Washington, where he met with so much success as a portrait sculptor that at the end of a couple of years he was able to carry out a long-cherished purpose of proceeding to Italy, in order to pass through a course of systematic study. He has almost ever since made Florence his home, finding purchasers always ready for whatever work may leave his chisel. He first secured notice among the critics of Italy by his "Eve." The work that rendered him one of the most widely-popular sculptors of the day was the "Greek Slave"—a leading attraction of the Great Exhibition of 1851—and of which he has produced several repetitions in marble. His "California" has proved less attractive at the International Exhibition of 1862. Besides very numerous private commissions for busts and portrait-statues, he has executed statues of Washington, Webster, Jackson, Calhoun, and other famous Americans, for the federal and different state governments of America. But he has still found time for works of an ideal character, though no doubt they are fewer than they would have been, had he been less employed on portraiture.—J. T–e.

POWNALL, Thomas, Governor, was born at Lincoln in 1722. He was appointed secretary to the commissioners for trade in 1745, and was subsequently promoted to various colonial governorships. In 1776 he was elected member of parliament, where he was a not unfrequent speaker. His proposals for the pacification of the American colonies had they been accepted might have averted the war of independence. As an antiquary he wrote and published several works of merit. He died in 1805. —(See Nichols' *Literary Anecdotes*, viii., 63.)—R. H.

POYNET or PONET, John, a champion of the Reformation in England, born in Kent about 1516, and educated at King's college, Cambridge. In consequence of his patristic learning and attachment to the Reformation, he was made bishop of Rochester in the reign of Edward VI., and promoted to the see of Winchester in 1551. He published in 1553 a catechism, commonly called King Edward's, from which Nowell derived much material. On the accession of Mary Poynet fled to Strasburg, where he died on the 11th of April, 1556. The following are the titles of his principal publications — "A Tragedie, or Dialoge of the unjust usurped Primacie of the Bishop of Rome, translated from Bernard Ochinus;" "A notable Sermon concerning the ryght use of the Lorde's Supper, &c., preached before the King at Westminster, 1550;" "Dialecticon Viri boni et literati de Veritate, Natura, atque Substantia Corporis et Sanguinis Christi in Eucharistia;" "A short treatise of Politique Power, and of the true obedience which subjectes owe to Kynges and other civile Governours, with an Exhortation to all true naturall Englishemen, compyled by D. J. P. B. R. VV., *i.e.*, Dr. John Poynet, Bishop of Rochester and Winchester;" and a "Defence for the Marriage of Priests."—T. J.

POYNINGS, Sir Edward, a native of Kent, was appointed deputy of Ireland by King Henry VII. in 1494, with special instructions to suppress the revolt of Perkin Warbeck's partisans. Taking a thousand men with him, he landed in Ireland in the month of September, and proceeded at once to vigorous action against the disaffected. Many districts in Ulster were laid waste. Carlow was besieged and taken. In November he convened the celebrated parliament of Drogheda, which annulled all the acts that had been passed in favour of Lambert Simnel, the first pretender to Henry's crown. Other important statutes were passed by this parliament. In the month of January, 1495, Poynings was recalled and rewarded for his prudent government of Ireland with the order of the garter. Henry VIII. made him a privy councillor and governor of his new conquest, Tournay in Flanders. The act passed by the parliament of Drogheda, which is known as Poyning's act, was to establish the illegality of any meeting of parliament of which the king should not be previously apprised.—R. H.

POZZO, Andrea, a celebrated painter and architect, was born at Trent in the Tyrol, November 30, 1642. His talent, it is said, was discovered whilst employed in menial service in the Jesuits' college at Rome, and he was in consequence admitted as a member of the society and carefully instructed. Be this as it may, Pozzo was a jesuit; one of the most accomplished painters of his day; regarded as a skilful architect, and especially celebrated for his knowledge of perspective at a time when that science was cultivated by the jesuits to a remarkable extent. As a painter Pozzo was most noted for his extraordinary facility of execution and fine colour—he being considered by contemporary critics to have united the qualities of the colour of Rubens with that of the schools of Venice and Lombardy. His most celebrated painting is that on the ceiling of S. Ignazio at Rome. He also painted much at Genoa and Turin, in both which cities he had many pupils and imitators. His paintings are chiefly ornamental in character, and filled with objects introduced for the sake of exhibiting his skill in perspective. His most noted architectural work was the very elaborate but extravagant altar of S. Ignazio. Father Pozzo died, August 31, 1709, at Vienna, where he had gone at the invitation of the emperor to modernize some churches and to paint certain altarpieces. Father Pozzo was the author of a splendidly-printed and illustrated "Trattato di Prospettiva," in Latin and Italian, for the use of painters and architects, 2 vols. folio, Rome, 1693–1700, of which improved editions appeared in 1702 and 1764, and a translation into English by John James, London, 1707.—J. T–e.

POZZO DI BORGO, Charles Andreas, Count, a celebrated diplomatist, was descended from an ancient family which had ranked among the nobility of the island of Corsica ever since the twelfth century, and was born in 1768 at Ajaccio, the birthplace of Napoleon Bonaparte. The latter was by four years the junior of Di Borgo, but they were in early life intimate friends, though in later years they became most inveterate enemies. His early training was intrusted to the priests, but he completed his education at Pisa. Shortly after his return to his own country, which now belonged to France, the Revolution broke out, and Di Borgo at once took an active part in its proceedings. He attached himself to General Paoli, and was sent to Paris in 1791

to thank the constituent assembly for having recognized Corsica as an integral part of the French dominions. He was shortly after chosen to represent Ajaccio in the French legislative assembly. On the dissolution of this assembly in 1792 Pozzo returned to Corsica, and in conjunction with Paoli vigorously exerted himself to free his country from the domination of France and to place it under the protection of Great Britain. Their efforts were successful for a time, and Pozzo was nominated president of the board of control appointed to assist the British envoy, Sir Gilbert Elliot. When Corsica was ultimately obliged to submit to France, Pozzo took refuge first at Naples, then at Elba, and subsequently came to England, where he remained upwards of eighteen months. At this period he formed an intimate connection with the French refugees, and entered on that diplomatic career in which he acquired such celebrity. He went to Vienna in 1798, and laboured zealously to form a coalition against France. On the rupture of the peace of Amiens in 1803, Pozzo entered into the service of Russia, in which he spent nearly the whole of the remainder of his life. As the diplomatic agent of the czar he repaired again and again to the Austrian and Prussian courts, and even visited Constantinople in order to rouse the spirit of resistance to the ambitious designs of Napoleon. His counsels were far-sighted and sagacious, and his efforts unwearied, but for a time they were completely unsuccessful. After the peace of Tilsit, Di Borgo obtained the czar's permission to leave Russia and returned to Vienna, where he exerted himself with such energy and skill against France, that on the conclusion of peace in 1809 Bonaparte demanded that his inveterate enemy should be delivered up to him. Pozzo on this withdrew from Austria, and after travelling through Turkey and Syria he proceeded to London in October, 1810. There he remained, honoured and consulted by the government, until the French invasion of Russia in 1812, when he was recalled by the czar, and by his masterly diplomacy effectually aided in overthrowing the power of Napoleon. The accession of Bernadotte to the coalition against France was attributed to Di Borgo's counsels; it was he who advised the march of the allied armies upon Paris; kept the czar steady to the cause; insisted that no terms ought to be made with Napoleon; and recommended that the Bourbons should be restored, and the dethroned emperor sent out of Europe. He was present as Russian commissioner at the battle of Waterloo, where he received a wound. On the downfall of his enemy, over whom he triumphed with vindictive exultation, Pozzo returned to Paris, where he resided for many years in the character of Russian ambassador, and took a prominent part in all the negotiations and intrigues of which the French capital was the centre. He declined an offer from Talleyrand to take office in the French ministry, but shortly after accepted the rank of a count and peer of France, conferred upon him by the Duke de Richelieu. In 1835, on the breaking out of the war in the East, he was sent on a mission to London, where he remained upwards of two years, employing all the resources of his subtle and sagacious intellect to promote the designs of Russia. His health, however, gave way, and he returned to Paris, where he died on the 17th of February, 1842, in his seventy-fourth year.—J. T.

POZZO, Modesta, an authoress who assumed the name of Moderata Fonte, born at Venice in 1555; died in childbed, 1592. She passed a portion of her youth within convent walls, then returning to the world married her fellow-citizen, Filippo Giorgi, and spent twenty years as his wife. It is said that her astonishing memory enabled her to repeat, word for word, a discourse heard but once; no wonder then that she easily acquired the Latin language. Amongst her compositions are—a poem entitled "Il Floridoro;" another on the Passion and Resurrection of our Lord; and a work which, treating of the merits of women, impugns the intellectual superiority of men.—C. G. R.

PRADIER, James, an eminent French sculptor, was born at Geneva in 1792. He studied sculpture in Paris under Lemot, and gained the grand prize of Rome in 1813. He remained at Rome five years, dividing his time between the study of the antique, the life, the works of Canova, and the production of original pieces. From his return to Paris in 1819 Pradier held a foremost place among the sculptors of France. In his later years his popularity was almost unbounded. He executed many religious pieces, Pietàs, Virgins, a colossal "Christ on the Cross," statues of saints, &c, for churches and private persons, and many monumental and portrait statues and busts—including the tomb of Napoleon I., Marshal Soult, &c.; but his popularity rested mainly on his Venuses, Phrynes, Odalisques, and other classical or semi-classical subjects which permitted the free exhibition of his remarkable skill and facility in representing the female form. Pradier's style, always sensuous, often verges on the voluptuous and the meretricious. But he was a great master of the chisel, more than equalling his model Canova in the delicacy, softness, and texture of his flesh, and the ease, play, and finish of his forms. Pradier gained the medal of the first class in 1817, and again in 1848; was created knight of the legion of honour in 1828, and officer in 1834; and in 1827 was elected a member of the Institute, succeeding to the chair of his teacher Lemot. He died June 5, 1852.—J. T–e.

PRADT, Dominique de, Abbè, was born at Allanches in 1759. At the time of the convocation of the states general in 1789, he sat among the clerical deputies as the representative of the clergy of Normandy. Involved in the ruin which overwhelmed the church and the throne, De Pradt fled to Hamburg; and soon afterwards commenced the series of his political writings by a treatise entitled "An Antidote to the Congress at Rastadt;" this was published in 1798. His next publication, "Prussia and her Neutrality" was written in 1799, to show the impolicy of Prussia's standing aloof from the coalition which Austria and other powers had entered into against the French republic. However, after the 18th Brumaire and the installation of Napoleon as first consul, De Pradt hailed the rising sun, and was appointed grand almoner. In 1801 he was induced by the revolutions in Hayti and disturbances in Spanish America to write his third pamphlet, "The Three Ages of Colonies." He gradually rose high in the favour of Napoleon; was created a baron of the new empire; and made successively bishop of Poitiers and archbishop of Malines. On the breaking out of the war with Russia in 1812, he was sent as ambassador to the diet of Poland. His account given in the "Histoire Vindicatoire" of his interview with Napoleon at Warsaw, while on his return to Paris after the destruction of his army, is highly graphic and interesting. It is absurdly misrepresented in Rose's Biographical Dictionary, where it is stated that Napoleon "reproached him with treachery, and divested him of his embassy." Nothing of the kind occurred; the meeting was perfectly amicable; and although Napoleon made out an order for the abbè to return to Paris, it is evident that this was a mere official formality, for the lances of the pursuing Cossacks would in any case have rendered such a move imperative. De Pradt remained at Malines till after the fall of Napoleon. In 1816 he published "The Congress of Vienna." He resigned his rights to the archdiocese of Malines into the hands of the kings of Holland, and thenceforward lived at Paris. Under Charles X. he sided and wrote against the ultramontane party and the jesuits. He died in 1837.—T. A.

PRAED, Winthrop Mackworth, poet and politician, was born in London in 1802. He belonged to a good Devonshire family in the neighbourhood of Teignmouth; his father was a serjeant-at-law, "connected with Praed's bank." Educated at Eton, he showed himself a promising classic, and was the principal contributor to the *Etonian*, the short-lived periodical founded in 1820 by Mr. Charles Knight (*q.v.*). From Eton he went to Trinity college, Cambridge, where he distinguished himself at the Union, having the young Macaulay for a rival in debate, and gained prize upon prize for verse, Greek and English. "Macaulay and Praed," said at the time kindly and discerning Christopher North in the *Noctes*, "have written very good prize poems. These two young gentlemen ought to make a figure in the world." Like Macaulay, Praed contributed extensively to Knight's *Quarterly Magazine*, and among his contributions are verses of some mark. Like Macaulay, too, he went to the bar, and entered parliament, enlisting, however, in the tory party. During 1830 and 1831 he represented St. German's, a Cornish borough disfranchised by the reform bill, which threw him out of parliament until 1835, when he was returned for Yarmouth. In 1834, in Sir Robert Peel's short ministry, he was secretary to the board of control, and in 1835 he was appointed recorder of Barnstaple and deputy high steward of the university of Cambridge. He was succeeding in parliament (where he was a keen opponent of the whigs) as in his profession, and great hopes had been formed of him, when in 1838 he was compelled by ill health to retire from public life. He died of consumption in July, 1839. Praed had a singular facility in the composition of polished and pointed verse. The contributor of an appreciative

sketch of his life and writings to *Temple Bar* for March, 1862 ("William Mackworth Praed"), speaks of him as "an absolute improvisatore," and as having "no rival as a writer of political pasquinades," which he contributed copiously to the journals of his party. The best known of his poems are his "Charades," which are very animated, graceful, and felicitous. Several collections of his verse have been published in the United States, but none hitherto in his own country.—F. E.

PRAM, Christen Henriksen, a Danish poet of some note, was born at Laessö parsonage in Guldbrandsdalen, on the 4th of September, 1756. After completing his studies at the university of Copenhagen he filled various high commercial situations, yet devoting much of his attention at the same time to the pursuit of poetry and literature. When the chamber of commerce in 1816 was united with the board of West India affairs, Pram, who held an important office in the former, vacated his post, retiring on a pension; but about three years afterwards he accepted another appointment in the island of St. Thomas, to which place he repaired in 1820. The following year, however, he was cut off by fever, when sixty-five years old. His death occurred 25th November, 1821. As a business man Pram was most laborious and unwearied, but in poetry he never produced anything worthy of special notice, if we except his "Emilias Kilde" (Emilia's Fountain), a descriptive poem, published in 1782, containing fine passages, with distinct traces in them of the influence exercised on the author's mind by contemporaneous German and English poets; and his romantic epic "Staerkodder," published in 1785, the first of its kind in Denmark, and which is in certain respects undoubtedly a meritorious performance. Rahbek edited Pram's collective works in six volumes, 1824–28; but in this collection we find much that it would have been infinitely better to exclude.—J. J.

PRAT, Antoine du. See Duprat.

PRATT, Charles, Earl Camden. See Camden.

PRATT, Sir John, Lord Chief-justice of the king's bench, and father of Lord-chancellor Camden, was born probably about 1660, of a respectable Devonshire family. Educated at Oxford, and called to the bar, he became a serjeant-at-law in 1700, and was twice returned to the house of commons as member for Midhurst. Stanch to the whigs during the reign of the tories, he was rewarded on the accession of George I. by a puisne judgeship of the king's bench, and was elevated to the chief justiceship in 1718. He is defined as "a great sessions lawyer," and died in 1725. In Bentley's dispute with his college, Pratt displayed an honourable independence rarer then than now, by resisting Walpole's and Macclesfield's endeavours to bias him in the judicial conduct of the case.—F. E.

PRAXAGORAS, of Cos, one of the early Greek physicians, was according to Galen a lineal descendant of Æsculapius. He is supposed to have lived about 300 B.C., and to have been shortly after or a contemporary with Diocles. Galen charges both Praxagoras and Diocles with a neglect of anatomy; but the former is said to have been the first to point out the distinction between the arteries and veins, and to have made some original observations on the human uterus. His treatment of disease appears to have been remarkably active. He strongly advocated bleeding, and according to Cœlius Aurelianus he adopted the free use of emetics, which he pushed to a great extent in cases of iliac passion. The same author gives him the credit of having been an exceedingly bold operator. He asserts that Praxagoras did not hesitate to perform the operation of gastrotomy in desperate cases of obstructed bowel. Praxagoras taught the curious doctrine, that fevers originate in an inflammation of the vena cava.—F. C. W.

PRAXITELES, famed as a statuary in bronze, and the greatest of the Greek sculptors in marble, is assumed to have been a native of the island of Paros, famed for its marble quarries. He lived a generation or more later than Phidias, was the contemporary of Lysippus and Apelles, and may have been born about 410 or 400 B.C., being already distinguished about 370 B.C. Some of the most popular remains of antiquity are associated with the name of Praxiteles, though upon no positive grounds. He was distinguished for figures of Cupid and of Venus, and the beautiful Cupid of the capitol at Rome, now only a fragment, and the Venus de' Medici are both assumed to be by, or from originals of, Praxiteles. He is otherwise remarkable from the record of Pliny that he professed to like his coloured statues best, "those which Nicias had painted." (See the article Nicias.) The naked Venus of Cnidus was the most celebrated of all his marble works, and was reported to have been made from the Thespian prostitute Phryne. It was the pride of Cnidus, and was eventually destroyed at Constantinople, in the same fire which is assumed to have destroyed also the great Olympian Jupiter of Phidias. He made also two statues of Phryne; one was gilt and placed by her in the temple of Delphi. The works of Praxiteles as noticed by ancient writers are numerous, but the method and material are only occasionally indicated. The group of the destruction of Niobe and her children, at Florence, commonly attributed to his contemporary Scopas, is by some attributed to Praxiteles. Of his bronze figures one of the most famous was a satyr called "Periboëtos"—the celebrated; and a young Apollo killing a lizard, called "Sauroctonos," of which a marble has come down to us, but of no very remarkable merit: the fact of its being copied from an original by Praxiteles is a mere supposition. The Cupid above referred to was one of his most celebrated works, and he presented it to Phryne, of whose beauty he appears to have been a devoted admirer. His style was distinguished for the simple natural beauty which characterized the art of the age, as compared with the conventional grandeur of the former period of Alcamenes and Phidias.—(Junius, *Catalogus Artificum*; Sillig, *Cat. Art.*)—R. N. W.

PREISSLER, Johann Martin, a celebrated German engraver, was born at Nuremberg in 1715. Of a family of engravers, he learned the rudiments of his art from his elder brother, George Martin Preissler—born in 1700; died in 1754—an engraver of considerable ability, but completed his studies under G. F. Schmidt. J. M. Preissler engraved with great neatness and precision the Madonna del Seggia of Raphael; Christ bearing the Cross, by P. Veronese; and others by Guido, S. Rosa, and other eminent masters; many plates of antique statues; and several contemporary portraits. He went to Copenhagen in 1744, and was appointed engraver to the king of Denmark. He was elected member of the Academy of Copenhagen, and died in that city in 1794.—J. T–e.

PRESCOTT, William Hickling, the eminent American historian, was born on the 4th of May, 1796, at Salem, Massachusetts, U.S. His grandfather, Colonel Prescott, commanded the American levies at the battle of Bunker's Hill; his father was an able and respectable lawyer of Massachusetts, at one time judge of the court of common pleas for the county of Suffolk. Prescott remained at Salem till he was twelve, when he removed with his father to Boston, where he received the elements of a sound classical education from an old pupil of Dr. Parr's. At fifteen he was sent to Harvard, where he studied diligently, and graduated in 1814. While he was at college an accident, a blow, it is said, deprived him of the use of one eye, and the sight of the other was soon very much impaired by inflammation. He abandoned all thoughts of the legal profession for which he was intended; no great sacrifice, probably, for his tastes were more literary than legal, and his father was in opulent circumstances. On leaving college Prescott visited Europe, partly to consult eminent oculists, and after two years returned home to marry and lead a life of study and authorship. In 1819 he resolved to devote ten years to study, and ten years more to the composition of an elaborate historical work, designs which he himself ascribed to the effect produced upon him by a perusal of Gibbon's autobiography. He read largely in history and literature, and some of the results of his reading and reflection were published in the *North American Review*, among his early contributions to which we note a paper entitled "Asylum for the Blind," which has a personal interest as well as a philanthropic value. About 1826 he decided on selecting the reign of Ferdinand and Isabella of Spain as the theme of his intended historical work, and through Mr. Alexander Everett, then United States minister in Spain, he procured from Madrid a large mass of original and novel material, printed and manuscript. When it reached him he was totally though temporarily blind, and, to use his own expression, was forced to "make the ear do the work of the eye." He engaged an assistant who knew no Spanish to read to him, and in time he came to understand him. Thus, "under the old trees of his country residence," the history of Mariana was gone through and mastered. A more accomplished assistant, who could make researches intelligently, was then secured; and with the aid of a writing-case for the blind, Prescott, instead of dictating, wrote his history. When it was

finished he was not altogether blind, and corrected with his own hand a copy of the work printed in large type. It is almost incredible, but the statement was made by a personal friend at the meeting of the Massachusetts Historical Society, held just after his death to do honour to his memory, that even when the history was thus in type, Prescott was so diffident that he intended to place the corrected copy on his shelves, and not give the work to the world. According to the same authority he had to be persuaded into publishing. Published it was, and at the Christmas of 1837—within the twenty years which he had allowed himself in 1819—as the "History of the Reign of Ferdinand and Isabella the Catholic." The period chosen was one of the most interesting in Spanish history, that which saw Spain become one kingdom, and which reckoned among its heroes Columbus, Gonsalvez de Cordova, and Cardinal Ximenes. Much of the information was novel; the style was polished, elevated, and animated. Prescott's work was immediately successful in America and England, and the Royal Spanish Academy in gratitude made the historian of Ferdinand and Isabella one of its members. Prescott now resolved to undertake a history of the conquest of Mexico; and Washington Irving, who had formed a similar scheme, gracefully gave way, and abandoned the ground when he heard who thought of occupying it. Through Navarrete the Spanish archives, public and private, were explored for him, and in 1843 appeared his "History of the Conquest of Mexico," in which the biography of the central figure, Cortez, was continued to his death, and which was enriched by a most elaborate and careful account of the civilization of the ancient Mexicans. This work was even more popular than its predecessor; and in 1845 its author had the honour of succeeding Navarrete as corresponding member of the class of moral and political philosophy in the French Institute. A companion work, the "History of the Conquest of Peru," with Pizarro for its hero, followed in 1847. Prescott now began what he intended to be his *magnum opus*, a "History of the reign of Philip II. of Spain." With the active and useful co-operation, on this side of the Atlantic, of Pascal de Gayangos, one of the first to explore the archives of Simancas, Prescott succeeded in publishing in 1855 two volumes of his new history. A third appeared during the last weeks of 1858, closing with the building of the Escurial and the death of Anne of Austria, and containing a singularly picturesque and vivid narrative of the Morisco rebellion. The subject was undoubtedly the most important that Prescott had undertaken. The English critics had just pronounced the work to be in style and interest the best which he had produced, and the reading world looked hopefully forward to new volumes, when the tidings came that Prescott was dead. He died suddenly and unexpectedly of apoplexy at Boston, on the 28th of January, 1859. After his fame was well established he had visited England, where his modesty, amiability, and geniality made the man as much admired as the writer was before, and where the university of Oxford conferred on him the degree of D.C.L. Although he had not hesitated in his "Philip II." to compete with Watson, he refused all invitations to enter into competition with Robertson, and to write a history of the reign of Charles V. Of Robertson's work, however, he published an edition in 1857, with, among other additions, an account of Charles from his abdication to his death, a subject which had already been illustrated with novelty by M. Mignet and Mr. Stirling of Keir. In 1843 he had collected his contributions to the *North American Review*, and more than one edition has appeared of these "Biographical and Critical Essays." They include his interesting memoir of Charles Brockden Brown, contributed in 1834 to Sparks' American Biography.—F. E.

PRESTEL, Johann Gotlieb, a German engraver, was born at Grünenbach in Suabia in 1739. He completed his studies at Vienna under Joseph Wagner. Prestel settled in Nuremberg, and there engraved a large number of prints—above one hundred and forty—chiefly after the great masters—including Raphael's Descent from the Cross, and a Holy Family, and several others after Albert Dürer; but many of them are slight, being merely etchings finished in aquatint. Several of his engravings are from his own designs. He also painted several pictures. He died at Frankfort in 1808. In many of his earlier plates, especially of landscapes, he was assisted by his wife, Maria Catharine Prestel; but in consequence of some disagreement they separated, and she came to England (1786), where she engraved a good many landscapes in mingled etching and aquatint, after Gainsborough, Webber, and other English artists, as well as the old masters. She died in London in 1794. Her prints must not be confounded with those of her daughter Catharine, who engraved in a similar manner.—J. T–e.

PRESTON, John, a celebrated Calvinistic divine, born at Heyford in Northamptonshire in 1587, and educated first at Northampton free grammar-school. From thence he removed to Cambridge, where he entered King's college, but soon emigrated to Queen's, where he became distinguished for his knowledge of the Aristotelian philosophy. He was elected fellow of his college in 1609. When James I. visited the university, he disputed before that monarch with great applause. In theology he adopted the theories of Calvin, and was obnoxious to the suspicion of Puritan disloyalty. So high, however, was his reputation, that Prince Charles appointed him one of his chaplains in ordinary, and he was chosen preacher of Lincoln's inn. On being elected master of Emanuel college in 1622, he took his degree of D.D. Even the duke of Buckingham was his patron, and obtained for him the lectureship of Trinity church, Cambridge. He wrote a treatise "On the Covenant," 1629, 4to; and several other tracts and sermons posthumously published. Echard praises him as "the most celebrated of the Puritans." Fuller says "he was all judgment and gravity, and a perfect master of his passions; an excellent preacher, a celebrated disputant, and a perfect politician." He died in 1628.—T. J.

PRESTON, Thomas, a dramatic writer of the age of Elizabeth, was educated at Cambridge, where he became fellow of King's college, and afterwards was created a doctor of civil law and master of Trinity hall in that university, a post which he retained about fourteen years, till his death in 1598. When Queen Elizabeth was entertained at Cambridge in 1564, Preston's acting in the tragedy of Dido so pleased her majesty, that she bestowed on him a pension of £20 per annum. He is the author of one play, written in the irregular rhyming metre which was in use before the introduction of blank verse, and entitled "A Lamentable Tragedy mixed ful of pleasant mirth, conteyning the life of Cambyses, King of Persia," &c., &c. This is a most absurd production; and Langbaine reasonably conjectured that Shakspeare meant to glance at it when he made Falstaff speak in "King Cambyses' vein." He might have added that the title of Bottom's play in Midsummer Night's Dream—

> "A tedious brief tale of young Pyramus
> And his love Thisbe, very tragical mirth,"

was probably meant as a parody on the ridiculous title of Preston's play.—T. A.

PRESTRE, Le. See Vauban.

PREVOST, Zachée, a celebrated French engraver, was born at Paris in 1797. He was a scholar of Regnault and of Bervic, and first published on his own account some vignettes after various masters in 1822. M. Prevost has engraved a large number of plates after the old masters and the principal modern French painters. His two great prints are, "Jesus in the house of Simon," 1857, and the "Wedding at Cana," 1852, after the famous pictures in the Louvre by Paul Veronese. M. Prevost's manner was peculiar, but effective. Except in his largest works he made more use than usual of etching, reserving the graver for the heads and more important parts. M. Prevost obtained a medal of the second class in 1828, of the first in 1839, and the cross of the legion of honour in 1852. He died in 1861.—J. T–e.

PREVOT D'EXILES, Antoine François, one of the most fertile writers of the eighteenth century, was born at Hesain in Artois in 1697. An intense love of worldly pleasure seems to have held alternate sway in his breast with sentiments of serious devotion. He twice left the society of the jesuits to revel in the dissipation of military life; and after finally enrolling himself among the Benedictines of St. Maur, he broke from his vows and fled to Holland, where he is said to have formed a connection with a young French protestant of great wit and beauty. After a visit to England, during which he wrote two novels, and conducted a periodical journal up to the twentieth volume, he returned to France and pursued an active literary career under the patronage of the prince of Conti. His death in 1763 was most melancholy, his body having been prematurely opened while he lay to all appearance dead in a fit of apoplexy. His industry was very great. Besides some novels of considerable merit, the chief of which is the charming "Manon Lescaut," he wrote, at the suggestion of the Chancellor D'Aguesseau, a "General History of Voyages," a work demanding eno-

mous labour and research. He is the author, moreover, of a Life of Cleveland, natural son of Cromwell, and a history of Margaret of Anjou, in two volumes. He translated likewise the Pamela, Clarissa, and Grandison of Richardson.—W. J. P.

PRICE, Hugh, D.C.L, founder of Jesus college, Oxford, was born at Brecon, and educated at Oxford university, with which his name is so creditably associated as one of its liberal benefactors. He took his doctor's degree there in 1525, and about seventeen years later was made one of the first prebendaries of Rochester, and the treasurer of St. David's. Believing that his fellow-countrymen would be greatly benefited by the establishment of a college for them, in connection with the university, he felt desirous of bestowing a portion of his property on the founding of such an institution. With this intention he petitioned Queen Elizabeth that she would graciously be pleased to found, in order that he might endow such a college. In compliance with his request her majesty granted a charter of foundation "for Jesus college, within the city and university of Oxford, of Queen Elizabeth's foundation;" and towards the support of this society, consisting of a principal, eight fellows, and eight scholars, Dr. Price settled estates to the yearly value of £160, the queen adding a quantity of timber from the forests of Stowe and Shotover. Dr. Price died in 1574.—D. T.

PRICE, Sir John, was a native of Breconshire, and was educated at Pembroke college, Oxford, 1534. Having been called to the bar, he was appointed by King Henry VIII. counsel to the court of the marches, and subsequently one of the commissioners for visiting and dissolving the monasteries in the county of Brecon, where he obtained some considerable grants. He wrote, in answer to Polydore Virgil, "Historiæ Britannicæ Defensio," which was published in 1573, twenty years after the author's death.—R. H.

PRICE or PRICÆUS, John, of Welsh descent, was born in London in 1600, and studied at Oxford. He went into Italy with the earl of Arundel's family, and afterwards into Ireland with the earl of Strafford, upon whose disgrace he came to London, where he was so zealous in the royalist cause that he was put into prison. After his release he went abroad again, and resided at Florence, where the grand-duke made him keeper of his museum. He was also professor of Greek at Pisa, and was patronized by Cardinal Barberini. At Rome he entered St. Augustine's monastery, and died there in 1676. He wrote on the New Testament; notes on Apuleius, &c.—B. H. C.

PRICE, Richard, a dissenting minister in London, eminent in political science and speculative philosophy, was born in 1723 at Tynton in Glamorganshire. In early life he was trained by his father, a Calvinist preacher in the same county, with a view to trade, but ultimately the bent of his genius diverted his course to letters and theology. His father died in 1739, dissatisfied with the departure of young Price from his hereditary Calvinism, and with his unitarian tendencies. About 1741, by the advice of his uncle, the colleague of Dr. Watts, he was removed from the dissenting seminary at Talgarth to an academy in London, founded by Mr. Coward, where he studied mathematics, philosophy, and theology. For the remainder of his life London was his home, in which he officiated as a minister in various meeting-houses of the dissenters for nearly half a century. Stoke Newington, Edmonton, Newington Green, Old Jewry Lane, and Hackney, were his chief spheres of ministerial labour. About 1765 he was chosen a fellow of the Royal Society, and contributed many important scientific and economical papers to its Transactions. In 1769 he received the degree of D.D. from the university of Glasgow, then presided over by Principal Leechman, an honour which nearly twenty years afterwards was again conferred on him by Yale college, in consideration of his great exertions, through the press and otherwise, on behalf of America during the war of independence. In the latter part of his life he was for a few years one of the tutors in a dissenting academy at Hackney. Price died in London in March, 1791. His remains rest with those of the many distinguished dissenters who are laid in Bunhill Fields. The life of this eminent thinker was one of remarkable energy, not unfitly typified by the unusual muscular and nervous activity of his slender person. His eager, rapid walk, with his stooping figure, buttoned coat, and thoughtful eyes fixed on the ground, are recorded by tradition. He was a writer of pamphlets and books for more than thirty years. Questions of political economy and finance frequently engaged his pen. In 1769 he published a work on "Reversionary Payments," which, as well as his "Observations on Equitable Assurances," cast light on many problems in a department of science since greatly developed. His "Appeal" on the national debt and in behalf of the sinking fund engaged much attention, and it is said that Mr. Pitt repeatedly availed himself of his suggestions in matters of finance. Price was the friend or correspondent of Lords Shelburne and Stanhope, and of several of the bishops, as well as of Franklin, and James Harris, the author of Hermes. No inconsiderable part of his life was given to controversy, in which he uniformly appeared as a firm supporter of the principles of civil and religious liberty. The American war of independence was a prolific subject for his pen. Towards its close he declined an invitation by congress to make the United States his home. In his last years he welcomed with enthusiasm the early triumphs of the French revolution. But the permanent reputation of Dr. Price is due to his philosophical writings, in which he maintained with originality and power opinions at variance in many respects with the general current of doctrine in England, in the generation to which he belonged. Some sermons he had preached on "Prayer," were published in 1767, in the form of a philosophical essay on that subject, along with three dissertations on "Providence," the "Miraculous Evidence of Christianity," and on the "Reasons for expecting that virtuous men shall meet after death in a state of happiness"—the volume thus embracing some of the most interesting questions in the philosophy of theology. In 1778 appeared, under the auspices of his friend Dr. Priestley, "A Free Discussion of the Doctrines of Materialism, and Philosophical Necessity, in a correspondence between Dr. Price and Dr. Priestley," with an introduction by Dr. Priestley explaining the nature of the controversy. In these letters some of the problems regarding the nature of matter and the human mind, the immortality of the soul, and free will, are examined with great acuteness by Dr. Price. But his most celebrated philosophical work, the "Review of the Principal Questions and Difficulties in Morals," was published many years before, in 1758, when Price was comparatively a young man. Here, as in his later writings, he appears as the antagonist of the empiricism popularly associated with the name of Locke, and as the leading representative of his time in England, of the theory of the double origin of human knowledge—the defender of what has been called its *a priori*, as well as of its merely *a posteriori* factor. The doctrine of Price with respect to the Good and the True reminds us more of the pure reason of his great German contemporary Kant, than of the internal and common sense of the early Scottish school of Hutcheson and Reid. "If by sensation we understand the effects arising from the impressions made on our minds by external agents, and by reflection the notice the mind takes of its own operations, it would be impossible," he says, "to derive some of our most important ideas from these. The power that understands, or the faculty within us that discerns truth, and that compares all objects and ideas and judges of them, is itself a spring of new ideas. . . Sense presents particular forms to the mind, but cannot rise to any general ideas. *Sense* sees only the outside of things, *reason* acquaints itself with their natures. Sensation is only a mode of feeling in the mind, but knowledge implies an actual or vital energy of the mind. . . After the mind, from whatever causes, has been furnished with ideas of various objects and existences, they become themselves further objects to our intellective faculty; from whence arises a new set of ideas which are the perceptions of this faculty, and the objects of which are not the mind's own affections, but *necessary truth*. Antecedently to these, whatever other *ideas* we may be furnished with, nothing is *understood*. Whatever seeds or subjects of knowledge there may be in the mind, nothing is *known*." The application of these general principles to various parts of human knowledge, and in particular to the intellectual phenomena of substance and cause, truth and error, right and wrong, is the most characteristic part of the philosophy of Price, in the course of which he reveals affinities to Platonism, which meet us unexpectedly in a writer of that period, and in the ranks of English dissent.—A. C. F.

PRICE, Thomas, an eminent Welsh scholar, was born near Builth in Brecknockshire in 1787. The second son of a poor Welsh clergyman, he was educated at a village dame school, where he learned to read and write Welsh, and completed his studies at the Brecon grammar-school. Entering the Church of England, he received, after a long struggle as a curate, the vicarage of Cwmdu, which he retained until his death So early

as 1819 he recommended to the Bible Society the execution of a translation of the Bible into Breton, a surviving cognate dialect of his own beloved Welsh, and he lived to see his scheme carried out, and to co-operate in its execution, so far as the New Testament was concerned. In 1822 he made his first speech at an Eisteddfodd, and in 1825 his first published contributions to the literature of the principality, a series of papers on the Celtic languages, which appeared in the *Star of Gomer*, a Welsh monthly magazine. During the rest of his life he was considered the chief authority in all matters connected with the language and literature of Wales. He died in 1848. In 1854–55 appeared his Literary Remains, with a memoir by Jane Williams.—F. E.

PRICHARD, James Cowles, M.D., a very eminent ethnologist, was born in 1785, at Ross in Herefordshire. From an early period, he himself has said, he felt a great interest in questions connected with the origin and varieties of the human race; and educated at Edinburgh for the medical profession, he made "De Humani Generis Varietate" the subject of his Latin thesis, written when he took his degree, and published afterwards. It was a wonderful performance considering the date of its composition, and much of its writer's leisure seems to have been subsequently devoted to mature and develop the views enounced in it. Dr. Prichard settled at Bristol in 1810 to practise his profession, and some time afterwards was appointed physician to the Clifton dispensary. In 1813 he published his first book, those "Researches into the Physical History of Mankind" which, of slender bulk at first, expanded into the five-volume edition of 1849. Dr. Prichard was the earliest ethnological writer who, improving upon Blumenbach, combined the physiological section of the inquiry with its historical and philological relations. He was among the first to abolish physiologically and ethnologically the distinction between Celt and Teuton, between the Hindoo and his English conqueror, and to affiliate seemingly the most different races to one great Indo-European family. His "Eastern origin of the Celtic languages" was published in 1831, before the completion of the Vergleichende Grammatik of Bopp, who accepted and enforced Dr. Prichard's theory. "The Natural History of Man," published in 1843, is a popular summary of his larger work. A posthumous edition of the "Eastern Origin," edited by Dr. Latham, appeared in 1857, and of "The Natural History of Man," edited by Mr. Edwin Norris in 1851. There is a list of Dr. Prichard's writings in the memoir of him in the *Gentleman's Magazine* for February, 1849, which seems, however, to be in error in ascribing to August Wilhelm Schlegel the German translation of Prichard's "Analysis of the Egyptian mythology." Among his professional works were two on insanity, and having distinguished himself by his practical skill in its treatment, he was appointed a metropolitan commissioner in lunacy, and in 1845, after the passing of the new act, one of her majesty's commissioners in lunacy. While visiting in 1848 the lunatic asylums in the neighbourhood of Salisbury he had an attack of fever, of which, and other complications added to it, he died in London on the 22d December, 1848. In private life Dr. Prichard was simple, modest, and amiable. In his writings he combined with the widest research candour and truthfulness. There is in no language such a storehouse of well-arranged and systematized facts in ethnology, blended with philology, as is Prichard's "Researches into the Physical History of Mankind."—F. E.

PRIDE (Lieutenant-colonel), of "Pride's purge" celebrity, first emerges at the end of March, 1647, summoned with two other officers to appear at the bar of the house of commons, in the controversy between the parliament and the army, a little before the seizure of Charles I. at Holmby house. He commanded a regiment of foot at Preston. When a majority of 129 members of the house of commons voted that the king's concessions at Newport formed a ground of settlement, Colonel Pride and his soldiers occupied Westminster hall, and all the entrances to the house of commons, on the 6th December, 1648. Pride himself held in his hand a written list of the names of the 129, and Lord Grey of Groby stood as prompter by his side. When any one of the 129 approached, Pride gave the word, and the honourable member was marched off to a place of temporary confinement. This was the famous achievement known in history as "Pride's purge." Pride accompanied Cromwell in the Scottish expedition, and helped to bring up the rear at Dunbar. His last appearance, so far at least as we have been able to trace him, is as a member of Cromwell's house of peers in 1658.—F. E.

PRIDEAUX, Humphry, a learned divine, was born at Padstow in Cornwall, 3d May, 1648. From Westminster school he was elected to Christ Church, Oxford, entering in 1668 and becoming A.M. in 1676. In this the year of his degree he published, under the patronage of the university, the inscriptions from the Arundel marbles—"Marmora Oxoniensia." This work attracted the attention of Chancellor Finch, afterwards earl of Nottingham, who presented him to the rectory of St. Clement's, Oxford. He became at the same time Dr. Busby's Hebrew lecturer in Christ Church; in 1681 he was made prebendary of Norwich. The rectory of Playden, with the chapelry of Woodstock, was also conferred on him, but he exchanged it for Saham in Norfolk that he might be near his cathedral duties. In 1688 he was raised to the archdeaconry of Suffolk. Resigning Saham in 1694, he became two years after vicar of Trowse, near Norwich, and in 1702 he was promoted to the deanery of Norwich. Unskilful surgical treatment for stone so weakened him that he resigned his charge, and thus prevented, it is said, his elevation to the episcopate. He still, however, pursued his favourite studies, and gave their fruits to the world. Prideaux died 1st November, 1724, and was interred in Norwich cathedral. Prideaux's best known work is his "Connection of the history of the Old and New Testament," 1715–17, a work of great research and honest inquiry; and though more recent investigations have added much to our knowledge on these historical points, it has gone through above a score of editions, and may still be studied with advantage. At an earlier period he published "On the validity of orders in the Church of England." In 1707 appeared his "Life of Mahomet," a production so popular that three editions were sold in the year of publication. In 1707 he put out "Directions to church wardens," and in 1710 appeared his treatise on "Tithes." A life of him, along with some tracts and letters, was published in 1748. Prideaux was a clear-headed and hard-working man, careful and conscientious in all his researches.—J. E.

PRIDEAUX, John, a great bishop and champion of Calvinism, born in 1578 at Stowford, near Ivybridge, Devon. His father was poor. Having learned to read and write, he tried to be made parish clerk of Ugborough, near his birth-place; he failed in this attempt, and used to say in after years, "If I could but have been clerk of Ugborough, I had never been bishop of Worcester." Having gained some knowledge of Latin, he travelled to Oxford; performing mean offices in the kitchen of Exeter college, till his industry and learning commended him to the rector and tutors, and he was admitted member of the college in 1596; B.A., 1599; probationer fellow, 1602; M.A., 1603; B.D, 1611; rector of Exeter college and D.D., 1612. In 1615 he was appointed regius professor of divinity, and in virtue of his office, canon of Christ Church, and rector of Ewelme, Oxon. In his public ministry he maintained the predestinarian theory, teaching the views, for the most part, of the synod of Dort, and vehemently opposing the remonstrant or Arminian party, a policy which appears to have placed him in opposition to the court party; nevertheless he was consecrated bishop of Worcester in 1641, but he received little or nothing from its revenues. He manfully upheld the cause of his royal master, and excommunicated those who rebelled against him. For this he was plundered, and as Dr Gauden said of him, "he now became literally a *helluo librorum*, being obliged to turn his books into bread for his children." To a friend inquiring how he fared, he replied, "Never better in my life, only I have too great a stomach, for I have eaten the little *plate* which the sequestrators left me; I have eaten a great library of excellent *books;* I have eaten a great deal of *linen;* much of my *brass*, some of my *pewter*, and now am come to eat my *iron;* and what will come next I know not." "Having," continues Wood, "first by indefatigable studies digested his excellent library into his mind, he was after forced again to devour all his books with his teeth, turning them by a miraculous faith and patience into bread for himself and his children, to whom he left no legacy but pious poverty, God's blessing, and a father's prayers." He died at Bredon in Worcestershire, 20th July, 1650. His works are remarkable for dialectic skill. Perhaps the best of them is "Euchologia, or the Doctrines of Practical Praying," being a legacy left to his daughters in private, "directing them to such manifold uses of our Common Prayer Book, without looking for new lights from extemporal flashes."—T. J.

PRIESSNITZ, Vincenz, the inventor of the "water-cure," was born at Gräfenberg in Austrian Silesia, on the 4th of October, 1799. His father was a farmer. Priessnitz had not the advan-

tage of much education; he was sent for a time to the town school of Freiwaldau, but he was soon obliged by the death of his elder brother, and by his father becoming blind, to return home for the purpose of assisting his mother in the care of their farm. He continued for some years to work as an agricultural labourer. He one day, however, met with an accident from a restive horse, which fractured two of his ribs. Some country surgeon who examined him gave an unfavourable prognosis, affirming that if he recovered he would be a cripple for life. Priessnitz kept the parts at rest by placing himself in such a position that the broken ribs were not moved in breathing, applied some cold water, and rapidly got better, as might have been expected. He then began the external application of cold water in various inflammations, and found the treatment beneficial. Patients soon began to come to him from various places in the neighbourhood. He obtained some medical works and read them, and gradually excogitated a system of medical treatment which has since been widely practised under the name of "hydropathy." He established cold water baths at Gräfenberg, and the reputation of his system soon extended to all parts of Germany. From the 1st of January, 1829, to the 1st of January, 1844, he treated eight thousand five hundred and seventy-three patients. In 1843 one thousand and fifty people placed themselves under his care. The usual number of persons present for the "water-cure" at Gräfenberg was about three hundred and sixty. One great secret of Priessnitz's success, was the sensible regimen which he enforced on his patients. Moderate and nutritious diet, exercise, pure air, early hours, cheerfulness, regulated clothing, are all powerful adjuvants to health; and the ignorance of mankind frequently ascribes to foreign or novel methods of treatment the improvement really due to a careful management of the daily regimen. Another peculiarity in the cold water cure was, the entire disuse of all kinds of medicine. Cold water did everything; it acted as a purgative, diuretic, diaphoretic, sedative, narcotic, antispasmodic, tonic, and stimulant. After a course of baths inducing violent diaphoresis, a crop of boils broke out on various parts of the body. The appearance of these boils was hailed as a "crisis," the harbinger of health. To some cases, especially those of chronic rheumatism, gout, and other diseases in which the function of the skin is deficiently performed, to those whose general habits were sedentary and modes of life luxurious, to the plethoric and overfed, Gräfenberg and its water cure did good; but to many other persons it did irreparable harm. The system, however, continued in full operation until the death of Priessnitz, and it is still practised, although not so frequently, as a sole method of cure. Priessnitz died at Gräfenberg on the 28th November, 1851. His disease was dropsy of the chest. He himself published nothing. There are, however, plenty of works on the water cure, published both in this country and on the continent.—F. C. W.

PRIESTLEY, Joseph, LL.D., F.R.S., son of Jonas Priestley, clothier, was born at Fieldhead, parish of Birstall, March 13, 1733. His parents were pious orthodox dissenters; but Joseph was brought up by an aunt, who spared no expense on his education to fit him for the christian ministry. A fondness for learning early distinguished him, and he soon made considerable proficiency in the classical and oriental languages. At his aunt's he frequently met and conversed with ministers who were regarded as heterodox, and who, it is believed, exercised a moulding influence on his religious opinions. At the age of nineteen he entered the dissenting academy at Daventry, then under the care of Mr. (afterwards Dr.) Rushworth, successor to Dr. Doddridge. Before leaving home he had been deeply affected by being refused admission as a communicant by the congregation usually attended by his aunt, because he expressed his doubt as to the liability of the whole human race to the "wrath of God, and the pains of hell for ever," on account of Adam's sin. In the academy he found tutors and students divided in opinion respecting the most important subjects of religion, which were freely discussed. Here he came to "embrace what is called the heterodox side of every question," and left Daventry "not yet more than an Arian." At the age of twenty-two he was chosen assistant-pastor of the independent church of Needham Market, in Suffolk; but as his Arian doctrines by degrees oozed out, his hearers "fell off apace." Having left Needham Market, he became pastor of a small dissenting church in Nantwich, Cheshire, in 1755, where he devoted himself almost exclusively to the labours of a school, and experiments in natural philosophy. Having by this time renounced most of the principles of his early creed, he published his "Scripture Doctrine of Remission," in which he utterly discards and tries to refute the doctrine of the atonement by the death of Christ. In 1762 he was chosen to succeed Dr. Aikin in the chair of languages and belles-lettres at Warrington. While here he married the daughter of a wealthy iron-master of Wales, with whom he lived happily, and by whom he had several children. Here also his literary course in good earnest commenced. Having met Dr. Franklin during a visit to London, he undertook to write the "History and Present State of Electric Science, with Original Observations," 1767, which he completed before the end of the same year; and which was so well received by the learned world that a third edition was published in 1775; and a fifth in 1794. Shortly before its publication he was elected member of the Royal Society; and about the same time, on the publication of his "Chart of Biography," 1765, the university of Edinburgh conferred on him the honorary title of LL.D. Some disagreement having arisen between the professors and trustees, he resigned his post at Warrington (1767), and accepted an invitation to become pastor of a congregation of dissenters assembling in Millhill chapel, Leeds, where he "became what is called a Socinian." Here he prosecuted both his theological and philosophical studies with renewed vigour, and composed several works in the former department, chiefly of a controversial nature. In 1772 his "History and Present State of Discoveries relating to Vision, Light, and Colours," 2 vols., appeared, which he intended to follow up by a similar history of the other branches of experimental science; but this work not realizing the success he expected, he abandoned the project. In the same year he published his pamphlet on "Impregnating Water with Fixed Air;" and communicated to the Royal Society his observations on different kinds of air, to which, in the following year, the Copley medal was awarded. While at Leeds proposals of an advantageous kind were made to him, to accompany Captain Cook on his second voyage to the South Seas; but when he was about to prepare for the voyage, it was signified to him by Sir Joseph Banks, that objections to his religious opinions had been successfully urged by the ecclesiastical members of the board of longitude. But on the recommendation of Dr. Price to the earl of Shelburne, he was invited by his lordship (1773) to become his librarian and literary companion, with a salary of £250 a year, and a separate house. He also travelled with his lordship on the continent. In Paris, by means of his writings on subjects of natural philosophy, he secured easy introduction to the leading scientific men, all of whom he found professed infidels and atheists; and who were astonished at a man of his enlightenment retaining his faith in christianity. This circumstance led to his writing the "Letters to a Philosophical Unbeliever," 1780; and afterwards, his "State of the Evidence for Revealed Religion," 1787. While residing with Lord Shelburne he published four volumes of his "Experiments and Observations on Air," 1774–79; to which he added a fifth in 1780. This year, for reasons wholly unknown, his connection with Lord Shelburne terminated; his lordship allowing him an annuity of £150. At this period his creed may be given in his own words, in letter to a friend (1774). "I believe the prophecies in our Bible were given by God; that the gospels are true; that the doctrine of original sin is absurd; that the spirit of God only assists our apprehension; that the foreknowledge of God, held by the Arminians, is equal to the decree of God, held by the Calvinists; that they are both wrong; and the truth is, the pains of hell are purgatory. Many things I yet doubt of; among these are the Trinity and the mediation of Christ." This is a creed chiefly of negation and doubt, rather than a confession of faith. But a few more negative articles might have been added to it. Having, in his introductory dissertation on Hartley's Observations on Man, expressed his doubts as to the immateriality of the soul, he was fiercely assailed in several newspapers and other periodicals as an unbeliever and an atheist, which induced him to publish his "Disquisitions relating to Matter and Spirit," 1777, in which he aims to show that man is wholly material, and that his only hope of living in a future state rests on the christian doctrine of the resurrection. On leaving Lord Shelburne he went to live in the neighbourhood of Birmingham, and became the minister of a dissenting congregation in that town. Here he published his "History of the Corruptions of Christianity," 2 vols., 1782, a refutation of which was proposed for one of the Hague prize essays, and which was burned the following year in the city of Dort by the

common hangman—a summary, although comical method, of refuting heresy. This was followed by his "History of Early Opinions respecting Jesus Christ," 4 vols., 8vo, 1786. He now became involved in controversy with the able, but intolerant Dr. (afterwards Bishop) Horsley. And if in this controversy we must condemn the opinions of Priestley, we must much more severely condemn the spirit of Horsley, who "enlisted the bad passions of men, and the cruel prejudices of party politics," against his opponent. Christianity—truth—is always hurt by bad temper and violence on the side of its avowed friends. Priestley's well known liberal political views, in defence of which he had often and boldly written; his equally well known sympathy with the French revolution; and especially his familiar letters to the inhabitants of Birmingham—exasperated against him the ignorant and bigoted mob. His reply to Burke's Reflections on the French revolution having led to his being made a French citizen, increased their hostile feeling towards him; and, therefore, on the occasion of a dinner being given by one of his friends (at which he was not present), on the anniversary of the taking of the Bastile, the mob, having demolished the house in which the dinner was given, proceeded to his house, broke it open, and tore in pieces his books and MSS., and destroyed his philosophical apparatus to the value of several thousand pounds, for which he never received more than partial compensation. On the occurrence of this outrage he fled to London, and was chosen successor to Dr. Price at Hackney. Feeling, however, how intense was the prejudice cherished against him by many of his countrymen, he resolved to abandon his country and proceed to America (1794), where he settled for the remainder of his days at Northumberland in Pennsylvania. A little before his departure he was presented with a silver inkstand by a few members of the university of Cambridge, expressive of sympathy and esteem. Although uniformly treated with kindness and respect by the people of his adopted country, he discovered among them no sympathy with his religious opinions, and found it next to impossible to form a unitarian congregation. He was never able to bring together more than twenty or thirty persons. Before leaving England he had published his "General History of the Christian Church to the Fall of the Western Empire," 2 vols., 8vo, 1790; in his new home he followed it up by the "General History of the Christian Church from the Fall of the Western Empire to the present time," 4 vols., 1802–3. In 1801 his health began to give way. He suffered from indigestion and a difficulty of swallowing. In 1803 indications of his approaching end began to appear, and he died February 6, 1804. During his illness his pen was not idle, and he composed several works; among the rest a "Comparison of the doctrines of heathen philosophers with those of Revelation," and a pamphlet entitled "Jesus and Socrates Compared." Towards his end he comforted himself by reflecting on his useful life, and the prospect of awaking, after a long sleep, to a happy immortality. In his view death was a sleep, and any punishment to be endured not vindictive, but disciplinary, to "prepare us for our final happiness." His autobiography was published in America after his death; and with a continuation by his son. His whole works, including his correspondence and the above memoir, appeared in twenty-five volumes, Hackney, 1817, edited by Mr. John Towill Rutt. Dr. Priestley may be viewed as a man, as a theologian, as a politician, and as a natural philosopher. As a man, he was mild in disposition, urbane in manners, uniformly characterized by integrity, and possessed of a christian spirit. His character was spotless. As a theologian he ranks low; when he enters on historical theology, utterly worthless. No one now would think of looking, for instance, into his "History of Early Opinions," or "History of the Corruptions of Christianity," except through curiosity. They are "destitute of real research and scientific value." As a politician his views were, for the most part, sound, and his attachment to liberty sincere. He admired the British constitution as the best that the wisdom of man could devise, and was therefore sometimes pleasantly twitted by his friends as a unitarian in religion, and a trinitarian in politics. As a natural philosopher his claims to consideration are secure. On his researches in chemistry and electricity his fame rests. He is allowed to have been patient and observant, punctual in registering facts, and animated by a genuine love of truth. His experiments and observations are of real and abiding value. He was "one of the greatest chemists of the eighteenth century. His first memoir was published in 1772, and was on the method of impregnating water with carbonic acid gas. He next minutely examined nitric oxide. Priestley, Rutherford, and Hauksbee discovered nitrogen independently of each other. Priestley's greatest discovery was that of oxygen, called by him dephlogisticated air, in 1774. . . . He showed the existence of sulphurous acid, fluosilicic acid, muriatic acid, and ammoniacal nitrous oxide, carbonic oxide, and carburetted hydrogen gases. He examined the action of electricity on various compound gases, and the action of vegetation on atmospheric air. Indeed scarcely any department of chemical research escaped his notice."—I. T.

PRIM, Juan, Conde de Reus, a Spanish general and statesman, was born in 1811 and educated for the law, but abandoned his profession to take arms against the Carlist insurrection of Zumalacarregui in 1833, during which he acquired the surname of "the Cid of Catalonia," and rose rapidly through various grades till, on the conclusion of the war, he had reached the rank of general. After the deposition of the queen-regent in 1837, Prim joined the progresista party, and in 1842 was accused of participation in an attempt at insurrection in Saragossa, but escaped to France, and joined the councils of the ex-regent Maria Christina. In 1843, being elected deputy for Barcelona, he returned and joined the coalition between the moderados and progresistas which had then taken place, and the result of which was the fall of Espartero. Prim rendered important services to the victorious party by the vigour with which he put down the insurrection in his native province of Reus, which had been allowed to gain formidable proportions through the inactivity of the generals in command. But the alliance between the two political sections was of short duration, and the moderate party endeavoured to be rid of the associates by whose aid they had risen to power. Prim was arrested and convicted, on the most frivolous evidence, of a plot against the government, but was acquitted on another charge of being privy to an attempt to assassinate Narvaez. He was sentenced on the first-named count to six years' imprisonment, but released by the queen, through the intercession of his aged mother, at the expiration of six months. In 1848 he was appointed captain-general of Porto Rico, and carried out many useful reforms. In 1853 he joined the Turkish army on the Danube as a volunteer, and distinguished himself at Olteniza and Silistria. The results of his military experience were published at Madrid in the following year, with a historical and geographical description of the Turkish empire. He was elected in his absence deputy to the cortes, and voted with the liberal party, who followed the leadership of Espartero and Olozaga. In 1857 he was tried on a charge of using injurious expressions towards the government, and found guilty, but afterwards pardoned. In 1860 he commanded the division of reserve in the war against Morocco, and in the autumn of 1861 he was appointed to the command of the Spanish troops sent against Mexico, in conjunction with those of England and France. Finding, however, that the convention between the three countries was not likely to be adhered to, he withdrew the Spanish troops, and retired to New York, whence he returned to Spain, July, 1862. He was shot by an assassin, and died of his wounds on the 30th of December, 1870.—F. M. W.

PRIMATICCIO, Francesco, was born at Bologna in 1504, and after studying under Innocenzio da Imola and Bagnacavallo, he became the assistant of Giulio Romano at Mantua. He remained with Giulio six years, engaged chiefly on the works of the Palazzo del Tè for the duke of Mantua. In 1531 Francis I. of France invited Primaticcio to Fontainebleau to improve and embellish his palace there, where Il Rosso was already engaged. Primaticcio also made in 1543 a great collection of statues and other works of art for Francis in Italy; and in 1559 he was appointed superintendent of royal buildings, with a salary of twelve hundred francs per annum. Few of his works either in painting or sculpture now remain. He was an able master, but mannered, having founded his style upon Parmigiano, whose long-necked figures Primaticcio imported into France. He, however, greatly advanced the French school of art, being, with Il Rosso, the founder of the school at Fontainebleau, from which the national art of the French was originally developed. Francis had created him abbot of St. Martin de Troyes in 1544; he died at Paris in 1570.—(Vasari, Ed. Le Monnier; Gaye, *Carteggio d'Artisti.*)—R. N. W.

PRINCE, Jean. See Leprince.

PRINCE, John, the author of a valuable and entertaining

account of his fellow-shiremen, the "Worthies of Devon," was born at Axminster in 1643, and educated at Oxford. He entered the church, passed through various degrees of preferment, and died in 1723 vicar of Berry-Pomeroy. The first edition of the "Worthies" was in 1701, folio; the second, with notes, in 1810, 4to. In 1709 he published "Self-murder, asserted to be a very Heinous Crime," with an account of the rescue of a woman who threw herself over the bridge at Totness, where the good man was vicar at the time.—R. H.

PRINGLE, Sir John, Bart., M.D., was the son of Sir John Pringle of Stichel house, Roxburghshire. He was born on the 10th of April, 1707, and received his rudimentary education at home under a private tutor; he was afterwards sent to the university of St. Andrews, where he continued his studies under the immediate superintendence of his relative Mr. Frank Pringle, professor of Greek in the university. He then spent a year in Edinburgh; and being intended for commerce, he proceeded thence to Amsterdam. During a chance visit to Leyden he happened to attend a lecture given by the celebrated Boerhaave. From that time the whole current of his thoughts and intentions changed, and he determined to devote himself to medicine. He accordingly commenced a student's career at Leyden, attended Boerhaave and the other celebrated professors of that university, and obtained his degree of M.D. on the 20th July, 1730. Having visited the medical schools of Paris, he returned to Edinburgh, where he commenced the practice of his profession. In March, 1734, we find him appointed to a joint-professorship of moral philosophy in the university of Edinburgh, with the right of succession on the death of the senior professor, Mr. Scott. Eight years afterwards he became physician to the earl of Stair, at that time commander of the British forces in Flanders. He was soon put in charge of a military hospital, and he remained in Flanders during the campaign of 1744. Whilst serving abroad, his professional ability attracted the notice of the duke of Cumberland, who gave him commissions appointing him physician-general to his majesty's forces and the royal hospitals in the Low Countries and other places beyond seas. On receiving these appointments he resigned his professorship, the duties of which he had during his absence conducted by proxy, and devoted himself entirely to the military service. He accompanied the army to Scotland, and remained there until August, 1746. The two following years were passed with the troops abroad. His final retirement from the army followed the treaty of Aix-la-Chapelle. He then settled in private practice in London, where he met with great success. He retained the friendship of the duke of Cumberland, who in 1749 appointed him his physician in ordinary. In 1761 he became physician to the queen's household, and in 1763 physician in ordinary to the queen. In 1766 he was made a baronet, and in 1774 physician in ordinary to the king and to the princess dowager of Wales. His connection with the Royal College of Physicians commenced in 1758, when he became a licentiate, and he received the honour of the fellowship *speciali gratiâ* in 1763. The highest distinction, however, which awaited him was the presidentship of the Royal Society, conferred on him in 1772. He had become a fellow in 1745, and was appointed a councillor in 1753. Whilst president he delivered six admirable addresses, on the occasions of awarding the Copley medals. After the author's death, these discourses were edited and published by Dr. Kippis. The fourth is of great interest, from the circumstances under which it was delivered. It accompanied the award of the medal to Pringle's friend, Captain Cook. In 1778 Pringle retired from the presidentship of the Royal Society, and two years after he visited Edinburgh, where it would seem he had an intention of finally settling. He found, however, that the change did not suit his failing health, and he soon returned to London. Whilst in Edinburgh he presented the College of Physicians in that city with ten folio volumes of his medical and surgical observations. He did not long survive his return to London. He died on the 18th of June, 1782, in the seventy-fifth year of his age, and was buried at St. James', Westminster. Besides several papers in the Philosophical Transactions, he was the author of "Observations on the Nature and Cause of the Hospital or Jayl Fever," London, 1750; and "Observations on Diseases of the Army," London, 1752.—F. C. W.

PRINGLE, Thomas, a Scottish poet and miscellaneous writer, was the son of a farmer, and was born at Blacklaw in Teviotdale in 1789. An accident in his childhood rendered him lame for life. After completing his education at the grammar-school of Kelso and the university of Edinburgh, he became a clerk in the register office, in the Scottish capital. At an early age he displayed a taste for poetry, and in 1816 became a contributor to Albyn's Anthology, and published in the Poetic Mirror a poem, entitled the "Autumnal Excursion," which led to his introduction to Sir Walter Scott. The approbation bestowed upon these productions induced the author to resign his situation, and to take charge of the *Edinburgh Monthly Magazine* (afterwards *Blackwood's Magazine*), a periodical which was started in 1817, and to which Wilson, Lockhart, and Hogg were contributors. About the same time also he became editor of the *Edinburgh Star* newspaper, and assisted in the management of *Constable's Magazine*. Some dispute between Pringle and Blackwood led in a short time to a separation, and in January, 1819, the former returned to his situation in the register office. In 1820 he resolved, in conjunction with his brothers who were farmers, to try his fortune at Cape Colony. They settled in the valley of the Baavians' river, while Thomas obtained the situation of government librarian at Cape Town; and as the emoluments of this office were only £75 a year, he attempted to eke out his income by establishing an academy, by starting a periodical called the *South African Journal*, and editing the *South African Commercial Advertiser*. These undertakings were all in a prosperous condition, when the tyrannical interference of the governor, Lord Charles Somerset, compelled Mr. Pringle to discontinue the journals; and ultimately he felt it necessary, in consequence of the governor's continued persecution, to resign his situation as librarian, and to return to England in 1826. The government refused to give him compensation for his losses; and in 1827 he accepted the situation of secretary to the Anti-slavery Society, which he held till the abolition of slavery. He then became a contributor to various leading periodicals, edited the Friendship's Offering, and wrote and published his "Narrative of a Residence in South Africa," a very interesting and well-written work. In 1834 an attack of consumption rendered it absolutely necessary that he should remove to a warmer climate. He was on the eve of returning to the Cape, when he died suddenly on the 5th of December, in the forty-fifth year of his age. The poetry of Pringle has great merit. The versification is sweet, and the style is simple, easy, and elegant. His prose sketches partake of the same qualities, and contain many picturesque and beautiful passages. A collected edition of his poetical works was published in 1839, with a memoir by Leitch Ritchie.—J. T.

PRINSEP, James, a distinguished oriental numismatist, was born in 1800, and was appointed at an early age to an office in the mint of Benares, of which he became principal assay-master. Ten years' residence in that city supplied him with materials for an admirable picture of Indian life, entitled "Sketches of Benares." His attainments were great in several departments of science. He surveyed and drained the city of Benares, built a mint and other edifices, repaired the minarets of the mosque of Aurungzebe, and made important observations on temperature and the fusion of metals, which he communicated to the Royal Society. All that he has written on Indian coins, weights, and measures, and the chronology of the dynasties, possesses the highest authority and value. The numerous papers he wrote in the Journal of the Asiatic Society of Bengal, of which he was the projector and editor, abound in valuable information on the ancient money and ancient writings of the Hindoos; while his researches into the subject of the Greek Bactrian coins, have furnished an outline of Indian history for fifteen centuries, from the conquest of Alexander downwards. His labours were incessant at Calcutta, whither he removed from Benares to become assay-master at the mint. He overtasked himself, and in January, 1840, reached England with a broken constitution, and died on the 22nd April following, in the forty-first year of his age.—R. H.

PRIOLO or PRIOLI, Benjamin, historian, was born at St. Jean d'Angeli in 1602. He studied at Leyden under Heinsius; at Paris with Grotius; and at Padua under Cremonini and Liceto. He became the intimate companion of the Duc de Rohan, and on that nobleman's death settled first at Geneva and afterwards at Paris. Having espoused the cause of the Prince de Condé he was banished to Flanders; and on his return wrote a history of France from the death of Louis XIII. The narrative is truthful, the style an imitation of Tacitus. Prioli died in 1667.—W. J. P.

PRIOR, Matthew, an English poet and diplomatist, was born at Wimborne, Dorsetshire, on the 21st July, 1664. By the death of his father, who, according to some accounts, was a citizen of London, Matthew was left early an orphan dependent on the bounty of an uncle, a vintner in London, by whom he was placed under the care of Dr. Busby at Westminster school. He had already distinguished himself by his proficiency in classical studies, when his uncle required him to serve in the tavern. He fortunately kept up his reputation for Latin scholarship, and was one day called in to resolve a dispute between the earl of Dorset and other gentlemen concerning a line of Horace. His demeanour on this occasion gained the goodwill of the earl, who drew him from his obscure position and sent him to St. John's college, Cambridge, where he took a B.A. degree in 1686, and became a fellow in 1688. The intimacy he formed at college with the accomplished Charles Montague, afterwards earl of Halifax, helped him to an excellent introduction into the world of letters and politics. The best answer which appeared to Dryden's Hind and Panther was the work of Prior and Montague, and was published in 1687 under the title of the "Hind and Panther transversed to the story of the Country Mouse and the City Mouse." The course of the two young men afterwards diverged widely. Halifax became a leader of the whigs; Prior a confidential diplomatic agent of the tories; nor were they united again until laid beneath the gravestones of Westminster abbey. By the interest of Lord Dorset, Prior, after the Revolution, entered the public service, being made secretary to the earl of Berkeley, plenipotentiary at the Hague. King William was much pleased with him, and made him one of the gentlemen of the royal bedchamber. At the negotiation of the treaty of Ryswick in 1697 he was secretary to the ambassadors, Earls Pembroke and Jersey and Sir Joseph Williamson. He filled a similar office in 1698 at the court of France, whither he accompanied the earl of Portland. An anecdote is told of this period of his life, which illustrates his tact, his levity, and the character of his poetry. Lord Portland believing all the wits of the town to be atheists, expressed his surprise at hearing Prior allude to scripture with some reverence, saying, "I was afraid that you were an atheist as I knew that you were a poet." "My lord," replied the wit, "you do us poets the greatest injustice. Of all people we are the farthest from atheism. Atheists do not even worship the true God, while we are always invoking and hymning false gods whom every body else has renounced." This allusion to Mars, Venus, Minerva, &c., indicates the most tiresome feature of Prior's poetry. After his return from a private conference with King William at Loo in 1699, Prior was made under-secretary of state in Lord Jersey's office. He afterwards took part in the negotiation of the partition treaty at Paris; and in 1700 succeeded Locke as one of the lord-commissioners of trade. He was also elected a member of parliament as the representative of East Grinstead. In the reign of Queen Anne, though he celebrated Marlborough's victories in verse, he attached himself to Lord Oxford and the tories. Bolingbroke thought highly of him. The peace of Utrecht was negotiated by Prior at the court of France, which he quitted on the accession of George I., and returned home only to find himself impeached in the house of commons for jacobite intrigues. He was committed to custody in June, 1715, and not released until the close of 1717. During his imprisonment he wrote his poem, "Alma, or the Progress of the Soul." For a time he was straitened in his circumstances, but through the assistance of Lord Harley he was enabled to live with comfort at his seat, Downhall, in Essex. He died September 18, 1721, at Lord Oxford's seat, Whimpole, near Cambridge. With all his elegance, politeness, and scholarship, he is charged with being coarse and sensual in his private life, a characteristic which is reflected by many indecent passages in his poetry. The best edition of his poetical works is that published in 2 vols., 1779, with a memoir.—R. H.

PRIOR, Thomas, one of the founders and the first secretary of the Royal Dublin Society for the promotion of husbandry and other useful arts in Ireland, was born at Rathdowry, Queen's county, in 1679. He was educated at Trinity college, Dublin, and wrote various tracts referring to the condition and the wants of Ireland. In 1729 he drew up and published a list of absentees, whom he regarded as the chief cause of the poverty and distress in their native country. For many years he continued to be the secretary of the Dublin Society, which was founded in 1731, and which he lived to see invested with the special protection of the crown, by royal charter in 1750. He died on the 21st October, 1751, and was buried in Christ Church cathedral, Dublin, where a monument was erected to his memory, bearing an elegant Latin inscription composed by his friend Bishop Berkeley. Prior is said to have invented the linen scarfs used at funerals, as a means of encouraging the linen manufactures in Ireland.—R. H.

PRISCIAN, a celebrated Latin grammarian, born at Cæsarea, and thence called Cæsariensis. As he was contemporary with Cassiodorus, he belonged to the last half of the fifth century and the first of the sixth. Under Justinian he taught grammar at Constantinople, and was recognized as a public teacher in the imperial court, with a government salary. All particulars of his life are unknown. That he was a christian is only conjectural. Under the title "Institutiones grammaticæ," or "Commentarii grammatici," he composed a work on the Latin tongue both fundamental and comprehensive. It is in eighteen books, the first sixteen treating of the single parts of speech; the last two of syntax with the separate title "De Constructione." The two older grammarians to whom he was most indebted were Apollonius Dyscolus and Herodian. Numerous quotations from Greek as well as Latin writers, are given by the author. The work is a very valuable one; and its merit has continued to be recognized by all philologians. In addition to it we have from his pen six other smaller grammatical treatises, and two hexameter poems, "De laude imperatoris, Anastasii," consisting of three hundred and twelve lines with twenty-two iambics by way of preface; and a free translation of the Periegesis of Dionysius Periegetes in one thousand four hundred and twenty-seven lines. The best edition of the "Institutiones Grammaticæ" is that of Krehl in 2 vols., 1819–20. The minor grammatical works were published by Lindemann, 1818; and a good edition of the poem "De Laude Anastasii," by Endlicher, 1828.—S. D.

PRISCILLIANUS, an ecclesiastic and sectary of the fourth century, of whom little is known except a few particulars. He was a rich, eloquent, accomplished, and ingenious man, who from his youth up had despised all bodily and sensual pleasures, devoting himself to study with great strictness, and prying into the knowledge of secret arts with searching curiosity after truth. In this way he came to adopt pantheistic interpretations of the classic philosophers and poets, and imbibed mystic or magical superstitions. It was unfortunate for him that he fell into the hands of the Manicheans. The sect of which he was the head took its rise in 379. It was a gnostic sect formed under Manichean influence, whose object was to release the spirit from its natural life by unusual self-denial and ascetic effort. Bishop Itacius of Emerida, in 380, procured the condemnation of Priscillian and his followers. In consequence of the ignorant fanaticism of Itacius, Priscillian was made bishop of Avila; but his enemies got a decree of banishment from Gratian, in consequence of which he went to Italy through Gaul, and applied to Damasus of Rome. Gratian revoked his decree, but was murdered by Maximus, who listened to Itacius. Priscillian was summoned before Maximus at Treves, and there put to death by the sword in 385. This was the first time in which a heretic was put to death for his opinions by the forms of law. It excited great commotion in the church, and was disapproved by Martin of Tours and Ambrose of Milan.—S. D.

PROBUS, Marcus Aurelius Valerius, Emperor of Rome from 276 to 282, was a native of Pannonia, and had fulfilled an honourable career in arms before his investiture with the imperial dignity. His talents were first noticed by Valerian, under whom he rose rapidly to the command of the third legion; he conquered Egypt for Aurelian in the war against Zenobia, and in the following reign he was appointed generalissimo in the East. When the sceptre dropped from the aged hand of Tacitus, the army under Probus hailed him as the successor. A rival, however, appeared in the person of Florianus, a brother of the deceased emperor, and a formidable army under his command speedily threatened the frontiers of Syria. But Probus prudently declined an engagement till the climate spread disease among their ranks and gave him an easy victory. He then wrote to the senate, respectfully inviting its decision, and was unanimously confirmed in the imperial dignity. Nor did he forfeit by subsequent inactivity or excesses the influence then accorded to his moderation and prowess. Wisely leaving the civil administration to the senate, he devoted himself to military enterprises for the maintenance of security and order throughout the realm. Disturbances were suppressed in Gaul, in Illyricum, and in the East;

the ambitious schemes of Saturninus, Proculus, Bonosus, and Firmus were overthrown; the marauding Isaurians submitted, the Rhaetian frontier was secured, and a wall extending from the Danube to the Rhine checked the inroads of the Germans. Strong colonies also were planted in various quarters; and the emperor, in the prosecution of his efforts to improve the condition of the country, was engaged in draining the marshes near Sirmium, when the legionaries employed in that unwarlike and irksome labour broke into revolt and slew him, in 282.—W. B.

PROCACCINI, the name of a celebrated family of painters, who established a great school at Milan, where they propagated the eclectic principles of the Bolognese school.—The oldest of this family was Ercole Procaccini, called Il Vecchio, who was born at Bologna in 1520. He set himself against the technical mannerisms of his time, and adopted Correggio as a model. He appears to have resided constantly at Bologna, where he was still living in 1571.—His eldest son, Camillo Procaccini, born at Bologna in 1546, was a follower of his father, studied in Rome, and in 1590 established himself in Milan, where he died in 1626. He had great facility, and was remarkable for the multitude of his works, some of which are delicate and careful, but others exceedingly careless. He painted in fresco and in oil, and some good works of both kinds are to be seen at Milan. His "San Rocco administering to those sick of the plague," in the gallery at Dresden, is a noble work.—The younger brother, Guilio Cesare Procaccini, born at Bologna about 1548, and still living at Milan in 1618, was the ablest of the three, and adhered closest to the style of Correggio, in small as well as large, though he commenced his career as a sculptor. His works also are numerous and unequal; they abound in the galleries and churches of Milan, Genoa, and Parma. Some of his small pictures pass as works of Correggio. There were several other painters of this family, who all imitated the style of the elder members.—(Malvasia; Ratti; Lanzi.)—R. N. W.

* PROCH, Heinrich, a musician, was born at Vienna, July 22, 1809. He was known as a violinist, but has ceased to play in public, and has been for many years conductor of the opera in his native city. He has written two masses and some other pieces for the church; some operas, overtures, and entr'actes for the theatre; and some instrumental chamber music; but his chief reputation as a composer is founded on his numerous lieder (little songs or ballads).

PROCIDA, Giovanni de, whose name is so closely connected with the revolt of the Sicilians from the yoke of France towards the close of the thirteenth century, was a native of Salerno, and lord of the island of Procida, on the Neapolitan coast. A stanch adherent of the house of Hohenstaufen, and the confidential friend both of Frederick and Manfred, kings of the Sicilies, to whom he had unrestricted access as their physician (in which character, according to Sismondi, his skill was celebrated), he had been deprived by Charles of Anjou of his estate and employment; and, other causes of hostility also supervening, he thenceforward nourished a rooted hatred to the French invaders and a determined purpose of revenge. He betook himself to Constantia, queen of Arragon, daughter of the late Manfred, whose husband Pedro received him kindly and gifted him with lands and lordships. Meanwhile he had agents actively employed in Sicily, who excited disaffection among the people, and gave him intelligence of the state of affairs. Encouraged by their reports, he visited the island in person, disguised as a Franciscan monk, where he concerted the plan for a revolution. Proceeding thence to Constantinople, he received from the Emperor Michael Palæologus, the enemy of Charles, a supply of money; and then retracing his steps to the west, he easily persuaded Pope Nicholas III. to concur with the enterprise. On Procida's return to Arragon with such flattering accounts of his success, Pedro agreed to undertake an expedition for the recovery of Sicily. The death of the pope, however, who was succeeded by a Frenchman, Martin IV., interposed an unexpected obstacle to Procida's intentions; but endowed with the true genius for conspiracy, he still laboured on unweariedly, until at last his projects were ripe for their fulfilment. He then repaired to Palermo, where on Easter Monday, March 30, 1282, chance wonderfully favoured his designs. The inhabitants were excited by an outrage which a Frenchman perpetrated on a young woman, under the pretence of searching for arms, as she was going with other citizens to the customary vesper service at a church without the city. This resulted in the famous insurrection of the "Sicilian Vespers." The Sicilians rose as one man upon their oppressors; four thousand were massacred in a single night; and before the end of April the island was entirely evacuated by the French troops. Charles made an unsuccessful attempt to recover Sicily, which was now held by Pedro of Arragon, and after his death in 1285, by his son James. Procida, who had been the head and soul of the revolutionary movement, continued in the service of these kings, and was sent by the latter to Rome in 1289, to reconcile Sicily to the holy see, but without effect. He resumed his negotiations in 1295 under Boniface VIII., and finally accompanied the dowager-queen Constantia to Rome, in which capital he died.—J. J.

PROCLUS, the last of the Alexandrian philosophers who were in any way memorable, was born at Constantinople in 412. He studied philosophy, particularly that of Plato and Plotinus, first under Olympiodorus at Alexandria, and afterwards at Athens under Plutarch (not the biographer) and Syrianus. The neoplatonic philosophy had establishments at other places besides Alexandria, although this had been its cradle. Here it is known chiefly in connection with the name of Ammonius Saccas; Plotinus, and after him Porphyry, were the heads of the sect at Rome; Jamblichus propagated the philosophy, having contaminated it with many ridiculous corruptions, throughout Syria; and Proclus was its principal representative and expositor at Athens. Proclus was a voluminous writer. His philosophical and mathematical commentaries on Euclid's Elements, and his "Elements of Theology" have been translated by Thomas Taylor. He wrote a long commentary on the Timæus and other dialogues of Plato. Some years ago M. Cousin edited several of his treatises which till then had existed only in manuscript, prefixing to them suitable explanatory introductions. Proclus had no pretensions to originality. He added nothing to the philosophy of Plotinus (see Plotinus) and Plato but a greater degree of formality, which has the appearance, but not much of the reality, of strict logical exactitude. He died in 485.—J. F. F.

PROCOPIUS, a Greek historian of the sixth century, was born at Cæsarea in Palestine. In his youth he went to Constantinople and became celebrated as an advocate. Belisarius appointed him his secretary. In the various campaigns of that celebrated general, Procopius accompanied him, occupying places of trust and importance. He returned to Constantinople about 541, where he taught eloquence, and was highly esteemed by Justinian, who gave him the title of *illustris*, the office of senator, and afterwards, in 562, of prefect of Constantinople. He died about 565. It has been disputed whether he was a heathen or a christian. The probability is that he had embraced the christian religion; to which, however, he does not seem to have been strongly attached. He was a free-thinking liberal christian. Some have also supposed that he was a physician, because he shows a minute knowledge of the plague and its symptoms, which desolated Constantinople in 543. There is no good foundation for this idea. A writer may have a good deal of medical knowledge without being a professional physician. Procopius is known to posterity as a historian, the author of various works relating to his time. The language he employs is pure and vigorous. His tone is also impartial and free. In fact he writes like an independent and thoughtful man, who knows his subject and has the power of treating it well in his own fashion. His works are—"A History," in eight books, containing a description of the wars with the Vandals, Moors, Persians, and Goths, from 395–553, continued by Agathias till 559; "Ktismata, or De Ædificiis Justiniani," containing a description of the newly-erected and restored buildings of Justinian; "Anecdota, or Arcana historia," a collection of anecdotes, many very impure, relative to Justinian, Theodora, Belisarius, and others. The authenticity and genuineness of this work have been doubted or denied; but there is no real evidence for setting aside Procopius' authorship, though the book is a mass of satire and scandal. Gibbon speaks of the "malignity" of these anecdotes; but says at the same time that, after their malignity has been suffered to exhale, their residue, even the most disgraceful facts, some of which had been tenderly hinted in his public history, are established by their internal evidence, or the authentic monuments of the times. If the pride of Justinian was offended by the works of Procopius which celebrate the glories and victories of Belisarius, the historian took a malignant revenge in the anecdotes, which paint the emperor and empress in contemptible or disgusting colours. It is certain that the books treating of the imperial edifices are too much impregnated with flattery of

the emperor. Thus the writer could both flatter and libel. "Such base inconsistency," says Gibbon, "must doubtless sully the reputation and detract from the credit of Procopius." Another work of his is "Orationes," perhaps extracts from his history. The best edition of the collected works is Dindorf's, published at Bonn, 3 vols., 1833–38. The "Anecdota" were well edited by Orelli in 1827. The history of Procopius' own times, forming part of the Ἱστορίαι, was translated into German by Kannegiesser in 4 vols., 1827–31.—S. D.

PROCOPIUS OF GAZA, a Greek writer and teacher of eloquence, flourished under Justinian I. in 518–527, at Constantinople. He wrote commentaries in Greek on the Octateuch, Isaiah, Kings, and Chronicles, which were collected out of the works of older fathers, and are called Catenæ. The scholia are valuable, and have been repeatedly published.—S. D.

PROCOPIUS, ANDREW, the Great, called also Procopius Raza (*rasus*, the shorn), from his being a monk, was nephew of a Prague nobleman, who adopted him and attended to his education. In early life he travelled with his friend and benefactor in France, Spain, Italy, and Palestine. Returning from his foreign tours he took priest's orders. On the breaking out of the Hussite war he went to Ziska, and soon obtained promotion. He relieved Luntenburg in Moravia, when it was besieged by Albert of Austria, and also fought the successful battle of Kremsier in 1423. After Ziska's death in 1424, the Taborites, or leading party of the Hussites, chose Procopius for their leader. His restless and daring activity, united to considerable military skill, marked him out as the man best fitted for that important post. He proceeded to ravage Austria. Having united with the other Hussite leaders, he conquered various places occupied by the Meissenites—Teplitz, Bilin, and Leippa. The battle of Aussig was a very bloody and decisive one, 1426; he almost annihilated the Meissenite army, besides storming the city and burning it. Next year he succeeded in driving the Austrians out of Moravia and desolating Austria as far as the Danube. Uniting with Procopius the Little, who had burned Lauban, he advanced into Silesia, plundering and pillaging as he went. But the Hussites were divided among themselves, and Bohemia was wasted by their embittered quarrels. When the Germans threatened it on three sides, the contending parties joined and marched against them, though the latter were much stronger. In July, 1427, Miess, besieged by the Germans, was relieved; and the German army defeated in its retreat. Tachau was also taken by storm. After this Procopius advanced through Silesia, Moravia, and Hungary, as far as Presburg, laying waste the countries as he went along. But the Germans pressed again into Bohemia, and committed the greatest possible outrages. Hence Procopius invaded Meissen again, ravaged the districts about Pirna and Dippoldiswald, burnt the old city of Dresden, as well as Strehla, Belgern, and the suburbs of Torgau; and plundered the country as far as Magdeburg, returning to Bohemia with great booty and several prisoners of distinction. In 1430 he again penetrated into Meissen with a very large army, and thence into Bavaria. Great devastation was committed in this expedition. Numerous cities, towns, castles, and villages were burnt; and the booty taken is said to have filled three thousand waggons. His next marauding expedition was into Moravia and Silesia. On this the Emperor Sigismund commenced negotiations on terms which seemed reasonable, but they came to nothing, because one condition was that the Hussites should submit to the decision of a general council of the church. A new army of the cross, consisting of imperial troops, was raised, and led by the Elector Frederick of Brandenburg into Bohemia in 1431. In consequence of this, Procopius was compelled to raise the siege of Pilsen and march against the German army, which took to flight as he approached. Twelve thousand men were slain; the baggage and all the cannon were taken. Duke Albert was soon driven out of Moravia by Procopius the Little; while Procopius the Great compelled him to evacuate Saxony and Bohemia. After both had united their forces again, they ravaged and plundered part of Hungary, but were repulsed, and marched through Lausitz to Frankfort, where they were also compelled to retreat and separate. Procopius then invaded Silesia, took Breslau, and granted a truce to the country for a large sum of money. Turning to Saxony, he defeated the duke of Bavaria at Taucha, which place he burnt. He then threatened Naumburg, which was spared at the entreaty of the children belonging to it. Saxony was now compelled to purchase a truce, as Silesia had been before. At length the Hussites were induced to send eight legates to the council at Basle, one of whom was Procopius, who took an active part in the dispute about the four articles of faith. After the discussions had continued fifty days, the Bohemians went home. Upon this the council sent ten famous theologians and several princely legates after them. Here parties came nearer to one another. In fact, the terms of the Hussites were conceded, but with reservations. The four articles of Prague were modified, the first giving them the use of the cup in the sacrament, &c., 30th November, 1433; and they were hypocritically declared *the first children of the church*. But the two Procopii, with the Taborites and another party, would have nothing to do with the pope, and a terrible struggle arose between them and the Calixtines. After various unimportant engagements, a decisive battle took place near Böhmischbrod. The army of the Bohemian nobles was led by Meinhard von Neuhauss, who enticed Procopius out of his firm encampment. After a hard-fought battle, the leaders of the cavalry took to flight, thinking the day lost. But Procopius continued to oppose the enemy with terrible courage and slaughter till he was slain. Procopius the Little and several other leaders fell by his side. Thus the Taborites were completely routed. Tabor itself was ceded; and Bohemia was at length restored to peace. Procopius died, 30th May, 1434. He was a brave warrior and successful general of the Hussites, or rather of the Taborite faction. Fanatical, daring, rapid in his movements, unscrupulous in his deeds, he hesitated at little that could weaken or annoy those whom he called the enemies of liberty and faith. The times were marked by savage barbarity; and he was not in advance of them in point of humanity or mercy. His spirit had no proper sympathy with the duties of the priestly office. Several of his letters have been published by the Benedictines Martenne and Durand.—S. D.

PROCOPIUS, ANTHEMIUS. See ANTHEMIUS.

PROCTER, BRYAN WALTER, better known by his *nom de plume* of Barry Cornwall, was born in 1787. He received his early education at Harrow, where he was a contemporary of Lord Byron, and was afterwards placed in the office of a solicitor in Wiltshire. Subsequently he went to the bar, to which he was called in May, 1831, by the Society of Gray's inn. Mr. Procter's practice was that of a conveyancer. He made his *début* in literature, by publishing under the pseudonym of Barry Cornwall, a little volume of "Dramatic Scenes, and other Poems," favourably noticed at the time in the *Edinburgh Review*, to which he afterwards contributed. It was followed by other volumes of poetry, which like the first were distinguished for their tender grace and delicate fancy. In 1821 his "Mirandola," a tragedy, was acted at Covent Garden. The best edition of his collected poems is that of 1857; and of his "English Songs" (some of which, "King Death" for instance, are among the finest lyrics in the language), that of 1851. In prose Mr. Procter contributed "Notes biographical, critical, and poetical," to the volume of Effigies Poeticæ, or the portraits of the British poets, published in 1824, and his sketches and stories were collected from periodicals, &c., in 1851, as "Essays and Tales in prose." He wrote for Moxon's edition of Shakspeare a critical memoir of the poet. After having for several years been a commissioner in lunacy, Mr. Procter resigned the office in 1860, and was succeeded by his friend Mr. John Forster. He died on 4th October, 1874.—F. E.

PROCULUS, a Roman jurist of the first century, excerpts from whose works are preserved in the Digest. He was the founder of the school of jurists called the Proculani. He is believed to have been the author of a series of annotations on the jurist Labeo.—D. M.

PROCULUS, a Ligurian who joined the Roman army, and after distinguishing himself on various occasions was raised to the rank of military tribune. In 280 he took the lead in an insurrection at Lyons, and assumed the imperial dignity. After defeating the Alemanni he was himself overthrown by Probus, and being delivered up to the Romans, was put to death.—D. M.

PRODICUS, one of the Greek sophists, was born in the island of Cos. He was a friend and contemporary of Socrates, and flourished about 435 B.C. He is spoken of with respect by Plato; and Xenophon, in his Memorabilia of Socrates, has handed down to us as the work of Prodicus the celebrated moral apologue, entitled "The Choice of Hercules." Hercules being called upon by two females, the one of whom was clothed with modesty and propriety, and the other adorned with meretricious allurements,

to choose between a life of labour and a life of pleasure, makes election in favour of the former, and thus wins for himself immortal glory, although by the sacrifice of all those enjoyments which, in the estimation of meaner men, are alone worth living for. A short summary of the teaching of the sophists in its principal features will be found under the article PROTAGORAS. Prodicus was identified with this party in so far as he taught for payment, and proposed to teach those useful accomplishments by which men might raise themselves in the world. He seems to have differed from the other sophists in the greater purity and elevation of his moral doctrines. In particular, he is said to have stood opposed to the opinions of Aristippus who, in anticipation of Epicurus, had broached the doctrine that pleasure is the chief end of man. Athens was the head-quarters of Prodicus and the other sophists, although, like them, he itinerated from place to place in quest of pupils.—J. F. F.

PROMOTUS, ÆLIUS, a physician of the Alexandrian school, whose name has been preserved by his works, but of whose history nothing is known. Even the century in which he lived is a matter of conjecture. Villoisin refers him to some period after the time of Pompey the Great; others believe him to have been much earlier. Choulant, on the contrary, would place him in the latter half of the first century of the christian era. It is probable that he is the person mentioned by Galen as Ælius. MSS. of his works exist in various European libraries. One entitled δυναμερόν, *i.e.*, "Congeries Medicaminum secundum Loca," is preserved in St. Mark's library, Venice; another, ἰατρικὰ, φυσικὰ, καὶ ἀντιταλῆτικά, at Leyden; another, περὶ ἰοβόλων καὶ ὀηλητηρίων φαρμάκων, is in the libraries of Rome and Paris.—F. C. W.

PRONY, GASPARD CLAIR FRANÇOIS MARIE RICHE, Baron de, an eminent French engineer and mathematician, was born at Chamelet in the province of the Lyonnais (department of the Rhone), on the 11th of July, 1755, and died at Asniéres, near Paris, on the 29th of July, 1839. In 1776 he entered the École des ponts et chaussées, where he studied under Perronet, and soon afterwards became the most useful assistant of that famous engineer in many of his most important works. In 1787 Prony entered the corps of government civil engineers (Ingenieurs des ponts et chaussées), and in 1791 rose to the rank of engineer-in-chief, and was intrusted with the direction of the government survey of France. In 1792 he undertook the preparation of an enormous series of logarithmic tables, now kept in the observatory of Paris, in which the logarithms are computed to fourteen, nineteen, and twenty-five places of decimals. This gigantic work he completed in 1794, with the aid of a band of assistant-calculators, most of whom were hairdressers who had been thrown out of work by the change of fashion at the Revolution. In 1784 he became professor of mechanics, and afterwards examiner, at the Polytechnic school, and in 1798 director of the École des ponts et chaussées. In 1795 he became a member of the Academy of Sciences, and in 1817 a member of the Board of longitude. In 1814 he received the order of the legion of honour, in 1828 the title of baron, and in 1835 was made a peer. He was employed in many important works of engineering, especially in the time of Napoleon I, who despatched him several times to Italy in order to plan works of improvement in that country. The results of Prony's inquiries during one of those journeys, are embodied in his "Description of the Pontine Marshes," Paris, 1823. His researches embrace every branch of practical mechanics, and are of the highest value and importance.—W. J. M. R.

PROPERTIUS, SEXTUS AURELIUS, the elegiac poet, was born in Umbria about 50 B.C. His family property was mostly confiscated in the civil wars, and the troubles of those times seem to have had a depressing effect on the poet's genius. He received, however, a good education, and began to write poetry at an early age. The history of his life, so far as it is known to us, is little more than the history of his amours; nor can it even be said with certainty how much of these is fiction. His addresses, however, to his mistress Cynthia seem to bear evident marks of genuine passion, and are classed by Martial with the amatory poems of Catullus. Propertius lived at Rome, and was familiar with the literary society of the capital. Ovid frequently mentions him with regard. Although Propertius early in life attracted by his writings the notice and patronage of Mæcenas, yet in the race for court-favour he seems to have fallen behind his more fortunate rivals, such as Horace and Virgil. He qualified himself, indeed, for the great minister's consideration by the zeal with which he sought to hang all the ornaments of poetry on the false idols of the day, by making vice and voluptuousness graceful, by singing in sounding verse the legends of Roman mythology, and by praising to the skies the glories of Augustus and the virtues of his trusty counsellor. But on all these topics, similar as they are to those which Horace has so delicately recommended to us, we feel sensibly the inferior powers of the less successful competitor. Propertius is deficient in that light touch and exquisitely polished taste which volatilize the sensuality and flattery of Horace. The playfulness of the Sabine poet is that of a lapdog, while the Umbrian reminds us of the pranks of a clumsier and less tolerated quadruped. His elegiac compositions are very inferior in beauty of expression and tenderness of feeling to those of Tibullus and Ovid; his sentiments are often frigid and pedantic, and the meaning is continually overlaid with a cumbrous display of Greek learning. It seems indeed to have been his great ambition to become the Roman Callimachus or Philetas. It must, however, be admitted that his obscurity, so intolerable in an elegiac poet, is in some degree owing to the corrupt state of the text. The year of his death is unknown. The fanciful minuteness of modern criticism has produced a dissertation to show that the disagreeable acquaintance whom Horace vainly tried to shake off in the Via Sacra was no other than Propertius; but this is quite uncertain. Four books of elegies comprise the extant works of Propertius. The best editions are those of Lachmann, Leipsic, 1816, for the text, and Hertzberg, Halle, 1844, for explanatory notes. The edition of Paley in the Bibliotheca Classica is of little value.—G.

PROSPER, of Aquitaine in Gaul, a learned theologian, belonged to the fifth century. In early life he became intimate with one Hilarius, called by way of distinction Hilarius Prosperi. Prosper with his friend was an ardent defender of Augustine's doctrines against the Semipelagians in Southern Gaul. In 426 he wrote to Augustine, informing him of the spread of false doctrine, and requesting the bishop of Hippo to write against it. In 431 he visited Rome to interest Pope Cœlestinus in the controversy, who addressed a letter on the subject to the Gallic bishops. Afterwards he had some connection with Leo I., but its nature is unknown. His death is commonly placed in the year 455. Considering the part he took in the doctrinal development of his day, it is singular that his life should be enveloped in obscurity. He was an able controversialist and good reasoner, very zealous for what he held to be Bible truth. His works are theological, historical, and poetical. Many, however, that have been assigned to him are not his. The best edition is the Benedictine one, Paris, 1711, folio.—S. D.

PROTAGORAS, one of the earliest of the Greek sophists, was born at Abdera in Thrace, about 480 B.C. He is said to have been originally a porter, and to have been relieved from this menial occupation by Democritus. But the story, says Dr. Smith, "seems to have arisen out of the statement of Aristotle that Protagoras invented a sort of porter's knot for the more convenient carrying of burdens." The sophists were a class of teachers and thinkers who made their appearance at the time when the great colonial philosophies, the Ionic Pythagorean, and Eleatic, were on the wane. This was soon after the triumph of the Greek arms over the mighty power of Persia, about the middle of the fifth century B.C. They stood between the older philosophers and Socrates and Plato during a period of great intellectual excitement, of which they were both the effect and the cause. They were the first who took payment for their lessons. They undertook to instruct the rising generations in all useful accomplishments, and particularly in the art of rhetoric; and it is probable that to a large extent they made good their professions.—(For an able account and defence of them see Grote's History of Greece, vol. viii.) But although it may be true that, as practical teachers, the sophists were useful in their generation, and that they have been visited with an indiscriminate vituperation which they do not merit, it is nevertheless certain that their principles were of a false and hurtful tendency, and that they are defensible only on the ground that they represent a crisis through which it was necessary that the human intelligence should pass. The saying of Protagoras, that "man is the measure of the universe," contains the marrow of their philosophy. It meant that our individual judgments and feelings were the standard of the true and false, of the right and wrong; that whatever each man regarded as right *was right*, and that whatever he regarded as true *was true*—a doctrine which obviously

unsettles the foundations both of truth and of morality, and opens a wide door to every form of ignorance and licentiousness. But the ultimate principle of the fallacies of the sophists was, their assumption that *sensation* is the essential attribute of man. Let this be granted and all knowledge of absolute truth, and any other ethics than the morality of selfishness, are rendered impossible. In assuming this as their principle, Protagoras and the sophists appear to have forestalled the whole of the English and French philosophy which in the eighteenth century arose out of the doctrines of Locke, and which has probably still the majority of suffrages in its favour. Socrates and Plato confronted and overthrew the sophistical philosophy by showing that thought (something essentially different from sensation) is the fundamental attribute of man. By showing that ideas (number, resemblance, difference, the good, &c.) were the common property of all intelligence, while sensations were limited and particular, they proved that man is competent to the attainment of what is absolutely and universally true. Occupying this ground, and admitting that man is the measure of the universe in so far as he is a thinking, but not in so far as he is a sensational being, Socrates and Plato overruled the conclusions of Protagoras, and laid the foundations on which a sound doctrine both of absolute truth and of absolute morality might be reared. Protagoras died about 411 B.C., probably at Athens where he chiefly resided, and which was the head-quarters of the sophists generally, as the Greek colonies had been of the philosophers who preceded them.—J. F. F.

PROTOGENES, a famous Greek painter and rival of Apelles, about 340 B.C. He was a native of Caunus in Caria, or of Xanthus in Lycia; but as he lived at Rhodes, the former was more probably the place of his birth. He was originally a ship painter, but eventually was one of the most distinguished of all the Greek painters for the finish of his works, on which he bestowed extraordinary labour. He is said to have devoted seven years to a picture of "Jalysus and his Dog;" and in 304 B.C., when Demetrius was besieging the city of Rhodes, he respected a certain part of the city for fear he might injure this celebrated picture, known to be in that place; the foam of the dog's mouth in this picture delighted the multitude. This "Jalysus" was some centuries later burnt at Rome in the fire which destroyed the temple of peace, where it was preserved. Protogenes was famous for his skill in painting animals. Among his most celebrated works was a "Satyr reposing," with a flute in his hand. In this picture was originally a quail, which attracted to itself so much admiration that the painter, disgusted with the subordinate place given to his satyr, painted it out. Another of his most celebrated pictures was Nausicaa with her maid, riding on mules to the water side to wash their linen, called, from the excellence of the mules, the "Mule picture"—*Hemionis*. Another was a figure of Paralus, the inventor of war galleys. Protogenes had inserted some small ships of war in the background, to show the character of Paralus. He visited Athens, and while there painted a portrait of Aristotle's mother, and the great philosopher urged him to paint the exploits of Alexander. Protogenes was not at first sufficiently appreciated by the Rhodians; and when Apelles visited that island, seeing this, he offered to buy the works of Protogenes at the price of fifty talents—upwards of £10,000. This opened the eyes of the Rhodians, and they were henceforth proud of their painter. There was preserved in the Palatine gallery at Rome, in the time of Pliny, a panel containing three rival sketches by Apelles and Protogenes, and though but unfinished lines, says Pliny, this work was more admired than any of the finished pictures in the same collection. It was burnt in the fire which consumed the Palatine palace in the time of Augustus.—(Junius, *Catalogus Artificum;* Wornum, *Epochs of Painting.*)—R. N. W.

PROUT, Samuel, an eminent painter in water-colours, was born at Plymouth on 17th September, 1783. The passion for drawing was inherent from early childhood. He sketched every kind of picturesque object that he found in the country around his native place; and as he began to find purchasers for his drawings, he extended his sketching rambles into the farther parts of Cornwall and Devon, the bold rocks and rude cottages of the wilder parts of the former county having an especial attraction for him. A more distinct direction was given to his artistic studies by Mr. John Britton the antiquary, who when at Plymouth making notes for the account of Cornwall for the Beauties of England, saw some of young Prout's sketches, and engaged him to make drawings for his work. These drawings gave so much satisfaction that Mr. Prout was induced to remove in 1805 to London. Here he found a ready market at low prices for his water-colour drawings, and was thus enabled to follow out a more thorough course of artistic study than would have been practicable in the country, even had he then deemed it necessary. He now made steady progress, but as yet had not discovered the rich vein of picturesque character which lay hidden in the then almost neglected mediæval architecture, and which he afterwards worked so effectively. At this time his favourite subjects were old fishing villages, boats, and bits of coast scenery, which he treated very effectively, and which were very popular. He also found profitable employment as a teacher, and this led him to acquire the art of etching in order to prepare "lessons" for his pupils to copy. But on the introduction of lithography he was one of the first to recognize its superiority for this purpose; and soon mastering its technicalities, he published a long series of "Studies," "Progressive Lessons," "Rudiments of Landscape," &c., which were found very useful by teachers of landscape-drawing generally, and extended the artist's name very widely. In 1818 Mr. Prout visited Normandy, &c., and this his first continental tour proved so prolific in subjects for his pencil, and so beneficial to his health, which had always been feeble, that henceforth an annual visit to the continent became with him almost a matter of course. It was whilst in Normandy that he commenced in earnest the study of mediæval architecture; and though he never thoroughly mastered its details, he acquired such a degree of power in rendering its time-worn vestiges as in many respects has never been equalled. Prout was a member of the Society of Water-colour Painters, and for a long series of years his works were a leading feature in their annual exhibitions. He adhered in the main faithfully to the old traditions as to methods of working and technical principles of the English school of water-colour painting, and his pictures are among the best examples of that school. His style was large, simple, and effective, but to a great extent conventional. In his later years he published two or three works, with numerous lithographic illustrations executed by himself, in order to explain his views on the practice and principles of art—"Hints on Light, Shade, and Composition," folio, 1838; "The Artists' Sketch-Book;" "Hints for Beginners," &c. He also published two series of lithographic plates in folio, entitled "Facsimiles of Sketches made in Flanders and Germany," and "Sketches in France, Switzerland, and Italy." He died February 10, 1852.—J. T–e.

PROUT, William, a distinguished English chemist and physician, was born in 1786. He studied at the university of Edinburgh, where he graduated as M.D. Afterwards he settled in London, and became a fellow of the Royal College of Physicians. He died April 9, 1850. In chemistry he put forward the hypothesis that the atomic weights or equivalents of the various elementary bodies are multiples of that of hydrogen by a whole number. This view was made known in a paper communicated to the Royal Society of London "On the Relation between the Specific Gravity of Bodies in their Gaseous State to the Weight of their Atoms." It has given rise to much controversy, but appears not to accord with the results of the latest and most accurate experiments. Prout thought it probable that the elements might all turn out to be compounded of oxygen and hydrogen. He showed that the gases may be arranged in two series, in one of which the combining proportion bears the same ratio to that of hydrogen which their specific gravity does to that of the latter body. In the other series the specific gravity is only half as great, while oxygen and fluosilicic acid form an exception. He is the author of one of the Bridgewater Treatises—that on chemistry. In 1822 he produced an essay on the changes which occur in the solid part of the egg during incubation. He was the first chemist who pointed out the true nature and composition of coprolites or phosphorolites. As a physician he is known for his valuable researches on indigestion, and on renal diseases. He was one of the ablest and earliest appliers of chemistry to pathology.—J. W. S.

PRUDENTIUS, Aurelius Clemens, a Latin poet of the fourth century, was born in Spain in 348, either at Cæsaraugusta or Calaguris. Having finished his study of jurisprudence he became an advocate. The Emperor Theodosius invested him twice with the office of imperial lieutenant. It is improbable that he ever held the consulate, or any military dignity; but he seems to have been raised to the rank of patrician. About 405

he repaired to Rome, and afterwards returned to Spain, where he spent the rest of his life in religious exercises and retirement from the world. It was in his fifty-seventh year that he seems to have come to the resolution of renouncing earthly employments. The time of his death is unknown. The little that we know of his life is derived from a brief autobiography in verse written as an introduction to his works. His words have either been misunderstood in some cases; or conjectural meanings have been put upon them. His poems are the following—"Cathemerinon" (Καθημερινῶν, *subaud.* ὑμνῶν), a collection of twelve hymns for different hours of the day and special occasions; "Peristephanon liber" (περὶ στεφάνων), fourteen hymns in honour of so many saints who had received the crown of martyrdom; "Apotheosis" on the divinity of Christ, in opposition to various classes of Unitarians; "Hamartigenia," on the origin of sin and evil, against the Marcionites and Manichæans; "Psychomachia," representing the conflict of good and evil in the human soul; "Contra Symmachum libri duo:" the first book exposes idolatry, the second refutes the grounds of those who, like Symmachus, wished for its restoration; "Diptychon," outlines of Bible history. The authenticity of this poem, which is inferior to the others, is doubtful. The "Præfatio" gives an autobiography and catalogue of his works; and the "Epilogus" closes the list. His hymns are the best of his works, and give him a high rank among christian poets. They exhibit feeling, poetic inspiration, fire, and are expressed in good language. Horace was evidently the model whom Prudentius followed; but he uses many antique and barbarous forms borrowed from ecclesiastical Latin, so that his language is in some respects inferior to that of his predecessors, Juvencus and Victorinus. Doubtless his endeavour to avoid heathen admixtures injured his style. Bentley hyperbolically calls him the christian Virgil and Horace. The edition of his works by Obbarius, Tübingen, 8vo, 1845, is the most convenient.—S. D.

PRUDHOMME, Louis Marie, journalist, born at Lyons in 1752. His original occupation was that of a bookseller. The stirring epoch of the Revolution entirely engrossed his mind, and furnished employment for his pen. In the ten years preceding that event, he published about fifteen hundred pamphlets. After virulently assailing Louis XVI., he turned his pen against the tyrant Robespierre. For this he was arrested, but succeeded in escaping from the capital, to which he did not again return till after Robespierre's death. He wrote a "History of the Crimes committed during the Revolution;" a "Universal History;" and a "Biography of Remarkable Women." He died in 1830.—W. J. P.

PRUDHON, Pierre Paul, a distinguished French painter, was born at Clugny in Bourgogne, 6th April, 1760. He was a pupil of F. Desvoges, and went as royal pensioner to Rome, where he studied hard and formed a close friendship with Canova. Returning to France in 1789 he was for years constrained to paint portraits in miniature and crayons. But he was steadily maturing his powers, and in 1808 he sent to the Salon his allegory of "Justice and Vengeance pursuing Crime," a work which at once made him famous, and which many French critics still consider his masterpiece. It is now in the Louvre. Prudhon painted subsequently a large number of historical and religious pieces for successive governments, retaining his popularity to the last. He was elected a member of the Institute (Académie des Beaux-Arts) in 1816, and received the cross of the legion of honour. His manner was very different from that of David, at that time the supreme ruler in French art, and Prudhon's example no doubt hastened the reaction from the frigid classicism of his rival. Prudhon's style was soft and graceful rather than severe, and he was especially admired for his colour, being commonly called the French Correggio. He painted numerous religious subjects for churches, including a large "Crucifixion," an "Assumption of the Virgin," &c.; a great many mythological subjects, as "Venus and Adonis," "Psyche and the Zephyrs," and the like, as well as subjects from ancient and modern history, and portraits. Prudhon died February 16, 1823.—J. T–e.

PRYNNE, William, an English lawyer and antiquarian, who figured conspicuously in the reign of Charles I. and during the Commonwealth, was born at Swainswick in Somersetshire in 1600. After graduating at Oxford in 1620 he studied at Lincoln's inn and became a barrister, and subsequently bencher and reader of that society. He adopted the puritan doctrines, which he advocated with greater zeal than discretion, and began in 1627 to attack the prevailing abuses of the day, as well as the Arminianism and pretensions of Laud and the high church clergy. In 1632 he published his "Histriomastix, or Player's Scourge," in which he denounced with great virulence theatrical exhibitions, masques, and other similar entertainments. This book gave great offence to the court; and the author, at the instance of Laud, was prosecuted before the star-chamber, sentenced to pay a fine of £5000, to stand twice in the pillory, to lose his ears, to have his book burnt by the common hangman, to be expelled from the Society of Lincoln's inn and from the university of Oxford, and to be imprisoned for life. This atrocious sentence was executed in all its details, but it failed to crush the indomitable spirit of Prynne. He contrived during his imprisonment to publish severe reflections against the bishops; and in 1637 a pamphlet, entitled "News from Ipswich," roused afresh the indignation of Laud, and drew down upon Prynne again the vengeance of the star-chamber. He was once more condemned to pay another fine of £5000, to stand in the pillory, to have the stumps of his ears cut off, and be branded on both cheeks S. L. (Seditious Libeller). This sentence was strictly carried out, and the unhappy writer was imprisoned first in Caernarvon, and afterwards in Mount Orgueil castle in the island of Jersey. There he remained until November, 1640, when he was released by an order from the house of commons, and the sentences against him were declared to be contrary to law. He was soon after elected member for Newport in Cornwall, and was made a bencher in Lincoln's inn. In 1647 he was chosen recorder for Bath. He took a prominent part in parliament against the hierarchy, and was one of the managers of the impeachment against Laud. He was a zealous supporter of the presbyterian cause, and strenuously opposed the independent and republican party when they began to obtain the ascendancy. He was in consequence ejected from the house, along with the leading presbyterians, by the operation of "Pride's Purge," in December, 1648. His writings against Cromwell and his party caused him to be imprisoned in 1650, and two years later to be deprived of his office of recorder for Bath. In 1660 he returned to his seat along with the other excluded members, and took an active part in the restoration of the royal family. He was elected member for Bath in the healing parliament of 1660, was restored to his office of recorder, made one of the commissioners for appeals, and appointed keeper of the records in the Tower, an office for which he was eminently qualified. He died in October, 1669. Prynne was a laborious and voluminous writer. His works amount to no less than forty volumes. The most valuable of these are his "Records of the Tower," in 3 vols., and his "Parliamentary Writs," in 4 vols. He was a man of considerable ability, extensive learning, and indefatigable industry, but very rash, violent, and injudicious.—J. T.

PSALMANAZAR, George, the fictitious name of a remarkable literary impostor, who made a considerable noise about the beginning of the last century, but whose real name and family are unknown. He is believed to have been born in France about 1679, and is said to have been educated, first in a free school, and afterwards in a college of Jesuits. He held for some time the situation of tutor to a young gentleman, but afterwards adopted a wandering unsettled kind of life. He first gave out that he was of Irish origin, and was going on a pilgrimage to Rome, having, the better to carry out this assumed character, stolen a pilgrim's staff and cloak from a chapel. He subsequently assumed various characters in succession; gave himself out at one time for a Japanese, at another for a native of the island of Formosa; to some persons he professed to be a convert to christianity, to others to be still a heathen. He travelled over a considerable portion of the continent, and was by turns a soldier, a beggar, a menial servant, and a teacher. At Sluys he was introduced by Brigadier Lauder to one Innes, a chaplain in a Scotch regiment, who resolved to carry him over to England. Here Psalmanazar was patronized by the bishop of London, and a large circle of influential friends, who placed implicit confidence in his statements. He published a fabulous account of the island of Formosa; and in order to give colour to his pretensions he formed a new character and language, planned a new religion, and a division of the year into twenty months. At length, when about thirty-two years of age, he was brought under the influence of religious convictions, his character underwent a great change; he confessed his imposture and reformed his conduct. He applied himself diligently to literary pursuits by which he acquired considerable reputation, and earned a comfortable subsistence. He died in London in 1763 in the eighty-fourth year of his age. He

wrote for the Universal History the portions relating to ancient history, except that of Rome; a volume of essays on several scriptural subjects; a version of the Psalms; an "Essay on Miracles," by a layman, 8vo; and "Memoirs of . . . commonly known by the name of George Psalmanazar, a reputed native of Formosa, written by himself," but not published till after his death.—J. T.

PSELLUS, Michael, the Elder, was a native of Andros, and flourished after the middle of the ninth century. He was one of the most learned men of his day, especially in ancient literature and philosophy. He was the author of a poem now lost.

PSELLUS, Michael Constantius, the Younger, was born at Constantinople in 1020. He was one of the few persons of his age who devoted themselves to a life of study, and he taught philosophy and science at Constantinople under the immediate patronage of the emperors. In 1078, however, on the elevation of Nicephorus Botanias, he was banished to a monastery. His works are extant, and extend over almost every department of knowledge. Many of them have been published, but others are still unedited. The date of his death is not precisely known, but he was certainly alive in 1105.—D. M.

PSYCHRISTUS or PSYCOCHRISTUS, Jacobus, a physician who lived in the fifth century, was a native of Alexandria. He was distinguished for his knowledge of philosophy as well as physic, and his eminent talents obtained for him the appointment of physician to Leo the Thracian. He is highly praised by Isidore of Gaza and by Suidas, who tells us his contemporaries believed that the soul of Æsculapius had passed into the body of Jacobus. He does not appear to have been the author of any works on medicine, though some of his prescriptions are to be found in Alexander Trallianus.—D. M.

PTOLEMY II. (Philadelphus) was son of Ptolemy I., by Berenice. He was associated with his father in the government of Egypt at the age of twenty-four, *i.e.* 285 B.C.; and when the latter died, he became sole sovereign of an important and powerful kingdom. In his reign a foundation was laid for the high literary and scientific importance to which Egypt attained under his successors. Philadelphus seems to have been of a pacific disposition; there were few wars in his time. His brother Magas invaded Egypt twice, but gained nothing more than the recognition of his independent sovereignty over the Cyrenaica. Ptolemy was not inattentive to affairs abroad as well as those at home; for he sent a fleet to assist the Athenians against Antigonus Gonatas, and concluded a treaty with the Romans, which prevented him from helping the Carthaginians against them. Of the wars between him and the king of Syria little is known; but when peace was finally concluded between them, he gave his daughter in marriage to Antiochus III. In Greece he helped Aratus with money, and appears to have disliked Macedonia. Foreign relations, however, occupied less of his attention than his own dominions, which he consolidated and strengthened with great wisdom. He cleared Upper Egypt of robbers; founded Ptolemais with the object of getting war elephants from Ethiopia; built Arsinöe and Berenice, places most important for expediting commerce; and sent an ambassador even to India. Thus he did much towards developing commerce about the Nile and Red Sea; while he opened up a route to distant lands. The institutions that shed most lustre on his reign were the museum and library in Alexandria. The latter is said to have contained four hundred thousand rolls. He also built the lighthouse on Pharos, and the royal sepulchre. Poets, philosophers, and learned men were welcomed at his court. He was an acknowledged lover and patron of learning. He encouraged the arts of painting and sculpture, as well as science in its various branches. It is even said that he commanded the Jewish scriptures to be translated into Greek. In short his reign was illustrious from the munificent encouragement given to men of letters, poets, and philosophers; from the splendour of his public buildings, the extent of his dominions, his vast standing army and fleet, his wealth, and toleration of Jews and Greeks equally. He died 247 B.C., after reigning alone thirty-six years. But though his reign was outwardly prosperous, and his policy generally wise and beneficial, his private character will not bear examination. He put two brothers to death, banished his first wife, and then married his own sister.—S. D.

PTOLEMY IV. (Philopator), son and successor of Ptolemy Euergetes, began his reign with deeds of blood, 222 B.C., by murdering his mother Berenice, his brother Magas, and his uncle Lysimachus. Sosibius was his minister and councillor, a man little better than his master, and unfitted to conduct the affairs of a great kingdom. Antiochus the Great, king of Syria, now turned his attention to the declining state of the country and the indolence of its monarch. After reducing Seleucia he went to Phenicia, and got possession, through Theodotus, of Tyre and Ptolemais. In consequence of these hostile proceedings an army was collected, and, along with a fleet, sent against Antiochus; but the army was conquered, and Palestine, with a great part of Coele-Syria, fell into the hands of the Syrian king, 218 B.C. In 217 B.C. Ptolemy marched at the head of a large army against Antiochus, and defeated him at Raphia with great loss. After peace was concluded between the two sovereigns, Ptolemy returned home by way of Jerusalem, where he was refused admission into the sanctuary, and became afterwards the bitter enemy of the Jews both in their own land and in Alexandria. Some time after his return he murdered his queen Arsinöe. His death took place 205 B.C., after a reign of seventeen years. The character of Philopator is that of a weak and indolent sensualist. He indulged without restraint in the lowest vices, and cared little for public affairs. Yet he was a patron and admirer of men of letters, philosophers, and poets. Sunk as he was in the most debasing pleasures, he did not lose all relish for learning and art. His reign was marked by imbecility; for Sosibius was merely an instrument in gratifying his master, and could not properly carry on the affairs of the state; yet learning flourished and commerce continued to prosper. Outwardly the kingdom appeared to be what it had been in the preceding reigns, but the seeds of decay were being sown to ripen and bear fruit thereafter.—S. D.

PTOLEMY VI. (Philometor), eldest son of Ptolemy V. The death of his father took place when he was a child, B.C. 181, and the affairs of the kingdom were managed by his mother, Cleopatra. On her decease in 173 B.C. Eulæus and Lenæus acted injudiciously, and soon plunged the country into a war with Antiochus Epiphanes of Syria, with the view of recovering the provinces of Coele-Syria and Phenicia. Antiochus defeated the Egyptian army at Pelusium and advanced to Memphis, 170 B.C. Philometer himself fell into the hands of the victor, who treated him with distinction. His younger brother, who was then at Alexandria with Cleopatra his sister, hearing that Philometor was a prisoner, assumed the title of king under the name Euergetes II., and therefore Antiochus laid siege to his city, but the Romans caused him to withdraw. Having established Philometor at Memphis, the Syrians returned to their own country. After this the young king proposed peace between himself and his brother. It was agreed that they should reign jointly, Philometor marrying his sister Cleopatra. The report of this junction led Antiochus to march again into Egypt. When he had got before the walls of Alexandria a Roman embassy commanded him to desist, 168 B.C. The union of the brothers was not of long duration. Euergetes expelled Philometor from Alexandria. The latter then appealed to the Romans, who reinstated him in the sovereignty. The Roman deputies gave Cyrene to Euergetes; while Philometor had Egypt for his kingdom. But the restless ambition of the younger brother prompted him to go to Rome, where he got a promise of Cyprus being added to his dominions. The negotiations for effecting the peaceable cession of the island came to nothing, because Philometor was beforehand in having both a fleet and army in the island, and defeated his brother, who fell into his power, but was again pardoned on condition that he should keep himself within Cyrene. Ptolemy assisted Alexander Balas against Demetrius Soter, and gave him his daughter Cleopatra in marriage. In consequence, however, of an attempt upon his life by Alexander's minister Ammonius, he concluded a peace with Demetrius, son of the dethroned monarch, and transferred his daughter from Alexander to him. Ptolemy soon became master of all Syria, and established Demetrius on the throne. Alexander advancing against the two was routed; but Philometor was killed by a fall from his horse. His death took place 146 B.C., after a reign of thirty-five years. It is creditable to Ptolemy that he received and protected a great number of Jews, who settled at Heliopolis in his reign. He was a humane and wise king, of a pacific and generous disposition. Egypt flourished under his sway.—S. D.

PTOLEMY VIII. (Soter II. or Lathyrus) was the eldest son of Ptolemy Physcon by Cleopatra. His mother had been appointed to succeed to the throne, and wished to have the younger son, Ptolemy Alexander, co-regent. She was compelled, however, by popular feeling to take Lathyrus instead. It was

a piece of policy in Cleopatra to force Ptolemy to repudiate his sister Cleopatra, to whom he was married, and take Selene instead. After reigning together not very harmoniously for several years an insurrection was excited at Alexandria against the son, whom the mother accused of a design upon her life. He fled to Cyprus and established himself there. He was not, however, inactive. Having landed in Syria, 103 B.C., with an army to support Ptolemais and Gaza against Alexander Jannæus, he defeated the latter and took possession of those cities. But Cleopatra sent an army against him, and reduced Ptolemais and Phenicia, compelling Lathyrus to retire to Cyprus, 101 B.C. In disputes between the Syrian princes mother and son took opposite sides. When Cleopatra died, and Alexander was expelled from Egypt, 89 B.C., Lathyrus was recalled and reigned over Egypt till his death. He had been absent eighteen years. In this latter part of his reign Thebes in Upper Egypt revolted, and was besieged for three years before it was taken. The conqueror reduced it to ruins. After holding the sovereignty for the period of eight years after his return, he died 81 B.C. His entire reign lasted thirty-five and a half years, from 117 to 81 B.C. Ptolemy Lathyrus seems to have been a king of mild and humane disposition. He was not energetic, bold, or warlike; but he was commonly just and upright. The kingdom was better managed by him than by his mother and brother. In one instance at least he acted wrongly, in sending troops to assist Antiochus Cyzicenus against the Jews contrary to his mother's desire. That action, more than any other, led to his expulsion from the kingdom. Like his brother he was not cruel, but he was somewhat weak, else he would not so readily have parted with his beloved wife Cleopatra.—S. D.

PTOLEMY, CLAUDIUS, the most eminent astronomer of antiquity after Hipparchus. He flourished at Alexandria during the reigns of Hadrian and Antoninus, but the exact time and place of his birth are uncertain. He is the author of a celebrated work on astronomy, entitled *μαθηματικὴ σύνταξις*, or the "Mathematical Syntaxis," which Theon subsequently designated by the appellation of *μεγάλη σύνταξις*, or "Great Syntaxis," whence the Arabic title of Almagest by which the work was generally known in the middle ages. The "Syntaxis" contains nearly all that is known respecting the ancient astronomy. It is divided into thirteen books. In the first book the author treats of the figure of the earth, which he demonstrates to be spherical, the obliquity of the ecliptic, and other fundamental elements. The second book is devoted to an investigation of the length of the day, and the position of the ecliptic with respect to the horizon in different latitudes. In book third the tropical and sidereal years are discussed, and the elements of the solar orbit are investigated. In this book Ptolemy gives a clear exposition of the circumstances upon which the equation of time depends. It is a curious fact, that subsequent astronomers continued notwithstanding to form an erroneous conception of the equation of time, until Flamsteed again explained its real nature. Books fourth and fifth are devoted to the moon. In the latter of these two books the author gives an account of his discovery of the inequality of the moon's longitude, to which modern astronomers have applied the name of the Evection. In the earlier stages of astronomy the moon's position in the celestial sphere was determined solely during the occurrence of eclipses, on which occasions the inequality of the evection vanishes, or rather is confounded with the principal inequality in longitude depending on the eccentricity of the lunar orbit. But when Ptolemy proceeded to observe the moon in quadratures with an instrument constructed for that purpose, he encountered a series of irregularities in the moon's longitude, which he was unable to account for by the principal inequality, the magnitude of which had been already determined by Hipparchus; and in this way he was led to his important discovery of the evection, an achievement which would alone suffice to secure for him a place among the great astronomers of all time. The sixth book of the "Syntaxis" is devoted to the subject of eclipses. Books seventh and eighth treat of the stars and the milky way. The former of these books contains a catalogue exhibiting the longitudes and latitudes of one thousand and twenty-two stars. The remainder of the work is devoted to the theory of the planets, which Ptolemy had the merit of first establishing upon the principles of the epicyclical theory. In the "Syntaxis" the earth is supposed to be placed immovable in the centre of the universe, while the heavenly bodies really revolve around it in the manner indicated by their apparent motions. This arrangement of the great bodies of the universe was termed in consequence the Ptolemaic system, although it is in reality of much higher antiquity than the time of Ptolemy. Besides the "Syntaxis," Ptolemy composed works on chronology and geography. The treatise on geography contains a statement of the longitudes and latitudes of all the principal places in the world known in the author's time. It continued to be the chief book of reference on the subject until the maritime discoveries of the nations of Western Europe, in the fifteenth century, led to its disuse. It may be mentioned in conclusion, that a beautiful Greek and French edition of the "Syntaxis" was published by Halma at Paris in 1813.—R. G.

PUBLICOLA. See VALERIUS.

PUBLIUS SYRUS, a dramatic writer and moralist, was a native of Syria, and was brought to Rome in his boyhood in the condition of a slave. His master, charmed with his wit and agreeable manners, gave him a good education and enfranchised him. He then began to write mimes or burlettas, in which mimicry and grimace supplied the place of a regularly developed plot. Coming to Rome about the year 44 B.C., he challenged all the dramatic poets to a literary contest, and in the judgment of Julius Cæsar triumphed over them all. About the time of his death nothing is known. His mimes are lost, but a collection of his sentences, or moral maxims, extracted from them, is still extant; it is usually printed with Phædrus' Fables. His writings were highly valued for centuries. Seneca speaks of them in terms of strong eulogy, and St. Jerome states that they were read in his time in the public schools of the empire.—T. A.

PUFFENDORF, SAMUEL, one of the most eminent jurists and moral philosophers of Germany, was the son of a Lutheran clergyman, and born in 1632, probably in Fleb, a village near Chemnitz, of which the father was pastor. His father and grandfather, as well as his uncles both on the father and mother side, were ministers of the Lutheran church. Samuel was also educated for the profession which had been adorned by so many members of his family. Having acquired a certain amount of elementary knowledge at Grimma, one of the schools founded by the elector of Saxony in 1550, he entered the university of Leipsic as a theological student. In the course of a few years his distaste for the ministry became so confirmed, that he resolved upon relinquishing his purpose. The fame of Erhard Weighel as a mathematical professor, attracted Puffendorf to Jena. During the whole of 1657 he devoted himself, under the tuition of Weighel, to the study of natural philosophy and mathematics. The professor soon discovered that his pupil possessed not only the precision, strength, and fixedness of mind requisite for grappling with the abstruse calculations of the exact sciences, but in addition to these gifts, a remarkable talent for that large and synthetic reasoning, by which alone probable evidence may be made contributory to science. Weighel was the first to recommend him to devote his mind to the study of jurisprudence. That this suggestion was carried out so fully and so well, is owing very much to the mere accident of Puffendorf's imprisonment, which happened in this manner. In the year 1658 M. Coyel, a Swedish gentleman of rank, represented Sweden in the capital of Denmark as its accredited ambassador. Puffendorf having obtained the appointment of governor and tutor to the ambassador's children, quitted Jena for Copenhagen. Soon after joining the legation, war broke out between the two kingdoms; the capital of the northern crown was invested by the Swedes; the whole family and attendants of the ambassador, including Puffendorf, were taken prisoners and kept eight months in close confinement. Not being allowed to see any one, he sought to mitigate the oppressive dulness of continued solitude by meditating on the writings of Grotius and Hobbes, and elaborating out of those materials a system of his own. From this time forth the mind of Puffendorf was devoted principally to the moral and juridical sciences. The little treatise which he wrote during his imprisonment was not originally designed for publication; but some years afterwards, while residing in Holland, Puffendorf read it to a friend, and upon his advice revised the whole work and published it in 1660 at the Hague. The author called it "Elementa Jurisprudentiæ Universalis." The happy influences of his early mathematical training, are conspicuous in the severity of his reasoning and the unity of his system. It was an attempt to adapt the geometrical method to the science of jurisprudence by deducing in unbroken sequence from axiomatic principles and with the concession of a few

simple postulates, a series of propositions which taken together would have the irresistible force of demonstration. This was his first, but not his greatest work. It was dedicated to Charles Lewis the elector palatine, who was so favourably impressed with the author's talent, that he was induced soon afterwards to found a new professorship in the university of Heidelberg for the delivering of lectures on the law of nature and nations. The high honour of inaugurating that chair, was conferred by the elector on Puffendorf. The fame of his lectures soon drew around him a throng of students. Baron de Bomebourg, chancellor to the elector of Mentz, after failing to persuade Conringius, Boecler, and Rachelius to compile a methodical body of jurisprudence, at last found in Puffendorf a willing and masterly worker, who accomplished the task in a most satisfactory manner. About this time the professor devoted his attention to the political structure and constitutional defects of the German confederacy. His boldness in exposing the evils of a government in which the sovereign power was filtered away on dukedoms, electorates, kingdoms, and republics, was not equal to the hazard of publishing his strictures in the country where those evils flourished. He therefore sent the manuscript to his brother, Isaiah Puffendorf, who was at that time the Swedish ambassador in France, with a request that if published it should go forth anonymously or under a pseudonym. Accordingly, after having been submitted to Mezeray, it was published at Genoa with this title—"Severini de Mozambano, De Statu Imperii Germanici." Though written in the Latin tongue its popularity became in a short time so great that English, French, and German translations of it were extensively circulated. The anticipations of the author were verified, as to the impression the doctrines promulgated in the treatise would make upon his countrymen, by the acrimonious and violent manner in which they were assailed. When it transpired that Puffendorf was the writer of the book, the general indignation was mingled with alarm lest the youths of Germany should be indoctrinated into such political heresies. Fortunately an opportunity soon offered itself by which Puffendorf could leave his native country, where he had fallen into sad disrepute, for a sphere of usefulness more worthy of his labours. In the year 1667 Charles XI. of Sweden established the university of Lunden in Schonen, and three years after it was founded invited Puffendorf to become the first professor in that university of the laws of nations. Apart from the much larger emoluments of this office, Puffendorf was glad for other reasons to accept the proposal. It was about two years after his removal to Lunden that he gave to the world his *opus magnum*, entitled "De Jure Naturæ et Gentium." This is the book by which he is popularly known, and upon the topics therein treated no authority is cited with more respect. The title was no doubt suggested by that which Grotius gave to his celebrated work—De Jure Belli et Pacis. Puffendorf might with propriety be regarded as the disciple of Grotius, and though not so original a thinker as his master, excelled him in precision and method. The work was originally published in an abridged form under a different name, viz., "The Duties of a Man as a Citizen." The enlarged edition was first published in Frankfort-on-the-Maine. Charles XI. now entertained a still higher esteem for Puffendorf, and promoted him to the office of royal historiographer, with the rank and title of councillor of state. But as a historian, his success was not worthy of his fame or equal to his opportunities. He was too much a philosopher, and too little a historian, to compose a philosophical history. He compiled assiduously and narrated faithfully, but with no greater results than might be expected from an intelligent librarian. His first effort in this department was a "History of Sweden, from the expedition of Gustavus Adolphus into Germany until the death of Queen Charlotte." The elector of Brandenburg, Frederick William, obtained the consent of the king of Sweden that the royal historiographer might be allowed to remove temporarily to Berlin, for the purpose of writing a history of the life and reign of the elector. The final result of the negotiation was, that Puffendorf collected and put together in nineteen volumes the "Commentarii de rebus gestis Fredrici Gulielmi Magni Electoris Brandenburgici," and thereby secured an annuity of two thousand crowns. It was his intention to return to Sweden for the purpose of continuing his historical researches, but he was taken ill in Berlin and expired in October, 1694.—G. H. P.

PUGATSCHEFF, Temelka, an impostor who pretended to the throne of Russia in the reign of Catherine II., was a Cossack of the Don, born in 1726 at Simoreisk. After the siege and capture of Bender he deserted from the Russian army, and took refuge with some Polish monks, to whom he related an incident which shaped the current of his life. A Russian officer had one day said to him, after gazing intently on his face—"If the Emperor Peter III., my master, were not dead, I should think I stood before him now." With the assistance of the monks Pugatscheff planned a revolt of the Cossacks, who were smarting just then under an act of imperial rigour. In 1773, proclaiming himself to be the deposed Peter III., escaped from the hands of the assassins, he roused the whole population of the vast country lying between the river Oural and the Don, and was soon at the head of a most formidable host of rebels. With relentless cruelty he put to death all those who would not join his hordes, some thirty thousand victims. He defeated the forces sent against him, captured several towns, burnt two hundred and fifty villages, and carried consternation into the very heart of the empire. At length the government sent a regular army under General Panin, which drove the Cossacks back to their steppes. A large reward made the rebels give up their leader, who, taken to Moscow in an iron cage, suffered a cruel death on the 10th January, 1775. Pushkin has written a detailed account of this rebellion.—R. H.

PUGET, Pierre Paul, called the French Michelangelo on account of his eminence as a sculptor, painter, and architect, was born at Marseilles in 1622. He learned the rudiments of art from his father, an architect and sculptor of that city; but being placed with a wood carver, the youth left in disgust and made his way to Italy. There he remained some years, studying sculpture in Florence, and at Rome painting under P. da Cortona, whom he assisted in painting the ceiling of the Pitti palace at Florence. Returning to Marseilles when about twenty-one, he was commissioned to design a vessel of unusual splendour named *La Reine* for Anne of Austria, by whom he was soon after sent to Rome to make drawings of the antiquities of that city. On his return to France, after a stay of six years in Italy, he at first practised chiefly as a painter, executing many altar-pieces for churches in Aix and elsewhere; but this not suiting his health, he abandoned painting and devoted himself wholly to architecture and sculpture. As an architect his chief works were at Marseilles, where he erected two triumphal arches, formed boulevards, and otherwise improved the city. His patron the minister Fouquet falling into disgrace, Puget settled for a time at Genoa, and there produced his famous statues of St. Sebastian and St. Alexander for the church of Sta. Maria, and the great rilievo of the Assumption for the Albergo de' Poveri. Recalled and pensioned by the minister Colbert, Puget executed a large number of works for the government and for private patrons—the chief being his masterpiece, the "Milo of Crotona," and "Perseus and Andromeda," and his rilievi of the "Plague of Milan," and "Alexander visiting Diogenes." Puget also executed several engineering works and invented various machines for the naval yard, where he held an official appointment. During his last years he retired to Marseilles, and there built the churches of the Capuchins and La Charité, and a residence for himself. He died at Marseilles, December 2, 1694.—J. T-e.

PUGHE, William Owen, F.S.A., D.C.L., a famous Welsh lexicographer, was born at Tyn y Bryn, Merionethshire, August 7, 1759. He received his early education at a school near Manchester, and at seventeen came to reside in London. It was in the metropolis that he, through the Gwyneddigion (North Walians) Society, became acquainted, among other enthusiastic lovers of their native tongue, with Owen Jones, and in conjunction with him edited the works of Davydd ap Gwilym. The great work of his life was his "Welsh and English Dictionary," on which he began to labour in 1785, and to which he devoted the greater part of his time for eighteen years. The result of his industry was a work unsurpassed in its own peculiar province, and from which we cannot but gain an impression of the copiousness of the Welsh language, and at the same time of the marvellous energy of the lexicographer; for whilst Johnson's enlarged English dictionary contains fifty-eight thousand words, Pughe's contains above one hundred thousand. Nor was this work by any means the only fruit of his literary labours. He assisted in editing three volumes of the Myvyrian Archæology of Wales. Other works of his were "Historical notes of celebrated men among the Ancient Britons," an agricultural treatise called "Trin Tir," also "Coll Gwynva," which was a translation into

Welsh of Milton's Paradise Lost. He edited the *Cambrian Register*, and contributed articles to other journals.—D. T.

PUGIN, Augustin, a celebrated architectural draftsman, born about 1762, was a native of France, but soon after the revolutionary outbreak came to London, and obtained employment in the office of Nash, the architect of Regent Street and Buckingham palace. His spare hours he occupied in making architectural drawings for publishers. Having thus formed a connection he left Nash and opened a sort of architectural atelier, where he trained students and prepared designs, and from which emanated his well-known works. The first of these, in which he brought his knowledge of mediæval architecture to bear, was his "Specimens of Gothic Architecture, selected from various ancient edifices in England," two folio and quarto volumes of one hundred and fourteen plates, 1821–23, a work which did much to extend and strengthen the growing taste for the architecture of the middle ages. Other works were "Architectural Illustrations of the Buildings of London," 2 vols. folio and quarto, 1824; and "Specimens of the Architectural Antiquities of Normandy," folio and quarto, 1825–28, both of which were published in conjunction with Mr. John Britton, while in the last he was assisted by his son, W. N. Pugin, as draftsman, and John and Henry le Keux, as engravers. His "Gothic Ornaments," and "Paris and its Environs," were also joint productions with his son. Pugin died December 19, 1832.—J. T–e.

PUGIN, Augustin Welby Northmore, son of Augustin Pugin, was born in London, March 1, 1812. He learned architectural drawing in his father's office, and whilst quite a child acquired remarkable facility with his pencil. He made many of the drawings in his father's Antiquities of Normandy, and assisted him in other works. But his impetuous temper led him to seek other occupation, and at the age of fifteen he was employed as a designer by Messrs. Rundell and Bridge, the celebrated silversmiths. Within a short time he was at work with an upholsterer, designing Gothic furniture for Windsor castle; and then assisting Messrs. Grieves the scene-painters in painting architectural scenes for Covent Garden theatre. He next started a manufactory of Gothic carvings and ornamental work, but this soon came to an end. Pugin was not yet twenty, but he was already a widower. He quickly married again, removed to Salisbury in order to establish himself as a regular architect, and there built himself an odd inconvenient residence, which he meant to serve as an example of the suitability of a Gothic dwelling for modern wants. He was constantly travelling, sketching, and note-making, and he now set himself resolutely to prepare his memoranda for publication. His first work was "Designs for Gothic Furniture in the style of the fifteenth century," 4to, 1835; and this was quickly followed by "Designs for Iron and Brass Work in the style of the fifteenth and sixteenth centuries," 1835; "Designs for Gold and Silversmiths' Work," and "Ancient Timber Houses," 1836. About this time Mr. Pugin joined the Roman catholic church, and henceforth all his views on architecture and art generally were coloured by his theological sentiments. He held, and took every means of publishing his opinion, that the only true architecture was that produced by the mediæval architects under the guidance of the catholic church, and that only by casting aside "pagan" models and humbly and dutifully following in the footsteps of our catholic forefathers, could we now hope to bring about a revival of "christian" architecture. These views were set forth with strange vehemence of language and great argumentative dexterity in his "Contrasts; or a Parallel between the noble edifices of the fourteenth and fifteenth centuries, and similar buildings, of the present decay of taste," 1836; "True Principles of Pointed or Christian Architecture," 1841; and "Apology for the Revival of Christian Architecture," 1843. The publication of these works formed an epoch in the history of the Gothic revival. The ground had been well prepared for the appreciation of Gothic architecture, by the publications of Carter, Britton, Rickman, and others, not least among whom was Mr. Pugin's father; whilst for the specially ecclesiastical phase the recent revival of mediævalism in ritual and taste, which was already spreading widely among both clergy and laity, insured a welcome recognition. Mr. Pugin became, therefore, at once the supreme authority with the "ecclesiologists," and his writings the generally-accepted text-books for students. At the same time he obtained rapid and extraordinary success as a practising architect. His employment as a church architect was almost exclusively among Roman catholics, because it was understood that he declined to build protestant churches. But though thus limited, he in the few years he was in practice erected no fewer than forty-two churches, of which five (St. Marie, Derby; St. Chad, Birmingham; St. George, Southwark; Enniscorthy, and Killarney) were cathedrals, and had their connected bishop's houses and collegiate buildings; whilst others, like St. Giles, Cheadle, were decorated with extraordinary splendour. Mr. Pugin designed several convents, monasteries, priories, colleges, and schools on an extensive scale in various parts of England; but mostly only a portion of each was erected, the remainder, and often to his great annoyance the more ornamental portions, being left till adequate funds could be obtained. Among his works not directly ecclesiastical may be mentioned the extensive alterations executed at Alton Towers for the earl of Shrewsbury, for whom he also built a church, monastery, and schools, near the mansion; and the splendid church already mentioned at Cheadle. During the last few years of his life Pugin's commissions as a builder of Roman catholic churches had somewhat abated, owing, as would seem, partly to his waywardness of temper, but more to differences of opinion with authoritative members of the body. But he was fully occupied in another way. To him was intrusted by Sir Charles Barry the designing of the internal mouldings, groinings, fittings, furniture, and decorations of the New palace of Westminster, and his peculiar taste is stamped on every part of the interior of that vast structure. He was also busily engaged in designing ecclesiastical metal-work and stained-glass windows for the manufactory of Messrs. Hardman of Birmingham, with whom he was understood to have commercial relations. He also found time to publish a "Glossary of Ecclesiastical Ornament," 1844; "Floriated Ornaments," 1849; a treatise on "Chancel Screens," 1851; and one or two theological and controversial brochures; and he took a chief part in organizing the ecclesiological display in the Great Exhibition of 1851, at which Exhibition he also served as a juror. And amidst all this enormous labour and activity of mind and body, he was, though a third time married, leading a life of semi-monastic asceticism, at least whenever he was at his residence, St. Augustin's, Ramsgate, where he had built for himself a church and college, as well as a house, and where his days were pretty equally divided between service in the church and work in the study. It would have been hardly possible for any man to crowd such an amount of labour and mental strain into the few working years of a life that had not yet reached forty, without imminent peril; but Pugin had other sources of excitement and anxiety. He had early and eagerly adopted the Romish faith, and denounced with the zeal of a fervid convert all who did not follow him. But disappointment necessarily followed overwrought expectation. He tried to reform what he thought ritual and ceremonial errors in the practice of the church he had joined, and of course was unheeded or rebuked. His views with respect to the church he had quitted underwent modification. He even went so far as to write "An Apology for the Separated Church of England," which he hoped would bring about a reconciliation of the two churches, but the work was suppressed by authority, and eventually his mind gave way. He was at first placed in a public asylum, but after a time removed to a private establishment, and then, being a little restored, taken to his own house at St. Augustin's, where he died September 14, 1852. The government settled a pension of £100 a year on his widow. His professional friends and admirers have subscribed a fund sufficient to endow a Pugin scholarship for a travelling student, to be elected by the Institute of British Architects. Pugin's permanent fame will be lower both as an architect and a writer than his enthusiastic admirers will readily allow. He was a man of genius, great mental activity, and, as we have seen, marvellous industry. But he was of too impetuous a temperament—too impatient of continuous labour—and too incapable of sustained and comprehensive thought—to carry out any really great original work, or master all the parts of any complicated problem. His buildings and his books have alike the character of incompleteness and imperfection, but they bear evidence of being the productions of a man of remarkable endowments. Of the influence of Pugin on the architectural mind of his time, every new church and every restoration of an old one is a witness.—J. T–e.

PUJOL, Alexandre Denis Abel de, a French historical painter, was born at Valenciennes, January 30, 1785. He was a scholar of David, and won the grand prize of Rome in 1811.

Abel de Pujol was, perhaps, the most faithful of the disciples of David, and the most zealous in maintaining his traditions and defending his memory. He was at the same time fortunate in securing the patronage of every successive government during his long career. But whilst this afforded him abundant employment on a large scale—his works decorating the palaces and churches of the capital and the museums of the provinces—it gave a constrained semi-official and conventional character to everything he did. His chief works are the "Renaissance of the Arts," on the grand staircase of the Louvre; the "Preaching of St. Stephen" in the apse of St. Denis; and the great frescoes in the chapel of St. Roch at Saint-Sulpice, with various works at Versailles, Fontainebleau, &c. Abel de Pujol succeeded Baron Gros as member of the Académie des Beaux-Arts in 1835. He died September 28, 1861.—J. T–e.

PULCI, Luigi, a distinguished Italian poet, was born in 1431. He was a native of Florence, where he enjoyed the friendship and patronage of the celebrated Lorenzo de Medici. His great work is the "Morgante Maggiore," a sort of epic romance, half serious half comic in its style, which takes its name from the giant Morgante, one of the characters introduced. The rest of the works of Pulci consist of sonnets and poems now little known. He died in 1487.—D. M.

PULGAR, Fernando del, a Spanish historian, born probably about 1436. He was educated at the court of John II. of Castile, and became secretary to Henry IV., and afterwards to Isabella, who also appointed him historiographer to the court. The portion of his chronicle previous to 1482 is of little value, owing to its inaccuracies. But in the subsequent portion, narrating events many of which passed under his own eye, he may be considered trustworthy. Unfortunately, it does not come down to the fall of Granada, although we know that he was alive at that time. Another work, for which probably he collected materials while composing his chronicle, is entitled "Claros Varones de Castilla," a series of biographical sketches of forty-six of the most remarkable men of the age of Henry IV., among others the king himself, Count Haco, and Rodrigo Manrigue. He also wrote a commentary on the "Coplas of Mingo Revulgo;" a report to Queen Isabella on the History of Granada, after the capture of the city; and a series of thirty-two letters, addressed to various persons. He must not be confounded with Hernan Perez del Pulgar, supposed to be the author of a chronicle of Gonzalo de Cordova, 1584.—F. M. W.

PULLUS, PULLEN, or PULLEYNE, Robertus, the restorer of learning at Oxford in the twelfth century, appears, if a statement made by the continuator of Bede may be trusted, to have been a native of Exeter. He repaired to Paris, and at that great university, then at the height of its fame and popularity, mastered all the learning of the age. Returning to England he settled at Oxford in 1134, where, ever since the dispersion of the students in the time of Harold I., the university had been all but extinct; and opening a school, lectured daily on the holy scriptures, and preached with great power to the students on Sundays. Disciples flocked to him in crowds; other learned men began to lecture; King Henry gave strenuous encouragement; and the university woke up at once from its long torpor into vigorous intellectual life. The fame of Pullen spread widely, and he was summoned to Rome by Innocent II. In 1144 he was made a cardinal by Lucius II., and soon after appointed chancellor of the Roman church. He was loved and honoured by St. Bernard, one of whose letters, No. 334, is addressed to him. "Up to this time," says St. Bernard, "you have been faithfully and profitably labouring to forward the erudition of many; now is the time" (he was begging the cardinal to support the newly-elected pope, Eugenius III.) "to work for the Lord, that his law may not be set at nought by the wicked." Pullen is said to have procured bulls and charters conferring privileges on the university of Oxford, but none are extant. He died in the third year of Eugenius III., that is, in 1148. The account given of him by Wood is full of inaccuracies.—T. A.

PULSZKY, Ferencz Aurel, an eminent Hungarian statesman and author, was born in 1814, and is descended from a Polish family which settled in Hungary in the seventeenth century. He was educated at Miskolcz and Operies, and was admitted to the bar in 1833. Two years later he accompanied his uncle in a tour through Germany, Italy, Great Britain and Ireland, and in 1837 published the results of his observations in this country under the title of "Extracts from the Diary of a Hungarian Traveller in Great Britain." In 1840 he was chosen to represent his native county, Sàros, in the Hungarian diet, and took an active part in the proceedings of the opposition. He failed to obtain a seat, however, at subsequent elections; and having married an accomplished lady, the daughter of a Viennese merchant, he took up his residence at Castle Szeweny, about sixty miles from Pesth, and devoted himself to the improvement of his estate. When the revolution of 1848 broke out he quitted his retirement, and was appointed under-secretary of state at Vienna. When a collision took place between Austria and Hungary, Pulszky was sent to London by Kossuth on a confidential mission to the British government. After the overthrow of the Hungarian constitution he resided for the most part in England, and published a number of works which have met with a cordial reception from the English people. The most important of these is his tour in America, entitled "Red, White, and Black," London, 1852. He and Madame Pulszky were the joint authors of "Tales and Traditions of Hungary," 3 vols. The latter also wrote the "Memoirs of an Hungarian Lady," in 2 vols. Madame Pulszky died in 1866.—J. T.

PULTENEY, Richard, an English botanist and physician, was born at Loughborough on 17th February, 1730, and died of pneumonia on 13th October, 1801. He was educated as a medical man, and practised as surgeon at Leicester. He did not succeed well there, owing to his dissenting views, which were not in accordance with those of the inhabitants of the town. He prosecuted the study of botany, and communicated papers on the sleep of plants and on the rare plants of Leicestershire to the Royal Society of London, of which body he became a fellow. In 1762 he became doctor of medicine of the university of Edinburgh, and printed a thesis on Cinchona officinalis. The earl of Bath took notice of him, and he travelled as physician to that nobleman. On the death of the earl, Pulteney settled at Blandford in Dorsetshire, and continued there till his death. He acquired a large practice, and became eminent as a physician. Among his works are a general view of the writings of Linnæus; and sketches of the progress of botany in England. He also communicated papers which were published in the Transactions of the Linnæan Society, of which he was a member, and to which he bequeathed his collections. He showed throughout life a great ardour for science, and he was a pious man, of great simplicity and candour. A genus, Pultenæa, was named by Sir James Edward Smith after him.—J. H. B.

PULTENEY, William, Earl of Bath, a distinguished English statesman, was descended from an old family, and was born in 1682. He was educated at Westminster school and at Christ church, Oxford, and afterwards travelled for some time on the continent. On his return home in 1705 he was returned to parliament for the burgh of Hedon in Yorkshire, through the influence of Henry Guy, Esq., formerly secretary to the treasury, who subsequently left him a very large fortune. He at once attached himself to the whig party, and spoke for the first time in support of a bill for excluding placemen from parliament. He afterwards took a prominent part in the proceedings against Dr. Sacheverell, was one of the most steady and able supporters of the opposition, and in consequence rendered himself peculiarly obnoxious to the tories. He was the intimate friend of Sir Robert Walpole, and in 1712, when that minister was sent to the Tower for corruption, Pulteney defended him with great eloquence. On the accession of George I., Pulteney was made secretary at war, an office which he held till 1717, when a schism broke out in the government, and he resigned along with Walpole. When the latter returned to power, it might have been expected that a friend who had such strong claims upon him, personal and political, would have been appointed to some high office. But Walpole's inordinate ambition and jealousy of every rival, made him reluctant to admit into his cabinet a colleague of Pulteney's ability and independence. He therefore, instead of inviting him to take office, tendered him a peerage, which Pulteney, as might have been expected, indignantly declined. Two years afterwards, however, he accepted the subordinate though lucrative post of cofferer of the household, no doubt with the expectation that it would prove a step to a higher; but finding himself disappointed, he watched for an opportunity of revenge, and as soon as a favourable conjuncture arrived, he attacked the measures of the government, and was in consequence dismissed from his place. He then openly joined the opposition, or patriots as they were called, entered into a close

union with Bolingbroke, and became his principal assistant in the celebrated paper called the *Craftsman*. He was the author also of several anti-ministerial pamphlets, and rendered himself so obnoxious to George II. by his fierce and incessant attacks upon the government, that the king with his own hand struck Pulteney's name out of the list of privy councillors. His great powers as a debater made him the most formidable of Walpole's numerous assailants, while his virulent denunciations of ministerial corruption, and his flaming professions of patriotism, rendered him at one time the most popular man in the country. When Walpole was at last overthrown, in February, 1742, the whole authority of the state seemed for the moment at the disposal of Pulteney. But he showed himself unequal to the occasion. The fear of compromising his personal reputation and consistency, combined with the dread of the attacks of his opponent, induced him to decline office, and to recommend that Lord Wilmington, who was utterly unfit for the post, should be placed at the head of the treasury. Pulteney was induced to ask a peerage for himself, and to consent to certain other arrangements, all of which had been secretly suggested by Walpole for the purpose of destroying his rival's popularity. "I remember," says Horace Walpole, "my father's action and words when he returned from court, and told me what he had done. 'I have turned the key of the closet on him,' making that motion with his hand." This act of political suicide, and the composition of the new cabinet, which was regarded as his work, lost Pulteney at once and for ever the confidence of the public. "The nation looked upon him as a deserter," says Chesterfield, "and he shrunk into insignificance and an earldom." The first time his old rival, now Lord Orford, met him in the house of lords, Orford observed to him with malicious pleasantry, "Here we are, my lord, the two most insignificant fellows in England." Pulteney soon became sensible of the blunder he had made, and would have receded from his promised patent of peerage if the king would have allowed him. On the death of Lord Wilmington in the following year, the earl made an unsuccessful attempt to succeed him as first lord of the treasury; and on the resignation of Henry Pelham, in 1746, he was actually intrusted with the formation of a ministry, but was obliged in two days to resign the task, as he found it impossible to obtain the assistance of any influential statesmen. In 1760 he published anonymously a "Letter to two great men" (Pitt and the duke of Newcastle) respecting the peace, which was widely circulated and greatly applauded. The earl of Bath died in 1764, and as his only son had predeceased him, his peerage became extinct on his death. Pulteney was an able and accomplished man, but his temper was restless and impetuous; he was deficient in steady application, and his judgment was by no means equal to his abilities. He has been pronounced, on high authority, the greatest leader of opposition the house of commons had ever seen. He was a first-rate debater. His eloquence was ready, clear, and pointed, and always adapted with great skill to the question on hand and to the temper of the moment. Speaker Onslow says that he knew how "to animate every subject of popularity with the spirit and fire that the orators of the ancient commonwealths governed the people by: was as classical and elegant in the speeches he did not prepare as they were in their most studied compositions, mingling wit and pleasantry, and the application even of little stories, so properly to affect his hearers, that he would overset the best argumentation in the world, and win people to his side often against their own convictions." He was respectable in his private and uncorrupt in his public character, and free from the vices which disgraced so many of his contemporaries. He was however accused, and justly, of avarice, though he frequently performed acts of charity and benevolence.—J. T.

PUPIENUS, Marcus Clodius, son either of a blacksmith or a coachman, was elected along with Decimus Cælius Balbinus to rule the Roman empire at the death of the Gordians in 238. This dignity he enjoyed only about two months, for in consequence of a conspiracy among the soldiers he was seized and put to death.—D. M.

PURBACHIUS or PURBACH, the surname assumed by an Austrian astronomer named George, who was born at Peuerbach on the 30th of May, 1423, and died at Vienna in 1461. He was the pupil of Johann von Gmünden, and the teacher of Regiomontanus; and was professor of mathematics in the university of Vienna. His "Theoria Planetarum," first published at Venice in 1488, was the standard book on astronomy of its time, and ran through many editions.—W. J. M. R.

PURCELL, Henry, the musician, was born in London in the year 1658. His father, Henry Purcell, and his uncle, Thomas Purcell, were both musicians and singers, established in the metropolis, and attached to the court as gentlemen of the chapel royal. To these engagements it is probable that the father added the office of chorister and master of the boys at Westminster abbey. The young Henry lost his father when but six years of age, about which time he appears to have entered as one of the children of the chapel under Captain Cook, the master, to whom, therefore, he was indebted not only for his initiation in the first principles of music, but for much of his knowledge of its practice, and of its theory as applicable to composition. It is true that on Dr. Blow's monumental tablet in Westminster abbey, it is triumphantly recorded that he was "master to the famous Mr. Henry Purcell;" and no doubt the youthful musician, when he quitted the chapel on his voice changing, received some instructions from Blow, a master then in high repute, and from whom a few lessons were enough to recommend to public notice a young man on his entrance into the world: but to Cook the credit is due for the right guidance of Purcell's inborn genius, and for its early cultivation. Sir John Hawkins says it is certain that he was a scholar of Pelham Humphrey (Humphries), who was Cook's successor; but he gives no authority for this, and assigns no reason for his belief. Humphries became master of the children in 1672, when Purcell had attained his fourteenth year, who, consequently, could not have remained long, if he was at all, under the tuition of the new master. Cook, therefore, must not on such doubtful evidence be deprived of the praise to which he is entitled, for his large share in the education of our great English composer. Scarcely had Purcell thrown aside the singing robes of the choir boy, than the honours and appointments of the church fell upon him in quick succession. In 1676, being eighteen years of age, he succeeded Dr. Christopher Gibbons as organist of Westminster abbey, and a few years later Mr. Edward Low, as one of the organists of the chapel royal. From the time of his election to these appointments anthems and other compositions for the church fell from his pen in rapid succession; they were eagerly procured and heard with pious rapture, extending his fame at once to the remotest parts of the kingdom. During the year after his appointment to the cathedral organ of Westminster, in the bloom of youthful ardour and ambition, his attention was accidentally directed towards the theatre by the success of an occasional essay in dramatic music made under the following circumstances:—Mr. Josias Priest, a celebrated dancing master and composer of ballets, kept a boarding-school for young ladies at Chelsea; and the nature of his profession inclining him to dramatic representations, he persuaded Tate to write and Purcell to set to music a little drama called "Dido and Æneas." Purcell was then of the age of nineteen; but the music of this opera had so little the appearance of a puerile essay, that there was scarce a musician in England who would not have thought it an honour to be the author of it. The exhibition of this little piece by the young ladies of the school to a select audience of their parents and friends, was attended with general applause, no small part whereof was justly considered the due of Purcell. It appears probable that Purcell, who was throughout his life a most distinguished singer, performed the part of Æneas in the representation himself; the noble character of the recitative being perfectly suited to the *ideal* of his style; moreover, in one of the prints of him still extant, he is entitled "musician and actor." The music in Nat Lee's Theodosius, or the Force of Love, performed at the Duke's theatre in 1690, was Purcell's first work for the public stage. In the same year he set new music to The Tempest, as altered by Dryden—which is still heard with delight—and also the Prophetess, or Diocletian, as altered by Dryden and Betterton from Beaumont and Fletcher. In 1691 he composed the songs, &c., in Dryden's King Arthur, among which are the inimitable frost scene, the very original and lovely air "Fairest Isle," and the charming duet, "Two daughters of this aged stream are we." In 1692 appeared Sir R. Howard and Dryden's Indian Queen, with Purcell's music. The fine incantation scene in this work, "Ye twice ten hundred deities," is yet often heard in good concerts, but never in fashionable ones. The duet and chorus, "To Arms," and the air, "Britons strike home," in Bonduca, are national property. These alone will suffice to carry Purcell's name to distant ages.

His music to Durfey's Don Quixote is remarkably appropriate and clever. The song, "Genius of England," has few rivals, and the cantata, "Let the dreadful engines of eternal will," sung in the character of the love-distracted Cardenio, is one of the composer's finest creations. He also wrote airs, overtures, and act tunes for many dramas, among which may be mentioned Dryden and Lee's Œdipus, Timon of Athens, The Fairy Queen, altered from A Midsummer Night's Dream, Dryden's Tyrannic Love, &c. Our limits will not allow us to enter into any account of, or even to name, his many single songs and duets. After the composer's death they were collected by his widow, and published in two folio volumes under the title of "Orpheus Britannicus." His odes, glees, catches and rounds are numerous, and several of them familiar to the admirer of vocal harmony. In 1683 he published twelve sonatas for two violins and a bass. In the preface he says that "he has faithfully endeavoured a just imitation of the most famed Italian masters, principally to bring the seriousness and gravity of that sort of music into vogue and reputation among our countrymen, whose humour 'tis time now should begin to loathe the levity and *balladry* of our neighbours." Of the private life of Purcell, his manners and habits, tradition supplies but a scanty narrative; but additional to the information thus preserved something may be gathered from the character and variety of his productions. That the circle of his discerning enthusiastic admirers was extending itself greatly during his short life is evident; and the attachment evinced towards him by his contemporaries was such as the most social and friendly character can alone inspire. The antiquarian will now in vain seek his house in St. Ann's Lane, Westminster (between Peter Street and the east end of Orchard Street); or the tavern of Owen Swan, which used to resound with his catches, as did also a house in Wych Street, behind the new church in the Strand, long called the "Purcell's Head," with his effigy by way of sign—a half length, in green night-gown and full-bottomed wig. Of the tavern-life of the Restoration, and its feats of conviviality, we know more than enough; and if Purcell's catches serve as a criterion of the extravagance of the merriment prevailing, we may have a glimpse of the musician in such unbending hours as are no longer indulged in in cultivated society. The drinking habits of the day shortened the career of much genius, and in an indirect manner that of Purcell; though from the constant activity of his pen, and his uncloaded genius to the last, a freedom from habitual intemperance must ever be inferred. Purcell died in November, 1695, of consumption. Hawkins surmises that his death was occasioned by a cold caught in an inclement night, waiting for admittance into his own house; Mrs. Purcell having "given orders to his servants not to let him in after midnight." But this story seems at variance with the language used by this lady in the dedication to the "Orpheus Britannicus." He was buried under the organ at Westminster abbey, where a flat stone covers his grave, with its inscription totally effaced by the footsteps of passengers. The shrine of one of the greatest musical geniuses of our nation will never want devotees; but the art has still to advance considerably before a just appreciation of Purcell can become universal.—E. F. R.

PURCHAS, Samuel, an English divine, born at Thaxted in Essex in 1577, was educated at St. John's college, Cambridge, where he took the degree of B.D. in 1600. In 1604 he obtained the vicarage of Eastwood, which he resigned in favour of his brother, and proceeded to London, where the appointment to the rectory of St. Martin's and the chaplaincy to the archbishop of Canterbury enabled him to pursue the great literary work which has immortalized his name. The first volume appeared in 1613, entitled "Purchas, his pilgrimages, or relations of the world, and the religions observed in all ages and places discovered from the creation unto the present." Of this volume the fourth edition appeared in 1626, greatly enlarged, and with maps by Mercator and Hondius. The four remaining volumes were issued in 1625, with the title, "Hakluytus Posthumus, or Purchas, his pilgrimages, containing a history of the world in sea voyages and land travels by Englishmen and others." This famous work, on which Purchas spent incalculable labour and research, has been largely drawn upon in the subsequent writings of Harris, Bergeron, and Pinkerton. Purchas is also the author of "Microcosmos, or the History of Man," a series of moral reflections based on Psalm xxxix. 5; and the "Tower of the King." He died in London about 1628.—W. J. P.

PURDIE, William, a zealous gardener, died at Trinidad in 1857. He received his horticultural and botanical information chiefly at the Royal gardens of Kew; and on account of his zeal and abilities he was sent on a botanical mission to Jamaica and New Grenada. He sent home many valuable plants, such as the wax palm of the Andes, and the ivory palm. He was afterwards selected as superintendent of the botanic gardens at Trinidad, an office which he filled till his death. A genus, Purdiacea, has been named after him by Planchon.—J. H. B.

PURVER, Anthony, the author of a translation of the Bible, was born about 1702 at Up-Husborn, Hants. In childhood he was remarkable for the strength of his memory and for his delight in reading the scriptures. At one time he was apprenticed to a shoemaker, but latterly he supported himself by teaching. When a young man resident in London he adopted the principles of the Society of Friends, and became one of the ministers of the sect. Before this he had acquired a knowledge of Hebrew from a Jew. After he had spent thirty years in the translation of the Old and New Testaments, the result of his labours was printed in two vols. folio, in 1764. No bookseller would undertake the risk, but Dr. Fothergill generously gave the author one thousand guineas for the MS. and published the work. Purver defended the antiquity of the Hebrew points and the purity of the Hebrew text. He died at Andover in 1777.—D. W. R.

* PUSEY, Edward Bouverie, D.D., from whose name the designations Puseyism and Puseyites are derived, was born in 1800, and is the younger brother of Philip Pusey (*q.v.*). Educated at Eton and Christ church, Oxford, he took a first class in classics in 1822, and was elected a fellow of Oriel. In 1828 he was appointed canon of Christ church, and regius professor of Hebrew in the university of Oxford. In the same year he published his first work of note, the "Historical Enquiry into the probable causes of the rational character lately predominant in the theology of Germany." In small compass, the "Historical Enquiry" presented the results of very extensive reading in the history and biography of German theology, and displayed a considerable familiarity with the Kantian philosophy. The study of German neology seems to have had a peculiar influence on Dr. Pusey, who instead of yielding to it, embraced or clung more steadfastly to the views of the Laudian school of Anglican theology. With Keble, John Henry Newman, and others, he commenced in 1833 the celebrated "Tracts for the Times," the object of which was to eliminate the Lutheran and Calvinistic elements of the Anglican compromise. One of the most famous of Dr. Pusey's contributions to the series was No. 67, "Scriptural views of Holy Baptism." In 1843 Dr. Pusey preached before the university in Christ Church cathedral, a sermon on the eucharist, in which the doctrine of transubstantiation was supposed to be inculcated. An official demand for the examination of the sermon was made to the vice-chancellor, who appointed four members of convocation a board for the purpose, and the result was that Dr. Pusey was suspended from preaching within the precincts of the university for two years. Unlike his friend, John Henry Newman, Dr. Pusey has not gone over to the Church of Rome, being of opinion that his objects can be attained by remaining in the communion of the Church of England. Though not so conspicuous as at the height of the tractarian movement, Dr. Pusey has of late years been active in introducing auricular confession into the practice of the Anglican church, and in promoting Miss Sellon's movement for the establishment of Anglo-catholic convents, and of female religious communities. Dr. Pusey is the author of numerous sermons, treatises, and pamphlets, and is one of the editors of the "Library of the Fathers of the Holy Catholic church, anterior to the division of the East and West, translated by members of the English church," a series which includes a revised edition of his earlier translation of St. Augustine's Confessions. He has commenced the publication of a commentary on the minor prophets.—F. E.

PUSEY, Philip, an eminent agriculturist, was born in 1799, and died on the 6th of July, 1855. In 1828 he succeeded to the Pusey estates in Berkshire, and became very soon after a member of parliament. He represented Berkshire from 1834 till 1852. He was a supporter of the corn laws, but ultimately became reconciled to Sir Robert Peel's free trade measure, and set himself to improve agriculture. He did much to improve his own estates by draining and manuring, and encouraged farmers and proprietors to adopt similar measures. He took a warm interest in the Royal Agricultural Society of England, of which he was

president in 1854. He contributed many papers to the society's journal, and acted for some years as editor of it.—J. H. B.

PUSHKIN, Alexander, the most eminent of the poets of Russia, was born at Moscow on the 26th May, 1799, being descended paternally from one of the Teutonic knights, and on the mother's side from Peter the Great's African general, Annibaloff. In 1811 he entered the imperial lyceum of St. Petersburg, then situated at Tsarskoe Selo. Here he remained six years, and formed school attachments to which not unfrequent allusion is made in his writings. His studies were somewhat desultory, and he attained to no academical distinction. While yet at the lyceum he had begun his romantic poem of "Ruslan and Liudmila," and written many fugitive pieces which have not been preserved. His didactic poem, "Infidelity," drew forth the public approbation of the aged poet, Derjavin, in the presence of the emperor and the assembled professors and students of the lyceum. On quitting the lyceum in 1817 the young poet entered the foreign office, and immediately obtained a position in the highest sphere of Russian society. Three years passed in the whirl of fashionable life had no inconsiderable influence upon the tone of his poetry, marked as it is in many places with the practical sense and covert sarcasm which has so much success in the world. The Russian language, too, acquires from Pushkin's handling a polish and an elevation which it had not reached before. In 1820 the poet quitted the capital, and for five years led a wandering, unsettled life, during which he published the "Prisoner of the Caucasus," a romantic poem, which was read with avidity, and created among his countrymen an enthusiasm like that which Lord Byron at that time excited in England. This was followed by the "Fountain of Bakhtchisarai," a poem of great beauty. In 1825 appeared the first canto of "Evgenii Oniégin," a satirical poem, directed against the fashionable society of Russia, and constructed somewhat on the plan of Byron's Don Juan. In 1829 was published a collected edition of Pushkin's works, of which but few can be mentioned here. In February, 1831, the poet married a beautiful woman, Mademoiselle Gontchareff, and shortly afterwards published his tragedy of "Boris Godunoff." He was also appointed imperial historiographer by the czar, who had previously to the marriage manifested his displeasure at the wildness of the poet's life, and the boldness of his satirical effusions. His historical account of the rebellion of Pugatscheff seemed to justify the appointment; and a volume of admirable prose tales appeared only to enlarge the writer's fame, when his brilliant career was suddenly cut short by a most untoward event. Impelled by a false sense of honour to challenge a person who was a frequent visitor at his house, Pushkin fell mortally wounded, and died on the 29th January, 1837.—R. H.

PUTSCHIUS, Elias, was born at Antwerp about 1580 or 1583, and died at Stade in 1606. He published an edition of Sallust with fragments and notes, and the celebrated edition of Thirty-three Ancient Grammarians which appeared at Hanau, in 1605.—D. W. R.

PUTTENHAM, George, a poet and critic of the age of Elizabeth, was born somewhere about the year 1530. Scarcely anything is known of his life, except from a few scattered notices contained in his book, "The Arte of English Poesie." From these we learn that he travelled much in Italy and other foreign countries in his youth, that he was a native of the south of England, and that he was well acquainted with Sir Nicholas Bacon, the father of the philosopher. Bolton, in his Hypercritica (1722), states that it was the common fame that Puttenham was a gentleman pensioner at the court of Elizabeth. He wrote several plays, but they are all lost. His "Art of Poesie," published in 1589, probably after his death, but evidently written many years before, is a work of great value. It contains criticisms on all the English poets who had flourished up to and during his own time, in which, quaintly as they are expressed, much penetration and good taste are observable. He preserves extracts from many lost works by contemporary poets.—T. A.

PUYSEGUR, Jacques de Chastenet, Vicompte de, lieutenant-general in the service of Louis XIII. and Louis XIV., was born in 1600, being descended from one of the oldest families of Armagnac. He entered the army at the age of seventeen, rose to the rank of lieutenant-general, and was named governor of Berg. His military services ranged over a period of forty-one years, during which, though present at above thirty battles and a hundred and twenty sieges, he escaped without a wound. Brave and faithful to the king, Puysegur never stooped to curry favour with his ministers, which was then the only way to wealth and promotion, and died in 1682 without adding anything to the family estates. His Memoirs, from 1617 to 1658, were published in 1690 by Duchesne.—W. J. P.

PUYSEGUR, Jacques François de Chastenet, Marquis de, son of the preceding, born at Paris in 1655, entered the king's regiment of infantry in 1677. After rising slowly through the different grades, he was attached to the establishment of the Duc de Bourgogne, and became lieutenant-general in 1704. During the minority of Louis XV. Puysegur was member of the council of war, and up to the time of his death few military operations were undertaken without his being consulted. While commander-in-chief in the Low Countries in 1734, he received the baton of marshal of France, to which ability and long service eminently entitled him. He wrote many military treatises, of which one was published in 1748, entitled "L'Art de la Guerre," which takes rank with the works of Folard and Vauban. He died in 1743.—W. J. P.

PYE, Henry James, Southey's predecessor in the poet laureateship, was born in 1745, the son of a country gentleman who had represented Berkshire in four parliaments. At ten, the perusal of Pope's Homer made him a rhymer. Educated at Magdalen college, Oxford, he succeeded, on coming of age, to his father's property, and honourably sold it off to pay his father's debts. He was an active officer of the Berkshire militia, and when encamped with it at Coxheath, translated in 1778 into English verse Frederick the Great's French poem on the Art of War. In 1784 he entered the house of commons; in 1790 he was made poet laureate, and in 1792 one of the magistrates of Westminster. He died in 1813. As a poet laureate he was most industrious. "Notwithstanding his conviviality," say Messrs. Austen and Ralph in their Lives of the Laureates, "it was during his laureateship that the tierce of canary was discontinued and the £27 substituted." His unofficial works—there is a list of his writings in Watt's Bibliotheca—include "The Progress of Refinement," a poem, 1783; "Shooting," a poem, 1784; and translations of the Poetics of Aristotle, of Xenophon's Defence of the Athenian Democracy, of the Elegies of Tyrtæus, of the Epigrams and Hymns called Homer's, and of Bürger's Lenore. Pye, said Lord Byron satirically, "was a man eminently respectable in every thing but his poetry."—F. E.

PYM, John, a famous English statesman and orator, was descended from a good family in Somersetshire, and was born in 1584. He entered Broadgate hall, now Pembroke college, Oxford, in 1599, where he became an accomplished scholar; and on leaving the university he studied at one of the inns of court, and made himself familiar with the principles of common law. At an early age he was appointed a clerk in the exchequer office, where he acquired excellent business habits. He entered the house of commons in 1614 as member for Colne, but it was not until 1620 that he appears to have taken an active part in public affairs. In no long time he distinguished himself in the house by his ability and zeal in resisting the arbitrary measures of James I., who provoked at his opposition, termed Pym "a very ill-tempered spirit." He was one of the twelve commissioners or "twal kynges," as James sarcastically termed them, who were sent to wait on his majesty at Newmarket, with a vindication of the privileges of parliament. Becoming still more obnoxious to the court, he was summoned before the council along with the popular leaders, Coke, Philips, and Mallory, and committed to the Tower for his resistance to the despotic and unconstitutional policy of the king. After the accession of Charles, the activity and influence of Pym in the house of commons became still more conspicuous. He was appointed one of the managers of the impeachment against the duke of Buckingham in 1626, and on the meeting of the Short parliament on the 13th of April, 1640, he delivered a powerful speech of two hours' length, and took an active part in the measures which led the king most unwisely to have recourse to a dissolution. When the celebrated Long parliament met on the 18th of November following, Pym was at once recognized as the leader of the constitutional party; and his eloquence, knowledge, and experience in parliamentary forms and usages, gave him such vast influence that his opponents nicknamed him "King Pym." It was he who denounced Strafford as "the greatest enemy to the liberties of his country, and the greatest promoter of tyranny that any age had produced," and who impeached that statesman at the bar of the house of lords

on the charge of high treason. The impeachment, as it is well known, was ultimately laid aside by the commons, and it was resolved to proceed against the earl by a bill of attainder. But it has recently been discovered that Pym and Hampden resolutely opposed this change in the mode of procedure, believing that the charge of treason could be fully established under the statute of Edward. They were outvoted, however, by a majority of the house led by Falkland, Glyn, Maynard, and others, who shortly after abandoned the popular cause and joined the royal party. Pym and his friend no less firmly supported the equitable proposal which the others resisted, that Strafford's counsel should be heard on his behalf before the lords upon the matter of law. Being fully convinced, however, of the guilt of the earl, Pym supported the bill of attainder after the impeachment had been abandoned, and by his powerful appeals and skilful, though often unscrupulous policy, mainly contributed to its success. He not only laboured to prove that the government and policy of Strafford had been subversive of "the fundamental laws" of the kingdom, but in his eagerness to crush his victim he resolved society into its first principles, and affirmed that "the earl is condemned by the light of nature, the light of common reason—the element of all laws out of which they are derived—the end of all laws to which they were designed." The use made by Pym of the paper which the younger Vane surreptitiously and fraudulently obtained from his father's secret cabinet, was as dishonourable to the receiver as it was to the purloiner of the document. But it enabled Pym to make good his old threat to Strafford, when the latter deserted the patriotic party—"We will never leave you till we have taken your head from your shoulders." After the execution of the potent minister, an attempt was made to bring into power the leaders of the popular party. Pym was to have been chancellor of the exchequer, and Hampden, Hollis, and other patriots, were to have had suitable places in the government. But the sudden death of the earl of Bedford, and the reluctance of the king, unhappily frustrated these arrangements. At a later period, however, Charles renewed negotiations with Pym to accept office, but the breach between the king and the popular party had by this time greatly widened, and his majesty's offers were declined.

In the subsequent measures of the parliament Pym took a leading part. The triennial bill was passed, ship-money declared to be illegal, the power of arbitrary taxation by the sovereign annulled, the star-chamber abolished, the court of high commission abrogated, and the feudal encroachments of the crown on forest boundaries permanently repressed. Up to this point liberal politicians of all classes had acted with entire unanimity; but a difference of opinion now arose among them; Falkland, Hyde, Culpepper, and their followers, insisted that the concessions made by the king afforded ample security against any future attempt at misgovernment, while the more extreme party demanded additional securities against the attempt "for the recovery of the old prerogative." Pym was at this moment not only the most popular man in England, but the ablest and most effective practical politician. He was not extreme in his opinions. "He was not," says Clarendon, "of those furious resolutions against the church as the other leading men were." Notwithstanding his attachment to Calvinistic principles, and his strenuous opposition to Laud and the Arminian party, he was a stanch though moderate member of the Church of England; and "even Hampden's accession to what was called the root and branch party of the state had not entirely carried Pym along with it." At this juncture he was, as Clarendon expresses it, "the most able man to do hurt that hath lived in any time," and if he had so pleased he was also at that time the most able to do good. There can be little doubt that if he had continued to act on the principle which regulated the first proceedings of the patriotic party in the Long parliament, and had limited his demands to objects essential to good government, and compatible with the genius of the constitution, taking at the same time all reasonable precautions against the duplicity of the king, the manifold evils of the civil war would have been averted, and the monarchy and the representative institutions of the country brought into concord without any violent or further struggle. Unfortunately however, Pym abandoned the moderate and constitutional position he had hitherto occupied, and framed and proposed the Grand Remonstrance, confessedly for the purpose of stemming the current of returning loyalty, "reanimating the discontent almost appeased, and guarding the people against the confidence they were beginning to place in the king's sincerity." The eloquent and masterly, though not unfrequently violent and unfair tactics of the popular leader, were displayed to great advantage in the fierce and protracted debates which took place during the progress of this measure through the house; and in spite of the desperate resistance of the courtiers and the moderate reformers, headed by Hyde and Falkland, they were crowned with success. It was Pym too who discovered at the critical moment, through Lady Carlisle, and frustrated the attempt of the king to arrest the five members, the final step which led to the civil war. He proposed the famous "nineteen propositions," the adoption of which would have annihilated the monarchical element in the constitution; and in his determination to deprive Charles of all power for evil, he unfortunately advocated a policy which ultimately led to the destruction of the constitution itself, as well as of the monarchy. As the contest deepened and the horizon darkened, the eloquence of Pym shone with brighter lustre. When he made his celebrated speech at Guildhall the applause was so loud at the end of every period, that he was frequently compelled to remain silent for some minutes. When hostilities between the king and the parliament at length broke out, Pym contrived to maintain his position and influence. While the other patriotic chiefs took the field he was appointed in November, 1643, lieutenant of the ordnance, and remained in London conducting the executive, calming the fears of the people, and watching and counteracting the machinations of their adversaries. Worn out, however, with toils and anxieties, his career was rapidly drawing to a close. He died on the 1st of December, 1643, of an imposthume in the bowels, and was buried with great magnificence in Westminster abbey. He left several children by his wife, a lady of remarkable accomplishments, who died in 1620. The house of commons voted £10,000 to the payment of his debts, and appointed themselves guardians of his family.

Pym was probably the most accomplished master of parliamentary science that our country has ever produced. He thoroughly understood his audience, and adapted his arguments and his measures to their character and position with rare sagacity. He was a chief who united most of the qualities that serve and adorn the leader of a party—pre-eminent experience in public affairs, unrelaxing vigilance in the attention bestowed on them, profound mastery in those ready tactics by which occasions to weaken or wound an adversary are fearlessly seized and unscrupulously improved. He was a hearty hater, and gave no quarter to his opponents. "He understood the tempers and affections of the kingdom as well as any man," says Clarendon, "and had observed the errors and mistakes in government, and knew well how to make them appear greater than they were. He had a very comely and grave way of expressing himself, with great volubility of words natural and proper." His style was nervous, terse, and polished, his reasoning close and vigorous, and enforced with great rhetorical skill. His more important speeches bear marks of careful preparation, but he was ready in debate and powerful in reply. Unlike some of his great associates, Pym was a consummate man of the world, and had nothing of the puritan affectation of formality and sternness in his manners or dress. He was emphatically a man of authority, of weight, and was endowed to a remarkable degree with that mysterious faculty which enables its possessor to establish a complete moral ascendancy over others. He was, therefore, the master spirit of the patriotic party, and its real representative in the contest with the king, "so that while he lived there was no law in England so potent as the will of Pym."—J. T.

PYM, Sir William, K.C.H., inspector-general of the army hospitals, and superintendent-general of quarantine, was born at Edinburgh in 1772, and received his general and medical education at the university of that city. Having joined the medical department of the army in 1792, he accompanied, in the latter end of 1793, the expedition to the West Indies under Sir Charles Grey, in the capacity of surgeon to a flank battalion commanded by Sir Eyre Coote; and was present at the reduction of the islands of Martinique, Guadaloupe, and St. Lucia. Notwithstanding the fatigues of the campaign the troops continued to enjoy good health until the summer of 1794, when yellow fever broke out among those stationed at Martinique; and it was here that Dr. Pym first encountered that scourge of the tropics, with which his name will ever be associated as one of the most successful inquirers into its nature and properties. Some idea may be formed of the fearful ravages of yellow fever from the fact, that in less than twelve months six

thousand of Sir Charles Grey's army had fallen its victims, and that this appalling mortality was surpassed by that of the army of St. Domingo in 1795–96, when ten thousand men perished from the same disease. Returning to England in 1795, Dr. Pym proceeded to the Mediterranean, and after serving in Sicily, Malta, and Gibraltar, was placed on the staff of the last-named garrison, and remained in charge of the quarantine department there until 1812, when Lord Liverpool appointed him chief of quarantine at Malta. This institution was so remodelled by Dr. Pym as to become a source of revenue, instead of expenditure, to the government. His sagacity and rare experience proved of singular benefit to the garrison and general population of Gibraltar, on several most important and trying occasions, during his tenure of office there. By his judicious precautionary measures Gibraltar was protected from yellow fever, while this disease was raging in Cadiz and other towns on the south coast of Spain in the years 1800 and 1803. During the following year, however (1804), while Dr. Pym was absent on leave, yellow fever unhappily got a footing in the garrison, having been introduced by a person from Cadiz, where the disorder prevailed to an alarming extent. When Dr. Pym returned to Gibraltar, he found the deaths were about one hundred and sixty per day. In less than four months six thousand persons had succumbed to the pestilence. Another invasion of the garrison, by the disease, in 1810, was successfully repelled, after the loss of only thirteen persons. Returning to England in 1813, Dr. Pym was granted a pension of £300 a year for his services. From this time he became the confidential adviser of the government in quarantine matters; and in 1826 he was appointed superintendent-general of quarantine—an office which he administered with remarkable efficiency, while at the same time he gradually but judiciously diminished quarantine restriction in this country, without giving cause for the freedom of communication with other countries being in any way interrupted. At the outbreak of yellow fever at Gibraltar in 1828, Dr. Pym at once volunteered to return to the scene of the labours of his early days. His offer was eagerly accepted by the government, and his eminent services on the occasion were fully acknowledged by the local authorities, as well as by the home government. He was also appointed by the privy council chairman of the central board of health, when this country was invaded by cholera in 1832. His celebrated work on "Bulam, or yellow fever," was published in 1815, and from the opinions therein enunciated he was for many years hotly engaged in controversial warfare. He indeed defended the doctrine of contagion in yellow fever so stoutly and successfully, that he was long regarded as the leader of those who supported that view. The question of the preservative influence of a first attack of yellow fever against a second, had been already to some extent recognized by Valence, Hosack, Arejula, Cabanelli, and others; but to Sir William Pym is undoubtedly due the honour of having established this important property of the disease upon incontrovertible evidence. This was fully admitted by the Royal College of Physicians, and by the army medical board in 1816; and also by the Anglo-French commission, convened at Gibraltar by order of the government in 1828. The commission, which was presided over by the celebrated French physician Louis, with Trousseau as one of the secretaries, thus concluded their report:—"The board cannot close their report on this most interesting subject without acknowledging the large debt of gratitude which science, commerce, and humanity owe to Dr. Pym, to whose talents, sagacious observation, persevering industry, and research, is due the undivided merit of having been the first who steadily investigated and boldly promulgated to the profession the singular and now well established property of the yellow fever." Sir William in the course of his career had been much exposed to the dangers incident to war and pestilence. He was also shipwrecked in the *Athenienne* frigate, off the coast of Sicily in 1806, when, out of a crew of four hundred and seventy-six persons three hundred and forty-nine perished. He was seized with paralysis shortly after transacting his usual business at the privy council office, on the 16th of March, 1861, and died on the 19th, in the eighty-ninth year of his age.—J. O. M'W.

PYNACKER, Adam, a good Dutch landscape painter, so called from his birthplace, Pynacker, where he was born in 1621. He studied some years in Rome, and has sometimes transferred the brilliant light of Italy to his canvasses; he is, however, often hard in his foregrounds, and occasionally too green for the scale of his landscapes. His distances are fine; his figures were inserted for him often by other painters. There is a good example of his work in the Dulwich gallery. He sometimes executed large decorative pictures to serve the place of tapestries, but these pieces are painted purely from fancy or memory, and are cold and artificial. He died in 1678.—R. N. W.

PYNE, James B., vice-president of the Society of British Artists, was born December 5, 1800, at Bristol. He was articled to a solicitor in that city, but when his term was ended abandoned the law, and for some years practised as a teacher of drawing, &c. He removed to London in 1835, and slowly secured public recognition. For some years he exhibited at the Royal Academy, but about 1842 he joined the Society of British Artists, and from that time his pictures were chiefly shown in the gallery of that society. Many of his later pictures represent scenes in Italy, Germany, and Switzerland; the earlier were mostly British His style, alike as regards composition, handling, and colour, was peculiar and strongly marked. He published lithographic facsimiles of a series of Windsor and its Vicinity, and another of the English Lake District, and wrote some papers on landscape design and colour for the *Art Journal*. He died on the 29th of July, 1870.—J. T–e.

PYNE, William Henry, artist and author, was the son of a tradesman in London, where he was born in 1769. He practised landscape and figure painting, and was one of the founders of the Society of Painters in Water Colours, 1805; but is now best known by his various publications. Of these the chief are a series of six hundred sketches of figures—"Microcosm, or a picturesque delineation of the arts, agriculture, &c., of Great Britain," folio, 1803, a work of considerable value; "Royal Residences," 3 vols., 4to, 1819, with one hundred coloured illustrations from drawings by himself and other artists; the "Funeral of the Princess Charlotte," &c. Later he wrote a series of amusing but somewhat highly coloured papers of gossip on artists and others, in the *Literary Gazette*, republished in 3 vols., 8vo, under the title of "Wine and Walnuts;" and subsequently another series in *Fraser's Magazine*. He also conducted a short-lived critical journal, entitled the *Somerset House Gazette*. He died May 29, 1843.—J. T-e.

PYNSON, Richard, one of the earliest printers in England, was a Norman by birth, and was naturalized in this country by patent in 1493. Little is known with certainty of his career. He probably worked at the press for Caxton, whom, in his edition of Chaucer, he styles "his worshipful master." He appears to have practised the art on his own account, first at Westminster, and then in Fleet Street, near St. Dunstan's, where he assumed the sign of St. George. In the colophon to an edition of Littleton's Tenures, printed in 1525, Pynson abuses in very gross terms the printer, Redman, who had without apology adopted one of Pynson's devices in several of his own books. Nevertheless Redman succeeded to the business carried on at the sign of St. George, having, as is supposed, bought out Pynson. The latter is said to have been a great favourite with Margaret, King Henry VII.'s mother, and he was appointed king's printer in 1503. He died about 1529. His special distinction consists in his being the first to introduce the Roman letter into English printing.—(See Ames' *History of Printing*, by Dibdin.)—R. H.

PYREICUS, a Greek painter, who lived probably about the time of Alexander's successors. He is remarkable as having been the first artist to distinguish himself in painting low subjects. He was famous for his pictures of barbers' shops and cobblers' stalls, shell-fish, eatables of all kinds, and such subjects as in modern times have attracted the Dutch painters. The matter of the pictures of Pyreicus was mean, but the art which produced them was great; yet the Greeks called this kind of painting dirt-painting—Rhyparography. The French, in somewhat a similar spirit, have called this kind of art genre painting, and the artists, Peintres du genre bas; that is, painters of the low class of subjects, as distinct from history or portrait; whence the abbreviated term genre, now used in most European countries.—R. N. W.

PYRRHO, one of the most remarkable philosophers of the ancient world, whose sceptical spirit and method have deeply influenced human thought, and whose name is associated with an intellectual temperament of which mankind always supplies some representatives. This founder of a famous philosophical sect, can himself be only dimly discovered through the mist of legendary tradition. Pyrrho is known almost exclusively in the

effects which he produced in the history of opinion. We have very few well-attested facts with regard to him. He was born at Elis, about 380 B.C., and his life is said to have been prolonged for ninety years. The birth of Pyrrho was nearly contemporaneous with that of Aristotle. In his early life Plato died, and in his old age Epicurus and Zeno presided over schools at Athens. In his youth Pyrrho was by profession a painter, and his pictures are mentioned by some of his contemporaries. We are told that he was attracted to philosophy by the writings of Democritus, and his latest master and companion, Anaxandrus of Abdera, was a disciple of that school. Anaxandrus and Pyrrho accompanied Alexander the Great in his expedition to the East. It is said that when in the East with Alexander, he studied deeply the opinions of the Brahmins, Magi, Gymnosophists, and other oriental philosophers, who are supposed to have confirmed the sage of Elis in his favourite sceptical theory of indifference. His natural disposition to doubt, which Anaxandrus had fostered, was by this and other means developed into the governing principle of his life. It is said that Pyrrho was much disposed to solitude. Pain and danger he met with extraordinary fortitude. It was his aim to preserve a settled composure of countenance, undisturbed by joy or sorrow, and to found habitual mental tranquillity on a universal suspension of judgment. The vigour and subtilty of his reasonings are celebrated by his disciples. By his countrymen this calm and sagacious doubter was held in the highest esteem. After his return from the East he was invested with the office of chief priest at Elis, and it is said that out of respect to him a law was passed by his fellow-citizens which exempted philosophers from the public taxes. At Elis and Athens, monuments were raised to his memory after his death.

Pyrrho seems to have communicated his philosophy to the world orally, rather than by writing. We have no written account of his opinions from his own hand, and his doctrines are discovered chiefly through the statements of Diogenes Laertius and Sextus Empiricus. His apparently paradoxical teachings have produced an absurd popular misrepresentation of his opinions, from which at this time of day it is difficult to extract the truth. When he walked the streets we are told that he never turned aside to avoid danger, and by that indifference to his safety exposed himself to perils which he escaped only by the interference of his friends. Such traditions are the popular caricature of philosophical doctrines, which the vulgar intelligence is in all ages naturally apt to pervert. The scepticism of Pyrrho seems to have related to ontological questions, from which he sought to hold back human judgment, and not to matters of common life and action. Philosophy with Pyrrho is essentially practical, and its main end is happiness derived from the practice of our duties. His doubt is not to be confounded with negative dogmatism. It is a simple suspension of assent with regard to all speculative problems, and all practical inferences from attempted solutions of problems that are merely speculative, along with a repose in the purely moral or practical view of life. Warned by the disputes of the schools, and the contradictions of sectarian philosophy, he sought for rest, like Socrates whom he revered, in the love and practice of virtue. His ideal of a virtuous life implied suspension of judgment, with respect to transcendental questions. Life, he would say, is, *as a matter of fact*, grounded in mysteries, regarding which either affirmation or negation is beyond human understanding. We find, when we make the experiment, that what is *real* is *ultimately unintelligible*, and that it *becomes contradictory* when we try to subject it to *speculative* analysis; but present duty is not beyond our sphere, nor are the appearances of things, as they present themselves to us on the stream of time, to be neglected. From his ἐποχή, or suspension of the judgment, Pyrrho derives that mental peace (ἀταραξία) which he describes as essential to a genuine human life. He who searches for a solution of the transcendental problems of science, and permits his happiness to depend on finding what he seeks for, allows his life to be haunted by vain dreams and fruitless aspirations. The philosophical doubter escapes from this suffering, as he recognizes how unpractical is any merely speculative science of the universe. The only true scientific method according to Pyrrho, is σκέψις or inquiry, and the only genuine issue of such examination is the recognition, as a matter of fact, of the absolute incomprehensibility of things (ἀκαταληψία) with the consequent limitation of the understanding to the facts of which we are conscious. A practical life within that sphere, in contented indifference to the metaphysics of its own origin and issue, is the duty of man, and Pyrrhonism is the knowledge and feeling that this is so. In short, the doctrine of the sage of Elis seems to have been only an exaggeration of that of Socrates in antiquity, or a one-sided anticipation of the great lesson of the "Thoughts" of Pascal, and of the negative reasonings of Kant and Hamilton. He was the first on record who habitually exhibited that aspect of the intellectual nature of man which has since been studied and represented by Ænesidemus, and Sextus Empiricus, and David Hume, but in Pyrrho, as it seems, with a more earnest aim and a higher aspiration.—A. C. F.

PYRRHUS, king of Epirus, was born about 318 B.C. He was brought up by Glaucias, king of the Illyrians, for his father Æacides had been dethroned, and a few friends had fled with the child from Epirus. At the age of twelve he was taken back to Epirus, and received as their king by the Epirotæ. But Cassander induced them to drive him away again. Accordingly Pyrrhus joined Demetrius, who had married his sister, and took part in the battle of Ipsus. He afterwards went to Egypt in favour of Demetrius, where he gained the esteem of Berenice, wife of Ptolemy, who gave him her daughter in marriage, and got a fleet and money for him from her husband. Returning to Epirus he consented to share the sovereignty with Neoptolemus, whom the Epirotæ had raised to the throne in his absence. But the two did not agree; and Pyrrhus put his rival to death—a man of cruel disposition, who had attempted his colleague's life—295 B.C. In the quarrel between Cassander's sons Antipater and Alexander, the latter applied to Pyrrhus for aid, which he granted on condition of all the Macedonian dominions on the western side of Greece being given up. After this he entered into alliance with the Ætolians. But his former friend Demetrius had murdered Alexander and become king of Macedonia; and it was evident that the two neighbours were jealous of each other's growing power. War soon broke out between them. Thebes revolted against Demetrius, but was obliged to surrender; and the conqueror invaded Ætolia, ravaged it, and entered Epirus with his army; while Pyrrhus had meanwhile marched into Ætolia. In this latter country the Macedonians were overthrown, and Pantauchus, Demetrius' general, was defeated in single combat. In 288 B.C., Pyrrhus invaded Macedonia, and advanced as far as Edessa. But his rival drove him out of the country and concluded a treaty with him, which Lysimachus and others who were leagued against Demetrius induced him to break. Lysimachus attacked Macedonia from Thrace; and when Pyrrhus advanced to Berœa the Macedonian army transferred their allegiance to him, so that Demetrius was obliged to flee into Asia. Macedonia was now divided between Lysimachus and Pyrrhus. The latter, however, was driven out of the kingdom, and Lysimachus ruled over it alone, 283 B.C. In 281, having been requested by the Tarentines to help them against the Romans he consented. He took with him a considerable army, besides a number of elephants. Most of the troops were lost in a storm before he arrived at the place of his destination. Here he found it necessary to assume the part of a dictator, and prepared vigorously for war. In consequence of the non-arrival of his Greek allies, he did not at once wish to risk a battle, but was obliged to do so by the conduct of Lævinus, the Roman general. At the river Siris, after a severe engagement, victory proved on the side of Pyrrhus. After this battle he advanced towards Rome, and sent Cineas with proposals of peace, which the Romans declined. Accordingly he approached nearer the city, ravaging the territories through which he passed, and took Prænestе. Hearing that the enemy had concluded peace with the Etruscans, he withdrew into Campania, and thence to Tarentum. In 279 B.C. he began his new campaign, and met the Roman army near Asculum in Apulia, where he gained another victory, but one bought with the loss of the flower of his army. Soon after the Greeks in Sicily invited him to their aid against the Carthaginians. Having obtained a truce from the Romans, he crossed over to Sicily, where he drove the Carthaginians before him, and took the strong city of Eryx. He was repulsed at Lilybæum, where they had fortified themselves. The Sicilian Greeks now became discontented with him; plots were formed, and insurrections broke out. Hence he gladly accepted the invitation of his Italian allies to come and help them against the Romans. With great difficulty he reached Tarentum again; and soon after was defeated in a battle near Beneventum by the Roman consul Curius. Having applied in vain for troops and money to the kings of Macedonia and Syria, he finally took his departure from Italy, leaving Milo at Tarentum. He had been

absent from Epirus six years. In 273 he invaded Macedonia, chiefly for the purpose of getting money and plunder to reward his soldiers, and soon became master of it. He was next persuaded to make war upon Sparta, which offered a desperate resistance to him, so that he was obliged to abandon it for the time and take up his winter quarters in Laconia. Meantime he was invited to Argos by Aristeas, the head of one faction there, as Aristippus was of the other. On his march thither the Spartans under Areus molested him greatly; and his son Ptolemy, who had been left behind to oppose Areus, was slain, which caused the father to turn back and slay the man who had killed him. By night Aristeas admitted Pyrrhus within Argos; on which the Argives sent to Antigonus, and Areus also arrived with a body of Spartans. At daybreak, Pyrrhus seeing the danger of his situation, wished to get out of the city; but in making the attempt, assisted by one of his sons, he was killed by an old woman, who hurled down upon him a huge tile from her house roof. Thus died Pyrrhus, 273 B.C. He was the greatest general of antiquity, next to Hannibal. As a man and king he contrasts favourably with the monarchs of antiquity. Ambitious he was, and fond of glory; but his temper and disposition were generous. Had he been able to make a right use of victory, he might have been exceedingly powerful; but he became restlessly intent on new conquests as soon as he had succeeded in that he was engaged in.—S. D.

PYTHAGORAS was born in the island of Samos about 584 B.C. His life, as it has been transmitted to us, is for the most part fabulous. It was first drawn up in the early centuries of the christian era by the Alexandrian philosophers Porphyry and Jamblichus, and was designed to counteract the influence and the pretensions of the new religion, by ascribing to the man whom it depicted powers equally extraordinary with those possessed by the Saviour of mankind. The authentic particulars of his life are but scanty. During his early manhood he lived under the dominion of Polycrates, the ruler of the island of Samos. It is of this ruler that Herodotus relates an anecdote curiously illustrative of the superstitious feelings and simple manners of these times. The good fortune of Polycrates had for long been so uninterrupted that his friend Amasis, king of Egypt, took alarm, and counselled him to disarm the jealousy of the gods by sacrificing something which was most dear to him. Polycrates threw into the sea a ring which he prized very highly. A few days afterwards a fish was caught and taken for sale to the palace. On being cut open the ring was found in its stomach, and restored to its owner; whereupon Amasis renounced the friendship of Polycrates as of one doomed to perish miserably, a prediction which was verified in the sequel. Ovid informs us that the tyranny of Polycrates drove Pythagoras from Samos; but it is uncertain whether personal ill usage, or a mere dislike to arbitrary government, was the cause of his self-imposed banishment. He travelled for some time in the Peloponnesus; and it was here, in conversation with Leon the ruler of Phlius, that he invented and applied to himself the term "philosopher." Hitherto the Greek sages had been styled "wise men;" now, and henceforward, they adopted the humbler title of "lovers of wisdom."—(Cicero *Tusc. Disp.*, v. 3.) It is probable that Pythagoras continued his travels into Egypt, and that he derived from the Egyptian priests his conception of the society which he afterwards organized, and which is known as the Pythagorean bond or league. This society was moral and educational, and to some extent political. It bore the impress of a priestly or monkish order. Uniformity and strictness were its groundwork. Before admittance to the order the members had to go through a probation of five years, during which time they had to keep silence, or at least indulge in no idle or unprofitable talk. Their clothing, their food, their occupation, their rising up and their lying down, all were determined by rule. Each hour had its allotted work. Homer and Hesiod were learned by heart. Music and gymnastics were continually practised. It was thought that constant occupation of any kind was a better check on our evil inclinations than any mere struggling against them. These truths seem now-a-days sufficiently trite; but in those early times it was a great matter to bring men to a common understanding, and to the acknowledgment and observance of certain universal rules. This was an essential step in their civilization. Pythagoras settled down at Crotona, one of those Greek colonial settlements in Southern Italy which at this time far surpassed any city in the mother country in literature, opulence, and refinement. Here he expounded his philosophy, and established the society of which mention has been made. It exercised, as was to be expected, great influence on the morals and manners of the inhabitants of Crotona; but it also excited much jealousy and opposition. Its aristocratical, and somewhat exclusive character, was inconsistent with the citizen-life of the Greeks. People dislike those who either are or pretend to be better than their neighbours; and hence the Pythagorean league became unpopular, particularly with the democratical party at Crotona. Commotions arose. Pythagoras was either killed in one of these insurrections, or, by another account, he starved himself to death at Metapontum, 504 B.C.

The Pythagorean philosophy has come down to us under two manifestations, an earlier and a later. Under both forms its data are very meagre and obscure. Pythagoras left no writings behind him, and in the hands of his later admirers his doctrines degenerated into a mystical symbolism which is utterly incomprehensible. The earlier form of the philosophy, in so far as it is extant, is preserved in the fragments of Philolaus, a contemporary of Socrates, and in a few short notices by Aristotle. For the later form Sextus Empiricus, who lived in the first half of the third century, A.C., may be referred to. Aristotle lays down the general principle of the Pythagoreans in the following terms—"Number, according to them, is the essence of all things; and the organization of the universe, in its various determinations, is a harmonious system of numbers and their relations." It seems at first sight a marvellous piece of foolishness that a philosopher should ascribe to empty unsubstantial number a higher degree of reality than he allows to the bright and solid objects which constitute the universe of matter. The apparent paradox is resolved when we consider the kind of truth which the philosopher is in quest of. He is not searching for truth as it presents itself to intellects constituted *in a particular way*, furnished, for example, with such senses as ours. If that were what he was in quest of, he would very soon find what he wanted in the solid earth and the glowing skies. But that is not what he is in quest of. He is seeking for truth as it presents itself to intellect *universally*—that is, to intellect *not* provided with human senses. And this being his aim, he conceives that such truth is to be found in the category of number, while it is not to be found in stocks and stones, and chairs and tables—for these are true only to *some* minds, that is, to minds with human senses; but the other is true to *all* minds, whatever senses they may have, and whether they have any senses at all or not. Slightly changed, the line of Pope might be taken as their motto by the Pythagoreans—

"We think in numbers, for the numbers come."

They come whether we will or not. Whatever we think, we think of under some form either of unity or multiplicity. This explanation seems to relieve the Pythagorean principle from all tincture of absurdity, and to render it intelligible if not convincing. Admit that truth and reality are rather to be found in what is true for all minds than in what is true for some minds; and admit further that number is true for all minds, and that material things are not true for all minds (but only for minds with senses); and what more is required to prove that truth and reality are rather to be found in number than in material things. The whole confusion and misapprehension with which the Pythagorean and Platonic, and many other systems, have at all periods been overlaid, have their origin in an oversight as to the kind of truth which philosophy aims at apprehending. Philosophers themselves have seldom or never explained the nature of the end which they had in view, even when they were most intently bent on its attainment. Hence they seem to run themselves into absurdities; and hence their readers are bewildered or repelled. But let it be borne in mind that the end which philosophy pursues is the truth as it exists for intellect *universal*, and not for intellect *particular;* for intellect unmodified, and not for intellect modified; for intellect whether with senses like ours, or with senses totally different; and the apparent paradoxes of the Pythagorean, and other ancient philosophies, will be changed generally into articles of intelligible belief, and will stand out for the most part as grand and unquestionable verities.—J. F. F.

# Q



QUADRATUS, an early ecclesiastical writer of whom we know but little. Eusebius says that he was a disciple of the apostles, meaning probably the apostles John or Philip. As the historian adds that, like Philip's daughters, he had the gift of prophecy, he would seem at any rate to have been a disciple of Philip. He seems to have been a native of Asia Minor, and lived at Magnesia where, perhaps, he was bishop. In 126 he presented an "Apology" to Hadrian which was still extant in the seventh century. It has been supposed by some that he suffered martyrdom: it is more probable that he did not. The "Apology" is now lost, with the exception of a fragment preserved by Eusebius, who says that it was commonly read in his day, and speaks in praise of the writer. In the same century of the christian era there was another Quadratus, often confounded with the preceding, but clearly a different person. The latter became bishop of Athens under Antoninus Pius, and succeeded Publius, who suffered martyrdom. Quadratus, according to Dionysius' letter in Eusebius, endeavoured to collect the dispersed members of the church and infuse new life into it. Nothing certain is known about his death, though it is said that he suffered martyrdom. The two Quadrati have been often confounded since the time of Jerome, who first committed the mistake. One error, as usual, led to others, so that the predecessor of Quadratus in the bishopric of Athens, namely, Publius, was made the immediate follower of Dionysius the Areopagite, first bishop of Athens, according to tradition. Valesius and Tillemont rightly distinguished the two Quadrati: it is to be regretted that Cave and others followed Jerome in confounding them.—S. D.

QUADRIO, Francesco Saverio, critic, born at Ponte, Valtellina, 1st December, 1695; died in Milan, 21st November, 1756. Early in life he joined the order of St. Ignatius, probably before he could estimate his own character or the temptations which would beset him; for in later days we find him suspicious, despondent, and suffering in bodily health from the fret of mental anxiety. At length, in 1744, having obtained permission to try the effects of a country sojourn, he abandoned his religious habit on the high road near Como, and proceeded into Switzerland, where he resided for some time, rejecting the overtures made to him by protestant learned bodies, and carrying on more than one controversy. His next removal was to Paris, where he met Voltaire; and finally, Pope Benedict XIV. having all along treated him with marked indulgence and at length placed him above the reach of want, Quadrio retired into a convent of Barnabites, where he died. Besides less important works, he has left "Dissertazioni criticostoriche intorno alla Rezia di qua dalle Alpi, oggi detta Valtellina," which display their author's learning, whilst a preface explains the motives which resulted in his change of calling; and "Storia e Ragione d'ogni Poesia," an elaborate history of poetry, which bears the stamp of conscientiousness and unsparing industry, but has been judged inaccurate, and as regards English literature, is singularly jejune and inadequate.—C. G. R.

QUAGLIO, Dominik, a distinguished architectural painter, of an Italian family originally, but a native of Munich in Bavaria, where his father, Giuseppe Quaglio, was established as a scene-painter. Domenico or Dominicus, as he signed his pictures, was born in 1787, was instructed in his art by his father, and first distinguished himself as a scene-painter; but he eventually forsook the stage, and devoted himself exclusively to painting and drawing small but elaborate views of all the most remarkable middle age buildings or places in Germany, distinguished for their Gothic architecture. His lithographic drawings are as admirable as his paintings, and both are of unusual excellence. His style is adequately shown in a series of large lithographs published in Munich under the title of "Sammlung Denkwürdiger Gebäude des Mittelalters in Deutschland." He died of apoplexy, April 9, 1837, at Hohenschwangau, in the Bavarian Alps, the castle of which he was restoring for the crown prince, the present king of Bavaria. There are twelve of Quaglio's pictures in the New Pinakothek at Munich.—R. N. W.

QUAIN, Jones, M.D., a writer upon anatomy, was born at Mallow in Ireland. After having studied in Paris he came to London, and began to lecture on anatomy in Aldersgate Street school. On the establishment of University college, London, he was appointed to fill the chair of anatomy and physiology, and contributed not a little to the success of its medical school. His reputation had already been made by the publication of his "Elements of Anatomy," 2 vols. 8vo, a systematic treatise which soon became, and still continues to be, the text-book of students. The sixth edition, edited by Professors Sharpey and Ellis, appeared in 1856. A more elaborate and costly work was brought out in 1842 by Dr. Quain and Mr. Erasmus Wilson, being a series of anatomical plates in royal folio size, illustrating the anatomy of the human body in the several divisions of bones and ligaments, muscles, nerves, vessels, and viscera. In 1836 Dr. Quain retired from his official position at University college. He died on the 29th of January, 1865.—R. H.

* QUAIN, Richard, F.R.C.S., younger brother of the preceding, has rendered equally great services to the science of anatomy by his lectures and published works. He was born at Mallow, and educated under the eye of his brother. At University college he was appointed demonstrator when his brother was the professor; he succeeded the latter in the chair of anatomy, and in 1845 brought out the "Anatomy of the Arteries of the human body, with its application to Pathology and Operative Surgery." This magnificent work, consisting of a series of lithographic plates, with an accompanying commentary, is undoubtedly the most complete and exhaustive work on the subject in our own or probably any other language. Professor Quain has also contributed some very important observations on the process of ossification in the human skeleton to the fifth edition of Dr. Quain's Elements of Anatomy, which he edited conjointly with Dr. Sharpey. In 1848 he was appointed professor of clinical surgery to University college, and he soon after resigned the chair of anatomy to Mr. Ellis. Mr. Quain is a member of the council of the College of Surgeons, F.R.S., surgeon to University college hospital, and consulting surgeon to the Eye infirmary. He is the author of a work "On Diseases of the Rectum," and of various essays in the Medico-Chirurgical Transactions on "Dislocation of the hip," "On Nævus," &c., &c.—R. H.

QUAIN, Richard, M.D., cousin to the preceding, is also a native of Mallow, and was educated at London University college. He has distinguished himself by his papers "On fatty diseases of the heart," "On injuries to the valves of the heart," "On apoplexy," and "On the stethometer," an instrument which he has invented for measuring the movements of the chest during respiration. He became M.B. in 1840, and M.D. in 1842. He is a member of the senate of London university, and physician to the hospital for consumption at Brompton.—R. H.

QUARLES, Francis, an English poet of the seventeenth century, was born near Rumford in Essex in 1592. He went to Cambridge, and we hear of him as a member of Christ's college in the year 1608. He afterwards began to read law at Lincoln's inn, with the object, as his widow innocently remarks, of "composing suits and differences between his neighbours." By some unknown instrumentality he was taken into favour at court, and was appointed cup-bearer to James I.'s daughter

Elizabeth, queen of Bohemia. We next hear of him as residing in Dublin in 1621, in the capacity of secretary to Archbishop Usher. In the same year he published his "Argalus and Parthenia," a pastoral romance modelled upon Sir Philip Sidney's Arcadia, and still less readable than its prototype. In 1631 he wrote the epitaph which may still be read on Drayton's monument in Westminster abbey. In 1640 he was admitted to the post of city's chronologer by the corporation of London, at a salary of one hundred nobles per annum. This situation he retained till his death. The disputes between king and parliament becoming daily more embittered, Quarles published a pamphlet entitled "Thoughts on Peace and War." When the war broke out, Quarles took part with the royalists, but whether or no he received a pension from Charles I., according to the averment in Pope's well-known line—

"One knighted Blackmore, and one pensioned Quarles,"

there is no direct evidence to determine. The circumstances which preceded, and are said to have hastened his death, have lately received considerable elucidation in some communications to *Notes and Queries*. His biographers have all spoken of a certain pamphlet, the "Royal Convert," published by Quarles in 1644, which became the occasion of some "unjust aspersions," the exact nature of which was unknown, but which coming upon the back of other harsh usage which he then received, so preyed upon the mind of the writer as to occasion a mortal illness. Now no pamphlet with such a title is anywhere extant. But it has been ascertained that the real title of the pamphlet was "The Loyal Convert" (copies of which exist in the library of Trinity college, Dublin), and that in it Quarles justified the employment of Roman catholics in the king's armies. This it was that excited the fierce indignation of the parliament, who immediately confiscated the poet's entire property, including his books and some rare MSS., and took care to have him "denounced as a papist." This was the aspersion which Quarles took so much to heart. In his last illness, which he bore with edifying resignation, he particularly requested that his friends would make known that he lived and died in "the true protestant religion." He died on the 8th of September, 1644, leaving a widow and eighteen children. One of his sons, John Quarles, wrote poems, and died of the plague in 1666. As a literary man, Quarles figures in two distinct characters—as a sacred poet, and as a writer for the million. Following the fashion of the day, he was a writer of the fantastic school, and his poems bristle with "conceits" and quaintnesses of every kind. His "Emblems," the work by which he is best known, are partly translated, partly paraphrased, from the Pia Desideria of Herman Hugo, a jesuit. The original engravings, to the emblematic significance of which the poetry was designed as a key, are exceedingly rude and grotesque. The "Divine Poems" contain the history of Jonah, Esther, Job, and Sampson. But what made Quarles popular was his coarse satirical verses on the Puritans. A specimen of these, with the burden of "Hey! boys, up go we," is given in Campbell's Selections. His comedy of the "Virgin Widow" was written about the year 1632. Of his prose writings the "Enchiridion" is the most important. This is a collection of maxims, in four centuries, many of which betoken great acuteness and reach of thought.—T. A.

QUATREMÈRE, Etienne Marc, an eminent French orientalist, was born at Paris in 1782, of a family engaged in trade. His father, elected a municipal officer of Paris in 1789, was guillotined in 1794. From the wreck of his fortune something was saved, and the young Quatremère was educated with a view to the Ecole polytechnique. He was early seized, however, by a desire to study the languages and literature of the East, and without any professional object, attended the Arabic lectures of the illustrious Silvestre de Sacy. His extensive knowledge of other oriental languages, living and dead, was for the most part self-acquired. His first work, published in 1808, the "Recherches critiques et historiques sur la langue et la littérature de l'Egypte," at once made him famous. He was the first to prove in it that the modern Coptic is the legitimate descendant and representative of the language spoken by the ancient Egyptians, a discovery of the utmost importance to the decipherers of hieroglyphics. There is in Quérard a list of most of his other numerous disquisitions, &c., on subjects of oriental philology, history, and archæology, some of them of great importance. In his essay "Sur les Nabatéens" (*Journal Asiatique*, 1835), he assigned a high antiquity to the work of Kuthami on Nabathean agriculture, preserved in the Arabic translation of Ibn Washiya; and he thus originated an interesting controversy which, since revived by Chuolson, has lately been ably pursued by M. Ernest Renan (Memoires de l'Institute, tom. 24, 1861), but still awaits, for a final and complete decision, the publication of the Arabic manuscripts containing the work. After holding other appointments, M. Quatremère was made in 1819 professor of Hebrew, Chaldee, and Syriac, at the Collège de France; and in 1827, professor of Persian at the Ecole des langues orientales vivantes. He died at Paris in September, 1857.—F. E.

QUATREMÈRE DE QUINCY, Antoine Chrysostome, a distinguished French archæologist, was born at Paris, October 28, 1758. Having completed his academic training, he devoted himself to the study of art. He had written a memoir on "Egyptian Architecture," which was crowned in 1785 by the Institute; commenced a Dictionary of Architecture, 1786; and published, 1790, "Considerations sur l'Art du Dessin en France," when he was led to take a side in the great political struggle then imminent. As a royalist member of the legislative assembly he, under the Reign of Terror, was imprisoned for thirteen months; in 1795, for taking part against the convention, he was condemned to death, though he contrived to avoid arrest; and again two years later, for opposing the directory, he was sentenced to transportation to Cayenne, but this time also he managed to elude pursuit. He was allowed to return to Paris under the consulate. On the Bourbon restoration his sufferings for royalty were amply compensated. He was appointed in 1816 member of the council of education, censeur royal, and intendant général des arts et des monumens public; and in 1816 he was nominated member of the Institute, and perpetual secretary of the Académie des Beaux-Arts. Thenceforth, till the decay of his faculties, M. Quatremère de Quincy, partly from his high official position, but mainly from his attainments and great personal activity, occupied a distinguished place in the Parisian art-world. His memoirs and discourses at the Institute, papers in the serials, and separate publications, were regarded in their day as authorities; but their influence has already pretty well passed away, though they contain much valuable matter, and are marked by great acumen and occasional subtlety of thought, as well as extensive research. His principal separate works are his lives of Raphael, 1824, and of Michelangelo, 1835, both of which have been translated into English by Mr. W. Hazlitt; of Canova, 1834; "Histoire de la Vie et des Ouvrages des plus célèbres Architectes du XI^e^ siècle," 2 vols. 8vo, 1830; "Monumens et Ouvrages d'Art antiques restitués d'après les Descriptions des Ecrivains Grecs et Latins," 2 vols. 4to, 1826–29; "De la Nature, du But, et des Moyens de l'Imitation dans les Beaux-Arts," 1823, translated into English by J. C. Kent, 1837; and "Essai sur l'Ideal," 1837; besides many artistic and occasional pamphlets and papers, memoirs chiefly of artists, in the Biographie Universelle, and essays in Millin's Magasin Encyclopédique. His memoirs, read before the Académie des Beaux-Arts, were collected in two thick volumes, 1824–37. M. Quatremère de Quincy survived his faculties many years. He was superseded in his secretaryship in 1839. He died December 28, 1849.—J. T–e.

QUEENSBERRY: this family is a branch of the great house of Douglas, settled at Drumlanrig in Dumfriesshire. Their founder was Sir William Douglas, son of the gallant hero of Otterburn, who obtained from his father a grant of this barony before 1388.—William, third earl, the notorious persecutor of the Covenanters, was created Marquis of Queensberry by Charles II., and Duke by James VII. He held successively the offices of justice-general, lord-treasurer, and high commissioner; and after the downfall of Lauderdale exercised for some years the chief management of Scottish affairs. He was a man of a hot temper and strong prejudices, and by his combined servility and cruelty well merited the confidence which James bestowed upon him. But, in the language of one of his countrymen, "though a bad christian, he was a good protestant," and as he would take no part in any attack upon the established church, he was supplanted by the apostates Perth and Melfort. He concurred in the Revolution of 1688, though he took no part in the exclusion of the Stewart dynasty from the throne.—James, second duke, at an early period declared for the prince of Orange. He held a number of high offices of state under King William and Queen Anne, and was repeatedly high commissioner to parliament. His memory was long loaded with maledictions and abuse by his countrymen, in consequence of the prominent part

which he took in promoting the union with England. But he was liberally rewarded by the government; a pension of £3000 a year was settled upon him; the whole patronage of Scotland was vested in his hands; and he was created a British peer by the title of Duke of Dover.—CHARLES, third duke, like his father, held various important public offices; but his memory has been preserved mainly by the kindness which he and his duchess — Prior's "Kitty, beautiful and young"—showed to the poet Gay, which gave such offence to George II. that they were forbidden the court. Her grace, who was the daughter of Henry, earl of Clarendon, was celebrated for her beauty, wit, and sprightliness, and no less for her eccentricity, which verged on insanity. By her intrigues and falsehoods she induced her eldest son to marry Lady Elizabeth Hope, under the belief that another lady to whom he was strongly attached had slighted him and married his rival. A few weeks after his marriage, on his journey to London, the unhappy youth discovered the heartless fraud perpetrated by his mother, and immediately shot himself, on the 19th of October, 1754, in the thirty-second year of his age. His younger brother died two years after, and thus the poor old duke was left childless in his lifetime. On his death in 1778, in the eightieth year of his age, his immense estates and Scottish titles devolved on his cousin, the notorious libertine, WILLIAM, earl of March and Ruglen—"Old Q," as he was popularly termed. He was born in 1725, succeeded his father in the earldom of March in 1731, and his mother in the earldom of Ruglen in 1748—thus uniting in his person three distinct peerages—and was created a British peer by the title of Lord Douglas in 1786. Although he took very little part in political events, few men of his day acquired greater notoriety, or were more an object of inquiry and speculation. He died unmarried in 1810, in the eighty-sixth year of his age. His personal property exceeded a million. A large portion of it was bequeathed to the marquis of Hertford, a congenial spirit. Wordsworth has indignantly denounced the conduct of this "degenerate Douglas, unworthy lord," in cutting down the fine old trees at Neidpath castle, to impoverish the estates which the entail had placed beyond his control.—J. T.

QUELLINUS or QUELLIN, ERASMUS, called the Young, was born at Antwerp in 1607, and received a classical education before he took to painting. He was the scholar of J. B. Verhaeghe in 1633, and studied also some time under Rubens, but he never visited Italy. He married first in 1634, and a second time in 1663; and died in 1678. He belongs to the greater Flemish historical painters, and also excelled in portraits.—JOHN ERASMUS QUELLINUS was his son by his first marriage, and was born in 1634 at Antwerp. His father brought him up as a painter, and sent him early to Italy, though Erasmus Quellinus had not had that advantage himself. In 1660 he was admitted into the guild of St. Luke, and in 1662 he married the daughter of the celebrated Teniers, then twenty-two years old, and by whom he had a family of eleven children. John Erasmus was a rapid and a facile painter, and executed many important works for his native city; he was also appointed court painter to the Emperor Leopold I., and he is considered the last of the great Flemish masters who maintained the honour of the school after Rubens had gained it so wide a renown. His wife died in 1706, but the date of his own death is not known, though 1715 is given as the year in some accounts. He was still living in 1709, when he held the dignity of painter to the Emperor Joseph I. The gallery of Antwerp contains some fine works by this painter, and by his father. The "Pool of Bethesda," by his son, is a vast and magnificent picture.—(*Catalogue du Musée D'Anvers.*)—R. N. W.

QUERCIA, JACOPO DELLA, one of the earliest of the great Italian sculptors of the Revival, was born near Siena about 1374. Till towards the close of his life, Della Quercia worked chiefly in Lucca, Bologna, and Florence. He studied more directly from nature than his predecessors, and he was one of the first among modern sculptors who was really successful in rilievi. In Lucca he executed a mausoleum for the wife of Paolo Guinigi, in the church of San Martino, which was greatly admired, and of which some of the rilievi are now in the gallery of Florence; also, a magnificent marble altar for the church of S. Friano. At Bologna his principal work was the great doorway of the church of S. Petronio. On this, which was in marble, and decorated with rilievi from the Old Testament, statues of the Virgin and Child, S. Petronio, &c., Della Quercia was engaged for twelve years, and it was thought to surpass any previous work of the kind. On its completion he went to Florence, where he carved the Assumption of the Virgin above the doorway of Sta. Maria del Fiore. Returning to his native place he was employed to erect the great fountain on the piazza of Siena, a magnificent work (now ruinous), in the centre of which he placed a figure of the Virgin surrounded by the Cardinal Virtues, and on the base rilievi of subjects from the scriptures. Thenceforward the artist lived in honour in Siena, designated by his fellow-citizens Jacopo della Fonte, in testimony of the great work with which he had adorned the city. He died at Siena in or about 1438.—J. T–e.

QUERLON, ANNE GABRIEL MEUSNIER DE, an eminent French journalist, was born of poor parents at Nantes in 1702. He studied at Paris for the bar, and passed as an advocate, but devoted his energies to literature. For eight years he was keeper of the MSS. in the Royal library. Afterwards for twenty-two years he conducted the *Petites Affiches de Province*, for five years the *Gazette de France*, and for two years the *Journal Etranger*. He was also connected with the *Journal Encyclopédique*, and the *Avant Coureur*. He edited the works of many Latin and French authors, and enriched them with prefaces and notes. During the latter years of his life he acted as librarian to Beaujon, a rich financier. He died at Paris, 22d April, 1780.—D. W. R.

QUESNAY, FRANÇOIS, a celebrated French physician and surgeon, was born at Mérei, near Montfort-l'Amaury, a small town of the Isle of France, in 1694. According to one account his father was a labourer or small farmer; according to another, he was a lawyer addicted to agricultural pursuits. Be this as it may, the son received no education except that of a farmer's boy until he reached the age of twelve, according to one account sixteen. He then came across the Maison Rustique of Liébault, and was so attracted with the book that he learned to read with the help of the gardener. He soon made rapid progress, reading every book he could procure, and studied Latin and Greek. He became the pupil of the village surgeon, and ultimately went to Paris for the purpose of completing his medical education. He studied at the Hotel-Dieu, and added to his other acquirements some mathematics and metaphysics. He then settled as a surgeon at Mantes, became surgeon-major to the Hotel Dieu there, and attracting the notice of Marshal de Noailles was recommended by him to the queen, who consulted him. M. de la Peyronie invited him to settle in Paris in 1737, made him perpetual secretary to the Academy of Surgery, and obtained for him the appointment of surgeon-in-ordinary to the king. To the first volume of Memoirs of the Academy of Surgery Quesnay wrote an able preface, which enhanced his reputation. He continued to practise as a surgeon until 1744, when he was compelled by gout to give up the manual part of the profession, and to turn his attention to physic. During the campaign of that year, in which he had followed Louis XV., he received the degree of M.D. from the university of Pont-a-Mousson. In the latter part of his life the agricultural tastes which had been fostered by his early education revived. He called the attention of government to the depressed condition of the population in the agricultural districts, and although he never supported the extravagant doctrines of the sect, he may be considered as the chief of the économistes. At the age of seventy he applied himself to mathematics, and fancied that he had discovered the two great problems of trisection of an angle and the quadrature of the circle. He lived to eighty. Louis XV., from his habits of abstraction, used to call him "son penseur," and gave him three pansies or *pensées* for his arms. Quesnay died in December, 1744. He was the author of an essay on bloodletting, "L'Art de Guerir par la Saignée," Paris, 1736; an "Essai Physique sur l'Economie Animale," 1736; "Recherches critiques et historiques sur l'origine, sur les divers etats, et sur les progrés de la chirurgie en France," 1744; a treatise on suppuration, and one on gangrene, 1749; a treatise on continued fevers, 2 vols., 1753, &c.—F. C. W.

QUESNEL, PASQUIER, was born in Paris, 14th July, 1634, and was descended from an old Scottish family of rank. After completing his theological studies at the Sorbonne, he entered in 1657 the congregation of the Oratory of Jesus, and two years later received priestly orders. At the age of twenty-eight he was made president of the Institute of the Congregation in Paris; and it was in this office that he commenced and published the first parts of his celebrated work on the New Testament, which involved him in life-long troubles with the jesuits and the court of Rome. In its earliest shape it consisted simply of

reflections upon the words or sayings of Christ recorded in the gospels. In this form it was seen and admired by the Marquis D'Aigues, and by Loménie, a minister of state, who induced him to draw up similar reflections upon the whole of the four gospels. Thus arose his "Abrégé de la Morale de l'Evangile, ou pensées chrétiennes sur le texte des quatre Evangelistes, pour en rendre la lecture et la meditation plus facile à ceux qui commencent à s'y appliquer," Paris, 1671. Vialart, bishop of Chalons, recommended the book to all the faithful and all the clergy of his diocese, and it was printed in Chalons with the license of the archbishop of Paris; hence the work, when completed, went by the name of the New Testament of Chalons. This completion took place in 1687, when the whole work appeared in a uniform shape in two volumes. A Latin translation was brought out at Louvain in 1694. In the meantime Quesnel had published a work of a more erudite character, viz., a new edition of the works of Pope Leo the Great, founded upon the text of an ancient Venetian manuscript, and provided with notes, written in defence of the liberties of the Gallican church—S. Leonis Magni Papæ I. Opera omnia, nunc primum epistolis triginta tribusque de gratia Christi opusculis auctiora, secundum exactam annorum seriem accurate ordinata, appendicibus, dissertationibus, notis observationibusque illustrata. Accedunt S. Hilarii Arelatensis episcopi opuscula, vita, et apologia, 2 vols. 4to; Paris, 1575. This work gave great offence at Rome, and was condemned by a decree of the congregation of the Index in 1676. In 1681, through the influence of the jesuits at court, he was required to leave Paris and withdrew to Orleans, where he was received with great distinction. Here he remained till 1685, when, on refusing to sign a declaration against Jansenism required from the Oratory by the court, he found it necessary to leave France and take refuge in Brussels. On the other hand men of the highest station in the church took part with him, including Noailles, who had succeeded Vialart as bishop of Chalons, and Bossuet; both of whom had a share in bringing out a carefully revised edition of his work on the New Testament in 1699, and the latter of whom wrote a defence of it, which appeared in 1710. But he found a formidable enemy in the archbishop of Malines, who complained that the peace and order of his diocese were disturbed by the presence and action of Quesnel in Brussels, and who procured a decree from the king of Spain for his imprisonment, which was carried into effect on the 30th May, 1703. He was soon enabled, however, by the help of friends to make his escape, when he fled to Amsterdam where he was kindly received by Codde, apostolical vicar of that city. Here his enemies could not reach him, and he spent the remainder of his life in personal safety. But they continued with great fury their persecution of his writings, especially of his New Testament, which found a continually growing number of readers. In 1708 the jesuits procured a papal decree, in which it was condemned in the severest terms, which called forth in 1709 an anonymous defence of the work, ascribed to Quesnel himself, entitled "Entretiens sur le décret de Rome contre le Nouveau Testament de Chalons, accompagné de réflexions morales." The controversy went on with great violence for several years longer. Louis XIV. demanded from the pope a more formal judgment upon the work than the papal decree, specifying the doctrinal propositions contained in it which the church disallowed; and the pope nominated in 1712 a congregation of cardinals, prelates, and theologians to draw up such a judgment, which, when prepared, was published to the world in the famous bull *Unigenitus*, dated 8th September, 1713. The bull condemned no fewer than one hundred and one propositions contained, or alleged to be contained, in the work, and also all writings which either had been or might yet be published in its defence. The majority of the French bishops accepted the bull, but Noailles and several other bishops protested against it; and after the death of Louis XIV. it appeared that several universities and theological faculties which had submitted to the bull, had done so only under the compulsion of the crown. Quesnel, the innocent author of all this ecclesiastical turmoil, survived till 2nd December, 1719, when he died at Amsterdam. On the second day of his mortal sickness he received the sacraments of the Roman catholic church; and subscribed, in presence of two apostolical notaries, a confession in which he declared that it was his wish to die in the bosom of that church, as he had ever lived in it, and appealed to a future general council against the bull *Unigenitus*.—P. L.

QUESNOY, François du. See Fiammingo, Il.

QUEVEDO Y VILLEGAS, Francisco Gomez de, a Spanish writer, was born of good family in 1580, and took his degree in theology at the age of fifteen, at the university of Alcála. Soon after his return to Madrid an "affair of honour" compelled him to flee from the court, and he took refuge with the duke of Ossuna, then viceroy of Sicily, by whom he was employed in various confidential missions. In 1615, on Ossuna being transferred to Naples, Quevedo became his minister of finance, and discharged the duties of this office with great skill and fidelity. He likewise aided all the ambitious schemes of his patron, especially his plans for the destruction of the Venetian power, and it is almost certain that both were implicated in the Bedmar conspiracy, the object of which was to seize the city of Venice by treachery and destroy it. Quevedo, at least, was in the city in disguise at the time. On the accession of Philip IV. (1620) Ossuna was disgraced, and Quevedo, who shared in his fall, suffered an imprisonment of three years and a half on his own estate of Torre de Juan Abad, without any specific charge being made against him. Subsequently he was offered the post of secretary to the king, but he refused this and other offices, preferring to devote himself to literature. In 1634 he married a lady of high family, to whom he was tenderly attached; and her death a few months afterwards seems to have cast a gloom over the remainder of his life. In 1639 he came to Madrid; and in 1641, on an unfounded suspicion of being the author of some satirical verses, was seized and thrown into rigorous confinement in the convent of San Marcos de Leon. His health broke down, his property was confiscated or wasted, so that he was supported by charity. On the fall of the Count-duke Olivarez, who had been the originator of this persecution, he was set at liberty, and retired to his country-seat, where he died of disease contracted in prison, 8th September, 1647. Of Quevedo's writings probably not one tenth are extant, but those we possess range through all departments—from theology to gipsy ballads. His poems, published after his death (1648 and 1670), under the title of "Parnaso Español," are dedicated to the nine Muses, and their chief characteristic is a broad humour and classical satire. The volume of poems attributed by him to Francisco de la Torre, but probably his own, contains sonnets, odes, canciones, and eclogues of great merit. His dramas, unfortunately, are lost. His earlier prose works are theological, including treatises "On the Providence of God," "On a Holy Life," "On the Militant life of a Christian," &c. He will, however, be best remembered by his prose satires. The chief of these, "The history and life of the great sharper, Paul of Liguria," is too coarse to be amusing; "Fortune No Fool;" "Letters of the Knight of the Forceps," and many others, might be named. His "Visions," or "Suenos," is a collection of the most miscellaneous kind, with some vivid portraiture of the life around him, in that strange style, compounded of the ludicrous and the solemn, peculiar to him. The first collected edition of his works was published in 1649–64; there have been numerous translations of some of them into German, English, and French.—F. M. W.

QUICK, John, born at Plymouth in 1636, was educated at Oxford, where he took his M.A. in 1657. After this he returned to Devon, where he officiated as a minister, and then removed to Brixton, from which he was ejected in 1662 by the act of uniformity. In 1679 he was pastor of a congregation at Middleburg in Holland, but in 1681 returned to England, and continued to preach privately till the death of Charles II., and then he formed a congregation in St. Bartholomew's Close, London. He died in 1706. He published "The Young Man's claim to the Lord's Supper;" on "Marriage with a Deceased Wife's Sister;" and "Synodicon in Gallia Reformata," or Acts, &c., of the Reformed Churches in France. The last-named work is a collection apparently commenced in Holland, and comprising documents, &c., extending from the Reformation to the revocation of the edict of Nantes. Its value is acknowledged by the French protestant writers.—B. H. C.

QUIETUS, Q. Lusius, a Moorish chief who served in the Roman army at several times. In the war against the Dacians in 101, and also in the Parthian war, he greatly distinguished himself. He fought successfully against the Jews, and Trajan appointed him governor of Judea and *consul suffectus* about 116. On the death of Trajan he retired to Mauritania; but accused of conspiring against Hadrian, he was ordered to return to Rome, and while on his way he was put to death.—D. M.

QUIGNONES, Francisco de, a Spanish Franciscan, who became general of his order in 1522. Charles V. so esteemed him that he made him "councillor of his council of conscience." When Clement VII. was taken prisoner by Charles, the captive pope employed Quignones to treat of peace and procure his freedom. His success was rewarded by a cardinal's hat and an appointment as legate to Spain. He died in 1540. A revised breviary was published by him, but it was suppressed by Pius V., and is now rare.—B. H. C.

QUILLET, Claude, a modern Latin poet, born at Chinon in Touraine. He was engaged in the practice of medicine; but having offended Laubardemont, a creature of Richelieu, by having exposed the impotence of a pretended devil at Loudun, he was obliged to flee, and went to Rome where he entered the church. The poem on which his fame rests was published at Leyden in 1655, and entitled "Calvidii Leti Callipædia, seu de pulchræ prolis habendæ ratione." It contained some passages reflecting on Cardinal Mazarin, who sent for the poet and promised him the first vacant abbey. The offensive passages were altered in subsequent editions. An English translation by N. Rowe was printed at London in 1710. Quillet died at Paris in September, 1661.—D. W. R.

QUIN, James, a celebrated actor, was born in King Street, Covent Garden, London, on the 24th February, 1693. He was taken by his father, a barrister, to Dublin, and educated there. When only seventeen, and while he was pretending to study law in London, his father died, leaving him without any means. The stage proved a valuable resource. In 1717 Quin obtained an engagement at Drury Lane. He remained in a subordinate position until 1720, when Rich the manager reluctantly allowed him to play *Falstaff*, a part which he made his own for the remainder of his life. Two of his happiest representations were those of *Cato* and *Sir John Brute;* and until the appearance of Garrick he remained at the head of the Drury Lane company. He was a kind-hearted man, but of a rough caustic humour, with a Hibernian readiness for a quarrel; and in a scuffle with a fellow-actor named Williams, Quin unfortunately killed his antagonist. For this he was tried at he Old Bailey, and found guilty of manslaughter. Notwithstanding an event so deplorable, Quin continued to be a popular favourite. His reputation as a wit and as an epicure, was not less than his fame as an actor. His jokes have helped to stock many a book with anecdote. In 1748 Quin taking offence at the conduct of Rich the manager, retired, after fighting a duel with Theophilus Cibber, to Bath, where, with the exception of occasional appearances in London, he spent the remainder of his life. He died on the 21st January, 1766. As teacher of elocution to the children of Frederick, prince of Wales, he obtained the regard of King George III.—R. H.

QUINAULT, Philippe, dramatist, and the first celebrated writer of French operas, was born at Paris in 1635. Under the auspices of Tristan l'Hermite, who conceived for him a sincere friendship, and left him a considerable legacy, he commenced to write for the stage, and had produced seventeen pieces, tragedies and comedies, before his thirty-first year. Of these, "La Mere Coquette" and "L'Astrate" are the best remembered. His fame, however, dates from his connection with the celebrated composer, Lulli, which lasted fourteen years, during which he wrote seventeen operas, beginning with "Les Fetes d'Amour et de Bacchus," and ending with his masterpiece, "Armide." Quinault was a member of the French Academy and the Academy of Inscriptions and Belles Lettres, and received from Louis XIV., whose admiration of his genius was excessive, the order of St. Michael and a pension of two hundred livres. Deeply affected by the death of Lulli in 1687, he ceased to write for the stage; and devoted his declining years to the composition of a serious epic entitled "L'Heresie Détruite," which he did not live to finish. He died in 1688, and his works were printed at Paris in 1739 and 1778.—W. J. P.

QUINCTILIANUS, Marcus Fabius, a celebrated rhetorician, is said by some to have been born at Calagurris in Spain. This opinion rests on the testimony of Ausonius, Jerome, and Cassiodorus. Others maintain that he was a native of Rome, and in support of the statement draw attention to the fact that Martial, who was himself a native of Spain, and who has commemorated most of his distinguished countrymen, never mentions Quinctilian. We believe that he was a Spaniard, and that he received most of his education at Rome. When a very young man he attended the lectures of Domitius Afer, who died A.D. 59. We may therefore conclude that he was born about A.D. 40. After completing his education, he revisited Spain, and then returned with Galba to Rome A.D. 68, where he practised as an advocate with much success. As a teacher of rhetoric for twenty years he excelled all his contemporaries. Pliny the Younger was one of his pupils. The Emperor Domitian intrusted to him the education of his two grand-nephews, and honoured him with the insignia and title of consul. In the time of Vespasian, he received a salary from the public exchequer. In the preface to the sixth book of his work on rhetoric he laments the death of his wife and two sons, the former of whom died in her nineteenth year. The elder son had lived till the age of ten. As Pliny the Younger speaks of a daughter who was about to be married, it is conjectured that Quinctilian married a second time. About A.D. 69 he retired into private life, and died about 118. His pecuniary circumstances were moderate if we may credit Pliny (ep. vi. 32); but Juvenal would lead us to think he was rich (vii. 136, &c.). Rich he was, comparatively speaking, for other rhetoricians were poor; but he does not seem to have been affluent except by comparison. His great work, "De institutione oratoria" (On the education of an orator), was written in the reign of Domitian, whom he praises extravagantly in the preface to the fourth book. It is dedicated to his friend Marcellus Victorius, and consists of twelve books. It is remarkable that he wrote it in little more than two years; but the subject was familiar to him. Two books indeed had been already published by pupils from their notes without his consent. The first book treats of the education of a youth before he enters properly on the study of rhetoric; the second book explains the first principles of rhetoric; the third distributes the subject into five parts; the fourth and fifth treat of the *proœmium*, *narratio*, *probatio*, *refutatio* in judicial causes; the sixth treats of the *peroratio;* the seventh of the *dispositio;* the eighth, ninth, tenth, and eleventh enlarge upon *elocutio*, or composition and delivery; the twelfth discusses the qualifications necessary for an orator. The whole treatise exhibits sound sense, excellent taste, acute discrimination, accurate thought, and polished diction. Certain "Declamationes" have also been published under the name of Quinctilian, one hundred and sixty-four in all, of which nineteen are of considerable length. These productions are not authentic. The best edition of Quinctilian's Institutes is that of Spalding, 4 vols. 8vo, 1798–1816; to which another volume was added by Zumpt, 1829. They have been translated into English, French, Italian, and German.—S. D.

QUINQUARBOREUS or CINQUARBRES (also called Quinquarbres and Cinquarboreus), Johannes, was born in Auvergne early in the sixteenth century. He studied Hebrew, Syriac, &c., under Francis Vatablus, and was professor of these languages at the college of France in 1554. He became dean of the royal professors, and died in 1587. Quinquarboreus was a successful student, and was especially distinguished for his knowledge of the oriental languages. He published a number of learned works—"De Grammatica Hebraica opus," 1546; "Linguæ Hebraicæ Institutiones," 1559; "Notæ in Clenardi Grammat.," no date; the Gospel of St. Matthew in Hebrew; a Latin version of the Targums of Jeremiah, Hosea, Joel, Amos, &c.; and Latin translations from the works of Avicenna.—B. H. C.

QUINTANA, Manuel José de, worthily named the Spanish Tyrtæus, was born 11th April, 1772, and educated at Salamanca, where Jovellanos, Cienfuegos, and Melendez Valdes were among his companions. He became an advocate in Madrid, and his house was the centre of a literary opposition to the favourite Godoy. Among the earliest of his poems is an "Ode to the sea"—the fruit of a journey, made for the express purpose of seeing the ocean, from Madrid to Cadiz in 1798. Other odes are "On the battle of Trafalgar," in which a somewhat narrow patriotism struggles with the more genuine sentiments of the man, and one on the introduction of vaccination into the Spanish colonies, to which the same remark will apply. Others are—"On the invention of printing;" "To Spain, after the insurrection of March," April, 1808; "On the armament of the Spanish provinces against the French," July, 1808; "The Pantheon of the Escurial," &c. His dramas, "The Duke of Viseo," and "Pelayo," are thought to be his least successful works, and justify the criticism of Mr. Kennedy that his *forte* was eloquence rather than poetry. Quintana rendered good service to the growing literary taste by editing a periodical entitled *Varieties*, and in 1808 he issued the first volume of

his "Lives of celebrated Spaniards," the remaining volumes of which were not published until 1830–34. In 1807–8 he published a selection from the best Spanish poets, prefaced by an admirable history of Castilian poetry. This year, however, turned his activity into far different channels. He drew up the proclamations and manifestoes of the insurrectionary juntas; and his periodical, the *Semanario Patriotico*, was the bold advocate of constitutional liberty. On the return of Ferdinand, in 1813, Quintana expiated the crime of having been faithful to his cause by a severe imprisonment, lasting six years, and was only released by the insurrection of Riego in 1820. He was then advanced to various posts of honour, and among them to that of president of the department of public instruction. But a change seems to have come over his conduct, as the result of his imprisonment. His patriotism was now so far from being inconveniently ripe, that when the second French invasion took place, he was allowed to retire quietly to his native province of Estremadura. Here he composed some letters to Lord Holland, descriptive of the melancholy state of the country. The most questionable act of his public life was his purchasing permission to return to Madrid, by writing an ode on the marriage of Ferdinand with Maria Christina. He was restored to his old office, and made a peer and a senator; and was intrusted by Espartero in 1840 with the education of the young queen. An honour almost unique was conferred on him, March 25, 1855. He was publicly crowned by the queen in the cortes, at a meeting specially convened for the purpose. Quintana died 11th March, 1857, aged eighty-four. His works are included in the collection of Ribadeneyra; the prose part consists chiefly of his "Lives of celebrated Spaniards"—a work less popular in Spain than abroad, owing to the strict justice he has meted out to the misdeeds of the early Spanish discoverers.—F. M. W.

QUINTINE, Jean de la, a celebrated horticulturist, was born at Chabanais, near Poictiers, in 1626, and died in 1688. He was educated for the bar in a jesuit establishment, and became an advocate. He did not, however, long practise as a pleader, but devoted his attention in a very marked degree to horticulture. He visited Italy as tutor to a son of the president of the chamber of finance, and took the opportunity of prosecuting his favourite study. By his published remarks on the pruning of fruit trees and transplanting, as well as by his work entitled "Parfait Jardinier, ou Jardins Fruitiers et Potagers," he acquired eminence, and was invited to England by Charles II. He paid visits to Britain, but did not accept any engagement. At the request of Evelyn he wrote a paper on the culture of melons, which was printed in the Philosophical Transactions. He became director of the fruit and kitchen gardens at Versailles and other royal palaces under Louis XIV., and was a favourite of the prince of Condé.—J. H. B.

QUINTUS CALABAR, so called from the first copy of his works having been found in Calabria, and also Smyrnæus from the place of his abode, was a Greek poet, belonging probably to the fourth century. Nothing is known of his life. It has been inferred from a passage in his poem that he tried poetry in his youth, while he was tending sheep near Smyrna. He wrote the "Paralipomena Homeri," or Posthomerica, an epic poem in fourteen books, in which the history of the Trojan war is continued from the fall of Hector to the return of the Greeks. It is an imitation and continuation of Homer's epic, but falls immensely short of the original in spirit, simplicity, ease, and all the marks characteristic of genius. For the materials Quintus seems to have been indebted to earlier poets, especially Arctinus and Lesches. In point of chronology, it is more like a diary than a poem. The author had no imagination or inventive genius, and was evidently a mere imitator. The best edition of the work is that of Köchly, Leipsic, 1853.—S. D.

QUINTUS CURTIUS, Rufus, a Roman historian, of whose life nothing certain is known. The very time at which he lived is obscure. Suetonius, in his work, "De Claris Rhetoribus," mentions a rhetorician, Q. Curtius Rufus, whom many critics identify with the historian; and as no serious difficulty presents itself to that opinion, it may be accepted as probable. Quintilian, however, does not mention him; but that he was still alive when the critic wrote has been thought to account for the silence. The internal testimony, furnished by Curtius' history, is as meagre and unsatisfactory respecting the author's personal history or age, as the external. One passage, bearing a little on this point, has been much canvassed, where the writer speaks in praise of the emperor for having restored peace and order, after much bloodshed and dissension (x. 9). What emperor is meant, however, is a point which cannot be determined satisfactorily, since the description will suit several. Perhaps Curtius lived in the time of Vespasian, though Niebuhr places him under Septimius Severus. No valid proof of age can be derived from his style and diction. The work by which he is known is a history of Alexander the Great, whom he evidently regarded with feelings of high admiration. It consisted at first of ten books, of which only eight remain, and these incomplete. The want of the first two has been supplied by the abstracts of Bruno, Cellarius, and Freinsheim. It is unfortunate that all the MSS. known as yet, are transcripts of one. Their text, notwithstanding, varies considerably. To restore the original text is no easy task, as it has been subjected to many interpolations and corruptions. The merits of the work are considerable. The materials used by the author were reliable, and his manner of writing is clear. But his judgment was not uniformly good, and his power of analysis was small. He could not sift his materials and separate the worthless from the valuable. His own knowledge was neither comprehensive nor accurate. He was not well acquainted, for example, with geography and astronomy. His style is an excellent imitation of Livy's, with some artificiality and poetical ornament which mar its purity. The best edition is that of Mützell, 1843, Berlin.—(See Buttmann, *Ueber das Leben des Geschichtschreibers Q. Curtius Rufus, U.S.W.*, 1820, Berlin.)—S. D.

QUIRINI or QUERINI, Angelo Maria, Cardinal and author, born in Venice of a noble family, 30th March, 1680; died at his episcopal palace of Brescia, 1755 or 1756. Educated by the jesuits in the Brescian college of nobles, at the age of seventeen he embraced the monastic state; made under eminent instructors marked progress in Greek and Hebrew letters, and other branches of erudition; and completed his course of culture by travelling four years in Germany, Holland, England, and France, during which period he associated with many prominent men of those countries, such as Basnage, Newton, Bentley, Thomas Burnet, Papebroch, Fénélon, &c. In 1721 Quirini was called to the archbishopric of Corfu; some years later was translated to the see of Brescia, elevated to the cardinalate, and appointed librarian to the Vatican. His literary pursuits, though dear to his heart and industriously carried on, did not usurp the place of higher christian duties. He showed himself the munificent benefactor of his diocese, the father of his poor, the unwearied pastor of his flock. Zealous in controversy without bitterness, and honoured even by his dogmatic opponents, he received not only thanks for his worthiness from Pope Benedict XIII., but praise from Frederick of Prussia, and a dedication from Voltaire. The cathedral and library of Brescia, a clerical college, and a house of female education, attest his episcopal merit; and the churches of S. Marco in Rome, S. Carlo in Milan, and others, bear witness to his devout liberality. Pure in life, generous of heart, a stranger to personal luxury, he constituted the poor heirs of his savings, and was honoured in death by genuine mourning. Many works remain from his pen; amongst them "De Mosaicæ Historiæ Præstantiâ;" "Commentarii de Rebus ad se pertinentibus;" "Vetus Officium Quadragesimale Græciæ Orthodoxæ;" "Specimen Brixianæ Literaturæ;" and "Pauli II. Vita."—C. G. R.

QUISTORP, Johann, the first distinguished member of a family which produced many learned men, was born at Rostock in 1584, and studied at Rostock, Berlin, and Frankfort-on-the-Oder. He travelled as tutor to a young nobleman, and in 1614 received an appointment as professor of divinity at Rostock. He also had various other preferments. He attended Grotius during his last illness, and wrote an account of it. Quistorp was a laborious and painstaking student, and a pious man; but he wrote too much; the merits of his works are therefore unequal. Among them we may mention his annotations upon the whole Bible; separate commentaries upon St. Paul's epistles; an "Introduction to the study of theology;" "Articuli Formulæ Concordiæ illustrati;" sermons, &c. He is noticed by Tholuck in Lebenszeugen der Lutherischen Kirche. He died in 1648.—B. H C.

# R



RABANUS MAURUS, was born of French parents at Mayence in 776. After completing his studies at Fulda in Hesse, he became deacon in 801, and retired to Tours to enjoy the tuition of Alcuin. He seems also to have travelled as far as Palestine. At the age of twenty-five he became the head of a conventual seminary at Fulda, and was very successful as a teacher. Nor did he give up this situation when he was made abbot in 822. In 847, after some years of seclusion, he was consecrated archbishop of Mayence, and he died in 856. Rabanus wrote commentaries on all the canonical books of scripture, and on many of the apocryphal ones. His works appeared in six folios at Cologne in 1627. He possessed no little erudition, and his influence was great; but he employed it with great bitterness and fury against Gotteschalcus, his opponent on the doctrine of predestination.—J. E.

RABAUT ST. ETIENNE, J. Paul, son of Paul Rabaut, a zealous minister of Nîmes, whose zeal in the cause of protestantism often endangered his life, was born in that town in 1743, and like his father became a protestant minister. From the first an ardent promoter of the Revolution, he became a member of the Constituant assembly, and there signalized himself as an enemy of the clergy. Subsequently in the convention he joined the party of the Girondists, and shared the fate of its chiefs in 1793. He wrote an account of the Revolution, and "Lettres à Bailly sur l'histoire primitive de la Grèce."—J. S., G.

RABELAIS, François, one of the most famous, but also, it must be confessed, one of the most filthy of satirical writers, was born near Chinon in Touraine in 1483. It has been noticed by biographers that the same year was made memorable by the birth of Luther and of Raphael. And like Luther, Rabelais was a great reformer, though of a peculiar stamp; like Raphael, a great painter, though of a far coarser kind. Rabelais was the son of an innkeeper, and this origin seems to have moulded his whole tastes, coloured his whole destiny. Of the sixteenth century it has been said, that it was at once the most earnest and the most joyous. Wildest orgies strangely blended or contrasted with fiercest battles for sternest truths. No less its earnestness than its joyousness Rabelais represented. A clear and connected outline of this writer's career it is difficult to furnish, since besides that, for the early part at least, the sources are scanty, the statements confused and contradictory; there is furthermore a mingling of the legendary with the historical. Long a careless student, Rabelais having entered a Franciscan monastery at Fontenay-le-Comte in Poitou, and having received consecration as a priest, began to lay the broad and solid foundation for the most comprehensive knowledge. Astronomy, philosophy, law, grammar, medicine, poetry; Latin, Greek, Hebrew, Italian, Spanish, German, Arabic—gave Rabelais a cyclopædic panoply which did not hinder the throbbing of the profoundest, as well as the most popular sympathies. As an accomplished scholar, Rabelais belonged to the past; as a man of the world and of the people to the present; as a bold innovator to the future. This singular priest concealed not his hatred to the priesthood. His brethren envied his learning, and they could not pardon him his crushing scorn, his reckless, audacious buffoonery. The Franciscan monks calumniated, tormented him. To escape from their petty persecutions he was, at the intercession of the powerful patrons whom his wit, joviality, and genius had gained him, permitted by Clement VII. to leave the surly Franciscans, whereupon, when about forty, he joined the Benedictines at Maillezais in Poitou. After a while he quitted the Benedictines abruptly. He went to Montpellier to devote himself more completely to medical pursuits. Lectures, public disputations, medical and other treatises, procured him a conspicuous place among the learned, but did not reveal that one who has been called the Shakspeare of French comedy had arisen. Passing from the theoretical to the practical, Rabelais was for a time physician to the hospital at Lyons. Perhaps the daily sight of human pain intensified that sensibility to the grotesque, in which he has never been surpassed. It is in the humanest minds that the perception of the grotesque is always the keenest. Rabelais was probably unburdening his heart, as much as he was obeying his riotous phantasy, when in 1533 he published a portion of his immortal work. In the same year he accompanied to Rome Jean Du Bellay, as this distinguished diplomatist's physician. Jean Du Bellay was one of four brothers who all attained eminence, and who all were authors; Guillaume Du Bellay, John's elder brother, being every way the most notable. It was at a period peculiarly trying to the papacy, that Jean Du Bellay and his physician went to Rome. That conflict had commenced which was to render England protestant for ever. Clement VII., however, in the throng of his cares and his anxieties, deigned a glance no doubt to Francis Rabelais. Yet it was not to Clement VII., but to Pope Paul III., that Rabelais was indebted for absolution from the penalties which he had incurred by his abrupt departure from the Benedictine monastery. It was from Paul likewise that Jean Du Bellay received the cardinal's hat. Rabelais could not have had a more active or enlightened protector than the Cardinal Du Bellay, who though a pliant courtier, a supple negotiator, the companion and the counsellor of unscrupulous monarchs, and of bigoted or worldly pontiffs, was yet zealous for those humanizing influences of which Erasmus had been the mightiest minister. The cardinal first procured for Rabelais in 1536 a place in the abbey St. Maur, and then in 1545 the curacy of Meudon, near Paris, which he held till his death in 1553. It has been asserted, however, that the year before his death he accepted the curacy of St. Paul's at Paris. The life of Rabelais at Meudon was that of a faithful most charitable parish priest. Not ascetic himself, he was not inclined to impose on others the bondage of asceticism. He believed that as labour is worship, happiness is worship too. Rabelais was able to be a physician to the bodies as well as to the souls of his parishioners, and he saw that he could best be the physician to both soul and body by being the bountiful almoner. His ministrations of mercy did not interrupt his intercourse with scholars, and wits, and courtiers—did not condemn his pen to idleness. Fresh books were added to the former books, which did not hinder the "Life of Gargantua and of Pantagruel" from at last being a fragment, as well as a chaos. It was the good fortune of Rabelais to live in the main undisturbed, and to die in peace, at a time when persecution was as capricious as it was cruel. When we recall the names of Clement Marot, of Bonaventure Desperriers, of Etienne Dolet, and of other victims, vulgar or illustrious, we marvel how Rabelais escaped. Often a fugitive or in chains, Clement Marot had once to suffer imprisonment for the heinous offence of eating lard in Lent. Desperriers wrote dialogues in imitation of those of Lucian. The obstructives and obscurantists denounced them as heretical, drove Desperriers to a wandering life, and at last to suicide. Dolet was tortured, strangled, and burned at Paris, because the Faculty of Theology there decreed heretical his translation of a passage in Plato. Perhaps it was his abounding geniality, still more than the protection of the powerful, which shielded Rabelais from a doom so general and so terrible. Prodigally gifted, but more genial than gifted, it was always with honest, cordial, overflowing laughter that Rabelais flung

his keenest darts, struck his hardest blows. Laughing with full throat and full breast, Rabelais had the laughers on his side, always a large class. Drinking freely, jesting freely, Rabelais appeared nothing more than a good fellow, with a dash of the buffoon; and it is not usually buffoons who are hanged or burned. The work so original, and yet more monstrous than original, of Rabelais, has been translated into all languages. Of the translations into English, that by Urquhart has long been admitted as a masterpiece. It were harsh to say that what for three centuries has been enthroned among the foremost productions of universal literature is overpraised. Yet in the "Gargantua and Pantagruel" the obscenity often exceeds the phantasy, the wit, and the humour. And unless there is to be delight in pollution for pollution's sake, few, even of the robustest stomach, will care to read the work of Rabelais more than once. To the completest and best edition of the writings of Rabelais which has appeared in France, there is a supplementary volume of plates reputed to be from etchings by Rabelais himself. It is impossible to conceive anything more hideous, more revolting. For Rabelais it has been pleaded that the age was one of most cynical outspokenness, and that, even from the pulpit, things fitted to wound delicate ears were often uttered. Let it be so. We are thereby, nevertheless, only furnished with a partial vindication of Rabelais. Erasmus and the authors of the Epistolæ Obscurorum Virorum clothed bestialities in a Latin garb. That highest reverence which has been spoken of as due to the young, thus suffered no attaint. No imagination was fed with foul pictures, which was not already familiar with pictures still fouler, from the hand of ancient Greek and Latin authors. But by writing in the vulgar tongue Rabelais cast the filth by shovelfuls into the midst of a multitude just lettered enough to relish licentious jeers. It is unfortunate both for the literature and the morality of France, that the first truly classical composition in French prose is scandalously, disgustingly indecent. For three centuries a poison of corruption, derived from the pages of Rabelais, has been burning and festering in the veins of the French community. But for Rabelais, it is questionable whether France would have been contaminated and disgraced by utterances so abominable as Voltaire's Pucelle and Parny's War of the Gods, not to speak of that lasciviousness of idea, that pruriency of imagination, with which, only with too much justice, Frenchmen have been reproached. Yet there are numerous and sufficing reasons why the "Gargantua and Pantagruel" of Rabelais will always maintain its popularity. First of all it is one of those colossal creations which own no predecessor; it is a miracle of invention. Secondly, the comic pith, if extravagant and brutal, is genuine. Thirdly, the work vividly illustrates the first half of the sixteenth century, alike in its reforming and in its social aspects. Fourthly, this curious compound of dirt and delirium has a deep interest to him who desires to study the growth of the French language, the development of French literature. Fifthly, Rabelais was a man of the shrewdest, soundest sense, and could even rise to a wisdom and an insight rare in his time. All generations can learn from him lessons of tolerance, and still profounder and diviner lessons. Rabelais commends, after Plato, the dog as the most philosophical of animals, for the manner in which he deals with a marrow bone. So would he have us deal with his own book. Perhaps, however, the enthusiastic French admirers of Rabelais sometimes see marrow where there is only mud. It is not easy for us to believe that Rabelais had the presentiment of all modern reforms, political and religious liberty, organization of finances, destruction of privileges, perfectionment of legal procedure. He might burst into indignation against the furred cats of the parliament and Griffe-Minaud their archduke, yet not discern the improvement of which law was capable after breaking its mediæval fetters. The discourse of Grandgousier and his ambassador against the sanguinary madness of wars of invasion, may be as notable for sagacity as for eloquence. But neither to Rabelais nor to any of his contemporaries could war, when unjust, be that horrible thing which it is to the enlightened thinkers of our own day. Bearing on the youth of Gargantua, the treatise of Rabelais on education may be wonderful as coming from the sixteenth century; but surely it is wrong to maintain that Locke, Rousseau, Pestalozzi, and all the chief theoretical or practical educationists, have merely developed germs offered by the puissant thought of the great humourist. Enough of glory, however, remains for Rabelais after the most strictly Rhadamanthine appreciation of his merits; enough of glory, even if he had only scourged with his scorn *papegaut*, *éresgaux*, *cardingaux*, the abuses of religion, and the vices of its ministers.—W. M–l.

RABENER, Gottlieb Wilhelm, a distinguished German satirist, was born on his father's estate of Wachau, near Leipsic, September 17, 1714, and received a careful education. Whilst a student at Leipsic he was admitted into the friendship of Gellert, and began his literary career as a contributor to the *Bremische Beiträge*, the foremost German magazine of its time. He then obtained an office of trust in the excise, first at Leipsic, and afterwards at Dresden, where he died March 22, 1771. In his satirical essays and letters he carefully abstained from attacking individuals or sacred institutions, and both for this reason and on account of his blameless life enjoyed the unmingled respect of his fellow-citizens. His works, however popular in their day, have now sunk into oblivion.—(*Life and Correspondence* by C. F. Weisse, Leipsic, 1772.)—K. E.

RABUS, Peter, a Dutch writer, author of a poem entitled "Verlost Britannie, or Britain Delivered," for which William III. presented him with a gold medal, was born in 1660 at Rotterdam, and died in 1702. He also published an edition of the Colloquies of Erasmus, and a Latin dictionary entitled "Basilii Fabri Serani Thesaurus Eruditionis Scholasticæ."

RABUTIN. See Bussy-Rabutin.

RACAN, Honorat de Bueil, Marquis de, a French poet, born in 1589 at Roche-Racan in Touraine, was a page at the court of Henry IV., then became a soldier, and after obtaining the rank of lieutenant-general, quitted the service and devoted himself to literature. A pupil and friend of Malherbe, he published a memoir of that poet. Of his poetical works, generally feeble, the "Bergeries," a collection of idyls, are the most popular. It was praised by Boileau and Menage. His works were collected and published at Paris in 1724. Racan, though he was ignorant of Latin, was a member of the Academy from its foundation in 1635.—J. S., G.

RACHEL (Mademoiselle), was the theatrical designation of Rachel Felix, the most celebrated tragic actress of modern France. Her father was a Jew pedlar, French by birth, and in the course of her parents' professional wanderings she was born at the village of Munf, in the canton of Aarau, Switzerland, on the 24th of March, 1821. During her early childhood the family settled for a time at Lyons, where her mother opened an old clothes shop, and Rachel's elder sister, Sarah, sang in the streets and cafés, while the future tragédienne collected the *sous* which were the result. About 1830 the Felix family removed to Paris, where Sarah and Rachel plied their vocation as at Lyons. The curiosity of an amateur in a café was roused by Sarah's singing: he inquired into the circumstances of the sisters, and procured the elder one admission into the conservatory of sacred music, then presided over by his friend Chêron. Rachel followed her sister, and in time her talent for declamation attracted attention. She made her début at the Gymnase on the 24th April, 1837; and in spite of her puny and meagre person and gruff voice, she met with some success. On the 12th of June in the following year, she appeared at the Théatre Français in what became one of her most celebrated parts, *Camille*, in Corneille's Horaces. Her real histrionic genius was first discovered by Jules Janin, who, in his feuilleton in the *Journal des Débats* of the 10th September, 1838, proclaimed it to the world, and Rachel's fame was made. She soon took rank as one of the greatest actresses of her time; and the verdict of Paris was confirmed by that of London, where she played in the May of 1841. In 1853 she went to St. Petersburg with a most lucrative engagement; and in 1855 she made a theatrical tour in the United States. There she displayed the first symptoms of the disease of the lungs, of which, after her return home and a journey in search of health to Cairo, she died at Cannet, near Cannes, on the 3rd of January, 1858. Rachel's most thrilling effects were produced by simple means, a tone, a gesture, a look; she had little of the declaimer about her. In her relations with managers she was sordid and litigious; and her private character was, to say the least of it, not all that could be desired. English Memoirs of Rachel, by Madame de B., were published in 1858.—F. E.

RACINE, Jean, the French dramatist, was born at Ferte-Milon on the 21st December, 1639. His father held an appointment under government in the salt-office, and his mother, Jeanne Sconin, was the daughter of a commissioner of woods and forests

in Villers Cotterets. Left an orphan at an early age, he was adopted, not as his son and biographer asserts, by his maternal, but by his paternal grandfather, who sent him for his education to Beauvais and afterwards to Paris, where he was successively a pupil of the college d'Harcourt and of the monastic school of Port-Royal des Champs. With great advantage to his subsequent pursuits, he began in the latter institution a serious and critical study of the classics; among whom, almost of course, Sophocles and Euripides were his favourites. His memory at this early period, according to his biographer, was astonishing. Sophocles and Euripides he knew almost by heart. A Greek romance, with which he was much pleased, his teacher Lancelot twice confiscated, and committed on both occasions the forbidden volume to the flames. Racine purchased a third copy of the book, and after some time, having committed it to memory, handed it to the professor with the remark, "You may burn this too with the others." He was equally well skilled in Latin, which when he first began to compose in verse he wrote better than French. His earliest verses were dedicated to the beauties of the country about Port-Royal, and gave little indication of very superior abilities. The king's marriage in 1660 furnished the young poet with a subject which he turned to account in "La Nymphe de la Seine," an ode which found its way from Chapelain, who praised it liberally to Colbert the minister, who in the king's name sent the young author a handsome present, and gave him a small pension. The following year Racine passed in Languedoc in the society of his maternal uncle, a canon of the cathedral of Uzes, who talked of resigning his benefice in favour of his nephew, but eventually let him return to Paris with a MS. tragedy in his pocket, and not much besides. This performance, the story of which was taken from the favourite Greek romance above alluded to, is said to have been submitted to Molière, who recognized in it, so the story goes, the promise of high excellence, and proposed to the young poet as one more suitable for tragedy the subject which Racine next handled. However this may be, in 1664, after the date of his acquaintance with Molière, Racine's "Thébaide" was put upon the stage. In the same year his ode, "La Renommée aux Muses," praised like its predecessor by a poet, but a poet of another order than that to which Chapelain belonged, was also rewarded by his majesty. Racine's admirer and critic on this occasion was Boileau. The friendship then begun between them was interrupted only by death. During the next ten years, Racine produced in rapid succession the great dramas on which his reputation rests. After "Alexandre," which is not to be included among his masterpieces, came "Andromaque," 1667. This was the first of his pieces which fairly took hold of the public mind. The sensation which it created on the stage his son compares to that which attended the earlier representations of Corneille's Cid. A comedy, Racine's only effort in that line, followed; it was praised by Molière, and it provoked his majesty to violent bursts of laughter, but the public neither praised nor laughed. "Britannicus," a noble tragedy, appeared in 1669; and the following year the author of "Britannicus" in the full bloom of his powers, and the author of the Cid in the decline of his faculties, produced each a tragedy, entitled "Bérénice." Henriette Anne of England was the instigator of this unequal contest, the risks of which Corneille might surely have been spared in consideration of the fact that he could gain nothing by success. At any rate, it is hardly surprising if when his now triumphant rival's "Bajazet" was represented in 1672, Corneille should have let the remark escape him in the theatre, that all the personages of the piece, though Turks in point of costume, were Frenchmen in point of sentiment. "Mithridate" appeared in 1673, and shortly after its author was admitted into the Academy. Then came "Iphigenie," 1675, and two years afterwards the famous "Phèdre." Racine was only in his thirty-eighth year when this latter tragedy appeared, yet he resolved it should be his last. His popularity had made him enemies, of course; its sure and steady increase had formed them into a cabal, whose proceedings were at any rate sufficiently vigorous. They got Pradon to write a tragedy, a wretched performance, also entitled "Phèdre," and had it played and puffed beyond endurance. This Racine, exceedingly sensitive to hostile criticism, took much to heart. In vain Boileau, who now addressed to him his seventh epistle, counselled him to laugh at his enemies. Nothing would satisfy him but to turn Carthusian. His spiritual adviser, however, gave him sensible advice, which he was persuaded to follow. On the 1st June he espoused Catherine de Remanet, daughter of an officer of exchequer at Amiens, with whom, though she only knew his dramas by hearing them mentioned in conversation, he enjoyed an unusual degree of matrimonial happiness. To his resolution of writing no more for the stage, Racine, whose religious feelings were now not untinged with asceticism, would probably have adhered to the last, if he had not happily fallen under the influence of Madame de Maintenon, who persuaded him to write a dramatic piece on a scriptural subject, to be performed by the ladies of her foundation of St. Cyr. This was the fine tragedy of "Esther," which was performed in 1689 in presence of the court. Two years afterwards, "Athalie" saw the light under the same auspices, and thus ended the dramatic career of Racine. Had it closed, as he intended, after the appearance of "Phèdre," his reputation might not have been any the less, but two of the masterpieces of French literature would not have existed. Shortly after his marriage, Racine, who had written more than one keen pamphlet against Port Royal, resenting especially some remarks of Nicole on the subject of dramatic authorship, was happily reconciled to the leaders of that celebrated school, and in fact became a decided though not a bitter Jansenist. For a long period he enjoyed marked favour at court. He lost it without loss of honour; but almost as if honour had been lost, he did not bear it bravely. He was a gentleman-in-ordinary, and, along with Boileau, joint historiographer to the king. Humble as were these places, he was not much ambitious of higher, but to promote the interests of his family he frequented court regularly. One day, as the result of some conversation on the subject, Madame de Maintenon requested him to draw up a memoir respecting the sufferings of the poorer classes. This memoir, candidly enough attributing these sufferings to the prolonged wars of the period, unfortunately came under the eye of Louis XIV., who inquired at Madame the name of the author, and then put the question whether because he was a great poet he wanted to be a minister. All this was duly reported to Racine, and he sank into a state of melancholy; fever supervened, and finally an abscess of the liver carried him off, 21st April, 1699. Thus passed away, with perhaps too much respect for Louis XIV., but with no worse fault, with true christian fortitude and serenity, the greatest after Corneille of French tragic authors. He left two sons and three daughters. Besides his dramatic works, Racine wrote "Cantiques" for the use of St. Cyr; "Abregé de l'Histoire de Port Royal;" epigrams, letters, and some minor pieces, among which the *eloge* of Corneille is especially interesting. A complete edition of his works, by A. Martin, appeared at Paris, 6 vols., 8vo, 1820. Among the editions of his "Theatre," those of Firmin Didot are represented as the best.—J. S., G.

RACINE, Louis, son of the preceding, born in Paris in 1692, inherited the poetical tastes, and to some extent the genius of his father. He was educated for the bar, but finding that literature was his proper vocation he retired into the Oratory, and there in 1720 produced his poem on "Grace." In 1722 he obtained a place in the finance department of government, which he retained till 1750, when he finally settled in Paris. Losing his only son in the great earthquake at Lisbon, Racine withdrew altogether from society, and devoted himself to religious exercises. He died in 1763. A complete edition of his works was published in 1808—it contains, besides the above-mentioned poem, a poem on Religion, Odes, Epistles, a translation of Paradise Lost, and an essay on Epic Poetry. In prose he wrote "Reflexions sur la Poesie," "Memoires sur la vie de Jean Racine," "Remarques sur les tragedies de Jean Racine."

RACZYNSKI, Eduard, Count, a Polish writer, was born at Posen on the 2d of April, 1786, being the son of Count Philip Raczynski, a military officer. Edward pursued his father's career and served in a regiment of his countrymen under the Emperor Napoleon. After the triumph of the allies he retired into private life, and devoted himself to literature. In 1821 he published at Breslau, in a magnificent edition in folio, "An Account of his travels in Turkey in 1814," written in the Polish language. In 1840 appeared the first volume of his collection of unpublished memoirs relating to Poland, which was completed in twenty-one volumes, under the title of "Pictures of the Poles and Poland in the Eighteenth Century." His "Cabinet of Polish Medals, from the most ancient to those of the reign of King John III.," was published in 1841–45. He also edited and printed the "Codex Diplomaticus Majoris Poloniæ," which had been compiled by his grandfather, Count Casimir, and added a similar contribution to the historical literature of his country in

the "Codex Diplomaticus Lithuaniæ." To him Posen owes its public library, for which he erected a building, endowed a librarian, and furnished twenty-one thousand volumes. This useful life of unobtrusive patriotism was terminated by suicide, which Count Raczynski committed in his park at Santomysl on the 22nd of January, 1845. The discovery of the treason of an ancestor, who sold his vote to Catherine of Russia, is said to have been the motive of this rash act.—R. H.

RADCLIFFE, Ann, who has been called the Salvator Rosa of British novelists, was born in London on the 9th of July, 1764. Her parents were respectable tradespeople named Ward; and by descent she was connected with the great surgeon Cheselden, and with the celebrated Dutch family of De Witt. Endowed with remarkable beauty of person and vivacity of mind, she gradually enlarged the circle of her friends, and through Mr. and Mrs. Bentley of Farnham Green, became acquainted with Mrs. Montague and Mrs. Piozzi. In her twenty-third year she married Mr. William Radcliffe, a graduate of Oxford and law student, who soon after relinquished his legal pursuits to become the proprietor and editor of the *English Chronicle*. In 1789 Mrs. Radcliffe published her first novel, "The Castles of Athlin and Dunbayne," the scene of which she laid in Scotland during the warlike days of feudalism. The plot was wild and unnatural, and the book proved a failure. Better success attended the publication in the following year of "The Sicilian." Numerous and romantic adventures, the most rhythmical prose style, and a singular power of word-painting in the descriptions of scenery, made this work at once a public favourite. Following up her success, Mrs. Radcliffe brought out in 1791 the "Romance of the Forest," in which she displayed her peculiar power for producing scenes of mystery and surprise, and in the character of *La Motte* exhibited a master's hand in the delineation of human passion. In 1793 the gifted writer visited Germany, passing up the Rhine. On her return to England she went to the lakes of Westmoreland, and in 1794 published an admirable account of her "Journey through Holland," &c. In the same year appeared her most celebrated performance—"The Mysteries of Udolpho"—for which she was paid £500, then deemed a very high price for a novel. In this work she indulges freely her taste for the romantic and the terrible, introducing the striking imagery of the mountain forest, the lake, the obscure solitude, ruined castles, wild banditti, and the shadowy forms of supernatural visitants of the earth. Montoni, the desperado, Emily and Adeline the heroines, are all conceived on the grand and heroic scale of romancers. In 1797 Mrs. Radcliffe made her last appearance in fiction with "The Italian," for which she received £800. The inquisition, the cowled monk, the dungeon, and the rack form the characteristic features of this powerfully written novel. For the remaining twenty-six years of her life Mrs. Radcliffe lived in retirement, witnessing the triumphs of those who in some important particulars were her literary disciples—Scott and Byron. She died of spasmodic asthma on the 7th of February, 1823, and was buried in the chapel at Bayswater, attached to St. George's, Hanover Square.—R. H.

RADCLIFFE, John, a celebrated physician, was born at Wakefield in Yorkshire in 1650. His father, who was possessed of a moderate estate, sent him to the grammar-school at Wakefield, and afterwards entered him, at the age of fifteen, at University college, Oxford. He took the degree of B.A. on the 29th October, 1669, and was made senior scholar of his college; but as no fellowship was vacant there he removed to Lincoln, where he was elected a fellow, and took his master's degree on 7th June, 1672. He then devoted himself to medicine, but it does not appear that his reading in medical science was very extensive; he paid but scant attention to the ancients, and when asked by Dr. Bathurst (Harvey's friend and the master of Trinity) to show him his library, he pointed to a few vials, a skeleton, and a herbal in the corner of his room. It is, however, known that he carefully studied the writings of the great anatomist and physician, Dr. Thomas Willis, then at the height of his reputation in London. He took the degree of M.B. 1st July, 1675, and directly began to practise in Oxford. Here he soon incurred the opposition of the apothecaries who decried his mode of practice, which was more prompt and decisive than that adopted by Dr. Lydal, the leading practitioner in the town. But Radcliffe was so successful in his treatment, and had so many patients, that his principal opponents were soon glad to make interest "to have his prescriptions on their files." He, however, soon met opposition in a higher quarter. Dr. Marshall, the rector of Lincoln, had taken offence at some witticisms uttered by Radcliffe, and opposed his application for a faculty place in the college, which would have enabled him to retain his fellowship without taking holy orders. He therefore resigned his fellowship, took his doctor's degree on 5th July, 1682, and removed to London in 1684, where he settled in Bow Street, Covent Garden. At Oxford he had obtained a high reputation, especially for his treatment of small-pox, which raged in the town and neighbourhood during his stay there, and by his good fortune in the case of Lady Spencer, whom he had restored from an apparently hopeless condition. On coming to London he found the field of practice open for him. Dr. Lower, a leading physician, had fallen into disrepute on account of political opinions, and Dr. Short, who had succeeded to much of Lower's practice, died in 1685. Aided by his previous reputation, Radcliffe at once stepped into large and lucrative practice. It is said that his fees amounted to twenty guineas a day, and that his success was partly owing to his ready wit in conversation, for patients feigned themselves ill in order to enjoy a few minutes' conversation with the humorous doctor. In 1686 he was appointed physician to the Princess Anne of Denmark, and in the following year he was created a fellow of the College of Physicians by the charter of King James II. After the Revolution, Radcliffe was constantly employed at court, although he refused the appointment of permanent physician to King William. He on one occasion received five hundred guineas from the privy purse for restoring to health Mr. Bentinck, afterwards earl of Portland, and Mr. Zulestein, earl of Rochford. His fees for attending on the king alone amounted to six hundred guineas per annum, during the first eleven years of William's reign. In 1691 he received a thousand guineas from Queen Mary, for attending the young duke of Gloucester. It is said that a neighbouring physician got £1000 a year from patients who could not obtain admission to see Radcliffe. In 1694 he was summoned to attend Queen Mary, who was dangerously ill with small-pox. He obeyed, but pronounced the queen a "dead woman," adding, however, that "he would endeavour to do all that lay in him to give her some ease." His prediction proved true, but he is unjustly blamed by Burnet for the fatal result of a case to which he was called too late to be of service. He afterwards lost the favour of the Princess Anne of Denmark, by refusing to attend her when summoned, saying, "That her highness's distemper was nothing but the vapours, and she was in as good a state of health as any woman breathing, could she but believe it." He was equally uncourtly in a reply he made to King William. In 1699 the king, after his return from Holland, sent for Radcliffe, and showing him his swollen ancles, which contrasted with the emaciated condition of the rest of his body, said—"What think you of these?" "Why truly," replied Radcliffe, "I would not have your majesty's two legs for your three kingdoms." The king never forgave this answer. When Queen Anne came to the throne, it was the wish of Earl Godolphin that Radcliffe should be reinstated as her first physician. But the queen would not hear of it, alleging that he would send her word, as he had before, that her illnesses were nothing but the vapours. He was nevertheless consulted in cases of emergency, and received from the queen large sums. In 1713 he was elected M.P. for the town of Buckingham. In the last illness of the queen he was summoned to attend her, but he was at the time at Carshalton, where he was suffering from gout. He sent an answer that he had taken physic, and could not come. Radcliffe was much censured for not visiting the queen in her last extremity, and it is said that a dread of the popular indignation hastened his own death, which took place on November 1, 1714. Radcliffe, although extremely fond of money, did many generous and charitable acts during his lifetime. He has immortalized his name by the disposal of the large property he had amassed. He left his estate in Yorkshire to University college, in trust for the foundation of two medical travelling fellowships; he left also £5000 for the enlargement of the building of University college; £40,000 for building a library at Oxford, with £150 per annum to the librarian, and £100 per annum for the purchase of books. He also left £500 a year to St. Bartholomew's hospital towards "mending their diet," and £100 to buy linen. His estates in Buckinghamshire, Northamptonshire, and Surrey were left in trust for charitable purposes. From these funds the Radcliffe infirmary and observatory were built. Dr. Radcliffe is buried at St. Mary's church, Oxford.—F. C. W.

RADCLIFFE, Thomas, Earl of Sussex, a distinguished warrior and statesman in the reign of Queen Elizabeth, was of ancient and honourable descent, uniting in his person the representation of the Fitzwalters as well as of the Radcliffes. He was born in 1526, and was the eldest son of Henry, second earl of Sussex of the Radcliffe family, by Elizabeth, daughter of Thomas Howard, second duke of Norfolk. He was bred a statesman from his early youth, and before he had reached his thirtieth year had been ambassador to the court of Spain, to negotiate the marriage between Queen Mary and Philip IV., and had filled the office of lord-deputy of Ireland. In 1556 he was appointed chief-justice of the royal forests south of the Trent, and was made a knight of the garter; and in the following year obtained the office of captain of the pensioners, and a renewal of his commission as lord-deputy. Elizabeth, immediately on her accession to the throne, appointed him to the same office, and in 1561 nominated him lieutenant and governor-general of Ireland. He was repeatedly sent on important missions to the German court. In 1569 he was appointed president of the North, a situation of the highest trust and importance, the duties of which he discharged with equal bravery and skill, and was mainly instrumental in quelling the great northern rebellion. He acted as one of the commissioners appointed to investigate the charges against Queen Mary, and two years later, in compliance with the orders of Elizabeth, made repeated and most destructive inroads into Scotland, devastating the country with merciless barbarity. His sense of honour revolted at some parts of Elizabeth's crooked and dishonest policy, against which he warmly protested in a letter to Randolph. He was a member of the court appointed to try his kinsman and friend, Thomas, fourth duke of Norfolk, and must have discharged his painful duty with great tenderness, as that unfortunate nobleman desired as his last request that his best George, chain, and garter should be given to Sussex. In 1572, in consequence of feeble health, he exchanged his more laborious duties for the office of lord chamberlain, which he held till his death in 1583. There was a long-continued and deadly rivalry between Sussex and Leicester, and the former when on his death-bed predicted to his followers that after his death the gipsy, as he termed the queen's worthless favourite, would prove too many for them. Sussex was one of the bravest, wisest, and best of Elizabeth's most trusted councillors.—J. T.

RADETZKY DE RADETZ, Joseph Wenzel, Count, a celebrated Austrian field-marshal, was born, the scion of a noble family, at Trzebniz, in the circle of Klattau in Bohemia, on the 2nd November, 1766. He entered the Austrian army in 1784, served in the campaigns against the Turks in 1788–89, and in those against the French revolution in 1792–95. Steadily rising in rank and consideration, and distinguishing himself in engagement after engagement, he commanded the fifth army corps in the war of 1809, and at the peace, having been made chief of the staff, devoted himself for some years to reorganizing the Austrian army. In the closing years of the European struggle against Napoleon, as chief of the staff to Prince Schwartzenberg, he was very prominent, and is said to have planned the operations which inflicted on Napoleon the terrible defeat of Leipsic. After the peace which followed Waterloo Radetzky filled several high posts, and in 1831, when a man of experience and energy was required for the duty, he was appointed to the command of the Austrian army in Italy. Attached to the policy of the court of Vienna, Radetzky concentrated his energies on perfecting the discipline and organization of the Austrian army in Italy, and his annual autumn manœuvres were visited by military men from other countries. In 1836 he had been appointed a field-marshal, and in 1848 came the struggle which he had long anticipated, and for which he had long entreated the cabinet of Vienna to prepare. On the 18th of March, 1848, insurrection broke out at Milan. After several days of street-fighting Radetzky, seeing that Italy was "up," and that the Piedmontese army was in motion, prudently evacuated Milan and retreated to Vienna, which in June was threatened by Charles Albert. After several movements and engagements, varying in their results, Radetzky, who had resumed the offensive, defeated the Sardinians at Custozza (25th July), re-entered Milan (6th August), and granted an armistice to Charles Albert. The armistice ceased in March, when Radetzky crossed the Ticino, defeated the Piedmontese in several engagements, and by gaining the crowning victory of Novara (23d March, 1849), conquered a peace which brought with it the abdication of Charles Albert and the restoration of the Austrian rule in Italy. In a campaign of less than a week's duration, these results had been achieved by a general in his eighty-third year. Radetzky was now appointed governor-general of Austrian Italy, civil and military, and he was past ninety when in February, 1857, he obtained permission to retire into private life. He died at Milan, full of years and honours, on the 5th of January, 1858. Soon afterwards were published selections from his remains, "Denkschriften militärisch-politischen Inhalts, aus dem handschriftlichen Nachlasse des Grafen Radetzky," Stuttgard & Augsburg, 1859.—F. E.

RAEBURN, Sir Henry, R.A., was born at Stockbridge, by Edinburgh, 4th March, 1756. He was apprenticed to a goldsmith; but having taught himself to draw, and having great readiness in catching a likeness, he commenced painting miniatures, and these soon became in such request that his master, dividing the receipts with him, found it more profitable to permit him to practise miniature painting, than to employ him at his proper business. As soon, however, as his apprenticeship expired he abandoned miniature for oil painting, teaching himself this branch of the art chiefly by copying the works of David Martin, a portrait painter of some repute in Edinburgh. Visiting London, he was received with great kindness by Sir Joshua Reynolds—always ready to assist and encourage a young painter—and by his advice proceeded to Italy to study the great masters. There he stayed nearly three years. He returned to his native city in 1787, and at once acquired an excellent practice as a portrait painter. His popularity went on steadily increasing, until he was as decidedly placed at the head of the portrait painters of Scotland, as Reynolds or Lawrence of those of England. During his long career almost every eminent Scot—whether eminent by social rank, in literature, or in science—was painted by him, as well as many distinguished Englishmen. His talent was indeed equally recognized in the south and in the north. In 1812 he was elected associate of the Royal Academy; in 1814 full member. He was president of the Royal Society of Scotland. When George IV. visited Edinburgh in 1822, Raeburn was knighted, and shortly after appointed portrait painter to the king for Scotland. He died July 8, 1823. Sir Henry Raeburn was one of the best painters of a head yet produced by the British school. With full length or fancy portraits he was not so successful; and with the female head less than with the male. With rare exceptions, his male portraits are characterized by a masculine breadth of treatment, vigour, intelligence, and individuality, however they may be wanting in minute finish and elaboration of details and accessories.—J. T–e.

RAFFAELLE. See Raphael.

RAFFLES, Sir Thomas Stamford, was the son of a captain in the West India trade, and was born at sea in 1781. He was educated at an academy in Hammersmith, from whence at the early age of fourteen he was removed to the situation of an extra clerk in the East India house. His abilities, and patient and unremitting discharge of his somewhat irksome duties, attracted the attention of his superiors, and on a vacancy occurring he was promoted over the heads of several other clerks. His leisure hours were diligently devoted to the study of literature and science, and especially to the acquiring of languages, for which he possessed extraordinary facility. In 1805 the court of directors having resolved to found a new settlement at Penang, or Prince of Wales' Island, Raffles had recommended himself so strongly by his behaviour that Sir Hugh Inglis appointed him assistant secretary to the new establishment. On the passage out he acquired a knowledge of the Malay language, which gave him an immediate advantage over the other officials, and in 1806 he was appointed secretary and also registrar to the new court of judicature. The fatigue and responsibility of organizing a new government and compiling all the public documents connected with it, brought on a severe illness, and Mr. Raffles was obliged in 1808 to proceed to Malaga for the recovery of his health. Here he had an opportunity of mingling with the varied inhabitants of the Archipelago, and obtained from them such a knowledge of the resources, trade, and customs of these islands as proved of essential service to him in the responsible situations he was shortly destined to occupy. At this period, too, he became acquainted with the lamented Leyden, and through him with the governor-general, Lord Minto, who treated him with marked attention, and reposed in him the most unreserved confidence. It was at the suggestion of Mr. Raffles that the expedition against Java was undertaken, and the arrangements, which were crowned with complete success,

were intrusted to him. On the annexation of this important island to our East Indian dominions, Stamford Raffles was appointed lieutenant-governor of the new territory. He immediately took measures to effect a thorough reform in the departments of revenue, commerce, and judicature, in all of which the greatest abuses existed; and so judiciously were the changes made by him introduced that they were joyfully hailed by all classes of people, and the consequent amelioration in the condition of the natives "will make his memory adored on the island of Java for ages to come." He abolished slavery, instituted schools for the natives, freed the agricultural population from forced deliveries of produce, and bestowed on them the privilege of bringing it to a free and open market. By these judicious measures he not only conferred an inestimable boon upon the people, but increased the public revenue to nearly eight times the amount it had ever attained under the Dutch. Mr. Raffles held the office of governor of Java for four years, and was recalled in 1816, shortly before the ill-advised and disastrous restoration of the island to its former masters, whose conduct was marked by the deepest ingratitude to this country, and injustice and tyranny to the natives. On his arrival in England, Mr. Raffles soon discovered that much ignorance prevailed respecting the value of Java and the Dutch possessions; he therefore wrote and published in 1817 a history of that splendid island in 2 vols., 4to, a work full of valuable information. About this time, also, he married an amiable and accomplished lady, and received the honour of knighthood from the prince regent. In October, 1817, Sir Stamford embarked for Sumatra, the court of directors having conferred upon him the office of lieutenant-governor of Bencoolen, in the south-west of that island. He arrived at his destination in March, 1818, and found the establishment in the most miserable condition. He immediately set to work to abolish slavery, to reform and gradually to liberate the convicts who had been sent hither, to promote the cultivation of the country, to educate the natives, and to gain the confidence and co-operation of the chiefs. His wise and beneficent measures were seriously hampered by the interference of the directors, much to their discredit. But Sir Stamford, undiscouraged, toiled on with indomitable perseverance. Anxious to counteract as far as possible the avaricious and grasping policy of the Dutch, who most ungratefully strove to exclude the British entirely from these seas, he recommended that a new settlement should be made to afford protection to British shipping. Singapore, at the mouth of the straits of Malacca, was selected for this purpose, and there accordingly he hoisted the British flag in February, 1819. The arrangements which he made for the government of this new settlement were characterized by great sagacity and equity; and under his fostering care its progress in population, commerce, intelligence, and prosperity was most rapid and satisfactory. Meanwhile, such incessant activity of body and mind had seriously impaired Sir Stamford's health. Lady Raffles, too, had suffered much from illness, and three of their four children had fallen victims to the climate. Broken down by sickness and affliction, Sir Stamford embarked for England on board the sloop *Fame*, in February, 1824. When about fifty miles from land the vessel suddenly took fire. The crew and passengers were with difficulty saved. But all Sir Stamford's papers, including materials for a history of Sumatra, Borneo, and the other islands of the Archipelago, eastern grammars, dictionaries, and vocabularies, a grand map of Sumatra, which had cost him many months' toil, all his collections in natural history, and upwards of two thousand splendid drawings, were completely destroyed. His pecuniary loss was estimated at £20,000. He bore this great calamity with unshaken fortitude and resignation. He ultimately reached England in August, 1824, and died suddenly of apoplexy in 1826, in the forty-fifth year of his age. Sir Stamford Raffles was a model governor, sagacious, indefatigable, disinterested, and upright in all his transactions, generous, and kind-hearted, and most exemplary in his domestic relations. He was an accomplished naturalist, and was the founder and first president of the English Zoological Society. —(*Memoir of the Life and Public Services of Sir Thomas Stamford Raffles*, &c., by his widow; London, 1830.)—J. T.

RAFFLES, Thomas, D.D., LL.D., F.Z.S., &c., was born in London on the 17th of May, 1788. His father was a solicitor, and carried on business as member of a firm which enjoyed an extensive practice; his grandfather held for many years a responsible post in the prerogative court, Doctors' Commons. Having resolved to devote himself to the ministry of the gospel in connection with the congregational dissenters, Mr. Raffles entered the Old college at Homerton, where he studied theology under the excellent and thrice-learned Dr. Pye Smith. On the completion of his preparatory studies, he was ordained in 1809 pastor of the congregational church at Hammersmith, near London, where he remained for about three years. Though still very young, his abilities as a preacher soon made him conspicuous, not only in the south, but also in Scotland, where he for some weeks officiated in one of the places of worship opened in Edinburgh in connection with the movement of the Messrs. Haldane. On the death of the singularly-gifted Spencer, he was invited to succeed to the charge thus vacated in Liverpool; and here he entered on the sphere which till his death he so nobly occupied, in the spring of 1812. Besides ministering statedly in his own place, his services from the commencement of his public career were constantly in request in all parts of the United Kingdom, on all occasions of public religious interest; and never were such services more freely rendered or more universally appreciated. The name of the preacher was as "a household word" in most congregations of his own denomination throughout the kingdom; and few names were better known among religious people generally, not only in Britain, but on the continent and throughout America. With the latter country Dr. Raffles' relations had always been intimate. To an American college also he owed his degree of D.D., that of LL.D. having been conferred on him by the university of Aberdeen; in both cases without solicitation on his part, and without his previous knowledge that such an honour was intended. The almost constant demand upon his time and energies in the discharge of official duty left Dr. Raffles little opportunity of addressing himself to the labours of the press. A small volume of poems, the joint production of himself, his brother-in-law, the late Dr. James Baldwin Brown, and Mr. Wiffen the translator of Tasso; a memoir of the Rev. T. Spencer; letters written during a tour through some parts of France, Savoy, Germany, and the Netherlands—a tour which he performed in 1817 in company with his distinguished cousin, the late Sir Stamford Raffles, to whom the book is dedicated; "Lectures on Religious Faith and Practice," in 2 vols.; and a multitude of single sermons, together with contributions in prose and verse to the pages of periodicals—comprise his published literary efforts. All of these have been well received by the public, and most have passed through several editions. In 1858, having completed his seventieth year, a congratulatory address was presented to him by his ministerial brethren; when—lest the cause should suffer aught from his advancing years, and after occupying his laborious post as minister of Great George Street chapel unassisted for nearly fifty years—he retired in February, 1861. Since his resignation Dr. Raffles' health had not been robust; but his readiness to serve every good cause frequently led to his appearing in the pulpit in various parts of the country, where with almost all his early fervour, eloquence, and force he proclaimed those great truths of revealed religion which it was the joy of his life to publish and enforce. He died surrounded by his family, and retaining consciousness almost to the last, on the 16th August, 1863.—W. L. A.

RAGLAN, James Henry Fitzroy Somerset, first baron, Field-marshal, eighth son of the fifth duke of Beaufort, was born on the 30th September, 1788. Educated at Westminster, he entered the army in June, 1804, as a cornet in the 4th light dragoons, and in 1808 was transferred to the line as captain in the 43rd foot. In the same year, according to the interesting notice of him in the *Quarterly Review* for January, 1857 (article "Lord Raglan"), Lord Fitzroy Somerset, as he was called until he became a peer, was appointed by Sir Arthur Wellesley, then preparing for his first expedition to Portugal, a member of his staff. He had been previously unknown to the future duke of Wellington, but rose rapidly in the good graces of the chief, of whom he remained for many years the inseparable companion and coadjutor. Assistant-secretary till January, 1811, he was then appointed military secretary, the most confidential position in the army, and in that capacity was with the duke in all his Peninsular battles. He distinguished himself not only by his cool bravery, but by his talent for organization, establishing a system which allowed commanders of battalions to keep up with the general-in-chief a direct communication, independently of the reports of superiors. Sent home with the despatch announcing the victory of Talavera, he was wounded at Busaco, and foremost in the breach at the storming of Badajoz. In May, 1814,

he accompanied the duke of Wellington to Paris to confer with the allied sovereigns, and there he made the acquaintance of the niece of his chief, the beautiful Miss Wellesley Pole, whom he soon afterwards married. At Waterloo he discharged the duties of his old post, and was riding slowly with the duke of Wellington from the battle-field when a stray shot shattered his right elbow, and rendered necessary immediate amputation of the arm. On his recovery he went to Paris as secretary to the British embassy, and remained there until the army of occupation was withdrawn, when the duke of Wellington was appointed master-general of the ordnance, and Lord Fitzroy Somerset resumed the functions of military secretary, accompanying the duke to the congress of Vienna, and in his mission to St. Petersburg. When Wellington in 1827 was made commander-in-chief, Lord Fitzroy Somerset became military secretary at the horse guards, retaining the post until the death of his old chief in 1852, and declining the governor-generalship of Canada, offered him in 1845. On the death of the duke, he succeeded the late Lord Hardinge as master-general of the ordnance, and was raised to the peerage as Baron Raglan. In his new office he exerted himself successfully to promote the efficiency of the artillery, and it was chiefly through his exertions that the war with Russia found that arm of the service in a condition of comparative strength. On the breaking out of the war, he was appointed commander-in-chief of the British expeditionary army in the East. It was at his instance that Eupatoria was chosen as the point of debarkation in the Crimea; and at the Alma he not only showed all his old gallantry, but decided the victory by bringing, at the critical moment of the action, a couple of guns to bear on an immense mass of Russian infantry, which broke and fled. Had Lord Raglan's advice been followed, the victory of the Alma might have been succeeded by the capture of Sebastopol; but in the pursuit of the enemy, which he recommended, the French general, St. Arnaud, refused to join. For his share in the victory of the Alma, Lord Raglan was created a field-marshal. At Inkermann, as at the Alma, by skilfully bringing to bear on a battery which decimated our troops a couple of siege-guns, Lord Raglan is said to have helped to decide the result of the terrible conflict, and after Inkermann, he recommended, as after the Alma, the following up of the success by pursuing the flying enemy and an immediate assault on Sebastopol; but again he was thwarted by his French colleague. Through the disastrous winter of 1854–55 the British army suffered severely from the deficiency of supplies of all kinds, and for whatever had been left undone or was misdone, a powerful section of the English press endeavoured to make Lord Raglan responsible. He struggled bravely with the difficulties of his position, laboured indefatigably to improve it, and, if he was denounced at home, his own army appreciated his efforts. Unshaken in all emergencies, he "threw upon those who conversed with him the spell of his own undaunted nature." As the condition of the English army improved, the numbers of the French force were largely increased, and this made Lord Raglan more than ever dependent on the co-operation of his allies. The failure of the general assault of the 18th June, 1855, is ascribed to Pelissier's departure from the plan agreed on, and his insisting on an advance at daybreak instead of waiting for an hour or two until the enemy's fire might have been silenced by a preliminary cannonade. However this may be, the failure of the assault painfully affected even "the cheerfullest man in all the camp," the English general, and the news of a family bereavement deepened the mental depression which made him an easy prey to disease. An attack of diarrhœa speedily ended in cholera, and after an illness of a few days, Lord Raglan died at his headquarters before Sebastopol, on the 28th of June, 1855. In private, Lord Raglan was beloved for his amiability, as he was respected for his moral qualities. When Canrobert and Pelissier went to visit his remains, "they stood by the bedside and wept." By an act of parliament passed in 1855 an annuity of £1000 was settled on his widow, and another of £2000 on his son and successor, the present peer.—F. E.

RAGOTZKY or RACOCZI, Francis Leopold, Prince of Transylvania, was born in 1676, near Patack. While residing on his estates in Hungary, he was arrested in 1701 on suspicion of having fomented an insurrection of the Hungarian peasants. He escaped from prison by aid of his wife, and took refuge in Warsaw. After enduring the vicissitudes of a fugitive's life for two years, he placed himself at the head of a new insurrection in Hungary in 1703, and for a period of five years maintained the popular cause against all the power of Austria. In 1708 his forces were completely routed at Trenczin, and in 1710 he quitted Hungary for Poland, whence he retired to France. From this asylum he was driven in 1717, at the request of the Austrian government, and he died at length in 1735 in Radosto, near the sea of Marmora, where he had dwelt under the protection of the grand seignior.—R. H.

RAGUENET, François, French man of letters, was born at Rouen about 1660, and, embracing the ecclesiastical profession, became a tutor in the family of the Cardinal de Bouillon. He accompanied the cardinal to Rome in 1698, and on his return published a description of its artistic treasures, and gave great offence to his countrymen by asserting in another treatise the immense superiority of Italian music over their own. He died in retirement in 1722. He wrote lives of Oliver Cromwell and of Turenne, besides the publications already referred to.—W. J. P.

RAGUSE. See Marmont.

RAHBEK, Knud Lyne, whose name is so conspicuous in the literary history of Denmark during the latter part of the previous century and the commencement of the present, was born at Copenhagen on the 18th of December, 1760. After receiving the usual university education he undertook, in 1782, a tour to Germany and France, from which he returned in 1784. Always ardently attached to literature, and especially the drama, his desires were in the first instance gratified by his appointment, in 1790, to the professorship of æsthetics in the university of Copenhagen; and in the second, by his nomination as director of the theatre in 1809. Rahbek was an unwearied author, and wrote on a variety of subjects. As a poet it must be admitted, he never exhibited any peculiar excellence, except in his drinking songs and similar light effusions; but in the field of criticism his powers were felicitously developed, and the services he rendered to Danish literature as editor of the *Spectator* and the *Minerva* are truly incalculable. Struggling talent found in him a warm and generous friend, and men of cultured intellect a sympathizing and revered companion. His residence was the gathering-place of the literary celebrities of Copenhagen, and famed for its genial hospitality. Rahbek died at a ripe old age on the 22d April, 1830. His wife, the loved and gifted Camma Heger, predeceased him by about a year.—J. J.

RAHEL. See Varnhagen von Ense.

RAIBOLINI. See Francia.

RAIKES, Robert, one of the founders, if not actually the first promoter of Sunday schools, was born in Gloucester, September 14, 1736. His father was a printer, and conducted for many years the *Gloucester Journal*. The son derived a handsome income from the same source. Mr. Raikes, like Howard, began his career of philanthropy by endeavouring to mitigate the sufferings of the prisoner and captive. While thus employed he became fully convinced that ignorance was one of the main causes of crime, and that the persons most needing instruction could not be taught on the ordinary days of the week. He resolved, therefore, to try the experiment of collecting together on the Lord's day the children of the poorest classes. From this little seed sprang the mighty Sunday school system. In 1763 the Rev. Theophilus Lindsey, vicar of Catterick in Yorkshire, established a Sunday school, and other similar attempts had been made by pious individuals; but until Raikes arose, and was assisted by the Rev. Thomas Stock, at that time curate of St. John's, Gloucester, no organized plan existed for the founding and extending of Sunday schools. The *Gentleman's Magazine* for 1784 contains a letter written by Mr. Raikes to Colonel Townley, a gentleman of Lancashire, which furnishes the particulars of the origin of the scheme. Mr. Raikes' business led him to observe a group of ragged children playing in the street, who were given up to unrestrained riot on the Sabbath day. Four decent women in the neighbourhood who kept dames' schools were applied to and consented to receive these children on the Sunday, whom they were to instruct in reading and the Church Catechism. The women were to be paid each a shilling for their day's work. Mr. Stock visited the schools on a Sunday afternoon, and examined the progress that was made. Many of the little ragamuffins not only learned to say their catechism, but voluntarily attended early morning prayers at the cathedral. This latter excited general interest. Applications for further information on the subject to Mr. Raikes poured in from every quarter, and in a short period Sunday schools were established

in most of the manufacturing towns of England. The benevolent man was himself a debtor to his own institution. It is recorded concerning him, that he was deeply impressed with the truth and power of the gospel by reading the 53rd chapter of Isaiah to one of his scholars. During the last few years of his life his health rapidly declined. On the evening of the 5th of April, 1811, he peacefully expired in his native city of Gloucester, in the seventy-fifth year of his age. His long career was marked by unvarying simplicity and kindness. He delighted in associating himself with charitable and benevolent men. "I find few pleasures," said he, "equal to those which arise from the conversation of men who are endeavouring to promote the glory of their Creator and the good of their fellow-creatures." The results of his experiment it is impossible to estimate. The number of children in Sunday schools has swelled to millions, and of their teachers to hundreds of thousands.—T. J.

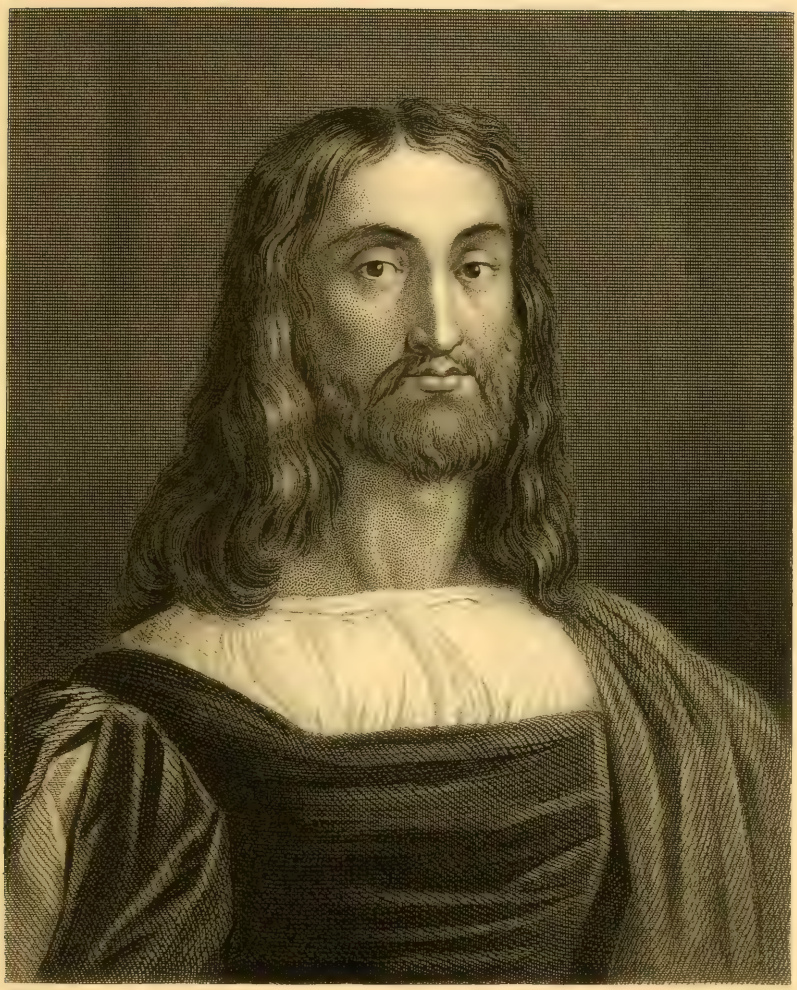
RAIMBACH, Abraham, a distinguished line engraver, was born in London, February 16, 1776; his father was a Swiss, but his mother was a Warwickshire woman. Having given early indications of artistic ability, his father apprenticed him in 1789 to John Hall, the engraver, and the first work engraved by young Raimbach was the explanatory key to Copley's picture of the Death of Chatham, now exhibited with the painting in the National gallery at South Kensington. After the term of his apprenticeship expired, he entered as a student in the Royal Academy, and for a time combined miniature painting with engraving; but the caprices of his sitters gave him so much trouble, that he was glad ultimately to limit his labours to engraving. In 1802, excited by the same impulse which influenced many other English artists in that year, he paid a visit to Paris to see the remarkable assemblage of works then brought together in the Louvre. In 1805 he married and settled in Warren Street, Fitzroy Square, in a house given to him by his father on his marriage; and in this house he resided until 1831, when he removed to Greenwich, where he died on the 17th of January, 1843. Raimbach's reputation is closely allied with that of Sir David Wilkie, with whom he became acquainted in 1807, supplanting Burnet as his engraver in 1812. His greatest works are all after that painter, and his engravings of the following pictures are excellent—"The Village Politicians," "The Rent Day," "Blind Man's Buff," "Distraining for Rent," "The Cut Finger," "The Errand Boy," "The Parish Beadle," and "The Spanish Mother." Raimbach has left an interesting autobiography, which was privately printed by his son, "Memoirs and Recollections of the late Abraham Raimbach, &c., including a Memoir of Sir David Wilkie, R.A., edited by M. T. S. Raimbach, M.A.," small 4to; London, 1843.—R N. W.

RAIMOND de Pegnafort, or de Rochefort, a native of Barcelona, was born either in 1175 or 1186. He studied at Bologna, and was successively a teacher of canon law, and a canon of the cathedral. In 1218 he succeeded in establishing an order of mercy, for the redemption of captives among the Mahometans. In 1222, relinquishing all his preferments, he became a member of the Dominican order of preaching friars at Barcelona. He went to Rome with the Cardinal d'Abbeville, papal legate to Spain, and was selected by Pope Gregory IX. (1230) to be his chaplain, and to compile the decretals, commencing with the papacy of Alexander III. This work, approved by Gregory IX., forms a portion of the papal canon law. Raimond refused in succession the archbishopric of Tarragona, that of Braga, and the see of Barcelona. In 1238 he was made general of his order; but in 1240 he was allowed to retire to his monastery near Barcelona, where he lived for thirty-five years afterwards. He is believed to have had some share in establishing the inquisition in Arragon and Languedoc —F. M. W.

RAIMONDI, Giambattista, director of the Medicean oriental printing press, lived in the sixteenth century. A knowledge of eastern languages qualified Raimondi for the office he held. The first works published under his supervision were Arabic and Chaldee grammars, and some writings of Avicenna and Euclid; these were followed by an Arabic version of the gospels; a sixfold issue of holy scripture in Syriac, Arabic, Persian, Ethiopic, Coptic, and Armenian, was further projected, but the death of Pope Gregory XIII. in 1585 interfered with the design.—C. G. R.

RAIMONDI, Marcantonio, the most famous of the early Italian engravers, was born at Bologna about 1487. He studied design and engraving in niello under Francesco Francia (Raibolini). Marcantonio (he is seldom called by his surname) worked in the first instance in niello. His earliest dated engraving on copper is the Pyramus and Thisbe, after his master Francia, 1505. According to Vasari he was led to adopt the profession of an engraver from seeing some prints by Albert Dürer; and when he removed to Venice (1506), he copied with the most minute accuracy on copper the entire series of Dürer's prints of the Passion of our Lord, and the Life of the Virgin. To one of these he affixed the monogram of Dürer, and the prints were sold in Italy as originals. Vasari says that Dürer was so enraged at this proceeding that he set out for Venice, and appealed for protection to the senate, and that Marcantonio was ordered to remove the signature. In 1510 Marcantonio removed to Rome, where one of the first plates he engraved was from a drawing of Lucretia, by Raphael, with which that master was so much delighted that he gave him his Judgment of Paris to engrave. This, which was a much more important work, Marcantonio engraved in a larger and bolder style, so as to gain Raphael's full approval; and by his desire Marcantonio now devoted himself entirely to engraving his pictures. In order to carry out more effectually this great undertaking, Marcantonio collected about him a body of pupils and assistants, and thus founded what is known as the Roman school of engraving. Of these pupils the most celebrated were Marco da Ravenna and Agostino Veneziano, who assisted him in many of his later Raphael prints. During the ten years which intervened before the death of Raphael, Marcantonio had engraved, under the immediate supervision of the great painter, a large number of Raphael's finest designs, and with more identity of feeling and character than has ever been attained by any subsequent engraver. After Raphael's death, Marcantonio was chiefly engaged in engraving the designs and paintings of Giulio Romano, both historical and mythological, in which he succeeded very well. But his connection with this painter involved him in a serious peril. In 1524 appeared at Rome a series of twenty engravings by Marcantonio, from designs by Giulio Romano, of extreme indecency, accompanied by sonnets by Aretino as obscene as the designs. They were purchased with avidity; but the scandal being brought to the knowledge of the pope, Clement VII., he ordered the immediate arrest of the offenders. Aretino and Giulio saved themselves by flight, but Marcantonio was seized, and it was only by the earnest mediation of Cardinal de' Medici and other powerful personages that he was released. Partly out of gratitude to Baccio Bandinelli, who being then in the service of the pope had used his influence on Marcantonio's behalf, and partly in the hope of ingratiating himself with the pope, Marcantonio now undertook the engraving of a large plate from Bandinelli's Martyrdom of San Lorenzo, in which he succeeded so admirably that the pope pardoned the past and promised him his favour. The sack of Rome (1527) not only put an end to all his prospects in that quarter, but reduced him to poverty, the whole of his property having been destroyed, and he having to pay a heavy ransom for his own liberation. He withdrew to Bologna, where he died a few years after. His print of the Battle of the Centaurs and Lapithæ, after Giulio Romano, is dated 1539; and this by some authorities is given as the year of his death; others give 1546. Malvasia says that he was assassinated at the instance of a Roman noble, for having broken his engagement not to engrave a second plate from Raphael's Judgment of Paris. Whilst one of the earliest, Marcantonio remains one of the greatest engravers, who has ever lived. Though excelled in brilliancy, variety of tint, and picturesque character, his prints have never been surpassed for accuracy and precision of drawing, truth and refinement of expression, and painter-like feeling. His rendering of the designs of Raphael has not been equalled by any subsequent engraver. Marcantonio's prints were from the first in great request; hence from the plates having been frequently retouched by inferior hands, prints that bear his name do little justice to his skill. Very high prices are paid for genuine prints. It is recorded that for an impression of his "Murder of the Innocents" Berghem paid sixty florins: a good impression but with a portion damaged and restored, brought £61, at the sale of Mr. Johnson's engravings in London, April, 1860. At the same sale a very fine impression of his "Judgment of Paris" sold for £320. His prints exceed six hundred in number. Extremely fine collections of them are in the print-room of the British Museum, and in the Louvre.—J. T–e.

RAINE, James, an eminent English antiquary, was born in 1791 at Ovington in Yorkshire. Educated at the grammar-



school of Richmond he became, in 1812, the second master of Durham school. In 1822 he was presented to the rectory of Meldon in Northumberland, three years later was constituted principal surrogate in the consistory court of Durham, and obtained the living of St. Mary, Durham, in 1828. For thirty-seven years he was librarian to the chapter library of Durham cathedral. His antiquarian lore was first employed in assisting Mr. Surtees in the History of Durham, published by that gentleman. In 1830 Mr. Raine published the first part of his "History of North Durham," of which the second part appeared in 1852. In 1834 he founded one of the most useful printing clubs in the country, naming it after his deceased friend, "The Surtees Society." He died at his residence, Crook Hall, December 6, 1858.—(*Gent. Mag.*, vol. iv., S. vi., 156.)—R. H.

RAINOLDS, JOHN, a celebrated English divine, was born at Penhoe, near Exeter, in 1549, and was educated at Corpus Christi college, Oxford. During his stay at the university he was selected to encounter Hart, a famous popish controversialist, whom, however, he vanquished. In 1598 he became dean of Lincoln, and in the following year president of Corpus Christi. In 1603 he was chosen one of the puritan divines to attend the conference at Hampton court, where he urged the necessity of a new translation of the scriptures, and on account of his erudition was appointed one of the translators. But he did not survive till the completion of the work. Such, however, was his devotion to the task, that in his last sickness his coadjutors met at his lodging once a week to collate their various renderings; the prophetical books of the Old Testament being their department of learned labour. Rainolds died May 21, 1607, in the fifty-eighth year of his age. He was a man of great piety and very great learning. "His memory," says Fuller, "was little less than miraculous, he himself being the truest table to the multitude of voluminous books he had read over." Several of his works have been published.—WILLIAM RAINOLDS, his brother, was also a man of note. The story is told that in early life John was a catholic, and William a protestant, but that after much learned fraternal disputation, each conquered the other, and they changed sides. William got a professorship at Rheims, and wrote several books against protestantism. Died at Antwerp in 1594. The brotherly debate, with its strange issues, gave rise to the following distich—

"Quod genus hoc pugnæ est, ubi victus gaudet uterque,
Et simul alteruter se superasse dolet?" —J. E.

RALEIGH, CAREW, second son of Sir Walter, was born in the Tower of London in 1604, and was educated at Wadham college, Oxford. Travelling abroad until the death of James I., he petitioned parliament on his return to restore him in blood; but this was only to be obtained by his consenting, at the personal solicitation of Charles I., to the alienation of his inheritance of Sherborn in favour of Lord Digby. When he had been thus robbed, the king appointed him one of the gentlemen of his privy chamber. In 1645 Carew Raleigh published a vindication of his father, in answer to some misrepresentations that had been made by Howel. After the execution of Charles, Carew once more applied to parliament for a restoration of his estate, but was again unsuccessful. At this time he published "A brief relation of Sir Walter Raleigh's troubles;" and in 1656 he printed "Observations on Sanderson's History of King James." In 1659 he was appointed governor of Jersey. He died in 1666, and was buried in his father's grave at St. Margaret's, Westminster.—W. J. P.

RALEIGH, SIR WALTER, was born in 1552 at Hayes, in the parish of East Badley in Devonshire. His father was a gentleman of an ancient and respectable family. About the year 1568 young Raleigh was sent to Oriel college, Oxford, but his slender fortune and restless ambition rendered his stay there short. He joined the volunteers, who, with other English troops, were sent by Elizabeth to assist the queen of Navarre in defending the protestants, and subsequently served in the Low Countries under the prince of Orange against the Spaniards. On his return to England in 1578, in company with his step-brother, Sir Humphrey Gilbert, a distinguished naval officer, he undertook an unsuccessful voyage to the north-east coast of America. He next obtained a captain's commission from Lord Grey de Wilton, the lord deputy of Ireland, whom he assisted in quelling the rebellion of the Desmonds in Munster; and as a reward for his signal services in restoring the country to a state of quietness and security, he received a grant of a large estate in Ireland. On his return to England, with a high reputation for courage and discretion, he was introduced to the court, in which he obtained a prominent position. His advancement is said to have been greatly promoted by an almost fantastic display of gallantry which he made on one occasion before the queen. He was attending her majesty in a walk, when she came to a place where her progress was obstructed by mire. Without a moment's hesitation he took off his rich plush cloak, and spread it on the ground for her foot-cloth. She was highly pleased with this practical flattery, and it was afterwards remarked that this sacrifice of a cloak gained him many a *good suit*. In 1582 Raleigh was selected, with other persons of distinction, to accompany the duke of Anjou from England to Antwerp. In the year following he engaged with Sir Humphrey Gilbert, in a second unsuccessful expedition to Newfoundland, which ultimately proved fatal to that distinguished seaman. Nothing daunted, however, by this disaster, Raleigh formed the scheme of exploring the country north of the Gulf of Florida; and having obtained the approbation of the queen and council, he fitted out at his own expense two vessels, which sailed in the month of April, and returned to England in September, reporting that they had discovered and taken possession of a country possessing an excellent climate and soil, to which Elizabeth gave the name of Virginia. Soon afterwards Raleigh was chosen knight of the shire for his native county of Devon, and the same year the queen conferred upon him the honour of knighthood, and granted him the lucrative privilege of licensing the vending of wines throughout the kingdom. In 1585 he despatched a fleet of seven ships to his new colony, under the command of his relative Sir Richard Grenville, and shortly after, encouraged by the royal donation of twelve thousand acres of the forfeited estates of the earl of Desmond, he fitted out a third fleet for Virginia. It is said that this expedition, which proved in a great measure abortive, made England acquainted with tobacco, and also with the potato, the culture of which was first practised on Raleigh's estate in Ireland. In 1587 he sent three ships on a fourth voyage to Virginia, and in the same year was made captain of the queen's guard and lieutenant-general of Cornwall. He took a prominent part in the defence of the kingdom against the Spanish Armada, and was actively engaged in planning retaliatory expeditions against the Spanish king's own dominions. In 1588 he sent a fleet upon a fifth voyage to Virginia, but soon after assigned all his rights in the colony to certain gentlemen and merchants in London. In 1592 he was appointed to the command of an expedition against the Spaniards at Panama. He was soon after returned again to parliament, and took a distinguished part in the management of public affairs. In 1593 he incurred the queen's displeasure on account of an intrigue with the daughter of Sir Nicholas Throckmorton, one of the maids of honour, whom he married. But in the course of a few months he was restored to favour, and obtained a grant from her majesty of the manor of Sherborne in Dorsetshire. About this time Raleigh projected the conquest of Guiana in South America, and in 1595 sailed for that country with a squadron of four ships, made himself master of the city of San Joseph in Trinidad, and then sailed four hundred miles up the river Orinoco in search of Guiana. But the lateness of the season and the heavy rains and inundations obliged him to return. He published an account of this expedition in 1596, which has been accused of exaggeration. In the spring of the following year he was joint commander along with the earl of Essex and Lord Effingham, in the celebrated expedition against Cadiz, the success of which was mainly owing to his arrangements. In 1597 he sailed with these noblemen against the Azores, but the design was rendered in a great measure abortive by the violence and rashness of Essex, and his ignorance of naval affairs. In the machinations which led to the misfortunes and tragical end of this royal favourite, Raleigh bore a principal part, and it is worthy of notice that this, which is undoubtedly the worst action of Raleigh's life, proved indirectly, by a striking act of retribution, one of the chief causes of his own ruin. In 1603 the death of the queen deprived Sir Walter of his best friend, and exercised a disastrous influence on his fortunes. His rival Cecil had previously instilled into the mind of James an inveterate dislike to Raleigh. From the commencement of the new reign he was treated with coldness and suspicion, deprived of the post of captain of the guard, and of his wine patent, and in less than three months he was arrested on a charge of treason. Recent discoveries in the state paper office have established

Raleigh's innocence almost to demonstration, and shown that the authors of the pretended plot were Howard and Cecil. Raleigh was brought to trial at Winchester in November, 1603, and was assailed with the most brutal insults and foul abuse by Coke, the attorney-general. Sir Walter conducted his defence with remarkable temper, eloquence, and dignity; but the obsequious jury found him guilty in spite of the total absence of legal proof. James, however, did not venture to put the sentence against him into execution. He was reprieved and remanded to the Tower, and his estate of Sherborne, which was settled some years before on his eldest son, was forfeited and bestowed upon the king's worthless favourite, Car, afterwards earl of Somerset. Lady Raleigh on her knees entreated James not to perpetrate this act of injustice and spoliation. But the inflexible and heartless monarch coldly replied—"I maun have the land; I maun have it for Car." Raleigh's chief solace during the rigours of his long confinement in the Tower, was derived from his literary and scientific pursuits. He converted a small house in the garden into a laboratory, and carried on there many chemical and medical experiments, for which he appears to have had a strong partiality. Prince Henry, the heir-apparent to the throne, took a deep interest in Sir Walter's welfare, cheered him by his correspondence, courted his advice, and endeavoured by every means in his power to soften the cruelty of his sentence. "Sure no king but my father," said he, "would keep such a bird in a cage." At the request of this accomplished prince, and for his instruction, Sir Walter composed his "History of the World," an essay on ship-building, his discourses on the prince's marriage, and a treatise on war. By the untimely death of this promising youth, Raleigh received one of the severest blows which could have befallen him, and this affliction, aggravated by the failure of all his efforts to recover his liberty, seriously affected his health. At length the death of his inveterate enemy Cecil, the condemnation and disgrace of Somerset, and the rise of a new favourite in George Villiers, removed the main obstacles to his enlargement, and encouraged him to redouble his exertions to procure his liberty, which he at last obtained in 1615, after an imprisonment of more than twelve years, by the payment of £1500 to the uncles of Villiers. On regaining his freedom he renewed his favourite scheme of colonizing Guiana, and having obtained the royal sanction, and a commission under the privy seal, he set sail with a squadron of fifteen ships. On reaching Guiana in November severe sickness prevented Sir Walter from proceeding farther, but he deputed Captain Keymis to sail up the Orinoco in search of certain mines. The attempt proved utterly abortive. Keymis, indeed, repulsed an attack of the Spaniards, and took the town of St. Thomas; but he found little or no booty. Raleigh's eldest son, a youth of great promise, fell in the assault, and Keymis, having failed to find any traces of a mine, committed suicide. Worn out by disease, and almost heart-broken by the death of his son and the failure of the expedition, Raleigh directed his course toward England. The news of his misfortune reached this country before him, and James, urged by the Spanish ambassador to punish Raleigh for his attack on St. Thomas, and fearing for the match then pending between the prince of Wales and the infanta, meanly and pusillanimously determined to propitiate the Spanish court by the sacrifice of the man whom they feared and hated as their most formidable enemy. Raleigh was accordingly arrested on his return, committed to the Tower, and shortly after beheaded (29th October, 1618) on his former sentence. His behaviour in the last scene of his life was manly, unaffected, and cheerful. He was executed in the sixty-sixth year of his age. Sir Walter Raleigh was one of the most eminent men in an age fertile beyond example in great minds. He was not only counted a great statesman and warrior both by sea and land, but also a scholar, a poet, a historian, and a philosopher. His noblest literary production, the "History of the World," though composed in imprisonment and solitude, under the pressure of sickness and disappointment, is an extraordinary monument of genius and labour, which for vastness of research and learning, depth of reflection, richness of imagination, and strength and dignity of language, has not often been equalled. His poetical remains are few, but in them, as in his prose works, there is a happy blending of original description, forcible thought, and striking metaphor. A complete edition of his works was published at Oxford in 1829, in 8 vols., 8vo.—J. T.

RALEIGH, Walter, an English divine, the second son of Sir Carew Raleigh (elder brother of the great Sir Walter), was born at Downton, Wiltshire, in 1586. Educated at Oxford, he became chaplain to the earl of Pembroke, and was appointed rector of Chedzoy, near Bridgewater, in 1620, and dean of Wells in 1641. During the civil war he was very barbarously treated by the parliamentarians, and whilst imprisoned at Wells he was stabbed by his keeper, dying of the wound, October 10, 1646. In 1679 Dr. Patrick published "Reliquiæ Raleghanæ, being Discourses and Sermons on several Subjects."—W. J. P.

RALPH, James, was an English "author by profession" in the reign of George II. In a pamphlet on the subject, he declares that writing for bread is the last profession a liberal mind would choose. He was born in Philadelphia, and passed the earlier part of his life as a schoolmaster. In 1725 he sought to better his fortune by coming to England, in company, it is said, with Benjamin Franklin. Though possessing real literary talent, as proved by his "History of England," and his reply to the duchess of Marlborough, his first attempts to win public favour, being in verse, were unsuccessful. His plays, which appeared between 1730 and 1734, brought him but little money; his poem, "Night," gave Pope an opportunity to avenge Ralph's audacity in criticizing himself and his friends. The following lines appeared in the Dunciad, with a savage and vituperative note appended:—

> "Silence, ye wolves, while Ralph to Cynthia howls
> And makes Night hideous; answer him, ye owls!"

He was more fortunate in his prose writings, wrote criticisms in the *Champion*, and edited the *Remembrancer*. His pamphleteering ability probably recommended him to Bubb Doddington, through whom and the Leicester House party he had begun to hope for advancement, when Frederick prince of Wales died. A curious story is told in Nichols' Anecdotes (ix., 591) of certain papers committed to Ralph's care by the prince for the purpose of publication, under the title of Memoirs of Prince Titus. A pension of £150 a year to Ralph's daughter, is said to have been the price paid by the ministry for the recovery of these papers. Ralph's "History of England" in continuation of Guthrie's, appeared in 1744–46 in 2 vols., folio. Although written in the spirit of a partisan, it is an able work. He published "The Other Side of the Question," &c., in reply to the duchess of Marlborough, in 1742. He died at Chiswick of the gout, on the 24th January, 1762. A notice of his life and works will be found in Drake's Essays. See also Walpole's Memoirs, and Davies' Life of Garrick.—R. H.

RAMAZZINI, Bernardo, a physician, was born at Carpi in 1633. He was educated at the Jesuits' school in that town, and afterwards studied medicine at Parma, where he graduated in 1659. He then continued his studies at Rome, under Antonmaria de Rossi. He practised successively at Castro, Carpi, and Modena; at the latter place he was nominated by the duke, in 1678, to the professorship of the theory of medicine. In 1700 we find him appointed to the second chair of medicine at Padua, and he became president of the college of physicians at Venice, in 1708. In the following year he was elected to the first professorship of Padua. He lost his sight in 1705, and died in 1714. He was the author of several works, amongst which are an "Account of the Springs of Modena," "Constitutiones Epidemicæ," and "De Morbis Artificum Diatriba."—F. C. W.

RAMEAU, Jean Phillipe, a musician, was born at Dijon in 1683. After he had learnt the rudiments of music, his taste for the art led him, while young, to leave his native country, and wander about with the performers of a German opera. At the age of eighteen he composed a musical entertainment, which was represented at Avignon with great success. He next became a candidate for the place of organist of the church of St. Paul in Paris; but failing to obtain it, he had almost determined to renounce that branch of his profession, but was prevented by the offer of the place of organist of the cathedral church of Clermont, in Auvergne, which he accepted. In this retirement he studied with the utmost assiduity the theory of his art. His investigation in the course of this pursuit gave birth to his "Traité de l'Harmonie," printed at Paris in 1722, and to his "Nouveau Systéme de Musique Théorique," printed at the same place in 1726. But the work for which Rameau is most celebrated, is his "Démonstration du Principe de l'Harmonie," Paris, 1750; in which, as his countrymen say, he has shown that the whole depends upon one single and clear principle, namely, the fundamental bass; and in this respect he is by them compared to Newton, who by the single principle of gravitation was able to

assign reasons for some of the most remarkable phenomena in physics. For this reason they scruple not to style Rameau the Newton of harmony. With such extraordinary talents as these, and a style in musical composition far surpassing, in the opinion of some, that of the greatest among French musicians, it had been a national reproach had Rameau been suffered to remain organist of a country cathedral. He was called to Paris and appointed to the management of the opera, in which employment it was his care to procure the ablest performers of all kinds that could be found, and to furnish from the inexhaustible stores of his own invention, compositions worthy of so great a genius. His music was of an original cast, and the performers complained at first that it could not be executed; but he asserted the contrary, and evinced it by experiment. By practice he acquired a great facility in composing, so that he was never at a loss to adapt sounds to sentiments. Besides numerous works on the theory, he composed and published a great many operas, ballets, &c., a list of which is given by Fétis. The king, to reward his extraordinary merit, conferred upon him the ribbon of the order of St. Michael, and a little before his death raised him to the rank of noblesse. This philosophical artist died at Paris in the year 1764.—E. F. R.

RAMENGHI, Bartolomeo, a celebrated Italian painter, called Il Bagnacavallo from his birthplace, was born in 1484, and was one of the scholars and assistants of Raphael, after whose death he established himself in Bologna. He greatly aided in the enlargement of the style of the Bolognese painters, and was one of the models referred to by the Carracci. Bagnacavallo appropriated much of Raphael's style, and excelled in painting infants. He died at Bologna in 1542.—(Baruffaldi, *Vite dei Pittori de Ferraresi.*)—R. N. W.

RAMIRO II., King of Asturias and Leon, succeeded to the throne on the abdication of his brother Alfonzo IV. in 930. He soon commenced an attack on the Mahometan power in Spain; destroyed Madrid and Talavera, and defeated Almudaffer, the khalif's uncle, near the Douro. Ramiro II. had throughout his reign to contend against his brother, who sought to regain the throne he had resigned, and also against the insurgent counts of Castile. Ramiro abdicated in favour of his son some time before his death, which took place in 950.—F. M. W.

RAMLER, Karl Wilhelm, a German lyrical poet, was born at Kolberg, February 15, 1725. In 1748 he was appointed professor of belles-lettres in the military academy at Berlin, and in 1787 one of the managers of the Berlin national theatre; but he resigned both these offices some years later, and died at Berlin, April 11, 1798. Besides his own poems, the chief characteristic of which is correctness, he published translations of Horace, Catullus, and Martial, and found great pleasure in amending the poems of his contemporaries. His cantata, "The Death of Jesus," has acquired great celebrity in connection with the music of Graun. He also wrote a popular handbook of mythology.—(See *Life* by Heinsius, Berl., 1798.)—K. E.

RAMSAY, Allan, a well known Scottish poet, was born in 1686 at Leadhills in Lanarkshire, where his father was employed as manager of Lord Hopetoun's lead mines. There was good blood in Allan's veins, however; for, as he boasted, he was of the "auld descent" of the Ramsays of Dalhousie, and also collaterally "sprung from a Douglas loin." He had the misfortune to lose his father while he was in his infancy; and his mother, who was of an English family, married for her second husband a small landholder of the district. Allan was educated at the village school, which he attended till he reached his fifteenth year. On leaving school in 1701 he was apprenticed by his stepfather to a periwig-maker in Edinburgh, and continued to follow this occupation with industry and success till 1716, when he adopted that of a bookseller, which must have been much more congenial to his taste. His poetical talent did not display itself at an early age, and he did not commence writing till 1712, when he had reached his twenty-sixth year. His earliest production is an epistle to the "Easy Club," a convivial society composed of young men entertaining jacobite opinions, with which the poet himself sympathized. He then wrote various pieces, chiefly of a local and humorous description, which were sold in some instances by hawkers at a penny each, and became exceedingly popular. A more important production was a continuation of King James' "Christ's Kirk on the Green," which displayed genuine humour and fancy, and attracted no small attention. In 1719 he published his well known collection of Scottish songs, partly his own, entitled the "Tea Table Miscellany," which ran through twelve editions in a very few years. The "Evergreen," a collection of ancient Scottish poems, appeared in 1724. He included in this volume two pieces of his own, one of which, "The Vision," exhibits poetical powers of no mean order. But he was not well qualified for the task of editing works of this kind, and in many cases he has taken unwarrantable liberties with the originals. His celebrated pastoral drama, "The Gentle Shepherd," appeared in 1725, and was received with universal approbation. His reputation was now extended beyond his native country. His works were reprinted both in London and in Dublin. Pope expressed his admiration of this exquisite drama, and when Gay visited Scotland, in company with the duke and duchess of Queensberry, he made the author's shop a favourite lounge, and obtained from him an explanation of the Scottish phrases in the "Gentle Shepherd," that he might communicate it to the bard of Twickenham. Ramsay now removed to a better shop at the east end of the Luckenbooths, where he established a circulating library—the first in Scotland. He published a second volume of his poems in 1728, and a collection of fables in 1730. He had a taste for balls, music, and theatricals; and there being at this time no theatre in Edinburgh, he fitted up one in 1736 at a considerable expense. But the magistrates availed themselves of the licensing act which was passed in the following year, and shut up the obnoxious establishment, thus involving the luckless patron of the drama in a heavy pecuniary loss; and to add to his mortification, some of the poetasters of the day assailed him with personal satires and lampoons for his unsuccessful attempt to introduce the "hell-bred playhouse comedians" into Scotland. Ramsay, however, soon by prudence and industry surmounted his loss, and acquired a moderate independence. About 1743 he erected a villa of somewhat peculiar construction on the north side of the Castle-hill, which still bears his name; and here he spent the closing years of his life in the enjoyment of competency, leisure, and the society of his friends, among whom he numbered not a few men of rank, as well as some of the most distinguished writers of the day. A scurvy in the gums put a period to his life in 1758, at the age of seventy-two. He was buried in the Grey-friars' churchyard, Edinburgh. Ramsay was small in stature, with dark but expressive features. His disposition was cheerful and good-humoured, and he possessed a large share of good sense and prudence. His poetical genius was of a somewhat homely order, but his poetry contains many touches of tenderness and simplicity, as well as of rustic humour and comic satire. His songs as a whole are decidedly inferior to those of Burns, but some of them are still favourites with his countrymen. His masterpiece, "The Gentle Shepherd," is probably the finest pastoral drama in the world. It is a genuine and most delightful picture of Scottish rural life and character, and will continue to be admired as long as the language in which it is written shall be understood. "Like the poetry of Tasso and Ariosto," says Campbell, "that of the 'Gentle Shepherd' is engraven on the memory of its native country. Its verses have passed into proverbs, and it continues to be the delight and solace of the peasantry whom it describes." Ramsay married in 1712 Christian Ross, the daughter of a writer or attorney, with whom he lived happily for more than thirty years. His eldest son attained to considerable eminence as a portrait painter.—J. T.

RAMSAY, Allan, son of the poet of that name, was born in Edinburgh in 1713; and having studied painting for a short time in Italy under Solimena and Imperiali, he established himself in London, where he succeeded Shakelton in 1767 as principal painter to the king. Ramsay painted, almost exclusively, portraits, and was a master of fair average ability; but he devoted much of his time to literature. He died at Dover in 1784, and was succeeded in his post by Sir Joshua Reynolds.—(Edwards' *Anecdotes of Painters;* Cunningham's *Lives of the British Painters*, &c.)—R. N. W.

RAMSAY, Andrew Michael, commonly called the Chevalier Ramsay, was born at Ayr in 1686. His father was a baker of some means, and was able to give his son a good education. He was educated at the Scottish metropolis, but spent some time also at St. Andrews, as tutor to a son of the earl of Wemyss. Mathematics and theology were his favourite subjects of study. In the midst of his speculations his mind became unsettled as to the tenets of protestantism, and receiving no satisfaction from the divines whom he consulted, he seems to

have sunk into scepticism. On a tour through Holland he was arrested at Leyden by the mystical reveries of Poiret (see POIRET), and afterwards when sojourning with Fénélon he was, in 1716, won over by the archbishop to the Romish church. He then became tutor to the duke of Chateau-Thierry, and afterwards to the prince of Turenne. He was also made a knight of the order of St. Lazarus—hence his title of Chevalier. James III., the Pretender, in 1724 summoned him to Rome, and placed his children under his charge, to wit, Charles Edward and Henry afterwards Cardinal York. Owing to some faction at the court of the exiled prince he soon resigned his situation, and in 1730 came over to England, was received cordially into the family of the duke of Argyll, admitted a member of the Royal Society of London, and received, through Dr. King, the degree of doctor of civil law from the university of Oxford. On his return to France he was appointed intendant to the prince of Turenne, afterwards the Duc de Bouillon, a situation which he held till his death, which took place at St. Germain-en-Laye on the 6th of May, 1743. There his remains were interred, and his heart was removed to the nunnery of St. Sacrament at Paris. Ramsay was a voluminous author, and his French is perfect. His fame rests chiefly on his "Voyages de Cyrus," a somewhat evident and tedious imitation of Fénélon's Telemaque. It has not the sprightly ease of the original, but is nevertheless an entertaining work, abounding with accurate sketches of the men and manners of the age in which its scenes are laid. His "Histoire de la Vie et des Ouvrages de M. de Fénélon" is a good and eulogistic biography. He also wrote "Discours sur le Poème Epique," prefixed to the later editions of Telemachus; "Le Psychometre," in reply to Shaftesbury's Characteristics; "Essai Philosophique sur la Gouvernement Civil;" a "Life of Turenne," often printed both in French and English; and "On the principles of Natural and Revealed Religion," a pious treatise, in which proofs and arguments are arranged in what may be called geometrical order. Ramsay was in no sense profound, but he was ingenious and pleasing. The church which he adopted would not have accepted him as wholly orthodox. He lived in speculation, and was tainted with mysticism. It is said that when he sent some money from France as a gift to his aged father, the sturdy protestant refused it, saying, "It cam' by the beast, and let it gang to the beast." Ramsay also published a "Discourse on Free Masonry," of which order in France he was grand chancellor.—J. E.

RAMSAY, JAMES, a literary divine, was born at Fraserburgh, Aberdeenshire, in 1733. He was originally educated as a surgeon, and served for a period on board a ship of war. Being disabled by an accident which fractured his thigh, he entered the church, was for some time a naval chaplain, and then got a benefice in the island of St. Kitts. On his return to England he became rector of Teston, near Maidstone, and this he held with the living of Nettlestead. He died in 1789. His chief works are—"On the duties of a Naval Officer," "On Signals," "On the treatment of Negro Slaves," and a volume of "Sea Sermons."—J. E.

RAMSBOTHAM, JOHN, M.D., was born at Bradford, Yorkshire, June 30, 1767. On the death of his father his guardians bound him apprentice to a surgeon at Barnsley. He afterwards became a pupil of the Leeds infirmary, under Mr. Hey, for a year; and then spent three years in London at Bartholomew's and the Lock hospitals, attending the lectures at Windmill Street school, where he contracted friendships with Mr. Cruikshank, Drs. Matthew Baillie, Pearson, Osborn, and John Clarke. Having become a member of the College of Surgeons, he settled at Wakefield; but in 1799 removed to Richmond, Surrey, to wait for an opening in the metropolis. Here, under the auspices of Sir David Dundas, sergeant-surgeon to the king. he formed a good practice, but relinquished it in two years to enter into a partnership in St. James' Street. While there he took a leading part in the society which induced the legislature to pass the apothecaries' act of 1815. Seven years after he obtained his degree of M.D. from Aberdeen, and removing into the Old Jewry, in the city, offered himself as a consulting practitioner in midwifery. In 1815 he was elected physician to the Royal Maternity charity, and lecturer on midwifery at the London hospital. In 1820 he published the first, and in 1832 the second part of his "Practical Observations in Midwifery," a work eminently of a practical character. He retired from practice in 1839, and died on May 4th, 1847.—His son,

* FRANCIS HENRY RAMSBOTHAM, M.D., F.R.C.P. was born at Richmond, Surrey, on December 9, 1800, and graduated at Edinburgh in 1822. In 1824 he began to relieve his father by giving a part of the midwifery course of lectures at the London hospital, and in a few years took the whole of it upon himself, as well as a part of the lectures on forensic medicine. In 1825 he was appointed assistant physician, and in 1827 physician to the Royal Maternity charity; and in 1840 obstetric physician to the London hospitals, an office then first instituted. He also held the appointment of physician-accoucheur both to the Eastern and Tower Hamlets dispensaries for many years. He became a member of the Royal College of Physicians of London in 1826, and was elected a fellow in 1844. In 1833 his lectures, as taken down in shorthand, were published in the *Medical Gazette*, and in 1841 he brought out his work on "The Principles and Practice of Obstetric Medicine and Surgery." It rapidly went through four editions of nearly two thousand copies each. He is the author of numerous papers connected with his profession, chiefly published in the *Medical Times and Gazette*. He has filled the offices of president of the Hunterian and Harveian societies, and vice-president of the Pathological Society.—W. H. P. G.

RAMSDEN, JESSE, an eminent British optician, was born at Halifax in Yorkshire in 1735, and died at Brighton on the 5th of November, 1800. He was the son of a cloth manufacturer, and was bred to his father's business, which, however, he quitted on the expiry of his apprenticeship, to practise the art of engraving in London. In the course of that occupation his attention was drawn to the construction of mathematical and optical instruments, which he finally adopted as his business in 1764, having a short time previously married the daughter of his great predecessor, Dollond. His great scientific ability and practical skill soon placed him at the head of his profession. His most important invention was the now well known "dividing engine," by means of which the limbs of instruments for measuring angles were graduated with an accuracy and rapidity previously unknown. He perfected that machine in 1773, after ten years of labour, and published a description of it in 1777. He was the first to combine the altitude and azimuth circles in the theodolite. He made important improvements in the micrometer, and in many of the details of astronomical instruments, most of which are described in papers read by him to the Royal Society (of which he was a fellow), and published in the Philosophical Transactions from 1779 to 1793.—W. J. M. R.

RAMUS, PETER (PIERRE DE LA RAMÉE), was born in Picardy, according to one account in 1502, according to another account in 1515. His parents were very poor; his grandfather, who belonged to Liege, having lost all his property in the wars of the period. The boy was set to tend sheep, but he ran off to Paris and entered the college of Navarre as a servant. With but little assistance the precocious youth made great advancement in his studies, ceased to be a servant, and became a regular student. On taking his degree, he held a disputation against the authority of Aristotle, confounding and baffling his examiners. This anti-Aristotelian passion became the inspiration of his life. In 1543, having lectured for a time against the Stagyrite, he published his "Aristotelicæ Animadversiones," a vehement, and not on all points an enlightened assault; and also "Institutiones Dialecticæ," his own logical organon. He soon felt the penalty of his attempt to cast the world's idol from its pedestal, and all manner of abuse was heaped upon him. Church and truth, law and learning, were declared alike to be in danger. An irregular tribunal condemned him, his works were suppressed by royal mandate, and he was forbidden on pain of corporal punishment to speak or write against Aristotle. During his compulsory leisure he turned to the study of mathematics, and prepared an edition of Euclid. In 1544 the plague having dispersed and cut off many of the students and professors, particularly those of the college de Presles, Ramus began to lecture in it, and was soon named its principal. The Sorbonne endeavoured, but in vain, to enforce the royal decree against him, and the decree itself was at length annulled through the influence of the Cardinal de Lorraine, to whom he had dedicated his edition of Euclid. In 1551 King Henry II. made him professor of philosophy and eloquence in the college of France. The next year began the famous dispute about the pronunciation of the letter Q in the Latin alphabet, the divines of the Sorbonne being in the habit of pronouncing *quisquis* as *kiskis*. A decree of parliament was required to settle the matter. He published during the next ten years a variety of works, including grammars of Latin, Greek, and French, with treatises on mathematics, rhetoric, and logic. About 1562 he declared his attachment to protestantism, and his doom was

sealed. Charles IX. offered him a retreat at Fontainebleau, and in his absence his home and library were pillaged. Returning to Paris afterwards, he resumed possession of his chair for a season, but he was a marked man. He then put himself under the protection of the prince of Condé, travelled into Germany, lectured at Heidelberg, and was saluted with the title of "*Gallicus Plato.*" He came back to Paris at the end of the third civil war, and was reinstated in the college of Presles, the title of royal professor being preserved. Shortly after he perished in the massacre of St. Bartholomew. According to De Thou, it was his Aristotelian rival Charpentier who threw him from a window to the daggers of an infuriated scholastic rabble, which speedily despatched him with every cruel indignity. Ramus as an innovator did more good than as a rebuilder. Ramism was for a season popular in France, Germany, and England. Andrew Melville introduced it into the university of Glasgow. Milton, in 1670, published a system of logic on the method of Ramus, but the modified Aristotelianism taught by Melancthon ultimately prevailed. The principal functions of "Dialectique," according to Ramus, were first, the discovery of argument, or invention—argument meaning any term of a question; and secondly, the proper arrangement of them, or judgment, it having three degrees—axiom, syllogism, and method. Ramus has been followed in his chief heads by Gassendi and the authors of the Port Royal logic. Some of his assaults on the Aristotelians were furnished to him by Valla and Vives. His works are numerous. Besides those referred to are his "Ciceronianus," "Commentarius de Religione Christiana."—(The reader may consult Waddington Kastus *De Petri Rami Vita, Scriptis, Philosophia,* Paris, 1848.)—J. E.

RAMUSIO or RANNUSIO, Giambattista, collector of narratives of travel; born probably at Treviso, in the Venetian states, but of a family derived from Rimini, 1485; died in Padua, 10th July, 1557. He served his native republic in various foreign territories, and was rewarded by being appointed secretary to the Council of Ten, a post which, after a while, he appears to have resigned. His retirement in Padua gave him leisure to compile that vast collection of travels and voyages which fills three folio volumes; the materials amassed for a fourth were accidentally burned. This "Raccolta delle Navigazioni e de' Viaggi" contains some narratives not found in other collections, an Italian version written by Ramusio of such foreign compositions as he adopted, with dissertations from his own pen. The voluminous catalogue of his authors includes the names of Leo Africanus, Hanno, Amerigo Vespucci, Marco Polo, Giosafat Barbaro, Ambrosio Contarini, Paolo Giovio, Arrian, Hippocrates, Niccolò and Antonio Zeno, Oviedo, Diego Godoy, and Francisco Ulloa.—C. G. R.

RANCÉ, Armand Jean le Bouthilier de, reformer of the monastery of La Trappe, was born at Paris, 9th January, 1626. A nephew of Claude le Bouthilier de Chavigny, secretary of state, he had for his godfather no less a personage than Cardinal Richelieu. Taking his degree at the Sorbonne, he acquired distinction not only as a scholar and a preacher, but as a brilliant man of society. Various anecdotes are related concerning the change which took place in his character, but the most striking of them are also the most unreliable. Certain it is that he abandoned all worldly enjoyments, and introduced into La Trappe a rule of life from the austerity and severity of which he did not himself shrink. From 1662 to 1700 he thus mortified the flesh, and on the 27th October in the latter year he expired upon his pallet of straw. He left very numerous writings on theological subjects; but his chief literary fame still rests upon an edition of Anacreon, which he published at the age of *fourteen.* His life has been written by Châteaubriand, 1844.—W. J P.

RANCONET, Aimar de, born at Perigueux, or, according to Menage, at Bourdeaux, where his father was an advocate. He adopted his father's profession, and after serving as counsellor to the parliament of his native city, became president of that of Paris. It is as a scholar, however, that he claims to be remembered. Greek and Latin he had studied profoundly; he was well skilled in Roman law, philosophy, mathematics, and antiquities. Towards the end of his life he was imprisoned in the Bastile, for what offence is not certainly known; and he died there in 1559. He left in MS. a work entitled "Le Trésor de la langue Françoise, tant ancienne que moderne," which was the foundation of the dictionaries of Nicot and Monet.—J. S., G.

RANDALL, John, an English divine, author of "Eleven Sermons on Romans viii.," 1623; "The Great Mystery of Godliness;" and several other works, was born at Missenden in Buckinghamshire; entered St. Mary hall, Oxford, in 1581; removed to Trinity college; and in 1587 became fellow of Lincoln college, two years afterwards taking his degree of M.A. After securing at the university a great reputation as a preacher, he became rector of St. Andrew Hubbard, Eastcheap, London. He died in 1622.—J. S., G.

RANDOLPH, John, son of Thomas Randolph, was born on 6th July, 1749, and was educated at Corpus Christi college. In 1776 he was appointed prælector on poetry, in 1782 regius professor of Greek, in 1783 regius professor of divinity, canon of Christ Church, and rector of Ewelme. In 1799 he was elevated to the see of Oxford, translated to that of Bangor in 1807, and to that of York in 1809. He enjoyed his last preferment only for a short time, for he was cut off suddenly by apoplexy on the 28th of July, 1813. Dr. Randolph published in 1783 "De Græcæ linguæ studio prælectio;" "Concio ad clerum" in 1791; also a "Sylloge Confessionum," with other minor pieces. Bishop Randolph was a man of learning, and of benevolence too, though under an austere deportment. He was characterized by firmness and exactness in the regulation of his successive dioceses.—J. E.

RANDOLPH, John, an eloquent but eccentric American and member of congress, was born in Chesterfield, Virginia, June 12, 1773, and became the representative of that state. He was distinguished by an affection for England not common among citizens of the United States, and prided himself in his descent from an old English family. His Anglomania was displayed not only in his dress and private conversation, but coloured his political conduct. He gave a bitter opposition to Mr. Madison's project for excluding British imports, and for forming an American navy, stigmatizing the ministry of 1815 as fools and madmen. He opposed the election to the presidency of Mr. John Adams. At the time of the celebrated Hartford convention, he had the good sense to dissuade the New Englanders from executing their rash threat of seceding from the Union. He was a witty and caustic speaker, and gave offence so often that his reputation as a terrible duellist was well earned. In 1825 he fought a duel with Mr. Clay, to whom he had applied some injurious epithet. In 1830 President Jackson appointed him minister at the court of St. Petersburg, but in a very short time he relinquished the post. He died in 1833.—R. H.

RANDOLPH, Thomas, Earl of Moray, a famous Scottish statesman and warrior, was sister's son of the great King Robert Bruce, whose cause he espoused at the outset, and was present at his coronation at Scone in 1306. He was taken prisoner at the battle of Methven, but his life was spared on the intercession of the brave Adam de Gordon, only on condition, however, that he should swear fealty to Edward. He fought on the English side for some time, but having been taken prisoner by Douglas in 1308, he was reconciled to his uncle, whom he ever after served with unshaken fidelity, and was rewarded with the earldom of Moray. A generous rivalry commenced between him and Sir James Douglas, and they vied with each other in performing the most daring exploits in expelling the English, and establishing the independence of Scotland. Randolph displayed conspicuous bravery at Bannockburn, where he commanded the Scottish centre. He took part in nearly every hazardous enterprise during the remainder of the War of Independence, and fought against the enemies of his country both in England and in Ireland. On the death of Robert Bruce, in 1329, Randolph was appointed regent of the kingdom during the minority of David II., and discharged the duties of that office for three years with great sagacity and vigour. He died suddenly at Musselburgh on the 20th of July, 1332, it was believed of poison administered by an English friar, on the eve of the invasion of the country by Edward Baliol and his faction. The eldest son of Randolph fell at the disastrous battle of Dupplin a few months after his father's death, and the male line of this heroic family ended in the younger son, who was killed at the battle of Durham in 1346. He was succeeded in his honours and estates by his sister, the countess of March, Black Agnes, as she was commonly called, immortalized by her indomitable defence of Dunbar castle.—J. T.

RANDOLPH, Sir Thomas, an English statesman and diplomatist, chiefly celebrated for his management of English interests in Scotland in the reign of Queen Elizabeth, was born in Kent in 1528. He received instruction from the learned George Buchanan, and proceeded to Oxford, where he took the degree

of bachelor of law in 1547. He became principal of Pembroke college, but was ejected by Queen Mary on account of his religious opinions. In the reign of Queen Elizabeth he enjoyed the favour of the crown, and was employed at various times on eighteen embassies to the courts of Scotland, France, and Russia. While in Scotland in 1571 he laid aside his ambassadorial character for a moment in order to challenge M. Virac, the French envoy there, who had imputed dishonourable conduct to Queen Elizabeth. Randolph was dubbed a knight, presented with certain estates, and made chamberlain of the exchequer. He died in London in 1590. A catalogue of many of his letters, which are of the highest historical importance, will be found in the calendar of state papers relating to Scotland, by Mr. Thorpe, 1858. See also Melville's Memoirs, and an account of his embassy to Russia, in Hakluyt.—R. H.

RANDOLPH, Thomas, English poet, was born at Badby in Northamptonshire. Scholar of Trinity, Cambridge, in 1623, he came to London and sought the society of the wits, amongst whom Ben Jonson was specially partial to him, and dubbed him "son." He promised well; but dissipation soon told upon him, and his death was premature. It occurred in 1634–35 whilst on a visit to a friend at Blatherwick in his native county. His "Poems, Translations, and Plays" appeared in London, 4to, 1634; and his "Poems, with the Muses' Looking Glass, and Amyntas," at Oxford, 4to, 1638. His works, in style graceful, fluent, and marked by a classic ease, are nevertheless disfigured by the licentiousness and by the wearisome concetti of the time at which he wrote.—W. J. P.

RANDOLPH, Thomas, an eminent English divine, was born at Canterbury in 1701, and educated at the King's school. He studied at Oxford; became fellow of Corpus Christi college in 1723, and president in 1748. He ultimately became Lady Margaret professor of divinity, and archdeacon of Oxford. Various other preferments had previously been conferred upon him, through the patronage of Archbishop Potter. He died in 1783. His works are the "Christian Faith," published in 1744, in reply to the infidel treatise, Christianity not founded on Argument. In 1753 he published the "Doctrine of the Trinity," in answer to the famous Essay on Spirit. His last work was on the "Citations from the Old Testament contained in the New." After his death was published a "View of our Blessed Saviour's Ministry," with other pieces.—J. E.

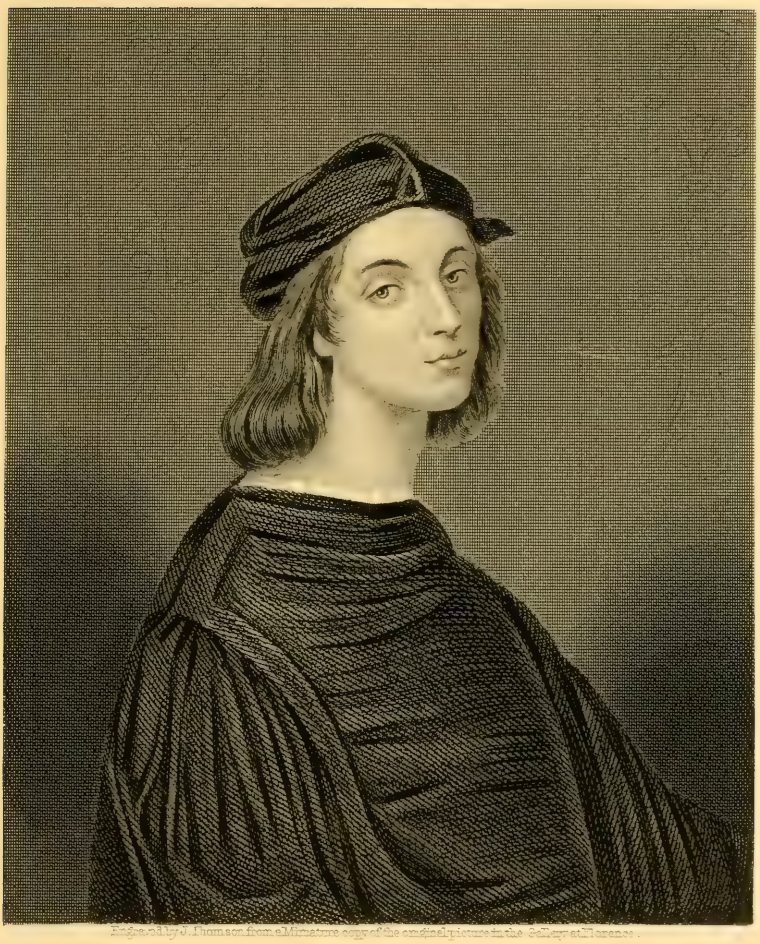
* RANKE, Leopold, the celebrated German historian, was born 21st December, 1795, at Wiebe, on the Unstrutt in Thuringia, and was for some time head master in the gymnasium of Frankfort-on-the-Oder. Devoting all his leisure time to historical studies, he published in 1824 his "Geschichte der Romanischen und Germanischen Völkerschaften" (History of the Romanic and German Nationalities), and a smaller work, "Zur kritik Neuerer Geschichtschreiber" (Critique on Modern Historians), which attracted so much attention that, in 1825, he was appointed extraordinary professor of history in the university of Berlin. Soon after he travelled at the expense of the Prussian government to Vienna, Venice, and Rome, for the purpose of examining the collections of papers preserved in those cities, with a view to the illustration of the history of Europe; and the first-fruits of these researches he gave to the world in 1827, in his "Fürsten und Völker der Sud-Europa im 16 und 17 Jahrhundert" (Princes and Nations of South Europe in the sixteenth and seventeenth centuries), which was followed in 1831 by his "Verschwörung gegen Venedig im Jahre 1688" (Conspiracies against Venice in 1688), both of them works throwing much new light upon history, especially on the relations of the Spanish and Turkish governments to the affairs of Italy. Of still greater importance was his work, "Die Römischen Päpste ihre Kirche und Staat im 16 und 17 Jahrhundert" (The Popes of Rome, their Church and State), 3 vols., 1834–36, which has been several times translated into English, and is the work by which the author is most favourably known in this country. Lord Macaulay founded upon the information contained in it one of the most brilliant of his historical essays. But the work for which Ranke is most valued by his countrymen, is his "Deutsche Geschichte im Zeitalter der Reformation," published in 1839–43, which has been translated into English by Mrs. Austin, under the title of "History of Germany during the Reformation." It is founded upon an extensive and careful examination of original documents contained in the archives of Berlin, Dresden, Weimar, and Anhalt-Dessau, and is particularly valuable for its original elucidation of the political relations of the German reformation. Many other works of less general interest have flowed from his industrious pen, including "Annals of the German Monarchy under the House of Saxony;" nine books of Prussian history, translated into English under the title of "Memoirs of the House of Brandenburg during the Seventeenth and Eighteenth centuries;" a "History of Servia and the Servian Revolution;" "Civil Wars and Monarchy in the Sixteenth and Seventeenth centuries;" "Ferdinand I. and Maximilian II. of Austria," &c. In 1834 he became ordinary professor of history in Berlin, and in 1841 was appointed historiographer of Prussia. His political and social opinions are in advance of the general public mind of Germany, which obliged him to discontinue a historico-political journal, which he carried on from 1832 to 1836, for the purpose of stimulating and guiding political progress. His characteristics as a writer cannot be better given than in the words of Macaulay in the essay before referred to, where he describes Ranke's great work on the popes, as "the work of a mind fitted both for minute researches and for large speculations," and as "written in an admirable spirit, equally remote from levity and bigotry, serious and earnest, yet tolerant and impartial."—P. L.

RANNEQUIN. See Renkin.

RANZANI, Camillo, Abbate, an Italian naturalist, was born of poor parents at Bologna, 22nd June, 1775. He was educated at the charity school of the brethren of Scuole Pie of his native town. He soon attracted the notice of father Respighi, the early patron of the linguist Mezzofanti. By Respighi's help he entered the university where he had a brilliant career, and at the age of twenty-two was appointed professor of philosophy at Fano. There he was admitted to holy orders, and continued to discharge the duties of the chair, until he was forced by the political events of 1798 to return to Bologna, where he obtained the appointment of keeper of the botanical gardens. In 1803 he became professor of natural history in the university. By Cuvier's intervention, Ranzani visited Paris in 1810; and after spending a year in the museums there, he returned to Bologna with a large collection of books and specimens. In 1819 he published the first volume of his great work, "Elementi di Zoologia." For ten successive years a volume appeared yearly, After that time the failing health of the author, and the duties of the office of rector of the university, conferred on him by the pope, interfered, and the work was never completed. Ranzani was the first who introduced the discoveries of modern geology to the attention of the Italians. In 1836 he commenced a course of lectures on the subject, and at the time of his death, which took place in 1841, he was preparing a geological work.—F. C. W.

RAOUL-ROCHETTE, Desiré, archæologist, was born at St. Arnaud (Cher), on 9th March, 1789, and was educated at Bourges. About the age of twenty-two he became professor of history at the Lyceum, Paris, and in 1815 succeeded Guizot as lecturer on modern history at the university of Paris. His "Histoire Critique de l'Établissement des Colonies Grecques" was published in 1815; and in the following year he was elected to the Academy, and became one of the editors of the *Journal des Savants*. Turning his attention to the modern history of Switzerland, and travelling in that country, he published several works upon the subject, his "Histoire de la Révolution Helvétique de 1797 à 1803," appearing in 1823. Not neglecting the study of antiquities, however, he travelled in Greece, Italy, Germany, &c., and in 1822 published his "Antiquités Grecques du Bosphore Cimmérien." Appointed professor of archæology in 1826, he delivered lectures which greatly enhanced his reputation, and thenceforward continued to gain fresh laurels in the career he had chosen. In 1839 he was appointed perpetual secretary to the Académie des Beaux Arts, a position previously occupied by Quatremère de Quincy; and after publishing in 1840 "Memoires de Numismatique et d'Antiquité," and "Lettres Archéologiques sur la Peinture des Grecs;" in 1846 "Choix de Peintures de Pompei;" and in 1848 "Mémoires d'Archéologie comparée Asiatique, Grecque, et Etrusque"—he died on the 6th July, 1854.—W. J. P.

RAPHAEL, or RAFFAELLO SANTI, or SANZIO, the great painter called by his countrymen il Divino, was born at Urbino, the 6th April, 1483. He was the only son of Giovanni Santi, an excellent painter of the Umbrian school, who brought up his son to his own profession; but, as he died in 1494, the boy was placed by his uncles, Simone Ciarla and Bartolomeo Santi, with



Engraved by J. Thomson from a Miniature copy of the original picture in the Gallery at Florence.

the then celebrated Pietro Vannucci at Perugia. Raphael lost his mother when he was only eight years old. He spent some years with Pietro Perugino, and in 1502 we find him employed at Siena in assisting Pinturicchio, an older pupil of Perugino. Raphael had, however, little to do with the execution of Pinturicchio's frescoes in the library at Siena. In 1504 he visited Florence; he was greatly impressed with the works of the painters of this advanced school, and he contracted a special friendship with Fra Bartolomeo. Florence was Raphael's head quarters until 1508, when he was invited to Rome by Julius II., through the recommendations of his fellow-townsman Bramante, then all-powerful in matters of art at Rome. Up to this time Raphael had painted much in the taste of Pietro Perugino, and the Umbrian painters generally, though he had much enlarged his manner of drawing before he left Florence. The famous Cartoon of Pisa, exhibited at Florence by Michelangelo in 1506, could not fail to have much influence on so impressible a mind as that of the young painter of Urbino. Notable works of this period are the "Sposalizio" at the Brera, painted in 1504; the "Madonna del Baldachino," at Florence; the "Entombment," in the Borghese gallery at Rome, painted in 1507; and even the St. Catherine in the National gallery in London, painted at the same time. At Rome, Raphael again met Michelangelo, against whom, in the pope's favour, he was pitted by Bramante. The great work of Raphael in Rome was the decoration of the dwelling-rooms of the popes in the Vatican palace, now, through these very frescoes, world-renowned as the Vatican Stanze. They consist of four principal rooms, and are generally designated after the most remarkable frescoes which they contain, as the "Sala di Costantino," the "Stanza dell' Eliodoro," the "Stanza dell' Incendio." The "Hall of Constantine," the first entered, is the last that was painted, and it was not completed until after Raphael's death, in 1523, by his principal scholars, Giulio Romano and Gianfrancesco Penni. It contains the great battle between Constantine and Maxentius. The second chamber, the "Stanza della Segnatura" (of the signature), was the first painted, and Raphael was here engaged about three years, 1509–11. It contains the "Theology," or so called *Disputa* on the nature of the sacrament of the Lord's supper, 1509; the "Philosophy, or the School of Athens," 1511; with "Poetry," and "Jurisprudence." The first two large frescoes show the painter's gradual progress to his own second or enlarged manner. The "Theology" is in his Florentine taste; the "Philosophy" in his Roman, showing some influence of the antique. It was, however, in the next apartment, in the "Stanza dell' Eliodoro," that Raphael first entirely developed his grand manner, in the "Expulsion of Heliodorus from the Temple of Jerusalem," from the book of Maccabees. This is the chief fresco of this room, and was painted in 1512, at the same time that Michelangelo completed his vast series of frescoes on the ceiling of the Sistine chapel; and as Raphael saw these works in progress, his own great improvement in style is generally attributed to the example of the great Florentine painter. In this room are also the "Mass of Bolsena," the "Attila," and "Peter Delivered from Prison," all completed by 1514. The works of the fourth room, the "Stanza dell' Incendio," in which the most remarkable picture is the arresting the fire of the Borgo, a suburb of Rome, are inferior to the rest; they were painted in 1517, and were executed chiefly by the painter's scholars. From this time Raphael was too much engaged on other works to bestow much of his own time on the Stanze, and, as observed above, the first room was not completed until after his death. All these great frescoes, now unfortunately in a deplorable state through the neglect and ill-treatment they suffered in the seventeenth century, are among the triumphs of modern art, and are monumental works, notwithstanding the difficulties thrown in the painter's way from the unsuitable character of the walls, and the general meanness of the rooms. All are grand in character, in dramatic truth of composition, and some are, compared with ordinary frescoes, magnificent even in colour. They are of a mixed historical, and representative or symbolical character, being typical of the delivery of the states of the church, more particularly by Julius II. and Leo X., from all foreign enemies; and illustrating the establishment of the temporal as well as the spiritual power of the popes. The first room contains the "Triumph of Constantine over Maxentius," the "Appearance of the Cross," the "Baptism of Constantine," and the "Presentation of Rome to the Pope;" the last room contains the "Oath of Leo III. before Charlemagne," and the "Coronation of the emperor by that Pope;" also, the "Victory of Leo IV. over the Saracens at Ostia," and that same pope miraculously arresting the fire at Borgo. Leo X. succeeded Julius II. in 1513, after the completion of the "Heliodorus," which was painted for Julius, and is the grandest of all Raphael's frescoes. The slow progress of these works from this time is chiefly owing to the numerous commissions with which Leo himself, and other patrons, almost overwhelmed Raphael. He executed from that time—besides many madonnas and holy families, portraits, and other less important works—the series of the Vatican loggie, known as "Raphael's Bible," the "St. Cecilia" at Bologna; the "Madonna di San Sisto" at Dresden; the "Spasimo" at Madrid; the "Transfiguration" in the Vatican; the "Galatea," and other frescoes of the Farnesina; and the magnificent series of cartoons, of which seven are now at Hampton court. And from the year 1514 he was the superintending architect of the new church of St. Peter's, succeeding Bramante in that office. It was doubtless owing to his multifarious occupations, that his brilliant career was so prematurely terminated. On one occasion, in March, 1520, when engaged at the Farnesina, he was suddenly summoned by Leo X. to the Vatican, and in the haste to meet the pope, overheated himself; and in this state had his interview with his holiness and caught a cold and fever from which he never recovered. He died on his birthday, the 6th of April following, having exactly completed his thirty-seventh year; and as he died on Good Friday, Vasari, and others after him, overlooking the fact of Good Friday being a movable feast, were led into the mistake that he was born also on Good Friday, which has in consequence become a popular error. His body lay in state, with his last work, the "Transfiguration," at his head, and was buried with great pomp in the Pantheon or Santa Maria della Rotonda at Rome. A skull was long shown in the academy of St. Luke, as that of Raphael; but in 1833 his tomb was opened, and the skeleton, with all the teeth, found entire. A mould was taken from the skull, and the tomb was closed up again. He was of a sallow complexion, had brown eyes, was slight in form, and was about five feet eight inches high. There are several portraits of him extant, from his childhood upwards. He was never married, but was said to have been engaged to Maria Bibiena, niece of the cardinal of that name: she died before him. He left property to the value of sixteen thousand ducats, a large fortune at that time; and he had two houses at Rome, a fine mansion in the city, and a small villa outside the walls. The last was inhabited by the beautiful baker's daughter, the Fornarina, to whom Raphael bequeathed an independence. His painting materials and works of art he bequeathed to his two favourite scholars, Gianfrancesco Penni, and Giulio Romano, then both young men, on condition of completing his unfinished works. In 1527 his great and numerous school was dispersed. Giulio Romano established his style at Mantua, and Penni carried it to Naples; Polidoro da Caravaggio spread it to Sicily; Garofalo early introduced it into Ferrara, and Pierino del Vaga founded a school upon its principles at Genoa. There are few departments in the art in which Raphael did not excel, whether for the church or palace, sacred or profane; whether in history or portrait, allegory or ornament. About nine hundred various works and drawings are attributed to him, and any of his pictures constitute the chief pride of such collections as are fortunate enough to comprise examples. His designs are distinguished for refined religious sentiment, or the utmost dramatic vigour; his expression, drawing, and composition, are generally admirable; and in his third or last style his forms are invariably in a grand taste. He did not sacrifice the sensuous to the sentimental. On the contrary, he showed that the two were essentially compatible, quite early in his career. He evidently had no tolerance for the separation of the sound body from the sound mind, believing one as worthy of representation as the other. In the art of Raphael, physical vigour no more implies moral licentiousness, than an emaciated body indicates sanctity of spirit; he knew that God made the body as well as the soul. Yet the grand vigorous character of Raphael's representations, compared with the prevailing predominance of sentiment in earlier works at the expense of the physical, has led modern affectation and ignorance, to pronounce his art profane, and a new adjective has been introduced into our art criticism, *pre-Raphaelite*, to express this disparagement. Another innovation of modern times is to spell his name in England as the modern Italians spell it, *Raffaelle*, a word of four syllables, and yet to pronounce this Italian word as if it were English, as *Raphael*. Vasari wrote Raffaello, he himself wrote

Raphael on his pictures, and has signed the only autograph letter we have of his, Raphaello.—(Vasari, *Vite dei Pittori*, &c.; Longhena, *Istoria della Vita*, &c., *di Raffaello Sanzio*, &c., *del Sig. Quatremère de Quincy*, &c., Milan, 1829; Pungileoni, *Elogio Storico di Raffaello Santi*, &c., Urbino, 1827–31; Passavant, *Rafael Von Urbino*, &c., Leipsic, 1839–58, 3 vols., 8vo; Wornum, *Epochs of Painting*, &c., 1859.)—R. N. W.

RAPHELENGH or RAPHELING, Franz, a learned printer, was born not far from Ryssel, 27th February, 1539. From Ghent, where he had begun his studies, he went to Nürnberg, where he tried to qualify himself for mercantile pursuits, but gave up the idea and devoted himself to study. Having mastered Greek and Hebrew in Paris he went to Cambridge and taught the former language. He soon, however, returned to the Netherlands, and married the eldest daughter of the celebrated printer, Christopher Plantin. When Plantin removed to Leyden, Raphelengh remained in Antwerp, and superintended his father-in-law's press. In 1585 he removed to Leyden. He was elected professor of Hebrew and Arabic in the university of Leyden, and held the office till his death, 20th July, 1597. Raphelengh published a Hebrew grammar, a Chaldee and an Arabic lexicon, various readings and emendations in the texts of the Chaldee paraphrases of the Bible, &c. His press at Leyden was justly celebrated for the accuracy and beauty of the many learned works which proceeded from it, especially editions of the Bible.—S. D.

RAPIN, Nicolas, French poet, born at Fontenai-le-Comte, Poitou, in 1535, was vice-seneschal of his native province, and subsequently appointed by Henry III. provost of the high constable's jurisdiction. He held this office until 1598, and died at Poitiers, 15th of February, 1609. He was concerned in the famous "Satyre Ménippée." The "Œuvres Latines et Françaises de N. Rapin" were published at Paris in 1620 by his literary executors.—W. J. P.

RAPIN, Paul, chiefly known by his history of England, was born at Castres in Languedoc in 1661. His father, Jacques de Rapin, Sieur de Thoyras, was a Huguenot lawyer, and the family, originally belonging to Savoy, is supposed to have migrated to France on embracing protestantism. Rapin was educated for the profession of the law, and had begun to practise it, when the edict of Nantes was revoked, and he took refuge in England. Thence he went to Utrecht and joined a company of French volunteers, returning to England with William III., in whose army he received an ensign's commission. He distinguished himself in William's first campaign, and was wounded at the siege of Limerick. In 1693 he was appointed tutor to the son of the earl of Portland, whose studies he superintended at various places on the continent. At the close of this engagement he retired in 1707 to Wesel, and devoted himself to the composition of his "History of England," which occupied him seventeen years. He died in 1725, having undermined, it is said, his strong constitution in the performance of his historical task. Besides the history he published a "Dissertation sur les Whigs et Tories," and contributed to Leclerc's Bibliothéque Choisie, a useful abridgment of most of Rymer's Fœdera. Both works have been translated into English. The first edition of his "Histoire d'Angleterre, depuis l'etablissement des Romains dans la Grande Bretagne jusqu'à la mort de Charles I.," was published at the Hague in 1724–36, and the narrative was continued by Durand to the death of William III., and by Despard to the twenty-first year of the reign of George II. The best English version of the work, Tindal's, is more than a mere translation, and went through several editions. Rapin's was a great work for the time which witnessed its publication. His foreign extraction gave him a certain impartiality, and his few prepossessions, those of a French Huguenot, are both natural and innocent. With its amplitude of detail, its references to authorities, and its copious citation of original documents, his history is still extremely useful for consultation. To Tindal's translation is prefixed a short biography of the author—Some particulars of the Life of M. de Rapin-Thoyras.—F. E.

RAPP, Jean, was born at Colmar, on 26th April, 1772, of obscure parentage. At the age of sixteen he enlisted, and, after serving with the army of the Rhine and being four times wounded, he rose to the rank of lieutenant, and acted as aide-de-camp to Dessaix, whom he accompanied during the expedition to Egypt, and by whose side he stood at the battle of Marengo. He became general of division after the battle of Austerlitz, at which he distinguished himself as the leader of one of the most brilliant charges of cavalry ever made. In 1813 he added to his reputation by a gallant defence of Dantzic, which he did not surrender to the Russians until two-thirds of the garrison had perished. Made prisoner of war, he returned to France after the restoration of the Bourbons, to whom he gave his adhesion. During the Hundred Days, however, he sided with his old leader, and he held Strasbourg after Waterloo. Peer of France in 1818, he died in 1821.—W. J. P.

RASARIUS or RASARIO, Giambattista, an Italian physician, was born in 1517 in Novara in the Sicilian territories. He was educated at Milan and Pavia, and graduated in medicine at the university of Padua. His reputation for learning induced the republic of Venice to invite him to settle there. At Venice he became professor of rhetoric and Greek, and rendered himself famous by an oration he pronounced in the church of St. Mark, at the request of the doge, on the occasion of the battle of Lepanto. He remained at Venice, discharging the duties of his professorship for twenty-two years. He afterwards was offered several lucrative appointments at Rome by Pope Pius IV. These, however, he declined, preferring to accept the chair of rhetoric at Pavia. He died at Pavia in 1578. Besides the oration above mentioned, which was several times printed, he translated and edited several of the Greek authors.—F. C. W.

RASIS. See Rhazes.

RASK, Rasmus Christian, the eminent philologist, was born in 1787 in the Danish island of Funen. Even as a schoolboy he applied himself to the cultivation of the northern languages, and friends attracted by his zeal aided him—for his parents were very poor—to study at the university of Copenhagen. His first notable work was an introduction to Icelandic, a later form of which has been rendered accessible to English students by Dr. Dasent's translation (1843). In 1808 he obtained a situation in the university library of Copenhagen. In 1812 he visited Sweden, where he studied Finnish, and he then passed three years in Iceland. His edition of Haldorsen's Icelandic Dictionary (1814), and of the older and younger Eddas, accompanied by a Swedish translation, aided in promoting a study of the Icelandic language and literature. In 1816, partly with the assistance of the Danish government, he proceeded on a philological mission to the East, spending some time at St. Petersburg in the study of eastern and other languages. After visiting Persia and India he returned in 1823 to Copenhagen, and one of the many results of his journey was his treatise "On the age of the Zend language and the genuineness of the Zend-avesta." In 1829 he was appointed professor of oriental languages and principal librarian at the Copenhagen university, and his later years were chiefly devoted to studies connected with the former of these offices. He died at Copenhagen in 1832. Even for a professed philologist Rask's accomplishments and pursuits were multifarious. Besides the works already mentioned and many others, he produced a Spanish grammar, a Frisian grammar, a treatise on Egyptian chronology, an edition of Lockman's Fables, and when he died he was engaged on a great work on the Malay languages, and on a Mœso-Gothic dictionary. Rask was more eminent as a collector of material, than for philosophic grasp and power of arrangement. His chief contribution to the modern science of comparative philology, is his demonstration of the relations between the Scandinavian languages on the one hand, and Latin and Greek with the Sclavonic group on the other. England owes him the first good Anglo-Saxon grammar (Angelsaksisk Sproglære), Stockholm, 1817, translated from Rask's Swedish by Mr. Thorpe in 1830, and forming the basis of Mr. Vernon's Guide to the Anglo-Saxon Tongue, 1846. In private Rask was simple and retiring, astonishing English visitors by his conversational mastery of our language.—F. E.

* RASPAIL, François Vincent, an eminent French naturalist, chemist, and revolutionary politician, was born in 1794 at Carpentras in the department of Vaucluse. From an early age he gave himself up with great energy and success to the study of natural history, especially botany and chemistry. In 1825, he became editor in the natural history department of the *Bulletin des Sciences*. In 1831 he published his "Cours Elementaire d'Agriculture," a judicious and useful work. In 1833 appeared his "Chimie Organique," in which he strongly insists on the use of the microscope in organic chemical research. In 1837 followed his "Systeme de Physiologie Vegetale." But besides these scientific and literary labours, he was engrossed in political intrigue. Having imbibed ultrademocratic and repub-

lican ideas, he became on every occasion the determined opponent of government. In 1830 he took part in the struggle which drove Charles X. from the throne. Disappointed in his hopes of seeing republicanism established, he repeatedly conspired against Louis Philippe. After the revolution of 1848 he played a more conspicuous part in public affairs, till the *coup d'état* of 1852 consigned him to a prison. The funeral of his wife in 1853 was made the occasion of a grand demonstration by the republican party.—J. W. S.

RASTALL or RASTELL, JOHN, an English printer of the time of Henry VIII., was born in the latter part of the fifteenth century, and became a citizen of London. He married Elizabeth, sister of Sir Thomas More, whose dialogue against Luther he printed in 1529. His name is coupled by Fox with that of More and Rochester, in a trio of "obstinate enemies" to Frith the protestant in a controversy on purgatory. Frith, replying to one of Rastall's dialogues, drew forth the printer's "Apology against John Frith," the answer to which, however, was so convincing as to convert Rastall, it is said, to the protestant faith. Rastall not only printed but wrote and compiled several books, chiefly on legal subjects, to which no doubt his attention was turned by his connection with the chancellor. His "Pastym of People," 1529, a chronicle of the kings of England, was reprinted in 1811. He died in 1536. His shop was at the sign of the Mermaid, Paul's Gate, Cheapside.—WILLIAM RASTALL, his son, was born about 1508, and educated for the law, but carried on the business of a printer till 1534. Notwithstanding his father's alleged conversion, William was a zealous papist, and retired to Louvain, on the establishment of the Church of England by Edward VI. Returning in the reign of Mary, he was made a sergeant-at-law, a commissioner against the heretics, and a justice of the common pleas, but after Elizabeth's accession retired again to Louvain where he died in 1565.—R. H.

* RATAZZI, URBANO, an Italian statesman, was born in 1808, and educated for the legal profession at the college of Alexandria, his native city. He attained a high position at the bar of Turin, and afterwards in the court of appeal at Casale; but does not appear to have taken any active part in politics previous to the revolution of 1848. He was elected member for Alexandria in the parliament called under the constitution of Charles Albert; and after the defeat of Custoza he took the portfolio of public instruction in the Casati ministry, which lasted only ten days. In October following, he was elected vice-president of the chamber of deputies, and on the 15th December he entered the ministry of Gioberti, of which he soon became the virtual chief, holding the portfolio of the interior, and afterwards that of grace and justice. A difference arising as to the proposal of an expedition to Rome, Gioberti retired from the ministry, and Ratazzi was at the head of affairs, when, following the popular impulse, the war against Austria was declared, which terminated in the disastrous defeat of Novara. After the fall of Charles Albert, Ratazzi ranged himself with the "left centre"—the party who seek progress by moderate and constitutional means. In 1852 he became president of the chamber, and in 1854 he entered the ministry of his old opponent Cavour, as minister of justice. When Cavour resigned office, after the peace of Villafranca, Ratazzi succeeded him as minister of the interior (19th July, 1859), but his course was supposed to be mainly dictated by the late minister. When the urgency of public affairs recalled Cavour to the ministry, Ratazzi retired from office, but was elected president of the chamber of deputies. After the death of the count he waived his pretensions to the vacant post in favour of Ricasoli, and in a speech delivered in December, 1861, lent his aid to the policy of the ministry. In March, 1862, he was called upon to form a ministry, the completion of which he announced on the 31st of that month. His strength is considered to be not so much in the support of the nation or the parliament, as in the personal favour of the sovereign; and his intimate connection with the Tuileries has exposed him to imputations of even a less honourable nature. A chief incident of his present administration has been the forcible suppression of an attempted expedition for the liberation of Venice, although he is circumstantially accused of having, in his ministerial capacity, encouraged it in the first instance. Of the more recent incidents connected with Garibaldi's expedition for the recovery of Rome (August, 1862) it is yet too early to speak. How far Ratazzi was a party to the movement in its earlier stages has yet to be proved; but upon him rests, it is said, the responsibility of the attack upon the unresisting forces of the liberator; the subsequent execution, in cold blood, of a number of his followers, as well as of unarmed citizens in Milan; and an obstinate resistance to the generous desire of the king to grant a general amnesty.—F. M. W.

RATCLIFFE. See RADCLIFFE.

RATHERIUS or RATHIERUS, a learned prelate of the tenth century, born at Libya, became a monk in the abbey of Lobbes, or Laubes, in Flanders; in 928 accompanied Hilduin, the dispossessed bishop of Liege, to Italy; and in 931 obtained from the pope the see of Verona. He died at Namur about 973. His works were printed by the brothers Ballerini in 1767.

RATRAMNUS or BERTRAM was a French monk of Old Corbey. He flourished as early as 840, and survived at least to 870. He wrote a work, "De partu Virginis," to prove that Jesus was born by ordinary generation; and he was answered by Radbert, who maintained the perpetual virginity of Mary. He wrote also on predestination, opposing Hincmar, archbishop of Rheims; and at the request of Charles the Bald, "De Corpore et Sanguine Domini," in antagonism to Radbert, who, it is affirmed by many, first brought the doctrine of transubstantiation into the Romish church. Of this last treatise an edition in English was published at Dublin in 1753.—J. E.

* RAU, HERIBERT, a prolific German novelist, was bred for the mercantile profession, which he however forsook for the study of theology. He then joined the so-called German catholics, by whom he was appointed preacher at Stuttgart, and afterwards at Mannheim (1849), till he was removed from office by government. The subjects of his novels are mostly taken from the history of literature, for instance, Alexander von Humboldt, 7 vols., Jean Paul, 4 vols., &c.—K. E.

RAUCH, CHRISTIAN, one of the most eminent of the recent sculptors of Germany, was born January 2, 1777, at Arolsen in Waldeck. Of humble parentage, he was noticed by the sculptor Ruhl of Cassel, who gave him some instruction in modelling; but when he approached manhood he was sent to Berlin to fill the situation of footman, which had been obtained for him in the establishment of Queen Louise. Still in his spare hours he practised the lessons he had received; and one day being seen by the queen engaged in modelling her portrait, she became so much interested in him that she sent him first to Dresden to study, and then, in 1804, enabled him to visit France and Italy. He stayed at Rome; was introduced by Humboldt, then Prussian minister in that city, to Canova and Thorwaldsen, who admitted him to their studios and guided his studies; and executed several classical statues and rilievi, and numerous portrait-busts, which were greatly admired and gave assurance of his future eminence. He was recalled to Berlin in 1811 to design a monument to Queen Louise, which, two years later, he returned to Italy to execute. To this monument, a recumbent statue of the queen, at whose feet is an eagle exquisitely modelled, he devoted several years of earnest study and labour; his admiration of the queen, his early benefactress and constant friend, amounting almost to reverence. It is generally felt to be the most beautiful and impressive of all his works. Rauch continued to reside in Rome till 1822, when he returned to Berlin. He had now taken his place among the most distinguished sculptors of Europe, and he found no lack of employment for his chisel. He executed many classical and poetical statues, groups, and rilievi, and some from domestic life, of great beauty; but his distinctive power was in monumental and portrait sculpture. His busts, both in bronze and marble, and sometimes of colossal size, are exceedingly numerous, embracing a large number of the most eminent Germans of his own, and many of a former, age. His monumental statues in bronze and marble include the celebrated colossal equestrian statues of Marshal Blucher; monuments of Generals Bulow and Scharnhorst; statues of Luther, Albert Dürer, Schiller, and other German worthies; and a series of the old kings of Poland for Posen cathedral, &c. The six "Victories," in the Walhalla at Ratisbon, are also by him. But his crowning work was the monument of Frederick the Great, erected in Berlin—one of the grandest, most elaborate, and, taken altogether, most successful of the recent public monuments of Europe. It was commenced in 1830, the colossal equestrian statue of Frederick was cast in 1846, and the whole was completed in 1851. In designing the pedestal, and in the arrangements generally, Rauch was assisted by the architect Schinkel. Rauch's last years were spent in great honour in

Berlin. He was decorated with many orders, was a member of the French Institute (1832), highly esteemed by the king, and generally respected by his fellow-citizens; whilst, alike by his countrymen and foreigners, he was regarded as the chief of German sculptors. In person he was tall and of a fine presence; in character simple and unassuming; always ready to assist the student and to recognize merit in the professor. He died at Dresden, where he had gone in the hope of benefiting his health, December 3, 1857.—J. T–e.

* RAUMER, Friedrich Ludwig Georg von, a celebrated German historian, was born at Wörlitz, near Dessau, 14th May, 1781. He was carefully educated, and devoted himself to the study of law and administrative science in the universities of Halle and Göttingen. He then entered the Prussian administrative service, in which he was rapidly promoted to several important offices. His greatest ambition, however, was realized in 1811, when he was appointed professor of history at Breslau. Eight years later he was translated in the same capacity to Berlin, where besides his professorship he was nominated a member of the Ober-Censur-Collegium. This latter office he, however, resigned in 1831 with some eclat. The intervals of his official duties and literary labours were filled with travels. At different times he visited Switzerland, Italy, France, England, and America. He searched the Paris and London libraries, and gave the fruits of these researches and travels to the world in a number of historical contributions and books of travel, which are distinguished by shrewd observation and rich information. Among his numerous works, however, his "History of the Hohenstaufen" ranks highest; it is indeed the corner-stone of his fame, and by its happy combination of solid research and tasteful narrative, will always occupy a prominent place in the historical literature of Germany. Of no less merit are his "History of Europe," since the end of the fifteenth century, 8 vols.; his "Lectures on Ancient History," 2 vols.; and his "Historisches Taschenbuch," since 1830. In his works, as well as in his actions, Raumer has always professed liberal principles, and has by his liberalism, however moderate it was, several times given offence to government. Particularly his discourse on Frederick II. (1847) produced so much displeasure, that he had to resign his membership of the Berlin Academy. But it was to this circumstance that he owed his election to the Frankfort national assembly, where he took his seat in the centrum. From Frankfort he was sent on a diplomatic mission to Paris by the provisional government of the empire. Afterwards he was also elected a member of the upper chamber at Berlin. The latest production of his pen is his "Memoirs and Correspondence," 2 vols.—K. E.

RAUPACH, Ernst Benjamin Salomo, a popular German dramatist, was born at Straupitz, near Liegnitz, May 21, 1784. After studying theology at Halle, he became private tutor at St. Petersburg, where soon after he obtained the chair of German literature in the university. In 1822 he resigned, and retired to Berlin, where he died 18th March, 1852. His numerous dramatic productions, both tragic and comic, show great knowledge of the stage, but are deficient in the higher qualities of poetry and in moral purpose.—K. E.

RAUWOLF, Leonard, a medical man and naturalist, was born at Augsburg towards the middle of the sixteenth century, and died in September, 1596, at Hatvan. He prosecuted the study of medicine with the view of acquiring a knowledge of natural science, and in 1560 he travelled in Italy and France. He became acquainted with many celebrated botanists. He passed as doctor of medicine at Valence in Dauphiny, and then visited Switzerland and various parts of Germany. He collected many rare plants, some of which he afterwards cultivated in his garden at Augsburg. For some time he acted as chief physician in his native town. In 1573 he departed on a journey to the Levant. He visited Syria, the Euphrates, the ruins of Babylon, Bagdad, and the country of the Kourds. In 1575 he was at Mossul on the Tigris. After visiting Mesopotamia he returned by Orfa to Aleppo and Tripoli. Thence he proceeded to Palestine, Jerusalem, Lebanon, and other important eastern places, and returned to his native city in 1576. He acted for many years as physician to the Plague hospital. In 1588 he was compelled to quit Augsburg, in consequence of refusing to become a Roman catholic. He became physician at Lintz, and subsequently served in the Austrian army as a medical man. He published an account of his travels in eastern countries. He made a large collection of plants in Palestine, which has been placed in the library of the university of Leyden. A genus of plants has been named Rauwolfia by Plumier.—J. H. B.

RAVAILLAC, François, the assassin of Henry IV. of France, was born at Angoulême in 1578 or 1579. He entered the order of the Feuillants, who, however, expelled him as a visionary. The natural gloom of his temperament was aggravated by an unsuccessful lawsuit, which led to his imprisonment for debt, in the course of which he is said to have been haunted by visions. In this morbid state of mind, the denunciations of the fanatical adherents of the League produced such an impression upon Ravaillac, that the very name of a Huguenot roused him to fury. He conceived an especial hatred against Henry IV., and determined to murder him. On the 14th of May, 1610, the king was proceeding in his carriage along the Rue de la Ferroniere, when it was stopped by some waggons. Ravaillac, stepping on the wheel of the carriage, stabbed Henry twice to the heart, and death was instantaneous. The assassin made no attempt to escape, but remained till he was arrested with the bloody knife in his hand. He was put to the torture, but declared that he had no accomplices, and that he had been compelled to do the deed by an uncontrollable instinct or feeling. He was torn to pieces by wild horses in the Place de Grève on the 27th of May.—J. T.

RAVENET, Simon François, a celebrated engraver, was born at Paris about 1710, according to some, but Zani says in 1721. He studied with J. P. Le Bas, practised his art in Paris till 1750, and then came to England in order to assist Hogarth in engraving the series of plates of Marriage-a-la-Mode. He was afterwards much employed by Alderman Boydell; engraved many portraits of eminent men of the day, and some plates after the great masters. Ravenet drew well, and engraved in a neat firm manner. He was elected associate engraver of the Royal Academy, and died in London in April, 1774.—His son, Simon Francis Ravenet, born in London in 1755, studied engraving under his father, and painting in Paris under F. Boucher. He then went to Parma, where he undertook to engrave Correggio's paintings in the cathedral and churches of that city. These he completed in a slight manner about 1785, and afterwards some prints from Rubens, &c. He died about 1813.—J. T–e.

RAVENNA or RAVIGNANO, Marco Dente da, an eminent Italian engraver, was born at Ravenna in 1496. He was a pupil of Marcantonio Raimondi, and imitated the manner of his master, but was less refined in style and altogether inferior. He was, however, a very able engraver, spirited in execution, and painter-like in feeling, and his prints are much esteemed. The best are those after Raphael and Giulio Romano. His Raphael engravings include the Transfiguration, the Bible subjects, a series of thirteen from the history of Christ, St. Michael, &c. Another noted print by him is the ancient group of the Laocoon. Marco da Ravenna was killed at the sack of Rome in 1527.—J. T–e.

RAVENSCROFT, Thomas, a musician, of whom little is known beyond certain brief intimations contained in his own works. From these works it appears that he was born in 1592, and in due time became a chorister of St. Paul's cathedral, London. He speaks of his tutor, Mr. Edmund Pierce, the master of the choristers, as "a man of singular eminence in his profession." At the early age of fourteen, Ravenscroft took his degree of bachelor of music at Cambridge. Though university degrees were in that day taken at an earlier age than in the present day, yet was the age at which he graduated unusually early. In 1609, when only sixteen, he was the editor of the curious collections of rounds and catches, known as "Pammelia" and "Deuteromelia;" and in 1611 he was the author of "Melismata, or Musicall Phansies fitting the Court, Citie, and Countrey Humours." In 1614 he published "A Brief Discourse of the true (but neglected) use of charact'ring the Degrees by their Perfection, Imperfection, and Diminution in Measurable Musicke." This work, which contains some charming part songs on the subjects of hawking, hunting, dancing, drinking, &c., is dedicated "To the right worshipfull, most worthy grave senators, guardians, of Gresham college in London." As a reason for this dedication he says, "I must and do acknowledge it as a singular help and benefit, that I have receiv'd divers instructions, resolutions, and confirmations of sundry points and precepts in our art, from the musicke readers of that most famous colledge." In 1621 Ravenscroft published his "Whole Booke of Psalms," a work which has been of material use to his successors. It is a noble collection of psalm tunes, harmonized by all the principal English

musicians of the day, including the editor. After this period nothing is known of him. He probably did not live to see the second edition of his "Psalms" in 1633.—E. F. R.

RAVIS, RAVIUS, or RAU, CHRISTIAN, a learned Prussian orientalist, was born in Berlin in 1603, and after studying at various universities, in 1638 found his way to Oxford. By Archbishop Usher he was employed in the following year to travel in the East as a collector of MSS., and on his return was liberally rewarded by his patron. In 1642 he went to Holland, and became professor of oriental languages at Utrecht. In the same capacity he afterwards officiated in Amsterdam, London, Upsal, Kiel, and Frankfort-on-the-Oder, where he died in 1677. Among his works there is a "Grammar of the Hebrew, Chaldee, Syriac, Arabic, and Samaritan."

RAWLET, JOHN, author of the "Christian Monitor"—a work which has been often reprinted—held a lectureship in Newcastle-upon-Tyne. He died in 1686, aged forty-four.

RAWLEY, WILLIAM, Lord Bacon's chaplain and amanuensis, was born at Norwich about 1588, and educated at Benet college, Cambridge, obtained a fellowship in 1609. Three years afterwards he became rector of Bowthorpe in Norfolk. Lord Bacon afterwards gave him the living of Landbeach, near Cambridge. After the death of the chancellor, who left him a legacy and a copy of the Antwerp Polyglot, Rawley prepared an edition of Bacon's works, which he dedicated to Charles I., 1657. He died in 1667. Rawley printed some of his patron's tracts under the title of "Resuscitated," and from his papers Tenison collected his Baconiana.

RAWLINSON, CHRISTOPHER, an eminent Saxon scholar, was born at Springfield in Essex in 1677, and educated at Queen's college, Oxford. He edited Junius' transcript of Boethius De Consolatione Philosophiæ, the publication of which in the Junian types was anything but remunerative to the editor. The chief credit of the edition has been ascribed to Mr. Edward Thwaites, who, it is surmised, wrote the Latin preface to it. Rawlinson, at his death in 1733, left a large collection of MSS., many of which relate to the counties of Cumberland and Westmoreland.—R. H.

* RAWLINSON, SIR HENRY CRESWICK, K.C.B., the chief decipherer of the cuneiform inscriptions, was born at Chadlington in Oxfordshire in 1810. He belongs to the old Lancashire family of Rawlinson, and his grandfather represented the borough of Lancaster in the house of commons. Educated at Ealing, Middlesex, he entered the East India Company's military service in 1827, and remained with the Bombay army until 1833, when he was sent to Persia to aid in reorganizing the army of the shah, a duty which kept him on the move in that kingdom. So early as 1835 he had begun his study of Persian cuneiform inscriptions. In a communication to the Royal Asiatic Society, dated January, 1838, he announced his success in reading the ancient and important cuneiform inscription engraved by Darius Hydaspes on the sacred rock of Behistun, on the western frontier of Media, on the high road leading eastward from Babylonia, and rising abruptly from the plain to a perpendicular height of about seventeen hundred feet. This success was achieved by him in ignorance of what had meanwhile been done in Europe by Lassen and Burnouf. In 1840 he was appointed political agent at Candahar, which difficult post he retained throughout the Affghan war, materially contributing, both by his skilful diplomacy and his soldiership in the field, to the retention of Candahar by the British under General Nott. After the close of the Affghan war Colonel Rawlinson was transferred in 1843 to Bagdad as political agent in Turkish Arabia, being appointed consul in 1844 and consul-general in 1851. He was in Bagdad when Mr. Layard made his discoveries at Nineveh, and the cuneiform inscriptions found there passed through his hands. Fastening immediately on this new branch of a favourite study, he succeeded in finding the key to the so-called Babylonian, as he had formerly to the Persian cuneiform inscriptions, and in this enterprise he was aided by a Babylonian version, much defaced, however, of his old friend, the Behistun inscription. We may add that a curious and interesting confirmation of Rawlinson's accuracy in deciphering the Babylonian inscriptions was afforded some years later. In March, 1857, the Royal Asiatic Society received from Mr. Fox Talbot a sealed packet containing his translation of a cuneiform inscription on a cylinder bearing the name of Tiglath Pileser, and the first of a series lithographed by Sir Henry Rawlinson. Mr. Talbot requested that the inscription should be submitted to other decipherers, and the results compared. Sir Henry Rawlinson, Dr. Hincks, and Dr. Oppert undertook the task without mutual communication, and each transmitted his version of the inscription in a sealed packet, to be opened and examined by a committee consisting of Dean Milman, Dr. Whewell, Mr. Grote, the late Professor H. H. Wilson, and Sir J. G. Wilkinson. The remarkable general agreement of the various decipherers, with slight occasional variations, proved that Rawlinson was on the right track. This was in 1857. In 1856 Lieutenant-colonel Rawlinson retired from the service of the East India Company, and the following year he was made a K.C.B. (civil), having in 1844 been made a C.B. (military) for his services at Candahar. In January, 1858, he entered the house of commons as member for Reigate, resigning his seat when, in the September of the same year, he was appointed a crown member of the council of India. In May, 1859, with the local rank of major-general, he was appointed envoy-extraordinary and minister-plenipotentiary to Persia. The records of Sir Henry Rawlinson's earlier cuneiform discoveries are to be found chiefly in the journals of the Asiatic Society, and he has also contributed many papers on points of oriental geography and topography to the publications of the Geographical Society. He has edited, with notes, &c., his brother's translation of Herodotus, and has published "Notes and letters on telegraphic communication with India." The great work in which he is assisted by Mr. Edwin Norris (*q.v.*), and which is published at the expense of the British museum—"The Cuneiform Inscriptions of Western Asia"—commenced its appearance in 1861. Sir Henry Rawlinson adds to numerous other honorary distinctions that of being a corresponding member of the French Institute.—F. E.

RAWLINSON, RICHARD, an English antiquary, was the fourth son of Sir Thomas Rawlinson, lord mayor of London. He was educated at St. John's college, Oxford, and followed in the steps of Antony Wood, by collecting materials for a continuation of the Athenæ and History of Oxford. In 1711 he published the "Life of Wood." He promoted the publication of many valuable books, treating of local and general history. His most useful compilation was "The English Topographer," being an account of the literature of English local history. He endowed Oxford with certain small rents for the maintenance of an Anglo-Saxon professorship. He bequeathed books, coins, and money to his college, to whom he committed the care of his heart, which was placed in an urn against the chapel wall. He was a strong jacobite, and once paid a high price for the head of a non-juror, named Layer, that had been blown off Temple Bar. He desired to be buried with the skull in his right hand. He died at Islington, 6th April, 1755.—(Nichols' *Anecd.*)—R. H.

RAWSON, SIR WILLIAM, an oculist, was born in Cornwall. His family name was Adams. He was apprenticed to a surgeon at Barnstaple, Devon, and afterwards became a pupil of J. Cunningham Saunders, a practitioner who had become eminent by his attention to diseases of the eye. Adams followed in the same path, and established institutions for the special treatment of eye disease at Exeter and Bath. In 1810 he came to London, obtained the diploma of the College of Surgeons, and was appointed oculist extraordinary to the prince regent, by whom he was afterwards knighted. He took the name of Rawson in consequence of the provisions of a will under which he was benefited. He died in 1829. He wrote a monograph on ectropium, or eversion of the eyelids, 8vo, 1812.—F. C. W.

RAY or WRAY, JOHN, an English divine and an eminent naturalist, was born at Black Notley, near Braintree, in Essex, on 29th November, 1628, and died at the same place on 17th January, 1705. His father was a blacksmith, but gave his son a liberal education. Ray passed his early days at Braintree school, and about the age of sixteen he entered Catherine hall at Cambridge. He subsequently went to Trinity college. Under the tutorship of Dr. Duport he prosecuted his studies with zeal and success. On 8th September, 1649, he was chosen junior fellow of Trinity, after acquiring the degree of B.A., and when he took the master's degree he became major senior fellow. On 1st October, 1651, he was chosen Greek lecturer of the college; on 1st October, 1653, mathematical lecturer; and on 2nd October, 1655, humanity reader. In 1657 he was made prælector primarius, and in 1658 junior dean. He acted as tutor to many men of eminence, and he delivered discourses in the college and university. These were the foundation of some of the works he afterwards published. He early displayed a great taste for natural science,

and in an especial manner devoted his attention to botany. He made many excursions in England, Wales, and Scotland, and drew up careful notices of what he observed and collected. In 1660 he published a catalogue of Cambridge plants, and in the same year he took orders in the English church, and was ordained by the bishop of Lincoln. After his ordination Ray continued to prosecute his botanical studies and herborizations, in company with his friend Mr. Willoughby. Having refused to sign the act of conformity in 1661, he was deprived of his fellowship. From 1663 to 1666 he prosecuted his natural history studies on the continent of Europe, and subsequently published an account of his travels. On 7th November, 1667, he was elected a fellow of the Royal Society. About this time he entered upon a series of experiments relative to the ascent and descent of the sap in trees, the results of which he published in the Philosophical Transactions. Having examined carefully the botany of his native country, he printed in 1670 a catalogue of English plants. The loss of his friends Willoughby and Bishop Wilkins was severely felt by Ray, and being left in a sort of forlorn state, he began to have thoughts of marriage. Accordingly, on 5th June, 1673, he married a Miss Oakeley of Launton in Oxfordshire—he being forty-five and his bride twenty. In the same year he published his "Observations, Topographical, Moral," &c.; his "Catalogus Stirpium in exteris regionibus, a nobis observatorum;" and his "Collection of Unusual or Local English Words;" as well as a "Catalogue of English Birds and Fishes." Ray continued to send contributions to the Royal Society. Among these may be enumerated, remarks on the bleeding of trees; on spontaneous generation; on mushrooms; on maize; on musk-scented insects; on scolopendra; on the darting of spiders; the anatomy of the porpoise; the air-bladder in fishes, &c. After the death of his mother, he removed to Black Notley on 24th June, 1679. Here he finished his "Methodus Plantarum Nova," which was published in 1682. His method of classifying plants may be considered as the basis of the natural system in botany, of which Ray may be considered the founder. He divided the vegetable kingdom into groups, the characters of which were founded on the flower and fruit. He divided plants into monocotyledons and dicotyledons. He still kept up the old distinction of woody and herbaceous plants. There are many errors and deficiencies in his system, but there is no doubt that it contains the earliest views as to a natural method of classification. The system was far in advance of the age in which he lived, and his method was not adopted by his contemporaries and immediate successors, who preferred to invent artificial methods of arrangement. It was not until the time of Jussieu that Ray's method was duly appreciated. In 1686–87 Ray published the first and second volumes of his "Historia Plantarum Generalis." In 1690 appeared his "Synopsis Methodica Stirpium Britannicarum." While publishing his scientific works Ray did not neglect religious subjects, as shown by his dissertations on the being and attributes of God in what he calls "The Wisdom of God manifested in the works of the Creation," and in his "Three Physico-theological Discourses concerning the Chaos, Deluge, and Dissolution of the World." In 1690–94 his works called "Synopsis Methodica Animalium Quadrupedum," and "Synopsis Methodica Avium et Piscium," appeared, as well as "A Collection of Curious Travels and Voyages," including those of Ranwolff, and "Sylloge Stirpium Europæarum intra Britanniam." Dr. Derham says of Ray that he "was a man of excellent natural gifts, and had a singular vivacity of style, whether he wrote in English or Latin, which was equally easy to him—all which (notwithstanding his great age, and the debility and infirmities of his body) he retained even to his dying day, of which he gave good proof in some of his letters, written manifestly with a dying hand. In a word, in his dealings no man was more strictly just; in his conversation no man was more humble, courteous, and affable; towards God no man was more devout; and towards the poor and distressed no man was more compassionate and charitable, according to his abilities." "The name of Ray will ever be revered by the wise and the good," says a writer, "from the use he made of his extensive knowledge of nature. His work on the 'Wisdom of God in Creation' was the first attempt, we believe, ever made in the christian era to confirm the truth of revealed religion by facts drawn from the natural world. Another of his works, 'Persuasion to a Holy Life,' shows us also how deeply his pure and pious spirit was imbued with those truths he taught to others. None but a philosopher could have written the first, none but a christian the second." Haller terms Ray the greatest botanist in the memory of man. Ray's remains were interred in the churchyard at Black Notley, where a monument was erected, on which was carved a long and elegant Latin epigraph, composed by the Rev. William Coyte. The Philosophical Letters collected and published in 1718 by Dr. Derham, containing sixty-eight written by Ray, throw much light on his character and pursuits. A genus of plants has been named Rajania by Plumier. A society for the publication of works on natural history has been established in Britain, under the name of the Ray Society. Among other works, the society has printed Memorials of Ray, with extracts from his correspondence, and a full list of his works.—J. H. B.

RAYMOND: the name of seven counts of Toulouse, of whom we notice—

Raymond IV., called Raymond of Saint Gilles, Count of Toulouse, Duke of Narbonne, and Marquis of Provence, was the youngest son of Pons, count of Toulouse, and brother of William IV. He succeeded to the throne in 1093, and had for his share on the division of the paternal estates the earldom of St. Gilles, which comprised a part of the province of Nîmes. He married his cousin, the daughter and heir of Bertrand, count of Provence. In 1094 he was summoned by Pope Gregory VIII. to the defence of the patrimony of St. Peter, against the attacks of the Normans. The pontiff, however, soon after excommunicated him on the grounds that he had married within the ties of consanguinity. Raymond having reconciled himself with the pope, married Elvira, the daughter of Alfonso, king of Castile, receiving with her a large sum of money, which served to defray the expenses attending his journey to the Holy Land with the first crusade. This prince was among the first who responded to the appeal of Peter the Hermit; and after three years spent in preparation, left for Asia with an army of one hundred thousand men, leaving the government of his estates in his absence to his son Bertrand. The route selected was over the Alps, through Lombardy, Friuli, and Istria to Constantinople, and thence across the Dardanelles into Asia Minor. After numerous adventures and considerable opposition from Alexis, emperor of the East, Raymond succeeded in making himself master of Constantinople. To the offers of Alexis, who had endeavoured to detach him from the cause of the crusaders by the gift of estates, on condition of his recognizing him as his superior lord, Raymond is reported to have replied, that "He had not come so far to find any other master but Jesus Christ; and that for him he had left his country and his lands, and had undertaken so long a journey. If, however, the emperor would join him and his fellow crusaders, he for his part would willingly fight under his standard." Having landed in Asia the crusaders laid siege to Nice, which, notwithstanding the attempts of the Sultan Solyman to raise the siege, fell into their hands. Antioch was the next city which they attacked, and upon its surrender a quarrel arose between Raymond and Bohemond, both laying claim to the government. The approach of a large army of Saracens to besiege them in their new acquisition, hushed for a time the differences which divided the crusaders. The count of Toulouse, by announcing the discovery of the spear which had pierced the side of our Saviour as an omen of victory, rekindled the enthusiasm of the soldiers, and once again victory crowned their arms. Raymond himself took no part in the action, being confined to his bed by a dangerous illness. On the 15th July, 1099, Jerusalem surrendered to the crusaders, who offered the crown to Raymond. Upon his refusal to accept the proffered honour, Godfrey de Bouillon was elected king. After remaining some time in the Holy Land he returned to Constantinople, where he met reinforcements under the command of Hugues, brother of Philip of France, the counts of Chartres and Poitiers. At their request he accepted the command, but fortune no longer favoured him. On the taking of Tortosa he left the crusaders, and with his own followers commenced operations before Tripoli. On the completion of a castle erected by him within two miles from the city, which he called Mont Pélerin, he commenced its blockade. He did not live to see his plans carried out; for, worn out with fatigue, he expired in 1105, and was buried in his newly-constructed castle. He left issue two sons, Bertrand and Alphonse Jourdain, both of whom succeeded him.

Raymond V., Count of Toulouse, Duke of Narbonne, and Marquis of Provence, born in 1134, was the son of Alphonse

Jourdain, count of Toulouse, and of Faydide d'Usez his wife. He succeeded to the title on the death of his father in 1148. A few years after that event he engaged in a war with Roger Trincavel, viscount of Carcassonne, who had renounced his suzerainty, and had done homage to the count of Barcelona. In 1153 he took Trincavel prisoner, together with several of his supporters, among others William VII., the lord of Montpellier, whom he detained till the following year. About the same time Raymond married Constance of France, sister of Louis le Jeune. He was not long allowed to remain at peace. His old enemy the viscount of Carcassonne, having leagued himself with Henry II. of England, the count of Barcelona, and the viscount of Narbonne, declared war, and laid siege in 1159 to Toulouse, which Louis le Jeune, as an ally of Raymond, defended in person. Repulsed, notwithstanding repeated attacks, Henry II. made peace with Louis, leaving his allies to carry on the war, who also, in 1163, were forced to conclude a disadvantageous peace with Raymond. About this time emissaries arrived at his court at St. Gilles from the emperor, urging him to organize a new crusade. Events, however, prevented him from complying with this request. On the election of Paschal III. to the pontifical chair, Raymond, who had given him his support, was excommunicated by his opponent Alexander III., principally at the instigation of the emperor of Germany. The quarrel was of short continuance, for soon after, with the sanction of the pontiff, he obtained a divorce from Constance of France, with a view to marrying Richilde of Provence, and thus obtain possession of that marquisate. This scheme was opposed by Alfonso, king of Arragon, who asserted his claims with success. After a turbulent life Raymond died at Nimes in 1194. This count of Toulouse has been much celebrated by the troubadours, of whom he was a warm admirer and patron.

Raymond VI., called the Old, was the son of Raymond V. and Constance de France. He was born in 1156, and succeeded on the death of his father, on the 6th January, 1195, to the titles of count of Toulouse, duke of Narbonne, and marquis of Provence. At the commencement of his career he quarreled with the church, and in 1196 was excommunicated by Pope Celestine III. In the same year he repudiated his wife, Bourguigne of Cyprus, whom he had married during the lifetime of his father, and espoused Jane, the daughter of Henry II. of England, and sister of Richard Cœur de Lion. On her death in 1199 he married Eleanor of Arragon. About this time the heresy of the Albigeois began to attract the notice of the Church of Rome, and in 1198, 1202, and 1204 Pope Innocent III. sent his legates into the country if possible to extinguish the heresy. Raymond, who by disposition was tolerant, and little disposed to make matters of opinion a source of discord between himself and his subjects, found himself considerably annoyed by the interference of Pierre de Castelnau, the ambassador of the pope at his court. A conference between them took place at St. Gilles in 1208, but without any results beyond increasing the breach, and soon after the legate, fearing personal violence, prepared to quit the country. On entering a boat to cross the Rhine, he was attacked by two assassins, and died shortly after. It has never been proved that Raymond was privy to the murder, although his diffidence in the pursuit of the assassins lays him open to some suspicion. He soon, however, experienced the consequences of the deed. Innocent III. proclaimed a crusade against him. It was in vain he endeavoured to stay the torrent thus launched against him, by offering to surrender to the legate Milon seven of the strongest towns in his dominions—his ruin had been determined on. In the summer of 1209 a formidable army had assembled on the banks of the Rhine, and Raymond himself, as the price of his pardon by the Holy See, was compelled to serve in it against his own subjects. The campaign opened with the siege of Beziers, which, after a heroic defence, surrendered. Twenty-four thousand men lost their lives in the massacre which followed. It was on this occasion that the Abbé de Citeaux is reported to have said, when observing the crusaders timid lest they should kill the orthodox with the heretics—"Kill all, God will know who are his." Simon de Montfort was now at the head of the crusaders, and some differences having broken out between him and Raymond, the unfortunate count was excommunicated for the third time, and in 1210 proceeded to Rome to defend himself before Pope Innocent III. Alarmed for the safety of his dominions, he returned to their defence. In 1211 the crusaders invested Toulouse, but were defeated by Raymond. They, however, made good their loss by a successful repulse of an attack made by him at Castelnaudary. After this event much time was lost in manœuvres. It was not till 12th September, 1213, that the belligerents met under the walls of Muret. The battle was well contested, but victory again crowned the arms of the crusaders, and Toulouse denuded of defenders fell into their hands. The cause of Raymond was now hopeless. In 1215 the council of Lateran having declared his estates forfeited, conferred them on De Montfort. The capital in the following year having declared for Raymond was given over to pillage, but no sooner had De Montfort and his forces removed from the scene than the inhabitants again revolted, and summoned Raymond from the place of his concealment in the neighbourhood to head them. He obeyed their call, and on 13th September, 1217, was again in the field to meet his old enemy, who was advancing against him with one hundred thousand men. In an attack on the city De Montfort lost his life, some say by the hand of a woman, and once more the cause of Raymond was predominant. In 1219 Louis, the son of Philip Augustus, king of France, attempted to take Toulouse, but failed. Raymond died in 1222, having succeeded in re-establishing himself on the throne of his ancestors. He was married five times, but is only known to have had two children, Raymond, surnamed the Young, and Constance or Clémence, who was married to Sancho, king of Arragon.—W. J. P.

RAYMOND, Robert, Lord, was born in 1673, his father Sir Thomas Raymond, having been a puisne judge of the common pleas, and afterwards of the queen's bench. In 1694 he was called to the bar, having already acquired the reputation of an accomplished lawyer. In 1702 he was counsel for the prosecution of one Hathaway, accused of drawing blood from a supposed witch, and his conduct of the case tended greatly to dispel the superstitions which were still current with regard to witchcraft. He entered parliament in 1710, as member for Lymington, and became solicitor-general under the tory administration. On the death of George I. he went out of office, and continued in opposition for six years. In 1720 he was induced to take office as attorney-general in the administration of Lord Stanhope, together with Walpole and Townshend; but finding his position at the bar and in the house of commons unpleasant in consequence of his change of principles, "he," says Lord Campbell, "astonished the world by sinking into a puisne judgeship of the court of king's bench." In 1725, on the death of Chief-justice Pratt, he became chief-justice in his own court, and presided there for seven years with great distinction. He was raised to the peerage by the title of Baron Raymond, of Abbots-Langley, Herts, where he had an estate. He first laid down the law that the publication of an obscene libel is a misdemeanour; and in the case of the warden and deputy-warden of the Fleet he ruled that gross neglect of a prisoner, resulting in death, amounts to manslaughter. Throughout life, he was an assiduous reporter of the cases which came before the courts, and many of his own judgments, reported by himself, are still referred to. He was made a privy councillor, and whenever George I. or George II. left the kingdom, he was one of the lords justices appointed to exercise the royal authority, but took no part in general politics. He died in 1733, leaving one son, who died without issue, and the title thus became extinct.—F. M. W.

RAYNAL, Guillaume Thomas François, was born in 1711, at St. Geniez, in the province of Rouergue in France. He entered early into the Society of the Jesuits, and on taking priest's orders distinguished himself as a preacher. His love of independence, however, before long induced him to leave the church, and he adopted literature for his profession, and Paris for his residence. Having successfully cultivated the acquaintance of several influential men, he became editor of the *Mercure de France*, and wrote various works marked by a declamatory style and superficial character, from which, notwithstanding, he is said to have derived considerable profit. In 1770 appeared his greatest production, the "Histoire Philosophique des Établissements des Européens dans les deux Indes," which largely enhanced his reputation. It was several times reprinted, both in France and other countries. With a view to the publication of a more correct edition, the author travelled in Holland and England; and when in the latter country he was honoured, we are told, with an unusual token of distinction, for, on his visiting the house of commons, the speaker ordered business to be suspended till he was accommodated with a convenient seat. But the irreligious and

anti-monarchic nature of some of Raynal's sentiments drew down upon his treatise the condemnation of the French authorities. It was proscribed by the parliament of Paris, and the author would have been apprehended if he had not retired to Germany After the lapse of a few years, and when the French revolution was at its earliest commencement, Raynal returned to Paris, where, having meanwhile changed his sentiments on political subjects, he addressed a letter in 1791 to the national assembly, predicting the fearful evils that would result from the Revolution. It was received with a storm of disapprobation, and the writer was styled an apostate and a dotard. Yet no personal injury was inflicted on him, and after overliving the period of terror, he died in quiet at the house of a friend at Chaillot, in March, 1796.—J. J.

RAYNOLDS. See RAINOLDS.

RAYNOUARD, FRANÇOIS JUSTE MARIE, an eminent French philologist, born at Brignolles in Provence in 1761, became an advocate to the parliament of Aix. On the breaking out of the Revolution he adopted the views of the party of the Girondins, and in 1793 was imprisoned by the Mountain faction, but recovered his liberty after the fall of Robespierre. Appointed a member of the legislative assembly in 1804, he produced in the following year, with extraordinary success, his tragedy of "Les Templiers," and in 1807 became a member of the Institute. He had a seat in the corps legislatif, and in 1813 he drew up the famous address which heralded the fall of the emperor. In 1814 he was a member of the chamber of deputies. On the reorganization of the French Academy in 1816 his name was retained on the list of members, and he was elected a member of the Academy of Inscriptions. He succeeded Suard as perpetual secretary of the French Academy in 1817. He published at intervals a series of works illustrative of the most interesting period of the history of his native district, the value of which has been acknowledged by all subsequent historians of literature. The following may be named as amongst the most important—"Monuments Historiques relatifs à la Condemnation des Chevaliers du Temple et à l'Abolition de leur Ordre," 1813; "Grammaire de la Langue des Troubadours;" "Grammaire Comparée des Langues de l'Europe Latine dans leurs rapports avec la Langue des Troubadours;" "Choix des Poésies Originales des Troubadours," 6 vols., 1816–24; "Observations Philologiques et Grammaticales sur le Roman du Rou;" and "Nouveau Choix des Poésies Originales des Troubadours," 1835. Raynouard died at Passy in 1836.

RAZZI, the name by which GIANNANTONIO BAZZI is commonly called, though he is still better known as IL SODOMA. Both names are corruptions; the first arose from an early misprint, and the second from the conversion of his name of Sodona, inscribed on a picture in the town hall of Siena, into Sodoma. He was born at Vercelli in Piedmont about 1477, and acquired the first principles of his art from Martino Spanzotti of Casale. He eventually settled in Siena, there acquired the freedom of the city, and became the most distinguished of its painters. He acquired great distinction for some frescoes in the monastery of Monte Oliveto, between Siena and Rome, which he completed in 1502. These spread his reputation to Rome, whither he was invited by Agostino Chigi; and he was employed also by Julius II., in the Vatican Stanze; but the pictures he painted there were destroyed shortly afterwards to make way for the works of Raphael. Razzi returned to Siena, where he married in 1510. His greatest works are the frescoes of the chapel of St. Catherine of Siena in the church of San Domenico, painted in 1526, still in a good state of preservation, and universally admired by artists. He executed several other important works at Siena, as late as 1538; he was then employed at Volterra, Pisa, and Lucca; but he eventually died poor in the great hospital of Siena, February 14, 1549, leaving an only daughter, married to his pupil Bartolomeo Neroni. Neither his great reputation nor his honours saved him from poverty; his works were chiefly fresco, and he was latterly careless. Had he been more employed in painting easel pictures in oil, his fortunes might have been better; works of this kind by Razzi are very scarce. The pope, Leo X., created him a cavaliere of the order of Cristo, and the Emperor Charles V. gave him the title of a count palatine of the empire; and Paolo Giovio, in a eulogium on Raphael, even compares Razzi with that painter.—(Vasari, *Vite*, &c., ed. Le Monnier; Speth, *Kunst in Italien;* Milanesi, *Documenti per la Storia dell' arte Senese.*)—R. N. W.

READING, JOHN, a puritan divine, born in Buckinghamshire in 1588, was educated at Magdalen hall and Alban hall, Oxford. In 1616 he was appointed minister of St. Mary's, Dover, and was afterwards chaplain to Charles I. On the outbreak of the rebellion (1642), of which he disapproved, he was cast into prison, and his library was plundered. In the same year he was appointed to the living of Chartham in Kent, and made prebendary of Canterbury. Of these preferments he did not obtain possession till Charles II. was restored; but in 1644 he was allowed to become minister of Cheriton in Kent. Not long after he was again imprisoned on suspicion of being connected with a plot for the seizure of Dover castle. He died at Chartham, October 26, 1667. He was one of the nine authors of the Assembly's Annotations on the New Testament, and published various sermons and other theological works.—D. W. R.

REAL. See SAINT REAL.

REAUMUR, RENÉ ANTOINE FERCHAULT DE, an eminent French naturalist, chemist and natural philosopher, was born at Rochelle in 1683. After attending the schools of his native town, he studied philosophy, first under the jesuits at Poitiers, then at Bourges, and lastly at Paris in 1708. His earliest papers inserted in the Memoirs of the Academy, were on mathematical subjects, but he soon turned his main attention to natural history, studying especially insects and mollusca. Amongst his most noted papers on these subjects, we may name his researches on the formation of shells; on the silk of spiders (which he showed could not be collected on a large scale on account of their pugnacity); on the purple dye of the ancients; on artificial pearls; on the reproduction of amputated limbs in crustaceans, and on the shocks given by the torpedo, the electric nature of which he failed to detect. He determined by experiment that the strength of a rope was less than the joint strength of its component fibres, a result deemed paradoxical until explained by Duhamel. He investigated the colouring matter of the turquoise, but came to a false conclusion. In 1722 he wrote a work on the manufacture of malleable iron and steel. Steel he considered to be iron impregnated with combustible (in his language sulphureous) matter. He directs the bars of iron to be heated in a mixture of soot, charcoal powder, wood ashes, and common salt. For this work he was rewarded by the Regent Orleans with a pension of twelve thousand livres. He next discovered and published the method of tinning sheet-iron, which till then had been a secret peculiar to certain Germans. He investigated the art of making porcelain, then known only to the Chinese and the Saxons, and came to the correct conclusion, that this ware must consist of two ingredients, the one fusible at a strong heat, the other totally infusible. He also observed the devitrification of glass on being allowed to cool very slowly. He effected an improvement in the thermometer, taking the freezing point of water as zero, and dividing the space between this point and the boiling point of water into eighty degrees. He has also left papers on the auriferous rivers of France, on the fossil shells of Touraine, and a very important series of observations on the digestion of birds. His unfinished work, "History of Insects," Paris, 1734–42, contains a wonderful mass of original and valuable observations. He died, 17th October, 1756, universally beloved and respected.—J. W. S.

REBOLLEDO, BERNARDINO, Count of, one of the few old Spanish poets who are still remembered in Spain, was born in Leon in 1597, and served from an early age in the army. For his service in the Thirty Years' war he received from the Emperor Ferdinand the title of count. In 1647 he was appointed ambassador to Denmark, and enjoyed great consideration both at the Danish court and that of Queen Christina of Sweden. The first volume of his poetical works was published at Cologne in 1650; the second at Copenhagen in 1655. They consist of lyrical poems, some in the old national form, then on the decline, and the other in the Italian style. His lighter poems, entitled "Ocios" (Leisure hours), were published at Antwerp in 1660. He also wrote a play—"Love despises danger;" a paraphrase of the books of Job and Jeremiah; a poem on the art of war and state policy; and some excellent madrigals. The best edition of his works is that of Madrid, 1778.—F. M. W.

RECAMIER, JEANNE FRANÇOIS JULIE ADELAIDE DE, Madame, was born at Lyons, 4th December, 1777, her father, Jean Barnard, being a notary of that city. At the early age of sixteen Madlle. Bernard, already remarkable for her beauty and talents, attracted the notice of M. de Recamier, a rich Parisian

banker, who soon after married her. Established at Paris, her salon became the resort of the leading men of the day. The presence there of Lucien Bonaparte, Moreau, Bernadotte, La Harpe, Benjamin Constant, and David, together with other public men, excited the alarm of the imperial government, which looked upon her *réunions* as a political demonstration. She was accordingly compelled to leave Paris. After residing some time at Lyons, where she contracted an intimacy with Camille Jordan and Ballanche, she visited Italy, and remained there till the fall of Napoleon, when she once more established herself at Paris. Having experienced some pecuniary losses, she retired in 1819 to the Abbaye aux Bois in the Rue de Sevrès. Her friends, however, did not leave her alone in her retirement. Her residence once again became the centre of attraction to the witty and the wise. Chateaubriand was a constant visitor there during the latter years of her life, and was held by her in the highest esteem. Madame de Recamier died in 1849, leaving a somewhat voluminous correspondence relating to the events of her own times, which has since been published and may be read with interest.—W. J. P.

RECORDE, Robert, an eminent physician and mathematician, was born at Tenby, Pembrokeshire, about the year 1500. He entered Oxford in 1525, was elected fellow of All Souls in 1531, being then B.A. From Oxford he went to Cambridge, and there took his M.D., returning, however, to Oxford, and teaching publicly arithmetic and mathematics with much success. About 1547 he went to reside in London, where he acted as physician to Edward VI. and Queen Mary, and wrote the "Urinal of Physic," which passed through several editions. He was the author also of several works on mathematical subjects, among which were "The Pathway to Knowledge," "The Ground of Arts," "The Castle of Knowledge," "The Whetstone of Witte." Professor De Morgan says concerning him, that he is "a man who deserves a much larger portion of fame than he has met with, on several accounts." As a foundation for this encomium we should state, that Recorde brought together the researches of foreign writers on the subject of algebra, then in its infancy, and incorporated several improvements of his own. He was the first original writer on arithmetic in English, and one of the earliest among us who adopted the Copernican system. In algebra we recognize him as the inventor of the sign of equality, and of the method of multinomial algebraic quantities. When we remember that he was a lawyer and a physician, as well as the first mathematician of his day, we cannot understand how he should have died a debtor in Queen's Bench prison, as is commonly asserted. However, there are some circumstances which seem to suggest that some other cause than debt brought this extraordinary genius to so ignoble an end. He died in 1558.—D. T.

* REDGRAVE, Richard, R.A., was born at Pimlico, April 30, 1804. Till 1824 he assisted in his father's factory, making designs and directing the workmen, when, the business not succeeding, he was thrown on his own resources. He had always wished to become an artist: he now sought to qualify himself for the Royal Academy by drawing at the British Museum, chiefly from the Elgin marbles. In 1826 he was admitted a student in the Royal Academy. During these probationary studies he maintained himself by teaching drawing. He began to contribute to the Academy exhibitions as early as 1825; but the first work of his which attracted notice was "Gulliver on the Farmer's Table," exhibited at the British Institution in 1837. He continued to paint subjects selected chiefly from our older authors, as "Ophelia," "Sir Roger de Coverley at the Inn," and the "Vicar of Wakefield and his Daughter," by which he made steady way in public favour; but about 1840 he began to exhibit works of a more sentimental and popular kind, illustrative of some matter of social interest which had been brought forcibly into notice—as "The Poor Governess;" the "Sempstress," suggested by Hood's Song of the Shirt; "Fashion's Slaves," and the like. Mr. Redgrave now received professional recognition by his election, in 1840, as associate of the Royal Academy: he did not become full member till 1851. Of late years he has been chiefly engaged with the national art-schools and museums at South Kensington. In 1847 he was appointed head-master of the government schools of design; in 1852 art-superintendent; and in 1857 inspector-general for art of the department of science and art. He was the government fine art commissioner appointed to report on the French Exposition Universelle of 1855; and he, in conjunction with Mr. Creswick, has had the arrangement of the British pictures at the International Exhibition, 1862. On the death of Mr. Uwins in 1857, Mr. Redgrave was appointed surveyor of the paintings in the royal palaces, and to him is due in that capacity the improvements that have been made in the placing and classification of the pictures at Hampton Court. Amidst all these official duties Mr. Redgrave has of course found comparatively little time for painting. He has not, however, neglected his pencil. He has, among other things, contributed some religious pieces to the Academy exhibitions; but his most conspicuous efforts have been English landscapes, painted with minute regard to the details. Six of his pictures are in the Sheepshanks collection at South Kensington; and one, "The Country Cousins," in that presented to the nation by Mr. Vernon.—J. T–e.

REDI, Francesco, physician to the grand-dukes of Tuscany, Ferdinand II. and Cosmo III., naturalist and poet, born at Arezzo, 18th February, 1626; found dead in his bed in Pisa, having towards the close of his life suffered from epilepsy, the 1st March, 1697. He belonged to various academies, and, as a member of that named Della Crusca, contributed valuable matter to the vocabulary. Many curious investigations and experiments in natural history and science are also due to him; and he did much to disprove the antique theory which attributes to putrescence the generation of certain forms of animal life. The scientific writings of Redi have been translated into Latin, and editions of his entire works have been published in Venice and Naples. He is, however, popularly known less as the learned man than as the author of a dithyrambic poem, "Bacco in Toscana," which praises wine to the exclusion and condemnation of tea, coffee, beer, water, and such like; but it has been suggested that some images in this admired piece prove Redi to have been conversant with the work of an elder dithyrambist, Bonavita Capezzali.—C. G. R.

REDING, Aloys, Baron de, a Swiss patriot and general, was born in 1755, in the canton of Schwytz. He served for some time in the Spanish army, and attained the rank of colonel. He quitted that service, however, in 1788, and retired to his native country, where he was chosen landamann. He remained in retirement until the invasion of Switzerland in 1798 by the French republicans. Schwytz and several other cantons offered a determined resistance to the invaders, and Reding was appointed commander of the troops levied by his native canton. But after a resolute stand in defence of their rights and liberties, the patriots were compelled to submit to the new constitution framed by the French directory. Reding was nominated first landamann of Switzerland in 1801, and took a prominent part in organizing and directing the various insurrections of his patriotic countrymen against their oppressors. After the treaty of Luneville, by which the independence of the Helvetic republic was guaranteed, and the evacuation of Switzerland by the French troops was stipulated, a fierce contest broke out between the old native factions. At length Napoleon interfered, and sent Ney with a large body of troops to suppress the patriotic party. Reding was arrested and sent a prisoner to the fortress of Arbourg, but regained his liberty after the lapse of some months. In 1803 he was again elected landamann of the canton Schwytz. Reding lived to see the downfall of his old enemy, Napoleon, and the restoration of the independence of his country. He died at Schwytz in 1818.—J. T.

REDMAN or REDMAYNE, John, a very learned divine, the first master of Trinity college, Cambridge, archdeacon of Taunton, and prebendary of Wells and of Westminster, was born in 1499. He was educated at Oxford, Paris, and Cambridge. It is a matter of controversy how far he sympathized with reformed opinions; but this much is certain, that he assisted in compiling the Book of Common Prayer, and that on his deathbed he declared it to be his belief that man is justified by faith in Jesus Christ, and not by works, and that purgatory, the sacrifice of the mass, and transubstantiation are unscriptural. He died in 1551, and was buried in Westminster abbey. Amongst his works is a treatise on justification.—D. W. R.

REDSCHID PASHA, the most enlightened and distinguished of modern Turkish statesmen, was born at Constantinople on the 16th day of the month Schenal, in the Turkish year 1214, corresponding to the end of the year 1799. Mustapha Redschid was the son of Mustapha Effendi, a man of plebeian birth, but held in the highest esteem by his fellow-citizens. Redschid's

mother sprang from an ancient and illustrious family; hence Redschid had the title of nobility, *bei*, from his birth. The mother was left early a widow, with four very young children, two sons and two daughters. Her circumstances were exceedingly embarrassed; but generous friends were ready with counsel and with help, and enabled her to give a good education to her son Redschid, who was notable among other things for the faculty of elegant expression. One of Redschid's sisters married Ispartali-Ali-Pasha, governor of Morea, who is supposed, as Ispartali signifies Spartan, to have been a Greek renegade. Ispartali appointed Redschid his secretary when the latter was between fifteen and sixteen years of age. For a short time Ispartali was grand vizier, and afterwards commanded the whole of the Turkish troops in the war with the Greeks. Till the death of his brother-in-law Redschid stood faithfully by his side. The intelligence and activity which Redschid had displayed in the Morea, procured him the situation of chief secretary in one of the government bureaus at Constantinople. In this and other subordinate offices he showed himself zealous for those reforms which ended in the annihilation of the janissaries and wrenched the Turkish empire from the mediæval relations of a feudal state; with what result has yet to be seen. In 1828, when the war with Russia broke out, Redschid was intrusted with a mission to Bulgaria; and the conciliatory temper which he manifested toward the christian part of the population was so offensive to the Turks of the old school, that they continued thenceforth to call him Devil and Good-for-nothing. When, at the conclusion of the second campaign, the Turkish negotiators met at Adrianople, Redschid exercised considerable influence on the drawing up of the articles of peace. After the fulfilment of various delicate and important trusts, Redschid was sent as ambassador to the courts of England and France. Besides discharging ably his duties as ambassador, Redschid used his time diligently in acquiring the European languages and studying the European institutions. In the summer of 1837 news reached Redschid that his friend Pertew Pasha had been named grand vizier and himself minister for foreign affairs. Journeying homeward by the land route, Redschid heard to his horror and dismay that Pertew Pasha had been overthrown by a seraglio intrigue and beheaded. With a boldness which was wisdom, Redschid determined to oppose the reactionaries then in power. With this purpose he entered Constantinople on the 19th November, 1837. From that time till August, 1838, Redschid was the foremost man in Constantinople. This authority was ascribed as much to his extraordinary eloquence, charming the monarch's ear, as to his real ability as a statesman; and it became a saying among the mass of the Turks who disliked him, but who could never believe in his permanent disgrace, "The Devil always comes up again, for he has an oily tongue." Redschid's enlightened and patriotic endeavours to transform Turkey from a feudal into a centralized state, provoked the anger both of the ignorant and the selfish. He saw himself menaced with a doom as terrible as that of Pertew Pasha. A retreat from the peril was opened to him by the sultan. He was created pasha, and received again the post of ambassador to the Western courts. Nearly a year was devoted by Redschid to travelling in Italy, Austria, Prussia, and Belgium. No sooner in Paris did Redschid learn that Sultan Mahmoud was dead, than he returned to Constantinople, and took, in September, 1839, the oath of allegiance to Abd-ul Meschid. Redschid was reinstated as minister of foreign affairs; but malignity and machination were more busy against him than ever. Nevertheless, he succeeded in persuading the sultan to pass, amid circumstances of singular pomp, what is famous as the Imperial Decree from the Rose Garden—an emphatic law and comprehensive plan of internal organization and improvement. But foreign affairs could not be neglected at a moment when for Turkey they were so entangled and troubled; and by Redschid's sagacity and valour the foreign difficulties were resolutely met. But when at the summit of his triumph he was without warning, in March, 1844, dismissed. He went back as ambassador to the Western powers. Minister for foreign affairs once more in 1845, he rose to be grand vizier in September, 1846, an office which, with brief breaks, he held till the autumn of 1852, when he was displaced. Just one year after this date, the viziership was confided to the strong grasp of him who was alone deemed capable of thwarting the insolent Russian. In 1854 Redschid fell; but in October, 1856, he ascended for the fifth time to the chief place in the ministry. Through the trickery and malice of his old enemies at home, and through the vindictiveness of the French government, Redschid, in July, 1857, was driven to resign. Yet in October of the same year he was for the sixth time vizier—only, however, for a month or two. On the 7th January, 1858, he died when dreaming of, hoping for, his seventh viziership.—W. M–l.

REED, Andrew, a nonconformist minister greatly distinguished for his philanthropical activity, was born in St. Clement's Danes parish, London, on the 27th of November, 1787, educated at Hackney, and in 1811 appointed minister of Wycliffe chapel, Stepney, where he preached for fifty years. In 1819 he published anonymously a religious novel, entitled "No Fiction," which ran through several editions. He subsequently published an account of a mission to the United States, in which he was engaged with Mr. Cox in 1834. His strongest claims to the grateful remembrance of posterity are due to his exertions in founding the London Orphan asylum at Clapton in 1813, the Infant orphan asylum in 1827, and the asylum for Fatherless Children at Croydon in 1847. To these noble labours were added the establishment of an asylum for idiots, and the Royal hospital for Incurables. He died at Hackney on the 25th of February, 1862.—R. H.

REED, Henry, an accomplished American professor and writer, was born in Philadelphia in 1808. He was educated at the university of Pennsylvania, where he graduated as bachelor of arts in 1825. Having made choice of the legal profession, he was admitted in 1829 to practice in the district court of the city and county of Philadelphia. But in September, 1831, he relinquished the practice of his profession, and was elected assistant professor of English literature in the university of Pennsylvania. In November of the same year, he was chosen assistant professor of moral philosophy; and in 1835, he was appointed professor of rhetoric and English literature. After discharging for twenty-three years his professional duties with great fidelity and acceptance, he obtained leave of absence from the college trustees, and visited Europe, in May, 1854. He received a most cordial welcome from Wordsworth, Earl Stanhope, Babbage, Thackeray, and other eminent men of letters; and after spending some months in England and on the continent, he embarked on the 26th September for New York, in the United States steamship the *Arctic*, which on the 27th came into collision with another vessel and was lost. Professor Reid, along with other three hundred passengers, perished in the wreck. "In all the history of wanton and unnecessary shipwreck," says his brother, and biographer, "no greater scandal to the science of navigation or to the system of marine discipline ever occurred, than the loss of this ill-fated vessel." The news of Professor Reed's death was received with deep and intense feeling in America. The lectures of this amiable and accomplished scholar have since been published. They are elegantly written, and are distinguished by good sense, candour, high principle, and a thorough knowledge of the subjects discussed in them.—J. T.

REED, Isaac, the well known commentator upon Shakspeare, was born in London in 1742, the son of a baker. He was educated for the law, and became a solicitor and conveyancer. His love for ancient English literature, and perhaps his friendship with Mr. Nichols the printer, induced him to collect, arrange, and annotate many literary productions that might otherwise have soon disappeared from view. He prepared a new edition of Dodsley's Old Plays, Dodsley's Collection of Poems, Pearch's Collection of Poems, and another collection of verses entitled The Repository. He recast and enlarged Baker's Biographia Dramatica. "He was more satisfied," says Nichols, "with being a faithful editor, than ambitious of being an original composer." With the assistance of Dr. Farmer and Mr. Steevens he undertook to edit Shakspeare's works, which he published in twenty-one volumes in 1803. "Honest Mr. Reed," as he was called, was beloved by a large circle of friends, of whom Nichols gives an account (vol. ii., 670). He would take long walks to their country houses, and con over their books and manuscripts with keen interest and a practised eye. His own library, which Dibdin says was to him "parlour, kitchen, and hall," abounded in literary curiosities. He died on the 5th of January, 1807, at his chambers in Staple inn, of which society he had long been one of the ancients. He left considerable property, including the library, which was sold shortly after his death.—(Nichols' *Literary Anecdotes.*)—R. H.

REES, Abraham, D.D., a celebrated cyclopædist and learned

dissenting divine, was born at Llanbrynmair, North Wales, in 1743. He was the son of a nonconformist minister, and studied for that profession in Hoxton academy. His progress there was so remarkable, that some time before he had completed his term as a student, he was appointed mathematical professor. He was afterwards chosen resident tutor, and in that capacity was the teacher of some of the brightest ornaments of the dissenting body. He was also distinguished as a preacher; and was for some years the minister of a respectable congregation in the Old Jewry. In addition to these labours, which would have exhausted the resources of an ordinary man, he transacted a great part of the public business of the London nonconformists, and shared in every scheme of philanthropy. Nor were his doings as a literary man behind those in other departments. Many sermons, some political and social tracts, various contributions to the *Literary Review*, as well as his labours as editor for five years of Chambers' Encyclopædia, and afterwards the publication of his own Cyclopædia of forty-five quarto volumes, testify to his indefatigable industry and vast research. At his death in 1825, he was a member of the Royal, and several other scientific societies, and a D.D. of Edinburgh university.—D. T.

REEVE, WILLIAM, a musician, was born in London in 1757. He was not originally intended for the profession of music. His father placed him as a writer to a law stationer. He did not long continue in this employment, but became a pupil of Richardson, organist of St. James' church, Westminster, who instructed him in the principles of music. After his education was completed he, in 1781, accepted the appointment of organist of Totness in Devonshire. In this situation he continued about two years, when he had the offer of an engagement from the Astleys, to compose music for the pantomimes and dramatic spectacles exhibited at their theatres. On this he returned to London, and continued for several years in their employment. Whilst the pantomime of Oscar and Malvina was in preparation at Covent Garden theatre, a disagreement took place between the managers and Mr. Shield, in consequence of which that gentleman was induced to send in his resignation. Reeve, at that time a chorus singer in the same theatre, was requested to complete the piece by writing an overture and some of the vocal music. The public were pleased with his efforts, and from this period he became a successful dramatic composer. About the year 1792 he was elected organist of the church of St. Martin, Ludgate, which situation he soon after resigned. He was also a joint proprietor of Sadler's Wells theatre, and by his industry and abilities acquired a considerable independence. We have not ascertained the period of his decease.—E. F. R.

* REEVES, SIMS, an eminent tenor singer, was born at Woolwich in the year 1821. So rapid was his progress in music, that before he had reached his fourteenth year he was a clever performer on several instruments, and tolerably versed in the theory of composition. At this early age he was appointed organist and director of the choir at the church of North Cray in Kent. Not only did he worthily fulfil the duties of his office, but in addition composed some chants and anthems that were highly creditable to his talents. Meanwhile he assiduously continued his study of the theory of music, and took lessons on the pianoforte from the celebrated John Cramer. Whilst engaged as organist at North Cray, it was discovered that he had a voice of magnificent quality and great strength. He was immediately placed under a professor of singing, and by the advice of his friends exclusively devoted his energies to this study. He made his first appearance at Newcastle in his nineteenth year, in the baritone parts of *Rodolpho*, in the Sonambula, and of *Dandini* in Cenerentolo. His début was a complete success, although he had mistaken the character of his voice. He next visited the chief towns of Ireland and Scotland, in each acquiring fresh fame. His friends and the public looked upon him as a finished singer; but he had too keen a conception of musical perfection to be satisfied with his style and knowledge. He accordingly visited Paris, and studied under some of the best masters. When he returned to this country, he appeared in the provinces and in Ireland. The provincial public and the provincial press were equally loud in their laudations. London managers were eager to secure such an invaluable prize. Tempting offers were made to him, but were positively and firmly declined. Mr. Reeves was determined to visit Italy, to perfect himself still more in his favourite art. Arrived at Milan, he took lessons of Mazzucato, one of the most distinguished masters of that city. In a short time he appeared at the Scala in the character of *Edgardo* in Lucia di Lammermoor. His fortune was now made. The sweetness of his voice, his brilliant execution, his vocal power, and his dramatic talent electrified the audience. He had worked hard, and waited patiently, and his triumph was now complete. He remained at Milan two years, during which time he pursued his studies with ardour. At this period M. Jullien was getting together a company for an operatic season at Drury Lane. He offered Mr. Reeves an engagement, which was accepted; for the time had arrived when he felt that he might appear before a London audience triumphantly. He made his début at Drury Lane on the 6th of December, 1847, and selected for this occasion the part of *Edgardo*. The theatre was crowded, to hear the English singer who had gained such success in Italy. The house received him with enthusiasm, and the next day the press confirmed the favourable verdict in terms of hearty and unqualified praise. The only other opera he appeared in during the season, and in which he sustained his first original character, was Balfe's Maid of Honour. In 1848 Mr. Reeves appeared at her Majesty's theatre, and proved that he was fully equal to any Italian tenor on the stage. In the following year he appeared at the Norwich festival, and in the winter concerts of the Sacred Harmonic Society, and showed that he was quite as capable of singing the superb compositions of Handel and Mendelssohn, as he was of doing justice to operatic music. In classical and sacred music he is indeed unrivalled. In the spring of 1851 he visited Paris, and appeared at the Italian opera as *Ernani*, with Signora Cruvelli as *Elvira*. His singing and acting produced quite a *furore*. The French critics, not easily satisfied, compared him advantageously with the celebrities of the lyric stage. It is impossible to follow this gifted singer throughout his career of artistic triumphs; suffice it to say that no other Englishman has appeared successfully as the first tenor at the leading theatres of England, France, and Italy.—E. F. R.

REGGIO. See OUDINOT.

REGILLIANUS, QUINTUS NONIUS REGILLIANUS, or REGILLIANUS AUGUSTUS, a Roman emperor, a native of Dacia, and a relative of Decebalus, served under Valerian; and having routed the Sarmatians at Scopia, or Uscopia, in Bulgaria, was raised to the purple in 261. According to some historians, he was slain in an engagement with Gallienus in 263; according to others he was assassinated by the Illyrians and by his soldiers.

REGIOMONTANUS or DE REGIOMONTE, the surname assumed by JOHANN MÜLLER, a celebrated German astronomer, from Königsberg in Franconia, where he was born on the 6th of June, 1436. He died at Rome on the 6th of July, 1476. He studied in his early youth at Leipsic; and having heard, when little more than fifteen years of age, of the skill of Peuerbach as a teacher of astronomy, he went to Vienna in order to avail himself of it, and soon became the principal pupil and fellow-labourer of that master, and eventually, in 1461, his successor as professor of astronomy. In the following year he accompanied Cardinal Bessarion to Italy; and after having taught astronomy in various cities in that country, he went for some years to Hungary, to act as astronomer to King Matthias Corvinus. In 1471 he went to Nuremberg, where he occupied himself in astronomical observations and calculations, and the printing of tables, until in 1475 he was summoned to Rome by Pope Sixtus IV., to assist in reforming the calendar; but he died soon after the commencement of his labours there, not without suspicion of his having been poisoned by the relatives of a rival astronomer, whose errors he had exposed. Regiomontanus did great service to astronomy and mathematics, by collecting, editing, and translating the works of the ancient astronomers; by his skill in observing, and the improvements which he made in the instruments used in his day; and by the great improvement which he first introduced into trigonometrical tables, of expressing the quantities which they contain in decimal parts of the radius. He was very skilful in the art of printing, and commenced a treatise on it, which he did not live to finish.—W. J. M R.

REGNARD, JEAN FRANÇOIS, dramatist, satirist, and traveller, was born at Paris of wealthy parents. The date of his birth is variously stated; according to most accounts it was 1647, according to the balance of probability it was 1656. On the death of his father, he proceeded to Italy in 1676, distinguishing himself there alike as a brilliant man of society, and as a singularly daring and successful gamester. Revisiting Italy in 1678, he contracted an intimacy with a lady whom he styles

Elvire; and inducing both her and her husband to visit France in his company, the party set sail in an English ship bound from Civita Vecchia to Toulon. Not far from Nice, however, the vessel was captured by corsairs; and Regnard, who had fought gallantly in a contest which was fatal to the English captain, was carried with his companions to Algiers. Their adventures whilst in captivity were afterwards related by Regnard in a charming novellette called "La Provençale," in which he narrates, with much sprightliness, his experiences as cook to a certain Achmet Talem. Ransomed by the French consul, he took back with him to France the chain he had worn as a slave, and which he now hung up as an ornament to his study. In April, 1681, he set out upon a fresh journey, in the course of which he visited Sweden, Lapland, Hungary, Poland, and Germany. Returning to Paris in 1683, he obtained a lucrative situation under government, and devoted his leisure to literary pursuits. Still passionately addicted to pleasure, he died on 5th September, 1710. Second only to those of Molière, the comedies of Regnard are still well worthy of perusal. The best of them is "Le Joueur," written in 1696, and universally acknowledged to be one of the masterpieces of the French drama. Excellent also in their way are "Le Distrait," "Le Legataire Universel," and "Les Ménechmes." His prose account of his travels is remarkably graphic and interesting.—W. J. P.

REGNAUD, Michel Louis Etienne, known as Regnaud de Saint Jean d'Angely, was born in 1760 at St. Fargeau. His father held a judicial appointment, and he was educated for the bar. Avocat in 1781, he was appointed in the following year to a legal post in connection with the French marine at Rochefort. He was deputed to the states general in 1789, commenced to edit the *Journal de Versailles*, and in consequence of his connection with the moderate party, of which it was an organ, he ran great risks during the Reign of Terror. After the fall of Robespierre he served with the army of Italy, and at the establishment of the empire gained definitively the confidence and affection of Napoleon, whom he afterwards served with rare fidelity. During the empire he occupied in succession some of the highest posts in the administrative department of government. He died in 1819.—J. S., G.

* REGNAULT, Henri Victor, one of the most eminent chemical and physical inquirers of the present time, was born on the 21st of July, 1810, at Aix-la-Chapelle. He studied at the Polytechnic school and at the School of mines, and entered the corps of government mining engineers, in which he rose to the rank of engineer-in-chief of the second class. In 1840 he became a member of the Academy of Sciences. In 1847 he was appointed professor of chemistry in the Polytechnic school, and of physics in the collège de France; and in 1854 director of the porcelain works of Sèvres. In 1847–49 he published an elementary treatise on chemistry, of high reputation; and since 1835 his various physical and chemical researches have appeared in the Annales de Chimie et de Physique and the Memoirs of the Academy of Sciences. The most important of these are a series of experimental investigations carried on at the expense of the French government, on the elasticity and other mechanical properties of air, steam, and other gases and vapours, in the course of which various physical laws have been for the first time discovered. The first part of those researches appeared in 1847, and they are still in progress.—R.

REGNAULT, Jean Baptiste, Baron, a celebrated French painter, was born at Paris, October 17, 1754; served awhile as cabin-boy on board a merchant vessel; but was noticed by the painter Jean Bardin, who took the youth with him to Rome, and taught him design. Regnault worked hard, and carried off the great prize of the French Academy by his painting of "Alexander and Diogenes." He painted religious, classical, and allegorical subjects in the popular manner of his time. His pencil was very prolific, and he was considered one of the chiefs of the French school; but his manner has now fallen into disesteem. Among the most celebrated of his works were the "Education of Achilles," known by Bewick's fine engraving; "The Descent from the Cross," painted for the chapel of Fontainebleau, but now in the Luxembourg; the "Death of Cleopatra," &c. One of his noted large decorative works was "Napoleon seated on a Triumphal Car," in which at the Bourbon restoration the figure of Napoleon was replaced by that of France. Regnault was elected a member of the Academy in 1795; received the ribbon of the orders of St. Michael and the legion of honour, and was created a baron. He died at Paris, November 12, 1829.—J. T–e.

REGNIER-DESMARAIS or DESMARETS, François Seraphin, French grammarian and litterateur, born at Paris in 1632. He accompanied the duke of Crequi to Rome in 1662 with the title of secretary of embassy; and acquiring a singular mastery over the Italian, wrote some verses in that language, which procured him admission into the Academy Della Crusca. On his return he became prior of Grammont (1668) and entered into holy orders. In 1670 he was admitted a member, and in 1684 became secretary of the French Academy, of the dictionary published by which society he was one of the principal authors. Regnier published a "Grammaire Française," 1705—a work which was extraordinarily successful; poems in French, Latin, Italian, and Spanish; translations of the first book of the Iliad, and of some of the works of Cicero; and a "History of the Disputes of France with the Court of Rome." Regnier-Desmarets died in 1713.

REGNIER, Mathurin, a French satirist, born at Chartres in 1573; died in 1613. He was a nephew of the poet Desportes, and receiving the tonsure at the age of thirteen, he accompanied the Cardinal de Joyeuse to Rome in 1593, and the Duc de Bethune in 1602. On his return in the latter year he became a canon of Chartres, and received a pension of two thousand livres. Abandoned to all sorts of dissipation, he died at the early age of forty. Regnier was the first French writer who achieved any success as a satirist. Boileau alludes to him in the Art Poetique—

> "Heureux si ses discours, craints du chaste lecteur,
> Ne se sentaient des lieux où fréquentait l'auteur."

The best editions of his works are those of Viollet le Duc, 1821, and of Lequien, 1822, with the commentary of Brossette.

REGULUS, Marcus Atilius, the Roman hero, was sent as consul in the second Punic war, 256 B.C., to invade Africa. He gained several brilliant victories, took the city of Tunis, and menaced Carthage itself. He refused all reasonable terms of peace, and the Carthaginians, driven to despair and assisted by the counsels of the Spartan general, Xanthippus, gave him battle once more, and gained a complete victory, 255 B.C. After a captivity of five years, Regulus was sent to Rome as a prisoner to offer terms of peace from Carthage, on his promise to return if the treaty was not concluded. The Romans, mainly guided by his advice, rejected the Carthaginian proposals; and Regulus, well knowing the fate that awaited him, heroically kept his promise and returned to Carthage, where his enemies, exasperated at their disappointment, put him to death with cruel tortures. The story of Regulus was a favourite theme with the Roman authors, and forms the subject of one of Horace's most striking compositions. Its authenticity, however, has been much doubted in modern times, and it is pronounced a mere fiction by Niebuhr. There seems, however, nothing improbable in the story itself, while it is perfectly consonant with the ideas and customs of those nations and that age.—V. G.

REHBERG, Friedrich, a German painter and lithographer, was born at Hanover in 1758. He studied at Rome under R. Mengs, and adopted the eclectic and academic manner of his master. In 1783 he returned to Germany. In 1787 he was nominated professor in the Royal Academy of Berlin; but after a time returned to Rome, where, with the exception of a journey to France and England—where he stayed a year—and a second short residence in Berlin, he remained till 1819, when he removed to Munich. He painted historical and mythological subjects. Among his more noted pictures were the "Death of Abel," painted for the king of Prussia; a Belisarius, &c. From his removal to Munich Rehberg chiefly occupied himself with lithography. He published at Rome in 1794, from his drawings made at Naples, a series of twelve plates by Piroli, of Attitudes of Lady Hamilton—a work he reproduced in lithography at Munich in 1840. Later he published "Raphael Sanzio aus Urbino," in two parts of text and two of lithographs. He also prepared a work on the principles of drawing, but in a fit of ill humour defaced the lithographic stones. He died at Munich in 1835.—J. T–e.

REICHA, Anton, a celebrated musical theorist, was born at Prague in 1770. At a very early age he quitted his native country, and resided with his uncle, Joseph Reicha, chapel master to the elector of Cologne, at Bonn, where he received his education. When still a boy he had an irresistible propensity for music,

especially composition, and was at first obliged to gratify his desires in this respect without the knowledge of his uncle. It was at the same time with the celebrated Beethoven, his junior by two years, and a native of Bonn, that he learned the elements of the art. Various books, such as those of Marpurg, Kirnberger, Sulzer, and Mattheson, served them for guides. The first public attempts of Reicha in composition, were some Italian scenas for the concerts. These had such success, that no one at the court of Cologne would at first credit their being written by a boy. When only seventeen years of age, he produced his first symphony. In 1794 he left Bonn for Hamburg, where he remained five years, applying himself without intermission to the study of his profession. Whilst at this city he wrote the music of a French opera, in two acts, entitled "Godefroy de Monfort," for which piece the manager of the French opera there made him a very handsome offer after hearing its rehearsal. He was, however, advised to bring the work out at Paris, and accordingly arrived there in 1799, making his debut as composer by a symphony which had prodigious success. In the meantime the performance of his opera was deferred from time to time by the differences between the two theatres, Favart and Feydeau. They at length united, and Reicha's composition was just about to appear when he withdrew it, being under the obligation of quitting Paris for Vienna. It was in this city that he lived in the closest friendship with Haydn, Albrechtsberger, Salieri, and Beethoven. Amongst the numerous works which he composed and published at Vienna, were symphonies and other instrumental pieces, oratorios, a requiem, &c. He also brought out a work, entitled "Thirty-six Fugues for the Piano," dedicated to Haydn. These fugues had such success, that the edition was exhausted within a year. It is probable that Reicha would never again have quitted Vienna, but for the various political events which disturbed the peace of that capital in the first years of the present century, and rendered it an unfit residence for a man devoted to peaceful studies. Be this as it may, he returned to Paris in the year 1808, in which city he remained as one of the performers at the Conservatory, giving instructions in, and lectures on composition, at that great national establishment. Reicha was a professed admirer and follower of the great Haydn, whom he has most elegantly apostrophized in the poem prefixed to his before mentioned fugues. His merit as a theorist has been manifested to the world in a clear and comprehensive treatise on melody, and in a work entitled "Cours complet de Composition Musicale, ou Traité complet et raisonné d'Harmonie Practique," replete with the best rules of art, and invaluable to the musical student. He died on the 28th of May, 1836.—E. F. R.

* REICHENBACH, Karl, Baron von, a chemist and mechanist, but principally known as the promulgator of some original views on the subject of animal magnetism, was born at Stuttgart on 12th February, 1788. He studied at Tübingen, where he obtained the degree of doctor in philosophy. At the age of sixteen he conceived the idea of founding a new German state in the isles of the South Sea. With this project he occupied himself during three years, but an arrest and imprisonment by the French government caused him to turn his energies in another direction. He commenced the study of the application of science to the industrial arts, and visited in turn the principal factories of France and Germany. In 1821, in conjunction with the Count de Salm, he established a number of factories in Moravia, and rapidly amassed a large fortune. He received the dignity of baron from the king of Wurtemburg. As a scientific man, Von Reichenbach is known as the author of the first geological monograph which appeared in Austria—"Geological Researches in Moravia," Vienna, 1834; and as a chemical discoverer. He discovered paraffin in 1831, and creosote in 1833. He is also a great authority on meteoric bodies, of which he possesses one of the finest collections in the world. He has attracted most attention, however, although his scientific reputation has been proportionately lessened, by his supposed discovery of a new imponderable force in nature, which he calls Od. On the subject of the od force he has published several works, the principal of which was translated into English by the late Dr. William Gregory, professor of chemistry in the university of Edinburgh. Von Reichenbach describes the od force as analogous to electricity and magnetism, and as widely diffused throughout nature. To it he attributes the sympathies and antipathies which men feel towards each other, and the various objects about them. He believes that the od force may be seen in the form of an undulating light, but that there are only certain persons who are capable of perceiving it. To these he gives the name of *sensitive*. It is needless to say that his views have been received with distrust and ridicule by the majority of scientific men, and he has not shrunk from engaging in literary warfare in behalf of his favourite theories. Von Reichenbach has been a great scientific collector. Besides his collection of meteorites above referred to, he has in his chateau at Reisenberg the magnificent herbarium of Sieber, containing plants from all parts of the globe.—F. C. W.

REICHSTADT, Duke de. See Napoleon II.

REID, John, M.D., Chandos professor of anatomy and medicine in the university of St. Andrews, was born at Bathgate, Linlithgowshire, in 1809. He was educated at the university of Edinburgh, and having made choice of the medical profession, he spent five years in the study of the usual branches of the healing art, and in 1830 obtained the diploma of surgeon and physician. His first situation was that of clerk or assistant-physician in the clinical wards of the Edinburgh infirmary. In 1831 he repaired to Paris for the purpose of prosecuting his studies in the medical schools of that city. On his return to Scotland in 1832 he was sent to Dumfries, along with other three Edinburgh physicians, to assist in staying the frightful ravages of cholera in that town. He then became, in 1833, a partner in the school of anatomy in Old Surgeons' hall, Edinburgh, where he acquired a very high reputation as a laborious and skilful demonstrator, and published several able essays on professional subjects. His next situation was that of lecturer on physiology in the Extra-academical medical school. In 1838 he was appointed pathologist to the Royal infirmary of Edinburgh. In 1841 he was chosen professor of anatomy in the university of St. Andrews, and in addition to the duties of that chair, commenced a course of lectures on comparative anatomy and physiology, which attracted great attention. He also undertook researches into the natural history of the marine animals on the Fife coast, and in 1848 published a collection of his essays under the title of "Physiological, Anatomical, and Pathological Researches," a volume which has been said, on high authority, to contain more original matter and sound physiology than will be found in any medical work that has issued from the British press for many years. In the midst of these valuable labours, Dr. Reid was attacked by cancer in the tongue; and after a year and a half of intense suffering he died in 1849, in the fortieth year of his age. Dr. J. H. Bennet says, "As a physiologist Dr. Reid may be considered to have been unsurpassed." A most interesting biography of this accomplished and amiable man has been written by his friend Dr. George Wilson.—J. T.

REID, Thomas, a Scottish professor and celebrated philosopher, whose manner of thinking and doctrine were eminently illustrative of the sober sagacity and cautious conservatism of opinion which distinguish the national mind of Scotland. He was born among the Grampians, in the remote moorland parish of Strachan in Kincardineshire, on the 26th of April, 1710. His life—passed in its early part in the homely seclusion of the country manse, and afterwards in the academic quiet of two provincial universities—formed an important element in the course of modern thought, at a time when the results of the Cartesian and Lockian movements in speculative philosophy were exposed to the criticism of David Hume, and when faith in truths which transcend sense and worldly prudence was somehow notably in a state of decay. By birth and training, as well as by constitutional temperament, Thomas Reid was a genuine specimen of the inbred realism of a strong Scottish mind and character, with practical insight much in excess of speculative subtilty or idealizing tendencies. Through his father he was of a long presbyterian or ecclesiastical descent, and was connected by his mother with the Gregorys—the most illustrious scientific ancestry which Scotland could supply. The father of Reid was for fifty years minister of the parish of Strachan, respected in the surrounding Highlands for his piety and prudence and simplicity of manners, and not destitute of those intellectual tastes which he inherited from his ancestors and transmitted to his son. The philosopher was eminently a son of the Scottish manse. The three successive ministers of Banchory Ternan, in the period which immediately followed the Reformation, were the son, grandson, and great-grandson of Reid of Pitfoddels in Aberdeenshire; and the last of these was the great-grandfather of Thomas Reid. His mother was Margaret, daughter of David

Gregory of Kinnairdie in Banffshire, sister of the Savilian professor of astronomy at Oxford (well known as the friend of Newton), and of the mathematical professors in Edinburgh and St Andrews, by whom the Newtonian philosophy was introduced into the Scottish universities. Thomas Reid was educated in the manse of Strachan, in the neighbouring parish school of Kincardine O'Neil, and in the Marischal college of Aberdeen, which last he entered in 1722, at the age of twelve. Patient industry more than brilliant intelligence marked these early years; and, with a true insight into his character, the parish schoolmaster is said to have predicted that "he would turn out to be a man of good and well-wearing parts." At Marischal college his philosophical master, for the term of three years, was Dr. George Turnbull, author, among other books, of an ethical treatise published in 1740, which professes to apply the inductive theory to researches in human nature; and whose prelections may thus have suggested the method afterwards adopted by his celebrated pupil. Reid took his master's degree in 1726, and devoted the following years to the usual course of theological study. Like his contemporary Kant, he studied for the church, and, unlike Kant, he had the experience of many years in the duties of a country pastor. After a few years' residence in his university in the capacity of librarian, and a year of wandering among men of letters and science in London, Oxford, and Cambridge, he was presented in 1737, by the King's college of Aberdeen, to the neighbouring parish of New Machar, in which the fifteen following years of his life were spent. Here he settled in marriage, and the example of his well-ordered domestic life gradually multiplied itself, by sympathy, in a neighbourhood where he at first encountered violent opposition, through aversion to the law of patronage, but in which his useful ministry so conquered popular prejudice that his departure was the occasion of universal sorrow. Thomas Reid, in the rural parish of New Machar, was unknown to the great world of thought and letters, but his time there, we are informed, "was spent in the most intense study; more particularly in a careful examination of the laws of external perception, and of the other principles which form the groundwork of human knowledge." It was in one of the first years of Reid's ministry at New Machar that Hume's Treatise of Human Nature was given to the world, and the country pastor was induced by its paradoxes, as he tells us, to "call in question the principles commonly received with regard to the human understanding," from which the sceptical consequences of Hume were drawn. Some of his intellectual pursuits at this time are disclosed in his first publication, a paper in the Transactions of the Royal Society of London for 1748, entitled an "Essay on Quantity," which was occasioned by reading the work of Dr. Hutcheson of Glasgow, in which simple and compound ratios are applied to virtue and merit. Reid, like Descartes and Kant, was distinguished in the early part of his life by affinity for mathematical studies, which in both was gradually supplanted by devotion to metaphysical and moral speculation. This brief "Essay on Quantity," published in his thirty-eighth year, indicates the period of transition. Like Locke, Kant, and many other metaphysicians, his intellectual development was slow, and this tract was his only contribution to literature till he was nearly sixty. In 1752 Reid exchanged the manse of New Machar for the chair of philosophy in King's college, Aberdeen. His academical course of instruction, according to the usage of those days, embraced mathematics and physics, as well as mental and moral philosophy—the academical division of labour in the Faculty of Arts not being then practised in King's college. At Aberdeen he engaged with his characteristic patient energy in academical and other literary labour. He was an active adviser among his colleagues in academical reform. An extension of the college session from five to seven months, the elevation of the humanity or Latin class, and the union of some of the smaller bursaries, are mentioned among his achievements in this department. The extended session, however, after trial of a few years, was abandoned, as unsuited to the circumstances of very many Scottish students. At Aberdeen, Reid was a founder of a literary society or club, which met weekly during several years, and proved a powerful auxiliary in the development and expression of that love for letters and philosophy which distinguished Aberdeenshire in the middle and towards the end of last century. "The number of valuable works," says Mr. Stewart, "which issued nearly about the same time from individuals connected with this institution, more particularly the writings of Reid, Gregory, Campbell, Beattie, and Gerard, furnish the best panegyric on the enlightened views of those under whose direction it was originally formed." One of these works was the first elaborate publication of Dr. Reid—the "Inquiry into the Human Mind on the Principles of Common Sense," published in 1764, in which he presents the fruits of many years of patient thought, ripened by intercourse with his philosophical associates at Aberdeen. The publication of the "Inquiry" was his first public act, in vindication of the common reason of men against the subtile scepticism of David Hume. "For my own satisfaction," he tells us, with reference to the "Inquiry," "I entered into a serious examination of the principles upon which this sceptical system is built, and was not a little surprised to find that it leans with its whole weight upon the received hypothesis that nothing is perceived but what is in the mind which perceives it; that we do not really perceive things that are external, but only certain images and pictures of them imprinted upon the mind, which are called impressions and ideas. If this be true, supposing certain ideas and impressions to exist in my mind, I cannot, from their existence, infer the existence of anything else; my impressions and ideas are the *only* existences of which I can have any knowledge or conception; and they are such fleeting and transitory beings that they can have no existence at all, any longer than I am conscious of them. . . . I thought it unreasonable, upon the authority of philosophers, to admit a hypothesis which, in my opinion, overturns all philosophy, all religion and virtue, and all common sense; and finding that all the systems concerning the human understanding which I was acquainted with, were built upon this hypothesis, I resolved to inquire into this subject anew, without regard to any hypothesis." The "Inquiry" contains the fruit of this investigation into the groundwork of our knowledge, so far only as regards the five external senses. It attracted general attention, and Reid was immediately appointed to the chair of moral philosophy in the university of Glasgow, vacant in 1764 by the resignation of Adam Smith, and which had previously been occupied by Hutcheson and Carmichael. Associated with distinguished colleagues, Glasgow was the scene of the thirty-two years of his life which remained. Of these nearly twenty were devoted to the public duties of his professorship, and the others to the preparation, in comparative retirement, of those philosophical works which contain the summary of his metaphysical and ethical doctrine. Dugald Stewart, his biographer, and successor as the representative of the higher philosophy in Scotland, was one of his pupils at Glasgow in 1772. Reid's only publication while he was engaged in the public duties of his Glasgow chair, was a brief account of the Logic of Aristotle, which appeared originally in 1774, in the form of an appendix to his friend Lord Kames' Sketches of the History of Man. In this tract he describes the contents of the several treatises of the Organon. While its defects illustrate the comparatively low state of Aristotelian criticism in Scotland ninety years ago, it is interesting as one of the few works bearing on Formal Logic given to the world by Scottish philosophy, previously to Sir W. Hamilton. The two most comprehensive of all Reid's philosophical works, appeared in the period of literary leisure which he had reserved for the closing years of his life—his "Essays on the Intellectual Powers of Man," and his "Essays on the Active Powers of the Human Mind." The first named of these works was published in 1785, and contains a summary of what he taught in mental or metaphysical philosophy, including the theory of external perception in particular, and of common sense or the first principles of knowledge and belief in general, along with his criticisms of the hypothesis of ideal or representative knowledge in various forms which it had assumed. The "Essays on the Active Powers" followed in 1788, containing a survey of the general field of ethics, including an analysis of the mechanical, animal, and rational principles of action, and discussions on the theories of free will and moral approbation. Reid's last contribution to literature, which was prepared only a year or two before his death (probably in 1794), was a historical account of the university of Glasgow, containing evidence of his accurate knowledge of the theory and gradual development of the academical institutions of Europe, and prepared, "in name of the principal and professors of the university," for Sir John Sinclair's Statistical Account of Scotland. The various works of Reid enumerated above, together with some valuable letters written by the philosopher, during his residence in Glasgow, to Drs. Andrew and David Skene of

Aberdeen, Lord Kames, Dr. James Gregory, and others, on interesting questions in physics and metaphysics, are contained in Sir William Hamilton's collected edition of the works of Reid —a collection which, with the editor's notes and dissertations, is probably the most valuable contribution which British intellect has yet made to the discussions of mental philosophy. The interval between the first and the last of Reid's philosophical works amounts to no less than forty years, although he had attained to the age of thirty-eight before he ventured to appear as an author. Mathematical problems, the intellectual exercise of his youth, were the amusement of his wise and benignant old age, which was closed at Glasgow on the 7th of October, 1796, in his eighty-seventh year.

The metaphysical philosophy of Reid was a moderate and sober recoil, on the part of the British philosophy originated by Locke, against the sceptical paralysis of all philosophy promoted by David Hume—the most subtile intellectualist bred in Locke's school. In its chronological development, as well as in its general aim, it coincides with the professedly antisceptical movement which Kant originated in Germany. The same decade which gave birth in Glasgow to the "Essays" on the Intellectual and the Active Powers, witnessed the publication of the Critiques of Pure and Practical Reason by the philosopher of Königsberg. And the "Common Sense" of Reid corresponds to the Reason, pure and practical, of Kant; although the Scottish metaphysician, overlooking the more subtile analysis of the pure or speculative Reason, describes and employs, under the name of Common Sense, those feelings and tendencies which sway the conduct of the mass of mankind. But the spirit and method, and also the central problem, of the Scottish and German leaders of the reactionary conservative philosophy of last century, were in many ways different. Reid was deeply imbued with the tentative spirit of experimental research, natural to the island of Bacon, Newton, and Locke. He aimed at utility more than speculative refinement, of which he was constitutionally incapable. Kant, charged with the idealizing rationalism natural to his countrymen, and to the school of Leibnitz, constructs a more lofty and ingeniously adjusted edifice, which brings within his mental vision problems of which Reid had no conception. The starting point of Reid was the current scepticism, as he regarded it, about the world given in the external senses; the starting point of Kant was Hume's sceptical inferences in regard to causation. The regulative conception of Kant's speculative philosophy is accordingly the theory of causation; the basis of the philosophy of Reid is the Fact of External Perception. The key to Reid's whole philosophy may be given in his own words. "The doctrine of ideas," he tells us (writing in 1785), "I once believed so firmly as to embrace the whole of Berkeley's system in consequence of it; till, finding other consequences follow from it, which gave me more uneasiness than the want of a material world, it came into my mind, more than forty years ago, to put the question to myself—'What evidence have I for this doctrine, that all the objects of my knowledge are ideas in my own mind?' From that time to the present I have been candidly and impartially, as I think, seeking for the evidence of this principle, but can find none, excepting the authority of philosophers."—(*Essays on Intellectual Powers*, Essay ii. ch. 10.) "The merit of what you are pleased to call my philosophy," says Reid, in a letter to Dr. Gregory, "lies, I think, chiefly in having called in question the common theory of ideas or images of things in the mind being the only objects of thought—a theory founded on natural prejudices, and so universally received as to be interwoven with the structure of language. Yet were I to give you a detail of what led me to call in question this theory, after I had long held it as self-evident and unquestionable, you would think as I do, that there was much of chance in the matter. The discovery was the birth of time, not of genius; and Berkeley and Hume did more to bring it to light than the man that hit upon it. I think there is hardly anything that can be called mine in the philosophy of the mind, which does not follow with ease from the detection of this prejudice."

How is this? Why should scepticism emanate from this "prejudice," and in what way is scepticism deprived of its power by the "detection" of the prejudice? What body of metaphysical doctrine, different from the view of the understanding given by Des Cartes, Malebranche, Locke, Berkeley, and Hume has Reid derived from his "discovery" of the unsoundness of the philosophical hypothesis of ideas? A sufficient answer to these questions should afford us a full insight into Reid's philosophy. The professed result of that philosophy is to uncover, as it were, the genuine or common reason of man, through an attentive study of the natural operations of the human mind, and to substitute what is thus uncovered for the artificial hypothesis of ideas (with its latent scepticism) by which it had been overlaid. It is a vindication of our spontaneous faith in perceived reality, in the form of a return to that faith through reflection. It was in its account of perception through the senses that, according to Reid, our spontaneous mental experience was primarily overlaid by the philosophical hypothesis of a sense-perception only of ideas which have no existence at all out of the perceiving mind. It is our *genuine* sense-perception, accordingly, that Reid first of all sets himself to recover by reflection and describe. Having expelled the ideal illusion from *that* quarter, he hopes, with comparative ease, to track out the element of reality in every other department of consciousness, and to exhibit in their native strength the practical principles which constitute the unvitiated common reason of mankind. Reid thinks he has found, by patient study of his own mental operations, that, in external sense, we are all, and know ourselves to be, in immediate or conscious intercourse with real external things, and not merely with transient images or representations of them; that in smell, taste, hearing, touch, and seeing, we have not merely special orders of *sensations*, dependent on our consciousness of them, but also in each a *perception* of something that may exist when it is not smelled, tasted, heard, touched, or seen. No sufficient philosophical reasonings, he is certain, have been, or can be, offered to disturb this finding of an experience common to men. This experience being accepted in its original integrity, we have, within the range of our immediate perception, without any help from reasoning, a world that is real and not merely ideal—that exists independently of our consciousness or perception of it—that does not need the help of a representative faculty to bring it within the range of our perception, while our perception of it supplies materials to the representative faculty in its own legitimate sphere. This analysis of external sense, professedly in the light of the common reason of men, is the type of Reid's teaching, in which he applies to the mental operations generally the method which enabled him to detect the element of external reality in the operations of sense. He discards as mere hypothesis the immediate universe of the philosophers, made up of ideas, and which exists only in the mind that perceives it. He traces out the indications of a real, material and moral universe, which exists independently of the conscious mind, but is partially revealed to us in and through the operations of our various faculties—*i.e.*, in our spontaneous or common-sense beliefs, concerning the present, the past, and the future—indications which we are prepared to receive as fundamental facts in philosophy, when we substitute submission to our mental experience in the place of hypothetical systems, reared on the artificial and unsubstantial foundation of ideas which exist only in the mind that perceives them.

It may well be doubted whether, in his theory of external perception, Reid fairly hit the blot in the scepticism of last century, and still more whether his method and its results are the adequate corrective of the scepticism of this age. The philosophy which imposes upon all thinking men, as a preliminary duty, the production of inductive or deductive proof of a world of real things, resembling a world of merely transient ideas or representations given to us in sense, and which subsides into scepticism when this proof cannot be produced, is, it may be granted, hollow and unsound. And, so far as Reid corrects *this* assumption, and accepts the real as *already given* in external sense, he has served philosophy well. He has brought men back from the abstractions of philosophy to the realities of life, removing an injurious excrescence, and simplifying speculation and physical science. But his extreme reaction against the imaginary consequences of Berkeleyism, has perhaps carried him to an extreme in the opposite direction. The aim of Reid and Berkeley was in fact the same, viz., a restoration of philosophical belief, by the rejection of the hypothesis of a representative knowledge in sense. They differ in their account of *what* the real and ultimate thing is which is given in sense. Is it, or is it not, ideal, *i.e.*, dependent on the mind that perceives it? Are the "real things" of sense as transient as the consciousness of them? If a critical experience of our sense-consciousness determines that they are, or at least that for ought we can tell they

may be, then our belief and knowledge of an external universe of *other minds*, and our physical sciences of the "ideas" of sense, may remain as firm as on the opposite hypothesis—our manner of conceiving and speaking about things only being in some respects changed. Berkeley and Reid between them helped to develope the philosophical discovery—that the very objects given in sense are the real things of the sensible world. The best philosophers seem now satisfied to leave in abeyance, in the meantime, the ulterior question—Are the real things, thus immediately given in sense, transient and ideal things, which are nevertheless evolved in that regular order on which human life and action depend; or are they also in themselves things permanent and independent of perception? They are willing, at the present stage, to waive this question, provided that, whether transient or permanent in themselves, these "things given in sense" are recognized as the sufficient door of entrance to all the treasures of nature and man —of physical and moral science. The beliefs which constitute the common sense or reason of mankind are those in which men think and feel sufficiently alike to form strong regulative principles, which restrain the eccentricities and paradoxes of individuals. Now, is it necessary, it may be asked, to treat the opinion that the real thing given in sense is (as it seems to be in our phenomenal consciousness) *dependent on being perceived*, as an individual paradox, which must be crushed, in order to maintain our confidence in the common faith of mankind? The fact is that, in regard to this opinion, while speculative men differ, the mass of mankind do not seem to have any judgment at all. They do not raise a question so subtile and speculative. The actions and opinions of men may be practically governed by a strong intellectual force, which restrains individual eccentricities on all matters within its sphere, and which gravitates towards reality, without determining or even conceiving unpractical questions of speculative metaphysics about the Real. It is away from this question about the essence of the sense-given world, that the controversies with scepticism in the present age are to be found. Not what is the sense-given material in itself, but how far may we go in the moral interpretation of what is signified by that given material, whatever it may be, is the question around which our now current questions circulate. In meeting them, while we feel the great value of Reid's strong common sense and shrewd insight into his own conscious experience, we are apt to complain of his defective familiarity with that higher conscious experience, which is represented by the great philosophical systems of the past and present. He is disposed to put aside that mass of philosophical speculation as mere hypothesis, and to accept the uncritical experience of the many, instead of drawing from each great system fresh light for the interpretation of his own conscious experience, fresh help in the struggle with our original intellectual corruption, and aid in the gradual approximation to a scientific knowledge of the divine ideas—the gradual reconciliation of human to divine science, which goes on from age to age. The want of a genuine historical criticism of philosophical opinions and systems is, after the example of Reid, a characteristic defect in Scottish philosophy.

For a study of the philosophy of Reid—in addition to his own works, with the relative criticism of Sir W. Hamilton—the reader may examine, among much besides in subsequent literature, the contemporary criticism of Priestley, the more recent comments of Dugald Stewart, Thomas Brown, and Royer Collard, and the Philosophie Ecossaise of Cousin.—A. C. F.

REID, Sir William, Major-general, was the son of the minister of Kinglassie in Fife, and was born in 1791. After completing his early education he made choice of the military profession, and was entered as a cadet at Woolwich. He received his first commission in 1809 as a lieutenant of the royal engineers, and served with distinction under the duke of Wellington throughout the Peninsular war, in which he received several wounds. He took part in the bombardment of Algiers in 1816. He was subsequently sent out to Barbadoes in 1832 as captain of the engineers, who were employed in re-erecting the government buildings blown down by the hurricane of 1831. He next sought and obtained a command under Sir De Lacy Evans in the ill-fated British auxiliary expedition to Spain. On his return to England he devoted his undivided attention to the subject of storms, which had first attracted his notice while serving in the Windward islands, and in 1838 he published his celebrated work under the title of—"An Attempt to develop the Law of Storms." Lord Glenelg, who was at that time secretary of state for the colonies, was so much struck with the work that, unsolicited, he appointed the author, with whom he was personally unacquainted, to the government of Bermuda. Colonel Reid set himself zealously to promote the improvement of the island by the erection of buildings, the establishment of public institutions, and the introduction of a better system of agriculture, so that the appearance of the country became completely changed. His services were rewarded by the appointment in 1846 to the government of the Windward islands. He discharged the duties of this office with his accustomed energy and zeal, but resigned it in 1848 in consequence of the home government having reversed a decision of his, of which they at first approved. He published in 1849 the result of his investigations respecting his favourite subject during his residence in the Windward islands, under the title of—"The Progress of the Development of the Law of Storms." In 1851 he was appointed chairman of the executive committee of the Great Exhibition, and contributed greatly by his tact and his administrative ability to the success of that undertaking. As soon as this important task was completed he was made a K.C.B., and intrusted with the government of Malta. In this new post his wise and vigorous rule gained him the confidence of the people, and the approbation of the government, at whose wish his period of service was prolonged beyond the usual term. He had just returned home with the rank of major-general, when he died in October, 1858. Sir William Reid was an honourable and upright man, modest, retiring, and amiable, but firm, and a sagacious, high-minded administrator.—J. T.

REILLE, Honoré Charles Michel Joseph, Comte, Marshal of France, was born at Antibes (Var), 1st September, 1755. He entered the army at the age of eighteen, and served his first campaign under Dumouriez against the combined armies of Austria and Prussia. His military services did not terminate till the final overthrow of Napoleon, when he covered Paris with his division against the last advance of the allies. The career of Marshal Reille was altogether unique. With the exception of Egypt and Russia, he appears to have served in every country through which the French eagles were carried. He fought against the duke of Brunswick, Suwarrow, Wurmser, the Archduke Charles, Mina, Hill, and Wellington. His ubiquity seems to have brought him into every episode of war, however peculiar. He fought in Belgium, Italy, Germany, Spain, and in Flanders. He served in the campaigns of Valmy, Motenotte, Zurich, Jena, Friedland, Wagram, and the Pyrenees. He assisted at the siege of Toulon, penetrated the blockade of Genoa, held command in the camp of Boulogne, watched the great leaguer of Stralsund on the part of the emperor, and was actually on board ship at one of Villeneuve's sea-fights. He began his campaigns as a subaltern of infantry, and ended them in command of a corps d'armée at Waterloo. After a career of dangers without a parallel in the lives of any of his compeers, he survived in peace and quiet to an extreme old age, and witnessed, after the interval of half a century, the establishment of a second empire. Louis Philippe created General Reille a marshal in 1847, and he died in 1859.—J. T.

REIMARUS, Hermann Samuel, the famous author of the "Wolfenbüttel Fragments," born at Hamburg, 22nd December, 1694. After completing his studies at Jena, and travelling through Belgium and England, he was appointed rector of the gymnasium at Wismar (1723), and in 1727 obtained the professorships of Hebrew and mathematics in the Hamburg gymnasium, the duties of which he most honourably discharged till his death on the 1st March, 1765. He was a man of solid and extensive learning, which he particularly exhibited in his edition of "Dio Cassius" (begun by Fabricius); and at the same time a profound and independent thinker. His works on natural religion, on the "Kunsttriebe der Thiere," and his "Vernunftlehre," went through several editions. His fame, however, chiefly rests on the so-called "Wolfenbüttel Fragments," which by their author were never intended for publication, but only to be circulated in MS. among his friends. But Lessing having procured a copy, published it as the work of an unknown writer found in the Wolfenbüttel library (1777–78). The authorship of Reimarus, however, has since been fully established. We need scarcely add that these fragments contain the severest deistical attacks on revelation, and gave rise to the dispute between Lessing and Johann Melchior Götze (*q.v.*).—K. E.

REINAGLE: the name of a family of painters of great ability,

who appear to have been German by descent. The first, PHILIP REINAGLE, R.A., was born about 1750, and was long the pupil and assistant of Allan Ramsay. He commenced as a portrait painter, but afterwards took to landscape and animal painting, and was particularly distinguished for his pictures and drawings of hounds, many of which have been engraved. He travelled much in Italy, where he became acquainted with Robert Barker, the inventor of panoramas, for whom he made many drawings. Philip Reinagle was an exhibitor at the Royal Academy as early as 1779, and was elected an associate of that institution in 1787; but he did not attain the full honours of the Academy until 1811. He died at Chelsea in 1833.—His son, *RAMSAY RICHARD REINAGLE, R.A., born about 1772, also an excellent landscape painter, at one time held a prominent position as a portrait painter. He likewise studied in Italy, and assisted the Barkers, father and son, in their panoramas exhibited at Leicester Square, some of which were in great part painted by Ramsay Reinagle. He exhibited at the Royal Academy as early as 1787, and was elected an academician in 1822, his best time, when he exhibited some excellent landscapes, from sketches made in Italy and elsewhere. He visited Antwerp about 1830, and made full-size copies of Rubens' two masterpieces in the Academy there—the Crucifixion, and the Adoration of the Kings, which he afterwards exhibited in Oxford Street, but with very little success. He is still living (1862), having already nearly attained his ninetieth year.—Ramsay's son, GEORGE PHILIP REINAGLE, born in London in 1802, was an excellent marine painter, more especially distinguished for his drawings of ships and sea-fights on stone. He was thoroughly versed in the structure and rigging of ships. He published in 1834 in lithography an admirable series of drawings of Sir Charles Napier's victories over the fleet of Don Miguel. He published also some similar drawings of the battle of Navarino, at which he was present, in 1827. George Reinagle's oil pictures are scarce, for besides being latterly chiefly occupied in drawing and in lithography, he executed occasionally both landscapes and small portraits; and he died in London in 1835, at the premature age of thirty-three only. His first appearance on the walls of the Royal Academy was with a portrait in 1822. In 1824 he exhibited a "Ship in a Storm giving a Signal of Distress," and a "Calm-Morning." In 1829 he exhibited three pictures of Sir Edward Codrington's fleet—the "Battle of Navarino," October 20, 1827; the "Asia and Albion leaving the Harbour of Navarino," on the 25th of that month; and the "Asia, Albion, and Rose, leaving Malta for England," on the 29th of December following; and in 1831 he exhibited a picture of the Russian fleet, after the same battle, entering Valetta harbour; in 1834 the "H.C.S. Reliance struck by Lightning," and "Admiral Napier's triumph over the Miguelite squadron, July 6, 1833." He exhibited altogether forty-one pictures or drawings at the Academy, of which the majority were sea-pieces.—R. N. W.

REINBECK, JOHANN GUSTAV, an eminent Lutheran divine, was born at Zell in 1682, and educated at Halle. In 1713 he became pastor of the churches of Verder and Villeneuve, having been assistant for ten years previous; in 1717 first pastor of the church of St. Peter at Berlin, and inspector of the college at Cologne; in 1719 councillor of the consistory; and in 1739 confessor to the queen and princess royal. He died in 1742. The title of his principal work is "Considerations on the truths contained in the Confession of Augsburg."—D. W. R.

REINDEL, ALBERT, German engraver, was born at Nürnberg in 1784. In 1798 he became a pupil of H. Guttenberg. In 1803 he went to Paris in order to study design, and whilst there engraved several prints from Kiessling and others, for Visconti's Iconographie, &c. He settled in Nürnberg, where he was appointed professor of the academy of painting, and afterwards director of the art school—an office he retained till his death, February 13, 1853. Reindel was one of the ablest of recent German engravers. Besides the prints already named, he engraved Poussin's Arcadian Shepherds, and other prints for the Musée Français; the sculpture by Peter Vischer on the famous shrine of St. Sebald in the church of that saint at Nürnberg; Rauch's statue of Albert Dürer, and other sculpture. He translated for the use of his pupils Thibaut's Perspective, 4to, Nürnberg, 1834.—J. T–e.

REINER, WENZEL LORENZ, German painter, born at Prague in 1686. He learnt design from his father, a sculptor of little note, and painting from Schweiger of Prague. He possessed great facility and versatility, and acquired considerable reputation in his day. He first painted battle-pieces; afterwards landscapes with figures and cattle, in the manner of J. H. Roos; but is best known by his large historical and mythological subjects in oil and fresco. A well known example of his large oil pictures is the great altar-piece in the church of St. Peter at Prague; and of his frescoes, the dome, &c., of the church of the Crusaders, and the "Battle of the Giants" on the great staircases of the royal castle (Hradschin) in the same city. His cabinet pictures are chiefly confined to the German collections. Reiner died at Prague in 1743.—J. T–e.

REINESIUS, THOMAS, a learned physician, philologist, and antiquary of the seventeenth century, was born at Gotha in Saxony in 1587. He studied classics at Wittenberg, and medicine at the universities of Jena and Padua, but obtained the degree of M.D. at the university of Basle. He married in 1617, and commenced practice at Hof in Franconia. He removed to Baireuth, on the invitation of the margrave, who appointed him his physician and inspector of public schools. In 1627 he was chosen physician to the town of Altenburg; there he remained for several years, and obtained the dignity of burgomaster. He was subsequently made councillor by the elector of Saxony, and removed to Leipsic, where he died in 1667. He was a man of vast erudition, and was looked up to and consulted as an oracle. His scholarship procured him the notice of Louis XIV., who conveyed to him by Colbert a substantial proof of favour. In return Reinesius dedicated one of his works to Colbert. The numerous writings of Reinesius are principally on the subjects of philology, classical learning, and antiquities. There are also published collections of his letters to Caspar Hoffman, John Vorstius, and other scholars of his age.—F. C. W.

REINHOLD, CHRISTIAN ERNST GOTTLIEB JENS, a German philosopher, was born at Jena, 18th October, 1793. After completing his studies, he obtained a mastership in the gymnasium at Kiel, whence he was called to the chair of philosophy at Jena. He belonged to the school of Kant, and among his numerous works those on the history of philosophy enjoyed the greatest popularity. He died September 17, 1855.—K. E.

REINHOLD, ERASMUS, a German astronomer, author of several astronomical treatises and tables, was born at Saalfeld on the 21st of October, 1511, and died there on the 19th of February, 1553. From 1536 until his death he was professor of mathematics in the university of Wittenberg. He was one of the earliest supporters of the Copernican system.—W. J. M. R.

REINWARDT, CASPAR GEORG CARL, a distinguished Dutch naturalist, was born at Lüttringhausen on 3rd June, 1772, and died at Leyden on 6th March, 1854, in his eighty-first year. He studied at Amsterdam, and took his degree of M.D. there. In 1801 he was elected professor of chemistry, botany, and natural history in the university of Harderwyk; in 1808 he became professor of natural history at Amsterdam, and in 1810 at Leyden. From 1815 to 1822 he visited the Dutch possessions in India as director of agriculture, arts, and sciences. He published "Observations on the Gold Mines and the Natural History of the Moluccas." He was an affable man, of great kindness of heart, and a most friendly disposition. His library and collections were open to naturalists. He was a fellow of the Linnæan Society of London.—J. H. B.

REISKE, JOHANN JACOB, a famous Arabic philologist, was born at Zorbig, near Leipsic, 25th December, 1716. After a short preparatory attendance at the Orphan house at Halle, he entered the university of Leipsic, and devoted his time principally to Arabic literature which remained the passion of his life. His industry and aptitude soon showed themselves, for he published in 1737 the twenty-six Consessus of the Narratives of Hariri, with a Latin version and Arabic scholia. Travelling into Holland, he sojourned for a season at Leyden, to enjoy its famed oriental library. Poverty had always pressed upon him; he had denied himself the common means of sustenance to purchase books, and now he supported himself as a corrector of the press. He also studied medicine, and on his return to Leipsic a medical diploma was gratuitously conferred upon him. But his education and his manner unfitted him for practice; his spirit was soured, his nervous system shattered, and his temper set on edge by repeated disappointments and continued indigence. He also made many foes by the sharp censures and bitter critiques scattered through his writings, as in his editions of various classical authors. At length he was chosen rector of the college of St. Nicholas in Leipsic, where he had some respite from his hard-

ships. He died on the 14th August, 1774. Reiske was no mean scholar and critic, and he was unrivalled in Arabic philology. But he was rash and self-confident, as may be seen in his "Conjecturæ in Jobum." Indeed many of his works were sped through the press to gain him a scanty livelihood. Among his oriental works may be mentioned his editions of the Annals of Geography of Albulfeda, and his medical "Miscellaneæ ex Arabum monumentis." He also edited Theocritus, Plutarch, the Oratores Attici, Maximus Tyrius, Dionysius Halicarnassensis, Constantinus Porphyrogenitus, and Cicero's Tusculanæ Questiones. At the age of forty-eight Reiske married Christine Müller, nineteen years his junior, a union which greatly augmented his happiness, and aided his literary pursuits. She was born at Kumberg, near Wittemberg, in 1735. The match was one of mutual love, and Christine nobly sustained her part. Under her husband's instructions she attained great proficiency in scholarship, and could collate manuscripts, as that of Achilles Tatius, arrange various readings, correct proofs, suggest better translations, in short, did lovingly and laboriously the work of a skilful and learned assistant; nay she could also suffer with her husband, for in one season of distress she persuaded him to allow her to sell her jewels. After his death she published several works left by him in an unfinished state, as the Oratores Græci, Libanius, Dio Chrysostom. She was also an original authoress and a translator, as in her "Hellas" and her "Zur Moral." She died at her native town, 27th July, 1798. She deserves to be remembered as a learned woman, industrious, patient, brave, and unassuming. Her affection for her husband, and her tender regard for his memory, may be seen in many parts of his autobiography published by her after his death.—J. E.

REISSIGER, Karl Gottlieb, a musician, born at Belzig, near Wittemberg, on the 31st January, 1798, and died at Dresden, the 7th November, 1859. His father, Christian Gottlieb, filled the office of cantor, and published some music of merit. Taught by him, Carl made such early progress as a pianist that at ten years old his playing was famous in the town, and he was trusted to play the plain hymns upon the organ. In 1811 Reissiger obtained the scholarship at St. Thomas' school at Leipsic, where as a singing boy he gave such sign of talent as greatly to interest the organist, Johann Gottfried Schicht, famous for his numerous collection of chorales, for several extensive compositions, and for a work on theory. Being too poor to hire a pianoforte, Reissiger pursued his musical studies with great difficulty; still he composed some motets in 1815–16 that were much commended. He entered himself as a student of theology at the university in 1818, but his necessities, no less than his inclination, even then bound him to music; since with his scanty means he was glad to be able to fill an engagement in the orchestra at the Abbonnement concerts, where he also occasionally sang. Finding that his predilection was decidedly for music, and that this was justified by his natural capacity, Schicht gave him a systematic course of lessons in composition, and raised a subscription to allow him a pension for three years which would enable him to pursue his studies without embarrassment. Reissiger thus provided for left Leipsic in 1821; went to Vienna, where he wrote an opera called "Das Rockenweibchen" (which being prohibited by the censorship, its overture only was played) and some orchestral music; and proceeded to Munich in 1822, in order to place himself under the tuition of Winter. He wrote an overture upon a theme given him by this master, which was played with such effect that the intendant of the theatre commissioned him to write an overture and dramatic music for the tragedy of Nero. Winter also furnished him with the libretto of an Italian opera, "Didone,'" on which, as well as on a mass, he wrought while under the direction of this experienced musician. On hearing of the illness of Schicht in 1823, Reissiger returned to Leipsic in time to witness the death of his friend. He then went to Berlin, where he was most kindly received; from thence he sent "Didone" to Weber at Dresden, under whose care it was produced with much applause. He was commissioned by the Prussian ministry to visit France and Italy, to examine and report upon the musical seminaries in these countries preparatory to the organization of a conservatorium in the Prussian capital, and he started on this tour in July, 1824. At Paris he published his first trio for pianoforte, violin, and violoncello, Op. 25, and obtained considerable success as a player and composer. While in Rome he wrote an opera called "Der Ahnenschätz," which was never performed, except only its overture, and this has been much admired. He went back to Berlin in October, 1825, and drew up a scheme for a conservatorium, which was approved, but never carried into effect. He taught there in the institution directed by Zelter, but had little opportunity of coming before the public. In October, 1826, he went to the Hague, whither he was invited for the purpose of reorganizing the musical academy, but he had also an offer in November to succeed Marschner as vice-kapellmeister at Dresden, for which he relinquished the engagement in Holland. At Dresden, his colleague Morlachi being ill, the twofold duty fell upon him of conducting the Italian as well as the German opera; and he exerted himself so efficiently that in 1827 the king conferred on him the office of kapellmeister, which had been vacant since the death of Weber, and this he filled till the end of his days. His fame as a dramatic composer, if not his career, may be said to have commenced from this time. He brought out the melodrama of "Yelva" (the overture of which has been popular in England) in 1827; the opera of "Libella" in 1828; that of "Die Felsenmühle" (which was eminently successful throughout Germany) in 1829; another opera, "Turandot," was given a few years later; "Adele von Foix" appeared in 1841, and "Die Schiffbruch der Medusa" in 1846. Reissiger also wrote an oratorio called "David," masses, and other pieces for the church, a symphony, several detached overtures, an immense number of songs, and a large quantity of chamber music, among which his pianoforte trios have specially been distinguished; their unaffected fluency of style having procured for them a most extensive though a short-lived popularity.—G. A. M.

RELAND, Adrian, a learned orientalist, was born 17th July, 1676, at Ryp, a hamlet in North Holland, his father being minister in the place. After Adrian's birth the father removed to Amsterdam, and in that city the education of the youth commenced. At the early age of eleven he had gone through the usual classical course. Under the guidance of Surenhusius, the next three years were devoted to the Hebrew, Chaldee, Syriac, and Arabic languages. He then entered the university of Utrecht, and after a three years' course was admitted to the degree of doctor in philosophy. His university studies were conducted under Grævius and Leusden, and his divinity course was begun under Witsius. He next removed to Leyden, and soon after became tutor to the son of the earl of Portland, King William's favourite. In 1699 he was chosen professor of philosophy at Hardenwyk; but he quitted this situation in a short time, as on the recommendation of King William he was appointed professor of oriental languages and ecclesiastical antiquities at Leyden. He held this situation seventeen years, and died in his forty-second year of small-pox, on 5th February, 1718. The great erudition and sound mind of Roland are conspicuous in all his works. The principal of these are—"De Religione Mohammedica" in 1715, a useful book for the time; "Dissertationes Miscellaneæ" in 1716, an able and interesting collection; "Analecta Rabbinnica" in 1702; "Antiquitates Sacræ" in 1708, a useful compend or text-book; "Dissertationes quinque de nummis Veterum Hebræorum;" and "De Spoliis Templi." His principal work—his enduring monument—is his "Palestina ex monumentis veteribus illustrata." Recent travel has added greatly to our knowledge of the Holy Land; but Reland's work remains a study for all writers on sacred geography.—Peter Reland, his brother, compiled a good and valuable "Fasti Consulares," printed after his death in 1715.—J. E.

RELHAN, Richard, an English botanist, lived during the latter part of the eighteenth century. He studied at Cambridge, and published "Flora Cantabrigiensis," or an account of the plants growing wild in the neighbourhood of Cambridge; also, "Heads of a Course of Lectures on Botany, read in the University of Cambridge." These publications extended from 1785 to 1793. He was a fellow of the Royal and Linnæan societies.—J. H. B.

REMBRANDT VAN RHYN, Hermanszoon, was born at Leyden, in his father's mill, July the 15th, 1606 or 1608; early accounts give the former year—he himself at his marriage gave the latter. After spending some time at the Latin school of Leyden he became the pupil of Jacob Van Swanenberg, with whom he remained three years. He afterwards studied a short time with Peter Lastman at Amsterdam, and with Jacob Pinas at Haarlem, being absent from home altogether about four years. Rembrandt was, however, really his own master; his style was original; and some of the pecu-



liarities of his effects of light and shade are supposed to have been derived from the pictorial impressions left upon his mind by his early experiences in his father's mill. His father's name was Herman Gerritszoon, or abbreviated Gerritsz, which is not a surname, but signifies simply, the son of Gerrit; just as Hermanszoon signifies simply, the son of Herman. The father was a miller or maltster, and is said to have possessed a mill between Leiderdorp and Koudekerk. This is now doubted, as it is ascertained that he possessed half of a malt mill in Leyden itself in the Weddesteeg, where Rembrandt is now assumed to have been born. Our young painter seems to have met with early success. In 1630, when little more than twenty years of age, he settled in Amsterdam; and there married, 22nd June, 1634, Saskia Uilenburg, who appears to have been possessed of a considerable fortune, which, however, was settled on her children, after her husband's death, or in case of his second marriage. She had two children: one died early; the other, a son, Titus, succeeded to his mother's property. She died in 1642, and as Rembrandt married a second time, the necessity of paying over his son's inheritance, and his own extravagant habits as a collector of drawings and other objects of art, together probably with hard times, involved him in overwhelming difficulties, and in 1656 he was publicly declared insolvent. His son took possession of the house in the Joden-Breestraat, and eventually recovered what was due to him in 1665—about £600; but Rembrandt from this time to his death seems to have remained in poverty and in comparative obscurity. The stories about his miserly propensities, originally spread by Houbraken, but greatly exaggerated by modern writers and romancers, appear to be pure scandal. Rembrandt died in the beginning of October, 1669. This date was lately discovered by Dr. Scheltema, keeper of archives at Amsterdam, who found in the burial register of the west church (Westerkerk) the following entry:—"Tuesday, 8th October, 1669.—Rembrandt van Rhyn, painter, on the Rosecanal, opposite the Labyrinth. Leaves behind two children." Rembrandt was one of the most original and able painters who ever lived; he excelled chiefly in colour and in light and shade, and was also a perfect master in execution. Except where refinement of taste in form was required, his powers were almost magical; and he was as remarkable for his etchings as for his pictures. He is seen to great advantage in the national galleries of Amsterdam, the Hague, and London. His pictures date from 1627 to 1669. The National gallery has signed examples from 1640 to 1666, showing all his styles, elaborate, careful, and coarse, in small and large figures, including two interesting portraits of himself, at an interval of nearly thirty years between them. His wonderful etchings, amounting to nearly four hundred, bear dates from 1628 to 1661. Both these and his pictures are too vast a subject to be entered upon with further detail here. He had many scholars and imitators, who approached him very closely in manner, as G. Van der Eeckhout, F. Bol, G. Flinck, and others.—(See Scheltema, *Rembrand-Redevoeringh*, &c., 1853, or the French translation of W. Bürger, *Rembrandt, Discours sur sa vie*, &c., Brussels, 1859. A list of his works was published by Josi in Amsterdam in 1810. See also Burnet, *Rembrandt and his Works*, 1841; Wornum, *Epochs of Painting*, &c., 1859; and the *Catalogue of the National Gallery*, ed. 36, 1862.)—R. N. W.

REMIGIUS or REMI, the apostle of the Franks, was raised to the see of Rheims about 460, at which time (as he died in 533 at the age of ninety-five) he must have been about twenty-two years of age. He baptized Clovis, and is said to have converted great numbers of the Franks.

REMIGIUS, Archbishop of Lyons, a native of Gaul, became grand almoner to the Emperor Lothaire; and his influence with him and with Charles le Chauve proved of great advantage to the church. Remigius was a strenuous supporter of the doctrines of Gotteschalcus. He presided at the council of Valence in 855, and the canons then enacted in favour of Gotteschalcus were confirmed by a synod held at Langres in 859, at which he also presided. He died in 875.

REMIGIUS, surnamed OF AUXERRE, from his having been master of the schools connected with the monastery of St. Germain at Auxerre. Foulques, the successor of Hincmar in the see of Rheims, founded a literary seminary in the city, the management of which he intrusted to Remigius. Afterwards he went to Paris, where he opened the first public school in the city; and died in 900.

REMUS. See ROMULUS.

* REMUSAT, CHARLES FRANÇOIS MARIE, Count de, author and politician, was born at Paris in 1797, of parents who stood high in the favour of Napoleon I. and the Empress Josephine. Educated for the Paris bar, of which he became a member, M. de Remusat contributed to the periodical and newspaper press, and was one of the Parisian journalists, who recorded their protest against the ordinances of Charles X., which provoked the revolution of the Three Days. Under the government of Louis Philippe he achieved a parliamentary reputation, and during Thiers' brief premiership of 1840, M. de Remusat was minister of the interior. After the revolution of February, he belonged to the conservative majority in the constituent assembly, but had to retire into private life with the *coup d'état*. Better known in literature than in politics, M. de Remusat is the author of many works, all of them solid and scholarly, and in which is traceable the influence of Cousin. Among them is the remarkable study, "Abélard," 1845; the Life and Times of Anselm ("Saint Anselme de Cantorbéry"), 1852; "L'Angleterre au dix-huitième siècle, études et portraits," a work very interesting to English readers, with its careful sketches of Bolingbroke, Horace Walpole, Junius, Burke, and Fox. One of the latest of M. de Remusat's elaborate, conscientious, and thoughtful works is also devoted to an English theme, "Bacon, sa vie, son temps, sa philosophie, et son influence jusqu'à nos jours," 1858.—F. E.

REMUSAT, JEAN PIERRE ABEL, a sinologist, was born in Paris in 1788, of a very respectable family. When a child he fell from the terrace of the Tuileries to the quay of the Seine, and suffered in consequence a confinement of several years, during which he read and learned with eagerness. Intended for the medical profession, he was first attracted to the study of Chinese by the inspection of a Chinese work on botany, a science in which he was early interested. He prosecuted his study of Chinese with few extraneous aids; Silvestre de Sacy procured him, however, Chinese books from Berlin and St. Petersburg. In 1811 he published two treatises, one of them an "Essai sur la langue et littérature Chinoise;" the other "Sur l'étude des langues étrangères chez les Chinois," which attracted considerable attention. Having meanwhile practised medicine, and graduated as a physician, he was appointed in 1814, through the influence of Silvestre de Sacy, to the new chair of Chinese at the collège de France, and was commissioned to catalogue the Chinese books of the Bibliothèque Royale. He was afterwards made keeper of the oriental manuscripts at the Bibliothèque Royale, and elected president of the Societé Asiatique, which he had helped to found. Remusat was a courtier as well as a scholar, supporting with his pen the reactionary policy of Charles X., and his worldly success was not wholly due to his intellectual merits. He contrived to retain his position at the Bibliothèque after the revolution of the Three Days, which, however, he did not long survive, dying in June, 1832. If not a profound orientalist, he popularized some important branches of oriental study by the grace of his style. There is a list of his works in Quérard. They include the "Recherches sur les langues Tartares," 1820, condemned by later French critics as superficial; the "Elemens de la grammaire Chinoise;" and a very agreeable translation of a Chinese novel, "Ta-Kiao-li, or les deux cousines," one of the earliest introductions of the West to a knowledge of the fictitious literature of the Chinese. Many of his scattered essays on oriental topics are collected in the Mélanges Asiatiques, 1826–27; and in the Mélanges posthumes d'histoire, et de littérature orientales, 1843.—F. E.

* RENAN, JOSEPH ERNEST, a very eminent French scholar and thinker, was born in 1823, and educated in Paris for the priesthood. His views altered as he prosecuted his studies, which were chiefly in the language and literature of the Semitic group of nations; and instead of entering the church, he devoted himself for a time to private teaching. One of his earliest published works was his treatise, "De philosophia peripatetica apud Syros," 1852. A prize essay of earlier composition he expanded into his well-known work, "Histoire générale des langues Sémitiques," 1845, in which the abstrusest points of oriental philology were invested with interest and attraction. To 1853 belongs his "Averröes et l'Averröisme." His contributions to periodicals were collected in 1857, as "Etudes d'histoire religieuse," and in 1859 as "Essais de morale et de critique." In 1859 he also published, with a remarkable introduction, a translation of the Book of Job, and in 1860 one of the Song of Solomon.

M. Renan is a member of the French Institute, and in 1860 was sent by the imperial government on a literary mission to Syria. In February, 1861, he was appointed professor of the Hebrew, Chaldee, and Syriac languages in the collège de France. Some expressions in his introductory lecture gave natural offence, and he was suspended. M. Renan has since published the lecture —"De la part des peuples Sémitiques dans l'histoire de la civilisation," 1862. In 1864 appeared his "Life of Jesus," and in 1865 the "Lives of the Apostles"—works of high literary merit, but in which bold averments and the assumption of disputed points hold the place of argument.—F. E.

RENAU D'ELICAGARAY, Bernard, a celebrated French naval officer, naval architect, and military engineer, was born in the province of Béarn in 1652, of a poor but noble family, and died at Pougues on the 30th of September, 1719. Having turned his attention at an early age to the construction of ships, he obtained in 1679 a government appointment which enabled him to put in practice an improved system of building ships of war, and to take a leading part in that renewal and development of the French navy, which took place under Louis XIV. He was not less eminent as a military engineer than as a naval architect, and distinguished himself by his skill, gallantry, and success in the conduct of many sieges, amongst which may be mentioned that of Gibraltar in 1704, which was only saved by a very determined defence on the part of the British garrison. In 1699, Renau was elected a member of the Academy of Sciences, and at a later period he was made a councillor of state, and received the grand cross of the order of Saint Louis. His personal character was frank, generous, and brave.—W. J. M. R.

RENAUDOT, Eusebius, an eminent orientalist, was born at Paris, 20th July, 1646, his father being a court physician. He was educated at the Jesuit college, and he was for some time in the Oratoire. He became an ecclesiastic for the purpose of enjoying literary leisure and opportunity. Eastern languages especially occupied him—Arabic, Coptic, and Syriac—as they afforded facilities for the study of the history and worship of the Eastern churches. He enjoyed the patronage of the prince of Condé, Colbert, and other distinguished statesmen, and was sometimes employed in diplomatic business. He became a member of the French Academy in 1689, and about three years after of the Academy of Inscriptions and Belles Lettres. In 1700 he accompanied the archbishop of Paris, Cardinal Noailles, to Rome, and acted as his conclavista at the election of Clement XI. During this sojourn he eagerly availed himself of the oriental treasures of the Vatican. The new pope was attentive to him, and gave him the priory of Frossey in Bretagne, the only preferment which he could be induced to accept. As he was returning through Florence he was made an associate of the Academia della Crusca. His subsequent life in Paris was spent in his favourite studies. Among other works he published "Historia Patriarcharum Alexandrinorum Jacobitarum" in 1713; "Liturgiarum Orientalium Collectio" in 1716, a work of great research and high authority. He published also "Défense de la Perpetuité de la Foi" in 1708, in connection with the famous treatise of Arnauld and Nicole. Renaudot died in 1720, at the age of seventy-four. His extensive collection of oriental MSS., bequeathed by him to the abbey of St. Germain-de-Pres, is now deposited in the royal library.—J. E.

RENAUDOT, Theophraste, a French physician, born in 1584 at Loudun, studied medicine at Montpellier, and a few years after taking his degree of doctor, settled in Paris, where he became physician-in-ordinary to the king. Medicine, however, was not his chief resource, and indeed, so far as the faculty of Paris could forbid it, he was not allowed to practise the profession. In addition, therefore, to the management of a sort of pawnbroking establishment, he undertook to found a gazette in France. Richelieu, in the name of Louis XIII., gave him a patent, which was confirmed to him and his heirs by Louis XIV. The famous *Gazette de France* was thus founded in 1631. It was continued by his two sons, Isaac and Eusebius. Besides a continuation of the *Mercure Français* from 1635 to 1643, Renaudot published several biographies—Condé, Gassion, and Mazarin.—J. S., G.

RÉNÉ, the last of the dynasty of Anjou who sat on the throne of Naples, was the son of Louis II., duke of Anjou, and count of Provence. He was born in 1409, and succeeded his brother Louis III., in 1434, having previously married Isabella of Lorraine. In 1435 he laid claim to the Neapolitan sceptre, which he at last nominally obtained and held, until his rival, Alfonso of Arragon, deprived him of it in 1442. Réné escaped to Provence, and employed himself in the arts of peace. The life of this prince was marked by strange vicissitudes, and his character presented peculiar aspects. In a violent and tempestuous age he cultivated the arts of painting, poetry, and agriculture; and when he could obtain repose from the alarms of war and the strife of politics, delighted in the tranquil administration of his territories. All who have read Anne of Geierstein will remember his picture painted there, although it cannot be denied that the great novelist has to some extent unduly caricatured the original. He who received the distinctive name of "le bon Roi Réné," and died universally regretted, must have possessed some of the finer and nobler qualities of humanity. Réné expired at Aix in Provence in 1480.—J. J.

RENÉE de France, Duchess of Ferrara, the daughter of Louis XII. and of Anne of Brittany, was born at Blois, 25th October, 1510. In 1528 she was married to Hercules II., duke of Ferrara, having as her dowry the duchies of Montargis and Chartres. Not distinguished for personal beauty, but remarkable for her devotion to letters, the sciences, and the arts; she rendered her little court at Ferrara famous through the eminent men whom her patronage attracted thither. From Calvin, to whom she gave an asylum, she conceived an inclination towards protestantism, which was confirmed by Clement Marot, whom she also welcomed to Ferrara, and selected as her secretary. Various attempts were made to bring her back to the bosom of the Roman catholic church. Persuasion and persecution were both tried, and both were unavailing. On the death of her husband she returned to France (1560); and throughout the troubles of the civil war she showed the calmest courage and the most steadfast adherence to her principles. When the Duc de Guise threatened to besiege her in her castle at Montargis, she answered that she would show herself upon the walls, and see whether he and his followers would have the audacity to kill the daughter of a king. She died at Montargis, 12th June, 1575. She had two sons—Alfonso II. of Ferrara, and the Cardinal Louis d'Este; and three daughters, one of whom was the Leonora who is supposed to have been the object of Tasso's unfortunate passion.—W. J. P.

RENI. See Guido Reni.

RENKIN, Swalm, a Belgian engineer (called by French writers Rannequin or Rennequin, and in Latin Rannequinius), was born at Liége in 1644, and died at or near Marli in France on the 29th of July, 1708. He was the son of a carpenter, and was bred to his father's trade, which probably embraced the business of what would now be called a millwright; and at an early age he appears to have acquired a high position for skill in practical hydraulics: for on the recommendation to Colbert of a gentleman of Liége named Deville, he was appointed by Louis XIV., in 1675, to construct works for supplying water to the palace of Versailles. This he accomplished by means of the celebrated "machine of Marli," in which the waters of the Seine —confined by a dam, partly natural and partly artificial, of about six miles long—drove fourteen water wheels of thirty-six feet in diameter, which by means of two hundred and twenty-one forcing pumps raised a sufficient quantity of water, by three successive lifts, over the summit of the hill of Marli and into a reservoir on the top of a tower, whence it was conducted by an aqueduct to Versailles. The execution of this machine occupied seven years, and it continued at work for more than a century; but although it was a wonderful example of engineering skill at the time when it was first planned, it had become antiquated and behind the mechanical knowledge of the time, long before it was ultimately demolished, as being wasteful of power and injurious to the navigation. A full account of it is given in Belidor's Architecture Hydraulique, and in a report of a commission of the Academy of Sciences, drawn up by Prony in 1801.—W. J. M. R.

RENNEL, James, Major, an eminent geographer and military engineer, was born in 1742, at Chudleigh in Devonshire, and at the age of fifteen entered the navy, in which he served for nine years, not without distinction. At the siege of Pondicherry he volunteered to approach by night some of the enemy's vessels that had taken refuge from the English guns in shallow waters. Accompanied by one sailor in a boat, he reconnoitred the position, and obtained information that resulted in the capture of the vessels. At the age of twenty-four he quitted the navy for the East India Company's service, and was at once

despatched on active duty as an officer of engineers. He was not long in earning his promotion by distinguished service under Lord Clive; but the highest military rank he ever attained was that of major, as he was soon afterwards appointed to the important and lucrative office of surveyor-general of Bengal. His first publication, a "Chart of the Bank and Currents of Cape Agulhas," brought him into prominent notice as a geographer. It was followed by his Bengal Atlas, and an account of the Ganges and Burrampooter rivers; the latter being inserted in the Philosophical Transactions. He was elected fellow of the Royal Society immediately on his return to England, which took place soon after his marriage in India to a daughter of Dr. Thackeray, master of Harrow school. He then published his memoir of a map of Hindostan, assisted Dr. Vincent in his commentary on Arrian's Voyage of Nearchus, and contributed many valuable papers to the Asiatic Researches and the Asiatic Register. In 1798 he assisted Mungo Park in arranging his African travels, and illustrated the work by a map. His most celebrated performance—"The Geography of Herodotus," appeared in 1800. The research and acuteness displayed in this work are rendered the more remarkable by the circumstance that Major Rennel was ignorant of the Greek language, and conducted his investigations through the medium of Beloe's translation of Herodotus. A second edition of this book was published in 1830 by his daughter, soon after the author's death. That event occurred on the 29th of March, 1830, having been precipitated by an accidental fracture of the thigh, which, at the major's very advanced age, could not be remedied. Among his papers were found a memoir on the general currents of the Atlantic ocean, accompanied by a series of charts, and a work on the ancient and modern geography of Asia. The last-named had been prepared for publication by royal command, and on the representation of Lord Grenville a sum of money was granted by the king in aid of the publication. The book was brought out in 1831 in two volumes, edited by Mrs. Rodd, the author's daughter, with the assistance of Lieutenant-colonel Leake. Besides the works already enumerated Major Rennel published in 1792 the "Marches of the British armies in the Peninsula of India during the campaigns of 1790–91;" in 1793, "Observations on a Current that often prevails to the westward of Sicily;" in 1814, "Observations on the topography of the plain of Troy;" and in 1816, "Illustrations (chiefly geographical) of the history of the expedition of the younger Cyrus from Sardis to Babylonia, and the retreat of the ten thousand Greeks, with an inquiry into the best method of improving the geography of the Anabasis," &c. All these works are characterized by great ability and candour.—R. H.

RENNEL, Thomas, an eminent divine, was born at Winchester in 1787, and received his education at Eton and King's college, Cambridge. Immediately after he entered into orders he was appointed assistant preacher at the Temple. In 1816 he was presented to the vicarage of Kensington, and in the same year he was appointed christian advocate to the university of Cambridge. In 1823 he was promoted to the mastership of St. Nicholas hospital, and a prebend in the church of Salisbury. He died 30th June, 1824.—D. W. R.

RENNIE, John, the great engineer, was born at Phantassie, near East Linton, in the county of East Lothian, on the 7th of June, 1761, and died in London on the 4th of October, 1821. His father, the owner of a small estate, died in 1766, and was succeeded by his eldest son, George. The natural bent of John Rennie's mind towards mechanics was strengthened and cultivated by his frequent visits, when a schoolboy, to the workshop of that skilful millwright Andrew Meikle (*q.v.*), which happened to stand near Phantassie. He was educated first at the parish school of Prestonkirk, and afterwards at the high school of Dunbar, where under Gibson, a teacher of great ability, he studied mathematics and natural philosophy with such success as to be able to act as Gibson's substitute for six months, about the year 1778. He spent the three years from 1780 till 1783 at the university of Edinburgh, studying natural philosophy under Robison, and chemistry under Black; and during the whole of that period he occupied his vacations in learning the practice of mechanics from Meikle. In 1784 he was employed to design and construct his first engineering work, a bridge near Edinburgh; and in the course of the same year he was engaged as an assistant by Boulton and Watt, to superintend the erection of the Albion mills in London, well known in the history of the steam engine as the first instance in which that prime mover was employed to drive mills or machinery on a great scale, and in the history of machinery and millwork in general, as affording some of the earliest examples of the substitution of iron for wood in mechanism. The Albion mills were burned in 1791, and on their site Rennie afterwards founded an engine work. He now rapidly rose to the head of the engineering profession, Amongst his earlier works may be mentioned the Hull docks, the Kennet and Avon canal, the Rochdale canal, and the Royal canal of Ireland. In 1799 he was consulted on the subject of the drainage of the Lincolnshire and Cambridge fens, and he pointed out and applied with much success the two principles which should regulate such undertakings, namely, to intercept and divert by independent channels the waters of the higher country, and to drain the lower country by large and low channels, capable of acting partially as reservoirs as well as drains. Applying his knowledge to the theory of the construction of arches, he designed many bridges with consummate skill, scientific and practical, some of stone, and some of iron. Amongst his stone bridges may be mentioned Kelso bridge over the Tweed (1803), and the justly celebrated Waterloo bridge over the Thames (opened in 1817), and above all, London bridge, which stands at the head of the stone bridges of the world for strength, stability, and beauty. Although Rennie designed the last of those works, he did not live to execute it; it was completed after his death by his younger son, Sir John Rennie. In the designing and constructing of cast-iron arched bridges he showed equal skill, as Southwark bridge (opened in 1819) attests. Of his dock and harbour works may be mentioned London docks; the East India docks, of which he was engineer along with Ralph Walker; Holyhead harbour; and Sheerness docks. He proposed an admirable plan for a government dockyard at Northfleet, which has never been executed. He invented the dredging machine, improved the diving bell, and was the first to use retaining walls with a curved batter. In 1805 he was appointed chief or consulting engineer of the Bell Rock lighthouse (a work which will be further mentioned under the head of Stevenson, Robert, the engineer by whom it was first projected). He made most important contributions to mechanical science by his experiments on the strength of materials. His greatest work was the Plymouth breakwater, which he projected in 1806, and commenced in 1811; and although it was not completed until 1848, twenty-seven years after his death, it is strictly speaking his work in every respect: for all its partial failures were caused by deviations from the principles of his plan, and its success by a return to them. The engineering works of Rennie are marked throughout by the impress of that scientific knowledge which he combined with sound practical skill. This is most conspicuous in the designs and structure of his bridges; but in other works also it can clearly be traced. He was a fellow of the Royal Society, to whose Transactions he contributed largely, and of other scientific bodies. He was honourable and upright in his professional dealings, and excellent in his private character. About 1790 he married Miss Mackintosh of Inverness; six of their children survived him. He was succeeded in his mechanical business by his eldest son, George Rennie; in his civil engineering business by his younger son, Sir John Rennie.—(See Sir John Rennie's *Account of the Plymouth Breakwater;* Smiles' *Lives of the Engineers.*)—W. J. M. R.

RENNIGER or RHANGER, Michael, born in Hampshire in 1529, was educated at Magdalen college, Oxford, where he obtained a fellowship. A protestant, he had to fly the country on the accession of Mary, but on his return was appointed a chaplain to Queen Elizabeth; archdeacon of Winchester in 1575. He died in 1609. Besides publishing some theological works, Renniger was a copious writer of Latin verse.—W. J. P.

RENOUARD, Antoine Augustin, a distinguished librarian and bibliopolist, was born in Paris in 1765, and died in 1853. During the period subsequent to the revolution of 1830 he was elected maire of the eleventh arrondissement of Paris. He is known better through his editions of various French and Latin authors than for any active part he took in the politics of his time. They are remarkable for their elegance and typographical correctness. Many of them are embellished with engravings by the Desennes, Moreau, and Prudhon, and may be recognized by the monogram of an anchor surmounted by a cork. His principal works are, "Catalogue de la Bibliothèque d'un Amateur," 1819; "Annales de l'Imprimerie des Aldes, ou l'Histoire des trois Manuces et leurs Editions," 1826, 3 vols. 8vo; "Annales de l'Imprimerie des Estienne," 1837 and 1843.—W. J. P.

RENWICK, James, the famous preacher and martyr of the covenant, was born at Minnihive, Dumfriesshire, 15th February, 1662. His parents were in humble life, but they trained him with pious fondness and hopes, and therefore straitened themselves to give him a good school education. He attended Edinburgh university, and partly supported himself by private tuition; but as he would not take the oath of allegiance, he was denied public laureation at the close of his academic career. His sympathies went along with the extreme party of the covenant—as opposed to those who were usually called the Indulged—and even among the nonconformist section he began to see many defects and backslidings. The execution of Donald Cargill, 27th July, 1681, at which he was present, decided his adherence to those principles. He frequented the "secret societies," though he had no hand in the revolutionary declaration published by them at Lanark, 12th January, 1682; and he declared it to be "inconsiderately worded," though he was one of the bold party who proclaimed it. At the request of the societies Renwick then started for Holland, and was admitted into the university of Groningen. As the societies since Cargill's death had no minister, it was deemed expedient that he should be ordained prior to his return. After some obstacles had been overcome, the classis of Groningen ordained him, and he at once set sail for his native land—landing, however, at Dublin, and after some difficulties arriving at the west coast of Scotland. In September, 1683, he preached his first public sermon at the moss of Darmead, lifting the standard where it had fallen on the death of Cameron and Cargill. The privy council of Edinburgh took the alarm, and denounced him as a traitor. His life at once became one of incessant work and wandering through south-western Scotland. He was the organizer and soul of all the societies, preaching, debating, defending, corresponding, and publishing manifestoes. For about five years was he on the field of action—in perpetual danger and yet undaunted; with a feeble frame and yet unwearied in zeal, though often so worn out that two friends had to hold him on his horse; searched for incessantly, and yet not apprehended; soldiers many times on his track and unable to discover him, at least, to lay hold on him; travelling by the wildest paths and lying down in the poorest huts; preaching often with a fleet steed by his side that he might escape danger if it should come; frequently concealed in caves and glens, and exposed to the wintry elements, while the people were sternly forbidden by letters of intercommuning to give him a crust of bread or a cup of water, yea, to speak to him or in any way afford him shelter. The other and larger body of presbyterians stood aloof from him and denounced him, and their writings cut him to the heart; yet he preached, and baptized, and catechized in all parts—resting after a long day's journey and a long night's pastoral labour at a deserted hovel, or lying on a couch of ferns in some rocky nook, with faithful sentries around him. The persecution of the societies was very bitter, and in 1684 they published a defence—fixing it upon many crosses and church doors. The duke of York being proclaimed in February, 1685, Renwick and two hundred men went to Sanquhar in May and published a declaration disowning him as a papist, and throwing off allegiance to him. In 1687 the dark cloud grew still denser; the toleration offered by James II. was felt by Renwick to be a snare, though so many incautiously embraced it, and £100 was offered to any one who would bring him in dead or alive. He had already refused his concurrence with Argyle's expedition, and this sent away several of his followers. Even Peden, the "prophet of the covenant," turned his back for a season on him. In less than five months during this same year, fifteen furious searches were made for him by dragoons scouring the country. He had gone to Fife to labour, and returning to Edinburgh at the end of January, 1688, lodged in the Castlehill. The house of his entertainer, John Lookup, happened to be examined on suspicion of having contraband goods concealed in it; and one of the acute searchers surmised, from hearing a strange voice in prayer, that Renwick was hidden in it. Next day the officers came, and Renwick, firing a pistol to clear an opening for himself, but so as not to hurt any one, escaped. Some one, however, had struck him with a club on the breast, and his strength was soon exhausted. As he ran, he fell several times, and had got as far as the head of the Cowgate when he was seized and carried to the guard-house, and then committed to prison. Though his youthful appearance and mild demeanour moved the judges, he was speedily condemned. He was urged by many influential persons to apply for pardon, but he steadily refused. On the 17th of February, 1688, he was led to the scaffold, where he died as he had lived—his last words to the people being drowned by the beating of drums. Death had no terrors to him. He was only twenty-four, but he was old in sad experience and care, in labour and trial, and as he said himself —"Death to me is as a bed to the weary." A heroic, patient, tender soul was he amidst all his toil and travail; the obloquy cast upon him, and the continuous misrepresentation of his views, never induced him to flinch from them, or retaliate on his traducers. With all his strictness and extremeness of opinion, he advocated free communion with all true churches. Renwick was the last who was put to death in Scotland for religious opinion; for the prince of Orange came over in the November of the year of his martyrdom, and what in spring was punished as treason was welcomed in winter as the glorious revolution. Renwick's political creed was—"Magistrates have no power but what is derived from the people."—J. E.

REPNIN, Nicolas-Vasilièvitsch, Prince, a Russian field-marshal and ambassador who took a conspicuous part in the partition of Poland, was the son of a Russian general, and was born in 1734. Having chosen the military profession, young Repnin served in the French army during the Seven Years' war. He was subsequently sent as envoy by Peter III. to the court of Berlin, where he received marked attention from the Prussian monarch. After the tragic death of Peter, Repnin was recalled from Berlin and sent to Warsaw in 1763, to promote the election of Stanislaus Poniatowski, the favourite of Catherine II., to the throne of Poland. In the following year he was appointed ambassador to the Polish court, and contributed greatly by his intrigues to foment the dissensions, and hasten the downfall of that unhappy country. He protected the dissidents, menaced and browbeat the patriotic nobles, and domineered over the weak and pusillanimous sovereign in the most insolent style. On one occasion when a public spectacle was performed before Stanislaus and his court, the Russian ambassador did not think proper to appear until the second act had commenced. The insolent functionary not only interrupted the performance, but caused the piece to be played over again from the beginning. The intolerable arrogance and tyranny of Repnin disgusted even the Russian party in Poland, but Catherine loaded him with honours and pecuniary rewards. He at length quitted the country, leaving its affairs in a most dreadful state of confusion, and was appointed to the command of a division of the Russian army under Count Romanzoff in the war with Turkey; but in 1773 he was defeated and taken prisoner along with a considerable corps, and led in triumph to Constantinople. In the following year a succession of reverses compelled the Turks to sue for peace, and on the 21st of July, Prince Repnin and the grand vizier signed the treaty of Kainarji, by which most humiliating and ruinous terms were exacted from the sultan. When Catherine mediated between Maria Theresa and Frederick the Great, Prince Repnin was appointed both general and ambassador, and signed in 1779, along with the Baron de Breteuil, the treaty of Teschen. In the war with Turkey in 1789, Repnin commanded the army of the Ukraine, and defeated a Turkish force near the Danube. In 1791, at the head of only forty thousand men, he routed an army of one hundred thousand commanded by the grand vizier. The peace of Yassy was the result of this brilliant success. Repnin, however, failed to obtain the reward of his services in consequence of the jealousy of Potemkin, the reigning favourite at that period. He retired to Moscow, where he incurred the displeasure of the empress in consequence of his connection with a religious society which was suspected of a political object. But though the other members were punished Repnin contrived to make his peace with Catherine, and was appointed governor-general of Livonia. After the last partition of Poland the prince was appointed governor of Lithuania. On the accession of Paul I. he was raised to the rank of field-marshal, and in 1798 was sent on a secret and important mission to the court of Berlin to induce Prussia to join the coalition against France. Prince Repnin died at Moscow in 1801.—J. T.

* REPP, Thorleif Gudmundsson, a Scandinavian scholar of much eminence, was born at Reykiadal in Iceland, on the 6th July, 1794. He studied at the university of Copenhagen, where he gained several prizes, and afterwards visited England in 1821. In 1825 he was appointed librarian to the advocates' library at Edinburgh, a situation which, however, he did not long retain.

In 1837 he returned to Denmark, and thenceforth was busily employed in literary labour. Repp's linguistic acquirements are great, and he has written various important works, both in English and Danish. In conjunction with Mr. Ferrall he published in 1845 a Danish and English Dictionary, which is beyond all question the best extant.—J. J.

REPTON, Humphrey, an eminent landscape gardener, was born at Bury St. Edmunds in 1752, and died in 1818. He was educated for the mercantile profession, but was not successful in his calling, and met with severe losses which discouraged him. In 1783 he acted as confidential secretary to Mr. Windham, secretary to the lord-lieutenant of Ireland, but he soon relinquished this office. In 1784 he became connected with Mr. Palmer, who introduced the mail-coach system into Britain. In this he was also unsuccessful. After this he devoted his attention to landscape gardening, and acquired great reputation. He showed much taste in laying out grounds, and was extensively employed. At the time of his death there was scarcely a county in England which did not contain evidence of Repton's skill. He published "Sketches, Hints, and Observations on Landscape Gardening."—J. H. B.

RESCHID MEHEMET, one of the best generals the Turkish empire has produced in modern times, was born about 1801 at Kutahyeh in Asia Minor. He commenced his career under Khosrew, and by his own brilliant qualities, and the patronage of that powerful minister he obtained rapid promotion. When the Greek revolution broke out, Reschid Mehemet was nominated seraskier of Roumelia, and to him was assigned the task of besieging Missolonghi, which he was ordered to take on peril of his head. Having been reinforced by Ibraham Pacha, he captured that important stronghold in 1826. In the following year he obtained a brilliant victory under the walls of Athens over the Greeks and their English auxiliaries. His great successes, combined with his dislike of the military reforms of the Porte, excited the jealousy and dislike of his old patron, Khosrew, who made him feel in various ways the effects of his displeasure. Reschid distinguished himself in the war with Russia in 1829, and suppressed with great vigour the disturbances which had broken out in Albania. In 1832 he was sent against his former colleague, Ibrahim Pacha, who had defeated two of the sultan's generals, and was making rapid progress with his victorious arms. But a battle which took place near Konieh terminated unfortunately for Reschid, who was not only defeated but taken prisoner. On regaining his liberty he was appointed commander-in-chief of the army of Anatolia. His last exploit was the reduction of Kurdistan. He died suddenly in 1836, while waiting on the frontiers of Syria, for orders to march into that province, against his old antagonist Ibrahim Pacha.—J. T.

RESENIUS, John Paul, an eminent Danish divine, born in Jutland in 1561. He was educated at the university of Copenhagen, where he became professor, first of philosophy and then of divinity. In 1605 he was appointed bishop of Roschildt in Zealand. He died in 1638. He translated the Bible into Danish, and was the author of many theological works.—D. W. R.

RESENIUS, Peter John, grandson of the preceding, was born 17th June, 1625. After being a short time sub-principal of the college of Copenhagen, he studied at the university of Leyden for four years, and travelled into France, Spain, Italy, and Germany. In 1657 he was appointed professor of moral philosophy in the university of Copenhagen, then consul of the same city, member of the supreme council, president of Copenhagen, and councillor of justice. In 1680 he received a patent of nobility, and in 1684 was made councillor of state. His fine library he bequeathed to the university of Copenhagen. He died in 1688.—D. W. R.

RESTOUT, Jean, a celebrated French painter, was born at Rouen in 1692. His father, Jean Restout, and his mother were both artists; and he was nephew of the celebrated Jean Jouvenet, whose pupil he became, and whose manner he imitated with considerable success. Restout designed well, and painted with facility on a large scale; but he wanted grandeur of style, and was a poor colourist. Among his principal works were "The Death of Ananias," in the church of St. Martin des Champs, Paris; the ceiling of the library of Ste. Généviève; and the "Presentation of the Virgin," painted for the city of Rouen. Restout was a member, and eventually chancellor of the Academy. He died in 1768.—J. T–e.

RETHEL, Alfred, a distinguished German painter, was born at Aix-la-Chapelle, May 15, 1816. He studied in the Art academy, Düsseldorf, where his success was very remarkable. At the age of fifteen he had greatly distinguished himself by a series of original historical designs in chalk. In 1832 he produced a picture of St. Boniface, which was greatly admired; and this was followed by others of the "Preaching of Christianity in Gaul," "St. Martin dividing his Cloak with a Beggar," and "Daniel in the Lions' Den," purchased by the Stadelsche Institut at Frankfurt. This last work placed him among the leading painters of Germany, and his popularity was still more increased by his great picture of "Nemesis." Academic differences caused him to leave Düsseldorf; and after a visit to Rome he settled at Frankfurt, where he devoted himself to the preparation of the cartoons for a series of large frescoes illustrative of the History of Charlemagne, which he was commissioned to paint in what is now called, from the frescoes, the emperor's saloon, in the town-hall of Aix-la-Chapelle. On this master-work he laboured for several years, and the designs are generally ranked among the finest of the modern German school. Afterwards, partly in the hope of recruiting his failing health, he removed to Rome, where he engaged in the preparation of another grand series of designs illustrative of the Life of Hannibal. He completed five or six cartoons, representing the Passage of the Alps, when his overtasked mind gave way; and after lingering some time in a hopeless state, he died towards the end of 1859, at the early age of forty-three. Besides the works we have named, and various other large works in oil and fresco, Rethel painted several cabinet pictures, and made a great number of designs, some of which are known everywhere by engravings. Among the most remarkable of his popular prints is his "Dance of Death" (Ein Todtentanz vom Jahre, 1848), in six plates; and his two plates of "Death as a Friend and an Enemy" (Der Tod als Freund und als Erwürger)—works of great power and energy. Other well known series of designs are his "Rheinischen Sagenkries," twenty-one plates, folio, 1835; illustrations to Rotteck's History; and "Lebensbilder fur deutsche Volk," six plates, folio, Frankfurt, 1850. As a designer Rethel was one of the most varied, original, and imaginative of the modern German painters. As a painter, though admired in Germany, he will ultimately occupy a much lower position. Adopting to the utmost the cold conventional system of the Düsseldorf school, he seemed to lose all his vigour and originality when he took his pencils in hand. But the intellectual character of his works, their loftiness of aim and earnestness of purpose, will always insure for Alfred Rethel a high place among the artists of the first half of the nineteenth century.—J. T–e.

RETIF DE LA BRETONNE, Nicolas Edme, a gifted but singularly eccentric writer, was born 22nd November, 1734, at Sacy, near Auxerre, and was the son of homely farmer folk. His childhood, which was dreamy and poetical, has been exquisitely portrayed by a somewhat kindred spirit—poor Gérard de Nerval, in his book Les Illuminés. After an early manhood, which was dissipated and degraded, he published several works, some of which had a sudden and startling success: in all, he wrote more than two hundred volumes. He died in obscurity at Paris, in February, 1806, aged seventy-two. His best book is "Le Paysan Perverti," 1776; but most of his writings, although stained by licentiousness, display real genius, and that of a truly original character.—W. J. P.

RETZ, Jean François Paul de Gondi, Cardinal de, coadjutor-archbishop of Paris, prominent in the civil war of the Fronde, was born at Montmirail in 1614. His father was general of the gallies of France, and his uncle was archbishop of Paris. Clever, restless, intriguing, and ambitious, he was destined, from merely secular motives, for the church, and was partly educated by the famous Vincent de Paul. As a young abbé, De Retz was noted for his achievements in two most unecclesiastical pursuits, gallantry and duelling. At eighteen he preluded his subsequent career by publishing an account of the conspiracy of Fiesco, which drew from Richelieu the remark, "Voilà un dangereux esprit." At twenty-two he preached his first sermon before the court; and perceiving that he might make his ecclesiastical calling subserve his secular ambition, he devoted himself to his duties, and taking part in a theological discussion with a protestant minister, gained the favour of Lous XIII., and was appointed by the dying king coadjutor to his uncle in the archbishopric of Paris. In this conspicuous position, De Retz by his charities and his preaching gained a great influence over the

people of Paris, and roused the suspicions of Anne of Austria, whose favourite and minister, Mazarin, it was De Retz's great aim to supplant. Meanwhile, the contest between the court and the parliament was preparing the civil war of the Fronde. On the day of the Barricades, 16th August, 1648, he offered the queen-regent the employment of his influence with the people, but his offer was received with a sarcasm, and he ranged himself among the chiefs of the Fronde. Through that changeful and complicated struggle he played a leading part; and it is to his credit that he would never consent, for the sake of crushing his enemies, to ally himself with the Spaniards, the enemies of France. In 1651 the pope, to thwart Mazarin, made him a cardinal; it was thought advisable to come to terms with him. When he was no longer needed, however, and his intrigues began once more to cause alárm, he was arrested and imprisoned towards the close of 1652. Escaping to Spain, he went to Rome, and after the death of Mazarin (1661), was pardoned by Louis XIV., who employed him to advance the interest of French candidates in no fewer than four papal elections. He resigned his archbishopric, and, receiving compensation in other ways, was allowed to settle at Commercy. During his latter years he sold his estates, and honourably paid his debts. Induced by a lawsuit to visit Paris, the ancient chief of the Fronde was received with respect in the highest circles of the capital. Molière, Corneille, and Boileau did homage to him. He died in Paris on the 24th of August, 1679. Tallemant des Réaux describes this celebrated personage as "un petit homme noir, qui n'y voit que de fort près, mal fait et maladroit de ses mains en toute chose." In spite of his undeniable importance as a politician, De Retz would scarcely have retained his fame, had it not been for his inimitable Memoirs composed in the last years of his life, and the narrative contained in which extends to 1655. Of this work Sir James Stephen, no admirer of De Retz's personal character, says in his Lectures on the History of France, "So graphic and self-consistent are his innumerable portraits, and so carefully are they wrought out in all their minutest features, that the most exalted genius could not have produced them if they had not been close copies of living originals. With all his faults he places his readers in the very centre of that strange society, and throws a clear light on the character of every member of it, and on the nature of all the transactions in which they figure. The book is besides one of the best, as it is one of the earliest examples, of the force, the freedom, and the finesse of the French language." The best edition of the "Mémoires" is that of M. Aimé Champollion-Figeac, Paris, 1859, which contains some novel information respecting De Retz's later years.—F. E.

RETZSCH, Moritz, an eminent German designer, was born at Dresden, December 9, 1779. He received his art-education in the academy of his native city; in good time established himself there as a portrait-painter, occupying his spare hours in the more congenial pursuit of painting subjects from the poets and historians; and his ability in this line was so far recognized that in 1824 he was appointed professor of painting in the Dresden academy. But out of Saxony Retzsch is never thought of as a painter. In England, as in Germany, he is regarded as the most original and the most intellectual designer in outline of his time: in other parts of Europe he is less understood, and necessarily less popular. The first of his remarkable series of etchings in outline (all oblong folio) was the illustrations to Göthe's Faust, a work at once accepted by his countrymen as the most perfect embodiment of the personages of their favourite poem. Retzsch afterwards added to the number of plates, and replaced some of the original designs by new ones—the last edition (1836) contains forty plates—but the original character was never lost; and it is a sufficient proof of the hold which the work has on the German mind, that when Faust is played, the characters are usually dressed and the groupings arranged from Retzsch's designs. The extraordinary popularity of the Faust led to his being applied to by the publishers for other illustrations of a similar kind. Accordingly he published in succession illustrations to Schiller's Song of the Bell, Fight with the Dragon, Friolin, Pegasus, &c., in all about eighty plates. Whilst these were in hand, appeared also similar illustrations to Leonore and others of Bürger's Ballads, in all fifteen plates. In 1828 he published in a like style a series of Illustrations to Hamlet, in seventeen plates, of various excellence as illustrations of our great dramatist, but so original in character, thoughtful, and suggestive, as, in spite of their intensely Teutonic character, to acquire even in England wide and rapid appreciation. During the next seventeen years the Hamlet illustrations were followed by others of Macbeth, Romeo and Juliet, King Lear, the Tempest, Othello, Merry Wives of Windsor, and Henry IV., in all upwards of a hundred plates. Neither of the succeeding series was, however, as popular in England as the Hamlet; and it must be admitted that with increasing years there was steady growth of mannerism and exaggeration. Besides these illustrations of great authors, Retzsch published various outline etchings of original subjects, which exhibited even more remarkably his depth and subtility of imagination and quaint fancy. Of these the "Chessplayers" (Satan playing with Man for his soul) is perhaps the finest, as it has been the most popular. The others are "The Fight of Light and Darkness;" "Fancies and Truths;" and posthumous sketches, published in 1858. Retzsch died June 15, 1857.—J. T–e.

REUCHLIN, Johann, the famous scholar and reformer, was born at Pforzheim on the 28th of December, 1455. His parents belonged to the humbler ranks of life. The boy's sweet singing led to his being placed in the choir of the chapel of the margrave, who ultimately sent him with his own son to be educated at Paris. Latin and Greek occupied his time, Hermonymus of Sparta being his tutor in the latter language. In 1474 Reuchlin went to Basle and taught Latin and Greek himself, after a plan of his own, much simpler and more thorough than the current modes. After four years' residence at Basle he repaired to Orleans, and afterwards to Poitiers, to study law; and having at the latter place obtained the highest degree, he returned to Tübingen, practised as a lawyer, and married. Here he possessed the enlightened patronage of Prince Eberhard, who occasionally employed him in diplomatic correspondence. He enjoyed also at this period, both at Rome and in Florence, the society of many learned men, his mind opening and ripening under such benign intercourse. In 1482 we find him at Stuttgart, and two years afterwards he became an assessor of the supreme court. Hebrew had already occupied his attention, and the Emperor Frederick III. presented him with a Hebrew Bible, while his Jewish physician gave the aspiring philologer further tuition. But Prince Eberhard died, and his courtiers and counsellors were dismissed by his son and successor. Reuchlin retired to Heidelberg, and laboured with zeal, writing on law, translating Greek works, and forwarding in many ways the interests of the university. On another diplomatic visit to Rome in 1498, he received further Hebrew lessons, and astonished Argyropolus, the famous Greek teacher, by his exposition of a passage in Thucydides. A revolution having taken place at Wurtemberg he returned to Stuttgart—devoting himself to philological study, though often forced to take part in public business. Thus for about eleven years he was judge of the Suabian league. In 1509 Pfeffercorn, an apostate Jew of Cologne, and zealous against the religion of his fathers, had through the bigoted monks procured a decree from the Emperor Maximilian, that all Jewish books hostile to christianity should be given up to the flames. The plan not succeeding, he petitioned to have the decree reissued with more exclusive severity; ordering all Jewish books to be at once destroyed. The emperor, not willing to go to such a length, appointed a commission to examine the whole question, and put Reuchlin upon it. As might have been anticipated, Reuchlin's decision was free, full, and liberal—wholly opposed to the employment of force in the support of religion, and therefore very unpalatable to the miserable and fanatical narrowness of the Dominicans. A controversy ensued; Pfeffercorn attacked Reuchlin in a bitter and venomous pamphlet, which he called "Handspiegel." Reuchlin replied by the publication of an Augen-spiegel (spectacles), following it up in 1512 by his "Klare Verstentnis." His foes selected out of those works Jewish propositions in the form of garbled extracts. He answered by a "Defensio." The dispute was referred to the pope, and the decision was in favour of Reuchlin; but Hochstraten, a Dutch inquisitor who had been enlisted in the service, still opposed him and prolonged the combat which was extending on all sides—a combat soon to ripen into the great battle of the Reformation. A large section of scholars espoused the cause of intellectual freedom, and the "Epistolæ obscurorum virorum," the most amusing and trenchant of satires, decided the victory.—(See Hutten.) In 1519 Reuchlin went for a season to Ingoldstat, and lectured with great popularity. He returned to Stuttgart in 1521, and settled for a brief space at Tübingen on the invitation of the university. His health failing, he came back once more to Stutt-

gart and there died of jaundice on the 21st December, 1521. Reuchlin did a great work in his day, for he was the pioneer of mental and spiritual freedom, and a founder of true philological study. He gave new facilities for the study of Hebrew and Greek —the languages of that book which was so soon to be unsealed for the Teutonic nations. As a scholar and thinker, earnest, undaunted, and indefatigable, he had no small share in the revival of classic literature, and in awakening the German mind from the sleep of ages. Erasmus crowned the eulogies of numerous admirers and friends by his Apotheosis Capnionis; Capnio being a name assumed by Reuchlin, the Greek equivalent of the German one. He wrote—Lexicon Hebraicum; "De Arte Cabbalistica," a pseudo-science which he learned from Picus Mirandola; "De Verbo Mirifico;" "Rudimenta Hebraica," &c.—J. E.

* REUTER, Julius, a German Jew, born in 1815, who has acquired a well-deserved celebrity by the telegraphic system which he has established throughout a great part of the world. His first office for the furtherance of telegraphic communication was opened at Aix-la-Chapelle in 1849. In order to connect breaks in the most direct line of transmitting news, he had at first to supplement the telegraph with contrivances of his own, such as the employment of carrier pigeons, so as to insure priority of information. As line after line was opened in succession, each was made subservient to his system; and when the cable between Calais and Dover was successfully laid in 1851, Mr. Reuter, who had become a naturalized British subject, transferred his office to London. Up to this time he had confined his attention to the conveyance of commercial despatches; but he now resolved to make the telegraph the handmaid of the press. The principal morning papers were in the habit at this time of running expresses at an enormous cost; Mr. Reuter offered to supply the required information, but his offer was twice declined. He did not lose heart, however, and in 1851, for the third time, placed his telegrams at the disposal of the press; sending them for a month to all the editors in London, leaving it to their option whether they used them or not. The celerity and accuracy of his information were soon appreciated. A few lucky hits, among which was the early receipt of the French emperor's famous speech to the Austrian ambassador, established his fame. Some papers made a contract with him, others were forced to follow, and now he has established a telegraphic net-work which is like nothing else in the world. The newspapers of the chief provincial towns of Great Britain and Ireland, as well as of the metropolis, have availed themselves of Mr. Reuter's system; and news from this country is in like manner conveyed by him to all the chief continental cities. All our earliest information from America, India, China, the Cape, and even Australia, is derived from Reuter's telegrams. He guarantees that his political telegrams shall be given only to the press and to cabinet ministers and ambassadors, and never allows them on any account to be communicated beforehand to merchants and bankers, for the purpose of speculation. No accusation has ever been brought against him of any alleged misuse of his enormous power.—J. T.

REVELLIERE-LEPAUX, Louis Marie la, a member of the French directory, born at Montaigu in 1753, was educated for the bar; but shortly after receiving admission from the Faculty of Paris, he abandoned the profession and became professor of botany at Angers. Deputed to the constituant assembly, and afterwards to the convention, he took part with the leaders of the Gironde, whose fate he narrowly escaped. After the fall of Robespierre he reappeared in public life, was sent to the council of the ancients, and on the establishment of the directory in 1795, was made a member. He lost his seat along with Merlin, 18th June, 1799. La Revellière was a member of the Institut. One of the revolutionary religions, of which he was the author, and which he designated Théophilanthropie, had an existence of the briefest.—J. S., G.

REVETT, Nicholas, architect, was born in 1722 at Brandeston hall, near Framlingham, Suffolk. Intending to become a painter he, in 1742, went to Rome to complete his studies under the Cav. Marco Benefial, then the leading painter in that city. At Rome Revett formed a close friendship with James Stuart, who was also endeavouring to establish himself as a painter. The friends seem to have found employment in making drawings of the ancient buildings in Rome and its vicinity, and thus had their attention drawn to the want of trustworthy representations of the architectural remains of ancient Greece. In 1748 Stuart issued proposals for carrying out their scheme of visiting Greece; making drawings and admeasurements of the more important vestiges of architecture and sculpture, and publishing careful engravings of them. Chiefly through their English connections and patrons the requisite funds were obtained, and in 1750 they set out. First visiting Venice, Paoli in Istria, Zante, and Corinth, and making at each place notes and drawings, they reached Athens in March, 1751. There they remained till the end of 1753, having made numerous excavations, and drawn and measured whatever seemed most worthy of publication. After a brief stay at Salonica, and touching at several of the Greek islands, they came to London, and set about preparing their materials for publication. The first volume of the "Antiquities of Athens, by James Stuart and Nicholas Revett, painters and architects," large folio, was published in 1762. From the preface (p. vii., &c.) it appears that Revett confined his attention entirely to the architectural portion of the work, while Stuart did some part of the architecture, the whole of the sculpture, and also wrote the descriptions. Differences now arose between the friends as to the conduct of the work, and Revett sold his share in it, with his drawings and materials, to Stuart, who, however, did not bring out a second volume till 1767.—(See Stuart, James.) Meantime Revett accepted a proposition of the Dilettanti Society to proceed again to Greece, especially to examine the Ionian remains. Revett and his companions, Dr. Chandler, to whom was intrusted the literary portion of the expedition, and Mr. Pars, assistant draftsman, left England in June, 1764, visited Troas, Tenedos, and Scio, and arrived in September at Smyrna, which they made their head-quarters for nearly a year; then proceeded to Athens, August 31, 1765; stayed there till June, 1766; and after a brief visit to several of the Greek islands, returned to England the following November.—(Preface to Ionian Ant. p. iii.) The first-fruits of their labours were published by the Dilettanti Society in volume one of "Ionian Antiquities," folio, 1769—a companion in size and style to the "Antiquities of Athens." The second volume did not appear till 1797; the third in the year of Revett's death, 1804. The influence of these two works was very great. They served to give precision to the studies of archæologists and architects throughout Europe, and they were the means of stimulating that more accurate and scientific investigation of the remains of Grecian art that marked the succeeding epoch. In England they may be said to have effected a revolution in architectural taste; the passion for Greek architecture dating distinctly from their appearance. Revett, as well as Stuart, it will be remembered, called himself in the title-page of the "Antiquities of Athens," "painter and architect." In that of "Ionian Antiquities" he is designated architect only. He now in fact began to practise as an architect. Porticoes of the Ionic order now became fashionable, and he as the great authority on this order seems to have frequently been called in to design them. For his early patron, Mr. J. Dawkins, he erected a portico at Standlinch, Wiltshire; at West Wycombe, two porticoes, temples, and other works for Earl Le Despencer; and the church of Ayott St. Lawrence, Herts, for Sir J. Lyde, Bart. But he did not obtain a permanent connection, and he died comparatively poor in 1804.—J. T–e.

REY, Jean, a physician and chemist of Bergerac in Perigord, who flourished in the earlier part of the seventeenth century. In a book published in 1630, he describes certain interesting experiments made on the increase of weight sustained by tin, lead, and antimony during calcination, or in modern language, during oxidation. After having examined and refuted all the explanations of this phenomenon then current, he proceeds—"To this question, then, resting on the grounds already mentioned, I answer and boldly assert that the increase of weight springs from the air in the vessel, rendered adhesive by the long continued heat of the furnace. This air mixes itself with the calx (frequent agitation assisting), and attaches itself to the smallest molecules, just as water when mixed with sand renders it heavy, and moistens and adheres to the smallest grains." He was further aware that the quantity of air taken up by a given weight of metal was limited; for he says, "Thus the weight increases from the beginning to the end, but when the whole is saturated, it will take up no more. Do not continue the calcination in this hope, for you would lose your labour." Rey was thus one of the forerunners of Lavoisier, but no one would listen to him; he made no converts to his opinions. Prior to 1777 only two copies of his work were known to be in existence, one of which was

incomplete. The world, it seems, was not ripe for anything more advanced than the plausible sophisms of the phlogistians; and Rey's researches, however interesting, were wanting in those very points which made Lavoisier's subsequent attack on phlogiston irresistible.—J. W. S.

REYHER, Samuel, a German writer, professor of mathematics, and afterwards of law at Kiel; born in 1635; died in 1714. He translated Euclid into German. His "Mathesis Biblica," and "Dissertation on the Inscriptions upon the Cross, and the Hour of the Crucifixion," made him famous.—J. S., G.

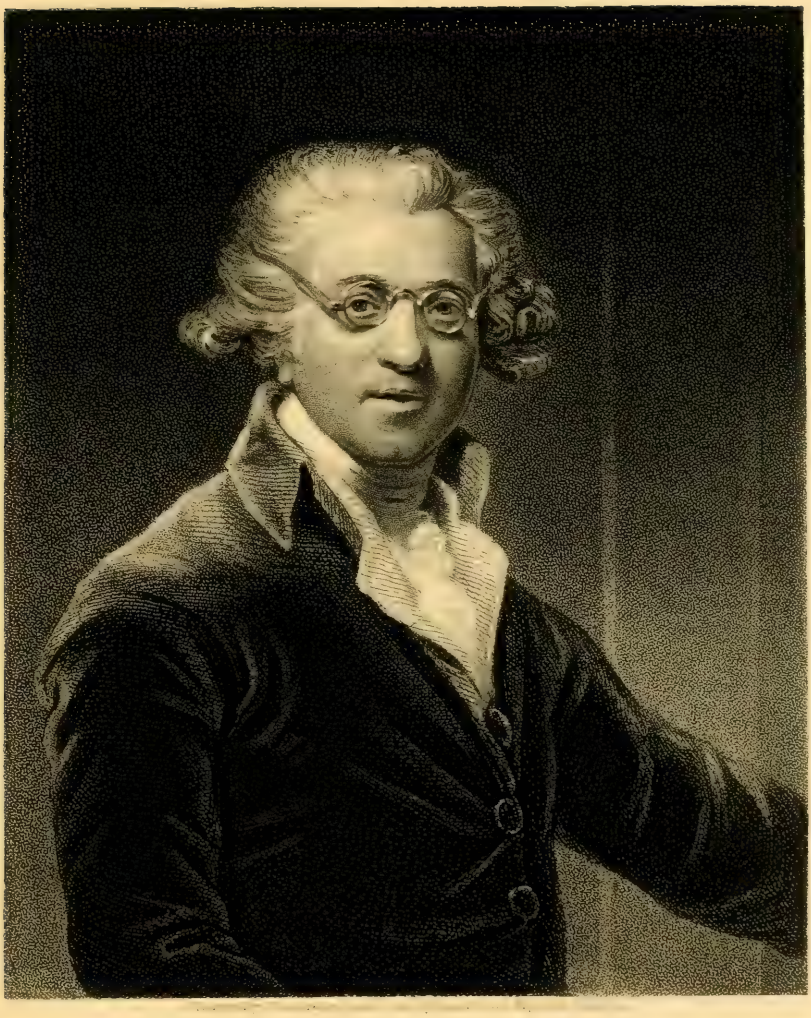
REYNA, Cassiodorus del, a learned Spaniard, who executed the first translation of the Bible into Spanish, published at Basle, 1569, with notes. In the preface this version is said to be founded chiefly on the Latin of Pagninius. The name of the author of the notes was concealed, he being probably a protestant.—F. M. W.

REYNOLDS, Edward, Bishop of Norwich, was born at Southampton, November, 1599. After a preliminary education at the free grammar-school, he entered Merton college, Oxford, then under the wardenship of Sir Henry Savile, took his degree of B.A., October 15, 1618, and afterwards became a fellow of the same college. His scholarship won him early fame. In 1622 he succeeded Dr. Donne as preacher at Lincoln's inn, and in 1630 he was presented to the living of Bramston in Northamptonshire. His theology was of the puritan stamp, and accordingly he was appointed one of the divines of the Westminster assembly. He did not take his seat till the 14th of July, and did not swear the covenant till the following year. He occupied no prominent place in the debates or consultations, though he had a hand in the composition of its famous documents, the Directory and the Confession of Faith, and he took part in some of the "visitations." On the ejection of Dr. Fell, he became in 1648 dean of Christ church, Oxford, and vice-chancellor of the university. After the execution of the king, a new oath called the Engagement was formed; Reynolds refused it, and was replaced by Dr. Owen. (See Owen, John.) He now retired to his living at Bramston, and soon after was chosen vicar of St. Lawrence Jewry, London, an appointment he held till the Restoration. After a period he regained his deanery in Christ church. In 1660 he preached before parliament, and gave his views on the state of the nation in a style of great moderation and candour. Reynolds was also one of the ministers appointed to wait upon the king at Breda, and on his arrival his majesty appointed him one of his ten presbyterian chaplains. He took a prominent part in several private and public discussions, being willing to accept a modified episcopacy on the plan of Usher, and urging a revisal of the liturgy. Calamy and Baxter were offered bishoprics, but declined; the famous "declaration" proposing to settle the form of church government not having passed into law. At the Savoy conference Reynolds pleaded hard for conciliatory measures. Baxter says that he "was a solid honest man, but through mildness and excess of timorous reverence to great men altogether unfit to contend with them." In 1660 he accepted the bishopric of Norwich, to the scandal of not a few of those with whom he had been accustomed to act. At Norwich he passed the remainder of his life, doing no little good, and at his own expense in great measure repairing the portions of the palace and cathedral which had been destroyed in the time of Bishop Hall. Bishop Reynolds died July 28, 1676, in the seventy-sixth year of his age. Reynolds had more catholicity than force of character. His theology was Calvinistic, and he adorned every sphere which he filled, his paramount desire being to serve the Master. His works show a sound mind and excellent learning, tempered with a benign and generous spirit. His liberality in gifts, loans, and bequests was great. A well-arranged edition of his works, with life by A. Chalmers prefixed, was published in six octavos, London, 1826.—J. E.

REYNOLDS, Frederick, was the son of an attorney celebrated in his day from being engaged for John Wilkes in the lawsuits of that favourite of the people. Frederick was educated at Westminster school, being destined for his father's profession, which he had hardly begun to study when he abandoned it for the career of writer for the stage. He was the author of twenty-six plays, of which the first and second—"Werter," and "Eloisa"—being tragical and sentimental, proved failures. They appeared in 1786. Three years later he brought out "The Dramatist," a comedy, the success of which encouraged him to persevere in that description of composition.—R. H.

REYNOLDS, John Hamilton, a pleasant writer and poet, who in his youth gave so much promise as to be associated by name with Keats and Shelley, was born in 1795. His poem entitled "Safie" drew kind words of encouragement from Byron. A parody of "Peter Bell," which he published in anticipation of Wordsworth's poem in 1819, attracted much notice at the time. He contributed to several magazines and reviews, and to the Comic Annual of Thomas Hood, who married Reynolds' eldest sister. He followed ostensibly the profession of the law, and died at Newport, clerk to the county court of the Isle of Wight, 15th November, 1852.—R. H.

REYNOLDS, Sir Joshua, the founder of the English school of painting, was born at Plympton in Devonshire, 16th July, 1723; his father, the Rev. Samuel Reynolds, was master of the grammar-school there. Being led, through the perusal of Richardson's Treatise on Painting, to an enthusiastic desire to follow that art as his profession, his father placed him in 1741 with Hudson the portrait-painter, then enjoying a considerable reputation in London. Reynolds and his master, however, did not agree; they separated, and our young artist established himself as a portrait-painter at Plymouth Dock. After the death of his father in 1746, he settled in London. In 1749 he made a voyage to the Mediterranean in the *Centurion*, then commanded by the young painter's friend Commodore Keppel. After a short stay in Minorca he embarked for Leghorn, and proceeded to Rome, where, while studying the frescoes in the Vatican, he caught a cold which was the cause of his after deafness, which never left him. Reynolds educated his mind rather than his hand at Rome; he did not copy the works of the great masters, but was content to study them. From Rome he went to Florence, Bologna, and Venice, and in the last city found the kind of magnificence most congenial with his own taste, in the splendidly coloured works of Titian and Paul Veronese. From Venice he went to Paris, and returned to Plymouth in the end of 1752, but by the advice of his early friend and patron, Lord Mount Edgecombe, he lost no time in settling himself in London. Here he totally abandoned his old practice, and appeared as a soft and brilliant colourist, making, if any master in particular, Rembrandt, his model; endeavouring to combine the force of that painter with the colouring of the Venetians, and very often with complete success. But his method of practice was faulty, and as a rule his pictures have much faded, and lost their original clearness of colour. A portrait of Commodore Keppel was the first work which established his reputation. He first settled in St. Martin's Lane, where his prices were respectively for a head, a half-length, and a full-length, ten, twenty, and forty guineas. In Newport Street, his next place of residence, they were twelve, twenty-four, and forty-eight guineas. But his business constantly increasing, his prices in 1760 were raised to twenty-five, fifty, and one hundred guineas, respectively; his charge for a head was afterwards raised to thirty-five guineas. It was in the following year that he purchased his house in Leicester Square, which became the centre of attraction of the most accomplished men of the time—Johnson, Goldsmith, Garrick, and Burke being among the painter's most intimate friends. Upon the foundation of the Royal Academy in 1768 Reynolds was unanimously elected its first president, and he was then knighted by the king, George III. At this time his reputation was established as one of the principal painters of Europe, and he received many honours both from home and foreign institutions. His practice was not entirely limited to portraits—he has left us many fancy pictures, as "Count Ugolino and his Sons," painted in 1773; "Mrs. Siddons as the Tragic Muse," in 1784; the "Infant Hercules," in 1786; besides three subjects for Boydell's Shakspeare, and some others. He died of a disease of the liver, February 23, 1792, and was buried with great pomp in St. Paul's cathedral. Sir Joshua Reynolds was never married; the principal portion of his large property, amounting to £80,000, was left to his niece, Miss Palmer, who afterwards married the earl of Inchiquin, subsequently created Marquis of Thomond. The day after his death a eulogium upon his merits, from the pen of Burke, appeared in the papers, in which the orator terms him "one of the most memorable men of his time," and concludes by observing—"The loss of no man of his time can be felt with more sincere, general, and unmixed sorrow." "In person," says Northcote, "he was rather under the middle size, of a florid complexion, roundish blunt features, and a lively aspect." Though Reynolds



was a painter of a high order, he certainly did not justify the extravagant encomium of his biographer that "to the grandeur, the truth, and simplicity of Titian, and to the daring strength of Rembrandt, he has united the chasteness and delicacy of Vandyck." He is well represented in the National gallery, where is his magnificent portrait of Lord Heathfield, besides other of his masterpieces; yet he does not appear there superior to Gainsborough as a portrait-painter, who, in addition, was equally great in landscape painting. Sir Joshua's drawing is often incorrect and slovenly. He is further distinguished as a writer on art; his "Fifteen Discourses," delivered on various occasions at the Royal Academy, have appeared in various editions, and in several languages. A magnificent illustrated edition was published by John Burnet; London, Carpenter, 1842. His literary productions besides his Discourses are—three contributions to the Idler; some notes to Mason's translation of Du Fresnoy's Art of Painting; and his "Notes" on his tour through Flanders and Holland, in 1781. They are published in the complete editions of his works, printed for M'Lean in 1834, and Bohn in 1846. An elaborate Life by Northcote was published in 1819, and another has appeared lately by Mr. William Cotton—Sir Joshua Reynolds and his Works, edited by J. Burnet, 1856; followed in 1859 by Sir Joshua's Notes and Observations, &c., by the same author. The pictures of Sir Joshua Reynolds are extremely numerous, and the prints after his works amount to about seven hundred.—R. N. W.

REYNOLDS, Samuel William, a celebrated engraver in mezzotint, was born in 1774. He was a scholar of Hodges, but surpassed his master in brilliancy and refinement. Reynolds engraved a vast number of plates, which necessarily vary greatly in merit. He is best known by the series of the works of his great namesake, Sir Joshua Reynolds. These, mostly reduced from the mezzotints published during Sir Joshua's life, exceed three hundred in number, are of uniform size, and form three handsome folio volumes. He likewise engraved many portraits by Owen, Jackson, and other distinguished contemporaries, as well as several historical and subject pieces, and a few works from the old masters, including Rubens' famous Chapeau de Paille in the collection of Sir Robert Peel. About 1826 Mr. Reynolds went to Paris, and remained there some time, occupied in engraving from the pictures of the leading painters of the day—Delaroche's Napoleon crossing the Alps, Horace Vernet's Mazeppa, and Gericault's Wreck of the Medusa, being among the number. He also painted a few landscapes and fancy subjects. He died in 1835.—J. T–e.

RHAM, William Lewis, was born at Utrecht in 1778. His father was a native of the Low Countries, and his mother was of Swiss origin. He came to England in early life, studied at Edinburgh with a view to the church, but ultimately, after studying at Trinity college, Cambridge, entered the church, and was presented successively to the living of Winfield, Berkshire, and to that of Fersfield in Norfolk. He died in 1843. For such benevolent labours as the establishment of his famous school of industry at Winkfield, and for the benefits he conferred on the agricultural world, both by his writings and his experiments, the memory of Rham is entitled to lasting honour.

RHAZES, the name commonly given to a celebrated physician, called in his own language Abu Becr Mohammed Ibn Zacaríyá Ar-Rází. He was born at Rai, a town in the north of 'Irák 'Ajemí, near Chorásán, probably about the middle of the ninth century of the christian era. It was from his native place that he derived his name, Ar-Rází, and it was here that he passed his early life, devoting himself chiefly to music and philosophy. When he was about forty years old he began to study medicine, and became one of the most eminent physicians of his time. He was first appointed physician to the hospital at Rai, and afterwards to that at Bagdad; and was so celebrated as a teacher that pupils came from all parts to attend his lectures. He was blind for some years before his death, and died at an advanced age, probably in 932. He was a very voluminous writer, and the titles of more than two hundred of his works have been preserved. He wrote in the Arabic language, and many of his treatises are still to be found in MS. in different European libraries; several have been translated into Latin, but only one has been published in the original Arabic. This is a short treatise on the Small-pox and Measles, which has obtained a great celebrity, as being the earliest extant work relating to these diseases. Rhazes is sometimes said to have been the earliest writer who mentioned them; but this is not the case, as he himself quotes several authors who had described their symptoms and laid down rules for their treatment. He explains the nature of the diseases by the theory of fermentation, and recommends a cooling treatment. Few ancient works have been more frequently published. There is an edition of the Arabic text, with a Latin translation and notes, by John Channing, London, 1766, 8vo. A Greek translation was published, with the title Περὶ Λοιμικῆς, at Paris, 1548, folio, and it has been published several times in Latin, and English, and other European languages. The last English edition, and the only one that was translated from the original Arabic, is that by W. A. Greenhill, published by the Sydenham Society, London, 1848, 8vo. The largest and most important of the works of Rhazes is "Al-Háwí," or the *Comprehensive* book, commonly called "Continens," which in the Latin translation fills two folio volumes. It is not a systematic work, but rather appears to have been a sort of common-place book, containing extracts from different medical writers, thrown together without much attempt at order or arrangement. Its chief value consists in the numerous fragments which it contains of works that are no longer in existence; but it was evidently never intended for publication, and contains several interpolated passages after the death of the compiler. It was translated into Latin by Feragius, and was published several times in the fifteenth and sixteenth centuries: probably the latest edition is that published at Venice, 1542, 2 vols. folio. Another of his most important works is the "Ketábu-l-Mansúrí," or Liber ad Almansorem, so called from its being dedicated to a prince of Chorásán named Mansúr. It is a systematic treatise divided into ten books, and was intended to contain all that was necessary for a medical practitioner to know. It was chiefly compiled from the works of other authors, but these extracts are skilfully arranged, and mixed with the results of the writer's own reflections and experience. It was a popular text-book in the middle ages, and was published several times in the fifteenth and sixteenth centuries, together with some of the writer's other works, which need not be particularly mentioned here. Further information respecting Rhazes may be found in the notes to the last English translation of the treatise on the Small-pox and Measles; in the Histories of Medicine by Freind and Sprengel; in Haller's Biblioth. Medic. Pract.; in Choulant's Handb. der Bücherkunde für die Altere Medicin; and in Wüstenfeld's Gesch. der Arab. Arzte.—W. A. G.

RHENANUS, Beatus, born in 1485 at Schlettstadt in Alsace, studied at Paris, and there entered the employment of Henry Stephens the printer. Removing to Strasburg, and afterwards to Basle, where he was employed by Froben, he made the acquaintance of Erasmus and Gelenius. On the death of his father in 1520, he retired to his native place, where, in possession of some property, he continued to devote himself to classical studies. He died at Strasburg in 1547. Like his friend Erasmus, he inclined to the reformed faith, but lacked courage to avow his sentiments. His editions of ancient authors are numerous.

RHENI. See Guido.

RHETICUS, the surname assumed by a celebrated astronomer, George Joachim, from the province of the Grisons (in Latin, Rhætia), where he was born at Feldkirch on the 16th of February, 1514. He died at Kaschau in Hungary on the 4th of December, 1576. He was long professor of mathematics at Wittemberg. His fame has arisen chiefly from his having been the earliest and most zealous disciple of Copernicus, and the editor of his posthumous works.—(See Kopernik.) He made some improvements in trigonometry, into which he introduced the use of the *secants* of angles.—W. J. M. R.

RHIANUS, a Greek grammarian and poet, born at Bena in Crete, lived about the time of Eratosthenes. The fragments of his poems which have come down to us are collected in Brunck's Analecta, Jacob's Anthologia, Gaisford's Poet. Græci Minor, and in the work of N. Saal, published at Bonn in 1831—Rhiani quæ supersunt.

RHODOMAN, Lawrence, a German scholar, born in 1546 at Sassawerft in Upper Saxony; studied at Ilfeld under Michael Neander, and afterwards at the university of Rostock. After teaching for some time in various seminaries, he was for seven years a professor of Greek at Jena, and for four years professor of history at Wittemberg. He died in 1606. He edited various works in Greek and Latin; translated Greek authors into Latin, Diodorus Siculus among the number, and wrote some poetical pieces in Latin.

RHYMER, Thomas the, an ancient Scottish bard, flourished in the thirteenth century. His surname was Learmont; the appellation of Rhymer was conferred upon him in consequence of his verses, while his territorial designation of De Ercildoune was derived from the village of that name in Berwickshire, situated upon the Leader, two miles from its junction with the Tweed. This place, according to unvarying tradition, was the residence, and probably the birthplace, of the bard; and here, after the lapse of seven centuries, the ruins of his tower are still pointed out. There is satisfactory evidence that Thomas of Ercildoune was a man of rank, and enjoyed the friendship of the nobles of his day. He appears to have acquired at a very early period the reputation of a prophet, and many curious notices of his predictions are scattered through the works of Barbour, Wyntoun, Bower, and Blind Harry. Some metrical prophecies vulgarly attributed to the Rhymer seem to have been current in the reigns of James V., Queen Mary, and James VI., and were collected and published both in Latin and English. At the time of the union with England his predictions were often quoted by the Scottish people, and even at the present day many rhymes ascribed to Thomas of Ercildoune are current in Scotland, especially in the border districts of the country. He must have died before the close of the thirteenth century, as his son, in a charter dated in 1299, designates himself "Thomas of Ercildoune, son and heir of Thomas Rymour of Ercildoune."—J. T.

RIBADENEIRA, Pietro, a Jesuit father and historian of the order, and of its founder, born in 1527; died in 1611.—(See Loyola.) It was not until several voluminous compilations by members of the society had appeared, that this writer came forward with the intention, as it seems, of giving to the world a comprehensive and trustworthy biography of Ignatius Loyola, and a narrative of the rise of the order of Jesus. The Bollandists, in their Acta Sanctorum, had taken the lead in their exhaustive and voluminous manner. The Spaniard Ludovico Gonsalvo had also used well the advantage he possessed as having had a personal acquaintance with Loyola; and it was the materials furnished by this writer which Ribadeneira took as the text or foundation of his own work. His life of the founder of the order is voluminous, and in many instances he corrects the misstatements or exaggerations of other writers, especially those of Maffei. A warm advocate of the jesuit order, he nevertheless writes cautiously, and in a manner that inspires confidence. This writer was followed by Orlandinus, in whose bulky volume, which is recognized as the authentic history of the society, the name of Ribadeneira frequently occurs; and it must be from these incidental references that any notices of his personal history are to be gleaned. While yet a boy he had been admitted into the society, and sent to the university of Paris for his education (1542), where he must have made rapid progress, for only seven years later he was selected to pronounce an oration in commendation of the society before the magnates of Palermo on a signal occasion. On his return thence he was sent on special commissions into Germany and Belgium, to Strasburg, to Louvain, and other places, where his talents as a preacher and disputant were found to be available for the purposes of the society, and especially when those whom Olandinus designates as the arch heretics were to be encountered and refuted, such as Melancthon, Erasmus, and other monsters of that stamp.—I. T.

RIBALTA, Francesco, a celebrated Spanish historical and portrait-painter, born at Castellon de la Plana in 1551. After studying some time at Rome he settled in Valencia, where he earned a great reputation, and where the majority of his finest works are still preserved, comprising some important altarpieces, and other religious works; his drawing, colouring, and composition being all of a superior character. His style somewhat resembles that of Sebastian del Piombo, whose works formed the chief subject of his studies in Rome. Ribalta died in 1628.—(Cean Bermudez, *Diccionario Historico*, &c.; Ford, *Handbook for Travellers in Spain.*)—R. N. W.

RIBERA, Francisco de, a learned Spanish jesuit, born in 1537, and educated at Salamanca. He became a member of the Society of Jesus in 1570, and filled the chair of divinity at Salamanca till his death, which occurred in 1591. His works consist of commentaries on the minor prophets, on the Gospel of John, and on the Epistle to the Hebrews; a treatise "De templo et iis quæ ad templum pertinent;" and a life of St. Theresa.—F. M. W.

RICARDO, David, the eminent political economist, was born in London in 1772, the third son of a numerous family. His father, who was of the Jewish persuasion, was a native of Holland, and early in life settling in England, became a prosperous member of the London Stock Exchange. He received a business education, from which the classical element was excluded, and at fourteen became a confidential assistant of his father. When the younger Ricardo, however, abandoned the Jewish faith, and made a marriage disagreeable to the elder, a breach between father and son ensued, which terminated their business connection. Ricardo started on his own account in the Stock Exchange, and with great success, amassing a very large fortune. As he prospered, he devoted more time to the study of literature and science; and in 1819 entered the house of commons as member for Portarlington, which he represented until his death in 1823, frequently speaking on financial and economical subjects, and voting with the liberal opposition. As early as 1799 he had become acquainted with the Wealth of Nations, and the nature of his business fostered the taste thus acquired for the study of political economy. His first work was originally published in the *Morning Chronicle*, at the instance of Mr. Perry, its editor, during the year 1809, and in the form of letters. Reprinted as a pamphlet, with the title "The High Price of Bullion a proof of the depreciation of Bank Notes," it went through several editions, and the date of its publication preceded that of the appointment of the famous bullion committee, the deliberations of which it influenced, while its principles were afterwards embodied in their report. In 1815 Mr. Ricardo published an essay "On the influence of a low price of corn on the profits of stock," in which he advocated free trade in corn, a subject which he resumed in 1822, when he published a pamphlet on "Protection to Agriculture." He was not, however, for an unconditional repeal of the duty on corn; himself a large landed proprietor, he considered the special burdens on land to constitute a claim for the imposition of a small fixed duty. In 1820 he contributed to the Encyclopædia Britannica an article on the "Funding System." At his death he left behind him a pamphlet recommending the establishment of a national bank. His chief work, "On the principles of political economy and taxation," was published in 1817, and alike by those who rejected, and by those who accepted its doctrines, has been always recognized as a very distinguished contribution to the literature of political economy. In this work, discarding all Adam Smith's limitations and modifications of the principle, such for instance, that it is chiefly true of the earlier stages of society, Mr. Ricardo sought to demonstrate that the exchangeable value of commodities, or their worth as compared with each other, depends always and under all circumstances on the quantities of labour necessarily required to produce them and bring them to market. For a further account of his life and writings see the sketch of both, prefixed by Mr. M'Culloch to his edition of Ricardo's works published in 1846.—F. E.

* RICASOLI, Bettino, Baron, an influential Italian statesman, and successor of Count Cavour in the office of prime minister to Victor Emmanuel, is descended from one of the most ancient Florentine families, bearing a name constantly recurring throughout the whole of the middle ages in connection with the highest offices, municipal and political, of the republic. He inherited an estate, which the misfortunes and improvidence of his immediate forefathers had dilapidated and almost destroyed. But instead of following the usual course, and seeking to retrieve his fortunes by placing his abilities and hereditary name at the disposal of the sovereign, he set himself carefully to manage and diligently to improve his estates by the application of new and enlightened agricultural experiments and processes, of which his country at the same time reaped the benefit, and succeeded in ultimately freeing his extensive estates from all the burdens which encumbered them. In 1847 when Tuscany, in common with the rest of Italy, awakened to political existence, the baron, as he was familiarly termed, was at once regarded as one of the natural leaders of his fellow-citizens. In connection with several other distinguished patriots, he established a newspaper, which contributed powerfully to instruct the people, and to fit them for exercising their newly-acquired privileges of freedom. On the break up of the Ridolfi cabinet in 1848, Ricasoli was intrusted with the task of forming an administration, but his efforts were feebly seconded and proved unsuccessful. He concurred in the recall of the grand-duke in 1849, but on condition that he should not call in the Austrians. Leopold, however, soon afterwards

violated this engagement, and under the protection of an Austrian division suppressed, in 1850, the constitution. Ricasoli on this quitted Tuscany, and on his return, after an absence of three years, kept entirely aloof from the court and the capital. On the flight of the grand-duke from Florence in April, 1859, Ricasoli was at once placed at the head of the national movement, and was intrusted with the virtual dictatorship of the country, which he wielded with great firmness and moderation during the war between Austria and Sardinia, and by his sagacity and skilful statesmanship completely foiled the intrigues of the French emperor after the peace of Villafranca. As president of the council he summoned the national assembly, which in August, 1859, voted the forfeiture of the house of Lorraine, and the annexation of Tuscany to Sardinia. After this union was carried, and the kingdom of Italy established, Ricasoli obtained a seat in the national parliament. On the lamented death of Count Cavour, he was at once regarded on all sides as the natural successor of that great statesman. When placed at the head of the government he carried on resolutely the work of consolidating the Italian kingdom; but he was on various grounds obnoxious to the French emperor, and through French influence and the intrigues of his opponents in the legislature, the baron was obliged to retire from power in March, 1862, and was succeeded by Ratazzi. Ricasoli is distinguished by his dauntless courage, untiring energy, and spotless patriotism.—J. T.

RICAUT or RYCAUT, Sir Paul, a diplomatist and writer of the seventeenth century, was the tenth and youngest son of Sir Peter Ricaut of London, who suffered for his loyalty to Charles I. Paul was educated at Cambridge, and in 1661 accompanied Heneage Finch, earl of Winchester, as secretary to Constantinople, where he remained eight years. Having occasion to journey by land to London, he passed through Hungary, and stayed for some time at the Turkish camp with the famous vizier, Kuperli. In 1670 he was appointed English consul at Smyrna, where he remained eleven years, and then returning to England busied himself for a while in the preparation and publication of some of his writings. In 1685 Lord Clarendon, viceroy of Ireland, appointed him secretary for Leinster and Connaught, and King James II. knighted him and admitted him to the privy council of Ireland. At the Revolution he lost his employment, but in 1690 was appointed British resident at the Hanse Towns, where he continued about ten years, returning home to die in 1700. He possessed a great knowledge of languages. For a list of his histories of Turkey and other works, see Watt's Bibliotheca.—R. H.

RICCALTOUN, Robert, an eminent Scottish divine, was born at Earlshaugh, near Jedburgh, in 1691. He was educated in the grammar-school at Jedburgh. From thence he went to the university of Edinburgh. After passing through his collegiate course, his father dying, he for a time carried on his farm, still, however, pursuing his theological studies with great earnestness. His extensive knowledge of divine truth led his ministerial friends to urge him to devote himself to the work of the pulpit. He accordingly was licensed, and became assistant to Mr. Deans of Bowden, where he continued for some years. He became minister of Hobkirk in 1725, and remained there till his death in 1769. Riccaltoun was a man of very considerable note, an original and profound thinker in theology, of a large and comprehensive philosophical mind. His writings are exceedingly fresh and suggestive, and dealing with the doctrines of grace they are of great value. He published two volumes on the "Marrow Controversy," and one on Sandeman. One of these, the "Sober Inquiry," has been greatly admired. But the works by which he has been chiefly known are three volumes which were published after his death. These falling into the hands of John Newton so impressed him with a sense of their singular worth, that he at once availed himself of every means of making him known to the world. Riccaltoun had also the honour of soon descrying the genius of young Thomson the poet. While yet engaged in farming he was useful to him in his studies, and a poem of Riccaltoun's, Thomson tells us, suggested to him his great poem on Winter. A considerable number of his MSS. and letters remain, and it is hoped that a complete edition of his works and correspondence will ere long be published, which will be a great boon.—J. B. J.

RICCI, Lorenzo, general of the order of the jesuits, born in Florence of a distinguished family, 2nd August, 1703; died a prisoner in the castle of S. Angelo, 24th November, 1775. It was under his rule that the jesuits, already chased from various states, succumbed to that bull of utter suppression which was issued against them by Pope Clement XIV. in 1773. Ricci, after being made to sign a notice to the jesuit missionaries of the abolition of their order, was confined in the castle of S. Angelo, where Pius VI. made it one of his first pontifical acts to ameliorate his lot. Before his death Ricci signed a solemn declaration that the Society of Jesus had not, to the knowledge of him, their well-informed superior, done aught to merit suppression; that as for himself he knew not that he had deserved imprisonment; finally, that he forgave all who had thus afflicted him, whether in the person of his brethren or in his own reputation.—C. G. R.

RICCI, Matteo, jesuit missionary, born at Macerata, 1552; died at Pekin, 1610. In Rome at the age of nineteen he adopted his religious vocation, and afterwards removed to Goa and completed there his theological studies, specially applying himself to the acquisition of the Chinese tongue, as his mission-field had already been appointed in that empire. Arrived at his destination in 1583, Ricci endured some persecution; and not until 1600, and then under pretext of offering a present of European curiosities, did he obtain access to the emperor, who received him favourably and sanctioned his residence in Pekin, where Ricci bought a house, built a church, and did much towards such spread of christianity as took place amongst the Chinese. It may be feared, however, that the policy he pursued was sometimes more consonant with the wisdom of this world than with the simplicity of the gospel; as when, in obedience to the imperial command, he prepared a map in which China was indeed limited to its just dimensions, but filled a complimentary position as centre of the world. He has left some interesting Memoirs and a Dialogue.—C. G. R.

RICCIARELLI. See Volterra.

RICCIO or RIZZIO, David, an Italian musician, whose tragic death, and his connection with Mary Queen of Scots, rather than his abilities or his influence, has served to perpetuate his memory. He was a native of Piedmont, of humble extraction, and came to Scotland in company with the ambassador of Savoy. His musical skill was the means of his introduction to Mary. He was first received into her service as a chamber-valet, and gradually advanced himself in her favour, till on the dismissal of Paulet her secretary, he was promoted to the vacant office, and was employed in conducting her French correspondence. In consequence of the marked favour shown to him by the queen, Riccio soon became an object of jealousy and dislike to the haughty nobles, who complained that this low-born foreigner was consulted in the most important affairs of state. Others paid their court to him, and gave him large presents in order to induce him to promote their interest with the queen, so that in a short time he became rich and arrogant. At first he paid his court to Darnley, when he discovered that Mary was inclined to favour the suit of that luckless youth. But when Darnley's real character became apparent, and Mary in consequence refused to give him a share in the government, the astute foreigner refused to support his pretensions to the crown matrimonial. Darnley, in consequence, contracted a bitter dislike to the secretary, and had even the folly to affirm that Riccio had supplanted him in the affections of the queen. Infuriated by jealousy and disappointment, he entered into a plot with Ruthven and George Douglas for the assassination of "the villain David," as he termed the secretary. Morton and other powerful nobles of the protestant party, who regarded Riccio as the pensioned agent of the pope, joined in this scheme in order to postpone the meeting of parliament, and to seize the queen's person, and thus to prevent the forfeiture of the banished lords (see Moray), and the restoration of the ecclesiastical domains which had been appropriated by the barons. This villanous conspiracy was carried into effect on the evening of the 9th of March, 1565. The unhappy secretary was seized, and even stabbed in the queen's presence, dragged through her bedroom to the door of her presence chamber, and there put to death with circumstances of peculiar atrocity. His body was mangled by no fewer than fifty-six wounds.—(See Darnley and Mary.)—J. T.

RICCIO, Domenico, called il Brusasorci (from his father, who invented a rat-trap), was born at Verona in 1494, and was one of the most distinguished of the followers of Titian. There are some fine works by him at Verona, in which he approaches very nearly to the style of Titian, especially in the picture of St. Mark, in the church of the Padri Agostiniani; other good works

are the frescoes in the Murari and Ridolfi palaces. His taste was more for heathen than the christian mythology or legends of the church. He died in 1567.—Domenico's son, Felice Brusasorci (1540–1605), was an excellent portrait-painter.—(Ridolfi; Dal Pozzo.)—R. N. W.

RICCIOLI, Giovanni Battista, an Italian astronomer, was born at Ferrara in 1598, and died at Bologna on the 25th of June, 1671. At an early age he entered the order of Jesuits, and after teaching various sciences in their colleges, he applied himself to astronomy in obedience to the commands of his superiors. They are alleged to have had in view the raising up an opponent to the system of Copernicus, and the doctrines of Kepler and Galileo, who should be capable of arguing on scientific as well as on theological grounds. He compiled several astronomical and geographical works, which are now valued for the information which they contain as to the astronomy of the ancients, and were of service at the time, because they contained the corrections of several errors in received numerical data, such as latitudes and longitudes.—W. J. M. R.

RICCOBONI, Luigi, an Italian actor under the name of Lelio, and theatrical author, born in 1674 or 1677 at Modena, exercised his profession in Italy and France, and quitted the stage from religious motives. He died in 1753.—Marie Laboras de Mézières Riccoboni, actress and novelist, born in Paris, 1714; died, 1792. She married into the family of the preceding, composed many original fictions, translated Fielding's Amelia, and corresponded with Garrick.—C. G. R.

RICE. See Monteagle.

RICH, James Claudius, a traveller and Oriental scholar of singular talent and mental precocity, whose researches in Babylon and its neighbourhood led the way to the discoveries of Rawlinson and Layard. He was born near Dijon in France, on the 28th of March, 1787, and soon afterwards was taken by his parents to Bristol. He very early showed an intense desire to acquire languages; and while passing through the ordinary course of instruction in Latin and Greek, he taught himself several modern tongues. When about nine years old, the sight of an Arabic manuscript excited him to the study of that language. Before he was fifteen he had learned not only to read, write, and speak Arabic, but had made considerable progress in Hebrew, Syriac, Persian, and Turkish. He tested the last-named accomplishment by addressing a shipwrecked Turk in the street one evening, to whom he gave assistance, and whom he again encountered in altered circumstances on board a ship in the Mediterranean some years afterwards. Through Dr. Marshman, Mr. Ryland, and other friends, young Rich obtained introductions to influential persons, one of whom appointed him to a cadetship in the East India Company's military service. Sir Charles Wilkins of the India House, however, having discovered that the young cadet possessed so extraordinary a knowledge of languages, recommended that the military should be exchanged for the civil service in his case, and a writership at Bombay was presented to Rich by Mr. Parry. Before proceeding to his destination, he was attached as secretary to the consul-general of Egypt. His ship caught fire in the bay of Rosas, and he escaped with the crew to Catalonia. After this he spent three years travelling in Europe and Asia, and reached Bombay in September, 1807. He had been introduced by the Rev. Robert Hall to Sir James Mackintosh, at whose house in Bombay he went to reside. The intimacy thus begun, resulted in the union of Miss Mackintosh to Rich by marriage. In January, 1808, the newly married pair removed to Bagdad, where Rich had been appointed resident before he had completed his twenty-first year. Here for a period of twelve years he discharged the duties of his office with diligence and skill, and pursued his oriental researches with unwearied assiduity. His extraordinary collections of manuscripts, coins, and inscriptions made at this time, with a view to a comprehensive history of that part of Asia, were afterwards purchased by parliament for the British museum. To conceive what he might have done by what he accomplished, the reader must examine for himself the "Memoirs on Babylon and Persepolis," of which the best edition was published by Mrs. Rich in 1839, and the "Residence in Koordistan," 2 vols., 1836. Rich died at Shiraz, of cholera, on the 5th of October, 1821.—R. H.

RICH, Richard, Baron, Lord-chancellor of England, born about 1497, was the grandson of a sheriff of London, an opulent mercer, who became a landowner. Rich went to the bar, and according to Sir Thomas More's statement on his trial, was in early life "light of tongue and a great dicer." He made his way, however, was appointed attorney-general of Wales in 1532, and became solicitor-general in the following year. A ready and unscrupulous tool, he was employed to elicit from Fisher in the Tower, under the promise of secrecy, a denial of the royal supremacy, and appeared as a witness not only at his trial, but at that of Sir Thomas More, whom he had endeavoured to entrap in a similar manner, and who charged him with downright perjury. As a reward a very large share of the church lands was given him. After the accession of Edward VI. he was raised to the peerage and appointed chancellor. When Somerset, to whom he owed the appointment, was tottering to his fall, Rich joined the earl of Warwick (afterwards duke of Northumberland), and in 1551 resigned his chancellorship, under pretence of illness, but really to avoid compromising himself. He was among those who endorsed the dying Edward's nomination of Lady Jane Grey as his successor to the throne; but when Mary was victorious, Rich actually allowed himself to be appointed one of twenty-five peers to try Northumberland, and becoming a Roman catholic, was a frequent member of commissions for the trial of heretics. He died in 1568. He was the ancestor of the earls of Warwick and of Holland, two peerages which after being united became extinct together in 1759. His son, Lord Robert Rich, married Penelope Devereux, daughter of the earl of Essex, and the "Stella" of Sir Philip Sidney.—F. E.

RICHARD I., King of England, surnamed Cœur de Lion, was the second son of Henry II. by Eleanor of Guienne, and was born at Oxford in 1157. Like the rest of the legitimate sons of Henry, Richard was a most undutiful son. Though he had been invested by Henry with the duchy of Guienne and county of Poitou, he was induced by his mother in 1173 to unite with his brothers, Henry and Geoffrey, in a rebellion against their father. But after a series of unsuccessful enterprises, they were compelled to petition for peace in 1174, and were pardoned by the placable monarch. Upon the death of his eldest brother, Prince Henry, Richard became heir-apparent to the crown, and required to resign Guienne to his younger brother, John, as his appanage. He refused his consent, however, to this arrangement, and prepared to maintain possession of the duchy by force of arms; but his mother, the heiress of Guienne, having required him to deliver up this territory, he submitted to the demand and was again restored to favour. But in 1189 the turbulent prince once more rebelled against his father, and entered into a private confederacy with Philip, king of France, who, by working upon his impatient and ambitious temper, seduced him from his duty, and persuaded him to take part in a suicidal attempt to dismember the kingdom which he was one day to inherit. In 1189 he openly revolted from his allegiance, and did homage to Philip for the dominions which his father held in France. A war ensued in which the confederates were successful, and exacted humiliating conditions of peace from the heart-broken monarch. On his death, shortly after (6th July, 1189), Richard succeeded to the throne. On the following day he visited his father's dead body at the convent of Fontevrault, and expressed great remorse for his undutiful behaviour. After settling his affairs in France he sailed for England, and was crowned at Westminster on the 3rd September, 1189. His coronation was stained by a violent attack by the mob upon the Jews, who came in considerable numbers to do homage to their new sovereign, bringing with them rich presents of gold and silver. The rumour was spread that the king had given orders to massacre the whole of this unhappy race. The populace broke into the houses of those who remained at home, plundered them, and murdered the owners. This example was soon followed throughout the provincial towns, and everywhere the defenceless strangers were robbed and massacred in great numbers. Richard, before his accession to the throne, had taken the cross along with his father, and he now lost no time in making arrangements for joining the new levies of crusaders, who were preparing to embark for the Holy Land. In order to raise the necessary funds he oppressed his people by numerous exactions, extorted money by threats and fraud, put to sale not merely the revenues and manors of the crown, but offices of the greatest trust and power; and he is said to have declared that he would sell London itself could he find a purchaser. Having by such unscrupulous measures collected large sums of money, and equipped his armament, he left the administration of the country in the hands of the bishops of Durham

and Ely, and proceeded to the place of rendezvous in the plain of Vezelay, on the borders of Burgundy, where a combined French and English army of one hundred thousand men assembled, 11th June, 1190. Having set sail from different ports, Richard and Philip were driven by stress of weather to take refuge in Messina (September 14), where they were detained during the whole winter. Jealousies and disputes soon arose between these two high-spirited and ambitious monarchs, which were cunningly fomented by Tancred who had usurped the Sicilian crown, and dreaded their interference in behalf of the lawful heir. Richard quitted Messina on the 10th of April, 1191, in company with his sister, the queen-dowager of Sicily, and his betrothed wife Berengaria, daughter of Sanchez, king of Navarre. The fleet was dispersed by a storm, and the vessel in which the two princesses had embarked was wrecked on the coast of Cyprus. Isaac, the prince of that island, pillaged the ship and treated the crew and passengers with great severity. But Richard arrived soon after, landed his troops, defeated the Cypriots in two battles, compelled Isaac to surrender at discretion, and threw him into prison. He then married Berengaria, and having caused her to be crowned queen of England, set sail for St. Jean d'Acre, which for upwards of two years had resisted the combined efforts of all the crusaders in Palestine. The arrival of the English and French kings at the head of a gallant army infused new life into the besiegers, and the siege was pressed with so much vigour, that the town surrendered on the 12th of July, 1191. New occasions of discord, however, soon arose between the rival monarchs. The kingdom of Jerusalem was claimed both by Guy de Lusignan, who had been the husband of the late Queen Sibylla, and by the marquis of Montferrat, who had married Isabella, her younger sister. Richard espoused the cause of the former, while Philip declared for the latter. But the French king, unable to brook the superiority of his rival, and jealous of his military glory, quitted the Holy Land and returned home in disgust, leaving, however, ten thousand of his troops behind him under the duke of Burgundy. Undiscouraged by this his desertion, Richard marched towards Jerusalem, defeated Saladin in a great battle after a desperate struggle, reduced Jaffa, Ascalon, and other strongholds on the coast, and even advanced within sight of Jerusalem. But his army was now reduced by disease and the casualties of war, and enfeebled by the climate, fatigue, and want; and the greater part of his auxiliaries having refused to take part in the siege of the capital, Richard was obliged to return to Ascalon. Here he concluded a truce with Saladin for three years on favourable terms, and soon after set sail for Europe on the 11th of October, 1192. He was unfortunately shipwrecked near Aquileia, and attempting to make his way through Germany in the disguise of a pilgrim, he was treacherously arrested by Leopold, duke of Austria, who had himself been a crusader, but had been offended by the treatment he received from the English monarch, and availed himself of this opportunity to gratify his revenge and his avarice. He caused Richard to be thrown into a dungeon and loaded with irons, and then delivered him into the custody of the Emperor Henry VI., in return for a large sum of money. The French king and Richard's brother, the worthless John, basely took advantage of the disaster which had befallen the English king to promote their own dishonourable ends. The former endeavoured to prevail upon the emperor to deliver Richard into his hands, or at least to detain him in perpetual captivity, while John surrendered to Philip the greater part of Normandy, as the price of his investiture with the remainder of the English continental possessions, and endeavoured to seize the kingdom as heir to his brother, of whose death he pretended to have received certain intelligence. The captive monarch was meanwhile treated with great indignity and severity. He was even brought before the diet at Worms, and accused by the emperor of gross crimes and misdemeanours. But his unanswerable and indignant defence made such an impression on the assembled princes that they loudly denounced the base and unjust conduct of Henry. The pope threatened him with excommunication, and at length he consented to release his prisoner on payment of a ransom of one hundred thousand marks of silver. The infamy of this transaction was every way characteristic and worthy of the house which has for ages been notorious for its perfidy and ingratitude. Soon after his liberation Richard set out for England, where he arrived on the 13th of March, 1194. The remainder of his reign was chiefly occupied with a series of petty wars against Philip of France, the exhausted state of his finances fortunately rendering him unable to carry on hostilities on a great scale. In a quarrel with one of his vassals, Vidomar, viscount of Limoges, respecting some treasure discovered on his lands, Richard was mortally wounded while besieging the castle of Chaluze, in the province of Limousin, and expired on the 6th of April, 1199, in the forty-second year of his age and the tenth of his reign. He left no issue, and was succeeded by his brother John, to the exclusion of his nephew Arthur, the lawful heir to the throne. Richard's character was a singular compound of qualities noble and mean. His military talents were of a high order, and his extraordinary courage gained him the appellation of the Lion-hearted. He was open, frank, generous, sincere, and brave, and capable at times of great generosity and liberality. But it must be admitted that he was also rapacious and selfish, obstinate, passionate, revengeful, domineering, ambitious, haughty, and cruel. The incidents of his life resemble the adventures of a knight errant, rather than the actions of a great monarch. He was a ready and powerful speaker, and was fond of literature, especially of provincial poetry. A few of his poetical compositions have been preserved and published in La Tour Ténébresse, 1705.—J. T.

RICHARD II. (surnamed of Bordeaux), King of England, was the son of Edward the Black Prince, and was born at Bordeaux on the 3d of April, 1366. By the death of his grandfather Edward III. in 1377, the youthful Richard succeeded to the throne, and was crowned on the 16th July of the same year. Being a minor at the time of his accession, the government was administered by a council of twelve, from which the king's uncles, the dukes of Lancaster, York, and Gloucester, happened to be excluded. By these three the royal guardianship was disputed, and their quarrels dissipated the finances of the kingdom already wasted by the conflicts of the preceding reign. Heavy pecuniary exactions levied from the people were also the result of continued war with France, which was prosecuted in Brittany under the conduct of the earl of Buckingham, and these exactions eventuated in the crisis made memorable by Wat Tyler's insurrection. Other causes contributed to such an issue. The aristocracy, aware of waning power, and striving energetically to retain what it yet possessed; the middle classes, represented by the newly established house of commons, growing every year in the consciousness of authority and influence; and the lower orders, whose position in many cases was still little better than that of bond slaves, but nevertheless now beginning to feel some throes of a vague desire for larger social and political freedom—in all these lay a threefold element of restlessness and convulsion. The imposition of fresh taxes at last evoked the slumbering explosive forces, and the arbitrary manner in which they were levied gave rise in 1381 to the revolt headed by Wat Tyler, who gathered round him the disaffected men of Essex, their loyalty having been already shaken by the harangues of John Ball, a priest of Kent. The outbreak assumed formidable proportions. A hundred thousand rebels marched to London, but order was restored by the fall of their leader and the professions of the young monarch, who on this occasion evinced a promptitude and decision very unlike the weakness that marked his character in after years. The amnesty and charter he promised were, however, soon conveniently forgotten, and the condition of the people became even more wretched than before. In 1384 Richard transferred his war with France to Scotland, yet relinquished it abruptly in the following year, as he discovered that there was no reasonable hope of effecting the submission of the latter country. On his return from his Scottish expedition he aimed at absolute sovereignty, a project sufficiently irrational in the present temper of his subjects. Favourites influenced alike the monarch and oppressed the people, and discontent, strife, and tumult were prevalent throughout the realm. The time was favourable for the ambitious designs of the crafty Henry, duke of Lancaster, who, during Richard's absence in Ireland, whither he had gone to suppress a revolt, quitted his exile in France, and landing on the coast of Yorkshire marched thence to London. Richard, deserted by his army and surrendered into Henry's hands by the earl of Northumberland, was obliged, on the 29th September, 1399, to renounce the crown, which the parliament thereafter conferred on the duke of Lancaster. The dethroned sovereign perished shortly afterwards in Pontefract castle, where he had been imprisoned—in all probability the victim of assassination, although the exact mode of his death is uncertain.—J. J.

RICHARD III., King of England, and the last monarch of the Plantagenet dynasty, was the youngest son of Richard, duke

of York, and was born at Fotheringay castle on the 2d of October, 1452. On the defeat and death of his father at the battle of Wakefield Green in 1460, Richard and his brother George were sent by their mother to the protection of Philip, duke of Burgundy, where they remained until shortly afterwards their eldest brother, Edward IV., came into the possession of the English crown. Returning to Britain, Richard was created Duke of Gloucester, and appointed to the office of lord high admiral. In 1471 he held a command in his brother's army at the battle of Barnet, and also aided in achieving the conclusive victory of Tewkesbury. In 1478 he contrived to remove his brother George, duke of Clarence, who now alone stood between his ambitious desires and the throne. When the decease of Edward IV. occurred in April, 1483, Richard was commanding the army of the borders, and immediately started for London, cloaking his designs under the pretence of zeal for the cause of his young nephew, to whom, as Edward V., he summoned at York the country gentry to swear allegiance. But the mask was not long worn. On his way to the capital he had held deep counsel with his confidential adherents, and the necessary plans had been laid for his elevation to the royal dignity. Arrived in London, he assumed the title of lord protector, and took up his residence at Crosby Place in the city, where his plot was at length matured. The citizens of the metropolis were treated to harangues, in which the present and the late king were stigmatized as illegitimate; some of the individuals most opposed to the protector's scheme were, on various pretexts, condemned to the scaffold; and the result of all was that on the 23d of June the duke of Buckingham, the lord mayor, and a number of other persons, proceeded to the place where Richard then resided, and solemnly offered him the crown of England in the name of the three estates of the realm. Richard pretended to hesitate, but in the end gave way; and on the 26th day of the month he was formally declared king in Westminster hall. For a while, strange as it may appear, his usurpation was received with at least external favour by the majority of the people. But the murder in the Tower of his royal nephews, whose deliverance from the captivity to which he had consigned them was already meditated by their adherents, diffused general horror through the minds of men, and a strong party was formed in favour of Henry, earl of Richmond, heir to the house of Lancaster. An ill-timed insurrection in his behalf drew down Richard's vengeance; but the latter was gradually deserted by the far larger proportion of his followers. At length, on the 7th of August, 1485, Richmond landed at Milford Haven with an army of three thousand Normans; and being generally welcomed and aided by the English, he achieved complete success at the famous battle of Bosworth, which closed the wars of the Roses, and where Richard, having encountered the invader, was deprived simultaneously of his life and his throne. This was on the 21st August, 1485. There is much uncertainty as to the leading events of Richard's reign, and even as to his real character. That his supposed personal deformities have been grossly exaggerated, there appears little doubt; and no small evidence, indeed, exists to prove that instead of being the monster of ugliness he is generally represented, he was as handsome in features as his brother Edward IV. From various circumstances it seems perfectly possible that his moral character may have been, at least in certain cases, similarly misrepresented and caricatured.—J. J.

RICHARD, Archbishop of Armagh, flourished in the fourteenth century. His family name was Fitz-Ralph. He is supposed to have been a native of Devonshire, though Stevens affirms that he was born at Dundalk in Ireland. He was educated at Oxford, partly at University, partly at Balliol college, and in 1333 was commissary-general of the university. During his residence at Oxford, he exposed with great severity the superstition, avarice, and licentious lives of the mendicant friars. After holding in succession the offices of chancellor of the church of Lincoln, archdeacon of Chester, and dean of Lichfield, he was in 1347 advanced to the archbishopric of Armagh. He was summoned to appear before Innocent VI. at Avignon, to answer for his attacks on the friars; and though he defended himself with great ability and resolution, the pontiff decided against him. He died at Avignon in 1360, not without suspicion of poison. He published a volume of sermons, and a work entitled "Defensio Curatorum adversus Fratres Mendicantes," Paris, 1496. Fox affirms that the Bible was translated into Irish by this learned and zealous prelate. Several fragments of the translation were preserved down to Usher's day.—J. T.

RICHARD DE BURY, Chancellor of England and Bishop of Durham, but better known as the author of the "Philo-Biblon," was the son of Sir Richard de Angerville, and born in 1281 at or near Bury St. Edmund's in Suffolk, the town from which he derived his surname. Educated under an uncle, John de Willoughby, at Bury, he was sent to Oxford, where he distinguished himself by his zeal for study and purity of morals. On leaving Oxford, he entered as a monk the convent of Durham, which he quitted to become tutor to Prince Edward, afterwards Edward III. For his successful discharge of his new duties, he received the treasurership of Guienne, where he was established when Queen Isabella and her son, his pupil, went to France in 1325. For the aid, pecuniary and other, which he gave them, he was persecuted by the emissaries of the De Spencers, and had to fly and conceal himself in Paris. He was rewarded on Edward's accession to the throne. He received several ecclesiastical preferments, and then and afterwards was employed on various continental missions; in that of 1331 to the pope at Avignon, he formed an intimacy with Petrarch. In 1333 he was consecrated bishop of Durham; in 1334 he was appointed chancellor, an office which he retained only some nine months. Throughout his life, he was an indefatigable purchaser and collector of books, employing much of his money and of the influence of his position to collect what became the largest library in Europe. Richard de Bury is the earliest of English bibliomaniacs. His enthusiastic love of books, his efforts to acquire more, and the details of the arrangements of the earliest lending library in England, which he formed at Oxford, are recorded in his little Latin treatise, a very curious and interesting work, the "Philo-Biblon," first printed at Cologne in 1473. There is an English translation, London, 1832, and a French one, with a careful edition of the original text, Paris, 1850. Richard de Bury bequeathed his books to Durham, now King's college, Oxford, thus founding the first public library formed in that university. He was a student, as well as a collector of books; a generous patron, bountiful to the poor; in all respects an excellent and exemplary man. "The memory of few names," says Mr. Foss in his accurate memoir of the author of the "Philo-Biblon" (Lives of the Judges), "and of none in that age, is more endeared than that of Richard de Bury." He died on the 24th of April, 1345, at his palace of Auckland, and was buried in the cathedral of Durham.—F. E.

RICHARD OF CIRENCESTER, a monkish historian and topographer, is supposed to have been a native of Cirencester, but very little else is even conjectured respecting his early biography. In 1350 he entered the Benedictine monastery of St. Peter's, Westminster, and from his study of British and Saxon history, is said to have been designated "the historiographer." He died about 1402. He wrote a work, "Historia ab Hengista ad Annum 1348," of which the first part is preserved in the public library at Cambridge, while the second is supposed to be in the library of the Royal Society. Whitaker, the historian of Manchester, examined the manuscript at Cambridge, and thus expressed his disappointment:—"The learned scholar and the deep antiquarian I found sunk into an ignorant novice; sometimes the copier of Huntingdon, but generally the transcriber of Geoffrey." This verdict on an undisputed work of Richard of Cirencester throws additional doubt on the genuineness of the "De Situ Britanniæ," first published as his by Stukeley, from a transcript of a MS., said to have been discovered by Dr. Bertram at Copenhagen, where he was professor of English at the Royal naval academy. An English translation of the "De Situ" was published in London in 1809, edited by Mr. Hatchard, with an account of Richard, and is published among the Six Old English Chronicles of Bohn's Antiquarian Library, 1848. The most interesting section of the work is an itinerary of Britain, which Richard is represented to say was "collected from certain fragments left by a Roman general. The order is changed in some instances, according to Ptolemy and others." The work would be very valuable if its genuineness were assured.—F. E.

RICHARD PLANTAGENET, Earl of Cornwall, and titular king of the Romans and emperor of Germany, was the second son of John, king of England, and was born in 1208. The earldom of Cornwall, which had been escheated to the crown, was granted to him by his brother, Henry III., in 1226, and he was sent over to France along with the earl of Salisbury to resist

the progress of the French arms. After remaining there two years he returned to England, and became involved in a quarrel with his brother, in consequence of his having by force deprived one of the barons of a manor granted to him by the king. His ruling passion was to amass money, and he was not always very scrupulous as to the means he employed. He had more good sense and firmness, however, than his brother, whom he alternately opposed and supported, and was frequently called upon to act as a mediator between him and the barons in the fierce contentions which raged during that reign. He had the foresight and good sense to decline the offer which the pope made to him of the crown of Sicily; but at a later period his vanity and ambition prevailed over his prudence and avarice, and in 1256 he allowed himself to be elected king of the Romans by the German princes, who were induced to make choice of him solely on account of his immense wealth. He expended enormous sums of money in bribing these needy and greedy electors, and found in the end that he had gained nothing but an empty title. He was crowned at Aix-la-Chapelle, but never exercised any real authority in the country. In 1264 he was taken prisoner by Simon de Montfort, along with the king his brother, at the battle of Lewes, but regained his liberty in the following year. He died in 1272. Richard was thrice married, and left seven children, all of whom died without issue.—J. T.

RICHARD OF SAINT VICTOR, a celebrated mystical theologian and philosopher in the twelfth century, came at a very early age to Paris. Having resolved to adopt the monastic life, he pursued his studies at the abbey of Saint Victor there. His principal instructor was Hugh of Saint Victor, who has like himself a notable name among the mystics of the middle ages. Gradually gaining influence by his genius, his virtues, and his piety, Richard was elected prior of the abbey in the year 1164. He died in 1173. Separately or together, his works have appeared in various editions. They have been classified as commentaries on divers portions of the Bible—treatises on mystical morality, dogmatical treatises, sermons, and extracts. Richard was by birth a Scotchman, and it is singular that that psychological tendency for which Scottish philosophy is remarkable, was conspicuous in Richard; for it is admitted that he described with more details than any of the mystics who preceded him the contemplative operations, marking with precision the place, the function, and the importance of each. Some writers who admire his fulness of ideas, his emotional energy, his warmth of imagination, have attacked him for wanting method, taste, logical and critical power. He has been accused likewise of borrowing his scheme of the phases of mental development from the Scala Cœli of Honorius of Autun, a voluminous scholastical author, who died about forty years before the prior of Saint Victor. According to that scheme, the four first phases are called natural phases. During these man reflects on the Divine, has a presentiment of the heavenly. In the fifth phase reason and revelation unite in the same results, harmonize in the same conviction. Man in the sixth phase obtains from revelation things which seem in contradiction to reason, such as the doctrine of the Trinity. The philosophical proof of the scheme has been rejected by rationalists as unsatisfactory. But whatever may be thought of Richard as a theologian and philosopher, he will always be illustrious as a profound mystic. He has said that God is love, whom whosoever loveth, loveth love; that love is an eye, and that to love is to see. Numerous are his other suggestive and sublime utterances, which are true for all time, though metaphysical systems may perish as rapidly as they rise.—W. M–l.

RICHARD, ACHILLE, a medical man and botanist of France, was born in Paris on 27th April, 1794, and died in October, 1852, in the fifty-ninth year of his age. He was the son of a botanist of high reputation, and was educated for the medical profession. He was a doctor of medicine of the university of Paris. He devoted himself to botany, and assisted his father in his lectures at the Faculty of Sciences. He was afterwards chosen professor of botany to the Faculty of Medicine of Paris. He was a man of amiable disposition and agreeable manners, and contributed much to the diffusion of sound botanical knowledge among the pupils of the medical school of Paris. He was a member of the Academy of Sciences, and a fellow of the Linnæan Society of London. He published the following works —"Elemens de Botanique et de Physiologie Végétale;" "Botanique Medicale;" monograph of the orchideæ of the Isle of France, and of the Rubiaceæ; "Flora Novæ Zealandiæ;" "Tentamen Floræ Senegambiæ;" besides numerous memoirs in the Dictionnaire de Médecine, Dictionnaire Classique d'Hist. Nat., Annales des Sciences Naturelles, and Bulletin des Sciences.—J. H. B.

RICHARD, LOUIS CLAUDE-MARIE, a celebrated French botanist, was born at Versailles on 4th September, 1754, and died on 7th June, 1821, at the age of sixty-seven. He was the eldest son of Claude Richard, king's gardener at Auteuil. In this garden, as well as at the Trianon, Louis acquired his first elements of botany. It was proposed that he should enter the church, but this he declined. Notwithstanding the solicitations of his father, he obstinately refused to become a priest. His favourite studies were botany, comparative anatomy, zoology, and mineralogy. He studied also the art of design. He presented some memoirs to the Academy of Sciences, which early attracted the attention of Bernard de Jussieu. In 1781 he was sent by Louis XVI. (on the recommendation of the Academy of Sciences) on a scientific expedition to French Guiana and the Antilles. He made large collections, botanical, zoological, and mineralogical. In doing so he underwent great fatigue, and incurred much risk. In 1789 he returned to France with a collection of three thousand plants, most of them new; a number of boxes filled with quadrupeds, birds, insects, and shells; and a series of minerals and rocks. As the Revolution had commenced he found great difficulty in publishing the results of his labours, and his resources were completely exhausted, without the prospect of any remuneration. He passed some years in complete seclusion, arranging his collections. He was then elected professor of botany in the school of medicine of Paris, and was also chosen a member of the Institute. He was a zealous and successful teacher, and made excursions with his pupils into the country for the purpose of collecting plants. During the latter years of his life he was assisted by his son Achille. Amongst his published works are the following—"Dictionnaire Elementaire de Botanique;" "Demonstrations Botaniques;" memoirs on Balanophoraceæ, Coniferæ, and Cycadeæ, and on other natural orders; besides numerous papers in journals and Transactions.—J. H. B.

RICHARDSON, CHARLES, LL.D., lexicographer, was born at Hoxton, Middlesex, in 1775, and educated at Hatfield, Yorkshire. He was intended for the profession of the law, but his scholarly tastes interfered with the execution of this programme, and he became a teacher of youth. Among his pupils was the late Mr. J. M. Kemble, the well-known Anglo-Saxon scholar. In 1815 he published his "Illustrations of English Philology" (reprinted 1826), comprising a critical examination of Johnson's Dictionary, in which the etymologies and plan of the great lexicographer's work were severely handled. Dr. Richardson is best known by his "New Dictionary of the English Language," 1836–37, commenced in 1818 in the lexicographical department of the Encyclopædia Metropolitana. In this dictionary the English words and those which they derive from, in either the Teutonic or the Romanic families of language, are traced to their origin; the explanations are deduced historically, so to speak, from the primitive meaning; and the copious quotations are arranged according to the chronological sequence of the authors or works furnishing them. Dr. Richardson also published in 1854, a little work "On the study of Languages." He died on the 6th of October, 1865.—F. E.

RICHARDSON, JOHN, a native of Chester, was consecrated bishop of Ardagh in 1633. He removed to England in 1641, and died in London in 1654. He was the author of the Commentary on Ezekiel in the Assembly's Annotations, and published Observations on the Old Testament.—D. W. R.

RICHARDSON, SIR JOHN, Knight, C.B., M.D., LL.D., F.R.S., honorary member of the Royal Society of Edinburgh, F.L.S., F.R.G.S., &c., &c., inspector-general of naval hospitals and fleets, a distinguished arctic traveller and naturalist, was born at Dumfries, in 1787, and educated at the grammar-school of that town. In the session of 1801–2 he proceeded to Edinburgh, and after passing the first year in attendance at the Greek and Latin classes under Professors Dalzell and Hill, he devoted himself to the study of medicine. A perusal of all the books of voyages and travels which he could procure, fostered in the mind of young Richardson a strong desire to visit strange lands, which induced him to enter the medical department of the royal navy in 1807, having previously obtained his diploma from the Royal College of Surgeons of Edinburgh, and undergone a second examination before the Royal College of Surgeons

in London. He had while in London been offered an appointment in the medical service of the army, and also in that of the East India Company; but he gave a preference to the navy, under the belief that thus he should have an opportunity of seeing a greater number of foreign countries than in either of the other services. As it proved, however, nothing could have been more erroneous; for at that period the British navy had access to very few ports in Europe, and brief visits to colonial seaports brought the naval officer in contact with the same degraded class that he met in the ports at home. His first appointment was that of assistant-surgeon on board the *Nymphe* frigate, then fitting out at Deptford. This ship was attached to Sir Richard Keats' squadron, and went under Lord Gambier to the bombardment of Copenhagen. In the following summer the *Nymphe* was employed, under Sir Charles Cotton, in blockading the Tagus. Her captain, Conway Shipley, tired of the monotony of lying for months at the mouth of the river, resolved to ascend the Tagus at night as high as the anchorage of the Russian fleet, with the view of cutting out a Portuguese vessel manned by French troops. The first attempt failed, owing to some of the boats getting astray in the dark; and the second, which was made on a vessel anchored under Belem castle, was repulsed with the loss of several killed and wounded. On both of these occasions Mr. Richardson was in the boats as a volunteer. Being immediately afterwards removed to the flagship, Mr. Richardson was appointed acting surgeon of a 74, just one year after his entry into the service. In this vessel he remained blockading the Tagus until after the battle of Vimiera, and the convention of Cintra, when he convoyed the Russian fleet to Spithead. On his arrival in England Mr. Richardson was appointed to the *Blossom* sloop of war, in which he served on the coast of Africa and in taking convoys to Quebec and the coast of Spain. In 1810 the *Blossom* was ordered to the Mediterranean, when, by the order of Lord Exmouth, he was removed into the *Bombay*, 74. His health, however, shortly afterwards compelled him to leave the station. Appointed, on his recovery, to the *Cruiser*, he served on the Baltic and North Sea stations. He was next appointed surgeon to the first battalion of royal marines, then in Canada, and afterwards in Georgia. While in Georgia he had charge of the hospital ship, in which the sick and wounded of the entire brigade were placed. On the reduction of the battalion, in consequence of peace being concluded with America, Mr. Richardson took the opportunity of returning to Edinburgh to complete his medical education. In 1817 he obtained the degree of M.D., on which occasion he published a thesis, "De Febre Flava." In 1819 commenced that part of Dr. Richardson's career which has placed him in the front rank of arctic explorers, and will hand his name down as one of the most able, persevering, and scientific travellers of which this country can boast. He was at this time appointed surgeon and naturalist to the overland expedition under Lieutenant (afterwards Sir John) Franklin, the object of which was "to determine the latitudes and longitudes of the northern coast of North America, and the trending of that coast, from the mouth of the Coppermine river to the eastern extremity of that continent." The results, including the disasters and sufferings of this expedition, and the noble part which Dr. Richardson bore in them, are now matters of history. He returned to England in 1822, and in the spring of 1824 was appointed surgeon of the royal marines at Chatham, with an intimation from Lord Melville, then first lord of the admiralty, that he would be allowed to accompany Sir John Franklin in a second expedition, then in contemplation. His majesty's government being, towards the close of 1823, resolved upon another attempt to effect a northern passage by sea between the Atlantic and Pacific oceans, Captain Parry, the highly distinguished commander of the two preceding expeditions, was again appointed in command of the ships to carry out this important duty. Franklin, however, considered that the object of the government might be achieved by more ways than one. He therefore submitted a plan for an overland expedition to the mouth of the Mackenzie river, and thence by sea to the north-western extremity of America, with the combined object also of surveying the coast between the Mackenzie and Coppermine rivers. Captain Franklin was appointed in command of an expedition in accordance with his propositions to the government. In this expedition, which was carried on during the years 1825–26–27, Dr. Richardson was, by instructions from the admiralty, detached to survey the sea-coast between the Mackenzie and Coppermine rivers—a duty which he accomplished to the entire satisfaction of the government, as well as of the commander of the expedition. Franklin, in his narrative of the expedition, says, "I may be allowed to bear my testimony to the union of caution, talent, and enterprise in Dr. Richardson, which enabled him to conduct with singular success an arduous service, of a kind so foreign from his profession and ordinary pursuits." At the termination of this expedition he returned to his post at Chatham, where he remained until 1838, when he was promoted to the rank of physician of Haslar hospital, and inspector of naval hospitals and fleets. Here it might have been supposed that he would have rested upon the laurels he had already won; but a high and almost chivalrous sense of duty again called him to the scene of his former labours. Sir John Franklin had not long returned from the government of Van Diemen's Land, when he set sail (May 19, 1845) with the *Erebus* and *Terror*, for the purpose of accomplishing a north-west passage. When upwards of two years had passed without tidings of this expedition, the public anxiety for the fate of the explorers became great, and the government resolved that if no intelligence of the missing ships arrived by the close of 1847, they would send out three searching expeditions—viz., one to Lancaster Sound, another down the Mackenzie river, and a third to penetrate into the arctic sea through Behring's Straits. Sir John Richardson (he had been knighted in 1846) was no longer young. He had some time passed his sixtieth year; but he retained all the ardour and enterprise of youth, and had lost but little of its vigour. He therefore volunteered the task of searching the North American shore between the Mackenzie and Coppermine rivers, and of depositing provisions at Fort Good Hope, on the latter river, at its mouth, and at Capes Bathurst, Parry, Krusenstern, and Hearne, along the coast. Accompanied by Dr. Rae, he sailed from Liverpool on 25th March, 1848, arrived at New York on the 10th of April, and at Cumberland Head in the Hudson Bay settlement on the 14th June. Descending the Mackenzie to its mouth, Richardson turned to the east, passed Cape Bathurst on the 11th August, and soon after rounded Cape Parry. From this point the navigation became most intricate and difficult through crowded floes of ice. As they approached Cape Krusenstern, the sea was one dense close pack of ice. The boats had now to be dragged over the floes or carried over flats and points of land, and tongues of ice had to be cut through as the only means of progress. On one morning three hours of hard labour had only advanced the travellers about a hundred yards, which forced upon them the conclusion that the sea-voyage was at an end. They struggled, however, on to Cape Hearne. Here the abandonment of the boats became inevitable. Richardson and his party then started for Port Confidence at the northern extremity of Great Bear Lake, which was reached in twelve days. Here they were hospitably received and comfortably lodged by Mr. Bell, the chief trader of the Hudson's Bay Company. He returned to England in November, 1849, when he resumed his charge of Haslar hospital, which he held until 1855, when he retired, after nearly forty-eight years' public service. He subsequently resided at Lanerigg in Westmoreland, pursuing his favourite studies with all the energy of youth till his death on the 5th of June, 1865. Sir John Richardson, besides numerous contributions to the Journals and Transactions of various Societies, was the author of—Geometrical Observations; Notices of Fishes; Botanical Appendix; Appendix to Narrative of first Journey to the Polar Sea, by John Franklin, London, 1828; Topographical and Geological Notices; Observations on Meteorology and Solar Rusticitiæ; the Arrival and Departure of Birds; Appendix to the Narrative of a Second Journey to the Polar Sea, London; Zoological Appendix to a Second Voyage for the Discovery of a North-west Passage by Sir Edward Parry, London, 1824; Zoological Appendix to Sir John Ross's Second Expedition; Salmonis, &c., &c., London, 1835; Zoological Appendix to Sir George Back's Voyage down the Fish River in 1833-35; On the Ichthyology of New Zealand, Rep. Brit. Asso., 1842; On North American Zoology, Rep. Brit. Asso., 1836; Zoology of the Voyages of the *Sulphur*, *Terror*, *Herald*, and *Samarang*; *Fauna Boreali Americana*, The Fishes, London, 1836; in conjunction with Swainson—*Fauna Boreali Americana*, The Birds, London, 1831; and also with the same—The Zoology of the Northern parts of British America, containing descriptions

of the objects of Natural History, collected on the Netherland Expedition of Sir John Franklin; Journal of a Boat Voyage through Rupert's Land; Memoir of Sir John Franklin, British Encyclopædia; Ichthyology, British Encyclopædia; The Polar Regions, 1861; and in conjunction with Dallas, Cobbold, Baird, and White—The Museum of Natural History, published by Mackenzie of Glasgow.—J. O. M'W.

RICHARDSON, Jonathan, a clever English portrait painter and excellent writer on art, was born about 1665, and studied painting under John Riley. He died in Westminster, May 28, 1745. Hudson, the master of Reynolds, was the scholar and son-in-law of Richardson. It is as a writer on art that Richardson is now remembered, although his heads were quite as good as any produced in his time in England. In 1719 he published "An Essay on the whole Art of Criticism as it relates to Painting;" and "An Argument in behalf of the science of a Connoisseur;" which appeared again in 1773, together with a third essay, "The Theory of Painting," published by the writer's son. In 1722 the father and son published "An Account of some of the Statues, Bas-reliefs, Drawings, and Pictures in Italy," &c. Both the above works abound in admirable observations, and should be in every art-library.—R. N. W.

RICHARDSON, Joseph, poet, was born at Hexham in Northumberland, was entered of St. Peter's college, Cambridge, in 1774; became a student of the Middle temple in 1779; and was called to the bar in 1784. He had a considerable share in the composition of the "Rolliad" and of the "Probationary Odes," and wrote the comedy of the "Fugitives." The friendship of the duke of Northumberland gave him a seat in parliament, and also enabled him to become the proprietor of one-fourth share in Drury Lane theatre. He died 9th June, 1803.—W. J. P.

RICHARDSON, Samuel, one of the founders of the English novel, was born in 1689, in Derbyshire, but where in that county he always, oddly enough, refrained from mentioning. His father, whose descent was somewhat superior to his trade, had been a joiner in London. Samuel was intended for the church; his father's circumstances, however, did not allow the intention to be executed. According to the ordinary accounts—though in Mr. Cunningham's Hand-book of London he figures as a Blue-coat boy—he received all his education at a village school, and never mastered any language but his own. Constitutionally serious and bashful, he mingled little in the sports of his school-fellows, whom he amused, however, by a talent early developed as a story-teller. His favourite associates were young persons of the opposite sex. He read to them, they made him their confidant, and he wrote their love-letters for them, a companionship and employment which deeply influenced the form and character of his matured works. In his seventeenth year he was apprenticed to a London printer, whose daughter he afterwards married, and while discharging his duties with zeal and success, read and wrote diligently at his few moments of leisure. About six years after the expiry of his apprenticeship he started in business for himself. He printed newspapers, compiled indexes, and so forth, for the booksellers, and by his probity and intelligence secured the favour of Onslow, the speaker of the house of commons, through whose influence the printing of the journals of the house was intrusted to him. Throughout life Richardson was a diligent and prosperous man of business. He was past fifty when he made his first notable appearance as an author. Two friends, booksellers and publishers, one of them bearing a name still well known in "the trade," Mr. Osborne and Mr. Rivington, asked him to write for them a volume of familiar letters. Years before, he had been impressed by a story very similar to that of Pamela's, and of actual occurrence. When he sat down to compose, this story was in the foreground of his mind, and encouraged by the approbation of his wife and daughter, he made it the sole subject of the work, still retaining the epistolary form. The first part of Pamela was written in two months of the winter of 1739–40, and published in the latter year. It was at once signally successful. The romances in vogue before its appearance had been chiefly on the French model—high-flown descriptions of adventure in the realms of an obsolete chivalry; sections of contemporary English life, manners, and character were the groundwork of Pamela. Its morality was much more highly estimated then than now. Sherlock praised Pamela from the pulpit, and Pope declared that it would "do more good than twenty sermons." Not merely in itself, but in its results, moreover, did Pamela form an era in English literature. The earliest of Fielding's novels, Joseph Andrews (1742), was begun as a caricature of Richardson's Pamela. The appearance of a spurious continuation of Pamela led Richardson to undertake the task himself, with not more than the success which usually attends such enterprises. Eight years after the appearance of Pamela was published (1748) the first instalment of "Clarissa Harlowe," generally considered Richardson's masterpiece, and it is of such passages as those which describe Clarissa in the depths of her innocent but terrible abasement, that Sir Walter Scott goes the length of saying—"The reader is perhaps as much elevated towards a pure sympathy with virtue and religion, as uninspired composition can raise him." Haunted by a notion that in pourtraying Lovelace, the villain of "Clarissa Harlowe," he had made a vicious character too fascinating, Richardson chose as the hero of his next and last novel, "Sir Charles Grandison," 1753, a model of every possible virtue; but the work is mainly redeemed from dulness by the character, not of its hero, but of Clementina. After "Sir Charles Grandison" he wrote no more. He was elected in 1754 master of the Stationers' Company. A wealthy man, he had a country villa, first at North End, Fulham, and afterwards at Parson's Green, where, as always, he lived "in a flower garden of ladies" who flattered him. His later years were somewhat clouded by a disease of the nerves. He died on the 4th of July, 1761. In private Richardson was most exemplary, fulfilling all the duties of life, hospitable, friendly, and generous. Vanity was his chief fault. His friend and enthusiastic admirer, Dr. Johnson (for whom he wrote a Rambler, No. 67) confessed that Richardson "had little conversation except about his own works," of which, Sir Joshua Reynolds said of him, "he was always willing to talk, and glad to have them introduced." Richardson's reputation, which was among the highest of his own age, not only in England but on the continent, has suffered with time. His name is much better known than his writings. We smile now at the enthusiastic admiration lavished on them by men so unlike as Johnson, Diderot, and Rousseau. Most modern readers pronounce them insufferable in their tediousness and mawkish sentimentality. Yet by the exercise of gifts rarely found in combination, by great fertility in inventing incidents, by his skilful anatomy of the human heart, by the singular power in which he rivals Defoe of bestowing, through a faithful minuteness of detail, an air of reality on his fictitious scenery and personages, he has gained a place among the classics of the English language, one of which no changes of literary taste and fashion can altogether deprive him. There is a life of Richardson by Mrs. Barbauld prefixed to the selections from his "Correspondence," which she edited in 1803, and an excellent sketch of him as a writer and a man among Sir Walter Scott's Lives of the Novelists. In his sentimental correspondence with Lady Bradshaugh Richardson described himself personally as "short, rather plump than emaciated, about five feet five, of a light brown complexion, smoothish-faced, and ruddy-cheeked."—F. E.

RICHARDSON, Sir Thomas, Lord chief-justice of the common pleas and of the king's bench successively, was the son of a Norfolk clergyman, and was born at Hardwick in that county, in 1569. Called to the bar in 1595, he rose rapidly through recordership and the readership of Lincoln's inn to be chancellor to the queen. Soon after her death he entered the house of commons as member for St. Albans, and was speaker in James I.'s parliament, having in that capacity to demand the judgment of the peers in the impeachment of Bacon. Knighted during the sitting of this parliament, he was appointed in 1626 chief justice of the common pleas, and two years afterwards, when it was proposed to torture Felton, the assassin of the duke of Buckingham, he announced the opinion of the judges that torture was not sanctioned by the law of England. In 1631 he was made chief justice of the king's bench, and died in 1635. Richardson was a good lawyer, but of too jocular a turn to command respect. He has contributed pretty largely to the repertories of legal wit. One of the best-known of his sayings was when he had been congratulated by his friends on his escape from a brickbat thrown at his head by a felon whom he had condemned to death. Happening to stoop at the moment, the brickbat struck his hat only. "You see, now," said Richardson, "if I had been an upright judge I had been slain."—F. E.

RICHARDSON, William, a miscellaneous writer, and a professor in the university of Glasgow, was the son of the parish minister of Aberfoyle, and was born in 1743. He was educated first at the parish school of Aberfoyle, and afterwards at the university of Glasgow, where he took the degree of M.A. On

completing his curriculum he was appointed tutor to the two eldest sons of the earl of Cathcart, and accompanied them first to Eton, and afterwards to St. Petersburg, when their father was appointed ambassador to Russia. Shortly after his return Mr. Richardson was elected in 1773 professor of humanity in the university of Glasgow, and continued to discharge the duties of that office till his death in 1814, in the seventy-second year of his age. Professor Richardson was the author of a volume of poetry; "The Indiana," a tragedy; "The Maid of Lochlin," a lyrical drama; a "Philosophical Analysis and Illustration of some of Shakspeare's Remarkable Characters;" an "Essay on Celtic Superstitions;" articles in the *Edinburgh Magazine and Review*, the Mirror, Lounger, &c.—J. T.

RICHELIEU, Armand Emanuel Duplessis, Duc de, French statesman, was born at Paris on 25th September, 1766. Flying to Vienna during the French revolution, he there joined the Russian army of Suwarrow, and distinguished himself at the taking of Ismail from the Turks. Soon afterwards he was appointed a major-general in the Russian service, and he became lieutenant-general in 1801. He showed great energy and sagacity as governor of Odessa, a post which he held from the year 1803 until the restoration of the Bourbons to the French throne, after which event he was invested by Louis XVIII. with various high offices of state. After rendering many valuable services to his country during a time of great danger and distress, he finally retired from public life in 1818, and died at Paris in 1821.

RICHELIEU (Armand Jean Duplessis), commonly called Cardinal, was born at Paris, on the 5th of September, 1585. His family was noble, although not opulent; his father distinguished in arms, and holding various important posts at the court of Henry IV.; and his mother the daughter of an ancient house, a woman gifted with much strong sense and sagacity. The future statesman studied at the colleges of Navarre and Lisieux, and intended at first to adopt the military profession; but his elder brother, Alphonse, bishop of Luçon, having retired to a Carthusian convent, it was resolved that Armand should succeed him in his see. According to such an arrangement the latter applied himself to theological studies, took at the early age of twenty a doctor's degree, and after overcoming the scruples of the pope, who was unwilling on account of his youth to elevate him to the episcopal office, he was consecrated bishop of Luçon in 1607. Returned as deputy of the clergy of Poitou in 1614 to the assembly of the states-general, he had the good fortune to win the favour of the queen-mother, Marie de' Medici, and this proved the commencement of his subsequent successful career. He was appointed secretary of state, and during an ensuing quarrel between the young king, Louis XIII., and his mother, he mediated skilfully between the two, thus acquiring a lasting influence over both. In 1622 he was made a cardinal, and in 1624 obtained a seat in the council, from which date, as chief minister of the crown, he exercised supreme rule in France until the time of his death, eighteen years afterwards. Throughout the whole of that protracted period, the history of France was virtually the life of Richelieu. It is, of course, impossible to narrate here in continuous fashion the events of a career so crowded with incident and so rife with momentous issues; and the better plan will therefore be simply to direct attention to the three great objects which Richelieu ever kept steadily in view, and the proper understanding of which affords the clearest commentary on the true character of the man, and the remarkable part he played on the stage of European politics. His first object was to endow the crown with absolute power, and thoroughly to humble the French nobility. With undeviating steadiness he pursued such a purpose to the end. He rightly saw that the kingdom would experience no peace, that internal prosperity could never be insured, nor external policy be made effectual, while a body of men so unprincipled as the French nobles then unquestionably were, could at any time ravage the country, impede commerce, and interpose a violent check to the entire industry of the nation. Naturally unscrupulous in the use of means, he sent on various pretences many members of aristocratic families to the scaffold, while others he kept in close confinement until the period of his death. On every hand reducing the number of their retainers, and gradually curtailing their possessions, seizing their strongholds, and driving them from their castles to the court—he at last succeeded in making the nobility dependents on the royal bounty, rather than opponents of the royal will. The second great object of Richelieu—the annihilation of the French Calvinists as a political party—he accomplished by besieging in person, and capturing La Rochelle, the city that formed their head-quarters, in 1628. But it should not be forgotten, that motives of intolerance or fanaticism seem to have had little to do with Richelieu's systematic persecution of the protestants. The principles that guided him were far rather political than religious; and this is proved by the fact that he procured a royal edict securing tolerance to the Calvinists in 1629. Perhaps the greatest of all Richelieu's objects, however, was the humiliation of the house of Austria, which, since the time of Charles V., had possessed preponderating influence in Europe. True to his inspirations as a politician, if heedless of his duty as a prince of the church, Richelieu secretly excited the protestants of Germany to rise against the emperor, and afterwards openly lent them his strong support. Subsequent to the death of Gustavus Adolphus, a French army co-operated with the Swedish troops on the Rhine against the imperial forces. Accumulating his blows, Richelieu resolved to assault the power of Austria not merely in Germany, but in Italy and Flanders. He assisted the protestant Grisons against the Roman catholics of the Valteline, who were supported by the Spaniards; he joined the states-general of the Netherlands to assail the Spanish dominions in Belgium, with the intention of annexing the same to France; he employed every agency to effect the purpose on which, from the beginning, he had set his heart, and at the close of life he could say that the effort had been completely successful. The house of Austria was foiled and humbled; and the balance of power, lost since the ascendancy of that house, was again restored in Europe. Richelieu's concluding years were darkened by the conspiracy of Cinq-Mars; yet the usual good fortune of the cardinal seemed still to attend him, and the conspirators were detected and punished. Shortly after, death overtook the great statesman, and he expired at Paris, with the most perfect calmness and serenity, about mid-day of the 4th December, 1642. The exclamation of Louis XIII., on being told of his decease, "There is a great politician gone!" conveys only half the truth; for Richelieu, however great as, was much more than, a mere politician. He was also a man of high and noble aims. His was one of the kingly natures that dominate an epoch, and stamp the intense significance of their own individuality deep on the annals of the world. He gave, as has been justly remarked, the final blow to the feudal system, and threw down the last remnant of an institution that, in its infancy, its prime, and its decay, had outlived a thousand years. He was thus the true pioneer of the great French revolution. Grave errors, doubtless, not seldom pervaded his policy, and his conduct was often unprincipled, revengeful, and despotic; but on the whole we may pronounce him the grandest minister of the old monarchy of France. He extended on every side the boundaries of the realm he governed; he established its first important trading company—the company of the Indies; and he founded, endowed, and transmitted to succeeding ages one of the most illustrious of European literary institutions, the French Academy—the projection of which would itself suffice to cover him with immortal honour. Let the errors and the crimes, then, be forgotten, and let the transcendant merits survive.—J. J.

RICHELIEU, Louis François Armand Duplessis de, Marshal of France, was born 13th of March, 1696. Gifted in intellect, brilliant in manner, and attractive in person, he had the questionable honour of being incarcerated in the Bastile at the age of fifteen, by desire of his father, who grew alarmed at his premature excesses. In 1716 he was again sent there by the Regent d'Orleans, whom he rivalled in profligacy; and in 1719 he was for the third time imprisoned there on a charge of conspiracy with Spain. After various diplomatic appointments, he distinguished himself by his bravery at the siege of Philipsbourg, and afterwards at the battles of Dettingen and Fontenoy. His enormous and horrible profligacies, however, were such that not even his most brilliant military exploits could win him any real popularity. Nevertheless his services were great, especially in 1756, when he took Port Mahon from the English; and in 1757, when he drove the duke of Cumberland from Hanover. For the rest of his life he was simply a courtier. Despite his vices he attained the age of ninety-two, dying August 8, 1788.—W. J. P.

RICHMOND and LENNOX, Dukes of. Of this distinguished house the following members deserve special notice:—Matthew, fourth earl of Lennox, took a prominent part in public affairs during the troublous times of Queen Mary. He passed his youth



in the service of the French crown in the wars of Italy, where he acquired great distinction. He returned home in 1543, shortly after the death of James V., and became a suitor for the hand of the queen-dowager, Mary of Guise. He displayed great skill in the exercises of public chivalry, and, says Pitscottie, "was a strong man withal, well proportioned, with lusty and manly visage, and carried himself erect and stately in his gait." But being disappointed both in his love-suit, and in an attempt which he made to get himself declared next heir to the throne, to the exclusion of the earl of Arran, he changed sides, joined the English party, and strenuously supported the proposal to marry the young queen to Prince Edward, son of Henry VIII. He was ultimately obliged to take refuge in England, where he was rewarded with the grant of the manor of Temple Newsome, near Leeds, and with the hand of Lady Margaret Douglas, niece of King Henry, by his sister, Queen Margaret, and her second husband, the earl of Angus—a union strangely destined to give an ill-fated husband to the young queen of Scots, and a long line of kings to the British throne. He was recalled by Queen Mary in 1564, shortly before her marriage to his son, and was restored by the parliament to his hereditary titles and estates.—(See DARNLEY, Lord.) After the murder of his son, the earl espoused the cause of the barons against his daughter-in-law, was elected regent of Scotland in 1570, and treated the adherents of the queen with great severity. In the following year, while holding a parliament at Stirling, he was surprised and taken prisoner in a night raid made by some of the leaders of the queen's party, and was mortally wounded, after he had surrendered, by an officer named Calder, who was instigated to commit this crime by Lord Huntly and Lord Claude Hamilton, in revenge for the execution of the archbishop of St. Andrew's. The unfortunate Lady Arabella Stewart, whose double relation to royalty made her the object of suspicion and jealousy both to Elizabeth and to James VI., was the grand-daughter of the regent. His eldest son, CHARLES, fifth earl, died in his twenty-first year, and was succeeded by his brother ROBERT, sixth earl, who was induced by James VI. to accept the earldom of March and lordship of Dunbar in lieu of his patrimonial titles, which the king was anxious to bestow on the earl's nephew, and his own favourite, ESME STEWART, lord of Aubigny in France, whom he created duke of Lennox in 1581 and appointed high chamberlain. This nobleman, the first and probably the best of the numerous minions of James, obtained for a time a complete ascendancy over the young king, and in conjunction with another favourite, the notorious Stewart, earl of Arran, brought Morton to the block, and greatly disturbed the tranquillity of the kingdom by the inroads which they persuaded James to make on the independence of the church, and the privileges of the nobles. But when the Ruthven conspirators got the king into their hands, they constrained him to sign an order enjoining Lennox to quit the country. He died shortly after his arrival in France, to the great grief of the king, of a fever brought on by distress of mind consequent on separation from his master, to whom he was strongly attached.—His son LUDOVIC, second duke, was reinstated by James, who highly esteemed and trusted him, in all the honours and estates of his father, was appointed great chamberlain and high admiral of Scotland, accompanied the king on his accession to the English throne, and was created by him Earl of Richmond in 1613, and Earl of Newcastle and Duke of Richmond in 1623.—His brother ESME, third duke, was a zealous supporter of Henry IV. in the wars with the League. JAMES, fourth duke, was a stanch royalist. Three of his brothers fell fighting gallantly on the side of King Charles in the great civil war, and the duke himself, after making enormous sacrifices in the same cause, was one of the noblemen who offered to suffer in the king's stead. Clarendon has passed a glowing eulogium on the character of this worthy nobleman. His grandson CHARLES, sixth duke of Lennox and fourth duke of Richmond, married Francis Stewart, daughter of Lord Blantyre, celebrated as the most beautiful woman at the court of Charles II. On the death of his grace in 1672 without issue, the double dukedom devolved on Charles as the nearest collateral heir male. It was bestowed by that dissolute monarch on CHARLES LENNOX, his illegitimate son by the duchess of Portsmouth and Aubigny, who was born in 1672. He was master of the horse to his father, but was deprived of that office by his uncle, James II., on account of the support which his mother gave to the exclusion bill. He resided in France during his uncle's reign, but returned to England at the Restoration, supported the new sovereigns and the protestant constitution of the country, served in Flanders as aid-de-camp to King William, and was one of the lords of the bedchamber to George I.—His son CHARLES, second duke of Richmond, Lennox, and Aubigny, held several offices in the royal household, and was also a lieutenant-general in the army. He took part in the battle of Dettingen, and assisted in suppressing the Jacobite rebellion in 1745.—CHARLES, third duke, was the ablest and most accomplished man of his family. He entered the army at the age of eighteen, and ultimately attained the rank of field-marshal. He served in Germany and took part in the battle of Minden. He was appointed ambassador-extraordinary to France in 1765, was nominated one of the secretaries of state in the following year, but resigned his office in less than three months on the dismissal of the first Rockingham administration. He continued in opposition during the succeeding sixteen years, and offered a strenuous resistance to the American war. He brought forward a motion in favour of commercial reform, and another in support of annual parliaments, and an extension of the suffrage. On the downfall of Lord North's government in 1782 the duke became master-general of the ordnance in the ministry of Lord Rockingham. On the schism in the cabinet which followed the death of the premier, his grace, offended with his nephew, Mr. Fox, adhered to the Shelburne party. He was subsequently reinstated in his offices when Mr. Pitt was placed at the head of affairs, and became a zealous supporter of that minister. His grace died in 1806, in the seventy-second year of his age. He was a man of most noble manners, chivalric bearing, and great capacity for, and fondness of business. But his political friends thought him somewhat intractable and speculative. Lady Sarah Lennox, a sister of the duke, by her beauty and accomplishments produced a strong impression on George III., who would have married her but for the interference of his mother and family. She ultimately became the wife of the Hon. George Napier, and mother of the famous fighting Napiers.—CHARLES, fourth duke, also entered the army, and attained the rank of lieutenant-general. He served with distinction in the West Indies and in Canada, and in 1817 held the office of lord-lieutenant of Ireland. He died in Canada in 1819 of hydrophobia, caused by the bite of a tame fox when in a rabid state.—CHARLES, fifth duke, born in 1791, like all the dukes of this branch, was a military officer, and was engaged in active service during the latter years of the war with France. He was a member of Earl Grey's cabinet, which framed the reform bill, but retired from office on the Irish appropriation question in 1834. The duke was a zealous supporter of protection to agriculture, and resisted to the last the abolition of the corn laws. On the death of his maternal uncle, the last duke of Gordon, in 1836 he succeeded to the great estates of that once powerful family. His grace died in 1861, and a memoir of him was published in the following year.—J. T.

* RICHMOND, GEORGE, A.R.A., was born, March 28, 1809; entered the Royal Academy as a student in 1824, and early acquired reputation by his portraits in water-colours and in chalk. In his small water-colour portraits the head was finished elaborately, the drapery treated in a broad and slight manner. The style was graceful; the likeness good, though flattered. In this manner Mr. Richmond succeeded to the position and popularity of Chalon. With ladies of rank and the clergy he became the prime favourite: scarce a duchess, a bishop, or a church dignitary, but sat to him. For some time, however, he has aimed at higher achievements. Not to mention his "Agony in the Garden," 1858, and other oil paintings of scriptural subjects, in which he has not been very successful, all his recent portraits sent to the Royal Academy have been life-size and in oil; and he seems in this line to be as popular as in his former. Among his exhibited oil portraits are those of Sir R. H. Inglis, the bishop of Salisbury, the dean of Westminster, and John Ruskin—all good, but smooth likenesses. Mr Richmond was elected A.R.A. in 1857.—J. T–e.

RICHMOND, LEGH, was a pious clergyman of the English church, who has obtained an extensive and well-earned reputation among the humbler religious classes of the community, as the author of a series of stories interesting in construction and evangelical in tone. He was born in 1772 at Liverpool, and was the son of a physician who was descended of an ancient and honourable family. He received his education at Trinity college, Cambridge, and was distinguished for talent and exemplary diligence in the pursuit of his studies. He was originally destined for the bar, but in 1797 changed his intentions and

sought ordination. His first appointment was to the curacy of Brading, a secluded village in the Isle of Wight. Though eminently moral and noble-minded, he was not imbued with that spirit of vital godliness which he afterwards manifested. This great revolution in his religious sentiments resulted from the perusal of Wilberforce's Practical View, which was then exerting immense influence. From this time Legh Richmond became an earnest preacher of the word, and was assiduous in pastoral visitation and instruction. It was in the Isle of Wight that he met with those well-known persons who figure in his narratives. He remained seven years at Brading; but in 1805 he was appointed one of the preachers at the Lock chapel, London. Shortly afterwards he was presented with the living of Turvey, Bedfordshire. In 1814 he was appointed chaplain to the duke of Kent. Earnest in his advocacy of every noble project, he was welcomed to every platform, and exerted himself to promote the interests of the various religious societies. This exemplary man died in 1827. Beside the "Annals of the Poor," originally published in the columns of the *Christian Guardian*, Legh Richmond was the author of sermons and other works, and published a selection from the writings of the reformers and early protestant divines of the Church of England, with memorials of their lives and writings.—D. G.

RICHOMME, Joseph Théodore, a celebrated French engraver, was born at Paris, May 28, 1785. He studied design under M. Regnault, and engraving under J. J. Coigny. In 1806 he won the grand prize for engraving. One of the works which secured his reputation, was his brilliant print of the Adam and Eve of Raphael, 1814. After the same master he also engraved a Holy Family, the Virgin of Loretto, and the Triumph of Galatea. Other celebrated prints by him are the Neptune and Amphitrite of Giulio Romano; and the portraits of Louis XVIII. and Duchess d'Angoulème, after Gerard. Richomme was a member of the Académie des beaux-arts and a knight of the legion of honour. During his later years he maintained an atelier whence proceeded several of the best French line engravers of the present day. He died September 22, 1849.—J. T–e.

RICHTER, Jean Paul Friedrich, generally called Jean Paul, one of the greatest of humorists, was born at Wunsiedel, near Baireuth, March 21, 1763, where his father was pastor. He received his education in the gymnasium of Hof, and then proceeded to Leipsic, in order to be prepared for the church. The study of theology, however, did not satisfy his restless mind, and he fixed on belles-lettres and the study of literature. At that period, Pope, Swift, and Young among the English, and Hamann and Hippel among the Germans, were his favourite authors. From reading he passed to writing, and published the first fruits of his genius, the "Grönländische Prozesse," at the age of twenty. His straitened circumstances compelled him to return to Hof, where he struggled on, studying and writing without meeting with any marked success. The care of an aged mother, chiefly dependent on his support, drove him to Schwarzenbach, a small place in the neighbourhood of Hof, where he set up as a teacher. The drudgery of this life, however, in no way interfered with the free development of his genius, for he had already become accustomed to idealize even the meanest things; and, indeed, no author has known like him to shed the light of poetry around the household cares and joys of German middle-class life. It was only after the publication of his "Unsichtbare Loge," in 1792, that he began to meet with the sympathies of the public, and to derive any considerable income from his works. Ultimately, however, he was able to settle again at Hof (1794), and to devote himself exclusively to literary labours. Here he wrote "Hesperus," "Quintus Fixlein," "Blumen, Frucht, und Dornenstücke," &c.; and when after the death of his mother he left his Tusculum, and reappeared at Leipsic, his name was already one of the brightest in German literature. The friendship of Herder attracted him to Weimar, where he formed acquaintances with all the leading authors of the time. He was a great favourite with the fair sex, and particularly during his stay at Berlin he was overwhelmed with the attention paid to him. In 1801 he married Caroline Mayer, the daughter of a judge at Berlin, and then fixed his home successively at Meiningen, Coburg, and lastly at Baireuth. Prince Dalberg, primate of Germany, and a generous promoter of literature, in 1809 settled a pension of one thousand florins on him, which after the resignation of the primate was paid by the king of Bavaria. His latter years were embittered by a protracted disease of the eyes, which some time before his death resulted in blindness. A still heavier blow to him was the death of his only son, then a student at Heidelberg. From that moment he rapidly sank, and died on the 14th November, 1825. Jean Paul was one of the most original geniuses of Germany, and his inner life can only be appreciated in his own country. His works, more perhaps than those of any modern author, have defied the art of the translator. His humour is of the sentimental kind, and sensibility may be considered the essence of his mind. True to nature, which he read with so keen an eye, he blends the coarsest reality with the most exquisite pathos. With an almost maidenly softness and purity he sings the praises of love and friendship, and has by this "fine phrenzy" endeared his novels particularly to female readers, although they may often have missed his real meaning; for he is fond of stuffing his pages with the odds and ends of his reading, with far-fetched similes and unintelligible paradoxes. This is the reason why, even in his lifetime, anthologies and selections were extracted from his works. He often brings the most discordant things together, and fails in giving his thoughts a concise form. Artistic completeness and correctness are altogether wanting in his novels, and he had so little plastic power that he never was able to put his thoughts in rhyme. Life in Germany since the days of Jean Paul has undergone so many and material changes, that he begins to recede into the ranks of those authors who are invariably praised, but invariably left unread. Two statues have been erected to his memory, one at Baireuth by King Lewis of Bavaria, and the other at Wunsiedel, his birth-place. His complete works, inclusive of his remains, comprise no less than sixty-five volumes (edition of 1826–38). His life was written by his son-in-law, Spazier, 5 vols.; by Döring, 2 vols.; by Funck, 1839, and others.—K. E.

RICIMER, a Gothic chieftain brought up at the court of Valentinian, emperor of the West, early obtained military distinction, and rose to the dignity of count of the empire. Having defeated an invasion of Italy by the Vandals, and crushed the titular emperor, Avitus, he became so powerful as to be able to nominate at his pleasure the emperor of the West. His own barbarian origin rendered him averse to assume the imperial title, but he was careful to retain in his hands the substance of power. Through his influence Majorian was made emperor in 457, but becoming an obstacle to his plans, was put to death in 461. Severus, and afterwards Anthemius, filled for a brief space the vacant throne. In 472 Ricimer took Rome, and made Olybrius emperor. He died in the same year of a fever, having made and unmade five Roman emperors.—G.

RICKMAN, Thomas, an eminent architect and writer on Gothic architecture, was born 8th June, 1776, at Maidenhead, Berkshire, where his father, a member of the Society of Friends, practised as a surgeon and apothecary. It was the wish of the elder Rickman that his son should adopt his principles, and succeed to his business. In the former the architect remained at least ostensibly unchanged, till the inconsistency of the leading church-builder being a Quaker seems to have led to his withdrawal from the body. His medical studies he continued till about 1803, when he left his father, and became a clerk in a commercial office. He does not appear to have turned his thoughts towards art in general, or architecture in particular, till about 1808, when, having obtained a situation as clerk in an office at Liverpool, where the hours were short, he began to occupy his spare time with the pencil; was led step by step from copying to studying Gothic buildings, and eventually to systematize his drawings and observations until he had evolved his theory of the chronology and distinctive characters of the several styles of English Gothic. He now laboured long and steadily in substantiating his views, making studies from books and prints, and visiting every old church within reach. At length (1817) he published his "Attempt to Discriminate the Styles of Architecture in England," a work that was at first only intended as an article for a forgotten publication of that day. Rickman's essay met with extraordinary favour. Gothic architecture had been rendered popular by etchings and engravings, and abundantly illustrated and described. It was not even then a novelty to arrange and classify chronologically the varieties of English Gothic according to peculiarities of leading forms and details; but Rickman, perhaps from his never having been under professional, antiquarian, or ecclesiological training, and from his plain counting-house habits, handled the subject in a lucid,

common-sense manner, and at the same time with a dry precision of statement, that commended it to the understanding of every one, and disarmed criticism. It was just the book suited to the time and to the state of men's knowledge, and it was at once accepted as an authority. Nothing can be a stronger proof of the hold it obtained of the architectural mind than the fact, that after more than forty years Rickman's divisions and terminology, though admittedly wrong in principle and erroneous in detail, are still those in common use. The work passed through several editions, and a new one has been published in the present year, 1862. Thus far Mr. Rickman had only studied architecture as an amateur; but when (1818) parliament voted a million for building new churches, Rickman was persuaded by his friends to enter into the competition. He sent in a design; it was chosen, and he received directions to carry it into execution; and, though at this time over forty years of age, and entirely unacquainted with the practical part of the subject, he did not hesitate to adopt architecture as his profession. He accordingly removed to Birmingham, engaged Mr. Hutchinson, a practical architect, as his assistant, and soon obtained an extensive connection. He continued in practice till his death—after 1830 in partnership with Mr. Hussey—and during the time built more churches (all of them Gothic, and mostly what he called "Perpendicular," in style) than any contemporary architect. They include four in Bristol, as many in Blackburn; two in Carlisle; two in Preston; St. George's, Birmingham; St. Jude's, Liverpool, and many more. He also built Redditch, and one or more Roman catholic chapels; a blind asylum at Bristol, and a great many private residences. But his great work was the New Court of St. John's college, Cambridge, 1827–31, at that time the most extensive modern Gothic building undertaken in either of our universities. All Rickman's buildings evince careful study; but they display little character and less originality. He died March 4, 1841.—J. T–e.

* RICORD, Philip, a distinguished French surgeon, was born at Baltimore in the United States, in 1800. In 1820 he came to Paris, and studied under Dupuytren at the Hôtel Dieu, and under Lisfranc at La Pitié. He obtained his diploma in March, 1826. He first commenced practice at Olivet, near Orleans, and then removed to Croüy-sur-Ourcq, where he rapidly obtained success. He returned to Paris in 1828, and obtained by *concours* the chair of operative surgery at La Pitié. In 1831 he was named surgeon-in-chief of the hospital des vénériens du Midi, where he remained until his retirement, on the ground of age, in October, 1860. M. Ricord is a member of the Academy of Medicine, a member of the Imperial Academy, and a commander of the legion of honour. He has received orders of knighthood from Russia, Belgium, Spain, Sweden, and Sardinia. His numerous published observations on venereal diseases have rendered him the best known syphilographer of his age.—F. C. W.

RIDER, John, a pious and learned prelate, born at Carrington in Cheshire about 1562. After holding various livings in England, he was successively appointed archdeacon of Meath, dean of St. Patrick's, Dublin, and bishop of Killaloe. He was engaged in a controversy with Fitzsimon the jesuit. His most important work is "A Dictionary; English and Latin, and Latin and English," published at Oxford in 1589. He died in 1632.—D. W. R.

RIDGLEY, Thomas, D.D, a distinguished nonconformist divine, was born in London about the year 1667. He received his education at a private academy in Wiltshire, and having completed his theological studies, he was in 1695 ordained to the ministerial office as colleague to the Rev. Thomas Gouge, pastor of a nonconformist congregation near the Three Cranes, London. About the close of the century Mr. Ridgley became sole pastor of this church, and his reputation as a sound and learned theologian became so high that in 1712 he was appointed one of the tutors in a theological academy supported by the Independents of London for training young men for the office of the ministry. In 1731 he published a "Body of Divinity" in 2 vols., folio—a work which has been frequently reprinted. The university of Aberdeen bestowed upon him the degree of D.D. He died in 1734.—J. T.

RIDINGER, Johann Elias, a celebrated German animal painter and engraver, was born at Ulm in 1698, and was the pupil of Chr. Resch. He settled in Augsburg, and was so much employed by goldsmiths and printsellers that he had but little time to devote to painting. Still he produced many good pictures of hunts; and in 1759 he became director of the academy of Augsburg, where he died in 1767. Ridinger's etchings and engravings of wild animals and birds are admirable in character and full of spirit in their composition. Upwards of thirteen hundred of his prints and drawings are described in Thienemann's *Leben und Wirken des J. E. Ridinger*, Leipsic, 1856.—R. N. W.

RIDLEY, Gloster, was born in 1702 on board the *Gloster*, an India ship (the place of his birth originating his christian name), and was educated at Winchester and New college, Oxford, where he obtained a fellowship. Fond of the stage in his youth, he wrote a tragedy, which, however, was not produced. His poetry was not of the first order, but respectable, such as his "Jovi Eleutherio," an offering to liberty; and his "Psyche," in Dodsley's Collection. He held for several years the benefice of Weston Longueville, Norfolk, and the donative of Poplar in Middlesex. The living of Romford in Essex was also conferred upon him. In 1740 and 1742 he preached the Lady Moyer's lecture, which was published in the latter year. In 1743 was published his review of Philip's Life of Cardinal Pole; and in 1768 Archbishop Secker gave him a prebend at Salisbury for his share in the discussions raised by Blackburn's "Confessional." In 1761 he published a learned essay—"De Syriacarum versionum indole et usu;" and the results of some Philoxenian Syriac transcriptions made by him were published by White at Oxford, 1778. In 1763 he published the "Life of Nicholas Ridley," his illustrious ancestor. Ridley died in 1774.—J. E.

RIDLEY, James, son of the preceding, was educated also at Winchester and New college, and succeeded his father in the living of Romford in Essex. In 1761, while doing duty as a military chaplain at the siege of Bellisle, he contracted a disease from which he never recovered, and which, some years afterwards, cut him off in the prime of life, in 1765. He was the author of the *Schemer*, a periodical of some humour; and of the "History of James Lovegrove, Esq." "The Tales of the Genii" are his best productions, and gave promise of a power which made his early death the more to be lamented.—J. E.

RIDLEY, Nicholas, one of the episcopal martyrs of the Marian persecution, was born at Wilmonswick, Northumberland, about the beginning of the sixteenth century. Educated at the grammar-school, Newcastle, he entered Pembroke college, Cambridge, becoming a fellow in 1524, and finally master. His favourite walk in the orchard where he committed portions of the Greek Testament to memory, is yet called Ridley's Walk. The university of Oxford, on the fame of his learning, made him an advantageous offer, which he declined. He then travelled on the continent, studying both at the Sorbonne and at Louvaine. During his three years' sojourn he entered into personal friendship with many of the reformers, whose views he ultimately adopted. On his return to Cambridge he became proctor of the university, and in this character protested against the jurisdiction of the papal see. He was also elected public orator, and his erudition and zeal commended him to Cranmer, through whom he became a royal chaplain, and a prebend of Canterbury, the vicarage of Hearne being at the same time conferred on him. The eighth stall in St. Peter's, Westminster, was next given him, and in the second year of Edward, in 1547, he was raised to the see of Rochester. Images and holy water were denounced by him, and he strove in various ways to spread and confirm protestant views in his diocese. His ability, learning, and discretion gave him a high place among the reformers, and his protestantism was ever associated with an effective philanthropy. On the deprivation of Bonner, Ridley was translated, in 1550, to the bishopric of London. In his new sphere all his former activity was displayed against the "old learning." He commanded throughout all his diocese altars to be taken down and tables put in their place; and he was associated with Cranmer in framing forty-one articles which were published. He was nominated to the see of Durham, but the appointment was not carried out. He had great power over the young mind of Edward, and to his suggestions may be ascribed the royal foundation of Christ's hospital, St. Bartholomew, St. Thomas, and other beneficent institutions. The premature death of the king threw things into confusion, and Ridley favoured the party who proclaimed the Lady Jane Grey. On the accession of Mary he submitted to her, and he had previously pleaded with her brother to tolerate her in the free exercise of her religion. But he was at once marked out as a victim by her—his prominence, his zeal, his influence, his talents and success, sealed his fate under

the bloody and gloomy queen. He was committed to the Tower in July, 1553, and after eight months' imprisonment, he was conveyed to Oxford in March, 1554, with Latimer and Cranmer, to undergo the mockery of a trial. A convocation was appointed, at which the doctrine of the real presence was to be discussed. The disputation was turbulent and unsatisfactory, but as was to be expected and as was provided for, the three protestant prisoners were adjudged to be heretics, and condemned to the stake. Many earnest and ingenious endeavours were made to induce Ridley to recant, but in vain; and he was burnt with Latimer on the 16th of October, 1555, in front of Balliol college. Ridley was an abler man than either Cranmer or Latimer, though he had not the courtly temper of the one, nor the popular humour and oratory of the other. He was calm, gentle, firm, and true to his convictions. He took long time ere he gave up the doctrine of the real presence. Unlike Hooper, he had a strong liking for the sacerdotal vestments, and he walked in his episcopal robes to the scene of his execution. Fox truly says of him:—"Wise was he of counsell, deepe of wit, and very politike in all his doings. . . . In all points so good, godlie, and ghostlie a man, that England may justly rue the loss of so worthie a treasure." Anthony describes him as "small in stature, but great in learning," and Burnet declares him to have been the "ablest" of the reformers. He wrote a treatise concerning images; "Brief Declaration of the Lord's Supper," &c.—J. E.

RIDOLFI, Carlo, Cavaliere, a good Venetian painter, born at Vicenza in 1594, is also distinguished as a writer on art; he died at Venice in 1658. His series of biographies of Venetian painters—a useful work, first published in Venice in 2 vols. 4to, in 1648—has procured him the title of the Venetian Vasari. Its title is "Le Maraviglie dell' Arte, ovvero le Vite degli Illustri Pittori Veneti e dello Stato." A new edition appeared in Padua in 2 vols. 8vo, in 1835, but without any of the promised notes and explanations of the changes of two centuries, greatly to the discredit both of the editor and the publisher, as there are abundant materials in the later works of Boschini, Zanetti, Lanzi, Cadorin, &c.—R. N. W.

RIEGO-Y-NUNEZ, Raphael del, a celebrated Spanish patriot, was born in 1783. His father, Don Eugenio del Riego, was a gentleman and a pleasing poet. Young Riego was attending college, when his studies were broken off by the French invasion of Spain in 1808. He enlisted as a volunteer, and was shortly after appointed an officer in the regiment of Asturias. In one of the first encounters with the invaders, Riego was taken prisoner and conveyed to France, where he remained in captivity until 1814. On his return to his native country, he was appointed lieutenant-colonel of his former regiment. The abolition of the constitution by Ferdinand, and the tyranny of the absolutist and priestly party, roused the indignation of Riego, and in conjunction with several other officers he organized a conspiracy among the troops for the restoration of the constitution. It failed through the perfidy of O'Donnel, one of the conspirators; but Riego's share in it was not discovered, and soon after, availing himself of a favourable conjuncture, he gained over several battalions of troops, and proclaimed the constitution of 1812. He then led a flying column through the provinces, endeavouring to rouse the people to assert their rights. Several fortunate circumstances which occurred at this time contributed to the success of the insurrection; and in the end Ferdinand was abandoned by his troops, and was compelled to swear to the constitution (March, 1820). Riego was nominated captain-general of Asturias, and in 1822 was appointed president of the cortes. His popularity at this period was unbounded, but he behaved with great moderation, and exerted himself to temper the violence of the liberals, and to do justice to all parties. The difficulties of the constitutional party, however, were very great. A powerful body, composed of most of the nobles and priests, with the mob, were bitterly hostile to the new state of things, while the constitution was regarded with great aversion by the absolute courts of the continent. In the end, France sent an army of one hundred thousand men to Spain for the purpose of restoring the reign of arbitrary power. Riego and the other leaders of the cortes made a strenuous but unavailing resistance, and were overpowered by numbers. His troops were ultimately obliged to disperse. Riego himself, severely wounded, was betrayed into the hands of the French, by whom he was basely delivered up to the absolutist regency of Madrid. With a flagrant contempt both of law and justice, he was executed on the 7th of November, 1823. Riego was a brave honest, and disinterested man, and a true patriot.—J. T.

RIENZI, Cola, or Nicholas Gabrini di, is the hero of a strange historical episode in the fourteenth century. He was the son of a water-carrier; but though of birth so humble, he had acquired great learning, and was remarkable for his profound knowledge of antiquity. A disciple of Petrarch, he dreamed, like that poet, of the regeneration of Italy. In 1341 Petrarch was crowned in the capitol; and in the outburst of enthusiasm young visionaries like Rienzi saw a revival of Rome's ancient glories. Rienzi had imagination, eloquence, popular sympathies and aptitudes. He speedily gained prodigious influence over the multitude. During what has been called the captivity of Babylon —the residence of the popes at Avignon—ceaseless turbulence, anarchy, oppression, reigned at Rome; and though the nobles were divided into rival factions, they all joined in persecuting, insulting, robbing the people. Chosen by public acclamation, he went as ambassador to Pope Clement VI. at Avignon. He fervently urged the pope's return to Rome. The pope listened with apparent pleasure, made many promises, none of which he kept, and appointed Rienzi vicar apostolical. Having once more set foot within the Eternal City, and having discovered how little the pope was to be trusted, Rienzi determined to try whether republican liberty could not again be enthroned on the seven hills. One of the nobles had murdered a brother of Rienzi, and this added to the agitator's thirst for vengeance. On the 19th of May, 1347, Rienzi, after having heard mass in one of the churches, summoned the people to the capitol, and thither in complete armour he marched himself. The pope's legate accompanied him; hosts of youths were around him, bearing banners and waving branches of laurel. He addressed the people in passionate speech, picturing the mighty Rome of old, and proclaiming the mightier Rome that was to be. To create this new Rome Rienzi was elected tribune. At first Rienzi, as unquestioned ruler of Rome, displayed much wisdom and vigour. He crushed the factions, made resolute, unsparing war on brigandage, was just to all, and was munificently generous to the poor. But ere long fantastic and dramatic elements began to mingle with the valiant reality. Time was wasted on gorgeous festivals which should have been devoted to annihilating enemies, to gaining allies and friends, to organization, to consolidation. Proud of having been deliverer, Rienzi deliriously thought that he was a demigod. He wore the dalmatica of the ancient emperors; on a solemn occasion he crowned himself with seven crowns as the symbols of the seven virtues; in the excitement of a grand ceremony in which he had been consecrated a knight of the christian cross and of the Roman eagle, he cried, indicating the four points of the compass, "All this is mine; to me it belongs to judge the earth with justice, and the nations with equity." Rienzi's sway had risen as a show; it vanished as a show. The people seeing no solid advantages result, grew languid, indifferent, almost hostile; and the moral and political education of long years could not be accomplished through the splendid pageants of an hour or a day. Stirred on by priests and plotters from without, the people dashed down their own idol. After a dictatorship of seven months, Rienzi fled, and anarchy resumed at Rome its dominion. Rienzi found a refuge in the Appenines. In 1348 raged the terrible pestilence which Boccaccio has described. In 1350 Clement VI. published a jubilee, which attracted to Rome from all parts of Christendom twelve hundred thousand pilgrims. Italy rapidly passed from the madness of despair to the madness of sensual excess; and Italian freedom, instead of reviving, seemed to be dying. It is not marvellous that, in such circumstances, the Romans should long for him who had given them the semblance at least of liberty. Rienzi proposed in person a scheme of universal reform to the Emperor Charles IV. The emperor placed him at the mercy of Pope Innocent VI. But the pope conceived that he could use Rienzi as a tool for his own purposes. He sent him therefore to Rome in 1354, along with a cardinal legate. The Romans rushed to meet Rienzi with acclamations of joy and welcome. When, however, they saw that Rienzi was loaded with honours by the legate, and that, instead of acting independently, he lent himself to the most objectionable measures, such as a tax on wine and salt, admiration and love changed to hatred and contempt. In the midst of a furious insurrection Rienzi rushed, disguised as a beggar, from his palace in flames. But he was seized by the people, on whom he tried, though in vain,

the charm of his eloquence. He was stabbed, then his body was dragged about like the vilest thing; horribly disfigured, it was fixed on the gallows. Greater men would have failed where Rienzi failed; so we must not blame him too harshly. His character and career have formed a fruitful subject with poets. The "Rienzi" of the popular writer, Bulwer, has perhaps been more read than any of his other works, though rather for its artistic power than its historical accuracy.—W. M–l.

RIEPENHAUSEN, Franz, a celebrated German painter and engraver, was born at Göttingen in 1786, and was the eldest son of Ernst Ludwig Riepenhausen, an engraver of some little note in that city. Franz studied at first under his father, then became a pupil of William Tischbein, in 1804 passed into the Cassel art-academy, and thence (1805) into that of Dresden. He had attracted notice by some illustrations of Tieck's Genoviva, and other etchings, when in 1807 he and his brother Johannes were enabled by the liberality of the Westphalian government to continue their studies at Rome, whither they went in company with Tieck. Here the brothers devoted themselves to the study of the works of Raphael and his predecessors; and produced numerous designs in chalk illustrative of the poems of Göthe, Schiller, &c., and some scriptural subjects. They also painted alone or in conjunction several altar-pieces and other pictures in oil, including some for the hall of the Guelphic order at Hanover. They likewise published (1824) three parts of a "History of Painting in Italy," with outline engravings from the works of the chief painters prior to Perugino; also "The Paintings of Polygnotus in the Lesche at Delphi, designed and engraved from the Descriptions of Pausanias," Rome, 1826–29. Franz Riepenhausen died at Rome, January 3, 1831.—J. T–e.

RIEPENHAUSEN, Johannes, younger brother of the preceding, was born at Göttingen in 1789. The brothers, as indicated above, studied together, went together to Rome, and worked in common till the death of Franz in 1831. Johannes then set about completing the engravings, and arranging the materials of the life of Raphael already commenced, in continuation of the History of Painting in Italy. The Italian edition, "Vita di Raffaelo," appeared at Rome in 1834, the German at Göttingen in 1835. He subsequently painted the "Death of Raphael," 1836; "The Emperor Maximilian and the Duke of Brunswick;" "The Cenci;" and other large oil pictures.—J. T–e.

RIES, Ferdinand, a musician, was born at Bonn in 1784 or 1785, and died at Frankfort in January, 1838. He was the son and the grandson of musicians, his grandfather having been a member of the chapel of the elector at Bonn, and his father having been principal violinist in the same establishment. The latter, Franz, was born at Bonn in 1755. From him Ries learned the rudiments of music, but he was very young placed under the instruction of Bernhard Romberg the violoncellist, to prepare him for a post in the electoral chapel, which his father expected to procure for him. The occupancy of Bonn by the French in 1793 and the consequent dissolution of the chapel, frustrated this project, and Ries had little assistance in his studies for the next eight years. He went to Vienna in 1801 with a letter from his father to Beethoven, with whose family his own had been intimate. Some account of their intercourse with Beethoven will be found in the article upon Beethoven in the present work. It is here enough to state that this great musician became his teacher, he being the only professional pupil ever acknowledged by him, and did all that friendship could prompt to promote his interest. Beethoven always declared himself incapable of teaching composition, and would only consent to give Ries lessons in pianoforte playing, sending him to study counterpoint under Albrechtsberger. There can be little doubt, however, that he gave him such copious advice on the principles of construction as materially influenced, if not entirely formed, the style of his music. Ries made his first appearance as a pianist in 1804, when he played Beethoven's concerto in C minor, of which this was the first public performance. In 1805 Ries was drawn on the conscription, but claimed exemption on account of having lost the sight of one eye through small-pox. He then went to Paris; but failing to make himself a position there, he returned to Vienna in 1807. In 1809 he went to Russia, resting on the way and making his talent known in some of the chief towns in North Germany, Denmark, and Sweden, and being detained prisoner for a week by the English, who captured the ship in which he crossed the Baltic. At Petersburg he met his old master, Romberg, with whom he gave concerts most successfully. His prosperous career in Russia was interrupted by the political troubles, and he next resolved on trying his fortune in England, where he arrived in March, 1813, and remained until May, 1824. It was in London that he first took a recognized standing as an artist; here as a pianist his merits were warmly acknowledged; and here he produced many of his most important orchestral and pianoforte compositions. He married an English lady, obtained enormous occupation as a teacher, was a partner in the Harmonic Institution which designed to publish music for the profit of the composers, was a member of the Philharmonic Society, was the agent of Beethoven, and amassed a large fortune. With the wealth acquired in England, Ries purchased a small property near Godesberg, to which he retired, supposing himself freed from the cares of professional life. The failure of a London banker, however, with whom his capital was deposited, compelled him to resume his practice as a teacher, and he went accordingly to reside at Frankfort in 1829. Meanwhile he had occupied himself with composition, and brought out his opera "Die Räuberbraut," which was reproduced in London in 1829. The interest of his English friends in him, rather than the success of this work, induced his engagement to write "The Sorceress," which was first performed in 1831 by the company of the English opera-house, then playing (until Arnold's theatre was rebuilt after the fire) at the Adelphi theatre. This opera was subsequently given in Germany under the name of "Liska." Ries came to London to superintend its production, and afterwards conducted a musical festival at Dublin. He went to Italy in the following year, and appeared as a player in the chief cities, and then he returned to Frankfort. In February, 1834, he went to Aix-la-Chapelle as director of the orchestra and of the Singing Academy, and he conducted the Lower Rhine Festival held there that year. He revisited Paris and London in 1836; conducted the festival at Aix-la-Chapelle in 1837, where he produced his oratorio "Die Anbetung der Könige;" and then returned to Frankfort to take the direction of the St. Cecilia Society, left vacant by the death of Schelble, the founder. Besides the works that have been named Ries wrote a cantata, "Der Sieg des Glaubens," six symphonies, overtures to Schiller's tragedies of Don Carlos and Die Braut von Messina, a festival overture, nine pianoforte concertos (of which the one in C sharp minor is particularly esteemed), a great number of solo and concerted pieces in almost every variety of form for the same instrument, some violin quartets, and some collections of songs. While in England he gave some instruction to our distinguished composer, John Barnett; and after his return to Germany he received another eminent English musician as a pupil, Edward James Loder.—His brother Hubert, a violinist, was born in 1792, and was appointed chamber-musician to the king of Prussia. He was the father of Louis and Adolph Ries, the one a violinist, and the other a pianist, now established in London.—G. A. M.

RIETSCHEL, Ernst, an eminent German sculptor, was born at Pulsnitz in Saxony, February 15, 1804. He studied in the Dresden art-academy, and afterwards at Berlin under Rauch. In 1827 he went to Rome at the expense of the Saxon government, and remained there about a year. On his return he was commissioned to execute a colossal statue of Friedrich Augustus of Saxony. Henceforward his position was assured. He was nominated member, and in 1832 professor in the Dresden academy, was elected member of several foreign academies, including that of France; decorated with numerous orders, and actively employed by his own and other German governments. His works consist of classical, poetical, and religious groups, statues and rilievi, some of which are of exceeding beauty, and portrait busts and statues. Among the chief may be named a "Pietà," life-size, executed for the late king of Prussia, which takes high rank for beauty of design and religious sentiment among modern works of that class; the "Christ-Angel," a work of wide popularity; a series of rilievi representing Morning, Noon, Twilight, Night; Cupids and Panthers; colossal statues of Göthe and Schiller for Weimar; Lessing for the city of Brunswick; Weber for Dresden, and several more; besides busts of Rauch, Luther, &c., for the Walhalla, and a large number of other public and private commissions. He had also completed the design for a noble memorial statue of Luther, but its execution was left for another hand. Rietschel died at Dresden, February 21, 1861.—J. T–e.

RIGAUD, Hyacinth, a celebrated French portrait-painter, born at Perpignan in 1659. He settled in Paris in 1681, and in 1700 was admitted a member of the French Academy. He

was highly honoured by Louis XIV. and Louis XV., and was in 1727 made a chevalier of the order of St. Michel. He was professor and rector of the academy, and died in Paris in 1743. Rigaud enjoyed a great reputation in France, where he was called the French Vandyck. His portraits are, however, hard and cold, compared with the works of the great Flemish painter; and though well drawn, will as pictures bear no comparison whatever with those of Vandyck.—(See *Mémoires Inédites des Membres de L'Academie Royale*, &c., Paris, 1854.)—R. N. W.

RIGAULT, Nicolas, in Latin Rigaltius, a learned French writer, son of a physician, was born at Paris in 1577, and educated among the jesuits. Renouncing with disgust the profession of law, for which he was intended, he devoted himself to polite literature. In 1596 he produced his "Funus Parasiticum," a satire which so delighted De Thou that he made the author the companion of his studies. Rigault succeeded Cassaubon as librarian to the king, and ultimately became intendant of the province of Metz. He died in 1654. He edited several of the Latin classics—Minutius Felix, Phædrus, Martial, Cyprian, and Tertullian. Along with Dupui he edited De Thou's history.

RIGHINI, Vincenzo, chapel-master to the king of Prussia at Berlin, was born at Bologna in Italy, about the year 1756, where he grounded himself in music under the celebrated Padre Martini. On the completion of his musical education, in 1776 he went to Prague, and engaged himself as actor in an Italian company; also producing for the theatre several vocal compositions, and at length even operas. After remaining three years at Prague he proceeded to Vienna, where a fine opening was procured for his talents, by his appointment to the situations of director and composer to the Italian opera in that city; at the same time he was appointed by the Emperor Joseph II., singing master to the Princess Elizabeth of Wirtemburg. About the year 1788 he received an invitation from the elector of Mentz to settle in that city as chapel-master. This being more profitable to him than remaining at Vienna, he accepted the offer, and on his arrival at Mentz wrote much music for the theatre, and also a grand mass. He then received an invitation from King William II. of Prussia to set to music the grand opera "Enea nel Lazio," for the Berlin theatre royal. This composition meeting the approval of the king, he appointed him his chapel-master, with an income of four thousand dollars, which situation he held till the year 1804, when with the permission of the court he revisited his native country, and died at Bologna in 1812. Fetis gives a catalogue of his numerous works.—E. F. R.

RILEY, John, born in London in 1646, the cleverest English portrait painter of his time, and state painter to William and Mary, succeeded Sir Peter Lely in the public favour; he died of gout in the prime of life in 1691. Riley imitated Vandyck. Among his many distinguished sitters were Charles II., James II., and his queen, Mary of Modena; William III., and Mary his queen; the Lord-keeper North, Bishop Burnet, and Dr. Busby, master of Westminster. He died unmarried, and his property was inherited by his scholar Jonathan Richardson, who had married Riley's niece.—R. N. W.

RINALDI, Odorico, historian, born at Treviso, 1595; died 22nd January, 1671. Educated under the jesuits at Parma, he entered the order of Oratorians, to which Cardinal Baronius had once belonged; and being appointed to continue the "Annals" of that celebrated historian, added ten volumes (1646–77) to the already existing twelve; extending the narrative to the year 1564. He also compiled an abridgment of the entire work.—C. G. R.

RINCON, Antonio del, the first Spanish painter of eminence, was born in Guadalaxara about 1446, and died at Seville in 1500. From the largeness of his style, compared with the Spanish art of his day, Rincon is supposed to have studied in Italy. He was court painter to Ferdinand and Isabella, but few of his works now remain. An altar-piece in seventeen compartments, illustrating the life of the Virgin, still preserved in the church of Robledo de Chavela, near the Escorial, is the most important of what remains of his work.—R N. W.

RINGLY or RINGGLI, Gothard, Swiss painter, was born at Zurich in 1575. Little is known of him beyond the fact that he was regarded as one of the best Swiss painters of the age, and that on account of his eminence he was invited by the magistracy to adorn the public buildings of Berne with a series of large oil paintings, illustrative of the early history of the city. These works were greatly admired. In the public library of his native place he painted allegorical figures of religion and liberty upholding the arms of Zurich. He painted some cabinet pictures; made numerous drawings with the pen, in a very neat and skilful manner; and etched about a dozen plates, chiefly of religious subjects. He died in 1635.—J. T–e.

RINK, Johann Christian Heinrich, an organist and composer, was born at Elgersburg in Saxe-Gotha, February 18, 1770, and died at Darmstadt in 1846. His musical talent showed itself in early childhood, and after studying under some inferior masters, he became a pupil of Kittle of Erfurt, an esteemed organist, who was born in 1732, was taught by J. S. Bach, and died in 1801. Rink subsequently went to Göttingen to attend Forkel's lectures. In 1790 he was appointed town organist at Giessen, and he added to the small emolument of this office what he could gain by giving private lessons in music. In 1792 he accepted the engagement of teacher, and in 1793 that of writing-master in the town school, and in 1805 he was appointed music-master in the gymnasium. In the following year he left Giessen for Darmstadt, where he was appointed town organist, cantor, and music-master in the gymnasium. The grand-duke of Hesse-Darmstadt made him his court organist in 1813, and appointed him one of his chamber musicians in 1817. Rink published some trios for the pianoforte and string instruments, but his very high reputation is based upon his voluminous writings for the organ and his comprehensive book of instruction for that instrument. He composed several choral works for the services of the Lutheran and of the Roman church.—G. A. M.

RINTOUL, Robert Stephen, the founder of the *Spectator* newspaper, was a native of Scotland, and born at Craigend, near Perth, in 1787, of humble extraction. He had been, we believe, a printer, when in 1813 he became editor of the *Dundee Advertiser*, in conducting which he first displayed his peculiar talent for condensing the news of the day, so as to give a *maximum* of contemporary history in a *minimum* of space. An ardent reformer, he was brought into contact with Joseph Hume at Panmure house, and with Douglas Kinnaird, who was connected with Forfarshire. In 1825 he left Dundee and its *Advertiser*, presently finding his way to London. Through Hume and others a fund was subscribed for the establishment of the *Spectator*, with Rintoul for its editor; he afterwards became its sole proprietor. He made the *Spectator* the organ of the philosophical radicals, and by the minute attention which he devoted both to its political articles and to its news, it became a lucrative property and a journal of considerable though quiet authority. Archbishop Whately, Mr. Grote, and the late Sir William Molesworth were among Mr. Rintoul's intimate acquaintances. He died in London on the 22nd April, 1858.—F. E.

RINUCCINI, Ottavio, of Florence, poet, often called the inventor of modern opera (musical drama), though his claim to this title has been questioned; died in Florence in 1621. His three scenic compositions, "Dafne," "Euridice," and "Arianna," were performed with great success; the first in 1594 or 1597, the two others on occasion of certain august weddings. After a career of courtly gallantry, the handsome Rinuccini attended in his latter years to the practice of piety. His poems are still much admired.—C. G. R.

RIPLEY, George or Gregory, noted as a chemist and poet during the reign of Henry VII., was a canon of Bridlington. He travelled a great deal, and studied both in France and Italy. Joining the Carmelite fraternity of St. Botolph's in Lincolnshire, he died in 1490. In 1471 he wrote his chief production, which is in the octavo metre, and was dedicated to Edward VI., under the title of "The Compound of Alchemie." Devoted to these pursuits, he left some other compositions of the same kind, which were published by Ashmole.—W. J. P.

RIPON, Frederick John Robinson, first earl of, for a brief period prime minister of Great Britain, second son of the second Lord Grantham, and younger brother of the first Earl de Grey, was born in London in 1782. Educated at Harrow and St. John's college, Cambridge (where he gained the Browne's medal in 1801), he was private secretary to his relative Lord Hardwicke, while lord-lieutenant of Ireland, from 1804 to 1806, and in 1807 accompanied Lord Pembroke in his mission to Vienna. In 1806 he entered the house of commons as member for Carlow, the representation of which he exchanged for that of Ripon in 1807, and continued to sit for the latter borough until 1827. As a supporter of the Portland administration he moved the address in 1809, and as a friend of Lord Castlereagh's, entered the ministry in the same year as under-secretary of state

for the colonies. On Lord Castlereagh's resignation, after the duel with Canning, Mr. Robinson also resigned, but returned to office in 1810 as a lord of the admiralty. In 1812 he was appointed vice-president of the board of trade, and in that capacity carried through the house of commons the too-famous corn bill of 1815. President of the board of trade from 1818 to 1823, he was appointed in the latter year chancellor of the exchequer, and from his cheerful speeches in times of general depression was nicknamed "Prosperity Robinson." Colonial secretary in Canning's ministry of 1827, he was raised to the peerage as Viscount Goderich, and after the death of Canning in the August of that year, he became premier. During his short premiership occurred the "untoward event" of Navarino; and being quite unequal to the post, harassed, too, by dissensions among his colleagues, he resigned at the beginning of 1828. He entered Lord Grey's first ministry in 1830, as colonial secretary, and in 1833 was created Earl of Ripon, and became lord privy seal. With Lord Stanley (now earl of Derby), the late Sir James Graham, &c., he seceded from the whig ministry in 1834. In Sir Robert Peel's second ministry of 1841–46 he was president successively of the board of trade and of the board of control; and after its fall he took little part in public affairs. Lord Ripon died in January, 1859.—F. E.

RIPPERDA, John William, Baron, afterwards Duke of, one of the most extraordinary personages of the eighteenth century, was born at Groningen about the year 1680. He was descended from an ancient Spanish family, which had settled in that district during the period when the Low Countries were attached to Spain. He was educated in the Jesuits' college at Cologne, and, entering the Dutch army, rose to the rank of colonel. Having distinguished himself by his political talents, the states-general appointed him envoy to the court of Spain, where he gained great favour with Philip V., and assisted Cardinal Alberoni, that sovereign's minister, with plans for the improvement of Spanish finance and commerce. On the fall of Alberoni in 1719, a fall hastened by Ripperda himself, the way was opened for the latter to supreme power, which he not long after attained, being created a duke and raised to the dignity of grandee of Spain, and subsequently reaching the summit of his ambition, the post of prime minister. But a brief period sufficed to bring about his fall. Unable to accomplish the vast and visionary schemes his untiring brain projected, he fell into disgrace, and in 1727 was imprisoned at Segovia. Effecting a romantic escape from confinement, and passing through Portugal, he came to England, but returned to his native country, Holland, in 1731. Lastly, he terminated his singular career by undertaking a voyage to Morocco, where he lived till his death in 1737, having nominally embraced the Mahometan faith, yet professing to proclaim a new religion, it being a curious compound of Mahometanism, Judaism, and Christianity.—J. J.

RIPPINGILLE, Edward Villiers, English painter, was born at King's Lynn, Norfolk, in 1798. The son of a farmer, he taught himself to draw and paint, and established himself at the age of eighteen in Bristol as a teacher of drawing. Here he became acquainted with Bird, whose portrait he painted, and whose manner he imitated in his first oil painting, "The Post Office," a work of some humour and promise, which was exhibited at the Royal Academy in 1819. He continued to paint subjects of this kind, as "The Recruiting Party," "Going to the Fair," &c., with a certain success, till 1837, when he went to Italy, stayed there four years, and then began to paint Italian subjects in a somewhat more ambitious and imitative manner. One of them, "Mendicants of the Campagna," is in the Sheepshanks gallery at South Kensington. In the Vernon collection are two heads painted by him. At the Cartoon competition of 1843 Mr. Rippingille obtained one of the supplementary prizes. About this time he opened an art school in London, but it did not succeed. He also gave lectures on art, contributed to the *Art Journal*, and established and edited the *Artist's Magazine* (1843), which, however, lasted but twelve months. He died suddenly of disease of the heart, April 22, 1859.—J. T–e.

RISDON, Tristram, styled by Prince "the famous antiquary of Devon," was born at Winscot in that county, in 1580, and was educated at Great Torrington and at Pembroke college, Oxford. Recalled home to the possession of the Winscot estate, he applied himself to the study of local history and antiquities, and with great pains drew up "A Chorographical Description or Survey of the County of Devon." Prince defends the work with some warmth against the cavils of the envious. It was not printed till 1714, when Curle was the publisher. A reprint appeared in 1811, and Mr. Chapple of Exeter projected a new edition which was never completed. Risdon died in 1640.—R. H.

* RISTORI, Adelaide, a celebrated actress, both in tragedy and comedy, born in 1821 at Cività di Friuli in the Venetian territory, her parents being recorded as "obscure comedians." Adelaide's first appearance on the stage was at the immature age of two months, and she was in her fourth year when she commenced acting—of course in children's parts. At the age of fifteen she entered the Sardinian company, to which she still belongs, and had the benefit of training at the hands of Carlotta Marchionni, who became much attached to her. Throughout the earlier part of her career Adelaide Ristori was known chiefly as an actress of comedy and light pieces, especially excelling in Goldoni's characters. She afterwards tried drama, and finally tragedy, under the auspices of Carolina Internari. Her theatrical career was interrupted by her marriage, in 1847, to the Marquis Capranico del Grillo; and it was only through the circumstance of her achieving a triumph about a year later upon playing as an act of kindness at the benefit of a manager in difficulties, that she was induced to return to the stage. Since then, and particularly since her appearance in Paris in 1855, she has taken rank as dividing with Rachel the primacy in tragedy; and since the death of the great French tragédienne she stands unrivalled. There is a considerable diversity between the styles of these eminent actresses, corresponding to the difference between the sinuous, passionate, and almost sombre air of Rachel, and the lambent composure and regular handsomeness of Ristori. Rachel was the more intense, the more realistic of one dominant emotion, and the more despotic ruler of her audience's feelings. Ristori has more the character of a consummate mistress of her art, rendering the details and the whole with poetic feeling and dramatic power, but certainly less native impulse of genius. She has also great versatility, being excellent in comedy, vaudeville, and drama, as well as tragedy. She may be deemed the more classic and complete; Rachel the more superb in power. Among Ristori's greatest tragic parts are *Myrrha*, *Rosmunda* (the Gothic princess), *Octavia*, *Antigone*, *Electra*, *Francesca da Rimini*, *Pia de' Tolommei* (a brace of dantesque characters), *Mary Stuart*, *Medea* (a part which she accepted in 1856 upon its refusal by Rachel), *Phædra*, and *Camma*, which was written for her. She has within the last few years appeared in most of the capitals of Europe.—W. M. R.

RITCHIE, Joseph, an English traveller, was a native of Yorkshire. He held the situation of secretary to the English consulate in Paris, when an association was formed in London for the purpose of exploring the interior of Africa. He immediately offered his services to the society, and was despatched to the north of that continent, with instructions to penetrate as far as Timbuctoo. At Malta he was joined by a naval officer named Lyon and a sailor, and the three travellers, on reaching Tripoli, prepared themselves for their hazardous undertaking, by assuming the dress and practising the rites and ceremonies of Mussulmans. Having provided himself with a caravan of merchandise, and a large number of camels, Ritchie set out with his companions in March, 1819, under the protection of Mohammed-el-Moukin, bey of Fezzan. But on reaching Mourzouk, his capital, this man proved cruel and treacherous. He prevented Ritchie from disposing of his goods, and the travellers were subjected to great privations in consequence of the want of funds. The noxious climate too exercised an injurious influence on their health, and Ritchie died 20th November, 1819. A few hours after his interment, a courier arrived with a considerable remittance from the British government, and his appointment to the office of vice-consul of Mourzouk. Captain Lyon returned home and published an account of the expedition, at London, in 1821.—J. T.

RITCHIE, Leitch, was born at Greenock at the beginning of the century, and after receiving a school education became clerk, first in a banking-house, and subsequently in other mercantile offices in Glasgow. The failure in business of his latest employers urged him to make literature his profession. He helped to establish in Glasgow a periodical work entitled the *Wanderer*. He then went to London, and wrote articles for various reviews and magazines, and in 1828 published "Head-pieces and Tail-pieces," a volume of tales; and soon after, "Tales and Confessions;" which was followed by "London Night Entertainments." In conjunction with Mr. Augustus

St. John he conducted a weekly publication entitled the *London Review*, which he relinquished in 1830, and removed with his family to Normandy. Here he wrote "Romance of French History," and "The Game of Life," a novel. He contributed the text to twelve volumes of "The Picturesque Annual." He then became editor of the *Era*, a London weekly newspaper, and afterwards settled in Edinburgh as editor of *Chambers' Journal*, publishing from time to time books of a popular character. In 1862 he received a pension on the civil list, for his literary services. He died on the 14th January, 1865.

RITSON, Isaac, a miscellaneous writer, was born near Penrith in 1761. From his sixteenth to his twentieth year he supported himself by teaching a school. In 1781 he repaired to Edinburgh, and commenced the study of medicine. He then went to London, where he attended the hospitals, maintaining himself meanwhile by literary labours, and by contributing medical articles to the *Monthly Review*. This promising youth died in 1789, in the twenty-eighth year of his age. He was the author of a translation of Homer's Hymn to Venus, and of the Preface to Clarke's Survey of the Lakes. He also wrote essays on moral and philosophical subjects, which are still in MS.—J. T.

RITSON, Joseph, a literary antiquary and critic, celebrated for the acuteness and the acerbity of his criticisms, was born at Stockton-upon-Tees, on the 2d of October, 1752. After receiving the usual schooling at Stockton, he was articled to a solicitor in the same place, and subsequently removed to the office of Mr. Bradley, a barrister, in order to learn conveyancing. Some verses of his composition, addressed to the ladies of Stockton, appeared in the *Newcastle Miscellany* of 1772. It was in the same year, when he was but nineteen years old, that he was led by the perusal of Mandeville's Fable of the Bees, to form a resolution, to which he firmly adhered for the remaining thirty years of his life, never knowingly to eat of fish, flesh, or fowl, but to rely for his sustenance on a milk and vegetable diet. He did not object to eating eggs, a practice which "deprives no animal of life, though it may prevent some from coming into the world to be murdered and devoured by others." This mixture of humanity and eccentricity characterized Ritson through life. In 1773 he made a tour to Edinburgh, which, though full of interest to him, cost him more than he had anticipated, so that at the end of twelve days he reached home penniless, but carrying some books he had purchased. Two years later he settled in London, as manager of the conveyancing department at a lawyer's in Gray's inn, with a salary of £150 a year. His letters home, written at this time to his parents and family, place his character in the most amiable light. His political sentiments are also pretty clearly indicated at the time of the Gordon riots, by his expressions of detestation for "the scoundrel ministry of the day." From "Tables showing the descent of the Crown of England," which he published in 1778, and which was reprinted in 1783, it further appears that Ritson was a jacobite, for his line of sovereigns inheriting from William the Conqueror ends with the young Pretender, whom he styles Charles III. In 1782 appeared—"Observations on the History of English poetry, in a familiar letter to the author," a rude and severe, but not groundless criticism of the well-known work of Dr. Warton, whose numerous and powerful friends greatly resented the boldness of the writer, who was soon discovered to be Ritson. A sharp controversy ensued, carried on mainly in the pages of the *Gentleman's Magazine*. Ritson's power and originality were unmistakable, and his observations on Johnson and Steevens' Shakspeare, published in 1783, further extended his reputation for knowledge of old English poetry, and for remorseless enmity to the errors of commentators. He now began to publish those collections of English songs, ballads, metrical romances, &c., with which his name is identified, and a list of which will be found in Nichols' Anecdotes, viii., 135; Lowndes' Manual, and Nicolas' Life. He continued this service to literature for a period of twenty years, having, by the appointment of high bailiff of the liberty of Savoy, in the duchy of Lancaster office, secured a large addition to his leisure. His jacobite opinions in favour of divine right were changed in 1790 to a warm sympathy with the French revolutionists. In 1803 he was seized with paralysis, which reached the brain, and he expired on the 3d of September at Hoxton.—(*Life* and *Letters* of Ritson by Sir Harris Nicolas, 2 vols., 1833.)—R. H.

RITTENHOUSE, David, an American astronomer and geodetician, was born at Germantown in Pennsylvania in 1732, and died at Philadelphia on the 20th of June, 1796. He was the son of a farmer, and was bred as a clockmaker; and in 1770 established himself in Philadelphia in that occupation, combined with that of a philosophical instrument maker. From time to time he made valuable astronomical observations in the observatory of Philadelphia. He was employed in some important geodetical operations connected with the fixing of the boundaries of the state of Pennsylvania. From 1777 till 1789 he was treasurer of that state; and from 1792 till 1795 master of the mint of the United States. In 1791 he succeeded Franklin as president of the Philosophical Society of Philadelphia, and in 1795 he was elected fellow of the Royal Society of London. His scientific writings appeared in the Transactions of the American Philosophical Society from 1785 till 1799.—W. J. M. R.

RITTER, Heinrich, a German philosopher, was born at Zerbst in 1791, and educated in the gymnasium of that place. He studied theology at Halle, Göttingen, and Berlin. In 1813 he went to France. Returning to his native land he devoted himself exclusively to philosophy. After a short stay in Halle he repaired to Berlin in 1817, and at length became extraordinary professor in 1824. In 1833 he was called to Kiel, and in 1837 to Göttingen. Ritter's most important work is his "Geschichte der Philosophie," 12 vols., 1829, &c., embracing the history of philosophy, ancient and christian. It is a meritorious and carefully written work—not showing the highest qualities of a historical thinker and analyst, but characterized by careful elaboration and solidity. He also published "Versuch zur Verständigung über die neueste Deutsche Philosophie seit Kant," 1853, second edition; "Vorlesungen zur Einleitung in die Logik," 1823; "Abriss der Philosophischen Logik," 1824; "Über das Verhältniss der Philosophie zurn wissenschaftlichen Leben ueberhaupt," 1835; "Über die Erkentniss Gottes in der Welt," 1836; "Über das Böse," 1839; "Die Hallekantianer und der Pantheismus," 1827; "Kleine Philosophischen Shriften," 1839–40, 2 vols., and other works. Ritter occupied an independent position with reference to the various schools of philosophy in Germany, to none of which could he be said to belong. Intent on the historical development of each of their systems, he did not think out one for himself. He died in March, 1869.

RITTER, Karl, was born at Quedlinburg, August 7, 1779. He was educated under Niemeyer at Halle for the calling of a teacher, and was received as such into the family of Bethmann-Hollweg at Frankfort-on-the-Maine, in 1798. Thence he accompanied his pupils to the academy at Geneva, and travelled with them through Switzerland, Savoy, France, and Italy. He was also at Göttingen, first with his pupils, and then alone, for the purpose of using the valuable library of the university, 1814–19. In 1819 he was called to the gymnasium at Frankfort as professor of history; and in 1820 to Berlin, as extraordinary professor of geography in the university. Several other offices were soon bestowed on him in the capital of Prussia. A new era in the history of geographical science commences with Ritter. He breathed into it new life, and expounded it with an eloquence and graphic power peculiar to himself. He died 28th September, 1859. The great work which has established his fame is his "Die Erdkunde im Verhältniss zur Natur und zur Geschichte des Menschen," 2 vols., 1817–18, enlarged and remodelled in the second edition, 1822. The first part or book contains Africa. Parts 2–6 describe Eastern Asia, Middle Asia, Liberia, China, India. Parts 7–11 refer to Western Asia, including the Turanian and Iranian world, with the lands of the Tigris and Euphrates. Parts 12 and 13 contain Arabia. Parts 14–17 describe the Sinai peninsula, Palestine, and Syria. Parts 18 and 19 contain Asia Minor. Each of the four divisions into which the work is distributed contains a register or index. The second volume appeared in 1833, from which time the work steadily progressed till it reached nineteen parts; but it is unfortunately incomplete. Ritter is also the author of "Europa, ein geographisch-historisch-statisches Gemälde," 2 vols., 1807; "Die Stupas, oder die Architektonischen Denkmale an der Indobaktrischen Kœnigstrasse und, die Kolosse von Bamyan," 1838; "Die Colonisiation von Neuseeland," 1842; "Ein Blick in das Nilquelland," 1844; "Der Jordan und die Beschiffung des todten Meeres," 1850; "Ein Blick auf Palaestina und seine christliche Bevölkerung," 1852; "Einleitung zur allgemeinen vergleichenden Geographie," 1852. He has also written valuable treatises or essays on geography and its cognate branches in the Transactions of the Academy of Sciences; in the Monatsberichten of

the Berlin Geographical Society, and the Zeitschrift für allgemeine Erdkunde. From the year 1830, preparing for the portion of his great work which was to embrace Europe, he was accustomed to take yearly journeys into almost all countries in this division of the globe. Without doubt, Ritter was the greatest geographer of modern times. His thorough learning and complete mastery of the subject appear in all his descriptions.—S. D.

RIVAROL, Anthony de, Count, was born on the 7th April, 1753, at Bagnols in Languedoc. He was not of patrician birth, and it is not known how he obtained his title. Rivarol was originally intended for the profession of a priest; but that profession was falling fast into discredit in France. He therefore turned soldier; and then, after a brief experience of one or two other occupations, he went to Paris to try his fortune as a literary man. His wit and his social qualities achieved for him success, and he became known both by his brilliant sayings and by the sharpness of his satirical writings. His "Discourse on the Universality of the French Language," was of a more solid and ambitious kind than his previous productions. It was honoured with signal approbation by the Academy of Berlin. Rivarol now became one of the most popular and powerful of French journalists; and for ten years before and ten years after the French revolution, journalism had an empire which it is never likely to possess again. Rivarol went in 1792 to Brussels, then to England, then to Hamburg, then finally to Berlin, where, on the 11th April, 1801, he died. He had planned a comprehensive dictionary of the French language, and he issued a prospectus thereof. Likewise he was one of the numerous translators of Dante. There has lately been an endeavour to rehabilitate the memory of Rivarol. But when a man has been more distinguished for his conversational ability than for his superiority as an author, and when besides his writings have been mainly of an ephemeral character, it is not easy to revive an interest either in his writings or in himself. Rivarol remains then one of those brilliant phantoms that pass before us in the mighty procession of history, and that we strive in vain to fix for a moment in order soberly to delineate them. A younger brother of Rivarol gained a name both in war and in literature. The wife of Count Anthony was an Englishwoman. She wrote the life of her husband in two volumes. Moreover, she translated various works from the English. It may perhaps be reckoned among Rivarol's services that he turned into ridicule the poetry of Delille. Much as the politics of France needed renovation, the poetry of France needed it far more. And it was a meritorious labour to break to pieces frigid rhetoric in rhyme.—W. M–l.

RIVERS, Anthony, Lord Woodville, son of Sir Richard Woodville and of his celebrated wife, Jaquetta of Luxemburg, was born about 1442. He was accomplished in all the martial and courtly graces of that warlike period. As brother to the queen of Edward IV., he was raised to a position above the barons of higher lineage, and was thereby exposed to envy. His ambition was great enough to make him aspire to the hand of Mary of Burgundy. In 1483 he was with the boy Prince Edward at Ludlow on the marches of Wales, when King Edward IV. died. On their march to London young Edward was induced by the machinations of the duke of Gloucester to part with his strong guard; and at Stony-Stratford all the members of the Woodville family, including Lord Rivers, were seized, carried off to Pontefract, and there put to death without trial or sentence.—(See Sandford's *Genealogical History.*)—R. H.

RIVET, Andrew, a French divine and professor of theology, was born at St. Maixent in 1572, and educated at La Rochelle and at Bearn. After his academic course was completed he was presented to a benefice at Sedan, and afterwards at Thouars, which he held till 1620, in which year he left France, and after visiting Oxford, finally settled at Leyden as professor of theology. He there led a laborious life, and was unflinching in his zeal against all theological innovation. Along with Voet and others he vehemently opposed the new philosophy of Descartes, and he was keenly hostile to the hypothetic universalism of Amyrald and others. He died in 1647. He presented a number of valuable MSS. to the university of Oxford, and the university in return gave him the honorary title of D.D. His works—commentaries, discourses, and controversial tracts—have been published in three folio volumes; Rotterdam, 1651. Rivet was a man of genuine piety as well as learning, and when in France was a frequent representative in the ecclesiastical assemblies.—J. E.

RIVET DE LA GRANGE, Antoine, a learned French author, was born in 1683, at Confolens in Poitou, and in his youth became a monk of the order of St. Benedict. He died in 1749. Besides writing the lives of several distinguished members of the Society of Port Royal—"Necrologie de Port Royal des Champs"—he spent upwards of thirty years in compiling a history of the progress of literature in France, in nine quarto volumes. Since his death the history has been continued to fifteen volumes, the last of which was published in 1820.—J. E.

RIVINGTON, the publishing house of, is the oldest in the metropolis, and has been carried on to the present day without the admission of any partner not bearing the surname of the original founder of the firm, Charles Rivington. He was born at Chesterfield in Derbyshire towards the close of the seventeenth century, and showing in early life a love for books of theology, was sent to London to become a theological bookseller. In 1711 he became a freeman of the city, and started as a bookseller about 1714 at the sign of the Bible and Crown in St. Paul's churchyard. It was he who with Osborne recommended to Richardson (see Richardson, Samuel) the composition of the volume of Familiar Letters which led to the production of Pamela. Charles Rivington died in 1742, and was succeeded by his son John, born in 1719. The first John Rivington was bookseller to the Society for the Promotion of Christian Knowledge, and started a new *Annual Register;* in 1775 he was master of the Stationers' Company. He died in 1792, and was succeeded by two sons. In 1793 they established the once well known *British Critic*, which the firm continued to publish until its death in 1843. The present head of the firm, by which the *Annual Register* is still published, is Mr. John Rivington, a great-great-grandson of the founder of the house.—F. E.

RIVINUS, Augustus Quirinus, a distinguished German botanist, was born at Leipsic in 1652, and died in 1725. He was educated at the university of his native city, and took his degree of M.D. there. He became professor of anatomy and botany, In 1690 he published "Introductio generalis in Rem Herbariam," which was a work of great merit at the time, and contained the author's views on the subject of classification. He divided the vegetable kingdom into eighteen classes or orders, founded on the form of the corolla; the method was an artificial one, and inferior to that of Ray.—J. H. B.

RIVOLI. See Massena.

RIZI, Don Francisco, one of the principal Spanish painters of the seventeenth century, was born at Madrid in 1608, and was taught his art in the school of Vincenzo Carduccio, a Florentine then in the service of Philip III. Rizi was an able but superficial painter both in fresco and in oil, and is one of those who hastened the decline of the art in Spain. In 1653 he was appointed painter to the cathedral of Toledo, and in 1656 principal painter to Philip IV.; he held the same place under Charles II. There are many of Rizi's works in the churches of Madrid and Toledo; and there are some in the royal gallery of the Prado at Madrid. While employed at the Escurial under Charles II., Rizi was seized with morbid illness, and died in 1685.—(Cean Bermudez, *Diccionario Historico*, &c.)—R. N. W.

* RIZO-RANGABÉ, Alexander, a distinguished living writer and politician of Greece, was born at Constantinople in 1810, the son of John Rizo-Rangabé, author of Hellenica, a description of ancient and modern Greece. In 1829 he became an officer in the Bavarian army. He went to Greece in the following year in the same capacity; but on the formation of the new kingdom of Greece he quitted the military for the civil service of the state, and was appointed successively councillor to the ministry of public instruction and to the ministry of the interior. In 1841 he became director of the royal printing office, and in 1844 professor of archæology at the university of Athens. In conjunction with Dr. Bursian he excavated the temple of Juno at Argos, and discovered many valuable remains. He was appointed minister of the royal household and of foreign affairs in 1856. He sits in the house of representatives for the university of Athens. Besides valuable antiquarian works he has published various dramatic and other poems, which abound in beautiful and eloquent passages, almost justifying the author's ambitious aspiration to revive the literary glory of his country. He married a daughter of Mr. Finlay the historian.—R. H.

RIZZIO. See Riccio.

ROBBIA, Luca Della, a famous Italian sculptor and worker in enamelled terra-cotta, was born at Florence in 1400. He was at an early age placed with a noted goldsmith of that city,

Leonardo di Ser Giovanni, from whom he learnt to draw and model in wax. Having, however, taught himself to work in marble and bronze, he abandoned the goldsmith's art, and devoted himself wholly to sculpture. Whilst still a youth, he was employed by Sigismond di Malatesti, lord of Rimini, to carve the marble ornaments in a monumental chapel he was building. On his return to Florence, Luca was commissioned by the wardens of Santa Maria Della Fiore to execute some bassi-rilievi for the famous campanile of Giotto, which excited great admiration; and afterwards to carve the marble ornaments on the organ screen, in which were some admirable figures of singing-boys, designed in rivalry with the screen of Donatello on the opposite side of the cathedral. So well satisfied were the wardens with this work, that they gave Luca the commission for the great bronze door of the sacristy. On this door, which he divided into ten compartments filled with rilievi, he was employed several years. It was greatly admired; but according to Vasari, he found that, from the time expended on this and the previous works, they produced so little profit that he determined to abandon bronze and marble and work in terra-cotta. In this material he was eminently successful, and he invented a glaze which produced a novel effect, and rendered the material perfectly weather-proof. His first production in this material was a rilievo for the tympanum over his bronze door of the sacristy. Finding these enamelled terra-cottas likely to be very popular, Luca now conceived the idea of adding colour to his figures. In this also he was successful, and the ware—that now known by his name—was received with equal surprise and delight. Cosmo de' Medici gave him a commission to decorate the cieling and pavement of a study with this coloured ware, and afterwards the central chapel and that of S. Jacopo, in the church of St. Miniato-al-Monte. The fame of these and other works in the same material soon brought Luca commissions, not only for other churches and palaces in Florence, but from Fiesole, Naples, and even from Spain. Indeed, says Vasari, so widely was their celebrity spread through Europe, that the Florentine merchants began to find them a profitable article of commerce, and kept Luca so fully employed at this kind of work, to his great profit, that he was fain to call in his relatives, Ottaviano and Agostino, to assist him. Luca continued to work at his enamelled terra-cotta till his death, which occurred in 1482. The secret was preserved in the family, and the manufacture was continued by his brother, Andrea della Robbia, with scarcely inferior success. It passed by marriage into the Buglioni family, but gradually deteriorated, and died out before the end of the sixteenth century. In our own day, Della Robbia ware has again come into fashion. Original examples command very high prices, and it has been successfully imitated in this country (especially by Minton), as well as in Italy and France. Many of the enamelled terra-cottas of Luca remain in perfect preservation in their original positions; others have been removed uninjured to museums. In the South Kensington museum are several fine specimens of this work, including an altarpiece, &c., by Luca, and others by Andrea della Robbia. The most remarkable, though not the most beautiful specimen, is a massive medallion eleven feet in diameter, one of the largest works of its kind ever made. It was taken from the exterior of the Villa Pantiatici Zimenes, near Florence; and though exposed there to the weather for three hundred and fifty years, is still almost uninjured.—J. T-e.

ROBERT THE BRUCE. See BRUCE.

ROBERT II., King of Scotland, the only child of Walter the high steward of Scotland and Marjory Bruce, daughter of the celebrated King Robert Bruce, was born in 1315, and succeeded his uncle David II. in 1370. His claims were opposed by the powerful earl of Douglas as the representative of the families of Comyn and Baliol; but the earl abandoned his pretensions on finding that they were not likely to meet with public support, and was conciliated by the gift of several great offices, and by the marriage of the king's eldest daughter to his eldest son. Robert had been in his youth a bold and active soldier, but he had now become fond of repose, and somewhat indolent. He was, moreover, well aware of the benefits of peace, and was therefore anxious to maintain the existing truce with England. But he was unable to restrain the turbulence and ambition of his fierce and lawless nobility, who made inroads into England whenever the desire of plunder or of revenge dictated; and at length hostilities recommenced between the two countries, and raged for several years with great fury. In 1381 the famous John of Gaunt, duke of Lancaster, marched to the borders at the head of a powerful army, and was met by commissioners from Scotland, who concluded with him a truce for twelve months, afterwards extended to three years. The insurrection of Wat Tyler broke out at this time in England, and Lancaster, who was peculiarly obnoxious to the insurgents, found it dangerous to return home, and sought a temporary refuge in Scotland, where he was treated with the utmost courtesy and attention. He took up his residence at the abbey of Holyrood, and remained there till the civil commotion in England was abated. In spite of this interchange of chivalrous courtesies, however, hostilities were soon renewed between the two countries, mainly through the intrigues of the French court, who instigated the Scottish nobles, by the promise of a large sum of money, to invade England on the expiry of the truce. In spite of the remonstrances of the old king, who sent a herald to the English court to disavow any participation in the affair, the war broke out with increased violence; mutual inroads and devastations took place, and both countries continued to suffer grievously from a warfare which led to no conclusive result. In 1385 the French government sent a body of two thousand men into Scotland, under John de Vienne, admiral of France, who brought with him also twelve hundred suits of armour for the Scottish nobles, and a large sum of money to assist in defraying the expenses of the war. The scheme, however, proved eminently unsuccessful. The Scottish barons, indeed, assembled an army, and in conjunction with their allies invaded England, laid waste the country, and collected great spoil. But heart-burnings and misunderstandings speedily broke out between these ill-assorted allies; the French men-at-arms were found to be utterly unsuitable for this kind of warfare. They murmured at the privations they had to endure, while the Scots on the other hand grumbled at the burden of maintaining these costly auxiliaries, and in the end they separated with mutual dissatisfaction and complaints. In 1388 a fresh invasion of England was undertaken by the Scots themselves, under the young earl of Douglas, which terminated in the famous battle of Otterburn, the defeat of the English under Percy, and the death of the Scottish leader.—(See DOUGLAS, WILLIAM.) The aged king of Scotland seems now to have become quite unequal to the burden of the government; and as his eldest son had been injured by the kick of a horse, and was unable from bodily weakness to undertake the management of affairs, the earl of Fife, Robert's second son, was in 1389 chosen governor of the kingdom. In the summer of the same year a truce for three years was concluded between England and France, and Scotland was ultimately induced to become a party to this cessation of hostilities, to the great delight of the good old king, who had long been desirous of seeing his country enjoy the blessings of peace. Shortly after this event he died, on the 13th of May, 1390, in the seventy-fifth year of his age, and the twentieth of his reign. Robert was twice married, but the validity of his first marriage (to Elizabeth Mure of Rowallen) has been questioned. He left fifteen legitimate children, five sons and ten daughters, besides eight natural sons.—J. T.

ROBERT III., King of Scotland, eldest son of the preceding, was crowned at Scone, 14th August, 1390. His original name, John, was deemed of evil omen by the Scots, from its association with John Baliol. The new king, therefore, took the title of Robert III. as heir to the crown of his heroic ancestor, Robert Bruce. Like his father, whom he greatly resembled in character, Robert had passed the prime of life when his reign began. The earl of Fife, who had been appointed in his father's lifetime regent of the kingdom, was allowed by Robert for several years after his accession to continue in the management of public affairs. But the king's eldest son David, earl of Carrick, a youth of considerable ability though of violent passions, began by and by to dispute the ascendancy of his crafty and ambitious uncle. In 1398 the prince was created Duke of Rothesay, a title which was now for the first time introduced into Scotland, and the dignity of duke of Albany was at the same time bestowed upon Fife. A few years later, the office of lieutenant of the kingdom for three years was transferred from Albany to the heir-apparent to the throne. The marriage of the young prince soon followed, but it was so managed by Albany as to destroy the domestic comfort of Rothesay, and to give the deepest offence to the earl of March, one of the most powerful nobles in the kingdom. The amiable but meek king was utterly helpless in the midst of these scan-

dalous proceedings, which disturbed the tranquillity of the country, and in the end hastened a rupture with England. The truce with that kingdom, which lasted a considerable number of years, expired at this juncture. The borderers on both sides renewed their destructive inroads, and at last the English king, Henry IV., invaded Scotland at the head of an enormous army, but was obliged to retreat without accomplishing anything of importance. Shortly after the conclusion of this campaign, the jealousy which had long existed between Prince David and his crafty uncle came to a head. Albany induced the king to believe that the excesses of his son required restraint, and the unhappy youth was arrested, and conveyed to Falkland, where he was shut up in a dungeon and starved to death. The guilt of this tragic event is usually ascribed to Albany, and he undoubtedly reaped all the advantage which resulted from it. He became once more governor of the country, and sent an army of ten thousand men to invade England, under his eldest son Murdoch, and the earl of Douglas. They were intercepted on their way home at Homildon, near Wooler, and defeated with great slaughter.—(See DOUGLAS.) This calamity was followed by the capture of James, the only surviving son of King Robert, on his voyage to France.—(See JAMES I.) The poor old monarch was completely heart-broken by these disasters, and died soon after, 4th April, 1406, in the sixteenth year of his reign; and Albany obtained the great object of his ambition, the undisputed regency of the kingdom.—J. T.

ROBERT, King of France, was elected sovereign on the death of his brother Eudes in 898, by the party opposed to the accession of Charles the Simple, the legitimate heir. He was acknowledged as monarch in an assembly held at Soissons in 922, and was consecrated by the archbishop of Sens, in the church of St. Remi at Rheims. But his nominal reign was a short one—he fell in battle against his rival, Charles the Simple, near Soissons, on the 15th of June, 923. Robert was the grandfather of Hugh Capet, the founder of the third dynasty of French rulers.—J. J.

ROBERT, surnamed THE WISE or the Devout, King of France, was the son of Hugh Capet, and, on his father's death in 996, ascended the vacant throne. Although in doing so he encountered no opposition, his subsequent reign was less tranquil than his predecessor's. He had married in 995, in opposition to the canons of the church, Bertha of Burgundy, widow of Eudes count of Blois, and his own cousin in the fourth degree, for one of whose children he had also stood godfather. In these circumstances Pope Gregory V. excommunicated Robert, and laid the kingdom under an interdict. The French sovereign was obliged to yield. With the profoundest regret he separated from Bertha in 998, and thereafter espoused Constance, daughter of the count of Toulouse, a haughty and vindictive princess, but said to be one of the greatest beauties of her time. In 1022 Robert associated his eldest son Hugh with himself in the regal power. The cruelty of his mother, however, soon drove Hugh to revolt. His father subdued and pardoned him, and on his decease not long after, he elevated his second son Henry in his stead. Constance preferred the third son Robert, and her behaviour forced Henry, like his elder brother before him, to rebellion. It too was suppressed, and this was speedily followed by the death of King Robert, who expired at Melun, 1031, in the sixty-first year of his age. Robert was good-natured and gentle, and really merited the appellation of "devout," although his religion partook very largely of a superstitious character. His charity was ardent, genuine, and extensive.—J. J.

ROBERT, surnamed LE DIABLE, Duke of Normandy, and father of William the Conqueror, was the younger brother of Duke Richard III., and the son of that Duke Richard II. whose sister Emma had been wedded, first to King Ethelred of England, and afterwards to Canute the Great. Robert actively aided in the maintenance of Henry I. on the throne of France during the civil war excited by the mother of the latter, Constance of Provence, in favour of her younger son. When Duke Robert's illegitimate son William was only seven years old, his father resolved to undertake a pilgrimage to Jerusalem. As he had governed his states wisely, his people heard of his intention with alarm and regret; but he persisted in its fulfilment, and making them promise fealty to the boy as his successor in the duchy, he departed. He appears to have had a strong presentiment that he should not return, and he never did; for he died about a year afterwards, 1035, on his way home from Palestine.—J. J.

ROBERT II., surnamed COURTE HEUSE, Duke of Normandy, was the eldest son of William the Conqueror, by Matilda, daughter of Baldwin V., earl of Flanders. His history was marked by much vicissitude. Before departing for the subjugation of England his father had promised, if he should prove successful, to resign to him the duchy, but afterwards refused to do so, and this led to an unnatural war between the father and the son. They were, however, subsequently reconciled, and when William died he left Normandy to Robert. Robert's younger brothers, William Rufus and Henry Beauclerc, who consecutively mounted the English throne, made various attempts to acquire possession of his inheritance. Henry was finally successful, and the protracted and sanguinary battle of Tinchebrai, fought on the 28th September, 1106, resulted in the utter ruin of Robert and his cause. The defeated duke was condemned by his merciless brother to confinement for life, and according to some accounts was also cruelly deprived of his eyesight. His adventurous and romantic career was terminated by his death in Cardiff castle twenty-eight years afterwards, at the age of eighty, in February, 1135. With all his faults Robert had many generous and heroic qualities, which peculiarly endeared him to his friends when living, and, in conjunction with his great misfortunes, caused him to be mourned when dead.—J. J.

ROBERT OF ANJOU, surnamed THE WISE, was the son of Charles II., king of Naples. On his decease in 1305 the crown descended to the eldest son, Charles Martel, king of Hungary, and on the death of that monarch, to his son Carobert, the reigning sovereign of that country. Robert disputed this order of succession, and as the eldest surviving son of Charles II. claimed the crown for himself. The question was argued before Pope Clement V. at Avignon, and for reasons more justifiable on political than legal grounds, judgment was given in favour of Robert. From this time he devoted himself to the cause of the Guelph faction, and the maintenance of the papal influence against the Ghibelines in Lombardy, and the two emperors, Henry VII. and Louis of Bavaria. In 1313 he received from Clement V. the title of the vicar of the empire in Italy. Genoa having, in 1318, placed itself under his protection, he defended it in person against the attacks of the Ghibeline lords. Between 1314 and 1325 he twice essayed to conquer Sicily, but each time without success. Robert encouraged letters. Petrarca and Boccaccio both found an asylum at his court. He died in 1343 without male issue. The crown descended to his granddaughter Joanna, the wife of Andreas, son of Carobert, king of Hungary.—W. J. P.

ROBERT OF FRANCE, Count d'Artois, surnamed THE GOOD and THE BRAVE, was born in 1216, and was the third son of Louis VIII., and brother of St. Louis. Pope Gregory IX., during his quarrel with Frederick, offered the empire of Germany to this prince, which, however, he had the wisdom to decline. Robert accompanied his brother in his memorable crusade, and displayed remarkable bravery at the battle of Mansourah in 1250. His daring impetuosity carried everything before it, and drove the enemy from the field; but having rashly pursued the fugitives too far, he was killed.—J. T.

ROBERT II., Count of Artois, posthumous son of the preceding, bore the same surnames with his father. He accompanied St. Louis in his second crusade in 1270, and distinguished himself greatly by his exploits against the Saracens. He chastised the rebellious Navarrese after the Sicilian vespers, brought powerful succours to his uncle Charles I. of Naples, was regent of that kingdom during the captivity of Charles II., defeated the Arragonese in Sicily, the English near Bayonne, in 1296, and in the following year gained a signal victory over the Flemings at Furnes. His only son, Philip, however, was mortally wounded at his side in that conflict, and Robert himself fell in battle with the Flemings at Courtrai in 1302. He was one of the bravest and best generals of his age; but his valour, like that of his father, was unfortunately accompanied by rashness, which proved fatal to both. His daughter Mahaut carried the county of Artois as her marriage portion to Otho, duke of Burgundy.—J. T.

ROBERT III., Count of Artois, grandson of the preceding, was born in 1287. He contested the right of his aunt to the province of Artois, but ultimately received in lieu of it the district of Beaumont-le-Roger. He continued, however, eagerly to press his claims to Artois, and is accused by the French writers both of having poisoned his aunt, and of having endeavoured to assassinate the king, Philip of Valois, who had refused to countenance his pretensions. He was in consequence banished the kingdom. He took refuge in England, and in order to be revenged on Philip, urged Edward III. to lay claim to the throne

of France. Robert invaded his native country in the English interest, but was mortally wounded at Vannes in 1343.—J. T.

ROBERT, Count Palatine of the Rhine, and duke of Bavaria, was chosen emperor in 1400. Having supported the claims of the antipope, Gregory XII., he gave offence to the German princes. He was distinguished rather for piety and justice than for success in warlike exploits. He died 18th May, 1410.

ROBERT, Claude, a learned Frenchman, born at Cheslay on the borders of Burgundy in 1564, studied at Paris, and was presented to a canonry at Dijon. He travelled with a pupil through France, Flanders, Germany, and Italy, and at Rome was received with great distinction by the Cardinals Bellarmine, Baronius, and D'Ossat. He died in 1637 at Chalons, where he had held a canonry. His principal work, "Gallia Christiana," &c., was published in folio at Paris in 1626. The materials which he left for a second edition were made use of by St. Marthe, who published the work in 3 vols.

* ROBERT-FLEURY, Joseph Nicolas, a celebrated French painter, was born 8th of August, 1797, at Cologne, then in the department of the Röer. He studied in Paris, and obtained a medal of the second class in 1824. Robert-Fleury early distinguished himself as a partisan of what is known in France as the neo-romantic school. His subjects are mostly incidents from the by-paths of history, or the biography of eminent men, but he is classed by his countrymen among the painters of *genre*. Among his most characteristic pictures are, "Le Colloque de Poissy," now in the Luxembourg; "Une Scène d'Inquisition;" "Benvenuto Cellini;" "Charles-Quint au Monastère de Saint-Just;" and "Louis XIV.," the two last of which were in the International Exhibition of 1862. M. Robert-Fleury's works are characterized by sobriety of style, careful drawing and execution, a warm tone of colour, and refinement of expression. In 1836, M. Robert-Fleury was created knight, and in 1849 officer of the legion of honour. In 1850 he was elected member of the Institute, and professor in the École des beaux-arts.—J. T–e.

ROBERT of Geneva. See Clement VII.

ROBERT of Gloucester, the author of a metrical chronicle of England, is supposed to have been a monk of that city, but nothing of his biography is known with certainty. His chronicle is a versified narrative of British and English history, from the imaginary arrival of Brutus to the death of Henry III. From a reference which it contains to the canonization of St. Louis, it must have been written after 1297. Robert of Gloucester follows Geoffrey of Monmouth and William of Malmesbury, without spirit or talent of his own. His chronicle is printed in rhymed lines of fourteen syllables or seven accents, easily divisible into two lines of eight and six syllables. It has some little value as a specimen of early English, marked moreover by west of England peculiarities. There are samples of it in Warton and Ellis. It was printed by Hearne in 1727.—F. E.

ROBERT GROSSETESTE. See Grosseteste.

ROBERT, Louis Leopold, one of the most popular of modern painters, was born at La Chaux-de-Fonds, in the canton of Neufchâtel, Switzerland, May 13, 1794. He was brought up as an engraver, studied a short time in the school of David at Paris, and then in 1816 went back to Switzerland. In 1818 he went to Italy, studying first in Rome, where he created some sensation by his pictures of Italian peasants and brigands. From Rome he went to Naples, painting similar works; and from Naples he went to Venice, establishing everywhere a peculiar reputation of his own. He sent several remarkable pictures to the Paris exhibitions from these several cities; and in 1831 he visited Paris a second time, when he was decorated with the cross of the legion of honour. He was again residing in Venice in 1832, and here some unfortunate love affair is said to have overwhelmed him, and he died by his own hand, on the 20th of March, 1835—by a singular coincidence the tenth anniversary of the day on which a brother had committed the same act of insanity. Leopold Robert belongs to the higher class of genre painters, and his pictures are admirable illustrations of the modern life of Italy. Among his best works, three representing the seasons in Italy are especially popular—"The Fête of the Madonna del arco," Spring; "The Reapers of the Pontine Marshes," Summer; and his last picture, "The Departure of the Fishermen of the Adriatic," Winter; the reapers or moissonneurs is the most striking composition. All are finely engraved by Z. Prevost, as well as another celebrated picture, "The Neapolitan Improvisatore," painted in 1821. The least successful part of these pictures is their colouring; they are somewhat heavy and mealy, but they are finely composed and drawn, and their sentiment is admirable. A life of Robert has been published by M. Feuillet de Conches—Leopold Robert, sa vie, ses œuvres, et sa correspondance, 2d edition, 8vo, Paris, 1854.—R. N. W.

ROBERTS, David, R.A., was born at Stockbridge, Edinburgh, October 24, 1796, and was apprenticed to a decorative painter in Edinburgh, but received some instructions in art in the Trustees' Academy of that city. On the expiration of his apprenticeship, he practised as a scene-painter both in Edinburgh and Glasgow. In 1821 he came to London, and for some years pursued the same calling, working for part of the time in conjunction with Stanfield, and with him helping greatly to elevate the character of the scenery in the theatres of the metropolis. Whilst thus engaged, however, he painted some oil pictures, chiefly of architectural subjects: his first picture exhibited was at the British Institution in 1824; his name first occurs among the exhibiters at the Royal Academy in 1826. But he for some time contributed most regularly to the exhibitions of the Society of British Artists, of which society he was a member, and at the time of his secession vice-president. Mr. Roberts' annual sketching tours on the continent usually followed the common track till 1832, when he went to Spain, then seldom visited by artists. He stayed there several months, made a large number of careful drawings, and on his return published a folio volume of lithographic facsimiles of his Spanish sketches, which with his oil paintings of Spanish buildings and scenery, may be said to have completely established his reputation. He also during four years (1835–38) furnished the drawings—views in Spain and Morocco—for the Landscape Annual. He was now (1838) elected A.R.A., and in the course of this summer started on a tour in the East, during which he made a surprising number of carefully-finished sketches of the architecture and scenery. Facsimiles of these, lithographed by Mr. L. Haghe, were published under the title of "The Holy Land, Syria, Idumea, Arabia, Egypt, and Nubia," in four large folio volumes, 1842, &c. This work, the most splendid of its kind yet produced in England, was received with great favour abroad as well as at home. Mr. Roberts, who had been elected R.A. in 1841, continued for some years to paint chiefly views in the East, as—"The Temple of Edfou;" "The Statues of the Vocal Memnon;" "The Temple of Karnak;" "Jerusalem from the Mount of Olives," &c., but with them he occasionally exhibited a Spanish, a Belgian, or a Dutch church interior. In 1850 and following years appeared the results of some Italian tours in views from the canals of Venice, the streets of Verona, the cathedrals of Pisa and Milan, and the glories of ancient and modern Rome; while in 1862 occurred a total change of subject, in a series of "Views of London on the River Thames." All, or nearly all Mr. Roberts' pictures hitherto referred to, are more or less architectural representations. But two of his largest and most elaborate works are of a somewhat different character. One is "The Destruction of Jerusalem," painted seemingly in rivalry with Martin, and which has been copied on a very large scale in chromo-lithography; the other is "The Inauguration of the Exhibition of All Nations, 1851"—a picture generally known by the engraving. Two of Mr. Roberts' pictures are in the Vernon, and three in the Sheepshanks collections. The Scottish Academy, of which Mr. Roberts was a member, has one. Mr. Roberts was in 1858 honoured by the city of Edinburgh with a public dinner, when the freedom of the city was presented to him. He died on the 25th November, 1864.—J. T–e.

ROBERTSON, Alexander, of Strowan, a Highland chief and poet, was born about the year 1670. He was educated for the clerical office at the university of St. Andrews, but on the death of his father and elder brother he succeeded to the family inheritance about the time of the Revolution. His father had enjoined him on his deathbed to adhere to the loyal principles of his family, and when the Jacobite standard was raised in the Highlands, young Strowan and his clan repaired to it on the day after the battle of Killiecrankie. He was in consequence attainted and deprived of his estate, and lived for some time at the court of St. Germains. In 1703 he returned to Scotland, having obtained from Queen Anne a promise of the remission of his attainder and forfeiture. Unwarned by his sufferings, he took part in the rebellion of 1715, fought at the battle of Sheriffmuir, and was twice taken prisoner, but made his escape, and spent another period of exile and poverty in France. He was once more permitted to return home in 1726, and had his forfeiture reversed

in 1731. But on the landing of Prince Charles in Scotland in 1745, the indomitable chief for the third time risked his life and estate in the cause of the Stewarts. Owing, however, to his great age he was unable to lead his clan in person, and in consequence escaped the vengeance of the government. He died in peace in his own house in Rannoch, April, 1749. Robertson's poems were published surreptitiously, by means of a servant who stole his papers. "They are always very stupid," says Lord Macaulay, "and often very profligate. But they attracted some notice on account of the situation of the writer; for one hundred and twenty years ago an eclogue or a lampoon written by a Highland chief was a literary portent."—J. T.

ROBERTSON, Frederick William, M.A., late incumbent of Trinity chapel, Brighton, was born 3rd February, 1816, in London, at the house of his grandfather, Colonel Robertson. His father was Captain Frederick Robertson of the royal artillery, and he was the oldest of a family of four sons, two of whom chose the profession of their father, and distinguished themselves in the Caffre war. When about nine years of age he was sent to the grammar-school of Beverley in Yorkshire, and a few years afterwards accompanied his parents to the continent, where he acquired a perfect knowledge of French, while still diligently prosecuting his classical studies. In 1832, when in his sixteenth year, he was placed in the Edinburgh academy, then under the able rectorship of Archdeacon Williams, where he highly distinguished himself, and competed, all but successfully, with Mr. James Moncrieff, now lord advocate, for the highest honours of the school. The two eminent rivals conceived for each other the highest esteem and regard, which they continued to cherish through life. Speaking of what he was at that early period, his teacher afterwards remarked, when called to preach his funeral sermon, that "his temperament was delicate and excitable; his feelings generous and warm; his intellect keen and powerful, but restrained in action by a modesty which shunned publicity, and was averse to display of every kind. His principles, both moral and religious, were, even at that early period, firmly fixed; and my experience of his abilities, tendencies, and dispositions, was sufficient to enable me to augur everything favourable respecting his course as a man and a christian." At the end of a year he left the academy, and commenced attendance upon the philosophical classes of the university of Edinburgh, having for his private tutor for some time the Rev. Charles H. Terrot, now bishop of Edinburgh. He was at that time designed for the bar, but the study of law having failed to interest him, he formed the resolution to enter the army. No doubt the military traditions of his family had their influence in suggesting such a choice; but he afterwards confessed to "an unutterable admiration of heroic daring," and few men have ever been more alive to the imaginative aspect of the profession of arms—to the chivalry of war. "There is something worse than death," he exclaimed in his lectures on the Influence of Poetry. "Cowardice is worse; and the decay of enthusiasm and manliness is worse; and it is worse than death, aye, worse than a hundred thousand deaths, when a people has gravitated down into the creed that 'the wealth of nations' consists not in generous hearts ('Fire in each breast and freedom on each brow'), in national virtues, and primitive simplicity, and heroic endurance, and preference of duty to life—not in *men*, but in silk and cotton, and something that they call 'capital.'" A man who could feel and think in this strain would have made a noble soldier, and for some time it seemed certain that he would enter upon a military career, for by the favour of King William IV., "upon whom his mother's family had some claims," he was placed upon the commander-in-chief's list for an early commission. But considerable delay intervened in the issue of the commission; and in the meanwhile the present bishop of Cashel, and others of his friends, represented to his father so strongly the superior claims and attractions of the christian ministry for a mind so deeply imbued as his son's with religious feeling, and so richly endowed with intellectual power, that he was induced to reconsider seriously the subject. Young Robertson himself expressed his willingness to abide by the decision of his father, whatever it should be. The result was, that he was entered at Brasenose college, Oxford, to commence his studies for the church. Only four days thereafter came information from the war office that a commission awaited him in the second regiment of dragoon guards. But the die was now cast, and, at twenty years of age, renouncing all the bright dreams of martial ambition, he settled down to the solemn and unexciting work of preparing himself by severe study and severer self-discipline for the warfare of a good soldier of Jesus Christ. So far as the carrying off of academic honours was concerned, his university career was in no way distinguished. Though assured by his tutors and the examiners of the lower school that he might hope to attain the highest honours if he would consent to go into the honour school, he was content to leave Oxford with a common degree, not, however, without having acquired the reputation of possessing abilities which would command distinction in any department of learning, art, or science to which he might devote himself. Among his college friends may be mentioned the celebrated Mr. Ruskin, of whom he always expressed the highest admiration, and with whose enthusiasm for art he had an ardent sympathy. And not less ardent was his love for the highest and purest order of poetry. Early in life he was an enthusiastic admirer of Wordsworth, and it is an affecting proof how constant and growing that early passion proved, that the very last of his public addresses, beyond the sphere of the pulpit, was a lecture on Wordsworth. In that brilliant performance he brings up a recollection of his college days, which may appropriately be cited here. He was still a student of Brasenose when Wordsworth went up to Oxford to receive his honorary degree. The poet's cause had been desperate once, but it was triumphant now. "Scarcely had his name been pronounced in the theatre, where all that was most brilliant, all that was most wise and most distinguished, was gathered together, than from three thousand voices at once there broke forth a burst of applause, echoed and taken up again and again, when it seemed about to die away, and that thrice repeated: a cry in which

> 'Old England's heart and voice unite,
> Whether she hail the wine-cup or the fight,
> Or bid each hand be strong, or bid each heart be light.'"

"There were young eyes there," he continues, and doubtless he means to say his own were among them, "filled with an emotion of which they had no need to be ashamed. There were hearts beating with the proud feeling of triumph, that at last the world had recognized the merit of the man they had loved so long, and acknowledged as their teacher; and yet when that noise was protracted there came a reaction in their feelings, and they began to perceive that *that* was not after all the true reward and recompense for all that Wordsworth had done for England; it seemed as if all that noise was vulgarizing the poet; it seemed more natural and desirable to think of him afar off in his simple dales and mountains, the high-priest of nature, weaving in honoured poverty his songs to liberty and truth, than to see him there clad in a scarlet robe, and bespattered with applause. Two young men went home together part of the way in silence, and one but gave expression to the feelings of the other, when he quoted those well-known, trite, and often-quoted lines, lines full of deepest truth—

> 'The self-approving hour whole worlds outweighs
> Of stupid starers and of loud huzzas.
> And more true joy Marcellus exiled feels
> Than Cæsar, with a senate at his heels.'"

The incident opens a window in his young heart, and lets us see somewhat of its generous and high-souled throbbings; for no doubt he was himself one of those two deeply-smitten Wordsworthians, and it was doubtless also himself who quoted those lines of high disdain of an applause at once so unpoetically noisy and so long delayed. Soon after leaving Oxford he received orders from the bishop of Winchester, and accepted the curacy of St. Maurice and St. Mary Kalendar in the cathedral city of the diocese. At the end of a year's labour there he felt his strength decline, and was advised to take a trip to the continent to recruit. He visited Switzerland and the Tyrol, travelling a great deal on foot, and reaping the usual reward of such exertion in coming upon scenes of solitary grandeur and uncontaminated beauty, which only the pedestrian among the Alps can expect to behold. His recollections of these scenes often supplied him with eloquent illustrations in after days. Take the following as a specimen:—"I wish I could describe one scene which is passing before my memory at this moment, when I found myself alone in a solitary valley of the Alps without a guide, and a thunder storm coming on. I wish I could explain how every circumstance combined to produce the same feeling, and ministered to unity of impression—the slow, wild wreathing of the vapours round the peaks concealing their summits, and imparting in semblance their own motion, till each dark mountain form

seemed to be mysterious and alive; the eagle-like plunge of the lämmer-geier, the bearded vulture of the Alps, the rising of a flock of choughs which I had surprised at their feast on carrion, with their red beaks and legs and their wild shrill cries startling the solitude and silence—till the blue lightning streamed at last, and the shattering thunder crashed as if the mountains must give way; and then came the feelings which in their fulness man can feel but once in life, mingled sensations of awe and triumph, and defiance of danger—pride, rapture, contempt of pain, humbleness and intense repose, as if all the strife and struggle of the elements were only uttering the unrest of man's bosom, so that in all such scenes there is a feeling of relief, and he is tempted to cry out, exultingly—There! there! all this was in my heart, and it was never said out till now."—(Lectures on the influence of Poetry.) In Switzerland he found not only new health but a wife—Helen, daughter of Sir George William Denys, Bart., of Easton Neston, Northamptonshire, to whom he was united in Geneva, and with whom he shortly after returned to England. For the next four years he served as curate to the Rev. Archibald Boyd, incumbent of Christ church, Cheltenham, where his eloquence and originality of thought procured him a growing number of admirers, even under all the disadvantages inseparable from such a subordinate position. At the beginning of 1847 he removed to St. Ebbs, Oxford, to officiate as substitute during the indisposition of the rector of the parish, and here he was beginning to attract and interest powerfully the undergraduates of the university, when he was invited to accept the incumbency of Trinity chapel, Brighton, which had just then become vacant. The offer was an advantageous one, but he referred himself implicitly in the matter to the opinion and judgment of the bishop of Oxford, and it was by his advice that he finally closed with the appointment. On Sunday, August 15, 1847, he preached his first sermon at Brighton, on the text—"For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;" of which discourse it has been remarked by a local hearer and critic, that "though not equal in some respects to many which succeeded it, it was nevertheless sufficiently marked by the peculiarities of his preaching to render it in character distinct from any of the pulpit oratory to which the listeners had been accustomed, and to convince them that it was a mind of no common order to which they were henceforth to look for their spiritual guidance and consolation." "In a very brief period," the same writer tells us, "the feeling which prevailed in regard to the new incumbent was one of enthusiastic admiration. The chapel was now crowded Sunday after Sunday, and by a highly aristocratic audience, and it was soon at rare intervals only that sittings could be procured." Nor was it only the higher and more cultivated class of hearers that felt the charm of a ministry that was at once so full of head and heart. Only a few months after his settlement —on the morning of Christmas-day, 1847—Mr. Robertson, on ascending his reading desk, found there a set of handsome prayer books which had been presented to him by the *servants* of the congregation as a Christmas gift. Touched by this evidence of kindly feeling, he took occasion in his sermon that morning to advert to the subject of presents, and drew a picture, we are told, of the delight which would fill the heart of a fond brother who, on the morning of his birthday, should awake and find in his chamber a rose placed there by sisterly affection. "That simple gift, almost valueless in itself, would be more prized by that brother's heart than a purse of gold." The application of the figure to the incident of the morning was beautiful and touching. His was, indeed, a brother's heart, both in the flesh and in the Lord, towards all classes not only of his flock, but of his fellow-christians of every name, and of his fellow-men of every rank and of every clime. And it was striking to note how soon this brotherliness of the gifted and popular preacher, was found out and believed even by that class of the community who are the least apt to rely upon the disinterested love of those above them, and who are usually, too, the most alienated from the church and her ministers. Before he had been a year in Brighton he was earnestly solicited by the members of the Working Men's Institute to open the institute with a public address. He felt a deep interest in their movement, but he urged upon the committee that "he was not at all the man that should be selected. They should have some one of standing and influence in the town, and I am almost a stranger, and my taking so prominent a position might fairly be construed into assumption. Again, I am much afraid that my name might do them harm instead of good, for though the institution is intended to be self-supporting, yet there is no reason why it should wilfully throw away its chances of assistance from the richer classes; and I am quite sure that of these very many, whether reasonably or unreasonably, are prejudiced against me, and perhaps the professedly religious portion of society most strongly so." The working men, however, could not be moved from their desire to have him for their inaugural orator. The address was delivered, and created a great sensation amongst all classes. "It was marked," as the editor of his collected lectures and addresses—one of his most intimate friends—observes, "by extraordinary oratorical power, and evinced a faculty for addressing a popular assembly greater even than had been expected." A second address in the collection was not long after delivered to the same institute, and also his two beautiful "Lectures on the influence of Poetry on the working classes," delivered in 1852. He continued till his death to take the most vivid interest in every movement that promised to ameliorate and elevate the condition of the working classes; and in this same volume will be found two public speeches which bear testimony to the strength and depth of his feelings of human brotherhood and christian fellow-citizenship—a speech delivered in 1849, at a public meeting called by the Early Closing Association, and a speech delivered at a meeting of the Brighton District Association for improving the dwellings of the industrious classes, held at the Pavilion in 1852.

It was Mr. Robertson's misfortune to be much misunderstood by many of his fellow-townsmen, both as to his theological and his social views. This was no doubt owing in part to the freshness and originality of many of his ideas upon religious and social questions; but it was also a good deal owing to the strong and unguarded manner in which he was wont to express himself upon subjects that deeply engaged his own feelings; and still more, no doubt, to the fearless freedom which he used in characterizing all sects and parties, whether ecclesiastical or political or sociological, to which he stood opposed. It was inevitable that he should excite dislike and suspicion in those who belonged to these assailed parties, and that he should be compelled to suffer reprisals from those who felt—and sometimes not without reason—that he had caricatured rather than characterized their doctrines and doings. He had not been long in Brighton, as we learn from his own words quoted above, when he fell under suspicion among many of being a rationalist in religion and a socialist in politics. Unquestionably he belonged to the broad school in both departments, and was even an advanced adherent of the school in both. But he always repudiated the charge both of rationalism and socialism; and he was a man of too open and honest and manly a character to have made that repudiation if he had not been perfectly sincere in it. Since the publication of many of his writings, the public have had a better opportunity than before of understanding his real opinions and principles; and it is now well understood that in religion, though he was neither an evangelical nor a high churchman, he was far from being a Socinian or a rationalist, and that in sociology he was as far from flattering the working classes as from fawning upon the rich and great, and that he spoke out plainly to teach both classes alike their duties as well as their rights. Neither the Evangelical nor the Anglican, of course, can read these writings with entire satisfaction, or even without frequent offence, for the author's theology is certainly not in all points, and even in some points of fundamental importance, the genuine teaching of the Church of England, whether as interpreted by the school of Jewel or by the school of Laud. Both Anglicans and Evangelicals must lament the absence of much of what they both concur in holding to be essential truth, and the presence of some tendencies which in other minds less gifted with spiritual life and feeling could scarcely fail of running into dangerous and even fatal extremes. But still all parties can now understand the indignation with which he denied the charges of rationalism and socialism which were sometimes launched against him, and can also understand with what perfect truth and integrity he could use such language as the following in speaking of the fruits of his ministry, in reply to an address presented to him in 1852 by one hundred young men of his congregation—"No man can feel more deeply than I do the deficiencies, the faults, the worthlessness of the ministry of which you have spoken so kindly and so warmly. Others may have detected its faults more keenly; no

one has felt them as bitterly as I have; and yet for all this I shall not for one moment disguise my belief, that much of what has been said to-night is true. I *know* that there are men who once wandered in darkness and doubt, and could find no light, who have now found an anchor, and a rock, and resting-place. I know that there are men who were feeling bitterly and angrily what seemed to them the unfair differences of society, who now regard them in a gentler, more humble, and more tender spirit. I know that there are rich who have been led to feel more generously towards the poor. I know that there are poor who have been taught to feel more truly and more fairly towards the rich. I *believe*—for on such a point God only can *know*—that there are men who have been induced to place before themselves a higher standard, and perhaps I may venture to add, have conformed their lives more truly to that standard. I am deeply grateful in being able to say that if my ministry were to close to-morrow, it would not have been, in this town at least, altogether a failure."

To the numerous admirers of his posthumous discourses the following particulars regarding his manner of preaching may be interesting:—"The majority of his sermons were delivered extemporaneously, a few words pencilled upon a card or scrap of note paper sufficing by way of groundwork for the most magnificent of them. These spontaneous efforts were highly finished in point of composition, as much so as if they had been set down and committed to memory;" and yet on one occasion when applied to for permission to print some of his discourses as taken down by a shorthand writer, he remarked that—"Few things could embarrass or pain him more than the publication of his sermons." In the same letter he intimated the probability of his preparing a volume of his sermons for the press; and it was perhaps with that view that during the last year of his ministry he preached chiefly from manuscripts. He was not, however, spared to complete the design, and the whole of his sermons, except one which he was induced to publish in his lifetime, have appeared under the great disadvantage of posthumous pieces, some of them printed from the MSS. just referred to, and others from copies written down by him after delivery, for the use of friends at a distance. His delivery did full justice to the high quality of his thoughts and diction. "He was gifted with a voice of wonderful sweetness and power; so flexible and harmonious was it that it gave expression to the finest tones of feeling—so thrilling that it stirred men to the heart; the gesture was simple and quiet, his whole soul so thoroughly absorbed in his subject that all was intensely real, natural, and earnest."

Towards the close of 1852 Mr. Robertson's health, which had never been vigorous, began visibly to decline. In February, 1853, he delivered his lecture on Wordsworth to the members of the Brighton Athenæum, an effort for which he succeeded in bracing himself, but which was evidently beyond his real physical strength. His congregation entered into a liberal subscription to provide him with a curate; but owing to the opposition of the vicar of Brighton to the gentleman proposed for the curacy, no appointment took place. A change of air at Cheltenham failed to produce any favourable effect, and on the 5th of June he preached his last two sermons. On Sunday, the 15th August, the anniversary of the day upon which, only six years before, he had entered upon his duties in Brighton, he breathed his last, and the latest words that escaped his dying lips were—"My God! my Father!" His funeral was a spectacle of public grief and appreciation such as Brighton had seldom or never before seen, and all classes of that community, from the highest to the lowest, united in demonstrations of honour, gratitude, and love. Death has added immensely to his influence and fame. His posthumous sermons, in three series, have reached respectively an eighth, a seventh, and a sixth edition. More recently has appeared a volume of expository lectures on the Epistles to the Corinthians, which is to be followed up by a similar volume on portions of the Old Testament. A volume of letters, including a Life, is also promised, and is now in progress. The "Lectures and Addresses on Literary and Social topics" before referred to, have a preface from the pen of one of the author's most familiar and most trusted friends, which contains several interesting elucidations of his character and principles. What place he has taken as an author in the estimation of his countrymen may be gathered from one of innumerable tributes paid to his genius, to this remarkable effect, "that had the Church of England produced no other fruit in the present century than these works, these alone would be amply sufficient to acquit her of the charge of barrenness."—(*Church of England Monthly Review.*)—P. L.

ROBERTSON, James, professor of oriental languages in the university of Edinburgh, was born at Cromarty, of poor parents, and spent his early days in a long struggle with difficulties and privation. He studied at Aberdeen. He was chosen professor at Edinburgh chiefly on the recommendation of Schultens, under whom he had studied, 26th June, 1751. At the time of his election he was offered the chair of Hebrew in Doddridge's theological academy at Northampton. He first taught Buxtorf's grammar, but soon compiled one for himself. He published a Clavis Pentateuchi, in 1763, which contains an analysis of all the words, with critical notes. He was also, in 1762, elected librarian of the university, and did good service in that department. Dr. Samuel Johnson met him in Edinburgh, and speaks highly of him. He was known in his day by the title of Rabbi Robertson. Died 26th November, 1795.—J. E.

ROBERTSON, Joseph, an English divine, was born in 1726 at Knipe in the county of Westmoreland. Educated at the grammar-school of Appleby and at Queen's college, Oxford, he obtained in 1758 the living of Herriard in Hampshire, that of Sutton in Essex in 1770, and in 1779 the vicarage of Horncastle in Lincolnshire. He died in 1802. He wrote "An Introduction to the study of polite literature;" "An Essay on Punctuation;" "The Parian Chronicle, or the Chronicle of the Arundelian Marbles, with a Dissertation on its authenticity;" a translation of Telemachus; "Essay on the nature of English verse." Robertson also edited in 1772 Algernon Sidney's Discourses on Government.

ROBERTSON, Patrick, a well known Scottish lawyer and judge, was the son of a writer to the signet, and was born in 1794. After completing his education at the high school and university of Edinburgh he was called to the bar in 1815. He was a very successful pleader, was especially skilful in his addresses to juries, whom he amused by his wit and fun, as well as convinced by his arguments. In November, 1842, he was elected dean of the Faculty of Advocates, the highest honour in the gift of the profession; and on the retirement of Lord Meadowbank in November, 1843, he was appointed a lord of the court of session, with the title of Lord Robertson. In 1848 he was elected rector of Marischal college, Aberdeen. He died suddenly in January, 1855. He was the author of two volumes of sentimental poetry of no great merit. He was not only an accomplished lawyer, but a man of infinite humour. An immense fund of anecdote and drollery perished with him.—J. T.

ROBERTSON, William, grammarian and lexicographer, who flourished about the middle of the seventeenth century, was a native of Scotland, and was educated at Edinburgh. He settled in London about 1650, and devoted himself to the teaching of Hebrew. His "Gates to the Holy Tongue" was published in 1653. The Hebrew text of the Psalms and Lamentations was published in 1656. After the Restoration he went to Cambridge, and there he published "Phraseologia Generalis, Thesaurus linguæ Græcæ," designed both for a concordance and a lexicon; "Index Alphabeticus Hebræo-biblicus;" "Novum Testamentum Hebraice," a revision of Hutten's version. This edition is scarce, as a large portion of it was destroyed by the great fire of London. Robertson died about 1686.—J. E.

ROBERTSON, William, the eminent historian, was the eldest son of the Rev. William Robertson, minister of Borthwick, and was born at Borthwick, 19th September, 1721. He got his first education at the school of Dalkeith, and on his father's translation, in 1733, to Edinburgh as one of the ministers of Old Greyfriars' church, the son entered college when little more than twelve years of age. The ambition of his life is marked on the motto which his note-books bear when he was a student, "Vita sine literis mors est." Translations from the classics, and especially from the Greek, were a favourite pursuit. His academic and theological course being completed, he was licensed to preach by the presbytery of Dalkeith in 1741, before he had completed his twentieth year. In 1743 he was ordained minister of Gladsmuir, East Lothian, having received a presentation from the earl of Hopeton. His annual income was under a hundred pounds; yet when his father and mother had both died within a few months after his settlement, he took entire charge of the orphan family in their destitution, and opened his humble manse to a younger brother and six sisters. He undertook, also, the education of his sisters, and though he was engaged did not for their sakes marry

for several years. It may be mentioned that in 1745, Robertson hastened as a volunteer into Edinburgh, when it was threatened by the Highland army; and when it was agreed in the panic to surrender the city, he formed one of a band who proceeded to Haddington and offered themselves to General Cope, who, however, declined the offer, as they had not had any military drill or discipline. He performed his pastoral duties with exemplary fidelity, and exhibited in the pulpit a higher style and better elocution than had been customary in many Scottish parishes. Yet the more polished sermon, which became afterwards so common, failed to make the same impression that more direct, quaint, and rugged discourses had done in a former age. In the year 1752 Robertson was a member of the general assembly, and he then began to unfold and defend those views of church polity which characterized the so-called moderate party; upholding the law of patronage against all modification, ordaining ministers against the resolute opposition of vacant parishes, and sternly enacting that no clergyman, whatever be his personal convictions, should be excused from taking his official part in this ungracious work. His measures, at first unsuccessful, soon triumphed, and as a first result of that triumph, the minister of Carnock was selected as an example. Gillespie, quiet but firm, was summarily deposed, and he became the founder of the Relief, a large and influential body forming one of the constituent elements of the United Presbyterian church. Dr. Robertson's eloquence and influence marked him as the leader of the assembly, a distinction which he enjoyed with unimpaired prerogative for many years. In 1755 Dr. Robertson preached before the Society for the Propagation of Christian Knowledge, and published the discourse. It is a historical survey of the state of the world at the time of Christ's appearance, and though not distinguished for great depth or comprehensiveness, it is a clear, animated, impressive, and successful sermon, which at once attained great popularity. His tastes were more literary than theological, and we find him an active member of the select society consisting of many eminent men, founded for the discussion of questions of taste, philosophy, and general literature. Wedderburn, afterwards lord chancellor; Home—Lord Kames; Sir Gilbert Elliot, Lord Monboddo, and others, were principal speakers. Lord Hailes, Carlyle of Inveresk, and Ferguson, were members too, and so were Hume and Adam Smith, but they were always silent during a debate. The sensation created by the clerical patronage of Home and his tragedy of Douglas, is well known. Dr. Robertson bravely shielded his friend the author, and some of the other offenders, who were thought to outrage public decorum by their unabashed appearance in a theatre. The "History of Scotland" had been commenced as early as 1753; the work was quietly and systematically carried on for several years, and it was published in two volumes quarto in 1759. During the time that his work was proceeding through the press, he was translated to a pastoral charge in Edinburgh, first to Lady Yester's, thence to Greyfriars, and about the same time he received the degree of D.D. from the university. The success of the "History" was immediate. It met with universal eulogy; Horace Walpole, Warburton, Lord Mansfield, Bishop Douglas, Hurd, and Burke extolled its merits. It brought its author numerous congratulations and £600, and it passed through fourteen editions in his lifetime. During the year of its publication he became chaplain of Stirling castle; next year, in 1762, one of his majesty's chaplains-in-ordinary for Scotland; in 1762 principal of the university of Edinburgh; and two years later, by royal appointment, historiographer for Scotland, with a salary of £200 a year. His own merits and Lord Bute's influence brought him this rapid succession of promotions. Preferment in the English church was offered him, but the offer was decidedly refused. Dr. Robertson's next subject was the "History of the Reign of Charles V.," which was published in 1769 in three volumes quarto. It was floated on a high tide of popularity, and merited all the eulogiums pronounced upon it. The first chapter is unique for its rapid, comprehensive, and eloquent account of the political affairs and parties in Europe; presenting a vivid picture of society in its different divisions, and showing the variety of causes whose concurrent influence brought Europe into the condition it presented at the beginning of the sixteenth century. The entire work is the result of calm and thoughtful research, expressed in a vigorous and graceful style, which if it never rises into enthusiasm, never sinks into insipidity. The copyright of this work brought the author £4500, the largest sum ever paid up to that period for a single work. After this, at the urgent solicitation of friends and at the wish of the king, he seems to have entertained the idea of writing a history of England, but the work was never commenced. In 1777 appeared the "History of America," in two volumes quarto, for the copyright of which he received £2400. In honour of a work, in which they had a national interest, the Royal Academy of History at Madrid elected him an honorary member. His next and last work, "Historical Disquisition, concerning the Knowledge which the Ancients had of India," was published in 1791. It had been suggested to him by the perusal of Major Rennell's Memoirs of a Map of Hindostan, and in its own sphere of investigation it has no rival. Immediately after the publication of this work, his health became seriously affected. He was seized with jaundice, the result or concomitant of liver disease. He felt that his time had come, and he contemplated his end with serene resignation. During the later period of his illness he was removed to Grange house, in the vicinity of Edinburgh, and he spent many hours in a garden attached to his dwelling. It was spring, and he took special interest in the opening blossoms of the fruit-trees; often with a smile to friends or visitors with whom he was in conversation, contrasting his interest in their progress with the event which was to happen ere the fruit should appear. Early in June, 1793, he was wholly confined to bed, and he died on the 11th of that month, in the seventy-first year of his age.

The industry of Dr. Robertson was great and conscientious. He never was in a hurry to publish. Years of calm, unwearied, sifting research preceded the publication of each of his works. He came to conclusions after a prolonged, careful, and minute survey of facts and premises. Personal investigation led with him to independent results. The style is always perspicuous, ornate, and of even flow; yet one wearies in travelling always over table-land, without a height to climb or a slope to descend. The rhythm and sustained elevation are uniform, and therefore often out of harmony with the events narrated or actions described. Paragraphs of singular and appropriate force and beauty everywhere occur, and character is often drawn with wonderful artistic skill. He is less compact and profound than Thucydides and Tacitus, but not so discursive as Livy; he wants the easy and natural grace of Hume, but he is not so sparkling, antithetic, and rhetorical as Gibbon. His pages are colourless, so far as his own passions are concerned. There are no flashes of enthusiasm, no sympathetic pulse is stirred, even when he relates the mighty work of Luther or describes the horrid butcheries of the Spanish invaders of America. He was of a somewhat stoical temperament, and his emotions were hidden under control. It is said that from his familiar intercourse with Hume, some doubted his christianity, but for this there is no ground; his intercourse with Hume was only secular and literary. His evangelical colleague, Dr. Erskine, who preached his funeral sermon, speaks highly in favour of him. His theology was not profound. Keen spiritual sensibilities he had not; nay, it is sad to find him in correspondence with Gibbon, not only uttering no protest against the two famous chapters of the "Decline and Fall," which try to sap and undermine the christian faith of which he was a minister, but actually denouncing the bigotry of Lord Hailes and Bishop Watson, who had replied to the insidious sceptic. He unpardonably forgot his duty as a christian and a minister, in his admiration of literary excellence. Dr. Robertson was in politics a whig of the Revolution, and he had a great admiration of the American Washington. As his grandnephew Lord Brougham who heard the discourse, tells us, he preached in 1788 a centenary sermon in honour of the English revolution, in which he exulted in the near prospect of seeing so many millions in France freed from the fetters of arbitrary government. When an attempt was made in 1778 to repeal the most oppressive portion of the penal laws against Roman catholics, riots and burnings took place in Edinburgh, threatening letters were sent to the principal as a favourer of catholic claims, and his house was in danger of being assailed. At next meeting of the assembly he stood forth in self-vindication, and delivered a speech of surpassing power and eloquence, which is reported in the *Scot's Magazine* of that year. He continued to preach till near the close of his life, but his popularity as a preacher never equalled his popularity as a debater or historian. He preferred, Lord Brougham says, "moral to gospel subjects, as he wished to avoid the fanaticism of the evangelical party." Lord Cockburn, in his Memorials, describes him as a pleasant-looking old man, with an eye of great vividness, a large projecting chin, a small hearing trumpet fastened

by a black ribbon to a button hole, and a rather large wig powdered and curled; and evidently "fond of a good dinner." He wore his cocked hat even in the country. Lord Brougham informs us also, that he had a strong Scottish accent, and a "manner not very graceful in little matters, though dignified on the whole." Dr. Robertson, a considerable time before he was enfeebled, retired from the leadership of the general assembly—one reason alleged for his abdication being, that his followers were threatening to go so far before him as to abolish subscription to the Confession of Faith. As for the ecclesiastical policy of which he was the representative and the advocate, and which Dugald Stewart, Bishop Gleig, and others of his biographers, so much extol, it may be added that it has originated three seceding communities, and at length left the Church of Scotland with a mere minority of the population within her pale.—(*Life* by Dugald Stewart; *Memoir* by Bishop Gleig, prefixed to an edition of his works; Brougham, *Men of Letters in the Time of George III.*)—J. E.

ROBERVAL (De), the surname assumed by a celebrated French mathematician and mechanical writer, Gilles Persone, from his birthplace, a village near Beauvais. He was born in 1602, and died at the collège Gervais in Paris, on the 27th of October, 1675. In 1631 he obtained the appointment of professor of philosophy in the collège Gervais, and in 1632 that of professor of mathematics in the collège royal. He approached very near to the discovery of the differential calculus, in a method which he invented for finding tangents to curves. He wasted much time and labour in opposing the geometry of Descartes. In support of the true Copernican system of astronomy, he wrote a book entitled "De Mundi Systemate;" and probably through dread of the consequences of publicly maintaining opinions then considered heretical, he passed it for a translation from a work of Aristarchus of Samos, the earliest known supporter of that system, although it was in fact his own composition.—W. J. M. R.

ROBESPIERRE, François Joseph Maximilien Isidore, was born at Arras in the north of France in 1759, the birth year of Schiller, of Pitt, of Burns; and his family is said to have been of Irish origin, and to have come to France after the fall of the Stewarts. Both the father and the grandfather of Robespierre were barristers, and Robespierre himself practised as a barrister in his native town, after having pursued with much assiduity and completed with much distinction his education at Paris. His talents were considerable; his vanity was great; his ambition greater. As writer, as speaker, as agitator, he acquired a local celebrity. But this could not satisfy his yearning for renown. There were startling signs of a national movement, and he panted to take a part in it—not wholly, it must be confessed, from pure selfishness, but also from the desire to realize ardent ideas of liberty which he had long cherished. The drama—the prelude of which had been a hundred years of sin, and shame, and sorrow, and oppression, and injustice—began in the spring of 1789. Robespierre was able to appear on the scene from the commencement; but as long as the colossal figure of Mirabeau towered supreme, men of the Robespierre order could have slender influence, except as demagogues, in clubs, and in the wild, lawless gatherings of the multitude. In the chaos of parties and of principles through which France was struggling and stumbling to organic life, Robespierre and those who acted with him entertained not, and were incapable of entertaining, any deep designs. They aspired to gain sway for certain pedantic dogmas; they fiercely clutched at ascendancy; and at last they became terrorists from terror and from cowardice—statesmanship was out of the question. From the legislative assembly all members of the national assembly were excluded. Neither in the national assembly nor in the legislative assembly was, directly or indirectly, Robespierre's power overwhelmingly felt, because neither the one nor the other was prevailingly democratic, and it was the pure democracy that Robespierre affected to represent. But in the famous Jacobin club, which was more a force in the state than either of the assemblies, Robespierre crushed down all opposition. Early in September, 1792, took place at Paris those atrocities known as the September massacres. On the 20th of the month, heralded by his shriek of blood, the national convention opened. From demagogue Robespierre here rose to be dictator; but a grander dictator was to come, who, as yet, was nothing more than a young unknown officer of artillery. The 20th September, 1792, was rendered memorable by another event; the French gained on that day the battle of Valmy, the first of countless glorious victories. It was followed in not much more than a month by the triumph at Jemappes, and by the conquest of Belgium. What added to the strength of France without, did not promote its tranquillity within. There is a tragical, an inexorable logic, in revolution; and of all revolutions the French was certainly the most logical. Of the same type as Calvin and Guizot, Robespierre was the most logical head in France, a doctrinaire by instinct. This was the source of Robespierre's supremacy; he exercised little guiding or controlling energy; he simply abandoned himself to the onrush of circumstances. The two principal parties in the national convention were the so-called Mountain and the so-called Gironde; the first embracing violent democrats, the second consisting of enthusiastic republicans, who were filled with the noblest spirit of Greece and Rome, and who dreamed of making France strong and beautiful by a revival of antique virtues. The so-called Plain included persons who paraded neutrality, but who generally voted with the Girondists. Never, perhaps, was there a more brilliant or gifted political party than the Girondists; never, perhaps, a political party more destitute of sagacity and firmness. As soon as the deliberations of the national assembly commenced, it was evident that a combat was engaged between the Girondists and the Anarchists for life, for death; and that those would conquer who had the courage to strike the first blow. In presence of the whole convention some of the Girondists accused Robespierre of being a tyrant, and of aiming at still more ferocious tyranny. A few days after, he defied any of the members to repeat the accusation. Louvet, the author of some disreputable books, but, as a politician, incorruptible and brave, immediately rushed to the tribune and fulminated at Robespierre a magnificent philippic. The doom of Robespierre was in the hands of the Girondists. He sat confused and self-condemned. But instead of smiting their detested foe, the Girondists agreed with the rest of the convention in giving him a week to prepare his defence. He came armed with sophistries and plausibilities, and the convention, in effect, acquitted him by passing to the order of the day. From being the accused Robespierre stood up as the accuser. The Girondists wished to save the unfortunate king, whose life since the Revolution burst forth had been so miserable, and who, along with his family, was now suffering the harshest, most ignominious treatment. But the Anarchists had resolved on his destruction. None of them displayed a more cruel and vindictive temper than Robespierre; and to stimulate odious passions he pictured the royal family as the cause of the famine and the other woes by which France was tormented. Alike in the debates in reference to the king's trial and in the trial itself, the Girondists acted with signal irresolution, and their greatest orator, Verginaud, was the most irresolute and guilty of all. He voted for that against which he had strenuously spoken. The Girondists could have saved Louis XVI., and in saving him they would have saved themselves and saved France. But they were not magnanimous enough to risk their popularity; they did not dare to offend a Paris mob. On the 21st of January, 1793, Louis XVI. mounted the scaffold. A cry of horror and indignation ran through Europe; and there was a conspiracy of kings—though rather from conservative fear for dynasties than from sympathy with a murdered brother. In many parts of France, likewise, and chiefly in the extreme west, there were formidable insurrections. But curses abroad and alarms at home did not diminish Robespierre's empire; they rather increased it. He had persuaded the people, and especially the populace, that he was no less indispensable than incorruptible. Not long after the monarch's death the committee of public safety was created, which, with Robespierre as president, and with the subordinate organizations over which it commanded, was the real and supreme authority in France. With the existence of that committee began what is known in history as the Reign of Terror. To be just, however, we must admit that when the fortune of French arms wavered, and when immense, rapid, comprehensive energy was needed, the committee of public safety, under the shadow of the unpausing and unpitying guillotine, did notable and patriotic service. The defection of Dumouriez in April, 1793, was followed by the fall of the Girondists in May and June—the rabble of Paris and the creatures of Robespierre combining to overthrow them. Robespierre's two chief coadjutors were Couthon and Saint-Just. Strangely enough, it was precisely during the Reign of Terror that Robespierre manifested qualities, both as a statesman and an orator, which no one had ever sus-

pected. Over paths slippery with blood affairs now marched fast. The war on the frontiers and in France itself we must pass by. On the 16th of October, 1793, the fair head of Marie Antoinette fell on the same scaffold which had been stained with the blood of her husband, and which in a few days or weeks was to be drenched with the blood of the Girondists, and of other illustrious victims. Robespierre grew even tired of his own instruments of assassination and anarchy. In March, 1794, he sent to the guillotine Hébert and the Hébertists for being ultra-revolutionary; and in April, Danton and the Dantonists were struck down by the executioner because they kindled Robespierre's envy and dread. While the guillotine was so busy, the worship of Reason was, as if in mockery, established. On the 8th June, 1794, was held at Paris a splendid festival called the festival of the Supreme Being. Robespierre, with flowers and ears of corn in his hand, marched toward an altar and harangued the people, as the high priest of Reason. It was his last triumph, for Tallien and the friends of Danton and the Dantonists conspired, and with success, to dethrone the autocrat. On the 28th of July, 1794, Robespierre, the great guillotiner, was himself guillotined. In the conflict of the previous day a gendarme had broken Robespierre's jaw with a musket shot. With Maximilian Robespierre had co-operated, and with him died, a younger brother, likewise a barrister, Augustine Robespierre. Their sister, Charlotte Robespierre, survived till 1834. It is usual to speak of Maximilian Robespierre as a monster; it were better to say that the Revolution changed him into a madman.—W. M–l.

ROBIN HOOD, a celebrated outlaw, very famous in English tradition and popular poetry. According to the received opinion he lived in the reign of Richard I., and his alleged tombstone is shown near the nunnery of Kirklees in Yorkshire. An epitaph, said to have been inscribed on it, however, is now generally regarded as a fabrication. Ritson maintains, though without trust-worthy evidence, that Robin Hood's real name was Robert Fitzooth, and that he had a claim on the earldom of Huntingdon. But the ballads about the outlaw usually describe him as a yeoman. His principal residence was in Sherwood forest in Nottinghamshire, though he is said also to have frequented Barnsdale in Yorkshire. It is probable that this popular hero was the most celebrated of the numerous outlaws, whom the oppression of the early Norman kings compelled to flee for refuge to the great forests and natural strongholds of the country, where they lived by deer-shooting and plunder. Stow says that Robin Hood maintained a hundred followers, able-bodied men and skilful archers, who were so formidable that four hundred men durst not attack them. He lived "by spoils and thefts, but he spared the poor and plundered the rich. He suffered no woman to be oppressed, violated, or otherwise molested. Poor men's goods he spared abundantly, relieving them with that which by theft he got from abbeys and the houses of rich carles." His fame was as great in Scotland as in England. He is honourably mentioned by the Scottish historians, Fordun and Major, and the latter "of all thieves affirmeth him to be prince, and the most gentle thief." "The personal courage of this celebrated outlaw," says Bishop Percy, "his skill in archery, his humanity, and especially his levelling principle of taking from the rich and giving to the poor, have in all ages rendered him the favourite of the common people." The most notable of his followers were Little John, his chaplain Friar Tuck, and his mistress named Marian. Robin is said to have been bled to death by a nun near Kirklees, in 1247. Considerable attention has of late been drawn to the history of Robin Hood, and various new theories have been broached respecting his character and position. Thierry in his History of the Norman Conquest has suggested that the outlaw was the chief of a band of Saxons, who had taken up their residence in the woods, and maintained themselves there against the Norman invaders. Others affirm that he was one of the followers of Simon de Montfort. Mr. Thomas Wright has sought to resolve the redoubtable hero into a mere myth, while the Rev. Joseph Hunter, in a clear and elaborate dissertation, has strenuously maintained the personality of the outlaw, and the general accuracy of the leading traditions respecting him.—(See Ritson's *Robin Hood's Poems, Songs, and Ballads;* Percy's *Reliques of Ancient English Poetry;* Wright's *Essay on the Middle Ages;* and Hunter's *Critical and Historical Tracts*, No. iv.)—J. T.

ROBINS, Benjamin, a distinguished British mathematician and engineer, and the founder of the science of gunnery, was born at Bath in 1707, and died in the presidency of Madras on the 29th of July, 1751. His parents belonged to the Society of Friends. At an early age his mathematical talents attracted the notice of Pemberton, who encouraged and assisted him in his studies, and obtained for him employment as a mathematical teacher in London. So great was the ability shown in some of his original researches, that in 1727, at the age of twenty, he was elected a fellow of the Royal Society. In 1728 he quitted the Society of Friends, probably because of the attention which he then began to pay to artillery, fortification, and military engineering in general. He invented that valuable instrument the ballistic pendulum, and made many experiments by its aid; and in 1742 appeared his great work, "New Principles of Gunnery," in which for the first time the effects of the resistance of the air on the motion of projectiles were exactly determined. This book at once attained a European reputation, having been translated and commented on by Euler soon after its publication. In 1749 he was appointed engineer-in-chief to the East India Company, and he went to India in 1750; but in the following year his valuable life was cut short while he was engaged in planning the fortifications of Madras.—W. J. M. R.

ROBINSON, Edward, D.D., a distinguished American scholar and divine, was born at Southington, Connecticut, in 1794, and was educated in Hamilton college in the state of New York, where he took his degree in 1816, and became a teacher of Greek and mathematics. In 1821 he entered the theological seminary of Andover, with the view of devoting himself to the study of theology, and became deeply imbued with the love of sacred philology and criticism which distinguished Professor Moses Stuart, who was then at the head of that institution. Professor Stuart conceived the highest opinion of his talents and attainments, and in a short time procured his appointment as an assistant instructor in the department of sacred literature. It was no doubt from Stuart also that he imbibed his first appreciation and love of German learning in the same field, and hence arose a desire to visit the universities of Germany with a view to the enlargement and deepening of his knowledge of the oriental languages. In 1826 he came to Europe and studied these languages, both at Halle and Paris. On his return to America he resumed his duties at Andover, and entered upon a career of industrious and very useful authorship. He published a "Concise View of the Universities and of the State of Theological Education in Germany;" "Harmony of the Gospels in Greek," in 1834; a translation of the Hebrew and Chaldee Lexicon of Gesenius in 1836; and a Greek and English Lexicon of the New Testament in 1837. Applying himself thereafter with great ardour to the study of sacred geography, he spent the whole of 1838, in company with Mr. Eli Smith, in the Holy Land and the countries immediately adjoining, where the two travellers prosecuted the most accurate topographical researches with all the advantages derivable from their united knowledge of the Arabic tongue; and the important fruits of these researches were given to the world in 1841 in his "Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa," a work which was everywhere received by learned men with high satisfaction, and which has done more than any other modern work to settle the geography and topography of these interesting regions. On a good many points, however, the author's conclusions were disputed, which induced him to make a second journey to Palestine in 1851, the scientific results of which he published in a volume, entitled "The Holy Land." In 1845 he published a translation of Buttmann's Greek Grammar. He is also the author of a "Dictionary of the Holy Bible," and has long taken a large share in contributing to and editing one of the best theological journals of America, the *Bibliotheca Sacra*. While much inferior to many American theologians in theological depth and grasp, he was unquestionably one of the best biblical scholars that America has produced. During his residence in Germany, Dr. Robinson married the daughter of Professor Jakob—see Robinson, Therese Albertine Louise. He died in 1864.—P. L.

ROBINSON, John, Bishop of Bristol from 1710 to 1713, and Bishop of London from that time till his death in 1723, was born in 1650 at Cleasby in Yorkshire, where he afterwards founded a free school, and was educated at Oriel college, Oxford, of which he became a liberal benefactor. During the first portion of his public life, from 1603 to 1708, he was English ambassador to the court of Sweden, a circumstance which he commemorated by adopting a Runic motto for his coat

of arms.—(See *Gentleman's Magazine*, 1802, p. 129.) After he became bishop he was made lord privy seal in 1710, and first plenipotentiary at the treaty of Utrecht in 1712. His civil employments and his high church principles rendered him obnoxious to a large party in the church. He died at Fulham, where he was buried. His "Account of Sweden in 1688" was printed with Lord Molesworth's account of Denmark.—(See Cole's MSS. for Robinson's Letters.)—R. H.

* ROBINSON, JOHN HENRY, one of the most distinguished of the fast-decreasing body of high-class English line-engravers, was born about 1796, at Bolton in Lancashire. He was a pupil of James Heath, whose manner he at first imitated. His prints comprise some after the old masters, as Murillo's Flower Girl, and Vandyck's Theodosius refused admission into Church by St. Ambrose, and Countess of Bedford; subject-pieces after contemporaries, including Leslie's Mother and Child; Wilkie's Napoleon and Pope Pius VII.; Mulready's Wolf and Lamb; some of Landseer's works, Partridge's portrait of the Queen, and Lawrence's Sir Walter Scott. He has also engraved numerous book-plates. Mr. Robinson was elected in 1856 associate engraver of the new class of the Royal Academy.—J. T–e.

ROBINSON, MARY or MARIA, a beautiful woman, who published several poems, novels, plays, &c., was born in 1758 at Bristol, the daughter of a master whaler named Derby. She was educated by Hannah More; but her father failing in business, she became an actress. An unfortunate marriage with Mr. Robinson, a lawyer, did not keep her long from the stage. While performing *Perdita* she attracted the attention of the prince of Wales, whose mistress she became. Abandoned by him, she had recourse to literature for a subsistence, and died at her cottage at Englefield Green in 1800.—R. H.

ROBINSON, ROBERT, a noted divine, was born at Swaffham, Norfolk, 8th January, 1735. His father was a dissolute man, and ultimately left his wife; but through her unwearied industry the boy got good schooling, both at Swaffham and then at Scarning—one of his school-fellows at the latter place being Thurlow, afterwards lord chancellor. At the age of fourteen he was apprenticed to a hair-dresser in Crutched Friars, London; but his master perceiving that the heart of the lad was not in his occupation, and that he had some qualities which might elevate him to a higher sphere of work, released him before the term of his apprenticeship had expired. When he was about nineteen he formed the design of being a preacher, and attached himself for a period to Whitfield. His first sermon was delivered to a small congregation at Mildenhall in Suffolk, and he soon preached to far larger audiences in various parts of the country. Leaving the Methodists, he and thirteen other persons formed an independent church in Norfolk—himself becoming the minister. Having renounced pædobaptism, he was invited on trial in 1759 by a baptist church in Cambridge, and after two years became their pastor. But he had for a time small encouragement, and his income was very limited. His fame grew, however, and a more commodious place of worship was built, and filled with admiring and interested congregations. The undergraduates of the university sometimes came to the chapel, and behaved with such impropriety as often to disturb, and once to break up the service. But they met with their match, and in a published sermon were exposed with satirical keenness and scorn. In 1773 he removed to the village of Chesterton, about two miles from Cambridge, and in a short time commenced business as a farmer and coal merchant. By this time he had his aged mother, a wife, and nine children to support. His engaging in secular business brought upon him many reproofs; but he cared not, and sometimes replied—"Godly critics, too idle many of them to work, spending all their time in talking and mischief—are these the men to censure my industry?" His farming, however, did not interfere with his literary and pastoral labours. In 1774 he published "Arcana," on the subject of relief in matters of clerical subscriptions; and in the following year an appendix to Alleine's Legal Degrees of Marriage, on the point of marrying a deceased wife's sister, advocating its lawfulness. In the same year or in 1775 he published a translation of some of Saurin's sermons, and the volume was followed by three others—a new edition of which appeared in 1784. In 1776 he published a plea for the divinity of Christ, which at once attracted great attention, as discussing a subject then one of controversy. Yet this doctrine he lived to abandon, and adopted Socinian opinions. Preferment in the church was open to him, but he would not be bribed to conformity. In 1777 he published a small tract—"The history and mystery of Good Friday," in which he condemned the annual observance of the day; and in 1778 he printed a "Plan of Lectures on Nonconformity," expounding historically and theoretically the whole question between church and dissent. At the end of the same year appeared his translation, with notes, of Claude's Essay on the composition of a sermon. Being applied to in 1781 to write a history of the baptists, he complied; and to qualify himself for the consultation of authorities he began to study German, Dutch, Italian, and Spanish. "The History of Baptism," the intense and continuous preparation of which tended to shorten his life, was published in 1790, a few weeks after his death. In June of this year he journeyed to Birmingham to see Dr. Priestley. He preached there more than once, and Priestley has remarked that his "manner of treating the Trinity savoured rather of burlesque than of serious reasoning." He had often expressed a wish "to die softly, suddenly, and alone," and on the morning of the 9th of June he was found dead in his bed—his features not disturbed, nor the clothes disarranged. His "Ecclesiastical Researches" were brought out in 1792—two years after his death. A collected edition of his miscellaneous works was published in 1807, in four volumes, and a volume of posthumous works in 1812. Robinson was a man of great natural powers, eloquent and sarcastic, never wearying of toil, eccentric in many of his mental moods, though honest in giving expression to all his convictions. His more systematic investigations are deficient in breadth and erudition. A man with such force of character, so bold and so ready with his answer, and that often so pithy and memorable, could not be but renowned in his day.—J. E.

* ROBINSON, THERESE ALBERTINE LOUISE, *née* JAKOB, an accomplished and gifted writer, was born in 1797, at Halle, where her father was then a professor. At the age of nine she accompanied Professor Jakob to the Russian university of Charkow, and there, as well as afterwards at St. Petersburg, she familiarized herself with at least one Slavonic language. Returning with her father to Halle in 1817, she became known as a writer under the pseudonym of Talvj. In 1825 appeared her German translation of the national songs of the Servians, which vividly interested the veteran Göthe. Marrying in 1828 Dr. Robinson, the well-known author of the Biblical Researches in Palestine, and then a student at Halle, she accompanied her husband to America. Of her subsequent works in German and in English—she writes the latter language with grace and skill—two of the more prominent are her "Historical view of the languages and literature of the Slavic nations, with a sketch of their popular poetry," 1850; and her "Geschichte der colonisation von Neu England," 1847; translated by Mr. Hazlitt as "History of the Colonization of New England," 1851.—F. E.

ROBISON, JOHN, a Scottish natural philosopher, was born in 1739 at Rosehall, near Glasgow, and died in Edinburgh on the 30th of January, 1805. He was educated at the university of Glasgow, where he studied mathematics under Simson, natural philosophy under Dick, and chemistry under Black; and where also he contracted a firm friendship with James Watt, then mathematical instrument-maker to the university. According to Watt's own statement, it was at the suggestion of Robison that he first turned his mind to the improvement of the steam-engine. The intimate knowledge which Robison possessed of the early history of Watt's inventions, proved afterwards of great service in defending Watt's patent against infringement before a court of law in 1796. In 1759 Robison went to sea in Admiral Knowles' flag-ship, as tutor to that officer's son. He passed about four years in the navy, holding the rank of midshipman, and performing important duties in marine surveying, and in making scientific observations of different kinds; and in particular, he assisted in the testing of Harrison's chronometer during the trip made for that purpose in 1762. In 1764 he returned to Glasgow; and in 1767 he succeeded Black as professor of chemistry. In 1770, on the recommendation of Admiral Knowles, he went to St. Petersburg to become inspector-general of the college of naval cadets, an office which he filled with great ability for four years. In 1774 he was appointed to the professorship of natural philosophy in the university of Edinburgh, which he held until his death, about thirty years afterwards. His principal work was that entitled "Elements of Mechanical Philosophy," which was chiefly compiled from his lectures, was edited in 1822, after his death, by Dr. (now Sir

David) Brewster, and was one of the best elementary treatises on physics of its time. He wrote several articles in the Encyclopædia Britannica, chiefly on mechanical subjects; one of those, on the steam-engine, was revised and augmented by Watt. He was the author also of several papers in the Transactions of the Royal Society of Edinburgh. His scientific writings are distinguished by complete information, clear conception, and sound reasoning. In 1797 he published a curious work, entitled "Proofs of a Conspiracy," in which he denounced a mysterious society called the "Illuminati," as the authors of a plot to overthrow religion and government throughout the world. His last literary work was editing Black's Chemistry in 1803.—His son, Sir John Robison, was a distinguished promoter of the diffusion and practical application of science.—W. J. M. R.

ROBORTELLO, Francesco, a learned author, and professor in various Italian cities; born in Udine, 9th September, 1516; died in Padua, 18th March, 1567. He was addicted to literary feuds; Sigonio, Paolo Manuzio, and Erasmus being numbered amongst his adversaries. Besides editions of old authors, Robortello published several original works, such as—"De vita et victu Populi Romani sub Imperatoribus Cæsaribus Augustis;" "De Historica Facultate;" "De Artificio dicendi;" and "Variorum Locorum Annotationes tam in Græcis quam in Latinis Auctoribus."—C. G. R.

ROBUSTI. See Tintoretto.

ROBY, John, a miscellaneous writer, was a native of Lancashire, and was for many years a banker in Rochdale. His first literary production was "Sir Bartram," a poem in six cantos, which was published in 1815. But his best known work is the "Traditions of Lancashire," which appeared in 1829, in 2 vols., 8vo. A second series followed in 1831. The work was well received by the public, and passed into a second edition in 1841. Mr. Roby was also the author of a book of travels, entitled "Seven Weeks in Belgium, Lombardy, Piedmont, Savoy," &c., 2 vols., 8vo, 1838. This accomplished writer and benevolent man unfortunately perished in the wreck of the *Orion*, near Portpatrick, 18th June, 1850.—J. T.

ROCCA, Angelo, founder of the Angelical library at Rome, was born in 1545 at Rocca Contrata in the March of Ancona, took the habit of an Augustinian monk, and after studying at Rome, Venice, Perugia, and Padua, was appointed by Sextus V., in 1585, to superintend the edition of the Bible, the Councils, and the Fathers, which issued from the papal press during this pontificate. Clement VIII., in 1595, made him apostolical sacristan and titular bishop of Tagoste in Numidia. Rocca died in 1620.

ROCHAMBEAU, Jean Baptiste Donatien de Vimeur, Count de, a French marshal, was born in 1725 at Vendôme, of which his father was governor. He was originally intended for the church; but on the death of his elder brother this intention was laid aside, and he was educated for the profession of arms. In 1742 he became a cornet in the regiment of St. Louis, with which he made a campaign in Germany. In 1746 he served under the Count de Clermont at the siege of Antwerp and of Namur, and at the battle of Raucoux. At the age of twenty-two Rochambeau was appointed colonel of the regiment of La Marche, at the head of which he was severely wounded in the battle of Lawfelt. The Marshal de Belle-Isle pronounced this regiment a model for its discipline, and skill in manœuvring. In 1748 Rochambeau assisted in the siege of Maestricht. He next took part in the expedition to Minorca under Marshal Richelieu, and displayed conspicuous courage at the siege of fort Mahon. He was rewarded with the rank of brigadier of infantry, and the order of St. Louis. He next served under Marshal d'Estrées against Prince Frederick of Brunswick, took part in the battles of Crevelt, Minden, Corbach, and Klostercamp, in the last of which he was severely wounded. In 1761 he attained the rank of major-general, and received various honorary distinctions. He was nominated lieutenant-general in 1780, and despatched with six thousand men to the assistance of the American colonies in their contest with the mother country. These auxiliaries rendered important service to Washington in bringing about the capitulation of the British forces at Yorktown, and the consequent acknowledgment of American independence. The services of Count Rochambeau were warmly acknowledged by congress, and the American secretary of state was directed to recommend him to the favourable notice of his own sovereign. At the same time the British officers made grateful mention of his kindness to his prisoners. On his return to France the count was rewarded with the blue ribbon and the government of Picardy. In 1788 he was nominated a member of the second assembly of the notables, and showed himself unfavourable to the sweeping changes of the revolutionary party. He was created a marshal, and was appointed to the command of the army of the north when war broke out with Austria; but his troops were badly equipped, many of his officers were unfit for their position, his plans were thwarted by the secretary of war, and at length, in 1792, he resigned his command and retired to his estate near Vendôme. He was arrested in 1793, but ultimately obtained his release. Napoleon conferred upon him in 1804 the grand cross of the legion of honour, with a pension. He died in 1807. The Duke de Lauzan says Marshal Rochambeau understood his profession well, and was skilled in manœuvres, but was too fond of displaying them by demonstrations upon his snuff-box or his dining table. His memoirs were published after his death.—His son, Donatien Marie Joseph, born in 1750, attained the rank of lieutenant-general in the French service, distinguished himself in the Italian campaign of 1800 under Suchet, took part in the expedition to St. Domingo in 1802, the chief command of which fell to him on the death of General Le Clerc. He was accused of great cruelty to the inhabitants of that island, and was forced to surrender to the British, who carried him a prisoner to Plymouth. He obtained his liberty in 1811, and was killed at the battle of Leipsic in 1813.—J. T.

ROCHÉ, Maria Regina, a writer of novels and romances, was born in 1764, and died in 1845. Most of her productions were translated into French. A list of them is to be found in Watt's Bibliotheca. A translation of her most celebrated tale, the "Children of the Abbey," the original of which appeared in 1797, was published at Paris as late as 1841.

ROCHEFOUCAULD. See La Rochefoucauld.

ROCHEFOUCAULD-LIANCOURT, François Alexander Frederic, Duc de La, an eminent philanthropist, was born in 1747. His original designation was Duc de Liancourt, but on the assassination of his cousin, the Duc de Rochefoucauld, in 1792, he assumed that celebrated title. The duke held the office of grand-master of the wardrobe to Louis XV. and his successor. Though a stanch royalist, he was favourable to moderate reform, and at the commencement of the Revolution gave his support to the popular cause. By his advice the king recalled Neckar to his councils. He showed the strongest attachment to the person and family of his sovereign, and was always at his side in the scenes of difficulty and danger through which the unhappy monarch was compelled to pass. In 1792 he was appointed governor of Rouen, and offered an asylum in that town to Louis and his family, which, however, was declined. The fury of the anarchists compelled the duke soon after to take refuge in England, where he spent eighteen months, and then visited America for the purpose of examining carefully the institutions of that country. The revolution of the 18th Brumaire, allowed him to return to France. Before his emigration he had instituted on his estate a college for engineers and mechanics, and this he now re-established. Institutions were also founded by him for the poor and for foundlings; he made experiments on vaccination; and zealously devoted himself to promote the welfare of his countrymen. After the first abdication of Napoleon, he was summoned to the house of peers, and pursued a liberal though moderate course in political affairs. He was appointed to a large number of unpaid offices connected with arts and sciences, manufactures, agriculture, &c.; but having expressed his disapproval of the centralization of the authority to control and visit prisons in 1823, the government meanly deprived him of all his places. The affront thus offered to this public-spirited and philanthropic man, excited deep and general indignation throughout France, and the ministers covered themselves with additional disgrace by their conduct on the termination of the duke's honourable career in 1827. The engineers and mechanics for whom he had founded a college, obtained permission from the family to carry the body of their benefactor to the grave. But on the way from the church to the cemetery, the funeral was stopped by an agent of the police. Supported by a company of soldiers, a struggle took place between the people and the troops, in the midst of which the coffin was thrown on the ground and burst asunder. The duke was the author of a number of treatises on Mendicity, Prisons, &c.; of Travels through the United States of America and Upper Canada, in 4 vols., 8vo. His life, written by one of his sons, was published in 1827.—J. T.

ROCHEJACQUELEIN. See La Rochejacquelein.

ROCHESTER, John Wilmot, Earl of, was the son of Henry, first earl of Rochester of this family, and was born in 1647. He received his early education at the grammar-school of Burford, and entered Wadham college in 1659, when he was only twelve years old. Like most of the courtiers of his day, Rochester travelled in France and Italy. On his return he became an attendant on the gay and profligate court of Charles II. In 1665 he went to sea with the earl of Sandwich, and distinguished himself at Bergen by his remarkable intrepidity; and the next summer, under Sir Edward Spragge, who sent him on a message to one of his captains in the heat of an engagement. Wilmot went and returned in an open boat amidst a storm of shot. At a later period, however, he lost his reputation for courage and manliness of character, and was accused of leaving his companions to shift for themselves when they became involved in street quarrels—probably his nerves being shaken by his continual debauchery. His inclination to intemperance showed itself at an early age; and when he became a courtier he was regarded as the most profligate of all the dissolute and vicious men who at that time basked in the sunshine of royalty. He confessed to Bishop Burnet that he was for four years together either in a state of intoxication, or so much inflamed by drink as at no time to be master of himself. His intrigues, low amours, and disguises, his erecting a stage on Towerhill and playing the mountebank, his acting the fortune-teller and astonishing the courtiers by his revelations, are incidents in his life that have been often related; but as Campbell remarks, "to tell all the stories that are told of this dissolute but witty nobleman would be to collect what few would believe, and what the good would refrain from reading." Pepys calls him "an idle rogue;" the excellent Evelyn "a very profane wit." He was both, and something more. It is remarkable, however, that his letters to his wife and son show him to have been "tender, playful, and alive to all the affections of a husband, a father, and a son." His excesses ultimately ruined his health. As Johnson remarks, he "blazed out his youth and his health in lavish voluptuousness," and died from physical exhaustion and decay at the age of thirty-three, 26th July, 1680. His death, however, was preceded by a repentance equally remarkable with his unexampled profligacy. This extraordinary change was brought about by the instrumentality of Bishop Burnet, who has given an account of Rochester's conversion, which, says Dr. Johnson, "the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety." His poems consist for the most part of slight effusions thrown off without labour. His songs are sweet and musical; his satires are lively, felicitous, witty, and pointed. Many of his pieces are unfit for publication, and as Walpole remarks, "contain more obscenity than wit, more wit than poetry, and more poetry than politeness."—J. T.

ROCHESTER. See Hyde.

ROCHLITZ, Dr. Friedrich, a writer on music, was born at Leipsic in 1770, and died in 1842. His early fondness for music was discouraged by his parents; but finding that he had gained some facility on the pianoforte without instruction, they at last gave him a teacher. His progress was further assisted by his obtaining, on account of his fine soprano voice, a scholarship in St. Thomas school, where Doles was then cantor. This accomplished musician, born at Steinbach in 1715, a pupil of J. S. Bach, a skilful organist and an elaborate composer, was a kind friend to the young enthusiast, and gave him lessons in composition; he died in 1797. Rochlitz became a student of theology in Leipsic university, being intended for this profession; he devoted his nights, however, to music, and composed some cantatas, of which he also wrote the words, that were performed in several churches with success. Not daring to acknowledge these to his father, he produced them under the name of Leopold Kozeluch. When Mozart visited Leipsic in 1788, he took particular notice of young Rochlitz, who, notwithstanding this encouragement, was obliged to abandon his favourite art, and he had sufficient self-control to abstain entirely from music for two years. Having obtained his degree in philosophy, he made a compromise between his own and his father's wishes by writing a didactic work, "Blicke in das Gebiet der Künste," in which his æsthetical reading is brought to bear upon music with admirable intelligence. Another ingenious treatise on the aim and the means of music appeared in the *Deutsche Merkur* in 1798, and much raised the reputation Rochlitz had gained by his previous publication. He was then engaged by Breitkopf and Härtel to organize the *Allgemeine Musikalische Zeitung*, of which journal he was the editor and the principal writer until 1818, and which owes its very high standing to his judicious direction and his admirable articles. After this he lived for some time quite privately at Leipsic, but the duke of Weimar gave him the honorary title of court councillor as a compliment to his labours in the cause of art. In 1824 he published "Für Freunde der Tonkunst," a collection of biographical, critical, and general essays on music, including some of the most important papers he had contributed to the *Musikalische Zeitung*. His last publication was a large selection of classical vocal music, with historical and analytical commentaries. Rochlitz was also the author of the German version of Mozart's Don Juan.—G. A. M.

ROCKINGHAM, Charles Watson Wentworth, second marquis of, who twice held the office of prime minister to George III., was born in 1730. The family from which he was descended had originally acquired importance from the marriage of one of them with the sister of the celebrated earl of Strafford, whose large estates they ultimately inherited. They were first barons, and then earls of Rockingham. The father of the second marquis was created Baron Malton in 1728, Earl Malton in 1734; and having succeeded his cousin in the earldom of Rockingham and the family estates in 1746, he was elevated to the rank of marquis the same year. The subject of the present article was created Earl of Malton in the Irish peerage in 1750, and a few months later, the death of his father placed him in possession of the marquisate. Young as he was, he soon began to take part in the debates in the house of lords; but his speeches, if we may credit Horace Walpole, displayed oratorical powers of no high order. His vast wealth and independent position however, combined with his upright and honourable character, and the moderation and consistency of his political opinions, gave him great influence both in the house and in the country. Though his attachment to whig principles was well known, the king and his ministers were anxious to conciliate a nobleman, who was regarded as one of the chiefs of his party; and in 1760 he was made a knight of the garter, and was soon after appointed to a place in the royal household. Dissatisfied, however, with Lord Bute's administration and with the peace of Paris, he resigned his office in 1762, and as a mark of the royal displeasure was, like some other great whig lords, dismissed from his lord-lieutenancy. But in 1765, when the king had been so humiliated by the Grenville ministry that he could no longer endure their yoke, and Pitt, to whom he applied in his extremity, had refused to take office, the marquis was induced by the duke of Cumberland to accept the post of first lord of the treasury. His government was composed almost entirely of worn-out veterans and of raw recruits. It was weak both in oratorical talents and in official experience, and held out little prospect of stability. Lord Chesterfield pronounced it "a jumble of youth and caducity which could not be efficient;" and Charles Townshend when asked what he thought of the new administration replied, "It is a mere lutestring, pretty summer wear, but it will not stand the winter." Lord Rockingham, however, had the wisdom and good fortune to strengthen his ministry by the accession of Edmund Burke, whom he appointed his private secretary, and brought into parliament. Meanwhile, fierce popular tumults had broken out in America against the notorious stamp act of Grenville, and the colonists seemed on the brink of rebellion. After some hesitation, the government, encouraged by the brilliant declamation of Pitt, but much to the annoyance of the king, resolved to repeal the obnoxious measure, and at the same time to declare that the power of parliament over the colonies was supreme. The latter measure was carried with scarcely a dissentient voice, but the former was violently opposed by Temple, Grenville, and the Bedfords, and by a base faction which now sprung into existence, composed of a knot of courtiers and placemen termed the king's friends, and who were believed to make the personal wishes of the sovereign the sole rule of their political proceedings. The ministry, however, triumphed by a large majority; but this victory did not add to their strength and stability. They had been deprived by death of their powerful patron, the duke of Cumberland. Pitt though earnestly entreated again and again to join them, not as an associate but as a leader, had haughtily refused. The king disliked them, and his friends in both houses opposed and thwarted them at every turn. At length his majesty having, by lavish praises and caresses gained over the great commoner once more to enter

his service, dismissed Lord Rockingham shortly after the close of the session of 1766, and Mr. Pitt was installed in his room. The administration of the marquis had lasted only one year and twenty days; but during that brief space they had composed the distractions of the British empire, repealed the obnoxious cider tax, induced the house of commons to pass a resolution condemning the use of general warrants, and another condemning the seizure of papers in cases of libel: and to their lasting honour, they were the first ministry who during a long course of years "had the courage and the virtue to refrain from bribing members of parliament." As Burke justly said, "they practised no corruption, nor were they ever suspected of it. They sold no offices. They obtained no reversions or pensions, either coming in or going out, for themselves, their families, or their dependents." During the following sixteen years Rockingham remained out of office, offering a strenuous but ineffectual resistance to the unwise and arbitrary measures of the court, which ended in the loss of our American colonies, and had nearly kindled the flames of civil war in our own country. Lord North had repeatedly attempted to retire from a position which had grown intolerably irksome to him, but unfortunately both for his own reputation and the public welfare, had been induced to retain office by the passionate entreaties of the king. At length the government was compelled to give way. His majesty contemplated with such aversion the return of the whigs to power, that he held out some threats of taking his departure for Hanover; and had declared in a letter to Lord North, "in the most solemn manner, that his sentiments of honour would not permit him to send for any of the leaders of opposition, and personally treat with them." But the perilous condition to which the country had been brought by bad government overcame even the obstinacy and pride of George III., and ten days from the date of the above letter, the marquis of Rockingham kissed hands as first minister of the crown (March, 1782). The new administration was composed partly of pure whigs, partly of the followers of Chatham, with Lord Shelburne at their head, and the high tory Lord Thurlow as chancellor. They immediately proceeded to pass several measures of administrative and economical reform, and entered into negotiations for the conclusion of a peace with France, and the recognition of the independence of the American colonies. But in the midst of these labours the premier died (1st July), in the fifty-second year of his age, and only three months after he had assumed the reins of government. Lord Rockingham was possessed of very moderate abilities, but he is praised by Burke and Macaulay for his sound common sense and clear judgment, for his disinterestedness, high honour and integrity, and for his wisdom in the choice of his friends, and the art which he possessed in an extraordinary degree of attaching them to him by ties of the most honourable kind. He left no issue, and his large estates descended to Lord Fitzwilliam, his sister's son.—(Burke's *Short Account of a late Short Administration; Memoirs of the Marquis of Rockingham*, by the Earl of Albemarle.)—J. T.

RODE, Christian Bernard, German painter, was born in 1725, at Berlin, and studied there under A. Pesne, and at Paris under C. Vanloo and J. Restout. After visiting Italy he returned to Berlin, and became the favourite painter of Frederick the Great, who employed him to paint the ceiling of Sans Souci, and various altar-pieces for churches, and decorations for chateaux. Rode was in his day extremely popular as a painter of historical and religious subjects, but his manner was slight and superficial, and he is now held in little estimation out of Berlin. He executed about one hundred and fifty etchings. Nagler gives a list of his pictures and prints. He died at Berlin in 1797.—J. T–e.

RODE, Pierre, an eminent violinist, was born at Bourdeaux in 1774. His musical tendencies were manifested from his infancy, and after some instructions bestowed on him in compliance with his early bias, he was sent, while yet but thirteen years old, to Paris. Here he was introduced to Viotti, who made kindly estimate of his capacity, and interested himself much in directing and improving its exercise. His first public appearance was in 1790, before a Parisian audience—one of his master's concertos being the subject of the display. In 1796 he commenced professional travelling, and went through Holland and Hamburg to Berlin. Returning homewards, he was shipwrecked on the English coast. He then obtained from the English government permission to go to London, chiefly for the purpose of visiting Viotti, who was then receiving British protection. On his arrival he performed at a concert for the benefit of a charity, but for political reasons could not long continue in England. He returned therefore to Hamburg, and from thence travelled through Germany. On his return to Paris he excited renewed enthusiasm, and was appointed professor of the violin at the conservatory, and shortly afterwards first violin in the private band of Bonaparte, the first consul. A few years afterwards he went to St. Petersburg in company with Boieldieu, where he received the appointment of first violin to the Emperor Alexander. He remained in Russia five years, and in 1809 returned to his native country. In 1811 he undertook a further course of travel, and went through Austria, Hungary, Styria, Bohemia, Bavaria, and Switzerland. In 1814 he was resident at Berlin, whence he returned to his native Bourdeaux. Towards the close of 1829 a paralytic stroke affected both his body and his intellect. In this state he lingered nearly twelve months, and died in November, 1830. As a writer for his instrument Rode occupies a distinguished place. His concertos are well-known, and admired wherever the violin is played.—E. F. R.

RODERIC, the last of the Visigothic kings of Spain, ascended the throne in 709. He was probably a descendant of Chindaswind, and having been intrusted with the command of an army by Witiza, rebelled against and dethroned him. The sons of Witiza betook themselves to Ilyan, lord of Ceuta and Tangiers —the Don Julian of the "Chronicle," who is alleged to have had a private cause of vengeance against Roderic, in the dishonour of his daughter, Florinda, or La Cava. The confederates applied to Musa Ibn Nosseyr, governor of Africa for the khalif of Damascus, and proposed to him the invasion of Spain. The Arab general, before entering on so formidable an undertaking, made minute inquiries into the state of the country, and finding that the military spirit of the people had greatly decayed, he despatched from Ceuta a body of fifteen hundred horse, under Tarik ben Zeyad, which effected a landing at Tarifa, ravaged the south of Andalusia, and returned in triumph to Tangiers. A second and larger armament landed at Algesiras, 30th April, 711, according to the most probable calculation. The governor of Andalusia, Theodomir (Tadmir), made an ineffectual attempt to oppose the invaders, and Roderic himself, at the head of ninety thousand Goths, it is said, took the field. He encountered the enemy on the plains of Xerez de la Frontera, about three months after his landing. The battle lasted three days, during the first two of which the event was undecided; but on the third, Tarik, riding among his troops, encouraged them to make a final assault, and himself plunged among the Gothic squadrons. It is said by some historians that the two sons of the late king, who had pretended to unite in defending their country against the invader, deserted at this critical moment. All that seems certain, however, is that the flower of the Gothic chivalry perished on that day, and with them the power of the Visigothic dynasty. Roderic himself was among the slain, and his head was sent to Muza, by whom it was forwarded to the court of Damascus. The fact of Roderic's death has been disputed, and the legend states that he escaped across the Guadalquivir, and lived a life of sanctity in Portugal. The "Chronicle" of Don Roderic forms the basis of the well-known works of Scott and Southey, but is entitled to little credit as a historical document.—F. M. W.

RODNEY, George Brydges, Baron, an eminent naval officer, was descended from an ancient family, and was born on the 19th of February, 1718. He was educated at Harrow, and at the age of twelve was sent to sea. He served for six years on the Newfoundland station with Admiral Medley. In 1739 he was made a lieutenant, three years later he attained the rank of captain, and in the *Plymouth* of 64 guns convoyed safely three hundred merchantmen through the midst of the French fleet then cruising in the Channel. After performing various other gallant exploits, and taking part under Admiral Hawke in defeating the squadron of L'Etendiere, off Finisterre, in 1747, he was appointed in 1748 governor and commander-in-chief on the Newfoundland station with the rank of commodore. On his return home in 1752 he took his seat in the house of commons as member for Saltash. In 1757 he commanded the *Dublin* of 74 guns in the expedition under Admiral Hawke sent to bombard Rochefort, and in the following year he was with Boscawen in the expedition against Louisbourg. In 1759, after twenty-eight years of active service, he was promoted to the rank of rear-admiral, and was appointed to the command of a small squadron despatched to bombard Havre de Grace, a service which he performed in the most effectual manner. In 1761 Admiral Rodney was nominated

commander-in-chief at Barbadoes and the Leeward islands, and conducted operations against Martinique, St. Lucia, and Granada, which he speedily reduced. He returned home in 1763 on the conclusion of peace, and in the following year was created a baronet, and soon after was appointed governor of Greenwich hospital, an office which he resigned when in 1771 he was appointed commander-in-chief on the Jamaica station. He was recalled in 1774. He had been elected member for Penryn; and in 1768, after a ruinous contest, he was chosen for Northampton. He thus became involved in great pecuniary difficulties, and was in consequence obliged to retire to Paris, where he remained until 1778, when the French court took part with the American colonies against Great Britain. Admiral Rodney having been enabled by the assistance of friends to make satisfactory arrangements with his creditors, returned to England, and in October, 1779, was appointed commander-in-chief of Barbadoes and the Leeward Islands. Before he had been ten days at sea he captured sixteen Spanish transports, with seven ships of war. Eight days later (16th January, 1780) he fell in with a Spanish fleet off Cape St. Vincent, consisting of eleven sail of the line and two frigates, of which he captured four and destroyed two. In April following he attacked and defeated a French fleet under Count de Guichen, near Martinique, an exploit for which he received the thanks of both houses of parliament and a pension of £2000 a year. In 1780 Admiral Rodney was chosen, free of expense, the colleague of Fox in the representation of Westminster, and was made a knight of the bath. In the following year, war having broken out with Holland, Rodney received instructions to attack the possessions of the Dutch in the West Indies, and captured the island of St. Eustatia, in which he found an immense booty valued at upwards of three millions. He was afterwards accused of undue severity in his treatment of the inhabitants of this island, whom he termed a nest of thieves and vipers. The Dutch colonies of Demerara, Essequibo, and Berbice, also fell into his hands. In consequence of a painful ailment brought upon him by the climate, the admiral was obliged to return home in the autumn of 1781 to recruit his health, and was welcomed with great enthusiasm. He resumed his post in the following year, and on the 12th of April encountered a powerful French fleet under Count de Grasse. He put in practice for the first time the bold manœuvre of breaking the line, and after a severe engagement, which lasted eleven hours, he sank one ship and took five, including the admiral's ship, the *Ville de Paris*, which was freighted with thirty-six chests of money, thus making, as Rodney wrote to his wife, four admirals whom he had captured in two years. For this brilliant victory the admiral, with his officers and seamen, received the thanks of parliament. He was also appointed vice-admiral of Great Britain, and was raised to the peerage by the title of Baron Rodney of Stoke in Somersetshire. Orders for his recall having been somewhat ungraciously issued by the ministry shortly before the engagement, the admiral returned home in September, and was welcomed by all classes with a burst of gratitude and joy. He survived four years, and died in 1792, in the seventy-fifth year of his age. Lord Rodney was twice married and left a numerous family. A monument was erected to his memory in St. Paul's at the public expense.—J. T.

RODOLPH. See RUDOLF.

ROE or ROWE, SIR THOMAS, an English diplomatist under the first Stewarts, was born about 1580 at Low Layton, near Wanstead, Essex. He studied at Magdalen college, Oxford, and after spending some time at one of the inns of court, he was made squire of the body to Queen Elizabeth. In 1604 he was included by King James I. in his first creation of knights, and shortly after was sent by Prince Henry on a voyage of discovery to the West Indies. In November, 1614, he set out on an embassage to the Great Mogul, the expense of which was defrayed by the East India Company. He spent four years in the execution of this service, an account of which was printed in 1665 as an appendix to the translations of Pietro della Valle's Travels, and again in Churchill's Collection of Voyages, vol. i., and in Pinkerton, vol. viii. Returning to England he was elected member of parliament for Cirencester in 1620, but in the following year was sent by the king as ambassador to the grand seignior. His negotiations there were productive of permanent benefit to this country, and were continued for seven years—during the reigns of Osman, Mustapha, and Amurath. The history of this embassy was published in 1740, with a portrait of the ambassador. Towards the close of 1629 he went to the court of Poland and Sweden, and contributed so materially to the truce then concluded between those two kingdoms that a medal was struck in his honour, of which an impression now exists in the English state paper office. (Bruce's Calendar, 1629–31, p. 466.) In 1640 he sat in parliament for the university of Oxford, but again quitted legislative for diplomatic duties, by going as ambassador to the emperor at Ratisbon in 1641, to mediate on behalf of the prince elector. He wrote a "Compendious Relation of the Proceedings" at this Diet, which is in MS. in Magdalen college. After his return he was made chancellor of the garter and member of the privy council. His death occurred not long after the breaking out of the civil war on the 6th of November, 1644. He was buried in Woodford church, near Wanstead. He gave several choice books to the Bodleian library while living; and after his death his widow transferred to the keeper of the same library two hundred and forty-two silver medals. Among the entries in the calendar of state papers, is that of a warrant to pay Sir Thomas Roe £3500 for two pendant diamonds sold by him to the king.—R. H.

ROEBUCK, JOHN, an eminent British metallurgist and practical chemist, was born at Sheffield in 1718, and died at Kinneil house, near Borrowstoness in Scotland, on the 17th of July, 1794. He studied at the universities of Edinburgh and Leyden, at the latter of which he took the degree of doctor of medicine. He practised as a physician for some time at Birmingham. Having turned his attention to the subject of chemical manufacture, he entered into partnership with Samuel Garbett in a sulphuric acid work, about 1749, in which he introduced for the first time the use (since universally adopted) of leaden chambers instead of glass retorts. This undertaking was perfectly successful, and produced a large profit to the partners. The same was the case with the celebrated Carron Iron Works, established by Roebuck, near the river of that name, in 1760. Unfortunately, the same enterprising and sanguine spirit which had guided him to those undertakings, induced him to take a lease of some coal and salt mines, which not only produced no profit, but swallowed up the whole of his previous gains, and reduced him to bankruptcy; so that during the latter years of his life he lived on an allowance granted by his creditors. About the year 1765 Roebuck formed an intimate friendship with James Watt, of whose improvements on the steam engine he formed so high an opinion, that he agreed to pay the whole expense of obtaining a patent and trying the invention in practice, upon condition of receiving two-thirds of the profits; but soon after the patent had been obtained, the commencement of his pecuniary difficulties put a stop to the intended experiments, and suspended the introduction of Watt's invention into practice for several years. Roebuck's creditors set no value on his share of Watt's patent, and so rejected the means by which his fortune might have been retrieved. That share was sold to Boulton in 1773. Roebuck was a fellow of the Royal Societies of London and Edinburgh, and a contributor to their Transactions.—W. J. M. R.

* ROEBUCK, JOHN ARTHUR, M.P., Q.C., was born in 1801 at Madras, where his father was a resident. His grandfather was the well-known physician, the founder of the Carron iron-works, and coadjutor of James Watt. An early residence in Canada contributed to familiarize Mr. Roebuck with the affairs of that colony, of a province of which he became afterwards the official representative. In 1831 he was called to the English bar at the Inner temple, and in 1832 he entered the house of commons as member for Bath; becoming at once prominent in the little band of philosophical radicals to which he attached himself. In 1835 he commenced the publication of his strongly anti-whig "Pamphlets for the people." He also contributed to the *London Review*, and soon afterwards became agent in England for the house of assembly for Lower Canada. From 1837, when he lost his seat for Bath, to 1841 he was out of parliament, but sat for Bath from 1841 to 1847, when he was again rejected. Since May, 1849, he has represented Sheffield in the house of commons. In that assembly he has done some notable things; among them the proposal of the vote of confidence in Lord Palmerston in 1850, after the Pacifico affair, and which was carried against a coalition headed by the late Sir Robert Peel, Mr. Disraeli, and Joseph Hume. Another of his achievements was the vote, carried on his motion, in January, 1855, for the appointment of a select committee to inquire into the state of the army before Sebastopol, a vote which overthrew the Aberdeen administration. Soon afterwards he became chairman of the now defunct administrative reform association. Mr. Roebuck

is the author of "The Colonies of England; a plan for the government of some portion of our colonial possessions," 1849; and of "The History of the Whig Ministry to the passing of the Reform Bill," written in 1849, but not published until 1852. The latter work includes a survey of English politics from 1815 to the close of Lord Liverpool's administration in 1827; and Mr. Roebuck avows that he was indebted to Lord Brougham for some of the information contained in it.—F. E.

ROELAS, Juan de las, one of the most celebrated of the Spanish painters, was born at Seville about 1558–60. His father, a Spanish admiral, died when Juan was still young; Juan, however, seems to have had a learned education, and to have taken his degree in the university of Seville, whence his designation among the Andalusian artists of El clerigo Roelas. He is supposed to have visited Italy; his manner is large, and he seems to have been well acquainted with the colouring of the Venetian painters. He lived some time in Madrid, but being disappointed as to succeeding Castello as cabinet painter to Philip III., he left Madrid and settled at Olivares, where he died April 23, 1625. Roelas is compared with Tintoretto, and the Carracci, in style of design and composition. His masterpiece is "El Transito" of San Isidoro, in the church of that saint at Seville; where are also his "Sant Iago," in the cathedral; a "Conception," in the Academy; and a "Holy Family," a "Nativity," and an "Adoration," in the chapel of the university.—(Cean Bermudez, *Diccionario Historico*, &c.)—R. N. W.

ROEMER, Olaf, a Danish astronomer and statesman, the discoverer of the velocity of light, was born at Aarhuus in Jutland on the 25th of September, 1644, and died at Copenhagen the 19th of September, 1710. The French astronomer Picard having become aware of his talents during a visit to Uraniborg (where Roemer was employed in arranging the MSS. of Tycho), obtained for him the appointments of tutor to the dauphin, and member of the French Academy of Sciences, in 1671. In 1675 he communicated to the Academy his great discovery of the velocity of light, which he had deduced from certain irregularities in the eclipses of Jupiter's satellites. In 1681 he quitted Paris, to become professor of mathematics in the university of Copenhagen, and astronomer to the king of Denmark. He made many important improvements in astronomical instruments, amongst which were the invention of the transit instrument, the meridian circle, and the azimuth and altitude instrument. He made various useful mechanical inventions, amongst which was the application of the epicycloid to the forms of the teeth of wheels. After his return to his native country, he devoted much of his attention to the improvement of the useful arts there, with most happy results. About 1688 he was appointed master of the mint, and soon afterwards inspector-general of ports and arsenals. In 1706 he became a councillor of state, and at the same time burgomaster of Copenhagen, and held these dignities until his death.—W. J. M. R

ROGER I., King of Sicily; of Norman race; born about 1096; died in Palermo, 1154. His father, Roger, assumed the title of great count of Sicily, and was succeeded by his infant son of the same name. In 1127, when Duke William of Apulia died without issue, his kinsman, Roger of Sicily, backed by an armed force, laid claim to the duchy, and after some opposition received the oath of allegiance. Pope Honorius II., indeed, excommunicated him and otherwise opposed his accession, but in 1128 granted him investiture. On Christmas day, 1130, after grave deliberation, Roger, in the cathedral of Palermo, was crowned king of Sicily, and when Pope Innocent II. withheld his sanction from this assumption of dignity, Roger took part with the antipope Anacletus: nor was it until 1139 that Innocent, an honoured prisoner in the hands of the king, accorded to him the royal investiture and accepted his allegiance to the see of Rome. In 1140 King Roger seized a portion of Abruzzo; in 1146 extended his conquests into Africa; and subsequently, in vengeance for insults offered, wrested territory and booty from the Greek emperor. At the same time he introduced the manufacture of silk into Sicily. Towards the close of his reign, Roger raised his son William to a share in the throne, and after so much discord beheld peace established in his dominions.—C. G. R.

ROGER, Bishop of Salisbury, prime minister of Henry I., is said to have been originally curate of a little church near Caen in Normandy. Prince Henry, afterwards Henry I., entering it with some followers, so runs the story, during his early exile in France, Roger shortened the service to suit the supposed taste of his military audience, and received an immediate invitation from Henry to follow him. Making himself very useful during the prince's years of adversity, he was amply rewarded on Henry's accession. He was at once appointed chancellor; in 1102 bishop of Salisbury; and in 1107 chief justiciary and treasurer of the realm. Holding these appointments he was the most powerful subject in the kingdom, and he is said to have exerted himself to reform the collection of the revenue, the state of the currency, and the administration of justice. His nephews were made bishops, and the king's brother, the captive Robert, was intrusted to his care. Roger joined the other nobles in taking the oath of fealty to Matilda, and even assisted in overcoming the scruples of some of them. Nevertheless he aided Stephen in his assumption of the crown, and was continued in the office either of justiciary or treasurer by Stephen, who appointed his son Roger chancellor. Presently Stephen grew suspicious of his powerful subject with his strongly-fortified castles, fearing probably that Roger might join the party of Matilda. In June, 1139, Roger was compelled to attend a council at Oxford, and the surrender of his castles was demanded from him. With his son and his nephew the bishop of Lincoln, he was placed under watch and ward, while his other nephew, the bishop of Ely, hastened to his uncle's castle of Devizes and shut himself up in it. Stephen appeared with his prisoner before the castle, and threatened, unless it were surrendered, to hang the younger Roger, the chancellor. The bishop refusing, a scaffold was erected, and the son was about to be executed in the sight of his father, who fell upon his knees and vowed that he would taste no food until the castle was surrendered. It was not before three days of fasting had elapsed that the bishop of Ely gave way. Roger died soon afterwards of a quartan ague, on the 4th of December, 1139. He did much for his cathedral, and in its annals he is styled Magnus (the Great).—F. E.

ROGER, or RICHARD, of Hexham, was prior of the convent at that place in 1153, and a voluminous chronicler. He wrote an account of the state and bishops of the church of Hexham, histories of King Stephen and King Henry, and a Chronicle from Adam to Henry the emperor. Special mention has been made of his account of the battle of "The Standard" at Cuton Moor in 1138, which terminated in the defeat of David king of Scotland, who had invaded England. In Hutchinson's Northumberland (vol. i. p. 96) is the print of an effigy found in Hexham cathedral, representing a hooded monk with a device on a shield resembling the letters RI, which are supposed to identify the monument with that of Prior Richard.—R. H.

ROGER of Hoveden. See Hoveden.

ROGER of Wendover, an early English chronicler, is supposed to have been a native of Wendover in Buckinghamshire. Entering the monastery of St. Albans, he rose to be precentor, and was afterwards made prior of Belvoir, a "cell" of his abbey. Soon after the accession of Henry III. he was deposed for wasting the property of the house, and was recalled to St. Albans. Matthew Paris records that he died on the 6th of May, 1237. His chronicle, the "Flores Historiarum," commences, after the fashion of monkish annalists, with the creation and comes down to 1235, two years before its writer's death. His narrative of events, from the middle of the fifth century to the close of the twelfth, is of some value as a compilation partly from other chronicles now lost. From the close of the twelfth century to the year 1235 he chronicles the events of which he was a contemporary, and his value is that of an original writer, narrating what he saw and heard with "plain straightforward simplicity." The industrious researches of his editor, Mr. Coxe, have resulted in proving that, down to the year 1235, the Chronicle of Matthew Paris (*q. v.*) is simply a redaction of the "Flores Historiarum" of Roger of Wendover. The Latin text of the "Flores," from the invitation of the Saxons into England to the close of the work, was first edited by Mr. Coxe for the English Historical Society in 1841–44, the reverend editor printing in an appendix the variations introduced by Matthew Paris. An English translation, by Giles, of Coxe's text of the "Flores" forms two volumes of Bohn's Antiquarian Library, 1849.—F. E.

ROGERS, Benjamin, a musician, son of Peter Rogers of St. George's chapel, Windsor, was born in that town, and after being a chorister, became a lay clerk, or singing man, of the choir of which his father was a member. He was afterwards chosen organist of Christ church, Dublin, but compelled to quit Ireland when the civil war broke out in 1641, and was reappointed to

his former place at Windsor, which situation, however, he soon lost again, owing to the troublous nature of the times, though he obtained an allowance in lieu of his salary from the persons in power. About the year 1653, having the reputation of being an admirable composer, he, "at the request of great personages," says Anthony Wood, "composed several sets of ayres of four parts, to be performed by violins and an organ, which being esteemed the best of their kind that could be then composed, were sent as great rarities into Germany, to the court of Archduke Leopold (otherwise emperor), and often played by his (the prince's) own musicians, he himself being a composer and great admirer of music." In 1658 Rogers was, by a mandate from the Protector Cromwell, admitted to the degree of bachelor of music, by the university of Cambridge. At the Restoration the city of London having invited Charles II. and both houses of parliament to dine at Guildhall, Rogers was employed to write some music for the occasion, which Wood tells us "being admirably well done, gave great content, and the author being present, obtained a great name for his composition and a plentiful reward." He soon afterwards became organist of Eton, and afterwards of Magdalen college, Oxford. In 1669 the university of Oxford conferred on him the degree of doctor in music—an honour which did not secure him against a change in fortune, for he died in very straitened circumstances in 1698. The most striking characteristic of this composer is melody, a great freedom of which he was the first to introduce in our cathedrals. His service in D, so well known to every choir in Great Britain, was the earliest attempt at a new style in that kind of composition, and proved not only most successful at the time, but still continues to be constantly used and admired.—E. F. R.

* ROGERS, Henry, essayist, and literary champion of orthodoxy, was born in 1806 at St. Alban's, Hertfordshire. He was educated for the medical profession, but abandoned all thoughts of it, and entering Highbury college, was for a brief period an Independent minister. In 1836 he was appointed professor of the English language and literature in University college, London, and in the same year he published "The Life and Character of John Howe, with an analysis of his writings." In 1839 he began to contribute to the *Edinburgh Review* a series of quiet and thoughtful papers, the most popular of which were biographico-critical, such as those on Fuller, Andrew Marvell, Leibnitz, and Pascal. They were first collected and republished in 1850 (second edition 1855). Mr. Rogers is also the author of "The Eclipse of Faith," in resistance to recent sceptical attacks upon orthodoxy; of a "Defence" of that work, published in reply to Professor Francis Newman; of "Reason and Faith: their claims and conflicts;" and of "Selections from the correspondence of R. E. H. Greyson," an anagram of his own name. In 1839 he became philosophical tutor in the Independent college at Spring Hill, Birmingham, an office which he exchanged a few years ago for the principalship of the Lancashire Independent college, near Manchester.—F. E.

ROGERS, John, the protomartyr in the Marian persecution, was a graduate of the university of Cambridge. The date and place of his birth are not known with certainty. Having gone to Antwerp as chaplain to the English factory, he entered into intimate friendship with such refugees as Tyndale and Miles Coverdale, threw off the "yoke of popery," and laboured with reforming scholars in translating the scriptures into English—a version afterwards published under the name of Thomas Matthewe. Renouncing what Fox calls "unlawfull vowes," he married and settled for a time in Wittemberg. Such was his knowledge and mastery of German, that he was ordained pastor over a congregation —a position which he held with credit for several years. In the reign of Edward VI. he returned to England, and Bishop Ridley made him a prebend in St. Paul's. His eloquence and ability were conspicuous in this new sphere. But the accession of Mary changed the face of affairs, and dark years of reaction and blood set in. The queen made a procession to the Tower on the 3rd of August, 1553, and on the 6th of the same month Rogers preached at St. Paul's Cross, boldly vindicating the new doctrine established in King Edward's time, and inveighing bitterly against idolatry and superstition. He was immediately apprehended and brought before the council, where he made a "stout, wittie, and godly answere," and was dismissed. But a royal proclamation was immediately issued which forbade protestant preaching; and for disobedience to it Rogers was first confined in his own house for a considerable period, and finally lodged, at Bonner's instigation, in Newgate. He was examined at great length on the 22d of January, 1555, Gardiner being lord chancellor; and on the 28th of the same month there was a similar examination, the topics being the papal primacy, the sufficiency of scripture, and his marriage. On questioning him as to the real presence, the bishops rose and took off their caps in honour of the doctrine. The result was that Hooper and he were sent to the Compter in Southwark. A similar scene took place on the 29th, and then the chancellor caused him to be degraded and condemned, and handed him over to the sheriffs. Rogers pleaded that his wife might be permitted to see him in Newgate, "for she hath ten children, hers and mine;" but the request was bluntly and cruelly refused. At length, on the 4th of February, the jailor's wife suddenly awaked him out of a sound sleep, and warned him that his time was come. On being commanded to make haste, he calmly replied, "If it be so, I need not tye my points." On being formally degraded by Bonner, he asked again that he might talk a few words with his wife, but was again sternly denied. The sheriffs then brought him to Smithfield, and on his way to it he was met by his wife, carrying one child in her arms and with the other nine children around her, a sad and melting spectacle. Brought to the stake, he refused to recant though pardon was promised. The pile was kindled and he was burned to ashes—the first martyr of that bloody reign. Though he lay in prison a year and a half, his courage never forsook him, and as Fox says, "the Sunday before he suffered he drank to Mr. Hooper, being then underneath him."—J. E.

ROGERS, Samuel, was born on the 30th of July, 1763, at Newington Green, a suburb of London. He was the third son of Thomas Rogers, the head of the well-known London banking house of Rogers, Olding, & Co. By the mother's side he was descended from a daughter of Philip Henry, and sister of Matthew Henry, the eminent nonconformist divine. The poet's father was originally connected with the Church of England; but after his marriage he became a member of the Presbyterian or Unitarian Church at Newington, of which the celebrated Dr. Price, the adversary of Burke, was pastor. On completing his education Rogers was placed in his father's banking house, preparatory to his being admitted as a partner. From a very early age he manifested a fondness for literature, and in 1781, when he was in his eighteenth year, he contributed eight essays under the title of "The Scribbler," to the *Gentleman's Magazine*, common-place in point of thought, but marked by the correctness and care of the language. In 1786 he published his "Ode to Superstition, with other Poems," but the volume deserved and attracted so little notice, that at the end of four years only about twenty copies had been sold. Shortly after his first poetical publication Rogers spent some time in France, where he saw Condorcet and other celebrities. He also visited Scotland, and in the course of a single Sunday at Edinburgh, he breakfasted with Principal Robertson, heard him preach in the forenoon and Blair in the afternoon, drank tea with the Piozzis, and supped with Adam Smith. In 1792 he made a second and much more successful experiment on the public taste, by the publication of his far-famed "Pleasures of Memory," which has long taken its place as an English classic. Parson Este, then an authority in fashionable circles, pronounced the author "a child of Goldsmith;" and it must be admitted that not a few of the passages in the poem are only too redolent of the Traveller and Deserted Village. Although there are a number of feeble lines in the "Pleasures of Memory," it is characterized by purity of language, exquisite symmetry, and artistic finish, as well as by concise, well-selected imagery and refined thought; but it must be admitted that it is defective in simplicity, spontaneity, and vigour. In 1793 the poet's father died, and he soon after withdrew in a great measure from the management of the banking house, though he still remained a partner. In 1798 appeared his "Epistle to a Friend," in which he gives his "notions of social comfort and happiness as influenced by residence, furniture, books, pictures, and companions—subjects on all of which he was admirably qualified to speak." He now mingled familiarly in the best society of the metropolis. Some time before this he had removed from Newington to the Temple where he lived till 1803, when he took up his residence in his celebrated house in St. James' Place, in which he spent the remainder of his protracted life, and which for more than half a century was "the recognized abode of taste, and the envied resort of wit, beauty, learning, and genius." Charles James Fox, whom Rogers

admired and loved almost to idolatry, was the chief guest at the house-warming dinner; and there, in subsequent years, he often entertained Scott, Byron, Wordsworth, Moore, Coleridge, Southey, Sydney Smith, Mackintosh, Wellington, Erskine, Chantrey, Washington Irving, and other celebrities, both of our own and other countries. Fourteen years elapsed between the publication of the "Epistle to a Friend" and Rogers' next poem, "Columbus," which was included in a new edition of his poems in 1812. "Columbus" had the misfortune to meet with the disapprobation both of the public and of the critics, and posterity has ratified the unfavourable verdict. The refined but insipid tale of "Jacqueline," which appeared in 1814 in the same volume with Byron's Lara, was Rogers' next work, and did nothing to retrieve the failure of its predecessor. His "Human Life," however, which was published in 1819, was every way worthy of his reputation. An accomplished critic has declared that in this poem the genius, if not the fame, of Rogers reached its culminating point. Lord Jeffrey pronounces it "pensive rather than passionate, and more full of wisdom and tenderness than of high flights of fancy, or overwhelming bursts of emotion;" and says "that the verses are very sweet, that they overcome us with a bewitching softness, and soothe the troubled spirits with a refreshing sense of truth, purity, and elegance." The last and largest of Rogers' productions was "Italy," the first part of which appeared in 1822, when he was in his sixtieth year, and was completed at intervals extending in all over sixteen years. "In its finished state," says Mr. Hayward, "it offers a rich treat to the scholar, the virtuoso, and the lettered traveller." Though "Italy" was the last of his formal and deliberate appeals to the public, Rogers continued occasionally to write verses down to his ninetieth year, and almost to the last took pleasure in revising and polishing his poems, and enriching them with notes. He spent no less than £15,000 on the illustrated editions of his "Italy" and his "Poems," probably the most exquisite works of their class in English literature. The remainder of the poet's protracted life passed away in almost unbroken comfort. At one period, indeed, the robbery of a large sum of money from his banking house threatened seriously to impair his fortune, but the greater part of the money was ultimately recovered; and the generosity of his friends, one of whom offered to place £10,000, a second £30,000, and a third £100,000 at his disposal, showed how highly he was esteemed, and must have afforded him the highest gratification. All his life long he was remarkable for his generosity. Innumerable instances might be given of his considerate and unostentatious liberality, especially to distressed artists and men of letters. One-third at least of his income, Campbell says, was spent in relieving distress, or in aiding modest merit and struggling genius. His words, however, were not always as kind as his actions. His caustic humour and habit of uttering bitter and sarcastic remarks made many enemies, and often caused uneasiness among his best friends. In 1850 the aged poet met with a fall on the street, which ever afterwards confined him to his chair—a sad privation to a man of his active habits and fondness of exercise. He survived this injury, however, for a number of years, and breathed his last on the 18th December, 1855, in his ninety-third year. Rogers will be remembered not only for his poetry, but for his peculiar social position and his remarkable connection with the most eminent poets, painters, actors, artists, critics, travellers, historians, warriors, orators, and statesmen of two generations. The treasures of art—pictures, books, gems, vases, and antiques of all descriptions which he had accumulated—were sold after his death and produced upwards of £50,000. A small volume of his "Recollections" has been published by his nephew, and some specimens of his Table Talk, of no great value, by Mr. Dyer.—J. T.

ROGERS, Woods, an English voyager and buccaneer, acquired a certain celebrity by the expeditions which he made against the Spanish settlements in the South Seas, in a small vessel from Bristol. He returned to England in 1711, after circumnavigating the globe. He published an account of his voyage, and died in 1732.—W. J. P.

ROHAN, Henri, Duc de, Prince de Leon, one of the leaders of the French protestants during the reign of Louis XIII., was born at Blein in Brittany, 21st of August, 1579. Going to court as soon as he was sixteen, he distinguished himself by his bravery at the siege of Amiens, under the eyes of Henri IV., to whose kingdom, no dauphin having yet been born, he was then presumptive heir. After some years of continental travel, Rohan married Marguerite de Bethune, a daughter of the illustrious Sully, in 1605. After the assassination of Henri, and the outbreak of civil war, Rohan assumed the leadership of the protestant party. In 1621 he successfully defended Montauban. Whilst Richelieu was besieging La Rochelle, Rohan was in Languedoc. Making his submission in 1629, he retired to Venice, where he was named general in chief against the imperialists. Recalled to France, he was sent as ambassador to Switzerland. In 1633 he drove the Germans and Spaniards out of the Valteline, and he subsequently defeated a Spanish force on the banks of Como. For a time he lived quietly at Geneva, but in 1638 he went to the camp of Duke Bernard of Saxe Weimar. The union of these two daring and able leaders was not destined to be of long endurance. Charging at the head of the regiment of Nassau in the battle of Rheinfeld (28th February, 1638), Rohan received a wound which terminated his existence on the 13th April following. A magnificent monument was erected to him at Geneva. His writings, which were numerous, were almost entirely of a political character.—W. J. P.

ROHAN, Louis René Edouard, Prince of, a cardinal and bishop of Strasburg, was born in 1734, and was destined from early life for the higher ecclesiastical offices. His history offers a striking example of that degeneracy of the old French nobility which preceded the first revolution. Self-indulgent, presumptuous and extravagant, he relied upon intrigue and the influence of his powerful family connections for advancement in rank and fortune. By arts of this kind he supplanted M. Breseuil, the French ambassador at the court of Vienna, and when established there speedily contrived to make himself odious to the Empress Maria Theresa by his prodigality, his flippancy, and his profligacy. He was recalled and was punished for his want of respect to the empress-queen by the cold regards of her daughter, Marie Antoinette, and of King Louis XVI. In the hope of reinstating himself in the favour of his queen, he listened to Madame La Motte and Count Cagliostro, who duped him with the famous scheme of buying a magnificent diamond necklace. He accepted forged letters as authentic orders from the queen, and was favoured with an interview in which a veiled woman played the part of Marie Antoinette. The scandal of this transaction, which led to a long trial before the parliament of Paris, recoiled upon the lovely but unfortunate queen. Party spirit raised an outcry against what was called royal despotism, and the acquittal of the cardinal was virtually the first day of the revolution which followed. When that convulsion broke out in all its force, the cardinal temporized at first, but after the decrees against the clergy he took refuge in his diocese of Strasburg and laboured for the royalist cause. He resigned his bishopric in 1801, and died at Ettenheim in 1803. See Memoires de l'Abbé Georgel, who was the cardinal's creature and confidant.—R. H.

ROHAULT, Jacques, a French physicist, was born at Amiens in 1620, and died in Paris in 1675. He followed in most respects the doctrines of Descartes, and at the same time advocated strongly the use of experiment as a means of discovery. He wrote a treatise on physics, of high repute in its day.

ROLAND, one of the principal leaders of the Camisards, was a native of Mialet, in the diocese of Alois, and had served for some time in a regiment of dragoons. Along with considerable knowledge of military tactics, he possessed great intrepidity, firmness, and indefatigable activity. He preached as well as fought, and had a kind of natural eloquence which enabled him to exercise vast influence over his fellow-protestants, who, it is said, regarded him as inspired. When the insurrection broke out in the Cevennes, on account of the revocation of the edict of Nantes, Roland, about 1701, raised a troop, of which he took the command, and during two years, by his courage and skill, baffled successively two marshals of France at the head of a powerful army. He met with occasional reverses, which, however, he repaired with remarkable promptitude; and his victories over the royal troops, in spite of their greatly superior numbers and discipline, were frequent and complete. He was accused by certain writers of having abused his successes by his severities towards his opponents—burning their churches, ravaging their estates, and putting to death those who fell into his hands. At the same time they admit that he often treated his enemies with great generosity. Marshal Villiers at length persuaded Cavalier, another of the Camisard leaders, to accept of terms; but Roland obstinately refused to submit unless on condition that the edict of Nantes should be re-established, the prisoners set at liberty,

the exiles recalled, and the protestants who had been condemned to the galleys released. Since it was found impossible either to intimidate or seduce this indomitable and trusty chief, recourse was had to treason; and one of his most intimate confidants, named Malarte, having been gained over by a bribe to betray him, a party of soldiers, on the night of 14th March, 1704, surrounded the chateau of Castelnau, near Uzes, in which the intrepid Camisard was sleeping. He succeeded in gaining the open country, but was surrounded and shot by the soldiers after a fruitless attempt to take him alive.—J. T.

ROLAND DE LA PLATIERE, MANON: this celebrated Girondist heroine of the French revolution was born at Paris in 1756. Her maiden name was Philipon. Her father was an engraver and painter in enamel, possessed of only moderate talent; her mother, however, was a woman of energy and superior understanding, united with a most amiable temper. From the earliest period Manon loved to cultivate her intellect, and she read with insatiable avidity whatever came in her way. In girlhood she passed at her own request a year in a convent, but the intense religious fervour which at that time appears to have inspired her speedily produced a sceptical reaction, fostered doubtless by the strangely diversified character of the works she perused. Plutarch's Lives, the "Bible of heroes," was her special favourite, and produced a deep and lasting impression on her mind. She herself tells us that she "carried it to church as if it had been a prayer-book," and when she was just fourteen she used to weep at the thought that she was not a Roman or a Spartan woman. At the age of twenty-five she became the wife of M. Roland, a man twenty years her senior, but whom she appears always to have sincerely loved. He was a native of Villefranche, near Lyons, and although born of a reduced family, had risen by industry, intelligence, and excellent moral conduct, to high and profitable appointments. At the time of his marriage in 1780, he held the office of inspector-general of manufactures. On the outbreak of the Revolution Madame Roland threw herself, as might have been anticipated from her character and tendencies, with all her heart into the movement, and thenceforward she was in reality the inspiring soul of the republican party of the Gironde, to which she and her husband were devoted. During the administration of that party M. Roland was chosen minister of the interior, and in the composition of his public papers he was largely assisted by the genius of his wife, who was the real author of the famous letter addressed to Louis XVI. in May, 1792. We need not dwell on the subsequent events of the Reign of Terror. The atrocious September massacres were denounced by Roland; but the faction of Marat, Danton, and Robespierre had now acquired ascendancy, the star of the Gironde waned before its fiercer influence, and the doom of Roland, a man of honesty and respectability—and but little else, for he mainly shone with the reflected glory of his far more gifted helpmate—was as a natural consequence decreed. Of course she shared in the condemnation. Her husband evaded the threatened storm by quitting Paris. Madame Roland preferred to remain, and on the 31st of May, 1793, she was arrested by the jacobins and thrown into the prison of the Abbaye. During her confinement she never lost her firmness, cheerfulness, and heroism—not even when removed to St. Pelagie, a prison of a lower class than the Abbaye, and there shut up with the basest of her sex. On the 8th of November she was brought before the revolutionary tribunal, and sentenced to the guillotine. Next day the execution took place. The courage and dignity with which she encountered death are well known, as is also her last exclamation before the statue of liberty—"O liberty, what crimes are committed in thy name!" Her husband did not long survive her. On the 16th of November he was found about five leagues from Rouen on the high road to Paris, having committed suicide by passing a cane sword through his heart. Madame Roland's "Memoirs," written during her imprisonment, are full of the liveliest interest, and in many respects models of composition. Of herself we may with justice affirm that she was essentially one of the queenly women; nor do we use unadvisedly the words. The regal faculty was in her predominant. A born empress of men's hearts, no less by the force of her rare genius than by the beauty of her person and the singular fascination of her manners, she seems to have subjugated every one with whom she came in contact—the very gaolers at St. Pelagie she converted into friends. Throughout her whole career her conduct, although not unfrequently marked by errors that her warmest admirers must regret, bore the distinctive stamp of extraordinary decision and undeviating love of truth; while her temperament, naturally so fervid and impassioned, was kept in due restraint by the vigour of a well-poised intellect. With the single exception of Madame de Staël, she is said to have been the greatest and most eloquent talker of modern times. This may be exaggeration, but there is no doubt that her conversational ability was remarkable. Madame Roland had one daughter, to whom she was tenderly attached.—J. J.

ROLANDINO, chronicler, and as seems probable, grammatical professor in the Paduan university; flourished in the thirteenth century. He carried on and revised a Latin chronicle, commenced by his father, of events occurring in their own day, which, when completed, was formally sanctioned by the university of Padua.—C. G. R.

ROLLE, HENRY, an English lawyer, was born at Heanton in Devonshire in 1589, represented Kellington, Cornwall, in parliament, was made a sergeant-at-law in 1640, and became chief justice of the king's bench in 1648. He resigned that office some time before his death, which occurred in 1656. He wrote some law books.—W. J. P.

ROLLI, PAOLO, poet, born in Rome in 1687; died at Todi in Umbria, 1767. Under noble patronage he visited England, was appointed Italian court teacher, and in 1747 returned to enjoy in his own country the fruit of his labours. He produced in his native tongue a metrical version of Milton's Paradise Lost, translated Newton's Ancient Chronology, and published several other works, including original poems.—C. G. R.

ROLLIN, CHARLES, historian, was born at Paris, January 30, 1661. The second son of a cutler, and intended to follow the same trade, he fortunately attracted the attention of a benedictine monk, who placed him at the college of Plessis with an allowance. Distinguishing himself by zeal and ability, he was selected by the minister Le Peletier as the companion of his two sons. After three years spent in the study of theology at the Sorbonne, he was, in 1683, appointed assistant to Hersan, the professor of rhetoric at Plessis, and succeeded to the professorship in 1687. Professor of eloquence in the Royal college in 1688, he fulfilled the promise of his youth, and imparted fresh charm and attraction to every branch of knowledge which he undertook to teach; whilst his virtue and amiability made him the favourite of a host of friends, many amongst whom were more gifted than himself. After acting as rector of the university from 1694 to 1696, he undertook the education of the nephews of Cardinal Noailles, and resigned most of his offices to devote himself with greater energy to his new employment. He subsequently acted as coadjutor in the college of Beauvais, and in 1720 again became rector of the university, which office he was compelled to forfeit on becoming suspected of a tendency towards jansenism. In 1726 he published his "Traité de la Manière d'Étudier et d'Enseigner les Belles Lettres;" and his "Histoire Ancienne," extending to the period of Augustus, was comprised in thirteen volumes, which appeared successively in the years between 1730 and 1738. His best work was a "History of Rome." Rollin, who was much harassed in his latter years on account of his jansenist predilections, died on the 14th September, 1741, at the ripe old age of eighty. Almost worthless in a critical point of view, his works have nevertheless a certain charm of style which renders them very popular with the young.—W. J. P.

ROLLO or HROLF, the ROU of the Norman writers, and the famous ancestor of the dukes of Normandy, was the son of Rognevald, one of the jarls of Harold the Fair-haired, king of Norway. According to the Icelandic sagas he was so tall and so robust that no horse could carry him, and hence the appellation of "Gangr" or the "Walker." Banished from his country for some piratical act, he collected a numerous body of followers—the rank of his family and his own personal prowess alike contributing to make him popular—and sailed in true viking fashion for the coast of France. There is much confusion of dates as to the period of his actual arrival there; but it is at least certain that from the year 896 his name and achievements fill the page of French history, and that from that year also must be reckoned the rapid and decisive successes which achieved his future greatness. Having previously seized Rouen, which he fortified and made the basis of his subsequent operations, he advanced his arms on both sides of the Seine, took Bayeux, Evreux, Nantes, and many other places, and was almost uniformly victorious in the battles which he fought. Unable to resist the invader, who was continually reinforced by shoals of his Scandinavian country-

men, Charles III., the French monarch, deemed it the wiser policy to cede to him the portion of his dominions afterwards from its new lord styled Normandy, and at St. Clair sur Epte, a place on the frontier of the province, in 912, this important event occurred. There Charles and Rollo met. By the treaty in which the cession was made, the former agreed to give his daughter in marriage to the latter, while Rollo and his followers consented to embrace christianity, and to hold their new possessions as a fief from the French sovereign. It was thus that the exiled Norse pirate became first duke of Normandy, and the founder of a powerful state. In 927, fifteen years afterwards —a period spent in the successful consolidation of his duchy —this valiant and politic conqueror resigned the dignity to his son, William Longsword, assassinated in 943.—J. J.

ROLLOCK, Robert, an early and able Scottish scholar and divine, was born at Powis, near Stirling, in 1555. After attending the grammar-school of Stirling, he studied at St. Andrews, and at the end of his four years' course was chosen a professor of philosophy. For four years he had performed the duties of his chair with great applause, when he was in 1583 invited to a professorship in the university of Edinburgh, recently founded by James VI. His work soon became that of principal, as he exercised a careful superintendence over the students. The entire academic business was transacted in Latin. He was formally elected principal a few years after, and likewise professor of theology. He preached also on Sabbaths, and his salary was four hundred merks. At the meeting of the general assembly held in Dundee in 1597, he was chosen moderator; but he wanted the requisite firmness in those unsettled times. Cunning measures devised by the king were introduced in favour of episcopacy, and Rollock, according to Calderwood, "betrayed great weakness," in fact, showed himself to be without decision and energy. Not long after the meeting of assembly he was seized with a fatal illness, and died the 8th of January, 1598, in the forty-third year of his age. The entire population of Edinburgh attended his funeral, for his death was felt to be a public loss. The town council gave his widow the one half of his salary for five years, and dowried a posthumous daughter with one thousand merks. Rollock's works are chiefly commentaries—as on Galatians, Ephesians, Colossians, the Gospel of John, the Prophecies of Daniel, some select psalms, &c. Several of them have been translated into English. The annotations are brief, but good—in no sense profound or learned, yet always perspicuous and concise. Beza speaks of them as being printed at Geneva with highest praise. His elder brother Hercules was author of some Latin poems published in Arthur Johnston's Delitiæ.—J. E.

ROLT, Richard, a miscellaneous writer, was born, it is supposed, at Shrewsbury in 1724 or 1725. He was probably bred to the law; but having hopes of promotion through a relative, one of the commissioners of excise, he was placed in a situation in that department in the north of England. Of this he was deprived because he visited the rebel army in 1745. Having then become an author by profession, he was constantly employed by the booksellers, and also wrote cantatas, songs, &c., for the theatres. He published "Cambria," a poem; a "History of the General War," which terminated in 1748; the "Life of John, Earl of Crawford;" and other works. He died March 2, 1770.—D.W.R.

ROMAGNOSI, Gian Domenico, lawyer and writer on political economy, born at Salso Maggiore, near Piacenza, 1761; died in Milan, June, 1835. In 1791 he published his "Genesi del Diritto Penale," an endeavour to ascertain the foundation on which penal legislation rests. He rejected the French hypothesis of the social contract, and proposed self-defence and necessity as the required basis. This book led to his appointment by the prince bishop of Trent to the prætorship (head magistracy) of that town, an annual office which Romagnosi filled during three successive years. He was then named Aulic councillor. His compositions, "Che cosa è Eguaglianza," "Che cosa è Libertà," published in 1793, show him exempt from that extreme enthusiasm which the so-called new ideas kindled in many persons; and when the French entered the Tyrol, Romagnosi, as general secretary of the superior council, laboured to mitigate the evils of invasion. In 1806, he and some of his legal brethren were commissioned to form an Italian criminal code. The consultations took place in Milan, where Romagnosi vainly advocated the institution of the jury, and successfully opposed the introduction of lettres-de-cachet. The new code appeared in 1807 under the title Codice di Procedura Penale del Regno d'Italia. The fall of Napoleon in 1814 deprived Romagnosi of some appointments which he held, and he retired into a more private sphere. In 1821 a charge of high treason to the emperor was brought against him, when he was tried in Venice, and most honourably acquitted. His works include, besides a vast body of legal matter, one or two biographical memoirs.—C. G. R.

ROMAINE, William, was born at Hartlepool, 25th September, 1714. His father was one of the French protestants who came over to England at the revocation of the edict of Nantes, and died in 1757. After attending the grammar-school at Houghton-le-Spring, founded by Bernard Gilpin, he entered the university of Oxford in 1730 or 1731. He joined Hertford college, but afterwards removed to Christ's church, and took his degree in October, 1737. A year before he had been admitted deacon at Hereford, and he was ordained priest by Dr. Hoadly at the end of 1738. He served several curacies at first, and was chaplain to Sir David Lambert, lord mayor of London. In 1748 he was chosen lecturer of St. Botolph's; in 1749 lecturer of St. Dunstan's-in-the-West; in 1750 morning lecturer in St. George's, Hanover Square; and in 1756 curate and morning preacher in St. Olave's, Southwark. He held also for some time, but with small success, the professorship of astronomy in Gresham college; for under the influence of Hutchinsonian views, he combated some portions of the Newtonian system. He was chosen to the rectory of Blackfriars in 1764, but owing to a dispute in chancery he was not admitted till 1766. In this situation he continued for thirty years, or till his death on July 26, 1795. Romaine thus spent a long life in preaching the gospel. It was his enthusiastic work, and the Calvinistic aspects of truth were put and kept in uniform prominence by him. Nothing like depth of thought, brilliancy of imagination, or felicity of style, appears in his discourses. They are always sensible, fluent, spiritual, and devout, and were probably delivered with solemn animation. He published a great number of separate discourses, many of them on passing events. His most popular treatises are his "Walk of Faith," 1791, and "The Triumph of Faith," 1795, treatises rich in practical and experimental piety. Though he was so popular in London, his Calvinism made him very distasteful to his own university; and after preaching there a sermon afterwards published under the title of the "Lord our Righteousness," the university pulpit was closed against him. He was one of Warburton's opponents, and published two sermons on the Divine Legation. The first is declared to be "a Demonstration of the divine mission of Moses based on his mention of a future state," and the second has for its title, "Future rewards and punishments proved to be the sanctions of the Mosaic dispensation." The two discourses are weak and unsatisfactory; not a single argument or expository proof in favour of his position being found in them. Romaine was a great and bitter opponent of Jewish emancipation, and in 1753 he preached and published against it—as an attempt to "naturalize the outcasts of heaven," as his biographer phrases it. So popular were his furious declamatory papers, that the corporation of London reprinted them in a collected form. But though Romaine thought that Jewish emancipation was against Moses and the prophets, he spent a good many years in preparing for the press a new edition of Calasio's Hebrew Concordance. It appeared in four volumes in 1747–49. It is really a new edition of the original work of Rabbi Nathan, and is disfigured by many inaccuracies. Some have even thought that they had discovered traces of the editor's Hutchinsonianism in it. Romaine, though a man of fervent piety, is said to have been quick in temper, and often curt in reply and blunt in manner.—J. E.

ROMANA. See La Romana.

ROMANET, Antoine Louis, a celebrated French line-engraver, was born at Paris in 1748. He was a scholar of G. J. Wille, and was afterwards for a while at Zurich with C. Mechel, whom he assisted in many of his plates. Romanet engraved many admirable plates for the Orleans gallery and the gallery of the palais royale. Among his best prints are Correggio's Vierge au Panier, Raphael's Virgin and Child, L. Carracci's Susanna and the Elders. He also engraved prints after Titian, P. Veronese, G. Dow, Le Brun, &c.; several portraits and prints for such works as Freudenburger's Manners and Customs of the Eighteenth Century. He died in 1807.—J. T–e.

ROMANINO, Girolamo Romani, called il Romanino, was born at Brescia about 1480, and was still painting in that city in 1541; he died about 1560. Romanino was an imitator of

Giorgione and Titian, and after Moretto is the principal painter of the Brescian branch of the Venetian school of painting. The National gallery possesses a large altar-piece by him—one of his most important works.—(Brognoli, *Guida di Brescia.*)—R. N. W.

ROMANO, Eccelino or Ezzelino da, surnamed il Balbo, a celebrated Ghibeline chieftain, was born in 1194. Invested with the government of Bassano on the death of his father in 1215, he was chosen podesta of the senate of Verona in 1225, and in 1236 he was made governor of Vicenza by the emperor, Frederick II. In the following year he marched against Padua, and, having captured the city, inflicted great cruelties upon the inhabitants. In 1256 Alexander IV. took the extreme measure of preaching a crusade against him. Romano was able to make head against his enemies for some time, but he fell at last at Cassano on the 16th September, 1259.

ROMANO, Giulio. See Pippi.

ROMANOFF, Michael Feodorovitch, the founder of the present royal family of Russia, was elected czar of Russia in 1613, in his sixteenth year. He was descended from a Prussian family, which had settled in Muscovy in the fourteenth century, and his father was the metropolitan of Rostof. He was educated by his mother, a woman of rare excellence of character, who regarded the elevation of her son with great alarm, but was compelled to yield to the urgent representations of the Boyards and the prelates, to whose influence Michael's elevation was mainly owing. He was crowned in June, 1613, and immediately took vigorous measures to expel the Swedes and the Poles, who during the interregnum had taken possession of several portions of his territories. But his troops were few in number and badly disciplined, and an invasion of the Cossacks of the Don taking place at this juncture, aided by a party of the petty nobles of his country, his resources were so much crippled, that he was fain to make peace with Sweden, agreeing to give up Ingria and Karelia, and to evacuate Esthonia and Livonia. The Poles next invaded Russia to support the claims of Vladislaf, their king's son; but after a war, which lasted till 1619, Michael purchased peace by ceding Smolensk and several other towns to the invaders. Michael now applied himself to heal the internal dissensions of his kingdom, and to promote the improvement of its laws, the abrogation of many barbarous customs existing among his subjects, and the civilization of their manners. He formed treaties of alliance with the principal commercial states of Europe; raised a powerful force of infantry and cavalry, disciplined and trained on an improved system; and held out strong inducements to experienced officers to enter his service. This excellent prince died in 1645, in the forty-ninth year of his age, and was succeeded by his only son, Alexis.—J. T.

ROMANUS: the name of four Eastern emperors, as follows:—

Romanus I. (Lecapenus), born in Armenia, and distinguished as a soldier under Leo the Philosopher and his son Constantine Porphyrogenitus, the latter of whom made Romanus his colleague in the empire in 919. His two sons conspired against him, and in 945 confined him in a convent, where he died in 948.

Romanus II., son of Constantine Porphyrogenitus, whom he poisoned and succeeded in 959. He was an incapable and unworthy monarch, and, after a reign of little more than four years, died in 963.

Romanus III. (Argyrus), born of a patrician family, and a senator of Constantinople, obtained by his marriage with Zoe, daughter of Constantine IX., the imperial throne in 1028. He met with several disastrous reverses in his campaigns against the Saracens, and maladministration at home caused serious commotions. He was put to death by his wife in 1034.

Romanus IV. (Diogenes), succeeded in 1068 Constantine Ducas, whose widow, Eudocia, he married. He was a brave and successful soldier, and drove the Turks beyond the Euphrates. But being afterwards taken prisoner in Armenia, he could only regain his liberty by paying a heavy ransom. In the meantime Michael VII. had seized the throne, who deprived Romanus of his eyesight and sentenced him to exile, where he shortly after died in 1071.—J. J.

ROMANUS, Pope, a native of Gallesium, was elected to the papal throne on the expulsion from the city of Stephen VI. or VII., in 897. He died, however, in January, 898, before he had been quite four months in possession of the dignity.

ROMANTZOFF, Nicolas, Count, minister for foreign affairs in Russia under Alexander I., was born in 1753, being the son of Field-marshal Romantzoff. Educated for the civil service, he passed through the various grades of promotion until he became minister of commerce. His policy was to treat England as a rival, and make France an ally. In September, 1807, he succeeded Kotzebue as chancellor of the empire, uniting in his own person the offices of war minister and foreign minister. When English influence prevailed at length in Russia, Romantzoff retired into private life, carrying with him the grand eagle of the legion of honour which had been sent him by Napoleon. His fine library and collection of antiquities he liberally opened to the learned. He set on foot the expeditions of Krusenstern and Kotzebue for the circumnavigation of the globe. Many valuable books on history, Russian and otherwise, were printed at his expense, including some of the Byzantine historians. In his diplomatic capacity he arranged the treaty by which the grand duchy of Warsaw was recognized as the kingdom of Poland. He died at St. Petersburg on the 26th of January, 1826.—R. H.

ROMANTZOFF, Peter Alexandrovitch, Field-marshal of Russia, was born about 1730 and early distinguished himself in the field. In 1761 he took Colberg. In 1769 he succeeded Galitzin in the command of the Russian forces engaged in war with Turkey. He gained a victory at Kartal on the Pruth, in 1770, and a more decisive triumph at Kagoul shortly afterwards. The capture of Giurgevo signalized the campaign of the following year. His progress towards Constantinople was arrested at Silistria, one of the bulwarks of Turkey. He exacted the drum-head treaty of Kainardji in 1744. He was rewarded with wealth and honour by his own sovereign and the flattering attentions of foreign monarchs. Jealousy of Potemkin made him throw up his command in 1789. He died in 1796.—R. H.

ROMBERG, Andreas, a musician, was the son of Henry Romberg, music director to the bishop of Munster. He was born in 1767, and died at Gotha, 10th November, 1821. He was educated under his father, and early in life held a situation in the court chapel of the elector of Cologne. When the French armies entered Bonn at the commencement of the revolutionary war, the elector's musical establishment was broken up, and Romberg proceeded to Hamburg, where he was engaged in the orchestra of one of the German theatres. Here he obtained celebrity for his excellent performance on the violin. At this time he paid much attention to the subject of composition, in which he had distinguished himself while at Bonn. In 1800 the university of Kiel, in Holstein, conferred on him the degree of doctor of philosophy. A list of his numerous works is given by Fetis.—E. F. R.

ROMBERG, Bernhard, a musician, cousin of the preceding, was born at Bonn in 1770, and died at Paris in 1840. He was a celebrated performer on the violoncello, and for some time retained in the service of the elector of Cologne. In 1799 he visited England, and afterwards Spain; and subsequently obtained a situation in the royal chapel at Berlin. Both the cousins were known as voluminous, and at one time highly popular composers for their own particular instruments; and as the authors of two or three symphonies, and as many overtures, which will always be heard with pleasure, although without the excitement which attends Beethoven, or the deep admiration which waits upon Mozart.—E. F. R.

ROMEGAS, Mathuron d'Aux-Lescout, one of the most distinguished knights of St. John, was descended from the illustrious house of D'Aux in Guienne. He entered the order of St. John in 1547, when he assumed the title of the Chevalier de Romegas. He took a prominent part in the expeditions fitted out against the pirates who then infested the Mediterranean, and on one occasion sought out, and after a desperate struggle defeated with an inferior force, Issouf Concini, a Calabrian renegade, one of the most dreaded of these sea-robbers. The exploits of Romegas at length created the utmost terror among the Mahometans, and so much inflamed the indignation of the Sultan Solyman, that he determined to attack Malta, in order to wreak his vengeance on the knights. Romegas was one of the most conspicuous of the heroic defenders of that island, and was wounded at the side of the grand master. After the Turks raised the siege, Romegas repaired to his native province to assist the Romanists in their contest with the Huguenots. On his return to Malta he was appointed commander of the galleys, and subsequently grand prior of Toulouse. The affairs of the order having fallen into confusion, through the negligence or weakness of the grand-master, La Carrière, the council elected Romegas lieutenant-general, in the hope that his firmness and zeal would

suppress the existing disorders. But the commanders, jealous of his influence, appealed to the pope, Gregory XIII., against the election. The grand-master and Romegas were summoned to Rome to plead their respective causes; and both died there within a few days of each other, in December, 1581, and were buried in the same tomb.—J. T.

* ROMILLY, Sir John, master of the rolls, is the second son of the late Sir Samuel Romilly, and was born in London in 1802. Educated at Trinity college, Cambridge, he was called to the bar in 1827, and entered the house of commons on liberal principles in 1832, as member for Bridport. Distinguishing himself at the bar, he was appointed queen's counsel in 1843, solicitor-general in 1848, when he was knighted, and in 1850 attorney-general. He has been a zealous and successful law reformer. Since 1851 he has filled the judicial office of master of the rolls. The historical literature of England owes to him the series of valuable works, "Materials for English History," issued, and to be issued, at the expense of the government, under his superintendence. Literary men are also indebted to Sir John Romilly for the improved accessibility which he has given them to the documents under his jurisdiction at the record office, and for his eminent courtesy to historical inquirers.—F. E.

ROMILLY, Sir Samuel, descended from foreign ancestors and born in a humble sphere of life, with no higher education than the knowledge acquired by his indomitable and almost unaided efforts, rose to distinguished eminence among the statesmen and judges of his adopted country. He was the grandson of a French refugee, who, when a youth of seventeen, with a sternness of resolve characteristic of his illustrious descendant, determined to embark on the precarious and lonely life of an exile, rather than bend under the crushing religious tyranny of Louis XIV. Having settled in London in the year 1701, he succeeded so well in the business of a waxbleacher that he found himself in a position to marry Judith de Monsallier, the daughter of another French refugee. They had a large family, of which Peter, the father of Sir Samuel Romilly, was the youngest son. The waxbleacher apprenticed Peter to a jeweller in Broad Street, City. A short time before his marriage to Miss Gamault, Peter Romilly commenced business as a jeweller on his own account. At one time its returns amounted to about £20,000 a year. But although the income was large, the profits were small. This is the only explanation of the limited and imperfect education which his children received. Samuel was born in London on the 1st March, 1757. Out of a large family only three, two sons and a daughter, lived to a mature age. Samuel and his brother were sent when quite young to a school conducted by a Mr. Flack, perhaps from kindly feelings towards him as a refugee rather than from any flattering estimate of his talents. Indeed, he was a most inefficient teacher. His professed erudition embraced reading, writing, arithmetic, French and Latin; but his knowledge of Latin was even more imperfect than of the other branches of his accomplishments. However, Samuel Romilly probably received here, through the very vices of his master, a species of instruction which turned out of more value to posterity than ever so much knowledge of Latin and Greek. Flack was a dyspeptic, rheumatic, and severe man. The frequent chastisements he inflicted on the little urchins were more for the relief of his feverish excitability than for the punishment of their imagined delinquencies. "Young as I then was," observes Romilly, "I was struck with the bad effects of this severe treatment. There were some boys who were always in scrapes, and constantly punished with increasing severity. Their faults and the mischievousness of their dispositions seemed to increase in proportion to the severity with which they were treated." This philosophizing upon the connection between punishment and reform in the dreamy hours of childhood, was the archetype of that far-sighted and humane statemanship, which under the varied forms of argument, of declamation, of scorn, and pathos, roused the country and compelled the legislature to tear out one by one the bloody pages that had long been the crowning barbarity and capital disgrace of our statute law. From the first, the father's plan was to make Samuel an attorney and his brother a jeweller; but from what the boy had seen of a certain Mr. Liddel, a city solicitor and a family friend, he felt a strong disinclination to adopt that profession. The father did not press him. It was his maxim that a child should not be forced to any business, but after having been advised and informed beforehand, allowed to make his own choice. The next scheme was to get Samuel a clerkship in the great commercial firm of the Fludyers, of which Sir Samuel Fludyer was one of the partners. The Fludyers were closely related to the Romillys, Sir Samuel being the godfather of the aspiring clerk. A tutor was engaged to teach him the mysteries of ledgers, waste-books, and bill-books, &c.; but both partners died suddenly, and the scheme came to nothing. Not knowing what was to be done next, Samuel remained for two years till he was sixteen, hanging about his father's shop chiefly, and to some purpose, occupied in reading books from the lending libraries in history, English poetry, and works of criticism. With the aid of a clever old Scotchman, he made good progress in Latin. In the course of three or four years he had read every prose writer of the age of pure Latinity, except those which treated of technical subjects. By and by he stole away to the lectures on painting, architecture, and anatomy, at the Royal academy. But an event occurred about this period which gave a turn to his life, and put an end to his desultory habits. Mr. De la Haize, a wealthy relative, by "his last will and testament," bequeathed the handsome legacy of between £14,000 and £15,000 to the Romillys, to be divided among them in certain shares. Samuel's own legacy was £2000. He determined at once to pursue some calling in earnest. His father's business he hated. The law was again thought of, and at this time more favourably. At that time a good deal might be realized in the form of fees, in the office of the six clerks in chancery. Samuel was forthwith articled for five years to a Mr. Lally "one of the sworn clerks," with no higher ambition at this time than that of buying up an appointment, and thereby becoming himself a "sworn clerk." He was no ordinary lawyer's clerk, however. After office hours he went on with his education, read the Latin classics, and the Greek authors with the aid of Latin translations, and studied the best English authors, Addison, Swift, Bolingbroke, Robertson, and Hume, "noting down every peculiar propriety and happiness of expression." It does not clearly appear how he came to relinquish this certainty for the hazards and chances of the bar. It was probably for no other reason than that the purchase of the clerkship in chancery would involve an outlay of the £2000 in one sum, whereas the circumstances of his father made the payment of that amount in instalments more convenient. At all events he entered himself of Gray's inn, May, 1778, having served his clerkship and completed his twenty-first year. By this time he had become a very good self-educated scholar. Like more than one of the distinguished orators who have adorned the bench, he translated and retranslated the writings of Cicero, Livy, Tacitus, and Sallust. Besides, it was about this period that he placed so high a value upon his poetic genius, a delusion to which he was wont to allude in after years with much good nature and frankness. In 1780 his health fairly broke down from hard reading. This was the immediate occasion of his visit to Geneva, where his sister and her husband, the Rev. J. Roget, were then living. After his health had much improved, he returned to England through Paris, where he was introduced to D'Alembert and Diderot. In Easter term, 1783, he was called to the bar, and went on the Midland circuit for the first time in the spring of 1784. His final object was to confine his practice to the equity courts, in the meantime to work up a connection on circuit and in town. Being of a quiet, unobtrusive demeanour, with exquisite sensibility and gentleness of manner approaching to diffidence, Romilly had to wait some time before the solicitors detected his rare merits. For some years his practice consisted in drawing chancery pleadings, which of course gave him no opportunity to raise his voice in court. Romilly's clerk was known on circuit as "the Quaker." His appointment to that office is a touching example of Romilly's kindly disposition. Who would have imagined, *à priori*, that an introduction to Mirabeau would have led to Romilly's promotion from "stuff" to "silk," and from being a law officer of the crown to a seat on the bench? And yet it was so. In the latter end of 1784 one D'Ivernois introduced Romilly to that man, whose name and fate were in a few years later to be wondrously interwoven with some of the most terrible and famous events that history has yet recorded. What ripened the introduction into close intimacy was the ready acceptance and successful accomplishment by Romilly of the task of translating into English Mirabeau's tract against the order of the Cincinnati, not long before established in America. Mirabeau introduced him to Mr. Benjamin Vaughan, and through Mr. Benjamin Vaughan he became acquainted with Lord Lansdowne.

With his fine genius, earnestness of purpose, and cultivated mind, Romilly's merits must have, sooner or later, attracted the attention of those in high places. But a man of far less conspicuous talent, under the auspices of some influential magnate, might have outstripped him in the race, but for this good fortune of being cordially received at the table of a distinguished peer. His success was now a mere matter of time. Soon after this introduction, Romilly published an anonymous pamphlet, which he called a "Fragment on the Constitutional Power and Duties of Juries." It created some sensation, and upon the author becoming known, raised him highly in the esteem of Lord Lansdowne. Indeed, the noble lord formed so high an opinion of his merits, that he soon afterwards offered him a seat in parliament, which Romilly would have gladly accepted if he "could have gone to the house of commons perfectly independent." His next tract indicates that his mind had taken a decided turn towards the study of criminal law. This was also published without a name, as "Observations on a late publication, entitled Thoughts on Executive Justice," and purported to be a refutation of Madan's reasoning in favour of invariably and literally carrying into execution the sentence pronounced in court. Though Mr. Romilly was making decided progress in high quarters, his professional business was not very considerable until some six or seven years after his call to the bar. His first mistake was to neglect quarter sessions. When Mr. Justice Heath pointed out to him "that there was no use in going a circuit without attending sessions," he forthwith acted upon the advice of the learned judge, and soon recovered his lost ground. In 1799 his practice had become so great, that he quitted the circuit and confined himself to the superior courts in London. Next year he was raised to the rank of counsel within the bar, and soon commanded the leading practice in chancery. The bishop of Durham conferred on him the chancellorship of the county palatine of Durham. In 1805 the prince of Wales, having formed a high opinion of Romilly from his ability in the conduct of a chancery suit, offered him a seat in the house of commons, a distinction which Romilly a second time and for the same reason declined. Romilly was not only a whig, but a liberal and advanced reformer. On the formation of the Grenville administration in 1806, his influence and merits could not be overlooked. He was accordingly made solicitor-general, received the dignity of knighthood, and was returned a member for Queenborough. A seat in the house meant for Romilly hard work, and independence of action. The bankruptcy act, 46 Geo. III., c. 135, was the first fruit of his untiring industry in parliament; but the statute with which his name is best known to lawyers is the 47 Geo. III. c. 74, an act which, after an opposition of the most violent character, provided that the fee simple estates of deceased traders should be liable to the payment not only of debts to which their heirs were bound, but also of their simple contract debts, or debts arising in ordinary business. Romilly exerted himself to get this just liability extended to the lands of nontraders as well as traders; but he was borne down by an overwhelming opposition, and it was left for the parliament of 1833 to vindicate his superior judgment and sagacity, by adopting that very suggestion, and passing an act which is now universally admired for its justice. In March, 1807, the whigs went out of office. According to the loose political morality of that period, Romilly purchased the borough of Horsham from the duke of Norfolk, though he had the candour to admit that it was "a detestable mode of getting into the house." From the year 1807 to the close of his life, a period of ten years, his labours were principally directed to the reform of our penal code. In 1808 he brought in a bill which eventually became law (48 Geo. III., c. 129), whereby the 8 Eliz. c. 4, making the offence of stealing from the person a capital crime, was repealed. Two years later he failed in inducing parliament to abolish the penalty of death, for stealing privately in a shop goods to the value of five shillings; for stealing in private houses, or from vessels on navigable rivers, goods amounting in value to forty shillings. While making the reform of the criminal law his principal work, Romilly also took active interest in the political questions of the period. In a very able speech he opposed the proposal to declare war against Napoleon upon his return from Elba in 1815. He denounced the Alien act, and the bills introduced for suppressing the insurrections in Ireland, while he was one of the most eloquent and enthusiastic advocates of Roman catholic emancipation, and of an enlarged elective franchise. On the 29th of October, 1818, Lady Romilly expired at Cowes in the Isle of Wight. The powerful mind of the scholar, the statesman, and the judge, was laid prostrate by this fell calamity. With a temperament which even in the gay days of childhood became at times clouded, united to natural affections that grew with the waning years more exquisite and gentle; the bereavement from which the strong and less sensitive would have in time recovered, lashed the mind of Romilly into a delirious sorrow, in the madness of which he laid his hand upon his life, and expired on the 2nd of November, 1818.—G. H. P.

ROMNEY, George, historical and portrait painter, born at Dalton in Lancashire, in December, 1734. He was brought up by his father to his own business of cabinetmaking, but young Romney showed such a decided taste for drawing, that at the age of nineteen his father was induced to place him with a portrait painter of the name of Steele, then living at Kendal. Romney himself practised for five years as a painter of portraits and fancy subjects at Kendal, and with much success. In 1756 he had ventured to marry Mary Abbot of Kirkland, a young woman who had nursed him during an illness, and shortly afterwards imagined that as a painter he had taken a very imprudent step. This idea was the great mistake of his life. He sacrificed his own and his wife's domestic happiness to his selfish professional ambition. He looked upon his wife as an insuperable impediment to his success. In 1762 he carried out the great object of his ambition. He set out alone for London, leaving his wife with two young children under the impression that she was to follow him when he was settled. She was, however, never invited to join her husband. During the long period of thirty-seven years he visited her but twice, and ultimately joined her only when he required a nurse to administer to his wants, and bear with his weaknesses. Romney met with early encouragement in London, made many friends, and in not very many years became the rival of Reynolds and of Gainsborough as a portrait painter, besides ranking among the highest as a painter of fancy subjects. He started with charging two guineas for a head at Kendal. In London he commenced charging four guineas; then five, in 1763; afterwards, when he lived in Cavendish Square, fifteen; and eventually, in 1793, the same as Reynolds—thirty-five guineas for a head. Romney paid a short visit to Paris in 1764. At this time he exhibited with the Society of British artists, and he continued to do so until 1772, when he ceased altogether to exhibit. He never sent any works to the exhibitions of the Royal Academy, and could not therefore be elected a member. In 1773 he visited Italy, with a painter of the name of Humphry. They went by way of Paris, Marseilles, Genoa, and Leghorn, to Florence and Rome, and arrived there in June of that year. From Rome he went to Venice, where he became acquainted with Wortley Montague, whom he painted; and he returned to London by Turin, Lyons, and Paris, in the summer of 1775. It was after his return from this journey that he took the house of Coates, the crayon-painter in Cavendish Square, afterwards inhabited by Sir Martin Archer Shee. After many years of uninterrupted success as a portrait painter, even supplanting Reynolds in popular favour, he retired to Hampstead, there to devote himself with more leisure to fancy subjects. In 1799, however, he suddenly returned to his wife at Kendal, and broke up his establishment at Hampstead. His wife received him affectionately, notwithstanding the long years of neglect, and was a second time a careful and patient nurse to him; first in his early youth, and again in the closing years of his life, when he was afflicted with imbecility. Such was the end of his ambitious career. He died at Kendal on the 15th November, 1802. His daughter died young. His son entered the church, and afterwards published a life of his father. Some of Romney's portraits of women are admirable; they are solidly painted, but with the utmost freedom and effect. Some fine specimens were exhibited at the British Institution in 1862. Hayley the poet has left us an elaborate life of the painter, his intimate friend, published in 4to, 1809; and for this life Flaxman the sculptor, another of Romney's intimate friends, furnished a critique upon the painter's style. "His heads," says the sculptor, "were various. The male were decided and grand, the female lovely. His figures resembled the antique; the limbs were elegant, and finely formed; his drapery was well understood. Few artists since the fifteenth century have been able to do so much in so many different branches."—R. N. W.

ROMNEY, Henry Sidney, Earl of. See Sidney.

ROMULUS, the founder and first king of Rome. Though

treated by the ancient writers universally as a historic personage, Romulus, along with some at least of the other monarchs of regal Rome, is now admitted to belong to the mythical region of pre-historic poetry and legend. Various opinions have been held as to the import of his name and story. By some it has been plausibly maintained that he merely represents the force and violence by which Rome was founded, from ῥωμη (strength), as Numa may be considered typical of νομος (law). The accepted doctrine, however, is that Romulus and Remus are merely names coined from that of Rome itself, and that Romulus is a poetic fiction of the early age of Rome, impersonating the unknown but venerated founder of the Eternal City. Referring the student to the works of Niebuhr and Mommsen for fuller information, we can here only repeat the legend of Romulus as commonly given by the ancient authors:—He was the son of the god Mars and of Rhea Sylvia, the daughter of Numitor, one of the kings of Alba, who were believed to be descended from the Trojan hero Æneas. Numitor, however, had been dethroned by his brother Amulius, and Rhea Sylvia was compelled to take on herself the vows of a vestal virgin. Being violated by the god Mars, she was, on the birth of her twin sons, Romulus and Remus, condemned to be buried alive, while the children were cast into the Tiber. Being, however, rescued miraculously from the stream, and suckled for a time by a she-wolf, they were taken home and brought up by a compassionate shepherd. When they came to man's estate and learnt their history, they slew King Amulius and laid the foundations of a new city on the Palatine hill; but a quarrel arising between them, Remus was killed by his brother. To stock his new city, in addition to the shepherds and countrymen he had brought with him, Romulus found it convenient to offer an asylum to all comers, most of whom were robbers and outlaws. To obtain wives for his miscellaneous subjects, he contrived the celebrated rape of the Sabine women. A war ensued, but the Sabines were at length peaceably united with the Romans under Romulus as king. After a reign of thirty-seven years, he perished either by assassination or by a stroke of lightning. He was subsequently worshipped as a god under the name of Quirinus.—G.

RONDELET, Jean, French architect, was born at Lyons, June 4, 1743. After completing his general education in the college of the Jesuits, he became the scholar and afterwards assistant to the court architect Soufflot. He was superintending the erection of the church of St. Géneviève for Soufflot at the death of the latter in 1781, and he was intrusted with its completion. The dome is attributed entirely to Rondelet, and he published a memoir on its construction; but the weight of the dome caused a sinking in the building, and Rondelet had to alter materially the internal arrangements of the church. In 1783, during a suspension of the works, Rondelet visited Italy under the auspices of his government. He stayed there two years, and digested his studies and investigations into a "Traité Théorique et Pratique de l'art de Bâtir," 5 vols. 4to, Paris 1802–17—a work which was speedily accepted as an authority, and of which a seventh edition was called for in 1834. In 1794 Rondelet was appointed superintendent of the royal buildings, and in that capacity directed most of the public works executed during the next two years. Rondelet was engaged in the formation of the École polytechnique, and organized the arrangements for the study of civil engineering, and schools of applied sciences. He was one of the members of the École des beaux-arts, nominated at the remodelling of the Institute in 1816. He became quite blind some years before his death, which occurred on the 27th of September, 1829. Besides the work above mentioned, Rondelet contributed many articles on architecture to the *Encyclopédie Méthodique*, and wrote various professional memoirs.—J. T–e.

* RONGE, John, was born at Bishopswalde in Silesia on the 16th of October, 1813. He was the son of a farmer, who cultivated a small estate of his own. Though he does not seem to have felt any of those irresistible impulses which constitute a vocation, yet he was educated as a priest of the Roman catholic church. In various situations which he occupied he displayed much zeal and devotedness, and inspired strong attachment. But the more popular he was with those to whom he ministered, the more he displeased his ecclesiastical superiors. After he had, by preaching, by writing, by every influence public and private, assailed what he deemed wrong in the Roman catholic church, he was in the beginning of 1843 suspended from the office, at Grottkau, which he then held. He ceased from that moment to be a Roman catholic priest. A movement not long before in the protestant church, had led to the formation of so-called free congregations. In the Roman catholic church a similar movement began. It first found active expression in a letter of Ronge in October, 1844, to Bishop Arnoldi, who had been the chief promoter of the pilgrimage to the holy coat at Treves. About this time John Czerski, a priest with liberal ideas, had withdrawn from the Roman catholic communion. Ronge and Czerski entered into close relations, with vigorous reforming purposes. What has been named the German catholic church sprang into existence. For a season all was hope and triumph. Hundreds of German catholic congregations were organized, rejecting much, retaining much of the old Romanist system. But difficulties and divisions came. Czerski and his fellows wished to give the religious body which had just been created a fixed constitution and position. Ronge aspired to bring it into harmony with whatsoever was most progressive in the age. The thunder of the February revolution had a profound reverberation in Germany. Ronge took part in the political agitation. When the reaction set in, it smote both the protestant free congregations and the German catholic congregations, which were alike accused of political turbulence. The governments persecuted and tried to justify themselves by calumnies still more cruel than the persecutions. Ronge in 1850, along with other brave men, sought an asylum in England. His life in England was one of comparative obscurity; but he omitted no opportunity of keeping alive or of rekindling the interest in those great principles to which he had consecrated his career. A subject on which he had bestowed deep attention was the education of the young, and in London he was indefatigable in diffusing ideas and founding institutions, kindred to the Pestalozzian. Ronge made a practical protest against the celibacy of priests by marrying. A more liberal spirit having recently prevailed in Prussian counsels, Ronge has returned to his native Silesia. The last of his productions which we have seen, is one on the cause of his banishment. We are afraid that, while in England, Ronge was not appreciated, and that there was a disposition to compare him to Luther to his disadvantage. But it is questionable whether even Luther himself could, in the present circumstances of Germany, achieve more than Ronge achieved.—W. M–l.

RONSARD, Pierre, a French poet, was born in 1524 at the chateau of La Poissonniere in the Vendômois. While yet a boy he was made page to King James of Scotland, who had arrived in Paris to marry Mary of Lorraine. Accompanying that prince to Scotland he remained there three years, and on his return to Paris was attached for a second time to the household of the duke of Orleans, who employed the poet on various missions abroad. His premature activity and exertions brought on him the loss of hearing, and rendered him unfit for court life. He applied himself diligently to study under Jean Damat, and having written poems and translated the Plutus of Aristophanes into French verse, he was crowned at the floral games of Toulouse with a crown of massive silver, and returned to court, after an absence of seven years, to receive the authoritative decree of Francis I., by which he was styled "the poet of France." The genius of Ronsard scarcely justifies the title. His merits, as a writer, consist mainly in labouring to raise poetry from the frivolity into which it had fallen. The best minds were then expressing themselves in Latin. Ronsard attempted to make the French muse scholarly, and offended his immediate posterity by the number of words he introduced from Latin and Greek. He was, however, something better than a pedant, and it is to his credit that he made a style of his own, and became an innovator rather than an imitator. He appears to have entered into some order of ecclesiastics, and received substantial proofs of the friendship of King Charles IX., whose rhymed epistles to Ronsard are favourable specimens of royal authorship. The poet died at his priory of St. Como, near Tours, on the 27th December, 1585, in a most christian frame of mind.—R. H.

ROOKE, Sir George, a gallant naval commander, was the eldest son of Sir William Rooke, and was born in 1650. He entered the navy as a volunteer, and attained the rank of post-captain in 1680. King William promoted him to the rank of rear-admiral of the red in 1689 for his services on the Irish coast. Three years later he was advanced to the rank of vice-admiral of the blue, and contributed largely to the gaining of the battle of La Hogue on the 22nd of May, 1692. On this occasion by a bold and masterly plan he burned ten of the

French ships that had escaped into La Hogue, with the loss on his side of only ten men. For this important service he was rewarded with a pension of £1000 a year and the honour of knighthood, and was also made vice-admiral of the red. In 1697 he was elected member for Portsmouth, and on the accession of Queen Anne in 1702 he was appointed vice-admiral and lieutenant of the admiralty, and also lieutenant of the fleets and seas of this kingdom. In the war of the Spanish Succession the combined English and Dutch fleets, under the command of Admiral Rooke, took and destroyed seventeen vessels of the Spanish-Plate fleet, which had taken shelter in Vigo while the duke of Ormond stormed the town. The value of the specie and goods captured on this occasion, was estimated at four millions of dollars. Having been reinforced by Sir Cloudesley Shovel, Sir George resolved now to attack Gibraltar, and after a brief but resolute assault they obtained possession of this far-famed fortress (24th July, 1704), which, though it has since endured sieges of many months' continuance, has ever been found impregnable. On the 9th of August Sir George fell in with a powerful French fleet off Malaga and brought it to action, but after a severe and bloody fight the enemy wore off to leeward in the evening, and the weather being hazy, escaped. On his return to England the admiral was received with great distinction by the queen, but the government regarded him with dislike on account of his political opinions. He in consequence resigned his office, and passed the remainder of his life in retirement. He died in 1709, aged fifty-nine. He was thrice married, and left one son by his second wife. "I do not leave much," he said on his deathbed, "but what I leave was honestly gotten—it never cost the sailor a tear, or the nation a farthing."—J. T.

ROOKE, Lawrence, an English astronomer and mathematician, was born at Deptford in Kent in 1623, and died in London on the 27th of June, 1662. He studied at Eton, Oxford, and Cambridge, and in 1652 was appointed professor of astronomy at Gresham college in London, from which chair he was transferred in 1657 to that of mathematics in the same college. A series of meetings of men of science at his house gave rise to the formation of the Royal Society of London, of which he was one of the original fellows.—W. J. M. R.

ROOKWOOD, Ambrose, one of the conspirators in the Gunpowder Plot, was the head of one of the most ancient and opulent families in the kingdom. His ancestors had been in possession of the manor of Stanningfield, Suffolk, from the time of Edward I., and they had repeatedly represented the county of Suffolk in parliament. At the time of the Reformation the family adhered to the Roman catholic religion, and had in consequence suffered severe persecution. Ambrose Rookwood had been carefully trained by his parents in their hereditary faith, and had received his education at one of the Roman catholic universities in Flanders. On his succession to the family estates his mansion of Coldham hall in Suffolk became a common asylum for priests and persecuted Romanists. He married a daughter of Sir William Tyrwhit of Kettleby in Lincolnshire, who bore him several children, and, possessing an ample estate, might have lived respected and happy. But unfortunately his friendship for Catesby, the author of the plot, whom he says "he loved and respected as his own life," combined with religious enthusiasm, drew him from his retirement when he was in his twenty-seventh year, and involved him in this rash and desperate conspiracy. He seems to have expressed great scruples of conscience respecting the lawfulness of the action; but his objections were ultimately overcome by Catesby. On the discovery of the plot he fled from London, along with the greater part of his associates, and took refuge in Holbeach house, near Stourbridge. Here he was severely burned by the explosion of some gunpowder, and was subsequently wounded in resisting the attack of the sheriff. He was taken prisoner, committed to the Tower, brought to trial 27th January, 1606, found guilty, condemned, and executed. On the scaffold he confessed his offence, and humbly entreated forgiveness from God and the king, lamenting the stain his guilt had left on his name and blood, at the same time declaring that he died in the Roman catholic faith. His estates are still in the possession of his lineal descendants. A person bearing the same name, and probably belonging to the same family, was executed in 1690 for his complicity in a plot to assassinate King William.—J. T.

ROOS, Johann Heinrich, German painter, was born at Ottendorf in the Palatinate in 1631. The son of a poor weaver, he was taken at the age of nine to Amsterdam, and placed with a painter named Dujardin. At the age of seventeen he became a pupil of A. de Bye, under whom he acquired great skill. He settled in Frankfurt, and soon became the most popular animal painter of his time. His pictures chiefly consisted of landscapes with Italian villas, ruins, and fountains; the foreground being occupied with cleverly-composed groups of animals. These works—somewhat in the manner of Berghem or Weenix—are all "compositions," very elegantly arranged, and painted with great care and neatness, but essentially conventional in character, and wanting the truth and freshness of nature. During his life his pictures were eagerly sought, and examples are met with in most of the German galleries. In England they are comparatively rare. Heinrich Roos perished in a fire in his dwelling-house at Frankfurt in 1685. There are about forty etchings by him, chiefly of sheep, goats, and cows, of singular excellence.—His younger brother and scholar, Theodor Roos—born 1638; died 1698—painted like subjects, but more decorative in style; also portraits. He visited and found employment at most of the German courts. His pictures are seldom seen out of Germany.—J. T–e.

ROOS, Philipp Peter, called Rosa da Tivoli, son and scholar of J. H. Roos, was born at Frankfurt in 1655. He at first imitated the manner of his father; but having been sent by the landgrave of Hesse to study in Italy, he there formed a style of his own, painting animals of the size of life in a broad free manner with extraordinary facility. He settled at Tivoli, whence the name by which he is generally known, and there painted from nature; keeping, as is said, almost a menagerie in order to have at hand subjects for his pencil. But painting quickly and carelessly, he soon became a mannerist. He painted a large number of pictures, and his works being popular, they are met with in most of the galleries of Germany, and are not uncommon in those of Italy. His compositions are mostly pastoral, but occasionally he introduced scriptural figures. He led a dissipated life, and died at Rome in 1705.—His younger brother, Johann Melchior Roos—born in 1659; died in 1731—also studied in Italy, but returned to Germany and painted pictures similar in subject and manner, but of inferior excellence to those of Rosa da Tivoli.—J. T–e.

ROPER, William, the author of a remarkable piece of biography, "The Life of Sir Thomas More," was the son of John Roper, prothonotary of the king's court and of an ancient family of St. Dunstan's in the suburbs of Canterbury. Apart from the biography, he owes his celebrity mainly to the learning and accomplishments of his wife, Margaret, the eldest daughter of Sir Thomas More, whom he married in 1528, and lived happily with for sixteen years. The Ropers occupy prominent places in those family pictures which Sir Thomas had painted by Holbein in the chancellor's house at Chelsea; and they are represented with a simple art, hardly less graphic, in the biography they wrote together, and in a work entitled The Household of Sir Thomas More, written by a lady now living. The best edition of Roper's Life of More is that of 1817, with notes by Mr. Singer.—R. H.

ROQUEPLAN, Camille-Joseph-Etienne, a celebrated French painter, was born at Mallemort, Bouches-du-Rhone, in February, 1802. He was a pupil of Gros, and of Abel de Pujol, and first exhibited at the Salon in 1819. He painted landscape and genre; a large proportion of his pictures being illustrations of favourite authors. Roqueplan early took a prominent place among the adherents of the new romantic school of France. He designed well and vigorously, was correct in drawing, and a good colourist. Among the more noteworthy of his pictures were those taken from the Confessions of Rousseau, and the novels of Scott. Others are such as "Le Lion Amoureux," "Le Violon du Diable," and "Les Filles d'Eve." He also painted some battle-pieces for Versailles; some ceilings in the Luxembourg; made designs for books, and a few water-colour drawings. Roqueplan was created knight of the legion of honour in 1824, and officer in 1852. He died October, 1855.—J. T–e.

RORARIO, Girolamo (Rorarius), ecclesiastic and author, born at Pordenone in Friuli, 1485; died in 1556. He has left a curious treatise, entitled "Quod animalia bruta sæpe ratione utantur melius homine," in which he awards to brutes the preference over men; and a pamphlet in favour of rats.—C. G. R.

RORE, Cipriano de, one of the most renowned musicians of the sixteenth century, was born at Mechlin in Flanders, 1516. In the title-page of a book published at Venice in 1549, he is

called the scholar of Adrian Willaert. In the preface of the Canti Carnascialeschi, published at Florence in 1559, he is called Cantore, as if he had been merely a singer in the service of the house of Medicis. However, he seems to have spent the greatest part of his life in Italy as a composer; in which character he is mentioned with the greatest respect by Zarlino, Vincenzo, Galilei, Pietro Pontio, and almost every Italian musical writer of his time; and after having been successively maestro di capella to the duke of Ferrara, the republic of Venice, where he was the immediate successor of Zarlino, and the duke of Parma, he died at the court of that prince in 1565. His motets and madrigals were first published at Venice in 1544, and after his decease were republished with his masses.—E. F. R.

ROSA, Salvator, was born in the neighbourhood of Naples in 1615. His natural love of art and the beautiful scenery of Naples, seem to have made a painter of him in spite of the opposition of his father, an architect. His early works were sketches of the vicinity of Naples, and he appears to have been aided in the practical work of painting by a relative of the name of Fracanzano. He was acquainted also with Spagnoletto, and with Falcone the battle-painter, who both influenced Salvator's taste. The celebrated Lanfranco saw and purchased some of his early sketches; and this so elated the young Salvator, that notwithstanding he was then only twenty years of age, he ventured in 1635 to try his fortunes in Rome. He found a patron in the Cardinal Brancacci, whom he accompanied to Viterbo; but he returned again to the papal capital in 1638, which was from that time his principal place of residence, though he spent some years also at Naples, Viterbo, Volterra, and Florence. He wrote his satires at Volterra; there are six of them—on music, poetry, painting, war, Babylon, and envy. These satires were well known before they were first printed in 1719; and the satirical spirit Salvator displayed made him many enemies, and was the chief cause of his repeated change of residence. At Naples he was mixed up with the riots of Masaniello in 1647, and joined the Compagnia della Morte, of which the battle painter Falcone was captain. The recent stories, however, of his living with banditti at Naples seem to be pure fictions. Masaniello sat to Salvator for his portrait, apparently more than once. This remarkable painter died of dropsy at Rome on the 15th of March, 1673, leaving a considerable property to his only surviving son, by his Florentine housekeeper, whom he married only a few days before his death. Salvator Rosa is celebrated as a landscape, figure, and battle painter; there are also some masterly etchings by his hand. Many of his finest works are in this country. His pictures have all something wild and turbulent about them, in strict harmony with the character of the painter's life. His landscapes are the most prized of his pictures, and they are, in their character, quite unsurpassed. Nearly all are distinguished for a sentiment of solitude and grandeur, and are most suitable localities for the few figures with which he generally peopled them—wandering shepherds, solitary, way-worn, or belated travellers, or ruthless banditti dividing their spoils, or lurking for their prey.—(See Passeri, *Vite dei Pittori*, &c.; and the account of Dominici; also Lady Morgan's romance called the *Life of Salvator Rosa;* and the recent notice of Salvini—*Satiri e Vita di Salvator Rosa*, &c., Florence, 1833.)—R. N. W.

ROSA DA TIVOLI. See Roos, Philipp Peter.

ROSALBA CARRIERA, a celebrated Italian painter, was born in 1675 at Chiozza in the Venetian States, and learned design of G. Lazzari. The surname of this lady was Carriera, but she is best known by her christian name. She painted in oils, miniatures, and crayons, but was most skilful in the last, in which she excelled all the artists of her time. Her religious pieces, especially her Madonnas, painted in crayons, were in great request, as were also her portraits. She was much employed at the different courts of Europe; at Paris she painted the king, the royal family, and many of the nobility. About the age of seventy she lost her sight, it was said from too continuous application to her profession. She died in 1757.—J. T–e.

ROSAMOND the Fair. See Clifford.

* ROSAS, Juan Manuel Ortiz de, ex-dictator of the Argentine Republic, was born in 1793 in Buenos Ayres, his father being a landed proprietor belonging to an old Spanish family. He is said to be a gaucho—*i.e.*, to have in his veins some mixture of Indian blood. At any rate he lived as a gaucho for the first twenty-seven years of his life, and acquired considerable influence by his personal qualities among the wild population. A merchant named Maza gave him almost the first rudiments of education, after he had reached man's estate. In 1820 he gathered a regiment of *colorados*, with which he supported the cause of General Rodriguez, then just expelled from Buenos Ayres. He was appointed to a command against the Indians, and from 1820 to 1827 gradually attained such influence as enabled him to lead the insurrection which caused the overthrow of Rivadavia, and his own election (8th December, 1829) as governor and captain-general of Buenos Ayres. In this capacity he succeeded in negotiating the treaties with the several South American States, under which the Argentine confederation was formed—the supreme power being vested in the governor of Buenos Ayres. His power legally expired in 1832, but it was renewed without hesitation in 1832, and again in 1835—on which last occasion absolute power was formally conferred upon him. In his own person he concentrated the direction of diplomacy, the police and home administration, the finances, and the press. His first care was to rid himself of possible rivals, and two at least, Generals Lopez de Santa Fe and Quiroya, perished so opportunely that he was supposed to have been cognizant of their deaths. His next step was to proclaim a war of extermination against the "unitarians"—the party who aimed at forming all the separate states into a single republic. Four times between 1836 and 1840 did this party rise in arms, and were repressed with the most savage determination. It was calculated that up to the year 1843 only, no less than twenty-two thousand persons had fallen victims to his power, by poison, assassination, or military execution. It must, however, be remembered that, in other respects, his administration was beneficial; he restored the balance of the finances, encouraged immigration, and, by reducing the import duties, gave a great impetus to trade. His army gave no quarter, and moreover, a band of assassins, united under the name of La Mazorea, were always ready to execute his orders. Several French subjects being among the victims of his cruelty, a French fleet was sent to blockade Buenos Ayres in 1838, and only withdrawn in 1840 on obtaining the promise of an indemnity for the French subjects who had been injured. The unitarian party, and the state of Montevideo, which had supported it, were thus left to the mercy of Rosas. In 1845 England and France again interfered in the cause of humanity, but separate treaties were concluded in 1849, on bases highly favourable to the dictator. At length, both the federal and unitarian parties united to rid themselves of their ruler, and the empire of Brazil lent the aid of its arms. The "army of liberation of South America," under General Urquiza, defeated the forces of Rosas, 3d February, 1852, at Monte Caseros, and on the following day Urquiza entered Buenos Ayres. Rosas escaped, with his daughters Manuelita and Mercedes, and his sons Manuel and Juan, to Bahia, and thence to England, where he resided for some time in obscurity. Since then, we believe, he has lived chiefly at Brussels.—F. M. W.

ROSASPINA, Francesco, a distinguished Italian engraver, was born at Bologna in 1761. He engraved in line, in the dotted manner, and in aquatint. Many of his works are in the tinted crayon manner introduced by Bartolozzi. Of these the best are a series of twenty-five prints after Parmigiano. A noted and very useful work was his "La Pinacoteca," a series of seventy-two prints from the best pictures in the academy of Bologna. He also engraved a series of Appiani's bassi-rilievi of the Battles of Napoleon; and the St. Francis of Domenichino, the Dead Christ of Correggio, and other works of the old masters. Rosaspina was professor in the academy of Bologna. He died September 7, 1841.—J. T–e.

ROSCELLINUS or RUZELIN, a celebrated scholastic doctor and canon of Compeigne, was born in Bretagne about the middle of the eleventh century. His name is principally known in connection with the controversy between the Nominalists and the Realists. The point on which this dispute turned was the nature or import of general notions or terms, such as *man*, *animal*, &c. It had its origin in a sentence in the writings of Porphyry, in which he declares himself unable to determine whether or not genera and species have a real and independent existence. It was debated with great animation, and often to the effusion of blood, throughout the middle ages—the whole scholastic philosophy being little more than an exhibition of the three rival opinions which aimed at its solution, namely, Realism, Nominalism, and Conceptualism. Realism was the older and more

orthodox doctrine. It might be traced back to Plato. It held that ideas or general notions have some sort of reality independent of the mind which harboured them, and of the language in which they were expressed—that they are the laws or conditions of all reason and of all intelligible existence, and that they may be said, in some sense, to precede all created things, inasmuch as they are the grounds on which alone these latter are possible and conceivable. Nominalism was a protest against this opinion. It held that the ideas in question—the genera and species—have no reality whatever—that the words which express them are mere sounds (*flatus vocis*), that all existences are particular, and that the particular alone can be thought of. Conceptualism held that the genera and species have no reality in nature: but neither are they mere words: there is something corresponding to them in the mind—some conception of which the general term is the expression. Conceptualism is little more than a developed nominalism. It explained the general notions as obtained from particular instances by means of generalization and abstraction. Roscellinus was a strenuous advocate of nominalism; indeed he is usually regarded as its author. His adoption of this opinion exposed him to the charge of heresy; for, it was argued, if all existence be strictly particular, how can the doctrine of the Trinity, which holds the common nature of the three divine persons, be maintained? He was condemned by the council of Soissons (1092), and sought refuge in England, where he was treated with such coldness or hostility by Anselm, archbishop of Canterbury, and the other dignitaries of the church, that he very soon returned to France, where he died probably about 1122. None of his writings are extant, so that his opinions can be gathered only from the works of his opponents.—(For Roscellinus and scholasticism generally, see Rousselot, *Etudes sur la Philosophie du Moyen Age*, 3 vols., 1840. Haureau, *de la Philosophie Scholastique*, 2 vols., 1850. Cousin, *Fragments Philosophiques*, *Philosophie Scholastique*, 1840.)—J. F. F.

ROSCHID, Ibn. See Averroes.

ROSCIUS, Quintus, a celebrated comic actor of Rome, was the contemporary and friend of Cicero. He realized an immense fortune by the stage, and died 62 B.C. An oration of Cicero on his behalf, in a civil suit of no particular interest, has come down to us. He must not be confounded with Sextus Roscius of Ameria, who was also defended by Cicero in an oration still extant. The excellence of Quintus Roscius as an actor has made his name proverbial both in ancient and modern times, and our own Garrick delighted to be known as the British Roscius. His merit seems to have chiefly lain in what is now known as high comedy. The epithet "doctus Roscius" in Horace probably refers to the elaborate study he was accustomed to bestow on the parts which he represented.—V. G.

ROSCOE, Henry, the youngest son of William Roscoe, the historian of the Medici, was born in 1799, and educated for the profession of the law. He was called to the bar at the Inner temple in 1826, and went on the northern circuit. He was made assessor of the mayor's court at Liverpool, and one of the municipal corporation commissioners. In 1825 he published a "Treatise on the Law of Actions relating to Real Property," which was followed by several other law books, including "Reports of the Exchequer Court." In 1826 he edited North's Lives of the Lord Keeper Guildford, &c. To Lardner's Cyclopædia he contributed "Lives of Eminent British Lawyers," and in 1833 published an interesting life of his father, 2 vols., 8vo. The London Catalogue gives in the list of his works "Observations on Penal Jurisprudence." The amount of his literary labour is all the more remarkable from the circumstance that for several years he was aware of the fatal nature of the disease, consumption, with which he was afflicted, and of which he died in his thirty-seventh year at Gateacre, near Liverpool, on the 25th of March, 1836.—R. H.

ROSCOE, William, was born at Liverpool on the 8th of March, 1753. His father kept a public house called the Bowling Green, and also carried on the business of a market gardener. At an early age young Roscoe displayed a great fondness for reading, and made rapid progress in his education. He was removed from school at the age of twelve, to assist his father in his gardening business. In his sixteenth year he was articled to an attorney in Liverpool. In 1774 he was admitted an attorney of the court of king's bench and began to practise. During this period, however, he had found leisure to cultivate literary pursuits, and had acquired a knowledge of the Greek, Latin, Italian, and French languages. He also wrote several poems, which obtained the commendation of Sir Joshua Reynolds and Mr. Mason. Meanwhile he was assiduous in his attention to the duties of his profession, which yielded a comfortable and steadily-increasing income, and in 1781 he married a Miss Griffies, whose amiable disposition and admirable qualities of head and heart added greatly to his happiness. In 1784 Roscoe was elected honorary member of the Manchester Literary and Philosophical Society. He took a deep interest in the abolition of the slave trade, wrote a poem depicting its evils, and several pamphlets recommending its abolition. When the French revolution commenced Roscoe hailed it with delight, and in the year 1796 published "Strictures" on Burke's Two Letters, reflecting in severe terms on the conduct of that great statesman. In the same year he published his most important work, on which his literary reputation principally rests, "The Life of Lorenzo di Medici, called the Magnificent," in 2 vols. 4to. The success of this publication exceeded the author's most sanguine expectations. It was translated into German, French, and Italian. Four editions were printed in this country in the short space of four years, and three in America; and it received the warm commendations of men of high rank and literary eminence. Some years later he published an octavo volume under the title of "Illustrations of the Life of Lorenzo di Medici," in which he refuted the objections brought against his former work, both by the republican and the papal parties. He now retired from the profession of attorney, made a purchase of waste land which he greatly improved, and became a partner in a banking house. In 1815 he published his "Life and Pontificate of Leo X.," in 4 vols. 4to—a work which, though less popular than its predecessor, is like it characterized by great research, learning, and candour, and by a remarkably pleasing and fluent style. In the following year Mr. Roscoe was returned to parliament for his native town, in the whig interest, after a keen contest. The banking house with which he was connected was obliged to suspend payment (June, 1816) in consequence of the commercial pressure at the close of the war, but ultimately all the claims against it were paid in full. Roscoe, however, was reduced from comparative affluence to poverty, and was obliged to part with his magnificent library, full of rare and precious works, the loss of which he felt very keenly. Amidst all his trials, which he bore with exemplary fortitude, his love of literature and the fine arts continued unabated. He wrote a number of pamphlets on various subjects, edited an edition of Pope's works in 10 vols. 8vo, and took part in the controversy with Mr. Bowles respecting the claims of that poet. He also exerted himself to promote the improvement of his native town; and the Royal Institution of Liverpool owes its origin to him. This pleasing and instructive writer and amiable and excellent man survived to a good old age, honoured and beloved by his friends and fellow-citizens. He died after a short illness in 1831, in his seventy-ninth year. Three of his sons—Henry, Robert, and Thomas—have secured an honourable name in literature. The first-named, who died at the age of thirty-seven, was the author of a Life of his father, and of the Lives of Eminent Lawyers in Lardner's Cabinet Cyclopædia. Thomas has written a great number of tales, tours, and translations.—J. T.

ROSCOMMON, Wentworth Dillon, Earl of, was the son of James Dillon, the third earl, and his wife Elizabeth Wentworth, sister to the earl of Strafford, who became godfather to the boy. The father having been a convert from the Romish faith was specially obnoxious to some of the fanatic Irish, and when the rebellion broke out Strafford had his godson sent to Wentworth in Yorkshire, where he was instructed in Latin by Dr. Hall. On Strafford's impeachment young Dillon was sent to Caen in Normandy, and continued his studies under the learned Bochart. While at Caen, being about ten years old, he is said to have had preternatural intelligence of his father's death. Aubrey relates the anecdote. On leaving Caen Roscommon travelled in Italy, examining its antiquities and collecting coins. At the Restoration he returned to England, and was made captain of the band of pensioners. In the gay court of Charles II. he addicted himself to gaming, squandered his means, and became engaged in frequent quarrels. A dispute about his property took him over to Ireland, where he was made captain of the guards by the duke of Ormond. He narrowly escaped with his life from an attack made on him in the streets of Dublin by three ruffians, as he returned by night from the gaming table. He killed one of his assailants, while another was disarmed by a stranger, who proved

to be a disbanded officer in great poverty. Roscommon gratefully gave up his own commission to this worthy gentleman, having obtained the duke of Ormond's consent. Returning to London, he was made master of the horse to the duchess of York, and gave up much of his time and attention to literature. He wrote a rhymed "Essay on Translated Verse," which abounds in sensible remarks well expressed. He also published various odes, prologues, and epilogues. Refinement of language and smoothness of versification were not his only merits at a time when the English muse was sadly debauched, a time which Pope thus characterized—

> "Unhappy Dryden! in all Charles's days
> Roscommon only boasts unspotted lays."

The earl formed a project for a society like that of the Della Cruscans for the improvement of the language, but the reign of James II. interfered with all schemes of that nature. He died in 1684, repeating on his deathbed two lines of his own version of Dies Iræ :—

> "My God, my Father, and my Friend,
> Do not forsake me in my end." —R. H.

ROSE, George, a well known politician, was the son of an episcopal clergyman at Brechin in Forfarshire, and was born there in 1744. At the age of four he was adopted by an uncle, who educated and sent him to sea. After making two voyages to the East Indies, serving in the Channel as a midshipman, and being twice wounded, he quitted the navy in 1762, and obtained a clerkship in the record office. He was introduced to a circle of influential friends by his countryman, Alexander Strachan, at whose house he habitually enjoyed the society of Hume, Dr. Johnson, Armstrong, and other men of letters. His good manners, his integrity, and remarkable business talents attracted the attention of the earl of Marchmont, the chairman of the lords' committee for printing the journals of the house and the rolls of parliament in 1772, who found that Mr. Rose was the only clerk in the office competent to superintend the work. The earl eventually made Mr. Rose sole executor for his English property, and bequeathed to him his books and papers. On his lordship's recommendation, too, he was in 1772, at the age of twenty-eight, appointed joint keeper of the records with Mr. Farrar, at whose death he was left in sole possession of the office. Four years afterwards he was appointed secretary to the board of taxes, a situation for life. He was constantly consulted during Lord Rockingham's short administration, and when Lord Shelburne became premier Rose was appointed secretary to the treasury, an office which he filled from 1782 to 1801, excepting during an interval of a few months. At this stage he obtained the reversion of the office of clerk of the parliaments, then the chief object of his ambition. When Mr. Pitt became prime minister Mr. Rose was again appointed secretary of the treasury, and was afterwards appointed master of the pleas in the court of exchequer, a permanent office. He was at this juncture returned to parliament for Launceston, then for Lymington, and ultimately for Christ Church, which he represented during the greater part of his political life. He went out of office with Mr. Pitt in 1801, but returned with him in 1804, when he was made joint paymaster-general of the forces, and vice-president of the board of trade. He resigned these offices on the death of Mr. Pitt in 1806, but in the following year resumed the latter along with the treasurership of the navy, which he continued to hold till his death in 1818. He was offered by Mr. Perceval, but declined, a seat in the cabinet, with the office of chancellor of the exchequer. Mr. Rose's honours and preferments were fairly earned, for he was a hard-working, intelligent, and conscientious public servant. He had no brilliant talents or powers of eloquence, but he was a sagacious, shrewd, upright, eminently practical, and most useful man of business, with a kind and generous heart. He was devotedly attached to Mr. Pitt, whose minor patronage he dispensed, and whose confidence and respect he enjoyed to the last. He published "Observations on the Historical Work of the late Right Hon. Charles James Fox," &c.—a treatise which was criticized with merited severity in the *Edinburgh Review*. He was also the author of a number of pamphlets and speeches. Mr. Rose was the grandfather of the distinguished General Sir Hugh Rose.—(*The Diaries and Correspondence of the Right Hon. George Rose*, &c., 3 vols. 1860.)—J. T.

* ROSE, Gustav, a younger brother of Heinrich, was born at Berlin in 1798. He studied mineralogy and chemistry under Berzelius, and became professor of mineralogy at the university of Berlin, and keeper of the mineralogical department at the Berlin museum. In 1828 he accompanied Humboldt and Ehrenberg, on their scientific expedition to Siberia and central Asia. He has given an account of this journey in a work entitled "Reise nach dem Oural."—J. W. S.

* ROSE, Heinrich, probably the most eminent chemical analyst who has yet appeared, was born in Berlin in 1795. His grandfather and his father had both been in their turns distinguished chemists, so that the family furnishes a rare instance of hereditary talent. Rose studied pharmacy in the public laboratory at Dantzic, and afterwards scientific chemistry at the university of Berlin; at that of Upsala, under the direction of the great Berzelius; and finally at Kiel. In 1823 he became extraordinary professor of chemistry at the university of Berlin, and in 1835 was promoted to the chief chemical chair there, which he still fills. To give a detailed account of his researches and discoveries, would be in fact to write a history of the progress of chemical analysis for the last forty years. His great work on chemical analysis has gone through seven editions in Germany, and has been translated into English by Griffin in 1831, and Normandy in 1847, and into French by Peligot.—J. W. S.

ROSE, Hugh James, a learned English divine and miscellaneous writer, was born in 1795, and was educated at Trinity college, Cambridge, where he gained high academical honours, and took his degree in 1817. He entered into holy orders in the following year, and became curate of Uckfield in Surrey. He was presented to the vicarage of Horsham in 1821, and subsequently became in succession select preacher at Cambridge (1825), a prebendary of Chichester, christian advocate at Cambridge (1829), and rector of Hadleigh (1830). He exchanged this living in 1833 for those of Fairsted and Weeley in Essex, and the latter for the small benefice of St. Thomas', Southwark, which he retained till his death. In 1833 he was appointed to the divinity chair in the university of Durham, in the following year was nominated domestic chaplain to the archbishop of Canterbury, and in 1836 was elected principal of King's college, London. He died at Florence in 1838 in the forty-third year of his age. Mr. Rose was a learned and zealous clergyman, and an able and voluminous writer. Besides a large number of sermons, lectures on divinity and controversial discourses, and articles, he was the author of "Remarks on Marsh's Horæ Pelasgicæ; Inscriptiones Græcæ Vetustissimæ," &c. He prepared new editions of Parkhurst's Greek Lexicon, and of Middleton on the Greek Article. He was editor of the *British Magazine* and of the Encyclopædia Metropolitana, was joint editor with Archdeacon Lyell of the Theological Library, and projected the Biographical Dictionary which bears his name.—J. T.

ROSE, Samuel, one of the biographers of Goldsmith, was born in 1767 at Chiswick, where his father, Dr. William Rose, was at the head of an academy. He studied at Glasgow university; and after attending the courts of law at Edinburgh, entered Lincoln's inn as a student. He was admitted to the bar in 1796, and died in 1804.

ROSEINGRAVE, Thomas, a musician, was the son of one of the vicars choral of St. Patrick's cathedral, Dublin, under whom he received the first rudiments of his musical education. As he exhibited early indications of musical genius, the chapter of St. Patrick's allowed him a pension to enable him to travel into other countries for improvement. He accordingly went to Rome in the year 1710. How long he continued abroad is not exactly known; but in 1720 he appears to have had some concern in the management of the opera in the Haymarket, London; for in that year he brought upon the stage, with some additional songs of his own, the opera of Narcissus, written by Rolli, and set to music by Dominico Scarlatti. In 1725, an organ having been erected at the new church of St. George, Hanover Square, he was appointed the organist. Roseingrave was a fine performer on the harpsichord, and claims the merit of having been the first to introduce the fine works of Alessandro Scarlatti to the English public, many of which he edited and published. He died in 1750.—E. F. R.

ROSELLINI, Ippolito, Cavaliere, illustrator of Egyptian antiquities, born in Pisa on 13th August, 1800; died 4th June, 1843. Being the son of a merchant, he was originally designed for commerce; but having become imbued with antiquarian tastes under the tutorship of the learned professor, Padre Battini, he adopted the more suitable career of research and authorship. Having studied in the university of Pisa, and made

marked progress in oriental languages, he removed to Bologna, and during three years cultivated the same branch of erudition under the marvellous linguist Giuseppe Mezzofanti, afterwards cardinal. In 1823 he published "La fionda di David," a dissertation elucidatory of the Hebrew biblical text; subsequently entered upon his duties as oriental professor in the university of Pisa, and contributed papers to the Pisan *Nuovo Giornale de' Letterati* and the Florentine Antologia. In 1826 Rosellini published "Il sistema geroglifico di Champollion minore, dichiarato ed esposto all' intelligenza di tutti," which gave rise to an intimacy between himself and Champollion only broken by death. Together they inspected the Egyptian treasures preserved in Italian museums, together removed to Paris to prosecute similar researches, and finally Rosellini, with six companions on behalf of Tuscany, joined Champollion and five comrades commissioned by France, to examine ancient monuments in their native Egypt. They started from Toulon in 1827, and returned to Europe in 1830. To Champollion the historical monuments were assigned, to Rosellini the civil and religious; but the former dying in March, 1832, the entire charge devolved on Rosellini. It was therefore under his name alone that the voluminous record of their joint undertaking appeared, bearing the title "I Monumenti dell' Egitto e della Nubia disegnati dalla spedizione scientificaletteraria Toscana in Egitto, distribuiti in ordine di materie, interpretati ed illustrati dal Professore Ippolito Rosellini." Nor was the survivor unmindful of his lost friend's reputation: witness his "Tributo di riconoscenza e d'amore alla memoria di Champollion," printed in Pisa. The "Elementa linguæ Ægyptiacæ, vulgo Copticæ, quæ auditoribus suis in patrio Athenæo Pisano tradebat Hippolytus Rosellinus," published by the care of Padre Ungarelli, contain the substance of a course of lectures delivered by Rosellini on his return from the East. In 1837 he was appointed librarian to the Pisan university; and, when certain reforms were carried out in that seat of learning, he was called in 1840 to the chair of universal history, which he occupied until his death. To this same university Rosellini bequeathed his collection of Egyptian MSS., among which is found an uncompleted "Dizionario Geroglifico" (Dictionary of Hieroglyphics), containing several thousand names. The drawings and plates he had no power to dispose of, as they remained the property of the grand duke.—C. G. R.

ROSEN, Friedrich August, the famous philologist, was born at Hanover, 2nd September, 1805. After passing through the gymnasium at Göttingen, he entered the university of Leipsic in 1822, and that of Berlin in 1824, devoting his attention specially to Sanscrit under Professor Bopp. On taking his degree in 1826 he published his "Corporis Radicum Sanscritarum Prolusio," enlarged the following year into his "Radices Sanscritæ," Berlin, 1827. This work gave great promise of future excellence. The Semitic languages were not neglected by Rosen, especially Arabic and Persic; and he prepared for publication several sections of the great epic poem of the Persians, the Sháh Náhmah. In 1828 he became professor of oriental languages in the recently established university of London, now called University college. The connection of England with India makes Hindustani a necessary study to many young men, and Rosen so applied himself to it as soon to be able to teach it with acceptance. Some years afterwards he resigned this professorship, but accepted one of Sanscrit, his favourite study. He was also secretary to the Oriental Translation Committee, and in this capacity, at the suggestion of Colebrooke, he published the Arabic text of the Algebra of Mohammed Ben Musa, with an English translation and notes. He was also honorary foreign secretary of the Royal Asiatic Society. In 1830 he published his "Rig Vedæ Specimen"—a specimen showing what in more propitious circumstances he could achieve. He revised the "Dictionary of Bengali, Sanscrit and English," published by Sir Graves Houghton, London, 1833–34. He compiled also the Catalogus Codicum Manuscriptorum Syriacorum et Carshunicorum in Museo Britannico. For this purpose he had to study and master Syriac. The catalogue was published by the Rev. Mr. Forshall after Rosen's death. He wrote many articles on oriental literature in the Penny Encylopædia, and several reviews in the *Journal of Education*. In 1836 he began to print the Hymns of the "Rig Veda," and a first volume was nearly ready for publication in the following year, when he died suddenly, 12th September, 1837, in the thirty-second year of his age. His premature death created deep sensation, for it blasted many hopes. Rosen's industry and erudition were only equalled by his obliging temper, and his gentle and kind disposition. His pastime was labour, and his linguistic acquirements foreboded eminence of no ordinary kind. But the blossom had scarcely opened when the tree perished. The book which his death interrupted was published by the Translation Committee, "Rig Veda Sanhita, Liber Primus, Sanscrite et Latine," London, 4to, 1838.—J. E.

* ROSENKRANZ, Johann Karl Friedrich, a German philosophical writer, was born at Magdeburg, April 23, 1805, and studied at Berlin, Halle, and Heidelberg. In 1828 he began lecturing at Halle, was in 1831 promoted to an extraordinary professorship, and in 1833 called to the chair of philosophy at Königsberg, the duties of which he still ably discharges. He is one of the most distinguished followers of Hegel, and has in his numerous writings successfully endeavoured to propagate and improve the system of his great master.—K. E.

ROSENMÜLLER, Ernst Friedrich Karl, son of Johann Georg, was born in 1768. He studied at Leipsic under Morus, Platner, Beck, and others. In 1795 he was chosen extraordinary professor of Arabic, and in 1813 ordinary professor of oriental literature in the university of Leipsic, and he spent the remaining years of his life in this situation. He was a more profound and accurate scholar than his father. His most voluminous work is his "Scholia in Vetus Testamentum," in twenty-three volumes. The work was unfinished at his death, the historical books from Joshua to Esther not having been expounded. He also wrote a "Handbuch der Biblischer Alterthumskunde," in four volumes, an excellent work; "Institutiones linguæ Arabicæ," a clear and valuable compend on the basis of the Grammaire of De Sacy; and Das Alte und Neue Morgenland, in six volumes, 1818–20; and "Analecta Arabica," 1826. Rosenmüller died on the 17th September, 1835. He was a man of great learning, cultivated taste, continuous industry, and vast acquirements. His "Scholia" are often prolix, but always worth consultation. Several rationalistic opinions in the first edition are modified or abandoned in the second. There is an abridged edition of the "Scholia" in five volumes, executed by Lechner under the author's superintendence.—J. E.

ROSENMÜLLER, Johann Georg, distinguished as a biblical scholar, was born at Ummerstadt in 1736. On the completion of his academic and theological course he entered the ministry, and in 1773 became professor of divinity in the university of Erlangen. After holding this situation with credit, he removed to Giessen, and in 1785 finally settled at Leipsic. His "Scholia in Novum Testamentum," which appeared in 1801–8, are well known, but they are rather easy and superficial, having neither depth of thought nor learning. His "Historia Interpretationis," Lipsiæ, 1795–1814, in five volumes, is a far better production, and evinces sound learning and no small industry. He published also at an early period of his life, "Emendationes et Supplementa ad Novum Testamentum," 1789; and a volume of sermons in 1814. He died in 1815.—J. E.

ROSINUS, Johann, a German antiquary, whose real name was Rossfeld, was born at Eisenach in 1551. He first held a mastership in the gymnasium of Ratisbon, and afterwards became protestant minister at Naumburg, where he died, 7th October, 1626. His "Antiquitatum Romanarum Corpus absolutissimum," Basil. 1583, was for a long time held in high repute. He also edited the Chronicon Saracenicum of Wolfgang Dreschler, and a collection of the minor works of Luther.—K. E.

ROSS, Alexander, D.D., a Scottish divine, was the son of the parish minister of Strachan in Kincardineshire, and was born probably about 1570. He was successively minister of Insch of Footdee (1631), and of St. Nicholas church, Aberdeen (1636). He was a zealous Episcopalian, and offered a strenuous resistance to the tenets and projects of the Covenanters. He died in 1639. Dr. Ross was the author of "A Consolatorie Sermon," preached upon the death of Bishop Patrick Forbes in 1635.—J. T.

ROSS, Alexander, a voluminous writer, was born at Aberdeen in 1590. He quitted his native country for England, but at what time is unknown, and was appointed chaplain to Charles I., and master of the grammar-school of Southampton. He was a protegè of Archbishop Laud, and a zealous partisan of the king in the great civil war. He died in 1654, and bequeathed a sum of money to endow two bursaries in Aberdeen, besides legacies for various charitable purposes. The principal works of Ross are "Virgilii Evangelisantes Christiados," 1634—a publication which attracted some notice in consequence of the notorious Lauder having accused Milton of plagiarizing it; "Rerum

Judaicarum ;" "Three Decades of Divine Meditations ;" "Four Books of Epigrams in Latin Elegiacs ;" animadversions on Sir Walter Raleigh's History of the World; on Hobbes' Leviathan; on Sir Thomas Brown's Religio Medici, &c., &c.—J. T.

ROSS, ALEXANDER, a Scottish poet, was the son of a small farmer in the parish of Kincardine O'Neill in Aberdeenshire, where he was born in 1699. He was educated at Marischal college, Aberdeen, where he took the degree of A.M. He was for some time a tutor in the family of Sir William Forbes of Craigievar, and afterwards successively parish schoolmaster of Aboyne, of Laurencekirk, and finally of Lochee in Forfarshire, where he settled in 1734, and remained no less than fifty-two years. The emoluments of his office did not exceed £20 a year, exclusive of a small glebe; yet on this scanty income the worthy man contrived to support a wife and family in comfort and independence. Dr. Beattie, who knew Ross well, says he was "a good-humoured, social, happy old man, modest without clownishness, and lively without petulance." Dr. Irving also speaks of him as "a man of simple manners, of a religious deportment, and assiduous in discharging the duties of his station." He died in 1784. Ross had nearly reached the patriarchal age of threescore and ten before he became an author. In 1768 he published his "Helenore, or Fortunate Shepherdess"—a poem in the Scottish dialect, which has taken its place among the cottage classics in the north of Scotland. Ross was also the author of the clever and deservedly popular songs, "The Rock and the Wee Pickle Tow," and "Woo'd and Married and a'."—J. T.

ROSS, SIR JAMES CLARK, a distinguished officer of the royal navy of Britain, was born in 1800, and entered the navy at the age of twelve. After several years of active service under his uncle, Captain John Ross, in the Baltic and elsewhere, he commenced in 1818 his long and varied course of experience in polar navigation, sailing as admiralty midshipman in the *Isabella*, fitted out, in company with the *Alexander*, for the purpose of seeking the north-west passage.—(See ROSS, JOHN.) In the succeeding expeditions of 1819, 1821, and 1824, devoted to the same object, James Ross was on each occasion the companion of Parry, sailing in the first of that navigator's voyages in the *Hecla* (as midshipman), and in the second and third in the *Fury*, holding on the last occasion the rank of lieutenant. In 1827 he again accompanied Parry, in that officer's endeavours to reach the North Pole, and his name marks the furthest point of land (off the extreme north of Spitzbergen), which was seen by the expedition.—(See PARRY, EDWARD.) On his return Ross was promoted to the rank of commander. A brief period of repose followed, succeeded by four years of arduous and terrible experience. In 1829 his uncle, Captain John Ross, having obtained through private munificence the means of making a further effort in pursuit of north-west discovery, Commander Ross sailed as chief officer under him, in the *Victory*, which vessel was ultimately abandoned in the ice. This expedition, absent from England for above four years, owed whatever of scientific value attached to its results to the talent and enterprise of James Ross, who succeeded in fixing the place of the North Magnetic Pole, and planted there with his own hands a staff bearing the British flag (lat. 70° 5′, long. 96° 46′ W.). Ross was rewarded with the rank of captain shortly after his return, and was actively employed in various duties during the next five or six years, one amongst them being the making a voyage to Baffin Bay in the winter of 1836, in the hope of carrying relief to some missing whale-ships. The chief part of his labours during this period, however, were devoted to magnetic observations on the coasts of Britain, under the orders of the admiralty. The distinguishing event of his career was now approaching. It was determined by the British government to send a scientific expedition to the antarctic seas, and James Ross was appointed to the command. The expedition, which left England in April, 1839, consisted of the *Erebus* and *Terror* (the same vessels with which, six years later, Franklin departed on his last and ill-fated voyage), Captain Ross himself sailing in the former. The enterprise was in the highest measure successful. During an absence of four years from England, Ross explored large portions of the antarctic seas, discovered and traced for above seven hundred miles an extensive line of coast, the South Victoria Land of our maps, between the 70th and 78th parallels, and penetrated to within less than twelve degrees of the South Pole (S. lat. 78° 10′). James Ross has thus had the unexampled good fortune to attain distinction alike within the neighbourhood of the northern and the southern poles, and has made the nearest approach attained by man in the direction of each. The place of the South Magnetic Pole was approximately determined by numerous observations. The gold medal of the Royal Geographical Society of London was awarded to Ross in 1841, and shortly after his return to England, in 1843, he received the honour of knighthood. A narrative of the expedition, from his own pen, appeared in 1847. One further experience of polar navigation remained. In 1848 Sir James Ross took the command of the earliest in date of the expeditions fitted out for the purpose of carrying aid to Franklin, then already absent three years from England.—(See FRANKLIN.) It proved unsuccessful, as did so many of the like efforts made during subsequent years. Ross passed a winter (1848–49) at Port Leopold, in N. lat. 75° 50′, W. long. 90° 20′, and, with the aid of his officers, obtained many important accessions to geographical knowledge on the coasts of North Somerset and Boothia peninsula. His ships, the *Enterprise* and *Investigator*, were not released from the ice until near the end of August, and then only for an interval of a few days, when they became completely inclosed in the pack, drifting to the eastward through Barrow Strait, and were carried with it into the open waters of Baffin Bay, whence they ultimately returned to England, in November, 1849. He attained the rank of rear admiral in 1856, and died in 1862.—W. H.

ROSS, SIR JOHN, uncle of the preceding, was born in 1777 at Balsarroch, in the county of Wigton, Scotland. He entered the royal navy of Britain when thirteen years of age, and thence to his death in 1856 was, with rare intervals, engaged in active duties, either afloat or on shore. Few officers, indeed, have gone through a more varied course of experience. Ross's earlier years on ship-board were passed alternately in the Mediterranean, the Baltic, and North seas, on the shores of Holland and Spain, and the British coasts, several of them under the command of Sir James Saumarez. He was engaged in three different actions during the war. In 1818, then holding the rank of commander, Ross was intrusted with the earliest in date of that series of expeditions in search of the north-west passage which distinguish the naval records of Britain during the nineteenth century. It consisted of two ships, the *Isabella* and the *Alexander*, commanded respectively by Ross himself and Lieutenant Parry; conjointly with it the *Dorothea* and *Trent*, under Buchan and Franklin, sailed to the Northern seas.—(See BUCHAN.) The voyage of the *Isabella* and *Alexander* did little more than make the circuit of Baffin Bay, and verify the discoveries of Baffin made two centuries before. An imaginary barrier of mountains stayed the progress of the ships up Lancaster Sound, and they returned home in the autumn of the year. Ross was promoted to the rank of captain on his return. Above ten years elapsed before Ross had the opportunity of any further enterprise in the direction of arctic search. During the interval, Parry had made his series of memorable voyages, and Lancaster Sound, upon which Ross had in 1818 turned his back, had been proved to constitute the gateway to the seas that wash the northern shores of the American continent. Private munificence afforded Captain Ross the opportunity of retrieving his tarnished reputation.—(See BOOTH, FELIX.) In 1829 he sailed in command of the *Victory*, in renewed search of the north-west passage, his nephew, James C. Ross, accompanying him. This enterprise forms the distinguishing event of Captain Ross's life. The voyagers were absent from England during upwards of four years (May, 1829, to October, 1833), the intervening period having been passed amidst experience of the perils and privations that belong to arctic research. Proceeding through Baffin Bay and Lancaster Sound, and down Prince Regent Inlet, the *Victory* had become frozen in upon the eastern shore of the tract of land named Boothia Felix by Ross (himself its discoverer), and the winter of 1829–30, was passed in Felix Harbour, lat. 70°. A second and a third winter—an interval of a few days alone separating, upon each occasion, the long and dreary seasons—were passed in the same vicinity, and at length, in the spring of 1832, it was necessary to abandon the ship. Dragging their boats over the ice, along the western shore of Boothia Gulf and Prince Regent Inlet, Ross and his companions reached Barrow Strait, but were ultimately compelled to pass a fourth winter upon the spot known as Fury Beach (on the shore of North Somerset), where the *Fury* had been abandoned by Parry during his third voyage. In August, 1833, the sea was again open, and they succeeded in reaching

Lancaster Sound, where they were providentially rescued by a whaling vessel which was at the time lying-to there. This vessel, by one of the most marvellous coincidences upon record, was the *Isabella*, the identical ship in which Ross had first visited the arctic seas in 1818. In her Ross and his adventurous companions reached home. Meanwhile, in alarm at his long absence, an expedition had been sent from England in search of him.—(See BACK, GEORGE.) For this voyage, in respect of which it is only justice to award to its commander the credit that is due to unflinching energy and determination, regardless of personal peril or hardship, Ross received the honour of knighthood, with the companionship of the bath, and the more substantial reward of £5000, on recommendation of a committee of the house of commons. The gold medals of the Geographical Societies of London and Paris, and those of the Royal Societies of Sweden, Austria, and Denmark, were conferred upon him, besides many other marks of distinction from public bodies at home and abroad. From 1839 to 1845, Sir John Ross filled the post of British consul at Stockholm. He shared, a few years later, in the search after Franklin, sailing in the *Felix* (fitted out by public subscription), which left England in the spring of 1850, and passed the ensuing winter in the neighbourhood of Cornwallis island, a voyage fruitless of any important results. In July, 1850, he was promoted to the rank of rear-admiral, and died in November, 1856. Sir John Ross was twice married, and left one son. Several works, besides those descriptive of his voyages of 1818 and 1829, proceeded from his pen.—W. H.

ROSS, SIR WILLIAM CHARLES, R.A., was born in London, on 3rd June, 1794. Of a family of artists, he was trained to art from his childhood, and was thus fitted to enter the Royal Academy as a student at an unusually early age. In 1807 he gained a silver medal for a copy of his uncle Anker Smith's engraving of the Death of Wat Tyler; in the four succeeding years gained the society's silver medal for drawings and miniatures, and in 1817 their gold medal for an original painting. His early ambition was to become a historical painter, but he in good time discovered that his strength lay in miniature; and he did not again essay "the grand style" till 1843, when he obtained a prize of £100 at the cartoon competition for a large cartoon of "The Angel Raphael discoursing with Adam." As a miniature painter he was perhaps the most successful of his time. He had already obtained the foremost place in the estimation of the fashionable world, when he was appointed in 1837 miniature painter to the queen. The following year he was elected A.R.A., in 1843 R.A., and a few months later was knighted. In all, his miniatures exceed two thousand in number, and include a large proportion of the aristocracy as well as the court. They are brilliant in colour, refined in style, well drawn, tasteful in arrangement, and highly finished in execution; and they are generally considered to be good likenesses. He died January 20, 1860. In the following April his miniatures were collected for exhibition in the rooms of the Society of Arts.—J. T–e.

ROSSE, WILLIAM PARSONS, Earl of, one of the most eminent practical astronomers of the present time, was born on the 17th of June, 1800. During the lifetime of his father until 1841, he was known as Lord Oxmantown. He was educated at the university of Oxford. From 1821 till 1834 he was member of parliament for King's County, in which his family seat stands. In 1831 he became a fellow of the Royal Society, and he was for several years president of that body. He became an Irish representative peer in 1845, was a knight of Saint Patrick, and received the decoration of the legion of honour. By great ingenuity, scientific skill, and practical knowledge of metallurgy and mechanics, combined with patient industry, he brought the art of making the metallic specula of reflecting telescopes to a degree of perfection before unknown; and made such specula of unprecedented size. His great telescope of six feet in diameter and fifty-six feet in length, is famous over the world, and has been the means of making extraordinary discoveries as to the structure of objects in the remoter regions of the heavens. Descriptions of the processes followed by him in making specula, and of the results obtained by their use, may be found in various volumes of the Philosophical Transactions since 1840; and an animated description of a visit to the observatory and an examination of the moon as seen in the great speculum, was given by Dr. R. Robinson to the Royal Irish Academy. He was elected vice-chancellor of the university of Dublin on the 12th of November, 1862, and died in 1867.—W. J. M. R.

ROSSELLINO, ANTONIO (but whose family name was GAMBERELLI), an eminent Italian sculptor, was born at Florence about 1427. He was possessed of great ability, was of a devotional turn of mind, and of rare mental and moral qualities. His chisel was in constant employment, especially for monumental sculpture. Among the more celebrated of his works are the monuments to Francesco Nori, in the chapel of Santa Croce; the Cardinal of Portugal in the monastery of San Miniato—a work which excited great admiration when erected, and which was praised by Michelangelo; several statues of the Madonna; a Nativity in the church of Sta. Maria di Monte, Naples; rilievi, fountains, portrait-busts, &c. He died, according to the Florentine editors of Vasari, in 1490.—J. T–e.

ROSSELLINO, BERNARDO, elder brother of Antonio, born in 1409, practised architecture with eminent success. He was especially patronized by Pope Nicolas V., who employed him on many important works. Among other things he built several costly buildings at Civita Vecchia and Civita Castellana; the fortresses of Orvieto and Narni; rebuilt or restored the Piazza, church, &c., in Fabriano; San Benedetto in Gualdo; the baths of Viterbo; and several churches within and outside the walls of Rome. The pontiff designed to carry out far more important and extensive works in connection with the Vatican: the reconstruction of the papal palace on a scale of unequalled magnificence; some new churches within the city; the rebuilding of the forty churches of the stations of Pope Gregory I.: and for all these the genius of Bernardo was to be called into requisition. But Nicolas died before his great projects could be even begun, and they were neglected by his successor. Bernardo is, however, said to have been employed by Pius II., for whom he executed various works at Pienza. He died about 1470.—J. T–e.

* ROSSETTI, DANTE GABRIEL, an English painter, one of the original "pre-Raphael brethren," was born in London about 1828. His father was the late G. Rossetti, LL.D., professor of Italian in King's college, London, and well known as a commentator on Dante; and under his care young Rossetti received an excellent literary education. His leaning being towards art he was in due time entered as a student at the Royal Academy, and whilst there is understood to have originated, in conjunction with his fellow-students Hunt and Millais, that effort to revive what they considered to be the purer, more earnest, and more devotional practice of art of the Italian painters who preceded Raphael, which is now so well known as pre-Raphaelism.—(See also HUNT, WILLIAM HOLMAN, and MILLAIS, JOHN EVERET.) Mr. Rossetti was the leader in this movement, and supported it with his pen in the "Germ," as well as with his pencil; but from not sending his pictures to the exhibitions he remains comparatively unknown to the public, though highly esteemed by a circle of warm admirers. On the whole he appears to have remained most faithful to the original creed. He delights in the symbolical treatment of religious subjects—retains the dry quaint forms, intense expression, strong positive colours, and minute finish which characterized his first works. His earliest picture in this manner was "The Girlhood of the Virgin," 1849. He has since painted other subjects from the life of the Madonna, from Scripture, and from the legends of the Saints; a series in water-colours from Dante, others from Spenser, Shakspeare, and Tennyson; in all of which a vein of poetry and refined feeling pervades and underlies the quaint hard envelope. His latest and perhaps most important work is a triptych, painted as a reredos for the high altar of Llandaff cathedral: in the centre of the triptych is a representation of the Virgin and Child in the stable, surrounded by a circle of angels, whilst in the wings David is represented on one side going forth to meet Goliath, and on the other in the armour of a mediæval knight, seated, harp in hand, on a peacock throne. Mr. Rossetti has also made a few drawings on wood for an illustrated edition of Tennyson's poems, and one or two to a little volume of verse written by his sister. Recently Mr. Rossetti has appeared with distinguished success as an author. "The Early Italian Poets, from Cuillo d'Alcamo to Dante Alighieri (1100–1200–1300), in the original metres, together with Dante's Vita Nuova, translated by D. G. Rossetti," 8vo, 1862, is a work of learning, research, and poetic feeling; and shows a remarkable command of forms of metre unfamiliar to the English language.—J. T–e.

ROSSI, JOHN CHARLES FELIX, R.A., a distinguished English sculptor, was born of an Italian father, at Nottingham, in 1762, and learnt his art from a sculptor of the name of Lucatella.

After making some considerable progress in Nottingham, Rossi repaired to London, and entered as a student in the Royal Academy, where in 1784 he gained the gold medal, and was sent accordingly in 1785 to complete his studies at Rome, where he remained until 1788. He returned to England, became a member of the Academy in 1802, was appointed sculptor to the prince regent, and employed on the works for Buckingham palace; he was also sculptor to William IV. He was twice married, and had eight children by each wife. He died February 21, 1839, having been very little employed the latter years of his life. Rossi's chief works are his monuments in St. Paul's cathedral, where he executed several, of which the most successful are those to the Marquis Cornwallis, in the nave; Lord Heathfield and Captain Faulkner, R.N., in the south transept; and Lord Rodney in the north transept. The figures of these monuments are of a manly and vigorous character. His fancy works are not remarkable.—R. N. W.

ROSSI, Luigi or Aloigi, a musician, was born at Naples towards the end of the sixteenth century, lived at Rome in 1620, and is mentioned as still active in his art in a letter dated 1640. Too little is known of the history of this remarkably gifted man, and far too little of his works; of these, a large number of manuscript cantatas are preserved in the British museum, and some others, together with some motets, in Christ Church library, Oxford. Rossi is noted as having advanced secular music by the composition of his cantatas—a class of music comprising rhythmical melody and recitative, and constituting a dramatic scene for a single voice, of which he was one of the earliest writers. His beautiful aria "Ah Rendimi," familiar in our concert rooms, is so prodigiously in advance of the period when it was produced, as to make one question its authenticity. He is censured for having introduced florid divisions into vocal writing, and praised on the other hand for the pure counterpoint in his sacred music. A portion of an oratorio by Rossi is extant, called "Giuseppe figlio di Giacobbe."—G. A. M.

ROSSI. See Salviati.

ROSSINI, Gioacchimo, the musician, was born at Pesaro in the Papal States, February 29, 1792. His father was a horn-player attached to an itinerant company who used to perform operas in towns which were too small to maintain a regularly appointed theatre, and his mother sang the parts of seconda donna in the same troupe. It is stated that when a boy, Rossini played second horn to his father in this roving establishment. A better authority declares, that in 1799 he was placed under the tuition of Angelo Tesei at Bologna, from whom certainly, sooner or later, he learned singing and the pianoforte; and we are told by the same writer, that he used to earn a trifle by assisting in the service at different churches, when his fine voice always won admiration. He left Bologna in August, 1806, to officiate as maestro in the company with which his parents travelled; his duty being to teach the chorus and the principal singers, and to accompany the recitative on the pianoforte in public. He left this engagement in March, 1807, entered the Lyceum of Bologna, and there became a pupil for composition of Padre S. Mattei. He learned the principles of harmony from this master, but revolted against the contrapuntal exercises he wished to impose upon him, having no inclination to write for the church, and believing that such severe studies would avail him nothing in composing for the theatre, which was his sole ambition. Independently of his teacher, he examined the scores of the symphonies and masses of Haydn and Mozart, and it is to his study of these masterpieces that he ascribed his knowledge of practical composition. His first productions were six violin quartets, which were printed without his sanction, and gave little token of the power he afterwards developed; a symphony for full orchestra; and a cantata, "Il Pianto d'Armonia," which was given at a public performance in the Lyceum, in August, 1808. During the next year he wrote his first opera, "Demetrio e Polibio," which, however, was not performed until after he had produced other works. He was befriended by the noble family of Perticari, through whose interest he was enabled to bring out a one act opera, "La Cambiale di Matrimonio," in the autumn of 1810, at Venice. This, his first fair challenge of public criticism, was favourably received; but another work of the same extent, "L'Equivoco Stravagante," was unsuccessfully given at Bologna, a year later. After this, Rossini went to Rome to produce his Demetrio, which some say he recomposed for the occasion, and he wrote there a cantata, "Didone abbandonata," for Mombelli, the principal singer in that opera. In the carnival of 1812, "L'Inganno felice," a one act opera, was produced at Venice with more decided and continuous success than anything he had yet written. He went then to Ferrara to produce a serious opera, "Ciro in Babilonia," during Lent; returning to Venice, he gave there in the spring season, "La Scala di Seta," and in the autumn, "L'Occasione fa il Ladro," both in one act; and he crowned the labours of this busy year with the two act opera of "La Pietra del Paragone," which was performed at Milan in the autumn. He began in 1813 with the production of another one act opera, "Il Figlio per Azzardo," at Venice; and this was followed during the same carnival season by "Tancredi." Hitherto Rossini had only proved his rare facility, and had done little to extend his reputation beyond his own country, and nothing to give permanence to his fame. This opera, however, was not only a turning point in the composer's career, but the commencement of a new epoch in dramatic music; it fully demonstrated the power of his genius, and the world recognized the evidence with a cordiality that has never been exceeded. Public enthusiasm was unbounded in the reception of the work, and from that time the specialities of Rossini's style engrafted themselves upon the writings of all musicians, who had not sufficient individuality and independence to resist his forcible influence. "L'Italiana in Algeri" was given also at Venice, in the summer of the same year, and added to the list of its author's successes; but he had a slight reverse in the reception of "Aureliano in Palmira," at Milan, in the carnival of 1814. He composed "Egle e Irene," a cantata for a Milanese lady, during this year, and revived his good fortune with "Il Turco in Italia," in the same city, in the autumn. "Sigismondo," however, which was next given at Venice, appears to have been a decided failure. He now entered into an engagement with Barbaja, the manager of the theatre at S. Carlo at Naples, for a salary equivalent to £480, to compose for him two operas every year, and to officiate as musical director at his theatre. Barbaja was also at the head of La Scala at Milan, and of the imperial opera at Vienna, and thus had threefold opportunity of bringing forward these compositions; but Rossini seems not to have been bound by the contract to write for him alone, as is shown by his many productions at theatres not under Barbaja's control. "Elisabetta d'Regina Inghilterra" introduced him to the Neapolitan public in the autumn of 1815—an opera of which nothing is now known but the overture, and this is appropriated to the "Barbiere." He had to produce during the carnival of 1816, operas at two theatres in Rome; "Torvaldo e Dorlisca" seems to have been written with little care, and performed with little effect; "Il Barbiere di Seviglia," on the contrary, caused its composer greater concern than he took in most of his works, and amply repaid this by the enduring success it achieved. There was great difficulty in choosing a libretto for the second opera Rossini had contracted to write; and so, as the time approached for its production, he was asked to reset the Barbiere, Paesiello's composition of which—condemned though this had been on its performance at Rome, when its author returned with it from St. Petersburg—was now a favourite with the Roman public. Rossini, as much to justify his own tardiness as to show deference to the veteran master, wrote to ask Paesiello's permission before he would appropriate this subject, and received a cold answer. Time wore away, and he still delayed his task; he was accordingly placed under arrest by the management, and in this predicament composed his masterpiece, as some say, in ten days, and as others aver, in a fortnight. Prejudiced by the non-success of "Torvaldo" at the rival theatre, and not inclined to accept any work which would displace the Barbiere of their favourite Paesiello, the public would not listen to Rossini's opera on the first night, and hooted the composer from his post in the orchestra. On the second performance, however, the audience being less noisy, the music was heard, and its beauties struck every listener with delight; and Rossini, who fearing again to pass through the fiery ordeal, had absented himself from the theatre, was relieved from his anxiety as to the reception of his work by the acclamations of the mob, who surrounded his lodging and proclaimed his triumph. This was the opera which first introduced Rossini to an English audience, it being performed in London in 1817, for the first appearance of Garcia, who was the original *Almamiva*. A one act opera, "La Gazzetta," was written for Naples in the summer of 1816, and in the ensuing autumn "Otello" also was produced there. This opera is notable in the history of the art as being the first in which the parlante

recitative is entirely discarded, and the accompaniment of the full orchestra is employed to enforce the vocal declamation throughout—a resource which has been abused in later productions, but employed as Rossini employed it, is infinitely valuable to dramatic effect. A fifth effort of the same year was the cantata of "Teti e Peleo," which was performed likewise at Naples, in celebration of the marriage of the Duchess de Berri. "La Cenerentola" was written for the theatre at Rome where the Barbiere had been played, and it was performed in the corresponding season of 1817. Another of the composer's happiest efforts, "La Gazza Ladra," was produced at Milan in the spring with triumphant success; but "Armida," given at Naples in the autumn, was coldly received. We need not wonder that after the composition of three such works as "Otello," "Cenerentola," and "La Gazza," within a period of nine months, the creative powers of the author should have been for a time exhausted, and that he could not command a reception for yet another opera similar to that which had greeted these. "Adelaida di Borgogna" was given at Rome in the carnival of 1818, but made little impression; "Adina, ossia il Califfo di Bagdad" was then written for and played at Lisbon; "Mosè in Egitto" was produced at Naples during Lent; and "Ricciardo e Zoraide" at the same city, in the autumn. During the first season of the performance of "Mosè," though the opera pleased throughout, the passage of the Red Sea, with which it concluded, was always received with laughter, and thus imperilled the permanence of the work upon the stage. In the ensuing season the popular prayer was inserted in this situation, and its impressive effect gave due solemnity to the close of the opera. In the Lent of 1819 "Ermione" was produced at Naples; "Odoardo e Cristina" was given at Venice in the spring. Rossini then wrote a cantata in honour of the visit of the Emperor Francis II. to Naples, and another to celebrate the fête day of the Neapolitan king. In the autumn he brought out, also at Naples, "La Donna del Lago." A mass composed for performance in the same city, is likewise said to have been written in this year. Far less active was our fertile composer in 1820, when his only productions were "Bianca e Faliero," at Milan, and "Maometto Secondo," at Naples, both given during the carnival season. Another year of comparative idleness for Rossini was 1821, when he wrote only "Matilda di Shabran" for Venice in the carnival season, and a cantata, "La Riconoscenza," to be performed for his own benefit at Naples, in December. During the carnival of 1822 he produced "Zelmira" at Naples. He was then sent by Barbaja to direct the opera at Vienna, where his works were extremely popular, and where it was foreseen that his presence would render them still more attractive. On his way thither he stayed at Bologna; there he married Mademoiselle Colbran, who possessed a large property near the town, and who had been the prima donna at S. Carlo in Naples during the period of Rossini's direction. The season at Vienna was opened with the German version of "Cenerentola," which the composer chose to conduct, previously to introducing the Italian company, with the idea of ingratiating himself in the favour of the Austrians; but he needed no such ingratiation with a public predisposed to welcome him. On his return to Italy he wrote "Il vero Omaggio," a cantata for performance in honour of the emperor's visit to Verona. His engagement with Barbaja having expired, he considered that he had the power to dispose of the right of performing "Zelmira" at Venice; but this opera having been written during that engagement, the Neapolitan manager claimed an exclusive property in it, and while Rossini contracted for its production at one theatre, Barbaja authorized its being brought out at another, and a lawsuit was the consequence, in which the latter being successful, Rossini became personally very unpopular in Venice. It increased the ill-feeling towards him of the public there, that, having engaged to write a new opera for the carnival, he brought instead his "Maometto II.," with but some slight alterations. This opera had been indifferently received on its first performance; and the Venetians, thinking themselves insulted by the offer of an old failure when they expected a new work, were so riotous in their resentment that they would not allow the representation to proceed. Rossini made his peace, however, with the people of Venice by the production of "Semiramide" during the carnival of 1823, which was the last opera he wrote in Italy, and he thus closed what may be distinguished as the first period of his dramatic career, in the city where he commenced it. He was now offered a most lucrative engagement to come to London with his wife, where she was to sing, and he was to direct the opera and produce a new work, at the King's theatre. He had grown weary of the restraint of Barbaja's engagement, the terms of which, though liberal at the time the contract was made, were small in comparison with those now proposed to him. His brilliant reception at Vienna had made him feel how much higher the prophet is esteemed elsewhere than in his own country, and he unhesitatingly left the land where he had wrought so laboriously for such little remuneration. After a short stay in Paris, he arrived in this country at the opening of the opera season in January, 1824. Madame Rossini made here a decided failure; the promised new opera was never written; and "Zelmira"—the only work, not already known here, that was given—did not please. These were causes enough to dissatisfy the public, or rather the opera-goers, with Rossini; but nevertheless he received such munificent payment for conducting and singing at private concerts, and he had so many engagements of this kind, that he amassed an enormous sum during his residence of but a few months in England. This, however, may be regarded as a result of fashion, not of popular taste, since the idolized maestro never came before the English people, but received all his adulation from the court and the aristocracy. He returned to Paris, where he was appointed director of the Italian opera, with the condition that he should compose for that theatre, and his engagement also provided that he should write operas to the French language for the Académie Royale. His indolence of character led him to defer from time to time all attempts at composition, and the favour in which he was held by the minister, prevented his being compelled to fulfil these duties. Thus, he produced nothing until the coronation of Charles X. in the summer of 1825, when he brought out an occasional piece, "Il Viaggio a Reims," which, from its nature, could have but a temporary success. After this he remained for a long time idle, and when Paris became clamorous for some new production from him, he at length brought out "Le Siège de Corinthe," in October, 1826; this was the "Maometto II." which had failed at Naples and been rejected at Venice, adapted to a new libretto with some few additions, and with new recitative to appropriate it to the altered story. With none of the feeling that had been so fatal to the work at Venice, the Parisians greeted this opera with enthusiasm, which must not, however, be wholly ascribed to their admiration of Rossini or their love of the music; the struggles of the Greeks and Turks excited at this time the deepest sympathy, and the transfer of the action of the opera to the scene of general interest, and the insertion of many allusions to the subject which engrossed popular feeling, gave a political character to the work, which not a little contributed to its success. Another adaptation from one of his Italian operas ("Mosè"), with modifications to fit it for the French stage, was "Moïse," which was given in 1827 with success, all the more legitimate that it arose solely from the artistic merit of the work. "Le Comte Ory," given in 1828, though it incorporated a greater part of the "Viaggio," had more pretensions to be considered a new work than the two preceding; but the feebleness of the libretto prevented this opera from making a powerful effect. At last Rossini was induced seriously to apply himself to the composition of a new opera, and at this he worked with greater care than he had ever bestowed upon another; he devoted more time to it than at an earlier period had sufficed him for the production of half a dozen works, and the pains of this labour were not in vain; "Guillaume Tell," the most earnest composition of Rossini, was brought out in August, 1829. The badness of the adaptation of Schiller's tragedy, which constitutes the libretto of this opera, was eminently injurious to its original success; and even now, when the merit of the music has forced the work upon the admiration of the world, this militates in a great degree against its stage effect. "Guillaume Tell" had, chiefly from this cause, a reverential rather than a brilliant reception when it first appeared, but it has grown in general esteem from that time till now. Rossini's indolent disposition, before noticed, rendered him most unfit for the office he held at the head of the Théatre Italien, and this establishment had consequently sunk into the worst possible condition; the minister's favour could no longer screen him from the censure he incurred, and he was obliged to resign his appointment; but on his retirement he was instituted intendant-general de la musique du roi, and inspecteur-general de chant en France, with a salary of twenty thousand francs. These

sinecures imposed no duty upon him; but it was understood, when he accepted them, that he was to compose from time to time for the French opera, retaining, however, the right to his author's fees from the theatre, and his indemnification from the publisher. The revolution of 1830 annulled his appointments, but it was a condition in these that, should they be discontinued, he was to receive a pension of six thousand francs; and the fact of his engagement having been signed by Charles X., which gave this the nature of a personal liability of the ex-king, enabled Rossini to enforce his claim, though all other offices held under the Bourbon dynasty were rendered void by the change of government. The legal process by which he substantiated his right to the pension lasted for six years; and during this time he inhabited a mean lodging, and pretended that he was reduced to the utmost necessity by the incertitude of his pending suit, although the large fortune he had accumulated yielded him a princely income. Further than this, he had interest to obtain the grant of the patent of the Italian opera, and the management of that establishment was therefore obliged to accept him as a partner, which proved another source of revenue to him. His dispute with the government seems to have been his pretext for writing no more operas; his disinclination to labour—amply proved throughout his Parisian career, and sufficiently corroborated by his procrastination of the toil of composing, even in the most active period of his life—is, coupled with his affluent circumstances, the only assignable cause for "Guillaume Tell" having been his last dramatic work, though not thirty-eight years of age when he produced it. He was roused from his indolent lethargy by persuasion to set the "Stabat Mater" for a monastery near Madrid, and this he did in 1832. Nine years later he sold this work to his Paris publisher, and it was in the season of 1841–42 first publicly performed, being given at the Théatre Italien with enormous success. Shortly after the close of his lawsuit in 1836, Rossini returned to Italy, and took up his residence at Bologna; and from that time till the present, with the exception of some occasional visits of a few months to Paris, he has lived in his native country. The "Soirées Musicales" (a collection of songs and duets, published before he left Paris), "La Fede," "La Speranza," and "La Caritá" (three choruses for female voices, with pianoforte accompaniment, published in 1844), and some pianoforte pieces (played by Thalberg at his London concerts in 1862) are the only compositions of Rossini, besides those which have been named, that have come before the world. He had however, during these thirty years of retirement, occasionally written; and a cantata on the subject of Joan of Arc, is a production of this period. Rossini's very important influence upon music was wholly exercised during the thirteen years of his labours as a composer in Italy. This is to be observed in the writings of his imitators, the chief of whom are Pacini and Mercadante in his own country, Meyerbeer in Germany, and Auber and Hérold in France—the last three of whom, after a while, rendered themselves independent of their model; but the indirect effect of Rossini's manner is to be traced much further than in such appropriation of style and form as is exemplified in the productions of these composers. Rossini died on the 14th November, 1868.—G. A. M.

ROSSLYN, Earl of. See Wedderburn.

ROSSO. See Primaticcio.

ROSTOPCHIN, Theodor, Count, whose name is linked historically with the burning of Moscow by its inhabitants in 1812, was born in 1765, at Livna, in the government of Orel. He entered the army early, and became a lieutenant at the age of twenty-one. Travelling abroad he gained by his wit and liveliness the favour of Count Romantzoff, ambassador at Berlin, and brother of the Russian minister of foreign affairs. On his return to Russia he attracted the notice of the heir-apparent, who on his accession to the throne as Paul I. loaded Rostopchin with marks of his goodwill, and then, with the caprice of an autocrat, suddenly dismissed him from court. After having been postmaster-general, and for a short time minister of foreign affairs, he retired to his country seat with the title of count, and the military rank of a general. As to him was attributed the Emperor Paul's sudden enthusiasm in favour of the first consul Bonaparte, so his retirement may have resulted from a return of English influence to the councils of St. Petersburg. After the accession of Alexander, Rostopchin returned to court, but though he soon declared himself violently anti-Gallican by the publication of a pamphlet against Bonaparte and the French revolutionists, he remained without any important employment till 1812, when he was appointed governor of Moscow. The history of his government is a strange mixture of grandeur and buffoonery, of levity and severity. His address to the people and to the garrison are passionate yet punning. His preparations for the conflagration that was to greet the French occupation of the city were deliberate and unfaltering. The Russian government, profiting by the terrible act which led to the destruction of the French army and the ruin of their emperor, were unwilling openly to countenance a measure so extreme; and although Rostopchin retained his office of governor till 1814, he remained in a species of disgrace. He appeared for a moment at the congress of Vienna, after which he travelled about the continent, staying for a considerable period at Paris, where his chief pleasure consisted in visiting the theatre. He returned to Russia, and died at Moscow, the 12th February, 1826. He published "La verité sur l'incendie de Moscow," 1823, and "Memoires ecrits en dix minutes."—R. H.

ROSWEIDE, Heribert, born at Utrecht in 1569, and educated among the jesuits at Douay, filled in succession the chairs of philosophy and divinity, first at Douay and afterwards at Antwerp. He died in 1629. He laid the foundation of the Acta Sanctorum of the Billandists in his "Fasto Sanctorum quorum vitæ in Belgicis Bibliothecis manuscriptæ asserventur." He published several other works relating to ecclesiastical antiquities, particularly "Vindiciæ Kempenses" (in support of the claims of Thomas à Kempis to the authorship of the De Imitatione Christi), and an "Account of the Hermits of Egypt and Palestine."

ROTA, Martin, an eminent engraver, a native of Sebenico in Dalmatia, who flourished in the last half of the sixteenth century. The dates of his birth and death are not known, but Malpe fixes the former at 1532: his latest dated engraving is 1592. He studied at Rome and Venice. Rota designed as well as engraved with great spirit and correctness, and hence perhaps much of the painter-like feeling of his engravings. These are executed entirely with the burin in a somewhat slight manner, but with admirable taste. His most famous print is the "Last Judgment" of Michelangelo, which is signed by him, and dated 1569. He also engraved the Peter Martyr of Titian; Raphael's Christ appearing to St. Peter, and many other important works of the great Italian masters; several of his own designs, and some excellent portraits. In all one hundred and eighteen prints are ascribed to him. They are highly prized by collectors.—J. T–e.

ROTGANS, Luke, a Dutch poet, author of an epic poem in eight books on the life of William III., and of some moral and miscellaneous pieces, was born at Amsterdam in 1645, and died in 1710. His works were collected at Lewarden in 1715.

ROTHENHAMER. See Rottenhammer.

ROTHERHAM, Thomas, Archbishop of York and Lord-chancellor of England, "sometimes," say the Messrs. Cooper in their Athenæ Cantabrigienses (the memoir given in which we follow), "for a reason which does not distinctly appear, called Scot, son of Sir Thomas Rotheram, Knight, and Alice his wife, was born at Rotherham in Yorkshire on the feast of St. Bartholomew, 1423." He was educated in his native town and at King's college, Cambridge, of which, one of the original fellows, he was afterwards so great a benefactor. After receiving various ecclesiastical preferments, he became chaplain to Edward IV., secretary of state, keeper of the privy seal, in 1468 bishop of Rochester, and was employed on embassies abroad. In 1474 he was appointed lord-chancellor, and in 1480 archbishop of York. He was one of the executors of Edward IV., and suffered a brief imprisonment in the Tower from Richard III., after which he retired from official life. He died at Cawood in 1500. Among his many benefactions the best remembered are those to Lincoln college, Oxford—so great that he was considered its second founder, endowing it with revenues by which the fellowships were increased from seven to twelve, finishing the buildings, and giving it a code of statutes.—F. E.

ROTHES, Earls of, are descended from Bartholomew, a Fleming, who settled in the district of Garioch, Aberdeenshire, in the reign of William the Lion. His posterity took the surname of De Lesley from the place where he fixed his residence. They received extensive grants of lands from David I. and his successors, and about the beginning of the fourteenth century obtained by marriage large estates in the shires of Perth, Moray, and Fife; in the last of these they ultimately fixed their principal residence. The Lesleys from this time onward took a prominent part in public affairs, and allied themselves with the principal

nobility of the country. They were ennobled about the middle of the fifteenth century by the title of Earl of Rothes.—JOHN, sixth earl, was the most distinguished member of the family. He attached himself at an early age to Charles II.; carried the sword of state at his coronation; fought for him at Worcester, where he was taken prisoner; was confined in the Tower, and afterwards in Newcastle, but ultimately regained his liberty in 1654. At the Restoration he was made president of the council, and one of the extraordinary lords of session, and was in 1663 appointed the royal commissioner to the parliament. In the same year he was nominated high treasurer, and in 1664 was appointed keeper of the privy seal. Three years later he was promoted to the office of lord chancellor for life, and was created Duke of Rothes in 1680. His indolence and licentiousness fitted him, as he himself said, better than any nobleman in Scotland to be his majesty's representative. The duke died in 1681, in his fifty-first year, in great agony of mind.—J. T.

ROTHSAY, Duke of: one of the titles of the eldest son of the reigning sovereign of Great Britain. The first who bore this title was Prince David, eldest son of Robert III., on whom it was conferred on the 28th of April, 1398, being the first introduction of the ducal dignity into Scotland. This unfortunate prince was born in 1378. His handsome person, winning manners, and elegant accomplishments, made him a great favourite with the people; while his acquaintance with the literature of the age, and the sagacity and energy which he manifested on various occasions gave high promise of future usefulness. But his good qualities were unfortunately marred by his violent passions, love of pleasure, and fondness for dissipated company. He was not without ambition, however; and supported by his mother and a strong party of the nobles, he compelled his uncle Albany, to resign the office of governor of the kingdom, which the parliament immediately conferred on the prince himself. Rothsay had been affianced to the daughter of the earl of March, but Albany and the earl of Douglas contrived to set aside the agreement, and to get the daughter of Douglas preferred in her stead. As might have been expected, the prince proved a negligent and unfaithful husband, and became more profligate and reckless than ever. His crafty uncle urged upon the aged king the necessity of placing his son under restraint, and induced him to issue an order for his temporary confinement. Rothsay was accordingly arrested near St. Andrews, conveyed in a most ignominious manner to the royal palace of Falkland, and thrust into a dungeon, where he soon after died, it was generally believed of starvation, 27th March, 1402. The ill-fated prince was in his twenty-fourth year at the time of his death. His titles have ever since been invested in the eldest son and heir-apparent of the sovereign.—(See Sir Walter Scott's *Fair Maid of Perth.*)—J. T.

ROTHSCHILD, the great monetary house of, was founded by MAYER ANSELM ROTHSCHILD, born of humble Jewish origin in 1743, at Frankfort-on-the-Maine. Losing his father at the age of eleven, and having received some schooling at Fürth, he was placed in a counting-house at Frankfort, from which he removed to a large exchange-broker's at Hanover. Returning to Frankfort, he married and started on his own account as a money-changer and exchange-broker, with the slender capital which he had accumulated by thrift and industry. Steadily rising in the world, he became the financial agent of the landgrave, afterwards elector of Hesse-Cassel, who, when forced to fly from his states in 1806, after the battle of Jena, placed his money, some six or eight hundred thousand pounds, in Rothschild's hands, where it did not fail to fructify. Mayer Anselm died in 1812, leaving ten children, five of them sons, born in the following order:—ANSELM, 1773; SOLOMON, 1774; NATHAN MAYER, 1777; CHARLES, 1788; and JAMES, 1792. Anselm remained at Frankfort, while Solomon resided chiefly at Vienna; Nathan Mayer settled in England, Charles at Naples, and James at Paris. By their combined operations, and with agencies in all parts of the world, they became the chiefs of European finance. Of the five sons of Anselm only one now survives—the head of the house in Paris, Baron James de Rothschild, who, like his brothers, was ennobled by the emperor of Austria. Though not the eldest son, the leader of the operations of the house of Rothschild after the death of the founder was Nathan Mayer. The following conversational autobiography of Nathan Mayer was given by him to the late Sir Thomas Fowell Buxton, at a dinner at Hain House, in February, 1824, and is chronicled in Sir Thomas' published memoirs:—"Rothschild told us his life and adventures. He was the third son of the banker at Frankfort. There was not room enough for us in that city. I dealt in English goods. One great trader came there who had the market to himself; he was quite the great man, and did us a favour if he sold us goods. Somehow I offended him, and he refused to show me his patterns. This was on a Tuesday. I said to my father, 'I will go to England.' I could speak nothing but German. On the Thursday I started. The nearer I got to England the cheaper goods were. As soon as I got to Manchester I laid out all my money; things were so cheap, and I made good profits. I soon found that there were three profits, the raw material, the dyeing, and the manufacturing. I said to the manufacturer, 'I will supply you with material and dye, and you will supply me with manufactured goods;' so I got three profits instead of one, and I could sell goods cheaper than anybody. In a short time I made my £20,000 into £60,000. . . Another advantage I had; I was an off-hand man. When I was settled in London the East India Company had £800,000 worth of gold to sell. I went to the sale and bought it all. I knew the duke of Wellington, then Sir Arthur Wellesley, and commanding in Portugal, must have it. The government sent for me and said they must have it. When they had got it they did not know how to get it to Portugal. I undertook all that, and I sent it through France; and that was the best business I ever did." By his large loan contracts, and still more perhaps by his dealings in bullion, Rothschild became the leading capitalist of the world. He united caution with boldness. He would never speculate in loans, either with Spain or her revolted colonies in America, and refrained from joining any of the joint-stock companies of his time, with a single and successful exception. He was honourable and liberal in his commercial dealings, and munificent in his charities. The title of baron, conferred on him by the emperor of Austria in 1822, he never used. He died during a visit to Frankfort, on the 29th September, 1822 leaving a colossal fortune. Of his four sons, the eldest, Baron LIONEL NATHAN DE ROTHSCHILD, born in London in 1808, died in 1870, was educated at Göttingen. He was head of the firm, and a deputy-lieutenant of London. He was first elected in 1847 one of the members for London, and re-elected on four successive occasions, but was not allowed to take his seat until July, 1858, when he was enabled by the house of commons to omit in the oath the words "on the true faith of a christian," to which as a Jew he objected. The second son, *Sir ANTHONY ROTHSCHILD, born in 1810, was created a baronet in 1846, and in 1858 appointed Austrian consul-general in London. The third son, *Baron MAYER DE ROTHSCHILD, born in 1818, and educated at Trinity college, Cambridge, has since 1859 represented Hythe in the house of commons.—F. E.

ROTROU, JEAN DE, a celebrated French dramatic poet, styled by Voltaire "the founder of the theatre," born of an ancient family at Dreux in 1609. He enjoyed the esteem and patronage of Cardinal Richelieu; and, though in consequence of his expensive habits most of his works were written under the pressure of immediate want, Corneille used to call him his father in tragedy. De Rotrou ultimately obtained an inconsiderable post under government in his native place, and died there in 1650.

ROTTECK, KARL VON, a distinguished German historian and political character, was born at Freiburg in the Breisgau, 18th of July, 1775, where his father stood at the head of the medical faculty. He received a careful education, and devoted himself to the study of law and history in the university of his native town. Here he obtained in 1798 the chair of history, which twenty years later he exchanged for that of politics. Both as a teacher and as a writer he professed most liberal principles, and these he stoutly defended in the Baden diet, in which from the year 1819 he sat for his university. He even originated a periodical, *Der Freisinnige*, for the purpose of promoting the cause of constitutionalism. By these endeavours, however, he became so obnoxious to government, that in 1832 he was removed from office, and for the space of five years was forbidden to edit any periodical. This raised him to the height of popularity; addresses, testimonials, and civic crowns were showered upon him from all parts of Germany. He was chosen mayor of Freiburg, but was rejected by government, and on his immediate re-election voluntarily declined the honour, in order to avoid disturbances. He died November 26, 1840, and a monument was erected to his memory by his fellow-citizens, which was afterwards removed by government, but has lately been replaced. His fame as a histo-

rian he chiefly owes to his "Universal History," 9 vols., which has gone through upwards of twenty editions, and has been continued and abridged by different writers. The "Staats-Lexicon," 15 vols., which he edited conjointly with his friend Welcker, enjoys an equal share of popularity. Besides these two standard works he published handbooks of political economy and political science, a "Statistical and Historical Account of the Peninsula," and other works of less merit.—K. E.

ROTTENHAMMER, JOHANN, was born at Munich in 1564, and was first instructed by a painter of the name of Donauer; he then visited Italy, studying in Rome and in Venice. In the latter place he married; and here he painted on the large scale of the Venetian painters, imitating Tintoretto, then still living; but this scale of work was not congenial with his tastes, and he eventually devoted himself to painting small pictures on copper, in which he was very successful. These small pictures were often enriched by landscape backgrounds, introduced by Jan Breughel or Paul Brill. Rottenhammer also sometimes inserted figures in the landscapes of those masters. His subjects are generally from classical mythology, but he occasionally painted also small religious pieces. There are good and bad pictures by this painter; for he was a man of very extravagant habits, and he was occasionally obliged to work for very small remuneration for the dealers. Both the Elector-palatine John William and the Emperor Rudolph II. were good patrons of Rottenhammer, and he sometimes received large prices from them. He, however, squandered his money as fast as he made it, and died very poor in 1622, at Augsburg, where he latterly resided. He is well represented in the galleries of Munich and Vienna.—(Sandrart, *Accademia Todesca*, &c.)—R. N. W.

ROTTMANN, KARL, a distinguished German landscape painter, was born in the neighbourhood of Heidelberg in 1798. He began with water-colour painting, and copying the Dutch masters. But in 1822 he removed to Munich, and under the influence of the eminent masters there, turned his attention to a more elevated style and to the study of the grander features of nature, spending his summers among the Bavarian mountains, and working in his painting-room in the winter. In 1826 he went to Italy and Sicily, painted a large view of Palermo for King Ludwig of Bavaria, and made a great number of careful drawings. On his return to Munich in 1829 he was commissioned by King Ludwig to paint in fresco a portion of the arcades of the Hofgarten, with views of famous scenes in Italy and Sicily. For each of these landscapes, twenty-eight in number, the king wrote an inscription in verse. On the completion of this commission (1835), Ludwig sent Rottmann to Greece to make a corresponding series of representations of the famous historical scenes of that country. Several of these were in due course painted in the northern arcades of the Hofgarten, but as the Italian frescoes had become greatly injured, these were painted in encaustic. He also painted the ceiling of the upper story of the royal palace at Munich, and prepared several Grecian landscapes for the New Pinacothek. Rottmann, who was a great favourite with the king, was appointed court painter in 1841, and created knight of the order of St. Michel in 1843. He died at Munich, July 7, 1850. Rottmann's landscapes have been very highly lauded by German writers for their poetic feeling, harmonious colouring, and grandeur of style; but they sadly lack the freshness and individuality to which English eyes are accustomed. His celebrated frescoes have a dull, heavy, decorative look. One of his most admired pictures is "The Field of Marathon." Several of his landscapes have been engraved or lithographed.—J. T–e.

ROUBILIAC, LOUIS FRANÇOIS, a very distinguished French sculptor, remarkable for the elaborate and minute character of his execution, was born at Lyons at the beginning of the eighteenth century, but came early to this country, and here earned his great reputation. Roubiliac was first employed by a maker of monuments, of the name of Carter. While acting as journeyman to this master, he found a pocket-book at Vauxhall, containing a considerable sum of money; this book he advertised, and thus enabled its owner, Sir Edward Walpole, to recover it. From this time Sir Edward became the warm patron of Roubiliac, and so advanced his fortunes as to enable him soon to supplant even Rysbrach in the public favour, which he uninterruptedly enjoyed for about five and twenty years. He died on the 11th of January, 1762, and was buried in the parish of St. Martin's, where he had resided. Dallaway has twenty-eight works by Roubiliac, including busts. The principal of these are, a statue of Handel, formerly in Vauxhall gardens; Sir Isaac Newton, Trinity college chapel, Cambridge; the monuments of Sir Peter Warren, the duke of Argyle, and Lady Elizabeth Nightingale, in Westminster abbey; Bishop Hough, in Worcester cathedral; and the well known statue of Shakspeare, executed for Garrick in 1758, and now in the British Museum. Roubiliac was a sort of Denner among sculptors. What strikes most people first in seeing his works, is the unusual minuteness of their finish, and this is their great feature. They are, however, always well modelled, and have other excellent qualities; but the singular wonder excited by their finish is evidently what the sculptor aimed at. The Death, in the Nightingale monument, in Westminster abbey, is to the majority of visitors the most notable object contained there.—(Walpole, *Anecdotes of Painting*, &c.; Smith, *Nollekens and his Times.*)—R. N. W.

ROUGET DE L'ISLE or LILLE. See L'ISLE, JOSEPH ROUGET DE.

ROUS or ROUSE, FRANCIS, a zealous member of the Long parliament, was born at Halton in Cornwall in 1579, of an ancient Devonshire family of knightly rank, and was educated at Broadgate hall (now Pembroke college), Oxford, where he took his degree. Applying himself afterwards to the study of law, he was elected to serve for Truro in several parliaments in the reigns of James and Charles I. He was early associated with Mr. Pym, between whom and the author, as Rous himself tells us in the "Manuduction" to his "Treatises and Meditations" published in 1657, "were interwoven many bands of alliance, coeducation, and intimate conversation." Several of the pieces contained in that curious volume were written during the evil times of Laud's ascendancy, but remained unprinted owing to "the episcopal tyranny assuming to itself a monopoly of divinity, and withholding licensing, until the awe of the parliament prevailed upon that tyranny." One of these treatises, which are all written in the quaintest and crabbedest style of the time, is entitled "Diseases of the Times, attended by their Remedies;" another, "Oil of Scorpions: the miseries of these times turned into medicines and curing themselves." In 1640 he sat for Truro in the Long parliament, where he took a zealous and active part against the king and the bishops. In 1643 he was appointed a member of the Westminster assembly, and was made provost of Eton college in the room of the royalist Dr. Richard Stewart. This place, including a college-lease which was assigned to him, was worth £1400 a year. His learning was unequal to such a position, and he was nicknamed by the royalists "the old illiterate Jew of Eton." He executed a metrical version of the Psalms, which was ordered by the house of commons to be printed; and which, though differing materially from the version still in use among the presbyterian churches of the three kingdoms, was unquestionably the basis of that version. In the preface he professes to have avoided, on the one hand, all "poetical painting, as casting lightness upon the divine gravity of those spiritual songs;" and on the other side, "a rude and coarse handling, care being taken for a smooth currence and fit cadence." He sat in the different parliaments called by Cromwell, and was a fervent supporter of his usurpation, for which he was rewarded with a seat in his highness' privy council, and a place in the house of lords in 1657. He was also a leading member of the board of "triers," for the examination and licensing of candidates for the ministry, as well as a commissioner for the county of Cornwall, "for the ejection of scandalous and ignorant ministers." He died at Acton, 7th of January, 1659, and was buried with great pomp in the chapel of Eton college. He founded three fellowships in Pembroke college, and bequeathed other property to pious uses. His writings were numerous, and are enumerated by Wood in the Athenæ Oxonienses; but neither his written nor his spoken eloquence added much to the credit of the public cause which he espoused.—P. L.

ROUSE or ROSS, JOHN, a historian and antiquarian, was a native of Warwick, and was educated at Balliol college, Oxford. He afterwards became a canon of Oseney, and took up his residence at Guy Cliffe in Warwickshire. He wrote "Historia Regum Angliæ," published by Hearne in 1716. He also wrote a history of the earls of Warwick, as well as a number of antiquarian works which are still in MS. Rouse died in 1491.—J. T.

ROUSSEAU, JEAN BAPTISTE, was born at Paris in the year 1670. He was the son of a shoemaker, who gave him a good education. At an early age he began to make verses. In 1688 he accompanied as page the French ambassador to Denmark;

then, as secretary, Marshal Tallard to London. On his return he obtained a situation in the department of finance. Accused of writing some satirical poems which offended numerous and notable persons, he tried, in order to clear himself, to render suspected those whom he knew to be innocent. For this disgraceful conduct, which was unfortunately by no means exceptional in his career, he was in 1712 banished from France. He lived in Switzerland; then for a season at Vienna, having been introduced to Prince Eugene; then at Brussels; and then in England. Through the intercession of patrons and friends the decree of banishment was revoked, though not in terms complete enough to flatter Rousseau's vanity. He declined, therefore, to avail himself of the revocation. Nevertheless, he went in disguise to Paris in 1738. Having, after a year or two, again sought Brussels, he died in the neighbourhood of that city on the 17th March, 1741. Rousseau was long one of the most famous French poets, though he wrote what is unreadable to every one but a Frenchman. It is singular that while the French of the eighteenth century proclaimed him the greatest lyrical genius of France, and perhaps of the world, a French critic of our own day has pronounced him to be the least lyrical of all poets at the least lyrical of all epochs. Rousseau pretended to write sacred poems, but he was more at home in licentious epigrams. It is admitted, however, that, though destitute of inspiration, he gave a harmony and a finish to the French ode which it had not formerly possessed.—W. M–l.

ROUSSEAU, Jean-Jacques, was born at Geneva on the 29th of June, 1712. He was the son of a watchmaker, a man excellently educated, of great sense and intelligence, and of a vigorous, joyous, and honourable character. Rousseau's mother died in giving birth to him. She was a gifted woman, had the faculty of improvisation, and her son, in his more genial moods, was fond of repeating verses which she had made. A sister of Rousseau the elder bestowed on the motherless child a tenderness altogether maternal, and in her old age Rousseau gratefully, generously, succoured her. As soon as Rousseau had learned to read, romances became his principal amusement; but they were equally to the taste of his father, and the boy and the man were in the habit of perusing them together, especially when the latter was at work. Rousseau strikingly resembled his mother. The father often asked the son to speak of the wife—the mother—so deeply mourned; and then father and son wept together. If romances were the food of Rousseau's imagination, and saddest, sweetest speech about his buried mother, the food of his heart, Plutarch, after a while became the food of his soul, and he sometimes said that there was a time when he knew the streets of Athens better than those of Geneva. Rousseau's father had a quarrel with a military officer belonging to one of the chief patrician families. In consequence thereof he was obliged to leave his native city. He was nearly a hundred years old when he died. A brother of Rousseau had gone, at the age of seventeen, to push his fortune in the Indies; he was never more heard of. Rousseau had once himself, in his youth, the opportunity of going to the Indies, and he regretted that he had not embraced it. Rousseau's education was eminently that of circumstances; his mind had been enriched with many impressions and ideas, but it had not been moulded and chastened by discipline. Music seems to have been the only thing which he had regularly learned; and music was more for him than a pleasure—it was to furnish him for many years with the chief means of support. First an apprentice to a notary, and then to an engraver, Rousseau did not apply himself diligently to either occupation, and at last, when about fifteen, he ran away. From that hour he was a wanderer. The puritanism of Geneva had passed into Rousseau's nature, and not higher without were the mountain peaks on which he had so often gazed than the great men of Plutarch within, on whom he had so often meditated. But his immediate experiences fell far below his memories, his darings, and his dreams. Whosoever hath read the most eloquent, the most enchanting, but in parts the most repulsive book of the eighteenth century, "The Confessions of Rousseau," is familiar with his early adventures. He found at Annecy a protector in Madame de Warens, a woman as frail as she was generous. She first turned him into her lover, and then procured for him a situation at Turin. But he soon again seized the pilgrim's staff, and we sometimes find him in Lombardy, sometimes in France, sometimes in Switzerland, sometimes at Venice, and sometimes anew in Savoy; and, always vagabond, he is by turns lackey, seminarist, tutor, teacher of music, secretary of embassy. To improve his morals, which Madame de Warens had enfeebled, and evil communications in Italy had endangered, he turned catholic. In 1745, having fixed his abode in Paris where he had several times already been, he took as companion of his household, Thérèse Levasseur, a woman about nine years younger than Rousseau, and who survived till 1801. Rousseau treated this vile, vulgar, ignorant creature as servant, as mistress, as wife, according to convenience or caprice. The children that were the fruit of the unfortunate union Rousseau sent to the foundling hospital, a step which no one in after years more warmly condemned than himself. Though Rousseau ascribed his power as a writer to his truthfulness as a man, yet long before he was famous he had studied literary art with persistency and care. Racine, Voltaire, Cicero, Horace, Tacitus, were his teachers; but Virgil was pre-eminently his model. He tried also to cultivate his mind afresh by history, by philosophy, by mathematics. The academy at Dijon offered a prize for a dissertation on the influence of the arts and sciences on morality. Rousseau was the successful competitor. This essay, in which he denounced the arts and sciences as fatal to virtue, was published. The paradox startled the world less than the brilliancy and energy wherewith it was propounded and advocated. The revelation that France had acquired one great writer more, was perhaps less sudden and overwhelming to hosts of admiring readers than to Rousseau himself. But the moment glory for Rousseau began, persecution began too. Rousseau's foes were often imaginary, but unless he had had many real, Rousseau could never have dreaded imaginary foes. The author, gifted and renowned, was envied: the man, honest and earnest, was hated. Rousseau obtained a second prize from the academy at Dijon for his discourse on inequality among men, which excited deeper attention and provoked stormier criticism than even the dissertation on the arts and sciences. To escape the tumult, alike of danger and of admiration, he took a journey to Geneva, and formally returned to the faith of his protestant fathers. Resuming his residence in France, the happiest, the most glorious years of his life then followed. Madame D'Epinay built for him in 1755 that hermitage in the valley of Montmorency, which enabled Rousseau to indulge so many of his tastes, especially his love for botanizing. From this paradise Rousseau was driven by the malice of Grimm, whom, however, when Grimm was young and friendless, Rousseau had introduced to his literary friends at Paris. Three of Rousseau's principal works, the "Nouvelle Heloise," the "Contrat Social," the "Emile," came in rapid succession. The "Emile" incited the parliament of Paris to an act of foolish bigotry. Along with the condemnation of the book, the imprisonment of Rousseau was decreed. Rousseau sought, in 1762, an asylum in Switzerland. Lord Keith, elder brother of the famous Field-marshal Keith, killed at the battle of Hochkirchen, was governor of the principality of Neufchâtel. In this canton, with Lord Keith's protection and friendship, Rousseau enjoyed for several years the peace he so much needed. But the bigoted clergy maddened the ignorant peasantry against him, and at the end of 1765 he entered that France where he had so many ardent worshippers, but so few real friends, and where the order for his apprehension was still in force. David Hume was then at Paris. Rousseau's misfortunes kindled Hume's commiseration. Hume invited the Genevese philosopher to accompany him to England. Rousseau accepted, and in passing through Paris was the object of the people's marvelling homage. Rousseau's sojourn in England was the most singular episode in his episodical life. The two friends soon quarreled, and Rousseau renounced a pension of a hundred guineas a year, which the king of England had bestowed upon him. Hume had been generous to Rousseau, but after the foolish dispute, the blame of which must perhaps mainly fall on Rousseau, Hume did not show himself magnanimous; for he knew Rousseau's diseased susceptibilities, and ought to have pardoned his childish resentments. Probably the wretched woman with whom Rousseau lived was the cause of this and of many more of Rousseau's embroilments; for a main grievance which Rousseau complained of was, that Hume refused to sit at the same table with Thérèse. Again the fugitive had to seek a home which, on abandoning that England he had always disliked for that France he had always passionately loved, was opened to him in the château of the Prince de Conti. From 1770 till 1778 his abode was Paris. In the fourth story of the Rue Plâtrière he and the unworthy Thérèse occupied small apartments. Here he

displayed the simplicity and the self-denial, if not always the wisdom, of a philosopher. He rose at half-past five, copied music till seven, then breakfasted. During breakfast he arranged on paper the plants which he had gathered the day before. From breakfast till dinner he again copied music. At half-past twelve he dined; at half-past one he went to a coffee-house. He then walked into the country to herborize, returning before the evening had completely closed in. In the very hottest weather he carried, when walking, his hat under his arm, thinking that the direct action of the sun on his naked head was beneficial to his health. Exactly at half-past nine he went to bed. In rainy weather he never went out. He was exceedingly temperate, and his habits were almost pedantically regular. His features were expressive, and the ruddy tinge always on his cheeks glowed more vividly when anything interested him. He was of middle height, had a good constitution, and he could to the last walk considerable distances without being fatigued. In May, 1778, Rousseau left Paris for Ermenonville at the invitation of his friend, the Marquis de Girardin. On the 6th July death put an end to the troubles of Rousseau. Did he shoot himself? Did he poison himself? Did he die suddenly of apoplexy? Which, of many contradictory statements are we to believe? His "Confessions" were not published till after his death. He both wrote well on music, and could compose tolerable music. His "Devin Du Village," of which the words and the airs were both from his pen, was long immensely popular. Rousseau, often misrepresented in great things, was just as often misrepresented in small. For instance, that Armenian dress, at which people laughed, was not worn for the sake of singularity, but on account of a painful disease to which Rousseau had long been subject. Rousseau might, without exaggeration, be called the greatest poet as well as the greatest prophet of the eighteenth century, even if he had not been that century's most eloquent writer. The regenerator of poetry though scorning the bondage of verse, he was the regenerator also of politics and of education. Whatsoever was noble or positive in the American and the French revolutions was his. He erred as often in his creed as in his conduct; but in an age of mockery and scepticism truth could have had no more valiant champion, and charity can forgive all his sins even if he had not been an incomparable genius.—W. M–l.

ROUSTAM PACHA, Grand-vizier of Soliman the Magnificent, emperor of the Turks, was the son of a peasant, and rose by his personal ability and dexterity to the position of the second man in the Ottoman empire. He married the daughter of the sultan, and formed a close alliance with her mother, Roxelana, whom he aided in all her perfidious and sanguinary projects. He was her accomplice in the murder of her stepson, Prince Mustapha, and his share in that atrocious deed for a time lost him the confidence of his imperial master. He was ere long, however, restored to favour, and his sagacious counsels contributed greatly to the success of Soliman's schemes. Among other vices, Roustam was accused of avarice; but it is alleged that his extraordinary expedients to raise money were intended solely to fill the imperial coffers, and that over one room in the sultan's palace there was the inscription, "Money acquired by the diligence of Roustam." The attention of the vigilant minister was turned not only to the finances, but also to the reform of the old military system of the empire, and the equipments and discipline of the troops, but the fierce opposition of the soldiers compelled him to desist. Roustam was a man of great talent, firmness, and sagacity, but he was more able than estimable.—J. T.

ROUSTAN, the well-known Mameluke attendant of Napoleon Bonaparte. His birthplace, country, and family have not been ascertained with certainty, but it is probable that he was born in Georgia about 1780. He was sold into slavery by some brigands, and ultimately was brought into Egypt and became the property of the sheik, Al-Behry, by whom he was trained to military service. When the French invasion of Egypt took place, Roustan, in 1798, rendered some important services to Bonaparte, the commander-in-chief of the army, which completely gained his confidence. He was made over by the sheik to the French general with great reluctance, and became strongly attached to his new master, whom he accompanied to France in 1799. On his arrival at Paris he was educated and trained by M. Venard, Bonaparte's maître d'hotel, and henceforward followed the fortunes of Napoleon, accompanied him in all his journeys and expeditions, and was constantly at his side. But as he never abused his familiarity with the emperor, the favour of his master excited no envy. On the abdication of Napoleon, however, Roustan refused to accompany him to Elba, alleging that he could not quit his wife and children. On the return of Napoleon Roustan was first confined in Vincennes, and then banished twenty leagues from Paris. He passed the remainder of his life in comfort and retirement, and died in 1845.—J. T.

ROUSTAN, Antoine Jacques, a protestant minister, was born at Geneva in 1734, and was successively a professor in the university of his native city, and minister of the Swiss church in London. In both offices he displayed marked ability and zeal. He wrote a great number of works, among others of "A Defence of Christianity from a Political point of view," in reply to some of the paradoxes put forth by his friend Rousseau in his Social Contract; a "Discourse on the means of reforming manners;" "An Examination of the 'Four Good Ages' of Voltaire;" "A Dialogue between Brutus and Cassius;" "Impiety Unmasked;" "Letters on the present state of Christianity;" "Answer to the Difficulties of a Deist;" "A Critical Examination of the Profession of Faith of Vicaire the Savoyard;" "An Abridgment of the Universal History," &c. He died in 1808.—J. T.

ROUTH, Martin Joseph, D.D., president of Magdalen college, Oxford, was born on the 15th of September, 1755, and was the son of the Rev. Peter Routh of South Elmham, near Beccles, Suffolk. After having been educated under his father, young Routh matriculated as a batler at Queen's college, Oxford, in May, 1770. But in July, 1771, he was elected a demy of the college of St. Mary Magdalen. Having taken the degree of B.A., he became a fellow in 1776, and a few months later took his degree of M.A. In 1781 he was appointed college librarian; he filled also the offices of junior dean of arts, and of senior proctor of the university. He proceeded B.D. in 1786; three years later he was elected one of the college bursars, and in 1791 was appointed president of Magdalen, on the resignation of Dr. Horne, bishop of Norwich. In 1810 he became rector of Tylehurst, near Reading. Dr. Routh's first literary work was an edition of the Euthydemus and Gorgias of Plato, 8vo, 1784; "which," says Dr. Parr, "the first scholars on the continent have praised, which Charles Burney loves, and which even Richard Porson endures." In 1814 Dr. Routh published the first two volumes of "Reliquiæ Sacræ; sive auctorum jam perditorum secundi tertiique sæculi post Christum natum quæ supersunt," &c. "No such work," says Dr. Parr, "has appeared in England for a century." The third volume was published in 1815. In 1823 Dr. Routh edited Bishop Burnet's History of his own Life and Times. An improved edition of the work appeared in 1833. In 1846 he published four volumes of a new edition of the "Reliquiæ Sacræ," to which he added a fifth in 1848. In 1820, at the ripe age of sixty-five, he married Eliza Agnes, daughter of J. Blagrave, Esq., of Calcot park, near Tylehurst. He died 22d December, 1854, in his hundredth year, having been the contemporary of at least three successions of heads of colleges. Dr. Routh, along with the profound learning, had the courteous manners and conversational powers of the old school. A great scholar who knew him well pronounced him "a man of the right stamp; orthodox, not intolerant; profound, not obscure; wary, not sceptical; very, very, very learned, not pedantic at all." He was, besides, warm-hearted, kind, and genial, and to the last took a deep interest in public affairs.—J. T.

ROVIGO. See Savary.

ROW: the surname of an ancient and distinguished Scottish family:—

John Row, was born near Stirling about 1526. He studied at the grammar-school of Stirling, and afterwards at St. Andrews, having matriculated in 1544. On completing his course he devoted himself to the study of canon law, and practised for a time as an advocate in the consistory court of St. Andrews. Such was his fame, that in 1550 the Scottish clergy nominated him as their agent at the Vatican. In Italy he remained seven or eight years, and in 1556 became licentiate of laws, and afterwards doctor of laws of the university of Padua. His health failing, he resolved to return to his native land, and the Roman pontiff gave him a commission to observe and report the progress of the Reformation in Scotland. Accordingly he landed at Eyemouth as pope's nuncio. But he proved, as his son says, but a "corbie messenger," for his closer study of the new doctrines led to his final adoption of them. He was ordained first as minister at Kennoway, where he married Margaret Bethune,

daughter of the laird of Balfour, and he was selected as one of the six ministers who drew up the Scottish Confession and First Book of Discipline. In July, 1560, he was translated to Perth; the same year he was a member of the first general assembly which met on the 20th December, and of the fifteenth assembly he was the moderator. For twenty years he laboured in the cause of the Reformation, and died at Perth on the 16th October, 1580, at the age of fifty-four. Five of his sons were ministers, James at Kilspindie, William at Forgandenny, John at Carnock, Archibald at Stobo, and Colin at St. Quivox. Several of their sons also were faithful and zealous ministers.

ROW, JOHN, third surviving son of the preceding, was born at Perth in December, 1568, the witnesses of his baptism being John Anderson of Tullilum, and Sir Colin Campbell of Glenorchy, an ancestor of the present family of Breadalbane. At seven years of age he could read the Old Testament freely in the original. In 1588 he accompanied his cousins, the Bethunes of Balfour, to Edinburgh as their tutor, and himself attended the newly-erected college, studying under Charteris, the successor of Rollock (see ROLLOCK), and taking his master's degree in August, 1590. After being a schoolmaster at Aberdeen, he was ordained minister of the parish of Carnock at the close of 1592. In this situation he lived and laboured for more than half a century, and died on the 26th of June, 1646. He wrote a "History of the Kirk of Scotland," from the year 1558 to the year 1637.—His second son, John Row (noticed below), made a fair transcript of the MS. four years after his father's death, or in 1650.—Another son, WILLIAM ROW, settled at Ceres, seems also to have made another copy. The work in MS. long lay in the Advocates' library, but has now been published by the Maitland Club, and also and specially by the Woodrow Society, under the editorial care of David Laing, from the MS. in the Advocates' library, in the writing of John Row, who continues the history to July, 1639, and who himself is now to be noticed.

ROW, JOHN, principal of King's college, Aberdeen, was the second son of the minister of Carnock just referred to, and was born there about the year 1598. He studied at St. Andrews, and took his degree in St. Leonard's college, July, 1617. He was for some time tutor to the son of the earl of Kinnoul, lord chancellor of Scotland. In 1632 he was appointed master of the grammar-school at Perth, and the presbytery for a time refused to admit him, because he had not been tried and approved by them. While in this situation, with hereditary love for the Jewish tongue, he compiled a Hebrew grammar, which received the approbation of the faculty of St. Leonard's college, and of Alexander Henderson, and was honoured with eulogistic verses by Samuel Rutherford, James Guthrie, and Principal Adamson. The work was inscribed to his former pupil, now earl of Kinnoul. In 1641 Row was elected minister of St. Nicholas church, Aberdeen, and was formally admitted in December of that year. In 1644 appeared his Hebrew grammar, "Hebrææ Linguæ Institutiones," Glasguæ excudebat Georgius Anderson; and his "Hebrew Vocabulary," 12mo, is bound up with the preceding. These were the first books of the kind ever printed in Scotland, and it is remarkable that they were printed, not in the Scottish capital, but in the city of Glasgow. Two years afterwards the general assembly recommended these elementary compilations for general use, and the town council of Aberdeen ordained Thomas Burnet, their "thesaurer," to give the author for "his paines four hundreth merks." Being a covenanter he made himself sometimes obnoxious to the royalist party, and had to seek refuge on one occasion in Dunottar castle. During Cromwell's supremacy, five of his colonels as English commissioners went to Aberdeen, and one of their acts was the elevation of Row to the principalship of King's college. At this period, according to the minutes of presbytery, Row is alleged to have inclined to independency, nay, some affirmed, to baptist views. He, however, filled the office of principal with great credit, and compiled in 1651 a "Praxis Preceptorum Hebrææ Grammaticæ," but it does not seem to have been printed. Principal Row does not seem to have been very steady in his politics, as at the Restoration he dedicated a poetical panegyric to Charles II. (Εὐχαρίστια Βασιλική), in which he heartily vilifies Cromwell, calling him amongst other things, "trux vilis vermis" (vile cruel worm), an anagram on the name Oliver Cromwell. But his newborn loyalty seems to have been suspected, and it did not save him, for he immediately resigned the principalship, taught for a season a private school in New Aberdeen, and then retired to Kineller, and spent the remainder of his life in the house of his son-in-law, the minister of the parish. He is supposed to have died about 1672. Row could not have much money after his resignation, but in 1663 he set apart a hundred merks, the interest of which was to be added to the salary of the schoolmaster of his native parish of Carnock. It was in 1650 that he transcribed his father's history, and added a short supplement, which he curiously and quaintly calls a "Handful of goates haire for the furthering of the building of the tabernacle." A few words may suffice as to other members of this clerical and literary family.—WILLIAM, a son of the minister of Perth, was born about 1563, and was settled at Forgandenny, in succession to a person of his father's name, and probably a relative. He was one of the ministers who would not give thanks for the king's deliverance from the Gowrie conspiracy. After being moderator of the synod of Perth, he was put to the horn, and summoned to appear before the council. He died in October, 1634, and his son William, who attended the Scottish army as chaplain into England, became his successor. He died in 1660. —WILLIAM, the youngest son of the minister of Carnock, was born about 1612. His college studies being over, he assisted his brother in the grammar-school at Perth in 1634, and during some subsequent years; then was for some time assistant to his father at Carnock; and in 1644 was ordained minister at Ceres. In 1665 he was ejected for nonconformity; was in 1679 allowed to preach privately, but not within two miles of the parish church. He was finally silenced in 1680, but at the Revolution he was restored to his former charge. He survived beyond 1697. —ROW, JAMES, another son of the minister of Carnock (he had four sons ministers), was minister of Monivaird and Strowan, and is known still as author of a sermon which forms one of the curiosities of Scottish literature. It was preached in St. Giles in 1638, and is sometimes called the "redshankes" sermon, sometimes the "pockmanty" sermon, and sometimes that of Bon Accord. It is a quaint and droll description of the wounds of the church, the text being Jeremiah xxx. 17, and contains a strong recommendation to sign the covenant. He speaks of "we Highlanders," hence its first name; and he talks of Balaam falling off his ass on the one side, and his "pockmanty" on the other, hence its second; and it got its third name from the concluding sentence, in which he urges the reluctant Aberdonians to "subscrive" the covenant and then with relieved consciences to go home and "drink a cup of Bon Accord." It is said in some current biographies, that Principal Row preached before the parliament at Westminster, October, 1656. This is a mistake. The John Row who preached and published that sermon was an independent minister in London, who during the Cromwellian period had allotted to his congregation part of the Abbey church of St. Peter, Westminster. Born at Crediton, Devonshire, 1625; studied at Oxford; died 12th October, 1677. Author of "Saints' Temptations," "Emmanuel, or the Love of Christ."—J. E.

ROWE, ELIZABETH, a literary lady, the daughter of Mr. Walter Singer, dissenting minister of Ilchester in Somersetshire, was born at that town in 1674. She published a volume of poems under the signature of "Philomela," when she was only twenty-two. She was married to Mr. Thomas Rowe, himself a man of literary cultivation and pursuits, in 1709. Her husband died in 1715. Mrs. Rowe's chief productions are, "Friendship in Death, in Twenty Letters from the Dead to the Living," 1728; "Letters Moral and Entertaining;" "The History of Joseph," 1736; and "Devout Exercises of the Heart." Her miscellaneous works were published in 1739, in 2 vols., 8vo. Mrs. Rowe died in 1737.—W. J. P.

ROWE, NICHOLAS, dramatist, poet, and editor, was born at Little Berkford in Bedfordshire in 1673, of an old family, and the son of a sergeant-at-law. Educated at Westminster under Busby, he became a sound classical scholar, but at sixteen was entered at the Middle temple, to follow his father's profession, the law. His father's death left him his own master, and in independent circumstances. He forsook law for literature and the stage, and his first play, "The Ambitious Stepmother," 1700, was successful. It was followed in 1702 by "Tamerlane," in which Louis XIV. was represented unfavourably as Bajazet, and William III. very favourably as a wise and virtuous Tamerlane. This drama was, therefore, very successful, and so late as 1815, it is said, continued to be performed in London on the anniversary of the day of King William's landing. Of Rowe's other plays we need only mention two, "The Fair Penitent," 1703, founded on Massinger's Fatal Dowry, and "Jane Shore," 1714,

professedly written in imitation of Shakspeare; both of them long kept possession of the stage, and still find readers in the closet. Both are effective pieces, like all Rowe's plays distinguished by the melody of their verse, and one character in the former, *Lothario*, has given his name to a genus. Rowe's whiggism recommended him to the duke of Queensberry, and when his grace was for three years secretary of state Rowe was under-secretary, the same post as that filled by Addison. With the accession of the tories to power Rowe's political prospects suffered eclipse. Of Rowe is told the story that when he paid his court to Harley, he was asked whether he understood Spanish, and taking what he thought to be a hint, applied himself to the study of that language. After a time he waited on Oxford and professed himself now acquainted with Spanish. Harley asked him if he was sure he understood it thoroughly, and being answered in the affirmative, contented himself with the disappointing rejoinder—"How happy are you, Mr. Rowe, that you can have the pleasure of reading and understanding Don Quixote in the original." With the accession of George I., however, he was made poet-laureate, and received other and more lucrative appointments, but died soon afterwards in December, 1718. Pope, who has praised his "vivacity and gaiety of disposition," wrote his epitaph; not that, however, on his monument in Westminster abbey, where in Poets' Corner he was buried. He left behind him a translation of Lucan's Pharsalia, which was considered by Johnson in his day "one of the greatest productions of English poetry," and was published by Welwood with a life of the translator. Perhaps it is by his life of Shakspeare that Rowe will be chiefly remembered. In 1709 he published what may be called the first of the modern editions of Shakspeare, preceding that of Pope by sixteen years, and in which Johnson himself confesses, "without the pomp of notes or boasts of criticism, many passages are happily restored." To this edition Rowe prefixed "Some account of William Shakspeare," the first formal biography of the great dramatist, and valuable, were it merely as embodying the then extant traditions of Shakspeare's life. Rowe learned them from Davenant, perhaps from Dryden, but most of all from Betterton the actor, who visited Stratford to gather what he could of anecdotes of Shakspeare still floating in the poet's native place.—F. E.

ROWE, Thomas, an English author, husband of Mrs. Elizabeth Rowe, was born in 1687, and died in 1715. He was well versed in Greek and Roman history, and wrote a supplement to Plutarch's Lives, published at London in 1728, in 1 vol. 8vo, containing the lives of Tullus Hostilius, Aristomenes the Elder, Tarquin, Junius Brutus, Cyrus, Jason, &c. The work was translated into French. Rowe had some reputation as a poet; a selection of his best pieces was published along with the miscellaneous works of his wife in 1739.—J. T.

ROWLANDSON, Thomas, a celebrated caricaturist, was born in Old Jewry, London, in July, 1756. In his sixteenth year he was sent to Paris, and entered as a student in the École des Beaux-arts. At the end of two years he returned to London, and became a student in the Royal Academy, where he distinguished himself by his studies in chalk. His father failing in trade, he was thrown on his own resources, and began to make designs for the booksellers. An aunt, a French lady, however, came to his assistance, supplied him with money, and at her death bequeathed him the sum of £7000. All this he quickly wasted in gambling and debauchery, and only when his means were exhausted would he sit down to work. Then he threw off his satirical sketches almost without effort, and with surprising rapidity; and, being free from all restraint, and, however coarse, full of animation and cleverness, they were eagerly purchased. Rowlandson's etchings include both social and political caricatures, and are very suggestive to the student of the manners of the latter part of the eighteenth century. Those which had the greatest contemporary success were—"The Travels of Dr. Syntax in Search of the Picturesque;" the "Dance of Death;" and the "Dance of Life;" and one or two other series, for which the notorious Mr. Coombe wrote suitable commentaries. Rowlandson's drawings—all farcical, but very clever caricatures—were made with a reed pen, and tinted with water-colours. Some of them are of large size, and all indicate great skill of hand and keen observation. Altogether his productions are said to number some thousands, so that with all his dissipation he must have possessed considerable industry. He died April 22, 1827.—J. T–e.

ROWLEY, Sir Josias, Bart., a distinguished naval officer, was born in Ireland in 1765. His father, Clotworthy Rowley, was a barrister, and member of parliament for Downpatrick; and his grandfather, Sir William Rowley, was a vice-admiral and lord of the admiralty. Sir Josias entered the navy in 1777, and obtained his lieutenancy in 1783, a post-captaincy in 1795, and commanded the *Raisonable* in the action off Ferrol, in July, 1805. The same year he accompanied the expedition against the Cape of Good Hope, and then proceeded with Sir Home Popham to South America. Rowley distinguished himself by his gallant and successful attack on the harbour of St. Paul's, in the Isle of Bourbon; having recaptured two richly laden Indiamen, besides taking a frigate, a brig, and three merchantmen of the enemy, and destroying all the defences of the harbour. The result of this exploit was, that a squadron was placed under the command of Rowley. A capitulation ensued, and the whole island became subject to the British crown. After signalizing himself in various actions in these waters, and taking several prizes, he returned to England, and was appointed to the *America*, seventy-four guns, in which he proceeded to the Mediterranean, where he subsequently commanded the squadron off the coast of Naples and Sicily. Rowley was now recognized as one of the most promising officers in the service; was created a baronet in 1813, and colonel of the royal marines, and in 1814 rear-admiral. In 1818 he was appointed commander-in-chief on the Irish station; in 1821 he represented the borough of Kinsale, and was advanced to a vice-admiral. In 1833 he was appointed commander-in-chief in the Mediterranean, in 1834 he was made G.C.M.G., and in 1837 was made admiral of the blue and K.G.C.B. He was for some time equerry to the duchess of Kent. He died at his maternal estate, Mount Campbell, county Leitrim, January 10, 1842.—J. F. W.

ROWLEY, William, a second-rate English dramatist, who flourished in the reign of James I., and possibly in the last years of that of his predecessor, if the comedian of that name mentioned by Meres in his Wit's Treasury, published in 1598, be the same with the subject of this notice. Scarcely anything is known of his life. In 1615 he was included in a summons addressed to the leading actors in the different companies, calling upon them to appear before the lord chamberlain to answer for having performed plays in Lent. Before the death of Anne, James I.'s queen, the company to which Rowley belonged had the designation of the Queen's players; after her death, in 1619, it took the title of the Princess Elizabeth's players. On the accession of Charles I. a new patent was issued to certain actors who were to compose the company of the King's players, and in this patent Rowley's name occurs. Six of his plays are extant; among them are—"A Match at Midnight;" "The Witch of Edmonton;" the "Birth of Merlin;" and "All's Lost by Lust." The names of five others which were never printed have been preserved.—T. A.

ROXANA, a Bactrian princess, became a prisoner of war on the invasion of that country by Alexander the Great, 327 B.C. He, whose constant policy it was to conciliate the regard of his oriental subjects, soon after married Roxana, by whom he had a posthumous son, named Alexander Ægus. The claims of the son of Roxana to the empire of his father were favoured by some of the Macedonian generals; but, after various changes of fortune, the young Alexander and his mother were put to death by Cassander at Amphipolis, 311 B.C. Roxana is one of the principal characters in Lee's tragedy, The Rival Queens.—G.

ROXBURGH, William, an eminent Indian botanist, was born in Scotland about the middle of the eighteenth century, and died in 1815. He received his medical education in his native country, and proceeded to India in the medical service of the East India Company. He was stationed at Samalcotta in 1781, and there devoted attention to the cultivation of pepper. He introduced many valuable plants, such as the bread-fruit tree, coffee, cinnamon, and nutmeg. He introduced also the culture of silk, and improved the preparation of sugar. His attention was specially directed to the development of the productive resources of India. Botany was his favourite pursuit, and in this he was encouraged by König, a pupil of Linnæus. In 1793 he went to Calcutta to superintend the botanic garden, and he continued in this office till 1814. He was assiduous in his labours, and his health suffered much. He had to make three voyages on this account, once to Malaga and twice to Europe. He died during the last of these voyages. He described a large

number of Indian plants, and made extensive collections and drawings. Among his works may be mentioned, his "Coromandel Plants," superintended by Sir Joseph Banks; and his "Flora Indica," which was published after his death. A genus of plants has been named Roxburghia.—J. H. B.

ROXBURGHE, Dukes of: are descended from an Anglo-Norman family, two members of which, brothers, settled in Scotland in the thirteenth century, and became the founders respectively of the Kers of Cessford, and Ferniehirst. Cessford, the first seat of the Roxburghe branch, is a tower within the frontier range of the Cheviots. Its possessors were for many generations border chieftains, taking a prominent part in the inroads of the Scottish borderers into England, and in the feuds by which the country was then distracted. The most protracted and bloody of these was the quarrel with the Scotts of Buccleuch, which arose out of the slaughter of Sir Andrew Ker of Cessford at the battle of Melrose in 1526. The Kers in revenge murdered Sir Walter Scott in the streets of Edinburgh in 1552. The first man of great public eminence in the Cessford family was Sir Robert Ker, who was born in 1570. He is described in Sir Robert Cary's Memoirs as a brave, active young man; and the archbishop of York termed him "wise and valiant, but somewhat haughty and resolute." As a reward for his remarkable activity and fidelity in the discharge of his duties as warden of the Marches, he was raised to the peerage before the year 1600, under the title of Lord Roxburghe. He was held in such esteem by King James VI. that he was one of the few Scotch noblemen whom he took with him to London on his accession to the English throne. He was created Earl of Roxburghe in 1616, and was made lord privy seal in 1637. When the civil war broke out he espoused the royal cause, but does not appear to have rendered himself obnoxious to the opposite party. He died in 1650, in the eightieth year of his age. His sons having all died before him his titles and estates were inherited by his daughter's son, Sir William Drummond, son of the earl of Perth, who, as required by the entail, married his cousin Lady Jean Ker, a granddaughter of the earl by Harry Lord Ker, one of his sons. The son of this couple, Robert, third earl, was drowned in 1682, in coming down to Scotland with the duke of York. His widow, who survived him for the long period of seventy-one years, is said to have been the heroine of the Scottish song called—"John Hay's Bonnie Lassie."—Her two sons, Robert and John, enjoyed the title in succession. The latter, who was described by Lockhart of Carnwath as probably the most accomplished young man of quality in Europe, was created Duke of Roxburghe in 1707, as a reward for his services in promoting the Union. He was afterwards secretary of state for Scotland, and was a distinguished member of Walpole's administration.—His grandson, John, third duke, was remarkable both for his fine person and his mental accomplishments; but his principal celebrity arises out of the curious and splendid library which he collected, and with the literary treasures of which he was intimately acquainted. His grace's name was in consequence assumed by the earliest of the great book clubs which have sprung up in the course of this century. The duke never married. He had formed an attachment to the eldest daughter of the duke of Mecklenburg Strelitz, by whom it was reciprocated. But the absurd etiquette of the German court forbade the match. The younger sister of the lady just at this time married George III., and it was deemed improper that the elder should be the subject of the younger sister.—The duke was succeeded by his cousin, Lord Bellenden, who died next year.—The title and estates then devolved, after a protracted lawsuit, upon Sir James Innes Ker, descended from Margaret, third daughter of Lord Harry, the son of the first earl, who became fifth duke. The titles and estates of the family are now possessed by his son.—J T.

ROXELANA, the favourite wife of Soliman the Great, emperor of the Turks, and mother of Djiham Ghir, Bajazet, and Selim II. To remarkable beauty she united great ambition and spirit. Raised from the rank of a slave to that of sultana, she employed her influence to procure the downfall of all who opposed her ambitious projects. The grand vizier Ibrahim was the first to feel the effects of her enmity. She persuaded Soliman that his eldest son, Mustapha, was cherishing treasonable designs against him, and thus procured the execution of the innocent prince. She died in 1557, having to the last retained her ascendancy over her husband.—J. T.

ROY, Julien David. See Leroy.

ROY, Rammohun, Rajah, a learned and enlightened Brahmin, was born about the year 1774 in the district of Burdwar in Bengal. His paternal ancestry was in a high degree reputable. Till the seventeenth century the Roys were engaged in religious avocations; and in the secular pursuits in which the family then became occupied they preserved their religious predilections. Early instructed by his father, Ram Haut Roy, in all the dogmas of the Brahminical religion, Rammohun displayed an aptitude for linguistic studies, ominous of his departure from the beaten track of orthodoxy. He first made himself master of Persian, and then successively applied himself to the study of Hindustanee, Bengalee, Hebrew, Greek, Latin, English, and French. Along with this ample store of linguistic knowledge, Rammohun acquired certain notions respecting "the validity of the idolatrous system of the Hindoos," which he expounded in a work published when he was at the age of sixteen. To his father this was a serious offence, and it was only after a long exile of travel that the heretical son was restored to the favour of Ram Haut Roy. During this period of banishment Rammohun made the acquaintance of several Europeans, and became eagerly interested in the study of European manners, customs, &c. On his return home he resumed his disputes with the Brahmins, inveighing particularly against the barbarity of the suttee, and again he was compelled to leave the paternal roof. On the death of his father in 1803, Rammohun published several works of a nature so offensive to the Brahmins that they instituted legal proc edings to deprive him of caste. After considerable delay, however, the case was decided in his favour. The most important of these publications was a translation into Bengalee and Hindustanee of the Vedant, an ancient summary of the rites and doctrines of the Hindoo religion. Rammohun soon commenced the study of the Bible; and finding himself perplexed by the discordant opinions of commentators, he determined to make himself master of Hebrew and Greek. In 1820, deeply impressed with the grandeur and beauty of christian ethics, he published in Sanscrit, Bengalee, and English, selections from the gospels of Matthew, Mark, and Luke, which he entitled "The precepts of Jesus, the guide to peace and happiness." In the controversies with the Brahmins which followed the publication of this work Rammohun exhibited a remarkable knowledge of the scriptures, as well as polemical talent of a high order. In the spring of 1831 he visited England as ambassador for the king of Delhi; and so well did he acquit himself in this capacity, that according to his majesty's desire he was to have had a pension of three or four thousand pounds per annum. After a brief sojourn in England he visited Paris, where he received much attention from King Louis Philippe. When he returned to England he busied himself in attending public meetings, especially those of a religious kind. He was anxious not to identify himself with any ecclesiastical sect. Most commonly, however, he attended the ministrations of Unitarian clergymen. While on a visit at Stapleton Grove, near Bristol, he was seized with illness which proved fatal on 27th September, 1833. That his children might not suffer in property or caste from the fanaticism of his countrymen he was buried without christian rites in the grounds of Stapleton Grove. The body was afterwards removed to the cemetery at Arno's Vale, near Bristol.

ROY, William, Major-general of the royal artillery, surveyor-general of the coasts of Great Britain, was one of the originators of the great trigonometrical survey of this country. The attention of the government was forcibly called to the necessity of obtaining accurate information with regard to the physical geography of the highlands of Scotland by the rebellion of 1745. A careful but not a very scientific map of that region was constructed by Colonel Watson, and was long known as the duke of Cumberland's map. This Roy reduced, and had engraved for private distribution, under the title of "Mappa Britanniæ Septentrionalis faciei Romanæ," &c., 1774. He collected many valuable details concerning the Roman camps of Scotland, and a work upon the subject, which he had nearly completed before his death, was published afterwards by the Antiquarian Society under the title of "The Military Antiquities of the Romans in North Britain," large folio, 1793. His portion of the great work of measuring the British arc of the meridian was completed in 1788, and he was preparing an account of these important labours for publication in the Philosophical Transactions, when he was seized with an illness that terminated fatally in two hours, on the 1st of

July, 1790.—(See Phil. Trans., lxvii., 653; lxxv., 385; lxxviii., 188.) For his measurement of a base on Hounslow Heath, on the 16th April, 1784, he received the Copley medal. The survey was commenced at the instance of the French government, with a view to connect the observatories of Greenwich and Paris by trigonometrical measurements. General Roy was appointed to conduct the operations through the influence of Sir Joseph Banks, then president of the Royal Society, to whom Mr. Fox, with the consent of the king, had transmitted the proposals of the French astronomer, M. Cassini de Thury.—R. H.

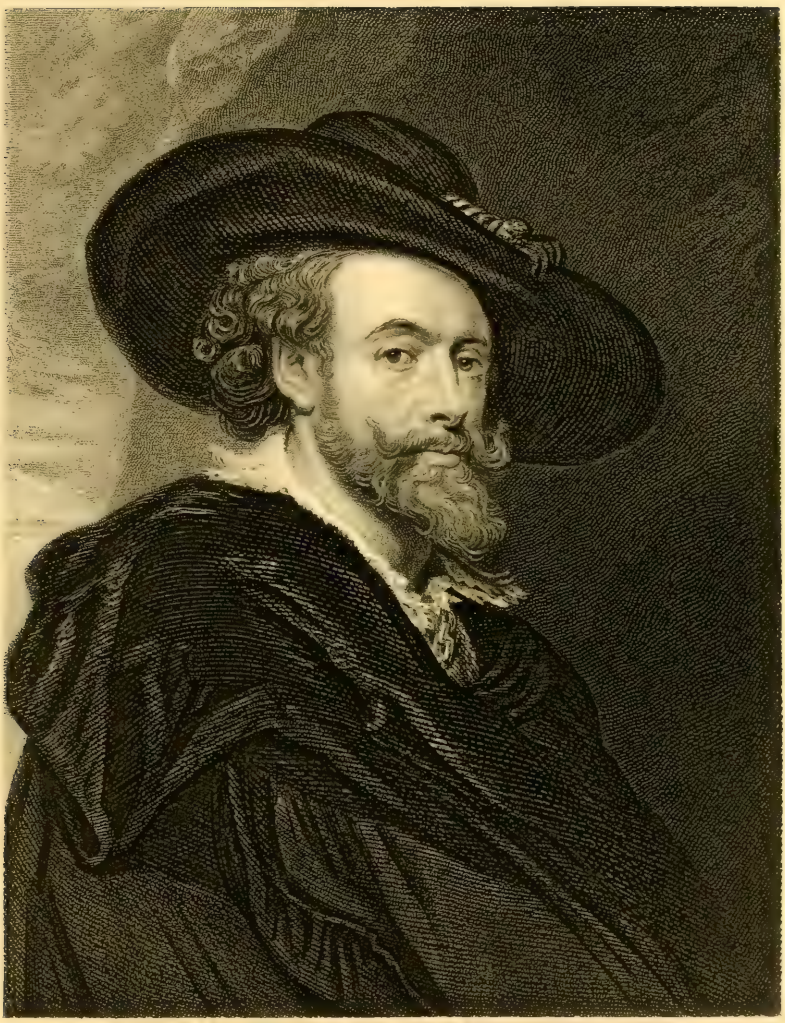
ROYE, Guy le, archbishop of Rheims in the fourteenth century, and founder of the college of Rheims in Paris, figured as canon of Noyon and then as dean of St. Quintin at the papal court of Avignon. He followed Gregory XI. to Rome, and successively attached himself to the party of Clement VII. and of Benedict XIII. He was made archbishop of Rheims in 1391, and was killed in a riot near Genoa in 1409. He left a work entitled "Doctrinale Sapientiæ."

ROYER-COLLARD, Pierre Paul, distinguished as a statesman, still more distinguished as a philosopher, was born at Sompuis in Champagne, on the 21st June, 1763. He was educated at Chaumont with a view to the clerical profession; but abandoning this design, he became an advocate in the parliament at Paris on the eve of the Revolution. This great event he saluted with the enthusiasm of youth and of hope. In the earlier, calmer, purer days of the Revolution he was conspicuous as a popular orator; but when blood began to flow and fierce passions to rage, he retired from the scene to philosophical studies, for which perhaps, better than for politics, his nature was fitted. In 1797 he again grew active as a politician. But he was the partisan of moderation, and the tendency of France was, what it has ever been since the Revolution—toward extremes. Reaction might follow reaction, but "moderation" could not reign. Again, therefore, Royer-Collard withdrew; and now his influence as a philosopher commenced. He was the originator of that eclectic school of which Jouffroy was the chief thinker, Cousin the chief orator, and which, though it originated nothing, enlarged and enlivened the empire of philosophy in France. In opposition to the sensualism of which Condillac had been the earnest and able exponent, but which after the time of Condillac had hardened into a coarse, repulsive materialism, Royer-Collard propagated doctrines akin to those of the Scottish school. By him, or by his disciples, the works of Reid and Stewart were translated. Introductions, comments, notes, enabled the translations better to serve a propagandist purpose. In 1811 Royer-Collard was appointed to a professorship of philosophy, which he held for two years. Though his lectures proved attractive, yet it was mainly by the weight, by the sympathetic force of his individuality as a man, that Royer-Collard was a reformer of philosophy, both now and afterwards. On the final overthrow of the empire Royer-Collard accepted various offices under the government, and was called to the chamber of deputies. As he had been the founder of the eclectics, so as the champion of a decided but mitigated liberalism, he was the founder of the doctrinaires. He had been elected president of the chamber of deputies two years before the July revolution, and as such he presented the important address to Charles X., which was signed by more than two hundred deputies, and which, intended as a warning, was changed into a prophecy. Journalist, parliamentary representative, the most trusted, most honoured head of the liberals, in all aspects, through all agencies, Royer-Collard advocated a conservative, conciliatory policy. But he was the determined foe of reaction, and therefore he was in general opposed to the measures pursued by his friends and disciples, the doctrinaires, and especially by Guizot, in the reign of Louis Philippe; and the fruit of which was the February catastrophe. Of this revolution, at once so expected and so unexpected, Royer-Collard did not survive to be the witness. He died at his country-seat, Chateauvieux, near St. Aignan, on the 4th September, 1845. Some years previously old age had compelled him to abandon public life. The integrity and the patriotism of Royer-Collard are unquestioned. But he was not higher or wiser than his age—an age when in France the journalist had more influence than the orator, the orator more than the politician, the politician more than the true statesman.—W. M–l.

ROYLE, John Forbes, an eminent Indian botanist, was born at Cawnpore in 1799, and died at Acton, near London, on 2nd January, 1858. He was the only son of Captain William Henry Royle, an officer in the service of the East India Company. He received his early education at the high school of Edinburgh. He was intended for the army; but while waiting for an appointment at Addiscombe, he became a pupil of Dr. Anthony Todd Thomson, and under his tuition acquired a taste for natural history, and especially for botany. In place of accepting a military appointment, he became assistant-surgeon in the East India Company's service. He went to Calcutta in 1819, and was first stationed at Dumdum. He subsequently was posted to various parts of Bengal and the north-west provinces, and enjoyed ample opportunity of becoming acquainted with the productions of India. He became acquainted with Dr. Wallich of the Calcutta garden, and in 1823 was chosen superintendent of the garden at Saharunpore. He did much to improve the garden, and cultivated many plants which were important in a medicinal and economical point of view. He sent collectors to various mountain provinces in India, and made a large and valuable collection of plants. He examined also the drugs sold at the bazaars in India, and identified them with the medicines used by the Greeks. He attended to the agricultural improvement of India, and directed attention to the fibrous plants. He published "Illustrations of the Botany, &c., of the Himalaya Mountains." In this work he gives valuable information in regard to the resources and capabilities of India. The culture of tea occupied his attention, and he pointed out the fitness of the slopes of the Himalayas for that purpose. He made collections also of the mammals, birds, reptiles, and insects of the northern plains and mountains of India. The geology of the Himalayas also received attention from him. He returned to Britain in 1831, with large collections and valuable materials for publication. He became a fellow of the Royal, Linnæan, Geological, and other scientific societies. He received from the university of Munich the degree of M.D. For many years he acted as secretary of the Horticultural Society, and of the British Association for the Advancement of Science. He was chosen professor of materia medica in King's college, London, and had charge of the correspondence of the East India Company, relating to the vegetable productions of India. He took an active part in the arrangement of the Great Exhibitions in London, Paris, and Manchester, and received valuable acknowledgments of his services. He commenced the formation of a museum at the India House. Among his published works may be noticed his "Himalayan Illustrations," "Manual of Materia Medica," on the arts and manufactures of India, on fibrous plants of India; besides numerous papers in journals and Transactions of societies; and articles on the plants of scripture in Kitto's Biblical Cyclopædia. A genus of plants has been named Roylea.—J. H. B.

ROYOU, Jacques-Corentin, a French historian, was born about 1745 at Quimper. Having made choice of the profession of an advocate, he went to Paris in 1791, and assisted his elder brother in conducting a journal called *L'Ami du Roi*. His opinions rendered him obnoxious to the revolutionary party, and he was banished to the Isle de Rè, but succeeded in regaining his liberty, and resumed the practice of his profession before the courts of Paris. At the restoration he was nominated dramatic censor, and obtained a pension from the king in 1821. He died in 1828. Royou was the author of two tragedies, "Phocion" and the "Death of Cæsar," and a comedy named "Le Frondeur," which met with some success. But he is better known by his historical abridgments, most of which have passed through several editions. He published "Outlines of Ancient History after Rollin," 4 vols. 8vo; "Roman History down to the reign of Augustus," 4 vols. 8vo; "History of the Roman Emperors from Augustus down to Constantius Chlorus," 4 vols. 8vo; "History of the Lower Empire," 4 vols. 8vo; "History of France," 6 vols. 8vo, &c.—His elder brother, the Abbé Thomas Marie Royou, born in 1741, was for twenty years professor of moral philosophy in the college of Louis the Great, at Paris, and obtained notoriety as the editor of the journals *L'Année Litteraire* or *Journal de Monsieur*, and *L'Ami du Roi*, which were established for the purpose of combating revolutionary doctrines. His journals were suppressed, and he was himself denounced, but died while in hiding in 1792. His writings display learning and research, and are enlivened by a keen and caustic wit. He published in 1780 an analysis and refutation of Buffon's Epochs of Nature, and some other works.—J. T.

ROZE, Nicholas, Chevalier, an illustrious philanthropist, whose memory has been immortalized by the courage and devotedness which he displayed during the prevalence of the plague at



Marseilles in 1720. He was born in 1671, and was descended from a family of merchants who had acquired a high reputation for their probity and successful enterprise. During the war of the succession in Spain, young Roze, who was at the head of a mercantile house in Alicante, displayed extraordinary zeal and courage on behalf of Philip V., and received from Louis XIV. a present of ten thousand livres, with the cross of St. Lazarus, as an acknowledgment of his brilliant services. He was subsequently appointed to the office of consul at Modon in the Morea, and happened to return to Marseilles in 1720, at the same time that a ship, on board of which the plague was raging, entered the harbour. The infection soon spread into the town, and excited the greatest terror among the citizens. The Chevalier Roze, whose courage and activity were well known to his fellow-townsmen was appointed commissary-general of the infected quarter. He immediately established a hospital for the reception of the sick, provided it with all necessary remedies, presided over the arrangements, administered the medicines with his own hands, and by his courage and coolness inspired confidence in all around him. At the head of a body of convicts he visited the houses in the plague-stricken district, promptly removed the dead bodies, and caused them to be carefully interred. Notwithstanding his constant exposure to infection he escaped uninjured, and lived for thirteen years afterwards to enjoy the grateful esteem and affection of his townsmen. He died in September, 1733.—J. T.

ROZIER, François, a distinguished writer on agriculture, was born at Lyons in 1734, and died in the same city in 1793. He was director of the school of agriculture at Lyons. He subsequently went to Paris, and in 1771 he commenced the publication of the *Journal de Physique et d'Histoire Naturelle.* He purchased a domain at Beziers. He was the author of a valuable work in 10 vols., entitled "Cours d'Agriculture."—J. H. B.

ROZIÈRE, Louis François Carlet, Marquis de la, a distinguished French general and author of military works, was born in 1733, and was descended from a family originally from Piedmont, but which settled in France during the fifteenth century. He entered the army as a volunteer in 1745, and served in Italy and in Flanders. In 1752 he was sent to the East Indies, and was employed in fortifying the Isle of France, and in drawing up a plan for its defence. After his return to France he served throughout the Seven Years' war, commanded a division of artillery at the battle of Rosbach, fought at Sunderhausen, Bergen, Minden, Cassel, &c., and distinguished himself by several gallant exploits. In 1761 he was taken prisoner, and spent three months at the head-quarters of Frederick the Great, by whom he was held in high esteem. After the re-establishment of peace he was employed in making military surveys of the coast of France, and in drawing up plans for the defence of its harbours. He undertook, at the instance of the government, a history of the French wars in the reigns of Louis XIII., XIV., and XV., compiled from the despatches of their generals and ministers, but the publication of this important work was prevented by the Revolution. The marquis quitted France in 1791, along with the brothers of Louis XVI. and other nobles, acted as minister of war to the emigrant court at Coblentz, and took part in the campaign of 1792. Two years later he passed over to England, and acted as quartermaster-general to the troops destined for the expedition to La Vendée. Shortly after he entered the service of Russia with the rank of major-general, but in 1797 he was induced by advantageous offers to transfer his services to the court of Portugal. He spent several years in that country, reforming its war establishment, founding a staff, inspecting its coasts and frontiers, and devising plans for their defence; and died at Lisbon in 1808. The Marquis de la Rozière was the author of "The Campaign of Marshal de Créqui in Lorraine and Alsace in 1677;" "The Campaign of the Prince of Condè in Flanders in 1674;" "The Campaign of Marshal Villars and of the Elector of Bavaria in Germany in 1703;" "The Campaign of the Duke de Rohan in the Valteline in 1635;" "A Treatise on War in general," &c.—J. T.

RUBENS, Peter Paul, was born at Siegen in Westphalia, on the 29th of June, 1577, the day of St. Peter and St. Paul, whence his names. His father, John Rubens, a lawyer, was a native of Antwerp, but was forced by the religious disturbances of the time to emigrate, and he took his family in 1568 to Cologne. In 1571 he got into trouble at Siegen, where he was arrested and thrown into prison. To Siegen, the birthplace of the great painter, his wife followed him, and there established her family. In 1578 the family again settled in Cologne, where John Rubens died in 1587, and his widow (born Mary Pypeling) returned with her children to her native city, Antwerp. There is a fine portrait, said to be of this lady, by her son, in the Dulwich gallery; but it does not look like the work of a young painter of three and twenty. His mother destined Rubens for his father's profession of the law, but he had set his heart upon being a painter. Adam von Noort was his first master of importance; but his chief studies were made in the school of Otto van Veen, better known as Otho Venius, with whom Rubens worked four years. He was enrolled a master in the corporation of St. Luke in 1598. In the spring of 1600 he went to Italy, and at Mantua entered the service of Vincenzo Gonzaga, who in 1605 employed the painter on a diplomatic mission to Madrid, to Philip III. of Spain. Rubens spent some time also in Rome, in Venice, and at Genoa, leaving portraits wherever he went. He returned to Antwerp from Genoa in the autumn of 1608, hastening home to see his mother, who was then very ill, but he did not arrive until after her death; he does not appear to have seen her for upwards of eight years. It was the intention of Rubens to return to Mantua, but having been appointed their court painter by Albert and Isabella, he decided upon remaining; and on the 13th of October of this year (1609) he married his first wife, Isabella Brant, by whom he had two sons, educated by the painter's friend, Gevartius. In 1610 he built himself a house at Antwerp. In 1620 he visited Paris by the invitation of Maria de' Medici, and there received the commission for the series of magnificent pictures relating to the marriage of that princess with Henri IV., for the decoration of the palace of the Luxembourg. These works, now in the Louvre, were not completed until 1625, and were chiefly executed by the scholars of Rubens; most of the original sketches by the painter himself are now in the gallery at Munich. In 1626 the painter lost his wife; but in 1630 he married Helena Fourment, a beautiful girl only in her sixteenth year, the daughter of his first wife's sister; by her he had five children; and she survived him and married again. In 1628 Rubens was sent on a second diplomatic mission to Spain by the Infanta Isabella, now a widow, to the king, Philip IV.; and in the following year he was sent on a similar mission to England. In 1630 he received the honour of knighthood from two kings—from Charles I. of England and Philip IV. of Spain. After a life of almost unrivalled splendour and success as a painter, he died, possessed of immense wealth, at Antwerp, on the 30th of May, 1640, and was buried with great pomp in the church of St. Jacques. A portion only of his collections produced by private sale, after his death, the then comparatively enormous sum of upwards of £20,000 sterling. Rubens' works are extremely numerous; altogether nearly four thousand pictures and sketches are attributed to him; many of them are of course copies, and many others are studies or works by some of his numerous scholars. The prints after his works amount to about twelve hundred, and there are a few etchings by his own hand. Of his many scholars or imitators the most eminent are Vandyck, Diepenbeck, Van Hoeck, Van Thulden, G. Zegers, Jordaens, Suyders, and Erasmus Quellinus. Rubens had scarcely a rival in history or portrait, in landscape or in animal painting. His greatest points are his extremely masterly execution and his magnificent colouring; his weakest was his taste for form; his figures, as a general rule, being wholly devoid of refinement in that respect, and perhaps rarely even without great faults in their proportions, but they are often grand in character and always full of life and vigour. Some of his mere portrait heads are perhaps as perfect as such things can well be. Of his large altar-pieces, and they are many, the famed "Descent from the Cross," at Antwerp, is generally considered the masterpiece. He is still seen to great advantage at Antwerp, in the various churches and in the Academy; and he is also well represented at Brussels; but it is at Munich alone that he is seen in all his glory. Here are a great saloon and a cabinet, full of his works, amounting in all to ninety-five, including the remarkable composition of small figures known as "The Last Judgment." The London National gallery also possesses several masterpieces by Rubens, as "The Judgment of Paris," "The Rape of the Sabines," "Peace and War" (presented to Charles I. when the painter was in England), "The Brazen Serpent," and a "Landscape, Autumn," with a view of the chateau de Stein, the residence of Rubens, near Mechlin. Sir Joshua Reynolds has pronounced Rubens "perhaps the greatest master in the

mechanical part of the art, the best workman with his tools, that ever exercised a pencil." His favourite signature was Pietro Paolo Rubens; he lived so long in Italy that he seems to have preferred the Italian language, in which he wrote the majority of his letters. The accounts of this great painter are numerous, from Sandrart downwards. Among the most important and most recent are—*Rubens et L'Ecole D'Anvers*, by Alfred Michiels, 8vo, Paris, 1854; and *Original unpublished Papers illustrative of the Life of Sir Peter Paul Rubens as an Artist and a Diplomatist*, &c., by W. Noel Sainsburg, 8vo, London, 1859.—R. N. W.

RUBRUQUIS, Guillaume de, known also by the name of Guillaume de Ruysbroeck, was born in Brabant about 1230, and died about the beginning of the fourteenth century. He belonged to the order of St. Francis, and was sent in 1253 by Louis IX. to Tartary, in order to introduce christianity among the khans. He travelled along with another missionary through the steppes of Tartary, visited the banks of the Volga, traversed the Caucasus, Armenia, and Syria, and arrived at Tripoli on the 15th of August, 1255. Rubruquis drew up an account of his mission, and transmitted it to the king. In this account he gives important geographical details in regard to the northern parts of Tartary, and the usages of the Mongols. He finally became the superior of the convent of Acre.—J. H. B.

RUCELLAI, Bernardo (in Latin Oricellarius), born of a noble family at Florence in 1449, married into the family of the Medici, was elected gonfaloniere of justice in 1480, and four years afterwards went as ambassador to Genoa. In 1494 he was despatched on diplomatic business to the court of Ferdinand of Naples, and also to that of Charles VII. of France. After the death of his brother-in-law, Lorenzo de Medici, he assumed the position of patron and protector of the Platonic academy, for the use of which he erected a splendid edifice, with gardens and groves, the famous Horti Oricellarii of the Italian writers of the time. Rucellai, who had written some works praised for their excellent Latinity by Erasmus, died in 1514.—His son Giovanni, a distinguished poet, born at Florence in 1475, was conspicuous in the tumult raised by the younger citizens in 1512, to procure the return of the Medici to Florence. Entering the ecclesiastical order at Rome after the elevation of Leo X., he was appointed by Clement VII. keeper of the castle of St. Angelo. He died in 1525. His best production is the poem "Le Api."

RÜCKERT, Friedrich, was born at Schweinfurt on the 16th of May, 1789. He and Platen are regarded by many Germans as the two greatest poets whom Germany has produced since Göthe and Schiller. At the university of Jena Rückert studied law with the view to a profession; but ere long philology and poetical literature proved more to his taste. Rückert gave proof early of poetical power, and for a season he led the poet's unsettled life, the happiest of his pilgrimages having been that to Italy. At last, after a fortunate marriage, he accepted in 1826 the professorship of Oriental philology in the university of Erlangen. When Frederick William IV. of Prussia ascended the throne in 1840, he summoned Rückert to Berlin with every demonstration of admiration and attachment. Rückert was appointed a professor in the Berlin university; but the smiles of a monarch and the applause of a capital, could not make the climate of Berlin genial. In 1849, therefore, Rückert resigned his professorship and retired to his estate, Neu Sess, near Coburg. It was as a lyrical poet that Rückert excelled, and he was as varied and productive as he was gifted; but like most German lyrical poets, he had far more phantasy than passion, more of oriental dreaminess, often wayward and wild, than of manly vigour. In paraphrases and translations, no less than in original compositions, Rückert has shown his sympathy for the genius of the East. Besides his fertility as a creator, Rückert was a consummate master of melody and form. His dramas are regarded as failures, except in those parts which are purely lyrical. He ventured into the theological field with a "Life of Jesus," which had no merit. He died in 1866.—W. M–l.

RUDBECK, Johan, an eminent Swedish prelate, was born at Örebro in the latter half of the sixteenth century. He studied at Wittenberg, became afterwards professor at Upsala, subsequently court-preacher, and finally bishop of Vesteraas, which dignity he held for twenty-five years, until his death in 1646. Rudbeck stood high in favour with Axel Oxenstierna, Gustavus Adolphus, and Queen Christina, the latter of whom visited him on his deathbed. He was a man of large and varied learning, but especially conspicuous for the remarkable organizing faculty he possessed. The reforms he wrought in his diocese were of the most comprehensive and beneficial character.—J. J.

RUDBECK, Olof, the Elder, a learned Swede, fitly surnamed from his manifold accomplishments Storhufvud, or Large-head, was born in Vestmanland in 1630. The chief particulars of his life may be summed up in a single sentence. As a youthful student of medicine he made an important discovery, that of the lymphatic vessels, and became afterwards professor in the university of Upsala; in subsequent years, as "Polyhistor" and "tausend-künstler," or literary Jack-of-all-trades, he devoted equal attention to anatomy, botany, and the other natural sciences, to music and architecture, and finally to archæology. His two chief works are the "Campi Elysii, or Glysisvall," an elaborate botanical treatise, and the "Atlantica," or "Manhem," a perfect specimen of brilliant literary bubble-blowing, in which he vainly, although ably, attempts to prove that Sweden is the true Atlantis described by Plato! He died in 1702, leaving behind him a high reputation for boundless industry, versatility, and learning.—J. J.

RUDBECK, Olof, the Younger, son of the preceding, was also a professor in Upsala, and distinguished himself in the walks of science and literature. He published various important ornithological and botanical works; but also wandered astray in the wilderness of comparative philology, seeking affinities between Lapp and Hebrew, and labouring on a "Lexicon Harmonicum," in no fewer than ten volumes, of the Asiatic and European tongues. In this respect he was like a caricature of his father. He died in 1740.—J. J.

RUDBERG, Fredrik, an eminent Swedish man of science, was born at Norrköping on the 30th of August, 1800, and died on the 14th of June, 1839, at Upsala. Having taken the degree of doctor of philosophy in 1821, he devoted some years to travelling in Europe. In 1827 he became a member of the Academy of Sciences of Stockholm, and in 1828 professor of physics in the university of Upsala. His scientific writings appeared for the most part in the Transactions of the Academy of Sciences of Stockholm, from 1819 till 1847. They have reference to various physical subjects, such as capillary attraction, heat, hydraulics, terrestrial magnetism, &c.; and the most important is a memoir, published in 1837, describing a series of experiments by which the rate of expansion of air by heat was for the first time correctly determined. His premature death in his thirty-ninth year was one of the heaviest losses that science has sustained in this century.—W. J. M. R.

RUDBORNE or RODBURNE, Thomas, a prelate of the fifteenth century, distinguished for his architectural skill, was educated at Merton college, Oxford. He took his name from his birthplace, but whether that was Rudborne in Hertfordshire, or Rodburne in Wiltshire, is uncertain. He was chaplain to Henry V., prebend of Horton, archdeacon of Sudbury, and held the living of East Deeping in Lincolnshire. He was appointed warden of Merton college in 1426, and in 1433 bishop of St. David's. The reformed doctrine he strenuously opposed. He died about 1442. The tower and gateway of Merton college were built by him, and probably also the chapel.—D. W. R.

RUDDIMAN, Thomas, the eminent Scottish grammarian, was born at the farm-house of Raggel in the parish of Boyndie, Banffshire, October, 1674. At the parish school the boy made astonishing progress in Latin; the Metamorphoses of Ovid had a special charm for him, and the youthful impression never wore off. When he was sixteen years of age he resolved to attend the bursary competition at King's college, Aberdeen. Without his father's knowledge, and with but a guinea in his pocket, furtively given him by his sister, he set out; and though robbed on the way of his purse and the best of his clothing by a gang of gipsies, he bravely presented himself for examination, and gained the first prize. Four years afterwards he took his degree of M.A., on the 21st of June, 1694, after a disputation which lasted *ab aurora usque ad vesperam*. He was then engaged by Mr. Young of Auldbar, the great-grandson of the preceptor of King James, to be tutor to his sons; but within a year he became parish schoolmaster of Laurencekirk. Three years and a half were spent by him in that situation, when he removed to Edinburgh on the invitation of Dr. Pitcairne, who, happening to be detained a night in the inn at Laurencekirk by a storm, had been directed by the landlady to the "dominie" as a person whose conversation would be entertaining to him during his compulsory sojourn. Ruddiman was at once appointed

assistant keeper of the advocate's library, at an annual salary of £8. But he eked out his scanty income in a variety of ways—revising and correcting for publishers, copying chartularies for the university of Glasgow, and keeping young lads as boarders, to whom he gave classical training. In this way he prepared Sibbald's Introductio, and Spottiswoode's Practiques, for the press. He published also the De Animi Tranquillitate Dialogus of Volusenus or Wilson, a learned Scotchman, who had been under the patronage of Cardinal Wolsey. By the year 1707 he had commenced business as an auctioneer, and in 1709 he published Kerr's Cantici Solomonis Paraphrasis Poetica, with notes, and the same author's Cantica, which last he dedicated in Latin verse to his friend Dr. Pitcairne. The translation of Virgil's Æneid by Gawin Douglas was next edited by him, with a very excellent and full glossary, compiled by the editor, who in modesty withheld his name. He was now fast rising into fame, and the magistrates of Dundee invited him to be rector of their grammar-school. But the Faculty of Advocates at once trebled his salary as librarian, and he declined the offer. In 1711 he assisted in bringing out the works of Drummond of Hawthornden, and aided Abercromby in preparing his Martial Achievements of the Scots nation. Dr. Pitcairne died in 1713, and Ruddiman gratefully composed his epitaph, and through him as auctioneer his patron's library was sold to Peter the Great, the czar of Russia. In 1714 were published his "Rudiments of the Latin Tongue." His grammar soon superseded the score of previous grammars—even those of Vaus, Duncan, Wedderburn, and others, and remained for more than a century the grammar taught in all Scottish seminaries. It went through fifteen editions in its author's lifetime. His next work was an edition of the Opera Omnia of George Buchanan. It came out in 1715, in two folio volumes. He added some learned dissertations—a "Tabula Regum" and a "Libellus de Metris Buchananæis." But his notes sometimes contradicted his author, as well as expounded him; and especially his partiality for Queen Mary and his depreciatory remarks on Buchanan's treatment of her, raised up hosts of enemies. A "society of the scholars of Edinburgh" was formed for the vindication of Buchanan, but it did nothing. Yet the controversy thus originated lasted during the remainder of Ruddiman's life. The Rev. George Logan assailed him in six different treatises—one main question being the hereditary right of the Scottish kings to the crown; Ruddiman's political principles being conservative, and himself also a jacobite. Thirty-eight years after the appearance of the edition of Buchanan—which certainly was not faultless—it was attacked by James Mair of Aberdeen; and in 1754 Ruddiman replied by a tart and telling "Anti-crisis," nay at a later period, the year before his death, his "Audi alteram Partem," saw the light. In 1713 Ruddiman became a printer himself, in partnership with a younger brother, who had been regularly trained to the business. In 1718 he took an active part in forming a literary society—the first formed in Scotland. In 1725 he published his larger work—the first part of his "Grammaticæ Latinæ Institutiones," treating of etymology; the second part, treating of syntax, appeared in 1731. In 1728 he became printer to the university, and having printed the *Caledonian Mercury* since 1724 he became its proprietor in 1729. The property remained in his family till 1772, when it was sold by the trustees of his grandchildren. In 1730 he became principal librarian in the advocate's library, but without any increase of salary. In 1739 he published, with a learned and elaborate introduction, "Selectus Diplomatum et Numismatum Scotiæ Thesaurus," a work begun by Anderson, but completed by Ruddiman. He was also employed to translate the charter of the Royal Bank into Latin, and the charter of admiralty of the city of Edinburgh. During the occupation of Edinburgh by Prince Charles, 1745, Ruddiman retired to the country, and occupied himself with making notes on Burmann's Commentary on Lucan's Pharsalia. But from the well-known jacobitism of its proprietor the *Caledonian Mercury* was suspected, and Ruddiman's son Thomas, to whom a half of the printing business had been for some time handed over, was imprisoned, and, contracting disease in the jail, died in 1747. Ruddiman affirmed of himself that he saw the "young Chevalier" but once, and that for a couple of minutes only. In 1751 the old man's sight began to fail him; and after holding the office of librarian to the faculty of advocates for nearly half a century, he resigned, and was succeeded by David Hume. His strength gradually failed, and he died at Edinburgh, January 19, 1757, in the eighty-third year of his age. His remains were interred in the burial ground of Greyfriars' church. It was expected even as late as 1790 that Lord Gardenstone, according to public promise, would raise a cenotaph to his memory at Laurencekirk. But in 1792 a volume of Miscellanies by Lord Gardenstone appeared at Edinburgh, in which there is an avowed attack on the character and learning of Ruddiman. In 1806, however, a tablet was erected in New Greyfriars' church, by a descendant, Dr. Ruddiman, late of India. Ruddiman was of middle stature, thin habit, and was very temperate. His industry was incessant, and he so prospered as to leave about £3000 sterling—a large sum for those days. He had a high admiration of Buchanan's literary character, and nobly vindicated the superiority of his Latin version of the Psalms to that of Johnson, edited and so highly extolled by auditor Benson. In knowledge of Latin, and in the correct and fluent use of it, Ruddiman is second only to Buchanan. He published also an edition of Livy, and of the Greek Testament (this last is omitted, however, in Chalmers' list); also Poetarum Scotorum Musæ Sacræ, &c.—(*Life* by George Chalmers, London, 1794.)—J. E.

RUDING, Rogers, an English antiquary and writer on coinage, was descended from an ancient family settled at Westcote, Leicestershire, and was born at Leicester, 9th of August, 1751. He was educated at Merton college, Oxford, of which he became a fellow. In 1793 he was presented with the college living of Maldon in Surrey, where he continued to reside till his death, which took place on the 16th of February, 1820. He was a fellow of the Society of Antiquaries, and contributed papers to the Archæologia and to the *Gentleman's Magazine*. His fame rests, however, on his "Annals of the Coinage of Britain and its Dependencies," published in 4 vols. 4to, 1817; reprinted in 8vo in 1818; and again in 3 vols. 4to, with notes by J. Y. Akerman, in 1840. Mr. Ruding was most zealous in showing the defects of the coinage, and in endeavouring to bring about an amendment.—R. H.

RUDOLF I., Emperor of Germany, was born on the 1st May, 1218. He was the son of Albert, count of Habsburg and landgrave of Alsace, who, as crusader, accompanied the Emperor Frederick II. to Palestine, and died at Ascalon in 1240. At eighteen Rudolf had fought in Italy under the Emperor Frederick II.; and an independent ruler at twenty-two, he speedily showed that he was destined to be alike illustrious in peace and in war. It is difficult to make the complications of mediæval history interesting. The one clear thing about Rudolf is, that partly by usurpation, partly by policy, partly by probity, partly by valour, he became the founder of the Austrian state. Before being a conqueror he had first to defend his own possessions. His assailants were two of his uncles. Their repeated machinations and attacks, victoriously resisted, ended with an increase of his territory. The taste for crusades was rapidly growing weaker; nevertheless, more for political reasons than from religious motives, Rudolf was the leader in a crusade, which was intended to convert by the sharp argument of the sword those inhabitants of northern Germany who were still heathens. By his marriage with Gertrude, the daughter of the count of Homburg, Rudolf's dominions and influence were considerably extended. Habsburg or Habichtsburg, the castle from which the Habsburgs took their name, and the ruins of which still remain, was in Switzerland; and in Switzerland, and on its frontiers, Rudolf, by purchase or otherwise, potently and swiftly enlarged his sway. Uri, Schwytz, and Unterwalden, seem of their own accord to have solicited a protection which hardened under the successor of Rudolf into a tyranny, the overthrow whereof forms one of the most famous episodes in history. Rudolf was besieging the city of Basle when his election as emperor of Germany was announced to him. He was crowned at Aix-la-Chapelle on the 28th October, 1273. Some conspicuous princes refused to do him homage. They were placed under the imperial ban, and war was declared against them. Rudolf first subdued Henry of Bavaria; and then a far more formidable opponent, Ottocar II., king of Bohemia, who was betrayed by his vassals. By the defeat of Ottocar the archduchy of Austria came into Rudolf's hands. Indignant and impatient at the severe terms imposed on him, Ottocar again tried the fortune of arms; but again betrayed, he perished in battle in 1278. Either from magnanimity or from prudence, however, Rudolf allowed Ottocar's son Wenzel to retain Moravia and Bohemia. He likewise gave Wenzel one of his daughters.

His other daughters he had bestowed on princes whose alliance promised to be useful to him. On the death of Wenzel he wished to seize Bohemia; but he failed in his attempts both on that country and on Hungary. From the death of Conrad IV. in 1254 till the election of Rudolf, there had been many pretenders to the imperial throne, but none of them had been universally recognized. This long period, called the interregnum, one of the saddest and most lawless in German annals, was favourable to the growth and freedom of towns. And well that there was such an atonement for infinite anarchy and woe. One of the principal competitors, Richard, earl of Cornwall, had received a species of imperfect and wavering recognition as German emperor from 1256 to 1272, when he died. But Richard's rival, Alphonso X. of Castile, called the Wise or Learned, a brilliant yet somewhat chimerical prince, persisted in his claims after Rudolf's elevation. Rudolf was the faithful, almost abject servant of the church. As a reward, Pope Gregory X. energetically took the side of Rudolf against Alphonso. Though not forgetful of his own interests, and though never losing sight of what the house of Habsburg was, and aimed to be, Rudolf showed himself not unworthy of that august and weighty office, which the magnificent Hohenstauffen had held with so much lustre. He was the vindicator and the restorer of the imperial rights, the champion of law, the promoter of civilization, of commerce, and of commercial intercourse; the cherisher of that industrial spirit which was fated to annihilate the worst feudal iniquities. At sixty-four Rudolf took, as successor to his departed wife, a princess of Burgundy who was only fourteen—an act singularly foolish in a life of singular sagacity. When travelling in the west of Germany, Rudolf died at Germersheim on the 30th September, 1291. He was succeeded in the German empire by Adolphus of Nassau, a supremely brave but most incompetent and unprincipled man; and in his hereditary states by his son Albert, who was turbulent, treacherous, and cruel. Both these men had rejoiced in blood, and they both died a bloody death.—W. M–l.

RUDOLF II., Emperor of Germany, the son of the Emperor Maximilian II., and the contrast in everything to that excellent prince, was born in 1552. He succeeded his father alike in the Austrian dominions and on the imperial throne in 1576. Educated by the jesuits at the court of the most jesuitical of all monarchs, Philip II. of Spain, Rudolf added jesuitical cunning and perfidy to his natural incapacity, irresolution, and intolerance. He had a passion for fine horses, a passion still more childish and intense for alchemy and astrology, and he totally neglected the affairs of government; or if he interfered with them it was to abridge or neutralize the concessions made by his predecessors to the protestants. Continual conspiracies and rebellions were the result; and at last, to resist oppression, a powerful protestant organization, called the Union, was created with the elector palatine, Frederick IV., at its head. Unfortunately the protestants were not merely as bigoted as the catholics, but they persecuted each other. To this cause we must ascribe the dead halt which protestantism made in Germany when in the very heat of its triumph. Having lost the affections of his protestant subjects by his injustice, the respect of the whole German empire by his inefficiency, Rudolf contrived by his guilty indifference to kindle frequent insurrections in his states, and to involve them in foolish and fruitless wars with the Turks. By degrees, formally as well as substantially, the authority which Rudolf did not so much misuse as leave unused, fell into the more vigorous grasp of his brother Matthias. Some domains and a pension of three hundred thousand florins a year were assigned to the royal puppet. Keenly Rudolf felt a disgrace which was eminently merited. He died February 20, 1612. He had never been married; Matthias was his successor, at the end of whose reign the Thirty Years' war began.—W. M–l.

RUDYARD, Sir Benjamin, a prominent member of the Long parliament, was born in 1572. He had long been conspicuous as an accomplished gentleman and an elegant scholar, before he took part in political discussions. He was a respectable poet, and the intimate friend of Ben Jonson, who addressed to him some highly eulogistic verses. When the contest began between Charles and his parliament, Sir Benjamin quitted his fashionable pursuits and haunts about town, and joined Hampden and Pym and the other patriots. He had long held a seat in the house of commons, and his great experience in parliamentary forms, combined with his masterly eloquence, gravity, courtesy, and moderation of tone, gave him great weight in the house, and made him an important accession to the constitutional party. May, the historian of the parliament, speaks in the highest terms of the talents and graces of mind, as well as of the remarkable eloquence of this courtly and accomplished gentleman; and instances his oration at the opening of the Long parliament as "a perfect exemplar" at once of the unsparing exposure of grievances and of "the way of sparing the king." Sir Benjamin, however, though acting with Pym and Hampden, did not by any means approve of all their proceedings. He opposed the attainder of Strafford, and gave only a partial support to the Grand Remonstrance. But there is no truth in the assertion of Chronicler Heath that the venerable and worthy knight died of remorse as soon as the civil war began; complaining on his deathbed that he had been deceived by Pym and Hampden. It is certain, however, that he ultimately became anxious for a compromise between the king and the parliament, and that during the progress of the war he cried out incessantly for peace; but he remained in his place in the house of commons as long as he could, and acted to the last with the patriots. Though he held the office of surveyor of the court of wards and liveries, he made a speech against it in 1645, and it was abolished in the following year. He received compensation, however, for the loss of his place. Sir Benjamin survived till 1658, and died at the age of eighty-seven. A number of his speeches and poems have been published; the latter are included in the same volume with the poems of William earl of Pembroke, London, 1660.—J. T.

RUE, Charles de la, a learned ecclesiastic and jesuit, was born at Paris in 1643. He shone in early life as a preacher and poet. A Latin poem of his on the victories of Louis XIV. so pleased Corneille that he translated it into French metre, and presented it to the king. His majesty was so gratified with the tribute, that he appointed the author one of the board for preparing the classics for the use of the dauphin. The editing of Virgil was committed to De la Rue, and he executed his task so as to give general satisfaction. Some tragedies and panegyrics were also composed by him, which had their brief day of popularity. He died in the college of the jesuits in 1725.—J. E.

RUE, Charles de la, another and higher scholar, was born at Corbie in Picardy, 1685. He joined the learned order of the Benedictines in an abbey at Meaux. His erudition and theological lore have been justly extolled. Of his celebrated edition of Origen, undertaken at the suggestion of Montfaucon, two folio volumes were published during his life, and a third after his death which took place from a paralytic stroke in 1739. From the materials amassed by him his nephew, Vincent de la Rue, published a fourth volume in 1739. The nephew died in 1762.—J. E.

RUFFHEAD, Owen, an English barrister and miscellaneous writer, was born about 1723, and died in 1769. He conducted a periodical paper called the *Contest*, was the author of a Life of Pope and of several pamphlets, and published an edition of the Statutes.—J. T.

RUFFIN (Count), a distinguished French general, was born at Yvetot, on the Lower Seine. Having made choice of the military profession, he became aid-de-camp to General Jourdan, and afterwards chief of the staff to General Ney during the Italian campaign of 1800, in which he distinguished himself by several brilliant exploits. His gallantry at the battle of Austerlitz gained him the rank of commandant of the legion of honour. He served with distinction in Poland in 1807, and especially at the bloody battle of Eylau, and in resisting the attack of a greatly superior Russian force at Ostrolenka. He was sent to Spain in 1808, and was soon after elevated to the rank of general of division. He fought in the battle of Espinosa, in which the Spaniards were defeated with great slaughter; and at Ucles, in January, 1809, by his skilful manœuvres compelled six thousand of the enemy to lay down their arms. He took a prominent part in the short but sanguinary conflict of Barossa in 1811, but in the crisis of the battle he was mortally wounded and taken prisoner. He died soon after on board one of the British ships, off the Spanish coast.—J. T.

RUFFO, Dionigi Fabrizio, Cardinal, born in Naples of a wealthy and noble family, 1774; died in the same city, 13th December, 1827. First treasurer to Pope Pius VI., afterwards intendant of the palace and domain of Caserta, Ruffo is most prominent as the cardinal leader of that body of royalists who, under the banner of the white cross and the name of army of

the holy faith, replaced King Ferdinand on his throne of Naples, whence he had been driven by the republican party. Town after town yielded or fell before the cardinal; and at last the Neapolitan republicans capitulated on condition that they might depart to France. These terms the king on his arrival annulled, dooming many of his opponents to death, and alienating for ever from his cause the loyal cardinal; for when a second time the queen urged Ruffo to raise a military force in Calabria, he replied that such pranks were played only once in a life.—C. G. R.

RUFINUS, surnamed Torianus or Turranius, was born about the middle of the fourth century. It is impossible to tell where or when he was born; but Aquileia has been fixed upon by many, and the year 345. He entered a monastery at Aquileia, where he was instructed in the doctrines and rites of christianity. He formed a friendship with Jerome, which lasted for many years, and was apparently very intimate. Desirous of visiting the East he set out for Alexandria, where he became acquainted with a rich Roman matron, Melania, equally enthusiastic for monachism, who became his companion for the rest of his life. After continuing in Egypt six years, and attending the lectures of Didymus, he removed to Jerusalem, and resided with the monks about the Mount of Olives. As Jerome resided at Bethlehem, the friends were not far distant. Yet they only met once, in 385. Rufinus was ordained presbyter by John, bishop of Jerusalem, about 390. When the Origenist controversy began, Jerome took part against all who were suspected of favouring the heresies now detected in the writings of the Alexandrian father, and an enmity sprung up between him and Rufinus. The controversy seemed to subside in 397, when the two friends became reconciled at Jerusalem. In the same year he set out for Italy along with Melania, and went to the monastery of Pinetum. Here he published translations of the Apology for Origen by Pamphilus, and of Origen's treatise περὶ ἀρχῶν. This rekindled the dispute, and a bitter controversy between Jerome and Rufinus followed. Having retired to Aquileia, Anastasius summoned him to Rome, but he refused, and wrote an Apologia instead. The pope condemned Origen's tenets and censured his translator. Rufinus remained at Aquileia, busily employed, till he returned to Pinetum in 408. He died in Sicily in 410, whither he retired when Alaric invaded Italy. His works are numerous; but his translations from the Greek outnumber his own compositions. The principal are—"Two Apologies for Origen;" "An Exposition of the Apostles' Creed;" "Biographies of thirty-three Monks in the Nitrian Desert;" and a "Commentary on Jacob's Prophecy respecting his Sons." He translated various commentaries of Origen, and his four books De Principiis; several works of Basil the Great, Gregory Nazianzen, Evagrius, and Anatolius. The best edition of his works is Vallarsi's, folio, 1745.—S. D.

RUFUS, an ancient Greek medical writer, of whom nothing is known except that he was born or lived at Ephesus, whence he is commonly called Rufus Ephesius. His date has been disputed, but Suidas is probably correct in placing him in the reign of Trajan, A.D. 98–117, as he quotes Xeuxis and Dioscorides, and is himself quoted by Galen. Some persons have supposed him to be the physician quoted by Andromachus, but this is probably a mistake. He wrote several works on medical subjects, some of which are extant, with fragments of the others. His principal work is "On the Names of the Parts of the Human Body," and is interesting for the information it gives us on the state of anatomical science before the time of Galen. It consists of four books, which are generally reckoned as only three, as the first and second are substantially the same. Another work is "On the Diseases of the Kidneys and Bladder;" and a third is "On Purgative Medicines." These three were published in Greek and Latin by J. Clinch, London, 1726, 4to; and a Latin translation, by J. P. Crassus, is contained in the Medicæ Artis Principes, by H. Stephanus (Etienne), Paris, 1567, folio. Two other short works by Rufus have been published for the first time within the last twenty years: one is an old Latin translation of a treatise on Gout, edited by E. Littré in the Revue de Philologie, vol. i., Paris, 1845; the other is a Greek treatise on the Pulse, which is probably spurious, edited by C. Daremberg, Paris, 1846, 8vo. There are numerous fragments of his lost works preserved in different Greek and Arabic writers, perhaps the most interesting of which is a passage respecting the plague, which appears to prove beyond all doubt that the glandular (or true) plague was known to the ancients some centuries earlier than was commonly supposed. Rufus was also one of the early commentators on the writings of Hippocrates. A new edition of all the extant works of Rufus, with whatever fragments can be recovered, has been for some years in preparation by Dr. Charles Daremberg of Paris.—(For further information see the *Penny Cyc.*, and Smith's *Dict. of Gr. and Rom. Biogr.*)—W. A. G.

RUGENDAS, Georg Philipp, a celebrated German horse and battle painter, was born at Augsburg in 1666. After learning his art in his native city, he visited Italy, where he spent some years in Rome, devoting himself exclusively to battle pieces. He returned to his native city in 1695, and had an opportunity of witnessing the realities of war in the siege of that place in 1703, which Rugendas represented in a large picture, long forming part of the Stettin collection at Augsburg. He became director of the Augsburg academy in 1710, and died there in 1742. The pictures of Rugendas are numerous; he was a bold but mannered painter, his figures and horses being constantly repeated, and being hot, heavy, and monotonous in colouring. There are some spirited etchings by this painter; and many of his designs were engraved in mezzotint by his son, Christian Rugendas.—(See Füssli, *Leben Rugendas*, &c., Zurich, 1758.)—R. N. W.

RUGGLE, George, a Cambridge scholar of the reign of James I., is remembered by a satirical play entitled "Ignoramus," which he wrote to tickle the fancy of the pedantic king, and to ridicule the profession of the law. His grudge against lawyers arose out of a town and gown dispute, carried on with great acrimony at Cambridge in 1611, as to whether the vice-chancellor of the university or the mayor of the town was entitled to precedence. To punish the activity of the recorder of Cambridge, "Ignoramus" was written. Ruggle was born at Lavenham, Suffolk, about 1575, was at St. John's college and Trinity college, Cambridge, and became a fellow of Clare hall. He died about 1622.—R. H.

RUHNEKEN or RUHNKENIUS, David, an eminent German humanist, was born at Stolpe, Pomerania, 2nd January, 1723. He received a careful education at Königsberg, where he became intimately acquainted with Kant. By his parents, especially his mother, he was intended for the church; but his love of the Greek language was so predominant, that he could not be prevailed upon to fulfil their wish. He studied at Wittenberg, where, in order to secure the advantages of a profession, he for some time devoted himself to the study of law, but with renewed ardour returned to the Greek. From Wittenberg he proceeded to Leyden, where he became the pupil and friend of Hemsterhuys, the only professor of this university to whom he was not introduced by recommendatory letters from his Wittenberg patrons. He declined all invitations of his German friends to settle as a lecturer in a German university, because he could not bear to be separated from Hemsterhuys. As, however, there was no prospect of a chair at Leyden, he went to Paris, where he strenuously searched the Royal library, and was on the point of starting for Spain, when he was called back to Leyden as assistant-lecturer to Hemsterhuys (1757). At length in 1761 he obtained the chair of eloquence, vacant by the death of Oudendorp, the duties of which he most honourably discharged till his death on the 14th May, 1797. His leisure hours were generally devoted to the chase, to which he was fondly addicted, to the pleasures of society, and to politics. In later years he mostly spent them in the sick-room of his wife, who, six years after her marriage, had by a paralytic stroke lost both her language and her sight, and yet out-lived her husband. For critical acumen, and the extent of his reading, Ruhneken had few equals, and his "Epistolæ Criticæ," his editions of Muretus, Timæus, Hesychius, and the Hymnus in Cererem, are lasting monuments of his erudition. His "Eulogy on Hemsterhuys" is a masterpiece both of biography and of Latin. His literary remains have been edited by Bergmann, Friedemann, Eichstaedt, and others.—(See Wyttenbach, *Vita Ruhnkenii;* and Rink, *T. Hemsterhuys und D. Ruhneken*, Königsberg, 1801.)—K. E.

RUINART, Thierry, born at Rheims in 1657, and at an early age admitted into the congregation of St. Maur; was selected by Mabillon in 1682 to be his assistant in his learned labours. In 1689 he published at Paris his "Acta Primorum Martyrum sincera et selecta, collecta et edita cum notis," &c., in the preface to which work Ruinart undertakes to refute the De Paucitate Martyrum of Dodwell. In 1700 he published in conjunction with Mabillon Acta Sanct. Ord. Benedicti. He died in 1709.

RUMBOLD, Richard, Colonel, a noted English republican, was originally an officer in the army of Cromwell. At the Restoration he became a maltster, and was the owner of the building from which the Rye-house plot took its name. He was deeply implicated in that conspiracy; but while several of his associates were executed, he succeeded in making his escape to Holland. In 1685 he joined the expedition of Argyll to Scotland, and displayed great good sense, as well as courage, throughout that mismanaged and unfortunate attempt. When the insurgents were finally dispersed, Rumbold and Colonel Ayloffe, another English exile, having been separated from their companions, were attacked by a party of militia; and after a desperate resistance, in which Rumbold was mortally wounded, they were captured and carried to Edinburgh. He was immediately brought to trial, in order that he might not prevent his public execution by his death, and was of course found guilty and condemned to be executed within a few hours. He solemnly denied as a dying man that he had conspired to assassinate the king, but vindicated the part he had taken in Argyll's insurrection. It was a sacred duty, he said, incumbent upon all freemen to resist tyranny and oppression; and he never would believe that Providence had sent the greater part of mankind into the world saddled and bridled, with some few ready-booted and spurred to ride them.—J. T.

RUMFORD, Sir Benjamin Thompson, Count, was born in 1752 at Woburn, Massachusetts. He settled as a schoolmaster in Rumford (now Concord), New Hampshire, where an advantageous marriage gave him leisure to pursue scientific studies for their own sake. On the outbreak of the Revolution he espoused the cause of the mother country, and gave valuable information to the British authorities. He was kindly received in London by Lord George Germaine, the head of the American department, who sent him back to New York to raise a regiment of dragoons, of which he was appointed lieutenant-colonel. On his return to England in 1784, he was knighted by the king. Travelling on the continent soon after, an acquaintance he formed with some members of the reigning family in Bavaria led to his appointment to an important office in Munich. He introduced many salutary reforms into the system of military administration in Bavaria, grappled boldly with the social evil of mendicity, which threatened to overgrow the entire state, and established a poor law which was at once strict and truly humane. He introduced the potato into general use in Bavaria, and promoted domestic economy among the people by the invention of stoves, and by disseminating instructions for the preparation and cooking of food. He returned to England in 1799, having been ennobled by the duke of Bavaria with the title of count. Warming and ventilation of houses continued to occupy his attention, and his improvements in chimneys and fireplaces were generally adopted throughout the United Kingdom. In 1796 he was elected a fellow of the Royal Society, to whom he gave £1000 in trust for the reward of any discoverer of a new scientific truth with respect to light or heat. In the course of Rumford's experiments on heat, he established for the first time the fact of the unlimited productive heat from a limited quantity of matter, by the expenditure of mechanical power in friction; a fact subversive of the long prevalent hypothesis of a "subtle fluid" as the cause of heat. The exact relation between the quantity of mechanical power expended, and the quantity of heat produced, was not ascertained until long afterwards.—(See Joule.) He took an active part in the foundation of the Royal Institution. He contributed many papers to the Philosophical Transactions; published a series of "Essays, experimental, political, economical, and philosophical," which extend to four volumes; and projected a great work "On the nature and effects of order." After the death of his American wife, he married Madame Lavoisier, the widow of the celebrated chemist, but was subsequently separated from her. He passed his last days in singular retirement at Auteuil, and died on 21st August, 1814.—R. H.

RUMOHR, Karl Friedrich von, a distinguished German amateur and art-writer, was born near Dresden in 1785. He studied painting under Fiorillo at Göttingen, and in 1804 visited Italy, where at Naples he commenced the formation of his collection of antiquities. In 1805 he returned to Germany, and first appeared as an art-writer in 1811. He revisited Italy in 1815, and at Florence commenced the researches for his very valuable and most important work, the "Italienische Forschungen," published in Berlin in 1827, in two vols., 8vo. A third volume was added in 1831, after a third visit to Italy in 1828. This is a most valuable compilation, and has secured a lasting reputation for its author. It is derived from original documents inspected in the various public buildings of Florence; and Rumohr has cleared up many obscurities in Vasari, and corrected many of that author's errors. He is the author of many other works, which are all enumerated in the notice in the supplement to the Penny Cyclopædia, from the German Kunstblatt. He died of apoplexy at Dresden, July 25, 1843, while on a journey to visit the baths of Bohemia. He had latterly purchased a house and settled at Lübeck.—R. N. W.

RUMPH or RUMPHIUS, a distinguished Dutch botanist, was born at Hanau about the middle of the seventeenth century, and died at Amboyna in 1706. He went as a medical man to Amboyna, and acquired great influence there. He became chief magistrate and president of the Mercantile Association. He paid great attention to the plants of the Spice Islands. He published "Herbarium Amboinense," containing an account of the plants of Amboyna and the adjacent islands. A genus of plants is named Rumphia.—J. H. B.

RUNCIMAN, Alexander, was born at Edinburgh in 1736, and was taught landscape painting there by John Norris; but failing to sell his pictures, Runciman in 1760 turned his attention to historical painting; and in 1766 visited Italy, where in Rome he made the acquaintance of Fuseli the Swiss scholar and painter, and of a somewhat kindred spirit with Runciman. He returned to Scotland in 1771, and succeeded Pavillion as director of the Edinburgh academy, with a salary of £120 a year. In 1772 he visited London, and lodged with Hogarth's widow, then in poor circumstances. He died suddenly before his own door on the 21st of October, 1785, aged only forty-eight. Runciman's best works are his sketches, a class of work in which rigid exactness of proportion is not required. He had considerable powers of invention and composition, but was incorrect and extravagant in his execution, his figures being very disagreeably elongated. His chief work is the Ossian series of twelve large pictures for Sir J. Clerk of Pennycuick, of which the "Death of Agandecca" has found its admirers; but all the compositions are extravagant and conspicuous for defects of style.—(Allan Cunningham, *Lives of Eminent British Painters*, &c.)—R. N. W.

* RUNEBERG, Johan Ludvig, the greatest living Swedish poet, was born at Jacobstad in Finland in 1804. In his eighteenth year he became a student at the university of Abo, and when the university seat was changed to Helsingfors, continued to prosecute his studies there, being for some years also the editor of a newspaper. In 1837 he was appointed to a post in the gymnasium at Borgå, where he has since lived in comparative retirement, loved as a man and poet, and honoured with a pension from the Russian government, and with both Swedish and Danish orders of knighthood. Runeberg, although borrowing alike from the classic and romantic schools, is unquestionably entitled to the appellation of an original poet. His "Madeschda" and "Kung Fialar" are noble productions; and his "Fänrik Ståls Sägner" (Stories of Ensign Stål), a series of ballad poetry on the last Finland war, awakened universal admiration.—J. J.

RUNGE, Otto Philipp, a celebrated German painter, was born at Wolgast in Neu Verpommern in 1776. He studied at Hamburg, whence he proceeded in 1798 to Copenhagen, where he particularly distinguished himself. In 1801 he went to Dresden, where he executed numerous designs—among others several from the poems of Göthe, which were greatly admired by Tieck and by the poet himself. One of his best oil paintings, "The Triumph of Love," was painted at the suggestion of Tieck. Runge returned to Hamburg in 1804, and there, among other things, produced a series of designs illustrative of the Seasons, which attracted considerable attention, and on account of their obscurity called forth some witticisms—amongst others from Göthe. Runge announced his intention of publishing a poetical commentary on them, but it did not appear during his life. He died December 2, 1810. He wrote a treatise on the Relations of Colours, "Farbenkugel," 1810. His "Writings and Letters" were published at Hamburg in 2 vols. 8vo, 1841.—J. T–e.

RUNJEET SINGH, ruler of Lahore and Cashmere, the founder of the Sikh power in India, was born on the 2nd of November, 1780. His father was a distinguished commander of one of the twelve "missuls," or associations of Sikh chiefs, who in a wild way governed the Punjaub and the country eastward, as far as the Jumna. Runjeet's father died when he was

twelve, and he was left to the care of his mother, who to retain her power did all she could to corrupt him. At seventeen he was suspected of having poisoned his profligate and unpopular mother. He assumed the reins of power, and began his long and successful career of aggression and aggrandizement, which was favoured by the weakness and quarrels of his neighbours. After the evacuation of the Punjaub by Zemaun Shah, he bestowed the investiture of the province of Lahore on the friendly Runjeet, who proceeded to organize the Sikhs into a united power. As he extended his conquests he might have come into collision with the British, but his sagacity taught him to avoid this danger. In 1809 he signed a treaty with them; his relations with the Anglo-Indian government were almost always amicable, and he directed the course of his ambition to the west and south. From the English he first learned the value of European discipline, which he introduced into his army, and in 1819 he was master of Cashmere, assuming the title of Maharajah. The secure consolidation of his rule was partly due to the exertions of four officers of the Napoleonic school, Avitabile, Ventura, Court, and Aleard, whom he took into his service, and who made his army a really formidable force. He was to have aided the English in the war with Affghanistan; but before his sincerity could be thoroughly tested he died, worn out by excesses, in the June of 1839. Runjeet Singh was the Mehemet Ali of the Punjaub—sagacious, energetic, unscrupulous. There are some lively notices of him and his court in the late Sir Henry Lawrence's Adventures of an Officer in the Service of Runjeet Singh.—F. E.

RUNNINGTON, Charles, an English lawyer and writer, was born in 1751, was called to the bar in 1778, and in 1787 was made a sergeant-at-law. In 1815 he was appointed commissioner for the relief of insolvent debtors, an office which he held for four years. He died in 1821. Sergeant Runnington published editions of Hale's History of the Common Law; Gilbert's Law of Ejectments; Ruffhead's Statutes at Large; History of the Legal Remedy by Ejectment, and the Resisting Action for Mesne Process.—J. T.

RUPERT, Robert, Prince of Bavaria, was born in 1619. He was the son of the Princess Elizabeth, eldest daughter of James I. and of Frederick V., the unfortunate elector palatine, who lost his electorate, in a fruitless attempt to obtain the crown of Bohemia. An exile from his youth, the prince seems to have been very imperfectly educated; and as he was of an active, roving disposition, and had a taste for military pursuits, he offered his services, when he was scarcely of age, to his uncle, Charles I., on the breaking out of the civil war, and at once obtained the command of a regiment of cavalry. He soon distinguished himself by his courage, activity, and daring impetuosity. He was engaged in the battles of Worcester, Edgehill, Chalgrove, and Newbury, and took Hereford, Lichfield, and Cirencester; but his rashness, hot and impatient temper, and want of judgment, combined with his severity and rapine, not unfrequently neutralized his successes. The king, however, unfortunately for himself, placed unbounded confidence in his nephew; and the more to attach him to his service, created him Duke of Cumberland, and made him a knight of the garter. In 1643 he carried Bristol by storm, but displayed such arrogance and factious temper in the arrangements for the government of his conquest, as to give deep offence to the marquis of Hertford and other loyal and powerful nobles. In the campaign of 1644 Prince Rupert relieved Newport—one of the most brilliant exploits of the kind performed in the whole war—captured Stockport, Bolton, and Liverpool, and raised the siege of Lathom-house; but he met with a signal defeat at Marston Moor, where his indiscretion in giving battle to the enemy, and his rashness and thoughtlessness in the fight, inflicted a terrible blow on the royal cause. His conduct on this occasion, however, did not forfeit the confidence of the king, who soon after made him commander of all the royal forces. He took Leicester after a gallant defence; but this was his last success, for a few days after the decisive battle of Naseby was fought, in which the rashness and headlong impetuosity of the prince, as usual, proved the ruin of his army. He then hastened to Bristol, to prepare that city to resist an assault. It was strongly garrisoned and well provisioned, and the prince had promised the king to hold it for four months at least: but he surrendered it almost at the first attack. The astonishment and indignation of the king at this pusillanimous behaviour was extreme, and he immediately revoked all the prince's commissions, and commanded him to quit the country. Rupert, however, succeeded in pacifying his uncle, ever too easily influenced by the claims of natural affection, and he obtained in 1648 the command of that portion of the fleet which still adhered to the king. But Blake, with the parliamentary squadron, was soon upon him, and pursued him to Kinsale, to Lisbon, and to Carthagena, and having burnt and destroyed almost his whole fleet, compelled him to take refuge with the remainder in the West Indies, where he for some time supported himself by piracy. He ultimately contrived to return to France with two or three ships, which he sold on behalf of Charles II. to the French government. At the Restoration Prince Rupert once more repaired to the English court, and was repeatedly appointed to a command in the navy, but accomplished nothing worthy of notice. He obtained the office of governor of Windsor, and there he spent his leisure in painting and engraving, and in mechanical and chemical experiments. The invention of mezzotinto has frequently but incorrectly been ascribed to him. He is believed, however, to have been the inventor of pinchbeck or princes metal, and of those curious glass bubbles known as "Rupert's drops." The prince died in 1682. He left several illegitimate children, but he was never married.—J. T.

RURIK, the founder of the Russian empire, flourished about the middle of the ninth century. He belonged to a Scandinavian race named the Varages or Varangians, who had established themselves upon the eastern shores of the Baltic. The Slavonic and Finnish tribes who inhabited that district were harassed by their more warlike neighbours; and having called in the assistance of the Varangians under Rurik and his two brothers, these unscrupulous allies conquered the people whom they had come to defend. Rurik built a town near the Volkhof, where Old Ladoga now stands, and made it the seat of his government, about 862. The original inhabitants, however, took up arms in defence of their rights under the leadership of Vadim, a brave and skilful chief. But after a fierce engagement, about 865, in which Vadim and several other chiefs fell, the intruders proved victorious. Emboldened by this success, Rurik removed the seat of his government to Novgorod, the capital of the Slavi, which was even then a large and wealthy city. On the death of his two brothers without issue, he became sole ruler of the conquered territory, over which he reigned peacefully during the remainder of his life. He died in 879, leaving one son, Igor, only four years of age. The government devolved upon his kinsman, Oleg.—J. T.

RUSH, Benjamin, an American physician of eminence, was born in the neighbourhood of Philadelphia in December, 1745. His father, who united the occupations of farmer and gunsmith, died during the son's childhood. His mother, however, gave him a liberal education. He was five years at a grammar-school, and was afterwards placed at college at Princeton, where at the age of fifteen he obtained the degree of B.A. He then commenced medical study under Dr. Redman, a practitioner of Philadelphia. Whilst a pupil he translated the Aphorisms of Hippocrates from the Greek into English; and during the prevalence of yellow fever in Philadelphia he made notes of the epidemic, which were said to form a record of no small value. At the age of twenty-one he crossed the Atlantic, and took residence at Edinburgh. He there studied under Monro, Gregory, Cullen, and Black. After a two years' attendance at the university, he graduated M.D. The inaugural thesis he presented on the occasion was on the subject of digestion, and contained an account of original experiments, some of which were made by himself, and some by a fellow-student. After visiting London and Paris for the purposes of medical study, he returned to Philadelphia in the spring of 1769. He commenced practice, and was elected to fill the chair of chemistry, and subsequently that of the theory and practice of physic. On the union of the college of Philadelphia with the university of Pennsylvania in 1791, he became professor of the institutes of medicine; and during the latter years of his life he filled the chair of the theory and practice of medicine, and of clinical medicine. His popularity as a physician was only equalled by the reputation he conferred on the Pennsylvanian school. He was also distinguished as a public man. In the congress of 1776 he represented his native state, and signed the Declaration of independence. He was appointed physician-general to the military hospital of the middle department in 1777, and was subsequently elected a member of the convention for the adoption of the federal constitution. For the last fourteen years of his life he

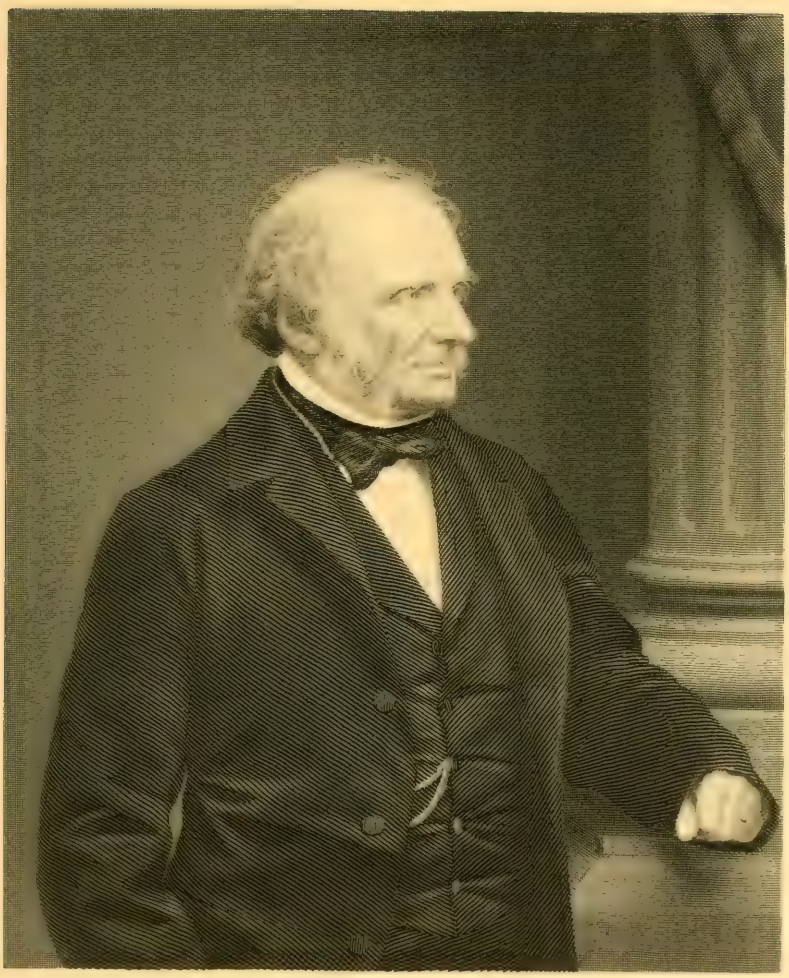
held the office of treasurer of the United States mint. He died after a short illness on the 19th April, 1813. He was a man of extensive professional and general acquirements, and of benevolent character. He set apart one-seventh of his income for charitable purposes, and when dying his last injunction to his son was, "Be indulgent to the poor." His merits were recognized by foreign governments, as well as by his own. He received medals from the king of Prussia and the queen of Etruria, who consulted him on the subject of yellow fever; and a diamond ring from the emperor of Russia. Amongst his writings are, a "History of the Yellow Fever in Philadelphia," 1793; a treatise on "Diseases of the Mind;" "An Inquiry into the Effects of Public Punishments on Criminals and Society," to which the amelioration of the Pennsylvanian code is attributable; and two volumes of Medical Inquiries and Observations.—F. C. W.

RUSHTON, Edward, a zealous Roman catholic divine and controversialist, was born in Lancashire, and was educated first at Brazennose college, Oxford, where he took his degree of A.B. in 1572, and afterwards at Douay. He was ordained a priest at Rome and sent to labour in England, where he was arrested and condemned to death; but after suffering imprisonment for five years his sentence was commuted into banishment. He died of the plague at Louvain in 1586. Rushton published "Synopsis Rerum Ecclesiasticarum;" a "Profession of Faith;" and Sanders' work, De Schismate Anglicano, to which he made considerable additions.—J. T.

RUSHWORTH, John, a very useful historical compiler and collector, was born in Northumberland, of good family, about 1607. Studying for a short time at Oxford, he became a barrister at Lincoln's inn, but from an early period he seems to have neglected his profession, to collect papers and documents, memorials of contemporary events, and to be an eye-witness and ear-witness of what was most remarkable in the stirring time on which he had fallen. He took notes indefatigably of parliamentary and judicial proceedings, not missing a day of Lord Strafford's trial, and roamed about the country to see such sights as the camp at Berwick, the battle of Newburn, and the council of York. His taste for seeing what was memorable, for note-taking, and for collecting information was amply gratified, when on the meeting of the Long parliament he was appointed assistant to its clerk, Henry Elsynge, in which employment he travelled to and fro with messages from the house. In 1645 he was appointed secretary to Fairfax, and there is a letter to him from Cromwell asking for his influence with the "general," on behalf of one of the Lilburns. He accompanied Cromwell as secretary in his Scotch expedition of 1650, and represented Berwick in the parliaments of 1658 and 1660. The first part of his "Historical Collections," published in 1659, had been dedicated to the prelate, Richard Cromwell, and the dedication was withdrawn on the Restoration, but Rushworth found little favour with the new *régime*. He was secretary to Sir Orlando Bridgman, while keeper of the great seal, and sat for Berwick in the parliaments of 1678 and 1679, and in the Oxford parliament. But his last years were spent in misery, which he endeavoured to alleviate by drinking. In 1684 he was arrested for debt and imprisoned in the king's bench, where he died in 1690. The publication of his "Historical Collections of private passages of state, weighty matters in law, and remarkable proceedings in parliament," was not completed until 1701. The period embraced in them is from 1618 to the execution of Charles; the papers relating to subsequent years are supposed to have been lost. Rushworth's extraordinary collection, chaotic and multifarious, is indispensable to the student of the history of Charles I.'s reign, though described by Carlyle as containing only "one jewel to the waggon load of useless rubbish."—F. E.

* RUSKIN, John, the most earnest and eloquent of modern writers on art, was born in London in February, 1819. He was the only child of an opulent London wine merchant, and in an interesting autobiographical passage of vol. iii. of "his Modern Painters," he has recorded the early awakening in himself of a deep feeling for nature, accompanied by a "continual perception of sanctity in the whole of nature from the slightest thing to the vastest—an instinctive awe mixed with delight, an indefinable thrill such as we sometimes imagine to indicate the presence of a disembodied spirit." He was a solitary and companionless child, "accustomed to no other prospect than that of the brick walls over the way;" and in the frequent journeyings of his late childhood, the beauty and grandeur of nature produced an effect upon him, "which," he thinks, "a country-bred child would not have felt." From this early period dates "the gift of taking pleasure in landscape, which I assuredly possess," Mr. Ruskin says in the passage already quoted, "in a greater degree than most men, it having been the ruling passion of my life, and the reason for the choice of its field of labour." The favourite book of his childhood was Sir Walter Scott's Monastery. He received his later education at Oxford as a gentleman-commoner of Christ church. In 1839 he gained the Newdegate prize for English poetry. The title of his poem, published in the same year, was "Salsetto and Elephanta," the two well-known islands with their temple-caves, which Mr. Ruskin peopled anew with the forms of Indian mythology, closing his glowing poem with an aspiration for the extinction of Hindooism by Christianity. Gifted with a taste for the practice as well as the study of art, he learned the rudiments of drawing and painting under Copley Fielding and J. D. Harding; and many of his illustrations of his own books bespeak his technical mastery of design. After some years of study and reflection he published in 1843 the first volume of his celebrated work, "Modern Painters; their superiority in the art of landscape painting to all the ancient masters proved, &c.: by a Graduate of Oxford." "Fidelity to Nature" was Mr. Ruskin's war-cry; and Turner, the pictorial apostle of the new art-faith, preached with an earnestness, an eloquence, an affluence of minute knowledge both of art and nature, and a mastery of descriptive language which made many admirers and not a few disciples. In the autobiographical passage previously cited, Mr. Ruskin says—"To Wordsworth, Carlyle, and Helps (with Dante and George Herbert in the olden time) I owe more than to any other writers, most of all perhaps to Carlyle." The influence of this last-named writer, whose scorn of "art" is well-known, may be most clearly traced in the passages of Mr. Ruskin's art-writings, in which he denounces the false and formal in works of design. Five volumes of the "Modern Painters" have appeared; in those after the first the original aim of the work was expanded, and it became a treatise on art and nature in general. In 1849 appeared his "Seven Lamps of Architecture," preaching to architects another form of the truth which he had expounded to painters in his first work. It was followed in 1851 by "The Stones of Venice," the result of a singularly careful personal study of the grand old city of the Lagunes. In 1851, too, he published a curious little politico-ecclesiastical pamphlet quaintly entitled "Notes on the construction of Sheepfolds," in which was recommended a union of the protestant churches of Europe on an evangelical-episcopal basis, and the original suggestion made that ecclesiastical courts, with lay juries added to them, should be empowered to try and punish with excommunication "liars, cheats, and dishonest persons" generally. The rise of the pre-Raphaelite school was hailed by Mr. Ruskin in letters to the *Times*, and a pamphlet on "Pre-Raphaelitism," 1851. In 1854 he published his popular and striking "Lectures on Architecture and Painting," delivered at Edinburgh, and a pamphlet on the opening of the Crystal palace in its relations to the prospects of art, recommending the preservation as opposed to the restoration of ancient Gothic remains. In 1855 he began a series of annual "Notes" on the Royal Academy Exhibition (1855–59), followed in 1857 by "Notes" on the pictures of Turner, then exhibited at Marlborough house. In the latter year he published his volume of "Lectures on the political economy of Art," delivered at Manchester, in which he foreshadowed his intention of grappling with one of the most serious and difficult of social problems. This was done in the series of papers entitled "Unto this last," which he contributed to the *Cornhill Magazine* for 1860, and in which the wages question and the relations between employers and employed were examined in a spirit very different to that of ordinary political economy. In 1862 appeared, with his sanction, a volume of "Selections from the writings of John Ruskin."—F. E.

RUSSELL, Family of: the Russells claim descent from the Rozels of Normandy. They long occupied a respectable position among the gentry of Dorsetshire; but the first man of historical note among them was John Russell of Kingston Russell, grandson of a Sir John Russell, speaker of the house of commons in the reign of Henry VI. The opportunity of rising in life was afforded him by an accident. In 1505 Philip, archduke of Austria, and in right of his wife, king of Castile, on his way from Spain to Flanders, was compelled by stress of weather to put in at Weymouth, where he was hospitably entertained by



Sir Thomas Trenchard of Wolverton, the most important person in the neighbourhood. Mr. Russell, who was a connection of the Trenchards, and was well versed in Spanish, having recently returned from foreign parts, was invited to meet the archduke, and acquitted himself so well that, on leaving Wolverton, Philip took him to court and recommended him warmly to the king. He was at once made a gentleman of the privy chamber to Henry VII., accompanied Henry VIII. on his expedition against France in 1513, and bore a distinguished part in the military operations of that war. He was afterwards made comptroller of the household, and a privy councillor, was made Lord Russell in 1529, obtained a large share of the spoils of the monasteries, passed through a rapid succession of honours, was made lord high admiral, a knight of the garter, and was eventually promoted to an earldom in 1550. He had the good fortune to weather safely all the storms of that tempestuous period, and died in 1555 at an advanced age.—His only son, FRANCIS, was a nobleman in high employment during the reign of Elizabeth, and was so magnificent in his hospitalities that the queen used to say of him that he made all the beggars. Dying in 1585 he was succeeded by his grandson, EDWARD, a quiet nobleman, fond of retirement. But the historical eminence of the family was supported during his lifetime by his uncle, Sir WILLIAM RUSSELL, who acted a conspicuous part in the wars in Ireland and Flanders, and was created by James I. Lord Russell of Thornhaugh. The son of this warrior succeeded to the family titles and estates in 1627, as fourth earl of Bedford, and was one of the popular leaders at the commencement of the contest between Charles I. and his parliament. His untimely death in May, 1641, broke off a negotiation between the king and the patriots, which might, Clarendon thinks, have preserved the country from the horrors of civil war. His son and successor, EDWARD, fifth earl, took a leading part on the side of the parliament, and was intrusted with a high command under the earl of Essex. He grew weary of the war, however; and on the refusal of the commons in 1643 to come to an agreement with the king, he went over to the royal side, but was so coolly received that he soon quitted it, and ultimately retired into private life. This earl married, much against his father's will, Anne Carr, daughter of the infamous favourite Somerset—a match of pure affection, and which proved eminently happy. The old age of this virtuous couple was saddened, and they were almost heartbroken, by the execution of their son, the celebrated Lord William Russell, on a charge of high treason. The earl is said to have promised £100,000 to the king's mistress on condition that she should procure his son's pardon, but in vain. Charles and his brother were equally bent on the destruction of their formidable antagonist. After the Revolution the aged earl was loaded with honours by William and Mary. He was in 1694 created Duke of Bedford, one of the reasons assigned in the preamble of his patent being that he was the father of Lord William Russell, "whose name could never be forgot so long as men preserved any esteem for sanctity of manners, greatness of mind, and a love of their country constant even unto death." Therefore, continues the patent, with sentiment unusual in such documents, "to solace his excellent father for so great a loss, to celebrate the memory of so noble a son, and to excite his worthy grandson, the heir of such mighty hopes, more cheerfully to emulate and follow the example of his illustrious father, this high dignity is entailed upon the earl and his posterity." The duke of Bedford died, 7th September, 1700, in the eighty-seventh year of his age, and in the sixtieth year of his enjoyment of the family honours.—His nephew, EDWARD RUSSELL, was deep in the councils of the small party of whig leaders who invited the prince of Orange to make a descent upon England. He repaired to the Hague, and strongly advised William to come over at once at the head of a powerful body of troops, and he accompanied the prince on the memorable expedition of 1688. He was rewarded for his important services with the lucrative place of treasurer of the navy, a pension of £3000 a year, and large grants of crown property, and was made admiral of the blue. In 1690 he was appointed one of the council of nine, by whose advice the queen was to be guided during the absence of William in Ireland. After the unfortunate naval battle of Beachy Head he was appointed to the command of the united naval forces of England and Holland, with the rank of admiral of the fleet. But though all these places and honours were heaped upon him, he was still dissatisfied, and complained that he and his party were neglected by the king; and partly from jealousy and greed, partly from his fractious, irritable, and imperious temper, like many others of William's councillors, he entered into a treasonable correspondence with the exiled monarch, and promised if possible to bring over the fleet to his cause. But his treason was totally unsuspected at the time; and though he was neither an honest man nor a patriot, professional and party spirit were strong in him, and the threat of a French invasion in 1692 produced a sudden and entire change in his feelings. He gave battle to the French fleet off the Hague on 19th May, and gained a signal victory. The result of the conflict, which raged during four days over a wide extent of sea and shore, was the complete destruction of sixteen French men-of-war, and the deliverance of the country from all fears of foreign invasion. He refused, however, to follow up his victory by attacking the French coast, and by his arrogant, rude, and passionate conduct, grievously annoyed the king and forfeited his favour. He was charged, and not altogether without reason, with mismanagement in the conduct of the fleet, and was obliged to exchange his naval command in 1693 for a lucrative place in the household. But a few months later he was named first lord of the admiralty, and appointed to the command of the Channel fleet. During the two years he commanded in the Mediterranean he rendered important service to the allies in the war with France, spread terror along the shores of that country, took many of the enemy's vessels, and fully established the maritime superiority of England. His popularity was in consequence immense. On his return home in 1695 he was elected member for Portsmouth, Cambridgeshire, and Middlesex, without opposition, and in 1697 was created Earl of Orford and Viscount Barfleur. He died in 1727 without issue, and his titles became extinct. Lord Orford was a man of undaunted courage, and was possessed of considerable talents both for war and for administration; but Lord Macaulay pronounces him "emphatically a bad man, insolent, malignant, greedy, and faithless." There is nothing worthy of notice in the character or life of the second or third dukes of Bedford; but JOHN, fourth duke, who succeeded to the family honours and estates in 1732, was a nobleman of considerable political eminence. He was a hot-headed though honest and honourable man, but was too much swayed by ill-chosen friends—the Bloomsbury gang, as they were termed—pleasant boon companions, dexterous intriguers, and inveterate jobbers, who employed his great influence to promote their own selfish ends. "He had many good qualities of head and heart," says Lord Macaulay, "and would have been certainly a respectable and possibly a distinguished man, if he had been less under the influence of his friends or more fortunate in choosing them." The duke was appointed secretary of state in 1748, and lord lieutenant of Ireland in 1758. Four years later he was appointed ambassador to France for the purpose of negotiating the treaty of peace which brought such odium on Lord Bute, and exposed the duke to the fierce attacks of Junius. In 1763 he was appointed president of the council in George Grenville's administration, and cordially assisted that minister in browbeating the king. He quitted office with his colleagues when the Rockingham ministry was formed in 1765. He was subsequently invited to join the administration both of Lord Chatham, and of the duke of Grafton, but declined, and died in 1771.—J. T.

RUSSELL, ALEXANDER, M.D., a physician of some eminence, was born and educated at Edinburgh. He, however, obtained his degree from the university of Glasgow. He subsequently went to the East, and settled at Aleppo, where for some years he was physician to the English factory. On arriving in Turkey he had set himself with determination to master the language; and having accomplished this, he rapidly made an extensive practice, being sought alike by Mahometans, Jews, and Christians. He stood high in the favour of the pasha of Aleppo, and exercised his influence in favour of the English factory. In February, 1755, he returned to England, and published a work on "The Natural History of Aleppo," which at once gave him a position in scientific circles. This work is said to have been undertaken at the instigation of Dr. Fothergill. He now settled in London, became a licentiate of the Royal College of Physicians in 1760, and in the same year obtained a physicianship to St. Thomas' hospital. He held this post until the time of his death—"an example of diligence and humanity to the sick, of great medical abilities as a physician, and as a gentleman irreproachable." He died of a putrid fever on 28th November, 1770. In his last illness he was attended by

his friends Dr. Fothergill and Dr. Pitcairn. Dr. Russell was a fellow of the Royal Society, and one of the early fellows of the Medical Society of London. His "Natural History of Aleppo" was translated into several European languages, and was afterwards published with considerable additions by his brother, Dr. Patrick Russell. Dr. Russell was the introducer into England of the Arbutus andrachne.—F. C. W.

* RUSSELL, JOHN, first earl, secretary of state for foreign affairs, ex-premier of Great Britain, third and youngest son of the sixth duke of Bedford by his first wife, second daughter of the fourth Viscount Torrington, was born in Hertford Street, London, on the 18th of August, 1792. Receiving his earliest education at Sunbury and Westminster school, he was sent, like the marquis of Lansdowne and Lord Palmerston, in the first decade of the present century, to complete his culture at the university of Edinburgh, where he attended the lectures of Dugald Stewart and Dr. Thomas Brown. While in Edinburgh he resided with Professor Playfair, with whom he was on terms of great intimacy and friendship, and who had an important part in his education at that time. Lord John Russell entered parliament in 1813 as member for the family borough of Tavistock, and joined the liberal opposition. From that time he was identified with the "cause of civil and religious liberty," which had then comparatively few supporters in the house of commons, and his political biography includes the contemporary history of the whig party, of which he rose slowly but surely to be the leader. From an early period he saw that parliamentary reform was a condition precedent of the triumph of his political principles; and by repeated motions and efforts to procure instalments of it, and for long with almost as little encouragement out of doors as in the house of commons itself, he made that question peculiarly his own. How modest and tentative was necessarily the character of the demands in those days of even a zealous parliamentary reformer may be estimated, by a reference to the nature of the resolutions in favour of parliamentary reform which, in December, 1819, Lord John Russell submitted to the house of commons in an elaborate speech. He did not propose that boroughs, however small, should be disfranchised until they were proved to be thoroughly corrupt; then, and only then, he proposed that their quota of parliamentary representation should be transferred to unrepresented large towns or to counties imperfectly represented. In the same year was published Lord John Russell's first book, the "Life of Lord William Russell," a biography of his celebrated ancestor. It was followed in 1820 by "Essays and Sketches of Life and Character, by a gentleman who has left his lodgings;" in 1821, by an "Essay on the History of the English Government and Constitution, from the reign of Henry VII. to the present time;" in 1822, by "Don Carlos, or Persecution, a tragedy, in five acts;" in 1824–29, by two elaborate quartos, "Memoirs of the Affairs of Europe, from the peace of Utrecht to the peace of Aix-la-Chapelle, 1748;" and in 1828, by the "Establishment of the Turks in Europe; a historical discourse." Lord John Russell, we believe, once adventured in fiction, by publishing a novel or tale, the "Nun of Arrauca." Most of his serious compositions went through several editions, and all of them are distinguished by clearness and simplicity of style, and by a certain unaffected dignity. Meanwhile, through all difficulties and discouragements Lord John had been persistently fighting in the house of commons the battle of liberalism, until its final success became evidently merely a question of time. In 1826 he carried the second reading of a bill for the transfer of parliamentary representation from small boroughs to large towns. In 1828 he achieved a great and promising triumph, the repeal of the test acts, which imposed civil disabilities on protestant dissenters. Catholic emancipation being conceded by Peel and Wellington, parliamentary reform remained the great question of the time. So on the formation of Lord Grey's ministry, November, 1830, Lord John Russell was appointed paymaster of the forces—though without a seat in the cabinet—and one of the ministerial committee to which was intrusted the task of drawing up a measure of parliamentary reform. This, the celebrated reform bill, was introduced to the house of commons by Lord John Russell on the 1st of March, 1831. During the fifteen stormy months which intervened between its introduction and its passage into law (June, 1832), Lord John's firm attitude and parliamentary skill contributed not a little to its success. By the withdrawal of Lord Stanley and Sir James Graham, the accession of Sir Robert Peel to the premiership in 1834 found Lord John Russell the leader of the whig party in the lower house. It was he who brought forward the "appropriation clause," the success of which drove Sir Robert Peel from power. On the formation of Lord Melbourne's ministry (April, 1835), Lord John Russell received the high office of secretary for the home department, and became leader of the house of commons. As home secretary he introduced and succeeded, despite formidable opposition, in carrying the municipal corporation bill. In August, 1839, he exchanged the home for the colonial secretaryship, which he retained until the resignation of the Melbourne ministry in September, 1841. Leader of the opposition during Sir Robert Peel's second premiership, Lord John Russell was chosen one of the members for the city of London at the general election of 1841, having represented Tavistock from 1813 to 1819, Huntingdonshire from 1820 to 1826, Bandon from 1826 to 1830, Devon from 1831 to 1834, and Stroud from 1834 to 1841. In the autumn of 1845 Lord John Russell announced in a letter from Edinburgh to his London constituents, that in his opinion the time had come for the total repeal of the corn-laws. This letter hastened Sir Robert Peel's conversion to repeal; and when Sir Robert soon afterwards resigned, rather than remain in office with the corn-laws unrepealed, it was Lord John who this time was summoned to form an administration. His efforts failed through the disinclination of Lord Grey to enter the cabinet with Lord Palmerston as secretary for foreign affairs, and Sir Robert Peel, resuming office, repealed the corn-laws with the aid of the whigs. Defeated on the Irish coercion bill Sir Robert Peel again resigned, July, 1846, and again Lord John Russell was summoned to form a ministry, an enterprise in which he this time succeeded. The Russell administration repealed the navigation laws, appointed the royal commissions which arranged the details of university reform, and carried the ecclesiastical titles act, the key-note of which was first sounded by Lord John Russell in his celebrated Durham letter, November 4, 1850. Defeated, February 20, 1851, by a section of his own supporters who voted for Mr. Locke King's proposal to extend the £10 franchise to counties, Lord John Russell resigned, but quickly returned (March 3) to office, Lord Derby not being prepared to form a ministry. In the following December Lord Palmerston (*q.v.*) ceased to be foreign secretary, and in February, 1851, the militia bill of the government having been essentially modified by the house of commons at the instance of Lord Palmerston, Lord John Russell and his colleagues resigned, and were succeeded by the first Derby administration. On the formation of the coalition-ministry of Lord Aberdeen, Lord John Russell entered it as secretary for foreign affairs (December, 1852), with the leadership of the house of commons. From February, 1853, to June, 1854, he was a member of the cabinet without office; and on the 13th of February in the latter year he introduced a new reform bill, which was withdrawn in the excitement caused by the Russian war. He was lord-president of the council from June, 1854, to January, 1855, withdrawing from the ministry just before the introduction of Mr. Roebuck's motion for a select committee to inquire into the state of the army before Sebastopol, a motion which Lord John Russell avowed himself unable conscientiously to oppose. He was appointed in the following month representative of Great Britain at the conferences of Vienna, and after his return was colonial secretary from May to July, 1855. An outcry was raised, because at the conferences of Vienna he had supported the Austrian compromise for establishing a naval counterpoise to the power of Russia in the Black Sea—a compromise which was also supported by the representative of France, M. Drouyn de l'Huys. Lord John Russell resigned. His subsequent parliamentary policy is sketched in the memoir of Lord Palmerston. In June, 1859, he became foreign secretary on the formation of Lord Palmerston's second ministry, and in July, 1861, was raised to the peerage as Earl Russell of Kingston-Russell, in the county of Dorset, having continued to represent the city of London in the house of commons since his first election in 1851. Besides the works already mentioned, Earl Russell is the author of the "Causes of the French Revolution," 1832, and of the "Life and Times of Charles James Fox," 1859. He has also edited the Correspondence of John Duke of Bedford, 1843, and Memorials of Charles James Fox. Earl Russell has been twice married—in 1835 to the relict of the second Lord Ribblesdale, eldest daughter of Thomas Lister, Esq. of Armytage Park; she died in 1838; and in 1841, to Lady Frances Anna Maria, daughter of the earl of Minto.—F. E.

* RUSSELL, JOHN SCOTT, an eminent engineer, naval architect, and man of science, was born in 1808. He attended the universities of Edinburgh, St. Andrews, and Glasgow, in which last he took the degree of master of arts. After practising mechanical engineering and iron shipbuilding in Greenock and in Edinburgh, he established himself in London in 1844. He has been a fellow of the Royal Society of Edinburgh since 1837, and of the Royal Society since 1840. In 1835 he published, in the Transactions of the Royal Society of Edinburgh, his first investigation on the subject of the form of least resistance for ships; and for that investigation the Keith medal was awarded to him in 1837. The principle then set forth by him, viz., that the outlines of a ship ought to resemble, both in form and in dimensions, those of a wave which would naturally travel with the same speed, has since been successfully applied to practice not only by himself in many examples (of which the greatest is the *Great Eastern*), but by other shipbuilders who have copied his designs. He conducted an important series of experiments on waves for the British association, which were published in their reports for 1837 and 1840; also a series of experiments on the resistance of railway trains. He at one time successfully executed a steam carriage for running on common roads. He is a member of the council of the Institution of Civil Engineers, and a vice-president of the Institution of Naval Architects.—R.

RUSSELL, MICHAEL, LL.D., D.C.L, Oxon, Bishop of Glasgow and Galloway, was born at Edinburgh in 1781. He was educated at the university of Glasgow, where he took the degree of A.M. in 1806. Two years later he was advanced by Bishop Gleig to the charge at Alloa, and in the following year was appointed to St. James' chapel, Leith. In 1831 he was nominated dean of the diocese of Edinburgh, and was elected in 1837 bishop of Glasgow and Galloway. He died suddenly in 1848. Bishop Russell was an able and learned man, and was possessed of a sound judgment, and an amiable disposition. He was a voluminous author. His principal work, "The Connection of Sacred and Profane History," 3 vols., 1821–27, displays great research and accurate biblical learning. He was also the author of the "History of the Church of Scotland" in Rivington's Theological Library, of several works written for the Cabinet Library, and of a great number of articles contributed to the Encyclopædia Metropolitana, the *British Critic*, and other periodicals.—J. T.

RUSSELL, PATRICK, M.D., a brother of Dr. Alexander Russell, succeeded him in the office of physician to the British factory at Aleppo. Whilst there, in the years 1760, 1761, and 1762, he encountered the oriental plague in its epidemic form. He afterwards published the results of his experience in a quarto volume, which appeared in 1791. This work, besides giving the purely medical history of the disease, contains considerable information on the subject of lazarettoes and quarantine regulations. Dr. Russell also published a book of descriptions and figures of the fishes of the Coromandel coast, and edited and enlarged an edition of his brother's work on Aleppo. Like his brother he acquired the Eastern languages, and is said to have spoken Arabic with the same facility as English. He died in 1805, aged seventy-nine.—F. C. W.

RUSSELL, WILLIAM, Lord, the son (and by the death of his elder brother the heir) of William, fifth earl of Bedford, was born on the 29th of September, 1639. Carefully educated at home and at the university of Cambridge, he travelled on the continent in 1657–58, and was meditating a military excursion with the Swedish troops when his father recalled him home to assist in the restoration of Charles II. Mr. Russell was returned to the new parliament of 1660 as member for Tavistock, and began to feel the corrupt influences of a vain and dissolute court, when he was rescued by the strength and purity of his affection for one of the noblest and most lovely of women, Rachel Wriothesley, daughter of the earl of Southampton, and widow of the young Lord Vaughan. The course of their grave and tender courtship has been revealed in letters which are still extant. They were married in May, 1669, Lady Rachel being then about thirty years old. No brighter example of the happiness of wedded life is to be found recorded in history, than that which their union affords. They were seldom separated during the fourteen years of their marriage, but from the few letters addressed by Lady Rachel to her husband may be gathered many endearing epithets and unaffected indications of true domestic happiness. The fear which sometimes crossed her fancy that such felicity was too great to last, was sadly fulfilled. The political state of England in 1673, was such as to give anxiety to all good men who loved their country. The king and his brother were engaged in dark intrigues with Louis XIV. for the establishment of the Roman catholic religion in this country, and the overthrow or nullification of the parliamentary constitution of Great Britain. Mr. Russell, true to the genius of his house, resolved to oppose these measures; and although he was no great orator or profound politician, the elevation of his character and his high rank gave him a leading position in the whig party. His strenuous opposition to the secret encroachments of the papists, his zeal in promoting the Exclusion bill, closing the succession to the throne against a Roman catholic prince, gave deep offence to James, duke of York. Further, he openly arraigned the guilty measures of the court, and urged the removal of the duke of Lauderdale, and the impeachment of Arlington and Buckingham. He opposed the project for applying a non-resisting test to members of the house of commons, and moved an address for a dissolution of parliament, with a view to securing a body of representatives less under the influence of court bribes. The angry zeal of the whigs against the unscrupulousness of the court party led them into the meshes of French intrigue. The Marquis de Rouvigny, Lady Rachel's maternal uncle, was sent from Paris in 1678 to negotiate with the opposition, through Lord Russell, for the stoppage of the supplies, and the hampering of King Charles. Lord Russell was startled to hear a proposal for securing votes in the house of commons with French gold. "I should be very sorry," he replied, "to have any commerce with persons capable of being gained by money." He wanted nothing but a dissolution, which he knew could be obtained by the influence of Louis. A new parliament was at length called in 1679, and for a brief period Lord William participated in the government with Lord Shaftesbury and others on Sir W. Temple's scheme. The king's pertinacious opposition to the Exclusion bill soon broke up this administration. Russell and some of his friends remained at the council board until January, 1680, when they offered their resignation. "Ay, gentlemen, with all my heart!" said the candid king. Parliamentary government now lost its force. A reactionary feeling took possession of the public mind, and served to render the king virtually absolute. The whigs prepared for the worst. Private meetings were held, and arms were collected. Some violent men, subordinates of the party, hangers-on of Shaftesbury, concocted the Rye House plot, for the assassination of the king and his brother. The court took advantage of the popular indignation excited by this discovery to bring Lord Russell to trial on a charge, which was false, of having spoken of seizing the king's guards. His trial at the Old Bailey is matter of public history; the serene dignity of his demeanour, the simplicity of his defence, the touching incident which brought his wife to his side to be his amanuensis, are themes for poets and painters. He was sentenced to death on the 22d of July, 1683, and beheaded in Lincoln's Inn Fields eight days afterwards. Every effort that could be made for his pardon was made by his heroic wife and heart-broken father. But the king closed his ears, and nothing could move the obdurate duke of York, who might have saved him. The last hours of the illustrious victim were passed in exercises of piety, and brightened by the loving and hopeful consolations of his angelic wife. Bishops Burnet and Tillotson were with him to the last. Six years later an affecting scene took place in the houses of parliament, when a bill for the reversal of the attainder of Lord Russell was passed. "When the parchment," says Lord Macaulay, "which annulled his sentence was laid on the table of that assembly, in which eight years before his face and his voice had been so well known, the excitement was great. One old whig member tried to speak, but was overcome by his feelings. 'I cannot,' he said, 'name my Lord Russell without disorder. It is enough to name him; I am not able to say more.'" Lady Russell survived to see her only son Wriothesley, duke of Bedford, carried off by the small pox in 1711, and died at a great age, on the 29th of September, 1723.—R. H.

RUSSELL, WILLIAM, LL.D., an industrious and voluminous writer, was a native of Selkirkshire, Scotland, and was born in 1741. He received the elements of education at the parish school of Innerleithen, and in his fifteenth year was bound apprentice for four years to an Edinburgh bookseller and printer. On completing his apprenticeship he published a selection of modern poetry, and made an unsuccessful attempt to adapt Crebillon's Rhadamisthe et Zenobie to the stage. He removed

to London in 1767, and was for some time employed as a corrector of the press by Mr. Strachan, the well known printer. He published a number of works both in prose and verse, of no great value; but their success was such as to encourage him to adopt literature as his profession. His best work, "The History of Modern Europe," in 5 vols. 8vo, is possessed of considerable merit, and still retains its place in the literature of our country. He published also a "History of Ancient Europe;" a "History of America;" "Sentimental Tales;" "Fables, Sentimental and Moral;" several tragedies, &c., and also left a considerable number of works unfinished at his death. Dr. Russell spent the closing years of his busy life near Langholm, and died there in 1793 in the fifty-second year of his age.—J. T.

* RUSSELL, William Howard, LL.D., the most notable of English newspaper correspondents, was born in Dublin in 1821, and educated at Trinity college, Dublin. He had been connected with the *Times* and other London newspapers as a reporter and correspondent, at home and abroad, and had given evidence of superior abilities and power of graphic writing, when, on the breaking out of the war with Russia, he was commissioned by the "leading journal" to accompany, as its correspondent, the British expeditionary army to the East. The merits and results of Mr. Russell's Crimean letters are too well known to require comment. His letters were collected and republished in two volumes in 1855–56: another edition, carefully revised by the author so as to be of permanent historical value, was issued in 1857. In 1857 he proceeded to India as correspondent of the *Times* during the Indian mutiny, and performed his new duty with his usual success. Of his "Indian experiences," his work, "My diary in India in the year 1858–59," published in 1860, is a record. Returning to England, he founded the *Army and Navy Gazette*, and was conducting it when once more he obeyed the summons of the *Times*, and proceeded to the States to chronicle the war of secession, and the aspects of society in the South and the North. His letters had been read with great interest, but when General M'Clellan began his march southwards, early in 1862, the Federal secretary-at-war refused Mr. Russell leave to accompany the army, and he returned to England. Mr. Russell is the author of a little work—"Rifle Clubs and Volunteer Corps," 1859; and in 1857 received the degree of LL.D. from Trinity college, Dublin.—F. E.

RUST, George, a learned divine, a native of Cambridge, and educated there, was appointed dean of Connor about the end of 1661 by Bishop Jeremy Taylor, whom he succeeded as bishop of Dromore in 1667. He was the author of a "Discourse of Truth," on Prov. xx. 27, and other works. He died in 1670.

RUSTICI, Giovanni Francesco, an eminent Italian sculptor, was born at Florence of a noble family, about 1470. Whilst studying and modelling in the garden of the Medici, which had been opened as a sort of academy, Rustici was singled out by Lorenzo the Magnificent, and placed as a pupil with Andrea del Verrochio, and, when he left Florence, with Leonardo da Vinci. One of Rustici's earliest works was a bronze Mercury for a fountain in the Medici palace, and which was made to turn round by the falling water. He also executed rilievi of the Annunciation in bronze and in marble; a Leda and other classical figures; and for the guild of merchants three colossal bronze statues—St. John, a Pharisee, and a Levite, for the baptistery of Florence. These were regarded as the finest modern works produced in bronze up to that time; but Rustici was very inadequately remunerated, and became so disgusted that for some time he seems to have neglected his profession. He was a man of great moral worth, generosity, and devotion, but of somewhat eccentric manners. One of his whims was to keep a number of animals about his house and gardens, and among the rest he had a room full of different kinds of serpents, whose habits he delighted to watch. He modelled horses with great spirit, and these and other things he used to present to his friends. He also modelled in terra cotta for the convent of Santa Lucia a rilievo of "Christ appearing to Mary Magdalene in the Garden," which was afterwards vitrified by G. Della Robbia. On the expulsion of the Medici from Florence, Rustici accepted an invitation from Francis I. of France, who assigned him a palace for his residence, and bestowed on him a handsome pension. Rustici executed some minor works, and prepared the design of a colossal equestrian statue of Francis. But Rustici always worked slowly, and Francis died before the model was ready; and his successor not only refused to have it completed, but deprived the sculptor of his house and pension. Rustici found shelter for his old age in a French abbey, where he died in 1550.—J. T–e.

RUTHERFORD, Daniel, a Scottish physician and botanist, was born at Edinburgh in December, 1749, and died in the same city on 15th December, 1819, in the seventieth year of his age. He was the son of Dr. John Rutherford, one of the founders of the medical school of Edinburgh. He was educated at the high school, and afterwards entered the university of Edinburgh, where he graduated in 1772. He wrote a thesis "De Aere Mephitico," and he is considered as the discoverer of nitrogen or azote. In 1773 he visited Paris, and afterwards proceeded to Italy, whence he returned to Edinburgh in 1775, in order to settle as a physician. On 1st December, 1786, he was admitted professor of medicine and botany in the university of Edinburgh, and continued to lecture till his death. He did much to increase the funds and capabilities of the garden. He was appointed king's botanist, and he became a fellow of the Royal College of Physicians. He was more eminent as a physician than as a botanist.—J. H. B.

RUTHERFORD, Samuel, a famous divine of the Covenant, was born about 1600 in the parish of Nisbet, Roxburghshire. Nothing is known with certainty of his childhood or youth. In 1617 he entered the university of Edinburgh, and became M.A. in 1621. He was also elected one of the regents of the college, and it fell to him to teach the class of humanity. This office he held for two years only, and then devoted himself to the study of theology. In 1627 he was ordained minister of the parish of Anwoth, in the stewartry of Kircudbright, but without any engagement to the bishops. Rutherford entered on his pastoral labours with great earnestness and industry; his people were, as he says, "the objects of his tears, care, fear, and daily prayer." His pastorate was marked by its affectionate fidelity and great success. But sad changes were impending, and in 1636, by the influence of Sydserff, bishop of Galloway, he was forbidden to exercise his ministry. The court of high commission confirmed the sentence, and he was ordered before the 20th of August to confine himself to the city of Aberdeen during the king's pleasure. His principal offence was his preaching against the articles of Perth, and his publication—"Exercitationes Apologeticæ pro divina gratia," for Arminianism rose along with prelacy. He remained for above a year and a half in this virtual exile, and during this period wrote many of those extraordinary letters, unsurpassed in holy rapture and unction, breathing a spirit of such devotion as if he had been a seraph incarnate, and filled with such joyous transport as if he had been caught up into the third heaven, and his heart yet throbbed with the unearthly sensation. The Aberdeen doctors attacked the southern stranger; Dr. Barron, their leader, was furious and very personal; but Rutherford calmly says, "three yokings laid him bye." His popularity so grew in Aberdeen—for life and language so saintly could not but command esteem and affection—that his alarmed antagonists petitioned that he should be banished still farther north, or else sent out of the kingdom. But the process was unexpectedly stopped; the "Tables" had met at Edinburgh, and episcopacy was doomed to a speedy fall. In February, 1638, he returned to Anwoth, and his attached flock speedily rallied around him. The famous general assembly met in Glasgow that same year, and he was one of the delegates. By the commission of that assembly he was appointed professor of divinity at St. Andrews, the city of Edinburgh pleading hard at the same time to get him as one of its ministers. Much to the regret of his attached and weeping parishioners and of the entire county, Rutherford bowed to the decision, repaired to St. Andrews in October, 1639, and was inducted also as colleague to Mr. Blair in the parish church. He was in 1643 sent up to the Westminster assembly, and about that time published his "Lex Rex," in reply to some drivelling on the part of the ex-bishop of Ross. His attendance and his faithfulness during the debates were exemplary. He published at this time the "Divine Right of Presbytery," a learned work that called forth a reply from Mather of New England, and also an attack by Milton in one of his smaller poems. In 1645 he sent out the "Trial and Triumph of Faith," an able and practical treatise; in 1646 the "Divine Right of Church Government," a vigorous reply to the Erastian theory; in 1647 "Christ Dying and Drawing Sinners;" in 1648 "Survey of the Spiritual Antichrist, or Rebuke of Antinomian Extravagances;" and in 1649 "Free Disputation against pretended Liberty of Conscience," a tractate against independency,

and especially the doctrine of universal toleration, which, like the men of his time, Rutherford suspected and condemned. On returning to St. Andrews, Rutherford was elected principal of the New college, and afterwards rector of the university. Invitations were also sent to him from the university of Edinburgh, and thrice was he asked to a chair in Holland. He took the part of the protesters against the resolutioners in the famous and unfortunate struggle, the former being the more zealous party. After the Restoration his "Lex Rex" was burnt at the Cross of Edinburgh, an act repeated by the apostate Sharp in front of the principal's windows at St. Andrews. The author was then deprived of office, confined to his house, and summoned to appear before the next parliament on a charge of treason. But before parliament met the Master had hidden him in "his pavilion from the strife of tongues." He had fallen into ill health; the state of the church preyed upon his spirit; and on the 26th of February, 1661, he published a "Testimony," of course strongly applauding the party of protesters. His sayings on his deathbed corresponded with those of his life; and with the words, "Glory, glory," upon his lips, he expired on the 20th March, 1661, in the sixty-first year of his age. Rutherford was twice married; his first wife died in 1630, and by his second wife he left a daughter, two of his children having died in London during his attendance on the Westminster assembly. Samuel Rutherford was one of the burning and shining lights in old Scotland, and his memory is still held in great veneration. He was a popular and impressive preacher, and his style bordered on the mystical. The spirit of his experimental theology was the nuptial union of the soul to God, and his imagery revolves round this central thought, or is created out of it, having its prototype in the Song of Solomon. The rapturous language of love is dignified by his use of it, though it is sometimes luscious to excess. As a systematic divine, Rutherford met with his match in John Owen. In his "Disputatio Scholastica de divina providentia," and in his "Christ Dying and Drawing Sinners," he had affirmed that God punishes sin not by any necessity of nature, but in virtue of a decree originating in a free act of his will, a statement satisfactorily met in Owen's Dissertation on Divine Justice, in reply at the same time to Prolocutor Twiss and the Baxterian system. Rutherford was fond of free action, and he advocated the cause of the so-called societies of which more timid spirits stood in dread. It was amidst those agitations that the sacramental fasts of Scotland had their origin, and the spirit was awakened that sustained the best part of the church and country during the "killing time" which immediately followed. Rutherford's "Lex Rex" is a book of advanced political science, teaching boldly "that the power of creating a man a king is from the people;" that "the law is not the king's own, but given him in trust;" that "power is not an immediate inheritance from heaven, but a birthright of the people borrowed from them." Rutherford had great learning and sound judgment, a fine fancy and great fervour, with a style which, though deformed by the pedantry of the time, is clear and telling in its nature.—J. E.

RUTHERFORTH, Thomas, an English divine and author, was born at Papworth Everard, county of Cambridge, in 1712, his father being rector of the parish. He entered St. John's college, Cambridge, and obtained a fellowship in 1740. Five years afterwards he was elected a fellow of the Royal Society. In 1745 he became chaplain to the prince of Wales, having taken the degree of D.D., and been appointed regius professor of theology. He was also preferred to the rectory of Barrow in Suffolk, Showfield in Essex, and Barley in Hertfordshire, with the archdeaconry of Essex. His numerous volumes are now nearly forgotten, such as his "System of Natural Philosophy;" his "Institutes of Natural Law;" "Essay on the nature and obligations of Virtue;" "Discourse on Miracles;" "Sermons and Charges;" "Letter to Dr. Middleton in defence of Bishop Sherlock on Prophecy;" "Letter to Archdeacon Blackburne;" and "Two Letters to Dr. Kennicott"—acute and captious, each discovery of an error on the part of the Hebrew critic being a kind of malicious triumph on the part of his reviewer. He died in 1771.—J. E.

RUTHERFURD, Andrew, an eminent Scottish lawyer, was born in 1791, and was called to the bar in 1812. His vast legal erudition, masterly power of analysis, and eloquence in forensic debate, soon attracted attention, and gained him a position in the foremost rank of his legal contemporaries. He was also a most accomplished scholar and critic, and was the intimate friend of Jeffrey, Cockburn, and other great lawyers, and men of letters who then adorned the Scottish capital. In 1837 Mr. Rutherfurd was appointed solicitor-general for Scotland, and two years later he was nominated lord advocate. He was at the same time chosen member for the Leith burghs, which he continued to represent until his elevation to the bench. He vacated his post on the accession of Sir Robert Peel to power in 1841; but was reinstated in his office in 1846, and held it until 1851, when he was appointed a lord of session, and also a privy councillor. Lord Rutherfurd died in 1854—one of twelve Scottish judges who were removed by death in the course of four years. He was justly pronounced by the Lord-president M'Neill, one of the greatest advocates that ever practised at the bar, and one of the ablest judges that ever adorned the bench.—J. T.

RUTHVEN. See Gowrie.

RUTILIUS, Lupus, a Roman rhetorician and grammarian, lived very probably in the reigns of Augustus and Tiberius. He was a contemporary of Quinctilian. A small work of his is extant, "De Figuris Sententiarum et Elocutionis." Quinctilian says that it was taken from the work of one Gorgias, a contemporary. It is more or less altered now, not having come down to us in its original state. The great value of it consists in the passages quoted from Greek writers now lost. These quotations are translated with singular elegance. It was published by Ruhneken, 1768; again by Frotscher, 1831—second edition, 1841. Jacob's is the best edition, 1837; to which should be added Koch's Observationum Appendix, 1841.—S. D.

RUTILIUS NUMATIANUS, Claudius, a Roman poet, a native of Gaul, was born at the close of the fourth century. At Rome he held several distinguished offices, such as *præfectus urbi* and *magister officiorum* or *palatii*. He returned, however, to his native country; and seems to have lived there the remainder of his days. He gave an account of his voyage in an elegiac poem, called "Itinerarium," consisting of two books. Only a small part of the second is preserved. The first consists of six hundred and forty-four lines. The poem was written in the reign of Honorius, in 417, and possesses much merit. He speaks very unfavourably of the Jews, as well as of the monks in Capraria; but it must be remembered that he was a pagan. The best edition is Zumpt's, 1840, 8vo, Berlin.—S. D.

RUTLAND, Dukes of: the possessors of this title and of the vast estates attached to it, are descended from the knightly family of Manners, long seated at Etal in Northumberland. They were frequently sheriffs of that county, and signalized themselves by their valour in the border wars. Sir Robert Manners, the head of the family in the reign of Edward VI., married the eldest sister of Edmund, Lord Ros, and through her became possessed of the baronies of Vaux, Triesbut, and Belvoir, along with Belvoir castle in Leicestershire, which has ever since been the principal residence of the family. The grandson of this couple was held in great favour by Henry VIII., filled several important offices in that monarch's reign, received from him a grant of church land, and was created in 1525 Earl of Rutland. Sir John Manners, the second son of this peer, married a great heiress, daughter of Sir George Vernon of Haddon, and for his magnificence and hospitality was called "King of the Peak." The Manners family have, indeed, been celebrated for their matrimonial alliances; one of them married the daughter and heir of the famous Sir Philip Sidney; another, the second daughter of the celebrated patriot and martyr, Lord William Russell; a daughter of the third duke married Henry Pelham, prime minister to George II.; while the wife of the fourth duke, the patron of Crabbe, was the most celebrated beauty in England.—John, tenth earl, was created Marquis of Granby and Duke of Rutland in 1703. His great-grandson was the celebrated marquis of Granby, commander-in-chief of the British forces serving in Germany under Prince Ferdinand.—(See Manners.) Charles, eldest son of the marquis, succeeded to the family titles and estates on the death of his grandfather, John, third duke, in 1779. His grace was a strenuous supporter and most intimate friend of William Pitt. A series of interesting and valuable letters, addressed by the great minister to the duke while lord-lieutenant of Ireland, have been published by Lord Stanhope. The duke was remarkable for his generosity, benevolence, and almost boundless hospitality. He was cordial and frank in his manners, and highly popular with all classes. Though not what is usually called a literary man, he had a strong par-

tiality for letters, and a refined taste for the arts. He was the patron and kind friend of the poet Crabbe, who was for some time his domestic chaplain. His grace had a strong affection for his gallant brother, Lord Robert Manners, who died of wounds received in leading his majesty's ship *Resolution* against the enemy's line in the West Indies, on the memorable 12th of August, 1782. Some short time previous to Lord Robert's death, his hat, perforated with balls, was sent at his grace's request to Belvoir castle. The duke first held it up with a shout of exultation and triumph, glorying in the bravery of his beloved brother, and then, as the thought of his danger flashed suddenly into his mind, sank on his chair in a burst of natural and irrepressible feeling. His grace was appointed lord-lieutenant of Ireland in 1784, and died at the vice-regal palace in 1787, in the thirty-fifth year of his age.—J. T.

RUVIGNY, Henry de, Marquis of Ruvigny and Earl of Galway, a distinguished French refugee, was the son of the marquis of Ruvigny, and was born in 1647. His father, one of the leaders of the Huguenots, was for many years an eminently faithful and useful servant of Louis XIV., and was at one time minister-plenipotentiary to London. His services were so highly appreciated, that when the edict of Nantes was revoked he was solicited to remain in France, and permission was offered to him and to his household to worship God according to their own consciences. But though he was upwards of eighty years of age he firmly rejected these offers, and cast in his lot with his protestant friends. He took refuge in England, where his high character and abilities, and his relationship to Lady Russell, who was his niece, and to the countess of Southampton, who was his sister, obtained him a cordial welcome. He died at Greenwich in 1689.—The younger son of this venerable and gallant nobleman assumed the name of Caillemote, and was appointed colonel of one of the regiments of foot formed in England out of the French refugees. He was mortally wounded at the battle of the Boyne, in a desperate fight in the bed of the river with the Irish cavalry. As he was carried back across the ford he continued to urge forward the rear ranks, which were still up to the breast in water—"On, on, my lads; to glory, to glory."—His elder brother, Henry, obtained letters of naturalization and joined the expedition to Ireland, with the rank of major-general. He assisted in the capture of Athlone in 1691, and at the head of a gallant body of horse turned the flank of the Irish army at the battle of Aughrim—a movement which decided the fortune of the day. For his good service on this occasion he was created Earl of Galway. In the following year he took part in the abortive expedition from St. Helens against the coast of France. He was present at the bloody battle of Landen in 1693, and was taken prisoner fighting in the thickest of the contest. But his captors, knowing the fate which awaited him if they carried him to their camp, generously suffered him to make his escape in the tumult. He was subsequently appointed to the command of the British troops sent to Piedmont, with the title of ambassador to the duke of Savoy. When that prince treacherously abandoned the cause of the allies, and made terms with France, in 1696, the earl of Galway returned to England. King William, who held him in high esteem, rewarded him for his services with the grant of an estate in Ireland, of which, however, he was most unjustly deprived by the tory parliament of 1700. After the accession of Anne, Ruvigny was nominated to the command of the British forces in Portugal during the war of the succession. He took part in the disastrous battle of Almanza in 1707, and in that of Guadina in 1709. He was appointed lord-justice of Ireland in 1715, during the vice-royalty of Lord Townshend, and died in 1720.—J. T.

RUYSCH, Rachel, a very able Dutch flower painter, a pupil of Willem van Aalst, was born at Amsterdam in 1664, and died there in 1750, aged eighty-six. She had continued to paint up to her eightieth year. Her works are compared with those of Van Huysum and De Heem. They are, however, not quite equal to them as a general rule, though Rachel's works also are occasionally sold for very high prices. She was married to a portrait painter of the name of Pool in 1695, by whom she had ten children, and with whom she lived fifty years.—(*Van Gool; Van Eynden, en Vander Willigen.*)—R. N. W.

RUYSDAEL or RUISDAEL, Jacob, one of the first of the Dutch landscape painters, was born at Haarlem about 1625, and was brought up by his father, a frame and cabinet maker, to the medical profession, whence he was formerly occasionally styled Doctor Ruysdael. Few of the circumstances of his life are known. Berchem has the credit of being his master, and he is supposed to have early established himself at Amsterdam. He, however, died at Haarlem in the month of November, 1681. Ruysdael is remarkable for the excellence of his execution, but his pictures are generally cold in effect, harmonizing rather with the cloudy than the sunny effects of the climate of Holland. His scenes are evidently from northern latitudes, and some are supposed to be Norwegian, but there is no evidence of his ever having been in Norway. He was very fond of woody scenes and waterfalls, and his pictures resemble those of Van Everdingen and Hobbema, except that Hobbema, his assumed pupil, is generally more sunny. His works were closely imitated by J. van Kessel and J. R. de Vries, whose pictures have often passed as the works of Ruysdael.—Solomon Ruysdael was the elder brother of Jacob, and is supposed to have been his instructor in landscape painting. He died in 1670.—(Houbraken, *Groote Schouburg*, &c.)—R. N. W.

RUYTER, Michael. See De Ruyter.

RYBAUT or RIBAUT, Paul, one of the most eminent leaders of the French protestants, was born near Montpellier in 1718, of a respectable family of merchants. In 1740 he went to study at the seminary of Lausanne, and in 1743 was appointed protestant minister at Nismes. His talents, sound judgment, and high character made his colleagues confide in him implicitly, and they consulted him on all trying occasions. His hut in the depth of a forest became the centre of their proceedings. His vast influence with the protestants served more than that of any other man, to divert them from the desperate designs to which they were goaded by the oppression that makes a wise man mad, and no Frenchman, perhaps, in the whole of the eighteenth century was more useful to his country. Death was at this time the penalty which the law denounced against all protestant ministers, and Ribaut, during more than thirty years, lived only in caves and huts, from which he was hunted like a wild beast. He was compelled to assume all sorts of names and disguises, and frequently went to discharge the functions of his office in the dress of a merchant or a baker-boy. From all parts the people crowded to hear his discourses, and his audience was sometimes composed of ten or twelve thousand persons; but his voice was so powerful and distinct that, even in the open air, it reached the most distant. In such circumstances his wild eloquence seemed to become sublime. His sagacious counsels and zealous labours won the esteem of the Roman catholics, as well as the veneration of the protestants. The fiercest enemies of the reformed faith shrunk from recommending the arrest of a man so beloved and revered by all sects and classes; and men of high rank and office, including the Prince de Conti and the minister of war, entered into negotiations with him. He was imprisoned during the Reign of Terror, but was set at liberty after the 9th Thermidor. He died at the age of seventy-six, on the 26th of September, 1795. This apostolic pastor and wise leader was, says his biographer, "of small stature; he had a dark complexion, a mild physiognomy and look, great gravity in his deportment, extreme affability, and simple and patriarchal manners."—J. T.

RYCKAERT, David, a celebrated Flemish painter, born at Antwerp in 1615, was the son and scholar of Martin Ryckaert, a landscape painter of some note—born 1590; died 1636. David Ryckaert painted somewhat in the manner of Teniers. His subjects are commonly interiors with peasants regaling; occasionally fairs and other rustic gatherings; chemists' laboratories, &c.; and he has also left, like Teniers, some representations of the Temptations of St. Anthony. Ryckaert's pictures are much admired for their lively spirited composition, the expression of the heads, and clear golden colour. Appointed director of the Academy of Antwerp in 1651, he died there in 1677.—J. T–e.

RYDER, Sir Dudley, Lord chief-justice of the king's bench, was born in 1694, the second son of a London mercer, and grandson of a Warwickshire nonconformist minister, who is said to have predicted the greatness of the family. From a dissenting academy at Hackney Ryder proceeded to study at Edinburgh. "He was," says Lord Campbell (Lives of the Chief Justices), "the first Englishman I read of who laid the foundation of future eminence at a Scotch university." He completed his studies at Leyden, and was called to the bar in 1725. Lord King, whose antecedents resembled his own, befriended him, and introduced him to Walpole, who made him solicitor-general in 1733. In 1737 he was appointed attorney-

general, and conducted with moderation the prosecutions of the Jacobites after the rebellion of '45. A good lawyer, he was raised to the chief justiceship of the king's bench in 1754. He died suddenly on the 24th May, 1756, on the evening of the very day on which the king had signed a warrant for his elevation to the peerage. His grandfather's prediction was amply fulfilled, for Sir Dudley Ryder's brother became archbishop of Armagh, and the present earl of Harrowby is a great-grandson of the chief-justice.—F. E.

RYLAND, John, D.D., an eminent divine of the Baptist denomination, son of the Rev. J. C. Ryland, principal of the Enfield academy, was born at Warwick in 1753. His precocity was remarkable, and he is said to have read a chapter in the Hebrew Bible to the celebrated James Hervey before he was five years old. He entered the ministry in 1771; was first associated with his father at Northampton, then sole pastor, and afterwards removed to the Broadmead chapel, Bristol, in 1793, where he became president of the Baptist college. He was one of the founders of the Baptist Missionary Society, of which institution he was senior secretary from 1815 to his death in 1825. In the course of his ministry he preached eight thousand six hundred and ninety-one sermons in two hundred and eighty-six distinct localities. Some of his discourses have been published, and are highly valued; but his principal work is the "Life of the Rev. Andrew Fuller," published in 1816, in 1 vol. 8vo. A funeral sermon on the occasion of his death, with a sketch of his character, is to be found in the first volume of the works of the Rev. Robert Hall.—W. B. B.

RYLAND, William Wynne, a good English engraver, was born in London in 1732, and was apprenticed to Ravenet in London, and studied some years under Le Bas in Paris. Soon after his return to England, he was appointed engraver to George III., with a salary of £200 per annum. Ryland, however, mixed up the business of print-selling with the art of engraving, and some pecuniary difficulties seem to have led him into the false and fatal step of extricating himself, by his art certainly, but by the extraordinary proceeding of forging a bill for £210 on the East India Company. A true bill was found against him, and he was tried at the Old Bailey, July the 26th, 1783, and was executed two days afterwards. Ryland asserted his innocence, but circumstances were against him. The reader will find the case fully stated by the writer of this notice in the supplement to the Penny Cyclopædia. Ryland was a very able engraver, especially in the chalk or stipple method, which he introduced into England. As an etcher, or where the needle and the graver are combined, he was also excellent. Some of his unfinished plates were generously completed by his brother engravers, Sharp and Bartolozzi, for the benefit of his widow. Very many of the plates in Rogers' collection of prints in imitation of drawings, &c., are engraved by Ryland.—R. N. W.

RYMER, Thomas, the learned editor of that well-known and important work called the Fœdera—a collection of documents relating to the transactions of England with foreign powers, was born in Yorkshire in 1638 or 1639. His father, Ralph Rymer, was executed for his share in the northern insurrection of 1663. Thomas was educated at the grammar-school of Northallerton, was afterwards admitted to Sydney Sussex college, Cambridge, and became a member of Gray's inn in 1686. He appears, however, to have devoted himself to the study of polite literature, rather than of the law. In 1677 he published a play, entitled "Edgar, or the English Monarch." This was followed by a "View of the Tragedies of the Last Age," 1698; a tract on the "Antiquity, Power, and Decay of Parliament," 1684; his "Short View of Tragedy," 1693; a translation of Rapin's Reflections on Aristotle's Treatise of Poesie, 1694, and various minor tracts. His poems and criticisms were alike devoid of merit, but his antiquarian and historical productions are of great value. In 1692 Rymer was appointed historiographer to King William in the room of Shadwell, with a salary of £200 a year. He was employed to carry into effect a magnificent scheme, which had been proposed by Montague and Lord Somers, for the publication of a collection of the documents connected with the transactions between England and other states, and performed the task with great industry and care. The first volume appeared in 1703, under the title of "Fœdera Conventiones et cujuscunque generis Acta Publica inter Reges Angliæ et alios Principes," &c. Seventeen volumes, folio, of this valuable series were prepared and published by Rymer; and after his death three volumes more were added by Robert Sanderson. The whole was reprinted at the Hague in 10 vols., 1739. The work was abridged by Rapin in French, and inserted in Le Clerc's Bibliotheque, a translation of which was made by Stephen Whatley, in 4 vols. 8vo, in 1731. The publication of the documents contained in this work produced a complete change in the histories of our country. The learned auther died in poverty, 14th December, 1714, in London, and was buried in the church of St. Clement Danes.—J. T.

RYSBRACK, Michael, a distinguished sculptor, was born at Antwerp in 1693, and was taught his art by M. Vander Vorst. He came to London in 1720, and here for many years met with extraordinary success, until the establishment of Scheemaker and Roubiliac, who eventually supplanted him in the public favour. He died January 8, 1770. His works are very numerous in England, and he is seen to great advantage in Westminster abbey, where is his monument to Sir Isaac Newton.—R. N. W.

RYVES, Bruno, an eminent Anglican divine, born in Dorsetshire; clerk of New college, Oxford, 1610; chaplain of Magdalen, 1616; and afterwards chaplain to Charles I. Cruelly persecuted during the puritan rebellion, he was rewarded with the deanery of Windsor and the rectory of Acton on the Restoration, and made secretary of the garter. He is said to have assisted Bryan Walton in the Polyglot Bible. His writings for the most part consist of "Mercuries," or brief periodicals recounting the horrible cruelties inflicted by the puritans on the clergy, the spoliation of cathedrals, &c. He died in 1677.—T. J.

RYVES, Sir Thomas, a celebrated civilian, educated at Winchester school, and afterwards fellow of New college, Oxford, 1598; D.C.L. 1610; in 1618 a mastery in chancery, and judge of the prerogative court in Ireland. Charles I. knighted him, and he was a fervent royalist during the civil war. He assisted that unfortunate monarch in the treaty of the Isle of Wight. He died in 1651. His works have long been buried in the dust of libraries. He wrote "The Vicar's Plea, or a competency of means due to vicars out of the several parishes, notwithstanding their impropriations;" "Regiminis Anglicani in Hiberniâ Defensio, adversus Analecten, lib. iii.;" "Imperatoris Justiniani Defensio adversus Alemannum;" "Historia Navalis Antiqua;" and "Historia Navalis Media."—T. J.

RZEWUSKI, Wenceslas, a Polish nobleman and general, was born in 1705, and was descended from one of the oldest families of Poland. Having in 1733 embraced the cause of Stanislaus Leckzinski, which proved unsuccessful, he went into voluntary exile, and did not return until Stanislaus had released him from his oath. Created a general by Augustus III., Rzewuski re-established the discipline of the army, and greatly ameliorated the condition of the soldiers. When Stanislaus Poniatowski was elected king of Poland in 1767, Rzewuski, disapproving of a choice dictated by Russia, joined in the protestation of the assembly of Radom, and was in consequence arrested on the demand of the Russian ambassador, and confined for six years in Smolensk. On his release he retired to his estates, but he was reinstated in his rank as general, and the office of castellan of Cracow was forced on his acceptance. Nothing, however, could induce him to quit his retreat. He died in 1779. Rzewuski was remarkable not only for his patriotism, but also for his extensive knowledge of the laws of his country, and of literature, philosophy, and the arts. He was the author of some tragedies and comedies; of a number of miscellaneous treatises and poems, both in the Latin and Polish languages; and of a translation of the Odes of Horace, and of the Psalms.—J. T.

# S



SAAD-ED-DEEN, also called KHOJA SAAD-ED-DEEN MOHAMMED EFFENDI, BEN HASSAN, &c., an eminent Turkish historian, was born early in the sixteenth century. He was the son of Hassan-Jan, a Persian, and was educated among the pages of Selim I.; after which he was appointed muderris or professor in the college of St. Sophia. Selim II. chose him in 1573 khoja or tutor of his son Murad, who succeeded his father in 1574, and made Saad-ed-Deen military judge. In this capacity he exercised great influence over his master. Mohammed III., who ascended the throne in 1595, placed the greatest confidence in him, and he attended him on his campaign in Hungary in 1596. During this campaign Saad-ed-Deen mainly contributed to the great victory over the christians at Keresztes. He is said to have received considerable sums of money from the English, to use his influence with the sultan in their favour. In 1598 he was appointed mufti, but died October 2, 1599, in the mosque of St. Sophia. His great work is the "Tadj-al-Towarikh," a history of the empire from 1299 to 1520. This is considered a work of much merit, and is eloquently written. It has been translated into Italian, and partly into French. Saad-ed-Deen also wrote the "Selim-Nameh," a history or anecdotes of Selim I., which is also a valuable work.—B. H. C.

SAADI, *i. e.*, The Happy, is the name by which is known MUSLIH AL DIN BNU ABD ALLAH, AL SHIRAZI, one of the most famous of Persian poets. He was born in 1189 at Shiraz, where his father, although descended from Ali, Mahomet's son-in-law, filled a petty situation in the court of the Atabegs. Saadi was educated at the Nizamiah college at Bagdad, where he studied science and theology, and held an idrat or fellowship. While practising religious austerities in the desert he was taken prisoner by the crusaders, and forced to labour with a gang of Jews in the fosse of Tripolis, from which he was ransomed by a rich merchant, whose daughter he afterwards married. His life was a varied one. As a soldier he is said to have visited India, and as a pilgrim to have been fifteen times to Mecca. He led, during his last years, the life of a dervish in the neighbourhood of Shiraz, and was an old man when he began to write. His poems have the placid wisdom of experience. The best known of them is the "Gulistan" or Rose-garden, a series of anecdotes, maxims, and fables (from which La Fontaine has borrowed), in prose and verse. His style, elegant and simple, has nothing of the customary exaggeration of Persian authorship; this and the ethical tone of the work early made the "Gulistan" a favourite in the West. It has been translated into most of the European languages, into English by Gladwin and Ross, and recently by Mr. Eastwick, Hertford, 1862. There are translated specimens of Saadi's other works in Von Hammer's Geschichte der Schönen Redekünste.—F. E.

* SAAVEDRA, ANGEL DE, Duque de Rivas, a Spanish poet and politician, born 1st March, 1791, was educated in the college of nobles at Madrid, and entered the royal guard in 1807. He served with distinction in the war against the French; and being compelled by his wounds to reside in Cadiz, in 1811 he formed the acquaintance of Martinez de la Rosa, Quintana, and other liberals, and took part in framing the constitution of 1812. During the reign of absolutism, he resided at Seville, engaged in artistic and literary pursuits, and in 1813 he published a volume of poems, "Ensayos poeticos," and several plays of little merit. After the revolution of 1820, he was elected deputy to the cortes for his native city, Cordova, and became one of its secretaries, and a leading advocate of liberal opinions. The counter-revolution of 1823 compelled him to flee, first to England, then to Italy, where he was forbidden to reside; thence to Malta, Paris, and finally Orleans, where he supported himself by establishing a school of design. The amnesty which followed the death of Ferdinand VII. recalled him to Spain; and in the following year, by the death of his brother, he inherited the dukedom and family property, and took his seat in the upper chamber, of which he was appointed one of the secretaries, and afterwards vice-president. On the 15th May, 1836, he joined the ministry of Isturiz and Alcala Galiano, and was almost immediately compelled to flee from Spain. In 1837 he returned, and under the ministry of Narvaez (1843–48) he was ambassador to Naples. In 1854 he was a member of the "ministry of forty hours," one of the last members of the conservative party on whom the queen relied. This closes his political career; his literary reputation is likely to be more enduring. He was the first president of the Madrid Athenæum, and he published, besides the poems already named, "Florinda," an epic founded on the conquest of Spain by the Moors; "El Moro esposito," also a national epic; "Romances historicos;" and a history of the revolution of Naples, which has been translated into French.—F. M. W.

SAAVEDRA. See CERVANTES.

SAAVEDRA-FAJARDO. See FAJARDO.

SABATEI SEVI was born at Smyrna in 1626. He was a Jew, and in 1666 pretended to be the Messiah. The number of his adherents led the Turkish government to seize him, and send him a prisoner to Constantinople. To save his life he turned Mahometan, but died in prison in 1676. He is called the last false Messiah.—B. H. C.

SABATIER, PIERRE, a Benedictine of St. Maur, was born at Poitiers in 1682. He made a collection of ancient Latin translations of the Bible, which he prepared for the press, but of which he only published one volume in folio. The last two volumes were edited by De la Rue. This important work contains much critical matter in addition to the text. Sabatier died in 1742.—B. H. C.

SABBATINI, ANDREA, known as ANDREA DA SALERNO, where he was born about 1480, having educated himself chiefly from the works of Maestro Buono, was so smitten with the Assumption of the Virgin, painted by Perugino for the cathedral of Naples, that in 1509–10, he determined to set out for Perugia to enter the school of that master. On his way, however, he fell in with some painters from Rome, who spoke so highly of the young Raphael, then creating a great sensation there by his frescoes in the Vatican, that changing his mind, Sabbatini wended his way to the Eternal City. Here he not only joined in the general admiration for Raphael, but became his scholar and devoted assistant, and even a favourite with the great painter. He was one of those employed on the frescoes of the Chiesa della Pace. After about seven years spent with Raphael in Rome, Sabbatini was recalled home through the illness of his father, and thenceforth settled in Naples, where he spread the style of the new Roman school; indeed, Sabbatini worked so much in the taste of his great master, that his frescoes of the Madonna delle Grazie at Naples have been supposed to be the work of Raphael. His works are generally highly finished, and distinguished for their fine sentiment, especially those of his earlier time, in Raphael's second manner; latterly he fell into the common anatomical mannerism of the age. He died at Naples about 1545.—There was also a LORENZO SABBATINI, called Lorenzino da Bologna, who studied under Titian at Venice. He died at Rome in 1577, aged about fifty.—(Dominici, *Vite dei Pittori*, &c., *Napolitani.*)—R. N. W.

SABELLICUS, MARCUS ANTONIUS COCCIUS, a distinguished critic and restorer of classical studies in Italy, was born at Rome

in 1436. At Venice he gave lectures for a considerable time on ancient literature; and was afterwards appointed to a situation in the library of St. Mark's. He died in 1506. He is the author of a universal history entitled "Rhapsodiæ Historiarum," 2 vols., 1498–1504. This work is written in an antique style. He also wrote "Historia Veneta," 1487; and a poem called "De Rerum et Artium Inventoribus," 1509. His collected works appeared in 4 vols., Basle, 1560.—S. D.

SABELLIUS, a presbyter belonging to the third century, of whose life we know hardly anything. It is probable that he belonged to Ptolemais in the Pentapolis, and that he lived about 250. Sabellius preached a doctrine divergent from the orthodox church, and his followers were called from him Sabellians. The christians in the Pentapolis were much excited respecting his opinions, and appealed to Dionysius of Alexandria, who decided strongly against the peculiar dogma of Sabellius. The Sabellians were suppressed by the dominant church in the fourth century; but their views have always found adherents. The characteristic point of Sabellius' belief was that there is but one *hypostasis* or person in the Godhead. Thus the Trinity is a threefold form in which the one God reveals or manifests himself. Father, Son, and Holy Spirit are not distinct *hypostases* or *essences*, but denote creative energy, divine energy united to the human nature of Jesus, and invisible energy in human souls. It is difficult to tell exactly what Sabellius held, because the accounts of his belief which we have are from enemies and controversialists, Epiphanius, Athanasius, and others; the former of whom, at least, is an untrustworthy writer. The best account of his sentiments is that given by Schleiermacher in the *Theologische Zeitschrift* for 1822, translated with remarks by Stuart in the American *Biblical Repository and Observer* for July, 1835, p. 35, &c.—S. D.

* SABINE, Edward, one of the most distinguished travellers and cultivators of physical science of the present time, was born in 1790. At an early age he entered the corps of the royal artillery, in which he has risen to the rank of major-general. He took part in the arctic expedition of 1819 and 1820, under Ross and Parry, and made a series of magnetic observations of great value. In 1821 he accomplished a series of pendulum and magnetic observations at a series of points extending from the polar regions to the equator; and thus made a most important contribution to our knowledge of the figure of the earth, and the laws of its magnetic force. The results of these observations were printed in 1825. Since that time, with the exception of a short interval in military service, he has been continually engaged in physical observations and researches, relating chiefly to the earth's magnetism, which have led to some remarkable discoveries, such as the laws of "magnetic storms," and the fact of magnetic force being exerted by the sun and moon upon the earth. In 1827 he became secretary of the Royal Society; in 1850, its treasurer and vice-president, and in 1861 he was elected president, which office he still holds. He was one of the earliest members, and has been for a long time general secretary, of the British Association for the Advancement of Science; he was its president at the Belfast meeting in 1852. His scientific researches have all been published from time to time in the Philosophical Transactions, as well as in separate volumes of magnetic observations.—R.

SABINIANUS, Bishop of Rome in the seventh century, was elected to that office in 604. He belonged to Volterra, and had been previously sent as legate to Phocas. Being of an avaricious disposition, he was disliked by the people. He died in 605, after enjoying his dignity for eighteen months only.—S. D.

SABINUS, Aulus, a Roman poet, was the contemporary and friend of Ovid. He wrote a poem entitled "Trœzen," and another which appears to have resembled Ovid's Fasti. He also composed six poetical epistles in answer to six of the Heroides of Ovid; and three epistles under his name are printed in many editions of Ovid, viz., from Paris to Œnone, from Demophoon to Phyllis, and from Ulysses to Penelope. These, however, are now known to be spurious, having been forged by a scholar named Angelus Sabinus about the year 1467. Aulus Sabinus died, as we learn from Ovid, shortly before A.D. 15.—G.

SABINUS, Georg, a German scholar and Latin poet, whose real name was Schuler, was born at Brandenburg, 23rd April, 1508. He studied at Wittenberg, travelled in Italy, and then became professor of eloquence at Frankfort-on-the-Oder. In 1544 he was appointed first rector of the newly-founded university of Königsberg, which office, however, he resigned several years after, and was sent to Italy on some diplomatic mission by the elector, Joachim of Brandenburg. He died at Frankfort, 2nd December, 1560. He was son-in-law to Melancthon, and his Latin poems won him a high reputation.—(See Albinus, *Vita Sabini*, new edition, 1724; and Heffter, *Erinnerung an G. S.*, Leipsic, 1844.)—K. E.

SABINUS, Julius, a Lingonian Gaul of noble birth, joined the revolt of Classicus against the Roman dominion, A.D. 70. The time was favourable to this daring enterprise, as the civil war between Vitellius and Vespasian was then raging. Julius Classicus and Julius Tutor, nobles of the tribe of the Treviri, joined in the conspiracy, but its main head and ruling spirit was the Batavian prince Civilis. The rebellion, however, though rife among the Germans, never obtained much success among the Gauls; and Sabinus being defeated by the neighbouring tribe of the Sequani, took refuge in flight, and was safely concealed during nine years by his friends. He was, however, finally taken and brought to Rome, where he was put to death by order of Vespasian, A.D. 79. Our knowledge of this revolt is very imperfect, being mainly drawn from the fragmentary account in the mutilated history of Tacitus.—G.

SABINUS, Massurius, a distinguished jurist, who flourished from the time of Tiberius to that of Nero, founded the school of lawyers termed from him the Sabiniani. He was the author of an elaborate treatise on the civil law, upon which Ulpian, Paulus, and Pomponius wrote commentaries. Persius speaks of him as an English writer might speak of Hale or Blackstone. His great distinction as a legist is plainly evidenced not only by the distinction awarded him in his own generation, but by the respect in which he was held among his successors.—G.

SACCHETTI, Franco, novelist, born in Florence about 1335; died towards the beginning of the fifteenth century. His early years seem to have been devoted to commerce, after which he served his native republic in various responsible offices. He became the friend of many lordly or learned men of his day, and was married three times. One of his sons, Niccolò, in his turn had a son, Franco, and more than once the literary productions of grandsire and grandson have been ascribed to the same pen. The elder Franco has left several poems, including a cantilena on the death of Petrarca, and a collection of "Novelle," originally three hundred, but now falling short of that number by nearly fifty, which, though said to be less indecent than the stories by his contemporary, Boccaccio, are not exempt from a like blemish.—C. G. R.

SACCHI, Andrea, one of the best of the later painters of Rome, was born in the neighbourhood of that city in 1598, and died there on 21st June, 1661. Having acquired the first rudiments of his art from his father, he entered the school of Albani, and became the most distinguished of the scholars of that master. He became an enthusiastic admirer of Raphael, whose style he imitated and taught. He was the most famous art-teacher of his time in Rome; Nicolas Poussin and Carlo Maratti were among his scholars. Sacchi was, however, greater in the theory of art than in its practice, though an admirable colourist. He opposed with all his power the mannered taste of the Machinists, established by Pietro da Cortona and Bernini; but his own works are scarce. He was both dilatory in his work and dissipated in his habits, idling much of his time with women. His masterpiece is the "Vision of St. Romualdo," now in the Vatican, and one of the most masterly works in Rome. The saint is relating his vision to five monks of his order, and the uniformity of their white dresses is admirably varied by the judicious manner in which the painter has managed the shadow of a tree near which the group is placed. The "Miracle of St. Gregory," another of his masterpieces, and also in the Vatican, was worked in mosaic, in 1771, for the altar of Gregory the Great in the church of St. Peter at Rome.—(Passeri, *Vite dei Pittori*; Lanzi, *Storia Pittorica*, &c.)—R. N. W.

SACCHINI, Antonio Gasparo, a musician, was born at Naples in 1735, and educated under Durante, in the Conservatory di Santa Maria di Loretto at Naples. As soon as his education was completed he received an invitation to Rome, and became composer to the chief theatre of that city. He afterwards furnished operas for most of the principal cities in Italy. In 1769 he succeeded Galuppi as director of the Conservatory L'Ospedaletto at Venice, where, among other singers formed under him, was the famous Gabrielli. A tempting offer induced him to quit Venice for Stuttgardt; thence he proceeded to Holland, and reached England in 1772. His first opera here was

"Montezuma," which was eminently successful. This was followed by "Perseo," "Tamerlano," "The Cid," &c., all contributing to augment his fame. The cabals, however, of the King's theatre after a time proved equally injurious to his professional character and fortune; and hastily quitting London in 1781 he went to Paris, where he brought out two operas with no marked success. But collecting all his force he produced his "Œdipe," his masterpiece, which so firmly established his reputation in France, that his name is even now never mentioned in that country but with the utmost reverence. He died at Paris in 1786.—E. F. R.

SACHEVERELL, Henry, D.D., a notorious political parson, was born about 1672. His grandfather was a presybterian minister at Wincanton, and was silenced and imprisoned at the Restoration. His father was incumbent of St. Peter's church, Marlborough, and left a widow with a numerous family in very poor circumstances. Henry was educated by the widow of his godfather, an apothecary in Marlborough, who sent him to Magdalen college, Oxford, where he was chamber-fellow with Addison, who long continued his intimate friend. Sacheverell became a fellow of Magdalen, and a successful college tutor; and he wrote a number of Latin poems, some of which appeared in Musæ Anglicanæ. He took his degree of A.M. in 1696, of B.D. in 1707, and of D.D. in 1708. His first preferment was the living of Cannock in Staffordshire; and in 1705 he was appointed preacher of St. Saviour's, Southwark. Sacheverell owed his reputation, however, neither to his talents and learning nor to his virtues, but to his foolish and violent attack on the principles of the Revolution and the act of toleration, in two sermons, the first of which was preached at the assizes at Derby, 15th August, 1709, and the second before the lord mayor at St. Paul's, on the 5th November of the same year. The high and low church parties were very violent in their contentions at that time; and Godolphin the prime minister, exasperated by a nickname which was applied to him in one of these foolish discourses, insisted that the preacher should be impeached. In spite of the urgent advice of the sagacious Somers and other members of the government, Sacheverell was denounced by the house of commons as guilty of a "malicious, scandalous, and seditious libel," was tried before the house of lords, and found guilty. His sermons were ordered to be burned by the common hangman, and he was suspended from preaching for three years. But it was wittily said, the men who wished to roast a parson burned their own fingers in the flame. The clergy, the country gentlemen, and the mob united in espousing the cause of this foolish and factious divine; and so powerful was the display of church and tory feeling, that it emboldened the queen to turn out the ministry, and to dissolve the parliament. The elections went strongly against the late government; the policy of the country underwent an entire change; and the notorious peace of Utrecht was in consequence concluded by Harley and St. John. The new house of commons appointed Sacheverell to preach before them on the anniversary of the Restoration, and the queen presented him to the valuable rectory of St. Andrew's, Holborn. He had besides, a good estate at Callow, Derbyshire, left him by a kinsman. Sacheverell was a weak, vain, and selfish man, and rendered himself notorious by his quarrels and lawsuits with his parishioners. He also concurred in one of the plots for the restoration of the Stewarts. He died in 1724.—J. T.

SACHS, Hans, the greatest and most prolific German poet of the sixteenth century, was born at Nuremberg, 5th November, 1494. Sprung from the lower ranks of life he grew up without a regular education, and was bred to the trade of shoemaking. At the same time he frequented the schools of the meistersingers, and during his travels took great pains to improve not only his professional, but also his poetic skill and literary accomplishments. After his return he settled at Nuremberg, where he enjoyed the universal respect of his fellow-citizens till his death, on the 25th of January, 1576. "The meister-singers," says Hallam, "were sufficiently prosaic in their original constitution; they neither produced, nor perhaps would have suffered to exhibit itself, any real excellence in poetry. But they became in the sixteenth century still more rigorous in their requisitions of a mechanical conformity to rule; while at the same time they prescribed a new code of law to the versifier, that of theological orthodoxy. Yet one man, of more brilliant fancy and powerful feeling than the rest, Hans Sachs, the shoemaker of Nuremberg, stands out from the crowd of these artisans. Most conspicuous as a dramatic writer, his copious muse was silent in no line of verse." The meister-singers, and Hans Sachs among them, were indeed artisans in poetry as well as in life. With respect, however, to theological orthodoxy, it is, on the contrary, one of H. Sachs' greatest merits to have declared himself in favour of the Reformation. In one of his finest allegories he hailed Luther as the "Wittemberg Nightingale," and at short intervals he sent abroad numbers of similar protestant songs and poems printed as broadsides, about two hundred of which are known. The "Schwänke," the best known and most popular of his poems, are not, as Hallam characterizes them, short comedies in one act, but rather comic and satirical tales. When on 1st January, 1567, Hans Sachs made an inventory of what he had written during the long period of fifty-two years, he himself numbered upwards of six thousand two hundred different pieces—viz., four thousand two hundred and seventy-five songs written according to the rules of the meister-gesang, two hundred and eight comedies and tragedies, about seventeen hundred schwänke, dialogues, fables, &c., and seventy-three psalms and hymns. Only part of this enormous collection has been printed, and even what was printed gradually sunk into oblivion, till Göthe brought the poet and his works again into notice. Göthe may have overrated his merit, but it cannot be denied that the artisan-poet has many claims to the respect and gratitude of posterity.—(See *Life*, by Ranisch, Altenburg, 1765; and by F. L. Hoffmann, Nuremberg, 1847.)—K. E.

SACHTLEVEN, SAFTLEVEN, or ZACHTLEVEN, Cornelis, a celebrated Dutch painter, was born at Rotterdam in 1612. He painted Dutch boors, drinking-pieces, &c., in the manner of the Ostades and Teniers; but though a very skilful painter he wanted the originality, the lightness of handling, and the clear bright colour of those masters. He was fond of painting poultry, which he represented with much cleverness. There are a few good etchings by him. The year of his death is unknown; he was alive in 1682.—J. T–e.

SACHTLEVEN, Herman, elder brother of the preceding, was born at Rotterdam in 1609, and was a scholar of J. van Goyen. Herman Sachtleven was an excellent landscape painter. His pictures are frequently river scenes, views on the Rhine and the Meuse, with boats filled with passengers, which, as well as the landscapes, are painted with great spirit and delicacy. He drew well and with taste, and was a pleasing colourist, but has something of mannerism. He made many drawings and sketches from nature in black chalk, which are much prized. He also executed thirty-six etchings of mountain scenes and landscapes with cattle, in which perhaps his artistic feeling is best displayed. He resided at Utrecht, and died there in 1685.—J. T–e.

SACKVILLE, George, Lord, third son of the first duke of Dorset, was born June 26, 1716; was educated at Westminster school, and at Trinity college, Dublin; entered the army in 1737, and served at Dettingen, at Fontenoy (where he was wounded), and at Culloden. In 1759 he was present with the forces at the battle of Minden, serving in the capacity of lieutenant-general under Prince Ferdinand, whose orders on that occasion he was subsequently accused of disobeying. To clear his reputation from this charge he demanded a court-martial, by whom he was found guilty and ordered to be dismissed from the army. George II. is said to have personally commanded his name to be erased from the list of privy councillors. After the accession of George III., however, Sackville rose again to eminence, was appointed one of the vice-treasurers of Ireland in 1765, and as secretary of state for the colonies under Lord North, conducted the American war. In 1770 he took the name of Germain, in consequence of having had bequeathed him certain property; in 1782 he was raised to the peerage as Viscount Sackville; and he died in 1785. The authorship of the letters of Junius has been ascribed to him.—F.

SACKVILLE. See Dorset.

SACROBOSCO. See Holywood.

SACY, Baron de. See De Sacy.

SADEE or SADI. See Saadi.

SADEEL, Antoine de la Roche, a famous reformed preacher, was born in 1534 at Chabot, a chateau in the Maçonnais belonging to the family by his mother's side. He began his academic career at Paris, and studied law at Toulouse, but at a very early period in his life he was converted to the reformed doctrines, and by his twentieth year he was chosen to be a preacher of them. On this account he suffered persecution,

and was even thrown into prison. On his liberation he retired to Berne, and afterwards to Geneva, where he officiated as a regular pastor. He then became court-preacher to his patron Henry IV., and accompanied him as chaplain during the wars of the League. On Henry's reconciliation with Rome, he returned in 1589 to Geneva, where he laboured as a pastor, and held a Hebrew professorship, till his death in 1591. Two years after his death, his works were collected and published in Paris; and at Geneva in 4 vols. folio, 1615. He wrote with great power and learning against the jesuits—"Sophismata F. Turriani Monachi;" "De sacramentali manducatione corporis et potu sanguinis Christi in sacra cœna;" "Histoire des persecutions et martyrs de l'eglise de Paris," &c.; "De legitima vocatione pastorum;" "Opera theologica," &c. Sadeel was often called Chandieu.—J. E.

SADELER, the name of a family of Flemish engravers, of whom the following are the most eminent:—John Sadeler was born at Brussels in 1550. He was brought up to his father's business of damascening, or engraving iron and steel in patterns, and inlaying it with gold or silver; but having studied the figure, he, when about twenty, began to engrave on copper. His early plates, chiefly from German designers, were hard and meagre in manner; but he went to Italy, and there acquired a much freer and better style. In all, he engraved nearly two hundred plates. His best are scriptural subjects, after Bassano, Caravaggio, Van Orley, &c., in which there are peculiar effects of light and shadow. He also engraved many portraits, and some landscapes. He died at Venice about 1600.—Raphael Sadeler, younger brother and scholar of John Sadeler, was born at Brussels about 1560. He assisted his brother in many of his plates; but about one hundred and fifty bear his own signature. Several of these are from his own designs, but the best are those after Jan van Achen, and Martin de Vos. He engraved with much spirit and freedom, and his best prints are highly esteemed. He is said by some authorities to have died at Venice in 1617, while others say he removed to Munich, and died there in 1628.—Giles or Egidius Sadeler, brother or nephew, and scholar of John and Raphael Sadeler, was born at Antwerp in 1570. He was by far the best engraver of the family. He designed and drew with spirit and facility; engraved with firmness, clearness, and precision; and was free from stiffness in manner. His prints embrace almost every variety of subject. Some, including scriptural and classical subjects, and a series of fifty-two views of Roman antiquities, are from his own designs: others are after Raphael and other great Italian masters, or Albert Dürer and other German and Netherlandish artists; and many are portraits. In all there are two hundred and thirty-one plates by him. Giles Sadeler went to Prague at the invitation of the Emperor Rudolph II., and continued to be patronized by his two successors. He died at Prague in 1629. There was a succeeding generation of Sadelers, engravers, but their works are of little value.—J. T–e.

SADLEIR, Francis, D.D., Provost of Trinity college, Dublin, born in 1774, was the son of a barrister, and belonged to a Tipperary family, an offshoot from that which produced Sir Ralph Sadleir (of the State Papers), Queen Elizabeth's chancellor of the duchy of Lancaster. In 1833 Dr. Sadleir was appointed, with the primate and other dignitaries, to recommend alterations and amendments in the laws relating to the temporalities of the Irish church. He was one of the first commissioners selected to administer the funds for the education of the poor of Ireland, an office which he continued to hold until within a few months of his death. In 1835 he published a pamphlet, "The National Schools of Ireland defended in a letter to the Rev. Dr. Sharpe;" and in 1837, during the marquis of Normanby's viceroyalty, this "accomplished scholar and amiable man," as he is described, was appointed provost of Trinity college, Dublin. He is said to have refused a mitre, preferring to retain his provostship. Dr. Sadleir was an upholder of the Queen's colleges, established by the late Sir Robert Peel, and died at Dublin in December, 1851.—F. E.

SADLER, Anthony, an English divine who lived in the seventeenth century, was a native of Wiltshire, was educated at Oxford, and took there his degree of D.D. After the Restoration he was appointed one of the royal chaplains. Dr. Sadler was the author of a "Divine Masque," several tracts and sermons, &c. He died in 1680.—J. T.

SADLER, John, styled in a letter of Oliver Cromwell's, Adjutant-general Sadler, was rather a man of letters than a military leader, though distinguished in both capacities. He was born in Shropshire in 1615, and educated at Emanuel college, Cambridge. He entered Lincoln's inn, and was made a master of chancery in 1644. In 1649, when he was appointed town-clerk of London, he published an excellent work on the ancient constitution of the government of England under the title, "Rights of the Kingdom, or Customs of our Ancestors." The following year he served under Cromwell in Ireland, capturing the castles of Pulkerry, Ballopoin, Granny, and Donkill. Cromwell would fain have rewarded him with the office of chief-justice of Munster, but Sadler declined. He was elected member of parliament. At the Restoration he was deprived of his offices; and losing much property in the Great Fire, he retired to Warmwell in Dorsetshire, where he died in April, 1674.—R. H.

SADLER, Michael Thomas, a political economist and philanthropist, was born at Shelston in Derbyshire on the 3rd of January, 1780, and was educated by Mr. Harrison, a schoolmaster at Doveridge. In his eighteenth year he exhibited the religious tone of his mind by publishing a pamphlet in defence of the Methodists, against an attack made on them from the pulpit by the vicar of the parish. He had a love for poetry, which misled him into writing verses which he thought might be published, a poetical version of the Psalms being his favourite scheme. In 1800 he removed to Leeds, where, in conjunction with an elder brother Benjamin, and subsequently with Mrs. Fenton, a widow, he engaged in the linen trade with success. He took an active part in the proceedings of local benevolent societies, wrote for the tory newspaper, and always advocated the cause of the poor. In the great election for Yorkshire of 1807 he ardently supported Mr. Wilberforce. In 1816 Mr. Sadler married Miss Fenton, and began to show himself at public meetings as a politician and speaker. He opposed catholic emancipation and reform, and he digested his benevolent opinions into a sort of system, the main feature of which was antagonism to Ricardo, Malthus, M'Culloch, and the severe logicians of political economy. In 1828 he published his views in a work entitled "Ireland, its Evils and their Remedies," which was originally written as part of a more comprehensive work on the "Law of Human Increase," intended as an antidote to Malthusian principles. The following year he was returned to parliament as member for Newark, and after the passing of the catholic relief bill, which he opposed, he distinguished himself by proposing measures for the relief of the agricultural labourers, of factory, and other operatives. He lost his seat in 1832, and, returning to Belfast in Ireland, died there in July, 1835.—R. H.

SADLER, Sir Ralph, one of the most trusted counsellors of Queen Elizabeth, was born in 1507 at Hackney, where his family had been settled for some time. The habits of business he learned from his father procured him a situation under Thomas Cromwell, earl of Essex, through whom he became known to King Henry VIII., and was made successively clerk of the hanaper, one of the gentlemen of the privy chamber, and a knight. In 1537 he was sent on an embassy to Scotland, to neutralize as far as possible any harm that might threaten English interests by the union of James V. to Madeleine of France. Two years later he was sent there again, to endeavour to counteract the intrigues of Beaton. He was also the negotiator of the projected match between Prince Edward of England and that infant, Queen Mary of Scotland, towards whom in later life he stood in a much more painful relation. The king in 1541 had granted him the manor of Standon in Hertfordshire, and named him by will one of the sixteen nobles who were to form a council of regency during the minority of Edward VI. When Protector Somerset made war on Scotland, Sadler accompanied the army as treasurer, and was present at the battle of Pinkie. In the reign of Philip and Mary he retired into private life; but, on the accession of Elizabeth, he resumed the functions of a statesman and diplomatist in parliament, in the privy council, and in various important embassies. His special knowledge of the affairs of Scotland, rendered his presence in that country of great value to Queen Elizabeth. In 1560 he brought about the treaty of Leith, which bound Elizabeth and the Scottish protestant nobles together. In 1568 he was one of the commissioners appointed to try Mary Queen of Scots, and was appointed her keeper at the castle of Tutbury in 1584. Having incurred serious blame for allowing the royal captive to accompany him on his hawking excursions, he was relieved from his office of gaoler. After Mary's execution he was sent to appease the expected wrath of her son, King James. He died on the 30th of March,

1587, at his mansion-house of Standon. His wife had been laundress in the house of Thomas Cromwell, and married in the belief that her first husband, Matthew Barne, a London tradesman, was dead, when he was only absent from home. An act of parliament was passed, 37 Henry VIII. for the legitimation of Sadler's children by her.—(See Sadler's *State Papers and Letters*, edited by A. Clifford, 2 vols. 4to, 1809; and a *Memoir* by Sir W. Scott.)—R. H.

SADOC, founder of the sect of the Sadducees, lived about 248 B.C. He was a fellow-disciple of Bäithus or Bäithosus, and both received their opinions from Antigonus, successor of Simon the Just in the presidentship of the Sanhedrim. As their teacher frequently inculcated on them the necessity of serving God without any idea of gain or reward, they inferred that there was no hereafter. From Sadoc the sect of the Sadducees took their name and rise. Many, however, deny that the Sadoc of whom we read in the Talmudists the particulars just stated was the founder of the sect, and suppose that another and older Sadoc was their head; whilst others derive the name of the sect from a Hebrew word denoting justice. The Sadducees rejected the resurrection of the dead and the existence of angels. Perhaps, also, they rejected the traditions, and received no more than the five books of Moses. They were the liberal thinkers among the Jews, not by any means so numerous as the Pharisees, but principally consisting of the higher class of society, and therefore the most polished. The most reliable account of the Sadducees is that given by Josephus, who says, "The doctrine of the Sadducees is that souls die with the bodies; nor do they regard the observance of anything besides what the law enjoins them, for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent; but this doctrine is received but by a few, yet by those still of the greatest dignity. But they are able to do almost nothing of themselves, for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them."—S. D.

SADOLETO, JACOPO, Cardinal and author; born in Modena, 22nd July, 1477; died in Rome, 18th October, 1547. Having gone through a course of learned and polite study, he became secretary to Leo X., and in 1517 was appointed by him to the bishopric of Carpentras; but it was not until Adrian VI. succeeded to the popedom that Sadoleto quitted Rome to reside in his diocese. He was reinstated in his post of secretary by Clement VII.; but his counsels not being adopted, he obtained leave to return to Carpentras just in time to escape witnessing the sack of Rome. In 1536 Paul III. recalled him to the capital, constituted him one of the council of reform, raised him to the cardinalate, and in 1542 sent him on an abortive mission to negotiate peace between Francis I. and Charles V. During the latter period of his episcopate the cardinal adopted his kinsman, Paolo Sadoleto, as coadjutor in his see; and when infirm and full of years he died, he was regretted not only by those who shared his faith, but by those also who controverted it. His literary remains embrace various topics—a Commentary on St. Paul's Epistle to the Romans, gave rise to some suspicions concerning his faith, from which, however, he completely cleared himself.—C. G. R.

SAEMUND SIGFUSSON, surnamed HIN FRODE, the Learned or the Wise, was a native of Iceland, and born in the eleventh century. He studied, we are informed, both in France and Germany, and is supposed to have even visited Rome. On his return home he settled at Oddé, in the northern part of the island, took holy orders, and was intrusted with the cure of souls. Much of his time, however, was devoted to the education of youth and literary pursuits. He died in 1133. It was Saemund who is generally understood to have gathered together in one compilation the poetical remains of Scandinavian paganism, forming what is called the elder Edda, and the first part of which was published for the first time in 1787. But Bishop Brynjolf Sveinsson of Skalholt, who originally gave the MS. compilation this title, and attributed it to Saemund, had hardly any reason for supposing the latter to have been the collector of the poems, except the great renown of that learned priest, who was one of the oldest scholars of Iceland.—J. J.

SAENREDAM, JAN, an eminent Dutch engraver, was born at Leyden about 1565 or 1570, and was a scholar of Heinrich Goltzius, several of whose works he copied. He drew well and designed with facility, and many of his prints are from his own designs—among others, "The wise and foolish Virgins," which is very much esteemed; and other scriptural, mythological, and allegorical subjects. Jan Saenredam engraved "Christ at the Feast with Levi," after Paolo Veronese, and several prints after Caravaggio and other Italian masters; but most of his prints are from the painters of Germany and the Netherlands. His plates are executed entirely with the graver, in a neat yet free and spirited manner. He died in 1607. Bartsch gives a list of above one hundred and twenty prints by him.—J. T-e.

SAENREDAM, PIETER, Dutch painter, son of the preceding, was born at Assendelft about 1597. He was a scholar of Pieter de Grebber, but painted architectural interiors. In these he excelled his predecessors in spirit and picturesqueness of manner. He drew with great freedom and accuracy, and his colour is clear and true. His most noted work is the "Town Hall, Amsterdam," painted in 1641, ten years before the building itself was destroyed by fire; it is in the present town hall. Views of the interior of the great Gothic church at Haarlem, and other buildings by him, are in the Amsterdam museum. His works are very rarely met with out of Holland. He died in 1666.—J. T-e.

SAFARIK or SCHAFARIK, PAUL JOSEPH, a Sclavonic writer on philology and antiquities, was born at Kobeljarovo in northern Hungary, on the 30th of May, 1795. Educated at the university of Jena he lived for a time at Presburg as a private teacher, and in 1819 was appointed professor at the college of Neusatz in Hungary. In 1833 he resigned this post and settled at Prague as editor of the *Journal of the Bohemian Museum*, which remained under his management until 1842. After occupying various positions in Prague university, he became the librarian in 1848. His sympathies for a Sclavonic nationality were strongly roused by the events of that year. When the Austrians had crushed the insurrections, a commission was appointed to fix the terminology of the Sclavonic language, with a view to the publication of the laws of the empire in the various dialects. Of this commission Safarik was named president.—(For a list of his works see Heinsius, *Bücher Lexicon.*)—R. H.

SAGE, ALAIN RENE LE. See LE SAGE.

SAGE, JOHN, a learned clergyman of the Scottish episcopal church, and controversial writer, was born in 1652. He was educated at St. Andrews; and after acting for some time as a parochial teacher and a private tutor, he was ordained in 1686 to the charge of a church in Glasgow, from which he was expelled at the Revolution. He afterwards lived as domestic chaplain, first with the countess of Callender, and then with Sir John Stewart of Grandtully. In 1705 he was consecrated a bishop by three of the ejected prelates of the episcopal church, and died in 1711. Bishop Sage was the author of "An Account of the late establishment of Presbyterian Government by the Parliament of Scotland in 1690;" "The Fundamental Charter of Presbytery;" "The Principles of the Cyprianic Age with respect to Episcopal Power and Government;" "The Reasonableness of a Toleration of those of the Episcopal Persuasion;" and of several "Letters concerning the Persecution of the Episcopal Clergy in Scotland;" of a "Life of Gawain Douglas," prefixed to Ruddiman's edition of Douglas' translation of the Æneid; and an introduction to Drummond's History of Scotland. He was unquestionably a man of great worth, ability, and learning.—J. T.

SAID, IBN BATRIC, a physician and historian, known also as Eutychius, was born in 875 at Fostat in Egypt. His principal work is a "History of the World from the creation to his own time." It was written in Arabic, and published at Oxford, with a Latin translation, in 1656. He died in 940.—D. W. R.

SAID PACHA, Viceroy of Egypt, fourth son of Mehemet Ali, was born in 1822. His education was superintended by French tutors, and with a view to the command of the Egyptian navy of which he was high admiral, when he succeeded to the vice-royalty in July, 1854, on the death of his nephew, Abbas Pacha. In matters of internal policy, Said Pacha followed the example of Mehemet Ali. In 1862 he visited England, and inspected with intelligent curiosity the industrial wonders of this country. He died in 1863.—F. E.

SAINT-ALDEGONDE. See MARNIX.

SAINT-ARNAUD. See ARNAUD.

SAINT-CLOST, PERROS DE, or PIERRE DE SAINT-CLOUD, flourished in the beginning of the thirteenth century, and was the author of the well known satirical and allegorical poem, the "Roman du Renard." It consists of about two thousand verses.

SAINT CYR. See GOUVION SAINT CYR.

SAINT CYRAN. See DUVERGIER DE HAURANNE.

SAINT-EVREMOND, Charles Margustel de Saint-Denis, Seigneur de, a celebrated wit at the courts of France and England in the seventeenth century, was born at St. Denis le Guast, near Coutances, on the 1st April, 1613. Educated for the law, he quitted that profession for a military career, in which he distinguished himself as much by his bravery as by his fine taste and manners. The charms of his conversation made him a welcome guest with the great Condé and Turenne, and procured him the favour of Cardinal Mazarin; while the sharpness of his satire cost him the appointments he had received, and condemned him to the Bastile and an exile which became perpetual. He was at the battles of Rocroi, Fribourg, and Nordlingen, being severely wounded at the last. During the Fronde he wielded the pen as well as the sword in behalf of the king, and his satirical account of M. de Longueville's retreat into Normandy was rewarded by Mazarin with a pension of three thousand livres a year. He accompanied the cardinal when engaged upon the treaty of the Pyrenees in 1659. The account he wrote of that transaction in a letter to Marshal Crequi was afterwards turned against him; and being condemned by Louis XIV. to the Bastile in 1661, he fled to Holland. Thence he removed in the following year to England, where he was well received by Charles II., and became an established court wit for the remainder of his long life. His writings derive their chief interest from their appropriateness to men and events of his day. His graver studies on Sallust, Tacitus, and other Roman writers, exhibit no remarkable learning or critical acumen. He took part in the controversy known as "the battle of the books," giving the palm of superiority to modern writers over the ancients. The favoured lover of Marion de l'Orme, of Ninon de l'Enclos, and the devoted admirer of the beautiful Hortense Mancini, is rendered hideous in his engraved portraits by a large wen that formed in his later years between his two eyes. When after thirty years' exile he was invited to return to Paris, he declined, saying—"I would rather stay with people accustomed to my wen." He died at an advanced age, 20th September, 1703, and was buried in Westminster abbey.—R. H.

SAINT GERMAIN, Claude Louis, Count de, a distinguished French officer and statesman, was born in Franche Comtè in 1707, of an ancient but poor noble family. Having made choice of the military profession, he obtained a commission in a regiment of which his father was colonel. But anxious to perfect himself in the knowledge of his profession, he resolved to visit Germany, and obtained a commission from Prince Eugéne in the service of the elector palatine. His marriage in 1737 to a lady of the ancient and illustrious house of Osten recommended him to the favour of the imperial princes; in 1738 he served with great distinction in Hungary against the Turks, and at the close of the campaign was raised to the rank of a major of dragoons. He next entered the service of the elector of Bavaria (afterwards the Emperor Charles VII.), and shortly after the death of that prince he returned to France, and received through Marshal Saxe the commission of major-general. The military reputation which he gained in the war in Flanders obtained for him the rank of lieutenant-general in 1748, and at the peace he was appointed to the command of Lower Alsace. He served in the Seven Years' war, saved the wreck of the French army at the battle of Rosbach; fought with conspicuous courage at Crevel, covered the retreat at Minden, and contributed greatly to the victory at Corbach. But finding his services overlooked and himself treated with neglect, he quitted France and entered the service of Denmark, where he was made a field-marshal, and received the order of the elephant. On the execution of Count Struensee and the exile of the queen he quitted Copenhagen, and placed the sum of one hundred thousand ducats, which had been bestowed upon him in lieu of his pension, in the hands of a banker at Hamburg, who became a bankrupt. The count, who bore this reverse of fortune with remarkable equanimity, retired in 1773 to a small estate in Alsace, whence he was summoned by the king in 1775 to take the office of minister of war. He effected important reforms in this department, and displayed great intelligence, activity, and rare disinterestedness in the discharge of his duties. But after the retirement of Turgot and Malesherbes, his plans were thwarted at every turn by the greedy and dishonest courtiers. He, in consequence, resigned his office in 1777, and died in 1778. His Memoirs were published at Amsterdam in 1799, in 1 vol., 8vo.—J. T.

SAINT GERMAN, Christopher, an English lawyer, who flourished during the sixteenth century. He was a native of Warwickshire, and was educated at Oxford, and studied law in the Inner temple. He attained great eminence in the legal profession, and published in Latin, in 1523, a well-known work entitled "The Doctor and Student, or Dialogues between a doctor of divinity and a student in the lawes of England, concerning the grounds of these lawes." Several other works are also ascribed to him, which do not seem to have been of importance. St. German died in 1540.—J. T.

SAINT-HILAIRE, Auguste de, a French botanist of eminence, was born at Orleans in 1779, and died at Montpellier on 3rd May, 1853. At an early age he showed a predilection for natural history. He first studied entomology, and finally devoted himself to botany. He contributed many valuable papers to the *Journal de Botanique*, *Bulletin de la Société des Sciences Physiques d'Orleans*, and *Bulletin de la Société Philomatique*, and especially to the Annales and Memoires du Museum. In the two last-mentioned works he published important papers on vegetable physiology and structure. One of them, on "Free Central Placentation," placed him in a high rank among philosophical botanists. In order to examine the natural history of warm climates, he accompanied the duke of Luxembourg to Brazil. From 1816 to 1822 he examined the Cisplatine provinces and Paraguay, and collected about seven thousand species of plants, two thousand birds, sixteen thousand insects, and one hundred and twenty-nine quadrupeds, besides reptiles and other animals. The results of his observations were given to the world in the Memoires du Museum; in his "Histoire des plantes du Brésil et du Paraguay;" his "Plantes usuelles des Brésiliens;" and his "Flora Brasiliæ Meridionalis." He gave also an account of his travels in the province of Rio Janeiro, of Minas Geraes, in the Diamond and littoral district of Brazil. He suffered much in health from his continued labours. He was affected with paralysis, loss of speech, and partially of sight, and he at length retired to Montpellier. Here he published his "Leçons de Botanique," comprising remarks on vegetable morphology and terminology, and on the value of characters in natural orders. He was a member of the Academy of Sciences, and a fellow of the Linnæan Society.—J. H. B.

SAINT-HILAIRE, Isidore Geoffroy, an eminent French zoologist, was born in 1805, and died on 10th November, 1861. He was the son of Etienne Geoffroy St. Hilaire. He early imbibed a taste for natural science, and he devoted himself to the prosecution of it with great zeal and success. In 1826 he presented to the Academy of Sciences a memoir on mammifers. He was elected a member of the Academy at the age of seventeen. He was afterwards appointed professor of zoology in the Faculty of Science at Bourdeaux, and he subsequently became professor of zoology at the museum, director of the menagerie which had been established by his father, and at length professor of zoology in the Faculty of Science at Paris. He became very eminent as a zoologist and as a teacher. He developed the great ideas which had been put forth by his father. He founded the Societé Zoologique d'Acclimatation, the object of which was to multiply the species of animals useful to man for food, clothing, and labour. He occupies an honourable place in the annals of science. He was a man of wide sympathies, and he interested himself especially for those men of science who had not been favoured by fortune. In 1856 he delivered a course of lectures on monstrosities, which were afterwards published under the title of "Leçons de Teratologie." He also published "Leçons de Mammologie," and "Leçons de Zoologie Générale." Among his other works are the following—"Traité de Teratologie;" "Essai de Zoologie Générale;" "Histoire Naturelle des Insects et des Mollusques;" "Vie, travaux, &c., d'Etienne Geoffroy St. Hilaire;" "Catalogue Methodique du Museum d'Histoire Naturelle;" "Domestication et Naturalization des Animaux utiles;" "Histoire Générale des Règnes Organiques," &c. He also contributed papers to the *Comptes Rendus*, *Annales des Sciences Naturelles*, and *Bulletin de la Societé Zoologique d'Acclimatation*, &c. In 1854 he was president of the Academy of Sciences, and was a member of the principal learned societies of the world.—J. H. B.

* SAINT JOHN, James Augustus, a prolific miscellaneous writer, was born in Caermarthenshire about the beginning of the present century. In his seventeenth year he came to London, and commenced his literary career. He was for some time editor of a liberal newspaper at Plymouth. On his return to London he became the coadjutor of Mr. James Silk Buckingham in

conducting the *Oriental Herald*, and in 1827 took part in establishing a literary journal, called the *Weekly Review*, which, however, failed of success. In 1829 he took up his residence in Normandy, which he carefully explored, recording his experiences in an interesting volume, which forms part of the series of Constable's Miscellany. He subsequently removed to Paris, where he prosecuted his literary labours with great diligence. In 1832 he left his wife and family in Switzerland, and travelled over a great part of Egypt, visiting Malta, Sicily, and Naples. On his return to England in 1834, he published his travels under the title of "A Description of Egypt and Nubia." Taking up his abode once more in France, he published, in rapid succession, "The Hindoos," in two volumes, for the Entertaining Library; editions of Locke, Milton, and other English classics; "Tales of the Ramadhan;" and "Margaret of Ravenscroft," in 3 vols. each. In 1842 he published his best and most important work, "History of the Manners and Customs of Ancient Greece," in 3 vols. Since that time, though suffering under partial loss of sight, Mr. St. John has written "Sir Cosmo Digby," "Isis, an Egyptian Pilgrimage," "There and Back Again," "The Nemesis of Power," "Philosophy at the Foot of the Cross"—together with a vast number of contributions to the best periodical works. Of his six sons three have adopted literature as a profession. —BAYLE, his second son, was born in 1822. He at first intended to become an artist, but at the age of seventeen abandoned that idea, and became a contributor to the *Penny Magazine*, *Frazer's Magazine*, the *Foreign Quarterly*, and other periodicals. Like his father, he visited Egypt in 1846, and crossed the arid and dangerous Libyan Desert. On his return to England he published a narrative of his expedition in one of the volumes of Murray's Home and Colonial Library. He then took up his residence in Paris, where he wrote a delightful work, entitled "Two Years' Residence in a Levantine Family." A second visit to Egypt furnished him with materials for his "Village Life in Egypt." He has since published in rapid succession—"Purple Tints of Paris;" "The Turks in Europe;" "The Hungarian Emigration into Turkey;" "The Travels of an Arab Merchant;" "The Louvre, a biography of a Museum;" "Maretimo, a story of adventure;" "The Sub-Alpine Kingdom;" "The Memoirs of St. Simon;" "Montaigne the Essayist, a biography," in 2 vols., &c., &c. — PERCY, is the author of "Paul Peabody," and numerous tales in *Cassells' Illustrated Family Paper*.—HORACE, who is now editor of the *Leader*, is the author of "The Indian Archipelago," 2 vols.; "History of the British Conquests in India;" and "Life of Columbus." —SPENCER, who was for a number of years consul-general in Borneo, and now holds a similar office in Hayti, has just published a work, entitled "Life in the Forests of the Far East," 2 vols., 8vo, in which he gives a very full account of Borneo and neighbouring islands, and of the manners and customs of the inhabitants.—J. T.

SAINT-JOHN, OLIVER, Chief-justice of the common pleas during the interregnum, was the son of a Bedfordshire gentleman, and born about 1598. Educated at Queen's college, Cambridge, he was called to the bar at Lincoln's inn in 1626. In 1629 he married a lady whose mother was aunt to Oliver Cromwell, and his second wife (1638) was a first cousin of Cromwell's. Saint-John was early noted for his puritan tendencies, and in 1630 was brought before the star-chamber, in the company of the earl of Bedford (to whom he was distantly related), Selden, and Cotton, all charged with publishing a pamphlet distasteful to the court. His first notable appearance in public, however, was as counsel for Hampden in the famous shipmoney cause, 6th November, 1637, when he spoke for three days running. His practice previously had been slender, but after this he was sought for in cases where the royal prerogative was impugned. He sat as a member for Totness in the Short parliament of 1640, and again in the Long parliament, where he was made chairman of the shipmoney committee. In the January of 1641, when Charles thought of conciliating the leaders of the opposition to the court policy by giving them office, Saint-John was appointed solicitor-general. The king soon found that he had mistaken his man. In the impeachment and trial of Strafford, the solicitor-general pursued him with a vehemence which amounted to virulence. His appointment was revoked, as far as the king could revoke it, in October, 1643; but the new solicitor-general was not recognized by the parliament, who retained Saint-John in that capacity, and made him one of their commissioners of the great seal. In October, 1648, he was appointed by the parliament chief-justice of the common pleas, an office which he retained till the Restoration. His judicial career is a blank, no report being extant, according to Lord Campbell, of any case decided by him. He took no part in the trial of Charles, but was a member of the council of state, which governed after the execution of the king. In March, 1651, he was sent, with Strickland, ambassador to Holland. Insulted by the Dutch populace and by the duke of York at the Hague, he returned in dudgeon to make his report to the house of commons, July 2, 1651; and next month, in retaliation, was passed the celebrated navigation act which deprived the Dutch of the carrying trade of Europe. Saint-John seems to have approved of the dismissal of the Rump, and was appointed a member of Cromwell's house of peers. At the Restoration, he was reserved for penalties not extending to life, and drew up in defence of himself a "Case" which is a curious contribution to his biography. After spending a few years in privacy on his estate near Peterborough, he withdrew to the continent, and adopted the name of Montague. He died on the 31st December, 1673, but where, is uncertain. Contemporary writers of all parties agree in describing this counsel of Hampden's in the shipmoney case, and originator of the navigation laws, as a gloomy, reserved, unamiable man. He was commonly called "the dark lantern." "That great undertaking, the Bedford level," says Mr. Foss (Lives of the Judges), "was completed principally by his exertions," and his legal acumen is evidenced by the act under which it is managed up to the present day. In commemoration of his services, his name is still connected with its greatest work, called "Saint-John's Eau." Through his daughter Joanna, Saint-John was an ancestor of Lord Bolingbroke.—F. E.

SAINT-JOHN. See BOLINGBROKE.

SAINT JUST, ANTOINE, one of the leaders of the extreme French revolutionary party, was born at Décize in the Nivernais in 1768. He was the son of a knight of St. Louis, and was descended from a distinguished family. He had obtained great distinction as a student, and had written several works; but when the French revolution broke out, he joined the national guard, and was appointed adjutant-major. In this position he became acquainted with Robespierre, to whom he at once attached himself with a peculiar, almost fanatical devotion. He was not yet twenty-four years of age, and was, says Carlyle, "a youth of slight stature, with mild mellow voice, enthusiast olive complexion, and long black hair, more like a student than a senator." He took his seat in the national convention in September, 1792, as member for Aisne, and soon became conspicuous for his advocacy of extreme measures. His almost feminine countenance, and his unswerving adherence to Robespierre, whose counsels he shared and whose schemes he invariably supported, obtained for him the profane appellation of "the Saint John of the Messiah of the people." When the Prussians, in conjunction with the army of Condé, had forced the lines of Weissembourg, and were advancing upon Strasburg, St. Just was sent there with Lebas in the character of a proconsul; and charging with indomitable courage at the head of the Alsatian peasantry, hastily armed, he overthrew and drove back the invaders. He attended the army of the north in a similar capacity, and is said to have caused fifty officers to be shot in one day. He also ordered a colonel of artillery to be put to death, because the siege of Charleroi went on less rapidly than his impatience and ignorant presumption desired. As the minister of Robespierre he took a prominent part in the destruction of the Girondins, and of Danton and his associates, and in the other deeds of blood which marked the Reign of Terror. His selfish and irritable vanity combined with his fanaticism to increase his bloodthirstiness. Camille Desmoulins said wittily, in allusion to St. Just's self-important demeanour, that he "carried his head like the holy sacrament." "And I," said St. Just, on the sneer being reported to him, "And I will make him carry his head like St. Denis" (who according to the legend carried his head under his arm). He made good his threat by the cold-blooded murder of Camille, which has justly been pronounced one of the most disgusting atrocities in the whole Reign of Terror. St. Just's maxim was, "that no one can rule in France innocently," and he followed it up by the most unscrupulous and sanguinary measures, utterly careless of the enormity of the crimes he instigated or perpetuated. Robespierre, Couthon, and he constituted the infamous "committee of public safety," and to him was committed the watching and denunciation of

political offenders, including of course the extensive system of espionage, which was well suited to his suspicious and implacable character. He was ultimately involved in the downfall of Robespierre, and was executed along with him on the 24th of July, 1794. He displayed to the last great firmness and self-possession. St. Just was unquestionably a sincere republican fanatic, and was distinguished for his extraordinary enthusiasm, unyielding purpose, unhesitating audacity, and facility of speech, rather than for great abilities. His poems and political writings, however, show that he possessed considerable literary talents.—J. T.

SAINT-LAMBERT, Charles François, Marquis de, a miscellaneous writer and poet, was descended from a noble but poor family, and was born in Lorraine in 1717. He entered the army at an early age, served in several campaigns, and attained the rank of colonel, but quitted the service in 1757 to devote himself to literary pursuits. He became a member of the French Academy, was the intimate friend of Duclos, Diderot, Grimm, Rousseau, and other eminent writers, and was much admired for his wit and gallantry. He was one of the contributors to the Encyclopedie, and wrote a great number of poems and miscellaneous treatises. His best known works are a poem on the seasons; fugitive poems; original fables; a memoir of Bolingbroke; a universal catechism; a drama; and his philosophical works in 5 vols. The marquis died in 1803.—J. T.

* SAINT-LEONARDS, Edward Burtenshaw Sugden, first baron, sometime lord chancellor of England, was born in London in 1781. He was called to the bar at Lincoln's inn in 1807, having two years before published a work which has become a legal classic, his well known "Treatise on the Law of Vendors and Purchasers of Estates." The year after he went to the bar he published another legal work, which has attained a position similar to that of its predecessor, his "Practical Treatise on Powers." In 1809 appeared from his pen a work addressed more to the country gentleman than to the profession, "A Series of Letters to a Man of Property on Sales, Purchases, &c., of Estates," which is, we believe, the basis of his "Handy-book on Property Law," brought out with great success in 1858. Mr. Sugden was chiefly known as an able conveyancer and chamber-counsel, when in 1817 he devoted himself to the chancery bar, and immediately securing a large practice, was made a king's counsel in 1822. From 1828 to the passing of the reform bill, he represented in the house of commons the boroughs of Weymouth, Melcombe Regis, and St. Mawes successively; and in the Wellington-Peel administration of 1828–30 he was solicitor-general from June, 1829, to its close, having been knighted on accepting office. In Sir Robert Peel's first administration, he was lord chancellor of Ireland from January to April, 1835, and in that statesman's second administration he filled the same office from October, 1841, to July, 1846. On Lord Derby's accession to power, the great legal reputation of Sir Edward Sugden marked him out for the lord chancellorship of England in a ministry to the politics of which he had long and consistently adhered. He was raised to the peerage as Baron St. Leonards, and was lord chancellor from February to December, 1852. In 1808 he had married the only child of Mr. John Knapp.—F. E.

SAINT-LEU, Hortense Eugenie de Beauharnais, Duchesse de, daughter of the Vicomte de Beauharnais and of Josephine, afterwards empress, was born at Paris in 1783. Singularly gifted and accomplished, sprightly and graceful in her manners, the daughter of Josephine was admirably fitted for the part she had to play in the consular, and afterwards in the imperial court. In 1802, much against her inclination, she was married to Louis Bonaparte, by whom she became the mother of Napoleon III. When Louis became king of Holland in 1806, Hortense reluctantly, at his side, assumed the honours of royalty, and her residence in the new kingdom was as brief as was consistent with decorum. After the abdication of Louis in 1810, Hortense obtained the emperor's sanction for a separation from her husband, and took up her residence in Paris, where, still retaining the title of queen, she exercised in her salon, the resort of all the celebrities of the capital, a sovereignty much more congenial to her tastes than that which she had shared in Holland. She remained in Paris after the first restoration of the Bourbons, and was accused of preparing the way for the return of Napoleon, so that on the final abdication of the emperor in 1815, she was obliged to leave France. After wandering for some time through Germany and Switzerland, she took up her residence in 1817 at the chateau of Arenenberg, in the canton of Thurgovia, assuming the title of duchess of Saint-Leu. By her marriage with King Louis she had three children—Napoleon Louis Charles, born in 1802; Napoleon Louis, born in 1804; and Charles Louis Napoleon (emperor), born in 1808. Only the future emperor survived the age of childhood, and from him she was separated by the unfortunate affair of Strasburg in 1836. She died in 1837. Hortense cultivated with success the arts of music and poetry; and of her talents there is said to be ample evidence in some romances which she composed, as well as in the Memoires, from which she published some selections the year before her death. She was interred at Rueil, near her mother.

SAINT-MARTIN, Louis Claude, Marquis de, called the "Unknown Philosopher," was born at Amboise on the 18th of January, 1743. He was sent to be educated at the college of Pont Levoy, where he became acquainted with the work of Abbadie on Self-Knowledge, which he himself states had considerable influence in moulding his opinions on metaphysics. At the age of twenty-two he entered the regiment of Foix, at that time in garrison at Bordeaux. Mathematics appears to have been his favourite branch of study, and this led to an intimacy between him and Lalande, which, however, was not of long continuance in consequence of the dissimilarity of their ideas on other subjects. Subsequently Saint-Martin entered into holy orders; but there are considerable doubts respecting his orthodoxy. In the course of his travels, both on the continent of Europe and in England, he became acquainted with some of the most distinguished men of the day. In 1794 he was expelled France. In his idea, the Revolution was a type of the day of judgment. The philosophy of Saint-Martin may be pronounced mystical. The greater part of his opinions are embodied in his work, entitled "Des Erreurs et de la Verité." When treating of the existence of good and evil, he manifests a leaning towards the doctrine of the Manichæans, but qualifies it by maintaining the superiority of the former principle over the latter. With him man belongs to the good principle, but his will being weak, his separation from God follows, bringing with it enervation and corruption. Accepting the ancient maxim, "Know thyself," as his fundamental principle, Saint-Martin maintained that in order to avoid misconception as to the universe and its laws, it is only necessary to study humanity in its physical and mental attributes, in order to gain a knowledge of the visible and invisible creation. This system he calls "Natural Revelation." His works, in addition to that alluded to, are entitled "Du Tableau Naturel," "De l'Esprit de Choses," "Du Ministerè de l'Homme d'esprit," "Eclair sur l'Association Humaine," Paris, 1797, 8vo.—W. J. P.

SAINT-PIERRE, Charles Irénée Castél de, an able though eccentric writer, was born on 18th February, 1658, at the Chateau de Saint-Pierre, near Barfleur, in Lower Normandy. His family was related to that of Marshal Villars, and his father was bailiff of Contentin and governor of Valogne. At the completion of his education at the college of Caen, in accordance with the wishes of his family, he entered into holy orders, and subsequently purchased the office of principal almoner in the household of the duchess of Orleans. At Paris he soon earned for himself the reputation of being an enlightened thinker, and notwithstanding the smallness of his own means, he contributed to meet the wants of Fontenelle and Vaugnon, with whom he was on terms of friendship. The works of the Abbé de Saint-Pierre are mostly on politics, and have been characterized by Cardinal Dubois as the dreams of a good citizen. Some of his propositions are trivial and impracticable. A favourite idea of his was the institution of a perpetual peace through the agency of an assembly of the European powers, what he denominated a "Diète Europaine." In order to make his scheme more popular at court, he disclaimed having originated it, and gave out that it was an idea of Henry IV., which he had revived, and further stated that the whole plan had been found among the papers of the dauphin, the duke of Burgundy. In consequence of some remarks on the government, he was refused a seat in the Academy, principally through the influence of Cardinal Polignac. He, however, continued to live on good terms with those whose votes had secured his rejection. On his death, 29th April, 1743, the Academy, on the motion of Boyer, bishop of Mirepoix, waived the customary eulogium over his remains. Voltaire, who saw him a few days prior to his death, states that on inquiring in what light he viewed his approaching dissolution, the abbè replied,

"As a trip into the country." Amongst the numerous treatises written by him, the most curious is one on the future extirpation of Mahometanism. His "Annals of Louis XIV." contain much curious writing, and are remarkable for a freedom of opinion, on political subjects, far in advance of the time.—W. J. P.

SAINT-PIERRE, Jacques Henri Bernardin de, was born at Havre on the 19th of January, 1737. His father, Nicholas, pretended to be a descendant of Eustache de Saint-Pierre, the celebrated mayor of Calais, whose history, however, recent research shows to be somewhat mythical. Bernardin was the eldest of the family, which consisted of three sons and a daughter. His character was chiefly moulded by his mother—a devout woman of tender and poetical temperament; and his favourite books in childhood were the Lives of the Saints and the Collections of Legends, which are found in all Roman catholic libraries. After a somewhat imperfect education at home, he was placed as boarder and pupil with a parish priest at Caen. On his return he joined to his delight in the miraculous, which the Lives of the Saints had nourished, that taste for natural history whereby he was to achieve a chief part of his renown. Ere long a passion for travelling seized him. Brother Paul, a capuchin of the neighbourhood, frequently visited the Saint-Pierre family, and was a favourite with the children, as he varied caresses with sweetmeats and amusing stories. Bernardin made an excursion with Brother Paul through Normandy, and already considered himself a traveller. But when Bernardin's godmother—the Countess de Bayard, who had, though battling with poverty, the noblest qualities of her ancestor, the Chevalier de Bayard—made him a present of Robinson Crusoe, the book so charmed Saint-Pierre that he began to dream of lovely islands far away on the ocean. Herein was seen by his father a decided preference for the life of a sailor. One of the boy's uncles, the captain of a vessel about to sail to Martinique, asked Bernardin, then little more than twelve, to accompany him. But sea-sickness and the hard work from which his uncle did not excuse him, made the voyage a penance, and not a holiday. Once more in France, Bernardin entered an institution in Caen which was under the direction of the jesuits, who have always been famous for their skill in education. What, however, chiefly impressed Saint-Pierre, was the record of what the jesuits as missionaries had achieved. He entertained for a moment the idea of turning jesuit, and of seeking as a missionary the martyr's death. But this was nothing more than a transient whim. Bernardin finished his studies at the college of Rouen, obtaining, when he left the college in 1757, the first prize for mathematics. He now attended a military school for about a year, to acquire a knowledge of engineering, which he intended to adopt as a profession. Saint-Pierre received an appointment as engineer in the French army assembled at Düsseldorf, whither he went in 1760. At the battle of Warburg and other actions he displayed notable courage, and he prepared many plans and maps. But he quarreled with the engineer-in-chief, by whom he had been treated with signal injustice. A visit to Havre brought neither help nor consolation. In the spring of 1761 we find Saint-Pierre at Paris. He was promised a commission in a French expedition about to set out to assist the Maltese knights against the Turks. But he was foolish enough to go without the commission to Malta, where he was treated as an impostor, and had to suffer many indignities. Paris anew attracted him. But discovering that by giving lessons in mathematics he could not procure the very barest subsistence, he resolved to try his fortune abroad. In Holland he met friends willing to assist him. From Holland he journeyed to Lubeck, whence he sailed for St. Petersburg, in a vessel containing adventurers of every nation. On landing at St. Petersburg, it seemed as if Saint-Pierre were doomed to die of starvation. But one happy and unexpected incident after another brought him finally to Moscow, where he was introduced to the Empress Catherine, who gave him a most gracious reception, which he owed perhaps in some measure to his remarkable personal beauty. As an officer in the Russian army he served in Finland. Growing weary of Russia, he hastened, without any definite plan or fixed purpose, to Poland, where he had a love affair with a princess, which one of his biographers has chronicled with immense detail. Some of the principal German cities were next the resting-places of the restless Saint-Pierre. A dweller in his native land again at the end of 1766, he ere long renewed his wanderings. In January, 1768, he took his passage in a vessel bound for the Isle of France, where he had accepted a situation as engineer. Rich with the most various experiences he, in June, 1771, changed the tropics and the sea for the French capital. He had not been at Paris above a month or two, when he became acquainted with Rousseau, respecting his intercourse with whom he has written some most charming pages. In 1773 he published his "Voyage to the Isle of France," which has an unfading interest from its fresh and delicious pictures. Then came, after an interval of rather more than ten years, the "Studies of Nature," and then in 1788 the book which has its chosen place in the universal literature of the world, "Paul and Virginia." A work of kindred beauty, and of not much later date, was "The Indian Cottage." At a somewhat mature age Saint-Pierre married a daughter of Peter Francis Didot, who was a member of the great Paris publishing house, and who had paper-mills at Essonne. In the neighbourhood of Essonne Saint-Pierre for a considerable time resided. The Revolution had just broken out when he was made superintendent of the garden of plants and of the cabinet of natural history at Paris; but having occupied the office for a brief season he went back to the country. His wife dying after having made him the father of two children—Paul and Virginia—he married, when sixty-five, as his second wife, the daughter of the marquis of Pelleport, a young lady of eighteen. Bernardin de Saint-Pierre was cut off by apoplexy at his country-house, Eragny, on the banks of the Oise, on the 21st of January, 1814. Louis Aimé Martin, himself a well-known author, married Saint-Pierre's widow, and adopted his daughter. The first copious and elaborate biography of Saint-Pierre, and the first complete edition of his works, were from the hand of Aimé Martin, but whose taste and statements have both been questioned, however excellent his intentions. Saint-Pierre's daughter, Virginia, died young as the wife of General De Gazan. One of Saint-Pierre's important and interesting productions, "The Harmonies of Nature," and numerous fragments, did not appear till after his death. Perhaps there is no French writer better worthy of being made a companion than Bernardin de Saint-Pierre, alike from his noble moral aims, his fidelity to nature, and his enchanting style; though there are morbid sentimentalities in his books as there were follies and feeblenesses in his career.—W. M–l.

SAINT-REAL, Cesar Vichard, commonly called Abbé of, was a Savoyard by birth, but he was adopted by France as one of her eminent prose writers, when Savoy still belonged to the crown of Piedmont. He was born at Chambéry in 1639, and at the age of sixteen was sent to Paris and educated by the jesuits. He early devoted himself to study, and became imbued with the spirit of classicism which then characterized French literature. A pure and exact style was then the chief object of literary ambition, and the eminence of Saint-Real is founded upon his success in achieving this kind of excellence. He became intimately connected with Varillas, and subject to his influence learnt to write history with the embellishments that are proper to fiction only. Thus Saint-Real's greatest work, "The Conspiracy of 1618 at Venice," contains dramatic pictures of nocturnal meetings, eloquent speeches, and even characters that never existed. A devoted admirer of Sallust, the author sought, says Ste. Beuve, to write a fine supplement to the conspiracy of Catiline. The English dramatist Otway was inspired by Saint-Real's book to write Venice Preserved. Saint-Real though a man of studious retirement was caught by the fascinations of Hortense Mancini, duchesse of Mazarin, while she was residing in 1676 at Turin in the house of one of the abbé's relatives. He followed her to England, and formed with Saint-Evremond a part of the brilliant circle which it was the pride of the duchess to gather round her. He wrote her memoirs; but unable to bear the life of dissipation of which her house was the scene, he returned to Paris, and obtained a small allowance from the royal library. In 1679 he returned to Turin, and was made historiographer of Savoy. In 1690 he was again in Paris, charged with some secret negotiations with the duke of Orleans. About this time he had a controversy with Arnauld, who had charged him with Socinianism. He returned in 1692 to Turin, where he died in September of that year.—(For a list of his works see Querard, *La France Litteraire*, viii.)—R. H.

SAINT-RUTH (General), a distinguished French officer, who took a prominent part in the war in Ireland on the side of King James, was born in the early part of the seventeenth century. His courage, activity, and resolution, gained him high rank in

the service of Louis XIV., and he recommended himself to the favour of the extreme popish party by his merciless persecution of the Huguenots. It is said that he was known in France by the name of "the Hangman," and that at Rome he was held in abhorrence by the very cardinals, on account of his cruelty. He held for some time a command in Savoy, where the Irish regiments in the French service formed part of his forces, and fought with great courage. He was therefore selected to take charge of the expedition sent from France in 1691, to the assistance of the jacobites in Ireland. On his arrival at Limerick, he lost no time in applying himself vigorously to the task of disciplining the half-naked Irish levies, and took prompt and judicious measures to arrest the progress of the royal forces commanded by Ginkell. He selected Athlone as the place where a stand could best be made; but after he had for several days repulsed the attacks of the enemy, and success seemed certain, he allowed, by his over-confidence, the passage of the Shannon to be suddenly effected, and Athlone to be captured. He retreated to Aughrim, thirty miles distant, and determined, contrary to the advice of his Irish officers, to try the chances of a battle. Having taken up a well-chosen and advantageous position, he awaited the attack of the royal army, which took place on the 12th of July. The contest was maintained with great bravery and stubborn resolution by his troops, but in the crisis of the battle St. Ruth was killed by a cannon ball. His army was defeated with great slaughter, and the cause of James was completely ruined.—J. T.

SAINT-SIMON, Claude Henry de Rouvroy, Count de, was born at Paris on the 17th October, 1760. He was the son of Balthazar de Saint-Simon, who was nearly related to the Duke de Saint-Simon, famous for his memoirs illustrating the reign of Louis XIV. and the regency. The Saint-Simons claimed to be the descendants of Charlemagne. This pretension has been ridiculed by Michelet, who says that the family was far from being ancient. But the belief that his ancestor was the mighty Charlemagne made Henry de Saint-Simon dream from his childhood of glory. At the age of seventeen he entered the army. He accompanied the troops sent by the French government to the assistance of the Americans, and took a distinguished part in five campaigns. When the English general, Cornwallis, capitulated, Admiral De Grasse received the bulk of the French troops on board his ships for service in the West Indies. In a famous and decisive battle De Grasse having been defeated by Rodney, Saint-Simon was one of the prisoners. He remained in captivity at Jamaica till peace was declared. After a short visit to Mexico, where he presented a plan to the viceroy for connecting the Atlantic and Pacific oceans, Saint-Simon returned to France, and was created colonel. Though he had the best prospects of promotion, yet he suddenly left the army, resolving to travel. His first excursion was to Holland. The Dutch had determined on an expedition against the English colonies in the East Indies. Saint-Simon was one of the most willing volunteers. But his motive was somewhat ignoble: he wished to have an opportunity of seeing Asia. Through the neglect of the French ambassador the expedition was abandoned. It was to Spain that Saint-Simon next turned his steps. The Spanish government had conceived the grand design of bringing Madrid into communication with the sea by means of a canal. Grand as was the design, Saint-Simon offered to the Spanish government a still grander organization for its accomplishment. But ere the preliminary arrangements had been fixed, the French political troubles began to send their vibrations through Europe. In November, 1789, Saint-Simon hastened home. His family had property in the neighbourhood of Péronne in Picardy. Actively Saint-Simon set himself to preach the doctrines of liberty and equality in the commune of Falvy, district of Péronne. He sympathized, however, with the Revolution more in its social than in its political aspects and tendencies. Saint-Simon had met at Madrid Count De Redern, subsequently Prussian ambassador in England. With funds supplied by the count, Saint-Simon commenced in 1790 to buy confiscated property. The speculation, not quite in harmony with the highest principles of honour, was eminently successful, even when Saint-Simon was apprehended and kept for a year in prison as a political offender. While expecting every day to be one of the guillotine's countless victims, he received an imaginary visit from his imaginary ancestor, Charlemagne. The cheering words of Charlemagne heralded the deliverance which the fall of Robespierre brought. Saint-Simon continued his gambling in confiscated property till 1797. On retiring, Saint-Simon received from the greedy Count De Redern a sum equivalent to six thousand pounds, a very inadequate share of the spoils. Deluded by the enthusiastic dreams of social regeneration which he had long cherished, Saint-Simon spent his money as recklessly as if he had had six times six thousand pounds a year, instead of six thousand pounds altogether. A scientific school of perfectionment was founded, accompanied by an establishment of industry. Expensive scientific experiments were made. Gorgeous entertainments were give to men of science, to philosophers, to Utopians, and to charlatans. In 1801, just when his purse was getting empty, Saint-Simon married Mademoiselle De Champgrand, a lady of good birth. But in July, 1802, he divorced this excellent and gifted woman, for no other reason than that he wished to marry Madame De Staël, who had become a widow. But when Saint-Simon went to Coppet, near Geneva, he found Madame De Staël not inclined to accept the honour intended for her. At Geneva Saint-Simon published his first work, entitled "Letters from an Inhabitant of Geneva to his Contemporaries." A journey to England was followed by one to Germany. In the main, Saint-Simon admired England, but disliked the English distaste for theorizing. The Germans rushed, in his opinion, to the other extreme; they were too mystical. Not in a rejoicing mood or in a triumphant condition did Saint-Simon regain his native land: he was nearly destitute. During the Reign of Terror he had furnished shelter to Count De Ségur. He now applied to Ségur, picturing the depth of his distress. Ségur was not in a hurry to oblige his benefactor: he kept him waiting six months, and then procured him a clerkship worth a thousand francs a year. For this small salary Saint-Simon had to drudge nine hours a day. But a friend unexpectedly appeared. This was M. Diard, to whom Saint-Simon as employer had, in his hour of prosperity, been bountiful, and who was now bountiful in his turn. He invited Saint-Simon to his house, supplied all his wants, and it was with Diard's money that Saint-Simon's strange productions were printed. Diard's death in 1810 threw Saint-Simon for a season into more terrible poverty than he had yet borne. He was advised to appeal to the emperor. The appeal was made, but it was fruitless, as the emperor was told that Saint-Simon was a madman. Count De Redern was living in splendour and luxury at Alençon on the enormous wealth of which Saint-Simon had been the creator. At Alençon Saint-Simon sought the count, begged for succour, and begged in vain. Some members of Saint-Simon's family at Péronne were more merciful; he was taken care of by them during a dangerous illness, which had been brought on by anxiety and something closely akin to starvation. An annuity was likewise settled on him. Saint-Simon's indomitable pertinacity at last attracted disciples, not a few of whom, such as Augustin Thierry and Auguste Comte, themselves became famous. For the diffusion of the Saint-Simonian ideas a periodical called the *Organisateur* was started at the end of 1819. In March, 1820, Saint-Simon was tried for a supposed attack in his periodical on the royal family. The jury, however, acquitted him. Old age was creeping on, with little to brighten it. Saint-Simon never for a moment wavered in loyalty to his faith. But there was no promise of immediate results. Overcome by gloomiest despondency, Saint-Simon attempted in the spring of 1823 to shoot himself through the head. The ball inflicted a horrible wound, but did not kill him. One of his eyes was, however, destroyed. He survived for two years, and after an illness of six weeks, he died on the 19th May, 1825. It was not till Saint-Simon had been for some time in his grave, that Saint-Simonianism was organized as a system. Its career was as brief as it was brilliant. But Socialism is not dead in France; and in the February revolution there were profound socialistic elements. The most devoted and affectionate of Saint Simon's disciples, Olinde Rodrigues, had prepared a complete edition of the master's works. The sudden decease of Rodrigues has delayed the undertaking.—W. M–l.

SAINT-SIMON, Louis de Rouvroy, Duc de, the author of those memoirs which reveal more exactly than any other book the unvarnished features of the French court during the old age of Louis XIV. and the regency of the duke of Orleans, was born on the 16th of January, 1675. After careful education at home he was admitted by the king, who was his godfather, into the regiment of musketeers, and making his first campaign in 1692 under the duke of Luxemburg, was at the siege of Namur, and the battles of Fleurus and Nerwinde. After the peace of Ryswick he resigned his commission in the army, because he had not

received the promotion to which he thought himself entitled. The life of a court, too, was more congenial to his nature than life in the camp. He had all the qualities that fitted him for an agreeable attendant upon royalty. Wealth, rank, and fine manners made him popular with other courtiers, and he found intense gratification himself in noting down in his journal details of his daily experience, which he gathered up with singular sagacity and power of observation. The king, displeased at his quitting the army, looked coldly on him. Disapproving also of the duke's tenacity in upholding the most trifling privileges of his order, his majesty conferred no office of importance on his godson. The portrait of the grand monarque in the "Memoirs," therefore, though no doubt faithful, is not set off by any roseate hues of flattery. With the duke of Orleans Saint-Simon was on much better and more intimate terms, and upon the establishment of the regency the latter was made a member of the council of state, and enjoyed a large measure of the regent's confidence. Too fastidious and finical for the conduct of great affairs, however, Saint-Simon never rose to the position of a statesman, finding enough to do in the petty intrigues of the court, and in contributing to the controversy then carried on between the nobility and the parliament. One weapon he used against these gentlemen of no descent, recoiled upon himself. His dignity of peer was keenly hurt by a statement that the pretences of the family of Saint-Simon to ancient lineage were unfounded; that "the vanity and folly of this little duke are so great that, he has traced the descent of a citizen judge styled Le Bossu (Hunchback), who married one of his relatives, to the house of Bossu." Saint-Simon published a reply to this memoir of the parliament, full of rage, and seized every opportunity of decrying them and their proceedings. His dislike, however, of the jesuits was greater than his hatred of the magistrates, and he is credited with advising the regent not to suppress the parliament, which proceeding Dubois recommended. In 1721 he was sent to Madrid to negotiate the marriage of the regent's daughter to the prince of Asturias. On the way he was attacked by the small-pox, but recovered, and was made a grandee of Spain. After the death of the regent he quitted the court and retired to his seat La Ferté, where he passed many years composing his voluminous memoirs. He died in Paris at a great age, on the 2nd of March, 1755. The celebrated "Memoirs" were written with far too much frankness and candour to be allowed to see the light before the Revolution. Glimpses of them were caught occasionally by a favoured few, but nothing like a correct edition appeared until 1829, when they were received with the eagerness usually reserved for sensation novels. Later and more correct editions have appeared in twenty and more volumes. In 1857 Mr. Bayle Saint-John published an admirable English translation, abridged in four volumes.—R. H.

SAINT VINCENT, John Jervis, Earl of, a distinguished English naval officer, was born on the 9th of January, 1734, and was the son of Swynfen Jervis, Esq., counsel and solicitor to the admiralty, and treasurer of Greenwich hospital. Young Jervis having manifested such a strong predilection for the sea, that he ran away from school in order that he might be a sailor, his father, who had intended him for the law, wisely yielded to his son's wish, and placed him on board the *Gloucester* under Commodore Townsend in 1748. Six years later the youth was nominated lieutenant. He distinguished himself greatly at the siege and capture of Quebec in 1759, and was in consequence promoted to the rank of commander, and appointed to the *Porcupine* sloop of war. In 1760 he was made a post-captain. He commanded the *Foudroyant* in the engagement between Admiral Keppell and Count d'Orvilliers off Ushant in July, 1778. In the same vessel he captured the *Pègase*, a French 74, off Brest harbour in 1782, and was rewarded for this gallant exploit with the order of a knight companion of the bath. In 1793 he was appointed, conjointly with Sir Charles Grey, to the command of the expedition sent against the French Caribee islands, and succeeded in reducing Martinique, St. Lucien, and Guadaloupe; but the last mentioned of these islands was retaken by the French, and the British forces suffered severely from the rainy season and the yellow fever. In 1795 Sir John Jervis attained the rank of full admiral, and on the resignation of Lord Hood was appointed to the command of the British fleet in the Mediterranean. While holding this post he rendered important service to the country by the activity and skill which he displayed in blockading the French fleet in Toulon, and protecting British commerce in the Levant. In 1797 Admiral Jervis gained the famous victory from which his title was taken, and which obtained for him a place in the foremost rank of naval commanders. On the 14th of February, with only fifteen ships of the line, seven frigates and two sloops, he encountered off Cape St. Vincent a Spanish fleet of twenty-six sail of the line, twelve frigates and a brig, and after an obstinate engagement, which lasted ten hours, completely defeated them, capturing four of the enemy's largest ships. The thanks of both houses of parliament were voted to the fleet for this brilliant and decisive affair, which had a most important influence on the prosecution of the war, and Admiral Jervis was rewarded with a peerage. A few months later, the fleet which had performed this important service, while cruizing before Cadiz, was agitated by some conspirators, who attempted to persuade the sailors to follow the example of the mutineers at Spithead. But by the resolute and sagacious conduct of Lord St. Vincent the mutiny was speedily suppressed, and the ringleaders met with condign punishment. Ill health compelled the earl to resign his command and return home in 1799. On the retirement of Lord Bridport, however, in the following year, Lord St. Vincent was appointed to the command of the Channel fleet. In 1801 he was made first lord of the admiralty in the ministry of Mr. Addington, and by instituting the celebrated commission of inquiry, brought to light numberless instances of corruption and extravagance which had long wasted the resources, and crippled the energies of the navy. It was discovered that the dockyards alone were plundered to the amount of a million sterling annually; and the other departments suffered in the same proportion. The inflexible honesty and resistless energy of Lord St. Vincent succeeded after a severe struggle in suppressing these monstrous and deep-rooted abuses, but at the expense of incurring the deadly hatred of the whole nest of defeated plunderers and jobbers. An unfortunate quarrel at this period took place between Jervis and Lord Cochrane, in which the conduct of the head of the admiralty cannot be vindicated. On the downfall of the Addington administration in 1804, Lord St. Vincent retired from office; but in 1806 the exigencies of the state caused him to be summoned from his well-earned retirement, at the age of seventy-two, to take the command of the Channel fleet, and of the expedition sent to Portugal, in the conduct of which he displayed characteristic energy and address. In the following year, his impaired health and advanced age compelled him finally to retire from active service. He survived, however, till 1823, and died on the 14th of March in that year, at the age of eighty-eight. Lord St. Vincent was not only a great naval commander, but a profound and sagacious statesman, a steady and consistent friend of liberal principles, and a kind-hearted friend. "All good officers," it has been justly said, "all good men employed under him, whether in civil or military service, spoke of him as they felt—with admiration of his genius approaching to enthusiasm"—(Brenton's *Life of Earl St. Vincent.*)—J. T.

SAINTE-BEUVE, Charles Augustin, critic and miscellaneous writer, was born at Boulogne in 1804, and educated there and at Paris. He studied medicine and practised it for a time, but his tendencies towards literature were strong. He became a contributor to the *Globe*, the organ of young France as it was before the revolution of the Three Days, and abandoned his profession. He published poems, novels, a well-written history of French poetry in the sixteenth century, contributed to the *Revue des deux Mondes*, and in 1840 gave to the world the first volume of his history of "Port Royal," the most elaborate of his books. It is as a critic, however, that M. Sainte-Beuve is best known. In 1850 he began to contribute to the *Constitutionnel* a series of weekly criticisms on books, called from the day of their appearance, "Causeries du Lundi," and which have had many readers and admirers even in England. Delicacy of insight, catholicity of judgment, and general good sense distinguish these papers, which have been collected into volumes. Some years after the *coup d'état* he was appointed professor of Latin poetry in the Collège de France; but the students, indignant at his political tergiversation, disturbed his inaugural lecture, and his professorship became merely nominal. He died in October, 1869.—F. E.

SAINTE-PALAYE, Jean Baptiste de la Curne de, was born at Auxerre in 1697, and in 1724 was elected a member of the Academy of Inscriptions. In 1758 he became a member of the French Academy. He wrote "Memoirs on Chivalry," and a History of the Troubadours, published after his death.

SALA, Nicolo, a musician, was born at Naples in 1701. He was a pupil of Leo, and on leaving his master, being appointed master of the conservatory of La Pieta at Naples, he began an immense work, to which he consecrated a great part of his life. He made it in some sort the monumental history of harmony, by classifying and preserving the masterpieces of the Neapolitan school, according to the progress of the art. He finished it at the end of the century in which it was begun. It was printed and published at the expense of the king of Naples, under the title of "Regole del Contrapunto prattico," when it was unfortunately destroyed during the revolution at Naples in 1799, by the furious populace, who attacked the royal printing-office and destroyed the plates. Sala died at a great age in 1800, inconsolable, it is said, at his immense loss; but if his life had been prolonged for eight years his old age would have been consoled by the reproduction of his work by M. Choron, in his Principes de Composition des Ecoles d'Italie. It is probable that Sala was so entirely occupied by this great work that he had little leisure for composition.—E. F. R.

SALADIN, more properly Salah-ed-deen, the famous sultan of Egypt and Syria, was born in 1137, at the castle of Tecrit on the Tigris, of which his father, Ayub, a Kurd, was governor. Ayub and his brother Shirakoh afterwards entered the service of Noureddin, the sultan of Aleppo, and the young Saladin accompanied his uncle in those expeditions to Egypt, which resulted in making Egypt a dependency of Noureddin's, under the vizierate of Shirakoh. Meanwhile Saladin had highly distinguished himself as a soldier, and on the death of Shirakoh he succeeded to his uncle's authority in Egypt, where the rule of the Fatimite dynasty soon ceased. He began to act independently of his suzerain Noureddin, and a war would have been the result had not Noureddin died in 1173. Noureddin's son and heir was a boy of eleven, and in the confusions of his minority Saladin succeeded in adding the sovereignty of Syria to that of Egypt, and assumed the title of sultan. His ambition was still unsatisfied while the Latin kingdom of Jerusalem survived. Its power was weakened by the quarrels of the christians as to who should be its sovereign, and an excuse for assailing it was easily found. On the 4th of July, 1187, was fought the decisive battle of Tiberias, in which Saladin was victorious, taking prisoner the flower of the christian army. To Guy de Lusignan he behaved with generosity and courtesy, but with his own hands he cut off the head of Reginald de Chatillon, whose attack, despite the provisions of a truce to the contrary, on some Mahometan pilgrims had been the ostensible cause of the war. The victory of Tiberias, and other triumphs of Saladin's arms, were followed by the capitulation of Jerusalem and its submission to the Moslem, 2nd of October, 1187. The Latin kingdom of Jerusalem was now only represented by Tyre, where Conrad de Montferrat successfully resisted Saladin. A new crusade was preached, and the christians became the assailants. The siege of Acre, defended for nearly three years against the crusaders, was brought to a close by the arrival and heroic exertions of Richard Cœur de Lion, aided by the king of France, Philip Augustus, and Saladin had to capitulate, 12th July, 1191. During the siege Saladin displayed not only a courage which won him the regard of Richard, but a chivalrous courtesy worthy of christian knighthood, sending presents of delicate fruit to the kings of England and France when they were attacked by an epidemic fever. The capture of Acre was followed by other successes of the christian arms, but these were neutralized by the dissensions of the Franks. Philip Augustus had quitted Syria very soon after the fall of Acre; Conrad de Montferrat was bidding for a separate peace; and on both sides there was a wish to come to terms. It was even proposed by Richard that Saladin's brother should become a christian, marry his sister, and be made king of Jerusalem. This project came to nothing; but in the September of 1192 a three years' truce was concluded, which left Jerusalem to Saladin, with a stipulation that the city and the holy sepulchre should be accessible to the christian pilgrims. With a constitution worn out by long warfare, Saladin died soon afterwards, on the 4th of March, 1193. "At the hour of his death," says Gibbon, "his empire was spread from the African Tripoli to the Tigris, and from the Indian ocean to the mountains of Armenia." Its greatness did not long survive its founder. Christian vies with Mahometan historian in praising the virtues of Saladin; but the most striking, perhaps the most truthful portrait of him, is to be found in a work of fiction, the Talisman of Sir Walter Scott.—F. E.

SALAI, Andrea, called also Salaino, was a favourite scholar of Leonardo da Vinci. He was born at Milan about 1475, and was with Leonardo in Rome in 1514. He acted as his master's steward as well as assistant; and, as he was distinguished for his fine person, also as his model. Salai's works are scarce, but they are painted entirely in the style of Leonardo; the Brera at Milan possesses three; there is one also in the Leuchtenberg gallery at Munich, and one at Berlin. Some others of the comparatively numerous works attributed to Leonardo da Vinci are probably by the hand of Salai.—R. N. W.

* SALAMAN, Charles, a musician, was born in London on the 3d of March, 1814. He evinced at a very early age a remarkable talent for music, and commenced his musical studies with his mother, an accomplished amateur pianist. At the age of thirteen he was placed under the able guidance of Charles Neate, the friend and correspondent of Beethoven, and was early introduced by him to the great works of the classical masters. In composition he had the advantage of Dr. Crotch's instruction. Salaman made his first appearance as a pianist in 1829, and continued for some years before the public. In 1838 he visited Munich and Vienna, and in 1840 went to Italy. He resided in Rome from 1846 to 1848, and in the carnival of the latter year introduced for the first time to the Romans a symphony of Beethoven, which he conducted. Salaman has resided in London since 1848, and notwithstanding his incessant occupation as a professor of the piano, has found time to earn an honourable reputation as a lecturer on subjects connected with the history and art of music. His compositions, both vocal and instrumental, are numerous and well-known; and as one of the founders of the Musical Society of London, and honorary secretary of that now popular institution, Salaman has in no small degree been the means of promoting its success.—E. F. R.

SALAMANCA, Antonio, Italian engraver and publisher, was born at Rome about 1500. Salamanca is not remembered on account of his talent as an artist. He belonged to the period of the decline of Italian engraving, and he did much to hasten its decline. He had numerous apprentices and assistants, and formed a sort of manufactory of prints. He obtained the plates of Raimondi and other great engravers, and supplied impressions from the plates as "restored" by his unskilful assistants; and he produced imitations of early prints. He seems to have been himself rather a publisher than an engraver; though a print from Michelangelo's Pietà bears his signature. The year of his death is not mentioned.—J. T-e.

SALDANHA OLIVEIRA E DAUN, Joao Carlo, Duke of, a Portuguese statesman, was born 1780, and was a grandson, by the mother's side, of the celebrated Pombal. When the French invasion drove the Portuguese royal family to Brazil, Saldanha submitted to the usurping authority. He was taken prisoner by the army of Wellington, but was allowed to proceed to Brazil, where he served with distinction both in a military and in a diplomatic capacity. After the restoration of constitutional government he returned to Portugal, and became minister of foreign affairs under John VI. (1825). After the death of the king he became governor of Oporto, and repressed with great severity the Miguelite insurrections of that time. When the constitution of Don Pedro was proclaimed he became minister of war, but as he insisted on the dismissal of two secret adherents of Don Miguel, he was compelled to retire to England. When Don Miguel assumed the regency, Saldanha returned to Portugal, and placed himself at the head of the constitutional party, but failed to organize an insurrection against the government, and returned to England. In 1832 he forced the blockade of Oporto, and became the most trusted adviser of Don Pedro, and generalissimo of his army. The war closed by the decisive capitulation of Evora (1834). Saldanha became minister of war and president of the council (27th May, 1835), but failing to obtain a majority in the chambers, he took his seat with the liberal opposition. The revolution of September, 1836, overthrew the charter of Don Pedro. Saldanha made another unsuccessful attempt at insurrection, but was compelled to leave the country, and remained in exile in England and France for nearly ten years. In 1848 he was again at the head of the ministry, but failed to command the cortes, and was compelled to give place to Costa Cabral (Conde de Thomar). Another insurrection (8th April, 1851) again raised him to power, but the late King Pedro V. refusing to create a number of new peers, in order to give him a majority, he resigned (July, 1856). He was in October, 1862,

again appointed commander-in-chief. In his official capacity he was one of the deputation sent to Turin to escort the present queen of Portugal to Lisbon, and shortly after his return was appointed ambassador to Rome (November, 1862).—F. M. W.

SALE, George, the translator of the Koran into English, is said to have been a native of Kent, to have been born in 1680, and to have followed the profession of the law. Of his personal history little is known. In the Calamities of Authors, the elder D'Israeli, without quoting his authority, says of Sale:—"This great Orientalist, when he quitted his studies, too often wanted a change of linen, and often wandered in the streets in search of some compassionate friend who would supply him with the meal of the day." He contributed the articles in Oriental history to Dr. Birch's General Dictionary, and the Cosmogony, with a portion of the narrative following it, to the Universal History. His great work, however, was his translation of the Koran, with notes and an elaborate preliminary discourse, published in 1734: it has long been the standard English version of the sacred book of the Mahometans. He was one of the members of the Society for the Encouragement of Literature, to free authors from the tyranny of booksellers, founded in 1736, the year of his death. Warburton, writing of his death regretfully to Birch, says, that had Sale lived, "he would have proved the English Herbelot."—F. E.

SALE, Sir Robert Henry, an illustrious British officer, who occupies a prominent place in the annals of Anglo-Indian warfare. He was born in 1782, and entered the army in 1795. Two years later he obtained a lieutenant's commission, took part in the battle of Mallavelly, and in the siege and storming of Seringapatam in 1799. He served with distinction in the campaign in the Uznaud country in 1801, was made captain in 1806 and major in 1813, was present at the storming of the Travancore lines in 1809, and at the capture of the Mauritius in 1816. When the Burmese war broke out in 1824 Major Sale took part in the siege of Rangoon, and displayed conspicuous valour at the storming of the stockades near Kemmendine. In the following year he was elevated to the rank of lieutenant-colonel, and was nominated a C.B. for his brilliant services at Prome and Malown. From this period until the commencement of the Affghan war he had little opportunity of acquiring distinction; but when in consequence of Lord Auckland's fatal policy hostilities were evidently impending, Sale was appointed to the command of the 1st Bengal brigade, and his troops formed the advance throughout the whole Affghanistan expedition. At the siege of Ghuznee, under Sir John Keane (25th June, 1839), Sale led the storming party, and was severely wounded. The capture of this strong fortress, which the Affghans regarded as impregnable, rescued the army from a very critical situation, and produced such an effect upon the enemy that they considered further resistance as useless. Shortly after Sale was raised to the rank of major-general, and was nominated a K.C.B. In September, 1840, he was sent at the head of a select body of infantry and cavalry to subdue the Kohistannees, a service which he performed with great skill and success. In October, 1841, he commanded the brigade which was despatched from Cabul to the provinces, in total ignorance on the part of his superior officers and the political agents in the Affghan capital of the real state of the country, or of the storm which was about to burst on them. Sir Robert, however, took every possible precaution, and by indomitable courage combined with skilful generalship cut his way through a hostile population, who seized every favourable opportunity for assailing him; stormed the famous Khoord Cabul pass, and other steep and almost impenetrable defiles; repeatedly routed the hordes of enemies who swarmed around his troops, forced their barricades and stormed their castles, and at length succeeded, though not without severe loss, in reaching Jellalabad, the winter residence of the kings of Cabul. Here Sale and his small but gallant force were closely besieged, from the 12th of November, 1841, till the 7th of April, 1842, by the insurgent Affghans. At length, after repelling every assault of their enemies, and bearing the severe privations and hardships of their situation with the greatest cheerfulness, the ammunition and provisions of this brave band began to fail. They therefore marched out of their entrenchments, attacked and completely defeated the besieging army, capturing their guns, ammunition, and camp. Sir Robert subsequently took part in the recapture of Cabul, and in the condign punishment which was inflicted upon the treacherous and cruel population, and was immediately afterwards rewarded for his brilliant services with the grand cross of the bath and the thanks of parliament. But he did not long enjoy his well won honours. He acted as quartermaster-general in the campaign against the Sikhs on the Sutlej, and was mortally wounded at the battle of Moodkee, 18th December, 1845. He was then in his sixty-fourth year. Lady Sale, who was a wife every way worthy of her heroic husband, fell into the hands of the Affghans along with her widowed daughter, Mrs. Sturt, but was rescued after a captivity of some months. Her Journal, which has been published, gives a deeply interesting account of the occurrences at Cabul, and of the treatment she and her fellow-captives experienced at the hands of Akbar Khan.—J. T.

SALES, Francis de. See Francis de Sales.

SALESBURY, William, a Welsh philologer of the sixteenth century, was born at Plasisav, Llanrwst, Denbighshire. He was educated at Broadgate hall, Oxford, and proceeded thence to Thave's inn, London, for the purpose of studying law. He appears to have devoted himself by preference to the acquisition of languages, of which he mastered nine, including Hebrew. To his skill as a Hebraist was due his appointment by the Welsh bishops to the charge of translating the New Testament into Welsh. The version of which he wrote the greater part was published in obedience to an act of parliament in 1567. Salesbury was interrupted in the task of translating the Old Testament, by a quarrel he had with Bishop Davies about the etymology of a word. He died between 1595 and the close of the century.—(Williams' *Eminent Welshmen.*)—R. H.

SALIMBENI, Arcangiolo, a celebrated Italian painter, was born at Siena in 1536. He was a scholar, but not an imitator, of Federico Zuccari. His earlier pictures are marked by a dry precision of manner; his later are freer and bolder in style. Of this latter kind a Peter Martyr in the church of the Dominicans at Siena is considered to be the best example. Zani and other authorities say he died in 1583, but according to Lanzi he must have died in or before 1565, as his widow married again and had a son, Francesco Vanni, in that year.—J. T–e.

SALIMBENI, Ventura, Cavaliere, born at Siena in 1557, was also called Bevilacqua, a name conferred on him, along with knighthood, by his patron, Cardinal Bevilacqua. Ventura was the son, and some say the pupil of Arcangiolo Salimbeni, but that seems incompatible with the date of the father's death given by Lanzi. Ventura travelled in Lombardy, and there studied the works of Correggio. He executed several frescoes in the churches and public buildings of Rome; and at Florence painted a series of the Life of the Virgin in the cloister of the Servi, and others in the cathedral of Pisa; in the churches of Pavia, Lucca, and Foligno; besides a great many at Siena. His manner resembled that of Baroccio. Lanzi speaks of Ventura and his father, Arcangiolo, as restorers of the school of Siena. But they lived in the decline of the school, and though clever painters, they did not arrest its decline. Ventura painted some ceilings with his half-brother, Francesco Vanni; he was assisted in painting his backgrounds by Agostino Tassi. Ventura has left a few spirited etchings. He died at Siena in 1613.—J. T–e.

SALIERI, Antonio, chapel-master to the emperor of Austria at Vienna, was born at Legnano, a Venetian fortress, in the year 1750. At eleven years of age he began to learn the harpsichord; but his passion for music soon increased to such a degree that on the death of his father, who was an eminent merchant, and who died just as his son had attained his fifteenth year, the boy devoted himself entirely to the study of his favourite art. The patronage of Mozenigo, a Venetian nobleman, furnished him with an opportunity of resorting to that city to continue his studies, which he afterwards concluded at Naples. Giovanni Pescetti, a celebrated chapel-master at St. Mark, was his first master; after whose death he made choice of Pietro Passini. In 1766 he went to Vienna, and enjoyed the friendship of Gassman, whom he succeeded in the places of chapel-master to the court and theatre. The age and infirmities of Gluck disabling him from satisfying the continual demands of the public at Paris for new compositions for their theatres, Salieri, under the auspices of this great master, and with the assistance of his ideas as to the manner of treating the subject, composed the opera for him entitled "Les Danaides." Gluck assured him on this occasion that he was the only man that had ever been able to familiarize himself with his style. So completely did the imitation succeed, that it was supposed in Paris that Salieri had

not the least hand in the composition of this opera, with the exception of the third act. In 1784 Salieri went to Paris with his opera, which was performed several times before the royal family, and at each representation with increased success. The queen even flattered him by singing in it herself at every performance. At length this opera came out at the great theatre of the capital, and critics then discovered in the details of the piece, principally in the recitatives and the vocal parts, a peculiar style, which announced the most striking talent. It was not until after the thirteenth representation that Gluck, in an address to the public, declared Salieri to be the sole composer of the music. The director of the opera immediately paid him a remuneration of ten thousand francs, and three thousand more for the expenses of his journey. The queen likewise made him a very considerable present. Salieri quickly produced other operas, which were performed with success at Vienna, Venice, and Paris. He succeeded Joseph Bono at the imperial chapel at Vienna, with an extra salary of two hundred ducats, and died at that city in 1825. Fétis gives a list of his numerous works.—E. F. R.

SALISBURY, William Montacute, first earl of, born about 1302, a famous warrior and statesman, apprehended Roger Mortimer at Nottingham, and sent him prisoner to London in the fourth year of Edward III. For this service he was richly rewarded. In the eighth year of the third Edward's reign, he was made governor of the Channel islands, and constable of the Tower of London, and in its eleventh year, admiral of the king's fleet and earl of Salisbury. He fought with great distinction in Edward's Scotch and French wars, and died in 1344, of "some bruises," it is said, "which he received in tilting at Windsor." He married Katherine, daughter of William de Grandison, the lady to whom tradition ascribes, falsely it would seem, the origin of the order of the garter.—John Montacute, third earl of Salisbury, born about 1350, was a great favourite of Richard II., upon whose deposition he went with the earls of Huntingdon and Kent, all disguised as Christmas players, to Windsor, to assassinate Henry IV. The plot was discovered, and the conspirators fled to Cirencester, where they were seized and beheaded. "He was one of the chief of that sect called Lollards in his time," says Dugdale, in whose Baronage there is an account of his iconoclastic proceedings.—F. E.

SALISBURY. See Cecil.

SALISBURY. See John of Salisbury.

SALIS-SEEWIS, Johann Gaudenz, Freiherr von, a Swiss lyrical poet, was born at Malans, the Grisons, December 26, 1762, and died at the same place, January 29, 1834. In the course of a life abounding in strange vicissitudes he served as a captain in the Swiss body guard at Versailles (1785), and afterwards acted as aid-de-camp to Marshal Massena. Yet strange to say, his poems, which are still reckoned among the favourites of the German public, are of the idyllic kind; they are mostly eloquent praises of nature and of rural life. Salis was on friendly terms with all the German poets of his time, particularly with Matthisson.—K. E.

SALLENGRE, Albert Henry de, born of a family of French refugees at the Hague, 1694, was educated at Leyden, studying law under Voetius and Noodt, and on his return to the Hague was admitted an advocate in the court of Holland. With a view to literary researches he visited France in 1713, and again in 1717, and two years afterwards came to England, where he was elected F.R.S. Appointed counsellor to the princess of Nassau in 1716, he became, a year afterwards, commissary of the finances of the States-general. He died in 1723. He edited the *Literary Journal*, begun at the Hague in 1713, from 1715 till 1717. He published "Novus Thesaurus Antiquitatum Romanarum" (a supplement to Graevius' Collection), and after his death there appeared "Essai d'une Histoire des Provinces-Unies pour l'année 1621," &c.

SALLO, Denis de (Sieur de la Coudraye), was born at Paris in 1626. In his youth he showed little aptitude for learning, but distinguished himself while at college, where he devoted his attention to the study of the law. In 1652 he was admitted a counsellor of the parliament. In 1664 he gained for himself the title of the founder of modern periodical criticism, by the establishment of the *Journal des Savants*, the first number of which appeared on 1st January, 1664, under the assumed name of the Sieur d'Hédouville. This was the commencement of similar literary journals in Italy, Germany, Holland, and England. The editorship soon after passed into the hands of the Abbè Gallois. Sallo died of apoplexy on 14th May, 1669, in his forty-third year.—W. J. P.

SALLUSTIUS, Caius Crispus, the historian, was born 86 B.C., of a plebeian family of no particular distinction. Little is known of his early life, but he is said to have been dissolute and luxurious. Being detected by Milo in an intrigue with his wife Faustina, he was soundly flogged by the injured husband, and compelled to pay a large sum of money to obtain his release. In revenge for this, at a subsequent period he took a prominent part in the proceedings against Milo consequent on the murder of Clodius. Sallust was hostile through life to the senatorial party, and warmly supported the interests of Julius Cæsar. In 52 B.C. he was tribune of the people. He was ejected from the senate by the censors, 50 B.C., perhaps on account of his amour with Faustina. In 47 he was prætor elect, and in the following year accompanied Cæsar in his African campaign, and was by him appointed governor of the important province of Numidia. In this office he amassed great wealth, by oppression and extortion, from the unfortunate provincials. After Cæsar's death he returned to Rome, and seems to have withdrawn altogether from public affairs. His ill-gotten riches enabled him to construct a magnificent palace and gardens on the Quirinal, upon the spot which is still called the Horti Sallustiani. He had also a sumptuous villa at Tivoli, and lived in wealth and luxury until his death, 34 B.C. His property he bequeathed to his nephew, who obtained considerable distinction under Augustus, and the family continued to flourish till a late period. The historical works of Sallust early obtained a reputation which has endured to the present time. They are praised in the highest terms by Seneca, Martial, and Tacitus. They were indeed among the earliest examples of regular historical composition among the Romans, and prepared the way for the more elaborate writings of Livy and Tacitus. Unhappily the "Histories" of Sallust which appear to have treated of the civil wars of Sulla and Marius, and of subsequent events down to his own time, have altogether perished, with the exception of a few fragments. The minor works ascribed to him are generally considered spurious. The only remains, therefore, which we have in a perfect form, are the histories of the Jugurthine war and the conspiracy of Catiline. These celebrated compositions undoubtedly possess literary merit of a very high order. The style, though nervous and concise, is clear and easy, free from the laboured and epigrammatic sententiousness of Tacitus, yet adorned with that care and polish which the great Julius has disdained to employ in his famous commentaries. It would seem that Sallust took Thucydides as his model, but his writings will bear no comparison as to philosophic depth and insight with the immortal work of the Greek historian. Yet his observations, if seldom profound, are always sensible, and show great shrewdness and sagacity. But it is in the delineation of character that he more especially excels. His portrait of Catiline, brief as it is, entitles us to place him on a par in this respect with Tacitus and Clarendon. He has often been accused of partiality, but so far as our limited knowledge enables us to judge, the charge is unfounded. Like all ancient historians, with the exception of Polybius, he introduced fictitious speeches into his histories. Thus we find him assigning orations of his own composing to Cato and Cæsar, although the speeches really delivered by them were extant when he wrote. It is also said that he affected the use of antiquated and obsolete expressions, and that in especial he imitated the style of Cato the censor. Nor can it be denied that a certain pretentious aiming at effect, and a tendency to merge the historian in the rhetorician, is at times visible in his pages. Nevertheless, whatever blemishes we may find in him, it is certain that he must always be deservedly esteemed a standard classic. The editions of Sallust are too numerous to require particular mention.—G.

SALLUSTIUS, surnamed the Philosopher, was descended from a patrician family of the Gauls, and was born about the beginning of the fourth century. The Emperor Constantius appointed him prefect of the Gauls, and intrusted him with the charge of the young Cæsar Julian, whose friendship he speedily gained, and who appointed him his præfectus prætorio, and dedicated to him two treatises. Though a heathen, Sallustius dissuaded the emperor from persecuting the christians. He accompanied Julian in his expedition against the Persians, and after his death the generals unanimously offered the vacant throne to Sallustius; but he steadily refused it, alleging that his age and infirmities rendered him unequal to the burden. A second

time, after the death of Jovian, the imperial crown was unanimously offered to the venerable and virtuous prefect, but was again refused, both for himself and for his sons. The time of his death is unknown. Sallustius is supposed to have been the author of a treatise "On the Gods and the World," which is still extant. The best edition of this treatise is by Orellius, Zurich, 1821. It has been translated into French by Formey, 8vo, and into German by Schulthess, 8vo, Zurich, 1779.—J. T.

SALLUSTIUS, the last of the Cynic philosophers who lived in the latter part of the fifth century after Christ. He was a native of Emesa in Syria, and studied successively at Emesa, Alexandria, and Athens. He argued with great eloquence against the Sophists, and made unsparing attacks upon the theology of the Neoplatonists, who in consequence became his virulent enemies, and accused him of holding impious opinions regarding the gods.—J. T.

SALMASIUS, Claudius (Claude de Saumaise), was born at Sémur in Auxois, 1588. After being instructed by his father at home, he went to Paris at the age of sixteen, to prosecute his studies, and adopted there the reformed faith. From Paris he went to Heidelberg, and devoted himself to the study of philosophy and jurisprudence. During the three years he spent at this place, his excessive application to the study of books and MSS. brought on a serious attack of illness. After returning to Paris, he married (1623). Declining invitations to settle at different places, he went to Leyden as professor in 1632. He returned to France in 1640, to settle the affairs of his father who had died; and notwithstanding the pressing invitations of Richelieu and Mazarin, remained in Leyden till 1650, when he went to pay a visit to Christina, queen of Sweden. As the climate did not agree with him, he returned to Holland. His death took place in 1653. The works of Salmasius are numerous, and show very great erudition. Stores of learning are amassed in them. The materials, however, are ill-digested and unsifted. The writer shows a strong inclination for polemics, and his tone is arrogant. The greatest of his works is unquestionably the "Plinianæ Exercitationes in Caii Julii Solini Polyhistora," Paris, 1629, 2 vols. folio, containing a discussion of very many subjects. The publication of this work established his fame. Charles II., when in Holland after the death of his father, got him to write a defence of Charles I. and monarchy, "Defensio Regia pro Carolo I.," 1649. To this Milton replied in his Defensio pro populo Anglicano; and Salmasius was preparing a rejoinder when he died. Of editions of ancient authors which he published may be mentioned—Scriptores Historiæ Augustæ, folio, 1620; Florus, 1609; Tertullian's De Pallio, 1622; Achilles Tatius, 1640; Simplicius' Commentary on Epictetus, 1640. Of his antiquarian and linguistic works we may mention—"De Usuris," 1638; "De Modo Usurarum," 1639; "De Fœnere Trapezitico," 1640; "De Mutuo," 1640; "De Lingua Hellenistica," 1643; "Funus Linguæ Hellenisticæ," 1643; "De re militari Romanorum," 1657. His "Epistolæ" were published in 1656.—S. D.

SALMERON, Alphonso, a Spaniard, and intimate companion of Ignatius Loyola in founding the Jesuit Society, was born in 1516 at Toledo, and died at Naples in 1585. He was one of the seven or eight who, with its author, are reckoned the fathers of the order. It may be inferred from the terms in which he is first spoken of that, at the time when he placed himself under the spiritual direction of Loyola at Paris, he had barely attained the age of manhood—Lainez and Salmeron, "primæ juventutis uterque." Usually when his name occurs in the history of the order, it is conjoined with that of Lainez; and we find these two fathers associated in some of the most important missions, or difficult foreign negotiations undertaken by the general to secure the interests of the society—as, for instance, it was Lainez and Salmeron who represented the order and who maintained the lofty pretensions of the papacy in the council of Trent. Alphonso Salmeron occupies a prominent place in the voluminous history of the society by N. Orlandinus. The title-page of this work (Antwerp, 1620) is decorated with marginal portraits of the founders—Loyola, P. Faber, F. Xavier, J. Lainez, C. le Jay, S. Rodericus, P. Brœtus, J. Codurius, N. Bobadilla, and A. Salmeron. These heads have so much of truthfulness in their style as may be held to vouch for their authenticity. Among the ten the head of Alphonso is undoubtedly that of the shrewd negotiator—the man who, best of the set, might be intrusted with interests such as were those of the jesuit order at foreign courts and in synods. Two or three of these sainted physiognomies are proper to the unearthly devotee—Loyola and Xavier, for instance; another two or three would be thought capable men of business—good administrators of complicated affairs. One of them, and there is not another like him, is the astute, the reticent, the far-seeing guide in the jungle of secular and ecclesiastical craft—and this is Salmeron. Apart from the history of jesuitism, this name does not claim a large place in the history of the times; but the reader who wishes to pursue that history in its details, will find it nowhere better brought under his view than in the copious work of Orlandinus, already referred to.—I. T.

SALMON, Nathaniel, an English writer of topographical and antiquarian works, was born at his father's parsonage at Mep'sall, Bedfordshire. He was educated at Bene't college, Cambridge, entered holy orders, and became curate of Westmill, Hertfordshire. On the accession of Queen Anne, however, he became a non-juror; and no longer able to maintain himself in the church, he applied himself to the practice of medicine, first at St. Ives in Huntingdonshire, and afterwards at Bishop's Stortford, Herts, where he died in 1742. A list of his works will be found in Nichols' Anecd. ii. 132.—R. H.

SALMON, Thomas, called, to distinguish him from his elder brother Nathaniel, the "Geographer," and sometimes the "Historiographer," though he cannot claim these magnificent titles by his literary merits, was the eldest son of the Rev. Thomas Salmon, rector of Mep'sall, who also earned a certain degree of celebrity in his day by some treatises on music. Thomas began life by going to sea; and returning after some years, opened a house of public entertainment in Cambridge. Failing in this enterprise he had recourse to the profession of authorship. He wrote much for the booksellers—geography, history, &c. He died suddenly in London, April, 1743.—R. H.

SALMON, William, an empiric who flourished in London in the seventeenth century, and published between 1670 and his death (about 1700) no less than twenty-two books on medicine, including "Sephorum, or the druggist's shop opened," 1693, his principal work. He also published "Polygraphice; or the arts of drawing or painting," 1675, of which Watts quotes a tenth edition in 1710. He is further credited with a treatise on astrology, one upon hieroglyphics, and an architectural book entitled "Palladio Londinensis."—(See Watts' *Bibliotheca.*)—R. H.

SALT, Henry, British consul-general in Egypt, and a traveller in Abyssinia, of which country he published an admirable account in 1814, was born and educated at Lichfield. Having acquired considerable skill in drawing, Lord Valentia in 1802 engaged him to travel in his company as secretary and draughtsman. They reached India together in June, 1803, and performed several interesting explorations both in that country and in the Red Sea, of which an account will be found in Lord Valentia's travels. In June, 1803, Salt set out from Massouah on a mission to the Abyssinian chiefs, thus opening a communication which had been closed to Europeans for more than two centuries. Rejoining Lord Valentia, he travelled through Egypt, and returned to England in October, 1806. The maps and plates in the handsome edition of Lord Valentia's travels published in 1809, were all executed by Salt. In January, 1809, Salt started on a diplomatic mission from the British government to the Abyssinian chiefs, with a letter from the king and presents for the emperor of Abyssinia. After two years of vain attempts at negotiation he returned to England, and prepared an account of his travels for publication. In 1815 he went to Cairo as consul, and applied himself there to the study of hieroglyphics, on which subject he published an essay in 1825. He died 3rd October, 1827, on the road between Cairo and Alexandria. His remains were borne to Alexandria, where he was buried.—R. H.

SALTER, Samuel, a learned divine and excellent Greek scholar, was the son of Dr. Samuel Salter, prebendary of Norwich. He was educated at the free school of that city, at that of the Charter-house, and at Bene't college, Cambridge, where he obtained a fellowship. Having been tutor to the sons of Sir Philip York, afterwards earl of Hardwicke, he obtained from him a prebend in the church of Gloucester, which he exchanged for one in that of Norwich, and the rectory of Burton-Coggles. He became minister of Great Yarmouth in 1750, preacher at the Charter-house in 1754, rector of St. Bartholomew, near the Royal Exchange, in 1756, and master of the Charter-house in 1761. He was one of the writers of the "Athenian Letters;" published several sermons and tracts; edited various works; and

printed one hundred and six lines of the Iliad with the Digamma. He died in 1778.—D. W. R.

SALTMARSH, John, an antinomian divine who was chaplain in the army under Fairfax. He was settled at Ilford in Essex, where he died in 1646. Replies to his works were published by Thomas Gataker.—D. W. R.

SALTOUN, Alexander George Fraser, sixteenth lord, one of the most celebrated of the Peninsular and Waterloo heroes, was born in 1785. He was the head of the Philorth branch of the ancient and distinguished family of Fraser, which on the death of the last Lord Abernethy of Saltoun, inherited that title as heirs of line. Lord Saltoun succeeded to the peerage when only eight years of age, on the death of his father in 1793. He entered the army in 1802, and attained the rank of lieutenant-colonel in 1813. He served in Sicily in 1806 and 1807; in Spain, under Sir John Moore, in 1808 and 1809, and took part in the battle of Corunna. He accompanied the disastrous Walcheren expedition, and fought with conspicuous bravery under Wellington in fierce battles on the Spanish and French frontiers, in 1813. He also served throughout the campaign of 1815, and took a distinguished part in the battles of Quartre Bras and Waterloo. He commanded the Guards in the defence of Hougoumont, where he highly distinguished himself by his gallantry, and had no fewer than four horses killed under him. This important post was held all day against overwhelming numbers of assailants, by Colonel M'Donnell within the chateau, and Lord Saltoun without. When towards the close of the day his lordship returned to his place in the line, he brought back only one third of the men whom he had led into action. He took a prominent part in the last celebrated charge of the Guards, which concluded the battle, and swept the French from the field. Lord Saltoun was promoted to the rank of major-general in 1837, was appointed to the colonelcy of the 2nd foot in 1846, and commanded a brigade in the Chinese opium war. He ultimately attained the rank of lieutenant-general, was made a knight commander of the bath, a knight of the thistle, a knight of the Austrian order of Maria Theresa, and of the Russian order of St. George; and was for forty-six years a representative peer of Scotland. The duke of Wellington publicly declared that Lord Saltoun was "a pattern to the army, both as a man and a soldier." His lordship died in 1853, aged sixty-eight.—J. T.

SALVANDY, Narcisse Achille, Count, a French writer and politician, was born at Condom Gers on the 11th of June, 1795. His father is said to have been an Irishman, who, coming to Paris during the Revolution, lost his fortune, and endeavoured to retrieve it by setting up an eating-house in the Rue Cassette. The boy was sent, by the favour of M. de Fontanes, to the Napoleon Lyceum; but being condemned for a breach of discipline to some days' confinement, he made his escape from the college and enlisted. He was in the campaign of Germany in 1813–14, and was wounded at Brienne. After the Restoration he zealously supported the Bourbons in several pamphlets, and excited attention in 1816 by an attack on the allies and their occupation of Paris. In 1819 he was made master of requests at the council of state, but resigned the same year. A journey he made into Spain bore fruit in the shape of a novel, entitled "Don Alonzo, or Spain, a contemporary history," 1823, which exposed the author to much ridicule. In this book he warmly defends the Spanish liberals, while "Islaor, or the Bard," published in 1824, is an attack on the Villèle ministry. Associated with Chateaubriand in writing the *Journal des Debats*, his imitations of his leader gave rise to Madam Recamier's witty saying that "Salvandy was Chateaubriand's shadow by moonlight." Pamphlets against a censorship of the press and a history of Poland occupied M. Salvandy till 1828, when he became member of the council of state, but resigned on the nomination of Polignac to the ministry. It was at a ball given at this period by the duke of Orleans in honour of the king of Naples, that Salvandy uttered the famous phrase—"This is a truly Neapolitan fête, we are dancing on a volcano." In the reign of Louis Philippe he became an active member of the chamber, wrote various pamphlets of a conservative tendency, was twice minister of public instruction, ambassador to Spain, where he affronted Espartero, and ambassador to Turin. His innovations in the system of government of the university brought him into collision with men like Victor Cousin and Saint-Marc Girardin, while his patronage of men of letters favourably extended his reputation. His devotion to the constitutional king was often pompously expressed, but it was genuine enough to keep him faithful to his principles during and after the revolution of 1848. He was an earnest promoter of the fusion of the two branches of the Bourbon family. His death, which took place on the 15th December, 1856, was lamented by men of all parties, though his achievements, whether in literature or politics, have not been such as to secure him any permanent renown. His harmless vanity, combined with integrity of character, induced M. Thiers to apply to him the epithet, "un paon honnête homme."—R. H.

SALVATOR ROSA. See Rosa.

SALVI. See Sassoferrato.

SALVIANUS, one of the fathers of the church, an elegant writer who flourished in the fifth century. Neither the place nor the date of his birth is known. For some years he lived at Triers, where he married, but afterwards was settled at Marseilles. He was accustomed to write homilies for bishops who were not skilful in composition. Of his numerous works there now remain only eight books upon Providence, four books against Avarice, and nine epistles.—D. W. R.

SALVIATI, Francesco Rosso, better known as Salviati, from the cardinal of that name, his patron, was born at Florence in 1510, and studied under Andrea del Sarto. He worked for the court of Henry II. of France, and finally settled in Rome, where he died on 11th November, 1563. Salviati completed the Chigi chapel in Santa Maria del Popolo at Rome, left unfinished by Sebastiano del Piombo. In style he belonged to the anatomical imitators of Michelangelo.—(Vasari, *Vite*, &c.)—R. N. W.

SALVINI, Anton Maria, author, and specially translator, born in Florence, 1654; died in the same city, 1729. He belonged to the Accademia della Crusca, and helped in the formation of its dictionary; and has left, besides some original matter, a vast number of Italian metrical versions of Greek and Latin classics, portions of holy scripture, and works by Boileau and Addison.

SAMADON, Noel Etienne, a learned jesuit and Latin scholar, was born at Rouen on 16th February, 1676. Invited at an early age into the order, he became a professor of poetic literature, and taught rhetoric at Caen, and subsequently at Paris. On the death of Père Ducereau, he was appointed tutor to the prince of Conti, and through the latter's influence was made, in 1728, librarian to the college of Louis le Grand, which post he held to the day of his death, on 22nd October, 1733. Samadon was possessed of considerable erudition, and was on terms of intimacy with Huet and other writers of the time. In 1727 he published at Paris, in 2 vols., 4to, a prose translation of Horace, entitled "Les Poésies d'Horace, disposées suivant l'ordre chronologique, et traduites en Français avec des Remarques et des Dissertations Critiques." The most ingenious feature of the work is the translation of the Carmen Seculare, which, from a number of detached odes, he has formed into one connected piece of lyric composition. He also wrote a Latin heroic poem, entitled "Nicanor Moriens;" several translations from Theocritus, Anacreon, and other poets; a translation of the Pervigilium Veneris; and a lyric poem, "Carmina quatuor," published at Paris, in 12mo, 1715.—W. J. P.

SAMBUCUS, John, counsellor and historiographer to the Emperors Maximilian II. and Rudolph II., was born at Tirnau in Hungary in 1531. He applied himself to the study of medicine and polite literature at various universities in Germany, Italy, and France. He died of apoplexy at Vienna, 13th June, 1584. He wrote a "History of Hungary," and other works, which are much esteemed.—D. W. R.

SAMERIUS, Henry, an eminent jesuit, was born at Manche, in the duchy of Luxemburg, in 1540. At the age of twenty-one he attached himself to the Society of the Jesuits, and became a member of their college at Cologne. His talents and engaging manners, together with a facility for the assumption of character, soon brought him into notice. When Mary Queen of Scots, at that time a prisoner in England, made known to her adherents abroad that she desired a confessor of the order to be near her, Samerius was selected for the duty. He entered England, and in the disguise of a physician was introduced to the queen. Suspecting that his mission was known to the English government, he fled to the continent, and was subsequently employed as a missionary in the United Provinces. He was made prisoner by the English auxiliaries on the taking of Steewyck in Overyssel in 1592, and by them was thrown into prison, but was soon after restored to liberty through the intervention of Count Maurice. He died at Luxemburg in 1610, in the seventieth

year of his age, leaving behind him a work on Biblical Chronology, entitled "Chronologia Sacra, ab urbe condito usque ad Christum natum."—W. J. P.

SAMMES, Aylett, a lawyer and antiquary. He was educated at Cambridge, and took the degree of M.A. He was admitted to an eundem degree at Oxford in 1677, having in the previous year published his "Britannia Antiqua Illustrata," or the antiquities of ancient Britain derived from the Phœnicians. A eulogium of the book appeared in the Philosophical Transactions at the time. Some impute the authorship of the work to Sammes' uncle. He died in 1679.—W. J. P.

SAMONICUS, Quintus Serenus, an author whose birthplace is unknown, lived in the reign of Caracalla, and was put to death by that emperor. He has left "Carmen de Medicina," a medical treatise in verse, which forms a handbook of cheap and sometimes superstitious remedies for various diseases.—C. G. R.

SAMPSON, Thomas, a learned and eloquent puritan divine, was born in 1517, and according to Strype was a fellow of Pembroke hall, Cambridge; but Wood says he was educated at Oxford. At a very early period he adopted the protestant faith, and was ordained by Archbishop Cranmer and Bishop Ridley. In 1551 he was presented to the rectory of Allhallows, Bread Street, London. He resigned this office in 1553, and in the following year was promoted to the deanery of Chichester. After the accession of Mary he was obliged to take refuge at Strasburg, along with some other English exiles, and assisted in the Geneva translation of the Bible. He returned home after the death of Mary, and was offered but declined the bishopric of Norwich. In 1560 he was nominated a prebendary of Durham, and in the following year was appointed dean of Christ Church; but he was deprived of this office in 1564 by the high commission court, and imprisoned on account of his puritanical opinions. Four years later, however, he was presented to the mastership of Wigston hospital at Leicester, and was also elected theological lecturer in Whittington college, London. He died in 1589, leaving two sons by his wife, who was niece of the famous Latimer. Sampson was esteemed one of the ablest preachers of his day. He was the author of several sermons and theological epistles, and of prayers and meditations apostolic, &c. He also edited two sermons of John Bradford, the famous martyr, whom he was the means of converting.—J. T.

SAMSÖE, Ole Johan, a Danish author of some note, was born at Nestved on the 2nd of March, 1759. His father was possessed of considerable means. Young Samsöe commenced his career as a student in 1776, and anticipating that the paternal inheritance would be amply sufficient to secure him from want, he underwent no examination for any special profession, but devoted himself generally to the culture of art and science. In 1782 he went abroad along with Rahbek, and travelled chiefly in France and Germany, returning to Denmark in 1784. Certain circumstances having now somewhat impaired his income, he applied for and received the post of tutor to the royal pages, which situation he held for about five years. His salary was thereafter, however, continued to him as a pension; and ultimately giving up other similar educational engagements, he devoted his time and energies exclusively to literature. He died on the 24th January, 1796, exactly a week previous to the first representation of his chief work, the tragedy of "Dyveke," which took place on the day of his funeral. "Dyveke" is a drama based upon the history of the famous mistress of Christian II., and is written in prose. It contains not a few beauties, and is replete with a forcible and touching pathos. Samsöe's "Northern Tales," which have a good deal in common with those of Suhm, surpass the latter both in elegance of style and liveliness of description. Had Samsöe's life been spared, it is probable that he would have gained a much higher position in the literature of Denmark.—J. J.

SAMWELL, David, the surgeon who accompanied Captain Cook on his last voyage in the *Discovery*, and was present at the time the great navigator met his death from the inhabitants of Owhyee. An eye-witness of the terrible scene, on his return he published a graphic and circumstantial narrative of the occurrence. Samwell was born in Nantglyn, in Denbighshire. He was the author of some poems in Welsh. His death took place in 1799.—F. C. W.

SANCHEZ-COELLO, Alonso, an eminent Spanish painter, was born at Benifayro in Valencia in 1515. Of his early life nothing trustworthy is known. In 1541 he resided at Madrid, and there formed a close intimacy with Antonio Moro, whom he accompanied to Lisbon in 1552, on his appointment as painter to Charles V. Sanchez-Coello entered the service of Don John, and on the death of that prince was recommended by his widow to the protection of her brother, Phillip II. of Spain. Phillip gave Sanchez an apartment in the palace, and he soon became a great favourite with the king, who was accustomed to let himself in by a private door to the artist's painting-room at all times of the day. Phillip made Sanchez-Coello his painter in ordinary, and sat to him for his portrait a good many times. Sanchez painted the king on horseback, on foot, in full armour, in a travelling habit, &c.; also most of the chief members of the court, the principal nobles, and dignitaries of the church. He also painted portraits of the Popes Gregory XIII. and Sextus V., the Cardinal Farnese, and other foreign princes. Among his chief religious paintings were the pictures for the great altar of the church del Espinar, and the monastery of the Escurial. Sanchez-Coello is regarded as one of the best of the Spanish portrait painters. He formed his style on that of Titian. His portraits were considered admirable as likenesses. They display great force of character, fine colour, and intelligence, but are deficient in refinement. A great number of his pictures have been destroyed in the successive fires in the royal palaces at Madrid. Sanchez-Coello died at Madrid in 1590. He left a large portion of the wealth he had acquired by his art for the founding of a hospital.—J. T–e.

SANCHEZ, Tomas, a learned Spanish jesuit, born in 1550; died in 1610. He attained the highest reputation as a casuist, and wrote "Disputationes de Sancto Matrimonii Sacramento," in which the subject is very freely handled, Geneva, 1602; also "Opus morale in Præcepta Decalogi," Madrid, 1613; and "Consilia, seu opuscula moralia;" Lyons, 1634–35.—F. M. W.

SANCHEZ, Tomas Antonio, a learned Spaniard, born 1732; died 1798. He published (1779–90) a collection of "Poésias anteriores al Siglo XV.," commencing with the poem of the Cid, but unhappily incomplete. It has been reprinted in Baudry's collection of Spanish authors.—F. M. W.

SANCHO, Ignatius, a literary negro, first made known in England by an epistle addressed to Sterne, was born in 1729 on board a slave ship, and was baptized at Carthagena by the name of Ignatius. Brought to England by his master and presented to three maiden sisters, the infant black was renamed by them Sancho. He came under the notice of the duke of Montague, who lent him books, and the duchess made him her butler. In 1773, being too fat and gouty for service, he was established as a grocer in Westminster, where he died 14th December, 1780. His letters were published the year following in 2 vols., 8vo, with a memoir of his life prefixed.—R. H.

SANCHONIATHON or SANCHUNIATHON, a Phœnician writer, is said to have been a native of Berytus, and to have lived about 1250 B.C. He wrote, as is alleged, a history of his native country in nine books. The work was translated into Greek by Philo Byblius belonging to the first century of the christian era; and a considerable fragment of the translation is preserved by Eusebius in his Præparatio Evangelica. He is first mentioned by Athenæus, then by Porphyry. Eusebius is the next writer who quotes him. These authors evidently derived all their knowledge of him from Philo Byblius, and had no acquaintance with the original Phœnician. The fragments of the Greek version in Eusebius show that Sanchoniathon is a mythical personage. In order to gain more credit for his opinions, Philo said that they were taken from an old Phœnician writer. Movers supposes, with great probability, that Philo availed himself of a name already used, not the name of a person, but that of the Phœnician sacred books. He reads it, "the whole law of Chon," Chon being identical with Bel or Heracles. The fragments of Sanchoniathon were published separately by Orelli, 1826, 8vo. In 1836 Wagenfield published "Sanchoniathon's Urgeschichte der Phœnizier, in einem Auszuge aus der wieder aufgefundenen Handschrift von Philo's vollständiger Uebersetzung," with a preface by Grotefend; and in the following year the complete Greek text with a Latin translation. Wagenfeld pretended that he received the MS. from the monastery of Santa Maria de Merinhao in Portugal; but the publication, though countenanced by Grotefend, is a forgery.—(See Schmidt's Der Neuentdeckte Sanchoniathon, 1838.) For ample information about Sanchoniathon, we refer to the learned work of Mover's Die Phœnizier, &c.—S. D.

SANCROFT, William, a learned and well known prelate of

the Church of England in the seventeenth century. He was born at Fresingfield in Suffolk in 1616; and distinguishing himself greatly at school, he was early destined for the church. After studying at the grammar-school of St. Edmundsbury he went to Cambridge, and was admitted into Emanuel college there in 1633. He obtained a fellowship in 1642, but was ejected from it in 1649 for refusing to take the solemn league and covenant. His attachment to the Church of England, for which he then suffered, was to constitute the most remarkable feature of his character and the chief turning-point of his fortunes. He had been a very close and devoted student at the university; and during the period of his ejection from it he showed the fruit of his studies in a work entitled "Modern Policies and Practices," containing a discussion of general principles in politics and government, with reference to the Revolution and the prevalent doctrines of the time. He spent also a portion of this period abroad on visits to France and Italy. He returned to England shortly before the Restoration, was reinstated in his university, and appointed one of its preachers. He was presented at the same time to the rectory of Houghton-le-Spring, and made a prebendary of the church of Durham. He assisted in revising the liturgy in 1661, and generally took an active if not very prominent part in the re-establishment of the Church of England. From this time he rose rapidly in the church. He was made dean of York in 1664, and before the close of the year dean of St. Paul's, London. In this situation he honourably distinguished himself by his munificence, first towards the repair, and then towards the rebuilding of the cathedral. Four years later he became archdeacon of Canterbury, and was subsequently chosen prolocutor of the lower house of convocation. On the death of Sheldon he was unexpectedly appointed in 1667 archbishop of Canterbury. In this eminent position he continued firm to the high Anglican principles which he had all along professed. He was alike opposed to puritanism and popery. King James found no countenance from him in his endeavour to introduce the latter. When he issued his declaration of indulgence, under which disguise of liberality he sought to forward the designs of the papists, he encountered the resolute opposition of Sancroft, who refused to publish it, and along with six other bishops presented a remonstrance against it. For this act of boldness he and his brethren were committed to the Tower; but being brought up for trial in the court of king's bench, they were acquitted. On the withdrawal of the king, he joined with the lords spiritual and temporal assembled at Guildhall, December 11, 1688, in signing an address to the prince of Orange, demanding a free parliament, security of laws, liberty, and property, and recommending indulgence to protestant dissenters. Subsequently, however, on the succession of William and Mary to the throne, he refused to take the oath of allegiance. His Anglicanism came between him and an approval of the Revolution. He was removed in consequence from his high position, and Tillotson was appointed in his place. This happened in 1689, and he did not long survive his change of fortune. He retired to Fresingfield, the place of his birth, and lived there in great seclusion. His death took place in November, 1693. Sancroft was a conscientious, industrious, and learned prelate, without being remarkable for any particular elevation or breadth of mind. He was a man of strong opinions rather than of enlightened comprehension, either political or theological; he was capable of personal sacrifice rather than of intelligent and successful public action. The inscription on his tomb, written by himself, very fairly characterizes him:—"William Sancroft, born in this parish; afterwards by the providence of God, archbishop of Canterbury; at last deprived of all which he could not keep with a good conscience, returned hither to end his life, and professeth here at the foot of his tomb, that as naked forth, so naked he must return. The Lord gave and the Lord hath taken away." Besides the work of "Modern Politics," already mentioned, he published sermons, &c., and a Latin dialogue, with the quaint title "Fur Predestinatus," &c. A life of him has been published by the Rev. G. D'Oyley, 3 vols., 1818.—T.

SANCTIUS. See SANCHEZ.

SANCTORIUS. See SANTORIO.

SAND, GEORGE. See DUDEVANT.

SANDBY, PAUL, R.A., was born at Nottingham in 1725. Through the interest of his brother he obtained an appointment in the military drawing office at the Tower of London in 1746, and in 1748 was placed on the staff appointed to make the survey of the Scottish Highlands. Whilst in Scotland he made numerous sketches of the scenery of that country; from which, in 1752, he published a series of etchings in folio. The success of these led him to publish a set of seventy etchings of the scenery of Windsor and Eton; and these were followed, after an interval, by forty-eight plates of Welsh scenery, engraved by himself in aquatint—Sandby being one of the earliest in England to avail himself of the new art. These prints and his tinted drawings brought him a considerable reputation as a landscape draughtsman; and he was one of the most successful teachers of drawing in his day. He was drawing-master to the children of George III., had many pupils among families of distinction, and some who afterwards became known as artists. In 1768 he was appointed drawing-master to the military academy at Woolwich, an office he retained till his death. Paul Sandby was one of the members of the old academy in St. Martin's Lane, and taking the opposite side to Hogarth in the attempt to convert that institution into an academy on the plan of that of France, he published several etchings in which Hogarth was somewhat coarsely caricatured. They had very little humour, and Sandby later had sufficient good sense to do his best to recal them. He was subsequently a member of the Society of Artists, and one of the directors who withdrew from that body and founded the Royal Academy in 1768. He contributed to the Academy exhibitions a large number of "tinted drawings," which were in their day very popular. They were drawn with a reed pen, and the proper tints were afterwards obtained by thin washes of transparent colour. They were carefully drawn, true to nature, and show some feeling for colour; but they are tame and feeble in effect. Paul Sandby has been called the founder of the English school of water-colour painting; but though he undoubtedly improved on the processes of his predecessors, he advanced the art but a very little way. He was not the first to make coloured drawings; whilst the art of water-colour painting, properly so called, is certainly due to a later generation of artists. Besides the etchings and aquatints mentioned above Sandby published several others from his own drawings, and several from those of other artists—including views in Italy and Asia Minor, after Clerisseau; the Roman Carnival, after D. Allan, &c. "The Virtuosi's Museum," a series of one hundred and fifty engravings by him of views in England and Wales, was published in 1778. He died November 9, 1809.—J. T–e.

SANDBY, THOMAS, R.A., elder brother of Paul Sandby, was born at Nottingham in 1721. Having already acquired some notice by his skill in perspective, he was, in 1743, appointed military draughtsman to the staff in Scotland; and, being stationed in that capacity at Fort-William, he is said to have been the first to carry the news to the government of the landing of the Pretender in 1745. After accompanying the duke of Cumberland as draughtsman till the termination of his campaign in Flanders, Sandby was appointed by the duke deputy-ranger of Windsor Great Park. Whilst holding this office, which he did for fifty-two years, he effected many improvements in the park, and among other things formed the great lake known as Virginia Water. Thomas Sandby was an excellent architectural draughtsman, and designed some buildings. The best known is the Freemason's hall, Great Queen Street, London, built by him in 1775–76. Thomas Sandby was one of the original members of the Royal Academy, and professor of architecture from its foundation in 1768 till his death, June 25, 1798. A large number of his architectural drawings are in the British museum and the Soane museum.—J. T–e.

SANDEMAN, ROBERT, founder of the religious sect called Sandemanians, was born at Perth in 1723, and studied for two years at the university of Edinburgh. Having married a daughter of Mr. John Glass, founder of the sect called the Glassites, he was led to adopt all the peculiar views of his father-in-law, and became an elder of the Glassite congregation of Dundee, where he settled for the purposes of trade. Upon the publication of Mr. Hervey's Theron and Aspasia, Mr. Sandeman published a series of letters in which he endeavoured to confute Mr. Hervey's notion of faith as inconsistent with the scripture account of it, and to make out "that the word faith is constantly used by the apostles to signify what is denoted by it in common discourse, viz., a persuasion of the truth of any proposition; and that there is no difference between believing any common testimony and believing the apostolic testimony, except that which results from the nature of the testimony itself." This led to a controversy

in Scotland concerning the nature of justifying faith; and those who followed Mr. Sandeman's views received the name of Sandemanians. In 1758 he commenced a correspondence with Mr. Samuel Pike of London, an independent minister, who went over to his views; and in 1760 he came up to London personally for the purpose of disseminating his principles, preaching in various places, and drawing after him considerable crowds. But comparatively few went the length of joining themselves to his sect; and in 1764 he accepted an invitation to proceed to America, where he continued to propagate his doctrines and discipline for the rest of his life. When the disputes of the New England colonies with the mother country broke out, he incurred great dislike among the colonists by taking side with the latter, but he did not survive to see the outburst of actual war. He died at Danbury in 1771. His sect, which was never numerous, had fallen as low at the census of 1851 as six congregations in England, and six more in Scotland, with a morning attendance at worship of less than one thousand in all.—P. L.

SANDERS, Nicholas, was born in 1527 at Charlewood, Surrey. He received his early education at Winchester school, and went to New college, Oxford, to complete his studies. On the accession of Mary, he was appointed professor of canon law. He was invited to become Latin secretary to the queen, but he declined, preferring the quietude of study to the harassing labours of that honourable and lucrative post. When Elizabeth came to the throne, he retired to Rome, and there took his degree of D.D. Cardinal Hosius, president of the council of Trent, appointed him his theologal. When the council was dissolved, he travelled with the cardinal into Prussia, Poland, and Lithuania, for the purpose of rigidly establishing in those countries the discipline of the Romish church. He then went to Louvain, where he remained twelve years, and along with some of his compatriots, issued several controversial works against Jewell, Nowell, and other celebrated protestant champions. In 1579, Sanders was sent as nuncio "to comfort the afflicted catholics who had taken the field in defence of their religion." The earl of Desmond at this time rose in arms to defend, as was pretended, the liberties of his country. Sanders promised succours from the pope and the king of Spain. The rebels were defeated and Desmond slain, 1583. Camden reports that after the battle Sanders fled into the woods, and there died of hunger. His portmanteau was found after his death, and was stuffed full of inflammatory harangues. His works, which were of a controversial nature, are now nearly forgotten; his best known production is his "De Origine et Progressu Schismatis Anglicani," a work which Bayle characterized as containing a great deal of passion and very little accuracy, two qualities which generally go together; his writings, indeed, are not less distinguished for their acrimony than for their general want of veracity.—D. G.

SANDERS, Robert, a miscellaneous writer, was a native of Scotland, and was born in 1727. He was bred a combmaker, but quitted that trade to become a literary man-of-all-work. He compiled the Universal Traveller; a Commentary on the Bible; a History of England; the Newgate Calendar, &c.; and acted for some time as amanuensis to Lord Lyttelton. He wrote a History of Rome, in Letters, in 2 vols.; and "Gaffer Greybeard," a novel. He died in 1783.—J. T.

SANDERSON, Robert, Bishop of Lincoln, was born at Rotherham in Yorkshire of a good family, 19th September, 1587, and was educated in the grammar-school of Rotherham, and at Lincoln college, Oxford. In 1606 he was elected a fellow of Lincoln, in 1608 was chosen reader of logic, and in 1611 was admitted to holy orders. Still continuing at the university, he was appointed in 1613 sub-rector of his college, and in 1615 he published his first work, the "Logicæ Artis Compendium." In 1617 he took the degree of B.D., and in 1618 he was presented to the rectory of Ubbeston in Lincolnshire, which he resigned in the following year on account of its unhealthiness, and about the same time he was collated to the rectory of Boothby-Pagnell, in the same county, which he continued to hold till, in advanced age, he was made a bishop. In 1625 he was chosen a proctor in convocation for the diocese of Lincoln; and it was at this time, that anticipating discussions in convocation upon the points of difference between Calvinism and Arminianism, he examined for the first time with any special degree of attention the state of that controversy. Up to this time he had been a moderate Calvinist of Hooker's school; but he now "discovered," as he tells us, "a necessity of quitting the sublapsarian way of which I had a better liking before, as well as the supralapsarian, which I could never fancy." In 1629 he was made a prebendary of Lincoln, and in 1631 was recommended by Laud to the king, who appointed him one of his chaplains in ordinary. Having accompanied the court in this capacity to Oxford in 1636, he was created D.D. by the university, and in 1642 Charles appointed him regius professor of divinity and canon of Christ church. The troubles of the time, however, prevented him from entering upon the duties of that office till four years afterwards, and even then he was left undisturbed in the execution of them only for one year. He was nominated a member of the Westminster assembly in 1643, but declined to take his seat. He refused also to take the covenant, and had a principal hand in drawing up "The reasons of the university of Oxford against the solemn league and covenant, the negative oath, and the ordinances concerning discipline and worship." For such conspicuous "malignancy" his rectory of Boothby-Pagnell was sequestrated in 1644, but his high character for learning and christian worth saved him from actual ejection, a moderation which was honourable to the opposite party. In 1647 and 1648, when the king was a prisoner in the hands of the parliament at Hampton court and at Carisbrook castle, Sanderson was allowed, at the king's request, to be with him as his chaplain, and to advise him in the negotiations which were still going on between him and his disaffected subjects. In 1648 he was ejected from his professorship and canonry, and withdrew to Boothby. For the next twelve years of his life he was reduced to great poverty, and was occasionally in danger of being roughly handled by the soldiery, for his continued use of the prayer-book; for as Isaac Walton, his quaint biographer, alliteratively complains, "all corners of the nation were filled with covenanters, confusion, and committee men," but "he bore all his afflictions with unrepining resignation, and continued to maintain the cause of the suffering church with vigour and courage." In the very midst of this period—in 1655—he published his "Twenty Sermons," with "a large and bold preface," which as an outspoken defence of the Church of England, brought forward at the very lowest ebb of her fortunes, no doubt put his personal safety at considerable hazard. When the Restoration came at last, Sanderson was an old man, but not too old to be reinstated in his lost professorship and canonry, and soon after to be appointed to the see of Lincoln, which he only held, however, for two years and a half. He had a principal hand in the alterations introduced into the liturgy by the convocation of 1661, and the general preface to the common prayer-book issued at that time was the production of his pen. He died in January, 1663, after augmenting at his own cost several poor livings of his diocese, and repairing the episcopal palace of Buckden. His works have always been very highly esteemed in the Church of England as true expositions of her genuine teaching and spirit. They have lately been collected and reprinted at Oxford under the careful and loving editorship of Dr. Jacobson. Sanderson, as Dr. Hook remarks in his Ecclesiastical Biography, "holds an eminent place among those true sons of the Church of England, whose memory she cherishes with joy and thankfulness."—P. L.

SANDERSON, Robert, an eminent antiquary, was born on 27th July, 1660, at Eggleston hall, in the county of Durham, and was educated at St. John's college, Cambridge. On his removal to London he directed his attention to the study of the law, and was appointed clerk of the rolls in the Rolls' chapel. In 1714 he became a candidate for the place of historiographer to Queen Anne—his efforts being seconded by Matthew Prior, at that time ambassador to the court of France. On the 28th November, 1726, he was appointed, by Sir Joseph Jekyll, usher of the high court of chancery. During his life he contributed to Rymer's Fœdera—the last three volumes being almost entirely compiled by him. In 1704 he published a translation of Original Letters from William III., while prince of Orange, to Charles II., Lord Huntingdon, and others; with an account of the prince's reception at Middleburgh, and his speech on that occasion. He also wrote a "Life of Henry V.," and left behind him several volumes of MSS. relating to history and the court of chancery; also a transcript of Thurloe's state papers. He died at his house in Chancery Lane on 25th December, 1741, in the eighty-second year of his age, and was buried in Red-Lion-Fields. The diary of his life, which was found among his posthumous papers, is curious on account of its details.—W. J. P.

SANDERSON. See Saunderson.

SANDFORD, Sir Daniel Keyte, professor of Greek in the university of Glasgow, was the son of the Right Rev. Bishop Sandford of Edinburgh, and born 3rd February, 1798. After a distinguished career at the high school of Edinburgh he entered Christ Church college, Oxford, in 1817, was the first class in literis humanioribus in 1820, and B.A. In the following year he gained the chancellor's prize for an "Essay on the study of Modern History." He became D.C.L June 6, 1833. He had scarcely finished his academical career when, episcopalian though he was, and in defiance of the test law, he was chosen professor of Greek in the university of Glasgow. His pupils can never forget his genial character and his earnest and indefatigable teaching. They were kindled by his enthusiasm—his recital of a passage in Greek was in its music and modulation, or in its vehemence and energy, an impressive exposition—the best of translations. Patient and painstaking amidst the mere grammatical lessons and routine of his junior class, he was all soul and fire amidst Homeric pictures or the exquisite strophes of the tragedians, the sweep of Demosthenes, or the compact sentences of Thucydides—the studies which belonged to his senior classes. But his mind was unhappily drawn away from classical pursuits. During the agitation about the catholic claims he hurried to Oxford and voted for Peel, and his knighthood was the reward. The excitement caused by the reform bill drew him into it. He attended public meetings of all kinds, and his brilliant speeches and declamations won him prodigious popularity. The bill passed, and he contested unsuccessfully the city of Glasgow, but was at length returned for Paisley. His appearances in the house of commons were almost of necessity failures, which must have been very trying to him. His politics were not self-consistent; he was a disciple of Hume in finance, and of Goulburn in antipathy to Jewish claims. Many regarded him as an adventurer who had strayed from his proper sphere; and his rhetoric, which had gratified the multitude, fell flat on the ear of the house of commons, and sometimes excited its derision. He retired with broken spirits and ill health, and died at Glasgow of typhus fever, after a week's illness, on the 4th of February, 1838. He wrote several brilliant papers in *Blackwood* and in the *Edinburgh Review*, and published also some class-books.—J. E.

SANDFORD, Francis, a heraldic writer, descended from an ancient family, was born in Wicklow in 1630. At the Restoration he was admitted pursuivant in the college of Arms; but being attached to James II., he resigned his post. His most celebrated work is a genealogical history of the kings of England from 1066 to 1677. He died in poverty, January 16, 1693.

SANDOVAL, Fray Prulencio de, a Spanish historian, born about 1560; died in 1621. He was successively bishop of Tuy and Pamplona, and spent the greater part of his life in visiting the principal libraries of Spain, and bringing to light their lost treasures. By command of Philip III. he wrote a continuation of the chronicle of Ambrosio de Morales, under the title of "Historia de los Reyes de Castilla y Leon," and also a history of Charles V., in which he manifests a good deal both of the priest and the courtier; the work is, however, much relied on by Robertson. He also wrote a chronicle of Alonzo VII., and other works.—F. M. W.

SANDRART, Joachim von, a distinguished German painter and writer, was born in Frankfort in 1606, and learned painting under Honthorst, with whom he visited England. Sandrart left this country in 1628, after the assassination of the duke of Buckingham, and visited Italy, where he spent some time in Venice and in Rome. He returned to his own country during the Thirty Years' war, but affairs were too unsettled for the practice of art, and he accordingly removed for a time to Amsterdam. Having, however, inherited through his first wife the estate of Stockau in Bavaria, he sold his art effects, and returned to Germany; but not to find peace, for in 1647 his lands were ravaged by the French, and his house destroyed. He then sold the estate, settled in 1649 in Nuremberg, and resumed the practice of his art, painting chiefly portraits. He was ennobled by the Emperor Ferdinand III. In 1672 he lost his rich wife, but he married again in the following year, and died at an advanced age in 1688. Sandrart is now known almost exclusively from his vast compilation—the "German Academy," or Teutsche Academie, printed on very fine paper by Sigismund Froberger at Nuremberg in 1675–79, under the title "Academia Todesca, or Teutsche Academie, der Edlen Bau-Bild-und Malerei-Künste," &c., 4 vols., folio. The portion relating to painting and artists generally, is the most valuable. A Latin translation appeared at Nuremberg in 1683, &c. With this work was published his own life—Lebenslauf Joachims von Sandrart, &c.—R. N. W.

SANDYS or SANDES, Edwin, a distinguished prelate, was born near Hawkshead, Lancashire, in 1519, and was probably educated at the school of Furness abbey. During his course of study at St. John's college, Cambridge, he was won over to the Reformation. He became master of St. Catherine's hall in 1547, and vice-chancellor in 1553. Several preferments in the church were also conferred on him—the vicarage of Haversham, and stalls in the cathedrals of Carlisle and Peterborough. Through the influence of the duke of Northumberland he espoused the cause of Lady Jane Grey, and preached a sermon in defence of her claims; so that on the overthrow of her party he was committed to the Tower, but released after a period by the interposition of the knight marshal, Sir Thomas Holcroft. Gardiner at once attempted to recommit him, but he escaped to the continent, where he wandered from place to place in great misery—himself in broken health, and his wife and only child dying at Strasburg. He returned at the accession of Elizabeth, and in 1559 was consecrated to the see of Worcester. In 1570 he was translated to the diocese of London, and in 1576 to that of York—Grindal being his predecessor in both bishoprics. Sandys was a man of great ability, but unhappily his usefulness was marred by perpetual feuds with his neighbours, both popish and protestant, and by his unceasing efforts to amass wealth. In 1582 his papal adversaries, whom he treated with great severity, headed by Sir Thomas Stapleton, plotted a charge of adultery against him; but it signally failed, and the conspirators were brought to punishment. He died at Southwell, July 10, 1588. In the preparation of the Bishops' Bible, Archbishop Sandys had charge of the books of Samuel, Kings, and Chronicles. A volume of his sermons was reprinted in 1812, with memoir by Dr. Whittaker.—J. E.

SANDYS, Sir Edwin, second son of Archbishop Sandys, was born in Worcestershire about 1561, and was educated under Hooker at Corpus Christi college, Oxford. From 1581 to 1602 he held a prebend in the church of York. In 1603 he was knighted by James I., who afterwards employed him in affairs of importance. At his death in 1629 he left to the university of Oxford £1500 for the endowment of a metaphysical lectureship. He was the author of a treatise, "Europæ Speculum, or a view or survey of the state of religion in the Western parts of the World," first published with the author's consent in 1629.

SANDYS, George, the youngest son of Archbishop Sandys, was born at Bishopsthorpe in 1577, and was only twelve years old when the year after his father's death he matriculated at St. Mary's hall, Oxford. He afterwards removed to Corpus Christi, but he does not appear to have taken any degree at the university. After travelling on the continent of Europe and in various countries of the East, he published in 1615 "A Relation of a Journey begun in 1610: four books containing a description of the Turkish empire, of Egypt, of the Holy Land, of the remote parts of Italy and islands adjoining." This book, which is written with much spirit, and displays much erudition, sagacity, and accurate observation, has enjoyed deserved popularity, and has been often reprinted. In 1632 appeared Sandy's translation of Ovid's Metamorphoses, which not only put the existing translation by Golding into the shade, but served as a model of versification to many subsequent poets. "He comes so near the sense of his author," says Langbaine, "that nothing is lost; no spirits evaporate in the decanting of it into English; and if there be any sediment it is left behind." In 1636 he published a paraphrase of the Psalms, which is said to have been a favourite book with King Charles I. when a prisoner in Carisbrook castle. In his dedication of the Ovid to that monarch, Sandys makes allusion to his attempts to serve the crown in Virginia, where he succeeded his brother as treasurer. On his return to England he was appointed a gentleman of the privy chamber. He was a man of sterling worth and gentle disposition, and his virtues have been commemorated in verse by his friend Lord Falkland. A high contemporaneous estimate of his talents has been preserved in the register of burials in the parish church of Bexley, Kent, where this entry occurs—"Georgius Sandys, poetarum Anglorum sui sæculi facile princeps, sepultus fuit Martii 7 stilo Anglice, anno Domini 1643."—R. H.

SAN GALLO, Antonio da, born at Florence about 1448,

was the younger brother of Giuliano da San Gallo. Like him he was brought up as a carver in wood, and executed several large crucifixes for churches, which were much admired; but he gave up that art to become his brother's assistant. In that capacity he went to Rome, and having attracted the notice of Pope Alexander VI., was employed by him to convert the mausoleum of Hadrian into a fortress—the present castle of St. Angelo. He was then employed by the same pope to erect the fortress of Civita Castellana, and other works. Subsequently he designed the fortresses of Montefiascone and Arezzo, and was appointed superintendent of the fortresses of Florence. His principal civil works were the beautiful church of the Madonna at Monte Pulciano; a building for the Servite monks at Florence; a palace and loggia at Monte Sansovino; and a palace at Monte Pulciano. He died in 1534.—J. T–e.

SAN GALLO, Antonio da, the younger, nephew of the preceding, was born about 1480. He was the son of Bartolommeo Picconi, a cooper of Mugello, and was brought up as a carpenter; but went to Rome, where his uncles were then employed, became their pupil, and adopted their name. He afterwards became assistant to Bramante. By the Cardinal Farnese he was employed to rebuild the family palace in the Campo di Fiore, and to erect a new one at Gradoli. He also built the Ferratino palace, and others for the Cardinal di Monte, the Cardinal Rimini, the bishop of Cervia, &c. After the death of Bramante, the resignation of his uncle, and the death of Peruzzi, Antonio da San Gallo was appointed architect to St. Peter's, and made a model on a large scale for completing the work. Very little, however, was done towards carrying it into execution during San Gallo's life, and at his death it was wholly abandoned. It was a design of great boldness of character, but wanting in grandeur and simplicity of mass. For Paul III. San Gallo rebuilt a considerable portion of the Vatican; and for his son, Pier-Luigi, duke of Castro, he built, at the instance of the pope, a fortress, the palace of the Osteria, the mint, and several other buildings at Castro of a very costly description; all of which, with the city itself, have since been destroyed. To the last he continued to be employed also in military engineering, constructing among others works at Montefiascone, Ancona, Parma, Piacenza, Perugia, &c. Indeed, both as architect and military engineer, Antonio da San Gallo was one of the ablest and most distinguished men of his time and country. His Farnese palace is the standard work of its class. He died at Terni, October, 1546.—J. T–e.

SAN GALLO, Giuliano da, an eminent Italian architect and military engineer, was born at Florence in 1443. He was the son of Francesco di Bartolo Giamberti, an architect of standing in his day, and much employed by Cosimo de' Medici. Giuliano was, however, brought up as a wood carver; but having been recommended to the notice of Lorenzo de' Medici, who was then much in want of military engineers, as a person of intelligence and resolution, he was sent by that prince to Castellana, then besieged by the duke of Calabria, to construct new bastions and to improve the working of the artillery. In this novel employment Giuliano succeeded to the entire satisfaction of Lorenzo, and he was led by his success to the resolution of adopting as his profession architecture and engineering, then commonly practised together. What instruction he received is not stated, but most likely he learned at least the rudiments of architecture from his father. His first building, the fore-court of the monastery of Cestello, excited much admiration, chiefly on account of the introduction of an Ionic order, with some peculiarities copied from an ancient example then newly discovered. His next important work was a magnificent palace at Poggio-a-Cajano for Lorenzo de' Medici, who also intrusted to him the fortification of the Poggio Imperiale, on the road to Rome, and the numerous edifices connected with it. Another great work for the same patron was a large monastery outside the gate of San Gallo. Lorenzo took great interest in this work, and named his architect from it da San Gallo—a name thenceforward adopted both by Giuliano and his brother. The monastery of San Gallo was not completed at the death of Lorenzo, and it was entirely destroyed at the siege of Florence in 1530. The Gondi palace at Florence, and the Della Rovere palace at Savona (now a convent), were considered fine examples of Giuliano's skill in that kind of structure, in which his reputation was so great that he was invited to make designs for palaces for the king of Naples and the duke of Milan. When the Cardinal Della Rovere was elected pope, as Julius II., he summoned San Gallo to Rome, and appointed him superintendent of the works at St. Peter's; but the plans of Bramante for completing that structure being preferred, San Gallo quitted Rome in disgust. Later, on the death of Bramante and under a new pope, San Gallo was recalled and nominated architect to St. Peter's, but declined the charge on account of his age and failing health. The church of the Madonna at Prato, the roof of the church of Sta. Maria Maggiore, and the palace of San Pietro in Vincoli, were other of his principal buildings. Among his works in military engineering were fortifications at Ostia, at Pisa, at Rome, &c. Giuliano da San Gallo died at Florence in 1517. He left a son, Francesco, who was a sculptor of some note in his day, and the designer of the monuments of Piero de' Medici at Monte Cassino, and of Bishop Angelo de' Medici in the church of the Annunciation at Florence.—J. T–e.

SAN MICHELE, Micheli, an eminent Italian architect, was born at Verona in 1484. His father and his uncle were both architects, and Micheli was educated by them till about sixteeen, when he was sent to complete his studies at Rome. Here he early distinguished himself, and whilst still very young was appointed to direct the rebuilding of S. Domenico at Orvieto, and soon after built the cathedral of Montefiascone; he also erected many private houses in both these cities. Clement VII., on his election, took San Michele into his service, and directed him, with Antonio San Gallo, to make a tour of inspection of the fortresses in the papal states. This and the works arising out of the examination being completed, San Michele entered the service of the Venetian republic, for which he executed many military works of great importance—at Verona, at Legnano and Porto on the Adige, Orzi-Nuovo in the Bresciano, various places in Dalmatia, Cyprus, Canea, Candia, Napoli di Romania, and Corfu. But the greatest work he executed for the republic was the fortress on the Lido, at the mouth of the port of Venice, a work which, in consequence of the extreme difficulty of forming a foundation on the marshy point of land over which the sea continually washed, was at first regarded as impracticable, and when constructed was generally looked upon as a triumph of engineering skill. The fortification of his native city, Verona, was another task on which San Michele justly prided himself. Here, even more than in his other military works, he united architectural character and beauty with defensive strength; the gates of Verona being, indeed, reckoned among the finest of his buildings. His gates at Legnano, Peschiera, Brescia, &c., were also much admired. San Michele was one of the greatest of the military engineers of his time. He was considered to have carried defensive architecture to its limits, and the invention of the triangular and pentangular bastion is ascribed to him. As an architect he was equally esteemed by his contemporaries. His works are perhaps less highly valued now, but they are noble in style, and display much original power. Among his civil and ecclesiastical buildings are numbered several palaces, churches, and monasteries—Verona being especially rich in his works. Of his ecclesiastical edifices, the most famous are the Capella Guareschi (now the Pelegrini), in the church of San Bernardino, Verona, and the church of the Madonna di Campagna. His most noted palaces are the Cornaro and the Grimani, on the Grand Canal, Venice; the Bevilacqua, the Canossa, and the Lazzevoli (now the Pompei) at Verona; and the Saranzi, near Castel-Franco, one of his most beautiful works, enriched with noble frescoes by Paolo Veronese, but now wholly destroyed. San Michele was treated with great honour by the senate of Venice, and by the citizens of his native place. He held the office of director of the fortifications of Venice, and with him was united, as coadjutor, a favourite nephew and pupil, Giovan-Girolamo, whom indeed he had adopted as his son. The unexpected death of this nephew from exposure to the sun in the unhealthy climate of Cyprus, which island he had been directed to fortify, gave so great a shock to San Michele that he died a few days after receiving the news, in 1559.—J. T–e.

* SAN MIGUEL, Evarista, a Spanish general, was born in 1780, and was an officer in the army at Cadiz during the insurrection of 1812, and a member of the cortes of that city till the definite restoration of Ferdinand, when he became one of the editors of the *Espectador*. He took an active part in the insurrection of Riego, and in 1822 he became minister for foreign affairs, distinguishing himself by his brave resistance to pressure from other powers. When the second French invasion took place, he served on the staff of the renowned General Mina, was taken prisoner, and on being released, resided in England until the

general amnesty in 1834. He was named captain-general of Arragon, and elected a member of the cortes. He opposed the regency of Espartero, and was equally hostile to the dictatorship of Narvaez and the count of San Luis (Sartorius). In the insurrection of July, 1854, he was chosen president of the revolutionary junta, and was named by the queen, captain-general of Madrid, and minister for all departments, pending the arrival of Espartero. He was for some time the provisional president of the cortes, and voted for the maintenance of the monarchy. He afterwards became a member of the senate, and commander of the queen's body guard. He has written a history of the insurrection of Riego; a treatise on the art of war; and a work on the civil war in Spain, 1836. He is, however, more generally known as the author of the celebrated hymn of Riego.—F. M. W.

SANNAZARO, Jacopo (in Latin, Actius Sincerus Sannazarus), poet, born in Naples, his family being of Spanish origin, 28th July, 1458; died in or near the same city, 1530. The story of his boyish unavailing love for Carmosina Bonifacia recalls the somewhat similar passion ascribed to Dante. Later in life, as the friend of Frederick the last Arragonese king of Naples, he sold his property to relieve his fallen master, followed him into France, and abode in voluntary exile until the king's death. Sannazaro has left admired writings both in Italian and Latin. Chief amongst the former is the "Arcadia," a pastoral in prose and verse; amongst the Latin poems a sacred composition, "De Partu Virginis," which obtained the approbation of two popes, and some Piscatory Eclogues, are noticeable.—C. G. R.

SANSON, Nicolas, who is considered as the founder of mathematical geography in France, was born at Abbeville on the 20th of December, 1600, and died in Paris on the 7th of July, 1667. From a very early age he was encouraged and assisted in the study of geography by his father. About 1616 he prepared a map of ancient Gaul, by which he afterwards attained a high reputation. It was published in 1627, and attracted the notice of Cardinal Richelieu, who conferred on its author an appointment as a government engineer in Picardy. Sanson continued from time to time to publish maps, and in 1640 established himself in Paris as a map-seller. He was appointed geographer to the king, and held that office until his death; having for a time as colleague, his eldest son Nicolas, who was killed during a riot in Paris on the 27th of August, 1648, while defending the chancellor Séguier from a mob. After the death of Nicolas Sanson, the elder, his office was successively filled by his younger son, Adrien Sanson, who died on the 7th of September, 1718; his grandson, Pierre Moulart-Sanson, who died on the 30th of June, 1730; and his great-grand-nephew, Robert de Vaugondy.—W. J. M. R.

SANSOVINO, Jacopo, a famous Italian artist, was eminent alike as a sculptor and architect. He was born at Florence in January, 1479, and was the son of Antonio Tatti. He was carefully educated, and at the age of twenty-one was placed with the sculptor Andrea Contucci da Monte Sansovino, with whom he made such progress as in no long time to surpass his master. Contucci, however, so far from feeling jealous of the superior ability of his pupil, rejoiced in his success, and did all he could to assist his progress. Master and pupil became in fact so mutually attached that the latter assumed the name of Sansovino, and by it is now only known. Jacopo was also much assisted at this time by Andrea del Sarto, the two artists pursuing their studies in common to their mutual advantage. Attracted by the promise of his early works, Giuliano da San Gallo took the young sculptor with him to Rome, and gave him apartments in his house. Here Sansovino executed for Bramante a reduced copy of the Laocoon, which was chosen among many competitors by Raphael for casting in bronze. Sansovino was also employed by Bramante to restore various ancient works for Pope Julius II., and by Perugino to execute several models, including a Deposition in high relief, which was greatly admired. His excessive diligence, however, brought on an illness which compelled him to return to Florence. There he was commissioned to execute some of the colossal figures of the apostles for the church of Sta. Maria del Fiore: that of St. James was regarded as a masterpiece. Several classical statues, groups, and rilievi met with equal admiration. A Bacchus executed for Gio. Bartolini was generally pronounced to be the finest production by a modern master. Unfortunately this famous work was broken to pieces in the fire at the Florence gallery in 1762, but it was restored with extreme care, and now forms one of the chief ornaments of the western corridor. There is a good engraving of it in the Mus. Flor., plate 54. Besides the works in sculpture, Sansovino designed triumphal arches, a temporary façade to Santa Maria, richly adorned with rilievi, &c., in honour of the entrance into Florence of Leo X., who expressed so much admiration of them, that Sansovino was induced to follow the pope to Rome. Here, although not neglecting sculpture, he devoted himself especially to the study and practice of architecture, and with so much success that his design for the church of the Florentines at Rome was preferred to those of Peruzzi, Antonio da San Gallo, and Raphael. The execution of the building, though commenced by Sansovino, was so delayed from various causes, that but little progress had been made with it before the sack of Rome in 1527; after which event Sansovino never returned to the city. Sansovino repaired to Venice, where his first commission was to restore and strengthen the domes of St. Mark's. The manner in which he completed this task was so satisfactory that he was appointed proto-master, or chief of the architects. In this capacity he greatly improved the sanitary condition of the city, and effected various public improvements. One of the earliest and most important of the buildings erected by him for the republic was the Public Library. Unluckily, before it was completed, the vaulting fell in, and Sansovino was immediately deprived of his office, thrown into prison, and fined a thousand ducats. On investigation, however, the senate professed to be satisfied that the fault was not his; his fine was remitted, he was set at liberty, restored to his office, and directed to complete the building. When finished, the richness of the design and the splendour and beauty of the decorations caused it to be considered, says Vasari, as a marvel; and, with Sansovino's other works, it brought about a notable change in the manner of building in Venice. Another famous building constructed by him about the same time was the Zecca, or mint, generally regarded as one of his finest works. Other important public buildings were the Loggia del Campanile; the Fabbriche Nuovo di Rialto; the Scuola and Brotherhood of the Misericordia; San Geminiano; San Giorgio de' Greci, &c. Of the palaces built by him in Venice may be named the Carnaro, one of the leading ornaments of the Grand Canal, and one of Sansovino's purest designs; the Delfino; and the Manin. Sansovino lived in great honour at Venice. Along with Titian, he was by a special decree of the senate exempted from the payment of taxes, on account of the glory conferred on Venice by his genius, He was also constantly consulted by foreign princes and distinguished personages. In his youth, says Vasari, he was of a goodly presence; and in his age, whilst with his beautiful white beard he had an extremely venerable appearance, he retained the carriage of his youth. He possessed all his faculties unimpaired till his ninety-second year, when, after a few days' illness, he died peacefully on the 2nd of November, 1570. Sansovino is, after Michelangelo, perhaps the most distinguished of those remarkable Italian artists who, in the first half of the sixteenth century, shone alike as sculptors and architects. In sculpture he led the way in the return to a bolder and nobler manner. In palatial architecture he was the first who fully displayed the capabilities of the style which has since spread over Europe, and has in our own day and country been reproduced with so much acceptance in our club-houses and civic architecture generally. Sansovino generally introduced a double order into his façades. In his decorative features he inclined rather to the florid than the classical or severe; but in his most profusely ornamented buildings the character of strength and dignity is never absent. Both in architecture and sculpture Sansovino left many eminent pupils, whilst many others closely studied his style.—J. T–e.

* SANT, James, A.R.A., was born in London in 1820. In 1840 he entered the Royal Academy as a student, having previously been a pupil of John Varley. Mr. Sant early acquired a high position as a portrait painter, his portraits of ladies and children being especially admired for their grace and beauty, and his pictures generally for their rich, warm colour. Mr. Sant has been much patronized by the court. He has painted portraits of the Prince Consort, the Princesses Helena and Louisa, and a large number of the nobility and members of the fashionable world. Among his portraits may be named a series, exhibited in London two years back, of twenty portraits of distinguished persons, painted for the countess of Waldegrave. But Mr. Sant has not confined himself to portraiture: his works exhibited at the Royal Academy and the British Institution include, among others, the "Children in the Wood;" "Samuel;" "Saxon

Women watching a Battle Field;" "The Whisper;" and three or four landscapes. Mr. Sant was elected an associate of the Royal Academy in 1861. The "Samuel," and one or two other of his pictures, have been engraved.—J. T–e.

*SANTA ANNA, Antonio Lopez de, ex-president of Mexico, was born February 21, 1798, and first distinguished himself in the Mexican war of independence, under Iturbide, but subsequently took a leading part in his expulsion. In 1828 he was appointed, under the president Guerrero, minister of war and commander-in-chief of the army; and in 1834 he was elected president. He placed himself entirely in the hands of the "church party," and it was expected that he would have reconciled the discordant interests in the republic; but his ambition led him into a series of military enterprises to which his abilities were not adequate. The state of Texas declared its independence in 1835, and in the war which followed Santa Anna was not only defeated, but taken prisoner, and was not released until 1837. He became president again in 1839, the chief incident in this administration being the French expedition to Vera Cruz, to punish the ill-treatment of some French subjects. In the engagement which ensued Santa Anna lost a leg. He was re-elected to the presidency in 1841, but in 1845 was compelled by a new insurrection to escape to Havana. Recalled in 1846 to the double functions of president and commander-in-chief, he conducted the war against the United States with indifferent success; and by the peace which concluded it the republic was compelled to submit to the loss of Texas and the Oregon territory. A military outbreak compelled him to flee once more to Jamaica, and again in 1852 he was recalled to Mexico, and invested with full powers as dictator, which were confirmed to him for life, 17th December, 1853. But in the following year an insurrection, in which the clergy, the Indians, and the army united, compelled him to take refuge once more in Havana. Since then there have been from time to time rumours which tended to show that he still aspired to power; and it has been stated that he takes an active interest in the events now (July, 1862) transpiring in Mexico.—F. M. W.

SANTAFEDE, Fabrizio, a celebrated Italian painter, born at Naples about 1560, was the son and scholar of Francisco Santafede, a painter of note in his day, and one of the ablest pupils of Andrea Sabbatini. Fabrizio studied also in Lombardy, Venice, Florence, and Rome, staying in the last city two years. He painted numerous pictures for the churches of Naples, the principal being the "Assumption" and the "Coronation of the Virgin" in Santa Maria la Nuova. Santafede long held a very high reputation both as a designer and a colourist; but he belonged to the academic and eclectic period; and his works are rather those of a highly educated artist than a man of original power. His works are numerous in Naples. Santafede was known as a poet, historian, and antiquary, as well as a painter. He died in 1634.—J. T–e.

SANTERRE, Antoine Joseph, a prominent actor in the French revolution, and a brewer, was born at Paris in 1762. He received a liberal education, and was the possessor of a large fortune acquired in trade. He was not only a just but a liberal master, and during a time of famine gave away nearly £12,000 worth of meat and rice. His frank manners and his generosity acquired for him great influence among his fellow-citizens. On the first outbreak of the populace he strove to appease the tumults, and saved the Palais Royal and the invaluable Bibliothèque du Roi from destruction. He took part, however, in the attack on the Bastile. In May, 1792, he was nominated commander of the national guard, and on the 20th June expelled the mob from the queen's chamber, and protected Marie Antoinette and her children from farther outrage. He conducted the royal family to the Temple on the 10th of August. He also commanded the guard at the execution of the king, and caused the drums to cease beating for a few moments when Louis was on the scaffold. During the massacres of September, Santerre favoured the escape of a number of those who had fallen into the hands of the mob. He was sent to La Vendee in 1793, but having failed to quell the insurrection, he was arrested and committed to prison. He regained his liberty after the 9th Thermidor, but did not again take a prominent part in public affairs, and died in 1809. Carlyle designates him "Inventive-stupidity imbedded in health, courage, and good nature."—J. T.

SANTEUIL or SANTEUL, Jean Baptiste de (in Latin Santolius), a celebrated modern Latin poet, born in 1630, became canon of St. Victor, and died in 1697. His poetical talents, at first exercised in the laudation of great men, Bossuet induced him to consecrate to the service of the church; and though nothing of the kind was to be anticipated from a man of his eccentric, volatile, and facetious character, he eclipsed all his contemporaries as a writer of Latin hymns. They were translated into French in 1842 from the original quarto. Of his other works a complete edition was published by Barbou in 1729.

SANTORIO, Santori (SANCTORIUS), an eminent physician and experimental physiologist, was born in 1561, at Capo d'Istria, on the gulf of Trieste. He took the degree of M.D. at Padua, and afterwards settled in practice at Venice. In 1611 he was appointed to the chair of the theory of medicine at Padua, which professorship he held for thirteen years. Finding at the end of that time that the professorial duties interfered with his attention to the calls of practice, he resigned the appointment. The university marked its appreciation of his services by accepting his resignation, but at the same time continuing his salary. He then removed to Venice, where much of his practice lay. He died there in 1636, aged seventy-five. He is buried in the cloisters of the Servites, and a marble statue is erected to his memory. He is best known as the first observer who made any attempt to estimate the amount and importance of the cutaneous perspiration. He experimented on himself by means of a statical chair which he contrived, and carefully weighing the ingesta and egesta, referred the difference to excretion from the skin. His system, founded on his experiments, had at the time considerable influence. He first published it at Venice in 1614, under the title of "Ars de Statica Medicina." His other works, comprising commentaries on Hippocrates, Galen, and Avicenna, and a treatise on lithotomy, were printed together in 4 vols., 4to, 1660. He was a man of great ingenuity. He invented an instrument for measuring the force of the pulse, and several surgical instruments. He was also the first to test the heat of the skin in different diseases by the thermometer.—F. C. W.

SANZIO. See Raphael.

SAPPHO, the famous poetess, was born in Lesbos, about 630 B.C. According to the general account she was a native of Mitylene. Very little is known of her life, and the incidents related by the ancient writers are mostly of a fabulous nature. According to the legend she was attached to a beautiful youth named Phaon, and as he did not return her affection, she threw herself from the promontory of Leucas into the sea. A pleasing paper by Addison, embodying this tale, may be found in the Spectator. Sappho was on terms of friendship with her countryman Alcæus, and shares with him the chief distinction in Æolian lyric poetry. She established a school of poetry in Lesbos, and many ladies among her pupils obtained great literary distinction, though none of them at all approached Sappho in genius. Her death is supposed to have occurred about 570 B.C. As to the artistic merit of her compositions there can be but one opinion. Aristotle ranks her with Homer and Archilochus. Solon prayed that he might not see death until he had committed to memory one of her finest odes. Plato styled her the tenth muse. Her moral character has been the subject of much dispute among modern scholars. It seems probable that her faults may have been exaggerated by the Athenian comic dramatists, with whom she was a favourite subject for burlesque and satire. This traditional view of her character was preserved and even heightened by the early christian writers. Nevertheless, a careful examination of the extant fragments of her compositions must convince an impartial critic that the almost unanimous judgment of the ancient authorities was well founded, that the poems of Sappho were licentious and immoral, though ranking in the very highest order of literary excellence. Her works comprised hymns and elegies, but seem to have mainly consisted of amatory lyrics. From her frequent use of what is termed the Sapphic metre, it was called after her name. One of the best editions is that by Neue, Berlin, 1827. The best accounts of Sappho will be found in Col. Mure's Introduction to Greek Literature, vol. iii., and in Muller's Introduction to the Literature of Ancient Greece.—G.

SARAVIA, Hadrian, a learned divine of Spanish extraction, was born in Artois in 1531. After being for some time professor of divinity at Leyden, he came to England in 1587, and held a prebend in the churches of Gloucester, Canterbury, and Westminster successively. He wrote in favour of episcopacy against Beza. His works were published in 1611. He died in 1613.

SARDANAPALUS, commonly said to have been the last king of Assyria. According to Ctesias the Assyrian empire lasted one thousand three hundred and six years. The first king was Ninus, who was succeeded by his wife Semiramis, whose son Ninyas was followed by thirty kings, son following father immediately. All were luxurious, effeminate, and slothful. Sardanapalus, the last of the line, was wealthy and powerful. He is said to have built two towns, Anchiale and Tarsus, in one day. Arbaces, his satrap in Media, having one day procured admission to his master, found him occupied in so unmanly a way that he was indignant, and resolved to throw off his allegiance. A conspiracy was formed; and Arbaces, supported by Belesys, a Babylonian priest, marched at the head of an army against Sardanapalus, who, getting together his army, went forth and defeated the rebels twice or thrice; but was afterwards obliged to shut himself up in Nineveh. Here he sustained a siege for two years, though deserted by all the provinces. When he found further resistance hopeless he caused a pyre to be raised, on which he burnt himself, his wives, his concubines, and his treasures. Thus Assyria fell into the hands of the Medes, who united it to their own country under one and the same rule. The time of Sardanapalus' downfall is uncertain. Clinton gives 606 B.C. as the end of the Assyrian empire. The narrative of Ctesias is repeated by Diodorus Siculus, whose statements are followed by Justin and others. The whole account, however, is legendary and fabulous. Internal improbabilities demand its rejection from the page of authentic history. Ctesias, on whose authority it rests, lived long after the events he recounts, and evidently either related a current tradition, or collected various legends into one. The character of Sardanapalus alone suffices to throw discredit on the narrative. A man sunk in effeminacy for years, would scarcely be transformed all at once into a valiant warrior leading his hosts to battle, sustaining a two years' siege against veteran hosts, and committing an act of frantic heroism at last. K. O. Müller thinks that Sardanapalus was identical with the god Sandon; and Movers takes the same view. It is enough to say, that both the Old Testament and Herodotus are irreconcilable with the narrative of Ctesias respecting the termination of the Assyrian empire.—S. D.

SARJEANT or SERJEANT, JOHN, secretary of the secular clergy in England, and in that capacity the opponent in controversy of Hammond, Tillotson, Tenison, and other distinguished divines, was born at Barrow in Lincolnshire about 1621, and educated at St. John's college, Cambridge. On the recommendation of the masters and seniors of that college he became secretary to Morton, bishop of Durham, but was converted to popery; and after studying in the English college of secular priests at Lisbon entered in 1652 upon his career as a controversialist in England. He died in 1707.

SARPI, PIETRO or PAOLO, the historian of the council of Trent, was born in 1552 in Venice, and received his earliest education in a school for the young Venetian nobility, which was presided over by his maternal uncle. At fourteen he became a novice in the order of the Servites, on which occasion he exchanged his baptismal name, Pietro, for Paolo. In his twentieth year he took the monastic vows, and at twenty-two received orders as a priest. He was equally distinguished for intellectual capacity and moral strictness. He was fond of solitude, spoke little, was always earnest, and up to his thirtieth year neither drank wine nor ate flesh. He was devoted to science, and distinguished himself both in physical and metaphysical studies. In physics he made some important discoveries, and in mental science he put forth a theory of knowledge bearing much resemblance to Locke's. He was also an able divine, and taught theology both in Mantua and Venice. He resided for some time in Milan, soon after taking orders, where Cardinal Borromeo made use of his talents and attainments in introducing some improvements into the institutions of his diocese. This high patronage, however, did not prevent a complaint from being lodged against him in the office of the Inquisition at Rome for having taught that the doctrine of the Trinity could not be proved from the first chapter of Genesis. The complaint was rejected, but the incident serves to reveal how early his views began to diverge from the dogmatic and exegetic traditions of the Roman church. Ere long he was made a doctor in theology, provincial of his order in the territory of Venice, and general procurator of the same. In the dispute between Venice and Pope Paul V. he took a leading part on the side of Venetian patriotism, having been nominated a member of the Venetian state council. He was a determined antagonist of the temporal power of the papacy. He held that the power of princes was independent of the papal power, being derived immediately from God; and that the privileges and exemptions of the clergy were not of divine right, but dependent upon the will of secular rulers. These and similar principles he put forward in several publications during the progress of the dispute, and ably defended them against the attacks both of Bellarmine and Baronius. The court of Rome was highly incensed against him, and on the 30th of October, 1606, he was summoned, on pain of excommunication, to appear before the Inquisition to answer for his opinions. But he disobeyed the summons, and published his reasons for disobedience. In 1607 the dispute was terminated by a treaty of compromise, and Sarpi's safety was provided for in the treaty. But he remained an object of fanatical hatred at Rome, and more than one attempt was made upon his life. Bellarmine had the magnanimity to put him on his guard against one of these attempts. In the same year he published an account of this remarkable passage in the Venetian annals, and at a later period he gave to the world a history of the Inquisition. But his principal work, and that by which he is best known, is his "History of the Council of Trent," which was brought out in Geneva in 1619. The place chosen for its publication indicated its spirit, and it is no marvel that it was honoured with a place in the Index Expurgatorius. Bungener, in his history of the same council, has remarked with great candour, yet with severe justice, upon Sarpi's work and that of his antagonist, Pellavicini, that while "differing profoundly in their qualities and in their views, they were but too much alike in their faults. In both we find diffuseness and dryness, no plan, no philosophy, an absence, in fine, of all that is now looked for in a historian. Sarpi's work is nothing better than a long satire, lifeless and insipid, often, too, inaccurate and unfair. Pellavicini's is but a long and dull apology, more accurate in its details, but feeble in its reasonings, and in the aggregate childish and false. After having read the former, who blames everything, you dread being too severe; after having read the latter, who approves of everything, you are reassured. The weakness of the defence clearly enough attests the weakness of the cause—you feel that severity is only justice. Pellavicini ought to be put on the Index Expurgatorius, as well as Sarpi." Sarpi died in 1623. His collected works appeared in Italy in a first edition in 1722; and in a second and more complete edition in 1763. It has often been surmised that he was a protestant in disguise, but he never attained a decided conviction of the dogmatic errors of Rome, and he continued to read mass daily to the end of his life.—P. L.

SARSFIELD, PATRICK, an eminent military officer who fought for King James at the Revolution. He was descended by the father's side from an English family long settled in Ireland, but his mother was of noble Irish blood. He was one of the wealthiest Roman catholics in Ireland, and was firmly attached to his hereditary faith. He long held a commission in the English Life Guards, served for some time on the continent, and fought with distinguished courage against Monmouth at the battle of Sedgemoor, in which he was severely wounded. He adhered to the cause of James after the Revolution, and was not only adored by his own countrymen on account of his intrepidity, frankness, and good-nature, combined with his vast stature and strength, but, unlike the other Irish officers, was greatly respected by the English. He had, Avaux wrote, "more personal influence than any man in Ireland, and was indeed a gentleman of eminent merit; brave, upright, honourable, careful of his men in quarters, and certain to be always found at their head on the day of battle." In 1689 he was one of the members for the county of Dublin in the parliament summoned by James. At the battle of the Boyne he commanded the Irish horse, who fought with conspicuous courage. He subsequently dislodged the English from Sligo, and effectually secured Galway from their attacks. It was largely owing to his urgent advice that the jacobite officers resolved to defend Limerick; and the brilliant exploit which he performed in surprising and destroying William's artillery, contributed materially to the memorable and successful resistance made by that city. The extraordinary devotion entertained towards Sarsfield by the Irish made his colleagues jealous of him, and unfortunately for themselves they slighted his advice, and, in opposition to his remonstrances, fought the battle of Aughrim (1691), which ruined the cause of James in Ireland. After the

capitulation of Limerick a few months later, he sailed for France with a large body of Irish troops, and entered the service of Louis, by whom he was highly esteemed. He distinguished himself at the bloody battle of Steinkirk (July, 1692), and was mortally wounded at Landen in the following year.—J. T.

SARTI, Giuseppe, a musician, was born at Faenza in 1730. The school in which he acquired the rudiments of musical science, and the masters under whom he studied its higher branches, are alike unrecorded. In 1756 he held the situation of court chapel-master and music-master to the royal family in Copenhagen. We next encounter him at Venice, where he was appointed chapel-master of the Conservatory della Pietà, and soon rose to so high an estimation amongst his countrymen, that he is said to have been unable to compose with sufficient rapidity to answer the demands of the *Impresarii*, who were vieing with each other in endeavouring to secure the services of the Maestro divino, as Sarti was then called by the enthusiastic Italians. Yet of his compositions of that period not even the titles are now known. In 1781, however, we find that he wrote a comic opera, "La Giardiniera brillante," for the court of Dresden; and the best known of all his operas, "Giulio Sabino," for the theatre of San Benedetto at Venice. In the following year he was elected chapel-master of the Duomo at Milan. His popularity now reached St. Petersburg, and the celebrated Catherine, the empress, determined to secure his talents, offered him the post of imperial chapel-master. Sarti accepted the appointment, and in 1785 made his *debut* as a composer in the Russian metropolis by a concert spirituel on Good Friday, in which he introduced some of the Russian psalms, sung by a chorus of sixty voices, and accompanied by a band of one hundred Russian horns in addition to the usual orchestra. Still, however, this concert was not noisy enough to please the Russians; so that shortly after, on the occasion of the taking of Okrakow, he produced a Te Deum, in which he introduced real firing of cannon—the guns being placed in the court of the castle, and discharged with great precision in the appointed passages of the music. After the representation of "Armida," in 1786, the empress presented Sarti with a gold snuff-box and diamond ring, and appointed him director of the conservatory of music at Catharinensaf, with a salary of thirty-five thousand rubles, besides his lodgings and a purse of fifteen thousand rubles as an indemnity for his travelling expenses. She also conferred on him a title of nobility. After a residence of eighteen years in Russia, and receiving various additional favours from the court and nobility, he was permitted by the Emperor Alexander in 1801, on account of his health, to retire, with the continuance of his pension, to a warmer climate. He then went to Berlin; but his constitution was so broken up, that he died in that city in the following year, 1802. It is interesting to know that Cherubini passed nearly four years under this admirable master; and doubtless it is to his talents and instructions that the former stands indebted for the profound knowledge which he acquired in counterpoint and in the ideal style, as well as for that perfection of talent which has raised him to such eminence in the art, and entitled him to rank among the most learned and able composers. So devoted was Sarti to the improvement of his favourite pupil that, though overwhelmed with occupations, he always contrived to find time for the exercise of his talents; and so rapid was Cherubini's progress, that he was intrusted with the composition of the secondary parts of his master's operas. The scores of Sarti contain a great number of pieces which were thus composed for him by Cherubini.—E. F. R.

SARTO, Andrea del, the common name of Andrea Vannucchi, so called from the occupation of his father, a tailor. Andrea was born at Florence in 1488, and first studied under Piero di Cosimo; he afterwards became an imitator of Michelangelo. In 1518 he visited France on the invitation of Francis I., who intrusted him with some money to purchase works of art for him. Andrea returned to Italy in 1519, but there squandered the money, and was ashamed to return to France. He died at Florence of the plague in 1530, aged only forty-two. His chief works are the frescoes of the Annunziata at Florence; and he is well known out of Italy for his Holy Families. He was altogether one of the best of the cinquecento painters, and has been called by his countrymen Andrea Senza Errori (Faultless Andrew); that is, with reference to his style as a painter.—(Vasari, *Vite*, &c.)—R. N. W.

SASSI or SAXI, Giuseppe Antonio, in Latin SAXIUS, born in Milan, 1673 or 1675; died about the middle of the eighteenth century. Having taken holy orders, he at one time laboured in the missionary field, and afterwards filled honourable posts in the Milanese Ambrosian college. As author and editor he has left various works, amongst them one, "De Studiis Mediolanensium Antiquis et Novis," and a life of S. John Nepomucene.—C. G. R.

SASSOFERRATO, the name, derived from his birthplace, by which Giovanni Battista Salvi is commonly known. He was born at Sassoferrato in 1605, and died at Rome in 1685. He was a follower of the Carracci, and is distinguished for the elaborate finish of his pictures.—R. N. W.

SAUMAISE, Claude. See Salmasius.

SAUMAREZ or SAUSMAREZ, James, Baron de, a distinguished naval officer, was born in the island of Guernsey in 1757, and was descended from an ancient family of Norman extraction, which had long held an influential position in the Channel islands. At the age of thirteen he entered the navy as a midshipman, and was raised to the rank of lieutenant for his bravery at the attack on Charleston in 1775. He served for several years in America under Lord Cornwallis. On his return to Europe he joined the squadron under Sir Hyde Parker, and was promoted to the rank of commander for his gallant services in the battle with the Dutch off the Dogger Bank, 5th August, 1781. He was next placed under Admiral Kempenfeldt on the Jamaica station. He exchanged into the *Russell*, a ship of the line, which he commanded with great distinction on the memorable battle of the 12th of April, 1782. After spending some years in retirement, on the breaking out of the French war in 1793 Captain Saumarez was appointed to the command of the *Crescent* frigate, in which he captured off Cherbourg the French frigate *La Réunion*, with heavier metal and a much more numerous crew, an exploit for which he received the honour of knighthood. In 1795 he was appointed to the *Orion* of seventy-four guns, in which he fought under Lord Bridport in the battle of June 23. He took a prominent part in the famous engagement with the Spanish fleet off Cape St. Vincent in 1797, and on the following year was second in command at the battle of the Nile, in which he was wounded. Shortly after his return to England, Sir James was appointed a colonel of marines, and received the command of the *Cæsar*, 84 guns, with orders to watch the French fleet in Brest during the winters of 1799 and 1800—a service which he performed with remarkable vigilance and efficiency. In 1801 he was created a baronet, was promoted to the rank of rear-admiral of the blue, and was appointed to the command of a small squadron to watch the movements of the Spanish fleet at Cadiz. In the month of July he attacked three French ships of the line and a frigate, lying moored in the bay of Algesiras under the protection of five batteries. But one of his ships took the ground and was captured; and after a long and sanguinary engagement Sir James was obliged to repair to Gibraltar to refit. Six days later, however, he attacked a French and Spanish fleet of ten ships of the line and four frigates which were steering for Algesiras; and though his force was only one half the strength of theirs, he gained a signal victory, the enemy having lost three ships of the line and three thousand men. For this gallant exploit, which Nelson highly eulogized, he was rewarded with the order of the bath, the freedom of the city of London, and the thanks of parliament. On the breaking out of the war with Russia, Sir James was intrusted with the command of the Baltic fleet, and displayed great diplomatic talent as well as professional skill in that important post. In 1821 he was made vice-admiral of Great Britain, and struck his flag for the last time in 1827. He was raised to the peerage as Baron de Saumarez in 1831, and died in 1836.—(*Memoirs of Admiral Lord de Saumarez*, by Sir John Ross, 2 vols., 1838)—J. T.

SAUNDERS, Sir Edmund, the chief-justice of the king's bench whom Charles II. appointed in January, 1683, for the purpose of depriving the corporation of the city of London of their chartered privileges, was born in the parish of Barnwood, near Gloucester. Nothing more is known of him till he was found a penniless outcast traversing the streets of London and earning scraps of food by running errands for the attorneys' clerks in Clement's inn, one of whom good-naturedly had a board fixed at a window on the top of a staircase, where the ragged boy learned to write and engross, and to become in process of time an expert entering-clerk. His quick wit and the study of such law books as he could get, made him ere long a very shrewd adviser in cases of law, and he was persuaded to enter himself as a member of the Middle temple in 1660. He

was called to the bar in 1664, and his business became immediately very large, a proof of which exists in the admirable Reports of the Decisions of the court of king's bench compiled by him from 1666 to 1672. They contain all the cases of importance during that period, and he was counsel in every one of them. He was gross and dirty, but witty and good-natured—indifferent to politics and free with his money. Zeal for his client and his cause was his leading characteristic as a lawyer; and the suggestions he made as counsel for giving the king (his client) a victory over the city and over the whigs, pleased Charles so much that he knighted Saunders, and not long afterwards very unexpectedly made him chief-justice. These honours and the dignified life they demanded did not agree with the new judge, who had been on the bench scarcely six months when he died of a palsy, June 19, 1683. An edition of his Reports, with notes by Justice Patteson and Justice Williams, was published in 1824.—(Campbell's *Lives*.)—R. H.

SAUNDERSON, Nicholas, a blind mathematician, was born at Thurlestone in Yorkshire in 1682, and died at Cambridge on the 19th of April, 1730. In the first year of his life he lost his eyesight completely by small-pox; but his other senses afterwards acquired extraordinary acuteness. He was educated at the school of Penistone in Yorkshire. He soon distinguished himself highly in different branches of learning, and above all, in mathematics; in which his reputation was such, that having entered Christ's college, Cambridge, 1707, he was appointed Lucasian professor of mathematics in 1711. He was the friend of Newton, and one of the earliest expounders of his philosophy; and was noted especially, notwithstanding his blindness, for his skill in explaining the principles of optics. He wrote a treatise on algebra, of high authority in its day.—W. J. M. R.

SAURIN, Elias, an eminent protestant minister, famous for his controversy with Jurieu, born at Usseaux on the borders of Dauphiné in 1639, was successively pastor at Venterol, Embrun, Delft, and Utrecht. He died in 1703.

SAURIN, Jacques, the most celebrated preacher of the French protestants, was born at Nismes on 6th January, 1677, of a family which had long been distinguished in civil and military life, as well as in science. His father was an eminent jurist, and escaped with three young sons to Geneva in 1685, in the persecution of the protestants which followed the revocation of the edict of Nantes. At Geneva he enjoyed an excellent education, which, however, was interrupted by the war of the coalition against Louis XIV., which broke out in 1694. He joined the standard of Victor Amadeus III., duke of Savoy, and served as a volunteer for four years, against the cruel persecutor of his family and fellow-protestants. At the peace of Ryswick, he returned to Geneva, and resumed his studies. After two years' attendance in the philosophical faculty he commenced theology in 1699, under the famous professors Tronchin, Pictet, and Alphonse Turretin. His four years of campaigning had not improved his character, and for some time he manifested a spirit of levity and scepticism which broke out even in the public theological exercises. But a solemn warning and rebuke administered to him in public by one of his professors proved the turning point of his religious life, and from that day forward he became a new man. As soon as he entered the pulpit he gave proof of distinguished powers as a preacher. While he was still a student his fame spread in the city, and the crowd that pressed to hear one of his earliest sermons was so great, that he was obliged to preach it in the pulpit of the cathedral. In 1700 he was ordained, and accepted the charge of a French congregation in London, where he laboured with great success for four years. His sojourn in England was of great advantage to him He was a frequent hearer of Tillotson, who was esteemed the greatest English preacher of the age. In 1705 he made a journey to Holland, where thousands of the French refugees had found a new home, and his preaching made so deep an impression upon his countrymen that he was earnestly solicited to settle at the Hague. As the climate of England had not suited him, he was all the more willing to accept this invitation, and at the Hague he spent the whole remainder of his life. For twenty-five years his fame and usefulness as a preacher continued steadily to increase. He officiated in one of the largest churches of the city, which was always filled to overflowing. The testimony of contemporaries to the power and beauty of his discourses, is unanimous. He went by the name of "the great Saurin," "the famous Saurin," "the protestant Chrysostom." His preaching was equally popular with all ranks, from the highest to the lowest. His personal figure was imposing; he had a fine harmonious voice, and he was equally admired for the purity of his language, the force of his logic, and the elevation of his thoughts. But these advantages alone would not have secured for him the admiration of the wisest of his contemporaries, had they not been accompanied with solid excellence in the substance and religious spirit of his discourse. His sermons were rich in christian truth, and enforced it in a tone of deep and impressive earnestness. When Abbadie heard him for the first time, he exclaimed, "Is it a man I hear, or an angel?" It was long before Clericus could be induced to go to hear him, and when at length he yielded to the importunities of a friend, he resolved to criticise severely. But he soon forgot his resolution; he was moved and shaken to his inmost soul, and confessed himself fairly overcome by the preacher's power. After his celebrated sermon on almsgiving (*L'aumône*), preached in behalf of the poor protestant refugees, not only a shower of money, but gold ornaments, jewels, rings, everything in short that came to hand, were poured into the collection boxes. The care of his suffering fellow-countrymen was an object that always lay very near his heart. He was also one of the earliest examples of evangelical missionary zeal. He drew up the plan of a foreign missionary society for the propagation of the gospel among the heathen, especially in the Dutch colonial possessions, and he published his thoughts upon it in the preface to his "Abrégé de la Théologie et de la morale Chrétienne," in 1722. In 1725–27 he published a series of letters entitled "L'etat du Christianisme en France;" and in 1720–28 appeared two folio volumes of "Discours historiques, critiques, théologiques et moraux sur les événemens les plus mémorables du Vieux et du Nouveau Testament," which were translated immediately into German and English. But his *chef d'œuvre* was his "Sermons," five volumes of which, containing his best sermons, were published by himself, 1707–25, and other seven volumes were brought out posthumously by his son. The whole collection has been several times reprinted, the last edition so lately as 1829–35, and has been translated into several languages. Mons. Bonnet of Frankfort, his latest biographer, compares these celebrated sermons with those of Bossuet, Bourdaloue, and Massillon, in the following terms—"He is as grand as Bossuet, but wants his perfect ease of form and literary taste. He is inferior to Bourdaloue in the fine and deep insight of an experienced moralist into the hidden folds of the human heart. He has none of the melting pathos which in Massillon moves the whole soul. But he has more and better than all this. He preaches the gospel full, complete, divine. His power and authority is not that of a church to which he is always appealing, but the holy scripture, the word of the living God, and, therefore, instead of severity to the mean and flattery to the great, Saurin is never so severe and unsparing as when he preaches against the vices of courtiers. What was wanting to this great man, and we frankly own it, was that precious gift which the French call 'onction.' He carries the soul aloft in the high flight of his thoughts; he enriches the mind with profound knowledge; he rouses the conscience by the earnestness of christian truth; he strengthens faith by the power of his invincible arguments; but he does not feed the soul with that tenderness of love and that depth of sympathy which flowed from the heart of Christ; and that is one of the reasons why Saurin is now so little read." Saurin died at the Hague in 1730.—P. L.

SAURIN, Joseph, a French mathematician, was born at Courtaison in the principality of Orange, in 1655 or 1659, according to different authorities, and died in Paris on the 29th of December, 1737. He was the son of a protestant pastor, and at first followed the same profession. Having become obnoxious to the French government through his zeal for freedom of conscience, he fled about 1683 to Geneva, whence he afterwards went to Berne, and in 1690 he returned to France, and joined the Roman catholic church. Through the influence of Bossuet, he obtained a small pension from Louis XIV. He was a strong advocate of the Cartesian vortices; but attained some reputation by defending the differential calculus against some ill-founded attacks.—His son, Bernard Joseph, born at Paris in 1706, obtained distinction as a dramatic poet. He numbered among his friends Voltaire, Montesquieu, and Helvetius. His masterpiece is the tragedy of "Spartacus." His works were collected at Paris in 1783. He became a member of the Academy in 1761, and died in 1781.—W. J. M. R.

SAUSMAREZ. See SAUMAREZ.

SAUSSURE, HORACE BENEDICT DE, a celebrated Swiss naturalist, was born at Geneva on the 17th February, 1740, and died on 23rd January, 1799, in the fifty-ninth year of his age. His father was a farmer at Correches, near Geneva. Natural history became the favourite study of Saussure, and he prosecuted his botanical studies with earnestness, being stimulated by the advice and example of his uncle, Charles Bonnet. He studied at the college of Geneva, and at the age of twenty-two was appointed to the professorship of philosophy. He continued to discharge the duties of this office for twenty-five years. In speaking of the events of his life he says, "I had a decided passion for mountains from my infancy. At the age of eighteen I had been several times over the mountains near Geneva. I felt an intense desire to visit the High Alps. In 1760–61 I visited the glacier of Chamouni, which was at that time little frequented, and considered dangerous." Year after year he made alpine excursions, and he traversed the entire chain of the Alps fourteen times by eight different routes. He also made sixteen other excursions to the central parts of the mountain mass. He visited the Jura, the Vosges, the mountains of Switzerland, and of part of Germany; those of England, Italy, Sicily; the volcanoes of Auvergne, the mountains of Dauphiny and Burgundy. "All these journeys," he says, "I have made with the mineralogist's hammer in my hand, and with no other aim than the study of natural phenomena." He always made notes on the spot, and wherever it was practicable wrote out his observations in full, within twenty-four hours. These journeys extended from 1758 to 1779. In 1787 he reached the summit of Mont Blanc. In 1788 he ascended the Col de Geant, and in 1789 he stood on the summit of Monte Rosa. In 1786 he resigned his professorship at Geneva, and was succeeded by his pupil, Pictet. He was afterwards a member of the council of Two Hundred, and in 1798 was chosen a member of the national assembly. During the French revolution he lost all his property. His health began to suffer. An organic disease began to show itself in the heart, probably owing to his exertions in alpine travelling, and he was affected with palsy and convulsions, which cut him off at an early age. He did much to promote the cause of natural history, more especially geology; and he founded in his native town a society for the advancement of arts. He was a Neptunian in geology. He invented some useful instruments, more especially a hygrometer, electrometer, and a thermometer for ascertaining the temperature of water at all depths. Among his publications the following may be noticed —"Observations sur l'ecorce des feuilles et des petales;" "Voyage dans les Alpes precedée d'un essai sur l'histoire naturelle des environs de Genève;" besides numerous papers in the *Journal de Physique* and the *Journal de Genève*, &c.—J. H. B.

SAUVAGES, FRANÇOIS BOISSIER DE, an eminent French medical writer, born at Alais in Lower Languedoc in 1706, studied medicine at Montpellier, took his doctor's degree in 1726, and in 1730 settled at Paris. The classification of diseases was a subject which engrossed much of his attention, and a sketch of his system, which he published in 1731, gained him a professorship at Montpellier. In 1740 he was made professor of botany, and for a time devoted himself with ardour to that science. His principal work, the "Medical Nosology," appeared in 1763. He died in 1767.

SAUVEUR, JOSEPH, a distinguished French mathematician and physicist, was born at La Flèche on the 24th of March, 1653, and died in Paris on the 9th of July, 1716. He was educated at the Jesuit college of his native place, and showed a talent for mathematics and mechanics. In 1670 he travelled on foot to Paris, and established himself as a teacher of mathematics. In this pursuit he had much success; one of his pupils was the famous Prince Eugene of Savoy. Having been persuaded by the prince of Condé to write a treatise on fortification, he went to the siege of Mons in 1691 in order to study military engineering, and distinguished himself by the coolness with which he ventured under fire for the purpose of acquiring knowledge of the operations of the siege. In 1686 he was appointed professor of mathematics at the Collége royal, and in 1696, a member of the Academy of Sciences. Notwithstanding an imperfect sense of hearing, and a very bad ear for music, he accomplished a most laborious and accurate investigation of the laws of musical sounds; and in particular, by employing the method of "beats," he was the first to ascertain the absolute frequency of the vibrations producing musical tones, their comparative frequency alone having been previously known.—W. J. M. R.

SAVAGE, RICHARD, whose poems are allowed a place in the collections, is perhaps less remembered as an author than by his romantic story, and the friendship of Samuel Johnson, who has made him the subject of a very impressive biography. According to his account of himself—one which the world long believed to be true—he was the illegitimate child of Ann, countess of Macclesfield, by Earl Rivers. If so, he was born in Fox Court, Grey's Inn Lane, London, on the 16th of January, 1697. His own story was, that from the time of his birth he was treated by his mother with singular cruelty; that he was given by her to a poor woman to be brought up as the child of another; that only through the kindness of Lady Macclesfield's mother did he obtain some scanty education at the grammar-school of St. Alban's; that his mother endeavoured to have him kidnapped and sent to the American plantations; that failing in this she apprenticed him to a shoemaker in Holborn; and that on the death of his nurse, he found among her effects letters which at last revealed to him the secret of his parentage. Through this story he became the object of general interest and pity; and with it he pursued and dunned his alleged mother, Lady Macclesfield, or Mrs. Brett, as she came to be called, for after her divorce from Lord Macclesfield she married a Colonel Brett. Boswell, in his Life of Johnson, published a statement by a gentleman connected with Mrs. Brett's family, which clearly indicated some errors, inconsistencies, and improbabilities in Savage's narrative; and Boswell himself avows that he is uncertain whether Savage was an impostor or not. The results of the most recent and very searching inquiries into the early biography of Savage are to be found in a series of papers contributed to *Notes and Queries*, in November and December, 1858. From these it appears very probable that the illegitimate son of Lord Rivers and Lady Macclesfield, born at the time and place already mentioned, and baptized as Richard Smith, really died in childhood, and that Savage was an impostor who traded on the knowledge of Mrs. Brett's early and indisputable guilt. Savage's first undoubted appearance in life was as the author of "The Convocation, or a Battle of Pamphlets, a Poem," published in 1717, during the Bangorian controversy, and which was an attack on Hoadley. He then tried writing for the stage. His second play, acted in 1718, "Love in a Veil," was published, and now for the first time he dubbed himself in print "son of the late Earl Rivers." The story of his alleged wrongs was first given to the world in 1719, in the "Poetical Register, or Lives of the Poets," published by Curll, and in all likelihood the narrative was furnished by Savage himself. Meanwhile his play had procured him the patronage of Steele, with whom, however, he quarreled, and for a time he seems to have been entirely dependent on the bounty of Mrs. Oldfield the actress. In 1723 he attempted the stage as an actor, playing, not successfully, the part of *Sir Thomas Overbury*, in his own tragedy of that name. When he wrote it he is said to have wanted a home of any kind; and after composing a passage in his mind he would step into a shop and beg for pen, ink, and paper on which to jot it down. The play itself attracted new attention to its thriftless, dissolute, and turbulent author. Still more was bestowed on him when in 1727 he killed a man in a tavern brawl, was tried at the Old Bailey, and condemned to death. It was during his imprisonment that was published a "Short account" of his life, which produced a great sensation. Persons of influence interceded for him with Queen Caroline, and he was pardoned. In 1728 appeared his spirited poem, "The Bastard," containing the often-quoted reference to the "tenth transmitter of a foolish face," and vehemently assailing Mrs. Brett. It was about this time that Mrs. Brett's nephew, Lord Tyrconnel, took Savage into his house and allowed him a pension of £200 a year—almost the only fact in Savage's biography which tells in favour of the truth of his story. But possibly, on the other hand, Lord Tyrconnel may have adopted this course merely to put an end to Savage's fierce attacks upon his relative. During this the only sunny period of his life, he produced and dedicated to Lord Tyrconnel the best of his poems, "The Wanderer," 1729. It was praised by Pope (whom Savage stooped to aid with anecdotes of Grub Street for the Dunciad), and has been called "beautiful" by Sir Walter Scott. Savage's felicity did not last long. He quarreled with Lord Tyrconnel, and was once more literally on the streets. "On a bulk," says Johnson, "in a

cellar or in a glass-house among thieves and beggars, was to be found the author of 'The Wanderer;' the man of exalted sentiments, extensive views, and curious observations; the man whose remarks on life might have assisted the statesman, whose ideas of virtue might have enlightened the moralist, whose eloquence might have influenced senators, and whose delicacy might have polished courts." Some little alleviation of his lot was afforded by Queen Caroline, who bestowed a pension of £50 a year on her "volunteer laureate," as Savage styled himself. It ceased with the queen's death in 1737, and Savage was utterly destitute. His friends, foremost among them Pope, subscribed to allow him £50 a year, if he removed from London and its temptations, and Wales was fixed on as his residence. He left London in July, 1739, but did not reach Swansea till 1742. He remained there a year; and having by that time quarreled with most of his subscribers, he resolved to return to London, with a tragedy which he had completed. In returning, as in going, he visited Bristol. First caressed and then neglected there, he was imprisoned for a small debt, and died in a Bristol gaol on the 1st of August, 1743. His biography by Johnson, who loved him and believed his story, appeared in the following year. A collective edition of his works was published in 1775.—F. E.

SAVARY, Anne Jean-Marie René, Lieutenant-general, duke of Rovigo, knight of the legion of honour, was born in the village of Marc in Champagne. In 1790 he was appointed lieutenant in the royal regiment of Normandy. On the breaking out of the Revolution, he sided with the republicans, and in 1794 was promoted on the staff of General Moreau, at that time commanding the army of the Rhine. At the battle of Friedberg his gallantry on the right wing contributed mainly to the success of the day. He accompanied General Desaix to Egypt, and returned with him to take part in the Italian campaign which ended in the victory of Marengo. Soon after this event, Colonel Savary was placed in command of a select regiment of gendarmes destined to be the body guard of the first consul. In 1805 he was raised to the rank of general of division, partly on account of his services in Belgium, and in the west of France at the period of the conspiracy of Georges Cadoudal and Pichegru. He was with Bonaparte at the battle of Austerlitz, being employed by him as a negotiator both before and after the battle. He accompanied the emperor in the Prussian campaign of 1806, and distinguished himself by the taking of Hamelin and Weinburg, and forcing a corps of the enemy under the command of General Urdom to capitulate. In 1807, by orders of the emperor, he assumed the command of the 5th corps d'armeé, with directions to watch the movements of the Austrian forces assembled on the Bug, and to prevent their junction with the Russians. The result of Bonaparte's plans was the battle of Eylau, which, although a victory for the French, would have profited them little but for the battle of Ostrolenka, which the division under the command of Savary gained on the 16th of February, 1807. This success established the reputation of Savary. He, however, soon after gave up his command in order to assume that of a brigade of the imperial guard, with whom he was present at the battles of Heilsberg and Friedland. He was now created Duke of Rovigo, and after the treaty of Tilsit, 8th of July, 1807, was sent into Russia as chargé d'affaires. His mission extended over eight months, when he was replaced by the duke of Vicenza, and sent into Spain, where French interests were seriously jeopardized. He returned to France again on the breaking out of war with Austria in 1809, and was present with the emperor in the campaign of that year. On the 13th June, 1810, the duke of Rovigo was appointed minister of police, and took an active part in the severe measures which were put in force for the suppression of the conspiracy of Mallet. After the defeat of Waterloo the duke accompanied the emperor on his flight from Paris, and even went with him on board the *Bellerophon*. He was, however, made prisoner, and incarcerated for seven months at Malta. Having succeeded in effecting an escape from the island, he retired to Smyrna, where he heard that in his absence he had been tried and condemned to death by a council of war held at Paris. From Smyrna he proceeded to Austria, and eventually sought refuge in England, where he arrived in June, 1819. Having obtained a revision of the sentence recorded against him by the council of war alluded to, and a restitution of the honours conferred on him under the Empire, he returned to Paris, where he died on 2nd June, 1837, of a cancer of the tongue.—W. J. P.

SAVARY, François, Seigneur de Breves, the introducer of Oriental types into France, was French ambassador at Constantinople for twenty-two years, and on his return in 1611 was sent by Henry IV. to the papal court, under whose auspices he established a printing office, in which Scialac and Sionita were employed as correctors of the press. He returned to Paris in 1615, bringing with him Sionita and the printer, Paulin; printed in the same year in Turkish and French the Turco-French treaty of 1604; and in 1616 an Arabic grammar, edited by Sionita and Hesronita. He died in 1627.

SAVARY, Nicolas, a French traveller, born in 1750 at Vitré in Brittany, was educated at the college of Rennes, and after residing for some time in Paris set out for Egypt in 1776. He remained in that country till 1779, and then embarked at Alexandria to visit the islands of the Grecian Archipelago. Returning to France in 1781, he published two years afterwards his translation of the Koran, in 1784 a selection of its Maxims, and the first volume of the "Lettres sur l'Egypte;" the other two volumes of which followed in 1785. Savary died in 1788. His "Letters sur les Grecs" were published a few months after his death, and his "Arabic Grammar" in 1813.

SAVERY, Roelandt, a celebrated Flemish painter, was born at Courtray in 1576. He was the son and scholar of Jacques Savery—born in 1545; died in 1602—an animal painter once of some repute, but now nearly forgotten. Roelandt Savery painted rocky landscapes with animals, which last are skilfully drawn and highly finished. He is generally reckoned one of the best painters in this manner. He was employed by Henri IV. of France in decorating his palaces; and he subsequently entered the service of the Emperor Rodolph II., by whose directions he spent some time in sketching and painting the wild scenery of the Tyrol. He continued at Prague till the death of the emperor in 1612, when he removed to Utrecht, where he died in 1639. One of his most noted pictures is "Adam naming the Animals," in the Berlin museum.—J. T–e.

SAVERY, Thomas, one of the early improvers of the steam-engine, lived during the end of the seventeenth and beginning of the eighteenth century. He was a mining engineer in Cornwall, and according to the custom of that district, was designated as "captain." In 1696 he took a patent for propelling vessels by means of paddle-wheels driven by hand labour. In 1698 he patented a steam-engine for raising water, in which the previously known principle of forcing water up to a height by the direct pressure of steam on its surface was combined with that of raising water from a certain depth, by means of the pressure of the atmosphere driving the water into a partial vacuum produced by the condensation of the steam. He published a description of this engine in 1702, in a book called the "Miner's Friend," and it was soon extensively used for draining mines. In 1705 he became a joint patentee with Newcomen and Cawley in the atmospheric pumping steam-engine, which superseded his own engine, and was in its turn superseded by the engine of Watt. (See Newcomen.)—R.

SAVIGNY, Friedrich Karl von, an eminent German jurist, was born at Frankfort-on-the-Maine in 1779. After completing his education he became lecturer, and soon after professor extraordinary at Marburg, where in 1803 he published his celebrated work, "Recht des Besitzes," which has since gone through numerous editions. The chief subject of his studies, however, was the history of Roman law, and he undertook extensive travels in Germany and France in order to ransack the principal libraries. In 1808 he was appointed professor of law at Landshut, and in 1810 was called to a chair in the newly-founded university of Berlin. Here he not only excelled as a most efficient and popular teacher, but was gradually raised to the highest offices of trust and honour. In 1842 he was nominated minister of justice, and was expressly commissioned to superintend the reform of the law. He had, however, adopted the belief that circumstances of the period were in the last degree unfavourable to legal reform. His views were partly seconded by his pupils, for whom as well as for himself he accepted the designation of the historic school. In his famous work, "Vom Beruf unserer Zeit für Gesetzgebung und Rechtswissenschaft," he had unfortunately opposed those jurisconsults, who like Thibaut, Schmid, and others, had, in the political reconstruction of Germany, demanded a general code for the whole confederacy. According to him, there existed neither a want of such a general code, nor were the codes of Prussia, Austria, and France fit for general acceptance. He would not even allow the German language in its present state

to be a proper instrument for the legislator. The two greatest works of Savigny are his—"History of Roman Law during the Middle Ages," 6 vols., Heidelberg, 1815-31; and his "System of the Present Roman Law," 8 vols., Berlin, 1840–49. To the latter work, his "Law of Obligations," 2 vols., serves as a kind of continuation. The revolution of 1848 induced Savigny to retire from all offices, and to devote himself exclusively to literary labours. He died at an advanced age at Dresden, October 25, 1861.—(See *Life* by Rudorff, Berlin, 1862.)—K. E.

SAVILE, George, Marquis of Halifax. See Halifax.

SAVILE, Sir Henry, an eminent scholar and patron of learning, was born of a good family at Bradley, Yorkshire, 30th November, 1549. He entered Merton college, Oxford, in 1561, taking his degree of M.A. in 1570. He served as proctor for two years, and read voluntary lectures on Euclid, Ptolemæus, and other ancient mathematical writers. In 1578 he made a tour on the continent, that he might perfect himself in various spheres of mental culture; and on his return he was appointed tutor in Greek and mathematics to Queen Elizabeth. In 1585 he was chosen warden of Merton college, and he held the office for the long period of thirty-six years. In 1596 he became provost of Eton, and on the accession of James I. he was knighted. Other honours and preferments from royal patronage he refused, and the loss of an only son made him quite unsolicitous of promotion. He devoted himself and his fortune to the advancement of learning, and in 1619 founded two new professorships at Oxford—one of geometry and another of astronomy. Sir Henry Savile died on the 19th of February, 1622. He bequeathed his library to Oxford, and gave it many other benefactions. His favourite studies were mathematics and Greek. In 1613 was issued his famous edition of "Chrysostom," in 8 vols., folio, on which he had spent no less than £8000 in securing collations of the best MSS., and other literary preparations; in 1620 his "Prælectiones tredecim in Elementa Euclidis." He also published "Commentarii de militia Romana;" "Rerum Anglicarum post Bedam Scriptores," together with some translations from Tacitus. He also edited Bradwardine De Causa Dei. Immortal honour belongs to Sir Henry Savile as a munificent promoter of classical and patristic literature.—J. E.

SAVONAROLA, Girolamo, a distinguished monk, "a reformer before the Reformation," as he has been not inaptly designated, was born at Ferrara on the 21st of September, 1452. He was descended from a family of noble extraction, originally resident in Madrid. His father, who destined him for the medical profession, gave him every educational advantage, and the son indicated at an early age that acuteness of intellect and force of character for which he was afterwards celebrated. At the same time his tastes and tendencies even from childhood were strongly devotional; and as if prophetical of his after career, in one of his poems written by him at the age of twenty he described very graphically, and no less severely censured, the corruptions of the Church of Rome. When the time came for him to decide upon a profession, he felt an insufferable aversion to his father's choice, and an equally powerful predilection for the monastic life. In consequence, when twenty-three years of age, he secretly quitted his home and joined himself to a Dominican fraternity at Bologna. Here he expected to find not only seclusion from the world, but a state of angelic purity. Bitter, therefore, was his disappointment on discovering that selfishness, sensuality, and ambition were rife within conventual walls. At length he found his solace in the study of the Holy Scriptures, at the same time deriving much satisfaction from the works of Aquinas. At a subsequent period, urged by his superiors as well as prompted by inclination, he determined to make proof of his powers as a preacher. His first essays were anything but encouraging. Owing to awkardness of address and natural imperfection of articulation he failed signally, after reiterated trials returning to Bologna humbled and disheartened. He did not, however, abandon his purpose, but, like Demosthenes of old, he successfully grappled with his impediments; so successfully that when at the end of a twelvemonth he was appointed to preach at Brescia, hardly a trace of them remained. On that occasion, as well as on subsequent occasions, he electrified his audience by the scorching denunciations which he launched forth against the abuses and atrocities, ecclesiastical as well as civil, which abounded. During the following few years, whilst preaching occasionally, he was chiefly absorbed in qualifying himself more completely for his ministry; but in the year 1487, preaching at a provincial chapter of the Dominicans in Reggio, he was heard by the distinguished Giovanni Pico, prince of Mirandola, who was so captivated by his eloquence that he wrote in praise of him to the illustrious Lorenzo de' Medici, who in consequence invited Savonarola to take up his abode in Florence. This after the lapse of two years he did, and then his grand career of influence and usefulness commenced. He united himself to the great Dominican convent of San Marco, and here, in the garden of the establishment, he preached to vast and accumulating multitudes. On the death of the prior in 1491, to such a degree of power and esteem had he attained that he was appointed to the vacant dignity, a post of no small honour and emolument. More zealous than ever in his vocation as a preacher, the large church of San Marco, and ultimately the spacious cathedral itself, proved insufficient to contain the vast concourse who flocked from all the city and neighbourhood to hear his glowing addresses. Nor did the impressions made on the minds of his hearers evaporate in transient excitement. The duties of religion were more earnestly attended to than before, and striking reformations in life and manners took place. Meantime, the simplicity, self-denial, benevolence, and independence of his character gave point and power to his ministrations. So great was the influence he thus attained, that Lorenzo de' Medici himself not only admired his oratory, but sought to conciliate his support. He found the disinterested monk, however, too free from covetousness to be bribed by wealth, and too devoid of ambition to be captivated by favour. Neither was he able to induce him by the suggestions of worldly caution to adopt a less unsparing style in lashing the abuses of the clerical order and the vices of the court of Rome. Yet, to the honour of Lorenzo be it said, he continued to treat the uncompromising prior with special respect, and on his deathbed sent for him, hearkened solemnly to his counsels, and asked for his prayers and parting blessing. Throughout the subsequent scenes of confusion which harassed Florence, Savonarola demeaned himself with befitting patriotism, dignity, and disinterestedness. He showed what has so often been shown, that the love of truth goes hand in hand with the love of liberty. When Charles VIII. invaded Italy and approached the gates of Florence, the fearless prior was chosen as the spokesman of the delegates sent forth to confer with the conqueror. Far from quailing or crouching before the monarch, he entered his presence clothed in his official vestments, with an air and mien of undaunted confidence, bearing in his hand the open gospel, and as he pointed to it, addressing him in a tone of admonition and authority rather than of fawning adulation. Charles listened with astonishment yet displayed no anger, and granted the city not unfavourable terms of peace. Upon his withdrawal, the citizens were left at liberty to frame their own form of government. Amid the collision and struggle of parties which ensued, Savonarola acted as the counsellor and pacificator. Through his commanding influence and energetic efforts a constitution was adopted based on these noble principles, which he laid down as fundamental—"1st, That whatever they resolved on should be done in the fear of God. 2nd, That they should act on a patriotic preference of the public to private interests. 3rd, That a general amnesty should be proclaimed. And 4th, That the government should be fixed on a popular basis." A constitution resting on such pillars could not but work beneficially, and for a season Florence wore a new aspect. The monastic institutions were reformed, morality and order were promoted, and sound education was largely extended. Such a state of things was, however, too bright to be long left unmolested in those days of darkness and of despotism. The continued and augmented freedom with which the reformer denounced the abuses of the church, and called for their redress, brought down upon him the indignation of the papacy. He was cited to Rome; brief followed brief forbidding him to preach any longer in Florence, and commanding him to retire from the city. Upheld, however, by the magistracy, and more than ever prized by the people, he pursued his course, neither daunted by the menaces nor fascinated by the secret promises of Rome. Indeed his power and influence became for a season paramount in the state, as well as in the church of his city. It must be conceded, however, that though the efforts of his enemies had only enhanced his ascendancy, he himself about this time materially weakened it, at least amongst the reflective and judicious, by allowing his monkish fanaticism to betray him into certain extravagances, the fruits of a sincere but indiscriminating zeal. As a consequence his political power gradually waned; his enemies were emboldened; his friends disheartened.

The pope at this juncture launched a thundering excommunication against him, and though the seigniory still clung to him and bade defiance to his ecclesiastical persecutors, yet the combination against him gained strength in consequence of the decreasing popularity of democratic sway and the increasing power of the party of the Medici. No longer ruling the tide, he had now to struggle with the billows. This he did right manfully. He neither shrunk from reproach nor abated his testimony. He avowed his willingness to bow to lawful authority lawfully exercised, but averred that when exerted to corrupt and undermine the church, it became "infernal and satanical." At this juncture there appeared on the scene a fanatical champion of the papacy, Francesco de Rouilles. He fiercely assailed Savonarola from the pulpit; he was backed by the Romish clergy; and the fickle multitude began to waver. In this emergency the bold friar wrote to the kings of England and France, and to the king and queen of Spain, urging them to convoke a general council, before whom he pledged himself to appear and justify his proceedings. All, however, was in vain. One of his letters having been intercepted and transmitted to the pope, served to precipitate the crisis. Alexander instantly issued a bull, menacing Florence with interdict and excommunication. Tumults ensued; the adherents of the reformer were overpowered; a furious mob surrounded his convent; and at last his arrest was decreed by the seigniory. He was found by the police in the library of San Marco encompassed by the fraternity, and calmly yielded himself up a prisoner. No fair hearing was granted him, no opportunity of defence. He was tortured; he was thrown into prison. He lingered there, debarred from all intercourse of friends, for more than a month. Still, notwithstanding much spiritual conflict, neither his faith nor his comfort failed. This appears very touchingly in his expositions of the 31st and 51st Psalms, composed during his imprisonment, and afterwards translated and published by the immortal Luther, whom he in many respects resembled, and who looking upon him as in some sort his precursor, eulogized his memory. At last he was sentenced to be first strangled and then burnt. This sentence was carried into execution on the 23d of May, 1498, and his ashes were cast into the Arno. His deportment throughout his last hours was serene and befitting. Ere he quitted his cell, he prayed fervently and received the holy communion. To his confessor he said, "Pray for me, and tell my friends not to be discouraged, but to continue steadfast in my doctrine and to live in peace." After he had been fastened to the pile, the bishop of Pagagnotti proclaimed that he separated him from the church. "You may separate me from the *church militant*," he calmly replied, implying that he had no power to sever him from the church triumphant. Such was the martyrdom of this great and good man. Great he was, whatever his mistakes; and good, whatever his infirmities. Far in advance of his age, he yet retained many of its superstitions; and whilst a zealous reformer, he was a devoted son of the Church of Rome. Strange to say, within ten years of his death Pope Julius II. ordered Raphael to introduce his portrait amongst the saints and doctors of the church in his renowned picture entitled the Dispute of the Sacrament. At Florence, even to the present day, his memory is odoriferous, and the stranger who visits the convent of San Marco is shown his cell, as a spot once hallowed as an abode of a confessor and a saint.—C. S.

SAWYER, Sir Robert, Attorney-general of England in the reign of Charles II., was educated at Magdalen college, Oxford, where he graduated in 1655. He studied law at the Inner temple, was knighted in 1661, and made attorney-general in 1680. His most memorable service to the tory party was the prosecution of the men concerned in the Rye-house plot. By many whigs he was regarded as the murderer of Russell, and for his cruel zeal in urging the execution of Sir Thomas Armstrong, he was after the Revolution excepted from the bill of indemnity, and expelled the house of commons in 1690. Yet he had resigned his office under King James rather than consent to the royal dispensing power, and had ably and successfully defended the seven bishops. The electors of Cambridge restored him to his place in parliament very soon after his expulsion. He died in 1692.—R. H.

* SAX, Adolph Antoine Joseph, a celebrated maker of musical instruments, inventor of the saxophone and the whole modern family of brass instruments called saxtubas, saxhorns, &c., was born at Dinant in 1814. The form of these instruments is borrowed from the figures which we see upon Trajan's pillar at Rome. By the Romans this instrument was sometimes called "tuba," sometimes "buccina," and even "ære recurvo," because it was curved in such a manner that the large part, after passing under the arm of the musician, repassed over his shoulder, and presented the bell in front. The advantage of this form for power of sound in the open air is, that it avoids the elbows, which impair the free propagation of the sonorous waves. Nothing can give an idea of the volume of sound produced by these new acoustic contrivances of the intelligent maker, to whom we owe already so many beautiful inventions. The contra bassos in E flat and B flat possess an unheard-of power. This latter instrument, very easy to play, has forty-eight feet of development in its tube, with a conical diameter well proportioned. It is the giant—the mammoth—of the species.—E. F. R.

SAXE, Maurice, Count of, an eminent general, was born on the 19th October, 1696. He was the natural son of Augustus II., king of Poland and elector of Saxony, and of the Countess von Königsmarck, a Swedish lady. From his early years he displayed great fondness for military pursuits. In 1708, when only twelve years of age, he served in the allied army before Lisle; in 1709 he had a horse shot under him at the siege of Tournay; and he distinguished himself in the same year at the battle of Malplaquet. In 1710 the young soldier accompanied his father to the siege of Stralsund, and displayed an amount of intrepidity which attracted general attention. At the bloody battle of Gadebusch, where he commanded a regiment of cavalry, his courage was displayed most conspicuously, and he had a horse shot under him after he had three times rallied his men and brought them to the charge. When he was only fifteen his mother succeeded in arranging a marriage between him and the countess of Loben, a lady of the same age, and both rich and beautiful. But this union was not of long continuance. His fickle and licentious behaviour made him very unfit for the duties of domestic life, and he contrived to obtain a dissolution of the marriage in 1721. In the midst of his licentious pleasures, however, he never lost sight of his profession; he always carried with him a library of military books, and diligently prosecuted his studies. In 1717 he was present at the siege of Belgrade by Prince Eugene, and shortly after the termination of the campaign he went to Paris (1720), where he was cordially welcomed by the duke of Orleans, then regent; and two years later he obtained the command of a regiment, which he disciplined and manœuvred according to a new plan, which made the Chevalier Folard predict his future greatness. He studied, too, with unwearied assiduity, mathematics, mechanics, and the art of attacking fortified places. In 1726, Count Maurice was elected Duke of Courland through the influence of Anna Iwanowna, widow of the late duke, and second daughter of the czar, Iwan Alexiowitz; but the czarina, Catherine I., favoured another candidate, and the united forces of Russia and Poland drove him, after a gallant resistance, from his new dominions in 1729. When the duchess of Courland succeeded to the Russian throne she invited the count to return, and there is no doubt that she intended to share her crown with him; but she was deeply offended by the discovery of an intrigue he was carrying on with one of her ladies, and immediately dismissed him from her court. The death of the king of Poland, his father, in 1733, led to a war between France and Austria. The elector of Saxony, brother of the count, offered him the command of all his forces; but he preferred the French service, and distinguished himself at the battle of Ettlingen and at the siege of Philipsburg, and was rewarded for his gallantry with the rank of lieutenant-general. Peace was concluded in 1736; but the death of the emperor, Charles VI., almost immediately kindled a new war. General Saxe commanded the left wing of the French army, which invaded Bohemia in 1741, and took both Prague and the fortress of Agra by assault in a few days. In 1744 he was made a marshal of France, and commanded the left wing of the army of eighty thousand men which Louis XV. in that year led into Flanders. During this campaign he covered the sieges of Menai, Ypres, and Furness, and by his consummate skill kept in check a hostile army three times as numerous as his own. In the following year the troops in Flanders received large reinforcements; Marshal Saxe was appointed commander-in-chief, and on the 1st of May invested Tournay, one of the strongest fortresses in the Netherlands. To relieve this important city, the allied forces under the duke of Cumberland and Prince De Waldeck attacked the French (11th May) near the village of Fontenoy,

where Saxe had taken up an excellent position. At first the British and Hanoverians carried everything before them, and the battle appeared to be decided; but in the end, through the gross misconduct of the Dutch, and the intrepid and masterly arrangements of Saxe, though he was so much wasted with sickness he had to be carried in a litter, the allies were compelled to retreat. Tournay, Ghent, Bruges, Oudenarde, Dendermond, Ostend, Brussels, Antwerp, Mons, Charleroi, and Nassau, were in turn invested by the victorious general, and were all in succession taken between the 23rd of May, 1745, and the 19th of September, 1746. In the following campaign Marshal Saxe defeated the allies, after a fierce struggle, at Lauffeld (2nd July, 1747), and captured the strong fortress of Bergen-op-Zoom; and in 1748 he reduced Maestricht. The allies now agreed to accept favourable terms of peace, which they had very unwisely rejected in the previous year, and the war was concluded by the treaty of Aix-la-Chapelle. Marshal Saxe was loaded with honours by the French king, but he survived only about two years to enjoy the rewards of his valour and skill. He died of a fever on the 30th of November, 1750, at the age of fifty-four. He was the author of a work on military affairs, entitled "Mes Rêveries," which was published in 1757 in 5 vols., 4to. This famous general was a man of large stature and remarkable personal strength.—J. T.

SAXE-COBURG, House of: is descended from Duke Ernest the Pious, great-grandson of John Frederick the Magnanimous, who in 1547 was deprived by the Emperor Charles V. of his electoral territory and dignity, but received as a compensation several estates, among which was the present duchy of Gotha.—Ernest, his son, who succeeded to Gotha and the main part of the territory, was "to all appearance," says Carlyle, "an excellent, prudent, and really pious governor. He had been a soldier in his youth, was a patron of learning among other good things, and set Seckendorf on compiling the History of the Reformation." Ernest died in 1675, leaving seven sons, who at first lived together at Gotha, and governed conjointly for five years, but at length made a partition of the country. Frederick, the eldest, obtained Gotha; but his line became extinct in 1824. The other six brothers founded the houses of Coburg, Meinungen, Römheld, Eisenberg, Hildburghausen, and Saalfeld, most of which soon died out. The youngest son—

John Ernest, born in 1658, got Saalfeld for his portion, and became the founder of the present Saxe-Coburg-Gotha branch. On the extinction of the first Coburg line in 1678, a lawsuit arose between the Meinungen and Saalfeld branches respecting the succession, which lasted for fifty-seven years, and was at length terminated in 1735 by a final decree of the Imperial Aulic council in favour of Saalfeld. John Ernest had died in the meantime; but his son—

Francis Josias, second duke, born in 1697, obtained possession of the town of Coburg—where he took up his residence—and of nearly all the territory, and assumed the title of duke of Saxe-Coburg-Saalfeld. A younger brother of Francis was the well-known Austrian general who commanded the army sent to invade France at the commencement of the French revolution.

Ernest Frederick, third duke, was born in 1724, and died in 1800. His son—

Francis Frederick Anton, fourth duke, was born in 1750, and died in 1806, leaving three sons and three daughters. His youngest son, Leopold, was the husband of the Princess Charlotte, and is now king of the Belgians; and his youngest daughter was duchess of Kent, and mother of Queen Victoria. His eldest son—

Ernest Anton Charles, fifth duke, was born in 1784, and died in 1844. The duchy of Saxe-Gotha fell to him in 1824, on the extinction of the original line; he in consequence assumed the title of duke of Saxe-Coburg-Saalfeld-Gotha, and took up his residence at Gotha. He was distinguished by his devotion to arts and science, a liberal study of politics and history, dignified but courteous and kindly manners, and a warm desire to promote the general welfare of his subjects. He left two sons, the younger of whom, Prince Albert, became the husband of Queen Victoria.—(See Albert.) The elder—

* Ernest II., is the reigning duke. His character closely resembles that of his father and brother; he is highly accomplished in music, as well as in science and literature. He has had the good sense to develope in his duchy the system of constitutional government, of which his father implanted the germs many years before. In consequence of his judicious reforms, the revolutionary storm which passed over Europe in 1848 produced no commotion in his dominions. The father of the present king of Portugal is a cousin of Duke Ernest. Another of his cousins is married to a daughter, and a third to a son of Louis Philippe of France; while one of his uncles is king of Belgium, and his aunt was the mother, and his brother the husband of the queen of England. Napoleon on one occasion remarked, with reference to the singular good fortune which has befallen this family in matrimonial alliances, "If a crown at any time falls into the street, one of my Coburg cousins is sure to pick it up."—J. T.

SAXE-WEIMAR, Bernhard, Duke of, an eminent military commander, was the youngest of the eight sons of Duke John III., and was born at Weimar in 1600. Sent to Jena to study, he found no pleasure in academic pursuits, and migrated in search of a more stirring occupation to the court of his cousin, Duke John Casimir at Coburg. With the commencement of the Thirty Years' war, he took the protestant side, and fought under his brother Wilhelm. He then passed some time in the service of Holland and Denmark. In 1631, when Gustavus Adolphus appeared in Germany, Bernhard was among the first of the German princes to join the heroic Swede. Gustavus recognized his merits, bestowed on him the command of three regiments of cavalry, and promised him Franconia as a dukedom. At Lützen, 6th November, 1632, Duke Bernhard commanded the Swedish left wing; when Gustavus fell he took the command-in-chief, and though severely wounded completed the victory. Oxenstiern bestowed on him the command of one of the two sections into which the Swedish army was divided; and having pacified the discontented officers and soldiers, he succeeded in capturing Ratisbon, 6th November, 1633. Against the advice of his colleague Horn, who wished him to wait for reinforcements, he risked the battle of Nordlingen, 27th August, 1634, one of the bloodiest contests of the Thirty Years' war, and was defeated. He had to retreat at last to the left bank of the Rhine. He now concluded a treaty with France, receiving a subsidy and the promise of Alsace. On the 3rd of March, 1638, he gained the great battle of Rheinfelden, and on the following 7th of December, the strong fortress of Breisach capitulated to him, Bernhard signing the capitulation in his own name, to the displeasure of France, with which, indeed, his relations were never of a satisfactory kind. Richelieu cancelled the subsidy, and offered Bernhard the hand of his niece. The duke of Weimar thought, however, of marrying the landgravine of Hesse, and was fostering a high ambition to become an independent power in Germany, when he died suddenly at Neuburg on the Rhine, 8th July, 1639. His death was said to have been caused by a pestilential fever, but he himself suspected that his physician had been bribed by France to poison him.—F. E.

SAXE-WEIMAR, Karl August, Prince, afterwards Duke and Grand-duke of, was born in 1757, and educated by his wise and good mother, the Duchess Amalie, under such tutors as Wieland. At fourteen he was declared a very promising youth by Frederick the Great. Passing through Frankfort, he sent for Göthe, then a young man known only as the author of Götz von Berlichingen and of Werther; and on assuming the reins of government in 1775, he invited the young genius to his court. Under Karl August, Weimar was the fostering residence of Göthe, Schiller, Herder, Wieland, and the university of Jena attained its highest reputation. In 1806 he joined Prussia against Napoleon, and narrowly escaped deprivation after the battle of Jena. At the battle of Leipsic, he commanded the 3d corps d'armée of the coalition. The congress of Vienna made him a grand-duke, and gave him an extension of territory; he had previously been made a duke when forced to enter the confederation of the Rhine. After the peace of 1815 he did much for the political, social, and material improvement of his little territory, and died in 1828.—F. E.

SAXI. See Sassi.

SAXIUS, Christopher (Christoph Gottlob Sach), author of the "Onomasticon Literarium," born in 1714 at Eppendorff in Saxony, was educated at the schools of Chemnitz and Misnia, and in 1735 entered the university of Leipsic, where he studied philosophy under Wolff. Appointed in 1752 professor of history, antiquities, and rhetoric, he devoted his long life to the duties of his chair and the composition of a great number of works on subjects of philology and criticism. The publication of his great work, the "Onomasticon," a series of biographical and critical notices respecting eminent writers of

all ages and nations, commenced in 1775, and was completed in seven volumes in 1790. A supplementary volume appeared in 1793. Saxius died in 1806.

SAXO, surnamed GRAMMATICUS on account of his learning, was a native of Zealand in Denmark, and flourished during the reigns of Valdemar the Great and his son Canute VI., 1157–1202. He was provost of the cathedral church of Roskilde, then the capital of the Danish kingdom. It was the celebrated Absalom, archbishop of Lund, one of the most remarkable men of his time, and to whom Saxo was secretary or amanuensis, who engaged the latter to write his great work, and who furnished him with various aids for that undertaking. The other events of Saxo's life, like the precise date of his birth, are obscure and uncertain. His death, however, took place in 1204, after he had spent twenty years in the composition, in Latin, of his "History of Denmark" from the earliest ages to his own time. The character of Saxo's work is too well known to require any lengthened description here. It is a grand storehouse of the numerous and romantic legends that form the early history of the old Scandinavian north, and on which, in the very nature of things, but little reliance can be placed. The last seven books of his treatise, nevertheless, from the time of Harold Gormson, may in general be considered an authentic narrative of events. Saxo's style is wonderful, considering the period when he lived. Its picturesque and lively character elicited the warm commendation of Erasmus, and has often since interested and attracted readers.—J. J.

SAY, JEAN BAPTISTE, was born at Lyons on 5th January, 1767, and was for a time engaged in commerce. To this perhaps we must in some measure attribute the practical tendency of his writings. The outbreak of the Revolution attracted him to Paris, where he entered on a literary career. Mirabeau, half of whose talent consisted in turning the talent of others to account, sought the co-operation of Say in his literary enterprises. Clavière a Genevese, the friend of Mirabeau and the enemy of Necker, was, during the hottest of the revolutionary period, a tolerably conspicuous figure. He was twice minister of finance, and when the Girondists fell, he killed himself in prison to escape the guillotine. When minister, Clavière had Say for secretary. Say was subsequently associated as publicist with Ginguené and Chamfort. Through the events of the 18th Brumaire, that is, the 9th November, 1799, the existing constitution was overthrown and a new one created. A so-called tribunate was formed, consisting of a hundred members, each of whom received a salary of fifteen thousand francs a year. Say was appointed a member, but Bonaparte contrived to get speedily rid of him, and of all who showed an independent spirit. Say did not again seek any political employment. He was elected a member of the Academy of Sciences in 1814. The subjects to which he chiefly devoted himself were statistics and political economy. He was equally popular as lecturer and as writer. His "Treatise on Political Economy" was published in 1803, and has been frequently reprinted. His "Lectures on Practical Political Economy" appeared in 1829, and this work has likewise gone through several editions. Adam Smith continues to be, as a political economist, unapproached, alike from his robust good sense, his philosophical breadth, his genuine sympathies, and his admirable style. He might be almost said to found a science by the immense and fruitful originality which he brought into it, though the science had risen long before. As Adam Smith was the greatest, so Say may be regarded as the most attractive and intelligible of political economists. Say was an illustrator and elucidator rather than a discoverer. Indeed, Say is acknowledged to have done little more than clothe in language of singular elegance and incomparable clearness Smith's ideas, modifying them to suit French tastes and supposed French necessities. Say wrote a book on England, and another on French canals. In the fullness of his celebrity and of his influence, Say died on the 16th November, 1832. A writer of note, Charles Comte, who had been persecuted for his political opinions, married Say's daughter. Comte published in 1836 a fourth edition of Say's "Catechism of Political Economy," and immediately after, Say's "Miscellanies and Correspondence." Political economy has made no essential progress in France since Say's death, though Bastiat and others have been active in the direction of free trade. Say was succeeded in his professorship by Jerome Adolphus Blanqui, who besides writing perhaps the most complete and elaborate history of political economy, produced also a biography of Say. We may further refer to Mr. M'Culloch's Literature of Political Economy, and to the large French Dictionary of Political Economy, edited by Coquelin and Guillaumin. It is a striking fact that though political economy in England has never been put into a popular shape except by compilers, its ripest results are accepted by the bulk of the nation, while in France, even the eminently popular genius of Say did not succeed in extending the empire of political economy much beyond the narrow circle of the schools.—W. M-l.

SAY, WILLIAM, mezzotinto engraver, was born near Norwich in 1768, and was a pupil of James Ward, R.A., at that time an engraver. Mr. Say was one of the first, if not actually the first, to use steel plates for mezzotints. His plates are numerous, and some of large size. They include historical and genre pictures, such as Hilton's Raising of Lazarus, and Eastlake's Brigands; landscapes, including some in Turner's River Scenery; a great many portraits; and a few of the works of the old masters. His prints are unequal, but the best show a good deal of vigour and artistic feeling. He died August 24, 1834.—J. T–e.

SCÆVOLA, PUBLIUS MUCIUS, a distinguished jurist and orator; tribunus plebis in 141 B.C.; prætor, 136; consul, 133; and pontifex maximus, 131. He was consul during the disturbances in which T. Gracchus perished. Scævola is cited in the Digest.

SCÆVOLA, QUINTUS MUCIUS, commonly called the Augur, consul along with L. C. Metellus 117 B.C., and famous as one of the teachers of Cicero, in whose treatises De Oratore, Amicitia, and Republica he is one of the interlocutors. Scævola was a distinguished jurist.

SCÆVOLA, QUINTUS MUCIUS, commonly called the Pontifex, an orator and jurist, colleague of L. Crassus in the office of tribunus plebis, 106 B.C.; ædile, 104; and consul, 95. As proconsul of Asia he gained great reputation for wisdom and integrity, and was made pontifex maximus. Proscribed in the consulship of the younger Marius, he was murdered in the temple of Vesta 82 B.C. He completed, in eighteen books, a great work, mentioned by Gellius, and cited in the Digest, which was the first attempt to systematize the Jus Civile.

SCALA, DELLA, or SCALIGERO, a historic house of Verona, which, from ranking amongst the nobility, rose to the lordship of its native city and of a considerable circumjacent territory. The following list, compiled in accordance with that given by Tiraboschi in his Storia della Letteratura Italiana, shows the succession of sovereign lords in this family.—MASTINO DELLA SCALA, of the Ghibelline party dominant in Verona, was elected podestà (chief magistrate) for a term of years, about 1260. This dignity was afterwards secured to him for life, and he enjoyed it until 1277, when he was murdered on account of a private grudge. —ALBERTO, brother of Mastino, was chosen by the popular voice as his successor, and was subsequently called to the lordship of Vicenza, Feltre, and Belluno, by the citizens of those towns. He died in 1301, and was succeeded by BARTOLOMMEO, eldest son of Alberto; died 7th March, 1304, and was succeeded by ALBOINO, brother of Bartolommeo, who first associated with himself in the government his younger and more enterprising brother, Can Francesco, and after a while ceded to him the entire sovereignty. Alboino died in 1311.—CAN FRANCESCO, commonly called Can Grande (the great), born about 1290, inherited and enlarged the Veronese domain, until it included little less than the entire territory subsequently called Venetian. Victorious adversary of the marquis of Este, honoured adherent and imperial vicar of Henry of Luxembourg, acknowledged head of the Lombard Ghibellines, warrior and politician—Can Grande occupies yet another position in the annals of his era as the magnificent entertainer of men eminent in letters, in art, or in arms; and, himself being in his degree a poet, especially as the host of Dante Alighieri in his exile. Can Grande died of fever in 1329, and was succeeded by ALBERTO and MASTINO, nephews of Can Grande, under whose united sway the dominion of Verona was extended over various additional cities. Mastino, a brave soldier, but haughty and cruel, died in 1351; Alberto in 1352; and were succeeded by CAN GRANDE II., son of Mastino, a vicious and cruel man, who was killed by his brother, Can Signore, in 1359, and was succeeded by CAN SIGNORE and PAOLO ALBOINO, brothers of Can Grande II. Their joint rule was terminated by Can Signore imprisoning Paolo Alboino, whom he ultimately put to death, himself dying in the same year, 1375. His successors were BARTOLOMMEO II. and ANTONIO, illegitimate sons of Can Signore. Antonio murdered Bartolommeo in

1381; was expelled from Verona by Gian Galeazzo Visconti, duke of Milan, in 1387, and died in 1388, thus bringing to a close the dynasty of Della Scala.—C. G. R.

SCALIGER, Josephus Justus, the son and fourteenth child of Julius Cæsar Scaliger, was born at Agen in France in 1540. Inferior to his father in genius, he surpassed him in erudition, and advocated with greater, though with equally unsuccessful vehemence, the title of his family to take rank as the heirs of the princes of Verona. At the age of eleven he was sent to the college of Bordeaux, where he studied for three years. But the plague having broken out at Bordeaux he was recalled home by his father, who from this time superintended his studies himself. He was made to transcribe the finest passages of ancient authors, and to compose a Latin essay or declamation every day on some historical subject. On the death of his father in 1558 the younger Scaliger went to Paris to study Greek under Turnebus. Turnebus, though a learned man, was a tedious teacher: he advanced too slowly to suit the long and rapid strides in scholarship which his pupil was prepared to take. Scaliger accordingly proceeded to study in his own way. He read Homer through in twenty-one days, making a grammar for himself as he went along. In two years he had read carefully all the Greek and Roman classics. He then mastered Hebrew, Arabic, Syrian, Persian, and most of the European languages. He could speak thirteen tongues, ancient and modern—was a thorough proficient in history and chronology, and by universal consent was acknowledged as the most eminent scholar of his day. In 1563 he became tutor in the family of Louis de la Roche-Pozay, afterwards ambassador at Rome, in whose residence near Tours many of his works were composed. He went to Rome in the suite of the ambassador, who treated him with great liberality—enabling him to study with advantage the antiquities of Rome, and providing him with the means of visiting the universities of France and Germany. He extended his travels into Scotland, where he formed no very favourable opinion of the morals of Queen Mary, then in the heyday of her beauty. In the "Scaligerana" the curious remark is recorded, that the court physician was at that time the only physician in Scotland. When at Lausanne he heard of the massacre of St. Bartholomew (1572), and betook himself for safety to Geneva, where he was offered a professorial chair, which he declined. It is said, however, that at a later period, in 1578, he lectured on philosophy at Geneva. He then settled for some years at Preuilly—a delightful retirement for a studious man, in one of the midland provinces of France. In 1591 he was invited by the university of Leyden to fill the chair of the distinguished Lipsius. He delayed his migration for some time, in the hope that King Henry IV. would oppose the departure of the most learned man in his dominions. But as the French king expressed no desire to retain him, he set out for Holland, and arrived at Leyden in 1593. Here his position was a very enviable one, if he could have kept off the unprofitable subject of his genealogy. In literary repute he stood on a par with, if not above, such names as those of Lipsius, Casaubon, Grotius, Heinsius, and other scholars, who formed a group of which he was the central figure, and with most of whom he lived on terms of intimacy. But a controversy about his pedigree ("De vetustate et splendore gentis Scaligeranæ"), in which he got involved with Scioppius, embittered his latter days, and may have somewhat diminished the respect in which his high character and marvellous attainments were otherwise universally held. He never was married, and died in 1609. Some particulars of the lives of both the Scaligers and a complete list of their works are contained in Bates' Theatrum virorum aliquot Doctrinâ, Dignitate, aut Pietate Illustrium.—J. F. F.

SCALIGER, Julius Cæsar, was one of the ablest of those energetic but unsettled spirits, who during the fifteenth century were at once the effect and the cause of the revival of letters in Italy. The story of his life has been told in two different ways. By his own and his son's account, he was descended from the Scaligeri, the ancient princes of Verona, and was born in 1484, in the castle di Riva, on the banks of the lake di Garda. His father, by this account, was a renowned captain in the service of Matthias, king of Hungary; his mother was Berenice Ladronica, a noble lady, the daughter of Count Paris. Soon after his birth the castle di Riva was besieged and laid waste by the Venetians, the inveterate enemies of his race, who were bent on exterminating the last remnants of the sovereign house of Verona. The mother and her infant escaped with difficulty with their lives. At the age of twelve (so the story runs) Scaliger was presented to the Emperor Maximilian, and educated as a page at the German court in a manner befitting his illustrious ancestry. He afterwards served with distinction in the Italian wars, and was present at the battle of Ravenna, where his father and brother were slain before his eyes. He carried their remains to Ferrara, where they were buried, and where his mother died. Here a pension was settled on him by his relative the duke of Ferrara; but nothing would satisfy his ambition except the recovery of what he conceived to be his rightful inheritance. How he designed to compass this end is thus related by his son:—"That which rendered my father so learned in logic and scholastic theology, was the design he had formed of being made pope, in order that he might have the means of waging war on the Venetians, and of wresting from their grasp the principality of Verona. He meant, first, to be a monk, then he hoped to be made a cardinal, and from that to step into the papacy. Hence he applied himself diligently to the study of the works of Scotus. But he abandoned his design on account of something which he observed in the conduct of the monks, and which disgusted him so much that he resolved never more to hold any communication with their order." According to another, and probably a truer narrative, Scaliger was the son of Benedict Bordoni, a miniature painter and geographer of Padua. Here he was born and baptized Julius Bordoni. He was educated at the university of his native town. He studied medicine and practised it with so much success that he received an invitation from Antoine de la Rovere, bishop of Agen, a town in France, to take up his residence in his diocese, and under his patronage. Scaliger accepted the invitation, repaired to Agen in 1525, and was naturalized as a Frenchman under the name of Jules Cèsar de Lescalle de Bordoni. In his letters of naturalization no mention is made of his descent from the princes of Verona; and this omission, taken with other circumstances, has been held by the best authorities as a sufficient disproof of his claim. At Agen Scaliger applied himself to the study of languages and general literature on a scale the most extensive and profound, and composed works which, although their fashion has passed away, stamped him as the most powerful intellect of his time. Here too he married in 1528 a young lady of sixteen, who bore him fifteen children, and with whom, in spite of the disparity of their ages, he lived happily for twenty-nine years. He died in 1558, in the seventy-fourth year of his age. He is described as a man of commanding presence, and his son says that you had but to look in his face to see that he was the descendant of princes—an easy ground whereon to found a title to nobility, but one which the heralds' office could scarcely be expected to recognize. Scaliger's opinion of himself was not less exalted. "Try," he wrote to one of his friends, "Try to unite into one portrait the figures of Massinissa, of Xenophon, and of Plato, and you will obtain an imperfect representation of *me*." His manners were haughty, and he was very impatient of contradiction, but withal so charitable and benevolent, that his house presented the appearance of a hospital. The works which furnish the best evidence of his learning and acuteness, and by which he is best known to posterity—although even they are not much consulted—are his "Poetices Libri Septem," and his "Exercitationes de Subtilitate ad Hieronymum Cardanum."—J. F. F.

SCAMOZZI, Vincenzo, an eminent Italian architect, was born at Vicenza in 1552. He learnt architecture of his father, but formed his style from studying the works of Sansovino and Palladio at Venice, to which city he went when about seventeen. He seems to have found employment there very early, since he is said to have been already known as an architect when, at the age of twenty-two, he wrote a work on theatres and scene-painting. He afterwards visited Rome and Naples in order to study the ancient remains in those cities. Returning to Venice he was employed to complete the public library of Sansovino; he also built, in extension of that architect's design, the south side of the piazza of St. Mark. His other works in Venice were the church of S. Nicolo, and SS. Simone e Guida, as well as several mansions. In Vicenza he built the Pretorio palace, and completed the Teatro Olimpico of Palladio; and he built a similar theatre at Sabbionetta for the Duke Vespaziano Gonzaga. He also built the Roberto Strozzi palace at Florence; villas at Padua, Lonigo, Monselice, Villaverla, &c.; besides several churches and chapels. In 1600 Scamozzi accompanied the deputation sent by the Venetian republic to congratulate Sigis-

mund on his election as king of Poland, and he availed himself of the opportunity to study the architecture of the various German cities through which he passed, with a view to the work on architecture he had long projected. At Saltzburg he was requested by the archbishop to make designs for a new cathedral for that city. Scamozzi furnished the designs, and the cathedral was erected, but not under Scamozzi's personal supervision: it was completed in 1628. His "Architettura Universale," in six books (it was originally intended to have been in ten), appeared in the early part of 1616. Scamozzi only lived to see it published, dying on the 7th of August, 1616. Scamozzi enjoyed a great reputation in his own day as an architect, and his reputation still survives. His works are characterized by much simplicity and dignity, but they want the originality, vigour, and attractiveness of those of his great predecessors.—J. T–e.

SCANDERBEG, the popular name of GEORGE CASTRIOT, an Albanian prince, who in the fifteenth century long arrested the progress of the Ottoman, and obliged the mighty Amurath II. to raise the siege of the little Epirote city of Croia. He was the youngest son of John Castriot, a prince of Epirus, and was sent with his brother as a hostage to the Ottoman court on occasion of the first successful irruption of the Turks into Epirus in 1423. Trained in the moslem faith, and as a subject of the sultan, his warlike qualities attracted the notice of Amurath, who raised him to the rank of sanjak, with the name of Iscanderbeg, or Lord Alexander. He fought under the Turkish banner both in Europe and Asia; and after the first defeat of the Ottoman forces in 1443, he extorted from the reis-effendi or chief secretary of the empire an order to the governor of Croia, the chief city of Albania, to surrender the place into his hands as his successor. Having obtained possession of the city of his forefathers, he renounced moslemism and his allegiance to the sultan, put the Turkish garrison to the sword, and declared himself the champion of his country and the determined foe of the Ottoman power. A general revolt ensued throughout Albania, and Scanderbeg was elected general of the states of Epirus. He effectually resisted the pashas who were sent against him; and when Amurath in person led a large army to Croia in 1450, he was compelled by the gallant mountaineers to retire with very considerable loss. The death of Amurath, which occurred at Adrianople in 1451, is supposed to have been hastened by the mortification he felt at the successful rebellion of the Epirote prince. On the other hand, the total defeat of the christians at Cassova in 1447 might possibly have been averted, had Hunniades their commander been content to await the arrival of some Albanian succours, which Scanderbeg had promised to bring him. When Mohammed II., after taking Constantinople, overran Greece and Servia, Albania still remained unsubdued, and Scanderbeg was the great sultan's most formidable enemy. Dread of the Epirote hero deterred Mohammed from immediately destroying the shadow of a Greek empire established by Comnenus at Trebizond. In 1461 a treaty of peace was made between the sultan and Scanderbeg, the latter refusing to send his son as a hostage to Constantinople, for which Mohammed stipulated. In 1463 the Venetians declared war against the Turks, and with the aid of the pope instigated Scanderbeg to renew hostilities. Mohammed immediately sent one of his favourite generals, with a chosen army of fourteen thousand men, into Albania. They were completely routed at Okri, the Lychnidus of the ancients. Two equally important triumphs over Balaban, another Turkish general, followed, and Scanderbeg marched against the Albanian renegade Sakub, who, at the head of sixteen thousand men, was overthrown on the banks of the little river Argilata, and killed by Scanderbeg's own hand. At length Mohammed himself at the head of one hundred thousand men advanced towards Croia; but by the most heroic efforts Scanderbeg and his devoted followers defeated this vast army. The gallant prince did not long survive this great achievement; but, overcome at length by the superior power of the Turks, he died a fugitive at Alessio, the ancient Lyssus, January 14, 1467, in the sixty-third year of his age, having been for more than a quarter of a century the principal obstacle to the unlimited extension of the Turkish power.—R. H.

SCAPULA, JOHN, the compiler of the well-known Greek lexicon which bears his name, was probably a native of Lausanne. Neither the date of his birth nor that of his death is known. He was employed at Paris in the printing-office of Henry Stephens when that eminent scholar published his Thesaurus Linguæ Græcæ. This enormous work, extending to five folio volumes, on the production of which its author had expended much time and all his money, required to be sold at a high price. Without leave obtained, and without any acknowledgment of the fact, Scapula published an abridgment of the Thesaurus at Basle in 1579, entitled Lexicon Græco-Latinum. The comparatively cheap price of the Lexicon ruined the circulation of the Thesaurus, and Stephens became in consequence bankrupt. The statement that the Lexicon was published as soon as the Thesaurus, is inaccurate; it did not appear till seven years later, the first edition of Stephens' work having been published in 1572.—D. W. R.

SCARAMUCCIA, LUIGI, called also IL PERUGINO, from his birthplace, was born at Perugia in 1616, studied under Guido at Bologna, became his successful imitator, and died at Milan in 1680. In all the above cities there are works by Scaramuccia. There are also some etchings by him, and in 1674 he published at Pavia a treatise on his art, which is still a book of considerable interest; it is entitled "The Beauties of Italian Pencils," or "Le Finezze de' Pinelli Italiani, ammirate e Studiate da Girupeno," the *nom de plume* being an anagram of his agnomen of Perugino.—(Pascoli, *Vite dei Pittori*, &c.)—R. N. W.

SCARBOROUGH, SIR CHARLES, M.D., was born in London. He was educated at Caius college, Cambridge, of which he was chosen a fellow. In 1639 he took the degree of M.A., and then applied himself to the study of medicine and mathematics. In the civil war he sided with the royal cause, and was deprived of his fellowship. He left Cambridge in consequence, and went to Merton college, Oxford, at that time presided over by Harvey. He obtained the friendship of Harvey, and assisted him in preparing his work on Generation. In 1646 he was created doctor of medicine at Oxford, and in 1660 was incorporated on his doctor's degree at Cambridge. After obtaining his degree at Oxford he removed to London, and in 1650 was admitted a fellow of the College of Physicians. He lectured on anatomy at Surgeons' hall, and was appointed first physician to Charles II., by whom he was knighted in 1669. Sir Charles was also physician to James II. and to William III. He retained the friendship of Harvey during the whole of the life of the latter, and in his will Harvey leaves him his velvet gown and "little silver instruments of surgerie." He died 26th February, 1693. He was the author of "Syllabus Musculorum," "A Treatise upon Trigonometry," "A Compendium of Lily's Grammar," and an elegy on Cowley. After his death his son published from his father's MSS. an English translation of Euclid.—F. C. W.

SCARLATTI, ALESSANDRO, at once the founder of the family of that name, and of the Neapolitan school of music, was born at Trapani in Sicily in 1650, and died at Rome in 1725. The name of his master is unknown; but the reputation of Carissimi, who then flourished at the head of the Roman school, having reached Naples, Scarlatti thought it right to repair to the metropolis of the arts, and to hear the compositions of this master, in order to form his style on so great a model, and to profit by his instruction. He accordingly repaired to Rome, and being the most finished performer on the harp at that time known, he, by the aid of this instrument, contrived to introduce himself to Carissimi. The stratagem succeeded, and the most sincere attachment was the effect. Carissimi, in exchange for the delightful airs composed and performed by Scarlatti, revealed to him the secrets of his art. Scarlatti augmented these acquirements by the learning and experience offered by travel. Instead of returning to Naples, he visited the theatres and masters of Bologna, Florence, and Venice, at which latter city he analyzed the principles of the art as he had done at Rome. From thence he proceeded to Vienna, whose rising school promised future greatness to Germany, when it should have been visited and enlightened by the masters of Italy. In this city he made the first essay of his talents for composition, and his theatrical and his sacred works were alike successful. On his return to Naples he halted at Rome, where he composed several operas which were received with transport. Arrived at Naples, and possessed of talents ripened by science and experience, Scarlatti devoted himself entirely to his own country, and applied himself not only to the production of numerous sacred and secular compositions, but also to the regeneration of the Neapolitan school by the best principles, the best regulations, and the most perfect methods of instruction. Alessandro Scarlatti was indisputably one of the greatest masters who have appeared in any age; equally eminent in the art of the higher department of counterpoint and in

dramatic recitation; nor less so in the invention of melodies of a character noble, grand, and strikingly expressive, and in a free, judicious style of instrumental accompaniment. Fully acknowledged as the reformer of each of these kinds of music, it may well be said of him that he was a century in advance of his time; that he powerfully influenced the taste of his contemporaries; and that by kindling in his brother artists a spirit of emulation, he prepared the way to that eminence which the art of sound attained in the period immediately following, and which was greatly promoted by the pupils of his own formation in the Neapolitan school, the dawning of whose glory he survived to witness.—E. F. R.

SCARLATTI, Domenico, a musician, son of the above composer, was born in 1683, and died at Madrid in 1751. He manifested an early genius for music, and at the age of fifteen set out on his musical travels. He successively visited the different schools of Italy, and at length took up his residence at Venice, which, with respect to melody, had at this time become the rival of Naples. After having fully imbibed the principles of the Venetian school, Domenico boldly made an essay of his talents, and his compositions were received with applause. At Venice he became acquainted with Handel, whom he followed to Rome, profiting by his counsel, advice, and even by his conversation. He only quitted him to repair to Portugal, where he was engaged as chapel-master. He composed operas and sacred music at Lisbon, which were as successful as those produced at Venice. He quitted Portugal in 1726, and made some stay at Rome, where he became acquainted with Quantz. At Naples his compositions for the church and the theatre obtained the unanimous approbation of his countrymen. Hasse, known by the title of Il Sassone (the Saxon), was then studying at Naples, and witnessing the success of Domenico Scarlatti, solicited and obtained his friendship: he was heard to say fifty years after, that no composer had ever greater enthusiasm and taste for his art. The fame of his talents had now spread over Europe, and he received offers from various quarters, which he declined, till at length, in 1735, he was prevailed upon to accept an engagement at Madrid, where he introduced himself by his opera of "Merope." Besides the situation of maestro to the royal chapel, he was also nominated harpsichord-master to the queen, who had been his pupil at Lisbon before she married the prince of Asturias. This composer is now chiefly remembered by his charming harpsichord sonatas, two collections of which were published and dedicated to his illustrious pupil and patroness, the queen of Spain. A large number of those works still exist in MS., many of which are in the possession of the writer of this notice.—E. F. R.

SCARLETT, James, Lord Abinger, and chief baron of the exchequer from 1835 to 1844, was born in Jamaica of wealthy parents in 1769. He was sent to England at an early age to be educated, and in his eighteenth year was entered as a fellow commoner at Trinity college, Cambridge, where he graduated B.A., 1790; M.A., 1794. Having been admitted a member of the Inner temple, he was called to the bar, on 8th July, 1791. The following year he married, and he joined the Lancashire sessions and the northern circuit at the age of twenty-five. Wanting the ordinary stimulus of limited fortune, during his earlier years at the bar he was not distinguished by close application to business. Not until 1801 does his name appear in any cause of importance. His road to eminence was through practice at sessions. His singular sagacity and good sense compensated for any deficiency in technical knowledge of law that may have resulted from insufficient reading. His tact in managing juries, whom he cajoled with a show of the greatest deference, soon became known; and while still a junior counsel he justified the epithet of "verdict-getter," and entered upon that career of prosperous business which produced at last an income of £17,000 a year. He had assumed the position of a leader on the circuit in 1810; but owing to Lord Eldon's dislike of Scarlett's professed whiggism, he did not receive a silk gown till 1816. Yet he rarely engaged in political causes. In connection with the antislavery question, he was counsel for Mr. Hatchard in 1817; he defended Sir F. Burdett in 1820, and was engaged on the queen's trial, in which, however, he took no prominent part. He strove, indeed, to get into parliament twice without success, but in 1818 was elected for Peterborough under the protection of Lord Fitzwilliam. He spoke but rarely in parliament, and then generally on legal questions, supporting Romilly and Mackintosh in their efforts for the amelioration of the criminal code. A sweeping measure for remodelling the poor laws and abolishing the law of settlement, which he introduced in 1821, drew from Sydney Smith a lively critique, and a quaint eulogium of Scarlett's political disinterestedness. Nevertheless, in April, 1827, the attorney-general in Canning's ministry was Scarlett, who was knighted. The following January he resigned, but had been near enough to the tories to accept the same office under the duke of Wellington in 1829. The whigs were advancing too rapidly in the road of reform for him, and he strenuously opposed Lord Russell's measures as extreme. His strong attachment to what are called gentlemanlike opinions and practices was the origin of some of the best points, and some of the weaknesses of his character. He could see no good reasons for handing over the political power of the country to what he considered the unwashed multitude. Resigning office in 1830, he was returned for Norwich, as a conservative, to the first reformed parliament. When in 1834 Lord Lyndhurst became chancellor, Scarlett succeeded him as chief baron of the exchequer, and was created a peer. He presided over the court for nine years without any particular distinction, and died in the execution of his duty on circuit, at Bury St. Edmunds, 7th April, 1844.—R. H.

SCARPA, Antonio, a famous Italian anatomist, born of humble parentage in 1748 at La Motta, a small village in Friuli; received his education at Padua; and at the age of twenty-four was appointed to the chair of anatomy in the university of Modena. After visiting France, Holland, and England, he was appointed in 1783, by the Emperor Joseph II., professor of anatomy at Pavia. Here his researches into the anatomy of the organs of smelling and hearing, his treatises on the anatomy of bone, and especially on the nerves of the heart, soon raised him to a European reputation; the last mentioned work deciding in the affirmative the long-agitated question, whether the heart is supplied with nerves. In 1801 he published a treatise on the diseases of the eye; in 1804 observations on the cure of aneurism; and in 1809 a work on hernia, which greatly enhanced his reputation. Three years afterwards, obliged to withdraw from the laborious duties of his chair, he was appointed director of the Medical Faculty of Pavia. He was also a member of the Institute of France, and of nearly all the learned societies of Europe. His last publication was a dissertation on the operation for the stone. Afflicted with almost total blindness for the last few years of his life, he was carried off by inflammation of the bladder at Pavia on the 30th October, 1832. Scarpa united to indefatigable industry in the pursuit of his professional studies, the tastes and accomplishments of an elegant scholar; and he was equally at home in the criticism of the fine arts, and in the details of scientific agriculture.

SCARRON, Paul, a French poet and novelist, the son of a gentleman of wealth and family, was born at Paris about the end of 1610 or the beginning of 1611. His mother died while Scarron was yet a boy, and his stepmother made home so uncomfortable for the young poet that he was glad to accept his father's offer of a small allowance, and to take up his residence alone at Charleville. Freed from paternal control, Paul plunged into all kinds of dissipation, and so injured his health as to make him thereafter, as he said, "an epitome of human misery." He became an ecclesiastic, not because of any predilection for religious studies, but to appease his father's anger; yet continued as far as he was able to lead a licentious life. The ruin of his fortune, however, soon followed that of his health; his father, who for some unknown political offence had been banished by Cardinal Richelieu, died in exile; and young Scarron's patrimony, or as much of it as remained, was appropriated by his stepmother. Forced thus by necessity to labour, he betook himself to literature, and produced a great number of comedies, novels, burlesques, &c., many of which still retain their popularity. The "Roman Comique" (translated into English by Oliver Goldsmith), "L'Énéide Travestie," "Jodelet," and "L'Héritier Ridicule," are the best known. Scarron married a Mademoiselle d'Aubigne, who subsequently, as Madame de Maintenon, became celebrated as the mistress of Louis XIV. Under the names of Scarron and Lyriane, Madle. de Scudery has in one of her romances depicted with great truth and skill the characters of both Scarron and his wife. He died in 1660.—F.

SCAURUS, Family of, a celebrated Roman house of patrician rank which had fallen into obscurity, but was raised to great eminence by Marcus Æmilius Scaurus, who was born in 163 B.C. His father left him a very slender patrimony, but he

devoted himself to the study of eloquence with the hope of rising to high honour and influence. After pleading several causes successfully, he served in the army with some distinction both in Spain and in Sardinia. He obtained the office of curule ædile in 123, was elected prætor in 117, and consul in 115. He carried on war with success against several Gallic tribes, and on his return to Rome received the honours of a triumph. In 112, he was sent on a fruitless embassy to Jugurtha, and in the following year he accompanied the consul L. Calpurnius Bestia, as one of his lieutenants in the war against the Numidian usurper. The crafty prince, however, gained over the consul and Scaurus by large bribes, and thus induced them to grant him most favourable terms of peace. This discreditable transaction became known, and an inquiry was instituted into the conduct of those who had accepted money from Jugurtha. But such was the influence of Scaurus that he contrived to secure his own safety, though he was unable to screen his accomplices. In 109 Scaurus was censor with M. Livius Drusus, and two years later he was elected consul a second time. He was a zealous supporter of the patrician party in their struggles with the plebeians. He died about 89 B.C. His eldest son, MARCUS, served as quæstor under Pompey in the third Mithridatic war. He subsequently held a command in Syria and in India. He was curule ædile in 58 and celebrated the public games with extraordinary magnificence and prodigality. Two years later he was elected prætor, and in 55 was appointed to the government of Sardinia, which he plundered without mercy. He was twice brought to trial for his offences, and on the second occasion in 52 was found guilty. He married Marcia, who had been the wife of Pompey, and by her he had one son, MARCUS, who fought on the side of his half-brother, Sextus Pompey, but betrayed him into the hands of Antony. After the battle of Actium, Marcus was taken prisoner and condemned to death by Augustus, but his life was spared through the intercession of his mother. His nephew MAMERCUS was a distinguished orator and poet, but a man of dissolute character. Having offended Tiberius he committed suicide to escape an ignominious death, A.D. 34.—J. T.

SCHADOW, JOHANN GOTTFRIED, an eminent German sculptor, was born of poor parents at Berlin in 1764. What little elementary instruction he received, he owed to the kindness of an obscure sculptor in his native city. He completed his professional training at Rome (1785–88), whither he was sent by his wife's father. His first work of importance after his return to Berlin was the monument of Count Mark, erected in the church of St. Dorothy in 1790. From that time his chisel found abundant occupation. His likenesses were much esteemed, and he had always commissions on hand for portrait-busts. But his fame was derived from his monumental statues. Of these the chief were the equestrian statue of Frederick the Great at Stettin, and of Blucher at Rostock; the colossal statue of General Ziethen; Prince Leopold of Anhalt Dessau; and Martin Luther at Wittenberg. The sculpture on the Mint, and the quadriga on the Brandenberg gate, Berlin, are among the best known of his works. But in poetic subjects Schadow was much less successful than in monumental portraiture, to which, whilst avoiding the common-place classicism then current, he seldom failed to impart a grave sculpturesque dignity, and at the same time to retain vraisemblance and individuality of character. Schadow was professor, and from 1822 director of the Berlin academy; and in the school there formed by him a large proportion of the succeeding generation of German sculptors were trained. He also extended his influence by his pen. In 1825 he published in quarto Wittenberg's Monuments of Sculpture, Architecture, and Painting, with historical and artistic illustrations; and later, two works on the forms and features of the various races—"Polyklet, or the Groups of Mankind according to their races and periods," 1824; and "National Physiognomy," &c., 1835. He died in 1850.—J. T–e.

SCHADOW, RUDOLPH, eldest son of Johann Gottfried Schadow, was born in 1785. The pupil first of his father, and afterwards at Rome directed in his studies by Canova and Thorwaldsen, and associated with his brother Wilhelm, with Cornelius, and with Overbeck, uncommon hopes were built on his future career. His early productions were full of promise. His "Filatrice" and "Girl Fastening her Sandal" were works of singular grace and truth; and he executed several portrait-busts which showed that he inherited much of his father's clear conception of character, and had attained equal mastery over the chisel. But he did not live to execute any great work, dying at Rome, January 31, 1822.—J. T–e.

SCHADOW-GODENHAUS, FRIEDRICH WILHELM VON, an eminent German painter, the second son of Johann Gottfried Schadow, was born at Berlin, 6th September, 1789. Having received under his father a careful training in the principles of art, he went early to Rome, where he united himself with other enthusiastic German students, at the head of whom were Cornelius and Overbeck, who set themselves the task of restoring what they proclaimed to be the true principles of christian art. Wilhelm Schadow was one of the most zealous of the number, assisted in the first exhibition made by them in Rome, and was one of those who with their leader, Overbeck, entered the Romish church. Soon after his return to Berlin he was appointed professor in the Berlin academy, where he sedulously inculcated the new doctrines. His larger paintings of "The Adoration of the Magi" for the chapel of the palace at Potsdam, and the "Evangelists," now in the Werder-kirche, Berlin, secured his reputation as a painter. In 1826 Cornelius removed to Munich, and Schadow accepted the invitation to succeed him as director of the Düsseldorf academy. His Berlin scholars followed him, and Düsseldorf soon came to be, next to Munich, the chief school of painting in Germany. For the long series of years he presided over this school his authority was paramount, and it was only when his energy began to relax, that innovators like Lessing and others of the romantic school made any progress. Schadow was doubtless a good teacher on his own principles; but his teaching and his example have created or fostered a school of mystical and sentimental religious art in Germany, eclectic and academic in principle—smooth, feeble, and unreal in the practical expression. Besides those mentioned above may be named his celebrated "Wise and Foolish Virgins" in the Stadelsche museum, Frankfort-on-the-Maine; "The Origin of Life," a large allegorical work in the royal palace, Berlin; and an Assumption at Aix-la-Chapelle. In 1846, Schadow was ennobled by the late king of Prussia under the title of Von Schadow-Godenhaus. He is the author of an essay in French, and of a volume of recollections, 8vo, 1834.—J. T–e.

SCHAEUFFELIN or SCHEUFFELIN, HANS, an old German painter of Nürnberg or of Nördlingen, was born apparently in the former city about 1490, but settled at Nördlingen in 1515, and died there in 1539 at latest, as his widow was married to Hans Schwarz in 1540. He was a favourite scholar and imitator of Albrecht Durer, was distinguished both as wood-engraver and as painter, and his works of both kinds have passed for those of his master. Many of his pictures are still preserved in cities of southern Germany; the best is the "Taking Down from the Cross," in the church of St. George at Nördlingen, painted in 1521. His larger pictures are painted in tempera.—R. N. W.

SCHAFFNER, MARTIN, a painter of Ulm, already established in 1508, and still practising there with distinction in 1539. Till recently he has been confounded with Martin Schoen, as his monogram, composed of an S and an M, corresponds with the name of that master, who was also a native of Ulm. There are some good pictures by Schaffner at Munich, and some also in the Wallerstein collection in Kensington palace. His style of form is in advance of the German painters of his own time, and he is assumed to have studied in Italy. His "Death of the Virgin," at Munich, was engraved by Strixner in 1812, as a work by Martin Schoen.—(*Kunstblatt*, 1822.)—R. N. W.

SCHALCKEN, GODFRIED, a Dutch genre painter, particularly distinguished for his candle-light effects, was born at Dort in 1643, and having learnt the rudiments of painting from T. van Hoogstraten, became the pupil of Gerard Dow, whose high finish he attempted to imitate, but he never attained the exquisite freedom of handling of his master. Schalcken died at the Hague in 1706.—(Houbraken, *Groote Schonburg*, &c.)—R. N. W.

SCHAMYL (IMAN) was born at Himry, in the Eastern Caucasus, in 1797. As Imam, an Arabic word of extensive application, signifies spiritual ruler, spiritual teacher, and as Schamuil is Samuel, it is almost literally as the prophet Samuel that the great chieftain of the Caucasus comes before us. The reports about the origin and youth of Schamyl are confused; but it is agreed that he early displayed those qualities of mind and body for which he was afterwards distinguished; that he excelled in all athletic sports, in all martial exercises; and that he received, according to oriental ideas, an excellent education. He studied under the Mullah Dshemal Eddin, whose daughter became his

favourite wife. The mountaineers of the Caucasus are said to number not quite two millions; but they would have been irresistible even against Russia if they had been united. They were, however, broken into countless clans, whose feuds were incessant, and whose hatreds were inextinguishable; and though they had for the most part the bond of a common religion, Mahometanism, they had not the bond of a common language, nearly every clan speaking a dialect of its own. For a time the Russians made rapid way against the brave, but turbulent and disunited clans. In 1823 a prophet, Kasi Mullah, arose, preaching a regenerated Mahometan doctrine known as Müridism. This creed speedily rallied round it all the clans of the Eastern Caucasus. The conflict was renewed with the strength bestowed by concord, and with the fury inspired by fanaticism. Marked out by courage, by skill, by patriotism, by religious enthusiasm and devotedness, by opulence of resource, Schamyl took, under Kasi Mullah, the place which was due to him. Driven ignominiously back, the Russians after a while brought vaster forces and better generalship to resist the victorious mountaineers. Kasi Mullah and his followers were forced to take refuge in the fortress Himry. The fortress was, on the 30th October, 1832, taken by storm; Kasi Mullah was slain, and scarcely one of the mountaineers escaped. Wounded by a bayonet thrust, Schamyl killed his assailant, and fought his way to the camp of Hamsat Beg, who succeeded Kasi Mullah in the leadership. Hamsat Beg proved a most incompetent captain, and in 1834 he was assassinated. Schamyl was elected to the dangerous office, which had been so tragically rendered vacant. He at once began to reorganize the dispirited mountaineers, and took, as basis of his operations, the fortress Achulgo, which he strove to render inaccessible and impregnable. But in June, 1839, General Grabbe had overcome every hindrance, and with an immense body of troops appeared before the fortress. Two assaults were repulsed; but at the third assault the Russians crushed in through sheer numerical superiority. Fierce was the slaughter, and the Russians left behind them smoking ruins, under which it was thought that Schamyl had been buried. But at the very instant that the Russians were celebrating their triumph, the voice of Schamyl was heard anew preaching the Holy War. He now chose Dargo as his centre of action; nor did he rest on the defensive. He swept with his warriors to the very shores of the Caspian sea, and so effectually as to cut off all communication of Derbent by land with the north. The pinnacle of his power Schamyl attained in 1844, and he had the leisure to complete, in its minutest, most various details, the theocratical constitution of his government, wherein he manifested much wisdom and energy. In 1845 the Russians under Woronzoff were able to resume the defensive, and to take Dargo. The sacrifices of the Russians were incredible; but over Schamyl they had several obvious advantages. They could act with pertinacious unity; they could dispose of the newest military appliances; and though their battalions might be thinned by disease, by fatigue, by the weapons of a watchful and unsparing foe, hosts of fresh recruits were always at the disposal of the czar. On the other hand, spite of Schamyl's incomparable tact and vigour, the ancient quarrels and divisions of the mountaineers revived; in regard to military improvements Schamyl had not the wealth, the needful facilities to avail himself thereof; and when his bravest soldiers perished year after year he had only the skeleton of an army wherewith to meet the Muscovite swarms. Hence when the oriental war began, Schamyl, from the fortress of Weden, to which on the destruction of Dargo he had retreated, could give little aid to the allies, to whom a powerful diversion in the Russian rear would have been of incalculable benefit. Nevertheless, what it was possible for Schamyl to do he eagerly did, sending consternation into the Russian garrisons, and hampering the Russian movements. The peace of Paris disappointed many, irritated more; but it was to Schamyl the knell of despair. Freed from the overwhelming onset of a coalition against which it would have been vain to contend much longer, the Russians flung their whole weight and wrath on their only remaining opponent. In 1852 Barjatinski, a man of promptitude and pith, was intrusted with the command of the Eastern Caucasus. Barjatinski pursued his task with iron persistency. The campaign of 1857 was disastrous for Schamyl—much more disastrous that of 1858. Pass after pass was forced; fortress after fortress was destroyed. In 1859 the grand drama ended. On the 12th April the Russians, after a siege of seven or eight weeks, stormed Weden, which was defended by Schamyl's son, Kasi-Mahom, with a considerable garrison, Schamyl himself being absent. With the wreck of the garrison the valiant Kasi-Mahom tore a bloody path to a place of refuge. One asylum, one citadel remained to Schamyl—Ghunib, and this he resolved to defend to extremity. In the heart of an amphitheatre of mountains, soars sublime and defiant the Ghunib Dagh. It is a small tableland enriched and gladdened by wood and meadow, and abundant water. On every side were walls of rock, bulwarks of rock. It was a position to be held by an army, but not by the four hundred men who clung to the prophet in his hour of great trial. Pressed by Barjatinski to surrender, Schamyl replied—"The Ghunib Dagh is high; Allah is higher, and thou art below." On the morning of the 6th September, 1859, three Russian columns, favoured by a thick mist, climbed up the south, the west, and the north sides of the Ghunib Dagh; Shamyl had expected the attack on the east side, which was the weakest. The resistance was as heroic as it was useless. Schamyl rushed with the survivors to a point not easily approached; but the Russians turned his own cannon against him. He saw that it would be madness longer to defy inexorable destiny; with a calm as noble as his courage he submitted. Surrounded by his sons and about forty of his faithful followers Schamyl drew near to the Russian general. "Art thou Schamyl?" asked Barjatinski; "I am Schamyl," he answered. Then said Barjatinski—"Thy life is spared; thy wives and thy treasures thou canst keep. My friend Colonel Trompofsky will accompany thee to St. Petersburg. On the will of the emperor thy further fate depends." After having been received by the emperor and spent some days at St. Petersburg and Moscow, Schamyl was sent to the town of Kaluga. Schamyl was of lofty stature and imposing appearance. In that rugged mountain home which he was unable to shield from the grasp of Russia, he lived a simple patriarchal life; and there is not a more venerable figure in modern history. He died in 1871.—W. M–l.

SCHEDONE, Bartolomeo, a clever imitator of Coreggio, born at Modena about 1580. He is supposed to have studied in the school of the Carracci, and he was in some degree influenced by the works of Caravaggio; but his great model was Coreggio. The latter years of his life were spent in the service of Rannuccio, duke of Parma, where Schedone died in 1615, his early death being caused, it is said, by vexation at his losses at play. The Studj gallery at Naples contains some fine pictures by Schedone. He was an excellent portrait painter.—(Tiraboschi, *Pittori*, &c. *di Modena.*)—R. N. W.

SCHEELE, Karl Wilhelm, one of the most eminent chemists of the eighteenth century, was born December 19, 1742, at Stralsund in Pomerania, then a Swedish province. He was sent to a college in his native town, but showing no talent for languages, was pronounced a dunce, and sent to study pharmacy. For this purpose he was placed with an apothecary at Gothenborg, where he remained for six years as an apprentice, and for two years longer as assistant. The apothecaries of Sweden and Germany, like the pharmaciens of France, hold a position similar to that of the English druggists, or as they are now strangely called, "chemists." In this establishment Scheele devoted every spare moment to chemical science, reading the works of Stahl, Lemery, Kunkel, and Neumann, and experimenting secretly in the night-time. He served successively in the establishments of Kalstrom at Malmo, of Scharenberg at Stockholm, and of Loock at Upsala. Here an accident made him acquainted with Gahn, who was then studying at Upsala. Gahn and Loock, Scheele's employer, were conversing on the fact that saltpetre, after being heated to a certain temperature and allowed to cool, gives off red fumes on being mixed with vinegar, which has no effect on saltpetre which has not been thus heated. Gahn referred the question to Professor Bergmann, who was also unable to give an explanation. A few days after Gahn was informed that Scheele had explained the difficulty by pointing out that two acids had hitherto been confounded under the name "spirit of nitre," the nitric and nitrous acids, the latter of which is expelled by vinegar in the form of red fumes. Gahn was much pleased with the explanation, and introduced Scheele to Bergmann, who became his friend, and aided him in the prosecution of his researches. When the duke of Sodermannland and Prince Henry of Prussia visited Upsala, Scheele was selected by the university to perform some chemical experiments before them. The princes were much gratified, and requested that Scheele

might always have the use of the university laboratory whenever he required. In 1775 Scheele was appointed provisor at an apothecary's shop in Köping, and two years later he purchased the business from the widow of the late proprietor. Here, under very unfavourable circumstances, he followed up his experiments with increased ardour; and here he died on the 21st of May, 1786. The number and importance of his researches are surprising. He discovered the tartaric, fluoric (or at least fluosilicic), arsenic, uric, purpuric, molybdic, hydrosulphuric, lactic, tungstic, oxalic, citric, malic, and gallic acids, examining their properties, many of their compounds, and pointing out the mode of preparation. He discovered also baryta and chlorine, though he misunderstood the nature of the latter. He showed the distinction between silica and alumina. He ascertained the nature of graphite. He showed the production of carbonate of soda when sheet-iron or quicklime is moistened with a solution of common salt. He discovered the composition of prussic acid. He obtained glycerine, and studied its properties. In 1777 he ascertained the constitution of the atmosphere, and obtained and examined oxygen and nitrogen without any knowledge of the experiments of Dr. Priestley, performed about three years earlier. All these wonderful results were obtained in a short life of forty-four years, under very unfavourable circumstances, with the rudest apparatus, and without the advantage of a regular scientific education. But his patience, his manual dexterity, his singular penetration, and a sort of happy instinct, enabled him to overcome all these drawbacks. As an observer of facts he has no superior. As a theorist he can claim but a very subordinate rank. Nor does he ever appear to have felt the importance of the balance, which in the hands of Lavoisier enabled chemistry to take place among the exact sciences.—J. W. S.

SCHEEMAKERS, Peter, a Flemish sculptor, born at Antwerp in 1691. He went early to Denmark, where he worked as a journeyman, and thence he performed the journey to Rome on foot, being too poor to venture on any other mode of travelling. From Rome, he travelled again on foot, about 1730, to England, where he at last found sufficient employment. Scheemakers, however, again visited Rome, where he remained two years, prosecuting his studies, and eventually in 1735 settled in this country, where he was long the rival of Rysbrack and Roubiliac. He retired in 1770 to his native town, and there soon afterwards died. Scheemakers did little during the latter years of his residence in England; but his works are very numerous; there are many monuments by him in Westminster abbey, all distinguished for their elaborate costume and careful working of the marble—essential qualities of the sculpture of that day, as is abundantly seen in the works of Rysbrack and Roubiliac. Among the studies of Scheemakers made in Rome was a beautiful small marble copy of the group of the Laocoon, which was purchased by the earl of Lincoln; an Italian of the name of Vevini made a mould of it, and produced some excellent casts from it. The distinguished English sculptor Nollekens was the pupil of Scheemakers.—(Smith, *Nollekens and his Times*, &c.)—R. N. W.

SCHEFFER, Ary, one of the most distinguished painters of the modern French school, was born at Dort on the 10th of February, 1795; his mother was a native of Dort, his father was a German; and he was educated at Lille. He was thus German by descent, Dutch by birth, and French by education Ary was brought up by his mother; she removed with him to Paris in 1811, and he there became the pupil of Guérin, with whom he had the opportunity of becoming acquainted with Gericault, the great leader of the new naturalist school of France, as opposed to the classical mannerism established by the school of David. In 1819 appeared his picture of "Les Bourgeois de Calais," which attracted considerable notice; he devoted himself at this period also to portrait painting—one of his first patrons was Lafayette. The Scheffers were Orleanists, and Ary and his brother Henri were concerned in the Carbonari conspiracy of Béfort in 1822. Ary was introduced to Louis Philippe, and became instructor to his children in painting and drawing, in 1826. In 1830 he was sent as messenger to the duke at Neuilly, and eighteen years afterwards he handed the king into his carriage on his flight from Paris. When Ary Scheffer became acquainted with Ingres, who had returned from his long residence in Rome with his classical manner much modified, Ary about 1825 also much idealized his style, and from this time gradually advanced from the natural to the abstract sentimental which characterizes almost all his later works. Among his successively most remarkable pictures are—"Faust in his Study;" "Margaret at the spinning wheel;" "Margaret at Church;" "The Giaour," &c. After the Revolution Louis Philippe gave him some commissions for Versailles, but trophy subjects were not suited to his poetic genius. In 1830 was born his natural daughter Cornélie, who was afterwards married to M. Marjolin, a physician. In 1835 appeared his "Francesca di Rimini," which was purchased by the duke of Orleans, and at the Orleans sale in 1853 it realized forty-three thousand six hundred francs. This was followed by the "Mignons;" "Margaret coming out of Church;" the "Roi de Thulé;" and in 1839 "Le Christ Consolateur," also purchased by the duke of Orleans; it realized at the Orleans sale fifty-two thousand five hundred francs. In 1839 he lost his mother. After 1846 he ceased to exhibit his works at the Louvre, though some of the most remarkable were painted after this date, as "Faust and Margaret in the Garden;" "Dante and Beatrice;" "St. Monica with St. Augustin;" "Les Saintes Femmes;" "Ruth and Naomi;" "Faust a la Coupe;" "Les Gémissements," or "Les douleurs de la Terre;" and his last work, "The Angel announcing the Resurrection of Jesus." In 1850 he married the widow of General Baudrand. He died 15th June, 1858, in his sixty-fourth year. Ary Scheffer was essentially the poet painter, and his works are of a very high order, though his mind seems to have been prejudicially influenced by a weakly bodily state; his works betray a kind of mystic melancholy which cannot be overlooked; they not only want cheerfulness, but they want happiness; impending evil seems to hang over all his subjects, which are nearly invariably from the dark aspects of life; even his "Christus Consolator" is but a picture of human misery, bordering on despair. Most of his works are well known even in this country, from the admirable engravings of them by the best artists of France—Blanchard, Girard, Henriquel-Dupont, Calamatta, Caron, and others. In 1860 a memoir of the life of Ary Scheffer was published in London by Mrs. Grote.—R. N. W.

SCHEFFER, Henri, brother of Ary, was born at the Hague, 27th September 1798. Like his brother, he was a pupil of Guérin. His range of subjects is somewhat wider than his brother's; but he is much inferior to him as a painter, wanting his grave earnestness of purpose and deep religious feeling. Among his principal religious and historical pictures may be named the "Infant Christ," "the Mater Dolorosa," and "Jesus at the House of Martha and Mary;" in history, "Charlotte Corday protected by the members of the sections from the popular fury"—generally considered his masterpiece, and now in the Luxemburg—and "Jean D'Arc entering Orleans;" in genre, a "Peasant Child Reading," the "Young Captive," &c. He also painted a great many characteristic portraits of distinguished contemporaries, among others, Augustin Thierry, Louis Blanc, Orfila, Blainville, and Charles Dickens. M. Henri Scheffer received the cross of the legion of honour in 1837. At the Exposition Universelle of 1855 he was awarded a medal of the first class. He died at Paris, March 15, 1862.—J. T–e.

SCHEFFER, Johann, a distinguished German antiquary, was born at Strasburg in 1621, and is said to have been a lineal descendant of Peter Schöffer, the celebrated inventor of printing. The fear of those wars by which Germany and France were troubled during the seventeenth century impelled him to seek a quieter home in Sweden, where he was graciously received by Queen Christina, and in 1648 obtained the chair of eloquence and law at Upsala. Here he died 26th March, 1679. Among his numerous monographs we note his "Dissertatio de Varietate navium apud Veteres;" "Upsalia Antiqua;" "Lapponia, seu gentis regionisque Lapponicæ descriptio accurata," and "Suecia Litterata."—K. E.

SCHEIDT, Balthazar, a learned German divine, who was born at Strasburg in 1614, and died in 1670. He collected from the Mishna and Gemara passages illustrating the scriptures. That portion of this work which relates to the New Testament was published by I. G. Menschen.—D. W. R.

SCHEINER, Christoph, a German astronomer, was born at Walda in Swabia in 1575, and died at Neisse in Silesia on the 18th of July, 1650. At the age of twenty he entered the order of jesuits, and afterwards became, successively, professor of Hebrew and mathematics at Freiburg in the Breisgau, a lecturer on astronomy at Rome, professor of mathematics at Ingolstadt, and rector of the Jesuit college at Neisse. In 1611 he discovered, independently of Galileo, though somewhat later in date, the existence of spots in the sun. He made a long and

valuable series of observations of the sun's disc, which he recorded in a book published in 1630, under the whimsical title of "Rosa Ursina" (being dedicated to the Prince Orsini). He invented the erecting eyepiece for the telescope, and the instrument for copying, enlarging, and reducing outlines, well-known as the "Pantograph." He was a violent opponent of the Copernican system, and of the mechanical discoveries of Galileo.—W. J. M. R.

SCHELLER, Immanuel Johann Gerhard, a German philologist, was born at Ihlow, 22nd March, 1735. He studied at Leipsic, and in 1761 was appointed head master of the gymnasium at Lübben, Lusatia. In 1772 he was translated in the same capacity to Brieg, Silesia, where he died on 5th July, 1803. He owes his fame to his Latin dictionary, which after his death has been edited, improved, and abridged by various hands, especially by Lünemann and Georges. The work has been of the greatest service both to teachers and pupils. His Latin grammar also and his "Precepta stili bene Latini" deserve to be noticed.—K. E.

SCHELLING, Friedrich Wilhelm Joseph, one of the most celebrated and productive philosophers of Germany, was born at Leonberg in Würtemberg in 1775. He was the son of a country clergyman. Such was the precocity of his genius, that he entered the university of Tübingen in his fifteenth year. Here he formed a close intimacy with Hegel, afterwards his great rival in philosophy (see Hegel), although, in principle, their systems are very much alike. At the age of seventeen, with the view of taking the highest honours in philosophy, he published a Latin dissertation on "The Origin of Evil as laid down in the third chapter of Genesis." He remained at Tübingen until 1795, when he published an inaugural dissertation in theology, entitled "On Marcion the corrector of the Pauline Epistles." He then went to Leipsic, where he resided for a short time as tutor to the Baron von Riedesel. From Leipsic he went to the university of Jena, where he studied medicine and philosophy; the latter under Fichte, the presiding genius of the place—a man whose heroic character raises him as high among the patriots, as his speculative power does among the philosophers of his country. Schelling became Fichte's devoted disciple, and in 1798 he succeeded him as professor of philosophy at Jena. Here he lectured with great applause until 1803, when he was invited to fill the chair of philosophy at Wurzburg. Having been ennobled by the king of Bavaria, he removed to Munich in 1807, and remained there until 1841. During part of this time he discharged the duties of a professor in the university of Munich (founded in 1827), and after Jacobi's death he was appointed president of the Academy of Sciences. He resided for some time at Erlangen, where he delivered a course of lectures. In 1841 he was summoned to the university of Berlin to lecture against Hegelianism, which was then carrying everything before it. If Hegel's reign is over, it cannot be affirmed that Schelling had much share in deposing him. His lectures were generally regarded as a failure. They combined with the obscurity of his earlier writings a higher degree of prolixity and mysticism. Schelling's latter years seem to have been spent in retirement. He died in 1854. No life of him, on any extended scale, has as yet appeared. In his Biographia Literaria (first published in 1817), Coleridge embodied large extracts from the writings of Schelling, without any sufficient acknowledgment.—(See *Blackwood's Magazine*, March, 1840.) This, however, should be attributed rather to forgetfulness or carelessness, than to wilful plagiarism on the part of the English poet.

Schelling's writings may be classified as belonging to five periods. To the first period, 1795–96, belong—"On the possibility of a Form of Philosophy in general;" "On the *Ego* as the Principle of Philosophy, or on the unconditioned in human knowledge;" "Explanations of the Idealism involved in the Theory of Knowledge;" "Letters on Dogmatism and Criticism." In these writings he adheres closely to Fichte, who welcomed him as his best expositor. Later in life their relations were less amicable. In the second period, 1797–1801, appeared—"Ideas towards a Philosophy of Nature" (second edition, 1802); "On the World-Soul;" "First Sketch of a System of the Philosophy of Nature;" "Journal of Speculative Physics;" "System of Transcendental Idealism." During both of these periods, he also contributed largely to the *Philosophical Journal* of Fichte and Niethammer. In the second period he devoted himself more to the study of nature, and less to the exposition of Fichte. The third period, 1801–1803, gave birth to "Exposition of my System of Philosophy;" "Bruno, a dialogue on the divine and natural principle of things;" "Lectures on the Method of Academical Study;" "New Journal of Speculative Physics." In the fourth period, 1804–1809, he published a treatise on "Philosophy and Religion;" "A Statement of the True Relation of the Philosophy of Nature to the Improved Doctrine of Fichte;" "On the Relation of the Real and the Ideal;" "Philosophical Inquiries concerning the Nature of Human Freedom;" "Philosophical Writings," first volume. This latter publication (of 1809) was designed to contain all Schelling's already published works, with the addition, it may be supposed, of many new ones. But it stopped at the first volume, and contains only a portion of the compositions enumerated above. The fifth period extended from 1809 to 1854. During this long period, Schelling's literary activity, which hitherto had been so prolific, was comparatively in abeyance. That his pen was still busy his posthumous works testify; but whether it was that he was discouraged by the reception which his collected writings had met with, or that he had misgivings respecting the validity of his system, or that he was silently labouring to give it greater finish and completeness, his published contributions to science during this period of forty-five years were very small and far between. Of these the most important was a "Critical Preface" to Becker's translation into German of a work by the French philosopher Cousin. From this preface, the following extract on the obscurity of the German philosophers, is curious and memorable. It shows how a man's eyes may be open to faults in others, which he either does not see in himself, or seeing, does not choose or is unable to amend. "The philosophers of Germany," says Schelling, "have been for so long in the habit of philosophizing merely among themselves, that by degrees their thoughts and language have become further and further removed, even in Germany, from the understanding of general readers; and at length the degree of this remoteness from common intelligibility has come almost to be regarded as the measure of philosophic proficiency. Examples of this we hardly require to adduce. As families who abandon the intercourse of their fellow-men, acquire, in addition to other disagreeable peculiarities, certain peculiar modes of expression intelligible only to themselves; so have the German philosophers made themselves remarkable for forms of thought and expression which are unintelligible to all the world besides. The fact of their having been repeatedly unsuccessful in their attempts to spread the knowledge of the Kantian philosophy beyond Germany—though, indeed, it compelled them to abandon the hope of making themselves understood by the natives of other countries—yet it never led them to conclude that there was anything wrong either with their philosophy itself, or with their method of communicating it. On the contrary, the oftener and the more signally they failed in their endeavours to disseminate the highly-cherished opinions, the stronger did their conviction become that philosophy was something which existed for themselves alone—not considering that to be universally intelligible is the primary aim of every true philosophy—an aim which, though often missed, ought yet never to be lost sight of, and ought to be the ruling and guiding principle of every system. This does not imply that works of speculative thought are chiefly to be weighed in the critic's scales as mere exercises of style; but it does imply that a philosophy whose contents cannot be made intelligible to every well-educated people, and expressed in every cultivated language, cannot be the true and universal philosophy." Such were Schelling's words in 1834, in passing sentence on the speculations generally of his countrymen. Their severity is not greater than their truth. Would that Schelling and his compeers had profited more largely by the advice! Since Schelling's death in 1854 a complete edition of his writings has been published by his son. It is comprised in fourteen volumes, and contains many works now printed for the first time. Of these the principal are "Historico-critical Introduction to the Philosophy of Mythology;" "The Philosophy of Mythology;" "The Philosophy of Revelation." This vast theosophic system fills four large volumes.

In each of the four periods during which Schelling poured forth so many publications, his philosophy assumed a different phasis or aspect. It is not possible, within the limits of this sketch, to give any account of even the simplest of these varying and incomplete manifestations. The last and posthumous form in which the system has appeared, and in which the reflective labours of

his long life may be supposed to be summed up, is a work so wide in its range, so complicated in its details, and so mystical in its tone, that an intelligible analysis of it is a scarcely practicable achievement. It may be more instructive, as well as more practicable, to confine ourselves to a smaller field—to consider, namely, the main point at issue between Schelling and some of the leading philosophers of this country. Perhaps some light will be thrown on his philosophy, its drift and purpose will perhaps become apparent in our attempt, not indeed to settle, but to adjust the terms of this dispute.

It is admitted on all hands, that truth of one kind or another is the proper aim of philosophy. But there are two kinds of truth: truth as it exists *in itself*, and truth as it exists *in relation to us*. The first of these is called technically the *unconditioned*; the latter the *conditioned*. According to Schelling, unconditioned truth is the proper object of philosophy. According to his opponents (of whom Sir W. Hamilton may be cited as the most distinguished) conditioned truth is the only proper and possible object of philosophy (see Hamilton's Discussions, art., "The Philosophy of the Unconditioned:" also page 643). Such is the precise and primary point at issue between the two philosophers.

We have now to state and examine the grounds on which each belligerent respectively supports his opinion. Hamilton's opinion is grounded on the assumption that whatever man knows he knows only in relation, that is, only in relation to his own faculties of knowledge. He can, therefore, apprehend only relative or conditioned truth. The unconditioned (truth in itself) is beyond his grasp. But it is plain that this argument proves too much; it proves that the unconditioned truth is equally beyond the grasp of Omniscience; because it is surely manifest that omniscience can know things only in relation to itself; and therefore Omniscience is just as incompetent as man is to apprehend the unconditioned, if this must be apprehended out of all relation to intelligence. If that be the idea of the unconditioned, Schelling's conception of philosophy must be given up, and Hamilton's must be accepted. But the surrender of the one and the acceptance of the other involves the admission that the truth in itself cannot be known even by the Supreme reason. That is the *reductio* to which Hamilton's argument brings us.

To escape this conclusion, then, we must not understand the unconditioned as that which is exempt from all relation; we must view it as that which stands in some sort of relation to intelligence. Viewing it otherwise, we fall into the absurdity touched upon in the preceding paragraph

If the truth in itself is not to be regarded as that which is placed out of all relation to intellect, it must, no less than the other kind of truth (the conditioned), be regarded as that which stands in some sort of relation to intellect; so that the distinction between truth unconditioned and truth conditioned thus resolves itself into the distinction between truth in relation to intelligence simply (ἁπλως), and truth in relation to *our* intelligence. And the point of the controversy now comes before us in this shape:—Can man apprehend the truth as it exists in relation to pure intelligence—to intelligence considered simply as such? or can he apprehend the truth only as it exists in relation to *his* intelligence, considered as a peculiar kind or mode of intellect? Now, although it is not clear that Schelling and his opponents have ever joined issue explicitly on this question, it is undoubtedly the question properly in dispute between them. Schelling argues in favour of the former alternative. He holds that philosophy is the pursuit of truth as it stands related to pure intellect, *i.e.*, to intellect considered universally, and as not modified in any particular way: he holds that man is competent to the attainment of such truth, and that such truth is absolute and unconditioned. The other party (among whom we venture to place Hamilton) maintains that philosophy is the pursuit of truth as it stands related to our minds considered as a particular kind or form of intelligence—that man can attain to no other truth than this, and that this truth is relative and conditioned.

These respective conclusions rest on grounds which have now to be considered as forming the ultimate stage in the adjustment of this controversy. Schelling's ground is that there is a common nature or quality in all intelligence; that man, through his participation in this common nature, is, so far, a pure—that is, a nonparticular or universal intelligence, and hence is, so far, capable of cognizing universal or unconditioned truth. That Schelling has worked out this doctrine explicitly, or even intelligibly, is not to be maintained. But "the intellectual intuition" which he ascribes to man is undoubtedly his expression for the mind considered as a pure intelligence, and as having something in common with all other intelligences, whether actual or possible. The "intellectual intuition" is opposed to the sensational intuition, the latter denoting that part of the mental economy which is more peculiarly man's own, or human. Schelling's opponents, on the other hand, must be prepared to hold and to show that there is no nature common to all intelligence—that the different orders of minds (supposing that there are such) have no point of unity or agreement—that their difference is absolute and complete. This is the only logical ground on which they can deny to the mind of man all cognizance of the unconditioned truth. Such seem to be the grounds on which the famous question respecting the philosophy of the unconditioned has to be debated. We have offered no opinion on the merits of the case. But the victory is Schelling's if he has succeeded in showing, or if it be admitted, that every intelligence has something in common, some point or points of resemblance, with every other intelligence (for that is the fundamental question, the decision of which decides all); while again, his opponents must be pronounced triumphant if they have proved that intelligent natures differ from each other entirely, and have no point or principle in common. On both sides the terms of the dispute, as here adjusted, have been only partially adhered to. Schelling often loses himself in the unintelligible; his opponents have not seen the exact point of the problem: so that the "philosophy of the unconditioned" still calls for a patient and impartial reconsideration.

The philosophical character and influence of Schelling are well summed up by Mr. Morell in the following remarks (see Modern German Philosophy; Manchester papers, 1856):—"The later phases of Schelling's philosophy," says Morell, "are chiefly characterized by unavailing attempts to reconcile the pantheistic standpoint which he first assumed, with the notion of a personal Deity, and with the fundamental dogmas of the catholic faith. In doing this he lost the freshness and charm of his first philosophic principles on the one hand, without solving the problem of religion, or satisfying the practical religious requirements of humanity on the other. He merely glided step by step into a strained, unintelligible mysticism, and, without acknowledging it, became a foe to all purely philosophic speculation, and a tacit abettor of an antique romanticism. The followers of Schelling formed two distinct schools. Those who attached themselves to his Natur-philosophie (such as Oken, Steffens, Carus, and others) have really done good service in spiritualizing the physical philosophy of the age, without running into any censurable extravagance; while those who started from Schelling's later mysticism, such as Schubert, Baader, and others of smaller dimensions still, have done little else than revel in a species of sentimental mysticism, sometimes of more elevated, and at others of a very mean and trifling character. But the influence of Schelling was not confined to Germany. His attempt to unite the process of the physical sciences in one affiliated line with the study of man, both in his individual constitution and historic development, has also had a very considerable result out of his own country. No one, for example, who compares the philosophic method of Schelling with the "Philosophie positive" of Auguste Comte, can have the slightest hesitation as to the source from which the latter virtually sprang. The fundamental idea is, indeed, precisely the same as that of Schelling, with this difference only—that the idealistic language of the German speculator is here translated into the more ordinary language of physical science. That Comte borrowed his views from Schelling we can by no means affirm; but that the whole conception of the affiliation of the sciences, in the order of their relative simplicity, and the expansion of the same law of development so as to include the exposition of human nature and the course of social progress, is all to be found there, no one in the smallest degree acquainted with Schelling's writings can seriously doubt."

In the form of his head and the expression of his countenance Schelling is said to have resembled closely the busts of Socrates, and like him, too, to have been eloquent in conversation.—J. F. F.

SCHEUFFELIN, Hans. See Schaeuffelin.

* SCHEUTZ, George and Edward, two eminent Swedish engineers and men of science, are the inventors of a calculating machine, which has proved highly successful in practice. Mr. Edward Scheutz is also the inventor of a rotatory steam-engine, in which the advantages of that class of engines are secured, and its faults avoided.—R.

SCHIAVONE, Andrea, a native of Dalmatia, was born in 1522, and studied painting in Venice, where he became a follower of Titian. He attained an extraordinary power of colouring; but as he was always poor he painted hastily, and his pictures are often careless in drawing, and generally wanting in expression. He sometimes worked as a journeyman for cabinet-makers and house decorators; but his despised pictures enriched their possessors after his death. He died in 1582; his family name was Medola, Schiavone or Sclave designating his nation only, as Andrea Medola, Lo Schiavone. The public buildings of Venice still possess some good works by this painter.—(Ridolfi, *Vite dei Pittori*, &c.; Zanetti, *Pittura Veneziana*.)—R. N. W.

SCHIAVONE, Gregorio, likewise a Dalmatian, was born about 1430, and studied painting in the school of Squarcione at Padua, where he was the fellow pupil of Mantegna. The National gallery possesses a small altarpiece by Gregorio, in tempera, in ten compartments, signed "Opus. Schiavoni. Discipuli. Squarcioni. S." It is hard and meagre in form, but is well coloured.—R. N. W.

SCHICK, Gottlieb, a celebrated German painter, was born at Stuttgart in 1779. He learned painting of David, but disliking his manner went to Rome, and there endeavoured to form a style of religious art from the study of Raphael and the earlier painters of sacred subjects. He found at first little encouragement, and he died when his works were beginning to be appreciated. Schlegel terms him the foremost in the work of the regeneration of German art, the pioneer in the struggle rendered famous by the genius of Cornelius and Overbeck. Schick's chief works are the "Sacrifice of Abraham," and the large mythological piece, "Apollo and the Shepherds," now in the royal palace at Stuttgart—a work crowded with figures, admirably drawn, coloured in a bright cheerful manner, and graceful and poetical in feeling. The children of Von Humboldt are his most successful effort in portraiture. He also painted some large poetic landscapes. Schick died at Stuttgart in 1818.—J. T–e.

SCHIDONE. See Schedone.

SCHILL, Ferdinand de, a Prussian officer and famous partisan leader in the war with France, was born in 1773. He was descended from a noble family originally from Hungary. His father, a lieutenant-colonel in the Prussian service, devoted young Schill from his childhood to a military life. After completing his studies in the college at Breslau, he entered a regiment of hussars in 1789, and took part in the early campaigns against revolutionary France. He was severely wounded at the battle of Jena in 1806, and on his recovery organized a free corps with which he performed numerous gallant exploits against the French invaders. The success of his plans contributed greatly to revive the spirit of the country; he became a prodigious favourite not only with the court, but with the whole nation, and was advanced to the rank of colonel. Along with the duke of Brunswick and the elector of Hesse he became one of the chiefs of the secret society called the Tugenbund. He made various incursions into Westphalia, and inflicted so much damage that Napoleon proclaimed him as a brigand, and King Jerome set a price upon his head, and complained to the king of Prussia, who was obliged, through fear of the French, to promise that he would bring Schill before a court-martial. The gallant patriot, however, continued his daring enterprises against the enemies of his country, towards whom he cherished a deep hatred. In May, 1809, he obtained possession of Stralsund; and while fortifying this port, he was attacked by an overwhelming force of Dutch and Danes in the French service. Though overmatched he maintained his position with desperate valour, and slew one of the Dutch generals in single combat; but shortly after he fell, sword in hand (31st May, 1809). The death of this gallant and romantic leader, contributed powerfully to rouse the Prussian nation from its lethargy to do battle in behalf of its independence.—J. T.

SCHILLER, Johann Cristoph Friedrich, the greatest of German poets, if Göthe be excepted, was born in 1759 at Marbach, a small town of Würtemburg, on the banks of the Neckar. His father had been a surgeon, and afterwards an ensign and captain in the Bavarian army. Before Schiller was born he had retired from the service, but was still retained in the pay of the duke of Würtemburg as the layer-out and superintendent of his pleasure grounds at Ludwigsburg, and Solitude his principal country residence. Both the father and the mother of Schiller were persons of great probity and good sense; but it was from his mother more particularly, who was a woman of warm affections and deep piety, that he seems to have derived his poetical sensibility and taste. His early education was subject to frequent interruptions, owing to the migratory habits which the occupation of the father entailed upon the family. In his ninth year he was sent to school at Ludwigsburg, where the family were now settled; and whatever progress he may have made in scholarship, the following anecdote shows that he had begun, even thus early, "to muse on nature with a poet's eye." In his seventh year, having disappeared during a tremendous thunder-storm, he was found, after an anxious search, perched high on the bough of a tree, gazing at the tempestuous sky, in raptures with the beauty of the lightning, and eager "to see where it was coming from." He was at first destined for the clerical profession; but on the offer being made by the duke of Würtemburg to enrol him in the new school which he had established at Stuttgart, and from which theology was excluded, this design was abandoned, although not without reluctance on the part both of Schiller and his parents. At the Karls-schule at Stuttgart, which Schiller entered in his fourteenth year (1773), the troubles of his life began. As each pupil had to choose some special study with a view to his future profession, Schiller entered first upon the study of law, which he soon afterwards exchanged for that of medicine. Neither of these were very congenial callings; but he might, perhaps, have reconciled himself to them, had it not been for the chilling and repulsive formalism which pervaded the whole establishment. The school was regulated on principles of the most inflexible martinetism. "The process of teaching and living," says Carlyle, "was conducted with the stiff formality of military drilling; everything went on by statute and ordinance, there was no scope for the exercise of free will, no allowance for the varieties of original structure." Here Schiller spent six cheerless and vexatious years, fretting against a system which must have been irksome to all the inmates of this house of bondage, and irksome in a tenfold degree to a youth of his ardent and impetuous, and sensitive and independent temperament. He acquired, however, a sufficient knowledge of his profession, for in 1780 he was appointed by the duke of Würtemburg to the office of surgeon to a regiment. But the whole bent of his inclinations was towards literature, so that it is probable that even his regimental practice was little more than nominal, and that the quaint saying of Jean Paul was about to be fulfilled. "Schiller," said Jean Paul, "was educated for a surgeon; but fate said to him—'No, there are deeper sores than those of the body—heal thou the deeper!' So he became a poet and author." In fact, two years before this time, and while still a schoolboy, he had completed a drama, in which he poured forth the pent-up passions of his life, and which ere long was to burst upon the world like a thunderbolt. This was his celebrated tragedy of "The Robbers." "In that play," says Carlyle, "he wrenched asunder his fetters with a force which was felt at the extremities of Europe;" the sensation it excited spread through the mind of Germany, as Bulwer says, "like fire through flax." Symptoms which portended revolution had already appeared in the political atmosphere of nations; in many quarters a feeling prevailed that society and its institutions had become hollow, conventional, and antiquated. To these symptoms and feelings, "The Robbers" gave a shape and a voice, crude indeed, and exaggerated, but vivid, impassioned, awakening, and sympathetic. The piece was in the highest degree revolutionary; not that it was directly political, but it was a daring defiance of the artificial restraints of civilization—a glowing picture of free and wild life in the woods, led by a gang of young desperadoes who had thrown off the conventions of society, and were determined to live "according to the good old plan, that they should take who have the power, and they should keep who can." In a literary sense also it was highly revolutionary, inasmuch as it was founded on no foreign models, but was a genuine product of native German genius. As such it was hailed with very general acclamation. There can be no doubt that the inspiration of "The Robbers" is to be found in the restrictions by which Schiller was hampered in the Karls-schule at Stuttgart. This work was the rebound of his mind—the form in which his elastic spirit reacted against the cramping influences of the plan. But if this drama gave him fame, it also brought him into serious trouble. Though free from the trammels of school, he was not yet beyond the ducal jurisdiction. His play was published in 1781. It gave great offence to his patron, the duke, as inconsistent both with good taste and with



the duties of a regimental surgeon. It was soon afterwards acted at Manheim, and Schiller was naturally present at the performance, although without leave. The duke caused him to be arrested, and he was imprisoned for fourteen days. How far this persecution might have been carried, it is impossible to say. But Schiller, fearing that he might be doomed to perpetual imprisonment, and having before his eyes the fate of the poet Schubert, who for offences as venial had pined for eight years in an Austrian dungeon, resolved to escape from the dominions of Würtemburg. He went first to Manheim, where he consolidated his acquaintance and his theatrical relations with Dalberg and Meir, the managers of the theatre there. But Manheim was too near Würtemburg to be a safe city of refuge, so he proceeded to Frankfort and Oggersheim. His faithful companion in these wanderings was a musical friend called Streicher, whose good humour and accomplishments helped to cheer the gloom of their situation. They could muster between them at the start, only about fifty florins (£5); and when these were expended, they were reduced to sore straits. In this crisis Streicher received some little assistance from his mother; and Schiller was invited by an old schoolfellow, Wilhelm von Wolzogen, to pay him a visit at Bauerbach, near Meinungen, where his mother, an admirer of the poet, resided. Here Schiller found an asylum; here he fell in love with the daughter of his hostess, Charlotte von Wolzogen, who, however, did not reciprocate his passion; and here he commenced the composition of two new dramas, "Fiesco" and "Cabal and Love." Meanwhile the anger of the duke of Würtemburg had subsided. Though passionate, he was not vindictive. He may have felt, too, that it would ill become him to persecute a man whom all Germany was uniting to honour. Accordingly an intimation was conveyed to Schiller that he might henceforth reside where he pleased; and as he at this time received a letter from Dalberg inviting him to Manheim, he took up his abode in that town, where he was appointed poet to the theatre, then the most celebrated in Germany.

Schiller settled at Manheim in 1783, and there he remained until 1785. During this period he acquired, through his connection with the theatre and intimacy with Meier and Dalberg, much insight into the means by which plays are best adapted for effective representation. He completed his tragedy of "Fiesco," which, although at first not so successful as the "Robbers," obtained, after a time, a large share of popularity. This was followed by "Cabal and Love," which was also very favourably received. Both of these tragedies are deeply impressive, and eminently original. They show a marked improvement in the author's taste and knowledge of human nature since the date of "The Robbers," for though they still somewhat overstep the propriety of nature, their exaggerations are less prominent than those of the earlier composition. The first of these plays has the advantage of being historical. It represents the conspiracy by which Fiesco, a man with many noble qualities, aims at the possession of the supreme power in Genoa, and how he falls by the hand of the bitter and bigoted patriot Verrina. The other drama, "Cabal and Love," is a tragedy of domestic life. Schiller's fame was now assured. But his was one of those minds which are ever struggling towards perfection, and ever animated by the desire to be serviceable to their fellow-creatures. He strove, therefore, incessantly to improve himself in dramatic art, and to render the theatre at Manheim the instrument of a high moral purpose. He may have overestimated the power and the influence of theatrical representation; but he thought that, like the school and the pulpit, it might be made an effectual agent in the work of national instruction and civilization. To this noble end he bent all his powers, during his residence at Manheim. Here he commenced "Don Carlos," a historical subject of the deepest tragical interest, and one on which he has expended the finest resources of his genius. In this play there are no traces of the immaturity which marked his earlier efforts. At this time he was raised to the rank of councillor to the duchy of Weimar. In obtaining this title, which was a mere nominal dignity, his purpose no doubt was to strengthen his chance of securing some office, diplomatic, legal, or medical, which might yield him a less precarious livelihood than that which he was earning in the service of the muses. With this practical object in view, and being embroiled with the actors, who frequently refused to adopt his suggestions, he resolved to leave Manheim, and to betake himself to Leipsic, the great meeting-place of all the forces of the empire, intellectual, moral, and material.

Schiller took up his abode at Leipsic in 1785. He went thither, as has been said, with the view of obtaining, if possible, some employment less precarious in its returns than literature. He hoped through the influence of the duke of Weimar, who was interested in his fortunes, to procure some appointment either in law or in medicine. The chief motive which urged him to this has now to be told. While residing at Manheim he had fallen in love with Margaret Schwann, the daughter of a bookseller in that town. Margaret seems to have been a very attractive person, and in all respects worthy of the poet's affection and admiration. But the uncertainty of his position and prospects interposed, at present, an insuperable bar to their union. "A bookseller," as Bulwer remarks, "is generally the last person to choose, as his son-in-law, an author. He has seen too much of the vicissitudes of an author's life, and of the airy basis of an author's hopes in the future, to be flattered by the proposals of a suitor, who finds it easier to charm the world than to pay the butcher." Hence the elder Schwann had looked rather grave on the growing intimacy between Margaret and Schiller; and it was to overcome his scruples that the poet had bethought him of turning his abilities into a more practical channel. He now wrote a letter from Leipsic to the father of the lady, explaining his intentions and prospects, and making a formal proposal for her hand. But whether it was that the bookseller distrusted the business talents of the poet, or had misgivings on some other score, he refused his consent, and all intercourse between the parties was broken off. They met at Heidelberg many years afterwards, when Margaret was married to another man, and their emotion showed how deep and intense their early attachment had been. In consequence of this disappointment, Schiller gave up his intention of devoting himself to a professional calling; and in order by a change of scene to alleviate his distress, he removed to Dresden in the autumn of 1785.

At Dresden Schiller completed "Don Carlos," wrote "Philosophical letters between Julius and Raphael," and most of the poems which in his collected works are entitled "Poems of the second period." The "Poems of the first period" had been written some time before. It was while residing at Dresden that Schiller got entangled in an intimacy, that, had it not been timeously broken off, might have exercised a very sinister influence on his life and character. He met at Dresden an old acquaintance, Sophia Albrecht, who was now a celebrated actress. By her he was introduced to one who is described as "a young blue-eyed stranger named Julia." Julia resided with her mother, who was a widow of very questionable reputation. Julia was equally treacherous and designing, and her character was equally indifferent. But she so wove her meshes around the heart of the susceptible poet, and cast such a spell over his imagination, that it required all the entreaties of his friends, backed probably by some suspicion in his own mind of the fair lady's honesty, to induce him to dissolve the connection. The struggle between reason and passion was fierce, but the poet at last gave her up.

Dresden had no longer any attractions for the disenchanted lover. He resolved therefore to shift his residence to Weimar, which, though politically insignificant, was at this time the intellectual capital of Germany. Not to mention minor celebrities, here were to be found Göthe, Wieland, and Herder, assembled under the friendly patronage of the reigning duke and his amiable mother the Princess Amelia. In the adjacent town of Jena there were professors strong in philosophy and the sciences. Schiller came to Weimar in 1787; at first he was rather shy and constrained in his new position, but ere long he felt quite at home in a society which was polished without being stiff, and courtly without ceasing to be cordial. An event was now impending which was to make amends to him for his previous miscarriages in love. He made an excursion to Meinungen to visit his sister, who was married there. Here he fell in with his old friend Wilhelm von Wolzogen, with whom he paid a visit to Madame von Lengefeld at Rudolstadt. This lady had two interesting daughters, Caroline and Charlotte von Lengefeld. Schiller was won by the grace of Charlotte's manner and appearance, and by the amiability of her disposition; she had a strong sympathy with genius, so that they felt every day more and more convinced that they were fitted to make each other happy. But the poet's income was too scanty and precarious to enable them as yet to marry. Many, however, and happy were the visits which Schiller paid to Rudolstadt, and many and beautiful were the love-inspired poems which he wrote, during the three years of

his courtship. At length he was appointed to the professorship of history in the university of Jena with a salary of two hundred rix-dollars. This income, combined with his other resources, seemed sufficient for the humble wishes of the happy pair, and they were united in 1790. For some years before Schiller had been deeply engaged in the study of history, in order that he might impart to his poetical creations a stronger air of reality, and also, perhaps, with a view to the chair which he was now summoned to fill. In 1788 he had published the "History of the Revolt of the Netherlands," an incomplete work. His "History of the Thirty Years' War" was published in 1791. Both of these works show that Schiller had a genius for fact, not much inferior to his genius for fiction. How he might have acquitted himself as a historical lecturer, we are not in a position to decide. His room was crowded, but his success seems to have been doubtful. But this must be considered, that his health broke down, and he had to remit the active duties of his calling before he had a sufficient trial, and before his preparations were complete. Schiller became seriously ill in 1791, and his health was never afterwards restored, although he continued during the remaining years of his life to work out his literary projects with an unabated ardour which no disease, but only death, could subdue. It was indeed, during these years of pain that his genius soared its noblest flights and executed its grandest achievements. Then were produced "Wallenstein" and "Mary Stuart," the "Maid of Orleans," the "Bride of Messina," and "Wilhelm Tell." The year 1797 is especially memorable in having witnessed the composition of the greater part of the "Poems of the third period." These pieces, the ballads in particular, are scarcely surpassed by any poetry in the world. It is interesting to remark how greatly superior the poems of this date are to those of the first and second period; for this shows how sedulously Schiller had cultivated his talents, and that the excellence of his writings was, perhaps, as much due to the steady training by which he had disciplined his mind, as it was to the great powers with which he had been endowed by nature.

From 1791 to 1799 Schiller resided principally at Jena, although incapacitated for the active duties of his professorship. The generous tribute of admiration which came to him from far Denmark must not be passed over without notice in this slight sketch of his life. Two Danish nobles, the Count Ernest von Schimmelmann, and the Prince Christian von Holstein Augustenburg, having heard of his illness, tendered to him, with expressions of enthusiastic esteem, a pension of a thousand dollars to last for three years, in order that no means which could bring back his health might be left untried. Such munificence, so kindly offered, the poet of course gratefully accepted. It enabled him to face work before which even he, with all his heroism, might otherwise have succumbed. The summer-house at Jena in which—during the watches of the night, and with a flask of Rhenish beside him "to cheer but not inebriate"—his finest tragedies were composed, is still shown, we believe, as an object of interest to travellers; and unless the people of Jena are Vandals, it is likely to be preserved for long as a national temple of the muses.

Schiller's latter years from 1799 to 1805 were, by the advice of his physicians, spent at Weimar. His intimacy with Göthe, how these two great minds acted and reacted on each other to their mutual advantage, how by their joint efforts they brought the art of theatrical representation to the highest pitch of perfection in this elegant little capital, are well known, and have been already recorded in this work.—(See GÖTHE.) In 1804 Schiller's malady, pulmonary consumption, increased. His last illness came on in April, 1805. He died on the 28th day of that month, with these words upon his lips, that "death could be no evil because it was universal, and that many things were now becoming plain and clear to him." His life has been written by Hoffmeister, Schwab, and Madame von Wolzogen; and in this country, by Carlyle and Sir E. Bulwer Lytton.—J. F. F.

SCHILTER, JOHANN, a German jurist and antiquary, was born in 1632 at Pegau, near Leipsic. In due course he became a member of the consistory at Jena, but by domestic misfortunes was obliged to resign office, and removed to Frankfort-on-the-Maine, and afterwards to Strasburg, where he died 14th May, 1705. Among his works his "Thesaurus Antiquitatum Teutonicarum," ed. by Scherz, enjoys the greatest fame. We also note his "Exercitationes ad Libros Pandectarum," his "Institutiones Juris Canonici," and his "Institutiones Juris Publici Romano-Germanici."—K. E.

SCHINKEL, KARL FRIEDRICH, a distinguished German architect, was born at Neu Ruppin in Brandenburg, March 13, 1781. He was apprenticed to David Gilly, a respectable architect in Berlin; and was employed in the latter portion of the term to superintend some of Gilly's buildings. When out of his time, not finding employment in his profession, he made designs for workers in metal and decorative artists generally, and thus saved enough to study for two years in Italy. On his return to Berlin in 1806, he found, from the disturbed state of public affairs, that there was little occupation for an architect, and he therefore turned his attention to painting. His sketches made in Italy and Sicily furnished the materials for landscapes, for scenery for the theatres, and for a panorama of Palermo. He thus found means of comfortable support, whilst he diligently pursued his architectural studies. The peace of 1815 brought the opportunity he had long desired. His work at the theatre had made him known to the king, for whom he had already prepared a design for a national cathedral, but which had not been carried out, and he was now called upon to design several public edifices. Of these the first in importance was the Royal museum, a spacious structure (281 feet by 182, and 62 feet high), with a chief façade, of which the distinctive feature is a row of eighteen lofty Ionic columns, in-antis. This building, which was completed in 1829, was long regarded with something like veneration as nearly the first modern application of a Greek order in its purity. Even in that respect it was perhaps overrated, but it is beyond doubt a noble edifice. Other buildings erected by him in Berlin were the theatre; the principal or royal guard-house, in which he aimed to reproduce an ancient castrum; the observatory; the academy of architecture, &c. All these were more or less Hellenic in character; some severely so. In the Werder-kirche he attempted to reproduce the old German Gothic, but without much success. At Potsdam he erected the church of St. Nicolas, the Charlottenhof, and the Krzescowice Schloss. Out of Prussia, his chief work was the theatre at Hamburg. Schinkel designed a great many buildings which were never erected. The national cathedral has been mentioned; but Frederick William III., and his successor, were constantly suggesting schemes for the artistic improvement of the capital, to which Schinkel was required to give a definite form, but which, from economical or other reasons, were never proceeded further with. These designs embraced monuments, as well as buildings. Some of them Schinkel gave to the world in his "Entwurfe," along with full details of his completed works. The drawings of many of the others are preserved in the Schinkel museum—an extraordinary collection of his architectural and decorative designs, sketches from nature, studies for monuments, frescoes, &c.—contained in the Berlin architectural academy, itself one of his favourite designs. Among his unrealized designs made for foreign countries, one was for the royal palace at Athens, laid aside as on too costly a scale; another for a summer palace proposed to be erected by the empress of Russia at Orianda in the Crimea. Schinkel was appointed architect-in-chief to the king (Ober-Landes-Bau-Direktor), in 1839; but he was already suffering from disease of the brain, and after lingering for above a year in a state of imbecility, he died October 9, 1841.—J. T–e.

* SCHLAGINTWEIT, ADOLPH, HERMANN, and ROBERT, commonly called the brothers Schlagintweit, German travellers and men of science, sons of an eminent oculist of Munich, were born in that city, Hermann in 1826, and Adolph in 1829. Adolph and Hermann first became known by the publication in 1850 of a joint work, "Untersuchungen über die physikalische Geographie der Alpen," in which they embodied the result of three years' personal exploration of the Alps. During its execution, they were befriended at Berlin by the great Humboldt. After a visit to Great Britain, and further investigations into and authorship on the physical geography of the Alps, they were recommended by the king of Prussia, at Humboldt's instance, to persons of influence in England, and were sent by the directors of the East India Company on a scientific mission to India. One of the chief objects of this mission, in which the Royal Society co-operated, was to complete the magnetic survey of India, commenced in 1846 by the late Captain Elliot. The three brothers—the youngest, Robert, being now associated with the eldest two—left England in 1854, and Adolph was killed at Kashgar in August, 1857. Of their elaborate work, entitled "Results of a scientific mission to India and High Asia, undertaken between the years 1854 and 1858," vol. i. was pub-

lished in 1861, containing astronomical determinations of latitudes and longitudes and magnetic observations.—F. E.

SCHLEGEL, August Wilhelm von, an eminent German poet, critic, and orientalist, a son of Johann Adolf, was born at Hanover, on 8th September, 1767, and received a most careful education. From the study of theology, upon which he entered at Göttingen, he soon turned to that of classical learning and literature. He became a member of the philological seminary under Heyne, and was honoured with the friendship of Bürger. After completing his academical course he became private tutor to the family of a rich banker at Amsterdam, whence after a stay of three years he returned to Germany and settled at Jena. Here he began lecturing, and writing for the press. He soon distinguished himself as an active and prominent contributor to the *Allgemeine Literatur-Zeitung* and to the *Horen;* through his connection with which latter journal he became acquainted with Schiller. Not content, however, with the part of a mere contributor, he conjointly with his brother Frederick originated a periodical of his own, the *Athenæum*. The two brothers in the conduct of this journal, adopted the severest code of æsthetics and the highest standard for literary production. Even the most renowned and most popular geniuses of the nation were here called to account, and fearlessly criticized. Both in these criticisms, and in the original productions of the two brothers, the germs of the so-called romantic school may be found. A circle of striving young authors assembled around them, among whom we only mention Tieck and Hardenberg (Novalis). It was a period of great literary excitement, of high aspirations, but at the same time, of literary feuds and petulance; of which latter Schlegel's "Triumphal Arch for Kotzebue" (written in answer to the Hyperborean Ass of Kotzebue) may serve as the most brilliant specimen. It was also at Jena that Schlegel began his immortal translation of Shakspeare, by which he gave Germany a new classic poet, and the poet a second country. With Schlegel's consent, it was afterwards completed and revised by his friend Tieck. In 1802 he successfully lectured at Berlin, and in 1803 produced his tragedy of "Ion," which, however classic in its form, could never get hold of either the reading or the play-going public. So much the greater was the success and influence of his translation of Calderon's Select Plays (Spanisches Theater), 2 vols., 1803–9, and of his Anthology of Italian, Spanish, and Portuguese Poetry, Berlin, 1804. By these masterpieces of translation Schlegel introduced the chivalric and religious spirit and the artificial metres of the Romance languages into German poetry, and proved himself an admirable linguist and unrivalled master of his mother tongue. In 1805 Schlegel formed a friendship with Madame de Staël, whom he accompanied for years in her travels and residences in Germany, Switzerland, France, and Italy. However we may judge of this liaison in other respects, this much is certain, that from a literary point of view it was beneficial for Schlegel, and introduced him into the highest circles of social and literary life. For Madame de Staël he composed his grand elegy of "Rome," and it was owing to her influence that he began to make use of the French language in his critical writings. In 1808 he delivered at Vienna those celebrated lectures on dramatic art and literature, which not only conferred a great celebrity on him in his own country, but also won for him the respect and sympathy of the English public. During the war of liberation Schlegel acted as secretary to the crown prince of Sweden, to whom he had become known at Stockholm in 1812, and who among other favours also conferred a patent of nobility on him. After the downfall of Napoleon he returned to Madame de Staël, with whom he remained at Coppet till her death. He then obtained a chair at Bonn, and married (in second marriage) a daughter of the celebrated Professor Paulus at Heidelberg, but as in the former case was speedily divorced. At Bonn Schlegel with unwearied ardour turned to the study of Indic literature, and to his fame as a poet and critic added that of one of the earliest Sanscrit scholars in Germany. His "Indische Bibliothek," 2 vols., 1820–26; his editions of Bhagavad gîtâ and of Râmâjana; and his "Réflexions sur l'étude des Langues Asiatiques," addressed to Sir James Mackintosh—show with what strength of purpose, and with what wide grasp of thought he succeeded, even in mature years, in penetrating into these hitherto undiscovered regions of linguistic learning. It is a subject of deepest sorrow for the student of human nature that such splendid faculties were coupled with, and indeed marred by an almost inconceivable vainglory and arrogance, which only increased as Schlegel advanced in years. Several poems published from his remains contain the most unworthy abuse of eminent men, with whom he had enjoyed friendly and respectful intercourse during his life. Schlegel died at Bonn, 12th May, 1845. His complete works, both in the German and French languages, have been edited with rare critical accuracy by Professor Böcking, 13 vols., Leipsic, 1845–46.—K. E.

SCHLEGEL, Johann Elias, a German dramatic poet, was born at Meissen, 28th January, 1718. His first attempts at dramatic poetry were made while he was a pupil at the renowned gymnasium of Schulpforte, near Naumburg. At Leipsic, where he devoted himself to the study of the law, he formed an acquaintance with Gottsched, and began his literary career. He then went to Copenhagen as private secretary to the Saxon ambassador, and in 1748 obtained a professorship in the academy of Soroe, where he died prematurely, August 13, 1749. Both by his dramatic productions and his periodical *Der Fremde* he did good service to German literature, and his name marks the transition from Gottschedism to the national and classic period of German poetry. A share of the same merit is due to his two younger brothers, Johann Adolf and Johann Heinrich.—Johann Adolf Schlegel was born at Meissen, 18th September, 1721; studied theology at Leipsic; and died as superintendent at Hanover, 16th September, 1793. He was a prominent contributor to the *Bremische Beiträge*, and translator of the celebrated work of Batteux, Les Beaux Arts reduits à un même Principe.—Johann Heinrich Schlegel, born in 1724, was professor and Danish historiographer at Copenhagen, where he died 18th October, 1780. He translated several dramas from the English, and among other historical works published a "History of the Danish Kings of the House of Oldenburg."—K. E.

SCHLEGEL, Karl Friedrich, the brother of August Wilhelm, and like him a poet and eminent writer, was born at Hanover, on 10th March, 1772. He was intended for the mercantile profession, but soon conceived such a dislike to it, that at his earnest request he was entered at the university of Göttingen, where he devoted himself to classical learning with such unwavering steadiness, that on leaving the university he could boast of having perused all the Greek and Roman classics of importance. He had the less occasion to hesitate as to what was his proper vocation that his first work, the "Greeks and Romans," Neustrelitz, 1797, was favourably received even by Heyne. It was followed by a "History of Greek and Roman Poetry," 1798, which, however, like the former, was never completed. The same fate was luckily shared by his famous "Lucinde," 1799, to which he soon owed a universal, but by no means enviable notoriety. It speaks little for the morals of the time that such an open glorification of sensuality and voluptuousness should have met with applause, and applause too from such high quarters as Schleiermacher, whose letters on Lucinde first appeared anonymously in the *Athenæum*, and have recently been republished by Gutzkow. Schleiermacher was indeed an intimate friend of Schlegel, conjointly with whom he had projected his translation of Plato; Schlegel, however, withdrew from the arduous task. But even Schleiermacher could not approve of the connection which his friend had formed with Madame Veit, a daughter of Moses Mendelssohn, who for Schlegel's sake had left her husband, and after procuring a divorce married to Schlegel some years afterwards. Schlegel in the meantime had settled at Jena as lecturer on philosophy; in 1802 he lectured at Dresden, and thence proceeded to Paris, where he stayed for several years. On his return home he with his wife embraced the catholic faith at Cologne, and then fixed his home at Vienna, where the services of such an able writer and enthusiastic convert were warmly welcomed. He gradually gained the confidence of Prince Metternich, by whom he was variously employed, and in 1809 acted as secretary to the Archduke Charles. In this capacity he penned those patriotic proclamations that contributed so much to rouse the German nation against the French. At the same time he continued to deliver and publish courses of lectures on modern history, on ancient and modern literature, on the philosophy of history, &c. He also edited the *Concordia*, a journal in which he vainly endeavoured to unite the different opinions on church and state. In the winter of 1828 he went to Dresden in order to lecture there, but died suddenly, 12th January, 1829. Friedrich Schlegel was undoubtedly a writer of

no common order; but his literary activity was of too desultory a nature to produce any lasting monument of his genius. His tragedy of "Alarkos," for instance, in which he strangely intermingled classic and romantic elements, was a complete failure. His chief merit lies in the romantic turn which, in conjunction with his brother, with Tieck, and others, he helped to give to German literature. The brothers Schlegel in particular are considered the fathers of the romantic school, and their influence as such can hardly be overrated.—K. E.

SCHLEIERMACHER, Friedrich Daniel Ernst, the most influential theologian of protestant Germany that has appeared during the present century, was born in Breslau, on the 21st of November, 1768. His father was a military chaplain of the Reformed church, as distinguished from the Lutheran; and till his fourteenth year his education was chiefly superintended by his mother, who was a woman of superior understanding and deep piety. In 1783 he was sent to a Moravian school at Niesky in Upper Lusatia, where his brilliant talents drew upon him a degree of admiration which operated unfavourably for some time upon his character; and in 1785 he removed to the gymnasium or college of Barby, with the view of being educated in theological learning for the ministry of the United Brethren. But here he soon became dissatisfied both with the scientific qualifications of his instructors, and with the doctrines of the Moravian confession; and all the efforts which his teachers made to remove his doubts and objections proving fruitless, it became necessary for him to remove from Barby, and to forego his design of becoming a Moravian pastor. This was a painful disappointment to his father, who dreaded for some time that his son would become an apostate from the faith. "O, my foolish son," he exclaimed, "who hath bewitched thee that thou shouldst not obey the truth?" and on his father's account, to whom he was warmly attached, the incident was a most distressing one to young Schleiermacher himself. The letters which passed between them at that time, are in the highest degree honourable to both father and son. Being still anxious to pursue the study of theology, he removed to the university of Halle, where he heard the prelections of Semler and others, and devoted much of his time to the study of philosophy in the writings of Wolf, Kant, and Jacobi. He was one of the poorest, as well as ablest students, of Halle. When his course of study was completed, his wardrobe was in such a condition that he could not present himself before the board of examination in Berlin till he got his empty purse replenished from home; and when his worthy father sent him twenty thalers to supply his wants, that modest sum made him feel so rich, that he remarked in a letter to a kind uncle with whom he had lived in Halle, that he did not know what to do with so much money. In 1790 he passed the examination preparatory to ordination, and distinguished himself so highly that Dr. Sack, the chief examiner, and one of the royal chaplains, sought a private interview with him, and promised to do his utmost to obtain for him an early appointment. It was by Sack's interest that he obtained in the same year a tutorship in the family of the Graf Dohna in Schlobitten in Prussia, a post in which he continued till the summer of 1793, when he returned to Berlin. He was for a short time a teacher in two of the schools there, and in 1794 and 1795 he acted as assistant preacher at Landsberg on the Warthe. In 1796 he was appointed preacher to the great hospital in Berlin called the Charity; and it was while occupying this position that he gave to the world his first important work, the "Reden über die Religion" (Discourses on Religion), which appeared in 1799, and immediately drew upon him the eyes of the highly educated portion of the community, to whom it was specially addressed. Designed to demonstrate by arguments of reason the necessity of religion for man, it was rather a treatise on the philosophy of religion than a theological work; and it was even at first mistaken by the author's kind friend, Dr. Sack, as a disguised pleading on the side of pantheistic views, such as had recently become current in writers of the romantic school. With many of these writers Schleiermacher had become personally familiar since his settlement in Berlin; with Frederick von Schlegel in particular he had lived on a footing of the closest intimacy; and Dr. Sack, who was aware of these connections, and had long seen them with uneasiness, was easily betrayed into the supposition that his friend had become tainted with the false principles of the literary and scientific circles in which he moved so freely, especially as some parts of the "Reden" had the appearance of looking that way. But the author assured him that he had entirely misunderstood the philosophical language which he had made use of; and that instead of corrupting religion with pantheistic metaphysics, his true aim and object had been to prove the independence of religion of all metaphysics whatever, and thus to rescue it from the storms of philosophical opinion which were then raging. It is admitted, however, on the other hand, even by Schleiermacher's warmest admirers, that his intimacy with Schlegel and others of the same school, was not unattended with disadvantage and danger to his moral tone and habit. They admit that the letters which he published in 1801 in Schlegel's Athenæum, in explanation and defence of that author's Lucinde, though admirably written, were at best a beautiful commentary on a bad text. It is also admitted that when he left Berlin in 1802, and removed to Stolpe in the capacity of a royal chaplain, this change of residence was of as great advantage to his subsequent moral and spiritual development, as his removal from Barby had been to his intellectual life. At Stolpe he remained for two years, during which he finished and brought out his elaborate "Kritik aller bisherigen Sittenlehre" (Critique of all past systems of Morals), the first of his works which had a strictly philosophical form; besides continuing to work hard upon a translation of Plato, which was to have been the joint production of Schlegel and himself, but which in the end, owing to his friend's hopeless habits of procrastination, fell entirely into his own hands. In 1804 he was invited to occupy a theological chair at Würzburg, and had resolved to accept it; but the king of Prussia withheld his permission, and bestowed on him instead a chair at Halle, to which he removed in the same year. He was appointed university preacher at the same time, and both his lectures and his sermons immediately excited in the students the warmest interest and enthusiasm. "I recollect very well," says Dr. Lücke, "how at that time some of my elder fellow-students returning from Halle spoke with enthusiastic praises of the new light that had arisen for them in the person of Schleiermacher." But so original and profound a thinker was not to be easily understood. By some he was mistaken for a Spinozist, and by others for a Pietist. The professors were as much divided about him as the students. Niemeyer and Vater stood by him, Knapp and Nösselt stood aloof. It was at this period he published his "Weihnachtsfeier" (Christmas: a Dialogue), and his treatise on the first epistle to Timothy; the latter being the first fruits of his studies in the department of scripture criticism and exegesis.

In 1807 the lectures of the university were interrupted and finally suspended by the French invasion, and Schleiermacher suffered not a little personal hardship at the hands of the plundering parties of the enemy who entered Halle. His purse was again almost empty, and his health suffered from the spare diet rendered necessary by the high price of provisions. But his lofty patriotic spirit refused to bow to the invader. He declined, when required to do so, to offer up public prayers for the new king and queen of Westphalia; and throwing up his academic offices, quitted Halle towards the end of the year for Berlin. Here he found employment for a time, partly in preaching and the delivery of theological and philosophical lectures, and partly in the execution of several political missions which he undertook in the interest of his oppressed king and country. But ere long a new and noble position was found for him, to compensate, and more than compensate, for what he had lost. In 1807 Frederick William of Prussia, in the midst of national disaster and humiliation, conceived the design of founding a university in Berlin, and Schleiermacher was one of the first men to be fixed upon to occupy a chair in the new institution. At once to stimulate and guide this important design, he published in 1808 his "Gelegentliche Gedanken über Universitatem im Deutschen Sinn" (Occasional thoughts on universities in the German sense). In the meanwhile he was appointed preacher in the church of the Trinity in Berlin, where his eloquence and originality attracted audiences from the highest and most lettered classes of that enlightened capital; and about the same time he entered into a marriage, which proved a very happy one, with Henriette von Mühlenfels, the young widow of one of his best-loved friends, Von Willich. At last in 1810 the university was opened, and Schleiermacher found himself at the head of one of the most brilliant theological faculties that Germany had ever produced, including Neander, De Wette, and Marheineke; and associated with such men in the other faculties as Fichte, Buttmann, Böckh, and Lachmann. It is generally admitted that

the brilliant success of the university during its early decenniums, and the commanding position which it assumed from the very first among the German seats of learning, was very much due to the genius of Schleiermacher, both as an original thinker and an eloquent professor. To his academic employments, which included the office of university preacher, he added others which greatly extended the sphere of his influence and usefulness. He was for several years attached to the educational department of the ministry of the interior, and in 1814 he became secretary of the Royal Academy of Sciences, to which he contributed many valuable philosophical papers. He had now reached the zenith of his official life, and had still a twenty years' course of high public usefulness before him. They were years of indefatigable labour, of constant intellectual, theological, and spiritual progress, and of immense literary fecundity. As a preacher, as a professor, and as an author, he was alike highly distinguished; always like himself, and always unlike everybody else—conspicuously independent, individual, or, to use his own favourite term, subjective. Whatever he took into his own thoughts from the thoughts of others (and he loved nothing so much as colloquial interchange of thought), was reproduced with the sharp imprint upon it of his own strongly-marked idiosyncrasy. Speaking of his intellectual habits, Lücke, who was one of his most eminent disciples, remarks that "the natural rapidity and certainty of his mental movements goes a great way to explain the immense extent of what he accomplished and produced. What he wrote for the press had been previously so well considered and prepared, even with regard to the form, that (since he always possessed at the same time a mastery of language) he never had occasion to strike out anything. None of his sermons—none of his lectures cost him more than the time which was requisite for a thorough meditation. A small scrap of paper sufficed for his memoranda, even in lectures such as those upon the history of philosophy. Thus in every labour, by his various proficiency, he saved time and spirits for new intellectual acquisitions and new exertion. His bodily constitution was naturally weak and delicate, and sickly too. But what a mastery he exercised over it; compelling it, even in its sickly states, to be the servant of his mind! This Socratic mastery and might of the spirit over the body was a part of his inmost nature, and secured to him in age that renewed youth with which, even to his latest breath, he maintained so lively a participation, both in the earnest labour and in the cheerful enjoyment of life."

It is well known that Schleiermacher's theological teaching, as a professor and as an author, is continually referred to in Germany as having introduced a new epoch in the theology of the German protestant church. Lücke observes that "he apprehended very early the great problem of uniting, without confusion, without mutual injury and hindrance, free scientific investigation with that piety which is governed by the word of God and of Christ, in such a manner that the contradiction and hostility in which they had become involved by the movements of the age should increasingly disappear. The solution of this problem was most strictly the work of his whole life." "He founded a school, inasmuch as, especially from his first appearance as a teacher of theology and preacher at Halle, he assembled around him and attracted to him, by means of his discourses and writings, a multitude of enthusiastic hearers and admirers, who, raised and animated by him, wrought and are yet working in his spirit. But if he has founded a school in this sense, he has not done so in any other. He never wished to found that kind of school which, with conscious purpose, makes its appearance as a party, secludes itself within a certain fixed method, and excludes every modifying influence from without. For this, notwithstanding all the strength and keenness of his subjectivity, his regard for the church and for science was too high, his intellect too free and too comprehensive. His chief object was to form every one to be a seeker after truth in earnestness and love, to make the individuality of each so free and vigorous that he should be able freely to possess the truth after his own fashion. Free, independent disciples were what he sought to attract. Slavish repeaters and imitators inspired him with disgust." His two principal works in scientific theology were the following—"Kurze Darstellung des Theologischen Studiums" (Brief outline of Theological study), first published in 1811; "only a few sheets," exclaims Lücke, "but a whole world of new thoughts." This work has been translated into English, with a version prefixed of Lücke's Reminiscences of Schleiermacher, by William Farrer, LL.B., published in 1850, to which we are indebted for the quotations given above. "Darstellung des Christlichen Glaubens nach den Grundsätzen der Evangelischen Kirche" (Exhibition of the Christian Faith, according to the principles of the Evangelical Church), the first edition of which appeared in 1821–22, and the second in 1830–31. This was the author's chief work, and his most important legacy to posterity. "I do not know anything which one could place by the side of it, in regard to historical importance," says Lücke, "except perhaps in its day the Institutio Religionis Christianæ of John Calvin." This is strong language, and we quote it as a German estimate, without accepting it as the truth. Probably if Lücke had written his Reminiscences now, instead of immediately after the death of Scheiermacher, he would have expressed a more moderate opinion: for though thirty years have not yet elapsed since that event, Schleiermacher has already ceased to be the acknowledged master of any of the theological schools of Germany, in regard to his positive dogmatic teaching; although it is confessed on all sides that his teaching formed an important theological epoch, and that the effects of his influence are still strongly felt, and will long continue to be so. In addition to these and other works, he was the author of many admirable papers contributed to the *Theologische Zeitschrift*, conducted by him, along with De Wette and Lücke, from 1818 to 1822; and to the *Studien und Kritiken*, a theological quarterly, which owed much of its early success to his contributions, while its spirit in the first instance was entirely derived from his characteristic teaching. He survived till the 12th of February, 1834, when he was carried off after a short illness by inflammation of the lungs. His manuscripts were left to the care of his disciple and friend Jonas, but have not all even yet been given to the world. Till this work is completed, it is felt in Germany that a complete life cannot be undertaken. An autobiography brought down to 1826 appeared in Niedner's Zeitschrift für die historische Theologie in 1851; and two collections of letters have also been published—one in 1852 and another in 1858, entitled "Aus Schleiermacher's Leben," in 2 vols., which throws a great deal of interesting light upon his earlier life. A very elaborate article upon his life and writings will also be found in Herzog's Real-Encyklopädie; and interesting extracts from his letters and works in Elisa Maier's Friedrich Schleiermacher, just published, which is interesting as a woman's estimate of a personality which, in addition to all its other rich endowments, was remarkable for an element of almost feminine tenderness and delicacy of feeling, combined in unwonted union with a full development of manly strength and self-reliant independence. The truth is, the chief use of his teaching had been to serve the purpose of a viaduct across the gulf which had opened to many educated minds in Germany between science and christian faith; but in the rapid progress of the train the viaduct is soon left far behind. Many men in Germany now speak of Schleiermacher's errors and shortcomings who were not sensible of these a quarter of a century ago; and this fact should be remembered by those who are seeking to extend the influence of his teaching in our own country.—P. L.

SCHLOEZER, August Ludwig von, a celebrated German historian, was born at Jagststedt, in the then principality of Hohenlohe, 5th July, 1735. Having lost his father, a clergyman, in early childhood, he was educated by his grandfather, and then prepared for the church in the universities of Wittenberg and Göttingen. At the same time he devoted much time and energy to the study of oriental languages, as he had formed a grand project of travelling through Asia. After the completion of his academical course, he became private tutor at Stockholm and Upsala, where he published his "History of Commerce," originally written in Swedish. At Upsala he also followed the botanical course of Linnæus; and on his return to Göttingen in 1759 he began the study of medicine, inasmuch as he thought both botany and medicine necessary requisites to his intended travels. With the same view he accepted the situation of private secretary to the Russian historiographer Müller, which was offered him when he was just on the point of taking his medical degree. During his stay at St. Petersburg he had nothing more at heart than to acquire the Russian language; he was altogether an excellent linguist, and understood no less than sixteen languages. He, however, disagreed with Müller, and wished to return to Germany, but was refused permission by government, and appointed to a professorship in the St. Petersburg academy. In 1767 he was

called to the chair of politics at Göttingen. He now renounced his Asiatic project, and began to display an astonishing literary activity. His favourite study was that of the history of the north, of which he may justly be termed the father. His "Universal History of the North," 2 vols., and his edition of Nestor the Russian chronicler, 5 vols., were the works which established his fame. At the same time he distinguished himself as a political writer by his "Correspondence," 10 vols., and his "Staatsanzeigen," 18 vols. His stay in Russia had filled him with such an extreme hatred of arbitrary power, that he considered it a sacred duty to wage a literary war against all sorts of tyrannical oppression and abuses. Nevertheless, a Russian order and patent of nobility were conferred upon him, 1804. In 1805 he retired from all business, and died September 9, 1809.—K. E.

SCHLOSSER, Friedrich Christoph, an eminent German historian, was born at Jever, 17th November, 1776. He was the youngest of twelve children, and had in consequence to be brought up on scanty means. After the premature death of his father, he was educated by some relatives in the country, and then became an alumnus of the gymnasium in his native town. In 1793 he was entered of the university of Göttingen, where he devoted himself to the study of theology, but with still greater energy to that of history, literature, and philosophy. For some years he was employed as private tutor by Count Bentinck at Varel, and then went to Frankfort-on-the-Maine in the same capacity. A mastership in the Jever gymnasium, which in 1808 was conferred upon him, he resigned shortly afterwards, as it threatened to break off his historical studies. He hastened back to Frankfort, where in 1812 he was appointed professor at the Lyceum, and two years later, librarian to the city. At length he was called to the chair of history at Heidelberg, 1817, the duties of which office he most honourably discharged till his death, 23rd September, 1861. University life was indeed that to which he was destined by nature. Schlosser had commenced his literary career by some valuable monographs, viz., "Abelard and Dulcin," Gotha, 1807; "Lives of Beza and of Peter Martyr Vermili," Heidelberg, 1809; and a "History of the Iconoclastic Greek Emperors," Frankfort, 1812. The two classic works, however, on which his fame rests, are his "Universal History," 4 vols., 1817–24, a popular abridgment of which has been recently published, with the author's assistance, by Kriegk; and his "History of the Eighteenth Century," every new edition of which was remarkably improved and largely increased. The peculiar excellence of these works lies in their impartiality, their thorough earnestness, and moral import. Their solid and vast research, and classic narrative, are no less admirable. Conjointly with Bercht, Schlosser also edited the *Archiv für Geschichte und Literatur*, 5 vols.—(See Gervinus, *Nekrolog Schlosser's*, Leipsic, 1862.)—K. E.

* SCHMERLING, Anton Ritter von, Austrian statesman, born in Vienna in 1805, studied law at the university of that city, and in 1829 entered the judicial service of Austria, in which he rose rapidly. He was early distinguished, not only as an able lawyer, but an active member of the estates of Lower Austria. An earnest opponent of Metternich and his system, he was sent to Frankfort, after the Vienna revolution of 1848 and the fall of that statesman, to represent Austria in the consultations respecting the reorganization of the political system of Germany. Then and afterwards he combated Prussia's claim to the leadership of Germany, and when the Archduke John became Reichsverweser, Schmerling, at once constitutionalist and pro-Austrian, was appointed minister of the empire (Reichsminister). Opposed to revolution and repressing émeutes, he had to struggle against both ultra-liberalism and Prussianism, and resigned office in December, 1848. He afterwards led the Austrian party in the Frankfort national assembly, which he quitted when it decided for the leadership of Prussia in Germany. In July, 1849, he was appointed Austrian minister of justice; but not satisfied with the policy of the Schwartzenberg ministry, he resigned in January, 1851, and accepted the presidency of the highest Austrian tribunal. In 1860, however, when the emperor of Austria decided on bestowing a constitutional government on his subjects, Schmerling accepted the imperial invitation to organize and preside over the workings of the new system as minister of state.—F. E.

SCHMIDT, Christoph, a German writer, was born at Nordheim, 11th May, 1740. He studied law at Göttingen, where he took his degrees. For some time he was professor in the Caroline college at Brunswick, but in 1779 he was appointed a counsellor and keeper of the archives at Wolfenbüttel, and in 1784 he received the title of aulic councillor. He is the author of several works upon Russia, and of others upon historical subjects. He died in 1801.—D. W. R.

SCHMIDT, Erasmus, an eminent scholar, was born at Delitzsch in Misnia in 1560. For many years he was professor of Greek and mathematics at Wittemberg. His edition of Pindar, and his "Commentary on the New Testament," are both esteemed. He died in 1637.—D. W. R.

SCHMIDT, Johann Andreas, a Lutheran divine, born at Worms in 1652, was the author of about a hundred publications. One of these is entitled "Arcana dominationis in rebus gestis Oliverii Cromwelli." He died in 1726.—D. W. R.

SCHNEIDER, Conrad Victor, a learned physician, was born at Bitterfield in Saxony in 1610. He was the author of numerous works, which are chiefly compilations. He is, however, best known by his treatise De Catarrhis, Wittenb., 1660. In this work he proved by anatomical demonstration, that the mucous discharge in catarrh is furnished by the lining membrane of the cavities of the nose, and that it does not flow, as had been previously supposed, from the brain through apertures in the ethmoid bone. The discovery has been rewarded by the membrane in question receiving from anatomists the name of Schneiderian. Schneider was for many years professor of medicine at Wurtemburg. He died there in 1680.—F. C. W.

SCHNEIDER, Johann Gottlob, a distinguished German philologist, was born at Collmen, near Wurzen in Saxony, in 1750. After completing his education in the universities of Leipsic and Göttingen he proceeded to Strasburg, in order to assist Brunck in the publication of his Greek Poets. In 1776 he was appointed to the chair of ancient languages at Frankfort-on-the-Oder, and in 1811 he followed the university in its removal to Breslau. He died January 12, 1822. He was an excellent teacher and a laborious scholar. He published valuable editions of Xenophon, Vitruvius, Theophrastus, and others. Of almost greater importance, however, was his critical Greek Dictionary, on which that of Passow was afterwards founded.—K E.

SCHNEIDER, Dr. Johann Christian Friedrich, a musician, was born at Waltersdorf in Saxony, January 3, 1786; he died at Dessau in 1854. Though comparatively unknown in England, he held a high reputation in Germany, his oratorio "Das Weltgericht" having been very widely acknowledged as a masterpiece; since his death, however, the great popularity of this work has faded, and the fame of its author has much declined. His father, Johann Gottlob, was born in 1753, followed the trade of a weaver, but devotedly fond of music, gave up his craft to adopt this as a profession in 1774; was appointed organist at Gersdorf in 1787; formed the musical character of his three sons, witnessed the recognition of their talent throughout Germany, and died in 1840. Friedrich Schneider, as he is usually called, entered the gymnasium of Zittau in 1798; he had already given remarkable proofs of musical ability, which had been cultivated by his father, and he was now in a condition to take full advantage of the instruction of Schönfelder in counterpoint, and of Unger on the organ. In 1803 he met with a patron, whose exertions to make his merits known proved a valuable encouragement to him; especially, this friend procured the publication of three pianoforte sonatas of the young musician, which brought him favourably before the notice of the world. Schneider became a student at Leipsic university in 1805; and in 1807 was appointed organist of that institution. He now associated much with Schicht and Rochlitz, and profited from the theoretical learning of the former and the critical discernment of the latter. He was engaged in 1810 as musical director of an operatic company that migrated between Leipsic and Dresden, in which office he was succeeded by the gifted Hoffmann. Schneider was appointed organist of St. Thomas' church in 1813, and in that capacity wrote many of his Psalms and other ecclesiastical pieces. On the opening of the new theatre in 1817, he was engaged as musical director, and there produced several of his dramatic overtures, and also that constructed upon the tune of God save the King. He composed "Das Weltgericht" in 1819, the great success of which has already been mentioned. Schneider gave up his appointments at Leipsic to accept that of kapellmeister to the duke of Anhalt Dessau in May, 1821. He added much to his fame by his second oratorio, "Die Sündfluth," written in 1824; "Das verlorne Paradies" was composed for and performed

at a festival at Magdeburg in 1825; "Pharaoh" was brought out at Nuremburg in 1828, at the festival in honour of Albert Durer; and Schneider is also the author of the following works of the same class — "Todtenfeier;" "Christus das Kind;" "Christus der Meister;" "Absolom;" "Gideon;" and "Gethsemane und Golgotha." His treatise on harmony, based with slight modifications on the system of Wogler, appeared in 1820; a second edition of this ingenious work was issued in 1827, and a translation of it was immediately printed in England. His "Organist's Handbook" was printed in 1829–30. Schneider was created doctor of music by the university of Halle.—His brother, *Johann Gottlob, is a famous organist. He was born at Gersdorf, October 28, 1789. He passed from the teaching of his father to that of Unger, the organist at Zittau; he succeeded his brother as organist to Leipsic university in 1811, which post he resigned on being appointed organist of the church of St. Peter and St. Paul at Görlitz, in 1812. Greatly interested in the renowned organ by Gasparini, belonging to this church, he examined carefully its structure, and thus laid the foundation of that knowledge of the principles of organ-building which caused his opinion to be sought by the best manufacturers of Germany; he gave his first organ concerts in 1816, and his frequent public performances were very celebrated; in 1825 he left Görlitz to enter upon the office of court organist at Dresden; he visited London in 1854, but disappointed the expectations the great reputation of his playing had raised here. He is skilled on many instruments, and in his younger days occasionally conducted and sang tenor at the same performances; and he has published a few compositions for the organ and some pieces of church music.—His younger brother, *Johann Gottlieb, was born at Gersdorf in July, 1797; had the same masters as his brothers; was appointed organist at Sorau in Lusatia in 1817, and changed this for the same office at Hirschberg in Silesia in 1825; he is less celebrated as a player than his brother Gottlob.—G. A. M.

*SCHNETZ, Jean Victor, French historical painter, and director of the French academy at Rome, was born at Versailles, April 14, 1787. He was a pupil of David, but worked later in the ateliers of Barons Gros and Gerard. He obtained the prize of Rome in 1819. The works of M. Schnetz are very numerous, and embrace every branch of historical art. He received a great many government commissions, and there are consequently many large paintings by him, scenes of national history, battle-pieces, &c., in the galleries of Versailles; in the provincial museums and town-halls; and several religious pieces in Nôtre Dame, the Madeleine, and other Parisian churches; and in the cathedral of Tours and other churches in country towns. M. Schnetz has remained faithful to the traditions of David and the French academicians of that day. He is not an artist of original genius, but he is looked up to with great respect by his countrymen; and alike by his works, his teaching, and his position, he has exercised considerable influence on French art. He was nominated a knight of the legion of honour in 1825, and officer in 1843. In 1840 he was appointed director of the Academy at Rome. In 1837 he was elected to succeed Baron Gerard in the Institute (Académie des Beaux-Arts).—J. T–e.

SCHNORR VON KAROLSFELD, Julius, an eminent German painter, was born at Leipsic, 26th March, 1794. He was the son of Johann, or Hans Schnorr von Karolsfeld, director of the Leipsic art-academy—born 1764; died 1842—an artist of great industry and versatile talent—painter in oil, in water-colours, and in crayons, and engraver in two or three different manners. Under him Julius received his elementary training, and in 1810 entered the school of painting at Vienna. In 1815 he went to Rome, and there became associated with Overbeck, Cornelius, Schadow, and the other German art-students, whose proceedings have so powerfully influenced recent art.—(See Overbeck, Friedrich.) Among these Schnorr soon took a prominent position. He was one of the three (Overbeck and Cornelius being the others) engaged to paint the frescoes of the Villa Bartholdy: his share was the illustration of Ariosto. He also whilst at Rome painted several scriptural subjects in oil. Here he was introduced to Ludwig of Bavaria, who, when he ascended the throne in 1825, invited Schnorr to Munich, and gave him commissions for the decorations of the new palace, the execution of which occupied the next twenty years of his life. The first was a series of fresco illustrations of the Nibelungenlied, but these were shortly after laid aside in order to adorn that portion of the palace called the Saalbau with large paintings in encaustic, illustrating the history of Charlemagne, Frederic Barbarossa, and Rudolph of Hapsburg. These occupy three magnificent halls, named respectively after the heroes whose history is depicted in them. The first two rooms contain each six large compositions, and two of somewhat smaller size; the third four large paintings. Round each room is a series of small pictures in a frieze. The designs for all the large, and some of the small paintings, were made and the cartoons prepared by Schnorr; in the painting he was assisted by his pupils. On the completion of this great task, which occupied above ten years, Schnorr returned to the Nibelungen series. These cover the walls of the ground floor, including the entrance hall, and five grand saloons; and illustrate in twenty large and several smaller pictures the chief events in the German epic. As in the previous series, the cartoons were all prepared by Schnorr, but in painting these he had still more assistance from his pupils. They are among the chief of the modern frescoes of Germany, and, perhaps partly on account of the subjects, they are said to enjoy a larger measure of popularity with the painter's countrymen than any of the others. They are undoubtedly works of real power and earnestness of purpose, and display great artistic knowledge. Whether they will retain the high place assigned to them by some critics, time alone must determine. Schnorr von Karolsfeld had been, in 1827, appointed professor of painting in the Munich Academy. In 1846, his great works at Munich drawing to a close, he accepted the post of director of the Dresden Gallery and professor in the Academy. Here in the intervals of his official duties he continued to paint, but found his chief employment in making the drawings for his popular Bible-pictures ("Die Bibel in Bildern"), 4to, Leipsic, 1852, &c., a series of large engravings on wood too well-known from the English reprints to need further reference. He died at Dresden, April 13, 1853. He was one of the ablest, the most intellectual, and, perhaps, the least mystical and affected of the great painters whose advent formed so remarkable an epoch in the art-history of Germany; and all things considered, he will probably rank among the foremost painters of his time.—J. T–e.

SCHNURRER, Christian Friedrich, a German divine and Orientalist, was born at Cannstadt, 28th October, 1772. After having completed his academical course at Tübingen, he visited the principal universities of Germany, and everywhere formed literary connections with the foremost biblical scholars of the day. He then obtained a chair at Tübingen, where he was successively raised to the highest academical offices and honours. But in 1817 he was dismissed for political reasons, and retired to Stuttgart, where he died 9th November, 1822. He particularly excelled as an Arabic scholar.—K. E.

SCHNYDER VON WARTENSEE, Xavier, a musician, was born at Lucerne in 1786. Being of noble family, he inherited an office in the government of his canton; but the revolution of 1798 changed the course of his destiny. Always fond of music, he practised the violin, the violoncello, and the double basse; but it was not until 1803 that his father would allow him to study the pianoforte, to fit him to adopt music as a profession. He had no means of obtaining theoretical instruction at Lucerne; so he went to Zurich in 1810, and to Vienna in 1811. Beethoven, in the case of many others, refused to give him lessons in composition; Schnyder therefore placed himself under Kienlen, kapellmeister at Baden, near Vienna, and remained with him until 1814. He then became a volunteer in the Swiss army against France, which he left when peace was established. In 1816 he was engaged as professor of music in the seminary of Pestalozzi, at Yverdun, but quitted this place in 1817 to fix himself at Frankfort-on-the-Maine. There, in 1827, he founded an extensive school for singing. He converted his castle of Wartensee, on the lake of Sempach, into an educational institution, in which music formed a prominent feature of the course. Schnyder was much esteemed as a theorist, and his tuition was widely sought. He contributed many articles upon music to the *Cecilia* and Leipsic *Musikalische Zeitung;* he was also acknowledged as a poet. Among his musical compositions are the opera of Fortunat, produced in 1829, several choral works, songs, and instrumental pieces. He died in 1868.—G. A. M.

SCHOEFFER, Peter, commonly ranked among the inventors of printing, was born in the beginning of the fifteenth century at Gersheim in Hesse Darmstadt, and in early life is said to have gained a living as a copyist in Paris. His connection with the art of printing, so far as it is ascertained, dates from about

the commencement of the partnership between Guttenberg and Fust, by whom he was employed in their office at Mayence. Trithemius says that he discovered the more easy method of casting types; but it would appear rather that the credit of this improvement belongs to Guttenberg, and that Schöffer's contribution to the inventions of the establishment was "that of cutting punches, by which greater symmetry of the types was attained, and a correct reproduction of the matrices secured." When the partnership between Guttenberg and Fust was dissolved, Schöffer joined the latter as a principal in the establishment, and subsequently married Fust's daughter. Fust and Schöffer continued to print jointly till the death of the former in 1466. Schöffer's name appears along with that of his partner at the end of the Psalter of 1457. Panzer in his Annals, vol. 2, Nuremb., 1794, gives a list of the numerous works printed, or supposed to have been printed, by Schöffer after the death of his father-in-law. His last work was a Latin Psalter, fol., 1502, in which year he is supposed to have died. Of his three sons, all printers, the eldest, JOHN SCHÖFFER, only is remembered. He succeeded his father in the business, and carried it on till 1533.

SCHOEN or SHONGAUER, MARTIN, was born at Ulm about 1420, or perhaps earlier, as he was already established there as a painter in the year 1441. Martin at first studied engraving; he then visited the Netherlands, and had some instruction from the elder Vander Weyden, whose method of painting in oil he imported into Germany, and he was still living at Ulm in 1461. But soon after this date he removed to Colmar, where he eventually settled; he died there on the 2nd of February, 1488. Martin Schoen is the Bel Martino, and Martino D'Anversa of the Italians. Several of his pictures are still preserved at Colmar; they are richly coloured, but are in what is called a Gothic taste. A fine specimen attributed to him in the National gallery, representing the "Death of the Virgin," has all the richness and delicacy of Roger Vander Weyden himself. Lambert Lombard in a letter to Vasari, from Liege in 1565, speaks of Martin Schoen as the father of German painting, and as the master of Albert Dürer; but this is an error, and later discoveries seem to show that Martin died before Albert even visited Colmar. He was certainly one of the best German painters of his time, if not the best; but some of the works attributed to him have been lately ascertained to be the work of Martin Schaffner, also a painter of Ulm of the same period, and using a similar monogram. Martin Schoen's prints, though crude in light and shade, are among the best of the very early German engravings.—(Passavant, *Kunstblatt*, 1846.)—R. N. W.

SCHOENLEIN, JOHANN LUK, an eminent German physician, born at Bamberg, November 30, 1793. After being professor of clinical medicine, first at Wurtzburg, and afterwards at Zurich, he was appointed professor of pathology in the university of Berlin, and also professor in the medical and surgical military academy there. Clinical reports of his lectures and cases have been published by his pupils.—D. W. R.

SCHOEPFLIN, JOHANN DANIEL, a German antiquary, was born at Saltzburg, grand duchy of Baden, 8th September, 1694, and studied at Basle and Strasburg, in which latter university he obtained in 1720 the chair of history and eloquence. Afterwards he was also appointed historiographer to the king. His studies were chiefly directed to the history and antiquities of Alsace, which he illustrated by several learned works written in Latin—"Alsatia Illustrata," "Alsatia Diplomatica," "Alsaticarum rerum Scriptores," &c. He died 7th August, 1771, and bequeathed his library and museum to the city of Strasburg — Museum Schœpflinianum, described by Oberlin.—(See OBERLIN.)—K. E.

SCHOLARIUS. See GENNADIUS.

SCHOLEFIELD, JAMES, a laborious scholar and worthy minister of the church, was regius professor of Greek in the university of Cambridge from 1825 to 1853. He was born in 1789 at Henley-on-Thames, where his father was a dissenting minister. At seven years of age James was sent to Christ's hospital, London, became a Grecian, and entered Trinity college, Cambridge, in 1809. He obtained the crown university scholarship in 1812; and the following year, being offered a curacy by Mr. Simeon of Trinity church, he was ordained before he had taken his degree, by special permission of the bishop. In 1823 he was presented by his college with the perpetual curacy of St. Michael's, and for thirty years zealously performed the duties of that office. He was elected professor of Greek in 1825; and though not gifted with remarkable critical acumen nor distinguished by much original research into classical antiquity, his teaching was marked by sound learning and a regularity of method that was highly advantageous to the students. He carefully edited for publication, Porson's Euripides, Æschylus, Middleton on the Greek Article, Leighton's Prelections, and the Adversaria of his predecessor, Professor Dobree. He also published "Hints for an Improved Translation of the New Testament." He died at Hastings, April 4, 1853.—(*Life*, by his widow, 1855.)—R. H.

SCHOLZ, J. M. AUGUSTIN, a learned catholic biblical critic, was born at Kapsdorf, near Breslau, 8th February, 1794. After receiving preliminary education at the gymnasium, he studied theology and philology in the university of Breslau. The criticism of the Greek Testament early attracted his attention, and occupied his time. After searching the libraries in Vienna, he travelled to London and Paris with the same object (1817–19); and afterwards visited Switzerland and Italy. In 1820 he became extraordinary professor of theology in the university of Bonn. Soon after he went to Egypt, whence he repaired to Palestine and Syria, 1821. He returned to Trieste, and thence to Breslau, where he was ordained priest. In 1823 he was chosen ordinary professor in Bonn. At length he published as the result of his prolonged studies, "Novum Testamentum Græce," 1830–35, 2 vols. 4to. He had already published an account of his travels in search of MSS., 1823. Scholz died in 1853. Other works of his are—"Handbuch der Biblischen Archæologie," 1834; "Einleitung in die Schriften des alten und neuen Testaments," vols. i.–iii., 1845–48, containing the Old Testament only; "De Virtutibus et Vitiis utriusque Codicum Novi Testamenti Familiæ Commentatio," 1845. He also had a share in the translation of the Scriptures by Brentano and Dereser. Scholz was an industrious and amiable man, who did good service to biblical literature by indicating the places where certain MSS. were deposited. He was not a good critic. He wanted discrimination, judgment, and ability; and in the collation of MSS. he was inaccurate. Hence his works are of little value.—S. D.

SCHOMBERG, ARMAND FREDERIC DE, a celebrated military officer, was the son of Count Schomberg, a German, sprung from a noble house of the palatinate, and of a daughter of Lord Dudley, and was born about 1619. At an early age he adopted the profession of arms, and began his military career in the Swedish army in the Thirty Years' war, and had his property in consequence confiscated by the emperor. He then served under Frederic Henry prince of Orange, and afterwards under his son William. He entered the French service in 1650, and displayed such gallantry and military skill, especially in the campaign against the Spaniards in 1661, that in spite of the intrigues of the jesuits, who hated him because he was a protestant, he received from Louis XIV. the baton of a marshal of France. On the revocation of the edict of Nantes, the veteran soldier was involved in the persecutions of the Huguenots; but he steadfastly adhered to his religion, at once resigned his honours and commands, and took refuge at the court of Berlin, where he was appointed commander-in-chief of the electoral forces. He was generally esteemed the greatest living master of the art of war; and when the prince of Orange was about to undertake his expedition to England in 1688, Schomberg was, with the consent of the elector of Brandenburg, appointed second in command. When the Revolution was completed he was made a knight of the garter, created a duke, and nominated master of the ordnance, and received a grant from the house of commons of £100,000. His high reputation, eminent virtues, and polished manners made him a great favourite with the English people; and in 1689 he was appointed commander-in-chief of the expedition sent to reduce the jacobites in Ireland. He landed in Antrim in the month of August, took Carrickfergus, and marched towards Dublin. But his army was ill trained and worse appointed, and was greatly inferior in numbers to the troops under King James. He therefore entrenched himself near Dundalk, and resolved to make a stand there till his men had been disciplined, and till reinforcements and supplies should arrive. He set himself meanwhile assiduously to drill his raw levies; but the commissariat was villanous, the clothing scanty and bad, and heavy rains fell and turned his camp into a marsh; disease broke out among his troops and swept away great numbers; and to add to his difficulties, a formidable conspiracy was formed among the emigrants in his army. But the brave veteran struggled with indomitable resolution against the difficulties and disasters which gathered around him, detected and punished the

conspirators, sustained the courage of his men, and by his masterly dispositions, with an effective force of only five thousand men, kept at bay an army four times as numerous, and at length brought back his troops into Ulster without the loss of a flag or a gun. In the following year he was killed at the battle of the Boyne.—J. T.

SCHOMBERG, Henry de, Count and Marshal of France, a distinguished statesman and general, was born in 1583. He was descended from an ancient family originally from Misnia. His father, who was governor of La Marche, and died in 1599, served with distinction under Charles IX., Henry III. and IV. His son, when only seventeen years of age, took part in a campaign in Hungary. He was subsequently appointed to several important civil offices, was governor of Limousin and ambassador to England and Germany in 1616. In the following year he distinguished himself in Piedmont against the Spaniards. In 1619 he was appointed to the charge of the financial affairs of the kingdom. He took a prominent part in suppressing the insurrections of the Huguenots, and commanded the artillery at the sieges of St. Jean d'Angely and Montauban. In 1625 he was rewarded for his eminent services with the baton of a marshal of France, which the jealousy of Richelieu prevented his receiving at an earlier date. He displayed most brilliant courage at the famous siege of Rochelle in 1627, and contributed greatly to foil the attack of the English on the Isle of Rhé. His services were next transferred to Piedmont. He was severely wounded at the memorable battle on the Suza (1630), but soon afterwards made himself master of Pignerol and relieved Casal. In 1632 he was sent against the insurgents in Languedoc, commanded by the dukes of Orleans and Montmorency, whom he completely defeated at Castelnaudary, and took the latter prisoner. As a reward for his brilliant services, Schomberg was appointed governor of Languedoc, but he died soon after in his forty-ninth year. Marshal Schomberg was a man of considerable learning, and was the author of a "Relation of the War in Italy," &c., 1630, which has passed through several editions.—J. T.

SCHOMBURGK, Sir Robert Hermann, an eminent German naturalist and traveller, was born at Fribourg in Prussia, on 5th June, 1804. He was the son of the Rev. John F. L. Schomburgk, a German protestant minister in Thuringia. He devoted his attention early to natural history, and travelled extensively in pursuit of the science. In 1831 he visited the West Indies, and in 1835 he proceeded to explore Guiana. He encountered many dangers and difficulties, but successfully grappled with them, and gave the results of his researches in a splendid work, entitled "Views in the Interior of British Guiana." The Royal Geographical Society awarded him a gold medal for his travels and discoveries; and he received also the honour of knighthood. The university of Königsberg conferred on him the degree of doctor of philosophy, and he was elected an honorary member of many learned societies in Europe. Besides his description of British Guiana, he also published an account of the physical geography of the Peninsula and bay of Samaná in the Dominican republic. He discovered the splendid water lily, Victoria regia, in the lagoons connected with the Berbice river in Demerara. He died on the 11th March, 1865. An orchidean genus has been named Schomburgkia.—J. H. B.

*SCHOOLCRAFT, Henry Rowe, a famous American traveller, was born 28th March, 1793, at Hamilton in Albany, New York, the son of Colonel Lawrence Schoolcraft, the manager of extensive glass-works in that place. In conformity with an early predilection for art, he was apprenticed to a portrait painter, whose service he soon quitted to enter that of a house painter, and ere long to abandon painting altogether in order to devote himself to literature and science. At the age of fifteen, after exercising his talents both in prose and verse as a contributor to the newspapers, he entered Union college, where he completed his education. The philosophy of languages had previously engaged his attention, and he now, besides studying mineralogy, taught himself Hebrew, French, and German. In 1816 he commenced the publication of his work entitled "Vitreology," which, however, was discontinued. In the following year he undertook the first of those journeys, the scientific and especially the philological results of which have conferred upon him an enduring celebrity. His account of the "Mines and Mineral Resources of Missouri," 1819, which was the principal fruit of this first journey, led to his appointment as geologist to the exploring expedition under General Cass, despatched by the government in the spring of 1820 to the sources of the Mississippi. In the following year an account of another journey was published, with the title of "Travels in the Central portion of the Mississippi Valley." Appointed by President Monroe agent for Indian affairs in the north-western province, and provided with a residence at the foot of Lake Superior, he there married Miss Jane Johnston, the daughter of an Irish gentleman, who had married the daughter of a famous war sachem, Wa-bo-jeeg. Miss Johnston, educated in Europe, had derived from her mother an intimate acquaintance with the Indian language and traditions, and with her enthusiasm for these matters her husband was easily smitten. At this point, accordingly, we find him forsaking the field of natural science to enter upon the domain of philology and ethnography, in which he has won a larger and nobler fame. Any detailed account of his labours in these departments of knowledge must be sought elsewhere (there is one prefixed to his "Thirty Years with the Indian Tribes")—we can only mention his two most famous works, the "Algic Researches," from which Longfellow derived the story of Hiawatha; and the great "Historical and Statistical Information respecting the History, Condition, and Prospects of the Indian Tribes of the United States, collected and prepared under the direction of the Bureau of Indian Affairs," &c., the first volume of which appeared in 1850, and three others at intervals since. Schoolcraft is a member of many learned societies, and in 1846 became an LL.D. of the university of Geneva.

SCHOOREL, Jan van, a Dutch historical painter, was born at Schoorl, near Alcmaar, in 1495, and learned painting under Mabuse at Utrecht. He received also some instruction from Albert Dürer at Nürnberg. From Nürnberg, perhaps by the advice of Albert, Schoorel went to Venice, where he spent some time, and was completely captivated by the large manner of the Venetian masters. From Venice he made a journey to Rhodes and Jerusalem; and upon the election of his countryman Adrian Florent, as Adrian VI., to the papal chair in 1522, he ventured to try his fortune in Rome, where he studied the antique and copied Raphael. Adrian, though no lover of the arts, received Schoorel kindly, gave him some commissions for pictures, and appointed him keeper of the Belvedere gallery; the Dutch pope, however, died in 1523. Schoorel lost his patron, and at once returned to his own country, where he died at Utrecht, December 6, 1562. Schoorel was the first of the Dutch painters to introduce the Italian style into Holland. He was one of the first painters to pay much attention to landscape. He was the master of Antoni Moro, and was himself a good portrait painter. He was also a musician and a poet, and could converse in five languages. Francis I. of France invited Schoorel to his court, but the Dutch painter preferred liberty at home.—(Van Mander, *Leven*, &c.; *Catalogue du Musée D'Anvers*, 1857.)—R. N. W.

SCHOOTEN, Frans van, a Dutch mathematician, celebrated chiefly as the teacher of Huyghens, was born at Leyden in 1581, and died on the 11th of December, 1646. He held the professorship of mathematics in the university of Leyden, in which he was succeeded by his son Frans, who died in 1661, and by his grandson Peter, who was born on the 22nd of February, 1634, and died on the 30th of November, 1670.—W. J. M. R.

SCHOPENHAUER, Arthur, a distinguished German philosopher, was the only son of Johanne Schopenhauer. He was born at Dantzic, 22nd February, 1788, and while a boy accompanied his parents on their travels through France and England. In 1809 he was entered of the university of Göttingen, where from the study of natural history he passed to that of philosophy. From Göttingen he proceeded to Berlin, where he heard Fichte; then took his degree as Ph.D., at Jena; and passed a winter at Weimar, where he was honoured with the acquaintance of Göthe. During the year 1818 he wrote at Dresden his opus magnum, "Die Welt als Wille und Vorstellung," and in the autumn of the same year undertook a journey to Rome and Naples. After his return he began lecturing at Berlin, but soon desisted, and at length settled at Frankfort-on-the-Maine, where he lived till his death on 21st September, 1860, in complete literary retirement. He never was married, and enjoying a sufficient competency, gave himself up to the life of a recluse. His only occupation was to revise and complete his philosophical system, for which he augured a deserved success after his death; for opposed as it was to all other systems, it was left unnoticed during his life. According to him all existence is based not on the intellect or thoughts, but on the will. As a peculiar distinction of his writings

it must be remarked that their style, in contradiction to the common philosophical jargon, is of incomparable clearness and correctness.—(See *Life* by Gwinner, Leipsic, 1862; Frauenstädt, *Briefe über die Schopenhauer'sche Philosophie*, Leipsic, 1854.)—K. E.

SCHOPENHAUER, JOHANNE, a German novelist and miscellaneous writer, was a daughter of Senator Trosina at Dantzic, where she was born in 1770. She was married to the banker, Heinr. Floris Schopenhauer, with whom she travelled extensively, and after whose death she successively resided at Weimar, Bonn, and Jena. She died at the latter place on 17th April, 1838. Her novels and tales place her in the first rank of German authoresses, and her books of travel are full of sound information and fine womanly observation. Complete works, in 24 vols, Leipsic, 1830–31; "Literary Remains," 2 vols., Braunschweig, 1839.—K. E.

SCHOTEL, JOHAN CHRISTIAN, was born at Dort on 11th November, 1787, and was taught drawing by A. Meulemans, and Schouman the marine painter. In 1808 he commenced to attract notice by his sea pieces, in the manner of Vandevelde and Bakhuysen, chiefly executed in indian ink; in a very few years, however, Schotel was recognized as the best marine painter of his time in Holland, adhering, perhaps, too closely to the style of Bakhuizen in colour, though his pictures have more effect, and are more freely handled than those of his model. A good collection of Schotel's works was in the collection of the late king of Holland at the Hague, which was dispersed by the sale of 1850; the highest price realized, however, was only £271. A fine example is still preserved in the public gallery at the Hague. He died at Dort on the 21st of December, 1838.—(Immerzeel, *Levens der Kunstschilders*, &c.)—R. N. W.

SCHOTT, ANDREW, a jesuit, born at Antwerp in 1552. His principal works are "Vitæ Comparatæ Aristotelis ac Demosthenis," &c., 1603; "Hispania Illustrata," &c., 1603–8, 4 vols., folio; "Thesaurus Exemplorum ac Sententiarum," &c.; and "Adagia, sive Proverbia Græcorum."—J. T.

SCHOTT, GASPARD, a jesuit and physician, was born in 1608 in the diocese of Wurtzburg. He went first to Palermo, then to Rome, and after thirty years returned to his native place, and died there in 1666. He wrote "Magia universalis naturæ et artis," &c., 4 vols., 4to; "Physica curiosa sive mirabilia naturæ et artis;" "Anatomia physico-hydrostatica fontium et fluminum explicata;" "Technica curiosa," &c.—J. T.

SCHOUW, JOACHIM FREDERIC, an eminent Danish botanist, was born at Copenhagen in 1789, and died on 28th April, 1852, in the sixty-fourth year of his age. He showed early a taste for botany, and attended Vahl's lectures at the age of thirteen. He passed an examination in the Faculty of Laws, and afterwards took the degree of M.D. His thesis was entitled "De Sedibus Plantarum Originariis." He made repeated journeys through Germany, France, and Italy from 1817 to 1840. In 1821 he was appointed professor of botany in the university of Copenhagen. He directed his attention mainly to geographical botany, and published valuable works on the subject. In 1832 he took an active part in politics, and in 1834 he was named royal deputy of the university of Copenhagen. He published elements of botanical geography; account of the climate and vegetation of Italy, and of Europe in general; and a work entitled "The Earth, Plants, and Man," which has been translated into English. He attained great celebrity, and was the chief European authority on plant geography.—J. H. B.

* SCHRADER, JULIUS, German painter, was born at Berlin in 1815. He studied under Schadow at Düsseldorf, but is considered a leader among the younger painters who departed from the severe academical style of that master. Herr Schrader spent some years in Italy, and is understood to aim at introducing a richer and more Venetian tone of colour among his countrymen. His earliest works were chiefly of eastern and genre subjects; his later more strictly historical, several having been from English history. The titles of a few of his principal pictures will sufficiently indicate his class of subjects—"Odalisques in a Harem;" "The Temptation;" "Edward III. pardoning the Burgesses of Calais;" "Milton Dictating to his Daughters;" "Lady Macbeth Walking in her sleep;" "The Death of Leonardo da Vinci at Fontainebleau." The last two were sent by the artist to the International Exhibition of 1862, but hardly sustained the estimate of the painter's power formed by native critics.—J. T–e.

* SCHRAUDOLPH, JOHANN, German painter, was born in 1808, at Obersdorf in Bavaria. He studied in the Munich Art-academy under Cornelius. Later he spent some time in Rome, studying the early Italian masters. Herr Schraudolph was one of the painters so liberally patronized by Ludwig I. of Bavaria. He has almost exclusively devoted himself to the painting of religious subjects, and he has for some years held the post of professor of religious painting in the Munich Academy. His great work is the series of frescoes on gold grounds in Speyer cathedral, on which he was engaged for ten years, 1844–53. He also painted several of the frescoes in the basilica of St. Bonifacius, and in some other of the churches of Munich; and he assisted in the decoration of Ratisbon cathedral. In the New Pinacothek are two of his large gallery pictures, purchased by Ludwig I.: "The Ascension," and "Christ and the Disciples of St. John the Baptist." Herr Schraudolph is a devoted follower of his master Cornelius, painting himself, and teaching others to paint in the same calm ascetic spirit; coldly academical and eclectic in manner; and smooth and soft in execution. Several of his pictures have been engraved.—J. T–e.

SCHREVELIUS, CORNELIUS, a celebrated Dutch humanist, was born at Haarlem about the year 1615, and received his education at Leyden, to which city his father removed during his childhood. He then entered upon the study of medicine, but forsook it for classical learning. In 1662 he succeeded his father in the headmastership of the Leyden Latin school, the duties of which office he honourably discharged till his death, which occurred on the 11th September, 1664, or, according to others, in 1667. Schrevelius was the first and at the same time the most skilful and most indefatigable compiler of the so-called variorum editions. He published such editions of Juvenal, Hesiod, Terence, Virgil, Horace, Homer, Martial, Qu. Curtius, Cicero, Ovid, and other classics. But he acquired still greater fame by his Lexicon Manuale Græco-Latinum, which first appeared in 1645, and went though a large number of editions. The best editions are that of Jos. Hill, London, 1679, who added several thousand words, and those published at London, 1781, at Glasgow, 1799, and at Paris, 1820, edited by Henry Lécluse.—K. E.

SCHROEDER-DEVRIENT, WILHELMINE, an eminent German singer, was born at Hamburg, 6th October, 1805, and by her mother, the celebrated actress Sophia Schröder, was educated for the stage. She was engaged at Dresden, but travelled almost every year, and was received in almost every European capital with enthusiastic applause, as her acting was no less excellent than her singing. In 1830 she sang in Paris; in 1832, 1833, and 1837 in London. In 1833 she was married to Karl Devrient, but the marriage turned out so unhappy, that in 1838 she was divorced. After leaving the stage in 1849, she was married again to M. de Bock, a Livonian nobleman, whom she succeeded in his estate. She died at Coburg, February 26, 1860.—K. E.

SCHUBERT, FRANZ, the musician, was born at Lichtenthal, a suburb of Vienna, January 31, 1797; he died in Vienna, November 19, 1828. His father was the schoolmaster of his native village, and knew enough of music to teach its first elements to his three sons. The eldest of these, Ferdinand, was born in 1794—was appointed professor of music in St. Anne's Normal school at Vienna, in 1824—has published several compositions, and is now (1862) inspector of the music of the schools in the suburbs of Vienna. He and Franz were, in 1804, placed under the tuition of Michael Holzer, the cantor of Lichtenthal, who, appreciating the singular gifts of the younger Schubert, interested himself to procure his admission, as a singing boy, into the imperial school in Vienna, whence he passed into the choir of the imperial chapel, in 1811. He kept this appointment till his voice broke in 1813; while he held it, he practised the pianoforte and the violin, and acquired such proficiency on the latter, that he was permitted to lead the band of the chapel at rehearsals, if the chief violinist were absent. Ruziezka, the court organist, taught him harmony, and Salieri gave him lessons in singing and composition. His remarkable power of production evinced itself very early; while yet a child, he wrote quartets for string instruments, and other pieces of high pretension; his talent excited the most affectionate interest in his family, and, in these boyish days, his father and brothers were always ready to make up a quartet with himself to try his compositions—a practice which they continued when his genius advanced to maturity. His carelessness about what he wrote was almost as great as his fertility; in consequence of which, certain friends, without his knowledge, took some of his compositions to a publisher, with whom they arranged to print them for the composer's

advantage. Thus encouraged, Schubert wrote with still greater ardour, and with such rapidity, that between 1812 and 1820 he composed above a hundred works of grand purpose and large proportions. His opera of "Die Zwillinge" was produced at the court theatre in Vienna, June 14, 1820, and his melodrama with choruses, "Die Zauberharfe," was given on the 19th of August in the same year. These were preceded by "Der Spiegelritter" and "Das Teufelslustschloss," the dramas by Kotzebue; and "Claudine von Villa Bella," the drama by Göthe; "Die Freunde von Salamanca," "Don Fernand," and "Der vierjährige Posten," appear also to have been written before Schubert completed his twenty-third year, but not to have been publicly performed. In 1822 Schubert composed the grand opera, in three acts, of "Alphons und Estrella;" he wrote choruses for the drama of Rosamunde, which was performed in 1823; and the one act opera, "Die Verschworenen" (first printed in 1862), was written in 1824, as was also the grand opera of "Fierabras," which he considered his best composition for the stage. Fétis names two other dramatic works of Schubert; and he left three operas unfinished. He composed several masses, and set some of the Psalms and other portions of the Roman service; he wrote twelve symphonies, of which the one in C has been played in London: and the number of his quartets for string instruments; trios for pianoforte, violin, and violoncello; sonatas, fantasias, and other pieces for the pianoforte, in almost every variety of form—can scarcely be estimated, since, even up to the present date, some hitherto unknown products of his genius are from time to time being brought before the world. Schubert also composed some cantatas, among which "Prometheus" is specially admired; and a large number of four-part songs. The class of works, however, by which his name was first made famous in Germany and throughout Europe, is his Lieder (little songs), of which he wrote several hundreds. The deep poetical purport manifest throughout all these, the melodious originality and vigour, and the enforcement of the expression by novel forms of accompaniment, distinguish them from all other vocal music. The rich variety of imagination they display is not less conspicuous, each song being an individual type, such as might have formed the nucleus of a composer's style. In short, as the inventor and the perfecter of the characteristic German Lied, Schubert has placed himself in a foremost rank among musicians, and carved out a path to the unfailing sympathy of his countrymen—sympathy which is shared by every one who understands the language of the poems he set to music. It is said of him, that his musical perception of the lyrical capabilities of a poem was instantaneous, and that his chief pleasure in composition was in giving musical expression to his prompt sense of the poet's meaning. The court singer, Vogl, who was one of the first to discern the individual genius of the composer, took peculiar pleasure in singing his songs, and thus stimulated him to produce more, in doing which, Schubert equally gratified himself and his admirable interpreter. The faculty of stamping a decided character upon everything he wrote, is not less evident in his instrumental music than in his songs. He failed, however, in the power of conducting an extended movement; thus his longer compositions, while teeming with ideas, are diffuse in form and incoherent in design; whereas the capability of knitting together the various incidents of a piece and condensing them into a consistent unity, which his instrumental works prove him to have wanted, was not called into requirement in his songs, each of which is composed of a single thought, self-complete and self-sufficient. Of his immensely numerous productions, a very small minority were printed during his life, and we owe in a great degree the publication of those which have appeared since his death to the enthusiastic zeal of Schumann, who, when he was at Vienna in 1840, took particular pains to collect Schubert's works, and to make arrangements for their passing through the press. Schubert is said to have been subject to fits of melancholy abstraction, during which he would wander into the country, and there find relief in thinking of music. At other times he was fond of conviviality; and it is insinuated that habits of intemperance tended to shorten his life. His wonderful rapidity of invention may be regarded as unfortunate for his artistic character, since it tempted him to indulge in the act of producing, rather than to give that care and study to his work which is essential to perfect creation; and this feature in his artistic character seems to agree with the moral qualities above described. It is stated that, in the year preceding his death, he had a long and severe illness, during the confinement of which, he reflected earnestly upon his deficiencies as a man and as a musician, and that he came forth from his sick room with strong resolves for a worthier future. Accordingly, he placed himself under the tuition of Sechter, and began a course of strict contrapuntal study, in the belief that this would give him such mastery in the art of construction, as would enable him to fulfil in his subsequent works what he had only dreamed of in those he had previously produced. He had an equally high purpose in his new rule of life; but he was attacked by a violent malady, to which he fell a victim after a few days' illness. His obsequies were attended by all the musicians of distinction in Vienna, who lamented in his early death a great bereavement to their art; a single grave parts his remains from those of Beethoven. As Schubert's works become from year to year more widely known, so does his truly unique genius receive more general acknowledgment; and thus it may confidently be said that his reputation has not yet reached its summit.—G. A. M.

SCHUBERT, Gotthelf Heinrich von, an eminent Bavarian botanist, was born at Hohenstein on 26th April, 1780. He was educated at Weimar, and afterwards studied theology at Leipsic. Subsequently he commenced the study of medicine at Jena. He practised first at Altenberg, and then at Freiburg. In this latter town he prosecuted the study of geology with vigour. He repaired to Dresden and lectured there on natural history in 1807. He was chosen professor of natural history at Erlangen, and subsequently at Munich. He has published many works, partly religious and partly scientific; among them may be noted the following—"Die Kirche und die Götter;" "Views of the Night-side of Nature;" "Universal History of Life;" "Journeys in the East;" and "Travels in the south of France and Italy." He died in July, 1860, in his eightieth year.—J. H. B.

SCHULEMBOURG, John Matthias, Count of, was born on the 8th of August, 1661, at Cendan, near Magdeburg. He commenced his military career in the Danish service, and subsequently accepted a command in Poland, under Sobieski. In 1704 he commanded the Saxon troops, and successfully resisted the attacks of Charles XII. of Sweden. He was present at the battle of Malplaquet, having been placed in 1708, the year previous to that battle, at the head of nine thousand Poles in the service of the Dutch. In 1711 he entered the service of the republic of Venice, and bravely defended Corfu against the Turks, who attacked the island in 1716. The count visited England in 1726, and was received with great honours by King George I. His sister was married to the earl of Kendal. He died at Venice in 1743.—W. J. P.

SCHULTENS, Albrecht, a celebrated Orientalist, was born at Groningen in 1686. Having studied at his native place, at Leyden, and afterwards at Utrecht, he became a preacher at Wassenaer, near Leyden, in 1711. In 1713 he became professor of the Oriental languages at Franeker, and in 1717 university preacher also. In 1720 he was invited to Leyden, where he taught Hebrew and the Oriental languages till his death on 26th January, 1760. Schultens opened up a new path for the student of the Oriental languages, by comparing cognate dialects with the Hebrew, especially the Arabic, and so facilitating a better acquaintance with the sacred tongue. This method of criticism had a beneficial influence on German scholarship. Schultens' works are all connected with Oriental or Biblical literature. They are "Origines Hebraicæ," 2 vols. 4to; "Institutiones ad fundamenta linguæ Hebraicæ;" "Commentarius in Librum Job, cum nova versione," 2 vols. 4to; "Vetus et regia via Hebraizandi, contra novam et metaphysicam hodiernam," 4to; "Proverbia Salomonis cum versione integra et commentario," 4to; "Monumenta Vetustiora Arabiæ," 4to. He also published the life of Saladin in Arabic, with a Latin version, folio; a portion of the Makamat or Consessus of Hariri; a new and improved edition of Erpenius' Arabic Grammar, &c. Schultens was a profound Oriental scholar in his day. His opinion about Hebrew, Arabic, Syriac, and Chaldee being the remains of a more ancient language taught to man by God, was erroneous; but Gousset's view, which he combated, was equally incorrect. As a commentator on the Old Testament he does not excel; his interpretations of Hebrew words being constantly overlaid with Arabic and far-fetched references.—S. D.

SCHULTENS, Heinrich Albrecht, grandson of the preceding, was born at Herborn, 1749. He was educated at Leyden, where he applied himself very diligently, not only to Hebrew and Arabic, but Greek and Latin. He came to England to consult the Arabic

MSS. in the Bodleian, and resided at Oxford for some time. He also visited Cambridge, and made additions to the catalogue of Oriental MSS. in the university library. After returning to his native land, he became professor of Oriental languages in the Athenæum at Amsterdam. Having lived there five years, he succeeded his father at Leyden, where he died of consumption in 1793. This Schultens was an excellent Oriental scholar, who was unhappily cut off in the prime of life. During his short career he laboured with uncommon industry, and published many works, as—"Anthologia Sententiarum Arabicarum," 4to, with a Latin version and notes; "Specimen Proverbiorum Meidani ex versione Pocockiana," 4to; "Pars versionis Arabicæ libri Colais lah wa Dimnah," 4to; "De ingenio Arabum;" "De finibus literarum Orientalium proferendis;" "De Studio Belgorum in litteris Arabicis excolendis," &c. He also wrote various articles in the Bibliotheca Critica of Wyttembach.—S. D.

SCHULTING, Anton, a Dutch jurist of note, was born at Nimeguen, July 23, 1659. He studied at Leyden, and in 1694 became professor at the academy of Harderwick, whence in 1713 he was called to a chair at Leyden. He died 12th March, 1734. His best work is "Jurisprudentia Antejustinianæa," 1716, which is still considered to be of great value.—K. E.

* SCHULTZ, Karl Heinrich, a German medical professor, was born at Alt-Ruppin on the 8th of July, 1798. He became a private teacher in the university of Berlin in 1822, and an ordinary professor three years afterwards. Schultz is an ingenious and eminent vegetable physiologist, who has laboured zealously and with no small measure of success in the department of science to which he has principally devoted attention, and is well known for his discovery of the lactiferous tissues in plants. In his work entitled "The Universal Doctrine of Disease," will be found an exposition of most of his peculiar theories.

SCHULZE, Ernst Konrad Friedrich, a distinguished German poet, was born at Celle, 22nd March, 1789. While a student at Göttingen he won the love of an accomplished young lady, Cæcilie Tychsen, whose sudden death in the bloom of youth inspired him with the plan of an epic poem in twenty books, which immortalizes her name (Cæcilie). Still more popular is his "Enchanted Rose," which was translated into English by Caroline de Crespigny, Heidelberg, 1844. In 1814 Schulze served as a volunteer against the French, but after the restoration of peace he rapidly sank and died of consumption in his native town, 29th June, 1817. His poetical works, edited after his death by Professor Bouterwek, show great fluency of diction, and a deep and true poetical sense.—K. E.

SCHUMACHER, Heinrich Christian, a celebrated Danish astronomer, was born at Bramstedt in Holstein, on the 3rd of September, 1780, and died at Altona on the 28th of December, 1850. He studied at the university of Göttingen, where he took the degree of doctor of laws in 1806. After having been for a time a professor-extraordinary at the university of Copenhagen, he became, in 1813, director of the observatory of Mannheim, which post he held till 1815. He was then appointed professor of astronomy at Copenhagen, member of the Danish Academy of Sciences, and director of the observatory of Altona. He conducted the measurement of the Danish arc of the meridian. From 1823 until 1850 he was the editor of the well-known "Astronomische Nachrichten," published at Altona. Amongst his numerous astronomical and mathematical writings were some very valuable tables of lunar distances.—W. J. M. R.

SCHUMANN, Dr. Robert, a musician, was born at Zwickau in Saxony, 8th June, 1810, and died at Endenich, 29th July, 1856. His father was a bookseller, and also a man of letters, having translated the poems of Byron into German, and produced some original works. Schumann evinced an early disposition for music; having had no instruction in harmony, he composed some choral and instrumental pieces in his eleventh year for performance by his schoolmates. He had to contend with the wishes of his parents in choosing this art as the pursuit of his life; his mother at least was strongly opposed to his predilection, and his father dying when the young enthusiast was but sixteen, she became the sole arbitress of Schumann's career. He accordingly was sent to Leipsic in 1828 to study jurisprudence, and he proceeded thence to Heidelberg the year following, where at a students' concert he made his only public performance on the pianoforte. He had taken lessons on this instrument, while at Leipsic, of F. Wieck, a distinguished teacher, who succeeded in persuading his mother to withdraw her objection to Schumann's adopting music as a profession. His father had bequeathed him such a competence as rendered him independent of the drudgery of his craft; thus he had never to toil as a teacher, but could devote his entire energies to the cultivation and the exercise of his artistic powers. Rejoiced at his emancipation from the uncongenial study of the law, he returned to Leipsic to follow with ardour his new pursuit. In the hope of overcoming the disadvantage of his late commencement of the systematic study of the pianoforte, Schumann applied his ingenuity to the discovery of some mechanical means for giving agility to the fingers, and so lessening the period of practical exercise. He kept his endeavour for some time a secret, but it was too soon revealed by the unfortunate effect it produced; the machine he employed to supersede practice, so violently strained the muscles of the third finger of his right hand, that he lost the use of it for ever. In 1831 he commenced the study of composition under H. Dorn, now (1862) kapellmeister in Berlin, who was his only theoretical instructor. The mental infirmity which gave the saddest colour to the last years of Schumann's life, was a hereditary disease—his eldest sister having lost her reason, and other members of his family having been to a greater or less extent similarly afflicted. His first attack was in the autumn of 1833, immediately induced, it is supposed, by grief for the death of his brother's wife. During this aberration he was rescued from throwing himself out of his bedroom window on the fourth story, the memory of which escape was such a ceaseless source of terror to him, that he never afterwards would sleep in a room above the ground floor. He began in 1834 the publication of the *Neue Zeitschrift für Musik*, of which journal he was ten years the editor, conductor, and principal writer. The articles he contributed to this paper are celebrated as some of the most genial and intelligent examples of musical criticism extant, and they secure for their author a high esteem as a writer on his art, wholly independent of his character as an artist; they are chiefly signed "Florestan und Eusebius," under which pseudonym also his first musical compositions were printed, as though he had been careful to feel the ground in his long-prohibited course, and anxious not to compromise his name by owning his immature productions. His attachment to Clara Wieck, the justly famous pianist, daughter of his old master, forms an important feature of this period of his life. She was born at Leipsic in 1819; her father long opposed their union, but they were married September 12, 1840, and under the name of Schumann she has still extended her former reputation, while she has added not a little to that of her husband by her sympathetic performance of his music. Emulous of any distinction which, by raising him in general estimation, might make him seem worthier of his bride, he applied to the university of Jena for the degree of doctor of music, offering to write either a literary essay or a musical composition as the preliminary exercise. The university, however, dispensed with this form, content to grant him the diploma in acknowledgment of the works he had already brought before the world, and his doctorship is dated the 22nd of February in the year of his marriage. It is supposed that he felt slighted by not being appointed conductor of the Gewandhaus concerts, and was therefore no longer content to remain in Leipsic. From whatever cause, he quitted that city and gave up his journal in 1844, to undertake the direction of a vocal society in Dresden, rendered vacant by the departure of Ferdinand Hiller. He removed in 1850 to Düsseldorf, to fill the appointment of music director; but whatever his other talents, he had never any qualifications for a conductor, and his inefficiency for the office increased with the rapid growth of his fatal malady, to such an extent that his band, who idolized him on his first arrival, at last refused as a body to play under him. He made a professional tour with Madame Schumann to Russia, and another to Holland. His disease had now increased to the utmost; he was haunted by the imaginary sound of one single note, from which he never could free himself, and which became his perpetual torment. A peculiar phase of nervous irritability made him suppose all musical performances to be too quick, and this groundless fancy caused him such painful excitement, that at last he could not bear to hear music at all. He was subject to fits of silent abstraction; and though he liked to have his friends near him, he would sometimes pass hours in their society without uttering a word. On the 27th of February, 1854, he had been thus seated for some time, when he quietly left his companions, and quitting home unobserved he threw himself

into the river, whence he was saved by some boatmen. This mournful event rendered it imperative to place him under restraint, and he was accordingly confined in an asylum in Endenich; there, at his request, he was provided with a pianoforte, playing on which he amused himself with most incoherent rhapsodies. He never regained his sanity, save perhaps for the few hours preceding his death, when he recognized the anxious friends who had drawn around him. We cannot contemplate such a close of such a career without a deep sense of melancholy at the painful frustration of powers that were so far above those of average men, as was Schumann's incapacity in his last unhappy condition below them; and while we grieve over his immense fall from intellectuality to imbecility, it seems as if the sorrowful colours of his setting reflected their hues upon everything he touched, and gave the tinge of sadness to all he wrought. Schumann's symphony in B flat was first played at his wife's concert in Leipsic in December, 1841; the overture "Scherzo and Finale" in E was written in that year; the symphony in C was written in 1845–46, that in E flat in 1849, and that in D minor in 1851. His cantata, "Paradise and the Peri," was composed in 1843 at the suggestion of the German translator of Moore's poem, the interpolated passages being written by him at Schumann's request: it was first performed at Leipsic. He wrote also the following cantatas for solo voices, chorus, and orchestra—"Der Rose Pilgerfahrt;" "Hermann und Dorothea;" "Der Königsohn," and "Des Sangers Fluch;" and likewise a mass and a requiem. His opera of "Genoveva" was composed in 1847–48, and performed at Leipsic in 1850, but had only three representations. Its overture, however, is frequently played in the concert-room. His overture and incidental music to Byron's Manfred was written in 1848, and first performed at Weimar in 1852. The epilogue, incidental music for the first part, that for the second part, and overture, for Göthe's Faust, were written at four different periods, the last named being one of his latest productions. He composed overtures to the Braut von Messina and Julius Cæsar. The first movement of his pianoforte concerto was designed as a separate piece in 1841, and the work was subsequently extended into its present form. This was written, like his other concerted pianoforte music, for Madame Schumann to play—namely, the Phantasiestück for pianoforte, violin, and violoncello; and the trios in D minor, in F, and in G minor, the quintet, the quartet, and the two sonatas for pianoforte and violin. The three violin quartets were published in 1841, and besides the works above particularized Schumann wrote many collections of songs, which are characterized by their thoughtful expression; some other instrumental pieces of importance; and a great number of tiny compositions designed for children, among which not a few of his very happiest thoughts are to be found.—G. A. M.

SCHUTZ, Heinrich, a musician, was born in the year 1585 at Kösteritz, a village on the river Elster in Voightland. His grandfather was a privy councillor, and his father a burgomaster of Weissenfels. In 1599 he was introduced to the Count Palatine Moritz at his court of Hesse-Cassel, and was by the direction of that prince instructed in languages and the arts. Having perfected himself in the rudiments of literature, he was admitted into the university of Marburg, and began to study the law. In this he made great proficiency; but his patron, finding that he had an invincible propensity to music, generously offered to take him from the university, and, at his own expense, to place him under the tuition of Gabrielli, at that time a celebrated musician at Venice. Schutz accordingly went to Venice, and continued there until the death of his master in 1612. He then returned to Hesse-Cassel, and the count palatine settled on him an annual pension of two hundred guilders. In 1628, desiring to revisit Italy, he obtained permission for that purpose; and during his abode at Venice, or the year following, he published a collection of motets. He then went to reside at Copenhagen, and in 1642 was made director of music to the king of Denmark. He composed and published many noble works, chiefly consisting of sacred music for voices. He died in Denmark in 1672.—E. F. R.

SCHWANTHALER, Ludwig Michael, an eminent German sculptor, was born at Munich, August 20, 1802. He was the son of Franz Schwanthaler, himself descended from a long line of Tyrolese sculptors, who had established a respectable business in Munich as a monumental sculptor. Ludwig received a classical education; at the proper age entered the Munich Art-academy, where the director, Von Langen, pronounced him destitute of artistic ability; and at the age of nineteen succeeded on his father's death to the management of the family business. He sought, however, to be something more than a mere maker of monuments, and his efforts met with recognition. In 1824 the king, Maximilian, gave him a commission to design a large centre-piece for the table, to be executed in silver, representing the procession of the gods in Olympus. The king died before the work was completed, and its execution was stayed. But the commission had provided Schwanthaler with his opportunity, and henceforth his way was clear. In 1825 he went to Rome, and during the year he stayed there executed several rilievi, chiefly of subjects from the Grecian mythology. He visited Rome a second time in 1832. Schwanthaler was the sculptor whom King Ludwig I. took into his fullest confidence, and by whose advice he was guided in the monumental and sculptural decorations of his capital. The extent of the works he executed for the king is extraordinary, and he was at the same time employed on many important foreign commissions. But in estimating the quantity and also the character of his works, it must be borne in mind, that though the designs were always Schwanthaler's, the carrying of them out was intrusted to scholars and assistants to a degree much beyond what is the practice with sculptors in this country. For the new palace, Munich, he executed several friezes and other rilievi, the subjects being taken from Homer, Æschylus, Euripides, Aristophanes, Pindar, &c., the Greek, and the old German mythologies, and early German history; also for the throne-room twelve colossal bronze statues of the ancestors of the king; others typifying the eight provinces of Bavaria, &c. He also prepared the cartoons for many of the fresco and encaustic paintings. For the front of the Pinacothek he executed twenty-five statues of distinguished painters. For the New Exhibition gallery he modelled an allegory of Bavaria protecting the Arts. The sculpture in the southern pediment of the Walhalla though designed by Rauch was executed by Schwanthaler, whilst that in the northern pediment representing the Hermannschlacht, was both designed and executed by him; by him are also the series of colossal caryatides of the Walkyren. The colossal statues of Christ and the Apostles, and of St. Peter and St. Paul in the Ludwigkirche, are his chief works for ecclesiastical buildings. The colossal statues of Tilly and Wrede in the Hall of the marshals, and Kreitmayr, author of the Bavarian code, in the Promenade, are among his most important portrait-statues. But his crowning labour was the Ruhmeshalle. For the building itself he executed ninety-two metopes, and for the centre of the quadrangle the colossal bronze statue of Bavaria—the last and most ambitious of his works. This immense figure is over fifty-eight feet high; the lion which accompanies her is twenty-nine feet high, and the pedestal is twenty-seven feet high. Bavaria is represented as a maiden holding in her right hand a laurel crown, with the left pressing a sword to her bosom. On the whole it is generally considered to be the noblest modern work of its kind. It was commenced in 1844; but the casting was not completed till 1850, when the sculptor himself was in his grave. Of the works he executed for foreign countries the chief are the magnificent fountain in the Freiung, Vienna; the monumental statues of Göthe at Frankfurt; of Richter at Baireuth; of Mozart at Saltzburg; of the Emperor Rudolph at Speyer cathedral, and a great many more. For private patrons he executed a large number of statues, groups, and rilievi of the deities and heroes of the Grecian mythology; many figures of Teutonic heroes and christian knights; and a very large number of sepulchral effigies, portrait-statues, busts, &c. He held the office of professor of sculpture in the Munich academy from 1835; and for several years before his death was looked up to as the first of the living sculptors of Germany. His industry was untiring, and he is believed to have hastened his death by the great and unceasing labours which his feeble constitution was ill-fitted to sustain. He died at the age of forty-six, on the 17th of November, 1848. He bequeathed his studio, with the models of all his works, to the academy. It is preserved with religious care, various relics of the great artist having been added to the collection; and it forms one of the recognized lions of the German art-capital. The street in which it stands now bears the great sculptor's name. Schwanthaler will undoubtedly take a high place among the modern sculptors of Europe. His works are distinguished by originality, invention, vigour, intelligence. He has the merit of having been one of the first to break away from the rigid

classic conventionalism in which contemporary sculpture was fast bound. But from the number of his works they are necessarily unequal; and from the way in which they were executed, the execution is often inadequate to the conception.—J. T–e.

SCHWARTZ, Berthold, a German Franciscan monk, is often described as the inventor of gunpowder, an honour to which he has little claim that can be demonstrated. His real name is said to have been Constantine Ancklitzen; Berthold being his monastic name, and the surname of Schwartz (black) being given him from his devotion to chemical, or as they were then thought, magical operations. Almost everything about Schwartz is uncertain. According to some he was a monk of Mayence; according to others, of Nuremburg. The place where he invented gunpowder is variously stated to have been Cologne and Goslar. The date of the invention was 1330, in one account; earlier and later in others. Tradition says that he was thrown into prison for addiction to magic, and that there he pursued his chemical labours until he invented gunpowder. The composition of gunpowder is well understood to have been known to Roger Bacon, for instance, long before the time of Schwartz. Possibly, however, Schwartz made gunpowder more available for practical purposes. A monument was erected to him at Freiburg in 1853.—(*Conversations-Lexikon.*)—F. E.

SCHWARTZ, Christoph, German painter, was born at Ingolstadt in Bavaria about 1550. He studied painting in his native place, and then went to Venice where he remained several years. On his return to Bavaria he became court-painter to Duke Albert V., and took up his abode at Munich, where he died in 1594. Schwartz formed his style at Venice on that of Titian and Tintoretto, and his pictures were more remarkable for strength of colour than originality or beauty of composition or expression; his countrymen, however, designated him the German Raphael. He painted frescoes in several of the churches, and on the exterior of some houses in Munich. Of his oil pictures the best examples are a Virgin and Child in the gallery of Munich, and an Entombment in that of Düsseldorf.—J. T–e.

SCHWARTZ, Christian Friedrich, one of the most successful missionaries of the eighteenth century, was born 26th October, 1726, at Sonnenburg in Neumark, and received his early education in Cüstrin. The reading of A. H. Francke's book, entitled "The Footsteps of the still living and all-overruling God," in which he gave an account of the wonderful way in which he had been helped by the providence of God to rear up the orphan house of Halle, made a deep impression upon his opening mind, which had been early brought under the influence of religious feeling; and he resolved to go to Halle to see what had been accomplished there with his own eyes. This was in 1746. There he met with a fellow-countryman, a missionary, who had shortly before returned from India, who advised him to devote himself immediately to theological study, with a view to the ministry. He followed his counsel, devoted himself solemnly to the service of God, and became a student of Francke's, and a teacher in the Orphan house. Having been induced to study the Tamul language, in order to assist in the correction of a Tamul Bible which was then passing through the press of the Orphan house, he made so great progress that at the end of three months he was invited to prepare himself for the missionary field of India. Having obtained his father's consent, he accepted the offer, and repaired with two other missionaries, in 1749, to the mission college of Copenhagen, where they all received ordination. In London they were kindly received by the Society for the Propagation of Christian Knowledge, who paid the cost of their voyage to India; and in 1750 they entered upon their mission on the Coromandel coast. For sixteen years he resided chiefly at Tranquebar in connection with the Danish mission established there; but at the end of that time, in 1766, he connected his labours with the Society for Promoting Christian Knowledge, and in this connection he continued for the rest of his life. In 1765 he had erected a church and school at Tritchinopoly, and to that town he now removed, uniting with his missionary charge the office of chaplain to the British garrison. From that station he operated upon other points, especially upon Tanjore, which he frequently visited, and where he earned for himself by his high and consistent character the confidence of the rajah, Tulia Maha, who governed that city under the protection of the British power. His visits to Tanjore became more frequent after 1779, when an additional missionary was sent to his aid in Tritchinopoly; and in 1779 he obtained permission from the rajah and the sanction of the Madras government to erect a church for the accommodation of the converts. In 1784 the numbers of his congregation had increased so much, that he had to erect an additional church in the suburbs of Tanjore, which he did chiefly at his own expense. In 1785 he originated a scheme for establishing English schools in the country, and several schools were set agoing in Tanjore and other places, which were attended chiefly by the children of the upper classes. But he was disappointed in his hope that these seminaries would aid in the conversion of the natives, and the training of indigenous missionaries. The direct teaching of christianity in truth formed no part of their plan, and this palpable defect was no doubt the cause of his disappointment. His faithful preaching of the gospel, and his admirable exemplification of its spirit in his own pure, disinterested, and thoroughly consistent life, were crowned with greater success. Their effect was slow, but progressive. The mission steadily and at last rapidly grew under his hand, numerous congregations sprung up in the country villages, and additional missionaries were established, not only in the older stations of Tranquebar, Tritchinopoly, and Tanjore, but at Cuddalore, Vepery, Negapatam, and Palamcotta, by all of whom Schwartz was loved and revered, and habitually addressed as a father. He took an enlarged view of his mission, and considered it his duty to promote the temporal as well as the spiritual interests of the natives, in so far as he had opportunity; and such opportunities were not wanting to him. In repeated instances, especially in the later part of his life, he lent the benefit of his influence and services both to the Madras government and to the native princes, when "by so doing," to use his own words, "he hoped to prevent evil, and to promote the welfare of the country." He was no stranger either to the court or to the camp; and it has been well remarked, in regard to the transactions of a secular kind in which his sense of duty impelled him to engage, that "his known probity and truthfulness won for him the confidence of three most dissimilar parties, a suspicious tyrant (Hyder Ali), an oppressed people, and the martial and diplomatic directors of the British empire in India." These transactions, however, were viewed in some quarters with dislike, and laid him open to the suspicion of political collusion and personal ambition. Bishop Heber himself went to India with these impressions; but on visiting Southern India, the scene of Schwartz's fifty years' labours, he found ample reason to be convinced that they were erroneous. "I used to suspect," says he, "that, with many admirable qualities, there was too great a mixture of intrigue in his character—that he was too much of a political prophet, and that the veneration the heathen paid and still pay him was purchased by some unwarrantable tamperings with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful missionaries, who have appeared since the apostles. To say that he was disinterested in regard of money is nothing; he was perfectly careless of power, and renown never seemed to affect him, even so far as to induce an outward show of humility. His converts were between six and seven thousand, besides those whom his companions and predecessors in the cause had brought over." He died at Tanjore, February 13, 1798, and was buried in the mission church, where a marble monument by Flaxman was erected to his memory by the young rajah, who had been reared to manhood under his care, and secured in possession of his inheritance by his watchfulness and influence with the British. Memoirs of his life and correspondence, by Dr. Pearson, were published in 1834.—P. L.

SCHWARTZENBERG, Karl Philip von, Prince, an Austrian field-marshal, was born at Vienna in 1771. He entered the army at seventeen, was in three campaigns in Turkey, and rose rapidly to the rank of lieutenant-colonel. He early distinguished himself in the war with revolutionary France, was at the battle of Quievrain in 1792, at the taking of Altenkirchen in the following year, and with his regiment of Zeschwitz cuirassiers, and some twelve English squadrons, performed a great exploit at Troisville, near Cambray, in April, 1794, when he routed some twenty thousand French under General Chappuis. The French general was taken, together with his staff and thirty-two pieces of ordnance, and Landrecies was given up to the allies. In 1796, Schwartzenberg's gallantry in the battle of Wurtzburg was rewarded with the rank of major-general. In 1801 he was sent to St. Petersburg to congratulate the Emperor Alexander I. on his accession, and succeeded in restoring a better feeling between the two courts than had recently prevailed. In 1805 he was

made vice president of the Aulic council; and in the war which broke out that year he commanded a division under General Mack, whom he tried in vain to convince of those errors which led to the disaster of Ulm. In cutting his way with the Archduke Ferdinand through the French lines, he had to defend himself with eighteen hundred men against Murat with a superior force, for a period of eight days, during which he rode a hundred leagues. Attached to the person of the emperor for the remainder of the campaign, he used vain efforts to dissuade him from action at Austerlitz, until Benningsen and the Archduke Charles should arrive with reinforcements. In 1809, at the request of the czar, he was appointed ambassador to St. Petersburg, where he struggled with Caulaincourt for the Russian alliance. The French envoy succeeded in obtaining the dismissal of the Austrian, after the battle of Ratisbon. Schwartzenberg returned home in time to participate in the battle of Wagram. He commanded the reserve at the retreat of Znaym and was made general-in-chief of the cavalry. After the peace of Vienna he was sent as ambassador to Paris, and was most graciously received by Napoleon. One day the conversation turned upon the mode of attacking and defending Paris, a circumstance which subsequent events strangely illustrated. It was on occasion of this embassy that the terrible fire occurred at Schwartzenberg's hotel during the fête given to celebrate the marriage of Napoleon and Marie Louise, when Pauline, the ambassador's sister-in-law, was burned to death. In 1812 Schwartzenberg commanded the contingent of thirty thousand men, with which Austria was bound by treaty to reinforce the French army; and in the discharge of this difficult duty he conciliated the good opinion of his own sovereign and of Napoleon. At the request of the latter the Emperor Francis made Schwartzenberg field-marshal. A more congenial and patriotic task was laid upon him in 1813 and 1814, when he held the chief command of the allied armies in the battles which were fought at Bautzen and Leipsic. He entered Paris as a conqueror. After the second occupation of Paris, in which he also participated, he returned to Vienna to preside at the Aulic council. In January, 1817, though not more than forty-six years old, he had an apoplectic stroke. He lingered for nearly three years, and died at Leipsic, whither he had gone for medical aid, on the 15th of October, 1819, deeply deplored by his countrymen.—R. H.

SCHWEIGHÆUSER, Johann, a distinguished humanist was born at Strasburg, 26th June, 1742. After completing his education, he devoted himself to the study of oriental languages in Paris, and in 1778 obtained the chair of the Greek and oriental languages in his native town, which in 1824 his old age obliged him to resign. He died 19th January, 1830. He has left a large number of valuable editions, among which we note Appianus, Polybius, Epictetus, Athenæus, and Herodotus.—K. E.

SCHWERIN, Christoph, Count, a Prussian field-marshal, was born in 1684 in Swedish Pomerania, and educated for a military life at the Hague, by an uncle in the Dutch service. He made his first campaign under Marlborough in 1704, and attained the rank of captain in the Dutch army. In 1706 he entered the service of the duke of Mecklenburg, who made him colonel, and sent him on a mission to Charles XII. at Bender. He learnt much in the military art during a year's sojourn with the refugee king, who conversed with him freely. In 1719 he led the little Mecklenburg army of twelve thousand men against thirteen thousand Austrian troops, whom he defeated at Wahlsmuklen. The following year he entered the Prussian service, in which he rose to the highest command. The creation of that army, which some twenty years later performed so many great feats under Frederic II., was mainly due to Schwerin. He commanded under the king at the invasion of Silesia and at the battle of Molwitz, in April, 1741, a battle which but for Schwerin would have been lost. At the beginning of the Seven Years' war, on the 6th of May, 1757, Frederic bade the veteran lead a desperate attack upon the Austrians who stood before Prague. The old man put himself at the head of his regiment on foot, with the flag in his hand, and died in a conflict in which eighteen thousand Prussians were slain.—R. H.

SCINDIAH, the Mahratta family of, was founded between 1720 and 1740 by Ranojee Scindiah, who obtained from his patron, the Mahratta Peishwa Bajee Rao, the sovereignty of a considerable portion of Malwa. Under his son Madajee, the power of the family culminated. He was for a time master of Shah Alum (*q. v.*), and viceroy of the empire of Delhi; he died in 1794.—He was succeeded by Dowlut Rao Scindiah, whose armies were disciplined by the Frenchman Perron, and it was over them that Lord Lake (*q. v.*) gained his brilliant victories of 1803. Dowlut Rao learned to respect the strength of England, and died, a powerful prince, in 1827. To benefit England, the present Scindiah in 1862 surrendered a considerable portion of revenue by voluntarily abrogating the duties levied on cotton in transit through his dominions.—F. E.

SCIOPPIUS, SCHOPPIUS, or SCHOPPE, Caspar, a German "humanist" and enemy of philosophy, was born in 1576 at Neumark in the Palatinate. He studied at Heidelberg, then at Altorf, and lastly at Ingolstadt. In 1598 he went to Italy, ingratiated himself with Pope Clement VIII., and followed him to Rome. Here he attached himself to Cardinal Madrucci, whom he afterwards unblushingly slandered. He abjured protestantism with great pomp, and in return was made a knight of St. Peter, and apostolic count of Claravalla; Scaliger dryly remarking that he had "gone to Rome to lick the plates of the cardinals." When in 1600 the noble Bruno suffered martyrdom at Rome, mainly for asserting the motion of our earth and the plurality of worlds, Scioppius cackled forth his petty exultation in a letter to his friend Rittershausen. He attacked his former co-religionists, the Lutherans, in the most libellous writings, denouncing Charles V. for not having burnt Wittenberg, and Henri IV. for enacting the edict of Nantes. By way of relaxation he wrote an elaborately filthy commentary on the *Priapeia*, and "Elements of the Stoic Philosophy." He showered upon the jesuits the most fulsome praises, calling them with more irreverence than good taste the "prætorian cohort of the camp of God." By all these things he gained the affections of Cardinal Bellarmine, and the hearty contempt of the great Sarpi, both of which he richly deserved. Soon he fancied himself slighted by the jesuits, and denounced them in writings which are at once models of Latinity and of Billingsgate. He died at last in 1649, detested by protestants as an apostate, despised by catholics as a convert of doubtful sincerity and questionable morals, viewed by literary men as "a currish pedant hired to yelp at all who by industry and learning are useful to the public," and loathed by philosophers for his conduct with respect to Bruno. Perhaps no one since the days of Cicero, even if then, ever wrote a Latin style of more finished elegance. To seek in his works for any unclassical expression, would be almost as hopeless a task as to look there for a profound idea or a generous sentiment.—J. W. S.

SCIPIO: In giving a brief account of the illustrious family of the Scipios, our space will not allow us to notice any but its most distinguished members. Belonging to the gens Cornelia, the house of Scipio first becomes conspicuous, from one of its chiefs holding the office of magister equitum, 396 B.C., from which date we find it, during a long period, supplying numerous prætors and consuls for the service of the state. The first whom we shall notice in detail is Publius Cornelius Scipio, who was consul 218 B.C. at the beginning of the second Punic war. Hoping to prevent the menaced expedition of Hannibal into Italy, the consul hastened to Marseilles, but finding on his arrival that he was too late to effect his purpose, sent his army to Spain under command of his brother Cnæus Scipio, returning at once himself to Italy. Landing at Pisa he took command of the forces in Northern Italy, but was defeated and wounded in a skirmish with Hannibal on the Ticinus. His colleague Sempronius soon joined him; and contrary to Scipio's advice, resolved to risk a battle. They were overthrown with great loss on the Trebia, and driven by Hannibal into Placentia. In the following year Scipio was sent as proconsul into Spain, where in conjunction with his brother Cnæus, he prosecuted the war against Carthage for some years with varying success. The two brothers were at length slain in battle 211 B.C. The son of the preceding, Publius Cornelius Africanus Major, is the most celebrated of his race. Born 234 B.C., he was present with his father at the battle of the Ticinus, 218, and two years later at the great defeat of Cannæ. In 212 his influence was already so great that, although below the legal age, he was elected ædile. In 210, accompanied by his friend Lælius, with whom he maintained a lifelong intimacy, he went as general to Spain. By a masterly operation he took New Carthage, and established his headquarters at Tarragona. By a firm but generous and liberal policy he conciliated the native chiefs, and in 207 he was so entirely victorious over the Carthaginians in the field, that little beyond Cadiz remained in their hands. Landing in Africa he gained the friendship of Massinissa, and tried hard though without ultimate

success to obtain the support of Syphax, two of the most powerful African kings. During his absence a dangerous insurrection and mutiny broke out in Spain; but Scipio speedily crushed both, and drove the Carthaginians from Cadiz, their last stronghold in the peninsula. He then hastened to Rome where he was elected consul 206 B.C. by the general voice of his countrymen, notwithstanding his being under the legal age, and in spite of the violent hostility of a strong party in the senate who opposed him through life, jealous of his exploits and influence. Receiving Sicily as his province 204 B.C., he made great preparations for carrying the war into Africa. Landing at Utica he was joined by Massinissa, and in several desperate engagements defeated Syphax and Hasdrubal, capturing the former along with his capital city Cirta. Hannibal was now recalled with all speed to the defence of Carthage; but the decisive battle of Zama, 202 B.C., raised Scipio to the highest rank as a general, and placed Carthage almost at his mercy. After granting terms of peace to the vanquished he returned to Rome, where he was received with the utmost enthusiasm. The rank of dictator for life, with many other marks of public veneration, was tendered him, and there can be little doubt that he might, had he chosen, have made himself supreme in the state. His patriotism, however, would not allow of this, and he remained content with a private station. We find him, however, filling the offices successively of censor and consul, and he accepted the honorary title of princeps senatus. To Carthage he showed himself a generous conqueror, and endeavoured to mitigate the severity of the terms imposed on her. He interposed also, though without success, in behalf of his illustrious rival Hannibal. His brother Lucius being appointed to conduct the war in Asia against Antiochus, Africanus accompanied him, 190 B.C., in a subordinate capacity, and by his presence greatly contributed to the triumph of the Roman arms. Upon their return the two brothers were accused of treason and of taking bribes from Antiochus, to whom they had granted more favourable terms than the senate deemed fitting. In the case of Lucius there may perhaps have been some grounds for the charge; but as regards Africanus it appears to have been altogether unfounded, and suggested merely by party spirit and personal animosity. Lucius was brought to trial and condemned to a heavy fine, which, however, was paid by his friends and clients. Emboldened by the result, his adversaries arraigned Africanus before the people, 185 B.C., but after an eloquent address he reminded his hearers that the very day on which he was called upon to plead before them was the anniversary of the battle of Zama. He then called on the people to follow him to the Capitol to return thanks for the deliverance on that day vouchsafed to them, from the power of Carthage, by the immortal gods. His audience followed him with loud acclamations to the temple of Jupiter, nor did his enemies ever venture to renew the accusation. Deeply wounded, however, by the ingratitude of his countrymen, Scipio withdrew into privacy at Liternum, where in the society of his attached friend Lælius, he passed his few remaining days. He died at Liternum 183 B.C., leaving strict directions in his last testament that his ashes should rest where he died, at a distance from the ungrateful city which he had loved so well. With the solitary exception of Julius Cæsar, Scipio Africanus Major was perhaps the greatest of the Romans. His character is indeed but imperfectly known to us; yet its main outlines stand out in clear and bold relief, and his achievements are such as admit of but few parallels. His unsurpassed military skill, his clemency and generosity to the vanquished, his ardent patriotism and unshaken loyalty to the constitution under which he lived, must ever make his name honourably remembered. He was well acquainted with the Greek language and literature, his partiality to which afforded a favourite ground of censure to his detractors, especially the prejudiced nobles of the old Roman type, such as Fabius Maximus. He was also accused by them of irreligion: but like almost all great men he was sincerely pious, although he probably had small respect for the superstitious usages which formed at that time so useful an instrument of senatorial power. The main faults of his character seem to have sprung, along with many of his best qualities, from his excessive pride of noble birth and aristocratic temper; the same feelings which made him scorn the temptation of becoming perpetual dictator may perhaps have led him to an unjust scorn of his equals, and a haughty contempt for his inferiors. However this may be, we cannot but acquiesce in Dr. Arnold's remark that the same hand which has portrayed the mysterious and incomprehensible character of Hamlet, could alone have delineated the genius of a Scipio or a Cromwell. The only other scion of this remarkable family we have space to notice is PUBLIUS CORNELIUS SCIPIO ÆMILIANUS AFRICANUS MINOR, the son of Paulus Æmilius, the conqueror of Macedonia, and the grandson of Scipio Africanus Major. He was born about 185 B.C., and was adopted by his uncle P. Scipio, as his son. He accompanied his father in his Macedonian campaigns, and took part in the battle of Pydna, 168 B.C. He served in Spain with distinguished merit, 151 B.C., and subsequently in Africa, at the commencement of the third Punic war. So remarkable were his abilities that he was elected consul 147 B.C., although under the legal age. In the following year he took the city of Carthage and terminated the war. He celebrated a magnificent triumph in honour of the event, and his popularity and influence were of course vastly increased by his success. These advantages he employed in striving to repress the growing taste for dissolute luxury which was then beginning to spread among his countrymen, now for the first time brought into contact with the corrupt and enervating manners of Greece and Syria. But his efforts were of small avail to check the growing evil. In 134 B.C. he served as consul in Spain, and in the following year captured the important city of Numantia. The town was destroyed, and the inhabitants were sold as slaves. During his absence in Italy occurred the death of his celebrated brother-in-law, Tiberius Gracchus; and on his return to Rome Scipio publicly expressed his opinion that Gracchus had deserved death, and had been justly slain. This was of course highly offensive to the people, and alienated from Scipio much of the popularity which he had previously enjoyed. He now came to be regarded as the acknowledged champion of the aristocracy, and took a prominent part in attempting to nullify the agrarian law which had been passed by Gracchus. During the height of popular excitement on this question, Scipio was found one morning dead in his chamber. No inquiry was made as to his death; but it was generally supposed that he had been murdered by his political adversary, Papirius Carbo. Scipio Africanus Minor was remarkable both for eloquence and learning. No Roman of that day was better acquainted with Grecian literature, and he maintained through life a cordial friendship with Polybius and Terence. His literary taste and skill were so eminent, that he was commonly supposed to have assisted Terence in the composition of his comedies. An interesting, though perhaps partial view of Scipio's character, may be derived from the De Republica of Cicero, in which he figures as one of the principal speakers. There can be no doubt that he was a sincere patriot and honourable man, strongly attached to the ancient constitution of his country, and strenuously hostile to all attempts at what he considered dangerous innovations. His principal fault was that excessive pride and aristocratic contempt for the people, which is so apparent in the character of his grandfather, the elder Africanus. After his death the family of Scipio produced no very remarkable person, though it continued to flourish down to the time of Nero, in whose reign it disappears from history.—G.

SCLATER, WILLIAM, an English divine, a native of Bedfordshire, entered King's college in 1593. He was vicar of Pitminster in Somersetshire, and died in 1626.—D. W. R.

SCOPAS, a very celebrated Greek architect and sculptor, a native of the island of Paros; practising his art from about 390 to 340 B.C., or about two generations after Phidias. He was the most distinguished of the sculptors employed on the tomb at Halicarnassus, of Mausolus, king of Caria, about 350 B.C. Many interesting remains of this monument, considered one of the seven wonders of the ancient world, have been lately recovered, and through the efforts of Mr. Newton deposited in the British museum; the sculptures of the eastern face are the work of Scopas. The other artists employed were Bryaxis, Timotheus, and Leochares, and a sculptor of the name of Pythis. Scopas was also concerned in the reconstruction of the temple of Minerva Alea at Tegea, described as a work of great magnificence by Pausanias, executed about 385 B.C. Scopas is mentioned as a sculptor in bronze as well as marble, but nearly all the works attributed to him by ancient writers were in Pentelic or Parian marble. Among the most celebrated of his statues were a naked Venus, a Mercury, and a maenade or drunken Bacchante; especially the last mentioned, a work in Parian marble. He also was the sculptor of some very famous groups of figures, as that of Neptune, Thetis, and Achilles, with many marine accessories, in the temple of Cneius

Domitius in the Circus Flaminius at Rome, in the time of Pliny. Scopas has also the credit of being the sculptor of the celebrated group of Niobe and her Children, now preserved in the gallery of the Uffizi at Florence; but these works are ascribed also to Praxiteles. Of works in bronze by Scopas there is mentioned only the statue of Venus—Aphrodite Pandemos—sitting on a goat, described by Pausanias as at Elis. Strabo mentions an Apollo Smintheus (Ratkiller) by this sculptor, in the temple of that deity at Chrysa, a rat being placed under the foot of Apollo. The numerous works of this celebrated sculptor seem to have been of very varied character and of the highest excellence, but nothing can now be certainly identified as his; the Niobe group being doubtful, and the Budrun marbles mere dispersed fragments. Some of the draperies, however, of these fragments are exquisitely executed.—(Junius, *Catalogus Artif.*; Sillig. *Cat. Artif.*; Brunn, *Geschichte der Griechischen Künstler*, 1853.)—R. N. W.

SCOPOLI, Giovanni Antonio, a botanist, was born at Cavalese in the Tyrol, on 13th June, 1723, and died at Pavia on 8th May, 1788. He prosecuted his early studies at Trent, and took the degree of M.D. at Innspruck. He practised for some time as a physician at Idria, and he published there his "Flora Carniolica." The mines at Idria attracted his attention, and he became professor of mineralogy there. He afterwards occupied a similar chair at Schemnitz, and in 1777 he was appointed professor of natural history at Pavia, which office he continued to fill till his death. He published "Entomologia Carniolica;" "Tentamina Physico-chemico-medica;" and "Deliciæ Floræ et Faunæ Insubriæ."—J. H. B.

SCORESBY, William, an English mariner, whose place in the records of navigation is mainly due to his experiences acquired during many years devoted to the whale-fishery in the Greenland seas. He was born in 1760 at Cropton in the North Riding of Yorkshire, about twenty miles distant from the seaport town of Whitby, with which latter place his own career, as well as that of his more distinguished son, became intimately associated. It was not until the age of twenty that he first engaged in a seafaring life; his prior years having been given to farming pursuits, in part on the farm occupied by his father, and in part upon those of neighbours. After the first few years of his sea experiences (in the course of which he escaped from a Spanish prison, the ship in which he sailed having been captured by a Spanish vessel), he left the sea for a season, and employed himself in duties on his father's farm. Resuming a sea life in 1785, he engaged in the Greenland whale-fishery, then extensively carried on from Whitby and other northern ports. Scoresby's first experience of this arduous course of life was acquired in the capacity of an ordinary seaman, but his abilities insured his speedy advancement, and in ensuing voyages he rose rapidly to the post of master. His first voyage as captain was made in 1791; and from that time till 1823 he was continuously engaged in the Greenland fishery, with a success till then unexampled, and which has remained unsurpassed. The total number of whaling voyages in which Scoresby held the command of his ship, was no less than thirty; and the cargoes obtained under his personal guidance during this period comprised the produce of five hundred and thirty-three whales, with many thousands of seals, besides walruses, narwhals, and other arctic animals. In 1823 Captain Scoresby retired from the laborious career to which so many years of his life had been devoted. He survived his retirement only six years, dying in 1829, before which period the high scientific reputation already acquired by his son had made the name of Scoresby known throughout the civilized world. It is not merely as a practical navigator of the first class that the elder Scoresby deserves to be remembered; he was the author of various improvements in the practice of arctic navigation (conspicuous amongst them the invention of "the round top-gallant crow's nest," first used in 1807), and displayed on numerous occasions mental powers and resources of a high order. Some important public works in the improvement of the harbour and town of Whitby, were mainly due to papers and essays on the subject which proceeded from his pen.—W. H.

SCORESBY, William, D.D., son of the above, was born in 1790, and at the age of ten accompanied his father on one of his whaling voyages in the ship *Dundee*. During the years 1803 to 1811 he sailed yearly with his father in the *Resolution* in similar voyages, earning by good conduct his gradual promotion to the rank of first mate, which he already held in his sixteenth year. The periods of winter leisure between these successive voyages were devoted by young Scoresby to assiduous study—a considerable portion of two sessions being passed in attendance on the classes in the university of Edinburgh. In their voyage of 1806 the Scoresbys (the father filling the place of captain, the son that of chief mate) sailed to the high latitude (by observation) of 81° 12′ 42″, little more than five hundred nautical miles from the pole. This feat, as it had been previously unexampled, still remains unsurpassed in the records of polar navigation; for though Parry, in his voyage of 1827, succeeded in reaching a higher parallel (82° 45′) by the joint aid of boats and sledges, yet his ship had been unable to advance beyond 79° 55′. In 1811 the younger Scoresby succeeded his father in the command of the *Resolution*, in which he continued to sail during several succeeding years. It was in no small measure due to his suggestions, communicated to the government through Sir Joseph Banks, that the arctic voyages which distinguish the earlier portion of the present century were first undertaken. In 1820 (up to which time he had made seventeen voyages in the Greenland fishery) Scoresby published his "Account of the Arctic Regions, with a history and description of the Northern Whale-fishery," 2 vols., London. This work at once stamped his reputation as a scientific navigator, and its contents have constituted the groundwork of well-nigh all that has subsequently been written concerning the climate, productions, and other conditions of arctic latitudes. Its author quitted the sea in 1822, on his return from a voyage made in that year in the ship *Baffin*, and a narrative of which was published by him two years later. He was subsequently elected a fellow of the Royal Society, and a corresponding member of the French Institute. Up to this period of his life Scoresby had been throughout a sailor. It was not until some years after his relinquishment of the sea as a profession that he determined on entering the church—yielding in doing so to the ardent devotional aspirations which formed an essential part of his nature. He became a student of Queen's college, Cambridge, took his degree as B.A. in 1834, was subsequently ordained, and received the degree of doctor of divinity. He now accepted the chaplaincy of the Mariner's church at Liverpool, and subsequently held for some years the vicarage of Bradford in Yorkshire, upon relinquishing which he retired to Torquay in Devonshire. The later years of Dr. Scoresby's life were devoted chiefly to scientific pursuits, combined with the practice of an enlarged and earnest philanthropy. His experiences of the sea, however, were renewed on several later occasions—in two voyages across the Atlantic in 1847–48, and in the more arduous accomplishment of a voyage to Australia, undertaken in 1855, in pursuit of scientific objects. The effect produced by iron upon ships' compasses, and the practical measures to be adopted as means of safeguard against the dangers which the increasing use of iron in the construction of ships might involve in its influences upon the direction of the magnet, constituted the problems which engaged the chief share of Dr. Scoresby's attention during his later years, and form the topics with which his labours as a man of science are most intimately associated. Among his numerous published works are several valuable papers on this and kindred subjects, some of them in the form of communications to the British Association for the Advancement of Science, the *Edinburgh Philosophical Journal*, &c. Of his writings, one of the most popular is that entitled "Memorials of the Sea: my Father; being Records of the Adventurous Life of the late William Scoresby, Esq., of Whitby," London, 1851. Dr. Scoresby died in March, 1857, the year following that in which he had returned from his Australian voyage, leaving a widow—his third wife.—W. H.

SCOTT: the name of the great house of Buccleuch, which is said by tradition to have derived its origin from two brothers, natives of Galloway, who having been banished from that district for a riot or insurrection in the reign of Kenneth M'Alpin, took up their residence at Rankleburn, in Ettrick forest, in the lonely glen now called Buccleuch, from an exploit said to have been performed by one of the brothers. The surname of Scott does not, however, come into notice in the chartularies of Scotland till the twelfth century. The first chiefs of the Buccleuch branch of the family seem to have been military adventurers, possessing small properties acquired by marriage, or as grants for good services. The head of the clan in the reign of James I. was Sir Walter Scott, who held extensive possessions in Ettrick forest and Teviotdale. He exchanged his estate of Murdiestone in

Lanarkshire with Sir Thomas Inglis of Manor, for one half of the barony of Branxholm, near Hawick. After this period Branxholm castle continued to be for several generations the principal seat of the Buccleuch family. Sir WALTER SCOTT, a brave and powerful baron, was warden of the West Marches, and in 1526 fought the battle of Melrose against the Douglases, for the purpose of rescuing the young king, James V., out of their hands. The death of Ker of Cessford in this battle caused a long and bloody feud between the Kers and Scotts, and Sir Walter himself was killed in a nocturnal encounter with the chief of the hostile clan in the streets of Edinburgh in 1552. At this period the clan Scott figured along with the Elliots and Armstrongs in all the disturbances and wars on the borders, and their inroads into Cumberland and Northumberland were peculiarly destructive. The family obtained an increase of rank under Sir WALTER SCOTT, the thirteenth head of the house. He lived in the reign of James VI., and was remarkable both for his indomitable courage, and his sagacity. He was warden of the West Marches, and exerted himself with great vigour to suppress the system of rapine which had been so long carried on upon the borders. It was he who fell upon the ingenious device of employing a large number of the most desperate freebooters in the continental wars; and for his services in freeing the country of these troublesome subjects he was created in 1608 Lord Scott of Buccleuch. His daring exploit in rescuing the famous freebooter Kinmont Willie from Carlisle castle, where he had been illegally confined, is commemorated in a well-known border ballad. Queen Elizabeth was so dreadfully enraged at this insult, as she reckoned it, that she demanded, with the most violent threats, that Buccleuch should be delivered up to her. The matter was at last amicably arranged, and Buccleuch resided for a short time on parole in England.—WALTER, the son of this redoubtable baron, was elevated to an earldom in 1619.—His son FRANCIS, second earl, acquired, partly by purchase, partly by royal grants, the extensive domain of Liddesdale, which once belonged to the Douglases, and afterwards to the earl of Bothwell; also large possessions in Eskdale, and the valuable barony of Dalkeith, the property of the Morton family. Francis left only two daughters, the eldest of whom dying without issue, the family titles and estates went to her sister ANNE, who in 1663 was married to James, duke of Monmouth, illegitimate son of Charles II. by Lucy Walters, and who was thereupon created Duke of Buccleuch. The marriage, which was made by the friends of the young couple, was extremely unhappy. Three years after Monmouth's death, the duchess took for her second husband Charles, third Lord Cornwallis. She lived in a style of princely splendour and state, and survived until 1732, when she had attained her eighty-first year.—She was succeeded by her grandson FRANCIS, second duke of Buccleuch, who in 1743 became a British peer, on the restoration to him of two of Monmouth's titles, earl of Doncaster and Baron Tynedale. He married a daughter of the second duke of Queensberry, and by this fortunate connection united the titles and large estates of the Queensberry family to the hereditary possessions of the house of Buccleuch.—The grandson of this nobleman, HENRY, third duke of Buccleuch, was the most estimable of his family. The famous Adam Smith was his tutor, and under the instructions of the founder of economical science, the duke directed his talents to the attainment of very different objects from those which occupied the attention of men of rank and fortune in his day. He adopted the most spirited and wise measures for the improvement of his extensive landed property, the amelioration of the soil, the planting of trees, the cutting of roads, the improving of the breed of sheep, and the elevation of the condition of the tenantry and cottagers on his estates. "His mind," says Sir Walter Scott, who knew him well, "was moulded upon the kindliest and most single-hearted model, and arrested the affections of all who had any connections with him." His grace married the daughter of the last duke of Montague, and one of his sons became heir to that nobleman, with the title of Lord Montague.—His son CHARLES, fourth duke, was the intimate friend of the great minstrel of his clan, who, in a letter to Crabbe, describes him as "a kind and benevolent landlord, a warm and zealous friend, and the husband of a lady of extraordinary beauty and accomplishments, who had as much of the angel as is permitted to walk this earth." Lockhart says the death of this nobleman, in the prime of life, was one of the greatest afflictions that ever Scott encountered.—J. T.

SCOTT, DAVID, R.S.A., was born in Edinburgh in October, 1806; his father, Robert Scott, was an engraver in good practice. After having studied some time at the Trustees' academy under Andrew Wilson, David worked at engraving in his father's shop in the Parliament Stairs, though greatly against his inclination; in 1827, however, he desisted from the occupation as utterly intolerable, and took to painting. Already he seems to have been infected with an insatiable ambition for fame. He with other young artists in Edinburgh, in 1827, established a Life Academy, wherein they drew from the living model. In 1828 he exhibited his first picture—"The Hopes of Early Genius dispelled by Death"—a somewhat ominous theme for him. In this year, also, he paid his first visit to London. In 1832 he made his excellent and impressive series of designs in outline illustrating Coleridge's Ancient Mariner, which was published in 1837. He had already published his "Monograms of Man" in the previous year, but the publication was a loss to him. He sent a picture of "Lot" to the British Institution in 1832, but it was rejected; and in the summer of that year he started for a tour on the continent, visiting Paris, Milan, Venice, Parma, Bologna, Florence, Rome, and Naples, reaching Rome in December. He spent the greater part of 1833 in Rome, and there painted in the autumn a large ambitious extravagant composition, entitled "Discord, or household gods destroyed." The discord is evident and painful, but what other bearing on the practical the picture may have is unintelligible. The leading feature of the composition reminds us both of the Laocoon and Flaxman's design of Prometheus Bound; and it is on the whole a piece with the wildest compositions of Fuseli, without a single natural attitude to redeem the general conception. We learn from his "Diary" published by his brother, where it is engraved, that he at first proposed to call it "The Agony of Discord in a house divided against itself." It was exhibited at the Royal Scottish Academy in 1840. David Scott returned home in April, 1834, devoted to high art; yet starting on his career in a state of deep depression, partly from the failure of his great picture to produce the hoped-for sensation, and partly from natural idiosyncrasy, and an impatient insatiable craving for reputation. But he did not expect his reputation without working for it; his industry seems to have been prodigious, and was often successful; it was his only refuge from himself, and the effect of his morbid hankering after fame. His subjects, however, were not popular, his abstract treatment of them was still less so, and his pictures remained accordingly unsold. He exhibited a long series of ethic, poetic, and mystic works, occasionally varied with a historical subject, in the rooms of the Royal Scottish Academy, at Edinburgh, of which he was a member. In the exhibition of the London Royal Academy he appeared only twice—in 1840, with "Queen Elizabeth in the Globe Theatre," a really excellent display of character; and in 1845, with "Pan Awakened," a small poetical subject. Scott was by no means restricted in his field of illustration, though he seldom, if ever, condescended below the grand style. Among works of considerable power in composition, form, and colour, may be enumerated—"Paracelsus, or the Alchymist," an extraordinary picture of mediæval charlatanry, which was shown in the International Exhibition of 1862; the "Triumph of Love," a bright sunny picture full of appropriate life; "Achilles addressing the Manes of Patroclus;" "Peter the Hermit;" "Jane Shore;" "Richard III.;" and the greatest of all his efforts, "Vasco de Gama encountering the Spirit of the Cape," a truly magnificent work, purchased by his friends after his death, and placed in the Trinity house at Leith, where, however, it has come to the extraordinary indignity of serving as a back-ground to some municipal portraits which have been hung upon its face. With all his professional faults and moral peculiarities, David Scott was a painter of great power and ability, and by his constant perseverance in the line he had proposed for himself, in spite of almost constant disappointment, proved himself a true artist if a mistaken man. Incessant hope deferred preyed upon his constitution and carried him to a premature grave, on the 5th of March, 1849, in his forty-third year. In 1850 an able memoir of him, with extracts from his journals, papers, &c., and seven illustrations, was published by his brother, William B. Scott, which may be recommended as a warning beacon to all inordinately ambitious young artists who are craving for the rewards of fame, and yet are too timid or too impatient to face the just toil and study which can alone secure them. David Scott was also a poet; and he published

a few essays on art. After his death his brother engraved and published in 1851 a remarkable series of forty illustrations of the Pilgrim's Progress, which abounds in good design, and occasionally shows great poetic power of invention.—R. N. W.

* SCOTT, GEORGE GILBERT, R.A., was born in 1811 at Gawcott, near Buckingham, of which place his father was incumbent, as his grandfather, the author of the well-known Commentary, had been previously. Mr. G. G. Scott was apprenticed to a London architect in 1827. In 1835 he commenced practice in partnership with Mr. W. B. Moffatt. They erected several buildings, but the first which attracted public notice as a work of art was the Martyr's Memorial, Oxford, 1841, an elegant adaptation of the Eleanor Cross at Waltham. The new church at Camberwell, near London, 1844, was regarded as one of the best of the recent Gothic parish churches at that time erected. It was followed by the Orphan Asylum at Wanstead, also a meritorious work. In 1845 they dissolved partnership. In the following year Mr. Scott's design was successful in a competition open to the architects of Europe for the church of St. Nicholas, Hamburg, and the erection of which he was in consequence commissioned to direct. This church, one of the largest and costliest Gothic churches recently erected in Europe, and a work of great richness and beauty of design, added widely to Mr. Scott's reputation. Soon after he made designs for a cathedral at Newfoundland. Since then no other English architect has erected so many important churches, or conducted the restoration of so many cathedrals and churches of note. Among the chief of his new churches may be named the noble one of St. George, Doncaster; All Souls, Haley Hill, Halifax—a rich and costly work, finished throughout with rare completeness; St. John's, Holbeck, Leeds; Holy Trinity, Rugby; St. Andrew's, Leicester; and others at West Derby; Liverpool; Harrogate; Stoke Newington; Richmond, Surrey; Trefnant, near St. Asaph; Ranmore, near Dorking; Hawkhurst, Kent; Southgate, &c. Of his cathedral restorations the chief are those of Hereford—a most elaborate and important work; Ely—where in addition to works on which he has been years employed, he is now engaged in placing a new lantern, &c., at a cost considerably exceeding £60,000; Lichfield; Ripon, which is to cost over £32,000; Westminster, where he also built the dean's house and other buildings on the west of the abbey; and Chichester, where he has been called in to rebuild the beautiful spire which fell in 1861. Of parish churches he has restored a very large number, and among them some of the finest and most interesting examples of our early church architecture extant. It will be enough to name the Priory, Malvern; the (round) church of the Holy Sepulchre, Northampton; the famous tower of Taunton church; Richmond church, Yorkshire; and St. Michael's, Cornhill, London. Mr. Scott has also been much engaged in building and restoring for the English colleges. For Exeter college, Oxford, he has built a new chapel—one of the most elegant and finished of his works—a library, rector's house, &c.; at University a handsome new library, &c. Away from the universities Mr. Scott has built Brighton college, and new chapels at Harrow school, Wellington college, &c. Further he has built Kelham Hall, Newark-on-Trent; Ripbrook House, Dorking; and various other private mansions. Among the many important works Mr. Scott has on hand, several are of a secular character. Foremost is the New Foreign Office, which will be almost the single exception among his buildings to the Gothic style. Mr. Scott's original design, accepted by the ministry of Earl Derby, was for a Gothic building, but it was set aside by Lord Palmerston's ministry, and the architect directed to make a new Italian design, to which he agreed. Another important building now in progress is the Town Hall, Preston. It should be mentioned, also, that in a competition in 1855 his design for a magnificent new town hall at Hamburg won the prize from many of the principal architects of Europe. As just mentioned, Mr. Scott's designs are almost invariably Gothic in style. He is indeed, by common consent, recognized as the chief representative of the English school of Gothic architects. His buildings have a marked individuality of character, though in the main following closely mediæval examples. Of late years he has shown a decided leaning towards French Gothic, and few of his designs are now without some French characteristics. Mr. Scott is the author of "A Plea for the faithful Restoration of our Ancient Cathedrals," 12mo, 1850; "Additional Churches," 8vo, 1854; "Some Remarks on Gothic Architecture: Secular and Domestic, Present and Future," 8vo, 1857; and "Gleanings from Westminster Abbey," 8vo, 1861. He has also delivered a series of lectures in the Royal Academy, and occasional lectures and discourses before the Institute of British Architects, and elsewhere, which have been printed in the architectural journals. Mr. Scott was elected associate of the Royal Academy in 1855, and R.A. in 1860. In 1857 he received the gold medal of the Institute of British Architects.—J. T–e.

SCOT, SIR JOHN, of Scotstarvet in Fifeshire, was born in 1586. He was a director of chancery and a lord of the court of session, and was knighted and made a privy councillor by King James. He took an active part in resisting the ecclesiastical innovations of Laud, but was fined £1500 sterling by Cromwell in 1654, and six thousand pounds Scots, by Charles II. at the Restoration, so that he had the misfortune to suffer from both parties. He died in 1670, in the eighty-fourth year of his age. Sir John Scot is best known as the author of the "Staggering State of Scots Statesmen" a curious and interesting work. It is to him we owe the publication of the Deliciæ Poetarum Scotorum. He also assisted greatly, both by his pen and by a liberal donation of money, in the completion of Timothy Pont's Survey of Scotland, which was published in 1662 by John Bleau in the sixth volume of his celebrated Atlas, dedicated to Scotstarvet. Nisbet says Sir John Scot was "a bountiful patron of men of learning, who came to him from all quarters, so that his house became a kind of college."—J. T.

SCOTT, JOHN, author of "The Christian Life," was born at Chippenham in Wiltshire in 1638, and was educated at New Inn hall, Oxford, where he matriculated in 1657. Having entered into orders, he came to London, and was successively perpetual curate of Trinity in the Minories, a minister of St. Thomas in Southwark, and rector, since 1677, of St. Peter Le Poor in Old Broad Street. He was a distinguished preacher, and associated himself with the moderate party of the restoration church, who went by the name of Latitudinarians, and who numbered among them many or most of the most popular preachers of the day. He declared himself strongly against popery, when that system began to rise again into favour in the reigns of Charles II. and James II.; and he was a warm supporter of the principles of the revolution settlement, although personally averse to occupy any of the high places of the church left vacant by the deprived nonjurors, with whose scruples he for some time sympathized. But in 1691 he had surmounted these difficulties; for in that year he accepted a canonry of Windsor, and succeeded Dr. Sharp in the rectory of St. Giles'-in-the-Fields. He survived till 1694. His principal work was the "Christian Life," published in three parts in 1681–85–86; the first practical, the second exhibiting the foundations of the christian life in the principles of natural religion, and the third explaining and proving the doctrine of our Saviour's mediation. The work has been long superseded by later and better publications; but it will always be interesting in a historical point of view, as illustrating the state of English theology during that period of decline, when it was passing downward from the high level reached by such great divines as Sanderson, Stillingfleet, and Howe, to the rationalistic flats and swamps of the following century.—P. L.

SCOTT, JOHN, an English poet, born in 1730 at Bermondsey, was the son of a quaker, and was trained in the principles of the Society of Friends. A superstitious dread of the small-pox made the father move his son so frequently from place to place, that the boy had little regular education. John's poetical inclinations were fostered by a bricklayer named Frogley. His first attempts appeared in the *Gentleman's Magazine*. His best known work is a descriptive poem entitled "Amwell," the name of the place at which he lived in great retirement for twenty years. He also wrote critical essays, calling in question the literary judgments of Dr. Johnson. These were collected after his death by his friend Hoole, and published in 1785, with a life of the author prefixed. Scott died at Ratcliff of putrid fever, 12th December, 1783.—R. H.

SCOTT, JOHN, miscellaneous writer, was born at Aberdeen about 1790. In the course of his career he became an author by profession in London, and published, towards and after the close of the great French war, two able books—"A Visit to Paris in 1814," &c., and "Paris Visited in 1815, by way of Brussels, including a walk over the Field of Waterloo." At the beginning of 1820 he founded the *London Magazine*, with Hazlitt and other clever men for contributors. A controversy

with Lockhart, then one of the principal writers in *Blackwood's Magazine*, nearly led to a duel with that gentleman, and, after a great deal of mutual abuse and misunderstanding, terminated in a duel between Scott and a friend of Lockhart's, a Mr. Christie, a London barrister. The duel was fought at Chalk farm, by moonlight, on the night of February 16, 1821. Scott fell, mortally wounded. The surviving principal in the duel and his second were tried for murder in the following April, and acquitted. After Scott's death was published a volume of his "Observations during a Journey on the Continent."—F. E.

SCOTT, JOHN. See ELDON.

SCOTT, SIR MICHAEL, a renowned philosopher and alleged wizard, who flourished during the first part of the thirteenth century, is supposed to have been the head of the Scotts of Balwearie in Fifeshire, though it must be admitted that there is no satisfactory evidence that this was the case. After prosecuting his studies for some time in his native country, he spent several years at Paris and at Oxford. At Padua, which in these days was celebrated for its schools of magic, he delivered lectures on astrology. He is believed to have also spent some time at Toledo and Salamanca in Spain, both famous then for their schools of black art. Michael subsequently proceeded to Germany, where he was patronized by Frederick II., a munificent and learned prince. On the death of Frederick he went to England in 1250, and after spending some time there in high favour, it is alleged, with the reigning monarch, he returned to Scotland, where he passed the remainder of his life. A Sir Michael Scott of Balwearie was one of the ambassadors in 1290 to bring the Maid of Norway to Scotland, on the death of her grandfather, Alexander III. This may have been the wizard, but it is more probable that it was his son, who was sent in 1310, when an embassy was despatched to Norway, to negotiate respecting the cession of the Orkney islands. Sir Michael is believed to have died in 1291; but tradition varies concerning the place of his sepulture. Some contend for Holme Cultram in Cumberland, others for Melrose abbey. All accounts agree that his magical books were buried in his grave. Satchells, in his History of the Name of Scott, affirms that in 1629, happening to be at Burgh-under-Bowness in Cumberland, he was shown, by a person named Lancelot Scott, an extract from Sir Michael Scott's History, a work which "was never yet read through, nor never will, for no man dare it do;" that Satchells was then taken by him to the castle and shown the work, as large as the Book of Martyrs or the History of the Turks, "hanging on an iron pin;" and had also pointed out to him in the church Michael Scott's gravestone. Sir Michael was unquestionably a great scholar; but his earnest devotion to the abstruse studies of judicial astrology, alchemy, physiognomy, chemistry, and chiromancy, obtained for him the dubious reputation of a great magician. Dante mentions him in the twentieth canto of his Inferno as a renowned wizard; Boccaccio and other early Italian writers speak of him in the same character; and Mirandola makes a severe attack upon him in his book against astrology. Bishop Lesley states that Michael was celebrated for his knowledge of curious philosophy, astronomy, and medicine, as well as of magic. His memory is still preserved in Scotland in many a legendary tale, and the account of the opening of his grave in the Lay of the Last Minstrel has contributed not a little to revive and to perpetuate the fame of the great wizard. The works ascribed to Scott are the following—"Avicennam de Animalibus, ex Arabico in Latinum transtulit;" "De Procreatione et Hominis Phisionomia, Opus," 1477; "Quæstio curiosa de Natura Solis et Lunæ," Strasbourg, 1622; "Mensa Philosophica," Leipsic, 1603, translated into English under the title of the "Philosopher's Banquet," 1633.—J. T.

SCOTT, MICHAEL, author of "Tom Cringle's Log," was born in Glasgow in 1789, and was educated first at the high school, and afterwards at the university, of his native city. In 1806, in his seventeenth year, he was sent to Jamaica, where he was employed in the management of several estates until 1810, when he joined a mercantile house in Kingston. With the exception of a visit to his native country in 1817–18, when he married, Mr. Scott remained in Jamaica until 1822, when he finally returned home, and became permanently resident in his native city. The publication of the work which has preserved his memory did not take place, however, till 1829. During his residence in Jamaica his business led him often to visit the adjacent islands, and the Spanish main. In this way he acquired that knowledge of West Indian scenery and character, as well as of sea life, which he has so powerfully delineated in "Tom Cringle's Log." That brilliant tale appeared originally in *Blackwood's Magazine*, and was afterwards published as a separate work in two volumes. It obtained a wide circulation both in this country and on the continent. The author carefully preserved his incognito; and it was not until his death in 1835 that the secret was fully made known even to his publishers.—J. T.

SCOT, REGINALD or REYNOLD, one of the earliest of our writers on agriculture, and the courageous assailant of a belief in witchcraft, was a younger son of Sir John Scot of Scot's Hall, near Smeeth in Kent, and was born some time in the first half probably of the sixteenth century. He received his later education at Hart hall, Oxford, which he left, without taking a degree, to settle at Smeeth, where he seems to have devoted himself to study and to agriculture. He is known as the author of two works only. Of these, the earliest is entitled "A perfite platforme of a Hoppe Garden and necessarie Instructions for the making and mayntenance thereof." The earliest extant edition, dated 1578, announces the work as "newly corrected and augmented," so that there must have been at least one prior edition. It is the first treatise on the cultivation of the plant for which the author's native county has since become so celebrated, and which is said to have been introduced from Flanders into England so late as 1524. Scot's work is one of minute practical detail, and is illustrated by quaint and curious wood-cuts, representing the various operations of hop-cultivation as known to him. His second and more celebrated work, the well-known, though rare, "Discoverie of Witchcraft," appears to have been first published in 1584. Its chief object was to disabuse the public mind of a belief in the supernatural powers of witches, and to put an end to the punishment of the unhappy creatures suspected of witchcraft. Wierus, in his work De Prestigiis, published in 1564, had protested against the punishment of witches, but he took the ground that they were the victims of the devil, and admitted their possession of supernatural power. This, Scot, with a boldness wonderful in his age, emphatically denied. "My question," he says, "is not whether there be witches or none, but whether they can do such miraculous works as are imputed unto them;" and he asserts the negative with doubtless a great deal of pedantry, but with still more of courage and good sense. Scot brings to bear upon his subject not only learning and philosophical argument, but the results of personal inquiry, having taken the trouble to examine into the facts of cases of supposed witchcraft in his own district, and his reports of these are very interesting. One of the most curious sections of the volume is that devoted to a description of legerdemain as known in his day, with diagrams illustrating the performance of many conjuring tricks, some of which are still popular. Scot's work was of course fiercely attacked by learned believers in witchcraft, among them being King James I., who, in the preface to his Demonologie (first printed in 1597), states that he "wrote that book chiefly against the damnable opinions of Wierus and Scot." Scot himself died in 1599.—F. E.

SCOTT, SAMUEL, the best marine painter of his time in England, was born early in the eighteenth century, and died in London of the gout, October 12, 1772. The National gallery possesses two pictures by Scott—one of "Old London Bridge," in 1745, before the houses were removed; and the other of "Westminster Bridge," about 1750, the year of its completion. These pictures are not exactly marine views, but Walpole has pointed out that Scott was as successful in painting buildings as in sea-pieces. His style is simple portrait, without any attempt at effect. He was also a water-colour painter, if the art of the eighteenth century deserves the name, for its weak washed drawings, wanting both light and shade, and colour, and even accurate form. Dallaway terms him the father of the modern school of painting in water colours. Both his pictures and his drawings are very scarce. Walpole possessed several of Scott's pictures, but of small dimensions, and at the sale in 1842 the prices they realized ranged from about £3 to £7 only. William Marlow was the pupil of Scott.—(Walpole, *Anecdotes of Painting*, &c., p. 709, ed. Wornum.)—R. N. W.

SCOT or SCOTT, THOMAS, an active politician of the Civil War and Interregnum periods, born probably about the beginning of the seventeenth century, was, according to one account, the son of a small brewer, and himself carried on that trade in Bridewell precinct, afterwards becoming an attorney at Aylesbury. According to Ludlow, however, he was educated at Cambridge,

and he was certainly a man of some means and trained intelligence. After the breaking out of the civil war, he entered the parliamentary army as a major, and on the occurrence of a vacancy in the representation of Aylesbury was elected to the Long parliament. Belonging to the ultra-republican party, he was a member of the high court of justice by which Charles was condemned, attending its sittings very regularly, and signing the warrant for the king's execution. After the execution, it was on his report that the administration of affairs was intrusted to a council of state, of which he became an active member. He did not accept Cromwell's dismissal of the Rump and the establishment of the protectorate, which he opposed in parliament and out of it, adhering with Hazelrig and Vane to his original republicanism. The death of Cromwell restored him to brief authority. He was appointed secretary of state by the council established after Richard Cromwell's fall. With the Restoration, he fled to Flanders, where in the hope, it would seem, that he might benefit by the act of indemnity, he surrendered, and was brought to England. He was tried, however, at the Old Bailey on the 12th of October, 1660, and executed at Charing Cross on the 17th. In his dying speech he called the cause for which he suffered, a "cause not to be repented of." Of "peppery Scot," as Carlyle calls him, there is a memoir, and of his trial, a full report, in Noble's Lives of the Regicides.—F. E.

SCOTT, Thomas, the well-known commentator, was born at Braytoft near Spilsby, Lincolnshire, 16th February, 1747. After some education at the endowed school of Scorton, he was apprenticed to a surgeon, and soon dismissed, returning home and engaging for nine years in the business of his father, who was a grazier. Thomas was the tenth son, and the farm was not to descend to him. As the idea of life-long manual occupation became more and more distasteful to him, the love of study grew in him. He gave his spare hours to Latin and Greek, and made great proficiency. Desirous of entering the church, though he had no adequate idea of pastoral work or motive, and his classical qualifications being found surprisingly great in his unpropitious circumstances, he was ordained 20th September, 1772. He first had the curacy of Stoke-Goldington and Weston-Underwood in Buckinghamshire, exchanged in 1775 for that of Ravenstone. A short time before this exchange his soul had been awakened, and by the influence of Newton his eager spirit laid firm and lasting hold of evangelical truth. Becoming curate of Olney in 1780, his mind was brought into fellowship with Cowper. In 1785 he became chaplain of the Lock hospital, and in 1801 rector of Aston-Sandford, where he laboured till his death, on the 16th of April, 1821. Scott's works are numerous—"The force of Truth," in 1779, a remarkable record of the various phases of religious opinions and feelings through which he had passed—Socinian, Pelagian, and Arminian—till he finally reposed in a Calvinism wrought out by himself from prolonged and prayerful study of the divine word; "Vindication of the Inspiration of Scripture, &c., against Paine," in 1796; "Remarks on the Bishop of Lincoln's Refutation of Calvinism," 1812, a solid, sensible, and honest production. Scott published many sermons and minor treatises. His principal work is his "Commentary," of which the first edition of five thousand copies appeared in 1796. By it and the second edition of two thousand copies, through a faulty arrangement with the publisher, he lost money. Other and large editions were published, and many thousand copies have been sold both in this country and in America. The "Commentary," without being original or profound, is always sensible and judicious in substance, and plain and perspicuous in style. The meaning is given with unaffected and honest care, without parade, and always in a spiritual frame of mind; gravity and warmth characterize the work, the end of which is God's glory in the exposition of his truth. The pious and venerable author spared no pains or labour, having carefully and unwearyedly superintended five editions.—J. F.

SCOTT or ROTHERHAM, Thomas. See Rotherham.

SCOTT, Sir Walter, Bart., the greatest literary man of the present age, was descended from an old family of border freebooters, was the son of a writer to the signet, and was born in the College Wynd, Edinburgh, on the 15th of August, 1771. His mother, Ann Rutherford, was the daughter of one of the medical professors in the university of his native city. Walter was the seventh of a family of twelve, six of whom lived to maturity, but only two, the poet and his brother Thomas, left any descendants. Before he had completed his second year a fever, attended with a lameness which proved permanent, seriously impaired his health, and caused soon after his removal to Sandy-Knowe, the farm-house of his paternal grandfather. At this place, close beside the ruined fortalice of Smailholm, overlooking the course of the Tweed, and an extensive tract of country studded with spots famous in border history, Scott lived till his eighth year (with the exception of a few months spent at Bath); and both its romantic localities, and the old stories of his marauding ancestors to which he listened, produced a deep and indelible impression upon his mind. He returned to Edinburgh in 1779 with health partially confirmed, and was sent to the high school of that city, where he became distinguished for his courage, extraordinary memory, vast store of miscellaneous information, and his skill in story-telling, rather than for accurate scholarship. "I left the high school," he says, "with a great quantity of general information, ill-arranged, indeed, and collected without system, yet deeply impressed upon my mind, readily assorted by my power of connection and memory, and gilded, if I may be permitted to say so, by a vivid and active imagination." In November, 1783, Scott entered the university; but owing partly to the disadvantages under which he laboured, partly to his disinclination for some of its branches of study, he does not appear to have derived much advantage from his attendance at that seminary. He continued, however, to devour romances, old plays, epic poetry, history, and travels, with an insatiable appetite; and about this time he also acquired a knowledge of the French, Italian, and Spanish languages. A few years later, his study of the German had an important influence on his poetical career. In his fifteenth year (May, 1786) he was indentured as an apprentice to his father, who wished him to be his own successor in business, and applied himself with diligence to the discharge of his professional duties, though at the same time he prosecuted with undiminished ardour his historical and imaginative reading. On the expiry of his apprenticeship in 1790, he resolved, with his father's approbation, to follow another branch of the legal profession; and having passed through the usual studies, he was admitted a member of the Faculty of Advocates in 1792. The Speculative Society had in the previous year made him acquainted with Jeffrey and other distinguished contemporaries, while his frequent excursions to the Highlands and to the border district, furnished him with the materials which he afterwards employed with such effect in his poems and tales. He was famous in those days for his high spirits and general good humour, his fondness for old ballads and legends and antiquarian pursuits, and his inimitable power of story-telling, rather than for any exhibitions of literary or poetical talent. He obtained a fair measure of success in his profession, though he ere long began to suspect that his real vocation lay in another direction. In the end of 1797 he married Miss Charlotte Carpenter, the daughter of a French emigrant, whose small fortune added something to his income; and his subsequent appointment, first in 1799 to the sheriffdom of Selkirkshire, and subsequently in 1806 to the office of one of the principal clerks of the court of session, put him in possession of a handsome competency. Shortly before this time (May, 1805) he had become a partner in the printing-house of James Ballantyne & Co., though the fact was kept a profound secret. "The influence of this connection," says Lockhart, "on his literary exertions and worldly fortunes, was productive of much good and not a little evil," leading, as it did in a few years, to the false step of setting up a publishing house in Edinburgh, under the firm of John Ballantyne & Co., which produced in the end a most disastrous effect upon his worldly fortunes. From this time almost to the close of his life, he was incessantly engaged in a course of literary industry, which has been rarely equalled among men of genius in our own or in any other age. His first appearance on the field on which he was destined to achieve such a brilliant renown, was in 1796, when he published a metrical translation of some of Burger's German ballads. Two years later appeared his translation of a prose drama of Göthe's; and in 1799 he wrote his spirited ballads of "Glenfinlas," the "Eve of St. John," and the "Grey Brother." In 1802 he published his "Minstrelsy of the Scottish Border," a collection of the ballad poetry of the district in which his ancestors had lived lives of "sturt and strife," illustrated by an elaborate introduction and copious notes, which display great sagacity, good sense, and multifarious knowledge, and contain, as Jeffrey shrewdly remarked, the materials of a hundred romances.

These literary productions, however, must be regarded as only "imping his wings for flight;" and at length in January, 1805, appeared the "Lay of the last Minstrel," a work of great genius and originality, which instantly stamped him as one of the greatest of living poets. It was the first vigorous poetical narrative that had been produced in Britain for more than a century, and its success was immediate and unexampled. Scott's legendary lore, his love of the chivalrous and the supernatural, and his great descriptive powers, were all brought into play in this work; and if the "Lay" be inferior to some of his later poems in mechanism, and less rich in strikingly poetical passages, it was more true than any of them to his design of reconstructing the chivalrous romance, in a shape accommodated to modern sympathies. Of this remarkable poem forty-four thousand copies were disposed of in this country, before the publication of the uniform edition of Scott's works in 1830. "In the history of British poetry," says his biographer, "nothing has ever equalled the demand for the 'Lay of the last Minstrel.'" In 1808 appeared his poem of "Marmion," the most powerful and magnificent of his chivalrous tales, containing in its description of the battle of Flodden one of the most spirited passages in the whole range of English poetry, and which Jeffrey declared to be the noblest battle piece, save in Homer. In 1810 Scott published the beautiful metrical romance of the "Lady of the Lake," which was still more popular than either of its predecessors, and is now generally regarded as the most interesting, romantic, picturesque, and graceful of his great poems. Simultaneously with the preparation of these works he pursued with eagerness and assiduity literary labours of a totally different and severely-tasking kind, such as an edition of the works of Dryden, a publication of Sadler's State Papers, a reprint of Somers' Collection of Tracts, and later a complete edition of Swift; while the publishing house of which he was secretly a partner issued an Annual Register, an edition of Beaumont and Fletcher, and of Defoe's novels, and various other heavy works, which involved a large outlay, and were ultimately attended with a serious loss. At the same time the poet devoted much of his attention to organizing and disciplining a volunteer corps of horse; to politics, in which he took a deep interest; and to the establishment of the *Quarterly Review*. These diversified and somewhat incongruous labours, however, did not interfere with the steady preparation of new poems. The "Vision of Don Roderick" was published in 1811; "Rokeby" in 1812; and "The Bridal of Triermain" (which came out anonymously) in 1813. The "Lord of the Isles," and the "Field of Waterloo," which appeared in 1815, may be said to have virtually closed the series of Scott's poetical works since "Harold the Dauntless," was published in 1817, without the author's name. These poems, though containing many passages of great beauty, are universally acknowledged to be inferior to their predecessors. Besides this, his style had now become familiar, and "the trick of it" was caught by a host of imitators, whose feeble verses had surfeited the public with this peculiar form of poetical composition. Another great poetical star too —Byron—had arisen in the horizon, and multitudes thronged to worship at the new shrine. Scott was too shrewd not to perceive this change in the public taste, but too dauntless and intrepid, and conscious of his great resources, to despond under this reverse. He lost no time in directing his efforts to a new field, in which his genius earned triumphs even more splendid than those it had gained in the domain of poetry. "As the old mine gave symptoms of exhaustion," says Bulwer, "the new mine, ten times more affluent, at least in the precious metals, was discovered; and just as in 'Rokeby' and 'Triermain' the 'genius of the ring' seemed to flag in its powers, came the more potent 'genius of the lamp' in the shape of 'Waverley.'"

So early as 1805 Scott had entered on the composition of that wonderful romance, the first of his illustrious progeny of tales, and had written about seven chapters, but discouraged by the disapproval of one of his critical friends, had thrown the work aside. Eight years afterwards he met accidentally with the fragment, and determined to finish the story. This was accomplished in three weeks—a literary feat rarely if ever paralleled, and in July, 1814, the work was given anonymously to the public. It was hailed with a degree of enthusiasm which equally surprised and gratified the author. For a dozen years after, the "Waverley novels" as they were called, popular beyond all precedent, admired and lauded by critics, and ravenously devoured by the public, were poured out in ceaseless succession. No fewer than eighteen of these novels, comprising about sixty volumes, appeared in eleven years. "Guy Mannering," the second of the series, appeared in 1815, and was followed in 1816 by "The Antiquary," and the first series of the "Tales of my Landlord." "Rob Roy" appeared in 1817; the second series of the "Tales" in 1818, and in 1819 the third series, and "Ivanhoe." In 1820 came "The Monastery" and "The Abbot," and in the following year "The Pirate" and "Kenilworth." With the publication of the latter, says Professor Moir, "the sun of Scott's fame may be said to have 'touched the highest point of all its greatness;' but like that luminary during a polar summer, it seemed for a time rather to revolve than to descend, and its rays continued to look bright and beautiful long after it was journeying toward the west." Only one novel, "The Fortunes of Nigel," appeared in 1822; but to make up for this deficiency no fewer than three—"Peveril of the Peak," "Quentin Durward," and "St. Ronan's Well"—were issued in 1823; and were followed by "Redgauntlet" and the "Tales of the Crusaders" in 1824–25. The unprecedented success of this long series of fictions was no doubt owing mainly to their intrinsic merits, but something was also due to the thin veil of mystery in which the authorship was enveloped, and which served to pique the public curiosity, and to add a factitious interest to the novels, at the time of their publication. Strange to say, though suspicion pointed strongly towards Scott from the outset, and the secret was confided to no fewer than twenty persons, no direct evidence that Sir Walter was "the Great Unknown" ever came before the public until after his insolvency, when at a dinner for the Edinburgh theatrical fund, in February, 1827, he made a distinct avowal that he was the sole author of the Waverley novels.

The fame of these immortal fictions rests not so much on their plots, which are frequently unskilful and defective, as on the creative and graphic power they display in the invention and delineation of character; the life and vigour of the narrative; the unequalled brilliancy, ease, force, and felicity of the descriptions; the deep and large insight into human nature exhibited by the author; his profound sympathy with its various passions, and with all classes of society; and his combination of great genius with great good sense and good nature, of sagacity and pathos, of warm, generous, and exalted feelings, with a keen sense of humour. The novels of Scott far surpass the literary productions even of his most eminent contemporaries, and can be compared only with the dramas of Shakspeare in the endless variety of original characters, scenes, historical incidents, and adventures which they present. The most enthusiastic admirers of the novelist indeed will hardly venture to claim for him an equality with the dramatist in respect to originality, richness, and sweetness of fancy, or pure and lofty poetry; but in their delineations of historical personages or events these two great masters evince kindred tastes and not dissimilar powers—a compliment which can be paid to no other writer in our language. An eminent critic indeed claims superiority for Scott in the wonderful art with which he has contrived to impress the reader with the reality of the scenes which he describes at their several historical periods. "He has been able to mark most distinctly the age to which each separate story belongs, by a modification in the style and language of the dialogue, by a careful avoidance of anachronisms, by representing his characters as knowing neither more nor less than was appropriate to persons in their respective spheres, and by the most minute and careful attention to manners and costume; while Shakspeare, on the contrary, very rarely, and never strongly, indicates *period* by language—his characters for the most part might belong to any age, and not unfrequently they are made to talk even absurdly and incongruously." Scott's historical portraits indeed want the deep and subtle traits by which Shakspeare so wonderfully individualizes his characters; but the novelist's sketches of Charles Edward, the luckless descendant of a spirited, brave, accomplished, yet ill-fated race—"the bloody Clavers," the merciless but brave and skilful soldier—the brutal, scoffing Lauderdale and savage Dalzell—the courageous Scottish freebooter, Rob Roy, the Robin Hood of the hills—the gallant Montrose, the hero of a hundred fights, and the model of a partisan warrior, and his wily rival, the marquis of Argyle, the Ulysses of the civil war—Richard the Lion-hearted—Mary, the beautiful, accomplished, fascinating, impulsive, headstrong, sinning and sinned-against queen of Scotland—her great rival and sister of England, sagacious, firm, energetic, vain, capricious, jealous,

selfish, cold-hearted, "surrounded by the handsome favourites whom she never trusted, and the grave old statesmen whom she never discarded"—King James, the poor, proud, pedantic possessor of the united crowns, with his worthless favourite Buckingham, and his prudent, thrifty jeweller, George Heriot, "Jingling Geordie"—Louis XI. of France, the crowned Mephistopheles of his day, shrewd, sagacious, witty, intensely selfish, jealous, suspicious, crafty, utterly regardless of truth or honour, oaths or promises; vindictive, cruel, a profound dissembler, fond of low company, low pleasures, and obscure debauchery, the victim of the most debasing and puerile superstition, contrasted with his great rival, Charles the Bold, intrepid as a paladin of romance, generous, liberal, and familiar to his dependents, but ambitious, proud, arrogant, violent, and headstrong almost to the pitch of madness—all these and many more are drawn with a vigour and sharpness of outline which may stand comparison with any in the whole range of fiction or history for force and discrimination; their "dress, look, gestures, manner, and the outward accompaniments of scenery," being all made important accessories to heighten the effect of the picture: while the masses among whom these important personages move—the Jacobites and Hanoverians—the Roundheads and Blue bonnets—the brave and dissolute Cavaliers, and the stern, gloomy, resolute Covenanters—the English outlaws and the Scottish freebooters—the gipsies and courtiers—the Lowlanders, Highlanders, and Shetlanders—stand out with equal vividness on the canvas, and are distinguished from each other with equal clearness. On the other hand, the *created* characters of Scott, which owe their existence to his own powerful imagination acting on his vast stores of accumulated knowledge, are drawn with at least equal vigour and distinctness, and seem equally familiar to his readers—the highest triumph of genius to give to the fictitious the reality of the true. His delineations of Scottish rustic and homely characters, especially those of Dandie Dinmont the Liddesdale farmer, Edie Ochiltree the Blue Gown, and above all Jeanie Deans, with her heroic affection, strong sense and shrewdness, and lofty purpose, are superior to anything in the whole range of fiction, and must be regarded as the highest triumph of the great novelist's genius.

While Scott was thus pouring out with marvellous fertility the creations of his teeming brain, and delighting millions with his exquisite delineations of character and incident, worldly prosperity was apparently flowing upon him, till his cup of happiness was running over. He had made large purchases of land on Tweedside, for the most part at exorbitant prices; he had planted and drained a bare, bleak moor, and converted it into a fertile, beautiful tract, covered with pastures, corn, and trees, and adorned by that "romance in stone and lime," as Abbotsford has been termed, which alone cost him £20,000. In this baronial residence he received innumerable visitors—princes, peers, poets, and philosophers, men of all ranks and professions and countries. Here he dispensed generous, nay, profuse hospitality, and showed himself the friend and sympathizing counsellor of his dependents, who almost worshipped him, not so much for his genius, as on account of his kind, thoughtful, generous consideration for their welfare. "If ever the principle of kindliness was incarnated in a mere man," says one who knew Scott well, "it was in him. In the social relations of life, where men are most effectually tried, no spot can be detected in him. He was a patient, dutiful, reverent son; a generous, compassionate, tender husband; an honest, careful, and most affectionate father. Never was a more virtuous or a happier fireside than his. The influence of his mighty genius shadowed it imperceptibly; his own good sense, and his angelic sweetness of heart and temper regulated and softened a strict but paternal discipline. No man was a firmer or more indefatigable friend. I know not that he ever lost one." The flattering attentions of the noblest of the land never made him forget the friends of his youth, or interrupt his familiarity with the poor and lowly. Nor did the honours showered upon him in profusion, and his more than European fame, ever disturb the equilibrium of his mind.

In 1820 Scott was made a baronet—an honour which was unsolicited, and was conferred upon him in a very gratifying manner. Two years later he was a prominent actor in what has been called "the open-air daylight masquerade" of the reception of George IV. in Edinburgh; and his excellent business talents and wonderful powers of management were conspicuously shown in the arrangements, which were dictated and superintended by him, even to the minutest details. His family had now grown up around him. His eldest daughter, Sophia, was married in 1820 to Mr. J. G. Lockhart, afterwards the well-known editor of the *Quarterly Review;* and in 1825 his eldest son Walter, much to Scott's satisfaction, married a young heiress, Miss Jobson of Lochore. He had now reached the highest point of his hitherto singularly prosperous and happy career. And surrounded by troops of friends, honoured by the favour of his sovereign, beloved by all around him, it seemed that he might have said, "My mountain standeth sure, I shall never be moved." But the muffled drum was near; his prosperity, stable as it seemed, was based on the sand. His commercial partnership with the Ballantynes had involved him with Constable, an enterprising but rash and speculative bookseller. His ambition to found a family, a distinct branch of the great border clan to which he belonged—the single weakness of his character—led him to take the imprudent step of accepting large bill-payments from Constable for several works of fiction as yet unwritten, that he might extend his equally imprudent purchases of land. These bills were still current, and liable to come back upon him. His expenditure, too, had been a good way beyond what prudence dictated, and he had been culpably negligent about accounts and bargainings. The commercial crisis of 1825 precipitated the catastrophe. Constable, inextricably entangled with some London booksellers even more rash and speculative than himself, involved James Ballantyne & Co. in his ruin. The obligations of the latter were ultimately ascertained to amount to £117,000, of which only £46,000 were the proper liabilities of the company. The case seemed to others desperate, but not so to Scott himself. He would listen to no offers of composition with his creditors; he asked no discharge from them, determined that they should be paid to the last farthing. His only demand was for time. He pledged himself to devote the whole labour of his subsequent life to the payment of his debts, and he fulfilled the pledge, though the effort cost him his life. When his misfortunes overtook him he was engaged in writing the novel of "Woodstock," alternately with the "Life of Napoleon Bonaparte." These tasks he continued with unabated diligence in the midst of all his distresses, not even intermitting them on the day on which the tidings of his ruin reached him. Though he had now begun to feel the first approach of the infirmities of age, he toiled on with such dogged resolution and assiduity that in the course of a fortnight he wrote a volume of "Woodstock." This novel was published in April, 1826, and the first edition of it was sold in sheets for £8228. Removing to Abbotsford at the close of the winter session, he continued there his habits of unremitting application, and wrote daily as much MS. as made about twenty-four printed pages of his "Life of Napoleon." The death of Lady Scott, on the 16th of May, painfully affected him, and added largely to his sorrows, but did not interrupt his conscientious toiling for his creditors. Lonely, aged, deprived of his family (as he himself said), all but his youngest daughter; an impoverished, embarrassed man, deprived of the sharer of his thoughts and counsels; this glorious old man kept firmly to his desk until his daily "tale of bricks" was completed. A visit in the autumn to London and Paris for the purpose of consulting documents necessary for his work, interrupted his toil for a little, and the change of scene, together with the marked attentions which he everywhere received, served somewhat to rally his spirits. His "Life of Napoleon" was completed in the summer of 1827, and the first and second editions, in nine volumes, brought the creditors £18,000—an amount unexampled in the history of literature. Early in the ensuing winter appeared the first series of "The Chronicles of the Canongate," and was followed before the close of the year by the first series of his delightful "Tales of a Grandfather," which was welcomed with cordial applause. By these unparalleled efforts he realized for his creditors between January, 1826, and January, 1828, the surprising sum of nearly £40,000. In 1828 appeared "The Fair Maid of Perth," and the second series of the "Tales of a Grandfather;" and 1829 produced "Anne of Geierstein," the first volume of a History of Scotland for Lardner's Cyclopædia, and the third series of the "Tales of a Grandfather." Early in 1829 he issued the prospectus of what he called his *magnum opus*, the publication of an annotated edition of his novels in five-shilling volumes, which almost at the outset met with a sale of thirty-five thousand, a result as unexpected as it was gratifying to the toiling and sorrow-stricken author. In

1830 appeared two dramas, "Letters on Demonology," the fourth series of the "Tales of a Grandfather," and the second volume of the "History of Scotland." The liquidation of his debts meanwhile proceeded steadily and rapidly. In the course of four years his works had yielded nearly £70,000, and ultimately as he had promised, his creditors received every farthing of their claims. But now that the goal was in sight, the noble-minded athlete sank exhausted on the course. In February, 1830, he had an attack of an apoplectic nature, which caused him to fall insensible on the floor. He fancied, however, that he had completely recovered from its effects, and resumed his tasks with unabated diligence. To obtain even more time for his literary toils he resigned his clerkship on a retiring allowance, and fixed his permanent residence at Abbotsford. "Count Robert of Paris" and "Castle Dangerous," the fruit of his labours at this period, will be read with no feeling but that of compassionate respect by those who know that they were composed after the author had sustained three or four strokes of apoplexy or palsy, or both combined, and when he was tortured by various attendant ailments—cramp and rheumatism, daily increasing lameness, and gravel. He was at length persuaded to abandon literary exertion, after another severe shock of his disease in April, 1831, and in October of that year a ship of war, handsomely placed at his disposal by the government, conveyed Sir Walter first to Malta, and then to Naples. He spent about four months in Italy, and for a time seemed to enjoy the change of scene, and to entertain cheerful views about his health. But at last his impatience to reach home became so great, that his companions were forced to travel with a rapidity which must have injured him, but which they could not control. He reached London in June, 1832, completely exhausted, and after the lapse of a few weeks was conveyed to Abbotsford, almost in a state of unconsciousness. He remained in this condition, with a few occasional gleams of sense, till the 21st of September, when the scene gently closed. Sir Walter breathed his last in the presence of all his children. "It was a beautiful day," says Lockhart, "so warm that every window was wide open, and so perfectly still that the sound of all others most delicious to his ear, the gentle ripple of the Tweed over its pebbles, was distinctly audible as we knelt around the bed, and his eldest son kissed and closed his eyes." Five days later the remains of Sir Walter were laid by the side of his wife, in the sepulchre of his ancestors, in the old abbey of Dryburgh. The great poet's ambition to found a family sleeps in his tomb. His only surviving descendant is his great-granddaughter, Miss Hope Scott.—J. T.

SCOTT, William. See Stowell.

SCOTT, Winfield, General, commander-in-chief of the American Federal army, was born near Petersburg, Virginia, U.S., on the 13th of June, 1786. He was descended from a Scottish lowland gentleman, engaged in the rebellion of 1745, and who after Culloden took refuge in America. Educated for the profession of the law, he was admitted to the bar in 1806, but in 1808 became a captain of light artillery in the augmented American army. In the war of 1812–14, between England and America, Scott rose to be a brigadier-general, and was stationed on the Niagara frontier. He commanded the advance brigade at the battles of Chippewa and of Lundy's Lane, highly distinguished himself at both, and was severely wounded. For his services he was made a major-general, and received the command of the tenth military district, of which Washington was the head-quarters. Assigned to the eastern department in 1823, he commanded in the Black Hawk war of 1831, and was sent to the south on a confidential military mission by General Jackson during the nullification-crisis of 1832. In 1841 he was called to command the army of the United States, and in 1846 it was he who, after taking the command of the army in the field, finished the Mexican war, entering the city of Mexico as a conqueror on the 14th of September in that year. Commander-in-chief of the Federal army on the breaking out of the civil war in America, Scott resigned after the disastrous battle of Bull's Run. He then proceeded to Paris, but returned home when the news of the *Trent* affair reached Europe, and occupied his time in composing his "Memoirs." He died in 1866.—F. E.

SCOTUS, Duns. See Duns.

SCOTUS, Joannes. See Erigena.

SCOUGAL, Henry, an eminent Scottish theological writer, was the son of Patrick Scougal, bishop of Aberdeen, and born in June, 1650, at Salton, East Lothian. The piety of his young spirit was early developed, and during his course of study in King's college, he excelled his compeers in all departments. On taking his degree he was chosen assistant to one of the regents, and in 1669, at the age of nineteen, he was appointed a professor. But his youth and inexperience were against him, and his class fell into serious disorder. He then accepted a rural pastoral charge, but after a year's residence was recalled to the chair of theology in 1674. His inaugural thesis "De Objectu cultus religiosi," was printed and greatly applauded. His principal work "The Life of God in the soul of man" was published in 1677 anonymously, and edited by Bishop Burnet. It is a record of experimental piety, of his own soul's fellowship with God, in its desires and hopes, its prayers and raptures, its aspiration and perfect peace. The work at once became popular, and soon went through many editions. In 1735 it was reprinted with "New Discourses on Important subjects," and in 1740 with "Occasional Meditations." Scougal survived the publication of this work only about a year, and died at the early age of twenty-eight on June 13th, 1678. A black marble tablet with a Latin inscription is erected to his memory, on the north side of the chapel of King's college. He bequeathed his books to the college library, and a sum of five thousand merks to augment the salary of his successors. He also left in MS. various works, and composed a beautiful morning and evening service for the cathedral of Aberdeen.—J. E.

SCRIBE, Augustus Eugène, the most prolific and one of the most popular of recent writers for the stage, was born at Paris on the 24th of December, 1791. His father, a successful silk-mercer, died when he was young, and he was educated for the bar, but deserted the study of law for dramatic authorship. His first piece, written in conjunction with Germain Delavigne, a brother of the well-known dramatist, was played in 1811, but it was not until 1816 that he achieved a decided success. From that time to his death piece followed piece in a ceaseless succession from his pen, or at least under his name, and a very large fortune was the result of his unfailing popularity. Scribe's dramatic productions are to be numbered by the hundred, if not by the thousand. To satisfy the demands made upon him he expanded the system of "collaboration" already at work in France, and established a dramatic factory with numerous operatives under him, to whose productions he often merely contributed the plan or a few finishing touches. As a dramatist, Scribe shone in the vaudeville; his dialogue was light and sparkling; his plots interesting; and his characters, if never striking, represented with agreeable vivacity and good taste the many-sided social life of Paris. "Adapted from the French," very many pieces of Scribe's have been performed on the English stage without spreading a knowledge of his name. Scribe also wrote the libretti for numerous operas, among them Fra Diavolo, the Huguenots, the Prophet, and L'Etoile du Nord. He was admitted into the French Academy in 1834, and died on the 20th February, 1861.—F. E.

SCRIBONIUS, Largus Designatianus, a Roman physician who lived in the reigns of Tiberius and Claudius. Little is known of his life beyond the fact, that he accompanied the Emperor Claudius in his campaign in Britain. He was the author of a work on materia medica, "De Compositionibus Medicamentorum," which is curious as giving an account of the remedies used by the ancients. It has been disputed whether he wrote in Latin or Greek, as he is quoted by Galen who does not generally mention Latin writers. The Latin of Scribonius is frequently barbarous; but it may well be supposed that medical practitioners in Rome were not always adepts in style. Scribonius was a great collector of the remedies of other authors, but paid but little attention to their fitness for particular diseases. His work has been several times printed. The best edition is by Rhodius, Palav., 1655, 4to.—F. C. W.

SCRIMZEOR or SCRIMGER, Henry, a learned Scottish critic and scholar, was born at Dundee in 1506, and was descended from the old family of Scrimzeors, constables of that town, and hereditary standard-bearers of Scotland. He studied philosophy at St. Andrews, and civil law at Paris and Bourges. He was for some time private secretary to Bænetel, bishop of Rennes, with whom he travelled through Italy. On reaching Geneva on his way home, he was induced to accept of the office of professor of philosophy. He subsequently went to Augsburg, and took up his residence with Ulric Fugger, a gentleman of great learning and of a princely fortune. Returning to Geneva for

the purpose of getting printed some treatises which he had composed in his retirement, he was persuaded to resume his class for teaching philosophy, and afterwards became the first professor of civil law in that city. He was earnestly importuned by the regent Mar and by George Buchanan to return to his native country, but declined to leave his peaceful retreat at Geneva, and died there about the end of 1572. Scrimzeor was the author of a history of Francis Spira, of an edition of a Greek translation of the Novellæ Constitutiones of Justinian, and of many critical notes upon Strabo, Polybius, and other classical writers. He was one of the most learned men of his age, and was highly eulogized by Thuanus, Casaubon, Cujas, and other distinguished contemporaries.—J. T.

SCRIVEN, Edward, an eminent engraver in the chalk and stipple manner, was born at Alcester, Warwickshire, in 1775. He was a pupil of Robert Thew, and after quitting him continued to engrave in the style of his master. Scriven at first executed a few plates for Boydell; he was afterwards employed by the Dilettanti Society in engraving their "Specimens of Ancient Sculpture." Most of his subsequent prints were executed for publishers as illustrations of costly books. One of his most extensive series of plates was "The Beauties of the Court of Charles II.," after Lely. He was in his manner an excellent engraver, refined in style, careful in finish, and admirable in expression. As a man he was much esteemed, and he deserves remembrance as the most active and zealous of the founders of that useful institution the Artists' Fund. He died August 23, 1841.—J. T–e.

SCROGGS, Sir William, Lord Chief-justice of the king's bench, the predecessor of Jeffreys in judicial infamy, is sometimes said to have been the son of a butcher; but his father was really a gentleman of Oxfordshire, in which county, at Deddington, he was born in 1623. Educated at Oxford for the church, he joined Charles' army on the outbreak of the civil war, and contracting dissolute habits, went to the bar. A comely and witty man, he was successful with juries, but detested by Hale. Introduced by the infamous Chiffinch to Charles II., he pleased the "merry monarch" by his licentious conversation, and was recommended to Danby as an unscrupulous man, who might be useful if he were seated on the bench. In 1676, accordingly, he was knighted, and made a justice of the common pleas. Loud and eloquent in circuit against the country party, Scroggs fulfilled the hopes which had been formed of him; and his manœuvres, aided by Chiffinch, effected the dismissal of Raynsford from the chief-justiceship of the king's bench, to which he was raised in 1678. Finding that it was the policy of the government to outbid Shaftesbury in a pretended zeal for protestantism, he joined in the popular clamour against the Popish plot, and on the bench played into the hands of Oates and company, thus becoming the favourite of the people. After a time Scroggs began to suspect that Charles had been merely feigning; and wheeling round, he sneered and browbeat the anti-papist informers with such vehemence that he was nearly torn in pieces by the mob. It was Scroggs who discharged the Middlesex grand jury, before which, at the instance of Shaftesbury, the duke of York, afterwards James II., was accused of popish recusancy. In revenge Shaftesbury had him impeached, November-December, 1680, but the parliament was suddenly dissolved. His reputation had fallen so low, however, that the government feared he might do more harm than good if he presided at the trials of the whigs, whose prosecution they contemplated. A supersedeas accordingly was issued, and, to the general joy, Scroggs ceased to be chief-justice. He retired with a small pension to Weald Hall, near Brentwood, Essex, where, having been shunned by everybody, and with a constitution broken down by dissolute habits, he died unregretted in October, 1683.—F. E.

SCUDERI, George de, was born at Hâvre-de-Grace in 1601. Originally brought up to the military profession, he abandoned it in 1630 for literary pursuits, principally cultivating the drama. He was at first unsuccessful, but gradually acquired popularity, and was so fortunate as to win the favour of Cardinal Richelieu. In 1650 he was admitted a member of the French Academy. He died at Paris on the 14th May, 1667. His plays, although at one time greatly admired, and even by many considered equal to those of Corneille, are devoid of special merit, and have long ago been deservedly forgotten.—J. J.

SCUDERI, Madelène de, the sister of the preceding, was born in 1607. Like her brother, she enjoyed in her own day an extraordinary renown. It was as a romance-writer that she chiefly distinguished herself. Among her more famous works may be mentioned "Ibraham, ou l'Illustre Bassa," in 4 vols.; "Artamène, ou le Grand Cyrus," in 10 vols.; "Clélie, Histoire Romaine," also in 10 vols.; and "Almahide, ou l'Esclave Reine," in 8 vols. These long-winded and indifferent romances, strange to say, were received with well-nigh universal admiration. The secret of such success was that they reflected the spirit of the age, and reproduced pretty faithfully all the empty gallantry, puerility, and absurdity which then characterized the fashionable society of France. As intellectual creations they are comparatively worthless. Mademoiselle de Scudéri had pensions from Cardinal Mazarin and Louis XIV., and likewise from Queen Christina of Sweden, who used to correspond with her. She died at the advanced age of ninety-four, 2nd June, 1701.—J. J.

SCYLAX (Σκυλαξ), an Asiatic geographer and traveller, is believed to have been born in the island of Caryanda, during the latter part of the sixth century, B.C. The narrative of his first voyage along the shores of the Mediterranean, is still extant; that of another voyage, which he undertook by order of Darius the son of Hystaspes, king of Persia, to explore the coast of the Indian ocean, has been lost.—W. J. M. R.

SCYLITZA, Joannes, a Byzantine historian of some value, is said to have been of Thracian origin. He early entered the imperial service at Constantinople, and rose to the dignity of grand chamberlain. His history extends from 811–1081, the period at which he himself flourished. Its remarkable coincidence with the work of Cedrenus has led to doubts as to which of the two was the original writer. It seems probable, however, that Cedrenus, a professed compiler, copied from Scylitza.—G.

SCYMNUS, of Chios, of uncertain date, wrote a geographical poem or periegesis, describing the chief features of the then known world. A Greek poem of about one thousand iambic lines is still extant under his name, but it is probably not the genuine work of Scymnus. It has slender poetic merit, but is not without interest from the account it gives of various Greek colonies, and its description of the commercial products of distant regions.—V. G.

SEABURY, Samuel, D.D., first bishop of the Protestant Episcopal church in the United States, was born at Groton in 1728, the son of the Rev. Samuel Seabury, missionary of the Society for the Propagation of the Gospel, and rector of New London, Connecticut. Dr. Seabury graduated at Yale college in 1748, and then proceeded to Scotland, where he combined the study of theology with that of medicine. Receiving ordination, he returned to America, and settled at New Brunswick as missionary of the Society for the Propagation of the Gospel. In 1756 he removed, in the same capacity, to Jamaica, and thence in 1766 to Westchester, where, in addition to clerical duty, he taught a classical school. There, when the American revolution arrived, he wrote several pamphlets, pseudonymously, in support of the English crown, and in consequence suffered imprisonment. After the Declaration of independence he removed to New York when it was entered by the British troops, and officiated as chaplain to a regiment, practising medicine the while to support his family. In March, 1783, having been elected bishop by the episcopal clergy of Connecticut, in which state he had become rector of New London, he went to England and applied for consecration. His application failed, the taking of the oath of allegiance being thought indispensable without an act of parliament, and in procuring it there were difficulties in the way. In August, 1784, accordingly, he made a similar and a successful application to the bishops of the Scottish Episcopal church, and was consecrated at Aberdeen on the 14th November, 1784. In the spring of the following year he returned to New London, of which place, while discharging his episcopal duties, he remained rector until his death in 1796. He published in 1791 (a third volume being added in 1798) two volumes of "Discourses on several subjects," said, like his labours in the early conventions of the church for the new arrangements connected with the liturgy, &c., to display "vigour and earnestness."—F. E.

SEATON, John Colborne, first Baron, Field-marshal, G.C.B., was born in 1776, and was the son of Samuel Colborne, Esq., of Lyndhurst. Educated at Winchester, he entered the army as an ensign in 1794, and served with it in North Holland in 1799, in Egypt in 1801; was in 1806–7 military secretary to General Fox, commander of the forces in Sicily and the Mediterranean, and afterwards to Sir John Moore in Sicily, Sweden, Portugal, and Spain. He joined Wellington's

army in Spain in 1809, and whether in command of a brigade or otherwise, distinguished himself in the chief battles of the Peninsular war, signally at Albuera; at Ciudad Rodrigo he was severely wounded. A colonel in June, 1814, he was appointed military secretary to the prince of Orange, and commanded the 52d light infantry at the battle of Waterloo. He has been lieutenant-general of Upper Canada, commander of the forces in Canada, and governor-general of British North America, from which post he retired in September, 1839, when he was raised to the peerage as Baron Seaton. From April, 1843, to May, 1849, he was lord high commissioner of the Ionian Islands, and in 1855 he was appointed to command the troops in Ireland. A general in June, 1854, he was created in 1860 a field-marshal, after sixty-six years of service. He died 17th April, 1863.—F. E.

SEBASTIAN DEL PIOMBO. See Piombo.

SEBASTIAN, King of Portugal, the grandson of John III., and the posthumous son of the Infante Prince John by Joanna, daughter of Charles V. of Spain, was born at Lisbon, July 24, 1554, and succeeded to the throne on the death of his grandfather in 1557. The regency devolved on Catherine, widow of John III., but afterwards passed into the hands of his brother, the Cardinal Henry, by whom the education of the young king was intrusted to the jesuits. On assuming the government, however, Sebastian showed himself bent on recovering the ancient possessions of Portugal, and was with difficulty dissuaded from going to India with the intention of restoring order and strengthening the Portuguese power in that country. He declined a proposal from his uncle, Philip II. of Spain, to join him in a war against the Moors in 1571; but in 1574 he made an expedition into Africa with a small body of troops, which effected nothing important. The internal discords of the empire of Morocco afforded an opportunity for further intervention. The sultan of Fez and Morocco, Muley Abdallah, was succeeded by his son Muley Mohammed, whereas, according to the Moorish law of succession, his brothers should have succeeded in the order of seniority. One of the late sultan's brothers was killed, but the second, Abdul-Málik, succeeded in driving the usurper from his capital. Mohammed solicited the aid of Philip II. of Spain, who, however, refused, and endeavoured to dissuade his nephew from taking any part in the quarrel. He even formed an alliance with Abdul-Málik. Sebastian, however, sailed from Lisbon in June, 1579, with an army of sixteen thousand men, accompanied by the flower of the young Portuguese nobility, relying on the promises of Mohammed, that he would be supported by the great bulk of the army of Morocco. These expectations, however, were disappointed, and Sebastian was urged to fortify himself in some town on the sea-coast; but impatient to engage the enemy, he pressed forward, and the opposing forces met near Alcazar-quivir on the 4th August. Abdul-Málik was then suffering from a mortal disease, of which he died during the battle. Sebastian displayed a high degree of courage and military skill, but his army was entirely routed, and he himself, compelled to flee with only three attendants, was killed by some stragglers of the opposite party. Mohammed was drowned in attempting to escape, so that all the three kings engaged in that battle perished. By the death of Sebastian, without issue, the crown devolved on his great uncle, the Cardinal Henry, on whose decease the crowns of Spain and Portugal were united in Philip II.—F. M. W.

SEBASTIANI, Horace Francis, Count, a distinguished French general, was a native of Corsica, and was born in 1776. He was educated by his uncle, a priest, who intended him for his own profession, but in 1792 the revolutionary and warlike fervour of the nation induced the youth to adopt a military life. His first campaign was with the army of Italy in 1796, when he attracted the notice of Bonaparte, who made him a chef-de-bataillon after the battle of Arcola. In 1799 he was appointed to a regiment by Moreau, as a reward for his gallantry at Verona. On the 18th Brumaire he gave his assistance in carrying out the *coup d'état*, and thus secured the permanent favour of Bonaparte. In 1802 Colonel Sebastiani was sent by him on a mission to Egypt, evidently to prepare for another expedition to that country, on the first convenient opportunity. He minutely examined the fortifications of Alexandria, and all the neighbouring ports, visited Cairo, traversed Upper Egypt as far as the Cataracts, and returned by St. Jean D'Acre and the Ionian islands to France. The long and elaborate report which he prepared on his return was published in the *Moniteur*, and attracted a great deal of attention. In 1805 Sebastiani was advanced to the rank of general. By a skilful stratagem, tarnished, however, by a gross breach of faith, he obtained possession of the Austrian capital, an exploit which contributed greatly to the success of the campaign. He was severely wounded at Austerlitz, and was raised to the command of a division for his conduct. In the following year he was sent ambassador to Constantinople, for the purpose of bringing about a rupture between the Turks and Russians, in which he was completely successful. He personally superintended the preparations for the defence of Constantinople, when threatened by a British fleet under Sir John Duckworth, and by his energy and dexterity contributed greatly to the failure of the expedition. He was rewarded for his services by Napoleon with a grant of forty thousand francs a year, out of the revenues of Hanover. In 1809 Sebastiani was appointed to a command in Spain, and defeated the Spaniards with great slaughter at Ciudad Real (March 27), at Almonacid (August 11), and at Santa Cruz, and several other places. He distinguished himself greatly at the battle of Oçana (November 3), in which the Spaniards were totally defeated, and by a dexterous movement cut off six thousand men, and compelled them to surrender. In 1810 he forced the pass of Villa Nuova in the Sierra Morena, took possession of the provinces of Jaen and Granada, and stormed Malaga after a brave but ineffectual resistance on the part of the inhabitants. He took part in the Russian campaign in 1812—was defeated at Inkowa (August 8), and at Wincowa (October 18), and was present at the battles of Smolensko and at Moskwa. In 1813 he took part in the great battles of Katzbach and Leipsic, in which the French were defeated, and in that of Hanau, in which they were successful. In the campaign of 1814 he commanded the fifth corps, and was ordered to defend the left bank of the Rhine at Cologne, but was obliged to fall back into Champagne. He fought with conspicuous courage at Arcis-sur-Aube and at St. Dizier, in the last desperate effort made by Napoleon to arrest the march of the allies to Paris. On the return of the Bourbons, he retired for a short time into England, though he was not included in the list of the proscribed. In 1819 he was chosen a member of the chamber of deputies, and became one of the leaders of the opposition. After the revolution of 1830, he was for a few months minister of marine, and was then appointed minister for foreign affairs, an appointment which he held until 1832. In the following year he was for a short time reinstated in this post. He was next appointed ambassador to Naples, and then to London, from 1835 to 1840; and after forty-eight years of service received the baton of a marshal. His health soon after compelled him to retire from public life; and his closing years were darkened by the unfortunate fate of his daughter, the Duchess de Praslin, who was murdered by her husband in 1847. He died suddenly on the 20th of July, 1851. General Sebastiani was remarkable for his energy, dexterity, and courage; but Napoleon considered his talents to be diplomatic rather than military.—J. T.

SEBONDE or SABUNDE, Raymond de, a learned Spanish physician and divine, a native of Barcelona, flourished about 1436, and is said to have been professor of philosophy, medicine, and theology at Toulouse. His principal work is entitled "Liber Creaturarum;" the second edition bears date, 1496, Strasburg. The same work appeared under the title of "Theologia Naturalis," and a book substantially the same is entitled "Viola Animæ, per modum dialogi de Hominis Naturâ." The work was translated into French by Montaigne.—F. M. W.

* SECHTER, Simon, a musician, was born at Friedberg in Bohemia, October 11, 1788. He was intended for a school teacher, but followed his natural inclination for music in spite of difficulties. He received his first musical instruction in 1799, which rather stimulated than satisfied his desire, so he went to Vienna in 1804, where Kozeluch gave him some pianoforte lessons. He was appointed musicmaster of the institution for the blind in that city, in 1811. Subsequently, through the interest of the Abbe Stadler, he was permitted to play as supernumerary organist in the imperial chapel; and in 1824, through the exertions of the same friend, he was promoted to the chief place in this establishment. His organ playing is much esteemed, and he is greatly respected as a teacher of composition. He has written very voluminously for the church and for the chamber, but has printed only a small portion of his extensive works.—G. A. M.

SECKENDORF, Veit Ludwig von, an eminent German protestant statesman, jurist, and historian, was born at Herzogen-

Saurch, near Erlangen, on the 20th December, 1626. His father was sprung from an ancient and noble Franconian family, and was deeply involved in the troubles of the Thirty Years' war, in which he lost first his liberty, and finally, in 1642, his head. He received his early education in the gymnasium of Coburg, where the talents he displayed were so remarkable as to attract the attention of Duke Ernest of Gotha, who took him into his service as a page, and caused him to be trained in all knightly exercises and accomplishments. In 1642 he repaired to the university of Strasburg, where he spent three busy years in the study of philosophy, theology, and law. In 1646 he visited the court of the Landgraf George II. of Hesse-Darmstadt, where he was well received, and appointed an ensign in the landgraf's bodyguard. But he soon grew weary of a soldier's life, and entered into the civil service of his early patron, Duke Ernest of Gotha. Here he rose rapidly. In 1651 he was made hofrath and kirchenrath, and for the next thirty years he took a large share in the civil and ecclesiastical administration of the duchies of Gotha, Altenburg, Saxe-Zeitz, and Electoral Saxony. In 1681 he resigned most of his public offices, and withdrew to his estate of Meuselwitz, near Altenburg, where he devoted the next ten years of his life to the completion of several literary works, which in the midst of innumerable public avocations he had found leisure in earlier years to commence. In 1691 he was induced to leave his much-loved retirement by the Elector Frederick III. of Brandenburg, in order to assume the chancellorship of the newly founded university of Halle; but he held this distinguished post only for a short time, for in the following year he was cut off by repeated attacks of the stone. His character was highly esteemed by his contemporaries, who spoke of him as "omnium nobilium christianissimus, et omnium christianorum nobilissimus." He also acquired high reputation as an author in the departments of law and church history. In the former his "Deutsche Fürstenstaat," published in 1664, long retained its popularity as a manual of government; while his "Christenstaat," published in 1684, manifested the liveliest and most enlightened zeal in the service of christian truth, and of the evangelical church. In the department of church history his earliest work was his "Compendium historiæ ecclesiasticæ," which appeared in 1660, and continued to be reprinted till the middle of last century. His "Dissertatio historica et apologetica pro doctrina D. Lutheri de Missa," was published at Jena in 1686. But the most important and valuable of all his writings was his "Commentarius historicus et apologeticus de Lutheranismo, seu de Reformatione religionis," which appeared first at Leipsic in 1688, in 4to, and then in a more complete form at Frankfort in 1692, in folio. It was called forth by the publication of Maimbourg's Histoire du Luthéranisme, whose attacks upon protestantism were all the more dangerous that he abstained from the gross abuse of Luther and the other reformers, in which popish writers had always up to his time indulged. Seckendorf adopted the method of presenting to his readers the whole of Maimbourg's text in a Latin translation, and accompanying it step by step with a historical and polemical commentary, in which he exposed, *seriatim*, all its inaccuracies, perversions, omissions, and additions. He had access to all the historical archives of Saxony, and of these and all the other original sources of the history of the Reformation he made such indefatigable, learned, and sagacious use, that his work, though not readable as a narrative, is still highly valued as a rich repository of the most trustworthy materials for the history of that important period. It has always been regarded indeed as an indispensable help to a thorough knowledge especially of the Saxon reformation, and is continually referred to by later historians.—P. L.

SECKER, Thomas, an eminent prelate of the Church of England in the eighteenth century. He was born of dissenting parents in Nottinghamshire, and educated as a dissenting preacher. He received the rudiments of his education at various seminaries in the counties of Derby and York, and at length entered a theological academy kept at Tewkesbury by a Mr. Jones, who, if we may judge from the distinguished men who received their education under him, must have been a remarkable man. Among Secker's companions in study were Joseph Butler and Samuel Chandler, with both of whom Secker formed a close intimacy, which continued throughout their lives. It was here that Secker laid the foundation of his theological acquirements. After completing his education among the dissenters, he appears to have preached occasionally to their congregations; but scruples as to their principles had arisen in his mind, probably before leaving the college at Tewkesbury, and he never became a settled minister among them. In 1719 he went to Paris to prosecute the study of medicine, to which he had betaken himself in the uncertainty of his ecclesiastical opinions. While here he received an introduction from his friend Butler, who had then become preacher at the Rolls chapel, to Mr. Talbot, son of the bishop of Durham, the result of which was that a very cordial friendship sprung up between them. Talbot promised him his father's patronage and support, should he enter the Church of England and devote himself to its ministry, This appears to have been the turning-point of Secker's life. He avowed the scruples which he had long entertained, and sought admission to the established church. He entered himself a gentleman commoner at Exeter college, Oxford; and as some difficulties existed about his taking a primary degree there, he repaired to Leyden for three months, and there took the degree of doctor of medicine. He thereafter became a bachelor of arts at Oxford, was ordained by Bishop Talbot, and in two years afterwards appointed to the rectory of Houghton-le-Spring. His rise was thenceforth very rapid. He succeeded in 1727 to a stall in Durham cathedral, with the rectory of Ryton, near Newcastle, attached. This he exchanged in a few years for the rectory of St. James', Westminster, having in this interval been appointed a queen's chaplain. In 1729 he was elevated to the see of Bristol, and in 1739 he was translated to that of Oxford, along with which he held the valuable deanery of St. Paul's. On the death of Archbishop Hutton in 1758 he was unexpectedly nominated to the vacant dignity. He discharged the duties of this high office with great urbanity, moderation, and firmness. He can scarcely be called a learned prelate, and neither his temper nor the times in which he lived invited him to any active participation in the affairs of government. He had the sense to appreciate and adapt himself to his position. Shortly after his accession to the primacy he officiated at the coronation of George III., and his placid manners, correct and elegant, if somewhat cold theology, and moderate constitutional principles, seem to have been fitly accommodated to the atmosphere surrounding him. He is chiefly known by his "Sermons," and "Lectures on the Catechism of the Church of England." They are not very interesting reading now-a-days, but they had a high reputation and were widely circulated in their day. Secker died ten years after his appointment to the primacy, in 1768, and is buried in a humble grave in Lambeth churchyard.—T.

SECUNDUS. See Everard.

SEDAINE, Michel Jean, a clever French dramatist, was born at Paris on 4th July, 1719, his father being an architect in that city. On his death the young Sedaine was so much reduced in circumstances, that he was glad to work as a stonemason under Baron, the architect. He, however, continued his studies, and his employer soon discovering his talents, took him into partnership. This act Sedaine repaid by educating David, Baron's grandson, destined afterwards to become the founder of a new school of painting in France. In 1756 Sedaine first appeared as a dramatist in a piece founded on Le Sage's Devil on Two Sticks, which was brought out at the Opéra comique, and had a successful run. After writing for some years for the Opéra comique, he wrote the "Philosophe sans le Savoir" for the theâtre Français, and achieved a reputation as a writer of high comedy. He subsequently wrote "Richard Cœur de Lion" for the Grand opera, which was produced with the music composed by Grétry. This and the "Déserteur" are generally considered as his best works. At the age of sixty-five he was admitted a member of the Academy, which honour he enjoyed for thirteen years, dying on the 17th of May, 1797.—W. J. P.

* SEDGWICK, Adam, one of the most eminent geologists of the present day, occupies the situation of Woodwardian professor of geology in Cambridge. He was born in 1785 at Dent in Yorkshire. He prosecuted his studies at the university of Cambridge, and took the degree of B.A. in 1808. He became a fellow of Trinity in 1809, and on the death of Professor Hailstone, was elected to his present office. He is one of the prebendaries of Norwich cathedral, a fellow of the Royal, Geological, and Cambridge Philosophical Societies, to all of which he has contributed papers. He has paid great attention to the lower series of rocks, and has given important and valuable papers on the Cambrian, and on the lower Palæozoic rocks. He has made large collections of rocks, minerals, and fossils, and has contri-

buted liberally specimens to the Geological museum. He has done much to elevate the natural sciences in Cambridge, and his affable manners have gained him many friends. He is vigorous in debate and zealous in the defence of what he considers the truth in geological speculations. His powerful eloquence renders him a formidable opponent in controversy, and he has no patience with crude speculations, such as those once advanced by Mr. Cockburn, dean of York, or by the author of the Vestiges of Creation. He has all along been a warm supporter of the British Association, and some of his most brilliant speeches have been delivered in connection with its meetings. To the *Annals of Philosophy*, the *Philosophical Magazine*, and the *Edinburgh New Philosophical Journal* he has contributed many papers. He has published a synopsis of the classification of the British Palæozoic rocks. As regards the older rocks he differs from his friend Sir Roderick Murchison, by claiming for his Cambrian series certain formations which Murchison called Silurian. His discourse on the studies of the university of Cambridge is one of high merit. In it he gives his views relative to the nature of scientific studies, and the bearing of geology and palæontology on natural theology.—J. H. B.

* SEDGWICK, Catherine Maria, an American writer of considerable merit, was born at Stockbridge, Massachusetts, in 1790. Her father, Theodore Sedgwick, was speaker of the house of representatives, and a judge in the supreme court of the state. In 1822 she published "The New England Tale," a description of puritan manners which had been originally composed as a sort of manual of devotion, but was cast into its present form to render it more attractive. This was followed by "Redwood," a novel republished in England, and translated into French and Italian. Her most popular work, "Hope Leslie," first appeared in 1827. A clear lively style and a high moral tone of thought, recommend her books to many readers who regard novels in general with abomination. "The Linwoods," 1835; "Letters from abroad to kindred at Home," 1840; "Life of Margaret and Lucretia Davidson," and several books for the young, still keep Miss Sedgwick's name in the public view.—R. H.

SEDLEY, Sir Charles, the courtier and poet, was born in 1639, at Aylesford in Kent, the seat of his father Sir John Sedley. He was educated at Wadham college, Oxford, but left the university without taking a degree, and went abroad, nor did he return to England until the Restoration. At the court of Charles II. Sedley became distinguished as a wit and man of fashion, and was an especial favourite with the king himself. He soon became known as one of the most dissolute libertines of that most licentious society, and was fined £500 by the judges for a disgraceful orgie at a tavern in Covent Garden. At the same time, however, he enjoyed a more creditable reputation for his critical taste and poetic skill, which in his own day stood very high. Lord Rochester, himself a successful writer, spoke of his poems in terms of warm admiration, as did Dryden, one of whose pieces is inscribed to him. Sedley was elected member of parliament for Romney in Kent in 1661, and continued to represent that borough until after the Revolution. His daughter Catherine having been seduced by the duke of York, afterwards James II., he became an implacable enemy to the court, and strongly advocated the cause of the patriotic or protestant party. His brilliant talents gained him considerable influence in the house of commons, and some of his speeches which have been preserved show how vigorously he opposed the arbitrary measures of King James, especially in respect to the establishment of a standing army after the failure of Monmouth's rebellion. He also took an active part in the conspiracy which brought about the Revolution, after which he appears to have taken but little share in public affairs. He died on the 20th August, 1701, although he is erroneously stated in some biographies to have lived upwards of twenty years longer. His literary remains, which have been more than once republished, consist of comedies which had some popularity in their day, though now forgotten, amatory songs, translations from Martial and other classics, prologues and epilogues, and a few speeches delivered in parliament. The best of these pieces are the songs, some of which are graceful and pleasing; but Sedley's writings like those of most of his contemporaries are often grossly licentious.—G.

SEDULIUS, Cælius, a Latin poet, who lived in the fifth century of our era. He has been called a presbyter by some, a bishop by others, while a third class affirm that he was a disciple of Hildebert, archbishop of the Scots, and that he came from Scotland or Ireland to France, and thence to Italy. But in reality there is no certain knowledge as to either who he was, or where he lived. The following poems are ascribed to him—"Mirabilium Divinorum;" "Collatio Veteris et Novi Testamenti," in elegiac verse; a "Hymnus," in Iambic dimeters; and "De Verbi Incarnatione."—J. T.

SEED, Jeremiah, an English divine, born at Clifton, near Penrith in Cumberland, was educated at Queen's college, Oxford, of which he was chosen a fellow in 1732. After being for a considerable time curate at Twickenham to Dr. Waterland, he was presented in 1741 by his college to the living of Enham in Hampshire. His sermons have been much admired. He died in 1747.—D. W. R.

SEETZEN, Ulrich Jasper, a celebrated German traveller, was born at Sophiengroden, near Jever, on the 30th January, 1767. He studied medicine and natural history at Göttingen, and in 1802 undertook a scientific journey into Asia and Africa. After acquiring Arabic at Aleppo he visited Syria and Palestine, where he remained for several years, and particularly examined the regions to the east and south of the Dead Sea, which no European had trod before him. In 1807 he passed into Egypt, and for two years stayed at Cairo, busied in collecting most valuable manuscripts (upwards of fifteen hundred) and antiquities for the ducal library at Gotha, in grateful recognition of the princely assistance lent him by the Princes Ernest and Augustus of Saxe Gotha. It was his ardent wish to see the holy places of the Moslem, and in order to accomplish it he embraced Mahometanism. In the garb of a pilgrim he visited both Mecca and Medina, and in 1810 penetrated into Yemen, where he unexpectedly met with his death in the neighbourhood of Taes. A letter from Mecca, dated 17th November, 1810, was the last news that reached Europe from him, but only four years later his death became known. His diary was long thought to have been lost, but was recovered, and fell into the hands of Professor Kruse of Dorpat.—K. E.

SEGERS or ZEGERS, Daniel, the celebrated fruit and flower painter, was born at Antwerp in 1590, and studied under Jan or Velvet Breughel; and in 1611 was admitted a master into the guild of St. Luke. In 1614 he joined the jesuits at Mechlin, and finally settled down in their college at Antwerp, for which he painted many pictures; he also resided some time in Rome. Rubens, C. Schut, and other masters often inserted figures into the pictures of Zegers. The jesuits' house at Antwerp preserved a curious relic of this painter, presented to him by the princess of Orange in the year 1648, namely, a golden mahlstick, with a death's head at the top for a rest; it was sold in 1718. He died at Antwerp, November 2, 1661.—(*Catalogue du Musée D'Anvers.*)—R. N. W.

SEGERS or ZEGERS, Gerard, historical and genre painter, was born at Antwerp in 1591, and was probably a cousin of Daniel. His father was a publican; and he learnt painting of H. van Balen and A. Janssens. He was admitted a master in the guild of St. Luke in 1608, when only in his eighteenth year. He also spent some time in Rome, visited Madrid, and returned to Antwerp in 1620. In 1621 he married Catherine Wouters, by whom he had eleven children. Zegers died March 18, 1651. His portrait is among those painted by Vandyck, and engraved by Pontius. He was chiefly distinguished for his religious pieces, and Antwerp was formerly rich in his works, where there are still several in the Academy.—(*Catalogue du Musée D'Anvers.*)—R. N. W.

SEGUIER, Pierre, an eminent French advocate, was born at Paris in 1504, and died in 1589. He occupied a distinguished place in the Parisian parliament. He was one of an ancient French family which had been celebrated for three centuries. Many of the members attained to high legal eminence.—J. H. B.

SEGUIER, Pierre, a French judge of an ancient family in Languedoc, and was born in 1504. He was appointed advocate-general to the court of relief by Francis I., and also chancellor to Queen Eléonore of Austria. Henry II. appointed him advocate-general to the parliament, and in that character he offered a strenuous opposition to the pretensions of the Romish court respecting the duchy of Parma. The king rewarded him, in 1522, with the office of president *à mortier*. In the following year Seguier's remonstrances mainly contributed to prevent the establishment of the inquisition in France. President Seguier died in 1580. He was the author of a work entitled "Rudimenta cognitionis Dei et sui," 12mo, published in 1636.—J. T.

SEGUIER, Pierre, Chancellor of France, Duke of Villemor and peer of France, was born at Paris on the 29th May, 1588. He successively filled the offices of counsellor to the parliament, master of requests, keeper of the seals, and in 1635 was elevated by Louis XIII. to the chancellorship. In 1639 he quieted the troubles which had broken out in Normandy, and on the celebrated day of the barricades hazarded his life in the preservation of order. Twice he was deprived of the seals, viz., in 1650 and 1652, but they were finally restored to him in 1656, and he retained them till the day of his death. He was an admirer of Richelieu, whose policy he endeavoured to carry out, and distinguished himself as an ardent lover of literature. The Academy he took under special protection, at a time when it could not claim the patronage of royalty. He died at St. Germain-en-Laye, on the 28th of January, 1672, aged eighty-four years. Voltaire has eulogized his character by stating, that he was always faithful in a period when to be otherwise was a merit. In his youth Seguier was a member of the Carthusian order.—W. J. P.

SÉGUR, Louis Philippe, Count de, a distinguished diplomatist and writer, was born at Paris in 1753. Inspired with sympathy for the cause of American independence, he left France in May 1, 1782, and after a narrow escape from capture by English cruizers, entered the Delaware in September, and joined the forces under Rochambeau, with whom he continued till the end of the war. He returned to France in June, 1783, and in the following year was appointed ambassador at the court of St. Petersburg, and became a favourite with the Empress Catherine II. The result of his mission was a commercial treaty, ratified in 1787 between France and Russia, which conferred upon the former several advantageous privileges. During 1790 he represented France at the court of Berlin. Ségur was elected a member of the Academy in 1803, and in 1818 was called to the chamber of peers. He died in 1830. His works consist of "Theatre de l'Ermitage," published in 1798; a "History of the Principal Events in the Reign of Frederic William II., king of Prussia," 1800; a "Historical Decade, or a Political Review of Europe from 1786 to 1796–1801;" "Cartes Moraux et Politiques," 1821; a "Universal Ancient and Modern History," 1819; "Pensées, Maximes et Réfléctions," 1822; "Gallèrie Morale et Politique," 1823; and in 1826 he published his memoirs, souvenirs, and anecdotes.—W. J. P.

SÉGUR, Philippe Henri, Marquis de, Marshal of France, was born in 1724; commenced his military career in the wars of Bohemia, and was present at the battle of Prague; took part at the battles of Rocoux and Laufeld; in the latter he lost an arm. At the battle of Clostercamp, after receiving a bayonet thrust in the neck and three sabre wounds, he was made prisoner by the enemy. With the termination of the war he regained his liberty, and on his return to France was made inspector-general of infantry, and subsequently in 1780 minister of war. Upon the accession of Cardinal de Brienne to power Ségur retired from public affairs. He, however, fell under the suspicions of the convention who directed his incarceration in the prison of La Force. He was liberated by the first consul, who conferred upon him a pension of four thousand francs. He died in 1801.—W. J. P.

SEJANUS, Lucius Ælius, was born of an Etruscan family of the equestrian order, about 20 B.C. He early rose into favour with the future emperor, Tiberius, and became one of his most useful and unscrupulous instruments. Soon after the accession of Tiberius, he was invested with the important office of prefect of the prætorian guards. It was he who for the first time collected those dangerous soldiers into a single camp, a step fraught with the most fatal consequences to the peace and security of Rome. Sejanus continued to grow in favour with his master, from whom he received innumerable marks of honour and distinction. He obtained vast wealth, and his daughter Octavia was betrothed to Drusus, the son of Claudius, afterwards emperor. Unsatisfied by his good fortune, Sejanus now seems to have aimed at supreme power. In A.D. 23 he caused Drusus, the son of Tiberius, with whom he was at enmity, to be poisoned, removing thereby one of the obstacles in his path to empire. After a time he persuaded Tiberius to retire to a life of comparative seclusion at Capreæ, and to banish the dangerous Agrippina and her children, the representatives of Germanicus. A period of dark intrigue and dissimulation followed, during which Sejanus acted as the prime minister of the emperor during his absence from Rome. But Tiberius was not the man to be lulled into false security by his treacherous servant. While treating Sejanus with a semblance of the most perfect confidence, he secretly took every precaution against his designs, and at length A.D. 31, he sent Sertorius Macro to Rome, commissioned to assume command of the prætorian guards, and to read a letter from Tiberius in the senate denouncing Sejanus for high treason. Macro fulfilled his mission, and Sejanus perished at once with all his family amid the execrations of the people, not a single voice being raised to avert his downfall.—G.

SELDEN, John, an illustrious scholar, lawyer, and statesman, was born at Salvington in Sussex, 16th December, 1584. His father, John Selden, was a minstrel, and is said by Wood to have gained by his musical talent the affections of his wife, who was the daughter and heiress of the knightly family of Baker of Rushington in Kent. Young Selden was educated at the free school of Chichester, and such was his proficiency that at the age of fourteen he was admitted a student of Hart hall, Oxford. After remaining there about four years, he repaired to London, in 1602, and commenced the study of law in Clifford's inn. In 1604, he removed to the Inner temple. At this period of his life he became intimate with several students who afterwards held the highest legal offices, and also with his celebrated contemporaries, Camden and Ben Jonson. He applied himself with such assiduity to his legal studies, that "in a few years," says Wood, "his name was wonderfully advanced not only at home but in foreign countries, and he was usually styled the great dictator of learning of the English nation." He speedily obtained a lucrative practice as a conveyancer and chamber counsel, but does not seem to have been much employed as a pleader. His earliest work, the "Analecta Anglo-Britannicon," was finished in 1607, but was not published till 1615. In 1610 appeared his "England's Epinomis" and "Jani Anglorum facies altera." In the same year he published an essay on "The Duel or Single Combat." He now became intimate with Drayton and Browne, as well as with Jonson, and in 1613, furnished the English notes to the first eighteen songs of Drayton's Polyalbion. In the following year appeared his treatise upon "Titles of Honour," which is still an authority upon that subject. His celebrated work, "De Diis Syris," was published in 1617; and his "History of Tithes" in the following year. He maintained the legal, but denied the divine right of tithes, and, in consequence, gave great offence both to the clergy and court. A host of answers and animadversions speedily appeared, and the author was ultimately summoned before the high commission court, and was obliged to express his regret for having published a work which had given offence. Selden now took a deep interest in the resistance of the patriotic party to the arbitrary measures of James I., and though not a member of the house was consulted by the commons respecting the protestation which they entered in their journals. The enraged and baffled monarch ordered him to be committed to the Tower, but by the interest of the lord keeper, Williams, he was set at liberty after being four weeks in the custody of the sheriff. In 1624 he was elected one of the members for the borough of Lancaster, and the same year, in consequence of his refusal to accept the office of reader of Lyons inn, he was fined by the benchers of the Inner temple, and disabled from being called to the bench. But the latter part of the order was rescinded in 1632, when he became a bencher of that society. In 1625 Selden sat as one of the members for Great Bodmin in the first parliament of Charles I.; and in the second parliament, in the following year, he took a prominent part in the proceedings against the duke of Buckingham. In 1628 he sat again for Lancaster, and by his great learning and intimate knowledge of the laws and constitution of the country rendered efficient aid to the patriotic party, especially in the preparation of the celebrated Petition of right. During the recess he quietly pursued his literary occupations, and gave to the world his "Marmora Arundeliana"—a description of the ancient marbles, which the earl of Arundel had recently brought to England—and two legal treatises. On the reassembling of parliament in January, 1629, Selden took a more active part than ever in resisting the arbitrary and illegal proceedings of the king, and on the dissolution of the parliament he was, in consequence, along with Sir John Eliot and other popular leaders, committed to the Tower, and was denied even the use of books and writing materials. After an imprisonment of eight months, the patriots were offered their liberty on condition that they should give security for their good behaviour. But this they refused to do. The severity of their confinement was, however, relaxed in 1631. Selden was liberated on bail through the influ-

ence of the earls of Arundel and Pembroke, but he did not receive a free discharge until 1634. Parliament subsequently voted £5000 to each of these gentlemen, as compensation for the losses they had sustained by this illegal imprisonment. In 1635 Selden published at the request of the king his celebrated treatise entitled "Mare Clausum," which he had written a good many years before in answer to Grotius' Mare Liberum. During the next four years Selden seems to have been occupied with literary and forensic employments. His treatise, "De Jure Naturali et Gentium, juxta disciplinam Ebræorum," was published in 1640. In the same year he was unanimously chosen to represent the university of Oxford in the Long parliament; but he was less violent than formerly in his opposition to the crown, probably dissatisfied with some of the extreme measures of the opposite party. He voted against the attainder of Strafford, and also resisted the exclusion of the bishops from parliament. He was always in favour of a moderate course, and while he opposed the king's "commission of array" as illegal, he resisted with equal firmness the ordinance of the parliament for the militia, which he declared to be "without shadow of law or pretence of precedent." In 1643 he was nominated one of the lay members of the famous assembly of divines at Westminster, and seems at times to have perplexed his ecclesiastical antagonists by his Hebrew lore. In the same year he was appointed by the house of commons keeper of the records in the Tower. In 1644 he declined the office of master of Trinity hall, Cambridge. In 1647 he was appointed one of the parliamentary visitors of Oxford university. Although Selden subscribed the solemn league and covenant, he was not prepared to go all lengths with his party, and when the civil war broke out he seems to have withdrawn almost entirely from the arena of political strife. He spent the closing years of his life in the house of the dowager duchess of Kent, with whom he lived as legal adviser, and to whom it was alleged that he had been married. He died on the 30th November, 1654, in the seventieth year of his age, and was buried in the Temple church, where a monument has been erected to his memory. Selden left a large fortune. His valuable collection of books was deposited by his executors in the Bodleian library. He was the author of a great number of treatises besides those mentioned above. His best known work is his "Table Talk," published after his death by his amanuensis, Richard Milward. Coleridge says, "There is more weighty bullion sense in this book than I can find in the same number of pages of any uninspired writer." Selden was held in the highest estimation by his contemporaries. Clarendon, Baxter, Whitelocke, and others, all bear testimony to the excellence of his character, and the extent of his learning. Clarendon says, "Mr. Selden was a person whom no character can flatter, or transmit in any expressions equal to his merit and virtue."—J. T.

SELEUCUS I., the founder of the Grecian dynasty of the kings of Syria, was the son of Antiochus, a Macedonian noble. At an early age he was intrusted with a command in the Macedonian cavalry under Alexander the Great, whom he accompanied throughout his eastern campaigns. He took a prominent part in the Indian expedition of Alexander, and subsequently, by the king's desire, married Apame, the daughter of Spitamenes, the Bactrian satrap, at Susa. In 321 B.C. he obtained the important satrapy of Babylonia, from which, however, he was driven by Antigonus in 316. Seleucus upon this fled into Egypt, and joined the coalition formed by Plotemy Cassander and Lysimachus against Antigonus. In 312 he finally recovered possession of Babylon, and the era of the Seleucidæ is dated from this year. During the next ten years he appears to have subdued all Asia eastwards as far as the Indus, and he even carried his arms southwards to the vicinity of the Ganges. He, however, at length concluded a treaty with the great Indian potentate Sandracottus, termed by Hindoo writers Chandra-gupta, in which he renounced all claim on the provinces beyond the Indus, in consideration of a yearly present of five hundred elephants. In 302 he joined a new league formed against Antigonus, and took a leading part in the battle of Ipsus, where the latter was defeated and slain. Soon afterwards, however, being reconciled to Demetrius the son of Antigonus, he married his daughter Stratonice. In 293 he associated with himself his son Antiochus in the regal dignity. His vast dominions, which now embraced the greater part of Asia Minor to the west, he subdivided into seventy-two satrapies. In 286, having quarreled with his father-in-law, Demetrius, he defeated and captured him in Cilicia, but treated him with kindness and generosity. In 281 a war ensued between Seleucus and his former ally Lysimachus, who then governed Macedonia, Thrace, and part of Asia Minor. Lysimachus, who had been the aggressor, was defeated and slain. In the following year Seleucus, now more than seventy years of age, having crossed over into Thrace, was treacherously murdered by Ptolemy Ceraunus, the son of Ptolemy I. of Egypt. Antiochus I. succeeded to his father's throne. Seleucus was one of the most enlightened among the successors of Alexander, and did much to extend Hellenic civilization throughout Asia.—V. G.

SELIM I., Emperor of the Turks, was born in 1467. Being governor of Trebizonde, he revolted against his father, and marched to Constantinople, but was defeated. Yet with the help of the janissaries he dethroned his father, Bajazet II., April 25, 1512, and was proclaimed, May 23. He then marched against his elder brother, Ahmed, whom he defeated and put to death. Another brother and five nephews shared the same fate. Indeed, every one who displeased the tyrant, or fell under his suspicions, was put to the sword. Having invaded the dominions of the shah of Persia, he defeated him and took Tabriz in 1514. He also annihilated Kansu, sultan of Egypt, near Aleppo; as well as his successor, Tuman Bey, in Egypt near Cairo. Thus he made himself master of Syria and Egypt. He also subjugated Mecca. He built an arsenal in Pera, laid the foundation of a maritime power, and controlled with a high hand the haughty Mamelukes. After making preparations for the subjugation of all Persia, he died, 22d September, 1520, on the way between Constantinople and Adrianople. Though Selim was a cruel tyrant and bloody governor, he was a vigorous sovereign, who made great additions to the Turkish empire. He was a distinguished general, prudent and cautious, not without some good qualities. He also befriended poets and learned men.—S. D.

SELIM II., Emperor of the Turks, son of Solyman II., was born in 1522, and succeeded his father in 1566. He was the first sultan who ceased to go forth at the head of his soldiers, and left the management of the army to his grand vizier, as well as the affairs of the empire generally. In 1568 he concluded an eight years' truce with Hungary, and the next year entered into a similar engagement with Persia. In 1568–70 a formidable rebellion was suppressed in Yemen. Tunis and la Goleta were taken from the Spaniards. In 1571 Cyprus was wrested from the Venetians, after a vigorous resistance. But the very same year his admiral, Ali, was defeated in the great naval fight of Lepanto, where the Turkish navy was almost annihilated. The christian powers of Europe should have followed up this victory. Had they done so, the Venetians would not have been forced to make peace with the Turks on very disadvantageous terms in 1574. The power of the empire continued to grow under the administration of his viziers, and its prosperity advanced; while the sultan himself never troubled himself about state affairs, but was almost always in a state of intoxication. He died December 12, 1574.—S. D.

SELIM III., Emperor of the Turks, was born 23d December, 1761, and was the son of Mustapha III. His brother, Abd-ul-Hamid, succeeded the father in 1774; while Selim lived in the seraglio, where he studied the Koran along with the history of the Turkish empire. At an early age he appears to have been inspired with the desire of becoming a reformer of the state. With that view he entered into negotiations and correspondence with celebrated statesmen, such as the French ambassador and others. After his brother's death in 1789, he ascended the throne, at a time when the Porte was engaged in an unfortunate war with Austria and Russia. As soon as peace was concluded with the latter of these, the rebellion of Passwan-Oglu broke out, which was not settled till 1803. Selim united with Russia and England against the French republic, after Bonaparte had taken possession of Egypt. When peace was concluded with France, 1802, he began to carry out his reforms in the administration of the state and the organization of the army. These, however, were unpopular, and led to insurrections. Selim's troubles thickened. The insurrection in Servia, and a new war with Russia and Britain, added to his cares. At length the janissaries and others rose up against him, the populace were excited, and all demanded his deposal. In May, 1807, he was dethroned accordingly, and his nephew elevated to the throne. Selim was banished to the seraglio, where he employed himself usefully. In 1808 Bairaktar, pasha of Rutschuk, marched with an army to Constantinople with the view of restoring Selim to the throne. Selim was barbarously murdered by Mustapha IV.,

and Bairaktar caused the latter to be dethroned. The character of Selim commands respect. He was a humane and educated sovereign, whose intentions and measures were good. But the nation was too far sunk to be easily reformed.—S. D.

SELJUKIDES, a Turkish dynasty which was established in Persia during the thirteenth century. Its founder was the renowned Seljuk, who, having been expelled from Turkistan by the khan of his tribe, passed the Jaxartes at the head of a numerous band of followers, and settled in the plains of Bokhara, near Samarcand, where he embraced the Mahometan religion. Seljuk was killed at the age of one hundred and seven, in a war against the infidels, and was succeeded in the chieftainship of the tribe by his grandson, Togrul Beg. The high military qualities of his followers attracted the attention of the Sultan Mahmoud, who invited them to cross the Oxus, and to occupy the country of Khorassan. Mahmoud soon began to reap the fruits of this mistaken policy. The Seljuk tribe were a horde of shepherds and robbers, inured to fatigue, hardy in their habits, and trained from their infancy to the use of arms. They harassed the neighbouring tribes by their petty inroads and plundering, and rendered themselves so formidable to Mahmoud, and especially to his successor, Massoud, that the latter was forced to bestow on them an extensive grant of territory. They afterwards defeated him in a general battle, and under Togrul Beg, whom they now elected king, invaded Khorassan in the year 1042, and finally expelled the descendants of Mahmoud from the eastern provinces of Persia. Togrul subsequently overran the whole of that country, made himself master of Baghdad, and obtained possession of the person of the khalif. The conqueror treated the commander of the faithful, however, with profound veneration, was constituted by him the temporal lieutenant of the eastern and western divisions of the empire, and obtained in marriage the hand of the daughter of the khalif's successor. He died a few months after, in 1068, and was succeeded by his nephew, Alp-Arslan, who has been praised by all historians for his justice, valour, and generosity. He achieved the final conquest of Armenia and Georgia, successfully defended his new dominions against an invasion of the Romans, defeated and took prisoner their emperor, Romanus Diogenes, and generously restored him to liberty on payment of a moderate ransom. His son, the famous Malik Shah, who succeeded to the throne in 1072, subdued Syria and Egypt, and extended his authority from the Mediterranean to the wall of China. He built many colleges and mosques, and was a liberal patron of learning and science. One of his lieutenants captured Jerusalem, which remained for twenty years under the sway of the house of Seljuk; and it was the cruel treatment of the christian pilgrims to the holy city, during that period which gave rise to the famous crusades for its recovery. On the death of Malik Shah, his dominions were torn by intestine feuds, and as a natural consequence were ultimately divided among his four sons, the eldest retaining the throne of Persia. Togrul III., the last sovereign of the Seljukian dynasty, was slain in battle by the sultan of Kharasm.—J. T.

SELKIRK, Alexander, the original of Defoe's celebrated character of Robinson Crusoe, was born in the year 1676 in the village of Largo in Fife. His father was a thriving shoemaker, an elder in the kirk, and a strict disciplinarian. Young Selkirk, who was the seventh son of this worthy man, received a good education at the parochial school of Largo, where he was taught reading, writing, arithmetic, and navigation. At an early age he showed an inclination to follow a seafaring life; and having been cited in August, 1695, to appear before the session for laughing in church, he ran away to sea, to escape the disgrace with which he was threatened. After an absence of six years, which he is supposed to have spent with the buccaneers, Selkirk revisited his native village, and soon fell again under the censure of the session, on account of a quarrel with his brothers. A few months later he left his father's house a second time, and joined, in the character of sailing-master on board the *Cinque Ports*, in a buccaneering expedition under the celebrated Captain Dampier. After cruising for several months along the coast of Mexico and South America, and capturing several prizes of no great value, they sailed for the island of Juan Fernandez to take in provisions. Fierce dissensions had long raged among the crew; and Selkirk was so disgusted with the conduct of the captain, a quarrelsome and ferocious ruffian named Straddles, that he resolved to remain on that island. Scarcely had his resolution been carried into effect and his comrades left him, when he bitterly repented of the step he had taken. It was now too late, however, and he was obliged to exert himself to provide for his subsistence and safety on his solitary domain. This he did with considerable ingenuity and success, with the help of his gun, a hatchet, knife, and a few other useful articles which were put ashore with him. He remained alone on the island till June, 1709, a period of four years and four months, when he was rescued by a Captain Rogers, the commander of another buccaneering expedition, who visited the island to take in water. Selkirk joined the expedition, which was eminently successful, and reached England in 1711 with £800 for his share of the booty taken from the Spaniards. He revisited his native village, where he formed an attachment to a young girl, whom he married and took with him to London. He went to sea again in 1717, and ultimately attained the rank of lieutenant in his majesty's ship *Weymouth*, on board of which he died in 1723. An account of his singular adventures was published by Sir Richard Steele in the *Englishman* shortly after his return to England, and was ultimately embodied in the immortal Robinson Crusoe. It is not known whether Defoe learned Selkirk's story from his own mouth, or from Steele's narrative.—J. T.

* SELLON, Priscilla Lydia, mother superior of the Devonport and Plymouth sisters of mercy, born about 1820, is venerable as the foundress of the first religious sisterhood in the reformed English church. Her charitable work, commenced single-handed amongst certain poor of Devonport in 1847, sanctioned in the following year by the bishop of Exeter, and carried on with the consent of her father, Captain Sellon, has grown from so small a beginning until now three several houses—the Abbey, Plymouth; the Priory, Bradford; and S. Saviour's, London—obey her as their head. Her system has not been developed without opposition and the din of controversy; and after a while the diocesan saw fit to withdraw his name as visitor from the association, though he still expressed his cordial sympathy with it. The following statement gives some idea of the many offices of love discharged by the sisterhood. In 1849 Miss Sellon took charge of the public cholera hospitals at Plymouth and Devonport; and for three months herself, with the sisters, laboured in them. She founded, and worked with marked success, a naval college to train poor boys for the queen's service; opened an industrial institution for women; and established lodging-houses for the poor. S. Raphael's hospital near Maidenhead, worked by the sisters, was intended especially for the relief of cases not admissible in the public hospitals, and of convalescents in need of country air and good food; and during the last eight years Miss Sellon has carried on a printing-office, where young women are taught the trade as a means of maintenance.—C. G. R.

SELWYN, George, a London wit and social celebrity in the reigns of George II. and George III., was the second son of Colonel Selwyn of Matson, near Gloucester, who had been aide-de-camp to the duke of Marlborough. George was born in 1719, educated at Eton, whence he proceeded to Oxford, then travelled abroad, returned to Oxford, and was expelled for an audaciously profane jest. In 1751, on the death of his brother and father, he inherited the family estates, and entered parliament, where he commanded two votes besides his own. He was a considerable placeman, holding four well-paid sinecure offices at once. His acquirements were considerable, his disposition kind, even his wit rarely ill-natured—

> "'Twas social wit, which, never kindling strife,
> Blazed in the small, sweet courtesies of life."

He died on the 25th January, 1791.—(*George Selwyn and his Contemporaries*, by J. H. Jesse, 1843.)—R. H.

SELWYN, William, an eminent barrister, was born in 1774, and was educated at Eton and at Trinity college, Cambridge. He was first of his year in classics, and obtained the chancellor's medal in 1797. The same year he was admitted of Lincoln's inn, and was called to the bar in 1807, when he joined the western circuit. One year previously he had published the first part of his useful law-book on "Nisi Prius." Together with Mr. Maule he reported the cases in the king's bench for some time. He was recorder of Portsmouth, king's counsel, and treasurer of Lincoln's inn. He directed the legal studies of the late prince consort. He died at Tunbridge Wells, July 25, 1855. The able and energetic bishop of New Zealand is the second son of Mr. Selwyn.—R. H.

SEMIRAMIS, Queen of Assyria, a mythical personage, is commonly regarded by ancient writers as the founder of Babylon

According to Herodotus she lived about 750 years B.C., but Ctesias, who is followed by Diodorus and Justin, reckons an interval of 1306 years from Semiramis to Sardanapalus, which placing the fall of the latter 876 B.C., would fix the date of Semiramis at 2182 B.C. There can be little doubt, however, that this last computation allows too ancient a period for her reign. She is said to have been married to Ninus, the supposed founder of Nineveh, to have put him to death, and to have afterwards built Babylon. To her also were ascribed the magnificent hanging-gardens, and the remarkable canals and other gigantic works on the Euphrates. She is represented as licentious and cruel, and it is probable that she was in some way identified with Astarte, or Ashtaroth, the Assyrian Venus. Great foreign conquests are ascribed to her, and she is even said to have subdued the Ethiopians, Sacæ, Sogdians, and Arabians. In her expeditions against India alone was she unsuccessful, her war chariots and camels being no match for the hostile elephants. A remarkable inscription bearing her name is still on record. In it she boasted that no Assyrian before her had ever beheld the sea; that she had subdued the Sacæ, Sogdians, Indians, and Arabians; that she had brought rivers to flow over sterile ground; that she had built impregnable cities, and carried roads over trackless deserts and impassable mountains; and that four seas had submitted to her imperial dominion.—G.

SEMLER, John Salmon, a celebrated theologian of the eighteenth century, was born on the 18th December, 1725, at Saalfeld. In early years he was brought up under pietistic influences, which prevailed at that time in the court of the last duke of Saalfeld. In 1742 he went to Halle, where his pietistic tendencies gave way under the influence of S. J. Baumgarten. In 1749 he repaired to Koburg, where he received the title of professor, and undertook the editorial superintendence of the *Koburg Zeitung*, a gazette. In 1751 he became a theological professor at Halle, where he taught with great success for many years, and exercised an important and enduring influence on the treatment of theological subjects. The last years of his life (1788–91) were embittered by unjust attacks on his character. He died March 14, 1791. Semler is usually considered as the father of modern rationalism. If that title may be applied to any one man, he probably deserves it best. His method of interpretation is the historico-critical, which he pursued with firmness and freedom. By that means he showed the changeableness and temporary character of many dogmas. But he went too far in that direction. His great merit lies in the spirit he initiated within the domain of religion—a spirit of free inquiry, toleration, and courage. Here he set a noble example, which excited others to pursue the same path. His writings are very numerous (one hundred and seventy-one); and though many of them had a considerable reputation in their day, they are almost forgotten. He spread himself over too many subjects, and wrote too hastily. He does not evince any philosophical ability or talent for criticism. His style, too, is neither good nor pleasing. His books often consist of important notices and remarks, nothing more. He was unquestionably a man of talent, perseverance, and industry, but not of genius, though he had an originality of his own. The pietists he combated, as well as the naturalism of the Wolfenbüttel fragments. Among other treatises, he is the author of "Apparatus ad liberalem Veteris Testamenti interpretationem," 1773; "Abhandlung von der Untersuchung des Kanon's," 4 vols, 1771–75; "De Dæmoniacis," 1760; "Versuch einer Biblischen Dæmonologie," 1776; "Selecta capita Historiæ Ecclesiasticæ," 3 vols., 1767–69; "Commentationes Historicæ de antiquo Christianorum statu," 2 vols., 1771–72; "Versuch Christlicher Jahrbücher, u.s.w.," 2 vols., 1783–86; "Observationes Novæ quibus Historia Christianorum usque ad Constantinum Magnum illustratur," 1784, &c. He also edited Cramer's translation of Simon's critical history of the New Testament; Wetstein's Prolegomena et libelli ad crisin N. T.; Whitby on Original Sin; Townson on the Gospels; Farmer on Demoniacs, &c.—(See Semler's *Lebensbeschreibung*, an autobiography, 2 vols.; and Tholuck's *Vermischte Schriften, Zweiter Theil*, where, however, Semler is judged too severely.)—S. D.

SEMPRONIUS. See Gracchus.

SENAC, Jean Baptiste, anatomist and physician, was born in 1693 in the diocese of Lombez in Gascony. He graduated in medicine at Rheims, and in 1752 was appointed first physician to Louis XV. He died on the 20th December, 1770. He was the author of a monograph on the structure, action, and diseases of the heart, which was a remarkable contribution to the physiological and pathological science of the eighteenth century, and is even now frequently consulted and quoted. This work was first published in 1749; it was afterwards re-edited by Portal, and has been translated into various languages. He was the author of several other treatises, amongst which are one on the plague, and one on fevers.—F. C. W.

SENAN, a Sabian physician of the tenth century, was born at Harran in Mesopotamia. He was the son of Thabet, a celebrated physician; and his brother and son were also practitioners of medicine. By Moctader, the eighteenth Abasside khalif of Bagdad, he was made archiater, or chief of the physicians, and public examiner in medicine. The next khalif, Cáher, constrained him to embrace Islamism, and Senan fled to Khorassan in consequence of his harsh treatment. He afterwards returned to Bagdad, where he died in 942. He wrote several works, principally on astronomy and geometry, the titles of which only are preserved.—F. C. W.

SENANCOUR, Etienne Pivert de, the son of a controller of the taxes, was born at Paris in 1770, and studied at the college de la Marche. From his infancy he showed a tendency to melancholy, which, as he grew into manhood, increased rather than diminished. At the death of his parents and the loss of his wife he retired from the world, and gave himself up to philosophical meditation. The results of his reflections were published from time to time with varied success. During the Revolution Senancour remained in his retreat; but on the fall of Napoleon he entered the political arena with the publication of a pamphlet entitled "Simples Observations soumises au Congrès de Vienne par un Habitant des Vosges," &c. Compelled by want, Senancour at the period of the Restoration visited Paris, where he obtained employment in editing several journals. In 1827 he published "Traditions Morales et Religieuses chez tous les Peuples," which involved him in a criminal process instituted by the government, who accused him of teaching irreligious doctrines. M. Thiers, on his accession to the ministry, endowed Senancour, now old and a victim to gout, with a pension. He died in January, 1846, at St. Cloud, leaving a son and a daughter. The metaphysical opinions of this writer are best read in his earlier works, viz., "Reveries sur la Nature primitive de l'homme" and "Obermann," and its sequel, "De l'amour selon les trois Primordiales," &c., published in 1805, which attained four editions. While engaged at Paris in journalism, he wrote his "Vocabulaire de simple verité," and "Resumé de l'histoire de la Chine." Senancour was also the author of a romance entitled "Isabelle," which achieved but mediocre success.—W. J. P.

SENECA, Lucius Annæus, the stoic philosopher, was born at Corduba in Spain about six years B.C. He was the son of Marcus Annæus Seneca the rhetorician. He was brought to Rome in early life by his maternal aunt, whose kindness in nursing him through a tedious illness he gratefully commemorates. He was through life a valetudinarian—so much so, that to get rid of his troubles he frequently resolved to commit suicide, and was only restrained by reflecting what a grievous affliction his death would be to his old and indulgent father (Epist. 78). In spite of his bad health he applied himself diligently to the study of law, literature, and philosophy. In the reign of Caligula (A.D. 37), he had risen to considerable distinction as a pleader; and it is probable that about this time he composed his earliest work, the treatise "De Ira." When Claudius came to the throne (A.D. 41), Seneca was accused by the Empress Messalina of being too intimate with Julia, the niece of the emperor. The infamous character of Messalina makes it probable that there was no foundation for the scandal. Nevertheless the philosopher was banished to the island of Corsica, where he remained for eight years. Here he wrote his "Consolatio ad Helviam" (his mother), and his "Consolatio ad Polybium" (a favourite freedman of the emperor). In this treatise, with a view to his recall, he flatters Claudius in a strain of fulsome adulation very much at variance with the lofty independence and high-strung stoicism which in his other works he professes. In the year 49, Seneca was allowed to return to Rome, his sentence having been remitted through the interposition of Agrippina, the sister of Julia, and now the wife of the emperor. Through the same influence he obtained a prætorship, and was appointed tutor, along with Burrus, præfect of the prætorian guard, to Nero, the son of Agrippina by her former husband, Cn. Domitius Ahenobarbus. Agrippina had prevailed on Claudius to adopt

Nero, and to make him his heir, to the exclusion of his own son, Brittanicus; and she was now desirous that his training should be intrusted to persons wholly devoted to her interests. Nero was eleven years of age when Seneca undertook his education. What effect his instructions may have had on the conduct and disposition of the young prince, it is impossible to determine exactly. Suetonius represents him as more disposed to minister to his own vanity, than to the improvement of his pupil (in Vit. Ner., c. 52). Among the frescoes discovered at Pompeii, there is one which represents a butterfly endeavouring to curb and direct a dragon. This is said to have been designed to typify the relation in which Seneca and Nero stood as master and pupil—(see Oxford Essays, 1858—Art. "The Ancient Stoics," p. 108). Doubtless there was much truth in the emblem. Yet it is not probable that Seneca's lessons were altogether thrown away, or that his control was totally ineffectual. Tacitus commends both him and Burrus for their judicious management of Nero (Annal. xiii. 2). Although they could not fix in his mind the principles of virtue, they certainly laid some arrest on the development of his vicious propensities, and retarded the outbreak of those hideous excesses into which he plunged before the close of his career. Considering the nature of the material given him to mould, we may wonder, not that Seneca should have failed in forming a good prince, but that he should have succeeded in preventing so bad a one from being execrable from the very first. Nero became emperor, A.D. 54. In about a year afterwards, Brittanicus was put to death by his orders. As Seneca was believed to have been enriched by his downfall, it has been inferred that he had some share in his destruction. That Seneca had amassed great wealth is certain; but it is by no means clear that it was obtained through the murder and spoliation of Brittanicus. A darker stain rests on his memory in connection with Nero's next great crime—the murder of his mother, Agrippina (A.D. 60). Agrippina was steeped in crimes, and her ambition was such that she was continually plotting how she might wrest the sceptre from her son; but her wickedness does not extenuate the guilt of the parricide and his abettor. Seneca not only assented to the murder, but was, moreover, the author of the letter addressed by Nero to the senate, in which he accuses his mother of a conspiracy against him, and alleges that she had committed suicide on its failure. Whatever truth there may have been in regard to the conspiracy, there was none in regard to the suicide. In the year 63, Nero got rid of Burrus by means of poison. Burrus was a man of greater force of character than Seneca, and was therefore more obnoxious to the emperor, on account of the stronger opposition he offered to his evil designs and depraved practices. From this time the power of Seneca ceased; and Nero, under the influence of two infamous parasites, Tigellinus and Rufus, now gave himself up to every species of cruelty and excess. They excited his jealousy and tempted his cupidity by enumerating the possessions of Seneca, whose life was itself a standing reproach to the emperor. It was, therefore, resolved that he should die. He was falsely charged with being privy to the conspiracy of Piso; and the emperor's commands were conveyed to him, signifying that he must prepare for death. He heard his doom unmoved, and his bearing showed that he could practise, as well as preach, the principles of an exalted stoicism. His veins were opened, and he expired in a warm bath, endeavouring, as his life ebbed away, to assuage by his exhortations the sorrow of his surrounding friends, and to confirm their virtue by his example. He died, A.D. 65.—(Tacit., Annal. xv. 62.) In regard to the character of Seneca, opinions have been divided. By some he has been represented as vain and avaricious, as a time-server, and a hypocrite. It is truer, as well as more charitable, to suppose that his faults were incident to his situation, rather than indigenous to himself; that in circumstances the most inimical to virtue, he preserved his virtue, if not spotless, still tolerably entire; and that, true to the principles of his philosophy, he succeeded in making the best of a very bad position. Stoicism, as expounded by Seneca, and as practised by him and other noble Romans, was the one redeeming feature of this—the worst of times. It inculcated a reliance on the wisdom, and an acquiescence in the decrees, of Providence; and at a time when the lives, the liberties, and the possessions of men were in the highest degree unstable and precarious—when the whole Roman empire was broken-hearted and in despair—it taught the useful lesson, that to overcome the fear of death was to stand superior to every earthly calamity; and that to be conscious of an inner and spiritual freedom, as the true life of the soul, and as that which the power of the imperial tyrant and his minions could never reach, was to enjoy a peace which the world could neither give nor take away. Such is the purport of the philosophy which Seneca enforces, often with eloquence and solemnity, although his style is generally deficient in natural grace, and somewhat too antithetical. The work in modern times which most closely resembles the writings of Seneca, both in thought and in expression, is Young's Night Thoughts. A useful and cheap edition of the works of Seneca was edited by Frederic Haase, and published by Tübner, Leipsic, 1853. The tragedies sometimes ascribed to him, are now generally acknowledged to be his. His epistles to St. Paul are spurious.—J. F. F.

SENECA, M. Annæus, who has sometimes been confounded with his son, the philosopher, was born at Corduba in Spain about 61 B.C. He had a wonderful memory, and was the author of two collections of commonplaces, still extant. The title of one of these is "Controversiarum Libri decem;" of the other, "Suasoriarum Liber." Only five books of the former now remain. He died about the end of the reign of Tiberius.—D. W. R.

SENEFELDER, Alois, the inventor of lithography, was born at Munich in 1771, and died there on the 26th of February, 1834. The son of an actor, he wished to adopt his father's calling, who, however, sent him to the university of Ingolstadt, in order to study law. But the father died when young Senefelder was about eighteen, and his legal studies had to be abandoned. Thus thrown on his own resources, he turned to the stage, but met with no success; and wrote a comedy or two which brought him a few florins. The cost of printing proved a serious difficulty in the way of publishing his literary compositions; and being of an inventive turn, he set about devising a means of bringing his writings before the public without the assistance of the printer. He tried various methods, and among others a kind of etching. But he was miserably poor; the copper plates were costly; and though he used to grind and polish them afresh after each attempt at engraving, the process was tedious and troublesome. Till therefore he could acquire facility in writing backwards, he resolved to practise on a piece of the fine white stone found in the neighbourhood of Munich. He even tried etching on the stone, but could not get clear impressions from it. How he came to make the first step in the invention of lithography he has himself related. His mother (he was unmarried) asked him one day to make out the washing bill. He had no paper, so he took a piece of the smoothed stone, and wrote the bill on it with the ink he had prepared for his experiments—a modification of the wax-ground he used in etching. The stone was laid aside, and when he saw it again some time after, the ink was so firmly set that it occurred to him it might be possible with an acid to eat away the stone where not protected by the ink (which being like the etching ground, he knew would resist the action of the acid) and leave the writing in relief. So satisfied with the results of his trials was Senefelder, that, not being able to raise money enough in any other way, he actually offered himself as a substitute for an artillery conscript, but was found ineligible. He, however, induced a musician to enter into partnership with him, the object being to print musical scores by the new process. They met with a certain amount of success, and the elector promised if the method should be found really practicable, to grant them a patent for its sole use within his dominions. Senefelder was, however, unable to overcome the various mechanical difficulties. But about 1798, he invented the process now known as lithography which depends not, like his first method, upon leaving the portion to be printed from in relief whilst the rest of the stone is eaten away, but upon the capacity of the stone for receiving a drawing made with a greasy substance, and the affinity of the drawing so made for absorbing a printing ink of a like composition in proportion to the quantity of grease in the several parts of the drawing. The capability of this process was soon made apparent. Senefelder received advice and assistance from the artists of Munich, who fully appreciated its usefulness. The exclusive privilege of employing the process in Bavaria was, in 1799, granted to the inventor, who established a lithographic establishment in Munich which met with much success; and he entered into partnership arrangements for working the process in other countries. These however, though lithographic presses were very generally established, brought

Senefelder little profit, and other projects for the extension of the art proved equally unremunerative. Senefelder's establishment, however, had grown into importance, and numerous works, both pictorial and commercial, were issued from it; when in 1809 he was offered the post of director of the newly-founded royal lithographic office, with a handsome salary and permission to carry on his private business also. Thus placed at ease in his circumstances, he devoted the rest of his life to the improvement of his art. With the view of extending the knowledge of it he published (1818) "A Complete Course of Lithography," with numerous illustrations, and a preface by Herr Von Schlichtegroll, director of the Munich academy. This preface gives a full account of Senefelder's labours, and is the authority for whatever is known of the history of the invention. The work was translated into English (4to, 1819) and French, and had the effect of calling general attention to the new art. Lithography is now a very different thing to what it was in the hands of Senefelder, but he saw clearly its capabilities, and carried it forward to a degree of excellence remarkable in the circumstances; even the practice of using two or more stones so as to print in tints was employed by him.—J. T–e.

SEPPINGS, Sir Robert, a naval architect, was born in 1768. He was trained as a shipwright under the eye of Sir John Henslow, surveyor of the navy. His uneventful life was devoted to improving the art of shipbuilding, which is greatly indebted to him for the system of diagonal bracing and trussing, and the substitution of round for flat sterns in men-of-war. During a period of fifty years he successively filled the posts of master shipwright-assistant at Plymouth, master shipwright at Chatham dockyards, and surveyor of the navy. The opposition offered to his innovations by old builders and naval officers was counterbalanced by the official support of Mr. Charles Yorke, and the literary advocacy of Sir John Barrow in the *Quarterly Review*. Dr. Thomas Young, the mathematician, maintained the same views in the Philosophical Transactions, in which will be found also Seppings' papers on the construction of ships in the volumes for 1814, 1818, and 1820. The Copley Medal was presented to Mr. Seppings in 1814 by the Royal Society, the gold medal of the Society of Arts in 1804, £1000 by the admiralty, and the honour of knighthood by the crown. He died at Taunton, Somersetshire, on the 25th April, 1840.—(See the *President's Address to Royal Society*, 1840.)—R. H.

SEPTALIUS. See Settala.

SEPULVEDA, Juan Gines de, a Spanish scholar, born in 1490; died in 1574. He was appointed in 1536 chaplain and historiographer to Charles V., and tutor to his son, afterwards Philip II. He wrote a life of Cardinal Albornoz, and a reply to the strictures of Las Casas on the cruelties exercised towards the Indians, entitled "Democrates Secundus, seu de justis belli causis," &c. This latter work, however, was suppressed, and the same fate overtook another book, written in defence of it. He wrote likewise a treatise on fate and free will, in opposition to Luther; a treatise "De Ritu Nuptiarum et Dispensatione," and other works. A history of the reign of Charles V., another of Philip II., and a third of the Spanish conquests in Mexico, are still inedited. Sepulveda's works were reprinted in 1780, by the Academy of History.—F. M. W.

SERAPION of Alexandria, a physician of the sect of the Empirici. He lived in the third century B.C. Nothing is known of his life. Dr. Mead concluded that he was a pupil of Erasistratus, on the ground that his name occurs on a medal discovered at Smyrna, a town where the followers of Erasistratus lived. Serapion is mentioned by Celsus, Cœlius Aurelianus, and others. He extended the system of Philinus, which by some authors has been attributed to him. He also vehemently attacked the writings of Hippocrates. His own observations were principally directed to the discovery of remedies and antidotes, and this laid him open to the charge of neglecting dietetics made against him by Cœlius Aurelianus.—F. C. W.

SERAPION, a Syrian physician, of whose life nothing is known. He is quoted by Rhazes, and therefore lived before the middle of the tenth century. Two works are in existence bearing his name. One in MS., called "Aphorismi magni momenti de Medicina Practica," is to be found in the Bodleian library. The other entitled "Kunnásh," has been translated into Latin, and published several times under various titles. It contains an imperfect abridgment of the opinions of the Greeks and Arabians on diseases and their treatment. The first edition, translated by Gerardus Cremonensis, was published at Venice in 1479. Two editions of a translation by Andreas Alpagus appeared in 1488 and 1550. Alb. Torinus published the work under the title of Jani Damasceni Therapeutica Methodi, lib. vii., fol. iv., Basle, 1543.—F. C. W.

SERAPION, an Arabian physician, commonly called Serapion Junior. Nothing is known of his personal history. It is probable that he lived at the end of the eleventh century after Christ. His work "De Simplicibus Medicamentis" is characterized by Mr. Adams in the appendix to Barker's Lempriere as "one of the most important works of Arabic medical literature," and as containing "a useful compendium of all the most interesting information on this head in the writings of Dioscorides and Galen, with some additional remarks by himself and the older Arabic authorities. An Arabic MS. of this work exists in the Bodleian library. It was published in Latin at Milan in 1473, and again at Venice in 1552. Serapion Junior was long confounded with the preceding physician of that name, and consequently their works are frequently found printed together.—F. C. W.

SERASSI, Pietro Antonio, author, born at Bergamo, 1721; died in Rome 19th February, 1791. He professed belles lettres in his native Bergamo, and helped to re-establish there the Academy degli Eccitati, of which he became perpetual secretary. He has left a considerable number of biographical works; the chief of these is a "Life of Tasso," 2 vols. 4to, said to have occupied its author some twenty years.—C. G. R.

SERENUS, Aulus Septimius, a Roman lyric poet, contemporary of Martial. His poems, which were published under the title of "Opuscula Ruralia," have been lost, with the exception of a few fragments preserved by the ancient grammarians. The poems called Moretum and Copa have also been ascribed to Serenus.—J. T.

SERENUS, Samonicus Quintus, a learned Roman who flourished in the early part of the third century A.D., and was put to death by Caracalla in 212. He was the author of many learned works, but the only one that has been preserved is a medical poem, entitled "De Medicinâ præcepta saluberrima." The son of Serenus, who bore the same name, was tutor to the younger Gordian, and bequeathed to him the magnificent library which he had inherited from his father.—J. T.

SERGIUS I., Pope, was elevated to the papal see, 687. He was born at Palermo. When the council in Trullo, or Quinisextum, passed its canons, 691, Sergius disapproved of six, though his legate had concurred in them. Justinian, indignant at his opposition, sent Zacharias to arrest Sergius, and bring him to Constantinople, but failed in the attempt. At the synod of Aquileia, 698, he procured the condemnation of the works of Theodore of Mopsuestia, Theodoret, and a letter of Ibas of Edessa (the three chapters). The introduction into the mass of the Agnus Dei is usually ascribed to Sergius. He died 701.

SERGIUS II., Pope, a native of Rome, was elected pope, 844. He was crowned without the approbation of the Emperor Lotharius, who, therefore, sent his son and colleague Louis with an army into Italy. But the pope and other ecclesiastics received Louis with friendship, and crowned him king of Italy. The emperor's troops plundered and pillaged the neighbourhood of the capital to such an extent, that they were withdrawn at the pope's entreaty; after which the Saracens from Africa ravaged the same localities. Sergius died 847.

SERGIUS III., Pope, was elevated to the see by the Tuscan party, headed by Adalbert, marquis of Tuscany, 904. The relation of Sergius to Marozia, and Theodora her mother, was very discreditable to the parties. It is true that he attained to the dignity through their influence; but he lived in a state of concubinage with Marozia, and had a son by her, who afterwards became pope, as well as other children. He died 911.

SERGIUS IV., Pope, bishop of Alba, became pope 1009. He endeavoured to stir up the rulers of Italy to unite against the Saracens, who had taken possession of various parts of Italy, and died 1012.—S. D.

SERGIUS I., patriarch of Constantinople from 610 to 639, was a native of Syria. His memory has been preserved chiefly by the part which he took in the Monothelite controversy. Having been consulted by the Emperor Heraclius in 622, he declared that the adoption of an active will and a manifestation of will was not inconsistent with the received creed of the church. A violent controversy, however, subsequently arose on the subject, which was greatly inflamed by the conduct of

Sophronius, patriarch of Jerusalem. In order to restore peace to the church, Heraclius issued in 639 an edict composed by Sergius, prohibiting all controversies on the disputed point; but the remedy did not prove effectual. Sergius died in the same year.

SERLIO, SEBASTIANO, a celebrated Italian architect, was born at Bologna in the last quarter of the fifteenth century. If not a pupil, he is said by Vasari to have inherited the artistic effects, of Baldassari Peruzzi; but he appears to have formed himself as an architect upon the study of Vitruvius, the ancient remains in Rome and other Italian cities, and the more recent buildings in Venice. He was at Pesaro in 1511–14, but he does not appear to have at that time practised as an architect: Lanzi thinks he was then a decorative painter. He afterwards went to Verona, where he drew and measured the amphitheatre, &c.; then to Vicenza, where he built a church; and in 1534 to Venice, where he formed an acquaintance with Sanmicheli, Sansovino, and other distinguished architects then in that city. Still intent on investigating archictectural antiquities, he proceeded to Pola, Ancona, Spoleto, and finally to Rome, where he completed and published (folio, 1537) his "Regole Generali di Architettura," being a treatise on the five orders of architecture. This work introduced him to the notice of Francis I., then in Rome, who invited him to France. He went thither with his family in 1541, and was directed by the king to make a design for the court of the Louvre; but, according to Milizia, he had the magnanimity to recommend the design of Lescot as superior to his own. Serlio seems to have been chiefly engaged upon the palace of Fontainebleau, and at St. Germain-en-Laye. The death of Francis (1547) deprived him of his office, and he retired to Lyons, where he was obliged to sell his architectural drawings to maintain his family. He afterwards returned to Fontainebleau, and there died in 1552. In France Serlio devoted a good deal of time to the completion of his architectural writings, which long enjoyed a great reputation.—J. T–e.

SERRES, DOMINIC, R.A., marine-painter, was born at Auch, department of Gers, France, in 1722. He was intended for the priesthood, but ran away from the seminary and went to sea. Working his way upwards, he had become master of a vessel engaged in the trade to Havannah, when his ship was taken by the English in 1762. Whilst a prisoner in the Marshalsea, Serres amused himself with his pencil; and on his liberation, finding that his drawings of ships met with a ready sale, he took a few lessons of Brooking the marine-painter, and adopted painting as his profession. His pictures were exclusively of ships and sea-fights; and the knowledge of nautical matters which they displayed rendering them very popular with naval officers, he received numerous commissions. Some paintings of naval reviews procured him the appointment of marine-painter to the king. Serres was one of the original members of the Royal Academy, and in 1792 was elected librarian. He died in November, 1793. Many of his pictures of British naval victories were engraved. As works of art his pictures are not of much value. Six paintings by him are in the Naval gallery at Greenwich hospital.—J. T–e.

SERRES, OLIVIER DE, a distinguished agriculturist, was born at Villeneuve de Berg in the Viverais in 1539, and died in 1619. His knowledge of agriculture brought him under the notice of Henri IV., and he was employed in the improvement of the royal domains. He wrote a work on agriculture, and on farm management; as well as a treatise on silk worms, and the culture of the white mulberry as food for them.—J. H. B.

SERTORIUS, QUINTUS, the Roman general, was born of respectable parentage at Nursia, in the country of the Sabines. At an early age he served with distinction in Gaul, and fought under Marius at Aix, in the great battle with the Teutones, 101 B.C. After some campaigns in Spain, he held the office of quæstor in Gaul, and showed remarkable military talents in the Marsic war, 91. On the commencement of the civil war, 88, he joined the party of Marius not from any admiration of that brutal soldier, whose character he rightly estimated, but, as it would seem, from animosity to the nobles, by whom his own career had been systematically impeded. He does not appear to have had any share in the guilt of the massacres perpetrated by Marius at Rome; and finding that horrible outrages were committed by the slaves whom the latter had enlisted, he fell upon them in their camp, and cut to pieces four thousand of them. In 83 he was prætor, but not being able to maintain himself in Italy after Sulla's return, he retired with a small army into Spain. Driven from this retreat by Sulla's lieutenants, he crossed over to Morocco, whence after various adventures he sailed for Lusitania with two thousand six hundred men in 81. Here his wise policy conciliated the natives, while his great military genius, aided by a superior knowledge of the country and the assistance of a friendly population, enabled him to defeat the generals whom the hostile faction then dominant at Rome successively sent against him. Gradually he extended his authority from Portugal over the greater part of Spain, while his strength was much increased by numerous refugees who had been driven from Italy by the violence of Sulla's partisans. Q. Metellus, an experienced general, was at length sent against him by the senate, but Sertorius still kept his ground. To give greater dignity and stability to his government he established a senate of three hundred Romans, while he gratified the natives by forming a school at Huesca in Arragon where their children were trained and educated after the Roman fashion. Taking advantage of the credulity of the people, he trained a white fawn to follow him about, and persuaded the ignorant natives that he received through the animal divine messages from the gods. In 77 Pompey was sent by the senate to the aid of Metellus, and the two generals gained several victories over the lieutenants of Sertorius. When, however, he commanded in person, they were unable to gain any advantage, and Pompey, after a severe combat on the banks of the Sucro, was only saved from defeat by the timely arrival of his colleague. Sertorius now formed an alliance with Mithridates, king of Pontus, but though still victorious in the field, his life was drawing to a close. Many of the Spaniards were alienated from him by the oppressions practised in his name, though against his orders, by his Roman subordinates; and Sertorius, apprehending a conspiracy, put to death the youths intrusted to his care who were being educated at Huesca, an act which forms the chief blot on his memory. Many of the Roman nobles who had joined him were jealous of his power, and a very large reward had been offered by Metellus for his head. Ten of his officers, all of them Romans, conspired against him, and Sertorius was murdered at a banquet in 72, after nine years' successful resistance of the power of Rome. Equally eminent as a soldier and a statesman, he was also an accomplished man of letters, and his oratory is praised by Cicero. Our information respecting this remarkable man is unhappily very imperfect; but so far as we can judge, his moral character was decidedly superior to that of his contemporaries. His general conduct towards the native populations which he governed was liberal and humane; he hated licentiousness, and the rapine and cruelty always so prevalent among the Roman soldiery, he repressed with a stern hand.—G.

SERVANDONI, GIOVANNI NICCOLA, a celebrated Italian painter and architect, was born at Florence, May 2, 1695. In painting his master was Panini; in architecture he is said by most authorities to have studied under De Rossi, but the date of De Rossi's death renders that impossible. Servandoni early acquired distinction as a decorative artist. He was largely employed in getting up those scenic spectacles at that time so much in fashion on festive occasions. His celebrity in this line caused him to be invited to Lisbon, where he was intrusted with the remodelling on a costly scale of the grand opera, in doing which he introduced a great variety of new machinery, scenic effects, &c. His success here caused him, in 1724, to be invited to Paris, where he performed similar achievements, but on even a grander scale. So great was now his fame, that he was consulted on most occasions of unusual pomp. For the duke of Würtemberg he contrived an entertainment, in which four hundred horses appeared on a stage at one time to perform various surprising evolutions. He directed the splendid pageants given at Vienna, on the occasion of the marriage of the emperor with the princess of Parma. He was sent for to England to direct the public celebration of the peace of 1746. Whilst in England he painted a stair-case in Burlington street, and some scenes for the opera. As an architect his great work is the façade of St. Sulpice, a florid yet heavy design, of two orders, Doric and Ionic, with two massive towers. He also built a church at Coulanges; a rotondo of twelve corinthian columns in the form of a temple, for Marshal Richelieu; the grand altars for Sens cathedral, and the Chartreux at Lyons; mansions in France, Brussels, and Portugal; fountains, &c. He lived in a style of profuse splendour, and notwithstanding all his employments, left little property. He died at Paris, January 29, 1766.—J. T–e.

SERVETUS or SERVEDE, MICHAEL, was born in 1509 at Villa Nuova in Arragon; hence he took the cognomen of Villanovanus, his other name, Reves, being a family one, or perhaps only the transposition of the first two syllables of his surname. His father, who wished his son to follow his own profession as a lawyer, sent him to study at Toulouse; but the youth gave his mind wholly to literature and theology. On his return to Spain he obtained the patronage of Quintana, the imperial confessor, and then accompanied him back into Italy and Germany. He seems to have taken up his residence at Basle in 1530; and amidst theological conferences with Œcolampadius, he began to manifest a tendency toward speculation, which, though ingenious and subtle, usually opposed itself to current beliefs. In 1531 appeared at Hagenau his earliest production, "De Trinitatis Erroribus," lib. vii. The book, which seems to have caricatured the doctrine, was suppressed by the emperor's mandate; and the author next year published some dialogues in apology, but without any retractation. In 1533 Servetus went to France, and studied medicine at Paris, writing a book, "Ratio Syruporum," and quarreling with the physicians of the capital. In self-defence he wrote an "Apologia," which was suppressed by order of parliament. Then he left that city, and remained two years as a corrector of the press at Lyons, and edited Ptolemy's Geography. At Lyons he devoted himself also to the study of medicine, and coming back to Paris in 1537, he took the degree both of A.M. and M.D. The Sorbonne began to stir against him, especially as he taught astrology as well as mathematics, and he prudently withdrew to Vienne, where he published an edition of the Latin Bible with notes, and where for several years he engaged in the practice of medicine. His next book, "Christianismi Restitutio," which was the fruit of some years' study, appeared anonymously at Vienne in 1553. It made a great sensation, and suspicion soon falling on Servetus through one of his correspondents, De Trie, he was imprisoned by the inquisition. During the process against him he contrived to escape, and fled to Geneva, hoping to find an opportunity of getting to Naples. After his flight he was condemned in June, 1553, as an outlaw, and his person being safe from the flames to which he was doomed, he was burned in effigy. He was discovered in Geneva, on the eve for his departure to Zurich, and at Calvin's suggestion he was apprehended on the 13th of August, 1553. His formal accuser was a Frenchman, Nicholas de la Fontaine, Calvin's secretary; but Calvin framed the thirty-eight articles of charge, and attended himself the second hearing of the case. When the council of Geneva sent information to Vienne that they had Servetus in custody, that council demanded him back to face his original accusers. But the prisoner knowing the fate awaiting him, begged hard to be kept and tried at Geneva; and the protestant syndics of Geneva, standing upon their prerogative, retained him. The prosecution was conducted by the attorney-general on a general charge of treason, to which Servetus replied at length, striving to show that he could not be branded as a disturber of society. Calvin and he, after a lengthy correspondence, were at length confronted, and the epithets each applied to the other were not very nice. As Calvin had broken with the libertine party in the council, Servetus hoped to gain by the quarrel, and insolently craved that an indictment should be served on the reformer. The Swiss churches were consulted on the issue, and they were unanimous in condemning Servetus, though they disagreed as to the amount of punishment to be inflicted on him. The influence of Calvin was on the wane toward the end of the investigation: but on the 26th of October the unhappy Servetus was condemned to be burned on the following day. Calvin, though he had no qualms as to inflicting capital punishment for such heresy, and hoped that such would be the sentence passed on the poor Spaniard, requested a more lenient form of it, but his request was not complied with. Farel attended Servetus, but seems to have made no impression on him. The sad sentence as pronounced was carried into effect on the 27th of October, at a place called Champel, two miles from the city. The sufferer as the flames devoured him cried out repeatedly, "Jesus, thou Son of the eternal God, have mercy on me." The death of Servetus, from the scene of it and the connection of Calvin with it, has acquired a polemical celebrity. Had he been tried at Vienne, most probably he would have been put to death, and little would have been heard of the deed. The original documents of the trials were first brought to light in 1842; and they show that in Geneva the magistrates claimed the power of punishing heresy with death, and needed not to be stirred up to the act by any pressure from their theologians. Assaults on Calvin and the Genevan ministers are not among the charges that preface the sentence of death, though Servetus had not spared them, calling Calvin a "Simon Magus," a "liar," a "murderer." Nations had not then learned that man is responsible only to God for his belief; and Calvin had not risen in enlightenment above his compeers. Nay, Servetus himself held the same theory, for, in his proposed indictment against Calvin he puts the alternative, "Till the cause be decided for his death or mine." It was, however, a melancholy stain on the history of the new opinions which then stirred society and sprang from free investigation, that they who held and advocated them should refuse to others what they so sternly claimed for themselves. The courage and consistency of Servetus do not stand so high as his intellectual endowments; statements amounting to virtual equivocation were made by him during his trial both at Vienne and Geneva. A passage in the "Restitutio," of which only three copies are said to be extant, seems to anticipate Harvey's discovery of the circulation of the blood.—(Rilliet, *Relation du procès intente contré Servet*, 1844; Calvin's *Letters*.)—J. E.

SERVIN, LOUIS, was descended from a good family in Vendomois; in his youth cultivated literature with success; and having completed his legal studies, was called in 1589 to the post of advocate general to the parliament of Paris. While in that capacity, he distinguished himself as a defender of the liberties of the Gallican church. His pleadings in favour of that body drew down on him the censure of the Sorbonne, and called forth a virulent reply from the jesuits. In 1590 he published a work entitled "Vindiciæ secundum Libertatem Ecclesiæ Gallicanæ, et Defensio Regii Status Gallo-Francorum sub Henrico IV., rege," in defence of Henry IV.; and in 1598, having been joined in a commission for reforming the university of Paris, he delivered a remonstrance on the subject, which was subsequently printed. His voice was again raised in support of the constitution in 1620, when, on the occasion of Louis XIII. requiring to register certain edicts, he maintained the rights of the parliament, and remonstrated in writing against the proceedings of royalty. While protesting against a similar stretch of the prerogative in 1626, he suddenly fell and expired at the king's feet.—W. J. P.

SERVIUS, MARIUS HONORATUS, the celebrated grammarian, flourished about the commencement of the fifth century after Christ. He was the intimate friend of the learned Macrobius, by whom he is introduced as a speaker in the "Saturnalia." His principal work is the elaborate and most valuable commentary on Virgil, which has been often edited. Servius was the author of several grammatical works of minor value, some of which are now extant. The best recension of the commentary on Virgil will be found in the edition by Burmann, Leyden, 1746.—G.

SERVIUS TULLIUS, the sixth king of Rome, belongs to the mythical period of legend, and the facts of his life as commonly given cannot be relied on. According to the ancient story he was the son of a female slave, who belonged to the household of Tarquinius Priscus, the fifth king of Rome. Moved by auguries and omens, Tarquinius adopted him as his son, and on the king's death Servius succeeded to the throne. His long reign of forty-four years was passed in peace, like that of Numa. The chief events of it were (1), The organization of a new constitution, for the full account of which we must refer to Niebuhr. Its general tendency was to raise the condition of the plebs, and to protect them against the patricians. (2) The completion of the great wall round the city, including all the seven hills, with the exception of the Aventine, which was left open in order that the natives of other cities might not be hindered from offering sacrifice there. (3) The Latin league, an alliance or federation formed upon equal terms between Rome and the principal towns of Latium. The reign of the old king ended in a lamentable manner. His cruel and ambitious daughter, Tullia, conspired with his son-in-law, Tarquinius Superbus, to destroy her father. Servius was murdered by the retainers of Tarquinius, who succeeded him as seventh and last king of Rome. Servius Tullius was certainly of foreign origin; but the ancient authorities were not agreed whether he was a Latin or an Etruscan, nor are modern writers a whit more unanimous on the subject. It is certain that his constitution was highly advantageous to the lower orders, and he was long after revered by the people as one of their greatest benefactors.—G.

SESOSTRIS, the name given by the Greeks to the king of Egypt, whom Manetho and the monuments term RAMSES or

Ramesses. Diodorus calls him Sesoosis. Sesostris is the Ramses, who is the third king of the nineteenth dynasty, the son of Seti, and father of Menepthah. He is often termed Ramses II. or the Great, by way of distinction from Ramses the first king of his dynasty. During the lifetime of his father he marched into Arabia, and conquered it. After this he conquered the greater part of Libya. When he became king he first attacked the Ethiopians, whom he subdued. Sailing with a large fleet from the Red sea, he traversed the coasts of Asia as far as India, and conquered all the peoples in them. From Asia he crossed into Europe, where he subdued the Scythians and Thracians. In the various countries subjugated he is said to have erected pillars, on which he inscribed his name and conquests. After a campaign of nine years' duration he returned to Egypt, loaded with spoils, and having many captives. At Pelusium he was nearly destroyed by the treachery of his brother, who was regent of Egypt during his absence. After punishing the delinquent, he adorned the temples of the gods, and rewarded his warriors. His multitudinous prisoners were employed in public works. He surrounded many cities with high mounds to protect them from the inundations of the Nile; dug canals to carry off the superfluous waters of the river; built a wall from Pelusium to Heliopolis, as a protection against the Syrians and Arabians; dedicated a huge ship of cedar-wood to the divinity of Thebes; and raised two obelisks as monuments of the greatness of his power, on which he had inscriptions engraved. After reigning sixty-six years he was overtaken with blindness, and put an end to his life. He was also called Sethosis, which Bunsen reads Se-sothis, *i.e.*, son of Sothis or Seti. Wilkinson places him 1355 B.C.; but Bunsen, 1392–1326 B.C. There is little doubt that many of the exploits attributed to Sesostris are mythical. The deeds of different kings have been thrown together by tradition. Those of the second and third kings of the nineteenth dynasty have been manifestly confounded.—(See Herodotus, ii.; Diodorus, i.; Bunsen's *Ægypten's Stelle in der Weltgeschichte*, vol. iii.; Bunsen's *Bibelwerk* I., i. ccx.)—S. D.

SESTINI, Domenico, Numismatist, born in Florence of worthy parents, August 10, 1750; died in the same city, having preserved his faculties to extreme old age, June 8, 1832. He studied under the clerks regular of the Scuole Pie, subsequently spent some while at Buonsollazzo in the Trappist convent; but early abandoned the austere rule of that brotherhood, and entered on a career of travel and laborious research, which appeared more congenial to his temperament and talents. Sicily, Hungary, Vienna, Constantinople, Naples, Wallachia, Aleppo, Berlin, Alexandria, these and other places alternately received him as a sojourner, under various patronage; his attention being specially directed to the collection and classification of coins, which, following and carrying further the system of Eckhel, he brought forward as illustrations and certifiers of history. His services having been secured by Sir Robert Ainslie, English ambassador to the Porte, he collected for the Ainslie museum more than ten thousand medals, without reckoning duplicates. Finally, after his many wanderings he obtained an honorary professorship in the Pisan university, and died in his own land, leaving a respected name. In the Biografia degli Italiani Illustri, edited by Emilio de Tipaldo, 1837, mention is made of a MS. "Sistema Geografico-numismatico," in 14 vols. folio, composed by Sestini, and purchased by the Grand Duke Leopoldo II. Of Sestini's numerous published works the following titles form a sample—"Lettere Odeporiche;" "Viaggio curioso, scientifico, antiquario, per la Valachia, Transilvania ed Ungheria sino a Vienna;" "Viaggi ed Opuscoli diversi;" "Agricoltura, Prodotti e Commercio della Sicilia;" "Classes generales geographiæ, numismaticæ, populorum et Regum;" "Relazione sui Moderni Falsificatori."—C. G. R.

SESTO, Cesare da, called also Cesare Milanese, was born near Milan, but the exact date of both his birth and his death is unknown. He was the scholar and a close imitator of Leonardo da Vinci; but he also spent some time with Raphael at Rome, and imitated also that great master. The Studj gallery at Naples possesses a picture by Cesare showing the imitation of both masters—an Adoration of the Kings—in which the Madonna and Child are from Leonardo, and the other figures from Raphael. His pictures are often carefully and beautifully painted, with a very simple expression in his heads; but he was fond of shot colours for his draperies. His masterpiece is considered "San Rocco," now in the Melzi gallery at Milan. His countryman Lomazzo asserts that Cesare da Sesto never turned out a work that was not perfect. He died about 1524.—(Lomazzo, *Trattato del Arte della Pittura*, &c.)—R. N. W.

SETTALA, Lodovico, in Latin Septalius, medical doctor, born in Milan 1550 or 1552; died in 1633. He studied in the Jesuit schools, afterwards in the university of Pavia. Various states competed for his services, but he gave the preference to his birthplace, and there accepted a medical appointment; and when in 1576 and 1630 a pestilence ravaged Milan, his skill was exerted to aid the sufferers. He left a son, Manfredi, remarkable for erudition and inventive talent; and was the author of works on medical and other subjects, including "Commentaria in Aristotelis problemata; Commentaria in Hippocratem de aeribus, aquis, et locis;" seven books "Della Ragione di Stato;" and a composition "De peste et pestiferis affectibus."—C. G. R.

SETTLE, Elkanah, an English poet, who though now dropped out of the lists of famous English writers, was in his day enabled, by the malicious patronage of Lord Rochester and others, to vex the soul of Dryden, and assume the air of a rival of that great poet. Elkanah was born at Dunstable in 1648, and in his eighteenth year went to Trinity college, Oxford, which he left without taking a degree. His first appearance in literature was as a whig pamphleteer, in which character he achieved some success. In 1671 his first play, "Cambyses," was made the fashion by Rochester, who anxious to humble Dryden, procured a still greater vogue for Settle's next drama, "The Empress of Morocco," in 1673. To some animadversions on Dryden in this play the great master of satire replied with asperity, and gibbeted Settle under the name of "Doeg" in Absalom and Achitophel. Settle not only replied to Dryden's Medal by a poem in defence of the whigs, entitled "The Medal reversed," but even published an answer to Absalom and Achitophel, with the title of "Azaria and Hushai." Of plays he wrote altogether fifteen. His latter days were unfortunate. From a whig who had superintended the fireworks at the burning of the pope's effigy, he became a panegyrist of James II., and a volunteer in his army. The revolution of 1688 left him without court friends. He subsisted on a pension paid to him as the city poet, for a "Triumph of London," written every lord mayor's day. He gradually sank to the composition of drolls for the shows at Bartholomew fair, and even acted the part of a dragon in a case of green leather. He died in the Charterhouse, February 12, 1723–24.—R. H.

SEVERINUS, Pope, succeeded Honorius, 28th May, 640. He was a native of Rome, and a man of virtue, benevolence, and moderation. He died on the 2nd August, 640.—S. D.

SEVERUS, Cornelius, a Roman poet, was contemporary with Ovid, who has addressed to him one of his Epistles from Pontus in terms of affectionate regard. He appears from hence to have been the author of a poem, entitled "Bellum Siculum;" and a fragment of his is quoted by the elder Seneca in the Suasoriæ. So far as we can judge from these scanty testimonies, Severus does not appear to have possessed much claim to literary distinction.—G.

SEVERUS, Lucius Septimius, Roman emperor, 193–211, was born in 146, of an equestrian family near Leptis in Africa. He was the only native of that continent who ever attained the imperial dignity. Severus received a good education, and was sent by his family at an early age to push his fortunes at Rome. He soon became distinguished for his military talents, and filled the office of prætor at the age of thirty-two. After occupying many important posts with increasing influence and success, he was appointed to the rank of commander-in-chief in Illyricum and Pannonia. Here, after the murder of Pertinax, he was proclaimed emperor by the soldiers at Carnutum in 193. Professing his intention to avenge the death of Pertinax, whom he had recognized as emperor, he set forward for Italy at the head of his army. The senate declared him a public enemy, but Didius Julianus, the titular emperor, whose claims were supported by the senate, was deserted by the prætorian guards, and perished almost without resistance. Severus now master of Rome, cashiered the prætorians, and put to death the murderers of Pertinax. Treating with just contempt the servile flattery of the senate, who tried to gain his favour by making him out to be a descendant of the ancient Alban kings, Severus, after taking measures for the tranquillity of Italy, left the city for the East within thirty days after he had entered it. His presence was indeed urgently required in Asia to oppose his rival Pescennius

Niger, who had assumed the imperial title in Syria. After a sanguinary campaign, Niger was defeated and taken by Severus at Issus, near the scene of Alexander the Great's victory over Darius. He was at once put to death, along with his family, in 194. On his return from the East, Severus had to encounter a new adversary, Clodius Albinus, who had assumed the title of emperor in Gaul about the time of his own proclamation at Carnutum. During his contest with Niger, Severus temporized with Albinus, flattering him with the title of Cæsar, and proposing a partition of power. Albinus unwisely remained idle in Gaul, and Severus on his return from Syria, at once resolved to crush the only rival who remained to dispute with him the empire. The decisive battle was fought near Lyons in February, 197; upwards of one hundred and fifty thousand men being engaged on each side. Albinus was totally routed after a desperate struggle, and killed himself to avoid falling into the hands of his enemy. Severus, ever active and restless, soon hurried back to the East, where the incursions of the barbarians were menacing danger to the Romans, and crossed the Euphrates in 198, accompanied by his sons, Caracalla and Geta. His expedition was eminently successful; he took the cities of Babylon, Seleucia, and Ctesiphon, and reduced the Parthians to terms of submission. He also attempted the conquest of Arabia, but in this he failed like all previous conquerors. After visiting Egypt and Palestine, he returned to Rome, where he celebrated magnificent triumphal shows and games, and gave large donatives to the soldiers and people. In 208 he undertook a campaign in Britain, in which the Roman government was then sorely harassed by incursions of the Picts, to repel whose inroads he built the famous rampart still known as the wall of Severus. His presence checked the barbarians for a time, yet he is said to have lost more than fifty thousand men. Worn out by incessant fatigue, Severus died at York in 211. Though stern and harsh, Severus was certainly well adapted as a ruler for the age and society in which he lived. He was an able and laborious administrator, as well as a skilful general, and his reign tended to prolong the existence of the decaying empire.—G.

SEVERUS, Sanctus or Endeleichius, a christian poet and rhetorician, born in Aquitaine, and flourished in the fourth century. The author of an eclogue where, in a dialogue between a pagan and a christian, the mortality of cattle is discussed. It was first printed in the Poemata Vetera of Pithæus. Gronovius gave an edition of it under the following title—"Severi Sancti, sive Endeleichii rhetoris de mortibus Boum Carmen, ab Elia Vinetto et Petro Pithæo servatum, cum notis Joh. Weitzii et Wolffgang Seberi;" Lugd. Bat., 1715, 8vo. Another edition was published by Richtern in 1747.—W. J. P.

SEVERUS. See Alexander.

SEVIGNÉ, Marie de Rabutin Chantal, Marquise de, the most celebrated of letter writers, was the only child of Baron Chantal, at whose castle of Bourbilly in Burgundy she was born, on the 5th of February, 1627. Losing her mother when only six days old, and her father, who was killed at La Rochelle, before she was six months old, the direction of her education devolved upon her mother's brother, the Abbé de Coulange, whom she ever regarded with respect and affection, applying to him the epithet *Bien-bon*. Chapelain and Menage became her instructors, and her progress did honour to their teaching. Beautiful in person, accomplished in mind, witty, lively, and clever to an unusual degree, her success in society was complete. Yet she never lost her love for simple nature. The verdure of fields, the foliage of the forest, the fragrance of the honeysuckle, and the song of the nightingale are delights which she loved to celebrate. On her first entrance into Parisian life many lovers were at her feet. She accepted for her husband the nephew of Cardinal de Retz, the marquis of Sevigné, to whom she was married in 1644, she being eighteen years old. He was a mate unworthy of her, coarse and sensual, "a universal lover, that never loved any one so lovable as his wife." After her marriage she became one of the ornaments of the Hotel Rambouillet, and a centre of attraction to the wits and gallants of the day. Though exposed to many temptations and naturally disposed to coquetry, her reputation was never tarnished. Besieged at various times by such men as Turenne, the prince of Conti, the finance minister Fouquet, her irresistible cousin Bussy-Rabutin, and many others, she bravely and gaily withstood them all before and after her widowhood. She retained a friendship for many of these men, and to Fouquet she continued faithful in his disgrace. After seven years of married life Madame de Sevigné was left a widow with a son and a daughter. Her husband the marquis having been brought to the brink of ruin by his dissipation and extravagance, was killed in a duel by the Marshal d'Albret, on account of a lady named Godran. Devoting herself thenceforward to the education of her children, and the restoration of their dilapidated fortune, Madame de Sevigné retired to her seat of Les Rochers in Brittany. She afterwards returned to Parisian society to shine with more lustre than ever, and died at a ripe age on 18th April, 1696. The strength and depth of her maternal affection appears in every page of her celebrated letters, which are written for the most part to her daughter, who became by marriage countess of Grignan, and dwelt away from the capital with her husband in Provence. These letters illustrate the period of Anne of Austria's regency in colours of the brightest hue. They describe intrigues, adventures, and scenes with delightful vividness of fancy and minuteness of detail. A tone of light banter runs through them, which is instantly alarmed into seriousness if a headache or the slightest evil befall Madame Grignan, whose complexion, even her hair and her teeth are objects of maternal anxiety to Madame de Sevigné. The best edition is that edited by Monmerqué, 12 vols., 8vo, 1836.—R. H.

SEWARD, Anna, styled by her friends "the muse of Lichfield," was born in 1747 at Eyam, of which parish her father, Thomas Seward, was rector. She was educated under the eye of her father, who, though himself a writer of verses, discouraged the pursuit of poetry in his daughter. Anna was indebted to the influence and guidance of Dr. Darwin, then resident in Lichfield, for her first successes in versification. The quiet cathedral town at that time enjoyed a special renown in the world of letters. Johnson and Garrick were born there, and Darwin and the Sewards attracted many learned visitors and much literary correspondence. At the age of seventeen Anna wrote "The Visions," an elegy of some hundred lines, commemorating the virtues of her only surviving sister, who had just died on the eve of her marriage. The lost sister's place in the family was in a measure supplied by Miss Honora Sneyd, who became the object of Major André's attachment. The tragic fate of the gallant young officer in America afforded Miss Seward the subject of another elegy. Elegies, odes, sonnets, and songs enough to occupy more than two octavo volumes flowed from her pen, and evince a talent that in an age more propitious to poetry would have placed her in the same rank with later and more celebrated English female writers. Her poetical novel "Louisa" appeared in 1782, and met with great success. The dulness which makes her poetry unreadable is less apparent in her extensive correspondence, which she enlivens with occasional anecdotes. Her father being canon residentiary of Lichfield, she passed the greater part of her life in the bishop's palace there, and died 25th March, 1809. The publication of her remains was secured by a bequest which she made of the copyright of her letters to Constable, the Edinburgh publisher, who brought them out in 6 vols., 8vo, 1811. Her miscellaneous compositions in prose and verse she bequeathed to Walter Scott, by whom they were edited and published in 3 vols. in 1810, with a biographical sketch.—R. H.

SEWARD, William, an English biographical writer, was born at London in 1746. He was the author of a series of articles called "Drossiana," published in the *European Magazine* between 1789 and 1799. These were collected and published in 5 vols., under the title of "Anecdotes of various Distinguished Personages"—chiefly belonging to the period in which he lived. This work was favourably received, and was reprinted; a subsequent collection of his articles "Biographiana," was also highly successful. Seward was noted for his encouragement of struggling artists of merit. He died April 19, 1799.—F.

* SEWARD, William Henry, an American politician, secretary of state in President Lincoln's administration, was born in the state of New York in 1801. He studied for and entered the profession of the law, and attained considerable distinction. He began public life early as a member of the whig party, and was elected governor of New York for two terms, 1838–42. His strong antislavery principles stood in the way of his political advancement, members of his own party of more moderate views on that question being preferred to him, and it was not until 1849 that he appeared in the congress at Washington as senator from New York. Even then he was kept in the back-ground, his admirers allege, by the influence of the slave-owning interest. He was a zealous opponent of the "Missouri compromise." By

the formation and organization of the republican party in 1855, his prospects brightened, and he became one of its leaders, distinguishing himself in foreign politics by his hostility to England, and the frankness of his declarations that Canada should be annexed to the states. Fremont was preferred to him as republican candidate for the presidency in 1856, and in 1860 the Chicago convention gave Lincoln a majority over Seward. When this decision was announced, Mr. Seward cheerfully acquiesced in it, and supported Mr. Lincoln's claims by speeches in an electioneering expedition to the western states. He was rewarded, on Lincoln's election to the presidency, by being appointed secretary of state, an office of great importance, and which gives its holder the general control of the foreign relations of the republic. It devolved on Mr. Seward to conduct the diplomatic correspondence which terminated in the restoration of Messrs. Mason and Slidell, after their seizure on board a British vessel, the *Trent*, towards the close of 1861. His speeches, state papers, and miscellaneous works were published in three volumes at New York in 1853.—F. E.

SEWELL, William, historian and lexicographer, was born at Amsterdam in 1654, of a family of English origin, members of the Society of Friends. After having completed his preliminary studies, he entered himself as a student of medicine in the college of his native town, and divided his attention between the pursuits of his profession and of literature. He acquired the knowledge of several languages, and translated various works into Dutch, amongst which were Josephus' History of the Jews. He also published a grammar and dictionary of the Dutch and English languages. His principal production is, however, a "History of the origin, formation, and progress of the Society called Quakers," which was translated into English, and has been much esteemed for the truth and correctness of its particulars. The author's chief purpose in writing it seems to have been to correct the statements made in Gerard Croese's History of Quakerism. Sewell died about 1720.—F.

* SEWELL, William, is the son of a solicitor in the Isle of Wight. Educated at Westminster and at Merton college, Oxford, he took a first class in classics in 1827, becoming in the same year a fellow of Exeter. In 1832 he took priest's orders, and was appointed public examiner in classics. From 1836 to 1841 he was professor of moral philosophy at Oxford. It was while holding this position that he published, in 1840, his most remarkable work, "Christian Morals," in which an attempt was made to base ethics on theology. The striking review in the *Quarterly* of Carlyle's writings, was, it is understood, from the pen of Mr. Sewell. Among his other works may be mentioned his "Introduction to the Dialogues of Plato," 1841; his "Christian Politics," 1844; and his "Christian Vestiges of Creation," 1861. Belonging to the high church school of theology and theological politics, Mr. Sewell interested himself in the establishment and success of the Irish college of St. Columba, in which education in all its departments was conducted on Anglican principles. His "Journal of a residence at the College of St. Columbia in Ireland," published in 1847, is a memorial of this interest. In 1847, chiefly through his exertions, a similar institution, St. Peter's college, Radley, near Abingdon, was established, and Mr. Sewell became warden of it in 1852. He is the brother of the authoress of Amy Herbert, and other well-known contributions to religious fiction.—F. E.

SEXTIUS QUINTUS, a Roman philosopher, contemporary of Julius Cæsar, whom Seneca greatly praises. He was of the Stoic school. There is a little Latin work entitled Sententiæ, containing moral and religious maxims, which Rufinus translated into Latin and interpolated. The author of it has been identified by some writers with this Sextius Quintus the philosopher. If he be the same, the names Pythagoræus, Sextius, Sixtus, Xystus, are also given. This identity is certainly more probable than that of Sixtus I. or II. with the author of the Sententiæ. The Latin text, accompanied with a French version, was published by Le Comte de Lastayrie, Paris, 1843, 12mo.—S. D.

SEXTUS EMPIRICUS, a physician belonging to the school of the Empirici, lived at the end of the second century and beginning of the third. It is supposed that he was a Greek, and that he resided at Alexandria and Athens. He was one of the Sceptici or sceptics. Two works of his are extant, both in Greek, the "Pyrrhoniæ Hypotyposes" and "Adversus Mathematicos." The former is in three books, containing the doctrines of the Sceptici. The latter is in eleven books, containing an attack on all positive philosophy, *i.e.*, a refutation of the Dogmatici. The first six books of the second treatise show the uncertainty of grammar, rhetoric, geometry, arithmetic, astrology, and music; the remaining five are directed against logic, physics, and ethics. In the two works scepticism appears at the greatest height it had reached in antiquity. They contain a full collection and clear arrangement of the maxims and conclusions which preceding sceptics had employed against the Dogmatici or dogmatists. The writings of Ænesidemus appear to have been the principal ones whence Sextus drew his materials. Negative philosophy finds its best exponent in this Greek sceptic. His writings on medical subjects are not extant. The best edition of Sextus' works is Bekker's, 1842.—(See Ritter's *Geschichte der Philosophie*, vol. iv.)—S. D.

SEYDLITZ, Friedrich Wilhelm von, a Prussian general, was born at Kalkar, on 3rd February, 1721, and entered the Prussian military service at an early age. He rose rapidly, and repeatedly received tokens of the approval of his master, Frederick the Great. In 1739, while serving in the first Silesian wars, he was taken prisoner, but soon regained his liberty. In the battle of Hohen-Friedberg he captured with his own hand the Saxon general, Von Schlichting, and was raised to the rank of major, whence afterwards he attained by degrees the position of major-general. In the engagement at Kunnersdorf he unsuccessfully contended against the forces brought against him, and this led to the loss of the battle and of the king's favour. Seydlitz himself was severely wounded and carried to Blenheim. After this he for a time abandoned an active military life, but subsequently regained the king's favour, and was appointed in 1767 general of the cavalry. He died on the 7th November, 1773, and a marble memorial was erected by the king's orders to his memory in one of the public places of Berlin.—F.

* SEYFFARTH, Gustav, a German antiquary, was born at Übigau, on the 13th of July, 1796. He studied at Leipsic, where in 1825 he became professor extraordinary of archæology. He has published several works on the alphabets of the Greeks and Egyptians, on Eygptian astronomy and hieroglyphics, on which latter subject he became involved in a dispute with Champollion. His writings are full of bold and strange hypotheses.—K E.

SEYFRIED, Ignatz Xavier von, Chevalier, a musician, was born at Vienna on the 15th of August, 1776, where he died in August, 1841. He was of a noble and wealthy family, and was designed by his father for the bar, notwithstanding his own predilection for music, which had been developed by the tuition of Mozart and Kozeluch on the pianoforte. He went to pursue his literary studies at Prague, where, however, his love of music was strengthened by his intercourse with the eminent musicians of that city. Returned to Vienna, he took lessons in counterpoint of Albrechtsberger, he also became intimate with Winter, and learned the principles of dramatic composition from him. By Winter's persuasion, Seyfried's father allowed him to abandon his forensic pursuits, and devote himself wholly to music. The recommendation of the same musician procured him the engagement as composer and music director at the theater an der Wien, then under the management of Schicaneder. He entered upon this appointment in 1797, and in that year produced his first opera, "Der Löwenbrunn," which was followed by an enormous number of works for the stage, including grand, romantic, and comic operas, melodramas, pieces for insertion in standard works, overtures and incidental music for tragedies, ballets, &c. He quitted the theatre in 1827–28, and retired into private but not inactive life; indeed, it is from this period till the close of his career, that the most enduring of his artistic labours were accomplished. He composed many Masses, Requiems, and other pieces for the Roman church, which are in very extensive use throughout the Austrian states; some sonatas, quartets, and symphonies; and the oratorio of "Die Israeliten in der Wüste," which is considered to be his best work. The "Libera," performed at the funeral of Beethoven, was written for the occasion by Seyfried. He contributed numerous articles to the *Cecilia* and the Leipsic *Musikalische Zeitung*, and was for several years editor of another musical journal. He was also industrious in the department of theory, having superintended the publication of the theoretical works of Albrechtsberger, the Studies in Composition of Beethoven, and the Essays on Harmony and Counterpoint of Preindl. Seyfried was much honoured, and most of the great musical societies of Europe gave him their membership.—G. A. M.

SEYMOUR, Family of: the name of this illustrious house

was derived from a place named St. Maur in Normandy. Though the Seymours came to England at the Conquest, until the reign of Henry VIII. they were only minor proprietors in the counties of Monmouth and Wilts, the most important office they ever filled being that of high sheriff. The head of the family at the period of the Reformation was Sir JOHN SEYMOUR, who did good service in the French wars of Henry VIII., and in suppressing the insurrection of Lord Audley and the Cornish rebels in 1497, and was made a knight banneret in 1513. The marriage of his eldest daughter, Jane, to Henry VIII. led at once to the elevation of the family. A few days after the nuptials (June 5, 1536) EDWARD, the eldest brother of the young queen, was created Viscount Beauchamp, and in the following year was raised to the dignity of Earl of Hertford. Henry seems to have placed great confidence in his brother-in-law, and appointed him to various high employments, which he fulfilled in a very creditable manner. In 1544 he commanded the expedition which the English monarch sent to devastate Scotland, in revenge for the refusal of the Scottish regent and parliament to fulfil the agreement to marry their young Queen Mary to Prince Edward. Having effected a landing at Granton, in the frith of Forth, the earl burned the town of Leith, a considerable part of Edinburgh, and various other towns in the border districts, and wasted the whole country with fire and sword. He subsequently commanded various important expeditions against France. On the death of Henry in January, 1547, the earl was left one of the royal executors, and a member of the council appointed to advise the young king, his nephew. He soon obtained an ascendancy over the other councillors, was nominated lord treasurer of England, and created Duke of Somerset (15th February, 1546–47); two days after, he obtained a grant of the office of earl marshal for life, and on the 12th of March was constituted protector of the realm—an office altogether new to the constitution. Henry VIII. had earnestly recommended the prosecution of the attempt to unite the two portions of the island, by a marriage between their respective sovereigns; and the protector, having failed to gain over the Scottish governor to this scheme, invaded Scotland at the head of a powerful army, to compel the nobles to complete the match. He encountered the Scottish army at Pinkie, near Musselburgh (10th September, 1547), and defeated them with great slaughter. His victory, however, was not followed up by vigorous measures. At this juncture he received intelligence, that during his absence a formidable conspiracy had been formed against his authority. He decided, therefore, on returning with all haste to the English court; but before his departure he was guilty of most impolitic and barbarous outrages upon the Scottish people; he burned the town of Leith, plundered and destroyed the abbey of Holyrood and other religious houses, and devastated the southern districts of the country—measures which greatly increased the hatred of the nation against the ruthless invader.

Meanwhile the intrigues of his brother, THOMAS SEYMOUR, Lord Sudely, lord high-admiral of England, had raised a cabal against the protector's authority. This nobleman, who had all the ambition of the duke, with less talent and a worse temper, had married Catherine Parr, the widow of the late king, without the knowledge of his brother, hoping by this match to increase his authority in the council. He succeeded, by gifts of money, in ingratiating himself into the favour of the young king, and during the protector's absence in Scotland induced Edward to write to both houses of parliament, requesting that Lord Sudely might be appointed his governor. The alienation, which in this way sprung up between the two brothers, was greatly increased by a violent quarrel between their wives for precedence at court. The duke on his return from Scotland marred his brother's ambitious projects, and caused the council to threaten the admiral with the loss of all his offices, and imprisonment in the Tower. Terrified by these menaces, Lord Sudely made his submission, and Somerset and he were to all appearance reconciled. But the intrigues of the former, though interrupted, were not laid aside. He was appointed to the command of an expedition to Scotland, which, however, he mismanaged. A few months later the queen-dowager, his wife, died in childbed, and he lost no time in renewing his addresses to the Princess Elizabeth, whom he had courted before his marriage to her step-mother. This project, however, was baffled by the passing of an act declaring marriage with the sisters of the king, without the consent of the council, to be treason. Foiled in this scheme, the admiral entered into an association with several of the nobility who envied the protector's greatness, provided magazines of arms, and enlisted two thousand men with the design of seizing the king's person, and taking the reins of government into his own hands. Somerset, who seems to have exhibited great forbearance amidst these proceedings, now thought it necessary to permit the law to take its course against his infatuated brother. On the 19th of January, 1549, the admiral was committed to the Tower, and the seal of his office was taken from him. Having obstinately refused all offers of reconciliation with his brother, he was ultimately brought to trial on a charge of treason, found guilty, condemned, and executed on the 20th of March, 1549, without having been confronted with his accusers or allowed to say a word in his own defence. The protector, who had regularly taken his place in the house of lords while the prosecution of his brother was going on, was severely censured for having consented to his death; and the enemies of the duke are said to have inflamed his resentment against the earl, with the hope that the fall of the one brother would be the ruin of the other. It is certain that, after this event, the enmity which his upstart greatness had excited among the nobles began to be more openly displayed. His ambition and arrogance had given deep offence to one section of the old nobility; his zealous support of the protestant religion exasperated the adherents of the Romish faith; the great proprietors were enraged by his proclamation against new inclosures; while the populace, whose favour he had striven hard to gain, were provoked by his displacing a parish church and other ecclesiastical buildings to make room for his splendid palace in the Strand. A conspiracy of the nobles formed against him proved successful (October, 1549) in depriving him of all his high offices, and inflicting upon him a very heavy fine. The leader of the plot, and his successor in power, was the earl of Warwick, better known by his subsequent title of duke of Northumberland, an ambitious and unscrupulous courtier, whose hatred Somerset had incurred by depriving him of the office of high admiral. A kind of reconciliation, however, took place between them, and in June, 1550, the son of the earl was married to the daughter of the duke. But their mutual enmity was too deep-rooted to be thus removed. Somerset began to intrigue for the overthrow of his rival, and his own restoration to the office of protector. He was in consequence arrested and brought to trial on the charges that he intended to excite a rebellion, and to assassinate the duke of Northumberland. He was acquitted of treason, but was illegally found guilty of felony (December, 1551); and on the 22nd of the ensuing month was beheaded on Tower Hill amid the lamentations of the people, with whom he had recovered his popularity. Burnet says, the duke "had as many virtues and as few faults as most great men, especially when they are unexpectedly advanced, have ever had." It was justly observed by an old author, that the duke and his brother would have been invincible by any party, if they had directed their talents amicably to the same end. But between the train of the queen and the long gown of the duchess, they raised so much dust at the court, as at last put out the eyes of both their husbands, and occasioned their execution.

The duchess referred to was Anne Stanhope, niece and heiress of John Bourchier, earl of Bath. She was a woman of a haughty disposition and fiery temper. Through her influence the titles and estates of the duke were settled upon her children, to the exclusion of his sons whom he had by a former marriage—an act equally unprecedented and unjust. Her eldest son, EDWARD SEYMOUR, was created Earl of Hertford by Queen Elizabeth in the first year of her reign, but provoked the anger of this jealous and capricious sovereign by marrying, in 1563, a lady of the blood-royal, Catherine, sister of Lady Jane Grey. For this offence he was kept a prisoner in the Tower for nine years, and was fined in the sum of £10,000. The unhappy countess died in confinement in 1567. The earl lived to an advanced age, and was employed as an ambassador by James I. At his death in 1621 he was succeeded by his grandson, WILLIAM SEYMOUR, who, like him, in 1609, incurred the displeasure of his sovereign, by forming a matrimonial alliance with the celebrated Arabella Stewart, daughter of the king's uncle. The unhappy couple were put into confinement in separate places. Seymour ultimately made his escape to the continent, but the lady closed her unfortunate and romantic life in the Tower, in 1615. The earl subsequently returned, and in 1640 was created a marquis by Charles I., and made governor to the prince of Wales. He held a high command in the royal army during the

great civil war, and was one of four noblemen who offered to redeem the life of the king by suffering in his stead. At the Restoration the title of duke of Somerset, of which his grandfather had been deprived a century before, was restored to him by Charles II. "This," said the king, "is an extraordinary act, but it is done for an extraordinary person, who has merited as much of my father and myself as any subject can do."

There is nothing worthy of particular notice in the lives of the three immediate successors of this illustrious nobleman, but Charles, the sixth duke, commonly called "the proud duke," acted a conspicuous part in public affairs during the reigns of James II., William and Mary, Anne, George I., and George II. His grace was a zealous whig, and was one of the first nobles to join the prince of Orange. He was master of the horse to Queen Anne, and a commissioner for the union with Scotland. He rendered important service to the protestant succession, at the critical moment when Anne was on her deathbed, and by his unexpected appearance at the council board, along with the duke of Argyll, frustrated the schemes of the ministry in favour of the Pretender. The first wife of the duke was the heiress of the great family of Percy. After her death he married Lady Charlotte Finch, second daughter of the earl of Winchelsea. This lady having on one occasion tapped the duke on the shoulder with her fan, he turned round with an indignant countenance, and said, "Madam, my first duchess was a Percy, and she never took such a liberty." His orders were conveyed to his servants by signs. His children were taught to obey his mandates with profound awe. His two youngest daughters were accustomed to stand alternately while his grace took his after-dinner nap. One afternoon the younger of the two being wearied, sat down; the duke awoke, discovered her breach of etiquette, and as a mark of his displeasure left her by his will £20,000 less than her sister. The "proud duke" died in 1748, at the age of eighty-seven, and was succeeded by his only surviving son, Algernon, seventh duke, who held high commands in the army, and distinguished himself under the duke of Marlborough. At his death in 1750 the Percy estates descended to his daughter, who had married Sir Hugh Smithson, ancestor of the present duke of Northumberland; while the dukedom and estates of Somerset, as by an act of natural justice, fell to Sir Edward Seymour, Bart., the lineal descendant of the eldest son of the protector, who, as already mentioned, had been deprived of his inheritance by the intrigues of his step-mother.—The most celebrated man of this senior branch of the family was Sir Edward Seymour, speaker of the house of commons in the reign of Charles II., and the chief promoter of the Habeas Corpus act. He was a man of large fortune, and was remarkable for his skill in debate, his business habits, and his intimate knowledge of the rules, usages, and temper of the house of commons, in which he sat for many years. He was the first country gentleman whose abilities and acquirements enabled him to break through the custom, which had lasted for several generations, of appointing none but lawyers to the office of speaker. He subsequently had a seat in the cabinet, and held high political posts; but his haughty and unaccommodating temper disgusted his colleagues, and he was forced to retire. Zealous tory and churchman though he was, Seymour strenuously opposed the arbitrary measures of James II., and joined the prince of Orange shortly after his landing in England. At his first audience he exhibited his characteristic pride in a way which surprised and amused the prince. "I think, Sir Edward," said William, "that you are of the family of the duke of Somerset." "Pardon me, sir," was the reply of the haughty commoner, "the duke of Somerset is of my family." Seymour was a skilful tactician, and rendered important service to William by promptly organizing his adherents. He nevertheless opposed the bill for declaring the convention a parliament, and voted for a regency, though he took the oath of allegiance to the new sovereign, and supported the measures of the government for tranquillizing Ireland. William, who was anxious to conciliate the leader of the tory gentlemen of England, in 1692 appointed Seymour a member of the council, a member of the cabinet, and a lord of the treasury, and soothed and flattered his punctilious pride. He then became a zealous defender of those measures which, when out of office, he had vehemently attacked. His former friends were naturally indignant at his tergiversation, and his reputation was still more seriously injured by his corruption and licentious manners. Though too proud to behave with common politeness, he was not too proud to pocket illicit gain. Along with Carmarthen and other courtiers, he accepted of a large bribe from the East India Company to assist in obtaining a renewal of their charter in 1693, and was concerned in some corrupt contracts given for the same purpose. His influence was in consequence greatly diminished, and he was dismissed from office in 1694. He immediately became as virulent in opposition as he had been before place was conferred upon him, opposed the bill for attainting Sir John Fenwick, vehemently harangued against a standing army, attacked Lord Somers with rancorous violence, and was the chief manager for the commons in the dangerous dispute with the house of lords in 1700, concerning the resumption of the grants of crown lands and forfeited estates made by William to his favourites. This able and accomplished, but factious, faithless, and rapacious man, died in 1707. His grandson, as we have seen, succeeded to the Somerset titles and estates on the extinction of the younger branch of the family in 1750.

The most distinguished member in later times of this illustrious house was Lord Webb Seymour, son of the tenth duke. He was born in 1777, and in 1794 entered Christ church, Oxford, where he devoted himself to study with an intensity unexampled among students of his own rank. In 1797 he went to Edinburgh to prosecute his investigations into moral and physical philosophy. Slow, thoughtful, reserved, and very gentle, he was a great favourite with Playfair, Horner, Sydney Smith, and Jeffrey. Playfair and he associated so much together, that they used to be called husband and wife. Geology was their favourite pursuit, but Lord Webb also addicted himself to mathematics with great assiduity, under the tuition of his venerable friend; and he contemplated, and in part prepared, a work on the philosophy of the human mind, which his failing health did not allow him to complete. This amiable and accomplished nobleman died after a long decline on 19th April, 1819, at the age of forty-two. A short but beautiful memoir of him, written by his friend Mr. Hallam, has been published in the appendix to Horner's Memoirs, vol. i.—The present head of the Seymour family is Edward Adolphus, twelfth duke of Somerset and first lord of the admiralty, born in 1804. His grace married in 1830 a granddaughter of the celebrated Richard Brinsley Sheridan.—J. T.

SEYMOUR, Arabella, commonly known as Lady Arabella Stewart, was first cousin to King James I., being the great-granddaughter of Margaret Tudor, queen of Scotland, by her second husband, the earl of Angus. She was born about 1577, and educated in London by her grandmother, the countess of Lennox. Queen Elizabeth held her in hand as a menace to James of Scotland, but took care that she should not marry. The Spaniards and papists intrigued for her marriage with a Roman catholic prince, the duke of Parma among others. On the accession of James in 1603 a pretence of conspiracy to raise Lady Arabella to the throne was made by Raleigh, Cobham, and others, but without a chance of success. In 1610 she was secretly married to Sir William Seymour, who was committed to the Tower for the act, while the lady was confined in a house at Lambeth, and afterwards at Highgate. She made her escape in male attire; but before she could join her husband, who escaped to France, she was retaken and sent to the Tower. There she languished four years, and died in a state little short of insanity, September 27, 1615.—R. H.

* SEYMOUR, Sir George Hamilton, G.C.B., diplomatist, is the eldest son of the late Lord George Seymour. He entered the diplomatic service in 1817, when he was attached to the embassy at the Hague. He had been employed diplomatically at Frankfort, Stuttgart, Constantinople, Florence, Brussels, and Lisbon, when in April, 1851, he was sent to St. Petersburg as envoy extraordinary and minister-plenipotentiary. It was to him that, in the January and February of 1853, the Emperor Nicholas communicated his designs on "the sick man," in a series of remarkable conversations, graphically reported by the English envoy to the government at home. For the part which Sir Hamilton Seymour himself took in them, he was complimented by Earl Russell, then foreign secretary. Recalled to England in 1854, on the eve of the Russian war, he was sent as envoy to Austria, and continued to hold that post until March, 1858, when he retired from the diplomatic service.—F. E.

SEYSSEL, Claude de, a historian and politician of the sixteenth century. He was educated for the bar, and under Louis XII. of France was created master of requests and counsellor. In 1510 he became bishop of Marseilles, and in 1517

was translated to the archbishopric of Turin. He died in 1520. His principal works are translations into French of the writings of Eusebius, Thucydides, Appian, Diodorus, &c.; a history entitled "Grand Monarchie de France," published in 1519, and translated by Sleidan into Latin, curious for the constitutional view the writer takes of the relation between the king and parliament; and an "Account of the Reign of Louis XII." Seyssel is said to have been the first who maintained that the Salic law influenced the succession to the crown of France.—W. J. P.

SFORZA: a house famous in mediæval history, which gave a line of dukes to Milan, and produced sundry remarkable personages. Note the following:—JACOPO or GIACOMUZZO ATTENDOLO, received the surname of SFORZA, expressive of his prowess, founded the family of that name, and was styled the Great; captain of Condottieri; born in humble circumstances (his father being a peasant, or perhaps a shoemaker) at Cotignola in Romagna, 28th May, 1369; drowned whilst on a military expedition in fording the river Aterno (since called Pescara), 3rd January, 1424. He first enlisted as a common soldier in the ranks, but distinguishing himself by bravery, mounted step by step, and at length had seven thousand men at his beck. His sword was at the command of the highest bidder, and was wielded in the battles of Visconti, lord of Milan; of Florence and Ferrara; and of Giovanna II., queen of Naples; whilst the services he rendered to the Roman power obtained for him the gift of his native Cotignola in fief, and the title of count. He was also appointed gonfalonier to the Holy See. Jacopo Sforza was four times married, and had a numerous family of children.—FRANCESCO SFORZA, first duke of Milan, son of Jacopo and his first wife, but born out of wedlock; born 25th July, 1401; died March, 1466. Trained by his father in the art of war, dignified by Giovanna II. with the title of count, and endowed by her with the paternal estates, Francesco proved himself a great captain and a dexterous politician. Naples, Milan, and Venice allied with Florence, successively hired his services; and he seized the moment when his conquests had overawed Filippo Maria Visconti, duke of Milan, to obtain in marriage the hand of his daughter Bianca, who brought him the city and territory of Cremona. Visconti dead, Sforza aimed at the dukedom.; other claimants arose; whilst the Milanese declared themselves for a republic. His sword and his talents unscrupulously employed made Sforza master of the occasion; and having outwitted both Venice and Milan, he was proclaimed duke in 1450. Many private virtues are ascribed to him, and to his munificence Milan owes various valuable public works and edifices. He was a patron of letters, and wisely discouraged astrologers, whom his father-in-law and predecessor had encouraged.—GALEAZZO MARIA SFORZA, second duke, eldest son of Francesco; born 14th January, 1444; stabbed either in church or on his way thither, December, 1476. A monster of cruelty and licentiousness, he was at last cut off by a conspiracy. His horoscope, a curious and elaborate document, was preserved in Milan.—GIOVANNI GALEAZZO SFORZA, third duke, son of Galeazzo Maria; born about 1470; died, not without suspicion of poison, at Pavia, 1494. He nominally succeeded to the dukedom on his father's death, but the government was vested first in his mother, Bona of Savoy; secondly in his uncle, Lodovico, who deprived Bona of the regency. Giovanni Galeazzo was a man of weak capacity.—LODOVICO SFORZA, fourth duke, surnamed il Moro (the Moor), on account of his dark complexion, son of Francesco, first duke, and uncle of Giovanni Galeazzo, whose premature death made way for Lodovico to mount the throne. Despite the prior claim of Francesco, son of Giovanni Galeazzo, the emperor confirmed Lodovico in the dukedom; but France, Rome, and Venice leagued against him, and he was forced in 1499 to take refuge in Germany. In 1500 he regained his dominions, only to lose them again in the same year: finally, as a state prisoner of France, he died in the castle of Loches about 1509. Lodovico opened a theatre, established a musical academy, and otherwise embellished his city of Milan. Being himself a diligent student, he encouraged learning, and drew around him a concourse of eminent scholars and artists, amongst whom was Leonardo da Vinci.—MASSIMILIANO SFORZA, fifth duke, son of Lodovico, ascended the throne in 1512; after losing the battle of Marignano, ceded Milan to France in consideration of an annual revenue; and died in Paris, 1530.—FRANCESCO, sixth and last Duke Sforza, brother of Massimiliano; died without issue, 1505. Besides the founder of the House of Sforza and the six dukes, his descendants, the following members of the family deserve to be recorded:—ALESSANDRO SFORZA, son of Jacopo Attendolo, lord of Pesaro, and father of that Battista, duchess of Urbino, whose learning and accomplishments are recorded in the Amadig of Bernardo Tasso.—BOSIO SFORZA, half brother of Alessandro, first count of Santa Fiora and governor of Orvieto.—CARLO SFORZA, half brother of Bosio, general of the Augustine order, and archbishop of Milan.—ASCANIO MARIA SFORZA, son of Duke Francesco I., bishop of Pavia and Cremona, and cardinal.—IPPOLITA SFORZA, sister of Ascanio; married Alfonso II., king of Naples, and was noted for learning.—CATERINA SFORZA, illegitimate daughter of Duke Galeazzo Maria; married first a prince of Forlì, and secondly Giovanni de' Medici, father of Cosimo, styled the Great. Her first husband having been murdered in a revolt, she obtained entrance by stratagem into her faithful fortress of Rimini, and there with masculine intrepidity defied her enemies. In after life, however, a siege sustained by her in Forlì ended in her discomfiture.—C. G. R.

SGRAVESANDE, WILLIAM JACOB, a Dutch philosopher and mathematician, was born at Bois-le-Duc in 1688. After studying law at Leyden, he practised for some time as a barrister at the Hague, and subsequently became professor of mathematics and astronomy in the university of Leyden. He was the first who publicly taught the Newtonian philosophy on the continent. He wrote a considerable number of scientific and philosophic works, and died in 1742.

SHADWELL, THOMAS, an English dramatist, and the hero of Dryden's celebrated satire, MacFlecknoe, was born of a good family at Santon hall, Norfolk, in 1640. Educated at Caius college, Cambridge, he entered the Middle temple for the study of the law, which he neglected for poetry and other light literature. His address to the prince of Orange on landing, and one to Queen Mary, are specimens of his heroic verse, which fully justify Dryden's severe satire. His plays, which are seventeen in number, are better than his poems. The characters are really dramatic, and the manners of the age are well drawn. His imitation of Ben Jonson and his coarseness have excited the remarks of later critics. As a whig he supported the duke of Monmouth and Lord Shaftesbury, and was rewarded after the Revolution with the offices of laureate and historiographer, to the great disgust of Dryden. His death, which took place on the 19th November, 1692, is said to have been hastened by an overdose of opium, to the use of which he was addicted, taking the precaution, according to Dr. Brady, always to say his prayers before he took his dose.—R. H.

SHAFEI, MOHAMMED IBN IDRIS AL, born in 767 at Gazah in Syria, founded one of the four orthodox Mahometan sects. He was educated at Mecca; and being gifted with a memory of unusual power, he made great attainments in jurisprudence, poetry, and theology. His principal work is on the "Ossul," or fundamental principles of Islam. He died in Egypt in 819.

SHAFTESBURY, ANTHONY ASHLEY COOPER, first earl of, Lord-chancellor of England, was born on the 23rd July, 1621, at Wimborne St. Giles' in Dorsetshire. His father was a Hampshire baronet, Sir John Cooper of Rockborne; and his mother was the daughter of Sir Anthony Ashley, clerk of the council during the reign of Elizabeth and James, and who is said to have introduced the cultivation of the cabbage into this country from Holland. The young Cooper was educated by Guerden, a noted puritan and having lost both his parents in 1628, he was sent, the inheritor of large estates, to Exeter college, Oxford, in 1637. At the university he made considerable progress in his studies. Lavish and conciliatory, he already began to display some skill in forming parties and in managing men. Physically feeble, he put himself at the head of the athletes of his college, and manœuvred them to victory in more than one academic enterprise requiring bodily vigour and courage for its achievement. In 1637 he was entered at Lincoln's inn, but without any intention of practising as a barrister. By marrying a daughter of Lord-keeper Coventry in 1639, he formed a connection with the court party. In March, 1640, he was elected one of the members for Tewkesbury, and sat in the Short parliament of that year; but even the researches of his diligent biographer, Mr. Christie, have failed to discover the character of his parliamentary policy, if he had one. In the same year he was elected member for Downton in the Long parliament, but the return was a double one. He petitioned, and although the seat seems to have been clearly his, yet no report was made to the house; and it was not until the second restoration of the Rump in 1659, nineteen years after-

wards, that he took his seat in the Long parliament as member for Downton. In 1643, Sir Anthony Ashley Cooper declared for the king, with whom, though merely "as a spectator," we are told, he had been in the previous year at Nottingham and Derby. He raised a regiment for Charles, and was made high sheriff of Dorsetshire and governor of Weymouth. Deprived of the latter employment, he began a notable series of political tergiversations, by "ratting" to the side of the parliament before his first year of active loyalty was ended. In 1644 he took Wareham for the parliament, but the sincerity of his zeal seems to have been doubted; and from that year to 1652 his political biography is a blank. After Cromwell's dismissal of the Rump, he gave in his adhesion to the new order of things. He was summoned by Cromwell to the Little, commonly called Barebones parliament. While it sat he was one of the council of state, and when Cromwell became protector, he was appointed a member of the new council. Disappointed, and alienated from Cromwell—because he was refused, according to some, the great seal; according to others, the hand of the protector's daughter, the Lady Mary Cromwell—he ceased to attend the council, and went into opposition. Returned at the head of the poll as one of the members for Wiltshire, to Cromwell's last parliament of 1656, he was among those who, at the opening of the first session, were excluded by a refusal of the protector's certificate of approbation. Under the new instrument of government the excluded members were admitted at the opening of the second session. Shaftesbury took his seat for Wiltshire, and distinguished himself in opposition—a policy which he continued in Richard Cromwell's parliament. Such a figure had he made that, on the first restoration of the Rump, he was appointed a member of the council of state. On the second restoration of the Rump, as already mentioned, he took his seat for Downton, and was appointed one of the new council of state to carry on the government until the Convention parliament should assemble. He sat in that parliament, and was one of the chief instruments in procuring the Restoration. When it was effected he was covered with honours and rewards—among them the chancellorship of the exchequer, and elevation to the peerage as Baron Ashley. For some time he kept tolerably quiet, exerting his influence, however, against the reactionary policy of the first years of the new reign—illiberality towards dissenters, subservience to France, and hostility to Holland. After the fall of Clarendon, August, 1667, which he helped to effect, he supported the Triple alliance merely to throw it overboard when Charles became the slave of the king of France. With Clifford, Arlington, Buckingham, and Lauderdale, he formed the famous "Cabal" ministry, which placed England at the feet of Louis XIV., and plunged her into a war with protestant Holland. The declaration of indulgence (March, 1672) is said to have been the work of Ashley, and he was rewarded by being in the same year created Earl of Shaftesbury and appointed lord-chancellor. In February, 1673, at the opening of parliament, he made the famous speech against Holland, in which he proclaimed "Delenda est Carthago." But another change was at hand. Shaftesbury foresaw a reaction against the policy which he had been encouraging, and resolved to bid for the leadership of the country party. Wheeling suddenly round, he opposed the declaration of indulgence and the marriage of the duke of York to Mary of Modena. Scarcely a year had elapsed since his acceptance of the seals when he was dismissed from the chancellorship by Charles, and joined the country party, never to leave it. To this party he brought great skill as a parliamentary debater and tactician, and a thorough knowledge of the designs of the connection which he had quitted. Under his guidance, and by his dexterous use of the popular feeling against catholicism, it thwarted Charles and his ministers session after session, forcing the king to repeated prorogations. Early in 1677, after a long prorogation, Shaftesbury and his friends took the bold step of declaring that the parliament was dissolved, and for this he and they were sent to the Tower. Refusing to follow their example, he remained a prisoner for more than a year, when at last he made the required submission. Then came the Popish plot, and Shaftesbury, now at the height of his popularity, had his revenge. He encouraged the popular excitement to the utmost; and when the king in alarm sent for Temple, and accepted his scheme of government by a new council, the triumphant Shaftesbury was appointed its president, and the leaders of the country party were among its members. It was during his term of office that, enlightened by his experience as a prisoner in the Tower, he procured the enactment of the celebrated Habeas Corpus act (May, 1679). A few months afterwards, Shaftesbury and his friends ceased to be connected with the government, and he now had recourse to extreme measures. Not content with the exclusion bill, Shaftesbury, on the 26th of June, 1680, preferred an indictment against the duke of York as a popish recusant, and Scroggs (*q. v.*) had to appear on the scene and dismiss the grand jury before they could come to a decision. It was at Shaftesbury's invitation or instigation, it is said, that Monmouth returned to England. The violence of Shaftesbury's language had begun to alarm the leaders of the country party themselves, when Charles resolved on a decisive measure. Early in July, 1681, Shaftesbury was seized and committed to the Tower on a charge of high treason. On the 17th November following, a week before the indictment was to be considered by the grand jury, appeared Dryden's famous Absalom and Achitophel, the character of Shaftesbury in which belongs to the most striking passages in English or in any literature. On the 24th the bill was ignored by the grand jury to the delight of the people. Shaftesbury struck a medal as a memorial of his escape, and at the request of the king Dryden grasped his pen and wrote The Medal. Excited and irritated, Shaftesbury now advised an insurrection, in which Russell and Sydney refused to join, and which Monmouth himself opposed. Reports of his designs reached the court, and Shaftesbury heard rumours that he was again to be arrested. In November, 1682, he fled in disguise to Holland. The Dutch not forgetting, but generously forgiving the famous "Delenda est Carthago," gave him a hospitable shelter. He took a large house at Amsterdam, and lived there in style until his death on the 21st of June, 1683. In private, Shaftesbury was a splendid man and a delightful companion, and when his faults are remembered it should not be forgotten that he was the friend and patron of Locke. He was one of the founders of the modern school of parliamentary debaters, and the author of the Habeas Corpus act as we have it now. As a chancellor (an office for which he was obviously unqualified) he is pronounced by Lord Campbell to have been "the worst judge that had ever sat in the court," and this in spite of Dryden's praises of his judicial merits—praises, however, which appeared for the first time in the *second* edition of Absalom and Achitophel, and which there is still good reason to suppose were purchased by a favour which Achitophel bestowed on his satirist. Former biographies of Lord Shaftesbury will, it is likely, be effaced by his "Memoirs, Letters, and Speeches," edited by William Dougal Christie, Esq., her majesty's envoy extraordinary and minister plenipotentiary in Brazil, of which vol. i. appeared in 1859.—F. E.

SHAFTESBURY, Anthony Cooper, third earl of, author of the "Characteristics," grandson of the preceding and son of the second earl, was born in London in 1671. As the eldest son and heir to the earldom, he was taken by his grandfather and educated under the eye of the first Shaftesbury by the philosopher Locke. After spending some time at Winchester school he made the grand tour, and in his twenty-third year entered the house of commons as member for Poole. It was during the session of 1696 that he turned so happily to account his own hesitation and nervousness when addressing the house. The matter in debate was the bill for regulating trials in cases of high treason, and Shaftesbury was pleading that the accused should be allowed the assistance of counsel. With prompt ingenuity he made his own break-down an argument in favour of the concession by saying:—"If I, sir, who rise only to give my opinion on the bill now depending, am so confounded that I am unable to express the least of what I proposed to say, what must the condition of that man be who, without any assistance, is pleading for his life?" Delicate health and perhaps a wish to indulge his intellectual tastes, led him to resign his seat in 1698, and he proceeded to Holland to enjoy the advice and society of such men as Bayle and Le Clerc. On the death of his father soon afterwards, 1702, he returned to England, and actively supported the grand alliance and the general policy of William III., by whom, in the last years of his reign, he was frequently consulted. After the accession of Queen Anne, he once more quitted politics and England, visiting the latter, however, before his death, which took place in February, 1713. His writings, published separately between 1699 and 1710, were collected by himself in 1711, and with his final corrections appeared in 1713, after his death, as "Characteristics of Men, Manners, Opinions, and Times." Shaftesbury passes as the author of the doctrine that "ridicule

is the test of truth," but nowhere, we believe, in his writings is it so strongly expressed; at most, it seems to us, he pleads for the permission to employ the weapons of wit and pleasantry in discussions on serious subjects. Certainly, elevation both of thought and style characterized his own writings, and gave them one of their principal charms. Shaftesbury's "diction," says Lord Macaulay, "affected and florid, but often singularly beautiful and melodious—fascinated many young enthusiasts. He had not merely disciples, but worshippers. His life was short, but he lived long enough to become the founder of a new sect of English freethinkers, diametrically opposed in opinions and feelings to that sect of freethinkers of which Hobbes was the oracle. During many years the 'Characteristics' continued to be the gospel of romantic and sentimental unbelievers, while the gospel of cold-blooded and hard-headed unbelievers was the Leviathan." It is in his ethical speculations that Shaftesbury appears to most advantage as an original thinker. Although they are amenable like all his philosophical writings to the charge of vagueness, yet the existence of a "moral sense," deriving from the heart, not the head—the offspring of feeling, not of reason or calculation—is asserted in them with distinctness enough to lead Sir James Mackintosh to say, that the "Characteristics" contain "more intimations of an original and important nature on the theory of ethics than perhaps any preceding work of modern times."—F. E.

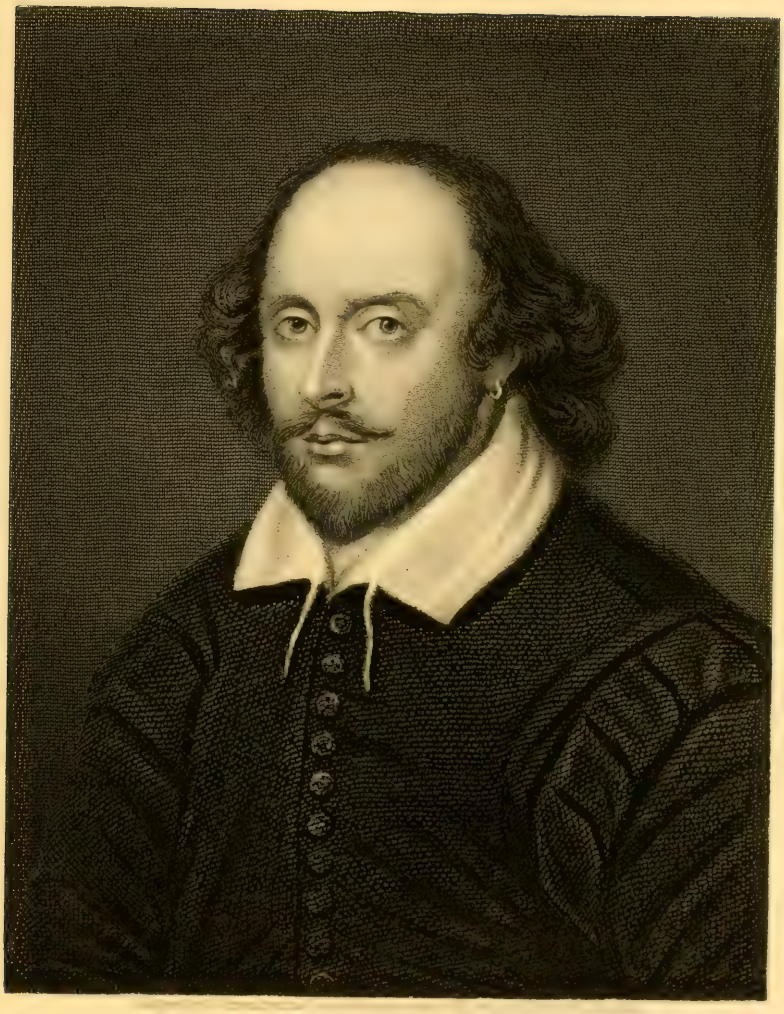
* SHAFTESBURY, Anthony Ashley Cooper, seventh earl of, was born in London on 28th April, 1801. His father, the sixth earl, was for many years chairman of committees of the house of lords. As Lord Ashley—the title by which he was known until he entered the house of peers—he was educated at Harrow and at Christ church, Oxford, where he took a first-class in classics in 1822. From 1826 to 1830 he represented Woodstock in the house of commons, and was one of the commissioners of the board of control in the Wellington ministry of 1828–30. In 1830 he became member for Dorchester, and in 1831 one of the members for Dorsetshire. He was a lord of the admiralty in Sir Robert Peel's short ministry of 1834–35. After the death of Mr. Sadler in 1835, Lord Ashley, foregoing party politics and its prizes, took up the short-time question, and became the leader of the movement for ameliorating the condition of females and young persons employed in factories. Offered office on Sir Robert Peel's return to power in 1841, he declined it because the new ministry would not support a ten hours' bill. It was with the aid of the whigs that he carried against his own party the act 7 Vict. cap. 15, supplemented and improved by the act 10 Vict. cap. 29, which forbade the employment of persons under eighteen in factories for more than ten hours in any one day, or for more than fifty-eight in any one week. To the champion of short time is also due the legislation which prohibited the employment of women in mines. In 1846 Lord Ashley accepted the free trade policy of Sir Robert Peel, and consequently resigned the seat for Dorsetshire, which he had retained since 1831. From 1847 to 1851, when he succeeded to the earldom by the death of his father, he represented Bath in the house of commons. Lord Shaftesbury wields a double power, as a philanthropist and as a leader of the evangelical party. His biography includes the history of philanthropy and of the evangelical party in England, since his entrance into public life. Among his later efforts are those for the establishment of ragged schools and of the London shoe-black brigade, and in both he has been successful. During Lord Palmerston's first premiership, Lord Shaftesbury's influence is understood to have determined the appointment of members of the evangelical party exclusively to the episcopal bench. In 1830 he married the eldest daughter of the fifth Earl Cowper, and is thus a step-son of Lady Palmerston.—F. E.

SHAH ABBAS. See Abbas.

SHAH-ALUM I., sometimes called Bahadur Shah, son and successor of Aurungzebe, reigned at Delhi from 1707 to 1712. On his accession his sovereignty was disputed by his two younger brothers, Azim and Kam-Baksh, both of whom were defeated and fell on the field of battle. Shah-Alum was a merciful and kind-hearted prince; he treated the children of his rebel brothers as if they had been his own. The chief event of his life was his contest with the Sikhs, who were becoming an aggressive power.—Shah-Alum II., born about 1716, was the son and successor of Alum-ghir, murdered in 1754 by the vizier Ghazi-ud-din, who had placed him on the throne. The early years of Shah-Alum's nominal reign were distracted by the struggle for supremacy in Hindostan between the Affghans and the Mahrattas. After the defeat of the Mahrattas at Paniput (1761) the Affghan victor, Ahmed Shah, confirmed Shah-Alum on the throne of Delhi; but he became a puppet in the hands of his vizier, Sujah Dowlah of Oude. Appealing to the English, he received, in 1765, Allahabad as a residence, with an annual allowance of twenty-six lacs of rupees, in return for which he made them a most important concession, appointing the East India Company to the office of dewannee, or administrator of the revenues of Bengal. In 1772 he allied himself to the Mahrattas, who restored him to Delhi, and he soon became their puppet. From the hands of the Mahrattas the unfortunate prince passed into those of the Rohillas, by whom he was blinded, August, 1788. In 1785 Delhi and its nominal emperor were once more at the mercy of the Mahrattas, who kept him in virtual captivity until 1803, when Lord Lake, after defeating the Mahrattas, entered Delhi and liberated Shah-Alum. He received a pension from the English, and passed his few remaining years in comfort and tranquillity. He died on the 18th December, 1806.—F. E.

SHAH JEHAN succeeded Jehangir (*q.v.*) on the throne of Delhi in 1628. Born about 1592, he was the third son of Jehangir; and known previously as Prince Khosrum, on his accession he styled himself Shah Jehan—*i.e.*, king of the world. As he had rebelled against his father, so his sons rebelled against him. An account of the rebellion and its results will be found in the memoir of Aurungzebe, his son and successor. Shah Jehan died in captivity at Delhi in 1666—a reverse of fortune common enough in the East.—F. E.

SHAKESPEARE, William, the pride and glory of English literature, was born at Stratford-upon-Avon on or about the 23rd of April, 1564. The precise day on which this colossal genius first saw the light is not known. The record of his baptism in the Stratford register stands thus:—"1564, April 26, *Gulielmus, filius Johannes Shakspere;*" and we have only traditionary evidence of his having been born on the 23rd of the month. His father, John Shakespeare, is believed to have been the son of a small farmer in the neighbourhood, and to have settled himself at Stratford in occupations which were partly of a handicraft, partly of an agricultural nature, as early as the year 1551. He is variously described as glover, grazier, woolstapler, and even butcher, and he probably combined these and other collateral pursuits besides. In those days, when the population of England was sparse, and when the advantages of subdivided labour were little understood, it was not at all unusual for a man living in a provincial district to unite with his town calling the miscellaneous employments of a farmer. His exact social position at this time is difficult to define; but although it does not seem to have exceeded that of a thriving burgess, his "antecessors" are spoken of as persons of condition. Five or six years after settling at Stratford, that is, in 1557, John Shakespeare married Mary Arden, daughter of Robert Arden of Wilmecote; and however doubtful the rank of the Shakespeares, that of the Ardens was unquestionable. On the maternal side our poet was certainly of gentle blood. Mary Arden was descended from an ancient and considerable family in Warwickshire, the pedigree of which Dugdale traces uninterruptedly up to the time of Edward the Confessor. The particular branch of this old family whence Mary Arden immediately sprang, does not, however, appear to have been of much higher status in 1557, when she married John Shakespeare, than that of her husband, since in two deeds still extant, bearing date respectively the 7th and 17th of July, 1550, her father, Robert Arden, is only called "husbandman." Nor does there seem to have been such disparity in their means as to render the union incongruous. At the period of their marriage John Shakespeare was apparently employed in remunerative avocations, for he had bought just before two houses with gardens, and a croft. His young wife, the lady with the lovely name, brought him the acceptable addition of an estate, consisting of a messuage, fifty acres of arable land, six acres of meadow and pasture land, and a small sum in ready money. The value of her dowry was hardly £70 a year, perhaps; but this was sufficient to raise her husband's social standing in a small provincial town considerably. According to the Stratford-upon-Avon register, the offspring of this union were—Joan, baptized September 15, 1558; Margaret, December 2, 1562; William, April 26, 1564; Gilbert, October 13, 1566; Joan, April 15, 1569; Anne, September 28, 1571; Richard, March 11, 1573–4; Edmund, May 3, 1580. Rowe, in his Life of Shakespeare, asserts



that John and Mary Shakespeare had *ten* children; and he attributes to the circumstance of their being burdened with so large a family the father's inability to afford the poet a better education than his own employment. Rowe's mistake arose from his confounding the children of another John Shakespeare then living at Stratford with those of the father of the dramatist. The second John Shakespeare was a shoemaker, and in no way connected with our John Shakespeare. William Shakespeare is generally believed to have been born at the house in Henley Street, still preserved, where his father resided during the whole of his Stratford life. While yet an infant, his native town was desolated by the plague, which broke out there with such fearful virulence, that in the short space of six months it swept away one-seventh of the inhabitants. "A poetical enthusiast will find no difficulty in believing that, like Horace, he reposed secure and fearless in the midst of contagion and death, protected by the Muses, to whom his future life was to be devoted—

'Sacra
Lauroque, collatâque myrto,
Non sine diis animosus infans.'"—MALONE.

Strange to say, this is almost the only fact of importance connected with Shakespeare and his birth-place at that time which has come down to us. The keenest curiosity and the most untiring diligence, have failed to recover for us a single authenticated particular in his own history, from the day of his baptism to the period, eighteen years later, when he led Anne Hathaway to the altar. That his parents availed themselves of the free grammar-school at Stratford to furnish him with the general rudiments of education, and that there he acquired the "small Latin and less Greek," which in after years Ben Jonson ascribed to him, is hardly to be doubted. The masters of this school, from 1572 to 1578, during which period Shakespeare, if at all, may be presumed to have been a scholar there, were Thomas Hunt and Thomas Jenkins. To these gentlemen his early history must have been well known. Did they leave no record, no memorial of the youthful life of a man afterwards so famous? Aubrey, in his pleasant gossiping manuscripts (Mus. Ashmol. Oxon.), relates, on the authority of a Mr. Beeston, that Shakespeare understood Latin pretty well, for he had been in his younger years a schoolmaster in the country. From this statement it has been conjectured, with no violation of probability, that he was employed by the master of the school at one time, monitorially, in the tuition of the lesser boys.

There was a custom prevalent in provincial towns in those days which ought not to be forgotten, since it is likely to have exercised an important influence upon the poet's subsequent career. This was the practice of giving theatrical performances at the cost of the municipal body. The usage appears to have been that when a company of players entered a country town they waited on the mayor or bailiff, as the case might be, and telling him to what nobleman they belonged, begged permission to act publicly in the place. If the magistrate were taken with the actors, or were desirous to show respect to the lord in whose service they were employed, he bespoke and paid for the first play, the townsfolk being privileged to witness it gratuitously. The entries in the chamberlain's accounts at Stratford prove that itinerant players were frequent in their visits there; and it is noticeable that the first reference to theatrical performances occurs in 1569, the year when John Shakespeare was bailiff of the town. The entry in question is—"1569, paied to the Quenes players, 9s. Item, for the Quenes provysion, 3s. 4d. Item, to the Erle of Worcester's players, 12d." There are many similar entries in the same accounts down to the period when it is supposed William Shakespeare left the place. That he was a charmed observer of these entertainments who can doubt? That they, as well as the world-famed Coventry pageants, which he must have been present at with his father, may have had much to do in determining the bent of his surpassing genius, it would be irrational to deny. Bishop Percy, indeed, delighted to imagine that he was a spectator of the "princely pleasures" which the great favourite, Leicester, welcomed his royal mistress with at Kenilworth in 1575; and as Shakespeare was then eleven years of age, and Stratford not more than a dozen miles distant, there is nothing extravagant in the supposition. The opinion of Malone, that after Shakespeare was withdrawn from the grammar-school he spent some time in an attorney's office, has gained many adherents of late years. There is a passage, too, in the epistle of Thomas Nash, prefixed to Green's Menaphon 1589, which is thought to have been directly aimed at our poet and his early occupation in the law:—"It is a common practice now-a-dayes, amongst a sort of shifting companions, that run through every art and thrive by none, to leave the trade of *noverint* whereto they were borne, and busie themselves with the indevours of art, that could scarcely Latinize their neck-verse if they should have neede; yet English Seneca, read by candle-light, yields many good sentences, as *Bloud is a beggar*, and so forth; and if you intreate him faire in a frostie morning, he will affoord you whole *Hamlets*, I should say handfuls of tragical speeches." By "English Seneca" Nash points, we presume, to Seneca's Ten Tragedies, translated by various hands, and published in 1581; but our labour in the often perusal of these monotonous productions has not been rewarded by the discovery of the passage he cites, although we have no doubt, from many expressions in them, that they were familiar to Shakespeare. There is one objection to Malone's theory which is entitled to consideration, in the fact that the late Mr. Wheler of Stratford, taking advantage of the opportunities afforded him as a solicitor, examined hundreds of local deeds of Shakespeare's time, and could never find his signature to one of them.

Leaving for a moment the region of conjecture and probabilities, in 1582, or thereabouts, we come upon an all-important and undoubted incident in the poet's life—his marriage. About the year just mentioned we have pretty clear evidence that he took to wife Anne Hathaway, the daughter of a yeoman in the neighbouring hamlet of Shottery. The evidence in question consists not of the register of the marriage, or the name of the church where the ceremony was performed, for neither has ever been discovered; it is a bond, brought to light by Sir Thomas Phillipps in 1833, from the registry at Worcester, by which two husbandmen, Fulk Sandells and John Richardson, bind themselves in £40 for the security of the bishop on his granting license for the solemnization of marriage between "William Shakspere and Anne Hathway," with only once asking of the banns. The date is November 28th—25th of Elizabeth, 1582—and the conditions of the obligation are thus expressed:—"That if hereafter there shall not appere any lawfull lett or impediment, by reason of any precontract, consanguinitie, affinitie, or by any other lawfull means whatsoever, but that William Shagspere the one partie, and Anne Hathwey, of Stratford, in the dioces of Worcester, maiden, may lawfully solennize matrimony together, and in the same afterwards remaine and continew like man and wiffe, according unto the lawes in that behalf provided: and moreover, if there be not at this present time any action, sute, quarrel, or demaund, moved or depending before any judge, ecclesiastical or temporal, for and concerning any suche lawfull lett or impediment: and moreover, if the said William Shagspere do not proceed to solemnization of marriadg with the said Anne Hathwey, without the consent of her frinds: and also if the said William do upon his owne proper costs and expenses defend and save harmles the Right Reverend Father in God, Lord John Bushop of Worcester, and his offycers, for licensing them, the said William and Anne, to be married together with once asking of the bannes of matrimony between them, and for all other causes which may ensue by reason or occasion thereof; that then the said obligation to be void and of none effect, or els to stand and abide in full force and vertue." This is certainly a remarkable instrument. It is generally supposed to be connected with the fact, that before the 26th of May following, Shakespeare's wife presented him with a daughter; but it may also in some way relate to the mysterious entry which we find in the Stratford register of marriages three years before:—"January 12, 1578–9. *William Wilsonne and Anne Hathaway of Shotterye.*" In any case it is at variance with the pleasant fancies which the bridal of such a man would naturally elicit. At the time of these nuptials the lady must have been eight years older than her spouse; but as she was born before any register of the special religious offices performed in the parish of Stratford was kept, we have no record of her baptism. She is conjectured to have been the daughter of Richard Hathaway, whose family have held property in Shottery from the middle of the sixteenth century to the present day. The offspring of this union were a daughter, Susanna, who was born in May, 1583, and a boy and girl, twins, named Hamnet and Judith, whose baptism took place on the 2nd of February, 1584–5. The received impression among those who have busied themselves with his biography is, that Shakespeare left Strat-

ford a year or so after the birth of his twins. But this is mere hypothesis. For any evidence that has reached us, it is equally probable that he departed the following month, or many months before, or that he did not leave for two years after that event. We know that he was in London a few years subsequently, and that is all we know with respect to the period of his removal. We have even to learn whether the migration was solitary, as it is usually represented to have been, or whether any portion of his family accompanied him; and we have scarcely any clue to the motives which led to a change so marvellous in its consequences to humanity at large. Our own opinion is, that he quitted his native town shortly before or very soon after Hamnet and Judith were born; that he left it in the first instance unaccompanied by any of his family; and that his two brothers, Richard and Edmund, followed him to London and made the stage their profession, many years afterwards, when the poet had won a position which enabled him to secure them occupation in his own company of actors. Here we stop. Of the circumstances which induced him to leave his home, his parents, his wife, children, and other relatives, all is vague tradition or uncertain speculation. Aubrey, in his Minutes of Lives, 1680, tells us that "this William being inclined naturally to poetry and acting, came to London, I guess about eighteen, and was an actor, and did act exceedingly well." And there is nothing unreasonable in the surmise that, his father's course of life being distasteful to him, and a small provincial town like Stratford being looked upon as too narrow a field for the exercise of his abilities, his translation was an affair of family agreement. A tradition, however, has come down to us from three or four independent sources that Shakespeare's departure was a flight — that he left his home in hot haste to escape the consequences of certain invasions which he had been detected in making with other youngsters, upon the preserves of his powerful neighbour, Sir Thomas Lucy of Charlecote. The earliest written testimony concurrent with this tradition, is found in a note attached to an article headed *Shakspeare* among Fulman's Collections for the Lives of the Poets, in the library of Corpus Christi college, Oxford. The note is by the Rev. Richard Davies, to whom Fulman left his manuscripts, and says that Shakespeare was "much given to all unluckiness [mischievousness] in stealing venison and rabbits, particularly from Sir Thomas Lucy, who had him oft whipt, and sometimes imprisoned, and at last made him fly his native country to his great advancement; but his reveng was so great that he is his *Justice Clodpate*, and calls him a great man, and that, in allusion to his name, bore three louses rampant for his arms." Rowe's account of the story, which he derived, there is no doubt, from Betterton, who visited Stratford for the express purpose of gathering information regarding Shakespeare, is this:—"He had, by a misfortune common enough to young fellows, fallen into ill company, and, amongst them, some, that made a frequent practice of deer-stealing, engaged him more than once in robbing a park that belonged to Sir Thomas Lucy of Charlecote, near Stratford. For this he was prosecuted by that gentleman, as he thought, somewhat too severely; and in order to revenge that ill-usage he made a ballad upon him. And though this, probably the first essay of his poetry, be lost, yet it is said to have been so very bitter, that it redoubled the persecution against him to that degree that he was obliged to leave his business and family in Warwickshire for some time, and shelter himself in London."—(*Some Account of the Life of Shakspeare*, 1709, p. 5.) There is yet another version of the tale, which professes to be prior in point of date to either of the others, but this must be received with caution. According to Oldys, as quoted by Steevens, a gentleman of the name of Jones of Turbich, Worcestershire, who died at the age of ninety, remembered hearing from several old people in that town the story of Shakespeare's robbing Sir Thomas Lucy's park. Mr. Jones would repeat a stanza of the stinging ballad which the young scapegrace affixed to the knight's gate; and this stanza was preserved in writing by a friend of Mr. Jones. It ran thus:—

> "A parliemente member, a justice of peace;
> At home a poor scarecrowe, at London an asse;
> If lowsie is Lucy, as some folke miscalle it,
> Then Lucy is lowsie whatever befall it:
> He thinks himself greate, yet an asse in his state,
> We allowe by his ears but with asses to mate.
> If Lucy is lowsie, as some folke miscalle it,
> Sing lowsie Lucy whatever befall it."

The world will probably never know exactly what were the grounds for this tradition; but when to the relations of Davies and Rowe—to say as little as possible of the Oldys-Steevens' version and its suspicious pasquinade—we add the unmistakable hostility which the poet manifests towards Sir Thomas Lucy in identifying him with *Justice Shallow*, we find it impossible to reject the anecdote as a sheer fabrication. It should always be borne in mind, when this passage of the poet's early life is canvassed, that deer-stealing was then reckoned rather as a wilful frolic than an ignominious crime. Writing to his countess concerning her son Charles Cavendish, the earl of Shrewsbury, in the reign of Elizabeth, says—"I would have you provide for Charles, your son; he is easily led to folly; for within two nights after you went from me, his man Morton enticed his master, Blithe, and my armourer, to go a stealing into Staveley park in the night; and I would wish you to advise him from these doings, lest some mischief might come thereby to his harm and your grief." Of Shakespeare's movements for some years after he is believed to have quitted Stratford, we know literally nothing. Upon the faith of a nondescript memorial, purporting to be addressed by the players of the Blackfriars' theatre to some person of authority in 1589, which Mr. Collier published as a document found among Lord Ellesmere's papers at Bridgewater house, he would appear to have at once joined the chief theatrical company in London, and at the date of the petition to have been a sharer or proprietor therein. It is not at all improbable that Shakespeare joined the company in question very soon after reaching London, and it is possible that he obtained a share in it as early as 1589; but the document we refer to can no longer be received as evidence to any events in his career, since our best palæographers have pronounced it to be a modern forgery. The document pretends to be a certificate of certain sharers in the Blackfriars' theatre, of whom Shakespeare is one, deprecating the attempts at that period to put down the theatres, and runs as follows:—"These are to sertifie yo$^{r}$ right honorable L$^{l}$ that her Mat$^{e's}$ poore playeres, James Burbidge, Richard Burbidge, John Laneham, Thomas Greene, Robert Wilson, John Taylor, Anth. Wadeson, Thomas Pope, George Peele, Augustine Phillippes, Nicholas Towley, William Shakespeare, William Kempe, William Johnson, Baptiste Goodale, and Robert Armyn, being all of them sharers in the Blacke Fryers playehouse, have never given cause of displeasure, in that they have brought into their playes maters of state and religion, unfitt to be handled by them, or to be presented before lewde spectators; neither hath anie complainte in that kinde ever beene preferred against them or anie of them. Wherefore they truste most humblie in yo$^{r}$ L$^{l}$ consideracon of their former good behaviour, beinge at all tymes readie and willing to yeelde obedience to anie comaund whatsoever your L$^{l}$ in your wisedome maye thinke in such case meete, &c.—Nov., 1589."

The silly story first printed by Shiels in his Lives of the Poets, 1753, of Shakespeare having maintained himself for some time at the outset of his career in the metropolis "by taking care of the gentlemen's horses who came to the play," may be dismissed at once as a contemptible figment. The association of actors which he is understood to have joined was that called the Lord Chamberlain's Servants, or the Queen's Players, who some years before had obtained a license "to use, exercise, and occupie the art and faculty of playeing comedies, tragedies, interludes, &c., in the city of London, as well as elsewhere." Upon obtaining this privilege they took premises in the precincts of the dissolved Blackfriars' monastery—a spot still called Playhouse Yard—and converted them into the rude theatre where many of Shakespeare's pieces were first performed. His original connection with the stage was doubtless as an actor, but of his qualifications in this art we are uninformed. The earliest allusion to him in his capacity of poet yet discovered is believed to be in Spenser's Teares of the Muses, published in 1591. In this poem, *Thalia* is introduced as mourning the decline of the theatre. After expressing her sorrow that the "delights of learning's treasure;" that—

> "All that goodly glee
> Which wont to be the glorie of gay wits,
> Is layd abed, and no where now to see;"

and that "ugly Barbarisme" and "brutish Ignorance" usurp the stage where she with Laughter and Delight were wont to reign, the Muse proceeds—

"And he, the man whom Nature selfe had made
To mocke her selfe, and Truth to imitate,
With kindly counter under mimick shade.
*Our pleasant Willie, ah! is dead of late;*
With whom all joy and jolly merriment
Is also deaded and in dolour drent.

"In stead thereof scoffing Scurrilitie,
And scornful Follie with Contempt is crept,
Rolling in rymes of shameless ribaudrie,
Without regard or due Decorum kept;
Each idle wit at will presumes to make,
And doth the Learneds taske upon him take.

"But that same gentle Spirit, from whose pen
Large streames of honnie and sweete Nectar flowe,
Scorning the boldness of such base-borne men,
Which dare their follies forth so rashlie throwe,
Doth rather choose to sit in idle cell,
Than so himselfe to mockerie to sell."

We are told by Rowe that "Mr. Dryden was always of opinion that these verses were meant for Shakspeare;" and notwithstanding some reasons for thinking otherwise, the prevailing impression now is that they were so. The year following the publication of Spenser's poem affords us an undeniable reference to Shakespeare. In the autumn of that year, in a miserable lodging at the house of a poor shoemaker near Dowgate, died Robert Greene, one of the most facile and popular authors of the time. This unhappy man is said to have spent the last few days of a profligate existence in writing a pamphlet, which he quaintly entitled A Groats worth of Wit bought with a Million of Repentence. In this tract, published shortly after his death by Henry Chettle, the repentant Greene addresses some of his brother dramatists, supposed to have been Marlowe, Lodge, and Peele, in the following strain:—"Wonder not, for with thee [Marlowe] will I first beginne, thou famous gracer of tragedians, that Greene, who hath said with thee (like the fool) in his heart 'There is no God,' should now give glory unto his greatnesse, for penetrating is his power; his hand lies heavy upon me. Why should thy excellent wit, his gift, be so blinded that thou shouldest give no glory to the Giver? . . . With thee I joyne young Juvenal [believed to mean Lodge], that biting satyrist, that lastly with me together writ a comedy. Sweet boy! might I advise thee? be advised, and get not many enemies by bitter words. Inveigh against vaine men, for thou canst doe it, no man better; no man so well; thou hast a liberty to reprove all; and name none; for one being spoken to, all are offended; none being blamed, no man is injured. . . . And thou no lesse deserving than the other two [Peele]; in some things rarer, in nothing inferior; driven (as myselfe) to extreme shifts, a little have I to say to thee: and were it not an idolatrous oath, I would swear by sweet St. George, thou art unworthy better hap, sith thou dependeth on so mean a stay. Base-minded men, all three of you, if by my misery yee bee not warned; for unto none of you (like me) sought those burs to cleave; those puppets (I mean) that speake from our mouths; those anticks, garnisht in our colours. Is it not strange that I, to whom they all have bin beholding; is it not like that you, to whom they all have bin beholding, shall (were yee in that case that I am now) be both of them at once forsaken? Yes, trust them not; *for there is an upstart crow beautified with our feathers, that with his Tygre's heart wrapt in a player's hyde, supposes he is as well able to bombast out a blanke verse as the best of you; and being an absolute Johannes* FACTOTUM, *is in his owne conceyte, the onelie* SHAKESCENE *in a country.* O! that I might entreat your rare wits to be employed in more profitable courses, and let those apes imitate your past excellence, and never more acquaint them with your admired inventions. . . . Delight not (as I have done) in irreligious oaths; despise drunkenness; flie lusts; abhor those epicures whose loose life hath made religion loathsome to your eares; and when they soothe you with terms of mastership, remember Robert Greene (whom they have often flattered) perishes for want of comfort." The passage we have emphasized was obviously levelled at Shakespeare; and the charge against him is, that he had remodelled plays originally written by Greene and his companions, and produced them as his own. This is apparent as well from the play on his name as by the words "his Tygre's heart wrapped in a player's hide," which parody a line, probably Greene's—"Oh, tyger's heart wrapt in a woman's hide," which Shakespeare has introduced in the third part of "King Henry the Sixth," from The True Tragedie of Richard Duke of Yorke.

Greene's pamphlet was published shortly after his death by Chettle, an acquaintance and fellow dramatist; and the advice to "those gentlemen who spend their wits in making plays" was very ill received by the parties to whom it was directed. They denied indeed the authenticity of the work, and insisted that it was the production of a living writer. With the view apparently of allaying the storm, Chettle, in a tract called Kind-Harts Dreame, which he printed a month or two later, put forth the following explanation and apology—"About three moneths since died M. Robert Greene, leaving many papers in sundry booksellers' hands: among others, his Groats worth of Wit, in which a letter written to divers play-makers is offensively by one or two of them taken; and because on the dead they cannot be avenged, they wilfully forge in their conceites a living author; and after tossing it to and fro, no remedy but it must light on me. How I have, all the time of my conversing in printing, hindered the bitter inveying against schollers, it hath been very well knowne, and how in that I dealt I can sufficiently proove. With neither of them that take offence was I acquainted, and with one of them I care not if I never be: the other whome at that time I did not so much spare as since I wish I had, for that as I have moderated the heate of living writers, and might have usde my owne discretion (especially in such a case, the author being dead) that I did not, I am as sorry as if the originall fault had beene my fault, because my selfe have seene his demeanor no lesse civill than he exclent in the qualitie he professes: besides, divers of worship have reported his uprightness of dealing, which argues his honesty, and his facetious grace in writting that approves his art. For the first, whose learning I reverence, and at the perusing of Greenes book stroke out what then in conscience I thought he in some displeasure writ, or, had it beene true, yet to publish it was intollerable, him I would wish to usè me no worse than I deserve."

We may fairly presume that the first person here spoken of as having taken offence at Greene's admonition, and with whom Chettle expresses unwillingness to be acquainted, was Marlowe. The other, strange to say, is assumed by all his modern editors to be Shakespeare, though a very little attention to Chettle's statement shows plainly he could not be meant. We are distinctly told that the letter in A Groats worth of Wit was written to divers play-makers, and by one or two of them offensively taken. Was Shakespeare one of the play-makers to whom Greene's epistle was directed? So far from it, his pretensions to authorship are in this very letter held up to the derision of those dramatists. How then could he possibly be referred to as "one of them" who felt aggrieved by it? The second play-maker who took Greene's exhortations in anger must have been Lodge or Peele. More probably the former; since the words, "sweet St. George," almost prove the third to have been *George* Peele. Lodge at the period was a man of considerable distinction. He had written many successful works. "He was esteemed the best for satyr," Wood says, "among Englishmen." He was, we know, "excellent in the quality he professed," which was that of a physician; and he might reasonably feel indignant at being pilloried in print as the boon companion of men like Marlowe and Greene, who, notwithstanding their splendid abilities, were looked upon by many as hopelessly abandoned, God-denying reprobates.

A year after Greene's melancholy exit, our author's "Venus and Adonis" appeared; and in 1594 his "Lucrece," each being dedicated to the earl of Southampton. The bearing which these poems have upon the much-vexed question of Shakespeare's classical acquirements has never, perhaps, been sufficiently appreciated. It is incredible that a writer should make choice of two purely classical subjects, that he should invest them with classical allusions and expressions, and treat them in a manner not to be surpassed for accuracy of detail, unless his mind had been richly stored with the treasures of ancient fiction and history. About this period, too, Spenser's pastoral, entitled Colin Clouts Come Again, was issued from the press. The dedication to Sir Walter Raleigh is dated December 27, 1591; but that date is now known to be an error of the printer. In this poem, after enumerating under fanciful appellations several contemporary characters of note, the author writes—

"And there, though last not least, is Action;
A gentler shepheard may no where be found:
Whose muse, full of high thoughts invention,
Doth, like himselfe, heroically sound."

A passage which it is scarcely possible to doubt applied to Shake-

speare, and which affords a gratifying proof of his eminence at this period. Not long subsequent to the time we are dwelling on, the company to which our author belonged began to alternate their performances—acting at the new play-house called the Globe, on the Surrey bank side of the Thames in summer, and at their old theatre in Blackfriars during winter. In connection with the Globe, it is incumbent upon us to notice in passing three documents published by Mr. Collier, which profess to throw some light upon the position of Shakespeare at this period of his town career. The first of these "discoveries" Mr. Collier represents to be a petition of certain inhabitants of the precinct where the Blackfriars' play-house stood, against any further performances there, and as being in the State Paper office. For this petition the most diligent search has been made, but not only can no such paper be found, but no entry of it has ever been made in the calendars of the office. The second instrument purports to be an answer to the former, and does really exist among the national archives of the State Paper office, though how it came there is inscrutable. Its value as historic evidence may be estimated by this fact—suspicion having been thrown upon its integrity, the Master of the Rolls directed that it should be officially examined, and the result of the investigation was the following certificate, which, by order, is now attached to it:—

"30th January, 1860.

"We, the undersigned, at the desire of the Master of the Rolls, have carefully examined the document hereunto annexed, purporting to be a petition to the Lords of Her Majesty's Privy Council from Thomas Pope, Richard Burbadge, John Hemings, Augustine Phillips, William Shakespeare, William Kempe, William Slye, Nicholas Tooley, and others, in answer to a petition from the Inhabitants of the Liberty of the Blackfriars; and we are of opinion that the document in question is spurious.

"Francis Palgrave, K.H., Deputy Keeper of H.M. Public Records.
"Frederic Madden, K.H., Keeper of the MSS. British Museum.
"J. S. Brewer, M.A., Reader at the Rolls.
"T. Duffus Hardy, Assistant Keeper of Records.
"N. E. S. A. Hamilton, Assistant, Department of MSS. British Museum."

The third of these delusive documents, alleged to be a note from one "Rich. Veale" to Henslowe, found by Mr. Collier in the Alleyn collection of God's Gift college, Dulwich, has, like the petition of the Blackfriars malcontents, foiled all who sought for it.

Proceeding onward a year or two from the opening of the Globe theatre, the interval affording us no authentic record of the poet, save the sad one of his son's death in 1596, we reach a period when it may be reasonably thought that Shakespeare was in the full tide to fortune and renown. The testimony of a divine, named Francis Meres, assures us that by 1598 he had produced, besides the poems of "Venus and Adonis," "Lucrece," and the "Sugred Sonnets," at least twelve of his incomparable plays. On the chronological order of our poet's dramas there is no evidence more important than that of Meres. It occurs in his Palladis Tamia, or Wit's Treasury, written and published in 1598:—"As Plautus and Seneca are accounted the best for comedy and tragedy among the Latines, so Shakespeare among the English is the most excellent in both kinds for the stage. For comedy witness his 'Gentlemen of Verona;' his 'Errors;' his 'Love Labours Lost;' his 'Love Labours Won;' his 'Midsummer Night's Dream;' and his 'Merchant of Venice.' For tragedy, his 'Richard II.;' 'Richard III.;' 'Henry IV.;' 'King John;' 'Titus Andronicus;' and his 'Romeo and Juliet.'" His acquaintance with the earl of Southampton would by this time have ripened into cordiality; and with his splendid popularity, his colloquial powers, and his amiable and convivial disposition, the society of William Shakespeare would be coveted in the most brilliant circles of the town. He was the great luminary of that famous knot of *beaux esprits* originally established by Raleigh at the Mermaid in Bread Street; a club which numbered among its members—besides Shakespeare—Ben Jonson, Beaumont, Fletcher, Selden, Cotton, Donne, and a host of kindred spirits; and of which Beaumont has left us an imperishable picture:—

"What things have we seen
Done at the Mermaid! heard words that have been
So nimble and so full of subtile flame,
As if that every one from whence they came
Had meant to put his whole wit in a jest,
And had resolv'd to live a fool the rest
Of his dull life."

In pecuniary circumstances also—too often the bitter potion in the poet's chalice—his lot was enviable. From his incomings as an author, an actor, and a sharer in two flourishing play-houses, he must have acquired an easy competence. If there is truth in the constant tradition that Lord Southampton's admiration of his genius was such, that at one time this munificent patron "gave him a thousand pounds to enable him to go through with a purchase which he heard he had a mind to," we should conjecture the time when this gift was made to be that we are upon, and the "purchase," the "Great House," afterwards called "New Place," and certain land at Stratford. The fact, too, that his father, in 1597, commenced a suit in chancery, and tendered the redemption money, £40, to recover the estate of Ashbies, may be taken as a proof of Shakespeare's prosperity, since it is more than probable he found means for the purpose. Another circumstance may be thought significant of the same conclusion. It was shortly before this date that the elder Shakespeare obtained from the Herald's college confirmation of a grant of arms, for which he had applied so early as 1568–69, but of which at that time he appears to have got only the "tricking" or drawing.

The year 1598 has a special interest in the biography of our dramatist. In that year he and Ben Jonson began an acquaintance which, in spite of some rubs, inseparable from a long intercourse between men in a manner rivals, evidently mellowed into genial friendship. Rowe tells us, and there seem no grounds for discrediting the pleasant information, that the acquaintance of these great men began with a remarkable piece of humanity and good nature on the side of Shakespeare:—"Mr. Jonson, who was at that time altogether unknown to the world, had offered one of his plays to the players, in order to have it acted; and the persons in whose hands it was put, after having turned it carelessly and superciliously over, were just upon returning it to him with an ill-natured answer that it would be of no service to their company, when Shakespeare luckily cast his eye upon it, and found something so well in it as to engage him first to read it through, and afterwards to recommend Mr. Jonson and his writings to the public." We take it ill of Gifford, in his memoir of Ben Jonson, that he should discountenance this interesting anecdote, or at least should ascribe to Shakespeare the merit only of "procuring for his own theatre an improved copy of a popular performance." The play in question was Every Man in his Humour. When originally acted, 1596, the scene was laid in Italy; Jonson afterwards gave the characters English names, and transferred the scene to London. Thus altered, it was produced at the theatre of the Blackfriars in 1598, Shakespeare being one of the actors. There could be no self-abasement in Jonson's receiving a favour of this nature at the hands of a fellow-dramatist. And the obligation, if there were one, he has requited a thousand-fold. So long as Shakespeare is remembered, so long will Jonson's tribute to his genius be remembered also. Milton's magnificent eulogium—

"What need my Shakspeare for his honour'd bones," &c.,

is hardly finer than the verses, *in memoriam*, of the folio, 1623, beginning—

"To draw no envy (Shakspeare) on thy name," &c.

As we have no contemporary testimony to Shakespeare's intellectual pre-eminence so valuable as Jonson's, neither have we any so important to his moral worth. Ben Jonson loved the man as much as he admired the poet. It is observable, that while others dedicate their tributes "to the memory of the deceased author," &c., or to the memory of Mr. W. Shakespeare, or to "Worthy Master Shakespeare," his are consecrated "*To the memory of my beloved*, the author, Mr. William Shakespeare, *and what he has left us.*" The same affectionate regard is manifest when speaking of him in the Discoveries: "I loved the man, and do honour his memory, on this side idolatry, as much as any. He was (indeed) honest, and of an open and free nature; had an excellent phantasy, brave notions, and gentle expressions," &c. Fuller, in his Worthies, has preserved a tradition touching the intimacy of Shakespeare and Jonson which must always be read with interest:—

"Many were the wit-combates betwixt him and Ben Jonson, which two I behold like a Spanish great gallion and an English man-of-war: Master Jonson (like the former) was built far higher in learning, solid but slow in his performances; Shake-

speare, with the English man-of-war, lesser in bulk but lighter in sailing, could turn with all tides, tack about and take advantage of all winds by the quickness of his wit and invention." An interesting memorial—the only letter extant which is known to have been received by the poet—bears the date of the year 1598, and affords additional proof, if any were required, of his being now considered a man of substance:—"Loveing contreyman, I am bolde of yow, as of a ffrende, craveing your helpe with xxx. li. uppon Mr. Bushells and my securytee, or Mr. Myttons with me. Mr. Rosswell is nott come to London as yeate, and I have especiall cawse. Yow shall ffrende me muche in helpeinge me out of all the debetts I owe in London, I thanck God, and muche quiete my mynde, which wolde nott be indebeted. I am nowe towardes the cowrte, in hope of answer for the dispatche of my buysenes. Yow shall neither loose creddytt nor monney by me, the Lord wyllinge; and nowe but perswade yowrselfe soe, as I hope, and you shall nott need to feare butt with all heartie thanckfullnes I wyll holde my tyme, and content yowr ffreende; and yf we bargaine farther, yow shal be the paiemaster yowrselfe. My tyme biddes me hasten to an ende, ande soe I committ thys [to] yowr care and hope of yowr helpe. I feare I shall nott be backe thys night ffrom the Cowrte. Haste. The Lorde be with yow and with us all, Amen! Ffrom the Bell in Carter Lane, the 25 October, 1598. Yowrs in all kyndenes, Ryc. Quyney. To my loveinge good ffrende and contreyman, Mr. Wm. Shackespere, deliver thees." It is to be regretted that this letter, the only one saved out of the many hundreds he must have written and received, affords no indication as to what part of the metropolis Shakespeare then resided in. "From a paper now before me, which formerly belonged to Edward Alleyn, the player, our poet appears to have lived in Southwark, near the Bear Garden, in 1596," says Malone; but the paper he refers to has been lost. In 1598, however, it would seem from a subsidy roll discovered by the Rev. J. Hunter, wherein Shakespeare is assessed at £5, and subjected to a rate of 13s. 4d. in the parish of St. Helens, Bishopsgate, that he was then living on the northern side of the Thames: "Affid. William Shakespeare, v. li.—xiijs. iiijd." Mr. Collier quotes a small slip of paper which he found at Dulwich, to prove that Shakespeare was living in Southwark in 1596; but this paper, on examination, turns out to be a modern fabrication. To the list already given from Meres of the works produced by Shakespeare, we ought certainly to add, before the end of the sixteenth century, "The Taming of the Shrew;" "King Henry IV.," Part 2; the Three Parts of "King Henry VI.;" "King Henry V.;" "The Merry Wives of Windsor;" and probably the first draft of "Hamlet;" "As You Like It;" "Much Ado about Nothing;" "All's Well that Ends Well" (if this is not the play Meres calls "Love Labours Won"); and "Pericles." At the beginning of September, 1601, the poet's father died in his seventy-first year. He left no will, or rather, none has been discovered; and, in the absence of any proof to the contrary, we may fairly infer that the prosperity which gilded his declining days was due to the affection of his eldest son. In the year succeeding his father's death, Shakespeare made a large accession to his Stratford property, by purchasing one hundred and seven acres of arable land, for which he paid a sum equivalent to about £2000 at this day. Upon the death of Queen Elizabeth in March, 1602–3, Chettle, whom we have met with in connection with Greene's death-bed pamphlet, put forth a dismal elegy, entitled Englandes Mourning Garment, wherein he complains that Shakespeare, as well as others of the leading poets, had not employed his pen to wail the nation's loss:—

> "Nor doth the silver-tonged Melicert,
> Drop from his honied Muse one sable teare
> To mourn her death *that graced his desert,*
> *And to his laies opend her royall eare.*
> Shepheard, remember our Elizabeth,
> And sing her Rape done by that Tarquin, Death."

Long before his accession to the English throne, King James had given earnest of his dramatic partialities. So early as 1589 there is said to have been a company of actors, called her majesty's players, at the Scottish court. Ten years later the monarch licensed a company of comedians to perform in Edinburgh. On the 9th of October, 1601, the registers of the Aberdeen council inform us that the English players received thirty-two marks as a gratuity; and on the 22nd of the same month they record that the freedom of the city was conferred upon "Laurence Fletcher, comedian to his majesty." To judge by the entries in the Accounts of the Revels, Shakespeare's dramas were in high estimation at the new court. From November, 1604, to March, 1605, six of them were played before the king at Whitehall; and James, in token of his admiration of their author, is reported to have written him a letter "with his own hand." A marvellous piece of royal condescension in that age, and one which the poet is thought to have requited by the sublime allusion to James' ancestry in the vision in "Macbeth." But the favour of princes is proverbially unstable, and, if we may trust certain lines in Davies' Scourge of Folly, Shakespeare lived to experience the wisdom of the apothegm:—

> "To our English Terence, Mr. Will. Shakspeare.
> Some say (good Will) which I in sport do sing,
> Hadst thou not plaid some kingly parts in sport,
> Thou hadst bin a companion for a king,
> And beene a king among the meaner sort."

The rational interpretation of the second line is, that the dramatist had acted royalty on some occasion in a manner offensive to the king. Could it be that he had represented James himself upon the stage, and thus incurred the sovereign's ire? In Winwood's Memorials there is a letter from John Chamberlain to Sir R. Winwood, dated December 18, 1604, which certainly gives countenance to such a supposition. The writer states that the king's company of actors had given umbrage to the court, by performing a play on the subject of the Gowry conspiracy. "The tragedy of Gowry, with all the Action and Actors, hath been twice represented by the King's Players with exceeding concourse of all sorts of people. But whether the matter or manner be not well handled, or that it be thought unfit that princes *should be played on the stage in their lifetime*, I hear that some great Counsellors are much displeased with it, and so 'tis thought shall be forbidden."

The licentiousness of the theatres at this time appears indeed to have been unbounded; and what strikes us as most remarkable is the fact, that the king's players were equally culpable with the less respectable of their profession. On the 5th of April, 1606, the French ambassador wrote from London that the king's players "had brought forward their own king and all his favourites in a very strange fashion. They made him curse and swear because he had been robbed of a bird, and beat a gentleman because he called off the hounds from the scent. They represent him as drunk at least once a day," &c.—(F. von Raumer's *History of the Sixteenth and Seventeenth Centuries.*)

In the same letter the ambassador relates that the players, notwithstanding an express prohibition to the contrary, persisted in acting the History of the Duke of Biron, in which they introduced the queen of France, until the king at last "made order that no play shall be henceforth acted in London."

What influence, if any, the growing dissension between the court and the theatre may have had upon Shakespeare's retirement from the stage, is a matter of speculation. The last appearance of his name as an actor is in a printed list of the characters to Ben Jonson's Sejanus, which was played at the Globe in 1603, and speedily withdrawn. It is extremely probable that he retained a fellowship in the company long after he abandoned the profession of a player; but the evidence adduced by Mr. Collier to prove this is now known to be fictitious.—(See *An Inquiry into the genuineness of the Manuscript Corrections in Mr. J. Payne Collier's Annotated Shakespeare*, folio, 1632; and of certain Shaksperian documents likewise published by Mr. Collier; Bentley, 1860. See also *A Complete View of the Shakespeare Controversy.* By C. M. Ingleby, LL.D., Trinity College, Cambridge; Natali and Bond.)

He was in the habit, Aubrey tells us, of visiting his native town once a year; and we incline to the belief that it was not long after 1605 when he carried into effect the design which during many years he had been preparing for, and settled permanently down at Stratford in the midst of his family, to combine playmaking and husbandry. We have seen that so early as 1597, he began to invest the surplus proceeds of his vocation in buying property at Stratford. In 1602, again, he added to the purchase of the "Great House," or, as he named it, "New Place," one hundred and seven acres in Old Stratford, as well as a house in the town. A year onward he made a further investment by purchasing a messuage at Stratford, with barns, gardens, and orchards; and in 1605 he executed an indenture for the purchase of the unexpired term of a lease of the great and

small tithes in Stratford, Old Stratford, Bishopton, and Welcome, and paid for the remainder of this lease £440—a sum equivalent to perhaps £2500 at the present day.

In 1607 the poet had the gratification of seeing his elder daughter, Susanna, united to Dr. Hall, a physician of considerable eminence in Warwickshire. This alliance appears to have been in every respect auspicious, and it is to be hoped added much to the serenity and happiness of Shakespeare's closing years. In December of the same year, however, the death of his brother Edmund must have cast a shadow over the circle at New Place. Of the fortunes of Edmund we find no record whatever. The register of the parish where he was buried (St. Saviour's, Southwark) describes him as "a player;" and it is likely, as we have previously observed, that with his brother Richard, who died a few years later, he held some subordinate position in the company of which William Shakespeare was the pride and ornament.

The year that followed, 1608, was marked to the family by a far sadder bereavement, the greatest we may believe the poet ever suffered. In that year his mother died. To have been the *mother of Shakespeare*, "is a title," as De Quincey has eloquently said, "to the reverence of infinite generations, and of centuries beyond the visions of prophecy." How fondly then should we cherish any memorial of so illustrious a benefactress! But we have none. The oblivion which has overwhelmed so much in the history of her immortal son, has swept away all traces of her own.

At this period, and we apprehend for two or three years previous, our dramatist was permanently resident at Stratford. His latest biographers, relying on the genuineness of certain papers published by Mr. Collier with reference to this stage of the dramatist's career, have fixed his withdrawal from the metropolis some years later. These papers, consisting of a letter presumed to be from Lord Southampton to some one high in office, soliciting his influence on behalf of Shakespeare and his fellows; a warrant to Daborne, Shakespeare, Field, &c., for the Children of the Queen's Revels; and a list, in which Shakespeare's name appears, of persons rated to the poor of the Liberty of the Clink in Southwark—are now, however, found to be fabrications of a date not anterior to the present century.—(See *A Complete View of the Shakespeare Controversy*. By C. M. Ingleby, LL.D.)

The Diary of the Rev. John Ward, vicar of Stratford-upon-Avon, from 1648 to 1679, was found a few years ago in the library of the Medical Society of London, and affords us a few scanty records of the poet in his latter years. Among other things the worthy vicar speaks of having heard that "Mr. Shakespeare" in his elder days lived at Stratford, and supplied the stage with two plays every year, and had for it an allowance so large "that he spent at the rate of £1000 a year." It is not easy to estimate with anything like precision what Shakespeare's annual income was after his retirement, but that he could afford an expenditure of £1000 per annum is not credible. The statement that he furnished the theatre in London with two plays each year is not, however, improbable; though it is surprising, that at the very period when he was supplying London with productions which were to confer immortality on him and those nearest to him, which were to render Stratford a literary Mecca, to whose shrine pilgrims from every climate in the world would come to offer homage, the performance of plays in that town was rigidly forbidden. So early as 1602, the municipal powers of the borough interdicted all theatrical exhibitions under a penalty of ten shillings for each infraction of their order. In 1612 "the inconvenience of plaeis being verie seriouslie considered of," the fine was increased to £10. This intolerance of the drama at Stratford has been ascribed to the strong growth of puritan spirit in Warwickshire during the early part of the seventeenth century. The writer of the life of Dr. Harris, a well-known puritan divine who had a living near Banbury, distinctly tells us that he established a fortnightly lecture in the church of Stratford, "unto which there was a great resort both of the chief gentry and choisest preachers and professors in those parts; and amongst them that noble and learned knight, Sir Thomas Lucy of Charlecote, had always a great respect for him." The Rev. Joseph Hunter, who was one of the first to direct attention to this circumstance, has further shown that this puritan spirit entered the families of Quiney and Sadler, with whom Shakespeare was allied, and that his daughter and her husband were undoubtedly influenced by it. And he remarks, "it has sometimes occurred to me, that the entire disappearance of all manuscript of Shakespeare—so entire that no writing of his remains except his name, and only one letter addressed to him—is in some way connected with the religious turn which his posterity took."

The year 1613, which we have now reached, appears to have been fertile in events to Shakespeare. At the opening of it he was deprived of his brother Richard, who died at Stratford. In March we find him in London occupied in the purchase of a house and ground in the vicinity of the Blackfriars theatre. At the same time he was involved in the anxieties and charges of a chancery suit, which arose out of the share he had bought of the tithes in 1605. The draft of the bill presented by him and the other plaintiffs is still preserved, but the result of the litigation is not known. The summer of this year was marked by another incident which must have impressed him deeply. This was the destruction of the Globe theatre, which was burned down on the 29th of June, during the performance of his own "King Henry VIII." Whether he was a pecuniary sufferer by this disaster has not been shown; it is thought, as he makes no mention of theatrical property in his will, that he disposed of his interest in it when he finally retired from public life.

There is still another important circumstance of his biography connected with the present year. About this date he is supposed by some commentators to have brought his literary labours to a close; but we are not aware that there are any solid reasons for assigning his last play to this particular period, any more than for determining what that final play was.

On the number and names of the plays produced by Shakespeare, from the opening of the seventeenth century to the termination of his literary life, opinions are divided. We have conjectured that up to 1600 he had written twenty-three or twenty-four pieces, the names of which have been given. From that period to the end it is probable that he wrote fifteen or sixteen more, and these for the most part the grandest of the series—namely, "Timon of Athens;" "Measure for Measure;" "Macbeth;" "Hamlet" (enlarged); "Troilus and Cressida;" "Twelfth Night;" "Coriolanus;" "Julius Cæsar;" "Antony and Cleopatra;" "A Winter's Tale;" "Othello;" "King Lear;" "Cymbeline;" "The Tempest;" and "Henry VIII."

During the following year our dramatist was engaged with the corporation of Stratford in opposing a projected inclosure of some public lands, and, as we learn from the memoranda of Thomas Green, the clerk to the municipal body, again visited London. The same year appeared a poem, partly founded on his play of "Richard III.," entitled The Ghost of Richard the Third, which contains the last contemporaneous encomium upon Shakespeare's genius extant. *Richard* is the speaker:—

> "To him that impt my fame with Clio's quill,
> Whose magicke rais'd me from Oblivion's den,
> That writ my storie on the Muses' hill,
> And with my actions dignified his pen;
> He that from Helicon sends many a rill,
> Whose nectared veines are drunke by thirstie men;
> Crown'd be his stile with fame, his head with bayes,
> And none detract, but gratulate his praise."

There is little more to relate. The scanty and dispersed fragments applicable to frame a memoir of Shakespeare's personal history are soon exhausted. On the 10th of February, 1616, his younger daughter, Judith, was married to Thomas Quiney, a vintner at Stratford, the bride being then thirty-one years of age, and the bridegroom twenty-seven. On the 25th of the following month Shakespeare executed his will, which, from the words "*Vicesimo quinto die Martii*" having been substituted for "*Vicesimo quinto die Januarii*," was evidently prepared two months before. He declares himself as in perfect health when the will was made, but his signatures to it evince much physical debility; and a few weeks later, on the 23rd of April, the anniversary of his birth,

> "He gave his honours to the world again,
> His blessed part to heaven, and slept in peace."

Of the works of this transcendent writer it would be superfluous to speak in detail here, even if our space permitted. They have been the theme of discussion and panegyric for ages, and they will continue to be so while literature endures. They have elevated the name of Shakespeare pre-eminent above every other human name; have conveyed more delight and instruction, either by public exhibition or by private study, and—curious consideration—have afforded more employment to editors, com-

mentators, artists, antiquarians, philologers, printers, paper-makers, and others, than perhaps all the dramatic productions of the world besides. In place then of expatiating on the merits of works so widely known and appreciated, we shall conclude this short sketch with some account of the editions of these writings, which were published either before the poet's death or within a century afterwards.

Works published separately during Shakespeare's lifetime—"Venus and Adonis" (poem), 1593; "Lucrece" (poem), 1594; "King Henry VI.," Part second, printed as "The First Part of the Contention betwixt the two famous Houses of Yorke and Lancaster," &c., 1594; "King Henry VI.," Part third, printed as "The True Trajedie of Richard, Duke of Yorke," &c., 1595; "King Richard II.," 1597; "King Richard III," 1597; "Romeo and Juliet," 1597; "Love's Labour Lost," 1598; "King Henry IV.," Part first, 1598; "The Passionate Pilgrim" (poem), 1599; "King Henry IV.," Part second, 1600; "Much Ado About Nothing," 1600; "A Midsummer Night's Dream," 1600; "Titus Andronicus," 1600; "King Henry V.," 1600; "The Merchant of Venice," 1600; "The Merry Wives of Windsor" (first sketch), 1602; "Hamlet" (first sketch), 1603; "Hamlet" (enlarged), 1604; "King Lear," 1608; "Troilus and Cressida," 1609; "Pericles," 1609; "Sonnets," 1609; "A Lover's Complaint" (poem), 1609. The first collective edition of the dramas was published in 1623, seven years after the poet's death, and contained all the plays by common consent assigned to him, except "Pericles." This is by far the most important collected edition of Shakespeare's plays extant; and although not what is called a very rare book, is so valuable that a copy in the finest condition would probably realize from £500 to £700.

The next collective edition is a reprint of the former. With some corrections of the blunders of its prototype it unhappily contains many misprints of its own, and is not looked upon as an authority of much value for the settlement of the text. This edition was published in 1632.

The third folio possesses a particular interest from its containing no less than seven plays not found in the previous folio editions, namely, "Pericles," "The London Prodigal," "The History of Lord Cromwell," "Sir John Oldcastle," "The Puritan Widow," "A Yorkshire Tragedy," and "The Tragedy of Locrine." With the exception of "Pericles," however, no one of these seven plays affords much claim to the distinction of being the production of Shakespeare. This folio was published in 1664, and, owing to a large number of copies having been destroyed by the fire of London in 1666, is now extremely scarce. The fourth folio is merely a reproduction of the second, but of less critical importance, since, in addition to the errors of its predecessor, it abounds with typographical inaccuracies of its own. It was published in 1685. For nearly a hundred years subsequent to the author's decease, the above formed the only collected editions of his dramas. In the beginning of the eighteenth century, however, a new impulse to the study of these immortal works was given by the editions of Rowe in 1709 and 1715. These were followed in rapid succession by those of Pope, Theobald, Hanmer, Warburton, Johnson, Capell, Johnson and Steevens, Reed, and Malone. Since then the editions which have issued from the press of this and other countries would "dizzy the arithmetic of memory" to tell; and yet, wonderful to say, the demand keeps pace with the supply, and apparently would so keep if a new edition of worth were published every twelve months.—H. S.

SHARP, Abraham, an English mathematician, was born at Little Horton, near Bradford in Yorkshire, and died there on the 18th of July, 1742. He became an apprentice to a merchant in Manchester, but abandoned that business to undertake the occupation of a teacher of writing and mathematics at Liverpool. His great ability in the latter study having become known to Flamsteed, obtained for him the appointment of assistant to that famous astronomer at Greenwich observatory, where, amongst other proofs of extraordinary skill, he graduated the mural quadrant (erected in 1689) with a degree of accuracy unknown before. He drew the maps of the stars which illustrated Flamsteed's Historia Cælestis. He prepared logarithmic and trigonometrical tables, which surpassed all previously existing tables of the kind in extent and accuracy; and amongst other calculations he computed a series of logarithms to sixty-one places of decimals, and the ratio of the circumference to the diameter of a circle to seventy-two places of decimals. He was the author of various papers of much value on geometrical subjects.—W. J. M. R.

SHARP, Granville, the youngest son of Dr. Sharp, archdeacon of Northumberland, and grandson of an archbishop of York, was born in 1734. Educated for the bar, apprenticed to a linen draper on Tower Hill, he afterwards obtained an appointment in the Ordnance office, but resigned it at the commencement of the American war, of the principles of which he did not approve. At this period of his life he resided in the Temple, where, free from every domestic incumbrance, he applied his mind to the study of the law and to the pursuit of general knowledge. The following accidental circumstance caused his name to become a household word throughout the civilized world. A poor West Indian negro named Somerset, having fallen sick, was abandoned by his master in the streets of London, either to die or gain a miserable support by precarious charity. The wretched creature, sinking under exhaustion, was seen by Sharp, who had him removed to Bartholomew's hospital where he soon recovered. He was not heard of again for two years, when his benefactor received a letter from him, stating no cause of his committal to the Poultry compter, but entreating his assistance in averting a greater calamity than even the death from which he had before rescued him. His old master had reclaimed him, and after some preliminaries Somerset was brought before the lord mayor, and successfully defended by Sharp. An appeal was made to the twelve judges, who unanimously concurred in the opinion that the master had acted criminally. The happy issue of this case encouraged Sharp to institute the Society for the Abolition of Slavery, as president of which, contending against a vast mass of opposition, the downfall of "the greatest of all human abominations" was at length effected. Similar principles led him to use his endeavours to restrain the practice of marine impressment; and a citizen of London having been carried off by a press-warrant, he obtained a habeas corpus from the court of king's bench to bring him back from a vessel at the Nore, and by his arguments obliged the court to liberate him. An excellent linguist, well read in divinity and the Greek and Hebrew scriptures, warmly attached to the established church, and perfectly orthodox in his belief, he was yet free from aught like bigotry. He recommended an episcopal church in America, and introduced the first bishops from that country to the archbishop of Canterbury for consecration. A great amateur in music, he devoted every Sunday evening to the harp; the Psalms of David, sung in Hebrew by himself, were the constant accompaniment of his instrument. An enlightened politician, he advocated the cause of parliamentary reform, which in his time required many strong supporters. He died July 6, 1813, and was buried in the family vault in Fulham churchyard.—E. B. L.

SHARP, James, Archbishop of St. Andrews, was born in May, 1618. His father was sheriff-clerk of Banffshire, but he was come of a good family. He was educated for the church at the university of Aberdeen, where he is said to have been a distinguished student. On leaving college he spent some time in England. On his journey homeward he accidentally met with Lord Oxenford, who was so greatly charmed by his insinuating manners and conversation that he invited the youth to his house. There he met with the earl of Rothes, on whom he seems to have made an equally favourable impression. This powerful nobleman procured him a professorship of philosophy at St. Andrews, and soon after, the earl of Crawford appointed him minister of Crail, where his affability and pleasing manners made him a favourite among his parishioners. In August, 1651, Sharp was one of a number of ministers who were seized by order of Monk and sent off prisoners to England; but by some means or other he ingratiated himself with Cromwell, and obtained his release, while his companions were left in confinement. He was subsequently sent by the resolutioners or moderate party in the church to plead their cause before Cromwell against the protesters, who were represented by the celebrated James Guthrie. The Protector, it is said, bestowed marked commendation on his address and management. Sharp seems to have enjoyed the confidence of Monk, and when that general marched to London in 1660 the presbyterians sent Sharp along with him to attend to their interests. He had acquired the complete confidence of his party, who regarded him as a very worthy, pious, mild, and diligent young man. He was afterwards deputed by them to wait upon the king at Breda, to induce his majesty to confirm the presbyterian government in Scotland. After the Restoration he remained for some time in London; and if his own letters may be

trusted, he zealously exerted himself to promote the views of his friends. Be this as it may, before he quitted London he was secretly gained over by some of the English high church statesmen, and induced to betray the church which had intrusted its cause to his advocacy. So artfully did he conceal his perfidy, however, that no suspicion was entertained of his designs till they were ripe for execution, and on his return to Scotland the Edinburgh presbytery unanimously thanked him for his diligence and fidelity. A few months later the presbyterian establishment was overthrown, and Sharp, who had meanwhile been elected professor of divinity in St. Mary's college, St. Andrews, was appointed his majesty's chaplain for Scotland, and soon after was nominated primate, and archbishop of St. Andrews. He had to submit to the indignity of reordination, his presbyterian orders being treated as a nullity, and along with other three ministers was consecrated with great pomp in Westminster abbey, on the 15th December, 1661. The new primate was naturally regarded with dislike by the party whom he had deserted and betrayed, and that feeling was soon deepened into bitter hatred by the part which he took in the persecution of the covenanters. His insatiable ambition, and haughty and overbearing deportment, rendered him obnoxious also to the other members of the privy council, who were not sorry to mortify him and thwart his schemes when a convenient opportunity offered. The violent policy and wanton cruelties which disgraced the Scottish administration, were largely imputed to Sharp's counsels. It is certain that he was on all occasions the advocate for measures of rigour and severity, and he was deeply implicated in the perfidious and rapacious, as well as blood-thirsty proceedings, of Middleton and Lauderdale. His enemies affirm that he kept back a letter of the king to the privy council, commanding them to stay the execution of the prisoners taken at Rullion Green; that the books of council prove that in common with the other members of the council he perjured himself in the case of Mitchell, who was executed in direct violation of a promise of pardon; that he falsified a document in the case of Bailie of Jerviswood; and that he was the prime mover in the misgovernment of the country, and in the merciless persecution of his former associates. He became in consequence an object of abhorrence to the presbyterians, who denounced him as a Judas, a treacherous and perjured apostate, and an agent of the devil. In 1668 a fanatical preacher named Mitchell discharged a pistol at the archbishop while sitting in his coach in the High Street of Edinburgh, but missed him, and wounded the bishop of Orkney; but at last, on the 6th of May, 1679, he was attacked at Magus Muir, three miles from St. Andrews, by a body of presbyterians whom oppression had made mad, and murdered with circumstances of great barbarity. He was interred in the parish church of St. Andrews, where a marble monument has been erected to his memory. Sharp had considerable ability and learning, plausible manners, and some dexterity in managing men; but he was mean, vindictive, cruel, and perfidious.—(See Wodrow; Kirkton; and Stephens' *Life and Times of Archbishop Sharp.*)—J. T.

SHARP, John, an eminent prelate, was born 16th February, 1644, at Bradford, in which town his father was a tradesman of note. He entered Christ's college, Cambridge, in 1660, and in 1667, on being ordained deacon and priest, he became domestic chaplain to the attorney-general, Sir Heneage Finch, and tutor to his sons. He took the degree of A.M. at Oxford in 1669. Through his patron's influence he received the archdeaconry of Berkshire, and in 1676 a stall in Norwich cathedral. In 1677 he became rector of St. Giles-in-the-Fields. In 1679 he commenced D.D. at Cambridge, and was preferred to the lectureship of St. Lawrence, Jewry, which he held till 1683. In 1681 he was advanced to the deanery of Norwich. Being a royal chaplain to Charles II., he was continued in the same office by James II. But a sermon preached by him against popery gave so great offence to James, that the bishop of London was ordered to prevent him from preaching in his diocese, and the prelate, for hesitating to obey, fell under the royal displeasure. Sharp resisted, but ultimately went to Windsor with a petition, to which the king in his wrath refused to listen. Sharp then retired to Norwich, but returned to the metropolis in 1687. In August, 1688, he drew up the famous reasons for declining to read the king's declaration for liberty of conscience. On 27th January, 1689, he preached before the prince of Orange, and on the 30th of the same month before the convention, and asserted his loyalty by praying for King James on both occasions. But in 1689 he had no scruple in accepting the deanery of Canterbury under the new government, though he would not accept the see of any of the deprived bishops. He waited, however, till the death of Lamplugh, and became his successor as archbishop of York, 5th July, 1691. He maintained a high character as a prelate. In 1702 he preached the sermon at the coronation of Queen Anne, was sworn of her privy council, and made grand almoner. He died at Bath on the 2nd of February, 1714, and was buried in York minster, where there is an elegant and just inscription to his memory. It may be added, that he visited the notorious Jeffries when he was a prisoner in the Tower, but failed to make any salutary impression on the hardened reprobate. His sermons have been always popular, and often reprinted; their style is easy, perspicuous, and forcible. A new and handsome edition of them was published at Oxford in 1840.—J. E.

SHARP, Richard, from his conversational abilities called "Conversation Sharp," was born about 1760. He seems to have been in early life connected with Manchester, and long superintended extensive commercial concerns. From 1806 till 1812 he represented Castle Rising in the house of commons, and was afterwards till 1820, member for Portarlington. Sharp was a steady whig, a friend of Mackintosh and Horner—the former called him the best critic he had ever known. Sir Walter Scott refers to Sharp in his Diary, as one of the greatest conversationists of his time. The only memorial of his intellect is a volume published anonymously in 1834, of elegant and refined "Letters and Essays," in prose and verse. He died in the March of the following year at Dorchester, on his way from Torquay to London, and left a quarter of a million of money.—F. E.

SHARP, William, an eminent line engraver, was born at Aldgate, London, January 29, 1749. He was the son of a gun-maker, and was apprenticed to one Longmate, a bright engraver, or engraver of gun-barrels, brass-plates, and the like. After his apprenticeship, Sharp commenced business in the same line, but his chief occupation is said to have been in engraving publicans' pewter-pots. He soon ventured, however, to try his hand on a higher branch of art. One of his earliest efforts was a quarto print of Hector, a lion then well known to Londoners as having been for many years one of the attractions of the Tower. This print, which was from a drawing by himself, Sharp exhibited for sale in his shop window. Gradually he made his way by working for the booksellers, till the publication of the Novelists' Library, for which he engraved some of Stothard's graceful drawings, stamped him as one of the ablest of English engravers. But his full power was not called out till he executed plates of a large size. He engraved numerous pictures of very different character, and of course his prints are unequal; but in all is displayed a large and manly style, combined with the most painstaking care in the execution. In expression, precision of line, exquisite gradation of light and shadow, and characterization of surface, Sharp had perhaps hardly a rival among his contemporaries: his print after Reynolds' portrait of John Hunter, is admitted to be one of the very finest English engravings of its class. As other examples of Sharp's best prints may be named the Three Marys, after A. Carracci; Guido's Doctors of the Church, and Ecce Homo; the St. Cecilia of Domenichino; West's Lear in the Storm, and Reynolds' Holy Family; and Vandyck's Charles I. (showing the face in three directions). Sharp was to the last a man of plain simple habits, but a good deal of an enthusiast, and an easy dupe. He was a follower of Richard Brothers, "the Prophet," and gave a public testimony of faith in his claims by engraving his portrait, and placing beneath it the inscription, "Fully believing this to be the man appointed by God, I engrave his likeness." And he gave an equally strong evidence of his credulity in the case of Johanna Southcote, by depositing in her hands the greater part of the money he had earned by years of toil. He died July 25, 1824. Sharp was a member of the academies of Vienna and Munich, and received an intimation that he would be elected associate of the Royal Academy of London, but refused to become a candidate.—J. T–e.

SHARPE, Charles Kirkpatrick, a Scottish antiquary, was a member of the old family of Kirkpatrick of Closeburn, and connected also with the Sharpes of Hoddam, to whose estates his father succeeded in 1769. Charles, who was born about 1780, was educated at Christ church, Oxford, and received the degree of M.A. from that university in 1806. His education was intended to qualify him for the church, but he never took orders. He devoted himself to the cultivation of antiquities, lite-

rature, music, and the fine arts, and was withal a man of fashion. In 1807 he published a volume of metrical "Legends and other poems," which exhibit no great poetical powers, but the notes evince extensive antiquarian research, with a strong turn for humour. In 1817 Mr. Sharpe edited Kirkton's History of the Church of Scotland, appending to the covenanting text a series of piquant high tory notes. In 1820 he edited the Rev. Robert Law's Memorials of Witchcraft. In 1823 he published his "Ballad Book;" the "Life of Lady Margaret Cunninghame," and a narrative of the "Conversion of Lady Warristoun," in 1827. The next year appeared the "Letters of Lady Margaret Kennedy;" the "Letters of Archibald, Earl of Argyll," in 1829; and the "Genealogy of the House of Setoun," in 1830. In 1837 he edited Minuets and Songs by Thomas, sixth earl of Kelly; and Sargundo, or the Valiant Christian. Mr. Sharpe was an accomplished musician, and skilful in drawing and etching. He published in 1838 a small collection of his etchings under the title of "Portraits by an Amateur." A number of the original drawings were at Abbotsford, and were highly admired by Sir Walter Scott, who has given a very graphic portrait of the author in his diary, under the date of November, 1825. Mr. Sharpe died in March, 1851. His rare collection of paintings, prints, china, and books was sold after his death.—J. T.

SHARPE, Daniel, an able geologist, was born in London in 1806, and was the nephew of Rogers the poet. Sharpe combined the calling of a merchant with the cultivation of geological science. His observations have been printed only as contributions to the Transactions of the Geological Society, to the journal of the same society, to the Philosophical Transactions, and to the publications of the Palæontographical Society. Extremely valuable are his writings upon the geology of Portugal, to which country he went on business connected with the wine-growing districts. The silurian and old red sandstone rocks of Wales, and the Coniston limestone, drew from him important Memoirs in 1842 and 1844. His opinions on the disputed questions of geology were formed from independent observation, and when opposed he knew how to maintain them warmly. His active mind was also occupied at one time with deciphering the Lycian inscriptions brought to this country by Sir Charles Fellowes. He was member of several learned societies, and a few months before his death was elected president of the Geographical Society. He died on the 31st May, 1856, in consequence of a fall from his horse.—R. H.

* SHARPEY, William, professor of physiology and examiner at the university of London, was born at Arbroath in Scotland, and educated in Edinburgh, where he took his degree in 1823. He afterwards passed some time in Germany, and on his return became a teacher of anatomy in one of the Edinburgh schools. In 1837 he succeeded Dr. Jones Quain as professor at London university. He is secretary to the Royal Society, and corresponding member of various foreign societies. His published works are limited to contributions to the Cyclopædia of Anatomy and Physiology, and the Introduction on physiology to Quain's Anatomy.—R. H.

SHAW, George, a naturalist, was born at Bierton in Buckinghamshire in 1751, and died in London in 1813. He was educated at Magdalen hall, Oxford, and took deacon's orders at that university. He afterwards relinquished his clerical studies, and entered upon the study of medicine. He attended classes at the university of Edinburgh, and took the degree of M.D. at Oxford. He was a candidate for the chair of history in that university. He settled in London, and devoted his time to natural history. He was a vice-president of the Linnæan Society and a fellow of the Royal Society, and in 1791 he was appointed librarian and assistant keeper in the natural history department of the British museum. He afterwards became the head of the department. He published a work on the zoology of New Holland; also "Zoological Lectures," "General Zoology," and "Cimelia Physica;" and he contributed papers to the Transactions of the Linnæan Society.—J. H. B.

* SHAW, Henry, a celebrated designer, was born towards the close of the last century. He was a pupil and assistant of the elder Pugin, and also, we believe, a student at the Royal Academy. His original purpose was to practise as an architect, but his celebrity is due to his almost unrivalled skill as a draughtsman in ornamental art. Whether copies of mediæval relics, or original designs, his drawings are scrupulously exact, brilliant, and spirited. A large number of them have been engraved for publication in an expensive manner; but though coloured like the originals, and called facsimiles, the prints give but an inadequate notion of their remarkable minuteness and beauty of finish. The following are among the principal works which bear his name—"Luton Chapel, its Architecture and Ornaments," folio, 1829; "Illuminated Ornaments of the Middle Ages," 4to, 1833; "Designs for Furniture," 4to, 1838; "Details of Elizabethan Architecture," 4to, 1839; "Specimens of Ancient Furniture;" "Hand-book of Mediæval Alphabets and Devices," 4to, 1853; "Alphabets, Numerals," &c.; "Encyclopædia of Ornament;" "Specimens of Ornamental Metal Work;" "Decorative Arts of the Middle Ages," folio, 1851; "Dresses and Decorations of the Middle Ages," 2 vols. 4to, 1833; "Specimens of Tile Pavements," 4to, 1852; "Glazier's Book;" "Book of Sundry Draughts," 4to, 1848.—J. T-e.

SHAW, Stebbing, a divine and topographical writer, was born in 1762 at Stowe in Staffordshire. He was educated at Cambridge, and became a fellow of Queen's college. He published an account of a tour which he made in Scotland in 1787, and subsequently an account of another in the west of England. He edited a periodical called the *Topographer*, commenced in 1789; and he began a "History of Staffordshire," but died in 1803, before its completion.—F.

SHAW, Thomas, an English divine and traveller, was born at Kendal about 1692. After having taken orders he was appointed chaplain to an English manufactory at Algiers, where he took the opportunity of exploring various parts of ancient Numidia. He left Algiers in 1742, after a stay of twelve years, during which time he had collected many choice and interesting curiosities and fragmentary antiquities. After his return he took the degree of doctor of divinity, and became a member of the Royal Society. His principal work is, "Travels, or Observations on several parts of Barbary and the Levant," which was reprinted with additions a few years after it first appeared. The later edition contains a reply to Dr. Pococke, who having also voyaged to the East, had attacked some of Shaw's statements. Shaw's "Travels" were translated into French, with notes by the author, and also into German and Dutch. He died in 1751.—F.

SHEA, Daniel, an orientalist, born at Dublin in 1772, and died in 1836. He was for some time a clerk in a large mercantile house in Malta, where he made himself master of the Arabic and Persian tongues, which acquirements gained him the professorship of oriental languages in Haileybury college. He gave an English version of Mirkhond's History of the Early Kings of Persia, and was translating the Dabistan when death put a period to his labours.

SHEBBEARE, John, a political writer, was born at Bideford in Devonshire in 1709, and was educated at the free school of Exeter. He first attracted public attention by a political novel, which he published in 1754, entitled "The Marriage Act." His next performance was "Letters on the English Nation, by Battista Angeloni, a Jesuit." But the work which attained to the greatest notoriety was a series of "Letters to the People of England." For the sentiments expressed in these he was brought to trial, and, November 28, 1758, was condemned to pay a fine, to stand in the pillory, and to be imprisoned. After his release he was pensioned by government, and supported its measures. He died August 1, 1788.—D. W. R.

SHEE, Sir Martin Archer, P.R.A., was born at Dublin, December 20, 1769. He studied in the art school of the Dublin Society, and while yet a child carried off several of the prizes. He had hardly completed his fourteenth year when he lost his father, but he had already made sufficient progress to be able to support himself by taking portraits in crayons, and a year or two later in oil. In 1788 he came to London, was introduced by Edmund Burke to Sir Joshua Reynolds, and became a student in the Royal Academy, maintaining himself the while by the exercise of his pencil. His first contributions to the Royal Academy exhibitions were two portraits in 1789. Although his progress in popularity was not rapid, it was steady; and in 1798 Reynolds and Romney having been removed, he felt himself justified in taking the house in Cavendish Square, in which Romney had for many years resided. In this year he was elected A.R.A., and in 1800, R.A. From this time his position as one of the leading portrait-painters of the day was assured. He had always many sitters from the higher classes, many from the leading men of letters, science, and the stage, and a fair share of the large presentation and memorial portraits which add so largely to a

portrait-painter's reputation and income, though not often to his lasting fame; but he was never overtasked with commissions. At this period of his career, and for many subsequent years, he occupied his leisure with literature. In 1805 he published a poem entitled "Rhymes on Art, or the remonstrance of a painter," which passed into a third edition, and to which he published a sort of second part in 1809, under the title of "Elements of Art, a poem in six cantos." In 1814 he published another volume of poetry, called "The Commemoration of Sir Joshua Reynolds, and other poems," in which were included various occasional verses previously published. In 1824 appeared a tragedy called "Alesco," but in print, not on the stage; its performance having been forbidden by the licenser of plays on the ground of its containing improper political allusions. Shee prefixed to his play an angry preface, but the tragedy was too dull, and the conduct of the licenser too absurd, to permit of the affair being considered seriously by the public. Shee enjoyed the notoriety for a time, but was glad to have the matter forgotten when he began to look forward to the higher honours of his profession. His last literary work, "Old Court," a novel in three volumes, was published anonymously in 1829. On the death of Sir Thomas Lawrence in 1830, Shee became a candidate to succeed him as president of the Royal Academy. Wilkie was the rival candidate. There could, of course, be no comparison instituted between the merits of the men as painters; but Shee was of polished address and fluent in speech, and these were qualities requisite for the post. He was accordingly elected by a great majority, and he performed his official duties to the entire satisfaction of the members, filling the chair on all public occasions with ease and dignity, and stoutly defending at all times the claims and privileges of the institution. He was knighted soon after his election. He continued to paint till 1845, when he laid down his pencil, and resigned his presidency; but this last he was by a unanimous vote of the Academy induced to resume, the academicians at the same time voting him an annuity of £300, to which the government shortly after added a pension of £200. He died August 19, 1850. Shee is not to be ranked as a portrait-painter with Reynolds, or even with Lawrence; but his likenesses are considered good, and he has painted many of the most eminent men of his time. There is always about his portraits an air of refinement and intelligence, and his colour, if too florid, is not unpleasing. His subject pieces are of small value. A life of him was published by his son in 2 vols. 8vo, 1860.—J. T–e.

SHEEPSHANKS, John, brother of Richard, was already celebrated as a judicious collector of books, prints, and pictures, when in 1857 he acquired a wider and more enduring fame by the munificent gift of his noble gallery of pictures by British artists to the nation. In the deed of gift he laid down certain conditions concerning the custody and exhibition of the pictures, indicative of large and generous views on the subject of art-education. In accordance with his wish this splendid collection of pictures by Mulready, Leslie, and Landseer, was placed in the Kensington museum, and is accessible to the public on certain days when students are not working from them. By this unselfish gift before his death, Mr. Sheepshanks earned not only the gratitude of his countrymen, but the satisfaction of seeing his favourite companions committed to the guardianship of the government and of the public. He died in October, 1863.—R. H.

SHEEPSHANKS, Richard, an earnest worker in astronomical science, was born in 1794 at Leeds, where his father was a wealthy cloth-merchant. He was educated at Richmond in Yorkshire, and Trinity college, Cambridge, took his degree with honours in 1816, and became a fellow the year following. He then began to study law, and was called to the bar in 1825 by the Society of Lincoln's inn. Suffering from weak sight, however, and possessing an ample fortune, he withdrew from the bar in 1828, and entered holy orders. He retained his fellowship to the end of his life, but undertook no cure, devoting himself entirely to scientific pursuits. In an observatory which he had first in London, afterwards at Reading, he made diligent use of a fine transit instrument which he possessed, and a room was set apart for his use in the basement floor of Somerset house. In 1824 he was elected a fellow of the Royal Astronomical Society, and in 1830 a fellow of the Royal Society. In 1831 he was appointed one of the commissioners to fix the boundaries of boroughs under the reform bill. He was associated with Professor Airy in some important operations with the pendulum in Cornwall, and often made journeys at his own cost, with as many as seven or eight chronometers, to determine the longitude of places in England, Ireland, and elsewhere, not perfectly known. When the standard weights and measures of England were destroyed in the fire which consumed the houses of parliament, Mr. Sheepshanks took an active part in their restoration. He was a member of both the commissions appointed for that purpose in 1838 and 1843, and for the last eleven years of his life gave such unremitting attention to the mathematical operations necessary for establishing an accurate standard of the yard measure, that his death is said to have been hastened thereby. The observatory at Cambridge, and that at Liverpool, and the instruments they contain, derived benefit from his advice and assistance. He was an active member of the board of visitors of the Greenwich observatory. In conjunction with Professor De Morgan, he edited the monthly notices of the Astronomical Society. He contributed various articles on astronomical instruments to the Penny Cyclopædia. He died of paralysis on the 7th of August, 1855. Eight days previously, and the day after he had received the paralytic stroke, the bill (18 and 19 Vict., cap. 72) fixing the standard of measure, and embodying the results of Mr. Sheepshanks' labours, received the royal assent. He was a liberal friend to all aspirants for astronomical honours, an agreeable companion, and a man of scrupulous honour and integrity.—R. H.

SHEFFIELD, John, Duke of Buckinghamshire, an eminent English statesman, and one of our minor poets, was born in 1649. In consequence of the death of his father, when he was only nine years of age, and the second marriage of his mother, his education was greatly neglected; but on discovering his deficiencies he devoted a certain part of every day to study, and became distinguished for the extent of his attainments. In 1666, at the age of seventeen, he volunteered to serve at sea against the Dutch. On his return he was appointed to the command of a troop of horse. He again joined the fleet in 1672, and behaved so gallantly that he was appointed captain of the *Royal Catharine* of eighty-four guns. He afterwards made a campaign in the French service under Turenne. At this period he bore the title of earl of Mulgrave, and was one of the lords of the bed-chamber to Charles II. He was appointed to the command of the troops sent to defend Tangiers against the Moors. During the reign of James II. he held the office of lord-chamberlain, and was a member of the notorious ecclesiastical commission. He gave deep offence to the king by presuming to make pretensions to the hand of the Princess Anne, and sought by mean and abject servility to regain the favour he had forfeited; and though an avowed sceptic, who made the Romish faith one of his favourite subjects of mirth, he affected in private to be a convert to popery. At the Revolution he hastened to make atonement for his subserviency to James, by plighting his faith to William. He took a prominent part in the proceedings of the house of lords, spoke with great eloquence on the land-tax, on the place bill, against the censorship of the press, and the bill for regulating state trials. In 1694 he was created Marquis of Normanby, and named a cabinet councillor, with a pension of £3000 a year, as a reward for exerting his great parliamentary talents in favour of the king's policy. In 1702 he was sworn of the privy council, and in the following year was created Duke of Normanby, and soon after Duke of Buckinghamshire. In 1711 he was made lord-steward of the household, and president of the council. Queen Anne offered to make him lord-chancellor, but he declined the office. The duke died in 1721, in the seventy-second year of his age. He left an only son, a weak lad, by his third wife. On his death at Rome, in 1736, his family became extinct. Sheffield had some pretensions to the character of a poet, and his writings were lauded by his contemporaries. But his verses scarcely ever rise above mediocrity, and their preservation in collections of English poetry has done great injustice to his memory. He was a man of excellent abilities, and held a place in the foremost rank of the parliamentary orators of his day. Burnet says his speech on the land-tax was the finest that he ever heard in parliament. His prose writings, especially his historical memoirs, are lively and agreeable. Sheffield's moral character was stained by flagrant vices. Though a libertine, and so notorious for his pride and arrogance that the satirists of the age nicknamed him Lord Allpride, he was mean and niggardly in all his pecuniary dealings. His epitaph, written by himself, avers that he lived and died a sceptic in religion. His writings were splendidly printed in 1723 in 2 vols.,

4to. The duchess of Buckingham figured conspicuously in the intrigues, as well as in the fashions, of the day. She was reputed the natural daughter of James II., by Catherine Sedley, Lady Dorchester; but was believed to be really the daughter of Colonel Graham, a man of gallantry of the time. The duchess was extravagantly vain of her supposed royal descent. She maintained a kind of royal state, and affected to be the head of the jacobite party in England. Horace Walpole gives a number of anecdotes respecting her, which show that she was almost mad with pride. When Pope wrote his famous character of Atossa he showed it to the duchess of Marlborough, pretending that it was levelled at the duchess of Buckingham. But old Sarah was too shrewd to be thus deceived, and at once recognized her own portrait.—J. T.

SHEFFIELD. See Holroyd.

SHEIL, Richard Lalor, dramatist, orator, and politician, was born on the 17th of August, 1791, at Drumdowney, near the city of Waterford. In his eleventh year he was transferred to a school established at Kensington house, conducted by M. C. Prince de Broglie. In 1804 he went to the Roman catholic college of Stoneyhurst, where he remained till 1807, when he entered Trinity college, Dublin. Here he distinguished himself by his love of poetry and the drama. The bar was the profession of his choice; but, unfortunately, his father was involved in mercantile speculations, which led to his ruin, and Richard was indebted to the liberality of a relative, who allowed him £100 a year till he should be called to the bar. The family removed to Dublin, and Sheil was a constant attendant at the College Historical Society. In 1810 he first came forward as a political speaker, and on several occasions attracted favourable notice. Having taken his degree of A.B. in 1811, he entered as a law student at Lincoln's inn, visiting Dublin at intervals, and taking a leading part in the debates at the catholic board. In 1814 he was called to the Irish bar, and produced his first drama, "Adelaide," which was played at Crow Street theatre, and well received, Miss O'Neil representing the heroine. Sheil did not make much progress in his profession, though he appears to have been diligent; nor did his marriage with Miss O'Halloran, the niece of Sir William M'Mahon, the master of the rolls, improve his position. In 1817 his tragedy of the "Apostate" was produced at Covent Garden, and met with complete success. This was followed in 1818 by "Bella mira," which for a time was successful. The following year Sheil put on the stage "Evadne," which, for poetic merit, originality, and dramatic power, may be considered the finest production of the author, and still continues to be an acting play. In 1820 his serious drama of "Montoni" was acted, and though abounding in passages of great poetic merit, had but little success. It was in 1821 that Sheil again essayed to take a standing in politics. O'Connell had advocated the postponement of catholic emancipation to the agitation for parliamentary reform. Sheil opposed his views in an elaborate letter, which was answered by the demagogue with such a caustic humour as injured the popularity of Sheil, and threw him back on literature and law. The idea struck him of adapting the works of the older dramatists to the modern stage, and with this object he adapted Massinger's Fatal Dowry, which was produced at Drury Lane in 1824 with great success. In 1822 Sheil lost his wife, after the birth of their first son; and the same year he commenced, in conjunction with W. H. Curran, the "Sketches of the Irish Bar" in the *New Monthly*, which obtained high reputation as masterly and original portraitures of the great men of the day. "The Huguenot" was his next drama, which was brought out at Covent Garden; but notwithstanding its merits, it failed. On the formation of the celebrated Catholic Association in 1823, Sheil became a leading member. He prepared the great petition to parliament for an inquiry into the mode of administering the laws in Ireland, was one of the delegates to London in 1825, and continued throughout to be a frequent speaker. With him originated the ideas of a Roman catholic census, and of those aggregate meetings through the country which became so formidable to the government, and at which he delivered many of his brilliant harangues. The articles, too, in French, published in *L'Etoile*, on the catholic grievances were from his pen. During the general election of 1826 Sheil took an active part in promoting the return of liberal candidates. Meantime he was getting into practice, especially as a *nisi prius* and criminal lawyer; and, though never a profound legist, his readiness and oratorical powers gave him great weight with juries. In political influence, too, he occupied a very high position, so that, in 1827, the government thought fit to institute a state prosecution against him for a seditious libel. The bills were found. Sheil *traversed in prox.* to the next term, before which Mr. Canning succeeded as prime minister upon the death of Lord Liverpool, and the prosecution was abandoned. Sheil was present at the great protestant meeting held at Penenden in 1828, to petition against catholic emancipation, and delivered a very powerful speech on behalf of his co-religionists. The uproar, it is true, rendered him totally inaudible; but having prepared his speech verbatim, he took the precaution of giving a copy to an evening London paper, and thus succeeded in publishing a harangue which Bentham pronounced a "masterly union of logic and rhetoric." Upon the passing of the catholic relief bill in 1829, Sheil naturally looked forward to be one of the first representatives of those of whose political rights he was one of the ablest champions. Nevertheless he was defeated in his contest for the county of Louth, and was indebted to Lord Anglesea for a seat in parliament for the borough of Milborne Port. In 1830 Sheil was called to the inner bar, and married his second wife, the widow of William Power of Gurteen, in the county of Waterford. Ere long Sheil took part in the debates, his first speech being on the second reading of the reform bill; and from that period he continued through his life to take an active part on all great questions, and attained a high character as an orator. Upon the formation of the Repeal Association, Sheil for a time held aloof, but at length joined the body, and was returned for the county of Tipperary in the first reformed parliament. It must, however, be admitted, that he never had any belief in the reality of what he termed "a splendid phantom." In February, 1838, Sheil was appointed commissioner of Greenwich hospital, and in August, 1839, vice-president of the board of trade, which post he exchanged in 1841 for that of judge-advocate; and in the new parliament in that year he was returned for the borough of Dungarvan. In the great state trial against O'Connell and others for conspiracy in 1844, Sheil was retained as counsel for John O'Connell, and made a most powerful and brilliant speech to evidence, the last which he made at the bar. Politics now entirely engrossed him, and he took a high position in the house both as an orator and a statesman. The declining health of his only child induced him to visit Madeira in 1845. After his son's death he returned to England in 1846, and again resumed political life; and upon the formation of Earl Russell's ministry in 1846 he was appointed master of the mint. With the session of 1850 Sheil's parliamentary career reached its close—a career of twenty years, during which he had occupied a prominent place in the senate, and took a distinguished part in all the great controversies of the period. Failing health and repeated attacks of gout made retirement from labour desirable, and on the 4th of November, 1850, he was appointed minister at Florence, where he arrived in January, 1851, and died there on the 21st of May. Undoubtedly Sheil must be ranked amongst the distinguished men of his age. Like Demosthenes, he became a great orator in spite of physical defects, which he overcame by unceasing perseverance. His voice was naturally shrill and unmusical, his stature small, and his personal appearance without dignity; but he had an ear exquisitely correct and sensitive, and "nature had given him," as Professor Wilson said, "as fine a pair of eyes as ever graced human head—large, deeply set, dark, liquid, flashing like gems, and these fix you like a basilisk, so that you forget everything else about him." "There is," says M. Duvergier, "in Sheil something of Juvenal, of Pindar, and of Mirabeau. His satire is shrewd and biting; his poetry dazzles; his enthusiasm carries you away." Bushe, in speaking of Sheil, observed, "His mind is one of the richest in poetry and eloquence I ever knew. For the purpose of producing an effect upon a popular audience in Ireland I consider him as standing in the very first rank. He seems to me to have high powers for didactic poetry. The rich poetical invectives with which his speeches abound, if versified, would be fine satirical poems." With all this his speeches were well considered and closely argumentative, and beneath the glitter of genius and the play of fancy there were ever to be found the skilful arrangement that addressed itself to the judgment, and the logical force that sought to convince the reason.—J. F. W.

SHELBURNE, William Petty, second earl of, and first marquis of Lansdowne, a distinguished English statesman, was

the second son of the first earl of Shelburne, and was born in 1737. He was descended on the father's side from the ancient and illustrious family of the Fitzmaurices, earls of Kerry; and through the female line he inherited the name and the large fortune of the well known financier, Sir William Petty. At an early age he entered the army, and served with great distinction in the British contingent under Prince Ferdinand in Germany, and was present at the battles of Kampen and Minden. At the accession of George III., in 1760, he was appointed aid-de-camp to the king, with the rank of colonel, and in 1765 was elevated to the rank of major-general. He was elected member for the borough of Wycombe in 1761, but held that seat only for a few weeks, as on the death of his father on the 10th of May, he succeeded to the earldom of Shelburne in the Irish, and the barony of Wycombe in the English peerage. He soon attracted notice by his close attention to the business of the house, and his ability in debate. In 1762 he defended the government of Lord Bute in the discussion on the preliminaries of peace; and when that nobleman retired from office and was succeeded by George Grenville, Lord Shelburne, though not yet twenty-six, was placed at the head of the board of trade, and sworn of the privy council. He incurred the dislike of the king, however, in consequence of his opposition to the plans proposed for taxing the American colonies, and coercing them into submission. He became estranged too from his imperious, wrongheaded, and obstinate chief; and on the admission of the Bedford party his lordship resigned his office, and attached himself to the person and the principles of the elder Pitt. In 1766 when the great commoner, now become Earl of Chatham, formed his second administration, Lord Shelburne at the age of twenty-nine was made a member of the cabinet; and as his knowledge of foreign affairs was both extensive and profound, he was appointed secretary of state, with the charge of the southern department, which included the colonies. He immediately set about the preparation of conciliatory measures calculated to regain the confidence and good-will of the Americans. But his policy was distasteful both to the king and to some of the most influential of his colleagues; and as soon as Chatham's illness prevented his taking any active part in the management of affairs, Shelburne had the mortification, not only to see his proposals rejected by the cabinet, but the disastrous import duties act—which the chancellor of the exchequer, the volatile Charles Townshend, had brought forward—adopted by the government, and passed into law. The alienation between Shelburne and the duke of Grafton (who was now premier in reality, as he had from the first been in name) grew wider and wider. "Instigations to remove Lord Shelburne," says his grace, "fell daily from the king," and at length in October, 1768, the duke dismissed the secretary from his post—a step which was immediately followed by Lord Chatham's resignation of the privy seal. Out of office, Lord Shelburne offered a strenuous resistance to the measures of Lord North, and especially to his colonial policy, though like his leader he strongly disapproved of the idea of American independence. In consequence of his advocacy of economical reform, he became obnoxious to the court, and was challenged, and wounded in a duel with Colonel Fullarton, who resented in this way some expressions used by the earl in the house of lords. It was insinuated at the time that Shelburne's zeal in behalf of economy and against the war, had caused him to be thus singled out for vengeance by the retainers of the government. On the downfall of Lord North's ministry, the king with a very bad grace sent for Lord Shelburne, and empowed him to form an administration. The earl went straight to the marquis of Rockingham, and offered him the treasury and premiership. "My lord," he said, "you could stand without me; I cannot stand without you." The marquis was disposed to decline, because the king had not sent for him in person; but after consulting his friends, he agreed to accept the office of premier, and Lord Shelburne and Mr. Fox became the principal secretaries of state. (See ROCKINGHAM.) The government was dissolved in three months, by the death of Lord Rockingham; but the mutual jealousies and ill-will of the two secretaries would in any case have led very soon to its modification or dissolution. Fox distrusted Lord Shelburne, and the earl strongly disliked his brilliant colleague. The former complained, probably with some truth, that Lord Shelburne was clandestinely employed by the king to intrigue against the negotiation for a general peace, and for the recognition of the independence of America which Fox was conducting in the name of the government; while Lord Shelburne regarded negotiations with America as clearly within his own province. The whig section of the cabinet recommended the duke of Portland for the vacant office of premier; but the king, who detested the great whig houses, appointed Lord Shelburne as first lord of the treasury, partly because he knew that the earl cordially sympathized with his own hatred of Fox, but mainly because he wished to govern by the exercise of his prerogative, without regard to either of the great parties in the state. Fox and his friends irritated at this manœuvre, and having been refused permission to nominate one of their adherents to the vacant secretaryship of state, which they regarded as necessary to preserve the balance of parties in the cabinet, immediately tendered their resignations, and opposed with great acrimony the measures of the new premier. (See NORTH, LORD, and PITT, WILLIAM.) Shelburne's administration lasted little more than seven months; but during that brief period the siege of Gibraltar was brought to a triumphant termination, the British fleet under Howe and Rodney obtained brilliant victories over the French, and an honourable treaty was negotiated with the continental powers and the American colonies. The government was defeated on the question of the approval of the peace, in February, 1783, by the notorious coalition between Fox and Lord North; and Lord Shelburne finally retired from office. On the overthrow of the coalition ministry in the following year, his lordship was not included in the administration formed by Mr. Pitt, to whom, however, he gave a steady and useful support, though he felt deep anger against the king, who he always considered had not only wronged, but deceived him. He accepted in 1784, not without great reluctance, the marquisate of Lansdowne, but he was peculiarly careful to show that his political independence was not compromised by his acceptance of the honours which rewarded his former services. With the exception of occasional speeches on the regency and other important questions, he took no prominent part in public affairs during the remainder of his life. He was strongly opposed to the war with France, and frequently insisted on the duty of the administration to make proposals of peace to the revolutionary government. His lordship died on the 2nd of May, 1805. Lord Shelburne was twice married. His eldest son by his first wife succeeded him as second marquis of Lansdowne; but he died shortly after, and the family titles and estates devolved on his half-brother, the late venerated marquis, who for nearly sixty years occupied a place in the foremost rank of English statesmen. Lord Shelburne possessed many eminent qualifications for the management of public affairs. His person was prepossessing, though marred by an overstrained politeness. He was a deep and original thinker, as well as assiduous and prompt in attention to business. He had an extensive and profound knowledge of foreign affairs, and held larger and clearer views of commerce than any public man of his day. He was a warm and zealous disciple of Adam Smith, and was the first practical statesman who lent his authority to the principles enunciated by that philosopher. As a debater Lord Shelburne, in the opinion of Lord Camden, had no superior in the house of lords except Chatham. He spoke with great animation and rapidity; and his language, though generally unstudied, was felicitously eloquent. "He was," says Lord Holland, "a great master of irony, and no man ever expressed bitter scorn for his opponent with more art and effect." "He was munificent and friendly," says the same writer, "even to a fault." He had great discernment in discovering the talents of inferiors, was a zealous and active friend, and was highly esteemed in private life. On the other hand it must be admitted, that he was proud, unaccommodating, and unforgiving; that he often failed in tact, and lacked the art to conciliate opponents and recover friends whom he had estranged. In his own day he laboured under the reproach of insincerity, and was nicknamed Malagrida, from a plotting Portuguese jesuit of that name. The imputation was undeserved, for he was in reality an honest man; but he was wanting in frankness, and he did not always disdain to employ stratagems against those who he thought were trying to overreach him. Burke remarks, and with justice, that Shelburne was whimsical and suspicious; and both morally and intellectually he was eccentric and unequal. He was the friend of Jeremy Bentham and other men of talent and learning. His library was one of the finest ever formed in this country by a private individual; and his valuable collection of MSS. was purchased after his death for the British museum at a cost of nearly £5000.—J. T.

SHELDON, Gilbert, Archbishop of Canterbury, was born at Staunton, Staffordshire, on 19th July, 1598. Admitted to Trinity college, Oxford, in 1613, he became M.A. in 1620, B.D. in 1628, and D.D. in 1634. In 1622 he was chosen a fellow of All-Souls, and having been ordained became chaplain to Lord Coventry, keeper of the great seal, by whose influence he was recommended to Charles I., and obtained a prebend in Gloucester cathedral. In May, 1633, he was presented by his majesty to the vicarage of Hackney, and he held in succession the rectory of Ickford in the county of Buckingham, and of Newington in Oxfordshire. In 1635 Sheldon was chosen warden of All-Souls college. During the civil war he zealously espoused the royal cause, and being clerk of the closet was one of the chaplains sent to attend the royal commissioners at the treaty of Uxbridge in 1644. In 1647 he was ejected summarily from his wardenship, and cast with other royalists into prison. On regaining his freedom he retired to Snelston in Derbyshire, and busied himself in collecting and sending funds to the exiled Charles II. At the Restoration his services were not forgotten, and he first became dean of the chapel royal, and then bishop of London. He was also master of the Savoy; and at his residence took place, in 1661, the famous Savoy conference between the episcopalian and presbyterian divines. In 1663, on the death of Juxon, Sheldon was promoted to the see of Canterbury, and he succeeded Lord Clarendon as chancellor of the university of Oxford in 1667, holding the office only for two years. He died at Lambeth, 9th November, 1677. Sheldon was a man of great probity—firm to his convictions, and zealous in carrying them out. He was a fortunate churchman, but not a spoiled one. He remained at Lambeth during the great plague, and his pious and active courage was of signal benefit in the distressing panic. He spent large funds in repairing and beautifying the episcopal palaces of London and Canterbury. He also built at his own expense the large hall where the public university meetings at Oxford are held, and which is named after him, the Sheldonian theatre.—J. E.

SHELLEY, Mary, wife of the poet and daughter of William Godwin and Mary Wollstonecraft, was born in 1798. Shelley's early intimacy with her father brought them into contact, and the young poet naturally made a deep impression on the mind of an imaginative girl. After Shelley's separation from his first wife, Mary Godwin, then a girl of sixteen, and nurtured in the peculiar social philosophy of her parents, united her lot to his, although marriage was in the meantime impossible. They lived together in this way on the continent and in England until 1816, when, after the suicide of the first Mrs. Shelley, they were legally married. In 1818 they quitted England, which Shelley was destined never to revisit. It was in 1816, during a visit of Lord Byron to his friends, the Shelleys, then living in a cottage on the banks of the lake of Geneva, that the party, after the perusal of some German ghost stories, agreed to imitate them. The result was Byron's prose fragment, The Vampire, and a much more memorable one, Mrs. Shelley's romance of "Frankenstein." "Frankenstein, or the Modern Prometheus," was published in 1818. It was at once extensively popular; and from the wild originality of its chief character, the Monster, fashioned by human hands and mysteriously vivified, it will always retain a place of its own in English fiction. By her husband's unfortunate death, Mrs. Shelley was left a widow at the age of twenty-four in a foreign country, regarded with dislike by Shelley's family, and having to support a child, the present baronet. She returned to England in 1823, and published in that year her novel of "Valperga," followed in 1824 by "The Last Man;" in 1830 by "Perkin Warbeck;" in 1835 by "Lodore;" and in 1837 by "Falkner"—scarcely any of them fictions of mark. Besides contributing Italian and Spanish biographies to Lardner's Cabinet Cyclopædia, she published in 1844 "Rambles in Germany and Italy." She had edited in 1824 Shelley's Posthumous Poems; and in 1839 she edited a complete collection of his Poetical Works, adding interesting biographical notes of the circumstances of their composition, and which breathe the warmest affection for her husband and devotion to his memory. In the following year she edited selections from his "Essays, Letters," &c. In 1841 her son succeeded to the baronetcy on the death of his grandfather, and brighter days seemed in store for her. She contemplated a biography of her husband, but symptoms of alarming illness supervened, and the congenial task was never executed. She died in London on the 21st February, 1851. There is a notice of her with some extracts from her journals and letters in the Shelley Memorials, from authentic sources, edited by Lady Shelley, London, 1859.—F. E.

SHELLEY, Percy Bysshe, one of the greatest—in the estimation of many critics the greatest—of the cluster of poets who adorned the earlier years of this century, was born in Sussex in 1792, the son of a wealthy baronet of good family. From his home, where he was known as a wild and fantastic boy, he was sent to Eton. During the period of an unhappy residence there, he inaugurated with meek determination his rebellion against the fashions of the world. In 1808 he went to Oxford, where he plunged into the study of chemistry, and was continually on the verge of blowing himself up by his experiments. A spasmodic course of metaphysics led him to a crude materialism, and the publication of a tractate, entitled "The Necessity of Atheism," was followed by his expulsion from the university. Soon after, he printed "Queen Mab," which combined with an unfortunate marriage to complete his alienation from his family. Like Byron, Shelley had a first love in a Miss Harriet Grove, a young lady who admired his boyish genius and read his Rosicrucian novel, but would not listen to his sighs. She married and was happy. Shelley in his unhappiness met another Harriet, a school friend of his sister's; her name and affection were sufficient attractions; they ran off together to Gretna, and were launched, a pair of children, on the world. "We have such good neighbours," wrote the child-wife from the Lakes, "they allow Percy and me to play in the garden." We know little more about the marriage except that it was foolish. Miss Westbrook, a lively girl of sixteen, was evidently not a fitting companion for the impetuous youth of nineteen in the very "Sturm und Drang" of metaphysics, politics, and poetry. After three years they separated by mutual consent. Her suicide, which occurred some years afterwards, from causes apart from Shelley's conduct, so affected his mind as temporarily to unhinge it. After some time, divided between a residence at the English lakes and in Ireland, the poet made the acquaintance of the Godwins. His union with Mary, their daughter, was the most fortunate event of his life. Herself an authoress of no mean note, with tastes, aspirations, and sentiments akin to his own, she was endowed with all those exceptional qualities fitted to harmonize with an exceptional nature. Meanwhile fresh troubles gathered around Shelley; his fearless promulgation of opinions subversive of the foundations of church and state, and his abnormal practice, aroused an opposition which did not confine itself to denunciations. His writings were proscribed, his very charities were received with suspicion. The children of his first marriage were wrested from him by a decree of the Lord-chancellor Eldon; and he was under constant apprehension that the threat of a similar judgment on his other and favourite son might be put in execution. In 1818 he left England for Italy. There he built up the most enduring monuments of his genius, and lived, with her who was to him something better than his genius, a life that was in itself a poem.

Shelley's life accounts for much of his antagonism to life, and the counter antagonism which it called forth. Inspired from boyhood with the spirit of opposition to circumstances and beliefs uncongenial to his nature, he is the most conspicuous instance of an impulsive character in the annals of biography. Byron lived by fits; Shelley lived in a mood of passion. In his best moments it was high feeling, and not principle, which guided him. His excellencies arose from an innate longing after perfection, rather than an idea of obligation. He did not live like Wordsworth under the law of duty. "Unchartered freedom" never tired him, and he did not feel "chance-desires" as a weight. His acts, whether for good or evil, were all acts of impulse. His strength arose from its strength, and his weakness from a want of those faculties which are required to regulate and control it. It has been said that there is a political philosophy and a poetical philosophy, but no poetical politics. Shelley's poetry is only an apparent exception to this; the political part of it is utterly unreal. Inspired with a passion for reforming mankind, he had no store of experience to guide him on the way. Impatient of half measures, he wished to make a *tabula rasa* of the world and build another on its ruins. "Had Shelley been in France," writes some one, "he might have walked like the fair-haired republican, Saint-Just, on the path to freedom over seas of blood;" and Hazlitt about the same time gives the following abusive though graphic

description of the youthful enthusiast—"He has a fire in his eye, a fever in his blood, a maggot in his brain, a flutter in his speech, which mark the philosophic fanatic." The poems most characteristic of this attitude, are "Queen Mab" and the "Revolt of Islam." The former of these, which was never published with the consent of the author, is a wonderful production for a youth of nineteen. It is a fantastic protest against the restraints of custom and common beliefs, rhetorical in the main, but inspired by a marvellous energy and adorned with the imagery of a world-ranging fancy. The "Revolt of Islam," published in 1817, is alike in conception and execution an effort of a higher order; but it is still written in a spirit of revolt. The "golden city" is the world oppressed by the follies and crimes against which the hero Laon—like Lionel in Rosamund and Helen, a type of Shelley's reformer—rebels, and in battle with which he falls a martyr. This poem is lit up with a sort of lurid splendour, and glows with exuberant imagination; but there is a vagueness about it which, along with its great length, will continue to restrict its popularity. The drama of "Prometheus Unbound," 1819, is the first of the works suggested by the author's study of Greek literature. He was a student of the classics as none of our poets had been since Milton, and he was influenced by them both in thought and manner; but he added to everything he wrote conceptions and treatment essentially modern. Prometheus is again the representative of the spirit of liberty; the moral of the whole is the triumph of his resistance to the oppressive power of Jove. The tone of the composition of this poem is on the whole calm, and always elevated. The opening invocation has caught and reflected the stern sublimity of Æschylus. "Hellas," though dealing to some extent with actual events, is not so much a drama as a poetic prophecy, suggested by hopes of the Greek revolution. It owes all its merit to the exceeding beauty of its lyrics. "Alastor," the first of his published poems (written in 1815), is the expression of the more peculiarly metaphysical attitude of Shelley's mind. The "Spirit of Solitude" is an image of himself driven forth in a mood of contemplation, "by rippling rivulets and lonely shores," to find the solution of the mystery of life. The picture of a mind taken captive by its own fantasies, it is steeped in the pantheism which had succeeded to the materialism with which the poet started, and in the light of which he was beginning to read Wordsworth and nature herself. Some of the scenery in this poem is painted with a magical touch; but the concluding lines of his address to Mont Blanc, illustrate in a more tangible form Shelley's manner of interweaving the ideas of the mind with the impressions of sense. In the "Epipsychidion," of a later date, we have the same painfully minute psychological analysis; in richness of imagery it is a mine for poets, and there are passages whose tender grace appeals to all hearts. Of his other longer poems the most interesting are "Julian and Maddalo" and the "Adonais"—the former from its conveying his impressions of Lord Byron, who was during the latter years of his life his constant associate; the latter from its connection with Keats, and the indignation, no less noble because stimulated by a misconception, which burns through its glowing stanzas. Shelley had no humour. "Peter Bell the third" is as dismal as its namesake, and the "New Œdipus" is even a more complete failure. When we have laid aside those which aim at amusement and some fierce political invectives, it is almost impossible to select from among his minor poems. When Shelley trod upon earth it became a musical instrument, sending forth notes of ravishing sweetness—now a dirge, now a good-night, now a bridal song. Revelling with the skylark at the gates of heaven, piercing to the soul of the mountain and the cloud, or watching the footsteps of his infant son on a remote and lonely shore, he is the same simple intense being, of imagination all compact. His inspiration, says Macaulay, seemed more than that of any other modern poet to recall the "possession" of the ancient bards, while his artistic power justified the praise of Wordsworth, "In workmanship Shelley was one of the best of us, and most like the old masters." If his poetry has a fault it is that it is too poetical; we grow weary of passing from image to image and from fancy to fancy: his lines are often dark with excess of light. He is the most gorgeous, as Wordsworth is the simplest—the most impulsive, as Wordsworth is the most resolute—of the poets of nature. Both differed from Keats in the prominence they gave to thought over sensation; they agreed in desiring not only to paint but to interpret nature, but they interpreted her in opposite ways. The one sets himself deliberately to make the most of common things, moving among daisies and celandines, herdsmen and dalesmen. The other pours forth profuse strains of unpremeditated art; he floats in a thin air, off to stars and mountain-tops, and holds communion with the personifications of ideal greatness and goodness. Shelley's best poems are crystals "beautiful exceedingly," but with a sort of unearthly beauty; the writer's thought is with the scenery of an imaginary world, with Panthea's transparent spheres, or the mazy bowers of the Witch of Atlas. We read them "in seasons of calm weather," and are touched by their spell to thoughts too deep for tears; we come back to the same poems in the light of common day, and they vanish into air like ghosts. "The Cenci," one of his later efforts, is an exception to this, and the best example of the maturity of his powers. Like Titus Andronicus, it is in a sense unfortunate in its theme; but the very horror of the conception gives occasion for the consummate art which the author has shown in its management. There is nothing spasmodic in "The Cenci," every luxuriance is pruned to suit the stern purpose of the play. The verse is clear and strong and masculine. The images are comparatively rare, but those which occur are all memorable. The characters of this drama are no mere personifications. Cenci himself is a consistent though a monstrous reality. Lucretia is a wavering, weak, and worthy woman, distracted by the play of forces too terrible for her to grapple with. Beatrice is a creation which we can only compare with Shakspeare's masterpieces. Half Imogen, half Lady Macbeth, she stands by herself in modern literature. The only comment on Shelley's play is Guido's picture as it hangs on the wall at Florence with that look of mingled innocence and guilt, and the eternity of unearthly sadness in the eyes.

Shelley's life is a record of antagonism, but it is also a record of progress. The sympathies of the man enlarged, along with the powers of the artist. From "years that bring the philosophic mind," he was gathering by degrees a riper wisdom. Without relaxing in his opposition to all that was mean and false, he learned to look for a soul of goodness in things evil, and to appreciate the truths that are bound up with the errors of established institutions and beliefs. Nothing better illustrates this growth of mental perception, than the widely different attitudes which, at different periods of his life he assumed towards christianity. The want of a religious education combined with a defective sense of reverence to set him, at the outset of his career, in opposition to this greatest instrument for regenerating mankind. Enlarged experience of the world, and his own best inspirations, were gradually correcting his fatal misconception. From the materialism of "Queen Mab" and the nihilism which denied mind and matter, he had passed into a stage of idealism; from the study of Epicurus and Hume to the study of Plato. During the last years of his life he was beginning to look for instruction to a still higher source, and the Bible was his companion more frequently than any other book. There is a chorus in the "Hellas" which indicates that his mind was being opened to a wisdom unknown to Athens, ere the tragedy of the bay of Spezzia cut short in its prime the promise of a great career. From an early period the element of water seemed to claim the poet as its own. He loved it "with that love which was his doom." Half his poems were planned on the water; he is ever talking about it, writing about it. His "Laon and Cythna" are wafted to the blessed isles in a charmed bark. Aria in the "Prometheus" sings, "My soul is an enchanted boat." Alastor wanders by the side of wild babbling rivulets. The music of many waters runs murmuring through his verse. Tossed in storms on Lake Leman, asleep on Serchio's stream, or walking over the western wave, he was, like his own cloud, ever

> "Lured by the love of the genii that move
> In the depths of the purple sea."

That apparition of the child that he saw rise from the sands and clap its infant hands at him a few weeks before his death, reminds us of Heine's Lurlei or Göthe's fable of the fisher:—

> "She smiled to him, she sang to him,
> Resistless was her strain;
> Half drew him in, half lured him in,
> He ne'er was seen again."

In the spring of 1822, Mrs. Shelley writes—"We have a perfect plaything for the summer." This was the *Don Juan*, which Shelley had planned and procured for his amusement along the coast of Italy. Much of "The Triumph of Life," we learn, "was

composed as the poet glided down the purple waters; sometimes at night when the sea was calm, and the moon free from clouds, he would go alone in his little shallop to some of the caves that opened from the rocky precipices on the bay, and would sit weaving his wild verses to the measured beating of the waves, as they crept up towards the shore." It was on a sultry afternoon in July that Shelley set sail in that

> "Fatal and perfidious bark,
> Built in the eclipse, and rigged with curses dark."

"The atmosphere," we read, "was heavy and moveless, and a profound stillness spread over the ocean. By half-past six it was almost dark. The sea looked like lead with an oily scum on the surface, the wind began in short panting gusts, and big drops struck the water, rebounding as they fell. There was a commotion in the air made up of many threatening sounds coming from the sea, the vessels in the harbour were in hurried movement, and soon the tempest came crashing and glaring in fury of thunder and lightning, wind and rain." The storm lasted only about twenty minutes, but when it cleared there was one ship less on the surface of that sea. Some days after, all that was mortal of Shelley was washed ashore, and burnt on the beach. A tombstone in the protestant cemetery at Rome marks where the ashes of Alastor lie side by side with the remains of Adonais. It bears the inscription "Cor cordium," the unconsumable heart, and the lines from Ariel's song—

> "Nothing of him that doth fade,
> But doth suffer a sea change
> Into something rich and strange."—J. N.

SHENSTONE, William, the poet, was the son of a gentleman-farmer of Hales Owen, Shropshire, on whose estate there, the Leasowes, he was born on the 18th November, 1714. He was taught to read by the village dame, who sat for the schoolmistress in his pleasing poem of that name. In 1732 he was sent to Pembroke college, where he cultivated poetry and the belles-lettres, and where he published anonymously, in 1737, a volume of "Poems upon various occasions," containing the first sketch of "The Schoolmistress," which in its completed form was given to the world in 1742. In 1745 he settled down on his little patrimonial estate, the Leasowes, to beautify which into a show-place he devoted much of the rest of his life. The Leasowes though nominally in Shropshire, is surrounded by Worcestershire and Warwickshire, and close to the Lyttletonian seat of Hagley. His improvement of the Leasowes seems to have impoverished Shenstone without adding to his happiness. He died there on the 11th February, 1763. Besides his poem "The Schoolmistress," in imitation of the Spenserian style and stanza, Shenstone wrote chiefly elegies and pastorals, graceful and simple, but feeble. Passages of the Pastoral Elegy, such, for instance, as that beginning—"I have found out a gift for my fair," still figure in the collections; and his lines on the felicity afforded by an inn are often quoted. His works in verse and prose were published in 1764–69 in three volumes, of which the third contains his letters. According to Dr. Anderson, Shenstone suggested to Percy the publication of the Reliques, and assisted him in its preparation.—F. E.

SHERARD or SHERWOOD, William, son of George Sherwood of Bushby in Leicestershire, an English botanist, was born in 1659, and died the 12th of August, 1728. He was educated at the Merchant Tailors' school, and entered St. John's college, Oxford, in 1677. He became a fellow of the college, and took the degree of bachelor of laws on 11th December, 1683. He accompanied Lord Townshend on his travels on the continent. He prosecuted botany with zeal, and assisted Ray in his publications. He communicated to him a list of plants collected on Mount Jura, Soleure, and in the neighbourhood of Geneva. He travelled in various parts of England, and visited the island of Jersey. To the Royal Society he communicated papers on China and India varnishes, and on the Rhus vernix, or poison-wood tree of New England. In 1702 he was one of the commissioners for sick and wounded seamen at Portsmouth, and he soon after was appointed consul at Smyrna. He visited the seven churches in Asia, and gave an account of a volcanic island in the Grecian Archipelago. He collected a large herbarium. In 1718 he returned to Britain, and soon after received the degree of doctor of laws from the university of Oxford. He again made a tour on the continent. On his return he lived in great privacy in London, and afterwards retired to his brother's residence at Eltham. By his will he left £3000 to provide a salary for a professor of botany at Oxford, on condition that Dillenius should be chosen first professor. His botanical library and herbarium were given to the university of Oxford. He published "Schola Botanica," or a catalogue of plants in the garden at Paris. He aided in the publication of Hermann's Paradisus Botanicus; and of Vaillants' Botanicon Parisiense. A genus of plants is called Sherardia.—J. H. B.

SHERBURNE, Sir Edward, an English writer, the son of a gentleman of the same name, who was secretary to the first East India Company and clerk of the ordnance, was born September 18, 1618. He succeeded his father in the latter post, but soon after his appointment to it the civil war broke out; and being a catholic, and attached to King Charles I., who had knighted him, Sir Edward was ejected from his office by a warrant of the house of lords in 1642, and kept some time in confinement. Upon his release he immediately joined his fortunes to those of the king, who made him commissary-general of the artillery, in which capacity he was present at the battle of Edgehill. Sir Edward subsequently went to Oxford, and there betook himself to literary labour. In 1648 he published a translation of Seneca's Medea; in 1651, a collection of poems and translations; in 1675, a poem, "The Sphere of Marcus Mamilius;" and in 1679 a translation from Seneca entitled "Troades, or the Royal Captives." He suffered considerably from the political commotions of the times, and died in 1702.—F.

SHERIDAN, Frances, wife of Thomas Sheridan, the elocutionist, and mother of the dramatist, born in Ireland about 1724, was originally a Miss Chamberlaine, and a granddaughter of Sir Oliver Chamberlaine. She attracted the notice of her future husband by a pamphlet in his defence during his quarrel with the Dublin public, while he was manager of the theatre-royal there. Boswell describes her as "sensible, ingenious, unassuming, yet communicative;" and Dr. Parr, as "quite celestial." Besides her comedies, "The Discovery" and "The Dupe," she wrote two novels. One of them, the "Memoirs of Miss Sydney Biddulph," drew from her friend, Dr. Johnson, the complimentary criticism—"I know not, madam, that you have a right, upon moral principles, to make your readers suffer so much." The other, her romance of "Nourjahad," found admirers up to a recent date. She died at Blois in 1766.—F. E.

SHERIDAN, Richard Brinsley, dramatist, orator, and politician, was the son of Thomas and Frances Sheridan (*q.v.*). He was born in September, 1751, at 12 Dorset Street, Dublin, and was placed for a year at the school of Mr. Samuel Whyte of that city, long afterwards the teacher of Sheridan's biographer, the poet Moore. In 1762 he was sent to Harrow, where, though he was extremely idle, Dr. Parr, then one of the masters, detected the intelligence that lurked under his stupidity in school. He was fond of reading English poetry, and in his seventeenth year began a dramatic sketch founded on the Vicar of Wakefield. From Harrow he went to his father's in London, and began with his schoolfellow Halhed (afterwards an orientalist of some little note) a translation of the epistles of Aristænetus into English verse, which was published in 1771. The year before he had removed with the family to Bath, and there he fell in love with his future wife, Miss Linley the singer (daughter of the composer), a beautiful and amiable girl, of whom in maturer years, according to Moore, "a late bishop used to say that she seemed to him the connecting link between woman and angel." Sheridan's brother and his friend Halhed were both the victims of Miss Linley's fascinations, and made him, who kept his own secret, their confidant. Wearied of the persecutions of a married admirer, as well as of the public life she was leading, Miss Linley resolved to fly to France and take refuge in a convent. Sheridan escorted her. She was eighteen, he twenty, and the result may be guessed. They were privately married near Calais in March, 1772, and again in England (where her father's consent had been reluctantly obtained) in April, 1773. A few weeks before the second marriage he had entered himself at the Middle temple, and when the marriage was avowed he refused to allow his wife to appear on the stage—a resolution which Samuel Johnson approved. For some time they lived on the £3000 which an old gentleman, formerly her admirer, had presented to her, when he found that she did not wish to marry him, and that the father thought of bringing an action against him for breach of promise. When this resource was exhausted, Sheridan made his *coup d'essai* as a dramatist. His comedy, "The Rivals," was performed at Covent Garden on the 17th of January, 1775. It failed the

first night, from the inexperience of the actor who played *Sir Lucius O'Trigger*, but quickly retrieved the failure and achieved a triumphant success. On the 21st of November in the same year he produced his clever and sparkling opera, "The Duenna," the music of which was composed by his father-in-law. It had an almost unprecedented success, greater even than that of the "Beggar's Opera." Towards the close of the year, Garrick resolved to part with his moiety of the patent of Drury Lane, and to retire from the stage. Sheridan, his father-in-law, and a Dr. Ford bought Garrick's share—Sheridan's own purchase costing £10,000—and he afterwards became a larger shareholder; but where or how he got the money on either occasion, Moore himself could not discover. On the boards of what was partly now his own theatre he produced on the 8th of May, 1777, and with the success which it deserved, that exquisite comedy, the "School for Scandal." He was only twenty-six when Johnson himself proposed him as a member of the Literary Club, observing that "he who has written the two best comedies of his age is surely a considerable man." At the club he met Burke, and about the same time he was introduced to Charles James Fox, and the trio were delighted with each other. In 1779 was performed his inimitable farce "The Critic." But with his new connections he began to cherish a political ambition which they encouraged, and "The Critic" was the last of his original dramatic productions. In the year of the first performance of "The Critic" he contributed to the *Englishman*, a short-lived organ of the whigs; and at the beginning of 1780 he made his first notable appearance as a politician, signing the report of a sub-committee in favour of the resolutions for parliamentary reform, brought before the public by Fox, as chairman of the Westminster committee. On the dissolution of parliament in 1780, he was elected one of the members for Stafford, and took his seat in October that year. His maiden speech was delivered on the 20th of November following, on a petition against the return of himself and colleague—the house listening with great stillness and attention to the author of "The Rivals," and of the "School for Scandal." The expectations which he had excited were somewhat disappointed, and he himself going up to the gallery and asking the famous reporter Woodfall what was his opinion, received the rather discouraging reply—"I am sorry to say I do not think that this is your line; you had much better have stuck to your former pursuits." Sheridan's rejoinder is well known: "It is in me, however, and by G—— it shall come out!" For some years he did not speak very frequently in the house, but he was active in the councils of his party, and on the formation of the short-lived Rockingham administration he was appointed under-secretary of state, resigning with his friends on the death of that nobleman. He had the sagacity to oppose the formation of the Fox and North coalition, accepting, however, when it was formed, a secretaryship of the treasury. The coalition fell, and Sheridan returned to the opposition. It was on the 7th of February, 1787, that he delivered in the house of commons his famous speech against Hastings in support of the charge relative to the Begum princesses of Oude. No report of it worthy of the name has been published; but not only was it praised exuberantly by Burke and Fox, even Pitt declared that "it surpassed all the eloquence of ancient and modern times, and possessed everything that genius or art could furnish to agitate or control the human mind." It helped to decide the impeachment of Hastings, and as one of the managers of the trial, Sheridan delivered in June, 1788, in four instalments, the celebrated speech summing up the evidence on the charges relative to the Begums of Oude. An excellent report of this famous oration has been recently published in the volumes issued at the expense of the treasury—Speeches of the Managers and Counsel in the Trial of Warren Hastings, edited by C. A. Bond; London, 1861. Meanwhile, both as a whig and as a wit and man of pleasure, Sheridan had ingratiated himself with the prince of Wales, afterwards George IV., and became perhaps the chief of his confidential advisers. Moore even hints that a jealousy of Sheridan's influence with the prince may have aided in influencing Burke to quarrel with his old friends and denounce their sympathy with the French revolution. In the schism between Burke and Fox, Sheridan adhered to the latter. In 1792 Sheridan lost his excellent wife; and in 1795 he married Miss Ogle, a daughter of the dean of Winchester, who brought him £5000. After the death of his first wife Sheridan, never a very prudent manager, became more reckless than ever, and pecuniary embarrassments began to thicken round him. He suffered losses from Drury Lane; his latest contributions of note to the drama, we may remark, were his successful adaptations from the German of Kotzebue—the "Stranger," and "Pizarro," 1798–99. In 1804 the prince of Wales bestowed on him the receivership of the duchy of Cornwall. When the death of Pitt opened the prospect of office to the whigs, Sheridan used all his influence to prevent Fox from joining Grenville. He was unsuccessful, and the connection which he had endeavoured to thwart repaid him in kind. Under the Grenville-Fox administration, instead of high office and a seat in the cabinet, he had to content himself with the treasurership of the navy. The death of Fox left Sheridan without friends in his own party, who were suspicious of his later dealings with the prince of Wales. Drury Lane was burned in 1809; the prince became regent, discarding his old councillors, at the beginning of 1811; in the following year Sheridan had reached his nadir; he lost his seat in parliament, and had to sell out of Drury Lane. He sought refuge in dissipation from the cares and anxieties which beset him. His health gave way, and his last days were harassed by the threats of creditors. On the 7th of July, 1816, in Saville Row, London, he died neglected by all but a very few friends, among whom were the poets Rogers and Moore. At his funeral, however, there were dukes among the pall-bearers, and royal dukes among the mourners, who accompanied his remains to their last resting-place in the Poet's corner of Westminster abbey. Sheridan's fame as a dramatist and a wit (of few men are there so many happy *bon mots* recorded and remembered) survives his political reputation. His dramatic works were published, with a charming preliminary essay by Leigh Hunt, in 1846 (in Bohn's Standard Library, 1848). The poet Moore's well-known Memoirs of the Life of the Right Honourable Brinsley Sheridan appeared in 1825.—F. E.

SHERIDAN, Thomas, the friend of Swift, is said to have been born, the son of poor parents, about 1684, in the county of Cavan. A patron sent him to Trinity college, Dublin, and taking orders, he established in the Irish metropolis a school which was very successful. A reckless but genial and witty man, he was befriended by Swift, who procured him a living in the south of Ireland. He destroyed his own prospects of church preferment by once selecting "Sufficient for the day is the evil thereof," as his text for a sermon preached on the anniversary of King George's birth-day. He afterwards became master of the free school at Cavan, but grew tired of it, and for a time resided with Swift at the deanery. The two old friends parted on bad terms, and Sheridan, with the proceeds of the sale of his Cavan mastership, returned to Dublin, where he died in 1738. He is the author of a prose translation of Persius, and there are many of his letters published in Swift's correspondence.—F. E.

SHERIDAN, Thomas, son of the preceding, was born in 1721 at Quilca, the residence of his father's friend, Swift, whose godson he was, and whose biographer he afterwards became. Educated at Westminster and Dublin, he was early seized by a crotchet that the greatest of arts was the art of elocution, and that his vocation was to assert and prove its importance. He went upon the stage, and acted tragedy in Dublin and London, becoming, for eight years, manager of the theatre-royal in the former city. Meanwhile, he was promulgating in print his views of the all-importance of elocution as an element of education; and finding his position as a manager at Dublin no longer tenable, he started as a lecturer on and teacher of elocution, and was received with great favour at Edinburgh. Among his pupils was Alexander Wedderburne, afterwards Lord Loughborough, whose sister was married to an intimate friend of the favourite Lord Bute. It was partly to this circumstance, Boswell hints, that Sheridan owed the pension of £200 a year, the bestowal of which so enraged his former friend, Johnson, that the latter exclaimed—"What! have they given *him* a pension? then it is time that I should give up mine." Many sarcastic remarks by Johnson on Sheridan are repeated by Boswell. The rest of Sheridan's life was mainly devoted to unsuccessful attempts to obtain the realization of his educational plan, in which elocution was to be a prime element. He published, among other works, a life of Swift, containing some valuable material, which his own and his father's connection with that great writer placed in his possession; and an English pronouncing dictionary, one of the earliest of any note. He died in 1788.—F. E.

SHERIF, Ed Deen, an eminent Persian historian, and a

doctor of the Moslem law, was born at Yezd in Persia. His great work, a history of Tamerlane, entitled "Zuffer Nameh," or "Book of Victories," was completed in 1424. A loose translation into French was published at Paris in 1722.—D. W. R.

SHERLOCK, RICHARD, born in 1613, at Oxton in Wirral, in the county of Chester, was educated at Magdalen hall, Oxford, and Trinity college, Dublin. After holding various preferments in Ireland and England, he obtained from the earl of Derby the rich benefice of Winwick. He wrote against the quakers, but his chief work is his "Practical Christian." He died on the 20th of June, 1689.—D. W. R.

SHERLOCK, THOMAS, a distinguished prelate, was born in London in 1678, and was son of Dean Sherlock. He was educated at Eton and Catherine hall, Cambridge, of which college he was elected a fellow. In 1704 he succeeded his father as master of the Temple; and some years afterwards he was elected master of Catherine hall, and in 1714 was vice-chancellor of the university. His political leanings were suspected at the accession of George I., but he speedily gave in his adhesion to the reigning family, and in November, 1715, was made dean of Chichester. The Bangorian controversy broke out, and Sherlock took so decided and violent a part against Hoadley, and in defence of the test and corporation acts, that he and Snape were in 1717 erased from the list of royal chaplains. In the discussions on the evidences of christianity which the scepticism of the time called out, Sherlock took a more distinguished and popular part. His "Trial of the Witnesses of the Resurrection of Jesus" is a masterly reply to the objections of Woolston. Its peculiar arrangement in the shape of a formal trial detracts from its solemnity, and does not add to its power, though it may have increased its popularity. In 1727 he published "Discourses on the Use and Intent of Prophecy," in reply to Anthony Collins. This treatise brought him into conflict with Conyers Middleton, but the animadversions of the latter had little effect on the popularity and usefulness of the work. In 1727 Sherlock became bishop of Bangor, and was translated to the see of Salisbury in 1734. In 1747, on the death of Archbishop Potter, he was offered the archbishopric of Canterbury, but he declined the honour, ostensibly on account of his health. In the following year, however, he accepted the diocese of London; and in 1753 he resigned the mastership of the Temple, after having held it for half a century. After this he prepared some volumes of sermons for the press, which have been highly prized for their quiet and earnest eloquence. On occasion of the earthquake in 1750 he published a pastoral address, of which one hundred thousand copies were immediately sold. Bishop Sherlock died at Fulham, July 18, 1761, worth £150,000. His works were published in five volumes by Hughes, London, 1830.—J. E

SHERLOCK, WILLIAM, father of the preceding, was born at Southwark in 1641. He studied at Eton, and afterwards at Peterhouse, Cambridge, becoming D.D. in 1680. He was presented at an early period of his life to the rectory of St. George, Botolph Lane, London. In 1681 he was preferred to the prebend of St. Pancras in St. Paul's, and in 1684 was appointed master of the Temple, as a reward for his strong opposition to whigs and dissenters. But he could not conceal his hatred of popery, and broke the royal prohibition to preach against it, so that his pension was stopped and himself reprimanded. In 1688 he took part with the London clergy in their refusal to read the second declaration of indulgence. At the Revolution Dr. Sherlock proposed that James should be brought back on certain conditions; but this compromise, though that of a large section of the clergy and country gentlemen, could not be consistently or safely carried out. He refused to take the oaths after the Revolution, and was therefore suspended. But the reading of Bishop Overall's treatise induced him to comply and submit to the new government. (See OVERALL.) He took the oaths, published a pamphlet in self-vindication, and was made dean of St. Paul's. The idol of the nonjurors became the object of intense indignation and ridicule. Sherlock died in 1707. His pamphlets against popery are numerous; and during his exclusion from his pulpit he wrote his famous "Discourses on Death and Judgment." One of Dean Sherlock's principal controversies was occasioned by his "Vindication of the Doctrine of the Trinity," published in 1690, which Drs. South and Wallis reproached with tritheism, and his theory was publicly censured by the university of Oxford. He wrote various other pieces which have fallen into oblivion.—J. E.

SHERWIN, JOHN KEYSE, an English engraver, born in 1751 in Sussex, of very poor parents. Originally a woodcutter, he went up to London, studied the arts of designing and engraving, and ultimately succeeded the celebrated Woollett as engraver to the king. It is pity such an excellent artist should have shortened his days by his dissipated habits. He died in 1790.

SHERWOOD, MARY MARTHA, authoress of "The Lady of the Maynor," and other tales, born in 1775; died in 1851. She married Henry Sherwood, and accompanied him to India, where her pious labours obtained her the friendship of Henry Martyn. She is a very pleasing and popular writer.

SHIELD, WILLIAM, a musician, was born at Smalwell, Durham, in or about the year 1749. Losing his father (a teacher of singing) early, he was apprenticed to a boat-builder at Shields, but gave his leisure hours to music and the study of the violin. When his term had expired, he determined to devote himself wholly to his favourite art, and soon became able to lead the Newcastle concerts. In this situation his talents introduced him to the notice of the celebrated Avison, author of the Essay on Musical Expression, who gave him instructions in the theory of composition, the benefit of which was soon manifested in an anthem composed by him, and performed at the consecration of the new church at Sunderland. This at once stamped him as a man of genius; the dignitaries of Durham cathedral invited him to their tables, and his reputation was made. He now undertook the management of the concerts at Scarborough, then a fashionable place of resort; and becoming acquainted with some of the leading performers of the King's theatre, was persuaded to accept an engagement in the orchestra of the Italian opera house, and there filled the situation of principal viola nearly twenty years. He first appeared as a dramatic composer in 1778, when he set the Flitch of Bacon, written by the Rev. Mr. Bate, afterwards Sir Henry Bate Dudley, Bart. This led to his being appointed composer to, and musical manager of, Covent Garden theatre, which responsible office he long filled. He produced most of his operas whilst he held it. In 1761 he made a tour through Italy with his friend Joseph Ritson, the literary antiquary, but renewed his engagement at Covent Garden the following year. He now published his "Introduction to Harmony," a second edition of which, with an additional volume on "Thorough-Bass," appeared in 1819. On the death of Sir William Parsons in 1817, the prince regent, unsolicited, appointed Mr. Shield to succeed him as master of his majesty's band. He was also one of the original members of the Philharmonic Society, though he never took any very active interest in its concerns. This elegant composer, and most excellent man, died in 1829. His remains were deposited in the cloisters of Westminster abbey. While sweet music, such as that in "The Poor Soldier," "Rosina," "Robin Hood," "The Woodman," "The Farmer," &c., &c., shall be appreciated—so long as airs having the merit of "The Thorn," 'The Heaving of the Lead," "O bring me Wine," and "Down the Bourne and thro' the Mead," shall be listened to—the name of Shield will never be forgotten.—E. F. R.

SHIPLEY, JONATHAN, a learned English prelate, was born in 1714, and educated at Oxford. After various preferments he was made bishop of St. Asaph in 1766, and died in 1788. He was the author of some poems and sermons, and might have obtained higher rank as an ecclesiastic if he had not opposed the measures which brought on the American revolution.—F.

SHIPLEY, WILLIAM, the founder of the Society of Arts, kept for many years a "drawing-school" in the Strand, in which several artists of note received their early training. Shipley was brother of Dr. Shipley, bishop of St. Asaph. He was an artist, but is now only known in connection with his school and with the important society of which he was the founder. The scheme appears to have been entirely his own, and he laboured for years before he could get it listened to. The Society for the Encouragement of Arts, Manufactures, and Commerce, was at length formally established in 1753, and William Shipley was the first secretary. To his exertions may probably be ascribed in a great measure the prominent part which the fine arts played in the early proceedings of the society. The first exhibition of the works of English artists was held in their great room, April 21, 1760—the Royal Academy, it will be recollected, was not founded till 1768. To Shipley a gold medal was awarded in 1758 as a testimony to "his public spirit which gave rise to the society," and his portrait was prefixed to the fourth volume of the Society's Transactions. Shipley, in

the latter part of his life, retired to Maidstone, where he died at an advanced age in 1804.—J. T–e.

SHIPPEN, William, an eminent parliamentary leader of the jacobites, was the son of the rector of Stockport, and born in 1672. He was a member of the house of commons as early as 1716, and for many years retained in that assembly a high position as an honest, uncompromising jacobite. He is immortalized in a line of Pope's, which sufficiently characterizes him:—

"I love to pour out all myself as plain,
As downright Shippen, or as old Montaigne."

Walpole said of him, "I would not say who was corrupted, but I would say who was not corruptible; that man is Shippen." Shippen returned the compliment by saying, with reference to Walpole, "Robin and I are honest men." In 1741 he refused to join the parliamentary coalition against Sir Robert, and Shippen with his followers quitted the house. He died in 1743.—F. E.

SHIRLEY, Sir Anthony, was born in 1565. He served with the English troops in Holland and in Ireland, and in the West Indies against the Spaniards. He was knighted by Queen Elizabeth for various services, and sent by her into Italy to assist the people of Ferrara against the pope; but finding upon his arrival there that peace had been finally arranged, he proceeded to Venice and thence to Persia, where he ingratiated himself so far with the shah that he was sent back by him as his ambassador to England in 1612. He was raised to the dignity of count by the emperor of Germany, and was appointed admiral of the Levant seas by the king of Spain. Such honours excited the jealousy of James I., who ordered him to return to England; but he did not obey the king, and continued in Spain until his death in 1630. He and his brothers were so famous as travellers that they were made the subjects of a comedy, written in 1607, entitled the "Travels of the Shirleys." There is an account of his West Indian expedition in the third volume of Hakluyt's Collection; and his travels into Persia and over the Caspian sea through Russia were each published separately.—F.

SHIRLEY, James, the dramatist, who forms a connecting link between the poets of the Elizabethan and the Restoration periods, was born in London in September, 1596. From Merchant Tailors' school he went to St. John's college, Oxford, of which Laud was then president. Laud admired his talents, but objected to his taking orders, for the singular reason that he had a large mole on his left cheek. He went to Catherine hall, Cambridge, where he took his B.A. degree. Having taken orders, he received a curacy in or near St. Albans, but resigned it on his going over to popery, and became a teacher in St. Albans grammar-school. In 1618 he published his first work, "The Echo, or the Unfortunate Lovers," of which not a copy survives, but which is surmised to be the "Narcissus, or the Self-lover," of 1646, modelled on Shakspeare's Venus and Adonis. His earliest drama, a comedy, "Love Tricks," was licensed in 1625. Probably after its successful appearance he removed to London, and became a writer for the stage. To this earlier section of his dramatic career belong "The Traitor," 1631 (one of the best of his plays, in some measure the basis of Mr. Sheil's Evadne), and "The Gamester," 1634, of which there are several modern adaptations. In 1637 he went to Ireland and wrote for the theatrical company of Ogilby, whom he afterwards assisted to translate and annotate Homer and Virgil. Returning to London in 1638, on the breaking out of the civil war, he attended his, and earlier, Ben Jonson's patron, the royalist William, earl (afterwards marquis and duke) of Newcastle, and according to Wood assisted that nobleman in the composition of his dramas. The triumph of puritanism closed the theatres, and when Shirley returned to London after the downfall of the royal cause, he resumed his old vocation of a schoolmaster—this time on his own account—and with considerable success. He published a volume of poems in 1646, and wrote the preface to a collection of plays, previously unpublished, of Beaumont and Fletcher (1647), with the latter of whom he had been intimate. In 1649 appeared his "Via ad Latinam Linguam Complanata," one of three elementary grammars which he published. After the Restoration Shirley resumed the pen of the dramatist, and produced several plays. Burnt out in the great fire of London, he and his wife were so affected by terror and their losses that they both died, and on the same day, in October, 1666. "Shirley," says Charles Lamb, "claims a place among the worthies of this period, not so much for any transcendent genius in himself, as that he was the last of a great race, all of whom spoke nearly the same language, and had a set of moral feelings and notions in common." Mr. Hallam thinks that "Shirley has no originality, no force in conceiving or delineating character, little of pathos, and less, perhaps, of wit; his dramas produce no deep impression in reading, and of course can leave none in the memory. But his mind was poetical; his better characters, especially females, express pure thoughts in pure language; he is never tumid or affected, and seldom obscure; the incidents succeed rapidly; the personages are numerous, and there is a general animation in the scenes, which causes us to read him with pleasure." There is more enthusiasm in the criticism of the best of his biographers, Mr. Dyce, who also remarks that no other single English dramatist but Shakspeare has written so many regular five act pieces. "His fancy," says Mr. Dyce, "was exuberant. His scenes are rich in delicate imagery and picturesque similes; and even in those plays where character is somewhat faintly delineated, his eloquence and softly-coloured dialogue bestow a charm." His "Dramatic Works and Poems now first collected," with a careful biography by Mr. Dyce, were published in 1833.—F. E.

SHIRLEY or SHERLEY, Sir Robert, whose strange adventures seem to belong to the region of romance, was born in 1581, the third son of Sir Thomas Sherley of Wisneston or Wiston, Sussex. In 1599 he accompanied his brother Sir Anthony into Persia, and with him shared the favour of Shah Abbas. When Anthony departed on a mission to Europe, the shah detained Robert as a hostage for his brother's return. He gave him high command in the wars then waged by the Persians against the Turks, "wherein he so valiantly bestirred himself that the Persians gave him a crown of laurel for the victory." The shah's favour towards him was confirmed, and in Persian phrase, "his bread was baked for sixty years." Towards the close of 1608 he was sent on an embassy to Europe, to rouse the christian princes against the Turk. He went to the courts of Poland, Germany, and Rome, and was made a count of the empire, and knight of the sacred palace of the Lateran, with the singular power of legitimating all bastards. In 1611 he reached England with his wife Teresia, cousin to Shah Abbas, and returned to Persia the following year. In 1623 he again went to England with Persian credentials that the English ministers could not get interpreted. In February, 1626, arrived another ambassador from the shah, a native Persian, who publicly insulted and struck Sir Robert Sherley, calling him an impostor. King Charles thereupon sent Sir Dodmore Cotton as ambassador to Persia, and Sherley with him. Nogdibeg, the Persian envoy, died on the way from the effects of opium, says Herbert, who was in the English embassy. Sherley found that the shah had no more need of him. He was treated with contempt, and being weak in health was attacked with fever and apoplexy, and died 13th of June, 1627, at Casbin.—(See *The Three Brothers, or Travels of A., R., and T. Sherley*, 8vo, 1825.)—R. H.

SHIRLEY, Sir Thomas, the son of Sir Thomas Shirley of Wiston in Sussex, was an eminent medical practitioner in the reign of Charles I., and physician to that monarch. He was the author of several essays, &c., upon medicinal questions, some of which are noticed in the Philosophical Transactions. He died in 1678.—F.

SHORE, Jane, the unhappy mistress of Edward IV., was the wife of a young and wealthy citizen of London, a goldsmith, when she was seduced by the licentious king. She retained her influence over her royal lover while he lived, and never "abused it to any man's hurt," says Sir Thomas More, "but to many a man's comfort and relief." On the death of Edward, Richard, the protector, in order to throw as much discredit as possible on the late king's morals and the legitimacy of Edward V., singled out Shore for punishment. Appropriating to himself her plate and jewels, to the value of three thousand marks, he delivered over her person to the ecclesiastical court, which condemned her to do penance. In her kirtle with her feet bare, carrying a lighted taper in her hand and preceded by the cross, she was compelled to walk through the streets of London before a concourse of people. She is said to have long survived that day of shame, "begging of many that but for her would have been beggars," and to have died in the reign of Henry VIII. Her story was made the basis of a tragedy by Rowe, entitled Jane Shore.—R. H.

SHORE. See Teignmouth.

SHOVEL, Sir Cloudesley, a distinguished English admiral, was born in 1650. His parents were poor, and put him apprentice to a shoemaker; but he disliked the trade, and went to sea.

It was no uncommon occurrence in these days for sailors to work and fight their way, from the lowest offices of the forecastle, to rank and distinction. Young Shovel began his career as cabin-boy to John Narborough, who had been cabin-boy to Sir Christopher Mings, who had also entered the service in the same position. Shovel's indefatigable industry, skill, and good behaviour soon got him promotion. In 1674 he accompanied Sir John Narborough as lieutenant in an expedition to Tripoli to obtain satisfaction for the outrages committed on the English in the Mediterranean, and was despatched by the admiral with a message to the dey, who sent him back without an answer. He contrived, however, while on shore to make such observations as enabled him to burn a number of the enemy's ships, and thus to compel the terrified dey to submit to the proposed conditions. As a reward for this exploit, Shovel was soon after made captain of the *Sapphire*. At the Revolution he embraced the cause of William, from whom he obtained the honour of knighthood, on account of his gallant behaviour at the battle of Bantry Bay. Next year he was made rear-admiral of the blue. Shortly after he was raised to the rank of rear-admiral of the red, and contributed greatly to gain the splendid victory of La Hogue. In 1694 he was made admiral of the red, served in the expedition to Camaret, and subsequently bombarded Dunkirk. In 1704 he was sent with a powerful reinforcement to join the fleet in the Mediterranean under Sir George Rooke, and led the van at the battle of Malaga. In 1705 he was united with the earl of Peterborough, in the command of the expedition sent to Spain, for the purpose of assisting to place the Archduke Charles on the Spanish throne, and took an active part in the capture of Barcelona. He served on the coast of Portugal in 1706, and in the following year took part in the unsuccessful attempt upon Toulon. On his voyage homewards with nine ships of the line, his vessel with three others was unfortunately wrecked off the Scilly isles, October 2, 1707, and all on board perished. It was said that Sir Cloudesley was thrown on shore alive, and was murdered by some wreckers for the sake of a valuable ring which he wore; but the report cannot be authenticated. His body was brought home and interred in Westminster abbey, where a monument has been erected to his memory. Sir Cloudesley married the widow of his first patron, Sir John Narborough, by whom he left two daughters. He is termed by Bishop Burnet "one of the greatest seamen of the age."—J. T.

SHREWSBURY. See TALBOT.

SHUCKBURGH-EVELYN, SIR GEORGE AUGUSTUS WILLIAM, Baronet, a gentleman of Warwickshire, eminent for his scientific attainments. He was born in 1750, educated at Balliol college, Oxford, and represented his native county in three successive parliaments. He succeeded his uncle, Sir Charles Shuckburgh, in 1773, and married for his second wife the daughter and heiress of James Evelyn of Felbridge, Surrey, in 1785, when he assumed the name of Evelyn in addition to his own. For three years he travelled on the continent making valuable observations. He contributed to the Philosophical Transactions "Observations made in Savoy in order to ascertain the heights of mountains by means of the barometer," 1777, vol. lxvii., p. 513; "Comparison of his and Colonel Roy's rules for measuring heights with the barometer," 1778, vol. lxviii., p. 684; "On the temperature of boiling waters," 1778, vol. lxix., p. 632; "An account of the Equatorial instrument," 1793 (this was the largest instrument of the kind that had till then been executed, and was made by Ramsden for Sir George's own observatory); "An account of some endeavours to ascertain a standard of weights and measures," 1798. He determined the relation between the English unit of measure, the yard, and the length of a pendulum, making a certain number of vibrations in a given time. To his skill and care is due the brass bar in the possession of the Royal Society, which, with its minute scale, forms one of the most accurate standards of length in the country. He died at Shuckburgh park, Warwickshire, August 11, 1804.—R. H.

SHUCKFORD, SAMUEL, a learned divine, was curate of Shelton in Norfolk, and afterwards prebendary of Canterbury and chaplain in ordinary. He also held the living of All Hallows, Lombard Street. He is now remembered as the author of a History of the World, intended to be an introduction to Prideaux's Connection. He died July 14, 1754.—D. W. R.

SHUKOVSKY, VASSILI ANDREIVITCH, an accomplished Russian poet, was born in 1783, educated at Toula and Moscow, and employed in the civil service of the crown. In 1812 he made a campaign as one of the Moscow volunteers, and gained a cross of St. Anne. The emperor, Alexander I., gave him a pension in 1816, and subsequently appointed him director of the studies of his nephew Alexander, the present emperor of Russia. His poetical works first attracted notice in 1802, while he was but a student at the university. An edition of his poems was published in 1816, and again in 1818. The most celebrated of his lyrics is "The Bard in the Camp of 1812." His songs and ballads continue to enjoy popular favour. His novel of "Marieu's Forest" is a model of Russian prose. He has translated part of Schiller's Maid of Orleans, and Moore's Paradise and the Peri, into Russian.—R. H.

SHUTTLEWORTH, PHILIP NICHOLAS, D.D., Lord Bishop of Chichester, was the son of the Rev. Humphrey Shuttleworth, vicar of Kirkham and prebendary of York, and was born in 1782. He was educated at Winchester and at New college, Oxford, where in 1813 he gained the Latin verse prize, the subject of which was Byzantium. He was for some years tutor to his college, and in 1822 was elected warden—an office which he held for eighteen years. In 1824 he was presented to the rectory of Foxley in Wiltshire by Lord Holland, in whose family he had been for some time tutor. In 1840 Dr. Shuttleworth was appointed bishop of Chichester, but died in February, 1842, in the sixtieth year of his age. Dr. Shuttleworth was author of a volume of sermons; of a paraphrastic translation of St. Paul's Epistles; a discourse on the consistency of the whole scheme of revelation with itself and with human reason; and a work against Puseyism, entitled "Scripture not Tradition."—J. T.

SIBBALD, JAMES, a Scottish antiquarian and miscellaneous writer, was the son of a farmer, and was born in Roxburghshire in 1747. For a number of years he was also a farmer, but in 1779 came to Edinburgh, purchased the circulating library which had belonged to Allan Ramsay, and commenced business as a bookseller. In 1783 he commenced a monthly literary miscellany, entitled the *Edinburgh Magazine*, which he himself edited. His articles on Scottish antiquities gained the notice and approval of Lord Hailes, and other eminent literary men, who became occasional contributors to his miscellany. In 1791 he retired from business, having received a moderate annuity from his successors; and in the following year became editor of a short-lived newspaper, the *Edinburgh Herald*. In 1793 he went to London, where he composed a chronological record of the public ministry of Jesus Christ, which was published at Edinburgh in 1798. Previous to the appearance of this work, however, he again took up his residence in the Scottish capital, where he edited the *Vocal Magazine*, a selection of the most esteemed English, Scotch, and Irish airs, ancient and modern. The latter years of Mr. Sibbald's life were chiefly devoted to the preparation of his well known "Chronicle of Scottish Poetry, and Glossary of the Scottish Language"—a work of taste and erudition, which was published in 1802, in 4 vols. 12mo. He died in 1803, in the fifty-sixth year of his age. Mr. Sibbald was a man of eccentric character, but greatly beloved by his friends.—J. T.

SIBBALD, SIR ROBERT, a learned Scottish physician and antiquary, was born near Leslie in Fifeshire about the year 1643, and was educated at St. Andrews. After leaving that university he travelled in France and Italy, and took his degree at Leyden in 1661. On returning to Scotland he obtained the favour of Charles II., by whom he was knighted, and appointed royal physician and geographer. From Charles he also received a commission to write a history of Scotland. He was active in founding the College of Physicians of Edinburgh, and was chosen their first president. Sir Robert Sibbald was held to be the most learned antiquary in Scotland. His historical and antiquarian writings are numerous. Amongst them are—"The Liberty and Independence of the Kingdom and Church of Scotland," 4to, Edinburgh, 1702; "De Gestis Gulielmi Vallæ, Herois Scoti, Collectanea Varia," 8vo, Edinburgh, 1705; "Historical Inquiries concerning the Roman Monuments and Antiquities in the North part of Britain, called Scotland," folio, Edinburgh, 1707; "Miscellaneæ quædam eruditæ Antiquitatis quæ ad Borealem Britanniæ majoris partem pertinent," folio, Edinburgh, 1710; "The History of the Sheriffdoms of Fife and Kinross," folio, Edinburgh, 1710; "The History of the Sheriffdoms of Linlithgow and Stirling," folio, Edinburgh, 1710; "Account of the Writers, ancient and modern, which treat of the Description of Scotland," folio, Edinburgh, 1710; "Description of the Islands of Orkney and Zetland," folio, Edinburgh, 1711;

"Introductio ad Historiam Rerum a Romanis Gestarum, in eâ Borealis Britanniæ parte, quæ ultra murum Picticum est," folio, Edinburgh, 1711. He also wrote "Scotia Illustrata, sive Prodromus Historiæ Naturalis Scotiæ," folio, Edinburgh, 1684; "Phalainologia nova, sive Observationes de rarioribus quibusdam Balænis in Scotiæ littus nuper ejectis," 4to, Edinburgh, 1692; and "Auctarium Musei Balfouriani," 8vo, Edinburgh, 1697. Sir Robert vacillated in his religious opinions. From scepticism he was converted to the Roman catholic faith, which he afterwards renounced. He died about 1712.—F. C. W.

SIBBES, Richard, a famous puritan divine, was born at Tostock in Suffolk in 1577. He was educated at the free school of Bury St. Edmund's, and entered St. John's college, Cambridge, as a subsizar in 1595, passed B.A. in 1598, was admitted a fellow in 1601, and elected college preacher in 1609. But in 1615, through the influence of Laud, he was "outed" from his position in the university. In the following year, however, he was chosen preacher of Gray's Inn, London. In 1626 he was elected master of St. Catherine hall, Cambridge, and he held the mastership till his death. In 1627 Sibbes passed D.D., and in 1633 he was presented by King Charles I. to the vicarage of Trinity church, Cambridge. After a life of earnest evangelical labour, he died on the 5th of July, 1635. Sibbes was a man of gentle, patient, and loving soul. He was not of the highest order of divines in intellectual power or in erudition, but the unction of his sermons and his own "heavenly" character endeared him to the best men of his times. His numerous works breathe a saintly spirit; and his "Bruised Reed," and his "Saint's Conflict," were left as precious legacies to his son and daughter by Izaac Walton. Many of his treatises have been frequently reprinted, and his works were published in 1812 in three volumes octavo. But this edition, which is very defective, and indeed all others, are now superseded by a new, full, and correct edition in course of publication, and edited by the Rev. A. B. Grosart of Kinross.—J. E.

SIBTHORP, John, a distinguished botanist, was born at Oxford, 28th October, 1758, and died at Bath, 8th February, 1796, in the thirty-eighth year of his age. He was the youngest son of Dr. Humphrey Sibthorp, professor of botany at Oxford. Young Sibthorp prosecuted his studies at the university of his native town, and took the degree of B.A. in 1780. He also took the degree of M.B. He obtained a Radcliffe travelling fellowship. For some time he prosecuted his medical studies at Edinburgh, and then went to France and Switzerland. On his return to Oxford in 1784 he took the degree of M.D., and on the resignation of his father he was chosen professor of botany. After spending a short time at Göttingen, he proceeded to Greece with M. Bauer, the artist. He visited various parts of that country, as well as Crete, Constantinople, Cyprus, and Asia Minor, and returned to England at the end of 1787. In 1794 he again visited Greece, with the view of completing the examination of its flora. He had a stormy voyage, and exposure brought on consumption, of which he died. He was an F.R.S., a fellow of the Linnæan Society, and regius professor of botany. He published a flora of Oxford in 1794, and in his will he left a sum of £200 a year for the purpose of publishing his "Flora Græca," in ten folio volumes, with one hundred plates in each, drawn by Bauer. A genus of plants was named Sibthorpia after his father, who was the successor of Dillenius.—J. H. B.

SICARD, Roch Ambrose Cucurron, was born on the 20th of September, 1742, at Fousseret near Toulouse. He completed his preparatory studies in the city of his birth, and then entered into holy orders. He gave himself from this period to the instruction of persons born deaf and dumb. The archbishop of Bordeaux wished to establish an institution for this purpose, and Sicard, after going to Paris and studying the method of the Abbé de l'Epée, was in 1786 placed at the head of the new establishment. His success was amazing; his tact was great, and his heart was in his work. His superior honoured him by promotion. In 1789 he was chosen successor to the Abbé de l'Epée, and removed to Paris. In August, 1791, during the Reign of Terror, he fell under suspicion of being a royalist, and was arrested and imprisoned, being transferred in September to the Abbaye, where during a brief period he was in constant risk of being massacred in those scenes of indiscriminate carnage. By the interposition of some friends in the assembly his life was saved. He suffered no further molestation, and when, after the fall of Robespierre, the normal school was founded in 1795, he was appointed professor of grammar, and made a member of the Institute. As one of the conductors of a periodical work, *Annales religieuses, politiques et litteraires*, he was condemned by the directory, and sentenced to exile. After his return he recommenced his philanthropic labours with all his former energy. He set up a printing-press in the institution, where his works were printed by his pupils. He made various improvements on previous modes of instruction, and advanced to still higher forms and themes of communication with his deaf mutes. But he seems to have been neglected in his old days; his appeals to Bonaparte were unheeded, and he suffered the results of his generous improvidence. After the Restoration some honours were conferred upon him—he was made a knight of the legion of honour and of the order of St. Michael. He received attentions from various foreign princes who came to Paris in 1814–15. In the last of those years he visited England, and was welcomed with honour. Sicard died 10th May, 1822. He was the author of various works—"Théorie des Signes;" "Cours d'Instruction d'un sourd muet de Naisance;" "Elemens de Grammaire Générale appliquée à la Langue Française." Sicard was an ingenious and practical educationist in one of the most difficult spheres of tuition, and the first to instruct his pupils in ideas as well as objects, and thus awaken their mental capabilities. The results may be witnessed in the schools for the deaf and dumb throughout the kingdom.—J. E.

SICKINGEN, Franz von, a celebrated German patriot and politician, was born at the castle of Sickingen, grand-duchy of Baden, 1st March, 1481. He entered the army at an early age. To protect the weak, to punish the wrong-doers, and to defend the liberties of the nobility as well as the citizens against the despotism of princes and the arrogance of the clergy, was his chief pursuit. He was at the same time a powerful patron of the Reformation and of liberal-minded scholars, such as Reuchlin and Ulrich von Hutten. He successively made war against the duke of Lorraine, the elector of Mayence, the king of France, and the elector of Treves. In the siege of his castle of Landstuhl he was mortally wounded, and died 7th May, 1523.—(See *Life* by Münch, Stuttgart, 1827-28, 2 vols.)—K. E.

SIDDONS, Sarah, the greatest of English tragic actresses, was born on the 5th of July, 1755, at Brecon, South Wales. She was the sister of John Philip and of Charles Kemble (*q. v.*), and the eldest of the family. As already stated in the memoir of the Kembles, her father Roger Kemble was a provincial manager and a Roman catholic; but her mother being a protestant, it had been agreed that the sons only should be brought up in the faith of the father. At ten, as she told her friend and biographer, the poet Campbell, she used to pore over Paradise Lost; at thirteen she sang very tolerably; and from an early age she was accustomed to figure on the stage as a member of her father's troupe. It included a handsome young actor of the name of Siddons, who fell in love with his employer's pretty daughter, and after considerable opposition from her parents, they were married at Coventry on the 26th of November, 1773. While she was playing at Cheltenham after her marriage, her personation of *Belvidera* strongly impressed some aristocratic visitors of that fashionable watering-place, and in this way she was made known to Garrick, who gave her a London engagement. When little more than twenty she made her first appearance in London at Drury Lane, on the 29th of December, 1775, in the character of *Portia*. She was nervous and timid, and the chief impression which she produced was that she was very pretty. Garrick did not re-engage her. Seven years afterwards, however, with a further experience and a high provincial reputation, she reappeared at Drury Lane on the 10th of October, 1782, playing *Isabella* in the Fatal Marriage, when she at once took possession of the tragic throne. Her subsequent theatrical career was an almost uninterrupted series of triumphs. She bade a formal farewell to the stage on the 29th of June, 1812, but her latest public appearance was in the character of *Lady Randolph*, at Covent Garden, on the 9th of June, 1818. Mrs. Siddons' style of acting was the grandiose and classical. Her *Lady Macbeth* was her greatest personation. Her private character was irreproachable, and she was a welcome guest in the best society. Campbell calls her "a great simple being." She died of erysipelas on the 8th of June, 1831, at her house in Baker Street, London.—F. E.

SIDMOUTH. See Addington.

SIDNEY, Algernon, an illustrious English patriot, was the

second son of Robert, earl of Leicester, and of Dorothy, eldest daughter of Henry Percy, earl of Northumberland, and was born in 1622. Sir Philip Sidney was his granduncle. Algernon accompanied his father in his embassy to Denmark in 1632; and four years after he went with him to Paris, where he was held in high esteem by many of the principal persons about the French court. In 1641 his father, on being appointed lord-lieutenant of Ireland, procured him a commission in his own regiment of horse; and on the breaking out of the Irish rebellion both he and his elder brother, Viscount Lisle, displayed great bravery. The two brothers returned to England in 1643, and on their way to join the king at Oxford, were arrested by order of the parliament. Charles suspected, and probably not without reason, that this was done with their own connivance. Be this as it may, they both joined the parliamentary party, and in 1644 Algernon was appointed a captain in the earl of Manchester's regiment, and fought gallantly at Marston Moor. In the following year he was raised by Fairfax to the rank of a colonel of cavalry; and in 1646 his brother, Lord Lisle, having been appointed lieutenant-general of Ireland, he was made lieutenant-general of the horse in that kingdom, and also for a short time governor of Dublin. In the beginning of the same year he was chosen member for Cardiff. On his return to England in May, 1647, he received the thanks of the house of commons for his services, and was appointed governor of Dover. Next year he was nominated one of the judges of the king, but for some reason unknown he took no part in the trial, and did not sign the warrant for the execution. He strenuously opposed the establishment of the protectorate, and refused to accept any employment under the government of Cromwell. On the resignation of Richard Cromwell he was nominated by the parliament one of the council of state (May, 1659), and in the following month was sent along with two other commissioners to negotiate a peace between Denmark and Sweden. He was absent on this mission when Charles II. was restored, and declining to follow the advice of his friends, who recommended him through his father's interest with the king to get his name inserted in the act of oblivion, he resolved to remain out of England and to wait for better times. He resided successively at Hamburg, Frankfort, and Rome; and subsequently wandered through Switzerland, Germany, France, and the Netherlands. At length he united with other English exiles in 1665 in urging the states of Holland to undertake an expedition for the overthrow of the Stewart dynasty. In the following year he visited Paris, and endeavoured to convince Louis XIV. that France would derive great advantage from the establishment of a republic in England, and offered to procure a rising in favour of this project if the French government would supply the money. He was at length pardoned and allowed to return home in 1677, through the influence of the Hon. Henry Savile, ambassador at the court of France, in order that he might see his aged father before he died. The death of the earl took place shortly after, and he bequeathed Algernon £5100. With this sum Sidney would have immediately returned to France, but he was detained by a tedious chancery suit instituted by his elder brother, who wanted to break his father's will. He now took a leading part in the councils of the opposition, and was implicated in the intrigues with the French ambassador, who fomented the jealousies between the parliament and the crown, in order to keep England passive during the extension of French power on the continent. In his eagerness to establish a republic in this country, Sidney was not only blind to the danger arising from the aggressions of Louis in the Netherlands, but was even willing to stand indebted to France for protection. If the statements of Barillon are to be credited, Sidney, along with many other leading members of the opposition, received about the end of 1680 various sums of money from the French king. The admirers of the haughty patriot have endeavoured to discredit the assertions of the French ambassador; but Mr. Hallam and Lord Macaulay incline to the affirmative side of the question, at the same time calling attention to the fact that the recipients of these gifts did not take a bribe to desert their principles, but only accepted a trifling present for acting in conformity with them—an action undoubtedly mean and indelicate, but not dishonest. The court party had long hated and feared Sidney, and eagerly availed themselves of the Rye-house plot to effect his destruction. He was arrested in June, 1683, along with his friend, Lord William Russell, and committed to the Tower. He was brought to trial on the 21st of November on a charge of high treason, before Judge Jeffries, and by a most iniquitous perversion of law and justice, was found guilty by a packed jury on the sole evidence of the vile miscreant, Lord Howard of Escrick, supplemented by some passages taken from a manuscript treatise on government written before the Restoration. He was executed on Tower Hill, December 7, and died as he had lived with heroic fortitude. His attainder was reversed after the Revolution. Sidney is described by Evelyn as "a man of great courage, great sense, and great parts;" and appears to have been regarded in the same light both by friends and enemies. But his pride and inflexibility rendered his views narrow and his temper unaccommodating. His "Discourses on Government" were published in 1698; and an edition of his works, with his "Apology," and a Life by Willis, appeared in 1751. Several of his treatises are still in MS.—(*Life of Algernon Sidney*, by G. W. Meadley, 8vo, London, 1813.)—J. T.

SIDNEY, Henry, Earl of Romney, was the youngest son of Robert, earl of Leicester, and brother to Algernon Sidney. He was one of the memorable seven who invited William of Orange to undertake the expedition to England, and the formal invitation sent to that prince was in Sidney's handwriting. He had formerly resided at the Hague in an official character, and had succeeded in gaining the confidence of William. His handsome form, his amiable manners, and above all his tact and knowledge of the world, enabled him to render invaluable service in promoting the schemes of the whig patriots. Through his intrigue with Lady Sunderland, he gained over her husband, James' most trusted minister, and transmitted to William the intelligence which he obtained from time to time through this channel. He passed over secretly to the Hague about the middle of August, 1688, and accompanied the expedition to England. He was rewarded by being created Viscount Sidney, and afterwards Earl of Romney; was nominated in 1690 the first of the lord-justices, to whom William committed the government of Ireland; a few months later he was appointed secretary of state; in 1692 he resigned the seals, and was nominated lord-lieutenant of Ireland, but he failed to conciliate the turbulent and bigoted English settlers, and could not master the crowd of jobbers and peculators who then infested the viceregal court. He was accordingly soon recalled. He died unmarried in 1700, when his titles became extinct. Swift, who cherished a bitter grudge against Sidney, terms him "an old, vicious, illiterate rake;" and his friends admit that he was deficient in knowledge, voluptuous, and indolent. But he was one of the few politicians of his age who could be entirely trusted.—J. T.

SIDNEY, Mary, Countess of Pembroke, sister of Sir Philip Sidney, married in 1576 Henry earl of Pembroke. She was one of the most accomplished and amiable women of her time, and wrote and translated in various languages. Her brother is said to have written his poem of "Arcadia" for her amusement. She translated many of the psalms from Hebrew into English verse; translated from the French a "Discourse of Life and Death," and the tragedy of "Antony;" and wrote an "Elegy on Sir Philip Sidney," printed in Spenser's Astrophel; and a "Pastoral Dialogue in praise of Astræa" (Queen Elizabeth). She died in London at a very advanced age, and was buried in Salisbury cathedral. Her epitaph by Ben Jonson is justly celebrated:—

> "Underneath this sable hearse
> Lies the subject of all verse,
> Sidney's sister, Pembroke's mother;
> Death, ere thou hast slain another
> Fair and learned and good as she,
> Time shall throw a dart at thee."—F.

SIDNEY, Sir Philip, the ideal of an English gentleman in the Elizabethan age, was born at his father's seat of Penshurst in Kent, on the 29th of November, 1554. He was the son of Sir Henry Sidney, one of the most upright, energetic, and ill-requited of Queen Elizabeth's servants, who alternated a long official life chiefly between the lord-deputyship of Ireland and the lord presidentship of Wales. Sir Philip's mother was a daughter of the duke of Northumberland, father-in-law of Lady Jane Grey, and he was thus the nephew of Queen Elizabeth's questionable favourite, Robert Dudley, earl of Leicester. In his tenth year Philip Sidney was sent to Shrewsbury school, his father as lord-president of Wales then living at Ludlow castle, on the southern border of Shropshire. Here he had for schoolfellow his friend through life and biographer after death, Fulke Greville (Lord Brooke, *q.v.*). "Of his youth," wrote Lord

Brooke long afterwards, "I will report no other wonder but this, that though I lived with him and knew him from a child, yet I never knew him other than a man; with such staidness of mind, lovely and familiar gravity, as carried grace and reverence above greater years; his talk ever of knowledge, and his very play tending to enrich his mind, so as even his teachers found something in him to observe and learn above that which they had usually read or taught." From Shrewsbury school Sidney proceeded in 1568 to Christ church, Oxford, where he seems to have remained until 1571. In 1572, through the influence of his uncle, the earl of Leicester, who, whatever his faults, was always strongly attached to Sidney, and with leave to travel for two years, he accompanied the earl of Lincoln, sent ambassador to Paris, there to negotiate a match between Queen Elizabeth and the Duke D'Alençon, the younger brother of Charles IX. of France. Leicester gave him letters of recommendation to the English envoy at Paris, Sir Francis Walsingham, and in Walsingham's house he was safe during the massacre of St. Bartholomew, which was perpetrated at the time of Sidney's first brief stay of three months in the French metropolis, and which naturally strengthened his protestant feeling. Immediately afterwards Sidney left Paris for a tour in Germany and Italy. He studied, he saw the world, and he keenly watched the current of continental politics—an inspection which, making him feel the danger of the growing power of Spain and of the apathy of the European princes, led him to think of the great part that might be played by England as the protectress of European protestantism. One important personal result of his continental tour was the acquaintance of Hubert Languet, whom he met at Frankfort, where Languet was the secret minister of the elector of Saxony. Languet—who had been converted from catholicism by Melancthon, and enjoyed the friendship of such leaders of the protestant cause as Duplessis-Mornay—was fifty-four, Sidney eighteen. But an affectionate friendship was at once formed between them, and a correspondence sprang up, to which we owe the knowledge of much that is interesting in Sidney's biography, and in which Languet plays the part of a loving Mentor. On his return home, and under the auspices of his uncle, Lord Leicester, he became a courtier, and fell in love with Penelope, the young daughter of the earl of Essex, whose widow Leicester married. Lord Essex encouraged the match with Sidney, but he died in 1576, and four years afterwards she was married by her guardians against her will to Sir Robert Rich, the wealthy heir of Lord-chancellor Rich, and a most unamiable man. Lady Rich is the Stella of Sidney's amatory poetry. His love for her survived her marriage, and its later story is one of the few blots upon his otherwise almost stainless career. Twenty months of court-life elapsed, and in 1577, at the early age of twenty-two, Sidney was sent abroad on a diplomatic mission of some importance. The Emperor Maximilian and the elector palatine had died within a few days of each other. The new emperor, Rudolph, was as bigoted as his father was tolerant. Of the elector palatine's two sons, both protestants, the elder favoured Lutheranism and persecuted Calvinism, of which the younger was a champion. Sidney proceeded as ambassador of Queen Elizabeth to Vienna and Heidelberg, nominally to offer his royal mistress's condolence, but really to promote union among the reformed states of Germany. He performed his mission to the satisfaction of his sovereign and her ministers. He made the acquaintance of William of Orange, who at once formed a high opinion of him, and he enlarged his knowledge of continental politics, which were not then in a state to encourage his hopes of a strong protestant union of German princes. Returning home he found his sister Mary—"Sidney's sister, Pembroke's mother"—married to the lord of Wilton; but against the advantages of this fine match was to be set off the discomfort in which his father found himself in the discharge of his duties as lord-deputy of Ireland, harassed by the queen's avarice and partiality for Ormond. Though a courtier, and dependent for his advancement on the favour of his irritable sovereign, Sidney with noble spirit pleaded his father's cause, and not unsuccessfully. He was growing to be a favourite of the queen's, and the first of his known literary compositions is a masque, "The Lady of the May," performed in honour of his royal mistress during her visit to Lord Leicester at Wanstead in May, 1578. But court-life, with its empty round of sycophancy and ceremony, was growing very distasteful to him. He thought sometimes of joining his fate to that of such adventurous mariners as Frobisher. Chiefly, however, his earnest attention was fixed on the continent, and on the great controversy waging there, in which he wished England to take the side of protestantism. So high was his reputation even abroad as a sagacious friend of the protestant cause, that, in 1579, William the Silent desired Fulke Greville to tell Queen Elizabeth in his name, that "her majesty had in Mr. Philip Sidney one of the ripest and greatest statesmen that he knew of in all Europe." But the bold continental enterprises which Sidney recommended were not favoured at court, and even when a chance of foreign employment did once offer itself, he yielded to the wishes of his father, who desired his interest at court. As a relief from the weariness of court-life Sidney turned to literature. In the year of the composition and performance of his courtly masque, "The Lady of the May," he was addressed in a eulogistic Latin poem by Gabriel Harvey (*q.v.*), the friend of Spenser. By Harvey Spenser was introduced to Sidney, and in 1579, while William the Silent praised Sidney's statesmanship, Spenser was at Penshurst dedicating the Shepherd's Calendar to Sidney, and forming with Fulke Greville and others of Sidney's friends a club which was to create a new school of poetry. Sidney's cultivation of literature was soon encouraged by circumstances. In the autumn of 1579 the duke of Anjou (as the duke of Alençon had become) renewed his suit to Elizabeth, who favoured it. The marriage was supported by the earl of Oxford, opposed by Sidney as unpatriotic and anti-protestant. An insult offered by Oxford to Sidney playing at tennis was promptly resented by the receiver, and the queen for the first time lectured her young, handsome, and gifted courtier. Early in 1580 he had the courage to become the mouth-piece of the anti-French party, and in a long and elaborate, a firm though a respectful letter, he indicated to the queen the dangers of the French matrimonial alliance. He was punished, if punishment it were, by temporary exile from court. He found a home at Wilton with his sister, its mistress, the countess of Pembroke, "learned, fair, and good," as Ben Jonson's epitaph declares her to have been. With her he began their joint metrical translation of the Psalms, and by her express desire the composition of the "Arcadia," continued afterwards at court. None of Sidney's more famous writings were printed in his lifetime, but some of them were well known in MS.; Puttenham, in his Art of English Poetry, published in 1582, and probably written years before, speaking of him as one of the most famous writers of the age for "eclogue and pastoral poetry." To the period immediately succeeding the visit to Wilton may be ascribed the composition of the "Defence of Poesy;" and his "Astrophel and Stella," in which he celebrated his love for Penelope Rich, was doubtless the work of years, reflecting the changeful course of his unfortunate attachment. The tranquil and intellectual seclusion of Wilton was exchanged for court life in October, 1580, when probably through the influence of Leicester, who had been forgiven a few months earlier, Sidney was recalled and received again into favour by the queen. The next five years of his life were years of varied effort and activity. He sat in the parliament of 1581, and at the tournament in May the same year, held on the arrival of the French ambassadors to arrange the marriage of Elizabeth and the duke of Anjou, Sidney was one of the four champions—the earl of Arundel, Fulke Greville, and Lord Windsor being the other three—who challenged all comers. Early in 1582 he was among the courtiers, Raleigh being another, deputed by the queen to escort the duke of Anjou to the continent. In January, 1583, he was knighted, that he might be qualified to act as proxy for his friend Prince Casimir, who could not in person be installed as a knight of the garter. About the same time he received from Queen Elizabeth a grant of three millions of acres in the unknown parts of America. Schemes of adventurous colonization in the west were still floating in Sidney's mind, and so well known was his enthusiasm in the cause that it was to Sidney Hakluyt dedicated the first edition of his voyages, 1582. But new ties kept Sidney at home. Having conquered his passion for Stella, he married, probably in the spring of 1583, Frances, daughter of his old friend Walsingham, Queen Elizabeth's famous secretary of state, and for a year or so he lived in retirement. After his return to court, came the news of the death both of the duke of Anjou and of William the Silent, in the summer of 1585, followed by the surrender of town after town in the Netherlands to the victorious duke of Parma. Once more, according to Fulke Greville, Sidney

pressed upon the queen and her councillors the necessity for an active support of the protestant cause on the continent, and for strenuous resistance to the formidable power of Spain. But though supported by his father-in-law, Walsingham, he was baffled by the influence of Burleigh, whose do-nothing policy recommended itself for the time to the queen. Sidney turned to official and parliamentary life. He seems to have been a pretty active member of the parliament of 1584–85. In July, 1585, having previously acted as deputy to his uncle, the earl of Warwick, he became associated with him in the mastership of the ordnance, and began immediately to strengthen that important department of the public service. In the midst of these duties he once more thought of adventure in the west, this time with the view of assailing Spain; and he used his influence with all classes of men to promote Drake's famous expedition of 1585, which he himself resolved to join. He was waiting at Plymouth in the autumn of 1585, intending secretly to sail with Drake, when the queen discovered his intention. She despatched a peremptory message, threatening him with disgrace if he sailed; promising him, if he returned, a command in the Low Countries. The policy of action recommended by Sidney had prevailed, and Elizabeth was about to send to the Netherlands an auxiliary force under the command of Leicester. With the appointment of governor of Flushing, Sidney set sail on the 16th November, 1585, and took possession of his office on the 21st. In the following February he led a successful expedition against Axel, and received high praise for his gallantry and skill. In September, 1586, he joined the force under his uncle, Leicester, destined to capture Zutphen, on the possession of which depended the command of the Yssel. Zutphen was invested on the 13th of September, and Sidney was one of three superior officers commissioned to watch it by land, while Leicester guarded the water. On the 21st Leicester received information that a large supply of provisions was collected at Deventer, a few miles up the river, and that an attempt was planned to get them into Zutphen at daybreak on the following morning. Arrangements seem to have been made on both sides for a battle. The morning of the 22nd came, enveloped in a mist so thick that at ten paces nothing could be distinguished. Sidney led a party of horsemen two hundred strong up to the walls of the town. When he reached them with his men, the fog suddenly broke, and they saw before them a body of the enemy's cavalry twice their own strength, while the cannon from the ramparts and the musketeers in the trenches began to play upon them. Three charges were made by the English; Sidney was in all, and in the first his horse was killed under him. He had gone into the field, it is said, properly panoplied; but meeting Sir William Pelham, the lord marshal of the camp, whom he saw to be lightly defended, with reckless chivalry he now threw off his own cuisses. In the last charge, accordingly, he was wounded severely in the thigh, and his new and untrained horse took fright and galloped off the field with him. As he was being carried wounded and in pain, occurred the well known incident thus chronicled by Fulke Greville:—"In which sad progress, passing along by the rest of the army, where his uncle the general was, and being thirsty with excess of bleeding, he called for some drink, which was presently brought him; but as he was putting the bottle to his mouth he saw a poor soldier carried along who had eaten his last at the same feast, ghastly casting up his eyes at the bottle. Which Sir Philip perceiving, took it from his head before he drank, and delivered it to the poor man with these words, 'Thy necessity is yet greater than mine.'" The wound was to prove a fatal one, as from almost the first Sidney is said to have felt. Removed to Arnheim, he lingered on for five and twenty days under the care of the surgeons, and nursed by his wife, who had joined him previously at Flushing. Such was the anxiety respecting him that even Queen Elizabeth sent a messenger "with comforting letters" and inquiries as to his condition. During his closing days he spoke much of spiritual matters, the immortality of the soul among them. His last words were a valediction addressed to his gallant younger brother, Robert, who had watched by his bedside—"Love my memory, cherish my friends; their faith to me may assure you they are honest. But above all, govern your will and affections by the will and word of your Creator; in me beholding the end of the world with all her vanities." He died in the afternoon of Monday the 17th of October, 1586, a few weeks before completing his thirty-second year. His body was conveyed to England, and on the 16th of February, 1587, it was borne in solemn and public procession through a city of mourners, from the Minories to its resting-place in the churchyard of St. Paul's. Brave, adventurous, spirited, accomplished, affectionate, generous—poet, scholar, patriot, and soldier—Sir Philip Sidney united in his own person all the excellencies which we are accustomed to regard as rife in his time and country, and the circumstances of his death enhance the lustre of his character and life. "Indeed," says his affectionate kinsman, friend, and biographer, Fulke Greville (Lord Brooke), "he was a true model of worth, a man fit for conquest, plantation, reformation, or what action soever is the greatest and hardest among men; withal such a lover of mankind and goodness that whosoever had any real parts, in him found comfort, participation, and protection to the uttermost of his power; like Zephyrus, he giving life when he blew. The universities abroad and at home accounted him a general Mæcenas of learning, dedicated their books to him, and communicated every invention or improvement of knowledge with him. Soldiers honoured him, and were so honoured by him, as no man thought he marched under the true banner of Mars, that had not obtained Sir Philip Sidney's approbation. Men of affairs in most parts of Christendom entertained correspondency with him. But what speak I of these with whom his own ways and ends did concur? Since, to descend, his heart and capacity were so large that there was not a cunning painter, a skilful engineer, an excellent musician, or any other artificer of extraordinary fame that made not himself known to this famous spirit, and found him his true friend and the common rendezvous of worth in his time. Besides, the ingenuity of his nature did spread itself so freely abroad, as who lives that can say he ever did him harm? whereas there be many living that may thankfully acknowledge he did them good. Neither was this in him a private, but a public affection; his chief ends being not friends, wife, children, and himself, but above all things the honour of his Maker and the service of his prince and country." Sidney's chief work was not published until 1590, and then as "The Countess of Pembroke's Arcadia," a title to which it had a double claim; for his sister not only originated it, but considerably altered and added to it before publication. Popular in its own day, this high-flown romance in which old Hellenic characters and scenery are strangely combined with the language and sentiments of christian chivalry and Elizabethan England, is little read now. Much more attractive is the "Defence of Poesie," first published in 1595, in which occurs the well-known reference to the old song of Percy and Douglas, which Sidney never heard but he found his "heart moved more than with a trumpet"—an eloquent and argumentative plaidoyer for the muse against the utilitarians of the Elizabethan age. "Sidney's prose," says Professor Craik in a discriminating criticism, "is the most flowing and poetical that had yet been written in English; but its graces are rather those of artful elaboration than of a vivid natural expressiveness. The thought, in fact, is generally more poetical than the language; it is a spirit of poetry encased in a rhetorical form. Yet, notwithstanding the conceits into which it frequently runs —and which, after all, are mostly rather the frolics of a nimble wit somewhat too solicitous of display, than the sickly perversities of a coxcombical or effeminate taste—and notwithstanding also some want of animation and variety, Sidney's is a wonderful style—always flexible, harmonious, and luminous, and on fit occasions rising to great stateliness and splendour; while a breath of beauty and noble feeling lives in and exhales from the whole of his great work, like the fragrance from a garden of flowers." Besides these two prose works, he wrote in 1584 or 1585, in reply to Leicester's Commonwealth, an angry "Discourse in defence of the Earl of Leicester," not printed until long afterwards by Collins in the Sidney Papers. Sidney's sonnets, most of them contained in his "Astrophel and Stella," first published in 1591 apparently, had sunk into comparative oblivion when they were resuscitated by Charles Lamb in a charming essay, which pointed anew attention to the singular beauty of some of them. The best edition of Sidney's miscellaneous works is that of Gray, Oxford, 1829. "The Correspondence of Sir Philip Sidney with Hubert Languet, now first collected and translated from the Latin," was edited by Mr. Pears in 1845. Fulke Greville's Biography of Sidney has been characterized in our memoir of its writer. Zouch's Memoirs of Sidney appeared in 1808; but the best biography of him, and one of which we have freely availed ourselves, is A Memoir of Sir Philip Sidney, by H. R. Fox Bourne; London, 1862.—F. E.

SIDONIUS, Caius Sollius Apollinaris, poet and bishop, was born in 430. Having received a liberal education in his native town of Lyons, where he exhibited his skill in poetic composition, he removed to Rome, and married Papianilla, the daughter of the Emperor Avitus, whose accession to the purple he had celebrated in a panegyric. For this he was rewarded by a brass statue in the portico of Trajan. On the elevation of Majorian to the throne, Sidonius was made prisoner at Lyons, but he conciliated his new master by a congratulatory ode, and negotiated for him a treaty with Theodoric, king of the Visigoths. During the reign of Severus Ricimer he successfully defended Auvergne against the inroads of the barbarians; and when Anthemius came into power, he was promoted to the dignity of a patrician. In 472 he resigned his secular offices, and entered into orders. Upon siege being laid to Clermont, he was for a time ordered to vacate the see, but was restored; but shortly afterwards his death, which some have called a martyrdom, in 487, arose out of the disturbance caused in his bishopric by two factious priests. Of the writings of Sidonius, there are still extant twenty-four pieces in verse and nine books of epistles. The best editions are those of Savoron, 1609, and Sirmard, 1652.—W. J. P.

SIEBENKEES, Johann Philipp, a German antiquary, was born at Nuremberg, 14th October, 1759. He devoted himself to classical learning in the university of Altdorf, and then became tutor to the family of a merchant at Venice. During 1768 he stayed at Rome, and after his return home was appointed professor at Altdorf, where he died 25th June, 1796. He is best known by his edition of Strabo, which after his death was completed by Tschukke. But his histories of "Bianca Capello," and of the "State Inquisition at Venice," deserve an equally honourable mention.—K. E.

SIEBOLD, Philipp Franz von, a German naturalist and traveller, was born at Wartzburg on 17th February, 1796. He was educated in his native town, and in 1820 he took the degree of M.D. In 1822 he went to Java as officer of health. He was appointed physician and naturalist to the diplomatic and scientific mission sent by the government of the Netherlands to Japan, and made extensive travels in that country, collecting a large number of important ethnological documents, as well as specimens of natural history. In 1828 he was arrested by the Japan government, and detained for some time. He reached Europe on 7th July, 1830, and took up his residence at Bonn. He made donations of specimens to the museum at Leyden. Among his works are—"Epitome linguæ Japonicæ;" "Atlas of the Empire of Japan, and description of it;" "Fauna et Flora Japonica;" "Bibliotheca Japonica," &c.—J. H. B.

SIEGEN, Ludwig von, the inventor of mezzotinto engraving, was born at Utrecht in 1609. His father was German; his mother was of Spanish origin. After his mother's death, Ludwig was taken by his father, Johan von Siegen of Sechten, to Cassel, where he was educated. He remained at Cassel till 1626, when the inhabitants were dispersed by the plague. Ludwig then entered the military profession, and in 1637 we find him in the service of William VI., landgrave of Hesse, as a page or kammerjunker; and it was during the abundant leisure afforded by such service that Siegen discovered his new method of engraving. In 1641–42 he made a journey to Amsterdam, and from that city sent, on the 19th of August, 1642, a portrait of the landgrave's mother, Amalia Elizabeth of Hanau, the first mezzotint engraving. The letter accompanying the print is still in the library at Cassel; and a small copy of the mezzotint is given by De Laborde in his History of Mezzotinto Engraving. It is a bust portrait, rounded at the top, seventeen inches high, by twelve and three-fourths inches wide. After the termination of the Thirty Years' war, in 1648, Siegen left Holland, and entered the military service of the duke of Wolfenbüttel, and shortly afterwards married the daughter of Michael Call, the bailiff of Hildesheim, by whom he had a family. In 1654 he returned to Holland, and after his father's death in 1655, having inherited his property, assumed the style of Siegen von Sechten from the estate near Cologne. He now removed to Brussels, where he became acquainted with the English Prince Rupert, and Siegen communicated to the prince his new method of engraving. Prince Rupert, with the assistance of the painter Wallerant Valliant, executed some plates himself. This was in the years 1656–58; and as one of his own sons had also communicated the method at Mainz, the discovery was soon published throughout Europe, especially in England, after the Restoration in 1660, when Prince Rupert communicated the method to Evelyn, apparently as his own, or at least without sufficient explanation as to its origin: from which circumstance that writer inadvertently proclaimed the prince the inventor of the art, and thus established an error which has been only recently corrected. Siegen was still in the service of the duke of Wolfenbüttel in 1674, when he attained the rank of major; and he was still living in 1676, but he appears to have given up engraving long before that time. He died at Wolfenbüttel; the date of his death is not known. De Laborde describes seven plates by Siegen, three of which exist in two states—Amelia Elisabetha, D. G. Hassiæ Landgravia, &c., signed L. à. S., 1642; Eleanora de Gonzalgue, wife of the Emperor Ferdinand III., and known as the queen of Bohemia, signed L. à Siegen, inventor, fecit, 1643; Prince William of Nassau, and his wife Augusta Maria, both signed L. à Siegen, inventor, fecit, 1644; the Emperor Ferdinand III., signed Lud. Siegen in Sechten, &c., a se invento modo sculpsit, 1654; Saint Bruno, signed L. à S. in S., 1654; and a Holy Family, after Annibale Carracci, signed Ludovicq a S. novo suo modo lusit, in the second state, bearing the date 1657.—(See details in full in Leon de Laborde, *Histoire de la Gravure en maniere Noire*, royal 8vo, Paris, 1839.)—R. N. W.

SIENA, Matteo di Giovanni da, an early Sienese painter, who was active between 1462 and 1491, and is sometimes called the Masaccio of his school: that is, he very decidedly forsook the old traditional ways for a style comparatively conspicuous for its originality, in Siena; yet compared with the great quattrocento painters of Florence or Venice, such as Pollajuolo, Ghirlandajo, or Bellini, he was infinitely inferior. Matteo was some time at Naples, where he also contributed to the progress of the art. There is a "Massacre of the Innocents" by him in the Royal gallery there; this was a favourite subject with him; he has introduced it in the portion of the famous chiaroscuro pavement of the cathedral of Siena, which was partly executed by him, in a manner invented by himself.—A Guido da Siena painted there in 1221; he is the oldest master of this school.—There was also an Ugolino da Siena who painted in 1339, in the Byzantine style and taste.—(Lanzi, *Storia Pittorica*, &c.; Rumohr, *Italienische Forschungen*.)—R. N. W.

SIEYES, Emmanuel Joseph, Count, more generally known as the Abbé Sieyes, was born at Frejus on the 3rd May, 1748. He was trained for the ecclesiastical profession, and studied at the university of Paris; but he early imbibed the doctrines of the philosophers and political reformers, then so potent in French intellectual society. He received notwithstanding promotion in the church, having been appointed vicar-general to the bishop of Chartres, a canon of the cathedral, and chancellor of the diocese. Zealously advocating the principles that found full development in the revolution of 1789, he rose to the highest popularity by his pamphlet "Qu'est ce que le Tiers Etat" (What is the Third Estate)? in which, answering his own query, the author said it was everything; that it had hitherto been nothing, but that it now wanted to become something. The ideas of Sieyes ere long became accomplished facts. Henceforward, as member of the states-general and the national assembly, he took a prominent part in the most stirring events of that memorable time. In the convention of 1792 he was chosen one of the deputies; but, beginning now to dread the extreme results in which his own theories had culminated, he spoke as seldom as possible, and wisely contented himself with simple votes, as, for example, at the king's trial, where he gave his voice for sentence of death, in the two words, "La mort;" not "La mort sans phrase" (Death without phrases), as has been long erroneously reported. When Robespierre and the Terror were all-powerful, he retired to the country for a time; but in 1795 again began actively to participate in public affairs, being named a member of the committee of public safety. Next year he was appointed a member of the directory. Coalescing with Bonaparte, their alliance bore fruit in the Revolution of the 18th Brumaire (9th November, 1799), when Napoleon, Sieyes, and Roger Ducos became first consuls. But in Bonaparte Sieyes had found his master. The two differed about the new constitution; and Sieyes, unwilling to play a subordinate part, and unable to cope with his greater colleague, quitted public life. He subsequently accepted the title of count, was exiled at the Restoration, and did not return to France until after the Revolution of 1830. He died at Paris on the 20th June, 1836. Sieyes is famous for

his achievements in constitution-building, an occupation in which he displayed a marvellous ingenuity and vanity.—J. J.

SIGEBERT I., third son of Clotaire I., king of the Franks, was born about the year 535, and became king of Austrasia in 561. The first years of his reign were disturbed by an irruption of the Huns into his territories, whom he with great slaughter drove across the Elbe. During his absence his brother, Chilperic, took several places in Austrasia, but on his return Sigebert took Soissons, his brother's capital, and defeated him in battle. On a second irruption of the Huns, Sigebert's troops refused to fight through fear of the savage-looking enemy, so that he was obliged to give himself up a prisoner, and to supply the Huns with provisions to return to their own country. Won by his address and liberality, the victors set him at liberty. Soon after he was again obliged to take up arms against Chilperic, whom he invested in Tournay, and refused terms of accommodation. In these circumstances two assassins, hired by the implacable Fredegonde, thrust their poignards into Sigebert at Vitri, 575. Thus died the best of Clotaire's sons, in the fortieth year of his age and the fourteenth of his reign. His character was that of a generous, benevolent, intrepid sovereign, who was beloved by his subjects, and respected even by his enemies.—S. D.

SIGEBERT of Gemblours, usually termed SIGEBERTUS GEMBLACENSIS, an annalist or chronicler of German history, was born in Brabant about 1030. In 1048 he entered as a monk into the cloister of Gemblours. Two years subsequently he was called to Metz, to the monastery school of St. Vincentius, where he died the 5th October, 1112. He had the reputation in his day of being a very learned man. His principal work is the "Chronicon," extending from 381–1112. As might be expected from the age, the monk chronicles many erroneous and fabulous things. A continuation of it was undertaken by Anselm of Gemblours, who carried it from 1113 to 1137. Robert of Torrineo, and three others, continued it farther. All have been published in the Scriptores rerum Germanicarum, vol. i.—S. D.

SIGISMUND, Emperor of Germany, was the younger son of the Emperor Charles IV., and was born in 1366. By his father's death in 1378 he inherited the margraviate of Brandenburg; and having married Maria, daughter of Ludwig king of Hungary, he was on that sovereign's decease elected to the Hungarian throne. Sigismund was crowned king of Hungary in 1386; but as monarch of this country he was unpopular, and had to contend with continual conspiracies of the nobles, which at last compelled him to flee. He returned, however, and triumphed over the malcontents. In 1410 he was chosen emperor of Germany by a portion of the electors, on the decease of Ruprecht, palatine of the Rhine. Others favoured the deposed emperor, Wenceslaus, and others Jossus of Moravia; but by the death of the latter in 1411, and the withdrawal of the former, all the suffrages were united in support of Sigismund, who was crowned at Aachen in 1414. The new ruler introduced various improvements into his government, and under him the imperial power seemed about to regain its former greatness. But "the successful attacks of the Ottomans, the necessity of re-establishing order among churchmen, and, above all, a religious war in Bohemia, prevented Sigismund from restoring the throne of the Cæsars to its ancient splendour." During the reign of Sigismund the celebrated council of Constance was held, and the Hussite war took place. The burning of John Huss was followed by protracted insurrections in Bohemia, where Sigismund was opposed by the famous Zisca. Hostilities were terminated with the treaty of Iglau in 1435. This emperor, whose conduct so often savoured of perfidy and cruelty, died in 1437; and with him perished the royal line of Luxembourg.—J. J.

SIGISMUND I., King of Poland, the youngest son of Casimir, was born in 1466, and succeeded his brother Alexander in 1506. At his accession he found the kingdom in great disorder; and his reign was an uninterrupted series of successful exertions for its security and improvement. Sigismund's firmness and sagacity, which were ably seconded by the efforts of the royal treasurer, Bonar, ere long restored the finances to a prosperous condition; and the sovereign's brilliant victories over the Muscovites, the Wallachians, and the Tartars, gave prestige to his rule and stability to his sceptre. During the reign of Sigismund the reformed doctrines began to make considerable progress in Poland, a progress which became still more marked under his son and successor. This wise and magnanimous prince died in 1548, in the eighty-second year of his age.—J. J.

SIGISMUND II., King of Poland, was the son of the preceding, and succeeded his father in 1548. He pursued his predecessor's judicious course of administration, and continued to improve the condition of the kingdom over which he ruled. His reign was chiefly marked by the acquisition of Livonia, and the union between Lithuania and Poland, effected at the diet of Lublin in 1569—a union which lasted until the dissolution of the Polish monarchy. The doctrines of the Reformation also continued to gain many adherents among the upper classes; and it is to the credit of Poland that this country was the first to adopt a complete system of toleration. Sigismund himself was inclined to favour the cause of reform. He died in 1572, and as he left no issue, the Jagellonian dynasty became extinct.—J. J.

SIGISMUND III., King of Poland, was the son of John III. of Sweden, by a sister of Sigismund II., and was born in 1566. In 1587 he was elected to the Polish throne; and the choice thus made proved an unhappy one, both for himself and his subjects. Fanatically devoted to the Roman catholic faith, he never scrupled to sacrifice civil to ecclesiastical interests. When, in 1592, Sweden was united to Poland under his single sceptre, the violent efforts that he exerted to overthrow the established Lutheran worship in the former country led to a successful rebellion, headed by his uncle Charles; and he was finally deposed in 1600, by a resolution of the Swedish states, on the ground that he had "broken his coronation oath, violated the constitution, disregarded the laws, and endangered the protestant religion." Although not so unfortunate in Poland, where he managed to retain the throne, his complete subserviency to the jesuits, and to the interests of the house of Austria, were followed by lamentable consequences. An insurrection arose among the Poles, which was suppressed with difficulty; and sanguinary Muscovite and Turkish wars added to the general disasters of his reign. Sigismund, in whom, as in James VII. of England, bigotry and folly were about equally combined, died, after a protracted reign, in 1632.—J. J.

SIGNORELLI, LUCA, one of the most celebrated of the early Italian painters, and the greatest of his time, was born about 1441 at Cortona, whence he is also called LUCA DA CORTONA. He learnt painting under Piero della Francesca, and distinguished himself as early as 1472 at Arezzo. He was one of those employed in 1484 in the Sistine chapel at Rome, and gradually acquired such distinction that he was in 1488 elected one of the supreme magistrates of his native city, Cortona. It was, however, at Orvieto that he executed his greatest works, where in the chapel of the Madonna di San Brizzio in the cathedral, he continued the series of frescoes left incomplete by Fra Angelico in 1447. Signorelli took up the work in April, 1499, undertaking to complete the ceiling and walls for a fixed sum of eight hundred ducats, besides free quarters and a monthly allowance of wine and corn. These frescoes occupied the painter about five years. They are in some respects the most important works of their age, and are still preserved. Signorelli was, with Pollajuolo, one of the first to pay much attention to anatomical drawing in painting; and these frescoes of the Madonna di San Brizzio are further the most remarkable works of their time, for the bold foreshortening of the human figure. Signorelli is supposed to have been the model followed by Michelangelo in his great fresco of the Last Judgment, in the Sistine chapel; even in his style of form, Michelangelo was anticipated by Luca Signorelli, who in his old age retired, loaded with honours, to Arezzo, where he lived, says Vasari, "more after the manner of a nobleman than an artist," and he was still living there in 1524: the exact date of his death is unknown. His Orvieto frescoes are all engraved in the fine work published by Della Valle on the cathedral of Orvieto.—(*Stampe del Domo di Orvieto*, with text in quarto, folio, Rome, 1791.)—R. N. W.

SIGONIO or SIGONE, CARLO, an erudite professor and author, born in Modena in 1524, or, according to some, in 1519; died at a villa near the same city, 12th August, 1584. He palmed off, or helped to palm off as genuine, a clever imitation of Cicero purporting to be a complete treatise, "De Consolatione." The following are noteworthy amongst his numerous works—"Regum, Consulum, Dictatorum ac Censorum Romanorum Fasti;" "De Antiquo Jure Civium Romanorum libri duo;" "De Republica Atheniensium libri quinque;" "Historiæ Ecclesiasticæ libri xiv.;" and seven books "De Republica Hebræorum."—C. G. R.

SIGOURNEY, LYDIA HUNTLEY, a voluminous and popular American writer of verse and prose, was born in 1797 at

Norwich, Connecticut. In 1819 she was married to Mr. Sigourney, a wealthy merchant of Hartford, in which city she resided till her death on the 10th of June, 1865. Her poems abound with graceful, pure, and elevated thoughts, expressed in choice language. The domestic and religious affections especially she touched with a tender and skilful hand. She had evidently studied the best models in English poetry; but the influence of Wordsworth is occasionally seen to predominate in her works. Among her prose works are—"Connecticut Forty Years since;" "Letters to Young Ladies;" and "Pleasant Memoirs of Pleasant Lands."—(See Trübner's *Guide to American Literature*.)—R. H.

*SILCHER, Friedrich, a musician, was born at Schnaith in Wurtemburg, January 27, 1789. He early evinced talent both for music and painting, and gave equal attention to the study of both; but in 1803 he became the pupil of Auberlen, organist of Fellbach, a disciple of Worgler's theory of harmony, whose influence decided Silcher to adopt music as a profession. He was nevertheless engaged by the Count von Berlichingen to teach his children the two arts in which he was accomplished; but on quitting the service of this nobleman he settled at Stuttgart as a musician. In 1817 he composed a festival cantata for the celebration of the third centenary of the Reformation at Tübingen, the success of which led to his appointment as music director at the university of that town. He was commissioned in 1825 to compose some hymns for the Choral Book issued by the government, among which is "Herr Gott, dich loben wir," perhaps the most popular of modern chorals, besides others that are in common use throughout Germany. He also published a book of chorals harmonized for three voices, which has had a very wide circulation. He has composed a large number of four-part songs for the use of a lieder-tafel (male singing society), of which he is director, and several of these have become great favourites. He has likewise published other music of a less special character, and composed some more important works that have not appeared in print. Silcher is chiefly known, however, as having been the first to collect the volkslieder (national songs) of Germany; of these he has published two extensive editions—the one arranged for four male voices, the other for one or two voices—with pianoforte or guitar accompaniment. This work, which is in universal circulation from Switzerland to the German ocean, contains many original melodies of the editor, and one of these, "Morgen muss ich weg von hier," has attained unlimited popularity.—G. A. M.

SILIUS ITALICUS, Caius, a Roman poet, was born about A.D. 25, and died about A.D. 100. A native (according to the account usually followed) of Italica, near Seville, he thence received the surname by which he is known, and coming early to Rome, obtained considerable success as a pleader. He was a man of easy and tranquil temper, and appears to have been uniformly prosperous in the world. He was intimate with Martial and the younger Pliny, and is alluded to by them in complimentary terms. He filled various offices of state, and finally enjoyed the dignity of consul. The work by which he is now remembered is a poem of seventeen books on the second Punic war, entitled "Punica," and has the undesirable distinction of being at once the longest and the dullest poem extant in the Latin language. It has, however, some value in containing a certain amount of historical and antiquarian information, not otherwise accessible. The slender literary merit which it possesses is sullied by gross flattery of Domitian. A useful edition is that by Ruperti; Gottingen, 1795.—G.

SILLIMAN, Benjamin, an American naturalist, was born in 1780. In 1805 he was appointed professor of chemistry in Gale college, Newhaven. He visited Britain three times, and gave an account of his travels. He was the founder of the American *Journal of Science and Arts*, which he long edited, and which occupies a very high place as a scientific periodical. He devoted his attention to geology, chemistry, physics, and meteorology; and wrote papers on all these subjects. He published "Elements of Chemistry." A mineral has been called Sillimanite. Silliman died in 1865.—J. H. B.

SILVERIUS, Pope, was elected to the pontifical chair in 536. As he owed his promotion to the king of the Goths, the clergy resisted his authority for some time. After Belisarius had taken Rome, Theodora, the empress, wrote to Silverius, urging him to recognize as lawful bishop Anthemius, whom the council of Chalcedon had condemned for heresy. On his refusal she sent Belisarius to depose Silverius, on the pretext that he had invited the Goths to take possession of Rome. Silverius took refuge in a church, but was exiled. After Justinian had ordered his cause to be reheard, he went to Rome, where Vigilius had been put into his place. But Theodora triumphed, for she ordered Belisarius to deliver up Silverius to Vigilius, who banished him to the desert island of Palmaria, where he died of hunger, 538.—S. D.

SILVESTER. See Sylvester.

SIMART, Pierre Charles, a distinguished French sculptor, was born at Troyes, June 27, 1806. He was a pupil of Desbœufs and of Pradier, and a student in the École des Beaux-Arts, where he carried off the grand prize of Rome. He returned from Rome in 1837, bringing with him a group of Orestes at the altar of Minerva, and for some time his works were chiefly academical in character. Later, his manner approached more to the picturesque and romantic. M. Simart was much employed by the government. Among his commissions were the statues of Philosophy and Poetry for the library of the chamber of peers, 1843; caryatides and historic rilievi for the museum of the Louvre; and for the New Louvre the large relief of Napoleon III., surrounded by the Arts—the most ambitious, and by his admirers considered to be the most successful, of his works. He also executed a chryselephantine statue of Pallas Athené, a restoration or imitation of the famous statue of the Parthenon, which attracted much notice at the Exposition of 1855. M. Simart was accidentally killed by a fall from an omnibus, May 27, 1857. M. Simart received the cross of the legion of honour in 1847, and was elected a member of the Institute (Académie des Beaux-Arts), as successor to Pradier, in 1852.—J. T–e.

SIMEON, usually called Stylites, *i.e*, Pillar-saint, was an ascetic of the fifth century. He was born on the confines of Syria and Cilicia about 388. It appears that he led the life of a monk in different places, and acquired much repute for sanctity. At length he resolved to take his stand on a pillar or pedestal, 423. The pillar was gradually heightened from six cubits to thirty-six. Great crowds flocked to see the ascetic in his conspicuous place, and many were converted—Persians, Armenians, Iberians, and Arabs. He is said to have worked miracles, and to have prophesied. After passing the last thirty-seven years of his life in this manner, Simeon died about 460. The age was favourable for such a style of piety. Men were then attracted by extraordinary asceticism. Hence the great veneration in which Simeon was held both by heathens and christians. After death his body was taken to Antioch, and his relics were subsequently treated with honour. At Mondra, the place of Simeon's abode, a monastery was erected by his admirers, in the middle of which was a column inclosing the one on which the saint had stood so long. Both the Greek church and the Western commemorate him, but on different days. Simeon wrote an epistle to the Emperor Theodosius, which is lost. He also wrote a letter to the Empress Eudocia, of which a brief extract is preserved by Nicephorus Callisti. He is also the author of two epistles, one to the Emperor Leo, the other to Basil, bishop of Antioch.—S. D.

SIMEON of Durham, an English historian of the twelfth century, and contemporary of William of Malmesbury, taught mathematics at Oxford, and became precentor of Durham cathedral. Simeon took much pains in collecting documents relating to the history of England, which had been dispersed by the various inroads of the Danes. By means of these he was enabled to write a history of the kings of England from 616 to 1130, incorporating in his narrative much valuable matter. This history was continued to the year 1156 by John, prior of Hexham. This work and Simeon's description of Durham cathedral are inserted among the Decem Scriptores of Twysden. Selden, however, in his edition of this work, states that Archbishop Turgot was the real author of it, and that Simeon, in his capacity of precentor of Durham, obtained possession of the MS. and published it under his own name.—F.

SIMEON, Charles, the eminent evangelist at Cambridge, was born at Reading, 24th September, 1759. He was sent to Eton, and at nineteen succeeded to a scholarship in King's college, Cambridge. During his college residence his mind became deeply impressed with religious truth. He was ordained May 26, 1782, and began his ministry "in good old Latimer's pulpit." The same year he became incumbent of Trinity church amidst a strenuous opposition from the parish, which had petitioned the bishop for another candidate. He at once commenced preaching in a variety of places around Cambridge, many of them unlicensed; began in short his life-long work of an evangelist,

giving himself at the same time to hard study. He was also labouring to perfect himself in composing sermons, and out of those early efforts sprang his many-volumed collection of sketches and skeletons. In 1788 he became junior dean of arts, and strove in many ways to benefit the academic youth. His sermons in the church, so different in theme and spirit from what had been customary, were sometimes ru lely disturbed, but he bravely and firmly brought several offenders to apology and punishment. In 1790 he was elected vice-provost of the university, and discharged the duties of his office with impartial fidelity. Missions to the heathen, then a novelty, soon occupied his attention, and out of small beginnings arose the great missionary organizations of the church. His labours in the south were at this time diversified by two long tours in Scotland, during which he preached wherever opportunity occurred, and stirred up the opposition of the moderates or dominant party in the Church of Scotland. Henry Martyn and Henry Kirk White were specially cherished by him at the university—the former being for some time his own curate. The evangelical tone of his preaching was still subjecting him to rancorous opposition; and after thirty years of labour forty of his parishioners sent charges against him to the new bishop of Ely, who was unfriendly to him, but the matter came to nothing. Thereafter he continued his ordinary course, vindicating from Scripture and the Articles the correctness of his views, as circumstances required. His correspondence became extensive with a large number of friends and on a great variety of subjects—missions, controversy, spiritual advice, sickness, recovery, travel, and autobiography—and it is so full that for many years it constitutes in the volume of Mr. Carus an unbroken history of his life. For fifty-four years were his labours prolonged as vicar of Trinity church. After a period of suffering, caused chiefly by gout, he died November 13, 1836. Mr. Simeon during a long life exercised a marked influence on Cambridge, and on a large section of the ministers of the Church of England. His soul was devoted to evangelical doctrine, and his preaching was zealous and effective. His manners were sometimes peculiar, and he was occasionally irritable in small matters. But he possessed a generous heart, threw all his activities and resources into evangelical labours, and was ever set on doing good among all ranks of men, and over the world. His "Horæ Homileticæ," 21 vols., assumed their final form in 1832, and have had a great popularity. He prided himself on excellence in the art of composing sermons, even before he had read Claude's Essay; but many of the divisions of discourses in the "Horæ" are neither happy nor exhaustive.—(*Life* by the Rev. William Carus.)—J. E.

SIMEON, Metaphrastes, a distinguished Byzantine writer of the tenth century. He filled the office of chief secretary at the imperial court, and was on several occasions employed as ambassador to conduct difficult negotiations. Several of his writings are still extant in MS. The most valuable of those which have been published are—"Lives of the Saints," called also Metaphrases, *i.e.*, adaptations of the more ancient narratives; "Annals of the Byzantine History," extending from about 813–960. The latter work has considerable value, being composed by a man of the world who was himself contemporary with most of the events which he describes.—G.

SIMEON, Seth, a Byzantine writer, flourished about the middle of the eleventh century. During his earlier life he was attached to the imperial court, in which he rose to some dignity. Subsequently he retired to a monastery, and passed the remainder of his days in literary pursuits. Some of his minor writings have been published, but by far the best of his works was his Greek version of the fables of the Sanscrit author Bidpai or Pilpay, the Hindoo Æsop. This book was brought to Persia from India about 550, by a Hindoo, who became physician to Chosroes I., surnamed Nushirwan. After a time it made its way to Constantinople in an Arabic version.—G.

SIMLER, Josias, an eminent protestant divine, was born at Cappell, near Zurich in Switzerland, November 9, 1530. He studied for several years at Zurich, Basle, and Strasburg. He was appointed professor of divinity at Zurich in 1563, and held this office till his death in 1576. Besides many treatises on theological subjects, he wrote commentaries on various portions of scripture.—D. W. R.

SIMMONS, Samuel Foart, M.D., was born at Sandwich in Kent on March 17, 1752. He was educated at a school in France, and afterwards, having chosen medicine as his profession, commenced its study at Edinburgh. After remaining there for three years he proceeded to Holland, and graduated in medicine at Leyden in 1776. His inaugural thesis was entitled "De Rubeolâ." He then travelled for some months, visiting Groningen, where he became acquainted with Camper; and Berne, where he formed a friendship with the celebrated Haller. On his return to England he determined to practise in Kent, and was accordingly admitted an extra licentiate of the College of Physicians. He soon after, however, changed his intention, and settling in London, was admitted a licentiate of the college, September 30, 1778. He became F.R.S. in 1779, and a fellow of the Society of Antiquaries in 1791. He was also a member of several foreign academies and scientific societies. In 1780 he was appointed physician to the Westminster dispensary, and in the following year physician to St. Luke's hospital. From this time to that of his death he restricted his practice to the treatment of the insane, and rapidly acquired high reputation and a considerable fortune in this branch of medicine. In 1803 he was called to take charge of George III., and in the following year received the appointment of physician extraordinary to the king. In 1811 he again, on the occasion of the king's relapse, was intrusted with the same charge. In that year he resigned his appointment at St. Luke's, and as a mark of their respect was elected by the governors consulting physician. He died in 1813, and was buried in the churchyard of St. Clement's, Sandwich, Kent. His writings were numerous. He was editor of the *London Medical Journal*, and of "Medical Facts and Observations." He was the originator and editor of the *Medical Register*. Besides papers in the Philosophical Transactions and Medical Commentaries, the following are some of his works—Elements of Anatomy and the animal economy, translated from the French of Person: London, 1775; "An Account of the Tænia, and the method of treating it, as practised at Morat in Switzerland," London, 1778; "On the Treatment of Consumption," London, 1780; "An Account of the Life and Writings of Dr. W. Hunter," London, 1783.—F. C. W.

SIMMONS. See Symonds.

SIMNEL, Lambert, a noted impostor, was born in 1472 at Oxford, where his father was a baker. When he was about fifteen years of age, a priest named Simon took steps to set up Simnel as a claimant for the throne, under the name of Edward Plantagenet, earl of Warwick, son of the duke of Clarence. There is reason to believe, however, that Simon was merely the agent of some influential partizans of the house of York, by whom the conspiracy was really planned. Having properly tutored his pupil, whose appearance was exceedingly prepossessing, Simon conveyed him to Ireland, which had long been zealously attached to the house of York. The young impostor was welcomed with the utmost enthusiasm by all classes of the people, including the lord-deputy himself; was lodged in the castle, crowned with a diadem taken from a statue of the virgin, and publicly proclaimed king, under the title of Edward VI. Having been joined by the earl of Lincoln and Lord Lovel, together with a body of two thousand veteran Germans under the command of Martin Swart, a brave and experienced officer, the insurgents resolved to make a descent upon England. They accordingly landed at Foudrey in Furness, Lancashire, and lost no time in marching southwards. They encountered the royal forces at Stoke, near Newark, and after a long and desperate combat were completely defeated. Their leaders perished in the battle, and Simnel fell into the hands of the king, who considering him too contemptible to be an object of resentment, pardoned and made him a scullion in the royal kitchen. He was afterwards made one of the king's falconers, and passed the rest of his life in obscurity.—J. T.

* SIMON, John, the medical officer of the board of health, lecturer on pathology at St. Thomas' hospital, and author of many valuable reports and various treatises of scientific value, was educated at King's college, London, and in 1838 was appointed assistant-surgeon at King's college hospital. In 1844 he became honorary fellow of the Royal College of Surgeons, London. He was also elected a fellow of the Royal Society. In 1848 he received the newly-created appointment of medical officer to the city of London—a choice which he so fully justified by his thorough examination into the sanitary condition of the metropolis, and his able reports thereon (1848–55), that the government selected him in 1855 for the office he now holds. As a writer he has contributed papers to the Cyclopædia of Anatomy and Physiology, to the Philosophical Transactions,

and other learned collections. His "Physiological Essay on the Thymus Gland" obtained the Astley Cooper prize of £300 in 1845. In 1850 he published a comprehensive work, entitled "General Pathology as conducive to the establishment of rational principles for the Diagnosis and Treatment of Disease." His "Lectures on Clinical Surgery" appeared 1850–52; and his "Reports on the Sanitary State of the People of England" have been published annually since 1855, and still continue to appear.—R. H.

SIMON MACCABEUS. See MACCABEES.

SIMON, RICHARD, one of the ablest critics and theologians of the seventeenth century, was born at Dieppe, 13th May, 1638. Having completed his studies in his native place, he entered the congregation of the Oratory, and lectured on philosophy at the college of Juilly. From this place he went to Paris, where he studied theology and the oriental languages, and made a catalogue of oriental MSS. in the Oratory of Rue St. Honoré. Returning to Juilly in 1668, he resumed his lectures on philosophy. In 1679 he left the congregation of the Oratory, and went to Belleville as priest. In 1682 he removed to Dieppe, whence he repaired to Paris for literary purposes. His death took place at Dieppe, April, 1712. Richard Simon was a very learned critic and scholar. He did much to open up a new course of investigation in biblical subjects. His spirit was free, acute, bold, and his learning profound. With great talents for sacred criticism, he treated with masterly skill the department to which his best thoughts were directed. Biblical criticism owes much to him. He weakened the authority of ecclesiastical tradition respecting the origin, integrity, and interpretation of Holy Scripture. In fact he was a kind of protestant in the Romish church, but his honest freedom and far-seeing sagacity raised suspicions against him. Like other men who are before their day, he was attacked and persecuted. He loved controversy, and did not always show a conciliatory spirit. Hence he had many enemies, both in his own church and among protestants. It is not surprising that he burnt his MSS. before his death, through fear of the jesuits. His principal works are—"Histoire Critique du Vieux Testament," 1678, which was suppressed because of its supposed dangerous contents (a Latin translation of it was published at Amsterdam, 1681); "Histoire critique du Nouveau Testament," 1689; "Disquisitiones criticæ de variis per diversa loca et tempora Bibliorum editionibus," 1684; "Histoire de l'origine et du progres des revenues ecclesiastiques," 1684, published under the name of Jerome a Costa; "Fides ecclesiæ Orientalis," 1671, &c., &c.—S. D.

SIMON, THOMAS, an eminent medallist, was born about 1612. He appears to have been of French descent, though a native of Yorkshire. In 1633 he became pupil and assistant to Nicholas Briot, engraver to the mint; and when Briot left England on the troubles between Charles I. and the parliament, Simon was appointed his successor. Simon's first important work was a new broad seal for the admiralty in 1636; and in 1643 he engraved a new great seal of England. Simon cut the great seals, commemoration medals, and coins during the protectorate of Oliver Cromwell and that of Richard Cromwell. At the Restoration he was deprived of his place as engraver to the mint, notwithstanding he produced a now famous "crown trial-piece," in order to show that he was not inferior to the French engraver who displaced him. Simon retained, however, the post of engraver of the royal seals till his death, which occurred in June of the plague year, 1665. Thomas Simon was on the whole the ablest engraver of the national seals, medals, and coins we have ever had; and his works are not only admirable as works of art, but also as historical memorials. He always represented faithfully the protector or the sovereign as he then was; not as is the foolish custom of recent engravers of the mint, who give an idealized portrait, worthless as a likeness and misleading as a memorial. It is worthy of note that at a recent sale a copy of Simon's "crown trial-piece" sold for the surprising sum of £275. Besides the dies executed for the government, Simon engraved several private medals of eminent persons; a great seal for the Royal Society, &c. A quarto volume of "Engravings and descriptions of the Medals, Coins, Great Seals, &c., of T. Simon" was published by Vertue in 1753.—J. T–e.

SIMONETTA, GIOVANNI, a Sicilian of the fifteenth century. His history of Francesco Sforza, written in Latin, has been reprinted by Muratori in his well-known collection.

SIMONIDES, the lyric poet, was born at Ceos, a small island in the Ægean, about 556 B.C. He early settled at Athens, then, as afterwards, one of the great centres of attraction for learned men, and enjoyed the favour and patronage of its ruler Hipparchus. From hence, after some years, he removed to Thessaly, where he sang the praises and profited by the liberality of the noble families of the Scopadæ and Aleuadæ. At the time of the Persian invasion, Simonides returned to Athens, and celebrated in various poems the triumphs of the war. He also composed some of his finest elegies in honour of the dead who fell in defence of their country. With some of the most famous men of his time, Miltiades, Pausanias, Themistocles, he lived on terms of intimacy. Removing subsequently to the court of Hiero at Syracuse, he continued there until his death, at an advanced age, 467 B.C. Though generally popular, Simonides showed a strong spirit of rivalry towards many contemporary writers, among others the celebrated Pindar. He was also very fond of money, and disposed to proportion his praises of the great to the munificence of their rewards for his song. Those fragments of his odes and elegies which still survive are sufficient to confirm the unanimous judgment of antiquity, that he was among the very first lyrical poets of Greece. Inferior in power to Sappho and Alcæus, he was unrivalled for sweetness and pathetic grace. Not without reason has an illustrious poet of our own expressed a vain desire for

> "One simple, tender-hearted scroll
> Of pure Simonides."

This writer must be carefully distinguished from Simonides of Amorgos, his predecessor, of whom also some fragments are extant. One of the most interesting, from a satire on women, is discussed by Addison in the Spectator.—G.

SIMPLICIUS, Bishop of Rome, was a native of Tibur. He was elevated in 467, and died 483. Little is known about him except that he was engaged in controversies with the Eastern patriarchs, and made various regulations concerning the discipline of the Roman clergy.—S. D.

SIMPLICIUS, one of the latest philosophers of the Neoplatonic school, and a commentator on the works of Aristotle, was a native of Cilicia. He flourished during the first half of the sixth century, and studied at Athens under Ammonius Hermeas and Damascius. When the rising power of christianity exposed the heathen philosophers to severe persecutions, and the Athenian schools were closed (529) by the edict of the Emperor Justinian, Simplicius sought refuge, with six philosophic friends, at the court of Kosroes, king of Persia. A few years afterwards, their safety being guaranteed by a treaty between Kosroes and Justinian, the exiled philosophers returned to Greece; but of the subsequent fortunes of Simplicius no account has been handed down to us. Of his writings on Aristotle, there are extant his commentary on the Categories, on the Physica Auscultatio, the De Cælo, and the De Anima. "These commentaries," says Brandis, "may without hesitation be regarded as the richest in their contents, of any that have come down to us bearing on the explanation of Aristotle. But for them we should be without the most important fragments of the writings of the Eleatics, of Empedocles, Anaxagoras, Diogenes of Apollonia, and others, which were at that day already very scarce, as well as without many extracts from the lost books of Aristotle, Theophrastus, and Eudemus."—(Art. "Simplicius" in Smith's Dict. of Greek and Roman Biog. and Mythol.) Extracts from Simplicius are to be found in Brandis' Scholia in Aristotelem, pp. 468–518. A complete edition of his commentaries on the Physica Auscultatio and the De Cælo has been long promised by Cobet and Karsten, but has not yet made its appearance.—J. F. F.

SIMPSON or SIMSON, EDWARD, born at Tottenham in 1578, was educated at Westminster school under Camden, and at Trinity college, Cambridge, of which he became a fellow, He had a church in Cambridge, and was afterwards rector of Eastling and prebend of Corringham. He wrote a universal history, which he brought down as far as A.D. 71, and many other works. His death took place in 1651.—D. W. R.

* SIMPSON, SIR GEORGE, Governor of the Hudson's Bay Company's territories, was born in Ross-shire, Scotland, in 1796. At an early age he was sent out to America, where a fierce contest was then raging between the Hudson's Bay Company and the North-west Company of Canada. He succeeded in reconciling the contending parties, and inducing them to coalesce. Mr. Simpson was rewarded by the appointment of resident governor of one of the divisions of the country, and subsequently

made governor of the whole of the Hudson's Bay Company's territories. In 1836, when the company was about to apply to parliament for a renewal of their charter, they began for the first time to fulfil its obligations, and the directors instructed Mr. Simpson to fit out an expedition to connect the discoveries of Captains Ross and Back. The requisite preparations were made by the governor, and his nephew, the late Thomas Simpson, headed the expedition, which, amid great difficulties traced the arctic coast of America from the mouth of the Mackenzie river to Point Barrow, and from the mouth of the Coppermine river to the Gulf of Boothia. Simpson was knighted in 1841.—J. T.

*SIMPSON, Sir James, General, G.C.B., a distinguished British officer, was born in Roxburghshire, Scotland, in 1792. He entered the army in 1811, took part in the Peninsular war in 1812–13, fought in the campaign in the Netherlands in 1815, and was severely wounded at Quatre Bras. He afterwards served on the staff in Ireland, and held an important command in the Mauritius, where his activity and assiduity in the discharge of his duties gained him a high reputation as a regimental officer. In 1845 Colonel Simpson acted as second in command in India under Sir Charles Napier, who held him in high esteem. When the war broke out between Russia and France and England, Lieutenant-general Simpson was sent out to the Crimea as chief of the staff, and on the death of Lord Raglan was induced very reluctantly to become his successor. But he had to contend with almost insuperable difficulties; his health, too, was infirm, and grew still worse by his unwearied zeal and anxiety; and shortly after the failure of the attack on the Redan on the 8th of September, 1855, he resigned his command to Sir William Codrington. He was promoted to the rank of general, and decorated with the grand cross of the order of the bath. He has since received the Turkish order of the medjidie, the grand cross of the military order of Savoy, and the grand cross of the legion of honour. Sir James is colonel of the 87th regiment of foot.—J. T.

SIMPSON, James Young, M.D., F.R.S.E., the discoverer of the anæsthetic properties of chloroform, and the distinguished professor of obstetric medicine in the university of Edinburgh, was born at Bathgate, Linlithgowshire, in 1811. He graduated in medicine at the university of Edinburgh in 1832, and after his graduation became assistant to Professor J. Thompson, who at that time held the chair of general pathology. In 1840 he succeeded Professor Hamilton in the chair of midwifery in the university, which he has ever since occupied. In 1849 he was elected president of the Edinburgh Royal College of Physicians, and in 1852 president of the Medico-Chirurgical Society. In the following year he was chosen foreign associate of the French Academy of Medicine. Dr. Simpson's discovery of chloroform as an anæsthetic agent, and his introduction of anæsthesia in the practice of midwifery, mark an era in surgical and obstetric practice. Morton, an American dentist, had previously discovered that patients could be rendered insensible to the pain of surgical operations by the inhalation of the vapour of sulphuric ether, and his discovery had been applied in numerous cases of surgical operation both in America and Europe. But Professor Simpson was the first who ventured to use the new anæsthetic agent to remove the pangs of childbirth. On the 19th of January, 1847, his first patient was delivered under the influence of ether. But before the expiration of the same year Dr. Simpson had discovered that the vapour of another volatile substance was more certain and efficacious as an anæsthetic. He found that the action of the new fluid chloroform was more rapid, perfect, and persistent than that of ether, that a less quantity of the agent was required to produce the effect, and that its odour was evanescent, whilst that of ether was persistent. After numerous experiments with chloroform on himself, he ventured to use it in practice. Its introduction dates from the 8th November, 1847. From that time to the present it has been used in nearly every hospital at home and abroad. Its value has been tested in the enormous surgical practice which the great wars of the last decade have afforded; and it has likewise proved an invaluable boon in the lying-in chamber. The introduction of anæsthesia in midwifery brought Dr. Simpson into controversy with certain religionists on the question of the propriety of abrogating the original curse. It need scarcely be said that he gave a triumphant refutation to their objections. His answer will be found in the second volume of his collected works. The French Academy of Sciences in 1856 awarded to Dr. Simpson the Montyon prize of two thousand francs for the benefits which he had conferred on humanity by the introduction of anæsthesia by chloroform into the practice of surgery and midwifery. He also received from King Oscar of Sweden the knighthood of the royal order of St. Olaf. On the representations of Dr. Simpson, her majesty Queen Victoria availed herself of the benefits of chloroform on the occasion of the birth of her two last children. From the queen he received the appointment of physician accoucheur to her majesty in Scotland. Dr. Simpson's memoirs and contributions to obstetric science have been collected and published in two volumes, under the editorship of Dr. W. O. Priestley and Dr. Horatio R. Storer. It will be sufficient here to notice with regard to this collection that, amongst other most original and valuable papers it contains those—"On turning as a substitute for Craniotomy and Long Forceps;" "On the separation of the Placenta before the Birth of the Child in Placenta Prævia;" "On the Sex of the Child as a cause of difficulty in Parturition;" and "On the use of the Intra-uterine Sound and Pessaries." Besides his obstetrical writings, Dr. Simpson has distinguished himself as a medical antiquary, and in other branches of medical science. The following is a list of some of his writings, which do not immediately refer to obstetric medicine—"The Contagiousness of Cholera," *Edin. Medical and Surgical Journal*, April, 1838; "Antiquarian Notices of Leprosy and Leper Hospitals in Scotland and England," read before the Med. Chir. Soc., March, 1841; graduation address "On the Conduct and Duties of Young Physicians," 1842; "Description of the Bones of the Distorted Foot of a Chinese Woman," read before the Med. Chir. Soc., June, 1845; "Solutions of Gun Cotton, Gutta Percha, and Caoutchouc as Dressings for Wounds," read before the Med. Chir. Soc., May, 1848; "Ancient Roman Medicine Stamps," *Edin. Monthly Jour. of Med. Science*, 1851; "Repudiation of Mesmerism," *Ib.* and *Lancet*, 1851; "Was the Roman Army provided with Medical Officers?" Edin., 1851; "Notes on some Ancient Greek Medical Vases for containing 'Lykion;'" and "On the modern use of the same drug in India," *Edin. Month. Jour. Med. Science*, Jan., 1853; "Inaugural Address on the Modern Advancement of Medicine and Surgery," read before the *Edin. Med. Chir. Soc.*, 1853; "Homœopathy: its Tenets and Tendencies," Edin., 1853; "On the use of Metallic Sutures and Metallic Ligatures in Surgery," *Medical Times and Gazette*, June 5, 1858. In the same journal he has also published a series of clinical lectures on the diseases of women.—F. C. W.

SIMPSON, Thomas, an English mathematician, was born at Market-Bosworth in Leicestershire on the 20th of August, 1710, and died there on the 14th of May, 1761. His father was a cloth manufacturer, and he was brought up to the same trade, but he was induced to abandon that business and his father's house by his love for scientific study. After maintaining himself for a short time as a fortune-teller, he married his landlady, a tailor's widow somewhat stricken in years, and established himself at Derby as a teacher of mathematics. Having removed to London, his abilities in the same capacity soon gained him a high reputation, which was augmented by a series of treatises that he published on various branches of mathematics, and especially on the method of fluxions, then almost new to the scientific world. In 1743 he was appointed professor of mathematics at the Royal Military academy of Woolwich, and in 1745 a fellow of the Royal Society.—W. J. M. R.

*SIMROCK, Karl, a distinguished German poet and litterateur, was born at Bonn, 28th August, 1802. He studied the law at Bonn and Berlin, and was just preparing for the bench, when a poem which he had written in honour of the revolution of 1830, gave so much displeasure to the government that he was declared incapable of holding office in Prussia. He therefore concentrated his energy in a literary career, and it was only in 1850, that in recognition of his literary merits he was appointed professor of the German language and literature at Bonn. Simrock's labours have chiefly been placed in translating and elucidating the immortal productions of old and middle German poetry, as the Lay of the Nibelungen, the Heldenbuch, Gudrun, the songs of Walther von der Vogelweide, the Parcival and Titurel by Wolfram von Eschenbach, the Arme Heinrich by Hartmann von Aue and others. These translations unite an admirable fluency to great accuracy, and prove that Simrock combines in his person both the philologist and poet. Among his original poems "Wieland the Smith," 1835, takes the highest rank.

His miscellaneous publications are too numerous to be mentioned, and we therefore only note the "Quellen des Shakspeare in Novellen, Mährchen und Sagen," 3 vols., Berlin, 1831, which he published conjointly with Echtermeyer and Henschel, and his "Handy Book of German Mythology."—K. E.

SIMSON, Robert, an eminent Scottish mathematician, was born at Kirton-hall in Ayrshire on the 14th of October, 1687, and died at Glasgow on the 1st of October, 1768. He studied at the university of Glasgow, and distinguished himself so highly by his ability in mathematics that he was offered the professorship of that science in 1710; he did not, however, accept that appointment till 1711, passing the intervening time in study, that he might be the better qualified for the chair. He performed its duties with success and honour for fifty years, and retired in 1761 on the grounds of age and infirmity. He edited the first six and the eleventh and twelfth books of Euclid, and the works of other Greek mathematicians, and was perhaps the most able and zealous cultivator of the ancient geometry who has lived in modern times. Amongst his achievements in that study was the discovery of the nature of those propositions which the ancients called "porisms," and of which very vague accounts only had been handed down to our age.—W. J. M. R.

SINA-IBN. See Avicenna.

SINCLAIR, Catherine, sixth daughter of Sir John, was born in 1800. At the age of fourteen she was installed as her father's secretary, writing from his dictation five or six hours daily for many years. The deep interest which she felt in the education of a nephew first led Miss Sinclair to become a writer, and she composed two little volumes for children called "Charlie Seymour," and the "Heirs of the Cæsars." On the death of her father in 1835, her career as an authoress commenced in earnest. Her first work was a novel entitled "Modern Accomplishments," which was followed by "Modern Society," "The Journey of Life," "The Business of Life," "Modern Flirtation," "Lord and Lady Harcourt," "Beatrice," &c., most of which have had a very large circulation. She also wrote a lively and entertaining record of a "Tour through Wales," "Scotland and the Scotch," "Shetland and the Shetlanders," and various other works of a miscellaneous character. Miss Sinclair took a deep interest in the various philanthropic schemes for the benefit of the poor and the ignorant. She latterly superintended a charitable institution for the widows of military officers, a charge which was bequeathed to her, together with a large income, by a lady who was first attracted to her by the perusal of her writings. She died on the 6th of August, 1864.—J. T.

SINCLAIR, Sir John, Bart., a distinguished philanthropist and public benefactor, was the eldest son of George Sinclair, Esq. of Ulbster, and Lady Janet Sutherland, sister of the seventeenth earl of Sutherland, and was born at Thurso castle, in the county of Caithness, in 1754. His father having died in 1770, John Sinclair succeeded in his sixteenth year to the family estate, which, until he came of age, was managed by his mother. He received his early education at the high school of Edinburgh, under the superintendence of Logan the poet, and afterwards studied at the universities of Edinburgh, Glasgow, and Oxford. In 1775 he became a member of the Faculty of Advocates, and was subsequently called to the English bar, though he had no intention of following the law as a profession. In 1780 he was elected member of parliament for his native county, and sat in the house of commons for upwards of thirty years. Even before this period he had commenced his improvements in Caithness-shire, where the fields were uninclosed, the lands undrained, the fisheries neglected, and where there were no roads, and no bridges. Pennant states that at this time scarcely any farmer in the county owned a wheel-cart, and burdens were conveyed on the backs of women. So vigorous were the exertions of Mr. Sinclair, that in 1812 he had reclaimed upwards of eleven thousand acres of waste land. His advice and example so excited the zeal of the other landlords and tenants, that the value of their estates was enormously increased, and the whole face of the country changed. His own estate of Langwell, which his mother had bought for £8000, he sold for £100,000. Mr. Sinclair's next effort was to improve the breed of sheep and the quality of their wool. He wrote letters to every landed proprietor with whom he had any influence; held meetings; imported Merino sheep from the continent; introduced the Cheviot breed of sheep from England, which up to this period it was supposed could not live in Scotland; and established the British Wool Society, whose operations have been productive of vast benefit to the northern counties. The improvement of the fisheries on the Caithness coast next attracted Mr. Sinclair's attention. He brought about the re-establishment of the cod-fishing, which had long been almost abandoned; he supplied capital for the commencement of a herring fishery, and induced the government to assist in constructing harbours at Wick and Thurso. It was through his exertions also that the board of agriculture was established in 1793, and an annual grant voted by parliament to defray its necessary expenditure. Meanwhile Mr. Sinclair was taking an equally active part in the public questions of the day. He published a number of seasonable pamphlets on finance and on the defence of the country. On the breaking out of the French war he raised a regiment on his own estates, of which he took the command. It was at his suggestion that the government issued exchequer bills to the amount of £5,000,000 for the behoof of our suffering merchants, and thus averted almost universal bankruptcy. It was with justice Mr. Pitt said to him emphatically, "There is no man to whom government is more indebted, and if you have any object in view I shall attend to it with pleasure." Mr. Sinclair was created a baronet in 1786, and some years later was made a privy councillor. Sir John wrote a treatise on agriculture, and a "History of the Public Revenue." But his most important work was the well-known "Statistical Account of Scotland," in twenty-one volumes. After nearly eight years of ceaseless labour and anxiety, during which he received above twenty thousand letters on the subject, this great work was completed on the 1st of January, 1798. The profits of the publication were, with Sir John's usual generosity, assigned to the Society for the Sons of the Clergy. In 1811 he was appointed cashier of excise for Scotland, and in consequence resigned his seat in parliament. He continued to employ his pen for the public good down to the last year of his life. He published in all three hundred and sixty-seven pamphlets on various subjects, and eighteen volumes octavo, in addition to the "Statistical Account of Scotland." The venerable and kind philanthropist survived till the close of 1835. Sir John was twice married, and left seven sons and eight daughters. His domestic life was as happy as his public life was useful.—(*Memoir of Sir John Sinclair*, by his son, Archdeacon Sinclair, 2 vols., 1837.)—J. T.

SINDIA, Family of. See Scindiah.

SINGER, Samuel Weller, an eminent literary antiquary, was born in 1783; and though almost entirely self-educated, he distinguished himself in the course of a long life by remarkable critical acumen and by an extensive and accurate knowledge of books. He rendered great service to the cause of old English literature, and edited Shakspeare (10 vols. 18mo, 1826) and Bacon. In 1816 he printed a valuable and interesting work entitled "Researches into the History of Playing Cards." His position as a commentator on Shakspeare impelled him to enter into the controversy concerning Mr. Collier's emendations, upon which he published a volume entitled "Vindication of the Text of Shakspeare from Collier." He was a judicious collector of books and manuscripts. His collection of the latter was sold during his lifetime in 1858; his books after his death, which took place on the 20th December, 1858.—R. H.

SINGLETON, Henry, portrait and historical painter, was born in 1766. He learned the rudiments of his art from his uncle, a miniature painter, and became a student in the Royal academy, where he carried off the gold medal in 1788. A large painting of the Academicians assembled in the Council-room, 1793, attracted much notice. Singleton continued to exhibit regularly at the academy; but when he became a candidate for the associateship in 1807 he was passed over, and he did not apply again. His exclusion from the academy had an ill effect on his fortunes; but though a clever painter, he would never, under the happiest circumstances, have been more than a mediocre one. Several of his paintings have been engraved on a large scale—"Christ healing the Blind;" "Christ's Entry into Jerusalem;" "Hannibal swearing enmity to the Romans;" "The Storming of Seringapatam;" "The Death of Tippoo Saib;" and "The Surrender of the Sons of Tippoo Saib," were all popular prints in their day. He also made a large number of designs for book illustrations. His latest work was a series of illustrations of Shakspeare's principal plays. Singleton died September 15, 1839.—J. T–e.

SIRANI, Elisabetta, born at Bologna in 1638, was taught painting by her father, Giovanni Andrea Sirani (1610–70)

and was also like her father an imitator of Guido Reni's second manner. Many of Elisabetta's works are completely in the style of that master. Her works are very numerous, considering her short career, which was prematurely terminated by a painful disease of the stomach—so rare that the people were persuaded that she had died of poison, and a very interesting investigation into the circumstances is recorded by Malvasia. Elisabetta Sirani died at Bologna on the 28th of August, 1665, aged only twenty-seven. From lists published by Malvasia, from her own notes or pocket-books, she painted altogether upwards of one hundred and sixty pictures and portraits, during the space of ten years only, from 1655 to 1665; she also etched a few plates. She was buried in the church of San Domenico, in the same tomb as Guido. Though so short-lived, Elisabetta educated a numerous school of female painters, of whom were well known—besides her own sisters, Barbara and Anna Maria—Veronica Franchi, Vincenzia Fabri, Lucrezia Scarfaglia, and Genevra Cantofoli. Several of Elisabetta Sirani's works are preserved in the gallery of the Bolognese academy, comprising the altarpiece of "St. Anthony adoring the Infant Christ," formerly in the church of San Leonardo in Bologna; many of her works are also in the Zampieri, Caprara, and Zambeccari palaces at Bologna, and in the Corsini and Bolognetti palaces at Rome.—Her father, Giovanni A. Sirani, was a painter of great consideration in his time, and was employed to complete most of the public works left unfinished by Guido at his death. The large picture by Guido of St. Bruno, in the Certosa at Bologna, was finished by Sirani.—R. N. W.

SIRICIUS, a native of Rome, was elected bishop of Rome in 384. He was very active and energetic in his efforts to maintain the unity of the church, and preserve the purity of the clergy. Without ambition or display, he conducted himself with great moderation and wisdom. He endeavoured to suppress the heresy of the Priscillianists and the usurpation of Flavianus of Antioch. His death took place in 398. Six letters or decretal epistles, which he wrote relative to doctrine and discipline, are still extant; they are in the Bibliotheca Patrum of Galland, vol. vii. In the letter to Himerius, bishop of Tarracona, he writes about the celibacy of the clergy, a subject which had begun to attract the attention of the Romish bishops.—S. D.

SIRMOND, James, a learned French ecclesiastic, was born at Riom, October 22, 1559, and was the son of a magistrate of that city. He received his education at the college of Billom, which then ranked first amongst those which the jesuits possessed in France; and he became a member of that society in 1576. He studied the ancient classics with such assiduity and success that he was esteemed one of the most finished writers of the learned languages, and was sent to Paris to give instruction in a college founded there by the religious order to which he belonged. Among his pupils were Charles de Valois, Duc d'Angoulème, and St. Francis de Sales. In 1590 he was summoned by P. Aquaviva, general of his order, to Rome, and appointed his secretary. Sirmond is chiefly remembered from his careful editions of numerous books, the productions of writers in the middle ages, the MSS. of which he discovered in old libraries at Rome and other places. His works amount to fifteen volumes folio—five of which, containing his original productions, were published at Paris in 1696, under the title of Jacobi Sirmondi Opera Varia, &c. Sirmond died in 1651.—F.

SISINNIUS, a native of Syria, was appointed to succeed John VII. as bishop of Rome in 707, but survived his election only for twenty days.—D. W. R.

SISMONDI, John Charles Leonard Simonde de, historian and publicist, was descended from a noble family of that name, which flourished for a long time at Pisa, while that city was conspicuous among the Italian republics. Being expelled as Ghibellines some time in the fourteenth century, the family settled at the Cote de St. André in Dauphiné, where in the course of generations their name was Gallicized into Simonde, which the historian, the last of his race, restored to Sismondi. Having embraced the doctrines of the reformers, the family was once more driven from home by the revocation of the edict of Nantes, and took refuge in Geneva, where they were admitted as citizens, and enrolled among the high aristocracy. In a country house called Chatelaine, near this city, John Charles Leonard was born, on the 9th of May, 1773. Educated first by his mother, who to the end of her life exercised a powerful influence over him, at the age of ten he was sent to the high school or college of Geneva, and afterwards he attended lectures at the auditoire. In his boyish days he exhibited a taste for politics, and with other young legislators founded a republic in which all were to be virtuous and happy. The easy current of his life was interrupted by the losses which his father sustained through the bankruptcy of France. Sismondi was then placed in the counting-house of Eynard & Company, an eminent firm at Lyons. Practical familiarity with accounts, and habits of methodical industry acquired in the counting-house, proved useful subsequently in the prosecution of his historical and economical studies. The revolutionary outburst at Lyons in 1792 compelled him to return to Geneva, where he and his father were cast into prison. On their release they went to England, and lodged for a time with the rector of Bearmarsh in Sussex, whence they went to Tenterden in Kent. Sismondi applied himself to the study of the English language, institutions, manners, and industry, especially agriculture, laying up materials for future use. The family returned to Geneva in 1794, whence they were again driven by the horror they experienced at the judicial murder of their friend M. Carla, a proscribed syndic of the republic, who was hiding in the garden at Chatelaine when seized by the gens d'armes and marched away to be shot. Chatelaine was sold, and with the proceeds the Sismondi, migrating to Tuscany the country of their ancestors, settled on a farm in the Val Chiusa, near Pescia. Here they remained from 1795 to 1800, during which Sismondi published a volume on the agriculture of Tuscany. Quietly as he lived he did not escape persecution from the two parties, Austrian and French, which alternately ruled in Tuscany. By one and the other he was imprisoned no less than four times during his residence in Italy. Spite of trouble and ill treatment he pursued his studies, and in 1798 began his inquiries into the constitutions of the Italian republics. Returning to Geneva with his parents in 1800, he was appointed secretary to the chamber of commerce, and in 1803 published a treatise, "Sur la Richesse Commerciale," in which he appears as a follower of Adam Smith. The reputation acquired by this book procured him the offer of the professorship of political economy at Wilna, which he declined. Balancing the respective advantages of procuring some office under the first consul, or writing history, he was persuaded by his mother to make choice of the latter, and at once applied himself with ardour to the task of writing his "History of the Italian Republics," of which the first two volumes were published at Zurich in 1807. The remainder of the work appeared at intervals of various length until brought to a conclusion in 1818. The articles he had contributed to the Biographie Universelle, he worked up in another form for his history of the republics. Notwithstanding his aversion to the profession of teacher, Sismondi gladly consented in 1811 to deliver a course of lectures on the literature of the south of Europe. To arrange the publication of these lectures he went to Paris for the first time in 1813, a year of great excitement. He was well received in the best Parisian society, and made the acquaintance of M. Guizot, who afterwards in 1819 offered Sismondi a professorship of history at Paris worth eighteen thousand francs a year, and again in 1824 another at Liege of nearly equal value, both of which were declined. In both the able works already mentioned, Sismondi had the benefit of the criticism of Madame de Stäel, with whom, and with M. Necker, her father, he long enjoyed a close intimacy, having been her fellow-traveller in 1805, during that journey to Italy which furnished materials for her celebrated novel, Corinne. In 1819 Sismondi published his last, longest, and best work, the "Histoire des Français," in which the writer displays not only the wisdom of age, but greater clearness and vivacity than can be discerned in his earlier works. The volumes appeared at successive intervals, commencing in 1821 and terminating with the twenty-ninth, which was published in 1843, after the author had been laid in the grave. After the abdication of Napoleon in 1814, Geneva, which had been annexed to France, recovered her independence, and Sismondi, being chosen a member of the supreme council, assisted in reorganizing the republic. The events of the Hundred Days gave rise to a curious incident in Sismondi's history. He was too much the friend of Madame de Stäel ever to have been a Bonapartist. But the government of the restored Bourbons was a disappointment to him as to many others, and the return of Napoleon from Elba excited hopes in Sismondi that the emperor would really prove a good constitutional monarch, and he published in the *Moniteur* a remarkable series of letters upon the

*Acte Additionnel*, which his old friend and countryman, Benjamin Constant, had assisted to indite. Napoleon expressed a wish to see the author, and an interview took place which Sismondi has described with his usual detail in letters to his mother, who had gently reproached him for his adhesion to the emperor. After the battle of Waterloo Sismondi returned to Geneva, where he was coldly received. He retired to his study. He had lost his father in 1811; in 1817 he followed the remains of Madame de Stäel to the grave, and in 1821 his mother died at Pescia. Two years before he had married Miss Allen, an English lady, whose elder sister was the wife of his friend Sir James Mackintosh, and in her accomplishments and tenderness he found solace for the rest of his days. With the exception of occasional journeys to France, Italy, and England, he passed the remainder of his life at a country house he had purchased near Chêne, about three miles from Geneva. In 1840 his health began to fail. A painful disease, cancer in the stomach, did not interrupt his labours. On 30th March, 1842, he spoke before the constituent assembly of Geneva. On the 9th of May he wrote the last sentence of his history. On the 13th June he was correcting proofs for the press, and on the 25th he breathed his last. For list of works see Querard; see also memoir prefixed to his "Political Economy," 8vo, London, 1847.—R. H.

SIXTUS I., Bishop of Rome about the beginning of the second century. He is said to have been elevated to the see of Rome in 120, and to have been beheaded in 139. The church reverences him as a martyr.

SIXTUS II., Bishop of Rome, was an Athenian by birth, and a philosopher of the Academy. He was elevated to the papal see in 257, as the successor of Stephen I. In the persecution of the christians under Valerian he suffered martyrdom.

SIXTUS III., Bishop of Rome, became pope in 432. In the dispute between Cyril of Alexandria and John bishop of Antioch, respecting the Nestorians, he endeavoured to act as a mediator and peacemaker. It was he who is said to have sent Patrick, the apostle of the Irish, with full credentials. His death took place in 440. He has left several epistles.

SIXTUS IV., Pope, a Franciscan monk, who was raised to the see of Rome in 1471, and died in 1484. He supported the conspiracy of the Pazzi against Lorenzo de Medici. Cardinal Riario, his nephew, was present when Lorenzo's brother was assassinated. After the attempt had failed, and the leading conspirators were put to death, including the archbishop of Pisa, the pope excommunicated Lorenzo and all concerned in the plot for putting the ecclesiastic to death. But the Florentine clergy sided with Lorenzo, and held a synod, in which an accusation was drawn up against the pope for having been accessary to the conspiracy. As Naples joined with Sixtus against Florence, and the latter place was in danger, Lorenzo went in person to Ferdinand of Naples on behalf of his country, and succeeded in detaching him from the pope, who soon after was reconciled to the Florentines. In 1482 the pope entered into an alliance with the Venetians for the purpose of depriving the duke of Ferrara of his dominions. But the king of Naples and the Florentines sided with the duke. When the emperor interfered and threatened to summon a general council, the pope made peace with the duke, and counselled the Venetians to follow the same course. Because they refused he excommunicated them. Yet they soon after took his advice. His character deserves no respect, as he was selfish, ambitious, unscrupulous, and meddling. Under his sanction the inquisition was introduced into Spain. He was addicted to nepotism and simony. It is also said that he had sons, one of whom became Julius II. His nephews, if not his sons, were certainly enriched by dishonourable methods.

SIXTUS V. (FELIX PERETTI), Pope, one of the most able popes, became a Franciscan monk in 1534, and soon acquired great reputation for his uncommon knowledge of scholastic philosophy and theology, as well as of Roman literature. In 1544 he taught canonical law at Rimini, and in 1546 at Siena. After passing through many gradations and offices, in which he conducted himself with ability, prudence, and moderation, and exerted a good influence both on Pius V. and Gregory XIII, he was chosen pope, 1585. Immediately after his election he showed a vigour and independence which astonished the cardinals who had raised him to the throne. As a temporal sovereign he took a lively interest in the affairs of Europe. His policy was to weaken one country by means of another, and so to make himself independent of all. His plan of bringing Germany back to its former subjection to Rome failed; yet he moved the Emperor Rudolf II. to persecute heretics. In like manner, he did not succeed in bringing Russia and Egypt under the power of his sceptre. He was well pleased to see the overgrown power of Spain humbled by Elizabeth of England. Sixtus had a complete system of private police and espionage, by means of which he was well acquainted with everything that took place in Rome and its neighbourhood, as well as in more distant places. Hence he extirpated the numerous outlaws and robbers who infested the city and its environs. His justice was summary and severe against them. He fixed the number of cardinals at seventy; and enacted that all bishops of catholic christendom should repair to Rome once within three, five, or ten years. In theological disputes he observed a wise neutrality. He embellished Rome with many useful buildings, which afforded the means of subsistence to thousands, such as the Vatican, the obelisk before St. Peter's, &c. He also provided a printing establishment in the Vatican, from which issued, under his editorship, the Septuagint (1587), the Vulgate (1590), and the works of St. Ambrose. He also founded various colleges. On the whole, he was more of a politician and man of business than a theologian. His practical ability was very great. Sly, cautious, wary, cold, reserved, he astonished those around him by the shrewdness of his answers. His mental qualities made him more feared than loved. In administrative talents he excels all the popes of the last three centuries. Sixtus V. died 24th August, 1590. His life has been written by Tempesti and others.—S. D.

SJÖBERG, ERIK, better known by his pseudonym Vitalis, an eminent Swedish poet, was born in Södermanland on the 14th of January, 1794. His parents were poor. Young Sjöberg had from the first a delicate constitution, which incapacitated him for manual labour. But he loved books and learning; and through the kindness of some friends was sent to a school at Strenguäs, where he formed the acquaintance of Nicander, then a boy attending the same seminary, and who also afterwards greatly distinguished himself as a poet. The friendship of the pair was of the closest kind. In 1819 they studied together at Upsala, and it was at this time that they both achieved their first poetical success. Sjöberg, however, still continued poor, although he had reaped renown by his writings; and the sensitiveness and pride of his character impelled him to decline any proffered help. In 1824 he left the university, and endeavoured to gain at Stockholm a livelihood by literature; but in two or three years he sank under the pressure of penury and the accumulation of misfortunes. He died of consumption on the 4th of March, 1828. A collective edition of his poems was published after his decease. The melancholy career of Sjöberg, so fitly denoted by the name he assumed in his earliest works —Vita-lis (life a struggle)—can never be contemplated without profound interest and regret. His lyric poetry bears the distinctive marks of genius. In Sjöberg also, notwithstanding the dreariness of his earthly lot, the humorous faculty was remarkably developed; and among his happiest efforts are some of the productions of his comic muse.—J. J.

* SJÖGREN, ANDREAS JOHAN, a distinguished philologist, is a native of Finland, and was born in 1794. He studied at the university of Abo, and in 1819 went to reside in St. Petersburg, where his first production, a treatise on the Finnish language and literature, was published in 1821. He was subsequently appointed librarian of the Romanzov public library. Sjögren has written various excellent works on linguistic subjects. Perhaps chief among these is his "Ossetic Grammar and Vocabulary," which appeared in 1844, and is remarkable for its accuracy and comprehensiveness.—J. J.

SKELTON, JOHN, an English poet and ecclesiastic, descended from an ancient family in Cumberland, was born towards the end of the fifteenth century. It is not decisively known whether he was educated at Oxford or Cambridge, or at both. Both universities claim the honour. It is certain, however, that he distinguished himself at Oxford as a poet, for he was poet-laureate to that university about 1489, and there translated some of the Latin classics. Some aver that he was also poet-laureate to Henry VIII.; but his connection with the court has not been thoroughly defined, as it is also said that he was only a graduated rhetorician employed in the service of the king, and that all his productions were in Latin until the time of the Reformation. Skelton was in holy orders, and became curate of Trompington in 1507, and also rector of Diss in Norfolk; but the

poet satirist could not abandon his freedom of style even in the pulpit, and it is said that his language excited general censure. He seems to have directed his satirical powers chiefly against the mendicant friars, Cardinal Wolsey, and Lilly the mathematician. He was suspended from his clerical functions, it was said, by his diocesan the bishop of Norwich, who punished him, according to Fuller, for keeping a concubine, an act which was at that time less condemned in a clergyman than marriage. It may well be, however, that Skelton's satire provoked his enemies to find fault with his sermons, and that he was, as Erasmus describes him, *Britannicarum litterarum lumen et decus*. Skelton on his deathbed declared that he conscientiously considered the woman he lived with to be his wife, but was afraid to own her as such. From this confession and his bold attacks upon the vices of the clergy, it is not improbable that he had imbibed some of the principles of the Reformation, although he had not the courage fully to avow them. He was bold enough, however, publicly to attack Wolsey, then in the zenith of his power. The cardinal discovered him as the author of the satires upon himself, and ordered him to be apprehended, upon which Skelton took refuge in the sanctuary of Westminster abbey, where the Abbot Islife afforded him protection until his death, which occurred on 21st June, 1529. Skelton was buried in St. Margaret's churchyard. Warton thus describes Skelton's poetry:—"His characteristic vein of humour is capricious and grotesque. If his whimsical extravagancies ever move our laughter, at the same time they shock our sensibility. His festive levities are not only vulgar and indelicate, but frequently want truth and propriety. His subjects are often as ridiculous as his metre, but he sometimes debases his matter by his versification. On the whole his genius seems better suited to low burlesque than to liberal and manly satire. It is supposed by Caxton that he improved our language, but he sometimes affects obscurity, and sometimes adopts the most familiar phraseology of the people."—F.

SKELTON, Philip, an Irish divine, was born in the parish of Derriaghly, near Lisburn, in February, 1707. Having been ordained deacon about 1729, he was in 1750 presented to the living of Pettigo in Donegal, in 1759 to Devinish in Fermanagh, and in 1766 to Fintona in Tyrone. He was a zealous defender of orthodox opinions, and was the author of many works upon theological and other subjects. He died May 4, 1787.—D.W.R.

SKINNER, John, author of "Tullochgorum," was born in Aberdeenshire in 1721. His father was parish schoolmaster of Birse. At thirteen years of age he entered Marischal college, Aberdeen, and on completing his academical education he became assistant to the parish schoolmaster, first of Kenmay and then of Monymusk. Having gone over to episcopacy, he was, in 1742, ordained by Bishop Dunbar of Peterhead, and shortly after was appointed to the charge of the episcopal congregation of Longside, near that town, over which he presided for the long space of sixty-five years. Along with his brethren he was subjected to considerable suffering after the suppression of the rebellion in 1745; his chapel was burned by the soldiers of the duke of Cumberland, and he was even imprisoned for six months (in 1753) for having, contrary to law, officiated to more than four persons. Meanwhile he had become an author. His first publication was a pamphlet entitled "A Reservation against Presbytery." His "Dissertation on Job's Prophecy" appeared in 1757. His "Ecclesiastical History of Scotland" was published in 1788, in 2 vols. 8vo. But by far the most popular of his writings are the capital songs, "Tullochgorum;" "The Ewie wi' the crooked horn;" "O why should old age so much wound us, O;" "John of Badenyon," &c. He was a correspondent of Burns, who greatly admired his songs. This excellent, learned, and genial clergyman reared a large family upon a very slender income, in a small cottage consisting simply of a kitchen and parlour. Long before his decease he had the gratification to see his eldest son become his own bishop, and his grandson is now primus of the Scotch Episcopal Church. Mr. Skinner died in 1807, in his eighty-sixth year.—J. T.

SKINNER, Stephen, an English etymologist and antiquary, was born in or near London about 1622. He entered Christ Church college, Oxford, in 1638, made rapid progress in his studies, but was interrupted by the breaking out of the civil war, and having determined upon following the medical profession, visited the chief schools in France, Spain, Italy, and Germany, to perfect his knowledge by information gained from the most celebrated practitioners in those countries. He took the degree of doctor of medicine at Heidelberg in 1654, and having returned to Oxford, graduated M.A., and settled as a physician at Lincoln, where he practised his art with much success. But in the midst of his numerous professional labours he found leisure to cultivate his taste for philosophic pursuits, and to enter into a wide correspondence with the learned men in different parts of Europe. He left in manuscript the following unfinished works—"Prolegomena Etymologica;" "Etymologicon linguæ Anglicanæ;" "Etymologicon Botanicum;" "Etymologica Expositio vocum forensium;" "Etymologicon vocum omnium Anglicarum;" "Etymologicon Onomasticon;" all of which were edited after his death by Thomas Henshaw, and with the latter's addenda and notes, published in 1671 under the title "Etymologicon Linguæ Anglicanæ." Skinner died at Lincoln in 1667.—F.

SKOVORODA, Gregori Savitch, a Russian ecclesiastic, was born about 1730 in a village near Kieff, where his father was sub-deacon. From being a servant in the theological seminary at Kieff he became a student; and when he had exhausted the fountains of knowledge in that school, he made his escape to Pesth on foot. The name of Wolff drew him farther west to Halle, where he spent three years in arduous study, and translated the Homilies of St. Chrysostom into Little Russian. On his return to Kieff, finding no employment, he engaged voluntarily in the delicate task of assuaging the spirit of persecution which animated the inhabitants of the Ukraine against the Uniats, a sect which, belonging to the Greek church in rite and doctrine, yet acknowledges the supremacy of the pope. He went from village to village, preaching parables and singing hymns of his own composition on the virtue of toleration. His conduct was not well regarded at St. Petersburg, and he was obliged to take refuge in the house of a noble who protected him. Here he died in the forty-eighth year of his age.—R. H.

SKRZYNECKI, John, Generalissimo of the Polish armies in the revolution of 1831, was born at Leopold, Galicia, in 1787, and commenced his military career in his twentieth year, when Polish regiments were raised in what was then (1807) called the grand duchy of Warsaw. He served under Napoleon in the campaigns of 1809, 1812, and 1814, and at Arcis sur l'Aube saved the emperor from a position of some danger. He subsequently took a command under the Russian government at Warsaw. His aristocratic tendencies made him unpopular with his republican fellow-countrymen; and when the revolution of 1831 broke out, he hesitated for a while which side to take. Yielding at length to the popular impulse, he skilfully led the brave insurgents in several battles. On the resignation of Prince Radzivil he was elected to the post of generalissimo. He has been accused of self-seeking, wilful delay, and even treason in the management of his important duties. After the triumph of the Russians he retired to Lintz in Austria.—R. H.

SLATER or SLATYER, William, an English poet and divine, was born in Somersetshire in 1587, and educated at St. Mary's hall, Oxford. He subsequently took holy orders and resided on his benefice at Otterden in Kent. His works are "Threnodia," elegies and epitaphs in Hebrew, Greek, Latin, and English verses, published in 1619; "Palæ-Albion," a history of Great Britain in Latin and English verse, with historical notes; "Genethliacon," a genealogy of King James I., written in Latin and English, and traced from Adam; and "The Psalms of David" in Hebrew, Greek, Latin, and English, set to church tunes, and said to contain the finest examples of engraving during the seventeenth century. The English version is almost exactly that of Sternhold's. Slater died towards the end of 1647.—F.

SLEEMAN, Sir William Henry, Major-general, K.C.B., an Anglo-Indian official, was born in 1789. He entered the military service of the East India Company in 1808, and was afterwards employed as a "political," being during the earlier portion of his official career assistant in the Saugor and Nerbudda districts. In 1843 he was president at Gwalior, when the obstinacy of the Durbar led to the occupation of the country by British troops and to the battle of Maharajpore, at which the governor-general, Lord Ellenborough, was present. His services were appreciated and rewarded by Lords Ellenborough, Hardinge, and Dalhousie; and he is said to have been the person who organized the arrangements for the suppression of Thuggism. Latterly, Colonel Sleeman was resident in Oude—a very important post, for he filled it during the period just preceding the annexation of that kingdom, which took place in 1854, while he was absent from ill health. Succeeded by Sir James Outram

as commissioner for Oude, he was made a major-general in November, 1855, and a K.C.B. in January, 1856, while he was on his way to England, after forty-eight years of service. He died during the voyage home, in February, 1856. He was the author of the "Rambles of an Indian Official," published in 1840 —one of the earliest books to give a vivid picture of the life and duties of the class by which our vast dependency of Hindostan is governed. Not till 1858 was published his "Journey through the Kingdom of Oude in 1849–50"—a work of great value in the controversy respecting the annexation of Oude, and the proper mode of reorganizing it when annexed.—F. E.

SLEIDAN, JOHN, was born in 1506 at Sleidan, a small town in the vicinity of Cologne. In his youth he studied with his townsman John Sturmius, and subsequently visited France, where he entered in 1525 into the service of the cardinal-archbishop John du Bellay, who employed him in several negotiations. In 1542 he retired to Strasbourg, and there with the assistance of James Sturmius and the co-operation of his friends he began his great work entitled "De statu religionis et reipublicæ, Carolo V. Cæsare," in twenty-five books, containing a history of his own times, from 1517, when Luther began his crusade against the papacy, to 1555, the year in which it was published. The book gained him great credit with protestants, but catholics have charged him with partiality. De Thou speaks of it as a work written "exacta fide et diligentia." On the death of his wife in 1555, grief for her loss deprived him of memory, and in the following year he died in the deepest melancholy. In addition to his commentaries Sleidan made a Latin translation of the History of Philip de Comines, and an abridgment of Froissart's Chronicles.—W. J. P.

SLINGELANDT, PETER VAN, a celebrated Dutch painter, was born at Leyden in 1640. He was the scholar and imitator of Gerard Dow, whose minute finish he successfully rivalled. Houbraken relates that he was engaged on his small picture of Meerman and his family without intermission for three years, and that a ruff cost him a month's constant labour. Another noted picture by him is a kitchen, with a man playing a violin, in the Amsterdam museum. The most celebrated of all, however, is a kitchen in the collection of the earl of Ellesmere, painted in 1685. It surpasses all other examples of his pencil, in his characteristic quality of microscopic detail and finish. There are two good specimens in the royal collection at Buckingham palace. Slingelandt died in 1691.—J. T–e.

* SLINGENEYER, ERNEST, a Belgian painter, was born May 29, 1823, at Loochristi near Ghent. He studied under M. Wappers in the Antwerp academy, but ranks among the followers of M. Gallait. M. Slingeneyer's subjects are chiefly historical episodes, or biographical incidents. Among his best-known pictures are—the "Death of Jacobsen," in the collection of the king of the Belgians; the "Death of Claessens," in that of the king of Holland; the "Death of Nelson;" "An Episode in the Massacre of St. Bartholomew," &c. In the International Exhibition of 1862, his pictures of the "Physician Vésale following the Army of Charles V.," from the Musée Royal, Brussels, and "A Christian Martyr under Diocletian," attracted general notice—the latter especially, on account of some effects of sunlight, which were rather tricks of art than belonging to the legitimate province of painting of an elevated order. He was created a knight of the order of Leopold in 1850.—J. T–e.

SLOANE, SIR HANS, Bart., an eminent physician and collector, to an offer in whose will we owe the British museum, was born, of Scotch extraction, at Killileagh in the county of Down, on the 16th of April, 1660. At nineteen he proceeded to London to qualify himself for the profession of medicine, and his zeal for science, natural and physical, procured him the acquaintance of Ray and Boyle. After further studying for a year or so in France, he returned in 1684 to England, where he became an inmate of Sydenham's house, and that illustrious physician warmly forwarded his professional views. In 1685 he was elected a fellow of the Royal Society, and in 1687 a fellow of the College of Physicians. Sacrificing his immediate professional prospects to his love of knowledge, he accepted, in the year of his admission into the college, the appointment of physician to the duke of Albemarle, the new governor of Jamaica, and remained in that island fifteen months, studying its little-known fauna and flora. On his return to England he settled in London as a physician, and soon attained great success and eminence in his profession, while his scientific acquirements procured him other distinctions. In 1694 he was elected physician to Christ's hospital; on the accession of George I. he was created a baronet, the earliest English instance of hereditary honours conferred for medical eminence; in 1727 he was appointed physician to George II., having previously been physician-general to the army, and elected in 1719 president of the College of Physicians. The highest of English scientific honours was bestowed on him, when in 1727 he was chosen to succeed Sir Isaac Newton in the presidency of the Royal Society. Sir Hans Sloane made a beneficent use both of his wealth and his influence. He was charitable to the indigent cultivators of literature and science, and was an active promoter of a dispensary for the poor. The last eleven years of his life were spent in hospitable retirement among his books and curiosities at Chelsea, where he received visitors of every rank, and almost every country. He died there on the 11th of January, 1752. His chief work was his "Voyage to the islands Madeira, Barbadoes, Nevis, St. Christophers, and Jamaica, with the Natural History of the herbs and trees, four-footed beasts, fishes, birds," &c., 2 vols. folio, 1706–25. Of his contributions to the Philosophical Transactions there is a list in the well-written memoir of him contained in volume second of Dr. Pulteney's Historical and Biographical Sketches of the progress of Botany in England; London, 1790. From an early period Sir Hans Sloane had begun to form a library and a museum of natural history and curiosities, the latter receiving valuable contributions from his visit to Jamaica. Augmented in 1702 by the stores of his friend Courten's museum, and steadily added to through his long life, Sir Hans Sloane's collections were estimated in his will as worth more than £80,000. In this document they were offered to the nation for £20,000, and the government accepted the offer. By an act passed in 1753, the Sloane collections were secured, and with the addition of the Harleian MSS. and the Cottonian library, as well as of the Royal library, presented in 1757, they formed the original contents of the British museum, opened in 1759. Sir Hans Sloane's books in the museum are estimated to number fifty thousand, and his MSS. forty-one thousand volumes.—F. E.

SMALBROKE, RICHARD, born at Birmingham in 1672, was educated at Magdalen college, Oxford. In 1722 he was consecrated bishop of St. David's, and in 1730 he was translated to the see of Lichfield and Coventry. His chief work is "A Vindication of our Saviour's Miracles," in answer to Woolston's discourses. He died December 22, 1749.—D. W. R.

SMALRIDGE, GEORGE, a learned prelate, born at Lichfield in 1663, was indebted for his education to Ashmole the antiquary, who sent him to Westminster school in 1678, whence he was elected to Christ church, Oxford, in 1682. He was consecrated bishop of Bristol in 1714, and died in 1719.—D. W. R.

SMART, CHRISTOPHER, poet and translator, was born of a respectable family at Shipbourne in Kent in 1722. Educated at Maidstone, Durham, and Pembroke hall, Cambridge, he obtained a fellowship, and gained five times the Seatonian prize by a series of poems on the attributes of the Deity, which contain some very fine passages. In 1753 he married, quitted college, and threw himself upon the world of London as an author by profession. The work of his which made most noise was "The Hilliad," 1753, a satire on Sir John Hill (*q.v.*). Anxiety and dissipation impaired his intellect, and Smart had to be confined in a madhouse, where, strange enough, some of his best verses were written. He died in 1770 in the king's bench, where he had been imprisoned for debt. There are some interesting notices of him in Boswell, for Johnson liked and befriended him. His prose translation of Horace (1757) is still a standard "crib." His poems were collected and published, with a memoir, in 1791.—F. E.

SMEATON, JOHN, the great engineer, was born at Austhorpe Lodge, near Leeds, on the 18th of June, 1724, and died there on the 28th of October, 1792. He was the son of a respectable and affluent attorney, who, notwithstanding his own wish that his son should devote himself to the legal profession, wisely allowed him to indulge and cultivate the natural bent which he showed towards mechanical pursuits, and that even although the experiments of the young Smeaton were attended with inconvenient results; for example, when a miniature atmospheric steam-engine of his making proved so successful on being first set to work, that it pumped the fish-pond dry in a few hours. At the age of sixteen Smeaton entered his father's office at Leeds, whence, about two years afterwards, he went to London

to continue his legal studies; but upon representing strongly to his father his repugnance to the law and his preference for mechanical science, he was allowed to become a philosophical instrument maker. In 1750 he established himself in business on his own account. He soon began to send scientific papers to the Royal Society, and continued to do so till near the end of his life. His researches were marked by skill and perseverance in experimental inquiry, by sound judgment in theorizing, and by the practical utility of their results. Amongst them may be specified his "Experimental Inquiry concerning the natural power of Wind and Water to Drive Mills," to which the Royal Society awarded a gold medal in 1759; his paper on "Mechanical Power," read in 1776; and that on "Collision," read in 1782: the last two in particular deserve the careful study of all who desire to form clear and exact ideas on the action of moving forces. They were reprinted in Tredgold's collection of hydraulic tracts. In 1754 he travelled in Holland to improve his knowledge of hydraulic engineering. His first connection with the famous Edystone lighthouse took place in 1756 The Edystone rock stands in the English channel, about fifteen miles south of Plymouth; a small part only of its summit rises above the level of high water, and in former times it was a cause of fearful danger and loss to shipping. In 1696 an ingenious projector, Henry Winstanley, undertook to build a lighthouse on it; he erected a fantastic edifice of wood, which was lighted up in 1698, and stood, with great benefit to navigation, for five years. In November, 1703, Winstanley paid his lighthouse a visit; on the 26th of that month a tremendous storm arose; and on the morning of the 27th, the lighthouse, together with its keepers and its architect, had disappeared totally and for ever. A more skilful and successful attempt was made in 1706 by John Rudyerd, who built a well-designed and strongly constructed wooden lighthouse, which stood till the 2nd of December, 1755, when it was accidentally burned. The company of lessees who farmed the light-dues applied to the earl of Macclesfield, then president of the Royal Society, for his advice as to how they should proceed; and by his recommendation they consulted Smeaton, who first inspected the site in March, 1756. The only example then existing of a lighthouse built on a site exposed to the full force of the ocean waves was the celebrated Tour de Cordouan, and in that case the tower was screened from the waves by being inclosed within a circular sea-wall. The peak of the Edystone rock was too narrow a base to admit of the use of that mode of protection; Smeaton therefore determined to make the masonry of the lighthouse tower itself strong and stable enough to bear the shock of the waves; and to carry out that purpose he devised a wholly original design, and a new method of building. The first year of the undertaking was spent in making plans and models, and preparing the materials and site; the first stone was laid on Sunday the 12th of June, 1757. The lantern was lighted up on the 16th of October of the same year. The Edystone lighthouse, one of the few really original works of engineering, has been the model for all subsequent stone lighthouses which have been erected on similar sites; some of them have been of greater dimensions, and some have been improved in the details of their construction, but the general principle has been the same in all. Smeaton now became the acknowledged head of the engineering profession in Britain; he planned and executed many works of the greatest magnitude and importance, and was consulted upon many others. Amongst the bridges which he designed may be specified those of Perth, Banff, and Coldstream; amongst harbours, those of St. Ives and Ramsgate, and many harbours in Scotland. It is believed that the term "civil engineer" was first brought into use by Smeaton to distinguish his peculiar profession from that of the military engineer. His skill in millwork and machinery was not less than in construction; he brought the atmospheric steam-engine to the highest efficiency of which it was capable. In his domestic and social character he was highly amiable. He founded a series of meetings of engineers, partly for professional discussion, partly for convivial enjoyment, which were carried on for many years. Those meetings ceased after his death, but they may be regarded as the origin of two professional societies—the Institution of Civil Engineers, and the Smeatonian Society.—(See Smeaton's *Reports;* Smiles' *Lives of the Engineers.*)—W. J. M. R.

SMELLIE, William, M.D., a celebrated obstetrician of the last century, was born in Scotland. It appears from the preface to the second volume of his great work on midwifery that between the years 1722 and 1739 he practised in the country. He afterwards removed to London, where he established himself as a teacher and practitioner of midwifery. He tells us that during ten years' residence in London he gave upwards of two hundred and eighty courses of lectures on midwifery, for the instruction of more than nine hundred pupils, exclusive of female students; and that besides difficult cases in which his assistance was sought, and private patients, one thousand one hundred and fifty poor women were attended by his pupils under his direction. In 1752 Smellie published his lectures under the title of "A Treatise on Midwifery." Two years afterwards appeared a second volume of cases illustrating the former one. A third volume of cases of preternatural delivery was published after Smellie's death. In 1754 he also brought out a folio of obstetric plates. Some years before his death he retired to his native country, and busied himself with the arrangement of his papers for publication. He died at his own house, near Lanark, in 1763. Dr. Smellie was a man of great mechanical genius, as is proved by his improvements in the instruments used in his art. He was also an original and sagacious observer. His work still holds its place amongst the most valued of British medical classics. It was republished entire in three volumes in 1779, and has been translated into several languages.—F. C. W.

SMELLIE, William, an eminent Scottish naturalist and miscellaneous writer, was born in Edinburgh about the year 1740. He was apprenticed at an early age to a printer, but devoted his leisure to study, and even contrived to attend a regular course of the university classes. He became such a proficient both in printing and in classical knowledge, that an edition of Terence, wholly set up and corrected by himself, was declared by Harwood, the philologist, to be "an immaculate edition." He co-operated with a number of young men in establishing the literary and scientific club, called the Newtonian Society, which included among its members the celebrated President Blair, Drs. Hunter, Blacklock, Buchan, Adam, and other eminent men. At a later period he became secretary to a similar society, called the Newtonian Club, which comprised Dugald Stewart, Drs. Duncan, Gregory, and the other professors of the college. Mr. Smellie had a strong predilection for the study of botany and other kindred pursuits, and wrote a number of treatises on these branches of science, which were afterwards published in his "Philosophy of Natural History." He commenced business for himself in 1765, in conjunction with a partner; and during the succeeding thirty years printed the works of Dr. Robertson, Gilbert Stuart, Robert Ferguson, Hugo Arnot, Robert Burns, Adam Smith, Lord Kames, and many more of the Scottish literati, all of whom were his personal friends. He was the projector of the Encyclopædia Britannica; and had the entire management of the first edition of that celebrated work, published in 1771. In conjunction with Gilbert Stuart, he commenced in 1773 the *Edinburgh Magazine and Review*, which was brought to a close after the publication of forty-seven numbers. He was one of the first members, and ultimately became the secretary, of the Scottish Antiquarian Society, established in 1780. He originated the scheme for a statistical account of Scotland, which was afterwards carried out by Sir John Sinclair. He published in 1780 a translation of Buffon's Natural History, made by himself; besides a large number of miscellaneous essays upon a variety of subjects, political, poetical, theological, and scientific. Mr. Smellie died in 1795.—J. T.

SMIEDEL or SCHMEIDEL, Ulrich, a German traveller, was a native of Straubingen. He sailed in company with a large number of his countrymen to South America, and was one of the founders of the town of Buenos Ayres. He afterwards explored with some Spaniards the river Paraguay, noted the characteristics and numbers of the aborigines dwelling upon its banks, and thence penetrated into Peru. He is said to have been the first traveller after Orellana who describes the Amazons southward of the Maranhon. A book containing full particulars of Smiedel's travels and discoveries was published at Nuremberg in 1554.—F.

SMIRKE, Robert, an English painter, born in 1751; died in 1845. He was at first merely a painter of coach-panels, but subsequently became famous as a genre painter. His favourite author was Cervantes, whose great work he illustrated with much spirit and success. Smirke was the father of the present Sir Robert and Mr. Sydney Smirke, the well-known architects.

SMITH, Adam, the author of the "Wealth of Nations" and the "Theory of Moral Sentiments," was born in 1723 at Kirk-

caldy, a small town in the county of Fife, where his father, who died a few months before his birth, held the office of controller of the customs. His mother was a daughter of Mr. Douglas of Strathenry. She lived to a good old age, and was made glad by the renown of the son, an only child, whom she had reared with the utmost tenderness and solicitude. In early life the constitution of Smith was delicate and infirm. He incurred, too, other hazards than the complaints incident to childhood. When three years old, he was stolen by a gang of those vagrants who in Scotland are called tinkers. Being pursued by his uncle, Mr. Douglas, with such assistance as he could obtain, the vagabonds were overtaken in Leslie wood, and the child was rescued from their clutches. Smith was educated at the grammar-school of Kirkcaldy until he was in his fifteenth year. He was then sent to the university of Glasgow, where his favourite studies are said to have been mathematics and natural philosophy. It is probable, however, that the teacher who exercised the most decisive influence on his future career, by making him feel where the true bent of his genius lay, was Hutcheson, the professor of moral philosophy, a liberal and enlightened instructor, of whom, and of whose lectures, he always spoke in terms of the warmest admiration. Having obtained at Glasgow a Snell exhibition, Smith entered Balliol college, Oxford, in 1741. Here he read extensively in the modern languages, as well as in Greek and Latin. He exercised himself largely in making translations from the French. He studied ethics, politics, and metaphysics on a more extensive scale than was prescribed, or even permitted, by the college authorities. It is recorded that being caught by his tutor perusing Hume's Treatise on Human Nature, then recently published, he received a severe reprimand, and the obnoxious book was taken from him. This illiberal usage (and we presume that the case referred to was not a solitary example) may have prejudiced him, as it afterwards did Gibbon, against the Oxford system of education, and may have led him to speak of it in the disparaging tone which he employs in the "Wealth of Nations." In spite, however, of his dislike, he remained at Oxford for the unusually long period of seven years. At first his intention had been to take orders in the Church of England; but the extensive moral and political researches in which he had been engaged led him to abandon this design, and to fix his view rather on the attainment of an academical chair in Scotland. On leaving Oxford in 1747 he returned to Kirkcaldy, where he resided with his mother for nearly two years. In the winter of 1748 he delivered a course of lectures on rhetoric and belles lettres in Edinburgh. The applause with which these were received introduced him to the notice and friendship of Hume, Blair, Lord Kames, and other literary characters in the northern metropolis. Through their influence, backed by his own merits, he was appointed in 1751 to the professorship of logic in the university of Glasgow—a chair which, in the following year, he exchanged for that of moral philosophy.

Smith had now reached the position for which he was best qualified, both by the bent of his genius and by the nature of his studies. He held his professorship for thirteen years, and it would have been well for the world if he had retained it until the close of his life; for in that case, it is probable that he would have been able to bring into a fit state for publication the whole of his academical course of lectures, and not those parts of it merely which are embodied in the "Theory of Moral Sentiments" and the "Wealth of Nations." As a lecturer his reputation stood very high. Multitudes of students resorted to Glasgow merely upon his account; and so much interest did his opinions excite, that they were frequently the chief topics of discussion in clubs and literary societies. The "Theory of Moral Sentiments," the substance of which formed the second division of his course of lectures, was published in 1759. In 1763 his professional career was unfortunately brought to a close. He received an invitation from Mr. Townshend, who had married the countess of Dalkeith, to accompany her son, the young duke of Buccleuch, on his travels. The terms were too liberal to be refused. An annuity of £300 was to be settled on him for life. Accordingly he resigned his professorship, and set out for the continent with his noble pupil in March, 1764. They remained abroad for nearly two years, residing principally at Paris, where, through the introductions of Hume, Smith formed an acquaintance with Turgot, D'Alembert, Helvetius, Buffon, Rochefoucault, and the celebrated economist Quesnay. On their return to England in 1766, Smith retired to his mother's residence at Kirkcaldy, where he passed the next ten years of his life in close seclusion, which no persuasions of his friends could induce him to break through. He wrote to David Hume:—"My business here is study. My amusements are long and solitary walks by the sea-shore. I feel myself, however, extremely happy, comfortable, and contented. I never was, perhaps, more so in my life. You will give me great comfort by writing to me now and then, and letting me know what is passing among my friends in London." At length the mystery of his long seclusion was resolved. The "Wealth of Nations," on the composition of which these ten laborious years had been spent, was given to the world; and its author reaped, in the applause with which it was received, the well-earned reward of his genius, industry, and self-denial. It was published in 1776, and may be confidently pronounced the most important and influential work to which that century gave birth. The next two years of Smith's life were spent in London, where, amid the acclamations of the great, and in frequent intercourse with Pitt, Addington, Dundas (afterwards Lord Melville), and Lord Grenville, who hailed him as their master in political science, he may have sometimes looked back with regret to the quiet days and solitary walks by the sea-shore at Kirkcaldy. It is remarkable that while Pitt, extreme tory as he was thought, embraced cordially the doctrines of Smith, among which the principle and practice of free trade are zealously contended for, Fox, with all his whiggism and liberality, refused to give them even a hearing.

Through the influence of the duke of Buccleuch, Smith was appointed a commissioner of customs for Scotland in 1778. The emoluments being considerable, he offered to resign his annuity, but his grace would not listen to the proposal. The duties of the new office required that he should reside in Edinburgh, and here accordingly he spent the remainder of his days. It is much to be lamented that his time and attention should have been wasted on an employment for which thousands of inferior men were as well fitted as he. Could he have been replaced in a university chair, the occupation would have been both more congenial with his own tastes and more beneficial to mankind. The business of his life would then have been to give the requisite finish to those parts of his system, embracing natural theology and general jurisprudence, which, on account of their incompleteness, he deemed it due to his own reputation to destroy. In 1787 Smith was elected lord-rector of his old *alma mater*, the university of Glasgow. The terms in which he acknowledges the honour are memorable, both on account of his laudatory mention of Hutcheson, and of the regret with which he looks back to his academical occupations. Smith died on the 17th July, 1790, aged sixty-seven.

The works of Smith deserve a much ampler notice than they can here obtain. The "Theory of Moral Sentiments," whatever its defects may be, has the merit of resting on a very simple and comprehensive principle. It embraces two main questions:—First, on what ground do we form an estimate of the actions and affections of other men? and secondly, on what ground do we form an estimate of our own conduct and affections? In both cases, answers Smith, the ground or principle of our judgment is sympathy. When we understand the circumstances in which a person is placed (for it is essential that we should be informed as to these), and when we sympathize with the conduct and sentiments arising out of these circumstances—in that case the person referred to obtains our moral approval. When we do not so sympathize with him, our approbation is withheld; or it may be, that we pronounce upon him a sentence of moral censure. To perceive and feel that a man's affections, actions, and situation are in harmony with each other, is to sympathize with that man; and to sympathize with him is to approve of him. While, conversely, to feel that his affections, actions, and situation are not in harmony with each other; that the affections and actions are disproportioned to the occasion—that his grief, for example, is greater than its cause justifies—to be sensible of this, is not to sympathize with him; and this want of sympathy, which may frequently rise to a degree of positive antipathy, is equivalent to a condemnatory judgment. Such, according to Smith, is the process by which our moral judgments of other people are formed. Then, in regard to our estimate of ourselves, the principle of sympathy is still the ground of our decision. By means of this principle we are able to take up a position apart, as it were, from ourselves, and to look at our own affec-

tions and actions with the eyes of other people; and according as we are sensible that we are objects of praise or of blame to them, do we become objects of praise or of blame to ourselves. We enter into the feelings of others towards us, and according as we perceive or believe these feelings to be fraught with sympathy or laden with antipathy, do we view ourselves with complacency or the reverse. Thus, in the power of sympathy, conscience has its origin. Such, stated very briefly, is Smith's theory of the process through which we form a moral estimate of ourselves. In regard to the other great question of moral philosophy—What is virtue? Smith's answer may be gathered from what has been already said. Virtue consists in propriety. And by propriety, he means a harmony between the circumstances in which a man is placed, the affection which he harbours, and the actions which he performs in these circumstances. For instance, when a man is slightly injured, he should be only slightly angry, and should only slightly retaliate. In such a case the anger would be suitable to the occasion, and the act would be suitable to the anger; it would be an instance of propriety of conduct, and the agent might be said to have acted virtuously, albeit in a very small matter. More important illustrations might be given, and will readily suggest themselves. One word of criticism may be added. This theory of morality, although defective, has scarcely met with the acceptance to which it seems entitled. The literary merits of the work, embellished as it is by the most apposite illustrations drawn from life, from history, and from the deepest recesses of the human heart, have been universally acknowledged; but its scientific claims, and the value of the principle on which it rests, have had but scant justice meted out to them. Perhaps the following considerations will exhibit the system in a fairer point of view. It will be admitted on all hands that the selfish principle is that which originally leads us to form an erroneous estimate both of ourselves and others. It exaggerates the importance of each man's own interests, and underrates in a corresponding degree those of his neighbour. This estimate, therefore, requires to be corrected; and it can be corrected only by a principle the opposite of selfishness. But sympathy is the opposite of selfishness; and this, therefore, is the principle which corrects our mistaken judgments, and changes them from false into true. Selfishness is partial and self-seeking; sympathy is impartial, and embraces others in its regard. From the selfish point of view we see ourselves in magnified proportions, while other people occupy but a small space on our moral retina: from the sympathetic point of view we see ourselves on a diminished scale, while the magnitude of our neighbours has increased. If we view sympathy (as we fairly may) as a principle of impartiality, by which the judgments of our original selfishness are suspended or put right, we cannot but attach a high scientific value to the system of Dr. Smith. We may hold his theory to be true to this extent, that sympathy, if it be not the source and origin of our moral sentiments, is at any rate their purifier and corrector.

The "Inquiry into the Nature and Causes of the Wealth of Nations" is not written with the fervent eloquence which distinguishes so many pages of the "Theory of Moral Sentiments;" yet the style of this work is in admirable harmony with the topics of which it treats. It is at once popular and precise; homely, yet dignified; idiomatic, graphic, and unconventional, yet everywhere a model of propriety and good taste. The "Wealth of Nations," although not directly controversial, has the merit of correcting many serious errors, as well as of establishing many important truths in economical science. Before Smith's time two theories of wealth had prevailed, both of which exercised a pernicious influence on the nations of the world. These were the "mercantile system," as it is called; and the system of the French economists, of whom Quesnay was the chief. The first of these systems had its origin in the popular but mistaken notion, that money was the true wealth of nations. It was generally thought that a people was rich and prosperous in proportion to the abundance in which they possessed the precious metals, gold and silver—an error which seems to have originated partly in the conception that a nation whose coffers were well filled with coins was best fitted to wage war with energy and success, and partly in our proneness to mistake the sign for the thing signified. But whatever was the source of the error, it prevailed not only among the vulgar, but formed the foundation-stone of the political science generally in vogue previous to the time of Smith. Its consequences were very hurtful. It led the governments of different nations to hamper commerce with unwise restrictions; and thus, by repressing industry, to cut off their subjects from the enjoyment of many comforts and luxuries. The fate of Spain, in particular, may be pointed to in illustration of the foolish policy which supposes that the national wealth consists of gold and silver, rather than of the various commodities which gold and silver help to circulate, but which labour alone can produce. When the discovery of America poured into the coffers of that country an abundant supply of the precious metals—mistaking for wealth itself the mere instrument by which wealth is exchanged, abandoning her industrial pursuits, and realizing to her bitter cost the fable of King Midas, who prayed that whatever he touched might be turned into gold—Spain, hitherto one of the most powerful nations in the world, became gradually impoverished in the midst of her accumulated treasures. According to the policy inculcated by the mercantile system, a nation ought to deal as much as possible in exports, and as little as possible in imports, for then the balance would require to be paid in gold and silver; as if exports could be paid for ultimately by anything except imports; and as if the precious metals, and not the good things which these metals purchase, were the sources of the prosperity of a people! Although this system had begun to lose ground before Smith's time, he was the first who distinctly and effectually subverted it, by showing that the true policy of nations was to put forth industry, and not to accumulate coins; and that an industrious people could at all times command as much gold and silver as they required. The other theory which was destined to fall before the new doctrines of Smith was the "agricultural system" propounded by Quesnay and the French economists. According to this system, the only labour which is truly productive is that which is bestowed on the cultivation of the land. All other industry—that of artificers, manufacturers, and merchants, however useful—is barren and unproductive. The ground on which this strange doctrine rests is twofold:—First, the earth is the quarter from which all the materials in use among mankind are produced, therefore the cultivation of the earth is the only productive species of industry; and secondly, agricultural labour not only replaces with a profit the capital employed in carrying it on, but yields moreover a "nett produce" or surplus, which is rent, and which belongs to the proprietor of the land; whereas manufacturing labour merely replaces the capital expended, together with its ordinary profits, but without any nett produce or surplus analogous to rent. This twofold ground involves a twofold mistake, and the answer to it is:—First, although all the materials which man uses come originally from the earth, they are, in their rude and unprepared state, for the most part quite useless. The labour, therefore, which renders them subservient to human purposes adds greatly to their value, and is as well entitled to be called "productive" as the other species of labour is which elicits them from the bosom of the earth. If agricultural industry is productive of materials, manufacturing industry is certainly productive of utilities; and the one form of production is no less important than the other. But secondly, it is not the fact that agricultural labour has in itself any advantage over manufacturing labour in the way of realizing a nett surplus which is the proprietor's rent. It is no doubt true that when the price of farm produce rises under the demands of an increasing population, and inferior soils are taken (as they now must be) into cultivation, a rent arises on the better soils; but it does so, not because the labour is agricultural, but because the land is of different degrees of fertility. Rent is simply the difference between the produce of the better soils in comparison with the produce of the worst, the farming expenses being the same. Labour, therefore, as applied to the land, has no peculiar title to be called "productive" on account of the nett surplus which it realizes; for this surplus or rent is owing neither to the labour nor to the land (considered as land), but to the circumstance that some lands are more fertile than others, or better situated in regard to their command of a market. The true theory of rent, by which alone the delusions of the French economists are dispelled, was not known to Adam Smith; and therefore, though he impugned their doctrines, he failed to indicate exactly where their error lay. The theory was first broached by Dr. James Anderson in 1777. It seems to have been understood by David Hume, who, in a letter to Smith, controverts rightly the opinion of the great economist

on the subject of rent. "I cannot think," says Hume, "that the rent of farms makes any part of the price of produce." It was reserved, however, for Ricardo to show the signal importance of the theory of rent in its bearings on the whole doctrines of political economy. The theory has since been fully expounded by Macculloch, J. S. Mill, and in particular by De Quincy in his Logic of Political Economy. The only other writings which Smith left behind him were some "Essays on Philosophical Subjects." These, which are for the most part fragmentary, were published in a quarto volume, to which is prefixed an account of the life and writings of the author, by Dugald Stewart. Lord Brougham, in his Lives of Men of Letters and Science, has published an able memoir of Adam Smith, accompanied by an elaborate analysis of his work on the wealth of nations.—J. F. F.

SMITH, Albert Richard, the son of a surgeon at Chertsey, was born there 24th May, 1816. He received part of his education at Merchant Tailors' school, and studied medicine at Middlesex hospital, and at the Hôtel Dieu, Paris. He obtained his diploma from the Royal College of Surgeons in 1838, and temporarily assisted his father in the practice of his profession, occupying his leisure in writing for various magazines, &c. Among the first of his contributions to serial literature were "Sketches in Paris" to the *Mirror*, and the "Confessions of Jasper Buddle, a dissecting-room porter," for the *Medical Times*. In 1841 he settled in London and commenced writing for *Bentley's Miscellany*, his first paper being a very spirited account of a "Rencontre with Brigands." In this year he also contributed a series of articles to *Punch*, and wrote a melodrama called "Blanche Heriot." The "Adventures of Mr. Ledbury," the "Scattergood Family," the "Marchioness of Brinvilliers," "Christopher Tadpole," and the "Pottleton Legacy," together with numerous tales, sketches, burlesques, and extravaganzas, following each other in rapid succession. In 1847, in conjunction with Angus Reach, he edited a new comic monthly periodical called the *Man in the Moon*, the publication of which ceased in the autumn of 1849. In that year Mr. Smith made a tour to the East, and on his return published his "Month at Constantinople," and commenced an entertainment entitled "The Overland Route." In March, 1852, he began another, "The Ascent of Mont Blanc," the success of which was greater than that of any similar performance ever given in this country, and which was continued with unabated popularity for six years. In 1858 he visited China, and founded upon his observations a new entertainment, which he continued to give almost up to the day of his death. He died May 23, 1860.—F.

SMITH, Charlotte, an English novelist and poetess, the daughter of Nicholas Turner, Esq. of Stoke, near Guildford, was born in 1749. She was married before she was sixteen to a West Indian merchant named Smith, by whom she had a numerous offspring. Her husband, either from inattention or ill fortune, became embarrassed in pecuniary affairs, and Mrs. Smith had recourse to literature in order to improve the fortunes of her family. Her first work was a volume of poems entitled "Elegiac Sonnets and other Essays," which was followed by a translation of a novel from the French of Abbé Prevost, and by a volume containing selections from Les Causes Celébres, which she styled "The Romance of Real Life." Her other works were —"Emmeline, or the Orphan of the Castle," which appeared in 1788; "Ethelinde," in 1789; "Celestina," in 1791; "Desmond," in 1792; "The Old Manor House," in 1793; "The Wanderings of Warwick;" "The Banished Man;" "Montalbert;" "Marchmont," &c.; in all thirty-eight volumes. She died October 28, 1806, at Telford, near Farnham, Surrey —F.

SMITH, Edmund, born in 1668, was educated at Westminster school, and Christ church, Oxford. He was the son of a Mr. Neale, but out of gratitude assumed the name of his guardian. His tragedy, "Phædra and Hippolitus," was once esteemed. Smith was dissolute, though learned. At his death in 1710 he left several unfinished works behind him.—D. W. R.

SMITH, Elizabeth, a highly-accomplished woman, was born in the county of Durham in 1776, and died in 1806. She was skilled in drawing and mathematics, and knew many of the ancient and modern tongues. Among her works are a translation of Job, and a life of the poet Klopstock.

* SMITH, Francis Pettit, the inventor of the most extensively used method of practically adapting the screw-propeller to the driving of ships, was born at Hythe in Kent on the 9th of February, 1808. The first published proposal of a screw-propeller on record is probably that of Daniel Bernoulli in 1752, in which two longitudinal rotating shafts carrying arms with oblique vanes were to be placed at the ship's sides, and driven by a steam-engine. The first screw-propeller actually used was that of Shorter, carried at the end of a shaft with a universal joint. It was patented in Britain in 1800, and used to propel H.M. ships *Dragon* and *Superb* for a short distance at a low speed in 1802. It was driven by men working a capstan. The first screw-propeller actually driven by a steam-engine was that of Stevens, who used it for a time in a passenger steam-boat running between New York and Hoboken in 1804, but soon abandoned it for the paddle. Various forms and arrangements of screw-propeller were afterwards proposed, and in some instances tried experimentally by different inventors; most of whom are mentioned and their inventions described in Mr. Bourne's work on the screw-propeller, Mr. Woodcroft's History of Steam Navigation, and the same author's abstracts of patents for marine propulsion. Mr. Stedman about 1809, and Messrs. Dick and M'Cririck a few years afterwards, may be named here amongst those inventors, because they are not mentioned in the works just cited. Amongst Watt's manuscripts is a sketch of what he called a "spiral oar," being a sort of screw-propeller. Mr. Smith's patent is dated the 3rd of May, 1836; and its chief distinctive feature consists in placing the screw-propeller in a recess or open space in the dead wood. The great convenience of that arrangement caused its rapid and extensive adoption, and was the means of bringing the screw-propeller for the first time into general use in practice.—R.

* SMITH, Goldwin, regius professor of modern history in the university of Oxford, was born in 1823, and is the son of a physician of Reading. Educated at Eton and at Oxford, he distinguished himself at the latter place of study, and was elected a fellow of University college. In 1850 he was called to the bar, but has never practised. He was assistant-secretary to the first, and secretary to the second Oxford university commission, and he contributed to the Oxford Essays a paper on "Oxford University Reform." In 1858 he was appointed regius professor of modern history at Oxford. Several of his professional lectures in history and its philosophy have been published. He is the author of "Rational Religion, and the rationalistic objections of the Bampton lectures for 1858," in which the doctrines of Professor Mansel are attacked as in their results subversive of all religion. This was published in 1861; and in the same year appeared his "Irish History and Irish Character," an expansion of a lecture delivered before the Oxford Architectural and Historical Society, and which closes with the statement that the established church of Ireland is "clearly a political evil." Prof. Smith is thus at Oxford a representative of advanced liberalism; and in his contributions to the metropolitan press he has advocated the severance of the connection between the mother country and the colonies, and even the surrender of Gibraltar.—F. E.

SMITH, Henry, called "the silver-tongued preacher," born at Withcote in Leicestershire in 1550, was lecturer of the church of St. Clement Danes, London. Though he was a scrupulous puritan, being patronized by Lord Burleigh he escaped prosecution. A collected edition of his works was published in 1675, with a memoir by Fuller prefixed. Wood thinks he died in 1593; Fuller says in 1600.—D. W. R.

SMITH, Sir Henry George, Baronet, was the son of a surgeon at Whittlesea in the isle of Ely, where he was born in 1788. He entered the army in 1805, and was present at the siege of Monte Video and the attack of Buenos Ayres. He also took part in the capture of Copenhagen, and subsequently served in Spain under Sir John Moore. He returned to the Peninsula in 1809, took part in the battle on the Coa, where he was severely wounded, and commanded the light brigade at the battles of Fuentes de Onoro, Salamanca, Vittoria, Orthes, Toulouse, &c.; and at the sieges of Ciudad Rodrigo and Badajos. When war broke out with America, General Smith was appointed assistant adjutant-general to General Ross; was present at the capture of Washington; acted as military secretary to Sir Edward Packenham, who fell at New Orleans; and afterwards to Sir John Lambert. He returned home in time to take part, as assistant quartermaster-general to the sixth division, in the campaign of 1815, and was present at the battle of Waterloo. He subsequently served as deputy adjutant-general at Halifax, Nova Scotia, and in the West Indies; was sent to the Cape of Good

Hope, and commanded a division in the Caffre war of 1834 and 1835. He was next transferred to India, where he was appointed adjutant-general, and took part in the battles of Gwalior and Maharajpore, and was rewarded with the rank of K.C.B. for his gallantry in the latter action. He took an active part in the war against the Sikhs, commanded a division at Moodkee and the reserve at the battle of Ferozepore, relieved Loodianah, led the main charge with great gallantry at the battle of Aliwal, and assisted at the decisive victory of Sobraon, which secured the possession of the Punjaub to the British. For his distinguished services on these occasions he received the thanks of parliament and of the East India Company, and the cordial approbation of the duke of Wellington and Lord Gough; was presented with the freedom of the city of London; received the grand cross of the bath, and the dignity of a baronet. In 1847 he was appointed governor of the Cape of Good Hope, and brought to a successful termination the Caffre war of 1851–52. In 1854 he was promoted to the rank of lieutenant-general, and subsequently held the military command of the northern and midland districts.—J. T.

SMITH, HORACE and JAMES, the joint authors of the "Rejected Addresses," were born in London—James in 1775, Horace in 1780. They were the sons of a successful attorney, who became solicitor to the ordnance, and who was a man of accomplishment, although he discouraged the early tendencies of James and Horace toward literature. James went into his father's office, and succeeded him as solicitor to the ordnance, an appointment of which he sedulously discharged the duties. Horace became a stockbroker, and a successful one. He was an early and generous friend of the poet Shelley. While young men, both contributed to periodicals, and in 1807 Horace even published a novel, "Horatio," but it was not until 1812 that they became famous as authors. In that year appeared the still well known "Rejected Addresses," eleven imitations in prose and verse, but chiefly in verse, of the principal authors of the time. They were supposed to be the productions of unsuccessful competitors for a premium offered by the committee of management for an address to be spoken at the opening of Drury Lane in 1812, after its destruction by fire in 1809. The address really spoken was written by Lord Byron. The idea of the volume is said to have been suggested by the secretary of the theatre, but the brothers had already been associated in the composition of a series of parodies published as "Horace in London." The "Rejected Addresses" were written in six weeks by the two brothers at a distance from each other, but each inspected before publication the contributions of the other. The majority of the parodies were by Horace, who was the author of one of the happiest of them, the imitation of Sir Walter Scott, which, however, the imitation of Crabbe by James rivals in felicity. The work was at once successful, and has gone through more than twenty editions, some of them of recent date. Content with this triumph, James Smith never attempted any thing elaborate afterwards, but he continued to contribute to the periodicals; and he wrote in 1820–21 some of the most successful of the elder Charles Mathews' entertainments. He was a great play-goer and a wit of London society, without illnature. He died in 1839. In the following year appeared his "Memoirs, Letters, and Comic Miscellanies, in prose and verse," edited by Horace, who between 1825 and his death in 1849 published several novels. The best of them is "Brambletye House," a tale of the civil war period. In 1846 appeared his "Poetical Works, now first collected." Latterly Horace Smith resided at Brighton, where he was an active supporter of the local charities.—F. E.

SMITH, JAMES, of Deanston, mechanician and agriculturist, was born in Glasgow on the 3rd January, 1789. His father was a mechanic there, and died soon after the birth of James. His mother was daughter of James Buchanan of Careston in Stirlingshire. He received his education at the schools, and for one season in the college of his native town, and in both made respectable appearances. His uncle, Archibald Buchanan, was managing partner of the extensive cotton works at Deanston, near Doune, in the western district of Perthshire. This uncle had been a pupil of the celebrated Arkwright. He afterwards removed to Catrine in Ayrshire, where his nephew spent his holidays for one or two years after leaving college, and where he was scientifically inspired by his distinguished relative, to whom he paid the public tribute of being "a man of singular genius, sound judgment, and great application and perseverance." In thus delineating the character of his uncle, he was unconsciously portraying the leading features of his own. At the early age of eighteen he was in 1808 appointed manager of the Deanston cotton works. Kirkman Finlay, well known as a merchant in Glasgow, and an enlightened member of parliament, was one of the partners of the concern, and the warm friend of Mr. Smith. From this time the latter started and pursued a steady course of usefulness in many departments of life, and his name was long associated with the chief improvements in machinery and agriculture. From his locality he was widely known under the name of "Deanston." One of his first inventions was a machine for reaping corn. For this he received premiums from the Dalkeith Farmers' Club and the Highland Society. Though his plan was not in his lifetime carried out, it formed the germ of all subsequent inventions in that department. He directed his attention to the works which thus early had come under his management. He constructed an extensive wear across the river Teith, with a large water-course of nearly a mile in length. He designed eight water-wheels (but of which only four were erected), thirty-six feet in diameter, and twelve feet in breadth, giving four hundred horse power. Even these gigantic water-wheels he exceeded by those erected under his direction at the Shaws works, Greenock. The wear was complained of by the upper heritors as impeding the ascent of salmon, which Mr. Smith most effectually obviated by the ingenious construction of a ladder along the sloping side of the channel. The cross steps were about fourteen inches in depth and at the distances of eight or ten feet from each other. This broke the force of the current, and formed a series of pools and eddies similar to natural rapids on a river. The fish soon arrived and availed themselves of the provision made for them. Similar erections under the direction of Mr. Smith were subsequently made with equal success on the Don, the Clyde, and other rivers, and thus perplexing law suits were avoided. He worked out and patented the improved self-acting mule, which was extensively introduced into newly-erected manufactories, especially in America. His scientific knowledge was more than once successfully obtained in the construction of bridges and embankment of rivers. The chain bridges over the Forth at Gargunnock, and over the Teith at Linnie, are monuments of his versatile genius. One of his most valuable inventions was the sub-soil, or Deanston plough, which has been the means of introducing a greater amount of change in agriculture than any other application of modern science and mechanical skill. In 1834 he was examined on the subject before a committee of the house of commons; and it was mainly from the information and aid obtained from even him that the Royal Agricultural Society of England was about that time established. In 1823 Mr. Smith took under his management the farm of Deanston, consisting of about two hundred acres of very inferior land, and thus affording ample scope for his experiments. Here he first introduced his system of sub-soil ploughing and thorough draining. He thus described the principle of his scheme:—"There are many sub-soils which, though capable of being converted into good soil, yet if brought up and mixed with the active soil will so deteriorate it as to make it for some time sterile. It therefore occurred to me that the great point would be to stir up the sub-soil, still retaining the good soil on the surface. Stirring up the sub-soil would in the first place very much facilitate the escape of the water into the drains, and secondly, in consequence of the passage of the water through the stirred-up sub-soil, and the attendant admission of air, it would be so acted upon as to be converted into good soil, while at the same time there was all the advantage of working the good soil as before." A few years rendered Deanston a model farm, which was visited by persons from all parts of the country, and from other lands. His hospitality to strangers was only equalled by the valuable information he was always so ready to impart to all who sought his aid. He obtained several patents for mechanical improvements, and amongst the latest, one for a "dip for sheep," which has nearly superseded the former troublesome mode of smearing with tar. He also introduced plans for improved farm-steadings, watering fields, and distributing liquid manures, all of which are more or less now in general operation. Deanston factory was lighted up with gas so early as 1813, long before its introduction into towns. The power-looms, with numerous improvements, amounted to about three hundred, worked by about one-half of that number of girls. The looms were arranged in most convenient order in one large apartment,

lighted from above, and possessing every comfort in heating and ventilation. A handsome little village was built with houses and gardens for the workers, possessing every possible comfort and convenience. The attention of Mr. Smith was also directed to the neighbouring village of Doune, where many of his operatives dwelt, and where many important improvements of a sanitary kind were carried on under his direction. His workers were all paid on the Thursday, instead of the usual practice of the Saturday night. He early encouraged the several benefits of schools, both week-day and Sabbath, savings' banks, music bands, and holidays, long before some of these had come into general repute. Whilst he was most assiduous in the duties of his calling, he found time to be useful generally. As a country magistrate and heritor he was always found active, and his help as referee in many important cases of agricultural, mining, and mechanical disputes was eagerly sought, and as cheerfully rendered. In 1842, from some changes in the copartnership, and finding that the numerous calls for public duty rendered Deanston too narrow a field for his exertions, he left the place of his name and fame with no deeper reluctance on his part than was the keenly-felt and loudly-expressed regret of a wide neighbourhood. He settled in London, and was soon appointed one of the commissioners of inquiry into the sanitary condition of large towns. His separate reports on several towns inspected by him, and his paper annexed to the Report of the Commissioners, are models of close and accurate investigation, and clear and methodical suggestions of remedial measures far too long neglected. During this period he printed an admirable paper "On the Profitable Employment and Comfortable Subsistence of the Weaving Population of Great Britain." He visited Ireland, and delivered several practical lectures at the meetings of the Agricultural Society of Ireland, and was instrumental in inaugurating a new system of agriculture into that country, which has since been followed up with admitted advantage. In 1846 and 1847 he laboured to introduce improvements into the island of Lewis, but his success was not equal to his exertions. Soil and climate, and above all, popular prejudices, were barriers which nothing but lengthened and unceasing action could overcome. In the summer, 1850, he visited Scotland on some agricultural missions, and on the 10th June he retired to bed, after a day of great fatigue, in the house of his cousin, Mr. Archibald Buchanan of Ringencleuch, Ayrshire, and was suddenly taken ill during the night, and expired apparently without pain. His body was interred in the burying-ground of Kilmadock, within which parish was situated his favourite Deanston. Mr. Smith was below the middle size, of a robust, muscular frame. His head was large, and well moulded, with a keen piercing eye. He had a ready perception of character, which seldom deceived him. His chief aim was utility; and never did any man better earn the name of philanthropist. He never was married. He was the means of enriching many, and rejoiced greatly in their prosperity; but like most men of the same characteristics he had no selfish craving for pelf, and died rich only in the respect of good men.—H. B.

SMITH, Sir James Edward, M.D., the founder and first president of the Linnæan Society, was born at Norwich in December, 1759. He was educated at home, and appears to have shown an early love for history and botany. The latter science he began to study seriously at the age of eighteen. It was a curious coincidence that at the time he was first acquiring an insight into the nature of systematized botany, as taught by Linnæus, that great naturalist himself was dying unknown, and bequeathing his principles and fame to the guardianship of the young student. Having made up his mind to study medicine, Smith proceeded to Edinburgh in the year 1781. He there became a favourite pupil of Dr. John Hope, the professor of botany, who awarded to him a gold medal for a collection of botanical specimens. Whilst in Edinburgh he was instrumental in forming a society for the study of natural history, and was elected first president. In 1783 he came to London with the view of pursuing his medical studies under John Hunter and Dr. Pitcairn. He there became acquainted with much of the best scientific society of the day. It was at the breakfast table of Sir Joseph Banks that he first heard that the collections of Linnæus were on sale. Sir Joseph advised him to become the purchaser, and he, after correspondence with his father, ultimately bought the collection for nine hundred guineas. His original intention appears to have been to unite the profession of medicine with that of lecturer on natural history, and it was with this intention that he prevailed on his father to make the purchase. This very valuable collection was, however, on the point of being lost to this country, for the ship conveying it had only just sailed, when Gustavus III. of Sweden, who had been absent in France, returned home, and sent a vessel to the Sound to intercept its voyage; fortunately, however, it was too late. In October, 1784, the packages were safely landed at the custom-house. In the following year Mr. Smith was elected a fellow of the Royal Society, and in 1786 he travelled through Holland, France, Italy, and Switzerland. Whilst in Holland he visited Leyden, and obtained the degree of M.D. at the university. On returning to England he appears still to have contemplated practising medicine, but his scientific pursuits soon engrossed his whole attention. In 1788, in conjunction with Sir Joseph Banks, Dr. Goodenough (afterwards bishop of Carlisle), Mr. Marsham, and a few others, he founded the Linnæan Society, of which he was elected first president—an office which he continued to hold for forty years. In the same year he gave lectures on botany and zoology at his house in Great Marlborough Street, and for several successive years he delivered courses of botanical lectures at Guy's hospital. In 1796 he left London, and took up his residence in his native town. Here he continued to cultivate his favourite science, and yearly spent two months in London, principally for the purpose of attending the meetings of the Linnæan Society. For twenty years he delivered an annual course of lectures on botany at the Royal Institution, and at different periods he lectured in the institutions of Liverpool, Birmingham, and Bristol. In July, 1814, he received the honour of knighthood from George IV. His death took place on March 17, 1828. Sir James Smith was the author of many works on botanical subjects; amongst his writings are the following—"Dissertation on the Sexes of Plants, translated from the Latin of Linnæus," 1786; "Reliquiæ Rudbeckianæ," 1789; "Plantarum Icones hactenus Ineditæ," 1789; "Icones Pictæ Plantarum Rariorum," 1790; "English Botany," 1790–1814; "Spicilegium Botanicum," 1791; "Natural History of the Lepidopterous Insects of Georgia," 1797; "Tracts relating to Natural History," 1798; "Flora Britannica," 1804; an edition of Linnæus' Flora Lapponica, 1791; a "Specimen of the Botany of New Holland," 1793; "Sketch of a Tour on the Continent," 1793; "Compendium Floræ Britannicæ," 1800; "Flora Græca;" "Prodromus Floræ Græcæ," 1806–1813; "Exotic Botany," 1804; "Introduction to Physiological and Systematic Botany," 1807; the botanical articles and the biographies of botanists in Rees' Cyclopedia; "A Tour to Hafod," 1810; "Lachesis Lapponica," 1811; numerous papers in the Transactions of the Linnæan Society; a "Review of the Modern State of Botany," in the Supplement to the Encyclopedia Britannica; a "Grammar of Botany," 1821; the "Correspondence of Linnæus," 1821; "The English Flora," 1824–28.—F. C. W.

SMITH, John, an English traveller and ambassador, was the son of Sir Clement Smith of Little Baddow, Essex, by a sister of Jane Seymour, third queen of Henry VIII. He was an accomplished soldier, and served on the continent. Queen Elizabeth knighted him, and sent him to Spain to intercede with the government there on behalf of the states of the Netherlands, upon which the Spaniards had encroached. He was the author of a "Discourse concerning the forms and effects of divers Weapons," &c., published in 1589, and reprinted in 1590; "Certain instructions, observations, and orders military, &c., with instructions for Enrolling and Mustering," published in 1594–95. There are three MSS. relating to his transactions in Spain still extant—two in the Cotton library, and one in the Lambeth library.—F.

SMITH, John, an English divine, was born in Warwickshire in 1563, and educated at St. John's college, Oxford, where he obtained a fellowship. He succeeded Dr. Lancelot Andrews as lecturer in St. Paul's cathedral. His works are—"The Essex Dove presenting the world with a few of her Olive Branches," &c, published in 1629; and an "Exposition of the Creed and Explanation of the Articles of our Christian Faith," in seventy-three sermons, published in 1632. He died in 1616.—F.

SMITH, John, Captain, navigator and adventurer, was born at Willoughby in Lincolnshire in 1579. At the age of twenty-three he served in Hungary against the Turks, and earned the praise of Sigismund, duke of Transylvania, who presented him with his picture set in gold, and a pension, as a reward for his valour. In 1606 he assumed the command of an expedition to Virginia in North America, and whilst there founded Jamestown. In the course of the war he was made prisoner

by the natives of the country, and would have fallen a victim to them but for Pocahontas, the daughter of their chief, who saved him. On his return to England he published an account of his travels in the following works—"A History of Virginia, New England, and the Summer Soles," folio; "New England's Trials," 4to; "Travels in Europe," &c. He also published a map of Virginia. He died at London in 1631.—W. J. P.

SMITH, JOHN, an English divine, son of the Rev. William Smith of Lowther Rectory, Westmoreland, was born in 1659. He was educated at a school in Appleby and at St. John's college, Cambridge, where he took his master's degree in 1681. He subsequently became a prebend of Durham, and took the degree of D.D. at Cambridge. He collected together a considerable quantity of information for compiling a history of Durham, and furnished Gibson with much of the material for his article on the bishopric of Durham in Camden's Britannica. He was also at the time of his death, in 1715, preparing an edition of the works of Bede, which was completed by his son George Smith, who afterwards became a nonjuror, and took orders among the nonjurors as titular bishop of Durham. George Smith died in 1756.—F.

SMITH, JOHN PYE, an eminent biblical scholar, was born at Sheffield, on the 15th May, 1774. On the completion of his apprenticeship to his father, who was a bookseller, and when divine truth had reached his soul, he entered the dissenting academy at Rotherham, and made amazing progress in his studies. At the age of twenty-seven he became resident classical tutor at Homerton academy, and a few years afterwards he was ordained pastor over a congregational church assembling at old Gravel pits in the vicinity of the college. His labours in this double sphere were incessant for fifty years till his death. In 1804 appeared his "Letters to Belsham," and in 1806 he formally undertook the duties of theological professor in the academy. His principal work, the "Scripture Testimony to the Messiah," appeared in 1818–21, and has gone through several editions. It is a masterly and erudite discussion of all the more important passages bearing on the Godhead of the Saviour, and indicates extraordinary candour and research. His other great work was his congregational lecture "On the Relation between the Holy Scriptures and some parts of Geological Science." It appeared in 1839, and produced a great sensation, and it also has gone through various editions. Its theory is patiently elaborated and supported by a vast array of facts and criticisms. Dr. Pye Smith also published in 1813 "On the Nature, Value, and Efficacy of the Death of Christ," of which a fourth edition appeared in 1859. The treatise displays all its author's characteristics—patient and severe thought, extensive and varied scholarship, profound and ardent piety. We have not space to mention Dr. Pye Smith's numerous minor publications, such as those in controversy with Robert Haldane on inspiration, or Professor Lee on church establishments, nor his many and excellent contributions to the *Eclectic Review*. Yale college, America, conferred upon him the degree of D.D. in 1807, and Marischal college, Aberdeen, gave him that of LL.D. in 1835. He was admitted a fellow of the Royal Society in 1840. After he had completed his fifty years of unwearying and hearty service, his friends presented him, on the 8th of January, 1851, with a testimonial of £2000—the sum after his death to form divinity scholarships bearing his name in the new college, St. John's Woods. He bequeathed his library and large collection of fossils to the same institution. On the 5th of next February he died, in the seventy-seventh year of his age. He had not lived in vain. Four years after his death appeared "First Lines of Theology," an able and interesting syllabus prepared for the use of his students. Dr. Pye Smith was a man utterly unselfish, and was also characterized by a noble simplicity of nature. He was lost, however, to his friends for the greater part of his life by deafness and domestic infelicity. He was also an ardent patriot, and in early life he edited the *Sheffield Iris* during the period of Mr. Montgomery's imprisonment. His mental power was great, though not distinguished by brilliancy or profundity, and his learning was prodigious. His arrangements are always lucid, and his style quiet and perspicuous. His knowledge of science in its various spheres was extraordinary; few men indeed have mastered so successfully so great a number of subjects. His industry was unrivalled, and he ever acted from the highest christian motives as a servant of the one Great Master.—(*Life*, by Rev. John Medway; *Biographical and Critical Sketch*, by Dr. Eadie, prefixed to the fifth edition of the "Scripture Testimony," 1859.)—J. E.

SMITH, JOSEPH, who has been called the "American Mahomet," was the originator of the monstrous caricature of Christianity known as Mormonism. His career offers a commentary on the civilization of the nineteenth century by no means flattering to human vanity. Appealing to and encouraging the materialism and sensualism which constitute the main difficulties of the christian life, Joseph Smith succeeded in the course of fourteen years in gathering together a band of many thousand followers, with whom he established an extensive settlement and constructed a considerable city. When he died, in the thirty-ninth year of his age, his spurious religion was preached and accepted not only in all parts of North America, but in England, and in various countries of continental Europe. This impostor was born at Sharon in Windsor county, in the state of Vermont, on the 23rd December, 1805. His father at one time owned a small farm; but being unsuccessful he led a shifty, disreputable life, neglecting honest labour for the thriftless search after gold mines. Joseph, it is said, accompanied his father on expeditions in which the divining rod and magic crystal were brought into requisition by these Dousterswivels of real life. Doubtless the boy thus acquired a half belief in the supernatural, which, under the influence of his mother, became mixed up with certain impressions derived from the Bible. None of the family appears to have belonged to any church or christian community, and their distaste for the simple teaching of the gospel seems to have been strengthened by exhibitions of sectarian violence and animosity that took place at some of the revivals which they witnessed. Divisions in the church of Christ and the hypocrisy of christians are two arguments which Smith frequently used in his advocacy of Mormonism. Though his scheme was not matured nor launched into the world till 1830, it is pretended that the prophet had visions ten years previously when he was at the age of fifteen. Then he was instructed, according to his own statement, by a messenger from heaven, to attach himself to no church, but to wait for further revelations. After this beatific vision Joseph relapsed into the mundane vices of drunkenness and libertinage; but in 1823 he again resorted to the dark grove where he had been formerly illuminated, and received mysterious communications concerning a golden book buried centuries ago by the last of the Nephites—a race of men descended from the Israelites of old, who had emigrated from Jerusalem to America before the christian era, bringing with them the pure oracles of God. Imaginary directions were given where to find the golden book, consisting of metal plates graven all over with strange characters, and fastened together by a ring. Joseph pretended that he duly dug for and found this mysterious treasure in a stone box on the hill Cumorah, and together with it the Urim and Thummim, or a "huge pair of spectacles," by the assistance of which he, an uneducated man, was enabled to translate the new revelation. The utter unscrupulousness with which this blasphemous imposture was advanced, carried conviction with it to a certain class of minds. The scheme of his strange evangel Smith had somehow picked up from a dull romance, entitled The Manuscript Found, and written about 1812 by Mr. Solomon Spaulding, a clergyman whose mind was full of the notion then in vogue that the Red Indians are descendants of the ten lost tribes. This idea was fostered by speculations on the ancient tumuli existing in the neighbourhood of New Salem, the place where Mr. Spaulding wrote his novel. The manuscript came into the possession of a printer at Pittsburg, one of whose compositors was Sidney Rigdon, a zealous follower of the Mormonite prophet. A connection between the two men, however, prior to the earlier visions of the prophet, has not yet been satisfactorily made out. The notice of the golden plates was doubtless derived from the glyphs of the ancient Mexicans, the discovery of which has often furnished newspapers with paragraphs. Smith may possibly have seen some of these plates, but that he ever possessed any is doubtful, since he never exhibited anything of the kind, except to the eight witnesses whom he contrived to juggle into the belief that they had seen the golden book. With the art of a common conjuror he made a great mystery of his Book of Mormon, keeping behind a curtain while he translated the mystic characters, and passing to persons outside slips of paper containing the interpretation. When he found that the imposture had a chance of success he employed one Oliver Cowdery, whether a dupe or a confederate does not appear, to be his amanuensis. The first converts to the new creed were Smith's parents and brothers, and the members of a family named Whitmer. These are the eight wit-

nesses whose solemn guarantee of the existence of the golden plates is all-important to the sect, since the Book of Mormon was taken back by an angel into heaven so soon as the prophet had completed his translation. Smith having obtained believers for stories so convenient to his purpose as this, hesitated not to practise on the credulity of his dupes by frequently pronouncing his so-called revelations. Having finished his translation, he had in March, 1830, a revelation that Martin Harris under pain of damnation was to sell his effects and pay for the publication of the Book of Mormon. After various difficulties had been surmounted, the book was printed. Another revelation commanded the institution of an apostleship composed of twelve persons. On the 6th of April, 1830, the new church was constituted at Fayette, Seneca county, under the title of "The Church of Jesus Christ of the Latter-day Saints." Persecution soon assailed the infant sect, and called forth the latent genius of Joseph. He succeeded in awakening enthusiasm in many minds, and sent forth missionaries who brought in numbers to his fold. He poured forth "revelations" on all occasions, and touching every subject. In January, 1831, he removed to Kirtland, Ohio, where Sidney Rigdon was settled. He organized his increasing followers very skilfully, sending them about preaching in every direction. He joined some of his disciples who had settled at Independence in Missouri, and twelve miles west of that city founded the new city of Zion. The growth of this apparently harmless, but essentially immoral sect, alarmed many people. Abuse and ridicule were launched against the Mormons, but still their numbers grew. In March, 1832, Joseph was taken out of bed, and tarred and feathered. But his activity did not relax. A flood of "revelations" came to regulate his church and establish his power. In July, 1833, the people of Missouri first displayed their intentions by breaking up the presses of the Mormon newspaper. In November following they made a more violent and unjustifiable attack upon the sect, committing great cruelty and driving them by force from the settlement. For three or four years they found refuge in Clay county, in the state of Missouri, Joseph still having his head quarters at Kirtland. In 1837, however, a bank he had set up in the latter city stopped payment, and the prophet had a revelation to quit it secretly by night for "far west" in Missouri. Shortly after this, Smith and his brother Hyrum were imprisoned, and in December, 1838, his people were violently expelled from Clay county, and took refuge in Illinois, where Joseph, escaping from prison, joined them in the spring of 1839. Here soon arose the flourishing Mormon city of Nauvoo, of which Smith was appointed mayor. To his civil and religious titles was ere long added the military distinction of lieutenant-general of a respectable regiment of soldiers styled the Nauvoo legion. Supreme head in matters temporal and spiritual of a thriving colony, the prophet waxed more and more confident, and not only publicly lectured the candidates for the presidency of the United States, but offered himself as a competitor. The manifesto he issued on this occasion is a curious illustration of the mingled shrewdness, vulgarity, and hypocrisy of the man. His lofty pretensions offended the pride of several of his followers, who apostatized from the faith and set up in Nauvoo itself a newspaper entitled the *Expositor*, in which the prophet was charged with practising polygamy, seduction, and other vices. In the name of the mayor the office of this journal was seized, and its presses broken up. The authorities of the state were appealed to by the owners of the *Expositor*, and a warrant issued for the apprehension of Smith, his brother, and sixteen confederates. Preparations were made at Nauvoo for an armed resistance, but the governor of the state persuaded Joseph to yield himself a prisoner on the promise of a safe conduct and a fair trial. The promise was not kept. On the 27th of June, 1844, a band of a hundred ruffians with blackened faces overpowered the small guard of Carthage gaol in which the brothers were confined, and in the most dastardly manner murdered Joseph and Hyrum. All Joseph Smith's errors were pardoned in the eyes of his followers by this cruel martyrdom. A new impulse was given to Mormonism by this violent persecution, and Brigham Young, Joseph's successor, raised the power and wealth of the community of Mormons near the Salt Lake higher than it had ever been.—(*Grand Salt Lake City*, by Remy and Brenchley.)—R. H.

SMITH, Miles, a learned prelate, the son of a fletcher or maker of arrows, was born in the city of Hereford about 1568. He studied at Corpus Christi college, Oxford, and afterwards at Brazennose, where he took his degree. He subsequently was made one of the chaplains of Christ's church, and during his tenure of this office he took the degree of B.D. He then became a canon residentiary in the cathedral church of Hereford, and in 1594 was created D.D. He was a studious and laborious scholar, well skilled in the classical and oriental tongues, and was one of the translators of the prophets in the authorized version of the Bible. Nay, such was the confidence reposed in him, that he was chosen along with Bilson, to give the version its final revision. He also wrote the "Translator's Preface," often prefixed to our quarto bibles—"a comely gate," as Fuller says, "to a glorious city." His services were rewarded by his elevation to the see of Gloucester in 1612. He died in 1624, and was buried in his own cathedral. He was a diligent and worthy prelate, and for his erudition was named "a very walking library." A volume of his sermons was published in folio, 1632.—J. E.

SMITH, Richard, a learned Roman catholic divine, was born in Worcestershire in 1500, and was educated at Oxford. He took his M.A. degree in 1530, was elected registrar of his university in the following year, and became subsequently rector of Cuxham, principal of St. Alban's hall, divinity-reader of Magdalen college, regius professor of divinity and D.D., and master of Wittington college in London. He was deprived of his preferments in the reign of Edward VI., and although he recanted his opinions at Paul's Cross in the first year of this reign, was not restored to his position in the church. He then went abroad; but upon the accession of Queen Mary he returned to England, regained his professorship, and was made canon of Christ church, and chaplain to her majesty. When Ridley and Latimer were brought to the stake, Smith preached a sermon on the text, "If I give my body to be burnt and have not charity, it profiteth me nothing;" and he was a witness against Archbishop Cranmer. When Elizabeth came to the throne, Smith was deprived of all his preferments, and again recanted some of his opinions. He escaped from the custody of Archbishop Parker, and went to Flanders. He died in 1563.—F.

SMITH, Richard, a Roman catholic controversialist, was born in Lincolnshire in 1566, and was educated at Oxford, and subsequently at Rome, under Bellarmine, and at Valladolid in Spain. He returned to England as a propagandist of Roman catholicism, and took an active part in the religious disputes of his time; but a quarrel occurred between him and Parsons the jesuit, which eventuated in obliging Smith to take refuge in France. He died there March 18, 1655.—F.

SMITH, Robert, an English mathematician, was born in 1689, and died at Cambridge on the 2nd of February, 1768. He was educated at Cambridge, where he distinguished himself highly in mathematics, became a fellow of Trinity college, and in 1716 succeeded his intimate friend Cotes as Plumian professor. He was afterwards appointed master of his college. His treatise on Optics, published in 1728, is of high repute to this day. He was the author of various other mathematical works, and the editor of his friend Cotes' lectures.—W. J. M R.

SMITH, Samuel, a popular writer of religious tracts, was the son of a clergyman near Dudley in Worcestershire, and was born there in 1588. He was educated at Oxford, but left without taking a degree, and settled eventually as perpetual curate of Cressedge in Shropshire. Upon the breaking out of the rebellion he went to London, where he sided with the presbyterians, amongst whom he became a popular preacher. He was deprived of his curacy at the Restoration, and thenceforth no traces seem to have been left of him. He was the author of "David's Blessed Man, an exposition of the First Psalm," of which there were fifteen editions; "The Great Assize," which ran through more than thirty-one editions, and has been since frequently reprinted; "A Fold for Christ's Sheep," and the "Christian's Guide," each of which were as popular as the first named. He published, besides, a great number of tracts and sermons.—F.

SMITH, Sydney, a clergyman of the Church of England, eminent for his wit and his social and literary talents, was born in 1771 at Woodford in Essex, being the second son of Mr. Robert Smith, a clever but eccentric country gentleman. At six years of age Sydney was sent to Mr. Marsh's school at Southampton, which he quitted for Winchester, then in a wretchedly mismanaged condition. In the interval between his leaving Winchester and entering New college, Oxford, he was sent for six months to Mont Villiers in Normandy, to perfect his knowledge of French, which he always after spoke with great fluency. On obtaining the fellowship at Oxford, to which he was entitled

from having been captain of Winchester school, he was cast by his father upon his own resources. His inclination would have led him to the bar as a profession; but in obedience to his father's wishes he entered the church, and became in 1794 curate in the small village of Netherhaven, in the midst of Salisbury Plain. This residence in uncongenial solitude, where he was "the first and purest pauper of the hamlet," was not without its advantages, in forcing his active mind to deeper study and reflection, than would have been possible to so brilliant a talker thrown into general intercourse with the world. He commenced also the exercise of that active, practical, and ingenious charity which distinguished his management of poor parishioners to the end of his life. Having fascinated the squire of Netherhaven, Mr. Beach, by his entertaining conversation, that gentleman requested Mr. Smith to become tutor to his son. Accepting this charge he set out with his pupil in 1797 for the university of Weimar; but the troubled condition of the continent frustrated this scheme, and master and scholar were forced by "stress of politics" to put into Edinburgh, where Smith passed some of the happiest days of his not unhappy life. He was a welcome addition to the group of able men who then procured for the Scotch capital the title of Modern Athens. He spared not his jokes, called Scotland "the *garret* of the earth, the knuckle end of England," and pretended to doubt the capacity of a Scotchman for appreciating wit; but he always entertained, says his daughter, a sincere affection both for the country and the people. In 1802 occurred that meeting of three or four literary friends in "the elevated residence of Mr. Jeffrey," at which Smith proposed that they should set up a review with the motto, *Tenui musam meditamur avena*, interpreted by the witty proposer to mean "We cultivate literature upon a little oatmeal." The proposal resulted in the appearance of the *Edinburgh Review*, to which Smith was one of the ablest and most popular contributors for nearly thirty years. It is impossible in this second half of the century to appreciate the boldness or understand the startling effect produced by the new periodical in 1802. It flew bravely at the most cherished prejudices of the majority of the people, the court, and the government of the country. Mr. Smith's review articles attacking catholic disabilities, the test and corporation acts, the law of debt, the treatment of prisoners who were allowed no counsel, the game laws, and various other abuses, alone entitle him to the gratitude of his countrymen. The unfailing wit and humour of these writings, no less than the sound sense pervading them, will cause them to be read long after the subjects discussed have ceased to be matters of dispute. His exertions in the cause of Roman catholic emancipation took a more decided form in 1808, when the public mind was at once roused and delighted by the appearance of "Letters on the Catholics from Peter Plymley to his brother Abraham." The government of the day took great pains to find out the author. All that they could find was that they were brought to Mr. Budd, the publisher, by the earl of Lauderdale. Mr. Smith included them in the collection of his works published in 1839. His severe strictures in the Plymley letters on Canning as "the light and frivolous jester," seem strange when read by the light of his own subsequent reputation. In later years indeed he admitted some of the excesses into which party feeling led him, and he was a stanch partisan of the whigs, even in their darkest days. The small chance of success which seemed to attend liberal politics, made the few supporters of that cause more desperate in its behalf. Mr. Smith had ceased to reside in Edinburgh in 1803, and in 1804 was settled in Doughty Street, London, in the midst of a colony of lawyers, with the best of whom he became acquainted. His preaching had been much admired both in Edinburgh and London, and he endeavoured to secure a private chapel then occupied by dissenters, but for some unexplained reasons the rector of the parish refused him the necessary license. His opinion of pulpit oratory, what it often is and what it ought to be, was expressed in the query, "Is sin to be taken from men, as Eve was from Adam, by casting them into a deep slumber?" In 1804–5–6 he delivered to a crowded audience at the Royal Institution, Albemarle Street, the lectures afterwards published under the title of "Elementary Sketches of Moral Philosophy." Those upon wit and humour are exceedingly interesting. "Genuine and innocent wit," he says in one passage, "is surely the flavour of the mind." In 1809, through the exertions of Lord and Lady Holland, Mr. Smith was appointed by Lord-chancellor Erskine to the benefice of Foxton-le-Clay, where he went with his family to reside, and where he remained for twenty-two years. The incidents of his life there constitute the most original and amusing portion of Lady Holland's memoirs of her father, whose ingenious devices and readiness of adaptation to circumstances are as admirable as they are sometimes ludicrous. His next preferment came from a tory chancellor, Lord Lyndhurst, who in 1829 gave him a prebendal stall at Bristol, and shortly afterwards enabled him to exchange Foxton for the smaller but more beautifully situated living of Combe Florey, near Taunton. His love for organizing and arranging a house and grounds found new room for its exercise in the Somersetshire rectory, which soon became a delightful retreat, and the resort of the most distinguished persons of the day, who loved to gather round the ever cheerful and witty rector. That he was never made a bishop was owing to the timidity of the whigs, who feared the perfectly groundless rumour that Sydney Smith was not orthodox. He was sincerely a christian, a hearty friend of the poor, and always most sedulous in the discharge of his parochial duties. In 1831 he received from Lord Grey the appointment to a prebendal stall in St. Paul's cathedral. One result of the good spirits caused by this preferment was the popular squib which he wrote of Mrs. Partington battling against the ocean with her mop. In 1837–39 he published strictures on the conduct of the ecclesiastical commission in the form of "Three Letters to Archdeacon Singleton," which exhibit the conservative side of his character. His petition to the American government, and his letters in 1843 on the repudiation of the Pennsylvanian bonds, were stinging enough to make the people of the United States unjustly angry and vituperative. The private letters—a collection of which, edited by Mrs. Austen, forms the second volume of his memoirs—display to the greatest advantage his abounding gaiety and warmth of heart, his unaffected piety, his sterling sense, and his sparkling wit. He died in London on the 22d February, 1845, and was buried in Kensall Green cemetery, by the side of his beloved eldest son.—(*Memoirs* by Lady Holland, &c., 2 vols., 1855; *Edinburgh Review*, cii., 236; *Fraser's Magazine*, with portrait, xvii., 468.)—R. H.

SMITH, Sir Thomas, one of the principal secretaries of state in the reign of King Edward VI., and Queen Elizabeth, was one of the most learned men of his time. He was born at Saffron Walden in Essex, about 1514; his father being a man of sufficient importance to have served the office of high sheriff of the counties of Essex and Hertford. He was sent very young to Cambridge, and entered at Queen's college in 1526, where he became together with Cheke a king's scholar. At nineteen years of age his great proficiency in learning caused him to be chosen a fellow of his college, and two years later he was made Greek lecturer. In conjunction with Cheke he brought about an important reform in the pronunciation of Greek, which is set forth in a work he published, "De Pronunciatione recta," &c. In 1538 he was appointed the university orator, in which office he greatly extended his fame. After this he travelled abroad mingling in the society of the learned at Paris, Orleans, Padua, and other places. At the university of Padua he received a degree. On the death of Henry VIII., Smith's learning, high character, and favour to the reformed religion, recommended him to the patronage of the Protector Somerset, by whom he was advanced to important offices. On the fall of his patron, he was imprisoned for a short time, but he was soon restored to office, and sent on an embassy to France touching the young king's marriage. On the accession of Queen Mary Smith lost all his places, but found a friend in Gardiner, who protected him from the worst dangers. In 1558 he left the retirement in which he had taken refuge, to enter the service of Queen Elizabeth, for whom in 1562 and 1563, he conducted important negotiations in France. It was during this embassy that he composed his "Book of the English Commonwealth," which has often been reprinted. After his return to England he was sworn of the queen's council, was made chancellor of the garter in 1672, and the same year secretary of state. His endeavours to improve the coin of the realm, deserve especial mention. His project for transmuting iron into copper, on which much money was lost, stands by the side of the record of his severe treatment of witches. Alchemy was then more respectable than witchcraft. Another project on which he spent in vain both thought and money, was the founding of a colony at Ardes in the north of Ireland, which came to a gloomy end with the murder of his natural son Thomas, who led the expedition. He died after a lingering illness at his manor-house in

Essex, on the 12th of August, 1577.—(*Life* by Strype, Oxford, 1820; for list of works see Loundes' *Manual*.)—R. H.

SMITH, Thomas, a learned English divine, was born in London, June 3, 1638, and studied at Queen's college, Oxford, where he took his degrees, and early obtained great repute as a scholar. In 1663 he was appointed master of the free school adjoining Magdalen college. Being known as a skilled oriental linguist he was selected to attend upon Sir Daniel Harvey, ambassador to Constantinople in 1668, in the capacity of chaplain, and returned thence three years after. In 1683 he took the degree of D.D. and was nominated to the rectory of Stanlake, which he speedily resigned. In 1687, he was collated to a prebend in the church of Heytesbury, Wiltshire. In August, 1688, he was deprived of the latter by Dr. Giffard, the president of Magdalen college, because he refused to associate with the Roman catholic fellows of that college. In the November following his fellowship was restored to him, but was again taken away in July, 1692, in consequence of his refusing to take the oaths of allegiance to William and Mary. He afterwards lived in Sir John Cotton's family, until his death in 1710. His works were "Diatriba de Chaldaicis Paraphrastis;" "Syntagma de Druidum moribus ac institutis;" "Remarks upon the Religion &c., of the Turks," originally published in Latin, as also his "Account of the Greek church," and his "De Causis et Remediis Dissidiorum;" two volumes of "Miscellanea" in Latin; a translation of Pazzi's life of Mary Magdalen; a Latin life of Camden prefixed to Camden's Epistolæ in 1691; a catalogue of the Cotton MSS. with a life of Sir Robert Cotton; "Inscriptiones Græcæ Palmyrenorum," in 1698; the lives of Bishop Huntington, and Dr. E. Bernard, and some brief memoirs of Usher, Cosius, Briggs, Bainbridge, Greaves, Young, and Dee. He contributed three papers to the Philosophical Transactions, and left his MSS. to Hearne, with whom he frequently corresponded.—F.

SMITH, Thomas Southwood, was born at Martock in Somersetshire, on the 21st of December, 1788. He was educated for the dissenting ministry, but afterwards turned his attention to medicine, which he studied at Edinburgh, where he took his degree. Having accepted the invitation of a body of dissenters at Yeovil, he here united the double duties of physician to the body and physician to the soul. In his visits to the poor he sorrowed over their sorrows; but he saw that much of their misery sprang from causes easily preventible. It was plain that fever and most of the diseases of the poor arose from the neglect of certain sanitary conditions; and it was in pondering how he could best grapple with these that Dr. Smith became the originator of sanitary reform. It was natural that the discoverer, the propagator, the applier of a great principle should find his way to the metropolis. It was equally natural that in London he should seek rather to be active as a reformer, than to promote his own interests. His fame, his influence, rose unsought, and through the power of merit alone. One of Dr. Smith's earliest works was on the "Divine Government." Though admirable in intention, and able in execution, this discourse has no value as an attempt to solve the problem of the universe. In 1824 Dr. Smith was appointed physician to the London Fever hospital, a situation which he held for many years. One fruit of his immense experience was his "Treatise on Fever," generally admitted to be the best on the subject. He had been introduced to Bentham; and he contributed to the first and to subsequent numbers of the *Westminster Review*, which was established to expound and to vindicate Benthamite doctrines. Bentham died in June, 1832. Dr. Smith attended him in his last illness. The body of Bentham was dissected in accordance with his will. Dr. Smith delivered a lecture over the body at the Webb Street School of Anatomy. This strange scene was made stranger by a violent thunder-storm which burst forth at the moment. In 1837 Dr. Smith presented two reports to the poor law commissioners on sickness among the poor; in 1839 was formed, through his zeal, the Health of Towns Association; and in 1842 he was instrumental in founding the Metropolitan Association for improving the dwellings of the industrious classes. Two of his triumphs were the Public Health act and the Nuisances act, passed in 1848. When the board of health was created, Dr. Smith's services were at first gratuitous, but subsequently he was remunerated, though in the most inadequate fashion. Long before his connection with the board of health he had served on the children's employment commission, which heralded the memorable Factory act. Dr. Smith's reports on quarantine have been regarded as sufficient of themselves to establish his claims to the gratitude of the nation. Without exaggerating, we may say that all sanitary movements and improvements for the last quarter of a century were so many victories of Southwood Smith. Besides his numerous and valuable reports, Dr. Smith wrote for the Penny Encyclopædia and the Society for the Diffusion of Useful Knowledge. In 1834 he published an elaborate book entitled the "Philosophy of Health," which has gone through ten editions. After an illness of six days Dr. Southwood Smith died of bronchitis, at Florence, on the 10th December, 1861. Amended and augmented editions of the "Philosophy of Health" and of the "Divine Government" were ready for publication. We believe that Dr. Smith had at the time of his death a pension of £300 a year; but this was a scanty pittance to bestow on a man who had been a public benefactor so eminent, and who had sacrificed professional success to devote himself to philanthropic toils. His schemes besides were thwarted or mutilated by the timidity or the factious spirit of successive governments; and what was no less hard to bear, those far inferior to him gained the profit and the praise of his noble strivings and renouncements. But Smith had the calmness, the cheerfulness, the resignation of the philosopher, as he had the persistent enthusiasm of the reformer. He was satisfied with having demonstrated that a huge amount of human disease is preventible—that physical comfort and cleanliness, a sufficiency of wholesome food, airy and healthy abodes, are indispensable as precursors and accompaniments of moral and religious elevation. But though he murmured not, the people should keep fresh the memory of one to whom they owe so much. As the improver of prison discipline Howard is immortal; but if Howard was the friend of the criminal, Southwood Smith was the friend of the poor.—W. M–l.

SMITH, William, antiquary and herald, died in 1618. His description of Cheshire was published by Sir Randolph Crew, and forms part of King's Vale-royal, published in 1656, and reprinted at Chester, in 2 vols. 8vo, in 1778.

SMITH, William, an English divine, was the son of the Rev. Richard Smith, of All Saints, Worcester, where he was born in 1711. He studied at New college, Oxford, and took his M.A. degree there in 1737. He subsequently became rector of Trinity church, Chester, and then dean of Chester, and a doctor of divinity. His chief literary productions were a translation of Longinus on the Sublime, a very valuable work, which has gone through several editions since its publication in 1739; a translation of Thucydides, also reprinted; and of Xenophon's History of Greece. He was author of a volume of nine sermons on the Beatitudes, and a volume of poems which appeared after his death. He died January 12, 1787.—F.

SMITH, Sir William Sydney, a famous English admiral, was descended from a common ancestor with Viscount Strangford, and Lord-chief-baron Sir Sydney Stafford Smithe. His father, Sir John Smith, was a veteran officer of the Seven Years' war. Sydney was the second of three sons, and was born at Westminster in 1764. He was educated at a private academy, and before he was twelve years of age became a midshipman on board the *Sandwich*, under Lord Rodney. He was made a lieutenant in 1781, and served in several of the naval actions of the American war. He shared in Rodney's glorious victory over the French on the 1st of April, 1782; a few weeks later obtained his commission as commander; and was made post-captain in the following year, at the early age of nineteen. Captain Smith then entered the Swedish service, and took a distinguished part in the war which was waged in 1788–90 between Sweden and Russia. He was honoured by the Swedish king with the grand cross of the order of the sword, but quitted his service at the peace of Reichenbach. We next find him in 1793 serving as a volunteer in the Turkish marine; but when war broke out with France he hastened home, bringing with him a number of British seamen from Smyrna, in a vessel which he purchased at his own risk for the purpose. He signalized his courage and skill in the defence of Toulon, under Lord Hood, and succeeded in destroying the magazines, and great part of the shipping, when the town was evacuated by the allies. In the commencement of 1794 Captain Smith was appointed to the command of the *Diamond* frigate in the Channel fleet, and by the daring and arduous enterprises which he undertook excited the greatest apprehensions along the French coast. On the 8th of March, 1796, while engaged in a hazardous attempt to cut out a privateer which was lying at Havre de Grace, he was taken prisoner by the French. He was

conveyed to Paris, and imprisoned in the Temple, where he was treated with shameful rigour, under the frivolous pretext that he had violated international law. So obnoxious had his vigilance and audacity rendered him to the French republican rulers that they obstinately refused to exchange their dreaded prisoner. At length, after a close imprisonment of two years, Sir Sydney succeeded by a most ingenious device in effecting his escape, and reached England in May, 1798. He was soon after appointed captain of the *Tigre*, 84-gun ship, and sailed to the Mediterranean. He was also nominated joint-plenipotentiary to the Sublime Porte, and rendered most important services both to the Turkish and the British government. Bonaparte had by this time almost entirely conquered Egypt, and was now preparing to subjugate the contiguous province of Syria. The key of the province was the famous old fortress of St. Jean d'Acre, which was at this time in a dilapidated state, almost destitute of artillery, and quite unprepared to stand a siege. The French army was actually on its march from Jaffa, and had approached within two days' march of Acre, when Sir Sydney arrived in the bay with the *Tigre*, the *Theseus* of 74 guns, and some smaller vessels. The Turkish commander, Djizzar Pacha, had resolved to evacuate the place, but was persuaded by Captain Smith to change his intentions. Not a moment was lost in making preparations for the impending attack. Seamen and marines, guns and ammunition, were immediately landed, some additional fortifications were hastily thrown up, and every effort was made to strengthen the works before the arrival of the invaders. Sir Sydney, too, had the good fortune to capture the flotilla, having on board the greater part of the battering train and ammunition for the siege, which were turned to service in the defence. The French appeared before the walls on the 17th of March, and having opened their trenches on the 20th, speedily made a breach in the mouldering walls; but their reiterated efforts to storm the breach, though persevered in day after day with the most desperate courage, were repulsed with great slaughter, mainly through the heroic exertions of Sir Sydney Smith and his gallant officers; and at length, after spending two months before the walls of this fortress which, according to the rules of military science, was quite indefensible, and losing four thousand of his best troops, Bonaparte was compelled to raise the siege and retreat into Egypt. For this brilliant service, which arrested the victorious career of Bonaparte to his bitter disappointment, and frustrated the whole scheme of the French expedition, Sir Sydney received the thanks of both houses of parliament, and was loaded with valuable presents both from the Turks and from his own countrymen; but, as Wilberforce remarked, he was "but ill requited" by the government. Sir Sydney was a party to the convention of El-Arisch, by which the French agreed, on certain conditions, to evacuate Egypt. But Lord Keith, the British commander-in-chief in the Mediterranean, acting under the general orders of the government, refused to ratify the treaty —a most unwise proceeding, which cost many thousands of valuable lives, embittered the feeling between France and England, proved highly injurious to the interests of the sultan, and gave rise to much angry discussion both in the parliament and in the country. In the end, the government was obliged to send an expedition to effect the object which might have been so easily attained by the execution of the convention. Sir Sydney cordially co-operated with Sir Ralph Abercromby, the commander of this expedition; assisted in the disembarkation of the British troops; took part in their operations on shore; and was wounded at the battle of Alexandria, in which Abercromby was killed. Shortly after Sir Sydney's return home with despatches in 1802, he was elected member for the borough of Rochester. On the 18th of May, 1803, he was appointed to the *Antelope* of 50 guns, with the command of a squadron to be employed on the French coast—a very fatiguing and harassing service, which, however, he performed with his usual vigilance. In 1805 he assisted the Neapolitans against the French, took Capri, and relieved Gaeta, but without materially promoting the interests of the expelled royal dynasty. Shortly after, Sir Sydney was made a rear-admiral; and in 1807 was appointed to a command in the expedition against Constantinople, under Sir John Duckworth. He assisted in forcing the passage of the Dardanelles, and destroyed a division of the Turkish fleet, but could not prevent the failure of this ill-advised enterprise. In June, 1807, Sir Sydney returned to England; but in October following he was appointed to the command of the squadron which was despatched to the coast of Portugal, then menaced by the French. In the beginning of 1808 he was ordered to proceed to the Brazils; but having somewhat imprudently taken part in the political contentions of the court, he was speedily recalled. In 1810 he was promoted to the rank of vice-admiral; and in 1812 was appointed second in command of the Mediterranean fleet, under Sir Edward Pellew. At the close of the war in 1814 he returned to England, and struck his flag. In the following year he was made a K.C.B., attained the rank of full admiral in 1821, was appointed lieutenant-general of marines in 1830, and died at Paris in 1841.—J. T.

SMITH, William, a distinguished geologist, was born at Churchill in Oxfordshire on 23rd March, 1769, and died at Northampton on 28th August, 1839. He was the author of the first geological map of England, and may be justly called the father of English geology. His attention was in the first instance directed to the influence which rocks exercised on soils in some of the English counties. In 1791 he surveyed the coal mines of Somersetshire, and he noticed the unconformity of the strata of coal with those of the red marl rocks above. He observed also the characters of the fossils which occurred in the different strata, and thus gave an impetus to the study of palæontology. In 1799 he published a work on the order of the strata and the organic remains near Bath; and in 1801 he produced the geological map of England and Wales, which was afterwards much enlarged and extended. He also published excellent geological maps of various English counties, and was aided in this by his nephew, Mr. Phillips, now professor of geology at Oxford. He gave lectures on geology at the Philosophical Societies of York, Hull, and Sheffield. In 1828 he was appointed land-steward on the estate of Hackness in Yorkshire, and he made a geological map of the property. His works secured for him the Wollaston medal given by the Geological Society, and he received the degree of LL.D. from Trinity College, Dublin. One of his last acts was to assist Sir Charles Barry in selecting stone for the new houses of parliament.—J. H. B.

SMITH, William, an Irish naturalist, was born in Antrim on 12th January, 1808, and died on 6th October, 1857. He was educated at the Royal Belfast Academic Institution, and became a unitarian preacher. In 1854 he was appointed to the chair of natural history in Queen's college, Cork. He published a work entitled "Synopsis of British Diatomaceæ."—J. H. B.

* SMITH, William, LL.D., lexicograper and philologist, was born in London in 1814. He is known as the author and compiler of many works, chiefly educational, and particularly as the editor of the Dictionary of Greek and Roman Biography and Mythology, and of the Dictionary of the Bible. He is classical examiner in the university of London, where he was educated, and professor of Greek, Latin, and German in the Independent colleges of Highbury and Homerton.—F. E.

SMITHSON, James, the founder, by will, of the Smithsonian Institute, was an illegitimate son of a duke of Northumberland, and born about 1760. He was educated at Oxford, where he distinguished himself by his proficiency in chemistry. He became a member of the Royal Society, and contributed rather copiously to its Philosophical Transactions. Davies Gilbert records that he was one of the first to investigate the chemistry of a tear. His ducal father provided him with a liberal fortune; and, a bachelor, he passed his life in lodgings in London or in visits to the chief cities of the continent. His health was feeble and his manners were reserved. He died in 1829 at Genoa. By his will, dated 23rd October, 1826, he left the bulk of his fortune to a nephew, failing whose heirs, it was bequeathed to the United States of America, to found at Washington, under the name of the "Smithsonian Institute, an establishment for the increase and diffusion of knowledge among men." On the death of the nephew without heirs, in 1835, all his wealth became the heritage of the United States, whose secretary of the treasury received in 1838 upwards of five hundred and fifteen thousand dollars. With this sum was established the Smithsonian Institution at Washington, U.S., consisting of a public library and museum; and from the same source have come the well-known series of ethnological and scientific works, the Smithsonian Contributions to Knowledge.—F. E.

SMOLLETT, Tobias George, the novelist and historian, was born in the year 1721, in the old house of Dalquhurn in the beautiful vale of Leven, Dumbartonshire. His father, Archibald, was the youngest son of Sir James Smollett of Bonhill, M.P. for

the Dumbarton district of burghs, and head of an old and influential family, seated on the banks of Loch Lomond. The father of Tobias died not long after the birth of his famous son; and the care of the widow and of three orphan children, of whom the future novelist was the youngest, devolved upon the grandfather. Tobias was educated at the grammar-school of Dumbarton, where he was known as a writer of verses on local subjects. At the age of fifteen he was sent to Glasgow to attend the university, and having made choice of the medical profession, was apprenticed to a Mr. John Gardner, then a well-known surgeon in that city. Smollett was at this time remarkable for the somewhat incongruous combination of literary taste with a fondness for boisterous sports, and was a ringleader in college riots, and all sorts of mischief. He exhibited a talent for poetry especially of a satirical kind, and wrote a tragedy, called "The Regicide," before he had passed his nineteenth year. On the death of his grandfather in 1737, Smollett was thrown on his own resources, and quitted Glasgow for London, taking with him his tragedy in manuscript, a small sum of money, and a great number of letters of introduction. Through the influence of his friends he obtained an appointment as surgeon's mate on board the *Cumberland*, 80-gun ship, sent in October, 1740, under the command of Rear-admiral Sir Chaloner Ogle to join Admiral Vernon's squadron in the West Indies, and was present during the unsuccessful operations against Carthagena in the following year. When the enterprise was abandoned, the ship in which Smollett served remained for farther service in the West Indian seas. He resided for some time in the island of Jamaica, and appears to have returned to England early in 1744. On quitting the navy, in his twenty-third year, he settled in London as a surgeon. He seems to have taken a deep interest in political affairs; and, roused by the treatment which his native country had received on the suppression of the rebellion of 1745, he gave vent to his indignation at the butcheries of the duke of Cumberland in his well-known poem entitled "The Tears of Scotland." Soon after, he published his political poems, "Advice" and "The Reproof," in which he satirized the Pelham ministry, but apparently without attracting much notice either from the government or the public. In 1747 he married a Miss Lascelles, a Creole beauty, with whom he had become acquainted during his residence in Jamaica; and in the following year began his career as a novelist by the publication of "Roderick Random," of which the hero in the main is the author himself. Its success was immediate and decided; and availing himself of the celebrity which this work had gained him, he published in 1749 his long neglected tragedy of "The Regicide," which, to his great indignation, had hitherto been treated with neglect both by patrons and managers. But their unfavourable verdict has certainly not been reversed by the public. The favourable reception of "Roderick Random" did not induce Smollett at once to abandon the hope of success in the medical profession; and having obtained in 1750 the degree of M.D. from Marischal college, Aberdeen, he published about the same time "An Essay on the External Use of Water, with remarks upon the Method of Using the Mineral Waters at Bath," in which he appears to have advocated opinions resembling those of modern hydropathists. By and by, however, Smollett turned his thoughts wholly to literature, and in 1751 published his "Peregrine Pickle," the materials for which had in part been collected during a trip that he made to Paris in the autumn of the previous year. The caricatures which he introduced into this work of Akenside, Fielding, Lord Lyttleton, and other well-known persons, raised a storm of opposition against this performance, which was virulently denounced as an immoral and scurrilous libel. But, probably to some extent in consequence of this abuse, the novel met with a very rapid sale both in England and Scotland, and was soon translated into French. In 1753 appeared Smollett's third novel, "The Adventures of Ferdinand Count Fathom," which, notwithstanding its repulsive subject, contains some of the most striking passages that the author ever wrote. He appears to have also at this time done a good deal of miscellaneous work for the booksellers, and in 1755 he published by subscription his translation of Don Quixote, which cost him many months of severe and exhausting labour, and regarding the merits of which public opinion was greatly divided. As soon as this work was completed, Smollett took an opportunity of revisiting his native country, from which he had been absent sixteen years. He spent several months among his relations and friends, and received a most cordial welcome from Adam Smith and the other eminent men who filled the chairs of the Glasgow university. On his return from Scotland he became one of the "Society of Gentlemen" who conducted the new literary journal, the *Critical Review*, the first number of which appeared in January, 1756; and was soon regarded by the public as its responsible editor. In the course of the same year he edited for Dodsley, in seven volumes, 12mo, a Compendium of Authentic and Entertaining Voyages, digested in a chronological series, inserting in the collection several contributions of his own. In the following year he published a new edition of "Peregrine Pickle," in which various personal and offensive passages were retrenched, and the whole was carefully revised and corrected. About the same time he wrote the "Reprisal, or Tars of Old England," a comedy in two acts, which was performed at Drury Lane with considerable success. Shortly before this he had undertaken the Herculean task of supplying the want of a complete and continuous "History of Great Britain;" and after fourteen months of severe labour, he gave the result to the world, in five quarto volumes, under the title of "The Complete History of England, from the Descent of Julius Cæsar to the Treaty of Aix-la-Chapelle, 1748, containing the Transactions of one thousand eight hundred and three years." This work makes no pretensions to originality or depth of research; but it is entitled to the merit of being a clear, succinct, well-written, and useful narrative of public events. It was received with great favour by the public, and met with a large circulation. His connection with the *Critical Review* had from the outset exposed him to great discomfort, and had involved him in numerous squabbles with irritable authors whose writings had been criticized with severity by Smollett or his coadjutors. He now suffered still more severely from his connection with this journal, and in 1759 was prosecuted by Admiral Knowles for libel, was fined £100, and sentenced to three months' imprisonment in the king's bench. During his confinement he wrote his "Adventures of Sir Launcelot Greaves," a kind of travestie of Don Quixote, which was published in parts in a new publication called the *British Magazine*, which he started at this time in conjunction with Goldsmith. He also wrote at this period considerable portions of the "Modern Universal History." The accession of George III. had now taken place, and had been followed by the resignation of Pitt, the modification of the government, and the premiership of Bute. A most violent clamour arose against the Scotch favourite; his countrymen as a body became involved in his unpopularity; and unfortunately for Smollett, he established at this juncture a weekly newspaper called the *Briton*, which became the most prominent party organ of the Bute ministry. He was in consequence involved in the virulent political contest carried on with Wilkes and Churchill, and both as a Scotchman and a ministerialist, was loaded with calumny and abuse. He was hard at work too on the "Continuation of the History of England," a translation of the works of Voltaire in 27 vols., and a compilation entitled "The Present State of all Nations." Under such an accumulation of labour his health and spirits gave way, and the death of his only child at this period completely prostrated him. He discontinued his newspaper; and "traduced," as he said, "by malice, persecuted by faction, abandoned by false patrons, and overwhelmed by the sense of a domestic calamity which it was not in the power of fortune to repair," he quitted England in June, 1763, and spent the succeeding two years on the continent, principally at Nice. He returned in 1765, and in the following year published as the fruit of his absence "Travels through France and Italy," in 2 vols., which is regarded as one of his best works. After a few months' residence in London his consumptive symptoms returned; and by way of change he undertook another and last visit to his native country in the summer of 1766. He was received with great distinction by the brilliant writers who then adorned the Scottish metropolis, and has embodied his recollections of this visit in his latest and in some respects best work. In 1769 he published his now forgotten work, "The History and Adventures of an Atom." Early in the following year he quitted England never to return, and took up his residence in the neighbourhood of Leghorn. Here he composed his last work, "The Expedition of Humphrey Clinker," which was published in London in 1771. A few months later (October 21st) the author died in the fifty-first year of his age. A monument was erected to his memory by his

widow, and a tall Tuscan column by his cousin, Commissary Smollett, on the banks of the Leven. In person, according to Dr. Moore, Smollett was stout and well-proportioned, his countenance handsome and engaging, but with an air that seemed to indicate that he was not unconscious of his own powers. Although proud, irascible, and of a somewhat cynical turn of temper, he was yet kind and generous, especially to distressed artists and men of letters. He had no suppleness in his conduct, was "bold, upright, and independent in his own character, stooped to no patron, sued for no favour, but honestly and honourably maintained himself by his literary labours." He was a most affectionate husband and father, and a most zealous and unselfish friend. His colloquial powers were of the highest order. As a critic and political writer he stood high, though not in the highest rank. His taste and talents, his ready wit and command of his large stores of miscellaneous learning, qualified him peculiarly for periodical criticism. But on the other hand, as Scott remarks, he was always a hasty and often a prejudiced judge. As a novelist Smollett has been ranked with Fielding; and though inferior to that great master in literary art and in finished style, he was at least equal if not superior to him in humour and in rhetorical strength. Smollett's novels abound in scenes of broad, often coarse mirth. His sea characters have been pronounced by Sir Walter Scott inimitable, and the power with which he has diversified them is a most absolute proof of the richness of fancy with which he was gifted.—J. T.

* SMYTH, Charles Piazzi, an eminent British astronomer and physicist, is the son of Admiral William Henry Smyth, and was born at Naples on the 3rd of January, 1819. In 1845 he succeeded Henderson as astronomer-royal for Scotland, and professor of astronomy in the university of Edinburgh. In 1852 he proposed to the board of visitors of the Edinburgh observatory a project for realizing a suggestion made by Newton as to the advantage of making observations with telescopes placed at a great height in the atmosphere, by means of an astronomical expedition to the Peak of Teneriffe. That project was carried into effect in the summer of 1856, the expense being paid by the British admiralty, and the famous engineer, Robert Stephenson, lending his yacht as the means of conveyance. During that summer Professor Smyth carried out with complete success an extensive series of astronomical, meteorological, and physical observations at a height of more than ten thousand feet above the sea; and in this he received material assistance from Mrs. Piazzi Smyth. The results were published in 1858, and form a most important body of scientific information. Mr. Smyth invented the method of using the stability of rotating discs to maintain a level stand for astronomical instruments at sea, and made various improvements in the construction and use of those instruments. He is the author of many papers on such subjects, and on the zodiacal light and other physical phenomena, published for the most part in the Transactions of the Royal Society of Edinburgh and the Royal Astronomical Society. He is a fellow of those societies, of the Royal Society of London, and of other scientific bodies.—R.

SMYTH, James Carmichael, M.D., was born in Perthshire in 1741, and obtained his medical education in Edinburgh. There he graduated as doctor of medicine in 1764. He then spent some time in the hospitals and medical schools of London, Holland, France, and Italy, and in 1768 settled as a physician in London. He became a licentiate of the Royal College of Physicians in 1770, and was appointed physician to the Middlesex hospital in 1775. In 1780 a malignant typhus fever broke out in the prison and hospital of Winchester. The government selected Dr. Smyth to take charge of the sick. He accordingly devoted himself to the work of combating the epidemic. To arrest contagion he had recourse to the fumes of nitrous acid as a disinfectant. This and the other measures he adopted proved so effectual that parliament voted him the sum of £5000 in remuneration for his services, and he was appointed physician extraordinary to the king. The discovery of the value of nitrous acid as a disinfectant was claimed by Dr. Johnstone of Kidderminster for his father, and also by M. Chaptal for M. Guyton Morveau. To these claims of priority Dr. Smyth published what were considered sufficient answers. He was admitted to the fellowship of the College of Physicians in 1788, and in 1793 delivered the Harveian oration. Some years before his death Dr. Smyth retired from practice. He died in the eightieth year of his age, at Sunbury, June 18, 1821. Besides his writings in reference to nitrous acid, he published an account of the effects of swinging in pulmonary consumption, London, 1787; an account of the jail distemper at Winchester, 1795; and a treatise on hydrocephalus, London, 1814.—F. C. W.

SMYTH, William, professor of modern history at Cambridge, was born in 1766 at Liverpool, where his father, a cadet of an Irish family, and a man of poetical and literary tastes, was established as a merchant. Smyth was sent to Eton, and thence to Cambridge, where he was eighth wrangler in 1797, becoming fellow and tutor of his college, Peterhouse. Intended for the bar, he found himself disqualified for it by a defect of vision; and he became tutor to the son of Richard Brinsley Sheridan, the "Tom" of many an anecdote. Of the father in private life, he has chronicled some traits in his "Memoir of Mr. Sheridan," printed for private circulation in 1840. So early as 1806 Smyth published a little volume of "English Lyrics," which was praised by the *Edinburgh Review*, and cited by Dugald Stewart in his lectures. A fifth edition of it, preceded by an autobiographical fragment, was published in 1850. In 1809 he was appointed, according to his own account, by the present marquis of Lansdowne, then Lord Henry Petty, professor of modern history at Cambridge. His academical lectures, in three series, were published in 1840, and have been reprinted in one of Bohn's libraries. In style they are almost conversational, and perhaps their greatest merit is their indication of and criticism on the sources of and authorities for modern history. In 1845 he published his "Evidences of Christianity." Professor Smyth died at Norwich in 1849.—F. E.

SMYTH, William Henry, a distinguished British naval officer, hydrographer and astronomer, was born at Westminster in 1788. He entered the royal navy as a midshipman in 1805, and rose by degrees to the rank of vice-admiral. He took part in many celebrated actions of the war between 1805 and 1815. After its close he was employed by the British government in a general hydrographic survey of the Mediterranean, his account of which, published in 1854, is regarded as an unsurpassed model of excellence amongst works of its class. He is also the author of a work on Sicily, published in 1824; "A Cycle of Celestial Objects," 1844; and numerous scientific memoirs. He was a fellow of the Royal Society, a fellow of the Royal Astronomical Society, the Royal Geographical Society, and a member of the Board of Longitude. He died on the 9th September, 1865.—R.

SNELL, John, the founder of an exhibition from the university of Glasgow to Balliol college, Oxford, was born about 1630, "at Colmonell in Carrick, in the sheriffdom of Ayr," according to Anthony Wood, the chief authority for his biography. Snell, it seems, studied at Glasgow university, and was clerk to Sir Orlando Bridgman during the Protectorate. Rising with his patron, as Bridgman became chief baron of the exchequer, and chief justice of the common pleas, Snell was made crier of these courts. When Bridgman was appointed lord-keeper, Snell was made his seal-bearer—an office which he also held during Shaftesbury's chancellorship. "He was," says Wood, "much esteemed for his great diligence and understanding." He had spent some time in a suburb of Oxford—for the university of which he had probably conceived an attachment—before his death, in August, 1680. He left a manor in Warwickshire worth, in Wood's time, about £450 per annum, for the support at Balliol college, Oxford, of not more than twelve nor fewer than five Scottish students, who should distinguish themselves at the university of Glasgow. Many eminent Scotchmen—among them the late John Gibson Lockhart—have owed to Snell the advantages of an Oxford education. At present there are ten scholars assisted by the Snell exhibition, which is tenable for five years, two vacancies being filled annually.—F. E.

SNELL, Rodolph, a Dutch mathematician, born at Oudenarde, 1547. He taught first mathematics and afterwards Hebrew in the university of Leyden, and died there, 1613. He commented on the works of Ramus, and wrote the "Apollonius Batavius, seu resuscitata Apollonii Pergei Geometria."

SNELL VAN ROLJEN, Willibrord, generally known as Snellius, a Dutch mathematician and physicist, was born at Leyden in 1591, and died there on the 30th of October, 1626. He was the son of Rudolph Snell, professor of mathematics in the university of Leyden; and he succeeded his father in that office in 1613. He was the first who ever measured an arc of the meridian by trigonometrical surveying; the result of that measurement was published in his "Eratosthenes Batavus," 1617.

His chief title to celebrity is a most important discovery—that of the law of the ordinary refraction of light, viz., that the sines of the angles of incidence and of refraction bear to each other a constant ratio depending on the nature of the two media, at whose surface of contact the refraction takes place.—W. J. M. R.

SNIADECKI, JAN, a Polish astronomer and mathematician, born 1756, and died 1830. He for some time, amongst the numerous avocations of his life, taught natural philosophy, logic, and political economy at Cracow; and for nearly half a century was, as was generally acknowledged, at the head of the sciences in Poland. His miscellaneous writings were published, 1822–24, in 4 vols., and his works," in 8 vols., 1837–39.

SNORRO STURLESON, a celebrated Scandinavian, was the son of Sturle, and born near Hoams-fiord in Iceland, on a domain belonging to his family, in 1178. He was therefore upwards of a century later than his famous literary predecessor, Saemund, whose birth was between 1050 and 1060.—(See SAEMUND.) Snorro's descent was illustrious, and could be traced to the ancient Ynglings and the jarls of Moria. At the age of four he was sent to Odde, the former residence of Saemund, and educated under the direction of that learned person's grandson. There he remained till his twentieth year, developing the great talents with which he had been so amply endowed by nature, and evincing a special predilection for the study of the old Sagas, afterwards one of the ruling passions of his life. In 1197 he left Odde, and made a wealthy marriage, thus largely increasing his paternal inheritance. He became the richest and most influential man in Iceland, and was appointed in 1213 logsögumadr; that is, interpreter of the law, being the highest official dignity in the state. His peculiar genius as a scald or poet also spread his renown to foreign countries; and when in 1218 he visited Norway, he was well received by king and nobles. But naturally haughty, avaricious, cunning, and revenegful, when he returned to Iceland he made enemies on every side; and after a chequered and turbulent career, this great yet unprincipled man became at last their victim. He was murdered by his own sons-in-law at Reykiaholt, on the 22nd September, 1241. Snorro's name will be ever memorable in Scandinavian literature, as the compiler of the noble collection of Sagas, called the Heimskringla, and also of the prose or younger Edda.—J. J.

SNYDERS, FRANS, the celebrated painter of animals and hunting scenes, was born at Antwerp in November, 1579. He learned painting of Pieter Breughel the younger, and of Hendrik van Balen the elder. He was made a master of the corporation of St. Luke in 1602; and in 1611 married Margaret, the sister of the painters Cornelis and Paul de Vos, who died in 1647. Snyders visited Rome; and he was the intimate friend of Rubens, for whom he often painted animals, and who made him one of his executors. We have a fine head of Snyders among the well-known Hundred Portraits, or Centum Icones, &c., after Vandyck. He died at Antwerp on the 19th of August, 1657. —(*Catalogue du Musée D'Anvers.*)—R. N. W.

SOANEN, JOHN: this French divine was born at Rioms in 1647, in the presidial court of which city his father practised as an attorney. His mother was the niece of the jesuit Sirmond, the author of the preface to the collection of the proceedings of the general councils, published during the reign of Louis XIV. At the age of fourteen he entered the Oratory at Paris, and there attached himself to the celebrated Quesnel, for whose teaching he ever showed a predilection. In 1695 he was created Bishop of Sineza. On the publication of the bull Unigenitus, which contained a condemnation of Quesnel's doctrines, he published a quasi-defence of his master in the form of a pastoral letter, and called for the assembling of a general council for the settlement of the points at issue between the papacy and the Jansenists. His obstinacy and resolution called down upon him the wrath of Cardinal Fleury, who had long determined to make an example of some of the leading Jansenists. He selected Soanen, and in 1727 having caused him to be cited before the council of Embrun, procured his condemnation by that tribunal. Soanen was accordingly suspended from his episcopal functions, and exiled. He died in 1740, aged ninety-two.—W. J. P.

SOBIESKI, JOHN, King of Poland, was born in Galicia or Austrian Poland in 1629. He was descended from a long line of noble ancestors; and his father, James Sobieski, was castellan of Cracow and governor of Poland. After spending some time in Paris for the purpose of completing his education, and serving in the body guard of Louis XIV., John Sobieski travelled with his brother Mark through Italy and Turkey. They were residing in Constantinople when the news of a fierce insurrection of the Cossacks and Polish serfs made them return home with all speed. The two brothers took up arms to assist in suppressing the revolt, and in repelling an invasion of the khan of Tartary, who had espoused the cause of the insurgents. Mark Sobieski fell in battle; but John continued to fight with conspicuous gallantry against these enemies of his country, as well as against the Swedes and Russians, who availed themselves of this favourable opportunity to invade Lithuania. The war was long and bloody, and the Poles suffered several reverses; but in 1660 the Muscovite general, Sheremetoff, was defeated by Sobieski, and a succession of brilliant exploits against both Muscovites and Tartars obtained for him the dignities of grand marshal and grand hetman of Poland. His most signal success was gained in 1667 over an army of Cossacks and Tartars amounting to one hundred thousand men, whom he defeated with only twenty thousand, and thus saved his country from destruction. Four years later he routed an army of Turks, consisting of three hundred thousand men, led by Sultan Mahomet IV. in person, and of whom only fifteen thousand escaped; and afterwards took the fortress of Kotzin, which till then had been considered impregnable, with a loss to the enemy of twenty thousand men. Meanwhile the country, torn by intestine feuds and assailed by foreign enemies, had been in a state of complete anarchy. The well-meaning but weak John Casimir resigned the crown in despair in 1668. After two years of interregnum, Michael Wieçnowiecki was elected in his room. On the death of this incapable prince in 1674 another scene of confusion ensued, which however was happily terminated by the unanimous election of John Sobieski to the vacant throne. The energy and valour of the new sovereign soon retrieved the fortunes of the kingdom, which were at the lowest ebb. He was besieged in Lemberg by a formidable Ottoman force; but taking advantage of a snow storm he sallied out at the head of a small but devoted band and completely routed the besiegers. A fresh army, consisting of upwards of two hundred thousand men, invaded the country in 1676, under the pasha of Damascus, the bravest general of the Turks. Sobieski advanced to meet him with ten thousand men, and such was the terror of his name that the soldiers declared that it was useless to contend with the wizard king, and their leader was glad to offer Sobieski honourable terms of peace. For a few years after this Poland enjoyed immunity from external attacks, and Sobieski strove earnestly to redress the grievances of the people, and to introduce order and security into the country; but the ambition and factious spirit of the nobles frustrated all his efforts. Meanwhile the Turks were preparing to make another irruption into Europe, but on this occasion their attack was directed against Austria. They were encouraged in their aggression by Louis XIV. of France; and in 1683 the grand vizier, Kara Mustapha, overran Hungary, and led an army of three hundred thousand men against Vienna, from which the Emperor Leopold and his family had fled. The fall of the capital seemed imminent, and Europe was in a state of consternation. Sobieski had no reason to trust or respect the imperial government; but in this extremity he responded to the call of christian Europe and the entreaties of Leopold, and having assembled an army of sixteen thousand men, he marched to the seat of war. On his way he was joined by some auxiliaries, who swelled his army to seventy thousand men; and crossing the Danube, he ascended on the 11th of September the ridge of the Kalemberg, which overlooks the capital of Austria. On the following day he rushed down upon the enemy, and after a brief but desperate struggle, drove them from their camp and captured all their artillery and baggage. He soon after pursued them into Hungary, and expelled them from the country. All Europe resounded with the praises of a victory which effectually stemmed the tide of mussulman invasion; but the king who had performed such a signal service to Germany and to the christian world, was requited with base and characteristic ingratitude by the imperial court; and all his attempts to regenerate his own kingdom were thwarted by his turbulent, factious nobles, whom he in vain warned of the ruin that they were bringing upon their country. "I am powerless," he said, "to save her. I can do no more than leave the future of my beloved land, not to destiny, for I am a christian, but to God the High and Mighty." Sobieski was an accomplished scholar as well as a great warrior. He died suddenly in 1696, and the greatness and glory of Poland were buried in his tomb.—J. T.



SOCINUS, FAUSTUS, nephew of Lælius, was born at Siena in 1539. He followed the example of his uncle in inquiring into the verities of the christian religion, and embarrassing himself with doubts, which drew upon his head the suspicion of heresy. His education in early life was neglected, in consequence of the death of his parents. At the age of twenty he found it necessary to leave the paternal abode. Danger threatened the youthful inquirer and his family. After the death of his uncle he returned to Italy, and lived twelve years at the court of Florence, in the service of the grand-duke of Tuscany. His uncle's papers had come into his possession, and he studied them carefully. There he found confirmation of his previous opinions, so that full conviction of their truth took possession of his mind from that time. During his abode at Florence he began to disseminate his sentiments in short treatises without his name. From Italy, where the dangers of the inquisition threatened, he went to Basle to study theology about 1574. About four years after he was invited into Transylvania by George Blandrata, chiefly to oppose the tenets of Francis Davideis respecting the person of Christ and the honour due to him. But Davideis was not convinced; and the prince of Transylvania imprisoned him. There is no ground for the view often expressed that Socinus persecuted Davideis. It was the civil power of the land which brought about his death. Socinus found numerous adherents in Transylvania, among whom he promulgated his doctrines openly. Thence he went to Poland, where he reckoned upon a greater number of followers. Yet the unitarian congregations did not receive him cordially, because he differed from them in various views. In consequence of his treatise, "Defensio veræ sententiæ de magistratu politico," being misrepresented to the king of Poland, he withdrew from Cracow to the vicinity of a powerful nobleman, Christopher Morsztyn, whose daughter he married. His wife dying in 1587, he returned to Cracow and was present at the synod of Brest, 1588, taking a leading part in the discussions. After the publication of his book, "De Jesu Christo Servatore," the excited rabble dragged him from his sick chamber, half naked, through the streets. His property was plundered, and his MSS. destroyed. He died in 1604. Faustus Socinus succeeded in organizing many small congregations of christians holding his religious views. He also gained over to his opinions many of the nobility. Several even of the clergy attached themselves to him. He was eloquent, conciliatory, moderate, a man of fine tone, temper, and conduct, and was the first to reduce anti-trinitarian opinions to a system. All his works, which are written in a good Latin style, are in the first two volumes of the Bibliotheca Fratrum Polanorum, 1656, folio. His life was written by Toulmin, 1777, and by Brzypkowski, the latter being prefixed to his works.—S. D.

SOCINUS, LÆLIUS, was born at Siena in Italy, 1525. His forefathers were celebrated for their legal knowledge; and he himself was brought up to the study of the law, but abandoned it for that of the Holy Scriptures. He had not, however, been long engaged in the latter, before he entertained doubts of various doctrines he had hitherto believed. His love of knowledge induced him to travel in Switzerland and Germany, where he became acquainted with several of the reformers. He also lived in Wittenberg for about three years, where he studied the oriental languages, and obtained the approbation of Melancthon. He concealed, however, his peculiar opinions. He went next to Poland, where he met with various persons of similar sentiments with himself; but his views were privately promulgated. This, however, did not prevent him from incurring suspicion and questioning. When danger threatened, he escaped by concealing his real convictions. After visiting Poland a second time he went to Zürich, where he died in 1562. His travels extended not only to Germany, Switzerland, and Poland, but also to England and France. His brief life was a restless one. Of an inquiring turn of mind, and ardent in pursuit of knowledge, he knew that toleration in religion was a doctrine then unknown, and feared to promulgate his opinions, except in circumstances where he might hope to suffer little injury. They took most root in Poland, and fructified there.—(See Illgen's *Vita Lælii Socini*, 1814; and *Symbolæ ad vitam et doctrinam Lælii Socini*, 1826.)—S. D.

SOCRATES, the most characteristic and illustrious representative of philosophy, whose singularly balanced and richly developed character has been described as "without parallel among contemporaries or successors," was the son of Sophroniscus the statuary, and Phænarete a midwife, who is praised for her merits in Plato's Theætetus. He was born in Attica about 470 B.C. The life of Socrates belongs to the most splendid period of Athenian history. During the twenty years preceding the birth of the philosopher, Athens had risen in dignity to the place of highest repute in the affairs of Greece, in consequence of the victories of Marathon, Salamis, Platæa, and Mycalè. The first forty years of the life of Socrates were contemporary with the age of Pericles, when the power of Athens as the supreme state in Greece was organized, and the philosopher seems to have entered on his public life in the metropolis of Attica, about the commencement of the Peloponnesian war, and shortly before the death of Pericles. His middle life, and most of his public teaching, belong to the period of that great struggle between the rival states of Greece. In his old age he lived under the thirty tyrants, and his martyrdom was almost contemporary with the restoration of the democracy. He was a young man when Æschylus died, and he lived to see Sophocles and Euripides pass away. It was when he was about five and twenty years of age that Herodotus read his history at Athens, and received public honours, while the philosopher must have been familiar with the philosophical historian of the Peloponnesian war. Anaxagoras was still teaching about the time that Socrates began to teach, and Plato and Xenophon, who have transmitted his picture to succeeding ages, were among the number of his disciples. It was the age of the great Greek poets and historians, and when the great Greek victories by sea and land were in the mouths of men. The speculative schools of Ionia, Italy, and Elea had already marked the rise of intellectual life and interest in Greece and the surrounding countries, while at Athens the Sophists were famous as the public professors of knowledge. Such was the age of the illustrious philosophical missionary of Athens, whose name is perhaps the most conspicuous in the whole history of thought and civilization. Yet when we examine the records he has left behind him, we are surprised by their scantiness. We ask for his writings, and we learn that there are none. The greatest name in philosophy is associated with no "editions" of his works. We hear of a long and comparatively uneventful life, passed within the walls of Athens, in daily converse with the Athenian citizens, by one whose knowledge of men was mainly drawn from observation and experiment upon life within the narrow territory of Attica. What we know about Socrates we learn from others, and not from himself. The history of his life, the nature of his influence and teaching, and the cause of his condemnation and death, still involve problems only imperfectly solved. But the character and personal appearance of this most renowned of the Athenian citizens, have been made familiar to us by his disciples and contemporaries to a degree hardly equalled in the case of any other personage in the ancient world. We see him as he stood in the market-place of Athens during the Peloponnesian war, with his prominent eyes, his flat nose, his thick lips, his open mouth, his protuberant stomach and his sturdy frame, surrounded by groups of young men and old, some eager to learn and others to refute the teacher. In his youth he is said to have followed his father's profession, and statues of the Graces, admired for their simplicity and power, have been mentioned as the work of his hands. Notwithstanding the comparatively humble resources of his family, Socrates received a good education, in a country and age rich in the means of mental culture. Music, poetry, and gymnastic exercises he was taught, as part of the recognized training of the Athenian youth. He is said to have been for a time a pupil of Archelaus, the disciple of Anaxagoras. Parmenides, Zeno, and Anaxagoras himself, among the philosophers, Evenus and Prodicus among the Sophists, are also mentioned as his teachers. He thus learned mathematics, and many received doctrines in cosmology, the value of which he afterwards rated low. He found, in intercourse with distinguished men and women, a more congenial education in that self-knowledge which all his life he strove to elicit in himself and others; and this was doubtless promoted by that increased knowledge of himself, which could be gained only through a knowledge of others. He was dissatisfied with the philosophers and teachers of his time —the Sophists and cosmologists; and the conviction grew in his mind that he was bound to prepare himself for reviving a genuine, scientific, and moral life among his fellow-citizens, teaching them what manner of thing it is really to know, what as human beings they really ought to do, and what they might with reason expect to happen. But his early experience of men was not confined to peaceful life within the walls of Athens. Socrates served in war,

and he is said, in the Apology and Symposium of Plato, to have been engaged in three different battles. In the beginning of the Peloponnesian war, when he was about forty years of age, he was employed at the siege of Potidæa, a revolted Athenian colony in Thrace. Though Potidæa was besieged during a Thracian winter, Socrates, in his usual clothing, walked barefoot through snow and ice. In another and later campaign, we find him at the Bœotian town of Delium, applauded by the Athenian generals for his courage and constancy in a defeat. When he was nearly fifty, we hear of him engaged in military service at Amphipolis, an Athenian colony. Socrates loved Athens, which he hardly ever left except thus to serve his fellow-citizens in war, and he refused flattering invitations from other places; but though he seems to have been a member of senate, he avoided the chances of a call to the public service of the state, either as a political or military leader, being satisfied that he was called by divine appointment to seek for wisdom, and to help others in seeking for it. He was indifferent to country life, finding more attraction in this sort of intercourse with living men than in external nature. When some one charged him with being unacquainted with the very suburbs of Athens—"Forgive me," he said, "I long to discover something; this I cannot do among fields and trees, but I may from observing human beings in the city." Accordingly we hear of his being away from Athens only on those military expeditions, and once or twice at the Isthmian games and at Delphi.

It is in early youth that Socrates is said to have become conscious of his peculiar mission. He was probably forty years of age before he became a recognized public teacher and moral missionary at Athens, thus devoting the remaining thirty years of his life to the development of the judgment and conscience of his fellow-citizens, by means of that "wise questioning" in which he discovered to them their one-sided prejudices, their half-views of things, and their real ignorance under the show of knowledge. The noble and wise enthusiasm of Socrates expressed itself in his faith in a divine calling to this office of philosophical prophet and missionary, inducing him to work his own way, in company with others whom he was assisting by his questions or his sympathy to an insight of the true principles of logic and ethics, as they lie hid in the very roots of human nature. He is said to have been moved by the "Know thyself" inscribed on the wall of Delphi; and his inspiration was perhaps quickened by the celebrated Delphic response, "Sophocles is wise, Euripides is wiser, but Socrates is the wisest of men." Stories of his meditative insight were current, as well as of his sagacious observation, both being combined as elements of his power. In the camp at Potidæa he is said to have stood fixed in reverie, motionless, and regardless of all attempts to interrupt him, from early dawn until the evening of a summer day, and then over night until the sunrise of the following morning, when he started from his waking dream, and retired, offering his morning prayer. This profound abstraction from the world of sense has in some degree been found at the basis of those characters by whom the world of mind has been strongly moved.

With ample means of enriching himself, Socrates, in pursuance of his mission, led a life of poverty, in contempt of wealth, and in marked contrast to the prevailing profusion and selfishness of his time. He is said to have inherited a small patrimony, and seems to have possessed a house at Athens. But his home was in the streets, and his family included the Athenian people, his own children being left to the care of his wife Xantippe. According to Xenophon, he was constantly in public. Early in the morning he frequented the public walks, the gymnasia for bodily training, and the schools of the youth. When the market-place was crowded, Socrates was to be seen there; constantly during the remainder of the day he would be where he was most likely to meet with citizens; and there he would talk, while all who chose might hear him. He never either asked or received any reward, and he made no distinction of persons, never withholding his conversation from any one, and addressing all in the same style of fruitful inquiry. How strange a spectacle on the streets of the brilliant city was this uncouth utterer of wisdom, in his threadbare attire, unlike the Sophists who professed for money, and who withdrew with their pupils apart from the crowd. This enthusiastic teacher of wisdom made his voice heard in the streets. He renounced academical exclusiveness and philosophical monasticism, and professed a philosophy which should commingle with common life, elevating and purifying it. No one, says Xenophon, ever saw Socrates doing, or heard him uttering, anything profane or irreligious. For not only did he refrain from the common discussions about the nature of things, and the laws of the external universe of sense, but he inveighed against the folly of those who engaged in them. The first question he would put to such persons was, whether they pursued those studies from fancying themselves already sufficiently familiar with human things. He would wonder too that they did not see how impossible it is to find truth on such matters; since even those who were most vain of what they could say about them differed widely in opinion, and seemed to look on one another as madmen. Some of them thought that Being was one, others thought it was infinite in number; some thought that all things were in perpetual motion, others that it was impossible for anything to be moved; and whilst some supposed that things were in a course of generation and destruction, many imagined that nothing could by possibility be either generated or destroyed. And then he would inquire whether, as the learners of human things think they can turn their knowledge to some good account for themselves and others, these astronomical and astrological inquirers expected to be able to produce at pleasure winds and waters and seasons, or whether they were satisfied with a merely speculative knowledge. For his part he confined himself to human life and its affairs, inquiring what was pious and what not, what honourable and what mean, what just and what unjust, what moderation and what wild fanaticism, what courage and cowardice, and other such matters, a knowledge of which he thought would make men honourable and virtuous, while ignorance left them in bondage.

Socrates did not aim at the establishment of a particular school or sect in philosophy, but at the formation and diffusion of the philosophical spirit. He thought to breathe a higher tone into the search for knowledge, and to establish a truer standard of its nature, than was recognized by the merely professional teachers of his day—the Athenian Sophists. His whole public life is a proclamation of the distinction of the sophist and the philosopher—the conceited dogmatist who assumes the truth of an uncriticised system of opinions, and the genuine truth-seeker who is awakened to a consciousness of human ignorance, and who recognizes self-knowledge as the basis of that progressive and imperfect science, suited to his place and circumstances in this life, which alone is open to man. He did not profess a system of wisdom, he only professed that he was in search of it; and the depth and earnestness of his research gathered round him a crowd of affectionate and enthusiastic youths—Plato and Xenophon conspicuous among the throng—thus sowing the seed of the great Grecian philosophical systems of the most opposite schools which flourished in the seventy years that followed his death. The "intellectual midwifery" of Socrates sought not to put propositions into, but to draw mental and moral power out of, those who surrounded him. It aimed less at satisfying than at disturbing and dissatisfying the system-mongers and dogmatists. When he wanted to test the effects of his teaching, he would find out not only what intellectual peace, but also what intellectual disturbance, it had created; what fresh longing to go beneath the surface of words and common opinions it had developed; what new conviction of an end in life it had formed, or what old one it had deepened. The vain show, or even the reality of much miscellaneous information, was the sham science against which he waged unceasing war. And he carried it on less by presenting to his audience intellectual results than by making them feel the need for such, and the impossibility of the attainment except by reflecting often and long on familiar judgments, and on the meaning and application of forms of words which were current among them. When we watch him as he comes before us in a dialogue of Plato, we find at its close, instead of having gained an answer to the question with which we started at the commencement, that we have not gained it—not perhaps that it cannot be found at all, but that the chase is longer and harder than we had supposed; that one discussion, or even a series of discussions, cannot convey it; that it cannot really be conveyed at all from without, but must be drawn forth by reflection from within; and that this very work of reflection itself, to be successful, must not be the work merely of a day or a year; that it is rather the very work of all high human life, to be persisted in from day to day and from year to year, the symptom of a growing strength of intelligence, but of a strength which must become weakness if it is separated from moral courage in the service of God and men. It was thus that Socrates illustrated the higher or liberal education of the human mind.

Some of the peculiarities in the Socratic discipline in thus evoking the nobler elements of the nature of man, have been often noted. That it was more a practice of questioning than of returning answers to questions, is implied in what has now been said. The *irony* which he directed against pretended wisdom, in which, through a confession of his own ignorance, partly sincere and partly scornful, he unmasked those who thought themselves wise, and placed conceited sophistry in its true light; the "cross-examination" by which he analyzed crude opinions, and exposed their contradictions; the sagacity with which he involved the dogmatists in conclusions at variance with their own assumptions, and yet necessarily connected with the concessions which they had made at the outset of a conference—are characteristics which are well known. "Where," in reference to this power, asks Mr. Grote, "where are we to look for a parallel to Socrates, either in or out of the Grecian world? The cross-examining elenchus, which he not only first struck out, but wielded with such matchless effect and to such noble purposes, has been mute ever since his last conversation in the prison; for even his great successor Plato was a writer and lecturer, and not a colloquial dialectician. No man has ever been found strong enough to bend his bow, much less sure enough to use it as he did. His life remains as the only evidence, but a very satisfactory evidence, how much can be done by this sort of intelligent interrogation; how powerful is the interest which it can be made to inspire; how energetic the stimulus which it can apply in awakening dormant reason and generating new mental power." The Socratic method of teaching was essentially inductive, at least in the deeper meaning of the word induction. It was designed to recall men, through intercourse with facts and internal experience, from hypothetical illusions to the realities which experience reveals, and to strengthen them for the act of developing into distinct consciousness, by means of changing facts, those unchanging principles which facts may either conceal or conduct to. Like Bacon, two thousand years afterwards, he spoke in the tone of one conscious that the function of man is patiently to seek truth, rather than dogmatically to assume that he has found, and may systematically expound it. Man cannot, he would say, assume that he is already on the apex of existence, and thus form *a priori* science, as if the knower were the lord of the knowable. He must ascend by slow degrees, and, as the servant of a wide and deep moral experience, surrender the luxuries of dogmatic hypothesis. As with Bacon, instead of a system of his own, he pours forth questions and aphorisms, which illustrate the impossibility of exhausting *what is*, in what man can *know*, and the inferiority of the human knower to the universe of possible knowledge—thus opening the way to the only real, however partial intercourse of man, with the strange world in which he finds himself. It was the method of Socrates to withdraw his hearers from the abstract to the concrete; from the notions put into circulation by means of common language, to notions which should be more in harmony with facts and true principles. He was fond of testing general statements by applying them to particular cases, and he was accustomed to use similes, fables, proverbs, and allegories, as means for leading back his disciples from "vermiculate questions" of the schoolmen of their time to the facts of their own and of all human experience. Such was the method by which this wonderful man, in the enthusiasm of his high moral purpose, tried to deliver his compatriots from their slavery to words and systems, and to awaken in them an insight into what science of any sort, that is worthy of the name, really is. Though he does not rank in the list of technical logicians, he may be placed in the front rank of those who, in the ancient world, roused men to feel the need of a logic deeper and truer than any that is merely verbal or notional; who, in guiding their reflections concerning the nature of true science, and the method of forming it by minds placed in human circumstances and endowed with man's limited faculties, may be regarded as the father of mixed and practical logic, and that discipline, apart from which reasoning becomes verbal wrangling.

How did it come to pass, it may well be asked, that this great and most useful intellectual missionary was made to die the death of a criminal at the hands of the Athenian democracy? Various considerations suggest an answer to this very natural question. The reasonableness of tolerating opinions opposite to our own becomes apparent only by degrees to the judgment of men, while it is always at variance with the uneducated popular feeling. But the reasonableness of tolerating the professed inquirer and critic of all opinions is still less apparent, especially to those who, like the majority of men, are dimly conscious that their opinions are not the result of their own personal insight, and thus cannot, in their hands, stand the test of critical inquiry. The issue of a collision of free inquiry with prevailing tradition and prejudice has been essentially the same in every age, although experience is gradually mitigating the intensity of the conflict. This spirit of inquiry had never previously presented itself in a form of sterner energy than in Socrates. Then, in a corrupt democracy, envy and jealousy are the assured reward of intellectual and moral greatness. These common influences were aggravated against the great Athenian by special circumstances. His public life seems to have soon created many enemies. Twenty-five years before his death, Aristophanes, it is said at the suggestion of Miletus, produced on the stage at Athens his famous caricature of the philosophic apostle of a higher code of morals and a truer idea of science, who was attached to none of the great parties of the state, but who found in all of them friends and enemies. The Socrates of the "Clouds" may have helped to gather round the real Socrates, in the course of years, the floating elements and felt dislike which attached to the peculiar mission of his pretended type, and which—not to speak of the Sophists whose commerce in knowledge he must have injured, was felt by some of the most distinguished persons in Athenian society. The men whom he sought out for cross-examination, he tells us himself, were the most famous artists, poets, orators, and statesmen—those at once most sensitive to the humiliation of his intellectual surgery, and most capable of making their enmity effective. We must recollect, too, that in the old age of Socrates, the Athenians were suffering the degradation of the tyranny which resulted from their defeat in the Peloponnesian war, and that at the time of his accusation, as they were exulting in deliverance from the yoke of their tyrants and in a return to their ancient institutions, they were all the more disposed to have their suspicions roused by any accusation of leadership in an enterprise of intellectual revolution and neological theology. In these circumstances, an indictment appeared against one who, in popular repute, was the leader at Athens in this very enterprise. Socrates was publicly accused of crime; in the first place of neglecting the public worship of the gods of his country; and in the second place, of corrupting the Athenian youth. The punishment claimed was death. The names of Melitus, Anytus, and Lycon are mentioned as formally his accusers; but the charge expressed the public feeling of the time, and was animated by the concentrated indignation of a quarter of a century against the man who had proved many confident sciolists to be really so profoundly ignorant, that they could not meet his searching interrogations, pursued in the streets and the market-place, without becoming involved in the most glaring contradictions, and who was himself now charged with innovations on the popular religion. He was brought before the judicial assembly of five hundred and condemned, but only by a small majority. The firmness and magnanimity of Socrates did not forsake him. In his apology, he repeated his avowal of ignorance of matters which were to others themes of confident boasting and dogmatism. He was condemned to drink hemlock. The closing scene of this grand life of seventy years is known to all. The farewell to the judges, as he told them that to die was a pleasure, since he was going to hold converse with the gods; the thirty days of waiting for the return of the sacred ship from the Delian festivals; the conversations in the interval with his companions, which Plato has immortalized, and which are the noblest attestations of antiquity to our natural faith in immortality and moral order; the sunset on the fatal evening, as the executioner presented the cup to the firm hand, directed by the unyielding countenance; the silence broken by his parting words as life ebbed away and the darkness gathered over his eyes; the illustrious form recognized as lifeless by the sorrowing attendants—these are familiar to the students of the Phædo, and all educated persons. Socrates was no sooner in his grave than the Athenian democracy repented of their sacrifice, and his accusers suffered from the power they had invoked. His martyr death put the seal to his philosophy, and inaugurated the most splendid period of intellectual greatness which the world has yet seen—the philosophical age of Plato and Aristotle. The schools of Athens rose over the grave of Socrates, and for more than a thousand years maintained there the light which his Athenian persecutors only made more conspicuous by their intolerance.

For a study of Socrates as he lived and laboured in Athens, we may compare the very different works of three great artists—the caricatured picture preserved in the Clouds of Aristophanes, the homely delineation in the Memorabilia of the affectionate Xenophon, and the magnificent representation with which we become familiar in the Dialogues of Plato. When we are asked for the "works" of him who has, beyond any other, left a mark behind him on the sands of time, we may point to his life at Athens, and to the writings of those who are directly or indirectly indebted to him for the intellectual and moral strength which have made their writings immortal.—A. C. F.

SOCRATES, called Scholasticus, a church historian of the fourth and fifth centuries—a layman moreover, and an impartial, diligent, and for the most part trustworthy and judicious writer. The seven books of his "Ecclesiastical History" are of very high value, as being the best extant record of the times embraced in them, namely, the hundred and thirty or forty years, extending from the closing years of Constantine to the year 439 in the reign of the younger Theodosius. What may be authentically known of this writer's personal history must be gathered from a very few incidental passages relating to himself that are scattered up and down in his seven books. He was, he says (Ecclesiastical History, v. 16), in boyhood at the time of that tumult at Alexandria between a pagan and christian mob, which occurred in 389, in consequence of which several professors of rhetoric on the gentile side fled from the city and established themselves at Constantinople. On this ground it may be inferred that the birth of Socrates dates about ten years earlier than that time, or say in 379. From a notice occurring at the end of his history (vii. 48) compared with a passage in the first chapter of the second book, it appears that he survived some years after the first publication of his book, which came down to 439; for having discovered errors in his first edition, attributable to the misstatements of the Latin writers whom he had followed, he had revised the whole, rewriting the faulty portions. It is possible, therefore, that he attained to about his seventieth year, or a little short of it. From two Alexandrian teachers, whom he names Ammonius and Helladius, Socrates received, at Constantinople, his education in its usual branches—grammar, rhetoric, logic, and philosophy. How far this teaching had been christianized does not appear. It is, however, certain that his faith as a christian was sincere. He betook himself to a secular calling—that of an advocate in the civil courts—and thus he came to be styled Scholasticus; the term being applied in its later and acquired sense, not as meaning a pedant or sçavan, but "pleader." The calmness and impartiality of this writer, and his freedom from ecclesiastical or theological virulence, may fairly be attributed to his training, and to his position and his habits as a layman; perhaps also in part to the circumstance of his having, in his early years, looked at the christian community and its vehement disagreements from a philosophic and gentile point of view. In his brief preface he declares his purpose to take up the history of the church at the point where Eusebius had brought his work to a close; and he proposes in all plainness of speech "to put the simple truth before his readers." In making this profession he more than intimates his disapproval of his episcopal predecessor, Eusebius, on the ground both of errors in matters of fact, and of flattery toward his imperial master. For himself he had used, he says, all diligence in collecting and collating documents, and in conversing with those who had taken a part in church affairs. He declares also that he was himself a witness to many of the events which he records—thus (v. 24) he affirms his personal knowledge of what had occurred at Constantinople among the disputants in the Eunomian controvery, inasmuch as he was a resident at Constantinople at the time—the city in which he was born and had been brought up. From the fact that Socrates speaks with fairness and temper of the puritan party, the Novatians (vii. 17), and that he records the succession of their bishops, it has been surmised that he himself was attached to the dissenting communion; but this does not follow. The truth is, that a love of candour and truthfulness when dissidents are in question, appears so strange and unaccountable to writers of a certain class, that a writer who is found guilty of justice towards an enemy must be supposed to be guilty also of schism. A digest of the seven books of the "Ecclesiastical History" could not be given to any good purpose within our limits; it must suffice, in the place of any such epitome, to offer an advice addressed to any reader who is wont to inquire what church historian it would be best for him to read; intending, of course, what modern compilation. Let him, we would say, employ whatever time he may have at his command for such purposes in reading a trustworthy and contemporaneous writer like Socrates. In that mode he will come to know what the christianity of the fourth century really was, instead of learning what, in the opinion of a modern writer, you ought to think about it. The standard edition of Socrates is that of H. Valesius, with valuable prefaces and notes. The three folios—including Eusebius, Socrates, Sozomen, Theodoret, Evagrius, Philostorgius—printed at Paris in 1668, and reprinted at Mentz in 1677, is found in most ecclesiastical libraries. Editions, with and without notes and translations, have been very many; but that of Valesius will be used by any to whom it is accessible, and who wish for just so much guidance as may be needed in such an instance, and who would think more than a little an incumbrance.—I. T.

SOISSONS, Charles de Bourbon, Count de, Grand Marshal of France, was born in 1556, and was the youngest son of the prince of Condé. He was educated by his mother in the Romish faith, and was made a knight of the order of the Holy Ghost by Henry III. in 1587, and attached himself strongly to the cause of that monarch. After the formation of the League, the duke of Guise proposed to substitute the count for the cardinal de Bourbon as the rival of Henry of Navarre, the heir-presumptive to the crown. But the plot was discovered and foiled by Henry, who gained over de Soissons by offering him the hand of his sister. The count contrived to escape from the court, and reached the camp of Henry at the head of fifteen hundred picked men. He fought on the side of that prince with signal courage at the battle of Coutras (1587); but the contrast between their dispositions soon produced alienation of feeling, and in the course of a few months the count once more espoused the cause of Henry III., by whom he was at first coldly received. He gained the king's favour, however, by rendering to him many important services, for which he was rewarded by the governorship of Brittany. After the death of Henry III. de Soissons again joined Henry of Navarre, fought zealously against the League, and distinguished himself greatly at the siege of Paris (1589), where he commanded a body of four thousand English and Scots whom Elizabeth had sent to the assistance of Henry IV., and was rewarded by his appointment to the office of grandmaster of France, and by his subsequent nomination to the governorship of Dauphiny. After the assassination of Henry the count put forth pretensions to the regency, which, however, was conferred upon the queen; but his displeasure was appeased by his appointment to the government of Normandy, with a pension of fifty thousand crowns. He had conceived implacable hatred against Henry's great minister, Sully, and even proposed to assassinate him. He was jealous, too, of his nephew, the prince of Condé, and other leading nobles, and passed his life in perpetual intrigues and struggles for power and privilege. Died in 1612. His son—

Soissons, Louis de Bourbon, Count de, was born in 1604, and succeeded his father in the office of grandmaster and in the government of Dauphiny. At an early age he was initiated into the intrigues of the court, and was a worthy successor of his father in his haughtiness and ambition. Having made some overtures to the Huguenots, which were coldly received, he embraced the royal and Romish cause with great eagerness; displayed conspicuous conrage at the siege of Rochelle; and notwithstanding of his youth was nominated commander of the army appointed to blockade that town. Having been disappointed in his ambitious scheme to obtain the hand, first of Henrietta daughter of Henry IV., and then of Mdlle. de Montpensier, the richest heiress in Europe, he became the bitter enemy of Cardinal Richelieu, and was repeatedly implicated in plots against the power and life of that minister. With the hereditary courage of his family, the count fought with signal gallantry in the Italian wars of Louis XIII., with whom he was a great favourite. His bitter enmity to Richelieu, however, induced him to take up arms in 1641 against the government, in conjunction with the Dukes de Bouillon and Guise; and their combined forces completely routed the royal army under Marshal Châtillon on the plain of Bazeille, in Champagne, 6th July, 1642. But at the close of the battle the Count de Soissons was killed by a pistol-shot, accidentally, as some allege, or as others affirm with less probability, at the instigation of Richelieu. The count was not

married, and the Soissons branch of the Bourbon family became extinct at his death.—J. T.

SOLANDER, Daniel Charles, a distinguished naturalist, was born in Nordland, Sweden, in 1736, and died in 1782. He was a pupil of Linnæus at Upsal, where he studied medicine and took his degree. In 1760 he came to Britain, and was appointed to draw up a catalogue of the collections in the British museum. He afterwards became connected with the natural history department of the museum. He was elected a fellow of the Royal Society. In 1768 he was appointed, on the recommendation of Sir Joseph Banks, to join Captain Cook in his voyage round the world, in quest of objects of natural history. In ascending a mountain in Tierra del Fuego he and his companions nearly perished from the effects of cold. Solander, by his judicious advice and encouragement, was the means of saving the lives of his party. He returned in 1771 with large collections. From the university of Oxford he received the degree of D.C.L. His collections and MSS. are deposited in the British museum. He published an account of gardenia, one of the cinchonaceous plants, and a description of the Winter's bark plant from the straits of Magelhaens.—J. H. B.

SOLARIO ANTONIO, called lo Zingaro or the Gipsy, for such he was by birth, was born at Civita in the Abruzzi, about 1382, according to Dominici; but Moschini discovered a picture signed *Antonius de Solario Venetus*. His story resembles that of Quintin Matsys. Solario, brought up a smith, was employed in the house of the painter Colantonio del Fiore, at Naples, and fell in love with the painter's daughter. It was to win her that he turned painter himself. He studied with Lippo Dalmasio at Bologna, and visited many other cities then famous for their schools of painting, travelling in this way for about nine years. There are some good works for their time still in good condition, at Naples, by Solario, especially the frescoes of the monastery of San Severino. His wife's portrait occurs several times in his pictures. He died at Naples in 1455.—(Dominici, *Vite dei Pittori Napolitani*, &c.)—R. N. W.

SOLIMAN I., the eldest son of Bajazet I., is improperly termed the first of the Turkish sultans, because the interval between the death of his father and the final establishment of Mohammed is considered an interregnum. After his father had been defeated and taken prisoner by Timour (1402), he escaped to Europe, and reigned at Adrianople. In 1406 he attempted to regain the Asiatic provinces, but had to hurry back in consequence of an insurrection headed by his brother Mousa, who was defeated and fled. Mousa, however, returned in 1410 with another army, and conquered Soliman, who was slain in flight. The character of Soliman was that of a generous and noble-minded prince, who patronized literature. The Arabs often call him by an epithet which means gentle or noble. Like the Turkish sultans generally, he was indolent and addicted to wine.—S. D.

SOLIMAN II. (rather the first), was born in 1496, the only son of Selim I. In 1520 he succeeded his father as sultan. Europeans call him the Magnificent; the Turks, the Legislator. Soon after his succession he invaded Hungary (1521), and took Belgrade. In 1522, Rhodes, after sustaining a severe siege, surrendered to his arms. He next suppressed a rebellion in Egypt, and annihilated the Mamelukes there, which was not effected without difficulty. In 1526 Hungary was invaded again, its king, Louis II., slain, and his army cut off at the great battle of Mohacz. The kingdom was given to John Zapolya, who held it under the Turks. In 1529 Soliman besieged Vienna. In the course of twenty days twenty assaults were made upon the city; but ultimately he was compelled to raise the siege, after the loss of eighty thousand men. The next country he subdued was Persia, in which he took Armenia and Irak, with Tabreez and Bagdad. Meantime, Yemen and the coast of Arabia were conquered by the pasha of Egypt; and fleets belonging to the Barbary states then subject to the Porte, ravaged the coasts of Italy. In 1537 Croatia was conquered. After the death of John Zapolya in Hungary (1541), there was war between the Austrians and the Turks, because the latter seized upon new possessions there, and even established a pasha at Buda. In 1547, however, a truce was agreed upon between the belligerent powers, according to which Austria was to pay an annual tribute for retaining her possessions there. In 1547 Ispahan was taken by Soliman. In 1552 the war with the Austrians about Hungary was renewed; Transylvania was subdued and annexed to the Turkish dominions. Another attack upon Persia ended in the capture of Erivan. In 1560 a naval victory was gained by the Turkish fleet over the united fleets of the christian powers, on the African coast; but in 1565 the Turks were repulsed at the siege of Malta with great loss. In 1566 Soliman took Chios. Thus the sultan's arms were generally victorious. Hungary, however, continued to be a battle-field between the Austrians and Turks, notwithstanding the treaties and truces that took place from time to time. Soliman died before Szigeth, which he was besieging, four days before the Turks took the town, September 5th, 1566. He had great military talents. The Turkish empire under him reached its summit of renown. Nor were his abilities as a statesman inferior to his warlike qualities and skill. Far from being a mere military sovereign, he displayed administrative energy which affected every department of the state. He introduced a system of organization into the empire, and had a code of regulations drawn up which proved the basis of Ottoman jurisprudence and political science in future times. He patronized literature and the arts, erected splendid mosques and public buildings, made roads and bridges, and carried out efficient reforms in every branch of the administration. He was also a good poet, and encouraged the use of the Turkish language instead of the Persian. He was a friend of justice, and adhered to his word. He followed his religion conscientiously; he was a mathematician, too, and studied history. But though less corrupt than his predecessors, and far better instructed than they, his uncommon energy of character not unfrequently degenerated into cruelty. Yet he was the greatest of all the Ottoman sultans—the sovereign who shed the highest lustre on the Turkish empire by extending its limits and organizing its vast resources.—S. D.

SOLIMAN III. (properly the second), ascended the Ottoman throne in 1687. Before his accession he led a recluse life in the seraglio, studying the Koran. The Austrians were then fighting against the Turks about Hungary. In 1688 the Ottomans lost Belgrade and Agria; in 1689 his vizier was twice defeated; but they soon recovered Belgrade and other places under another vizier. Soliman died in June, 1691.—S. D.

SOLIMENA, Francesco, one of the last of the better painters of the school of Naples, was born at Nocera de' Pagani, in 1657, and died at Naples in 1747, aged nearly ninety. After the death of Luca Giordano he was considered the ablest painter of his time; his style was ornamental and decorative. Neither sentiment nor expression had much to do with the art of that period anywhere. Solimena was skilful both as an oil and a fresco painter, and his works are still numerous at Naples and Monte Casino. He used to dress like an abbot, and was commonly known as the Abbate Ciccio. He lived in great state, was unmarried, and left a large fortune to his nephews.—(Dominici, *Vite dei Pittori*, &c.)—R. N. W.

SOLINUS, Caius Julius, was the author of a geographical compendium in the Latin tongue, still extant. It treats of the world at large as known to the Romans. Solinus lived about 250. His work is chiefly a compilation from the Natural History of Pliny. At the time of the revival of learning it enjoyed considerable popularity, and went through several editions. Among the best is that of Salmasius, Utrecht, 1689, which contains a great display of learning. Though highly praised by Ammianus Marcellinus, St. Jerome, St. Ambrose, and St. Augustin, the work of Solinus, like most other productions of that epoch, is of very slender value.—G.

SOLIS, Antonio de, a Spanish historian and dramatist, born in 1610; died in 1686. Some early poems, one entitled "Amor y Obligacion" (love and duty), introduced him to Calderon; and he afterwards wrote several dramas, more regular, if less poetical than those of his friend. In 1642 he was appointed to a government office, and subsequently became secretary to Philip IV., and on his death, was appointed historiographer for the Indies. In this capacity he wrote a history of the conquest of Mexico by Cortes, which is considered as the last relic of the classic literature of Spain, previous to its debasement by the inquisition.—F. M. W.

SOLIS, Fernando de, an early Spanish adventurer in America, one of the most prominent companions of Pizarro in the conquest of Peru. He took part in the capture of the unhappy Inca Atahuallpa, but he was absent at the time of his mock trial and execution, and, it is said, bitterly reproached Pizarro for his treachery. Separating himself from the dissensions then springing up among the conquerors of Peru, he

returned to Spain, and by the favour of Charles V. was enabled to sail (1538) in command of a brilliant expedition for the conquest of the vast territory then known by the name of Florida. After a short stay at Cuba, of which island he was appointed governor, he left his wife in command, and sailed for the mainland (May, 1539). The expedition landed in the bay of Spiritu Santo, and the first season's wanderings in search of the precious metals led them to the head of the bay of Appalachee. Though sustained by religious zeal and the hope of gold, they were nearly exhausted in the fruitless search, and were only too happy to rest near the harbour of Pensacola till supplies could reach them from Cuba. Next spring the expedition pushed its way along the coast to the mouth of the river Mobile, where a sanguinary engagement with the Indians took place. The adventurers wintered at Chickasaw, in the upper part of the state of Mississippi, and in the spring of 1541 Solis attempted to renew the expedition; but the Indians set fire to the village in which the Spaniards had taken up their quarters. Solis, refitting with such means as were at hand, pushed on, and in April was rewarded with the sight of the Mississippi, which he crossed (so far as can be conjectured) at the lowest Chickasaw bluff. Still pushing on, they reached the highlands of White River, and spent the winter at Autiamque, a town on the river Washita, but no gold was to be found. Solis decided to regain the Mississippi and descend the stream to the sea-coast. On the journey he was seized with a malignant fever, of which he died, May 21, 1542, and his remains were thrown into the great river which he was the first European to visit.—F. M. W.

SOLIS, Juan Diaz de, a Spanish navigator, who sailed in 1506 in company with Vicente Yñez Pinzon in search of the strait supposed to connect the Atlantic and Pacific oceans. In 1508 they made a second voyage, in which they visited the northern coast of South America. In a third voyage they explored the coast as far as 40° S., but the pecuniary results being unsatisfactory, Solis was thrown into prison on his return to Spain. In 1512 he undertook a further voyage of discovery, projected by King Ferdinand, with a view to reach the southern ocean by circumnavigating the continent, and took possession of the bay of Rio Janeiro in the name of the king of Castile. Proceeding further, he received such accounts of the riches of the district watered by the river Paraguay (Rio de la Plata), that he returned to Spain to seek the requisite permission and means for exploring it. He sailed in 1515, but on reaching a spot near a small river (still called Rio de Solis) between Montevideo and Maldonado, he was surrounded and killed by the Indians, with the greater part of his crew.—F. M. W.

* SOLLOGOOB, Vladimir Alexandrovitch, Count, a Russian novelist and miscellaneous writer, is descended from an ancient family of Lithuania, and was educated at St. Petersburg. He began his career in the diplomatic service as an attaché of the Russian embassy at Vienna. He was subsequently appointed a member of the administrative council of the Transcaucasian provinces. In 1841 he published two volumes of tales under the title of "Na Sonn" (in dreaming). He contributed largely to the monthly reviews of St. Petersburg and Moscow, more especially to the *Rooskiya Beceda*. His dramatic pieces have met with considerable success, and a humorous account of his travels through Russia, published in 1846 under the title of "The Tarantasse," was the favourite book of the season in the fashionable world of St. Petersburg. An English translation of this work was published in London in 1850.—R. H.

SOLON, the greatest legislator of the ancient world, and one of the best and greatest men of all times. He was born at Salamis from the most ancient royal stock of the Athenians, and thus suited by his position to perform that function of mediation between the nobility and the commons which has made his name so famous. The exact date of his birth is not known; but as his archonship is a fixed date, 594 B.C., and as he cannot be supposed to have attained to that responsible situation till he was fifty years of age, we cannot be far wrong in placing his birth about the year 640. The exact date of his death is likewise unknown; but it is certain that he lived to a good old age, and survived the usurpation of Pisistratus in 560. Of his early life, the most notable facts are his activity as a merchant, showing his sympathy with the rising middle classes of Athens, and his enterprise as a patriot and a soldier, displayed in the recovery of Salamis from the people of Megara. After his legislation he is said to have left his native country for several years to allow his new statutes quietly to root themselves in the habits of his countrymen; and during this period he visited Egypt, Cyprus, and various parts of Asia Minor, though the beautiful and philosophical conversation on happiness, which Herodotus reports him to have held with Crœsus, king of Lydia, is, on very strong chronological grounds, rejected by Niebuhr, Grote, and other scholars of the highest authority. On his return home, he opposed the democratico-despotic movements of Pisistratus, but found himself too isolated in the retirement of old age to prevent the success of that reputable usurper. The fame of Solon stands exclusively on his legislative enactments; his poems, of which considerable fragments still remain, were the mere vehicle of his political wisdom in an age when prose writing was scarcely known, and when everything that was meant extensively to impress the popular mind was written in verse. As evidence of his political views and position, however, and not less of his rational piety and faith in divine providence, these verses are of the utmost value, and justly ranked among the most precious remains of antiquity. To understand the great political reform known as the Solonian legislation, we must take into account the condition of Attica as it had been from the times of Theseus and Codrus downwards. Here, as in all other parts of Greece, except Sparta, the original mixed constitution had given way to an oligarchy—an oligarchy which, being without check either from above or from below, naturally exercised its power in a manner the most oppressive to the mass of the people, including both the smaller proprietors, occupants of the hill country, and the rising traders and merchants of the coast. Solon found the Athenian people divided into two factions—that of the great landed proprietors who occupied the rich land on the plains, with overwhelming influence and exclusive privileges; and that of the great mass of the nation. As usual in ancient times, when the law of debtor and creditor was harsh and severe, the poorer classes had got indebted to the rich—were, indeed, by the iniquity of the law, sold into slavery by the very fact of not being able to pay their debts. First their property, and then their persons, were swallowed up by the portentous predominance of the aristocracy. This state of things, utterly inconsistent with the existence of a free and prosperous people, had to be mended in the only possible way by a general enactment doing what our bankruptcy laws do in detail, either cancelling certain debts altogether, or at least accepting a certain composition for the full legal obligation. His ordinance to this effect was called σεισαχθεια—that is, a disburdening or disencumbering ordinance, of which the details are not clear, but the effect of which certainly was to set the land free from mortgage, and the debtors from bondage and punishment. On one of his measures all are agreed, viz., that he debased the currency to an extent that relieved every debtor of twenty-seven per cent. of his legal obligations. This, of course, and the other specialities of the great disencumbering ordinance, were severe measures, but absolutely necessary at the time to prevent a revolution, and to found the future prosperity of Athens on a broad popular basis. Connected with these retrospective measures was the enactment, that in future no Athenian citizen be allowed to lend money "on his body;" in other words, that slavery for debt should be abolished. The claims of debtor and creditor having been thus put on an equitable footing, the next and more delicate problem proposed to Solon was to balance the power of the different classes of the people in such a way, in respect of political influence, that the oppressive oligarchy that had hitherto reigned should be changed into a natural and healthy aristocracy, limited by democratic institutions. And in effecting this change, so far as at this distance of time we can judge, it is impossible to admire too much either the justice and moderation of his measures, or the patriotic self-denial with which he resisted all temptations to keep the supreme power in his own hands: for that he might have made himself absolute master of Athens, and exercised a sway as sovereign as Periander, or any of the Corinthian tyrants, is perfectly certain; but being a philosopher—that is, a man of practical wisdom and goodness—he scorned the vulgar ambition of making himself great by enthralling his fellow-citizens. His reform, accordingly, was the most complete example that history presents of a great man kindly mediating between the different classes of society, and adjusting their contending claims with perfect impartiality. His measures were such that no reasonable aristocrat could complain that he had sapped the foundations of authority, and no reasonable democrat that he had choked the rising liberties of the

people. The constitution which bears his name is characterized by two principal features—the substitution of property for pedigree in determining political privilege; and the securing to the great mass of the people an influence in political affairs by conferring on them the choice of their magistrates, and making them an assembly of the last resort in the decision of certain great political and judicial questions. To attain this end Solon divided the whole citizens of Attica into four classes; the first consisting of those who possessed property to the amount of five hundred measures of corn, yearly income. These formed the richest men in the state, mostly belonging to the oldest aristocracy; and to them Solon gave the right of exclusive eligibility to all the highest and most important offices in church and state. The second class consisted of those whose income ranged from five hundred to three hundred measures; these were the knights. The third class consisted of small proprietors or farmers who were able to support a yoke of oxen; these were called "zeugitæ," or yokemen. To these two classes places of inferior dignity in the state service were open. The fourth and last class consisted of labourers and others, who, having themselves no independent position, lived by hiring out their services to their superiors. These had no direct political power put into their hands; but, in imitation of the old Homeric congregation, they were assembled at certain times to approve or disapprove the measures proposed by their superiors. This power, though small at first like the Roman tribunate, grew with the growth of Attic population and prosperity, and at last became so strong as to render the democratic element unduly preponderant, and overturn the just balance of parties in the state. To this assembly of the whole people, also, belonged the right of choosing their chief magistrates, who were elected annually; and they had also certain judicial functions which afterwards became very formidable, though it is extremely difficult to say how much of this judicial element belonged to the original Solonian constitution. Mr. Grote is inclined to refer the whole power of the people acting as jurors to a later period. As a machinery for bringing these different parties into play, Solon, besides the assembly of the people, appointed two controlling courts, in whose hands he meant the ruling power to reside—the court of the Areopagus, and the Βουλή, or intermediate council. The former, like the Roman senate, was composed of all the archons, or supreme magistrates, after they had served their year of office; that is, of the highest aristocracy and the greatest political wisdom of the state. To it, therefore, was wisely committed the supreme superintendence of religion and education and public morals; it also acted as a court of criminal law in the most important capital cases, but its direct political action was small. The real legislative function of the state lay with the council of the four hundred—men, like our house of commons, composed partly of the lower aristocracy and partly of the middle classes, who were elected annually in equal proportions from the four tribes of the people, and formed a sort of committee similar to the lords of the Articles in Scottish history, for the preparation of public measures to be laid before the people for their acceptance or rejection. Thus we seem to have a sort of house of lords, house of commons, and assembled body of popular electors, somewhat similar to the British constitution, and of which, perhaps, before the age of Pericles, the practical working was pretty similar to that of the British constitution at the present day; but the want of a central point of unity in the shape of a monarch, and the constant changes in the numerous governing bodies, paved the way for that unhappy development of democratic violence in after times, which it was one great object of Solon's balanced constitution to prevent. The special laws of Solon, with regard to civil rights and obligations, are more curious than important, and could not be made intelligible without entering more into the detail of Attic law than belongs to this place. For more particular information may be consulted Grote, Thirlwall, Rawlinson's Herodotus, Dr. Smith's Dictionary, and among the Germans, Duncker and Curtius.—J. S. B.

SOMER, VAN. See VANSOMER, PAUL.

SOMERS, JOHN: Lord Somers united to a profound knowledge of jurisprudence that political talent and ardent love of literature which made him great, though in unequal degrees, as a lawyer, statesman, and man of letters. His early history rests upon a few isolated facts, even the alleged date of his birth (4th March, 1652) being at best only a conjecture. His father, John Somers, a Worcester attorney, was married in 1649 to Catherine Ceavern, who brought him three children—a daughter, married to Mr. Charles Cocks, through whom the Somers trace their descent; another daughter, Elizabeth, afterwards Lady Jekyll; and John, who became the lord high-chancellor of England. After the Restoration the father, who had commanded a troop under Cromwell, having received the royal pardon, recommenced practice as a solicitor in the city of Worcester. According to the original plan John was to have served his articles under his father, and eventually become his successor in the business. He actually entered upon his apprenticeship. He matriculated and was enrolled of Trinity college, Oxford, in 1667; but for reasons which are not on record his studies there were interrupted at the very outset, and his college career temporarily exchanged for that of a lawyer's clerk. Sir Francis Winnington, afterwards solicitor-general, whose return for the city of Worcester had been much facilitated by the friendly aid of the elder Somers, took much interest in the son, and has the credit of having been the first to advise him to follow the example of Littleton, also a Worcestershire man, and study for the bar. Accordingly John Somers became a fellow of the Middle temple on the 24th May, 1669, and enjoyed, both during his studentship and long afterwards, the patronage and guidance of his friend Winnington. The Somers lived near Worcester, at "The Whiteladies," a house built on the site of an ancient nunnery, and granted to their ancestors soon after the Reformation. It was at Whiteladies, during one of the vacations, that Somers first formed an acquaintance, which afterwards ripened to valuable friendship, with the young earl of Shrewsbury. This introduction was the "opportunity" of his life; from it sprung the most momentous consequences to him and to his country. In 1674, in the 24th year of his age, he went back to Oxford and studied there, at the same time keeping his terms at the Middle temple. He was called to the bar, 5th May, 1676, but continued to reside at the university five years after. The thirteen volumes containing a selection of rare pamphlets, under the title of "Somers' Tracts," have been again and again resorted to by historians, and are tolerably well known to general readers. Among Somers' earliest contributions are those written during his residence in Oxford, and before entering on the practice of his profession. The following are some of the most important—"A brief History of the Succession of the Crown of England, collected out of records and the most authentic historians;" "A Just and Modest Vindication of the proceedings of the two last parliaments," being a very masterly defence of the rights of parliament, and the policy of the liberal party under Shaftesbury, in their attempt to alter the succession for the safety of the people and the preservation of the monarchy; "The Security of Englishmen's Lives; or the Trust, Power, and Duty of Grand Juries of England." This was a powerful appeal in favour of the institution of grand juries, and an indignant exposure of the judicial misconduct whereby the life of an innocent nobleman had recently been placed in great jeopardy. His writings were not exclusively political. "The Life of Alcibiades," the metrical translations from Ovid, of the Epistles of Dido to Æneas and of Ariadne to Theseus, and Dryden's Satire to his Muse, showed his versatility and power in the domain of pure literature. Somers emerged from his comparative retirement in Oxford in 1682, and flung himself boldly into the press and struggles of the forum. Partly through the recommendation of his friend Winnington, partly through his reputation as a whig and a young man of promising talent, he held a junior brief in 1683 for the defence of Pilkington, Shute, and others, who were tried for instigating a riot in 1681. In that case Somers only "challenged the array," which was immediately overruled, and remained silent during the rest of the trial. From that time, however, his business continued to increase. Somers' immediate success at the bar is a rare and memorable exception to the rule. He was known and employed as a rising man, long before the trial of the seven bishops. To his able and lawyerly speech for the defence in that very celebrated cause, though the junior of several eminent counsel, the acquittal of the right reverend defendants has been mainly attributed. That speech, as reported in the State Trials, vol. xii., p. 396, occupies only a column, but fully justifies the description that "his pleading at the bar was masculine and persuasive, free from everything trivial or affected." Somers now became one of the most conspicuous men of that memorable era. He was deep in the counsels of the whigs, yet from his cautious and undemonstrative character it is difficult to find out precisely how much he contributed towards effecting a change of dynasty,

and placing the prince of Orange on the English throne. The prince's Declaration, if not framed by Somers, certainly had his previous approbation. He had obtained a seat in parliament, as representative of Worcester, in 1689. He was chairman of the second committee and member of the first which produced the famous Declaration of Right—a document which, with the Bill of Rights and Magna Charta, are the three solid pillars of the English constitution. Somers' first speech in parliament was in support of a "bill for declaring the convention a parliament." Six months after his return for Worcester he was made solicitor-general, and on the 2nd of May, 1692—three years later—attorney-general. Through his exertions the toleration act was passed, and to his genius England owes the happy settlement by which a proper allowance was made for the personal and household expenses of the king, and the revenue devoted to the public service. On the 23rd of March, 1693, the great seal was delivered to Sir John Somers as lord keeper. While presiding at the court of chancery, his judicial conduct elicited universal approbation. "All contemporary accounts," observes Lord Campbell, "concur in praising his industry, his patience, his courteousness, and the uniform serenity of his temper under every provocation of petulance and of dulness, which is still more trying." According to the testimony of Hargrave, "one of the most elaborate arguments ever delivered in Westminster hall" was the celebrated judgment of Lord Somers in the "bankers' case." (Howel's State Trials, vol. xiv., pp. 39–105.) The subject of that action was a claim by "the bankers" against the crown, founded on a grant by Charles II. of certain perpetual annuities, which were charged on the hereditary excise in favour of "the bankers" by way of interest on their debts. The lord keeper, supported by Trely, chief justice of the common pleas, reversed the decision of the barons of the exchequer; but on appeal to the house of lords the original judgment was confirmed; a parliamentary grant of half the amount demanded was eventually accepted in discharge of the full claim. In 1697 Somers surrendered the great seal, but the king returned it to him with the title of chancellor, and created him in the same day Baron Somers of Evesham in the county of Worcester. Through the influence of Lord Somers Newton was about this time appointed warden of the mint, and Locke a lord of trade. When Bayle, overtaken by great poverty, was struggling to bring out the Historical and Critical Dictionary, Lord Somers, with a generosity worthy of his fame, intimated through a friend that "if Mr. Bayle would accept of his patronage for his dictionary he had one hundred and fifty guineas at his service." Lastly, the great talent of Addison had not escaped the lord chancellor's notice; with the concurrence of Montagu, chancellor of the exchequer, an annuity of £300 was granted to that accomplished author, for which posterity have received more than an equivalent in the Travels in Italy, the Dialogue on Medals, &c., &c. After the peace of Ryswick, 1697, a cloud passed over the popularity of Somers, while the tory party were gradually supplanting their political opponents. So obnoxious had Lord Somers become to the tories, that upon the general indignation consequent upon the charges preferred against him, William was compelled to issue a warrant for the surrender of the great seal. Attacks had been made upon the chancellor for having wrongfully dismissed the magistrates who had refused to sign the "association" for the king's safety, on the discovery of the "assassination plot." Even piracy on the high seas had been entered on the roll of his crimes. But the climax of their virulence was reached when the commons resolved to suspend Lord Somers for the share he had taken in the partition treaties, "and for other high crimes and misdemeanours." The substance of the main charge was this: William having resolved upon entering into a secret arrangement with Louis XII. for the partition of the Spanish dominions, requested his chancellor to send him the "full powers under the great seal, with the name in blank." This blank commission under the great seal (prepared in the closest secrecy) enabled the king to appoint any persons as commissioners to conclude a treaty upon any terms he might dictate. The proceeding was grossly unconstitutional; but owing to the jealousies and punctilios of both houses of parliament the impeachment fell through, and Lord Somers escaped scatheless. The great seal was, however, taken from him, and intrusted to Sergeant Wright as lord-keeper. Though holding no office, Somers threw the weight of his wisdom and authority into the deliberations which eventually resulted in the union of England and Scotland. He succeeded against the indignant opposition of the tory party and the bigotry of Oxford, in securing liberal concessions for the national Scotch church and presbyterian form of government. When the whig policy had been crowned by the grand victories of Blenheim and Ramillies that party was once more in the ascendant; and Somers was appointed president of the council. His health, however, was now very much impaired. After the year 1713 that brilliant intellect which for upwards of twenty years had cast its lustre upon the throne, the senate, and the bench, began to burn more dimly. When George I. arrived in England, Somers was too infirm to preside at the council. *Honoris causa* he retained his place in the cabinet, but on the 26th of April, 1716, he expired in a fit of apoplexy at his villa in Hertfordshire. Somers lived and died a single man, though when solicitor-general he, for the first and last time, made a proposal of marriage. The title, therefore, died with him. The present Earl Somers is descended from the lord chancellor's eldest sister, Mrs. Cocks, the barony having been created in 1784, and the earldom in 1821.—G. H. P.

SOMERSET, an illustrious English family, which has made a conspicuous figure in history, and has long possessed the titles of Duke of Beaufort and Marquis and Earl of Worcester. It derives its origin from a branch of the royal house of Plantagenet, being lineally descended from John of Gaunt, son of Edward III., by Catherine Swynford. (See LANCASTER, Duke of.) His eldest son was created Earl of Somerset in 1396, and subsequently Marquis of Dorset and Marquis of Somerset. The direct male line of John of Gaunt terminated on the death of Henry duke of Somerset, and his brother Edward his successor. The former was taken prisoner by the Yorkists at the battle of Hexham, and was beheaded in 1463; and the latter met with a similar fate in 1471. Henry left an illegitimate son, CHARLES SOMERSET, the direct ancestor of the present family. He was a person of great abilities and accomplishments, and was intrusted with several most important diplomatic missions. He was appointed by Henry VII. a member of the privy council, admiral of the fleet, vice-chamberlain of the household, and captain of the guards, and was sent ambassador, with the order of the garter, to the Emperor Maximilian. He accompanied Henry VIII. in his expedition to France, and as a reward for his gallant behaviour at the capture of Therrouenne and Tournay, was constituted lord chamberlain for life, and was created Earl of Worcester, 1513. The second and third earls were respectable and influential noblemen at the court of Henry VIII. and Elizabeth. The latter lived to the great age of ninety-seven, and was succeeded in 1589 by his only son, EDWARD, fourth earl, one of the most accomplished gentlemen of his age. He was born in 1544, and was trained in all the chivalric and knightly exercises of his age. He was regarded as the best horseman and tilter of the times. He was held in high esteem by Elizabeth, notwithstanding of his steady adherence to the Roman catholic religion. "His mistress," Lloyd quaintly remarks, "excused his faith, which was popish, and honoured his faithfulness, which was Roman;" and, he adds, "it was her usual speech that my lord of Worcester had reconciled what she thought inconsistent, a stiff papist and a good subject." She appointed the earl a member of her privy council, sent him in 1591 ambassador to Scotland to congratulate James on his marriage, and in 1601 appointed him master of the horse. On the accession of James to the English throne the earl became one of his most trusted counsellors; and during that monarch's frequent intervals of absence from his capital, he managed the greater part of his majesty's confidential correspondence with his ministers. On his resignation of the office of master of the horse in 1615, he was created lord privy seal, with an unusually large salary. He was no less remarkable for his integrity, than for his sound judgment and accomplishments. "When years," says Sir Robert Naunton, "had abated his exercises of honour, he grew then to be a faithful and profound counsellor; and as I have placed him last, so he was the last born of all the servants of Queen Elizabeth's favour, and saw his renowned mistress and all of them laid in the places of their rest; and for himself, after a life of very noble and remarkable reputation, he died rich, and at a peaceable old age—a fate that I make the last, and none of the slightest observations, which befell not many of the rest.—HENRY SOMERSET, fifth earl and first marquis of Worcester, was summoned in the lifetime of his father to the first parliament of James I., and was advanced to the rank of marquis in 1642. When the great civil war broke out the earl zealously

embraced the royal cause, and maintained for four years at his own expense, with a garrison of eight hundred men, his castle of Raglan, in which the king repeatedly found shelter. The royal standard continued to float from the walls of this magnificent old mansion, until every other fortress in England had capitulated. At length, when the cause of Charles was completely ruined, the gallant and venerable marquis surrendered to Fairfax, after an affecting correspondence which places his character in a very estimable light. After the capitulation the castle was demolished, and the timber in the surrounding parks cut down and sold by the committee of sequestration, occasioning a loss to its noble proprietor of at least £100,000. His large possessions had already been confiscated by the parliament, so that he was prevented from becoming, at eighty-five years of age, a houseless dependent on the bounty of his enemies only by his death, which followed immediately after his arrival in London in 1646. The marquis retained to the last the fire and activity of his youth, and was distinguished by the readiness and sprightliness of his wit, no less than for his remarkable bravery and unswerving loyalty.—Edward Somerset, second marquis, like his father attached himself zealously to the royal cause, and was appointed by Charles lord-lieutenant of North Wales, and created Earl of Glamorgan. He was a sanguine and injudicious man; and being himself a Roman catholic, he was commissioned by the king to conclude a treaty with the confederate Irish Romanists, not merely promising the repeal of the penal laws, but the establishment of their religion in far the greater part of Ireland. When these proceedings were discovered, Charles disavowed Glamorgan, and the marquis of Ormond the lord-lieutenant committed the earl to prison on a charge of treason. But this was a mere blind to deceive the people. Glamorgan was released after a short confinement, and immediately proceeded to Kilkenny to renew his negotiations with the Roman catholics. He succeeded, with their assistance, in collecting six thousand men, with the promise of four thousand more; but on learning that Chester had been taken by the parliament, he dispersed his forces, as no port remained at which they could be landed. The whole of the proceedings connected with this affair "appear," says Clarendon, "to be inexcusable to justice, piety, and prudence," and cast discredit on both the king and his agent. On the death of his father, the earl succeeded him in the marquisate. He became author on a small scale, and published in 1663 a book entitled "A century of the names and scantlings of such inventions as I can at present call to mind to have tried and perfected," &c. The work contains a list of a great number of whimsical and curious projects, such as how to write with a single line; with a point; how to use all the senses indifferently for each other, as to talk by colours, and to read by the taste; to make an unsinkable ship; how to sail against wind and tide; how to form an universal character; how to converse by jangling bells out of tune; how to take towns, or prevent their being taken; how to write in the dark; how to cheat with dice, &c. The sixty-eighth in the list, which the author entitles, "An admirable and most forcible way to draw up water by fire," appears to be in fact a description of the power and application of the steam-engine. He states distinctly that he had carried the idea into effect, and speaks of having made use of a cannon for his boiler. He adds, "I have seen the water run like a constant fountain, stream forty feet high; one vessel of water rarified by fire driveth up forty feet of cold water." Solomon de Caus, a French engineer, had anticipated his lordship in the discovery of the principle, but there can be no doubt that the marquis is entitled to the credit of having invented and constructed the first actual steam-engine. He erected one of his engines of about two-horse power on the banks of the Thames at Vauxhall, and it was employed in supplying the city with water. The marquis died in 1667.—His son and successor, Henry Somerset, was created Duke of Beaufort in 1682. The family were long jacobites, and then keen tories. Their titles and estates are now possessed by Henry-Charles, eighth duke.—Lord Fitzroy Somerset, the distinguished general, belongs to this family, and on his elevation to the peerage, took his title of Lord Raglan from the famous castle so gallantly defended by his ancestor.—J. T.

SOMERSET, Charles Seymour, sixth duke of, styled the Proud, was born August 12, 1662. He signed, as a member of the privy council, the proclamation for James II.'s accession, and assisted in collecting the militia of Somersetshire to oppose Monmouth; but having refused to introduce Ferdinando Dada, the pope's nuncio, to the public audience at Windsor, he was discharged from court, and deprived of his colonelcy of the 32nd dragoons. He then joined in the Revolution, and received tokens of William's esteem. He became president of the council and a lord-justice, and subsequently under Queen Anne was master of the horse. George I. confirmed him in his high position, but afterwards deprived him of it. George II. named him of his council, but he then declined taking any share in political life. He had two wives: the first was Eliza, only child of Joscelyne Percy, earl of Northumberland; and his second was Charlotte, daughter of Daniel, earl of Winchelsea, by both of whom he had children. The duke made his second wife aware of the distinction in rank which he considered to exist between a Percy and a Finch. His duchess, Charlotte, once familiarly tapped him on the shoulders with her fan, when he turned round, and with indignation said, "My first duchess was a Percy, and she never took such a liberty." He died in 1748.—F.

SOMERSET, Robert Kerr or Carr, Earl of, the notorious favourite of James I., was a cadet of the Scottish border family of Kerr of Ferniehirst. When very young he was sent to France, where he acquired many courtly graces and accomplishments. He returned from the continent in 1606, when scarcely of age; and on his appearance at court as page to Lord Dingwall, his personal beauty, gay dress, and winning manners attracted the attention of the king, who received him into favour, superintended his classical studies, which had been sadly neglected, knighted him in 1607, made him a gentleman of the bed-chamber, and in a short time was guided almost wholly by his advice. All important offices connected with the court passed through his hands; the nobility fawned upon him with the veriest servility, and heaped rich presents upon him, and his power both in the court and the kingdom became supreme. In 1611 he was created Viscount Rochester. Two years later James exerted all his influence to obtain the divorce of the countess of Essex from her husband, in order that his favourite might marry that lady, whom he had already seduced, and created him Earl of Somerset in order that she might not lose rank by her union with his minion. Sir Thomas Overbury, Somerset's intimate friend, having strongly advised him against this step, the profligate countess vowed revenge, procured his imprisonment in the Tower, and caused him to be poisoned there. (See Overbury.) This atrocious murder was not brought to light until 1615, when the rise of a new favourite in the person of George Villiers made the king very readily consent to the disgrace and ruin of his former minion. Somerset and his countess were imprisoned, and after considerable delay were ultimately brought to trial and found guilty. Several of their accomplices were executed, but the principals in the murder were ultimately pardoned by the king, who, it is stated, dreaded the disclosure of some dreadful secret of which the earl was possessed. He even allowed the discarded favourite a pension of £4000 a year for life. The countess died in 1632. The earl survived her thirteen years. Their only child, who was born in the Tower, became the wife of William, first duke of Bedford, and mother of the celebrated patriot, Lord William Russell.—J. T.

* SOMERVILLE, Mary, an eminent writer upon astronomy, physical geography, and the kindred sciences, was born in 1790, at Burntisland in Fifeshire. She was carefully trained by her father, an officer in the royal marines. She spent part of her early life at a school at Musselburgh near Edinburgh. Besides the usual accomplishments of music and painting, she acquired a knowledge of the Greek and Latin languages. The bent of her mind towards serious study was further encouraged by her first husband, a naval officer named Greig, and a near relative of the celebrated Admiral Greig of the Russian service. Her extraordinary aptitude for mathematics rapidly developed itself, and she soon surpassed her teachers. Being early left a widow, she quitted London and settled in Edinburgh. There she married Dr. Somerville, and came before the public as a writer in her new name. The suggestion to write for publication came from Lord Brougham, who requested Mrs. Somerville to make a condensed translation of La Mecanique Celeste of Laplace for the Library of Useful Knowledge. The work she wrote under the title of "Mechanism of the Heavens," has many claims to be considered original, and it so far exceeded the limits prescribed by the Society for the Diffusion of Useful Knowledge, that it was published in 1831 on its merits, and in a distinct form, with a

dedication to Lord Brougham. The reputation of Mrs. Somerville for a high degree of scientific attainment was at once established by this book, and further extended among the learned by some interesting experiments which she made on the magnetical influence of the solar rays. In 1834 she sent forth an admirably original and well-arranged summary of the physical phenomena of the universe under the title "On the Connection of the Physical Sciences." The success of this book was complete, as evinced by the many editions that have succeeded one another, each embodying all of augmentation that science had intermediately received. In 1835 Mrs. Somerville was elected an honorary member of the Royal Astronomical Society. Her latest work—"Physical Geography," appeared in 1848, being dedicated to Sir John Herschel. In this account of the terrestrial globe the reader will find all the discoveries made by Humboldt and others up to the time of the publication, set forth with a method and skill that is at once pleasing and instructive. In acknowledgment of her eminent services to literature and science, a pension of £300 a year has been granted to her by the crown. For some years she has been residing with her family at Florence, enjoying the fruits of her well-earned fame.—R. H.

SOMERVILLE, Thomas, D.D., a Scottish clergyman and historian, was the son of the parish minister of Hawick, where he was born in 1741. He entered the university of Edinburgh in 1756; was licensed as a preacher in 1764; and in 1767 received from Sir Gilbert Elliot, afterwards governor-general of India, a presentation to the church and parish of Minto. In 1772 he was promoted through the same influence to the more advantageous living of Jedburgh, where he spent the remainder of his life. In 1792 Dr. Somerville published his "History of Political Transactions in the reign of William III," in one vol. 4to; and in 1798 he gave to the world his "History of Great Britain in the reign of Queen Anne," both highly respectable works. Dr. Somerville was also the author of some sermons, and of two political pamphlets of no great value. He died in 1830, in the ninetieth year of his age, having preserved his faculties quite entire to the close of his life, together with his cheerful temper, and his delight in his books, and in the society of his friends. In 1861 Dr. Somerville's autobiography was published, under the title of "My own Life and Times in 1741–1814." It is an interesting work, and throws valuable light on the manners and customs of the people of Scotland during the last century.—J. T.

SOMERVILLE, William, a Warwickshire squire who has celebrated in verse the joys of country life, was born at Edston, his paternal seat in that county, in 1692. He was educated at Winchester and at New college, Oxford, of which he became a fellow. His writings exhibit no inconsiderable amount of reading and a practical acquaintance with the world, both in town and country. The best known of his productions is a poem in blank verse entitled "The Chase," which is deficient in interest to the majority of readers—a remark that will apply to "Field Sports" and to the ponderous burlesque entitled "Hobbinol, or the Rural Games," which the poet dedicated to Hogarth as the greatest master in the burlesque way. The most entertaining and instructive of Somerville's poems are "The Fables and Tales." Often coarse in the extreme, they display a fine hearty temperament, and describe the manners and habits of young men in the reign of George I. with a minute detail that must have been derived from experience. Such is "The Fortune-hunter," written in rhyme, in five cantos. He was not very prudent in the management of his estate, and according to his friend Shenstone he sought forgetfulness of pecuniary embarrassments in the free use of wine. He died 19th July, 1742, and was buried at Wotten, near Henley in Arden. In Nichols' Anecd., viii., 301, occurs Somerville's name among those of whom Lintot bought "copy." For a collection of poems, &c., he was paid £35 15s.—R. H.

SOMNER, William, an antiquary and Anglo-Saxon scholar, was born at Canterbury, probably in 1598. His father was registrar of the ecclesiastical court of Canterbury, and Somner was educated at the free school there. From an early age he displayed antiquarian tastes, which found ample scope in the ancient city of his birth and in its neighbourhood, as well as in the records to which his father's and his own position gave him access. On leaving school he was employed as a clerk under his father, and afterwards received from Archbishop Laud an office in the same courts, which is said to have been a "creditable" one. He long cherished a design of writing an exhaustive work on the antiquities of his native county, and his first publication, the "Antiquities of Canterbury," 1640, was an instalment of the *magnum opus*, which he never completed. Incited by Meric Casaubon, whom Laud had made a prebendary of Canterbury, Somner began the study of the Celtic, Teutonic, and Scandinavian languages, but especially of Anglo-Saxon, in which he attained a proficiency wonderful in those days of few and scanty aids to its knowledge. Casaubon printed as an appendix to his De Quatuor Linguis (1650) Somner's learned remarks on a catalogue of old German words, showing the affinity between old German and Anglo-Saxon. Of more practical value was Somner's Glossary to Twysden's Decem Scriptores, 1652. Again Meric Casaubon incited him to the compilation of the first dictionary of Anglo-Saxon. He had made some way with it when he was enabled to complete it under favourable auspices, being appointed in 1657, at the instance of Usher, to receive the salary attached to the Spelman lectureship of Anglo-Saxon at Cambridge. Somner's "Dictionarium Saxonico-Latinum-Anglicum" was published at Oxford in 1659. Owing promotion to Laud, and a tried as well as a fervent royalist, Somner was appointed after the Restoration master of St. John's hospital, and auditor of Christ church, Canterbury. In 1660 he published an elaborate work on a custom peculiar to his native county, the "Treatise of Gavelkind," which he had completed twelve years before, probably as part of his contemplated work on Kent. To the same scheme was due no doubt the composition of his tractate "Of the Roman ports and forts in Kent," and on the Portus Iccius from which Cæsar started on his second expedition to England, and which Somner sought to prove was Boulogne. The former essay was published in 1693, with a memoir of the author by Bishop Kennet; the latter translated into Latin by Bishop Gibson in 1724. Somner himself closed his laborious and useful life in 1669.—F. E.

SONNINI, Charles Nicholas Sigisbert de Manancourt, traveller and naturalist, was born at Luneville in 1775. He was destined for the bar, and commenced the study of the law, but relinquished it for the army. He obtained a commission in the marine, and was sent out to Cayenne in the capacity of engineer. There he gave himself up to the study of natural history, and travelled considerably in its pursuit. He contributed largely to Buffon's account of foreign birds, having obtained an extended knowledge of the species in his travels in Europe and Africa. During the Reign of Terror he narrowly escaped the guillotine. He died in 1811. Sonnini's principal works are—"Travels in Egypt;" "Travels in Greece and Turkey;" an edition of Buffon's Natural History, 127 vols., 8vo. He was a contributor to the Dictionnaire d'Histoire Naturelle, 24 vols., 8vo; and editor of the Bibliotheque Physico-Economique.—W. J. P.

SOPHIA, Electress of Hanover, through whom the house of Brunswick was seated on the throne of Great Britain, was born at the Hague on the 13th October, 1630. She was the twelfth child of the elector palatine, titular king of Bohemia, and of Elizabeth, daughter of James I. of England, and was born when the fortunes of her parents were at their lowest ebb. After her brother had been restored to the Lower Palatinate and had married Charlotte of Hesse, she was appointed state governess to his daughter. Clever, sprightly, intellectual, she was early an admirer, and even a correspondent, of Descartes. At the end of September, 1658, she married Duke Ernest Augustus of Brunswick-Lüneburg, afterwards elector of Hanover, and in 1660 gave birth to the future king of England, George I. She had five other sons and one daughter, Sophia Charlotte, who married Frederick I., the first king of Prussia. During her later years (her husband died in 1698) she lived in retirement at Herrenhausen, cultivating philosophy and her gardens; Leibnitz was her daily visitor. In 1701 the British parliament passed the act of succession, vesting the right to the throne in the Electress Sophia and her heirs, being protestants, after the Princess Anne and her children. She did not live to enjoy the heritage which she had done her best to secure—dying a few weeks before Queen Anne, the 8th of June, 1714. There is an interesting picture of her as she was at the beginning of the eighteenth century, still lively and active, in Toland's Account of the Courts of Prussia and Hanover; London, 1705.—F. E.

SOPHIA DOROTHEA, the ill-fated consort of George I. of England, was born on the 15th of September, 1666. She was the only daughter of George William, duke of Zell (second

son of George, duke of Brunswick-Lüneburg); her mother was the daughter of the Marquis d'Albreuse, a protestant gentleman of Poitou, who left France after the revocation of the edict of Nantes. Sophia Dorothea, then sixteen, was married on the 21st November, 1682, to the youth of twenty-two, afterwards George I. of England. She was beautiful, clever, imprudent; he was not only saturnine, but unfaithful, and the marriage proved a most unhappy one. Matters were aggravated by some encouragement which she gave to the attentions of the handsome and worthless Count Philip Königsmark, a colonel of dragoons in the Hanoverian service, and who, according to one version of the story, had been her playmate in early years. It seems that Sophia Dorothea's imprudence was turned to account by the Countess von Platen, George's mistress, who is said to have laid a trap for both by forging a note, in which Königsmark was invited to an interview with the princess in her private apartments. Returning from the interview (1st July, 1694), so runs the story, he was seized and executed; certain it is that he was never again seen alive. On the 28th of December in the same year, the Hanoverian authorities pronounced a divorce between Sophia Dorothea and her husband, who, it may be added, was absent at the time of the Königsmark catastrophe. For the rest of her life, and known only as duchess of Ahlden, she was confined in the castle of Ahlden, on Luneburg Heath, and never appeared outside its walls unaccompanied by a military escort with swords drawn. She died at Ahlden on the 13th November, 1726. Before her divorce she bore her husband two children, —the one afterwards George II. of England—the other, Sophia Dorothea, who was married to Frederick William, king of Prussia, and became the mother of Frederick the Great.—F. E.

SOPHOCLES, the second in chronological order of the great Attic triad of tragic writers, was born in 495 B.C., in the district of Colonos, a few miles north-west of Athens, towards Mount Parnes on the river Cephissus. He was thus a mere child when Æschylus, his great predecessor, was taking part in the grand struggle between the West and the East, signified to all times by the name of Marathon, and a young man just emerging into publicity, at the time (580 B.C.) when the same soldier-bard helped to break for ever the insolent power of Xerxes in the straits of Salamis. In the sacrifices and sacred processions which followed this important victory, the young poet took a prominent part by singing and playing on the lyre as one of a chorus of young men, according to the custom of the Greeks. This early distinction, as well as the intimate footing on which he afterwards lived with Pericles and the first of the Athenian aristocracy, seem to indicate that he must have been a man of good family, though as to this point no exact information is given by the ancient biographers. Of his manhood the first remarkable event was his gaining the prize in the dramatic contest in the year 468 B.C., according to the Parian Marble, when he was twenty-eight years old; a date noticeable as that of the birth of Socrates, and of the commencement of the long political prominence of Pericles. With this great statesman we find the poet afterwards joined, as one of ten generals named by the Athenians to quell the Samian revolt in the year 440; but while he enjoyed the confidence and respect of his fellow-generals, it does not appear that he ever achieved, or indeed desired to achieve, any military reputation; nor of any of his existing dramas can it be said, as the comic poet says of the Seven against Thebes of Æschylus, that it is "full of war." On the contrary, a well-known anecdote mentioned by Cicero (Off. i. 40) exhibits him among his companions in command as more given to gaze with admiration on beautiful boys, than to rush, sword in hand, on fierce adversaries. The respect, however, in which he was held by the Athenians, and his general capacity as a public man, are further indicated by the fact that, according to an ancient inscription, we find him shortly afterwards acting as one of the managers of the common fund of the allies of Athens in the Ægean. Aristotle also (Rhet. iii. 18) mentions him at a later period as taking part in the creation of the celebrated council of the Four Hundred. These are the few reliable facts of a long life of ninety years, which have been redeemed from the great wreck of ancient literary tradition. His death, which took place in the year 406 or 405, is an ascertained date, and is interesting as connected on the one hand with the death of Euripides, which preceded it by a few months, and on the other, by the representation of the Frogs of Aristophanes, which immediately followed. There is a well-known anecdote also, touching the poet's family relations, which belongs to the last years of his life. Among his children by different mothers some dispute appears to have arisen about the prospective succession of their father; and Iophon, the eldest son by the first wife, apprehensive lest he should be deprived of his lawful share by the favourite grandson of the second, brought an action against his father to have him declared incapable of managing his own affairs. This charge, however, the poet publicly repelled in the most triumphant manner by producing the admirable play of the "Œdipus Coloneus," which he had just composed. It does not appear, however, that these domestic troubles had to any serious extent embittered the decline of the poet's life, otherwise the lines of Phrynichus would have required some qualification, which say:—

> "Thrice blissful bard, who lengthened life's brief span
> To ninety years, and died a prosperous man;
> Rich-mouthed, he proved the sounding tragic song,
> And ended well, who nothing knew of wrong."

Like Æschylus and Euripides, Sophocles afforded in his literary life a striking exemplification of the principle that the greatest genius is generally the most prolific. Other things being equal, of course, fertility is a sign of wealth, and wealth is the result of power. In a long life it is not surprising that a great poet, in good health and in easy circumstances, should have written above one hundred plays, of from fifteen hundred to sixteen hundred lines a piece. Of these only seven are extant—the "Œdipus Tyrannus," the "Antigone," and the "Œdipus Coloneus," belonging to the Theban legend; the "Electra," from the family history of Agamemnon after his return from Troy; the "Trachiniæ," a legend of the death of Hercules on Mount Œta; the "Ajax," a story of the insane rage of one Homeric hero; and the "Philoctetes," a dramatic version of the heart-rending sorrows of another. All these plays are characterized by great beauty, taste, harmony, and melody; and if they do not reach the sublime tragic height and startling dramatic effects of Æschylus, or the luxuriant flowing pathos of Euripides, they are certainly not marred by the turgidity and obscurity from which the former is not always free, and the vulgar exaggeration, rhetorical parade, and ill-timed philosophy which are the recognized blots of the other. Of Sophocles we may well say, as has been said of Walter Scott, that if he was not the greatest literary man of his age and class, he was the most harmonious, the most healthy, and the most happy. All that we read of his personal character combines with the tone and temper of his extant works to give us the impression of a well-rounded man, and a complete typical Greek. His remarkable beauty of form is specially mentioned in ancient epigrams; and his skill in the thoroughly national arts of music and gymnastics specially celebrated. Rhythm, also measure or proportion in its largest sense—a characteristic element of the Greek mind—is also the characteristic excellence of his literary compositions; and the same representative character of his intellect is manifest in some anecdotes which were current among the ancients as to his admiration of beauty, and his capacity for every sort of vital enjoyment. Besides the literary merit of his plays, he is noted in the history of the Greek drama for having first introduced a third interlocutor, shortened the excessive length of the lyrical parts of the play, and increased the number of the chorus. The best English translations of Sophocles are by Franklin, Potter, and Dale. There is a translation of the "Antigone" by Donaldson, author of the New Cratylus.—J. S. B.

SOPHRON, a comic writer, who flourished about 450 B.C., is regarded as the father of Doric comedy. He was a native of Syracuse, and wrote in the Doric dialect, commonly used in Sicily. His works obtained the warm admiration of Plato, and an interesting reference to them occurs in the Symposium of Xenophon. The composition of his comedies was easy and unambitious, the versification being so lax as to approach nearly to prose. They were of two kinds—the one a sort of pantomime or farce, the other more akin to regular comedy.—G.

SORANUS: the name of several ancient physicians, whom it is impossible to distinguish with certainty. The most eminent was a native of Ephesus, who lived in the second century after Christ. He appears to have enjoyed a great reputation, as he is not only frequently quoted by Galen, Cœlius Aurelianus, and other medical writers, but is also praised by St. Augustine and Tertullian. He belonged to the ancient medical sect of the Methodici, which sect he raised to its highest degree of reputation. He was educated at Alexandria, passed some time in Aquitania, and settled at Rome, where he taught and practised

medicine with great success. There are several medical works still extant under this name, which, however, were not all written by the same person. Of these the most important is a Greek treatise "On Female Diseases," which was first published in 1838, Regim. Pruss., 8vo, edited by Dietz and Lobeck. It is an interesting work, and attracted immediate attention, on its appearance, from Ermerins, Haeser, and Pinoff, who published explanatory dissertations and critical emendations of the text. There is also a short Greek life of Hippocrates, which may perhaps be the work of the same writer, and which is to be found in several editions of the works of Hippocrates, as well as elsewhere. Further information respecting Soranus and his works may be found in the different histories of medicine, in the Penny Cyclopædia, and in Smith's Dictionary of Greek and Roman Biography, with the works there referred to.—W. A. G.

SORBIERE, Samuel, historiographer of France, was born in 1615 at St. Ambroix in Dauphiny. He was educated by his maternal uncle, a Calvinist minister at Nismes, for the church; but on proceeding to Paris in 1639 he took a disgust to the study of theology, and directed his attention to that of medicine. During a visit to Holland in 1642, he assisted in the translation of Camden's Britannia and More's Utopia. After his marriage with a daughter of one of his townsmen, he proceeded to Leyden with a view to establish himself there in his profession. In 1650 he returned to France, and was made principal of the college of Orange. Three years after this event he conformed to the Roman catholic faith, and by this act gained favour at court. The latter years of his life were occupied in literary pursuits, in which he received encouragement from Cardinal Mazarin, Louis XIV., and the Popes Alexander VII. and Clement IX. On his return from a visit to England he published an account of what he had seen there, which gave so much offence at court that he was arrested and exiled for a time by a lettre de cachet. He died in 1670. During his lifetime he was acquainted with Hobbes and Gassendi. Voltaire, however, speaks disparagingly of him, observing that Sorbière "rubbed against many scientific personages." In 1648 he published a free French translation of a treatise of Gassendi under the title of "Discours Sceptique sur le Passage du Chyle et le Mouvement du Cœur," without, however, acknowledging the obligation he was under to the original author. He also wrote a work headed "Lettres et Discours sur divers matières curieuses."—W. J. P.

SORBONNE, Robert de, founder of the famous college of that name at Paris, was born on the 9th October, 1201, in the village of Sorbonne in the diocese of Rheims. His parents were in humble circumstances, and he had to struggle severely with poverty in the early part of his career. He studied at the university of Paris, where he took a doctor's degree, and soon after distinguished himself as a preacher. Louis IX. on hearing of his reputation appointed him to preach before the court, and formed so high an opinion of his talents and character that he made him his chaplain and confessor. He was now on the high road to honour and wealth, and on being made canon of Cambray about 1251, he resolved to devote a large portion of his revenues to the object of assisting young men in humble rank in the study of theology. For this purpose he conceived the idea of founding a college, where a certain number of secular ecclesiastics should live together in common, and being supported out of its revenues should devote themselves entirely to the study and gratuitous teaching of theology. The king favoured his design, and presented him with a site for the college buildings. The pope granted his confirmation, and Robert de Sorbonne going into residence with his fellows and poor students, became himself the head and director of the establishment. It was not till he had governed it with success for eighteen years that he drew up a body of statutes suggested by the experience which he had thus acquired; and so wisely were these statutes constructed that they were never afterwards altered in any material degree. In 1271 he established an affiliated college for the study of philosophy and the arts, in a contiguous locality, which was called the college of Calvi, or the Little Sorbonne. Both these establishments produced a long series of eminent men, and rose to high celebrity. The theological college, in particular, became one of the most renowned and influential societies of Europe. It was distinguished for two chief tendencies—to combine and reconcile theology and philosophy, and to preserve to theology its most strictly orthodox form, and its ascendancy over all the other sciences. Hence the frequent conflicts which the doctors of the Sorbonne continued to wage with all reformers and innovators both in philosophy and theology; and the sinister fame in particular which they acquired at the periods of the Renaissance and the Reformation as the chief patrons of obscurantism and the arch-enemies of truth and liberty. Robert de Sorbonne survived till 1274, and left the whole of his property to his divinity college, which continued to flourish down to the period of the French revolution, when its revenues were seized for the use of the state, its magnificent library was dispersed, and its numerous apartments were handed over to the Parisian artists.—P. L.

SOREL, Agnes, the daughter of the Seigneur de St. Gérard, a gentleman attached to the count of Clermont. She was born at Fromenteau in Touraine about the year 1409. Ere she had arrived at womanhood, she was noted for her extreme beauty and her intellectual accomplishments. She was appointed maid of honour to Isabella of Lorraine, duchess of Anjou. On visiting the French court the king, Charles VII., became deeply enamoured of her. He appointed her maid of honour to his queen, Mary of Anjou. For some time Agnes resisted the king's passion, but at length yielded to his suit; and the monarch entirely abandoned the cares of government, and gave himself up to her society. Finding that she possessed so strong an influence over the king, she used it for the purpose of arousing him to attack the English forces, which had overrun and devastated France since the victories of Poictiers and Agincourt. The success of the king in the battles which followed added to the favours bestowed upon Agnes. However, on account of a disagreement between her and the dauphin, subsequently Louis XI., she retired shortly afterwards to Loches, to a residence which the king had given her. Among other gifts, he bestowed upon her the estate of Penthièvre in Brittany, and the seigneuries of Roquesière, d'Issoudun, Vernon sur Seine, and lastly the chateau de Beauté, on the banks of the Marne. She died at the abbey of Jeumiège while travelling to meet the king, on the 9th of February, 1450. It is supposed that she was poisoned.—W. J. P.

SOSIGENES, an Alexandrian Greek, was distinguished as an astronomer, and superintended the correction of the calendar undertaken, 46 B.C., by Julius Cæsar. Beyond the fact of his belonging to the Peripatetic school, little is known of him. His correction of the calendar is mentioned in two obscure passages of the Natural History of Pliny, ii. 8, and xviii. 25.—G.

SOTER, elected bishop of Rome in 168, is said to have written against the Montanists. He died in 176.—D. W. R.

SOTO, Domingo, a learned Spanish ecclesiastic, born 1494; died 1560. He taught philosophy, first at Alcala, and then at Salamanca, and in 1524 entered the dominican order. He was the first theologian who represented Charles V. at the council of Trent, and was one of the members charged to draw up the decrees of the assembly. He wrote commentaries on Aristotle, and treatises "De Naturâ et Gratiâ," "De Justitiâ et Jure," with some others.—F. M. W.

SOTHEBY, William, English poet, was born in London on the 9th of November, 1757. Losing his father, a colonel in the guards, while yet a boy, he was placed under the guardianship of the Hon. C. Yorke and Mr. Hans Sloane, by whom he was sent to Harrow school. At the age of seventeen he entered the army, and held a commission in the 10th dragoons, when that regiment was engaged in protecting part of the Scottish coast from the incursions of Paul Jones. His duties were not, however, so arduous as to interfere with his devotion to elegant literature. Upon his marriage in 1780 he retired from the army, and settled down as a country gentleman at Mount Bevis, a seat near Southampton, once occupied by Lord Peterborough, and frequented by Pope. In 1788 he made a pedestrian tour through Wales with his brother Admiral Sotheby, the literary result of which was "A Tour," written in verse, and published the following year. In 1791 he removed to London, was elected a member of several learned societies, and by the continual exercise of his courteous and amiable qualities, he made his house a centre of attraction to the most distinguished and eminent portion of the society of the metropolis. When Walter Scott was introduced to him in 1805, the author of Marmion said that he had seen Mr. Sotheby before; for he remembered when a boy in the high school at Edinburgh being punished for leaving his class to see the 10th dragoons, with Mr. Sotheby at their head, marching up the street to quell a mutinous highland regiment which held the castle in possession. "Had the Highlanders fired down the street," continued Scott in his lively manner, "we poets might have been swept away."

Sotheby's title to the dignity of a poet was earned by the publication in 1798 of his translation of Oberon. His version of the Georgics of Virgil appeared in 1800, two years after which appeared his tragedy of "Orestes," on the model of the ancient Greek drama. With occasional sonnets and small poems he kept up a pleasing intercourse with the world of readers, and in 1807 published a sacred poem in blank verse under the title of "Saul." This was followed three years later by "Constance de Castile," a metrical poem in imitation of Scott. In 1816–17 he travelled with his family about the continent, having suffered much domestic grief in the loss of two of his sons in the prime of manhood. A third son died in 1827, and a touching allusion is made to these calamities in a poem called "Retrospect," published in the volume entitled "Italy," in 1828. In 1827, being in his seventieth year, he began the arduous task of translating Homer, and he finished both the Iliad and the Odyssey by July, 1832. His last composition was a poem in honour of the third meeting of the British Association at Cambridge, in June, 1833. He died on the 30th December following.—(See *Memoir* prefixed to the poem on the British Association.)—R. H.

SOUBISE, Benjamin de Rohan, Baron of Frontenai, was born in 1589, and served in Holland under Maurice of Nassau. He was a leading partisan of the reformed interest during the religious wars which commenced in 1621, and was intrusted by the assembly of Rochelle with the general command in Bretagne, Anjou, and Poitou. He was besieged by Louis XIII. in Saint Jean d'Angeli; and when the town was forced to surrender, he was pardoned on promising "inviolable fidelity." In the winter of 1622 he raised an army of eight thousand men, seized several places, and threatened Nantes, but he was again defeated and escaped to England. In 1625, by a series of daring undertakings, he made himself master of the islands of Rhe and Oleron and a portion of the royal fleet; thus becoming master of the sea from Nantes to Bordeaux. Attacked by the royalists near Castillon, he regained his ships in some confusion. By an act of treachery he succeeded in firing the ship of the Dutch admiral, acting in conjunction with the royal fleet; and the people of Rochelle, refusing the king's pacific offers, determined on continuing the war. Soubise was beaten both by land and sea, and saving himself by an ignominious flight, escaped a second time to England. Charles I. interposed to procure for the protestants a new edict of pacification. Soubise was created a duke, but he remained in England, and was twice intrusted by the duke of Buckingham with the command of a fleet for the defence of Rochelle. The inhabitants, however, refused his aid, and the murder of the duke of Buckingham delayed the sailing of a third expedition until after the capitulation of Rochelle. Soubise returned to England, and died in 1641.—F. M. W.

SOUBISE, Charles de Rohan, a French general and courtier, and favourite of Louis XV., was born 16th July, 1715. He served as aid-de-camp to Louis in the campaigns of 1744–48, and for his services was raised to the post of field-marshal in 1748. He was afterwards intrusted in 1751 with the government of Flanders and Hainault. He was defeated by the Prussians at Rosbach in 1757, and on his return had to suffer the sneers and epigrams of the court. As the favourite of Madame Pompadour, he was hated by the rest of the courtiers; but the king remained firm in his attachment to him. Determined to blot out the disgrace of Rosbach, in the following year, at the head of a new army, Soubise defeated the combined Hessian, Hanoverian, and English troops, first at Sonderhausen, and afterwards at Sutzelberg, by which the conquest of the landgraviate of Hesse was completed. Madame Dubarry having been taken by the king as a mistress, the courtiers refused to acknowledge her. Soubise, however, induced his own mistress to receive her at her residence. He also consented to the marriage of his own niece with the brother of Madame Dubarry. By these acts he pleased the king, made a friend of the king's mistress, and increased the hate of the courtiers. When Louis XV. died, Soubise alone of all the courtiers was present. He had made a resolution to retire from all state affairs, but Louis XVI., admiring his faithfulness, persuaded him to retain his post as minister. He died in 1787.—W. J. P.

SOUBISE, John de Parthenai, Lord of, one of the chief leaders of the protestants in France during the sixteenth century. He belonged to an illustrious house in Poictou. The court of the duke of Ferrara, where the daughter of Louis XII. of France had introduced protestantism, was the school of his religion. Leaving Ferrara he went to France, whence he was despatched by the prince of Condé to defend Lyons, and compelled the duc de Nemours to raise the siege. He died in 1566 at the age of fifty-four.—W. J. P.

SOUHAM, Joseph, Count, a distinguished French general, was born in 1760. He entered the army in 1782, and served until 1787 as a private in the regiment of royal cavalry. After this date he rose so rapidly in the service, that in 1794 he was appointed to the command of a division under Pichegru, and took an active part in the campaign in Flanders. In 1796 he served in the army of the Danube under Jourdan, and commanded the second division at the battle of Stockach. In 1800 he was employed on the Rhine under Moreau, and was so far compromised in the plots of that general, that in 1804 he was for some time imprisoned in the Temple. He was not again employed until 1808, when he was sent to Spain to join the army under General St. Cyr in Catalonia. He fought at Lutzen in 1813, and the desperate courage of his division, which lost half its numbers in the struggle, mainly contributed to gain that battle. He was rewarded with the rank of grand officer of the legion of honour, and elevated to the rank of general. He commanded the third division at the battle of Katzbach, and was partly to blame for its disastrous result. He was wounded at Leipsic, and on his recovery in 1814 was appointed to the command of a division of the national guards, which was to operate on the Seine. Souham, who fell away from Napoleon in the day of his adversity, held several military appointments under the Bourbons, and died in 1837.—J. T.

SOULAVIE, Jean Louis Giraud, a French writer, was born in 1751 or 1752. When the Revolution broke out he was in holy orders, but he renounced his faith, married a wife, and became a political and miscellaneous writer. In 1793 he was appointed agent of the French republic at Geneva; but having been denounced as one of the partisans of Robespierre, he was recalled and thrown into prison, where he was detained until the amnesty of 1796. Three years later the interference of Bonaparte saved him from banishment, to which he had been destined by Sièyes and Roger-Ducos, the colleagues of the first consul, and Soulavie was allowed to prosecute his literary labours in peace until his death in 1813. His most important works are—a "History of Southern France: Part 1st—Its Minerals; Part 2nd—Its Plants;" "Elements of Natural History;" "The Influence of Manners on the prosperity or decline of States;" "Memoirs of Marshal Richelieu;" "Historical and Political Memoirs of the Reign of Louis XVI.;" "History of the Downfall of the French Monarchy," &c. Soulavie also edited the complete works of the Duke de St. Simon, the Memoirs of Maurepas, and various other works of a similar kind.—J. T.

SOULIÉ, Melchior Frédéric, one of the most prolific writers of the French romantic school. He was born at Foix, in the department of Ariège, on the 23rd December, 1800. His studies being completed at Poictiers, Paris, and Rennes, he first went into a government office at Laval, and afterwards studied for the bar. He was admitted an advocate, but his inclinations were towards literature. His letters were characterized by an elegant style, and he wrote some pretty verses. About 1825 he returned with his father to Paris, and there published a small volume of poems called "Amours Françaises," which was not successful. Finding that he could not depend upon literature for his support, Soulié took a situation as foreman to an upholsterer, where he worked ten hours per day. His leisure time he gave to literature, and soon produced his first drama, "Romeo et Juliette." It proved successful, and from that time Soulié took his place in the literary world. In the next year he produced "Christine à Fontainebleau," which failed. At the same time he began to write articles for several French periodicals. In 1821, his "Lusigny" appeared with success, and in 1832 his chef d'œuvre "Clothilde," which established his fame. After this time Soulié commenced a series of romances, which appeared in the newspapers as feuilletons. Among these may be mentioned, the "Deux Cadavres;" the "Comte de Toulouse;" the "Deux Séjours," and "Un Eté à Meudon;" and the "L'homme de lettres." The most popular of all was the "Mémoires du Diable," which had an enormous sale. Soulié died on the 22nd September, 1847, at an estate which he had bought at Bièvre.—W. J. P.

SOULOUQUE FAUSTEN I., Emperor of Hayti; born a slave, he was set at liberty by the decree of 1790, and enlisted in the army of General Dessalines at the period of the evacua-

tion of Hayti by the French. He rose step by step to the rank of colonel, and subsequently to that of general, which he attained in 1846. He was remarkable for his taciturnity, and was at least cognisant of the various conspiracies which succeeded each other from 1843 to 1847. His ambition seems not to have been suspected by his associates; but he had for several years brooded over the plans by which he hoped to emulate the achievements of Napoleon, his great model. He was elected president in 1847. In 1849 he found a pretext for putting to death a considerable number of those persons likely to oppose his views, and then contrived to get up petitions from a number of citizens, from forty-nine generals, and all the colonels in the army, requesting him to accept the imperial crown. These petitions were presented to the chambers, by whom their prayer was of course unanimously granted. The first act of the new emperor was to create great numbers of dukes, marquises, counts, and barons, and to surround himself with an imposing array of officers of the household, gentlemen of honour, pages, masters of ceremonies, heralds-at-arms, &c. He and his wife, Adelina, were crowned with great pomp in April, 1851—the pattern of Napoleon's coronation being closely imitated. He soon got into troubles, and was twice defeated by Santa Anna. The career of this mock Napoleon terminated in 1859, when the Haytians rose against him on account of his violence and tyranny, and compelled him to take refuge in France, where he died about 1863. He left two daughters by his "empress" Adelina, a negress.—J. T.

SOULT, Nicholas John de Dieu, Duke of Dalmatia, was born at St. Amans La Bastide, in the south of France, on the 27th of March, 1769. The son of a peasant, he enlisted at an early age in an infantry regiment, and attained in 1792 the rank of lieutenant. After serving under Hoche, Jourdan, and Lefebvre, Soult rose to the rank of brigadier-general. But he first became prominent when co-operating with Massena in 1799 against the Russians and Austrians in Switzerland, whom in various encounters Soult signally defeated. Created general of division, Soult followed Massena into Italy, where disaster and disgrace had fallen on the French arms. Against superior forces Massena, who had achieved so much in Switzerland, could attempt little in Italy. He was at last compelled to limit himself to the defence of Genoa. Massena's obstinate stand at Genoa has been universally celebrated. Here Soult seconded him with an intrepidity equal to Massena's own. Soult was wounded and taken prisoner. Restored to liberty by the battle of Marengo in 1800, Soult held an important command in Italy till the conclusion of the peace of Amiens. On the return of Soult to France, he was received with distinction by Bonaparte. After a year's uneasy breathing time, hostilities were renewed in June, 1803. Early in 1804 Napoleon, who had already exercised a despotic power, took a despotic name, that of emperor. He conferred the title of marshal on eighteen of those who had helped, like himself, to make France glorious. One of the marshals was Soult. Napoleon prepared a grand expedition for the invasion of England—an expedition which had at least the effect of alarming and arousing the English people. To Soult was intrusted the command of the huge and imposing mass of troops assembled at Boulogne. Napoleon had to make head against a third grand coalition, and he began the brief and brilliant campaign of 1805. On the 2nd of December, the anniversary of his coronation, was fought the battle of Austerlitz. At the head of the right wing, on which the whole weight of the onset fell, Soult seized and held the heights of Pratzen, foolishly abandoned by the enemy, and assured the victory of the French. In the campaigns of 1806 and 1807 Soult displayed a courage and a generalship worthy of the renown which he had already acquired — was present at Jena and Eylau, and contributed to the capture of many towns and fortresses. The peace of Tilsit in July, 1807, gave the French emperor leisure to reward his most distinguished and devoted captains. Soult was made Duke of Dalmatia. In 1808 he was sent to Spain. The capitulation of Baylen, followed in a few weeks by the capitulation of Cintra, exasperated Napoleon, who expected to annihilate by the mere gleam of his appearance all opposition to his sway in the Peninsula. To Spain he accordingly hastened late in the autumn of 1808. Soult, Lannes, and Victor opened a path of triumph to Madrid for Napoleon and his brother Joseph. Napoleon gave Soult the proud order to drive the army of Sir John Moore into the sea. In fulfilling this order Soult has been accused of irresolution and inactivity. At Corunna on the 16th of January, 1809, he certainly attacked Sir John Moore with sufficient ardour. But whether Soult was victorious at Corunna is questionable. For more than two years after the battle of Corunna Soult, often successful, always elastic, persevering, indefatigable, accomplished no memorable result. On the 16th of May, 1811, he lost the battle of Albuera; he had designed to relieve Badajoz, but was obliged to retreat to Seville. From a contest the fortunes of which were ever changing, Soult was summoned in the spring of 1813 to Germany, where Napoleon was engaged with the allies. At Lützen Soult was at the head of the guards; at Bautzen he led the centre; but news having arrived that King Joseph's army had been ignominiously overthrown by Wellington at Vittoria on the 21st of June, 1813, Soult was despatched to save what could be saved from the wreck which Massena, Marmont, and Jourdan had left behind them. Soult penetrated into the Pyrenees to relieve, if possible, Pampeluna and St. Sebastian; but on the 8th of September Wellington took St. Sebastian by storm. Wellington having passed the Bidassoa, Soult entrenched himself in Bayonne. Finding his position there untenable, he marched westward. His defeat at Orthez was embittered by the still more terrible defeat on the 10th of April, 1814, at Toulouse. This was the last grand event of the war, and occurred just three days before the abdication of Napoleon. Soult submitted with apparent sincerity to the government of Louis XVIII., and the king was disposed to show him much favour. But the blunders of the royalists were so frequent, their reactionary spirit so insane, that though Soult had little of the politician, he was filled with disgust. When, therefore, Napoleon returned from Elba, and made his triumphant progress through France, Soult joined him. At both Ligny and Waterloo Soult was a combatant. During the early part of the second Restoration Soult went with his family into banishment, residing at Düsseldorf till 1819. The prejudice of the Bourbons against him gradually declined, and in 1827 Charles X. made him a peer. The July revolution gave Soult a prominence which he would never have expected under the elder branch of the Bourbons. He became a decided Orleanist, never regretting the empire, or wishing its revival. Louis Philippe reigned nearly eighteen years. All that time there was only one man who was really minister—Casimir Périer, who died in May, 1832. The others were ministers in the abject sense, Soult himself not excepted. In November, 1831, Marshal Soult assisted the duke of Orleans to suppress a furious insurrection at Lyons. The 11th October, 1832, saw a ministry constituted of which Soult was president, and Guizot, Thiers, and Broglie the principal members. This ministry, successively modified, continued in office till February, 1836. Soult had withdrawn, in the course of 1834, from disputes with his colleagues about the organization of the army. There was now a rapid succession of ministries; first a Thiers ministry, then a Molè and Guizot ministry, then a Molè ministry, and then—after a variety of other ministries—Soult was appointed a second time, in May, 1839, president of the council. This second Soult ministry had to make way for a Thiers ministry. But on the 29th October, 1840, Soult was raised to the office of prime minister for the third time. The October ministry remained in power till the February revolution. For though Soult in September, 1847, induced thereto by the infirmities of old age, yielded the presidency of the council to Guizot, neither the constitution of the ministry nor the policy of the government was affected thereby, for Guizot had always been the chief, the guiding member of the October ministry. Either from conviction, or from a less honourable motive, Guizot acted cordially with the king, no less in his implacable resentments than in his most obstinate bigotries. And to Guizot almost exclusively must the February catastrophe be ascribed. Yet we must not suppose that, whether as president of the council or minister of war, Soult was a mere cipher. Without the instincts or faculties of the statesman, Soult had great organizing ability. His influence on the home or foreign policy of France was perhaps slight; but to his experience and energy the efficiency and triumphs of the French army in Louis Philippe's reign were much indebted. One of the most interesting episodes of Soult's life was his presence by command, and as the representative of Louis Philippe, at the coronation of Queen Victoria. Two grey-haired men, formerly foes but now friends, were to meet beside the throne of a girl of nineteen. Soult died at his country mansion, St. Amans, on the 26th November, 1851. His collection

of paintings was famous, and was sold after his death for a million and a half of francs. It had not been obtained by the most reputable means, chiefly consisting of spoils from the duke of Dalmatia's peninsular campaigns. Indeed, disinterestedness was not one of Soult's virtues. Soult's son adopted diplomacy as a profession, and was on several occasions and in various countries French ambassador. A younger brother of the marshal was a soldier, and rose to be a general. In actual warfare Soult does not appear to have been a scientific strategist; he trusted to his naturally clear eye, and sharp, strong intellect.—W. M–l.

* SOUTH, Sir James, a distinguished English astronomer, was bred to the medical profession, which he abandoned in order to devote himself entirely to the cultivation of astronomy. He was one of the founders of the Royal Astronomical Society in 1820, and is a fellow of the Royal Society. He possesses a private observatory at Kensington, where he has for many years carried on a valuable series of observations, for part of which the Copley medal was awarded to him in 1826.—W. J. M. R.

SOUTH, Robert, the son of a London merchant, was born at Hackney in 1633. At the age of fourteen he became a king's scholar under Dr. Busby at Westminster. So zealously loyal was he even in youth, that he publicly prayed for the king on the day of his execution. In 1651 he became a student of Christ's church, Oxford, Locke entering at the same time. In 1655 he took the degree of B.A., published during that year a juvenile poem, "Musica Incantans," and wrote some Latin verses in congratulation of Cromwell on the conclusion of peace with Holland. He took his degree of A.M. in 1657, and was privately ordained in 1658 by one of the deprived bishops. During his residence at college, under the deanery of John Owen, he took no pains to conceal his anti-puritan sentiments, and boldly revolted against the Cromwellian discipline. In the pulpit he was no less intrepid and caustic, and in 1660 he became university orator—having previously preached a characteristic sermon, full of witty invective, before the king's commissioners—"The Laitie Instructed." A clever address delivered by him at Lord Clarendon's installation as chancellor of the university, led to his appointment as domestic chaplain to that nobleman. In 1663 he obtained a prebend in Westminster, and in 1670 became a canon of Christ's church, Oxford. When Laurence Hyde, son of Lord Clarendon, went to Poland as ambassador in 1676, to congratulate John Sobieski on his election to the Polish crown, South went with him as chaplain. A long letter to Pocock contains his remarks on Poland, its population, appearance and manners, and on the high talent and acquirements of the newly-appointed sovereign. On his return South was presented to the rectory of Islip, near Oxford, and here he rebuilt the parsonage and a portion of the church. He steadily refused all other preferment, though his fierce loyalty and virulent treatment of republicans and sectaries would have rewarded him with higher honours. He disapproved strongly of King James' measures for the restoration of popery, but he would not sign the invitation to the prince of Orange, alleging that "prayers and tears" were the only weapons he could employ against his sovereign. He ultimately took the oaths to the new government, but continued to refuse all preferment, even an archbishopric in Ireland. The toleration act was very distasteful to him, and he spoke of it and all similar plans with unmeasured vituperation and scorn. South's great controversy was with Dean Sherlock on the doctrine of the Trinity. Sherlock's Vindication was published in 1690, and South's "Animadversions" in 1693. Sherlock replied by a Defence, in 1694, and next year South published "Tritheism charged on Dr. Sherlock's new notion of the Trinity." The book is furious and contemptuous, full of misplaced humour and ingenious hits; but in his revolt from imagined Tritheism the author fell under the opposite charge of Sabellianism. South was so hostile to innovation that he was jealous even of the Royal Society, and seems on some public occasions to have inveighed against it. In his later years the bishopric of Rochester with the deanery of Westminster was offered him, but he declined, and Atterbury was appointed to the vacant see. Infirmities were now growing upon him, and after a long period of illness, he died July 8th, 1716, and was buried in Westminster abbey. South's great ability is as undoubted as his loyalty, but he could never conceal his scornful estimate of all his opponents, nor refrain even in his sermons from contempt, invective, and satire. His keen and fertile wit is well set off in nervous racy English, all the more terse and telling from its Saxon plainness and ease. But he is sometimes coarse in his epithets and allusions. Perspicuous, concise, idiomatic, and often daringly metaphorical, he despised long-drawn periods and images. His style is that of graphic vivacity. On the high points of Calvinism he was as proudly defiant as any puritan, but he lacked the tender evangelical spirit. His whole works issued in seven octavos from the Clarendon press in 1823, and in five volumes, 1843; also four volumes, London, 1843; and two volumes, 1850.—J. E.

SOUTHAMPTON, Henry Wriothesley, third earl of, the patron of Shakspeare, was the grandson of Henry VIII.'s chancellor, and born in 1573. Only eight years old when he inherited the earldom on the death of his father, he was sent at the age of twelve to St. John's college, Cambridge. He was scarcely twenty when, in 1593, Shakspeare dedicated to him Venus and Adonis; and it was to Lord Southampton again that, in 1594, Shakspeare's second poem, the Rape of Lucrece, was dedicated. About the same time, according to Mr. Charles Knight, Nash, dedicating a work to Southampton, addresses him as "a dear lover and cherisher, as well of the lovers of poets, as of poets themselves." Southampton's patronage of Floris has been recorded in our memoir of the latter. Rowe, in his Life of Shakspeare, tells, on the authority of Davenant, a story of Southampton's munificence to Shakspeare, the truth of which has been doubted, but which must be repeated in any biography, however slight, of the poet-loving earl. "My Lord Southampton," says Rowe, "at one time gave him," Shakspeare, "a thousand pounds to enable him to go through with a purchase which he heard he had a mind to." Of Southampton's love of the drama there is a record in a letter of 1599, in which the writer, speaking of him and Rutland, says:—"They pass away the time in London merely in going to plays every day." Southampton, however, did not always content himself with such an employment of his time. He engaged in the insurrection of his friend Essex, February, 1601, was tried along with Essex, and, like his friend, condemned to death. More fortunate than Essex, however, he was not executed, but merely imprisoned, remaining in the Tower until he was released by the accession of James. He is said to have been a favourite of that monarch, and to have died in the Netherlands in 1624.—F. E.

SOUTHCOTT, Joanna, one of the most remarkable of modern religious fanatics, was of humble extraction, and was born in Devonshire in 1750. She passed the first part of her life in tranquillity, employed in a menial capacity in the neighbourhood of Exeter. She joined the Methodists, and was an example of assiduity in attendance at their devotional meetings. Among the visitors who frequented the house of her master was a man named Sanderson, who believed himself to be inspired. Joanna's acquaintance with him seems to have first diverted her thoughts from her sphere of domestic service, and she soon afterwards asserted her claim to the gift of prophecy. At first she exercised her powers in a humble way, limiting herself to foretelling changes in the weather; but by and by she went further, and began to deliver political predictions. Some of these proving true, and being published in the newspapers of the time, Joanna obtained great notoriety. In 1792 she formally established herself as a prophetess, and claimed to be the woman spoken of in the Revelations, who wore a crown of twelve stars. The publication of her prophecies, which were composed, some in prose and some in doggerel rhymes, extended the circle of her influence. In order to obtain means to carry on her designs she sold seals, which, it was asserted, secured the eternal salvation of the purchasers. She issued a challenge to the bishop and clergy of Exeter to test her miraculous powers, but they treated her pretensions with contempt. This neglect only tended to increase the confidence of her followers in her divine mission. Exeter being too narrow a stage for operations, she was removed to London at the expense of the celebrated wood engraver, Sharp, who, though a shrewd man in worldly matters, was singularly liable to be duped by any religious impostor. Being very illiterate, and finding the writing of her compositions a difficult matter, Joanna received an order from on high to throw aside the pen, and so promptly did the words flow from her lips, that it was scarcely possible to take them down. Her utterances were mere ungrammatical, incoherent rhapsodies. She confirmed the mission of Brothers, and recognized his claim to the title of King of the Jews. A number of publications succeeded, the most important of which were her "Warning to the whole World from the Sealed Prophecies of Joanna Southcott;" her "Book of Wonders;" and

her "Prophecies concerning the Prince of Peace," whom she was to bring forth. In 1814 it was announced that she was with child, and would shortly give birth to 'Shiloh.' Great excitement was caused, when a medical man of the name of Reece confirmed her expectations of maternity. A magnificent cradle was prepared, and expensive preparations made in royal style. The time of the nativity was fixed 19th October, 1814. That day and the succeeding night the house in which Joanna lived was surrounded with crowds of the credulous and the curious. But the day passed, no child was born; and it was officially notified that the prophetess had fallen into a trance. The poor fanatic was suffering from dropsy, and died shortly afterwards, 27th December. Her followers, however, would not believe that she was dead; they supposed that there was a mere temporary suspension of her vital powers, and even after her interment some believed she would rise again and fulfil her prediction. After life's fitful fever, however, she slept well. Dr. Reece published an account of her last moments. Joanna avowed that "if she had been misled, it was by some spirit, good or evil." Strange to say, there are yet living those who avow their belief in the truth of her pretensions.—D. G.

SOUTHERN, Thomas, a dramatic poet, was born at Dublin in 1660, and studied there at Trinity college. In 1678 he came to London, and entered himself at the Middle temple, intending to qualify for legal pursuits, but he does not seem to have progressed far in the study of law. His first drama was entitled "The Persian Prince, or the Royal Brother," the sentiment of which was considered to be highly complimentary to the duke of York, and procured for Southern the favour of the court, and the friendship of Dryden. Upon James' accession to the throne Southern entered the army, and obtained, after acquiring the preliminary knowledge, the command of a company in Lord Ferrer's regiment, in which he served during Monmouth's rebellion. He afterwards returned to his studies, and wrote several dramas, for which, as it appears, he was more handsomely remunerated than most playwrights were in those times. He received £150 for the "Spartan Dance," published in 1721, and even larger sums for some of his later works. Amongst his other productions were the "Wife's Excuse;" the "Innocent Adultery" (or as it was afterwards called, "Isabella, or the Fatal Marriage"); "Oronooko," founded upon a novel by Mrs. Behn; the "Disappointment;" the "Rambling Lady," &c. Dryden rated Southern's powers so highly as to consign "Cleomenes," which he was unable to finish, into his hands. Southern wrote half of the fifth act of that tragedy. "Isabella" long held possession of the stage, and was a favourite with most of our lady tragedians, from Mrs. Porter and Peg Woffington down to Mrs. Siddons and Miss O'Neill. Southern died May 26, 1746.—F.

SOUTHEY, Caroline A. See Bowles.

SOUTHEY, Robert, the distinguished poet and prose writer, was the son of a Bristol linendraper, and was born in that city on the 12th of August, 1774. His earlier years were spent chiefly with an eccentric maiden aunt, so fond of the theatre that Southey said he had seen more plays before he was seven than after he was twenty. He was not eight before he had devoured Shakspeare and Beaumont and Fletcher; and when hardly nine he had begun a drama, with Scipio for its hero. His school life, meanwhile, had been very changeful, and not at all a happy one, and he was but little fitted to excel in the studies of the place when he proceeded at fourteen to Westminster school, a maternal uncle then and afterwards defraying the expenses of his education. The year after his arrival at Westminster, the French revolution broke out, and at once commanded the sympathies of the boy of fifteen, who was rebuked for sending up a theme in which Edmund Burke and his anti-revolutionary zeal were attacked. Full of the rights of man, the youthful zealot asserted too vehemently the rights of boys, and assailed the flogging system in general, and the head-master of the school in particular, in the *Flagellant*, a periodical established by young Westminster, in imitation of the Eton *Microcosm*. The result was that Southey was not only expelled from Westminster, but refused, in consequence, admission to Christ church, Oxford. He was entered at Balliol, however, on the understanding that he was to study for the church, in which the kind uncle, who still befriended him, held orders. But he had added the study of Gibbon to that of Rousseau, and he soon gave up all thoughts of a career to which he could not conscientiously devote himself. In the autumn of 1793 he had completed "Joan of Arc," and it was about the same time that he wrote his extravagant dramatic poem, "Wat Tyler," first published without his leave, many years afterwards, to annoy him when he had become the zealous advocate of a political and religious creed very different from his earlier one. He did not distinguish himself at Oxford by proficiency in classical studies, but he read largely and widely in English and general literature; and however extravagant his speculative opinions, he was noted then as afterwards for the purity of his moral conduct. On abandoning theology he began the study of medicine, but the dissecting-room was too much for his nerves, and this pursuit, too, was relinquished. It was in the June of 1794, that Southey, unsettled in his mind and without definite prospects or purposes, was introduced to Coleridge, who was on a visit to a friend of both at Oxford. He was fascinated by the eloquence and enthusiasm of Coleridge, and they became fast friends. One of the results of their friendship was the formation of a scheme for the establishment of a new society on the principles of "Pantisocracy," and to have for its site the banks of the Susquehanna. Full of this scheme, Southey left Oxford and proceeded to Bath and Bristol, lecturing at the latter place to make a little money; for his father was dead, and the maiden aunt who had watched over his childhood shut the door in the face of her pantisocratic nephew. The pantisocratic scheme (of which there is a fuller account in the memoir of Coleridge, Samuel Taylor) came to nothing. But in 1794 Southey published, in conjunction with another of the fraternity, Robert Lovell, a volume of poems. Lovell had married a Miss Fricker, and her two sisters united themselves to Coleridge and Southey. On his wedding-day, for he had no means of supporting a wife, Southey sailed for Lisbon with his uncle, Mr. Hill, who was chaplain of the British factory there. During his six months' absence, he made his first acquaintance with the literature and languages of the Iberian peninsula, and it afterwards became a ripe and thorough knowledge of them. On his return to England, he found that "Joan of Arc," published while he was absent, had met with favour, chiefly through the praises bestowed on it by the democratic reviewers; and in 1797 he published a volume of minor poems, and his "Letters written during a short residence in Spain and Portugal." At the beginning of 1797, a generous school and college friend, Mr. W. W. Wynn, bestowed on him an allowance of £160 a year, and in February Southey was in London, entered at Gray's inn, and studying for the bar. He found law as uncongenial as he had previously found divinity and physic, and began to review, translate, and versify for the booksellers. He had to keep his family as well as to support himself, and under his taskwork his health gave way. It was recruited by another visit, in 1800, to Portugal, for a history of which country he began to collect the materials. On his return to England, he became during a portion of the years 1801–2, secretary to Mr. Corry, chancellor of the exchequer for Ireland, but threw up the easy post and the good salary attached to it because his chief wished him to devote to the education of a youthful Corry some of the abundant leisure left him by his duties. Meanwhile had appeared, in 1801, "Thalaba the Destroyer," giving him a certain reputation. With his resignation of his secretarial post, he devoted himself for life exclusively to literature. In 1803, having lost his eldest child, and that his wife might have the companionship of her sister, he went to reside at Greta hall, Keswick, where the Coleridges then were. From a guest he became a joint-occupier, and then a tenant of Greta hall, where he lived for the rest of his life, and where, when Coleridge himself soon left it, the wife and children of the poet and philosopher shared for many years Southey's home. When he went first to Keswick, Wordsworth was at Grasmere, and the trio were dubbed "the Lake poets," and deemed to have founded a scheme of "Lake poetry," although between Southey's poetry generally, and that of either Wordsworth or Coleridge, there is not the slightest similarity. Among his books—he steadily collected a large and valuable library—Southey led for more than five and thirty years a life of literary industry, almost unparalleled in its regularity and productiveness. Coleridge said—"I can't think of him without seeing him either using or mending a pen;" and it has been calculated that he produced nearly one hundred and eighty ordinary volumes. Sir Walter Scott, whose personal acquaintance he made during a visit to Scotland in 1805, introduced him in 1809 to the *Quarterly Review*, and the ex-pantisocratist found himself the valued

contributor to the chief organ of English conservatism in church and state, conducted, too, by William Gifford, the former editor of the *Anti-Jacobin*, in which Southey's early poems and opinions had been mercilessly ridiculed. Five or six years before this, Southey's political and religious sentiments had undergone a change which became a complete transformation; and nothing daunted by the cry of renegade with which he was assailed, he stepped forth a conscientious and even an impassioned champion of the constitution in church and state, although still displaying, in his peculiar views on social and political economy, traces of his earlier opinions. From the ministry of "all the talents" he received in 1807, through the influence of Mr. Wynn, a pension virtually of £160 a year, which enabled him to surrender the allowance formerly made him by that kind friend. In 1813, a later but not a less steady friend, Sir Walter Scott, procured him the poet-laureateship, so orthodox in every respect was he now considered; Oxford made her truant son an LL.D.; and during a visit to Holland in 1825 he was elected, through the influence of Lord Radnor, M.P. for Downton, but declined the honour from a want of the legal property-qualification. On the plea of an insufficient income, he also declined the offer of a baronetcy made to him in 1835 by the late Sir Robert Peel, who then bestowed on him a pension of £300 a year. In 1837 he lost his wife, the faithful companion of so many years, but found another helpmate in Caroline Bowles the poetess, whom he married in 1839, and who tended him during the period of mental alienation and decay in which his life came to a close. He died on the 21st of March, 1843. Southey was not only unsullied in his private character; he combined all the virtues which are allied to industry, prudence, and morality, with the warmer qualities of a generous and imaginative nature. In our limits it is impossible to catalogue his numerous writings, and still less possible to criticise them in detail. His more elaborate verse with all its picturesqueness and conscientious artistic effect, wants the *mens divinior* which inspires true poetry, and seems a kind of highly artificial rhythmic prose. The imaginative power which he evokes in "Thalaba" and the "Curse of Kehama," the varied shapes of Mahometan superstition and Hindoo mythology is, however, great and sustained. "Madoc" is simply dull; but in "Roderick the last of the Goths," the poet's strenuous exertion is rewarded by an approach to the tone of the epic. Of his minor poems, there are some, such as "The Holly Tree," which will always figure in collections of popular verse. Southey's prose is excellent in style, flowing, lucid, idiomatic, and unaffected; his chief fault as a prose writer is diffuseness. In one of the best of his books, his "Life of Nelson," he was happily restricted by his commission to definite limits. In his elaborate histories, such as those of Brazil and of the Peninsular War, he is diffuse to tediousness. His "Life of John Wesley" has merits of its own, beside the interest of the subject, to keep it alive; and some of his minor biographies, such as those of Cowper and Bunyan, are very generally admired. In the "Doctor" he essayed, not without success, the manner of a subdued and purified Sterne. In his "Essays Moral and Political," and in his "Colloquies on the Progress of Society," are to be found his speculations on social economy, which, often wayward and vehement, contain much valuable truth, and have contributed, perhaps with unsuspected power, to aid the practical solution of some of the chief social problems of the age. His Life and Correspondence, edited by his son, was published in six volumes in 1849; and a selection from his letters, edited by his son-in-law, in four volumes, in 1856.—F. E.

SOUTHGATE, Richard, a divine and antiquary, was born at Alwalton, Huntingdonshire, March 16, 1729. He was educated at Peterborough free grammar school, and at St. John's college, Cambridge. He became rector of Woolley in Huntingdonshire, and afterwards settled in London, where after some hard struggles, he obtained preferment, and officiated as assistant librarian of the British museum. He bestowed considerable attention upon antiquarian subjects; made a valuable collection of books, coins, medals, &c.; prepared a history of the Danes and Saxons, to be illustrated by their coins; and published two volumes of sermons. He died in January, 1795.—F.

SOUTHWELL or SOTWELL (in Latin Sotwellus), Nathaniel, an English jesuit of the seventeenth century. He continued the series of memoirs commenced by Peter Ribadeneira, and carried on by Philip Alegambe down to the century in which he himself lived. His work was published at Rome in 1676, under the title of "Bibliotheca Scriptorum Societatis Jesu, opus inchoatum à R.P. Petro Ribadeneira et productum ad annum 1609, continuatum à Philippo Alegambe ad annum 1643, recognitum et productum ad annum 1675, à Nathanielo Sotwello."—F.

SOUTHWELL, Robert, an English poet, was born of an ancient Norfolk or Suffolk family in 1560. Having been sent to be educated on the continent, he went to Rome, and became a jesuit in 1578. He was appointed head of the English college there, and was subsequently sent as a missionary to England. After following out his purpose in this country for some time, during which he resided with Anne, countess of Arundel, his designs became suspected, and he was apprehended, imprisoned, and tortured, until he confessed the object of his mission. He affirmed his readiness to lay down his life in support of his religion, and was tried at Westminster, February, 1595, for high treason (his being a jesuit was considered treasonable), and condemned, and executed at Tyburn. The titles of Southwell's principal works are—"A Consolation for Catholics imprisoned on account of Religion;" "A Supplication to Queen Elizabeth;" "St. Peter's Complaint, with other poems;" "Mæoniæ, or certain excellent poems and spiritual hymns;" "The Triumphs of Death;" "Rules of a Good Life," with a letter to his father; "Mary Magdalen's Funeral Tears," reprinted in 1772 by the Rev. W. Tooke.—F.

SOUVESTRE, Emile, a popular and pleasing French writer, was born in 1806 at Morlaix in Brittany, where his father, an engineer officer, was stationed in charge of the roads and bridges of the district. Souvestre was to have gone to the bar, and in 1826 proceeded to Paris to complete his legal studies. There he produced a tragedy, and would have chosen literature as a profession. His father's death, however, had been followed by that of a brother, the captain of a merchantman, in which his family had invested their all, and which was lost at sea. To aid them in their struggle he returned to his native province, and accepted the humble position of a shopman to a bookseller. His talents, information, and character attracted notice and respect, and a liberal deputy made him one of the managers of a school, established on some new principle at Nantes. He left this employment to become an editor of a paper at Brest, having meanwhile begun, since 1830, to contribute tales and sketches to the *Magasin Pittoresque*. He now contributed to the *Revue des deux Mondes*, and with marked success, his "Etudes sur la Bretagne" (the basis of his "Derniers Bretons"), illustrative of the customs and traditions of his native Brittany. After having been twice professor in provincial colleges, he removed to Paris in 1836, to devote himself to literature. With the revolution of 1848, he was one of the group of liberal thinkers and workers collected by Carnot when minister of public instruction, and he was appointed a paid lecturer in the school established for the training of young men for the civil service. He also gave his gratuitous aid, under the auspices of Carnot, as an evening lecturer to the working men of Paris. He had passed a pleasant summer in 1853, lecturing successfully on his own account in some of the principal towns of Switzerland, when his health, never strong, gave way; he died in July, 1854. Souvestre is, ethically, one of the purest of modern French writers. His "Confessions d'un ouvrier" may be cited as a specimen of his efforts to improve the moral tone of the French working classes, and to combat utopian theories by truthful pictures of the conditions of modern life and labour. In a lighter style, "Un philosophe sous les toits," which has been translated into English, and which was crowned by the French Academy, is very graceful and pleasing. Some of his picturesque and interesting sketches of his native province have also been translated into English, and were published, with a memoir of Souvestre, at Edinburgh, in 1855, with the title "Brittany and La Vendée."—F. E.

SOUZA BOTELHO, José Maria, a Portuguese statesman, was born in 1758, and entered the army in 1778, in which he served till 1791, and was then made ambassador plenipotentiary to Stockholm and Copenhagen successively. In 1800 he was sent on a mission to England, but the French government refused to admit him to the congress at Amiens; and on the general peace of 1802 he retired from politics, and devoted himself to an edition of the works of Camoens, which is a model of literary accuracy. It was published in 1818, and the author died in 1819.—F. M.W.

SOUZA or SOUSA. See Faria.

SOWERBY, James, the projector and publisher of a work entitled "English Botany," was born in Lambeth on 21st March,

1757. He was a student at the Royal Academy, and an articled pupil of Mr. Richard Wright the marine painter. The practice of flower painting led him to the study of botany, which brought him the acquaintance of Mr. W. Curtis, whose publications, Flora Londinensis, and the *Botanical Magazine*, Mr. Sowerby helped to illustrate. In 1790 he commenced the issue of the work upon which his fame mainly rests, to wit, "English Botany, or coloured figures of all the plants natives of Great Britain, with descriptions by Sir J. E. Smith, M.D." The publication of this valuable work extended over thirty years; No. cclxvii, the completion of the thirty-sixth volume, octavo, appearing in 1820, two years before Sowerby's death. "The Florist's Delight," a more ambitious undertaking in folio size, ceased after the issue of the third number in 1791. More success attended the "English Fungi," published in thirty-two numbers, making three volumes in folio, between 1797 and 1803. The plants depicted in this work were also modelled by Sowerby, and form part of a collection now in the British museum. In 1804 the indefatigable artist commenced the publication of "British Mineralogy," which extended to eighty-four numbers, making six volumes 8vo. In the same year he published "British Miscellany, or coloured figures of new, rare, or little known animal subjects," in twelve numbers in 4to. His latest publications were on shells. "The Mineral Conchology of Great Britain" began to appear in 1812, and extended to one hundred and one numbers, royal 8vo. The "Genera of Recent and Fossil Shells" appeared in 1822, the year of the artist's death, which occurred on the 25th of October. Mr. Sowerby left three sons, two of whom have achieved eminence by their artistic and literary illustrations of natural history.

Sowerby, James de Carle, the eldest son, secretary of the Royal Botanic Society in London, was born in 1787. He assisted his father in his various publications, not only by drawing and describing, but by engraving plates of the objects of natural history. He was similarly employed upon Sibthorp's Flora Græca, and many traces of his hand will be found in the Transactions of the Geological Society.

Sowerby, George Brettingham, the second son, was born in 1788. His studies were confined to entomology and conchology, and his occupation was that of a professional collector of specimens of shells and insects. His most remarkable purchase was the Tankerville collection of shells, for which he gave six thousand guineas. He originated the project of publishing "The Genera of Recent and Fossil Shells," at which his father and brother laboured. He contributed numerous papers to the scientific journals, a list of which may be seen in the Bibliotheca Zoologica of Engelmann and Carus. He died in 1854. The reputation of the Sowerby family is kept up by two sons of the last named, the elder of whom, bearing the same name as his father, is well known as a natural history engraver, and the publisher of various works on conchology. The younger, whose name is Henry, is the author of a popular treatise on mineralogy. He is now in Australia.—R. H.

Sozomen, Hermias Jalamanes, a Greek ecclesiastical historian of the fifth century. He was born about 400 at Bethelia or Bethel, in the district of Gaza in Palestine. He studied civil law, and practised at the bar at Constantinople, probably about 440. The time and place of his death are unknown. He is the author of Ἐκκλησιαστικὴ ἱστορία, in nine books, from 323 till 439. The reason why he does not begin at the ascension of Christ, as he had at first intended, is because others had preceded him in that department, especially Eusebius. The compendium in two books, treating of that period is now lost. The extant work does not really reach to 439; it goes little farther than 423, and breaks off abruptly, leading one to suppose that a part of it had been lost. It is somewhat remarkable that Socrates begins and ends at the same point as Sozomen; probably Sozomen borrowed from the other. He is superior in elegance, but destitute of a critical spirit. The best edition is that of Valesius, Paris, 1668, folio.—S. D.

SPADA, Lionello, a good Bolognese painter, born in 1576, and one of the most distinguished, both in fresco and in oil, of the scholars of the Carracci. He was also the friend and imitator of Caravaggio, with whom he was at Malta; and he was a rival of Guido Reni. But he led a life of dissipation, and died young at Parma in 1622.—(Malvasia, *Felsina Pittrice.*)—R. N. W.

SPAGNA Lo, or SPAGNOLO, the name by which Giovanni di Pietro, a Spaniard, and one of the principal scholars of Pietro Perugino, is generally known. Lo Spagna was an established painter in Italy as early as 1507, and in 1516 was granted the citizenship of Spoleto, where he was elected president or captain of the society of painters in the following year. He was latterly influenced by the example of Raphael, but he generally adhered to the style of his master, Perugino. He was still living in 1530.—(Vasari, *Vite dei Pittori*, &c.)—R. N. W.

SPALATIN, George, the celebrated coadjutor and correspondent of Luther, was born in 1484 at Spalt, in the diocese of Eichstadt, in Saxony. His family name was Burkhardt. He was educated in Nuremberg, Erfurt, and Wittemberg, and was early distinguished for his love of humanitarian studies. As early as 1501 he made the acquaintance of Luther at Erfurt, where also, like him, he first became a reader of the Bible, of which he purchased a copy for a large sum about the year 1505, when he had begun to occupy himself with the study of theology. In 1507 he was ordained to the priesthood, and became parish priest of Hohenkirchen, near Gotha. Two years afterwards he was called to the court of Frederick the Wise of Saxony, to take charge of the education of the young prince, John Frederick—an office which he was glad to exchange in 1511 for that of tutor to two grandsons of the elector, who were to prosecute their studies at Wittemberg, as he much preferred a residence at the university to court life. Here he attached himself closely to the person and teaching of Luther, who had already begun to give a more biblical and practical character to the profession of theology, and with whom he sympathized warmly in his love for the scriptures, and in his admiration of Augustine and the German mystic theology. In 1514 he was made court chaplain and private secretary to the elector; and from this date he rose rapidly to be one of his most trusted, valued, and influential advisers. In this position he became, next to Luther himself, the most effective and useful promoter of the Reformation. Frederick did nothing without his cognizance and advice; and in him Luther found one of his most powerful auxiliaries, and Rome one of her most formidable antagonists. He was never absent from the elector's side—accompanied him in all his journeys to the diets of the empire, and carried on all the correspondence which preceded and followed these important assemblies. After the death of Frederick in 1525, he continued to hold the same intimate relations with the two next electors, John the Constant, and John Frederick the Magnanimous. In that year having been appointed superintendent of Altenburg, he took up his residence there, and exerted himself with the best effect in organizing the Reformation in that city and the surrounding country. In 1526 he accompanied the elector to the famous diet of Speyer; in 1530 he was present at the reading of the protestant confession at Augsburg; and in 1533 he was summoned to Weimar, upon the arrival there of agents of the pope, to give his advice on the proposals which they brought for the assembling of a general council. On the death of Duke George of Saxony he was put upon the commission which was appointed to introduce the reformation into the churches and schools of the domain of Duke Henry, his successor; and he continued to occupy himself in similar acts of public usefulness, as well as in literary labours of a historical kind, till his death, which took place at Altenburg, on the 16th January, 1545. He published little, but he left behind him a large and valuable collection of papers illustrative both of contemporaneous history and of ancient Saxon annals. The Saxon history had been his favourite field of research through life, and many of the fruits of his labours were afterwards published in a fragmentary form by other investigators. His papers still remain in the archives and libraries of Gotha and Weimar, and a collective edition of his letters and remains was begun in 1851 by Neudecker and Preller, of which, however, only the first volume has yet appeared, containing the life and times of Frederick the Wise. The style of his historical papers is that of a simple chronicler, but they are rich in original information and in authentic documents. His fame, however, does not rest upon his authorship, his moral and religious qualities far outshining his literary gifts. He was a man of action rather than of books, and his life-long devotion to the religious, and moral, and educational regeneration of Germany constitutes his true claim to the grateful remembrance of history. As the steady, temperate, wise, and ever faithful friend and supporter of Luther, and as the christian patriot who used his whole influence with three successive princes on the side of truth and the public weal, his name will be pronounced with reverence and love to the latest ages.—P. L.

SPALDING, Georg Ludwig, a German philologist, was born at Barth, Pomerania, 8th April, 1762. After completing his studies in the universities of Göttingen and Halle, he travelled for some time in the western countries of Europe. After his return he was appointed tutor to the children of Prince Ferdinand of Russia, and soon after professor in the Berlinische gymnasium, which place he most honourably filled till his death, on the 7th June, 1811. The great task of his life was his critical edition of Quintilian, and he even refused the head mastership of his gymnasium in order to devote himself to this labour of love, which, however, he was unable to complete. Besides this principal fruit of his studies he wrote little; yet his "Attempts in Didactic Poetry," and his "Essays on the German Language," and on the "Worth of the Scholar," deserve mention. He was a man of solid learning, clear understanding, and gentle character.—(See his *Eulogy* by Buttmann, in the Transactions of the Berlin Academy.)—K. E.

SPALDING, John, a Scottish annalist, was clerk of the consistorial court of the diocese of Aberdeen, during the first half of the seventeenth century, but very little is known of his life. The records of the commissary court were unfortunately destroyed by an accidental fire in 1721, and with them perished the means of ascertaining any particulars as to the period of Spalding's official services in the establishment. His memory has been preserved by his well-known "Memorials of the Troubles in Scotland and in England," from 1624 to 1625. The first edition of this work, which was left in MS., published in 1792, is disfigured by numerous errors and defects. In 1829 an edition of Spalding's work was printed for the members of the Bannatyne Club, in 2 vols. 4to, under the superintendence of James Skene of Rubislaw, and David Laing. After the first volume had been printed from a collation of two comparatively modern versions of the MS., a more ancient and genuine copy was found in the collection of the earl of Fife, and was used in the preparation of the second volume. In 1850 a third edition, also in 2 vols. 4to, printed exclusively from this MS., was presented by Lord Saltoun to the members of the Spalding Club—a new book society which had been formed for the purpose of preserving historical and antiquarian works connected with the north of Scotland, and had adopted the name of the author of the "Memorials." Spalding appears to have been a candid and veracious chronicler, though he makes no attempt to conceal his own opinions and prepossessions; and his homely and minute details of contemporary events give a striking picture of the times, and are valuable to the historian.—J. T.

SPALDING, John Joachim, an eloquent preacher, was born at Treibsees in Swedish Pomerania. His father was rector of the gymnasium, and afterwards pastor. Spalding's mental and spiritual culture was carefully attended to from infancy. He studied at Rostock and Griefswalde, and though he devoted himself especially to theology, he gave much attention to other subjects. He afterwards travelled with a gentleman, whose education he superintended. Spalding now employed himself in translating Shaftesbury, whose Platonism had an especial charm for him. In 1745 he was appointed secretary to the Swedish embassy at Berlin, and for two years lived in the house of the minister. At this period of his life he enjoyed the friendship of Gleim and Kleist. In 1748 he published his "Destination of Man," which established his reputation as a moralist. He became pastor of Lassahn the following year, and shortly afterwards married. In 1757 he was appointed præpositus and first preacher at Barth, and was preferred in 1764 to Nicolaikirche at Berlin, and elected a member of the consistory. He retained these dignities till 1788, when Frederic William II., influenced by the pietist party, issued his celebrated religious edict. Spalding thought the king desired to suppress liberty of thought on religious matters, and replunge theology into the darkness of scholasticism and mysticism. He resigned his offices and retired into private life, an action which increased the esteem in which he was held. He died in 1804. His sermons are remarkable for depth and simplicity, and his other works on theological and moral subjects are held in high reputation; his autobiography is an interesting production.—D. G.

SPALDING, Samuel, an English scholar, was born in London on 30th May, 1807, and was educated at the London university, where he took his degree of M.A. in May, 1840. He applied himself to his studies with such intensity as to bring on an illness which terminated his career in early life. He wrote "The Philosophy of Christian Morals" during a residence in Italy. Returning to England in the spring of 1842, he was again forced to leave his native land, and died at the Cape of Good Hope three weeks after landing, January 14, 1843.—F.

SPALDING, William, an accomplished critic and miscellaneous writer, was born in May, 1809, at Aberdeen, and educated at Aberdeen and at the Edinburgh university. In 1833 he became a member of the Faculty of Advocates, but never followed actively the practice of his profession. Delicate health compelled him, early in his career, to seek the warmer climate of Italy, a congenial residence to one like himself, deeply read in the classics. His personal experiences of Italy gave something of its value to his work, "Italy and the Italian Islands," published in 1841, and which was a singularly skilful synopsis of the political, social, and literary history of Italy from the earliest to his own time. One of Spalding's first works was a tractate, printed, we think, for private circulation only, on the "Two Noble Kinsmen," a play in which Shakspeare is supposed to have assisted Fletcher; and Spalding's gift of subtle criticism was strikingly displayed in the task of indicating the amount of Shakspeare's probable contributions to that drama. In 1840 he was appointed to the chair of belles-lettres in the university of Edinburgh, and his zeal as a practical teacher was if possible more admirable than his lucid eloquence as a lecturer. In 1845 he became professor of logic in the university of St. Andrews—a chair which he occupied till his death on the 16th November, 1859. Professor Spalding was a man of universal acquirements. He contributed to the *Edinburgh Review* and other periodicals, but feeble health and other circumstances did not allow him to devote himself to the composition of any elaborate work. His "Italy," his treatise on Logic contributed to the eighth edition of the Encyclopædia Britannica, and his "History of English Literature," 1853, serve but to show what he might have effected under more favourable conditions.—F. E.

SPALLANZANI, Lazaro, a distinguished Italian naturalist, was born at Scandiano in the duchy of Modena in 1729, and died at Padua on 12th February, 1799. After studying under the jesuits at Reggio he went to Bologna, where he prosecuted the study of classics and philosophy. In 1754 he became professor of logic and Greek in the university of Reggio; in 1761 he was professor of natural science at Modena, and in 1770 at Padua where he succeeded Vallisneri. He devoted great attention to physiology, and wrote numerous papers on the circulation of the blood, and on the functions of respiration, digestion, and generation. In order to acquire information he travelled extensively in Europe. He unfortunately incurred the jealousy and ill-will of some of his colleagues in Padua, but his students took his part and defended him from their assaults. He did much to promote the study of physiology. He wrote a work on the reproduction of animals, and contributed papers to various societies.—J. H. B.

SPANHEIM, Ezekiel, the famous diplomatist and scholar, was born 7th December, 1629, at Geneva, where his father, the subject of the succeeding article, was a professor. The father having removed to Leyden, the son studied there, and obtained the approbation and friendship of the two great rivals, Heinsius and Salmasius. Antiquities and theology were his favourite studies, with the Hebrew and Arabic languages. At his father's death he returned to Geneva, and there obtained a chair of eloquence in 1651—but he never delivered any public lectures. His reputation, however, induced the elector palatine to invite him to become superintendent of his son's studies, and this situation, by bringing him into the sphere of politics, decided the subsequent business of his life. He became a favourite with the elector and the electress, though they were far from agreeing with each other, and was able to give his leisure hours to the study of law and of classic literature. He had already written in defence of the elector's claims to the grand-vicarship of the empire, and he was in 1659 sent on a mission to the princes and states of Italy, but chiefly as accredited envoy to Rome, that he might keep an eye on the policy of the catholic electors at the papal court. Spanheim found time at Rome to gratify his ruling tastes, and to prosecute his favourite pursuits, especially devoting his leisure to numismatics, for the study of which he now enjoyed so many opportunities. Returning to Heidelberg in 1665, he was next employed on a variety of diplomatic missions to the states-general, to Breda, and to the court of Charles II. in England. The affairs of the elector of Brandenburg fell into

his hands when in England, and afterwards he entered his service, and remained in it till his death. In 1686 the elector sent him as ambassador extraordinary to the court of Louis XIV., and he remained in this station for nearly nine years, having been made in the interval a minister of state. During this period the elector assumed the title of king, and conferred on Spanheim a patent of nobility. In 1702 he came as ambassador to England, and remained in London till his death in November, 1710, in his eighty-first year. He was interred in Westminster abbey. When Spanheim's busy public life is considered, the wonder is how he could achieve such literary distinction. Immense learning and industry characterize his works. His principal works are—"Dissertationes de præstantia et usu numismatum antiquorum," 4to, Romæ, 1664; "Orbis Romanus;" Commentaries, or separate observations on Callimachus, Strabo, Aristophanes; "Notæ in Josephum; Juliani imperatoris Opera;" "Theses contra D. Capellum pro antiquitate literarum Hebræarum;" "Disquisitio critica contra Amyraldum;" "Discours du Palatinate," against the duke of Bavaria, &c.—J. E.

SPANHEIM, Frederick, a famous divine, was born at Amberg in 1600; his father, Wigand, being provost of the college, and ecclesiastical counsellor to the elector palatine. After studying under his father, he proceeded to complete his academic education at Heidelberg and Geneva. He also passed over to England, and on his return to the continent resided for a season at Paris. The promising youth was offered a professorship at Lausanne, but declined it; accepting, however, a chair of philosophy at Geneva in 1627, and in 1631 a chair of theology. He was translated to Leyden in 1642, having been made D.D. at Basle, and was famous both as a lecturer and a preacher. The prince of Orange valued him highly, and Usher was in frequent correspondence with him. Queen Christina of Sweden was also among his admirers. His incessant industry tended to shorten his days, and he died in 1649. His principal works are—"Exercitationes de gratia universali," in three vols.—a treatise against the innovations of Amyrald; "Dubia Evangelica," 4to, two vols., &c.; "Comment. historique de la vie et de la mort de Christophe Viscomte de Dhona," a diatribe on the origin and history of the anabaptists; "Epistola ad Buchananum de controversiis Anglicanis," a pamphlet interrupted by his death. Many of his MSS. could not be edited after his decease, on account of his bad handwriting.—A son of his, of his own name, was also a distinguished divine. Born at Geneva in 1632, and died of paralysis in 1711. He wrote "Geographia sacra," "Exercit. de auctore epistolæ ad Hebræos," "Historia Ecclesiastica," and numerous other works.—J. E.

SPARK, Thomas, an English divine, the son of the Rev. Archibald Spark of Northop, Flintshire, was born in 1655, and was educated at Westminster school, and at Christ Church college, Oxford. He was chaplain to Sir George Jefferies, who nominated him to some good preferments. Spark became eventually a prebendary of Lichfield and Rochester. His principal works were an edition of Lactantius, Oxford, 1684, and "Notæ in Libros sex novæ Historiæ Zozini Comitis," ibid., 1679; afterwards translated into English.—F.

SPARKE, Thomas, an English puritan divine, was born at South-Somercote in Lincolnshire in 1548, and was educated at Magdalen college, Oxford, of which he became a fellow, after taking his bachelor of arts degree in 1570. He was incumbent of Bletchley in Buckinghamshire, chaplain to Cooper bishop of Lincoln, and archdeacon of Stow. In 1581 he took degrees in divinity, and in the next year resigned his archdeaconry, but he became prebend of Sutton-in-Marisco, in the church of Lincoln. In 1603, he was called to the puritan conference at Hampton court, but he expressed himself in favour of conformity, and subsequently published "A Brotherly Persuasion to Unity and Uniformity in Judgment and Practice touching the received and present Ecclesiastical Government, and the Authorized Rites and Ceremonies of the Church of England," which was replied to by two anonymous writers. He was also the author of "A Comfortable Treatise for a Troubled Conscience;" "A Brief Catechism;" "An Answer to Mr. John de Albina's Discourse against Heresies;" "The Highway to Heaven," a reply to Bellarmine and others on the 37th, 38th, and 39th verses of the 7th chapter of John. Dr. Sparke died October 8, 1616, and left three sons, Thomas, Andrew, and William, all learned men, the last of whom wrote "Vis Naturæ et Virtus Vitæ Explicata," 1612, and the "Mystery of Godliness," 1628.—F.

SPARKS, Jared, a diligent and successful contributor to the literature of American biography and history, was born about 1794, at Willington in the state of Connecticut. In youth he worked on a farm and in a grist and saw mill, diligently learning the while in the rural schools of his district. Apprenticed to a carpenter, he was released by his master from his indentures at the end of two years, and became a village schoolmaster. Kind clerical friends, attracted by his intelligence and zeal for knowledge, enlarged the sphere of his private studies, and otherwise so aided him, that in time he was enabled to enter himself in 1811 at Harvard, where he gained a scholarship, and eked out its results by district school-keeping. In 1817 he received the appointment of tutor in mathematics and natural philosophy at Harvard, while he was studying for the unitarian ministry; and about the same time he became working editor of the *North American Review*. In May, 1819, he was made pastor of a unitarian church at Baltimore, Dr. Channing preaching his ordination sermon. During the next four years he published and edited various theological treatises, and in 1823, relinquishing his ministerial charge, he travelled in the Western states for the benefit of his health; on his return to Boston purchasing the *North American Review*, and editing it himself. Before this he had begun to make collections for an edition of the writings of Washington, exploring the archives of the original states, and securing the possession of the Washington papers at Mount Vernon. In 1828 he visited Europe for a year, to inspect and copy documents in the archives of London and Paris. After many years of preparation appeared in 1834–37 his great work, "The Writings of George Washington, &c., &c., with a life of the author," &c. It had been preceded by his "Life of John Ledyard, the American traveller," 1828; by his edition of "The Diplomatic Correspondence of the American Revolution, published by order of Congress," 1829–30; and by his "Life of Gouverneur Morris," 1832. Mr. Sparks had also originated, in 1830, "The American Almanack and repository of useful knowledge." In 1835–40 Mr. Sparks published his valuable edition of the Works of Benjamin Franklin, containing masses of new correspondence and uncollected matter. In 1834 began the appearance of "The Library of American Biography," first series in 10 vols., 1834–38; second series in 15 vols., 1844–48; many of the lives being written, and the whole work edited, by Mr. Sparks. His "Correspondence of the American Revolution, being letters of eminent men to George Washington," appeared in 4 vols. in 1853. From 1849 to 1852, when he retired from ill health, Mr. Sparks was president of Harvard university. He spent many years on his "History of the American Revolution." From his "Writings of George Washington," selections have been translated into German by Raumer, and into French, under the direction of Guizot, who prefixed to the French edition his well-known essay on Washington. Mr. Sparks and Lord Mahon, now Lord Stanhope, had some years ago a pamphlet controversy—which ended creditably to the reputation of the American—on the general functions of an editor of original documents, and more particularly on some omissions and alterations made by Mr. Sparks, in printing Washington's letters from the originals. He died in 1866.—F. E.

SPARRMAN, Andrew, a distinguished naturalist, was born in the province of Upland in Sweden in 1747, and died at Stockholm in 1820. He studied medicine at the university of Upsal, and botany under the superintendence of Linnæus. He visited China and Africa, and when at the Cape of Good Hope in 1774, he became acquainted with Thunberg. He sailed with Captain Cook as assistant naturalist to the Messrs. Forster, and returned to Africa in 1775. He made an excursion into the interior of Africa, and visited the banks of the Great Fish river. He made large collections of African plants and animals. On his return to Sweden he took the degree of M.D., and was elected a member of the Academy of Sciences of Stockholm. A genus of plants has been called Sparrmannia.—J. H. B.

SPARROW, Anthony, an eminent prelate, born in Debden, Suffolk, and educated at Queen's college, Cambridge, in which he obtained both a scholarship and fellowship, but was ejected by the parliamentary visitors in 1643. He accepted the benefice of Hawkdon in his native county; but after holding it five weeks, and regularly using the Book of Common Prayer, he was turned out by the central committee on religion in Westminster. After the Restoration he became president of his college, was restored to his living, elected one of the preachers of St. Edmund Bury,

and archdeacon of Sudbury. He obtained also a stall in Ely cathedral, and in 1667 was consecrated bishop of Exeter. On the death of Dr. Reynolds in the following year he was translated to the see of Norwich. His works are, "Rationale upon the Book of Common Prayer," published in 1657; "Collection of articles, injunctions, sermons, orders, ordinances," published in 1661. Bishop Sparrow died in May, 1685. As a prelate he was distinguished by his learning and his generosity.—J. E.

SPARTACUS, a Thracian bandit, being taken prisoner, was sold for a slave and purchased by a master of gladiators. Being placed in a gladiatorial school at Capua, 73 B.C., he conspired with some of his companions in misfortune to escape from bondage. Successful thus far, they took refuge on Mount Vesuvius, and were soon joined by large numbers of revolted slaves. At the head of a strong party of desperate men, Spartacus soon overran Campania, Lucania, and Bruttium, and captured most of the cities in those provinces. A servile war ensued, menacing the very existence of Rome, and the slaves were victorious in several battles in southern Italy against regular troops. After a time Spartacus, who probably foresaw that he should be unable permanently to retain his ground in Italy, formed the daring scheme of marching northwards, and crossing the Alps into Gaul. With this view he advanced into Picenum, and gained a decisive victory over a consular army. The captured Romans were compelled, by a refinement of vengeance, to fight as gladiators in presence of the slaves at the funeral games celebrated by Spartacus in honour of his colleague Criscus, who had fallen in battle. The advantages gained by the slaves were, however, neutralized by the jealousies and dissensions so certain to arise among men uncivilized, and of different races. At the head of one hundred thousand men Spartacus now meditated an attack on Rome itself; but thwarted in this design by his troops, he was obliged to fall back to the south. He established his head-quarters at Thurii, whither the slaves brought vast stores of plundered wealth from all parts of Italy. After several sanguinary battles, however, Spartacus was finally shut up in Rhegium by the consul Licinius Crassus. Despairing of success in Italy, he now wished to cross into Sicily, and made an agreement with the pirates of Cilicia, who then held command of the sea, to transport his troops over the straits of Messina. The pirates, however, equally faithless and impolitic, betrayed their promise, and Spartacus at length cut his way with heavy loss out of Rhegium, through the beleaguering army. Crassus, however, soon after, eager to finish the war before Pompey and Lucullus who had been summoned to his aid could arrive from abroad, forced on a decisive action, in which the slaves were cut to pieces, and Spartacus himself perished. Many thousands who fell alive into the hands of the Romans were crucified, and the revolt was extinguished with merciless severity. In contrast to this, it should be mentioned, to the honour of Spartacus, that three thousand prisoners were found uninjured in his camp after the battle. His name, like that of Hannibal, long continued to be a word of terror to the Roman people.—G.

SPARTIANUS, Lucius Ælius, the earliest of the six authors who composed what is known as the Augustan history, flourished about the close of the third century after Christ. He is said to have been a freedman of the Emperor Dioclesian, and he lived into the reign of Constantine. By some he has been identified with his fellow-historian Ælius Lampridius, but this is probably an error. Those of the Augustan biographies ascribed to Spartianus in the best editions are Hadrian, L. Verus, Didius Julianus, Severus, Niger, Caracalla, and Geta. Like the other authors of the Augustan history Spartianus possesses very little merit. His style is bad, and he is extremely confused, inaccurate, and ill-informed. The best editions are those of Salmasius, Paris, 1620, and Schrevelius, Leyden, 1671.—G.

SPECKTER, Erwin, a clever German painter, born at Hamburg in 1806. He found a valuable patron in the distinguished writer and antiquary, C. F. von Rumohr, who endeavoured to guide Speckter's studies in the province of the sentimental; and at first his young protegé devoted himself to the old mediæval art, and was a devoted admirer of the talent of Overbeck. After some efforts in portraiture and lithography in the North, Speckter joined the school of Cornelius at Munich, in 1825, and for some time adhered to his conventional sentimental art, though he was really working against his own nature. The restraint he had been under, from circumstances and education, at last gave way amidst the art-wonders of Rome, where he arrived in 1831. In 1834 he returned home with his taste utterly revolutionized; and he henceforth, during his short life, devoted all his energies to ornamental works from heathen mythology, as illustrated in the incomplete frescoes of the villa of Dr. Abendroth, near Hamburg. He died on the 23d of November, 1835, universally regretted by his friends. See his letters, published in 1846, with an account of him by Rumohr.—(*Briefe eines Deutschen Künstlers aus Italien*, 2 vols., Leipsic.)—R. N. W.

SPEED, John, chronicler and geographer, born at Farrington in Cheshire, about 1545, was early in life apprenticed to a London tailor, and became a freeman of the Merchant Tailors' Company. Displaying a taste for and considerable knowledge of the history, antiquities, and geography of his country, it is said that he attracted the notice of Fulke Greville (Lord Brooke)—who, according to a recent biographer of Speed's, was his customer for clothes—and that he was taken from the shop-board by that nobleman, who gave him an allowance enabling him to devote himself to his favourite pursuits. So late, however, as 1608 he is described in the register of St. Bennet Fink as "Merchant Tailor," and this is two years after the alleged first appearance, in 1606, of the maps of Great Britain and Ireland, which he afterwards, as early as 1611 at least, collected and published as "The Theatre of the Empire of Great Britain." The performance by which he is chiefly known is his "History of Great Britain," from the invasion by Julius Cæsar to the reign of James I., a work in which he greatly improved upon preceding chronicles, and which is illustrated with engravings of coins, medals, &c., from the Cotton collection. Such men as Cotton and Selden assisted Speed in this work, and allowed him the use of their MS. collections. He died in July, 1629, and was buried in St. Giles', Cripplegate, the resting-place of John Milton. "I guess," says Aubrey, speaking of Milton, "Jo Speed and he lie together." The scriptural genealogies prefixed to the first edition of the authorized version of the Bible, and to many subsequent editions, were the work of Speed.—F. E.

SPEKE, John Hanning, a successful African explorer and discoverer, was born in 1827. He left England at the age of seventeen as an officer in the Indian army, and in Hindostan was engaged in four general actions under Sir Colin Campbell, late Lord Clyde. After the annexation of the Punjaub, Lieutenant Speke explored, simply from a love of knowledge and adventure, the Himalayas, their geography, and fauna. In 1854, with three years' furlough, he started, at his own expense, to explore central Africa. Arriving at Aden, he was associated with the well-known traveller Captain Burton in exploring the Somali country, and on their return to Berbera, Speke was captured and wounded in an attack made on the travellers by the Somalis, escaping almost by miracle. The two explorers, returning to Aden, obtained employment in the Turkish contingent during the Crimean war, and at its close resolved to explore the Terra incognita of east central Africa. At the end of December, 1856, Burton and Speke reached Zanzibar, and in the June of the following year, they began the expedition into the interior which proved so fruitful of results. In the early part of the journey, Speke, as surveyor of the expedition, was subordinate to Burton. On the 13th of February, 1856, they sighted the great Tanganyika lake, three hundred miles long, thirty to forty broad, lying in lat. 3° 8′, long. 29° 30′. Some time after this lake had been explored for the first time by Europeans, Speke started on an expedition of his own, 9th July, 1858, and on the 3rd of August discovered the great inland sea, which, combining the native name with that of her majesty, he designated Victoria Nyanza, long. 32° 47″, southern end; lat. 2° 30″ S. An account of these expeditions was communicated by Lieutenant Speke to *Blackwood's Magazine* in 1859. After his return to England, Speke was commissioned by the Royal Geographical Society, aided by a liberal grant from the government, to return to Africa, to explore the lake Victoria Nyanza, and determine, if possible, the truth of his supposition, that in that inland sea were to be found the sources of the Nile; but while out shooting (15th September, 1864) he was killed by the accidental discharge of his gun.—F. E.

SPELMAN, Edward, an English scholar, great-grandson of Sir Henry Spelman, resided at High house near Rougham, Norfolk, where he died in 1767. He was the author of a translation of Xenophon's Cyropædia in two volumes, 1740; of the Roman antiquities of Dionysius Halicarnassensis in four volumes, which latter took very high rank as a translation. To one of the dissertations—that of Polybius on government—Spelman wrote a

preface for applying Polybius' system to our English form of government. He also wrote a dissertation on the presence of the patricians in the Tributa Comitia, as well as a work entitled "Additional Observations on the Greek Accents," which was not published until 1775, eight years after his death.—F.

SPELMAN, Sir Henry, an eminent English antiquary, was a younger son of Sir John Spelman of Congham, near Lynn, where he was born in 1562. Educated at Trinity college, Cambridge, he studied law at Lincoln's inn, but marrying, became a country gentleman, and did not follow the profession of the law; his studies for which, however, were made available in his subsequent pursuits. Cultivating a taste for historical, ecclesiastical, and legal antiquities, he became the friend of Camden and Cotton, and was a member of the first Society of Antiquaries. He had been high sheriff of Norfolk, a member of two important commissions, knighted by King James I., and had written his book, "De Sepultura," on the exactions practised in the matter of burial fees, when in 1612, to benefit by the facilities afforded in the metropolis for the pursuit of his favourite studies, he settled in London. His treatise, "De non temerandis Ecclesiis," published in 1616, had a very powerful effect in its time, inducing several lay impropriators to surrender their property in that kind. In the course of his researches into the old constitution and laws of England, he saw the necessity for a knowledge of Anglo-Saxon, which he not only mastered himself but aided others to master, by establishing and endowing an Anglo-Saxon lecture at Cambridge. In 1626 he published part i., as far as the letter L, of his "Archæologus," a glossary of historical and legal terms current in old records. Part ii. was published by Dugdale in 1664, and the work is well known as "Spelman's Glossary." The chief of his other works was his great collection, the "Concilia, Decreta, Leges, Constitutiones in re Ecclesiarum orbis Britannici," of which the first volume, from the introduction of christianity to the Norman conquest, was published by himself in 1639; and a second volume, edited by Dugdale, in 1664. Spelman died in 1641. His English works, with a memoir by Bishop Gibson, were published in 1723.—F. E.

SPENCE, Joseph, remembered chiefly as the author of a volume of "Ana," was the son of the rector of Winnal, near Winchester, and was born in 1699. His education was cared for by a wealthy female relative, whose heir he expected to become, and by whom he was sent to Eton, Winchester, and New college, Oxford. His benefactress died without making a will, and Spence had to struggle for himself, which he did without repining. His struggle was neither long nor hard. He became a fellow of his college in 1722, taking holy orders in 1724, and in 1727 he was appointed professor of poetry at Oxford. This appointment was probably due to the success of his essay on Pope's Odyssey, published the year before. At any rate, and in spite of the occasional freedom of its criticisms, it procured him an acquaintance with Pope, which ripened into friendship, and proved in worldly matters useful to the critic of a poet familiar with the great. In 1730 he accompanied the earl of Middlesex, afterwards duke of Dorset, on a continental tour, and in 1736, three years after his return, he published an edition of Sackville's Gerboduc, it is said at the suggestion of Pope, but not improbably as a compliment to his noble pupil. Spence's converse with the great did not make him disdainful of the lowly. Before he set out on his tour, he left ready for publication an account of the poet of humble life, Stephen Duck, whom he otherwise befriended through life. Some fifteen years afterwards, moreover, he aided Blacklock, the blind Scottish poet, in his struggle, by publishing an account of the life and character, and by procuring subscribers to the works, of the northern bard. A kindly and friendly man, he was one of the earliest patrons of Dodsley in his rise from a footman to being a leading publisher. After two more continental tours—in the second of them he was companion to Lord Henry Lincoln, subsequently duke of Newcastle—Spence, who had meanwhile been made professor of modern history at Oxford, published his "Polymetis," in which the remains of ancient art were illustrated by and compared with descriptions in the poetry of the Romans, and *vice versa*—a work, though laughed at by the poet Gray, of some ingenuity, and the sale of which brought its author £1500. His pupil, Lord Lincoln, gave him a house and grounds at Byfleet in Surrey, near his own seat of Oatlands. He spent his later years between Durham—he was made a prebendary of the cathedral there in 1754—and his Byfleet residence, on the gardens of which he laid out the profits of his "Polymetis." He was drowned accidentally in the August of 1768. He left in MS. his well known anecdotes. One copy he presented to the duke of Newcastle, who allowed Johnson to make use of it for the Lives of the Poets. Spence's own copy came at last into the hands of Mr. Singer, by whom it was published in 1820 (second edition, 1858) as "Anecdotes, Observations, and Characters of books and men, collected from the conversation of Mr. Pope and other eminent persons of his time, by the Rev. Joseph Spence, with notes and a life of the author," which we have followed in the memoir. The "Anecdotes" form a repertory of great value to the biographer of Pope, and to those interested in the wits of Queen Anne's time generally. Unfortunately the Oxford professor was too dignified to Boswellize, and the sayings and remarks which he quotes are jotted down each isolated and detached from the particular conversation in which they were uttered, and without Boswell's lively presentation of the where, when, and how of their production. The form is too strictly that of the French "Ana."—F. E.

SPENCE, William, F.R.S., a well-known entomologist, was born at Hull in 1783. The early part of his life was devoted to business. When young, however, he became deeply interested in the study of insects, and this taste led him to form an acquaintance with the Rev. Mr. Kirby, with whom he was afterwards associated as joint-author of the celebrated "Introduction to Entomology"—a work which holds a foremost place amongst English classical works on natural history. His acquaintance with Mr. Kirby began by the mutual exchange of entomological specimens, and ripening into friendship was continued throughout a long series of years. The idea of the great work on entomology is said to have originated with Mr. Spence, who suggested it in a letter to Mr. Kirby in 1808. The first volume appeared in 1815, and it ran through three editions before the second was published in 1817. The four volumes of which the work consisted were not completed till 1826. In 1856, after the death of Mr. Kirby, Mr. Spence published in a cheaper and more popular form a seventh edition. Besides the "Introduction to Entomology," Mr. Spence contributed several papers to the Transactions of the Linnæan and Entomological Societies. Of the latter he was several times president. Mr. Spence at one time represented Hull in parliament; and having during the war in the early part of the present century formed the notion that Great Britain could flourish on her own resources, independently of other nations, he embodied these views in a pamphlet entitled "Britain independent of Commerce," which at the time excited much attention. He afterwards replied to the criticisms of the Edinburgh and other reviews in an essay entitled "Agriculture the source of wealth of Britain," 1808. In his latter years Mr. Spence resided in London, and devoted himself to his favourite science. He was a regular attendant at the meetings of the Linnæan and other scientific societies. He died on the 6th January, 1860. The following are some of his published papers—"A Monograph of the British species of the genus Choleva," Linn. Trans., v. xi.; "On the Disease in Turnips termed in Holdernesse 'Fingers and Toes,'" Hull, 1812; "Observations relative to Dr. Carus' Discovery of the Circulation of Blood in Insects," Mag. Nat. Hist., vol. iii.; "On some peculiarities in the Construction of the Nets of the Epeira deadema," ibid. vol. v.; Address delivered before the Entomological Society, 1848.—F. C. W.

SPENCER: the surname of the noble families of the earls of Sunderland, now merged in the dukedom of Marlborough, and of the Earls Spencer. They trace their origin to Geoffrey Le Despencer, younger brother of Hugh, the famous justiciary of England in the reign of Edward II. His descendant, Sir Robert Spencer of Wormleighton, Northumberland, was elevated to the peerage in 1603 by the title of Baron Spencer of Wormleighton.

Henry Spencer, third Lord Spencer, and first earl of Sunderland, was born in 1620. When only nineteen years of age he married Lady Dorothy Sidney, daughter of the earl of Leicester. He succeeded to his father's title in 1636. On the breaking out of the civil war he repaired to the royal standard, though he disapproved of many of the unconstitutional measures of the court. He was specially dissatisfied with the influence of the queen, and of the popish party, and declared in a letter to his wife that, but for "the punctilio of honour," he would not have remained an hour in the royal camp. He did not receive any military commission, but fought with great gallantry as a volunteer at the battle of Edgehill, 23rd September, 1642. In the following year he was created Earl of Sunderland, it was

alleged as a reward for assisting the king with the loan of £15,000. He did not long enjoy his new honours, for on the 19th of September, 1643, he was killed by a cannon ball at the battle of Newbury, the same fatal fight in which Lord Falkland and the earl of Carnarvon lost their lives. His only son—

Robert Spencer, second earl of Sunderland, was born about 1641. He spent a considerable portion of time on the continent with his tutor, Dr. Pierce, during the protectorate of Cromwell; but he was not employed by Charles until 1671, when he was nominated ambassador extraordinary to the Spanish court. In the following year he was sent to Paris in the same capacity. He was one of three plenipotentiaries who were despatched to Cologne in 1673, to open negotiations for a general peace. On the failure of this attempt he returned to England, and was soon after admitted a member of the privy council. In 1678 through the influence of the duchess of Portsmouth, to whom he had attached himself, the earl, who had already acquired a high reputation for "clear and ready apprehension," and great aptitude for business, was again sent ambassador to France; but in the following year he was recalled and appointed secretary of state. He took a prominent part in the contest between the crown and the parliament, respecting the exclusion of the duke of York from the throne. Halifax, Essex, and he, who were popularly styled the triumvirate, had at this time the chief management of public affairs, and united in resisting the attempt of Shaftesbury and the whigs to set aside the claims of the duke. In the course of a few months, however, Sunderland, always unprincipled and selfish, believing the liberal party to be irresistible, declared openly for exclusion, and voted against the court. Charles, displeased with his conduct, turned him out of office. He was recalled, however, in 1682, having made his peace with the duke of York through the intervention of Lord Rochester. He remained in power during the remainder of Charles' reign; and though James was well aware that towards its close the fickle minister had again been intriguing against his rights with the duchess of Portsmouth, Godolphin, and the French ambassador, Barillon, yet such was his art and address that the new king, on his ascension to the throne, not only continued Sunderland in office, but gave more of his confidence to him than to any other of his ministers. When Halifax was dismissed from the presidency of the council in 1685, for refusing to vote for the repeal of the test act, Sunderland succeeded him in that high dignity, and soon after became premier, without being required to resign the more lucrative post of secretary. His desire for money, however, was so rapacious, that though he had a very large official salary and an ample hereditary fortune, he stooped to become the pensioner of the French court, and received from Louis the sum of £5600 a year, on condition that he should exert all his influence in the English cabinet to promote the schemes of the French monarch. He joined himself to the jesuitical cabal, which met privately in his house every Friday, and settled all the affairs of the government without the knowledge of the other ministers. In order to subvert the treasurer Rochester's power, he encouraged James in all his errors, abetted his attacks on the established church and the constitution of the country, and helped him on to his ruin. As he was utterly without principle of any kind, and all religions were alike to him; knowing that so long as he belonged to the established church his influence with the king could not be permanent or secure—he at last, in June, 1688, made a public renunciation of protestantism, and a profession of the Roman catholic faith. Unscrupulous as he was, he at length became uneasy at the effect which the king's unconstitutional policy was producing on the country, and endeavoured to dissuade him from the prosecution of the seven bishops, and other insane measures. But finding that James was obstinately bent on a course that was certain to issue in ruin, and having received a hint of the projected expedition of the prince of Orange, Sunderland became alarmed for his own safety, and resolved to betray that master who had implicitly trusted him, and loaded him with wealth and honours. A communication with Holland was opened in August, 1688, by means of his countess and her favourite lover, Henry Sidney. In this way the plans of James were all made known at the Hague, while at the same time his treacherous minister encouraged the delusion of his master, and induced him to reject the assistance which was proffered by the French court against the projected expedition. James, however, at last came to suspect that Sunderland was in communication with his enemies, and dismissed him from office on the 28th of October, 1688—"a change which pleased all men," says a contemporary writer; "but it came too late." On the landing of the prince of Orange, Sunderland, knowing well how odious he was to the nation, fled to Holland, and there once more changed his religion, and made himself conspicuous by his regular attendance on the ministrations of the Huguenot preachers. In March, 1689, he published an apology for his conduct, in which he declared that he had all along done his utmost, though unsuccessfully, to restrain the exiled king in his illegal course. He remained abroad nearly two years, and then, though excluded by name from the act of grace passed by the parliament, he returned to England. After spending a few months in seclusion, he appeared at court in April, 1691, and to the great astonishment of the public was graciously received by the king. In the following year he began to attend regularly the sittings of parliament, and soon became William's principal adviser. "His tact," says Lord Macaulay, "his quick eye for the foibles of individuals, his caressing manners, his power of insinuation, and above all his apparent frankness, made him irresistible in private conversation. In truth scarcely any mind was strong enough to resist the witchery of his talk and of his manners." There can be no doubt that he proved a faithful and valuable servant to his new master. It was by his advice that William, in 1693, intrusted the government to the whigs, and made Somers keeper of the great seal; and it was he who, after the death of the queen, effected a reconciliation between the king and the Princess Anne. For some years Sunderland "had the wisdom to be content with the reality of power, and to leave the show to others;" but at length in 1695 he was appointed lord-chamberlain, and was at the same time nominated one of the lords-justices to whom the administration of affairs was committed during the absence of William on the continent. For about two years he was virtually the head of the government, and the internal administration of the kingdom was specially under his control. But his appointment had from the first excited great dissatisfaction, both among the whigs and tories. To the former he was an object of distrust; to the latter of unmingled detestation. At length, about the close of 1697, a violent clamour was raised against him by the opposition, who talked of moving an address requesting the king to banish him for ever from the court and the council. Sunderland, who was nervously apprehensive of danger, discovered that the whig chiefs were not disposed to run any risk in his defence; and terrified at the violence of the attacks made upon him, he suddenly resigned his office, against the earnest entreaty of the king, and retired into private life. "During the time of his credit," says Burnet, "things had been carried on with more spirit and better success than before; he had gained such an ascendant over the king, that he brought him to agree to some things few expected he would have yielded to; he managed the public affairs in both houses with so much steadiness and so good a conduct, that he had procured to himself a greater measure of esteem than he had in any of the former parts of his life." He spent the remainder of his life at his magnificent seat Althorpe, where he died on the 28th of September, 1702.

Charles Spencer, third earl of Sunderland, second son of the preceding, was born in 1674. He was educated by the learned Dr. Trimnel, successively bishop of Norwich, and of Winchester, whom Evelyn in 1688 terms "a governor of great worth," and describes his pupil as "a youth of extraordinary hopes, very learned for his age, and ingenious." On the death of his elder brother, Robert, in 1690, Charles became Lord Spencer. He was elected member for Tiverton in 1695, and continued to represent this borough in the three succeeding parliaments. On the death of his father in 1702, he became earl of Sunderland. In 1705 he was appointed envoy extraordinary and plenipotentiary to the court of Vienna, on the accession of the Emperor Joseph. Two years later the whigs compelled Queen Anne reluctantly to appoint the earl one of the secretaries of state. He discharged the duties of that post with great ability and success till June, 1710, when he was dismissed from office without any reason being assigned—the first step taken by Queen Anne towards an entire change of ministry. The queen offered to compensate him for the loss of power by a pension of £3000 a year for life, which he at once declined, declaring that "if he could not have the honour of serving his country, he would not plunder it." On the accession of George I. in 1714 it was expected that Sunderland would have been placed at the

head of affairs, but though he was received by the king with distinguished marks of regard, Lord Townshend was appointed secretary of state, and Sunderland, much to his dissatisfaction, was obliged to put up with the lord-lieutenancy of Ireland. In 1715, on the death of the marquis of Wharton, he was permitted to exchange this post for the office of privy seal, and a seat in the cabinet. Finding, however, that he was still excluded from all real influence in the management of affairs, he became sullen and restless, took no part in defending the measures of government, and putting himself at the head of a number of disaffected whigs, waited a favourable opportunity to overthrow his colleagues. In 1716 he went to Aix-la-Chapelle to drink the waters; and having obtained permission to visit the king, who was then residing at Hanover, attended by Secretary Stanhope, he soon acquired the complete confidence both of the king and of the secretary. When, shortly after, Lord Townshend was removed from office, Sunderland was in the first instance appointed treasurer of Ireland for life; and the ministry having been completely reconstructed in the following year (April, 1717), the earl and his friend, Addison, were nominated secretaries of state, the former holding also for some months the presidency of the council. In 1718 an exchange of offices took place between Sunderland and Stanhope, and the chief post at the treasury, together with the management of home affairs, was transferred to the former, who became now in name, as he had all along been in reality, the head of the government. In 1719 he introduced the famous bill for limiting the number of peerages, which though passed without a division by the lords, was fortunately thrown out by the house of commons, mainly through the influence of Walpole. The premier submitting with a good grace to his defeat, wisely entered into an alliance with the great commoner, and in the beginning of June, 1720, reinstated both Walpole and his friend Townshend in the government. He speedily reaped the benefits of this prudent policy, for these new allies proved his most powerful defenders when in the beginning of the following year, the premier was accused (there is every reason to believe unjustly) of having received a large bribe from the South Sea directors. He was acquitted of the charge by a great majority, but the popular ferment was too strong to allow him to remain at the head of the treasury. He resigned his office very reluctantly, and much to the regret of the king, and was succeeded by Walpole. He was accused of having subsequently entered into intrigues with the jacobites, but the charge has been disproved. There is probably more truth, however, in the allegation that he attempted to undermine the authority of his rival, Walpole, and to bring about his own return to office. In the midst of his ambitious schemes he died suddenly of heart disease on the 19th of April, 1722, in the forty-seventh year of his age.—Charles, second son of the earl by his second wife, on the death of his elder brother in 1729, became earl of Sunderland, and on the death of his aunt in 1733, succeeded to the titles and estates of his famous grandfather.

John Spencer, youngest son of Charles, third earl of Sunderland, and of Anne, daughter of the great duke of Marlborough, inherited the greater part of the immense wealth of his grandmother, the duchess of Marlborough. At her decease he was appointed ranger of the great park of Windsor, the only place he was allowed by her will to accept. He represented Woodstock for fifteen years, and died at the age of thirty-six, says Walpole, "and in possession of near £30,000 a year, merely because he would not be abridged of these invaluable blessings of an English subject, brandy, small beer, and tobacco." His only son was created Viscount Althorp and Earl Spencer. —George John, second earl, born in 1758, was a leading member of the whig party during the violent struggles with the court towards the close of last century. But in 1794, when the duke of Portland and other great whig nobles, becoming alarmed at the progress of the French revolution, formed a coalition with the ministry, Earl Spencer became lord privy seal, and a few months later was appointed first lord of the admiralty, in the room of the indolent and incapable earl of Chatham. Earl Spencer continued to discharge the duties of this office till the dissolution of Pitt's ministry in 1801. He held the office of home secretary in the ministry of "all the talents" in 1806. He was a high-minded, upright statesman, somewhat stately in his manners and in his mode of life; but with a kind heart like all the Spencers, and distinguished for his love of literature. At his death in 1834, he was succeeded by his eldest son, John Charles, third earl, who is best remembered by his courtesy title of Viscount Althorp. He was born in 1782; educated at Harrow, and Trinity college, Cambridge; and in his twenty-second year was returned to parliament as member for Oakhampton. On the death of Mr. Pitt, Lord Althorp was an unsuccessful candidate for the representation of the university of Cambridge against Lord Henry Petty, late marquis of Lansdowne, and Lord Palmerston; but in the same year, after a very severe struggle, he was elected for Northamptonshire, which he continued to represent till his accession to the peerage. During the Fox and Grenville administration, Lord Althorp held office as a junior lord of the treasury; and during the subsequent long reign of the tories, he was a vigilant and active opponent of the government, and a strenuous but judicious supporter of liberal principles, and lost no favourable opportunity of recommending their adoption to the legislature and to the country. On the accession of the whigs to power in 1830, Lord Althorp was appointed chancellor of the exchequer, and leader of the house of commons. He laboured under serious disqualifications for this post, for he had nothing of the orator in his character and disposition; but on the contrary was shy and diffident, and his articulation was thick and unpleasant. His high reputation, however, for honesty, disinterestedness, and candour, together with his industry, clear and vigorous mind, warm affections, imperturbable temper, and simple manners, gave him vast influence both in the house and in the country. And the good sense, "and calm, clumsy, courageous, immutable probity," as Lord Jeffrey expresses it, of "honest Lord Althorp," as he was usually named, carried him over many a difficulty which would have overwhelmed a much abler man who was destitute of his high moral qualities. The position of the ministry at this period was difficult and critical, assailed on the one side by the tories, and on the other by the radicals, with a dissatisfied sovereign and a hostile house of lords; but Lord Althorp on the whole acquitted himself admirably in his trying position. And in conducting through the house the measures brought forward by the government—especially the reform bill and the poor law amendment bill—showed an amount of candour and patience, and a mastery of the details as well as of the principles of these measures, which commanded the confidence of his party, and the respect of both sides of the house. The death of his lordship's father in 1834 afforded the king an opportunity, for which he had been waiting, of dissolving the Melbourne administration; and on the return of the whigs to office in 1835, Lord Althorp, now Earl Spencer, declined to take office again. He had no liking for politics indeed, and gladly welcomed his release from their turmoil and bustle. "What a sacrifice," said an old farmer who knew him well, "to shut such a trump as that up in the hot parliament house; he that liked gossiping in the market-place, tasting and blowing samples of wheat, and handling a fat bullock, and never so happy as when hallooing the fox-hounds." Earl Spencer was always fond of agricultural pursuits; and on his retirement from public life, he devoted all the energies of his active mind to practical farming, the rearing of cattle, and the establishment of agricultural societies. By his judicious management and improvement of his estates, he paid off the whole of the heavy incumbrances which his father left upon the property. He was for many years president of the Smithfield Cattle Club; he suggested in 1837 the formation of the Royal Agricultural Society, and was its first president. His energy, skill, and excellent business habits made him a most desirable associate in any undertaking, and no nobleman in the kingdom has done so much for the agricultural improvement of England. Lord Spencer was strongly attached to literature and arts, and he was one of the original members of the Roxburgh Club, of which his father was the first president. He was also vice-chairman of the council of the Society for the Diffusion of Useful Knowledge. Lord Brougham dedicated to him his Discourse on Natural Theology, published in 1835; and it was understood that his lordship's Dialogues on Instinct were carried on with his old colleague in the government. The library at Althorp, described in such glowing terms by Dr. Dibdin in the Bibliotheca Spenceriana, is one of the finest private libraries in the kingdom. Earl Spencer died in 1845. The family titles and estates are now possessed by his nephew, John, fifth earl.—J. T.

SPENCER, John, a learned antiquarian and divine, was born in 1630 at Boughton in Kent. He was educated at the foun-

dation school of Canterbury, and afterwards at Corpus Christi college, Cambridge—entering as a scholar, taking the degree of A.M. in 1652, and afterwards becoming a fellow in 1655. In 1667 he was elected master of his college, shortly after he became a prebendary of Ely and archdeacon of Sudbury. In 1677 he was promoted to the deanery of Ely, and he died in his college, 27th May, 1695. His great work is his "De legibus Hebræorum ritualium et earum rationibus," 2 vols. fol., London, 1685. Several editions have been published of this very learned and ponderous work. He had previously published a Latin dissertation on Urim and Thummim. These works, though not on all points satisfactory, and taking too low a view of the Hebrew ceremonial in its spiritual and typical aspects, are yet the storehouse whence succeeding writers have drawn the most of their materials. Dr. Spencer bequeathed to his college an estate of the value of £4000.—J. E.

SPENER, Philipp Jacob, an eminent theologian of the Lutheran church, was born in 1635 at Rappoltsweiler, in Upper Alsatia, where his father held office in the service of the Graf Rappoltstein, and was educated chiefly in the university of Strasburg, where Dannhauer imbued him with the principles of the strictest Lutheran orthodoxy. He afterwards studied at Basle, where he enjoyed the instructions of the younger Buxtorf, and at Geneva, where he was very favourably impressed with the efficiency of the Calvinistic government and discipline of the church, and was inspired with more liberal and fraternal sentiments towards the reformed church than were then usual in the Lutheran section of continental protestantism. After some stay in Stuttgart and Tübingen in charge of the young Graf Rappoltstein, he returned to Strasburg in 1663, where he was appointed a preacher without pastoral charge, and delivered lectures in history and philosophy in the university. In 1666 he removed to Frankfort-on-the-Maine, where he laboured for twenty years as senior pastor with exemplary zeal and devotedness, and with such remarkable success in reviving the spirit of evangelical piety which during the long disorders of the Thirty Years' war had fallen into deep decay, that he became universally known through Germany as one of the best men and ministers of the age. It was while here that he published in 1675 his "Pia Desideria"—a tract which though small in bulk has been characterized by Tholuck as one of the most influential productions of the ecclesiastical literature of that whole century. It first appeared as a preface to an edition of Arndt's Postils, then separately, and in 1678 in a Latin translation. Beginning with Jeremiah's pathetic exclamation—"O that my head were waters, and mine eyes a fountain of tears," it pointed out with deep earnestness of feeling the low condition of religion in the "true evangelical church," and suggested a series of excellent remedies for the evils complained of. One of the most important of these remedies was the co-operation of the laity in the work of the church—a hint which he had derived from what he had seen at Geneva. He urged that all christian believers alike, laymen as well as clerics, should realize their spiritual priesthood by union in prayer, and by efforts for the edification of others. Hence the rise of what were called "collegia pietatis," or private meetings for bible-reading and prayer, which Spener did his utmost to encourage and regulate, but which gave great offence to the divines of the old school, who took occasion, from the designation which he had given them, to brand all who frequented such assemblies with the name of "pietists." In 1686 he removed to Dresden upon the invitation of the Elector George III. of Saxony, to fill the honourable post of chief court preacher and member of the high consistory; but the faithfulness with which he executed his duty as the elector's confessor (in the Lutheran sense of that term), gave offence at last to that prince, and it was a great relief to both parties when he received, in 1691, a call to Berlin. Here he remained till his death, in 1705, in the offices of provost of the church of St. Nicholas, and consistorial councillor. His congregation in Berlin was much more numerous than it had been in Dresden, and his influence with the government in ecclesiastical affairs became all-predominant. This influence he used to procure numerous appointments for men of his own spirit in the churches and schools of the electorate, and his hand was especially conspicuous in the formation of the first theological faculty of the new university of Halle. The famous professors Breithaupt, Franck, Anton, Lange, and Freylinghausen were all men of kindred spirit to his own, and Halle continued for the next half century to be the chief seat and centre of the "pietistic school." Long before his death the religious movement of which he had been the chief promoter had spread to all parts of protestant Germany; and though attended in many cases with some extravagances, and sometimes degenerating into separatistic tendencies and effects, it was, on the whole, one of the most salutary revivals of spiritual life which ever blessed the church of Luther and Melancthon. In the judgment of Tholuck, who has very laboriously investigated the whole religious history of that age, Spener was of all men who ever rose to eminence in the Lutheran church the most pure and unblemished in personal excellence of character, and of all God's instruments in the seventeenth century the most signally blest. Though chiefly distinguished for practical activity, he was not inferior in theological culture to any divine of his age, and his publications amounted to more than a hundred; few of which, however, have now more than a historical interest.—P. L.

SPENSER, Edmund, the great master of English romantic poetry, was born in 1552 in London; and "East Smithfield by the Tower" is assigned by Oldys as the particular locality. That he was of gentle blood seems certain, and come of "an house of ancient fame," as he declares himself; but whether that house was the Spensers of Northumberland or those of Lancashire is not as certain. Of his parentage nothing is known, save that his mother's name was Elizabeth. Neither have we any record of his schoolboy days, but Mr. Collier conjectures, on very insufficient evidence, that they were spent in Warwickshire. He entered in Pembroke hall, Cambridge, May 20, 1569, as a sizar, which would indicate that the family was not affluent. He does not seem to have distinguished himself in his college, as no memorials have been found there of him, and we only know that he took his bachelor's degree, January 16, 1573, and his master's, June 26, 1576. At Cambridge he became intimate with Gabriel Harvey, a fellow of his own hall, a man of some learning, and also with a brother sizar, Edward Kirke, in all probability the E. K. who addressed the epistle to Harvey, introductory of "The Shepheard's Calendar." Leaving Cambridge in 1576, Spenser appears to have passed the two following years in the north of England, where he fell in love with the "Rosalind" whom he celebrates on various occasions. Whether she was "a lowly maiden" or "a gentlewoman of no mean house," whether her name was Rose Lynde, or Eliza Horden, or Rose Daniel, it is in vain to speculate; but if we believe the poet, she must have had great charms. Nevertheless she abandoned the poet for a more favoured swain. Returning to London in 1578, his friend Harvey introduced him to Mr. (afterwards Sir Philip) Sidney. There was much in common in the nature of the two young men to attract each to the other. Sidney made Spenser known to the earl of Leicester, Sir Philip's uncle, who appears to have employed the poet as his secretary. It was in the year 1579 that Spenser's poem, "The Shepheard's Calendar," was first published under the pseudonym of "Immerito," and dedicated to Sidney, not indeed by name, and it is remarkable that the work was even by some attributed to Sidney. It enjoyed no small popularity, notwithstanding much that is absurd in its construction—politics and religion being discussed by rustics; but the fine descriptions of rural life and scenery, and some passages of amatory tenderness, redeem it from being dull and frigid. Meantime Spenser had been meditating his great work "The Faerie Queene," and had already composed detached portions of it, which he showed to Harvey, and probably to Sidney. He had also written various other pieces, many of which were afterwards published. In 1580 Spenser was appointed, through the interest of Leicester, secretary to Arthur Lord Grey of Wilton, who was going to Ireland as lord-deputy, and with him Spenser went to Dublin in August. Here he soon got preferment, being appointed clerk of decrees and recognizances in the court of chancery in the following March; and in the same year he obtained a lease of the lands of the abbey and manor of Enniscorthy from the crown. Lord Grey returned to London in 1582, and it is probable, though not certain, that Spenser accompanied him. It is, however, likely that before long he came back to Dublin to discharge the duties of his office there. In 1588 Spenser was made clerk of the council of Munster, whose principal object was to confer the forfeited lands of the rebel Irish upon English "undertakers." Amongst these the poet was not forgotten, and he obtained a grant of three thousand and twenty-eight acres of land in the county of Cork, including the castle and manor of Kilcolman. This grant is said to have been made in June, 1589, but the

letters patent bear date 26th October, 1591. The castle was a fitting abode for a poet; situated in the midst of romantic scenery—in a plain watered by a lake, bounded by mountains, and traversed by the "gentle Mulla," which his song has made immortal. Thither he repaired, and there, in the solitudes of its woods and by the margin of its waters, he elaborated the wonderful poem that has given him so enduring a fame. A visit from his friend and patron, Sir Walter Raleigh, found him in 1589 thus occupied. To him he showed the work so far as it was then composed, probably the three first books. The poem charmed Raleigh, who induced Spenser to return with him to London, in order that he might present him and his poem to the queen. Accordingly in the autumn of 1589 Raleigh brought Spenser under the personal notice of Elizabeth, to whom he was permitted "at timely hours" to read portions of his song, which "by the measure of her own great mind" she declared to be of "wondrous worth." The plan and object of that work the poet himself states to be "in heroical, to represent all the morall vertues; assigning to every vertue a knight to be the patron and defender of the same, in whose actions and feates of armes and chivalry the operations of that vertue, whereof he is the protector, are to be expressed, and the vices and unruly appetites that oppose themselves against the same to be beaten downe and overcome." The first three books were published in 1590, and were received, we may well believe from the commendatory verses prefixed to it and the eulogies of contemporary writers, with wonder and admiration; and the following year the queen bestowed a pension of £50 a year upon the poet. It is pretty certain that Spenser continued in England for more than a year after the publication of the "Faerie Queene," chiefly near the court, and doubtless much in the society of Raleigh and other literary associates; but of them one, and the brightest, had passed away—Sidney—who had been slain in 1586 before Zutphen, and was mourned over by the poet in his pastoral elegy of "Astrophel." In 1596 a collected volume of miscellaneous pieces, entitled "Complaints," appeared with the poet's initials only. Some of these pieces were the productions of his youth; some of them were of high merit, as "The Ruins of Time," "The Tears of the Muses," "Mother Hubbard's Tale," "Micropotmos," and "The Visions of the World's Vanity." Shortly after he composed "Daphnaida—an elegy on the death of the noble and virtuous Douglas Howard," the wife of his friend, the accomplished Arthur Gorges, designated by the poet Alcyon. It was not, however, printed till 1596. Spenser returned to Ireland about the spring of 1591, and must have set about the composition of "Colin Clout's come home again," under which affected title he has given us an autobiography, Colin Clout being the title which he had assumed in "The Shepheard's Calendar." This work was not published till 1594. In the same year he married an Irish girl. Who she was, when and where he first met her, or what was her social position, are not ascertained. He calls her "a country lass," and if we may give even a moderate amount of credence to the poet-lover's descriptions, she must have been a beautiful girl. The probability is that she was the daughter of some gentleman residing near Kilcolman. Professor Child conjectures, with much ingenuity, that her name was Nagle, an anagram for "Angel," which Spenser constantly designates her; and this gains additional strength from the fact that there was a family of this name in the neighbourhood, subsequently connected with the Spensers and with Edmund Burke, whose christian name Mr. Gilfillan thinks may have thus been acquired through the Spensers. We collect, too, from his "Amoretti" that Spenser met her in 1591 or 1592, and that her christian name was Elizabeth, and that he married her at Cork on the 11th June, 1594. Whether this was the poet's first marriage is a question that has been raised, but not yet satisfactorily answered. Mr. Peter Cunningham discovered in the registry at St. Clement Danes, London, under date of the 26th of August, 1587, an entry of the baptism of "Florence Spenser, the daughter of Edmund." From this Mr. Collier argues that this child was the daughter of the poet, the locality being a likely one for Spenser to reside in, as near the mansion of his friend and patron Essex, and Florence being the name of the wife of his friend Lord Grey; and the *legitimate* daughter, as the registries generally notified when it was otherwise. Against this presumption there is the total silence of the poet himself, and of his intimate friends Harvey and G. K., on the subject, and the disappearance of wife and child. Other business besides literature and love had been occupying the poet. He had got into the meshes of the law, and was carrying on a suit in equity with Lord Fermoy, who alleged that Spenser had entered into certain lands of his lordship (claiming them as his own), and had committed waste on the timber and corn. The result of the suit was a decree to put Lord Fermoy into possession. Spenser appears to have returned to London before the end of 1595 with his wife. The following year he published the fourth, fifth, and sixth books of his "Faerie Queene," and also a new edition of the preceding books, to both of which his name in full was first put on the title-page The new books raised the character of the poet to the highest point in literary estimation. In the same year he published four hymns of "Love," of "Beauty," of "Heavenly Love," and of "Heavenly Beauty." These were the last publications during his lifetime. The additional books of the "Faerie Queene" were not given to the world till 1609, after the poet's death. Besides his poetical productions, Spenser composed in 1596 a "View on the State of Ireland," which, however, did not appear till Sir James Ware published it in Dublin in 1633. It is written in the form of a dialogue, in which Irenæus, having lately come from Ireland, instructs Eudoxus on the condition and prospects of that country. In this tract Spenser displays considerable knowledge of the country, and takes some statesmanlike views of his subject, though disposed to recommend for the government of Ireland measures of too severe a character. Spenser returned to Ireland in 1597, and found the country in a very unsettled state. On the 30th of September, 1598, the queen wrote to the Irish government especially recommending him for the office of sheriff of the county of Cork, to which he was accordingly appointed. Desmond's rebellion now broke out; Kilcolman was assailed in October by an armed band of Irish rebels, who sacked and burned the house. Spenser and his wife escaped with their lives, but their new-born babe was consumed in the flames. In utter destitution they fled to England. Broken in spirit, he made his way to London: when he reached it we know not. The scant traces of him thenceforth are derived from a few casual notices of contemporaries after his death. They are few and sad. "He died for lacke of bread in King Street," says Ben Jonson, "and refused twenty pieces sent to him by my lord of Essex, and said he was sorrye he had no time to spend them." This statement is corroborated by John Lane, and we may assume the earl's bounty found the poet expiring on the 16th January, 1599. At his own desire he was laid beside his illustrious predecessor, Geoffrey Chaucer, in Westminster abbey. Twenty years afterwards the piety of Anne Clifford, countess of Dorset, raised the first tablet to the memory of "Edmund Spenser, the prince of poets in his tyme, whose divine spirrit needs no other witnesse then the works which he left behinde him." Spenser left his wife and two sons, Sylvanus and Peregrine, entirely without provision, his pension having ceased with his life. A petition was presented by the widow to the queen's council, in consequence of which eight distinguished members wrote to Sir George Carew, president of Munster, desiring him to afford such favour and assistance to the widow as the case might require; but with what success is unknown. The widow married one Roger Seckerstone. Sylvanus petitioned the lord chancellor of Ireland in 1603 for recovery of the property, and we find him subsequently the owner of part of the lands.

As a great and original poet Spenser takes his rank with Chaucer, Shakspeare, and Milton—"England's true second son in the muses after Chaucer," as Professor Masson justly observes. Upon the "Faerie Queene" his greatness is based imperishably. For invention and treatment as a marvellous and poetic allegory, well sustained throughout, though not perfect, it has no rival but the noble allegory of Bunyan. The versification, too, is his own; a stanza that has all the dignity of the heroic decasyllabic, and all the sweetness of the lyric—a measure which will bear his name for ever, revivified as the stanza of the immortal Childe Harold. "His ruling faculty," says Mr. Gilfillan, "unquestionably was imagination; of the fertility, the beauty, the glowing warmth, the soft, rich, autumnal colouring which distinguishes his pictures, little need be said." His poetry sparkles with genius, and is replete with imagery the finest and the most picturesque. His fault is that of redundant richness, which occasionally leads to diffuseness and a want of vigour. It is to be lamented too that he is sometimes coarse, and even grotesque; yet his coarseness never defiles, and his grotesqueness

is ever redeemed by a fine fancy. For his time he was largely learned, and steeped in the classical literature of Greece and Italy, and as a master of harmonious versification he has never been surpassed.—J. F. W.

SPERANSKI, Michael, Count, an eminent Russian statesman and legist, was born in 1771 at a village in the government of Vladimir. At an early age he was placed by his father, who was a priest, in an ecclesiastical seminary, whence he was transferred to the clerical academy at St. Petersburg. His singular aptitude for mathematics and the exact sciences, diverted his career from the church. He became professor of physics at the convent of St. Alexander Nevski. Among his private pupils were the sons of Prince Alexis Kourakin, brother to the then chancellor of the empire. Under the auspices of this powerful family he entered the civil service, and obtained rapid promotion. In 1801 he was secretary to the privy council, and distinguished himself by his skill in drawing up important state papers. In 1803 he was charged by Count Kotchoubey to reorganize the ministry of the interior. Five years afterwards he began his great task of directing the codification of the laws. As colleague of the minister of justice, he administered the affairs of Finland immediately after its conquest. Brought into frequent communication with the emperor, his lofty views and eloquent language captivated the monarch, who bestowed on him his entire confidence. Innovations and reforms in every department of state were the consequence, paving the way virtually to a constitutional government. Such sweeping changes alarmed the conservative portion of the community, and in the trying year of 1812 Speranski was sacrificed to the intrigues of his enemies. He was arrested when quitting the imperial palace, and taken to Nijni Novgorod, and thence removed to Perm, which he left in 1815 for a small estate near St. Petersburg. In 1816 he was restored to favour, and became governor of Penza, and received a grant of land. In 1819 he was appointed governor-general of Siberia, where his administrative ability rendered lasting services to the country. He returned to St. Petersburg in 1821, and was admitted into the council of the empire. The rest of his life was spent in tranquillity, and in completing the great work of digesting the mass of imperial ukazes which constitute the law of Russia. This "Svod" or Digest, was completed in the reign of the Emperor Nicholas, and is Speranski's chief title to the gratitude of his countrymen. He died in January, 1839.—(Schnitzler's *History of Russia*, ii., 492.)—R. H.

SPEUSIPPUS, the nephew and pupil of Plato, and his successor as head of the academic school, was born early in the fourth century B.C. He was early instructed by Plato in the principles of philosophy, and accompanied him on his third voyage to Sicily, upon the conquest of Syracuse by Dion. Plato selected Speusippus as his successor in his school, and he held the office for eight years until his own death. Of his writings only a few fragments remain. He differed from Plato on some points, while he extended and developed his uncle's views on others. On various abstruse points of metaphysical philosophy Speusippus was at issue with Aristotle, who showed his respect for his opponent by a lengthened refutation of his doctrines.—(*Vide* Ritter's *History of Philosophy*.)—G.

SPIGELIUS or VANDEN SPIEGHEL, Adrian, a celebrated anatomist and writer on medicine, was born at Brussels in 1578. He studied at Louvain and Padua, and afterwards received the appointment of state physician in Moravia. In 1616 he was appointed professor of anatomy and surgery at Padua; there he was held in high repute, and was decorated with the order of St. Mark. He died April 7, 1625. The name of Spigelius is perpetuated by the circumstance that anatomists have named one of the five lobes of the liver the "Spigelian lobe." Amongst his writings is an account of a case in which coagula (mistaken by him for intestinal worms) were found in the vena portæ (Sepulchret. l. 2). He also wrote on intermittent fever (De Febre Semit.). But his chief works are—"De Formato Fœtu," lib. sing.; and "De Humani Corporis Fabrica," libr. x., Ven. 1627. His works were collected and published by Vander Sinden, 2 vols. folio, 1645.—F. C. W.

SPINCKES, Nathaniel, born at Castor, Northamptonshire, in 1653 or 1654, was a prebend of Salisbury, and held various preferments, which he lost in 1690, having refused to swear to William and Mary. In 1713 he was ordained one of the bishops of the nonjurors. He died July 28, 1727.—D. W. R.

SPINDLER, Karl, a German novelist and dramatist, was born at Breslau about 1795, the son of a musician. His first novel appeared in 1824, and two years later he published "The Bastard," which was followed in 1827 by "The Jew," the most highly esteemed of his very numerous publications. His plays met with success on the stage, and for twenty-five years he was the editor of the *Forget-me-not*, a well-known annual. At the time of his death, which occurred at Baden on the 12th July, 1855, his works numbered more than a hundred volumes.—R. H.

SPINELLI, the name of two very celebrated early Italian painters of the fourteenth century, father and son:—Spinello di Luca Spinelli was born at Arezzo about 1330, and is commonly known as Spinello Aretino. He was the scholar of Jacopo di Casentino, and was early employed by the monks of Camaldoli, and in the monastery of San Miniato, near Florence; the works of the latter still exist. In 1384 he was employed at the convent of Monte Oliveto, near Florence. Four years later he visited Pisa, and was engaged to paint part of the corridor of the Campo Santo there. Spinelli painted three frescoes in the Campo Santo from the lives of Saints Efeso and Potito, and received about £10 a piece for them; they are considered his masterpieces. He finally returned home in 1394, and there painted the celebrated "Fall of the Angels," in the church of Santa Maria degli Angeli, now destroyed, but engraved in the Affreschi Celebri of Carlo Lasinio, 1821. Mr. A. H. Layard, M.P., is in possession of a portion of the original fresco. In 1405–8 Spinelli was in Siena, where he was engaged with his son, Parri Spinelli, at the monthly pay of fifteen golden florins for the two, besides maintenance; this would be about a shilling a day each, equivalent to at least a pound at the present time, and high payment for that age. Spinelli died at an advanced age at Arezzo, in consequence, it is said, of a dream he had, that Satan appeared to him complaining of the ugly figure he had made him in his picture of the fallen angels.—Parri or Gasparri Spinelli, who was a good colourist, was still living in 1444. He was the assistant of Lorenzo Ghiberti in his celebrated Gates; and of Masolino da Panicale, who painted the Brancacci chapel. Parri excelled chiefly as a practical fresco painter; the proportions of his figures were not good, they were too long.—(Vasari, *Vite dei Pittori*, &c.; Milanesi, *Documenti per la Storia dell' arte Senese*, 1854.)—R. N. W.

SPINOLA, Ambrosio, Marquis of, one of the greatest generals of the seventeenth century, was born in 1569. His family came originally from Spinola, a small town in the north of Italy. One branch of it settled in Genoa, where they amassed vast wealth by mercantile pursuits, acquired great influence in the affairs of the republic, and became liberal patrons of art. Frederick, a younger brother of Ambrosio, having entered the service of Philip III. of Spain, and attained to the rank of admiral, prevailed on his brother in 1602 to take the command of the land forces intended to operate against the Flemish insurgents. The marquis raised an army of nine thousand men in the duchy of Milan, whom he armed and promised to pay for three years, and marched at their head into the Low Countries, where the affairs of Philip were at a very low ebb. His first service was an unsuccessful attempt to relieve Grave, which surrendered to Prince Maurice on the 20th of September, 1602. Frederick Spinola was killed in a naval engagement with the Dutch in May of the ensuing year. Shortly after, the marquis was appointed commander-in-chief of the Spanish forces in the Low Countries. An attempt which he made to relieve the town of Sluys, which was besieged by his great rival, Prince Maurice, failed; but he was successful in bringing to a termination the siege of Ostend, which had lasted three years and two months, and had cost upwards of one hundred and thirty thousand lives. The capture of this town (14th September, 1604), though reduced to a mere heap of ruins, at once established the reputation of Spinola throughout Europe. After this illustrious achievement he quitted Flanders and repaired to Madrid, where he was received with every mark of distinction, and was appointed commander-in-chief of all the Spanish and Italian forces in the Netherlands. On his return he had an interview with Henry IV. of France, who was secretly in league with the Dutch, and misled that prince as to his plans by the ingenious device of telling him the simple truth. Spinola now changed the theatre of his operations, and endeavoured to carry the war into the heart of the United Provinces. He took Rhinberg and Linghen before Maurice could transfer his forces to the new scene of warfare; but though that prince ultimately kept his wary and skilful

adversary in check, he failed to gain any signal advantage over him. The destruction of the Spanish fleet, however, by the Dutch admiral, Heemskerk, near Gibraltar, in 1607, at length induced the cabinet of Madrid to agree to an armistice, which was arranged by the two great rivals in 1609, and lasted for twelve years. War broke out again in 1621, and Spinola was placed at the head of the Spanish army. Though thwarted by the intrigues and interference of the Spanish court, and their tardiness in sending him reinforcements, the marquis was successful in his operations. Reide, Juliers, and Breda fell one after the other into his hands; and the prince of Nassau, while trying to relieve Breda, died of a fever caught in the marshes which surround that town. With the characteristic ingratitude of the Spanish court, Spinola, whose health was greatly weakened, was removed from his command in 1627. In the following year, however, his services were once more required to resist the progress of the French in Italy. But his scanty and badly-equipped forces were quite unable to cope with the powerful army led by Louis XIII. in person. The ministers of Philip IV. turned a deaf ear to all Spinola's earnest entreaties for reinforcements, and his own pecuniary claims on the government were treated with equal neglect. His vexation and disappointment aggravated his bodily weakness, and he died on the 23rd of September, 1630. Spinola was famous for his success in training his men, as well as for his military skill; so that his soldiers were as remarkable for their obedience and discipline, as the other Spanish troops were notorious for their insubordination.—J. T.

SPINOZA, Benedict de, is, of all speculative men of the seventeenth century, the one by whom the thoughts and theories of an influential class of minds in Western Europe in this nineteenth century have been most powerfully influenced. In any circumstances, the intellectual magnitude of this recluse metaphysician entitles him to a prominent place among the great thinkers of the world. The virtual revival of his system in new forms in Germany, as well as in other parts of Europe and in America, after a long interval of comparative oblivion, invests the forty-four years of the life of Spinoza with additional present interest. In the hundred years and more which followed his death, he was decried as an atheist and a blasphemer. In the last seventy or eighty years, especially in Germany, he has received homage as a saint. The pious Malebranche, Clarke and the philosophical theologians of England in the age of Locke, the sceptical Bayle, and the antichristian Voltaire, treat Spinoza as the prince of systematic atheists. By Lessing and Novalis, Göthe and Schliermacher, he is canonized for his virtues and piety. Once anathematized by Jews and Christians as an audacious enemy of all religion, this proclaimed atheist is described by Novalis as a devout mystic, drunk with Deity. Between these extremes men have oscillated in their interpretation of Spinoza, as they saw in him the purely speculative and apparently atheistical reasoner, or the qualities which he had in common with the mystical devotee.

In the case of no philosopher is it more necessary than in that of Spinoza that we should study his life as a help to the interpretation of his doctrine. It is thus that we can in some degree explain the apparent contradictions of his paradoxical character, formed in proud isolation from his fellow-men. This strange recluse was born at Amsterdam on the 24th of November, 1632. His life was passed there and in other parts of Holland—in the same century, the country of Grotius, the adopted country of Descartes and Bayle, and the chosen refuge of Locke. His father, a Portuguese Jew, was a merchant in Amsterdam in easy circumstances. The philosopher seems to have been the only son of his parents, who named him Baruch, which he exchanged for Benedict when he abandoned Judaism. Forty years after his birth we find him in the small lodging in the Hague in which he afterwards died—surrounded by poor people and strangers, excommunicated by the Jews, without family or ecclesiastical connection, in a manner without a country, supporting himself by manufacturing glasses, and absorbed in metaphysical study. By what steps had he passed into this poor retreat, from the comfortable mansion in which he was born, upon the Burgwal at Amsterdam? Let us follow his course. His quick fancy and subtle intellect were recognized in his early years, when he studied the Bible and the Talmud, and perplexed his teachers by doubts and difficulties. He was taught Latin by Van den Ende, whose school at Amsterdam was in high repute with the sons of the wealthy merchants there. This schoolmaster is said to have been a political and theological free-thinker, who sowed the seeds of atheism in the minds of his pupils, but we have no proof that he influenced Spinoza. His daughter, who occasionally acted in her father's place in school, is, however, said to have done so. Her wit and jollity wrought upon the heart of her dark-complexioned, thoughtful pupil, as well as upon another scholar of Van den Ende. Spinoza in the end was disappointed in his love. The girl gave her hand to his rival. The young philosopher betook himself to physical science, and to theology and Hebrew literature under Moses Morteira, a learned rabbi. He became absorbed in philosophical studies, under the inspiration of Descartes, some of whose works about this time fell into his hands, pointing him to paths which connect physics with metaphysical, moral, and theological researches, and at the same time making him familiar with a high standard of proof in all matters of belief. He was charmed, he tells us, with the Cartesian maxim which forbids us to receive as true aught that has not been proved by good and sufficient reasons. He began to doubt more than ever the traditions of the rabbins, because they gave no reason for the profession that what they taught was divine truth. The suspicions of his heterodoxy increased in the synagogues, where he was seldom seen. He shunned the society of the Jewish doctors, and was entrapped into expressions of opinion at variance with their doctrine. Their most terrible sentence of excommunication was soon fulminated. The Anathema Schammatha was pronounced against him. He was pursued as a blasphemer and an apostate by a malignant sect, and was forced to leave Amsterdam, in danger of his life. Neither threats nor the allurements of a bribe could afterwards entice him back to his ancestral communion, and he never united himself to any other, though he often associated with Christians, and admired the character of Jesus.

Spinoza, rudely expelled from the synagogue and banished from his early associates, resolved to assert his personal independence, and at the same time to be faithful to one at least of the traditions of the Jews. They teach that a purely intellectual life is not enough for a man, and that he ought to conjoin with it some mechanical calling. Spinoza did not reject what was wise and reasonable in the Jewish maxims, notwithstanding his excommunication. He chose the art of making spectacles, and became a good optician. Some of his glasses, found in his cabinet after his death, were exposed to sale and fetched a high price. He was also addicted to drawing, in connection with physiognomy, and left at his death a large collection of illustrative sketches. Thus he devoted his mind to study, while he maintained himself by manual work. After leaving Amsterdam he had lodgings for some time at Auwerkerke. About 1664 he moved to Rynsberg, near Leyden, and in the following year to Voorburg, where he passed several years, during which he formed some distinguished friendships at the Hague. He was at length induced to settle at the Hague, in the lodgings in which he spent the last ten years of his life, in industrious retirement—sober, frugal, and disinterested in a remarkable degree. It is incredible, as we are told by his biographer, Colerus—the honest Lutheran minister, who has given us that interesting picture of Spinoza, produced a few years after his death—it is incredible how good a manager he was. It appears from his accounts, found among his papers, that he lived whole days on milk soup made with butter, which cost threepence, along with a pot of beer at three halfpence. Two half-pints of wine was his largest allowance for a month. Such was the nourishment which this powerful intellect permitted to go to the support of that slender consumptive-looking frame. As to his person, says Colerus, there are still many at the Hague who knew him well. He was of middle stature, of well-formed features, dark skin, black and curled hair, long eyebrows of the same colour, so that one could easily recognize in him a descendant of the Portuguese Jews. Of his dress he was very regardless, saying that it is unreasonable to put up things of little value in a valuable wrapper. Thus simple in his way of living, his conversation was modest and gentle. He was a wonderful master of his passions, being never known to yield to extremes either of sorrow or joy. In any sudden access of anger which he experienced, he was so completely master of himself that no outward signs of his emotion were apparent. He was, moreover, extremely courteous and easy of access, and kindly in his attentions in times of sickness to the pious family in which he lived, and by whom he was tenderly loved On these occasions he never failed to comfort and piously exhort them to endure with patience the evils which God appointed. He explained to the children the advantage of

frequent attendance at church, and taught them to be obedient and dutiful to their parents. When the people of the house returned from sermon, he would often ask them what they had learned and laid up for use. Spinoza, adds Colerus, had a great regard for my predecessor, Dr. Cordes, a learned and able man, of an exemplary life, which gave the philosopher an opportunity of eulogizing him. He sometimes went to hear him preach, and particularly valued the learned way in which he explained the Bible, and the solid applications of it which he made. He would exhort his landlord and the people in the house not to miss any sermon of so excellent a preacher. It happened that his landlady asked him one day whether he supposed that she could be saved in the religion which she professed; to which he replied, "Your religion is good; you need not look for another, nor doubt you can be saved in it, provided that while you apply yourself to piety you lead at the same time a loving and peaceable life." When he lived in his lodgings at the Hague he was troublesome to nobody. He spent most of his time quietly in his own room. When he happened to be tired by too constant philosophical meditation he came down stairs to refresh himself, and chatted easily to the people of the house upon any matter of ordinary conversation. He also liked his pipe of tobacco. When he wanted a longer relaxation from his studies he would sometimes look out for spiders, which he put upon fighting together, or he would throw flies into a spider's web, and then contemplate the battle with such pleasure that he used to break into loud laughter! It was in these simple or eccentric relaxations that the curious nature of Spinoza found occasional rest amid the arduous work of speculation to which, apparently with a passionate desire for intellectual renown, he devoted his life, in the peace and independence of his little lodging at the Hague. His friend, Simon de Vries, once offered him a present of two thousand florins that he might live more comfortably, which Spinoza courteously declined, saying that he wanted for nothing, and that more money might divert him from his meditative studies. The same friend, finding himself at the close of his life without wife and children, wanted to make the philosopher his heir; but Spinoza would not hear of it, and objected to his leaving his property to any one but his own brother, who was his natural heir.

The fame of this strange philosophical recluse at the Hague gradually spread far beyond the town in which he lived, and Holland, his native country, partly by means of his published writings, and the rumours of others in preparation. About 1672 he was visited by Leibnitz, then on his way home to Germany from France. At the time of the French campaign in Holland, the Prince de Condé had a strong desire to see and converse with Spinoza. It is not known whether the philosopher actually had an interview with the prince, but it is certain that he went to the French camp, and that on his return the mob at the Hague were in agitation, taking him for a spy. His landlord rushed to him in alarm. "Don't be afraid," said Spinoza, "I can easily justify myself. As soon as the mob make the least noise at your door, I will go straight out to them, though they treat me as they did the poor De Witts. I am a good republican, and have always aimed at the glory and advantage of the state." Spinoza mentioned to Leibnitz that on the day of the assassination of the brothers De Witt, he wanted to go out and put up in the streets, near the spot of the murders, a placard with the words "Ultimi Barbarorum." His landlord was obliged to use force to keep him at home. About 1673 the elector palatine, Charles Lewis, hearing of the wonderful genius of Spinoza, invited him to Heidelberg, to a chair of philosophy, promising him full liberty of discussion, provided he did not use it to the prejudice of the established church. The appointment was civilly declined by him. He professed that the work of public instruction would prove an obstacle to his meditations; but his real objection seems to have been to the vague condition of non-interference with the established religion.

Spinoza died suddenly in the prime of life. He was, says Colerus, of a very weak constitution, having a slender and delicate frame, with a decidedly consumptive tendency. But the people of the house in which he lived had no idea that he was so near his end, even immediately before he died. On Saturday, the 22nd February, 1677, his landlord and landlady went to church, it being the day of preparation for the communion. On their return from church, Spinoza came down stairs and talked to them, chiefly about the sermon. On Sunday morning, before church time, he came down stairs again, and conversed a good deal with the family, who on their return from church learned with much surprise that the great metaphysical theologian had expired during their absence—dying as quietly as he had lived. He was buried a few days after, in the new church upon the Spay, in presence of some of the most distinguished persons at the Hague. In a bill presented for payment after his death, he is styled by Abraham Keveling, his barber-surgeon, "Mr. Spinoza, of blessed memory;" and a similar compliment was paid to him by the person who furnished gloves at his funeral—incidents which illustrate his amiable goodness in his intercourse with the humble society around him. "This man," as Mosheim candidly allows, "observed in his conduct the rules of wisdom and probity much better than many who profess themselves christians; nor did he ever endeavour to pervert the sentiments or corrupt the morals of those with whom he lived, or to inspire in his discourse a contempt of religion and virtue."

What were the results of that life, passed by the most subtile reasoner of his time in Europe in this strict seclusion at the Hague? We have some of them in his writings—logical, metaphysico-theological, and politico-theological. His most important works were held back till after his death. Two appeared in his lifetime. Bayle says that in his youth he wrote in Spanish an apology (unpublished) for his secession from his hereditary communion, which contained several things that afterwards appeared in the "Tractatus Theologico-Politicus." We learn from his correspondence with Oldenburg (one of his few adherents during his life), in 1661, when he was under thirty, that he had even then matured his system; and in a letter to De Vries in 1663, the propositions of the "Ethics" are alluded to numerically as we now have them. Spinoza, as might almost be expected from the nature of his teaching, thus ranks among those whose metaphysical systems were the work of the early part of life. Though his system was not a philosophical novelty, he was himself an independent thinker, and not merely a learned student or critic of the thoughts of others. He is more frequent in his allusions to Des Cartes than to any other philosophical name, but he seems also to have been acquainted with Bacon. The first work of Spinoza appeared in 1663, under the title of "Renati Des Cartes Principia Philosophiæ, more geometrico demonstrata, per Benedictum de Spinoza, Amstelodamensem. Accesserunt ejusdem cogitata metaphysica, in quibus difficiliores quæ tam in parte Metaphysices generali quam speciali occurrunt questiones breviter explicantur." This small treatise is a good summary of the Cartesian philosophy. It was said to have been in part dictated to a young man of whose education he had charge. But the reader is warned that the opinions are those of another, and not necessarily Spinoza's own. Of this tractate Colerus remarks, that had its author gone no further, he might have preserved the reputation of a wise and learned philosopher; though, it should be added, if he had thus refrained, the world would, in a great measure, have lost the peculiar intellectual produce which has made his name one of lasting power. Moreover, the germs of his own metaphysical system are due to Cartesianism, although Maimonides and Averroes have both been referred to as his teachers. He is probably indebted to Maimonides for his principles of biblical criticism and interpretation. It was in 1670 that Spinoza published his celebrated "Tractatus Theologico-Politicus," which, proscribed on its first appearance, was afterwards circulated clandestinely under false titles. The "Tractatus" is a theory of divine revelation, which contains the seeds of all the more recent religious rationalism regarding the books of scripture, their interpretation, and the nature of miracles, along with much hostility to clerical authority in every form. It was denounced on its appearance, as maintaining that the prophecies originated in the illusive fancy of the seer—that prophets and apostles wrote naturally, according to their own light and knowledge, without any special divine commission—that they accommodated religion to the genius of their day, and that as the scriptures, on their first appearance, were adapted to the popular religion, so every one now is free to expound them according to his own more advanced knowledge, and to make them agree with his own opinions. Spinoza, it was said, makes the Bible a wax nose, which may be turned and shaped at one's will. Allowance must be made, however, for the exaggeration and misrepresentation which are natural to popular criticism of works on such subjects produced by speculative minds. The storm occasioned by this book made him averse to further publication. His five remaining works were printed in 1677, a few months after his death, under the superintendence of his two friends, Louis Meyer and Jarrig Jellis, under the title "B. D. S.

Opera Posthuma." Of these posthumous works the first was the famous "Ethica, Ordine Geometrico Demonstrata"—the most notable of all his writings, written originally in Dutch, and afterwards prepared for the press by himself in Latin. It is in five parts, and the first, "De Deo," contains the essence of Spinozism. The other parts are entitled "De Natura et Origine Mentis;" "De Origine et Natura Affectuum;" "De Servitute Humana, seu de affectuum viribus;" "De Potentia Intellectus, seu de libertate humana." In the "Ethics" he presents in a distinct form the idea on which he had pondered during all the active years of his intellectual life. Setting out from a few definitions and axioms, he professed to resolve, in mathematical form, all the high questions of philosophy, descending gradually from the heights of Absolute Being, and reproducing demonstratively the order and relation of events in the orderly development of their *a priori* conceptions. The mathematical method of Spinoza is an essential part of his system, and before writing his "Ethica" he had laid the foundation in a logical treatise on method, which appears (in an unfinished state) in the posthumous works. This remarkable tract bears the title "De Intellectus Emendatione, et de via quâ optime in veram rerum cognitionem dirigitur." It opens with a contrast between the mean and vulgar aims of ordinary spirits and that true peace which, according to Spinoza, is to be found in the contemplation of perfect truth. He tells us that human knowledge and human happiness coincide. Goodness, and the pursuit of truth by the exercise of thought, are virtually one. "Experience," he says in the opening sentence, "having taught me the vanity and emptiness of the ordinary events and aims of human life, as I saw that the objects of anxiety and alarm were in themselves neither good nor evil, but only through their relations to mind, I resolved finally to investigate whether there exists a true good, which itself alone can satisfy the entire soul—which when found and possessed may give to the soul supreme and eternal happiness." Such happiness, according to Spinoza, may be attained even in this life by the philosophical spirit, and the "De Intellectus Emendatione" is an attempt to point out the way. The third of the posthumous works (also unfinished) is the "Tractatus Politicus." If the former treatise refers to the ideal of intellectual, and in general of perfect life in the individual, Spinoza here developes his ideal of society and the state. In the first five chapters of this original but paradoxical work he treats of politics in general, and in the rest of the book, of monarchy, aristocracy, and democracy. His political principles are akin to those of Hobbes. He resolves natural law into natural power, and subordinates the other rules of morality to the universal desire of self-preservation. This benevolent recluse seems to assert that good faith is to be kept only so long as it is useful, and that neither magistrates nor citizens in their natural state, and before society is organized, can do wrong. The "Correspondence" of Spinoza occupies a considerable space in the posthumous works. Oldenburg, De Vries, Leibnitz, Louis Meyer, and De Blyenbergh are among the more distinguished or copious of his correspondents. Above seventy letters, chiefly on philosophical matters, by Spinoza, or addressed to him, are contained among these "Epistolæ." A Compendium of Hebrew grammar is the only remaining treatise in the "Opera Posthuma," and it is comparatively of little interest.

We can afford only a few sentences to the Philosophy which Spinoza has reasoned out in the works published during his lifetime and after his death. It is essentially a theory of God, and man, and human society—an *a priori* system of metaphysics, and an *a posteriori* and utilitarian system of politics and practical morals. This Amsterdam Jew had abandoned judaism with its traditions. He sought for, and thought he had found the idea of God, which those traditions had spoiled, in that Reason which is happiness, and which, in revealing God, supplies the Infinite and Eternal as the supreme object of human affections. The obstruction to a perfect life and to happiness is taken away—so Spinoza feels—only when the soul, rising above the changing and uncertain objects of sense, is united in love with the Infinite and Eternal. But love is dependent on knowledge. He must therefore know God—develop the idea of the perfect Being—that idea which Descartes taught him to find in the very roots of his own being. The question from which his whole philosophy starts is—What is God? This is *the* question of the first book of the "Ethics." Spinozism is essentially a system of theology, which, like Calvinism, rises from the nature of God and descends to this world of ours with its events and issues. Indeed, many analogies may be discovered between the theories of Spinoza and those of Jonathan Edwards. God with Spinoza is the Being or substance—in a word the Unconditioned. His system is professedly the *development* of the idea of Being or substance—of the Unconditioned—of God. He sets out from a few definitions and axioms. A "substance" is that, the conception of which does not need the conception of anything else as antecedent to it, or on which it is dependent. An "attribute" of a substance is whatever the mind perceives to constitute its essence. The "mode" of a substance is an accident or phenomenon, by means of which it is conceived. From these and other definitions, along with seven axioms, it appears that existence is of the essence of substance, that one substance cannot be produced by another, that substance is necessarily infinite, that there can only be one substance, and that this one substance is God. "Præter Deum nulla dari neque concipi potest Substantia," is one of the conclusions which Spinoza demonstrates from his premises. But this substance has attributes, and these attributes have modes. Each of its attributes expresses, in its own way, the essence of substance, and as this essence is infinite each attribute must be infinite. Extension and thought are attributes of substance, and as such are infinite. We attribute to God extension, and we attribute to God thought. He is thus absolute extension and absolute thought. But God is essentially extension and thought in the absolute, and not in their finite modes or manifestations. As such, the One Substance is extension, but incorporeal; thought, but not conscious intelligence and will. The perfect Being *becomes* body and consciousness in those various finite modes which are implied in the infinite attributes, and which necessarily belong to them. Extension receives expression in the finite figures and motions which constitute the material world; thought receives expression in the finite ideas and volitions of consciousness. The "modes" of the "attributes" of the "substance" are thus the material world and men. These constitute nature, and form a necessary part of God *the* substance, who alone can be conceived as absolutely independent, existing by the necessity of his own nature alone, and determined to action by himself alone. God alone is a free cause, for he only exists from the very necessity of his nature, and acts from the necessity of his nature alone. There is absolutely nothing in common between the divine and the human intellect and personality. "I know not what the Divine personality means, says Spinoza, but I believe that in the Divine vision promised to the faithful, God will reveal even this to his own." God is the immanent but not the transient cause of nature and of all that it contains. He causes material things, and conscious persons, as modes of his own infinite attributes, but not as independent substances. The material world and each conscious being are one in God, in whom also the human soul and the human body are identified. In nature there is no absolute contingency. All events, conscious and unconscious, are determined in a certain way by divine necessity. They belong to the *Natura Naturata*, *i.e.*, that which necessarily follows from the divine nature, as distinguished from the *Natura Naturans*, *i.e.*, the only free cause and substance of all modes or phenomena—conscious and unconscious—past, present, and to come. All volition and intellect, in attribute, and in order or mode, whether infinite or finite, belong to the former and not to the latter. The *Natura Naturata* is thus essentially and throughout necessitated. Those modes or events which constitute the universe could have been manifested in no other way than they have been, and in no other order. The opposite view derogates from the divine perfection, as does every thing which limits the One Cause by *our* ideas of goodness and order, and by those ends which seem desirable to *us*. We must not thus determine the one Supreme Nature by the nature and necessities of man. That nature and these necessities must be regulated by the One Cause into which every human person and the whole universe is at last resolved—the one Perfect Being.

This indication of the problem of Spinoza, and of the early stages of his course on the way to solve it, is all that can here be given. A slight synopsis of this sort is no substitute for the patient study of this singular body of philosophical doctrine, at the philosopher's own point of view. No adequate estimate of its merits and defects, as an attempt to solve the intellectual mystery of human life, can be offered in this place. We may be apt to think that he has embarrassed himself, for any practical or human solution of that problem, by beginning at the wrong end—among abstractions and abstract definitions, instead of among the facts of experience, and especially our experience of

the working and relations of human nature. We may regard this vast structure of metaphysical theology as the work of a benevolent, reasoning recluse, who has sought for happiness in the dreamy contemplation of a universe of human abstractions, while he neglects the experimental study of the universe of real facts, and the vigorous exertion of his personality amid the circumstances by which in this life we are surrounded. The influence of Spinozism upon practice must be regarded as a question which admits of various answers by those who recollect how variously the same speculative opinions affect the actions of men, how differently they are often understood by their professed adherents, and how often virtue has flourished under systems which seem to annihilate human agency, and with it the responsibility of men. The theory of Spinoza assumes that there is but one substance really existing; and that what we commonly call distinct substances—as different individual minds, are but modifications of this one substance, in the same way as, on the common hypothesis, different thoughts are but several modifications of one mind. "But it is plain, notwithstanding," as Bishop Fitzgerald remarks in his Commentary on Butler's Analogy, "that, in point of fact, the present state of things is as if they were distinct substances; that the relations between these things which we call individual agents are, for all practical purposes, real relations; that (whether men be only modifications of the same substance or not) men govern men by rewards and punishments; that what we call the senses of duty, pleasure, and pain, are real motives to govern men's conduct, whatever the true speculative idea may be. Viewed in the dry light of the pure reason, there may be an intelligible sense in which Regulus and his tormentors, the spikes which tore him, the body which they lacerated, and the mind which felt the agony and would not yield to it—nay, Rome and Carthage themselves, with all their angry feuds and contrary interests—were essentially one and the same; but if the proposition be true in any sense, it must be in one reconcilable with the known phenomena of life. It is therefore certain that, if the theory be true, it must be consistent with it in general, that certain 'modifications' of the same substance should bear to each other the matter of fact relations commonly expressed by the terms *governors* and *governed*; and that these 'modifications' should differ from one another in various degrees of wisdom, power, and goodness. It is plain, therefore, that whatever objections may be drawn from the pantheistic theory against the *metaphysical* proofs of religion, no such objections can consistently be drawn from it against the *practical* proofs. Indeed, upon the pantheistic theory, we should be obliged to consider the Supreme Governor as a modification of the same substance as his creatures. But then, if the theory be reconcilable with the known phenomena of nature, this would not be at all inconsistent with his having absolute power over them (for all practical purposes), or with his actually exercising that power; and the whole argument, *a posteriori*, by which the existence and providence of a moral governor of the universe is commonly established, would stand absolutely untouched by the theory." Religion, like common life, is, in short, a practical thing. If we *practically* accept and act upon the fact that we are responsible to God and to one another, we may allow a wide latitude to physical and metaphysical *speculation* regarding the origin of man, the nature of creation, and the dependence which, in some sort, belongs to all finite things and persons.—A. C. F.

SPIX, John Baptist, an eminent German zoologist and traveller, was born at Höchstadt in Bavaria, 9th February, 1781 He was educated at Bamberg and Wenzburg, being destined for the church. He turned, however, to medicine, and became M.D. in 1806. His history of zoological systems, published in 1811, procured him the office of keeper of the natural history museum of Munich. Four years later he published "Cephalogenesis," a treatise on the development of the head, from the insect up to man. In 1817 he was sent by the Bavarian government on an exploring expedition to Brazil, in which his health greatly suffered. He died 13th of May, 1826.—R. H.

SPIZELIUS, Theophilus, a Lutheran divine, born in 1639, was successively deacon, priest, and elder of the church of St. James at Augsburg. He was the author of numerous works; amongst others of "Felix Literatus," "Infelix Literatus," and "Literatus Felicissimus." He died January 7, 1691.—D. W. R.

SPOFFORTH, Reginald, a musician, was born in 1768 at Southwell in Nottinghamshire, a place famed for its venerable collegiate church, of which his uncle, Thomas Spofforth, was organist. At an unusually early age young Spofforth became qualified to officiate for his relation, and distinguished himself at the concerts given in different parts of the country. After officiating as deputy organist of Lincoln cathedral, he quitted that city and proceeded to London, where he became a disciple of Dr. Cocke, under whom he studied upwards of three years, with every advantage that could be desired from so admirable an instructor, seconded by the most unwearied industry. In 1793 he offered to the Catch Club a serious and a cheerful glee, as candidates for the prizes, and obtained both. "Where are those Hours?" and "See, Smiling from the Rosy East," were the successful compositions. He now formed an acquaintance with William Shield, musical manager of Covent Garden, and contributed many songs, duets, &c., to various pieces produced at that theatre. He now determined to divide his time between composition and tuition, and was soon so much occupied by the latter, while he devoted to the former hours that ought to have been surrendered to sleep, that his health was gradually undermined, and he at length fell a victim to his industry and application. In 1826 his uncle died, leaving him a large fortune: he, however, enjoyed his independence but for a short period. The year after, in the month of August, the nervousness of which he had so long been the prey, and which for many years had prevented his attempting any new work, appeared in a fatal form. He lingered for some weeks, and expired on 8th September, 1827. Many of his glees have become classics.—E. F. R.

SPOHN, Friedrich August Wilhelm, a German philologist, was born at Dortmund, on the 16th of May, 1792. He completed his education at the gymnasium of Schulpforta and at the university of Wittenberg, and in 1815 began lecturing at Leipsic. In 1819 he was appointed to the chair of the classical languages, but he died prematurely on 17th January, 1824. Besides his editions of the Panegyricus of Isocrates, of Homer's Odyssey, and of the Opera et Dies, he had also begun the study of hieroglyphics. The fruits of his researches in this latter field were embodied by Seyffarth in his work, De lingua et literis veterum Ægyptiorum.—(See Seyffarth.)—K. E.

SPOHR, Dr. Louis, the musician, was born at Brunswick, April 5, 1784, and died at Cassel, October 22, 1859. His father was a physician, and his mother the daughter of a Lutheran pastor. In 1786 they removed with him to the small town of Seesen, and there his early love for music showed itself so strongly, that the gift of a little fiddle, when he was four or five years old, made him happier than any other present could have done. The rector of the town school first taught him to play, and about 1791 he was allowed to take lessons of a French emigrant named Dufour, to play with whom he wrote some duets for two violins, which were his first attempt at composition. In course of time, Dufour advised his being placed under a better teacher, and he was accordingly sent to Brunswick, and placed under Kunisch for the study of the violin, and an organist, named Hartung, for that of harmony, who was the only master in composition Spohr ever had, and who discontinued his lessons, on account of illness, after a very few months. He passed from the instruction of Kunisch to that of Maucourt, the concertmeister to the duke, with whom he remained a year. He had played in public with good effect, and his father now thought that, young as he was, he might travel and support himself by his talent. He set off, therefore, when he was only fifteen, and reached Hamburg; but he was so discouraged by the first person to whom he presented a letter of introduction, that he returned to Brunswick in despair. He placed himself one day in the path of the duke, whom he besought for an engagement, and who, amused by his confidence, made inquiry as to his ability, and being satisfied of this, gave him an appointment in his chapel. The duke discovered Spohr's rare talent; to assist the development of which, he determined to place him under the tuition of one of the first players of the day, and after failing in negotiations with other artists, made an arrangement with Franz Eck, that the young violinist should travel with him for a year. During this period Spohr practised his instrument most indefatigably, playing often as much as ten hours a day. He devoted also considerable time to composition, made himself master of the French language, and acquired some skill in drawing, for which he had much talent. They started in April, 1802, visited several towns in the north of Germany, where Eck trusted his pupil to direct the orchestra at his concerts when himself played a solo; and finally went to Petersburg, and remained there some months. Spohr returned to Brunswick

in July, 1803, when he presented the duke with his first violin concerto (op. 1), which he had written and published during his absence, and which he dedicated to this kind patron. He gave a concert at which his success astonished even himself, and the duke was so delighted with the progress he had made, that he appointed him first violinist in his chapel; which enabled him to take his brother Ferdinand to live with him as his pupil. About this time Spohr heard Rode, with whose mechanism and style he was so greatly charmed, that he took the playing of this violinist as a model for his own, and for some years studied to reproduce its peculiarities. In composition he even more closely formed his system upon the example of Mozart, whom, throughout his career, he regarded as the greatest of all musicians.

In the winter of 1804–5 Spohr made an artistic tour, and played with great applause at Leipsic, Dresden, and Berlin, in the last of which—to gain the interest of the rich family Beer—he brought out the son (now called Meyerbeer) at one of his concerts. He was invited to offer himself for the post of kapellmeister at Gotha, a superior appointment to that he held under the duke of Brunswick, with whose concurrence he made the application, and he was appointed in August, 1805. Before entering upon this he spent some time at Magdeburg with Prince Louis Ferdinand, with whose constant companion, Dussek, he there became acquainted. In February, 1806, he married Dorothea Scheidler, a harpist and pianist, whose mother was one of the court singers at Gotha; and after this he wrote many concertante pieces for violin and harp, to play with his wife. Being thus led to examine closely the effect of the harp, he observed that this was much better when the instrument was tuned a semitone below the violin; and the custom which he therefore introduced of making C flat its original key, has become universal. His first dramatic attempt, "Die Prüfung," a one-act opera, was composed at this time, but never produced. In a tour to several of the chief German towns, Spohr and his wife were highly successful; and it was for this journey that he wrote his first concertante for two violins (op. 48), to play with his pupil Hildibrandt. The composition of the opera of "Alruna" engaged him on his return, and he made arrangements for its production at Weimar. Some months elapsed, however, before it was put in rehearsal, and Spohr was then so dissatisfied with its effect, that he withdrew it, and no portion of it except the overture ever came before the world. In October, 1809, he started on another tour with his wife, which lasted for several months. In the winter of the following year, he wrote the opera of "Die Zweikampf," for which he had been commissioned by the famous Schröder, who then directed the Hamburg theatre, where it was produced in the spring of 1811. It was at this time that Spohr composed his symphony in E flat, which was first performed in the following July. In 1812 he wrote an oratorio called "Die jungste Gericht," (an entirely different work from that known here as the Last Judgment), which was produced at a fête in honour of Napoleon's birthday at Erfurt, but was never printed. Feeling the deficiency of his contrapuntal studies, Spohr prepared himself for this work by a course of theoretical reading, but he never wrote anything which proved that he had mastered the art of fugue.

Spohr gave up his post at Gotha in the autumn of 1812, being engaged for three years to share with Seyfried the office of kapellmeister at the Theater an der Wien in Vienna. His reception in this city was most cordial; a rich manufacturer, Herr von Tost, made an arrangement with him that, for a liberal rate of payment, he should, during three years, have exclusive possession of everything Spohr composed, with the sole right of performance, and that, after this period, the author might publish the works and derive any emolument from their sale. The nonet (op. 31), and several quartets were written in pursuance of this lucrative agreement; but the bankruptcy of Tost anticipated the termination of its period. The opera of "Faust" was undertaken in May, 1813, for the theatre where Spohr was engaged; but though it was greatly admired, circumstances prevented its performance, and it was not produced until 1816, when it was given at Prague under Weber's direction. In January, 1814, Spohr began, at the suggestion of Tost, "Das befreite Deutschland," a cantata to celebrate the battle of Leipsic; but it was not performed until some years later. The intendant of the Theater an der Wien having obtained also the management of the court theatre, the works performed at the former were reduced to ballets and vaudevilles, which so disgusted Spohr that he tendered his resignation at the end of the second year of his engagement, on condition that he should be paid half the salary of the third year, and this was accepted. He accordingly took leave of Vienna at a farewell concert in February, 1815. While in Vienna he made the acquaintance of Beethoven; but his estimation of this master was very different from that entertained by the rest of the world. He now visited most of the northern capitals; and in the summer of 1816, gratified a long-cherished desire of passing some months of retirement in Switzerland. There he wrote his dramatic concerto and some other pieces for his own playing, with which, in September, he went to Italy. He appeared at Milan, Venice, Florence, Rome, Naples, and Bologna, and was everywhere successful. He returned to Switzerland in the following April, and then made a tour in Holland. At the end of 1817, Spohr undertook the musical directorship of the Frankfort theatre, where, in the ensuing spring, he reproduced "Faust," altering the music of the hero to suit a tenor singer, for whom he inserted the air "Liebe ist die zarte Blüthe." He now commenced the composition of an opera founded on the legend of the Black Huntsman, but abandoned it on hearing that Weber had made some progress with his Freischütz, embodying the same subject. In September he commenced "Zemire und Azor," which was brought out in April, 1819, with great success. This opera was adapted to the English stage, with interpolations from other works of the composer, and performed at Covent Garden theatre in 1831. Spohr's high artistic views differed from the commercial principles of the proprietors of the Frankfort theatre, and disputes consequently arose between them, which induced him to throw up his engagement in September, 1819.

The Philharmonic Society engaged Spohr to come to London for the season of 1820, when he conducted some of the concerts—being the first person that directed an orchestra in England with the baton—played at others, and produced a concert overture which he had written at Frankfort for the occasion, and the symphony in D minor which he composed here. His reception was most brilliant, both as an executant and as a composer, and his profits were great accordingly. He gave a benefit concert on the night of Queen Caroline's entry into London, when, notwithstanding the immense popular commotion, his room was crowded. This was the only occasion of his wife's performing in England, and it was her last public appearance. Ill health had much interfered with her harp-playing, and Spohr composed the quintet in C minor (op. 52), to tempt her to relinquish that instrument in favour of the pianoforte, which would be less injurious to her. He spent the following winter in Paris, and the latter part of 1821 in Dresden, whither he went in order to procure instruction in singing for his daughter.

There Weber proposed to him the office of kapellmeister to the duke of Cassel, which had been offered to himself, and he opened negotiations that led to Spohr's appointment, who entered upon this in January, 1822. The migrations of the master were now at an end; all Europe had acknowledged his eminence, and his new office insured him a competent income, and afforded him scope for the practice of his art. Nearly all his subsequent compositions were first performed in Cassel, and this city became a resort of art pilgrims, who visited it to pay their respect to him as the genius of the place. One of his early acts when settled there was to re-establish a fund for the widows of the members of the duke's orchestra, and he gave up an annual concert to which he was entitled by his engagement that he might secure the better success for one in aid of this institution. He also founded the Cecilia Society for the cultivation of vocal music, of which he directed the practice with admirable results. In July, 1823, he brought out "Jessonda," which he had finished in the previous December, having commenced it while in Dresden, and planned the entire arrangement of the situations before he left Paris, where he accidentally read the French tragedy upon which it is founded. This opera was eminently successful at the time, and has been more popular than any other of Spohr's works. He now wrote the first of his double quartets, and always prided himself upon having invented this form of composition. His next opera "Der Berggeist," founded upon one of the legends of Rübezahl, was produced in 1825. On Good Friday, 1826, the oratorio "Die letzen Dinge," of which Rochlitz wrote the poem, was first performed. The English version of this work, under the title of "The Last Judgment," was brought out at the Norwich festival of 1830. It was the first extensive vocal composition of Spohr that was

played in England; its peculiarities greatly fascinated musicians, and it has always been the most esteemed, as it is certainly the best, of his sacred works. The opera "Pietro von Abano," was brought out in October, 1827, and "Der Alchymist" in July, 1830—the latter with such success as to induce its adaptation to the English stage in 1832. The cantata "Vater Unser," known here as "The Christian's Prayer," was first performed in 1829. "The Violin School," which expounds the author's principles of playing, was completed in the autumn of 1831; this is the first theoretical work for the instrument in which enharmonic distinction is disregarded in the system of fingering. In the summer of 1832 Spohr, contemplating a tribute to the memory of his friend, Pfeiffer, purposed to set as a cantata "Die Weihe der Töne," a poem of this author. In working out his design he found the words to be unavailable for music, although suggestive of musical ideas; and he therefore modified his plan into that of the symphony which bears the name of the poem. This was first played at Cassel in 1833, and in England in 1835, it being here called "The Power (instead of the consecration or appropriation) of Sound." The death of Mad. Spohr, 20th November, 1834, was a severe calamity to her husband, and greatly unsettled him in his pursuits. He was engaged at the time on the oratorio "Des Heilands letzte Stunden," known here under the several names of "The Crucifixion" and "Calvary;" and it must have been the association of this work with the circumstances under which it was written, which led him to regard it as his masterpiece. It was first performed on Good Friday, 1835. Left alone with his youngest, his only unmarried daughter, Spohr was inconsolable for the loss of his wife. To fill up the void occasioned by this bereavement he married for the second time in January, 1836, and a sister of his late friend, Pfeiffer, became his comforter in affliction. He came to conduct "The Crucifixion" at the Norwich festival in 1839, and he was then engaged to compose "The Fall of Babylon" for the festival of 1842. The text of this was written in English by Mr. E. Taylor, translated into German for Spohr, who understood not our language, to set to music, and translated back again to fit the words to the notes. It was greatly wished that he should direct its first performance, but the grand-duke despotically refused him leave of absence for the occasion. Prior to this the eighth symphony, "Earthliness and Godliness in the Life of Man," for a double orchestra, had been played in Cassel and reproduced in London. The idea of assigning a definite expression to instrumental music having been eminently successful in the "Weihe der Töne," Spohr also carried it out, but less happily, in this work, as likewise in the "Historical Symphony" (No. 6), representing four musical epochs, and in the "Seasons," which was his ninth and last symphony. In 1843 Spohr came again to England, and besides conducting one of the Philharmonic concerts, directed a performance, by the Sacred Harmonic Society, of his last oratorio. "Die Kreutzfahrer," which was the last opera he wrote, was produced with indifferent success in 1844. He divided with Liszt the conductorship of the festival for the inauguration of Beethoven's monument at Bonn in 1845. The 25th anniversary of his entering upon his duties at Cassel was celebrated there in January, 1847, with great festivity; the municipality presented him with the freedom of the city, he was crowned with laurels after a performance of "Jessonda," and the many other acts of homage he received testified as much to the personal regard as to the artistic esteem in which he was held. In the ensuing June he paid a short visit to London, where he met his usual welcome. In 1852 he was engaged to conduct the new Philharmonic concerts in London, and to compose recitatives in place of the spoken dialogue for "Faust," and direct the performance of this work at the royal Italian opera. He came here once more to superintend the production of "Jessonda" at the same establishment, in 1853, and this proved to be his last sojourn among us. On his return to Cassel he wrote the septet for pianoforte and other instruments, which, although he continued to compose until the end of his life, was the last work he published. In 1857 he resigned his office and retired upon a pension, taking leave of the orchestra he had directed for thirty-five years, and of the public, after conducting a performance of "Jessonda." This was an occasion of as deep regret to the many who surrounded him, as of genuine homage to himself. Twice afterwards he was prevailed upon to appear again at the head of an orchestra, namely, when "Jessonda" was played at the Prague festival, in July, 1858, and when a concert entirely of his music was given in his honour at Meiningen, in April, 1859. His tall athletic figure was unbent by age, and his life-long habit of vigorous personal exercise continued until, in the January preceding his death, he broke his arm by a fall upon the ice.

Spohr's playing was remarkable for grace of expression and perfection of finish; the breadth of style and grandeur of tone that might have been expected from one of his athletic figure, were not among his characteristics. Few if any composers have exercised such influence upon their contemporaries as Spohr did, and many living writers may be counted among his imitators. He is excluded from a place among the greatest masters by the fact of his constant employment of the same resources—his constant reproduction of the same forms and the same expression. Perfection of detail marks all his works, and his consummate mastery of orchestration is always evident. No one has contributed so extensively as he to the repertory of his own instrument, for which he wrote fifteen concertos, and very many smaller concert pieces; and his thirty-three quartets also display the violin to special advantage. His autobiography, printed since his death, contains the minutest particulars of his first forty years; it is written with charming fluency, and exhibits completely his personal and artistic character.—G. A. M.

SPON, JAMES, an eminent French physician, born at Lyons in 1647. He was admitted a doctor of medicine in 1667, and two years afterwards became a member of the College of Physicians at Lyons. During these two years he became intimate with Charles Patin, and from him probably contracted a passion for archæology. The king's antiquary, Vaillant, passing through the town a short time afterwards in search of medals and antiquities, Spon accompanied him to Dalmatia, Greece, and the Levant, in company with Mr. (afterwards Sir) George Wheeler. He was author of "Recherches des Antiquités et Curiosités de la ville de Lyons;" "Ignotorum atque obscurorum deorum aræ;" "Voyage de la Grece et du Levant." Being a protestant, he had to quit Lyons after the revocation of the edict of Nantes, and died in great distress at Vevay in 1685.—W. J. P.

SPONTINI, GASPARDO LUIGI PACIFICO, a musician, was born November 14, 1784, at Jesi, a small town in the Roman states. He had the good fortune to be initiated in the art of counterpoint by the celebrated Padre Martini at Bologna, and afterwards studied the elements of dramatic composition under Borroni at Rome. He then entered the conservatory della Pietà at Naples, as much, it may be presumed, for the purpose of gaining an appointment there, as with a view of acquiring any additional information. He, however, did not fail to profit by the instructions of Sala and Trajetta, at that time directors of the establishment, and at the end of twelve months attained his object, in being elected one of the teachers of the school. When he had completed his seventeenth year he began his career as a composer. The result of his first effort was an opera-buffa, named "I Puntiglia della Donne," of which the success was so great that the managers of many other theatres immediately showed their eagerness to obtain his assistance. At the age of eighteen he presented himself at the first theatre in Rome, where he gave "Gli Amanti in Cimento." Thence he proceeded to Venice, and produced "L'Amor Secreto." Shortly after he returned to Rome, and set to music the Isola Disabitata of Metastasio, which, not having been performed there, he sent to Palermo; whither, however, he could not proceed in person, being again invited to Naples, where he commenced an acquaintance with Cimarosa, and becoming his disciple, derived from that great master of melody whatever knowledge is communicable on a subject of such supreme importance in the art. During the five years that he continued under auspices so favourable to his improvement, he composed one of his best early works, "L'Erotismo Ridicolo." After this he went to Florence, where his serious opera, "Teseo Riconoscinto," obtained brilliant success. He again returned to Naples, and brought out "La Finta Filosofa" and "La Fuga in Maschera." At this period, the king of Naples and his court being at Palermo, the director of the theatre royal of Santa-Cecilia invited Spontini into Sicily, and he there wrote two comic operas, "I Quadri Parlanti" and "Il Finto Pittore," also one serious opera, "Gli Elisi Delasi," in celebration of the birth of the prince royal. The climate of the island not agreeing with the young composer, he returned to Rome, in which city he composed "Il Geloso" and "L'Audace." Shortly after, being again invited to Venice, he there produced two other operas, "Le Metamorfosi di Pasquale," and "Chi piu guarda meno

vede." He now resolved on gratifying his wish to visit Paris, and on his arrival there gave his "Finta Filosofa" at the opera-buffa, and afterwards "La Petite Maison" at the Opera comique. He was appointed director of the Italian theatre at Paris. In 1807 and 1809, his two French operas, "La Vestale" and "Fernand-Cortez," were brought out at the Académie impériale. The former obtained the prize given by the government of that period for the best dramatic composition. For a period of ten years Spontini remained inactive as a theatrical composer, partly owing to the political state of the times. But in 1819 he brought out at the Académie his "Olympie," an opera of great merit. The fatal event which robbed France of one of her newly-returned princes also deprived Spontini of a zealous protector, and induced him to accept the liberal offers of the Prussian monarch, who invited him to undertake the direction of the opera-house in Berlin, with a salary of nearly £1500 per annum. He there produced "Lalla Rookh," "Alcidor," and in 1825 "Agnes de Hohenstaufen." In Berlin he was perpetually in hot water. He was attacked by Rellstab, the critic, with such vigour that he was unable to avoid a continued discussion as to the charges of plagiarism brought against him. Eventually he came in contact with the court, and was condemned for a libel on the king of Prussia, who, however, pardoned the acrimonious musician. Spontini subsequently quitted Berlin for France, where he was elected an academician (one of the five members of the Académie Royale des Beaux Arts for the section of Music) in 1839. Ten years afterwards he returned to his native place to pass the winter, in the hope of re-establishing his health, and was received at Ancona by the cardinal and authorities with great pomp. He expired on the 24th of January, 1851, in the arms of his wife, the sister of Erard, the celebrated manufacturer of pianos. Spontini was the beau-ideal of a *petit maître* of 1810. He wore the spencer over his coat in autumn; the carrick with seven capes in winter; the light pantaloon and the top boot; the high cravat, with watch-chain and jewels to correspond; hat, wig, and frill, all of the same fashion. His language, manner, and ideas, were all of the period of Madame Recamier.—E. F. R.

SPOTSWOOD, John, Archbishop of St. Andrews, was born in 1565, and was sent at an early age to the university of Glasgow. He soon distinguished himself there by the precocity of his talents, and is said to have "received his degrees" at the age of sixteen; and when he was still under twenty, he was appointed to succeed his father as minister of Calder. At this period he was a stanch adherent of the presbyterian party, and went along with them in their opposition to the attempts of the government to restore episcopacy. In 1601, when the duke of Lennox was sent on an embassy to France, Spotswood attended him as his chaplain; but in spite of his professed zeal for presbyterianism, he "made no scruple to go to mass" along with the duke—an act of defection for which he was afterwards rebuked by the assembly. When King James set out to take possession of the English throne in 1603, Spotswood was one of five parish ministers whom he selected to attend him, along with the bishops of Ross and Dunkeld, the duke of Lennox, and other noblemen and gentlemen. When the cortege reached Burleigh house, near Stamford, the king received intelligence of the death at Paris of James Bethune, the expatriated archbishop of Glasgow, and immediately appointed Spotswood to the vacant see, and also nominated him a member of the privy council of Scotland. His consecration, however, did not take place till 1610, when he was summoned to London for that purpose, along with the bishops of Brechin and Galloway. He had in the previous year been appointed an extraordinary lord of session; and soon after his consecration he was placed at the head of one of the two courts of high commission, which were now established for the trial of ecclesiastical offences in Scotland. He exerted himself zealously to strengthen the ecclesiastical system of which he had thus been appointed one of the chief dignitaries; but the measures which he adopted for this purpose were highly unpopular, and only partially successful. On the death of Archbishop Gladstanes in 1615, Spotswood was translated to the metropolitan see of St. Andrews. He had greatly improved the dilapidated revenues of his former diocese, and he now exerted himself, and with no small measure of success, to recover such portions of the ancient patrimony of his see as had not been irretrievably alienated. "He was also," says his biographer, "the prime instrument used by King James in several assemblies for restoring the ancient discipline, and bringing the church to some degree of uniformity with her sister Church of England . . . For the effecting of this, and what else conduced to the recovery of that church in patrimony and discipline, they who knew the passages of his life have computed that he made no less than fifty journeys from Scotland to London." So ardent, indeed, was his zeal in enforcing the innovations he had made on the ancient ritual of the Scottish church, that he deprived a considerable number of the clergy of their livings for noncompliance. The archbishop continued a favourite at court under the successor of James, whom he crowned in the abbey church of Holyrood on the 18th of June, 1633. Two years after this, on the death of the earl of Kinnoul, he was made lord high-chancellor of Scotland. A court favourite is rarely held in much esteem by the public, and Spotswood's zeal in behalf of prelacy rendered him very obnoxious to the Scottish people. Their dislike to him was greatly aggravated by his conduct in instigating the prosecution of Lord Balmerino, who was condemned to death on the sole ground of his having had in his possession a statement of grievances which had been drawn up to be presented to parliament by a number of nobles, and which had been treacherously carried to Spotswood. This shameful proceeding excited such general indignation that it was found necessary to pardon Lord Balmerino, after he had undergone a long imprisonment. Spotswood, who cherished a hereditary enmity to the unfortunate noble, incurred great and deserved odium by the prominent part he took in this prosecution, which contributed in no small degree to swell the tide of disaffection that a few years later swept away the entire fabric he had laboured so zealously to erect. When the ill-judged attempt of Charles and Laud to impose a liturgy upon the church kindled a flame throughout Scotland, Spotswood who had disapproved of this innovation, was deposed from his office, and excommunicated by the famous assembly which met at Glasgow in November, 1638. He died on the 26th November of the following year, and was buried with great pomp in Westminster abbey. Spotswood was a man of excellent abilities, but ambitious and worldly. "He was a prudent and mild man," says Burnet, "but of no great decency in his course of life." His "History of the Church of Scotland," published in 1655, in one volume, folio, is a valuable work, though displaying a strong party feeling, which has led the author to frequent suppressions and perversions of facts.—J. T.

SPOTSWOOD, Sir Robert, President of the court of session, was the second son of the archbishop, and was born in 1596. He was educated at the grammar-school and university of Glasgow, and afterwards at Exeter college, Oxford, under the celebrated Dr. Prideaux. On completing his studies he spent nine years in France, Italy, and Germany, studying the laws of those countries. On his return home he received a cordial welcome from the king, and was nominated one of the extraordinary judges of the court of session. On the accession of Charles I. he was appointed, in 1626, an ordinary lord of session; and in 1633 he was nominated president of the college of justice, with the title of Lord Dunipace. Like the other members of his family, Sir Robert was very obnoxious to the Scottish people; and when the insurrection broke out in 1637, he was obliged, like his father, to take refuge in England. He was a zealous adherent of the king throughout the civil war, and was appointed by him secretary of state for Scotland in 1645. He accompanied the marquis of Montrose in his march to the south, and was taken prisoner at the battle of Philiphaugh, conveyed to St. Andrews, and tried before the parliament on a charge of high treason. In spite of a masterly defence he was found guilty, and was beheaded at the cross of St. Andrews, January 17, 1646. Sir Robert was not only a profound lawyer and an upright judge, but was well skilled both in the Oriental and in the modern European languages. He was the author of a legal treatise, entitled "The Practicks of the Law of Scotland."—J. T.

SPRAGGE, Sir Edward, a gallant English admiral, "who," says Campbell, "with a fine person and a gentle temper, had as solid an understanding and as bold a spirit as any counsellor or captain of that age." His martial fame was gained chiefly in battles with the Dutch, whose famous Van Tromp met in Spragge a worthy antagonist. The latter first came into notice in the engagement of the 3rd of June, 1665, when he was knighted for his services by the duke of York on board the *Royal Charles*. In June of the following year he further distinguished himself in the four days' battle fought under the duke of Albemarle. When the Dutch came up the Thames in 1667, he caused them considerable loss by harassing attacks. After the peace with

Holland he went to the Mediterranean, and inflicted severe punishment on the Algerine corsairs. In the second Dutch war he justified the favour shown to him by the duke of York. In the fight at Solebay, May, 1672, he sank a Dutch ship of sixty guns. He was also employed on negotiations, both in the Netherlands and at Paris. In a desperate fight with Van Tromp on the 28th May, 1673, he drove the brave Dutchman from one ship to another three times, being himself also compelled to change his ship twice. Two similar contests occurred in the following June and August. In the last, when Sir Edward was leaving his ship the *St. George* to go on board the *Royal Charles*, a cannon ball pierced his boat, and the admiral was drowned, to the regret even of his brave enemies.—(Campbell's *Lives of the Admirals*, ii., 337.)—R. H.

SPRANGER, Bartholomeus, was born at Antwerp in 1546; studied first in Haarlem, then in France, and finally in Rome, where he met with great success, being patronized by Pius V. He found a patron also in the Emperor Maximilian II., who invited him to Prague in 1575. The Emperor Rudolph II. continued the favours of his predecessor, and ennobled the painter with the title of Van den Schilde. He died at Prague about 1625. Few painters out of Italy had much merit in the time of Spranger, and the importers of Italian art beyond the Alps were among the least worthy. Of these Spranger was one of the coarsest and most mannered in his taste; he had, however, great facility of execution, and is immortalized by his immense success. His most tolerable works are in the gallery at Vienna.—(Sandrart, *Teutsche Academie*, &c.)—R. N. W.

SPRAT, Thomas, Bishop of Rochester, was born in 1636 at Tallaton in Devonshire, his father being incumbent of the place. He was educated at Wadham college, Oxford, entering in 1651, becoming A.M. and a fellow in 1657. On the death of Oliver Cromwell in 1659 he wrote a Pindaric ode of adulation, and another poem in Cowley's style, called "the Plague of Athens." Entering into orders after the Restoration, he became chaplain to the duke of Buckingham, whom he aided in composing the Rehearsal. He afterwards became a royal chaplain, and through his intimacy with Bishop Wilkins was elected a fellow of the Royal Society, of which in 1667 he published the history. In 1668 he became a prebend of Westminster, in 1683 dean of Westminster and minister of St. Margaret's, and in the following year bishop of Rochester. In 1685 Sprat published "a True Account and Declaration of the horrid Conspiracy against the late King, his present Majesty, and the present Government." This task of writing the history of the Rye-house plot, he says, was undertaken at the king's command, and he afterwards made an apology for some parts of it. James II. appointed him one of the seven ecclesiastical commissioners, and Sprat, hoping to get the see of York, consented. But he was harmless, and acted with good-nature and his usual indolence. In 1688 he read, as dean, the declaration of indulgence in Westminster, but his hands so trembled that the noise of the people crowding out of the sanctuary drowned his voice, and it was empty by the time he had finished. Sprat at length resigned his seat in the commission; he was of too easy a temper to persecute his brethren, and the defection of one like him, lax in principle, and meanly ambitious, was a death-blow to the unconstitutional board. On the abdication of James he proposed a regency, but he afterwards took the oaths to the new government, and assisted at the coronation of William and Mary. Under William he became one of a commission to consider the situation of dissenters, and what concessions might be made to them in liturgical reform; but for some scruples of conscience he soon withdrew. The most remarkable event in his subsequent life was the attempt, in 1692, to implicate him and other persons of note in a conspiracy for restoring James. But the plot against him was easily detected, and the instigators, who betrayed one another, were punished. Sprat died at his palace at Bromley, Kent, May 30, 1713. The verses of Sprat, once so applauded, and even favourably mentioned by Johnson, are now little known; but his prose is racy and vigorous. He also wrote a "Life of Cowley," several sermons, several letters to political leaders, and an account of the plot against himself—"A Relation of the wicked Contrivance of Blackhead, and R. Young," &c., London, 1692.—J. E.

SPRENGEL, Curt, an eminent physician and botanist, was born at Bolderkow in Pomerania, on the 3rd August, 1766, and died of apoplexy on the 15th March, 1833. His father, who was a clergyman, took charge of his early studies. He acquired a good knowledge of languages. In 1784 he prosecuted his medical studies at Halle, and took his degree in 1787. He afterwards was elected professor of medicine in the university. He continued to occupy the chair at Halle notwithstanding many solicitations to become a professor in other universities. His fame spread over Europe, and he was elected a member of a vast number of societies. Besides directing his attention to medicine, he cultivated botany with assiduity, and acquired a high reputation in this department. He occupied the chair of botany at Halle. Among his published works may he mentioned the following—"History of Medicine;" "Manual of Pathology;" "Institutiones Medicæ;" "Historia Rei Herbariæ;" "Flora Hallensis;" an edition of Systema vegetabilium of Linnæus, and of his Genera plantarum; and a physiological work entitled, "Von dem Bau und der Natur der Gewächse."—J. H. B.

* SPRUNER, Karl von, a German historian and geographer, was born at Stuttgart in 1803. Having lost his parents in early childhood, he was educated by some relations at Ingoldstadt and Saltzburg, and then entered of the military academy at Munich. In 1825 he received a lieutenant's commission, but was never promoted until the present king ascended the throne. Spruner owes his fame to his "Historical Atlas," Gotha, 1837–52, which is truly indispensable to every student of history and geography, and has met with universal success both in and out of Germany. The other works of Major Spruner mostly refer to the local history and geography of Bavaria. We note Baiern's Gaue, Bamberg, 1831; "Historical Atlas of Bavaria," Gotha, 1838; and "Leitfaden zur Geschichte von Baiern."—K. E.

SPURINNA, Vestritius, a Roman general, served with distinction under Otho against Vitellius. He successfully defended the important city of Placentia, and repulsed the attack of Cæcina upon that place. After the fall of Otho we hear little of Spurinna until the reign of Trajan, under whom he gained a decisive victory over the Bructeri. He was a cordial friend of the younger Pliny, who speaks in high terms of his poetical compositions, and assigns him a high place as a lyric poet. Some fragments discovered since the revival of letters have been ascribed to Spurinna, but on very doubtful evidence. They will be found in Wernsdorff's edition of the minor Latin poets.—G.

SPURSTOW, William, D.D., an English divine, died in 1666. He was a member of the Westminster assembly, had been ejected from the principalship of Catherine hall, Cambridge, and subsequently was deprived of the living of Hackney for nonconformity. He was author of some practical works on religion.

SPURZHEIM, Johann Gaspar, one of the founders of the pseudo-science of phrenology, was born at Longwich, near Treves, in 1776. He obtained his general education at the university of Treves, and having chosen the profession of medicine, went to Vienna for the purpose of study, where he formed an acquaintance with Gall, who at the time was promulgating his new views in that school. He attended Dr. Gall's lectures during four years; and having become a convert to his doctrines, he joined Gall in a tour of observation and proselytism. They left Vienna in 1805, and visited together the principal towns of Germany, France, Prussia, and Denmark. In 1807 they settled and lectured together in Paris. Their partnership continued until 1813. Spurzheim then returned to Vienna, and there graduated at the university as a doctor of medicine. He next visited England, where he remained three years actively employed in lecturing in the principal towns, publishing numerous works on phrenology, and defending his doctrines from the criticisms and objections which met it on all sides. In 1817 he again went to Paris, and remained there until 1825, still engaged in active propagandism. In that year the French government forbade the delivery of lectures except by special permission; and Spurzheim's career as a teacher being thus cut short, he returned to England. There he found that the seed he had previously sown had borne fruit, and that his doctrines had obtained many supporters. He again engaged actively in lecturing and writing until the year 1832, when he embarked for America. His death occurred at Boston a few months after his arrival. The chief merit of Gall and Spurzheim as scientific observers must rest on their original observations on the anatomical structure of the brain. Phrenology, or the system of mapping out the surface of the cranium into a number of divisions corresponding with the mental faculties and instincts, has now scarcely a supporter amongst men of science. It may be that some of the broader principles enunciated by Gall and Spurzheim have an

element of truth in them; but even this is doubtful, and if it be so, we lack the clue to their general application. The researches on the anatomy of the brain were published under their joint names, but it is understood that the observations on its fibrous structure were due to Spurzheim. In the erection of the phrenological system Spurzheim claimed to have discovered eight new organs, and to have classified and analyzed the intellectual faculties. He believed also that he had succeeded in reconciling the system of phrenology with religion and morality. He is said to have had considerable success as a lecturer. His own firm faith in what he taught, his power of imparting his views in forcible language, and with appropriate illustration, his faculty of generalizing, and his aptitude in reply, were doubtless amongst the prime causes of the success of phrenology in the countries which he visited. His works on phrenology were numerous. A list of them may be found in the Phrenological Journal, vol. viii.—F. C. W.

SQUARCIONE, Francesco, an Italian painter, born at Padua in 1394, was the son of a notary, who appears to have had some property, as Squarcione was as early as 1422 enabled to travel in Italy and in Greece, collecting works of art, as well as drawing as he went. About 1439 he settled at home, and opened an art school, which his various collections rendered peculiarly valuable. Squarcione's museum is supposed to have been one of the earliest formed in modern times. He kept up his school until 1463, and has the honour of having been the founder of the Paduan school of painting; but his influence was felt all over the north of Italy. He is said to have educated as many as one hundred and thirty-seven scholars, among whom were Mantegna, Jacopo Bellini, and Marco Zoppo, three of the most prominent masters of their time. Squarcione introduced the study of the antique bassi rilievi, which greatly reformed the prevailing style of drawing. His own works are exceedingly scarce. He left two sons, painters, Giovanni and Bernardino; and died at Padua in 1474.—(Vasari, *Vite dei Pittori*, &c.; Moschini, *Origine Della Pittura in Podova*, &c.)—R. N. W.

SQUIRE, Samuel, a learned English divine, the son of an apothecary at Warminster in Wiltshire, was born there in 1714, and was educated at St. John's college, Cambridge, of which he became a fellow. He was chaplain to Dr. Wynn, bishop of Bath and Wells, who gave him several preferments, and in 1749 he took the degree of D.D. In a year or two after, he was presented to the vicarage of Greenwich, and on the establishment of the household of the prince of Wales, he was appointed his royal highness' clerk of the closet. In 1760 he became dean of Bristol, and on the death of Dr. Ellis in the same year, was advanced to the bishopric of St. David's. He died in 1766. Dr. Squire was the author of "An Enquiry into the Nature of the English Constitution;" "The Ancient History of the Hebrews Vindicated," under the name of Theophanes Cantabrigiensis; two essays on Greek Chronology and Language; an edition of Plutarch "De Iside et Osiride," in Greek and English; an essay "On the Balance of the Civil Power in England;" "Indifference for Religion Inexcusable;" "Remarks upon Mr. Carte's History of England;" and a "Saxon Grammar," which he left in MS.—F.

STAAL, Madame de, originally known as Mademoiselle de Launai, was the daughter of a painter at Paris. She was born in 1693, and shortly after her birth was deserted by her father. She was educated at the priory of St. Louis at Rouen, and was afterwards in the service of the duchess of Maine. In this position she lived unhappily until by an accident her position was changed. A young lady in Paris, of great beauty, had been persuaded by her mother to counterfeit being possessed. Great numbers of persons went to see her, and Mademoiselle de Launai wrote a witty letter to Fontenelle, ridiculing the whole affair. The writer being discovered by the duchess, she was from that time taken into her favour and confidence. She afterwards shared in the disgrace of the duchess, and was confined in the Bastile for nearly two years. Subsequently the duchess married her to M. de Staal, a lieutenant in the Swiss guards. She died in 1750, and soon afterwards some memoirs of her life, written by herself, were published. Their style is pure and elegant, but they are simply amusing, and contain nothing important.—W. J. P.

STACKHOUSE, John, a botanist of note, lived during the latter part of the eighteenth and the beginning of the nineteenth century, and died at Bath in 1819. He was fond of natural history, and was one of the founders of the Linnæan Society. He published descriptions of the sea-weeds of England under the title of "Nereis Britannica;" and he brought out an edition of the works of Theophrastus. He likewise contributed papers to the Transactions of the Linnæan Society. A genus of plants has been named Stackhousia.—J. H. B.

STACKHOUSE, Thomas, was born in 1681, but the place of his birth and education appears to be unknown. He was for a period pastor of the English church at Amsterdam, and he was afterwards curate at Richmond, Ealing, and Finchley. In 1733 he obtained the vicarage of Benham in Berkshire, and he died there in October, 1752. He appears during his life to have had a hard struggle with circumstances. His principal works are—"Miseries and Hardships of the Inferior Clergy;" "Memoirs of Bishop Atterbury;" "a Complete Body of Divinity;" "Exposition of the Creed;" "State of the Controversy between Woolston and his Opponents;" and his "New History of the Bible"—the most popular of his works—of which various editions have been published, one with notes by Principal Dewar, and another annotated by Bishop Gleig. He also published a poem, "Vana Doctrinæ Emolumenta," an autobiographical lament over his own disappointments and hardships.—J. E.

STADION, Philip, Count, an Austrian statesman, was born at Mayence, on the 18th of June, 1763. He was educated at the university of Göttingen, and entered the diplomatic service in 1787. The minister, Prince Kaunitz, sent him at the age of twenty-four to Sweden as plenipotentiary of the emperor. Five years later he went to London invested with the same dignity; but he threw up his charge in disgust on discovering that Thogut, prime minister at Vienna, had intrusted another envoy with the most important negotiations at St. James'. After spending some years on his estates he re-entered the Austrian service in 1801, and as ambassador at Berlin and St. Petersburg brought about the northern coalition against Napoleon, which was broken up by the battle of Austerlitz. He became minister for foreign affairs, and respected the peace of Presburg till 1809, when war was again declared against France. The battle of Wagram enabled Napoleon not only to marry Maria Louise, but to dismiss Stadion from office. The latter returned to power with the coalition of 1813, and signed the peace of Paris in 1814. He took part in the congress of Vienna, became minister of finance, and after labouring for ten years to improve the imperial revenue, died a poor man on the 15th of May, 1824.—R. H.

STAËL, Anne Louisa (Germaine Necker), Baronne de Staël-Holstein, known as Madame de, was born at Paris on the 22nd of April, 1766. She was the only child of Necker (*q v.*), in our memoir of whom the character of her mother has been sketched. An intelligent and studious girl, she was early noticed by the Raynals, Marmontels, Grimms, and other philosophers who frequented Madame Necker's salon. At the age of ten she is said to have offered to marry the historian Gibbon, an early lover of her mother's, that he might be retained near her parents, both of whom delighted in his company. In 1786 she made a marriage of convenience with the Baron de Staël-Holstein, considerably her senior, a man apparently of extravagant habits, but of good social position, being Swedish ambassador at the court of Paris. Two years afterwards, in 1788, on the eve of the French revolution, appeared her first work of note, the eloquent and enthusiastic "Lettres sur les ouvrages et le caractere de J. J. Rousseau." Hailing, as might be expected in a disciple of Rousseau, the arrival of the French revolution, she soon ceased to admire a movement which early discarded her beloved father, and which early began its march towards a reign of terror. In January, 1793, she escaped to England, and taking up her residence at Juniper hall, near Richmond, Surrey, became the centre of a little colony of French emigrants. With the establishment of the government of the directory Baron de Staël resumed his diplomatic functions, and Madame de Staël returned to her beloved Paris and its salons. After some political oscillations, she became the lady-leader of the constitutionalists represented by her friend Benjamin Constant. To Napoleon she felt a repugnance from the moment she made his acquaintance, and after his *coup d'état* of the 18th Brumaire, her salon was the focus of opposition to the consular government. Her residence alternated between Paris and Coppet, her father's seat, and Napoleon, who disliked female politicians at all times, became embittered against Madame de Staël, both through her opposition to him at Paris, and from the encouragement which he supposed her to give to her father's publications depreciatory of the new order of things. She had published in 1800 her eloquent work, "De la Littérature considéreé dans ses rapports avec les

Institutions Sociales;" and in 1802, rejoining her sick husband, from whom she had lived some time apart, she closed his eyes on their way together to Coppet, when Napoleon issued an order forbidding her to reside within forty leagues of Paris. To Madame de Staël France was nothing without Paris. Soon after what she considered a banishment she proceeded to Germany, to study its literature and make the personal acquaintance of its chief authors. Her principal guide in the new and strange world of German literature was August Wilhelm Schlegel, who became the tutor of her son and her companion for several years. A visit to Italy succeeded that to Germany, and with the material for "Corinne," she retired for a time to Coppet. "Delphine," a fiction of doubtful morality, had been published in 1802, but far superior to it in every respect was "Corinne," which appeared in 1807, and which breathes in every page the glowing and brilliant Italy which it partly paints. In a second visit to Germany Madame de Staël completed, as she thought, her studies of that country and its literature, and with the manuscript of her work "De l'Allemagne," proceeded to the neighbourhood of Blois. The book was printed at Paris, but not published. The whole edition was seized by the police, the plea afterwards given for its suppression being that it was an anti-national work. Ordered out of France, she returned to Coppet; but even there Napoleon persecuted her. During this stay at Coppet she made the acquaintance (1810) of a young Italian of good family named Rocca, who had fought in the French army in Spain, and had gone to Geneva to recover from his wounds. He worshipped Madame de Staël and she married him, but the marriage was kept secret, in order, it is said, that she should not be obliged to change her celebrated name. Napoleon having banished Schlegel from Coppet and subjected herself to other annoyances, she set forth on her travels once more—this time to the north of Europe, reaching St. Petersburg, where she was well received by the emperor, during the French invasion of Russia. Returning by way of Sweden, where she began her plaintive work, "Dix Années d'exil," she arrived in England in 1813. She was the lion, or lioness, of at least one London season, the whig aristocracy fêting her, and Sir James Mackintosh trumpeting her praises in the *Edinburgh Review*. It was at London in 1814 that her "De l'Allemagne" was first published. After the fall of Napoleon she would have settled in Paris, but the failing health of her husband led her to go with him to Italy. In the spring of 1816 she was at Coppet, the centre of a brilliant circle, with her former friend of London, Lord Byron, near her at the villa Diodati. In the autumn of 1816 she visited Paris, but her own health was failing, and she did not long enjoy the society of the metropolis which she loved so dearly. She died at Paris on the 14th July, 1817, and her husband soon followed her to the grave. She said on her deathbed, "J'ai aimé Dieu, mon père, la liberté." Her posthumous and interesting work, the "Considérations sur la Révolution Française," was published in 1818. When the range of her thought, feeling, and culture is remembered, Madame de Staël may be pronounced the greatest writer who has as yet been produced among women. While there is an Italy, and while there are young hearts, her "Corinne" will find readers. Her "De l'Allemagne" forms an era in the history of modern literature. For, with all its faults, it first broke down, as Göthe has said, "the Chinese wall of prejudice" which separated the rest of Europe from the fruitful and flowery empire of German thought and imagination. The influence which the philosophy and poetry of Germany has exerted on the intellect of France and England, is in the first instance traceable to the eloquence and appreciative sympathy of Madame de Staël's "Allemagne." There is an instructive and unaffected English biography of this celebrated Frenchwoman, The Life and Times of Madame de Staël, by Maria Norris, London, 1853.—F. E.

STAFFORD, Anthony, a learned English writer, descended from a noble family, was born in Northamptonshire. He studied at Oriel college, Oxford, and there graduated M.A. in 1623. He was the author of "Niobe Dissolved into Nilus, or his Age drowned in her own tears;" "Meditations and Resolutions;" "The Life and Death of Diogenes;" "The Life of the Virgin Mary, or Female Glory;" "The Pride of Honour;" "Honour and Virtue triumphant over the Grave, exemplified in the Life and Death of Henry Lord Stafford." Anthony Stafford died in 1641.—F.

STAFFORD, an illustrious and powerful English family, which has figured conspicuously in the annals of the country. Its founder was one of the Bagots, who were landholders in Staffordshire at the Conquest. Its principal historical personages are Humphrey de Stafford, a zealous partisan of Henry VI., who was created Duke of Buckingham in 1465, and along with his eldest son fell in the wars of the Roses; and Henry, his second son and successor in the title, the friend and accomplice, and afterwards the victim, of Richard III., whose plots and tragic death have been immortalized by Shakspeare. The sad story of Edward, third duke, may also be read in the pages of the great dramatist. He imprudently quarreled with Wolsey, who trumped up a charge of treason against him, upon which the duke was found guilty, and beheaded on Tower Hill. When the Emperor Charles V. heard of his execution, he is reported to have exclaimed—"A butcher's dog has killed the finest *buck* in England." The ducal title became extinct by his attainder; and on the death of Henry, thirteenth Baron Stafford, in 1637, the barony descended to Roger Stafford, who, though he was great-grandson of the third duke of Buckingham, and also of Margaret Plantagenet, daughter and heiress of George, duke of Clarence, and niece of Edward IV., had sunk to the lowest condition, and during much of an unhappy life bore the surname of Fluddor Floyd. On his death, unmarried, in 1640 the male line of this great old family expired. His sister married a joiner in Newport in Shropshire, and they had a son who followed the trade of a cobbler. Meanwhile the sister of the last Baron Stafford had married William Howard, son of the twentieth earl of Arundel; and Roger having been induced to submit his title to the barony to the decision of the king, his majesty declared that this luckless scion of a great race, having no part in the family inheritance, "nor any other lands or means whatsoever," should make a resignation of all his claims to the title. A deed of surrender having been accordingly enrolled, in December, 1639, the king conferred the dignity on Sir William Howard and his wife, and soon after elevated him to the rank of Viscount Stafford. This nobleman is remembered in history as the last and most distinguished of the victims to the notorious Popish plot. He was a strict Roman catholic, and had adhered to the royal cause in the great civil war. His services, however, had, as he considered, been very inadequately rewarded, and he frequently voted against the court. He was first accused by the infamous Titus Oates on the 23rd of October, 1678, as an accessory to the plot, and was committed to the Tower on the 30th, along with several other Roman catholic noblemen. His trial, however, was twice postponed in consequence of a dissolution of parliament, so that it was not until the 30th of November, 1680, that he was brought to the bar of the house of lords on a charge of high treason. The trial lasted seven days, and terminated in a verdict of guilty; four of the Howards, his own relations, to their disgrace having voted for his condemnation. Though a Roman catholic, he employed Burnet to comfort him by his instructions touching those points on which all christians agree. He suffered with great firmness on the 29th of December, protesting his innocence with his last breath. His attainder was not reversed until 1824, one hundred and forty years after his iniquitous execution, when an act restoring the injured family to its ancient dignities was passed by both houses of parliament without a dissentient voice.—J. T.

STAGNELIUS, Erik Johan, a Swedish poet of great promise, who was cut off in the flower of his age, was born on the 14th of October, 1793, in the isle of Oeland, where his father was a parish priest. After receiving a desultory education at home, he went successively to the universities of Lund and of Upsal, where he was distinguished by his great capacity for acquiring knowledge. The liveliness of his imagination was displayed in a singularly keen sense he had of his personal ugliness, and his consequent aversion to general society. In 1815 he became a clerk in the ecclesiastical chancery of Sweden, and two years afterwards published his first work, "Vladimir the Great," an epic poem on the conversion of the Russians to christianity. His next publication, "Lilies of Sharon," a collection of small poems, placed him in the front rank of Swedish poets. His natural melancholy, augmented by the use of ardent spirits, preyed upon his health and imbued him with strange metaphysical notions. Without having had any declared illness, he was found dead in his bed on the morning of the 3rd of April, 1823. —(Howitt's *Scandinavian Literature*.)—R. H.

STAHL, Georg Ernest, a German physician and chemist, the founder or at least perfecter of the phlogistian hypothesis,

was born at Anspach in 1660. He studied medicine at Jena under Professor Wedel, and graduated as M.D. in 1683. Three years later he was appointed physician to the duke of Weimar. In 1694 he was called to the second medical chair at the newly-founded university of Halle. In 1716 he removed to Berlin as physician to the king of Prussia, and in that city he died in 1734, aged seventy-four. As a teacher of medicine, Stahl led a reaction against the mere mechanical views of physiology and pathology upheld by Boerhaave and the iatro-mathematicians. He resolved all diseases into the actions of the soul, and asserted that the duty of a medical man is to second and moderate nature in her efforts at self-cure. The chemical views of Stahl, on which his fame mainly rests, may be found in his "Opusculum Chymico-physico-medicum," Halle, 1715; "Chymia rationalis et experimentalis," Berlin, 1720; "Fundamenta Chymiæ," Berlin, 1720; "Experimenta, Observationes, Animadversiones," Berlin, 1731. Besides these works he wrote a treatise on sulphur, one on salts, and published an edition of Becher's Physica subterranea, with notes. His style is, perhaps, the very worst ever written by a German in the seventeenth and eighteenth centuries. It is a confused mixture of German and Latin, both equally barbarous. The main feature of his chemistry is the hypothesis of phlogiston, put forward to explain the facts of combustion and calcination, or, as we now term it, oxidation. All metals and all combustibles he considered as compounds, containing one common ingredient, phlogiston. By the action of heat the phlogiston is dissipated, and the other constituents remain behind in the form of an acid, as in the case of sulphur or phosphorus; of a calx in the case of the common metals; or of ashes, as in the case of wood or coal. When metallic oxides are reduced to metal by heating along with any carbonaceous matter, it was said that the latter gave a fresh supply of phlogiston, which combined with the calx. If it be asked what is phlogiston, the reply was not very satisfactory. Stahl never professed to have obtained it in a state of purity, but considered that lamp-black made the nearest approach. He represents it as a dry substance, of an earthy nature, whose particles are exceedingly subtile, and liable to be agitated and set in motion with wonderful velocity. This peculiar kind of motion is called by Stahl *motus verticillaris*. We may trace in this doctrine some approach to the chemical views of Swedenborg (see Principles of Chemistry, by the latter; London, Newberry). The disciples of Stahl, when hard pressed by opponents, shifted their ground, and pronounced phlogiston to be hydrogen, or even the "essential principle of fire," whatever that may be. It is worthy of note that Stahl was perfectly aware of the increase of weight which metals undergo in calcination. But this fact, though in reality fatal to the whole doctrine, did not strike Stahl as an objection. He did not employ the balance in experimentation. His successors got over the difficulty by suppositions so monstrous, that we can scarcely understand how they could for a moment be entertained by a man of intelligence. Some even declared phlogiston to be not merely without weight, but to possess a minus weight, and consequently render bodies lighter by combining with them, and heavier by leaving them. The various metallic oxides or calces came of course to be regarded as undecomposable or elementary bodies, and this, in the opinion of Dumas, is the greatest service which Stahl rendered to science—the rejection of the "four elements" of antiquity, and the three of the alchemists, in favour of something definite. Stahl's views present a typical specimen of the "metaphysical state" of science—the explanation of phenomena by means of some imaginary principle. The phlogistian theory was for a time useful in giving a definite direction to research, and only became hurtful when upheld by blind zeal in opposition to plain facts. The clearest and fullest view of the doctrines of Stahl may be found in the Conspectus Chemiæ of Juncker, 1730. Stahl's character was morose, crabbed, and disagreeable as his style.—J. W. S.

* STAHR, Adolf Wilhelm Theodor, a distinguished German philologist and author, was born at Prenzlau, 22nd October, 1805. He devoted himself to classical learning at Halle, where, in 1826, he obtained a mastership in the Pædagogium. In 1836 he was called to a professorship at Oldenburg, from which he retired in 1852, and then settled at Berlin, where he has married (in second marriage) Miss Fanny Lewald, and unremittingly devotes himself to literary labours. He first made himself favourably known by his Aristotelia, Halle, 1830–32, 2 vols., and his edition of Aristotle's Politics; but by degrees he left the classical studies and turned to the history of literature and the fine arts. His "Year in Italy," his "Republicans at Naples," his "Torso," and his "Life of Lessing" have met with great success, and promise him a more general and more lasting renown than his philological works.—K. E.

STAINER or STAYNER, Sir Richard, an English naval officer, who distinguished himself by several gallant exploits during the Commonwealth. In 1656, with only three frigates under his command, he attacked a Spanish squadron of eight sail, and after a fierce conflict, captured two, having £600,000 sterling on board, burnt one, and drove the rest on shore. In the following year he served under Admiral Blake, in the celebrated attack upon six Spanish galleons, richly laden, which lay moored off the town of Santa Cruz, protected by the forts which flank the anchorage. These vessels were all destroyed, with the loss on the part of the English of only forty-eight men killed, and one hundred and twenty wounded. For his share in this gallant exploit, which the Spaniards affirmed had been performed by devils, and not by men, Captain Stainer was knighted by Cromwell (June 11, 1657), and soon after made vice-admiral. At the Restoration he was sent along with Admiral Montagu to bring over Charles II., by whom he was knighted, and made rear-admiral of the fleet. He died in 1662.—J. T.

STAINER or STEINER, Jacob, a celebrated violin-maker, was born in 1620 at Absom, a small village of the Tyrol. He was an apprentice of the celebrated Amati, whose daughter he married. The date of his death is uncertain. His instruments were not highly valued till after his death, since which time to the present period they have produced very considerable prices. The Stainer violins, compared with the Amatis, are high and narrow, and the box more confined; the sound holes are cut more perpendicular, and are shorter; there is also a kind of notch at the turn. The varnishes of the Amatis and Stainers are yellow, as well as those of Stradivarius the elder; the son's varnish is red. The Amatis have a mild and sweet tone; the Stainers a sharp and piercing tone.—(See Stradivarius.)—E. F. R.

STAIR, Earls of. See Dalrymple.

STAMITZ, Johann, or Johann Carl, a musician, was born at Deutschbrod in Bohemia in 1719; he is stated to have died in Mannheim in 1761, and in another account, to have removed thence to Munich with the other members of the electoral chapel, and to have died there about 1770. He was the son of a schoolmaster, and was almost self-taught in violin playing and in composition, in both of which he was much distinguished. In 1745 he was appointed concert-master and director of the instrumental chamber music to the elector at Mannheim; and he was the founder of the style of violin playing long known as the Mannheim school. He wrote concertos for his instrument, and many pieces of chamber music; but he is chiefly important in the history of the art, on account of his orchestral symphonies, which form a link between the suites of Bach and the symphonies of Haydn, and the latter master is supposed to have profited greatly from the example of those compositions. Stamitz left two sons—Carl, famous as a player on the viol d'amore, and Anton, esteemed as a violinist—both successful composers.—G. A. M.

STANBRIDGE, John, an eminent schoolmaster and grammarian, was born at Heyford, Northamptonshire, about the middle of the fifteenth century, and was educated at Winchester school, and at New college, Oxford. He was the author of a great number of elementary books, among which were "Embryon relineatum, sive vocabularium metricum;" Parvularum Institutiones; Accidentia Stanbridge, &c. He died after 1522.—F.

STANDISH, Miles, the military leader of the first puritan settlers of New England, was a cadet of the old family of that name, and born probably about 1565. He fought in the expedition sent by Queen Elizabeth to aid the Dutch. He afterwards, though not a member of their church, "settled with the English refugees at Leyden," and sailed with the Pilgrim Fathers in the *Mayflower* in 1620. When the settlement at Plymouth was begun he was unanimously chosen captain or chief military commander, and in his many conflicts with the Indians displayed much more vigour than mercy. He died in 1656, at a very advanced age. The tradition of his matrimonial disappointment has been made the theme of a poem of Longfellow's—The Courtship of Miles Standish. There is a full account of him in Belknap's American Biography.—F. E.

STANFIELD, Clarkson, R.A., was born at Sunderland in 1798. As an artist his main reliance was on himself. His youth was spent on board ship, and he thus acquired an inti-

mate knowledge of all nautical matters. It was whilst a sailor that he taught himself to paint; and when he resolved to become an artist by profession, he found employment as scene-painter at the old Royalty, a sailor's theatre in Wells Street, Well-close Square. The superior character of his scenery attracted notice, and he was offered an engagement at Drury Lane. There, whilst his general scenery was admitted to be unequalled, he for several seasons produced panoramas in the pantomimes, which had an unexampled popularity. But he was at no time merely a scene-painter. He had early painted marine subjects in oil and water colours for private friends. In 1822 he sent two pictures to the British Institution; and his pictures were leading attractions at the exhibitions of the Society of British Artists, of which society he was a member from its foundation in 1823 till 1831, when he resigned his connection with it in order to his election into the Royal Academy. Mr. Stanfield received in 1827 from the British Institution a premium of fifty guineas for "the general merit of his pictures." In 1832 he was elected A.R.A.; in 1835 R.A. He had now ceased, except on special occasions, to paint for the theatre. By common consent he was recognized as the chief of English marine painters; and he held that position unquestioned to the day of his death. His pictures are too numerous to permit, and too well known to require, enumeration. They are of three or four distinct classes. There are those in which ships are painted upon the open sea, and some poetic or historical incident is introduced to deepen the sentiment called forth by the wide waste of waters—as in "The Abandoned," and "The *Victory* bearing the Body of Nelson." Another class equally impressive, and one in which the power of the artist is, perhaps, most fully displayed, is that in which some unhappy ship is seen trying to escape the coming storm, or lying a shattered wreck, whilst the sea is beating sullenly upon the rocky coast: such are "Against Wind and Tide," the "Castle of Ischia," "Wreck of a Dutch East Indiaman," and "Port na Spana, with the wrecked vessels of the Spanish Armada." His most numerous class, however, consists of placid coast views. Among these are comprised some portions of almost the entire coast of Europe; and whilst sea and land are always true and always picturesque, the characteristic naval craft are never absent, and always so painted as to satisfy those who are most familiar with them. Again, there are naval battles, such as "Trafalgar," painted for the United Service Club, and "The *Victory* towed into Gibraltar after the Battle." There should also be mentioned those large and very remarkable mountain and military scenes, of which "The French Troops fording the Magra," "The Pyrenees," and "The Battle of Roveredo," are striking examples. Several of Mr. Stanfield's pictures are in the national and royal collections. Besides his oil paintings he executed a great many in water colours, and made a large number of drawings for engraving—including the series for Heath's Picturesque Annual, the Harbours of England, &c. A series of thirty folio lithographic drawings from his Views on the Moselle, was published in 1830. Mr. Stanfield died on the 18th of May, 1867. His son, GEORGE C. STANFIELD, born about 1823, is a very able painter of inland scenery, somewhat in his father's manner.—J. T–e.

STANHOPE, CHARLES, third earl, an eminent mechanician and inventor, was born on the 3rd of August, 1753, and at an early age was sent to Eton. He was but ten years old when he accompanied his family to Geneva, where he was placed under the direction of M. Le Sage, a man of letters. His strong bent for mathematical studies was carefully fostered, and from free intercourse with the young Genevese he acquired those strong political opinions which in England were regarded with distaste as violent radicalism. At the age of eighteen he gained a prize offered by the Society of Arts at Stockholm, for the best treatise on the structure of the pendulum. In 1775 he published "Considerations on the means of preventing fraudulent practices on the gold coin," an essay which abounds in ingenious suggestions, especially one with regard to milling the coin. Equally valuable proposals concerning bank-note paper were published by him at a later period. In 1777 he made his famous experiment at Chevening, the family seat, for securing dwellings from fire by excluding air from the combustible floors and other timbers by means of a cement. A large company of distinguished visitors remained eating ices in the apartment above that in which the fire was raging. His next invention was a peculiar kiln for burning lime, which produced mortar as durable as Roman cement. Improvements in tiles, cures for injured trees, and experiments in electricity successively occupied his attention. He arrived at a singular conclusion with regard to the electric fluid, which he believed often returns to a body from which it has been expelled by what he calls the "electrical returning stroke." In 1777 he invented his first calculating machine, and about the beginning of the French revolution conceived the idea of applying the steam engine to navigation, and built two or three vessels for his experiments. Though he failed then, he lived to see the idea successfully carried into practice. Fulton, the builder of the first steamer at New York, derived valuable hints from Lord Stanhope, during an intercourse which took place relative to a watercourse his lordship proposed cutting. The invention of the "Stanhope press" claims a high place in the enumeration of the benefits conferred upon the civilized world by Lord Stanhope. His political career offers less interest than the record of his inventions. The times were not ripe for his innovating doctrines, and he was looked upon as an eccentric man. At first he had the support of his relative Pitt in schemes for parliamentary reform, but their views in finance and other matters came to differ very decidedly. Lord Stanhope, after he entered the house of lords in 1786, was in declared opposition to the minister. He was opposed to the American war, and applauded the French revolution; and in 1794 moved an address to the king, praying that he would acknowledge the French republic. He strove to obtain liberty of conscience for all classes of the population. In 1795, finding his efforts unavailing to prevent war with France, he took a formal leave of the house of lords, to which he did not return till 1800. His children left him on Mr. Pitt's account. He was contemplating the writing of a digest of the statutes, when he was taken ill and died at Chevening in 1816.—R. H.

STANHOPE, GEORGE, Dean of Canterbury, was born in 1660, at Hartshorne in Derbyshire, his father being the incumbent. He was educated at Uppington in Rutland, and afterwards at Eton, from which he passed to King's college, Cambridge. Having become A.M. in 1685, he went into orders, and obtained the living of Tring, but resided principally on his vicarage of Lewisham, to which he had been presented by Lord Dartmouth, to whose son he had acted as tutor. In 1701 he preached the Boyle Lecture, and in 1703 he resigned the living of Tring, on his being presented to the vicarage of Deptford. He became D.D. in 1697, and in 1710 was appointed dean of Canterbury. He was also chaplain to William and Mary. He died in 1728, and was buried in the chancel of the church at Lewisham. His works are—"On the truth and excellence of Scripture"—the Boyle Lecture; "Paraphrase and Comment on the Epistles and Gospels," written for the use of the duke of Gloucester, heir presumptive to the throne. He published also several translations, as of Marcus Antoninus and the De Imitatione Christi. He edited Epictetus, with the Commentary of Simplicius, &c. Dean Stanhope was a man of learning and integrity, and was distinguished for great simplicity of manners.—J. E.

STANHOPE, JAMES STANHOPE, first earl, was the grandson of Philip, first earl of Chesterfield, by his second son, Alexander Stanhope, and was born in 1673. He was educated at the university of Oxford, but left it when a mere stripling to accompany his father in his embassy to Spain shortly after the Revolution. In spite of this interruption of his studies, however, by the diligent employment of his intervals of leisure young Stanhope afterwards became an accomplished scholar. After spending a year or two in Spain, he made the tour of France and Italy. He then entered the service of the duke of Savoy, and subsequently carried arms as a volunteer under King William in Flanders. His brilliant courage at the siege of Namur attracted the notice of that monarch, who gave him, young as he was, a company of foot, and soon after a colonel's commission. In the last parliament of that prince, he was elected member for Newport, and in the first of Queen Anne he sat for Cockermouth. In 1702, on the breaking out of the war of the succession, he commanded the vanguard of the English in the miserable expedition to Cadiz; he served in Portugal in 1704 under the duke of Schomberg, and in the following year in Spain under the brilliant earl of Peterborough. He acted as envoy-extraordinary to the Spanish court in 1706, and in 1708 was appointed commander-in-chief of the British forces in Spain. He gained the important battles of Almenara and Saragossa in 1710, at which he displayed great courage and skill. But a few months later he was

surprised by the duke of Vendôme at Brihuega, and after a gallant defence was compelled to surrender with all his forces amounting to two thousand men. This disaster terminated his career as a soldier. On his return home after his release in 1712, he took an active part in politics on the whig side, and became a zealous opponent of Queen Anne's tory administration. He had been distinguished as an officer for his activity and daring spirit, and he now displayed equal energy and vehemence in political warfare. His ardour sometimes degenerated into violence, and he frequently lost his temper in the heat of debate. On the accession of George I. in 1714, Stanhope was appointed one of the principal secretaries of state, and leader of the house of commons. On the dismissal of Lord Townshend in 1717, he became first lord of the treasury and chancellor of the exchequer. A few months later, he was elevated to the peerage by the title of Viscount Stanhope. In March, 1718, an exchange of offices took place between him and Sunderland: he became again secretary of state, as his personal intimacy at the courts of Paris, Vienna, and the Hague, and his long experience, peculiarly fitted him to take the control of our foreign policy. He was also at this period raised to an earldom. He was repeatedly sent on important missions to Spain, and concluded a treaty with that court in 1719, which had the effect of restoring peace throughout Europe. There is reason to believe that he was the projector of the unconstitutional and unpopular peerage bill for limiting the right of the sovereign to create new peers. His influence was now at its height; but in the midst of the commotion caused by the failure of the South Sea speculations, he burst a blood-vessel while vindicating himself and his colleagues against the animadversions of the notorious duke of Wharton, and died next day. Stanhope was an able and accomplished man, and though fond of power, was straightforward, frank, and generous; and unlike many contemporary statesmen, was perfectly pure and disinterested in money matters. He died poorer in the king's service than he entered it. He married the daughter of Governor Pitt, grandfather of Lord Chatham.—J. T.

STANHOPE, P. D. See CHESTERFIELD.

* STANHOPE, PHILIP HENRY, fifth earl, long known before his accession to the peerage by his courtesy-title of Lord Mahon, was born at Walmer in Kent in 1805. He received his later education at the university of Oxford, where he graduated B.A. in 1827. Two years afterwards, in 1829, he published his "Life of Belisarius," a learned and serious work for so young a man; one, moreover, in which various inaccuracies of Gibbon were corrected, and the old story of the mendicancy of Belisarius was demonstrated anew. In 1832 appeared his "History of the War of Succession in Spain," illustrated from the MS. correspondence of the first Lord Stanhope preserved at Chevening—a grave and authentic narrative. In 1836 Lord Mahon published the first volume of the most important of his works, the "History of England from the Peace of Utrecht to the Peace of Versailles, 1713–83"—clear, unaffected, impartial, judicious, and based upon research, always conscientious, and often original. The last volume of this history was published in 1854, and it is a work which has gone through several editions. During its publication several other works appeared from the pen of Lord Mahon, among them the "Essai sur la vie du grand Condé," 1842, in which Lord Mahon, like Gibbon in his first work, essayed original composition in French (an English translation by his lordship was published in 1845); "Spain under Charles II.," being extracts from the diplomatic correspondence of the editor's ancestor, the Hon. A. Stanhope, 1844; Historical Essays contributed to the *Quarterly Review*, 1849; and the very ably edited Letters of Lord Chesterfield, 1845–53. Lord Mahon had entered the house of commons in 1830 as member for Wootton-Basset, and in 1834–35, during Sir Robert Peel's first and short premiership, was made under-secretary of state for foreign affairs. In Sir Robert Peel's second ministry he was secretary to the board of control from July, 1845, to July, 1846. From 1852 he was absent from parliament until 1855, when, on the death of his father, he entered the house of lords as Earl Stanhope. Sir Robert Peel made him, with Mr. Cardwell, his literary executor, and a similar honour was conferred on him by the duke of Wellington. It was under the joint editorship of Lord Stanhope and Mr. Cardwell that appeared in 1856–57 the first two volumes of Sir Robert Peel's autobiographico-political memoirs. In 1861–62 appeared Lord Stanhope's very interesting "Life of Pitt," the second of the name. Any notice, however meagre, of Lord Stanhope's biography would be incomplete without a reference to the copyright act of 1842, which, as Lord Mahon, he introduced into parliament, and which, chiefly through his exertions, became law. After the elevation of the late Mr. Justice Talfourd to the bench, Lord Mahon made the copyright question his own, and introduced the copyright act on which the relations between authors and publishers have since been based. His proposal was for a copyright during life and for twenty-five years after the death of the author; but at the instance of the late Lord Macaulay this was rejected, and a copyright for life, or in any case, for forty-two years certain, was substituted. The act is known as "Lord Mahon's." To Earl Stanhope the public is in great measure indebted for the establishment of the National Portrait gallery. In 1846 he was elected president of the Society of Antiquaries, and in 1858 lord rector of the university of Aberdeen. At Oxford, in 1855, he very appropriately founded a Stanhope history prize. In 1834 he married the second daughter of Sir Edward Kerrison, Bart. Since his elevation to the peerage, and in spite of his Peelite antecedents, Earl Stanhope has acted with the political party led by the earl of Derby.—F. E.

STANISLAUS, AUGUSTUS PONIATOFFSKI, the last king of Poland, was born at his father's seat in Lithuania on the 17th of January, 1732. He was educated with care in the Roman catholic religion, and soon became distinguished by the external graces of his person, and by the superiority of his mental attainments. On making a tour through Europe, he lived too extravagantly for his small fortune, and was arrested for debt at Paris. At London he was more fortunate; for making the acquaintance of Sir Hanbury Williams, he became attached in 1755 to the English embassy at St. Petersburg, of which Sir Hanbury was the chief. One part of Williams' instructions was to gain over to English interests the Grand-duchess Catherine, who, having become thoroughly disgusted with her sottish husband, and dissatisfied with her absent lover Soltikoff, looked with favour upon the handsome Polish attaché then in his twenty-third year. Stanislaus was not insensible to her wit and beauty, on which he enlarges in his memoirs. A correspondence carried on by means of Leon Narishkin resulted in a relationship so ardently tender between the lovers, that Catherine was accustomed to escape in male attire from the palace at night, when she was supposed to be in bed, and hold rendezvous with Poniatoffski. From this time forth the grand-duchess became the arbiter of his fate. At her suggestion he went back to Poland in 1756, and by her influence was appointed Saxo-Polish minister at St. Petersburg. The importance and authority thus obtained greatly facilitated their guilty intercourse. Indeed the Grand-duke Peter, after once surprising Stanislaus at Oranienbaum, and filling him with the dread of his vengeance, grew to be well pleased with the connection which so dishonoured him, and even promoted the return of Stanislaus from Poland in the character of an ambassador. The scenes depicted by Catherine in her memoirs of the little suppers she gave clandestinely in her bedchamber to Poniatoffski and the three sisters Narishkin, are worthy of Marivaux or Molière. "Count Poniatoffski," she says, "when going about, always wore a wig of fair hair and a cloak, and to the question of the sentinels, 'Who goes there?' was accustomed to answer that he was a musician to the grand-duke. This wig made us laugh a good deal." Notwithstanding this frolicsome abandonment, the grand-duchess mingled ambition with love, and Stanislaus was employed in an intrigue with the Chancellor Bestucheff, the object of which was to give Catherine a share of the sovereign power, when her husband should become emperor. The chancellor was arrested, and a correspondence with him carried on by Poniatoffski led to the recall of the latter by the king of Poland, at the request of the Russian government, in 1759. Peter III., after reigning about a year, was dethroned by his wife, who became empress in 1762. The letter to Stanislaus in which Catherine narrates the events of her accession, terminates with these words:—"Without losing a moment, I send Count Kayserling ambassador to Poland, to make you king." The stalwart Orloff, however, had taken the place of the handsome Pole in the heart of the empress. She disregarded Poniatoffski's request to be near her. "Do not make me king," he wrote in January, 1764, "but call me near you again." "I do not wish to be king," he said afterwards, "unless I can rely upon being married to her majesty. Without the empress a crown has no attractions for me." Nevertheless, he accepted the crown which was to bring him so much sorrow

and humiliation. As the nominee of Russia, he soon found that he had lost all independence as a sovereign. He tried to govern Poland wisely and liberally, but was thwarted by the opposing factions. His attempts to maintain religious toleration for dissenters excited the bitter hostility of some bigoted Roman catholics—forty of whom bound themselves together in 1771 to seize or slay the king. On Sunday night, the 3rd of September in that year, his carriage was stopped in Warsaw; he was dragged out, wounded, and hurried out of the town. The conspirators lost themselves in a forest, and all except the leader, named Kosinski, ran away. This leader yielded to his prisoner's remonstrances, and led him to a place of safety. In 1773 Stanislaus witnessed the first partition of his country, of which, indeed, he was partly the instrument. Twenty years later occurred the second partition, and this shadow of a king was sent to reside at Grodno, on a pension received from the spoilers of Poland. In 1796 he was invited to St. Petersburg by the Emperor Paul, who, under a show of ceremonious civility, made him feel that he was a Russian subject. Embarrassed by debts and vexed by the treatment he met with, his health gave way, and he died on the 12th February, 1798, and was buried in the Catholic church at St. Petersburg.—(*Mem. Secrets de Stanislaus Auguste*, Leipsic, 1862; *Memoirs of Catherine II.*, London, 1850; *History of Poland.*)—R. H.

STANISLAUS, Lesckzinski, King of Poland, was born on the 20th of October, 1682, the son of Raphael Lesckzinski, palatinate of Posnania, and grand treasurer of Poland. The family name was derived from Lesckno, a town founded by an ancestor. Stanislaus was most carefully educated by his father, and became accomplished in learning and in all the arts of life. At the age of nineteen he was sent as a representative of his province to the diet assembled to elect a successor to King John Sobieski. Augustus III., who was elected, conferred upon Stanislaus, on his father's death, the palatinate of Posnania. Discontent at the presence of Saxon troops soon manifested itself in Poland. Augustus formed an alliance with Peter I. of Russia, and drew upon himself the wrath of Charles XII. of Sweden. A party of malcontents at Warsaw deputed Stanislaus to visit Charles at Heilsberg, where the gifted young Pole produced a very favourable impression on the mind of the Swedish king. Relying on the promises of Charles, the diet at Warsaw declared the throne vacant in May, 1704, and on the 12th July following Stanislaus was elected king, Charles being at the time incognito with his ambassador at Warsaw. The election was not concluded till nine o'clock in the evening of a Saturday. The day, and the hour being after sunset, became grounds of opposition to the validity of the act, which might more fairly have been challenged as having been accomplished under the terror of the Swedish arms. A fierce war continued to rage between Charles and Stanislaus on the one hand, and Peter of Russia and Augustus on the other. The triumphs of the Swede had apparently fixed Stanislaus firmly on the throne of Poland, when his mad attempt to seize Moscow and dethrone Peter brought about "dread Poltava's day," and the overthrow of Swedish authority in Poland. Stanislaus, after retiring to Stettin with the Swedish troops, became anxious for an accommodation with Augustus, and went himself to Bender to obtain Charles' consent to some amicable arrangement of claims. This was refused, and Stanislaus gained nothing by his journey but a year's detention in honourable captivity by the Turks. In 1714 he left Bender for the principality of Deux-Ponts, where he remained till January, 1720, a year after the death of Charles, who had granted him the use of the residence and the revenues attached. Having narrowly escaped an attempted assassination, proscribed in Poland, and deprived of his hereditary estates, the unfortunate prince, on quitting Deux-Ponts, turned for refuge to France. After passing some years in philosophic ease at Weissemburg in Alsace, and having seen his daughter married to Louis XV., he was induced in 1733, on the death of Augustus II., to accept the invitation of the Poles to become their king again. For fear of the Russians he travelled in the disguise of a merchant, reached Warsaw on 8th September, 1733, and was elected on the 11th of the same month. The advance of a Russian army drove him into Dantzic for safety. There he was besieged by Marshal Münnich, and unable to endure the prolonged sufferings of the townspeople he advised their surrender, while he took flight in the disguise of a peasant. According to the terms of the treaty of Vienna he abdicated the throne of Poland, and was put into possession of the duchies of Lorraine and Bar. Here he lived like a philosopher on the throne, and acquired the humane title of the Beneficent. "Your majesty," wrote Frederick the Great to him, "gives in Lorraine an example to all kings in making the people happy; that is the sole business of sovereigns." The death of this amiable and accomplished prince resulted from an accident. His dressing gown caught fire; and being blind, his endeavours to extinguish the flame made him fall into the fire. He lingered for some weeks in great pain, and died at an advanced age on the 23rd of February, 1766. His various writings have been collected under the title of "Œuvres du Philosophe Bienfaisant," 4 vols., 1763.—R. H.

* STANLEY, Arthur Penrhyn, D.D., second son of Dr. Stanley, bishop of Norwich, was born at Alderley, where his father was then rector, in December, 1815. He was a pupil at Rugby from 1829 to 1834, during the head mastership of Dr. Arnold, whose affectionate biographer he afterwards became. From Rugby he proceeded to Balliol college, Oxford, where he gained the Ireland scholarship, was Newdigate prizeman, and took his B.A. degree, with a first class in classics, in 1837, in which year was published his prize poem "The Gipsies." He was Latin essayist in 1839, and English and theological essayist in 1840. In 1838 he became fellow, and in 1841 tutor of University college, Oxford. Taking holy orders, Dr. Stanley was appointed select preacher to the university for 1845–46, having in 1844 published the celebrated "Life and Correspondence of Thomas Arnold, D.D.," which has gone through so many editions. It was followed in 1846 by a volume of "Sermons and Essays." In 1851 he was appointed canon residentiary of Canterbury cathedral, and in 1854 chaplain to the late prince-consort. In 1851 he prefixed a memoir of his father to the edition of Bishop Stanley's Addresses and Charges, published in that year. In 1855 appeared his edition of the "Epistles to the Corinthians, with notes and dissertations," and in the same year his "Historical Memorials of Canterbury," originally delivered as lectures at Canterbury, a work of considerable historical value, embracing elaborate sketches of the landing of Augustine, the murder of Beckett, Edward the Black Prince, and Beckett's shrine. In 1856 he published, what is next to his life of Arnold, his best-known work, "Sinai and Palestine in connection with their History," embodying the results of a tour in the Holy Land made in the spring and winter of 1852–53—a work picturesque without the obtrusion of the writer's personality, and presenting the essence of very extensive reading. In 1856 Dr. Stanley was appointed regius professor of ecclesiastical history at Oxford. In 1860 he published "Lectures on the History of the Eastern Church;" and in 1862, "Lectures on the History of the Jewish Church—Abraham to Samuel." He has contributed to various periodicals, and is understood to be the author of the article on "Essays and Reviews," which appeared in the *Edinburgh Review*. Early in 1862, in accordance with the wish of the late prince-consort, Dr. Stanley was selected to accompany the prince of Wales on his Eastern tour.—F. E.

STANLEY, Edward, D.D., Bishop of Norwich, youngest son of Sir John T. Stanley, Bart. of Alderley Park, Cheshire, was born in London on the 1st of January, 1779. His mother was the heiress of Hugh Owen, Esq. of Penrhos, Anglesea. So great was his early love for the sea that he wept on being forbidden to go on board the first ship he ever saw; and, when a boy, would leave his bed for the shelf of a wardrobe, and sleep there happily fancying he was like a sailor. This love he retained to the end of his days. He was sent to many schools, and frequent change retarded his education. In 1798 he was entered at St. John's college, Cambridge, and so diligently laboured to make up for wasted time that in 1802 his name appeared among the wranglers in the mathematical tripos. Deeming that he owed his education to Cambridge alone, he gratefully defended that university from the attack made by Mr. Beverley in 1834. Immediately on the conclusion of his academical course he was ordained to the curacy of Windlesham in Surrey, and in 1805 was presented to the family living of Alderley. Here he laboured for thirty-one years, his life furnishing an exemplar of that which a parish priest's should always be. In a neighbourhood where "fox-hunting parsons" had long flourished, his advent was the beginning of a great reformation. Under his ministry schools were established and filled, frequent services were made attractive to the people, and drunkenness, then one

of the crying sins of Cheshire, was much diminished. Above all, the rector won the largest place in the heart of each of his flock, and was known by all as their true friend. It is said that on one occasion a great crowd that had assembled to see a prize-fight, quietly dispersed at the sound of the clattering hoofs of his "little black horse." During all this period the rector found time for intellectual pursuits. His keen observation adapted him for the study of physical science. He directed his attention chiefly to ornithology, and in 1836 published the volume so well known as "Bishop Stanley on Birds." In the same year he was appointed vice-president of the meeting of the British Association for the Advancement of Science. In 1829 he had advocated the claims of the Roman catholics. In 1831 he headed a movement among the clergy of his diocese to endeavour to reform the abuses of the church. In 1836 a visit to Ireland gave him the opportunity of writing a pamphlet on the Roman catholic question, which attracted much attention. His merits had not failed to win the notice of the ministry. He had before this time declined the offer of the proposed see of Manchester. In the spring of 1837 Lord Melbourne offered him that of Norwich, and though his love for Alderley made him hesitate long, he accepted the preferment. For twelve years he presided over the diocese of Norwich, winning the hearts of all who came within his influence. He died 6th September, 1849, and was buried in the centre of the nave of his cathedral. The crowd which attended his funeral was immense, and every one seemed to have lost a friend. Bishop Stanley was married in 1810 to Catherine, daughter of the Rev. Oswald Leycester, rector of Stoke-upon-Trent, by whom he had five children —one of his sons being the present eminent regius professor of ecclesiastical history in the university of Oxford, the biographer of Arnold, and the author of Sinai and Palestine.—T. J.

* STANLEY, Edward Henry, previously known as Lord Stanley, succeeded his father as earl of Derby in 1869. He was born at his father's seat of Knowsley, July 21, 1826, and educated first at Rugby under the late Dr. Arnold, then at Trinity college, Cambridge, where he graduated in 1848, taking a first-class in classics, and gaining other honours. In the same year he contested unsuccessfully the representation of the borough of Lancaster, and started on a transatlantic tour, in the course of which he visited the United States, Canada, and the West India islands. While absent he was elected (September, 1848) member for King's Lynn, succeeding Lord George Bentinck. On his return he published, in May, 1850, a pamphlet in the form of a letter to Mr. Gladstone, entitled "The Claims and Resources of the West India Colonies," and on the 31st of the same month he delivered his maiden speech in the house of commons. It was in support of a motion of Sir Edward Buxton, asking the house to affirm the injustice of admitting slave-grown sugar to compete with the free-grown sugar of our colonies. His views on the West India question were more fully developed in another letter to Mr. Gladstone, July, 1851, "Further Facts connected with the West Indies." Soon afterwards Lord Stanley proceeded to the East, to investigate and study the condition of the India question. During his absence his father, the earl of Derby, became prime minister, and appointed Lord Stanley under-secretary of state for foreign affairs—an office the duties of which he returned home to discharge. After the fall of the first Derby ministry, Lord Stanley distinguished himself in parliament and out of it as a social reformer, even associating his name with the support of such measures as the repeal of the newspaper stamp duty, the admission of Jews to parliament, and the exemption of dissenters from church rates—rather to the surprise of the political party of which he continued, and continues, to be a nominal member. It was doubtless owing to this peculiar attitude of Lord Stanley's, that in November, 1855, on the death of the late Sir William Molesworth, he was offered by Lord Palmerston himself the seals of the colonial office, which, however, on consideration he declined. In Lord Derby's second administration he was appointed, February, 1858, secretary of state for the colonies—an office which on the resignation of Lord Ellenborough in the following May, he exchanged for that of her majesty's commissioner for the affairs of India, becoming in August of the same year, under the new Anglo-Indian constitution, secretary of state for India and president of its council. An offer of a seat in this body was, it is understood, made by Lord Stanley to Mr. John Stuart Mill. Since the resignation of the second Derby administration, Lord Stanley has taken little part in parliamentary debate.—F. E.

* STANLEY, Edward John, second lord, of Alderley, is descended from a common ancestor with the earl of Derby, and was born in 1802. His father, the seventh baronet and the first Baron Stanley of Alderley, who was raised to the peerage in 1839, and died in 1850 in his eighty-fourth year, undertook a scientific voyage to Iceland in 1789, was a fellow of the Royal Societies of London and Edinburgh, and of the Society of Antiquaries, and was distinguished by his scientific and antiquarian attainments. He published in 1796 "Leonora," a tale from the German of Burger. The present lord, like his father, is a prominent member of the whig party. He represented for a considerable number of years the northern division of Cheshire, and was summoned to the house of peers in 1848 during his father's lifetime by the title of Baron Eddisbury of Winnington. He has held in succession the offices of under-secretary of state for the home department, secretary of the treasury, paymaster-general of the forces, under-secretary for foreign affairs, president and vice-president of the board of trade, and is at present postmaster-general and a member of the cabinet. His lordship married in 1826 the eldest daughter of Viscount Dillon, and has a very numerous family.—J. T.

STANLEY, John, an eminent musician and composer, was born in London in 1713, and died in 1786. Though blind from his childhood he early became a proficient in music, was chosen organist of Allhallows, Bread Street, London, and four years later received the degree of bachelor of music from Oxford university. He succeeded Handel as conductor of the oratorios, and Dr. Bryce as master of the royal band of musicians.

STANLEY, Thomas, an accomplished scholar and man of letters, was born in 1625. His father, Sir Thomas Stanley of Cumberlow in Herts, who was connected with the Derby family, was the author of several poems, and was knighted by Charles I. His son was educated in his own house by Fairfax, the translator of Tasso, and became a proficient both in the classical and modern languages. In 1639 he entered Pembroke hall, Cambridge, where he acquired a high reputation for scholarship, and in 1641 received the degree of M.A. It appears that in the previous year he obtained a similar degree from Oxford. There is reason to believe that he now made a tour on the continent. During the protectorate he resided in the Middle temple, London, and diligently prosecuted both his legal and classical studies. In 1649 he published a volume of poems and translations, which was reprinted in 1651 with additions. His reputation, however, rests mainly on his "History of Philosophy, containing the lives, opinions, actions, and discoveries of the philosophers of every sect," the first part of which appeared in 1655, and the third in 1660. The work has passed through four editions, the last and best being that of 1743, 4to. It displays solid and extensive learning, but the materials are not well arranged; and, as Hallam remarks, the author is merely a historian, and never a critic of philosophy. A Latin translation of the History of Philosophy, by Olearius, was published at Leipsic in 1711. Le Clerc had previously translated into the same language the part relating to the history of oriental philosophy, and published it at Amsterdam in 1690. It was subsequently inserted in the second volume of his Opera Philosophica. Stanley's next important work was his celebrated edition of Æschylus, which he published in 1663, with a Latin translation, an explanatory commentary, the Greek scholia, and the fragments, in 1 vol. folio. He was indebted to Casaubon, Dorat, and Scaliger for a considerable number of the conjectures embodied in this work; but after all these have been deducted, Mr. Hallam says, "Stanley's Æschylus will remain a great monument of critical learning." It was reprinted at the Hague in 1745, and a second time at Cambridge in 1809, with numerous emendations by Samuel Butler, afterwards bishop of Lichfield, in 4 vols. 4to, and 8 vols. 8vo. Stanley is said to have been a man of great benevolence and integrity, as well as learning. He died in London, 12th April, 1678. He left a son, who at an early age published Ælian's various histories, translated into English; London, 1665. A memoir of Stanley is prefixed to the edition of his poems, published in 1814–15, by Sir Egerton Brydges.—J. T.

STANLEY, William, an English divine, born in 1647, and died in 1731. Educated at Cambridge, he was made first prebendary and then canon residentiary of St. Paul's, London. In 1692 he became archdeacon of London, and in 1706 dean of St. Asaph. His "Faith and Practice of a Church of Englandman" was republished in 1807, with a memoir of the author.

STANLEY. See Derby.

STANYHURST, Richard, son of James Stanyhurst, speaker of the Irish house of commons, was born in Dublin in 1545 or 1546, and died in 1618. He studied at Oxford and Lincoln's inn; and turning Roman catholic, went to the continent, where he entered into holy orders, and became chaplain to Albert, archduke of Austria, at that time governor of the Spanish Netherlands. Stanyhurst's sister was the mother of Archbishop Usher. He wrote many works—"Harmonia, seu catena dialectica in Porphyrium;" "De Rebus in Hibernia gestis;" "De Vita S. Patricii;" "The Principles of the Catholic Religion," &c.

STANZIONI, Massimio, Cavaliere, an able painter, born at Naples in 1585. He was the scholar of Caracciolo, and became an imitator of Guido, whence he is sometimes called Il Guido di Napoli; but he also followed the then prevailing taste of Caravaggio. Stanzioni was an excellent colourist; some of his best works are still preserved at Naples in the church of the monastery of San Martino, and in the capella del Tesoro, in the cathedral. He died in 1656, leaving an account of the painters of Naples, which was used by Dominici in his well-known work, Vite dei Pittori, &c., Napolitani.—R. N. W.

STAPEL, John Bodæus A., a Dutch physician and botanist, was born at Amsterdam at the beginning of the seventeenth century, and died in 1636. He was educated at Leyden, and showed a taste for botanical pursuits. He collected materials for an edition of Theophrastus, but his premature death prevented him from publishing it. It was subsequently edited by his father. A genus of plants was named Stapelia by Linnæus.—J. H. B.

STAPLEDON, Walter, a learned prelate "of great parentage," founder of Exeter college and of Hart hall, Oxford, became bishop of Exeter in 1307. He accompanied the queen to France in 1325, but he remained faithful to the king, in consequence of which he became unpopular. Having been appointed guardian of the city of London in 1326, during the absence of the king in the west, he was attacked by the populace when walking in the streets, and beheaded on the 15th October.—D. W. R.

STAPLETON, Sir Robert, an English dramatist, the third son of a gentleman living at Carleton, Yorkshire, was born there at the commencement of the seventeenth century, and was educated in the monastery of the English benedictines at Douai. After his return to England he became a protestant. He was gentleman-usher to Charles I. whilst he was prince of Wales, and constantly shared the fortunes of his master. In 1642 he received the honour of knighthood; and when after the battle of Edgehill the king was driven into Oxford, Sir Robert attended him, and was created D.C.L. At the Restoration Stapleton was remembered by Charles II., and held office at court. He translated the Loves of Hero and Leander, from the Greek of Musæus, and afterwards dramatized the same story. He also translated Juvenal, and Strada's History of the Belgic War. His dramatic compositions are—"The Slighted Maid," produced in 1663; "The Step-mother," in 1664; "Hero and Leander," in 1669; and "The Royal Choice." He died 11th July, 1669, and was buried near the vestry door of Westminster abbey.—F.

STAPLETON, Thomas, a Roman catholic controversialist, born in Sussex in 1535, was educated at Canterbury, Winchester, and New college, Oxford. During the reign of Queen Mary he was prebendary of Chester. Afterwards he was professor of divinity at Douai and Louvain. He died in 1598. A collected edition of his works was published at Paris in 1620.—D. W. R.

STARK, William, M.D., was born at Birmingham in 1740. He studied medicine at Glasgow, Edinburgh, London, and Leyden. At the university of the latter town he obtained his medical degree in 1767. Returning to London in 1769 he became introduced to the scientific society of the period, and at the suggestion of Sir John Pringle and Dr. Franklin embarked in a number of experiments on diet. He commenced by feeding himself on bread and water solely, and then added various alimentary substances, carefully observing the effect of each diet on the various functions of the body. Each experiment was continued for from four to fourteen days. Unfortunately, he became a martyr to his scientific zeal; for, having commenced a diet of bread or flour, with honey and infusion of rosemary, it produced a diarrhœa, to cure which he substituted cheese for the honey. The result was that inflammation of the bowels and fever ensued, of which he died after an illness of five days. His works were published by Dr. J. Carmichael Smyth in 1788, 1 vol. 4to.—F. C. W.

STATIUS, Publius Papinius, was one of the most distinguished poets of the silver age of Latinity. His writings gained him extensive popularity, and were warmly praised by his contemporary Juvenal. Notwithstanding his poetical fame Statius was very poor, and in his later years abandoned the empty applause of the capital for the comparative tranquillity of Naples. He was of an amiable character, and tenderly attached to his wife Claudia. He was born about A.D. 60, and died about A.D. 100. Like Silius and Martial, he courted the favour of the tyrant Domitian by the most servile flattery. His extant works comprise—"The Thebaid," an elaborate heroic poem in twelve books, on the mythical wars of Thebes; "The Achilleid," a heroic poem on the exploits of Achilles, of which only the first two books survive—probably the work was left incomplete by the author; and "The Silvæ," a miscellaneous collection of short poetical pieces, consisting for the most part of epistles to his friends. The epic writings of Statius are graceful and pleasing, composed according to the strict rules of art, and evidently corrected and polished with the utmost care. Yet in modern times they have been little read, for they evince a total want of the creative faculty, and show that Statius had quite mistaken his own powers. The best passages resemble a feeble imitation of Virgil. "The Silvæ," though evidently written with much less care, and consisting merely of occasional pieces, are far more interesting. Besides throwing much light on the manners and customs of the Romans in that age, many of them possess great literary merit. One of the most pleasing of these poems is that written in honour of the marriage of Violantilla. One of the best editions of Statius is that by Lemaire in the Bibliotheca Classica, Paris, 1830.—G.

STAUNFORD or STANFORD, Sir William, an eminent English lawyer, the son of a London mercer, was born at Hadley, Middlesex, in 1509, and studied at Oxford. He entered Gray's inn upon leaving college, and there acquired such a reputation for legal knowledge that he was appointed autumn-reader to that society. He was made serjeant-at-law in 1552, queen's serjeant in 1553 when Mary ascended the throne, and in 1554 became a judge of common pleas, and received the honour of knighthood. He wrote "Placita Coronæ," and an "Exposition of the King's prerogative," and left many MSS. His "Placita Coronæ" has been often reprinted. He died in 1558.—F.

STAUNTON, Sir George Leonard, first baronet, the historian of Lord Macartney's embassy to China, was born of an ancient family, at Cargin in Ireland, in 1737. Educated for the medical profession, he settled in 1760 in London, where his general merits and his literature procured him the regard of Dr. Johnson, who on his departure for Guadaloupe in 1762 addressed to him an affectionate letter of regret and advice. In the course of years we find him attorney-general of Grenada, when Lord Macartney arrived out as governor of that island. They became firm friends, and on the capture of Grenada by the French were sent to Europe as prisoners of war. When, after their liberation, Lord Macartney was sent to India as governor of Madras, Staunton accompanied him as secretary, and his services were rewarded by a baronetcy and a pension. In 1792 he again accompanied as secretary Lord Macartney, sent ambassador to China; and wrote the well known "Account of Lord Macartney's Embassy to China," published in 1797, long a standard work on the aspects, manners, and customs of the Celestial empire. Sir George Staunton died in London in 1801.—F. E.

STAUNTON, Sir George Thomas, second baronet, son of Sir George Leonard Staunton, was born in 1781 at Milford, near Salisbury. He accompanied his father as a page in the embassy to China, and acquiring a smattering of Chinese in the passage out, was caressed by the emperor of China as the only member of the embassy who knew anything of the language of the Celestial empire. In 1798 he was appointed by the East India Company to a writership at Canton, where, occasionally visiting England, he resided for eighteen years, returning home finally with a considerable fortune. During one of his visits to England he published, in 1810, an English version of the penal code of China, his principal performance as a translator from the Chinese. Among his works was a volume of memoirs of his father, privately printed, and a narrative of the proceedings of Lord Amherst's embassy which he accompanied to Pekin as king's commissioner. From 1818 to 1833 he represented St. Michael's, Cornwall, and Heytesbury, Wiltshire, in the house of commons, where he afterwards sat as one of the members for South Hants, and from 1838 to 1852 for Portsmouth. His political principles were those of a moderate liberal. He printed in 1856,

for private circulation, a rather egotistical work, "Memoirs of the chief incidents in the public life of Sir George Thomas Staunton," and died at London in August, 1859.—F. E.

STAVELY, Thomas, a learned antiquary, was called to the bar in 1654, and died in 1683. He is author of "The Romish Horseleech" and the "History of Churches in England," the latter a very interesting and valuable work.

STEBBING, Henry, D.D., a polemical writer, whose celebrity is due to the part he played in the Bangorian controversy, and to his attacks on Bishop Hoadley, and on Warburton's Divine Legation of Moses. In the preface to his second edition, Warburton alludes to Stebbing as one of the "men in authority appointed, if you will believe them, inspectors-general over clerical faith." Stebbing's sermons were published in 3 vols. 8vo, 1788–90, with some account of the author prefixed. See also Nichols' Anecdotes.—R. H.

STEELE, Sir Richard, the founder of the periodical essay in England, was born in Dublin in 1671, of a family English on the father's side, while his mother was Irish. His father was secretary to the first duke of Ormond, and that nobleman happening to be a governor of the Charter-house, he was placed there after his father's death. At the Charter-house began his friendship with Addison, three years his senior, and whom he followed to Oxford in 1692, at the head of that year's "postmasters" for Merton. He remained at Oxford three years—writing a comedy, which he burned, and becoming so keen a politician, that he determined to go into the army and fight for King William. A relative of his mother (probably a Roman catholic), who was to have made him heir to an estate in Wexford, disinherited him in consequence of this resolution. Unable to procure a commission, he entered the army as a private in the guards, soon obtaining a cornetcy, and acting as secretary to his colonel, who procured him a company in Lord Lucas' fusileers. It was in 1701 that he published "The Christian Hero," which first disclosed to him his own literary powers. In the following year Captain Steele produced "The Funeral, or grief à la mode," a sprightly piece, which is said to have pleased King William, in whose last "table-book," according to Steele's own account, the author's name was inscribed as that of a person "to be provided for." The "Tender Husband" followed in 1703, and "The Lying Lover" in 1704; the former piece being dedicated to Addison, who wrote the prologue to it. He was now made gazetteer, or as we would say, editor of the *London Gazette*, and gentleman-usher in the household of Prince George. It was on Tuesday the 12th of April, 1709, that he launched No. I. of the Tatler, which was published every Tuesday, Thursday, and Saturday, until the 2nd of January, 1711. The design of the work seems to have been entirely Steele's own; and Addison, who on its first appearance was absent in Ireland, did not contribute to it until eighteen numbers or so had been published. Swift also was among the contributors; but by far the largest number of Tatlers were written by Steele himself, who added to the charming essays and sketches of which they mainly consisted, little items of news, deriving credit from his position as gazetteer. The Tatler was published at a penny, and its success was very great. Much greater, however, was that of the Spectator, the first number of which appeared on the 1st of March, 1711, and which was continued daily until the 6th of December, 1712. To an eighth volume of the Spectator, published in 1714, Steele contributed nothing, and his share in the first seven volumes is much less considerable than that of Addison; but of such portraits as those of Sir Roger de Coverley and Will Honeycomb, filled in by Addison, the original sketches are due to Steele. He had been made a commissioner of the stamp office during the publication of the Tatler. Dismissed from his post of gazetteer on the accession of the tories to power after the Sacheverell trial, he resigned his commissionership in 1713, and entered the house of commons as member for Stockbridge in Hampshire. Between March and October in the same year, he brought out the Guardian, to which Addison contributed. In June, 1714, he was expelled from the house of commons for having insinuated in the Englishman, and his pamphlet, "The Crisis," that the protestant succession in the house of Hanover was in danger from the then ministry. He spoke for three hours in his own defence, Walpole and Stanhope standing on each side of him at the bar, and Addison prompting him. His expulsion, however, was decided on by a vote of two hundred and forty-five to one hundred and fifty-two. On the accession of George I., Steele received a place in the household, the surveyorship of the royal stables, was made a justice of the peace for Middlesex, and going up with an address in 1715, was knighted. He was also appointed "governor of the royal company of comedians," of which he was deprived in 1720; but the patent, according to Mr. Forster, was restored to him when Walpole became supreme. In George's first parliament, he sat as member for Boroughbridge in Yorkshire; and when Addison was made secretary of state, he was appointed one of the commissioners for forfeited estates in Scotland, an office the duties of which took him much from London. His second wife, the "Prue" of his "Epistolary Correspondence," died in 1718. In 1722 his comedy, "The Conscious Lovers," was performed with great success. Gay, genial, thriftless, a man who, as Johnson said of him, "practised the lighter vices," a sanguine but unsuccessful projector to boot, Steele was constantly in difficulties. Retiring to Wales to retrench, it is said, for the benefit of his creditors, he died in 1729, after a residence of some three years in the principality. His "Epistolary Correspondence" was first published in 1787 by Nichols, who in 1789–91 brought out careful editions of the Tatler, Guardian, &c. There is a pleasant sketch of Sir Richard Steele in Mr. Thackeray's Lectures on the English Humorists, and an elaborate one vindicating him from Lord Macaulay's rather harsh criticism on him (Essay on Addison), in the article "Steele" in the *Quarterly Review* for March, 1855; reprinted, with additions, in the Historical and Biographical Essays (London, 1858) of its writer, Mr. John Forster.—F. E.

STEEN, Jan, one of the most distinguished of the Dutch painters of scenes of convivial life, was born at Leyden about 1626. He was a pupil of Nicholas Knupfer, and afterwards of Jan van Goyen, whose daughter he married. He was the son of a brewer, and at his father's suggestion, it is said, set up a public-house, where he studied the drinking scenes he painted with such wonderful skill, but at the same time gave way to the intemperate habits to which he had been always prone. Tradition has been uniform on this subject: but a recent biographer, T. van Westerheene, has laboured hard to prove that Jan Steen was really a sober man; and it is difficult to understand how a man who painted with so true and firm a pencil, finished his works so elaborately, and of whose pictures some three hundred are known, could have been the drunkard he is commonly represented. It is more likely that his poverty, and he is known to have left his family in distressed circumstances, arose from the time he spent in finishing his works so scrupulously, and the small prices he received for them; for it was not till some years after his death that his pictures began to be in request by collectors, and it was only by slow degrees they reached the prices they now command. His subjects are, however, mostly scenes of convivial life, and by no other Dutch painter have these been treated with such congenial humour; it is not unlikely therefore that he enjoyed in reality what he painted with so much relish. Besides his in-door tavern and out door festival scenes, he also painted children frolicking; some quiet domestic interiors, in the manner of Metzu; and a few scriptural subjects: but these, it is hardly necessary to say, are wholly unworthy of their themes. Several of his best pictures are in the great private collections of this country, but the National Gallery does not possess one. He died in 1679.—J. T-e.

STEENWYCK, Henry, the elder, a Flemish painter, born at Steenwyck in 1550, and died in 1603 or 1604. He painted chiefly architectural subjects, and his interiors of Gothic churches and convents, illuminated by torch-light, have never been surpassed. Steenwyck was a perfect master of chiaroscuro, being particularly successful in the distribution of his lights and shadows.

STEENWYCK, Henry, the younger, son of the preceding, born at Antwerp in 1589, and died at London a young man, but in what year is uncertain. Steenwyck, who followed his father's style, was a friend of Vandyck's, who recommended him to the notice of Charles I., by whom he was invited to England. His widow retired to Amsterdam, and painted pictures which made her famous, and brought very high prices.

STEEVENS, George, the editor of Shakspeare, called by William Gifford "the Puck of Commentators," was born at Stepney on the 1st of May, 1736. His father, from being a captain in the mercantile service of the East India Company, became a member of the court of directors. Steevens was an only son, and inheriting a fortune from his father, never followed any profession. He received his later education at King's college,

Cambridge, and there or elsewhere acquired a considerable knowledge both of the classics and of the earlier literature of England. Johnson's first edition of Shakspeare appeared in 1765, and in the following year Steevens made his first contribution to Shakspeare literature, "Twenty of the plays of Shakspeare, being the whole number printed in quarto during his lifetime," reprints of old quartos, with various readings—a work useful in its day, though the younger Boswell pronounces it to be "grossly incorrect." Steevens intended at this time to prepare an edition of Shakspeare; but becoming acquainted with Johnson, who lacked his peculiar lore, a coalition was formed, and the result was the Shakspeare known as "Johnson and Steevens," 1773, reprinted in 1778, and again in 1785 under the care of Isaac Reed. Steevens was at first a cautious editor and diligent collator, but after his quarrel with Edmund Malone (*q. v.*), he became an innovator; new-modelling Shakspeare's metre, and rejecting the first folio of 1623, he honoured with his peculiar favour the second of 1632. The results of this revolution were given to the world, in 1793, in a new edition of Shakspeare. To correct the proofs of this edition Steevens, it is said, nearly every day for eighteen months left his house at Hampstead at one in the morning, and walked to Isaac Reed's chambers (in Staple inn) to which he was allowed a key, and where he found a library of reference. To his friend of Staple inn Steevens bequeathed his own corrected copy of Shakspeare, which formed the basis of Reed's edition of 1803. In all respects Steevens was a peculiar man, ready to take offence and persistent in his enmities. His habits were latterly unsocial and recluse. He delighted in attacking littérateurs whom he disliked; and one favourite mode of annoyance was through anonymous and malicious paragraphs in the *St. James' Chronicle*. He was a master of mystification and literary hoaxing. The elder D'Israeli (Curiosities of Literature) affirms that the romantic story about Milton asleep under the tree at Cambridge, and the admiring Italian ladies, was an invention of Steevens'. He died at Hampstead in 1800. Steevens wrote the commentary on Hogarth's works attached to Nichols' Biographical Anecdotes of the painter, and he contributed largely to the Biographia Dramatica. Cole describes him as not only "well made, black, tall," but as "much of a gentleman, well-bred, civil, obliging," for in society he was politeness itself, and was specially courteous to the victims of his anonymous malice or of the ironical praise lavished in his notes to Shakspeare.—F. E.

STEFANO, called IL FURENTINO, painter, the grandson and disciple of Giotto, was born at Florence, 1301, and died at Pisa in 1350. Vasari says he greatly excelled his master, but all his works, except a Virgin and Child at Pisa, have perished. He is said to have understood and practised the rules of perspective better than any one before his time.

STEFFANI, AGOSTINO, a musician, was born at Castello-Franco, a small frontier town in the territory of Venice, in the year 1655. In his childhood he was a singer in some neighbouring cathedral; but he had not served more than two years in the choir, when a German nobleman was so much pleased with his voice and figure, that he procured his discharge, and took him into Bavaria. At the expense of this nobleman, Steffani was instructed in all the branches of useful and ornamental literature. The direction of his musical studies was committed to Ercole Bernabei. In compliance with the request of his patron, who was desirous of rendering his learning of further advantage to him, he took holy orders, and was soon afterwards made an abbate. In the course of his studies he had composed several masses, motets, &c., which after his promotion were performed in the chapel at Munich. The reigning duke of Brunswick, the father of King George I., was so greatly delighted with them, that he invited Steffani to the court of Hanover, and conferred on him the office of chapel-master. He also committed to his care the management of the opera, an entertainment which had then but lately found its way into Germany. After his settlement in Germany, Steffani applied himself wholly to the study of secular music, and composed many operas. These were performed at Hamburg between the years 1694 and 1700. He composed also a few madrigals in five parts, some of which are excellent. But the most celebrated of all his works are his duets for two voices. Of these compositions it is, perhaps, the best praise that Handel professed to imitate them, in twelve duets which he composed for Queen Caroline. The musical talents of Steffani, though great, were far from being the only distinguished part of his character. His great natural endowments enabled him to act in a sphere that few of his profession ever attained. He became a diplomatic character, and was frequently employed in negotiations to foreign courts. For his conduct in the scheme of erecting the duchy of Brunswick-Luneburg into an electorate, he received from the elector a pension of one thousand five hundred rix-dollars per annum; and by Pope Innocent XI., he was promoted to the bishopric of Spigna. Being now a statesman and a dignitary of the church, he forbore any longer to set his name to his compositions, adopting that of his secretary, Gregorio Puia; and perhaps influenced by the same motives, he in 1708 resigned his employment of chapel-master in favour of Handel. About 1724 the Academy of Ancient Music in London elected him their president. He died at Frankfort in the year 1730, after an indisposition of only a few days' continuance.—E. F. R.

STEFFENS, HEINRICH, was born at Stavanger in Norway, on the 2nd of May, 1773. He received his early education at Helsingör, whither his parents had removed in 1779, and in 1790 he entered the university of Copenhagen, where he greatly distinguished himself. Some years afterwards he went to Jena, and became a disciple of the philosophy of Schelling, acquiring also at Freiburg the friendship of the celebrated geologist Werner. He returned to Denmark in 1802, but two years later accepted a professorship in the university of Halle. In the great German war of independence Steffens played a conspicuous part, joining the Prussian ranks as a volunteer, and by his spirit-stirring speeches for liberty driving the students into the field of battle. Subsequently to the liberation campaigns, he became professor of physics and natural history at Breslau. In this capacity he remained there till 1831, when he was removed to a similar post at the university of Berlin. In the latter city his decease occurred, on the 13th of February, 1845. Steffens was a man of much mental originality, gifted with a brilliant imagination, and throwing around most of the themes which he treated the charm of a rich and vivid eloquence. His accomplishments were numerous and varied, and he wrote on many subjects, embracing the widely different fields of natural philosophy, theology, and lighter literature. Some of his more important works are "Gremdzüge der philosophischen Naturwissenschaft" (Principles of the Philosophy of Natural Science), and the "Anthropologie," in which he attempted philosophically to elucidate man's existence in connection with the universe. His novels, "Walseth and Leith," "Malcolm," and "The Four Norwegians," are remarkable for their vivid pictorialism and the deep religious sentiment that pervades them. Steffens has left an interesting autobiography, "Was ich erlebte," in ten volumes.—J. J.

STEIBETT, DANIEL, a musician, was born at Berlin in 1755, where his father was established as a manufacturer of pianofortes. His early talents attracted the notice of Frederick of Prussia, under whose patronage his musical studies were pursued. On the death of that monarch, Steibett quitted Berlin for Paris, where he remained some years; then came to London, and continued there till 1799, about which time he returned to Germany. He shortly after travelled into Russia, and took up his residence at St. Petersburg. When the Emperor Alexander ascended the throne, he appointed Steibett his chapel-master—a high and lucrative office, which determined the composer to settle finally in the capital of the great northern empire, where, after a lingering illness, he died in 1823. His compositions for the pianoforte are numerous, though most of them have been written with a view to extensive sale; or in other words, having been produced from pecuniary motives, are of a light kind, had their day, and are now forgotten. But those on which he meant to build his reputation show a vigorous and original genius, as well as a command of the resources of harmony. Among these are his grand sonata for pianoforte, dedicated to Madame Bonaparte; his sonata, op. 30; his concertos "La Chasse," and the universally known "Storm;" his two sonatas (op. 80), dedicated to Prince Galitzin; his first Fantaisie; the "Pot-Pourri;" his "Etudes," &c. Nor must his two beautiful ballets, "Le Retour du Zephyr" and "La Belle Laitiere," be passed unnoticed. He was the author of three operas—"Romeo and Juliet," written in the early part of his life; and "Cinderella," and "The Judgment of Midas," composed for the Imperial French theatre at St. Petersburg.—E. F. R.

STEIN, HENRICH FRIEDRICH CARL, Baron of, a celebrated German statesman, was born on the 15th of October, 1757, of an old and noble family, at Nassau on the Lahn. His father

belonged to that higher class of nobility which, according to the old German constitution, held immediately of the empire. This descent doubtless influenced the position which Stein afterwards assumed. Intended for the public service, he was sent in 1773 to Göttingen to study civil law and history, and then to Wetzlar, the seat of the imperial chamber. The glories of the empire had, however, faded, and Frederick the Great had made Prussia seem the loadstar of the youthful aspirations after German unity and nationality. In 1779 Stein entered the Prussian service as director of the mines at Wetter in Westphalia. In 1784, on the formation of the "Princes' League," he was sent as ambassador to Aschaffenburg. Two years later, on the death of Frederick, Stein accompanied two friends to England, where the republican opinions which he had cherished were greatly modified by what he saw. The enjoyment of rights and liberties which made England prosperous, was based upon custom and tradition rather than on written law; and Stein's sterling sense at once perceived that mere elaborate formulas and schemes of government projected for a people were useless in comparison with the simple regulations that leave room for self-development and self-government. On his return home he was enabled partially to apply his observations to the benefit of his countrymen in Westphalia, both in his administration of the mines, and in the capacity first of director and ultimately (1796) of president of the Westphalia chambers at Wesel, Hamm, and Minden. In 1804 he was called to Berlin to succeed Struensee as minister of finance and trade—an office which he held until the opening of 1807. His zeal and energy were conspicuous during this short tenure of office. He abolished the system of internal custom duties which hampered trade and manufactures; he gave a vigorous opposition to the introduction of paper money; and having all the impetuosity of a man of single purpose, he unfortunately quarreled with his colleagues. After the battle of Jena, being then with the king at Königsberg, he gave in his resignation. The battle of Friedland and the peace of Tilsit, by which Prussia was shorn of large territories and well-nigh reduced to the condition of a French province, necessitated the recall of Stein before the year had ended, and his nomination to the office of prime minister. If this recall was, as has been surmised, made at the suggestion of Napoleon, the conqueror had no reason to rejoice at his selection. To raise fallen Prussia to her place among the nations—to make her greater than ever—to make her Germany—but above all to expel the detested French from the German fatherland—was the all-absorbing thought of Stein's fiery soul. To this end he formed and fostered the Tugend Bund, the society which played so important a part in the liberation of Germany. He proceeded at once, to use his celebrated phrase, "to make up for the state's loss in *extensive* greatness, by *intensive* strength." He broke down the feudal privileges of the nobility which had trammeled the march of the nation; abolished serfdom and class distinctions in legal proceedings; and introduced a more liberal system of promotion in the army. "Stein's system," as it is still called, had vast ramifications, intended to embrace all parts of the commonwealth, administrative and political. But Napoleon grew suspicious of this earnest, wilful man; and in November, 1808, Stein was compelled to resign his post into the hands of the more cautious Hardenberg. He retired to Prague, where, in the society of other German and French emigrants, he kept alive the fire of patriotism and hatred of Napoleon. In 1812, after the meeting of kings and emperors at Dresden, Stein made his way, not without risk, to St. Petersburg, where he was soon joined by the patriot Arndt, who acted as his secretary. At the ear of Alexander I. Stein was a formidable foe to the French emperor. He followed the czar into Germany; was at the battles of Bautzen and Lutzen; and found much to blame in the conduct of Austria and the German princes. He was continually comparing the cold, cautious Metternich with the Stadions, men more of his own stamp. During the year 1813 Stein occupied the official position of supreme director of the interim central board of administration of the conquered provinces of Germany, till arrangements should be made for their final disposal in a general congress. His own ardent desire was to profit by the state of things, and make at most two powerful empires (one not being feasible) of Austria and Prussia, by the mediatizing of all the lesser kingdoms and duchies. With regard to France, he would have exacted from her much severer retribution than was actually demanded of her. Such views found small favour with the allies. After accompanying the sovereigns to Paris in 1814, he went to Vienna, and has characterized the work of the congress there as "a farce." The jealousy of Stein's comprehensive plans, felt by the minor German states, was expressed in the person of Montgelas the Bavarian minister, who succeeded in overthrowing all Stein's influence. Frederick William III., the king he had served so well, gradually abandoned Stein, and receded from the constitutional promises from which the latter had hoped for the speedy and complete regeneration of Prussia. Disgusted with the tide of reaction which manifested itself in the holy alliance, the patriotic minister retired into private life, enjoying at his favourite seat of Coppenburg in Westphalia the pleasures of a country life, and occasional communications with his old friends Count Münster and Baron Gagern. To the last he retained much of the temper and tone of an English constitutional minister. The court and government at Berlin took little notice of him, save in occasional marks of attention which could not decently be withheld from a personage so distinguished. In 1816 he received the order of the Prussian eagle. Two years later he was at the congress of Aix-la Chapelle. In 1827 he was named member of the Prussian council of state, and made marshal of the first assembly of states of Westphalia. On the publication of Bourrienne's Life of Napoleon in the same year, he replied in a pamphlet to certain statements reflecting on himself. Since his death his letters to Gagern have been published, in 1833, and his correspondence with Münster in 1841. He died in his castle of Coppenburg on the 29th June, 1831, with the reputation of an earnest patriot and a far-seeing statesman.—(See *Blackwood's Magazine*, lviii., 328.)—R. H.

STEINLA, Moritz, an eminent German line-engraver, was born in 1791. He was the son of a clergyman at Steinla, named Müller, and assumed the name of his birthplace in order to distinguish himself from several other engravers of the name of Müller. He studied art in Dresden academy, and engraving of one Böhn. For a time he was in business with a general engraver named Baruch. He then went to Italy to study the higher branches of his profession—at Milan worked under Longhi, and at Florence under Raphael Morghen. Here he distinguished himself by an engraving of the Cristo della Moneta of Titian, and still more by one of the Pietà of Fra Bartolomeo in the Pitti palace. On his return to Dresden in 1831 he was appointed professor in the Academy, and soon after engraved Raphael's drawing of the Massacre of the Innocents. His next, and most famous prints, were Holbein's Madonna, and the Madonna di San Sisto of Raphael, both in the Dresden gallery. He also completed Raphael's portrait of Pope Julius II., and his Madonna del Pesci, to study which he visited Madrid. Shortly after he had finished this plate his health gave way, and he died, September 21, 1858. Steinla was one of the best engravers of our time. Always scrupulously faithful to his original, and true in expression, he displayed also great precision of drawing, firmness of line, and general mastery over his graver, with largeness and refinement of style.—J. T–e.

STELLA, Jacques, a celebrated French painter, born at Lyons in 1596, was the son and pupil of François Stella, a Flemish painter settled in that city. Jacques Stella went to Florence when about twenty, and there stayed for some years in the employment of Cosmo II. as decorative painter. He then went to Rome, where he obtained the friendship and imitated the manner of Nicolas Poussin. Afterwards he visited Venice and Milan, where he was offered the post of director of the Academy. In 1634 he returned to France, and at the instigation of Cardinal Richelieu was appointed painter to the king, and assigned a pension of one thousand francs, with apartments in the Louvre. Stella painted scriptural, mythological, and pastoral subjects. In design and colour Poussin was his model; but his works were in his own day more esteemed in France than those of his master. They are coldly academical in character, feeble in style, unpleasant in colour. Stella rose to be principal painter to the king, and was made a knight of St. Michael. He died April 29, 1657. There are five well-known etchings by him, and some chiaroscuro woodcuts from his designs, which some authors say were engraved by him, but which appear to be more correctly attributed to P. Maupain.—J. T–e.

STENBOCK, Magnus, a Swedish general, born in 1664. He joined the Dutch army when young, and served in several campaigns in the Netherlands and on the Rhine with the allied forces. He followed Charles XII. into Russia, Poland, and Saxony, and by his zeal and courage contributed greatly towards

the victory of Narva. In 1707 he left Charles, and was appointed governor of Scania. In 1710 he routed the Danes near Helsingborg; but in the following year he fell in with the Danish fleet, by which he was attacked, and more than thirty of the Swedish vessels were lost. Afterwards he took Rostock, and in 1712 achieved the victory of Gadebusch, taking four thousand prisoners and various trophies. He then led the army into Holstein, burnt Altona, and was finally taken prisoner at Tonningen, where his army was hemmed in by the combined Danish, Saxon, and Russian forces. He died at Copenhagen in 1717, and was buried in that city with military honours.—W. J. P.

STENO, NICHOLAS, a Danish anatomist, was born at Copenhagen in 1638. He was a pupil of Bartholine. He discovered and described, in 1662, the duct of the parotid gland, which has since borne his name. Blasius, however, claims the discovery, affirming in a letter to Bartholine that he pointed out the duct to Steno. It would, at least, appear that Blasius had no idea of its function. Steno also seems to have been the first to recognize and describe the muscular structure of the pharynx. He went to Paris in 1664, where he taught in conjunction with Thevenot. He there pointed out the best way to examine the structure of the brain, by tracing its fibres. He afterwards went to Florence, and embraced the Roman catholic faith. Christian V. invited him to occupy the anatomical chair at Copenhagen. He was there charged by the protestants with apostasy, on which he returned to Florence, relinquished the study of anatomy, and became a priest. In 1677 Innocent XI. named him bishop (*in partibus*) of Titopolis and vicar apostolic of the north of Europe. He died 25th November, 1687. Amongst his anatomical writings are—"Observationes Anatomicæ," Leyden, 1662; "De Musculis et Glandulis," 4to, Copenhagen, 1664; "Discours sur l'Anatomie du cerveau," 12mo, Paris, 1669; "Observationes Anatomicæ ova viviparorum spectantes."—F. C. W.

STEPHANUS, BYZANTINUS, the author of a dictionary of ancient geography, is a writer whose date cannot be ascertained with certainty. It is known, however, that he lived some time between 400 and 700, and that he was a native of Byzantium. The original work is, with the exception of some valuable fragments, unhappily lost, and what we now possess is only an epitome made by a Greek named Hermolaus, under Justinian II. Stephanus was a grammarian, and his main object was apparently to trace the origin of the names of countries and cities, rather than to compose a geographical dictionary. He embodied, however, in the work so many extracts from ancient authors, now irrecoverably lost, and so large a fund of historical, topographical, and antiquarian knowledge, that the loss of the original dictionary is deeply to be regretted. The epitome which we possess is itself a bulky volume, and though badly arranged, and exhibiting obvious marks of ignorance and carelessness, has considerable value for students of ancient history. The best edition is that by Westermann, Leipsic, 1839.—G.

STEPHEN, the official name of the following popes:—

STEPHEN I., Bishop of Rome, filled the see from 253 till 257. He had a dispute with Cyprian respecting the baptizing of heretics. Refusing to hold communion with the christians in Africa and Asia Minor because of their opinion on this point, he went to an unwarrantable extreme. He suffered martyrdom in 257, and is reverenced as a saint in the catholic church.

STEPHEN II., became pope in 752. Aistulph, king of the Lombards, having got possession of the Grecian provinces in Italy, the exarchate of Ravenna, and the Pentapolis, endeavoured to obtain possession of Rome, or at least required the inhabitants of the capital and its duchy to pay him a capitation tax as their sovereign. Under these circumstances Stephen applied for help to his patron, Pepin, king of the Franks. After the latter had sent two legates to Aistulph to prevail upon him to desist, and their message had proved fruitless, Stephen went to France with the returning legates, where he crowned and anointed the king and his two sons. In 754 Pepin marched an army across the Alps, defeated Aistulph, and compelled him to give up Ravenna, with the exarchate, the Pentapolis, and all that he had plundered; but in the following year the Lombard king marched to Rome, ravaged the surrounding country, and laid siege to the capital. In compliance with Stephen's urgent solicitations Pepin repaired to Italy, defeated Aistulph, besieged him in Pavia, and compelled him to keep his promise by delivering up the exarchate and Pentapolis. These Grecian provinces were bestowed on St. Peter and his church; hence the pope intrusted the administration of the exarchate to the archbishop of Ravenna. Pepin thus laid the foundation of the pope's temporal power. Aistulph was succeeded as king of the Lombards by Desiderius; but when Ratchis, Aistulph's brother, though a monk, aspired to the throne, Stephen ordered the latter to return to his convent. This pope died in 757.

STEPHEN III., Pope, was elevated to the see of Rome in 768. He assembled a council in the Lateran, at which the supporters of Constantine, a layman who had thrust himself into the papal chair after the death of Paul I., were degraded. But another insurrection broke out, in quelling which Stephen was assisted by Desiderius, king of the Lombards. When the matrimonial alliance was arranged between Pepin's two sons—Charles and Carlomann—and two daughters of Desiderius, Stephen wrote a letter to the former strongly disapproving of the match, and threatening them with excommunication if they persisted; Charles, however, did marry a daughter of Desiderius. Towards the end of his pontificate Stephen was at variance with the king of the Lombards, who got and kept possession of part of the Ravenna exarchate. At the synod at Rome, held in 769, Stephen confirmed anew the worship of images, reliques, and saints, as well as of Mary. He died in 772.

STEPHEN IV., Pope, was elevated to the see of St. Peter in 816. He went to France to confer with St. Louis the Pious, and died soon after his return to Rome, in the seventh month of his pontificate, 817.

STEPHEN V., Pope, elected in 885. He had been consecrated by John, bishop of Pavia; but Charles the Fat wanted to depose him because he had not waited for his approval. The emperor, however, was appeased by Stephen's sending attestations of his being chosen according to the recognized forms. After Charles had been deposed and his monarchy divided, the pope took the side of Guido, duke of Spoleto, against Berengarius of Friuli in their dispute about the dominion of Italy; and crowned the former at Rome in February, 891. He died in 891. Stephen V. was of a generous and benevolent disposition, as was shown by his conduct to the poor of Rome after his accession.

STEPHEN VI., Pope, 896, became entangled in the Italian dispute then raging. In it he was under the influence of the leading Romans and Tuscans, on the side of Guido. He caused the body of his predecessor Formosus to be disinterred, stripped of the pontifical robes, and thrown into a common grave among laymen. By the adherents of Formosus Stephen was thrown into prison, and strangled in 897.

STEPHEN VII., Pope, from 928–30. Marozia and her husband Guido then ruled in Rome, and it is thought that they had put two popes to death. Stephen VII. must have been entirely under their influence. No particulars of his reign are known.

STEPHEN VIII., 939, is said to have been a relation of Otho I. Alberic, son of Marozia, ruled Rome in his day. In a popular tumult of the Romans he was roughly used, and crippled for the rest of his life. Stephen died in 942.

STEPHEN IX., Pope, 1057, was brother of Godfrey, duke of Tuscany, abbot of Monte Casino, and cardinal. Following Hildebrand's advice, he sent two legates to Milan to enforce the decrees respecting celibacy. He issued decrees against simony, enforced a more rigid discipline in his former monastery of St. Casius, exempted the clergy from the jurisdiction of civil courts, and from paying tribute to laymen. It would seem that he had a plan to create a national empire in Italy by crowning his brother Godfrey king. But death prevented the carrying out of the scheme. He caused the Romans to swear to wait for the return of Hildebrand from Germany before they chose his own successor, but they did not abide by their oath. The separation of the Greek church from the Roman took place in his time. Stephen died at Florence in 1058.

Those who make ten popes of the name of Stephen make Stephen II. the successor of Zacharias. As, however, he died three days after his election, without being consecrated, he has been omitted in the above series.—S. D.

STEPHEN or STEPHAN is the name of five kings of Hungary:—SAINT STEPHEN, so called from having been the first christian king of his people, was the son of Geysa, the fourth duke of Hungary, and a remote descendant of Attila. Stephen who bore the name of Vaik previous to his baptism, was intrusted to the care of Adelbert, archbishop of Prague, for his education. On succeeding to his father's throne, about the year 1000, he assumed the regal title, and applied to Pope Sylvester II. for

his benediction and consecration. These being granted, he was crowned by the name of Stephan. He subdued a formidable party of his subjects, who rebelled in favour of the old idolatrous religion. He was constituted by the pope apostle of Hungary, and held in his hands the administration of spiritual affairs in all his dominions—a rare privilege then in Christendom, and one which was renewed at the council of Constance to the all-powerful Sigismund, emperor of Germany and king of Hungary. Stephan's wars with the prince of Transylvania and the duke of Bulgaria terminated in his triumph and the annexation of the conquered territory to Hungary. His decrees and laws for the organization and administration of the kingdom, justly entitle him to the gratitude of his people. He created a national council, consisting of the lords temporal and spiritual, and the middle-class of nobility. He divided the country into counties, and laid the foundation of municipal institutions. The close of his life was embittered by domestic afflictions, and a contest for Bavaria, which, by right of his wife Gisela, sister to the Emperor Henry II., he claimed for his son. The death of the son put an end to the war. Stephan died in 1038, at the age of sixty, and was canonized by Pope Benedict IX.—STEPHAN, the son of Coloman, was notorious for his cruelty, which procured him the name of the Thunderer. He succeeded his father in 1114. His reign is barren of interest, being passed in predatory wars with his neighbours, to whom he became a source of terror, until he met with a signal defeat at the hands of the Byzantine emperor, John Commenus. In 1131 Stephan abdicated the crown, and retiring to a monastery died shortly afterwards at Waradin.—STEPHAN, the son of Geysa II., ascended the throne in 1161, and distinguished himself by his warlike qualities. Having formed a league with Manuel Comnenus against the Venetians, he entered Dalmatia at the head of an army, and made himself master of many important towns there. He was suddenly called home by the news of treason in his own family, and reached Hungary only to find it divided between his two uncles. He defeated the usurpers and kept his kingdom till his death, which took place in 1175.—STEPHAN, uncle of the preceding, has no other title to rank among the kings of Hungary than his usurpation of the supreme power for a period of six months, at the instigation of the Emperor Manuel. He was defeated by his nephew Stephan III., and died a fugitive at Semlin in 1163.—STEPHAN, generally styled the Fourth, no account being taken by loyal annalists of the last-named king, was the son of Bela IV., and ascended the throne in 1270. His country had been desolated not long before by the Tartars under Batoo Khan, yet he nevertheless took part with the Austrians, who under Rudolph of Hapsburg were waging war against Ottoacer, king of Bohemia. He died after a brief and troubled reign in 1272.—R. H.

STEPHEN, KING OF POLAND. See BATHORY.

STEPHEN, SIR JAMES, essayist and historian, was the third son of the late James Stephen, well known for his exertions in the cause of antislavery and as a member of the party which received the name of "the evangelical succession." Sir James Stephen was born at Lambeth on the 3rd of January, 1789, and completed his education at Trinity hall, Cambridge, where he took the degree of LL.B. in 1812. Called to the bar at Lincoln's inn in 1813, he was soon afterwards appointed by Lord Bathurst legal adviser to the colonial office, and he practised at the equity bar for eleven years. He retired from the active practice of his profession in 1824, accepting the office of counsel to the board of trade while he retained his former position at the colonial office. In 1834 he was appointed assistant under-secretary, and in 1836 permanent under-secretary of state to the colonies, an office which he retained until 1847, when he was forced by illness to resign it. During his tenure of those secretarial offices, the chief labours of the colonial department devolved upon him, though the public saw nothing of his services; and he is understood to have been the principal agent in arranging the final abolition of slavery and the establishment of responsible government in Canada, &c. It was as a writer in the *Edinburgh Review* that Sir James Stephen first became known to the general public. To that periodical he contributed between 1838 and 1848 a series of essays, chiefly on subjects connected with religious biography, which, by the vigour of their style and the thinking power displayed in them, attracted great attention, and helped to supply the void left by the gradual withdrawal of Lord Macaulay from the pages of the *Edinburgh*. Among the most remarkable of them were the essays on Luther, Port Royal, Loyola, Baxter, the Clapham sect, and Isaac Taylor. Almost all of them were written by way of relaxation during moments of leisure snatched from the severe duties of the colonial office. They were published in a collective form in 1849 as "Essays in Ecclesiastical Biography," and have gone through several editions. On resigning office, Sir James (previously Mr.) Stephen was made a privy councillor and a K.C.B. In the summer of 1849, he was appointed professor of modern history at Cambridge, an office which he retained until his death; and he was professor of modern history and political economy at Haileybury from the beginning of 1855 to the closing of the college at the end of 1857. His well-known "Lectures on the History of France," a subject to which he intended to devote much of his attention, were delivered at Cambridge in 1850, and published in 1852. Sir James Stephen died at Coblentz on the 14th September, 1859. A memoir of him by his son, Mr. Fitzjames Stephen, is prefixed to the edition of the Essays published in 1860.—F. E.

STEPHENS or STEPHANUS: the name of an illustrious family of scholars and printers:—

STEPHENS, HENRY, the founder of the family, was born at Paris in 1470. In that city he had a printing establishment, which he employed chiefly in the production of works on theological, philosophical, and mathematical subjects. One of the most remarkable of these was a Psalter, in five columns, published in 1509. Henry Stephens died at Lyons in 1520, and his widow married Simon de Colines, another celebrated printer, who carried on the business till his death in 1547.

STEPHENS, FRANCIS, *primus*, was the eldest of the three sons of the preceding. He was a partner of Simon de Colines, but he does not seem to have printed many works.

STEPHENS, ROBERT, *primus*, the second son of Henry Stephens, was born at Paris in 1503. He received a learned education, and after his father's death conducted the printing business along with De Colines. In 1539 he was appointed printer to the king of France, on whose decease he retired to Geneva, where he died in 1559. He had given offence to the Sorbonne by printing a Latin Bible with notes that savoured of the reformed doctrines, to which Stephens was himself attached, and he consequently believed it unsafe to reside any longer in his native country. The types used by Robert Stephens were of exquisite beauty, and it is said that he was so exact in printing the works that issued from his press that he was in the habit of exposing the sheets in public for examination, offering rewards for the detection of any errors discoverable in them. His Hebrew Bible, 8 vols., in 16mo, 1544, and his Greek Testament, 2 vols., 16mo, 1546, are very scarce and valuable. The last is commonly called "O Mirificam," from the first words of the preface. Stephens compiled a great work, "Thesaurus linguæ Latinæ," in 4 vols., folio, which has often been reprinted in other countries, and is a noble monument of the learning and industry of its author. The works published during the latter years of his life, and while he resided at Geneva, are chiefly of a theological and controversial nature, being treatises written by Calvin, Beza, and other eminent reformers. Robert Stephens has left behind him a great name in the history of literature, and his contemporaries generally agree in placing him above the greatest scholars of his age.

STEPHENS, CHARLES, the third son of Henry, was about a year younger than his brother Robert. He studied medicine, and took his doctor's degree in that faculty. Being afterwards engaged by Lazare Baif as tutor to his son, he accompanied the former in 1540 on his embassies to Germany and Italy. Returning to Paris, he continued the practice of the medical profession until the time of his brother Robert's departure for Geneva, when the whole of the family printing establishment passed into the hands of Charles. He was subsequently nominated royal printer. The typography of the works issued by Charles Stephens is admirable, and he appears to have published many books on various subjects, some of which were written by himself. He died in 1564.

STEPHENS, HENRY, *secundus*, the most distinguished member of the entire family, was the son of Robert, and was born at Paris in 1528. As a boy he evinced extraordinary abilities, and cultivated with the greatest ardour the study of the classics, and especially of the Greek language and literature. He vigorously prosecuted the same business which had rendered the name he bore so illustrious, and undertook long journeys to different countries in order to examine, or if possible discover the treasures

of learning concealed in ancient manuscripts. In 1556 and subsequent years many works of great importance issued from his establishment. He was accounted the ablest Grecian of his time, and published correct and beautiful editions of the best Greek writers. In 1572 appeared his famous Thesaurus of the Greek language, in 5 vols. folio—a work of transcendant merit, and which, as has been truly remarked, made an epoch in the history of Greek philology. In this publication Stephens had sunk nearly all his capital, and his assistant Scapula having disingenuously published an abridgment of it, the sale of the Thesaurus was stopped, its author became involved in difficulties—in fact was all but irretrievably ruined. The subsequent career of the great printer was marked by increasing misfortunes, although he enjoyed a temporary gleam of prosperity in the friendship of the French sovereign, during the continuance of which he spent much of his time at Paris, neglecting his own establishment at Geneva. In 1597 he finally left the latter place for France, and died the following year, a forlorn and solitary wanderer, at the advanced age of seventy, in the public hospital of Lyons.

STEPHENS, ROBERT, *tertius*, son of Robert Stephens, *secundus*, wrought in the printing establishment belonging to his father, from 1606 till 1631. He published a number of works, and also distinguished himself as an author.

STEPHENS, PAUL, son of Henry Stephens, *secundus*, was born at Geneva in 1566, and carried on there his father's business, conducting it with untiring industry and energy from 1599 to 1627. During that period he issued a large number of publications, among which may be mentioned, as specially redounding to his credit, editions of the dramas of Euripides and Sophocles. His last production was an edition of the Greek lyric poets in 1626. The following year he sold his establishment. Nothing is known of his subsequent history, or of the time of his decease.

STEPHENS, FRANCIS, *secundus*, was the son of Robert Stephens, *primus*, and, like the rest of the family, was a good classical scholar. After his father's death he established at Geneva a printing-office, which he conducted on his own responsibility for a number of years. He was not, however, very successful; and in 1582 gave up the business and went to reside in Normandy. Little more is ascertained regarding him.

STEPHENS, ANTONY, son of Paul Stephens, and the last of this family of scholars and printers, was born at Geneva in 1592. Having completed his education at Paris, he there abjured protestantism and embraced the Roman catholic faith. He adopted the profession of his ancestors, and received the title of royal printer. His earliest work dates from 1613, and for many years he carried on the business with hereditary zeal and ardour. But various circumstances afterwards conspired to plunge him in difficulties; and reduced at last to destitution, he died at Paris in 1674. All his children had predeceased him.—J. J.

STEPHENS, ALEXANDER, a miscellaneous writer, was a native of Elgin, and was born in the year 1757. After receiving the usual preliminary training in the grammar-school of his native town, he completed his education at the university of Aberdeen. He was a contributor to the *Monthly Magazine* and other periodicals; and was the author of a "History of the War of the French Revolution;" "Memoirs of Horne Tooke;" "Public Characters," &c. He died in 1821.—J. T.

* STEPHENS, JOHN L., an enterprising American traveller, In 1837 he published "Travels in Egypt, Arabia Petræa, and the Holy Land;" and in the following year, "Travels in Greece, Turkey, Russia, and Poland." These works are marked by shrewdness and sprightliness, but exhibit also occasional offences against good taste. More sober and much more important as a contribution to general knowledge are his "Incidents of travel in Central America," the results of a journey performed in 1839, when Mr. Stephens was invested with an official character by the United States government. This work is copiously illustrated from Mr. Catherwood's drawings. In 1843 appeared "Incidents of travel in Yucatan," a supplement to the last-named book, abounding in curious particulars of ancient American remains, including no less than forty-four ruined cities. This book is also handsomely illustrated with plates, which are extremely curious and interesting.—R. H.

STEPHENSON, GEORGE, the father of the modern railway system, was born at Wylam, about eight miles west of Newcastle-on-Tyne, on the 9th of June, 1781, and died at Tapton house, near Chesterfield, on the 12th of August, 1848. He was the second of the six children of a good and honest workman, Robert Stephenson, then fireman of the pumping engine of Wylam colliery. In his childhood he received no school education, and was employed successively as a cowherd, a ploughboy, and a driver of gin-horses. During that time, however, he showed a taste for practical mechanics by modelling in clay the steam-engines which he saw in the neighbourhood, and about which it was his ambition to be employed. At the age of fourteen he obtained the first step towards the fulfilling of his wishes, by being engaged to assist his father, then fireman at Dewley. From that time forth his advancement was rapid, owing to his great energy, intelligence, and perseverance. At the age of fifteen he was employed as a fireman; at seventeen he was promoted to the duty of "plugman," that is to say, to the care of the pumping apparatus of an engine; and at twenty, he was further promoted to the duty of "brakesman," that is, to the care of the working and regulation of the speed of a winding-engine. He was noted for his strength, activity, and courage, and his dexterity in bodily exercises, as well as for his skill in various handicrafts, such as shoemaking, the cutting out of clothes, and the cleaning and mending of clocks, by which trades he was enabled to add a little to his small earnings. By manual labour and personal observation he acquired much practical knowledge of the steam-engines, and other machinery, used in his native district. Becoming sensible of the great disadvantages under which he suffered from the want of book-knowledge, he applied himself, about the age of eighteen, to learn reading, writing, and arithmetic, by attending classes after working hours, and studying even during the day in his short intervals of leisure; and having mastered the elements of learning, he eagerly sought after every sort of knowledge. In 1802 he was appointed to the care of the winding steam-engine of the inclined plane at Willington quay, on the Tyne, below Newcastle; and on the 28th of November of that year he married Frances Henderson. On the 16th of October, 1803, his son Robert was born; and in the course of the following year he had the misfortune to lose his wife. In 1804 he became brakesman at West-Moor colliery, Killingworth. He quitted that situation for a time to superintend the working of a steam-engine at Montrose, in Scotland, but returned to it after a short absence. About this time his father, having lost his eyesight by an accident, became dependent upon him for support. About 1807 or 1808 he was drawn by ballot for the militia, and his whole savings were swept away in providing a substitute. He had thoughts of emigrating to the United States, but had not the means of paying the expense. In 1810, having offered to repair and render efficient a pumping engine at Killingworth high pit, which had got out of order, he succeeded so well that he at once obtained a high reputation in the neighbourhood as an "engine-doctor." In 1812 he was appointed "engine-wright," or principal mechanical engineer, of Killingworth colliery. He soon afterwards began to turn his attention to the locomotive engine, which had already been for some time in use on mineral railways. The first suggestion of the use of the steam-engine for locomotion on land is ascribed to Savery. Watt, in consequence of a suggestion made by Robison in 1759, took patents in 1769 and 1784 for the application of his steam-engine to locomotion; but these inventions were never carried into effect. The first locomotive steam-engine actually made and set to work was the invention of Cugnot, a French engineer, who exhibited a model of it in 1763. It was tried, with imperfect success in 1769, and an improved engine of the same kind was tried with somewhat better results in 1770; but its use was abandoned on the ground of danger. William Murdock, Watt's assistant, made a small working model of a high-pressure locomotive engine in 1784. Its performance was so good as to show that it would probably have succeeded on the large scale. The first practically successful locomotive engine was that of Trevithick and Vivian, which was patented in 1802. It was constructed and tried on common roads in the same year, and on a railway, near Merthyr Tydvil, in 1804. On the latter occasion it drew a net load of ten tons at five miles an hour. After various inventors had long exerted their ingenuity to little purpose in devising means of giving the locomotive engine a firm hold of the track by means of rackwork rails, and toothed driving-wheels, legs and feet, warping chains, and other contrivances—William Hedley, the viewer of Wylam colliery, made in 1813 the important discovery that no such aids were required, the adhesion between smooth wheels and smooth rails being sufficient; and in accordance with

that discovery, Blackett, the owner of that colliery, caused a locomotive engine to be made for running on a tram-road; being a railway in which the wheels are without flanges, and are guided by ledges on the rails. Soon afterwards the proprietors of Killingworth colliery commissioned their engine-wright, George Stephenson, to make a locomotive. It was completed and tried on the 25th of July, 1814, and was the first engine in which smooth wheels were made to run upon edge-rails. The performance, though satisfactory on the whole, and at least equal to that of previous locomotive engines, was found not to be cheaper than that of horse power. Stephenson, having well considered the means of obtaining a better result, devised and carried out, towards the end of the same year, his great invention of the blast-pipe, whereby the rate of combustion of the fuel, the original source of the power of the engine, is made to adjust itself to the work which the engine has to perform, and is made capable, when required, of being increased to many times the rate at which fuel is burned in the furnace of a stationary engine of the same size; and in making that invention he took the step which led to the subsequent immense development of the power and speed of locomotives. In a second locomotive (for which he took a patent in 1815, jointly with Ralph Dodds, then viewer of Killingworth colliery), he introduced many improvements in the details of the construction and mechanism; such as the direct action of the connecting-rods on the wheels and the coupling of the axles by means of rods and crank-pins, so as to dispense with the toothed gearing formerly employed, which had been a cause of waste of power and wear of material. Engines constructed upon that plan by Stephenson, in 1816, are in use at Killingworth to this day. In 1823, with the assistance of capital furnished by his friends, Edward Pease and Thomas Richardson, he founded his locomotive engine-factory at Newcastle, which was the first work of the kind ever established, and which still subsists on a greatly extended scale. The locomotive engine, in the state to which it had now been brought, excelled horse-power in economy; but it was only equal to ordinary horses in speed. In order to obtain the great speed at which locomotives now run, it was necessary to devise means of producing a greatly increased volume of steam, with a boiler of moderate bulk. This was accomplished by Stephenson, when in 1829 he combined with the blast-pipe the tubular boiler, which had been suggested to him by Booth; having been invented, independently and nearly at the same time, by Booth in England and by Séguin in France. On the 6th of October, 1829, occurred the famous competition of locomotive engines, when the prize offered by the directors of the Liverpool and Manchester Railway was gained by George and Robert Stephenson's engine, the "Rocket," the parent of all the swift and powerful locomotives of the present day; and the eye of man beheld for the first time a machine running at the speed of a mile in two minutes. Up to that time, ten or twelve miles an hour had been looked upon as the utmost limit of conceivable velocity in travelling; and the general amazement at the performance of Stephenson's engine reached a pitch of which no description can convey an idea. The "Rocket," like everything made by Stephenson, continued long afterwards to be serviceable. It is recorded to have run, on one occasion, four miles in four minutes and a half; a speed scarcely exceeded by any engine of the present day. It is now preserved as a monument of inventive genius in the South Kensington museum. In compliance with a limitation of weight prescribed by the directors, the "Rocket" weighed less than four tons and a half, and its tractive power was proportionately limited. George Stephenson and his son Robert soon proceeded to carry out the same principles of construction and action in heavier and more powerful engines, and were followed by various other engineers. The ordinary weights of locomotive engines now range from twenty to thirty tons; and for special purposes engines are used weighing forty tons, or even fifty tons, and upwards. In the course of the autumn of 1815, the invaluable invention of the miner's safety-lamp was made independently and simultaneously by George Stephenson and Sir Humphrey Davy. Davy deduced his invention from his scientific knowledge of the laws of combustion and the properties of flame. Stephenson, without the aid of that knowledge, arrived at an invention identical in principle, though somewhat different in detail, purely by a series of trials made at great personal risk. Both lamps depend on the principle that coal-gas requires a white heat for its ignition; in consequence of which flame cannot be communicated through narrow metallic passages so long as the metal is kept below a white heat. In the "Davy lamp" the flame is inclosed within a chimney of wire gauze; in the "Geordy lamp" (as that of Stephenson is called by the miners) the flame is inclosed in a glass chimney, while the fresh air is supplied and the burnt gases discharged through two sets of narrow tubes, at the top and bottom of the lamp respectively. A fierce dispute was carried on for some time as to the originality of those inventions, but with very little reason, for both were unquestionably original. The advantage of temper during the controversy was on Stephenson's side; he and his friends having always admitted Davy's claims as a scientific discoverer and independent inventor. In consequence of the presentation in 1816 of a testimonial to Davy, a similar testimonial was raised by subscription for Stephenson in 1817. The subscription amounted to £1000. Soon after the completion of his second locomotive, Stephenson began to turn his attention to the improvement of the railways, upon the smoothness and firmness of which the efficiency of the locomotive to a great extent depends. He invented an improved joint and chair, which (along with Mr. Loch) he patented in 1816. In 1818 he made, along with Mr. Nicholas Wood, the eminent mining engineer, then colliery-viewer at Killingworth, a series of important experiments on the resistance to the motion of carriages on railways. In 1819 he undertook his first piece of business as a "civil engineer," in the customary acceptation of the term—the planning and execution of the Hetton railway, in which he was assisted by his younger brother Robert. That line was opened in 1822. In 1817 the first public railway ever made, the Stockton and Darlington railway, was projected by Edward Pease, with the co-operation of some other capitalists of the district; and after a hard struggle, an act of parliament for its construction was obtained in 1821. The original intention of the promoters of that line had been to work it by horse-power; but Stephenson, having been introduced to Pease by Mr. Nicholas Wood, so convinced him and the other directors of the advantages of steam-power, that they resolved to intrust Stephenson with the execution of their railway, and to obtain authority to use locomotives. A new act for that purpose was obtained in 1823. The Stockton and Darlington Railway was opened on the 27th of September, 1825. Besides being the first public railway, it was the first railway on which passengers were carried. It is on record, that shortly before its completion, Stephenson foretold that the time would come, "when mail-coaches would go by railway, and railways would be the great highway for the king and his subjects; when it would be cheaper for a working man to travel by railway than to walk on foot;" a prophecy which he lived to see accomplished. The speed at first adopted on the Stockton and Darlington railway did not exceed that of conveyance by horse-power; but in this respect a new era was at hand. About 1821 a railway between Liverpool and Manchester was projected by Mr. Sandars, Mr. Moss, and others of the leading capitalists of those cities. The first survey was made by Mr. William James, but was very imperfect, owing to interruptions by the landowners and population of the district. The promoters, having in view the use of locomotive engines, sent James to Killingworth to observe their performance there. His report was favourable; and that circumstance led to the employment of Robert Stephenson to assist him in a second survey. This too proved a failure, like the first, and from similar causes. In 1824 George Stephenson was appointed engineer-in-chief of the undertaking, and a third survey was proceeded with, but was rendered very imperfect by obstacles similar to those of the first and second. The scheme was brought before parliament in 1825; it met with the most determined opposition from landowners and canal companies; Stephenson's proposal for working the line by locomotives, at speeds not exceeding ten miles an hour or thereabouts, though based on long experience, was denounced by various engineers as visionary; and though the preamble was carried, the clauses empowering the company to buy land and make the railway were thrown out in committee, and the scheme was thus defeated. The promoters now engaged Messrs. George and John Rennie to make a fourth survey, which was accomplished by those engineers, with the assistance of Mr. Charles Vignoles. The course of the line was altered, so as to be as little obnoxious as possible to the landowners. The capital was found to be too small; but the deficiency was made up by the marquis of Stafford (afterwards duke of Sutherland), who, as the result proved, acted on that occasion with sagacity, as well as with liberality. The parlia-

mentary contest was not so severe as before, and the act was obtained at last, in the session of 1826. The promoters immediately afterwards appointed Stephenson their chief engineer; and he at once removed his residence to Liverpool, and commenced his operations by forming the line across Chat Moss, an obstacle which the opponents of the undertaking had pronounced impassable. He accomplished this by draining the moss along the course of the line as thoroughly as possible, and floating the railway upon it by means of a sort of raft of dry peat and hurdles. The construction of the railway, involving heavier and more numerous works than had ever before been carried out on any line communication, was nearly completed in 1829. The directors, after much hesitation as to the best kind of motive power for their traffic, were induced, by the success of the locomotive engine on the Stockton and Darlington railway, to resolve on the employment of that mode of propulsion; and they accordingly offered a prize for the best locomotive which should fulfil certain conditions; one of which was, a minimum speed of ten miles an hour. The astonishing result has already been stated. On the 1st of January, 1830, the first trip was made along nearly the whole length of the railway; and on the 15th of September it was formally opened, by the running from Liverpool to Manchester of a procession of trains, drawn by eight of Stephenson's engines; which were driven respectively by George Stephenson himself, his son Robert, his brother Robert, and his assistants Locke, Gooch, Allcard, Swanwick, and Harding. Thus was the modern railway system first established. Its extension followed rapidly; and a leading part in it was taken by George Stephenson. He was the first engineer of the Grand Junction railway, connecting the Liverpool and Manchester railway with Birmingham: that line was completed by his pupil Locke (*q.v.*). He was, in conjunction with his son, chief engineer of the London and Birmingham railway, one hundred and twelve miles long, which was commenced in 1833, and opened in 1838. He was also chief engineer of the Manchester and Leeds, the Birmingham and Derby, the Sheffield and Rotherham railways; the Midland, the York and North Midland, the Chester and Crewe, the Chester and Birkenhead, the Manchester and Birmingham, and the Maryport and Carlisle railways, which were opened in 1839 and 1840; making a length of three hundred and twenty-one miles of railway, exclusive of the London and Birmingham. He retired from the active practice of civil engineering in 1840; but for many years afterwards he was still consulted as to various British and foreign lines of railway. He was the original projector of the line from York by Darlington and Newcastle to Berwick, afterwards carried out by Robert Stephenson. During the latter years of his life his chief business occupations consisted in the management, with great skill and success, of extensive coal mines and lime works, the former of which he had discovered and acquired during the construction of lines of railway. He resided with his second wife, Elizabeth Hindmarsh, whom he had married in 1819, at Tapton house, a large and finely situated mansion near Chesterfield, in the neighbourhood of his principal coal mines. He occupied his leisure in gardening and farming, in which he had much skill, and in various scientific pursuits. He condemned strongly the wild schemes brought forward during the "railway mania" of 1844–45; and though beset with entreaties at that time to give at least the sanction of his name to innumerable proposed lines, he was deaf to them all, except in the case of a few projects of unquestionable soundness. He took a strong interest in his son's works, and frequently visited the Conway and Britannia bridges; but he did not live to see them completed, having been cut off by an attack of intermittent fever, in the sixty-eighth year of his age, on the 12th of August, 1848, as already stated. The designs of George Stephenson's engineering works are marked at once by caution and boldness, enterprise and sound judgment; their execution, by solidity and durability, conscientious care, and a thorough mastery of practical details. He possessed in an eminent degree the power of gaining the confidence of his employers, the respect and obedience of those employed under him, and the esteem and friendship of all who knew him. His generosity to those who stood in need of it was bounded only by his means. During his early employment in connection with coal mines, he often faced deliberately the most frightful dangers, in order to insure the safety of his fellow-workmen. In person he was well-made, active, and strong; his head was finely formed, and his features expressive and pleasing; in mind, he united courage, firmness, kindness, and sagacity, with unflagging cheerfulness and good humour. In short, he was gifted with one of the rarest combinations of physical and mental excellence that has ever fallen to the lot of man.—(Smiles' *Lives of the Engineers*, vol. iii.; Wood's *Practical Treatise on Railroads*.)—W. J. M. R.

STEPHENSON, ROBERT, an engineer second only to his father, was born at Willington Quay on the 16th of October, 1803, and died on the 12th of October, 1859. He was the only child of George Stephenson, who at that time was working as an engine-brakesman. His father, sensible how much he had himself suffered in his youth from the want of education, procured him the best instruction that he could afford out of his then small income. In 1818 he was bound apprentice to Mr. Nicholas Wood, the eminent mining engineer, with whom he remained for three years. In 1820 his father sent him for a single session to the university of Edinburgh, where he studied natural philosophy under Leslie, natural history (including mineralogy and geology) under Jameson, chemistry under Hope, and practical chemistry under Murray. In 1821, 1822, and 1823 he assisted his father in the survey and execution of the Hetton railway, and of the Stockton and Darlington railway; and in 1822 he assisted James in the second survey of the Liverpool and Manchester railway. He also took part in establishing the locomotive engine factory at Newcastle in 1823. In 1824 he was engaged to superintend some mining operations in the republic of Columbia in South America, where he remained for three years. In 1827, at the urgent desire of his father and the other partners in the locomotive engine works—the affairs of which had fallen into some confusion owing to the constant occupation of George Stephenson on the works of the Liverpool and Manchester railway—he returned home, and by his energy and talent for business soon restored the factory to a flourishing condition. It was under his immediate superintendence that the "Rocket" and its successors were built, whose performance has been stated in the preceding article. His first independent work as a civil engineer was the Leicester and Swannington railway, commenced about 1830; and in the same year he was appointed joint-engineer, along with his father, of the London and Birmingham railway. It was under Robert Stephenson's direction that the works of that line were for the most part carried out; his father's time being to a great extent engrossed by other undertakings. From that time forth he became the most extensively employed and successful railway engineer in the world, and designed and executed the greatest engineering works yet known. Amongst them may be specified the Royal Border bridge over the Tweed; the High-level bridge at Newcastle, which is the finest example of the use of the "bowstring girder" in existence; and above all, the Conway, Britannia, Victoria, and Egyptian tubular bridges. The design of the tubular bridges was called forth by the condition imposed on the Chester and Holyhead Railway Company in 1844 by the admiralty, that a clear headway of one hundred feet at high water should be left across the whole breadth of the Menai Straits. After much deliberation, Stephenson devised the principle of a plate-iron tubular girder, through the interior of which the trains should run. His first idea was to make the tube oval in section, and give it some auxiliary support by means of chains. In order to determine the best method of carrying out Stephenson's plan, Mr. Fairbairn and Mr. Hodgkinson were conjoined with him, by his own request. It was through Mr. Fairbairn's experimental researches that the form and construction finally adopted for the tubular girders were discovered, viz., a rectangular tube, with a cellular top and bottom, the chains being dispensed with.—(See FAIRBAIRN.) The erection of the Conway bridge in 1848 formed a preliminary trial, by which the experience was gained that was afterwards made available for the greater work, the Britannia bridge. The Britannia bridge was erected in 1849 and 1850, and opened for traffic on the 18th of March of that year. The Conway bridge has a single span of four hundred feet, crossed by a pair of parallel tubular girders; the Britannia bridge has four spans, two of four hundred and sixty feet each, and two of two hundred and thirty feet, crossed by a pair of parallel continuous tubular girders. The Victoria bridge over the River St. Lawrence at Montreal, erected from Robert Stephenson's designs under the superintendence of Mr. Malcolm Ross, and completed in 1860, has more numerous, but smaller spans; they are twenty-five in number; the central span is three hundred and thirty feet, each of the others two hundred and forty-two feet. In 1847 Robert

Stephenson was elected member of parliament for Whitby, and gave his support to the conservative party. From 1854 till 1856 he was president of the Institution of Civil Engineers. He was a fellow of the Royal Society, and of other scientific bodies. His excessive and long-continued labours having told upon his health, he endeavoured during the latter years of his life to obtain a little rest occasionally, and used to amuse himself with yachting; but his constitution had already suffered fatal injury, and he died at the early age of fifty-six. He had been married in 1829 to Miss Frances Sanderson, who died in 1842; but he left no children. In person, Robert Stephenson was handsome and commanding; larger than his father, but not so athletic and wiry. In mind he possessed all the amiable and generous moral qualities of George Stephenson, and much of his intellectual vigour, but with a shade less of originality and liveliness. His premature death was lamented by the whole nation; and the public respect for his memory was shown by a grave in Westminster abbey.—(See Smiles' *Lives of the Engineers*, vol. iii.; Edwin Clark *On the Britannia and Conway Tubular Bridges;* Fairbairn *On the Conway and Britannia Tubular Bridges;* Hodges' *Account of the Victoria Bridge; Encyclopædia Britannica*, article "Iron Bridges," written by Robert Stephenson.)—W. J. M. R.

STEPNEY, George, a mediocre poet and an excellent diplomatist, was born in 1663, being descended from the Stepneys of Pendigrast in Pembrokeshire. He was educated at Westminster school and Cambridge university. He owed his success in life mainly to the friendship of the duke of Dorset. From 1692 to 1706 he held the post of British envoy successively at the courts of Brandenburg, Vienna, Dresden, Mentz, Cologne, Warsaw, and the Hague. "His life was busy," says Dr. Johnson, "and not long." He died in 1707, and was buried in Westminster abbey, where a flattering Latin epitaph was inscribed on his tomb. His poems are to be found in the miscellaneous collections of the time. He was a member of the celebrated Kit Cat club.—R. H.

STERLING, Edward, the "Thunderer" of the *Times*, was born at Waterford on the 27th February, 1773, the son of a clergyman whose father had been clerk to the Irish house of commons. Educated at Trinity college, Dublin, he was called to the Irish bar; but joining the volunteers when the rebellion broke out, he afterwards received a commission in the Lancashire militia, volunteered into the line, became a captain in 1803, and was placed on half-pay in 1805. In 1810 he published a pamphlet on military reform, and in 1812 began to contribute to the *Times* letters under the signature of "Vetus," which excited considerable attention. Gradually his connection with that journal deepened, until he became one of its principal proprietors and the principal contributor of its political articles. Giving an ardent support to the whigs during the reform agitation, he transferred that support to Sir Robert Peel on the accession of the latter to the premiership in 1834—a turning-point in the political biography of the leading journal. Captain Sterling's contributions to the *Times* had ceased for some time before he died, on the 3rd September, 1847, at his house in Knightsbridge, London. There are some interesting notices of him in Mr. Carlyle's life of his son, John Sterling.—F. E.

STERLING, John, was born at Kaimes castle, in the Isle of Bute, on the 20th July, 1806. He was descended from an ancient Scottish family, which had for a considerable time been settled in Ireland. His father, Edward Sterling, a native of Waterford, had served in the army, risen to the rank of captain, and at the reform bill period and subsequently obtained high reputation as the chief writer in the *Times* newspaper. When in his third year John Sterling accompanied his parents to a new abode, a lovely Welsh village. When in his eighth year he went with them to Paris. The return of Napoleon from Elba drove them back to England. After various changes of residence they finally settled at Blackheath, where John Sterling attended school. Having spent a year at the Glasgow university, he completed his education at Cambridge, where he was remarkable for his talking and debating powers, and where he formed friendships with many men afterwards distinguished. He left Cambridge in 1827. The following year the *Athenæum* came into his hands, but he speedily broke his connection with it. In 1830 he married; and ere long, having been attacked by pulmonary disease, he fled from this terrible foe to the island of St. Vincent, where his family had some property. A wanderer in more senses than one, Sterling having once again set foot on the English shore, became in 1834 a clergyman of the Anglican church. For eight months he was, at Hertsmonceaux, the curate of Archdeacon Hare. It was on the plea of ill health, but it was probably more from conscious unfitness for the clerical profession that Sterling quitted Hertsmonceaux. His career thenceforth was wholly that of a literary man. The state of his health compelled him often to seek a fresh home. When, in the spring of 1841, Sterling was on his way from Clifton to Falmouth, two of these temporary homes, the author of this notice had the pleasure of meeting him; that pleasure was not destined to be renewed. Sterling died at Ventnor, in the Isle of Wight, on the 15th September, 1844. A strange tragedy foreboded the quenching of his own light. Two hours after he had received the news of his mother's death, his wife, quickly stricken, closed her eyes for ever. John Sterling's brother, Colonel Anthony Sterling, is eminent as a soldier and otherwise, and braved the Crimean and the Indian campaigns with Lord Clyde, at once a faithful follower and a devoted friend. A frequent contributor to *Blackwood's Magazine*, both in prose and verse, John Sterling wrote a brilliant and elaborate notice on Carlyle in the *Westminster Review*. Sterling published a novel called "Arthur Coningsby;" Poems; "The Election," a satire; "Strafford," a tragedy. In 1848, Archdeacon Hare collected into two volumes Sterling's miscellaneous prose productions. A biographical sketch served as introduction. In 1851 appeared Carlyle's well-known Life of John Sterling. We believe that Sterling left numerous manuscripts, and that at one time there was an intention of giving these, and his no less numerous letters, to the world. Sterling's fragile frame, his incessant sufferings as an invalid, prevented him from accomplishing anything sustained and complete. But perhaps, even in the most fortunate circumstances, his productions would have been more remarkable for rhetorical fire and fluency than for poetical weight and worth. He was a beautiful meteor—attractive from its very eccentricity, rather than a star calmly and commandingly shining.—W. M–l.

STERNBERG, Gaspar, Count, a distinguished patron of science, died in 1839. He was founder and president of the Royal Museum of Natural History at Prague; and he published a valuable work on fossil plants, which were chiefly obtained from his own coal mines in Bohemia. He also published a monograph of the genus Saxifraga, illustrated by coloured figures. Under his auspices was published, Reliquiæ Hænkeanæ, or an account of the plants collected by Hænke in Peru, Cochabamba, and the Philippines. The count was distinguished for his urbanity and liberality. He left his collection of books of natural history to the museum of Prague.—J. H. B.

STERNE, Laurence, the prince of English humorists, sprang from a Suffolk family, and was the great-grandson of Roger Sterne (or Stearne), a grave and solid prelate, who died archbishop of York in 1683. Simon, son of the archbishop, married the heiress of Elvington, near York, and his second son, Roger, was the father of the author of "Tristram Shandy." Roger entered the army, and fought under Marlborough in Flanders, where, in 1711, he married Sterne's mother, the widow of a captain and stepdaughter of a "noted sutler" (says Sterne in his brief autobiography), adding characteristically—"N.B.—He was in debt to him." Roger was a lieutenant in Handaside's regiment, and at Clonmel on the 24th of November, 1713, the day after the arrival there of the regiment with his father and mother from Dunkirk, Laurence Sterne was born. "His earliest world was the barrack-yard," and for ten years his life was passed with the regiment in its frequent wanderings from place to place, chiefly in Ireland, an existence fruitful of hints for the characters of Uncle Toby and Corporal Trim. Roger Sterne is understood to have been the original of Uncle Toby; "he was," says Sterne, "a little smart man, active to the last degree in all exercises, most patient of fatigue and disappointments, of which it pleased God to give him full measure; he was in his temper somewhat rapid and hasty, but of a kindly sweet disposition, void of all design, and so innocent in his own intentions that he suspected no one; so that you might have cheated him ten times a day, if nine had not been sufficient for your purpose." Roger Sterne died in 1731 in Jamaica, where he had been sent on military duty. Eight years or so before, at the age of ten, Laurence had been placed at school near Halifax, the scene of a well-known incident. The ceiling of the school had been newly white-washed, and the ladder was left standing. The boy mounted it and wrote with a brush, in large letters, "Lau Sterne." The usher having severely

whipped him, was taken to task by the master, who said in Sterne's hearing, "that never should that name be effaced, for I was a boy of genius, and he was sure I should come to preferment." Under this discerning pedagogue "I stayed," says Sterne, "some time, till by God's care of me my cousin Sterne of Elvington became a father to me, and sent me to the university." Sterne went to Jesus college, Cambridge, in July, 1733, and took his B.A. degree in 1736, after which probably he left the university, where one of his associates had been John Hall Stevenson, his intimate friend of subsequent years, the author of Crazy Tales, and the Eugenio of "Tristram Shandy." Taking orders, he procured through his uncle, who was a prebendary of Durham and York, the vicarage of Sutton, and he entered upon his clerical duties in the August of 1738. In 1741, after a courtship of two years, he married a lady with some little fortune. A friend of his wife's gave him the living of Stillington, near that of Sutton, and through his uncle he was made a prebendary of York. For twenty years Sterne remained doing duty at Sutton and Stillington; "books, painting, fiddling, and shooting were my amusements." He had broken a blood-vessel when a student at Cambridge, but during these years he had, he says, "very good health." Up to 1759 he had published nothing but two sermons, neither of them exciting the least attention, although one of them became famous enough when declaimed by Corporal Trim. Towards the close of 1759, however, the first two volumes of "Tristram Shandy" were published at York. Sterne went up to London at the beginning of 1760 to superintend their republication, and found himself at once a celebrity. "Nothing is talked of," writes Horace Walpole, in January, 1760, "nothing admired, but 'Tristram Shandy.'" "One is invited," the poet Gray writes of its author at this period, "to dinner, where he dines, a fortnight beforehand." Sterne received, besides applause and dinners, £700 for his first two volumes, the same sum for the mere promise of the next two, and it was doubtless an admiration of "Tristram Shandy" that led Lord Falconbridge to bestow on him the curacy of Coxwold in Yorkshire, "a sweet retirement," he says, "in comparison of Sutton." From Yorkshire, with two new volumes of "Tristram," Sterne returned to London, where he spent the winter of 1760–61, and was fêted even more extensively than before. He now began to dream of rising in the church. He had dedicated the first volumes of "Tristram" to the elder Pitt, and he was familiar with Charles Townshend and Rockingham, but he soon discovered that his character could not be forgotten in his talents. A second London season of constant dissipation brought back the malady which rural life in Yorkshire had laid to sleep, and he went to Paris in 1762. Migrating in search of health from place to place in the south of France, he returned to Coxwold in the summer of 1764, leaving behind him his wife, of whom he had grown tired, and his only child, his daughter Lydia, to whom he was always fondly attached. In the year of the London appearance of "Tristram Shandy," 1760, he had taken advantage of his popularity to publish two volumes of Sermons, with double title-pages, one of them bearing his name, while the other assigned them to the authorship of "Mr. Yorick." The third and fourth volumes of "Tristram" appeared in 1761, the fifth and sixth in 1762, the seventh and eighth in 1765, and two new volumes of Sermons in 1766. With the money received for his new volumes of "Shandy" and of sermons he made a tour through France and Italy from October, 1765, to June, 1766, when with materials for the "Sentimental Journey" he returned to England. During the early months of 1767 he was in London with the last volume of "Tristram," published in that year; and it was now he made the acquaintance of Mrs. Draper, the wife of a counsellor of Bombay, afterwards chief of the factory at Surat—a lady whom Raynal has lauded in his Histoire des deux Indes. She had come to England from India for the sake of her health, and her intimacy with Sterne was not of long duration, for she returned to her husband in the April of 1767; not before, however, Sterne had written her some epistles, which after his death she was not ashamed to publish as "Ten Letters to Eliza," and on which Mr. Thackeray (Lectures on the English Humourists) has fixed, as painting the darker side of Sterne's character. On his return to Coxwold, his wife and daughter joined him to nurse him, for he was seriously ill, when he composed the "Sentimental Journey." As usual he visited London to superintend its publication, this time by subscription; and in the February of 1768 an attack of influenza, complicated by pleurisy, was too much for his enfeebled constitution. On the 18th of March there was a gay party in Clifford Street, close to Bond Street, where Sterne lodged. Garrick and David Hume were of the company, to several of whom Sterne was known. A footman was sent to inquire after his health, and was directed by the landlady to the sick-room. On entering it he saw what was approaching, and remained for a few minutes, when Sterne exclaimed, "Now it is come," and putting up his hands as if to ward off a blow, expired in the act, among strangers in a London lodging. In person Sterne was tall and thin, with a hectic and consumptive appearance; in conversation he was gay and witty. After the death of his wife his "Letters to his Friends" were published by his daughter in 1775. There has been no elaborate biography of Sterne—a work indeed for which the materials are wanting. The best memoirs of him are the sketch by Sir Walter Scott in the Lives of the Novelists, and one in vol. xlix. of the *Quarterly Review*. The faults of Sterne, the man, have been laid bare without mercy by Mr. Thackeray in the lecture already referred to. His faults as a writer are palpable in almost every page of his composition, and may be summed up in one word—affectation. His pathos, once so celebrated, the "sentiment" which bestowed a title upon his "Journey," have become almost wholly ineffective. But his humour so peculiar, so whimsical, so English, is perhaps more highly prized than ever, and in this one department, Shakspeare, Addison, and Goldsmith must yield the palm to the genius which created Mr. Shandy, Uncle Toby, Corporal Trim, and all the scenery, inhabitants, and visitants of Shandy Hall.—F. E.

STERNE, Richard, Archbishop of York, the son of Simon Sterne, a native of Suffolk, was born at Mansfield, Nottinghamshire, in 1596. He graduated at Trinity college, Cambridge, whence he subsequently removed to St. Bene't, of which latter he was elected fellow in July, 1623. He took the degree of B.A. in 1624, and was admitted to the same dignity at Oxford in 1627. In 1632 he was made president of his college, and succeeded Dr. Beale in the mastership of Jesus' when that divine was promoted to St. John's in 1633. His promotion is thus spoken of in a private letter of the time:—"One Sterne, a solid scholar (who first summed up the three thousand six hundred faults that were in our printed Bibles of London) is by his majesty's direction to the bishop of Ely, who elects there, made master of Jesus." Sterne became D.D. in 1635, and was rector of Yeovilton in Somersetshire, and Harleton in Cambridgeshire. To the former benefice he was nominated by the favour of Archbishop Laud, one of whose chaplains he was, and by whom he was so highly esteemed that he chose him to do the last good offices for him on the scaffold. Dr. Sterne fell under the displeasure of Cromwell for having conveyed to the king all the college plate and money, and he was for this arrested, brought to London, and thrown into prison. After suffering many hardships in different gaols, and being deprived of all his preferments, he was at length released, and settled with his family at Stevenage, Hertfordshire, where he kept a school for their support. He rose again to eminence after the Restoration, was appointed bishop of Carlisle, and took part in the Savoy conference, and in the revision of the Book of Common Prayer. He succeeded Dr. Frewen as archbishop of York, and continued to discharge the duties of that important office until the period of his death in 1683. He was author of some Latin verses in the Genethliacon Caroli et Mariæ, and in the Irenodia Cantab. ob Paciferum Caroli e Scotiâ Reditum; he assisted in the publication of Walton's Polyglot; wrote a Comment on the 103d Psalm; and a treatise on logic, "Summa Logicæ," &c., which was not published till after his death.—F.

STERNHOLD, Thomas, author of the first metrical version of the Psalms which was used in the Church of England, was a native of Hampshire. He was probably educated at Winchester school, whence he proceeded to Oxford. He became groom of the privy chamber to Henry VIII., who bequeathed to him a solid token of his satisfaction in a legacy of one hundred marks. He continued in the same office during the reign of Edward VI., at whose court he enjoyed the reputation of a poet. Being sincerely attached to the principles of the Reformation and of a serious disposition, he emulated the fame acquired by Marot, a gentleman-in-waiting at the court of France, and sought to correct the mischievous influence of the secular poetry of his day by offering to the court and public a versification of the Psalms. Not having the poetical gift in equal measure with the French writer, Stern-

hold's version never attained the popularity of Marot's. He executed in all fifty-one of the Psalms, leaving his work to be continued by others. See Warton's History of Poetry, iii., 146–156. He died in 1549.—R. H.

STESICHORUS, a Greek lyric poet, was born at Himera in Sicily about 630 B.C. He travelled in Greece and elsewhere, and spent some time in Athens. On returning to Sicily, he took an active part in animating his fellow-citizens against Phalaris the tyrant of Agrigentum. Nothing more is known of his life. His death occurred about 550 B.C. He was buried at Catana, where a magnificent tomb was erected to his memory. Stesichorus was unanimously recognized as one of the noblest lyric poets of the ancient world, and the scanty fragments that remain fully bear out this opinion. Of one of them Col. Mure remarks, that it is not easy to imagine anything more perfectly harmonious as to structure, measure, and sound, than these lines. By Cicero and Longinus he is much praised, and is even compared with Homer. He wrote in the Doric dialect, and his poems, though essentially lyrical, were strongly marked by the heroic cast of thought and expression peculiar to Homer. Of all the ancient writers now extant, Pindar approaches most nearly to Stesichorus in the character of his genius and the sublimity of his odes.—G.

STEUBEN, Charles, a celebrated painter of the French school, was born in 1791 at Manheim in Germany. His father, an officer of the Wirtemberg army, having been exiled for a political offence, went to St. Petersburg, where young Steuben studied in the Imperial art academy. In 1803 he was sent to Paris, and became a pupil of Prudhon. He first appeared as an exhibitor at the salon in 1812, with a picture of "Peter the Great on the Lake of Ladoga," and he continued to contribute regularly historical and semi-historical subjects for the next thirty years. He early acquired distinction as a portrait painter by his likenesses of Alexander Humboldt and other eminent German patrons, and he painted many portraits later in life. But Steuben is best known by the battle-pieces and like spectacle subjects painted for the state after his naturalization in 1823. Among the most conspicuous of these are the battles of Poitiers, Waterloo, &c., and the portraits of the kings of France in the galleries of Versailles; and the "Battle of Ivry" and others in the Louvre. He also painted for different French governments a great many battle-pieces, subjects from the national history, allegories, both in oil and fresco, for various museums and public buildings in Paris and the provinces. His "Mercury and Argus," and some other classical easel pictures, are in the gallery of the Luxembourg. A great many of his works have been engraved. His "Napoleon and the King of Rome" and "The Death of Napoleon" were among the most popular prints of their time; and his "Esmeralda" pictures were also very popular. M. Steuben's death occurred at Paris in November, 1856.—J. T–e.

STEVENS, George Alexander, born perhaps about 1720, was the son of a London tradesman, and brought up for some mechanical occupation, which he deserted to become an actor. He is chiefly remembered as the giver of a successful entertainment which he called "Lecture on Heads," and in which he illustrated would-be lively descriptions of character and society by casts of heads appropriately coiffèd. It was a great pecuniary success, and after he had realized a fortune by it he sold the lecture and idea of the entertainment to others, by whom it continued to be given. He wrote songs, and the little operatic comedy of the "Trip to Portsmouth." He died in 1784.—F. E.

STEVENS, Richard James Samuel, a musical composer, was born at London in 1753, and died in 1837. Stevens was organist to the Temple church, London, then to the Charterhouse, and in 1801 succeeded Dr. Aylwood as professor of music in Gresham college. His five-voiced glee, from Ossian, "Some of my Heroes are Low" is well known.

STEVENS, William, a learned English writer, the son of a London tradesman, was born in St. Saviour's, Southwark, March 2, 1732. His early education was conducted simultaneously with that of his cousin, who afterwards became Bishop Horne; but when Horne went to college, Stevens was apprenticed to a hosier, and acquired during his leisure such knowledge as his cousin was gaining under more favourable auspices at college. He continued his attention to business meanwhile with unabated vigour, and did not forego it until he was enabled to retire to his more congenial studies with a sufficient fortune. He wrote an "Essay on the Nature and Constitution of a Christian Church;" "A Discourse on the English Constitution;" "Strictures on a Sermon by Dr. Watson, entitled the Principles of the Revolution Vindicated," &c. He also wrote several other controversial treatises, edited the works of Jones of Nayland in twelve volumes, and some of the volumes of Bishop Horne's sermons. Stevens died in February, 1807.—F.

STEVENSON, John Hall, the author of "Crazy Tales." and other poems, was born in 1718. He is less celebrated for his writings than for his friendship with Laurence Sterne, with whom he became acquainted at Jesus college, Cambridge. At his seat, Skelton castle, Yorkshire, there was a library of curious old books to which Sterne was mainly indebted for the quaint passages of his Tristram Shandy. In that strange work of genius Mr. Hall Stevenson figures as Eugenius, who bears a touching part in the deathbed scene of Yorick. His love of fun, not to say his extreme levity and licentiousness, are apparent in his published works, which include, in addition to the "Crazy Tales," "Fables for grown Gentlemen," "Lyric Epistles," "Moral Tales," &c. They were published separately in his lifetime, and collectively in three volumes in 1795. He died in 1785. From a letter of Garrick's printed in Nichols' Anecdotes (vol. v., p. 617), it may be seen that Sterne and Hall were believed to be associates in literary production, and that they incurred together the suspicion of writing licentious poetry.—(See *Memoir* prefixed to Hall Stevenson's works.)—R. H.

STEVENSON, Sir John Andrews, a musician, was born in Ireland in 1773, and died at Dublin in 1833. He received his education in the choir of St. Patrick's cathedral, of which foundation he afterwards became a vicar-choral. His taste in music was considerable. The degree of doctor of music was conferred on him at Trinity college, and he received the honour of knighthood from the lord-lieutenant. He composed many glees and some dramatic music; but the work by which he is best known, is Moore's Irish Melodies, to which he composed symphonies and accompaniments.—E. F. R.

STEVENSON, Robert, an eminent Scottish civil engineer, was born at Glasgow on the 8th of June, 1772, and died at Edinburgh on the 12th of July, 1850. He was the son of a West India merchant, whose family were left in circumstances of difficulty at his death. About 1787 his mother contracted a second marriage with Thomas Smith of Edinburgh, engineer to the board of commissioners of the Northern lighthouses, to whom Stevenson became an apprentice, and afterwards an assistant, superintending the works of the Little Cumbrae lighthouse in the frith of Clyde at the early age of nineteen. During the intervals of cessation from work in the winter, which occurred in the course of the erection of the Cumbrae and other lighthouses, Stevenson attended scientific classes in the Andersonian institution of Glasgow, and the university of Edinburgh. He subsequently became Mr. Smith's partner, and in 1799 the husband of his eldest daughter; and ultimately his successor as engineer to the Northern lighthouse board. He retained that office till 1843, when he resigned it, and was succeeded by his sons. His greatest engineering work was the Bell Rock lighthouse, off the coast of Forfarshire; an undertaking planned after the model of the Eddystone lighthouse—(see Smeaton)—but of greater size, and in a more difficult situation, the Eddystone rock being scarcely covered at high water, while the Bell Rock is barely uncovered at low water. The Bell Rock lighthouse tower contains also some improvements in the details of its construction. The first proposal to erect this lighthouse, illustrated by a model, was laid by Stevenson before the board in 1800. John Rennie was afterwards called in as consulting or chief engineer, and by his advice the board proceeded with the lighthouse, which was executed, in spite of great danger and difficulty, under Stevenson's constant superintendence, with occasional inspections by Rennie. A complete account of the work was afterwards published by Stevenson. He brought the catoptric system of illumination to great perfection; and in 1821 he induced the Northern lighthouse board to commence the use of the dioptric system. He designed and executed several important engineering works, such as Hutcheson bridge at Glasgow, the Regent's bridge at Edinburgh, and various road and harbour works; and he appears to have been one of the first, if not the first, to propose the use of long parallel wrought-iron rails for railways. His sons, Alan, David, and Thomas Stevenson, have succeeded him in his business and reputation. Mr. Alan Stevenson is specially distinguished as the engineer of the Skerryvore

lighthouse, which exceeds both the Eddystone and Bell Rock lighthouses in size, and in the difficulties which attended its construction. Mr. David Stevenson is well known as a river and harbour engineer; and Mr. Thomas Stevenson as the author of a standard work on lighthouse illumination, and the inventor of some improvements in apparatus for that purpose.—R.

STEVENSON, WILLIAM, an able English writer, was born about 1772. He was appointed to a post in the record office, and subsequently to one in the treasury, both of which he filled with distinction. His chief literary works are "An Historical Sketch of the Progress of Discovery, Navigation, and Commerce;" "A General view of the Agriculture of the County of Surrey;" an article "On Chivalry" in Brewster's Encyclopedia; and a "Life of Caxton," published by the Society for the Diffusion of Useful Knowledge. Stevenson died in 1829.—F.

STEVENSON, WILLIAM, an English antiquary, native of East Retford, Nottinghamshire, and son of the rector of Tresswell in that county. He was for thirty-five years proprietor of the *Norfolk Chronicle*, and is principally known as the editor of Bentham's History of Ely Cathedral, and as contributing to Nichols' Literary Anecdotes. He died in 1821.—F.

STEVINUS, SIMON (whose vernacular name appears to have been STEVEN or STEVIN), a distinguished Flemish engineer and mathematician, was born at Bruges in 1548, and died at the Hague in 1620. He began life as bookkeeper to a merchant at Antwerp; was afterwards a surveyor of taxes in Bruges; travelled through various parts of Europe; and was at last appointed quartermaster-general of the Dutch army, and chief director of engineering works in Holland. He is justly regarded as one of the founders in modern times of the sciences of arithmetic, algebra, and mechanics. In a treatise on arithmetic, published in 1585, he was the first to set forth systematically the use of decimal fractions. In 1586 appeared his treatise on the "Principles of Statics" (Beghinselen der Weegkonst), containing the discovery of the law of the equilibrium of three inclined forces. In the same year appeared his "Principles of Hydrostatics" (De Beghinselen des Waterwichts), containing his discovery of the law of the proportionality of the pressure of a liquid to its depth. He made some important improvements in the theory of equations. His works appeared at Leyden, where they were also published in a collected form in 1605–8.—W. J. M. R.

STEWART Family, the, in the main line occupied the throne of Scotland for upwards of three hundred, and that of Great Britain for more than one hundred years, and intermarried with the highest blood in Europe, sending off shoots in all directions, but has now fallen into a state of such utter decay that its direct representative cannot be ascertained. This famous but ill-fated house sprang from a Norman named ALAN, contemporary with William the Conqueror, who obtained from that monarch the barony of Oswestry in Shropshire. Of the three sons of this gentleman, WILLIAM, the eldest, became the ancestor of the earls of Arundel, whose titles and estates were ultimately carried by an heiress into the Howard family. WALTER and SIMON migrated into Scotland and became—the former, the progenitor of the Stewarts; the latter, of the Boyds. Walter obtained from David I., along with the high office of steward, the lands of Paisley, Renfrew, Pollock, and Cathcart. In 1170 he founded the abbey of Paisley, for monks of the Cluniac order, who came from Wenlock abbey in Shropshire, a religious house fostered and protected by his elder brother. He died in 1177, and was buried at Paisley. His grandson, who bore the same name, received from Alexander II. the additional office of justiciar of Scotland. ALEXANDER, successor to this second Walter, commanded the Scottish army at the important battle of Largs in 1263, and was killed while pressing upon the retreating Norwegians. JAMES, the eldest son of Alexander, succeeded him in his dignities and principal estates. His second son, Sir JOHN STEWART of Bonkill, was a celebrated warrior and patriot, and fought under Wallace at the battle of Falkirk in 1298, where he was killed. He was the ancestor by his eldest son, ALEXANDER, of the Stewarts, earls of Angus; by a second, ALAN, of the earls and dukes of Lennox; by a third, WALTER, of the earls of Galloway; by a fourth, JAMES, of the earls of Athol, Buchan, and Traquair, and the Lords Lorn and Innermeath, most of whom figured conspicuously in the subsequent history of Scotland.

JAMES, the High Steward, who succeeded his father Alexander in 1283, was a nobleman of great influence in the stormy times that followed the death of Alexander III. He was one of the six magnates chosen to act as regents of the kingdom, and in the contest for the crown he zealously supported the claims of Bruce. He fought bravely under Wallace for the independence of Scotland; and though compelled once and again to make his submission to Edward I., he was ever ready to take up arms for his country when opportunity offered. He was a faithful friend of King Robert Bruce, and died in his service in 1309.—His son and heir, WALTER, at the age of twenty-one, commanded one of the divisions of the Scottish army at the battle of Bannockburn. On the liberation, soon after, of Bruce's wife and daughter from their protracted captivity in England, the young Steward was sent to receive them on the borders, and conduct them to the court. It is probable that on this occasion an attachment sprung up between Walter and the Princess Marjory, as they were married in the course of the following year (1315). This union ultimately led to the elevation of the Stewart family to the throne, and from it sprung a race of sovereigns under whom Scotland and England were at length happily united. Walter stood high in the esteem and confidence of his illustrious father-in-law, and along with Douglas was intrusted with the entire management of the kingdom, during Bruce's absence in Ireland. In 1319 he successfully defended the important town of Berwick, against a powerful English army led by the king in person. Three years later, in company with Douglas and Randolph, he surprised and defeated King Edward II. at Biland abbey in Yorkshire. The English monarch with the utmost difficulty made his escape to York, closely pursued by the Steward, who chivalrously displayed his banner before the town for a whole day, waiting for the enemy to come forth to renew the combat. This heroic youth died in 1326, at the early age of thirty-three. His gallant behaviour at the battle of Bannockburn, and in many subsequent conflicts, had gained him a high reputation among the Scottish warriors of that period. Barbour, who has feelingly commemorated his many virtues, and great promise of renown, states that his untimely death caused deep and universal lamentation.—ROBERT, the son of the Steward by Marjory Bruce, succeeded to the crown on the death of his nephew, David II., in 1371.—(See ROBERT II.) The history of the Stewart family since their accession to the throne has been singularly unfortunate. ROBERT III., a virtuous but weak sovereign, died of grief for the death of one of his sons, and the captivity of the other.—JAMES I., the flower of the family, was barbarously murdered.—JAMES II. was killed in his twenty-ninth year, by the bursting of a cannon at the siege of Roxburgh castle.—JAMES III. fell in battle against his nobles, headed by his own son.—JAMES IV. was slain at Flodden.—JAMES V. died of a broken heart.—His daughter, the beautiful but ill-fated MARY, after enduring a captivity of nineteen years, perished on the scaffold, as did her grandson, CHARLES I.—His son, JAMES VII., was driven forth from his kingdom a fugitive, and died in exile. The male line of the family terminated on the death of his grandson, HENRY, younger son of the Chevalier St. George, who was born at Rome in March, 1725. At an early age he was destined for the church, but the pope granted him a dispensation by which he was enabled to hold ecclesiastical preferments without taking orders. In 1745 while his elder brother, Prince Charles, was in Scotland making a last effort to regain the throne of his fathers, Henry repaired to France, with the view of joining him, at the head of some troops which were assembled at Dunkirk. But the news of the fatal battle of Culloden prevented their embarkation, and Henry returning to Rome, soon after took holy orders. In 1747 Pope Benedict XIV. raised him to the purple, with the title of Cardinal York; and he was subsequently created chancellor of St. Peter's and bishop of Frescati. On the death of Prince Charles in 1788, the cardinal caused medals to be struck, bearing his own portrait, with the inscription, *Henricus Nonus, Angliæ Rex;* and on the obverse, *Gratiâ Dei, non voluntate hominum.* This amiable but unfortunate scion of royalty was despoiled of his property, and reduced to a state of destitution by the French in 1798. His wants were generously relieved by George III., who bestowed on him a pension of £4000 a year. The cardinal died in 1807.

There does not now exist a lineal male representative of any of the crowned heads of this family, though the clan is still numerous in Scotland.

A very distinguished branch of the Stewart family became lords of Aubigny in France, and attained to the highest honours in that kingdom. The founder of this branch was Sir JOHN STEWART of Darnley, who, along with the earls of Buchan and

Wigton was sent in 1420 with seven thousand men to the assistance of Charles the dauphin (afterwards Charles VII. of France), in his desperate struggles with the English. Sir John, who was appointed constable of the Scottish army in France, took a prominent part in the famous battle of Beaugè, 22nd March, 1421, which was gained mainly by the valour of the Scottish auxiliaries, and was rewarded with a grant of the lands of Aubigny and Concressault. He was wounded, lost an eye, and was taken prisoner at the battle of Crevant in 1423, which proved peculiarly fatal to the Scottish forces. In 1426 Charles made him a grant of the county of Evreux in Normandy, and permitted him and his descendants to quarter the royal arms of France. The count was sent ambassador to Scotland in 1428, to negotiate a marriage between the dauphin (afterwards Louis XI.), and Margaret, eldest daughter of James I. After his return to France, this gallant soldier was killed along with his brother at the siege of Orleans in 1429. His third son, JOHN, succeeded him in his French titles and estates, and was the father of BERNARD or BERAUD STEWART, a renowned warrior who held many most important offices, and had the highest honours heaped upon him by Charles VII. and Louis XII. He commanded the French auxiliaries sent to the assistance of the earl of Richmond (afterwards Henry VII.), and was present at the battle of Bosworth. He was employed by Charles VIII. to conduct negotiations with several of the princes of Italy, and with the pope, and to urge the claims of the French king to the kingdom of Naples. When Charles had recourse to arms in support of his pretensions, he appointed Bernard Stewart to the command of the French forces; and though opposed to Gonsalvo de Cordova, one of the greatest captains of the age, he gained a signal victory near Monteleone in 1495. When Louis XII., successor of Charles, was about to undertake the conquest of the Milanese, he appointed Aubigny to an important command, and in 1502 nominated him lieutenant-general of the French army in Italy. He made several important conquests, reduced the city of Naples, and was invested by Louis with the high dignities of viceroy of Naples and constable of Sicily, besides receiving the marquisates of Giraci and Squillazo, and the county of Acri. But in 1503 he met with a serious reverse, and was besieged in Angotello and made prisoner. After his release he was sent ambassador from Louis to James IV. of Scotland, his second embassy to his native land, where he was welcomed with the highest honours, and addressed by the title of "father of war." But the veteran warrior and statesman came only to lay his bones in the land of his ancestors, for soon after his arrival he died at Corstorphine, near Edinburgh, June, 1508. His only child Anne married his nephew, ROBERT STEWART, who succeeded him in his lordship of Aubigny, and in the command of the famous Scottish archer guard. Like his illustrious father-in-law he acquired a high military reputation, and performed many gallant deeds and successful enterprises, which have been fully recorded by the French and Italian historians. He was created a marshal of France in 1515 at a time when there were only four marshals in that kingdom, was ambassador to Scotland in 1521, and was rewarded for his services by large grants of estates in Normandy. Robert Stewart died in 1543. The lordship of Aubigny, and the important office of captain of the Scottish guard, descended to JOHN STEWART, third son of the third earl of Lennox, who fell at the battle of Linlithgow in 1526. John's elder brother was the father of Lord Darnley, husband of Queen Mary of Scotland.—(See RICHMOND and LENNOX.) John, Lord Aubigny, was succeeded by his son, ESME STEWART, the well-known favourite of James VI., who invited him over to Scotland in 1579, created him earl, and subsequently duke of Lennox, appointed him high chamberlain of Scotland, made him extensive grants of estates, and for a time committed the affairs of the country entirely into his hands. When the king fell into the power of the Ruthven lords in 1582, they compelled him to banish Lennox from the country. Shortly after his arrival in France, the fatigue of the journey and distress of mind threw him into a fever, of which he died in May, 1583. As the duke was the earliest and best beloved, so he was the best of all James' favourites. The lordship of Aubigny remained in the possession of his descendants until the death of the sixth duke without issue in 1672, and the whole of the male line of the first Lord Aubigny terminated in Cardinal York.

A powerful branch of the royal Stewarts were Earls of Buchan. The first of them, who was a renowned warrior, held the high office of constable of France, and fell at the battle of Verneuil in 1424. A son of the second earl founded the Traquair line, which became extinct in 1762. Sir John Stewart, first earl of Traquair, was one of the most powerful noblemen in the kingdom, and was appointed by Charles I. high treasurer of Scotland. He fought on the royal side in the great civil war, was taken prisoner at the battle of Preston in 1648, was kept four years in confinement, and reduced to such extreme poverty that he was compelled to beg his bread. Clarendon says "this earl was without doubt not inferior to any in the Scottish nation in wisdom and dexterity." He died in 1659.—J. T.

STEWART, DAVID, Major-general, was the second son of Robert Stewart, Esq., of Garth, and was born in 1772. In his seventeenth year he obtained a commission as ensign in the 42nd regiment, and served under the duke of York in Flanders, in the West Indies under Sir Ralph Abercromby in 1796, and in the expedition against Minorca. He was afterwards taken prisoner at sea by the Spaniards, but he was exchanged after a captivity of five months. Having attained the rank of captain, he accompanied Sir Ralph Abercromby in his expedition to Egypt in 1801; acquired great distinction by the brilliant courage which he displayed; and was severely wounded in the battle of Aboukir. He took part in the descent on Calabria in 1806, and was again severely wounded at the battle of Maida. Two years later he was promoted to the rank of lieutenant-colonel; but in consequence of the effect of his wounds and hard service on his health, he was obliged to retire on half pay. He employed his leisure in the composition of his very valuable and popular work on the Highlanders, which appeared in 1822, in 2 vols. 8vo, under the title of "Sketches of the Character, Manners, and Present State of the Highlands of Scotland," &c. General Stewart soon after succeeded to his paternal estate of Garth, was promoted to the rank of major-general in 1825, and appointed governor of St. Lucia. He died of fever in that island on the 18th of December, 1829.—J. T.

STEWART, DUGALD, an eminent Scottish philosopher and professor of moral philosophy in the university of Edinburgh, was born on the 22nd November, 1753, in the college of Edinburgh, in which his father, Dr. Matthew Stewart, was professor of mathematics. His mother was the only daughter of Archibald Stewart of Catrine in Ayrshire. His early years were spent in Edinburgh during the session of college, and in Ayrshire, where the family removed in summer. He was a pupil of the high school of Edinburgh from 1761 until 1769, and during the last years of his attendance he was under the care of the eminent Alexander Adam. He carried from school a reputation for classical scholarship, which harmonizes well with the delicate taste and love for literary beauty for which he was distinguished in later years, when he recommended abstract philosophy "in soft and transparent diction." From the high school Stewart passed to the university of Edinburgh, which he attended in 1765–66 and the three following sessions. The chairs in the literary and philosophical classes of the Edinburgh university were then occupied by useful teachers, if not illustrated by the genius and original power for which they were afterwards, and indeed had previously been, distinguished. The three Gregorys and Maclaurin, by whom the Newtonian philosophy had been made current, had passed away; and the Robisons, Playfairs, Leslies, Browns, and Stewart himself, were yet to come. But Adam Fergusson, the historian of the Roman republic, was then Stewart's own predecessor in the chair of morals, and Blair had commenced the delivery of those elegant disquisitions in the chair of rhetoric, by which he purified Scottish taste and literature. Not less, perhaps, than to either of these more distinguished persons was Stewart indebted to the unobtrusive labours of Stevenson, then approaching the close of his long term of forty-five years in the chair of logic and metaphysics, by whom the doctrines of Locke were introduced into Scottish academical teaching, while in his old age he appreciated the modifications of those doctrines then introduced by Thomas Reid at Glasgow. The fame of Reid, among other inducements, carried Stewart to Glasgow, where he studied for at least one session, in 1771–72, boarded in the same house with Archibald Alison. While attending the lectures in the Glasgow class of moral philosophy, he became animated by their spirit, which he was himself destined in after years to diffuse over Europe. The essay on "Dreaming," preserved in the appendix to the "Elements," was written during this term of attendance on Reid's

lectures, and, apart from its intrinsic merits, is interesting as a specimen of Stewart's philosophical power at the age of nineteen. In 1772 he returned to Edinburgh to act as substitute for his father in the chair of mathematics, an office which he held for three years, when (June 14, 1775) he was elected conjoint professor of mathematics, before he had completed his twenty-second year. During the three preceding years he had been an active member of the celebrated Speculative Society of Edinburgh, in which he read essays on "Dreaming," the "Causes and Effects of Scepticism," "Taste," &c. In 1778 Professor Fergusson was appointed secretary to the commissioners sent to America, to negotiate regarding the points in dispute between the colonies and the mother country. In his absence, and at his request, the class of moral philosophy was conducted by the young professor of mathematics. Stewart delivered an original course of lectures on morals, and after only a week's notice. He was at the same time engaged for three hours daily as professor of mathematics, giving, during the same session, a course of lectures on astronomy for the first time. "To this season," says his son, "he always referred as the most laborious of his life; and such was the exhaustion of the body, from the intense and continued stretch of the mind, that on his departure for London at the close of the academical session, it was necessary to lift him into the carriage." In 1783 he visited Paris for the first time, and on his return to Scotland in the same year, he married Helen, daughter of Neil Bannatyne of Glasgow, who died four years later leaving an only child, afterwards Colonel Matthew Stewart.

Stewart soon entered on a new and, for him, more appropriate academical sphere. On the resignation of Adam Fergusson in 1785, he was transferred to the chair of moral philosophy, which, during the twenty-five years in which he held it, was famed over Europe for the elevating influences of his philosophical eloquence, and his enlarged and liberal opinions. His pupils were attracted not merely from all parts of Scotland and England, but also from the continent of Europe and from America; and if we may trust their concurrent testimony, seldom if ever in modern times have the doctrines of philosophy been represented in a manner more impressive to the higher order of minds. The number of students, which during the first year of his professorship was about one hundred, had increased in his last session to one hundred and fifty. In one session it had even risen to one hundred and ninety-six, while the average during the years he occupied the chair was one hundred and thirty-eight. In 1800, in addition to the ordinary lectures on moral philosophy, he commenced a separate course on political economy, a department of philosophy then becoming the subject of general inquiry, through the writings of Hume, Adam Smith, and Fergusson, not to speak of Turgot, Quesnai, D'Alembert, and the other French political philosophers. These lectures of Stewart, while not distinguished by striking originality of doctrine, tended powerfully to promote the spread of liberal political opinions. They were at the time the only lectures in that department open to the youth of England and Scotland. They attracted many of those who were afterwards distinguished as men of letters and statesmen. In the catalogue of his students may be found the names of Brougham, Lansdowne, Palmerston, Jeffrey, and Sydney Smith; Lord Lauderdale and Lord Webb Seymour; Cockburn, Macvey Napier, and the Alisons. "Stewart," as his able biographer, Professor Veitch, remarks in reference to the lectures on political economy, "Stewart accomplished a great, though silent and unostentatious work. Besides cherishing the better spirit in philosophy and literature that was now making itself felt in Scotland, he contributed more than any other man of his time to create and foster in the minds of the rising youth, not only of Scotland but of Britain, the love of political freedom, and a sense of the importance of an unfettered economical code. In the quiet retreat of the metropolitan university were to be found the asylum and the nursery of the liberal opinions of the times. From the class-room of Stewart there have gone forth almost all the men whose names are now, after half a century, familiar to this generation as having helped forward the cause of liberal politics, some by their personal influence merely, others by their writings as well, and not a few by their splendid exertions on the fields of practical statesmanship. The internal history of Britain during the past half century is, in a great measure, the record of the slow but secure prevalence of the political principles of Smith and Stewart in the national opinion and councils; and affords a striking example of the gradual ascendancy in public opinion of the speculations of the solitary thinker, which, after being neglected or, it may be, contemned, finally rule the world." It was in his chair at Edinburgh that Stewart was felt in his characteristic influence. "To me," says Lord Cockburn, "his lectures were like the opening of the heavens. I felt that I had a soul. His noble views, unfolded in glorious sentences, elevated me into a higher world. Dugald Stewart was one of the greatest of didactic orators. Had he lived in ancient times, his memory would have descended to us as that of one of the finest of the old eloquent sages. But his lot was better cast. Flourishing in an age which requires all the dignity of morals to counteract the tendencies of physical pursuits, he has exalted the character of his country and his generation. . . . His merit as a lecturer much depends on the recollection of those who heard him. It is a luxury to recall it. He was about the middle size, weakly limbed, and with an appearance of feebleness which gave an air of delicacy to his gait and structure. His forehead was large and bald; his eyebrows bushy; his eyes grey and intelligent, and capable of conveying any emotion from indignation to pity, from serene sense to hearty humour, in which they were powerfully aided by his lips, which, though rather large perhaps, were flexible and expressive. The voice was singularly pleasing; and, as he managed it, a slight burr only made its tones softer. His ear, both for music and for speech, was exquisite; and he was the finest reader I have ever heard. His gesture was simple and elegant, though not free from a tinge of professional formality; and his whole manner that of an academical gentleman. He lectured standing, from notes, which, with their successive additions, must, I suppose, at last have been nearly as full as his spoken words. His lecturing manner was professorial, but gentlemanlike; calm and expository, but rising into greatness or softening into tenderness whenever his subject required it."

When he was professor of moral philosophy Stewart made occasional visits to the continent, especially to France, during the summer recess of the university. He thus formed a large and brilliant circle of acquaintances and correspondents, including Prévost of Geneva, De Girando, Morellet, Suard, Chevalier, and others, who helped to diffuse his opinions and spirit abroad. Other circumstances contributed to a like result. In 1790 he married the accomplished daughter of the Hon. George Cranstoun, sister of Lord Corehouse. After this second marriage he was accustomed to receive into his house some of those young men of rank and fortune who were induced to visit the northern metropolis by the reputation of the university, and by the state of the continent at that time, and who found the family of Stewart the resort of all who were most distinguished for genius, acquirements, or elegance in Edinburgh (then in the height of its literary and scientific renown), and all the foreigners who were led to visit the capital of Scotland. Among those who thus lived in his house may be mentioned Earl Russell and Lord Palmerston, Lord Ashburton, Lord Webb Seymour, and Sir R. H. Inglis. It may easily be conceived how much his peculiar influence was increased by this means, and by the reunions which gathered within the influences of his house and person the most brilliant society of the Scottish capital.

Stewart's disciples, says Sir James Macintosh, were among his best works. His published writings, nevertheless, occupy ten large volumes, in the collected edition, published under the editorial charge of Sir William Hamilton. He first appeared as an author in March, 1792, when he was nearly forty years of age, and when he produced the first volume of his "Elements of the Philosophy of the Human Mind," of which the second and third appeared, the one more than twenty, and the other more than thirty years afterwards. The first volume was fitly dedicated to his venerable philosophical instructor, Dr. Reid. It is his first instalment to that comprehensive review of human nature, on the inductive method, which he had proposed to himself as the labour of his life. With the two volumes which followed, it proves an excellent introduction to the psychology of the intellectual phenomena, in the style of the best English literature, and with illustrations and allusions which serve agreeably to connect the inquiries of the student with the affairs of ordinary life. It contains comparatively little of abstract metaphysical speculation, recording rather the author's sagacious and often subtle observations of facts in human life, and of the action of the intellectual faculties in various circumstances.

Some ingenious observations on attention and abstraction, wise remarks on the use and abuse of the habit of generalization, and an interesting review of some of the practical applications of the laws of mental association, may be found in the first volume, which is confined chiefly to the faculties of presentation and representation. Reason was reserved for the following volume, which appeared in 1814, and which treats of demonstration, with the theory of inductive and deductive reasoning—the elements, in short, of the "rational logic" at which he aimed. The third volume, published in 1827, contains some supplementary disquisitions on language, and on the varieties of intellectual character, including a comparison between the faculties of man and those of the lower animals. These volumes are certainly more conspicuous for good sense, knowledge of the world and of books, and literary elegance, than for metaphysical originality. In conjunction with the volume of "Philosophical Essays," which appeared in 1810, and which includes disquisitions on the origin of knowledge, the idealism of Berkeley, and the principles of taste and criticism, they propose some modifications of Reid's doctrine of external perception and of the nature of our knowledge of matter, and offer interesting suggestions on the theory of causation. In 1793, the year following the publication of the first volume of his "Elements," Stewart issued a small volume of "Outlines" of intellectual, moral, and political philosophy, which was meant "to exhibit such a view of the arrangement of his lectures, as might facilitate the studies of those to whom they are addressed," and which Jouffroy has described as "a text-book of meditations on the most important points of the science of man." In the same year he read before the Royal Society of Edinburgh his "Account of the Life and Writings of Adam Smith," in which, as in the "Account of the Life and Writings" of Principal Robertson (1796), and of Dr. Reid (1802), he has described the intellectual features of some of the most distinguished of his early contemporaries. In 1805 he was induced, along with his friends Playfair and Thomas Brown, to take a public part in the celebrated Leslie controversy, which touched in some important relations the liberties of universities, and was occasioned by the alleged adoption by Leslie, the professor-elect of mathematics, of Hume's opinions on causation. According to Stewart, Brown, and other philosophical defenders of Leslie, all physical science is confined to the interpretation of invariable coexistences and sequences among phenomena, and with Stewart power or efficiency is an attribute of mind alone. In connection with this affair he published "A short statement of some important facts relative to the late election of a professor of mathematics in the university of Edinburgh;" and later in the same year, "A postscript to the statement of facts." Stewart's state of health, at no time robust, did not permit him to lecture during a great part of the session 1809–10, when Dr. Thomas Brown, at his request, acted as his substitute. He finally withdrew from active professorial duty at the end of this session, and devoted the remaining eighteen years of his life, in literary retirement, to the preparation of those works by which philosophy, after the type of Reid, has been so gracefully recommended to the European public. In 1810 Dr. Thomas Brown was appointed conjoint-professor of moral philosophy. From this period until the close of his life Stewart lived in the beautiful retreat of Kinneil house in Linlithgowshire (about twenty miles from Edinburgh), placed at his disposal by the duke of Hamilton. From Kinneil issued in 1810 the "Philosophical Essays;" in 1814 the second volume of the "Elements;" in 1815 the first, and in 1821 the second part of the "Dissertation exhibiting the progress of metaphysical, ethical, and political philosophy since the revival of letters in Europe"—perhaps the most interesting of all his writings; in 1827 the third volume of the "Elements;" and in 1828, a few weeks before his death, the "Philosophy of the Active and Moral Powers"—his principal work in ethics proper, and the relative discussions. These works were, shortly after their publication, translated into French, and have long been in extensive circulation on the continent of Europe and in America. In 1855 the "Lectures on Political Economy" were published under the editorial care of Sir W. Hamilton, completing Stewart's published exposition of doctrine in Psychology, Ethics, and Politics. "Amid excellencies of the highest order," says Sir James Macintosh, in a judgment of the voluminous works of Stewart, "these writings, it must be confessed, leave some room for criticism. He took precautions against offence to the feelings of his contemporaries, more anxious and frequent than the impatient searcher for truth may deem necessary. For the sake of promoting the favourable reception of philosophy itself, he studies perhaps too visibly to avoid whatever might raise up prejudices against it. His gratitude and native modesty dictated a superabundant care in softening and excusing his dissent from those who had been his own instructors, or who were the objects of general reverence. Exposed by his station, both to the assaults of political prejudice and to the religious animosities of a country where a few sceptics attacked the slumbering zeal of a Calvinistic people, it would have been wonderful if he had not betrayed more wariness than would have been necessary or becoming in a very different position. The fulness of his literature seduced him too much into multiplied illustrations. Too many of the expedients happily used to allure the young, unnecessarily swell these volumes. Perhaps a successive publication in separate parts made him more voluminous than he would have been if the whole had been at once before his eyes. A peculiar susceptibility and delicacy of taste produced forms of expression, in themselves extremely beautiful, but of which the habitual use is not easily reconcilable with the condensation desirable in works necessarily so extensive. If, however, it must be owned that the caution incident to his temper, his feelings, his philosophy, and his station, has somewhat lengthened his composition, it is not less true that some of the same circumstances have contributed towards those peculiar beauties which place him at the head of the most adorned writers on philosophy in our language."

Stewart resigned the chair of moral philosophy in June, 1820, a few weeks after the death of his colleague, Dr. Brown. In 1822 he had an attack of paralysis, which for a time disabled him from study, leaving his understanding unimpaired. He died at Edinburgh (when on a visit at 5 Ainslie Place), on the 11th June, 1828, after a fresh shock of paralysis. He was buried on the west side of the Canongate churchyard, near the grave of Adam Smith, not far from the tomb in which David Hume had been laid half a century before, nor from the other at the west-end of Edinburgh, in which Hamilton found rest nearly thirty years after—names these which must ever be associated with the philosophical fame of the Scottish metropolis.—A. C. F.

STEWART, Sir James, of Coltness, Baronet, was born in 1713. His father was solicitor-general, and his grandfather lord-advocate for Scotland; his mother was a daughter of Sir Hew Dalrymple, president of the court of session. Sir James was educated at the university of Edinburgh, and was admitted to practice at the bar in 1734. His family had long been staunch whigs, but he was converted to the jacobite cause by the duke of Ormond, the earl of Mar, and other friends of the exiled dynasty, with whom he became acquainted during a tour on the continent, and who introduced him to Prince Charles Stewart at Rome. When the prince entered Edinburgh in 1745 Sir James joined his standard, and paid the penalty of his jacobitism by an exile of eighteen years. He was permitted to return home in 1763. During his residence on the continent he published, in 1758, a vindication of Newton's chronology of the Greeks, in French; and a treatise on German coins, in the German language. After his return to his own country he published, in 1767, his "Inquiry into the Principles of Political Economy," in 2 vols. 4to—the first considerable work on this subject published in Britain. His "Considerations on the Interests of the County of Lanark" appeared in 1769, under the assumed name of Robert Frame. His other works are—"The Principles of Money applied to the present state of the Coin of Bengal;" "Observations on Beattie's Essay on Truth;" "Critical Remarks on the Atheistical Falsehoods of Mirabaud's System of Nature;" a "Dissertation concerning the Nature of Obedience to the Law of God;" and a "Plan for introducing Uniformity of Weights and Measures." Sir James died in 1780, leaving an only son by Lady Frances, daughter of the earl of Wemyss. His works were published in 1806, in 6 vols., with a memoir by his son.—J. T.

STEWART, Matthew, a Scottish mathematician and doctor of divinity, was born at Rothesay in the isle of Bute in 1717, and died in Edinburgh on the 23rd of January, 1785. He was the son of the parish minister of Rothesay. He studied arts, and afterwards theology, at the university of Glasgow, where he was one of the pupils of Simson, noted for his skill in the ancient geometry.—(See Simson, Robert.) After completing his course of theology, he went to Edinburgh for the sake of further

cultivating his favourite study of mathematics under the guidance of Maclaurin. Soon afterwards he was appointed minister of the parish of Rosneath in Dumbartonshire, where he occupied much of his leisure in mathematical research. After the death of Maclaurin he was appointed, in 1747, professor of mathematics in the university of Edinburgh, which office he held until 1772, when infirm health caused him to retire; his duties being performed by his son, Dugald Stewart, afterwards distinguished as a mental philosopher. During the rest of his life he lived chiefly at a small family estate in Ayrshire. Like his master, Simson, he possessed extraordinary skill in the Greek geometry, which he applied successfully to the solution of questions of great difficulty, relating in most cases to physical astronomy, such as the relative motion of two gravitating bodies, and the motion of the moon's apsides.—W. J. M. R.

STEWART, R. See LONDONDERRY, Marquis of.

STIEGLITZ, HEINRICH, a German poet, was born at Arolsen, in the principality of Waldeck in 1803. After studying philology at Göttingen and Leipsic he obtained a mastership at Berlin, and married an accomplished young lady, Charlotte Willhöft. Feeling depressed by the drudgery of his office, and not meeting with the success he had anticipated from his poems, he fell into a morbid state of mind. His wife, overrating his talent, and hoping that a great shock would rouse and inspire him to poetical greatness, deliberately destroyed herself, 29th December, 1834, but did not produce the desired effect on her husband's mind. A pension being settled on him by his uncle, the well-known banker at St. Petersburg, he travelled for some years, and at length settled at Venice, where he fell a victim to cholera, on 24th August, 1849. Besides lyrical poetry, he also attempted dramatic composition, and published a number of books of travel, &c., among which we note his "Bilder des Orients," 4 vols.—(See Mundt, *Charlotte Stieglitz, ein Denkmal*, Berlin, 1835.)—K. E.

STIFELS, MICHAEL, a zealous disciple of Luther, and eminent arithmetician and algebraist, was born in Esslingen, 19th April, 1486, and was a monk in the Augustinian monastery of that town, when Luther commenced the movement of the Reformation in 1517. In 1520 he left the monastery and repaired to Wittemberg, where he took a master's degree. The reformer was much attached to him, and procured for him a succession of appointments as chaplain and pastor in different parts of Germany. In addition to theology he occupied himself enthusiastically with the study of arithmetic, and applying his skill in calculation to the prophecies of the book of Daniel and the Apocalypse, he ventured to predict too confidently the exact day and hour of the second advent of Christ. In 1532 he published his "Rechenbuchlein vom end Christi," in which he announced that the Lord would come on the 19th October, 1533, at eight o'clock a.m.; and notwithstanding the remonstrances of Luther he was injudicious enough to bring the subject into the pulpit. He was then pastor of Lochau, and such was the sensation produced by his predictions that the peasants of the surrounding country neglected the labours of the field, and lost a year's harvest in consequence. This indiscretion cost him his place at Lochau; but Luther and the elector of Saxony forgave his well-meant error, and he was ere long installed in another charge near Wittemberg. Soon after he published his "Arithmetica Integra," with a preface by Melancthon, which was followed by several other works in the same science and in algebra. In 1558 he was appointed to a chair of arithmetic in the new university of Jena, where he continued till his death in 1567. He was a scientific arithmetician, and not merely a calculator. He threw considerable light upon the properties of numbers, and went far, it is said, towards the discovery of logarithms.—P. L.

STIGAND, a celebrated Saxon prelate, was a great favourite of Edward the Confessor, whose chaplain he had originally been. In 1043 he was elevated to the see of Emham, which comprehended the modern bishopric of Norwich. In 1047 he was appointed bishop of Winchester, and in 1052 became archbishop of Canterbury. Geneticensis having been driven into exile, Stigand was considered an intruder; and, unpopular as was his assumption of the dignity of another, he added still further to the scandal by retaining the see of Winchester. In spite, however, of the most tempting offers, the pope would never grant him the pall. But a schism occurred in the Romish church—Benedict, the antipope, usurping the chair of St. Peter. Stigand paid court to Benedict, and obtained the pall as the price of his acknowledgment of his claims. For this offence he was afterwards interdicted by the holy see, but he managed to retain his position. At the coronation of the Conqueror, the honour of placing the crown on the head of William was refused to Stigand, and conferred on Alfred, archbishop of York. William disliked Stigand, and besought the pope to depute three cardinals to inquire into his conduct. Stigand fled to Scotland, but afterwards surrendered. In 1070 he was tried at Winchester, deposed, and confined for life. He was found starved to death in prison, perhaps by his own voluntary act. Round the neck of the unfortunate man was found a key, which opened certain secret recesses in which he had hoarded up his immense wealth. He was ignorant and avaricious, and his fall was lamented by neither Saxon nor Norman.—D. G.

STIGLMAYER, JOHANN BAPTIST, the celebrated Bavarian statuary and metal founder, was the son of a blacksmith, and was born at Fürstenfeldbruck, in the vicinity of Munich, in 1791. He was placed early with a goldsmith at Munich, and his natural talent soon attracted the notice of M. Leprieur, then director of the Bavarian mint, who procured the young Stiglmayer admission into the Munich Academy in 1810. The skill he showed as a medal engraver gained him an appointment in the mint; and in 1819 he was sent by the king, Maximilian I., to Italy, there to finish his education. At Rome he was fortunate in attracting the notice of the Bavarian crown prince, Ludwig, afterwards celebrated throughout the world, as Ludwig I., for his great taste and unexampled patronage of artists. In Naples Stiglmayer made his first efforts at casting; and the first success was a bust, after Thorwaldsen, of the crown prince his patron. In 1822 he returned to Munich, and was at first chiefly employed as an engraver at the mint. He did not begin his great series of metal castings until 1826, when Ludwig I. became king. Among these the principal are—the twelve colossal fire-gilt statues of the king's ancestors, ten feet high, after Schwanthaler, now in the new throne-room of the palace at Munich; the monument of Jean Paul Richter in Bayreuth, and that of Mozart in Saltzburg; Frederick of Brandenburg in Erlangen, and the Grand-duke Ludwig of Darmstadt, also after Schwanthaler; the statue of Schiller in Stuttgart, and the colossal equestrian monument of the Elector Maximilian I. at Munich, after Thorwaldsen; the monument of King Maximilian I. at Munich, after Rauch; besides many architectural friezes, ornaments, and monuments, candelabra, gates, &c. He left incomplete at his death the colossal statue of Göthe for Frankfort, and Schwanthaler's immense "Bavaria" for the Ruhmeshalle, near Munich, afterwards finished by Ferdinand Miller, his nephew. Stiglmayer died at Munich on the 2nd of March, 1844. He had been created a knight of the Bavarian order of St. Michael in 1839.—(*Kunstblatt*, 1844.)—R. N. W.

* STILKE, HERMANN, an eminent German painter, was born at Berlin in 1803. He studied in the Berlin Academy, and afterwards in that of Düsseldorf under Cornelius, whom he accompanied to Munich, and assisted in his great works there. After a brief sojourn in Italy he returned to Düsseldorf, where he became known as one of the foremost members of what is called the Düsseldorf school of religious art. Whilst at Düsseldorf Stilke painted a large number of religious pictures, and a few of secular subjects, as "Pilgrims in the Desert," and "John, the blind King of Bavaria, led into battle." The late king of Prussia invited him to paint the hall of the knights in the castle of Stolzenfels, and he has since resided in Berlin, the acknowledged head of the mediævalists. The most important of his recent works is a "Judith and Holofernes," on the merits of which opinions are much divided. Besides his large historical, scriptural, and ecclesiastical paintings in oil and fresco, he has painted many portraits and subject pieces.—J. T–e.

STILL, JOHN, was born at Grantham in 1543, and studied at Christ's college, Cambridge, where in 1570 he was appointed Lady Margaret's professor of divinity. He got various preferments in Suffolk and in Yorkshire, and was in succession master of St. John's college and of Trinity college. In 1589 he was prolocutor in convocation, and in 1592 he was promoted to the bishoprick of Bath and Wells. He died in 1607, having amassed a large fortune from lead-mines discovered in the Mendip hills. Bishop Still is believed by historians of the drama to have been the author in youth of one of the earliest comedies in the English language—"a ryght pithy, pleasaunt, and merie comedie, intytuled 'Gammer Gurton's Nedle,' played on the stage not long ago in

Christe's colledge, Cambridge. Made by Mr. S., master of arts" —1575. "Gammer Gurton's Needle" is found in several collections of old plays. Still seems to have written it in his twenty-third year. It seems, however, to have been preceded by "Ralph Roister Doister," which was in existence in 1561, and is the earliest drama of the kind; and by "Misogynus," supposed to have been written about 1560. But the famous drinking song in the second act of "Gammer Gurton's Needle" is believed to be older than Still's time.—J. E.

STILLINGFLEET, Edward, an eminent bishop and polemic, was born at Cranbourne, Dorsetshire, on the 17th April, 1635. He entered St. John's college, Cambridge, in 1648, and such were his character and promise that he was chosen a fellow in 1653. He received ordination from Bishop Brownrigg, and through the influence of Sir Francis Burgoyne, in whose family he had been tutor, he obtained in 1651 the rectory of Sutton in Bedfordshire. In 1659, and at the early age of twenty-four, Stillingfleet published his "Irenicum," or on the question of embracing prevalent sects within the pale of the church. "Comprehension" was a familiar project in those times, and Stillingfleet, in favour of it, argued against the divine right of all forms of government and discipline. But he soon recanted these views, and apologized for his treatise as the "result of youth, and want of consideration." His next work is his greatest, which he published in 1662, "Origines Sacræ, a rational account of the christian faith as to the truth and divine authority of the scriptures." The work displays great research and learning; expounding often very successfully some obscure points of chronology, showing the consistency of faith with reason, exhibiting the grounds of belief in the scriptures, and proving how utterly insufficient, independently of revelation, are all attempts to explain creation and providence, which are so distinctly and fully disclosed to us in the inspired volume. The book, though now to some extent superseded by more recent investigations on many points, contains a vast amount of well-digested information—the extent and accuracy of which astonish us in a young man of twenty-eight. Two years afterwards appeared his treatise, "A Rational Account of the Grounds of the Protestant Religion," with a vindication of Archbishop Laud's conference with the Jesuit Fisher, in answer to an attack on the archbishop called Laud's Labyrinth. This work, written at the request of Dr. Henchman, bishop of London, gained him both reputation and preferment. Sir Harbottle Grimstone, master of the rolls, appointed him preacher of the Rolls chapel, and he was also promoted to the rectory of St. Andrews, Holborn. He became in addition chaplain-in-ordinary to Charles II., and on his commencing D.D., his Latin address gained him great applause by its cogent reasonings, and the clearness, fluency, and correctness of its style. In 1671 he was made a canon-residentiary of St. Paul's, and in 1677 dean of St. Paul's. Socinians, nonconformists, and sceptics received his attentions in turn; for he now lived in polemical labour. "The Reason of Christ's Suffering for us" was published in 1678, and other volumes in defence of his views speedily followed. Popery was his special hatred, as may be seen in his "Discourse on the Idolatry, Fanaticism, and Divisions of the Church of Rome," and other vindicatory tracts that followed; and in 1673 he published "Answers to several Treatises," occasioned by that work. Some of the papers so answered are said to have been written by Charles II. In 1680 he preached before the lord mayor a "Discourse on the Mischief of Separation"—a violent attack on nonconformists, which called forth replies from Owen, Baxter, Howe, and others. Stillingfleet's defence was in a quarto—"The Unreasonableness of Separation" in 1681—to which Baxter formally replied in a characteristic and pungent volume. In 1685 Stillingfleet published his "Origines Britannicæ, or antiquities of the British churches," a work of considerable antiquarian research and interest, after the style of Archbishop Usher, and bearing especially on the question of popish domination. Previously to the Revolution Stillingfleet was prolocutor in the lower house of convocation. He refused to be a member of King James' ecclesiastical commission, and he wrote against its legality. After the Revolution he was raised to the see of Worcester, being consecrated in 1689. Not long after his elevation he published "A Vindication of the Doctrine of the Trinity," in which he objected to some of Locke's statements on the doctrine of ideas and the notion of substance. The philosopher was not slow to reply in triumphant self-vindication. It was thought that at Tillotson's death in 1694 Stillingfleet would succeed him in the see of Canterbury, but the appointment was not made. After a period of infirm health, he died of gout in Park Street, Westminster, March 27, 1699. His remains were interred in the choir of Worcester cathedral, and a Latin epitaph from the pen of his chaplain, Dr. Bentley, is inscribed on the monument. His large library was bought by Monck, archbishop of Armagh, and sent over to Dublin; and his collection of MSS. was purchased by the earl of Oxford, and is now in the Bodleian library. In person Stillingfleet was tall and handsome, and he is said to have been somewhat lofty in temper. His industry was incessant, and he stood out the champion of the Church of England against all antagonists, as his numerous writings above referred to abundantly testify. Lord Clarendon praises "the strength and vigour of his ratiocination, the clearness of his style and expression, and the softness, gentleness, and civility of his language." His works were collected in 1710 in six volumes folio, and his "Origines Sacræ" has been several times reprinted.—J. E.

STILPO, was an influential philosopher of the Megaric school, the founder of which was Euclid, a disciple of Socrates and friend and contemporary of Plato. He was a native of Megara, and lived during the time of Alexander the Great, 350–323 B.C. After Alexander's death he is said to have spent some time in the newly-founded city of Alexandria, to which he had been invited by its ruler, Ptolemy Soter. This, however, is uncertain. His life was passed principally, if not entirely, in his native town, where he was highly respected, and to which crowds of disciples were attracted by the fame of his instructions. The Megaric sect (called also *eristic* from its love of disputation) was a prolongation of the Eleatic, modified by Socratic influences. It was famous for those logical puzzles which sometimes present real difficulties, but are for the most part mere quibbles, or a play upon words. Such are "the heap," "the bald-head," and others—(Does a grain of corn make a heap? No; Do two grains? No; Three? No; and so on until the answer is—Yes, now there is a heap: on which the absurdity emerges that one grain makes the difference between a heap and no heap of corn). To these exercitations Stilpo's principal contribution seems to have been the statement, that "no one thing can be predicated of another, because no two things are the same;" from whence it follows that the only true propositions are those in which the predicate is identical with the subject. Thus we may say "man is man," but not "man is good," inasmuch as *good* is different from *man;* and, therefore, to say "man is good," is equivalent to saying "man is not man," which is a contradiction. But as none of the writings of Stilpo have come down to us, we are scarcely in a position either to understand or to criticise his doctrine. In morals Stilpo inculcated apathy, or an insensibility to the evils of life, as the chief good of the soul. He was the instructor of Zeno, the founder of the stoical philosophy.—J. F. F.

STIERNSTOLPE, Jonas M., a Swedish poet of the present century. He is the author of some light and sportive effusions, and has also travestied, not unsuccessfully, in the fashion of Blumauer the Austrian poet, folk-lore and mythologic fables; but his productions are devoid of any deeper humour, and of any essential and abiding merit. He died in 1831.—J. J.

STIRLING, James, a Scottish mathematician and metallurgist, was born at St. Ninian's in Stirlingshire about the beginning of the seventeenth century, and died at Leadhills in Lanarkshire on the 5th of December, 1770. He was educated at first at the university of Glasgow, whence, by the aid of one of the exhibitions founded by Snell, he went to Oxford. He soon became distinguished for skill in mathematics, and went to Venice to teach that science, by the invitation of the Venetian ambassador in England. While there he became acquainted with Nicholas Bernoulli, then professor of mathematics in the university of Padua. He also succeeded in learning the secret of making plate-glass, then practised at Venice only, and afterwards introduced that manufacture into Britain. After teaching mathematics for some time in London, he was appointed manager of the lead mines at Leadhills in Scotland, in which capacity he acted with much skill and success until his death. In 1729 he became a fellow of the Royal Society, to whose Transactions he contributed various papers. His principal mathematical work was a treatise of high repute on series, and on what is now called the "calculus of finite differences"—it is entitled "Tractatus de summatione et interpolatione serierum infinitarum," and was published in London in 1730.—W. J. M. R.

STIRLING, William, Earl of. See Alexander.

* STIRLING-MAXWELL Sir William, Bart., the only son of the late Archibald Stirling, Esq. of Keir, Perthshire, was born at Kenmure, near Glasgow, in 1818. He received his later education at Trinity college, Cambridge, where he graduated B.A. in 1839. His first book, "Annals of the Artists of Spain," was published in 1848. In 1849 he visited Yuste, whither the Emperor Charles V. retired on abdicating, and he published two papers on the subject in *Fraser's Magazine*. In the winter of 1851 he succeeded in procuring permission to inspect at Paris a MS. containing the correspondence of the courts at Valladolid and Brussels with the retired emperor at Yuste, and the result was his interesting "Cloister Life of the Emperor Charles V.," 1852, full of new and curious information. "Velasquez and his Works" was published in 1855. In 1858 he published "Napoleon's Bequest to Cantillon, a fragment of International History." In 1860 Mr. Stirling printed for private circulation "An Essay towards a collection of Books relating to Proverbs, Emblems, Apophthegus, Epitaphs, and Ana, being a catalogue of those at Keir;" and a similar bibliographical tract on "Books relating to the Arts of Design." At the general election in 1868 he was ousted from Perthshire, which he had represented since 1852 on conservative principles. On the death of his uncle, Sir John Maxwell, to whose property he succeeded, he, in 1866, became Sir William Stirling-Maxwell.—F. E.

STOBÆUS, Joannes, a learned Greek, who probably lived during the fifth century of the christian era, was a native of Stobi in Macedonia, from which place his surname was derived. Nothing is known of Stobæus except that he was a learned and laborious compiler of extracts from early Greek writers, chiefly philosophers and poets, many of whose works but for him would have been altogether lost. These extracts are digested under such heads as the following—"Concerning virtue," "Concerning prudence," "Concerning intemperance," "Concerning arrogance," "In praise of poverty," "That in marrying the ages of the parties should be considered," "Concerning laws and customs," &c. Of such topics, chiefly ethical, his collections are made up. They form two series—the one compilation being entitled ἐκλογαι (eclogues, selections); the other, ἀνθολόγιον (florilegium, anthology). He sometimes gives the very words, at other times merely the sense and substance, of the authors whom he quotes. The most complete edition of Stobæus is that which was published at Geneva in folio, 1609. In 1822, Gaisford put forth a much improved edition of the "Anthology." A cheap edition of the same, carefully edited by Augustus Meineke, was published by Teubner of Leipsic in 1855. It is to be followed by the "Eclogues," which, when published, will make this the most useful edition of Stobæus. Those who are interested in ancient philosophy will find a good many gems amid the rubbish of these old compilations.—J. F. F.

STOCKDALE, Percival, a miscellaneous writer, was born in the village of Branxton, October 26, 1736. After being for some time in the army he entered the church, and was ordained deacon in 1759 and priest in 1782. He held the livings of Tesbury and Long Houghton in Northumberland. He died September 11, 1811.—D. W. R.

STOCKS, John Ellerton, a distinguished Indian botanist, was born about 1820, and died at Cottingham, near Hull, on the 30th of August, 1854. He received his medical education at University college, London, where he attended Lindley's botanical lectures. He entered the East India Company's service in the Bombay establishment, and was soon appointed vaccinator in Scinde, and afterwards conservator of forests, and superintendent of the botanic garden in Bombay. He examined the botany of Scinde and Beloochistan, and made extensive collections of plants. He returned to England on furlough, and took up his residence at Kew in order to arrange and describe the plants which he had gathered. Unfortunately his health prevented him from carrying out his plans, and he was cut off in the midst of his labours. His notes on the botany of Scinde, Bombay, &c., were published by Hooker.—J. H. B.

* STOCKS, Lumb, line engraver, was born at Lightcliffe, near Halifax, Yorkshire, in 1812. He was a pupil of Mr. C. Rolls. At first Mr. Stocks was chiefly engaged on prints for the annuals and other books. He afterwards engraved several plates for Finden's gallery, and has since been employed upon many of the best plates in the *Art Journal*. But he has also engraved many separate prints for the art-unions of London and Glasgow, the Association for Promoting the Fine Arts in Scotland, &c. One of his largest and best prints was Frith's Many Happy returns of the Day, engraved for the Glasgow art-union. His prints of Webster's Dame School, and the series of the Dowie Dens of Yarrow after J. N. Paton, are also much admired. He is at present engraving Frith's picture of Claude Duval on an important scale for Mr. Flatou. Mr. Stocks was elected associate engraver of the Royal Academy in 1853, and associate of the new class in 1855.—J. T–e.

STODART, James, a British metallurgist, was born about 1760, and died in Edinburgh on the 11th of September, 1823. He was a steel manufacturer and cutler in London. In 1821 he was selected a fellow of the Royal Society. He invented a very important improvement in the art of tempering steel, viz, that of heating it by immersion in a bath of fusible metal, whose temperature is ascertained by the thermometer, instead of the old process of judging of the temperature vaguely, according to the colour assumed by the surface of the steel. He made, along with Dr. Faraday, some experiments on the alloys of steel, published in the Philosophical Transactions for 1822.—W. J. M. R.

STODDARD, Henry, Lieutenant-colonel, was a lieutenant in the royal staff corps, when in 1833 he was placed on half-pay, but with the rank of captain. He was afterwards appointed secretary to the United Service Institution, and also acted as secretary to the Society of Civil Engineers. In 1835 he was attached as military secretary to Mr. (afterwards Sir Henry) Ellis' mission to Persia. In 1838 he was sent to Bokhara with instructions to negotiate a treaty with the ameer or khan of that country. He was afterwards joined there by Captain Conolly. Both were seen alive on the 17th April, 1842, when the Russian mission quitted Bokhara. Rumours that they were murdered having reached this country, considerable interest in their fate was excited, and the late Dr. Wolff made in 1843–44 his well-known journey to Bokhara to ascertain the truth. His investigations left it little doubtful that Stoddart and Conolly had been cruelly murdered by the ameer of Bokhara.—F. E.

STODDART, Sir John, a writer of considerable ability, was born in 1773, in the parish of St. James', Westminster, and was educated at the grammar-school, Salisbury, under Dr. Skinner. His proficiency in Greek whilst at school attracted the notice of Bishop Barrington, by whose advice he was sent to Christ college, Oxford, where he was entered as a commoner in 1790, and was nominated a student by Dr. Bathurst in the following year. He was intended for the church; but after graduating B.A. in 1794, he turned his attention to the law, and proceeded B.C.L. in 1798, and D.C.L. in 1801, in which year he was admitted a member of the College of Advocates. In 1803 Earl St. Vincent, at the recommendation of Sir William Scott, appointed Stoddart king's advocate and admiralty advocate at Malta, whence he returned in 1807, and resumed his practice in doctor's commons. Before leaving England he had published one or two books of minor importance; but his literary talent began to show itself in 1810 in the columns of the *Times* newspaper, to which he contributed letters signed J. S. In 1812 he received the appointment to write the leading articles for that journal. For four years he held this well-remunerated office, signalizing himself by the persistent fierceness of his attacks upon Napoleon I. In February, 1817, a disagreement with one of the proprietors on the subject of the French emperor induced Stoddart to terminate his connection with the *Times* and set up a rival journal—the *New Times*, which, after being combined with the *Day*, continued to exist till 1828. The prominence of his position and the fervour with which he expressed his opinions made him frequently the subject of caricatures, in which he is designated by the title of "Dr. Slop." In 1826 he was knighted, and returned to Malta once more—being appointed judge of the vice-admiralty court there. For thirteen years he ably and zealously discharged his judicial duties, returning to England in 1839. His life was prolonged until 1856, in which year he died, on the 16th February. A warm eulogium was pronounced on his character at a meeting held a few days afterwards at the Law Amendment Society, of which he was one of the earliest promoters.—R. H.

STOEFFLER, Johann, a German astronomer, was born at Justingen in Swabia on the 16th of December, 1452, and died at Blaubeuern on the 16th of February, 1531. He was professor of mathematics in the university of Tübingen. He was one of the early supporters of the Copernican system, and published astronomical tables in accordance with it.—W. J. M. R.

STOFFLET, Nicolas, distinguished in the war in La Vendée, was the son of a miller, and born at Luneville in 1751. He entered the army as a private and had been in it for fifteen years, reaching no higher a rank than that of corporal, when the colonel of his regiment, whose life he had saved, made him his head game-keeper. In 1793 he headed the insurrection in his master's district, and by his daring and energy soon became one of the military chiefs of the movement. On the death of La Rochejaquelin, he assumed the chief command of the insurgents whom that nobleman had led. At one time the convention was disposed to treat with the formidable insurgent; but at last he was captured by Hoche's troops, and executed at Angers on the 25th of February, 1796.—F. E.

* STOKES, George Gabriel, one of the greatest mathematicians and physical discoverers of the present time, was born at Skreen, in the county of Sligo in Ireland, on the 13th of August, 1819. He studied at Cambridge, where he distinguished himself very highly; became a fellow of Pembroke college; and in 1849 was appointed Lucasian professor of mathematics. In 1851 he became a fellow of the Royal Society, and has been one of its secretaries. His earlier writings relate mainly to difficult questions of pure mechanics, and especially of hydrodynamics, on which he in many cases threw a new light. In 1851, by his researches on the dynamical theory of diffraction, he discovered a method of deciding experimentally the question as to the direction of the vibrations which constitute plane polarized light. In 1852 he made the discovery of the true nature and laws of the class of phenomena known as "fluorescence," in which a transparent medium absorbs more refrangible rays, and emits less refrangible rays instead of them—a discovery which has since been followed up by a long series of experimental researches. He is a member of the Cambridge Philosophical Society and various other learned bodies. His scientific labours have been published chiefly in the Philosophical Transactions, the Transactions of the Cambridge Philosophical Society and of the Royal Society of Edinburgh, the *Philosophical Magazine*, and the Reports of the British Association for the Advancement of Science.—R.

STOLBERG, Christian Graf zu, and his brother Friedrich Leopold Graf zu Stolberg, take as high a name in German literature as they do in the German nobility.—Christian, the elder brother, was born at Hamburg, 15th October, 1748. He received a most liberal education, which he completed at the university of Göttingen, 1769–74. Here he was a member of the so-called Hainbund, a literary club of young talents, who by their earnest study of ancient as well as modern literature did excellent service to German poetry, and formed the transition from the artificial schools of Gottsched and others, to the truly national and classic period. They cast off the trammels of French æsthetics, they solemnly burned the works of Wieland, and worshipped Klopstock as the father of modern German poetry. Most of them (for instance, Bürger, J. H. Voss, and Hölty) rose to high literary distinction. In 1777 Count Stolberg accepted the office of Amtmann at Tremsbüttel, Holstein, the duties of which he honourably discharged till 1800, when he retired to his estate of Windebye, near Eckernförde, where he died, on the 18th January, 1821. Besides his lyrical poems he wrote "Plays, with Choruses," Leipsic, 1787, in imitation of the ancient drama. However chaste in feeling and composition and powerful in language, they never could get hold of the stage. A greater share of popularity fell to his translations from the Greek, particularly to that of Sophocles in blank verse, Leipsic, 1787, 2 vols., which greatly contributed towards a nearer acquaintance with the Greek drama. — Friedrich Leopold, whose poetical parts and productions rank above those of his brother, was born at Bramstedt, Holstein, 7th November, 1750. Like his brother he studied at Göttingen, where, like him, he was a prominent member of the Hainbund, and became deeply imbued with the spirit of ancient poetry. In 1777 he was appointed ambassador from the prince-archbishop of Lübeck to the Danish court, and in 1789 Danish ambassador at Berlin. Two years later he was placed at the head of the prince-archbishop's government at Eutin. This office he resigned in 1800, and with his family embraced the Roman catholic faith at Münster, which was then and is still a stronghold of Romanism. The conversion of Count Stolberg, which produced the greatest noise throughout Germany, and by his friends was justly denounced as a desertion from his political and religious principles, was chiefly owing to the eccentric Princess Galitzin, then residing at Münster, where she assembled a circle of eminent men of letters around her, whom she was eager to convert. The severest attack on Stolberg was made by his intimate friend J. H. Voss, in the pamphlet—Wie ward Fritz Stolberg ein Unfreier? The subsequent writings of Count Stolberg, particularly his "History of the Religion of Jesus," Hamburg, 1811–18, 15 vols., continued by Fr. von Kerz, vols. 19–45, and by Brischar, vols. 46–48, gave ample proofs of the religious prepossessions of his mind; even his "Life of Alfred the Great," 1815, is not free from them. His poetical works, however, chiefly date before his conversion and show him a true poet, full of national feeling, of noble aspirations, and true pathos. Like his brother he wrote lyrical poems of every description, and plays, with choruses. He also published translations of the Iliad, of four tragedies of Æschylus, and of the poems of Ossian. To the number of his prose works must be added his novel, "The Island," 1788, and his "Journey through Germany, Switzerland, Italy, and Sicily," 1794. Complete works of the Brothers Stolberg, Hamburg, 1821–26, 22 vols.—(*Life of Friedrich Leopold*, by Nicolovius, Mayence, 1846; Menge. *Graf Leop. Friedr. von Stolberg*, Gotha, 1862, 2 vols.)—K. E.

STONE, Edmund, a Scottish mathematician, was born at Inverary, shortly before the year 1700, and died at Manchester in the spring of 1768. His father was gardener to John, duke of Argyll, who observed the boy's talent for mathematics, and provided for his education. From 1725 till 1762 he was a fellow of the Royal Society. He was the author, translator, and editor of some publications of good standing in their day.—W. J. M. R.

STONE, Frank, A.R.A., was born at Manchester, August 23, 1800. The son of a cotton-spinner, he was educated for business, and up to his twenty-fourth year remained in his father's factory, He then turned his attention to art, at first practising chiefly as a water-colour painter. In 1831 he came to London. In 1832 he was elected a member of the old Society of Painters in Water Colours, and continued to exhibit his graceful drawings in the gallery of the society till 1847, when he resigned his connection with it, with a view to his election into the Royal Academy. Mr. Stone sent his first subject picture in oil, "The Legend of Montrose," to the Royal Academy in 1840. It attracted much notice, and the pictures of each succeeding year served to strengthen the position he had thus obtained. He was elected A.R.A. in 1851. For long Mr. Stone was best known as a painter of sentimental subjects, some of which—as "The Bashful Lover and the Maiden Coy," "The First Appeal," "The Last Appeal," "The Impending Mate," and "Mated," when engraved —obtained an amount of popularity altogether out of proportion to their merits. But he painted many pictures of a much better class, such as a "Scene from Hamlet—the Queen and Ophelia;" "Scene from the Merchant of Venice;" his two scriptural subjects—"Christ and the Woman of Bethany," and "The Master is Come;" and some very admirable scenes of French peasant and fishing life, including "Bonjour, Messieurs," "The Mussel Gatherers," "The Missing Boat," and "The Merry and Sad Heart," a work exhibited after the painter's death. Mr. Stone died of disease of the heart, November 18, 1859. His son Marcus is a promising painter of subject pictures.—J. T–e.

STONHOUSE, Sir James, an English clergyman who enjoyed much celebrity in his day as a preacher, was born at Tubney, near Abingdon, in 1716. His father was a country gentleman of a good family, and died when he was young. After being educated at Winchester and at St. John's college, Oxford, he studied medicine in London and also on the continent. He practised for twenty years with great success at Northampton, where he took the chief part in the foundation of the county infirmary. While at Northampton he was brought into contact with the poet Akenside, who endeavoured to establish himself as a physician in the town, but without success. Dr. Stonhouse was, as he himself confesses, for several years "a confirmed infidel," having imbibed these opinions from Dr. Frank Nicholls, in whose house he resided for some time as a medical student. He owed his conversion to christianity to the preaching of Dr. Doddridge, who was living at Northampton when he first settled there. In 1763 he relinquished his profession and entered holy orders. He left Northampton and settled at Bristol, where he preached first at All Saints, afterwards at St. Werburgh's, and lastly at the Wells chapel, and where he resided almost entirely until his death in 1795. He was also rector of Great and Little Cheverel, Wiltshire, and succeeded to a baronetcy on the death of his

cousin in 1792. He was the author of several religious tracts, some of which are still published by the Christian Knowledge Society. A collection of his letters was published by the Rev. Thomas Stedman, second edition, Shrewsbury, 1805; and there is a life of him, with extracts from his tracts and correspondence, Oxford, 1844, from which this account is taken.—W. A. G.

STOPFORD, Sir Robert, a distinguished British naval officer, was born in 1768, and was the second son of James second earl of Courtown. He entered the navy in 1779, on board the *Royal Yacht*. In January and April, 1782, he was present in the actions fought by Sir S. Hood and Sir G. Rodney, which ended in the capture of the French admiral and ten ships of the line. He afterwards served in North America, the West Indies, and Newfoundland; was promoted to the rank of commander in 1789; to that of captain in 1790, and commanded the *Aquilon* frigate in Lord Howe's famous battle of the 1st of June, 1794. His services on that occasion were so conspicuous and important, that he was publicly thanked by the admiral on the deck of his flagship. He next commanded the *Phaeton*, in which he captured thirteen privateers and three vessels of war; served for some time in the Channel fleet, and as commander-in-chief in the West Indies; was severely wounded in command of the *Spencer* in Sir John Duckworth's successful action off St. Domingo, 6th February, 1806; was promoted to the rank of rear-admiral in 1808, and captured or destroyed great numbers of the enemy's ships. In 1810 he was commander-in-chief on the Cape of Good Hope station, and superintended operations at the capture of Java in 1811. He obtained his promotion as full admiral in 1825, and two years later was appointed to the chief command at Portsmouth. In 1837 Sir Robert was appointed commander-in-chief in the Mediterranean, and directed all the operations on the coast of Syria down to the bombardment of St. Jean d'Acre, on 4th November, 1840. In the following year he was appointed governor of Greenwich hospital, and he died in 1847. Sir Robert Stopford was a model officer, both for his public services and his private virtues. He was a G.C.B., numerous foreign orders were conferred on him, and he received the thanks of both houses of parliament no less than six times.—J. T.

STORACE, Stephen, a musician, a native of England, though his father was a Neapolitan, was born in 1763. When young, he was placed in the conservatory of St. Anofrio at Naples. On completing his education, he made an extensive European tour in company with his sister, the celebrated Ann Storace, when they both obtained an engagement at the Imperial Italian theatre at Vienna, for which Storace composed an opera on the subject of Shakspeare's Comedy of Errors, under the title of "Gl' Equivoci," much of the music whereof the author afterwards transferred to his English operas. In 1787 they returned to England, and were immediately engaged at the King's theatre; but intrigues soon drove away a man who had too much honesty and ability to employ himself in combating jealousy and low cunning, and Storace never again could be persuaded to take any part in the affairs of that establishment. He therefore devoted his talents to Drury Lane theatre, where he produced "The Siege of Belgrade" (altered from La Cosa Rara), "The Haunted Tower," "Pirates," "Lodoiska," &c.; and set the music to Colman's Iron Chest, at the first rehearsal of which he caught a cold that terminated his life on the 19th March, 1796. The opera of "Mahmoud," then nearly completed, was brought out a few days after his decease, for the benefit of his widow, and with the greatest success. Storace was a highly gifted, able man. "Had Stephen," said Sheridan, "been bred to the bar, nothing could have prevented his becoming lord-chancellor."—E. F. R.

STORCH, Nicholas, one of the leaders of the anabaptists, was born at the end of the fourteenth century at Stolberg in Saxony. Of no great learning, but of an insinuating appearance and great suavity of manner, he possessed in perfection the art of swaying vulgar minds. He embraced the principles of the Reformation, and soon distinguished himself as the advocate of sweeping social and theological changes. His opinions, first confided to a few friends, created great sensation when addressed to the people at large. He opposed the baptism of infants, proscribed as dangerous the study of the Fathers and councils, interdicted, in short, all literature. By God alone could we be so enlightened as to distinguish truth from error, so that in cases of difficulty all we had to do was to consult our own mind, which, illuminated by the Spirit, would be certain to furnish us with right solutions. This easy method of interpretation was the occasion of great joy at Wittenberg, and books were burned as useless. Luther obtained an edict from the elector of Saxony against Storch, and he and his adherents were banished. He went to Zwikau, where his principles spread rapidly. They were also widely propagated in Thuringia, Swabia, and Franconia. Some of them, such as his doctrine of communism and his loose views on morals, struck at the very root of society. Munzer, an associate of Storch, a man of no great prudence, excited the peasantry to rebellion; but the fanatics were defeated by Mansfeld. Storch fled to Silesia, and was afterwards banished. He then went to Poland, where he founded a sect. Compelled to flee, he sought an asylum in Bavaria, where he died, 1530.—D. G.

STORER, Thomas, an English poet, the son of John Storer, a native of London, flourished in the latter part of the sixteenth century. He entered student of Christ Church college, Oxford, about 1587, and afterwards took his master of arts degree. He was the author of many poetical compositions, the chief of which were "The Life and Death of Thomas Wolsey, Cardinal, in three parts," &c., published in London in 1599; and of some pastoral airs and madrigals, published in a collection called England's Helicon. Of the poem on Wolsey it is said but two copies are now extant, one at the Bodleian, and one at the British museum library. Storer died in 1604.—F.

STORM, Edward, a Danish poet of some note, was the son of a Norwegian clergyman, and was born at Vaage parsonage in Guldsbrandsdalen, on the 21st of August, 1749. He spent his life chiefly at Copenhagen, where, after completing his studies, he supported himself by teaching, and ultimately became an inspector of schools. A few months before his death, which occurred on the 29th September, 1794, he was appointed director of the theatre. Storm's chief works are his "Original Fables and Tales," published in 1782, and his "Collected Poems," published in 1785. Long oppressed by bodily weakness and narrow circumstances, which he bore with remarkable resignation, he was not merely laborious in the discharge of his professional duties, but proved in the works just named the possession of a vigorous and genial mind, warm and pure emotions, and unaffected zeal for patriotism, piety, and virtue. His fables please by their combined liveliness and simplicity; his didactic pieces are worthy of the themes of which they treat; his religious poetry impresses with its earnestness and pathos; and some of his historic ballads, as, for example, the famous "Zinklarsvise," are classic productions of their kind.—J. J.

STORMONT, David Murray, seventh viscount in the peerage of Scotland, second earl of Mansfield in that of England, was born in 1729, and educated at Westminster and Christ Church college, Oxford, where he distinguished himself by his classical proficiency. He succeeded to the Scotch peerage in 1748, and from 1754 to his death was regularly elected one of the sixteen representative peers of Scotland. From 1755 to 1761 he was ambassador to the king of Poland, elector of Saxony; and from 1763 to 1772 he was ambassador at Vienna, and much liked by Maria Theresa and Kaunitz. During a trip to Italy he astonished Winkelmann by his learning. From 1772 to 1778 he was ambassador at Paris, and had to watch the underhand operations of the French court, so assisting and encouraging the American revolution as to produce the war of 1778. On his recall in that year he was appointed justice-general of Scotland, and from 1779 to 1782 was a secretary of state. In the Fox and North coalition ministry he was president of the council—an office which he filled again from 1794 to 1796, the year of his death. In 1793 he had succeeded to the earldom of Mansfield by the death of his uncle, the great judge; but he did not cease to be a representative Scotch peer, and in all divisions voted twice. There is a glowing eulogium on his character in the *Gentleman's Magazine* for September, 1796.—F. E.

STORY, Joseph, an American judge and eminent jurist, was born in 1779 at Marblehead, Massachusetts, U.S. His father, a physician in good practice, had served as a military surgeon in Washington's army during the war of Independence. Story was educated at Harvard, and going to the bar of Massachusetts, soon rose to be one of its leaders. He also attained political distinction, and was elected to congress in 1809. He abandoned politics, however, in 1811, when he was appointed by Madison one of the judges of the supreme court of the United States at the early age of thirty-two. He was a distinguished and laborious judge. Indeed, law was a passion with him. In 1829, a friend

offered ten thousand dollars to Harvard university for the endowment of a law professorship there, provided Story became the first professor. He accepted the office, and delivered his lectures during the usual law vacation. Deeply interested in the success of the Harvard law school, he resolved in 1845 to resign his judgeship and devote himself to the duties of his professorship. Overwork in clearing off cases before his resignation, brought on the illness of which he died in 1845. He edited several works on law, and his own original legal treatises fill thirteen volumes. Chief among them are his "Commentaries on the Conflicts of Laws," 1834, which is highly prized in Europe; and the "Commentaries on the Constitution of the United States," 1833, the standard work upon the subject; his abridgment of it is used as a text-book in the schools of the States. His "Life and Letters" appeared in 1851, edited by his son, who also collected and republished a volume of his miscellaneous writings; for Story, amid his legal duties, cultivated general literature.—F. E.

STOSCH, Philip, Baron von, the celebrated collector and antiquary, was born at Küstrin, 22nd March, 1691. He studied at Frankfort-on-the-Oder, travelled extensively, and for a number of years acted as English agent at Rome and Florence, where he died November 7, 1757. His principal mission at Rome was to watch the Stewart family. Since his childhood Baron Stosch had been collecting coins, gems, and other curiosities, and by his unremitting zeal he succeeded in forming such a splendid collection, that even Winckelmann thought it worthy of cataloguing (Description des pierres gravées du feu Baron de Stosch, Florence, 1760). Baron Stosch himself published a catalogue of those gems in his collection, which bear the artist's name, Amsterdam, 1724, and by these researches did ample service to the history of ancient art. After his death King Frederick II. purchased in 1770 his cabinet of gems, upwards of three thousand, and now in the Berlin museum, for thirty thousand ducats. The prints, maps, and drawings, three hundred and twenty-four volumes in folio, passed into the property of the imperial library at Vienna; the casts of ancient gems, upwards of twenty-eight thousand, were bought by Mr. Tassie, and those of modern coins by the prince of Wales for the sum of one thousand ducats.—(See Schlichtegroll, *Dactyliotheca Stoschiana*, Nuremberg, 1797–1805, 2 vols.)—K. E.

STOSS, Veit, a celebrated old German sculptor and engraver, was by birth a Pole, having been born in 1447 at Cracow, where his father, a German, was settled. Stoss seems to have practised with success as a sculptor in his native city up to 1495, when he removed to Nuremberg. There he carved numerous works in wood; painted several pictures, among others an Adam and Eve for the king of Portugal; and engraved on copper various scriptural subjects designed by himself. He became blind in his latter years, and died in 1542 at the age of ninety-five. Stoss was the contemporary of Martin Schongauer and Albert Dürer, both of whom are supposed to have studied and profited by his works. He has, though less strongly marked, the distinctive characteristics of those masters, his amplitude of drapery especially recalling that of Albert Dürer. His works are extremely rare; of his prints only twelve are known to collectors; Bartsch had only met with three.—J. T–e.

STOTHARD, Thomas, R.A., was born in Long Acre, London, on the 17th of August, 1755. His father, who died when Stothard was young, was landlord of the Black Horse in that street. He was early apprenticed to a silk-pattern designer, but meeting with no encouragement in art-manufacture of that class, young Stothard took to drawing for the booksellers—a department of art in which he became eminently successful. His first efforts appeared in the *Town and Country Magazine*, Bell's British Poets, and the *Novelist's Magazine*. In 1778 he became a student of the Royal Academy, and in the same year exhibited a picture of "The Holy Family." He continued to combine the occupation of book illustrator and painter for many years. He became an associate of the Academy in 1791, and a member in 1794. In 1813 he succeeded Burch as librarian; and he died at his house in Newman Street, on the 27th of April, 1834, in his seventy-ninth year. Stothard gained more reputation by his illustrations than by his pictures, which, though richly coloured and very gracefully composed, are also often very ill drawn; he trusted too much to memory; his habit of making his small drawings leading him to work without the assistance of models. His designs are very numerous, about three thousand being engraved in various publications. Of his pictures one of the best known and most popular is the small procession of the "Canterbury Pilgrims," engraved by the two Schiavonettis and Heath in 1817. His most important work in painting is the composition of "Intemperance," on the wall of the staircase at Burghley, Northamptonshire, of which the original sketch is in the Vernon collection.—(See the *Life of Thomas Stothard*, by Mrs. Bray, 1854.)—R. N. W.

STOW, John, the zealous and ill-requited antiquary and chronicler, was born in 1525 in the parish of St. Michael, Cornhill, where his father and grandfather had lived and thriven as members of the company of Merchant Tailors. Stow himself belonged to the same company, and followed the trade of tailor; he complains once to the magistrates of being vilified as "a prick-louse knave." From an early age, in all probability, he applied himself to the study of English history, and made collections of materials for his works. About 1560 he seems to have given up business, and devoted himself to his favourite pursuits. In 1561 a new edition of Chaucer was published through his efforts—"corrected and twice increased," he says, "through mine own painful labours." In the same year appeared the first edition of his "Summary of the Chronicles of England," of which he printed a new edition probably every year, bringing up the register of occurrences to the latest dates. Of a much larger and more elaborate work, his "Annals," a first edition was published in 1580, and had successors during his lifetime. The most valuable of his works is his "Survey of London," 1598, of which there was a new and enlarged edition by the author in 1603. The edition of 1603 was reprinted (with the variations of that of 1598) by Mr. W. J. Thoms in 1842, with an interesting memoir of Stow, to which the reader is referred. Stow's "Survey" is the basis of all histories of the metropolis. Besides writing these works, Stow was instrumental in effecting the republication of Chaucer, already mentioned, that of the Flores Historiarum, and of Matthew Paris' Chronicle. His last years were spent in deplorable poverty. To such a state was this diligent and useful antiquary reduced by his preference of history to the needle that, at the beginning of 1604, James I. granted him, not a pension, but letters patent, authorizing him, in consideration of forty-five years of literary industry, to collect "voluntary contributions" from his fellow-subjects, to whom the king graciously recommended him. Stow himself, it appears from Ben Jonson's conversations with Drummond of Hawthornden, used to make a joke of his poverty, once "asking two mendicants whom he met what they would have to take him to their order." He died of "the stone colicke," 5th April, 1605. To his edition of the "Survey" Strype prefixed a life of Stow.—F. E.

* STOWE, Harriett Beecher, the author of "Uncle Tom's Cabin," was born about 1812, at Lichfield in Connecticut. Her father, Dr. Lyman Beecher, who, by the most honourable exertions, had raised himself from a blacksmith's shop to a position of high repute as a presbyterian minister, was in 1832 made principal of the Lane seminary, established for theological students of that persuasion in Cincinnati. Miss Beecher, who had assisted an elder sister in the management of a school at Hartford, accompanied her father to his new place of abode, and in due course of time married the Rev. Calvin E. Stowe, professor of biblical literature at the seminary. Her first literary achievements were short religious stories written to promote schemes of benevolence. In 1844 she had advanced a step further by the publication of "The Mayflower, or Sketches of Scenes and Characters among the Descendants of the Pilgrims." The seeds of that enthusiasm for the abolition of slavery to which she owes her great fame, were early sown in her mind by her father, and were fostered by her husband, both gentlemen having always been prominent advocates of total abolition. Meanwhile the Lane seminary became a focus of antislavery agitation, and for a certain period there was imminent danger of a violent attack from the mob, and it was feared the professors' houses would be burned down. The result of this agitation was the breaking up of the college, and the removal of Mr. Stowe and his wife to the theological seminary of Andover, Massachusetts. It was in the year of this removal (1850) that Mrs. Stowe began the story which did more in a few months towards the discomfiture of the slavery party, than all the labours of all the students and professors of Lane seminary could have done in years. "Uncle Tom's Cabin" was published, chapter by chapter, in a weekly periodical entitled the *Washington National Era*. On being completed the tale was reprinted, and went rapidly through

several editions. It has been stated that two hundred thousand copies were sold in the United States. This extraordinary sale emboldened an English publisher, regardless of the claims of copyright, to bring out an edition. At first the work was coldly received. It was even condemned as repulsive in its horrible details, as belonging to the convulsionary school of Eugene Sue and others. But ere long the singular dramatic power displayed in the creation of Topsy the odd negro maid, the pathetic description of Uncle Tom's patient suffering, and even the coarse handling of Legree's brutal character, procured for the book a degree of popularity almost unexampled in literary history. One of the numerous editions published in 1852 was edited by Lord Carlisle; and in the following year Mrs. Stowe, on a visit to England, received at the house of his lordship's sister, the duchess of Sutherland, an address from the ladies of England expressive of their admiration of "Uncle Tom's Cabin," and of its effective advocacy of the liberation of the negro slave. To those who disputed the truth of her positions in the story Mrs. Stowe replied, by the publication in 1852 of a "Key to Uncle Tom's Cabin"—a statement of authenticated facts upon which she had founded her fictitious narrative. The sojourn she made in England, Scotland, and various parts of the continent of Europe, proved so agreeable, that she entitled the account of her travels, published in 1854, "Sunny Memories of Foreign Lands." While her fame was still in its freshness, Mrs. Stowe in 1856 published a more ambitious and elaborate story illustrating slave life, under the title of "Dred." Notwithstanding its unquestionable merit, this work failed to excite the interest of its predecessor. "Agnes of Sorrento," a tale of Italian life, contributed by this writer to the *Cornhill Magazine*, is beautifully written, but wants the vivid interest which intense enthusiasm in a cause gave to "Uncle Tom's Cabin."—R. H.

STOWELL, William Scott, Baron, better known as judge of the high court of admiralty and brother of Lord Eldon, than as the son of Mr. William Scott, coal-fitter, of Newcastle, was born at Heworth, a village on the Tyne, on the 17th of October, 1745 (o.s.). That these two brothers, sprung from so obscure an origin, should have won their coronets and permanent position in their country's history, is due chiefly to sterling talent, but in no small degree to the accident of birth and the freedom of our institutions. There was at Newcastle a very excellent royal grammar-school at that time, conducted by the Rev. H. Moises. William Scott and his two younger brothers, Henry and John, received their early education at that school. Upon the urgent recommendation, and partly through the good offices of the head master, William and John were sent to college. In February, 1761, William entered Corpus Christi college, Oxford, and obtained successively a scholarship and fellowship in that university, to which natives of the county of Durham alone were eligible. After obtaining his fellowship, he was appointed successor to Sir W. Jones as college tutor. In 1767 he took his master's degree, and five years later that of B.C.L. Having decided upon following the profession of the law, he had entered himself of the Middle temple the year after the fellowship was conferred upon him. He took this step with some hesitation; but when his father died, leaving personalty to the value of about £20,000, all misgivings were dismissed. His high character as a college tutor turned the contest for the Camden readership of ancient history in his favour. It is stated in Dr. Surtees' Sketch of the Lives of Lords Stowell and Eldon, that the Camden lectures delivered by Scott are extant in MS., though they have not been published. They attracted great attention at the time in Oxford. He was called to the bar on the 11th of February, 1780, having taken the degree of D.C.L. three months before. He never was a great speaker. Taking all his parliamentary speeches together, they do not exceed half a dozen. During the first six years he had a seat in the house of commons he only spoke once. This drawback, coupled with his profound knowledge of the civil law, might have been his principal inducement to resort to Doctors' commons. By the fiat of the archbishop of Canterbury, he was admitted in 1780 to the ecclesiastical courts, upon the usual conditions of being silent for one year, and upon the expiration of that period to be entitled to practise in the high court of admiralty. So great was his diffidence that for some months after commencing practice he continued—much to the scandal of the ecclesiastical court—to read his speeches to the court. His reputation for scholarship and sociable manners brought him much business, and gave him entrée to the first society in the metropolis. The Literary Club was at that time the resort of wits, poets, and statesmen. Scott found no difficulty in being elected, and soon became a favourite with Dr. Johnson. The year after he was called to the bar he married Anna Maria, eldest daughter and coheiress of John Bagnall, Esq., of Early Court, Berks, a lady who, though not of surpassing beauty, enjoyed the higher commendation of being a good wife. Before this happy consummation of his wishes, Scott had proposed to a Miss Reay, the daughter of a grocer who was then about to retire from trade. The father, it would appear, objected to the proposed alliance on the ground of "blood" and "rent-roll," and Miss Reay dutifully enough dismissed the suit, and became the wife of a Mr. Yorke, who happened to be both rich and a man of family. Scott's promotion was very rapid, considering that the law is a profession of which delay is so marked a characteristic. He received the appointment of registrar of the court of faculties in 1783. Five years afterwards he became judge of the consistory court, and the vicar-general of the archbishop of Canterbury. To complete the catalogue of his honours and emoluments, he was made in the same year advocate-general, a knight, and a privy councillor. He was not so successful in his attempts to get into parliament. The Oxford constituency rejected him in 1780; after having been returned for Downton in 1784, he was upon scrutiny unseated; but having secured the interest of the earl of Radnor, he was again (1790) elected and took his seat for that borough. In 1801 Scott won the great object of his parliamentary ambition, and continued from that time till his elevation to the peerage the representative of the university of Oxford in the house of commons. Lady Scott died in September, 1809. In December, 1812, Sir William Scott presided on the trial of Lord Sligo at the admiralty session, held then at the Old Bailey. The prisoner was found guilty, fined £5000, and imprisoned in Newgate, upon the charge of inveigling seamen from the king's ships to man his own yacht. The marchioness dowager of Sligo, daughter of Earl Howe, was present during the trial of her son, and then commenced an acquaintance between Scott and the marchioness which ended in their marriage on the 10th of April, 1813. This second marriage was altogether an unfortunate one. Her death in 1817 put an end to the wretchedness of their married life. On the 21st of July Sir William Scott was raised to the peerage, under the title of Baron Stowell, retaining, however, for seven years later, the office of judge of the admiralty court. Lord Stowell, though a man of great learning and high judicial fame, has left a personal history upon which posterity will not gaze with unqualified admiration. There was very little of the hero about him. He was incapable of any great or magnanimous action. Though his caution did not degenerate into that timidity which paralyzed the strength of his brother Lord Eldon, it frequently assumed the form of selfishness, if not of craft. He was as slovenly in his manners as in his dress. He ate and drank freely, as was the fashion of his time. Eldon's favourite dish was liver and bacon; Lord Stowell's, beefsteak pie, mixed thickly with layers of oysters. It is said that after having taken his place among the peers of the realm, he once revisited the old grammar-school at Newcastle. The good woman who showed him over the class-rooms, after answering many questions respecting the history of his schoolfellows, was much scandalized by the offer of a sixpence for her trouble. He died in his ninety-first year, on the 28th of January, 1836, leaving personalty to the amount of £200,000. When an old man he lost what generosity he might have possessed in his earlier years, and became decidedly stingy. But as a lawyer, his most enthusiastic admirers cannot lavish upon his memory too high a praise. His judgments both in the consistory and admiralty courts are repertories of learning and wisdom, to which each succeeding race of jurists resorts with as much pleasure as profit. There is a perspicuity and logical completeness about those decisions, which impart to them the character of well-prepared treatises. For example, there is no better or more exhaustive dissertation on the Scotch law of marriage in any institute or commentary, than may be found in the celebrated judgment upon the famous case of Dalrymple *v.* Dalrymple; while the soundness of his views upon questions of international law is sufficiently attested by the unexceptional respect paid by foreign tribunals to his judgments in the admiralty court. During that European and transatlantic discussion upon maritime belligerent rights which followed upon the capture

of the *Trent* on the 8th November, 1861, the dicta as well as the more authoritative decisions of Lord Stowell were accepted by all as of the highest authority; and the principles of international law laid down in the "Orozembo," the "Friendship," the "Atalanta," and the "Caroline," received a flattering confirmation in the almost unanimous approval of the European jurists, and imposed a respectful silence on the best informed and more scrupulous jurists of America.—(*Sketch of the Lives of Lords Stowell and Eldon*, by William Edward Surtees, D.C.L., 8vo, 1846; Anecdotes of Lord Stowell, in *Gentleman's Magazine*, October, 1846; *Law Review*, vol. i., p. 249; *The Public and Private Life of Lord Chancellor Eldon*, by Horace Twiss, Q.C., London, 8vo, 1846; Lord Brougham's *Historical Sketches of Statesmen*, 2nd series.)—G. H. P.

STRABO, the geographer, was born at Amasia in Pontus about 66 B.C. He was of a distinguished and wealthy Cappadocian family, and his ancestors claimed kindred with the great Mithridates. He received an excellent education after the Greek fashion, and as he inherited considerable property he was able to indulge his taste for travel, and spent much of his long life in visiting foreign countries. Though not perhaps profoundly learned, he was extremely well informed; in philosophy he embraced the tenets of the Stoics. As to the countries which he had seen he tells us that he had travelled from Armenia on the east to Sardinia on the west, and from the Euxine on the north to Ethiopia on the south. The countries with which his personal acquaintance was most intimate seem to have been his native soil, Asia Minor, Italy, and Egypt. In Italy he lived for some time, mostly at Rome. He traversed the whole of Egypt, and visited the cataracts of the Nile. His death took place about A.D. 24, at the age of at least ninety years. Strabo's great work is a geographical description of the ancient world, comprised in seventeen books. It was of course to a considerable extent based on the labours of his predecessors, especially on that of Eratosthenes, who lived about three hundred years earlier. Strabo's object in composing this remarkable book was not merely to give an accurate geographical view of the world as then known, but also to afford valuable political information as to the previous history of the countries which he describes. Hence arises the great value of the work at the present day. The style is clear and easy, and the numerous difficulties which meet us in its pages may be ascribed partly to the nature of the subject, and partly to the corrupt state of the MSS. Some faults may of course be detected in it. Strabo undervalued some of his predecessors, Herodotus for example; nor does he seem to have made sufficient use of the Latin writers. His mathematical and astronomical knowledge, moreover, though considerable, was not of the highest order, and occasionally betrays him into error. These, however, are but slight blemishes in so laborious and valuable a work, which is certainly our most reliable authority for the geography of the ancient world. Among the countries treated of are Spain, Britain, Ireland, Thule, Italy, Greece, Asia Minor, Persia, Arabia, Egypt, Ethiopia, Libya, and India. Besides the knowledge derived from his own travels and the works of his predecessors, Strabo had access to the best contemporary information. Thus we find that for his account of Arabia he consulted his friend Ælius Gallus, who had led a Roman army into those barren deserts. The best editions of Strabo are those of Koray, Paris, 1818, and of Kramer, Berlin, 1844. There is a good edition of the text in the Tauchnitz series, and an excellent translation into German by Groskurd, Berlin, 1833.—G.

STRABO, Caius Fannius, a Roman of noble birth, served with distinction under Scipio Africanus at the siege of Carthage, B.C. 146, and was one of the first to mount the walls at the storming of the city. He married a daughter of Lælius, the friend of Scipio, and is introduced by Cicero as one of the speakers in the De Republica and the De Amicitia. He also enjoyed some reputation as an orator, and a history which he wrote of his own times is mentioned with commendation by Sallust. He is often confounded with a contemporary who also bore the name of Fannius Strabo.—G.

STRADA, Famianus, the historian, was born at Rome in 1572. At the age of nineteen he entered the Jesuit college at Rome, in which, after some years of diligent study, he was made professor of rhetoric. In this capacity he drew up his "Prolusiones Academicæ," for the use of his pupils—a work once highly celebrated for its skilful illustration of the classical models of antiquity. Respecting one of these essays, Addison, an excellent judge, observes in the Guardian that it was one of the most entertaining, as well as just pieces of criticism, that he had ever read. The "Prolusiones" were published at Cologne in 1617, and subsequently at Oxford in 1631. Strada's most important work, however, was a history of the war between Philip II. of Spain and the United Provinces, entitled "De Bello Belgico," and extending from the death of the Emperor Charles V. to the year 1590. It was published at Rome in 1640–47, 2 vols., folio. As might be expected, Strada exhibits a decided bias in favour of the Spanish or Roman catholic side of the quarrel, but the history is nevertheless held to possess considerable value. The style is elegant and pleasing, though rather too diffuse, being evidently intended as an imitation of Livy. Strada died at Rome in the Jesuit college in 1649.—V. G.

STRADA or STRADANUS, Giovanni, is the name by which a celebrated painter of the sixteenth century is known, but whose real name was Johannes Straet. He was born at Bruges in 1535, and went early to Florence, where he formed his style on that of Michelangelo. He painted many large pictures in oil and fresco, assisted Vasari in some of his more important works, and was much employed by the Duke Cosmo I. Afterwards he went to Rome, and in conjunction with Daniele di Volterra and Salviati executed some of the decorations of the Belvedere. He also visited Naples, and painted several works there. He eventually settled at Florence, where he died in 1618. His works were greatly admired in his own day and long after. They are in the imitative academic style of his time and adopted country, and are painted in a free and skilful manner. Many of them have been engraved. His most famous picture is a Crucifixion in the church of the Nunziata at Florence. He likewise painted hunting and fishing scenes, a series of ninety-four plates of which was published at Antwerp in 1578.—J. T–e.

STRADELLA, Alessandro, the musician, is supposed to have been born at Naples about 1645, and to have been murdered at Genoa in 1678, or the following year. Burney carelessly states him to have been a violinist, and Hawkins, with equally little appearance of accuracy, says he was famous for his harp-playing; but both of these, as well as other writers, speak of him as a distinguished singer, and his works which are extant prove his eminence as a composer. The oratorio or sacred drama of "S. Giovanni Battista" is a work greatly in advance of its time; it is supposed to have been written in 1676. A copy of it is in the library of the Sacred Harmonic Society. The opera of "La Forza dell' Amor paterno" was printed at Genoa in 1678, with the dedication by the composer, and with an advertisement which speaks of him as then living, and as held in the highest esteem. This latter seems to have been the only composition of Stradella that was printed during his life, and the two are the only extensive works by him of which any mention can be traced; besides these, he wrote numerous cantatas for a single voice (alternations of air and recitative), smaller songs, duets, trios, and madrigals for four and for five voices, several of which are preserved in the library of the British museum, in the Bodleian library at Oxford, in the Imperial library at Paris, and in the library of the Conservatorio at Naples. The *Aria di Chiesa*, "I miei sospiri," is familiar in our concert rooms, and is a beautiful specimen of Stradella's power of highly impassioned expression, and an evidence that his genius anticipated some of the resources of melody and harmony, which are supposed to have been first developed at a much later period. Bourdelot asserts that Stradella was engaged by the Venetian republic to compose for the opera of their city, though no work of his is named in the list of operas performed there. While in Venice, a nobleman intrusted him to give singing lessons to his mistress. Stradella and the lady, Ortensia by name, became mutually enamoured, and eloped together—a circumstance which may account for the nonproduction of the proposed opera at the theatre. The nobleman, enraged at their flight, burned to revenge it, and accordingly hired two bravos to follow and assassinate them, for a reward of three hundred pistoles, half of which sum was paid in advance, and the other half promised on the perpetration of the deed. The lovers were traced, after some time, to Rome, where Stradella was about to produce an oratorio at the church of S. Giovanni Laterano—probably the work mentioned above. The murderers attended the performance, purposing to waylay the composer and the lady as they quitted the church. Their hearts were so touched by the music, however, and by the exquisite singing of Stradella,

that they were incapable of fulfilling their vengeful task, but rushed up to him and confessed the errand on which they had been sent. Stradella instantly departed with Ortensia for Turin, where, justice being better administered than in other towns of Italy, they had better chance than elsewhere of security. The duchess of Savoy, who was then regent, took them under her protection, lodged the lady in a convent, and engaged Stradella to sing and direct his music at her palace. Baffled in his first attempt, the Venetian noble became more implacable in his thirst for vengeance, and he now commissioned the father of his late mistress with the murder of his own child and her lover, and this ruffian went with two others to Turin, bearing letters to the French ambassador in that city from the same functionary at Venice requiring him to give an asylum to the three, should they need one; it being then the law of nations that the residence of a foreign ambassador was inviolable, so that justice could not pursue the worst criminal within its doors. The father of Ortensia and his two accomplices attacked Stradella while taking his evening walk upon the ramparts, in sight of the multitude of promenaders; they wounded him severely, and fled into the ambassador's house, who refused to surrender them even to the demand of the duchess. This extraordinary occurrence was the subject of much discussion in the different states of Italy; but Stradella recovered, the assassins were suffered secretly to quit Turin, and the excitement it occasioned died away without inducing any change as to the power of ambassadors. Stradella and Ortensia were married under the auspices of the duchess. A year passed by, and he then went to Genoa to produce his opera, as has been already shown. Thither the ruthless father of his wife was despatched by the Venetian noble, with his two associates; the three surprised Stradella and Ortensia in their chamber, accomplished their deadly purpose, and escaped by means of a vessel which was lying ready to secure their flight. Some writers state Ortensia to have been of a noble Roman family, but this is rendered doubtful by the facts, circumstantially related, of her having lived as the mistress of the Venetian, and of her father having been hired by her seducer to be her murderer. Another account states her to have escaped the vengeance of her pursuers, and to have become a public singer in France after the assassination of Stradella, appearing under the title of "the baroness;" but this is proved to be incorrect, another lady having been erroneously supposed to be she.—G. A. M.

STRADIVARIUS or STRADUARIUS, Antoine, a celebrated violin-maker, was born at Cremona in Italy in 1644, and died at the same place in 1737. He was a pupil of the well-known Nicholas Amati, with whom he worked for many years. The Straduarius of Viotti, which has been regarded by some as the first instrument of its maker, was sold by auction in Paris (1824) at the hotel de Bouillon for three thousand francs (about £160). A Life of Straduarius has lately been published at Paris by M. Fetis, which gives a curious account of this maker's manner of constructing his instruments.—E. F. R.

STRAFFORD, Earl of. See Wentworth.

STRAHAN, William, an eminent printer, was born at Edinburgh in 1715. After completing his education at the grammar-school he was apprenticed to a printer. At an early age he removed to London, where he married the sister of Elphinston, the translator of Martial; and by his industry, shrewdness, and frugality, gradually raised himself to affluence and respectability. In 1770 he purchased a share of Mr. Eyre's patent for king's printer, and made several judicious and successful purchases of literary property. He became intimate with Dr. Johnson, Warburton, Robertson, and other eminent men of letters, and rendered them assistance in the correction and publication of their works. After the death of Johnson he edited his Prayers and Meditations. Strahan took an active part in political affairs, and in 1775 was elected member for Malmesbury, with Fox as his colleague, and in the succeeding parliament he represented Wotton Basset. He is said to have been an active and useful member. Mr. Strahan died in 1785 in his seventy-first year. He was a sagacious, kind, and liberal friend, especially to his own countrymen and to men of letters.—J. T.

STRANGE, Sir John, an English lawyer, was born in London towards the close of the seventeenth century. Having passed through the usual preliminary studies, and displayed considerable forensic ability, he at length, in 1735, was appointed one of his majesty's counsel, and in the following year became solicitor-general. In 1739 he was chosen recorder of London, and in January, 1749, he was appointed master of the rolls. The "Reports" of Sir John Strange of cases adjudged in the courts of chancery, king's bench, common pleas, and exchequer, from Trinity Term, 2 George I., to Trinity Term, 21 George II., were published by his son in 1755, and were afterwards edited by Michael Nolan. Sir John Strange's second son, John, contributed papers to the Philosophical Transactions, and to the Archæologia. Sir John died in 1754.—F.

STRANGE, Sir Robert, an eminent historical engraver, was born at Pomona, one of the Orkney islands, July 14, 1721. His father, Mr. David Strang, was treasurer of Kirkwall. Young Strang, or Strange as he called himself, was apprenticed to a Mr. Cooper, an engraver in a considerable way of business in Edinburgh. He was intrusted by his master as early as 1737–40 with the superintendence of a folio edition of the Anatomical Plates of Albinus, some of which he engraved himself. In the rising of 1745 he joined the army of the Pretender—at the instigation, it is said, of Miss Lumisden, to whom he was attached—engraved a portrait of the prince, and prepared the designs for the notes to be issued for the use of the army. He was present at Culloden; and after the rout was for some time in concealment in the Highlands. On one occasion he made his way to the house of the Lumisdens, but was seen and closely pursued. He hastily entered the room in which his affianced sat singing at her needlework. Understanding his danger, she raised her hooped petticoat and he crept under. She continued her work whilst the soldiers searched the room, and it was not till they had ransacked the house in vain and departed that the fortunate lover left his hiding-place. They were shortly afterwards married, and the lady lived to rejoice in her husband's fame, and after his death to compare proudly his work with that of the engravers who succeeded him. Her letters are among the most amusing portions of Mr. Dennistoun's voluminous Memoirs of Sir Robert Strange. Finding difficulty, perhaps danger, in pursuing his art in England, Strange in 1751 joined the Scottish exiles at Rouen, and there worked for the engravers Le Bas and Descamps. Later he went to Rome, where he spent his time partly in studying the pictures of the great masters; partly in trafficking in works of art. For several years he oscillated between Italy and England. But whilst in Italy he laid the foundation of his fame, having engraved several important works in a style which won general admiration from the connoisseurs, and secured his election as member of the academies of Rome, Florence, Parma, Bologna, and Paris. He finally returned to settle in England in 1765; but notwithstanding his great reputation he was for some time regarded with suspicion on account of his jacobite antecedents—a suspicion strengthened by his having a few years earlier refused to engrave Ramsay's full-length portrait of George III. He continued, however, to work with ever increasing distinction, producing engravings of a far higher character than any previous English artist; and as wealth and fame extended, his anti-Hanoverian feelings abated, till he eventually made his peace with the court by engraving in his best manner West's picture of the Apotheosis of the Princes Octavius and Alfred. When (January, 1787) the engraver presented a proof of this print to the king, his majesty not only expressed his delight in words, but showed his satisfaction by knighting him on the spot. The remainder of Sir Robert Strange's life was without incident. He died on 5th July, 1792. Strange was the first and greatest historical engraver of the English school. His drawing was not always immaculate, and he sometimes allowed himself to deviate in minor points from the original pictures. But his style is characterized at once by grandeur and sweetness. He used both the graver and the point with freedom and intelligence. All his works are distinguished by a masculine breadth of execution, admirable treatment of the flesh, and a rare discrimination of texture and surface. In all, he executed about sixty prints. Among the most esteemed are the St. Cecilia of Raphael; the Venus Reclining, and Danäe after Titian; Joseph and Potiphar's Wife after Guido; the Virgin and Christ, with Mary Magdalene, St. Jerome, &c., of Correggio; Vandyck's full-length portraits of Charles I., Henrietta Maria with the Prince of Wales and Duke of York, &c. Strange was noted for taking off but few proofs from his plates, and allowing none but good impressions to go forth to the public. Proof impressions of his prints now command very high prices. The British museum possesses an excellent collection of his best prints in their various stages. Strange is the author of "A

Descriptive Catalogue of a Collection of Pictures and Drawings, collected in Italy;" a "History of the Progress of Engineering" (unpublished); and "An Inquiry into the Rise and Establishment of the Royal Academy," 8vo, 1775.—J. T–e.

* STRATFORD DE REDCLIFFE, Stratford Canning, first viscount, was born in 1788, the fourth son of the late Mr. Stratford Canning, a London merchant, who was the uncle of the celebrated George Canning. Educated at Eton and King's college, Cambridge, he was appointed a précis-writer in the foreign office in 1807, the year in which his cousin became secretary for foreign affairs. Having acted as secretary in missions to Sweden and Turkey in 1809, Mr. Stratford Canning was appointed secretary of legation at Constantinople, where he remained from 1810 to 1812, when the treaty of Bucharest closed the war between Turkey and Russia. In 1814 he was appointed envoy extraordinary and minister plenipotentiary in Switzerland, where he aided in the negotiation of the Federal pact. In 1820 he was sent as minister to Washington, and in 1823 was made plenipotentiary in London, to negotiate with the United States a settlement of the questions left open by the treaty of Ghent. In 1824, the insurrection in Greece gaining strength, he was sent on a special mission to St. Petersburg to discuss the Hellenic question. Ambassador at Constantinople from 1825 to 1829, he represented the wishes and feelings of England with regard to the independence of Greece, and for his share in the complicated negotiations, preceding the recognition by Turkey of the new kingdom, he was made a G.C.B. in 1829. In 1831 he was again sent ambassador on a special mission to Turkey, to arrange the details of the territorial limits to be assigned to the kingdom of Greece. In 1832 he visited Madrid on a special mission. Before the reform bill he had represented Old Sarum and Stockbridge successively in the house of commons, and from the beginning of 1835 to that of 1842, he sat for King's Lynn. In October, 1841, he was once more appointed ambassador to Constantinople, a post which he retained until March, 1858, during a most critical period in the history of Turkey. It was the policy of Sir Stratford Canning at once to support Turkey in her efforts of resistance to the dictation of other foreign powers, and to improve her internal condition by exerting the influence of England on behalf of feasible reforms, political, religious, legal, commercial, and educational. He visited England in 1852, and it is understood, received and declined an offer of the seals of the foreign office made by Lord Derby, from whom, however, he accepted a peerage. The representations of Lord Stratford de Redcliffe had of course great influence in determining the policy which led to the declaration of war by England against Russia in 1854. During the war, Lord Stratford de Redcliffe remained at his post, resigning in March, 1858, his long ambassadorship at Constantinople. Since his return to England, he has frequently addressed the house of peers on the Eastern question. Lord Stratford has been twice married. His first wife was the youngest daughter of Mr. Thomas Raikes, governor of the Bank of England; his second, married in 1825, was the eldest daughter of James Alexander, Esq., of Summer Hill, Tunbridge, and grand-niece of the first earl of Caledon.—F. E.

STRATFORD, Nicholas, a learned English prelate, was born at Hemel-Hempstead, Hertfordshire, in 1633, and was educated at Trinity college, Oxford, of which he became a fellow in 1656. After entering into holy orders he was made warden of Manchester college; in 1670, he became prebendary of Leicester, St. Margaret, Lincoln; in 1673 he was appointed dean of St. Asaph, took the degree of D.D., and was named chaplain-in-ordinary to his majesty. In 1683 he became rector of St. Mary, Aldermanbury, London, and in the following year resigned the wardenship of Manchester college. In 1689 he rose to the bishopric of Chester, the duties of which he ably discharged for eighteen years. He was the author of several works against popery, among which were—"A Discourse Concerning the Necessity of Reformation;" "A Discourse on the Pope's Supremacy;" "The People's Right to read the Holy Scriptures Asserted;" "The Lay Christian's Obligation to read the Holy Scriptures;" "An Examination of Bellarmine's Fourteenth Note concerning the unhappy end of the Church's Enemies," &c. Bishop Stratford was one of the earliest promoters of the societies established in the beginning of the eighteenth century for the reformation of manners. He died February 12, 1707.—F.

STRATICO, Simone, Count, a Dalmatian mathematician and engineer, was born at Zara in Dalmatia in 1733, and died at Milan on the 16th of July, 1824. He was bred to the medical profession, which he quitted to become professor of mathematics in the university of Padua. In 1801 he became professor of navigation at the university of Pavia. During the reign of Napoleon I. in Italy, he was appointed inspector-general of roads and bridges, a senator of the kingdom of Italy, and a member of the legion of honour, and of the order of the iron crown. After Napoleon's overthrow he was pensioned by the Austrian government, and received the order of St. Leopold. He was the author of various writings on mechanical subjects, especially hydraulics. His greatest work was a splendid edition of Vitruvius, published posthumously in 1825.—W. J. M. R.

STRAUCHIUS, Ægidius, a Lutheran divine, eminent as a mathematician and chronologist, was born at Wittemberg in 1632. He was professor of divinity at Wittemberg and Dantzic, and died at Wittemberg in 1682. His "Breviarium Chronologicum" was commended by Locke, and was at one time much used in this country.—D. W. R.

STRAUSS, David Frederick, was born at Ludwigsburg in Würtemberg, 27th January, 1808. After receiving a school education in his native town, he proceeded to the theological seminary at Blaubeuren, and thence to Tübingen. In 1830 he became a preacher; in 1831 a kind of professor in the seminary at Maulbronn. In the same year he went to Berlin for six months to study the philosophy of Hegel and hear Schleiermacher. In 1832 he became repetent at the theological seminary at Tübingen, and gave philosophical lectures in the university. Being removed from this office in consequence of his "Leben Jesu," and transferred to the lyceum at Ludwigsburg, he retired shortly after to Stuttgart to enjoy the leisure necessary for answering his opponents. In 1839 he received a call to the university of Zürich as professor of dogmatics and ecclesiastical history. But a popular tumult was excited against him, so that the appointment was frustrated. In 1848 he was proposed as a candidate for the German parliament by his native town, but was opposed by the clerical party of the district, who naturally looked upon him with distrust. In 1848 he was chosen a member of the Würtemberg diet, but his unexpectedly conservative politics disappointed the electors, and caused his resignation in December, 1848. He subsequently led a retired literary life. Strauss suddenly started into notice by his "Leben Jesu," which first appeared in 1835, 2 vols. 8vo, in which the whole gospel history is resolved into a concretion of myths that grew up in the christian church during the first and second centuries, having gradually developed themselves out of the Jewish Old Testament idea of Messiah. The work annihilated at once the naturalism of Paulus, and all forms of a previous rationalism. It is an epoch-making book in the history of the criticism of the gospels. Written in a clear, calm, lucid style, it showed learning, acuteness, and consummate ability in the treatment of the materials. The view advocated, however, is contrary to common sense, being a refined philosophical hypothesis woven out of slender materials. The work called forth a great number of replies, among which Neander's Life of Christ may be reckoned the best. His "Streitschriften," 1837, were a sequel to it, and meant as answers to his principal opponents. His "Zevei Friedlichen Blättern," 1838, viewed the controversy in a mild and peaceable light. In 1839 his treatise on Schleiermacher and Daub appeared, printed in his "Charakteristiken und Kritiken." In 1847 was published "Der Romantiker auf dem Throne der Cæsaren, oder Julian der Abtrünnige," evidently pointed at a powerful king since dead. In 1848 he published "Sechs Theologisch-politische Volksreden;" in 1849, "Schubart's Leben in Seinen Briefen," 2 vols. 8vo; and in 1851, "Christian Märklin ein Lebens-und Characterbild aus der Gegenwart," which gives us interesting glimpses of the author's own mental education. Next to his "Leben Jesu," the most important work he has published is his "Die Christliche Glaubenslehre," 2 vols. 8vo, 1840–41, in which the exegetical, doctrinal, and historico-doctrinal elements are blended together with great skill. Strauss latterly abandoned theology for more purely literary pursuits. He died 8th February, 1874.—S. D.

STRAUSS, Johann, a composer of dance music, was born at Vienna, March 14, 1804, where he died in 1849. He was apprenticed to a bookbinder, but his love of music tempted him to practise the violin so diligently, that, in 1823, he was able to take an engagement in Lanner's orchestra, then in great vogue for the performance of dance music, and he accordingly abandoned

his trade. His talent for composition developed itself soon after this; and in course of time he organized an orchestra of his own, and gave promenade concerts on the same plan as those of Lanner, to whom he became a powerful rival. His remarkable ability as a conductor brought the playing of his little band to a rare degree of perfection, and the great attraction of this, was heightened by the peculiar charm of his music. He wrote with great rapidity, and his publisher, Haslinger, was therefore interested to give immediate publicity to everything he produced, and so afforded him great pecuniary assistance in his enterprises. In 1838 Strauss came with his band to London, where their playing created a sensation far beyond what the importance of their concerts merited. He had previously travelled with success through Germany, Belgium, and France. His waltzes and galops have been universally popular. They are characterized by most fluent and piquant melody, and by brilliant, original, and eminently effective orchestration. Strauss was a good violinist, and played solos occasionally at his own concerts. His son succeeded him at the head of his orchestra, but afterwards dismissed the band, and applied himself particularly to the study of the violin, and he is now classed among the foremost players upon this instrument.—G. A. M.

* STRICKLAND, Agnes, authoress, was born in 1806, of a Suffolk family, a branch of the Westmoreland Stricklands. She was the third of six daughters, who were carefully educated by their father, Mr. Strickland of Reydon hall, Suffolk. She had been an authoress for many years, when in 1840 she commenced the publication of an extensive work—in the preparation of which she had been assisted by her elder sister, Elizabeth—the well known series of historical biographies, "Lives of the Queens of England from the Conquest to the death of Queen Anne." It was completed in 1851; and from 1850 to 1859 appeared her "Lives of the Queens of Scotland and English Princesses connected with the regal succession of Great Britain," opening with Margaret Tudor, the queen of James IV., and closing with Sophia, electress of Hanover. Miss Strickland's latest contribution to historical biography is a volume of "Lives of the Bachelor Kings of England," published in 1861.—F. E.

STRICKLAND, Hugh Edwin, geologist, was born at Righton, a village in the East Riding of Yorkshire, on 2nd March, 1811. He was the second son of Henry E. Strickland, and grandson of the late Sir George Strickland, Baronet, of Boynton. Even in early boyhood Mr. Strickland showed a decided taste for geology and ornithology—branches of natural science in which he was afterwards highly distinguished. At the age of sixteen he became a pupil of Dr. Arnold, then resident at Laleham. In 1828 he was admitted a student of Oriel college, Oxford, and took his degree for M.A. in the spring of 1832. During his stay at Oxford he prosecuted his geological studies under Dr. Buckland. In 1835 he accompanied Mr. W. Hamilton, secretary of the Geological Society, on a geological tour in Asia Minor. On his return he devoted himself with great zeal and ability to the study of home geology. In 1846 he married Catherine, second daughter of Sir William Jardine, Bart. When the state of Dr. Buckland's health rendered him unfit for the work of his chair at Oxford, Mr. Strickland was appointed his geological successor, and entered on his duties as deputy-reader in geology in 1850. In 1853, when examining certain cuttings on the railway line near Retford, he was struck by a passing train, and died instantaneously. Mr. Strickland's contributions to science were important. His earliest paper is dated 1827; his last, No. 125, was read at the meeting of the British Association, 1853. Of these, among the most valuable are—"Memoirs on the Geology of Asia Minor" (Trans. Geol. Soc. 1836–37); "On Drift" (Memoir and Papers of Strickland, part ii. p. 90); "On New Red Sandstone System" (ibid. p. 3); "On the Malvern Hills" (*Phil. Mag.*, 1851); "On Geology in relation to the studies of the University of Oxford" (Memoir and Papers, part ii., p. 207); "Birds of Asia Minor" (ibid. p. 223); "Report to British Association on state of Ornithology" (ibid. p. 235); "Report to same on Nomenclature of Zoology;" "Affinities and Analogies of Organized Beings" (ibid. p. 401); "The Dodo and its Kindred," London, 1848.—J. D., T.

STRONGBOW, the surname of Richard, Earl of Pembroke, a famous English nobleman of the illustrious family of Clare, who took a prominent part in the conquest of Ireland in the twelfth century. Dermot M'Murrough, king of Leinster, having been expelled from his dominions on account of his tyranny, applied for assistance to Strongbow, who having impaired his patrimony by expensive pleasures, was easily induced to enter into a treaty with the exiled monarch, on condition that he should receive in marriage Eva, the daughter of Dermot, and be declared heir to his dominions. Strongbow's influence obtained for the king of Leinster the assistance of two other powerful barons, Robert Fitz-Stephens and Maurice Fitz-Gerald, who preceded him on their voyage to Ireland, and by their valour and military skill soon reinstated Dermot in his sovereignty. Not contented, however, with his restoration to his former rank, and in direct violation of a treaty by which he became bound to dismiss his foreign auxiliaries, Dermot formed the ambitious design of dethroning his rival, Roderick king of Connaught, by their aid, and even of obtaining supreme authority over the Irish. He therefore despatched a messenger to Strongbow, urging him to hasten his arrival. The earl immediately sent over a detachment to the assistance of his ally, and soon after followed in person, at the head of a strong body of men-at-arms and archers. The superiority of their arms and discipline obtained for them an easy victory over the Irish troops; and, in conjunction with Dermot, Strongbow soon made himself master of Waterford, and took Dublin by assault. At this juncture the king of Leinster died, and the earl succeeded to the throne in right of his wife, that prince's only daughter. The Irish chieftains, however, resisted his claims, cooped him up in Dublin, and reduced him to the greatest extremities. But at the head of a select body of ninety knights, Strongbow suddenly attacked the Irish camp and put the numerous host to rout. King Henry, jealous of the conquests made by his own subjects, now commanded their immediate return; but Strongbow and his associates appeased him by offering to hold all their Irish acquisitions in vassalage to the English crown; and the earl was not only restored to favour, but was appointed by the king seneschal of Ireland. Strongbow died in 1177 at Dublin, and was buried in Christ church cathedral, where his monument still remains in good preservation. He left an only daughter, the heiress of his princely dominions.—J. T.

STROZZI: a patrician house of Florence, in politics of the Guelph and Neri party, took root also in Mantua and Ferrara. The following persons of this name were eminent in the state, or in the world of letters:—Strozzo Strozzi, astrologer and captain of the Florentine host, died in 1010.—Tommaso Strozzi upheld the popular against the burgher-aristocratic interest in Florence. In 1379 he, with his colleagues, obtained a triumph. This in 1381 was succeeded by a reverse; after which he withdrew to Mantua and planted the Strozzi family in that city.—Palla Strozzi, of Florence, was born about 1372, and died at Padua in 1462. He witnessed the siege and surrender of Pisa in 1406, and was employed on missions to various courts between the years 1411–34. In the struggle of the Albizzi against the Medici, Palla sided with the former, though without adopting the extreme views taken by some of his party, and Cosimo de' Medici was banished; but a reactionary movement in due course reversing their positions, Palla in his turn tasted the bitterness of an exile which for him proved final. In his native city he had been the munificent patron of letters; now in his Paduan retirement he solaced himself with study and literary avocations, and lived peacefully on into a green old age. A share in that revival of letters, which is usually ascribed to the Medici, should in fairness be credited to him.—Nanne or Giovanni Strozzi attached himself to Niccolò III., marquis of Este; quitted his native Florence, and founded in the fourteenth century the Ferrarese branch of his house.—Tito Vespasiano Strozzi, of Ferrara, son of the above, poet; died probably in 1505. He held offices in the state, and his literary remains include some autobiographical Carmina.—Ercole Strozzi, of Ferrara, son of the above, poet; born about 1480; found murdered 7th June, 1508. The motive of the crime is conjectured to have been jealousy. He left poems, both Latin and Italian, and is classed by Ariosto, in the Orlando Furioso, among the illustrious poets of the age.—Filippo Strozzi, a wealthy citizen and dignitary of Florence, opponent of the Medicean rule, and restorer of republican government to his native city; voluntary exile, unsuccessful soldier, and captive subjected to torture in the hands of his enemies. He committed suicide in prison in 1538; having first drawn up a paper commending his soul to the mercy of God, his body to sepulture in a free state, and his native Florence to the consideration of the emperor. By some Filippo Strozzi has been enshrined as a martyr of liberty, by others branded as a man

at once ambitious and weak. He was at any rate generous and accomplished; and we of to-day, whilst we condemn the manner of his death, cannot but share the pity and horror with which all Italy learned his end.—Pietro Strozzi, son of the above, marshal of France, born about 1508, died at the siege of Thionville, 20th June, 1558.—Leone Strozzi, brother of the above, died in 1554. He held a naval command in the service of France, and was a knight of the order of St. John of Jerusalem. —Filippo Strozzi, marshal of France, barbarously killed in the Azores, 26th July, 1582. He appears thus to have reaped the proper reward of his own cruelties.—Ciriaco or Chirico Strozzi, traveller and philosopher, born in Florence, 1504; died in Pisa, 1565. He left an admired supplement to Aristotle's Republic.—Oberto Strozzi, of Mantua, founded the Academy De' Vignaiuoli in Rome, about 1534.—Francesco di Soldo Strozzi, a Florentine resident in Venice, translated the histories of Thucydides and Xenophon into Italian; printed in Venice, 1545–50.—Giambattista Strozzi, born in Florence, 1551; died blind, 1634. He kept a free school at his own house, and himself instructed the students in languages, philosophy, and theology; whilst those who lacked means but evinced talent he aided with books, lodging, and maintenance; blindness itself failed to cut short his beneficent labours. He left compositions both in prose and in verse.—Pietro Strozzi, of Florence, apostolic secretary to Popes Leo XI. and Paul V.; born probably in the latter half of the sixteenth century. His endeavours to bring the patriarch of Babylon within the Roman pale are recorded in his work, "De Dogmatibus Chaldæorum."—Lorenzo Strozzi, brother of the above, Bishop of Toulouse and Cardinal, flourished in the sixteenth century.—Giulio Strozzi, an illegitimate offshoot of the Florentine stock, born at Venice in the latter half of the sixteenth century; died at Rome in the former half of the seventeenth. He became papal protonotary, and has left verses of all sorts, especially an epic poem in twenty-four cantos, "Venezia Edificata."—Giovanni Francesco Strozzi, a Florentine jesuit, flourished in the eighteenth century, died at Rome. He rose to high rank in his order, and has left Lives of Francesco Tendarini, bishop of Civita Castellana, and of Vincent Dourdin, temporal coadjutor of the jesuits; and a tract on the assumption of the Blessed Virgin.—C. G. R.

STROZZI, Bernardo, a celebrated Italian painter, called il Prete and il Cappuccino, from his having been a Capuchin monk, was born at Genoa in 1581. He was a pupil of P. Sorri, was considered one of the ablest painters and best colourists of his day, and at Venice was held in such estimation that he was preferred to all the native artists to execute an important picture in the public library. There are many altarpieces by him in the churches of Genoa, Novi, and Volterra; and his easel pictures are met with in most of the Italian galleries. There are two or three paintings by him in the Louvre. He belongs to what are called the naturalists. He died in 1644.—J. T–e.

STRUENSEE, Carl August von, brother of the celebrated Danish minister Count Struensee, was born at Halle on the 18th of August, 1735. The early bent of his mind was chiefly towards mathematics and philosophy, and in 1757 he was appointed professor in the military academy of Liegnitz. During subsequent years he published works on Artillery and Military Architecture, which were received with great favour. Meanwhile his brother invited him in 1769 to Copenhagen, where he was made counsellor of justice. In this capacity he evinced so much zeal, tact, and judgment, that he was but slightly involved in the consequences of his brother's fall. After a brief imprisonment he was allowed to return to Germany, where he devoted himself to his favourite studies, politics, and mathematics. Being appointed counsellor of finance at Berlin, he effected great improvements in different branches of trade, for which he was ennobled in 1789. He died, as minister of state and president of the board of excise, in 1804.—J. J.

STRUENSEE, John Frederick, Count, was born at Halle in Saxony, on the 5th of August, 1737. His father, Adam Struensee, was professor of theology there when his son was born; but he was subsequently called, in 1757, by the Danish government to Altona, and nominated to an important ecclesiastical office in that town, while three years afterwards he was elevated to the post of general superintendent of the Schleswig and Holstein duchies. Young Struensee studied medicine, and successfully practised his profession at Altona. It was in the year 1768, that the most eventful incident of his life occurred. He was then appointed to attend, as physician, the king of Denmark, Christian VII., in his tour through Germany, France, and England. Struensee speedily wrought himself into the good graces of this profligate and weak-minded prince, and by the time of their return to Denmark he had already acquired vast influence over him. Equal, if not greater favour, was shown him by Christian's young queen, Caroline Matilda, sister of George III. of England. Aiming at supreme power in the state, Struensee ere long found means to accomplish his ambitious project. He recalled to Denmark his friend Enewold Brandt, to whom he assigned the task of amusing the sovereign, a duty the former was thoroughly competent to discharge, while he himself should carry out the designs he had in view. Through the aid of such willing instruments as Brandt and Count Rantzau-Ascheberg, he supplanted old Bernstorf, who for twenty years had governed Denmark; and from the day of the latter's dismissal, 13th September, 1770, may be properly reckoned the ministerial regime of Struensee. During the brief period that it lasted, the successful physician of Altona, now raised to the dignity of a count, ruled with despotic power. Yet it must be confessed that the political principles of Struensee were, in many respects, of a truly liberal and enlightened character, and decidedly in advance of the age. Regularity and economy were introduced into the different departments of the state, the administration of justice was simplified, the burdens that pressed so heavily on the peasant class were lightened, and full liberty was granted to the press, which before had been subjected to an oppressive censorship. Struensee's well known irreligious and immoral character, however, caused even some of his best acts to be looked upon with suspicion; and his public measures, salutary as not a few of them undoubtedly were, aggrieved the interests of certain classes, so that a strong party was gradually formed against him. The open contempt he evinced for the Danish language, and his systematic preference of the German, contributed to increase his unpopularity with the great body of the people; and in such circumstances the worst reports, put into circulation by his adversaries, were easily credited regarding him. He was accused of criminal familiarity with the queen, a charge now understood to have been unfounded, although the conduct of that unhappy princess can scarcely be acquitted of levity and indiscretion. However that may be, Struensee's ruin, once resolved upon, was speedily effected. Rantzau-Ascheberg, no longer his supporter, Ove Guldberg, General Eichstädt, Colonel Köller, and Commissary-general Beringskiold, under the guidance of the queen-dowager Juliana Maria and the king's half-brother, the crown prince Frederick, secretly combined for the purpose of crushing the hitherto all-influential minister. Early on the morning of the 17th January, 1772, immediately after a court ball, Struensee and his chief partisans were surprised and arrested. The Copenhagen populace held jubilee over his downfall. A commission was issued for his trial, he was of course found guilty—the supreme power being now completely in the hands of his enemies—and was condemned to die the death of a traitor, which sentence, with all its barbarous concomitants, was carried into effect on the 28th of April, 1772. Struensee, justly remarks Professor Allen in his admirable Manual of Danish History, "will serve as a warning example of the truth, that a nation's character, customs, and opinions refuse to be violently revolutionized, and that its language cannot be scorned with impunity. He possessed singular gifts of intellect, a penetrating glance that discerned the evils under which the state was labouring, and to remove these formed the object contemplated in the majority of his measures; but he lacked the moral earnestness and purity with which the statesman as well as the private individual must be endowed, if any lasting good is to flow from his endeavours."—J. J.

STRUTHERS, John, a Scottish poet, was born at East Kilbride, Lanarkshire, in 1776. He was the son of a shoemaker, and was bred to the same trade, which he followed for many years. His best and best-known poem, the "Poor Man's Sabbath," was published in 1804, and passed through a number of editions in rapid succession. It was followed by the "Peasant's Death," in 1806; the "Winter's Day," in 1811; the "Plough," in 1816; and "Dechmont," in 1836. He also edited the Harp of Caledonia, in three volumes, a collection of Scottish songs to which Sir Walter Scott (with whom he was a great favourite) and Joanna Baillie sent voluntary contributions. He also published the "History of Scotland from the Union to 1827"—a work

which displays research and good sense; and wrote a considerable number of the biographies in Chambers's Lives of Illustrious Scotsmen. Mr. Struthers was for some time corrector of the press in the establishment of Khull, Blackie, & Co., Glasgow. In 1832 he was appointed to the office of librarian in Stirling's library in that city, which he held for sixteen years. Mr. Struthers died in 1853, in his seventy-eighth year. He was an excellent specimen of a shrewd, intelligent, strong-minded Scotchman. His poetical works were collected by himself, and published in 2 vols., 12mo, in 1850.—J. T.

STRUTT OF BELPER, the family of, was founded by JEDEDIAH STRUTT, born in 1726 at Normanton, a small village near Alfreton in Derbyshire. His father was a farmer and maltster, who neglected the education of his children, and was indifferent about their prospects. Jedediah, the second son, under every disadvantage, gave himself some education, and acquired some knowledge of science. In 1754 he took a farm at Blackwell, near Normanton, and married. His brother-in-law, a hosier, directed his attention to several attempts then made to manufacture ribbed stockings on the frame invented by Lee.—(See LEE, WILLIAM.) Strutt studied the construction and working of the frame, succeeding where others had failed, and in conjunction with his brother-in-law took out a patent and removed to Derby, where they established a manufactory of ribbed stockings. After Arkwright's removal to Nottingham, about 1768, he was introduced to Strutt and his partner, Need. Strutt saw at once the promise of Arkwright's water-frame, the defects of which his knowledge helped to amend; and he entered into partnership with Arkwright, in the hope, at the outset, of spinning by the new machine good yarn for hosiery. At the dissolution of partnership in 1783, the large cotton works at Belper remained in the possession of Strutt, those at Cromford falling to the share of Arkwright. The founder of an opulent and flourishing manufacturing family, Jedediah Strutt died at Derby in 1797.—His great-grandson, * EDWARD STRUTT, first Baron Belper, born in 1801, and educated at Trinity college, Cambridge, sat in the house of commons as liberal member for Derby from 1830 to 1848, for Arundel in 1851–52, and for Nottingham from 1852 to 1856. Chief commissioner of railways from 1846 to 1848, chancellor of the duchy of Lancaster from January, 1853, to June, 1854, he was raised to the peerage in 1856.—F. E.

STRUTT, JOSEPH, engraver and antiquary, was born October 27, 1742, at Springfield, Essex, and was apprenticed to Ryland. Strutt published a series of illustrations of the Pilgrim's Progress, and a few separate engravings—but these were rather commonplace productions in the stippled manner. He is remembered by his antiquarian publications, works of great service in their day, and still valuable. These in the order of time, were "The Regal and Ecclesiastical Antiquities of England," 4to, 1793; "Horda-Angel-Cynnan, or a Complete View of the Manners, Customs, Arms, Habits, &c. of the Inhabitants of England, from the arrival of the Saxons," 3 vols. 4to, 1774–76; "Chronicle of England to the Norman Conquest," 2 vols. 4to, 1777–78; "A Complete View of the Dress and Habits of the People of England," 2 vols. 4to, 1796–99; "Sports and Pastimes of the People of England," 4to, 1801: all these were illustrated with engravings copied from the illuminations on the Anglo-Saxon or early English MSS. in the British Museum, and thus, apart from the literary explanations, afforded a treasury of contemporary information on early art as well as manners. A valuable work of a different character was his "Biographical Dictionary of all Engravers from the Earliest Period to the Present Time," 2 vols. 4to, 1785–86. Mr. Strutt closed his industrious and useful career in comparative indigence, 16th October, 1802. He left behind him several manuscripts, some of which were subsequently published, and among them an unfinished romance, called "Queen-Hoo Hall," to which Sir Walter Scott wrote a conclusion in 1808, and which is remarkable as having convinced Sir Walter of the capabilities of the historical novel, and led him to complete his own Waverley.—J. T–e.

STRUVE, BURCKHARDT GOTTHELF, a son of Georg Adam, was one of the greatest German bibliographers of his time. He was born at Weimar, 26th May, 1671, and carefully educated by his father. He then devoted himself to the study of law in the universities of Jena, Heidelberg, and Frankfort-on-the-Oder, and prepared for the bar at Halle. By an elder brother he was sent on some private business to the Netherlands, whence he brought home a considerable collection of rare boxes, medals, and other curiosities. When, however, this same brother, who had squandered his fortune in experiments to discover the philosopher's stone, became a bankrupt, Burckhardt not only ceded his patrimony, but also sold his collection in order to pay his brother's debts. Reduced to poverty, he renewed his studies with still greater ardour, and in 1697 was appointed librarian to the university of Jena, where some years after he also obtained the chair of history, and in 1730 that of feudal law. Both by his lectures and his works he attracted numbers of students, and till his death, 28th May, 1738, was one of the ornaments of his university. Among his numerous works the "Acta Litteraria," 10 vols., the "Bibliotheca Antiqua," the "Bibliotheca juris selecta," the "Introductio in notitiam rei litterariæ" (new edition by Jugler), the "Selecta Bibliotheca Historica" (new edition by Meusel, Leipsic, 1782–1804, 2 vols.), and the "Corpus Historiæ Gentis Germanicæ," deserve to be honourably mentioned.—K. E.

STRUVE, FRIEDRICH GEORG WILHELM, a distinguished astronomer, was born on the 15th of April, 1793, at Altona, being the fourth son of an eminent Danish mathematician, Dr. Jacob Struve, director of the gymnasium of that city. He studied at the university of Dorpat, where in 1813 he attained the degree of doctor of philosophy, and was appointed extraordinary professor of astronomy and assistant at the observatory. In 1820 he was promoted to be ordinary professor of astronomy and director of the observatory, which offices he quitted in 1839 to become director of the newly established Russian imperial observatory of Pulkowa, near St. Petersburg, which has since become famous through his labours. He is a member of the Academy of Sciences of St. Petersburg, and of other learned bodies. He took a leading part in the measurement of the Russian arc of the meridian, which reaches from the mouth of the Danube to the Arctic sea, through an amplitude of about twenty-five degrees, or fifteen hundred geographical miles. Amongst his many astronomical researches, perhaps the most remarkable are those on double and multiple stars, and his determination of the parallax of the star Vega, whereby its distance from the solar system is found to be about eight hundred thousand times the distance of the earth from the sun. He has effected many improvements in astronomical instruments and methods of observing, which have been carried out at Pulkowa. In all his more recent labours he has been worthily assisted by his son, OTTO WILHELM STRUVE, born at Dorpat on the 14th of April, 1819, and now second astronomer at Pulkowa, who has also distinguished himself by his independent investigations, and especially by those on the proper motions of the fixed stars.—R.

STRUVE, GEORG ADAM, a distinguished German jurist, was born at Magdeburg in 1619. He studied at Jena and Helmstädt, under the celebrated Conring, and in 1646 accepted a chair in the former university, which he, however, resigned some years after, in order to enter upon a diplomatic career. He was made privy councillor at Weimar, and was variously employed by the elector and the princes of Saxony. Notwithstanding this high position he again resigned, and returned to Jena as first professor of law (1673). He died 15th December, 1692, and having been twice married left no less than sixteen sons—several of whom distinguished themselves in different walks of life—and eight daughters. His numerous writings were mostly of small compass, and have sunk into oblivion. His "Syntagma juris feudalis," and "Syntagma Jurisprudentiæ civilis," however, stood in high esteem in their time, and went through numerous editions.—(See *Manes Struviani, sive de vita et scriptis G. A. Struvii*, by his son Burckhardt Gotthelf, Jena, 1705.)—K. E.

STRY, ABRAHAM VAN, Dutch painter, was born at Dort, December 31, 1753. He was pupil of his father, a decorative painter, but formed his style on that of Albert Cuyp, of whom he is one of the most successful modern imitators. But besides his landscapes and cattle pieces he painted many homely interiors, which are much admired. Though not an original, he is a pleasing painter, and an agreeable colourist. He died in 1830. A younger brother, JACOB VAN STRY, born in 1756, died in 1815, also distinguished himself as a painter in the manner of Cuyp. Many of the "landscapes with cattle" of the brothers Van Stry have had their names obliterated by fraudulent dealers, and then been sold at high prices as genuine paintings by Cuyp. Pictures by both brothers are in the museum of Amsterdam.—J. T–e.

STRYPE, JOHN, a most industrious contributor to the early history and biography of the Church of England after the Refor-

mation, was born in London in 1643. He is said to have been descended from Gherardt van Strype, "a member of the Dutch church in London in 1567." He was educated at St. Paul's school and Jesus college, Cambridge, and taking holy orders, was for many years minister of Low Leyton in Essex. He received late in life, from Archbishop Tenison, the sinecure of Terring in Sussex. His latest years were spent in the house of his granddaughter's husband at Hackney, of which place he had been lecturer up to his resignation in 1724. He died in 1737, at the age of ninety-four. He is said to have begun his vast collections soon after his arrival at Low Leyton, where he found access to the papers of Sir Michael Hickes, secretary to Queen Elizabeth's Lord Burleigh. His researches and pursuit of MS. materials spread over very many years, and he was assisted in them by such correspondents as Archbishop Wake and Bishops Nicholson and Burnet. The published result was the series of well-known works, beginning with the "Memorials of Cranmer" in 1694, and closing with the most valuable of them all, the "Ecclesiastical Memorials" in 1721, and the "Annals of the Reformation," the fourth and last volume of which appeared in 1731. Chaotic and undigested, they form, as all students know, a useful quarry of material for the politico-ecclesiastical history of England in the sixteenth century mainly. All of them have been republished during the present century at Oxford (1822–28), with the addition of a useful general index. In 1858 the Rev. S. R. Maitland printed Notes on Strype, pointing out inaccuracies in the received text, and urging the desirability of a new and careful edition of his works. Besides his historical and biographical writings, Strype produced in 1720 an edition, for which he had been many years collecting materials, of Stow's Survey of London. It became in Strype's hands almost a new work, very much enlarged, its information being brought down to his own day.—F. E.

STUART, Sir Charles, a distinguished general, born in 1753. He was the fourth son of the earl of Bute, prime minister during the first three years of George III.'s reign. After travelling on the continent with his father, he entered the army in 1768, and was appointed aid-de-camp to Lord Harcourt, lord-lieutenant of Ireland. He accompanied the 43rd regiment as major to America in 1775, and obtained the command of a battalion of grenadiers. At the siege of Gibraltar, subsequently, he was present as a volunteer. In 1793 he obtained the rank of major-general, and in the following year had the command of the forces serving in Corsica. There he reduced Calvi, the last stronghold of France, after a fierce resistance. Portugal being threatened by the French directory in 1797, Stuart was sent with eight thousand to assist in its defence. During his stay he made careful observations of the country, observations which were afterwards of great service to the duke of Wellington. Stuart took Minorca in 1798 with a small force, and for his services was made a knight of the bath. In 1800 he was appointed to the command of the forces in the Mediterranean, but gave up the appointment when ordered to cede Malta to the Russians. He died on the 25th of March, 1801.—W. J. P.

STUART, Gilbert, sometimes called American Stuart, was a good portrait painter. He was born of Scotch parents at Narraganset, Rhode Island, 1755. He was educated and graduated at the university of Glasgow; studied painting under the president West; and in 1794 returned to America, and established himself in Philadelphia until 1807, when he retired to Boston, where he died in July, 1828. Stuart was highly patronized, both in England and in America; he excelled in male heads. Among his sitters were three kings, and six presidents of the United States of America.—R. N. W.

STUART, James, a celebrated architect, known as Athenian Stuart, was born in London in 1713. The death of his father, a seaman in indigent circumstances, threw upon young Stuart the duty of maintaining his family. This he did by painting ladies' fans for Goupy of the Strand. His success in this art led him to desire superior instruction, and in order to obtain it he in 1742 went to Rome: how he obtained the necessary means is not stated. At Rome he supported himself by making drawings of the antiquities of that city, which met with a ready sale and procured him the friendly notice of several influential patrons. At the same time he was diligently occupied at the college of the Propaganda in studying the classical languages and archæology, and in 1750 he published, at the pope's expense, a Latin essay, "De Obelisco Cæsaris." His pursuits made him acquainted with the dearth of trustworthy representations and descriptions of the architectural remains of ancient Greece. Encouraged by the promises of the dilettanti whom he consulted on the subject, he ventured in 1748 to publish proposals for visiting Greece in order to supply the want. With him was associated an artist friend named Revett. The necessary funds were soon furnished, and in 1750 the friends set out. They returned to England in 1755. Under Revett, Nicolas, will be found an account of their proceedings, and sufficiently full particulars respecting their great work the "Antiquities of Athens," the first volume of which appeared in 1762. On the title-page Stuart calls himself *painter;* but the great success of the work, and the interest that its publication had excited in reference to Greek architecture, suggested to him the feasibility of adopting architecture as a profession. He found abundant support. His patron, Lord Anson, procured him the appointment of surveyor to Greenwich hospital, and other friends proffered him commissions. But his office placed him in easy circumstances. His society was much courted, and he was not disposed to overtask himself. His chief works are—the chapel of Greenwich hospital, an elegant and highly ornamented building, but not very ecclesiastical, and certainly not very Greek, in character; Lord Anson's mansion in St. James' Square, and various erections at that nobleman's seat Shuckburgh, Staffordshire; Belvidere, near Erith, the seat of Lord Eardley; and Mrs. Montague's house, Portman Square. He died February, 1788.—J. T–e.

STUART, John, Earl of Bute. See Bute.

STUART, Moses, an eminent biblical scholar and commentator, was born at Wilton, Connecticut, 26th March, 1780. At the age of nineteen he entered Yale college during the presidency of Dr. Dwight, and took his degree in 1799 with highest honours. At first he turned his attention to law for a season, but at length became tutor at Yale from 1802 to 1804. In 1806 he was ordained pastor of the Centre church, Newhaven. His pastoral career was very successful, but it was brief, for in 1810 he was chosen professor of sacred literature in the newly-erected theological seminary of Andover. At the time of his election he knew nothing of Hebrew, and his colleague, Dr. Woods, taught him the Hebrew alphabet. But he soon mastered the tongue, and his first Hebrew grammar without points was published in 1821, and his next grammar, based on Gesenius, appeared in 1831. It soon became a text-book, and along with the succeeding volume of the Chrestomathy was reprinted at Oxford. He also composed a Greek grammar for the New Testament, a second and improved edition of which was published in 1841. It does not rank so high as the Hebrew grammar. Stuart contributed a great variety of articles to the Biblical Repository and Bibliotheca Sacra, and these miscellaneous articles are better specimens of his ability and learning than his more formal commentaries. He published in his later years commentaries on Ecclesiastes, Proverbs, and Daniel—the last well worth reading for its introductory sketches of various systems of exposition. Similar to his book on Daniel is his commentary on the Apocalypse—full of interesting hermeneutical discussions, and more to be prized for these than for its exegesis proper. His best commentaries are those on the Epistle to the Hebrews, and on that to the Romans—neither of them satisfactory on some points, for his exposition of some of the earlier chapters of Romans, is warped by certain philosophico-theological views which he entertained. The efforts of Moses Stuart in the cause of biblical literature were great and multifarious. Some have accused him of a little vanity, but he was the first to give an impulse to biblical studies in his own country—setting in himself a successful example of its prosecution, and introducing to the public the best German critics, philologists, and expositors. After a long period of academic service, Stuart resigned in 1848, and died in 1852. In character Moses Stuart was simple and consistent. He was a good man, as well as an eminent scholar. His science was dear to him, and he prized every contribution to it, from whatever quarter it might come. It may be added that his daughter, Mrs. Austin Phelps, has written some happy sketches, as "Sunny Side," and "the Angel over the right shoulder."—J. E.

STUBBE, Henry, a learned English writer, and very celebrated in his day. He was born at Partney in Lincolnshire, Feburary 28, 1631, and educated first at Westminster school, and afterwards at Christ Church college, Oxford. He took a B.A. degree, and then went into Scotland, where he served in

the parliamentary army for three years; he then returned to Oxford, where he took his M.A. degree, and was appointed sub-librarian of the Bodleian library, under Dr. Barlow. From this post he was shortly afterwards expelled on account of several violent pamphlets which he published reflecting upon the church and the universities. After his expulsion Stubbe retired to Stratford-upon-Avon, where he practised as a physician. At the Restoration he presented himself for confirmation before his diocesan, and was sent out to Jamaica in 1761 as king's physician. The climate disagreed with him, and he soon returned, establishing himself at Warwick. Great as the powers of Stubbe were, he seems to have had no principle, since after the Restoration he wrote against his old political friends. His writings though numerous, are now deservedly neglected. He was drowned in attempting to cross a river between Bath and Bristol on the 12th of July, 1766.—W. J. P.

STUBBS, George, A.R.A., an eminent animal painter, was born at Liverpool in 1724. He appears to have been in the main self-taught, but at the age of thirty went to Italy for improvement. In his day he enjoyed great popularity. He chiefly painted horses and dogs; but he also painted tiger hunts and the like with great skill, and he sometimes attempted subjects of a more ambitious order, as in his picture of "Phaeton." Two of his best pictures, "The Eton Hunt" and "Blood Mares," are in the collection of the marquis of Westminster. Stubbs published in 1766 a very useful work on "The Anatomy of the Horse," and a series of thirty plates as a "Comparative Anatomical Exposition of the Structure of the Human Body with that of a Tiger and a common Fowl." He was elected A.R.A. in 1780, and R.A. in 1781, but declined to accept the latter honour. He died on the 10th of July, 1806. Many of his pictures were engraved by Woollett, Earlom, Green, and other eminent engravers, and some by his son George Townley Stubbs, born in 1756; died in 1815.—J. T–e.

STUBBS or STUBBE, John, a lawyer and political writer, born about 1541. According to Strype, he was educated at Corpus Christi college, Cambridge. He afterwards removed to Lincoln's inn for the study of the law. When the duke of Anjou became a suitor for the hand of Queen Elizabeth, Stubbs, who was a puritan, wrote a satirical pamphlet against the alliance. For this he was persecuted and condemned to lose his right hand. This punishment, which was inflicted with great barbarity with a butcher's knife and mallet, was borne by Stubbs with fortitude, and as soon as it was completed he lifted his hat with his left hand saying, "God save the Queen." He wrote several works afterwards with his left hand, signing himself "Scæva," in allusion to his mutilation. He died about 1600.—W. J. P.

STUERBOUT, Dierick, commonly called Dirk van Haarlem, was the first of the distinguished Dutch painters. He was born at Haarlem early in the fifteenth century. Neither the exact date of his birth nor his death is known, but in 1468 he was commissioned to paint two large pictures for the town-hall of Louvain, illustrating the well-known "golden legend" in which the Emperor Otho III., in 985, orders his empress to be burnt for falsely accusing a gentleman of attempting to dishonour her. These pictures, painted in oil in the style of Memling and the Van Eycks, are wonderful works for their period. They were in the town-hall at Louvain until 1827, when they were acquired by the late king of Holland; they are now in the Brussels gallery. Stuerbout received two hundred and thirty crowns for them; they were recently offered for sale in this country, but at too high a price to find a purchaser. At the king of Holland's sale in 1850, they were bought in for £750.—R. N. W.

STUKELEY, William, an eminent English antiquary, was born on the 7th of November, 1687, at Holbeach in Lincolnshire. He was educated first at the free-school there, and in 1703 was admitted into Bene't college, Cambridge. Destined for the medical profession, he was accustomed while at college to make botanizing excursions with Dr. Hales, Dr. John Gray, and others, and made so many additions to Ray's Catalogue of Plants around Cambridge as to furnish materials for a new edition of the work. He took his degree of M.B. in 1709, and went to study the practice of medicine under Dr. Mead at St. Thomas' hospital, London. He first became a practitioner at Boston, but in 1717 removed to London, where he was elected a fellow of the Royal Society, and laboured to revive the Society of Antiquaries, of which he became secretary. After taking his degree of M.D. in 1719 he was admitted a fellow of the College of Physicians in 1720, and became Gulstonian lecturer in 1722. His lecture on the spleen was published in 1723. The bent of his mind, however, was more clearly seen in his previously published accounts of "Arthur's Oon" and "Graham's Dyke" in Scotland. In the hope of finding some remains of the Eleusinian mysteries in free masonry he obtained admittance into the order, and was made master of a lodge in 1723. Three years later he quitted London for Grantham, where he entered upon an extensive and fashionable practice. Being, however, a great sufferer from the gout, he frequently spent the spring of the year in travelling about the country, and thus collected materials for his "Itinerarium Curiosum"—a valuable repertory of antiquarian information, mingled with much singular and ill-founded speculation. Weary of his profession, he in 1729, at the invitation of Archbishop Wake, entered into holy orders, and at once obtained the living of All Saints, Stamford, to which were soon added other preferments. When no longer a physician he obtained an effectual remedy for the gout in Rogers' oleum arthriticum, combined with a simple regimen and abstinence from fermented liquors. He continued writing and publishing various works on antiquities and coins, both Roman and British, and received from his friends the title of "Arch Druid." His discoveries at Stonehenge and Abury, and his speculations upon the origin of the Celtic monuments there, seemed to justify this title for the doctor. In 1747 the duke of Montagu presented him to the rectory of St. George's, Bloomsbury, where, and at Kentish Town, he continued to reside until his death, which took place after a paralytic stroke on the 3rd of March, 1765. For a list of his numerous works Watt's Bibliotheca and Lowndes' Manual may be consulted. Their value was rightly appreciated by Gibbon when he said, "I have used his materials, and rejected most of his fanciful conjectures."—(Nichols' *Anecdotes*, v., 499.)—R. H.

* STÜLER, August, a distinguished German architect, was born at Berlin in 1800. He was a pupil of Schinkel, and remained with him as assistant till about 1830. He first attracted notice by various architectural and ornamental designs, published in professional journals. His early buildings were chiefly of consequence from having secured the notice of the king, Frederick-William IV., who, from about 1840, became his warm patron. Amongst the many important buildings which he erected for the king, were the churches of St. James, St. George, St. Matthew, &c., in Berlin; the Chapel royal; several new saloons in the palace of Potsdam; the royal porcelain manufactory, and other government works. But his most important buildings were the new museum, a large and costly structure; and the still more magnificent exchange, the large model of which formed a conspicuous feature in the nave of the international Exhibition of 1862, and is now in the South Kensington museum. For private patrons he erected the mansion of the grand-duke of Mecklenburg-Schwerin, and many other costly buildings in Berlin and its vicinity. Out of Prussia his chief works are the New Winter palace at St. Petersburg, the exchange at Frankfort, &c. Stüler is considered the ablest of the scholars of Schinkel. His style, like that of his master, is "classic," but it is by no means of the "severe" character of some of our leading English classicists. In all his works there is a great deal of ornamentation, and the ornament is not always pure. Several of his buildings are Italian in style.—J. T–e.

STURGE, Joseph, politician and philanthropist, was born at Elberton, Gloucestershire, in August, 1793. He belonged to an old Quaker family. He established himself as a corn-dealer first at Bewdley and then at Birmingham, acquiring considerable wealth. He devoted his surplus energies to politics and philanthropy, was one of the leaders of the English antislavery movement, organized another for "complete suffrage," and was of great service to the anticorn-law league. He was an active promoter of the peace congresses on the continent, which assembled after the French revolution of 1848, and with Messrs. Pease and Charlton reconstituted the deputation from the Society of Friends which went to St. Petersburg, just before the breaking out of the Crimean war, to persuade the Emperor Nicholas to adopt a policy of peace. He died 14th May, 1859.—F. E.

STURGEON, William, an eminent English electrician, was born in 1783 at Whittington, near Lancaster, and died at Prestwich, near Manchester, on the 8th of December, 1850. He was bred to his father's trade of shoemaking, which he quitted to enlist in the Westmoreland militia. He afterwards served about twenty years in the royal artillery; and through his good con-

duct and abilities at length obtained the appointment of teacher of natural philosophy in the East India Company's military college at Addiscombe. About 1838 he became superintendent of the Victoria gallery at Manchester; and afterwards delivered scientific lectures in various parts of Britain. In 1844 he was elected a member of the Manchester Literary and Philosophical Society, to whose Transactions he frequently contributed. His experimental researches in electricity were numerous and varied; most of them were published in a monthly journal of which he was the editor from 1836 to 1843, "The Annals of Electricity, Magnetism, and Chemistry."—W. J. M. R.

STURM, CHRISTOPHER CHRISTIAN, a German divine, born at Augsburg in 1750, and died on the 26th August, 1786. He studied theology at Jena and Halle, and was afterwards appointed preacher of Magdeburg. In 1778 he obtained the offices of pastor at the church of St. Peter, and of scholarchus at Hamburg. Sturm was a man of most exemplary piety, and exercised a very salutary influence within, and by his writings without, the circle of his personal activity. His best known work is the "Betrachtungen über die Werke Gottes in Reiche des Natur und der Vorsehung auf alle Tage des Jahres," 1785. This work, which has been translated into most of the European languages, is well known in England by the name of "Sturm's Reflections." Its author is also favourably known in the field of sacred poetry, from collections of which he published.

STURM, JACQUES CHARLES FRANÇOIS, one of the greatest mathematicians of this century, was born at Geneva on the 29th of September, 1803, and died at Paris on the 18th of December, 1855. After teaching mathematics for some years privately at Geneva, he was appointed in 1830 professor of mathematics in the Collège Rollin at Paris. In 1840 he became professor of mathematical analysis in the Polytechnic school, and of mechanics in the Faculty of Sciences. In 1836 he was elected a member of the Academy of Sciences. Amongst his numerous mathematical researches, the most celebrated is his memoir on the resolution of equations, in which he first published (1829) that most remarkable and important proposition since known as "Sturm's theorem."—W. J. M. R.

STURM, JAMES, an eminent German magistrate and statesman of the Reformation age, was born in 1489 at Strasburg, where his family had been distinguished citizens since the middle of the fourteenth century. He studied at Heidelberg and Freiburg, and after taking his master's degree lectured for several years in Freiburg on the Ethics and several other treatises of Aristotle. In 1506 he entered upon the study of theology, and attended at the same time the lectures of the celebrated jurist, Zasius; but having resolved to devote himself to a political life, he did not care to take a degree in either of these faculties. The famous humanist Wimpheling was the intimate friend of his father, and loved young Sturm as his own son; and it was no doubt under his influence that he gave up his design of studying for the priesthood, in spite of the earnest efforts of the Dominicans of Freiburg to gain the talented youth for their own order. He was deeply imbued with Wimpheling's love of classical studies, and became a member in 1514 of a literary society which was instituted in Strasburg for the cultivation of humane literature. Being consulted in 1522 by the elector-palatine on a reform of the university of Heidelberg, he recommended among other things that the study of scholastic theology should be discontinued, and that professors should be appointed to give exegetical lectures on the Old and New Testaments. Such advice revealed his sympathy with Luther. This sympathy he declared openly soon after; and when Wimpheling expressed his regret on this account he remarked—"If I am a heretic, it is you who have made me one," alluding to the principles which Wimpheling had taught him early in life. About the same time he was made a member of the municipal council of Strasburg, and distinguished himself so much by his wisdom and eloquence in its deliberations, that in 1526 he was elected chief magistrate. In this capacity he acted as the representative of his native city on a great many public occasions of ecclesiastical and political importance. A steady friend of the Reformation throughout all its vicissitudes; a constant promoter of concord beween the Saxon and Swiss reformers after the outbreak of the sacramental controversy; and co-operating zealously with Philip, the landgrave of Hesse, in his policy of a close "bund" or alliance between the German protestant princes and the Swiss reformed cantons against the catholic powers of the empire—he was never absent on any occasion of importance where these great interests were at stake. From 1525 to 1552 he acted no fewer than ninety-one times as the representative of Strasburg in matters of public concern; and the intimate knowledge of men and things which he was thus able to acquire made him a valuable assistant to Sleidan in his History of the Reformation, the greater part of which was revised and corrected by his hand. He died 30th October, 1553, and his memory is still honoured in Germany as that of a model christian patriot.—P. L.

STURM, JOHN CHRISTOPHER, a professor of mathematics and natural philosophy, to whom Germany owes the general diffusion of those sciences among her lower schools. He was born in 1635 at Hippelsheim in Bavaria, the son of an officer in the elector's household, who had been ruined by the Thirty Years' war. He was in consequence educated at the expense of a benevolent pastor at Nuremberg. He studied at Jena and at Leyden with distinction, and afterwards entered the church. In 1669 he found his true vocation in the appointment of professor of physical science at the university of Altdorf in Franconia, an office which he held for the remainder of his life, a period of thirty-four years. His practice of exhibiting experiments at his lectures made his classes very popular. He urged the introduction of mathematical studies in gymnasiums and other schools, where nothing beyond the elements of the classical languages had been taught previously. Sturm died in 1703.—R. H.

STURM, JOHANN, a German humanist, "than whom," says Hallam, "scarce any one more contributed to the cause of letters in Germany," was born at Schleiden in the Eifel, 1st October, 1507. He devoted himself to classical learning in the universities of Liege and Louvain, where, together with the great hellenist Rutger Rescius, he established a printing-office. He then proceeded to Paris, where he kept a school, and in 1538 was appointed rector of the Strasburg gymnasium, which by his learning and zeal he raised to such renown, that in 1566 it was promoted to the rank of a university by the Emperor Maximilian II. His active sympathies for the Calvinistic cause drew upon him the hatred of the Lutherans, and after forty-four years' services he was removed from office. He died 3rd March, 1589. He enjoyed the highest authority with the scholars of almost all European countries, and numbered Roger Ascham and other men of note among his correspondents.—(See *Sturmii de institutione scholastica opuscula omnia*, ed. Hallbauer, Jenæ, 1730.)—K. E.

STURZ, HELFRICH PETER, a German author, was born at Darmstadt, the 16th of February, 1736. He studied the law at Göttingen, Jena, and Giessen, and about 1760 became private secretary to Count Bernstorff at Copenhagen. Here he led a pleasant life, enjoyed the intercourse of Klopstock, and was soon promoted to an office in the Danish ministry for foreign affairs. In 1768 he attended King Christian VII. on his travels in France and England, but he became afterwards involved in the Struensee catastrophe. Broken down by sorrow and illness, he died at Bremen, 12th November, 1779. His life of Bernstorff and his "Letters of a Traveller" will preserve his memory as that of a clever and elegant prose writer.—K. E.

STYLE, WILLIAM, a law-writer, born in 1603, was educated at Oxford. His "Reports," published in 1658, folio, are the only cases extant of the common law courts for some years during the Commonwealth. He died probably in 1679.—D. W. R.

SUAREZ or SUARESIUS, FRANCISCUS, "the last of the schoolmen," a voluminous writer on theology, philosophy, and jurisprudence, was born of a noble family at Grenada in Spain in 1548. The scholastic philosophy had declined long before his time; but his method of exposition is so thoroughly scholastic—his divisions and subdivisions are so technical and minute—that he is properly regarded as a schoolman risen up in a later generation of thinkers. After completing his studies at the university of Salamanca, he was desirous of being enrolled in the order of the jesuits; but his faculties were at that time either so obtuse, or his diligence had been so remiss, that it was with great difficulty he could obtain admission into their fraternity. He afterwards made up for his deficiencies, as his writings attest, consisting of twenty-three folio volumes filled with the most intricate subtleties, and the most interminable hair-splittings of theology and philosophy. The jesuits ultimately regarded him as the glory of their order—as their greatest theologian and metaphysician. Suarez was not only a voluminous author, he was also an active professor in many of the continental universities. In Spain, he taught philosophy at

Salamanca, Valladolid, and Alcala; in Italy, at Rome; in Portugal, at Coimbra—the only university in that kingdom, but one of great merit and celebrity. At the instigation of Pope Paul V., Suarez published at Coimbra in 1613 "A Defence of the Catholic Faith against the Anglican sect" (the Episcopalians), which King James thought so important, that he prohibited its sale within his dominions, and ordered it to be publicly burnt by the hands of the hangman. He had other motives for this besides his zeal for the reformed religion, for the work of Suarez not only denied the soundness of the Episcopalian faith —it also questioned "the divine right of kings." In return, the theological opinions of Suarez were impugned by Dr. William Twisse (see Dissertatio de Scientia media), a stanch Calvinist, who was prolocutor to the Westminster assembly of divines (1643), and a keen opponent of Arminianism, with which the doctrines of Suarez had a good deal in common. Suarez was consulted by the Roman catholic church on all important theological questions. He was seized with a mortal illness while taking part in an ecclesiastical conference at Lisbon, and died in that city in 1617. His last words were—"I did not think it had been so agreeable to die." The work by which Suarez is best known to modern students of philosophy is his "Metaphysicæ Disputationes." His whole works were published at Mayence and at Lyons in 1630; and at Venice in 1740. Father Noel published an abridgment of them in two volumes folio, Geneva, 1732. A life of Suarez, written in Latin by Ignatius Des Champs, was published in 1671.—J. F. F.

SUBLEYRAS, Pierre, a celebrated French painter, was born at Usèz, in Languedoc, in 1699. The son of a painter, he was instructed first by his father, and afterwards by A. Rivalz of Toulouse. He went to Paris in 1724, and in 1726 gained the grand prize of Rome for his picture of the "Brazen Serpent." He proceeded to Rome in 1728, and stayed there till his death, which happened May 28, 1749. Subleyras obtained a great reputation. He was patronized by the popes, Clement XII. and Benedict XIV., and for the latter designed an altarpiece, "St. Basil representing mass before the Emperor Valens," which was executed in mosaic for St. Peter's; it has been engraved by De Cunego. His pictures, chiefly religious and historical, are most numerous in Italy. There are eleven in the Louvre, and a few in England. He married in 1735 Maria Felice Tibaldi, a Roman lady, who acquired distinction as a miniature painter. She, as well as her husband, was a member of the Academy of St. Luke. Subleyras etched a few plates from his own pictures.—J. T–e.

SUCHET, Louis Gabriel, Duke of Albufera, one of the best, and, according to Napoleon's own confession, the ablest, after Masséna, of all his marshals, was the son of a silk manufacturer at Lyons, and born there about the year 1770. On the breaking out of the French revolution he became a volunteer in the national guard of his native town; and being afterwards transferred to the army of Italy, he attracted by his skill and courage the notice of Bonaparte. Suchet rose rapidly in the service, and was ultimately appointed second in command to Masséna. After the battle of Marengo, at which Suchet was present, the government of Genoa was intrusted to his hands; and when subsequently commanding the centre of the Italian army, he obtained at Pozzolo a signal victory over the Austrians. At Austerlitz, in 1805, he led the left wing of the division under the command of Marshal Lannes, and in that capacity remarkably distinguished himself. During the following years he greatly contributed to the various successes that attended the arms of Napoleon, who for such services gave him the separate command of the fifth division of the army, and bestowed upon him a large pension, with the title of count of the empire. In 1808 Suchet was appointed general-in-chief of the French forces in the Spanish province of Arragon. Here he signalized himself, both by the admirable discipline he introduced into troops that were previously in a state of disorganization, and by the victories that marked his progress in the field. In 1810 he captured Lerida, in the same year Mequinanza, and in 1811 Tarragona. Exploits so brilliant were recompensed by Napoleon with the dignity of marshal. On the 10th of January, 1812, Valencia capitulated to Suchet. For this important success he was raised to the rank of duke of Albufera, and otherwise rewarded by the emperor. When at last obliged to retire from Spain before the superior prowess of the British, Suchet did so in the attitude of a victor, and saved his army from reverses. Adhering in 1814 to the Bourbons, he was appointed to the command of a military division; but when Napoleon returned from Elba he attached himself once more to his former chief. The second restoration of the Bourbons brought with it temporary disgrace for Suchet. Afterwards, however, he rose high in favour with the French king. This great soldier died at Marseilles on the 7th of January, 1826. His military career was disgraced by no excesses; and the wisdom, justice, and humanity that marked his Spanish campaign will ever entitle him to the applause of posterity.—J. J

SUCKLING, Sir John, poet and cavalier, was born in 1609 at Whitton in Middlesex, the seat of his father, who was comptroller of the household to James I. and Charles I. He seems to have been educated at Westminster, whence he proceeded to Trinity college, Cambridge. In 1631 he joined the force under the marquis of Hamilton, sent to aid Gustavus Adolphus in Germany, and is said to have earned a good military reputation. On his return home, he led the life of a fashionable wit and gallant, sprightly, generous, and dissipated. He was a favourite at court; a friend of Ben Jonson, Stanley the translator of Æschylus, Davenant, Falkland, &c.; and considered "one of the best bowlers of his time in England." In 1637 he published his lively "Session of the Poets," the first performance of the kind; in 1638 his play of "Aglaura," which contains the well-known song "Why so pale and wan, fond lover?" and in 1639 his "Brennoralt," under the title of "The Discontented Colonel," a satire on the Scotch malcontents. He contributed in the same year a troop of one hundred horse, splendidly accoutred, to the army with which Charles marched against his Scotch subjects. In 1640 he was elected to the Long parliament as member for Bramber, and his ardent loyalty led him to take part in the army plot of 1641. On its discovery he fled to France, and died at Paris, certainly before the end of 1642. According to Aubrey, "he (having a convenience for that purpose lying at an apothecary's house in Paris) took poison, which killed him miserably with vomiting;" and the latest and most careful of his biographers, the Rev. Alfred Suckling, owns, with evident regret, that family tradition confirms Aubrey's account. "Sir John Suckling," says that quaint gossip, "was of middle stature, and slight strength, brisk round eye, reddish-faced, and red-nosed (ill liver)." His works in verse and prose have been frequently printed. In 1836 the Rev. Alfred Suckling published, with a memoir of their author, "Selections from the works of Sir John Suckling." It is as a writer of songs and short poems, of which love and beauty are the themes, that Suckling is chiefly remembered. Such of his pieces, as his ballad upon a wedding, and his "Siege of a female heart," are incomparable in their kind. "Sir John Suckling," says the grave Hallam, "is acknowledged to have left behind him all former writers of song in gaiety and ease; it is not equally clear that he has never since been surpassed."—F. E.

SUE, Eugene, a celebrated French novelist, was born in Paris on the 10th of December, 1804. His progenitors, originally of Provence, had for two or three generations flourished in the medical profession; and his father being surgeon-in-chief of the imperial guard, Eugene was held at the font by the Empress Josephine and Prince Eugene Beauharnais. Destined for the hereditary profession of his family, he studied medicine at Paris, and in due time was appointed surgeon in one of the royal regiments, which he accompanied to Spain in 1823. He was present at the siege of Cadiz and at the capture of the Trocadero. Soon afterwards he exchanged the military for the naval service, and on board the *Breslau* took part in the battle of Navarino. In 1829 his father died, leaving him a fortune of about £1600 a year. Indulgence in expensive tastes greatly reduced his income in a few years, and having abandoned his profession, he studied painting under Gudin, and finally turned to literature. Like the English Smollett he first turned to account his experience at sea, and in 1830 began to publish a succession of naval stories, works then quite new in France. "Kernock the Pirate," "Plick and Plock," "Atar Gull," "The Salamander," and "The Watch of Koat-ven," appeared rapidly one after the other, but without obtaining much success. "A History of the French Navy to the Seventeenth Century," which appeared in five volumes in 1835–37, was deservedly even less fortunate, being encumbered with details and full of errors. He received from some officers at Toulon an ironical testimonial, in the shape of a silver medal for the history "he had not written." His first great success was "Mathilde," published in 1840. Possessing great dramatic interest, and written in a powerful style, the tone of this novel

is more agreeable to the common sentiment, which loves to see virtue triumph over vice, than are Sue's previous novels. There can be no doubt that Lord Byron's cynicism had exercised considerable influence over the French novelist's imagination. In his earlier works Sue displays a sympathy with the high life, the scepticism, the splendid vice of the faubourg St. Germain. "Mathilde" marks a change in his opinions, which with characteristic impetuosity he carried to the extreme. The fame he acquired by that novel procured him many advantageous offers from the editors of newspapers, who had begun to avail themselves of the *feuilleton* as a means for increasing their circulation. Sue wrote for the *Journal des Debats* his celebrated "Mysteries of Paris," afterwards republished in ten volumes in 1842. This was followed in 1844–45 by "The Wandering Jew." Both works obtained an extraordinary popularity, and were translated into most European languages. The author here gave vent to extreme democratic and socialist opinions, which he illustrated further by several minor works. In 1848 he failed in getting a seat in the constituent assembly, but was elected in 1850 to the chamber, where he took his place on the highest benches of the Mountain. After the *coup d'état* of 1851 he was expelled from France, and took refuge at Annecy in Savoy, where he continued to write novels until his death, which took place on the 3rd of August, 1857.—(See Querard, *Hist. Litt. de la France; Revue des deux Mondes.*)—R. H.

SUETONIUS, Caius Tranquillus, the Latin historian, was born about A.D. 70. His father obtained some distinction as a soldier, and it was doubtless on information obtained from him and his comrades that much of the son's historical work had its foundation. The young Suetonius was educated for the law, and we gather from the letters of his friend, the younger Pliny, that he was successful in his profession. Between him and Pliny a close friendship existed, and several of the latter's epistles are addressed to Suetonius in the terms of cordial intimacy. Under Hadrian, Suetonius held the office of secretary or magister epistolarum, but was subsequently deprived of it by the emperor, who was of a jealous and suspicious temper, for some cause of which we are not clearly informed. He was a voluminous writer, and two of his minor treatises, entitled "De Grammaticis Illustribus," and "De Claris Oratoribus," are still extant. By far the most important, however, of his surviving works is that known as the "Vitæ Cæsarum" (Lives of the Cæsars). It contains the biographies of the twelve first emperors, from Julius to Domitian inclusive. It is biographical rather than historical in its nature, and treats chiefly of the private life and character of the successive emperors. The trustworthiness of Suetonius has been much controverted, and certainly his book contains abundant evidence that he was a licentious and immoral man. This, however, does not prove him to be a dishonest writer, and we know from other sources that the state of the imperial court and of Rome itself at this period was corrupt and wicked to an extreme degree. Nor must we forget that he was contemporary with many of the later events which he describes, and must have been acquainted with many persons who remembered Augustus and Tiberius. Yet, undoubtedly, where his account differs from that of Tacitus, the authority of the latter is preferable. Like Tacitus, Suetonius hated the christians, whom he terms "a kind of people that profess a new and malignant superstition." Dr. Lardner, however, in his work on the credibility of the christian religion, has shown that the narrative of Suetonius confirms in several points that of the gospels. Among the best editions of Suetonius are those of Burmann, Amsterdam, 1736, and Wolff, Leipsic, 1807.—G.

SUEUR, Eustache le, the celebrated French painter, the son of a turner, was born at Paris in November, 1617, and studied painting in the school of Vouet. He never visited Italy; but when the Academy of Painting in France was founded in 1648, Le Sueur had already made such progress as to be elected one of the original twelve professors or *anciens*. After various successes, he was commissioned in 1645 to paint his interesting series of twenty-two pictures illustrative of the life of St. Bruno for the Charter-house of Paris; they were finished in 1648. In 1649 he painted his masterpiece, the so-called May-picture of the cathedral for that year, representing "St. Paul at Ephesus burning the proscribed books." He died in 1655. Though never a good colourist, Le Sueur was in many respects the best of the earlier French painters; and notwithstanding his never having visited Italy, he was a diligent student of Italian prints and pictures. Many of his works show a very successful study of Raphael; in expression and composition he is often very noble. His pictures are numerous, and in many of them he was aided by his three brothers—Pierre, Philippe, and Antoine. The Louvre alone contains fifty-three works by this painter. Thomas Goussé, whose sister Geneviève Le Sueur married in 1644, and by whom he had six children, was also one of his assistants. He seems to have buried his wife and four of his children, a son and a daughter being the only survivors.—(*Mémoires Inédites des Membres de l'Academie Royale*, &c.)—R. N. W.

SUEUR or SOEUR, Hubert le, a French or Flemish sculptor and founder, who settled in this country about 1630, when he was about fifty years of age. He is said to have studied under the Fleming, John of Bologna, in Italy. Le Sueur made the statue of William earl of Pembroke in the picture gallery at Oxford; and in 1633 he cast the equestrian statue of Charles I., now at Charing Cross, London, preserved by John Rivet the brazier—who bought it as old metal during the Commonwealth—by burying it until the Restoration, when it was set up in its present place by the earl of Danby, afterwards duke of Leeds. The statue was made for and at the expense of the Howard-Arundel family; but Le Sueur must have been dead some years when the statue was finally placed. The pedestal was made by Grinling Gibbons. The figure is good, but the horse is very inferior.—R. N. W.

SUFFOLK, Charles Brandon, Duke of, was the son of Sir William Brandon, who carried the standard of the earl of Richmond (afterwards Henry VII.) at the battle of Bosworth, and was slain by Richard III. himself. Young Brandon became a ward of the crown, grew up with the king's children, and was the playmate of his future sovereign and bride. Henry, as he advanced in years, seems to have grown in attachment to his friend, and on ascending the throne appointed him one of his esquires, and chamberlain of the principality of Wales. In 1513 he took part in a desperate conflict with a French squadron off Brest, and on his return was created a peer by the title of Viscount Lisle. Shortly after, he accompanied the king in the invasion of France, and was present at the capture of Therouenne and the battle of Spires, in which he commanded the vanguard of the English army. He was next created Duke of Suffolk. Meanwhile the Princess Mary had been married to the old French king, Louis XII., who witnessed from a couch the gallant exploits of Brandon at the tournaments. Louis died in less than three months (1st January, 1515), and his young and beautiful widow resolved to reward herself for her former sacrifice, and in less than two months privately married her old playmate and first love. Henry at first made a show of resentment; but he soon forgave his sister and friend, and they were publicly wedded at Greenwich, the duke receiving at the same time from the king a grant of the great estates which had formerly belonged to Edmund de la Pole, earl of Suffolk, and an immense dowry with his wife. Brandon was present at the famous interview between Henry and Francis I. in 1520. Three years later he invaded France at the head of twelve thousand men, and penetrated within eleven leagues of Paris, but was obliged to make a hasty retreat, owing to the want of provisions The duke readily gave his support to all the measures which led to the Reformation, and was rewarded with large grants of abbey lands. In 1536 he commanded the troops sent against the insurgents of Lincolnshire and Yorkshire; and in 1544 once more accompanied the king to France, and besieged and reduced Boulogne. He died shortly after, aged about sixty, and was interred with great magnificence in St. George's chapel, Windsor. Charles Brandon was brave, handsome, and accomplished; and though an honest and upright man, he retained the favour of his imperious sovereign to the last.—J. T.

SUFFREN ST. TROPEZ, Peter Andrew de, a distinguished French naval officer, born at the chateau de St. Cannat in Provence on the 13th of July, 1726. His family, who held a high rank in the district, educated him for the navy, which he entered in 1743. Shortly after joining he took part in two engagements, in which his coolness and courage were apparent. At the battle of Belleisle he was taken prisoner by the English, and at the conclusion of the peace went to Malta, where he became one of the knights of St. John of Jerusalem. In 1755 hostilities having been renewed, Suffren embarked in the fleet which was sent out for the purpose of protecting Canada. During the passage his vessel chanced to get separated from the rest

of the ships, and he was obliged to return. He was afterwards appointed lieutenant of the *Orphée*, and was present at the taking of Port Mahon. At the naval battle off Cape Lagos in 1759, Suffren was again taken prisoner and removed to England. Two months afterwards, however, he returned to Toulon, and on account of the peace remained in inactivity until the year 1763. He was appointed captain in 1772, and commanded a vessel at the conquest of the isle of Grenada in 1779. The most important services rendered by Suffren to the French government were performed in the East Indies. He was appointed commander of the fleet designed to represent the French nation in the Indian seas. His achievements during this period are enumerated in an inscription on a medal which was struck in Provence in 1784. He is represented as having protected the Cape of Good Hope, taken Trinquemalé, delivered Gondelour, defended India, and won six glorious victories. Suffren was received with great demonstrations on his arrival at Versailles. When difficulties which seemed likely to terminate in a fresh war between France and England arose in 1787, Suffren was appointed to the command of the national fleet at Brest by Louis XVI. He was in ill health at the time, and died at Paris in 1788.—W. J. P.

SUGER, the Abbé of St. Denis, born of poor parents in 1087. He was brought up with the young prince, afterwards Louis VI. Suger was six years his junior, but a friendship sprung up between them, the prince looking upon Suger as an adviser and confidant. Time seemed only to strengthen their friendship; and when the prince became king, he appointed Suger to be his principal guide and counsellor. In 1122 Suger was made abbot of St. Denis, although he still held his political post. He not only reformed the society in which he moved, but all departments of the state as minister. He died in 1152, and was held in such respect that the epitaph on his tomb was simply—"Ci git l'Abbé Suger" (Here lies the Abbé Suger).—W. J. P.

SUHM, Peter Frederik, a learned and eminent Danish writer, was born at Copenhagen on 18th October, 1728. Early in life he embraced the legal profession, and for a short while practised it; but having married the daughter of a rich Norwegian merchant, he found himself enabled to devote his time exclusively to literature. As his only son died young, he could all the more readily employ his wealth for the advancement of the interests of science. He freely opened his magnificent library to the public, greatly increasing every year its contents; and also printed at his own expense many excellent works. History was his favourite, but not his only pursuit, though it is principally as a historian that he will be remembered. It was the history of his native country that Suhm especially cultivated; and there appeared at intervals from his pen a series of learned works in which his object was to elucidate the whole annals of Denmark from the earliest period until the accession of the Oldenburg dynasty—viz., the "Origin of the Northern People;" "Odin and the Heathen Mythology;" "Critical History of Denmark in Pagan Times;" and "History of Denmark," the latter a work in 7 vols., published in 1782. All these display great erudition, and form a valuable magazine of materials for the student of Scandinavian history. Suhm died in 1798.—J. J.

SUICER, Johann Gaspard, born at Zurich in 1620; died at Heidelberg in 1705. He is still known by his excellent "Lexicon, sive Thesaurus Ecclesiasticus Patrum Græcorum."

SUICER, Johann Heinrich, a German divine and professor, was born at Zurich, 1644. He lectured on philosophy and the Greek language, and after having been pastor of Birmenstorf, was in 1704 appointed superintendent (Lutheran bishop) at Heidelberg, where he died in the following year. Besides some theological works, he wrote a "Compendium Physicæ Aristotelico-Cartesianæ."

SUIDAS, the author of the lexicon known by his name, lived probably in the tenth or eleventh century after Christ. The lexicon is arranged in alphabetical order, and contains a miscellaneous account of words, persons, and places. It is very badly planned, its original faults have been greatly increased by numerous interpolations. The work, however, with all its defects is valuable, as containing a great amount of literary information not elsewhere accessible. Many important extracts and quotations from authors whose works have perished are to be found in the ponderous tomes of Suidas. The author is by some supposed to have been a christian, but this is very uncertain, as the passages which favour this view may be interpolations. The standard edition is that by Dr. Gaisford, 3 vols., Oxford, 1834.—G.

SUISSETH or SWINSHED, Roger, Richard, or John (his christian name and surname being alike uncertain), an English mathematician and professor in the university of Oxford, flourished early in the fourteenth century, and retired into a monastery in 1350. He wrote a book called "Calculator, or Opus Aureum Calculationis," which is rare, and valued by the curious in old books.—W. J. M. R.

SULLA, Cornelius, the name of a patrician Roman family—originally called Rufinus—the most illustrious member of which was Lucius Cornelius Sulla Felix, the famous dictator, who was born 138 B.C. Although his means were limited, he received a good education, was a proficient both in Greek and Roman literature, and was at an early age distinguished by his love of literature and of art. He was at the same time a leader among the fashionable young nobles of Rome, was the companion of actors and buffoons, and openly indulged in all kinds of debauchery. His original slender patrimony was increased by the bequests of his step-mother and of Nicopolis, one of his mistresses, who left him all their property. His fortune thus improved, he now became a competitor for public influence and honour, and in 107 B.C. was appointed quæstor, and served under Marius in the Jugurthan war. Although he was at first regarded with distrust as an effeminate profligate, he soon gained both the confidence of his general, and the affection of his soldiers. He commanded the horse in the battle of Cirta, and greatly contributed to the victory which the Roman army gained over Bocchus and Jugurtha. By his dexterity and duplicity he induced the Numidian king to betray his ally, and treacherously to deliver Jugurtha into the hands of the Romans. Sulla was exceedingly proud of this exploit, which reflected much more credit upon his cunning than upon his principles; and he caused a seal ring to be engraved representing the surrender of Jugurtha, which he continued to wear till his death. In the war against the Cimbri and Teutones (104 B.C.) Sulla served under Marius as his legate, and made prisoner Copillus, a chieftain of the Tectosagæ. In the following year he acted as tribunus militaris, but in 102 he left Marius and joined the army of his colleague Lutatius Catulus: either, as Plutarch alleges, through the jealousy of Marius, who feared that his own fame might be eclipsed by that of his tribune; or, as others suppose, owing to the belief of Sulla that he could be much more useful under Catulus, whose military talents were not of a high order. At the close of the war against the Alpine tribes, which he conducted with great success, Sulla returned to Rome, where for several years he spent his time in licentious indulgences. In the year 94 B.C., he was an unsuccessful candidate for the prætorship, but in the following year he carried his election by a wholesale bribery of the people. In 92 B.C. he was sent as proprætor to Cilicia, with orders to restore Ariobarzanes to his kingdom of Cappadocia, from which he had been expelled by Mithridates—an enterprise in which he met with complete success. The rivalry between Marius and Sulla, or rather between the two great parties of which they were the respective leaders, now became very conspicuous, and a violent contest began for the command of the impending war against Mithridates; but open hostilities were for a time delayed by the outbreak of the social war, which for several years convulsed Italy. Sulla acquired great distinction by his brilliant exploits in this contest, and left no means untried to gain the goodwill of his soldiers, conniving even at their worst excesses. He was elected consul for the year 88 B.C., and obtained from the senate command of the Mithridatic war. But before he could set out on this enterprise, Marius, alarmed for his own pre-eminence in public affairs, with the help of the tribune, P. Sulpicius, brought about a revolution in Rome, expelled Sulla from the city, and deprived him of the command of the war. But when this decree was made known to his soldiers, who were strongly attached to their general, they mutinied, and clamoured loudly to be led to Rome. Sulla, nothing loath, put himself at the head of six legions, with the declaration that he was going to deliver the capital from its tyrants, and, marching against the city, took it by storm. A battle followed within the walls, in which Sulla was victorious. Marius fled for his life, leaving his adherents to be proscribed and put to death, and their property confiscated by his victorious rival. Having crushed his opponents, and made several changes in the constitution to render it more favourable to the aristocratic party, Sulla set out for Greece at the beginning of 87. He landed at Dyrrachium, and marched upon Athens, which Archelaus, the general of Mithridates, occupied with a powerful army. After

a long and desperate resistance Athens was taken by storm (1st March, 86), given up to plunder, and many of its most magnificent buildings and works of art destroyed. Sulla then marched against Archelaus, who had meanwhile received large reinforcements from Asia, and defeated him first at Chæronea (86 B.C.), and then at Orchomenus in Bœotia (85 B.C.). He next crossed the Hellespont; but instead of driving Mithridates to extremities he concluded a peace with that monarch (84 B.C.), and in order to secure the attachment of his soldiers, levied for their benefit heavy contributions on the unfortunate inhabitants of the country, whom he treated with great injustice and severity. The events which had taken place in Rome during his absence, made him anxious to put an end to the war as speedily as possible. The popular party had regained the ascendancy, and having crushed his supporters, had abolished his institutions, confiscated his property, and declared him an enemy of the republic. Having settled affairs in Asia, he now prepared to return to the assistance of his friends in Italy. Taking with him about thirty thousand men, he set sail from Ephesus, and after a voyage of three days reached Athens. Here he secured the valuable library of Apellicon of Teos, and carried it with him to Rome. He landed at Brundusium in the spring of 83 B.C.; and though the troops of the popular party far outnumbered his, partly by bribes and promises, partly by his own energetic efforts, and the assistance of Pompey and other influential nobles, he was able to make head successfully against his antagonists. He defeated the consul Narbanus, near Capua; young Marius at Sacriportus; and the Samnites and Lucanians in a great battle at the Colline gate of Rome (82 B.C.), in which fifty thousand are said to have fallen. Sulla tarnished his victory by his cold-blooded cruelty in putting to death several thousands of his prisoners. The surrender of Prænestе, the slaughter of its defenders, amounting to twelve thousand, and the suicide of the younger Marius, speedily followed. Sulla was now absolute master of Rome and Italy, and he resolved at once to gratify his vengeance and secure his ascendancy, by extirpating the popular party. He drew up a list of those who were to be put to death, and their property confiscated (the first example of a proscription in Roman history); declared them outlaws who might be slain by any one, even by slaves, with impunity; excluded their children and grand-children from the right of voting in the comitia, and from all public offices; offered a large reward to those who killed, and denounced the punishment of death against those who sheltered, a proscribed person. Nor was the vengeance of Sulla confined to the city. All the Italians who had in any way favoured the defeated party, were in like manner punished by death and confiscation. Many thousands perished, and the terror-stricken citizens submitted in silence to the changes which Sulla, who had been appointed dictator, now effected in the constitution. His object was to abrogate all the liberal measures of the preceding fifty years; to prevent the enfranchisement of the Italians, the agrarian distributions, and the plantation of colonies; to destroy the authority of the tribunes of the people; to abolish the legislative and judicial functions of the comitia tributa; in short, to restore to the senate and the aristocracy the power of which they had been deprived. The complete prostration of the popular party enabled the despot to carry out his plans for the moment, and thus to inflict upon Rome one of the greatest disasters she ever suffered. His uniform success obtained for him the surname of Felix (the Prosperous), and having held the dictatorship till the beginning of 79, he suddenly resigned this office and retired into private life. He took up his residence at his villa, near Puteoli, where he passed his time partly in literary pursuits, partly in licentious indulgences, to which he had always been strongly addicted. His last days were harassed by the loathsome disease called phthiriasis, and he died in 78 B.C., in his sixtieth year. He was honoured with a public funeral, and a monument was erected to his memory in the Campus Martius. Sulla left "Memoirs," considerable portions of which are supposed to be included in his life by Plutarch. He was four times married.—J. T.

SULLY, Maximilian de Bethune, Duke of, was the second son of François de Bethune, baron of Rosny, and was born on the 13th December, 1560, at the paternal château of Rosny, on the banks of the Seine, in Normandy. The family of Bethune was ancient and noble, descended from the Coucis, and through them, as Sully himself informs us with the pride which was one of the few weaknesses of his noble character, from the first emperors of Austria. Maximilian's elder brother, Louis, having infirmities which rendered hopeless his success in the world, their father paid double attention to his second son, and placed him under the care of a celebrated preceptor named La Brosse, who instructed him in all the learning of the time. The seed fell in good ground, for the boy's intellect was strong and his temperament energetic; while the tenets of the Huguenots, which were early instilled into him, contributed largely to mould his mind and to influence his future career. In 1572 he was taken by his father to the court of Henry, the king of Navarre, at Vendôme. Young Rosny being received into that prince's service, afterwards accompanied him to Paris. The future Sully was then only eleven years of age; the future Henry IV. about nineteen. It was the commencement of one of the most memorable friendships recorded in history. The same year Rosny escaped destruction at the massacre of St. Bartholomew only through the friendly aid of the principal of the college where he was prosecuting his studies. He continued to reside at Paris in a condition of precarious freedom, and for some years assiduously devoted himself to the cultivation of his mind. But at the age of fifteen his studies were suddenly interrupted, and he was plunged into all the cares and turmoil of active life. It was then, in the beginning of 1575, that Henry effected his escape from the confinement in which he was kept by the French court, and the faithful Rosny fled along with his royal master. In the desultory hostilities which ensued, the young student learned to be a soldier; and during the protracted period of the civil war, broken but now and then by brief and hollow truces, his peculiar genius found full scope for its development. It was those nineteen years of tempest, from 1575 to 1594, that roughly yet completely trained the future prime minister of France. The zeal which Rosny showed for Henry's cause, and his devotion to his person, were appreciated by the latter. At the age of twenty he made his young follower a councillor of Navarre, with a salary of two thousand livres. In 1583, Rosny, whose father had died some years previously, married Anne de Courtenay, and spent a brief period in comparative retirement. But in 1585 he again rejoined his master, and became his most valued and confidential adviser. In the field also he was a brave and successful soldier. He assisted at the battle of Coutras in 1587, where Joyeuse was slain, and Henry gained a glorious victory. The artillery, of which Rosny had the command, was mainly instrumental in this success. The battles of Arque and Ivry followed, the latter of which, in 1590, was so signal a triumph for Henry's cause. At Ivry Rosny was dangerously wounded. Notwithstanding these successes, it having become apparent that no protestant could hope to obtain secure possession of the French throne, Rosny, on being consulted by Henry as to the propriety of his change of religion, advised him to embrace the Roman catholic faith. Yet, in justice to the inflexible honesty of the adviser, let us remember that patriotism was with that adviser a master-principle, and that he saw no other way of restoring peace to his distracted country than the course he thus recommended to his sovereign. Neither let it be forgotten that, although often and sorely tempted, he would never himself consent to surrender the Huguenot creed professed by him from his earliest years. Henry abjured the reformed faith at St. Denis in July, 1593, and the following year he entered in triumph the capital of France. After his accession to supreme power, he wisely in 1596 made Rosny a member of the great council of finance, where the efforts of the latter to introduce order and economy into all matters connected with the revenue of the kingdom were in the end crowned with the most satisfactory results. Promoted ere long to be superintendent of the finances, he discharged the duties of his important office with characteristic zeal, integrity, and energy; the treasury, so wretchedly poor before, was amply replenished; while at the same time the people found their burdens lightened by the economical courses which Rosny recommended and adopted. It is sufficient to say that when in 1597 he was appointed financial minister, the treasury was empty and in debt; at the death of Henry in 1610 it contained forty-two million livres. To the industry of the people Rosny ever looked as the great source of national wealth, and to their welfare as one, at least, of the great ends of government. Keeping these objects systematically in view, he was, as a statesman, one of the truest benefactors of his country. Honours and emoluments formed his well-merited reward. He became

grand master of the ordnance and surveyor-general of public works—in fact, sole minister of the realm; was sent in 1603 ambassador to the English monarch on his accession; and in 1606 was created Duc de Sully and a peer of France. After Henry's assassination Sully resigned the cares of office, and withdrew to his estates, where he spent the remainder of his life in rational and dignified, but not inactive retirement. It was during this period that he composed his "Memoirs," which give such interesting details of his own life and that of the royal master whom he had so long and so faithfully served. After thirty years thus spent in comparative tranquillity, he expired at the château of Villebon on the 22nd of December, 1641, in the eighty-second year of his age. "Sully was in the cabinet," justly remarks one of his biographers, "what Bayard was in the field, a chevalier without stain; he represents the order of gentlemen in the gallery of statesmen." Inspired by uncompromising honesty and spotless honour, he challenges our admiration as standing high among those rare ministers who refuse to sacrifice to the tortuous expediencies of the mere politician a single atom of dignity, of opinion, of religion. Yet although always conscientious and often stern and rough, Sully was no bigot: the indomitable Huguenot lived on friendly terms with the catholics, with the pope, with the Guises; and he could even unbend, when occasion called for it, into not ungraceful gaiety. He was pre-eminently a man of action, as is evident from his whole career, and from the character of the "Memoirs" already referred to. Like our own Cromwell, he seems to have had a difficulty in conveying his thoughts with due brevity and intelligibility. Still, the large brain and the strong arm are apparent alike in his life and in his writings.—J. J.

SULPICIA, a Roman lady of high rank, was distinguished as a poetess in the reign of Domitian. Her writings are highly praised by Martial and Ausonius. A small piece ascribed to her is contained in the Corpus Poetarum Latinorum. It consists of a satire on Domitian extending to about seventy hexameter lines, and is of no great literary interest.—G.

SULPICIUS, Lemonia Rufus Servius, was born about 106 B.C. He was the friend of Cicero, and began life as an orator, but he soon applied himself to the study of the law. It appears that he was intrusted with many important offices, such as quæstor, curule ædile, and prætor. In 52 B.C. he was interrex, and returned Cn. Pompey as consul. In 51 B.C. he was himself consul with M. Claudius Marcellus. During the war between Cæsar and Pompey he took neither side, but had endeavoured to prevent the disastrous occurrence, in opposition to the sentiments of his colleague. After it Cæsar made him governor of Achæa, 46 B.C. When Cæsar was put to death the senate sent him and two others on a mission to Anthony at Mutina, to induce him to raise the siege of that place. But he died on reaching Anthony's camp, 43 B.C. He received the honours of a public funeral, and a bronze statue was erected to his memory on the recommendation of Cicero, who gives him great praise both as an orator and lawyer. Had it not been for the brilliant abilities and reputation of his friend, Sulpicius would have towered above all his contemporaries. His mind was well disciplined, his knowledge of law profound, his diction clear and elegant, his style excellent. He wrote about one hundred and eighty treatises on law, a commentary on the Twelve Tables, and various other works, which have all perished. He was also the author of some love poems. In the fourth book of Cicero's letters two of Sulpicius' are extant; and Cicero's to him are there.—S. D.

SULPICIUS, Rufus Publius, was born 124 B.C. In 93 B.C. he was quæstor, and served in the social war as legate of Cn. Pompeius Strabo. In 88 B.C. he was tribune of the people, and as such opposed Caius Julius Cæsar, who endeavoured to procure the consulate illegally. His proposed law to divide among all the tribes the allies and freedmen who had received the rights of citizenship, met with the most violent opposition from a party of the nobles headed by the consuls Sulla and Q. Pompeius Rufus, so that it was only carried out at the expense of much bloodshed. Both consuls were obliged to leave the city. Sulpicius then attached himself to the party of Marius, and carried a *rogatio* for transferring the command of the war against Mithridates from Sulla to Marius. Sulla therefore marched from Nola to Rome, and took forcible possession of the city. Sulpicius was among the twelve proscribed persons. He was betrayed by his slaves and murdered at his villa, near Rome. Sulpicius was a distinguished orator, and is highly praised by Cicero, who introduces him as one of the speakers in his work De Oratore.—S. D.

SULPICIUS, Severus, a christian writer, was born in Aquitain in Gaul, about 363. In his youth he studied eloquence, and obtained great reputation as an advocate. Having married a lady of consular rank who died young, he retired from public life after her death and became a monk in Aquitain. For this step his father seems to have disinherited him. But his father-in-law rewarded him liberally. He made several journeys to Tours, and became intimate with Martin, bishop of the place. He was also on terms of friendship with Paulinus of Nola and Jerome. Gennadius says that he was entangled by the metaphysics of the Pelagians in his old age; but he recovered himself and kept silence afterwards. He died about 410. His best work is his "Historia Sacra," in two books, from the creation to 400. The narrative is condensed, and written in a classic style. He also wrote the life of St. Martin, "Vita Sancti Martini Turonensis," &c. To the latter is prefixed an epistle; and three letters are subjoined relative to Martin. He is the author besides of "Dialogi Tres," on the miracles of the oriental monks. From the purity of his Latin style he has been called the Christian Sallust. His works are in Galland's Bibliotheca Patrum, vol. viii.—S. D.

SULZER, Johann Georg, was born at Winterthur, in the canton of Zürich, on the 16th October, 1720. He studied originally for the church, and in fact for a short time discharged the duties of the pastoral office, but ill health obliged him to abandon them. He then devoted himself to his favourite studies of natural history, mathematics, and philosophy, and in 1747 was appointed professor in a gymnasium at Berlin. He was afterwards promoted to a professorship in the newly-founded military college, by the king of Prussia, who also conferred upon him a handsome pension. He died 25th February, 1779. Sulzer's fame mainly rests on his chief work, "Allgemeine Theorie der schönen Künste," a general cyclopedia of literature and the fine arts, published 1771–74. Yet, although not devoid of merit, it is a work of very ordinary character, and fitly described by the youthful Göthe the year the first part made its appearance, as "the production of a man who has doubtless travelled in the land of art, but who was not born and trained in it, and for whom it has never been an abiding residence."—J. J.

SUMAROKOFF, Alexander Petrovitch, a Russian miscellaneous writer, whose special claim to celebrity rests on the part he took in establishing the drama in his native country. He was born in 1718, and being the son of a general officer he was educated in the school of cadets. The study of French literature, especially of Racine, prompted him to write poetry in Russian—first lyric, then dramatic. His earliest composition, "Khoreff," having been acted by the cadets, was repeated before the Empress Elizabeth, at the request of her minister, Ivan Schuvaloff, who had interested himself in the welfare of the poet. A theatre was established in 1750 at the provincial town of Yaroslaff, where Sumarokoff's dramas were performed. By command of the empress the company of actors removed to St. Petersburg, where in 1756 was founded the first national theatre, of which Sumarokoff was appointed the director. For this new stage he wrote with unfailing fecundity tragedies, histories, comedies, and operas. Deficient in originality, he did not succeed in creating a Russian drama with truly national characteristics. He wrote on all kinds of subjects in prose and verse, and in many styles, but never reached the height of his contemporary Lomonozsoff, of whom he is said to have been extremely jealous. He also edited the *Industrious Bee*, a periodical. He died in March, 1778.—R. H.

SUMNER, Charles, an eminent American statesman, was born at Boston in 1811, and was educated at Harvard college, where he took his degree in 1830. He then turned his attention to the study of law, was called to the bar in 1834, and soon obtained the reputation of a sound lawyer. In 1836 he edited Dunlop's Treatise of the Practice of the Admiralty Courts in cases of Civil Jurisdiction at Sea. In the following year he visited Europe, and on his return home he was elected to serve in congress, took a prominent part in political affairs, and became one of the leaders of the antislavery party. He rendered himself in consequence exceedingly obnoxious to the Southern party, and after a brilliant antislavery speech in congress, was assaulted in the house in a most disgraceful manner

by "Bully Brooks," one of the members for South Carolina. He signalized himself by his opposition to the annexation of Texas, and the other measures of the proslavery party, and supported Van Buren as a candidate for the presidency in 1848. His abhorrence of slavery regulated his policy in the contest between the Federal and the Confederate states; and his eagerness for its abolition led him to give his hearty support to the measures of the president. He died in February, 1874.—J. T.

* SUMNER, CHARLES RICHARD, D.D., Bishop of Winchester, is the only surviving brother of the late archbishop of Canterbury, and was born in 1790 at his father's vicarage of Kenilworth. Educated at Eton and Cambridge, he graduated B.A. as scholar of Trinity college in 1814. Entering the church, he soon afterwards accompanied as tutor the present marquis of Conyngham to the continent. At Geneva he successfully exerted himself with the local authorities to procure a chapel for the English residents, and he became its first minister. In 1816 he was appointed curate of Highclere, Hampshire, in 1821 vicar of St. Helen's, Abingdon, and in 1822 prebendary of Worcester. His first work, published about this time, was entitled "The Ministerial Character of Christ practically considered;" its theological views were those of the evangelical party, of which its author is a prominent leader. Already chaplain in ordinary and deputy-clerk of the closet to George IV., he was appointed in 1825 a prebendary of Canterbury. In that year appeared his edition and translation, executed at the king's command, of Milton's long-lost treatise on Christian Doctrine, which had been discovered in 1823 among the state papers by Mr. Lemon, their deputy-keeper. This was the work which furnished the theme for Lord Macaulay's celebrated essay on Milton, his first contribution to the *Edinburgh Review*. In 1826 Dr. Sumner was appointed bishop of Llandaff, and was translated to the see of Winchester in 1827. In virtue of his office, the bishop of Winchester is prelate of the order of the garter. In 1816 he married Jane, the daughter of J. P. Maunoir, Esq., since deceased.—F. E.

SUMNER, JOHN BIRD, D.D., late archbishop of Canterbury, was born in 1780 at Kenilworth in Warwickshire, of which town his father was vicar. He was educated at Eton and at King's college, Cambridge, where he was Broune's medallist in 1800, and Hulsean prizeman in 1802, when he took his B.A. degree, being then fellow of his college. In the same year he was appointed assistant master at Eton. He took priest's orders in 1805, and in 1817 became a fellow of Eton college. In 1818 he was appointed rector of Mapledurham, Oxon., and two years afterwards a prebendary of Durham. His first work of importance was his "Apostolical Preaching considered in an Examination of St. Paul's Epistles," 1816, and belonging to the "via media" school of Anglican theology. It was followed in 1817 by his "Treatise on the Records of the Creation and on the Moral Attributes of the Creator," which had gained the year before the second Burnett prize of £400, and in which the results of geological discovery were frankly accepted. In 1821 appeared his "Sermons on the Christian Faith and Character," and in 1824 his "Evidences of Christianity derived from its Nature and Reception." All of these works have gone through many editions. In 1828 Dr. Sumner was appointed by the Wellington-Peel administration bishop of Chester, a diocese which included until 1847 the populous industrial district in that year assigned to a separate bishopric of Manchester. The bishop of Chester, little known as a politician, was quietly but earnestly active in his diocese, and new churches rose in it on every side. In 1848, the year after the creation of a see of Manchester, he was chosen, during the premiership of Earl Russell, to succeed Dr. Howley as archbishop of Canterbury. He died on the 6th of September, 1862.—F. E.

SURAJAH DOWLAH, more properly SURAJ-UD-DOWLAT, Subahdar, or Viceroy of Bengal, born in 1737, succeeded, at the age of nineteen, his grand-uncle, Aliverdi Khan. Adding a feeble understanding to a brutal disposition, he immediately after his accession picked a quarrel with the English in Bengal, and appeared in the June of 1756 with an overwhelming force before Calcutta. The circumstances under which the city was surrendered by the English, and the atrocity of the Black Hole of Calcutta, which was perpetrated with the connivance, though not exactly by the command of Surajah Dowlah, have been recorded in a previous memoir (see HOLWELL, JOHN ZEPHANIAH). Surajah Dowlah returned in triumph to his capital, Moorshedabad; but when Clive had retaken Calcutta, and achieved other successes, the tyrant made a treaty of alliance with the English. He soon, however, broke it, and on the 23rd June, 1757, on the field of Plassey (see CLIVE, ROBERT) signal retribution was taken for the Black Hole atrocity. Surajah Dowlah fled when he saw his faithless coadjutor Meer Jaffier retreat, as Clive advanced to the charge. Meer Jaffier became viceroy of Bengal, and Surajah Dowlah, afterwards seized while attempting to escape, was brought to Moorshedabad, and murdered in his cell by order of Meer Jaffier's son.—F. E.

SURENHUSIUS, WILLIAM, was professor of Hebrew and Greek in the university of Amsterdam, and author of an edition of the Mishna of the Jews, published in three volumes, between the years 1698 and 1703.

SURIUS, LAURENTIUS, a learned Carthusian, born at Lubeck, 1522; died 1578. He is author of a "Collection of Councils," "Lives of the Saints," and a "History of his own Times."

SURREY, EARL OF. See HOWARD.

SURTEES, ROBERT, the historian of the county of Durham, was born at Durham in 1779, the only child of an opulent country gentleman. He passed his early years at his father's hereditary seat of Mainsforth, county of Durham, and while a child displayed antiquarian tastes, being a keen hunter after and acquirer of the old Roman coins, which occasionally came to light in the district. He received his later education at Christ church, Oxford, where Mr. Hallam the historian, and Mr. Charles Kirkpatrick Sharpe the antiquary, were among his associates. At college, as in after life, he was distinguished by independence and a certain quiet humour. He had been entered at the Middle temple, when the death of his father in 1802 called him to Mainsforth, where he remained during the rest of his life, chiefly occupied with his favourite achæological pursuits. He was a correspondent of Sir Walter Scott, on whom, early in their acquaintance, he palmed off as a genuine antique what was in reality his own manufacture—the ballad of the "Death of Featherstonhaugh," first and gravely printed by Scott in the Notes to a canto of Marmion. His "History of the County Palatine of Durham," the standard history of that county, a work of great research, was published in 1816–23, in three volumes folio. Mr. Surtees died in 1834. In honour of his memory, his name was given to the Surtees Society, established in the same year for the publication of unedited MSS. illustrating the history of the region lying between the Humber and the Forth, the Mersey and the Clyde. The Memoir of Surtees by his friend the Rev. G. Taylor was reprinted by the society, with additions, in 1852. There is an interesting notice, with some amusing anecdotes of Surtees, in Mr. John Hill Burton's volume, entitled The Book-hunter, 1862.—F. E.

SUSARION, regarded as the founder of the Athenian comedy, was a native of Megara, and appears to have introduced the Megaric comedy into Attica about 580 B.C. The plays thus introduced were commonly performed at the festivals held in honour of Dionysius, and, as may be supposed, were full of coarse and licentious buffoonery. They were entirely choric in their nature, and, as has been shown by Bentley, were probably merely oral, and not written. The main alteration brought into use by Susarion is, that he confined the chorus to metrical composition, and disallowed the intermixture of prose.—G

SUSRUTA, an ancient Hindu medical writer, whose date has been much disputed, and cannot yet be considered settled. The Hindus themselves attribute to him an immense antiquity; Hessler, the German translator of his work, thinks it was written about a thousand years before the christian era; Vullers (Janus, vol. i., p. 229) is of the same opinion, partly from an apparent misunderstanding as to the decision of the late H. H. Wilson, who merely states, with respect to the works of Charaka and Susruta, that, from their being mentioned in the Puranas, the ninth or tenth century is the most modern limit of our conjecture, while the style of the authors, as well as their having become the heroes of fable, indicate a long anterior date. Lassen in his great work on Indian antiquities (vol. ii., p. 511) does not enter definitely upon the question of the date of Susruta, but is inclined to place him in the third or fourth century B.C. On the other hand, Stenzler (Janus, vol. i., p. 453) thinks it more probable that he lived some centuries after Christ; which opinion agrees with that of A. Weber, who (Indische Literaturgeschichte, p. 226) suggests that he was a contemporary of the astronomer Varâhamihira, about 500. On this point the present writer is not competent to form an opinion; but he may state that Dr. Rost,

the editor of Wilson's works (from whom most of the preceding information was derived), is inclined to consider Weber's conjecture as substantially correct. Susruta's work appears to have been highly valued among the Hindus; one commentary on the text, made by Ubhatta, a Cashmirian, is probably as old as the twelfth or thirteenth century, and this is believed to have been preceded by others. It is interesting as showing the state of medical, surgical, and anatomical science among the Hindus, and also the articles used in their materia medica; but the value of the work will be much increased whenever any competent person shall undertake to illustrate and explain it by a detailed comparison with the writings of the Greek and Arabic medical authors. The original Sanskrit text was published in 2 vols., 8vo, at Calcutta in 1835–36, and there is a Latin translation by F. Hessler, in 3 vols., 8vo, Erlangæ, 1844–50, with a commentary, of which it is believed that only two fasciculi have yet appeared, 1852 and 1855.—(For further information respecting the contents of Susruta's work, and the state of Hindu medical science generally, see Royle *On the Antiquity of Hindu Medicine*, which contains extracts from H. H. Wilson's essay in the Calcutta *Oriental Magazine*. See also Wyse's *Commentary on the Hindu System of Medicine*.)—W. A. G.

SUSSEX, Augustus Frederick, Duke of. See Augustus Frederick.

SÜSSMAYER, Franz Xavier, a musician, was born at Steyer in Upper Austria in 1766; he died in Vienna, September 17, 1803. He sang as a boy in the Benedictine abbey at Kremsmünster, and learned the principles of composition from Pasterwitz. Very early he wrote songs, motets, symphonies, and operettas, which were performed; but, impatient of the limited opportunity for the exercise and improvement of his talent afforded by a small provincial town, he went to Vienna, and obtained the instructions of Mozart. He lived in the most intimate association with this greatest of musicians, received daily advice from him, and had sometimes the task assigned him of filling up his master's scores, according to his direction, and subject to his revision. Thus he acquired the knowledge of Mozart's process of developing his ideas; and he not only laboured to imitate this, but revering his teacher as a model in everything connected with his art, he habitually copied the characteristics of his handwriting so closely, that careful judges have mistaken the MSS. of the pupil for those of the master. He accompanied Mozart to Prague when he went there to produce "La Clemenza di Tito," for particulars of his concern in which work, as also in the Requiem, the reader is referred to the article Mozart in this dictionary. Süssmayer's first opera, "Moses," was brought out at the Theater an der Wien in 1792. This and all his subsequent dramatic productions he submitted to Salieri before they were played in public, who was always ready to give the young composer the benefit of his experience, and whose being thus consulted by the enthusiastic pupil and friend of Mozart, is sufficient refutation of the calumnious assertion that he was privy to the death of this master. His other operas are "Die schöne Schusterin," 1792; "L'Incanto Superato," 1793; "Der Spielgel aus Arkadien" (also called "Die neuen Arkadier"), 1794; "Il Muselmanno in Napoli" (produced at Prague on the emperor's birth-day), 1794; "Die edle Rache," 1795; "I due Gobbi," and "Die Freiwilligen," 1796; "Der Wildfang," 1798; "Der Marktschreier," 1799; "Soliman II.," and "Gulnare," 1800; "Liebe macht Kurzen Prozess," and "Phasma," 1801; "List und Zufall," and "Die Liebe im Serail," probably in 1802. Besides these he composed several occasional cantatas, all of which, like the whole of his operas, are now totally forgotten; the names of the above works are, however, given here to prove how many opportunities this composer had of showing his ability, which is evidence sufficient that this ability was not equal to the writing of several of the best movements in Mozart's Requiem, since had it been, surely this same ability would also have been equal to the production of one piece worth remembering in sixteen operas. Süssmayer was engaged by Schicaneder as musical director at the Theater an der Wien in 1792, and he was appointed to the same office at the court theatre in 1794.—G. A. M.

SUSSMILCH, Johann Peter, a Lutheran minister, died, aged sixty-one, in 1767. He wrote on statistics and population, and is frequently quoted by Malthus.

SUSTERMANS or SUTTERMANS, Justus, an excellent portrait painter, was born at Antwerp in 1597. In 1620 he established himself in Florence, and entered the service of the Grand-duke Cosmo II. He visited Vienna in 1624, and Rome in 1627, where he painted Pope Urban VIII. He visited Rome a second time in 1645, to paint Innocent X. In 1649 he visited Madrid. There was a friendship between Sustermans and Rubens; the latter painted his great picture, The Horrors of War, for Sustermans; it is now in the Pitti gallery. Sustermans was three times married, and died at Florence very wealthy on the 23rd April, 1681. Among his sitters were Galileo, and Viviani the mathematician.—(Baldinucci, *Notizie*, &c.)—R. N. W.

SUTCLIFFE, Matthew, was born in Devonshire, and educated at Trinity college, Cambridge. Little is known of his early years. In 1586 he became archdeacon of Taunton, and two years afterwards dean of Exeter. He died in 1629. He founded a college at Chelsea, the fellows of which were to write the annals of their times, and combat popery and Pelagianism. He was himself the first provost; but the funds not turning out as was anticipated, the institution fell into decay, and at length became an asylum for invalid soldiers, being part of the present hospital. Sutcliffe wrote a good many controversial pamphlets, principally against popish emissaries.—J. E.

SUTHERLAND, Family of: the earldom of Sutherland is the most ancient existing peerage in Great Britain. The founder of the family was Freskin, a Fleming, who came into Scotland during the reign of David I., and obtained from that prince extensive grants of land, both in Linlithgow and in Morayshire. The successors of Freskin, who were called De Moravia, were great favourites of William the Lion, and Malcolm, to whom they rendered important services, and were rewarded with the territory of Sutherland, forfeited by the earl of Caithness in 1197, and with large estates in other districts of the country. William, great-grandson of Freskin, was created Earl of Sutherland by Alexander II. for his services in putting down the rebellion of Gillespic in 1228. The second earl fought with conspicuous bravery at Bannockburn. His son and successor fell at the battle of Halidon hill. The fourth earl married Margaret, eldest daughter of Robert Bruce by his second wife, and was one of the wisest, most courageous, and patriotic nobles in the kingdom. His successors held a foremost rank among their peers, and their large possessions and personal ability gave them great influence in the management of public affairs. On the death of John, ninth earl, without issue, the Sutherland titles and estates were carried by his sister into the powerful family of Gordon. Unlike the parent stock, however, the Sutherland Gordons were stanch supporters of the protestant faith. They were honourable and high-minded men, resolute in the prosecution of their purposes, and greatly beloved by their friends and clan. In politics they have always been zealous whigs. John, fifteenth earl, was one of King William's privy councillors, had the command of a regiment of foot, and attended that monarch in all his campaigns in Flanders. It was this nobleman who, at the Revolution, brought in the memorable law which fixed the ecclesiastical constitution of Scotland. Mackay says, "His lordship is a very honest man, a great assertor of the liberties of the people; hath a good rough sense; is open and free; a great lover of his bottle and of his friend; brave in his person, which he hath shown in several duels; too familiar for his quality, and often keeps company below it; is a fat, fair-complexioned man, forty-five years old." The earl was one of the commissioners for the union with England, was subsequently one of the sixteen representatives of the Scottish peerage in four parliaments, president of the board of trade and manufactures, and lord-lieutenant of eight counties. Along with his son he aided in the suppression of the rebellion of 1715, and was rewarded by George I. His great-grandson, William, seventeenth earl, was a patriotic nobleman, and raised a battalion of infantry on his estates in 1759, when the country was threatened with invasion. The earl and his countess died of a fever at Bath, within a few days of each other, in 1766. The untimely fate of this young couple was deeply felt and deplored by all classes, to whom their virtues had greatly endeared them. A keen competition now took place for the title and estates of Sutherland between Elizabeth, the only surviving child of the earl, Sir Robert Gordon of Gordonstoun, Baronet, and George Sutherland of Forse. After a protracted litigation, the house of lords, in 1771, decided in favour of the infant lady, mainly through the exertions of the celebrated Sir David Dalrymple of Hailes, one of her guardians, whose Case of Elizabeth claiming the title and dignity of Countess of Sutherland, is

a masterpiece of legal and genealogical learning. The countess, who was born in 1766, was married in 1785 to George Granville Leveson Gower, who, on the death of his father in 1803, became second marquis of Stafford, and was, in 1833, created Duke of Sutherland. The Gowers were an ancient and influential family, seated in Yorkshire from the time of the Conquest. They took a prominent part in the wars of the Roses, in the various contests with Scotland, and in the great civil war, and were elevated to the peerage in 1702. The first marquis of Stafford was a distinguished statesman, and figured in the political contests of the reign of George III. He filled successively the offices of lord privy seal, lord chamberlain, and lord president of the council, was installed knight of the garter, and created a marquis in 1786. His son, the first duke, was appointed ambassador to France in 1790, but was recalled in 1792, after the violent excesses of the revolutionary party, and the imprisonment of the royal family. His grace died in 1833, and the duchess-countess in 1839. Their elder son, George Granville Leveson Gower, second duke, born in 1786, was a leading member of the whig party. His duchess, a daughter of the earl of Carlisle, long held the office of mistress of the robes to the queen. Her grace is not more remarkable for her beauty and accomplishments and her great good fortune in her domestic relations, than for her benevolence, the deep interest she has taken in various philanthropic movements, and her graceful performance of her social duties. The duke died in 1861. His son and successor, the present duke, married the heiress of the old family of Hay-Mackenzie of Cromarty, in whose favour the forfeited peerage of the earldom of Cromarty has recently been revived, with remainder to her second son. The right of carrying the sceptre before the king belongs to the Sutherland family.—Francis, second son of the first duke of Sutherland, inherited through his grandmother the celebrated Bridgewater estates and magnificent gallery of paintings. (See Ellesmere.)—J. T.

SUTHERLAND, James, a Scotch horticulturist and botanist, lived towards the end of the seventeenth century. In 1670 he was appointed by Balfour and Sibbald, curator of the Edinburgh botanic garden. He was a successful cultivator, and in 1683 the garden contained three thousand species of plants, arranged according to Morison's method. He published an account of the garden under the title, "Hortus Medicus Edinburgensis." He lectured on botany in the garden, and in 1676 he was elected professor of botany by the town council. He continued in office for thirty years, and in 1706 was succeeded by Charles Preston. The chair of botany appears to have been the first medical professorship in the university of Edinburgh.—J. H. B.

SUTTON, Sir Richard, co-founder with Dr. William Smyth, bishop of Lincoln, of Brazennose college, Oxford, was descended from an ancient family in Cheshire, and was the younger son of Sir William Sutton of Sutton, near Macclesfield. He practised as a barrister of the Inner temple with considerable success, and became steward of the monastery of Sion, near Brentford in Middlesex. He was employed in 1512 in purchasing certain lands in Berkshire for Mrs. Morley, who conferred them on Brazennose college, and this seems to have excited a desire in his own breast to promote its establishment. He received the honour of knighthood in 1522, and died about two years after. The estates which he gave to Brazennose were, the manor of Borowe, and other lands in the parish of Somerby, Leicestershire; an estate in the parish of St. Mary, Strand, London, since exchanged for land at Stamford; the manor of Cropredy, Oxfordshire, and an estate at North Ockington, Essex. "An active coadjutor," says his biographer, "from the first to the bishop of Lincoln in laying the foundation of Brazennose college, he completed the building, revised the laws, and doubled the revenues of the growing seminary, leaving it a perpetual monument of the consolidated wisdom and joint munificence of Smyth and Sutton."—F

SUTTON, Thomas, founder of the Charter-house school and hospital, was born at Knayth, in the county of Lincoln, of worthy and honest parentage, in 1532. He is said to have been educated at Eton school and at Cambridge, but at which college in the university is uncertain. He afterwards entered himself as student of Lincoln's inn, but soon abandoned the law, and then travelled in Holland, Spain, and Italy. At thirty years of age he came into possession of his share of his father's property, and was employed by the duke of Norfolk, and subsequently by the earl of Warwick and earl of Leicester, in a secretarial capacity. In 1569 the earl of Warwick, then master-general of the ordnance, appointed Sutton master of the ordnance at Berwick, in which important post he so distinguished himself that he was raised to the office of master-general of the ordnance in the north for life. In this capacity he took an active part in the suppression of the rebellion instigated by the earls of Northumberland and Westmoreland, and in 1573 accompanied the expedition which marched into Scotland to assist the earl of Morton, the regent, in reducing the fortresses which still held out for Mary Queen of Scots. About this period Sutton purchased of the bishop of Durham the lease of some land near Gateshead and Wickham, where he discovered and worked some coal mines to such advantage that he eventually accumulated £50,000, and thus laid the basis of his large fortune. In 1582 he married a rich widow residing on her own estate at Stoke Newington, and he afterwards commenced business as a merchant on the banks of the Thames, near Queenhithe, ranking among the very first of his profession. When the design of the Spanish armada was discovered by Sir Francis Walsingham, Sutton's monetary operations were so large that he was enabled to take a prominent part in draining the bank of Genoa, so as to impede Philip's supplies until England could prepare for her defence. Sutton became about this time chief victualler of the navy, commissioner of prizes under Lord Charles Howard, and high-admiral, and amassed an enormous fortune. In 1590 his step-daughter was married to Francis, son and heir of the Lord-chief-justice Popham; and Sutton then decided, as he was unlikely to have any children of his own, to withdraw entirely from business, and to retire to live on his estates, of which he possessed several. In 1594 he surrendered his patent as master-general of ordnance in the north, and gave up his large house at Broken wharf, Queenhithe. He then conveyed in trust all his estates in Essex to found an hospital at Hallingbury Bouchers in that county, but with a power of revocation during life, which he actually put in force when he determined upon purchasing the more suitable estate of the Charter-house. His wife's death in 1602, after they had been married twenty years, appears to have affected him considerably, and to have quickened his charitable intentions. Fuller says that, "Mr. Sutton used often to repair into a private garden, where he poured forth his prayers to God, and was frequently overheard to use this expression, 'Lord thou hast given me a large and liberal estate, give me also a heart to make use thereof.'" His vast fortune gave rise to many intrigues among persons who desired to benefit from it. Sir John Harrington, it was said, attempted to persuade King James to make Sutton a baron, in the hope that he might thus be induced to bequeath his estate to the duke of York, afterwards Charles I.; but Sutton having heard of the proposal, instantly repudiated the notion of such an offer being acceptable to him, and intimated his hope that he should be permitted to dispose of his property with the same freedom as the rest of his fellow-subjects enjoyed. In 1611 he purchased the estate of the lately dissolved Charter-house, near Smithfield, for £13,000, and obtained letters patent from King James, dated 22nd June in that year, giving him leave to found his hospital there. Sutton subsequently endowed the Charter-house with the bulk of his property. He intended to have completed the foundation in his lifetime, and to have been himself its first master; but he was attacked by fever, and died, after executing a deed of gift of his estates to the governors, on the 12th of December, 1611. Soon after his death, Sutton's nephew, Simon Baxter, to whom he had left an estate worth £10,000, which he soon squandered, attempted to set aside his uncle's will. Sir Francis (afterwards Lord) Bacon, then solicitor-general, drew upon himself great odium by assisting Baxter. The will was declared "sufficient, good, and effectual."—F.

* SUTZOS: two brothers distinguished in the history of modern Greece, as much by their ardent political feelings as by their literary genius:—Alexander was born at Constantinople in 1802, and educated first at Chio. On the death of his father he and his brothers were adopted by an uncle who was hospodar of Wallachia, and were sent by him in 1820 to Paris to complete their education. The revolutionary movement of Ypsilanti in 1821, in which Michael Sutzos, hospodar of Moldavia, played a double part, excited the enthusiasm of the young men; and Demetrius, an elder brother of Alexander, fell fighting the Turks at Dragatsan. Alexander also took part in the war, and in 1826 exhibited the trenchant qualities of his pen in five satires directed against the government. When peace was made he again visited Paris in 1829, and there wrote in excellent

French a "History of the Greek Revolution." His genius next displayed itself in a novel—"The Exile of 1831," in which great bitterness against Capo d'Istria is manifested. Hatred of the Turks appears to be the animating feeling of both the Sutzos, a feeling that has made them warm partisans of Russia, and severe satirists of England and France at the time of the Crimean war. Alexander has been exiled from his own country several times, by different ministries that he has attacked most unmercifully.—PANAYOTE, who was born at Constantinople in 1806, was educated with his brother, and like him, has written plays, poetry, and novels. Part of his early life was spent at Cronstadt in Transylvania. He has also edited several newspapers, and supported the Russian alliance as being more beneficial to Greece than any other. He has acquired well-earned fame by his strenuous efforts on behalf of the noble old Greek language, which he desires to see revive as the living language of his countrymen.—R. H.

SUWAROF-RYMNIKSKI, ALEXANDER VASSILJEVITSCH, was born in Finland on the 24th November, 1729. The family was originally Swedish. Suwarof's grandfather was a clergyman, and the father of the future conqueror entered the Russian army in the time of Peter the Great, and was rewarded with the rank of general. This officer was called Basil Suwarof. Hence Alexander, after the Russian fashion, was known as Vassiljevitsch, or Basil's son. The son followed the father's profession, but was destined to be much more illustrious. During the Seven Years' war he acquired, still very young, fame and promotion, and prepared himself by prompt obedience for independent command. In those deplorable scenes which preceded the destruction of Poland as a nation, Suwarof added to his reputation as a soldier. Suwarof served with great distinction in the war so disastrous for Turkey, so glorious and advantageous to Russia, to which the memorable peace of Kutschuk-Kainardschi in July, 1774, put an end. The Russian history is full of tragedies the most terrible: it is no less full of episodes the strangest. Peter III. had been murdered to gratify the evil passions of his wife, who afterwards reigned as Catherine II. Before peace with Turkey had been proclaimed, a Kossack adventurer, named Pugatschef, gave himself out as the Czar Peter, saying that the intended assassination had been frustrated. Pugatschef was a bold and resolute man, and he rapidly gained adherents. The alarming insurrection which burst forth failed through Pugatschef's want of political capacity. Suwarof was active and prominent in the conflict with the rebels. In June, 1775, Pugatschef and his principal followers were executed at Moscow. A hundred thousand men had perished in asserting or resisting his pretensions. The next work allotted to the intrepid and energetic Suwarof, was the subjugation of the Tartar hordes, over whom, as her empire stretches eastward and southward, Russia strenuously strives to establish at least a nominal supremacy. Insult on insult, injustice on injustice, brutalities the most outrageous, alternating with a Machiavellianism the most cunning and unscrupulous, drove the Turks, half in anger, half in despair, to renew, in 1787, the contest with Russia. The peace of Jassy, in 1792, was a humiliation as profound for Turkey as that of Kutschuk-Kainardschi had been. Suwarof was the most powerful instrument of Russian vengeance. He defeated the Turks at Kinburn, where he was wounded. On the river Rymnik he overthrew an immense host, whereupon the Empress Catherine created him a Count, and added to his name that of Rymnikski. The most famous at once and most horrible event of the war was the capture of Ismail, which history shudders to record. In 1794 the Poles, led by Kosciusko, made a sublime attempt to recover their freedom; but against the overwhelming forces of Russia the attempt was of necessity fruitless. At the beginning of November, 1794, the man of blood—Suwarof—having beaten the Poles in the field, approached Praga, a suburb of Warsaw, but on the right bank of the Vistula. Praga was taken by storm, and the carnage of Ismail was repeated. Suwarof, so far from arresting the slaughter, said to his soldiers when it was at the fiercest, "Amuse yourselves, my children," as if the butchery of the defenceless were the best imaginable recreation; he then calmly ordered a cold bath to be got ready, in enjoying which he no doubt thanked God with becoming piety. Certain types incessantly recur in war as in other things. Moreau, the ablest after Napoleon of the French generals of the Revolution, has been compared to Turenne. Napoleon himself resembled in many points Alexander the Great, in many Hannibal; and Suwarof, Blucher, Radetzky, all belonged to a class in which vigour and impetuosity of character supplied the want of the higher order of military qualities. Suwarof was neither an accomplished tactician nor a strategist of genius; he had prodigious pith, indomitable persistency, and he had the instinctive art of communicating to his troops his own fiery and resistless spirit. Early in 1799 the Emperor Paul appointed Suwarof commander-in-chief of the Russian troops which, aided by Austrian armies, were to operate against the French in Italy. For France, 1799 was a year of peril, of calamity, and of disgrace. Bonaparte was absent in Egypt; the French government was irresolute, factious, corrupt—neither adopted wise measures nor manifested pertinacious purpose; the French forces were scattered over too many points; and where Napoleonic rapidity, and inventiveness, and grasp were indispensable, leadership was bestowed on such inefficient persons as Scherer. The French in Italy were considerably outnumbered by the Russians and the Austrians, though not perhaps to the extent that French historians represent. Scherer, as Suwarof's opponent, having committed every conceivable blunder, vanished into the obscurity from which it was unfortunate that he had ever emerged. Suwarof had now before him worthier foemen, one of them, Moreau, being much his superior. Scherer had been driven across the Mincio, the Oglio, the Adda. At Cassano, a village on the Adda, Scherer surrendered to Moreau the command of a defeated, dwindling, and discouraged army. In the engagement which took place at Cassano on the 27th April, 1799, Moreau was vanquished by Suwarof, but effected an admirable retreat to the Genoese coast with twenty thousand men. On hearing of the reverses of Scherer, the army of Naples, under Macdonald, hastened northward. On the Trebia a battle, extending over three days, was fought in the middle of June, which the French regard as the most obstinate in their annals; Suwarof was victorious over Macdonald, but he said that another such success, so hardly won, would compel the allies to evacuate the peninsula. On the 15th of August Suwarof fought at Novi, his last grand battle in Italy. At the head of seventy thousand Russians and Austrians, he put to flight forty thousand French. The French commander—the young, the noble, the heroic Joubert—was killed. Moreau was present; but most of the movements were contrary to his counsel. As a recompense for his achievements in Italy, Suwarof was made Prince Italijski. Having crossed the Alps into Switzerland with the design of renewing the contest the following spring, Suwarof was suddenly recalled by the capricious Paul. On reaching St. Petersburg, he found that he was in disgrace. The courtiers avoided him, and he was not allowed to approach the emperor. Grief at this ingratitude broke his heart, and he died on the 18th of May, 1800. A colossal statue was erected in his honour at St. Petersburg by order of the Emperor Alexander. Suwarof was boundlessly popular with the Russian soldiers and the Russian people, and this popularity was increased by his eccentricities. He has been praised for his disinterestedness, his integrity, and even, away from battles, for his humanity; but with all his virtues, he was essentially a barbarian. His son and grandson proved themselves not unworthy the name of Suwarof.—W. M–l.

SUYS, TILMAN FRANÇOIS, a distinguished Belgian architect, was born at Ostend in 1783. His early education was native, but Belgium having become French, he in 1807 went to Paris, and became a pupil of Percier and Fontaine in the École des Beaux-Arts. In 1812 he won the grand prize of Rome. He spent some years in Rome, and on his return settled at Amsterdam. Among his early works were some catholic churches and several mansions. He was nominated architect to the king, William I., and the organization of the Royal Academy of Architecture was intrusted to him. After the Revolution he removed to Brussels, was made architect to the king of the Belgians, and created officer of the order of Leopold. The hotel d'Aremberg, the Antwerp gate, &c., are among his chief buildings in Brnssels. M. Suys was the author of two illustrated folio volumes, "Le Panthéon de Rome" and "Le Palais Massimi." Died 1861.—J. T–e.

* SWAIN, CHARLES, "the Manchester poet," was born in that city in 1803, of French parentage on the mother's side. He received a good education in Manchester, and at fifteen entered the establishment of his mother's brother, the owner of extensive dye-works. After fourteen years thus employed he became an engraver, and has ever since carried on that business. From an early period he wrote poetry, first published in the *Literary Gazette*, to which he was for many years a contributor of verse.

His first volume of poetry, "Metrical Essays on subjects of History and Imagination," appeared in 1828. In 1831 was published his "Beauties of the Mind," which, republished in 1841 as "The Mind," is his most considerable performance. At this period he was appreciated and encouraged by Southey, with whom he corresponded. Among his other works may be mentioned his prose "Memoir of Henry Leverseege," the gifted and ill-fated Manchester artist, and his "English Melodies," 1849. His latest work, "Cottage Carols and other Poems," appeared in 1861. Some years ago, his fellow-citizens of Manchester presented him with a testimonial of their esteem for him as a poet and a man.—F. E.

SWAMMERDAM, John, the great naturalist, was born in Amsterdam, on the 12th February, 1637. His father, an apothecary of that city, possessed some knowledge of natural history, and had amassed a rather extensive museum. Before his twelfth year he began to form an entomological collection of his own. At the age of fourteen he entered the university of Leyden, where he attended the lectures of De la Boe (Sylvius) and Van Hoorne. In 1653 he was admitted candidate of medicine. In the course of his researches he invented the art of making anatomical preparations, which gained him considerable reputation. He next made a journey into France, and lived for some time at Saumur. Here (June 19, 1664) he discovered the valves of the lymphatic vessels; but owing to an accidental delay, the publication was anticipated by Ruysch, who made the same discovery the year following. He next removed to Paris, where he lived for some time at the house of his former fellow-student Steno, the eminent anatomist. Returning to Amsterdam, he made some investigations on the spinal cord, experimented on the effects of various fluids injected into the veins of animals, and engaged in chemical researches with the view of combating the iatro-chemical school. He took his degree of M.D. in 1667, on which occasion he maintained a thesis on respiration. He afterwards continued his anatomical researches in conjunction with Van Hoorne; but his health being shattered by an attack of ague, he confined himself in future almost entirely to entomology. In 1668 he was introduced by his friend Thevenot to the grand-duke of Tuscany, who invited him on very favourable terms to the Florentine court. But Swammerdam, who was of a retiring disposition, and independent to an eccentric degree, declined the offer. The next year he published a general history of insects, perhaps the most valuable contribution to zoology which had appeared since the days of Aristotle. The rest of his life was overshadowed by family discord and frequent sickness. His father urged him to commence medical practice, for which his delicate health rendered him unfit, and threatened to disinherit him. A reconciliation was, however, effected by the good offices of Thevenot. In 1671 he completed his treatise on the Ephemera. The next year he sent to the Royal Society of London a variety of curious anatomical preparations, together with a paper on the anatomy of Oryctes nasicornis, and one on the circulation in reptiles. About this time he dissected many fishes, particularly studying the liver. He now became acquainted with the enthusiast Antonia Bourignon, who gained great influence over him. In 1673 he wrote on the fructification of ferns, and the same year he concluded his great treatise on bees. From the labour of completing this work he never recovered. During the whole summer he had spent the day in microscopic dissection, and the greater part of the night in noting down and arranging the results of his observations—exertions to which his feeble constitution was utterly unequal. Added to this, he was struggling between his natural love for research and his veneration for Bourignon, who hated science, and consequently sought to dissuade him from study. After this he addressed to Bocconi two letters on the nature of Madrepores. He died February 17, 1680, worn out by his unceasing industry, having in a short life accomplished what might seem to be the labour of a century. Swammerdam is a model observer; he sees clearly, and describes plainly all that he sees. But when he attempts to generalize, to classify, or to explain, he is less happy. Accordingly, while his accounts of the structure and habits of insects are still regarded as of the highest value, his entomological system, founded exclusively on transformation, has died a natural death. His works on natural history have been collected and published under the title "Biblia Naturæ," Leyden, 1737–38.—J. W. S.

SWANEVELT, Hermann van, an eminent Dutch painter, was born at Woerden in 1618 or 1620. His first master is unknown, but he went early to Italy and became the pupil of Claude Lorraine. Swanevelt imitated the manner of his master, but he was a devoted student of nature; and in consequence of the retired life he led whilst pursuing his studies in sequestered places, he came to be commonly called the Hermit. His landscapes are usually diversified with ruined buildings and mythological groups, &c., and illuminated by the rising or setting sun. These transient effects of light, and the softening effects of distance, he represented with great delicacy and fidelity, and he was a refined and harmonious colourist. What he is deficient in is vigour, and perhaps originality. His works obtained high prices during his life, and they do so still. They are, however, very scarce, which is easily accounted for if he died in 1656, as is stated in the register of the French Academy, of which he was a member. The ordinary authorities say he died in 1680 or 1690. He made a great many etchings, good impressions of which are much sought after. None of his pictures are in the National gallery, but there are three at Hampton court.—J. T–e.

SWEDBERG, Jasper, a Swedish prelate and author, was born near Fahlun, on the 28th of August, 1653. His parents were pious persons, and in his mother he had a second Monica. Saved in boyhood from being crushed by a mill-wheel, he ever after believed in the guardianship of angels. Even in early youth he used to imitate the public reading and preaching of the word. Having finished his studies in Lund and Upsala, he travelled abroad for some time. On his return he was appointed court-preacher in 1685, and discharged the duties of his office with unprecedented conscientiousness and courage, fearlessly attacking existent evils; but when some of the courtiers complained of Swedberg's language, Charles XI. exclaimed, "When the priest declares God's word, the king has nothing to say against it;" and so the preacher continued his work with impunity. He afterwards became pastor of Vingåker in 1690, where he was much reverenced and loved. Called thence to Upsala as professor of theology in 1692, he was two years later made provost of the cathedral of that town. Finally, in 1702, he was elevated to the episcopal see of Skara, where he was a true "bishop of souls." He died on the 26th of July, 1735. Swedberg was a voluminous author, a zealous preacher, a sacred poet of considerable ability, and in his "Schibboleth," published in 1716, almost the first who treated as a study the grammar of his native language. His firm belief in visions and miracles reappeared in his more celebrated son.—J. J.

SWEDENBORG, Emanuel: this extraordinary man, distinguished both for his scientific and religious speculations, was born at Stockholm on the 29th of January, 1688. He was the second child and eldest son of Jasper Swedberg, bishop of Skara, the subject of the preceding article, and of Sarah Behm, his first wife. Young Swedberg, which name he retained till the year 1719, when he was ennobled by Queen Ulrica Eleonora, and called Swedenborg, was, as he himself tells us, constantly engrossed with the study and meditation of the highest questions in religion. Beyond this we know little or nothing of his youth. He studied at the university of Upsala, and appears to have been carefully watched and guided in his progress by the bishop his father. There is little doubt that he must have been a student thoughtful beyond his years and the example of his fellows, and inclined even from early youth to think of the ordinary subjects of thought in a quite different manner from that of the generality of young men. He was in truth a born mystic—though a mystic of a somewhat sober and unimpassioned temper. We cannot in our limited space give a minute or detailed account of Swedenborg's life. It comprises indeed very little to interest the ordinary reader: no remarkable incident or adventure, neither any great success, nor any great disappointment. His public career, so far as it can be called public, began with his travels into foreign countries. He came to England in 1710, and returned to Sweden in 1714, having spent part of the intervening time in Holland and France. In 1716 he began his "Dædalus Hyperboreus," a kind of repository of contemporary inventions and experiments. The same year he was introduced to Charles XII., who appointed him assessor in the Royal Metallic college of Sweden. The great warrior, who honoured Swedenborg with his friendship, reaped some advantage from his engineering skill at the memorable siege of Frederickshall. It was not, however, till 1722 that he entered on the actual duties of the assessorship. He had been meanwhile travelling in various countries and publishing books, the most important of which is

entitled "Prodromus Principiorum Rerum Naturalium, sive novorum tentaminum Chemiam et Physicam experimentalem geometrice explicandi." Swedenborg resigned his assessorship after holding it for ten years, and again went abroad. His "Opera Philosophica et Mineralia," 3 vols. folio, the cost of which was defrayed by the duke of Brunswick, were published in 1734 at Dresden and Leipsic. In that year also he was nominated a corresponding member of the Academy of Sciences of St. Petersburg. The "Œconomia Regni Animalis," a book of great interest and ability, was published at Amsterdam in 1740; and the "Regnum Animale," partly at the Hague and partly at London in 1744 and 1745. We have not space for a complete list of the voluminous works published in the first portion of his life. They embrace a great variety of subjects in mathematics, metallurgy, natural philosophy, physiology, and psychology; and they everywhere display great ability, and even form something like a systemization of human knowledge as it then stood. But the year 1745 was the turning point in Swedenborg's life. "I have been," he says, "called to a holy office by the Lord, who most graciously manifested himself, in person, to me his servant, and opened my sight into the spiritual world, endowing me with the gift of conversing with spirits and angels." This singular event, in regard to which Swedenborg's own sincerity is beyond question, happened about the middle of April, 1745, at an inn in London. Swedenborg's own sincerity may, as we have said, be easily credited. The consistency and simple-hearted loftiness, if we may say so, with which he maintained the assertion of his spiritual intercourse put it out of doubt. But it is one thing to believe in his sincerity, and another to believe in the reality of this extraordinary gift, and the great amount of credence which it obtained can only be accounted for by the general decay of living faith in christianity which characterized that period. For a sceptical age, such is human nature, is sure to be one also of extreme credulity. Thus we find the Baron Grimm saying that the "fact is confirmed by authorities so respectable that it is impossible to deny it; but the question is, how to believe it." If you put the matter thus, the question certainly is, how to believe it. But that the true explanation of this seemingly mysterious affair is to be sought for, not in the possibility of intercourse between embodied and unembodied spirits, but in Swedenborg's own peculiar mental character and condition, will hardly be doubted by any one who has accustomed himself to observe the eccentricities, the deceitfulness, and the deceivableness of the human mind. We believe that the transaction to which Swedenborg refers took place solely in his own fancy, and that the remainder of his life, spent as it was in publishing the results of his alleged commerce with the angelic world, was one long and remarkably sober dream. The nature of his revelations is not of a sort to confirm his pretensions, and it is hardly in keeping with the title of the Philosophy of the Christian Religion, as these revelations have been absurdly styled, that their authenticity should need to be bolstered up with the quackery of clairvoyance. But while we refuse credence to his "fellowship with angels," we mean not the slightest reflection on his character or conduct. He was a good, and in some degree a great man; but the philosophy of christianity remains to be written, and it is questionable whether his writings, numerous and in many respects excellent as they are, have advanced the science of theology by a single step. His principal object is to awaken that "inward eye" which sees the spiritual not so much beneath, as in, the natural; but his principle of correspondence wears too much the aspect of identity. Hence the spiritual world with Swedenborg is rather a refined natural, than that absolutely different world, which both the reason and the conscience demand. His heaven is too earthly, and lies too near the confines of this "visible diurnal sphere." Strange as it may sound, Swedenborg's undeniable failure as a religious teacher is to be ascribed, more than to anything else, to his signal defect of spirituality. The last twenty-seven years of his life were passed, as we have already said, in writing and publishing his religious works. These are also very voluminous. The most important are the "Apocalypse Revealed;" "Heaven and Hell;" "Divine Love;" "Divine Providence;" "On the White Horn mentioned in the Apocalypse;" "Conjugial Love;" and the "True Christian Religion," in which is contained a summary of the theology of what he calls the New Church. A great part of his latter years was spent at London and Amsterdam, where also his theological works were mostly published—the laws of his native country refusing them toleration. He died at London in Great Bath Street, Coldbath Fields, on the 29th of March, 1772, and was buried in the Swedish church in Ratcliff Highway.

SWEYN, King of Denmark, who between the years 994 and 1013 ravaged various parts of England with his Danish hordes, exercised for a part of the time a usurped sway over a great portion of the dominions of the weak Saxon king, Ethelred. More than once he was bribed with money to relax his hold on England, but only to return with demands for more gold. At length he obtained possession of sixteen counties, and after his death his son Canute was elected king of England in 1016.—R. H.

SWIETEN, Gerard van, a celebrated pupil of Boerhaave, was descended from a respectable and ancient family in the Low Countries. He studied philosophy at Louvain, where he greatly distinguished himself, and afterwards removed to Leyden to study medicine under Boerhaave; there he graduated M.D. in 1725. His reputation in science was already high, and he was very soon appointed to a professorship in the faculty. His lectures attracted a large number of students, but his success brought him enemies, who, availing themselves of an obsolete law, compelled him to resign his professorship on the ground that he held religious opinions not in accordance with the established religion of the state. Van Swieten retired, and employed his leisure in writing commentaries on Boerhaave's Aphorisms. He soon, however, received an invitation from the court of Vienna, and removed thither in 1745. There his profound learning and great abilities soon placed him at the head of the medical school. He accepted a professorial chair, and through his influence with the empress the college was rebuilt, with the addition of a chemical laboratory, schools of anatomy and surgery, and a clinical establishment at one of the hospitals. He also was instrumental in forming a botanical garden. He was appointed librarian to the royal collection, and introduced the liberal measure of allowing visitors to make notes and extracts from its contents. His chief works are—"Commentaria in Hermanni Boerhaavii Aphorismos de Cognoscendis et Curandis Morbis," 5 vols. 4to; and "Description des Maladies qui règnent communément dans les Armées, avec la Méthode de les Traiter," 8vo, Vienna, 1759. Van Swieten was raised to the dignity of a baron of the empire, and was an honorary member of almost every learned society in Europe. He died at Schönbrun, aged seventy-two, in the year 1772.—F. C. W.

SWIFT, Deane, an English writer, was grandson of Godwin Swift, uncle to the celebrated Dr. Jonathan Swift, and was recommended by the dean to the notice of Pope as "the most valuable of any of his family." Deane Swift derived his christian name from Admiral Deane, his great-grandfather by the mother's side, who served the Commonwealth, and who "having been one of the regicides, had the good fortune to save his neck by dying a year or two before the Restoration." Deane Swift studied at St. Mary's hall, Oxford, and published in 1755 "An Essay upon the Life, Writings, and Character of Dr. Jonathan Swift." He edited the eighth quarto volume of the dean's works, published in 1765, and in 1768 two volumes of his letters. He died in 1783.—F.

SWIFT, Jonathan, the celebrated dean of St. Patrick's, author of the "Tale of a Tub" and "Gulliver's Travels," was born at Dublin on the 30th November, 1667. His life may be divided, for purposes of reference, into the following periods—I. His family. II. His life till the death of his uncle, Godwin Swift. III. His residence with Sir William Temple. IV. His residence at Laracor and in London till 1713. V. His life in Dublin till the death of Stella. VI. His latter years.

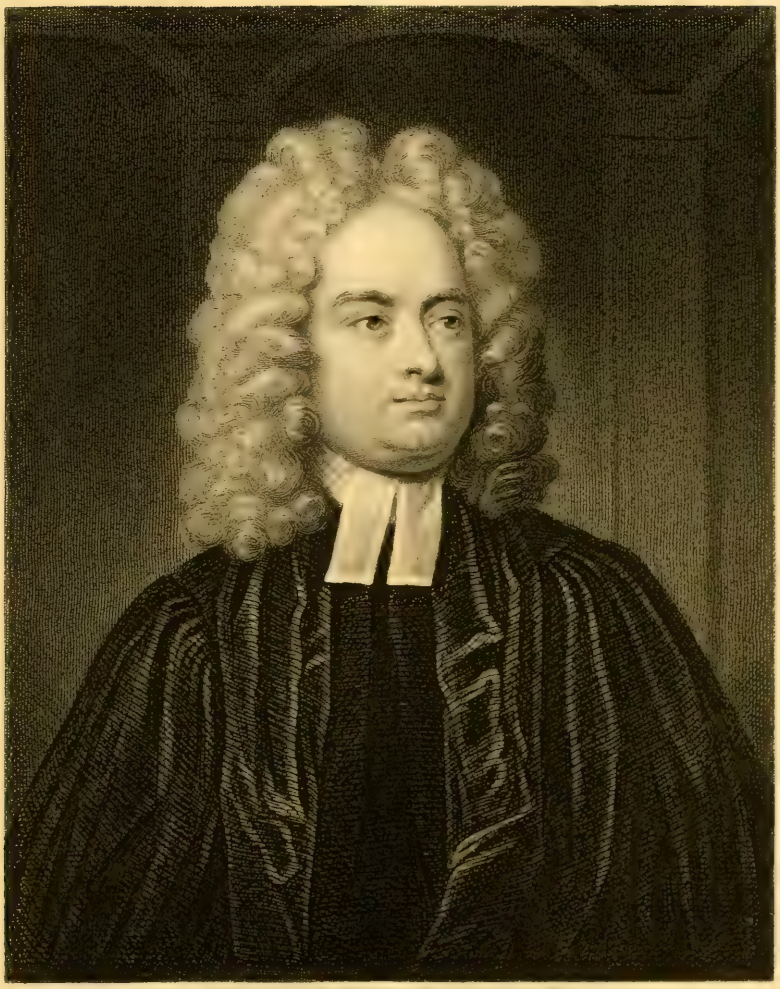
I. Although born in Ireland, Swift was of English extraction. His grandfather, Thomas Swift, who was married to an aunt of Dryden the poet, had been a zealous royalist in the days of Charles I., in whose cause he had endured many sufferings and losses. He left behind him six sons. The eldest, Godwin Swift, settled in Ireland, having been appointed attorney-general of the palatinate of Tipperary. His brothers followed him in the hope of bettering their fortunes. One of these was Jonathan, father of the subject of this memoir. Jonathan died soon after his arrival in Ireland, leaving his widow, Abigail Erick, a lady of an ancient Leicestershire family, in destitute circumstances. She, with an only daughter, was thrown on the hospitality of her brother-in-law, Godwin, in whose house, seven months after his father's death, Jonathan Swift was born.

II. Swift's early upbringing was singular. His nurse, who

was a native of Whitehaven in England, having been called home by the dangerous illness of a relation, carried with her by stealth her infant charge, to whom she had become strongly attached. When the cause of the child's disappearance was discovered, his mother sent orders that he should not be exposed to the hazards of a second voyage until he was better able to bear it. Swift, therefore, remained at Whitehaven with his nurse for several years. She taught him to read, and seems otherwise to have behaved towards him with exemplary fidelity. When four or five years old he was brought back to Ireland and placed at the school of Kilkenny. At the age of fourteen he entered Trinity college, Dublin. At this time he was entirely dependent on his uncle, Godwin, who was compelled by pecuniary embarrassments to rear him rather penuriously. Swift looked back to this period of his life with very embittered feelings. Nor was the treatment he met with at the university calculated to soften the natural acerbity of his disposition. He was very nearly plucked when examined for his bachelorship in arts, and obtained his degree only by *special favour*, a term used in that university to denote want of merit. He is said to have been idle and irregular; but it is probable that his failure was rather owing to his neglect of the prescribed routine of academical study, than to any want of diligence and ability. History and poetry had occupied his mind more than the technicalities of the scholastic logic. Be that as it may, he now made up for any time he may have lost, by reading eight hours a day for the next seven years. His uncle Godwin died in 1688.

III. By this event Swift, who was now in his twenty-first year, was thrown penniless upon the world. His mother, who was living with some friends in Leicestershire, advised him to solicit the patronage of Sir William Temple, to whom she was distantly related, and who had been intimately acquainted with some members of Swift's family. Sir William received him with much kindness, and invited him to reside in his house as secretary, with a salary of £20 a year. Swift accepted the invitation, and although it must have galled his proud and irritable spirit to occupy so subordinate a position, still the situation had many advantages; and the time which he spent in the household of this eminent statesman was probably the happiest, as well as the most profitable, portion of his existence. Temple had played a prominent part in the management of great affairs, and in his society Swift had the best opportunities of acquiring political knowledge. The conversation between the old and experienced politician and an observer of mankind so acute and original as Swift, must have been highly interesting to both parties. Temple introduced him to King William, who was very affable, showing him how to cut asparagus in the Dutch fashion, and offering to make him captain of a troop of horse. During his residence with Temple, Swift applied to the university of Oxford for the degree of master of arts. He obtained it without difficulty; for the *special favour* impressed on his Dublin diploma was understood at Oxford to signify that he had passed his examination with great credit. Swift must have been amused at the mistake, which was not unworthy of the discernment of his own sages of Laputa. In 1694 a short estrangement took place between him and his patron. Swift had expected that through the influence of Temple he might ere now have obtained some permanent settlement in life. Being disappointed in these hopes, and disgusted with Temple's want of zeal on his behalf, he entered the Church of England and withdrew to Ireland, where he had been appointed, on the recommendation of Lord Capel, to the prebend of Kilroot, in Connor, a small living of about £100 a year. But the company of Swift had by this time become essential to the comfort of Temple. He accordingly invited him back, with a promise to procure for him a better living in England if he would resign Kilroot. With this promise Swift was satisfied. He returned to Sir William, attracted probably as much by the presence of Stella (of whom a few words must be said hereafter), as by the persuasiveness of his patron. It is probable that he wrote the "Tale of a Tub" and the "Battle of the Books" in the four years (1695–99) which passed between his return and the death of Temple. He exercised himself likewise in poetical effusions, some of which, having been submitted to the veteran Dryden, drew from him the remark, "Cousin Swift, you will never be a poet"—a very true observation, but one which the subject of it was not likely to forgive. Temple died in 1698. Besides his manuscripts, he left to Swift a small legacy, and had also obtained for him a promise from King William of the first vacant prebend in Westminster or Canterbury.

IV. Swift's disappointments now commenced in earnest. King William forgot his promise; and Swift's dedication to him of the posthumous works, with which he had been intrusted, failed to operate as a reminder. He next received an invitation to accompany the earl of Berkeley to Ireland as his private secretary, an appointment which might have led to much higher promotion; but after preparing himself for the duties of the office, he found himself supplanted by a person of the name of Bush. Through the machinations of this same hireling he was defrauded, moreover, of the deanery of Derry, a rich benefice, which he had reasonably expected to obtain. He was put off with the livings of Laracor and Ruthbeggin, in the diocese of Meath, which together were not equal to half the value of the deanery. Swift settled at Laracor in 1700. He performed all his parochial duties with great punctuality. In 1701 he published his earliest work, entitled "Dissensions in Athens and Rome," a political treatise, in which he reflected severely on the ingratitude of the house of commons for impeaching such benefactors of their country as Oxford, Somers, Halifax, and Portland. This pamphlet was generally attributed to Burnet. Swift having ventured, in the presence of some bishop, to doubt Burnet's title to the authorship, was rebuked as "a very positive young man." The "Tale of a Tub" was published in 1704, and the work placed Swift in the foremost rank of satirical humorists. Although too much interlarded with digressions, some of which have lost their point and intelligibility for modern readers, the main current of the allegory is, for the most part, admirably carried through. It represents, with grotesque felicity, the squabbles and adventures of Lord Peter (the Church of Rome) and his brothers Martin and Jack (the Church of England and the Presbyterians). The passage in which Lord Peter bullies his brothers for not entering into his views of transubstantiation is, perhaps, unequalled in its audacious drollery by any satirical outburst either of ancient or of modern times. "The Tale of a Tub" is directed against the abuses of religion, and, therefore, it would be unfair to characterize it as profane; but it certainly contains such flagrant offences against clerical propriety, that we cannot wonder, and scarcely ought to regret, that it prevented its author from being made a bishop. During Swift's incumbency at Laracor (1700–13) he paid frequent visits to London, and published many pamphlets. In the latter years of this period the "History of John Bull" and the "Journal to Stella" were written. The disappointments he had experienced at the hands of the whig party, to which he originally belonged, had so disgusted him, that for some time past he had been gradually wheeling round to the tories. He defended his tergiversation on grounds of public duty, but there is little doubt that private pique had much more to do with the change in his political sentiments. It was not, however, until 1710 that he had an opportunity of putting forth his full strength in the service of his new allies. In that year the whig government, with Marlborough and Godolphin at its head, broke down; and Harley (afterwards earl of Oxford) and St. John (afterwards Lord Bolingbroke) came into power. Their great object was to put an end to the campaigns of Marlborough, and restore peace to Europe. In the accomplishment of this design Swift lent them most effectual aid. He lived on terms of close intimacy with Harley and St. John, who treated him as an equal, and admitted him to their most private deliberations. But what mainly contributed to their success was his pamphlet (published in 1712) on "The Conduct of the Allies." There is nothing which John Bull dislikes so much as even the appearance of being overreached, or of not getting full value for his money. This feeling was the sure handle which Swift laid hold of to work out the purposes of the ministry. He told the people of England, that while our allies, the Germans and the Dutch, had monopolized all the benefits of the war with France, they (the English) had merely had the satisfaction of defraying the expenses, and of enriching Marlborough, the insatiable commander-in-chief. A more responsive chord could not have been struck. The argument went home at once to the heart and pocket of the nation. Eleven thousand copies of "The Conduct of the Allies" were sold in two months; and the people became clamorous for peace. He followed up this pamphlet with another on "The Barrier Treaty," and in 1713 the peace of Utrecht was accomplished. This was Swift's greatest political stroke. It was



WILLIAM MACKENZIE, GLASGOW, EDINBURGH, LONDON & NEW YORK.

due officially to Harley and St. John; but Swift's pamphlet was undoubtedly the real instrument by which the treaty of Utrecht was brought about. For this important service to his party he was rewarded with the deanery of St. Patrick's, Dublin, the most valuable preferment which his friends could venture to give him, for they could not afford to rouse the indignation, and lose the support of the English clergy, by presenting to a bishopric or even to a lucrative benefice in England, the author of the "Tale of a Tub." Swift acquiesced sullenly in the appointment, hoping probably that better things were in store for him. But the death of Queen Anne (in 1714) destroyed at once the whole system of Tory politics on which his expectations were built, and extinguished his prospects of any higher preferment. Swift now, much against his will, as Dr. Johnson says, "commenced Irishman for life."

V. In 1713 he entered on the possession of his deanery. He settled in Dublin; and renewed with Stella those singular relations which must now be stated, although they scarcely admit of being explained. This lady was the reputed daughter of Mr. Johnson, Sir William Temple's steward; by many she was believed to be Sir William's own natural child. Handsome, accomplished, and witty, she had been Swift's constant companion during the last four years of his residence with Temple. An original predilection had disposed them to court each other's society, and custom had rivetted the chain. Swift wished always to have her near, but not *too near* him—*proxima, sed intervallo*. She would have obliterated the interval, and gradually wore out her life in fretting against the "barrier treaty" which separated them. So far back as 1700, he had invited her to Laracor along with her friend, Mrs. Dingley, a lady in very straitened circumstances. They accepted the invitation, and Stella expected that it would be followed up ere long by an offer of his hand. She was bitterly disappointed. Swift took care that their intercourse should be of the most guarded kind. Whenever he was from home the ladies took up their quarters at the parsonage; so soon as he returned, they decamped to lodgings of their own. They never slept under the same roof, and he and Stella were never known to have been together alone. Nevertheless Stella felt her position to be exceedingly equivocal, and Swift at length yielded to her remonstrances. They were privately married in 1716. But the marriage made no difference in their mode of life. It was like that of Œdipus, an *ἄγαμος γάμος*, a truly unmatrimonial wedlock. They never lived together, and never met except in the presence of a third person —an example of manners, and, we may add, of morals, unparalleled unless by some of the strange observances commemorated in Gulliver's Travels. Stella fell into bad health, and after lingering for some years, she yielded up her wasted existence at the age of forty-eight, a victim to the caprice and constitutional coldness of one who always treated her with the utmost respect, and felt for her the most unbounded admiration, and as tender an attachment as it was possible for him to entertain. She died in 1728. This passage in Swift's life was combined with another episode of a precisely similar character. Esther Vanhomrigh, immortalized by Swift as "Vanessa," was the daughter of a highly respectable Dutch family, whose acquaintance he had made in London when in the zenith of his political importance. She was devoted to literature. Swift had fostered her tastes, and attracted her by the magnet of his genius. She could not live away from him. Her father had been dead for some years. On the death of her mother (1714) she followed him to Ireland, and proposed that he should marry her. Swift treated the proposal as a jest, but she persisted in her overtures. This dalliance went on for years, partly in Dublin, until 1717, and afterwards at Marley abbey, near Celbridge, where the lady had gone to reside. Suspecting that Stella was the obstacle which interfered with her matrimonial designs, she wrote to that lady to ascertain the nature of the relation in which she stood towards the dean. Stella informed her that she was his wife, and forwarded her letter to Swift. His rage was unbounded; he rode instantly to Marley abbey, and flinging Vanessa's letter on the table before her, departed without saying a word. But his ferocious looks had been her death-warrant. She only rallied sufficiently to alter her will, which had been made in his favour, and died a few weeks afterwards in 1723. During this period Swift published in 1724 the "Drapier's Letters." These were written for the purpose of stopping the importation into Ireland of a new copper coinage, which a person named Wood had obtained a patent for introducing to the amount of £180,000. Swift represented the new halfpence as not worth one-third of their nominal value, and that therefore all who received them, and particularly the petty shopkeepers, would be ruined. The letters answered their purpose; the obnoxious coinage was withdrawn, and Swift became the most popular man in Ireland. "Gulliver's Trave's" were given to the world in 1727. This is one of the three books which have probably had the greatest run of popularity of any in our language, the other two being Robinson Crusoe and the Pilgrim's Progress. In the same year he published, in conjunction with Pope and Arbuthnot, "Miscellanies in Prose," containing "Martinus Scriblerus, or the art of sinking in poetry"—a most amusing work, in which the pedantries of learning and philosophy are very ingeniously satirized. Swift passed the greater part of 1727 and 1728 in England. He resided chiefly with Pope; but left him with very little ceremony, finding, as he said, "that two sick friends cannot live together." Besides, he was recalled to Ireland at this time by the dangerous illness of Stella, who died, as has been said, in 1728.

VI. Swift lived for many years after the death of the ill-starred Stella. Before that event the shadows of his life had been sufficiently sombre; they now darkened into unmitigated gloom. In consequence, as he thought, of having once surfeited himself with fruit when very young, he had been subject throughout life to fits of giddiness, and these increased in frequency and severity as he grew old. He became deaf, and consequently more morose than ever. His misanthropy made him court solitude, and solitude exasperated his misanthropy. "At last," says Dr. Johnson, "his avarice grew too powerful for his kindness; he would refuse a bottle of wine; and in Ireland no man visits where he cannot drink." In 1741 his mind entirely gave way; he was at times furious, and at times fatuous; and in this condition he remained, with scarcely a lucid interval, until his death in October, 1744.

Dr. Johnson, who must have seen him, says that "he had a kind of muddy complexion, which, though he washed himself with oriental scrupulosity, did not look clean. He had a countenance sour and severe, which he seldom softened by any appearance of gaiety. He stubbornly resisted any tendency to laughter." It must be added, that he performed many generous and charitable and even noble actions, although he performed them in his own way, which was often particularly odd, and seldom at all ingratiating.

Sir Walter Scott wrote his life and edited his works in 1815. A cheap but very complete edition of his works was published in two double-columned volumes by Thomas Roscoe, in 1853.—J. F. F.

SWIFT, Theophilus, was born at Goodrich, Herefordshire. He was the author of the "Gamblers," a poem; "The Temple of Folly;" "Poetical Addresses to his Majesty;" "Letter to the King on the Conduct of Colonel Lennox;" and "Vindication of Renwick Williams, commonly called the Monster." This Williams was convicted of wounding indiscriminately any woman whom he could pounce upon, but Swift believed him innocent. Swift also wrote "An Essay on the Progress of Rhyme;" and "Mr. Swift's Correspondence with the Rev. Mr. Dobbin and his Family." He died in 1815.—F.

SWINBURNE, Henry, a learned traveller, the youngest son of Sir John Swinburne of Capheaton in the county of Northumberland. He was educated at Scorton school in Yorkshire, and afterwards at Lacelle, in France, Paris, Bordeaux, and at the royal academy of Turin. He travelled over several parts of Italy, and married a lady of congenial tastes, with whom he made several voyages for the purpose of seeing antiquities and the fine arts. They spent six years in France, Germany, Italy, and Spain, and Swinburne made the acquaintance and won the esteem of some of the most celebrated men of these countries. On his return to England he retired to his seat at Hamsterley in the county of Durham; and in 1779 published his travels in Spain, in a quarto volume. In 1783 appeared the first volume of his travels in the Two Sicilies, and two years afterwards the second volume appeared. A correspondence, which lasted from 1774 to Swinburne's death, was published in 1841, entitled "The Courts of Europe at the Close of the Last Century." This work contains many details of the courts of Louis XV. and Louis XVI., and the most stirring periods of the French revolution. In his writings Swinburne shows himself a close observer, and his

descriptions are lively and animated. The marriage of his only daughter with Paul Banfield involved him in the misfortunes of that adventurer. He afterwards obtained a place in the newly ceded settlement of Trinidad, where he died in 1803.—W. J. P.

SWITHIN (Saint), born at the beginning of the ninth century, was a native of Wessex, and is said to have been educated in, and to have become provost of, the monastery of Winchester, then the metropolis of England. Egbert made him his chaplain, tutor to his son Ethelwulf, and bishop of Winchester. Under Ethelwulf he was made chancellor, and is said to have had the care of the young Alfred's education. When dying he directed that he should be buried, not in the church, but the churchyard of Winchester, beneath the tread of the passers-by. He died in 862, and in 964 it was resolved that his remains should be transferred from the churchyard to a shrine under the high altar. According to tradition, the saint, displeased at this infraction of his dying injunctions, sent heavy rains for forty days, to prevent the translation, which was to have taken place on the 15th July. Hence the belief that if it rain on St. Swithin's day (the 15th of July) it will rain for forty days afterwards.—F. E.

SYDENHAM, Charles Edward Poulett Thomson, Lord, an English statesman, who attained to high office with unusual rapidity by virtue of his personal qualifications alone, was born in 1799 at Waverley abbey, Roehampton. His father was the head of a wealthy firm of Russia merchants, to whose branch establishment in St. Petersburg young Thomson was sent out when only sixteen years old. All the previous education he had received, had been at a private school. This early introduction into real life contributed to foster and develop the independence and decision of character which always distinguished him. Forced by ill health to quit Russia in 1817, he travelled for some months in the warmer regions of Europe, and on his return to London engaged in the business of the firm with his elder brother. He had been disappointed in an attempt he made to enter into the diplomatic service, for which he seemed peculiarly qualified by the union of a very pleasing address, a prepossessing appearance, and a mastery of the principal European languages. In 1821 he again went to St. Petersburg as a partner in the firm, and returning after a sojourn of two years, settled as a merchant in London in 1825, the year that was so fatal to many commercial undertakings. He lost money by speculations in mines, but gained that experience and knowledge on the subject of trade, for which there began to be a demand in parliament. He studied political economy with Bentham, Bowring, Hume, Macculloch, and James Mill; and with the zealous co-operation of these friends he was in 1826 returned to parliament as member for Dover, though at an expense of £3000. His first set speech was made, after careful preparation, in May, 1827, and drew warm commendations from Mr. Huskisson. His partisanship for the whigs was most hearty, and was promptly rewarded. In a book recently published by the Rev. Erskine Neale, 1862, it is said that Mr. Thomson and three others published the mischievous placard which in May, 1832, caused a run on the Bank of England, by the ominous words "To stop the duke, go for gold." Mr. Thomson became a member of the ministries of Lord Grey and of Lord Melbourne, as vice-president and then president of the board of trade, in which office his unceasing attention to business and his innovating spirit accomplished many great improvements. He was admitted into the cabinet in 1834. But his health was failing; and when in 1839 he was offered his choice between the post of chancellor of the exchequer and that of governor-general of Canada, he chose the latter. His government of Canada in difficult times was very creditable to his energy and talent, though it brought him into collision with that extreme section of the liberal party to which he seemed at one time to belong. He was raised to the peerage by the title of Lord Sydenham for his services in Canada, and made a G.C.B. He was overworked, however, and in a state of health that made him long for home, when on the 4th of September, 1831, his leg was broken by the falling of his horse upon him. Though no danger was apprehended at first, he died on the 18th of the same month, and was buried in Canada on the very day he had fixed for his departure to England.—(See Scrope's *Life of Lord Sydenham*, West. Rev., xl.; Fraser, xxviii.)—R H.

SYDENHAM, Floyer, an English scholar, celebrated as much for his misfortunes as for his learning, was born in 1710. He was educated at Wadham college, Oxford, where he took his degree of M.A. on the 30th of April, 1734. In 1759 he published proposals for the translation of the works of Plato, with notes explanatory and critical, and a new argument at the head of each dialogue, which was followed by a first instalment—the Greater Hippias, a dialogue of Plato's concerning the beautiful. In 1761 appeared the Lesser Hippias, a dialogue concerning voluntary and involuntary error. Notwithstanding the extensive learning displayed in these two samples, and the low price of each (7s. 6d. the first quarto and 2s. 6d. the second), the subscriptions languished, and many who had given their names as subscribers did not fulfil their engagement to the author. The work did not proceed, and Sydenham sank into great poverty. His studies were still of his favourite philosopher, and in 1775 he published a dissertation on the doctrine of Heraclitus, so far as it is alluded to by Plato. Nine years later he brought out "Onomasticon Theologicum," an essay on the divine names according to the Platonic philosophy. He was so small a gainer in money by these works, that spite of his advanced age he was arrested for debt incurred at a dining-room he frequented, and died soon after, on the 1st of April, 1787. The sympathy for poor authors aroused by Sydenham's lamentable end led to the formation of the literary fund.—R. H.

SYDENHAM, Thomas, one of the greatest names in the history of medicine, was born, the son of a country gentleman, at Winford-Eagle, Dorsetshire, in 1624. He was admitted a commoner of Magdalen hall, Oxford, in 1642, but he suffered a temporary interruption of his studies in consequence of that city's being turned into a garrison by Charles I. Some have asserted that Sydenham served for some time with the royalists during the civil war; but as all his connections were of the popular party, and as no evidence can be adduced in proof of his assumed loyalty to the king, the assertion may be allowed to pass for what it is worth. His brother William was, we know, a colonel in the parliamentary army, and filled some of the highest posts of the Commonwealth. Nothing, however, can be certainly concluded from such a fact as this, seeing in that age of strife and distraction it was the commonest thing in the world for the brother to be divided against the brother, and the father against the son. It has nevertheless been affirmed on the other hand, that Sydenham served in the army of the parliament; nay, the writer of the article "Sydenham" in the Encyclopædia Britannica says that, "from an anecdote known generally as Dr. Lettsom's, but which appears first in a curious old controversial book by Dr. Andrew Brown, the Vindicatory Schedule, published two years after Sydenham's death, it is made quite certain that he did." But be that as it may, Sydenham at any rate returned to Oxford after it was surrendered to the parliamentary forces, and took his degree of bachelor of physic, when Lord Pembroke became chancellor of the university. He resided several years longer, indefatigably pursuing his studies, and laying the foundation of his future eminence in his profession, though, strange enough, he left the university without taking any other degree. The facts of his life have unfortunately become somewhat scant and obscure, his biography being but a short one for so great a man, especially considering that his age is not so very remote from our own. Disappointing though it be, there is yet something seemingly appropriate to his great and unostentatious character in this very absence of biographical detail. As an instance of the extremely scanty knowledge we now have of the incidents of his life, we may mention that it is only from the French surgeon Desault we learn that he resided some time at Montpellier, apparently for the purpose of attending the lectures of the celebrated Barbeyrac. This visit to France must, we suppose, have been made between his leaving Oxford and his settling in London, or rather Westminster, for it was there, probably before the year 1661, that he set up his home and began the proper business of his life. In 1663 he was admitted a licentiate (he was never a fellow) of the College of Physicians. Little or nothing is known of his London life, except the mere fact of the almost unexampled distinction he attained as a medical practitioner. It is said that during the reigns of the second Charles and of James he was the reverse of a favourite with the court; nor did the College of Physicians ever regard him with favour. Sydenham was not a likely man to become a tool of the great, and it is not in the least surprising that he should have come to be suspected and disliked by the miserable bigots and pedants who at that time were in league with all the diseases that prey upon humanity. But in spite of court and college—words which in that age savoured nothing either of

pure or noble—he rose in a marvellously short time to the top of his profession. It was fortunate both for Sydenham himself and for the brave London citizenry that the greatest physician of his day should also have had the most extensive practice. Sydenham, who enjoyed the friendship of Locke, Boyle, and indeed of all the best and greatest men of his time, but of whose personal character and habits it seems strange we should know almost nothing save what is to be gathered (not uncertainly however) from his works, lived through the dismal period of the Restoration, and saw, just before he departed, the liberties of England secured by the ever-memorable transactions of 1688. For many years he had been a great sufferer from the gout, and he died at his house in Pall Mall on the 22nd December, 1689. He was buried in the aisle of St. James' church, Westminster, where the following inscription may be read:—"Prope hunc locum sepultus est Thomas Sydenham, medicus in omne ævum nobilis; natus erat A.D. 1624: vixit annos 65." Locke, in the preface to his Essay, calls him "one of the master builders at this time in the commonwealth of learning," and ranks him with "Boyle, Huygens, and the incomparable Newton." Nor can there be any doubt that this conjunction of names points directly to the peculiar, and so far as physicians are concerned, the incomparable, excellence of Sydenham as a man of science. It is his immortal merit that he saw through the quackery of his profession, and left the popular theories to the College of Physicians, while he set himself, as a true disciple of the new philosophy, to the patient observation and interpretation of facts. The two principles according to which he fashioned his practice were, first, that the *vis medicatrix*, the recuperative energy which belongs to every organized being, ought not to be interfered with; and secondly, that symptoms are a language which must be learned and understood before you can possibly know what they say or mean—principles in strict accordance with the Baconian method, and which are day by day working out the deliverance of medicine from the monstrous and merciless quackery that has long ago tortured mankind. The following, which are the opening sentences of the preface to his first work, "Observationes Medicæ circa morborum acutorum Historiam et Curationem," 1666, show us the noble spirit in which he addressed himself to the duties of his high calling:—"He who sets himself to the work of curing men will do well to ponder again and again these four things—1st, That he must himself some day render an account to the Supreme Judge of the lives of the sick committed to his care; 2nd, That whatsoever of art or of science he has by the divine blessing attained to, is to be directed in the main to the glory of God in the highest, and to the welfare of the human race; for it were an unworthy thing that their celestial gifts should be made to serve avarice or ambition. Moreover, 3rd, That he has taken upon himself the charge of no ignoble or contemptible creature; for that we may estimate the worth of the human race, the only begotten Son of God became man, and thus enriched by his own dignity our nature he assumed. Finally, That he is himself not exempted from the common lot, but is subject to the same laws of mortality, and is obnoxious and open to the same calamities and sorrows as others, so that being himself a fellow-sufferer, he may the more diligently and with a more tender affection succour those who are sick." Sydenham's writings, which are little more than a collection of tracts and letters, embrace a great variety of subjects. They are all well worthy of being carefully studied, but the best are perhaps those which treat of acute diseases; of the small-pox and other eruptive fevers; of the epidemic diseases of London from 1675 to 1680; and of the gout. His delineations of diseases have never been, and probably never will be, surpassed. The best Latin edition of these valuable works is the "Opera Medica," Geneva, 2 vols. 4to, 1716; and the best edition of Swan's translation is that by Dr. Wallis, in 2 vols. 8vo, 1789.

SYLBURG, FRIEDRICH, a distinguished German humanist, was born at Wetter, near Marburg, in 1536, of humble parents. After completing his studies at Jena under Laurentius Rhodomannus, he travelled, and successively became rector of the schools at Lich, near Giessen, and at Neuhaus, near Worms. He, however, to borrow the words of Hallam, relinquished this employment for that of superintendent of classical editions in the press of Wechel at Frankfort, and afterwards in that of Commelin at Heidelberg. He was author of an excellent Greek grammar, entitled "Institutiones Linguæ Græcæ," Frankfort, 1580; and of a number of most accurate critical editions, for instance, of Pausanias, Dionysius of Halicarnassus, and the Etymologicum Magnum. His edition of Aristotle is still considered one of the best complete editions. He was also a prominent contributor to the Greek Thesaurus of Stephens, and we therefore cannot wonder that his death, which took place at Heidelberg, 16th February, 1596, was deeply lamented by Casaubon and De Thou.—(See *Life*, by J. G. Jung, Perleberg, 1745.)—K. E.

SYLLA, LUCIUS C. See SULLA.

SYLVERIUS became bishop of Rome in 535. In his time Belisarius defeated the Goths and took possession of Rome. His deposal was cunningly effected by Vigilius, a deacon of Rome, who represented to the court of Constantinople that he favoured the Goths. Hence he was seized by Justinian's order and banished to Patara, 537, where he died soon after.—S. D.

SYLVESTER I., Bishop of Rome, 314, is said to have converted to christianity the Emperor Constantine. Some deputies of his were present at the synod of Arles, 314, at which the Donatists were condemned. At the council of Nice Sylvester was not present, but sent two deputies. By the decree of this council he was made primate over the sees of the provinces called Suburbicariæ. Sylvester died 31st December, 335. His alleged epistles and decretals are apocryphal.—S. D.

SYLVESTER II., Pope, was called Gerbert before his elevation to the papal see. He was a native of Auvergne, of very humble origin, but devoted himself to study in early life. From France he went to Spain to pursue science, studied at Barcelona, and heard the Arab doctors at Seville and Cordova. He came back from Spain the most scientific man in the Latin church. He next travelled through Italy, Germany, and France. In 968 he was made abbot of Bobbio, but he left that place to become secretary to Adalberon, archbishop of Rheims. He taught the archiepiscopal school of Rheims. In 991 he became archbishop of Rheims, but he was excommunicated by John XV. He soon after became imperial tutor, and was appointed archbishop of Ravenna. On the death of Gregory V. Otho III. procured the elevation of his beloved teacher to the papal chair, in 999, and from personal attachment presented eight districts or counties to St. Peter, as if they were his own. Sylvester died in 1003. His favourite sciences were philosophy and mathematics, in which he attained to great eminence. He made several discoveries in them, wrote upon them, and encouraged others both by example and precept to cultivate them. His influence upon the French, Germans, and Italians was beneficial in his own time and in the succeeding century; for he stimulated many to the zealous pursuit of medicine, mathematics, philosophy, and other branches of knowledge. In consequence of the ignorance and superstition of the times, the monks ascribed his knowledge to magic and intercourse with the devil. His printed works consist of letters for the most part. His mathematical and astronomical writings were not published. —(See the *Bibliotheca Patrum*, vol. xvii.)—S. D.

SYLVESTER III., Anti-pope (JOHN, Bishop of Sabina), was elevated to the papal chair by the Romans when they expelled Benedict IX. from it, in 1044. After three months Benedict recovered his power, and Sylvester was obliged to flee.—S. D.

SYLVESTER, JOSHUA, "the silver-tongued," was an English poet who flourished in the reign of James I. He was born about 1563, and though he received no university education, he made himself master of several modern European languages. In 1597 he was recommended by the unfortunate earl of Essex to the company of merchant adventurers at Stade, from whom Sylvester sought the appointment of secretary. His translation of Du Bartas' Divine Weekes, a very popular book in its day, greatly extended his fame. He was appointed court poet to Henry, prince of Wales, on whose death he wrote an affected poetical lament entitled "Lachrymæ Lachrymarum, or teares distilled," which reached a third edition. Scarcely less acceptable to King James were the poet's rhymes against tobacco. His majesty's Counterblast to Tobacco has been printed, together with Sylvester's "Tobacco Battered and the Pipes Shattered," &c. Though a puritan, verses to his honour by Ben Jonson and by Drayton are extant, as well as by B. Hall and John Vicars, whose lines appear under the engraved portrait of the poet in the folio edition of his Du Bartas, 1641. Many of his smaller poems will be found reprinted in Sir E. Brydges' Restituta. He died at Middleburg in Holland in 1618.—R. H.

SYLVESTER, MATTHEW, an English divine, studied at Cambridge, and was incumbent of Gunnerby, Lincolnshire, but

he was ejected from his living for nonconformity. He afterwards became pastor of a dissenting congregation in London, where he died in 1708. He published some sermons, and edited Baxter's History of his Life and Times.—F.

* SYME, JAMES, Regius professor of clinical surgery in the university of Edinburgh, and one of the most distinguished of modern surgeons, was born at the close of the last century. A Scotsman, he obtained his professional education in the surgical school of Edinburgh, where he proved himself the most skilful and talented of the *alumni* of the greatest operating surgeon of the age—Robert Liston. In 1821 Mr. Syme became a member of the College of Surgeons of England, and in 1823 a fellow of the College in Edinburgh. His great abilities soon made themselves an appropriate field. He commenced lecturing on surgery, and became surgeon to a dispensary for the treatment of surgical diseases then established in George Street, Edinburgh. In 1835 Mr. Liston accepted the chair of clinical surgery at University college, London, and since that time Syme has reigned *facile princeps* amongst the surgeons of the north. As regius professor in the university, and surgeon to the royal infirmary, his clinical teaching, his extraordinary ability in diagnosis, and his skill as an operator, second only to that of Liston, have rendered him one of the great lights of the university, attracting students from all parts of the empire. On Liston's death, which took place in 1847, Mr. Syme was tempted by the council of University college, London, to leave Edinburgh and accept the professorship in that institution. Before his departure the profession in Scotland expressed their high sense of his merits by inviting him to a public festival held in his honour. But he did not remain long in London; he missed the associations which had been endeared by his early and successful professional labours, and the next session saw him reinstated in the chair in his *alma mater* he had shortly before vacated. Mr. Syme's reputation as an operator is only commensurate with his high standing as a surgical writer. Besides numerous memoirs in the *Medical and Surgical Journal*, the Medico-chirurgical Transactions, and the Transactions of the Royal Society of Edinburgh, he is the author of a work on the principles of surgery, which has passed through several editions; of separate treatises on diseases of the rectum, and on stricture of the urethra, which have met with similar success; of a treatise on "Excision of Diseased Joints," Edin., 1831; of "Contributions to the Pathology and Practice of Surgery," 8vo, Edin., 1848; and of "Observations in Clinical Surgery," Edin., 1861. Mr. Syme has had the principal merit of introducing the operation of excision of the elbow-joint into Great Britain. It had been performed abroad, and once in 1823 by Sir Philip Crampton, before Mr. Syme's first operation, which took place in 1825. He afterwards performed the same excision in thirteen other cases, with such success as to prove that the operation was not only practicable, but of the highest value. Many other surgical proceedings have originated with, or been improved by Mr. Syme. Amongst these are an operation for the relief of impermeable stricture by perineal section, the operation for cleft palate, the operation for the permanent cure of hernia, various amputations, &c. He has also taken a prominent part in medical politics. He is the author of two letters to Lord Palmerston on the subject of medical reform; and he has borne a considerable share in the deliberations of the General Medical Council, of which he is a member. Mr. Syme was chosen in 1842 an honorary fellow of the Royal College of Surgeons, England; he is a fellow of the Royal Medico-chirurgical Society, and of the Royal Society of Edinburgh.—F. C. W.

SYMINGTON, WILLIAM, a Scottish engineer, the maker of the first practical steam-boat, was born in the course of the latter half of the eighteenth century, and died some time after the year 1835. He first turned his attention to steam navigation on being employed by Miller of Dalswinton to supply, at the suggestion of James Taylor, a steam-engine to drive the paddle-wheels of Miller's experimental boat. In Symington's engine, rotatory motion was produced by means of ratchet wheels—a defective method, which led to the failure of this as well as of many other experiments. In 1801 Symington was employed by Thomas, Lord Dundas, governor of the Forth and Clyde Canal Company, to make experiments in steam navigation on that canal. In the course of the same year he contrived the adaptation of Watt's rotative steam-engine to drive a paddle-wheel by means of a crank, and he patented that invention in October, 1801; in March, 1802, it was put in practice, with complete success, in a vessel called the *Charlotte Dundas;* and this was the first practical steam-boat, and the parent of all steam vessels propelled by paddle-wheels. The duke of Bridgewater, having heard of the experiments and seen a model of the vessel, at once ordered eight boats on the same plan; but before Symington could execute the order the duke died, and about the same time the Forth and Clyde Canal Company abandoned the use of steam power through fear of injury to the banks, so that Symington never reaped any profit from his invention. Many years afterwards he received a trifling gratuity from the government in acknowledgment of his services; and a small sum was subscribed for him by steam-boat owners at the instance of the eminent engineer James Walker.—(Woodcroft's *Sketch of the Origin and Progress of Steam Navigation; Abridgments of the Specifications relating to Marine Propulsion.*—See also in this dictionary, FULTON, ROBERT; JOUFFROY; MILLER, PATRICK; TAYLOR, JAMES.)—W. J. M. R.

SYMMACHUS, the Samaritan, an Ebionite christian of the second century. He made a free version of the Old Testament into Greek, in which the sense is given in clear and intelligible, though not elegant language. Jerome says that there was a second edition of it. A few fragments, all that remain, were printed by Montfaucon, with those of Aquila and Theodotion, at Paris, in 1713, 2 vols. folio.—S. D.

SYMMACHUS, QUINTUS AURELIUS, a distinguished Roman orator, belonged to the last half of the fourth century and the beginning of the fifth. He was very carefully educated in Gaul, which had the most famous seminaries of learning at that time, and imbibed a strong love of literature. Symmachus filled some of the highest offices in the state, was quæstor and prætor, proconsul of Africa, and a member of the pontifical college. He was one of the last defenders of heathenism, endeavouring in vain to breathe life and vigour into the literature of a religion which was fast expiring. The senate appointed him to expostulate with Gratian for removing the altar of Victory from the hall, for which the emperor banished him to the distance of a hundred miles from Rome. Being afterwards prefect of the city, he wrote to Valentinian about the restoration of the pagan deities, 384. In 391 he was consul. The time of his death, which was after 404, is unknown. Symmachus was a man of great abilities, upright, honest, firm, mild. He lived in difficult times, and amid general corruption preserved the character of a high-minded statesman. His extant works consist of letters and fragments of speeches. The letters, divided into ten books, were published by his son, after the father's death. The style is good, but laboured, after the model of Pliny. Fragments of nine orations were discovered by Mai in palimpsests at Milan and Rome, and are contained in Scriptorum Veterum nova Collectio, &c., vol. i., 1825.—(See Morin's *Etudes sur la vie et sur les ecrits de S.*, Paris, 1847.)—S. D.

SYMMONS, CHARLES, D.D., the biographer of Milton, and a most worthy clergyman of the Church of England, was born in 1749, being the son of John Symmons, M.P. for Cardigan. He was educated first at Westminster; then at Glasgow university, where he contracted a friendship with the celebrated Mr. Windham; and finally at Clare hall, Cambridge, where he took the degree of B.D. in 1776. Two years afterwards he was presented to the rectory of Narberth, and he became a zealous preacher. In 1794 he incurred no small amount of odium among persons in authority, by a sermon preached before the university of Cambridge, in which he expressed whig sentiments. His friend Windham had consequently some difficulty in securing his presentation to the living of Lampeter. Dr. Symmons was fortunate in his children, all of whom showed considerable talents for literature. In conjunction with his daughter Caroline, of whom Archdeacon Wrangham wrote a beautiful memoir, he published a volume of poems in 1813. His life of Milton is prefixed to the edition of that author's prose works, published in 1806.—(See *Watt's Bibl.*, and *Gent. Mag.*, xcvi., 565.)—R. H.

SYMONDS, SIR WILLIAM, Rear-admiral, a distinguished naval architect and surveyor of the navy, from 1832 to 1847, was born 24th September, 1782. He was the third son of Captain Thomas Symonds, R.N., and as soon as he had completed his twelfth year he was embarked as a midshipman on board the flag-ship, *London*, commanded by Captain Halsted. Throughout the long war with France he served actively in various cruisers, participating in many sharp engagements with the enemy.

After the peace, lieutenant Symonds was appointed in 1819 captain of the ports, and intendant of the police at Malta, which post he retained until he was appointed to the *Royal George* yacht, January 1, 1825. On the 4th October following he was promoted to the rank of commander. At this period he commenced his experiments in ship-building, by the construction of the corvette, *Columbine*, to which he was appointed commander. The undeniable superiority of this vessel to other cruisers drew from the authorities commendation and promotion to the rank of post-captain. By giving great breadth of beam, and diminishing the width of the ship below the water line, Captain Symonds procured at once greater speed and greater steadiness of sailing in his ships. In 1831 he was assisted by the duke of Portland to improve on the *Columbine* in the construction of the *Pantaloon*, a ten-gun brig, which was the model of all his subsequent constructions. He was appointed surveyor of the navy on 9th June, 1832, and during his fifteen years' tenure of office one hundred and eighty government vessels were built, not one of which it has been remarked, has foundered at sea. Captain Symonds was knighted in 1836. He had been elected F.R.S. the year before, and in 1848 he was made C.B. He attained to the rank of rear-admiral on the retired list in 1854. He died 30th March, 1856, on a voyage from Malta to Marseilles.—R. H.

SYMONS, Jelinger C., an eminent philanthropist and promoter of education, was born in 1809, and was called to the bar in 1843; but his writings on social questions, and particularly on the statistics of crime and education, attracted the attention of her majesty's government, and he was in consequence appointed one of the inspectors of schools. The various pamphlets, lectures, speeches, and more elaborate treatises on educational and social subjects, which he published, fill upwards of six pages in the new catalogue of the British museum. Mr. Symons also wrote an interesting essay on the authorship of Junius, and contributed a number of papers to the pages of *Once a Week*. A controversy which he carried on with Dr. Whewell, respecting the revolution of the moon on its axis, attracted attention at the time.—J. T.

SYNESIUS, an ancient christian philosopher of the fourth century, was a native of Cyrene. He studied first in his native city, and then at Alexandria, where he attended the lectures of the famous Hypatia. About the year 397, the citizens of Cyrene sent him on an embassy to Constantinople, to present a crown of gold to the Emperor Arcadius, when he delivered an eloquent address on handing over the gift. Some time after this, the Platonic philosopher on embracing christianity was baptized by Theophilus, the patriarch of Alexandria. Such was the esteem in which he was held, that the patriarch resolved to ordain him a bishop. But he pleaded his wife, whom he would not put away; his scepticism as to a resurrection; and the nature generally of his studies and speculations. The bishop, however, was inexorable, and Synesius was in 410 ordained bishop of Ptolemais—retaining his wife, and soon professing his orthodoxy on the points of which he had doubted. He ruled his diocese for above twenty years with exemplary tact and industry —converting also the philosopher Evagrius, and humbling the tyrant Andronicus of Gaza. He seems to have died before 430. The style of his writings is elegant, and they have been universally admired. The best of his christian works are his "Epistles" (in number one hundred and fifty-five), his "Homilies," and his ten "Hymns." His more general works are his treatise "On Dreams;" "On Prudence;" "Dion, or on true philosophy;" and his "Oration to Arcadius"—*περὶ Βασιλείας*. The editio princeps is that of Turnebus, Paris, 1553; which was republished at the same place, with the Latin translation of Petavius, 1612. There have been two French translations of his hymns—one by Percheron, Paris, 1581; and another by Gregoire and Collombet, Paris, 1839. A few of them have also been done into English by Hugh Stewart Boyd, London, 1814. Synesius was more of a philosopher than a divine, and was more at home in Platonism than in theology.—J. E.

SYNESIUS: Under this name a short Greek medical work has been published, the literary history of which is curious, though its scientific value is but small. It was published in Greek and Latin, 1749, 8vo, Amstel. et Lugd. Bat., edited by J. S. Bernard, with the title "Synesius De Febribus," &c. There was, however, no good reason at first for publishing this little work under the name of Synesius, and further inquiries since Bernard's time have thrown considerable light upon the authorship of the work, though there are some points connected with it that are still uncertain. It is not a complete work in itself, but forms part of a much longer one, which still exists only in MS., entitled *Τὰ Ἐφόδια τοῦ Ἀποδημοῦντος*. This longer work is generally attributed to Constantinus, commonly called Africanus, whose name it bears in some MSS.; but Dr. Daremberg disputes this. It corresponds with the "Viaticum" of the same Constantinus; but there is no proof that either work was translated from the other. Rather it would appear probable that both works are translated from the Arabic original, which still exists in MS. in several European libraries. The author of the work was Abú Ja'far Ahmed, who is also called Ibnu-l-Jezzár, and who lived in the tenth century after Christ. He was a writer of considerable eminence, and composed several works on medicine, metaphysics, history, &c., none of which have been printed. Of the medical treatise here spoken of, there is also a Hebrew version by Rabbi Moshe Ben Tibbon; so that it enjoys the singular honour of having been translated into no less than three languages during the middle ages.—(See Smith's *Dict. of Greek and Roman Biogr.*, and the references there given. Additional and fuller information will be found in Daremberg's *Notices et Extraits des Manuscrits Médicaux Grecs*, &c., Paris, 8vo, 1853, p. 63, &c.; and also in Dugat's *Etudes sur le Traité de Médecine d'Abou Djâfar Ahmad, intitulé, Zad al Moçafir, La Provision du Voyageur*, extracted from the *Journal Asiatique*, Paris, 1853.)—W. A. G.

SYRIANUS, a distinguished Neo-platonist philosopher, was born at Alexandria about 380. Ardently devoted to learning from early youth, he removed to Athens, where he passed several years in diligent study. In course of time he became the acknowledged head of the Athenian Neo-platonists, and had among his disciples the celebrated Proclus. He wrote several philosophic works, some of which, though still extant in the royal library at Paris, have not yet been published. The most important among his published writings is his commentary on the Metaphysics of Aristotle. He died about 450. The best account of Syrianus will be found in Ritter's History of Philosophy.—G.

SYROPULUS, an ecclesiastic holding high office in the Greek church, was present as a delegate at the council held at Florence in 1440, with a view to reconcile the Greek and Latin churches. He acquiesced in and subscribed to the articles of agreement which were approved by the council; but finding on his return home that the Emperor John Palæologus, along with the great majority of the Greek church, were dissatisfied with his conduct, he renounced his subscription, and wrote an elaborate history of the council, still extant, in which he strongly condemns the conduct of the papal see. Harassed by his enemies in the Byzantine church, and foreseeing, perhaps, the speedy conquest of the Lower empire by the Ottoman power, Syropulus took refuge in Venice, where he ultimately died.—G.

* SZECHENYI, Stephan, Count, an eminent Hungarian nobleman and enlightened patriot, was born in 1792, and in early life served in the Austrian army. After the death of his father, in 1820, he accepted as an inheritance the duty of promoting the acquisition of knowledge by all classes, which his father had fostered by liberal endowments bestowed on the national museum. Stephan applied himself to agricultural improvements, wrote on the improvement of the breed of horses, opened up communications where they were wanting, and especially laboured to promote the navigation by steam of the river Danube. He was regarded by his countrymen as a leader in the way of practical improvement and material progress. But to the political agitation which culminated in 1848 he gave a most determined opposition. He procured a seat in the lower chamber of the diet for the express purpose of defeating Kossuth, and when he failed his mind gave way, and he has been compelled to pass the remainder of his days in an asylum for the insane.—R. H.

SZE-MA-TSÊEN, a Chinese historian, wrote, in the first century before Christ, the "Sze-Ke," a celebrated history of China, from a period of more than two thousand five hundred years before his own time, to which it extended.—F. E.

SZE-MA-KWANG, another Chinese historian, wrote in the eleventh century a work which, with subsequent additions, has become the national history of China. It was translated into French by Father Maillac, a French Roman catholic missionary at Pekin, and was published at Paris in 1777–83, as "Histoire générale de la Chine."—F. E.

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TABARI, Abu Jaafar Mohammed Ibn Jorair al, a famous Arabian author, was born in 839 at Amol, the chief city of Tabaristan. His chief works are a commentary on the Koran, and a "History or Chronicle of the Creation to the year 302 of the Hegira." The chronicle of Tabari was abridged and continued by Elmacinus, and the section commencing with Mahomet's birth has been published in Arabic and Latin. Tabari died at Bagdad, in the year of the Hegira 310. He was famous for his knowledge of Mahometan jurisprudence.—J. E.

TABERNÆMONTANUS, Jacobus Theodorus, a French botanist and medical man, was born at Berg-Zabern in Alsace. He prosecuted the study of medicine and graduated at Paris. He then practised at Worms, and became physician to the elector-palatine, John Casimir. He studied specially the virtues of herbs, and published an herbal, entitled "Neue Volkommen Krauterbuch." It was illustrated by woodcuts of plants, the medical properties of which are fully detailed. He entertained the idea that in every locality plants are found, fitted for the cure of the diseases of the district, and he used vegetable remedies extensively. In 1584 he published a work on mineral waters. He retired to Heidelberg, and died there in 1590.—J. H. B.

TACITUS, Caius Cornelius, the Latin historian, was born about A.D. 58. He was first introduced to public life by Vespasian, and married A.D. 78 the daughter of C. Julius Agricola, the conqueror of Britain. In A.D. 88 he was prætor, and was made consul under the reign of Nerva, whom he survived. He was an intimate friend of the younger Pliny, eleven of whose letters addressed to him are still extant. It appears from these that Tacitus enjoyed a great literary reputation in his own time, and that Pliny entertained the highest respect for his judgment and advice. His extant writings are as follows—"The Histories," which were composed on a very extensive scale, and embraced the period from the fall of Nero to the death of Domitian. Only the first five books, however, now survive, in which the history is brought down as far as the commencement of the reign of Vespasian. "The Annals," which contained in sixteen books the history of the empire from the accession of Tiberius to the death of Nero, A.D. 14–68. About one-third, however, of the work is wanting, including the entire reign of Caligula. "The Annals" were composed subsequent to "The Histories," and on a much less extensive scale, apparently because the former treated of past events and the latter of contemporary history. The "Agricola," a life of the celebrated general, Tacitus' father-in-law. The "Germany," a description of the various nations inhabiting what the Romans called Germany, with an account of their manners and laws. One of the historian's main objects in this work was to contrast the simple habits and uncorrupt life of the German people with the luxurious profligacy which had become almost universal in Italy. Much valuable information is contained in this treatise, although it is evident that Tacitus was very imperfectly acquainted with the tribes which lay remote from the Roman frontiers. The dialogue "De Oratoribus," which treats of the causes of the decay of eloquence among the Romans. Its authorship, however, is very doubtful; the style differs widely from the ordinary style of Tacitus, and many of the best scholars assign the dialogue to Quintilian. Of the merits of Tacitus as a writer it is needless to speak. Common consent has placed him in the highest rank, and few have equalled him in the power of delineating the darker forms of human character. His pictures of Nero and Tiberius must always be admired as master-pieces, nor have we any reason to suppose that he has sacrificed truth to effect. Had the lost portions of the "Annals" and "Histories" been preserved, most of what is now obscure in the earlier period of the empire would undoubtedly have been cleared up. The best edition of Tacitus is that by Orelli, Zurich, 1848.—G.

TACITUS, Marcus Claudius, the Roman emperor, was born about the commencement of the third century after Christ, of a wealthy senatorial family claiming descent from the famous historian. He early rose to eminence, and became a distinguished member of the senate. After the death of Aurelian, the choice of an emperor was referred by the soldiery to the senate in 275, who after a delay of some months complied with the request. By the unanimous voice of that august body, Tacitus was raised to the vacant throne, and soon afterwards left Rome to take command of the army in Thrace. He put to death the murderers of his predecessor, and conciliated the troops by liberal pay and ample donatives. During his brief reign, the new ruler did all in his power to arrest the rapid decay of the falling empire. He enacted many salutary laws, and set an example in his own conduct of frugality and moderation. In the following year (276) he put himself at the head of an expedition to subdue a mutinous force of Gothic soldiery in Asia Minor. His advanced age, however, caused him to sink under the fatigues of the campaign, and he died of fever in the same year on the coast of Cilicia.—G.

TACQUET, Andreas, a Flemish mathematician, was born at Antwerp on the 23rd of June, 1612, and died there on the 23rd of December, 1660. He was professor of mathematics in the jesuits' colleges of Louvain and Antwerp. He published some geometrical writings of considerable merit.—W. J. M. R.

* TAGLIONI, Marie, the celebrated opera-dancer, was born in 1804, at Stockholm, where her father was then ballet-master. Educated in France, she was brought on the stage by her father at Vienna in 1822, and in 1827 appeared at the opera in Paris, where, till 1832, she danced with uninterrupted and ever-increasing success. In 1832 she married Count Gilbert de Voisins. In England and Russia, as in France and Germany, she was enthusiastically admired. The possessor of a large fortune and the purchaser of palaces in Vienna and a villa on the lake of Como she retired into private life in 1847.—F. E.

* TAIT, Archibald Campbell, D.D., Lord Bishop of London, was born in 1811, and is the son of Craufurd Tait, Esq., of Harvieston, Clackmannan, by a daughter of Sir Ilay Campbell, Bart., many years president of the court of session. Having completed his preliminary education, first at the high school and then at the new academy of Edinburgh, he entered the university of Glasgow in 1827, where he attained the highest distinction, and in 1830 was elected exhibitioner on Snell's foundation to Balliol college, Oxford. His career at Oxford was remarkably brilliant. He was first-class in classics in 1833, and two years later gained a fellowship at Balliol after a severe competition. He was also elected tutor of his college, and was a prominent member of the Oxford Debating Society. In 1841 he was appointed public examiner, and in the following year took the degree of D.C.L. A few months later he was chosen to succeed Dr. Arnold as head master of Rugby. He maintained the high reputation of that school, and gained the respect and affection of his pupils. But his labours brought on a severe illness, which compelled him in 1849 to resign the mastership. He was soon after appointed dean of Carlisle by Lord John Russell, and was in 1850 nominated one of the commissioners to inquire into the state of the university of Oxford. His deanery was not to him a place of retirement and repose, but a scene of unwearied activity in visiting the poor, instructing the young and ignorant, improving and extending the system of education carried on in the grammar-school, and restoring the cathedral. In 1856, in the midst of these manifold labours, a malignant fever carried

off five of his daughters in the course of a few days—a calamity which drew forth expressions of sympathy from all classes of the community. Shortly after, on the resignation of Bishop Blomfield, Dr. Tait was appointed to the see of London, on the suggestion, it is said, of her majesty herself. He was consecrated to the episcopal office in November, 1856, and was sworn a privy councillor. In this important situation he has distinguished himself by his liberality, incessant activity and zeal, and especially by his self-denying labours among the poor. He was offered, but declined, the archbishopric of York in 1862.—J. T.

TALBOT, the surname of one of the oldest and most powerful noble families in England. The first person of note who bore this name was Richard de Talbot, mentioned in Doomsday-book. His second son Hugh, was the ancestor of the great house of Shrewsbury. The Talbots settled in Herefordshire in the reign of Henry II., obtained large possessions, high honours and offices, and intermarried with the powerful families of Basset, Beauchamp, Boteler, Stafford, and Strange, and even with the blood-royal. The greatest man of the family was—

Talbot, Sir John, sixth Baron Talbot, and first earl of Shrewsbury, who was born in 1373. He was the second son of Richard, Lord Talbot of Goodrich castle, Herefordshire, and on the death of his elder brother, Gilbert, became heir to the family titles and estates. Having married the eldest daughter and co-heiress of Thomas Nevil, Lord Furnival, he was summoned to parliament in 1409 by this title. In the first year of Henry V. (1413) he was imprisoned in the Tower, in consequence of a suspicion that he favoured the house of York; but he speedily regained his freedom, and in 1414 was appointed lord-lieutenant of Ireland, which was then in a very disturbed state. During the seven years in which he held this post he subdued many of the native chiefs, and at length captured Donald M'Murrough, chief of Leinster, and consigned him to the tower of London. Lord Talbot subsequently gained great distinction in the French wars of Henry V., displayed remarkable bravery at the siege of Rouen, and attended the English monarch in his triumphant entry into Paris. On the death of Henry, Talbot was created a knight of the garter, and was a second time appointed lord-lieutenant of Ireland. His highest renown, however, was attained in France, in supporting the claim of his sovereign to the throne of that kingdom. He served for some time under the famous duke of Bedford the regent, gained numerous battles, captured many towns, and made his name more terrible to the enemy than that of any other leader. After the death of Bedford, the management of the war devolved almost solely upon him. He was associated with the earl of Salisbury in the memorable siege of Orleans, which was raised in 1429 by Joan of Arc. At the battle of Patay, which took place soon after, the English army was routed, and Talbot after performing prodigies of valour was taken prisoner by the enthusiastic heroine. He was exchanged for Xantrailles in 1433, according to the English account, but the French affirm that he was set at liberty by that general without a ransom. Having raised fresh troops in England, he again took the field, defeated the French in various encounters, and captured Beaumont-sur-Oise, Pontoise, and several other strong places. He was rewarded for these great services with the dignity of marshal of France, and the title of earl of Shrewsbury (1442). In 1446 he was, for the third time, sent to Ireland as lord-lieutenant, and was elevated to the peerage of that kingdom as earl of Wexford and Waterford. Meanwhile the English affairs in France continued steadily to decline, and Talbot was once more sent thither to replace the duke of York in command of the English army, and was appointed lieutenant-general of Aquitaine. He was taken prisoner at the capture of Rouen in 1449, and did not regain his liberty until the following year, when he undertook a pilgrimage to Rome. In 1452 he was once more despatched to Guienne with four thousand men to the assistance of the inhabitants of that province, who had revolted against the French king. Bordeaux, and a number of other towns and forts immediately opened their gates to the renowned warrior. But having marched at the head of a small force to raise the siege of Castellan, which the French had invested with a powerful army, he was overwhelmed by numbers, and fell in battle, July 20, 1453, in the eightieth year of his age. The death of this great leader, and of his son, Lord Lisle, who perished at the same time, forms the subject of a most touching scene in Shakspeare's Henry VI. Their remains were conveyed to England, and interred at Whitchurch in Shropshire, where a splendid monument has been erected to the memory of the "English Achilles" as he was termed by the French. With him perished the English dominion in France. He was a faithful subject, a sincere patriot, a generous enemy, and an exact observer of his word. His son and successor—

John, second earl, Lord-treasurer of England, fell at the battle of Northampton in 1460, fighting on the side of the Red Rose. His third son, Sir Gilbert, whose descendants ultimately succeeded to the earldom of Shrewsbury, commanded the right wing of the earl of Richmond's army at the battle of Bosworth, and was rewarded by the victor with the honour of knighthood, and with the grant of the manor of Grafton and other lands. Two years afterwards he contributed powerfully to the overthrow of the adherents of Lambert Simnel at the battle of Stoke.—George, the fourth earl, also fought in the same battle.—Francis, fifth earl, held several important offices under Queen Mary, and distinguished himself by his bravery, prudence, and fidelity. In spite of his steady adherence to the religion of his ancestors, Elizabeth on her accession to the throne admitted the earl to her privy council. His only son George, sixth earl, was the richest and most powerful peer of his time, and after the execution of the duke of Norfolk, was appointed earl marshal of England His second wife was the famous Bess of Hardwick, who had been already thrice married, and had persuaded her successive husbands to intrust her with the entire control of their large estates. Lodge says, "She was a woman of a masculine understanding and conduct, proud, furious, selfish, and unfeeling. She was a builder, a buyer and seller of estates, a money-lender, a farmer, and a merchant of lead, coals, and timber." She died at a great age in 1607, and immensely rich, having laid the foundation of two dukedoms, and erected the magnificent mansions of Chatsworth, Hardwicke, Oldcotes, and Haddon.—Charles Talbot, twelfth earl, and first duke of Shrewsbury, was born in 1660. He succeeded to the family titles and estates at a very early age, his father having been killed in a duel with the duke of Buckingham, who had seduced his countess. It was said, that the abandoned woman held the duke's horse, in the dress of a page, while he was fighting her husband. The young earl was gifted by nature with a pleasing person, a singularly sweet temper, and excellent abilities, which he cultivated with such assiduity that he was allowed to be one of the most accomplished scholars as well as one of the finest gentlemen of his time. So refined, conciliatory, and engaging were his manners, that William III. used to call him "the king of hearts," and Bolingbroke said of him, "I never knew a man so formed to please and to gain upon the affection, while challenging the esteem." He had been brought up in the hereditary religion of his family, but having studied long and closely the points in dispute between the reformed and Romish churches, and consulted both the priests of his own faith and the learned Tillotson, he declared himself a protestant in 1679. After the accession of James royal solicitations, promises, and threats were tried equally in vain to seduce him back to the faith he had renounced; and having, in 1687, steadfastly refused to support the dispensing power claimed by the king, he was deprived both of his commission as colonel of a regiment of horse, and of the lord-lieutenancy of Staffordshire. He was one of the seven whig leaders who invited the prince of Orange to England, and was appointed one of the secretaries of state in the first ministry of King William, when he was only twenty-eight years of age. But his peculiar temperament unfitted him for the toils and troubles of office. He was averse to business, his temper was timid and shrinking, and his health soon became impaired. Beset with difficulties on all sides in the troubled state of the country after the Revolution, annoyed not less by the violence and unreasonableness of his party, of whom he was the idol, than by the malignity of the enemies of the government, he completely lost heart, and implored the king to relieve him from the burden of office. He was prevailed upon, however, to retain his post till 1690, when, irritated by finding his counsels rejected, he suffered himself in a fatal hour for his own peace and reputation to be drawn into a correspondence with the exiled king, probably through the influence of his intriguing and utterly unprincipled mother. Shrewsbury's remorse now became intolerable; his agitation threw him into a low fever, and William was at length compelled to accept the resignation so often tendered. A few months later, however, the disaster at Beechy Head roused his old spirit, and hastening to Whitehall he placed his services in this crisis at the disposal of the king. In 1694

he was induced once more to accept the seals, and was immediately rewarded for his compliance with a dukedom and a garter. In 1697 he was accused by Fenwick and another jacobite of complicity in some treasonable intrigues, but was triumphantly acquitted. Through the importunity of the king he was induced to continue in the government till 1700, when he again resigned his secretaryship, and took up his residence at Rome, in the hope that quiet and a purer air would restore his shattered health. He remained there five years, and on his way home he contracted at Augsburg a marriage with the Marchesa Paleotti, his Italian mistress. On his return to England he resumed his connection with the whigs, but owing to some slights from the ministers he lent himself to the cabals of Harley, and accepted of the office of chamberlain in the tory administration which was formed on the dismissal of the whigs in 1710. He was subsequently appointed ambassador to Paris, and in 1713 was transferred to the lord-lieutenancy of Ireland. But if Bolingbroke and Ormond expected him to come into their secret views respecting the succession of the pretender, they were disappointed. At the critical moment of Queen Anne's last illness Shrewsbury threw aside his vacillation and timidity, and gave his timely and hearty support to the protestant cause. Almost the last act of Anne's life was to deliver to the duke the treasurer's staff, refusing at the same time to accept his resignation of his other offices of chamberlain and lord-lieutenant of Ireland; so that, as Lord Stanhope remarks, by an unparalleled combination his grace was for some days invested with three of the highest offices of court and state. "Scarcely anything in history," says Lord Macaulay, "is more melancholy than that late and solitary gleam lighting up the close of a life which had dawned so splendidly, and which had so early become troubled and gloomy." The duke died on the 1st of February, 1718, in the fifty-seventh year of his age. His fine parts, extensive acquirements, generous disposition, and winning manners were rendered in a great measure useless to his country by his want of steady principles. His constitution, mental and physical, was too delicate for the wear and tear of public life. As Lord Halifax remarked in a letter to Shrewsbury himself, "there was too much fine silver in his grace's temperament; if he had been made of a coarser alloy he had been better fitted for public life." As his grace left no issue, the dukedom and marquisate expired at his death, but the earldom and estates devolved upon his cousin GILBERT, a Roman catholic clergyman. As his successors also adhered to the Romish faith they were excluded from public life until the repeal of the catholic disabilities in 1829, and were in no way distinguished either by their abilities or acquirements.—ARTHUR BERTRAM, the last earl of the main branch of this great house, bequeathed the family estates to a younger son of the duke of Norfolk, but the will was set aside by the house of lords in 1858, and the inheritance devolved upon HENRY JOHN CHETWYND TALBOT, third Earl Talbot, and now eighteenth earl of Shrewsbury, descended from Sir Gilbert Talbot of Grafton, one of the most renowned warriors and statesmen of the age in which he lived. One of the descendants of Sir Gilbert was successively bishop of Oxford, of Salisbury, and of Durham; and CHARLES TALBOT, the eldest son of this prelate, born in 1684, was created Baron Talbot of Hensol, and held the office of lord high-chancellor of England from November, 1733, to February, 1737. He was educated privately until 1701, when he entered Oriel college, Oxford; and in 1704 he claimed and obtained an honorary degree as the son of a bishop, before the ordinary time of graduating had arrived. In the following year he was elected a fellow of All-Souls. By the advice of Lord-chancellor Cowper he resolved to adopt the profession of the law, and in 1707 was admitted of the Inner temple, and again obtained honours before the time of probation had expired, by receiving a "call of grace" in 1711. His success at the bar, in both common law and equity, was rapid and steady. On the accession of George I. he was returned as a member of the house of commons, where he distinguished himself as an able speaker. In 1717 he was made solicitor-general to the prince of Wales, an office which he exchanged in 1726 for the more responsible duties of solicitor-general to the king. Seven years later, on the 29th November, 1733, he succeeded Lord King on the woolsack. In discharging the functions of this high office he won the approbation of men of all parties, and his sudden death from heart disease on the 14th of February, 1737, excited deep and universal regret. "In my long journey from the reign of Ethelred to that of George IV.," says Lord Campbell, "I find this chancellor alone without an accuser, without an enemy, without a detractor, without any one from malice or mistake to cavil at any part of his character, conduct, or demeanour." His lordship was succeeded by his eldest son, WILLIAM, who was appointed lord steward of the household and a member of the privy council, and advanced to an earldom in 1761; but on his death in 1782 the barony of Talbot devolved upon his nephew, JOHN, who inherited through his mother the estates of the last Viscount Chetwynd, and was advanced to a viscounty and an earldom in 1784.—His son, CHARLES CHETWYND TALBOT, born in 1777, took a prominent part in political affairs, and held the office of lord-lieutenant of Ireland from 1817 to 1822. It was during his viceroyalty in 1821 that George IV. paid his memorable visit to Ireland. Earl Talbot was also lord-lieutenant of Staffordshire, and a knight of the garter. He was a zealous agricultural improver, and a kind and liberal landlord. The earl died in 1849.—J. T.

TALBOT, PETER, a learned jesuit, descended from the illustrious English family of that name, was born in Ireland in 1620. He was educated in Portugal by the jesuits, into whose society he afterwards entered, was ordained priest at Rome, and held the chair of moral theology at Antwerp. Southwell says he left the society for just reasons. Clement IX. raised him in 1669 to the titular archbishopric of Dublin, the duties of which he discharged with but partial satisfaction. He was esteemed to be a most able politician and learned theologian. His controversial works, which are exceedingly numerous and clever, are severally entitled—"Essay on the Nature of Faith and of Heresy," Antwerp, 1657; "Historical Catechism," 1658; "Nullity of a Protestant Clergy," Brussels, 1658; "Essay on Religion and the Government," 1670; "Refutation of Protestant Principles," in reply to Stillingfleet, 1673; "Pastoral Letters to the Catholics of Ireland," 1674; "The Remedy for Atheism and Heresy;" "History of the Iconoclasts;" "History of Manichæism and of Pelagianism," in which the author contends that his protestant adversaries revive these two heresies; "Pugna fidei et rationis cum renascente Pelagianismo et Manichæismo," 1675; "Blackloanæ hæresis, olim in Pelagio et Manichæis damnatæ, nunc denuo renascentis historia et confutatio." Talbot also wrote other works which were never printed. He was accused in 1678 of having taken part in the Popish plot, and was imprisoned in the castle at Dublin, where he died in 1680.—F.

TALBOT, ROBERT, an English antiquary, was born at Thorp, Northamptonshire, and was educated at Winchester school and at New college, the latter of which he entered in 1525. He became D.D., and was made a prebendary of Wells in 1541, and treasurer of Norwich cathedral. His collections and researches are said to have been of great service to Leland, Bale, Caius, Camden, Archbishop Parker, and others. He was the first English editor and annotator of Antoninus' Itinerary, and his notes were printed in Hearne's edition at the end of the third volume of Leland's Itinerary; but Talbot's notes do not extend beyond the sixth chapter or "Iter." His other works were—"Aurum ex Stercore, vel de ænigmaticis et propheticis," the MS. of which is in Corpus college, Oxford; "De chartis quibusdam regum Britannorum," in Ben'et college, Cambridge; and other MSS. in New college, Caius college, and the Cottonian library. Talbot died August 27, 1558, and left his MSS. to New college.—F.

TALBOT, WILLIAM, an English prelate, was born at Stourton castle, his father's seat in Staffordshire in 1659, and was educated at Oriel college, Oxford. He graduated B.A. in October, 1677, and M.A. in June, 1680. He subsequently took holy orders, and became noted for the zeal and eloquence he displayed in his attacks upon popery. In 1691 he succeeded to the deanery of Worcester, from which Dr. George Hickes the nonjuror had been ejected. Talbot in 1699 was elevated to the bishopric of Oxford, and in 1715 he was translated to Salisbury. In 1722 he was removed to the bishopric of Durham. He published a volume of sermons, and two speeches delivered in the house of lords—one in favour of the union between England and Scotland, and the other upon the trial of Dr. Sacheverell. He died in 1730.—F.

* TALBOT, WILLIAM HENRY FOX, an English landowner, the inventor of the art of photography on paper, was born at Lacock Abbey in Wiltshire in February, 1800. In 1831 he became a fellow of the Royal Society, to whose Transactions he contributed some mathematical and optical papers. He discovered and first practised the photographic process on paper in

1834; and has ever since laboured for its improvement. His researches on that subject have been published from time to time in the Philosophical Transactions and the *Philosophical Magazine*, since 1839.—R.

TALFOURD, Sir Thomas Noon, a judge in the court of common pleas, and a distinguished essayist and dramatic writer, was the son of a brewer at Reading. He was born on the 26th of January, 1795, at Doxey, a suburb of Stafford, where his mother, whose maiden name was Noon, was on a visit to a relative. His parents being dissenters, he received the first part of his education at Mill Hill school, whence he removed to Reading grammar-school. From Dr. Valpy, the head master, he acquired that love for classical literature which was the inspiring genius of his best drama, "Ion." He acknowledged the debt by dedicating the play to his old master. At the age of eighteen he was placed with Mr. Chitty, the celebrated special pleader, as a pupil, and after four years' training began to practise on his own account. Though he always laboured diligently and conscientiously at his profession as a means of support, his heart was with literature and the drama. One of his earliest tasted pleasures at the theatre was derived from Addison's frigid play, Cato, which seemed to his eye to embody "visions of Roman constancy and classic grace." His literary aptitude became a useful means of augmenting his slender income. He reported law cases for the *Times;* wrote theatrical and other criticisms for the *New Monthly Magazine*, and articles for the *Edinburgh Review*. For some time also he was a parliamentary reporter. In 1821 he was called to the bar, and joined the Oxford circuit. In the same year he married the daughter of Mr. Rutt of Clayston, the editor of Priestley's works. His success at the bar was a source of surprise to the contemners of literary lawyers. His knowledge of law was good, but not profound; his excellent memory for cases stood him in great stead, while his sympathy with whatever is noble, just, and true made him the eloquent and impassioned advocate of a good cause. His most celebrated forensic efforts were—the defence, in 1835, of Mr. Tait the Edinburgh publisher from a charge of libel brought by one Richmond, a quondam agent of the government; the defence of the *True Sun* newspaper against a prosecution of the whig government; the defence of Moxon the publisher; and a reply on the trial of Cooper the chartist at Stafford. From 1833 he held a leading position on the Oxford circuit with Campbell, Ludlow, and Maule, and on their retirement he became exclusive leader. Having thus achieved professional success and acquired affluence, he obtained in 1835 other honours. In that year he published his fine drama, "Ion," which was put on the stage by his friend Macready, an old pupil of Chitty's; and in that year he was returned to parliament by the electors of Reading, the home of his boyhood. He sat in the house of commons for six years, speaking seldom, but always in favour of liberal and generous measures. He was defeated in the election of 1841, but was returned again in 1847, and sat till he was made a judge, two years later. His legislative career was principally marked by the amendment of the law of literary copyright, which he accomplished not without difficulty, and with which his name will long be associated. He was again at Stafford in 1849 engaged in a cause, when he received the announcement from the lord-chancellor that he was selected to succeed Mr. Justice Coltman on the bench. His judicial career lasted but five years, and gave occasion for the display of the fine sympathies, and the enlightened views of justice tempered by kindness, which had always endeared him to a wide circle of friends and acquaintances. On the 13th of March, 1854, he was charging the grand jury at Stafford, and solemnly pointing out the mischiefs which arise from ignorance in the populace, and the separation between the upper and the lower classes, when he suddenly fell forward and died on the judgment-seat. In the words of his colleague, Judge Coleridge, "There he was, sitting administering justice; people were trembling at the thought of coming before him, when in an instant that eloquent tongue was arrested by the hand of death—that generous, unselfish heart was cold. He had one ruling purpose in life—the doing good to his fellow-creatures. He was eminently courteous and kind; generous, simple-hearted, of great modesty, of the strictest honour, of spotless integrity." Besides his dramas he published "Vacation Rambles," "Memorials of Charles Lamb," and various magazine articles, which were collected by a Philadelphia publisher in 1842.—R. H.

TALIACOTIUS, TAGLIACOZZIO, or TAGLIACOZZI, Gaspar, a Bolognese surgeon, celebrated for his skill in restoring lost parts, was born at Bologna in 1546. He studied at the university of his native town under Cardan, obtained the doctorate at the age of twenty-four, and soon after was elected to the chair of anatomy and surgery. His reputation was made by a method of operating which he practised for the remedy of deformities, arising from the loss of the nose, lips, and ears. The possibility of restoring lost parts by transplanting portions of integument from other parts of the body had been previously recognized, amongst other writers by Alexander Benedictus and by Vesalius, but Taliacotius has the merit of defining and accurately describing the steps of an operation which, in his hands at least, proved frequently successful. His mode of proceeding was to raise a flap of skin from the front of the upper arm, and then to apply it to the previously scarified seat of the old nose, keeping the arm raised, and the hand applied to the forehead by means of a suitable dress or bandage until cicatrization and union had taken place. The new nose was then released from its connection with the arm by incision, and was ultimately pared into shape. The various steps of the operation it would be tedious to relate; it is sufficient to say that they occupied more than a month. It will be seen that in the Taliacotian operation the new organ was always taken from the body of the patient. Butler's coarse humour has therefore given a wrong description of the proceeding, although it immortalized the surgeon. Taliacotius' operation has now been completely superseded by the Oriental method, in which the cicatrized remains of the former nose are converted into fresh cut surfaces, and a triangular flap of skin is raised from the forehead, twisted and brought down, and kept in apposition with the raw surface until union is effected. Taliacotius died on November 7, 1599, in the fifty-third year of his age. A tablet to his memory is placed in one of the halls of Bologna, and the magistrates of that town erected a statue to him in which he was represented holding a nose in his hand. His published works are—"Epistola ad Hieronymum Merculiarem de naribus, multo ante abscissis, reficiendis," Francfort, 1587, 8vo; and "De Curtorum Chirurgia per insitionem libri duo," Venice, 1597, folio.—F. C. W.

TALIESIN, chief of the bards, is supposed to have flourished in the sixth century. His history has been greatly obscured by romantic fable, which has invested him with the attributes of a prophet and a magician. According to tradition he was the son of Henwg the bard, to whom he dedicated the church of Llanhenwg at Caerleon. He became the preceptor of Elphin, the son of Urien Rheged, at Aberllychwr. Once fishing at sea in a skin coracle, he was seized and carried off towards Ireland by pirates. His marvellous escape from the pirates, and his reception at the court of Gwyddno, lord of Ceredigion, form the basis of the romance or Mabinogi of Taliesin, written in the twelfth century, by Thomas the son of Einion Offeiriad. Taliesin is said to have died in Cardiganshire, where his grave is traditionally identified with a cairn at Aberystwith.—R. H.

TALLART, Camille, Count, the descendant of an ancient family in Dauphiné, born 14th February, 1652. Early entering the army, he served under Condé and Turenne, and greatly distinguished himself, especially in Alsace. He rose at last in 1693, to the rank of lieutenant-general. The war having terminated with the peace of Ryswyk in 1697, Tallart was sent the following year as an ambassador to London, to treat about the succession to the throne of Spain. Hostilities being thereafter renewed, he was appointed to the command on the Rhine in 1702, and in 1703 was made Marshal of France. The same year he gained a great victory over the elector of Hesse at Spires, on which occasion he wrote to Louis, saying that "he had taken more standards than his majesty had lost soldiers." In 1704, however, he was defeated at Blenheim by Marlborough, made prisoner, and conveyed to England, where he remained seven years. On his return to France he was created Duc d'Hostun, and in 1726 nominated secretary of state. He died 20th March, 1728, leaving behind him the reputation rather of ambition than of talents.—J. J.

TALLEYRAND-PERIGORD, Charles Maurice de, created by Napoleon I. Prince de Benevento, one of the most astute and dexterous of modern politicians, was born at Paris on the 13th of February, 1754. He was the eldest of three sons, and of an ancient and honourable family. After his birth he was sent out to nurse, and he used to say with bitterness that he never remembered to have slept beneath his parents' roof. According

to the generally received accounts, he was lamed by an accident when in his first year, in consequence of which, disqualifying him as it did for the profession of arms, he was disinherited, his birth-right being given to his second brother, and he was forced against his own wish to enter the church, a fact which ought to be remembered in mitigation of his subsequent ecclesiastical career. At twenty Talleyrand was thrown upon the world of Paris, a clever, dissolute, young abbé of the old régime. Two years afterwards Voltaire paid a visit to Paris, and the Abbé de Perigord, it is asserted, received the mock benediction of the patriarch-philosopher. Four years later he had inspired a belief in his capacity for administration and business, for he was then appointed "agent-general" of the clergy, an important and responsible office. In 1788 the disciple of Voltaire, and now the friend of Mirabeau, became bishop of Autun. In this capacity he was a member of the states-general, the convocation of which, in 1789, produced the first French revolution. He was one of the leaders of the body of clergy who resolved to join the *tiers etat*, when the latter on the 17th of June, 1789, proclaimed itself the national assembly, and he had thus early resolved to throw in his lot with the now inevitable revolution. In the assembly Talleyrand played an important part. He was active in discussing and preparing its new organization of the finances, and in promoting its sweeping measures for the sale of church lands. A still more notable item of his senatorial policy was the support which he gave to the ecclesiastical revolution, by which the clergy received a civil constitution; and it was Talleyrand, with the aid of two bishops *in partibus*, who consecrated the first prelates appointed under the new constitution of the French church. For this daring step he was excommunicated by the pope, and finding it impossible to reconcile catholicism with democracy, he resigned his bishopric. It was after this event that he commenced his purely political career. In 1792 he was twice sent to England to endeavour to procure the neutrality of the cabinet of London—thus early had his tact and manners marked him out as the person best qualified for the most delicate diplomatic negotiations. His mission came to nothing, and he was in Paris when the new revolution of the 10th of August, 1792, overturned the French monarchy. Suspected of having been in correspondence with the fallen king, Talleyrand fled to London; and proscribed as a royalist in France, he was regarded by the English ministry as a jacobin, and ordered to quit the country. He took refuge in the United States. Meanwhile the Reign of Terror ran its course to a close, and the government of the directory succeeded. At the beginning of 1796 Talleyrand was permitted to return to Paris; his name was erased from the list of emigrants; and he was elected a member of the Institute. Before this body he read two elaborate papers on the importance of new colonies to France, and on the commercial relations of the United States and England, papers which were aided in their effect by the influence of Madame de Staël, whom he had known in her father's house, and who had already exerted herself to procure his return from exile. The result was that in July, 1797, he was appointed minister of foreign affairs under the directory. When he saw that the directory was tottering he resigned, after holding office for two years, and attached himself to Napoleon, who a few months afterwards returned from Egypt. Lending his influence to the revolution of the 18th Brumaire, which established the consulate, Talleyrand was again appointed minister of foreign affairs, Napoleon deeming him the fittest person to deal with the diplomatists of the old governments of Europe. He aided effectively in negotiating the concordat with the pope, who as a reward released from his former vows the ex-bishop of Autun, and thus enabled him to marry his mistress. In his relations with Napoleon he preserved a certain independence. Talleyrand had a foreign policy of his own, much more pacific than that of his master, whom he warned against the consequences of a usurping policy in the Iberian peninsula. In 1806 he had been appointed grand chamberlain, and created Prince of Benevento. In the following year continued differences of opinion led him to resign the portfolio of foreign affairs, and to soften his fall Napoleon made him vice-grand elector of the empire. Foreseeing, as years wore on, the fall of the empire, Talleyrand made his dispositions accordingly, and when the allies entered Paris for the first time it was at Talleyrand's hotel that the Emperor Alexander of Russia took up his abode. With his usual sagacity Talleyrand saw that the choice lay between the Bourbons and Napoleon himself, and advised for Louis XVIII. He exerted his influence with the new monarch to procure the acceptance of a constitutional charte, and was sent to represent France at the congress of Vienna, where he pursued his old policy—that of an alliance with England and Austria against Russia, and, in this case, against Russia and Prussia—the czar demanding Poland; Prussia, Saxony. From these discussions he was called away by the reappearance of Napoleon, whom he now opposed heart and soul. Appointed minister of foreign affairs after the battle of Waterloo, he offended the court by his pleadings for constitutional freedom, and displeased the continental members of the coalition by his protests against the terms which, as conquerors, they imposed upon France. The consequence was that he resigned in August, 1815. He now became a quiet but effective leader of the liberal opposition to the system of the government of the Restoration, and he found the wisdom of his policy confirmed when the revolution of 1830 drove Charles X. from the throne. To conciliate England was a main object of Louis Philippe, and Talleyrand was sent at once as French ambassador to London. While ambassador he co-operated with Lord Palmerston, procuring the independence of Belgium and the establishment of the quadruple alliance. At the close of these negotiations he returned to France, and died at Paris on the 20th of May, 1838, in the eighty-fourth year of his age. He left behind him, with injunctions that they should not be published until after the lapse of thirty years, memoirs of his life, which he had been in the habit of reading from to his friends. That of the convention excepted, he had served every government in France from the revolution of 1789 to his death. Yet though ever attentive to his own interests, and seemingly unburdened by conscience or scrupulosity, he had his merits even as a politician, and opposed courageously what he thought unwise in the system of Napoleon, unwise and unpatriotic in that of the Restoration. He was celebrated for his polished and caustic wit. Among his many *mots* one of the most famous is the well-known and characteristic—"Language was given to man to conceal his thoughts." The late Lord Jeffrey met Talleyrand at Holland house in 1832, and thus wrote of him to a friend:—"He is more natural, plain, and reasonable than I had expected; a great deal of the repose of high breeding and old age, with a mild and benevolent manner, and great calmness of language, rather than the sharp caustic, cutting speech of a practical utterer of *bon mots*."—F. E.

TALLIEN, Jean-Lambert, a noted French revolutionist, was born at Paris in 1769. His father was house-steward to the Marquis de Bercy, who became interested in the boy, and undertook the charge of his education. Young Tallien spent some time in a lawyer's office, and for a brief period also was connected with the *Moniteur*. When the Revolution broke out, it was not long until he attracted great attention as a leading "patriot." This eminence he owed to his fluency of speech, and the zeal with which he propagated extreme ideas. He was on terms of the closest intimacy with Marat, Danton, and the rest, and had his full part in the atrocious September massacres and the other incidents of that fearful time. Being sent in 1793 as commissioner to Bordeaux, he and his colleague Isambeau literally revelled in bloodshed. Returning to Paris in 1794, he found his party prostrated. Robespierre's star was now in the ascendant; and Tallien made it convenient to bow before the new influence. He thus managed to be appointed president of the convention; yet Robespierre always suspected him, and a struggle between the two ensued, which was only ended on the memorable 9th Thermidor (27th July, 1794), when Tallien denounced the dictator, and that denunciation had a triumphant issue. After the fall of Robespierre, however, Tallien lost his former importance. His subsequent career presents little that is worthy of notice. He was employed by Bonaparte in the expedition to Egypt, but was dismissed and sent back to France in 1801. He survived the Restoration, and died at Paris in great poverty on the 16th November, 1820.—J. J.

TALLIS, Thomas, a musician, was born early in the reign of Henry VIII. Very little is known of his personal history. He is said to have been organist of the royal chapel during the latter part of the reign of Henry, and of his immediate successors; but the inscription on his gravestone warrants no such assertion. He was simply a gentleman of the chapel, and served for sevenpence-halfpenny per diem. It appears from the title of the noble collection of sacred music, the "Cantiones Sacræ," published jointly by him and Byrd in 1575, that they were

at that time gentlemen of Queen Elizabeth's chapel, and also organists. They call themselves "serenissimæ majestati à privato sacello generosi et organisti." This work was published at a time when the performance of the church service in Latin was no longer permitted; and it has been, therefore, supposed that the anthems and hymns which it contains, and which are in that language, were composed by Tallis and Byrd for the use of Queen Mary's chapel, and at a time when they were of the Romish persuasion. After the accession of Elizabeth, however, Tallis appears to have embraced the reformed faith, for he set to music the parts of the English liturgy usually sung. He composed the morning, evening, and communion service, including the litany and responses, besides a great number of English anthems. These compositions in their style have never yet been surpassed in learning, gravity, and pure devotional expression; and many parts of them are still made use of in our cathedrals on the greatest and most solemn occasions. Tallis died on the 23rd November, 1585, and was buried in the parish church of Greenwich, Kent. He appears to have been of a serious and devout character, as his talents were wholly devoted to the service of the church.—E. F. R.

TALMA, Francis Joseph, a celebrated French tragic actor, was born at Paris on the 15th of January, 1763. His father, who was a dentist, trained him for the same profession, but the boy gave early indications of histrionic talent. Part of his early life was spent in England, and Lord Harcourt was among the first to encourage him to go upon the stage. He returned to Paris, made the acquaintance of some of the popular actors, and studied declamation under Molé and Dugazon. Nevertheless he still practised dentistry, to which profession an unfavourable verdict of some friends on his first trial as an actor had well nigh doomed him for life, when an actress named Samval encouraged him to make a *debut* at the Theatre Français. On the 21st November, 1787, he appeared in the character of *Seide*, and was completely successful. In less than two years he stood in the first rank of the actors of the day. In 1789 he achieved a great triumph in the performance of the leading character in Chenier's play of Charles IX., a piece deemed by the government of the day too exciting to be long kept on the stage. The political animosities which it aroused, led to a duel between Talma and a fellow actor, Naudet. Among the great tragedian's intimate friends was General Bonaparte, who on ascending the throne of France continued his regard for the actor. At the meeting of sovereigns at Erfurt, Napoleon insisted on the performance of "The Death of Cæsar," spite of Talma's remonstrances. The kings assembled in the pit dared not look at each other for fear of being thought guilty of an uncourtly implication, the actors were confused, and no one enjoyed the grim joke but the Corsican Cæsar himself. During the Reign of Terror Talma's life had been spared mainly on account of his popularity with the play-goers, yet after the fall of Robespierre he was accused of being a terrorist. He wrote a letter of adieu to Napoleon on his abdication, which touched the fallen conqueror all the more for the desertion of more powerful friends. Louis XVIII. befriended the actor no less than the emperor had done; and when Talma died on the 19th October, 1826, the mourning was more general and sincere than usually is witnessed on the death of an actor. His eulogy has been written by Madame de Staël, Chateaubriand, and others. He published in 1825 "Reflections on Le Kain and the Theatrical Art."—R. H.

TALMONT, A. Ph. de la Trémouille, Prince de, was the second son of the Duc de la Trémouille, the head of an ancient and powerful family in Poitou. When the Revolution broke out in France the young prince, who had hitherto led a dissolute life, resolved to give himself to great deeds, and joined the army of the emigrants on the Rhine in 1792. He then took refuge in England, but in 1793 returned to his native country, joined the royalist insurgents in La Vendee, and shared with indomitable resolution in the battles and privations of that memorable struggle. When the war was drawing to a close the prince, offended by the appointment of Fleuriot as commander of the royalists, as seeming to imply a doubt of his fidelity, quitted the army, and retired to Laval. But he was shortly after apprehended, and shot in the court of his own chateau.—J. T.

TAMBURINI, Pietro, author, born at Brescia in 1737, and died in Pavia in March, 1827. He was, in the course of his life, director of the studies of two colleges, censor of the press, and professor, sometimes active, sometimes *emeritus;* his peaceful career being affected by the political aspects of the day. His principal work, published anonymously, is entitled "Idea della Santa Sede," and elicited various replies in Rome and elsewhere. He wrote also "Introduzione allo Studio della Filosofia Morale;" "Lezioni di Filosofia Morale e di Naturale e Sociale Diritto;" "Elementa Juris Naturæ;" "Cenni sulla Perfettibilità dell' Umana Famiglia."—C. G. R.

TAMERLANE. See Timur.

TANCRED, the crusader, is said to have been the son of Odo the Good and of Emma, daughter of Tancred of Hauteville, and sister of Robert Guiscard. He was born probably about 1078. Muratori (as quoted by Gibbon in a note) conjectures that he was an Italian, perhaps of the race of the marquises of Montferrat. On the proclamation of the first crusade by Urban II., Tancred assumed the cross, and accompanied his cousin Bohemund, son of Robert Guiscard, to the East. He was the last of Bohemund's companions to acknowledge the supremacy of the Greek emperor, Alexius Comnenus. At the siege of Nicæa, where, at the hazard of his life, he saved a number of the enemy from slaughter, Tancred distinguished himself by humanity as well as valour. After the battle of Ascalon, which his courage helped to gain, he was made Prince of Tiberias or Galilee. He died at Antioch in 1112. His character and career have been delineated with all sorts of fictitious embellishments by Tasso, in the Gerusalemme. He is a favourite of Gibbon, who says—"In the accomplished character of Tancred we discover all the virtues of a perfect knight, the true spirit of chivalry which inspired the generous sentiments and social offices of man, far better than the base philosophy, or the baser religion of the times."—F. E.

TANNAHILL, Robert, a well-known Scottish poet, was born at Paisley in 1774, and was the fourth son of a weaver of silk gauze in that town. His parents, who were much respected for their intelligence and worth, bestowed upon him a good education. On leaving school he was apprenticed to the weaving trade, which was then in a most prosperous state, and it was his custom while at work to compose verses, and jot them down on a sort of writing-desk attached to his loom. After the expiry of his apprenticeship he removed to the village of Lochwinnoch, where he carried on his employment for some time, along with Alexander Wilson the famous ornithologist. About the year 1800 Tannahill removed to England along with his younger brother, and spent two years in Bolton. News of their father's fatal illness brought them home, and the poet spent the remainder of his short life in his native town. In 1807 the first edition of his "Poems and Songs" appeared, and was very favourably received. But the celebrity which he thus obtained attracted a crowd of idle visitors, who frequently induced him to spend at the tavern the hours which should have been devoted to his employment, or to poetical composition. Though he was at no time addicted to liquor, yet these interruptions injured his feeble frame, wasted his time, and fretted his temper. His constitution showed symptoms of breaking up. He fell into a deep melancholy, which was aggravated by the refusal of Mr. Constable to purchase the second edition of his poems. He destroyed all his manuscript songs—nearly a hundred in number, and displayed such unequivocal symptoms of mental derangement that his relations were warned to provide for his safety. He contrived, however, during the night to elude their observation, and drowned himself in a pool in the vicinity of Paisley, 17th May, 1810, in the thirty-sixth year of his age. Tannahill's songs are characterized by simplicity, tenderness, and genuine pathos, and by the ease and sweetness of their versification. His "Jessie the Flower o' Dumblane," "The Braes o' Gleniffer," "Thou Bonnie Wood o' Craigie-lea," "The Braes of Balquhither," and one or two other lyrics have obtained a permanent place among the treasures of Scottish song. The last edition of his poems was published in 1851.—J. T.

TANNER, Thomas, an eminent literary antiquarian, was born on the 25th January, 1674, at Market-Lavington, Wiltshire, his father being vicar of the place. He entered Queen's college, Oxford, in November, 1689, and after taking his degree of B.A. he removed in January, 1694, to the college of All Souls, of which he was elected a fellow in November, 1696. His taste for antiquarian research was early developed. Bishop Gibson was his chosen friend from similarity of tastes; and Anthony à Wood, at his death in 1695, left his papers to Tanner's care. In 1695 he published his first work, "Notitia Monastica," or a short account of the religious houses in England and Wales,

which has passed through three editions. The bishop of Norwich, Dr. Moore, made Tanner one of his chaplains, and in 1701 he married the daughter of his episcopal patron. The rectory of Thorpe was afterwards conferred upon him, and the chancellorship of the diocese. In 1713 he was presented to a stall in Ely cathedral, in 1721 he became archdeacon of Norfolk, and in 1723 a canon of Christ church, Oxford. In 1732 he was consecrated bishop of St. Asaph's, and, after a brief episcopate he died at Oxford, on the 14th December, 1735. Tanner's literary labours were all of one class, and they are all excellent. In 1721 he published in two volumes, folio, a new edition of Wood's Athenæ, with the addition of five hundred lives from Wood's papers. His principal work is his "Bibliotheca Britannico-Hibernica," &c., that is, memoirs of the principal English, Scotch, and Irish writers from the earliest period to the beginning of the seventeenth century. The work was the result of forty years' literary labour, and was published after its author's death in 1748, under the editorial care of Dr. Wilkins.—J. E.

TANSILLO, Luigi, poet, born at Venosa about 1510; died perhaps about 1584. "Il Vendemmiatore," a poem written in youth and published without his concurrence, outraged decency, and helped to place his name in the prohibitory index. To make amends, he composed a second poem on a sacred theme, "Le Lagrime di San Pietro," which made his peace with mother church. Other admired verses remain from his pen.—C. G. R.

TANUCCI, Bernardo, Marquis of, prime minister of the Neapolitan kingdom; born of poor parents at Stia in Tuscany, 1698; died 29th April, 1783. Having studied law in Pisa, he took part with Spain against Rome on a question of prerogative, wrote a spirited pamphlet on the point at issue, and earned the favour of one party and the censure of the other. This incident formed the stepping-stone to future dignities.—C. G. R.

TAPLIN, William, a celebrated veterinary surgeon, to whose writings are to some extent due the improvements which have been made in veterinary surgery, and the rescue of the art from the gross ignorance and empiricism which characterized it up to the beginning of the present century. He was the author of "A Compendium of Practical and Experimental Farming," 8vo, Brentford, 1796; the "Gentleman's Stable Directory," 2 vols. 8vo, London, 1788–89; and the "Sportsman's Cabinet, or a correct delineation of the dogs used in the field," 2 vols. 4to, London, 1803–5. In this latter work he gives a systematic description of the different varieties of dogs, and appends a memoir on the distemper and on hydrophobia. He also published a treatise on thorn wounds, punctured tendons, and the treatment of lameness in horses. In his writings he shows himself a keen sportsman. In 1772 he published "Observations on the present state of Game in England," in which he proposed to diminish poaching by extending the privilege of legal sport, and thus to change the enemies of game into protectors. He was the author of many papers in the *Sporting Magazine;* amongst which are some descriptions of the royal chase in Windsor Forest, which have been highly praised. Two years before his death his faculties became impaired through domestic affliction. He died in Queen Street, Edgeware Road, in January, 1807.—F. C. W.

TARGIONI TOZZETTI, Giovanni, physician and naturalist, born in Florence in 1712; died in January, 1783. He has left various works, including a "Record of the Progress during Sixty Years of Physical Science in Tuscany;" "Observations on the Treatment of several Diseases;" and "Directions for the Recovery of Drowned Persons."—C. G. R.

TARIK, Ben Zeiad, a celebrated Arab chief, who led the first invasion of Spain by the Moors in 711. A portion of the Gothic inhabitants of that country strongly dissatisfied with the rule of Roderick their king, invited Mousa, then the caliph's lieutenant in Africa, to invade Spain. A considerable body of troops was accordingly sent to their assistance under the command of Tarik, who bequeathed the well-known name of Gibraltar (Gibel Tarik, or mountain of Tarik) to the place at which he landed. He soon after defeated Roderick in the battle of Guadelete, near Xeres, and conquered the greater part of the kingdom. Mousa, jealous of his success, deprived Tarik of his command, but he was speedily reinstated by the caliph. Though he ultimately triumphed over his rival, Tarik did not permanently retain his office, but died in obscurity.—J. T.

TARLTON, Richard, "was perhaps," says Gifford, "the most popular comic performer that ever trod the stage, and his memory was cherished with fond delight by the vulgar to the period of the Revolution." He was born, according to Fuller, at Condover in Shropshire, but precisely when is doubtful; he is known, however, as the author of a ballad printed as early as 1570. Tradition, as recorded by Fuller, says that he was "keeping his father's swine" when his wit delighted "a servant of Robert, earl of Leicester, passing that way," who brought him to court, where "he became the most famous jester to Queen Elizabeth." It is certain that at some time of his life he kept a tavern in London. As a clown, in days when that personage was prominent in dramatic entertainments—too prominent sometimes, in Shakspeare's opinion, as expressed in Hamlet's advice to the players—Tarlton was unrivalled, and allusions to him are frequent in Elizabethan literature. Gabriel Harvey has even a verb to "Tarletonize." Tarlton had been appointed one of the queen's players, and a groom of the chambers as early as 1583. He died in 1588, and was buried in St. Leonard's, Shoreditch. There is an account of what survives of his "extemporal drama," the "Seven Deadly Sins," and a collection of notes and notices respecting him, in the introduction to the reprint of "Tarlton's Jests," and of "Tarlton's News out of Purgatory," edited for the Shakspeare Society by Mr. J. O. Halliwell in 1844. "Tarlton's Jests," of which the earliest known edition was published in 1611, is a Joe Miller of those days, the compiler of which not only borrowed the famous clown's name for his title, but makes Tarlton the collector of many or most of the jokes in his volume.—F. E.

TARQUINIUS, Lucius, surnamed Priscus, the fifth king of Rome, reigned according to the legendary chronology from 616 B.C. to 578 B.C. He was of Greek extraction, being the son of Demaratus, one of the Corinthian Bacchiadæ, who had emigrated to Etruria after the overthrow of that family by Cypselus, and settled as a merchant at a town called Tarquinii. Demaratus acquired great wealth, and married an Etruscan woman, but was excluded by his foreign extraction from all political power. The same political disability attached to his son Lucumo, who resolved to leave Etruria and to settle in some country where he could live on an equality in this respect with the natives. Taking with him his wife Tanaquil and a large body of dependents, he set out for Rome, where he was received with open arms. It is said that as he descended the Janiculum an eagle darted down from the sky, seized his cap, and after bearing it upwards to the clouds, descended and replaced it on his head—an omen which Tanaquil interpreted as meaning that he would one day wear a crown. On his arrival at Rome he took the name of Lucius, being the Latin form of Lucumo, and the surname of Tarquinius from the Etrurian town where he was born. He soon won the esteem of both king and people, and on the death of Ancus he was unanimously raised to the throne. He constructed the vast *Cloacæ* which drain the lower parts of the city, laid out the forum, built a wall round the city, and began the construction of the capitol. In his reign the Ludi Romani Magni were originated. He was assassinated in 578 B.C. by the sons of Ancus, who hoped thereby to repossess themselves of the throne of their father.—D. M.

TARQUINIUS, Lucius, surnamed Superbus, son of Tarquinius Priscus, and the seventh and last king of Rome, reigned from 534 B.C. to 510 B.C. After murdering his father-in-law, Servius Tullius, he possessed himself of the throne with the aid of the patricians, and he immediately began to abrogate the laws by which Servius had secured the rights of the plebeians. When he found himself firm on the throne, he began also to oppress the patricians. In war Tarquinius was a successful leader. At the head of the Latin league he took Suessa Pometia, and he afterwards captured Gabii and founded among the Volsci the colonies of Signia and Circeii. At home he completed the temples of Jupiter, Juno, and Minerva on the capitol, and deposited in the first of these the famous Sybilline books. The legend of his expulsion is well known. While he was engaged in the siege of Ardea, a dispute arose between his sons and Tarquinius Collatinus, their cousin, as to the virtue of their respective wives; and they agreed to make a sudden visit to each man's wife in order to settle the dispute. The wives of the Tarquinii were found engaged in a disgraceful revel; Lucretia, the wife of Collatinus, was discovered at Collatia spinning among her maidens. Passion as well as envy raged in the breast of Sextus Tarquinius, the son of the king, and he determined to obtain her by force. He executed his base design, but the whole Roman people rose against the Tarquins, and drove them in disgrace from

the throne and from the country. Tarquinius died at Cumæ in poverty and wretchedness.—D. M.

TARQUINIUS, Caius, Collatinus, nephew of Tarquinius Superbus, and husband of Lucretia. After the expulsion of the Tarquinii he was made consul along with Lucius Junius Brutus; but the popular hatred of the family was so strong that he was forced to resign his office. He retired to Alba and lived there in voluntary exile.—D. M.

TARTAGLIA (in Latin Tartalea), the surname assumed by an eminent Italian mathematician, whose christian name was Niccolo, and who was born at Brescia about 1506, and died at Venice in 1559. He taught mathematics in various parts of Italy, edited the works of Archimedes, and published original writings on mechanical and mathematical subjects. Amongst the latter was the discovery of a rule for solving cubic equations, which constituted one of the most remarkable steps in the progress of algebra. It was an improvement and extension of a rule discovered by Scipione del Ferro, and was further improved and extended by Cardan, whose name it now bears.—W. J. M. R.

TARTINI, Giuseppe, a musician, was born at Pirano in April, 1692. His father, having been a great benefactor to the cathedral church at Parenza, had been ennobled. Giuseppe was intended for the law, but mixing music with his other studies, it soon obtained undivided sway. In 1710 he was sent to the university of Padua, to pursue his studies as a civilian; but before he was twenty, having married without the consent of his parents, they abandoned him, and he was obliged to wander in search of an asylum. After many hardships, he found one in a convent at Assisi, where he was received by a monk, who, commiserating his misfortunes, let him remain till something could be done for him. Here Tartini practised the violin to keep off melancholy thoughts; but it was not long till he got his differences accommodated, and settled with his wife at Venice. During his residence here he heard Veracini, whose performance awakened an extraordinary degree of emulation in the young musician. Tartini had never heard a great player before, or conceived it possible for the bow to possess such varied powers of expression. He therefore quitted Venice for Rome, where he held a place in the opera orchestra. This was in 1714, when he discovered the phenomenon of the third sound. This phenomenon was supposed to consist in the united sounds of two notes; as, for example, G and E, comprehending the sound of C, or the fifth below. Here, too, by diligent practice he acquired reputation sufficient to obtain (in 1721) the place of first violin and master of the band to the celebrated church of St. Anthony in Padua. By this time his fame was so far extended that he had repeated offers from Paris and London; but through a singular devotion to his patron saint, to whom he consecrated himself and his instrument, he constantly declined entering any other service. With reference to his celebrated composition, "Il Trillo del Diavolo" (the Devil's Sonata), the following anecdote is said to have been derived from Tartini himself:—"He dreamed one night that he had made a compact with the devil, who promised to be at his service on all occasions; and during this vision everything succeeded according to his mind: his wishes were anticipated, and his desires always exceeded by the assistance of his new servant. In short, he imagined that he presented the devil his violin in order to discover what kind of a musician he was, when, to Tartini's great astonishment, he heard him play a solo so singularly beautiful, and with such superior taste and precision, that it surpassed all the music which he had ever heard or conceived in his life. So great was Tartini's surprise, and so exquisite his delight, that it deprived him of the power of breathing. He awoke with the violence of his sensations, and instantly seized his fiddle, in hopes of expressing what he had just heard, but in vain. He, nevertheless, composed a piece, which is perhaps the best of all his works, and called it the 'Devil's Sonata;' but it was so inferior to what his dream had presented, that he declared he would have broken his instrument, and abandoned music for ever, if he could have subsisted by any other means." By the year 1728 Tartini had formed many excellent scholars, and established a system of practice for students on the violin that became celebrated all over Europe. He died on the 26th of February, 1770, at Padua, where he had resided nearly fifty years.—E. F. R.

TARUTIUS or TARRUNTUS, Firmanus, a Roman mathematician and astrologer, is said to have flourished during the first century B.C., and to have practised what may be called retrospective astrology; that is, the deduction of the planetary configuration, and consequently of the date, at the time of the birth of a man or the foundation of a city, from the events in the history of the city or the life of the man. It has been alleged that Marcus Terentius Varro assigned a date to the foundation of Rome on the authority of a retrospective horoscope computed by Tarutius; and that circumstance has been cited as an instance of the insufficient grounds on which history is sometimes based.—W. J. M. R.

TASMAN, Abel Janszen, a Dutch navigator of the seventeenth century, whose fortune it was to make, within the limits of a single voyage, some of the most important additions to geographical knowledge that belong to the history of discovery. Scarcely anything is known of Tasman's personal history. It has been stated that he was born at the town of Horn in Holland. The dates of his birth and death are unknown. It is his voyage of 1642 that has alone given him immortality. In that year Tasman was placed by the governor-general of the Dutch East Indies (Van Diemen) in command of two ships with which to ascertain the southerly limit of Terra Australis. He sailed from Batavia on August 14, directing his course in the first instance to the island of Mauritius. Thence sailing to the eastward, and under a more southwardly parallel, he fell in with the land which is now best known by his own name (*i.e.*, Tasmania), but which he called Van Diemen Land, in compliment to his patron. Tasman landed on the shores of this region, and saw evidence of its being inhabited, though he did not fall in with any of the natives. Sailing thence to the east, he discovered a prolonged range of coast, backed by high mountains. The Dutch ships cast anchor within a sheltered opening of this coast. Some natives put off in their canoes, and approached the ships. After some intercourse of this kind, one of the ship's boats (engaged at the time in passing between the two vessels) was attacked by the armed canoes of the natives, and three of the Dutchmen were killed, the body of one of them being carried on shore by the savages. The land with which intercourse was thus, under circumstances so inauspicious, first opened up by Europeans, is the New Zealand of modern geography, and the scene of this unhappy occurrence is the Massacre Bay of our present charts. Tasman gave the country the name of Staten Land, in honour of the States-general of Holland. He kept a northwardly course along the coast which he had discovered, as far as its northernmost extremity, bestowing the name of Three Kings Islands upon the little group still so called. Thence, sailing eastward of north, first Pylstaart island, and afterwards three islands which the Dutch named Amsterdam, Middelburg, and Rotterdam, were discovered. These latter belong to the Friendly islands, and correspond to the Tongataboo, Eoua, and Anamooka of native geography. The Dutch had much amicable intercourse with their inhabitants. Shaping his course in the direction of New Guinea, and passing several groups and extensive shoals by the way, Tasman sailed past the northern shores of that region, and ultimately reached Batavia after a voyage which had occupied nearly ten months. His success on this occasion naturally prompted a second voyage, concerning which we hardly know anything more than the instructions issued for his guidance, dated from Batavia, 29th of January, 1644, and the main object of which appears to have been to ascertain the existence, or otherwise, of a passage between Terra Australis and New Guinea. Some fragments from this second voyage of Tasman, the detailed record of which seems to be lost, appear in the work of a Dutch writer, Witsen, issued in 1705. They are reprinted by Mr. Major, in his admirable volume entitled Early Voyages to Terra Australis (Hakluyt Society, London, 1859). Upon this occasion Tasman coasted the Gulf of Carpentaria, and passed thence by New Guinea towards the island of Ceram, leaving unexplored the now well-known opening of Torres Strait (which had, indeed, been sailed through by the Spanish navigator Torres long previously, in 1606). The chart of Tasman's two voyages is still extant, and has been recently republished in Holland. The name of Maria Van Diemen, given by Tasman to the north-western cape of New Zealand, has been supposed indicative of a love story.—W. H.

TASSI, Agostino, an Italian painter at Rome during the pontificate of Paul V. He was born at Perugia in 1566, and is chiefly distinguished now as having been the master of Claude, who originally entered Tassi's service as cook and menial servant. Tassi was distinguished for his decorative works and

landscapes, in fresco and in oil. He led a scandalous life, and died at Rome in 1644.—R. N. W.

TASSO, Bernardo, poet, and father of Torquato Tasso; born at Bergamo, 11th November, 1493; died in Ostiglia, of which place he was governor, 4th September, 1569; or according to another account, in the Roman convent of St. Onofrio, 1575. Left fatherless at an early age, he found a protector in his uncle the bishop of Recanati; but orphaned of this second father, and become dependent on his own resources, he commenced that career of varying fortunes which carried him from court to court, now favoured, now neglected; and which stamped him not only as the courtier and councillor in prosperity, but as the servant faithful in adversity. His longest poem, "L'Amadigi," is a romance in verse, based on the prose romance of Amadis de Gaul. He has also left a second poem of the same class, "Il Floridante," extracted and augmented from L'Amadigi, a variety of Rime; and a series of admired Letters; and he has been reckoned the originator in Italian verse of the styles named pescatoria and marinaresca (treating of fishermen, mariners, and their belongings).—C. G. R.

TASSO, Torquato, was the son of Bernardo Tasso by Portia de Rossi, a lady of noble Neapolitan family, and was born at Sorrento on the 11th March, 1544. He received his first education in the college of the jesuits at Naples; and from the age of eight years his talent for verse was conspicuous. Soon after, the proscription of the prince of Sanseverino, in which his father was involved, drove him from the kingdom of Naples. After residing for a time at Rome he was sent to Bergamo, where he perfected his knowledge of the ancient languages. During 1561 he studied law at Padua, but for such a pursuit he had little inclination, and his genius irresistibly attracted him to poetry. When only eighteen he composed his "Rinaldo," a poem in twelve cantos, founded on the then popular romances of Charlemagne and his Paladins. It was published in 1562, and dedicated to the Cardinal Luigi D'Este, brother of Alphonso II., duke of Ferrara. In 1565 the latter called Torquato to his court, and it was there that he began his great poem, the "Gerusalemme Liberata," which fully justified all the high expectations excited by the earlier work. Ferrara continued to be his principal abode until 1571, when he accompanied the Cardinal D'Este to Paris. Returning home the next year he again took up his residence at the court of Duke Alphonso, where in 1573 he wrote his pastoral drama "Aminta," and where the "Gerusalemme" was completed in 1575. During that year Tasso visited Pavia, Padua, Bologna, and Rome, and returned in 1576 to Ferrara. Meanwhile a cloud of evils was gradually darkening around him. We refer partly to the animosity shown by envious foes, whom his fame and genius had called into existence, and partly to his romantic affection for the duke's sister, Eleonora, the source of the crowning sorrows of his life. Over the latter circumstance a veil of mystery is still suspended, which it is vain to expect will ever be fully raised. Whether Tasso's love for Eleonora D'Este was requited by her or no may be matter for conjecture; but it seems probable that the key to Alphonso's strange and harsh treatment of the unhappy poet is to be found in the supposition that, incensed at his passion for his sister, he thought that the only reparation he could make to her injured honour, lay in inducing the belief that Tasso was insane. The peculiarly irritable temperament of the poet, besides, was ever breaking out in actions that gave reasonable colour to such a charge. Embroiling himself in June, 1577, with one of the ducal domestics, he was arrested by order of Alphonso, and about the middle of the following month he was shut up in the convent of St. Francis—the duke's secretary having written to the monks that he was mad, and must be treated as a madman. Making his escape, however, he fled, destitute of every thing, from Ferrara, and hastened to his sister Cornelia, then living at Sorrento. For a time he was soothed by her care and tenderness; but his morbid spirit deprived him of any abiding rest. He wandered from place to place until 1579, when he once more returned to Alphonso, who treated him with indifference and neglect. Unable to restrain his temper, Tasso burst into violent invectives against the duke and his court; and the result was that Alphonso issued orders to arrest and confine him in the hospital of St. Anne as a confirmed lunatic. Seven long years he spent in this dreary imprisonment, while all Italy was ringing with his name; for a legion of paltry and peddling critics kept snarling at his glorious poem, which had been published complete at Parma in 1581; and although some nobler spirits did full justice to the genius it displayed, many others strove their utmost to depreciate its surpassing merits. At last, on the 5th July, 1586, Alphonso released him from his cruel captivity; yielding to the urgent request of Don Vincenzo Gonzaga, son of the duke of Mantua, at whose court Tasso sojourned for some time afterwards. The remainder of his unfortunate life was spent in wandering to and fro. Sometimes he resided at Florence, sometimes at Rome, sometimes at Naples—always restless, often wretched. His own wayward temper no doubt occasioned much of his suffering; yet we should remember that, to use the words of Landor, "the miseries of Tasso were not only from the imagination and the heart. In the metropolis of the christian world, with many admirers and patrons, bishops, cardinals, princes, he was left destitute and almost famished." His last letters are filled with details of his pecuniary embarrassments. In fine, the Cardinal Cinzio Aldobrandini invited him from Naples to Rome, having obtained for him from the pope the promised honour of a solemn coronation in the capitol. He accepted the invitation, and was lodged in the papal palace; but death anticipated the illustrious ceremony. Having been seized with a serious illness, he was conveyed at his own request to the monastery of St. Onofrio, where he expired on the day fixed for his coronation, April 25, 1595. The works of Tasso, both prose and poetical, are numerous; but it is the well-known "Jerusalem Delivered" which has mainly conferred upon him immortality.—J. J.

TASSONI, Alessandro, poet and critic, born in Modena, 28th September, 1565; died in the same city, 25th April, 1635. In 1600 he visited Spain with Cardinal Ascanio Colonna; and after the death of this patron had set him free to choose another service, he found precarious favour with Charles Emmanuel I., duke of Savoy; and with his son the cardinal, whom he quitted in 1623 for a quiet suburban home, the culture of a garden, and literary pursuits. In 1626 he took office under Cardinal Lodovisio; and ended his days as councillor to Francesco I., duke of Modena. Tassoni is remembered as the author of "La Secchia Rapita," a serio-comic poem in twelve cantos, highly esteemed amongst compositions of that sort. It has been translated into English and French, and it reached a thirty-first edition in 1788. The triumphant Rape of a Bucket, by Modena from Bologna, supplies the theme; a congenial one to the mind of its author, who revelled in satire. The patience of his countrymen was sorely tried to hear him, in his "Pensieri Diversi," find fault with Homer and contradict Aristotle; and a furious controversy ensued when the "Considerazioni sopra le Rime del Petrarca" developed his depreciatory estimate of that lyrist. He has left besides an "Abridgment" of the Annals of Baronius; "Annotations" emendatory of the Cruscan Dictionary; various rejoinders in the Petrarch controversy; his "Will," conceived in a spirit of ghastly mockery; to which may be added, sundry writings against Spain, though of these he repudiated the authorship.—C. G. R.

TATE, Nahum, writer of English psalmody, was born in Dublin in 1652, and educated at Trinity college. He does not appear to have followed any distinct profession. He came to London, and was chosen to succeed Shadwell as poet-laureate, an office which Tate continued to hold up to the period of his death, 12th August, 1715. He is described as an improvident and intemperate man, who used his patron, the earl of Dorset, chiefly to screen himself from the persecutions of his creditors, from whom at last he was compelled to seek protection in the Mint, then a refuge for debtors. Tate is chiefly known for his version of the Psalms, written in conjunction with Nicholas Brady, which speedily supplanted Sternhold and Hopkins' rendering, and still holds its place as the authorized metrical version of the Psalms at the end of the Book of Common Prayer. It originally consisted of only the first twenty psalms when it first appeared in 1695, but in 1698 Hay published a complete translation, to which in 1700 was added a supplement of church hymns. Tate was also the author of "Memorials for the Learned," 1686; "Characters of Virtue and Vice," described, &c., in verse, 1691; "Miscellanea Sacra," 1698; "Panacea, a poem on Tea;" birthday odes; and operatic, comic, and tragic dramas, including a new version of Shakspeare's King Lear.—F.

TATIAN, a christian writer belonging to the second century, was an Assyrian by birth, as he himself states. In early life he was educated in the philosophy of the Greeks, and followed for some time the profession of a sophist, or teacher of rhetoric. Having travelled over different countries, he settled at last in



Rome. Dissatisfied with the tenets and practices of the philosophers of his day, and earnestly longing for a better worship than heathenism presented, he was converted by a perusal of the Old Testament scriptures to the belief of the christian religion, and became a disciple of Justin Martyr. He soon, however, embraced gnostic views, and began to promulgate them in the East, whither he seems to have gone after Justin's death. In Mesopotamia and at Antioch he got disciples, who actively disseminated the heretical opinions of their teacher. It is not known when or where he died. His followers were called Tatiani, and were very nearly allied in their peculiar sentiments to the Encratites and Severians. Tatian held the usual gnostic doctrine of æons, and separated the creator of the world, the giver of the Mosaic law, from the supreme God, author of the gospels. He also held the damnation of Adam. He rejected some of Paul's epistles, and mutilated the four gospels. Tatian appears to have written a great deal. He was the author of a Diatessaron, or harmony of the gospels. The only extant work of his is the "Oratio adversus Græcos," addressed to the Greeks respecting their aversion to the opinions of foreigners. This treatise seems to have been composed before he embraced the peculiarities of gnosticism. It was published most correctly by Worth, 8vo, Oxford, 1700, and has usually accompanied the folio editions of Justin Martyr's works. It is in the first volume of Galland's Bibliotheca. Some fragments only of other works written by Tatian are extant.—S. D.

TATISCHTSCHEFF, Vassili Nikititch, a Russian writer, born in 1686, was one of the young men sent by Peter the Great in 1704 into Europe to acquire that knowledge and civilization which the czar desired to diffuse among his subjects. On his return home he served his sovereign in various capacities, civil and military, but was chiefly distinguished by his administration of the mining districts of Siberia. His "History of Russia," published after his death by Müller, 1769–84, is but a commentary on the old chronicles. He constructed also an atlas of Siberia, which was published in 1745. He died in 1750.—R. H.

TATIUS. See Achilles Tatius.

TATTI, Jacopo. See Sansovino.

* TAUBERT, Wilhelm, a musician, was born at Berlin in 1811. He was a pupil of Berger for the pianoforte, and of Bernhard Klein for composition; the cost of his education being defrayed by General Witzleben, whose generosity was repaid by the progress of his client. Taubert first played in public in 1825; in 1833 and 1837 he travelled through Germany, giving concerts at the chief towns, and establishing his high reputation as a pianist. He is now one of the most esteemed teachers of his instrument in Berlin. A letter from Mendelssohn to him in 1831, acknowledging a collection of songs, shows the high opinion the writer entertained of him as a composer. He produced "Die Kirmesse," a one act opera, with success at Berlin in 1832, and a more important dramatic work, "Blaubart," a few years later. His Kinderlieder (settings of the rhymes in the popular children's book, Des Knaben Wunderhorn) are full of fancy, and much admired. He has written studies, concertos, sonatas with and without accompaniments, and many smaller pieces for his instrument. At present he is musical director of the royal opera in Berlin.—G. A. M.

TAUBMANN, Friedrich, a distinguished German scholar and wit, was born at Wonsees, near Baireuth, in 1565. He studied at Wittenberg, where in 1595 he obtained the chair of poetry and belles-lettres, the duties of which office he most honourably discharged till his death on the 24th March, 1613. At the same time he was a favourite of the electoral court, which he used to amuse by his humour and wit, without, however, sinking into the position of a hired court-fool. His "Dissertatio de lingua Latina," Wittenberg, 1614, his editions of Virgil and Plautus, and his Latin poems give honourable testimony to his exertions as a humanist, while the famous "Taubmanniana" (new edition by Örtel, Munich, 1831) have excited the mirth of many generations of readers.—K. E.

TAUCHNITZ, Karl Christoph Traugott, a distinguished German printer and publisher, was born of humble parents at Grosspardau, near Grimma, 29th October, 1761. By great exertions he succeeded in establishing a small business of his own at Leipsic, which he gradually enlarged, and at his death on the 14th of January, 1836, left as one of the most thriving and most respected printing and publishing establishments in Germany. His collection of ancient classics was unrivalled for correctness and cheapness, and was received with universal applause. In 1816 he began stereotyping, a process which he even adapted to music printing, to the Hebrew Bible, and the Koran.—K. E.

TAULER or THAULER, John, the celebrated German mystic, was born in Strasburg in 1290, and having joined the dominican order in 1308, was sent to study theology in the university of Paris. But he found little satisfaction in the masters who taught in that renowned school. He complained that they studied too much in the books of the learned, and too little in the book of life; and he turned with a yearning heart to other teachers who attracted him more powerfully, to the new Platonists and the Areopagite—to St. Bernard and Hugh and Richard de St. Victor. On his return to Strasburg he became acquainted with Master Eckart, whose philosophical mysticism had much influence upon him, though his own tendencies were more theological and practical than speculative; and he entered into close relations with the sect calling themselves the "Friends of God," who at this time became numerous on the Upper Rhine, and in the neighbouring countries of Suabia and Bavaria. These "Friends of God" were distinguished by a spirit of deep mystical piety; and in times of great confusion both in church and state —arising from conflict between the German empire and the court of Rome—they devoted themselves to the cultivation of inward heart-religion as distinguished from ritualism and ecclesiastical observance. The monasteries of Strasburg contained many such devout and earnest men, and among these Tauler found his most congenial society, and grew rapidly into a theologian of the same spirit. He began to preach at Strasburg, in spite of the interdict of Pope John XXII.; and his preaching immediately drew crowds after him. It was equally popular in matter and manner, deeply serious, speaking from heart to heart, avoiding scholastic subtleties and foolish legends, and full of instruction drawn from the Bible, from the human heart, and from every-day life. He was still, however, very imperfectly imbued with the evangelic spirit; and it is an interesting fact that the individual to whom he was indebted for a deeper insight into the doctrine of Christ and his apostles was a lay member of the ancient Waldensian church. This was Nicholas of Basle, who had heard of his fame as a preacher, and resolved to visit him at Strasburg. Finding in him another Apollos, "an eloquent man and fervent in the spirit, who spake and taught diligently the things of the Lord," Nicholas did the office of another Aquila, and "expounded unto him the way of God more perfectly." Laic though he was, he acquired an extraordinary power over the mind of the learned and popular monk, and even prevailed upon him to desist from preaching for two years until by severe self-discipline and deeper study of the scriptures he was better qualified for the work. When at the end of that time he appeared again in the pulpit, his eloquence was the same as before, but his doctrine was fuller of Christ as the only ground; and if he was not more earnest than at first, his earnestness was at least more instinct with evangelic light and love. Union and communion with God, the only true good, by humility, self-denial, and love, was his favourite theme, and repentance on the part of all ranks, high and low, clergy and laity, was his constant cry. The higher clergy would have stopped the mouth of this new John Baptist, but the magistrates of Strasburg protected him, and many of the priests became, under his influence, new men. In 1348 the plague visited Strasburg, and thousands of the people fell under the scourge of what they called the Black death. As the interdict still continued, Tauler and other two priests were the only ministers of religion who rendered the consolations of the sacraments of the church to the sick and dying, and he wrote a noble letter to the clergy to condemn the cruelty which could leave the poor ignorant people to die under the bann of the church. "Christ," said he, "died for all men, and no one can be kept by the pope out of heaven who dies a true christian. He who has a true faith, and is guilty of no other offence than one against the pope's person, is no heretic on that account." It was a bold, as well as a true speech, and Tauler was banished for it from Strasburg. He repaired to Cologne, where he preached for some years in the cloister of St. Gertrude; but he was allowed to finish his days in his native city, where he died in 1361. His sermons were printed first in Leipsic in 1498. The Basle edition, 1521, folio, is the best. His "Imitation of Christ," has also been published in several editions. It excels the Imitation of Thomas

à Kempis in the prominence given to active, beneficent, self-sacrificing love. "Works of love are more pleasing to God than great contemplation." Other writings have been ascribed to Tauler, but falsely. Among these is the work entitled German Theology, which had so much influence on Luther. The spirit of Tauler was still alive when Luther began his reformation. The succession of the "Friends of God" was still extant, and Luther used to appeal to their teaching as the harbinger of the light which shone forth two hundred years after the first preaching of Tauler.—P. L.

TAUNTON. See LABOUCHERE.

TAURISCUS, a Greek sculptor of Tralles, who, with his brother Apollonius, made out of one vast block of marble the celebrated colossal group of "Zethus, Amphion, and Dirce tied to the Bull," now in the museum at Naples, and commonly known as the Toro Farnese, or Farnese Bull. It and the Laocoon are the two most important groups of ancient sculpture: both were carried to Rome from Rhodes. The Farnese Bull was in the collection of Asinius Pollio at Rome in the time of Augustus. It was found in the baths of Caracalla, and was unskilfully restored by the sculptor Gio. Battista Bianchi. It was removed from Rome to Naples about the year 1786, and was a second time repaired at Naples. A fifth figure of the group, that of Antiope, is a modern addition, the feet only being ancient.—(Pliny, *Hist. Nat.*, xxxvi.)—R. N. W.

TAUSSEN or TAGESEN, HANS, the leading Danish reformer, was born in 1494 in the island of Funen. Originally a monk in the convent of Antvorskov, he studied, when abroad, privately at Wittemberg, and began, some years after his return, to inculcate the Lutheran doctrines. Transferred thereupon to another convent at Viborg, he continued to preach the new creed in spite of all threats and opposition, until Frederic I. took him by the hand, named him his chaplain, and afterwards invited him to Copenhagen. Taussen lived to see the Reformation triumph in his native country, and after holding various ecclesiastical appointments, died bishop of Ribe in 1561. Taussen's talents were of no very distinguished order; but he was possessed of much earnestness and energy of character.—J. J.

TAVANES, GASPARD DE SAULX DE, Maréchal of France, was born at Dijon in 1509. He was brought up at the court of Francis I., to whom he was a page, and was taken prisoner with him at the battle of Pavia. He also served in the war in Piedmont, where he signalized himself by his bravery, and became strongly attached to Charles, duke of Orleans, and second son of Francis I. At Rochelles, in 1542, he repressed a revolt, and was present at the victory of Cerisoles in 1544. He was promoted to the rank of maréchal-de-camp by Henry II., in 1552, and served with distinction in the wars of Charles V. At Reutz he was the principal cause of the defeat of the German Reisters. When Tavanes returned covered with blood and dust the king took the collar of the order of St. Michael from his own neck, and threw it upon that of the maréchal. After assisting, in 1558, at the capture of Calais and of Thionville, he served in the civil wars of Francis II. and Charles IX., when he reduced the insurgents of Dauphiné and Burgundy. He displayed a great hatred of the protestants, and according to Brantome was one of the principal advisers of the massacre of St. Bartholomew. He died at his castle of Sully in 1573.—W. J. P.

TAVERNER, RICHARD, was born at North Elmham, near Brisley, Norfolk, about 1505. He received his first education at Ben'et college, Cambridge, but was afterwards selected and brought by Wolsey to Christ church, Oxford. He took his degree of B.A. in 1529, and was ultimately master of arts of both universities. He next went to an inn of chancery, which then occupied the site of Somerset house, studied law, and entered the Inner temple. Enjoying the patronage of Cromwell, secretary of state, he was made one of the clerks of the signet in 1537. In 1552, though he was not in orders, he obtained a license from King Edward VI. to preach. At the accession of Queen Mary he retired to his favourite residence in Surrey, but came to court again in Elizabeth's reign. Her majesty showed him no little favour, and in 1569 made him high-sheriff of the county of Oxford. In this character, and with his sword by his side, he preached to the students from the pulpit of St. Mary's. After having, as Wood says, "lived beyond the age of man," he died on the 14th of July, 1577. Taverner's works are various—"The sum or pith of the Psalms of David," 1539; "Two Books of the Garden of Wisdom;" poems in Latin and English; and several translations. But his principal works are, first, his revised edition of Melancthon's Bible, in folio, London, 1539. Taverner's Bible was printed by John Byddell, and dedicated to King Henry. It was twice reprinted in quarto, along with two separate editions of the New Testament, during the year of its publication, and was allowed to be publicly read in churches. Second, his "Postils on the Epistles and Gospels," published in 1540. (Postil is *post illa*, brief notes or address *after* the lesson from scripture.) In this publication Taverner had many contributors, and one might almost detect Latimer and Cranmer among them by their respective styles. Two of the postils were inserted by Parker into the second book of Homilies, and now stand as the homilies for Good Friday and Easter. A new edition of the Postils was published by Cardwell, Oxford, 1841.—J. E.

TAVERNIER, JEAN-BAPTISTE, one of the most celebrated French travellers of the seventeenth century, born at Paris in 1605. His father, who was a native of Antwerp, had settled in Paris, and traded largely in geographical maps. The conversation about foreign countries had doubtless an effect upon the youthful mind of Tavernier, and fostered the natural inclination which he had for travelling. At the age of twenty-two he had seen the greater part of Europe, including England, France, the Low Countries, Germany, Switzerland, Poland, Hungary, and Italy. He was also able to speak the languages of all the countries which he had visited. He travelled into Turkey, Persia, and the East Indies by all the different routes he could take, six times in the space of forty years. While thus gratifying the propensity for travelling, he obtained large sums of money by trading in linen goods, stuffs, and precious stones. Louis XIV. wishing to bestow upon Tavernier a mark of his satisfaction for the services which he had rendered to the commerce of France, caused him to be ennobled. Tavernier loved pomp and display. He bought the barony of Aubonne in Switzerland, and had also a town house in Paris with a large suite of attendants. His income, although considerable, was not sufficient to support this extravagance, and he was obliged to enter once more into commerce. He despatched a cargo to India which ought to have realized a million livres, but the project failed through the mismanagement and ill-conduct of his nephew. Tavernier's affairs became consequently embarrassed, and he was obliged to sell his hôtel and the barony of Aubonne in order to clear his liabilities. The latter estate was bought by the Marquis Duquesne; and Tavernier having obtained from the elector of Brandenburg the directorship of the company which that prince wished to establish in India, notwithstanding his advanced age, made arrangements for returning to the East. As he had never visited Russia he passed through that country on his way; but in descending the Volga he was attacked by a fatal malady, and died at Moscow in July, 1689, at the age of eighty-four. During his travels, Tavernier had collected a great number of observations; but as he had neither learned to speak or write the French language well, he was obliged to employ others to draw up his narrative. He was assisted in preparing the first two volumes of his travels for the press by M. Chappuzeau, with whom he lodged at Geneva. La Chapelle, secretary to the President Lamoignon, assisted him in preparing the third. These volumes have been several times reprinted; but although they contain several interesting and curious particulars, they are disfigured by palpable fables, which had been narrated to him merely to impose upon his credulity. He is also charged with stealing from the works of other travellers in order to fill up his own relations. Dr. Hyde cites a long passage from Tavernier, which he declares that "he had taken, like a downright plagiary, from a book printed at Lyons, 1671, in 8vo, and written by father Gabriel de Chinon, who had lived in Persia thirty years." Gibbon, however, speaks of him as, "that jeweller, who saw so much and so well." Tavernier was of the protestant religion, and several parties, among whom were the Dutch and the jesuits, were offended at certain statements in his travels, and he has been abused in print on that account. In one chapter of his writings he reflects upon the conduct of the Hollanders, and is very severe on the directors of the East India Company, by whom he declares himself to have been injured. He does not, however, blame the conduct of the Dutch generally. The first edition of Tavernier's travels was printed at Paris in 1676–79.—W. J. P.

*TAYLER, FREDERICK, President of the Society of Painters in Water Colours, was born at Boreham Wood, near Elstree, Herts, April 30, 1804. After a preliminary course of instruc-

tion in Sass's art-school, he became a student in the Royal Academy; afterwards studied for a short time in Italy, and then spent four years in Paris, where he frequented the atelier of Delaroche, and associated with Bonington. He returned to England in 1828. Accustomed to dogs and horses from childhood, he had added to his familiarity with their forms and habits a thoroughly artistic skill in representing them, and also a facility in drawing the human figure. His hunting and sporting scenes speedily acquired popularity. He was elected associate of the old Society of Painters in Water Colours, and member in 1835. Since then his brilliant, though somewhat sketchy pictures, have been among the leading attractions of the gallery, and his eminent position was recognized by his election as president of the society in 1857. Mr. Tayler's special distinction is as a painter of the Scottish Highlands, with the native lads and lasses, keepers and gillies, deer, dogs and ponies, and, not least, the lochs and mountains, all of which he delineates with a light free hand, and hearty relish. Another large class consists of hunting and hawking scenes of the seventeenth and eighteenth centuries. He has also painted many illustrations from Scott and the Vicar of Wakefield; but generally his subjects are original. Mr. Tayler has published a volume of facsimiles of his sketches in chromo-lithography, and made a few book-illustrations. Several of his larger pictures have been engraved.—J. T–e.

* TAYLOR, Alfred Swaine, professor of medical jurisprudence and chemistry in Guy's hospital, was born in the first decade of the present century. He received his medical education at Guy's, and became a licentiate of the Society of Apothecaries in 1828, and a member of the Royal College of Surgeons in 1830. Early in his career he directed his attention principally to chemistry and to matters connected with forensic medicine, and in 1836 published the first volume of a work entitled "Elements of Medical Jurisprudence." This was not completed, but he shortly after brought out, under the form of one of Churchill's Manuals, his "Medical Jurisprudence," a book which has passed through seven editions, and is regarded both by the legal and medical professions as an authority. One of the principal additions to toxicological science due to Professor Taylor is the introduction into medico-legal analysis of Reinsch's process for the separation of arsenic and some other metals, and especially its use for the detection of absorbed arsenic. That this mode of investigation is in many instances capable of yielding most trustworthy results cannot be doubted; but that it is not always appropriate, and that without due precaution as to the purity of the materials it may lead to grave error, has been proved in the case of Smethurst who was tried for the murder of Isabella Bankes in 1859. Dr. Taylor is also the author of a separate treatise on poisons, of which a second edition appeared in 1859, and which is a valuable manual of toxicological science. His medico-legal practice and experience have been very great, he having been called as a skilled witness in most of the recent *causes célèbres;* amongst others, in the case of William Palmer, tried in 1856, and in the recent case of Catherine Wilson. In 1848 he became a licentiate of the Royal College of Physicians, and a fellow in 1853. In the previous year he received an honorary degree of M.D. from the university of St. Andrews. He is F.R.S., and has held the office of examiner in chemistry in the university of London. As a lecturer Dr. Taylor has a deservedly high reputation. He is the author of many papers in the Guy's Hospital Reports, and in various medical periodicals. In conjunction with Dr. Owen Rees, he has edited the third and fourth editions of Pereira's Materia Medica; and he has lately brought out a valuable work on chemistry in conjunction with Professor Brande. He is also the author of several minor scientific publications, amongst which is "A Thermometrical Table on the Scales of Fahrenheit, Centigrade, and Reaumur, with explanatory letterpress," 8vo and folio, 1845.—F. C. W.

* TAYLOR, Bayard, a popular American writer, is a native of Pennsylvania, and was born in 1825. At a very early age he turned his attention to literature, and when he was only eighteen he wrote a long poem on an incident in Spanish history. In the following year he visited Great Britain, Switzerland, Germany, Italy, and France, and on his return home in 1846, he published an account of his travels under the title of "Views Afoot, or Europe seen with knapsack and staff." He then became connected with the *New York Tribune*, and in 1848–49 was the Californian correspondent of that journal. He has since visited Egypt, Syria, Africa, Asia Minor, Sicily, and Spain in the same capacity. At the present time (1863) he holds the situation of American charge de affairs at St. Petersburg. Mr. Taylor is the author of a considerable number of popular works, among which may be mentioned—"El Dorado;" "Life and Landscapes from Egypt;" "Pictures of Palestine;" "Japan, India, and China;" "Eastern Poems," &c.—J. T.

TAYLOR, Brook, LL.D, an eminent English mathematician, was born at Edmonton in Middlesex, on the 18th of August, 1685, and died in London on the 29th of December, 1731. He studied with distinction at Cambridge; and being a man of independent fortune, was able to give his whole attention to science, literature, and the fine arts. In 1712 he became a fellow of the Royal Society, and from 1714 till 1718 he was the secretary of that body. He is considered to have been the most able mathematician amongst the immediate successors of Newton in England. The theorem in the Differential Calculus, which is still known by his name, was one of the greatest discoveries ever made in mathematics; it first appeared in his "Methodus Incrementorum," published in 1715. He investigated amongst other subjects the problem of vibrating chords, and the phenomena of capillary attraction.—W. J. M. R.

* TAYLOR, Henry, poet and thinker, is now (1863) a senior clerk in the colonial office. He had published in 1827 "Isaac Comnenus," a historical drama, or dramatic poem, when in 1834 he won the suffrages of a high class of readers and critics of poetry by his "Philip van Artevelde," a dramatic romance, the very length of which showed that it was meant for the closet, not for the stage. Blending a deep dramatic interest with a grave philosophy, and written in pure and nervous English, "Philip van Artevelde" at once took rank as a sterling work of poetic art. In 1836 appeared Mr. Taylor's best-known prose work, "The Statesman," a series of thoughtful essays on the duties and details of high official life. Published at a time when party warfare and politics seemed identical, it had the merit of aiming, to quote the author's own words, at "directing the attention of thoughtful men from the forms of government to the business of governing," and at inculcating the great, though neglected truth, that "the government of the country should become a nucleus at which the best wisdom in the country contained shall be perpetually forming itself in deposit." The following is a list, in chronological order, of Mr. Taylor's other works—"The Eve of the Conquest, and other Poems," 1847; "Notes from Life," 1847; "Notes from Books," 1849; "The Virgin Widow," a play, 1850; "Edwin the Fair," a historical drama, 1852; "St. Clement's Eve," a play, 1862.—F. E.

TAYLOR, Isaac, a writer in the departments of christian history and intellectual philosophy, was born August 17, 1787, at Lavenham, Suffolk. Isaac Taylor, the father, was one of the three sons of Isaac Taylor, an artist eminent in his line in the last century. The eldest of these was Charles Taylor, remembered as the translator and editor of Calmet's Dictionary of the Bible, and as the learned author of the Fragments which were thereto attached. Josiah was an eminent and successful publisher. Isaac Taylor, father of the subject of this notice, followed the arts, and his name appears among those of the most eminent in the costly works conducted by the Boydells. Later in life he joined the christian ministry, and had charge of congregations at Colchester and afterwards at Ongar. Isaac, eldest son of the above-named, and brother of Anne and Jane, after receiving his early education, chiefly at home, was allowed by his father to carry it on in his own way with as close application to studies as was compatible with attention to his profession as an artist—not as an engraver, but draughtsman. His health failing while engaged professionally in a dissecting-room in London, he spent several years with his sisters in the west of England, and at length, while an inmate of his father's house at Ongar, commenced his literary career as a stated contributor to the *Eclectic Review* in 1818. His first distinct literary production was an elementary work on mental philosophy, entitled "Elements of Thought," which has gone through several editions. On the death of his sister Jane he published a "Memoir," and edited some of her writings. About this time he settled at Standford Rivers, where, with his family, he resided till his death. Two years afterwards he published the "History of the Transmission of Ancient Books to Modern Times," and the "Process of Historical Proof"—both valuable contributions to biblical science, which in 1860 were revised and republished by the author in one volume. In 1829 appeared his translation

of Herodotus, which has even recently received high praise from the Rev. Dr. Rawlinson (see preface to Herodotus). In the same year Mr. Taylor published anonymously the "Natural History of Enthusiasm," designed as the first of a series of works on kindred subjects. As part of this series, "Spiritual Despotism," 1831, and "Fanaticism," 1833—works exhibiting profound and independent thought—were given to the public; but it is much to be regretted that the projected series was not completed. Of equal interest with the above is "Saturday Evening," 1832, a series of elaborate and richly suggestive essays on topics of a religious nature; and the "Physical Theory of Another Life," 1836, in which, without trenching on the teaching of revelation, the author enters most philosophically and instructively into a consideration of the possibilities and probabilities of the condition of man in a future state. About this time Mr. Taylor reluctantly permitted himself to be put forward as a candidate for the vacant chair of logic and philosophy in the university of Edinburgh, when the votes were—eighteen for Sir William Hamilton and fourteen for Mr. Taylor. Than Mr. Taylor, the father of a large family, none could be more competent to write "Home Education," a work which has been read with pleasure and profit by thousands of parents, and others interested in the instruction of the young. In the following year, upon urgent request, he undertook the editorship of Dr. Traill's translation of Josephus, of which, owing to the lamented death of the translator, only the Jewish War, 2 vols., has appeared. But of all Mr. Taylor's works, "Ancient Christianity," 2 vols., is by far the most learned and elaborate. Published in parts at irregular intervals, extending over a period of three years, it was widely circulated and extensively read. As an argument against the attempt to pay undue deference to the Nicene church, it is triumphant and complete. As bearing in part on the same subject, may be mentioned the "Four Lectures on Spiritual Christianity," 1841. Some years afterwards appeared "Loyola and Jesuitism," 1849, and "Wesley and Methodism," 1851. In 1855 "Restoration of Belief" was published anonymously at Cambridge, and was attributed to one of the noted men of the university. In 1855 a laborious task and heavy responsibility devolved on Mr Taylor as adjudicator, in union with Professor H. Rogers and the late eminent Savilian Professor Baden Powell, of the Burnet Prize Essays; the competing essays amounting to two hundred. During this time, from 1849 to 1858, Mr. Taylor's literary labours were greatly interrupted by his frequent absence from home, his presence being required in Manchester to superintend certain patent inventions, connected with the engraving of rollers for calico printing. In 1857 the "World of Mind" was published. This was followed by "Logic in Theology, and other Essays," 1859; "Ultimate Civilization and other Essays," 1860; and the "Spirit of the Hebrew Poetry," 1861, which is most elegantly and popularly written. Of the above works many have gone through several editions, both in this country and in the United States. In 1862 the government conferred a pension on Mr. Taylor for the distinguished services he had rendered to religious literature. Though trained a dissenter in the earlier period of his life, he ultimately attached himself to the English Church. The keen scrutinizing spirit, however, and the breadth and independence of thought which his writings display, clearly show that, above the trammels of party, he gave unqualified adherence to no ecclesiastical body, and hence he was claimed as their own by those of different persuasions. Mr. Taylor died on the 28th of June, 1865, in the seventy-eighth year of his age.—I. J.

TAYLOR, James, one of the inventors of steam navigation, was born in Scotland about 1758, and died at Cumnock in Ayrshire on the 28th of September, 1825. Being tutor in the family of Patrick Miller of Dalswinton, he assisted that gentleman in his experiments on the propulsion of vessels, and is considered to have suggested the use of steam-power to drive the machinery. —(See Miller, Patrick; Symington, William.) In consideration of the service done by Taylor to the country, a small grant was made after his death to his widow and family by the government.—(Woodcroft *on Steam Navigation.*)—W. J. M. R.

TAYLOR, Jane, second sister of Isaac Taylor, was born in London, September 23, 1783. From her birth she was of a delicate constitution, but the family having been removed to the country when she was about three years old, she soon acquired the bloom and vivacity of health. She was a lively and winning child, beloved by all who knew her. The vigour of her imagination soon began to discover itself. She lived from her third or fourth to her tenth or twelfth year in a fairy world of her own creation, and peopled by her own fancy. She began to write at a very early age, pieces having been preserved which belong to her eighth year. As her father instructed his daughters in the art of engraving, Jane soon excelled in the lighter branches of it; but as it was not altogether suited to her talents and taste, it was "relinquished without regret, when other paths of exertion opened before her." The first piece of hers which appeared in print was the "Beggar Boy," contributed to the Minor's Pocket-Book for 1804. Soon after the appearance of "Original Poems," composed by Anne and Jane Taylor, assisted by other young friends, the two sisters published their admirable "Rhymes for the Nursery;" and some years afterwards their "Hymns for Infant Minds"—a task of peculiar difficulty, but executed with most complete success—the hymns being unrivalled in their adaptation to the minds of children. Late in the year 1814 she sent to the press her first independent work, "Display," the success of which gave her that confidence in her own powers which, owing to her modest, timid nature, she very much required. Early in 1816 she commenced her contributions to the *Youth's Magazine*, afterwards published under the title of "Contributions of Q. Q." In the same year her "Essays in Rhyme," so replete with knowledge of the heart, keen irony, pathos, and playfulness, appeared. About the same time also, the "Correspondence between a Mother and her Daughter" was projected by her and Mrs. Taylor, and soon afterwards published. Not long after this the complaint, which at length proved fatal, began to make itself felt. Full of faith and of good works she died April 9, 1824. Her sister Anne (Mrs. Gilbert), her equal in talent and genius, still survives, hale and cheerful, sustained by christian faith and hope, in her eighty-second year.—I. J.

TAYLOR, Jeremy, an eminent prelate, was born at Cambridge in 1613. He was a lineal descendant of Rowland Taylor the martyr, whose family had become so reduced in circumstances that the father of Jeremy Taylor was a barber; yet, as his son says, he was "reasonably learned," and by him "solely" was Jeremy "grounded in grammar and mathematics" prior to his entering the university. On the 18th of August, 1626, he entered Caius college as a sizar, and became M.A. in 1633. Having taken orders, he happened to lecture for a friend in St. Paul's cathedral, and the juvenile preacher was commended so highly to Laud, that by his influence he removed to Oxford, and was admitted *ad eundem* in University college, and became a fellow of All Souls on the 14th of January, 1636. He was also chosen one of the archbishop's chaplains, and on the 23rd of March, 1638, Juxon, bishop of London, presented him to the rectory of Uppingham in Rutlandshire. In 1639 he married, but his wife and family predeceased him. In 1642 he joined the king at Oxford, and published soon after his "Episcopacy Asserted against the Acephali and Aerians, new and old." As a reward for his opportune advocacy, he was by royal mandate made a doctor of divinity. During the supremacy of parliament the rectory of Uppingham was sequestrated, but Taylor found a retreat with Christopher Hatton of Kirby, afterwards Lord Hatton. Taylor preached several times before the court at Oxford, and occasionally followed the army as chaplain; and when the royal cause began to wane he retired to Caermarthenshire, and under the protection of Richard Vaughan, earl of Carbery, lived at Golden Grove and kept a school. Here, when earning his bread in this humble vocation, he composed some of his immortal works, especially the "Liberty of Prophesying," a grand discourse on behalf of toleration, unsurpassed in vigorous conception, exuberant imagery, and racy and varied application. It was written, as he says, "in adversity and want, without books or leisure." The book was lamely answered by Samuel Rutherford in 1649, in his Seven Dissertations against Pretended Liberty of Conscience—a laboured argument in favour of persecution. Taylor now married a second time. The lady is said to have been a natural daughter of Charles, and born when he was prince of Wales. At this time he published the "Life of Christ," one of the most popular of his works. It is marked by opulence of illustration, original and striking thoughts, solemnity of tone and tenderness of appeal, while it breathes a spirit of living devoutness. Taylor's next works were of a practical and devotional nature, such as his sermons and his "Holy Living and Dying," two tractates of experimental godliness, inclining sometimes to asceticism, but always fervent in spirit

and noble in aspiration, faithful in counsel and overflowing with sympathy. In 1654 he published the "Real Presence of Christ in the blessed Sacrament proved against the Doctrine of Transubstantiation." The "Golden Grove" is the name of his catechism for children; and for some language in the preface reflecting sharply on presbyterians and independents, he was sent to prison. On being set at liberty he visited London, and officiated as opportunity offered. A second time was he imprisoned, Chepstowe castle being the scene of it. At this period he published a series of sermons for a year, and the "Unum Necessarium, or the doctrine and practice of repentance," a treatise which contains pelagian views on the tenet of original sin which are quite irreconcilable with the articles of the Anglican church. Many of his friends were on that account scandalized and grieved. After numerous trials, deepened by poverty, Taylor took refuge in Ireland, Cromwell giving him a passport. His residence was near Lisburn, and his patron was Lord Conway. Here he was dragged by an informer before the Irish privy council, and a severe illness was the consequence of the hard usage. In 1660 he again made a journey to London, and when there he signed the declaration of confidence in General Monk. Charles II. gave him the see of Down and Connor, and shortly after he was chosen vice-chancellor of the university of Dublin. He became a member also of the Irish privy council, and was intrusted with the administration of the small see of Dromore. Bishop Taylor laboured most industriously in his various spheres, but his episcopate was brief, for he was seized with fever on the 3rd of August, 1667, and after ten days' illness, died at Lisburn in the fifty-fifth year of his age. Taylor's last visit to London was in connection with the publication of his "Ductor Dubitantium." This is one of the most extraordinary books on casuistry ever written. Amidst much that is doubtful and much that is positively unsound, the "Ductor Dubitantium" abounds in the sharpest subtleties, the finest distinctions, and the quaintest reasonings. Duties and doubts are curiously analyzed, ethics and obligations are shrewdly untwisted and examined in threads, and cases of conscience are delicately balanced and nicely determined in the midst of much learned lumber, fantastic illustration, fabulous anecdotes, and inaccurate statements. The genius of Jeremy Taylor has been universally recognized, and his earnest piety ever makes itself manifest. His imagination was a predominant faculty; so that his pages are filled with the richest poetry. His illustrations are laid on with profusion, and are not always in the finest taste. He had no relish for the serene beauties of the classic style, but luxuriated in wantonness of fancy and intellect. His style has an antique air about it, quite in harmony with the old stories and examples which he lavished so abundantly on his readers. He must have been somewhat credulous too, as his allusions often testify. In a word, we cannot but admire a mind which strews its treasures so thickly that they encumber us with their variety and amount and a fancy so creative that its embroidery distresses the eye, with its gaudy fringes and Tyrian dyes. As Bishop Rust said, in his famous funeral sermon for him, "he had devotion enough for a cloister, learning enough for a university, and wit enough for a college of virtuosi." His collected works were published in 1829 in fifteen volumes octavo, with a Life by Bishop Heber, and in a more recent edition by Eden. Also, Life by Archdeacon Bonney, 1815.—J. E.

TAYLOR, John, self-styled "the water poet," was born in 1580 at Gloucester, and, according to Wood, went to school there. In his education, according to his own account, he got no further than his accidence. At an early age he was bound apprentice to a London waterman. Perhaps his love of wandering led him to enter the navy; at any rate, according to a passage in his "Pennyless Pilgrimage," he was, when sixteen, at the taking of Cadiz in 1596, and afterwards at the Azores "in the Rainbowe of the Queene's." On his return, he plied his sculls on the Thames as a waterman, and was active against the encouragement of coaches and carriages. "At home," says Chalmers (Biographical Dictionary, *sub voce*), "he was many years collector for the lieutenant of the Tower, of the wines which were his fee from all ships which brought them up the Thames, but was at last discharged because he could not purchase the place at more than it was worth." He must have been well-known before 1618, when he published his "Pennyless Pilgrimage"—a description of a journey which he performed in that year from London to Edinburgh, and as far north as Elgin, "not carrying any money to and fro, neither begging, or asking for meat, drink, or lodgings." He was hospitably entertained at the seats of noblemen and gentlemen, and his work contains several curious traits of Scotland and the Scotch. On his return journey, he mentions, he received a gratuity at Leith from his "friend Mr. Benjamin Jonson," then also visiting North Britain. In 1630 he had published enough to issue a collective edition of his works. On the breaking out of the "great rebellion," Taylor, who was a fervid royalist, went to Oxford, where he opened a tavern, and wrote "pasquils" against the roundheads, which Wood opines were of service to the royal cause. A curious tract, like many of his writings half prose half doggerel, which he printed but did not dare to publish, describing a loyal pilgrimage which he made in 1648 to Newport in the Isle of Wight when Charles was imprisoned there, has been reprinted by Mr. Halliwell in the Literature of the Sixteenth and Seventeenth Centuries—"Taylor's Travels from London to the Isle of Wight." Meanwhile he had returned to London, and there he opened a public house, over which, on the death of the king, he suspended as long as he dared the sign of the mourning crown. One of the earliest of his many publications was his "Journey into Wales," published in 1652, at which time he kept the Poet's Head in Phœnix Alley, Long Acre. He died in 1654. In the Censura Literaria there is a list of Taylor's numerous pieces, the chief value of which lies in their interesting illustrations of the aspects, manners, &c., of the Britain of his day.—F. E.

TAYLOR, John, a learned nonconformist divine, was born near Lancaster in 1694, and was educated at Whitehaven. He taught and preached at Kirkstead in Lincolnshire, and subsequently took up his abode at Norwich, and then at Warrington, where he preached unitarian doctrines. He was the author of a work denying the doctrine of original sin; of a "Paraphrase on the Epistle to the Romans;" the "Scripture Doctrine of the Atonement;" a Hebrew and English Concordance; and "A Sketch of Moral Philosophy." His "Scheme of Scripture Divinity," being a selection of his various sermons, discourses, &c., was not published until after his death in 1761.—F.

TAYLOR, John, a learned English philologist and divine, the son of a barber at Shrewsbury, was born there in 1704. He was educated at the Shrewsbury grammar-school, and at St. John's college, Cambridge, to which latter he was sent partly at the expense of the school and partly by the liberality of an old gentleman whom his father used frequently to shave. He rose gradually and rapidly in reputation as a scholar, and obtained several important collegiate appointments. In 1739 he published his translation of Lysias, which was highly praised. In 1740 he took the degree of LL.D., became a member of Doctors' commons in 1742, and in 1744 was appointed chancellor of the diocese of Lincoln. He also held the rectory of Lawford, Essex, and the archdeaconry of Buckingham, and in 1757 became canon-residentiary of St. Paul's. His chief works, besides that above named, were—"An Explanation of the Marmor Sandvicense;" "Two Orations of Demosthenes and Lycurgus;" an edition of Demosthenes; and "Elements of the Civil Law." He died April 14, 1766.—F.

TAYLOR, John, Chevalier, an English oculist, who obtained, by an admixture of charlatanry and skill, considerable repute in the last century. Taylor himself asserts that he received a good, general medical education, and afterwards turned his attention to the eye. In 1727 he published a treatise on the mechanism of the globe of the eye, which first appeared at Norwich, and three years afterwards was republished in London. He was made oculist to the king; and in 1733 he left England for Holland, whence he proceeded through Europe, visiting the different courts, and practising in the different towns. Despite his charlatanry and vanity, he is said to have been a skilful operator, and some of his operations were commended by Haller and other authorities. He travelled for thirty years, and then published "Anecdotes of his life." In 1767 he announced his intention of settling at Paris, where it is believed he soon afterwards died. He was the author of treatises on diseases of the crystalline lens, strabismus, and on the immediate seat of vision. He styled himself M.D., and fellow of the College of Physicians of Basle.—F. C. W.

TAYLOR, Sir Robert, a celebrated architect, was born in London in 1714. The son of a stonemason, he was placed as a pupil with Sir Henry Cheere, a monumental sculptor. On leaving Cheere he was sent to Rome, but was shortly after compelled to return on account of the death of his father.

Thus thrown on his own resources, he set up as a sculptor, and executed the monument of Guest and one or two others in Westminster abbey; the relief in the pediment of the Mansion house, &c.; but after a while he gave up the chisel, and adopted architecture as his profession. He soon acquired a large city connection; erected a great many buildings; obtained several lucrative surveyorships (to the admiralty, the board of works, the bank of England, Greenwich hospital, the Foundling hospital, &c.); proved himself an excellent man of business; was elected sheriff of London and knighted in 1783; and died September 27, 1788—leaving the largest fortune (nearly £200,000) that had ever been acquired by an architect. Among Sir Robert Taylor's chief architectural works were the wings to the bank of England, removed by his successor Soane; the Six-clerks' offices and other buildings for the court of chancery; Stone buildings, Temple; the duke of Grafton's house, Piccadilly; Lord Grimstone's, Gorhambury; and several other private mansions. He likewise altered old London bridge, and erected the handsome stone bridge of five arches at Henley-on-Thames, the design of which, however, was made by Mr. Hayward of Shropshire, who died before the works were begun. Sir Robert Taylor was an architect of very little invention, and of only mediocre taste. He left the bulk of his property to his son Michael Angelo Taylor, M.P., but bequeathed a considerable sum to the university of Oxford, "for erecting a proper edifice, and for establishing a foundation for the teaching and improving the European languages." As eventually carried out, this formed the well-known Taylor institution.—J. T–e.

TAYLOR, Rowland, the English martyr, was chaplain to Archbishop Cranmer, by whom he was appointed to the rectory of Hadleigh in Suffolk. He refused to perform mass in his church at Hadleigh, and was summoned before Gardiner, bishop of Winchester, who was then lord-chancellor. He might have escaped if he had chosen to evade the summons, but he preferred to undergo the ordeal of a trial, where he resolutely and ably defended himself, both on the charge for nonperformance of mass, and for that he, a priest, had contracted marriage. He remained in the king's bench prison until January, 1555, when he was again brought up before Gardiner and his fellow-commissioners, and condemned to death. He was then sent to prison, where he was soon after visited by Bishop Bonner, who wished to dress the victim of his intolerance in the garb of a Romish priest, but who was unable to do so until he had used great violence towards him—Taylor treating the whole affair with contempt, and indignantly resisting. On the 5th of February he was conducted to Oldham Common, near Hadleigh, by the sheriff and other officials, who tried to persuade him to recant, but unavailingly. He was burnt amidst the prayers and blessings of his parishioners, who set up a stone on the place of execution to mark where "Dr. Taylor, in defending that was gode, at this plas left his blode."—F.

TAYLOR, Silas, an English antiquary, sometimes called Domville or D'Omville, was the son of Sylvanus Taylor, one of the commissioners under the Commonwealth for ejecting scandalous and inefficient ministers. Silas was born in 1624 at Hanley, near Much Wenlock, Shropshire, and received his education at Shrewsbury and Westminster schools, and at New Inn hall, Oxford. He left the latter to enter the parliamentary army, in which by the interest of his father he obtained a captain's commission. At the termination of the civil war he was appointed a sequestrator of the estates of the royalists in Herefordshire, towards whom he behaved so leniently that he even obtained their friendship; so that at the Restoration, although he was compelled to forego some lucrative appointments, they did not forget his former kindness, and obtained for him the post of commissary of ammunition, &c., at Dunkirk, and afterwards a similar position at Harwich. Taylor discovered some valuable MSS. in the libraries of Hereford and Worcester cathedrals, and left ample materials for a history of Herefordshire. He was the author of several anonymous pamphlets published before the Restoration, and of a "History of Gavelkind," in which he asserts that our English laws are chiefly derived, not from our conquerors the Romans, Saxons, Danes, or Normans, but from the ancient Britons themselves. Taylor was also a musician, and composed a few anthems, as well as edited a volume of music, called "Court Ayres," printed by John Playford. He died in 1678.—F.

TAYLOR, Thomas, a learned puritan divine, was born at Richmond, Yorkshire, in 1576, and was educated at Christ's college, Cambridge, where he became Hebrew lecturer. After taking holy orders he settled at Watford in Hertfordshire, whence he removed to Reading, and then to St. Mary Aldermanbury, London. He was highly esteemed as a minister, and preached frequently at Paul's Cross before Queen Elizabeth and King James. He was author of several volumes of sermons, and joint-compiler with Dr. Beard of a once popular collection of stories, called the "Theatre of God's Judgment." He died in 1632.—F.

TAYLOR, Thomas, "the Platonist," was born in London in 1758, of parentage obscure but respectable. Educated at St. Paul's school, he was successively employed under a relative in Sheerness dockyard, placed under a dissenting minister with a view to the ministry, and usher in a boarding-school at Paddington, a clerk in the Messrs. Lubbocks' bank, and assistant-secretary to the Society of Arts. When very young his mind seems to have received a twist, and when the Pythagorean Marquis Valadi visited this country, he resided with Taylor, who was also intimate with Mary Wollstonecraft. At last, Taylor's spiritual enthusiasm was absorbed by the study of Plato and the Neo-platonists. A lecture at the Freemasons' tavern on a scheme for a perpetual lamp introduced him to Flaxman the sculptor, who opened his house to him for a series of lectures on the Platonic philosophy, which procured him friends, among them Bennet Langton. Before 1820 he had ceased to be assistant-secretary to the Society of Arts; but a pension of £100 a year had been settled on him by two wealthy patrons, the Messrs. Meredith, who defrayed the expenses of publishing his translation of Aristotle (1812), and other works. The duke of Norfolk paid for the printing, &c., of his translation of Plato (1804), including a revision of the dialogues previously translated by Sydenham. Taylor's publications began in 1780 with "The Elements of a New Method of Reasoning in Geometry," and closed in 1834 with a translation of Plotinus on Suicide. They include translations from Proclus, Porphyry, the Emperor Julian, &c., and one of Pausanias' Description of Greece (1794), executed in ten months, and for which he received only £60, losing the use of his right hand in the course of his excessive labours. He died in November, 1835, at his house at Walworth, where he had lived for forty years absorbed in the study of his favourite writers. We have heard that he left an autobiography. A tolerable sketch of his life was published in the *Athenæum* at the time of his death, reprinted in the Annual Biography and Obituary for 1836; and the volume of Public Characters for 1798–99 contains a most interesting and evidently authentic account of the early life, struggles, and adventures of this singular man.—F. E.

TAYLOR, Thomas, a distinguished Irish naturalist, was born towards the end of the eighteenth century, and died at Dunkerron in February, 1848. He was a doctor of medicine and a fellow of the Linnæan Society. He was well acquainted with various branches of science and literature, but he devoted his attention specially to cryptogamic botany. He assisted Hooker in the Muscologia Britannica, and contributed papers to the *London Journal of Botany* and to the Linnæan Transactions on Jungermannieæ, Hepaticæ, Lichens, and Mosses. He resided in the south of Ireland, and during the existence of the Royal Cork Scientific Institution he occupied the chair of botany and natural history in that establishment. He afterwards retired to Dunkerron, near the Lakes of Killarney. He possessed a moderate independent income, and was not under the necessity of engaging in the practice of his profession.—J. H. B.

* TAYLOR, Tom, known chiefly as a dramatic writer, was born at Sunderland in 1817. He was educated there, at Glasgow university, and at Trinity college, Cambridge, of which he became a fellow. Entering himself at the Inner temple, he was called to the bar in 1845, and went the northern circuit. Meanwhile he had commenced his long connection with *Punch*, some of his most striking contributions to which have been in the department of serious poetry. In 1850 he was appointed assistant-secretary to the board of health, of which he became secretary in 1854. He is the author or adapter, singly or in conjunction with Mr. Charles Reade, of a number of popular dramas; the compiler of the Life of Benjamin Robert Haydon, the painter, 1853, from his autobiography and journals; and the editor of the Autobiographical Recollections of the late C. R. Leslie, 1860. In 1858 he published an edition of the Local Government Act. Mr. Taylor's latest work is a "Handbook to the Pictures in the International Exhibition of 1862."—F. E.

TAYLOR, William, "of Norwich," as he styled himself,

one of the earliest English cultivators of German literature, was born in that city in 1765. His father was largely engaged in the export trade, and a unitarian. Part of Taylor's education was received at the boarding-school of the unitarian minister, Mr. Barbauld, whose more celebrated wife bestowed particular attention upon her husband's clever pupil. An only child, he was intended by his father to succeed to the business, and was sent abroad to acquire the knowledge of foreign languages so desirable commercially. In his studies on the continent Taylor thought more, however, of literature than of commerce. A second visit to the continent familiarized him with German, and gave him a taste for German poetry and speculation. On his return his father, a wealthy man, allowed him to devote himself to his favourite studies, and he began to contribute papers to periodicals. Early in 1796 he published his version of Bürger's Lenore, the recitation of which led to the production of that of Sir Walter Scott, one of the earliest of the great romancer's literary enterprises. As life wore on, literature, which he had cultivated as an amusement, became in some measure a necessity; for his father's fortune was, by various events, gradually destroyed. The *Monthly Review* and the *Monthly Magazine* were the periodicals to which Taylor chiefly contributed his numerous papers, all of them marked by vigour, originality, and considerable knowledge; but often startling their readers by the eccentricities of their style and thinking, and by their defiant heterodoxy. In 1802 he became for two years editor of the *Sheffield Iris*. In 1806 he published his version of Lessing's Nathan the Wise, one of three masterpieces of German dramatic poetry which he translated—the other two being Göthe's Iphigenia and Schiller's Bride of Messina. In 1813 appeared his "English Synonyms Discriminated," an ingenious and interesting, though often fanciful performance; and in 1823 his edition, with a memoir, of the collective works of his old school-fellow, Dr. Sayers. In 1828–30 he published the "Historic Survey of German Poetry, interspersed with various translations;" a collection, with additions and retrenchments, and some attempt at fusion, of his scattered contributions on German topics to periodicals. It was criticized severely, though not without appreciation of Taylor's various sterling qualities, by Carlyle in the *Edinburgh Review*. He died in 1836. Mr. Robberds of Norwich published in 1843 Memoirs of the Life and Writings of the late William Taylor of Norwich, including a correspondence with Southey, who had become the friend of Taylor in 1798, before their opinions on politics and religion grew so utterly dissimilar as was afterwards the case.—F. E.

TAYLOR, William Cooke, LL.D., miscellaneous writer and compiler, was born in 1800 at Youghal, where his father was a manufacturer. He was educated at a school in his native town, of which he afterwards became an assistant, and for the use of which he wrote or compiled his first book, a Classical Geography. In his seventeenth year he entered Trinity college, Dublin, where he studied with distinction, graduating B.A. in 1825, and ten years afterwards his alma mater bestowed on him the degree of LL.D. Not long after leaving college he seems to have adopted literature as a profession, and attained a reputation as an unusually skilful and intelligent compiler. Among his compilations were a History of the Civil Wars of Ireland, 1831, contributed to Constable's Miscellany; the History of Mahommedanism, 1834; the Life and Times of Sir Robert Peel, 1846; and the Memoirs of the House of Orleans, 1849. His chief original work was his "Natural History of Society," 1840. In 1842 he addressed to his friend and patron, the archbishop of Dublin, his interesting "Notes of a Tour in the Manufacturing Districts of Lancashire in a series of Letters." Dr. Taylor was active with his pen as a champion of free trade during the anti-corn-law league agitation, and after its close he was appointed by Lord Clarendon statistician to the lord-lieutenant of Ireland. He died of cholera at Dublin in September, 1849.—F. E.

TAYLOR, Zachary, General, twelfth president of the United States of America, was born in 1784, the third son of a colonel who had fought with distinction in the revolutionary war, and who in 1785 removed from Virginia to Kentucky. Taylor's education in an unsettled district was scanty, but he was early noted as an adventurous and daring boy, fond of playing at soldiering. In 1808 he entered the United States army as first lieutenant in the 7th regiment of infantry. As Captain Taylor he was placed in command of Fort Harrison, a stockade on the river Wabash, where with fifty soldiers he repelled an attack made by four hundred and fifty Indians, and for his gallantry was brevetted major. He commanded various posts in the west, doing his obscure duty diligently and actively from 1816 to 1832, when he was made a colonel, and served with distinction under General Scott in the Black Hawk war. In 1836, with the breaking out of the Seminole war, he received the command of a column, and for gaining the battle or engagement of Okeechohee (25th December, 1837) he was made a brigadier-general by brevet. He commanded the troops in Florida from 1838 to 1840, when he was placed in command of the first department of the army, which included the states of Louisiana, Mississippi, Alabama, and Arkansas. He held this position, when in May, 1845, just before the annexation of Texas, he was directed to enter that region with his troops and prepare to repel any attack on the part of Mexico. In the following year, with the war between Mexico and the United States, he assumed the offensive, crossed the Rio Grande, and besides fighting successfully minor engagements, stormed Monterey (23rd September, 1846), and on the 22nd and 23rd of February, 1847, gained with six thousand men at Buenavista a complete victory over Santa Anna and twenty thousand Mexicans. While General Scott from the sea-coast was completing the defeat of the Mexicans, Taylor remained till November, 1847, at Monterey in inaction, of which he grew weary, and he returned to the states. The exploits and character of "Rough-and-ready," as his countrymen termed him, had made him extremely popular, and by the convention of his party, the whigs at Philadelphia, he was selected as their candidate for the presidency, and in November, 1848, was elected, with Millard Fillmore for vice-president, in opposition to the democratic candidates, Generals Cass and Butler. Inaugurated president 4th March, 1849, he died very suddenly at Washington, 9th July, 1850.—F. E.

TCHISCHOV, Alexander Semeonovitch, a Russian author and statesman, born in 1754; died in 1840. He was educated as a cadet in the imperial naval college at St. Petersburg, and made several voyages as an officer of the imperial navy. While at sea, about his twentieth year, he had conquered one of the greatest difficulties to a Russian officer—a command of his own language. "It was then," says Tchischov, "most delicious to find myself able to express, in something like true Slavic strains, the most refined conceptions of any foreign author, ancient or modern." He began his literary career by translating in 1778 the Juvenile Library of Campi, and the following year the Pastorals of Gessner. His version of Tasso's La Gerusalemme Liberata is highly creditable to his taste and scholarship, and is a great improvement on the original translation by Idanov, St. Petersburg, 2 vols. As a dramatist Tchischov was behind the age. His best play, "Nevolnitchestvo" (Slavery), is a work of no permanent worth. His practical treatises on nautical subjects, however, may long maintain their ground in the libraries of seafaring men. Among these are his valuable translation of Romme's Scientific Seamen, 1795, St. Petersburg, 2 vols.; a Nautical Dictionary, in three languages, English, French, and Russian, 1798, St. Petersburg, 2 vols.; a Collection of Nautical Observations, 1800; a Historical Notice of Russian Shipping, 1801. In 1802 Tchischov drew up the best Russian treatise on the old and new Russian style, with synoptical tables for exercises, and the accentuation of Russian words—a classical work which throws light on every branch of the Slavonic tongues, including Russian, Polish, Bohemian, Wendish, Slaviac, and Illyrian; St. Petersburg, 2 vols. This work, translated into German, was the forerunner of Eichoff's Vergleichung der sprachen von Europa und Indien, oder Untersuchung der wichtigsten Romanischen, Germanischen, Slavischen, und Celtichen sprachen (Comparison of the languages of Europe and India, or Investigation of the principal Romanic, Germanic, Slavic, and Celtic tongues). In 1806 Tchischov was appointed president of the Russian Academy, and drew up in Russ the Transactions of that society. In 1810 he was chosen to organize the admiralty, was made secretary of state in 1812, and minister of public instruction in 1824, in the room of Prince Golitzin. He retired from public life in 1828, regarded by his sovereign as one of the ablest statesmen of the age, and by his countrymen as a sound and genuine Russian writer. This high estimate of his character and abilities itself constitutes a claim to notice.—Ch. T.

TCHMELNITZKY, Nicolay Ivanovitch, a Russian comic poet, born at St. Petersburg in 1789; died in 1846. At the age of seventeen he entered the foreign office as interpreter, and was despatched to several foreign courts as a cabinet messenger. In 1812 he was appointed aid-de-camp to General Kootoosov,

and fought bravely during the contest with the French empire. He first appeared as a diplomatic agent in 1814, in the chancery of Governor Miloradovitch. In 1830 he took up his abode at Smolensko. In the second year of his residence there as governor-general, he obtained from the czar a million of rubles to rebuild the fortifications, which had been greatly damaged in 1812. In 1837 he was appointed governor-general of Archangel, but the next year he gave up that eminent post, and repaired to St. Petersburg for the benefit of his health. He was just then starting into reputation as a dramatic author. He first translated Moliere's Tartuffe and l'Ecole des femmes. The performance of these two plays gave quite a new impulse to the Russian theatre. Tchmelnitzky was not an original genius. Good judges agree, however, in considering his comedies admirably done. They are terse in style—his iambics being remarkably sharp—and they teem, without being overloaded, with amusing incidents. "Govoroon" (the Prattler), is undoubtedly his best play; the love-story is of the simplest character, and it is framed throughout with admirable simplicity. The author evidently took Reynard and Moliere for his models, but the treatment is entirely his own. During the remaining years of his life, Tchmelnitzky successfully composed the following — "Vosdooschnyë Zamki" (Castles in the Air); "Nereshitelny" (the Irresolute Man, or a Week's Holiday); "Karantin" (Quarantine); "Akteory mejdoo soboyoo" (the Actors among themselves); "Roosky Faust" (the Russian Faust); "Tsarskoyë Slovo" (the Word of a Czar); "Sinovy Bogdana Schmelnitzkago, illy Prisoyedinenië Malo-Rossiyi" (the sons of Bogdan Schmelnitzkago, or the Annexation of Little Russia), an event brought about by the Hetman Bogdan, an ancestor of the author, under the second Romanov, 1654.—(Tchmelnitzky's *Complete Works*, 1849, St. Petersburg, 3 vols. 8vo.)—Ch. T.

* TCHOMIAKOV, Alexander Stephanovitch, a Russian lyrical and dramatic poet and critic, born at Moscow in 1810. His "Yermak" (the Conqueror of Siberia), a historical drama, is very popular in Russia. Tchomiakov has Voltaire's flowing freedom of versification, his discursiveness, and his fondness for bringing the distant and sublime into juxtaposition with the near and familiar. But we cannot deny that the author, who wrote his "Yermak" "for the approval of people a thousand years hence," has one great fault—he never looks on a question as posterity will look on it. Every syllable is measured, every word is weighed; but, like other poets who have not thought of future generations, he scruples not to violate historical truth. His "Demetry Samovanetz" (the Pretender Demetrius) is a more elaborate work, both as regards the style and the analysis and development of character. Tchomiakov's very clever and striking contributions to the *Moskoïtianin* are interesting both for their intrinsic merit, and as representatives of the best recent criticism. Other contributions to the leading periodicals of Russia may display a greater power of thought and elegance of style; but we know of nothing in Northern literature which exhibits the most pleasing traits of the genuine Russian critic in so marked a manner as the critiques of Tchomiakov.—Ch. T.

TEGNÉR, Esaias, Bishop of Vexiö, the greatest poet of Sweden, was born at Kyrkerud in Vermland on the 13th November, 1782. His father was a clergyman, and died when Tegnér was in his tenth year. As he left his wife and children in narrow circumstances, Esaias was set at that early age to earn something for himself in a tax-collector's office, but he soon attracted notice by his remarkable intelligence, and obtained permission to share in the instructions of a family to whom his elder brother, Lars Gustaf, acted as tutor. Yet after all he was chiefly self-taught, studying the classics, especially Homer, until he almost had some of them by heart; and, when in his seventeenth year he passed his preliminary student's examination at Lund, it is said that he knew more Latin and Greek than would have sufficed to procure him a degree. The fruits of his unwearied study were ere long apparent. In his twentieth year, he became assistant-teacher of æsthetics at the university, and in 1812 was appointed to the Greek professorship, being at the same time, according to Swedish fashion, ordained clergyman of a country parish. He had previously married in 1806, Anna Myrhman, daughter of an ironmaster, whose acquaintance he made some years before. In his earlier life, Tegnér had cultivated poetry, but severer pursuits afterwards repressed the tendency and banished for a time all thought of worshipping the muses. At Lund, however, where he moved in a sphere of intellectual activity suited to his powers, and the pleasure of which was now farther enhanced by the charms of a happy home, the old inclination resumed its sway. To the efforts which founded his renown, belong the battle song "För det Skånska landtvärnet" (For the Scanian local militia) in 1808, and "Svea," another patriotic effusion, which in 1811 gained the prize of the Swedish Academy. For many years he continued to pour forth a multitude of minor and occasional poems, but it is a curious fact that almost all his greater works date from a period either shortly before or after his fortieth year; for example, the "Nattvards barnen," a beautiful religious idyl, published in 1820; "Axel" in 1821; and "Frithiofs Saga," finally completed in 1825. After his appointment to the bishopric of Vexiö in 1824, the duties of his high office appear to have greatly interfered with his poetical activity, yet they contributed not a little to evoke the oratorical powers which he also possessed. His speeches are alike clear and eloquent, and have been greatly admired in his native country. Tegnér's last years were darkened by various troubles, the worst of them being a hypochondriac affection deepening into insanity, which, however, happily left him previous to his decease. That event took place on the 2nd of November, 1846. Of Tegnér's two great works, "Axel" and "Frithiofs Saga," Lenström truly says that "hitherto they are the fairest pearls in the whole of Swedish poetry." The latter especially bears a world-renowned name. It has been translated into many European languages, and wherever read, it has charmed irresistibly. We do not, indeed, esteem Tegnér so perfect a poet as Oehlenschläger, nor do we place the "Frithiofs Saga" on the same level with similar creations of the illustrious Dane; there is too much of the subjective element in the great work of the former to allow it to compete with the pure objective poems of the latter, as a faithful transcript of the old heroic life of Scandinavia; but the "Frithiofs Saga" is nevertheless a production of true genius, and contains many passages of marvellous grace and beauty. It evinces also a rare mastery of the nervous and noble language in which the author wrote. On the whole, the "Frithiofs Saga" is justly entitled to take high rank among the world's great poems.—J. J.

TEIGNMOUTH, John Shore, first baron, was descended from a Derbyshire family, one of whom was knighted in 1667. He was born in 1751. His father, Thomas Shore, was a supercargo, and his grandfather was a captain in the marine of the East India Company. After completing his education at Harrow, he was sent to Bengal in 1769 as a cadet in the company's civil service. An old gentleman named Burgess chanced to say to the young writer, "Make yourself useful and you will succeed," and on this maxim Mr. Shore acted through life. His first station was at Moorshedabad, where in a single year he decided six hundred causes, and with his own hand compiled several volumes of the records of the secret political department. He acquired a knowledge of the Persian, Hindostanee, and Arabic tongues, and his linguistic attainments procured him the appointment of Persian translator and secretary to the provincial council of Moorshedabad. In the following year he obtained a seat in the "provincial council" at Calcutta. On the dissolution of that board in 1781 he was appointed second member of the general committee of revenue, which had been instituted by the new charter. For this appointment he was indebted to Warren Hastings, whose opponents he had previously assisted in their attacks both against the governor-general, and his friend Sir Elijah Impey. But, as it has been justly remarked, whatever might be his change of party Mr. Shore never changed his maxim, and he made himself eminently useful at the board of revenue, as revenue commissioner in Dacca and Behar, and in preparing plans of judicial reform. He returned to England in the same ship with Hastings in 1785, and in the following year was sent back to Calcutta as one of the members in the supreme council of three, established under Mr. Pitt's India bill. He assumed as his special province the settlement of the revenues of Bengal, Behar, and Orissa, and through Mr. Shore's influence, under Lord Cornwallis, the new governor-general, that important change was effected in 1789 in the settlement of the landed property in the presidency of Bengal, by which the zemindars were recognized as proprietors of the land, and the ryots as their tenants at will. In 1792 he was created a baronet; in the following year he was appointed successor to Lord Cornwallis, and held the important office of governor-general till the close of 1797, when he was succeeded by the earl of Mornington, afterwards marquis of Wellesley. His knowledge, industry,

courage, disinterestedness, and philanthropy were acknowledged on all sides, but it may be doubted whether Sir John Shore possessed other qualities no less requisite for the government of our Indian empire. He has been accused of following a temporizing and timid policy, which, though it preserved peace during his own administration, led to costly and dangerous wars under his successors. On his return to England in 1797 he was created an Irish peer by the title of Lord Teignmouth. In 1807 he was appointed one of the commissioners for the affairs of India, and made a privy councillor. In 1804 he published "Memoirs of Sir William Jones," whom he had succeeded as president of the Asiatic Society, and in 1807 he edited the works of that great oriental scholar in 13 vols., 8vo. Lord Teignmouth was the first president of the British and Foreign Bible Society. He died in 1834. His Life and Correspondence were published by his son, in 1843, in 2 vols., 8vo.—J. T.

TEKELI, Emeric, a celebrated Hungarian patriot, was born in 1658. He was the son of the Count de Tekeli, who fell in a brave struggle for the rights of his country. The Hungarians were at this time groaning under the double yoke of civil and religious oppression. The tyranny of the Austrians at length became intolerable, and the protestants took up arms under the leadership of the intrepid Tekeli (1678). The youthful chief carried on hostilities for three years, defeated the Austrians no less than six times, and penetrating into Moravia, carried the war into the hereditary dominions of the emperor. The insurgents received great encouragement from the Marquis de Bethune, the French ambassador in Poland, but the peace of Nimeguen prevented the fulfilment of the treaty which he had made with them. The Hungarians were therefore left with no other ally than the Porte. In spite of the remonstrances of Tekeli the grand vizier marched straight to Vienna in 1683, where he was overthrown by John Sobieski. The Austrian court, with its habitual craft and perfidy, contrived to render Tekeli an object of suspicion to the Porte, in consequence of which he was thrown into chains and carried prisoner to Constantinople. After the horrid massacres which the Austrian general, Caraffa, perpetrated at Eperies, Tekeli regained his liberty, and once more called the Hungarians to arms. But the victories of Prince Eugene, which resulted in the peace of Carlowitz in 1699, blasted their hopes, and the intrepid patriot with his followers had to seek refuge in Nicomedia, where he died in 1705.—J. T.

TELEMANN, Georg Philipp, a musician, was born at Magdeburg, March 14, 1681, and died at Hamburg, June 25, 1767. His father, a Lutheran minister, died in the boy's infancy. His mother for some time opposed his predilection for music, and he was therefore principally self-instructed, improving by his own researches upon the rudimentary knowledge he acquired in common with others at school. Such was his natural talent, and such his diligence in its development, that in 1693 he composed an opera, which was performed at the theatres of Magdeburg and Hildesheim; his model for this precocious effort having been a score of Lully. He attended the public schools of Magdeburg, Zellerfeld, and Hildesheim, and in 1700 entered the university of Leipsic, purposing to prepare himself for the legal profession. The opportunities this town afforded him of indulging his musical inclination, induced him to relinquish every other pursuit; and in 1701 he was engaged to direct the opera, and shortly afterwards received the appointment of music-director and organist at a church in Leipsic. Now was the period of his great intimacy with Handel, and it was probably by his counsel that the latter first quitted Halle to try his fortune in a wider field. In 1704 Telemann went to Sorau as kapellmeister to the Count von Promnitz, where he made the friendship of the cantor Wolfgang Caspar Prinz, author of a history of vocal music, whose advice greatly influenced his style of composition. In 1708 Telemann was appointed concert-meister (principal violinist in the orchestra) to the duke of Eisenach, and shortly afterwards was promoted to the office of kapellmeister to the same nobleman, which he continued to fulfil, composing a certain number of works yearly, especially for the duke, during the time that he held several other engagements. One of these took him to Frankfort-on-the-Maine in 1711, where he was for some time organist to St. Catherine's and the Barfüsser churches. He was also appointed kapellmeister to the margrave of Bayreuth in 1715, in whose service he remained, as well as in that of the duke of Eisenach, after he became music director at Hamburg in 1721, and cantor of St. John's church in that city. He was so well satisfied with this position, that he declined the offer of the places of organist and cantor in St. Thomas' school in Leipsic, rendered vacant by the death of Johann Kühnau, and the great Bach was then appointed to fill them. In 1737 Telemann visited Paris for eight months, where his talent was warmly acknowledged; previous to which he spent some time in Berlin, and these were his only two considerable absences from Hamburg. It will give some notion of the productiveness of this composer to state, that he set the gospel narrative of the Passion no less than forty-six times, bringing out a new composition for the celebration of Passion week every time this occurred during his residence at Hamburg, the last being in the eighty-seventh year of his life. He wrote about forty operas and three hundred overtures, and his productions in every other class of music were similarly numerous; his oratorios, which were only ten, forming the smallest item in the almost incredible catalogue. He was likewise the author of several papers on the theory of music; and as a further proof of his industry, it may be stated that he engraved many of his own compositions.—G. A. M.

TELESIO, Bernardino, one of the reformers of philosophy, was born in 1508 at Cosenza, near Naples. He studied first under his uncle Antonio at Milan, and afterwards at Rome. He then went to Padua, where he studied the natural sciences and mathematics with great ardour. Here he imbibed a profound dislike for Aristotle, or rather for the abuse made of Aristotle's writings. In 1565 appeared his new views, under the title "De Natura, juxta Propria Principia." He afterwards founded the Cosentine academy at Naples, for the purpose of attacking the reigning philosophy. His writings and lectures gave great offence to the monks, the upholders of Aristotle's authority. Italy was filled with denunciations against him. The pope, Pius IV., however, protected him against any active hostility, even offering him the archbishopric of Cosenza, and on his refusal, conferring this prelacy on his brother Thomas. In his old age he retired to his native town, where he died in 1588, beloved and revered by all classes of his fellow-citizens. The speculations of Telesio remind us somewhat of Parmenides. He constructed the world from a passive matter under the influence of two active principles, heat and cold. He derived all knowledge from experience, and protested against attempts to explain phenomena by the aid of mere abstractions. There can be no doubt that he helped to prepare the way for the victory of the great triumvirate, Bacon, Descartes, and Galileo.—J. W. S.

TELFORD, Thomas, the great engineer, was born in a cottage on the banks of the Meggot water, in the district of Eskdale and county of Dumfries in Scotland, on the 9th of August, 1757, and died in London on the 2nd of September, 1834. He was the son of a shepherd, and lost his father a few weeks after his birth. His widowed mother supported herself and him by farm labour, and obtained for him the rudiments of education at the neighbouring parish school of Westerkirk. At the age of about fifteen he was put apprentice to a mason, and soon became a skilful workman. He passed much of his leisure in study, and was supplied with books by a benevolent lady of the neighbourhood, Miss Pasley; his prevailing taste appears to have been for poetry. On becoming a journeyman, in 1780, he went to Edinburgh, where the building of the "new town" afforded an ample field of employment to men of his craft. Wishing still further to improve his condition, he went to London, where he rose so rapidly through his skill and industry as to be appointed in 1784 superintendent of buildings then in progress at Portsmouth dockyard. About this time he composed a poem upon his native valley, called "Eskdale," which evinces some poetic talent and much good feeling, and also applied himself to the study of mechanical and physical science. Soon afterwards he obtained the appointment of county surveyor of Shropshire, and in that capacity designed and executed some works of considerable magnitude. In the course of these occupations he was led to study the principles of architecture, and the effects of his having done so are to be traced in the elegant proportions of the structures afterwards designed by him. In 1793 the reputation which he had acquired by his works in Shropshire caused him to be appointed engineer of the Ellesmere canal, which connects the Mersey and Dee with the Severn. The execution of that undertaking involved works of a magnitude then unprecedented in England, such as the celebrated Chirk aqueduct about five hundred feet long, and seventy feet above the river Ceriog, and the more celebrated aqueduct of Pont y

Cysylltau, which is one thousand feet long, and crosses the vale of Llangollen at a height of one hundred and twenty-one feet above the Dee. The former of those aqueducts is of masonry, and was the first bridge in which was introduced the great improvement afterwards extensively practised by Telford and other engineers, of building the piers and spandrils hollow; the latter was the first aqueduct ever made of cast-iron. He was afterwards employed as engineer of many great works, especially harbours, roads, and canals, amongst which may be mentioned the Highland roads and bridges, the Lanarkshire roads, the Holyhead road, many harbours on the east coast of Scotland; the Caledonian canal, the Gotha canal in Sweden, and the new Harecastle tunnel on the Grand Trunk canal; the St. Katharine's docks; the stone bridges over the Severn at Gloucester, over the Water of Leith at the Dean, near Edinburgh, over the Clyde at Glasgow harbour, over the Glen of the Mouss Water at Cartland Craigs, and many others; the cast-iron bridges over the Severn at Buildwas and Tewkesbury, over the Spey at Craigellachie, and others. His greatest and most truly original work was the renowned suspension bridge over the Menai Straits, the first and still unsurpassed example of its class, and a model not only of strength but of beauty. Its roadway is suspended at a height of one hundred feet above the water, for a span of five hundred and fifty feet, by sixteen chains, which are supported by two hollow piers of one hundred and fifty-three feet high. It was designed in 1818, and finished in 1826. He was one of the founders of the Institution of Civil Engineers, was elected its first president in 1820, and held that office till his death. He was also a fellow of the Royal Society. His life and writings, the latter consisting chiefly of engineering reports, in a collected form, have been published, but are now very scarce. The engineering works of Telford are marked by a very rare combination of qualities; for they show not only the practical skill and scientific knowledge of a consummate engineer, but the taste of an artist, and some traces also of the picturesque imagination of a poet. His character was frank, hearty, and generous; he showed strong affection for his country and his early friends. As long as his mother lived he paid her visits from time to time in Eskdale. He realized a competent but not a large fortune, and, dying a bachelor and childless, left much of it to found libraries for the use of the working people of his native valley.—(Smiles' *Lives of the Engineers*, vol. ii.)—W. J. M. R.

TELL, William, the national hero of Switzerland, was, according to tradition, born at Bürglen, near Altorf in the canton of Uri, where at the beginning of the fourteenth century he occupied a farm belonging to a convent at Zürich. The following is the legend of Tell, as it figures in modern Swiss histories: When Albert I. of Austria became emperor of Germany in 1298, one of his efforts was to incorporate free Switzerland with his hereditary estates, and among the cantons where he had the least right to claim supremacy were Uri, Schwytz, and Unterwalden. Into these he sent bailiffs (Vogte) who levied taxes, exacted submission, and treated the inhabitants as if they were the subjects of Austria. To resist this tyranny the leading men of these cantons, at a meeting on the Rütli, 7th November, 1307, formed a league, at the head of which were Walter Fürst, whose daughter Tell had married, Werner Stauffacher, and Arnold von Melchthal. Gessler, the bailiff of Albert I. at Küssnacht, and one of the chief oppressors of the Switzers, fixed on a pole in the market-place of Altorf a hat, to which, as a symbol of Austrian supremacy, every passer-by was ordered to make obeisance. Some days after the meeting on the Rütli, Tell refused to pay this hat the homage enjoined, on which he was seized, with his little boy who accompanied him, and brought before Gessler. Tell was a famous marksman, and to punish him Gessler placed an apple on the head of his son, and stationed the lad at a distance from his father, to whom was handed a bow and one arrow, and who was ordered to shoot at the apple on his child's head. If he missed the apple he was threatened with death. Tell procured a second arrow, and hit the apple at the first shot. Being asked by Gessler why he had a second arrow, he replied that it was meant for his oppressor if the first one had struck his child. Gessler, enraged, seized Tell, bound him, and carried him on board a boat in which he himself was sailing over the Waldstädt lake to his castle of Küssnacht, in the dungeon of which he intended to immure his prisoner. On their way across the lake they were overtaken by a violent storm, and as Tell was known to be not only a skilful boatman, but familiar with the lake, his fetters were taken off and the conduct of the boat was committed to him. He guided it safely to the shore, when, seizing his bow, he leapt on to a projecting ledge of rock, still called by his name, pushed back the boat with his foot, and escaped among the mountains towards Küssnacht. Lying in wait for Gessler in a defile through which he knew that the tyrant must pass, when he came up Tell shot him through the heart with the second arrow. The death of Gessler was the signal for an outbreak which deepened into a war that lasted for nearly two centuries, and ended in the liberation of Switzerland. Such is the legend of William Tell, as told in the histories of Tschudi and Johannes Müller, and with embellishments in the noble drama of Schiller. It is added that Tell was present at the battle of Morgarten, and was drowned in the year 1350, in the river Schächen, according to an account which Uhland has versified in a ballad, while endeavouring to save a child from drowning. Doubts of the truth of the legend of Tell began to be expressed early in the seventeenth century, and a controversy on the subject has been continued up to our own day. The sceptics laid great stress on the undoubted fact that a story similar to that of Tell and the apple had been told in Saxo Grammaticus and in the Icelandic sagas. The whole subject has been treated exhaustively, yet lucidly and briefly, in Die Sage vom Tell aufs Neue kritisch untersucht, von Dr. Ludwig Haüsser; eine von der philosophischen Facultät der Universität Heidelberg gekrönte Preisschrift, Heidelberg, 1840. Dr. Haüsser contents himself with admitting that a person of the name of Tell existed, testimony having been borne to that fact in 1388 by one hundred and fourteen persons belonging to the canton of Uri who had known him. But he denies that there is the slightest historic ground for belief in any of the other items of Tell's romantic history. He justifies that denial by referring to the silence on Tell's name and story of such early chroniclers as Konrad Justinger, a native of Berne, who in 1420 was commissioned by the authorities of his canton to write a chronicle; and to that of Johannes von Winterthur, another chronicler, who was at school at the time of the battle of Morgarten. While these early and authentic narrators know nothing of Tell, the first mention of his exploits occurs in the chronicle of Melchior Russ, who lived and wrote so late as the second half of the fifteenth century. To Haüsser's work the reader desirous of further information is referred.—F. E.

TELLER, Wilhelm Abraham, one of the German rationalists of last century, was born in Leipsic in 1734, and was educated in the university of that city. Ernesti was one of his professors, and interested himself much in his success in life. He published his first work in 1755, a dissertation, "De studio religionis pace religiosa temperato." Interesting himself chiefly in critical studies, he published in 1756 a Latin translation of Kennicott's Dissertation on the state of the Hebrew Text. In 1761 he was appointed by the help of Ernesti to a theological chair at Helmstadt, coupled with a general superintendentship. Here he continued till 1767 when he was made provost of Cologne on the Spree, and a member of the supreme consistory of the Prussian church, in which post he continued till his death in 1804. His works are only important as marking successive stages in the development of German rationalism. In 1764 appeared his "Manual of the Christian Faith;" in 1767 his "Dictionary of the New Testament," which passed through six editions; and in 1792 his "Religion of the more advanced or perfect," in which his rationalism reached its last stage. In this work he pleads for the resolution of religion into plain every-day morality, and condemns the union of church and state as the chief obstacle in the way of this resolution. The consistory was much influenced in its decisions by his spirit and principles, and even, in 1798, agreed to admit Jews into the church upon their simply consenting to be baptized with the formula, "I baptize thee into the confession of Christ, the founder of a more spiritual and happy religion than that of the community to which thou hast belonged hitherto."—P. L.

TELLEZ, Balthezar, a learned Portuguese jesuit, born in 1595; died in 1675. He taught belles-lettres and philosophy for forty years, and became provincial of his order in Portugal. He wrote a "Compendium of Philosophy;" a "Chronicle of the Society of Jesus," Lisbon, 1645–48; and a "History of Ethiopia," or rather of the jesuit missions in that country.—F. M. W.

TELLEZ, Gabriel, better known by his adopted name of Tirso de Molina, was born at Madrid, and entered the church in 1613. He died in the convent of Soria, of which he was the

head, in 1648. Although a high dignitary of the church and a popular preacher, he is chiefly known as the author of a number of dramas, some of them little in keeping with his character. We have five volumes of his dramas (1616–36), among which may be noticed "The Deceiver of Seville;" "Don Gil in the Green Pantaloons;" "The Bashful Man at Court;" "Love for Reasons of State," &c. Some are founded on historical events, such as a trilogy on the achievements of the Pizarros; others are more or less fictitious. Another work equally well received in its day is the "Cigarrales de Toledo" (Country houses of Toledo), a collection of tales connected by a dramatic framework—the first of a long series of similar works —F. M. W.

TELLIER, Michel le, Chancellor of France, was born in 1603. He was appointed, first, councillor of the grand council, then procurator of the king at Châtelet in 1631, and subsequently master of requests. The zeal with which he seconded the severities of the Chancellor Seguier against the insurgents in Normandy in 1640, obtained for him the office of intendant of Piedmont. He was introduced by Mazarin to Louis XIV., who appointed him secretary for the war department, and afterwards nominated him councillor of state and commander of the order of the Holy Spirit. Le Tellier shared in the good and bad fortune of his patron the cardinal, during the troubles of the Fronde, and took a prominent part in negotiating the treaty of Ruel. Anne of Austria kept him beside her when Mazarin was compelled for the second time to retire from office and quit France, and he contributed powerfully to the pacification of the kingdom. Having obtained full powers from the queen, he prevented Peronne in 1654 from falling into the hands of the enemy. He took an active part in the negotiations respecting the marriage of the young king (Louis XIV.), and after the death of Mazarin he not only retained his office of secretary, but became a member of council under the title of minister of state. In 1666 he was allowed to associate his son, the celebrated Louvois, with himself in his office of secretary for war. After the death of d'Aligre in 1677, Le Tellier was nominated by Louis XIV. chancellor and keeper of the seals, and employed all the functions of these high offices against the protestants, with a fanatical zeal which was productive of great and lasting injury to the country. He strenuously advocated the revocation of the edict of Nantes, and one of the last official acts of his life was to affix his signature to that fatal deed (2nd October, 1685), exclaiming at the same time, "Nunc dimittis servum tuum, Domine," &c. He died only a month later at the age of eighty-three. Bossuet and Fléchier pronounced his funeral oration. Le Tellier was remarkable for his handsome person and fine address, as well as for his intellectual powers. He was a great master of the art of seeming wise, and contrived to impress others with an exaggerated opinion of his abilities. He was always master of his passions, and was cautious in forming his plans, but inflexible in following them out. A firm friend but a dangerous enemy, he patiently waited an opportunity of revenging himself on those who had offended him, and delighted to strike a blow in secret. He was a skilful courtier, and carefully trained his son to flatter the king in the most fulsome manner. It was for this reason, according to the Abbe Choisy, that Louis liked to transact affairs with Le Tellier and his son, rather than with the other secretaries of state.—J. T.

TELLIER, Michael le, the last confessor of Louis XIV., and a conspicuous enemy of the Port-Royalists, was born at Vire in Normandy in 1643, and in his eighteenth year entered the order of the Jesuits, in which he was well fitted by his character to play a prominent part, being of a fanatical, ambitious, and inflexible temper, and a master of all the arts of diplomacy. He soon entered the lists as a polemical writer against the Jansenists, and was speedily developed into one of their most violent antagonists. In a series of publications, extending from 1672 to 1705, he attacked the writings of De Sacy, Quesnel, and other Jansenists, and was rewarded for his zeal by being made a provincial of his order, and in 1709 confessor to the king. His influence over Louis XIV. was almost unbounded, and he employed it so effectually that Port-Royal was soon afterwards entirely abolished, and the famous bull Unigenitus obtained by the king from Pope Clement XI., in which the Jansenist translation of the New Testament, and Quesnel's reflections upon it, were both condemned. All the troubles which this bull produced in France may be justly laid to the charge of the king's confessor. On the death of Louis in 1715, Le Tellier was banished from court, and was removed by the archbishop of Paris, the cardinal of Noailles, first to Amiens, and afterwards to La Flèche, where in 1719 he died.—P. L.

TELLIER. See Louvois.

TEMPESTA, Antonio, a celebrated battle painter, was born at Florence in 1555, and died at Rome in 1630. He was also an excellent landscape and animal painter; and among his numerous etchings, his hunts and field sports, and studies of horses, are still highly appreciated.—R. N. W.

TEMPESTA. See Molyn.

TEMPLE, Sir William, a distinguished statesman, diplomatist, and miscellaneous writer, was born in London in 1628. He sprang from an ancient and honourable family, which is said to have taken its name from the manor of Temple in Leicestershire. His grandfather, Sir William Temple, was secretary to Sir Philip Sydney, who died in his arms, and was subsequently provost of Trinity college, Dublin, and a master in chancery. Sir John Temple, his son, was master of the rolls in Ireland, and distinguished himself by his zeal in the popular cause at the commencement of the great civil war. He was afterwards elected a member of the Long parliament, where he attached himself to the presbyterian party, and was one of those moderate members who were expelled by Colonel Pride. He wrote a History of the Irish Rebellion in 1641, which was republished in 1814. Sir John was married to a sister of the celebrated divine, Dr. Henry Hammond, and their eldest son was the future statesman. He received his early education under his maternal uncle, was subsequently sent to school at Bishop-Stortford, and at seventeen entered Emanuel college, Cambridge, where the celebrated Cudworth was his tutor. He does not appear to have attained great proficiency in the studies of the place, and at the end of two years he left Cambridge without a degree, and set out upon his travels. On his way to France he passed through the Isle of Wight, where he met with Dorothy, second daughter of Sir Peter Osborne, who then held Guernsey for the king. An attachment, as strong as it was violent, sprang up between young Temple and the lady which, after a most romantic courtship beset with difficulties, was consummated by their marriage in 1654. Temple passed six years in France, Holland, Flanders, and Germany, where he acquired a knowledge of continental languages, as well as various other accomplishments which were of great service to him in his subsequent diplomatic career. He made his first appearance in public life in the Irish convention of 1660, and after the Restoration was elected member for Carlow in the Irish parliament, where he showed great moderation and remarkable aptitude for business. In 1663 he repaired to London, where he spent two years, obtained an introduction to Clarendon, and to Arlington, secretary of state, and was sent by the latter, in 1665, on a mission to the bishop of Munster. Although the scheme ended in nothing, Temple gave so much satisfaction to his employers that he was created a baronet, and appointed resident at the viceregal court of Brussels. Shortly after the conclusion of the peace with the Dutch at Breda, Sir William made a tour in Holland incognito, and paid a private visit to the celebrated grand pensionary De Witt, which laid the foundation of that close intimacy that afterwards existed between them, and ultimately led to the formation of the famous triple alliance between England, Holland, and Sweden. Sir William had the principal share in the formation of that important league, which interposed a formidable barrier to the ambitious designs of Louis XIV., and raised the fame of the negotiator both at home and abroad to such a height as to excite the jealousy of Arlington, who withheld from him all official acknowledgment or reward. Temple was next sent to Aix-la-Chapelle to assist in concluding a treaty between France and Spain; and after the close of this negotiation he was appointed ambassador at the Hague (August, 1668), where he was received with the utmost cordiality, and enjoyed the confidence both of De Witt, and of the prince of Orange. But Charles and his ministers had not abandoned, though they had been compelled to lay aside for a time, their base and perfidious continental policy; and in 1670 Temple was suddenly recalled to London, where he was treated with the utmost coldness by the infamous "cabal," and carefully excluded from all knowledge of their secret and treasonable designs against the States. Their plot was at length ripe, and the disgraceful treaty with France having been ratified, Temple was dismissed from his post in June, 1671, and war was declared against Holland. Sir William quietly withdrew to his seat at Sheen, near Richmond, where he amused himself with gardening, and wrote his "Observations

on the United States" and one part of his "Miscellanies." Meanwhile public indignation was raised against the government. Their infamous measures were violently condemned both by the parliament and the country, the "cabal" was driven from office in disgrace, and the king sent for Temple and intrusted him with the office of negotiating a separate peace with Holland, which was concluded in three days. An attempt was soon after made to induce Temple to accept of the office of secretary of state; but knowing well how little reliance could be placed upon the king, he refused to take a post of so much responsibility, and accepted instead, the embassy to the Hague, in July, 1674. He was deputed to the congress of Nimeguen, held in 1675 under the mediation of England, for the purpose of putting an end to the war. In July, 1677, he was sent for to England and earnestly pressed by the king to accept the seals of secretary of state, but resolutely declined the offer. He took a principal part, however, in bringing about the marriage of the prince of Orange to the Princess Mary, the king's niece—an event which gave general satisfaction, and was fraught with momentous consequences. He soon after returned to his post, but was once more summoned to England in 1679, and entreated for the third time to take the office of secretary. But the parliament and the nation were in a state of great excitement, and the throne seemed tottering to its fall, and Temple, who dreaded responsibility and had no confidence in Charles, once more refused the greatness which was attempted to be thrust upon him. He recommended, however, as a remedy for existing evils, the dissolution of the existing privy council, and the formation of a new and enlarged council, consisting of the great officers of state, and of noblemen and gentlemen of large fortunes. The king adopted the recommendation, and nominated Temple himself, along with Lord William Russell and other leading whigs, members of the new council. But the scheme was not well devised, and the perfidy and levity of the king, and the ambition of his ministers, soon rendered it inoperative. In 1679 Temple was chosen member for the university of Cambridge; but apparently unwilling to commit himself to either party, he absented himself from the house during the violent contests respecting the exclusion bill, and on the dissolution of the parliament he retired from public life. He remained in strict retirement during the dark and disastrous period which followed, declaring that he would be a good subject, but that he had done with politics. After the Revolution he was frequently visited by William, who urged the veteran statesman to enter his service, but without effect. He consented, however, that his son should take the office of secretary at war, but within a week after his appointment the young man committed suicide, from vexation at the unfortunate result of some advice which he had given the king. On this blow Sir William retired to Moor Park, where he passed the remainder of his life, having taken Swift to live with him as an amanuensis. Stella, who was also an inmate of the family, has been by some supposed to have been a natural daughter of Temple. In this secluded spot he wrote his memoirs, published several miscellaneous treatises, and gave at times confidential advice to the king; and here he died in January, 1698, in his seventieth year. Temple was not a profound or original thinker or a great scholar. But he was an accomplished man of the world, sagacious, steady, and moderate, fond of security, comfort, repose, and leisure, rather than ambitious of high office and power. Burnet accuses him of holding irreligious opinions, and there can be no doubt that he was timid, cold-hearted, and selfish. His principal works are "Memoirs from 1672 to 1691;" "Remarks upon the State of the United Provinces;" "An Introduction to the History of England;" "Letters;" "Miscellanea," &c.—J. T.

*TENERANI, Pietro, Cavaliere, one of the most eminent living sculptors of Rome, was born towards the close of the last century at Torano, near Carrara. He learnt the rudiments of his art from a relative, and then went very young to Rome, where in 1814 he gained the Canova prize by a statue of the Risen Saviour. He studied under Thorwaldsen, who early foretold his future greatness. One of the first works (1819) which attracted general attention to the young sculptor was a "Pysche with Pandora's Box," a work of which he has made several replicas. Tenerani is a devoted adherent to the classic school, and many of his most celebrated works are statues of the ancient deities—Venus in every variety of position, Cupid, Flora, and the like; but he has also executed a large number of religious subjects for Italian churches, and several monumental and portrait statues and busts. Of the religious works are a "Descent from the Cross" in the church of St. John Lateran, and an "Angel of the Apocalypse" in that of Sta. Maria, Rome; a "Christ on the Cross" in St. Stephen's, Pisa; several Pietàs and statues of saints. His colossal monumental statues include Ferdinand II. at Messina; Ferdinand III. at Pisa; Von Orloff at St. Petersburg; Bolivar at Columbia, &c. His works are to be seen in most of the collections of modern sculpture in Europe, and some have gone to America. Queen Victoria possesses a Flora by him. Tenerani is professor in the Academy of St. Luke, Rome; and succeeded Thorwaldsen in 1844 as foreign member of the Institute of France (Académie des Beaux Arts). He was made a knight of St. Michael by Ludwig of Bavaria in 1842.—J. T-e.

TENIERS, David: the name of two celebrated Flemish genre painters. The elder was born at Antwerp in 1582, and was received into the painters' guild in 1606. He was married at Antwerp in 1608, and died there in 1649. His pictures are able, but somewhat coarse in execution.—His son and pupil, David, born also at Antwerp in 1610, was a much more able painter than the father, though he confined himself generally to much the same class of subjects; following also the steps of Brauwer—painting fairs, markets, merry-makings, beer-houses, guard-rooms, and other interiors, executed sometimes with wonderful precision and skill. His method of painting, however, varies; some of his pictures being painted solidly with a thick impaste, in others the colour is so thinly driven that the ground is barely covered. The younger Teniers was a rapid painter, and enjoyed the highest patronage; he was accordingly most successful in his career, and acquired a considerable fortune. He bought himself a country seat at the village of Perck, near Antwerp, where he kept a sort of court; his house being a constant resort of the people of rank and wealth of his time. He was court-painter to the Archduke Leopold William; and Don Juan of Austria was his pupil in painting. He was elected a member of the Antwerp guild in 1632-33; and in 1637 he married Anne, the daughter of Velvet Breughel, by whom he had five children; he had also a family by a second wife, to whom he was married in 1656. He died at Brussels in 1694, and was buried at Perck. The genuine pictures of Teniers are very numerous; but half the works attributed to him are certainly some by his father, and others by his clever scholars and imitators, such as David Ryckaert, Van Abshoven, Van Helmont, and others. There are also some clever etchings by Teniers. Good examples of the works of both father and son may be seen at Dulwich, and in the National gallery, London. Many of the finest works of the younger Teniers are in this country.—R. N. W.

TENISON, Thomas, Archbishop of Canterbury, was born at Cottenham, Cambridgeshire, 29th September, 1636. His father had been a clergyman in the diocese of Ely, till ejected by the parliament. Tenison was educated at the grammar-school of Norwich, and entered Corpus Christi college, Cambridge, in 1653. He took his bachelor's degree in 1657, and was elected a fellow in 1662. About 1659 he was privately ordained, and at the Restoration he became minister of St. Andrew's church in Cambridge, and rector of Holywell in Huntingdonshire. He had also in 1674 conferred upon him the church of St. Peter Mancroft in Norwich, and in 1680 that of St. Martins-in-the-Fields, London. Tenison, a whig and a strenuous protestant, joined in the consultation of the bishops to resist the reading of the Declaration. King William made him archdeacon of London in 1689; in 1691 he became bishop of Lincoln, and in 1694 he succeeded Tillotson in the see of Canterbury. This exalted station he held for twenty years, and discharged its duties with integrity, dignity, and ability. He died on the 14th of December, 1715. Tenison was one of the ecclesiastical commission in 1689, and the examination of the liturgy was committed to him. At an earlier period he visited Monmouth in the Tower prior to his execution, and attended the deathbeds both of Mary and William. He was in 1695 one of the lords justices in absence of the king. Tenison's writings are neither numerous nor of any great literary value. Besides some sermons he published the "Creed of Hobbes Examined," "Baconiana," and Sir Thomas Brown's Tracts. His benevolence was great; though his talents were not brilliant. During the plague his pastoral labours at Cambridge called forth high eulogy, and during the intense and protracted frost of 1683 he gave away at least £300 to the poor in the parish of St. Martins. The same parish owes to his considerate generosity a school and a library.—J. E.

TENNANT, Smithson, a distinguished English chemist, was born at Selby in Yorkshire on the 30th of November, 1761. He studied first at Edinburgh under Dr. Black, and afterwards at Cambridge, where he took the degrees of M.B. and M.D., but he never practised. He undertook several journeys on the continent in order to make the acquaintance of Scheele, Lavoisier, and other eminent chemists. After residing for several years partly in the Temple at London, and partly at Cheddar in Somersetshire, he was elected in 1813 professor of chemistry at Cambridge. This office he held but a very short time, for on February 22, 1815, he was killed by falling from his horse in the neighbourhood of Boulogne. His chemical researches would have been more numerous and important, had it not been for the extreme delicacy of his health. He discovered the metals osmium and iridium. He analyzed carbonic acid, and confirmed the views of Lavoisier on the nature of the diamond. He showed the chemical identity of emery and sapphire, explained the reason of the injurious effects of magnesian limestone in agriculture, and excelled in the use of the blow-pipe, to which his attention had first been directed by Gahn of Fahlun.—J. W. S.

TENNANT, William, LL.D., an accomplished scholar and poet, was a native of Anstruther in Fife—the birthplace of Dr. Chalmers—and was born in 1784. He had the misfortune, in childhood, to lose the use of his feet, and was obliged through life to move on crutches. He was, in consequence, educated for the profession of a teacher. He attended the United college, St. Andrews, during two sessions, and made rapid progress in his classical studies; but his straitened circumstances prevented him from completing his curriculum. In 1803–4 he acted as clerk to his brother, a corn factor, whose failure in business, however, left William to prosecute without interruption the study of Hebrew, and of various other languages, which he mastered with astonishing rapidity. In 1811 he published his best known poem "Anster Fair," which fortunately attracted the notice of Lord Woodhouselee, the accomplished scholar and critic, and obtained a favourable criticism in the *Edinburgh Review*. In 1813 Tennant was appointed schoolmaster of Denino parish, situated half way between Anstruther and St. Andrews, and here, with no other teacher than books, he made himself master of the Syriac, Persian, and Arabic languages. In 1816 he was promoted to the office of schoolmaster of Lasswade; three years later he obtained the situation of teacher of the classical and oriental languages in the academy of Dollar; and finally in 1834 he was nominated by the crown, professor of oriental languages in St. Mary's college, St. Andrews. In the discharge of the congenial duties of this office the amiable and learned poet passed the remainder of his peaceful life. He died in 1848 in the sixty-fourth year of his age. Besides "Anster Fair," Professor Tennant was the author of "Papistry Storm'd;" the "Thane of Fife," an epic poem; "Cardinal Beaton," a tragedy in four acts; "John Baliol;" and "Hebrew Dramas;" but none of these productions equal in merit his first poem, and most of them must be regarded as failures.—J. T.

TENNEMANN, Wilhelm Gottlieb, a celebrated German philosopher, was born at Brembrach, near Erfurt, 7th December, 1761. Sickness and improper methods of instruction adopted by his father, prevented his mental progress in early life. In 1778 he went to the school of Erfurt, and in 1779 to the university of the same place, where he devoted himself almost exclusively to the study of philosophy. In 1781 he repaired to the university of Jena, where the study of Kant's works led him to become a warm disciple of that philosopher. In 1798 he was appointed professor extraordinary of philosophy there. In 1804 he was called to Marburg as ordinary professor of philosophy, where he continued till his death, 30th September, 1819. From 1816 he was second university librarian. The merits of Tennemann lie in his important contributions to the history of philosophy. He collected materials with great industry and talent. Whoever wishes to study the various systems of philosophy which have been promulgated, will be materially assisted by Tennemann. He is deficient, however, in logical analysis and dialectic acuteness. Hence he is liable to confuse, rather than to enlighten, those who do not make sufficient allowance for his own standpoint of criticism. He could not penetrate independently into the depths of the systems, or even of the most important ideas lying at their basis. He wrote—"Lehren und Meinungen der Sokratiker ueber Unsterblichkeit der Seele," 1791; "System der Platonischen Philosophie," 4 vols., 1792–94; "Geschichte der Philosophie," 11 vols., 1798–1819. This is his principal and best work, but it is incomplete. A compendium of it appeared with the title "Grundriss der Geschichte der Philosophie," 1812; fifth edition by Wendt, 1828. Tennemann translated Hume (Untersuchung ueber den menschlichen Verstand), 1793; Locke (Versuch ueber den menschlichen Verstand), 3 vols., 1795–97; Degerando's Vergleichender Geschichte der Systeme der Philosophie, 2 vols., 1806–7. He also wrote articles and papers in periodicals.—S. D.

TENNENT, Sir James Emerson, Knight, LL.D., author and official, was born in 1804 in Belfast, where his father, William Emerson, Esq., was a merchant. He was educated at Trinity college, Dublin, and assisted the Greeks in their struggle for independence, serving their cause as a combatant both by sea and land. This connection with Greece produced his personal narrative, one of three, contributed to "A Picture of Greece in 1825," published in 1826; his "Letters from the Ægean," 1829; and his "History of Modern Greece from its Conquest by the Romans to the Present Time," 1830. In 1831 he married the only daughter and heiress of the late William Tennent, Esq., banker in Belfast; and on the death of his father-in-law in 1832, he assumed the name of Tennent. Called to the bar at Lincoln's inn in 1831, he was elected in 1832 and 1835 M.P. for Belfast, and again represented his native place from 1842 till 1845. In September, 1840, on the formation of Sir Robert Peel's second ministry, he was appointed secretary to the India board, and retained that office until the fall of Sir Robert Peel in July, 1845. From July, 1845, to December, 1850, he was secretary to the colonial government of Ceylon, where he acquired the knowledge turned to successful account in his works, afterwards mentioned, on that island. Soon after his return home he was appointed secretary to the poor-law board, holding that office during Lord Derby's first administration from the February to the November of 1852, when he became one of the secretaries to the board of trade. He had published a work on Belgium in 1841, and in the same year, a "Treatise on the Copyright of Designs for Printed Fabrics." The questions treated of in the latter work received from him a parliamentary solution by the act 5 and 6 Vict., cap. 100, which he succeeded in carrying, and which, among other improvements of the previous legislation on the subject, considerably extended the periods of copyright in designs. For his exertions in procuring the passing of this act he received a testimonial in 1843. Knighted in 1845, Sir James Emerson Tennent published in 1855, "Wine, its Uses and Taxation; an inquiry into the operation of the wine duties on consumption and revenue," a treatise in which he expressed a doubt, among others, whether the production of wine on the continent could be increased so as to meet, at a cheap rate, the demand anticipated for it in this country by the advocates of the reduction of the wine duties to a minimum. In 1859 appeared his instructive and exhaustive work, the result of personal experience and explanation, "Ceylon, an Account of the Island, physical, historical, and topographical," which reached in 1860 a fifth edition. It had been preceded in 1850 by his "Christianity in Ceylon, with a historical sketch of the Brahminical and Budhist superstitions," and was followed in 1861 by "Sketches of the Natural History of Ceylon." Sir James died on 6th March, 1869.—F. E.

* TENNYSON, Alfred, the poet-laureate, was born at Somerby in Lincolnshire, of which place his father was incumbent. He took his degree at Cambridge, and obtained the university prize for English verse. His first volume of poems, containing many of the pieces now familiar to every one, was published in 1830. A second volume appeared a few years later; but the entire collection known as "Tennyson's Poems" did not appear till 1842. It is to be regretted that some of the most beautiful compositions included in the earlier volumes have not been reprinted in the later editions. Among these we may particularize the charming poem entitled "Hero to Leander." Mr. Tennyson's principal subsequent publications are "The Princess," a medley, 1846; "In Memoriam," 1850; "Maud," 1854; "The Idylls of the King," 1858; and "Enoch Arden,"—a simple story, but containing many fine passages—1864. His sketch of the character of the late Prince Consort in the last edition of the "Idylls," is noticed in the article Albert, Prince. On the death of Wordsworth he was appointed poet-laureate, in 1851. Mr. Tennyson is married, and has a large family. His earlier poems did not at first obtain great general popularity, but their reputation slowly increased, as the judgment of the discerning few gradually influenced the public taste. As in the case of

Lord Byron, the leading reviews of the period criticised the young author in a harsh and narrow spirit, of which they have doubtless long since been thoroughly ashamed. The innumerable beauties of the collection of poems are far too well known to require exposition here. The "Lotos-eaters," the "Œnone," and the "Ulysses," indicate the power with which the poet transfuses the ancient classical modes of thought and feeling into a modern form. That exquisite idyll, "The Miller's daughter," is said to have first obtained for the author that royal approbation which afterwards secured his appointment as laureate. The reflective, self-searching, and metaphysical spirit of the present time is well represented in "The Palace of Art," "The Vision of Sin," "The Two Voices," and "Love and Duty." The next work published by Tennyson, "The Princess," is a kind of tragi-comedy, the main purpose of which is to explain what should be the just and fitting position of the female sex in an enlightened age. The work abounds in beautiful passages, though perhaps most readers are inclined to wish that the tenor of the book had been uniformly serious. We do not think Mr. Tennyson happy when he attempts to be humorous and playful, any more than Shelley or Browning. The "In Memoriam" is by many considered the highest achievement of its author: and if it be necessary for a man to have treated a great subject worthily before he can be esteemed a great poet, and if the "In Memoriam" can be fairly regarded as one continuous whole, then their opinion is certainly well founded. But perhaps neither of the premises is altogether just. However that may be, the poem must be always ranked among the noblest in the language. The poem entitled "Maud" excited much adverse criticism, but even those who censured it most strongly as unworthy of the author's genius, were obliged to admit that it contained many songs and detached passages of almost unrivalled beauty. Along with "Maud" was printed the "Ode on the death of the Duke of Wellington," a truly dignified and striking composition, worthy of the occasion on which it was penned. Like all his former productions, the last work of the laureate, the "Idylls of the King," can scarcely be regarded as a continuous poem, but that detracts little from the pleasure of the reader, or from the beauty of the work. The idylls should be read along with the "Morte d'Arthur," which might advantageously be printed with them as a fifth idyll. A few detached pieces have since been published by Mr. Tennyson in the *Cornhill* and *Macmillan's Magazines*. Few writers of equal genius have been so patient of the *limæ labor ac mora*. Nearly all his poems bear the stamp of profound reflection, elaborate execution, and careful correction. It would indeed have been well for the reputation of some other great poets had they published as little that was unworthy of their powers. Many of the passages most sharply attacked on their first appearance have been altered, and in some cases we think the author has shown an undue deference to the opinion of his critics. Mr. Tennyson is not only familiar with the great models of his art both in ancient and modern times, but is also well versed in scientific knowledge, without which perhaps he could hardly aspire to represent fully the poetic elements of the nineteenth century. Some interesting examples of the skill with which he treats physical science in its relation to humanity may be found in the "In Memoriam." How gracefully he can educe what is pleasing and romantic from the common circumstances of ordinary life he has shown us in his idylls—as, for instance, in that called "The Brook." Nothing can be more simple than the materials employed, yet the effect is as charming as in the Herman and Dorothea of Göthe, or the Evangeline of Longfellow. Not the least perhaps of his many excellences is the remarkable command of rhythm and metrical harmony by which his versification is distinguished. In this respect none of our modern poets, Shelley, Keats, and Coleridge excepted, will bear a comparison with the present laureate.—G.

TENON, Jacques René, a celebrated French surgeon, was born at Sepaux, near Joigny, in 1724. He studied at Paris under Winslow, and Antoine and Bernard de Jussieu. His acquirements in anatomy, physiology, and the natural sciences, were of a high character. In 1744 he was named chirurgien de première classe aux armées, and served in the campaign of Flanders. On his return he obtained by *concours* the post of first surgeon at the Saltpétrière, where he delivered a course on surgery. He was partly instrumental in introducing the practice of inoculation into France, by establishing an institution for its performance. He, however, unhesitatingly abandoned inoculation on becoming acquainted with the superior claims of vaccination. In 1759 he was admitted a member of the Academy of Sciences. Shortly before the Revolution, at the request of Louis XVI., he visited the hospitals of England for the purpose of making observations on English practice. On his return he was elected a deputy in the legislative assembly. After the breaking out of the Revolution he retired from political life. He was a member of the legion of honour, and a member of the Institute of the first class. He died at Paris on the 15th January, 1815. Amongst his works are—"Recherches sur les cataractes capsulaires," read before the Academy of Sciences on the 19th March, 1755; three memoirs on the Exfoliation of Bones, and a memoir on the Teeth, in the Mémoires of the same academy; "On the Means of Prolonging Life," Paris, 1813; memoirs on Anatomy, Pathology, and Surgery, published in 1806.—F. C. W.

TENORE, Michel, a distinguished Italian botanist, who died at Naples on 19th July, 1861, aged eighty-one. He was professor of botany at Naples, and founded the botanic garden there, and acted as director of it for fifty years. He was very courteous to English visitors. He published a Flora Neapolitana in 5 vols. folio.—J. H. B.

TENTERDEN. See Abbot.

TENTORI, Cristofero, a Spanish divine, born in the province of Seville in 1745. His family are said to have been of Italian origin. On the death of his father in 1806, he left Spain for ever, and went to reside in Italy; but as he refused to acknowledge Joseph Bonaparte as king, he became an object of suspicion, and was compelled to devote himself to private teaching in the family of the Tiepoli until his death in 1810. His principal works are entitled "Storia civile e politica della repubblica di Venizia;" "Raicolto cronologico ragionato di documenti inediti che formano la Storia diplomatica della revoluzione e caduta della repubblica di Venizia," Venice, 1799; "Il Matrimonio," &c.—F. M. W.

TENTZEL, Wilhelm Ernst, a German man of letters, was born at Greussen, Thuringia, in 1659. He studied at Wittenberg, and in 1685 obtained a mastership at Gotha, where at the same time he superintended the ducal cabinet of coins and curiosities. In 1702 he was appointed historiographer at Dresden, but soon resigned this office, and died on 24th November, 1707. Amongst his numerous works his "Saxonia Numismatica," Frankfort, 1705, acquired the greatest fame. He was the first German writer who originated a monthly magazine, *Monatliche Unterredungun*, Leipsic, 1688–98, in which he criticized the new publications of the German book market.—K. E.

TERBURG, Gerard, an excellent Dutch portrait painter, a Vandyck in little. He was born at Zwolle in 1608; was taught painting by his father; and after many travels in Germany, France, Italy, and Spain, where he was knighted, settled finally at Deventer, where he became burgomaster, and where he died in 1681. Terburg excelled in conversation pieces as well as portraits, and is favourably distinguished among the Dutch painters for having generally avoided the low, vulgar subjects commonly treated by them; his pictures being taken almost exclusively from the social life of the upper or middle classes. A lady in a white satin dress was a favourite subject with him. He had a sister, Gezina, who imitated his style.—R. N. W.

TERENTIANUS. See Maurus Terentianus.

TERENTIUS (Publius Terentius Afer), the dramatist, was born at Carthage, 195 B.C. He was early brought as a slave to Rome, and became one of the household of Publius Terentius Lucanus, a wealthy senator. Here he received an excellent education through the kindness of his master, from whom also he received his manumission at an early age. At this time he assumed, as was usual, the name of his patron—Terentius—by which he is known to posterity. His first play, the "Andria," was brought on the stage 166 B.C., partly through the interest of Cæcilius, himself celebrated as a writer of comedy. The genius of Terence soon secured him the favour and patronage of Scipio Africanus Minor, his friend Lælius, and other Roman nobles, who wished by every means to diffuse among their countrymen a taste for Grecian letters and civilization. Through their kindness he was enabled to travel through Greece, where he collected abundant literary treasures and materials for future dramas. Unhappily, he died, while on his return to Italy, at the age of thirty-five. In his own day the comedies of Terence, though highly valued by the more intellectual Romans, were not generally popular. The audience was not sufficiently refined to appreciate the author. While, however, Greek manners and tastes gradually made their

way into the heart of Latin society, the reputation of Terence continued to increase. He is praised in the warmest terms by Julius Cæsar, Cicero, Horace, and Ovid. In modern times he has been almost equally a favourite, and many distinguished writers have borrowed from his pages. Among the rest we may enumerate Moliere, Steele, and Cumberland. Terence is believed to have published only six plays, all of which still survive, viz., the "Andria," "Hecyra," "Adelphi," "Eunuchus," "Heauton Timorumenos," and "Phormio." All these comedies except the "Hecyra" are constructed with a double plot; but the action is less complex than in many of Plautus' compositions. Terence was not a man of inventive genius; all his plays were imitated from Greek originals, the greater part being taken from Menander. Nor did he add a single new character to the stock in trade with which the Athenian dramatists supplied him. But his excellencies are none the less genuine and unimpeachable. For humane and liberal feeling, for knowledge of mankind, for refined and delicate wit, and for marvellous felicity of expression and easy grace of style, his scenes must always be admired by the discerning student. That he was deficient in broad humour and creative power is certainly true; but the same may be said of Addison, whom of all modern authors he most nearly resembles. We must add that, though a freedman and a foreigner, Terence is reckoned one of the standard models of pure Latinity; which may probably arise from his intimacy with the most accomplished Romans of that age. The editions of Terence are very numerous: one of the most useful is that by Dr. Giles, London, 1 vol. 8vo, 1837.—G.

TERNAUX, Guillaume Louis, an eminent French manufacturer, was born at Sedan in 1763, and died at St. Ouen on the 3rd of April, 1833. He was the son of a cloth manufacturer, and showed his talent for business by taking the management of the factory at the age of sixteen, upon his father being obliged to leave the district. During an active and useful life, he introduced many improvements in the woollen manufacture. He was the first in France who made shawls in imitation of those of Cashmere, and at great expense he naturalized the Thibet goat in his country. Although a very zealous republican, he had to take refuge in Germany during the Reign of Terror. He strongly opposed the establishment of the consulate for life, and the empire; nevertheless Napoleon, who in many instances showed that he could respect and befriend an honest antagonist, appointed him vice-president of the council of manufactures, and a member of the legion of honour. Louis XVIII. retained him in his office, and created him a baron. In 1820 he was elected one of the deputies of Paris. He promoted the revolution of 1830, but soon afterwards retired from public life.—W. J. M. R.

TERPANDER, of Lesbos, is commonly regarded as the founder of ancient Greek music. Some doubt exists as to the exact epoch at which he flourished; but since he is said by the best authorities to have been prior to Archilochus and contemporary with Midas, we may reasonably place him about 700 B.C. If not the founder, he was at least the systematizer and regulator of Greek music, and he seems to have successfully blended the Asiatic with the native modes of harmony. He is said to have been the first who set to music the poetry of Homer, and to have been the inventor of the seven-stringed lyre.—G.

TERRASSON, John, Abbé, a man of letters, born at Lyons in 1670. He was educated at the Oratory in Paris, which he soon quitted. Shortly afterwards he returned to the same institution, but he soon left it finally. His father, who wished all his sons to enter the church, looked upon this vacillation as a proof of unsteadiness, and at his death left John with a very moderate income. This, however, did not depress his spirits, and he followed his literary career with ardour and success. He found a friend in the Abbé Bignon, who procured for him an admission into the Academy of Sciences in 1707, and shortly afterwards he became a member of the French Academy. In 1721 he was appointed professor of Greek and Latin at the Royal college. Viewing the celebrated scheme of Law with favour, he wrote in its support, and for a time became wealthy. He enjoyed his opulence with serenity, and resigned it philosophically when the speculation burst, and expressed to his friends, when he was once more reduced to the mere necessaries of life, that he was much happier than when in possession of wealth, which wearied him. He was assiduous in his duties as a professor; and, not content with the hours due to his public lectures, he considered it his duty to answer all those who came to consult him in the study of science at other times. Among his principal works are—"A Critical Dissertation on Homer's Iliad;" "Reflections in favour of Law's System;" "Sethos," a moral romance; and a translation of Diodorus Siculus. His memory entirely forsook him in his later days, and he died at Paris in 1750.—W. J. P.

TERTULLIANUS, Quintus Septimius Florens, a distinguished father of the Latin church, was the son of a pagan centurion of proconsular rank at Carthage. His birth took place about 160. He was educated for the legal profession, but he became a convert to christianity, and was ordained a presbyter in the church of Carthage, where he usually exercised his functions, though he visited and resided at Rome also. About 200, when he had arrived at middle life, he embraced the tenets of the Montanists, which he defended with zeal and ability. Why he left the orthodox church is not certainly known. The treatment he received from the Roman clergy probably contributed to his departure from the dominant faith, much more than disappointed ambition at not being chosen bishop. It is certain that he came into personal collision with the clergy while at Rome, and that they treated him badly, out of envy and dislike. He lived to a great age, and died about 240. His works show that he was married—one of his tracts containing an address to his wife. The notices of his life, which we possess, are very scanty; and were it not for Jerome's notice of him, we should hardly have known anything whatever. This father says that Cyprian was accustomed to read some parts of his writings daily, and in calling for his books used to say—"Da magistrum" (Give me the master). The character of Tertullian was gloomy, severe, and fiery. He wrote with force and animation; but his genius was wild and unchastened. He had great erudition and legal knowledge. His writings also display acuteness and depth of feeling, with a vivid conception of the ideal. But he lacked judgment. His piety, indeed, was fervent and active, but austere and rigid. His diction is vigorous, but the style is so concise that it is harsh and difficult. With a rough energy, it disdains polish. There is no doubt, however, that he had uncommon power of intellect and emotion. Hence he succeeded in achieving for christianity a literature of a peculiar character in the Punic-Latin dialect, and even in impressing a type upon Latin theology which it never lost. The writings of Tertullian are numerous. It is difficult to classify them properly. They are partly controversial and partly devotional, yet the former class have a devotional element in them, and the latter a controversial one. The polemical and devotional existed together in the soul of the writer, and could not be dissevered. His polemics are always on behalf of a strict morality. They have bitterness and irony; but these qualities do not contravene the grace of charity. It is not uncommon to classify his works according to the period when he was a Montanist. Some were written before, others after he became a Montanist. As this division cannot be carried out with exactness, a third class has to be made, consisting of works respecting which nothing certain can be said. The truth is, that Montanism is perceptible in them all. The idiosyncrasy of the man had that direction. We do not, therefore, think the three classes mentioned, which Bishop Kaye has made, to be the best possible division; though it may be convenient for some purposes. It would be better perhaps, though certainly not easier, to distribute the works, according to the nature of the subjects discussed, into apologetic, doctrinal, and moral, each separate treatise being put under one or other of the three classes, according to its prevailing tone. While he was yet a member of the orthodox church, he probably wrote—"De pœnitentia;" "De oratione;" "De baptismo;" "Ad uxorem;" "Ad martyres;" "De patientia;" "Adversus Judæos liber;" "De præscriptione hereticorum." After he became a Montanist, he wrote—"Adversus Marcionem;" "Adversus Praxeam;" "Scorpiace;" "De anima;" "De carne Christi;" "De resurrectione carnis;" "De corona militis;" "De virginibus velandis;" "De fuga in persecutione;" "De exhortatione castitatis;" "De monogamia;" "De jejuniis;" "De pudicitia," and probably "Adversus Valentinianos;" "Ad scapulam;" "De spectaculis;" "De idololatria;" "De cultu feminarum." Works about which nothing certain can be affirmed are—"Apologia;" "Ad nationes;" "De testimonio animæ;" "De pallio;" and "Adversus Hermogenem." Among his lost books were—"De paradiso;" "De spe fidelium;" "De vestibus Aaron;" "Ad amicum philosophum;" "De censu animæ," &c., &c. The best editions of his works are those of Oehler, Leipsic, 3 vols., 8vo, 1853; and of Semler, Halle, 6 vols.,

8vo, 1770–76.—(See Neander's *Antignosticus, der Geist des Tertullianus und Einleitung in dessen Schriften*, new edition, 1849, 8vo; the sixth volume containing indexes compiled by Schutz and Windorf.)—S. D.

TESSIN, Charles Gustavus, Count de, was born at Stockholm in 1693. His father, who was a senator of Sweden, and grand-marshal of the court, carefully superintended his education, and subsequently sent him to travel for several years in Germany, France, and Italy. On his return, the young count took an active part in the political discussions which took place among the Swedes after the death of Charles XII. The party with which he was connected obtained the superiority, and he was elected president of the assembly of the nobles in the diet of 1738. Mainly through his influence an essential change was made in the system of government—a portion of the public revenue was devoted to the encouragement of manufactures, and an alliance with France was preferred to the friendship of Great Britain and Russia. Tessin was nominated ambassador to the French court in 1739, and remained in Paris for three years. On his return to Sweden he obtained the dignity of senator, and was sent ambassador to Denmark, and subsequently to Berlin. From 1747 to 1752 Count de Tessin, as president of the chancery, managed the foreign affairs of the kingdom, and was at the same time governor of the prince-royal, afterwards Gustavus III., for whose instruction he wrote a series of letters, which have been translated into several languages. In 1761 a change took place in the government, and Count de Tessin resigned all his offices, and retired to Akeroe in Sudermania, where he died in 1770. Besides his letters to the prince, he was the author of an "Essay on the manner in which the Swedish Language may be adapted to the style of Inscriptions."—J. T.

TESTA, Pietro, called il Lucchesino, a celebrated Italian painter and engraver, was born at Lucca in 1617. He was first a pupil of Paolini at Lucca. He then went in a pilgrim's habit to Rome, and placed himself under P. da Cortona; but having spoken disparagingly of his master's maxims, he was turned out of his school. After this he studied under Domenichino, upon whom he based his style; but his manner is considered to have been influenced by his intimacy with N. Poussin. He was a laborious student, and is said to have made drawings of all the principal antiquities in Rome. His imagination, too, was fertile—almost extravagant; he possessed much poetic feeling, his style was varied and vigorous, and he composed with facility. But he was of a gloomy temperament, sarcastic in speech, and unsocial, and he had few friends and fewer patrons. He drowned himself in the Tiber in 1650. His best pictures are "The Death of Beato Angelo," in S. Martino a Monte; "Joseph sold by his Brethren," in the gallery of the capitol; and "The Massacre of the Innocents," in the Spada palace. He painted some works for churches in Lucca, and a cupola in the oratory of the Lippi palace. Testa is perhaps more widely known as an engraver than a painter. He left a great many prints etched in a free and masterly manner from his own designs.—J. T–e.

TESTELIN, Louis, son of Gilles Testelin, painter to Louis XIII., was born at Paris in 1615, and early distinguished himself. He was the friend and assistant of Le Brun, and was chosen one of the original members of the French Royal Academy of Painting; and in 1650 he became a professor. Testelin was one of the most correct painters of his time, but his works are scarce; yet during his short career he painted two of the so-called Mai pictures, which were presented to the Virgin at Nôtre Dame by the goldsmiths, on each first of May, namely, in 1652 and in 1655, the year of his death. Testelin was a protestant.—R. N. W.

TETRICUS, Caius Pesuvius, was one of the thirty tyrants who afflicted the Roman empire in the middle of the third century. Being prefect of Aquitania in 267 he assumed the purple at Bordeaux, and was acknowledged as emperor by Gaul, Spain, and Britain. For some years his authority was undisturbed until Aurelius marched against him in 274. Tetricus, it is said, betrayed his followers; however that may be, he was defeated and taken prisoner at Chalons-sur-Marne, along with his son, whom he had associated with himself in the empire. Aurelius not only spared their lives, but gave them large estates in Italy, and treated them in the most generous manner.—G.

TETZEL or DIEZEL, John, was born at Leipsic. He studied in his native town, and was bachelor in 1487. Two years afterwards he entered the order of Dominicans, and was ordained by the bishop of Maxburg. He rapidly grew in honours, became prior of the Dominicans, inquisitor, and doctor of theology. From 1502 he had been employed as a preacher of indulgences, and on account of his success received large pay—a monthly allowance of eighty florins, and a carriage and horses with other advantages, being secured for him. But his character was bad. He had been convicted of adultery at Inspruck in 1512, and the Emperor Maximilian had given orders that he should be sewed up in a sack and flung into the river. He was saved from this fate by the intercession of the Elector Frederick of Saxony. He travelled the country and trafficked in indulgences with knavish effrontery. The indulgences hawked about by him, exposed from his stage, and regulated by a tariff, would, he affirmed, save a man even though he had violated the mother of God herself. These indulgences became at length like a kind of scrip, and were circulated in hotels and market-places. Tetzel's visit to Wittemberg in 1516 scandalized and enraged Luther, and became one of the proximate causes of the Reformation. Luther's famous theses against him were published 31st October, 1517.—(See Luther.) Tetzel, in consequence of overacting his commission, was reproved by the legate, and was so humbled by the rebuke that he retired to his convent in Leipsic, and died broken-hearted 4th July, 1519.—J. E.

TEXEIRA or TEXERA, José, a Portuguese author and diplomatist, was born in 1543, and attached himself for some years to the person of Don Antonio, then a claimant to the throne of Portugal. He was afterwards court chaplain to Henry III. and Henry IV. of France, and continued to his death attached to the service of the house of Condé. His principal works are, a "Compendium of Portuguese History," and a pamphlet in defence of it, which gave such offence to the leaguers that he was obliged to fly from Lyons; a "Genealogy of the House of Condé;" and a "Narrative of the Adventures of Don Sebastian."—F. M. W.

TEXEIRA or TEXERA, Pedro, a Persian scholar, born in Portugal about 1570. Having gone to India, he resolved to return overland (1604), and travelled by way of Meshed-Ali to Bagdad, and thence to Anna, Aleppo, and Scanderoon, whence he took shipping for Venice. The result of his researches, written in Spanish, and published at Antwerp in 1610, consists of three parts—a history of the kings of Persia; an abridgment of a Persian history of Ormuz; and an account of his own overland journey. The work was long highly esteemed.—F. M. W.

* TEXIER, Charles-Felix-Marie, a distinguished French archæologist, was born at Versailles, 29th August, 1802. Of a family of artists, his attention was in the first instance directed to architecture, and he published an essay, "Sur les Ports des Anciens," which was crowned in 1831 by the Académie des Inscriptions, and another on the "Architecture et la Lithologie Anciennes." But gradually his attention was directed wholly to archæology, and in 1833 he was intrusted by the French government with the conduct of a mission to Asia Minor to examine the vestiges of antiquity remaining or discoverable there. During the next ten years he made four visits to that region, and whilst there diligently explored, measured, and made drawings of the various ancient monuments. At home he devoted himself with equal zeal to working out for publication the results of his researches. In 1839–49 he published under the auspices of the government a "Description de l'Asie Mineure: Beaux-arts, Monuments-historiques, plans et topographies des Cités Antiques," 3 vols. folio; and in 1842–52 a "Description de l'Arménie, de la Perse, et de la Mésopotamie," 2 vols. folio. These superb works, richly illustrated with line engravings and chromo-lithographs from the drawings of the author, are as instructive and valuable to the archæologist, and to all whose studies lie in the direction indicated by the titles, as they are gratifying to the admirer of handsome books. He has since published "Édesse et ses Monuments en Mésopotamie," 8vo, 1859, and various papers in reviews and archæological journals. M. Texier received the decoration of the legion of honour in 1837, and was elected academician libre of the Académie des Inscriptions et Belles-lettres in 1855.—J. T–e.

THAARUP, Thomas, a Danish poet of some note, was born at Copenhagen on the 21st of August, 1749. From 1781 till 1794 he filled the post of instructor in history, philosophy, and belles-lettres, in the naval academy. In the latter year he was appointed director of the theatre, an office which he retained until 1800. The remainder of his days he spent in rural retirement and in the enjoyment of a pension at Smidstrup, near Hirschholm, where he died on the 11th of July, 1821. What

distinguished Thaarup peculiarly as a poet, was neither depth of sentiment nor opulence of imagination, but a certain tone of impassioned patriotic fervour, which yet renders his memory dear to the Danish people. His operas, "Höstgildet" and "Peters Bryllup" (the Harvest Home and Peter's Wedding), breathe a charming idyllic simplicity; and their artless airs and ballads are still generally known and much appreciated.—J. J.

THABET, Ben Korrah, a celebrated physician, philosopher, and geometrician, was born at Harran in Mesopotamia, 835–36. He was one of the astrologers of Mo'tadhed Billah, the sixteenth of the Abbaside khalifs. His works are very numerous. He died in 901.—D. W. R.

THABET, Ben Senan, grandson of the preceding, was also eminent for his knowledge of physic, philosophy, and mathematics. His principal work is the history of his own times, from 903 to the year of his death, 973–74.—D. W. R.

THACKERAY, William Makepeace, one of the most prominent English writers of the age, was the son of a former civil servant of the East India Company, and was born at Calcutta in 1811. He was sent at an early age to England, and received his later education at Cambridge, which he quitted without taking a degree. His early inclinations were towards the life of an amateur artist, a career which his circumstances then favoured; and his experiences while attempting to carry out this design have contributed many incidents and characters to his fictions. At the age of twenty, or so, as he has recorded in a letter published by the English biographer of Göthe, he was one of "a score of young English lads who visited at Weimar for study, or sport, or society." He even talked with the great master, and bought Schiller's sword; but his favourite employment, according to his own avowal, was to "make caricatures for children." From the pleasant life of an art student he was summoned by altered circumstances to the arena of enforced toil, and for some time he wavered between or combined the industries of pen and pencil. At last the pen carried the day, although all through his literary career his pencil was now and then brought into play to illustrate his own writings. He began by journalism, contributing to the *Times*, and acting as Paris correspondent of a London newspaper edited by his step-father. His first marked appearance in literature, however, was in the pages of *Fraser's Magazine*, where he wrote tales, sketches, criticisms—employing chiefly the nom de plume of Michael Angelo Titmarsh—always original, often full of keen irony and humour, sometimes wild and daring in their mockery. It was long before his peculiar genius was relished and appreciated, yet there were not wanting early observers who rightly estimated him. Speaking of his story, "The Great Hoggarty Diamond," the late John Sterling thus wrote in 1841 to his mother—"What is there better in Fielding or Goldsmith? The man is a true genius, and with quiet and comfort might produce masterpieces that would last as long as any we have, and delight millions of unborn readers." The curiosity of the general public was first roused by Mr. Thackeray's papers in *Punch*. Two books of his, brimful of keen observation, occasionally of higher things than the mere superficial aspects of society—his "Paris Sketch Book," 1841, and his "Irish Sketch Book," 1843—had produced little effect; but "Jeames' Diary," the "Snob Papers," the "Prize Novelists," in *Punch*, announced to all the world that a great and peculiar humorist was among us. After publishing some minor works, he appeared with his own name, in 1846–48, as the author of a fiction published in monthly numbers—"Vanity Fair, a novel without a hero"—perhaps the greatest and sincerest, though not the most pleasing of all his fictions—a work without one dull page, and from the publication of which dates his genuine and enduring fame. It was followed, mention of intermediate minor works being omitted, by a second serial fiction, "Pendennis," 1849–50—a novel in some respects perhaps autobiographical, and illustrating, among other phases of English society, contemporary literary life in London. In 1851 Mr. Thackeray, now a prominent man, delivered before fashionable and cultivated audiences in London his lectures on the English humorists of the eighteenth century, from Swift to Sterne and Goldsmith. They were repeated not only in the provinces, but in the United States—which the lecturer visited for the purpose—and published in 1853. They form one of the most pleasant and genial of Mr. Thackeray's books. The year before had witnessed the publication of the most serene and polished of his fictions, the period of which was removed from our own time—"The History of Henry Esmond, Esq.," a tale of the age of Queen Anne, of which it bespoke a close study. Of his later works, his most important are the serial fictions "The Newcomes" and "The Virginians," with the lectures on the "Four Georges," first delivered in the United States, and then, on the lecturer's return, repeated in most quarters of the United Kingdom. In 1860 Mr. Thackeray became editor of the newly-founded *Cornhill Magazine*, his most elaborate contribution to which was "The Adventures of Philip on his way through the world." He resigned the post in 1861. Mr. Thackeray was a member of the Middle temple, by which he was "called" in 1848, without any intention of practising as a barrister. He died suddenly 24th December, 1863. Admired as a writer, his kindly and generous disposition endeared him to all who knew him.—F. E.

* THALBERG, Sigismund, the celebrated pianist, was born at Geneva on the 7th of January, 1812. He was entered a pupil in the polytechnic school at Vienna; and when about nine years old he became a pupil of M. Mittag, a professor at the conservatorio, and commenced the study of the pianoforte. At the age of thirteen he left Vienna and commenced his travels. He received lessons from Pixis at Paris; from thence he went to London, and during a month's sojourn in the metropolis placed himself under Moscheles. On his return to Vienna he sought the assistance of the celebrated Sechter, the organist to the court. Whilst with this worthy and learned contrapuntist, he became initiated in the rules of composition, and rendered himself familiar with all the varieties of the severe school. Devoting himself entirely to the pianoforte, Thalberg has become the great master, which he is acknowledged to be all over the civilized world. Either by the natural conformation of his hands, or by the most felicitous practice, he has acquired an equality of touch and amazing division of his fingers, which enables him to dispose a harmony in a manner as extended and effective as the modern orchestra. By means of the elasticity and control which he displays in his touch, the prodigious power of his wrists, the exquisite brilliancy of his tone, and the rapidity and certainty with which he passes from one distant interval to another, he so separates the different features of his accompaniment, that his performance has truly the effect of four hands, rather than the usual allotment given to an ordinary being.—E. F. R.

THALES, the father of the Greek philosophy, was born at Miletus, a city of Asia Minor, about 635 B.C. The earliest efforts of speculation were put forth, not in the mother country, but in the Greek colonies; and the Ionian philosophers, with Thales at their head, took the lead. He supposed water to be the principle of all things, the ultimately real, the groundwork and origin of the universe. Aristotle says (Metaph. b. i. ch. 3) that he was probably led to this opinion "from observing that all nourishment is moist, that heat is generated from moisture, and that life is sustained by heat." Take away moisture and the universe would be dust and ashes; add moisture, and the desert blossoms like the rose. Such crude cosmogonies as those of Thales and the other early Greek speculators are important not on their own account, but on account of the incipient philosophical tendency which they attest. They show that the spirit of generalization, which searches for a principle of unity in all things, was beginning to declare itself. They stand opposed to the mythological fancies which had heretofore prevailed. They show that the authority of the senses, as the criterion of truth, was beginning to be displaced by the authority of a higher criterion—that of reason. They evince a disposition to find out not merely relative truth, that is, truth as it presents itself to man, but absolute truth, that is, truth as it exists in itself and for all intelligence. This aim, however, is not consciously proposed, still less is it successfully realized. These early systems, and among them the philosophy of Thales, afford evidence merely of speculative promise, and in no degree of speculative performance. The name of Thales is usually placed at the head of the list of the seven sages or wise men of Greece. These men were rather practical politicians than philosophers. They lived at a time when the old Greek tyrannies were tending to become republics; and they exerted all their sagacity and influence to bring about the change. In political wisdom and in pithy sayings Thales was inferior to none of his compeers. Being asked what was the rarest of sights?—"A tyrant," said he, "well stricken in years;" ominous words, which indicated that the reign of purely arbitrary government was drawing to a close. At this time the Ionian cities were isolated and independent of each

other. Thales strongly advised his countrymen to enter into a confederation with the other Ionians, in order that by a union of forces they might defy the invasion with which they were threatened, first by the Lydians, and afterwards by the Persians. This wise advice was rejected, and the consequence was that his country was within a short period subjugated successively by those two powers. This happened about 550 B.C. His astronomical knowledge is said to have been so great that he was able to calculate eclipses of the sun. He died about 545 B.C., at the age of ninety.—J. F. F.

THEDEN, JOHN CHRISTIAN ANTHONY, a celebrated surgeon of the Prussian army, was born at Steinbeck in Mecklenburg in 1714. It is said that he was originally apprenticed to a tailor; but becoming disgusted with his trade, he contrived to become the pupil of a surgeon. After studying at Rostock, Hamburg, Lubeck, and Dantzic, he went to Berlin in 1742. He there obtained the appointment of chief surgeon in the army during the second war in Silesia, and ultimately became the chief of the surgical staff to Frederick the Great. He was distinguished as much for his humanity and constant exertions for the well-being of the sick and wounded, as for his surgical skill. He died on the 2nd October, 1797, after having served his country for more than fifty years. Amongst his published works are "Observations and Experiments in Surgery and Medicine," Berlin, 1771; and "Instructions for Junior Army Surgeons," Berlin, 1774.—F. C. W.

THEED, WILLIAM, R.A., was born in 1764, became a student of the Royal Academy in 1786, and for some years practised as a portrait and historical painter. But not meeting with much success he went to Rome, where he secured the friendship of Flaxman, and under whose guidance he studied modelling and sculpture. He returned to England in 1793, and was engaged by Wedgwood to make designs and models for his pottery, and later by Messrs. Rundell and Bridge to design their high-class goldsmith's work. On his own account he produced various works in bronze and marble, including "Thetis with the Arms of Achilles," which is in the royal collection; "Bacchanalians," and other classical subjects; also in his later years a great many monuments. Mr. Theed was elected A.R.A. in 1811, and R.A. in 1813. He died in 1817.—J. T–e.

* THEED, WILLIAM, son of the above, born about the beginning of the century, has attained considerable distinction as a sculptor. He acquired merely the rudiments of his art from his father, who died whilst he was very young. He learned most at Rome, where he spent several years. Among his earlier works are several classical and scriptural groups and statues, such as "Psyche," "Prometheus," "Rebekah at the Well," "The Prodigal's Return," &c.; but like most of our sculptors he has suffered himself to be drawn away from the poetry to the more profitable prose of art. Almost the only works of an imaginative kind produced by him of late years have been the series of historical reliefs in bronze for the houses of parliament, and those for the duchess of Gloucester's monument in St. George's chapel, with the colossal statue of the Bard for the Mansion-house; unless, indeed, such works as the statue of Burke for St. Stephen's hall, and that in bronze of Malcolm Canmore for her majesty, are to be classed with imaginative works. Besides his portrait-statues and busts, Mr. Theed has been much engaged on works of a monumental character. Such are the monument to Sir James Mackintosh in Westminster abbey; the marble statue of Sir William Peel for Greenwich hospital; that of the historian Hallam for St. Paul's; and the colossal bronze statue of Sir Isaac Newton for Grantham. Mr. Theed was much patronized by the prince-consort; and since the prince's death he has been commissioned by her majesty to execute a marble bust of the prince, and a statue of him in the Highland costume for Balmoral.—J. T–e.

THELLUSSON, PETER, owes his celebrity solely to the eccentricity of his will. Descended from a Huguenot family which had settled in Geneva, he established himself in England about the middle of the last century, and having accumulated a large fortune, he died on 21st of July, 1797. His ambition was to found in England two or three families whose territorial grandeur should overshadow the greatest landowners of the realm. To accomplish this object he did not hesitate to sacrifice the interests of his children and immediate heirs. By a will executed in 1796, after bequeathing to his sons and daughters a portion of his wealth, he devised the residue, consisting of real estate worth £4500 yearly and personal property to the amount of £600,000, to trustees for the purposes of accumulation. None of his living progeny were to touch this vast fortune, which was to be all invested for the benefit of the eldest male descendants of his three sons who should be alive when the last of Peter's then living offspring should have died. Calculations were made that this extraordinary arrangement would result in an accumulation of from £19,000,000 to £32,000,000, and but for its technical accuracy, in which no lawyer could find a flaw, the will would have been set aside on public grounds. Litigation, however, seized the document as lawful prey. Yet, on 25th June, 1805, the legality of its provisions was confirmed by the house of lords. The legislature had previously expressed its repugnance to "the vanity, illiberality, and folly" of the posthumous miser, by passing an act (39, 40 Geo. III., c. 98) to restrain testators from directing the accumulation of property for a longer period than twenty-one years after death. Of the nine lives existing in 1797, the last survivor died in February, 1856, when a new crop of lawsuits immediately bloomed. The question who were at that time the eldest male lineal descendants of Peter Thellusson, was carried from one court of law to another, till it was finally decided in the house of lords on the 9th of June, 1859. There it was decreed that Lord Rendlesham was legally the elder of his uncle, Arthur Thellusson (in personal age forty years his senior), because he was the direct heir and representative of the first Lord Rendlesham, Peter Thellusson's first-born son. The litigation on this famous will for a period of sixty-two years, had so pruned the large fortune which was the subject of it, that the end which Peter had in view was effectually defeated.—R. H.

THELWALL, JOHN, who enjoyed a transitory fame as a political martyr at the end of the last century, was born in 1766 in Chandos Street, Covent Garden, London, where his father carried on the trade of a silk mercer. He was educated in private schools at Lambeth and Highgate, and became a student at the Royal academy. Achieving no triumphs in the art of painting, he was placed by his father with a tailor, and afterwards was recalled home by his father's death and intrusted with the management of the business. His mind, however, soared above the dull routine of trade; reading and speculation became his constant occupation. He studied law for a time, and then medicine, but attained to no proficiency in either science. The French revolution broke out just as he was entering manhood. Political passions were aroused in England as well as in France, and the young men of the age formed debating societies, parliamentary reform associations, a Constitutional Information Society, and a Friends of the People Society. Thelwall was a member of more than one of these, and possessing great fluency and some oratorical power, he secured a prominent position among his fellows, became a popular speaker at public meetings, and gave a series of lectures in 1792 on political subjects. In 1794 the government took alarm, and instituted the prosecution of Horne Tooke, Hardy, Thelwall, and other members of political societies, as being guilty of high treason. After a long and exciting state trial the accused were acquitted. Thelwall's influence then rapidly declined. He travelled about the country lecturing; but meeting with little encouragement, he took a small farm near Hay in Brecknockshire. Farming brought him no more solid benefit than a final separation from the life of a professional politician. He resumed the practice of lecturing; but confining himself to the subject of elocution, of which he was an excellent master, success attended his efforts. After an itinerant course of some years he settled in London as a teacher of elocution, and prospered. He succeeded in curing many pupils of stammering and other impediments of speech. On this and kindred subjects he wrote one or two treatises. During a lecturing tour in the west of England, he died at Bath of disease of the heart on 17th February, 1834. Thelwall, it may be mentioned, was in his younger days one of Coleridge's intimate friends.—R. H.

THEMISON, a celebrated physician, the founder of the sect of Methodici, was a native of Laodicea. It is believed that he lived in the first century B.C., and that he practised in Rome. He was a disciple of Asclepiades. Discarding inquiries into the remote causes of disease and the doctrine of critical days, he reduced medicine into the practice of a few simple rules. He considered that a regard to the constituent principles of disease, and to circumstances common to most maladies, was all that was necessary. His division of diseases was into chronic and

acute; those proceeding from stricture, and those from relaxation; and such as show a mixed character. He was the first to recommend the employment of issues in phthisis. His writings have not been preserved.—F. C. W.

THEMISTIUS, the philosopher and rhetorician, was born in Paphlagonia about 300. Early in life he settled at Constantinople, where he acquired great popularity as an orator and teacher of rhetoric. By successive emperors he was regarded with favour, and his orations in their praise may still be read by the curious. By Theodosius he was made prefect of Constantinople and appointed tutor to his son Arcadius. Although himself a heathen, and the friend of Julian the apostate and Libanius, Themistius enjoyed the esteem and friendship of some of the most eminent christians, as for example, Gregory Nazianzen. Besides some commentaries on Aristotle, we possess thirty-five orations by Themistius, which throw considerable light on the history of the period. The best among the old editions of these is that by Hardouin the jesuit, Paris, 1684; among the modern, that by Dindorf, Leipsic, 1832.—G.

THEMISTOCLES, a celebrated Greek commander, was born about 514 B.C., and was the son of Neocles, an Athenian of moderate fortune. His mother, according to some, was a Thracian woman of the name of Abrotonon; others say she was called Euterpe, and that she was by birth a Carian. After the banishment of Aristides the Just in 483 B.C., Themistocles became the political leader in Athens, and two years afterwards (481 B.C.) he was elected Archon Eponymus. Athens being at that time at war with Ægina, Themistocles counselled that the fleet should be increased so as to be a match for that of the enemy; but his real design was not so much to conquer the Æginetæ as to render Athens supreme among the Grecian states by making her capable of resisting the dangers which he foresaw were likely to come from Persia. The event soon justified his policy. The first encounter between the Grecian and Persian fleets took place off Artemisium on the same days on which Leonidas and his three hundred so heroically kept the pass of Thermopylæ (480 B.C.). Soon after followed the battle of Salamis, by which, the enemy's fleet being defeated and dispersed, Greece was delivered from the fear of the Persian yoke. After this Themistocles persuaded the Athenians to fortify their city against the remonstrances of Sparta. But his influence declined from the time of the overthrow of Xerxes, and in 471 B.C. he was ostracised from Athens. It is related that his father, perceiving the early ambition of his son, pointed out to him some old galleys thrown on the shore to rot and decay, and told him that this was the way "the many" treated popular leaders when they were no longer of any use—a lesson which he must now have bitterly remembered. After his banishment he retired to Argos; whence, however, he was forced to flee in consequence of his being suspected of complicity in the designs of Pausanias, who had been detected in a treacherous correspondence with the Persian king. He took refuge in Persia, where he died, or, as some say, destroyed himself, 449 B.C. "Themistocles," says Thucydides, "was the strongest example of the power of natural talent, and in this respect is particularly worthy of admiration; for by his natural understanding, without any education originally to form it, or afterwards to strengthen it, he had the best judgment in actual circumstances, and he formed his judgment with the least deliberation; and as to future events he made, in the general, the best conjectures; whatever he took in hand he was also able to expound; and on matters where he had no experience he was not unable to form a competent judgment; and both of the better and the worse, while it was still in uncertainty, he had a most excellent foresight; and to express all in brief, by the force of his natural capacity, and the quickness of his determination, he was the most efficient of all men in promptly deciding what was to be done." But it may reasonably be doubted whether, with all his high intellectual qualities, he was an honest man. From opening manhood his ambition was to be the first man in Athens, and to make Athens the first among the Grecian states; and he had no nice scruples about the means by which his end was to be accomplished.

THENARD, Louis Jacques, Baron de, an eminent French chemist, was born at Nogent-sur-Seine in 1777. He studied chemistry in the laboratory of Vauquelin, and at the early age of twenty became professor of chemistry at the École polytechnique. He also filled the chemical chair at the university of Paris down to 1840. He died in 1857. His principal work is the "Traite de Chimie Elementaire," 1813. In conjunction with Gay-Lussac he was commissioned by the first Napoleon in 1808 to construct a powerful galvanic battery, and to institute a series of experiments on its chemical action. The results of their joint labours were published in 1811, under the title "Recherches Physico-chemiques faites sur le Pile." Few books contain a greater number of new and weighty facts. They first carefully examined the battery itself to ascertain the conditions on which its energy depends, having especial regard to the effects of the various liquid conductors, such as acids or saline solutions. They next repeated the experiments of Davy on potassium and sodium, and found a means of preparing these metals without the use of the battery, decomposing caustic alkalies by means of iron filings at a white heat. Then they discovered the alkaline peroxides. They also examined the action of potassium on a variety of substances, and thus were led to the discovery of boron. In their attempts to decompose hydrofluoric acid they discovered hydrofluoboric acid. Thenard likewise discovered the peroxide of hydrogen and carefully studied its properties, especially its bleaching power. In opposition to Berthollet he maintained the elementary character of chlorine. Thenard also merits honour for his zealous and successful labours in improving the scientific institutions of France.—J. W. S.

THEOBALD, Lewis, the editor of Shakspeare, and hero of the early editions of the Dunciad, was the son of a prosperous attorney of Sittingbourne in Kent, where he was born, according to the memoir in Nichols' Literary Illustrations, vol. ii., about 1692. Mr. Carruthers (Life of Pope) says, however, that he was baptized "April 2, 1688." He was educated chiefly at Isleworth in Middlesex, and became a good classical scholar. He seems to have been brought up as an attorney, but early in life he devoted himself to literature. In 1711 his "Persian Princess" was performed in Drury Lane, and his scholarship procured him the patronage of Bernard Lintott, the eminent publisher. For him, in 1713, Theobald translated Plato's Phædo, and in the following year he signed an agreement with him to execute a translation of the Odyssey, of which only a small portion, in 1716, was published. This circumstance may have helped to embitter Pope against him. He had published translations from Sophocles and Aristophanes, written a "Life of Raleigh," a number of plays, and several disquisitions, as well as contributed to the *Censor*, when, in 1725, appeared Pope's edition of Shakspeare. In the following year Theobald published his "Shakspeare Restored; or specimens of blunders committed and unamended in Pope's edition of this poet"—a work of which the title sufficiently explains the object. Some punishment was administered to the assailant in the Treatise on the Bathos (in Pope and Swift's Miscellanies, 1727); but a still more terrible revenge was taken when in 1728 the Dunciad appeared with "piddling Theobald" for its hero. Nothing daunted Theobald pursued his course. In 1728 appeared his "Proposals for Publishing Emendations and Remarks on Shakspeare," which were so well received that he resolved on an edition of Shakspeare of his own. It was published in 1733, and at once eclipsed Pope's. For his editorial labours Theobald was paid £652 10s., three times as much as Pope received, and it appears that no fewer than twelve thousand eight hundred and sixty copies of his Shakspeare were printed. Theobald was characterized by his successor in Shakspearian editorship, Dr. Johnson, as a man "of heavy diligence, with very slender powers." But in the then state of Shakspeare's text, "heavy diligence" was much required, and, beyond this, many of Theobald's happy emendations have been accepted and remain. He had much aid from others in editing Shakspeare, especially from Warburton, his correspondence with whom on the subject is printed in Nichols, *ubi supra*. Theobald's Shakspeare is certainly the best of the early modern editions. He was among the first to collect the old English drama, and to make it useful in illustrating Shakspeare's text. On the whole he deserved more than the niggard praise which Johnson bestowed on him as an editor "zealous for minute accuracy, and not negligent in pursuing it. He collated the ancient copies," Johnson continues, "and rectified many errors. A man so anxiously scrupulous might have been expected to do more, but what little he did was commonly right." In 1743 Theobald was replaced by Cibber in the post of dishonour in the Dunciad, and in the following year both the satirist and the satirized were in their graves. Theobald died not long after Pope, on the 18th September, 1744.—F. E.

THEOBALDUS, a French bishop, who probably lived during the twelfth, or even as early as the eleventh century, if he was the person alluded to by Hildebert, archbishop of Torres, in an epitaph on "Magister Theobaldus Dervensis." He is supposed to have been the author of a didactic and theological poem entitled "Physiologus de Naturis Duodecim Animalium." The poem is written in hexameters, sapphic, and other kinds of verse, and describes the different habits of twelve different animals, drawing from each in conclusion some moral and religious reflections. The subject seems to have been largely borrowed from a prose work of a similar kind written by Epiphanius.—W. J. P.

THEOCRITUS, a celebrated Greek pastoral poet, was, according to the well-known epigram prefixed to some editions of his poems, the son of Praxagoras and Philinna. Others indeed make him the son of Simchus or Simichidas; but this conjecture, for it is nothing more, owes its origin probably to the fact that Theocritus, according to a custom common among both ancient and modern poets, sometimes assumes this name in his poems. He was a native of Syracuse (hence Virgil styles pastoral poetry Syracusan); though again some ancient writers affirm that he belonged to the island of Cos in the Ægean. Nothing is known of the precise time either of his birth or death, and even of the history of his life we possess very little certain knowledge. We know, however, that he flourished in the earlier part of the third century B.C. This is made certain by the fact of his sojourn at Alexandria, where he enjoyed the favour and patronage of Ptolemy Philadelphus. It was probably while residing in that city that he made the acquaintance of the poets Philetas, Asclepiades, and Aratus, all of whom are mentioned in his poems. It is said in the Θεοκρίτου γενός that he was a disciple of Philetas, but we cannot determine whether the instruction he received was personal, or merely derived from the writings of that poet. From Alexandria Theocritus must have returned to Syracuse, as the sixteenth idyl, which is in praise of Hiero, the son of Hierocles, was evidently written there; and we know that that king did not begin to reign till 270 B.C. This, if we include the fact of his friendship with Nicias the physician, is the sum of the information which has come down to us respecting the life of Theocritus; but from the poem to which we have already referred, we can gather that he was, like so many other poets since his day, no stranger to disappointment and neglect. Few men, whether poets or not, have been happy who have put their trust in princes; and the complaints of the father of pastoral poetry have a strange familiar sound, coming as they do from these old heathen centuries, and mingling with the lamenting voices of so many modern bards. Theocritus may be called the creator of bucolic poetry; for although something of the kind had long been practised by the Lydiastæ and Bucolistæ of Sicily and the neighbouring parts of Italy, yet was it he who first reduced it to such a form as to constitute it a branch of regular literature. His idyls, many of which are in dialogue, are essentially of a dramatic and mimetic character. They are pictures of the actual life of the Sicilian people, herein differing from the most of pastorals which have been subsequently produced. In these we generally have descriptions of some imaginary Arcadia, and of modes of life which never existed. But in Theocritus everything is natural and real, and his pictures are besides drawn with an inimitable sweetness, naïvete, and grace. One might say that he had snatched the simple pipe of the actual shepherds of his native Sicily, and made it give forth a strain whose marvellous sweetness and simplicity has been often imitated, but never equalled. The poems which go under the name of Theocritus are thirty in number, but it is probable that a few of them were written by other and later poets. The best of the modern editions are those of Reiske, with a Latin translation, the Greek Scholia and notes, 2 vols. 4to, Leipsic, 1765; Valckenaer, Leyden, 1799 and 1781; E. F. Wüstermann, Gotha and Erfurt, 1830. There are English versions by Creech, London, 1681; Fawkes, London, 1767; and Polwhele, London, 1786.

THEODORE (Anthony) I., King of Corsica, was born at Metz about 1690. His father, Anthony, baron of Neuhof in Westphalia, had been captain of the guards belonging to the bishop of Munster, but having been disgraced in consequence of his marriage, he went to France, and was patronized there by the duchess of Orleans. After his death, Theodore was taken care of by the duchess, and became one of her pages. He subsequently entered into the regiment of La Marck, and then into the Swedish service. Charles XII.'s minister, Baron de Goertz, perceived his abilities for diplomacy, and sent him on a secret mission to Spain. He afterwards rejoined his protector at the Hague, whence he made several voyages to London, and became ambassador of Sweden in England. On the death of his patron he was obliged to leave Sweden, and went to Spain, when the Duke de Riperda, successor to Cardinal Alberoni, gave him a colonel's rank, and induced him to marry Lady Sarsfield. Disappointed in his expectations from this alliance, he left her and went to France, where he became acquainted with Law the speculator. After spending several years in different countries, he repaired to Florence. He next became involved in the affairs of Corsica, Genoa, and Austria; proved useful to the Corsicans; and artfully insinuated himself into their favour. With the help of the dey of Tunis, whom he flattered with the promise of the possession of Corsica, and under the pretence of his driving the Genoese out of the island, he landed there, 15th March, 1736, in state, and succeeded in procuring the crown of the island in the same year, amid the acclamations of the people. The Genoese, however, declared him and his adherents guilty of high treason. He soon got together an army of twenty-five thousand men; carried Porto Vecchio, and ultimately Bastia also. Discontent spreading among the people because his promised succours did not arrive, he went to Holland, and returned to Corsica in 1738 with supplies of war. But he was soon after obliged to fly from the island, because he saw himself exposed to the danger of being given up to the Genoese by the Corsicans. In Naples he was arrested, but afterwards set at liberty. He now travelled through Germany, Switzerland, Italy, and France. After the French troops had withdrawn from Corsica, Theodore appeared again before the island, and landed at Isola Rossa. His appeal met with no response, so that he was compelled to reimbark. In 1744 he renewed the attempt, but failed. As a last resort he fled to England, where his creditors pursued and had him imprisoned. Being released, he spent the last seven years of his life in misery and neglect, dying in 1756. He was buried in the churchyard of St. Anne's, Westminster, where a marble monument was raised to his memory by Lord Orford. Theodore was a remarkable adventurer, who possessed great talents for intrigue. His life affords a striking proof of the instability of fortune. As the inscription on his tomb states—"Fate bestowed a kingdom, and denied him bread."—(See also Southey's *Life of Nelson*, chap. iii.)—S. D.

THEODORE, Bishop of Mopsuestia, was a native of Antioch. Following the example of his fellow-student Chrysostom, he embraced the monastic life. He was favoured with distinguished teachers in early life—Libanius, from whom he learned rhetoric; Flavianus of Antioch, Diodorus of Tarsus, and Craterius, under whom he studied sacred literature. Having removed from Antioch to Tarsus, he became bishop of Mopsuestia in Cilicia in 394. His death took place in 429, after he had filled the episcopate thirty-six years. Theodore was a decided opponent of different heretics in the christian church in his day, such as the Arians and Apollinarists. He himself, however, did not escape the charge of heresy. It is said that he was inclined to Pelagianism, and saved his reputation by retracting doubtful expressions. In the fifth general council in 553 his writings were condemned, because the Nestorians had appealed to them. Though vigorously attacked, however, by many intemperate men, his memory and writings were defended by Facundus and others. He had also numerous disciples of note. The chief merits of Theodorus lay in his commentaries on scripture. Here he followed the historico-grammatical method, rejecting the allegorical and fanciful interpretations then prevalent. Several of his commentaries on the minor prophets were first published by Angelo Mai; some are still in MS., and the fragments of others have been printed. He also wrote on original sin, against Jerome and the Augustinians; on the incarnation, against the Arians and others; a work on the Nicene creed; a liturgy; and a treatise against allegorical interpretation, with many others.—S. D.

THEODORE, consecrated archbishop of Canterbury in 668, was appointed by Pope Vitalian by reason of the death of Wighard, an English priest, who having been appointed by the kings of Northumbria and Kent, had proceeded to Rome for consecration. Theodore's archiepiscopal reign was an important one for the Church of England; and the Romanists have pleaded his occupation of the see of Canterbury as a proof that the early Anglican church acknowledged the supremacy of the pope.

Theodore was of the Greek church, and had not adopted the tonsure, which he assumed, however, before reaching England. His name was long remembered in connection with his "Penitential," the first book of the kind that appeared in the west. His system of confession and penance is very different from that sanctioned by the modern Church of Rome. He died in 690. His extant works were published at Paris in 1677, edited by Jacques Petit, in 2 vols. 4to.—(Soames' *Latin Church*,)—R. H.

THEODORE, LASCARIS, Emperor of Nice, was the descendant of an ancient and noble Byzantine family, and in 1198 married Anna, daughter of the Emperor Alexius III. During the anarchy that prevailed at Constantinople after the flight of Alexius V. in 1204, Theodore Lascaris and Theodore Ducas presented themselves as candidates for the imperial crown. Lascaris was chosen; but the capital being shortly afterwards taken by its Latin besiegers, he escaped to the opposite coast of Asia. There, having made himself master of Nice and the greater part of Bithynia, he succeeded, by the heroism and energy that conspicuously marked his character, in establishing a new dominion; and, to use the words of Gibbon, "a victorious reign of eighteen years expanded the principality of Nice to the magnitude of an empire." Beloved by his friends and feared by his enemies, Theodore Lascaris died in 1222.—J. J.

THEODORET, Bishop of Cyrus, was born at Antioch about 386. His parents were wealthy and pious, and he was their only son. Before he was seven years of age he was placed in a neighbouring monastery for education, and remained in it twenty years, having among his instructors Theodore of Mopsuestia. He was first appointed reader, and then deacon, in the church of Antioch; and in 420 left the monastery to become bishop of Cyrus, a city in Syria, near the Euphrates. His conduct in the diocese was most exemplary—piety, benevolence, and moderation characterizing all his actions. He was eminently generous and bountiful, giving all he had to those who were in need, and expending large sums on the city itself. His diocese was poor, and did not enrich him; but the property inherited from his parents he distributed freely. The country over which he presided was then overrun with Arians, Macedonians, and Marcionites, yet he was most successful in converting them to the catholic church, so that in 449 he states he had baptized ten thousand Marcionites. After his friend Nestorius had broached his heresy respecting the person of Christ, and been condemned by Cyril of Alexandria, Theodoret was drawn into the controversy. In 430 he wrote a letter to the monks of Syria in reply to the twelve *Capitula* of Cyril. At the council of Ephesus, 431, he was among the bishops who decreed Cyril's deposition. He was one of the seven delegates of the Eastern party whom Theodosius II. summoned to his presence at Chalcedon to explain the proceedings of the council of Ephesus. The emperor sent him home thence in disgrace. After the death of his great enemy Cyril, Dioscorus, who succeeded the latter, pursued the same bitter course. In 448, through the influence of this prelate, Theodosius commanded Theodoret to confine himself within his own diocese. In 449 he, and other bishops who had condemned Eutyches at the synod of Constantinople, were deposed by the so-called robber synod of Ephesus. He applied to Leo the Great of Rome, who favoured his cause, and absolved him from ecclesiastical censure. After the death of Theodosius in 450, Pulcheria and Marcianus restored him to his see. At the council of Chalcedon (451) he professed his orthodoxy, and was unwillingly brought to curse Nestorius. Returning from the council to his bishopric, he devolved most of the duties on Hypatius, and devoted the remainder of his life to literary works. His death took place in 457. Theodoret was one of the most distinguished ecclesiastics of his age, and presented a striking contrast to the men who opposed and persecuted him with unrelenting spirit. He knew and practised liberty of thought and speech; was mild, tolerant, and good; a noble example of freedom from religious rancour in times of bitter theological controversies. His learning was great, and his abilities good, and he has left some excellent works to posterity. The best of his writings are the commentaries on the Old Testament and Pauline epistles; and his ecclesiastical history in five books, designed to be a continuation of Eusebius'. His religious history, *i.e.*, an eulogy upon thirty monks, is of little value. He also wrote against various heretics, orations, homilies, letters, &c., &c. The best edition of his works is that of Schulze, 5 vols. 8vo, Halle, 1769–74.—S. D.

THEODORIC I., King of the Visigoths, son of the great Alaric, was elected successor of King Wallia in 419. Towards the close of the reign of the Emperor Theodosius II., he invaded Gaul, and immediately after the accession of Valentinian III., he besieged Arles. Aëtius, the Roman commander, relieved the town, and then entering into treaty with the Goths, they turned their united arms against a common enemy, the Vandals. After a while hostilities broke out anew between the Goths and the Romans, and the latter called in the Huns to aid them against their adversaries. In 439, however, at the siege of Toulouse, the arms of Theodoric were successful; but peace was again restored. In 450, Attila at the head of his Huns, invaded Gaul, when the Romans once more united with the Visigoths, and encountered the invaders at Châlons in 451, where in a sanguinary battle, in which one hundred and sixty thousand men were left dead upon the field, Attila was defeated. Theodoric was killed at the beginning of the engagement.—J. J.

THEODORIC, surnamed THE GREAT, King of the Ostrogoths, was the son of King Theodomir, and born in 455. In his youth he had been educated as a hostage at the court of Constantinople, but he returned to his father in 472, and succeeded him on his death in 475. Having formally received the government of Italy from the Emperor Zeno Isauricus, to whom he had rendered some important services, Theodoric crossed the Alps with a large Gothic army in 489, and defeated Odoacer, who then held the Italian kingdom, near the ruins of Aquileia. The victorious Goth followed up his advantage by attacking Ravenna, to which Odoacer, after losing three several battles, had fled with twenty thousand men. After a siege of three years Ravenna was surrendered, and Theodoric, notwithstanding his promise to spare the life of the captive Odoacer, ordered him to be put to death in his own palace. On the death of the latter, Theodoric became king of Italy, and was formally acknowledged as such by the Emperor Anastasius, Zeno's successor. He fixed his residence at Ravenna. During his reign internal tranquillity was preserved, and various additions were made to the Italian kingdom. He restored the walls of Rome, repaired the aqueducts and public baths, built a cathedral at Ravenna, and palaces at Verona and Pavia. Although generally a wise, just, and tolerant sovereign, his conduct was sometimes violent and criminal. The cruel deaths of Symmachus and of the philosopher Boëthius obscure the glory of his reign, and he himself is reported to have sunk, conscience-stricken, to the grave. He died in 526, in the seventy-second year of his age —J. J.

THEODORIC, a bishop and celebrated surgeon of the thirteenth century. He was a pupil of Hugo of Lucca. He held the bishoprics of Bitonti and Cervia successively, and died at Bologna in 1298. Theodoric introduced many improvements in the art of surgery, and left behind him a treatise on that subject, published at Venice in 1490 and 1519.—J. J.

THEODORUS I., Pope, was a Greek by birth, and was raised to the see of St. Peter in 642. He rejected the so-called *Typus* of the Emperor Constans, by which the latter imposed silence respecting the doctrine of the Monothelites. Theodore was the first pope to whom was given the title *summus pontifex*, and the last whom a bishop (Victor of Carthage) called brother. He died in 649.—S. D.

THEODORUS II., Pope, was a Roman by birth. He was elevated to the dignity in 896, but he lived only twenty days after. During his very brief pontificate he was not inactive. It is said that he was generous to the poor and a lover of peace. He recalled the banished bishops whom Formosus had deposed, reinstated them in their offices, and did much to repair the mischief done by Stephen VI.—S. D.

THEODORUS, or more properly DIODORUS, Bishop of Tarsus, belonging to the fourth century, embraced at first an ascetic life, and had among his disciples Chrysostom, Maximus, and Theodore of Mopsuestia. In Athens he studied rhetoric and philosophy. All his time was devoted to study and prayer. He was very poor, possessing no house, table, or bed. During the persecutions of the catholic church under the Arian emperors Constans and Valens, he asserted the Nicene faith most vigorously, preaching in the fields about Antioch when the churches there were closed, 364–378. The Emperor Julian wrote violently against him in an epistle to Photinus, 362. Diodorus assisted at the general council of Constantinople, 381; but the Orientals ceased to hold communion with him because he had ordained Flavian. He died, however, in the communion of the catholic church, leaving a great reputation behind him. He

wrote commentaries on almost all the books of scripture, in which he followed the literal sense. Indeed he may be called the founder of the Antiochian school of theology, and of the historico-grammatical method of interpretation. He wrote on the Trinity against the Apollinarists, the astrologers, &c. Only a few fragments of his works remain.—S. D.

THEODORUS OF CYRENE, was a disciple of the younger Aristippus, and was contemporary with Alexander the Great. Banished from his native country, he took refuge at Athens, where he resided for several years. At a later period we find him established at the court of Ptolemy I. in Egypt. His philosophy was that of the Cyrenaic school—sensuous and sceptical—recognizing no high aims for mankind, and strongly tinged with a universal unbelief. None of his works are extant.—G.

THEODORUS OF SAMOS, son of Rhœcus, was a very celebrated sculptor and architect, and is said to have been the first to make casts in bronze. His age is fixed at nearly seven hundred years before the christian era; but Junius, Thiersch, and some other critics assume that there were two artists of this name, the younger being the son of Telecles and nephew of the elder Theodorus. Telecles and Theodorus each made half of a statue of the Pythian Apollo, the former working at Samos and the latter at Ephesus, both parts perfectly agreeing, notwithstanding; it was doubtless of bronze. The celebrated ring of Polycrates, mentioned by ancient writers, is assumed to have been made by the younger Theodorus. Dr. Brunn, in his Geschichte der Griechischen Künstler, endeavours to show that there was only one Theodorus of Samos.—R. N. W.

THEODORUS PRISCIANUS, a physician belonging to the fourth century. He lived at the court of Constantinople, was archiater, and belonged to the sect called Empirici. Theodorus is known as the author of "Rerum medicarum libri quatuor," written in bad Latin, and of little value. It was published at Strasburg and Basle in 1532, folio and quarto. It is also in the Medici Antiqui Latini, 1547, folio.—S. D.

THEODOSIUS I., surnamed THE GREAT, was descended from an illustrious Spanish family, and the son of that Theodosius whose exploits in Britain and Africa shed such lustre on the reign of Valens and Valentinian. He was born in 345, and educated by the most skilful preceptors in all the learning of the time, while he was instructed in the art of war by the care and discipline of his father. These early lessons were not fruitless, and Theodosius soon so greatly distinguished himself, that he was raised to the rank of duke, and received an independent command. Continuing to prosper in all his enterprises, it was not wonderful that he should ere long be looked upon as the only hope of the state in the hour of need; and when, in 379, the Emperor Gratian found that he was unable to resist unaided the tempest of barbarians which threatened to burst over the provinces, he invested Theodosius, then but in the thirty-third year of his age, with the purple, and gave him the empire of the East. By combined prudence and valour the newly-chosen emperor freed the eastern provinces from the pressure of the Gothic invaders; and good fortune here came to the aid of his wisdom and his military genius. Dissensions broke out among the Goths themselves, who in the end, tired of their anarchy, concluded a treaty with Theodosius at Constantinople in 381. That treaty implied their virtual submission. In 389 Theodosius entered Rome in triumph, after quelling the insurrection of Maximus, and restoring peace to the Western empire. Finally, after the defeat and death of Eugenius, this truly great and noble prince became sole emperor of the world, a title which he enjoyed only a few months, as he died at Milan in 395. He was the last monarch who ruled over the whole Roman empire.—J. J.

THEODOSIUS II., or the Younger, was the son of Arcadius and grandson of Theodosius the Great. He was born in 401, and succeeded his father in 408. The long reign of Theodosius, during which his sister Pulcheria exercised the supreme power, was one of almost uninterrupted peace. He died in 450.—J. J.

THEODOSIUS III., Emperor of Constantinople, was elevated to the throne in the room of Anastasius II. in 715. He reluctantly accepted the dignity, and retained it little more than a year, being dethroned by Leo III. Theodosius spent the remainder of his days in a monastery.—J. J.

THEODOSIUS, a mathematician, was born, according to some authorities, in Bithynia, according to others in Lydia. He flourished either during the first century before, or the first century after, the christian era. The only work of his which is still extant is a treatise on the geometry of the sphere (Σφαιρικὰ), which forms part of the collection of Pappus.—W. J. M. R.

THEODOTION, a Greek translator of the Old Testament in the second century, who lived under the Emperor Commodus. It is supposed that he was a native of Ephesus, and lived there for some time. Afterwards he resided at Sinope in Pontus. At first he was a Marcionite, but he afterwards embraced Ebionitism. His Greek version was published before 160. It is only a revision of the LXX. In the Hexapla of Origen it occupied the sixth column, next to the seventy. Theodotion's version of Daniel was generally substituted for that of the Septuagint.—S. D.

THEODULF, a learned French prelate, was born about the middle of the eighth century in Cisalpine Gaul. He belonged to a distinguished Gothic family, and about the year 781 was called to the court of Charlemagne, who promoted him to the bishopric of Orleans and the abbacy of the monastery of Fleury. He founded several ecclesiastical schools, which became famous, and was the author of several works, an edition of which was published in 1646. One of his hymns, commencing "Gloria, laus, et honor," is sung during the procession in the service of the Romish church on Palm-Sunday. Theodulf received the title of archbishop in 817, but in the following year he was accused of being connected with the revolt of Bernard, king of Italy, against his uncle Louis. He was consequently banished from the court, and deprived of his ecclesiastical offices. His death occurred at Angers in 818.—W. J. P.

THEOGNIS OF MEGARA, an elegiac and didactic poet, flourished from about 570 to 490 B.C. His native country was then distracted by the struggle of the oligarchic against the democratic faction. Theognis, nobly born and sympathizing with his own class, naturally took part with his own rank. He was in consequence banished from Megara, and his verses often indicate that he suffered severely under the sorrows of exile. Scarce anything more can be said of Theognis personally; but we still possess a considerable collection of verses under his name, which has occasioned much literary controversy. The truth appears to be that Theognis is one of the earliest Greek didactic poets of whom we have any remains—Hesiod, of course, excepted. Hence numerous poems of various antiquity were ascribed to him, and the collection which we now possess under his name is probably due in part to Phocylides, to Solon, and to Tyrtæus. It is at any rate a very interesting body of didactic verse, extending to nearly fourteen hundred lines. The best editions are those by Bekker, Leipsic, 1827; Orelli, Turin, 1840; and Gaisford, Oxford, in his collection of the minor Greek poets.—G.

THEON, the Elder, a mathematician, lived in Smyrna in the course of the second century. He was the author of a treatise still extant, entitled "Τῶν κατὰ μαθηματικὴν χρησίμων εἰς τὴν Πλάτωνος ἀνάγνωσιν" (Of those parts of mathematics which are useful in reading Plato), and comprehending arithmetic, geometry, astronomy, and the theory of music.—W. J. M. R.

THEON, the Younger, an Alexandrian mathematician and astronomer, father of the famous Hypatia (*q.v.*), flourished in the course of the fourth century. He edited and commented the works of some older mathematicians. Of his own writings the most interesting that has come down to us is a description of the solar eclipse in 365.—W. J. M. R.

THEON, ÆLIUS, a philosopher of Alexandria, is variously placed from A.D. 150 to 300. He wrote numerous works on rhetoric and philosophy, one of which is still extant. It is entitled "Progymnasmata," and is a treatise on the training suitable for the profession of an orator. The best editions are by Heinsius, Leyden, 1626, and by Finckh, Stuttgart, 1834. This Theon must be distinguished from Theon the mathematician, the father of Hypatia.—G.

THEOPHANES, the historian, was a native of Mitylene in Lesbos. He was driven from his country at an early age by political dissensions. During the campaigns of Pompey in the East, Theophanes became acquainted with him, and soon obtained a high place in his esteem, which he retained through life. From Pompey he received the Roman franchise, and at his request the privileges of a free state were granted to his native country Lesbos. Theophanes came to Italy with his patron, his influence with whom gave him considerable importance at Rome, as we learn from Cicero. After the battle of Pharsalia it was principally through his advice that Pompey resolved on taking refuge in Egypt. He was pardoned by Cæsar, and was still living in 44 B.C. Besides a history of the Mithridatic war,

he wrote a history of the wars of the Romans under Pompey. His works are now lost, but Plutarch seems to have made considerable use of them in his biographies.—G.

THEOPHANES, GEORGE, the Byzantine historian, was born of noble parentage about 750. In 780 he became a monk, and strenuously defended the use of images at the second council of Nicæa, 787. On this account he was imprisoned by Leo the Armenian, an iconoclast emperor. Theophanes died in 818. We still possess his continuation of the chronicle of Syncellus, extending from 277 to 811. It was edited by Niebuhr in the Bonn collection of the Byzantine historians.—G.

THEOPHANES, PROKOPOVITCH, styled the "Russian Chrysostom," was born in 1681 at Kieff, where he was educated, and where he became lecturer on poetry, rector of the academy, and teacher of theology. In 1706 he made a very favourable impression on the Czar Peter in the delivery of a gratulatory address to the monarch. He accompanied Peter in the Turkish campaign. In 1716 he was made bishop of Pskoff, and became one of the czar's chief instruments in carrying out a reform of the clergy. He was made archbishop of Novgorod in 1721, and after crowning three successive sovereigns of Russia, died at St. Petersburg in 1736.—R. H.

THEOPHILUS, Emperor of the East in the ninth century, was crowned on the 3rd of October, 829. His first care was to punish the murderers of Leo the Armenian. He sent out an expedition against the Mussulmans of Africa under his son-in-law, Alexis, which terminated successfully. These powerful enemies pressed upon his empire on every side, and ravaged Asia. Sometimes he was victorious, sometimes the reverse. After the Saracens had taken his native place, Amorium, and razed it to the ground, Theophilus refused to take nourishment, and pined away. His death happened in 842. He was a severe and just sovereign, moderate and prudent, a friend to morality, and the rewarder of men of merit. He was very fond of music, was a poet, and wrote hymns. He banished all public courtesans from Constantinople, built new walls, and proceeded with severity against the supporters of images in the churches. His five campaigns against the Saracens, however, produced no decisive or lasting good. The only public stain on his memory is his ordering the execution of Theopholus without any reason.—S. D.

THEOPHILUS, Bishop of Antioch in the last half of the second century. Having succeeded Eros in the episcopate, he filled it for thirteen years, *i.e.*, from 170 till 183. Originally a heathen, he was converted to christianity by the study of the scriptures. The only work of his that has survived is his "Apology for the Christian Faith," addressed to Autolycus, in three books, which must have been written, or finished at least, not long before the author's death, as mention is made in it of the death of Marcus Antoninus in 180. The work shows the learning and talents of Theophilus in a favourable light, though it contains some allegorical fancies. The best edition is Wolf's, Hamburg, 1724, 8vo. It has been translated into English and German, and at one time was generally printed with Justin Martyr's works. Besides this he wrote against Marcion and Hermogenes, a commentary on the gospels, &c.—S. D.

THEOPHILUS, Bishop of Alexandria in the fourth and fifth centuries, was elevated to the episcopate in 385, and proved himself a violent, intolerant, persecuting, and unprincipled ecclesiastic. At the beginning of his career he succeeded in gaining the favour of Theodosius, whose permission he obtained to enable him to exterminate the pagans from his diocese. This he did in the most severe way, pulling down their temples and seizing whatever valuables they possessed. These measures led to insurrections and bloodshed in Alexandria, with the flight of the philosophers thence. A controversy having arisen among the Nitrian monks respecting the method of understanding the scripture expressions about the Deity having eyes, feet, hands, &c., and Origen being appealed to by one party in favour of the metaphorical interpretation, Theophilus sided at first with the Origenists against the Anthropomorphites. As soon, however, as he saw that the latter party were more numerous and strong, he changed sides (399), and proceeded to persecute the Origenists, even while he continued to admire the works of the distinguished father from whom they took their name. In 401 he issued an encyclical letter condemning the writings of Origen, and threatening his disciples. Next year he issued another of the same kind. The persecuted monks, driven from Egypt, fled to Constantinople and other places. Chrysostom befriended such as took refuge in Constantinople. Hence he drew down upon himself the wrath of Theophilus, who had already shown ill feeling, envy, and hatred against him. Through the Empress Eudoxia, the fiery prelate of Alexandria succeeded in procuring the deposal and banishment of Chrysostom. But the people raised a tumult, during which Theophilus secretly escaped from Constantinople and returned to Alexandria. In 404 he issued a third letter against the Origenists. His death took place in 412. The character of Theophilus reflects little credit on his profession. He was active and courageous, persevering and strong-minded; but he was selfish, cunning, ambitious, and unscrupulous. His works are not numerous. They consist of three paschal letters or episcopal charges, various letters, and extracts from polemic treatises. He wrote against the Origenists. All his remains are in Galland's Bibliotheca Patrum.—S. D.

THEOPHILUS, a lawyer of Constantinople, belonging to the sixth century. Justinian employed him on his first code, on the Digest, and on the Institutes. After the promulgation of the last work in 533, he read a Greek commentary upon the Latin text, in his capacity of professor of law. He also explained or wrote a commentary upon the Digest. The Greek paraphrase of the Institutes soon supplanted in the East the original Latin text, which was little known. It has been supposed, however, that it did not proceed from himself, but that some of his pupils wrote it from notes taken from Theophilus; and that there was besides a literal version in Greek. The best edition is that of Reitz, 1751, 2 vols. It is conjectured that his death took place in 536, because Thalelæus, one of his colleagues, who wrote about 537, speaks of him as dead; and we know that Theophilus explained to his pupils the second part of the Digest, 535.—S. D.

THEOPHILUS (PROTOSPATHARIUS), the author of several Greek medical works, which are still extant, but which do not all require to be noticed here. Of the events of his life no details are known, and his date—which was probably about the eighth or ninth century—can only be conjectured. The title assigned to him, "Protospatharius," was originally a military one, but afterwards indicated a high civil dignity, which perhaps renders it somewhat unlikely that all the medical works that bear the name of Theophilus, should have been written by the same author; for though a person of rank may well have taken such an interest in the subject of human anatomy and philosophy as to have compiled the treatise De Corporis Humani Fabricâ—which is written in such a religious spirit that it may be considered almost as a work on natural theology—yet it is hardly probable that he should have written De Urinis, De Excrementis, or even De Pulsibus, or a commentary on Hippocrates. It may be added that some of these works bear the names of Philaretus or Philotheus. The longest and most interesting of the works that go under the name of Theophilus, is the anatomical treatise above mentioned, which is chiefly compiled from Galen's great work, De Usu Partium Corporis Humani. The most complete edition was published at the Oxford University press, 8vo, 1842, edited by W. A. Greenhill. The treatise De Urinis, which was considered a useful work in the middle ages, was published at Leyden, 8vo, 1703 and 1731, by Thomas Guidot.—W. A. G.

THEOPHRASTUS, the favourite pupil of Aristotle, and his successor as head of the Lyceum, was born at Eresus, a town in the island of Lesbos, probably about 374 B.C. He came to Athens in early life, and studied first under Plato, and afterwards under Aristotle. On the death of Aristotle in 322 B.C., Theophrastus, by the will of the philosopher, who likewise left him his library and manuscripts, was nominated president of the Lyceum, for so the place was called in which Aristotle had promulgated his philosophy. Theophrastus upheld the Aristotelic doctrines with great ability and repute, being no doubt stimulated by the rivalry of his contemporaries, Xenocrates and Polemon, who were zealously advocating the philosophy of Plato in the Academy. His name is said by Diogenes Laertius to have been changed by Aristotle from Tyrtamus into that of Theophrastus, or "the divine speaker;" and if it be true, as stated, that the splendour of his eloquence attracted at one time an audience of two thousand students, there seems to have been a good reason for the change. We are informed by the same authority that Theophrastus not only excelled in philosophy, but that he also delighted greatly in comedies, and was the instructor of the comic poet Menander. This quality of his genius might almost have been inferred from his work entitled "Ethical Characters"—one of the few which have come down to us—a work abound-

ing in delineations which are characterized rather by the strength than by the delicacy of their colour; but which are certainly not deficient in comic vigour, and are moreover curious as indications of the morals and manners of the times. The French writer, De la Bruyere, has translated and imitated these characters of Theophrastus. The only other extant writings of Theophrastus are a treatise on Sensuous Perception and its objects, and treatises on plants and on stones. Theophrastus died 287 B.C., at the age probably of about eighty-seven. He complained on his deathbed of the shortness of his life, and lamented that he was hurried away just when he was beginning to discover the solution of the problems on which he had been working. The best editions of his works are by Schneider, 1818–21, and by Wimmer, 1854.—J. F. F.

THEOPHYLACT, Archbishop of Bulgaria, was a native of Constantinople, and after being a deacon in one of the churches there was raised to the see of Bulgaria, or of Acris its chief city, about 1077. His office was rendered very uncomfortable by the barbarousness of the people, so that he tried to lay it down, but in vain. The year of his death, which was after 1112, is unknown. He wrote commentaries on almost all the books of the New Testament and on the minor prophets. These are chiefly compiled from Chrysostom, and possess much value. He is also the author of a treatise on the education of a prince. Seventy-five epistles, some homilies and orations, and other treatises also proceeded from his pen. The best edition of the whole is that of Bernard Maria de Rubeis, Venice, 1754–63.—S. D.

THEOPHYLACT, Simocatta, was a Locrian, who lived at Constantinople, and held various public offices under the Emperor Heraclius, 610–629. His principal work is a history of the reign of the Emperor Maurice, in eight books, from the death of Tiberius II. and the accession of Maurice, 582, to the murder of Maurice by Phocas, 602. During Phocas' reign the historian seems to have lived in retirement, busily engaged upon the composition of his work. After the tyrant's death he read in public the passage relating to Maurice's murder, and moved the people to tears. He died about 629. There is an epitome of the history by Photius. His other works are eighty-five letters, and questions in physics. All have not been published together. The history is best given in Bekker's Corpus Hist. Byzant., 1834, 8vo: the letters were incorporated in the Epistolæ Græcæ of Aldus, 1499. The "Questiones Physicæ" were published by Boissonade, 1835, 8vo.—S. D.

THEOPOMPUS, the historian, was born in Chios about 378 B.C. At an early age he was banished from the island along with his father, in consequence of political dissensions, and went to reside at Athens. Here he became a pupil of Isocrates, and soon was distinguished for his genius and eloquence. Through the favour of Alexander the Great he was allowed to return to Chios, 333 B.C.; but after the death of his protector he was again driven into exile. His ultimate fate is unknown. The chief historical works of Theopompus were—A continuation of the History of Thucydides, in twelve books, embracing the period from 411 to 394 B.C.; a "History of the Reign of Philip of Macedon," 360 to 336 B.C. This latter treatise was composed on a most elaborate scale, extending to fifty-eight books, and comprising a mass of valuable information now lost to us. The works of Theopompus have unhappily perished; but we are enabled from the testimony of ancient authors, and from the fragments which remain, to form a fair judgment of their merits. He appears to have been a learned, honest, and laborious writer, but prejudiced, violent, and wanting in soundness of judgment. His style, though perhaps too rhetorical for history, is remarkable for its animation and eloquence.—G.

THEOTOCOPULI, Dominico, called el Greco (the Greek), was a distinguished painter, sculptor, and architect, settled at Toledo in 1577, where he died in 1625.—R. N. W.

THERAMENES, the Athenian, was in 411 B.C. one of the chief leaders of the aristocratic party among his countrymen. He became a member of the council of Four hundred, but foreseeing their speedy downfall organized a separate party, and on the ruin of his former allies acted as one of the accusers of his associate Antiphon. For some years afterwards he was engaged in foreign service, and was present at the battle of Cyzicus and the siege of Byzantium. He took part in the battle of Arginusæ, 406 B.C., and was among the first to excite the anger of the populace against their unfortunate generals. In the following year, on Lysander's besieging Athens, Theramenes was sent as envoy to him to arrange terms of peace; but after wasting three months in useless negotiations, he obtained leave to proceed to Sparta on the same errand. His embassy was of no avail, and he is accused of purposely hastening the fall of Athens by his delay. He was made one of the thirty tyrants in the ensuing year through the influence of Lysander, and took a prominent part in their earlier measures. Perceiving, however, that their domination was growing odious to the people, and that their tyranny was too cruel to be lasting, he interfered with a view of moderating their severity. But the majority of his colleagues, under the influence of his enemy Critias, caused him to be condemned to death as a traitor, contrary to the forms of law, 404 B.C. Such is the account of Theramenes generally given by modern historians; but it should not be forgotten that the ancient authorities are almost unanimous in praising him. By Xenophon, Diodorus, and Cicero he is extolled as a model of patriotism; and when Julius Caesar wished to pay the highest compliment to the great Roman orator, he compared him to Theramenes.—G.

* THESIGER, Frederic, first Baron Chelmsford, sometime Lord-chancellor of England, is the youngest and only surviving son of Charles Thesiger, Esq., collector of customs in the island of St. Vincent, and nephew of the Sir Frederic Thesiger who was aid-de-camp to Nelson at the bombardment of Copenhagen. Born in London in July, 1794, in 1803 he entered the navy as midshipman of the *Cambrian* frigate, and served on board of her at the bombardment of Copenhagen. On becoming the only surviving son of his father he quitted the navy; but he studied for the bar after the destruction of his paternal property by the eruption in 1812 of the volcanic mountain, the Souffrière, in the island of St. Vincent. Called to the bar at Gray's inn in 1818, he went the home circuit, of which he rose to be the leader. In 1834 during the chancellorship of Lord Lyndhurst, he was made a king's counsel, and in 1840 entered the house of commons on conservative principles, as member for Woodstock. In 1844 he exchanged the representation of Woodstock for that of Abingdon, was knighted and appointed solicitor-general in Sir Robert Peel's second ministry; in 1845 he became attorney-general until the fall of the Peel administration. He represented Stamford from 1852 to 1858, when he was raised to the peerage and made lord chancellor, holding the office during Lord Derby's second administration from February, 1858, to June, 1859. Among the *causes celèbres* in which, as Sir Frederic Thesiger, he was engaged as leading counsel were the will-case of the late duchess of Manchester, the Provis forgeries, the trial of Dr. Newman for a libel on Achilli, the great Shrewsbury case, and that of Mrs. Swinfen, who brought an action against him unsuccessfully after he had become lord chancellor, for having, in the exercise of his professional discretion, compromised her claims to her estates. Towards the close of his house of commons career the conduct of the opposition to the emancipation of the Jews was intrusted to him. In 1822 Lord Chelmsford married a daughter of William Tinling, Esq., of Southampton.—F. E.

THESPIS, the supposed inventor of Greek tragedy, was a native of Icarius, a division of Attica, and lived about the beginning of the sixth century B.C. He is said to have introduced an actor in the rites of Bacchus for the purpose of resting the chorus, and thus to have formed the foundation of tragic dialogue. Horace's story of his having carried about plays in a waggon seems to be without foundation, according to the modern accounts of the origin of tragedy.—D. M.

THESSALUS, a physician, one of the Asclepiadæ, the son of Hippocrates and brother of Draco. He had a son named Hippocrates. Some of the Hippocratic treatises, as Κατ' ἰητρεῖον and Περὶ χυμῶν, have been attributed to Thessalus.—F. C. W.

THESSALUS, a celebrated quack, one of the sect of the Methodici founded by Themison, was a native of Tralles in Asia Minor. He lived in the reign of the Emperor Nero. His birth was mean, and he had all the ignorance, impudence, and vanity requisite for the calling of a charlatan. He assumed the title of Ἰατρονίκης, or Vanquisher of Physicians, and had it inscribed on his tomb in the Appian Way. Pliny has left an account of the crowds he used to attract. He professed to make his pupils proficients in medicine in six months, during which time he took them to visit his patients, and at its termination conferred on them the right to practise on their own account. Wherever he went he was followed by numbers of gaping admirers. Galen and Pliny have stigmatized his insolence and vanity. Of his writings only the names and a few passages remain.—F. C. W.

THEVENOT, John, a traveller, was born at Paris in 1633. He was educated with great care and at an early age contracted a taste for reading books of travel, which led ultimately to his becoming a traveller himself. He first visited England, Holland, Germany, and Italy; and in the latter country witnessed the solemnities at the installation of Alexander VII. His curiosity being rather whetted than satisfied by this partial view of foreign countries, he began to long to see others. While at Rome he had made the acquaintance of d'Herbelot the oriental traveller, and the result of their conversation was that Thevenot set out for the East about the close of 1655. He remained in Constantinople for nearly a year, then travelling through Brusa and Smyrna, and visiting Chio, Samos, and Rhodes, he arrived at Alexandria. From thence he proceeded to Cairo, where he remained for two years, making two excursions during that period; one to Suez, and the other to Jerusalem. He arrived at Leghorn in April, 1659, and revisited Paris. The first volume of his travels was then published, but before it had passed through the press, he had again left Marseilles to pursue his researches in the East. Arriving at Alexandria early in 1664, he sailed to Sidon, and afterwards visited Damascus. After staying a short time at Aleppo, he descended the Tigris to Bagdad, and from that place travelled to Ispahan. He died of fever on his way from Ispahan to Tabriz, November 28, 1667. His Persian travels were published in 1674, and his Indian travels ten years later. An English translation of his works appeared in 1687.—W. J. P.

THEVENOT, Melchisedec, librarian to the king of France, born at Paris about the year 1620. According to the brief autobiography prefixed to the catalogue of his library, his family seems to have been wealthy and well connected. His studies were barely finished, when a taste for travelling began to develop itself. This taste he was able to gratify, but his travels never extended further than Europe. While still young he was sent as king's envoy to Geneva, and in 1652 was despatched to Rome, where he assisted at the conclave which elected Alexander VII. He afterwards attended Mazarin in the campaign of Flanders in 1655, and on his return to Paris devoted himself entirely to study. Before long all the principal meetings of scientific men were held at his house; but Thevenot, finding that his income would not allow him to indulge in these expenses, consulted with his friends, and amongst them they originated the Academy of Sciences, which was instituted in 1666. At first the intention of this association was to form a public and permanent society of scientific men, setting apart certain days in each week on which different departments of philosophy, science, and literature were to be discussed. This plan, however, was broken through; the historical class was abandoned, as it was found that its inquiries might lead to dangerous discussions; and the Académie Française instituted by Richelieu remonstrated against the formation of another literary academy, consequently the Academy of Sciences of Colbert was the only part of the original design carried out. In 1659 Thevenot invented an air-level, and published his travels in four volumes, 1662–72. He was appointed king's librarian in 1684, resigned the office after the death of Louvois, and died in 1692.—W. J. P.

THIBAUT, Count of Champagne, and King of Navarre, was born about the beginning of 1201. By some writers he is called Theobaldus Posthumus, his father having died before his birth. His mother, Blanche, daughter of Sancho the Wise, king of Navarre, acted as regent, and governed his extensive dominions for twenty years. In 1221 he took the management of his own domain, by which he became Count Palatine, and the most powerful vassal of the crown. On the death of Sancho the Strong, in 1234, he succeeded to the throne of Navarre, and in 1239 set out as one of a band of crusaders for the Holy Land. He displayed no talents as a general. Being unable to obtain ships, he was obliged to march with his forces through Hungary and Thrace. When they arrived at Byzantium the treasure was so far exhausted that the troops were compelled to support themselves by plunder. Near Cæsarea the division of the army under Thibaut's immediate command was beaten; and having afterwards got involved in the defiles of Taurus, he lost two-thirds of his men. He was again utterly defeated at Ascalon, and, returning to Pampeluna, died in 1253. Thibaut was one of the earliest troubadours. The poems attributed to him are sixty-six in number. The versification is correct and sweet, but they have little passion or enthusiasm.—W. J. P.

THIBAUT, Anton Friedrich Justus, a distinguished German jurist, was born at Hameln, 4th January, 1774. He studied the law at Göttingen, Königsberg, and Kiel, in which latter university he obtained a chair in 1799. In 1802 he was translated to Jena, and in 1805 to Heidelberg, where till his death, on the 28th March, 1840, he was esteemed a most efficient teacher. Among his numerous works his "System des Pandektenrechts," Jena, 1803, 2 vols., takes highest rank. When after the overthrow of the Napoleonic empire Germany was being politically reconstructed, Thibaut energetically called for a common code of civil law for the whole confederation, but he was unfortunately opposed by Savigny. Thibaut was also a connoisseur in music, and in his work "Über Reinheit der Tonkunst," proved an intelligent and enthusiastic admirer of Palestrina.—K. E.

THIELE, Johann Alexander, a celebrated German painter, was born at Erfurt, Saxony, in 1685. He was originally a common soldier, but he is said to have received some lessons in landscape painting from Christoph Agricola. In the main, however, he taught himself by painting sedulously from nature the scenery of the Saal and the Elbe. His landscapes became very popular, and he was appointed court painter to Augustus, last king of Poland and elector of Saxony. His pictures are pleasing in subject, carefully painted, and true to nature, but they are poor and heavy in colour. He died at Dresden in 1725. The Dresden gallery has forty-six of Thiele's paintings. There are several etchings of the scenery of Saxony by him.—J. T–e.

THIERRI I. or THEODORIC, King of Ostrasia, was the son of Clovis, king of France. On the death of the latter monarch in 511 his kingdom, like a personal estate, was divided among his four sons. Childebert had Paris; Clodomir, Orleans; Clotaire, Soissons; and Thierri, Metz, with their respective territories. Metz, Ostrasia, or East France (Oster-reich), was the province adjacent to the Rhine. The reign of Thierri, remarkable for little but the crime and disorder which characterized the epoch of the Merovingian dynasty, lasted until 534.—J. J.

THIERRI II. was the son of Childebert II., king of Burgundy and Ostrasia, who died 596. Thierri succeeded his father in the kingdom of Burgundy, while his brother Theodebert received Ostrasia. But the disputed possession of Alsace led to a war between the two, in which Theodebert, after having been defeated at Tolbiac in 612, was beheaded by order of his victorious brother. Thierri died in the subsequent year, 613.—J. J.

THIERRI III. was the son of Clovis II., king of Neustria and Burgundy, and succeeded to the royal dignity in 673. The right of succession subsequently called him to the united throne of the triple kingdom (Neustria, Burgundy, Ostrasia) in 678; but by this time the "mayors of the palace" had begun to acquire ascendancy, and the royal rank was only a barren honour. The "sluggard kings," as they are termed, were ciphers and nothing more. (See Pepin.)—J. J.

THIERRI IV. reigned only in name from 720 to 737. Charles Martel in reality exercised the chief authority of the state.—J. J.

THIERRY, Amédée Simon-Dominique, the younger brother of the celebrated historian, was born at Blois on the 2nd of August, 1797. Professor, in the first instance, of history at Besançon, he became, after the revolution of 1830, prefect of the department of Haute-Saône, and in 1831 was elected a member of the Academie des Sciences. He held official posts both under Louis Philippe and the second empire. The historical works of Amédée Thierry are highly interesting and important. We give their names in chronological order—"Histoire de la Gaule sous la domination Romaine," 1826; "Resumé de l'Histoire de la Guienne," 1828; "Histoire d'Attila, de ses fils et de ses successeurs en Europe," 1856; "Histoire des Gaulois, depuis des temps les plus reculés jusqu'à la soumission de la Gaule," 1857. Besides rendering literary assistance to his brother, he contributed to the *Revue des deux Mondes*. He died in 1873.—J. J.

THIERRY de Niem, was born in Westphalia in the fourteenth century; was attached to the court of Rome under six popes, during a period of thirty-seven years. He died in 1416. He was the author of "De Schismate libri iii," folio, 1532; "De Potestate Pontificis atque Imperatoris;" "Monarchia S. Romani imperii;" and of various other works.—D. W. R.

THIERRY (Jacques Nicolas) Augustin, one of the founders of the modern school of French history, was born at Blois on the 10th of May, 1795, of a family in indifferent circumstances. He studied with distinction at the college of his native place, and after having entered the ecole Normale in 1811, was appointed to a provincial professorship in 1813. In 1814

he returned to Paris, and embracing the doctrines of St. Simon co-operated as secretary for three years with that singular man, writing, both in conjunction with him and separately, on political and social topics. Thierry then became a fellow-labourer of Auguste Comte, whom he assisted in various ways. In 1820 he began to contribute to the *Courrier Français*, where, in some letters on the history of France, he first developed his views on the duties and functions of the modern historian. For five years he devoted himself to the composition of his well-known "History of the Conquest of England by the Normans," which appeared in 1825. Thierry has himself recorded that his earliest stimulus to historical composition was received from Chateaubriand and Walter Scott, and his "History of the Norman Conquest" sprang from his perusal of Ivanhoe, with its life-like description of the two races, Norman and Saxon, co-existing without interfusion on the soil of England. Animated and picturesque, Thierry's book, with all its faults, made an era in modern history. It was followed in 1827 by his "Lettres sur l'Histoire de la France," in which he criticized the incapacity of the ordinary historian to enter into the spirit of the middle ages, and showed the importance of facts and traits generally neglected by the routine-school of historians. The ardour of his historical researches cost him his sight, and to blindness was added a paralysis of the nervous system. He enlisted literary recruits to aid him, and the earliest of his assistants was Armand Carrel. Pursuing his historical studies in spite of all physical obstacles, he carefully revised his "History of the Norman Conquest," and in 1827 published his "Dix ans d'études Historiques." In 1834 he was summoned to Paris by Guizot, then minister of public instruction, to aid in editing for the great work, Documens inédits sur l'Histoire de France, published by the French government, the Recueil des documents inédits de l'Histoire du tiers etat. In 1840 appeared his "Récits des temps Mérovingiens," in which by diligent research and artistic grouping, the past is made to tell its own story. In 1853 was published his last original work, the "Essai sur l'histoire de la formation et des progrès du tiers état," for which he had acquired the materials in the course of his editorial labours. He died in Paris, May 22, 1856.—F. E.

* THIERS, Louis Adolphe, the French statesman and historian, was born at Marseilles on the 16th of April, 1797. His parents were in humble circumstances; his father, it is said, was a locksmith, but his mother belonged to the family which had produced the two Cheniers, and through her relations Thiers was admitted as a bursar, at the age of nine, to the Lycée of Marseilles. At eighteen he proceeded to Aix to study for the bar, and in 1820 passed as an avocat, but he seems to have met with very little success in this career. At Aix he distinguished himself by his political liberalism, and by some literary ability. One of his college friends was Mignet, afterwards, like himself, a historian of the first French revolution. In 1821 Mignet went to seek his fortune in Paris, and thither in the same year, and with the same purpose, Thiers followed his friend. He sought out the deputy Manuel, one of the leaders of the liberal opposition, and like himself a Provençal. Through Manuel he was introduced to the *Constitutionnel;* his own talent did the rest. In addition to journalism and book-making, he now began his first great literary undertaking, the "History of the French Revolution," the first two volumes of which, and they only, were written in conjunction with Felix Bodin, and appeared in 1823. Since 1789 a new generation had sprung up which knew the first revolution only by tradition, and Thiers' book was eagerly welcomed by the young liberalism of France. The last volume appeared in 1827, by which time the clever journalist and historian was a man of mark in the circle which Laffitte (*q.v.*) drew round him. With the accession of the Polignac ministry to power in 1829, and the evident approach of a desperate struggle between the crown and the people, Thiers founded the *National*, aided by Armand Carrel and Mignet. It was the organ of Orleanism and of constitutional monarchy as then defined by Thiers in a famous phrase, which Louis Philippe, when on the throne, struggled hard to prevent being realized in actual fact, "The king reigns, and does not govern." Under Thiers the *National* was the rallying point of constitutional liberalism, and on the day of the promulgation of the famous ordinances (26th July, 1830), it was Thiers who was commissioned by the liberal deputies and journalists in Paris to draw up a formal protest. For his exertions in establishing the monarchy of July, he was rewarded by being appointed a councillor of state, and to an office, somewhat equivalent to our secretaryship of the treasury, under the new finance minister, Baron Louis. Soon afterwards he was made under-secretary of state in the department of finance, when Laffitte became minister; and although elected deputy for Aix, he was at first less conspicuous in the chamber than officially as a reformer of the French financial system. With the fall of the Laffitte ministry Thiers resigned his office, but to the surprise of his former friends, he now figured in the chamber as a fervent opponent of their political programme, speaking in favour even of a hereditary peerage, and supporting measures of repression against the ultra-revolutionary party. He also took high rank as an effective parliamentary orator. The result was that on the formation of the Soult ministry in October, 1832, after the death of Casimir Perier, he was appointed minister of the interior, an office which he exchanged in a few months for the ministry of commerce and public works, having in the meantime arranged the arrest of the duchess of Berri. With the growing activity of the ultra-revolutionary party, Thiers soon returned to the ministry of the interior, and coped victoriously with the insurrection of Lyons and its successor in Paris. He remained, with an insignificant intermission, minister of the interior until January, 1836, putting the corner-stone to his unpopularity with the republicans by his support of those "laws of September" against the press which followed the attempt of Fieschi, at the explosion of whose infernal machine Thiers was by the side of its victim, Marshal Mortier. In February, 1836, he reached the summit of his ambition. He was made president of the council, with the portfolio of foreign affairs. But Louis Philippe wished to govern, as well as to reign; and refusing to second his prime minister's scheme for intervention in Spain, Thiers resigned. After a visit to Italy he returned to the chamber of deputies, and was one of the leaders of the powerful coalition which overthrew the Molé ministry. Forced once more as prime minister upon the unwilling king in March, 1840, he withdrew in the following October, and gave place to Guizot, when his master refused to risk a war with England for the sake of supporting Mehemet Ali against the sultan. (See Ibrahim Pacha, Louis Philippe.) For several years Thiers took little part in public affairs, devoting himself to collecting materials at home and abroad for his *magnum opus* "The History of the Consulate and the Empire." The first volumes appeared in 1845; the last in 1862. From 1844 to 1848, especially just before the close of the reign of Louis Philippe, Thiers resumed political action in the chamber and in the press, attacking with vigour the policy, especially the foreign policy of Guizot, and thus regaining a little of his old popularity. At the crisis of the revolution of February, he was summoned by Louis Philippe to aid in forming a ministry, but he saw that the invitation came too late. Elected to the assembly in the June after the revolution, he was one of the leaders of the party of order, opposing socialism not only by his speeches and votes, but in a little work "Du droit de la propriété," 1848, marked by his usual vivacity and lucidity. As the friend of an Orleanist restoration, he was one of the parliamentary leaders seized on the morning of the *coup d'état*, and removed by force from France. In the following August he was permitted to return to Paris, where he has since chiefly resided, occupied with the completion of his "History." Through all his changes of political opinion Thiers has been a consistent and strenuous advocate of a protectionist commercial policy.—F. E.

THIERSCH, Friedrich Wilhelm, a celebrated German humanist, was born at Kirchscheidungen, near Freiburg on the Unstrut, 17th June, 1784. He combined the study of theology and philology in the universities of Leipsic and Göttingen, and as early as 1809 obtained a professorship in the newly established gymnasium at Munich. Here he excelled both as a teacher and a writer on scholastic subjects, and was gradually promoted to high offices and dignities. He became the scholastic reformer of Bavaria, and the weight of his two great works, "Über gelehrte Schulen," 3 vols., and "Über den gegenwärtigen Zustand des öffentlichen Unterrichts," 3 vols., was indeed felt throughout Germany. By their one-sidedness, however, and their slight of modern science, they gave rise to ardent literary disputes. At the same time Thiersch took a lively interest in the liberation of Greece, where since 1831 he made a longer stay. His work, "De l'état actuel de la Grèce et des moyens d'arriver à sa restauration," Leipsic, 1833, 2 vols., did much to awaken the active sympathies of Europe for the Greeks. Among his purely

philological labours, his Greek grammar and his edition of Pindar rank highest. For a long time Thiersch laboured under the hatred and persecution of the Roman catholic party, as he always proved an active and fearless defender of protestantism; it was even attempted to murder him. It was also Thiersch who, in 1837, gave the impulse to the annual meetings of the German philologists. He died in 1860.—K. E.

THIOU DE LA CHAUME, Claude Esprit, a French military physician, was born at Paris in 1750. After graduating at Rheims he obtained the post of physician to the military hospital at Monaco, then occupied by French troops. In 1778 he held a similar appointment at Ajaccio in Corsica. Subsequently he was promoted to the rank of chief physician to the army intended to besiege Minorca. At the siege of Gibraltar in 1782 he was also at the head of the medical staff, and distinguished himself in the management of a severe epidemic fever which appeared amongst the allied French and Spanish troops. At the termination of the war he was made physician to the Comte d'Artois, afterwards Charles X. He died at Montpellier at the early age of thirty-six. He has left an account of the epidemic at Algesiras in the second volume of the *Journal de Médecine Militaire*.—F. C. W.

THIRLBY, Styan, a learned English writer, was born about 1692, and was educated at the Leicester free school and at Jesus' college, Cambridge. When only eighteen he published a pamphlet, vindicating the loyalty of the university of Cambridge against the aspersions of Dr. Bentley and others, which was succeeded two years later by "An Answer to Mr. Whiston's Seventeen Suspicions concerning Athanasius;" and partly on account of his controversial powers, and partly because of his scholarship, he was elected a fellow of his college, at the instigation of Dr. Ashton, when he was barely twenty-one years of age. In 1723 Thirlby published his edition of Justin Martyr, which may fairly be esteemed his chief work. He afterwards turned his attention to the study of medicine, and then successively to civil and common law, but appears to have failed in consequence of having acquired lazy and dissipated habits. He eventually obtained a small sinecure in the customs, which produced him a sufficient income to keep him from actual want. He contributed some notes to Theobald's Shakspeare, and projected an edition of his own, which he failed to carry out. He died in 1753.—F.

* THIRLWALL, Connop, D.D., Bishop of St. David's, is the son of the Rev. T. Thirlwall, rector of Brewers-Gifford in Essex, and was born at Stepney in 1797. He was educated at the Charterhouse and at Trinity college, Cambridge, of which he became a fellow, after achieving academic distinction as gainer of the Bell and Craven scholarships, and as senior chancellor's medallist. Having graduated B.A. in 1818, he was called to the bar at Lincoln's inn in 1825, and in that year published anonymously, a translation of Schleirmacher on Luke, prefixing an introduction "containing an account of the controversy respecting the origin of the three first gospels since Bishop Marsh's Dissertation." In 1828 he withdrew from the bar, and entering the church became rector of Kirby-Underdale, Yorkshire. In the same year appeared vol. i. of the translation of Niebuhr's History of Rome, the joint work of himself and of his friend Julius Charles Hare, and they afterwards added a second volume. In 1835 he began to contribute to Lardner's Cabinet Cyclopædia the History of Greece, on which his literary fame chiefly rests; "before him," says the *Edinburgh Review* justly, "no one had applied to those facts" (the facts of Greek history) "considered as a whole, the most ordinary canons of historical credibility." In 1840 he was raised to the episcopal bench as bishop of St. David's. In 1845–52, Bishop Thirlwall issued in eight volumes a much improved and enlarged edition of his History of Greece. He has also published various detached sermons and charges.—F. E.

THISTLEWOOD, Arthur, the ringleader of the Cato Street conspirators was, it is said, born about 1770, at Horncastle in Lincolnshire, the son of a person who was the land-steward of an old family in that neighbourhood. He was educated to be a land-surveyor, but at twenty-one became a lieutenant in a marching regiment, which he accompanied to the West Indies. Then he resigned his commission, and proceeded to the United States, quitting them for a residence in Paris, which he reached soon after the fall of Robespierre. With the peace of Amiens he returned, full of French revolutionary notions, to England, and was implicated in the Spitalfields riots of 1816. Acquitted, like the other rioters, on technical grounds, he sent a challenge to Lord Sidmouth, an offence for which he was sentenced to a year's imprisonment. He came out of prison angry and vindictive, a mood of mind which was not improved by the Peterloo "massacre." About the time of the accession of George IV. he formed the conspiracy known as that of Cato Street (now Homer Street, Edgeware Road), where, in a stable, Thistlewood and his associates met to arrange their plan of operation. It was finally agreed that they should assassinate the cabinet ministers, who were to dine together at Lord Harrowby's, in Grosvenor Square, on the 22nd February, 1820. Bags were made ready to receive the heads of Lords Castlereagh and Sidmouth, the bank and mansion-house were to be attacked, and a provisional government proclaimed. One of the conspirators gave information to the government, and on the afternoon of the day for the execution of the plot, the room in which the conspirators met was entered by the police. After a desperate conflict several prisoners were made, but Thistlewood escaped. He was captured, however, next morning in bed, and sent to the Tower, being "the last person," according to Cunningham's Handbook of London, "committed a prisoner to that celebrated fortress." Tried on the 17th April with several of his accomplices, he was condemned to death, and on receiving sentence justified his acts. He was hanged at Newgate on 1st May, 1820, and met his doom with fortitude.—F. E.

* THOLUCK, Friedrich A. G., one of the most distinguished German divines of the present century, was born at Breslau, 30th March, 1799, and was educated in the gymnasium of that city, and in the university of Berlin. Oriental studies were his first love, and his earliest publications belonged to that field; among which were his "Suffismus, sive theosophia Persarum pantheistica," 1821, and his "Blütensammlung aus der Morgenländischen Mysticismus," 1825. When he left Breslau, as he tells us in one of his prefaces, he was almost as much an admirer of Mahometanism as of Christianity; and it was partly under the influence of Neander that he advanced to better views of the nature and claims of Christian truth. "Under such a teacher," says he, "my interest in Christianity continued to increase—a few rays of self-knowledge shot through. From those loved lips, now silent in the grave, I heard for the first time the words self-denial, humility, sin." Neander recommended to him the study of Platonism and New Platonism, judging that these systems would prove to him, as they had proved to himself, the outer courts of the Christian sanctuary. Nor was he mistaken in that prognostic. Tholuck is another instance of the propædeutic influence of the Platonic spirit in leading highly-gifted minds to Christ. "But," continues he, "I required more direct instruction, and this God sent to me by a man whom many still love as their spiritual father. This was the Silesian Baron von Kottwitz, the founder of an asylum for poor weavers in Berlin, as well as similar institutions in other places. It was the sight of his Christian life which showed me what the spirit of Christianity was, for he taught but little in words." The first fruits of his new evangelical life appeared in 1823. "At the commencement of the Easter vacation in the year 1823, Samuel Elsner, a merchant of Berlin, urged me to imitate the example of Dr. Knapp, who had written a tract entitled, What must I do to be saved? by writing one on the question, Dost thou believe that thou art a sinner? I sat down to my desk, and by the time the vacation was over the work was complete. But I had written something different from what I intended—the history of a young man who passes from uncertainty to firm faith." Such was the history of the interesting work entitled "The Two Students—Guido and Julius;" or, as it was afterwards in its seventh edition entitled, "The Doctrine of Sin and the Reconciler." The young man whose Christian enlightenment and awakening he describes was himself. The book was an outgushing from his own newly-converted and emancipated heart; and he tells us, that juvenile as it was, it has brought him a richer reward in good accomplished, than any of his later and riper works. It was extremely popular in Germany, and was translated into many foreign languages. It was welcomed by pious Romanists as well as by believing protestants, and inflicted a heavy blow upon the credit and power of the rationalists, who had long held almost undisputed sway over continental protestantism. In 1824 the author was made extraordinary professor of theology in the university of Berlin. In 1825 he travelled at the expense of the Prussian government in Holland and England, and on his return was made ordinary professor of theology at

Halle. In 1827 his declining health obliged him to leave Halle for a time, and he was sent to Rome in the capacity of chaplain to the Prussian embassy. Here he made the acquaintance of Bunsen, and a friendship sprang up between these two eminent men, which was not without influence on the views and literary works of both. In 1829 he returned to Halle, where he has continued to labour ever since with a conspicuous degree of success and usefulness. His appointment was of course highly distasteful to Gesenius and the other rationalistic members of the theological faculty, and unpleasant collisions resulted from their hostility. But Tholuck was too strong a man to be extinguished even by the giants of rationalism; and he has lived to see Halle become again what it was in the days of Francke, one of the chief centres of German evangelical life. As a school of theology, it is second only in importance to the university of Berlin. Many thousands of young theologians have sat at the feet of Tholuck and his like-minded colleague and early friend, Julius Müller; and the extensive revival of evangelical faith and life which has taken place in Germany during the last thirty years has been very much owing to the influence of their teaching upon the young divines of the churches. Tholuck's activity as an author has been indefatigable and richly productive. His commentaries on the Sermon on the Mount, on the Psalms, the Gospel of John, and the Epistles to the Romans and Hebrews, have all been translated into English, and are well known to our own divines. His "Credibility of the Gospel History" was a reply to Strauss' Leben Jesu. His sermons, in several volumes, are valuable memorials of his labours as university preacher at Halle. For many years he was editor of the *Literarische Anzeiger*, a journal of christian theology and general science, now discontinued; and for several years back he has been engaged upon a history of German Rationalism, of which only the "Vor-Geschichte" has as yet appeared, extending to several volumes. If it is ever completed, it will prove his *opus magnum*. In varied knowledge and culture, and especially in his command of modern languages, Tholuck is one of the most accomplished men in Europe.—P. L.

THOM, David, an eminent universalist minister, the eldest son of a Glasgow merchant, was born at Glasgow in February, 1795. He was educated at the grammar-school and university of his native place, and at the conclusion of his academic and theological curriculum, he was licensed to preach by the presbytery of Glasgow in 1820. After officiating a short time as assistant minister at Logie, near Stirling, he was chosen pastor of Oldham Street presbyterian church, Liverpool, by a large majority. The choice was not ratified by the trustees, and his supporters withdrew, and built a new place of worship for him in Rodney Street. He had not long preached in this place when a charge of heresy was made against him, and on a trial of the charge before the presbytery of Glasgow he was condemned, and the pastoral relation dissolved. Two years afterwards he was cited before that court again, but he declined its jurisdiction, so that he was ultimately suspended or deposed by the general assembly. In the mean time his adherents had erected a new church for him in Bold Street. Soon after this he began to advocate universalist views, and till his death he preached and maintained them with unwearying assiduity. The church in Bold Street was erected in 1828, and in 1851 it was disposed of advantageously, and property of the value of £2000 secured for him in Crown Street. His congregation had not grown, and in a small chapel in this property he officiated till April, 1860, when he was laid aside by an illness resulting in total blindness, and he died 27th February, 1862. The universities of Heidelberg and Jena gave him the degrees of Ph.D. and D.D. His pen was prolific, and his correspondence was large. His system of universalism, which he had thought out for himself, was ingeniously defended and illustrated by him; and his place of worship was called the Berean universalist chapel. Dr. Thom was a man of good mind and excellent culture, of amiable character and irreproachable life.—J. E.

THOM, James, a popular Scottish sculptor, was born in Ayrshire in 1799. Whilst an apprentice to a stone-mason he taught himself to model and carve. Being—almost of course—a warm admirer of Burns, his earliest efforts in original sculpture were small figures and groups from the poetry of the Ayrshire Bard. The success these met with stimulated Thom to carve a pair, Tam o' Shanter and Souter Johnnie, in sandstone, of full life size. These had an extraordinary run of popularity, first in Scotland, and then in England. They were exhibited throughout the country; reduced copies in plaster were to be seen everywhere, and the sculptor received commissions for several replicas. He subsequently carved a group of "Old Mortality," and several single figures; but the novelty was worn off, and the sculptor had failed to profit by the opportunity afforded by his success to obtain the technical knowledge which was so painfully deficient in his first works, but which had been overlooked on account of their native simplicity, freshness, geniality of conception, and genuine though somewhat coarse humour. But though rudeness of execution, as well as of conception, might be tolerated in the first works of a self-taught artist, its continued repetition in sculpture was fatal, and Thom was neglected for a newer wonder. About 1835 he went to America, and settled in New York. There he repeated his "Tam o' Shanter" figures; made a copy of "Old Mortality and his Pony" for the Laurel hill cemetery at Philadelphia; executed a large freestone statue of Burns; and had, in short, a fresh season of popularity. But after a while he engaged in the business of stone-quarrying, and finding it profitable, he gradually abandoned the chisel. Later he tried his hand, without much success, on architecture; then built himself a house at Ramapo, Rockland county, New York, and cultivated a farm. He died at New York, April 24, 1850.—J. T–e.

THOM, John Nicholls, known as "Canterbury Thom," was the son of a small farmer and maltster at St. Columb in Cornwall, and was born probably about the beginning of the century. He had been a maltster, and had then been lost sight of for some time, when in 1832 he appeared in Kent, calling himself Sir William Courtenay, and offering himself as a candidate for the representation of Canterbury, and of the eastern division of the county successively. Convicted of perjury in 1833, he was sentenced to transportation, but was confined as a lunatic in an asylum, from which unfortunately he was released in 1837. Haranguing the peasantry of Kent against the poor law, and representing himself as the Messiah, he gained a number of followers, at the head of whom, on the 28th of May, 1838, he sallied forth from the village of Boughton. He had shot a constable, and the military were sent for. When they appeared in front of his party, Thom shot the officer who commanded them. The soldiers fired; and Thom, with several of his followers, whom he had persuaded into a belief in his and their invulnerability, fell mortally wounded. That in the year 1838 Englishmen could be found to brave death for such a leader, was a fact which threw great light on the dense and dangerous ignorance of a section of the population at that date.—F. E.

THOM, William, a rustic Scottish poet, was born at Aberdeen in 1799. His parents were very poor, and gave him a very scanty education. At ten years of age he was bound apprentice for four years to a weaver. He subsequently worked for seventeen years in a factory, and during that time acquired a thorough knowledge of Scottish song, and learned to play the German flute. He married about 1829, and was living with his family at Newtyle in Forfarshire when the great commercial disasters which took place in America in 1836 reduced many thousands of the working classes, and especially of the handloom weavers, to utter destitution. Thom with his wife and four children, after enduring great suffering, set off to walk to Aberdeen in the hope of procuring employment. One of his children died on the way. He obtained the means of support during the journey partly by playing the flute, partly by presenting at some houses a copy of his first poem, an address to that instrument. On reaching Aberdeen, he obtained employment first in that town and afterwards in Inverury. His wife died in 1840, and this new affliction drove him again to poetry; and one of his compositions entitled "The Blind Boy's Pranks," which was inserted in the *Aberdeen Herald*, attracted attention. Several other poems which he had by him were produced and admired, and some not quite judicious patronage was bestowed upon him both in London and in his own country, which exercised an injurious effect upon his habits. He published in 1841 a small volume of poems, entitled "Rhymes and Recollections of a Handloom Weaver," and died in great poverty in 1850. He had married a second wife, who survived him only a few months. Thom's verses are characterized by truthfulness of sentiment, melody of versification, and correct taste, rather than by originality of thought.—J. T.

THOMAS, Antoine Léonard, a member of the French Academy, born in 1732. He had two brothers who distinguished

themselves in literature, and died young. The death of his second brother affected Antoine deeply. He became a professor in the college of Beauvais shortly afterwards, but he resigned in 1761, when he was appointed private secretary to the Duc de Praslin. Thomas began his literary career by attacking the school of Voltaire. His first work was entitled "Reflexions Philosophiques et Littéraires sur le Poème de la Religion Naturelle." He also wrote a poem in four cantos, called "Jumarville," on the death of a French officer, killed in the war between the English and French in America. His later works are much superior to those early ones which brought him into notice. His éloges were crowned on several occasions by the Academy; and, in the competition for the prize of poetry, his poem, entitled "Epître au Peuple," was declared next in merit to that of Marmontel, who gained the medal. Thomas died on the 17th of September, 1785.—W. J. P.

THOMAS AQUINAS. See AQUINAS.

THOMAS, CHRISTIAN. See THOMASIUS.

THOMAS, ELIZABETH, better known by the poetical pseudonym of Corinna bestowed on her by Dryden, was born in 1675, and wrote several poems of which Dryden spoke favourably. She incurred the displeasure of Pope by handing over to Curll, who published them, some correspondence which had passed between him and a friend of his in early life, and which had accidentally fallen into her hands. For her share in the publication she suffered in the Dunciad. The relation in which Corinna stood to Dryden has been much disputed, and the difficulty of deciding the question is considerably increased by the now-admitted fictions which the lady inserted in a series of letters, published after her death, under the title of "Pylades and Corinna." She died in February, 1730.—F.

THOMAS, JOHN, a celebrated sculptor, was born at Chalford, Gloucestershire, in 1813. Whilst apprenticed to a stone-cutter in a neighbouring village, he taught himself to paint and engrave, and earned a few extra shillings by engraving door-plates and painting signboards in his over hours. When out of his time he was for a while with a brother, an architect in Birmingham, and later in Leamington. Under his direction Mr. Thomas carved and erected an elaborate Gothic monument at Huntingdon, and some other works of a like kind. These procured for him the commission to execute the stone carvings of Mr. (afterwards Sir Charles) Barry's grammar-school, Birmingham, and this laid the foundation of his future prosperity; for so well satisfied was Barry with these that when he had to erect the new houses of parliament he gave Mr. Thomas the commission to superintend the whole of the stone carvings of that vast edifice. On this immense work the best years of his life were spent. All the statues as well as carvings of the exterior, the decorative stone carvings of the interior, and some of the bronze statues of the barons were designed by him, and executed under his superintendence. His labours on the houses of parliament brought him into general notice, and he received commissions for architectural and decorative sculpture far beyond any other sculptor of his day, and which it required a large establishment to supply. Among other works he executed some on an important scale at Buckingham palace and Windsor castle; at the Euston station of the North Western railway; the terminus hotel of the Great Western railway; the colossal lions for the Britannia tubular bridge; the National bank, Glasgow; and for a large number of other companies and commercial establishments. He also executed the interior as well as external carvings of many private mansions, among them being the costly internal decorations for the late Mr. Holdsworth of Glasgow. But whilst thus extensively occupied on decorative sculpture, Mr. Thomas devoted a good deal of time to works of a more ambitious order. Of this class he exhibited at the Royal Academy statues or groups in marble of "Musidora," a Nymph (for her majesty), "Boadicea addressing the Britons," "Lady Godiva on Horseback," and "Una and the Lion." He also executed many portrait-statues, and busts of the prince-consort, Maclise, Frith, &c. To these must be added several monumental statues, including those of Mr. Sturge at Birmingham, and Sir Hugh Middleton, erected at Islington shortly after the sculptor's death. His most pretentious effort in this line, however, was the colossal memorial of Shakspeare, of which the model was so conspicuous an object in the International Exhibition of 1862. The same building also contained his principal work in ornamental art, the well-known majolica fountain under the eastern dome, constructed by Messrs. Minton from Mr. Thomas' designs. Mr. Thomas was an architect as well as a sculptor. He designed Somerleyton hall and village, Norfolk, for Sir Morton Peto; Preston hall, Maidstone, Kent, for Mr. Betts; the earl of Harrington's town house at Kensington, and some others. Mr. Thomas was the most distinguished architectural sculptor of his day; a man of various accomplishments, of considerable inventive and executive skill, and of indefatigable industry. He died April 9, 1862.—J. T–e.

THOMAS, WILLIAM, a learned writer of the sixteenth century, was born in Wales, and educated at Oxford. In 1544 he visited Italy, and was subsequently chosen, on account of his knowledge of modern languages, clerk to the council of Edward VI., who gave him preferment in the church. He lost his appointment at court on the accession of Queen Mary, whose death he is said to have meditated, and was committed to the Tower in 1553 along with Winter and Throgmorton, either upon this charge, or that of being concerned in Wyatt's rebellion. He attempted to destroy himself in prison, and was hanged at Tyburn, May 18, 1553. He was author of a "History of Italy;" "The Principal Rules of Italian Grammar," and a Dictionary, &c.; "Le Peregrynne, or a Defence of King Henry VIII. to Aretine, the Italian poet;" and a translation of Cato's speech and Valerius' answer from the fourth Decade of Livy.—F.

THOMAS, WILLIAM, a learned prelate, son of a linen-draper at Bristol, was born there in 1613, and was educated at a public school in Caermarthen and at Oxford, where he became fellow of Jesus college. He was subsequently appointed to the vicarage of Penbryn, Cardiganshire, and chaplain to the earl of Northumberland, who presented him with the vicarage of Laugharne and Llansedurwen; but he was deprived of his benefices by the parliamentary committee, and suffered great hardships until the Restoration. He was then appointed chanter of St. David's cathedral, took the degree of D.D., became rector of Llanbeder, Pembrokeshire, was chaplain to the duke of York, whom he attended in one of his sea-engagements against the Dutch, and was afterwards elevated successively to the deanery of Worcester, the rectory of Hampton Lovett, the see of St. David's (where he promoted the translation of the Bible into Welsh), and the see of Worcester. He fulfilled his episcopal duties with great benignity, yet with decided independence, and incurred a reprimand from James II. for not publishing his declaration of the liberty of conscience. He objected to take the oaths of allegiance to William and Mary, and was about to vacate his bishopric rather than do so, when he died, June, 1689.—F.

THOMAS, WILLIAM, a learned divine and antiquary, grandson of the preceding, was born in 1670. He published "Antiquitates Prioratus majoris Malverne;" an enlarged edition of Dugdale's Warwickshire;. a "Survey of Worcester Cathedral;" and collected materials for a history of Worcestershire, which were very serviceable to Dr. Nash, who subsequently produced a similar work. Thomas died in July, 1738.—F.

THOMASIUS, CHRISTIAN, a celebrated German jurist, was born at Leipsic, 1st January, 1655. He studied at Frankfort-on-the-Oder, and shortly afterwards obtained a chair at Leipsic. The study of H. Grotius and Puffendorf had produced in him a great contempt of scholastic philosophy, and led him to the development of natural law as a separate doctrine. By his innovations, such as the introduction of the German language in his lectures and dissertations, by his opposition to the use of the torture and the prosecution of witches, and his vehement attacks on the hyperorthodox clergy, he gave so great offence to the latter, that his enemies at last procured an order to arrest him. He fled to Halle, where his lectures soon attracted such a number of hearers that the Prussian government was induced there to establish a university, in which he occupied a prominent position till his death, on the 23rd September, 1728. The following of his numerous writings may be noticed—"Fundamenta Juris Naturæ et Gentium," 1718; "Vernünftige und christliche, aber nicht scheinheilige Gedanken," 3 vols.; "Geschichte der Weisheit und Thorheit;" and "Kurze Lehrsätze von dem Laster der Zauberei."—(See *Life*, by Luden, Berlin, 1805.)—K. E.

THOMASSIN, PHILIPPE, an eminent early French engraver, was born at Troyes in Champagne about 1550. He went to Rome in 1578, and there spent the rest of his life. He was a scholar or imitator of Cornelius Cort, and with Agostino Caracci did much to extend the bolder and more vigorous manner introduced by that master. Thomassin engraved about two hundred plates, of which fifty are from the ancient statues in

Rome. Among the others are many prints after Raphael, and a series of portraits of sovereigns and eminent military commanders published, with historical notices in Latin, in 1600, and several times reprinted. Thomassin used only the graver. He died at Rome at the age of seventy.—J. T–e.

THOMPSON, Edward, a versatile English writer, was born at Hull about 1738, and commenced life as a sailor. He took part in several naval engagements, and when peace was proclaimed in 1762, was driven out of employment. He then commenced a literary career by writing a licentious poem called the "Meretriciad," which attracted the attention of Churchill, and led to a friendship between them. His next publications, "The Soldier," "The Demirep," and "The Courtesan," are all of the same objectionable class. In 1767 he published his "Sailor's Letters," in which he described in a loose, unconnected style many of the incidents of his own life. He afterwards edited the works of Oldham, 3 vols.; of Paul Whitehead, 1 vol.; and of Andrew Marvel, 3 vols. He was author of several popular nautical songs. He returned to maritime life on the recommencement of hostilities, and had the command of the *Hyæna* under Rodney during the engagement at Cape St. Vincent. Thompson died in 1786.—F.

THOMPSON, Thomas Perronet, Lieut.-General, the first moiety of whose long and active life was spent in military warfare, owes his reputation more especially to the part he took in political contests during the latter portion of his career. He was the son of the late Mr. T. Thompson, banker, at Hull, and formerly M.P. for Midhurst. He was born at Hull in 1783, and educated at the grammar-school there when Joseph Milner, the historian of the church, was head-master. He entered Queen's college, Cambridge, in 1798, and took his B.A. degree in 1802. The following year he sailed in the *Isis* as a midshipman, and continued to serve in the navy till 1806 when he passed over to the other service and became a second lieutenant. In 1807 he served in the rifle brigade at the attack on Buenos Ayres, and was among the captured under General Craufurd in the church of St. Domingo. The next year he advanced a step, and by the influence of Mr. Wilberforce was sent out as governor to Sierra Leone. His zeal in suppressing the slave trade is said to have been unacceptable to persons of influence at home, and he was recalled. Returning in 1812 to active service in the army, he went to the Peninsula in 1814 with the 14th light dragoons, and took part in the battles of Nivelle, Nive, Orthes, and Toulouse, for which he received the war medal with four clasps. As captain in the 17th light dragoons he was in the Pindaree and other campaigns in India, from 1815 to 1819. In the latter year, having previously acquired a knowledge of Arabic, he was appointed secretary and interpreter to Sir William Grant Keir on his expedition to the Persian Gulf. Being left there as political agent, he commanded a detachment of native troops ordered to act against the tribe of Beni-Boo-Ali, which detachment being defeated by the Arabs, necessitated the expedition under Sir Lionel Smith in the following year. In 1821 Thompson returned to England, and cultivating the acquaintance of men of letters, became first a contributor to the *Westminster Review*, and afterwards part proprietor of that organ of advanced liberalism. In that journal he published many able articles on political economy, boldly advocating free trade at a time when the position of the protectionists seemed absolutely unassailable. His celebrated "Corn-law Catechism" was published in 1827, and went through fifteen editions in four years. In 1829 he retired from the army as lieutenant-colonel on half-pay. In the same year appeared his "Enharmonic Theory of Music," which he supported in successive numbers of the *Westminster*, and which was reprinted in 1850 with a long explanatory title, referring to an enharmonic organ built for the Exhibition of 1851. Colonel Thompson, who had always been an ardent promoter of parliamentary reform, was elected member of parliament for Hull in 1835. He was ousted at the next election, and remained out of parliament some years; but in 1847 was returned for Bradford in Yorkshire. He was again unsuccessful in 1852, but in 1857 recovered his seat as representative of Bradford. He attained the grade of lieutenant-general in December, 1860. In 1843 he published a collection of his miscellaneous writings, under the title of "Exercises, Political and others," 6 vols. 12mo. He died on the 6th of September, 1869.—R. H.

THOMPSON, William, a distinguished Irish naturalist, was born at Belfast on 2nd November, 1805, and died at London in January, 1852. He was at first destined for mercantile pursuits, but his passion for natural science led him to devote his attention entirely to that subject. He soon became celebrated for his knowledge of ornithology. He studied the Irish fauna in a special manner, and prepared a report on that subject for the British Association in 1840. He also published accounts of the birds and fishes of Ireland. He accompanied the late Professor Edward Forbes in his voyage to the Ægean Sea in H.M.S. *Beacon* in 1841, but he did not continue with the expedition during the whole of the voyage. He contributed many valuable articles to the *Annals of natural history*. In 1843 he read at the Cork meeting of the British Association a report on the vertebrate fauna of Ireland. He commenced the publication of a complete work on the fauna of Ireland, and up to 1851 three volumes of it appeared. He did not live to complete it, but he left manuscripts which were published as a fourth volume in 1856. He was president of the Natural History and Philosophical Society, and a member of the Royal Irish Academy.—J. H. B.

* THOMS, William J., literary antiquary, was born in Westminster in 1803. The son of the secretary of the first commission of revenue inquiry, he received a good education, and entered as a clerk the secretary's office at Chelsea hospital. After being for several years clerk of the printed papers, he was appointed deputy librarian of the house of lords. From an early period he contributed to periodicals, among them the *Foreign Quarterly Review*. In 1828 he edited a collection of early English prose romances, with bibliographical and historical introductions; a new edition of it appeared in 1858. In 1838 he published his useful compilation, "The Book of the Court," including an account of the history and nature of the principal offices of state. In 1839 he edited for the Camden Society, of which he has long been secretary, Anecdotes and Traditions illustrative of early English history; and for the Percy Society in 1844, a reprint of Caxton's (1481) version of Reynard the Fox (Reineke Fuchs), with notes and an introductory sketch of the romance. He has also given to the world an excellent edition (1842) of Stow's Survey of London, with notes and a sketch of the author; and to his translation of Worsall's Primeval Antiquities of Denmark (1849) he has contributed much valuable and original matter. In November, 1849, he established and he has since continued to edit, the well-known periodical, *Notes and Queries*.—F.E.

THOMSON, Adam, D.D., was born at Coldstream in 1779, and ordained in his native place in 1806. In connection with the United Presbyterian Church he was a useful and popular minister. For more than half a century he laboured in all good works, and died in February, 1861. His great work was his active and successful part in overthrowing the Scottish monopoly in printing Bibles. He published several volumes—"Consolation for Christian Mourners;" "Outlines of Sermons;" "Comparison of English and Scottish Dissent."—J. E.

THOMSON, Andrew, D.D., an eminent Scotch clergyman, was born in 1779 at Sanquhar, of which his father was at one time minister. After completing the usual course of study he was licensed to preach the gospel in 1802 by the presbytery of Kelso, was ordained in the same year minister of the parish of Sprouston, was translated in 1808 to the East church of Perth, in 1810 was removed to the New Greyfriars' church, Edinburgh, and finally was appointed in 1814 minister of St. George's church in the same city. Dr. Thomson was not only an eloquent preacher and diligent pastor, but one of the principal leaders in the church courts, and a fearless and powerful debater. A few months after his settlement in Edinburgh he commenced a new periodical, called the *Christian Instructor*, which he edited till his death. He was a zealous supporter of the British and Foreign Bible Society, and engaged with characteristic vehemence in what was called the "apocrypha controversy." He was a strenuous advocate of the emancipation of the slaves in our West India colonies, and his last great public effort was made in their behalf. He took also a deep interest in the progress of education, and not only established an excellent school for the children of his poor parishioners, but compiled suitable books for the different classes it contained. His incessant toil of both body and mind at length broke down his naturally robust constitution and athletic frame, and he died suddenly, of heart disease, 9th February, 1831, in the fifty-second year of his age. In character, courage, eloquence, knowledge of the world, zeal not unfrequently intemperate, and firmness degenerating into obstinacy, Dr Thomson was a worthy successor of the old Scotch divines of the

reformation and covenanting period. A spirited sketch of his character is given in Peter's Letters to his Kinsfolk. Besides his contributions to the *Christian Instructor* and the *Edinburgh Encyclopædia*, he published a great number of lectures, sermons, and addresses. Dr. Thomson had an exquisite ear and taste for music, and composed several beautiful psalm tunes. His eldest son, who died in the prime of life, was the first professor of music in the university of Edinburgh.—J. T.

THOMSON, Anthony Todd, an eminent physician, was born in Edinburgh on January 7, 1778. His father held the offices of postmaster-general for the province of Georgia, and collector of customs for the town of Savannah. He happened to be on a visit to his native country at the time of the birth of his son. Dr. Thomson's mother died when he was a year old, and he was brought up under the care of a Mrs. Rainie, a lady whom his father eventually married. His father losing his office in America at the revolution, returned to Scotland, and settled in the neighbourhood of Edinburgh on a small pension. Dr. Thomson was partly educated at the high school. On leaving school he obtained, through the influence of his god-father, Anthony Todd, the postmaster-general, a clerkship at a small salary in the Edinburgh post-office. This occupied but little of his time, and he resolved to study medicine. He entered at the university, and after completing his courses graduated M.D. in 1799. He then came to England, and commenced general practice at Chelsea. For a time he did not appear to make much progress, but his name was brought into notice by a case of drowning in the Serpentine, in which he succeeded in restoring animation, and for which he was presented with the Humane Society's medal. From this time his career as a general practitioner was eminently successful. In his leisure he turned his attention to the departments of pharmaceutical chemistry, botany, and the materia medica. In 1810 he published the first edition of a small work, entitled "Conspectus Pharmacopœiæ," which has since gone through fourteen editions. In the following year appeared the first edition of his great work, "The London Dispensatory," which at the time was the most complete treatise of its kind that had appeared in England. This book went through ten editions. Dr. Thomson was the first lecturer on medical botany in England; a volume of his botanical lectures was published by Longmans. Conjointly with the late Dr. Burrows he edited "The Medical Repository." In 1826 he gave up general practice, and became a licentiate of the Royal College of Physicians. On the opening of University college, he was appointed professor of materia medica, and to this he afterwards added the professorship of medical jurisprudence. He was also elected physician to the hospital. Shortly before the retirement of Sir Henry Halford he was chosen a fellow of the Royal College of Physicians. He died at Ealing, July 3, 1849, aged seventy-two. Besides the works above mentioned, he was the author of "Elements of Materia Medica," London, 1832; a course of lectures on medical jurisprudence, published in the *Lancet* of 1836–37; and a work on the domestic management of the sick-room. He was one of the contributors to the Cyclopædia of Medicine; he edited Bateman on Cutaneous Diseases, with an atlas of plates; and he published a translation of Salvarte on the Philosophy of Magic Omens, &c.; and an edition of Thomson's Seasons, with notes. His valuable museum of materia medica was purchased after his death by government for the Queen's college at Cork. Dr. Thomson was twice married. His second wife is a lady well known in the literary world as the authoress of several historical romances; and of "Memoirs of Sarah, Duchess of Marlborough," 1839; "Memoirs of the Court of Henry VIII.," 1826; "Memoirs of Lady Sundon," 1847; "Memoirs of the Jacobites;" "Recollections of Literary Characters and Celebrated Places," 2 vols., 8vo, 1854. Many of her novels are published in the Parlour Library.—F. C. W.

THOMSON, Henry, R.A., fancy figure and portrait painter, was born at Portsea in 1773; his father was a purser in the navy. Thomson was elected a member of the Royal Academy in 1803, and in 1825 he succeeded Fuseli as keeper of the Academy; but owing to ill health he had to resign his post. He retired in 1808 to Portsea, and died there 6th April, 1843.—R. N. W.

THOMSON, James, the author of "The Seasons," was born at Ednam, near Kelso, in Roxburghshire, on the 11th of September, 1700. His father was minister of that parish, and subsequently of Southdean, near Jedburgh, and his mother, Beatrice, was the daughter and co-heiress of Mr. Trotter of Fogo in Berwickshire. Thomson at an early age attracted the attention of the Rev. Robert Riccaltoun, minister of the adjoining parish of Hobkirk, who furnished him with books, and superintended his education at the grammar-school of Jedburgh, which he entered when he was about twelve years of age. Here he received many marks of kindness from Sir William Bennet of Chesters, Lord Cranstoun, and Sir Gilbert Elliot of Minto; and encouraged by their approbation, he wrote numerous pieces, which, however, he committed to the flames on every new year's day. As he was intended for the church, Thomson was sent to the university of Edinburgh in 1715. He had the misfortune to lose his father very suddenly under peculiarly painful circumstances in 1718, and his widowed mother having raised what money she could on a small property of which she was coheiress, removed to Edinburgh with her nine orphan children. James entered the divinity hall in 1719, and in the following year his first published verses appeared in a volume entitled the Edinburgh Miscellany, published by a club called the Athenian Society. He prosecuted his theological studies for the usual period of four years; but discouraged by the unfavourable criticism which Mr. Hamilton, the professor of divinity, pronounced upon a flowery and exuberant paraphrase of the 104th Psalm (27th October, 1724), he resolved to try his fortune in the English metropolis. He reached London in the spring of 1725, and obtained, through the influence of Lady Grizel Bailie, the office of tutor in the family of her son, Lord Binning; but he left this situation in the course of a few months, and was reduced to such straits that he had to borrow a few pounds from his friend Cranstoun, pending the sale of the little property in Roxburghshire which fell to him on the death of his mother. He was at this time engaged in the composition of his "Winter," which had been suggested to him by a poetical piece of his early friend Riccaltoun on the same subject. The poem when completed was sold to a bookseller named Millar for the small sum of three guineas, and was published in March, 1726. It was dedicated to Sir Spencer Compton, speaker of the house of commons, afterwards earl of Wilmington, who presented the author with twenty guineas. At this period of his career Thomson was much indebted to his college friend Mallet, who was then tutor to the sons of the duke of Montrose, and was well qualified to instruct his shy, modest countryman in the art of pushing his fortune. He also obtained the notice and assistance of Aaron Hill, whom he addressed in return in a strain of adulation which Dr. Johnson terms servile. In 1727 appeared "Summer," which was followed by "A Poem sacred to the Memory of Sir Isaac Newton." In the following year Thomson published his "Spring," for which he received fifty guineas; but he must still have been in straitened circumstances, for it is supposed to have been about this time that he was relieved from a spunging-house by the generosity of Quin the actor. Some allege, however, that this incident occurred on the loss of his place in 1737. In 1729 Thomson produced his "Britannia," and shortly after (February, 1729–30), his first tragedy, "Sophonisba," was acted at Drury Lane before a crowded and eagerly-expectant audience, but with very moderate success. His series on the seasons was completed by the addition of the fourth, "Autumn," inscribed to Speaker Onslow, in 1730, and the whole was collected and brought out by subscription in a quarto volume. Thomson was now at the height of his fame, and his poetical labours were for a time agreeably interrupted by an invitation, obtained through the influence of Dr. Randle, to attend the eldest son of Lord Talbot in his travels through France and Italy. On his return to England about the close of 1731, he commenced the poem of "Liberty," the first part of which was published in December, 1734, and the last in 1736. Meanwhile Lord Talbot was appointed chancellor in November, 1733, and immediately conferred upon Thomson the office of secretary of briefs in the court of chancery, of which, however, he was deprived on the death of his patron in 1737. But he was to some extent compensated for this loss by receiving from the prince of Wales a pension of £100 a year. In 1738 he produced his play of "Agamemnon," which was dedicated to the prince, and patronized by a crowd of influential friends, but it proved a failure. In the following year he tried the stage again, but with even less success; for his play, "Edward and Eleonora," was prohibited by the lord chamberlain, probably because it contained a flattering portrait of the prince of Wales, who was in open opposition to the court and the ministry. In 1740 he wrote in conjunction with Mallet the masque of "Alfred," which

contains the famous song of Rule Britannia, generally ascribed to Thomson. In 1744 he was appointed by Mr. Lyttelton to the sinecure office of surveyor-general of the Leeward Isles, which brought him £300 a year. His next production was the tragedy of "Tancred and Sigismunda," the most successful of his dramatic efforts, which was performed at Drury Lane in 1745. His last works were "The Castle of Indolence," and the tragedy of "Coriolanus." The former, which had been in progress for fifteen years, is the most highly finished and poetical of his works. It was published in May, 1748. "Coriolanus" was not produced till after his death, which took place at Richmond on the 27th of August, 1748, in consequence of a fever brought on by imprudent exposure to cold, when he had nearly completed his forty-eighth year. He was buried in Richmond church. A monument was erected to his memory, in 1762, in Westminster abbey from the profits of a splendid edition of his works, which were devoted to this purpose by his "much lov'd friend," Mr. Millar the bookseller. The character of Thomson stands high both as a poet and as a man. His taste was not always equal to his genius, and his diction is frequently redundant and ambitious; but, as Johnson observes, "he thinks in a peculiar train, and he thinks always as a man of genius; he looks round on nature and life with the eye which nature bestows only on a poet—the eye that distinguishes in everything presented to its view whatever there is on which imagination can delight to be detained, and with a mind that at once comprehends the vast, and attends to the minute." His sentiments are of the purest and most elevating character, and, as Lord Lyttelton has justly remarked, his poems contain

"No line which, dying, he could wish to blot."

All his friends agree in stating that benevolence, kindliness, amiability, and simplicity were the prominent features of his character. He was careless about money, generous, and unselfish; affectionate and liberal to his relations, and steady in his attachment to his friends. He was, however, fond of repose and somewhat indolent in his habits. In person he was above the middle size and rather stout, and was considered handsome in his youth.—J. T.

THOMSON, John, professor of music in the university of Edinburgh, was the eldest son of the Rev. Dr. Andrew Thomson, one of the most eminent divines of the Church of Scotland. He inherited his father's exquisite taste and strong predilection for the science of music. Prudential motives, however, induced Dr. Thomson to discourage this natural bent, and to place his son in the office of one of the first legal establishments in Edinburgh. Here young Thomson served the usual apprenticeship; but while he gave all formal attention to the comparatively dry pursuits of the law, it was evident that his mind took but little share in the task, and that his natural gifts were ardently directed to other and very different studies. His musical criticisms, although their author was known but to a few, attracted general attention, not only by the profound and intimate knowledge they displayed of the science, but by the elegance and beauty of the literary composition. When, according to the will of General Reid, who bequeathed ample funds for the purpose, a chair of music was established in the university of Edinburgh, young Thomson became a candidate, and although opposed by others older than himself, and of great eminence in the science, was elected professor by the trustees of the General. This amiable and gifted young man died, after a protracted illness, in May, 1841. His musical works are three operas, which were performed with success—"The House of Aspen," 1830; "Hermann," 1834; and "The Shadow on the Wall," 1835.—E. F. R.

THOMSON, Thomas, a celebrated historical antiquarian, was descended from a family which for three generations had held the office of ministers of the Church of Scotland, and was born in 1768. His younger brother, John, parish minister of Duddingston, was the famous landscape painter. Thomas was educated at the university of Glasgow, where he took the degree of A.M. in 1789. He was at first intended for the church, but he ultimately resolved to study for the bar, and in 1793 was admitted a member of the Faculty of Advocates. His tastes, however, lay decidedly towards legal and historical antiquarianism, and he speedily earned the reputation in the words of Scott of "understanding more of old books, old laws, and old history than any man in Scotland." In 1806 he was appointed to the newly-established post of deputy-clerk register, and during the remainder of his long life he devoted himself almost exclusively to the arrangement and publication of the ancient records of the kingdom. A complete list of the numerous and valuable works which he prepared and published under the authority of the commissioners of the public records, and for the Bannatyne Club, of which he was vice-president, is given in his life by Mr. Cosmo Innes. "He found our historical muniments almost a chaos," says Lord Cockburn, "and after bringing them into order has left them on a system of which the value will be felt the more every day that they accumulate." He was appointed one of the principal clerks of session in 1828. He died in 1852.—J. T.

* THORBURN, Robert, A.R.A., was born at Dumfries in March, 1818. In 1833 he became a student in the Scottish Academy, Edinburgh, and in 1836 in the Royal Academy, London. Under the active patronage of the duke of Buccleuch and other members of the Scottish aristocracy, Mr. Thorburn established himself in London as a miniature painter. The striking originality and power of his miniatures secured his success. Among his sitters he numbered the queen, the prince-consort, various members of the royal families of England and the continent, and many of our nobility and gentry. Many of his miniatures were on ivory of unusual dimensions. His eminence in his branch of art was acknowledged by his election as A.R.A. in 1848. But whilst holding a foremost place among miniature painters, he seems to have become suddenly anxious to succeed as a painter on a large scale and in oil. In 1858 he sent several life-size oil portraits to the Royal Academy exhibition, the most noticeable being one of the duchess of Manchester. He has since, without altogether giving up his practice as a miniature painter, mostly appeared before the public as a painter in oil; but all his works have not been of life-size—some of the most successful, like the charming portrait of the Baroness Rothschild (1859), being little larger than some of his miniatures. In a few of his oil, as in several of his miniature portraits, Mr. Thorburn has introduced the questionable practice of adapting to his purpose some well-known composition in religious art: as, for example, *a* "Mother and Child," exhibited in 1859, which was painted in such a manner as at once to recal to the memory a well-known picture of *the* Mother and Child. In 1862 he made a direct attempt to represent a scriptural subject, "The Annunciation."—J. T-e.

THORDO or THORD, a distinguished Danish lawyer in the reign of Valdemar III., 1340–75. Little is known of his personal history. He collected into a systematic code the Danish laws from the earliest times, and it is this work which has acquired for him his celebrity. The compilation throws much light on the social and political history of Denmark.—J. J.

THORDSON, Sturla, an Icelandic author, was the nephew of Snorre Sturleson, and was born in 1218. At the command of the Danish monarch he wrote a history of Iceland, Denmark, and Norway; but the work is only extant in an abridged and mutilated form. He died in 1288.—J. J.

THORER, Alban (Albanus Thornius), a learned Swiss physician, was born in 1489 at Winterthur. In 1516 he went to Basle where he studied philosophy and classical literature, and obtained the degree of master of arts. He then became master of a school, but he relinquished this position in 1532 for the professorship of rhetoric in the Academy. He subsequently turned his attention to medicine which he studied in France; and having received a doctor's degree at Montpellier he returned to Basle in 1537, where he was chosen to the chair of the theory of medicine. He died on the 23rd February, 1550. He was a laborious scholar and writer, but his works are chiefly translations, and editions of the Greek authors. He was the author of the first Latin translation of Paulus Ægineta; he also translated Polybius and Alexander Trallianus; he republished the Latin translation of Serapion, and edited several of the Hippocratic treatises—Apicius de Re Culinariâ, S. Epiphanius De Prophetarum Vitis, and Chrysoloras' Epitome Grammaticis Græcæ —F. C. W.

THORESBY, Ralph, the antiquary and virtuoso, was born at Leeds in August, 1658. His father, a prosperous merchant of Leeds, had served in the parliamentary army under Fairfax, and seems to have been of an antiquarian turn, purchasing the Fairfax coins, which formed the nucleus of his son's museum. Ralph Thoresby was educated for his father's business, but was little fitted for commercial pursuits. When a boy, his topographical enthusiasm was kindled by a reference in a sermon of the vicar of Leeds to the high antiquity of his native town, as ore

that had been mentioned by Bede. Sent at eighteen to London for a year to the house of a relative, to receive a mercantile training, he devoted himself more to antiquarian wanderings and researches than to business. From London he was despatched to Holland to learn Dutch and French, with a view to trade; but he studied Dutch with a philological rather than a commercial aim, and became afterwards a fair Anglo-Saxon scholar. In 1679 his father died, when he returned to Leeds, where he ever afterwards resided. He was not successful in business, from which he retired with a very moderate income in 1704. Meanwhile the museum which he had collected of antiquities, natural history, books, &c., had begun to attract attention and draw visitors to Leeds to inspect it. In 1715 he published his chief work, the "Ducatus Leodiensis, or the topography of the town and parish of Leeds," to which he affixed a descriptive catalogue of his museum. In 1724 appeared his "Vicaria Leodiensis, or history of the church of Leeds," containing a good deal of biographical matter. He died of paralysis in 1725. Thoresby was a pious, quiet, diligent man, of whose character a very favourable notion is given in the "Diary of Ralph Thoresby, now first published from the original manuscripts, by the Rev. Joseph Hunter," 2 vols., 1830, and extending from 1677 to 1724. Its appearance was followed by that of "Letters of eminent men addressed to Ralph Thoresby, now first published from the originals," his correspondents including Evelyn, Stukeley, Strype, Sir Hans Sloane, and Bishops Gibson and Nicholson. Among his antiquarian contributions to the works of others was the whole of the additional matter respecting the West Riding in Gibson's Camden. After his death his museum was gradually dispersed. In 1816 an edition of the "Ducatus" with additions, corrections, and a memoir of the author, was published by Whitaker the historian of Whalley.—F. E.

THORILD, Thomas, who has been called, not altogether inappropriately, the Swedish Carlyle, was born in Bohuslän on 18th April, 1759. He studied at Lund and Upsala, publicly disputing for a degree at the latter university in 1788 before Gustavus III. and his court, on the following theme—"A Critique on Montesquieu." The same year he came to England, where he remained until 1790, and then returned to Sweden. In 1792 he was brought to trial for a passage, considered revolutionary, in the preface to his "Essay on the Freedom of the Public Mind," and sentenced to four years' banishment. Removed to Greifswald, he subsequently became librarian and professor in the university there, and died on 1st October, 1808. This "djupsinniga ande" (profoundly speculative spirit), as Lénström justly styles him in his History of Swedish Literature, was at once poet, philosopher, critic, and political economist. His works are characterized alike by eccentricity and power. They appeared in a collected form, 1819–24, in 3 vols., under the editorship of Geijer.—J. J.

THORKELIN, Grim Jonsson, was a native of Iceland, and born on the 8th of October, 1752. In 1770 he was sent to receive his education at Copenhagen, where he mainly devoted himself to the study of antiquities. He edited several Icelandic works, and was appointed to various literary posts in the Danish capital. In 1786 he was sent by the king of Denmark to England, on an antiquarian tour of some years' duration. One of the most interesting things connected with Thorkelin's visit to this country, is his taking a copy of the famous Anglo-Saxon poem of Beowulf, which had long lain unregarded in the Cottonian library. He published it at Copenhagen in 1815, and thus called attention to that remarkable literary relic. Thorkelin returned to Denmark in 1791, and continued to labour in the field which from the first he had so sedulously cultivated. He died at Copenhagen on the 4th of March, 1829.—J. J.

THORLAKSSON, Jon, was born at Selardal in Iceland on the 13th of December, 1744. He was the son of a clergyman, and himself priest of Grunnarik; but being accused of some act of immorality he was deprived of his living. A printing-office, however, having been about the same time established in Iceland, he was enabled to gain subsistence as a corrector of the press. Ultimately, in 1780, he was restored on certain conditions to the priesthood, and received a small living in the northern part of his native island. There he died on the 21st October, 1819, at the age of seventy-four. Although Thorlaksson wrote much poetry, his renown mainly rests on his Icelandic translation of the Paradise Lost. The great merits of this work are undeniable. It is composed in the "fornyrda-lag" measure, the oldest kind of Norse poetry, and very different from the blank verse of the original. Thorlaksson also translated Klopstock's Messiah, but with less success.—J. J.

THORLASKEN, Gudbrand, a learned prelate, was born in the district of Holum in Iceland in 1642. He studied at Copenhagen, and became bishop of Holum in 1670. He erected a printing-press, and printed some of his own works. He laboured zealously to foster literature in Iceland. He also executed a map of the island, afterwards engraved and published. His death occurred in 1729.—J. J.

THORNDIKE, Herbert, a learned divine and controversialist, and one of the ablest of the defenders of the Church of England. He was educated at Trinity college, Cambridge, of which he became a fellow. In 1642 Thorndike obtained the living of Barley in Hertfordshire, and in the following year was chosen master of Sidney college, Cambridge. He was a sufferer from the convulsions of the times, having been ejected from his rectory on the setting up of the Commonwealth. At the Restoration, however, he became again rector of Barley, and continued to hold that living till his appointment as a prebendary of Westminster, when he resigned it. Thorndike was a very accomplished orientalist, and gave great assistance to Dr. Walton in his celebrated edition of the Polyglott bible, particularly in marking the variations in the Syriac version of the Old Testament. But his principal literary labours were in defence of the Church of England. No man of his day watched more carefully, or with a steadier eye, the turnings and windings of the numerous ecclesiastical controversies which at that time occupied the English mind. The involved and interminable discussions which would have perplexed a weaker intellect, served only to keep his attention awake. His whole life was in a manner devoted to the study, and to the exposition and settlement, of the rights and duties that relate to the christian church; and it is his peculiar honour that in an age when party spirit and theological bitterness seem to have reached their height, he ever preserved a certain judicial calmness and moderation of mind. His works exercised an immense influence at the time of their publication, and indeed for many years after; but they have, strange enough, fallen latterly into neglect. Few now read them or even know of their existence, and yet there are scarcely any works of their kind that better deserve a careful and repeated perusal. It is not too much to say that they are well worthy of being ranked with the masterpieces of Hooker, Field, and Sanderson. We believe the chief reason why they are so little known lies in the peculiarity of Thorndike's style. There are few writings so difficult to read. His sentences are long, involved, and intricate. He is besides greatly given to digression—no knotty question that arises from the main subject being ever suffered to pass without a thorough discussing. It is thus that he would soon fatigue and disgust an ordinary reader. Yet is his argument ever perfectly clear and consecutive to any one who has strength and persistency enough to follow him. For though he has neither the eloquence of Hooker, nor the perspicuity of style that distinguishes the works of Field and Sanderson, yet is he in no degree inferior to any of these great writers in penetration, judgment, learning, and logical ability. Thorndike wrote "A Discourse concerning the Primitive Form of the Government of Churches;" "A Discourse of Religious Assemblies and the Public Service of God;" "A Discourse of the Rights of the Church in a Christian State, with a Review by way of Appendix" (this, which is one of the best and most interesting of Thorndike's works, was till lately a remarkably rare book. The Rev. Henry Christmas tells us when he was publishing his collection of tracts and treatises, entitled the Doctrine of the Anglican Church, as exhibited in the Writings of the Anglican Fathers, that he knew of the existence of only three copies. It was, however, republished in a neat octavo volume by Cleaver, London, in 1841); "Just Weights and Measures, that is, the present state of Religion weighed in the Balance, and measured by the Standard of the Sanctuary;" "A Discourse of the Penalties which a due Reformation requires;" "Origines Ecclesiæ, seu de ratione ac jure finiendi controversias ecclesiæ;" and "An Epilogue to the Tragedy of the Church of England, in three books." This is also among the *libri rarissimi* of modern times, and is, perhaps, Thorndike's principal work. The first book treats of the principles of christian truth, the second of the covenant of grace, and the third of the laws of the church. Thorndike took part in the discussion at the Savoy conference, well known as

an unsuccessful project for bringing over to the Church of England the presbyterians and other protestant dissenters. It is said that the latter judged from his early writings that he would be of their side, and were greatly disappointed when he disavowed the right or expediency of a compromise—a circumstance that may have had something to do with the origin of the scandal, for such it was, about Thorndike having leanings towards the Romish church. This great controversialist died in 1672, and was buried in Westminster abbey.

THORNHILL, Sir James, was descended from an old Dorsetshire family, and was born at Weymouth in 1676. His father having sold the family estate, the youth had only himself to depend upon. His uncle, Dr. Sydenham, the eminent physician, enabled him to study painting in London. The practice of painting the ceilings and staircases of palaces and mansions, which had become so fashionable in the hands of Verrio, was at this time pursued with nearly equal success by Laguerre, and to him Thornhill soon became a formidable competitor. One of his first great works in this line was the cupola of St. Paul's, on which he painted eight large pictures, in monochrome, of the leading events in the life of St. Paul. For these he was paid at the rate of forty shillings the square yard, and the success of the work led to his being appointed historical painter to Queen Anne. He also painted apartments in Hampton court and Kensington palaces, Blenheim, Moor park, the South-sea house, the cupola of St. Mary Abchurch, &c., but his greatest work was the Painted hall of Greenwich hospital. He painted, besides, an altar-piece for All Soul's college chapel, Oxford, and one which he presented to his native town; several historical pictures; and a great many portraits. As an artist, however distinguished in his day, Sir James Thornhill's position is only important as marking a period in the history of English painting. But though a poor painter, he did his best to promote the art. About 1711 he made a professional tour in Holland and Flanders, in the course of which he formed the nucleus of a collection of pictures and drawings by the old masters, which he afterwards greatly extended, and liberally threw open for the study of artists and students. Still further to promote the improvement of young painters, he prepared and laid before the government a project for the foundation of a Royal Academy of drawing and painting; and not succeeding in obtaining the necessary support, he opened, in 1724, a free academy for drawing, and the study of the living model. Thornhill made a handsome fortune by his profession, and succeeded in purchasing back his paternal property. He was knighted by George I., and was elected M.P. for his native place in the first parliament of George II. He died at his seat, Thornhill, near Weymouth, May 4, 1734. His son James was serjeant-painter to the navy, but nothing is known of him as an artist. His daughter married William Hogarth.—J. T–e.

THORNTON, Bonnell, a miscellaneous writer and wit, was the son of an apothecary in Maiden Lane, London, and was born there in 1724. He was educated at Westminster school, along with Churchill, Colman, and Lloyd, and at Christ church, Oxford, where he studied medicine, and took the degree of M.B. in 1743. He preferred literature to medicine, however, and along with Kit Smart and Johnson, established the *Student, or Oxford and Cambridge Monthly Miscellany*, which was collected in 2 vols, 8vo, 1748. He next commenced a periodical work, entitled *Have at ye all, or the Drury Lane Journal*, which, however, was soon discontinued. In 1754, in conjunction with Colman, he began the *Connoisseur*, which was continued for two years. In 1766, following the example of Colman, who had translated Terence with admirable skill, Thornton commenced a translation of Plautus, but only lived to publish seven of the plays. Warburton admired this translation for its pure and elegant style, and Southey pronounced it one of the best versions in our language from any ancient author. Thornton wrote also a number of satirical poems, was a contributor to the *Public Advertiser*, and to the *St. James' Chronicle*, and was a member of the Nonsense Club along with Cowper, Colman, and Lloyd. He died in 1768, and was buried in Westminster abbey.—J. T.

* THORNYCROFT, Mary, a celebrated sculptor, was born at Thornham, Norfolk, in May, 1814. She learned to model of her father, the late Mr. John Francis, a sculptor of reputation, and early contributed to the exhibitions of the Royal Academy statues of Penelope, Ulysses, a Flower Girl, &c. In 1840 she married Mr. Thomas Thornycroft, and in 1842 went with him to Italy. They stayed two years at Rome, where she was aided in her studies by the valuable advice of Mr. Gibson. At Rome she made several models, and among them one of a "Sleeping Child," which Mr. Gibson so much admired that, on being requested by her majesty to recommend a sculptor to execute statues of the royal children, he named Mrs. Thornycroft. She accordingly received a commission for marble statues of the princess royal, the prince of Wales, Princess Alice, and Prince Alfred, as the "Four Seasons;" and afterwards others of the younger princes and princesses, as "Peace, Plenty," &c. She has also executed busts of the queen, the prince-consort, the prince of Wales, as well as of other members of the royal family, and private personages. The most admired of her other works is a "Girl Skipping."—J. T–e.

* THORNYCROFT, Thomas, born about 1813, was a pupil of Mr. J. Francis, but he completed his studies in Rome. His early works were chiefly classical and academic in character. One of his first efforts in a more naturalistic manner, was "Alfred the Great and his Mother," 1850. A later statue which attracted some attention, was his "Knitting Girl," 1855; and in the same year he completed a bronze statue of the earl of Hereford for the house of lords. Of late he has been chiefly occupied on portrait and monumental statues and busts. For the queen he executed a marble bust of the prince-consort; and he is now engaged on various memorials of the prince, among others a colossal bronze equestrian statue for Halifax.—J. T–e.

THORPE, Benjamin, long ranked among the most eminent of our Anglo-Saxon scholars and illustrators of Anglo-Saxon literature and history. For the Society of Antiquaries he edited, with translations, Caedmon, 1832, and the Exeter Book, 1842; for the Aelfric Society the Homilies of Aelfric, with an English translation, 1844; for the Record Commission he produced his most valuable work, "The Ancient Laws and Institutes of England," from Ethelbert to Canute, with the laws called Edward the Confessor's, 1840; for the English Historical Society he edited the Chronicon ex Chronicis of Brevonius; the Anglo-Saxon version of the Gospels, 1846–51; and the Anglo-Saxon poem of Beowulf, with a literal translation, 1856. To the series of volumes, Materials for English History, published under the superintendence of the master of the rolls, he contributed by far the best edition of the text or texts of the Anglo-Saxon Chronicle, with a literal English translation. Mr. Thorpe was also the author of "Analecta Anglo-Saxonica," with a glossary, 1834; of "Yule Tide Stories," legends and tales, Teutonic and Scandinavian, 1853; and he translated Lappenberg's History of the Anglo-Saxon kings, 1845; and of the Norman kings. He died on the 19th of July, 1870.—F. E.

THORPE, John, an English architect of the reign of Elizabeth. Very little is known of Thorpe beyond his works, and these are chiefly identified from the collection of his plans and drawings of the buildings designed by him, which is now in the Soane museum. The volume was formerly in the possession of the earl of Warwick, when it was described by Walpole in the appendix to vol. i. of his Anecdotes. Some time afterwards it was lent to Lord George Germaine, and on his death could not be found. Eventually it was purchased at a sale by Sir John Soane. From these drawings Thorpe appears to have been the architect of a large proportion of the most remarkable of those costly mansions, which give so distinctive a character to the architecture of the reign of Elizabeth, and the earlier years of her successor. Kerby, Northampton, was built by Thorpe in 1570; Holland house, Kensington, in 1607. In the interval he built the splendid mansions of Buckhurst, for the earl of Dorset; Wollaton, Notts; Burghley, near Stamford, for the Lord-treasurer Cecil; Holdenby, for Sir Christopher Hatton; Longford castle, Ireland, and several others of hardly inferior magnificence, besides a great many smaller houses. Thorpe flourished at the time when the elaborate Italian renaissance was being introduced into England by the celebrated John of Padua, in the stately palace of Longleat. The English architect adopted the classic orders and cinque cento ornamentation from the Italian; but he designed his buildings in a thoroughly Gothic spirit. Hence there are about them a striking degree of picturesqueness of outline; richness of general effect, combined with incorrectness of details; and quaint fancy often running into extravagance. The Elizabethan palatial style died out with its inventor. The style he had introduced was distorted into grotesqueness in the early years of James I., and was superseded by the more correct Italian introduced by Inigo Jones. Thorpe seems to have travelled on the

continent, and to have resided in Paris; Walpole thinks, "even to have been employed there," since among his designs are some for alterations in the Luxembourg palace, and the house of M. Jamet; but these were only architectural studies.—J. T–e.

THORPE, John, an English physician and antiquary, was born at Penshurst, Kent, in 1682. He contributed several papers to the Transactions of the Royal Society, in the publication of which he for some time also assisted Dr. (afterwards Sir) Hans Sloane. He was D.D. of Oxford, and fellow of the Royal Society.—John Thorpe, his son, collected and published a number of MSS. belonging to his father, which related to the ecclesiastical antiquities of Rochester and its neighbourhood.—F.

THORWALDSEN, Bertel, was born at Copenhagen on the 19th of November, 1770, and was brought up to his father's business, that of a wood carver; and, like John Gibson, some of his first essays in the art that was to immortalize him were head-pieces for ships. He early distinguished himself at the Academy of Copenhagen, and in 1793 gained the principal gold medal, which obtained him the privilege of three years' study abroad. Thorwaldsen set out for Italy on the 20th of May, 1796, in the Danish frigate *Thetis*. He left this vessel at Malta, and made the passage to Palermo in a small sailing boat, whence he took the packet to Naples; and he did not arrive at Rome until the 8th of March, 1797. Thorwaldsen worked long in obscurity at Rome, his countryman Zoëga even thinking little of his ability; but a model of "Jason with the Golden Fleece" attracted the notice of Canova, which gave the young Dane fresh courage; and being deterred by an accident from returning to Denmark at the expiration of his three years abroad, he was at last fortunate in meeting with the patronage of the well-known Thomas Hope, who visited the sculptor's study in 1803, to see his statue of Jason. Mr. Hope was so well pleased with the Jason that he gave Thorwaldsen a commission to execute it in marble for him, for eight hundred ducats. He was now established as one of the prosperous artists of Rome; commission followed commission, his fame reached Denmark, and although he was invited by Christian, then crown prince, to return home, he did not revisit his native land until 1819, after an absence of three and twenty years. His principal work during this period of his life is the Alexander frieze, of which there is a fine set of engravings by Amsler of Munich, published in 1835; it was twice executed in marble, once for Count Somariva's villa on the Lake of Como, and the second time for the palace of Christiansburg. The original sketch was made in 1812, as a frieze to decorate one of the chambers of the Quirinal, on the occasion of Napoleon's expected visit to Rome: the subject is the "Triumphal entry of Alexander into Babylon," from Quintus Curtius. It is one hundred and twenty feet long by three feet nine inches high, and contains a fine series of figures, some of which are excellent; the least successful is perhaps Alexander himself, and the horses are inferior. Thorwaldsen revisited his native country in 1819, overland, and was entertained with great honour on his route throughout, even in Italy and Germany. In Denmark he was lodged in the palace of Charlottenburg, and received by his countrymen with the utmost hospitality. After a year's rest at home, he returned to Italy, and his principal works date from this period—as "Christ and the Twelve Apostles," and the group of "St. John Preaching in the Wilderness," for the cathedral at Copenhagen; these and some other works for the palace of Christiansburg were completed in 1838, and were with their sculptor carried to Copenhagen in the Danish frigate *Rota*. Thorwaldsen now attempted to settle among his countrymen, and had a studio prepared for him at Nysö, the seat of his friend Baron Stampe. He completed several works in Denmark, "The Procession to Golgotha," and others, for the cathedral; and among others, busts of the poets Oehlenschläger and Holberg. But finding the climate quite unsuited to him after his long residence at Rome, he felt, in 1841, compelled to return to Italy. He revisited Rome, and continued to work at his art, but again visited Nysö in 1842, and was about to go back again to Rome, when he died suddenly of heart disease in the theatre of Copenhagen, on the 24th of March, 1844, aged seventy-three. He bequeathed all the works of art in his possession to his native city, to constitute a museum which was to bear his name, the city finding part of the funds for the building; this has been done, and a rich museum is established. Thorwaldsen left all his personal estate to be converted into a fund for the conservation of this museum, with the exception of twelve thousand dollars to each of his grandchildren, and forty thousand dollars to their mother, his natural daughter, Madame Poulsen, to pass after her death to her children. He was never married. Thorwaldsen's works are very numerous—groups, statues, and bas-reliefs. Some of the best are very popular, especially those of "Night" and "Day." He executed some grand monumental works, as "Copernicus;" "The Elector Maximilian of Bavaria" at Munich, a colossal equestrian statue cast by Stiglmayer; "Schiller" at Stuttgart; "Poniatowski" at Warsaw; "Pius VII.;" and others. He was certainly a great sculptor, but it is not likely that he will continue to hold the position given to him by his countrymen and his contemporaries generally. There is little of ideal beauty in his works, and his treatment of the female form wants grace and elegance of proportion: he was in both these respects certainly very inferior to Canova. H. C. Andersen has published a life of Thorwaldsen, of which there is a German translation by J. Reuscher—Bertel Thorwaldsen, eine Biographische Skizze. J. M. Thiele published at Berlin, in 1851, Thorwaldsen's Jugend, 1770–1804. See the writer's notice in the Supplement to the Penny Cyclopædia.—R. N. W.

THOU, James Augustus de, commonly called Thuanus, the celebrated French historian, was born in Paris on the 9th of October, 1553, of a distinguished family, which had already produced several men of eminence in the service of the church and the state. His father, Christopher de Thou, was first president of the parliament of Paris; and his uncle, Nicolas de Thou, was bishop of Chartres. For several years his constitution was so feeble that his parents despaired of being able to rear him, but his mental endowments were extraordinary, and his progress in knowledge precocious. He studied first in Paris, and afterwards in Valence in Dauphiny, where Cujacius was then (1571) attracting the élite of the young French noblesse. It was there he made the acquaintance of Joseph Scaliger, who was on a visit to Cujacius—an acquaintance which ripened into an intimate friendship, which lasted through all the changes of thirty-eight years. He returned to Paris shortly before the massacre of St. Bartholomew—a tragedy which he witnessed with his own eyes, and to which his father, the president of parliament, applied those words of Statius—

> "Excidat illa dies ævo, ne postera credant
> Secula. Nos certe taceamus; et obruta multa
> Nocte tegi propriæ patiamur crimina gentis."

Being now destined for the church, he established himself in 1572 at the house of his uncle Nicolas, who was at that time a canon of Notre-Dame, and who was soon afterwards made a bishop. Historical studies being his favourite employment, he had already conceived the idea of composing an elaborate work of history; and having accompanied Paul de Foix in the following year on a mission to Italy, he not only visited and inspected the monuments of all its principal cities, but he everywhere entered into communications with men of historical and antiquarian learning, with whom he afterwards maintained a busy literary correspondence. Returning to Paris, his time was divided between the studies and researches which he best loved and occasional political missions, for which he was singularly well fitted by his prudence and business talents. The future historian was destined to write of many things in which he was first to be himself a distinguished actor. In 1578 he was made an ecclesiastical councillor of the parliament of Paris, which was his first formal introduction to public life; and in this office he continued till 1584, when he relinquished his design of pursuing the ecclesiastical vocation, and was appointed to the civil office of master of requests. Two years later Henry III. gave him the reversion of the place held by his uncle Auguste de Thou, of one of the presidents *au mortier* of the parliament of Paris. In 1587 he married; and in 1588 was made a member of the council of state, which gave him an effective voice in all the most important public affairs. From this time he took a prominent part in the transactions of the reigns of Henry III., Henry IV., and the regency of Mary de Médicis. During the troubles of the League he remained inviolably faithful to Henry III., and resisted all the blandishments by which the Duke de Guise endeavoured to seduce him from his duty to his lawful sovereign. He was no less loyal and faithful to Henry IV., who valued him as one of his wisest and most disinterested counsellors, and made him in 1591 keeper of the royal library, on the death of the learned Bishop Amyot. Though a sincere and conscientious catholic, he gave his earnest support to the policy of tolerance and conciliation

adopted by the king towards his protestant subjects; and he contributed essentially to the publication of the celebrated edict of Nantes in 1598. He was no less zealous for the liberties of the Gallican church, and gave his strong opposition, at the conference of Fontainebleau in 1600, to the publication in France of the edicts of the council of Trent. After the death of Henry IV., he still continued in the ministry of the regency, but with diminished influence and favour. He was made one of three successors of Sully in the charge of the finances, an office which was entirely uncongenial to his tastes and wishes; and he was disappointed of the post of first president of the parliament of Paris, which, though promised him by Henry IV., and vacated by his brother-in-law, Achille de Harlay, in his favour, was bestowed upon another. These disappointments and disgusts affected him deeply, and without abandoning public life altogether, which for some time he contemplated, he sought solace in the more vigorous prosecution of his literary labours, which he had never, even in the busiest periods of his official career, entirely discontinued. It was in 1591 that, after collecting a vast mass of materials for the "History of his own Time," he first put his hand to the composition of that celebrated work. In 1604 he published the first eighteen books, preceded by an admirable epistle to Henry IV., in which he expounded the design of the work, and frankly expressed his views both of religion and politics. The work, as it appeared in successive parts, gave great and growing offence to the court of Rome, and was at last put into the Index Expurgatorius in 1609. He was loudly accused of leanings towards the *new religion*, because he had narrated with calm and impartial justice the crimes of its catholic persecutors. The publication of the "History," which extended to one hundred and thirty-eight books, was not completed at his death, and there were many suppressions of passages of his manuscript even in those parts of it which had then appeared; and it was not till 1733 that the whole was given to the world without any such omissions. This was an edition brought out in London in seven magnificent folios, by Thomas Carte, an Englishman, who had carefully examined and collated the manuscript copies of the work preserved in the Royal library of Paris, and other collections, and who was enabled to give the world the benefit of his labours, by the munificent aid of Dr. Richard Meade. From this complete edition of the Latin original was made the best French translation, in 16 vols., quarto, published in 1734. This immense work has long been esteemed the most perfect history of its kind which modern times have produced. It was formed upon the model of the classic historians of Greece and Rome, and has been exalted to a place of almost equal honour. "God," said the illustrious author, "who inspired me with the design, and has given me strength to execute it, is my witness that I have written it with the utmost exactness, and without partiality, and that I have only had in view his glory and the public good." De Thou appealed from the angry censures of his contemporaries to the judgment of posterity, and never was such an appeal more fully responded to. Even Bossuet invokes continually the authority "of the great author"—of "the faithful historian." Naturally the work is less entirely accurate in its treatment of foreign than of domestic affairs, and its French critics refer as an example of this to De Thou's account of the reign of the unfortunate Mary Queen of Scots. He is thought to have pressed too hard upon the character of that princess, and to have relied too much upon the authority of George Buchanan. But De Thou could not be shaken in his conviction of the accuracy of that account by all the arguments of Camden, whom James I. employed to bring him to a more favourable opinion of his mother's conduct. The historian left "Memoirs of his Life," which came down to the year 1600, but it has been doubted whether these memoirs were throughout the work of his own hand. He was also the author of several poetical pieces, including a paraphrase of the books of Job, Ecclesiastes, and several of the prophets. He died in Paris, 7th May, 1617, at the age of sixty-four, and was buried in the family chapel in the church of St. André-des-Arcs.—P. L.

THOUARS, Louis Marie Aubert du Petit, a distinguished French botanist, was born in Anjou in 1756, and died at Paris in May, 1831. He belonged to a noble family, and entered the army. At the same time he devoted attention to botany. At the time of the loss of La Perouse and his companions, he and his brother Aristide du Petit Thouars proposed to go in search of him. They accordingly sold their patrimony, and collected subscriptions with this view. By an unfortunate accident his brother sailed without him. In these circumstances he proceeded to the Isle of France in the hope of meeting his brother, but on arriving there he was disappointed. He took up his residence in the island, and by the aid derived from rich planters he was enabled to prosecute his botanical researches. He made large collections in the island, as well as in Madagascar, and acquired an extensive knowledge of vegetable structure and physiology. In 1802 he returned to Paris, and soon after published his "Histoire des Vegetaux des Iles de France, de Bourbon et de Madagascar." He subsequently published other works on the flora of the South African islands; one of them is entitled "Genera nova Madagascarensia;" and another, "Histoire des Plantes orchidées des Iles Australes d'Afrique." He devoted much attention to vegetable physiology, and he propounded peculiar views in regard to the formation of buds, the development of roots, the motion of the sap, and the origin of wood. These views are given in his "Essay on the Organization and the Vegetation of Plants," as well as in a record of his voyages and travels which he published at Paris. He wrote for the Biographie Universelle. A genus Thouarsia has been named after him, as well as a genus Aubertia.—J. H. B.

THOURET, Michael Augustin, a brother of Jacques Guillaume Thouret, was born at Pont-l'Eveque in 1748. He was educated as a physician, and obtained the degree of M.D. at Caen. In 1774 he came to Paris, and obtained by *concours* a gratuitous fellowship in the Faculty of Medicine. He was one of the first members of the Societé Royale de Médecine, and published several memoirs in their Transactions. In one of these he opposed the doctrines of Mesmer, at that time gaining some ascendancy. Thouret took a principal part in the exhumation of the bodies at the cemetery of the Holy Innocents, at that time the chief burying-place in Paris, and which had become, from the vast numbers buried there, a source of disease and offence to the surrounding population. The exhumation was effected in 1785; it took six months to accomplish, and Thouret made it the subject of a report. He received the appointments of inspector general of civil hospitals, member of the council of health of military hospitals, and physician to the department of police. His offices were suppressed in 1792, but his merits were recognized by subsequent governments. After the fall of Robespierre he was named professor and director in the École de Santé, and member of the council of health. He was president of the committee appointed to test the effects of vaccination. He died in June, 1810.—F. C. W.

THRASEA PÆTUS, Publius, was born of a noble and wealthy family at Patavium, or Padua, about A.D. 16. He embraced the tenets of the Stoics, and was remarkable for the integrity and purity of his life, as well as for his attachment to the ancient institutions of the Roman state. By venturing to oppose in the senate some of the most flagitious of Nero's measures, he made that tyrant his mortal enemy. The conspiracy of Piso afforded a favourable pretext for his destruction, and he was condemned to death, along with his friend Barea Soranus, in 66, on a false charge of being implicated in the conspiracy. His wife, Arria, killed herself at the same time, being resolved not to survive her husband.—G.

THRASYBULUS, an eminent Athenian commander, was the son of Lycus, and flourished about four hundred years before Christ. He was a zealous supporter of the Athenian democracy, and took an active part in opposing the oligarchical revolution in 411 B.C. He succeeded in overthrowing the partisans of the Four hundred in the camp at Samos, and obtained the recal of Alcibiades, who was then in exile at Magnesia. From this time he took a prominent part in the conduct of the war, and greatly distinguished himself at the battle of Arginusæ. On the re-establishment of the Thirty tyrants at Athens, Thrasybulus was driven into exile, and took refuge at Thebes. Having obtained a supply of arms and money from the Thebans, he put himself at the head of a small band of exiles, and seized the fortress of Phylê, 402 B.C. He soon after surprised and defeated a body of the enemy; and, encouraged by this success, he marched upon the Piræus, which fell into his hands; and after a war which lasted several months he expelled the tyrants, and restored the democracy at Athens. He afterwards commanded the Athenian fleet in the Ægean, and gained several victories; but he was slain by the inhabitants of Aspendus, 390 B.C. He was one of the wisest, most moderate, and generous citizens of Athens. —J. T.

THRASYBULUS, brother of Gelo and Hieron, tyrants of Syracuse. On the death of the latter he set aside Gelo his son, and seized the government, 467 B.C.; but in consequence of his rapacity and cruelty, he became the object of intense hatred to the Syracusans, who rose in revolt against his authority, and with the assistance of the other cities of Sicily and of the Sikel tribes defeated Thrasybulus both on sea and on land, and compelled him to abdicate the government. He withdrew to Locri in Italy, and there ended his days in retirement.—J. T.

THRELKELD, CALEB, a British botanist, was born in Cumberland on 31st May, 1676, and died of fever in Dublin on 28th April, 1728. He studied at Glasgow, and took his degree in arts there. He began his career as a dissenting clergyman, but he ultimately adopted medicine as his profession, and in 1712 graduated as doctor of medicine at Edinburgh. Subsequently he went to Dublin and practised as a physician. He was fond of botany, and published a "Synopsis Stirpium Hibernicarum," in which he described some of the native plants of Ireland, especially those growing near Dublin. He gives the Irish names of plants and their medicinal and poisonous qualities.—J. H. B.

THROGMORTON, SIR NICHOLAS, was the fourth son of Sir George Throgmorton, a gentleman of Warwickshire, whose brother Michael signally deceived Henry VIII. and his minister Cromwell by serving instead of betraying Cardinal Pole. The royal vengeance fell upon Sir George, who in 1538 was sent to the Tower, which he did not leave for several years. Nicholas was born about 1513, and on attaining manhood, went over to the reformed religion to the great displeasure of his father. He became page to the king's natural son, the duke of Richmond, whom he accompanied into France, where he remained until 1536. He returned home to serve at court and in the army, and received a pension for his military services before Boulogne. In the first year of the succeeding reign (1547) he accompanied the protector, Somerset, to Scotland, and distinguished himself at the battle of Pinkey. From Edward VI. he received solid favours in the shape of grants of land, and the honour of knighthood. On the young king's death, Throgmorton preferred the cause of Queen Mary to that of Lady Jane Grey. Nevertheless, scarcely a year after the accession of the former, he was tried on the capital charge of treason, as being implicated in Wyatt's rebellion. There is little doubt that he was as deeply concerned as any one who did not actually take up arms. But he defended himself skilfully and resolutely, and induced the jury to acquit him. The jurymen were punished for their boldness, and Sir Nicholas himself was seized again on some pretext, and again sent to the Tower. His attachment to the Princess Elizabeth, which rendered him obnoxious in Mary's reign, procured him high employment when his patroness came to the throne. As ambassador in France from 1559 to 1563, he kept alive the resistance of the Huguenot party to the Guises, and his correspondence with Cecil during his embassy is most instructive.—(See Forbes' *Full View of the Transactions in the Reign of Elizabeth*, 2 vols. folio, 1740–41.) When the Wars of the League were suddenly stopped by a pacification in 1564, Throgmorton was sent over on a special mission, but he was imprisoned at St. Germains on the plea that he had no regular permission. He was released in two months' time by an arrangement between the French and English governments. In 1565 he was sent to Scotland to endeavour to prevent the marriage of Queen Mary with Darnley. Four years later, when that unhappy sovereign was a prisoner in England, Throgmorton supported the project of uniting her to the duke of Norfolk, and thereby incurred the resentment of his own queen, who sent him to the Tower. His confinement was of short duration, but he did not recover Elizabeth's favour, a grief which he did not long survive. He died in 1571.—R. H.

THROSBY, JOHN, the author of "Memoirs of the Town and County of Leicester," 1777, and of other topographical works, was for many years parish clerk of St. Martins at Leicester. A talent for drawing led him to copy the antiquarian and picturesque curiosities of his native county, and to publish them with explanatory text. He was rescued from poverty in his old age by friends who appreciated his genuine worth, and he died at Leicester, in his sixty-third year, on 3rd February, 1803. —(See list of his works in Nichols' *Anecd.*, ix. p. 87.)—R. H.

THUANUS. See THOU.

THUCYDIDES, the son of Olorus, the author of the history of the Peloponnesian war, and one of the greatest historical writers of all ages, was born in the village of Halimus, situated about four and a half miles south of the Piræus, on the Attic coast, in the year 471 B.C., forty years before the breaking out of that terrible struggle betwixt Athens and Sparta, which it was the great work of his life to describe. He was thus contemporary with Socrates and Euripides, and belonged to the generation, which, inheriting the glories of Marathon and Salamis, saw the vigorous and brilliant democracy of Athens attain its zenith under the forty years' wise administration of Pericles, and commence its rapid and tragical decline under the pious feebleness of Nicias, and the splendid instability of Alcibiades. Of the life of Thucydides very few facts are known with certainty; none absolutely to be relied on beyond those mentioned incidentally in his great work. These few, however, are quite sufficient to show us how favourable his external position was for enabling him to collect the materials of the work, on which the form has been so strongly stamped by his powerful and penetrating intellect. His family was connected with those of Miltiades and Cimon, so renowned in the history of the Persian wars; and he possessed rich estates at Scapte Hyle in Thrace, near the island of Thasos, a district whose wealth in gold had at an early period attracted the adventurous cupidity of the Phœnicians. This country, indeed, as that from which his father originally came, he had more right to regard as his own, than the Attic village where he was born; and here also we find him posted at one of the most critical periods of the Peloponnesian war. In 424 B.C., being the eighth year of the contest, he appears in command at Amphipolis, about a day's sail from his family estate, at the time when the noble Spartan, Brasidas, made his rapid and dexterous march across Thessaly, and formed a junction with the Macedonian monarch, then in league with Sparta. The successful defence of this important position might have given Thucydides a reputation as a military commander, second only to that which he claims as a historian. But fate was not willing that two honours so great and so diverse, should accrue to a single man. Whether from culpable remissness, as Mare is inclined to think, or from one of those accidents which play such an important part in the history of war, Thucydides, who was then at Thasos, arrived at the mouth of the Strymon twelve hours too late to save the important Macedonian city from falling into the hands of Brasidas. He, however, protected Eion, a seaport standing in the same relation to Amphipolis that the Piræus does to Athens. But with this secondary achievement the Athenians were by no means satisfied. They immediately passed a sentence of banishment against him, which lasted for twenty years. This, the great misfortune of his public life, issued, as great misfortunes often do, in the greater good, that he was thus detached from the position of an active party in the war, and enabled more easily to maintain the position of an impartial spectator, and an unbiassed recorder of events. There cannot be a doubt also that this punishment brought him into intimate intercourse with Alcibiades, and other influential members of the Lacedæmonian party; and thus supplied him with information, which had he remained throughout actively engaged on the Athenian side, he could not possibly have obtained. At the end of his twenty years' exile, which was also the termination of the war, we find him again at Athens. But it does not appear that he survived that period many years; for his history, which seems to have been put into its present shape after the conclusion of the war, suddenly breaks off at the battle of Cynossema in the year 411 B.C. Whether he was assassinated in Athens, as Pausanias says (i. 23, 11), or died quietly in a philosophical old age on his ancestral estate at Scapte Hyle, will never be determined. It is only certain that his tomb was seen at Athens, near the Melitian gate; but a tomb does not always certainly indicate the place where a man dies.

The history of Thucydides, besides a most important introductory book on the early history of Greece, embraces the period already indicated, and was certainly intended to have been carried out so as to embrace the concluding years of the war, the rapid and startling succession of events in which are described by the feebler pen of Xenophon. As to the merit of this work there is but one opinion among all critics, both ancient and modern. For accuracy in the collection and a grand massiveness in the disposal of his materials, for impartiality of tone, for soundness of judgment, and for penetrating sagacity, historical literature presents nothing superior to the great work of Thucydides. It is rare indeed that in ancient history we possess the

advantage of a record by an intelligent man, who was both an actor and an observer in the scenes of the great drama which he relates; and in modern history, where contemporary record is more common, it is the rarest of all things to meet with an observer who can see with a steady eye through the mists and false lights of the present; who can sift the facts which he accumulates, and group them into significant masses. That all these excellencies belong to Thucydides is unquestionable. He was a man of that rare order of intellect in which great breadth of view, intensity of action, and subtlety of insight, are united to a serene calmness and a stern impassiveness, which is apt to appear unfeeling and inhuman. Most students have felt this want of human sympathy in their first introduction to Aristotle; and no writer certainly could detail the horrors of a great but tragic subject with such a severe and pitiless pen as Thucydides. This peculiarity, the natural result of the great elevation of his intellectual position, will appear a fault to many; as indeed many of the objections which are made to him may be summed up in this—that he is too severe a thinker. He ties himself down with too literal a gravity to the grave task which he has undertaken, and will not condescend to amuse the reader; he graves with an iron style, and will paint no pictures but those which are absolutely necessary. Yet he can be graphic when he chooses, in his severe way, as the famous description of the plague and other passages sufficiently prove; for a subtle thinker, who is at the same time an accurate observer, seldom fails, even although not aiming at poetical description, to seize on those points of an object which are most striking and most significant. Herodotus, with whom Thucydides can be compared only for the sake of contrast, is certainly a more agreeable writer; but this is just in the same way that Homer is more pleasant reading than Æschylus, and Ariosto than Dante. Those who look upon history as a severe instructress in political science, and who are willing to come to Thucydides as mathematicians do to Euclid, will not be repelled by difficulties, which arise from the constant presence of condensed thought, and the absence of amusing illustrations. It is only to be lamented that the style of Thucydides is sometimes encumbered by other difficulties, than those which can be overcome by mere closeness of consecutive thinking. Cicero, a good judge in these matters, while he calls him (Brut. 83) a "rerum gestarum pronunciator sincerus et grandis," compares his style to harsh Falernian wine which has lost its mellowness by being kept too long; and there is no doubt in the general case, that the meaning of a sentence in a good writer, ought to shine out like the expression in a fine countenance—not required to be drawn out by a special apparatus of philological screws and pulleys. Besides close condensation, there is sometimes a complex involution in the sentences of the historian, which can be no more a virtue in him than it is in Plutarch; and in his speeches particularly, a certain mannerism of rhetorical artifices, derived perhaps from his reputed teacher Antiphon, is generally admitted by his critics, both ancient and modern. Nevertheless of these very speeches, so tantalizing in their style, a weighty English political writer records his opinion thus—"For close, cogent, and appropriate reasoning upon practical political questions, the speeches of Thucydides have never been surpassed; and, indeed, they may be considered as having reached the highest excellence of which the human mind is capable in this department."—(Lewis, *Pol. Method*, vol. i., p 61.)

The history of Thucydides, as one of the few great masterpieces of political wisdom, has been translated into most modern languages. The most famous of the old English translations is that by Hobbes the philosopher; the most recent by Dale is accurate and readable. There is another translation by Blomfield. Of the Greek text there are many editions, on which the greatest scholars have expended their talents, from the beautiful folio edition of H. Stephens, 1564, to those of Bekker, Poppo, Krueger, and the excellent Dr. Arnold.—J. S. B.

THUEMMEL, Moritz August von, a distinguished German humorist, was born at his father's estate of Schönfeld, near Leipsic, 27th May, 1738. While a student at Leipsic he was admitted into the acquaintance of Gellert, Weisse, Rabener, and Von Kleist. He then entered the service of the Duke Ernest Frederick of Saxe-Coburg, who raised him to the office of privy councillor and minister. In 1783 Thuemmel retired into private life, and died at Coburg, 26th October, 1817. In his writings he combined French elegance and levity with German feeling and thought. His "Wilhelmine," a comic epic poem in prose, his journey into the southern provinces of France, and his metrical tales, enjoyed, therefore, no common degree of popularity.—(See *Life* by Gruner, Leipsic, 1819.)—K. E.

THUNBERG, Carl Petter, a Swedish naturalist, was born at Jönkoping on 11th November, 1743, and died at Upsal on the 8th of August, 1828. He studied medicine at the university of Upsal, and was a pupil of Linnæus, who inspired him with an ardent zeal for natural science. After graduating M.D., 1770, he obtained the Kohrean pension, which enabled him to travel on the continent with the view of improving his knowledge of science. On visiting Amsterdam he offered his services, as surgeon, to one of the Dutch East India Company's vessels about to proceed to Japan. He sailed in 1771, and spent some time at the Cape of Good Hope and the south of Africa. He did not reach the Japan islands until 1773. He made large collections in the islands, and returned home in 1779. He visited England, and had an opportunity of examining the collections placed at his disposal by Sir Joseph Banks. In 1784 he was appointed professor of botany at Upsal. He published at this time his "Flora Japonica," and he afterwards contributed articles on the plants of Japan to the Transactions of the Linnæan Society. The account of his travels from the year 1770 to 1779, was published in four volumes in 1788. He subsequently brought out a "Flora of the Cape of Good Hope," and drawings of Japan plants. He contributed many valuable articles to learned societies in Europe. He was a member of sixty-six of these societies. He was an amiable man, an accurate observer, and a great favourite with his pupils. He followed the system of Linnæus in his publications.—J. H. B.

THURLOE, John, of the "State Papers," was the son of the rector of Abbots-Reading, Essex, where he was born in 1616. Educated for the law, he was called to the bar at Lincoln's inn in 1647, having two years before, through the influence of his steady patron, Oliver St. John, acted as one of the secretaries to the parliamentary commissioners for negotiating the treaty of Uxbridge. In 1648 he was appointed receiver or clerk of the cursitor fines, and in 1651 he accompanied St. John and Strickland to Holland as secretary to the embassy. In 1652 he became secretary to the council of state; and in 1653, with the protectorate, secretary of state to Cromwell, then an arduous and responsible position. He was a member of some of Cromwell's parliaments, but his main activity was official; and in all that related to the discovery of plots against the protector and his government, the employment of spies, the procuring of secret intelligence, he was pre-eminent; on one occasion, for the discovery of the plot of Harrison and the fifth-monarchy men, 1657, receiving the thanks of parliament. Cromwell gave him the farm of the post-office, a lucrative commission, and one very useful to him in his peculiar official employment. Among other distinctions conferred on him during the protectorate, he was made chancellor of the university of Glasgow. After the death of Cromwell he remained secretary of state until the January of 1660, when he was replaced by Thomas Scot the republican. With the Restoration he retired from public life, and is said to have refused Charles II.'s offers of employment, on the plea that he despaired of serving the king as he had served Cromwell, "whose rule was to seek out men for places, and not places for men." He died in London in 1668. His "State Papers," in 7 vols., were first published (with a life of Thurloe) in 1742, by Dr. Birch, who says that they were found in a false ceiling in Thurloe's chambers in Lincoln's inn. Coming into the hands of Lord-chancellor Somers and of Sir Joseph Jekyll successively, they were purchased on the death of the latter by a bookseller, whose executors intrusted them to Birch for publication. To the papers originally in Lord Somers' possession, Birch added some of interest and value, including contributions from Lord Hardwicke, Lord Shelburne, and the grandson of the protector Oliver's son Henry. Thurloe's "State Papers" are multifarious in the extreme, ranging from the reports of spies to speeches and letters of Cromwell's own; and they form a great storehouse of information for the history of the protectorate.—F. E.

THURLOW, Edward, Lord, whose name stands on the roll of chancellors between Bathurst and Loughborough, occupies in the order of merit a position midway between the ingenuous and simple-minded dulness of the former, and the brilliant, unscrupulous achievements of the latter. Bathurst was conscientious and consistent, but always weak; Thurlow, though never great, was far above mediocrity, and sufficiently con-

scientious to be on the whole consistent; while Loughborough, heedless of conscience or consistency, was distinguished throughout his public career for learning, sagacity, and ability. The high estimate formed of Thurlow by his contemporaries has not been confirmed by posterity. His manner was solemn, arrogant, and imposing. Of the art of silence he was a great master; and when he spoke, it was with a deep sonorous voice, and thundering declamation, which inspired the auditory with awe. With a mind remarkable for a certain rough strength which triumphed over the refining influences of culture, his satire was more frequently coarse than trenchant; his gaiety passed insensibly into vulgarity; and his anger, of which the deep lines in his countenance, the scowling hairy eyebrows, and the restless flashing eye, bore the impress, was more noisy than passionate. Edward Thurlow was the son of a clergyman who held a benefice in Norfolk, and, according to his own statement, was remotely descended from a humble carrier. He was born in 1732 at Bracon Ash, in the county of Norfolk; and after having spent four years at Scarning, under the tuition of a Mr. Brett, he was removed to the Canterbury grammar-school. On the 5th of October, 1748, he became a student of Caius college, Cambridge, and was elected a scholar on Dr. Perse's foundation in the following October. He never obtained a degree. His conduct as an undergraduate was wayward, defiant, and disorderly. From his jaunty and lounging habits he earned the reputation of being an idler. On one occasion the master of the college having rebuked Thurlow in these terms—"Sir, I never come to the window without seeing you idling in the court;" the unabashed undergraduate is reported to have made this characteristic answer—"Sir, I never come into the court without seeing you idling at the window." Eventually, Thurlow was permitted to withdraw his name from the books, to avoid the ignominy of being formally expelled. The dean of Caius had imposed on Thurlow the task of translating an article from the Spectator into Greek, as a penalty for non-attendance at chapel. The dean was highly aggrieved because the delinquent, instead of returning the exercise to him (the dean's knowledge of Greek being reputed inconsiderable) presented it to a tutor of acknowledged erudition. When arraigned for the offence, he stated in his sardonic way—"Please your worships, no one respects Mr. Dean more than I do; and out of tenderness to him I carried my exercise to one who could inform him whether I had obeyed his orders." As soon as he left the university he took chambers in the Inner temple, of which he had become a student. Selden and Hale, it is said, for years together studied fourteen hours a day; Thurlow, on the contrary, affected to neglect reading, went about the coffee-houses, drank wine, and courted society. His subsequent victories in Westminster hall show, however, that behind all this gaiety and recklessness, much valuable learning was being acquired. On the 22nd November, 1756, he was called to the bar and went the western circuit, of which Henley and Pratt were then leaders. He started in his profession under very adverse circumstances, with no connection among solicitors, with a reputation for idleness and inattention to business, and with a harsh, proud, unbending disposition. His success was, however, as distinguished as it was unexpected. The great Douglas case is supposed to have made his fame and fortune; but long before that memorable trial Thurlow had created for himself a lucrative and promising practice. His spirited conduct in the case of Luke Robinson *v.* the Earl of Winchelsea, established his character for courage and adroitness; solicitors took notice and admired his advocacy, and strange to say, Thurlow, in less than eight years after his call to the bar, obtained the rank of king's counsel. His retainer as counsel in the celebrated cause, Douglas *v.* the Duke of Hamilton, was a pure accident. One night he strolled into Nando's coffee-house, then in great esteem on account of its punch, and in the course of conversation fell into a long argument on the Scotch judgments. The law agents, who had come up from Edinburgh to watch the case, were so struck with the acuteness and minute accuracy of Thurlow, that they resolved—though even his name was not known to them—to assign him junior counsel. His speech at the bar of the house of lords was brilliant and effective. The warmth and pungency with which he animadverted upon the conduct of Mr. Andrew Stewart, one of the noble duke's agents, in collecting and preparing the evidence, called forth from that gentleman, after the fashion of the age, a challenge to fight in vindication of his honour. They actually met on a Sunday morning in Hyde Park, fired at each other without effect, and were proceeding with drawn swords when the seconds interfered. On the resignation of Dunning, Thurlow was appointed solicitor-general, and on the 23rd January, 1771, to the higher rank of attorney-general. The following may be referred to as characteristic examples of Thurlow's forensic and parliamentary eloquence:—The debate on motion for leave to bring in a bill to take away the power of filing *ex officio* informations (16 Parl. Hist., 1144); his speech for the prosecution when solicitor-general, in Rex *v.* Miller (20 St. Tr., 870); also in the duchess of Kingston's case, and in the Grenada case, and animadversions on the public conduct of Lord Clive in the East Indies (17 Parl. Hist., 850), and his speeches on American affairs; on the coercion bill, the American prohibitory bill, &c. He was a stout and impassioned advocate of strong measures to put down the American rebellion. As counsel for the defence the client never suffered through the indifference, neglect, or incapacity of his advocate, while his conduct on prosecutions was too frequently vindictive. After obtaining a verdict against the duchess of Kingston, Thurlow argued that the lady was liable to be hanged or branded with a hot iron; and having succeeded in getting Parson Horne convicted on an *ex officio* information for libel, the attorney-general urged, in aggravation of the punishment, that Mr. Horne should be sent to the pillory. When Bathurst gave up the seals, Thurlow was sworn in lord high-chancellor, a member of the privy council, with a patent of nobility, under the title of Baron Thurlow of Ashfield in the county of Suffolk. Lord Thurlow was not a great lawyer. His shrewdness and versatility made him a tolerably good judge, notwithstanding his limited knowledge. His judgments were often hasty, though clear of all partiality. Some of his most elaborate decisions are attributed to the authorship of Hargrave, and may be found in the reports of Vesey, Brown, and Dickens. General resignation bonds were declared unlawful by a judgment of the house of lords, in which Thurlow concurred, though in the court below he had pronounced in favour of their legality. In Jones *v.* Morgan (1 Brown, 206), the chancellor held that wills of trust and legal estates were to be similarly construed, thereby overturning a decision of Lord Hardwicke. Ackroyd *v.* Smithson (1 Brown, 206) is a celebrated case, not only for the judgment pronounced by the chancellor, but on account of its being the occasion which gave origin to the fame of Eldon, then Mr. Scott, counsel in the cause, with the minimum retainer of one guinea. When the tory government was replaced in 1782 by the whig administration, consisting of Rockingham, Shelburne, and Fox, contrary to the expectation of every one Thurlow retained the great seal. The chancellor differed from the cabinet upon the four great propositions which formed the basis of the administration. After its short continuance of about twelve months Shelburne came into office, Thurlow continuing chancellor. When the duke of Portland was endeavouring to form a ministry, Fox declined sitting with Lord Thurlow, and the great seal was consequently placed in commission, 1783. The ex-chancellor went into opposition, and vigorously assailed the government with a view to its overthrow. Having again obtained the seals of office, he continued to preside as speaker of the house of lords until they were finally taken from him in 1792. On the impeachment of Warren Hastings "of high crimes and misdemeanours," the lord chancellor gallantly and ably defended the accused against the eloquent aspersions of Burke, and the caustic irony of Loughborough. During their later years the hostility of the chancellor against Pitt became most acrimonious. Having been a favoured, a faithful, and almost obsequious royalist, the keeper of the king's conscience thought he could safely treat the prime minister with contemptuous indifference or scornful opposition, as he might choose. But the chancellor was worsted in the tactics of the cabinet, and compelled to retire from office at the bidding of his opponent. Out of office he suddenly became a "flaming patriot," and expressed great attachment to Carlton house. But his overtures were repelled, and the disappointed ex-chancellor retired to the privacy of Brighthelmstone; there he remained until the day of his death, on the 12th of September, 1806, the year in which England lost two greater statesmen and better men—Fox and Pitt.—G. H. P.

THURMANN, Jules, was born at Neuf-Brisack (Haut-Rhin), on 5th November, 1804, and died of cholera on 24th July, 1855. He passed his early period of study at Porrentrui. He afterwards went to Strasburg, and remained there four years,

prosecuting chiefly the study of mathematics and of law. After this he studied first in the Ecole des mines at Paix, and afterwards for eighteen months at Constance, where he devoted his leisure hours to botany and geology. In 1830 he returned to Porrentrui, and continued to prosecute his geological researches. In 1831 he took an active part in the organization of the geological portion of the museum at Strasburg, and in 1832 he published, in the museum of the Natural History Society of that city, his first paper, "Sur les soulévements Jurassiques." In 1832 he became a member of the administration of the college of Porrentrui. He made many improvements in the college, instituted a mineralogical collection, and became professor of mathematics and of natural science. He was one of the founders of the Statistical Society of the Jura district. He prosecuted his geological researches in the Jura mountains, and brought his theory as to their elevation under the notice of the Scientific Association which met at Stuttgart and Soleure in 1834 and 1836. He was now nominated director of the normal school of Jura, was elected a member of the Geological Society of France, and presided at the meeting of that society held at Porrentrui in 1838. In 1843 he resigned the direction of the Jura school, and retired into private life, with the view of prosecuting his scientific researches with less interruption. His great work was his "Essai de Phytostatique Appliqué à la Chaine de Jura," &c., or the influence of the subjacent rocks on the dispersion of vascular plants —J. H. B.

THURNEYSSER, Zum Thurn, an alchymist of the post-Paracelsian epoch, is said to have been born at Basle in 1530. In 1558 he conducted some mines at Tarenz on the Inn with great success, both as to money and reputation. We next find him managing certain lead mines in Scotland. Having cured the wife of John George, elector of Brandenburg, of a dangerous illness, he was appointed physician to that prince. By his medical practice, by dealing in cosmetics, and by his mining operations he became very wealthy. He professed to carry about with him a devil, which was simply a preserved scorpion! At last some of his pretensions were exposed, calamities multiplied upon him, and in 1584 he fled to Italy, where he laboured at the transmutation of metals. He died in 1590 at Cologne, denounced as a quack and impostor.—J. W. S.

THUROT, Francis, a brave and skilful French sailor, was born in 1727. His father intended him for the medical profession, but at the age of eighteen he ran away from the college of Dijon, and embarked as surgeon on board a privateer at Dunkirk. His first voyage was unfortunate; the vessel was captured and he was taken prisoner. Having made his escape, however, he returned to Dunkirk, and enlisted as a common sailor. He gradually rose to the rank of captain, and obtained a high reputation for his daring and success in privateering. When peace was concluded with England in 1748, Thurot entered the merchant service; but when war again broke out in 1755, he once more resumed privateering, and inflicted great damage on the English commerce. The fame of his exploits induced the government to confer upon him an important command in the royal fleet, and he fought several desperate engagements with English ships in the German Ocean and the Baltic, and captured a large number of merchant vessels. In 1759 Thurot was appointed to the command of a small squadron at Dunkirk intended to make a descent upon the north coast of Ireland. After being repeatedly driven from his course by violent storms, he effected a landing on the 28th of February, 1760, before the town of Carrickfergus, which he soon reduced. But having received advices of the gathering of a strong force against him, he hastily re-embarked his men and sailed away. He was soon overtaken, however, by Captain Elliot and three English frigates, and after a desperate conflict Thurot was killed, having fought his ship until the hold was almost filled with water, and the deck covered with dead bodies. Dispirited by the fall of their gallant chief, the three French vessels surrendered, and were carried to Ramsay Bay in the Isle of Man,—J. T.

THYNNE, Thomas, a wealthy and influential English commoner and courtier in the reign of Charles II. He was the eldest son of Sir Thomas Thynne of Longleat, an ancestor of the marquis of Bath, and on account of his vast wealth and popularity was usually called "Tom of Ten Thousand." He was a friend and supporter of the duke of Monmouth, and is noticed under the name of "Issachar" in Dryden's Absalom and Achitophel. Describing the respect and favour with which Monmouth was received in the west on his progress in 1681, the poet, referring to the entertainment given to the duke at Longleat, says—

"Hospitable hearts did most commend
Wise Issachar, his wealthy western friend."

Mr. Thynne was the second husband of the youthful Lady Ogle, heiress of the Percy estates, and was murdered in Pallmall on the 12th of March, 1682, by three bravos suborned by Count Konigsmark, who hoped to marry his widow. The count was acquitted by a corrupt jury, but his accomplices were found guilty and executed. Sir John Reresby states that Lady Ogle "immediately after the marriage, repenting herself of the match, fled from him into Holland." This circumstance, together with the fact that Mr. Thynne had seduced Miss Trevor, one of the maids of honour to the queen of Charles II., gave rise to the following epigram:—

"Here lies Tom Thynne of Longleat hall,
Who never would have miscarried
Had he married the woman he lay withal,
Or lain with the woman he married."

Mr. Thynne was buried in Westminster abbey, the manner of his death being represented on his monument.—J. T.

TIARINI, Alessandro, was born at Bologna in 1577, and studied painting first under Prospero Fontana, after which he went to Florence, and entered the school of Passignano. He returned to Bologna, and adopted Ludovico Carracci as his model, and became one of the most distinguished of the Bolognese painters. He died at Bologna in 1668.—R. N. W.

TIBALDI, Pellegrino, was born at Bologna about 1527, and earned a great reputation as a fresco painter. In 1547 he went to Rome to study the works of Michelangelo in the Sistine chapel—the great work of the Last Judgment being then fresh; he remained three years in Rome, and then returned to Bologna. He afterwards visited Ancona, where he was employed as an architect; and from Ancona he went to Pavia in 1562, and there built the palace, Della Sapienza, for the celebrated Carlo Borromeo. In 1570 Tibaldi was appointed architect to the cathedral of Milan; and in 1586 he went to Spain to decorate the Escurial for Philip II. He remained nine years in Spain, and returned rich to Milan, and with the rank and title of Marquis of Valdelsa (the birthplace of his father). He died about the year 1600, probably at Milan. Pellegrino Tibaldi was one of those painters held up by the Carracci as models to their pupils; their words were —"Del Tibaldi il decoro e il fondamento;" and they dignified him with the title of Michelangelo Riformato, or the Reformed Michelangelo. Tibaldi imitated the great Florentine painter, without falling into his anatomical excesses; but the expression is a mere compliment.—(*Malvasia; Ceau Bermudez.*)—R. N. W.

TIBERIUS I. (Claudius Nero Cæsar), the son of T. Claudius Nero and Livia, was born November 16, 42 B.C. At the age of thirteen he accompanied Augustus in his triumphal entry into Rome, 29 B.C. In the Cantabrian war he acted as tribunus militum, and was sent to restore Tigranes to the kingdom of Armenia. He and his brother Drusus were also occupied with the war against the Rhæti, 15 B.C. In 13 B.C. he was consul; and in 11 he was compelled by Augustus to divorce Vipsania and marry Julia. After the death of Drusus in Germany, whose body he brought to Rome, he returned to the war and crossed the Rhine. In 7 B.C. he was consul again in Rome, and in 6 he retired to Rhodes, where he remained seven years, returning A.D. 2. While absent his wife Julia, whose conduct was notoriously licentious, had been banished by her father, and he never saw her again. After the deaths of C. and L. Cæsar, Augustus adopted Tiberius as his successor. From that time till the emperor's death he was usually abroad, leading the Roman armies against the enemies of the empire. Augustus accompanied him on his way to Illyricum as far as Beneventum, and died at Nola on his return, A.D. 14; after which Tiberius hastened to Rome to take upon him the title and office of emperor. One of his first acts was to put to death Postumus Agrippa, the nearest rival to the throne. Germanicus, his nephew, was leading the Roman armies against the Germans; and, faithful to the new emperor, quelled their mutinous spirit. But the emperor was jealous of his growing popularity and recalled him, pretending to give him a triumph. Germanicus was afterwards sent to the East; and Drusus, the son of Tiberius, to Illyricum, A.D. 17. The former was very successful in restoring order to Armenia. He died, however, in Syria, A.D. 19, not without suspicion of his having been poisoned at the instigation of the

emperor. Piso, the governor of Syria, was accused of having taken his life; and Tiberius did not support him, A D. 20. In 21 Tiberius had his fourth consulship. In 22 the tribunician power was bestowed on his son Drusus, who was to succeed him, but he died in 23 from poison, through the crafty measures of Sejanus, a man who influenced the emperor's mind most injuriously, and worked upon his suspicious temper with direful effect. In 24 Serenus, falsely accused by his own son of a conspiracy against the emperor, was banished. In 26 the emperor departed from Rome, to which he never returned. He went first to Campania, and in 27 to the island of Capreæ. In 28 he had Agrippina married to Cn. Domitius Ahenobarbus. In 29 his mother Livia died, which was a relief to the minds of himself and of Sejanus. Agrippina and her children were banished through Sejanus, a wretch whom the emperor at length recommended the servile senate to put to death in 31. Tiberius died A D. 37, after a reign of twenty-two years and a half. His body was taken to Rome from the villa of Lucullus, and buried with great pomp. Tacitus enables us to draw his character, which is by no means an enviable one. That he had considerable talents, was a good scholar, could speak and write well, and knew what was right, is certain; but he was naturally timid, jealous, and suspicious. As soon as he got power he became cruel and cunning. Nobody was a better dissembler. He could act a part well. In the latter part of his life when he left Rome, he indulged his lustful appetites to excess. His conduct was excessively immoral; indeed he seems to have studied nothing else than the gratification of the grossest desires. Hence his body, though naturally strong and healthy, sank at last under the effects of debauchery. The memory of Tiberius is justly exposed to the execration of posterity as that of a crafty, cruel, depraved tyrant, permitted by Providence to reign over a people who were hardly worthy of a good sovereign.—S. D.

TIBERIUS II. (Flavius Constantinus), Emperor of the East in the sixth century, was a native of Thrace. He was educated at the court of Justinian, and became captain of the guards to Justin II., who raised him to the rank of Cæsar or Augustus, 574. In 573 he commanded the troops against the Avars in the vicinity of the Save and the Danube; and though worsted at first, got possession of Sirmium. Justin associated Tiberius with himself during the last four years of his administration. The Persians under Chosroes were the most formidable enemies he had to contend with. Justinian was intrusted with the command of the armies of the East, crossed the Bosphorus, encountered Chosroes in Armenia, and defeated him with great slaughter. Soon after, however, he was recalled, and Maurice appointed instead, 577. When Justin died in 578, it is said that Sophia expected to become Tiberius' wife, but she was disappointed, as he had been already married to Anastasia. The plot which she entered into with Justinian to dethrone the emperor, was discovered. In 579 war was renewed with the Persians, whom Maurice signally defeated in several battles, and celebrated a triumph at Constantinople, 581. In 581 Tiberius raised his general to the dignity of Cæsar, and gave him his daughter in marriage. He died in August, 582, greatly lamented by his subjects. Tiberius II. was a wise and beneficent emperor, who had the good of his people at heart.—S. D.

TIBERIUS, a philosopher and sophist, whose age is unknown, wrote works on grammar and rhetoric, with commentaries on Herodotus, Thucydides, Xenophon, and Demosthenes. His treatise on the figures employed in Demosthenes' Orations is the only one extant. It was published by Gale and Boissonade; by the latter in 1815, 8vo, London.—S. D.

TIBERIUS ABSIMARUS was general to the Greek emperor Leontius, who overthrew and banished Justinian II. Having warred unsuccessfully against the Saracens in the East, he ventured upon a rebellion, and dethroned Leontius, whom he imprisoned in a monastery, 698. But Justinian II. escaped, purchased the aid of the Bulgarian conqueror Terbellis, and recovered possession of Constantinople. Both Leontius and Absimarus were loaded with fetters, brought into the hippodrome, and after being treated with indignity, were executed there, 704.—S. D.

TIBERIUS, Alexander, was born of Jewish parentage at Alexandria, not long after the commencement of the christian era. Although a nephew of the celebrated Philo, he apostatized from the religion of his fathers to heathenism, and thus recommended himself to the favour of the Roman government. He was appointed by Claudius, A.D. 46, procurator of Judea, in which important office he showed all the proverbial severity of a renegade to his unhappy countrymen. Being a man of eminent talents, both military and civil, he was subsequently appointed by Nero procurator of Egypt, where he is said to have caused fifty thousand Jews to be slain in one day during a tumult in Alexandria. In the civil wars which ensued after the death of Nero, he was among the first to declare for Vespasian, and was afterwards present at the capture of Jerusalem by Titus.—G.

TIBULLUS, Albius (of uncertain prænomen), was born in Italy about 54 B.C. Belonging to an equestrian family, he inherited an estate near Præneste; but his property, like that of Virgil, was confiscated during the civil wars. He succeeded, however, in recovering a part of it, as we learn from one of his most pleasing elegies. The literary talents of Tibullus obtained for him at an early age the favour of the great; and in 31 B.C. he accompanied his patron Messala into Gaul, where he shared the fatigues of a campaign in Aquitaine. Military life seems, however, to have been very little in accordance with his tastes, and on the conclusion of the war he returned to Italy. Very few particulars are mentioned of his subsequent life; but it is known that he died young. Tibullus was an amiable and accomplished man, and very popular with his contemporaries. Both by Horace and Ovid he is addressed in terms of high regard and esteem. His works are universally ranked in the first class of elegiac poetry; nor, perhaps, has any writer ever surpassed him in polished elegance or graceful tenderness. His morality was that of his age and country—his literary merits were his own. The two first books of the "Elegies" can alone be considered indisputably genuine; the third is certainly spurious, and the authenticity of the fourth is doubtful. The best editions are by Lachmann, Berlin, 1829, and by Dissen, Göttingen, 1835.—G.

TICKELL, Thomas, one of the minor English poets, was born in 1686, at Bridekirk in Cumberland, his father being a clergyman. He was educated at Queen's college, Oxford, where he became master of arts in 1708, and two years afterwards was chosen fellow, obtaining a dispensation from the crown for disregarding the injunction of the statutes in not taking orders. He held his fellowship till 1726, the year of his marriage in Dublin. For his success in life he was largely indebted to Addison, whose favourable notice he secured by some well-written lines on the opera of Rosamond. The gentleness of feeling which is perceptible in all Tickell's best productions, and elegance of taste, would also be recommendations to the goodwill of the kind-hearted "Spectator." He was also a whig, and although his "Thoughts on a Picture of Charles I." show great sympathy for the sorrows of "Charles the Good and the Great," his "Epistle to Avignon" declares—

> "From James and Rome I feel my heart decline,
> And fear, O Brunswick, 'twill be wholly thine!"

His "Prospect of Peace" and "Royal Progress" were written in the Hanoverian cause, and lauded in the Spectator. His translation of the first book of the Iliad, which has a graceful dedication to the memory of the illustrious Halifax, was the unfortunate cause of Pope's quarrel with Addison. The latter having declared that Pope's and Tickell's versions of Homer were both good, but that Tickell's was the best that ever was made, the jealous bard of Twickenham could not forgive the critic, who was punished by the celebrated lines upon Atticus. Tickell accompanied Addison to Ireland, and in 1717 became his under-secretary of state. When the great essayist died he left Tickell the charge of publishing his works, and solemnly recommended him to the patronage of Secretary Craggs. Tickell bemoaned his loss in one of his finest poems, addressed to the earl of Warwick. In 1725 the poet was made secretary to the lords-justices of Ireland, an office of great honour, which he retained till his death, which took place in Bath, April 23, 1740.—R. H.

TICKNOR, George, the historian of Spanish literature, was born at Boston, Massachusetts, on the 1st of August, 1791, and was educated privately, and afterwards at Dartmouth, where he graduated at sixteen. On leaving Dartmouth he studied for three years at home, and then prepared himself for the American bar, to which he was called in 1813. Preferring literature to law, however, and being independent in his circumstances, he quitted his profession, and in 1815 visited Europe. He studied for two years at Göttingen, and spent some time at Madrid, having already acquired a taste for the literature of Spain. He was skilled in the Romance dialect, and had made a considerable collection of Spanish books, when, in 1819, he visited at Abbots-

ford Sir Walter Scott, who wrote of him to Southey as a marvel. With Southey himself Mr. Ticknor kept up a correspondence during the rest of the poet's life. During his absence he was elected to what was in point of fact the chair of modern literature at Harvard. Returning to the States in 1819, he entered on the duties of his professorship, and by his lectures gave a stimulus to the cultivation of the European belles-lettres. After fifteen years he returned to Europe, where he explored the libraries of others, and completed his own unique collection of Spanish books. After his return he tried to arrange his lectures for publication, but finally abandoned the attempt, and gave to the world the results of his long studies in his "History of Spanish Literature," published in 3 vols. in 1849. It is written in a clear and unaffected style; displays prodigious reading, tracing the history of Spanish literature from the first appearance of the written language to the beginning of the nineteenth century; and connects the biography of Spanish authorship and the history of Spain with a critical and bibliographical account of Spanish literature, the most thorough and complete that has yet been published. Mr. Ticknor was also the author of an interesting life of Lafayette. He died in 1871.—F. E.

TICOZZI, Stefano, author, born at Pasturo, a village of Valsassina in the province of Como, 30th January, 1762; died on 3rd October, 1836. Having adopted jacobin principles, he prospered under Napoleon's sway, and was ruined in his downfall. Thenceforth Ticozzi's literary pursuits had to be carried on not as the luxury of a student, but as the task of a poor man to earn bread. He has left a "Sequel" to Corniani's Secoli della Letteratura Italiana, said to be incorrect as regards dates; an Art Dictionary of every age and nation, 4 vols., 8vo; and many other works, original and translated.—C. G. R.

* TIDEMAND, Adolph, a distinguished Norwegian painter, was born 14th August, 1815, at Mandal in Norway. He studied first in the Copenhagen academy, and afterwards in that of Düsseldorf. Having settled in Norway, he obtained great success by his scenes of domestic and familiar life. He was appointed painter to the king, and commissioned to decorate the royal palace near Christiania. For several years his reputation has been steadily extending beyond his native country, and he is now very generally regarded not only as the chief of Norwegian artists, but as one of the very first painters of national manners in Europe. He confines his pencil to the representation of Scandinavian life, but this he depicts in its various phases with truth, refinement, feeling, and great technical skill. His pictures at the International Exhibition excited general admiration. They included a "Bridal" and a "Funeral Procession" about to cross a ford—the landscapes being painted by his countryman Güde; "Sunday Afternoon," an aged couple reading their Bible; "Administration of the Sacrament to Sick Persons and Cripples in a Norwegian Hut;" "Haugians, a Norwegian sectarian minister, preaching;" "Schoolmaster Catechising;" "Card Players;" &c. Several of Tidemand's pictures are in English collections. Tidemand is a professor in the Düsseldorf academy; member of the academies of Copenhagen, Stockholm, Berlin, and Amsterdam; and knight of the Norwegian order of St. Orlaf.—J. T–e.

TIECK, Christian Friedrich, a celebrated German sculptor, brother of Ludwig Tieck the poet, was born at Berlin, 14th August, 1776. He studied first under Schadow in the Berlin academy, where in 1795 he won the chief prize by his model of Mars and Cupid. In 1798 he went to Paris, and entered the atelier of David. In 1801 he went to Weimar, where through the friendship of Göthe he was employed on the sculptural ornaments of the new palace, and executed a large number of busts, including one of Göthe himself, which was greatly admired. From Weimar, he went in 1805 to Italy, where he studied diligently the works of the great sculptors, and executed several busts and two or three rilievi. In 1809 he proceeded to Switzerland, at the invitation of Madame de Staël, for whom he executed a statue of Necker and some rilievi for the family mausoleum at Coppet, and busts of herself, the Duc de Broglie, and Augustus Schlegel. He then, at the invitation of the crown prince (Ludwig) of Bavaria, removed to Munich, in order to model busts of eminent Germans for the Walhalla. In 1812 he went again to Rome to complete his commissions for the prince, and remained there till 1819, when he returned to settle in Berlin. He was now appointed professor in the Berlin academy, inspector of the gallery of sculpture, and much employed by the king of Prussia, for whom among other things he carved a series of small marble statues of Greek deities and heroes; casts of several of these are in the Crystal palace, Sydenham. Tieck executed a few large groups; one of the most admired of his works of this class was a "Niobe and her Children." His strength lay in portraiture, and especially in busts, in which he ranks among the most successful of German sculptors. His busts include likenesses of a very large proportion of his contemporaries eminent in literature and art. He died at Berlin, May 14, 1851.—J. T–e.

TIECK, Ludwig, the eminent German poet, was born at Berlin, on 31st May, 1773, of a respected citizen family. He devoted himself to the study of history and literature in the universities of Halle, Göttingen, and Erlangen, and on his return to his native town began his literary career by translating, at the instance of Nicolai, sketches and tales for the *Straussfedern*, a periodical edited by Musæus and J. G. Müller. From translations he soon proceeded to original works of larger compass, and the novels "Abdallah," 1795; "William Lovell," 1795, 3 vols.; "Peter Lebrecht," 2 vols; and "Peter Lebrecht's Volksmährchen," 1797, 3 vols.; followed each other in rapid succession. All the poets of the romantic school, among whom Tieck must be considered at least the most fruitful, if not the most eminent, were rather receptive than productive, and in their productions used to cling to the manner and style of others. Thus Tieck in these novels followed Klinger, Sterne, Thuemmel, and Musæus. In "Sternbald's Wanderungen," 1798, 2 vols., however, he adopted the manner and ideas of his prematurely deceased friend Wackenroder, and was now completely gained over to the principles of the new school. He grew fond of the fanciful, the unreal, and miraculous, and betrayed a visible bias for catholicism. He lost the friendship of Nicolai, but won that of the Schlegels, of Steffens, and Novalis. In his "Romantische Dichtungen," 1799–1800, 2 vols., his "Kaiser Octavian," 1804, and still more so in his celebrated "Phantasus," 1812–15, 3 vols., he gave life and being to the new phase of poetry, and introduced it into the public mind of the nation. Without an office, he exclusively gave all his time and energy to literary labour, and took up his temporary residence successively at Jena, 1799; at Dresden, 1801–2, where, conjointly with A. W. von Schlegel, he published the "Musenalmanach;" and at Munich, 1804; travelled in Italy, 1805; then stayed again at Dresden, Vienna, and Munich; went to England and France in 1817, till in 1819 he finally fixed at Dresden. Thus his life was as fanciful and romantic as his poetry. At Dresden he took an active interest in the management of the royal theatre, and by his wonderful dramatic readings and literary table-talk, assembled a circle of men (and still more of women) of letters around him. For a number of years his house was the central point of literary society at Dresden, until declining health forced him more and more into the life of a valetudinarian. On the accession of Frederick William IV. he was, to the wonder of Germany, called to Berlin, and a competent pension settled on him. He read to the king, and assisted him in his theatrical experiments, such as the revival of the Antigone. His illness, however, increased in 1851, and he died 28th April, 1853. Like all other poets of the romantic school, Tieck also excelled as a translator. As early as 1799-1801, during the most active period of his life, he had translated Don Quixote, and in after years he turned to the dramatists of the Elizabethan era. He completed Schlegel's translation of Shakspeare, in which task he was materially assisted by Wolf Graf Baudissin, and his own accomplished daughter Dorothy. Two other collections of translations were published under the titles "Alt-Englisches Theater," 2 vols., and "Shakspeare's Vorschule," Leipsic, 1823–29, 2 vols. The wonderful energy and assiduity of Tieck are proved by the fact, that beside these numerous works of his own, he still found leisure for editing a number of works of other authors, viz. —the Remains of Heinrich von Kleist, 1826, 3 vols.; the works of Novalis, conjointly with F. Schlegel; the Remains and Correspondence of Solger, conjointly with F. von Raumer; and the collected works of Reinhold Lenz, 1828, 3 vols.—(See *Life* by Köpke, 2 vols.)—K. E.

TIEDEMANN, Dietrich, a German philosopher of distinction, was born at Bremervörde, near Bremen, 3rd April, 1748. He completed his education at the university of Göttingen, and in 1776 obtained a mastership in the gymnasium Carolinum at Cassel, whence in 1786 he was translated to Marburg, in the capacity of professor of philosophy. Here he attracted a great number of students, as he not only excelled as an expositor

of the different philosophical systems, but also in his thorough knowledge of ancient and modern literatures. He published a number of valuable works, *e.g.*—"Researches on the Origin of Languages," Riga, 1772; "System der Stoischen Philosophie," 1776, 3 vols.; "Untersuchungen über den Menschen," 1778, 3 vols.; and "Griechenland's Erste Philosophen," 1780. His *opus magnum*, however, is his "Geist der Speculativen Philosophie," Marburg, 1791–96, 6 vols., an admirably clear and complete history of philosophy from Thales to Berkeley. Unprejudiced by a system of his own (for himself he was a follower of Wolff and Locke, and opposed to Kant), he displayed great ingenuity in expounding the systems of others, and in this respect excels both Brucker and Tennemann. Tiedemann died at Marburg, 24th September, 1803.—K. E.

TIEDEMANN, Frederic, a distinguished anatomist and physiologist, was the son of Professor Dietrich Tiedemann. Frederic Tiedemann was born on 25th August, 1781, at Cassel. He received his education at Marburg, and afterwards studied at the hospitals of Bamburg and Wurtzburg. He took his degree at Marburg in 1804, and soon after became one of the private teachers of that university. In the autumn of 1805, at the recommendation of Sömmering, he obtained the professorship of zoology and anatomy at the university of Landshut. Whilst holding this professorship, he published many of those observations and memoirs which have given him his high position amongst men of science. In 1808 he brought out the first volume of his work on Zoology, the concluding volume of which appeared in 1810. In 1809 he published a memoir on the anatomy of the heart in Fishes; in 1811 one on the anatomy of the flying Lizard; and in the same year he obtained a prize offered by the Institute of France for the best essay on the structure and relations of the Radiata. He visited the coast of the Adriatic in order to make observations for this last-named work, which was published in 1820. In 1813 appeared his essay on anencephalous monsters. In 1816 Tiedemann was called to Heidelberg as professor of zoology, anatomy, and physiology. Here he obtained the highest success as a teacher, and his has been one of the great names which have rendered that university famous. In 1822 he produced his "Tabulæ Arteriarum Corporis Humani," perhaps the most valuable contribution to descriptive anatomy which appeared in the first part of the present century; and about the same time he also published some plates of the uterine nerves. In the previous year had appeared his "Icones Cerebri Simiarum," the forerunner of another memoir on the same subject, published in 1836 in the Philosophical Transactions. In 1830 he commenced the "Physiology of Man," a work which he completed in 1836. Several other memoirs and treatises on physiological and anatomical subjects were produced during his professorship at Heidelberg. In conjunction with Professor Gmelin he prosecuted the well-known researches on digestion; and in addition to all his other labours, he shared with L. C. Treviranus the editorship of five volumes of the *Zeitschrift für Physiologie*. In consequence of domestic misfortune and illness, Tiedemann late in life left Heidelberg. His son had been shot by the grand ducal government for taking part in the revolutionary movement in 1849—a cruel return for the services the father had rendered to the state during his thirty-three years' professorship in the university. Tiedemann retired to Frankfort-on-the-Maine, where he still occupied himself with his scientific and literary pursuits. On 10th March, 1854, he celebrated his doctor's jubilee, the university of Marburg renewing his diploma. He subsequently removed with his son-in-law, Professor Bischoff, to Munich. On May 30, 1857, he kept his "golden marriage," his wife and he having lived together for fifty years. He died on January 22, 1861, aged seventy-nine years and six months.—F. C. W.

TIEDGE, Christoph August, a distinguished German poet, was born at Gardelegen, 14th December, 1752. He was entered at the university of Halle, as a student of law; but he some time after abandoned this career, and became domestic tutor at Halberstadt, where he formed acquaintances with Gleim and his literary friends, and with the celebrated Frau Elisa von der Recke. To the latter he soon became allied by the noblest and purest ties of friendship. He accompanied her on her travels, and then settled with her at Dresden, where she died in 1833. Tiedge followed her into the grave, 8th March, 1841. His literary fame rests on his "Urania," a didactic poem of the highest moral purpose, the lyric portions of which have been set to music by Himmel. He also published "Poetic Epistles," "Historical Tales," and a "Life of Anna Charlotte Dorothea, Duchess of Courland, sister to Frau von der Recke." "Complete Works," edited by Eberhard, Halle, 8 vols.; "Life and Remains," edited by Falkenstein, Leipsic, 4 vols.—(See Eberhard Blicke in Tiedge's und Elisa's Leben, 1844.)—K. E.

TIEPOLO, Giovanni Battista, born at Venice in 1693, was an imitator of Paul Veronese, and acquired a great reputation as a fresco painter. Tiepolo's colouring is remarkably brilliant, but his execution is mannered and slight, his colouring, in his oil pictures especially, being broken and spotty by his habit of closely contrasting opposed tints. He spent the last eight years of his life in Spain, in the service of Charles III., and died at Madrid in 1769.—R. N. W.

TIERNEY, George, a distinguished statesman, was born in 1761 at Gibraltar, where his father, who was a native of Limerick, held the office of prize agent. Young Tierney was educated at Eton and Cambridge, and was originally intended for the bar; but after the successive deaths of his three elder brothers, whose shares of their father's property he inherited, he resolved to devote himself to public life. He was first elected for Colchester, after an expensive contest. In 1796 he became member for Southwark. On entering the house of commons he immediately connected himself with the whig opposition, and by his courage, assiduous attention to business, and debating powers, rendered himself a very formidable antagonist to the ministry. During the debate on the bill for suspending seamen's protections, Mr. Pitt so far forgot what was due to the representatives of the people and to himself, as to throw out most unwarrantable insinuations against Mr. Tierney's motives. A duel was the consequence between the haughty minister and his antagonist, in which, fortunately, neither was wounded. When Pitt retired from office in 1803, Tierney was appointed treasurer of the navy by Addington; but he again took his seat on the opposition benches on the return of Mr. Pitt to his former position at the head of the government. On the death of Mr. Fox in 1806, Mr. Tierney was appointed president of the board of control, but he resigned that office on the dismissal of the administration in 1807. During the succeeding nineteen years Mr. Tierney acted generally with the opposition, though on one or two occasions he disapproved of their policy. He took a prominent part in the discussion of questions of finance and economy, criticising with great severity the financial measures of the government, and striving, though generally without effect, to diminish the lavish expenditure of the country. He supported the various proposals of parliamentary reform which were brought forward from time to time, condemned the employment of spies and informers, the extravagance of the civil list, the additional allowances made to the royal dukes on the occasion of their marriages, and the proceedings against Queen Caroline. When Mr. Canning became premier, and obtained the support of many of the leading whigs, Mr. Tierney was appointed master of the mint, and continued to hold this office until the breaking up of Lord Goderich's administration. He died in 1830. As a speaker, Mr. Tierney was exceedingly original. "From the moment he opened his mouth till he sat down, the attention of his hearers never flagged for one moment. In a style which never rose above the colloquial, the most cutting sarcasms, level to the most ordinary understanding, escaped from him as if he were himself unaware of their terrible effect. His sneer was withering. Of all the speakers, contemporaries of Mr. Tierney, no one was so much dreaded as he was. His irony was inimitable. His manner and intonation added greatly to the effect of what he said. It was the conversation of a shrewd sagacious man of the world, who delivered his observations on the subject under discussion with an apparent candour, which contrasted singularly with the knowing tone and look of the speaker."—J. T.

TIGELLINUS, Sophronius, the minister and favourite of Nero, has preserved a place in history by his extraordinary and energetic wickedness. He was the son of a poor man, a native of Agrigentum, and owed his rise to his handsome person and his unscrupulous character. He was banished by Caligula, A.D. 39, for an intrigue with Agrippina; but he was soon recalled, became a favourite at the court of Nero, and on the death of the virtuous Burrhus, was appointed prætorian prefect along with Fenius Rufus. He gained the confidence of the emperor by ministering to his worst passions; inflamed his jealousy and his avarice against the best members of the senate; and had a

share in the burning of Rome, and in most of the other foul crimes perpetrated by Nero. He became in consequence most obnoxious to the Roman people. On the death of Nero he transferred his allegiance to Galba, and thus saved his life. But on the accession of Otho he committed suicide.—J. T.

TIGHE, Mary, an Irish poetess, was the daughter of the Rev. William Blackford, county of Wicklow, Ireland, and was born in Dublin, 1774. At nineteen she married her cousin, Mr. Tighe of Woodstock, in Kilkenny county, which he represented in the Irish parliament, a gentleman himself a poet, and the author of a work on the statistics of his native county. Her polished and musical poem of "Psyche" is founded on the well-known episode of Apuleius, and written in the Spenserian stanza. Speaking of it Mr. William Howitt goes the length of saying, that "none but Spenser himself has excelled Mrs. Tighe in the field of allegory." She died of consumption in 1810.—F. E.

TIGRANES, the name of a series of Armenian kings, the most celebrated of whom was Tigranes I., who began to reign about 98 B.C. We have little information about the events of the early period of his reign, though he seems to have strengthened and considerably increased the Armenian power after his accession. We find him also at war with the Parthians, at first with various success; but ultimately he reduced to subjection and annexed to Armenia the Parthian provinces of Gordycne and Atropatene. In 83 B.C. he overran Syria, and possessed himself of the whole country from the Euphrates to the sea, appointing Magadates to be his viceroy over it. Soon after his accession he married Cleopatra, a daughter of Mithridates, king of Pontus; and in 76 B.C. he was induced by that monarch to aid him in his contest with Rome by an invasion of Cappadocia. On the defeat of Mithridates in 71 B.C. he declined to render him any assistance against the Romans, but took him under his protection, and refused to deliver him up to the Roman ambassadors who were sent to demand the person of the king. This involved him in a war with Rome, and after suffering various reverses he was defeated by Lucullus near Tigranocerta. Many of the princes whom he had held in subjection now deserted him and joined the Romans; but in 68 B.C. he was able to collect another army. He was again defeated; but a mutiny having arisen in the Roman army, Lucullus was unable to follow up his advantage. Tigranes again collected his scattered forces, and attacked the Romans with so much success that he regained a great portion of his territory. In 66 B.C. Pompey took the command in the Mithridatic war, and Mithridates was speedily reduced to the necessity of seeking the assistance of his son-in-law for a second time. Tigranes refused to join him, and by a timely submission to Pompey was allowed to retain possession of part of his kingdom on payment of a large sum of money. He died about 55 B.C.—D. M.

TILLEMONT, Sebastian le Nain de, a French ecclesiastical historian, was born in Paris in 1637, and was educated for the priesthood in the school of Port-Royal. He delayed taking orders till 1676, and in the meanwhile devoted himself entirely to historical studies. He shared the views and the chequered fortunes of the Jansenists of Port-Royal, and died in Paris in 1698. Though he gave much assistance to his friends in bringing out many works in patristic and historical literature, he had reached his fifty-second year before he published any thing in his own name. His first work was his "Histoire des Empereurs et des autres Princes qui ont régné durant le six premiers siécles de l'Englise, des persécutions qu'ils ont faites aux chrétiens," &c., 1690, 4to. This work extended to six volumes, two of which were posthumous. His principal work was also almost entirely posthumous, the "Mémoirs pour servir a l'histoire ecclésiastique des six premiers siécles," only three volumes of which appeared in his lifetime, and the remaining thirteen after his death. The whole work brought down the history of the church to the year 513. It was the first church history produced in France which sprung from anything like a fair and accurate use of the original sources. It was drawn up in a very dry and uninteresting form, consisting chiefly of connected extracts from the early christian writers, with observations of the author on points of doubt and difficulty. But such an impartial exhibition of the ancient authorities was of eminent use in that polemical age; and though Tillemont's criticism has been superseded by later researches, his labours deserve honourable remembrance for the example which they set of conscientious and candid study of the true fountains of church history.—P. L.

TILLOCH, Alexander, a Scottish miscellaneous writer, was the son of a tobacconist in Glasgow, where he was born in 1759. He carried on his father's business for some time, but ultimately abandoned it for the printing trade. He removed to London in 1787, and two years later became editor, and part proprietor of the *Star* evening newspaper, a situation which he held until within a few years of his death. He was fond of dabbling in biblical discussions, and several dissertations on prophecy, which appeared in the *Star*, were published by him in a collected form under the name "Biblicus." He was also the author of dissertations introductory to the study of the Apocalypse. He commenced in 1797 the *Philosophical Magazine*, and his last undertaking was a weekly periodical entitled the *Mechanic's Oracle*. He died in 1825.—J. T.

TILLOTSON, John, a distinguished prelate, was the son of a puritan clothier, and was born at Sowerby, near Halifax, in 1630. After preparatory schooling he was sent as a pensioner to Clare hall, Cambridge, in 1647, and he was elected a fellow in 1651. At the university he enjoyed the friendship of More, Cudworth, Wilkins, and other divines of eminence. In 1654 he took the degree of A.M., and he became D.D. in 1666. His biographers speak of him leaving the university as a nonconformist, and becoming chaplain in the family of Prideaux, the attorney-general of Cromwell. They also speak of him as gradually rising out of the "coarser prejudices" of his education, and state that Chillingworth's book gave "his mind the ply which it held ever after." It is not precisely known at what time Tillotson entered holy orders, but in 1660 he was a curate at Cheshunt, and in 1663 he had the rectory of Keddington in Suffolk. In 1664 he became preacher of Lincoln's inn, and in the same year was chosen Tuesday lecturer at St. Laurence church in the Jewry, London. At this period commenced his authorship, as he published the "Rule of Faith" in 1666. Preferments were now showered upon him. In 1669 he was made prebend of Canterbury, in 1672 dean of Canterbury, prebend of St. Paul's in 1675, and in 1677 a canon residentiary in the same cathedral. In 1689 he became clerk of the closet to King William, and the same year he succeeded Stillingfleet as dean of St. Paul's. A good deal of literary work had been done by Tillotson before this time. He had published from Bishop Wilkins' papers his "Natural Religion," and he edited in the same way several of the posthumous works of Barrow. On the 5th of November, 1678, he preached a famous sermon against popery, and in 1680 he delivered his well-known discourse on the same subject, published under the title of "The Protestant Religion vindicated from the charge of singularity and novelty." In this sermon he hazarded extreme sentiments, very unlike his usual caution. Still, according to Burnet, he brought over to the Church of England, by his clear and calm reasoning, a greater number of persons from Romanism than any other divine of the period. When Charles II. in 1672 issued the insidious declaration for liberty of conscience Tillotson declared himself strongly opposed to it, but in spite of this hostility to the court he was promoted. The exclusion bill against the duke of York was warmly advocated by him; and he attended along with Burnet at the execution of Lord William Russell, having previously at the trial borne witness to his personal character. After the Revolution Sancroft refused to take the oaths to the new government, and in consequence was suspended in August, 1689, and deprived in the February following. It was not, however, till April, 1691, that Tillotson, at the repeated and earnest solicitations of the king, allowed himself to be nominated to the vacant see. Sancroft left Lambeth on the 23rd of June, and his successor took possession in the following November. The unrelenting animosity of the nonjurors was now let loose upon him, as an unprincipled schismatic; his consecration was held to be null, and his episcopate a violent intrusion. But the prelate retorted not, proceeding calmly in the performance of his duties. Various schemes appear to have been in his mind for the well-being and progress of the church. Among them was a plan of comprehension, widening the basis of admission so that ejected presbyterians might be embraced. But his episcopate was brief. He was seized with paralysis while attending service at Whitehall, and expired five days afterwards, on the 22nd of November, 1694. His disease greatly impaired his utterance, but he was able to say, that he had "no burden on his conscience." King William was deeply affected; "I have lost," he said, "the best man that I ever knew," and the queen could not refer to his death without weeping. Burnet, as he preached his funeral sermon, was by

his emotion obliged to pause and burst into tears, and a sob of sorrow arose from the immense congregation. The sermon contains a long, elaborate, discriminative, and eulogistic biography, or rather description of his public life. His works were collected after his death by his chaplain, Dr. Parker. The contents of the first volume had been published during his life. They have also been reprinted in octavo, with a life by Birch. Tillotson's generosity prevented him from laying past any provision for his widow, but the king gave her a pension first of £400, and then of £600 a year, and sent it to her every quarter from his own hand. Tillotson bequeathed her a mass of MS. sermons; and such was his fame, that they were sold for two thousand five hundred guineas—the largest sum that had ever, up till that time, been paid for any copyright.

The works of Tillotson, so popular in his own day, have fallen into comparative neglect in ours. The style, which has been often so admired, is fluent without being vigorous; easy, without being forcible or masculine; and the thoughts do not often rise above decent mediocrity. Neither profundity nor brilliancy characterizes his sermons, nor are they marred by pedantry or conceits. He is always graceful and solemn, though more of a moralist than a theologian, and ever fond of recurring to the principles of natural religion. Arminian tenets are languidly expounded by him; indeed, extreme statements are avoided in his latitudinarian and moderate creed. His enemies accused him, but very falsely, of Socinianism, and he was assailed also as a universalist. His gentle character sustained him in many trying scenes; and his caution, candour, and good sense made him of great use to the church in that crisis of her history, as well as commended him to the English people. His popularity as a preacher was unrivalled. His church was crowded for thirty years with the fashion and intellect of London. His catholicity was the result of a natural temperament, whose susceptibility was deepened by christian charity.—J. E.

TILLY or TILLI, JOHN TSERCLAS, Count of, was descended from an ancient and noble family, and born at the castle of Tilly in South Brabant in 1559. At an early age he entered the order of the jesuits, and it was there most probably that he imbibed the spirit of intense fanaticism, which, equally with military skill and prowess, distinguished his subsequent career. But he soon abandoned ecclesiastical training for the art of war, and entering the army of Philip II., king of Spain, he served in the Netherlands under Alva and other leaders against the protestant inhabitants of that portion of the Spanish territories. He afterwards acquired much distinction in the service of the German Emperor Rudolph II., during the Hungarian and Turkish wars. Yet the incident of chief importance about this period of Tilly's life, was his being appointed generalissimo of their forces by the league of the Roman catholic states in Germany—an office which he held till his decease. The first real laurels gained in the famous Thirty Years' war fell to the lot of Tilly. On November 8, 1620, was fought the battle of Weisse Berg, near Prague, between the troops under his command and the Bohemian army, when the latter sustained an overwhelming defeat. The subsequent course of Tilly was one of unvarying and brilliant triumph. After a series of signal successes, he totally routed Count Mansfeld at Stadt-Loo, near Münster, in August, 1623, and was raised to the rank of count of the empire for the victory thus achieved; while, in succeeding campaigns, the army of Christian IV. of Denmark was also thoroughly beaten by the military genius of Tilly, and his yet more illustrious compeer, Wallenstein. When the latter, in 1630, was deprived of his command, Tilly became field-marshal and general-in-chief of the imperial army. He had now, however, to contend with an abler antagonist than any he had before encountered, for Gustavus Adolphus was commencing his immortal campaigns in Germany. Still the first effort of Tilly proved successful. On the 10th of May, 1631, Magdeburg was captured, an event disgraced by deeds of atrocious cruelty, which appear to have been, if not ordered, at least coolly permitted by the conqueror. A few months later, in September, 1631, the great battle of Leipsic took place between the imperialists and the Swedes, which resulted in the defeat of Tilly, after an obstinate and sanguinary engagement. With a heart devoured by rage and despair, and literally cutting his way through the main body of the Swedish army, Tilly was forced to leave the fatal field. His former good fortune now seemed to have deserted him, and at the passage of the Lech, April 5, 1632, his career was finally closed. Having received there a severe wound he was removed to Ingolstadt, where he expired the day after the battle in the seventy-third year of his age. Tilly's military talents were unquestionably of a high order; and notwithstanding his severity and bigotry, the moral strictness and self-denial that characterized his private life entitle him to a certain meed of approbation.—J. J.

TIMÆUS, the philosopher, was a native of Locri in southern Italy. He adopted the tenets of the Pythagorean system, and is said to have numbered Plato among his hearers. A treatise in Doric Greek, entitled "De Animâ Mundi et de Naturâ" is still extant under the name of Timæus. Its authenticity, however, is extremely doubtful, and it is generally believed to be merely an abridgment of Plato's Timæus.—G.

TIMÆUS, the historian, was born about 350 B.C., at Tauromenium in Sicily. Banished from the island by the tyrant Agathocles, he took refuge at Athens about 310 B.C., where he spent the rest of his life, and died at an advanced age. His principal work was a history of Sicily from the earliest times down to 264 B.C. This was evidently a very elaborate production, but the ancient authorities differ widely as to its value. It is vehemently censured by Polybius, and warmly praised by Cicero. The book being lost, its merits cannot now be determined.—G.

TIMÆUS, the sophist, was the author of a lexicon to Plato of considerable value, which is still extant. The period at which he flourished is not altogether certain, but he is supposed to have been contemporary with Plotinus and Porphyry. The best edition of the lexicon is that by Ruhnken, 1789, Leyden.—G.

TIMANTHES, a celebrated Greek painter, of Cythnos or of Sicyon, who lived about four hundred years B.C. He was distinguished for originality of invention and for expression; and one of the charms of his invention was, that he left much to be supplied by the spectator's own fancy. For instance, Pliny mentions, by him, a sleeping Cyclops on a small panel; but to give a due impression of his immense size, he had added a group of little Satyrs measuring the giant's thumb with a thyrsus. He is most known for his picture of the "Sacrifice of Iphigenia," in which he very properly concealed the face of Agamemnon, her father, in his mantle; a contrivance approved of by ancient critics, but with less judgment found fault with by some moderns. He painted also a "Hero," the "Stoning to Death of Palamedes," and the "Duel between Ajax and Ulysses for the arms of Achilles"—all works of the greatest renown.—R. N. W.

* TIMBS, JOHN, F.A.S., known chiefly as an industrious and ingenious compiler, was born in London in 1801, and was apprenticed to a printer and druggist in Dorking. There he made the acquaintance of Sir Richard Phillips, for whose *Monthly Magazine* he wrote the first of his works, "A Picturesque Promenade round Dorking," published separately in 1823. Before and after its publication he was employed as Sir Richard's amanuensis. From 1827 to 1838 he edited the *Mirror*, and in 1839 he commenced, on the basis of a similar work previously published by him annually, "The Year-book of Facts," chiefly a record of discoveries and novelties in science, &c. Amongst the principal of his later works are his "Curiosities of London," 1855; "Things not generally known," 1856; "School-days of eminent men," 1858; "Anecdote-biography," two series, 1860; "Stories of Inventors and Discoverers," 1860; "and "Lives of Wits and Humorists," 1862. From 1842 to 1858 he was one of the editors of the *Illustrated London News*, and now edits with Mr. Robert Chambers The Book of Days.—F. E.

TIMOLEON, a celebrated popular leader and statesman of Corinth, was the son of Timodemus, and belonged to one of the noblest families of that city. In early life his hands were stained with the blood of his elder brother, Timophanes, who had attempted to overturn the government, and to make himself the tyrant of his native city. At this juncture an embassy arrived at Corinth from the Greek cities in Sicily, soliciting assistance against their tyrant, and an invasion of the Carthaginians. It was agreed to comply with this request, and Timoleon was appointed to the command of the expedition, consisting of ten triremes and seven hundred mercenaries, it is said, with the condition that if he did not succeed in the enterprise, he should be punished as a fratricide. He reached Sicily in 344 B.C., and in the course of a few months compelled Dionysius to surrender the citadel of Syracuse, which he destroyed (as it had been for many years the stronghold of the tyrants who had oppressed the people), and restored the democratical form of government. He was engaged in expelling the tyrants from the other Greek cities of Sicily when the Carthaginian leaders, Hasdrubal and Hamilcar, landed

with an army of seventy thousand foot and ten thousand horse; but Timoleon, with a force of only twelve thousand men, totally defeated the invaders (339 B.C.) on the river Crimisus, and obtained an immense booty. He then resumed his project of expelling the tyrants, two of whom, Hicetas of Leontini, and Mamercus of Catana, sought and obtained assistance from the Carthaginians; but the former fell into the hands of Timoleon, who caused him to be executed, and his wife and daughters were put to death by the Syracusans in revenge for the execution by Hicetas of the wife and sister of Dion—a cruel deed, which has left a deep stain on the character of Timoleon, as he could easily have prevented it. He concluded a treaty with the Carthaginians in 338, and shortly after beseiged Messana, in which Mamercus had taken refuge with Hippon, tyrant of that city. The latter, attempting to escape, was put to death by the citizens, and Mamercus having surrendered on condition that he should obtain a public trial before the Syracusans, was condemned by them without a hearing, and executed. The democratical form of government was then established throughout Sicily. Timoleon now retired into private life, and died at Syracuse in 337 B.C., having become blind a short time before his death. A monument was erected to his memory, and annual games were instituted in his honour.—J. T.

TIMOMACHUS, of Byzantium, one of the most celebrated of the later Greek painters. Pliny relates that Julius Cæsar gave an enormous sum of money for two pictures by this master, an "Ajax;" and "Medea meditating the Murder of her Children." Timomachus was probably then dead.—R. N. W.

TIMON, the poet and philosopher, was a native of Phlius, and flourished in the third century B.C. After studying philosophy under Stilpo at Megara and Pyrrho at Elis, he settled at Athens, where he lived to an advanced age. He was a voluminous writer, and his satiric poems were highly celebrated in antiquity. His philosophy appears to have been sensuous and sceptical, but only a few fragments of his writings now remain.—G.

TIMON, the misanthrope, was an Athenian of noble birth and considerable wealth, contemporary with Socrates. Becoming disgusted with the world he shut himself up in complete seclusion, admitting, it is said, no one to his presence except Alcibiades. Such is nearly all that can be collected respecting Timon from the original authorities. Plutarch, who wrote long afterwards, added many traditional details, and on his narrative is based the noble drama of Shakspeare, Timon of Athens.—G.

TIMOTHEUS, a poet and musician of Miletus, was born about 450 B.C. He became very popular in Greece as a musician, and is said, among other innovations, to have introduced the use of eleven strings for the lyre. These changes, however, exposed him to the censure of the poets of the old comedy at Athens, who charged him with corrupting the ancient poetry and music of the nation after the manner of Euripides, whom indeed he seems to have not a little resembled. He died in 357.—G.

TIMOTHEUS, the Athenian general, was one of the most celebrated commanders of the age. We first hear of him as intrusted with command in 378 B.C. Three years later he was sent with sixty ships to ravage the coast of Laconia, and succeeded also in bringing Corcyra into alliance with Athens. In 372 B.C. he took service under the Persian monarch Artaxerxes, and experienced many singular adventures. Reassuming command as an Athenian general in 364 B.C., he prosecuted the war in Thrace for some years with varying fortune. In the main, however, he seems to have been considered successful, although he was unable to capture Amphipolis. In 356 B.C. he was one of the commanders in an unsuccessful sea-fight; and being brought to trial two years later for this offence, was fined the enormous sum of one hundred talents, contrary to all reason and justice. Driven into exile by the customary ingratitude of his countrymen, he died soon afterwards, and the fine was ultimately paid by his son Conon. Timotheus is said to have been of a humane and generous character.—G.

TIMUR or TAMERLANE, Sultan, one of the greatest of oriental conquerors, was born in 1335 at Kesh, a town to the south-east of Samarcand. He was the son of a chief in that district, and could boast a royal ancestry, being lineally descended from Genghis Khan by the female side. The boyhood of Timur was spent among the feuds and contentions of the Mongolian nobles; for, under the successors of Genghis Khan in the fourteenth century, the vices that seem inherent in all Asiatic monarchies appeared, and strife and misrule became the preludes to the dissolution of their empire. Until the age of twenty-seven Timur had not been peculiarly distinguished in arms, but at that period he commenced the career destined to be ultimately so famous. His first adventures were the efforts he made to restore the independence of his country, which had been invaded by the Calmucks. In one of his earliest engagements he happened to receive a wound in the thigh, which resulted in lameness, and hence the name Tamerlane, a corruption by Europeans of the epithet "Timurlenk," or "lame Timur." Triumphant over some rival chiefs, he was proclaimed khan of Zagatai in 1369, and selected Samarcand for his capital. The crown of that kingdom was the first of fourteen that, before his death, encircled his victorious brow. Gradually extending his conquests, he conceived the bold and ambitious design of subjugating all the countries which had once obeyed his celebrated ancestor, and resolved to begin with Khorasan. The attempt had a successful issue; and ere long the whole of that part of Persia—the north-eastern portion—submitted to Timur's yoke. During his conquest of Khorasan, the people of Sebsewar, one of its captured cities, revolted; and we are told that after retaking the place, Timur built two thousand of the inhabitants alive, one upon the other, until they formed a tower of human beings, and cemented each living layer to the next by mortar, as if they were bricks instead of men. An atrocity so execrable, and on a scale so colossal—unless, indeed, it be the exaggeration of the fable-loving eastern phantasy—robs us of all faith in the true nobility of Timur's character, and dethrones him from his pedestal among the grander class of conquerors. In an inferior rank his position must be assigned; nor do we feel prepared, after a careful examination of his eventful history, to allow him even the possession of that rare genius which has often characterized the scourges of the human race. He had talent, boldness, prudence, energy, all in a high degree; but the lightning flash of genius is lacking in the terrible picture of his life. Yet his warlike policy was invariably successful. By 1387 the principal part of Persia had fallen into his hands, and the work of devastation was fitly crowned by the storming of Ispahan, where seventy thousand heads were laid at the feet of the victor, who ordered them to be piled up by his soldiers in the public places of the city. To subdue the kingdom of Kiptshak was the next object of the great Tartar's ambition. This he accomplished after a war which lasted from 1387 to 1396, and which was signalized by many sanguinary engagements; among others, the famous battle fought on the 18th June, 1391, between Timur and Toktamish, khan of Kiptshak, when the entire army of the latter was annihilated. Timur still continued to reside at Samarcand, when not, as was most frequently the case, employed actively in the field; and it was to this capital that he transplanted the artists and scholars of the conquered countries; for the man was, in his own barbaric fashion, a patron of science and literature. Meanwhile also, during the Kiptshak campaigns, the territories of the king of Bagdad were invaded. The city of that name surrendered without resistance to the arms of Timur, and its sultan and his family had to flee for their lives. After many wonderful marches, and many minor yet bloody conflicts, the conquest of the entire kingdom of Kiptshak was completed in 1396, at which time, we are informed, Timur had penetrated as far as Moscow. Master thus of ample dominions—but the old thirst for universal empire still unquenched in his bosom—he retired to Samarcand only to prepare for a more gigantic effort, that aimed at the subjugation of India. Under some pretext he declared war against Mahmud, who then reigned at Delhi, and in 1398 he led his Tartar hordes across the Indus, traversing the Punjaub from north-west to south-east, and spreading terror in every direction. Many thousands of prisoners taken on his march he ordered to be massacred. Near Delhi the Indian army was defeated, and that opulent city fell into the hands of Timur, who delivered it up to the rapacity of his followers. After pursuing the fugitive troops of Mahmud as far as the sources of the Ganges, the conqueror, at the close of this campaign of a single year, returned to Samarcand. The war with Bajazet, sultan of Turkey, was the last great incident in the life of Timur. The Tartar resolved to humble the pride of the Turk—or rather, the desire was mutual—and after provoking Bajazet by threatening letters, he invaded the Ottoman empire in 1402. Its sultan was then besieging Constantinople; but hastily breaking up his camp before that city, he marched against the invading Mongols who were attacking Angora in Asia Minor. Here, on the 28th

July of the year just named, was fought one of the most eventful battles recorded in history. The combat was prolonged during three days and two nights, and one hundred and forty thousand men were left dead upon the field. The Turks were utterly routed; the star of their leader, so long the "Ilderim" of conquest, went out in darkness, and he himself was taken by his successful antagonist. According to the western historians, the captive Bajazet was carried about inclosed in an iron cage till his death; but this is not confirmed by the Persian annalists, and the story is, in all probability, unfounded. The circle of victory seemed now complete. "From the Irtish and Volga to the Persian Gulf, and from the Ganges to Damascus and the Archipelago, Asia was in the hands of Timur;" yet while, fortunately for Europe, the want of ships checked his progress on the shores of the Hellespont and Bosphorus, there still, in the farthest East, remained empires to be subdued. Age had not cooled the wild fervour of his ambition; and after retiring once more to that capital which he had enriched with the spoils of so many conquered nations, he was preparing for the invasion of China when the hand of death arrested his career. He died on his march to the above-named country at Otrar on the Jaxartes, 1st April, 1405, leaving behind him a numerous offspring, whose descendants—at least in the case of the Great Moguls—reigned over different sections of his dominions for several centuries.—J. J.

TINCTOR, John, Doctor of laws and Canon of Nivelle in Brabant, and previously first chaplain and cantor to Ferdinand of Arragon, king of Naples, was born at Nivelle about the year 1450. He was the author of many treatises on music, and of the first musical dictionary that was ever compiled. Although the "Terminorum Musicæ Diffinitorium" has neither a date nor the place of publication, it was in all probability printed at Naples about the year 1474. Many of Tinctor's works are preserved in the archives of the papal chapel. The precise time of his decease is unknown. La Borde says he was living in 1494; and Walther, that he flourished in 1495. Schilling, however, says he died about the year 1520.—E. F. R.

TINDAL, Matthew, one of the English deists, was the son of a Devonshire clergyman, and was born in or about 1657. He was educated at Oxford, where he took the degree of B.A. in 1676; and was soon afterwards elected a fellow of All Souls' college, a fellowship which he continued to hold till his death in 1733. Applying himself to the study of law, he took a bachelor's degree in that faculty in 1679, and a doctorate in 1685; and his first publications turned chiefly upon questions of political principle—such as his "Essay concerning obedience to the supreme powers, and the duty of subjects in all revolutions," which appeared in 1694; and another "Essay concerning the laws of nations and the right of sovereigns," which came out about the same time. Meanwhile, however, his religious opinions underwent several violent changes, for in the reign of James II. he became a convert to Romanism, and in 1688 was converted back again to protestantism. In 1706 appeared "The Rights of the Christian Church asserted against the Romish, and all other priests who claim an independent power over it," a work which gave enormous offence to the high church clergy, and called forth a host of pamphlets against it, to some of which he replied in a long series of writings, both defensive and aggressive. The principles of the work, however, were approved of by several continental writers of credit, especially by Le Clerc, as the work appeared to them to aim no farther than to subvert the extreme sacerdotal dogmas of the high church and jacobitical party. Tindal had already, however, been carried far beyond this point. Rationalism and unbelief were then coming in upon England like a flood, and Tindal was one of many gifted minds who were carried away by the force of the torrent. As early as 1696, ten years before the appearance of "The Rights of the Christian Church," he expressed to a fellow-collegian in All Souls his conviction "that there neither is, nor can be, any revealed religion—that God has given man reason for his guide—that this guide is sufficient without revelation, and that therefore, since God does nothing in vain, there can be no such thing as revelation. He added that he made no doubt that within such and such a number of years all men of sense would settle in natural religion." It was long, however, before he ventured to publish these opinions. It was not till 1730 that he gave to the world his "Christianity as old as the Creation, or the Gospel a republication of the Religion of Nature." He was then in his seventy-third year. The title did not set forth the true nature of the book; and Tindal used language occasionally which was intended to favour his claim to be considered what he called a "christian deist." But Bishop Conybeare and Dr. Leland were fully justified in treating the work as an infidel one; and Tindal has ever since taken his place among the series of "the English deists." It was a complete embodiment of the principles—the same as those long before published by Lord Herbert—which he had expressed nearly forty years before in the quadrangle of All Souls. He died in London in 1733, and was buried in Clerkenwell church.—P. L.

TINDAL, Nicholas, nephew to the preceding, was born in 1687, and was educated at Oxford, where he took his master's degree in 1713. He became a fellow of Trinity college in the same university, and obtained in 1722 one of the livings of that college at Great Waltham, near Chelmsford. In 1738 he was appointed to a chaplaincy in Greenwich hospital, which he held along with the living of Colbourne in the Isle of Wight. He was a busy literary man, and undertook a translation and continuation of Rapin's History of England, which he commenced in 1726, and was more or less occupied with in successive editions till 1757, when a new edition of the whole work, translated and original, was brought out in twenty-one volumes. The translator was the author of several other pieces, antiquarian and educational, but they are now forgotten. He died at Greenwich in 1774.—P. L.

TINDALE. See Tyndale.

TINTORETTO, one of the greatest of the Venetian painters: —Jacopo Robusti was commonly called il Tintoretto from the trade of his father, who was a dyer. He was born at Venice in 1512, and for a few days enjoyed the instruction of Titian; but for some cause not properly explained, he suddenly ceased to visit the studio of that great painter. He then determined to teach himself; he studied casts from the antique and after Michelangelo, and professed to endeavour to combine the drawing of Michelangelo with the colouring of Titian, writing on the wall of his studio, "Il disegno di Michelangelo ed il colori di Tiziano;" he comprised anatomy among his studies. Though a coarse and careless painter, Tintoretto was a master of prodigious powers. His execution was the boldest and the quickest, and his canvasses were the largest. He acquired the nickname of il Furioso, such was the energy of his style. The Venetians used to say he had three pencils—one of gold, a second of silver, a third of iron. Some of his works are very richly coloured, and in every way pleasing and effective; others are but dead-coloured, and his figures are often extremely incorrect in their drawing. The Scuola di San Rocco at Venice still possesses a vast display of his powers as an oil painter; his frescoes, however, have nearly all perished. Among his many great works the most remarkable are—the "Crucifixion," in the Scuola di San Rocco (it was engraved by Agostino Carracci); the "Miracle of the Slave" (Miracolo dello Schiavo), in the academy, of which the poet Rogers had a sketch; and the "Marriage at Cana," in the church of Santa Maria della Salute. To all of these three he put his name, and they are said to be the only pictures he ever signed. Many of his portraits are among the finest works of their class. His largest work is the "Paradise," on the ceiling of the library in the doge's palace; it is seventy-four feet wide by thirty-four high. Tintoretto died at Venice on the 31st of May, 1594. He lost, in 1590, his daughter Marietta, who was an excellent portrait painter, and whom he greatly loved; she was only thirty years of age. He had a son also, Domenico, who was a painter; he died in 1637, aged seventy-five.—(Vasari, *Vite dei Pittori*, &c.; Ridolfi, *Vite*, &c.)—R. N. W.

TIPPOO SAIB, Sultan of Mysore, was the son of Hyder Ali (*q.v.*), and born in 1749. A soldier, and a skilful one, from his youth upwards, he was in command of a division of his father's army when, in 1780, in defiance of the English, Hyder Ali invaded the Carnatic. With a much superior force he attacked Colonel Bailey on the 6th of September, 1780, near Perambaucum, the battle-ground where in the following June Hyder Ali was defeated by Sir Eyre Coote. In the engagement with Tippoo Bailey was victorious, but his force was so much weakened in the desperate conflict, that in a subsequent battle on the 10th he was completely defeated by Hyder Ali's army. Tippoo's chief achievement during the war in the Carnatic was his destruction of Colonel Braithwaite's detachment in Tanjore. His victory, however, was one honourable to the English, for in that engagement on the banks of the Coleroon, 18th February, 1782, Braithwaite, with only one hundred European soldiers, one

thousand five hundred sepoys, and three hundred native cavalry, resisted for twenty-six hours Tippoo's overpowering force of ten thousand native infantry and as many cavalry, only yielding when Lally advanced with his Europeans. In the November of the same year, with two hundred thousand men detached from the army of the Carnatic, Tippoo fell upon the English at Paniani, and was about to follow up one vigorous attack by a second, when to the surprise of his enemies he was suddenly seen to retreat. The movement was caused by the news of the death of his father, 7th December, 1782. He withdrew to Seringapatam, assumed the sovereignty of Mysore, and returned to the Carnatic to prosecute the war. From the Carnatic he was summoned to the western coast, where the English, making a diversion, had taken Bednore and Mangalore. Tippoo retook both places—Mangalore after a siege of more than a year; and the English, dispirited, concluded a peace with him, 11th March, 1784, on the basis of a mutual restitution of conquests. For some years after this Tippoo applied himself to the improvement of his army and his finances, and to the propagation of Mahometanism at the expense of Hindooism. A cool, daring, and subtle ruler, he made himself absolute sovereign of a fertile and populous country two hundred thousand square miles in extent, with a revenue of five millions sterling, and an army of one hundred and fifty thousand men, well disciplined by French officers, and the artillery of which he raised to a state of great efficiency. His ruling object was to drive the English out of India, and he worked to effect it whether he was at peace or war with them. He sent in 1787 an unsuccessful embassy to the court of Versailles, to propose an alliance against the English in India; but on the eve of the Revolution, the French government had other matters to occupy it. Tippoo's attack in 1789 upon their ally, the rajah of Travancore, brought the English into the field, aided by the nizam and the Mahrattas. After a war of two years, Lord Cornwallis reached Seringapatam, Tippoo's capital, on the 5th of February, 1792; on the 6th Tippoo's entrenchments were taken, and the siege, which was formally commenced, would doubtless have been followed by the capture of his capital, when, on the 14th of February, 1792, he signed the preliminaries of a peace by which he gave up half of his dominions. During the next six years Tippoo refilled his treasury, and entered into wide-spread secret negotiations for the formation of a league to drive the English out of India. When his correspondence was examined after his death, it was found that he had endeavoured to procure the aid of not only the native princes of India, high and low, but of the shah of Persia, and even of the petty chieftains of Arabia. With the invasion of Egypt by the French in 1798, he entered into correspondence with Napoleon, and sent ambassadors to the governor of the then French colony of the Mauritius to solicit aid, which was promised. On the discovery of this last proceeding Lord Mornington, afterwards marquis of Wellesley, who had newly arrived as governor-general, resolved to assume the offensive. A numerous army was sent against Tippoo, the nizam's contingent in it being commanded by Colonel Wellesley, afterwards the duke of Wellington. On the 5th of April, 1799, the English army under General Harris appeared before Seringapatam, the assault on which, 4th May, was intrusted to Sir David Baird. Tippoo made a gallant but unsuccessful defence in person, and fell in the heat of the fight wounded by three musket bullets. As he lay on the ground an English soldier attempted to tear off his embroidered sword-belt, when the sultan made a cut at him with his sabre, and the soldier then shot him dead. Tippoo was a remarkable man, and his death freed the English rule in India from a formidable and determined foe. His large library, for he was fond of reading, was deposited in the East India house, the MS. portion of it being left in the college at Fort St. William. A descriptive catalogue of it by Professor Stewart of the East India Company's college at Hertford was published in 1809, with memoirs of Hyder Ali and Tippoo Saib prefixed. In 1811 appeared the curious work, "Select Letters of Tippoo Sultan, arranged and translated by Colonel William Kirkpatrick."—F. E.

TIPTOFT, John, Earl of Worcester, a learned patron of letters and officer of state, flourished in the fifteenth century. He was the son of Lord Tiptoft, or Tibetot and Powys, and was born at Everton in Cambridgeshire. He was created a viscount and earl of Worcester by Henry VI. on being appointed lord-deputy of Ireland. He was also made a knight of the garter by Edward IV., a justice of North Wales, constable of the Tower, and lord treasurer. He went on a pilgrimage to Jerusalem at a time when it was said his mind was in suspense between gratitude to King Henry or loyalty to King Edward—the latter feeling, according to Lord Orford, being the preponderating one. On his journey homewards he visited Rome for the purpose of inspecting the Vatican, and delivered an oration in Latin to Pope Pius II. (who, as well as himself, was known as a munificent patron of letters), which is said to have brought tears into the pontiff's eyes. Upon his return, Tiptoft bestowed MSS. of the value of five hundred marks upon Duke Humphrey's library at Oxford. His enemies meanwhile found cause of complaint against him; and during the temporary restoration of Henry he was apprehended, brought to London, and accused of cruelty towards the infant sons of the earl of Desmond during his administration in Ireland. He was condemned and beheaded at the Tower in 1490. He was the patron of Caxton, who printed his translation of Cicero's De Amicitia. He also translated "Cæsar's Commentaries as touching British affairs, and Two Declarations," made by Publius Cornelius Scipio and Gayus Flamyneus; drew up "Orders for placing the nobility in all proceedings;" "Orders and statutes for justes and triumphs" (both among the Cotton MSS.); as well as others which were printed in Mr. Park's edition of Harrison's Nugæ Antiquæ. Caxton says that, in his time, Tiptoft "flowred in vertue and cunnyng," and to whom he "knew none lyke among the lordes of the temporalite in science and moral vertue."—F.

TIRABOSCHI, Girolamo, an indefatigable author, born at Bergamo, December, 1731; died in Modena, 3rd June, 1794. Having studied in Bergamo and Monza, whilst still a youth he joined the order of jesuits; passed through his noviciate in Genoa; at a later period was appointed professor of rhetoric in the Milanese college of Brera; and in 1770 became librarian to Francesco III., duke of Modena. The suppression of the jesuit order reduced Tiraboschi to the rank of secular priest, but it failed to wean his affections from the society. Finally, having earned applause, enjoyed honours, and practised virtues, he succumbed to a disease engendered by sedentary pursuits and continual application, and was buried with becoming dignity in the church of S.S. Faustino e Giovita. His principal work, "Storia della Letteratura Italiana," treats of Italian letters from the Etruscan period down to the close of the seventeenth century, and has proved a great boon to his successors in the same field. Painstaking research, vast and accurate information, zealous industry, and pious principles, all combined to make this history what it is—an admirable book of reference, though somewhat tedious for continuous reading. But perhaps both its chief merit and its chief charm lie in that honourable simplicity which deems no lengthiness of wording wasted, so long as it conveys an unmistakable fact, and no avowal of former error to be eschewed; but rather truth to be paramount in all things down to the minutest details. The tone of the book may, indeed, be overlaudatory to English ears; but this blemish appears to be the fruit of southern enthusiasm and elaborate courtesy, not of a cringing or adulatory spirit. Amongst Tiraboschi's other printed works note—"Vetera Humiliatorum Monumenta adnotationibus, dissertationibus, ac prodromis illustrata," being the memorial of a long-suppressed religious order; "Biblioteca Modenese," consisting of biographical notices of Modenese authors and their works, whilst a supplementary volume embraces the artists; and "Memorie Storiche Modenesi," a political history of Modena. He left also various unpublished writings; and his voluminous correspondence has a place in the library of Modena.—C. G. R.

TIRIDATES is the name of three Parthian princes, who reigned over Armenia in the first and third centuries of the christian era.—Tiridates I., after being made king of Armenia by his brother the king of Media, was driven out of his kingdom by Corbulo, and ultimately received the Armenian crown from Nero at Rome A.D. 63.—Tiridates II. was in the power of Caracalla, emperor of Rome in 215; but escaping twice from captivity, was at length permitted to reign on receiving the diadem from the emperor.—Tiridates III., the son of Chosroes, gratefully recognized the protection of the Romans, having for enemies the warlike Persians, who, on the death of Chosroes, nominated the sovereign of Armenia. Tiridates was educated by the Romans, and after a lapse of thirty years was restored to the throne of his ancestors about the year 258. Driven out again by the Persians, under Narses, he was once more restored by the Romans in 298.—R. H.

TISCHBEIN, the name of two German painters of some distinction:—Johann Heinrich Tischbein, known as the elder, was the son of a baker of Hayna, near Gotha, where he was born in 1722. He completed his studies as a painter under Charles Vanloo at Paris; he then visited Venice and Rome, imitating Piazzetta. He returned to Cassel in 1752, and was appointed painter to the landgrave. He died, in 1789, director of the academy of Cassel. Tischbein excelled in historical and mythological subjects, and his pictures are numerous, though they are chiefly confined to Cassel and its neighbourhood. They are well drawn and gaily coloured, after the taste of his masters, Vanloo and Piazzetta. One of his principal works is the "Resurrection of Christ," painted in 1763 for the church of St. Michael, Hamburg. Johann Heinrich Wilhelm Tischbein, called the younger, was the nephew and pupil of the preceding, and was born at Hayna in 1751. After visiting many places, painting portraits and landscapes, he went to Rome in 1781, and there painted his celebrated picture of Conradin of Suabia, after he was sentenced to death, playing a game at draughts with Frederick of Austria. It is now in the palace of Pyrmont in Waldeck. In 1787 Tischbein went to Naples, and became director of the academy there in 1790, a post he held until the breaking out of the revolution in Naples in 1799, when he returned to Cassel. After his return to Germany he resided chiefly at Hamburg, and at Eutin in Oldenburg. He died in 1829. The younger Tischbein was a good painter, and excelled in representing animals; but he is chiefly known for his several important art-publications. In 1790, during his residence at Naples, he published, in two parts folio, "Têtes des différents animaux, dessinés d'après nature, pour donner une idée plus exacte de leurs caractères." The first plate is known as Tischbein's Laocoon, and represents a large snake destroying a lioness and her young in their den. In 1801–4, in Göttingen, he published his well-known work on Homer, with explanations by Heyne, "Homer, nach antiken gezeichnet," &c., the Homeric heroes being engraved by Raphael Morghen. He also made the two hundred and fourteen drawings for the great work of Sir William Hamilton on Greek vases, published at Naples in 1791, in 4 vols. folio, with text in French and English by Italinsky. A life of the elder Tischbein was published at Nürnberg in 1797 by J. F. Engelschall, entitled J. H. Tischbein als mensch und Künstler dargestellt.—(Füssli, *Allgemeines Künstler Lexicon.*)—R. N. W.

*TISCHENDORF, Aenoth. (Lobegott) Friedrich Constantin, the great continental critic, was born on the 18th January, 1815, at Lengenfeld in Saxony, where his father was a physician. He studied first at the gymnasium of Plauen, and then at the university of Leipsic. In 1840 he published his first critical edition of the New Testament, a small square 12mo, with a text formed to some extent after Lachmann's, and in 1859 appeared the seventh edition in 2 vols. 8vo. This last edition embodies all the latest results, with learned and extensive prolegomena, and makes a great advance on all similar preceding works. Between the first and second edition Tischendorf went to Paris, and in 1842 published three other editions. In Paris he was busily engaged on Codex C., or Codex Ephremi Syri rescriptus—the New Testament portion of which was published in 1843, and the Old Testament part in 1845, 4to, with uncial types and full prolegomena. In 1842, 1849, 1855, Tischendorf visited England, and three times also, in 1844, 1853, and 1859, he journeyed to the East, still in pursuit of critical materials. In 1843 the university of Breslau bestowed upon him the diploma of D.D. In 1849 he was appointed *professor extraordinarius* in the university of Leipsic, and in 1850, an honorary chair of scriptural palæography was created expressly for him. The results of his travels and researches have been given in various shapes to the world. In 1846 appeared "Monumenta sacra inedita;" and the same year appeared the Codex Frederico-Augustanus in lithographed facsimile, and containing fragments of the Septuagint; in 1849 "Evangelium Palatinum ineditum," fragment of the old Latin version; in 1850 and 1854, "Codex Amiatinus" of the Vulgate; in 1852, "Codex Claromontanus" of the Epistles; in 1855, "Anecdota sacra et profana," transcripts of various old MSS. of the scriptures. A new edition of "Monumenta sacra inedita" was begun in 1855, and is to extend to five volumes. During Tischendorf's last journey to the East, which was undertaken at the expense of the emperor of Russia, he discovered in the convent of St. Catherine at Mount Sinai a rare MS., which is now at St. Petersburg, and which he has named Codex Sinaiticus. It is reckoned by its discoverer to be the oldest extant, and it has been recently published in four large square folio volumes at the expense of the czar—Petropoli, 1862, auspiciis augustissimi Imperatoris Alexandri II. But this famous codex has not met with universal welcome, for the Russian archimandrite Porphyrius declares that it is a heretical text, favouring Docetic views; and what is stranger still, the notorious Dr. Simonides, in a letter to the London *Guardian*, 3rd September, 1862, affirms that himself, in the year 1840, wrote the codex with his own hand in a convent at Mount Athos, and gives a circumstantial account of the transaction. The statement of Simonides is not credited, though every one knows he has great skill in imitating ancient documents. The question is not settled. Tischendorf has also published "Acta Apostolorum Aprocrypha," in 1851; "Evangelia Apocrypha;" "Vetus Testamentum Græce," or Septuagint, in 1851; "Synopsis Evangelica," 1851; two volumes of Travels in the East, 1845–46; and a "Notitia, or account of the Codex Sinaiticus." Tischendorf's New Testament text is based on the authority of ancient MSS., but we have not space to describe his theory.—(See Griesbach.)—J. E.

TISI or TISIO. See Garofalo.

TISSAPHERNES, a Roman noble, was appointed by Darius II. to be governor of Lower Asia 414 B.C., and soon afterwards allied himself with Sparta, in order to conquer the Asiatic cities which were at that time under the protection of Athens. Tissaphernes continued for some time to balance the claims of Athens against Sparta, regarding all Greek states as hostile to Persia. On the revolt of Cyrus against his brother, Tissaphernes took part with Artaxerxes, and was present at Cunaxes, 401 B.C. He obtained as his reward the viceroyalty of Lower Asia, which had previously been granted to Cyrus. After various court intrigues, which may be read in Xenophon, Tissaphernes was put to death by an emissary from the king, 394 B.C.—G.

TISSOT, Simon Andrew, a Swiss physician, was born at Lausanne, in the Canton de Vaud, in 1728. He studied at Genoa and Montpellier, graduated at the latter city in 1749, and then settled at Lausanne. His writings on smallpox and inoculation; a dissertation which he published on an epidemic bilious fever which prevailed at Lausanne in 1755; and especially his work "Avis au peuple sur sa santé," published at Lausanne in 1761, a book which has been translated into most European languages, and of which ten editions were called for in six years; with several other medical publications, amongst which may be named the celebrated treatise on diseases arising from vicious habits, and his "Avis aux gens de lettres et aux personnes sédentaires sur leur santé"—procured him a European reputation. He refused offers of court appointments from several European monarchs, preferring to remain at Lausanne, where he held the professorship of medicine, and enjoyed a considerable practice and the esteem of his countrymen. However, in 1780 he accepted from the Emperor Joseph II. the professorship of clinical medicine in the university of Pavia. His success as a teacher in his new sphere appeared at first doubtful; but on the breaking out of a fever of a similar type to that which he had before treated in Switzerland, the Count de Formian, minister to the archduke, ordered that Tissot's directions should be implicitly followed during the epidemic. His success in its treatment was so great that the students celebrated the triumph of their master with fêtes, and placed under the portico of the school a marble tablet, with an inscription commencing "Immortali præceptori." Tissot relinquished his professorship after a tenure of three years. Having amassed considerable wealth, he retired to a country seat which he had purchased, and spent the remainder of his days full of honour, and surrounded by his friends. He died on the 15th of June, 1797, at the age of sixty-nine. His merits were recognized by foreign courts and societies. He received from the Royal Society of London the honour of its fellowship. Although a protestant, he was treated with distinction by Pope Pius VI., who presented him with a set of gold medals struck during his pontificate. Tissot's works have been collected by J. N. Hallé in 11 vols., Paris, 1811. Besides his original treatises, he published in 1757 a translation of Haller's dissertations on sensation and irritability, and on the movement of the blood; and in 1779 he edited Morgagni de Sedibus et Causis Morborum, to which he prefixed an account of Morgagni's life and writings.—F. C. W.

* TITE, William, M.P., F.R.S., President of the Institute of British Architects, was born in London in 1802. He was a

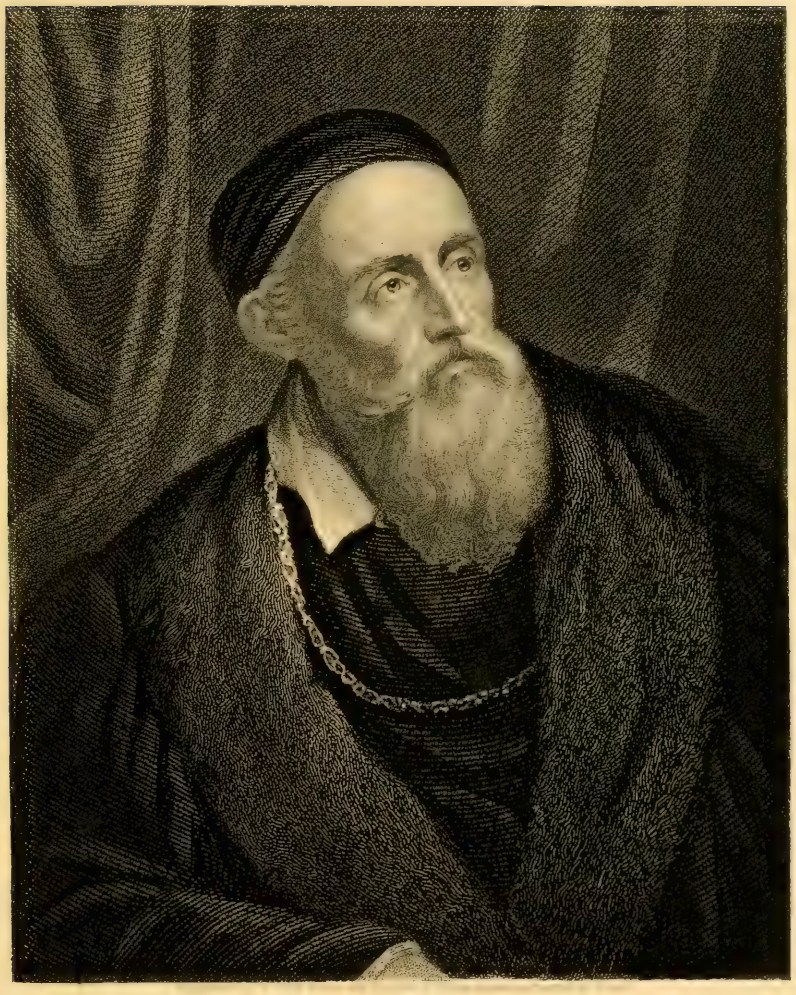
pupil of Mr. Laing, the architect of the custom-house. Among Mr. Tite's earlier buildings, are the Scotch church (Gothic), Regent's Square, built for the congregation of which the Rev. Edward Irving was minister; the Weigh-house chapel, Fish Street Hill; the Blackwall, Brighton, and South-western railway termini, and several commercial buildings. He was, however, brought prominently before the public by the Royal exchange, erected by him in 1841–44, and which is remarkable as possessing the grandest Corinthian portico, and being one of the latest classical buildings on so important a scale in the metropolis Since the completion of the Royal exchange, Mr. Tite has erected no public building of importance, but he has had, perhaps, the largest commercial practice of any London architect. Besides numerous private chambers, &c., he erected the central and branch offices of the London and Westminster bank, several railway stations in England and Scotland, and those on the Havre and Rouen line in France. In ecclesiastical architecture, his only recent work is the Italo-Byzantine memorial church at Gerard's Cross, Bucks (1859), which is noteworthy as the only church erected in England for several years in any other than a Gothic style. He is at present engaged on the vast pile of commercial buildings erecting on the site of the old East India house. Mr. Tite was elected F.R.S. in 1835; he is also a fellow of the Society of Antiquaries; the Geological Society, &c. In 1861 he was elected president of the Institute of British Architects. He has taken a somewhat active part of late years in political affairs. He was chairman of the short-lived Administrative Reform Association. In 1855 he was elected M.P. for Bath, and has been returned at each subsequent election. Mr. Tite has contributed some papers on Roman London, and other subjects, to the *Archæologia*.—J. T–e.

TITIAN or TIZIANO VECELLI, the most distinguished painter of the Venetian school, was born at Capo del Cadore, in the Venetian state, in 1477. He studied painting in Venice, first with Sebastiano Zuccati, then with Gentile Bellini, and finally with Giovanni Bellini, in whose studio he had Giorgione as a fellow-pupil: they were both born in the same year. The earlier works of Titian are very highly finished, after the manner of the eminent Venetian painters of his time, as John Bellini, Basaiti, Cima da Conegliano, and others; it was only as he advanced in life that his manner became bold and free. In 1512 Titian was commissioned by the Venetians to continue the works in the council hall, which the great age of Bellini prevented him from completing, for which he obtained in 1516 the office of la sanseria, giving him the duty and privilege of painting the portraits of the doges as long as he held the office. It was worth one hundred and twenty crowns a year, and Titian painted five doges; two others at the end of his time he could not paint on account of his age. After this appointment he rose rapidly to distinction. In 1516 he was employed at the court of Alfonso I., duke of Ferrara, and it was there he painted the "Bacchus and Ariadne," in the National gallery. In 1516 he painted the magnificent picture of the "Assumption of the Virgin," now in the academy of Venice; and in 1528 the "St. Peter Martyr," or death of Pietro Martire, for the church of SS. Giovanni e Paolo. Titian's great patrons, however, were Charles V. and his son Philip II. of Spain. He painted the emperor twice at Bologna, in 1530 and 1532. Charles created him a count palatine and a knight of the order of St. Jago in 1533, and granted him also a pension of four hundred crowns a year, which was continued by Philip. Titian is supposed to have visited Spain at this time, but this is uncertain, and is disputed by Cadorin. The Real museo of the Prato at Madrid possesses forty-three pictures by Titian, including some of his finest works, as for instance the "Martyrdom of St. Lawrence." Titian visited Rome in 1545–46, and painted Paul V., who, after the death of Sebastian del Piombo in 1547, offered his post of keeper of the leaden seals to the Venetian painter, but Titian declined the honour; it would have involved his living at Rome. Michelangelo visited Titian while he was at Rome, and expressed a high opinion of his powers as a painter, but he noticed his want of thoroughness in drawing. Such is the report of Vasari. Ariosto, who was painted by Titian at Ferrara in 1516, has paid the painter an appropriate compliment in his Orlando Furioso, saying that he was as great an honour to Cadore as Sebastian del Piombo to Venice, or Raphael to Urbino:—

"Bastiano, Rafael, Tizian, ch' onora
Non men Cadore, che quei Venezia e Urbino."

An admirable early portrait of Ariosto by Titian is now in the National gallery. Titian's brother, Francesco Vecelli, was also an excellent painter, but he turned his attention to commerce in the latter part of his life. At Cadore, in the church of San Vito, is a fine altar-piece by him, signed F. V. P. MDXXIV. He died unmarried in 1560, aged seventy-five. It is only of late years that it has been ascertained that Titian was married: he had three children by his wife Cecilia—Pomponio, born in 1525; Orazio, his favourite, born about 1527; and Lavinia, the daughter he has frequently painted, born in 1529 or 1530; his wife died in the summer of the latter year. Titian, therefore, survived her thirty-six years; he died at Venice of the plague, on the 27th of August, 1566. His son Orazio, an excellent portrait painter, was a victim to the same pestilence. Lavinia married Cornelio Scarcinelli in 1547, and died in 1560 in bringing her sixth child into the world. Pomponio Vecelli, who was brought up to the priesthood, and led a scandalous life, survived his father some years; he was living in 1594. In later life Titian is said to have had a mistress named Violante, and she has been called the daughter of his pupil the elder Palma; but Palma's daughter Violante can have been but a girl at the time of Titian's death. Titian, Aretine, and the architect Sansovino, were inseparable friends. To comprehend fully the great powers of Titian it is necessary to have seen his works at Venice or at Madrid, where alone he is seen to the utmost advantage. He is unquestionably the *capo-suola* of the Venetian painters, and ranks, by common consent, with Raphael, Correggio, Leonardo da Vinci, and Michelangelo. He is considered by some the prince of colourists. In portrait painting and in landscape he was the greatest master of his time. The National gallery is rich in examples by Titian, in the three departments in which he excelled, three of the examples having landscape backgrounds of the highest order—the "Noli me Tangere," the "Triumph of Bacchus," and the "Virgin and Child, with St. Catherine."—(Vasari, *Vite dei Pittori*, &c.; Ridolfi, *Maravigliе dell' Arte*, &c.; Zanetti, *Della Pittura Veneziana*; Ticozzi, *Vite dei Pittori Vecelli di Cadore*, 1817; but above all Cadorin, *Dello Amore ai Veneziani di Tiziano Vecellio*, Venice, 1833. There are also two English lives of Titian, but they are of little value in reference to biographical facts—*Notices of the Life and Works of Titian*, by A. Hume, London, 1829, which contains a descriptive catalogue of engravings of his works; and the gossiping life by Northcote—*The Life of Titian, with anecdotes of the distinguished persons of his time*, 2 vols. 8vo, London, 1830.)—R. N. W.

TITON DU TILLET, EVERARD, was born at Paris in 1677, and received his education at the Jesuits' college in that city. He subsequently entered the military profession, and served with the French army till the peace of Ryswick; after which he purchased the place of maitre d'hotel to the dauphiness, mother of Louis XV. Losing this situation on the death of the dauphiness, and having no other business in hand, he set out on his travels, and made a literary and antiquarian tour in Italy. After his return to France he received the appointment of provincial commissary at war, and subsequently became counsellor to the parliament of Paris. Du Tillet was a generous patron of letters, and was a perfect enthusiast in his admiration of the Grand Monarque, and of the men of genius of that age. In 1708 he conceived the peculiarly French project of erecting a monument in bronze, called Parnasse Français, or the French Parnassus, to commemorate the glories of Louis XIV. and the genius of the most celebrated poets and musicians who adorned his reign. This unfortunate monument, for it was never erected, was not completed till 1718. It represented a steep mountain, on the top of which was seated Louis XIV. in the character of Apollo, and holding a lyre in his hand. The three French graces, Madame de la Suze, Madame des Houlieres, and Mademoiselle de Scuderi, occupied places beneath the deified sovereign; and still lower down, on a grand terrace which encircled this mimic mountain, were erected statues of Peter Corneille, Moliere, Racan, Segrais, La Fontaine, Chapelle, Racine, Boileau, and Sully. The less illustrious poets were represented by medallions, struck in their honour, and distributed here and there on the poetic mountain. But after all the labour, care, and expense which Du Tillet had bestowed on it, the grand project was in a manner blown to the winds through the stinginess of a minister of finance. Desforts had a sharper eye, it seems, to the state of his coffers than the glorification of the nation, and refused to undertake the expense of erecting such a costly monument. Du



Tillet, finding he could not by any means get the wish that was nearest his heart accomplished, gave the world a description of his work under the title of "Le Parnasse Français," 1732; to which were added three supplements, the last published in 1760, containing lives and accounts of his poetical heroes. A bronze model of the Parnassus is deposited in the Bibliotheque du Roi. Besides the above-mentioned writings, Du Tillet was author of an "Essai sur les Honneurs et sur les Monuments accordés aux Savants pendant la suite des Siècles," Paris, 1734, 12mo. Another unsuccessful project of this generous-spirited but somewhat eccentric personage, is said to have been the introduction of jèux lodoïciens in imitation of the Olympic games. Du Tillet died on the 26th of December, 1762, at the advanced age of eighty-five.

TITSINGH, Isaac, an eminent civilian in the Dutch East India Company's service, was born at Amsterdam in 1740. After a residence of seventeen years in Batavia, he went to Japan as a supercargo in 1778. Returning to Batavia about eight years afterwards, he was created governor of the Dutch factory at Chandernagore. In 1794 he was appointed by the government of Batavia chief of the embassy sent to the court of Pekin, where he arrived in May, 1795. Shortly after this mission he returned to Holland after an absence in the East of more than thirty-one years. He had obtained a great amount of information relative to Japan; and he was acknowledged both by Chinese and Japanese to possess a knowledge of their manners and customs rare in a European. It was fully expected that Titsingh would publish an account of his observations in Japan, but he never did so. He died in February, 1812, and after his death his papers and collections were dispersed; only a portion of his manuscripts, maps, and curiosities was ultimately recovered. M. Nepven, who had purchased some of Titsingh's papers, published the substance of them in 1819; and next year M. Abel Remusat published another compilation from manuscripts which he had collected. An English translation of these two works was published by Frederick Schoberl in 1822.—W. J. P.

TITTMANN, Johann August Heinrich, a distinguished German theologian, was born at Langensalza in 1773, studied at Wittenberg in 1788, and went to Leipsic in 1792. In 1796 he became professor extraordinary in the university of Leipsic in the philosophical faculty, and in 1800 in the theological. In 1805 he was appointed ordinary professor of theology. In 1818 he became professor primarius. His death took place on 31st December, 1831. Tittmann was deservedly influential and popular in the university of Leipsic, during his long official position in connection with it. His judgment was sound, and his acuteness considerable. He was simple in his habits, open, and honest. His writings are numerous, covering a wide field of knowledge. Indeed he spread himself over too many subjects to be profound in any. He published—"Grundriss der Elementarlogik," 1795; "Encyclopædie der theolog. Wissenschaften," 1798; "Theocles," 1799; "Ideen zur einer Apologie des Glaubens," 1799; "Theon," 1801; "Lebrbuch der Homiletik," 1804; "Pragmatische Geschichte der Theologie und Religion," u. s. w. 1801; an edition of Zonaras, 1808; "Institutio symbolica ad sententiam ecclesiæ evangelicæ," 1811; "Ueber Supranaturalismus, Rationalismus, und Atheismus," 1816; "Vereinigung der Evangelischen Kirchen," 1818; "Die evangelische Kirche, 1530 und 1830," 1830; "Libri symbolici," 1817; an edition of the Greek Testament, 1824; "De synonymis in Novo Testamento," 1832. "Opuscula varii argumenti," 1838, were published after his death.—S. D.

TITUS FLAVIUS VESPASIANUS. See Vespasianus.

TIZIANO. See Titian.

TOALDO, Giuseppe, a man of science, born at Pianezze, a few miles from Bassano, 1719; died of apoplexy, November, 1797. Of his numerous works the following titles indicate a few —"Trigonometria piana e sferica, colle tavole trigonometriche;" "Saggio meteorologico della vera influenza degli astri sulle stagioni e mutazioni del tempo;" "Della maniera di difendere gli edifizii dal fulmine;" "La meteorologia applicata all' agricoltura;" "De æstu reciproco maris Adriatici" (in the Transactions of the London Royal Society, 1776); and twenty-five volumes of a "Meteorological Journal."—C. G. R.

TOBIN, John, an English dramatist, the son of a merchant, was born at Salisbury in 1770. He displayed a predilection for dramatic studies and representations at a very early age; but his father, wishing him to follow the legal profession, placed him in the house of a London solicitor, where he eventually became a partner. Without trenching upon the time occupied by the law, Tobin found opportunity to write a number of comedies, which were severally called the "Faro Table," the "Undertaker," the "School for Authors;" the romantic dramas called the "Curfew" and the "Indians"—the latter of which was written in emulation of Sheridan, who had just dramatized Pizarro; and, chief of all, the comedy of the "Honeymoon," which was not produced until some weeks after the author's death, and which still retains possession of the stage. Tobin died 8th December, 1804. His Memoirs, by E. S. Benger, were published at Oxford in 1820.—F.

TOCQUEVILLE, Alexis Charles Henri Clèrel de, politician and political philosopher, was born at Verneuil in 1805. His mother was a grand-daughter of Malesherbes. His father, a peer and a prefect under the Restoration, was the author of two philosophical works on the history of France during the reigns of Louis XV. and Louis XVI. Alexis was educated at the college of Metz, and distinguished himself in French composition. Originally intended for the army, he studied for the bar, and in 1827 was appointed "juge auditeur" to the tribunal of Versailles, where his father was prefect, and where he had for colleague his lifelong friend, afterwards his biographer, Gustave de Beaumont. With the revolution of the three days France seemed to be drifting to democracy, and De Tocqueville felt a strong desire to inspect the workings of the purely democratic form of government established beyond the Atlantic. The subject of prison discipline was engaging the attention of jurists, and reference was frequently made to the penitentiary system of the United States. To attain their object of visiting America De Tocqueville and his friend De Beaumont proposed to the French government to cross the Atlantic on an official mission, and report on the prison discipline of the United States. Their offer was accepted, and in the May of 1831 they reached New York. After a stay of a year in the states they returned, and in 1832 appeared their joint work, "Du système penitentiaire aux Etats Unis," which condemned transportation, recommended local administration, and produced some important improvements in the penal discipline of France. Meanwhile he had both resumed and quitted his judicial functions. His friend De Beaumont had been dismissed for refusing his advocacy to a government prosecution which he thought discreditable, and De Tocqueville indignantly resigned. In January, 1835, appeared the first two volumes of his celebrated work, "La Democratie en Amérique," in which, with a constant reference to France, the workings of American democracy were explained and commented on, and both its dangers and the restraints imposed upon it by the constitution of the states and their social organization were indicated. The book produced a great impression, and on a visit to England in 1835, De Tocqueville was received with distinction. In the same year he married a young English lady, and in 1836, on the death of his mother, he entered into arrangements with his elder brothers which placed him in possession of the old family seat, the chateau De Tocqueville, not far from Cherbourg. In 1836 his work received the Montyon prize; in 1838 he was appointed a member of the Academy of Moral and Political Sciences; in 1840 appeared the last volumes of his "Democracy in America;" and in 1841 he entered the French Academy itself. Two years before, in 1839, he had taken his seat in the chamber as deputy for the arrondissement of Valognes. He was not very eminent as an orator, but he gave valuable aid in elucidating questions of social and administrative reform; politically, he spoke and voted with the constitutional opposition. On the 27th of January, 1848, he delivered a remarkable speech, containing the prophetic expression, "We are slumbering on a volcano." After the revolution of February, he was sent by the department of La Manche to the constituent assembly where he combated socialism, and supported General Cavaignac, whose government he represented in October, 1848, at the conferences of Brussels, which had for their object the mediation of England and France between Austria and Sardinia. A member of the legislative assembly, he accepted from the prince-president, now emperor of the French, the portfolio of foreign affairs (June, 1849), and supported strenuously the policy of the expedition to Rome. He resigned after the celebrated presidential message of the 31st of October following, and went into opposition. He was one of the deputies who protested against the *coup d'état*, and suffered a short imprisonment, after which he retired into private life. His last work, an exposition of the state of France before 1789, "L'Ancien

Régime et la Revolution," appeared in 1856. He died in June, 1858. His "Democracy in America" has been translated into English by Mr. Henry Reeve, and an English translation of his friend Gustave de Beaumont's "Memoirs, letters, and remains of Alexis de Tocqueville," was published in 1861.—F. E.

TOD, JAMES, a lieutenant-colonel in the service of the East India Company, was born in England in 1782. At the age of eighteen he went out to India, and obtained a commission in the 2nd Bengal European regiment. He then volunteered for the Moluccas; served as a marine on board the *Mornington;* and in 1806, at the close of the Mahratta war, was attached to the embassy sent to the camp of Sindia in Mewar. At Rajpootana, which became the principal scene of his official duties, he devoted his time to historical and geographical investigation. He made surveys of Rajpootana, and completed a map of the district in 1815, which he presented to the marquis of Hastings, then governor-general of India. In 1817 he was appointed political agent, with entire control over five states which had placed themselves under British protection—Mewar, Marwar, Jepulmeer, Kotah, and Boondee. The results of his antiquarian and geographical researches in Rajpootana are detailed in his "Annals of Rajast'han." His health becoming impaired, Tod returned to England, and was appointed librarian to the Royal Asiatic Society. He then lived on the continent for some years, during which time he was occupied with a work to be entitled "Travels in Western India." Returning to England in 1835, when the manuscript of his work was nearly fit for publication, he died suddenly, November 17, 1835, at the age of fifty-three years. Tod was much respected by all classes of the natives in that part of India over which he had control.—W. J. P.

TODD, HENRY JOHN, known chiefly as an editor, was born in 1763, and received his later education at Hertford college, Oxford. Entering the church, he was appointed a minor canon of Canterbury cathedral, and while there assisted Hasted in his History of Kent. In 1793 he published "Some account of the Deans of Canterbury," and in 1798 an edition of Milton's Comus, in preparing which he was brought into connection with the Bridgewater family. After having been vicar of Milton, near Canterbury, rector of All Hallows, London, and keeper of the archiepiscopal manuscripts at Lambeth, he received from the earl of Bridgewater the valuable rectory of Lettrington in Yorkshire, where, appointed in 1832 archdeacon of Cleveland, he died in December, 1845. In the *Gentleman's Magazine* for March, 1846, there is a list of the numerous works which he either edited or wrote. Of his original works the most important are his "Illustrations of the lives and writings of Gower and Chaucer," 1810; his "Memoirs of Brian Walton" (of polyglot celebrity), 1821; and his "Life of Cranmer," 1831. As an editor he is best known by his edition of Milton's Poems, 1801, of the works of Spenser, 1805, in both cases with notes and a biography, and still more by his edition of Johnson's Dictionary, 1814. As an editor Dr. Todd was generally accurate though dry. His additions to, and corrections of Johnson were not without value, but for a lexicographer he seems to have been remarkably ignorant of scientific terms, and in his edition of Johnson adheres to the botanical nomenclature of Miller's Dictionary, being seemingly unacquainted with that of Linnæus.—F. E.

TODD, ROBERT BENTLEY, M.D., F.R.S., was the son of Charles Hawkes Todd, professor of anatomy and surgery in the Royal College of Surgeons in Ireland. He was born on April 9, 1809. Originally intended for the bar, he was educated at Trinity college, Dublin; but his father dying in 1826, at the early age of forty-six, and leaving his family insufficiently provided for, Dr. Todd was recommended by his father's professional friends to turn his attention to medicine. He became a student in the Richmond school of medicine, and a resident pupil in the House of Industry hospital. He passed the Irish College of Surgeons in 1831, and soon after was appointed lecturer on anatomy at the Aldersgate Street school of medicine in London. He subsequently was elected to the professorship of physiology and morbid anatomy at King's college. He took an active part in the foundation of King's college hospital, to which he was appointed physician, a post which he resigned a short time before his death in consequence of the full occupation of his time by private practice. Dr. Todd took an *ad eundem* degree in arts in the university of Oxford, and proceeded M.D. in Pembroke college in 1836. In the following year he was admitted to the fellowship of the Royal College of Physicians of London. In 1838 he was elected a fellow of the Royal Society; and on the thirty-fifth anniversary of his birth, he received an honorary fellowship from the Royal College of Surgeons in Ireland. He died suddenly of hæmatemesis, the result of chronic disease, on the 30th of January, 1860. Dr. Todd was a man of genius, and his teaching and writings exercised a marked influence on medical opinion. Probably his noblest and most enduring monument is the Cyclopædia of Anatomy and Physiology, of which he was the editor, and to which he contributed some of the most able articles. But he will long be remembered for his advocacy of stimulating and supporting measures in the treatment of acute disease—an advocacy which has produced an undoubted effect on British medical practice. Dr. Todd was the author of the following works—"On Gout, Rheumatic Fever, and Chronic Rheumatism of the Joints;" "The Anatomy of the Brain, Spinal Cord, and Ganglions;" "Physiological Anatomy and the Physiology of Man," in conjunction with Mr. Bowman; "Clinical Lectures on Paralysis, Diseases of the Brain, and other affections of the Nervous System;" "Clinical Lectures on certain diseases of the Urinary organs and on Dropsies;" "Clinical Lectures on certain acute diseases." He was also the author of several papers in the Medico-chirurgical Transactions; and of a series of Clinical Lectures published in the *Medical Times*, *Medical Gazette*, and *Lancet*.—F. C. W.

* TODLEBEN, FRANCIS EDWARD, a general and an eminent military engineer in the Russian service. By birth he is a Courlander, having been born at Mittau on the 25th May, 1818. He was educated first at Riga, then went to St. Petersburg, where he was admitted into the corps of engineer cadets. On the breaking out of the war between Russia and the allies in 1853, Todleben, then in his thirty-fifth year, was but a second captain of engineers, proof sufficient that he had no powerful friends at court. The critical position into which Russia was thrown by the siege of Sebastopol made a way for the advancement of several men of talent, but of none more able than Todleben. By his skill and promptitude in meeting the besiegers of Sebastopol on the south side with fortifications of enormous strength, erected after the siege had commenced, he baffled the attacks of the bravest English and French troops, delayed the capture of the city, and, it is hardly too much to say, saved the credit of his country. When he had completed all his principal works, he was disabled by a wound in the leg. The emperor rewarded his meritorious conduct with the rank of general of engineers, and clasps of the order of St. George, the only decoration which is distributed parsimoniously in Russia.—R. H.

TOGRAI or TOGHRAI is the literary name of an eastern poet, the author of the "Lamiato e' Ajam," composed in Arabic, who was born at Ispahan about 1063, and died in 1121. His poem, a collection of ethical maxims and reflections, was edited by Pococke, the celebrated Orientalist, with a Latin translation, &c., in 1661. An English version of it was published at Cambridge in 1758, with the title—The Traveller, render'd into English in the same Iambick metre as the original, with some additional notes to illustrate the poem; by Leonard Chappilow, B.D., Arabic professor, and formerly fellow of St. John's college, in the university of Cambridge.—F. E.

TOLAND, JOHN, an English writer of considerable notoriety in his day, was born near Londonderry in Ireland in 1669. His parents were papists, and "he was educated," he tells us, "in the grossest superstition and idolatry—but God was pleased to make his own reason the happy instrument of his conversion." He was christened by the portentous name of Janus Julius, an appellation which exposed him to so much ridicule and annoyance from his companions at school, that his master made him exchange it for that of John. At the age of eighteen he went to Glasgow college, where he graduated in 1690. He then studied for two years at the university of Leyden, and afterwards at Oxford, where he began to acquire the character of a free-thinker. On leaving Oxford he settled in London, where in 1696 he published his work, entitled "Christianity not Mysterious, or a treatise showing there is nothing in the Gospel contrary to Reason nor above it, and that no Christian doctrine can be properly called a mystery." All that is alarming in this work is contained in the title-page. Its theological innovations seem to be entirely verbal, and its contents to be very weak and very harmless. For example, he tells us that the sinfulness of human nature was a mystery to the ancient philosophers, but that it is "now no mystery to us who have the mind of Christ. We know

that Adam the first man became also the first sinner and mortal, and that so the whole human race propagated from him could be naturally no better than he was; 'by one man sin entered into the world, and death by sin.'" To the man who should say, "Still I do not thoroughly understand the origin of sin, there seems to be some *mystery* about it," Toland would reply, "It may be quite true that we have no adequate idea of the origin of sin, but for all that, it is no *mystery*." It is obvious that such a dispute turns entirely on words. He professes, too, the most unquestioning faith in miracles, denying only that they are *mysterious*, inasmuch as God is all-powerful, a conclusion we may assent to, or not, according to the meaning we attach to the word "mysterious." Nevertheless Toland's book excited an indescribable commotion, about as much as Essays and Reviews have stirred up in the present day. The clamour crossed over into Ireland, and when Toland went thither in 1697 he found the country too hot to hold him. His work was condemned by the Irish parliament, and ordered to be burnt by the hangman. Mr. Brown, senior fellow of Trinity college, and afterwards bishop of Cork, fell foul of it in very unmeasured terms, and wished that its author could be handed over for punishment to the civil magistrate. There are some curious passages about Toland in Locke's correspondence with Molyneux. Toland was an ardent admirer of Locke; and it is amusing to observe how the philosopher is divided between his desire to retain an active adherent, and his wish to shake off an obnoxious author, against whom the tide of public opinion was running strong. Besides this work, Toland wrote a "Life of Milton," "Letters to Serena," and a good many pamphlets. He also edited Harrington's Oceana. His works were condemned by both houses of convocation, but on consulting lawyers they found that without a license from the king they had no authority to censure such works judicially. From 1701 to 1710, Toland lived principally on the continent. On his return to England he was supported by the patronage of Harley, earl of Oxford, who made use of him to forward his political projects. He afterwards lost the favour of this minister, and then he wrote pamphlets against him. Toland died at Putney in 1722, declaring on his deathbed that he was killed by the violent medicine which had been administered to him by his doctor, who, when taxed with this by his patient, "seemed no otherwise concerned than gravely to say, 'that it was very remarkable.'" Toland, though a man of some learning, was but a poor writer. He scarcely seems entitled to the bad pre-eminence usually assigned to him, of being one of the leading rationalists in religion. He is classed by Leland among the deistical writers; but his worst faults appear to have been dullness, pedantry, vanity, and indiscretion. A collection of several pieces of Mr. John Toland, now first published from his original manuscripts, with some memoirs of his life and writings, 2 vols., was put forth in 1726.—J. F. F.

TOLEDO, Pedro de, Spanish Viceroy of Naples, was born in 1484, and entered the household of Ferdinand the Catholic as a page. He afterwards served under the Emperor Charles V., and accompanied him in his progress through Flanders, Germany, and Italy. In 1532 he was appointed viceroy of Naples, which kingdom he found suffering severely from the recent French invasion (1527–29), and the anarchy which ensued, as well as from the plague. His administration was distinguished by great reforms in the administration of justice and limitations to the privileges of the nobles; by extensive improvements and embellishments to the city, and the draining of the adjacent marshes; and by the fortifications which he erected against the Turks. In 1547 his popularity was jeopardized by an ill-judged attempt to establish the Spanish inquisition in Naples; and the nobles, who hated the viceroy for having subjected them to law, led the insurrection of the populace. The viceroy caused some of the leading rebels to be executed, and retired into the castle with his Spanish troops, leaving the city without a regular government. In obedience to instructions from Charles V., however, the viceroy came to terms with the insurgents, including a general amnesty (a few only of the leaders being compelled to leave Naples), a fine of one hundred crowns levied on the city, and the concession that the inquisition should not be established in Naples. Towards the end of 1552 he was called upon to march on to Siena in Tuscany, which had revolted, but he became ill on the journey, and died at Florence in 1553.—F. M. W.

TOLLENS, Hendrik Corneliszoon, one of the most popular poets of Holland, was born at Rotterdam on the 24th of September, 1780. His father was a dealer in colours, and Hendrik assisted him in his earlier years. However, poetry had greater charms for him than business, and he soon began to cultivate the muse. He commenced with tragedies, but his powers did not exactly lie in that department. Afterwards taking the subjects of his poems from national history and domestic life, he achieved remarkable popularity, so much so that in 1817 the third edition of his works numbered ten thousand subscribers, while his countrymen seemed inclined to honour him in every possible way. His fame increased until the period of his death, which occurred in 1856. The lyrical and narrative poetry of Tollens is that by which his name will be best remembered. Some of his numerous historical ballads are deserving of high praise.—J. J.

TOLLIUS, Cornelius, a Dutch humanist, was born at Utrecht about 1620, and died about 1662 at Harderwyck, where since 1648 he had occupied the chair of Greek. He received his education in the academy of Amsterdam, and was chosen private secretary by Gerh. Joh. Vossius, at whose death he pronounced his celebrated "Oratio Funebris." We owe him editions of Palæphatus de Incredibilibus, and other minor works.—K. E.

TOLLIUS, Jacob, a Dutch philologist and alchemist, was born at Utrecht about 1630. After completing his studies he acted as amanuensis to Gerh. Joh. Vossius, but he was dismissed for copying the notes of his patron for his own use. Of the same misdemeanour he made himself guilty against Nic. Heinsius. He then became rector of the Latin school at Gouda, but being dismissed again, he studied medicine, and made himself famous by his search for the philosopher's stone. In 1687 he was commissioned by the elector of Brandenburg to visit the principal mines of Germany and Italy. His life then became more and more unsettled, and he died in poverty at Utrecht, 22nd June, 1696. Of what strange misconceptions learning may be productive, is shown by this author's "Fortuita," &c., Amsterdam, 1686, in which he has tried to construe the mythology of the ancients into chemical allegories. Among the rest of his works we mention his editions of "Ausonius," 1669, and "Longinus," 1694, and his "Epistolæ Itinerariæ," edited by Hennin, Amsterdam, 1700.—K. E.

TOLOMEI or TOLOMMEI, Claudio, an accomplished writer, founder of the Roman Accademia della Virtù, born in Siena about 1492; died in Rome, 23rd March, 1555. He is author of "Cesano," a dialogue; "Versi e Regole della Poesia Nuova," a work which lays down rules for the construction of Italian verses in classic metres; "Orations;" and seven books of "Letters."—C. G. R.

TOMASINI, Jacobo Philippo, a learned Italian antiquary, was born at Padua in 1597. By Pope Urban VIII. he was preferred to the see of Citta Nuova in Istria, where he died in 1654. He was a great admirer of Petrarch, and in 1650 published a work, "Petrarcha Redivivus," in which he compiled everything relating to the life and poems of that celebrated poet. The rest of his works chiefly refer to the history and antiquities of his native town of Padua.—K. E.

TOMLINE, George, an eminent bishop, was the son of a tradesman at Bury St. Edmunds, and was born about 1750. The family name was Pretyman. After some years' tuition at the grammar-school of that place, he entered Pembroke hall, Cambridge, was senior wrangler in 1772, and chosen a fellow in 1781. He was also William Pitt's tutor during his two years of academic residence, and he rapidly rose through the patronage of the great statesman, who on becoming chancellor of the exchequer made Pretyman his private secretary. Then he gave him the rectory of Sudbury in Suffolk, and a prebendal stall in St. Peter's, Westminster. In 1787 he was named to the see of Lincoln, and had added to it the deanery of St. Paul's. In 1820 he was translated to the lucrative see of Winchester, and he died November 8, 1827. A gentleman had bequeathed him a fortune on condition of his taking the name of Tomline. Bishop Tomline's literary productions are—his "Elements of Christian Theology," a work rather dry and meagre; his "Refutation of the charge of Calvinism against the Church of England," a treatise that fails to verify its title; and a "Life of the Right Hon. William Pitt," which Macaulay says "enjoys the distinction of being the worst biographical work of its size in the world." Tomline was not a man of brilliant gifts, though an excellent geometrician. His general character was blameless.—J. E.

TOMMASEO, Niccolo, author, and member of the Venetian provisional government in 1848; born at Sebenico in Dalmatia

in 1803. Towards the close of 1847 Tommaseo united with Daniele Manin in petitioning against the Austrian censorship of the press. This led to the arrest of both, from which they were released, March, 1848, by a rising of the people; and when Austria was expelled and a republic proclaimed, Tommaseo was elected to the provisional government. The vicissitudes of his political career included some loss of popularity, which did not shield him, when Austria regained power, from sentence of exile. He then retired to Corfu, and resumed his interrupted literary pursuits. His works include a "Comment on Dante," a Dictionary of Synonyms, some original poems, and a collection of popular poetry, Tuscan, Corsican, Dalmatian, and Greek.—C. G. R.

TOMMASI, Giuseppe Maria (sometimes known as Giuseppe Maria Caro), Cardinal; born at Alicata in Sicily, on 14th September, 1649; died 1st of January, 1713. He published editions of various works appertaining to ecclesiastical literature, and enriched with matter from his own pen; such as—"Codices Sacramentorum nongentis annis vetustiores," and a collection of minor works of the fathers.—C. G. R.

TONE, Theobald Wolfe, was born at Dublin in 1764, and was educated at the university of that city. He was intended for the legal profession, but he abandoned it for politics. He threw himself with great ardour into the contest between the Irish people and the British government, and assisted in organizing the society of United Irishmen. He was obliged to flee the country, and took refuge first in America, and afterwards in France, where, in 1790, he concerted with General Hoche the expedition to Bantry Bay, which was dispersed by a storm, and compelled to return to Brest without having effected a landing. A second and equally futile attempt was made in 1798. The vessel in which Wolfe Tone had embarked was captured by a British frigate. He was brought prisoner to Dublin, tried by a court-martial, and condemned to be hanged, but he anticipated the sentence by committing suicide.—J. T.

TONSON, Jacob, a London publisher, was the second son of a barber-surgeon in Holborn, and was born about 1656. He was bound apprentice to a London bookseller in 1670, and in 1677 commenced business, apparently in partnership with his elder brother Richard, in Chancery Lane. There, in 1681, he published the first edition of Dryden's Spanish Friar. He was the publisher of several of Dryden's other works, among them the Fables, and letters between him and the poet are printed in the Dryden Correspondence. In 1697 he removed to Gray's inn, and thence about 1712 to the Shakspeare's Head in the Strand, opposite Catherine Street. He published Addison's Campaign, and was one of the earliest bibliopolic patrons of Pope. His edition, 1712, of Clarke's Cæsar is said to have been the most magnificent work up to that time issued in England. Jacob Tonson was secretary to the famous Kit Cat club, and the portraits of its members were painted for him by Kneller, and adorned his villa at Barn Elms. About 1720 he retired from active business, and lived principally on his estate in Herefordshire. He died in 1736.—F. E.

TONSTALL. See Tunstall.

TOOKE, Andrew, an English writer, the second son of a London stationer, was born in 1673, and was educated at the Charterhouse, and at Clare hall, Cambridge, where he took his degrees. He subsequently became usher and master of the Charterhouse, professor of geometry at Gresham college after Dr. Hooke, and a fellow of the Royal Society. He published a "Synopsis Græcæ linguæ;" Ovid's Fâsti, with English interpretations and notes; a revised translation of Pomey's Pantheon, or history of the heathen gods; a translation of Puffendorf's Whole Duty of Man; and an account of Gresham college in Strype's second appendix of Stow's Scenery of London.—F.

TOOKE, John Horne, author of the "Diversions of Purley," was born in Newport Street, London, in June, 1736. When once asked by his schoolfellows what his father was, he is said to have replied, "A Turkey merchant;" in point of fact his father was a poulterer in Newport market of the name of Horne, "Tooke" being a late addition of his son's. The elder Horne was a man of spirit and resolution, who defeated at law the officers of the household of his neighbour, Frederick, prince of Wales, when for their own convenience they encroached upon his property. He was probably also opulent, for his son was educated at Westminster and Eton, and then sent to St John's college, Cambridge, where he took his B.A. degree in 1758. On leaving college, he was for a short time usher in a school at Blackheath, and against his own wishes, which led him to the bar, he went into the church to please his father, and thus placed himself in a false position at the threshold of his career. In 1760 his father purchased for him the chapelry of New Brentford, and he entered upon his clerical duties with disgust in his heart. He was happy to escape occasionally from New Brentford and the pulpit to the continent, whither he accompanied as tutor the son of at least one gentleman; and at Paris, during one of these trips, he became intimate with Wilkes. At home he supported his new friend's nomination for the county of Middlesex, played vigorously the part of a clerical demagogue, and founded the society for supporting the bill of rights, in connection with which he ultimately and publicly quarreled with Wilkes. In 1773 he resigned his living, and some of the friends whom his liberalism and talents had procured him, guaranteed him a suitable income until he should be called to the bar. While studying law he was of service to a Mr. Tooke of Purley in Surrey, whom he assisted in opposing an inclosure bill. Mr. Tooke made him his heir; and although he did not reap from the connection all the benefit that he expected, he assumed in gratitude the surname of Tooke, by which he is generally known. In 1775, with the breaking out of the war of the American revolution, he published an advertisement accusing the king's troops of having "murdered" at Lexington the American insurgents, for whose widows and orphans he claimed the subscriptions of the public. In 1777 he was, on this account, prosecuted for a libel. He defended himself, but he was found guilty, and condemned to pay a fine of £200 and to be imprisoned for twelve months. From prison he issued in 1778 his "Letter to Mr. Dunning," which contained the germ of his etymological theories, and which was based on the construction by the judges of certain prepositions in a case quoted against him on his trial. The letter made a good deal of noise among philologists, as well as politicians. "Were I to make a new edition of my dictionary," said Johnson at the time, "I would adopt several of Mr. Horne's etymologies. I hope they did not put the dog in the pillory for his libel; he has too much literature for that." On his release from prison he was refused admission to the bar, both from his clerical and his political antecedents. After a trial of farming in Huntingdonshire, and some more turbulent political authorship, he published in 1786 the work on which his fame chiefly rests, "Επεα πτεροεντα, or the diversions of Purley," the name of the residence of his benefactor, Mr. Wm. Tooke. In 1790, with the excitement produced by the first French revolution, he appeared as a candidate for the representation of Westminster, and although unsuccessful, polled nearly seventeen hundred votes. In 1794, on account mainly of his connection with the Constitution Society, he was tried for high treason at the Old Bailey (October 29 to December 25) with Hardy and Thelwall. He defended himself with great ability; and down to a very recent period the day of his acquittal was kept as a festival or celebrated with a banquet by metropolitan radicalism. In 1796 he was again an unsuccessful candidate for the representation of Westminster, but he polled no fewer than two thousand eight hundred and nineteen votes—a large number, to be procured without extrinsic aid. At last in 1801 he attained the object of his ambition, and the denouncer of rotten boroughs entered the house of commons as member for one of the most rotten of them all—Old Sarum—his seat for which was given him by the Lord Camelford, who once talked of sending his black footman to the house of commons. He made no figure in the house, where he sat till the dissolution of 1802, being prevented from reappearing in it by a declaratory act, passed in consequence of his presence, and which forbade any one in priest's orders from entering the house of commons in future. He died at Wimbledon in March, 1812. The best estimate of Horne Tooke is contained in a lively article on him in No. xiv. of the *Quarterly Review*, understood to be from the pen of the late Lord Dudley and Ward. There he is described at once as "one of the best bred gentlemen of the age, as kind, friendly, and hospitable," and yet as "the Ishmael of literature and politics—his hand against every man, and every man's hand against him"—a fact which the charitable critic is inclined to ascribe to his adoption of the clerical profession against his will, and his exclusion from the legal profession, for which he was fitted, and in which he was desirous of figuring. Nor has what the "Diversions of Purley" both succeeded and failed in proving been better described than by the same Quarterly reviewer in the following passage:—"What he has proved is, that all words even those

that are expressions of the nicest operations of our minds, were originally borrowed from the objects of external perception—a circumstance highly curious in the history of language, consequently, in the history of the human mind itself, and the complete demonstration of which of course reflects great credit upon its author. What he thinks he has proved is, that the etymological history of words is our true guide, both as to the present import of the words themselves, and as to the nature of those things which they are intended to signify—a proposition so monstrous that he has nowhere ventured to enunciate it in its general form, but has rather left it to be collected from the general tenour of his remarks upon particular instances." The best recent edition of the "Diversions of Purley" is that of Mr. Richard Taylor, with notes; London, 1840.—F. E.

TOOKE, William, a literary clergyman, was born in the neighbourhood of London, 18th January, 1744, and educated at a private academy at Islington. He was originally trained as a printer, but he was ordained in 1771 by the bishop of London, and shortly afterwards became minister of the English church at Cronstadt. In 1774 he removed to a similar and more lucrative situation at St. Petersburg, which he held for eighteen years. Succeeding to some property, he returned to England in 1792, and died in London, 17th November, 1820. Tooke was the author of several works—a "History of Russia;" "Life of the Empress Catherine II.," 3 vols. 8vo; a "View of the Roman Empire," 3 vols. 8vo; and a miscellany called "Varieties of Literature." He translated the works of Lucian and the sermons of Zollikoffer. He was also coeditor with Nares and Beloe of the General Biographical Dictionary in fifteen volumes, the first five volumes being his portion of the work.—J. E.

TOPLADY, Augustine Montague, the eminent polemic, was born at Farnham, Surrey, 4th November, 1740. He was educated at Westminster school, and studied at Trinity college, Dublin, his widowed mother having gone to Ireland to recover some property. A small volume of poems was published by him when he was but a youth; Dublin, 1759. He obtained orders in 1762, and for a short time held the rectory of Blagdon in Somersetshire. In 1768 he entered on the vicarage of Broad-Hembury, near Honiton, and held it till his death. His diary at this time shows his diligence in study, and minutely portrays the spiritual exercises through which he passed. His health, never very robust, was seriously injured by the moist air of Devonshire, and he removed to London in 1775. At the earnest entreaty of his friends, he began to preach in the French Calvinist church, Orange Street, Leicester Fields, a work which he continued during the brief remainder of his life. His disease, which was consumption, was accelerated by his continuous study and his intensity of feeling, and he died 11th August, 1778, in the thirty-eighth year of his age. Toplady was a man of singular acuteness and power; ardent and exact in his convictions, unshrinking in the utterance of them, and zealous and indefatigable in their defence. Calvinism was his idol, and he sacrificed health and life to it. The opponent whom he singled out and ever loved to do battle with was John Wesley, to whom he was unquestionably a very formidable antagonist. Toplady was noted also for his high-toned piety; his creed was nobly illustrated in his life—serenely crowned in his death. No enthusiast was he, though he held fast by "assurance;" the foundations of his faith and hope were clearly demonstrated. His works are—"Historical Proof of the Calvinism of the Church of England;" "The Church of England vindicated from the charge of Arminianism;" "The Doctrine of Absolute Predestination stated and asserted;" "The Doctrine of Christian and Philosophical Necessity Asserted," a translation of a Latin treatise of Zanchius; with numerous sermons, essays, and letters. Toplady is author of some beautiful and spiritual hymns. His works were collected in one volume octavo.—J. E.

TORDENSKIOLD, Vice-admiral of the Danish navy, and one of the most remakable naval commanders of modern times, was born at Trondhjem in Norway on the 28th October, 1691. Peter Wessel was his original name. Of obscure parentage, and in early youth bound apprentice to a tailor, it seemed unlikely enough that he should become the Scandinavian Nelson in after years. But the old Norse love of the sea was, in young Wessel's case, a passion too strong to be controlled; and, leaving his master, he went as a cabin-boy to Copenhagen. Subsequently making several voyages in the service of the East India Company, he gained such favourable notice as to receive the appointment of midshipman in the royal navy. From the year 1709, when war was declared by Denmark against Sweden, dates the grand career of this extraordinary sailor. After making many prizes in command of a privateer, from 1709 to 1711, he was promoted to the rank of lieutenant in 1712. Want of space compels us to hurry over a number of his achievements, which for dash and gallantry, combined with skill, have never been surpassed in naval annals. In 1715, when captain of a frigate, he principally contributed to destroy four Swedish ships of the line, besides several smaller vessels, a feat for which he was raised to the rank of commodore, and intrusted with the command of a squadron. Next year, on the 7th August, he gained a complete victory near the island of Rügen over the Swedish fleet. The battle of Dynekilen, in 1717, was a fresh trophy of success. Frederick IV., the same year, ennobled him by the name of Tordenskiold—"shield against thunder"—in token of his triumphs over the foes of Denmark. The very name of the hero now sufficed for victory. The fortress of Karlsteen in the Kattegat, hitherto deemed impregnable, surrendered almost at his summons, so great was the dread inspired by his previous wonderful exploits. At the conclusion of the war in 1720 he received permission from his sovereign to visit foreign countries; and it was shortly after, during this tour, that he met his lamentable death, being unfairly killed in a duel at Hanover, by the Swedish Colonel Stahl. His remains were conveyed to Copenhagen, and deposited in the Holmens Kirke, the pantheon of the naval heroes of Denmark. His melancholy fate has been made the subject of a tragedy by the Danish poet, Oehlenschläger.—J. J.

TORELLI, Giuseppe, an Italian mathematician, was born at Verona on the 3rd of November, 1721, and died there on the 18th of August, 1781. He studied at Padua with much distinction in literature as well as in science, and took the degree of doctor of laws. He was a man of independent fortune, and devoted himself entirely to the zealous cultivation of the Greek geometry. On his death he left behind him in MS. a very complete and accurate edition of the works of Archimedes, with a Latin translation. This work was bought, printed, and published by the university of Oxford, and is celebrated amongst mathematicians as the "Oxford Edition of Archimedes."—W. J. M. R.

TORELLI, Lelio or Lælio, of the same stock as the counts of Guastalla, author and editor of legal works; born at Fano on 28th October, 1489; died on 27th March, 1576. Head of the conspiracy which ejected Scanderbeg Comnena from the lordship of Fano; governor of Benevento; chancellor and chief secretary to Cosmo, first grand-duke of Florence, and to Francesco, his son; senator and patrician of Florence—Torelli survived all his many children, and died full of honours and of the esteem of his contemporaries. In conjunction with his own son, Francesco, he published a noble edition of the Pandects of Justinian, in which the peculiarities of the original Pisan-Florentine MS. are said to have been carefully reproduced.—C. G. R.

TORENO, José Maria Quiegro de Llana, Conde de, a Spanish statesman, born in 1786. In 1808 he sat in the junta at Ovieda as count of Matarrosa, and came to England to invoke the assistance of our government against Napoleon. At this time he made the acquaintance of Canning, Wilberforce, Sheridan, and other English statesmen. He was elected a deputy to the cortes a year before the legal age (1811), and took a leading part in framing the constitution of 1812, exerting himself to maintain the principle of a single chamber, and to limit the power of the king. On the return of Ferdinand in 1813, Toreño was condemned to death and his estates confiscated, but he escaped to London. After the revolution of 1820, he returned to Spain; but his liberalism being of a less advanced kind than that then in vogue, he fell into disrepute in the cortes, and his house was razed. Ferdinand would have made him prime minister, but at his instance Martinez de la Rosa was appointed instead. Upon the second invasion of the French he was again driven from Spain. His exile lasted ten years, and he devoted his leisure to the composition of his "Historia del Levantamiento, Guerra, y Revolution de España." In 1832, on the publication of the amnesty, he returned to Spain; and in 1834, after the promulgation of the *Estatuto Real*, he was appointed minister of finance under Martinez de la Rosa. In 1835 he succeeded this statesman as foreign minister, Mendizabel being minister of finance. The latter superseded Toreño in September of the same year, and at the dissolution which followed neither Toreño nor Martinez de la Rosa were returned to the cortes. On the

breaking out of the revolution of La Granja, Toreño again fled to England, but he shortly afterwards returned to defend himself in the cortes against a charge of corruption. The revolution of Barcelona in 1842 again drove him into exile; and after a tour in Italy and Germany, he died at Paris.—F. M. W.

TORFAEUS or TORMODUS, more properly THORMOD TORFESEN, was a native of Iceland, and born about 1638. In 1654 he went to the university of Copenhagen. His scholarship subsequently procured for him the appointment by King Frederick III. of interpreter of Icelandic manuscripts; and it was he who materially aided in gathering the noble collection of ancient Scandinavian literature preserved in the royal library of the Danish capital. In 1682 Christian V. nominated him royal historiographer, a post he retained till his death in 1719. Torfaeus wrote several learned works of much interest and importance on early Scandinavian history, among which we may specify as chiefly valuable, his "Series Dynastarum et Regum Daniæ a Skialdo ad Gormum Grandovem," and his "Historia Rerum Norvegicarum ad Annum 1387."—J. J.

TORINUS, ALBANUS. See THORER.

TORNIELLI, AGOSTINO, biblical historian; born at Novara, 1543; died in Milan, 1622. He composed "Annals of the Old Testament," highly approved of by S. Carlo Borromeo.—C. G. R.

TORPORLEY, NATHANIEL, an English mathematician, was born about 1573, and died in April, 1632. He studied at Christ Church college, Oxford, with some distinction. He lived for a time in France, and is said to have acted as amanuensis to Vieta. In 1602 he published in London "Diclides Cœlometricæ, seu Valvæ Universales." It contains a rule for solving spherical triangles very nearly approaching to John Napier's well-known rule of the "circular parts."—W. J. M. R.

TORQUEMADA, TOMAS DE, founder of the Spanish inquisition, a native of Old Castile (born in 1420), and subsequently prior of Santa Cruz in Segovia. He was appointed confessor to Queen Isabella in her early years, and, it is said, extorted from her a vow that if she should ever come to the throne, she would devote herself to the extirpation of heresy. It was not, however, without a struggle against her better nature that, when seated on the throne, Isabella, yielding to the solicitations of her husband and the clergy surrounding her, solicited from the pope, Sixtus IV., a bull for the introduction of the holy office into Spain, and on the 17th of September, 1480, her dominican monks were appointed as inquisitors; but owing to the sturdy opposition of the Castilians the institution gained no footing for some years. Its severity was mainly directed against the Jews and those Castilian nobles whose wealth excited the cupidity of the inquisitors. By two briefs (dated 2nd August and 1st October, 1483) Torquemada was invested with full powers to frame a new constitution for the holy office. Llorente computes that, during the eighteen years of Torquemada's ministry, there were no less than ten thousand two hundred and twenty heretics burnt, six thousand eight hundred and sixty condemned and burnt in effigy, and ninety-seven thousand three hundred and twenty-one "reconciled" by other punishments. The odium excited by these severities was such that Torquemada was thrice obliged to send an agent to Rome to defend himself; and at length (1494) Alexander VI., under pretext of relieving the infirmities of his great age, appointed four coadjutors to share the duties of the holy office with him. He was tormented by constant fears lest vengeance for his atrocities should overtake him.—F. M. W.

TORRE, FILIPPO DEL, antiquary, and bishop of Adria; born at Cividale in the Friuli, 1657; died, 1717. He was author of "Monumenta Veteris Antii," published in his lifetime, and received with great applause; and of other works on various subjects, printed and in manuscript.—C. G. R.

TORRICELLI, EVANGELISTA, an eminent Italian physicist, was born at Piancaldoli on the 15th of October, 1608, and died at Florence on the 25th of October, 1647. He was brought up at Faenza by his uncle, an ecclesiastic, who sent him to Rome about 1628, in order that he might study mathematics and physics under Galileo's pupil, Castelli. He there learned the true principles of the mechanics of moving bodies, discovered not long before by Galileo, and applied them to various important questions. He demonstrated the most important properties of the common centre of gravity of a system of connected bodies, and discovered the law of the flow of fluids out of orifices, which is the foundation of the whole science of hydraulics. He possessed much skill in pure mathematics, and proved it by discovering the area of the cycloid. After passing thirteen years at Rome he went, in 1641, to Florence by the invitation of his master, Galileo, who died three months after his arrival. Torricelli was then appointed professor of mathematics at Florence, where he passed the few remaining years of his life. His greatest scientific achievement was one of the most important inventions that ever has been made—that of the barometer, in 1643. It is commemorated by the term, "Torricellian vacuum," applied to the space above the mercury. Galileo had previously shown that a column of water cannot be raised by suction higher than from thirty to thirty-four feet. Torricelli came to the conclusion, that by using a fluid heavier than water, such as mercury, the column would be proportionately reduced in height; verified that conclusion by experiment; and showed how the height of that column could be used to measure the pressure of the atmosphere. He was noted for a candid and generous temper, and a disposition to do justice at all times to the claims of other scientific inquirers. Many of his scientific MSS. are said to be still preserved, unpublished, at Florence.—W. J. M. R.

TORRIGIANO, PIETRO, an eminent Italian sculptor, was born at Florence about 1470. Torrigiano was one of the remarkable cluster of youths, whom Lorenzo the Magnificent assembled in the garden of his palace to draw and model from the antique under Bertoldo. Michelangelo was also of the number, and his superiority so excited the animosity of Torrigiano, who was three or four years his elder, and of a large and powerful frame and ungovernable temper, that he one day struck Michelangelo so violent a blow on the face as to crush his nose, and thus disfigure him for life. Lorenzo was much incensed at this brutality, and Torrigiano was obliged to flee from Florence. He went to Rome, where he found employment in making decorations in stucco, but with his usual impetuosity, he suddenly enlisted as a soldier, and served for some time under Vitelli and Piero de' Medici. He then resumed his profession, his chief occupation being the making of small figures in bronze and marble for Florentine merchants. By some of these he was persuaded to come to England, and here he met with great encouragement. He was employed to make among other things the tomb of the countess of Richmond, mother of Henry VII.; but his greatest work here, and the most important now remaining by him, was the tomb of Henry VII. and his queen in Westminster abbey, on which he was engaged for several years, 1512–19. Torrigiano seems to have got into many disputes with "the English bears," as he called them; and though treated by the king, Henry VIII., with great munificence, he left without completing all his commissions. He returned to Italy, but he was tempted to proceed to Spain, in the hope of being employed on the sepulchre of Ferdinand and Isabella. He did not succeed in this, but he met with much private patronage. Among other things he modelled a crucifix, which was regarded as the finest work of the kind in Spain. But his career was speedily brought to a tragic close. For a Spanish grandee, the duke of Arcos, he executed a very beautiful statue of the Virgin with the Child in her arms. The payment for it, as sent to Torrigiano's house, was in maravedis, a coin to which he was unaccustomed; and when he learned from a Florentine friend that the amount in Italian money was under thirty ducats, he was so enraged that he hastened to the spot where the statue was placed, and shattered it into fragments. The duke denounced Torrigiano to the inquisition. He was arraigned before that terrible tribunal for sacrilege in breaking the image, and his residence in England and employment under Henry VIII. added the suspicion of heresy. After repeated examinations, finding that his condemnation was certain, he refused to take food, and died in the prison of the inquisition of voluntary starvation in 1522. The fragments of the broken statue were carefully preserved and put together, and a cast of it is still popular in the Seville plaster shops under the title of "La Mano a la teta."—J. T–e.

TORRIJOS, JOSÉ MARIA, a Spanish general, was born at Madrid 20th May, 1791, and became one of the pages to Charles IV. At the age of sixteen he had attained the rank of captain, and in the conflict of the 2nd of May, 1808, he took a conspicuous part. In 1811 he was made a colonel, and distinguished himself at the battle of Vittoria. He was offered a command against the South American insurgents, which he declined. In 1817 he was, for some cause not explained, imprisoned by the inquisition, but he was set free by the revolution of 1820, and made captain-general of Valencia. The counter-revolution of

1823 compelled him to take refuge in England, and for several years he was the leader of a body of Spanish refugees in London, who waited impatiently an opportunity of attempting something for the liberation of their country. After seven years' waiting, early in 1830, with the assistance of an Irish gentleman named Boyd and others, a vessel was fitted out in the Thames for a descent on the south coast of Spain, but he was seized by the authorities when on the point of sailing. Torrijos and most of his friends escaped to France, and ultimately reassembled at Gibraltar, where they remained until the peremptory orders of the British authorities compelled them to take some decisive steps. On the night of the 30th of November, 1831, Torrijos and fifty-five companions sailed in two small vessels, eluding the vigilance both of the British and Spanish authorities. The Spanish cruizers, however, soon gave chase, and the troops on shore were in motion to prevent a landing. Unable to reach Malaga, they landed at Fuengirola, not far from that city, and fortified themselves in a farm-house. They were soon besieged by an overwhelming force, and were induced to surrender at discretion. An express was sent to Madrid for instructions. The order came immediately, signed by the king himself, "Shoot them all." The fifty-six prisoners (including Boyd, though a British subject) were shot on the 11th of December. It is said that French influence was on this occasion fruitlessly exerted to save the wretched monarch from this indelible disgrace. Queen Christina afterwards ennobled the widow of Torrijos, and placed a bust to his memory in the house where he was born.—F. M. W.

TORTI, Francesco, an Italian physician, was born at Modena, December 1, 1658. Educated originally for the law, he abandoned it for medicine which he studied under A. Frassoni. He graduated at Bologna in 1678, and on his return to Modena was, at the age of twenty-three, elected to a medical professorship there. Torti's professional, literary, and musical attainments recommended him to the duke, Francis, who appointed him his physician. After the death of Francis, in 1694, he held the office under his successor, who, on his recommendation, founded an anatomical school at Modena, in which Torti was the first demonstrator. In 1709 appeared a work on fevers, which gained him considerable reputation. It was entitled "Therapeutice specialis ad Febres quasdam perniciosas, inopinate ac repente lethales una verò China China peculiari methodo ministrata." This work was attacked by Manget and Ramazzini, and Torti replied to their criticisms. Torti was honoured by the fellowship of the Royal Society of London and of the Academy of Valentia. He refused the offer of professorships at Turin and Padua, preferring to remain at Modena, where he enjoyed the special favour of the duke. In his latter years he suffered from palsy, which compelled him to retire from active professional employment. He died in March, 1741, aged eighty-two. Torti was associated with Ramazzini in his experiments on the barometer, which were published in 1694 and 1698. He was distinguished for accomplishments unconnected with his profession. He wrote several oratorios; and in early life published, under the name of L. A. Cotta, a Latin letter in defence of Tasso.—F. C. W.

TOSCHI, Paolo, Cavaliere, one of the most eminent of the recent engravers of Italy, was born at Parma in 1788. He studied design in his native city; in 1809 went to Paris, where he studied line engraving under C. C. Berwic; and he was afterwards for a time a pupil of the Dutch engraver, Hoorteman. He returned to Parma in 1819, having already acquired a considerable reputation, and was made director of the Parma art-academy, the management of which he greatly improved. He died July 30, 1854. Toschi was one of the most accomplished engravers of his age. His plates always display great technical knowledge, entire command of the graver, appreciation of the intention of the painter he is following, and purity and refinement of expression. He is chiefly deficient, perhaps, in the originality and vigour which impart so great a charm to the works of some of his predecessors. His finest plates are his great print of Lo Spasimo di Sicilia, of Raphael; that painter's Madonna della Tenda, and Volterra's Descent from the Cross; with some of his great series of prints from the frescoes of Correggio and Parmigiano at Parma. Besides his prints from the old masters, he engraved Canova's Deposition, Gerard's Entrance of Henry IV. into Paris, and several portraits.—J. T–e.

TOTT, Francis, Baron de, a French officer and diplomatist, born at Ferté-sous-Jouarre, on the 17th of August, 1733. His father was a Hungarian nobleman who had been obliged to leave his country in consequence of his connection with Prince Rogotzky. At an early age De Tott obtained a commission in a hussar regiment; and in 1755 he went to Constantinople with his father and M. De Vergennes. He remained in that city with an appointment in the French embassy for eight years, and then returned to France. In 1766 he was appointed French consul in the Crimea; but in a short time he contrived to involve himself so deeply in the intrigues of the court, that the vizier sought for and obtained his removal by the French government. Returning to Constantinople he entered the service of the Ottoman Porte, and continued in it till the year 1776. During his stay there he proposed an entire reform in the Turkish artillery, and was appointed to carry it out. He was also charged with the defence of the Dardanelles when menaced by the Russian fleet. On his return to France he was despatched on a tour of inspection of the consular establishments of the Mediterranean ports, from the Archipelago to the Barbary States. In 1781 he was raised to the rank of maréchal-de-camp; and about 1786 was appointed governor of Douai, which post he held till 1790, when he opposed the republican furor of his garrison, and nearly lost his life. He fled to Switzerland, whence he went to Vienna. He died in Hungary in 1793. He published "Memoires sur les Turcs et Tartares" in 1784, which met with great success, and has been translated into English.—W. J. P.

TOULMIN, Joshua, a literary dissenting divine, was born in London about 1742. For several years he was pastor over a small congregation at Taunton, and also at the same time carried on business as a bookseller. When Dr. Priestley emigrated to America, Toulmin became his successor at Birmingham, and remained in this pastorate till his death in 1815. Toulmin's theology was a combination of unitarian and baptist opinions. He was a lover of liberty, and wrote much in its support, as well as in vindication of his peculiar religious views. Of the latter class are his "Life of Socinus;" "Life of John Biddle;" and "Biography of Priestley." He also published a "Dissertation on the Evidences of Christianity;" "History of Taunton;" "Historical View of Protestant Dissenters," &c. His edition of Neal's History of the Puritans, 5 vols. 8vo., is well known.—J. E.

TOULONGEON, François Émanuel, Viscount de, a French historian, was born in 1748 at the castle of Champlitte, and belonged to one of the oldest families in La Franche Comté. Intended by his parents for the church, he was sent at an early age to the seminary of St. Sulpice in Paris. He showed great distaste for the study of theology; and being permitted to follow his own inclination he entered the army, and rose to the rank of colonel of chasseurs. He was a great admirer of Voltaire, and visited him in 1776, when he gained his favour. Having manifested a degree of poetical talent which gained for him some local celebrity, he was elected a member of the Academy of Besançon in 1779. He left the army previous to the wars which arose out of the French revolution. At the commencement of the Revolution he took the popular side, and published a pamphlet in 1788, which led to his being appointed one of the deputies of the nobility of the province in the states-general of 1789. He was one of those nobles who separated themselves from their order to unite with the *tiers-état*, or commons, in one chamber which assumed the title of the national assembly. In 1791 he retired from public life to an estate in Le Nivernais. By his early retirement he was preserved from the perils of the Reign of Terror. He was elected a member of the Institute in 1797, and in 1802 and 1809 was chosen deputy for the department of Nièvre in the legislative body. He died suddenly in 1812. His principal works are—"Histoire de France depuis la Révolution de 1789;" "Manuel du Museum Français;" "Manuel Révolutionnaire ou Pensées Morales sur l'État Politique des Peuples en Révolution;" and a translation of Cæsar's Commentaries.—W. J. P.

TOUP, Jonathan, an eminent English scholar, the son of a clergyman, was born at St. Ives, Cornwall, in 1713, and was educated at Exeter college, Oxford, and at Pembroke hall, Cambridge, at each of which he took a degree in arts. He entered into holy orders, and became successively rector of St. Martin's, prebendary of Exeter, and vicar of St. Merryn's, Cornwall. He was the author of "Emendationes in Suidam," 3 vols., to which was added afterwards a fourth, called "Appendiculum Notarum in Suidam." In 1767 he published his "Epistola critica," addressed to Bishop Warburton, in which he makes various learned critical remarks upon certain passages in classical authors.

He contributed largely to Warburton's edition of Theocritus, published in 1770; and in 1778 published an edition of Longinus, which raised him to the first rank among the scholars of his time. Toup died in 1785.—F.

TOUR, Maurice Quentin de la, was born at St. Quentin in 1704, and died in 1788. In 1746 he was elected a member of the Academy of Painting. He is celebrated for his carefully finished and excellent portraits in crayon.

* TOURGENIEF, Ivan, one of the most agreeable of living Russian contributors to the periodical literature of his country. A keen sportsman, he wrote in 1852 for the *Contemporary* a series of papers on his adventures in some of the rural districts of Russia, which have been republished and translated into several languages, under the title of "Tales of a Sportsman." A subsequent work, entitled "A Brood of Gentlefolks," describing the family life of the best type of a Russian country squire, has been equally successful.—R. H.

TOURNEFORT, Joseph Pitton de, a celebrated French botanist, was born at Aix in Provence on 5th June, 1656, and died at Paris on 28th November, 1708. He belonged to a noble family, and was educated with the view of entering the church. His taste, however, lay in the direction of science, and after the death of his father in 1677, he studied medicine at Montpellier. While there he made excursions to the Pyrenees and the Cevennes, and visited the northern parts of Spain. He afterwards went to Paris, and was appointed in 1683 assistant botanical demonstrator in the Jardin du Roi. He was appointed to travel for the purpose of adding to the treasures of the Paris gardens. In this way he visited Spain, Portugal, Holland, and Britain. He was chosen in 1692 a member of the Academy of Sciences, and in 1698 had the title of M.D. conferred on him by the Faculty of Paris. He published an excellent work, entitled "Elemens de Botanique." In 1700 he went to the East by royal authority, and visited Greece, Asia Minor, Armenia, the Caucasus, Black Sea, &c., and made large collections. On his return to Paris he resumed his duties at the garden, and set about the publication of the results of his travels. Among his published works are the following—"Institutiones Rei Herbariæ;" "Relation d'un Voyage du Lévant," &c.; and "Traité de la Matière Medicale." Tournefort adopted a new system of classification of plants, founded on characters derived both from the organs of fructification and of vegetation. His system was an artificial one, and it held its sway in France for a long time, until that of Linnæus acquired the ascendancy, to be followed by the natural method of Jussieu. Tournefort was a man of correct observation, and the account of his travels was for a long time the only source of botanical information relative to the eastern countries visited by him. He did much to advance botany, and to improve the definition of genera. A genus of American shrubs has been named Tournefortia after him.—J. H. B.

TOURNEMINE, René Joseph de, a French jesuit, descended from an ancient family in Bretagne, was born at Rennes in 1661. He entered the Society of the Jesuits in 1680, and taught in different colleges of the order with great success for about twenty years. In 1701 he was called to Paris to take the management of the *Journal de Trevoux*. He was for nineteen years principal editor, and contributed a number of curious dissertations, which procured for the *Journal* a high reputation in Europe. After leaving the task of editorship Tournemine became librarian to the residence of professed jesuits. He died at Paris in 1739. A list of Tournemine's writings is given in the forty-second volume of the Memoires de Niceron, and also in the Dictionary of Chaufpié. He left no works behind him worthy of his talents, but he was not without influence upon the literature of his time.—W. J. P.

TOURNEUR, Pierre le, a French miscellaneous writer and translator, was born at Valognes, in Normandy, in 1736. After completing his studies at the college des Grassins at Coutances, where he made rather a brilliant course, Tourneur appears to have repaired to Paris in the character of a literary adventurer. His first publication appeared in 1768, a small octavo volume consisting of some prize essays and an "Eloge de Charles V., Roi de France." His next appearance in the literary world (1769) was as the translator of a collection of tales from the English; but neither this nor his former publication attracted the notice of the public. In the following year, however, he brought out his translation of Young's Night Thoughts and miscellaneous poems. This more considerable venture brought him some reputation, and seems to have determined the future line of his labours—all his subsequent publications having been translations, with the unimportant exception, at least, of part of the two volumes published in 1788, and entitled "Jardins Anglais, ou variétés tant originales que traduites." Le Tourneur's version of the Night Thoughts is far from literal; he seems to have thought the poem too rugged and uncouth to please the French if turned into their language in its original form, and has therefore taken what some might reckon unwarrantable liberties with it—omitting many passages altogether; even altering the arrangement of the poem; and, generally, fashioning it after such a manner as he fancied most likely to be agreeable to the Parisian public. It was ridiculed and sneered at by Grimm, but La Harpe and Diderot, of whom the latter was the first to recognize the merits of Le Tourneur as a translator, and to feel the peculiar beauty and power of English works of imagination, gave it their hearty support and commendation. Le Tourneur, gaining confidence by his success, next undertook a complete translation of the dramatic works of Shakspeare. In this great undertaking he was at first assisted by the comte de Catuelan and Fontaine Malherbe, both of whose names appear along with his at the end of the dedication to the king, prefixed to the first volume. But his associates soon grew impatient of their difficult task, and the last eighteen of the twenty volumes which comprise the whole work were produced by Le Tourneur alone. The first volume appeared in 1776, and the last in 1782. This version of Shakspeare is in prose—and it is best that it should be so; for nothing can well be more ridiculous than to see the great dramatist choked and tortured in the strait-waistcoat of French rhymes. It is, moreover, an honest and pardonable translation; for though it is evidently the work of a man who cannot follow the flight of high imagination, we are yet reconciled to him on account of his fairness and sincere endeavour to represent Shakspeare as he is He plays no French tricks with his author, but suffers him, so far as his somewhat prosaical powers go, to speak his own natural and incomparable language; and after all deductions are made, it will be found that enough of Shakspeare remains to impress minds that know him through no other medium with some sense of his peculiar greatness. It is on the whole by much the best French translation of the Shakspearian dramas, and as such was revised and republished by M. Guizot in 1824. Le Tourneur, who understood German, appears to have been considerably benefited in this the most important of his works by the German translation of Shakspeare by Eschenburg, published at Zurich between the years 1775 and 1778, and has prefixed the remarks of that critic to several of the plays. A large proportion of the subscribers to the quarto edition of Le Tourneur's translation are said to have been English. A quarto and an octavo edition were issued at the same time, and the author, who eventually became publisher as well, adventured on the speculation of publishing in numbers, by subscription, pictorial illustrations of Shakspeare. This diligent and persevering translator had also other works in hand while publishing his translation of Shakspeare. In 1770 appeared a translation of Hervey's Meditations among the Tombs, a work which was followed in 1771 by a translation of Johnson's Life of Savage, together with an abridged translation of the same author's Life of Thomson. Six years afterwards came out his translation of the Poems of Ossian, by Macpherson, and Soame Jenyn's View of the Evidences of Christianity; while between the years 1784 and 1787 appeared his translation of Richardson's voluminous novel, Clarissa Harlowe. This was followed in 1788 by a translation of Interesting Memoirs of a Lady, and that of Pennant's Description of the Arctic Regions appeared the year after his death. Le Tourneur also revised the translation of the Universal History. Besides these numerous versions from the English, he translated from the German Sparmann's Journey to the Cape of Good Hope, 1787; and Memoirs of Baron Trenck, 1788; and from the Italian a selection of the Elegies of Ariosto. He held for several years the appointment of private secretary to Monsieur, afterwards Louis XVIII., and for a short time previous to his death the post of censeur-royal. He died in 1788. Le Tourneur was not a man of high and shining talents; and his confining himself to the comparatively humble work of translation seems to show that he, unlike many a greater man than himself, took a tolerably accurate measure of his own powers. But his labours, humble as they are, were perhaps of greater service to

his country, and generally to the literature of the continent, than any original works he might have produced could have been; for he familiarized the minds of his countrymen with a style of writing to which they had hitherto been in great measure strangers, and it was primarily through the literature of France that that of England exercised such a weighty and salutary influence on the mind of Germany. Le Tourneur thus played a much more important part than he himself may have been conscious of in the great intellectual revolution which signalized the close of the eighteenth century.

TOURNEUX, Nicolas le, an eloquent Roman catholic preacher, was born at Rouen in 1640, and died in 1689. He was very popular as a preacher in Paris. It is said that Louis XIV. once asked Boileau who this Le Tourneux was, who was drawing all the world after him, and received for answer—"Sire, your majesty knows that people always run after novelty—he is a preacher that preaches the gospel." The king then asking the poet's serious opinion of the man, he said—"When he ascends the pulpit he looks so frightfully that one wishes him down again; but when he once begins to speak, the fear is that he should descend too soon." Le Tourneux was rewarded for his eloquent preaching with a benefice at the Sainte Chapelle and a royal pension. His devotional treatises, which are his principal works, discover a considerable leaning towards the Jansenist way of thinking, a circumstance that serves to explain the very high esteem in which he was held by the admirers of Port-Royal.

TOURRETTE, Marc Antoine Louis Claret de la, a French naturalist, was born at Lyons in August, 1729, and died in the same town in 1793. He prosecuted his early studies at a college at Lyons, and afterwards went to Paris. At first he was devoted to the study of belles-lettres, but natural history afterwards became his favourite pursuit. He was admitted a member of the Academy of Sciences of Lyons, and founded a botanic garden in that city. He also gave lectures on botany, and made excursions to various parts of France and Italy. He followed the system of Linnæus. In his father's park at Lyons he cultivated a large number of plants, especially foreign trees and shrubs. Among his published works are—"Demonstrations Elementaires de Botanique;" and "Chloris Lugdunensis," or an account of plants found in the neighbourhood of Lyons. He also published a trip to Mount Pilat, and contributed several papers to the Transactions of societies.—J. H. B.

TOURVILLE, Anne Hilarion de Cotentin, Count de, the most distinguished French naval officer of his age, was born in 1642. He commenced his naval career in the service of the Venetian republic, and performed several brilliant exploits, for which he was liberally rewarded. In 1667 he entered the French service, and received the command of a ship from Louis XIV. He served with distinction under the Count D'Estrées from 1671 to 1673, and subsequently took part in various naval conflicts with the Spaniards. After the peace of Nimeguen, he was present in the expeditions against Algiers and Tripoli, and at the bombardment of Genoa. In 1682 he was promoted to the rank of lieutenant-general of the naval forces, and did good service in freeing the Mediterranean from the corsairs by whom it was then infested. He was made vice-admiral in 1689, and was appointed to the command of one of the squadrons sent to Ireland with reinforcements to James II. after his expulsion from the throne. In the following year he defeated the combined English and Dutch fleets off Beachy Head, under the incapable admiral, Lord Torrington; swept the Channel, and landed at Teignmouth, which he ravaged; but he retreated on the approach of a hastily levied force under Lord Lansdowne. In 1692 he was appointed with a fleet of forty-four ships of the line to protect the meditated descent upon England; but he was encountered off La Hogue by the English and Dutch fleets, and after a stubborn and protracted contest was completely defeated, and lost sixteen ships. When he presented himself at the French court, however, he was graciously received by Louis, who welcomed him with the words—"I am perfectly satisfied with you and with my sailors. We have been beaten, it is true, but your honour and that of the nation are unsullied." In the following year he did something to retrieve his great disaster at La Hogue, by intercepting and destroying a considerable portion of the Smyrna fleet near the bay of Lagos. In the same year Tourville was nominated a marshal of France. On the conclusion of the peace of Ryswick he retired into private life, and died in 1701. He was a most skilful seaman. It was said of him that he was competent to fill any place on shipboard, from that of carpenter up to that of admiral, and that to the dauntless courage of a seaman he united the suavity and urbanity of an accomplished gentleman. He was the author of a treatise on naval tactics, which was long regarded as an authority in the French navy.—(*Memoirs of Count de Tourville*, 3 vols. 12mo, 1743.)—J. T.

* TOUSSAINT, Anna Louize Gertruide, a Dutch novelist of distinction, was born at Alkmaar, 16th September, 1812. She began her literary career with her novel "Almagro," 1837, which was soon followed by "De Graaf van Devonshire," 1838; "De Engelsche in Rom," 1840; and "Het Huis Lauernesse," 1841 These productions found great favour not only with her countrymen, but also beyond the limits of her country, and thus she was led and inspired to still greater compositions—we mean her celebrated Leicester novels ("Leycester en Nederland," "De Frouwen van het Leycester 'sche Tigdperk;" and "Gideon Florensz," 1851–54, 9 vols.), in which she has displayed the consummate skill of the historical novelist, combined with great national feeling and true womanly piety. In 1851 she was married to the well-known painter Bosboom, at the Hague.—K. E.

TOUSSAINT, L'Ouverture, a negro chief of extraordinary abilities, was born in St. Domingo on the plantation of the Count de Noe in 1743. His parents were slaves; his father, who was the son of an African king, having been taken prisoner by a hostile tribe and sold into slavery. Toussaint was taught to read and write by a fellow slave, who had been instructed by some benevolent missionaries. His integrity, talents, and acquirements gained him the complete confidence of his master, who appointed him superintendent of the other negroes on his estate. When the insurrection of the blacks of St. Domingo took place in 1791, Toussaint took no part in the atrocities which marked the struggle, but he contrived to save the lives of his master's family, and at great risk to himself secured their escape from the island. He then joined the insurgents, and at once assumed a leading rank in their army. The other chiefs became jealous of his rapidly extending influence, but he ultimately triumphed over their intrigues, and attained to the supreme command. He at first deemed it prudent to co-operate with the Spaniards, who occupied a portion of the island, and rendered them important aid in their contest with the French republicans. One of their commissioners said of him—"Cet homme fait ouverture partout" (That man makes an opening everywhere)—which led to his being called by the name of "Toussaint L'Ouverture, or Toussaint the Opener." But on receiving intelligence of the decree of the French convention of 4th February, 1794, by which the abolition of negro slavery was confirmed, he quitted the Spanish service and joined the French general Laveaux, governor of the colony, and was elevated to the rank of brigadier-general. He assisted in reducing the island again under the dominion of France; and in 1795 rescued Laveaux from the mulattos, who had revolted and thrown him into confinement. In gratitude for this service the French general appointed Toussaint lieutenant-governor of the colony, declaring his resolution, at the same time, to act by his advice in all matters, whether civil or military. A great improvement soon followed the appointment of Toussaint to this important office. He formed a regular army of black soldiers and officers, disciplined after the European model; established the reign of law and justice; constrained the negroes to labour steadily and diligently, though every trace of personal slavery was abolished; revived trade and commerce; erected churches; established schools; and by his integrity, skill, and prudence, changed the whole aspect of the country. The British who had landed in St. Domingo in 1793 still retained possession of several of its strongholds, but Toussaint exerted himself with such vigour and success to clear the island of their troops, that in 1798 General Maitland entered into a treaty with him for its evacuation, and in the name of the king of Great Britain presented Toussaint with a costly service of plate, and two brass cannons. He soon after suppressed a formidable insurrection of the mulattos, and in 1799 received from the first consul a confirmation of his authority as commander-in-chief in St. Domingo. But after the peace of Amiens in 1801, Bonaparte formed the resolution of overthrowing Toussaint and taking possession of St. Domingo, alleging privately to his minister Forfait, who remonstrated against the nefarious project, that he wanted to get rid of sixty thousand men. He accordingly sent a powerful fleet, having on board thirty-five thousand troops under

General Leclerc, with orders to reduce the island to submission. Toussaint and his followers resisted the invaders for a time with valour and skill, but being overpowered by numbers, they were gradually driven out of all their principal positions. Some of Toussaint's principal officers also deserted him, seduced by the flattering and insidious promises of the French general, and were followed by the great mass of the negro population. The intrepid chief thus left almost alone was at last obliged to submit, and retired to a farm in the interior, leaving the French acknowledged masters of the island. But in compliance with the orders of Bonaparte, Toussaint, while residing peaceably at his home, was treacherously arrested, and along with his wife and family carried at midnight on board the *Hero* man-of-war and conveyed to France. On his arrival at Brest, June, 1802, he was separated from his family, and confined in a dungeon in the castle of Joux among the Jura mountains, where he was treated with great severity. After an imprisonment of ten months, Toussaint was found dead in his dungeon on the 27th of April, 1803; but the manner of his death is enveloped in mystery. The inhuman and dastardly treatment of this heroic chief is one of the blackest crimes perpetrated by Napoleon.—J. T.

TOWERS, Joseph, an able writer on political and miscellaneous subjects, was the son of a dealer in second-hand books, and was born in Southwark in 1737. He acquired a taste for reading at a very early age, but he never received any regular education. He was employed at the age of twelve as an errand-boy by a stationer in the Royal Exchange, and subsequently served his apprenticeship to a printer in Sherborne, Dorsetshire. He afterwards returned to London, and gained his living as a journeyman printer and as a bookseller. He had by this time attained to a general acquaintance with the best classical authors, by perseveringly studying the languages in which they wrote. In 1763 he published "A Review of the General Doctrines of Christianity," in which he assigned his reasons for renouncing Calvinism. In 1764 he wrote a pamphlet on libels, *apropos* of Wilkes' political disputes then prevailing. In the following year he began a series of biographies, the first volume of which appeared in 1766, under the title of "British Biography." It was continued by him to the end of the seventh volume, the remaining three being written by another hand. In 1774 he was ordained as a dissenting minister, and preached for some time at Highgate and at Newington Green. He wrote several biographies for Dr. Kippis' Biographia Britannica, and published from time to time a number of pamphlets, the chief of which were collected in 1796, and appeared in 3 vols. In 1779 he received the degree of LL.D. from the university of Edinburgh. He died in 1795.—F.

TOWNLEY, Charles, the collector of the "Townley marbles," was born in 1737 at his ancestral seat of Townley, in Lancashire, of which he became possessor by the death of his father in 1741. Belonging to an old Roman catholic family, ever distinguished by its loyalty to the Stewarts, he was educated at Douay. After spending some time at Paris, where he entered society under the auspices of his uncle, noticed below, he took up his residence at Townley. About 1765 he removed to Rome, where his jacobite connections procured him admission into the highest ecclesiastical circles. He remained there several years, intimate with Winkelmann and with Sir William Hamilton, and diligently collecting works and remains of antique art. In 1772 he settled in London, and arranged his collections, on which he had spent large sums of money, in a house in Park Street, Westminster. He died in 1805. His marbles and terra cottas were bought after his death for the British museum, where they now are, at the price of £20,000. In 1814, the remainder of his antiquities were purchased by the government for £8200, and deposited in the same establishment. Profuse in his expenditure on art purchases, and a generous landlord, he is said to have been personally frugal. There is a memoir of him in volume iii. of Nichols' Literary Illustrations.—F. E.

TOWNLEY, James, who combined the rarely associated merits of being a sound divine, a respectable schoolmaster, and a witty dramatist, was the second son of a merchant in London, where he was born in 1714. He was educated at Merchant Tailors' school, and St. John's college, Oxford. After taking orders he was elected preacher at Lincoln's inn chapel, and rapidly obtained other preferments in the church. In 1759 he was appointed head-master of Merchant Tailors' school, which post he filled until his death, July 15, 1778. He was the intimate friend of Garrick and Hogarth, assisting the former greatly in writing his plays, and the latter in composing his Analysis of Beauty. Of one celebrated farce, "High life below stairs," Townley was the sole author, a fact which long remained concealed. Two other farces written by him, "False Concord" and "The Tutor," had no success, and have long been forgotten. His fine compliment to Garrick on his departure for Italy ought not to be forgotten.—(See *Biographia Dramatica.*)—R. H.

TOWNLEY, John, the translator of Hudibras into French, uncle of Charles Townley, was born in 1697, and first studied law under Salkeld. He adopted, however, the career of arms, and entering the French service, distinguished himself at the siege of Philipsburg, and was made a chevalier of St. Louis. He settled in Paris, and mixed much in its literary circles. Voltaire remarking in a company where he was present on the impossibility of transfusing into French the peculiar wit of Hudibras, led him, it is said, to attempt a version of a few passages; and these being praised, he translated the whole work into French rhyme. His translation, very faithful as well as spirited, is a remarkable one, and ranks among the genuine curiosities of literature. It was published at Paris (with the imprint of London) in 3 vols., in 1757, the French version and the original English being printed in parallel passages. Townley died in 1782. According to Quérard, there is a biographical notice of him prefixed to the new edition of the translation of Hudibras, published at Paris in 1820.—F. E.

TOWNSHEND, Charles, second Viscount Townshend, was born in 1676. According to Lord Macaulay, Townshend and Sir Robert Walpole were distant kinsmen, friends from childhood, and school-fellows at Eton. He was a boy when he succeeded to the peerage on the death of his father; and when he took his seat on attaining his majority, he spoke and voted with the tories, whom he soon left to attach himself to Lord Somers and the whigs. Lord Macaulay notes it as a proof of the general estimate of his integrity, that Townshend was never accused of having quitted the tory party from interested motives. He soon attained political distinction, and among the high employments which he discharged during the reign of Anne, and before the decisive triumph of Harley and the tories, was that of ambassador in 1709 to the States-general, with whom he negotiated the famous Barrier treaty. With the accession of George I. the whigs recovered from their eclipse, and Townshend was at once appointed to succeed Bolingbroke as secretary of state, and in point of fact he became prime minister, with his brother-in-law, Walpole, under him. In 1716 Townshend was dismissed by the king, with whom he differed on various points, and after a brief reconciliation went with Walpole into opposition; but in 1721 a new ministry was formed, in which Townshend was once more secretary of state, but Walpole as first lord of the treasury and chancellor of the exchequer, was generally regarded as prime minister. Townshend's first wife had been the sister of the duke of Newcastle, his second had been—for she died before the rupture—the sister of Walpole. Townshend quarreled with Newcastle, who was appointed secretary of state in 1724, and at last he quarreled with Walpole, who was resolved, to use his own metaphor, that the firm should be not Townshend and Walpole, but Walpole and Townshend. Though an honourable and even an amiable man, Townshend was stubborn and passionate, and Walpole himself was given to plain-speaking. At a meeting at Colonel Selwyn's (the father of George, the wit) the two ministers and brothers-in-law had a violent altercation, which came even to seizing of collars and grasping of swords, and is said to have given the hint for the quarrel-scene between Peachem and Lockit in the Beggar's Opera. Soon afterwards Townshend resigned, and retired to his pictures and fields at Rainham, where, according to Lord Stanhope, he first introduced the turnip from Germany. He refused ever afterwards, with a conscientiousness rare in that age, to take any part in politics, saying that he could not trust his temper. He feared that the recollection of his private wrongs might impel him to follow the example of Pulteney, and to oppose measures which he thought generally beneficial to the country. Lord Stanhope says of him—"As a minister it may truly be asserted that none ever entered Downing Street with a more honest heart, or left it with cleaner hands." He died in June, 1738.—F. E.

TOWNSHEND, Charles, chancellor of the exchequer in Chatham's last administration, second son of the third Viscount Townshend, and grandson of the preceding, was born in 1725.

He entered the house of commons in 1747, and soon attained prominence in an assembly for success in which he seemed to be born. One of the greatest of his earlier parliamentary speeches was that which he made against the marriage bill of 1753, a measure intended to check the facility with which marriages were contracted by the young and thoughtless. In a witty speech he brought his own position to bear upon the argument, and describing himself, according to Horace Walpole, "as the younger son of a capricious father, who had already debarred him from an advantageous match, he asked, 'Are new shackles to be imposed to keep young men of ability from rising to a level with their elder brothers?'" "A year afterwards," is Lord Stanhope's pithy comment on this query, "he married a wealthy dowager from the house of Buccleuch, the countess of Dalkeith." In the duke of Newcastle's ministry, formed after the death of his brother Mr. Pelham, in 1754, Charles Townshend was appointed a lord of the admiralty, and he seems to have been a member of every succeeding administration up to the time of the formation of Chatham's ministry of 1766. In that year the chancellorship of the exchequer, with the leadership of the house of commons, was bestowed on Townshend, who, says Lord Macaulay, "had belonged to every party, and cared for none." Provoked by a taunt of George Grenville's, that the ministers did not dare to tax America, Townshend rashly, and during Chatham's illness, for the sake of an addition to the revenue, estimated by its own author at not more than £40,000, brought in and carried his colonial importation bill, which helped to produce the American revolution. He was intriguing against Chatham, with an eye to the premiership for himself, when the "most brilliant and versatile of mankind," as Lord Macaulay styles him, who appears to have had every quality but principle, died suddenly of a neglected fever on the 4th September, 1767. He lives in the genial eulogium of Burke, who in his fondness for the man, pardoned for the moment the folly of the author of the colonial importation bill.—F. E.

TRADESCANT, John, the name of two English naturalists, father and son, who flourished during the seventeenth century. The elder Tradescant seems to have been born in Holland, and to have come to England about the beginning of the seventeenth century. He travelled in Europe, visited the Mediterranean, and made collections of plants in Barbary. He was for some time in the service of Lord Salisbury, and in 1629 he became royal gardener to Charles I. His garden was richly stored with plants.—The younger Tradescant inherited his father's taste for natural history. He added many plants to the garden at South Lambeth, and established a museum there, an account of which was published under the name of Museum Tradescantium. The museum was bequeathed to Mr. Elias Ashmole, and it constituted the basis of the Ashmolean museum at Oxford. Tradescant took a voyage to Virginia, and collected plants and seeds there. Both he and his father introduced many new plants into Britain, among others the spider-wort, which has received the name of Tradescantia.—J. H. B.

TRAHERON, Bartholomew, a learned divine, was born in the first half of the sixteenth century, but the precise year has not been ascertained. Anthony Wood supposes him to have been a native of Cornwall. He was educated either at Exeter college or Hart hall, Oxford; and after completing his studies crossed over to the continent, and travelled for some time in Germany and Italy. On his return to his native country he entered into holy orders, and subsequently received the appointment of keeper of the royal library from Edward VI. Traheron was also made dean of Chichester; but on the death of the young king he was, like so many of his fellow protestants, forced to resign all his preferments and seek safety abroad. He cast in his lot with the numerous English exiles who had found a temporary home at Frankfort, and became what was called their divinity-reader. His works appear all to have been written during his sojourn in Germany. He was author of "Paræsis, lib. i.," addressed to his brother Thomas, persuading him to renounce popery and embrace the protestant faith; "Carmina in Mortem Henrici Dudlæi;" "Analysis Scoparum Johannis Cochlæi;" "Exposition of a Part of St. John's Gospel, made in sundry readings in the English congregation against the Arians" (this, as well as the next work mentioned, formed part of his ordinary expositions as divinity-reader); "Exposition on the Fourth Chapter of St. John's Revelation, which treateth of the providence of God, made before his countrymen in Germany;" "An Answer made by Bartholomew Traheron to a private Papist;" and a "Treatise on Repentance." It is not known where this excellent divine died.

TRAILL, Robert, an eminent presbyterian minister, was born at Ely, Fife, May, 1642. The family of Traill had been in possession of the estate of Blebo since the time of Walter Traill, archbishop of St. Andrews, in the fourteenth century. The father of the subject of this memoir, and of the same name, was minister first of Ely, and afterwards of Greyfriars, Edinburgh. In those dark and troublous times he was summoned before the council, imprisoned seven months in Edinburgh, and then banished from the realm. Robert Traill, the son, was educated at the university of Edinburgh. The arbitrary and intolerant acts of the government had so maddened the people that they took up arms, but were defeated at Pentland hill. Traill was suspected of being among the insurgents, and on a warrant being issued for his apprehension he joined his father in Holland. On his return in 1670 he was ordained by some presbyterian clergymen in London. Having preached privately in Edinburgh in 1677, he was seized and tried, and sent to the Bass. Being soon released, he went up to England, preached for a time at Cranbrooke in Kent, and finally became pastor of a Scottish congregation in London. In this sphere he laboured till his death in May, 1716. His sermons on the "Throne of Grace" and on the "Lord's Prayer" were long in great esteem. An edition of his works in four octavo volumes was published in 1810 at Edinburgh. Robert Traill, a grandson, conformed, and became bishop of Down and Connor in Ireland.—J. E.

TRAILL, Robert, D.D., a clergyman of the Irish church, and translator of the Jewish War of Josephus. Dr. Robert Traill, third son of the archdeacon of Connor, born at Lisburn, 1793; died 1847—"a victim to the generous and extraordinary exertions made by him during that winter of horrors, 1846–47, to alleviate the sufferings of his parishioners and neighbours"—at Skibbereen. He matriculated at Trinity college, Dublin, in 1814, and passed his college examinations with great credit. He obtained the valuable living of Schull, county of Cork, in 1830, which he held till his death. During the seventeen years of his residence in that parish, he had, while giving assiduous attention to his duties as clergyman, devoted much time to the perusal of Josephus, and he had made great progress in producing an English version of the Antiquities, as well as of the Jewish War, and the Life of Josephus. The repulsive and rugged version of Whiston he found it easy to surpass in fluency of style and perspicuity; and if he had lived he would probably have given to the English reader the entire works of the Jewish historian in a style combining elegance with accuracy. The new translation of the Jewish War and the Life of Josephus were published, but did not, in fact, appear until some time after the death of Dr. Traill. It was edited, with notes by Isaac Taylor, and was copiously illustrated by engravings which had been produced at great cost. The faithfulness of these views in Palestine, from drawings by Mr. William Tipping, as well as the general merits of the work, has been admitted by those best qualified to give an opinion on the subject.—I. T.

TRAILL, Thomas Stewart, a distinguished medical man and naturalist, was born at Kirkwall in Orkney in 1781, and died at Edinburgh on the 30th of July, 1862. His father was parish minister of Kirkwall. He prosecuted his studies at the university of Edinburgh, where he was a contemporary of Lord Brougham, and he took the degree of M.D. in 1801. He afterwards settled as a medical man in Liverpool, and acquired great reputation as a physician. He devoted also attention to the sciences collateral to medicine, especially chemistry and natural history. In 1832 he was appointed professor of medical jurisprudence in the university of Edinburgh, and he continued to fill this chair till his death. During a period of forty years he was never absent from his lectures. He did duty also for other professors, and on several occasions lectured on chemistry and natural history. In 1852 he undertook the editorship of the eighth edition of the Encyclopædia Britannica. He was universally respected and esteemed. He was a man of extensive learning, and of a most obliging disposition.—J. H. B.

TRAJANUS, Marcus Ulpius Nerva, Roman emperor, A.D. 98–117, was born of an Iberian family at Italica, near Seville, 18th September, A.D. 52, and was the first Roman citizen born beyond the confines of Italy who was elected to the imperial purple. Having early distinguished himself as a commander

in the wars of the empire in the East and in Germany, he was made consul in 91, and in 97 was adopted by the Emperor Nerva, who raised him to the rank of Cæsar, and nominated him to be his imperial successor. When Nerva died in January, 98, Trajan was at Cologne, whence he did not return for several months, being engaged in settling the frontiers of the empire on the Rhine and afterwards on the Danube. When he entered Rome, which he did on foot, accompanied by his wife Pompeia Plotina, he was joyfully received by the inhabitants, who had conceived a high opinion of his public qualities, and anticipated from him an able and glorious administration of the empire. Nor did he either belie their good opinion, or disappoint their hopes. His reign of nineteen years was eminently brilliant, both for the success of his foreign wars and the wisdom and justice of his domestic government, insomuch that he received from the senate the glorious title of "Optimus," by which best of styles his name and memory were long preserved in the living remembrance of the Roman people. He waged two wars with the Dacians beyond the Danube, which issued (106) in the complete subjugation of that brave and warlike people, and the annexation of their country as a province to the empire. Decebalus their king, after his final defeat, put an end to his life; and Trajan, who entered Rome in triumph, took thenceforth the title of Dacicus, and was honoured by the erection of the splendid column still known by his name to commemorate his victories. Bred up a soldier from his youth, and most at home in the camp, he loved war to a fault, and was only too ready to display to the world the undiminished prowess of the Roman arms. In 114 he again left his capital for the remote East, to make war on the Armenians and the Parthians, and spent the following winter in Antioch. In 115 he invaded the Parthian dominions, and in two campaigns succeeded in adding the greater part of them to the empire, including Ctesiphon itself, the Parthian capital. In 116 he descended the Tigris to the Persian Gulf; and calling to mind the glorious march of Alexander to the Indus, had some thoughts, it is said, of imitating or surpassing that daring example. But he had self-command enough to remember that, in youth at least, he was now no longer a match for the young Macedonian. In truth his decline and death were not far off. After giving the Parthians a king of his own choosing, and placing the diadem on his head, he fell ill, and resolved to set out on his return to Italy. But he got no farther than Selinus in Cilicia, afterwards called Trajanopolis, where he died in August, 117, at the age of sixty-five years. His ashes were carried to Rome in an urn of gold, and deposited at the base of his triumphal column. His conquests were not the most honourable traces which he left of his glorious reign. He was the author of many of those great works in which the Roman genius so much delighted—several great roads and bridges in different parts of the empire, including a new road through the Pomptine marshes; the Forum Trajanum at Rome, in the centre of which stood the column of Trajan; and several public libraries in Rome, one of which is often referred to in the Roman writers of that time, the Ulpia Bibliotheca. It was a remarkable exception to the general character of his administration for clemency and justice, that he gave his sanction to the persecutions practised against the christians in the eastern parts of the empire. It was Trajan himself in person who acted as the judge of Ignatius, bishop of Antioch, and doomed him to be carried to Rome and there thrown to the lions; and when Pliny the younger desired instructions from him in regard to the treatment of the christians of Bithynia, he not only sanctioned the severities which that governor had already used against them, but directed him to continue the same, though under certain limitations which he deemed essential to Roman justice, such as that no anonymous informations should be received against them. He discouraged, however, all overzeal on the part of his vicegerents in carrying on these proceedings, and was plainly more a persecutor from what he considered due to the proprieties of his office as the religious head of the empire—pontifex maximus—than from any innate cruelty of disposition or intolerance of spirit.—P. L.

TRAPEZUNTIUS. See GEORGE OF TREBIZOND.

TRAPP, JOHN, an English divine, was vicar of Weston-upon-Avon and teacher of a school at Stratford in Warwickshire. He died in October, 1669. He is the author of "Annotations upon the Old and New Testament," 5 vols. folio, 1654–62. It is said that he always refused preferment when it was offered.—S. D.

TRAPP, JOSEPH, D.D., a divine of the seventeenth century, was born in Gloucestershire in 1679, entered Wadham college, Oxford, in 1695, and became a fellow in 1704. In 1708 he was appointed first professor of poetry at Oxford. He was afterwards chaplain to the lord-chancellor of Ireland, and to Lord Bolingbroke. In 1721 he was appointed to the vicarage of the united parishes of Christ's church and St. Leonards in London. In 1733 Bolingbroke gave him the rectory of Harlington in Middlesex. He died in 1747. Dr. Trapp was a laborious and active scholar, as well as a politician. His publications, which were numerous, are now all but forgotten. He translated Virgil into blank verse in 1717, 2 vols. 4to. His "Prælectiones Poeticæ" appeared in 3 vols. 8vo in 1718. His notes on the gospels were published in 1747. He also translated into Latin Anacreon and Milton's Paradise Lost.—S D.

TRATTINICK, LEOPOLD, an eminent German botanist, was born in 1764, and died at Vienna on 14th January, 1849, at the advanced age of eighty-five. He was custos of the imperial cabinet of natural history at Vienna.—J. H. B.

TRAVERS, JOHN, a musician, was educated in the choir of St. George's chapel, Windsor, and afterwards articled to Dr. Greene. About the year 1725 he became organist of St. Paul's, Covent Garden; and was afterwards appointed organist of the chapel royal, which situation he held till his death in 1758. Burney, speaking of him as a composer for the church, says that "his compositions, however pure the harmony, can only be ranked with pieces of mechanism, which labour alone may produce without the assistance of genius." Notwithstanding this severe sentence, several of his anthems are still used in our service, and deserve to be so. His melodies are simple and expressive, and his harmonies quite free from the mechanical elaboration of many of his contemporaries. His canzonets, for one and two voices, were long extremely popular.—E. F. R.

TRAVERS, WALTER, an English divine, whose name is intimately associated with that of Hooker, author of the Ecclesiastical Polity, on account of a controversy which fell out between them soon after the appointment of the latter (1585) to the mastership of the Temple. Travers, the year of whose birth we have not been able to ascertain, studied at Trinity college, Cambridge, of which he became a fellow. Cartwright, the great puritan, was also a fellow of the same college and a contemporary of Travers. A close friendship, which lasted through life and was probably strengthened by the similarity of their opinions, sprang up between them. We find accordingly that when Cartwright, on his expulsion from the university (he had been Margaret professor) for his violent attacks on the constitution of the English Church, went over to the continent, he was joined by Travers, and they ultimately became joint preachers to the English merchants at Antwerp. On the return of the latter to England he was made chaplain to Lord Burghley, whose interest procured his appointment as evening lecturer at the Temple. This took place before Hooker became master of the same. It is probable therefore that some degree of jealousy mingled with the other causes of Travers' opposition to the new master. Walton in fact states that Travers had "used his most zealous endeavours to be master of the Temple," and that he was "disappointed by Mr. Hooker's admittance." But however that might be, certain it is a quarrel soon arose—a quarrel, we may add, in which Hooker, as was always the case with that great champion of the church, conducted himself with a certain courteous and dignified determination. The quarrel represented in little what was going on at the same time in the Church of England at large. Travers, who had received ordination in the Low Countries, was a zealous puritan, and burned, like most puritans in that age, to set up the presbyterian government in England. He had corresponded on this subject with Theodore Beza, and also with the leaders of the Church of Scotland. Hooker on the other hand accounted the matters in dispute between the two parties to be mere trifles, and had already made up his mind to stand firmly by the constitution of the church as established by law. This difference of opinion between the two preachers soon began to characterize their sermons, and became quite notorious, inasmuch that it was said, "the forenoon sermon spake Canterbury; the afternoon Geneva." At length "the prudent archbishop," says Walton, "put a stop to Mr. Travers' preaching by a positive prohibition, against which Mr. Travers appealed, and petitioned her majesty's privy council to have it recalled; where besides his patron the earl of Leicester, he met also with many assisting

friends, but they were not able to prevail with or against the archbishop." The petition was afterwards "privately printed and scattered abroad," Travers thus partly "intending," as Walton affirms, "the bishop's and Mr. Hooker's disgrace." It contained sundry accusations against Hooker; some of them relating to his doctrine, and others to his observance of certain customs and ceremonies which were particularly distasteful to the puritans. Hooker replied in a pamphlet, entitled Answer to a Supplication, preferred by Mr. Walter Travers to the Honourable the Lords of the Privy Council—an admirable tract, and every way worthy of the author of Ecclesiastical Polity. The temper in which he wrote appears from these words, which occur in the concluding paragraphs—"Thus have I as near as I could, seriously answered things of weight; with smaller I have dealt as I thought their quality did require. I take no joy in striving. I have not been nuzzled or trained up in it. I would to Christ they which have at this present enforced me hereunto, had so ruled their hands in any reasonable time, that I might never have been constrained to strike so much as in mine own defence." Walton quaintly remarks that "these exceptions of Mr. Travers against Mr. Hooker proved to be a felix error, for they were the cause of his transcribing those few of his sermons which we now see printed with his books, and by their transcription they fell into such hands as have preserved them from being lost, as too many of his other matchless writings were." The same writer adds, that "Travers, who was a man of competent learning, of a winning behaviour, and of a blameless life, was for the most part approved by Mr. Hooker himself, in the midst of their oppositions." Besides the Supplication already mentioned, Travers was author of "An Answer to a Supplicatorie Epistle of G. T. for the pretended Catholiques, to the Lords of her Majestie's Privy Counsell," London, 1583; and of "A Full and Plain Declaration of Ecclesiastical Discipline out of the Word of God, and the declining of the Church of England from the same."

TRAVERSARI. See AMBROSE THE CAMALDULE.

TRAVIS, GEORGE, an English divine, was born at Royton, Lancashire, and educated at Manchester free school and at Oxford. He took holy orders and obtained various preferments, the most important of which was the archdeaconry of Chester. He was the author of several letters to Gibbon upon the authenticity of the text, 1 John v. 7, and which were answered by Porson and Dr. Marsh. Travis died in 1797.—F.

TREBY, SIR GEORGE, a learned English lawyer, was born about 1644, and studied at Exeter college, Oxford. He then entered himself at the Inner temple, and obtained considerable practice at the bar. He sat in parliament for his native town, Plympton, Devonshire, in 1678 and 1679, and in the latter year was chairman of the committee for the investigation of the Popish plot. In 1680 he took part in the impeachment of Lord Stafford, and became recorder of London. In 1681 he was knighted. In 1685, when the *quo warranto* was issued, Treby pleaded, along with Pollexfen, for the city charter, which was withheld, and he was deprived of his recordership. He returned to public life after the accession of William, and became successively solicitor-general, attorney-general, and chief justice of the common pleas. He was the author of a collection of "Letters relating to the Popish Plot," &c. He died in 1702. His grandson was master of the household of George II., and a lord of the treasury.—F.

TREDGOLD, THOMAS, an English engineer, was born at Brandon in the county of Durham, on the 22nd of August, 1788, and died in London on the 28th of January, 1829. He was bred to the trade of a joiner, which he practised for some years in the north of England and in Scotland; and gradually rising through industry and intelligence, he at length established himself in business as a civil engineer. He had a sound knowledge of the principles of mechanics, and the properties of materials, and was a careful and accurate experimenter. These qualities, combined with a clear, concise, and methodical style, render his writings on mechanical subjects of much value. His "Elementary Principles of Carpentry," first published in 1820, continues to this day to be the best treatise on that subject in any language. His "Essay on the Strength of Cast-iron" is full of useful information. It was the earliest systematic treatise on that subject, and in some respects the principles laid down in it have been superseded by later discoveries, but the greater part of it preserves its value. He was the author of the excellent articles on Masonry and Joinery in the Encyclopædia Britannica, and of many miscellaneous scientific papers, most of which appeared in the *Philosophical Magazine*. He edited, under the title of Hydraulic Tracts, a very well-chosen collection of papers by Smeaton, Venturi, and Eytelwein, on hydraulics and other mechanical subjects.—W. J. M. R.

TREDJAKOFSKY, VASSILI KIRILOVITCH, a Russian writer of prose and verse who flourished in the first half of the eighteenth century. He was born in 1703, and educated at St. Petersburg, from whence he was sent into western Europe for improvement, and he travelled through England, Holland, and France. On his return he became secretary to the St. Petersburg Academy of Sciences, and in 1745 was appointed professor of eloquence. He died in 1769. His works are voluminous, including the "Telemachid," which is Fenelon turned into verse, and "Deidamia," a poem without interest. He translated Rollin's Ancient and Roman History, and wrote various essays.—R. H.

TRELLUND, JOHN, Bishop of Viborg in Jutland, was born at Copenhagen, 5th October, 1669. After finishing his studies, which he had pursued at the university of Copenhagen, he travelled for some time in Germany, the Low Countries, and England, availing himself meanwhile of every opportunity of perfecting his knowledge of theology, sacred philology, and church history. About two years after his return to his native country, he was sent into Italy as a sort of chaplain-general to the forces sent by the king of Denmark to the aid of the Emperor Leopold. In 1703 he followed the army into Hungary, and it is said that he preached against the council of Trent when the troops halted in their march at that famous city. Getting tired, however, of his connection with a marching army, he obtained permission to resign, and before returning home visited Vienna, Venice, Mantua, Rome, and Naples. In 1707 he became pastor of the church at Christiania in Norway, where he remained till 1711, when he was appointed professor of theology in Copenhagen. This chair he filled till he was made bishop of Viborg in 1726. He died in 1735. Trellund was married to a Norwegian lady of the name of Catherine Treschow. Of his numerous writings the following are deserving of mention:—"De Felicis Urgelitani et Elipandi Toletani hæresi, vulgò Adoptianâ," 1691; "De Theologia Paradisiacâ," 1707; "Assertio plenior genuini statûs controversiæ Orthodoxos inter et Adoptianos agitatæ," 1715; "De potestate judiciaria Christi secundum humanam naturam;" "Reformationis Evangelicæ ad vitæ reformationem fidelis directio," 1717; "Exercitatio biblica prima classicorum aliquot Scripturæ locorum partim illustrationem, partim vindicias exhibens," 1720; "Exercitatio biblica secunda," 1721; "Exercitatio biblica tertia," 1721; "Exercitatio biblica quarta," 1722; "Vindiciæ Germanicæ contra Strandigeri refutationem de pædobaptismo," 1718.

TREMBECKI, STANISLAV, a Polish poet and historian, was born in the district of Cracow about 1724. His early life was passed in foreign countries, and principally at the court of Louis XV., who married a Polish princess. For thirty years he was a strict vegetarian and abstainer from wine, yet his gallantry to the fair sex involved him in numerous duels. He attained to a great age, dying on the 12th of December, 1812. His longest poem, "Zofijovka," is a description of the seat of his friend Count Polocki. A history of Poland, which he left in manuscript, has not yet been printed.—R. H.

TREMBLEY, ABRAHAM, a distinguished Swiss naturalist, was born at Geneva in 1700, and died on 12th May, 1784. He prosecuted his early studies in his native town, and showed a particular fancy for mathematics. He became tutor to the family of Lord Bentinck, who was English resident at the Hague, and in that situation he devoted much of his time to the study of natural history. Some of the lower animals especially attracted his notice, and in 1744 he published at Leyden a "History of Fresh-water Polyps," with thirty plates. He described particularly the physiology, including the nutrition and generation of these animals; and his work was considered one of great excellence. His reputation as a naturalist secured him a seat in the Royal Society of London. He visited London, and afterwards travelled in Germany and Italy. In 1757 he returned to Geneva, married, and became a member of the grand council. He contributed various memoirs to the Transactions of societies, and he also published "Instructions of a father to his children in regard to natural and revealed religion."—J. H. B.

TREMELLIUS, EMMANUEL, a celebrated orientalist and translator of the scriptures, was born at Ferrara in Italy in 1510. He was come of Jewish parentage, and was instructed

with extreme care in all the learning and opinions of that sect. When he arrived at manhood, however, he was brought over to the Roman catholic church, it is said, through the persuasion of Cardinal Pole and M. Ant. Flaminio. But he did not continue long in their communion; for falling in with Peter Martyr, Vermilius, and others, who were secretly cultivating the new opinions, he began to be in doubt of the Romish church, and ultimately declared himself an adherent of the protestant faith. After this second change he left Ferrara, and along with his friend Peter Martyr went to Lucca, where he was for some time engaged in teaching the Hebrew tongue. But he soon found that Italy was not a congenial soil for protestants, and accordingly set out for Germany. He was accompanied thither by Vermilius and some other of his associates. After a short residence at Strasburg he passed over into England, attracted thither by the fame of the young king, Edward VI. He enjoyed the friendship and patronage of Cranmer and Parker, and supported himself by teaching Hebrew at Cambridge. On the death of the king he returned to Germany, and for some time taught his favourite language in the school of Hornbach. From Hornbach he removed to Heidelberg, on an invitation from the elector-palatine, Frederick III., to fill the Hebrew chair in the university of that town. While here he produced his edition of the Syriac New Testament, with a Latin translation, to which he added a Syriac and Chaldee grammar. It was here also that his great work, the well-known and justly celebrated Latin translation of the Bible, was accomplished. In this he was assisted by Francis Junius, and the common designation of the work is the Latin Bible of Junius and Tremellius. It was published in 1575. Another edition, with corrections and additions, was issued by Junius in 1587, seven years after the death of his fellow-labourer. It was thought by some that Junius in this edition did not deal quite fairly by the memory of Tremellius, and that his additions were without value. This opinion is expressed by Melchior Adam (Vitæ Germanorum Theologorum, &c.) in these words:—"Qui (Junius) post Tremellii obitum eandem editionem in opere alieno plus justo ingeniosus recensuit, et additis multis auctiorem potius quam meliorem judicio quorundam reddidit." After these various labours Tremellius again changed his abode. A new university had been established at Sedan in Champagne, and our author's fame as a Hebraist pointed him out as a proper occupant of the Hebrew chair. He died at Sedan in 1580, in the seventieth year of his age. Besides the works already mentioned, Tremellius was the author of "Commentaries on the Prophecy of Hosea," and of a "Hebrew Grammar" and a "Hebrew Catechism." His Syriac Testament received the approbation of the Louvain divines, and his translation of the Bible was praised by Matthew Poole in the preface to his ponderous Synopsis Criticorum as one of the best versions. Father Simon, the Romanist divine, is, however, of a different opinion. "As Tremellius," he says, "was a Jew before he was a protestant, he has retained something peculiar to himself in his translation, and deviates often from the true sense. His Latin is affected and full of faults." But the father can hardly be accounted an impartial judge, and this work of Tremellius, in spite of *his* adverse criticism, enjoys, as it well deserves, a place in the library of every theologian.

TRÉMOLLIERE, Pierre-Charles, painter, was born in 1703 at Cholet in Poitou. Having lost his father in his childhood, his mother, who saw his decided taste for art, sent him to Paris, where he was placed under the care of Vanloo the elder. Having gained some prizes at the Academy of painting, he was named pensionnaire du roi for the Academy of Rome, where he resided for six years. Before his returning to France in 1734 he had married the Signora Tibaldi, a lady who had a great reputation for her paintings in miniature. In 1734 he became a member of the Academy. Four years later he was commissioned to paint some subjects for tapestry for the king, but he had not made much progress in the work when he was seized with small-pox, and died in 1739. Trémolliere's pictures, particularly those executed during his residence at Rome, are much valued. His éloge is to be found in M. D'Argenville's Abregé des vies des plus fameux peintres, tome second, page 459 et suiv.

* TRENCH, Richard Chenevix, Archbishop of Dublin, was born in September, 1807, and received his later education at Trinity college, Cambridge. Entering the church, he published in 1835 a volume of pleasing verse, the "Story of Justin Martyr, and other Poems," followed in 1838 by "Sabbatim, Honor Neale," &c.; by "Genoveva," 1842; and in the same year by the interesting "Poems from Eastern Sources." In 1845 Mr. Trench was appointed rector of Itchinstoke, Hampshire. Besides the Hulsean lectures for 1845–46, Mr. Trench has published many sermons and minor works. Prominent among the latter are his instructive little volumes—"The Study of Words," 1851, and "English past and present," 1855, which have gone through many editions. In 1856 he succeeded the late Dr. Buckland as dean of Westminster; and in 1863 was appointed archbishop of Dublin in room of Dr. Whately. In 1862 appeared, under his filial editorship, "The Remains of the late Mrs R. Trench, being selections from her journals, letters, and other papers, edited by her son."—F. E.

TRENCHARD, Sir John, one of the secretaries of state in 1693–94, was the youngest son of a Dorsetshire squire of ancient lineage, and was born at Wolverton in that county in 1650. He was educated at New college, Oxford; and after studying the civil law, was called to the bar by the Society of the Middle temple. He was trained in the strict creed of the puritans, hating popery like sin, and he withstood assertions of the prerogative in the spirit of a Commonwealth man. He was member for Taunton in Charles II.'s third parliament, which sat but from March to July in 1679. He fully represented the extreme whig spirit which animated Taunton in those days. He brought into parliament the first exclusion bill, and so incurred the undying enmity of James II. He was deeply implicated in Monmouth's rebellion, and saved his life by escaping to the continent, being excepted by name from the general pardon of 1686. After the Revolution he returned home, and sat in the convention parliament for Dorchester. He was made serjeant, then chief-justice of Chester, and was knighted. In 1693 he was raised to the dignity of secretary of state as a subordinate colleague of the earl of Nottingham, and without being admitted to the graver secrets of state, was left to superintend the police of the kingdom, the seizure of unlicensed books, and the discovery of treasons. His hot zeal against the jacobites misled him in the matter of the Lancashire plot of 1694, and he became the victim of general obloquy when the prosecutions he had instituted failed. He was accused of having vamped up a sham conspiracy in order to destroy innocent men. These unjust charges helped to undermine his health, and he died in middle age on the 20th April, 1695.—(Macaulay's *England.*)—R. H.

TRENCHARD, John, a contemporary and near relative of Sir John, and an ardent politician and pamphleteer, was born in 1662, and was educated for the law. Though called to the bar he did not practise, but entered parliament in 1695 as member for Wareham. Of the extreme and malcontent whig party, upon being appointed in 1692 a commissioner to take an account of the forfeited estates in Ireland, he took occasion in the report which he drew up, to reflect severely upon the grants made by the king to Albemarle, the countess of Orkney, and other of William's personal friends. He took a prominent part in the literary and parliamentary conflicts which raged in 1697 upon the subject of standing armies. He wrote numerous pamphlets, letters to newspapers, &c., some of which were collected and published after his death by Mr. Gordon, his amanuensis. He died on 17th December, 1723.—R. H.

TRENCK, Frederick von der, Baron, author of the celebrated "Memoirs," was descended from one of the noblest families in Prussia, and was born at Königsberg in 1726. On completing his education at the university of his native town, he removed to Berlin, and in 1742, when only sixteen years of age, obtained admission as a cadet into the famous body guards of Frederick the Great. His excellent abilities and extensive acquirements, his skill in fencing, riding, and other exercises, combined with his astonishing powers of memory, attracted the attention of the king, who in the course of a few weeks gave him a cornet's commission, along with a splendid equipment for the service. The young baron distinguished himself in a campaign against Austria by his signal bravery, and had every prospect of winning his way to the highest honours, when his imprudence ruined all hope of advancement. He contracted an attachment to the king's sister, and having aggravated the displeasure which the discovery of his presumption had excited by accepting a present of horses from his cousin, an eminent general in the Austrian service, he was suddenly arrested in 1745, and sent as a prisoner to the citadel of Glatz. After several unsuccessful

attempts, he at length effected his escape in a most extraordinary manner, and after suffering terrible hardships, succeeded in reaching Vienna in April, 1747. In the following year he entered the Russian service, but he returned to Vienna in 1749 to take possession of the property bequeathed to him by his cousin, and entered the service of Austria. In 1754, on the death of his mother, he proceeded to Dantzic to settle some family matters, and there, by a flagrant violation of international law as well as justice, was seized by a body of Prussian troops and conveyed to the strong fortress of Magdeburg. He was there treated with great barbarity, and was fed on a scanty allowance of bread and water. His repeated and all but successful efforts to escape, increased the severity of his confinement. In 1755, by the direct orders of Frederick himself, the unhappy youth was transferred to a horrible dungeon, handcuffed, loaded with enormous fetters, an iron collar fastened round his neck, and his feet chained to a bar which allowed him to move only two or three feet; yet by an almost superhuman exercise of strength, skill, and industry, he on three several occasions, all but regained his freedom. At length, after the conclusion of the war between Austria and Prussia in 1763, he was set at liberty, having undergone an imprisonment of eleven years. He took up his residence in Aix-la-Chapelle, where he married the daughter of a burgomaster; published some poems, including "The Macedonian Hero," directed against the Prussian king; conducted with considerable success a weekly paper called the *Friend of Man;* and carried on business as a wine merchant. He spent six years on his estates in Hungary, engaged in agricultural pursuits. He published, in 1787, his memoirs of his own life, which produced an extraordinary sensation, and were translated into almost all European languages. In 1791 Trenck visited France, having eagerly adopted the revolutionary doctrines prevalent in that country, but he was denounced as a spy, thrown into prison, and ultimately guillotined, 25th July, 1794.—J. T.

* TRENTOFSKI, Bronislav Ferdinand, a Polish writer on education and psychology, was born in 1808 near Warsaw. Exiled in consequence of the revolution of 1830, he settled at Freiburg in Germany, and published in 1836 "De vita hominis æterna;" which was followed in 1837 by a treatise in German, "The Basis of Universal Philosophy;" and in 1840 by "Studies on the Science of Nature." Between 1842 and 1848 he published at Posen several works on government education and on logic, written in the Polish language.—R. H.

TRESCHOW, Niels, a Danish author of repute, was born at Drammen in Norway in 1751. He became rector of the academy of Elsinore in 1780, and subsequently held a like post in Christiania, and was appointed in 1803 professor of philosophy in the university of Copenhagen, which he exchanged in 1813 for a similar chair at the Norwegian capital. Two years afterwards he was made superintendent of public instruction and church affairs in Norway. He died in 1833. Besides many minor productions he has left various larger philosophical works —all displaying, in addition to vigorous intellect and great learning, an unprejudiced love of truth, while they are written in an attractive style, which sometimes rises into eloquence.—J. J.

TREVIGI, Girolamo da, was born at Trevigi in 1497; he was the scholar and apparently also the son of Piermaria Pennacchi. He studied also at Bologna, and painted some time at Genoa, executing a few admirable pictures, in which he endeavoured to follow the style of Raphael. Girolamo finally settled in this country, and entered the service of Henry VIII., by whom he was employed chiefly as architect and engineer, at a salary of about £100 a year. He was with the king at the siege of Boulogne in 1544, and was there killed by a cannon ball, in his forty-seventh year. The picture mentioned as his masterpiece by Vasari, a "Madonna and Child enthroned, with Saints," formerly in San Domenico in Bologna, is now in the London National gallery. Girolamo da Trevigi was an excellent portrait painter.—(Federici, *Memorie Trevigiane su le opere di disegno*, &c., 2 vols. 4to, Venice, 1803.)—R. N. W.

TREVISA, John, an English priest, who was vicar of Barclay in the reign of Richard II. He is said to have translated the Bible into English at the solicitation of the lord of Barclay, who had a particular regard for him, He also made a translation of the Polychronicon of Raoul of Chester, and was the author of "Polychronici continuationes;" "De Memorabilibus temporum;" "Gesta Regis Arthuri;" and a "Description of Britain and Ireland."

TREVISANI, Francesco, Cavaliere, was born at Capo d'Istria in 1656, and died at Rome in 1746. He studied under Antonio Zanchi at Venice, and there established himself; but having eloped with a young Venetian lady of family, he fled to Rome to escape from her relations. In Rome Trevisani found great and powerful patrons, forsook the Venetian taste for that of the Carracci, and became a follower of Carlo Maratti. He was one of the most brilliant of the academical school of painters, had a great facility in imitating the styles of other masters, and painted pictures in almost every class of art.—R. N. W.

TREVITHICK, Richard, a distinguished British engineer, the inventor of the first practical high-pressure fixed and locomotive steam-engines. He was a pupil of Murdock, Watt's assistant, and became a mining captain or engineer in Cornwall, his native county. In 1802 he patented, along with Andrew Vivian, a high-pressure non-condensing steam-engine, to be used chiefly for propelling carriages on common roads or on railways. The high-pressure steam-engine and the locomotive had been previously projected by Leupold and by Watt. Murdock about 1784 had made a working model of a locomotive engine; and an actual steam locomotive carriage had been made and used, though without success, in France, by Cugnot, about 1770. The peculiar merit of Trevithick's inventions consisted in their practical success. A locomotive engine on his plan was made in 1803, and worked on a railway in South Wales, in 1804–5, drawing a net load of ten tons at a speed of five miles an hour; and its use was abandoned merely because the rails were too weak to bear its weight. The locomotive engine was afterwards simplified and improved by Blenkinsop and others, and especially by Hedley, who discovered in 1813 that the adhesion between smooth driving wheels and rails gave sufficient propelling power. (As to the later history of the locomotive, see Stephenson, George.) In 1815 the simplicity of Trevithick's high-pressure steam-engine, and its small bulk and weight compared with its power, were considered by the projectors of a mining enterprise in Peru to make it peculiarly suitable for use in remote and wild regions, and they therefore appointed Trevithick the chief engineer of their undertaking. He went to Peru in 1816, and was received with high honour by the authorities; and so far as his skill and exertions went, nothing was wanting to make the enterprise successful. But it proved a failure, and Trevithick in 1827 returned to England, where he continued to practise his profession.—W. J. M. R.

TREVOR, Sir John, Knight, a secretary of state in the reign of Charles II., was descended of an ancient Welsh family, and was born in 1626. His father was Sir John Trevor of Trevallin in Denbighshire. We are told by Anthony Wood in his Athenæ Oxoniensis, that both father and son had been "halters in the rebellion, and adherers to the usurper." The elder Sir John had, it is true, served in the Long parliament, but he wished well to the Restoration, and took part in the measures preparatory to the accomplishment of that event. Their loyalty cannot have been very grievously suspected, as the son was appointed a gentleman of the bed-chamber soon after the return of Charles, and was in 1668 sent as special envoy to France for the purpose of furthering the design contemplated by the triple alliance. This celebrated treaty, which had been concluded about a month before the departure of Trevor, through the energy, judgment, and address of Sir William Temple, bound England, Holland, and Sweden to bring about peace between France and Spain, and to defend the Low Countries from the rapacity of Louis XIV. Trevor negotiated the provisional treaty, which was signed at St. Germain-en-Laye on the 15th of April, 1668, and received its full confirmation and development in the treaty of Aix-la-Chapelle on the 2nd of May the same year. He was rewarded for his services with the honour of knighthood, and in the September after his return to England was, through the influence of Buckingham, appointed secretary of state in the room of Sir W. Morrice. This post he held till his death, which took place after a short illness on the 28th of May, 1672. Sir John Trevor was married to Ruth, one of the daughters of the illustrious Hampden, and left a numerous family. He was an able and upright statesman, but hindered from following out his good intentions by the perverse designs of his sovereign. Charles, as is well known, soon departed from the policy of the triple alliance, and at the instigation of the duke of York, and with the zealous support of the same Arlington who had sent Temple to the Hague to negotiate that treaty, entered into disgraceful

and traitorous relations with France. Trevor was turned out of the cabinet for opposing the policy of the duke of York; and it ought also to be mentioned to his honour, that he endeavoured to moderate the persecution of the nonconformists, which was carried on by means of the conventicle acts. But neither he nor any other of the men whose concern was for the honour and welfare of the nation, had more than the mere show of power. "It was remarked," says Hume, "that the committee of council established for foreign affairs was entirely changed; and that Prince Rupert, the duke of Ormond, Secretary Trevor, and Lord-keeper Bridgeman, men in whose honour the nation had great confidence, were never called to any deliberation." Sir William Temple, who, after his return to England, was also kept out of the traitorous circle, and who was alarmed and indignant at the portentous change in the policy of the court and its minions, found Trevor of the same mind with himself, but unable to interpose any check or hindrance, being, as Sir William terms it, "merely in the skirts of business."

TREVOR, Sir John, an eminent English lawyer, was born in 1633. He was a relative and favourite of Lord Chief-justice Jefferies, by whose influence he was appointed a king's counsel. He became solicitor-general in the reign of Charles II.; master of the rolls under James II., in 1685; and in May of the same year speaker of the house of commons. He held the last-named office also in the parliament summoned upon the dissolution of the convention parliament by William III., and obtained the confidence of that monarch. He undertook, according to Burnet, to manage the tory party, of which he was a member, "provided he was furnished with such sums of money as might purchase some votes; and by him began the practice of buying off men, in which hitherto the king had kept stricter rule." Trevor was subsequently convicted by the house of commons, of which he was speaker, of receiving a bribe of one thousand guineas from the city of London, for the support of a measure in which the corporation was interested; and having put to the house the question in his official capacity as regards their opinion of his crime, was pronounced thereupon guilty, and was thenceforth expelled the house of commons. He retained, however, his post as master of the rolls. He died May 20, 1717.—F.

TREW, Christopher James, a German botanist and anatomist, was born at Lauffen, near Nürnberg, on 29th April, 1695, and died at Nürnberg on 18th June, 1769. He studied botany and pharmacy with his father, who was an apothecary, and he subsequently attended medical lectures at Altdorf, where he graduated in 1716. He travelled extensively in Europe, and then settled as a physician at Nürnberg. He attained high eminence as a medical man, and he became physician-in-ordinary and counsellor to the court, and physician to the emperor. He was a member, and subsequently president of the Academia Naturæ Curiosorum. Among his published works are the following—"On the Peculiarities of the Fœtus;" "On Human Osteology;" "Select Plants," a splendid work with figures; "Botanical Characters of the Cedar and other Pines." A genus of plants has been named Trewia after him.—J. H. B.

TRIBOLO, Nicolo, a celebrated Italian sculptor, was born at Florence about 1485, or, according to Vasari, in 1500. He was the son of a carpenter named Raphael de' Pericoli, and was called Tribolo when a boy at school on account of his troublesome ways. He at first worked with his father, was then placed with a wood-carver, and ultimately with the sculptor Sansovino. Under Sansovino he made great progress, and became his assistant in some of his more important works. Tribolo's first considerable commission on his own account, was for some rilievi and two statues of Sibyls for the church of S. Petronio at Bologna. Returning to Florence, he, by the addition of a figure of Nature with numerous children playing about her, converted an antique basin into a fountain for Fontainebleau. His next work was of a less honourable character. It was the preparation, in conjunction with Volpaia, of a model of the city and fortifications of Florence for the use of Pope Clement VII., who was then about to lay siege to the city. The model was finished and, concealed in bales of wool, conveyed in safety to the pope, to whose engineers it proved of essential service. For this treachery Triboli was rewarded by being employed on the sculpture of the chapel of S. Loretto, but the death of the pope put a speedy end to the commission. Tribolo's next employment was the arrangement and direction of the superb festal decorations for the Medici at Florence. He afterwards remodelled the gardens of the Pitti palace for the Duke Cosmo, and added statues, fountains, &c. He was appointed by the duke commissioner of roads and bridges, and as a part of his duties there devolved upon him the making of alterations in the courses and embankments of certain rivers. His ignorance of engineering, and even of the elementary principles of hydraulics, did not prevent him from personally undertaking these operations. The results were serious inundations and destruction of property in the district of Prato and elsewhere. The outcry which ensued threw him into a fever, of which he died in 1550.—J. T–e.

TRIBONIAN, the celebrated jurist, was born in Pamphylia, of Greek parentage. Having settled at Constantinople, he filled with great distinction several high offices of state under Justinian, who early appreciated his remarkable talents. Being one of the most profound lawyers of that or any age, he took a leading share in the preparation of the Pandects, besides producing, along with two other jurists, the Institutes of Justinian. The Pandects were published nearly at the same time with the Institutes in 534. For a further account of Tribonian, see the article Justinian. A comprehensive view of his character and genius, with a full description of what he effected for jurisprudence, will be found in the forty-fourth chapter of Gibbon.—G.

TRIBUNUS, an eminent physician of the sixth century, was a native of Palestine. Procopius states that he went into Persia for the purpose of attending the king, Cosra (Chosroës I.); he succeeded in curing his patient, and was rewarded with regal munificence. When Chosroës was negotiating a peace with Justinian (532), he refused all overtures unless Tribunus were sent to him. Tribunus went, and remained a year. On his departure Chosroës offered him whatever he might demand as a recompense. The physician, with admirable generosity, asked only the release of some Roman captives. Chosroës set at liberty not only those named by Tribunus, but added three thousand to their number.—F. C. W.

TRIEWALD, Martin, a Swedish engineer, was born at Stockholm on the 18th of November, 1691, and died there on the 8th of August, 1747. He went to England in 1716, passed ten years as the manager of a coal mine near Newcastle-on-Tyne, was elected a fellow of the Royal Society, and contributed some papers to their Transactions on physical and mechanical subjects. On his return to Sweden, he introduced into that country the use of the atmospheric pumping steam-engine for draining mines, and other mechanical improvements. He occupied himself much with the contrivance of apparatus for enabling men to live under water. He was a member of the Academies of Sciences of Stockholm and Upsala.—W. J. M. R.

TRIGAULT, Nicholas, a jesuit missionary, born at Douai in 1577. He set out for the East in 1606, and arrived in feeble health at Goa in the following year. He returned to France in 1618, and went back to China two years afterwards. He died at Nankin in 1628. His principal works are a life of Gaspar Barzis, one of the companions of St. François-Xavier; "Travels of the Jesuits in China;" and a Chinese dictionary in three volumes, printed in China.—W. J. P.

* TRIKOUPI, Spiridon, the present ambassador of the government of Greece at the court of Great Britain, is distinguished as a writer, an orator, and a diplomatist. He is the son of the primate of Missolonghi, at which place he was born in 1791. He was educated chiefly in France and England, and began his public career in the Ionian islands, where he assisted in establishing the Corfu university in 1820. He bore an active part in the Greek revolution, of which he has been the eloquent historian, and held successively various important posts in the several governments that followed the confirmation of Greek independence. On the accession of King Otho he was sent as envoy extraordinary to London, where he remained from 1835 to 1838, and again from 1841 to 1843. In the last-named year he became minister for foreign affairs and public instruction at Athens, removed to the vice-presidency of the senate in 1844, where he remained till 1849. The following year he was again sent as ambassador to London. His "History of the Greek Revolution" is completed in 4 vols. 8vo. He has also published one or two poems and some speeches.—R. H.

TRILLER, Daniel William, a learned German physician, was born at Erfurt in 1695. He studied at Leipsic, and graduated at Halle in 1718. In 1720 he settled at Merseburg, to which town he was appointed public physician. He afterwards travelled as a physician with the prince of Nassau-Saarbruck. In

1746 he went to Dresden, where he held a court appointment. Three years later he accepted a professorship in the university of Wittenberg, which he retained until his death in May, 1782. Triller was a laborious commentator on the ancients. A great part of his life was employed on an edition of Hippocrates, of which he only published a specimen. His principal original work was on pleurisy, Frankfort, 1740. He wrote Latin poems on medicine, and was also a cultivator of German poetry. He was also the author of a number of treatises on medical antiquities. A complete list of his works is given in the Biographie Médicale. It occupies two pages.—F. C. W.

TRIMMER, Sarah, author of a number of popular books for the young, was born at Ipswich on the 6th of January, 1741. Her father was Mr. Joshua Kirby, author of Dr. Brooke Taylor's Method of Perspective Made Easy, and of The Perspective of Architecture. He subsequently removed to London on becoming tutor in perspective to George III., then prince of Wales; and from the year 1759 lived at Kew, having been appointed clerk of the works at the palace at that place. It was while residing here that Miss Kirby became acquainted with Mr. Trimmer, to whom she was married at the age of twenty-one. For the next twelve years she was wholly occupied with her domestic duties, her literary labours not having commenced till about the year 1780. It was, we are told, the example of Mrs. Barbauld that first led her to write books. Her first publication was a small volume, entitled, an "Easy Introduction to the Knowledge of Nature." It was followed by her "Sacred History, Selected from the Scriptures, with Annotations and Reflections adapted to the Comprehension of Young Persons," 1782–84; "The Economy of Charity," addressed to ladies, 1786, and republished with additions and alterations in 1801; "The Family Magazine," from which were afterwards published in a collected form, a series of "Instructive Tales;" Illustrations of the Old and New Testaments, and of the Histories of Rome and England, said to have been suggested by the Adele et Theodore of Madame de Genlis; the "Guardian of Education;" "A Comparative View of the New Plan of Education," &c., 1806. Her last publication was a volume of "Family Sermons," selected and abridged from the most eminent divines. Mrs. Trimmer died suddenly, while sitting in her study chair, on the 15th of December, 1810. In 1814 was published an Account of the Life and Writings of Mrs. Trimmer, 2 vols., 8vo.

TRINCAVELLI, TRINCAVELLA, or TRINCAVELA, Victor, a physician of great classical acquirements, was born at Venice in 1496. He studied at Padua and Bologna. At the latter university he acquired such a mastery over the Greek language and literature, that his assistance in the elucidation of difficult passages was occasionally sought by the professors. At the end of seven years he returned to Padua, where he graduated, and then settled at Venice. Here he succeeded Sebastian Foscarini in the chair of philosophy, and obtained a lucrative practice. It was at this period that he published the works of several Greek authors from original MSS., which had previously been known only by imperfect Latin translations. These were, Themistii Orationes, 1534, folio; Joannes Grammaticus Philoponus, 1534, folio; Epicteti Enchiridion cum Arriani Comment., 1535, 8vo; Hesiod, 1536, 4to. He was intrusted by the Venetian government with the treatment of an epidemic which had broken out in the island of Murano, and his success was so marked that on his return he was received with a sort of ovation. In 1551 he was induced to leave Venice for Padua, where he succeeded J. B. Montanus in the chair of medicine. This change was made at a considerable pecuniary loss, but the senate increased his annual stipend from nine hundred and fifty to sixteen hundred crowns in consideration of the sacrifice he had made. He died at Venice in 1568. Trincavelli has the merit of being one of the first scholars who introduced the writings of the Greek medical authors into the Italian schools of medicine. Previously they had been chiefly known through the medicine of the Arabian writers. His medical works (Opera Omnia) were published at Lyons in 1586; at Venice in 1599. His original treatises are now only of antiquarian interest; but he published commentaries on various parts of the writings of Galen, Avicenna, and Hippocrates. He also edited Stobæus. In practice he is said to have adhered principally to the Arabian doctrines.—F. C. W.

TRINIUS, Karl Bernhard von, an eminent German naturalist, was born at Eisleben on 7th March, 1778, and died at St. Petersburg on 12th March, 1844. He devoted attention early to botany, and more particularly to grasses, on which he published several valuable works. The chief of these are—"Fundamenta Agrostographiæ," and "Species Graminum." The latter is in three volumes folio, and is illustrated by plates. He resided long in St. Petersburg, and was a member of the Academy. He was director of the botanical museum, which was enriched by him by the addition of five thousand species of grasses. He was admired for his varied accomplishments, and for his depth of intellect. He was also a man of amiable disposition and agreeable manners.—J. H. B.

* TRIQUETI, Henri, Baron de, an eminent French sculptor, was born at Conflans (Loiret) in 1802. He was a pupil of the painter Hersent, but he studied sculpture as well as painting, and at the Exposition of 1831 sent contributions in each art. The success of his group of "The Death of Charles the Bold" and the award of the second prize in sculpture, decided him to adopt sculpture as his profession. Baron de Triqueti has produced a large number of works in marble and bronze in the various branches of sculpture: groups, statues, and rilievi of religious subjects for church decorations and monuments; classical subjects; historical, both native and foreign, as "Genevieve de Brabant," and "Sir Thomas More before his Execution;" numerous portrait-statues, and busts; fountains, vases, &c. He has a high reputation in France, and he has received several commissions from England. He has occasionally contributed to the exhibitions of our Royal Academy, his latest contribution being, in 1862, a bronze group of "Dante and Virgil." Baron de Triqueti received the first prize of sculpture in 1839, and the cross of the legion of honour in 1842.—J. T–e.

TRISSINO, Giovanni Giorgio, poet; born of noble parentage at Vicenza, 8th July, 1478; died in Rome, December, 1550. He has left an epic poem, "L'Italia liberata dai Goti," constructed on the Homeric model; "Sofonisba," a tragedy of classical character; "La Poetica," a treatise on the poetic art; and other works. He also proposed certain additions to the Italian alphabet, somewhat in the phonetic style; and has been reckoned the originator of versi sciolti (blank verse).—C. G. R.

TRISTAN DA CUNHA, a Portuguese navigator, who sailed from Lisbon in 1506 with a squadron of fifteen vessels, intended to cruize in the Red Sea, and discovered the three islands which bear his name, off the Cape of Good Hope. He explored a portion of Madagascar, and took possession of the island of Socotra. Leaving his second in command, Alfonso d'Albuquerque, to cruize in the Red Sea, Da Cunha proceeded to Cochin, and embarked in an expedition against Calicut, which was so far successful that he returned to Portugal with five richly-laden ships. He was appointed ambassador to Leo X. in 1515, and appears to have died about 1536. An account of his expedition was compiled by De Barros, and published by order of the king, and a translation was published at Leyden in 1706.—F. M. W.

TRITHEMIUS, John, a learned Benedictine, was born in 1462 at Tritenheim, in the diocese of Treves, and was educated at Treves and Heidelberg. He was made abbot of Spanheim, in the diocese of Mentz, in 1483, and died in 1516. He wrote a considerable number of works, amongst which may be mentioned those "On the Illustrious Ecclesiastical Writers;" "On the Illustrious Men of Germany;" and "On the Illustrious Men of the Benedictine Order."

TRIVET, Nicholas, a learned English dominican friar, the son of Sir Thomas Trivet, one of the justices in Eyre in the reign of Henry III., was born in Norfolk about 1258, and was educated at a dominican convent in London, and at the universities of Oxford and Paris. On his return to England he was elected prior of the religious house in which his early years were passed, and continued to fill that post up to the time of his death, which took place in 1328. Trivet was author of several works, including commentaries on the Holy Scriptures and on St. Augustine's writings; on the Problems of Aristotle, the Metamorphoses of Ovid, the Tragedies of Seneca, the works of Böethius, Livy, and Juvenal; and some scientific treatises, the MSS. of which are still extant in the libraries of Oxford and Cambridge. The work by which Trivet is now best remembered, is a history of England about the period in which he himself flourished, entitled "Annales Sex Regum Angliæ." It was published by Anthony Hall at Oxford in 1719.—F.

TRIVULZIO: a patrician family of Milan, prolific of noteworthy members:—Erasmo Trivulzio (1447) with several of his brothers opposed the accession of Francesco Sforza to the

dukedom. The popular cause having failed, Erasmo and his nephew, Antonio, were not merely pardoned by the new duke, but elevated to the rank of councillors.—Renato Trivulzio, died in 1498: surnamed Helveticus for a victory obtained in the Valtelline by the troops of Ludovico Sforza under his command. —Gian-Jacopo Trivulzio, surnamed the Great; born in 1441; died at Chartres, 5th December, 1518. Eminent and successful in arms, his memory is little loved by the Italians, for he waged the wars of France against his native country. Personal pique with his own court having led him to enter foreign service, in 1500 the victory of Novara, won by him from the Milanese, placed his adversary, Ludovico Sforza, in his power. The loss of a subsequent engagement of the same name drove him with his French allies out of Italy; to return, however, and on the field of Marignano, gain the "battle of giants" for Francis I. Strange that a slight from this very monarch, for whom and for whose predecessors he had, to use his own words, fought eighteen battles, should have proved the apparent cause of his death.—Teodoro Trivulzio, Marshal of France; died in Lyons, 1531. —Agostino Trivulzio, Cardinal; died in Rome, 1548. Four other cardinals belong to this family.—Alessandro Trivulzio, minister at war of the Italian republic under the first consul, Bonaparte; died suddenly in Paris, 3rd March, 1805.— The baton, or French marshal's staff, of Gian-Jacopo Trivulzio became an heirloom in his family.—C. G. R.

TROGUS POMPEIUS, the historian, was descended from a family of Gaulish origin; his father served with distinction as a soldier under Julius Cæsar, and became one of his secretaries. The name Pompeius was derived from an ancestor of the historian, who had received the franchise from a member of the Pompeia gens. The great work of Trogus was a universal history, in forty-four books, entitled "Historia orbis totius," beginning with Ninus and ending with Augustus. He seems to have written exclusively from Greek sources, and to have drawn largely from Theopompus. There is still extant a sort of epitome of the work in the form of extracts by a Latin writer named Justin, which is of considerable importance for the history of Alexander the Great and his successors. When Justin wrote is uncertain, but it must have been prior to the fifth century. The best editions are by Gronovius in the variorum classics, and Frotscher, 3 vols., Leipsic, 1827.—G.

* TROLLOPE, Anthony, novelist and traveller, is a son of the late Mr. Anthony Thomas Trollope, and of Mrs. Trollope the well-known writer of fiction. Entering the general post-office as a clerk, and at an early age, he has risen in that establishment to be surveyor of the home district. He commenced his literary career as a writer of fiction in 1847, but he did not excite much attention until the publication of "The Warden" in 1855. Among the more successful of its followers are— "Barchester Tarvers;" "The Three Clerks;" "Doctor Thorne;" and "Framley Parsonage." Mr. Trollope is also the author of the "West Indies and the Spanish Main," 1859, the result of a postal tour in those regions; and in 1862 appeared his "North America," a work on the United States during the war of secession. His elder brother, Thomas Adolphus, born 1810, is the author of several historical and imaginative works on Italy.—F.E.

TROLLOPE, Frances, a clever and prolific writer of novels and books of travel, was born in 1790 at Heckfield in Hampshire, where her father was a clergyman. In her nineteenth year she married Mr. Anthony Trollope, a barrister at law, after which she resided for several years at Harrow. In 1829 she went to America, and during a residence of three years at Cincinnati and other parts of the States, she laid up the stores of shrewd observation which were turned to account in her first publication, entitled "Domestic Life of the Americans," 2 vols., 1831. In this work she depicted with a rough, forcible hand the social peculiarities of the Americans, many of which were then marked by want of refinement. The great popularity which this work achieved in England, increased the feeling of mortification and annoyance with which it was universally regarded in the United States. The authoress next published a novel, called "The Abbess," which was followed by "The Refugee in America." In 1835 she became a widow, and her writings poured forth more rapidly than ever. In the London Catalogue will be found a list of forty works, amounting to more than a hundred volumes, the product of her pen. Five of these are books of observation during travels in various parts of Europe and America; one is a poem entitled "The Mother's Manual," and the remainder are novels. All that she has written is characterized by a strong caustic humour, more masculine than feminine in its tone and expression. In her travels the reader may observe that the high toryism which she professed finds infinitely more to admire in Vienna, and among the Austrians, than she could perceive among the Americans, or even among the Parisians in the days of Louis Philippe. Her most celebrated novels are — "The Vicar of Wrexhill;" "Widow Barnaby;" and "Jonathan Jefferson Whitelaw." Mrs. Trollope died at Florence in October, 1863.—R. H.

TROMMIUS, Abraham, a distinguished protestant divine, was born at Groningen in 1633, where he pursued his studies under Desmarets, Alting, Andreæ, Schockius, and other eminent professors. After finishing his curriculum he travelled in Germany and Switzerland, studying Hebrew for a short time under the celebrated Buxtorff at Basle. He afterwards visited France and England, and on his return was appointed pastor in the village of Haren, whence in 1671 he was removed to Groningen. Here he remained forty-eight years, diligently discharging the duties of his pastorate. His spare time was all employed in the composition of his "Concordance of the Old and New Testaments," in the Flemish tongue, published at Amsterdam between the years 1685 and 1692. He was author also of a very useful "Concordance of the Septuagint," Amsterdam, 1718. The latter work, however, was not completed by himself. This amiable and diligent divine died in 1719 at the advanced age of eighty-six. He enjoyed excellent health the greater part of his life, and had his eyesight clear and perfect up till his death. He married his fourth wife when he was sixty-six years of age, and was made a doctor of divinity at fourscore. His children all predeceased him.

TROMP, Cornelius van, second son of the succeeding, was born at Rotterdam on the 9th of September, 1629. At the age of twenty-one he commanded a ship under De Witt in the squadron despatched against the emperor of Morocco. He served in Van Galen's fleet in the Mediterranean in 1652 and 1653, and was present at the action with the English fleet off Leghorn, when Van Galen was killed. Tromp was then appointed rear-admiral, and in July, 1665, his squadron was defeated by the English fleet under the duke of York. The scattered remains of the Dutch fleet took refuge in the Texel. In 1666, together with Ruyter, he attacked the English fleet under Albemarle, on the 11th of June. Victory declared for the Dutch, after a severe contest which was resumed on four successive days. On the 4th of August another engagement took place, when Tromp had the advantage over the English fleet under Vice-admiral Smith. Ruyter, however, was only able to bring off his shattered ships by the most skilful and daring manœuvres. Ruyter attributed his defeat to Tromp's neglect, in consequence of which the States deprived him of his commission. In 1673 the stadtholder, afterwards William III., restored his commission to him. Having been reconciled with Ruyter, he displayed the most reckless courage in the engagements of the 7th and 14th of June with the combined fleets of England and France. On both occasions, however, he was indebted to Ruyter for bringing him off when he had ventured too far. In 1675 Tromp visited England, where he was created a baron by Charles II. In the following year he was despatched with a fleet to assist the king of Denmark. The king for his services conferred upon him the order of the elephant, and the rank of count. Immediately after he had been appointed to the command of a fleet destined to act against France, he died in 1691, at Amsterdam, and was interred at Delft.—W. J. P.

TROMP, Marten Harpertzoon, a Dutch naval officer, was born at the Briel in 1597. His apprenticeship to the sea was served under his father, who commanded a ship in the fleet of Admiral Heemskerk, in 1607. Young Tromp was therefore present at the engagement when the Dutch and Spanish fleets met near Gibraltar, when the latter was defeated. Shortly afterwards his father was killed in an engagement with an English cruiser off the coast of Guinea; and young Tromp having been taken prisoner, is said to have served for two years and a half as cabin-boy. Returning to his country, he became a lieutenant of a ship of the line in 1612, and two years afterwards received the command of a ship from Prince Maurice. In 1629 Admiral Peit Hein hoisted his flag on board the vessel commanded by Tromp, who was then esteemed the best sailor in the fleet. The admiral was killed by the side of Tromp in an

engagement, when three Spanish vessels were captured, off the coast of Flanders. After retiring for a short time from active service, he was appointed in 1637 lieutenant-admiral by the stadtholder, Frederic Henry, with a squadron of eleven ships under his command. In the course of that year and the following so many Spanish ships were captured by him that the States presented him with a gold chain, and the king of France conferred upon him the order of St. Michael. In 1639 Tromp, in conjunction with Cornelius Van Witt, attacked a large Spanish fleet off the coast of Sussex, and defeated them, capturing thirteen richly laden galleons. During 1640 and 1641 Tromp rendered great service, but it was not until the Protectorate in this country that his active duty began. On the 26th of March, 1652, Blake was appointed sole admiral of England for nine months, on the prospect of a war with Holland. War had not been declared between the two countries, but Tromp had been despatched with forty vessels to watch Blake, who was cruising about the Channel. The two fleets met off Dover. Having roused their passions by a series of bravadoes, the two commanders lost control over themselves and began to fight in earnest. The combat lasted four hours, when night put an end to it. The English ships were much damaged, but the Dutch lost two vessels. Tromp was much annoyed at being defeated by a commander new to the sea, and his chagrin was increased when he was superseded in command by Ruyter and Van Witt. He was, however, soon afterwards restored to command by the States. On the 29th of November, 1652, the Dutch and English fleets again met; but although the former outnumbered the latter Blake's pride would not allow him to decline the engagement. The fight was a determined one, lasting from two in the morning till seven in the evening, when Blake, whose remaining ships were much disabled, retired up the Thames. During the contest the Dutch took the *Garland* and the *Bonadventure*, sunk three English frigates, and burnt one. The Dutch had one ship blown up, and the flag-ships of Tromp and Ruyter were much injured. Tromp after this success sailed up the Channel with a broom at his mast-head. In February, 1653, Tromp with a fleet of seventy men-of-war was affording convoy to three hundred merchantmen in the English Channel He was attacked by Blake, with whom Monk and Deanes were joined in commission. A running fight was kept up from off Portland to the sands of Calais. Although the Dutch lost more ships than the English in this engagement, the loss of men on both sides was about equal. During the same year on the 29th of July the Dutch fleet was opposed by Monk, and Tromp was killed during the action. Both sides claimed the victory. Tromp was buried at Delft, with great pomp and solemnity.—W. J. P.

TRONCHIN, Theodore, a physician, was born at Geneva in 1709. His father having crippled his fortune in the Mississippi speculation, sent his son to England to push his fortunes under Lord Bolingbroke, to whom he was in some degree related. He commenced his studies at Cambridge, but choosing medicine as his profession, he went to Leyden, and entered under Boerhaave. He settled as a physician at Amsterdam, where he obtained the appointment of inspector of hospitals. Having married a lady who was related to John De Witt, and having formed strong opinions in favour of a purely republican form of government, he left Amsterdam and returned to Geneva, where he was chosen honorary professor of medicine. Tronchin has the merit of having introduced the practice of inoculation into Holland and Geneva. In 1756 he was called to Paris to inoculate the children of the duke of Orleans; the operation proved successful, and it paved the way to wealth and honours. In 1765 he inoculated the children of the duke of Parma, who named him his first physician. He finally settled in Paris as physician to the duke of Orleans in 1766, where he made an extensive and lucrative practice. He died there on November 30, 1781. Tronchin's success was due to his practical ability, combined with an exceedingly pleasing exterior and manners. He published two theses, "De Nymphâ," Leyden, 4to, 1736; and "De Colicâ Pictonum," Geneva, 1757. He also published some observations on ophthalmia and hernia in the Memoirs of the French Academy of Surgery, and an edition of the works of Baillou.—F. C. W.

TROTEREAU, Julian, a learned priest, and doctor of the university of Poitiers, who died about the year 1500. He was celebrated for his extraordinary erudition—possessing a knowledge of theology, law, and philosophy much more extensive than was common in the dark age in which he lived. He was, besides, a good Grecian and Latinist, and seems also to have possessed a considerable acquaintance with the Hebrew language—an accomplishment which must have most of all distinguished him among the wretched scholars of his time He even wrote an introduction to the study of Hebrew. This work, which is mentioned by Imbonati, is remarkably interesting as having been the first of the kind ever published by a christian writer. Wolf, indeed, says that one Laurentius Holocke had already, as early as 1410, compiled a Hebrew lexicon (see *Life and Times of Reuchlin*, by Francis Barham, p. 93); but it never appeared in print. Trotereau's little work must have been published in the fifteenth century, as its author died about 1500, and it is not likely that Wolf knew anything of it. The next work of the kind that appeared, so far as we are aware, was an humble attempt at Hebrew grammar, entitled "Conradus Pellicanus de modo legendi et intelligendi Hebraeæ." This little work of Pellican's was published at Basil in 1503—three years before the appearance of the celebrated Linguæ Hebraicæ Rudimenta (Pfornheim, 1506), by Reuchlin, the master of Pellican, and the great restorer of Hebraistic learning. Trotereau is also said to have been a zealous and eloquent preacher, and to have had the happiness of seeing part at least of the good fruits of his labours before he departed. For a further account of this somewhat remarkable man, see *Singularités Historiques et litteraires*, par Dom. Liron, Bénédictin de la congrégation de Saint Maur, tome troisiéme, pag. 193 et 194.

TROUGHTON, Edward, a distinguished English philosophical instrument maker and man of science, was born in Cumberland in October, 1753, and died in London on the 12th of July, 1835. He was bred as a mechanical engineer in London under his brother John Troughton, with whom he afterwards entered into partnership. After the death of John Troughton, Edward Troughton carried on business as a philosophical instrument maker alone until 1826, when he entered into partnership with William Simms, afterwards his successor in business. He was a fellow of the Royal Society, and of the Royal Astronomical Society, to whose Transactions he contributed some papers. He was the inventor of various improvements in astronomical instruments, and the maker of some of the largest and most accurate of those instruments for the principal observatories of Europe, such as the mural circle, transit instrument and zenith telescope of Greenwich, the transit instruments of Edinburgh and Cambridge, the equatorial instruments of Coimbra.— W. J. M. R.

TROUILLAS, Etiénne de Lombard, better known as l'Abbé Du, was born at Forcalquier in the beginning of the seventeenth century. He had been a jesuit in his youth, but he early withdrew from the society, and betook himself to Port-Royal-des-Champs. An accomplished theologian, and now a firm and conscientious adherent of the Jansenists, Trouillas took a considerable part in the controversies respecting divine grace and morality, which at that time raged so furiously in the Roman catholic church. His "Extrait des principales injures, faussetez, &c., du Jansénisme confondu, et du sermon du Pére Brisacier," was soon followed by his "Défenses de la Censure de M. l'Archevêque de Paris, contre le livre du Pétre Brisacier," 1652. The work entitled Saints Pére de l'Eglise vengez par euxmêmes des impostures du Sieur Marandé, was attributed to Trouillas by Du Pin and others; but there seems to be some doubt about the authorship. Trouillas was sent by Port-Royal to assist M. de Jansen when he became bishop of Digne, and is the supposed author of the Ordonnance et Instruction Pastorale, which that prelate directed against the Apologie des Casuistès du Pere Pirot, Jesuite. He died at Forcalquier about 1689.

TROWBRIDGE, Sir Thomas, a celebrated British admiral, was born in London, but at what precise date is unknown. He entered the naval service at an early age, was made a lieutenant under Admiral Sir Edward Hughes in 1780, and a commander and post-captain in 1782. He served with distinction in the East Indies, and on his homeward voyage in the *Castor* frigate was taken prisoner by the French. He and about fifty of his crew, however, were recaptured in the *Sans Pareil*, 80-gun ship, by Lord Howe in his famous victory of the 1st of June, 1794. His lordship gave the command of the captured vessel to Trowbridge, and he was shortly after appointed by the admirality to the *Culloden*, 74, which he commanded at the victory of the 14th of February, 1797, under Earl St. Vincent. The following year he was despatched with eight ships of the

line to reinforce the fleet under Nelson in the Mediterranean. At the battle of the Nile the *Culloden* unluckily ran aground—"an accident," says Brenton, "which almost broke the heart of the gallant captain"—and his utmost exertions failed to get her off in time to bear a part in the action. Nelson, however, nobly vindicated his gallant friend from all blame for this misfortune. "Captain Trowbridge's conduct," he wrote to the admiralty, "was as fully entitled to praise as that of any other officer in the squadron. It was Trowbridge," he added, "who equipped the squadron so soon at Syracuse: it was Trowbridge who exerted himself for me after the action: it was Trowbridge who saved the *Culloden*, when none that I know in the service would have attempted it." The gold medal, therefore, by the king's express desire, was given to Captain Trowbridge, "for his services both before and since, and for the great and wonderful exertions which he made at the time of the action in saving and getting off his ship." In 1799 he was created a baronet, and after rendering various services at Alexandria and on the coast of Naples, was appointed captain of the Channel fleet under Lord St. Vincent on his return to England in 1801. He held office for some time as a lord of the admiralty, and in 1804 was made an admiral. In the following year he was sent to the East Indies in the *Blenheim*, 74, with a convoy of ten merchant vessels. The admiral's ship ran aground in 1806 in the Straits of Malacca, and was seriously damaged. But after a temporary repair, Sir Thomas set out in her for the Cape of Good Hope. When last seen the *Blenheim* was in a violent gale on the 1st of February, 1807, off the island of Madagascar, exhibiting signals of distress. Nothing was ascertained respecting her fate, but there can be no doubt that the vessel foundered, and all on board must have perished.—J. T.

* TROWBRIDGE, Sir Thomas St. Vincent Hope Cochrane, Bart., C.B., Colonel, a most distinguished Crimean hero, is the grandson of the preceding, and was born in 1817. He entered the army in 1834, and when the Russian war broke out was sent with his regiment, the 7th royal fusileers, which was included in the light division, to serve in the Crimea. Major Trowbridge was under the hottest fire of the enemy at the Alma, when ten officers of his regiment fell. At the battle of Inkermann he had charge of the outposts of the first brigade of his division, and also of the Five-gun battery—a position of great danger and importance. About midday a round shot from one of the Russian bastions carried off Trowbridge's right leg and left foot. He refused, however, to be carried to the rear, and coolly directing two of the soldiers to bind up his legs, and place him upon one of the gun-carriages, he continued to give his orders, and animated and cheered his men as calmly as if he had been untouched, answering the repeated entreaty of a friend that he would retire, with the heroic words, "No, no; not till the battle's won." His gallant behaviour was noticed in appropriate terms by Lord Raglan, in his despatch on the battle of Inkermann, and by Captain Lushington, the commander of the naval brigade. Sir Thomas was conveyed to England in 1855, was rewarded with a pension, the rank of colonel, and the appointment of aid-de-camp to her majesty. He has edited Lallemand's Principles of the Minor Operations of War.—J. T.

TROY, Jean François de, a distinguished French painter, born in Paris in 1679, was the son of François de Troy the portrait-painter. He studied some years in Italy, became a member of the French Academy in Paris in 1708, and in 1738 was appointed director of the French Academy in Rome, where five years later he was elected president of the Academy of St. Luke; he died at Rome in 1752. De Troy painted with great facility and in various styles. The Louvre possesses one of his principal works—"Henri IV. holding the first chapter of the Saint Esprit." De Troy was a chevalier of the order of St. Michel.—(*Mem. des Memb. de l'Acad. Royale*, &c.)—R. N. W.

TROYON, Constant, an eminent French animal painter was born at Sèvres in 1813. He was for some time engaged in the royal manufactory of porcelain in his native place, and then entered the atelier of M. Riocreux. He afterwards worked much from nature in the rural districts of France, and visited Holland to study the methods of the animal painters of the Netherlands M. Troyon soon occupied a prominent place in the salons; and his works went on increasing in popularity to the close of his career. He was regarded as the first painter of his class in France. Animals in motion usually form the principal objects in his pictures, but not to the exclusion of the landscape. His pictures are mostly of rather large size; painted in a broad masculine manner; true to nature, but with marked individuality; and he was fond of striking effects of light and shadow, early morning scenes, &c. He was, too, a great colourist, according to French notions of colour; which are very different, however, to those of some others—the old Venetians, for example. His large picture of "Animals going forth to labour," which was in the International Exhibition of 1862, is a good example of his style. Several of his pictures have been engraved. M. Troyon received three first-class medals, and was made knight of the legion of honour in 1849. He died in 1865.—J. T–e.

TRUEBA Y COSIO, Telesforo, a Spanish author, was born at Santander in 1805, but educated at a Roman catholic college in England, and resided in this country for the greater portion of his life. He published in 1828, in England, "Gomez Arias," a tale of the Moorish wars; in 1830 "The Romance of the History of Spain;" in 1831 "The Incognito, or sins and peccadilloes;" "Paris and London;" and a musical farce. He also wrote for Constable's Library a Life of Hernan Cortes, and a history of the conquest of Peru. He returned to Spain in 1834, and was chosen one of the secretaries to the cortes, but he died in Paris in October, 1835.—F. M. W.

TRUMAN, Joseph, a learned nonconformist divine, born in April, 1631, probably at Gedling in Nottinghamshire. He was educated at Gedling by the minister of the parish, at the free school at Nottingham, and at Clare hall, Cambridge. He was inducted into the living of Cromwell; but soon after the passing of the act of uniformity in 1662, he was ejected for refusing to read the Book of Common Prayer. His best known work is "A Discourse of Natural and Moral Impotency," which was republished at London in 1834, with a biographical introduction by Henry Rogers. Among his friends were Baxter, Stillingfleet, and Tillotson. He died 29th July, 1671.—D. W. R.

TRUMBALL, Sir William, a learned civilian and experienced diplomatist, who in 1695 succeeded Sir John Trenchard in what Lord Macaulay calls the subordinate secretaryship of state. He was born at East Hampstead, Berkshire, in 1636; was educated at Oakingham and at St. John's college, Oxford, and became a fellow of All-Souls. After taking his degree of LL.B. in 1659, he travelled on the continent, and on his return to England practised as an advocate in Doctors' commons. In 1671 he was appointed chancellor and vicar-general of the diocese of Rochester; and in 1683 he accompanied Lord Dartmouth in the expedition to Tangier as judge-advocate of the fleet. Some curious traits of Trumball's cautious character will be found in Pepys' Tangier Diary. Returning home he was knighted; and in 1685 was sent as ambassador to France, where he witnessed and assuaged some of the distress consequent on the revocation of the edict of Nantes. He was recalled in 1686 and despatched on an embassy to Constantinople, where he remained till 1691. His credit with William III. and his government was very high. He was made a lord of the treasury, and in 1695 a secretary of state. Two years later he resigned in consequence of a court intrigue, which led to the downfall of Lord Sunderland. He retired into private life and to the enjoyment of literature and the society of the learned. "If the last Æneid shine amongst its fellows," says Dryden in the postscript to his translation, "it is owing to the commands of Sir William Trumball." The youthful Pope found a warm friend and admiring companion in the old statesman; and he has recorded his grateful remembrance of Sir William's virtues in a eulogistic epitaph, which is inscribed on the monument at East Hampstead. Sir William died at his seat near that place on the 14th December, 1716.—(See Coote's *Catalogue of Civilians.*)—R. H.

TRUMBULL, John, a distinguished American painter, was the youngest son of Jonathan Trumbull, governor of Connecticut, who played a conspicuous part in the war of independence. He was born at Lebanon, Connecticut, on 6th June, 1756, and was educated at Harvard college, where he graduated in 1772. His own desire was to be a painter; his father wished him to be a clergyman; but the revolution broke out, and he joined the army. He attracted the notice of Washington, who made him his aid-de-camp, 1775; and soon after major of brigade. In 1776 he was nominated colonel by General Gates, and appointed adjutant-general for the north. Some delay on the part of congress in confirming his appointment led him to resign, and he quitted the army in the summer of 1777. He now repaired to Boston to study art; and in 1780 came to London in order to

place himself under West, then the guiding star of all American painters. But here he was arrested and thrown into prison on suspicion of being an agent of the American government, and was only released on West's personal intercession with the king, and Trumbull undertaking (West and Copley being his sureties) to leave England immediately. He went to America, but returned to England on the establishment of peace, 1783, and resumed his studies under West. His first picture produced here was "Priam carrying off Hector," an imitation of the class of subjects and the manner of his master; but he afterwards turned to native subjects, and commenced a series of paintings of the leading incidents in the American war. The first of the series, "The Battle of Bunker's Hill," attracted a good deal of notice here and on the continent: it was engraved in line at Stuttgart by J. G. Müller. Two portraits of Washington by him were engraved in mezzotint by V. Green. Trumbull returned to America in 1789, and for three or four years chiefly occupied himself in painting the portraits of the leading personages of the revolutionary war, with a view to their introduction into his series of pictures. He then, 1794, came to England in the capacity of secretary to Mr. Jay, the American envoy, who gave him a commissionership under the commercial treaty, which employed him till 1804. After an unsuccessful attempt to establish himself in America, he resumed his professional practice in London. In 1815 he returned to New York, where he finally settled. He received from the federal government in 1816 a commission to paint four of his pictures on a large scale—"The Signers of the Declaration of Independence;" "The Surrender of Burgoyne;" "Surrender of Cornwallis;" "Washington Surrendering his Commission"—which are now in the Rotunda of the capitol at Washington. Trumbull was elected president of the American Academy of Arts in 1817. His unsold series of revolutionary pictures he presented a few years before his death to Harvard college, and they now occupy a building erected for their reception called the Trumbull gallery. He died November 10, 1843. Trumbull has been extravagantly lauded by American writers. By European critics his American pictures have been spoken of in very disparaging terms. There can be little question that his education in art was too imperfect, and his application too desultory, to permit of his becoming a great painter, whatever his original aptitude may have been.—J. T–e.

TRURO, Thomas Wilde, first baron, Lord-chancellor of England, was born in London in 1782, and educated at St. Paul's school, where in 1851 he founded a prize, "in grateful acknowledgment of the benefits derived from his education" there. He was the son of an attorney, and became one himself. Studying, however, for the bar, at the age of thirty-five he was "called" by the Inner temple, and rose more steadily than rapidly to high professional distinction. Mr. Wilde was one of the counsel engaged for the defence of Queen Caroline. He entered the house of commons as member for Newark, which he represented until 1831, and again in 1835 and 1837. In 1839 he was appointed by Lord Melbourne solicitor-general, and knighted, becoming attorney-general for a short period in 1841. From 1841 he represented Worcester. In July, 1846, on the return of the whigs to power, he was reappointed attorney-general, and almost immediately afterwards was offered and accepted the chief-justiceship of the common pleas. In July, 1850, he became lord chancellor, and retained the office until the formation of the first Derby ministry in 1852. He died at London in November, 1855. At the bar and on the bench he was distinguished as a sound and able lawyer, and while on the woolsack he effected some important reforms both in chancery and common law procedure.—F. E.

TRUXILLO, Thomas de, a Spanish author, was born at Zurita in the diocese of Placentia, in the first part of the sixteenth century. He had been prior of the order of mercy at Madrid, but he subsequently joined the Dominicans. In 1563 he published a treatise in Spanish on the disorders of war. Two other treatises, one on oaths and the other on alms-giving, were published by him at Estella in Navarre. He was also the author of a book, entitled "Miserias del hombre," &c., and of a "Thesaurus Concionatorum." The latter has gone through a great many editions. Truxillo was renowned for his preaching.

TRYE, Charles Brandon, a provincial surgeon of considerable local celebrity, was born in 1757 at Leckhampton, near Cheltenham, of which parish his father was rector. He practised as a surgeon for many years at Gloucester, where he was universally esteemed for his professional skill and his private virtues. He died in 1811; and there is a monument in the cathedral erected to his memory by a subscription among his numerous friends. He was an F.R.S., and wrote several medical works, which were favourably received at the time of their appearance, but are now forgotten. A sketch of his life and character by his relative, the Rev. Daniel Lysons, was published in 1812, 4to, at Gloucester; which was reprinted, with some omissions and some additional extracts from his journals and papers, in 1848, 12mo, at Oxford.—W. A. G.

TRYPHIODORUS, a Greek grammarian, was a native of Egypt. The time when he flourished is not exactly ascertained; but as he imitated Nestor of Laranda, he was posterior to the second century. It is probable that he was contemporary with Coluthus, Quintus Smyrnaeus, and Nonnus. Although Tryphiodorus was a grammarian, we know nothing of his efforts in that department. All that is known of him relates to his poetical labours. He is the author of Ἰλίου ἅλωσις (the taking of Troy), containing six hundred and ninety-one lines. He is also the author of Μαραθωνιακά; Τὰ κατ' Ἰσσοδάμειαν; Ὀδύσσεια λιτογεάμματος; Παράφρασις τῶν Ὁμήρου παραβολῶν. The best editions of the extant poem are those of Schæfer, Leipsic, 1808, 8vo; and Wernicke, 1819. There are translations of it into Latin, English, and German.—S. D.

TSCHIRNHAUSEN, Ehrenfried Walter, Count of, a distinguished German man of science, was born at Kieslingswalde, near Görlitz, in Upper Lusatia, on the 10th of April, 1651, and died at Dresden on the 11th of October, 1708. He was the son and heir of a wealthy nobleman. He studied at the university of Leyden, and on the breaking out of war between France and Holland, served for a time in the Dutch army as a volunteer. He afterwards travelled through various parts of Europe, chiefly with a view to scientific study. Going to Paris in 1682, he became a member of the Academy of Sciences, to which he communicated most of his scientific researches. He was peculiarly skilful and successful in making enormous burning mirrors and lenses, and in manufacturing object-glasses for telescopes of unprecedented size.—W. J. M. R.

TSCHUDI, Gilles (in Latin, Ægidius Tschudius), was born in 1505, in the town of Glarus in Switzerland. He studied at Basle under Glareanus. Having accompanied that learned scholar to Paris, he remained there until 1530, and then returned home, spending the greater part of his subsequent life in his native state, where he filled various important offices, and was finally appointed landamman in 1558. He died in 1572. Tschudi may be properly considered the father of Swiss history. He wrote many works, a number of which, however, have not been published, but remain in manuscript in the different libraries of his native country. Of chief importance among those that are printed may be mentioned his "Chronicle of Switzerland from 1000 to 1470," published at Basle in 1734 and 1736. It forms one of the main sources of information regarding the early history of Switzerland.—J. J.

TUCKER, Abraham, was born in London, September, 1705. His father, a wealthy merchant, died during his son's infancy, and a maternal uncle became his guardian. In 1721 he entered Merton college, Oxford, as a gentleman commoner, and in 1724 he went into chambers in the Inner temple, but was never called to the bar. French, Italian, and music were favourite studies with him, and he travelled for a period in France. In 1727 he purchased a large estate, and along with it Betchworth castle, near Dorking, formerly a possession of the earls of Arundel. He married in 1736, and when his wife died in 1754, leaving him with two daughters, he transcribed his wife's letters to himself, and gave the collection the title of a Picture of Artless Love. In 1755 he published "The Country Gentleman's Advice to his Son on the subject of Party Clubs," a pamphlet full of quiet sagacity and cautious counsels. About 1756 he began his great work, "The Light of Nature Pursued." A specimen under the title of "Freewill," was published in 1763; and a criticism in the *Monthly Review* of July, 1763, provoked a reply from him under the name of Cuthbert Comment, Esq. "The Light of Nature" was published in 1765 in four volumes, and under the assumed name of Edward Search. In the meantime the author was struck with blindness, but a dutiful daughter did the work of amanuensis in preparing the remaining volumes of the treatise for the press. He died on the 20th of November, 1774, before the work was completed, but after his death it was

carefully edited by his daughter. Tucker was a man of singular acuteness, and great fertility in ingenious illustration. But he is apt to be prolix, as if he wrote as much for his own pleasure as for the information of the public. He adopted no little of his metaphysical system from Hartley, and only changed some of the technical phrases. Mackintosh calls him a "metaphysical Montaigne."—J. E.

TUCKER, Josiah, was born at Laugharne, Caermarthenshire, in 1711. His father was a Welsh gentleman, who farmed his own property. After getting some preliminary education at Ruthin school, Denbighshire, he was admitted to St. John's college, Oxford. Having entered into holy orders, he became curate first of All Saints, and then of St. Stephen's, Bristol, holding also a minor canonry in the cathedral. Bishop Butler appointed him his domestic chaplain, then gave him a prebendal stall, and finally in 1749 the rectory of St. Stephen's. In 1758 he was made dean of Gloucester, having taken the degree of D D. three years previously. Dean Tucker's publications are chiefly on commercial and political subjects. In 1748 he published "A brief Essay on the Advantages and Disadvantages which respectively attend Britain and France with regard to Trade." The work is condemnatory both of monopolies and protective duties. Next he gave to the press "Reflections on the expediency of a Law for the Naturalization of Foreign Protestants." He also defended in a separate tract the naturalization of the Jews. In 1781 he wrote his "Treatise on Civil Government," in which he combats the views of Locke. In 1785 he published a remarkable tract, "Reflections on the present matters in dispute between Great Britain and Ireland," in which he advocates the most important of the free trade measures which recent legislation has introduced among us. He published also on the American war, and though he did not take the side of the colonists, he argued for a separation. His "Apology for the present Church of England," and his "Letters to Dr. Kippis," disclose his ecclesiastical opinions in favour of subscription, and against the repeal of the corporation and test acts. Dean Tucker published also several sermons, though it was alleged that his mind was turned too much away by the tenor of his researches from practical duty and theological thought. After a laborious life, the usefulness of which, however, was apart from his clerical profession, he died of paralysis, 4th November, 1799.—J. E.

TUDWAY, Thomas, doctor of music, received his education in the royal chapel at the same time with Purcell. In 1664 he was admitted to sing a tenor in the royal chapel at Windsor. After this, in 1665, he went to Cambridge, to which university he was invited by the offer of the place of organist of King's college chapel, and in 1681 was admitted to the degree of bachelor in his faculty. In 1705 Queen Anne made a visit to the university of Cambridge, upon which occasion Tudway composed an anthem, "Thou, O God, hast heard my vows," which he performed as an exercise for the degree of doctor in music, and was created accordingly, and honoured with the title of public professor of music in that university. He died in 1730. In the latter part of his life he was employed by the earl of Oxford to collect musical compositions (chiefly Italian), and in making a collection of the most valuable English services and anthems. Of these he scored as many as filled seven thick quarto volumes, which are preserved in the British museum, with the Harleian collection. To each volume is prefixed a historical and critical preface.—E. F. R.

TULDEN, Théodore van, was born at Bois-le-Duc about 1607, and after learning the rudiments of his art from Abraham Blyenberch, became the pupil of Rubens at Antwerp. Van Tulden entered the Antwerp guild of painting in 1626–27; and was then employed some few years at Paris. He returned to Belgium, and in 1636 obtained the citizenship of Antwerp. He had in the previous year married Mary, the daughter of the painter Henry van Balen. He served as dean of the corporation of painters at Antwerp in 1638–39; but in 1656 he had returned to, and was settled in his native place, Bois-le-Duc. He is said to have died in 1676, but this date, as well as that given for his birth, is uncertain. Van Tulden was a good painter, both of historical subjects and portraits; and etched also many excellent plates.—(*Catalogue du Musée D'Anvers.*)—R. N. W.

TULL, Jethro, an eminent English agriculturist, lived at the beginning of the eighteenth century. He possessed a small estate near Hungerford, on the borders of Oxfordshire and Berkshire, and on it he carried out various agricultural improvements. He is considered to be the introducer of drill and horse-hoeing husbandry. He advocated regular sowing of seeds in rows, and stirring the earth at the roots of plants by means of an instrument drawn by a single horse, and hence called horse-hoeing. Tull in his system neglected the improving of the soil by manuring; he trusted to proper stirring and pulverizing. His system, as might be expected, was unsuccessful, and he involved himself in pecuniary difficulties. He lost his property, and it is reported that he died in prison, where he had been put for debt. In 1731 he published an account of his system of husbandry. He supposed that by his method there would be no necessity for rotation of crops or for manuring, and that the soil would be kept constantly fertile. He lived to see that his system wanted something to insure its success. So far as he went his plan was good, but he fancied that air, earth, and water contained all that was required for the food of plants, and did not see the necessity for additions being made to secure continued fertility.—J. H. B.

* TULLOCH, John, D.D., Principal of St. Mary's college, St. Andrews, is the son of the late parish minister of Tippermuir, near Perth, and was born in 1823. He was educated at St. Andrews, and having received license as a preacher of the established church of Scotland, was appointed, in 1844, by the town council of Dundee to one of the churches in that town. In 1849 he was translated to the parish of Kettins in Forfarshire, and on the death of the venerable Principal Haldane in 1854 he was presented by the crown, to the principalship of the divinity college of St. Mary's, St. Andrews. His contributions to the *British Quarterly* and the *North British Review* had previously attracted notice, and in 1855 he gained the second Burnett prize, amounting to £600, for a treatise on the "Being and Attributes of God," the first prize of £1800 having been adjudged to the Rev. Robert Anchor Thompson. Principal Tulloch has since published "The Leaders of the Reformation," 1859; "English Puritanism and its Leaders," 1861; "Beginning Life," 1863—works which have met with a large share of public approbation. Principal Tulloch is an able, accomplished, and liberal divine.

TULLUS, Hostilius, the third king of Rome, reigned, according to legend, from 670 to 638 B.C. He was said to be the son of Hostus Hostilius, a Roman general, who fell in the Sabine war; but Niebuhr has shown this to be impossible. He carried on wars with the Albans, the Veientes, and the Sabines; and it was in the battle with the first of these that the celebrated encounter between the Horatii and Curiatii took place. His death was attributed by the Romans to the anger of Jupiter Elicius, whose worship he had neglected, and who struck him with lightning while he attempted to perform the mysterious ceremonies by which Numa had won the favour of the gods.—D. M.

TUNSTALL, Cuthbert, a learned English prelate of the Romish church, was born at Hatchford, near Richmond, Yorkshire, about 1474, and was educated at Balliol college, Oxford, and at King's hall (afterwards part of Trinity college), Cambridge. He subsequently went to the university of Padua, then in high reputation, where he studied contemporaneously with Latimer, and took the degree of doctor of laws. Upon his return to England in 1511, Archbishop Warham appointed him his vicar-general or chancellor, and subsequently collated him to the rectory of Harrow-on-the-Hill. In 1514 he became prebendary of Stow-longa in Lincoln church, in 1515 archdeacon of Chester, and in 1516 master of the rolls. In the last-named year he accompanied Sir Thomas More on an embassy to the Emperor Charles V., who was then in Brussels; and he there became acquainted with Erasmus, who spoke of him in the highest terms. After proceeding upon a second embassy he was rewarded by numerous preferments, and in 1522 was promoted to the bishopric of London. In 1523 he was appointed keeper of the privy seal, and in 1525 was despatched with Sir Richard Wingfield on an embassy to Spain to confer with the emperor after the battle of Pavia. In 1527 he prosecuted several persons in his diocese for heresy, but he did not proceed to the last extremities. The same year he attended Cardinal Wolsey in his embassy to France, and in 1529 was one of the English ambassadors employed to negotiate the treaty of Cambray. After his return he endeavoured to suppress Tyndale's New Testament, thinking it better, as Burnet says, to burn the books of the heretics than the heretics themselves. In 1530 he was translated to the see of Durham. He opposed, but subsequently supported, Henry VIII.'s claim as supreme head of the English church. In 1541

he revised, in conjunction with Nicholas Heath, bishop of Rochester, a new edition of the English Bible. In 1551 he was accused of misprision of treason and committed to the Tower, where he remained until the accession of Mary, two years afterwards, when he was restored to his bishopric; but his lenity and moderation towards protestants were not liked at court. On the accession of Elizabeth he refused to take the oath of supremacy, and was again deprived of his bishopric. He was consigned to the custody of Parker, afterwards archbishop, who describes him to have held many opinions in common with the reformers. Tunstall died in 1559, at the age of eighty-five. He was the author of several letters, &c., published in Burnet's History of the Reformation, Strype's Memorials, &c., and of the following—"In laudem matrimonii," 1518; "De arte supputandi," 1522; "De Veritate Corporis et Sanguinis Domini in Eucharistia," 1554; "Compendium in decem libros Ethicorum Aristotelis," 1554; "Contra impios blasphematores Dei prædestinationis," 1555; and "Godly and Devout Prayers in English and Latin," 1558.—F.

TUNSTALL, James, a learned English divine, was born about 1710, and was educated at St John's college, Cambridge, of which he afterwards became a fellow and tutor. He obtained various preferments, and filled the positions of rector of Sturmer in Essex, public orator of Cambridge, university chaplain to Potter, archbishop of Canterbury, &c. He rose to the degree of D.D. of Cambridge in 1744. He was the author of an "Epistola" to Dr. Conyers Middleton on the genuineness of the letters between Cicero and Brutus, which Dr. Middleton had made use of in his History of Cicero; as also of some "Observations" on the same subject, which gained for him a great reputation amongst scholars. He also wrote "A Vindication of the Power of the State to prevent Clandestine Marriages," in two letters; "Academica—Discourses upon Natural and Revealed Religion," the second part of which was published after his death; and a series of epistles on Duckett's Atheistical Letters, which Tunstall addressed to the earl of Oxford, and which are among Dr. Bird's MSS. in the British museum. He died in 1772.—F.

* TUPPER, Martin Farquhar, a popular poet, was born at London in 1810. He is descended of a German protestant family, which was banished from Hesse Cassel in the time of the Emperor Charles V. Mr. Tupper was educated at the Charter house and at Christ Church college, Oxford. He took his degree in 1831, a short time before he was called to the bar. His first publication, a small anonymous volume of religious poems, appeared in 1832. Seven years afterwards (1839) was published his "Proverbial Philosophy," a work which, in spite of all the ridicule and contemptuous criticism that has been directed against it, has acquired a much more extensive popularity than any other volume of poetry of this age. It has gone through about forty editions in this country alone, while in America its sale has been absolutely prodigious. The secret of such marvellous success seems to be simply this—that the poem, if we may so call it, is essentially of such a character as to be readily mistaken by the large half-educated public for a work of genius. Mr. Tupper has written a great many more books since the publication of the "Proverbial Philosophy"—"The Crock of Gold;" "A Modern Pyramid;" "A Thousand Lines;" "Heart," a social novel; "The Twins," a domestic novel; besides numerous ballads and songs. His more recent publications are "Probabilities, an Aid to Faith," a work on the evidences of christianity; "Paterfamilias' Diary of Everybody's Tour;" and a translation of King Alfred's poem into English metres, similar to those of the original Anglo-Saxon.

TURBERVILE, George, an English poet, the son of Nicholas Turbervile of Whitchurch, Hants, was born there about 1530, and was educated at Winchester school, and at New college, Oxford. He entered himself at one of the inns of court, but does not appear to have made much progress in the legal profession. He was appointed secretary to Randolph, ambassador of Queen Elizabeth to the court of Russia, and wrote several poetical epistles to his friends at home, describing the manners of the Russians, which were afterwards published in Hakluyt's Voyages. After his return home he published a collection of "Songs and Sonnets;" translations of the Heroical Epistles of Ovid;" Eclogues of B. Mantuan; Tragical Tales, translated from the Italian; "Epitaphs and Sonnets," &c. The period of his death is unknown. There were two other authors of this name living about the same time, and it is disputed as to which of the three wrote "Essays, political and moral," published in 1608; and a book of Falconry and Hawking, published in 1611.—F.

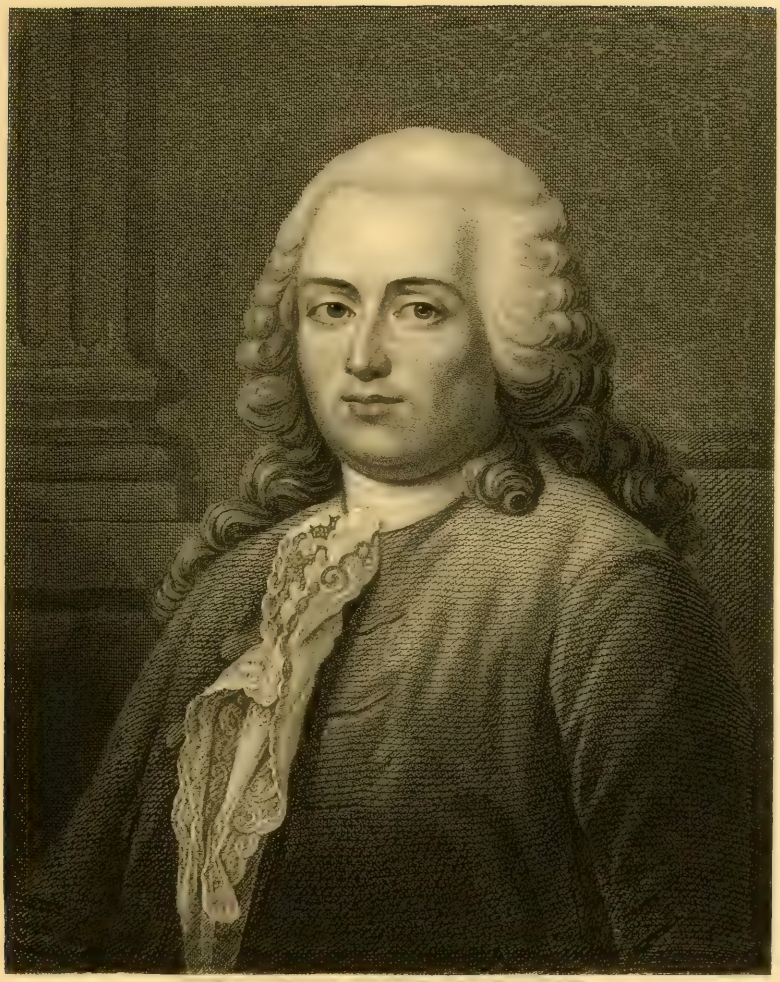
TURENNE, Henry de Latour d'Auvergne, Viscount de, was born at Sedan on the 11th of November, 1611. He was of illustrious descent. One of his great-grandfathers was the Constable de Montmorency; one of his grandfathers, William, called the Silent, prince of Orange, the ablest statesman of his age. Turenne was the second son of Henry, duke de Bouillon, and of Elizabeth of Nassau, daughter of the prince of Orange and of Charlotte de Bourbon. The Duke de Bouillon was one of the leaders of the protestant party in France, and Turenne and his brother were educated in the strictest principles of the reformed religion. When Turenne was not quite twelve years old his father died, whereupon his mother sent him to Holland to be instructed in arms by his distinguished uncle, Maurice of Nassau, prince of Orange. But Maurice died early in 1625. A few years subsequently to this Turenne, having appeared at the French court, attracted the notice of Richelieu, who gave him the command of a regiment. Turenne served first under the energetic Duke de Laforce, then under the Cardinal de Lavalette; and then in Germany, at the head of a French detachment, under Duke Bernhard of Weimar. It was not, however, till 1639, when he went to Italy, that Turenne had any opportunities of giving signal proof of his talents. The commander of the French troops in Italy was the Count D'Harcourt, a vigorous, sagacious, experienced, and for the most part successful general. In his brilliant Italian campaigns D'Harcourt was powerfully seconded by Turenne. Having been created Marshal, Turenne was sent in 1644 to Germany. With varying fortune he fought against Mercy, the leader of the imperialists. On the 3rd August, 1645, Mercy and the imperialists were defeated by the Duke D'Enghien, afterwards called the Great Condé, and by the French at Nördlingen. Turenne commanded the left wing of the French army. Mercy died of his wounds the day after the battle. From the effects of this overthrow the imperialists never quite recovered. Either alone, or associated with the Swedish general, Wrangel, Turenne gained a series of advantages which hastened the termination of the long and horrible war which had been so direful to Germany. The same year (1648), which was made memorable by the peace of Westphalia, whereby France gained both influence and territory, was marked by the outbreak of the most foolish of all civil wars—that of the Fronde. There was a conspiracy of the most chaotic parties against Cardinal Mazarin and the queen-mother. Turenne, from private and somewhat ignoble motives, joined the malcontents; but in a year or two he deserted their ranks. Presently we behold a marvellous spectacle—Turenne and Condé fighting on opposite sides; Condé allying himself with the Spaniards against his country. The numberless skirmishes rather than battles with which Condé and Turenne harassed each other, have a military rather than a historical interest. After the war of the Fronde had worn itself out, the war with Spain dragged wearily on, Turenne slowly but surely asserting his mastery. The conquests of Turenne humbled the pride of the Spaniards. On the 7th of November, 1659, the peace of the Pyrenees was signed, which was highly favourable to France. The insatiable ambition of Louis XIV. furnished fresh employment to Turenne. A war with Spain in 1667, or rather an unprovoked attack on certain defenceless Spanish possessions, was the forerunner of a still more unprovoked attack on Holland, that alarmed Europe, and gave birth to a revolution which would have proved irresistible if Charles II. of England had not turned traitor. Louis XIV. had no military talent, but he liked to get credit for military achievements. In 1672 a hundred thousand French troops were poured into Holland under the nominal command of the French king. Feebly succoured at the outset by the Spaniards and the imperialists, and torn by intestine divisions, Holland resisted heroically but unavailingly. Condé and Turenne combated the Dutch and their allies—Condé more brilliantly; Turenne, with more solid and satisfactory results. In one or two campaigns Turenne, by persistent and elaborate tactics, had swept every foe before him, and brought France to a loftier pinnacle of power than it ever again reached till the advent of Napoleon. The year 1674, so glorious for Turenne and for France, will yet be an eternal reproach for both by the execrable barbarities of the French troops in the palatinate. Towns and villages were burned, and the soldiers of Turenne were allowed to perpetrate every

crime which their worst passions could inspire. By order of Louis XIV. the unhappy palatinate was again in 1689 laid waste in still more cruel fashion. The last victory of Turenne over the imperialists was gained at Türkheim on the 5th of January, 1675; thereupon he visited Paris, and begged the king to allow him to retire to private life; but the king would not consent. In the campaign which now opened on the Upper Rhine, Turenne had for adversary Montecucoli, the best general of the imperialists, and perhaps at the time the best in the world. The combatants watched each other warily for months without coming to blows. Turenne having seized what he deemed a favourable hour for a battle, crossed the Rhine. While reconnoitring the ground for the erection of a battery he was, 27th of July, 1675, killed by a cannon-ball. When the news reached Montecucoli he said, "A man has now been slain who did honour to the human race." Turenne's death was a profound grief and an irreparable loss to France. To please Louis XIV. Turenne in 1668 agreed to profess the Roman catholic faith.—W. M–l.

TURGOT, an Anglo-Saxon prelate and historian, flourished about the period of the Conquest. He was delivered by the people of Lindsay as a hostage to William the Conqueror, but escaped from confinement to the court of Norway, where he was well received, and amassed a considerable fortune. He was wrecked on his voyage home, and was nearly drowned; and the great danger from which he was delivered induced him to become a monk. He eventually became prior of Durham, and archdeacon of the diocese. After discharging the important duties of these offices for twenty years, he was in 1107 consecrated bishop of St. Andrews and primate of Scotland, but subsequently returned to Durham, where he died two months after, in 1115. Turgot is now generally acknowledged to be the author of the "History of the Church of Durham from 635 to 1096," which was at one time ascribed to Simeon of Durham. He also wrote the lives of Malcolm Canmore, king of Scotland, and of his wife Margaret, not now extant.—F.

TURGOT, Anne Robert James, Baron de L'Aulne, was born at Paris in 1727, and was the son of a lawyer. Influenced rather by a contemplative character than a pious disposition, Turgot adopted the ecclesiastical profession. But the range of his studies extended beyond those strictly theological. He was fascinated by the new ideas which had begun to prevail, and in 1751 abandoned theology for law. Having practised with success before the courts of law, Turgot was, in 1761, appointed intendant of Limoges. The situation of intendant under the old French monarchy, corresponded in some measure to that of prefect in modern France. Turgot was a wise, a humane, an energetic administrator, though perhaps too much influenced by theories. He had embraced, he zealously defended, and he did his best to apply the physiocratical system of Quesnay, founded on the fallacy that the soil is the only source of national wealth, from which the further fallacy was deduced, that the soil alone should be taxed. Before the Revolution taxation in France was of the most unjust, oppressive, and arbitrary kind, falling mainly on the poor drudges called peasants. It was the condition of the peasant that Turgot kept chiefly in view. He distributed the pressure of taxation more equally, so far as this was possible; he stood between the peasants and the exactions and tyranny of the nobles; he caused roads to be made, canals to be cut; he encouraged improvements in agriculture, and free trade in grain. But he had to contend with the bigotry of one class, the selfishness of a second, the privileges of a third, the ignorance of a fourth; and the complicated nature of French institutions was almost a greater hindrance than their profound corruption. They likewise whom Turgot wished to benefit—the toiling multitudes—were often from their superstitious prejudices his keenest opponents. Turgot had the reputation of an able governor, of an enlightened philosopher, of a philanthropist singularly devoted and disinterested, when in May, 1774, Louis XV. ascended the throne. With the best intentions, Louis had limited faculties and a feeble will. He could not resist the influence of those who immediately surrounded him. Madame Adelaide, the king's aunt, induced him to choose Count de Maurepas, an old man of seventy-three, as prime minister, or what was equivalent thereto. Till the death of Maurepas in 1781 he, and not Louis, was ruler of France; so that Maurepas has been called with some wit and fitness a mayor of the palace, such as had been the disgrace of the Merovingian dynasty more than a thousand years before. If gaiety and grace, and sparkling repartee, could have governed a vast kingdom whose financial and social condition was infinitely deplorable, Maurepas would have been an excellent minister; but frivolous in all things, except his jealousy of rivals—and here he could be earnest enough—Maurepas approached a tragedy with the air of a light comedian. Reforms, however, were urgent, retrenchments inevitable; mediæval monstrosities, which cumbered every department of the state, had to be swept away. Maurepas bowed to the necessity, and summoned a few eminent and patriotic men to co-operate with him. Two of these were Malesherbes and Turgot. The naval administration was first intrusted to Turgot, and after a while the finances. Supported by Malesherbes, Turgot proposed measures bold, sagacious, and complete. The king was as sincere and earnest as Turgot himself. To promote economy he gave the example of economy in his household, reducing his expenses with an unsparing hand, and abolishing useless offices. Turgot aimed at overthrowing the feudal system, which in some respects was in France as insulting to the monarch as it was injurious to the people. The public debt was continually increasing; the expenditure always exceeding the income, yet countless absurd sinecures devoured the substance of the land; and the clergy and the nobles claimed freedom from taxation. Two indispensable steps, therefore, were the abolition of undeserved pensions, and of the exemption from taxes of particular classes. Then the horrible burdens on the peasant had to be removed or alleviated, and the tyranny of guilds, the exclusiveness of corporations, had to be overthrown. The liberty of the subject, which the English esteem as the chief of their liberties, but which the French, even to this day, imperfectly appreciate, had to be placed beyond the cruel grasp, the mad whim, of potentate, of patrician, or of police. Ecclesiastical jurisdiction, often fanatical, had to be restrained. The censure was to cease, and, with a free press, there was to be free worship; and it was intended to re-enact the edict of Nantes, which Louis XIV. began the disasters of his reign by revoking. In the revision of a barbarous code, torture, either as a punishment or an instrument for forcing confession, was condemned. All judicial processes were to be simplified and amended. The mercantile marine was under a species of degrading subjection to the military marine; a decree went forth against this as an intolerable abuse. It was said of Turgot by his friend, Malesherbes, that he had the mind of Bacon and the heart of L'Hôpital; he could not, therefore, in his lofty scheme of national regeneration forget a thorough and sound national education. These are some of the admirable schemes which Turgot achieved or endeavoured to achieve. The people, the philosophers, the economists applauded; but France was not destined to be saved by peaceful means. Maurepas was annoyed by the popularity of Turgot and Malesherbes; he plotted against them; he thwarted their plans; he joined the cabal which was conspiring to drive them from power. Into that cabal heartily entered the queen, the aunts, and brothers of the king, the courtiers—all who had a privilege to defend, or a pension to keep—all who were obscurantists from stupidity, or obstructives from selfishness. A famine desolated France; to give the people bread Turgot procured the promulgation of an edict for unrestricted commerce in grain. This merciful edict, ill understood, gave rise to murmurs of dissatisfaction, and the king, weakly yielding to his evil counsellors, dismissed Turgot on the 12th of May, 1776. Irritated and disgusted, Malesherbes had resigned a few days before. Till his death, on the 12th of March, 1781, Turgot lived in retirement, consecrating his leisure to literary and scientific labours of the most various kind. His collected works were published not long after his death, and new and augmented editions have more recently appeared.—W. M–l.

TURNBULL, William, Bishop of Glasgow, and founder of the university of that city, was descended from the Turnbulls of Minto in Roxburghshire, and was born in the early part of the fifteenth century. Having taken holy orders he was appointed prebendary of Balenrick in 1440, and was nominated secretary and keeper of the privy seal of Scotland in 1445. He was shortly after created doctor of laws, and made archdeacon of St. Andrews. In 1448 he was consecrated bishop of Glasgow, and two years later induced Pope Nicholas V. to issue a bull establishing a university in that city "for theology, the canon and the civil law, the arts, and every other lawful faculty." The bishop and his successors in the see were appointed chancellors of the new university, and in the following year a body of statutes was prepared by the bishop, and his chapter, for its government.



The public-spirited prelate also obtained a charter from James II. erecting the city and patrimonies of the see into a regality. Bishop Turnbull died at Rome in 1454.—J. T.

TURNEBUS, TOURNEBŒUF, or TURNBULL, Andrew, was born at Andeli in Normandy in 1512. He received his education in Paris, and soon rose to proficiency in all branches of classical learning. He taught classics for a brief season at Toulouse, and in 1547 became professor of Greek at Paris. He died there in 1565, having refused advantageous offers from other countries with promise of far greater emolument. His works were collected in three volumes folio, and consist of translations from Aristotle, Plato, Plutarch, &c.; annotations on Cicero, Varro, Thucydides, &c.; writings against Ramus, &c. Turnebus was one of the lights of his age, and added to great erudition the charm of a benign and generous disposition. His "Adversaria," consisting of explanations of hundreds of Latin passages, have been extolled highly by succeeding critics, such as Gesner, Lipsius, and Scaliger.—J. E.

TURNER, Charles, an eminent mezzotint engraver, was born at Woodstock, Oxfordshire, in 1773. When a youth he obtained employment in the establishment of Alderman Boydell. In 1795 he became a student of the Royal Academy. As an engraver he distinguished himself by breadth of handling, richness of tone, and brilliancy. His larger plate of the "Shipwreck," after J. M. W. Turner, is of its class the finest mezzotint ever published. He also engraved in an admirable manner several of the prints in our great landscape painter's Liber Studiorum, and in his Rivers of England. Among his landscapes, after other masters, the best perhaps is Callcott's Water Mill. Among the most noted of his portraits are the Marlborough Family, after Reynolds; James Watt, after Lawrence; and Sir Francis Chantrey, after Raeburn. During his later years Mr. Turner drew a great many portraits in chalk, and painted a few in oil. In 1828 he was elected associate engraver of the Royal Academy; and he died August 1, 1857.—J. T–e.

TURNER, Dawson, an eminent English botanist, was born at Great Yarmouth on the 18th of October, 1775, and died at Brompton on 20th June, 1858. He was the eldest son of Mr. James Turner, banker in Great Yarmouth. His early classical studies were conducted at home by a private tutor. He entered Pembroke college, Oxford, but did not continue there long, in consequence of the death of his father, which compelled him to take part in the banking business of Gurneys and Turner. He had a great love of literature and languages, and acquired proficiency in Latin, Greek, Italian, and German. He was also fond of natural history, especially botany. He devoted attention in a special manner to cryptogamic botany, and published a valuable work on Fuci, illustrated by two hundred and fifty-eight coloured plates. He also was the author of a synopsis of British fuci, of a work on Irish mosses, entitled "Muscologiæ Hibernicæ Spicilegium;" and of another on lichens, "Lichenographia Britannica," of which, however, only one part was printed for private circulation. Along with Dillwyn he wrote "The Botanist's Guide through England and Wales." Turner also contributed various papers to the Transactions of the Linnæan Society, and he aided Sir James Smith in English Botany, Flora Britannica, and English Flora. Besides general literature, Turner studied and collected pictures, coins, and antiquities. For nearly sixty years he carried on an extensive literary and scientific correspondence. He was one of the last of the botanists of the old Linnæan school in Britain.—J. H. B.

TURNER, Edward, professor of chemistry, was born in Jamaica, but was early removed for his education to England. He graduated as doctor of medicine at Edinburgh; and having determined to make chemistry the principal object of his study, he then went to Göttingen, and studied for two years under Professor Stromeyer. In 1824 he began to lecture in Edinburgh; and on the foundation of the London university in 1828, he was appointed professor of chemistry at that institution. His success as a teacher was remarkable, and was due not only to the extent of his knowledge, but to the singular amenity of his manners, and to the faculty of communicating information which he possessed in an eminent degree. He died at Hampstead of inflammation of the lungs on the 12th of February, 1837. Besides his "Elements of Chemistry," which was long the text-book of all teachers and students, Dr. Turner published a small treatise on the atomic theory, and several contributions to the Transactions of learned societies, of which he was a member.—R. H.

TURNER, Francis, one of the nonjuring bishops, was son of Thomas Turner, a dean of Canterbury. He was educated at Winchester school, and New college, Oxford. In 1669 he was collated to the prebend of Smeating in St. Paul's, and in the following year he succeeded Dr. Gunning in the mastership of St. John's college, Cambridge. Soon after having been made dean of Windsor, he was raised (1683) to the bishopric of Rochester, and in the following year was translated to that of Ely. Turner strenuously opposed the policy of James II., and was one of the six bishops who, along with Archbishop Sancroft, were committed to the Tower for refusing to authorize the reading of his majesty's Declaration for liberty of conscience in their churches. He likewise refused allegiance to the new government established at the Revolution, and was in consequence first suspended from the exercise of his functions, and shortly after deprived of his bishopric. He passed the rest of his life in retirement, and died on the 2nd November, 1700. He was buried in the chancel of the parochial church of Therfield in Hertfordshire, where he had been rector. Turner was author of a "Vindication of the late Archbishop Sancroft and his Brethren, the rest of the deprived bishops, from the Reflections of Mr. Marshall in his Defence of our Constitution;" of "Animadversions on a Pamphlet entitled The Naked Truth" (these were answered by Andrew Marvel, under the name of Rivet); and of "Letters to the Clergy of his Diocese." It is not generally known that Turner wrote a life of Nicholas Ferrar, the friend of George Herbert. Extracts from this work were given by Dr. Dodd in the second volume of the *Christian Magazine* (1761), but the life itself was not published till 1829. It proceeded from the Bristol press, and is entitled "Brief Memoirs of Nicholas Ferrar, M.A., and Fellow of Clare Hall, Cambridge, Founder of a Protestant Religious Establishment at Little Gidding, Huntingdonshire; collected from a Narrative by the Right Rev. Dr. Turner, bishop of Ely; now edited with Additions and Biographical Notices of some of Mr. Ferrar's Contemporaries: by a Clergyman of the Established Church." A second edition was published by Nisbet, London, in 1837. The second life of Ferrar, contained in the first part of the publication entitled Cambridge in the Seventeenth Century, is substantially the same with that of Turner, and is one of the most idiomatic and nervous pieces of narrative in the English tongue.

TURNER, Sir James, was an English soldier of fortune, bred in the civil wars, who earned an unenviable notoriety by his oppressive and cruel treatment of the Scottish covenanters during the times of the persecution. He at one time served in the covenanting army against Charles I., but afterwards became the unscrupulous tool of the Scottish privy council in carrying out their tyrannical measures against his former associates. He was intrusted with a commission to levy the fines imposed by the council for nonconformity, in the district of Dumfries and Galloway. In this capacity he used his authority in the most merciless manner, and reduced hundreds of families to beggary by his military quarterings and exactions of fines. The people were at length goaded into insurrection, and having taken up arms, made him prisoner, and then proceeded towards Midlothian, where they were defeated at Pentland Hills in 1666. "Sir James Turner," says Bishop Burnet, "was naturally fierce, but was mad when he was drunk, and that was very often. He was a learned man, but had always been in armies, and knew no other rule but to obey orders. He told me he had no regard to any laws, but acted as he was commanded in a military way." Sir James was the author of "Pallas Armata, or a treatise on the ordering of the Pike exercise;" and of "Memoirs of his own Life and Time," published by the Bannatyne Club.—J. T.

TURNER, Joseph Mallord William, the prince of landscape painters, was born at No. 26 Maiden Lane, Covent Garden, on the 23rd of April, 1775: the house, which stood at the corner of Hand Court, was pulled down in 1862 to make way for improvements. He was the son of William Turner and Mary Marshall, who were married at St. Paul's, Covent Garden, on the 29th of August, 1773. William Turner was a hairdresser, and of sufficient liberality of mind to allow his son to follow the bent of his genius, and even while a boy to prosecute at leisure his passion for drawing. It is owing to this fortunate circumstance that we find Turner admitted as an exhibitor to the Royal Academy, so early as his sixteenth year. He had become a student of the Academy in 1789; and in 1790 he exhibited a view of Lambeth palace, a water-colour drawing.

Turner's early efforts were nearly exclusively water-colour drawings. His first oil picture, a "View of the Thames at Milbank, by Moonlight," was exhibited in 1797, and is now in the National gallery. The style of his early youth was that of Girtin and Cozens, who both died while Turner was still young —Cozens in 1799, having been deranged the last five years of his life; Girtin in 1802. The dry manner of these masters, pioneers in their art, scarcely deserves the title of "water-colour painting." The best of their works are but flat, tinted, Indian-ink drawings; they display much spirited handling, but little colour, and less chiaroscuro. The imitation of these men must have kept Turner back, rather than otherwise. His true master was Wilson; many of Turner's earlier oil pictures are so like Wilson's, that it is difficult, if not impossible, to distinguish them. In this early time, architectural views seem to have been Turner's favourite subjects; as he advanced in age and in power, marine views supplanted the architectural. He appeared as a finished oil painter in 1799, when he exhibited his "Battle of the Nile." He was elected an associate of the Academy in this year, and a full academician in 1802. He now left Hand Court, in 1800, and moved to 64 Harley Street. He still painted somewhat in the style of Wilson, but Turner was always original; his early studies of Wilson soon led to an independent style, and the same happened with his emulation of Claude. It was long before the works of Claude had any influence on his own efforts, and even then his emulation of Claude was induced by the inordinate bias of others, and the then fashion of making Claude the standard of excellence by which all landscape-painters were to be measured. It was unnatural or impossible for Turner to be an imitator; and after developing a style somewhat analogous to that of Claude, he almost immediately afterwards forsook it for one quite peculiar to himself—less vigorous than his earlier style, but more poetic. This style was developed after his visit to Italy in 1819. Towards the close of life he gave way to a careless facility of style, which, however, was but a licentious version of that of his maturer taste. The "Fighting Témeraire," 1839, marks the line between the two. From the time of his election into the Academy, he appears to have made a large income from his drawings alone, or at least such a one as to render it a matter of indifference to him whether he sold his pictures or not. He not only refused to sell many of them, when they had been returned from the Academy exhibition unsold, but some he repurchased at higher prices than those he had received for them—as "The Sun Rising through Vapour," the "Blacksmith's Shop," and others. He made also an income from the sale of prints, especially of the celebrated series in brown ink known as the "Liber Studiorum," commenced in 1807, and continued for eleven years; the whole series consisting of seventy-one plates. Turner sold them in the set, in 1820, for fourteen guineas: a single good proof now, is worth as much money as the set was then. In 1807 Turner was elected professor of perspective in the Royal Academy, succeeding Edwards, author of the Anecdotes of Painters, in continuation of Walpole. In 1812 he built a house and gallery in Queen Anne Street, West, No. 47 (now 23), which he retained until his death, though he used it only as a depository for his pictures during the last few years of his life. He had at this time also a country-house at Twickenham, built upon a piece of ground which he bought in 1807; it was at first called Solus lodge, and afterwards Sandycombe lodge; he sold it in 1827. Turner visited Italy three times—in 1819, in 1829, and about 1840. He had visited France and Switzerland as early as 1801 or 1802. He resided at the close of his life in a small house at Chelsea, under the assumed name of Booth—it is the middle of three cottages, a little west of Battersea bridge, near Cremorne pier; and here he died on the 19th of December, 1851, in his seventy-seventh year. His body was removed to his house in Queen Anne Street, and from there he was buried in St. Paul's cathedral, "among his brothers in art," where a statue has been placed to his memory, by P. MacDowell, R.A.; for the cost of which he made a provision of £1000 in his will. He was never married, and he was so exclusively devoted to his art, that he has the character of having been exceedingly eccentric in his habits, and of an unsocial disposition. Evelina and Georgiana Danby mentioned in his will, are his own daughters by Sarah, widow of John Danby, a musician, and the uncle of Hannah Danby, Turner's housekeeper, who had charge of his gallery in Queen Anne Street. The portraits of Turner are very rare; there is a characteristic sketch of him, stirring a cup of coffee, by Count D'Orsay. Leslie the painter says in his own Life, that "Turner was short and stout, had a sturdy sailor-like walk, and might be taken for the captain of a river steamboat, at a first glance." This great painter's property was sworn under £140,000. He bequeathed nearly everything to his country—his pictures to the National gallery, and his funded property towards the establishment of an institution for the benefit of decayed artists. The will was disputed, and settled by compromise in 1856; the pictures and drawings were awarded to the nation; £20,000 to the Royal Academy for the benefit of art; and the rest of the property to the next of kin. About one hundred finished pictures by Turner, besides some thousands of drawings, are now exhibited in the National gallery at Trafalgar Square. The pictures comprehend, independent of his imitations of Claude, three styles—his early vigorous manner, which was completely developed by 1799, and endured, with little change, until 1819; he then adopted his own original brilliant style, of which "Caligula's Bridge," "The Bay of Baiæ," and "Childe Harold's Pilgrimage," are the greatest examples; "Ulysses deriding Polyphemus," 1829, may be said to mark the boundary between the second and the third style, which gradually declined into a mere extravagant display of contrasts of light, colour, and shade, in 1840, with scarcely a definite form in any of his compositions—though many of his pictures, even of this period of decline, are works of great genius. His last noble work, however, may be considered the "Fighting Téméraire, tugged to her berth to be broken up," 1839. It is now in the National gallery.—(See the *Turner Gallery*, a series of sixty engravings from the principal works of J. M. W. Turner. With a Memoir and illustrative text by Ralph Nicholson Wornum, &c., folio, London, 1861.)—R. N. W.

TURNER, SAMUEL, a traveller and diplomatist, born about 1759 in the county of Gloucester. Having entered the service of the East India Company, he obtained the confidence of Warren Hastings, the governor-general. In 1783 he was sent on a congratulatory mission to the new Dalai Lama. His journey was through a mountainous country, and surrounded by dangers. In the following year he returned to Bengal. During the war with Tippoo Sultan in 1792, Turner distinguished himself at the battle of Seringapatam, and was subsequently sent as ambassador to the sultan of Mysore. Soon afterwards he returned to England, having amassed a large fortune. He was a fellow of the Royal Society, and a member of the Asiatic Society of Bengal. To the Transactions of the Asiatic Society he contributed an account of his interview with the Teshoo Lama; a narrative of Poorengeer's (a native priest) journey to Thibet in 1785; and an account of the Yak of Tartary. He died on the 2nd of January, 1802, of apoplexy.—W. J. P.

TURNER, SHARON, the historian of the Anglo-Saxons, was born in London in 1768. After receiving a private education at a school in Pentonville, he was articled to an attorney, who, dying before the term of the indentures had expired, left a business connection of which Turner promptly availed himself by commencing practice on his own account. By the honourable labour of many years in his profession he succeeded in obtaining a modest fortune. Early in life his active mind had sought nutriment in things beside the law. From the perusal of the death-song of Regnar Lodbrog, as he says in the preface, he was induced to collect materials for the composition of a history of the Anglo-Saxons. The scrupulous painstaking spirit he manifested in seeking out original sources of information, and in verifying the facts he desired to narrate, did much to inaugurate a new era in the historical literature of England. The work, which was published in four volumes, 8vo, in the years 1799 to 1805, also gave a great impulse to the study of Anglo-Saxon literature. Mr. J. M. Kemble, the most competent of critics, says Mr. Sharon Turner's history is "learned and laborious, yet in all that relates to the language and the poetry of our forefathers it is often deficient, often mistaken." The advance in the study of Anglo-Saxon, from the early days of Mr. Turner to the time when Mr. Kemble wrote (1837), was great enough to deprive the above remarks of their sting. It is no disgrace to make mistakes in the infancy of a science. Mr. Turner's literary success induced him to continue his historical labours in the middle ages, and in 1814 he published the "History of England from the Norman Conquest to 1509;" in 1826, the "History of Henry VIII.;" and in 1829, the "Reigns of Edward VI., Mary,

and Elizabeth." At this period his health, which had suffered seriously from an illness in 1816, compelled him to abandon the arduous labours of historical research. He employed himself in putting together the results of an inquiry into the truth of the christian religion, which he had pursued for his own satisfaction some years before, and in 1832 published the "Sacred History of the World, as displayed in creation and subsequent events of the deluge." He passed fifteen more tranquil years in his country house at Winchmore Hill, and died at his house in Red Lion Square, on 13th February, 1847.—R. H.

TURNER, Thomas Hudson, an English antiquarian, the son of a journeyman printer, was born in London in 1815. His father died whilst Turner was very young, and the latter was educated at the expense of his father's late master. He began life in a printing-office, but evinced a great aptitude and predilection for antiquarian researches, and educated himself sufficiently to transcribe ancient MSS. He thus became qualified for a post in the record office at the Tower, where he selected and arranged a great number of important papers. He also assisted Mr. Tyrrell, the city remembrancer, in preparing material for a History of London, still unpublished. He edited a volume entitled Early Household Expenses, presented to the Roxburgh Club, and was afterwards appointed secretary to the Archæological Institute. He was also the author of an uncompleted book upon the "Domestic Architecture of England from the Conquest to the end of the thirteenth century," and contributed papers to the *Archæological Journal* and to the Archæclogica Æliana. He died on the 17th of June, 1852.—F.

TURNER, William, an English divine, physician, and naturalist, was born at Morpeth, Northumberland, about the beginning of the sixteenth century, and was educated at Cambridge, where he was chosen fellow of Pembroke about 1531. He soon developed considerable taste for botany, a science then almost unknown, and he derives his principal fame from the works which he wrote subsequently upon it. He imbibed the principles of the Reformation, and was imprisoned by Bishop Gardiner for propagating the new doctrines. He afterwards went to the continent, where he pursued his botanical studies. He took the degree of M.D. at Ferrara, and benefited by the instruction of L. Ghinus at Bologna, and of Gesner at Zurich. Upon the accession of Edward VI. Turner returned to England; became M.D. of Oxford; was appointed physician to the protector, Edward duke of Somerset; and became successively prebend of York, canon of Windsor, and dean of Wells. In 1551 he published the first part of his "History of Plants," the continuation of which was interrupted by the persecutions to which he was subjected upon the accession of Queen Mary. He was again driven to the continent, and there proceeded in his botanical researches. When Queen Elizabeth came to the throne Turner once again came to his native country, and was restored to his preferments. He dedicated the first complete edition of his "Herbal," published in 1558, to the queen, and therein acknowledges her favours in restoring him and protecting him. Subjoined to this "Herbal" is a work on the baths of England, Germany, and Italy. He was also the author of a treatise on the nature of the wines used commonly in England, and of a work on birds. He contributed a letter, inserted in the Historia Animalium of Gesner, on English fishes. He was the author of a number of treatises against popery. He also collated the translation of the Bible with Hebrew, Greek, and Latin copies, and corrected it, and translated several Latin works.—F.

TURPIN or TILPIN (Latin, Turpinus), a Benedictine monk of the convent of St. Denis, near Paris, who was raised by Charlemagne to the archbishopric of Rheims in 773. A Latin poem descriptive of Charlemagne's life, entitled "Historia de Vitâ Caroli Magni et Rolandi," was long attributed to this prelate, but it now appears that he died before the period of Charlemagne's death, which is described in the poem. The poem is highly interesting, and is printed in S. Schardius and Reuben's Collections of Scriptores Rerum Germanicarum, as well as by Ciampi at Florence in 1822 and 1823.—F.

TURPIN DE CRISSÉ, Lancelot, Comte de Crissé, a celebrated French writer on tactics, born about 1715 in La Beauce, of a noble family. Having entered the army when young, he obtained a company in 1734, and ten years afterwards a regiment of hussars. He distinguished himself at the head of this regiment in the war between Italy and Germany; but in the midst of a successful career he astonished all his friends by suddenly renouncing the world and entering the monastery of La Trappe. The austerities of that retreat, however, proved to be too severe for him, and leaving the monastery he married the daughter of the Maréchal de Lavendahl. In 1754, in conjunction with Castilhon, Turpin published "Amusements Philosophiques et Littéraires de deux Amis." During the same year he also published "The Essay on the Art of War," his greatest work, which was translated into German by the express orders of Frederick the Great of Prussia. It was also translated into English by Captain Otway. In 1757 Turpin rejoined the army; in 1761 he was appointed maréchal-de-camp; in 1771 he was made a commander of the order of St Louis; he was raised to the rank of lieutenant-general in 1780; and in the following year received the appointment of governor of Fort Scarpe at Douai. He was one of the emigration, and is supposed to have died in Germany in such obscurity that neither the time nor place of his death are known. His principal works besides those mentioned above, are—"Commentaires sur les Mémoires de Montécucculi;" "Commentaires sur les Institutions de Végèce;" "Commentaires de Cesar, avec des notes historiques, critiques et militaires."—W. J. P.

TURRELL or TURREAU, Pierre (in Latin Turellus), a native of Dijon, was a celebrated astrologer, and lived in the reigns of Louis XII. and Francis I. He was rector of the college of Dijon. The famous Castellan, who became his colleague, had previously been one of his pupils. Turrell passed for a soothsayer and master of the black art, and was at one time overtaken and put on his trial by the offended justice of the time. He was very near being condemned as a violator of the human and divine laws—a sentence which, it is said, would almost certainly have been passed against him, but for the eloquent and powerful pleading of his friend Castellan. He was author of several works—"Le Période du Monde," a prediction of the future history of the world, based on astrological calculations; "Fatale précision par les Astres et disposition d' icelles sur la région de Jupiter, maintenant appellée, Bourgoigne pour l'an 1529, et pour plusieurs années subséquentes;" "l'Histoire de Bourgoigne et une Table Chorographique du même païs." This astrologist must not be confounded with another Pierre Turrel, who was an avocat in the parliament of Paris, and author of a book entitled Contra Hottomanni Franco-Galliam, and published in 1575.

TURRETIN, Benedict, a Genevan divine, and the first celebrated name of a celebrated family, was born on the 9th November, 1588. His father, Francis Turretin, was descended from an ancient Italian family, and had been driven on account of his protestant faith from Lucca, his native town. After a residence of some continuance, first at Antwerp, and afterwards at Geneva, he settled finally at Zurich, where he died. His son Benedict, respecting whose youth we have not much information, was appointed professor of theology at Geneva in 1621. He was also at the same time one of the ministers of the city. The duke of Savoy having about this time assumed a threatening attitude towards the republic on account of her extraordinary levies, Turretin was sent on a mission to the Low Countries to obtain their support. The states-general advanced thirty thousand livres, and promised ten thousand per month for three months in case of a siege. Turretin was very graciously received by the prince of Orange, of whom he had several audiences. It is said that he expressed himself strongly against the harsh treatment which the Arminians were then receiving in Holland. Two years before this (1620) he had been deputed to the synod held at Alais for the purpose of considering the decisions of the synod of Dort. He returned to Geneva from the Low Countries in June, 1622, and continued in the discharge of his pastoral and professorial duties till his death in 1631. Turretin was distinguished for his learning, moderation, and judgment. His published works are—"A Defence of the Geneva translation of the Bible against the attack of Father Cotton in his Geneve Plagiare," 1618 and 1620;" "Sermons on the use of Chastisement," in French; and "Sermons," in Italian. Turretin was succeeded in the chair of theology at Geneva by Frederick Spanheim.

TURRETIN, Francis, the author of the celebrated "Institutio Theologicæ Elencticæ," was born at Geneva on the 17th of October, 1623. He was a very distinguished student in humanity and philosophy. His professors in theology proper and the kindred studies were John Diodati, Theodore Tronchin, Frederick Spanheim, and Alexander Morus. After completing his course of divinity, he set out on his travels, and visited Hol-

land and France. At Leyden he gained the applause of the whole university by his defence of certain public theses "De verbo Dei scripto." Having made the acquaintance of the most famous of the Dutch professors and divines, and been everywhere received with the highest honour and respect, Turretin bade farewell to the Low Countries and went direct to Paris. Here he lodged some time with the celebrated Daillé, and heard the lectures of Pierre Gassendi on philosophy and cosmography. After quitting the capital he visited the universities of Saumur and Montauban, and halted a short while at Nismes, a place interesting to him from his father having been for some time pastor there. On his return to Geneva (1647), he received ordination, and was in the following year appointed minister of the French and Italian churches. The people flocked in crowds to hear him, attracted by his eloquence and ability. In 1650 he refused the offer of a chair of philosophy, but a short time after he went to Lyons, with the concurrence of the magistrates and presbytery, to succeed Aaron Morus, brother of Alexander, as pastor of the reformed church in that city. He was recalled, however, in 1653 to fill the chair of theology hitherto occupied by Theodore Tronchin. In the discharge of the duties belonging to this chair Turretin passed the rest of his days, and here it was that he won his great fame as a theologian. In 1661 he was sent to Holland on a mission to the states-general, similar to that on which his father had gone forty years before. (See BENEDICT TURRETIN.) He obtained the sum of seventy-five thousand florins, with which the fortification called the Dutch bastion was built. While on this mission he was honoured with an interview with the prince and princess dowager of Orange at Trowhout; and having often preached in the Dutch churches, he was so much admired that the Walloon church of Leyden, and the French church at the Hague sent him pressing invitations to settle with them. These invitations were even backed by letters from the states-general to the Genevan republic; but Turretin chose to abide by his academical duties, and returned to Geneva in 1662. He also after this (1666 and 1672) twice refused the offer of a theological chair in the university of Leyden—offers also made in the most flattering and pressing terms. He died at Geneva on the 28th September, 1687, and was succeeded in the chair of theology by his nephew, the well-known and accomplished theologian, Benedict Pictet. Turretin was married to a lady of the name of Elizabeth de Masse, by whom he had several children, one of them the celebrated Jean Alphonse, subject of the succeeding memoir. The Calvinistic theology has never called forth an abler expounder or defender than the learned, amiable, and pious Francis Turretin. His "Institutio Theologicæ Elencticæ," one of the greatest achievements of any single mind in theology, is still the text-book of the system, nor is there any prospect of its ever being superseded. His other writings are—"Une Réponse á l'Ecrit du Chanoine d'Anecy;" "Theses de satisfactione Jesu Christi;" "De Necessaria Secessione nostra ab Ecclesia Romana;" two volumes of "Sermons sur des textes détachez;" and "Une Reponse à la lettre que l'Eveque de Lugues écrivit aux familles de Genéve, originaires de son Diocése, pour les exhorter à profession de la Catholicité que leurs péres avoient abandonnée." There is an excellent abridgment of the "Institutio" by Leonard Riissen, which has gone through several editions, the best being that of Amsterdam, 1695, 4to.

TURRETIN, JOHN ALPHONSE, a distinguished theologian, and son of the preceding, was born in Geneva in 1671. He studied theology in Geneva under Tronchin and Pictet, the former of whom, a follower of Amyraldus of Saumur, had much influence upon his views. He was Tronchin's ablest scholar, who remarked upon his first sermon in the academy, "This young man begins where other young men end." He afterwards studied in the universities of Holland and England; and when in London was admitted to the intimacy of Tillotson, Burnet, and Wake. He conceived a high admiration of the new style of English preaching perfected by Tillotson; and he made it his model on his return to Geneva, where he highly distinguished himself in the first instance by his pulpit gifts. In 1697 he was appointed to a chair of church history in the academy. At the death of Tronchin in 1705 he succeeded him in the chair of dogmatic theology, which he held along with the other, and in this double charge he continued till his death in 1737. Very soon after his appointment to the dogmatic chair a movement began in Geneva against the use of the Formula Consensus of the Helvetic church, and Turretin did much to add weight to this agitation, and to obtain for it success, although his father had had a chief hand in imposing what now began to be felt as a heavy yoke. He also exerted himself much, though without effect, to bring about a union between the Reformed and the Lutheran sections of protestantism. This question—so often and so long vexed, and still as far from solution as ever—turned chiefly upon the distinction between the fundamental and the subordinate articles of christianity. But it was not to be expected that orthodox Lutherans could accept Turretin's way of putting that distinction, when he maintained "that nothing was fundamental but love and obedience to the divine commands, and faith in the evangelical promises." These extreme views were contained in a work published by him in 1729, entitled "Nubes testium pro moderato et pacifico de rebus theologicis judicio, et instituenda inter Protestantes concordia." His chief work appeared in 1737, in two volumes, "Cogitationes et dissertationes theologicæ, quibus principia religionis, cum naturalis tum revelatæ, adstruuntur et defenduntur," &c. In this work he compares theology to the art of the statuary, which reaches its perfection, not by the addition of material, but by the removal of it from the block; there is so much useless or noxious matter needing to be removed, until all that is left is the new man sculptured after the image of God—a smart enough hit at the scholastic excrescences of the systematic divines of the seventeenth century, but surely a very inadequate representation of the legitimate scope and extent of theology as a science. Such teaching could not fail to serve as an inclined plane, by means of which the sound protestant theology of the church of Calvin was at length let down into the depths of Socinianism and rationalistic unbelief.—P. L.

TURRIAN or TURRIEN, FRANCISCO, a Spanish jesuit and author, was born at the village of Herrera in the diocese of Valencia in Spain. He was educated at Salamanca at the charge of his uncle, Bartolomeo Torrensis, bishop of the Canaries. Turrian applied himself principally to the study of ecclesiastical antiquities. He subsequently obtained a professor's chair, first at Ingolstadt, and then at Rome. Having been sent to the council of Trent by the pope, he set himself in violent opposition to those who demanded the communion in both kinds, and declared, among other things, that the devil who transforms himself into an angel of light, was urging the people to ask a poisoned cup under pretext of the blood of Christ. Turrian became a jesuit in 1566, when he changed his name from Torrensis to Turrian, in order, it is said, that he might not be confounded with Jerome Torrensis. He died at Rome on the 21st November, 1584, at the age of seventy-nine. Cardinal du Perron says that he was a good man, and fit enough to fumble among manuscripts, but that he was ludicrously ignorant of the spirit of the age, and possessed the worst judgment of any writer of his time. The celebrated protestant minister, David Blondel, fell foul of him on the subject of the pretended decretals of the early popes, and belaboured him very severely. He was a very voluminous writer. His works are of two classes—first, original, mostly in defence of the church, her institutions, ceremonies, and interpretation of doctrines; and second, translations, chiefly from the fathers and early ecclesiastical writers.

TURRITA, FRA GIACOMO (or JACOPO) DA, one of the most famous of the early Italian workers in mosaic, was a native of Siena, and is sometimes called Fra Mino da Turrita, from a place in that territory. The year of his birth is not known, nor whether he studied under one of the Byzantine mosaicists then much employed in Italy, or in the Roman school, which at the beginning of the thirteenth century was celebrated. All that is really known is that in the mosaics he executed in the tribune of St. Giovanni at Florence, which bear the date 1225, he was considered to have surpassed all his predecessors, and from that time he was placed at the head of the living workers in mosaic. He introduced many technical improvements into the art, helped to rid it of some of its archaic conventionalisms, and altogether brought it to a higher stage than it had previously occupied. At Rome he executed mosaics in the chapel of the high altar at S. Giovanni Laterano; others in Santa Maria Maggiore, which appear still fresh, but have been "restored" and altered; and he commenced some important works in the apse of the Duomo at Pisa, but died (1289) before they were far advanced. He was a monk of the order of St. Francis.—J. T–e.

TURSELINUS, HORACE, a learned jesuit, was born at Rome in 1545. In 1562 he entered the Society of Jesus at Rome, and there taught rhetoric for twenty years. Besides being

rector of the seminarium in the Italian capital, he held the same offices successively in the colleges of Florence and Loretto. He died 1599. He published in 1594, "De Vita Francisci Xavieri, Historia Lauretana," a history of the house of Loretto—a book long in request among catholics, and translated into several languages; "Epitome Historiarum;" and "De particulis Latinis," a treatise yet in high repute, and an improved edition of which was issued by Hand, Leipsic, 1829, in four octavo volumes.—J. E.

TURTON, WILLIAM, a celebrated English naturalist. He became fellow of the Linnæan Society in 1809. He was an M.D., and practised his profession at Swansea in South Wales. At the same time he prosecuted natural history with vigour. He devoted much attention to shells, and published in 1819 a "Conchological Dictionary of the British Islands;" and in 1831 a "Manual of Land and Fresh-water Shells of Great Britain." His "British Fauna, or compendium of British Zoology," was printed at Swansea in 1807.—J. H. B.

TUSSER, THOMAS, whom Warton has called the English Varro, was born at Rivenhall in Essex about 1527. At an early age he was forced by his father to become a chorister in the collegiate chapel of the castle of Wallingford in Essex; and he has himself recorded the hardships and chastisements which he had to undergo there. In time he was admitted into the choir of St. Paul's cathedral, where he made considerable progress. Thence he went to Eton school, where his sufferings were renewed under its merciless though learned master, Nicholas Udall. From Eton he was elected to King's college, Cambridge, and was happy for a time, enjoying the scholarly society of that university, which he left, after an illness, to seek his fortune at court, becoming a retainer, apparently as a musician, of William, Lord Paget. After ten years he married and settled as a farmer at Cattiwade in Suffolk, where he wrote his work, "A hundred good poyntes of husbandrie," 4to, London, 1557, dedicated to Lord Paget. After two removals to Ipswich and West Durham, he became a singing man in Norwich cathedral. He next turned a farmer once more, at Fairsted in Essex, from which place he removed to London again, where he was living in 1572. In the following year, it is supposed, he was matriculated a servant of Trinity college, Cambridge, it is presumed to be employed in the choir. Ever changing, he removed to Chesterton where he is said to have possessed some little property. He died in 1580 during a visit to London, and was buried in St. Mildred's in the Poultry. To his first work were adjoined two others—"A hundred poyntes of good husbandry," 1558, and "A dialoge of wyving and thryvynge," 1562, no separate copies of which seem now to be in existence; while there was added to the edition of 1573 an autobiography of the author in verse. The title of this and subsequent editions, which were numerous, is "Five hundred poyntes of good husbandrie." With its variety of metre, or jingle, and its homely and quaint detail, Tusser's work is an interesting memorial of the rustic England of the olden time. "It must be acknowledged," says Warton, "that this old English Georgic has much more of the simplicity of Hesiod than of the elegance of Virgil; and a modern reader would suspect that many of its salutary maxims originally decorated the margins, and illustrated the calendars of an ancient almanac. It is without invocations, digressions, and descriptions; no pleasing pictures of rural imagery are drawn from meadows covered with flocks, and fields waving with corn, nor are Pan and Ceres once named. Yet it is valuable as a genuine picture of the agriculture, the rural arts, and the domestic economy and customs of our industrious ancestors." A good edition of Tusser was published in 1812 by Dr. Mavor, with biographical and bibliographical apparatus. We have followed the brief memoir in the Athenæ Cantabrigienses.—F. E.

TUTCHIN, JOHN (in some verses written on his death he is called Captain Tutchin), a party writer in the age of James II. He was tried at Dorchester under the assumed name of Thomas Pitts, for having said that Hampshire was up in arms for the duke of Monmouth, and sentenced to be whipped through every market town in the county for seven years. The females in court, it is said, burst into tears, a circumstance that only increased the brutality of the judge. Tutchin, who petitioned the king for the more lenient punishment of the gallows, was seized with the small-pox in prison; and whether from unwonted compassion or from the misnomer in the indictment, he appears to have escaped the greater part of the barbarous punishment to which he was doomed. At the death of James, Tutchin took his revenge in a bitter invective against the memory of the wretched monarch. He was the author of the *Observator*, which was begun 1st April, 1702; of a drama called the "Unfortunate Shepherd;" and of a great number of political and poetical pieces. Having made himself obnoxious to the tories, he was subjected to a severe beating in August, 1707, and died in much distress at the age of forty-seven, on the the 23rd of the September following.

TWEEDIE, JOHN, an eminent botanical collector, was born in Lanarkshire in 1775, and died at Buenos Ayres on 1st April, 1862, in his eighty-seventh year. He was bred as a landscape gardener, and became foreman of the duke of Buccleuch's garden at Dalkeith, and subsequently of the Edinburgh botanic garden. From his knowledge of gardening, he was chosen to lay out the garden and pleasure grounds at Castle hill, near Ayr. His success was such, that he was employed extensively for arranging the grounds on estates, such as at Sundrum, Blairquhan, and Eglinton castle. When fifty years of age he resolved to visit South America for the purpose of making botanical collections. In 1825 he went to Buenos Ayres, and there for thirty-seven years he continued to prosecute his professional avocations. He laid out the grounds of Santa Catalina, near Buenos Ayres. He proceeded to examine the plants of La Plata and Brazil. At his own risk and cost, he continued his journeys from Bahia Blanca in the south, to Tucuman in the north, embracing the coast of the rivers Plate, Parana, Uruguay, and Rio Negro; and that of the Atlantic as far north as Rio Janeiro. He contributed much to our knowledge of the flora of South America, and sent numerous specimens to Bonpland, Hooker, Gillies, and other eminent botanists. South American species collected by Tweedie, are in all the general European herbaria. We are indebted to Tweedie for many valuable garden plants, as species of verbena, franciscea latifolia, mandevilla suaveoleus, gynerium argenteum, bignonias, calliandras, &c. In Hooker's Journal of Botany reports are given of Tweedie's excursions, and his contributions to the flora of South America and of the islands of the Pacific are there recorded.—J. H. B.

TWINING, THOMAS, a learned and worthy clergyman, is known in English literature by his translation of Aristotle's Poetics, which he published in 1789, with the addition of two dissertations on poetical and musical imitation. He was born in 1734, the son of a tea-dealer, and educated at Sidney college, Cambridge, where he took his degree of M.A. in 1763. Five years afterwards he obtained the benefice of White Notley in Essex, and in 1770 the additional living of St. Mary, Colchester. He was remarkable for his musical accomplishments, and for his mastery of several foreign languages. He died in 1804.—R. H.

TWINING, WILLIAM, physician, was a native of Nova Scotia. His education was completed in London. and he was admitted a member of the College of Surgeons. In 1812 he joined the medical department of the army. After being connected with the hospital at Hilsea, and serving in the Peninsula and in the Netherlands, he went to Ceylon in 1821, and afterwards proceeded to India. He died at Calcutta in 1835. He is the author of a standard work on the diseases of Bengal.—D. W. R.

TWISS, HORACE, the biographer of Lord Eldon, was born in 1787, and was by the mother's side a nephew of Mrs. Siddons. He was called to the bar in 1811, and rose to be one of the leaders of the Oxford circuit. Afterwards, however, devoting himself to chancery practice and becoming a king's counsel, he entered the house of commons in 1820, and during Lord Liverpool's administration was appointed counsel to the admiralty and judge-advocate of the fleet. In the duke of Wellington's ministry of 1828 he was under-secretary for the colonies. His little salon was a favourite resort of politicians and litterateurs; Lord Eldon and Lord Castlereagh figuring among the former, and he himself ranking among the latter through his *jeux d'esprit* contributed to newspapers and periodicals. The last years which he spent in the house of commons were as member for Bridport, 1835–37, and during them it was chiefly to his exertions that was due the success of Lord Lyndhurst's act of indemnity, as it may be called, for legalizing marriages within the prohibited degrees of affinity. After ceasing to be a member of parliament he sat nightly in the "gallery," and contributed to the *Times* its daily summary of parliamentary intelligence, a department of journalism which was originated by him. In 1844 he was appointed vice-chancellor of the duchy of Lancaster; and in the same year he published from family papers, &c., his very interesting "Public

and Private Life of Lord Eldon, with selections from his correspondence." Mr. Twiss died in May, 1849.—F. E.

TWISS, William, a very learned divine, and prolocutor of the assembly of divines at Westminster, was born about the year 1575. His father, the son of a German who had settled in England, was a clothier at Newbury in Berkshire. Twiss was sent to Winchester school, whence he was in 1596 elected probationer fellow of New college, Oxford. Two years afterwards he became an actual fellow of the same college. Anthony Wood says that he studied divinity for the long period of sixteen years. Having graduated in 1604, and taken orders soon after, he for some time read catechistical lectures every Thursday in termtime in the college chapel, and preached every Sunday at St. Aldate's church. It was during his connection with the university also that he transcribed and corrected the works of Bradwardine, published by Sir Henry Savile. His extraordinary reputation for learning and sanctity of life having at length reached the court, King James appointed him chaplain to his daughter Elizabeth. Twiss accompanied that unfortunate princess to the palatinate; but returning home after an absence of about two months, he withdrew altogether from the court and settled in a curacy at his native place. His love for studious retirement made him refuse several valuable preferments which were offered him solely on the score of merit; among them were the wardenship of Winchester college and a prebend of Winchester. He afterwards also declined two professorships, one at Oxford and another at Franeker, so deeply engrossed was he with his high and abstruse studies and his humble ministerial duties. When the notorious Book of Sports was published, Twiss boldly declared his opinion against it, but the favour or policy of the king interfered to prevent his suffering any molestation on that account. During the rebellion, however, he suffered considerably by the violence of the soldiery. But his honesty was above suspicion, and his moderation was in some measure respected by the royalists. It is related that when Prince Rupert, the son of the unhappy queen of Bohemia, to whom he had been chaplain, came to Newbury, he behaved very courteously to Twiss, and desired him to forsake the parliament and engage his powerful pen in defence of the king—a request with which he did not, and indeed could not comply. Twiss was in 1640 chosen a member of the sub-committee, to assist the committee of accommodation appointed by the house of lords to consider the innovations introduced into the church, and to promote a more pure reformation. Three years later he was nominated by an order of parliament prolocutor to the Westminster assembly of divines, and on the first July he preached before both houses of parliament in Henry VIII.'s chapel. He lamented that the assembly wanted the royal assent, but "hoped that in due time it might be obtained, and that a happy union would be obtained between the king and the parliament." Twiss was not a partisan, and seems to have been unable to join heartily with either of the contending parties. The sorrows and distractions of the times pressed heavily on his mind, and at last brought him to the grave. He sank down one day in the pulpit while preaching, and after lingering a short time expired on the 20th July, 1646. Almost his last words were, "Now at length I shall have leisure to follow my studies to all eternity." Twiss was one of the greatest and best divines of his time. His learning and abilities were only surpassed by his modesty, and his honest and high-minded concern for the welfare of his country. He was universally allowed to be the ablest opponent of Arminianism in that age. His works, which are principally controversial, are these—"A Discovery of Dr. Jackson's Vanity; or, a perspective-glass whereby the admirers of Dr. Jackson's profound discourses may see the vanity and weakness of them in sundry passages, and especially so far as they tend to the undermining of the doctrine hitherto received," 4to, 1631; "Vindiciæ Gratiæ, Potestatis, ac Providentiæ Dei," folio, Amst., 1632; "Dissertatio de Scientia Media tribus libris Absoluta," folio, Arnhemii, 1639; "Of the Morality of the Fourth Commandment as still in force to bind Christians; delivered by way of answer to the translator of Dr. Prideaux's lecture concerning the doctrine of the Sabbath," 4to, London, 1641; "An Examination of Mr. Cotton's Treatise concerning Predestination," 4to, London, 1646; "Animadversiones de Prædestinatione," folio, Amst., 1649; "The Scriptures' sufficiency to determine all Matters of Faith, made good against the Papist; or, that a Christian may be infallibly certain of his faith and religion by the Holy Scriptures," London, 1652 and 1656, Dumfries, 1795; "The Riches of God's Love unto the Vessels of Mercy, consistent with his absolute Hatred or reprobation of the Vessels of Wrath," folio, Oxford, 1653. He also wrote a preface to Mede's Apostasy of the Latter Times, London, 1642 and 1644; and another to the same author's Key of the Revelation, London, 1643. Fifteen of his letters are published in Mede's works.

TWYNE, Brian, son of Thomas and grandson of John, was born in 1579. He was educated at Corpus Christi college, Oxford, of which he was made reader in 1614. After quitting connection with the university, he was presented to the vicarage of Rye, in Sussex, by the earl of Dorset. He seldom resided thereon, passing most of his time in a retired and studious manner in lodgings at Oxford. Wood says he was of a melancholy temper, and wholly given to reading, writing, and contemplation. He was employed by Laud, who had a great regard for him, in drawing up the university statutes, and was rewarded with the post of custos archivorum. Twyne died at his lodgings, in the parish of St. Aldate, on the 4th of July, 1644, and was buried in Corpus chapel. His only published work is entitled "Antiquitatis Academiæ Oxoniensis Apologia, in tres libros divisa," Oxon., 1608. It was written to disprove the absurd statement of Kaye in his history of Cambridge, that that university was founded twelve hundred and sixty-seven years before Oxford. Such a piece of oriental chronology hardly needed refutation; but the book is nevertheless valuable, and formed the first regular account of the university. Twyne bequeathed some volumes of MS. collections to his alma mater, which were of use to Anthony Wood in writing his Athenæ Oxonienses.

TWYNE, John, schoolmaster, was born at Bolingdon in Hampshire, and was the grandson of Brian Twyne of Long Parish. He studied at New Inn hall, Oxford, and after leaving the university was appointed head master of the free-school at Canterbury. He was chosen mayor of the city in the time of Wyat's rebellion. Twyne grew rich, and purchased estates in Kent. He was esteemed a good scholar and antiquary, and has received honourable mention at the hands of Leland, Camden, and Holinshed. He is said to have been a violent papist, and a MS. belonging to Bene't college, Cambridge, shows that he was addicted to the bottle, and inclined to be turbulent when in liquor. He died on the 24th November, 1581, and was buried in the chancel of the church of St. Paul, Canterbury. He was author of a book entitled "De rebus Albionicis, Britannicis, atque Anglicis Commentariorum libri duo." It was published after his death at London in 1590.

TWYSDEN, Sir Roger, second baronet, of Roydon hall, East Peckham, was born in 1597, and carefully educated, his father being a man of learning and a book collector. Sir Roger succeeded to the baronetcy in 1628, and adhering to the king in the civil war, suffered a long imprisonment before he was permitted to compound. In 1652 was published the work in connection with which it is that his name is chiefly remembered, the Historiæ Anglicanæ Scriptores, with an elaborate preface by him. He edited, with a preface, in 1653, Quæstio quodlibetica, or a discourse whether it may be lawful to take use for money? a question answered in the affirmative by the author of the tract R. F., said to be Sir Robert Filmer. In 1657 appeared his "Historical Vindication of the Church of England in point of schism as it stands separated from the Roman, and was reformed 1 Elizabeth." There is a copy of this in the library of the British museum, with notes by the author. Bound up with it is a tract, entitled "The Commoner's Liberty, or the Englishman's birthright," 1648, without publisher's name. A recent MS. note attached to this tract ascribes its authorship to Sir Roger Twysden, on the authority of the Rev. L. Larking, who, the note adds, possesses a large number of his manuscripts. Sir Roger gave valuable assistance to Philpot in the Survey of Kent. "He died in 1672 in the general esteem," says Collins' Baronetage, "of all that knew him for sanctity, innocency, and other christian virtues."—F. E.

TYCHO BRAHE, a distinguished astronomer, was born at Knudstorp in Scania on the 14th December, 1546. He was destined by his father for the military profession; but having disliked the choice thus made for him, he was sent to the university of Copenhagen in April, 1559, to prepare himself for the study of the law. He had been hardly sixteen months at college, however, before his attention was directed to the science of astronomy by the prediction of a great solar eclipse, which was

to take place on the 21st of August, 1560. He had studied its phases as published in the astrological diaries of the day; and when he saw the moon enter upon the sun's disc and leave it at the time foretold, he resolved to devote himself to a science which could, with such accuracy, predict future events. After completing the course of study at Copenhagen, he was sent in February, 1562, under the care of a tutor, to study jurisprudence at Leipsic. His passion for astronomy, however, interfered to such a degree with his professional studies that his tutor was obliged to prohibit them, and the young astronomer was driven to study in secret the astronomical books and the little globe which he had purchased with his pocket-money. With the Alphonsine and Prutenic tables of the planetary motions, he computed the great conjunction of Jupiter and Saturn which took place in August, 1563, and with a wooden radius divided for him by Scultetus, an artist at Leipsic, he made a number of observations out of his window without the knowledge of his tutor. From Leipsic he went to Denmark in 1565 in consequence of the death of his uncle, George Brahe, who left him his fortune; but his relatives having ridiculed his passion for astronomy, he settled in 1566 at Rostock, where he pursued his astronomical studies in that and the two following years. At this place he fought a duel, in which he lost the whole of the front of his nose, which he replaced with one of gold and silver. From Rostock he went to Augsburg, where he became acquainted with John and Paul Hainzell, who assisted him both by their advice and their purse in constructing his celebrated quadrant of fourteen cubits radius, divided into minutes. With this instrument and others he made many good observations at Augsburg, where he constructed a large sextant, and a wooden globe six feet in diameter. In 1571 Tycho returned to Denmark, and at the ancient convent of Herritzvold, the residence of his uncle, Steno Bille, he erected an observatory and also a laboratory, in which he devoted himself to the study of alchemy, forgetting in a great measure his astronomical pursuits. He was roused, however, from this foolish speculation by the sudden appearance of a bright star in Cassiopeia, one of the most remarkable of celestial phenomena. He saw it on the 11th of November, 1572. It rivalled Venus in lustre, changed its colour while it diminished in brightness, and disappeared in March, 1574. Its right ascension was 0° 26′ 24″, and its declination 61° 46′ 45″. In 1573 Tycho married a peasant girl, who gave birth to a daughter in 1574. The noble relatives of the astronomer took such offence at the marriage, that the intervention of the king was required to effect a reconciliation. Leaving his family behind him, Tycho set out in 1575 in search of a place of permanent residence, and fixed upon Basle after visiting various cities in Germany and Italy. When about to leave Knudstorp for Basle he was requested by Frederick II., king of Denmark, to remain in the kingdom, with the offer of a fully equipped observatory in the island of Huen, a pension of one thousand dollars, an estate in Norway, and a canonry in the episcopal church of Rothschild. Having accepted of this generous offer, the magnificent observatory of Uraniberg, or "the city of the heavens," was erected and furnished with the finest instruments which the science of the day could supply. In this favoured situation—in which he was visited by James VI. of Scotland, the duke of Brunswick, Christian IV., and many eminent individuals—he laboured for twenty-one years, enjoying all the happiness which could be derived from a thriving family, an ample income, and a high reputation. After the death of Frederick II. in 1588, the star of Tycho ceased to be in the ascendant; and though Christian IV., when visiting Uraniberg in 1591, in the fourteenth year of his age, had assured him of his unalterable friendship, he could not subdue the hostility of his enemies. Envying no doubt his high fame and position, and grudging his liberal pension, Walchendorp, the king's chancellor, turned even his majesty against the astronomer, and deprived him of his canonry, his pension, and his estate in Norway. Thus persecuted, Tycho, with his instruments, books, and family, consisting of five sons and four daughters, embarked at Copenhagen in 1597 to seek an asylum in some better land. Having arrived at Rostock he was invited to the castle of Wandsberg, near Hamburg, by Count Rantzau, who introduced him to the Emperor Rodolph, to whom he dedicated in 1598 his "Astronomiæ instauratæ Mechanica," presenting him at the same time with his MS. catalogue of one thousand fixed stars. Rodolph became his warmest patron, promised him a pension of three thousand crowns, an estate, and the choice of several castles for an observatory. He accordingly chose Benach, at the confluence of the Lisor with the Albis, about five German miles from Prague, and he took up his residence there on the 20th of August, 1599. After residing there about a year and a half, he experienced so much inconvenience from his ignorance of the language and customs of the country, that he removed in February, 1601, to Prague, where the emperor purchased for him the house of his late friend Curtius. There he continued to observe the planets with his wonted assiduity; but the recollection of his misfortunes and other causes seem to have preyed upon his mind, were the forerunners of a painful disease, the retention of urine, with which he was attacked on the 13th of October, 1601, and which terminated fatally on the 24th of the same month, before he had completed his fifty-fifth year. His remains were interred at Prague in the church of Tiers, the principal one in the city, where a monument has been erected to his memory. For a full account of the life, labours, and sufferings of Tycho, see Sir David Brewster's *Martyrs of Science, or the Lives of Galileo, Tycho Brahe, and Kepler*.—D. B.

TYCHSEN, Olaus Gerhard, an eminent Oriental scholar, was born at Tondern, Schleswig, 14th December, 1734. After studying at Halle, he travelled for two years in northern Germany as a missionary to the Jews, without, however, meeting with the least success. In 1760 he was appointed professor of oriental languages in the newly-founded university of Bützow, Mecklenburg, and afterwards was translated to that of Rostock, where he died 20th December, 1815. Tychsen was of a vain character, and fond of making a noise by paradoxical opinions; however conversant, therefore, with the rabbinic language, and however prolific in pamphlets and dissertations, he has not produced a work of lasting merit. The best known among his German writings is his "Bützow'ische Nebenstunden," 6 vols. —(See Hartmann, *O. G. Tychsen, oder Wanderungen durch die mannichfaltigsten Gebiete der biblisch-asiatischen Literatur*, Bremen, 4 vols.)—K. E.

TYCHSEN, Thomas Christian, a German orientalist, was born at Horsbyll, Schleswig, in 1750. He studied at Kiel and Göttingen, and after his return from extensive scientific travels in the East, obtained a chair at Göttingen, where he died 23rd October, 1834. His accomplished daughter, Cæcilia, was the bride of the poet Ernst Schulze and the object of his greatest poem.—(See Schulze.) "The History of the Hebrews," by Tychsen, 1789; his Arabian Grammar, 1823; and his edition of Smyrnæus, 1807, are the best remembered of his works.—K. E.

TYE, Christopher, doctor of music, was born in London, and educated in the royal chapel. He was musical preceptor to the children of Henry VIII. He was made a doctor of music at Cambridge in 1545, at which time he was organist of Ely cathedral. He was next appointed organist of the royal chapel, for which he produced almost the whole of his sacred compositions. These consisted of services and anthems, which were held in great esteem for many years after his death, but are no longer used in our churches. An admirable specimen of his style, the anthem for four voices, "I will exalt thee, O Lord," is given in Dr. Bryce's Collection of Cathedral Music. He set to music a portion of "The Actes of the Apostles, translated into Englyshe metre," which was printed in 1553. This work is a curious result of the passion for putting everything into metre, which raged about that time. Tye is described by Anthony Wood as "a peevish, humorsome man, especially in his latter days; and sometimes," he continues, "playing on the organ, in the chapel of Queen Elizabeth, what contained much music, but little to delight the ear, she would send the verger to tell him that he played out of tune, whereupon he sent word that her ears were out of tune." He died about 1580.—E. F. R.

* TYLER, John, tenth president of the United States, was born in 1790 at Charles city, Virginia, the son of a wealthy planter. He went to the bar, and at an early age took an active part in the politics of his native state, of which he became governor, and which he represented for two terms in the federal senate. In 1840 he was selected and carried by the whigs for the vice-presidency of the States. On the sudden death of General Harrison, in the April of the following year, Mr. Tyler became president *ex officio*. As president, he opposed the policy of the party which had elected him to the vice-presidency, and gave them great offence by his veto of the bank bill among others. It was during Mr. Tyler's presidency that Texas was

annexed. At the expiration, in 1845, of his term of office he retired into private life.—F. E.

TYLER, Wat, is the name, either real or assumed, of the hero of a revolutionary episode in English history which occurred in the fourth year of the reign of Richard II. Wat Tyler, Jack Straw, and Hob Carter were the designations of the leaders of some hundred thousand malcontents who marched from the south-eastern counties towards London in 1381. After burning the duke of Lancaster's palace, and putting to death several men of high station who fell into their hands, these insurgents obtained an interview with the young king, who consented to their demand for the abolition of serfdom, and other advantages of the same kind. The king had quitted the main body of his rebellious subjects, and was on his way back to London, when he met Wat Tyler with a strong body of partisans on their way, it is supposed, to the head-quarters of the insurrection. A conversation ensued between the king and the popular leader, during which the latter exhibited so much more animation with a weapon in his hand than beseemed the occasion, that Walworth, the lord mayor, either provoked or suspicious of danger, struck Tyler a mortal blow. The rage of the mob at the fall of their hero was adroitly assuaged by the king, who, riding straight among them, offered to be himself their leader. The people followed Richard, who, leading them away from the other body of insurgents, finally induced them to separate.—R. H.

TYNDALE or TINDALE, William, the early translator of scripture, and martyr, was born, according to some, at Hunts court, North Nibley, in the hundred of Berkeley, Gloucestershire. As the place of his birth is not distinctly known, neither is the year, which some place in 1477, and others in 1484. The family was originally from the north of England, and were barons of Tynedale. One of them who, during the wars of the York and Lancaster factions, had joined the weaker party, fled for safety into Gloucestershire, lived under an assumed name, and married the heiress of Hunts court. His grandson was William Tyndale, who entered Oxford at an early age, but afterwards removed to Cambridge, and took his degree. He was ordained in March, 1502, and soon after became a friar in the monastery of Greenwich. At this early period he seems to have begun that work to which he devoted his subsequent life. His active and inquisitive mind had also imbibed the Lutheran tenets, among which the free use of the word of God is not the least conspicuous. In 1522 Tyndale is found as a tutor in the house of Sir John Welch of Little Sodbury, not far from Bristol, and he embraced the opportunity of preaching in the neighbouring villages—a practice that brought him into conflict with the Romish ecclesiastics. Here too he translated the Enchiridion Militis of Erasmus, and presented it to his host and hostess. On account of canonical irregularities and suspected heresy, he was cited to appear before the ordinary, by whom, as himself says, he was "rated like a dog," but no penalty was inflicted on him. His free opinions and discussions, however, provoked such enmity and opposition, that he left the country and came to London, hoping to obtain a chaplaincy in the house of Tonstall, bishop of London. But there "was no room in my lord of London's palace" to translate the New Testament. At this period he enjoyed the protection of Alderman Humphrey Monmouth, and lived with him about six months in 1523. The alderman promised him £10 "to praie for his father and mother, their sowles," and continued to pay it yearly after Tyndale left England. The worthy alderman was afterwards imprisoned for his patronage of the suspected heretic. In the latter end of 1523 Tyndale went abroad, and landing at Hamburg or at Antwerp, completed his translation of the New Testament. In 1525 he wished to have it printed at Cologne; but after ten sheets in quarto were printed, the work was interrupted by the opposition of Cochlæus, and he was driven to Worms. At this place the work was finished. An octavo edition was also published, the translator's name being affixed to neither of the editions. The translation is made neither from Luther's German nor from the Vulgate, but from the Greek. Two copies still exist—one in the library of St. Paul's, the other in that of the Baptist college, Bristol. Copies of the translated New Testament soon found their way into England, and in 1526 Tonstall issued a prohibition against them, requiring all who had them to deliver them up within thirty days, on pain of excommunication. Two years afterwards copies were purchased or collected and burned. The money given by the bishop for such copies, denounced by him as containing "straunge lernynge," enabled Tyndale only to print more. Warham, Wolsey, and Sir Thomas More denounced him with a bitter and malignant vehemence, but their words were wasted, though many poor men were rigorously sought out and persecuted. The genius of More was easily foiled, and his seven volumes against Tyndale are an anomaly—not easily paralleled in the history of literature. The burning of his translation suggested to the translator his own fate—"They did," he says, "none other thing than I looked for; no more shal they doo if they burnne me also." In the meantime several editions were shipped to England, and the doctrine of the Reformation was rapidly spreading. The result of all this opposition was, as Fox expresses it—"Copies of the New Testament came thick and threefold into England." In 1528 Tyndale published "Obedience of a Christian Man," and in the preface to this excellent book pleads for the free circulation of the scriptures. Many other tracts and books were at this period published by him. A fifth edition of his New Testament was printed in 1529, and he commenced to print the first four books of the Old Testament—the fifth was lost by a shipwreck. But Coverdale and he retranslated Deuteronomy, the only portion of scripture in the translation of which they assisted each other. The enemies of the translator now endeavoured to decoy him into England, but he was too wary to be so easily entrapped, as he quite knew what irritation King Henry felt at his "Practice of Prelates," which had been printed at Marburg in 1530. At Antwerp Tyndale acted as chaplain to the company of English merchants, and still engaged in laborious study. After the martyrdom of Frith he set himself to revise his New Testament—as he says in his preface—"which I have looked over again with all diligence, and compared with the Greek, and have weded out of it many fautes." At length, through the treachery of a spy named Philips, son of a custom-house officer at Poole, he was apprehended by a warrant from Brussels. Pointz, the merchant in whose house he lived, used every means with King Henry and the emperor of Germany to save him, and with difficulty escaped himself. His letter to the Lord Cromwell is still preserved. Tyndale was taken to Vilvorde, about twenty miles from Antwerp. After two years' imprisonment he was brought to trial and condemned, and on Friday, 6th October, 1536, he suffered—being chained to the stake, strangled, and burned to ashes. His last words were—"Lord, open the king of England's eyes." It is remarkable that next year, and by royal command, the Bible was published through England, and placed in every church for the free use of the people. The merits of Tyndale must ever be acknowledged by all who possess and relish the English Bible, for the authorized version of the New Testament has his for its true basis. The resemblance is very close. Tyndale predicted that through his means ploughboys should have the word of God, and he kept his promise. During his imprisonment he prepared an edition of the New Testament with the provincial spelling of his native county. He was a man of great simplicity, of winning manners, of abstemious habits, of untiring industry, and fervent piety. The imperial procurator who prosecuted him, calls him "homo doctus, pius, et bonus." The works of Tyndale and Frith were published in 3 vols., 8vo, London, 1831. Life by George Offor, prefixed to Bagster's reprint of the first edition of his New Testament in 1836. His doctrinal treatises, and his "Exposition and Notes," have also been edited for the Parker Society.—J. E.

TYPOT, James, a jurisconsult and voluminous author, was born of an ancient family at Diest in Brabant. On completing his education he visited the most celebrated schools of Europe, and for some time taught law in Italy. He settled at Würtzburg in Franconia, but afterwards went to Sweden on an invitation from John III. The riches and honours conferred upon him by that king made him an object of envy and suspicion to some of the great lords of the kingdom. He was accordingly accused of crimes of which he was probably innocent, and sent to prison by order of the king. Frederick II. of Denmark, whose physician was brother to Typot, interceded for him, but without effect—the credulous monarch taking for granted the truth of the accusations that had been made against him. He was not enlarged till the accession of Sigismund—a prince whose favour he subsequently enjoyed. When Charles IX., however, came to the throne, Typot left Sweden, and betook himself to the court of the Emperor Rudolph II., who made him his historiographer. Typot died at Prague in 1602. When a prisoner he wrote—"De Fortuna libri tres;" "De Justo, sive de Legibus libri duo;"

"De Salute Reipublicæ libri duo;" "De Fama libri duo;" "Sacrarum Occupationum libri quatuor;" "De Monarchia libri sex;" "De Virtute libri tres;" "De Summo Bono libri tres;" "Symbola Divina et Humana Pontificum, Imperatorum, Regum," 3 vols., folio; "Historia Rerum in Suecia Gestarum de Bellis civilibus et externis," &c. The last-mentioned work is quoted in the History of the Swedes, by Geiger, who seems to think that the author partly deserved the harsh treatment which he experienced. Typot was a Roman catholic, and had probably some connection with the machinations of the jesuits, which were then distracting the kingdom.

TYRANNIO, the grammarian, was born at Amisus in Pontus, of Greek parentage. He was carried to Rome by Lucullus, 72 B.C., either as a slave or as a prisoner, in consequence of the Mithridatic war. Here he soon obtained his freedom, and opened a school for giving instruction in rhetoric and philosophy. By Cicero he was employed as a librarian, and as a teacher in his family. Many other eminent Romans of literary tastes also availed themselves of his services, and he was regarded as one of the most learned men of his time. He died, possessed of considerable wealth, at an advanced age.—G.

TYRCONNELL, Richard, Earl of, lord-deputy of Ireland in the reign of James II., belonged to an old Norman family long settled in Leinster, which remained Roman catholic, and took that side in the Irish rebellion of 1641. A handsome, dissolute, unprincipled man, when the sons of Charles I. were exiles Talbot was introduced to Charles and James in Flanders as a person ready to undertake the assassination of Cromwell. After the Restoration he figured at court, and ministered to James' amours. On the accession of his patron, he was created Earl of Tyrconnell, and commanded the forces in Ireland when the second earl of Clarendon became viceroy. Tyrconnell was forward in advising James to an unconstitutional and arbitrary policy, and made preparations to support it by disarming the protestant population of Ireland, and remodelling the army there. In February, 1687, he was appointed by James lord-deputy, with the powers of lord-lieutenant. After the flight of James II. from London, he advised him to come with French troops to Ireland, to the Celtic and catholic population of which he appealed with success. Brave, but without military skill or knowledge, he proved incompetent at the battle of the Boyne; and in the later stages of the Irish war obstructed Saint Ruth and Sarsfield. He died in August, 1691, of apoplexy at Limerick, which he was preparing to defend, and says Lord Macaulay, in whose History of England there is a graphic account of Tyrconnell, "the wasted remains of that form which had once been a model for statuaries were laid under the pavement of the cathedral, but no inscription, no tradition, preserves the memory of the spot."—F. E.

TYRRELL, James, an English historical and political writer, eldest son of Sir T. Tyrrell of Shotover, near Oxford, by the only daughter of Archbishop Usher, was born in Westminster in May, 1642, and was educated at Camberwell and at Oxford. He was afterwards called to the bar, but he did not practise, choosing rather to employ his time in historical investigations. His name first appears to a dedication of a posthumous work of his father-in-law, "The Power communicated by God to the Prince, and the Obedience required of the Subject," published in London, 1661. In 1681 he put forth a small work advocating the principles of a limited monarchy, which he named "Patriarca non Monarcha, or the patriarch unmonarched." In 1686 appeared his vindication of Archbishop Usher in reference to the doctrine and discipline of the Church of England, from the aspersions of Heylin, which was appended to Parr's Life of Usher. He also wrote fourteen political dialogues between 1692 and 1695, which were collected together afterwards in one volume under the title of "Bibliotheca Politica, or an inquiry into the ancient constitution of the English government," &c. He also published an abridgment of A Brief Disquisition on the Law of Nature, according to Bishop Cumberland's Latin treatise, De Legibus Naturæ, in opposition to Hobbes' method. Tyrrell's principal work, however, is his "General History of England, both Ecclesiastical and Civil, from the most ancient times," published from 1700–4, in 5 vols., and which, in consequence of the author's death, was only continued as far as the end of the reign of Richard II. Tyrrell died in 1718.—F.

TYRTÆUS, son of Archembrotus, was the second in order of time of the Greek elegiac poets, and perhaps the most renowned martial poet of all times. The information which has come down to us respecting this remarkable man, is for the most part legendary and unreliable. It is related that the Spartans, disheartened at the success of their enemies at the beginning of the second Messenian war, consulted the Delphian oracle, and were directed to ask a leader from Athens; that the Athenians, fearing lest the Lacedæmonians should extend their dominion in the Peloponnesus, sent them Tyrtæus, a lame schoolmaster, and a native of Aphidnæ in Attica: but that this man whom they had sent, as it were, in mockery, so roused and maintained the courage of the Spartans by his warlike songs, that in the end they obtained a complete victory over their dangerous foes. It is, of course, impossible to say precisely what amount of truth may be contained in the above legend; but it is probable that Tyrtæus was by birth a stranger, that he became a Spartan by the subsequent recompense of citizenship conferred upon him, that he was an impressive and efficacious minstrel, and that he was moreover something of a wise and influential statesman; being able not only to animate the courage of the warrior on the field of battle, but also to soothe those discontents and troubles which usually prevail among the citizens in time of war. Grote calls him an inestimable ally of the Lacedæmonians during their second struggle with the Messenians; and the few indisputable facts respecting both the first and second war have been gathered from the extant fragments of his poems. The story of his lameness is discredited by all the modern critics; and as to his being called a schoolmaster, it must be borne in mind that minstrels who composed and sung poems at that time were the only persons from whom the youth received any mental training. The sway which he exercised over the minds of the Spartans must be received as a fact, nor is it in the least inconsistent with the character either of the age or of the people. The musician and the minstrel were the only persons who ever addressed themselves to the feelings of a Lacedæmonian assembly; and we know from other sources that the Spartan mind was particularly susceptible to the influence of music and poetry. The poems of Tyrtæus were of two kinds; the first were elegies, in which the warrior was exhorted to bravery against the foe, and inspirited with descriptions of the glory of fighting for one's native land; the other sort were composed in more rapid measures, and intended as marching songs, to be accompanied with the flute. The influence of these poems on the minds of the Spartan youth continued to be very powerful long after the poet himself had passed away, and it is probable that the power of his example at least (for of the poems only some fragments remain) will be felt for ages yet to come. The fragments which we possess of these famous songs and elegies will be found in Gaisford's Poetæ Minores Græci, and in many other collections. They have also been edited separately by Klotz, Bremæ, 1764, and by Stock, Leipsic, 1819.

TYRWHITT, Thomas, the editor of Chaucer, was born in 1730. He was the eldest son of Dr. Tyrwhitt, who died a canon of Windsor, and his mother was a daughter of Bishop Gibson. Educated at Eton and Oxford, he was for seven years a fellow of Merton college, where he amassed a large stock of varied learning, classical, linguistic, and literary. He gave up his fellowship in 1762 to become clerk to the house of commons, a position which he resigned in 1768 to devote himself to his books. He was a generous and amiable man, and died in 1786. Two years before, he had received, without solicitation, the "blue riband of literature" on being appointed a trustee of the British museum. Of his several publications the most important was his well-known edition of Chaucer's Canterbury Tales. He contributed much that was valuable to Stevens and Reed for their editions of Shakspeare. Tyrwhitt superintended the publication of Chatterton's fabrications, "Poems supposed to have been written at Bristol in the tenth century by Rowley and others," 1778, adding a preface in which he left the question of their authenticity to the public, intimating his own opinion that the evidence as to their authorship was very defective. In an appendix to the third edition he maintained that they were forgeries, and in defence of this view published in 1779 his "Vindication of the Appendix to the Poems called Rowley's, in reply to the Dean of Exeter, Jacob Bryant, and others."—F. E.

TYTLER, Alexander Fraser, usually styled Lord Woodhouselee, a Scottish judge and miscellaneous writer, was the eldest son of William Tytler, noticed below, and was born in 1747. He received his early education at the high school of Edinburgh, and at Kensington under Mr. Elphinston, the trans-

lator of Martial; and after completing his course of study at the university of Edinburgh, he was called to the bar in 1770. At the suggestion of Lord Kames he prepared a supplementary volume to his lordship's Dictionary of Decisions, which was published in 1778, and was received with high commendation. Two years later he was appointed conjunct-professor of universal history in the college of Edinburgh, and in 1786 he became sole professor. The popularity of his academical prelections induced him to publish in 1782 "Outlines" of his course of lectures, which were so well received that he afterwards republished them in a more extended form, under the title of "Elements of General History." This work has passed through many editions, and was used as a text-book in several of the universities both of Britain, and of America. Mr. Tytler now became a contributor to the well-known periodicals, the Mirror and the Lounger, and wrote several papers in the Transactions of the Royal Society of Edinburgh. In 1790 he published an "Essay on the Principles of Translation," which added considerably to his reputation. In the same year he was appointed judge-advocate of Scotland; in 1802 he obtained a seat on the bench with the title of Lord Woodhouselee, and in 1811 was nominated a lord of justiciary. His health had, however, been seriously impaired by a long and severe illness in 1795; his complaint returned in 1812; and he died on the 5th January, 1813, in the sixty-sixth year of his age. This "fine lettered old judge" was distinguished for his hospitality and kindness, as well as for his legal and literary accomplishments. Besides the works mentioned above, he was the author of a Life of Lord Kames, and of several pamphlets and fugitive pieces, amongst them an ingenious "Essay on the Life and Times of Petrarch."—J. T.

TYTLER, Henry William, a Scottish physician, who died at Edinburgh, on the 24th August, 1808, at the age of fifty-six. He was author of a translation of the Hymns of Callimachus, of the Coma Berenices of Catullus, and of the poem on the Punic War by Silius Italicus. In 1797 appeared "Paidotrophia, or the art of nursing and rearing children," a poem in three books, translated from the Latin of Scevole de St. Marthe, with medical and historical notes, and a life of the author from the French of Michel and Niceron. It is dedicated in a long poetical epistle to the earl of Buchan, a nobleman who seems to have patronized the translator. His book, entitled "The Voyage Home from the Cape of Good Hope, with other poems relating to the Cape, and notes," was published in 1804. Tytler was a fellow of the Society for the Encouragement of Arts, Manufactures, and Commerce.

TYTLER, James, a Scottish miscellaneous writer, commonly called Balloon Tytler, from an unsuccessful attempt he made with a balloon, was the son of the parish minister of Ferns in Forfarshire, and was born about the middle of last century. He received a good education, was apprenticed to a surgeon, attended for some time the medical classes in the university of Edinburgh, and made two voyages as surgeon on board a Greenland whaler. But all his attempts to establish himself in life having failed in consequence of his irregular habits, he was compelled to support himself and his family by working for the booksellers, for which his immense stores of knowledge peculiarly fitted him. He was the author or compiler of nearly three-fourths of the second edition of the Encyclopædia Britannica, and of many other useful works. He at one time printed with his own hands a number of his own productions. He was the author of various ingenious projects, of which others reaped the benefit. The popular songs, "I canna come ilka day to woo," and "The Bonnie Brucket Lassie," are ascribed by Burns to this ingenious but dissipated and wretched man. Having involved himself in the schemes of the "friends of the people" in 1792, he fled to America, where he died in 1803.—J. T.

TYTLER, Patrick Fraser, fourth and youngest son of Alexander Fraser Tytler by a daughter of Fraser of Balnain, was born at Edinburgh in 1791. He was educated partly at a private school at Chobham, partly at the high school and university of his native city; and having passed through the usual course of literary and philosophical studies requisite for a knowledge of law, he was called to the Scottish bar in 1813, a few months after the death of his father. He obtained some professional employment, and was even made a junior crown counsel; but his youthful years had been passed in the midst of a circle of eminent literary friends who frequented his father's hospitable mansion, and it soon began to appear that law had few charms for him compared with literature and historical research. He early became a contributor to the *Edinburgh Review* and *Blackwood's Magazine*, and in 1819 appeared his first independent work, "The Life of the Admirable Crichton," which was very favourably received by the public. His next literary production was a "Life of Sir Thomas Craig of Riccarton," published in 1823, which three years later was followed by a "Life of Wyckliffe, the English Reformer." About this period he was induced by Sir Walter Scott to undertake the preparation of a history of Scotland, which became the main task of his life. The first volume appeared in 1828, and the ninth and last volume in the winter of 1843. Tytler was one of the first to perceive the vast importance of the MSS. in the state-paper office towards the formation of a correct view of the ancient history of the country; and after several exploratory visits he ultimately took up his residence in London, in order that he might be near this source of historical knowledge. He employed these materials with unwearied industry, patience, sobriety, and good sense; but his ecclesiastical and political predilections made it very difficult for him to sympathize with the struggles of John Knox and his successors, and his presbyterian countrymen have complained, not without reason, that he has done scanty justice to the Scottish reformers and their ecclesiastical polity. In 1844, under the administration of Sir Robert Peel, he was rewarded with a literary pension of £200, and was a frequent guest at Windsor. But the unremitting toils of eighteen years began now to affect his constitution; his health gave way, and he spent the remainder of his life mostly on the continent in a vain attempt to recruit his shattered nervous system. He died on Christmas-eve, 1849, in his fifty-ninth year. Besides his "History of Scotland," Mr. Tytler was the author of "Lives of Scottish Worthies," 3 vols. 12mo; "Historical View of the Progress of Discovery on the more Northern Coasts of America;" "Life of Sir Walter Raleigh;" "Life of Henry VIII.," &c. He wrote also some songs for the dinners of the Bannatyne Club and of the Midlothian yeomanry cavalry. In private life Mr. Tytler was distinguished by his amiability and cheerful piety. He was twice married, and left two sons and a daughter.—J. T.

TYTLER, William, a Scottish historical and antiquarian author, was born at Edinburgh in 1711. After completing his education at the high school and university of his native city, he was in 1744 admitted a member of the legal body denominated writers to the signet. His first work, published in 1759, was an "Inquiry, Historical and Critical, into the Evidence against Mary Queen of Scots," an able defence of that unfortunate princess against Hume and Robertson, which excited great interest both in this country and on the continent, and reached a fourth edition in 1790. His next literary production was "The Poetical Remains of James I., King of Scotland," to which is added a dissertation on the life and writings of James, in 1 vol. 8vo, 1783. Mr. Tytler was fond of music, especially Scotch airs, and wrote an interesting essay on this subject, which is appended to Arnot's History of Edinburgh. He was also the author of a "Dissertation on the Marriage of Queen Mary to Bothwell," published in the first volume of the Transactions of the Society of Antiquaries; "Observations on the Vision," a poem; "An Account of the Fashionable Amusements and Entertainments of Edinburgh in the last (seventeenth) century, &c., 1695;" and of a paper in the Lounger, No. 16. Mr. Tytler died in 1792, in the eighty-first year of his age.—J. T.

TZETZES, Joannes, a Greek grammarian in the twelfth century. He wrote Ἰλιακά, a poem, containing sixteen hundred and seventy-six hexameter lines, or rather three poems, detailing the events of the Trojan war. This has been published by Bekker, 1816, 8vo. He is also the author of "Chiliades," a long and wearisome poem on multifarious subjects and persons, published by Kiesling, 1826, 8vo; of an iambic poem on the education of children; and of Θεογονία, consisting of seven hundred and seventy-seven lines, published by Bekker, 1840. He wrote besides, περὶ Ἰνδαϊκῶν μέτρων; περὶ ρημάτων αὐθυποτάκτων, and an ἐξηγήσις of Homer's Iliad. A good many of his works remain unpublished.—S. D.

# U



UBALDI, Guido. See Guid' Ubaldo.

UBERTI, Bonifacio, commonly called Fazio degli Uberti, a poet of the fourteenth century, born in Florence; died at Verona. Condemned to exile by the ascendancy of the Guelphic interest, the Ghibelline Fazio went from court to court ingratiating himself with potentates by his talents and his flatteries. Few particulars are known of his life, but in one of his canzoni he complains of extreme poverty. His principal poem, "Il Dittamondo" (News of the World), written in terza rima, contains much genuine information, though conveyed in an imaginative form; the poet feigning himself a traveller through the world under the mentorship of Solinus. But the chronology of this unfinished poem is very confused.—C. G. R.

UBERTI, Farinata degli, a Florentine, and leader of the Ghibellines during part of the twelfth century. Driven from his native city in consequence of one of the frequent conflicts of which Florence was at that time the scene, he withdrew to Sienna. After a while, however, he collected a considerable number of fighting men, put himself at their head, and, having marched against Florence, overthrew the Guelphs and took possession of the city. Soon after he also made himself master of Lucca. But the almost regular turn of fortune came. The Guelphs were again masters of Florence, and the Ghibellines in exile. Uberti lived to an advanced age, but he never again set foot within the walls of his native city.—R. M., A.

UCCELLO, Paolo, the name by which Paolo di Dono is commonly known, from his love of painting birds. He was born in Florence in 1396–97, was brought up as a goldsmith, and was one of the assistants of Lorenzo Ghiberti in the making of the first pair of bronze gates executed by him for the baptistery of Florence. Few of his paintings now remain, but a masterpiece by him, the "Battle of Sant' Egidio, 1416," remarkable for its armour and the spirit of its horses, is now in the National gallery. Paolo read geometry with Manetti, and was one of the first to apply perspective in detail. He had a passion for that science; it kept him up at nights and absorbed time that might have been more lucratively employed. He died at Florence in his own house in 1479, aged eighty-three.—R. N. W.

UDAL, John, an eminent nonconformist divine, at one time minister at Kingston-on-Thames, and afterwards for a year at Newcastle-on-Tyne. Suspected of being the author of a book entitled "A Demonstration of Discipline," in which violent language was used against the bishops, he was on the 20th February, 1591, on most inadequate evidence, condemned to death for sedition. This sentence was respited till her majesty's pleasure was known. Efforts were meanwhile made to procure him a pardon, but he died in the Marshalsea prison of a broken heart, about the end of 1592. He was the author of the first Hebrew grammar in English, and several other works.—D. W..R.

UDALL, Nicholas, the father of English comedy, was born in Hampshire in the year 1505 or 1506. He was educated at Corpus Christi college, Oxford; but owing to his known attachment to the tenets of Luther, he did not take his degree till 1534. His first work known to be extant was composed in 1532 in conjunction with his friend Leland, the learned antiquary, being a pageant to celebrate the entrance of Anne Boleyn into the city after her marriage. He early acquired reputation as a teacher of the classical tongues, and in 1533 compiled and published "Floures for Latin Spekynge." In the following year he was appointed head master of Eton school. He was a severe master, using the rod unmercifully, and succeeded so ill in maintaining the discipline of the school, that a robbery of the college plate by some of the scholars caused a public scandal in 1542 and led to the dismissal of Udall. He had been accustomed to write Latin plays for the boys to act in the Christmas holidays, and was thus led, as it is supposed, to write "Ralph Roister Doister," the first English comedy. For a few years he was vicar of Braintree in Essex, but he still continued his literary labour. In 1545 he published a translation of Erasmus' Apothegms, and of his Paraphrase upon the New Testament. In this work he was associated with the Princess Mary, who contributed to the translation. From Edward VI. he received valuable church preferment in 1552 and 1553. Shortly afterwards he was appointed head master of Westminster school, an office which he held until November, 1556, when Queen Mary abolished the school to restore the monastery. A month afterwards, on the 23rd of December, 1556, Udall died.—R. H.

UDEN, Lucas van, a celebrated Dutch painter, was born at Antwerp in 1595. He was the pupil of his father, a painter of little note, and entered the painters' guild of Antwerp in 1626. He early attracted the notice of Rubens, who employed him to paint the landscape backgrounds to some of his compositions; and in return, when Van Uden became celebrated as a painter, Rubens added figures to two or three of his landscapes. Teniers also occasionally painted figures and groups in the landscapes of Van Uden. His landscapes mostly represent an open level country, backed by distant hills; but there are a few close landscapes, waterfalls, &c., by him. He was a diligent student of nature, an observer of the ordinary atmospheric phenomena, drew well, and finished carefully. But his colour is monotonous, his touch feeble. Some of the best of his pictures are in private collections of this country. The Dresden gallery has six excellent pictures by him. He left above sixty etchings, nearly all from his own designs, the best of which are in great request among collectors. The year of his death is unknown. He was living in Antwerp in 1662.—J. T–e.

UDINE, Giovanni da, of the family of the Ricamatori, was born at Udine in 1487. He studied some time with Giorgione at Venice, then joined Raphael at Rome. Giovanni, though a good painter, was employed chiefly on decorative work by Raphael, and contributed largely to the execution of the paintings of the Vatican Loggie. At the period in which he lived he was unrivalled in the execution of animals, birds, &c. Giovanni copied for Raphael the decorations of the baths of Titus at Rome, then recently discovered. This painter was one of Raphael's assistants, also, in the preparation of the celebrated cartoons for tapestry, which are now at Hampton court. He died at Rome in 1564.—R. N. W.

UFFENBACH, Johann Friedrich von, a German bibliophile, was born of a patrician family at Frankfort-on-the-Maine, on 22nd February, 1683, and died on 6th January, 1734. After devoting himself to the study of law at Strasburg and Halle, he travelled extensively, and then lived in literary retirement at his native town, where he was afterwards chosen a member of the senate. Of his celebrated library, which declining health obliged him to offer for sale, he has published two catalogues, viz., Bibliotheca Uffenbachiana Manuscripta, and Bibliotheca Uffenbachiana Universalis.—K. E.

UGHELLI, Ferdinando, a learned Italian, who belonged to the Cistercian order of monks, was born at Florence on the 21st March, 1595. He studied at Rome with the jesuits, and afterwards passed the principal part of his life in monastic though not recluse duties. It was soon after his settlement at Rome as Abbe de Trois-Fontaines that he formed the design of his great work, the "Italia Sacra." He devoted to it all his leisure time, preferring studious retirement to all the honours and high

preferments that were offered him. He died on the 19th May, 1670. The full title of the work above mentioned is "Italia Sacra, sive de Episcopis Italiæ, et insularum adjacentium, rebusque ab iis præclare gestis, deducta serie ad nostram usque ætatem, opus singulare, autore Ferdinando Ughello, Florentino Abbate S.S. Vincentii et Anastasii ad Aquas Salvias, ordinis Cisterciensis," Rome, 9 vols. folio, the first of which appeared in 1643 and the last in 1662. A revised, corrected, and enlarged edition, under the care of Nicholas Coletus, was published at Venice in 10 folio vols., between the years 1717 and 1722. This edition, however, is very incorrectly printed, a fault from which the third edition (by the Abbé del Riccio, Florence, 1763, &c.) is said to be free. An abridgment with the following title appeared at Rome in 1704, "Italia Sacra R.P. Ferdinandi Ughelli restricta, aucta, veritati magis commendata, operâ et studio D. Julii Ambrosii Lucentii, ejusdem ordinis Abbatis. Opus singulare, tribus tomis novissime distinctum, subsequente quarto, in quo ecclesiarum origines, urbium conditiones, jura, principium donationes, et recondita monumenta proferuntur, cum certis notis et præclaris animadversionibus." The other works of Ughelli are, "Cardinalium Elogia, qui ex sacro ordine Cisterciense floruere," Florence, 1624; "Columnensis familiæ Cardinalium imagines ad vivum expressæ et æri incisæ, summatimque elogiis exornatæ a Ferdinando Ughello," Rome, 1650; "Difesa della nobilita Napolitana, contra il libro di Francesco Elio Marchesi, tradotta del Latino di Carlo Borelli," Rome, 1655; "Albero e istoria della familia de' Conti di Marsciano," Rome, 1667; "Genealogia de' Capisucchi," Rome, 1553.—R. M., A.

UGOLET, Thaddeus, a learned Italian, died about the beginning of the sixteenth century. He was a native of Parma. We are told by Pierius Valerianus in his book, De Litteratorum Infelicitate, that Ugolet for many years lived a gay life at the courts of kings and princes, but that after the death of his chief patron, Matthias, king of Hungary (6th April, 1490), he lost the favour of the great, and returned to his native town, where he earned a scanty and precarious livelihood as a teacher of youth. Ugolet had commenced several works, which his great poverty prevented him from finishing; among others, an annotated edition of Plautus, his preparations for which were afterwards made use of by Panetius in his edition of that poet, Venice, 1518.—R. M., A.

UHLAND, Johann Ludwig, an eminent German lyrical poet, was born at Tübingen, 26th April, 1787, and died at the same place, 13th November, 1862. In the university of his native town he devoted himself to the study of law, and was admitted to the bar. In 1812 he settled at Stuttgart, and soon after, when the king of Wurtemberg was about to grant a constitution, descended into the political arena. By his songs, partly published on broadsides, and first collected in 1815, he fought for "the good old right," and gave utterance to the feelings and wishes of the people. In 1819 he was chosen a member of the Wurtemberg senate, where his activity as a champion of true constitutionalism was only inferior to his activity and influence as a poet. In 1830 he was appointed professor extraordinary of German literature at Tübingen; but when in 1833 government refused him leave to attend the session, he resigned his professorship, and returned to his seat in the chamber. The exertions of the opposition, however, proved of no avail, and Uhland retired into private life in 1839 along with his colleagues. He left Tübingen only once more, when, in 1848, he represented his native town in the Frankfort national assembly. We need scarcely add, that here too he sided with the left. As a poet Uhland stands at the head of the Suabian school, and combines romantic feeling with classical form and national substance; his ballads and love-songs will secure his immortality. His two dramas, "Herzog Ernst von Schwaben" and "Ludwig der Baier," want real dramatic life and warmth. Of much greater value are his learned monographs on Walter von der Vogelweide, and on the Myth of Thor, and his admirable collection of old high and low German popular songs, which has the only defect of not being completed.—K. E.

UKO-WALLES, a fanatical sectary of the earlier part of the seventeenth century. He revived the error of the Cainists (a small Gnostic sect of the second century) respecting Judas Iscariot, saying that that traitor and the Jews who put our Lord to death cannot be affirmed to have been wicked men. Uko-Walles was an illiterate peasant, and a native of the province of Groningen, from which he was banished on account of his heretical opinions in 1637. After this he wandered about Holland, propagating his new doctrines, and making here and there a few proselytes Jan Lubbert Alphusius, a Dutch minister, thought him formidable enough to deserve a written refutation. Uko-Walles, who had meanwhile become an author, replied to the strictures of his opponent, and continued up till his end to print little books in defence of his peculiar sentiments. He made a great noise for some time in Eastern Friesland. It is thought that he died about 1651. He left followers in several parts of Holland.—R. M., A.

ULADERACK, Christopher, a Flemish scholar, was born at Giffen or Geffen in Brabant, and is said to have been the natural son of a noble belonging to the same place—a circumstance which made him in after life desirous of concealing his birth. He was for some time principal of the school of Amersfort, whence he removed to become superior of the college of Bois-le-duc. In this situation he remained ten years, and for the long period of forty years he lectured on eloquence in the same town. He also taught the Hebrew and Greek tongues. He died at Bois-le-duc on the 15th July, 1601, and was buried in the cathedral church. Uladerack's favourite author was Cicero, whose works he explained and illustrated with an unflagging enthusiasm. He was author of a number of works, of which the following may be mentioned—"Epitome dialectices Hunnæi," Bois-le-duc; "Polyonima Ciceroniana," Anvers, 1597; "Formulæ Ciceronianæ conscribendis epistolis utiles," Anvers; "Marcii Plauti florum libri iv., cum scholiis," Anvers, 1597.—R. M., A.

ULEUGHELS, Nicolas, a celebrated painter, was born at Paris, and died at Rome on the 10th December, 1737, aged about seventy years. He was a chevalier of the order of St. Michael, and member of the Academy of Painting at Paris, where he had been for some time professor. In 1725 he succeeded Charles-François Poërson as director of the Academy of Painting which the French king maintained at Rome, a post which he filled with much honour till the time of his death. His pictures, which are mostly tableaux de chevalet or easel-pieces, were considerably valued. They remind one somewhat of the manner of Paul Veronese. Uleughels published at Florence, in 1735, an edition of Dolce's Dialogue on Painting, with a French version. This work is entitled "Dialogue sur la peinture de Louis Dolce, intitule l'Aretin, dans lequel on traite de l'excellence de la peinture, et de toutes les qualités nécessaires au bon peintre; avec les examples des peintres anciens et modernes; a la fin on y parle du mérite des ouvrages du divin Titien." The translation is said to be both inelegant and incorrect.—R. M., A.

ULFELD, the name of one of the most ancient and celebrated families of Denmark:—James Ulfeld, the first of the family we shall notice, was a senator of the kingdom, and in 1578 was sent by Frederick II. as ambassador to the court of Muscovy. He published an account of his journey, an interesting narrative, which Goldast has printed in his collection. He also wrote lives of some of the Danish kings.—His son, James, lord of Urip and Tregeskoe, studied at Basle and other universities towards the close of the sixteenth century, and after returning from his travels entered the public service of his country under Christian IV. He was made a councillor of state, and was frequently employed in diplomatic missions. On the death of Haalde Huitfeld he became chancellor of the kingdom. He concluded an alliance between Denmark and the Low Countries in 1621, and again in 1625, and assisted in framing the treaty which was signed about the same time between the Netherlands and England. He died on the 24th June, 1630. The chancellor left two sons, James and Cornifex or Comfits. The former lost his life while still a young man, in Calenberg.—Cornifex, the second, was one of the most remarkable men of his time. Born of one of the highest families in the realm, endowed with brilliant talents, possessed of all those accomplishments which distinguish the courtier, and while still a youth dignified with the title of count by the emperor of Germany, he soon found himself the most powerful man in Denmark. The king, Christian IV., whose prime favourite he was, intrusted him with the highest offices in the state, together with the vice-royalty of Norway, and gave him, moreover, his daughter Frederica Leonora in marriage. Frederica was one of the children born to that sovereign by Christina Monch, a woman of rank whom he had clandestinely taken to wife after the death of his queen, and whom he subsequently wished to repudiate. The death of his father-in-law, however, put a period to the power and greatness of Count Ulfeld. Frederick II., son and successor of Christian, soon became jealous of his influence and ambition. The unbending determination to uphold the privileges

of the nobles together with the dignity of the grand master, as Ulfeld was styled, manifested at his accession, had greatly displeased him; the count was, accordingly, sent as ambassador to the Hague in 1649. Two years afterwards he was charged with the crime of having endeavoured to compass the king's death by poison. The woman who brought this accusation against him, not having been able to prove it, was beheaded; but the count seems, nevertheless, to have taken guilt to himself, for he secretly left the kingdom and passed over to Sweden, where he was graciously received at court by Queen Christina. Ulfeld now entered the public service of Sweden, and sought the ruin of his country by every means in his power. He was present as a commissioner at the treaty of Roschild in 1658, and would also have been a party to that of Copenhagen in 1660, had not the French ambassador entreated Charles Gustavus not to insult his Danish majesty with the presence of such a notorious renegade. Ulfeld's unparalleled baseness did not, however, shield him from disgrace and danger even in his adopted country; for some offence, the nature of which we do not know, he was cast into the prison of Malmoë. He would have been set at liberty, as we shall see, without further annoyance, if he could only have been ordinarily patient, but his restless spirit would not suffer him to let things take their course. From the time of his arrest he pretended that he had been struck with paralysis in the tongue; and so well did he act the dumb man that for six months not a single word passed his lips. At the end of that period he effected his escape, and with a singular infatuation returned to Copenhagen. Here he was soon after joined by his wife, who meanwhile had pleaded his cause so eloquently that a sentence of acquittal pronounced by the Swedish judges had been actually confirmed by the king. But his sudden flight at this very moment completely ruined his prospects. He had indeed got beyond the reach of Charles Gustavus, but his property was immediately confiscated, and he had deprived himself at once of both a country and a home. Frederick III. of Denmark, who had him now in his power, and whom he had so grievously offended, merely banished him to the island of Bornholm, whither he was accompanied by his countess. A little while after this a letter written by Ulfeld, and dated 27th October, 1661, in which he implored the royal compassion and promised the most absolute submission, so touched the king that he granted him the larger liberty of the island of Funen. Nor was it long before he was at length permitted to leave the kingdom. After his release, he went first to the waters at Spa, thence to Paris incognito, and then back to Bruges. His countess meanwhile, who had gone over to England, was arrested at Dover, carried to Copenhagen, and thrown into prison; the reason of this harsh treatment being an alleged conspiracy on the part of the count. It was said that he had proposed to the elector of Brandenburg to dethrone Frederick, and place the crown of Denmark on the head of that prince. However this might be, Ulfeld was condemned to death on the 26th July, 1663, and judgment executed on his effigy. He received the news of his sentence at Bruges, and instantly fled to Basle; there he remained four or five months in extreme ill health, and utterly miserable in every respect. Hearing at length that officers were in pursuit of him, he went on board a small craft under cover of night to go to Brisach; but before he had proceeded a couple of leagues death came to his relief. This event took place in February, 1664. Count Ulfeld, one of the most brilliant, unprincipled, and unhappy men of his age, left three sons and a daughter. The eldest son turned Roman catholic, and attached himself to Christina, ex-queen of Sweden; the second was a chevalier of Malta; the third, Leo by name, was born on the 22nd March, 1651, and entered the service of the emperor. He was made a captain in 1682, and served under General Montecucculi; a lieutenant-general in 1704; and general-in-chief in 1706. In 1702 he fought at the battle of Luzzara, and in the following year accompanied the Emperor Charles when the latter was proclaimed king of Spain at Vienna. In 1706 he defended Barcelona against the forces of King Philip, and for his bravery on that occasion was appointed captain-general of Catalonia. After his return to Germany he received a captaincy in the guards, and was made a privy councillor. He died at Vienna on the 12th of April, 1716, leaving two sons and a daughter.—R. M., A.

ULFT, Jacob van der, a celebrated Dutch painter, was born at Gorcum, Holland, in 1627. The name of his master is unknown, but he is said to have first practised as a painter on glass. His pictures chiefly consist of views of public buildings; passing troops, groups of figures, animals, &c., being generally introduced so as to give a lively, bustling aspect to the scene. But besides the scenes from the streets of his native country, which were, no doubt, drawn from the reality, he also painted many pictures of the principal buildings and public places of Rome, which he must have taken from drawings or prints, as he never was in Italy. In these last he introduced representations of historical incidents. There are also a few coast scenes by him. He painted in a solid, spirited manner, and was an agreeable colourist. His works were popular in his own day, and he seems to have been a person of some consideration, as he was chosen burgomaster of his native place. He was living in 1688. His principal picture, a large view of the old town hall of Amsterdam, is in the present town hall.—J. T–e.

ULIERDEN, Lambert de, a Flemish lawyer and Latin poet, was born at Herstal in Liege in 1564. After pursuing his studies for some years successively at Aix-la-Chapelle, Cologne, and Liege, he became a soldier, and served in various campaigns under Ernest of Bavaria and other generals. But he soon grew tired of fighting, and returned to his books. He became a doctor of law in 1590, and settled at Liege, where for nearly fifty years he practised with much repute as a member of that profession. He wrote a great many books, many of them in Latin verse, of which the following may be noticed—"Vota, preces, et monita publica pro bello Bohemico," &c., Liege, 1621; "Tractatus de xxxii. tribus opificum civitatis Leodiensis, deque earum origine," Liege, 1628; "Historia Civitatis Leodiensis, typo seu tabula ejusdem subjecta;" "Fasti magistrales inclitæ civitatis Leodiensis ad normam Cæsareæ jussionis in comitiis anni, 1628, viii. Kalend. Augusti habitis;" "Edita nummorum omnium, quorum usus in civitate Leodiensi et vicinis provinciis, ab anno 1477 ad usque annum 1623," Liege, 1623.—R. M., A.

ULIMMER, John, prior of the regular canons of St. Martin at Louvain, his native town. He was a very learned man, and held in great reverence for his extraordinary piety. He died at Louvain on the 3rd of February, 1597. The following editions of ancient divines by Ulimmer deserve mention—"Auctores vetusti insignes, scilicet Lanfrancus, archiepiscopus Cantuariensis; Guitmundus, archiepiscopus Aversanus; Algerus, monachus Cluniacensis; Petrus venerabilis, Cluniacensis; Adelmannus, episcopus Brixiensis, et Ivo, episcopus Carnotensis, de veritate corporis et sanguinis in Eucharistiæ sacramento, cum refutatione diversarum circa hoc hæreseon, secundo ad veterum exemplarium collationem repurgati, curâ et studio Joannis Ulimmerii," Louvain, 1561; "D. Paschasii liber de corpore et sanguine Domini, ad veterum exemplarium fidem emendatus; adjuncta sunt D. Fulberti, episcopi Carnotensis, liber de mysterio Trinitatis, de mysterio Baptismi, et de corpore et de sanguine Domini; ejusdem epistola ad Pinardum, et D. Joannis Chrysostomi sententiæ de veritate corporis et sanguinis Domini in Eucharistiâ, omnia ex emendatione et editione Joannes Ulimmerii," Louvain, 1561; "D. Aurelii, Augustini Sermones, et Possidii Calamensis episcopi indiculus operum D. Augustini, ex editione, et cum scholiis marginalibus Joannis Ulimmerii," Louvain, 1564. At Paris, 1614, was published a folio volume entitled "S.S.P.P. Leonis Magni, Romani Pontifici ejus nominis I., Maximi Taurinensis episcopi, et Petri Chrysologi, Ravennatis episcopi, opera omnia; ex editione Joannes Ulimmerii."—R. M., A.

* ULLMANN, Karl, a distinguished German divine, was born at Effenbach on 15th March, 1796. After completing his preparatory studies at Mosbach and Heidelberg, he entered the university of the latter place in 1812, for the purpose of devoting himself to the study of theology. From Heidelberg he went to Tübingen, where he became established in a positive christianity, and assumed the exegetico-historical standpoint of supranaturalism. After passing a year at Kirchheim as a vicar, he returned to Heidelberg in 1817. In 1819 he made a journey through north Germany, became privat-docent of theology at Heidelberg the same year, and in 1821 was appointed extraordinary professor of theology. The influence of Neander, Schleiermacher, and De Witt freed him from the form of the Tübingen supranaturalism, and made him more independent. In 1829 he went to Halle as ordinary professor of theology, but he returned to Heidelberg in 1834. In 1853 he left Heidelberg for Carlsruhe, to be evangelical prelate and a member of the Oberkirchenrath. In 1861, however, he resigned that office. Ullmann is a voluminous and elegant writer. He is a mild, tolerant, and enlarged

supernaturalist, equally removed from the extremes of naturalism and orthodoxy. He is the author of "De Hypsistariis," 1823; "Gregor von Nazianz," 1825; "Kritischer Versuch ueber den 2 Brief Petri," 1821; "Ueber die Sündlosigkeit Jesu," sixth edition, 1853; "Johann Wessel," 1834; "De Beryllo Bostreno," 1836; "Historisch oder Mythisch," 1838; "Ueber den Kultus des Genius," 1840; "Ueber die Gleichberechtigung der Confessionen," 1848; "Für die Zukunft der evang. Kirche des Deutschlands," 1846; "Ueber das Wesen des Christenthums," 1855, fourth edition; "Die Geltung der Majoritaten in der Kirche," 1850. The treatise on John Wessel was enlarged and published under the title of "Reformers before the Reformation," 2 vols., 1841–42. In 1828 he founded, along with Umbreit, the quarterly periodical *Studien und Kritiken*, an influential theological journal, of which he has been the principal editor since Umbreit's death.—S. D.

ULLOA, Alfonso de (Ticknor incorrectly calls him Alonzo), a literary Spaniard of the sixteenth century. The greatest part of his life was spent at Venice, and his principal employment seems to have consisted in making translations from the language of his native into that of his adopted country. He turned a great many excellent Spanish authors into excellent Italian, a language which (and herein we follow the judgment of Italian critics) he had come to write with almost perfect ease and purity. A pretty full list of these translations of Ulloa, which are both interesting and useful to students of the Spanish and Italian literatures, will be found in Moreri. According to Ticknor, Ulloa also published at Venice a considerable number of Spanish works, that is, in the original, with valuable prefaces by himself.—R. M., A.

ULLOA, Antonio de, a Spanish naval officer, traveller, man of science, and statesman, was born at Seville on the 12th of January, 1716, and died in the isle of Leon, on the 3d of July, 1795. He was the son of a naval officer, and was educated for his father's profession. He entered the navy in 1733. Having already become distinguished for his proficiency in science, he was appointed in 1735, along with Don Jorge Juan, to the conduct on the part of Spain of the famous geodetical expedition to Peru, of which Bouguer, La Condamine, and Godin were the conductors on the part of France (see these names). Juan and Ulloa acquitted themselves of their department of that duty with great zeal, skill, and success, although more than once interrupted by being sent on naval service against the British fleet. Ulloa while on his return in 1745 was captured by the British, and taken as a prisoner of war to England, where he was received with high distinction, elected a fellow of the Royal Society, and soon set at liberty. The astronomical and geodetical part of the account of the expedition was written by Juan (*q.v.*); the historical and physical part was written by Ulloa, and published in 1748. It contained a great mass of information of the highest value; and in particular the first published account of the metal platinum, so valuable to science and to the useful arts. Wood and Ulloa must be regarded as independent discoverers of that metal; for Wood's discovery was made in 1741, while Ulloa was in South America. After his return to Spain Ulloa was intrusted with various missions by his government, with a view to the improvement of the arts and manufactures of Spain; and in these pursuits his efforts were attended with great success. He held for some time the command of the Spanish West Indian fleet. In 1748 he was elected a member of the French Academy of Sciences. In 1766 he was appointed governor of Louisiana, but was driven away by a revolt of the colonists. During his stay in that part of America he made many interesting scientific observations, which are recorded in his "Noticias Americanas," published in 1772. He cultivated skilfully and successfully almost all the physical sciences, especially astronomy. In his private character he was highly respectable and amiable, but somewhat eccentric.—W. J. M. R.

ULLOA, Luis de, a Spanish poet, was born at Tauro, and flourished in the reign of Philip IV. The poems contained in the volume entitled "Obras de Don Luis de Ulloa, Prosas y Versos" were prepared for the press as early as 1653, but were not published till many years afterwards. Some of them are very beautiful and written in a pure style. Ulloa, however, like most of his contemporaries was greatly influenced by Gongora, and traces of the vicious manner introduced by that writer are very frequent in his works. The volume whose title is given above was published at Madrid by his son in 1674, and contains, among other pieces in prose, a defence of the theatre.—R. M., A.

ULLUG BEG, the enlightened grandson of Timour the Tartar, bequeathed to posterity a series of astronomical observations which have considerable value as illustrations of the astronomy of the middle ages. He was born in the year 1394, being the son of Shah Rokh, in whose name he reigned as regent at Samarcand until 1447, when he succeeded his father on the throne. He became suspicious of his eldest son after having cast his horoscope, and preferred a younger brother to him. The prince revolted against his father, took him prisoner, and put him to death in 1447. Ullug Beg founded an observatory, and constructed, or caused to be constructed, astronomical tables which have always excited much interest among scientific men. They were written in Arabic, then translated into Persian, and subsequently into Latin by Dr. Greaves in 1652, and by Dr. Thomas Hyde in 1655. Of the latter a reprint by Dr. G. Sharpe appeared in 1767. See also Mems. Astron. Soc. xiii.—R. H.

ULPHILAS, the apostle of the Goths, was born in 313. More than fifty years before his birth his family, originally of Cappadocia, had been carried off captives by the Goths in one of their predatory incursions. They continued to profess christianity and to cultivate Greek letters among their barbarous captors; hence Ulphilas was brought up a christian, and from his earliest years he joined a knowledge of Greek to that of Gothic. He was first a teacher among the West Goths, and in 343 he was ordained a bishop. Philostorgius, the Arian church historian, is in error in stating that Ulphilas was the first bishop of the Goths, for there was at least one earlier, Theophilus, who sat in the council of Nice in 325 under that title. It is not known with certainty by whom he was ordained bishop, but probably he obtained consecration at a council of Arian bishops which assembled at Philippopolis in Thrace, not far from the Danube, in 343. He would naturally prefer to receive consecration from their hands, as he solemnly declared near the close of his life that he had always been attached to the Arian confession. For the next seven years he laboured among the West Goths with so much success as to provoke Athanarich, their heathen ruler, to have recourse to a cruel persecution in order to arrest the progress of conversion. The persecution lasted so long, and was fatal to so many victims, that Ulphilas at last applied to the Emperor Constantius for leave to form a settlement within the bounds of the empire, and on obtaining permission he crossed the Danube, with a large body of christian Goths, into Mœsia, where they settled not far from Nicopolis at the foot of the Hæmus, and applied themselves to agricultural and pastoral pursuits. Here Ulphilas lived and laboured till his death in 383, not confining his efforts, however, to his own immediate flock, but still carrying on missions as far as practicable among the Gothic tribes beyond the limits of the empire. It was chiefly with a view to that work that he undertook his celebrated Gothic version of the scriptures. It dates about the year 370, and has always been regarded as an admirable monument, not only of christian zeal, but of consecrated genius. Ulphilas had to invent an alphabet for the language, and to settle its grammar, as well as to execute a translation; and the success of his arduous labours in this field is proved by the rapid extension of christianity among the East Goths, the Vandals, and other tribes, which followed the execution of this great work. When the inroads of the Huns drove the West Goths across the Danube into Thrace in hundreds of thousands, Ulphilas found among them a new field of labour; and when the fresh settlers, not long after, rose in revolt against the Roman power, in consequence of the oppressions of the governors of the province, the venerable bishop interfered as a mediator between the revolters and the Emperor Valens. But his mediation was fruitless; a war ensued; Valens fell upon the field of Adrianople, and the victorious Goths pushed their advance to the very walls of Constantinople, where they obtained honourable terms of peace from Theodosius. Shortly before his death, Ulphilas was summoned to a council at Constantinople in 383, at which it was hoped that some new formula of doctrine might be adopted which would be accepted alike by the orthodox and the Arians. But this hope was disappointed, and it is said that Ulphilas sank under the mortification of finding himself stigmatized as a heretic, and the Arian cause ruined. He died at Constantinople, and was buried there in great honour. His work was continued by disciples of his own training, among whom was Auxentius, bishop of Dorostorus (Silistria), to whom we are indebted for an account of his life and doctrine.—P. L.

ULPIAN of Antioch, one of the sophists who flourished in

the days of Constantine the Great, and author of various works on rhetoric. He is also said to have written the Greek commentaries still extant on eighteen of Demosthenes' Orations. This is unlikely, as they are not specified by Suidas, who enumerates his works; internal evidence besides proves them to be of later date. Wolf supposes that they may have been originally composed by a sophist called Ulpian, but that they received additions and interpolations of a much later date, and affirms that they hardly throw any light on more than twenty passages. They were first printed by Aldus Manutius at Venice, 1503, folio, and often published in editions of the Attic orators.—S. D.

ULPIANUS, Domitius, the celebrated lawyer, was born of a Tyrian family in the latter part of the second century, and flourished under the Emperors Caracalla, Elagabalus, and Alexander Severus. Having attained a great forensic reputation, and considerable political influence, he was banished by the tyrant Elagabalus, but was recalled by his successor. With Alexander Severus, Ulpian had great influence—which, however, proved fatal to himself; for being appointed by that emperor to the important office of præfectus prætorio, he was slain by the mutinous soldiery, who dreaded the strictness of his discipline, in 228. His legal writings were very numerous, and possessed unusual weight with subsequent jurists, by whom large extracts have been preserved to us. With Tribonian and his coadjutors, by whom the famous Digest of Justinian was prepared, the authority of Ulpian was held in such esteem that the extracts from his works amount to about one third of the entire Digest. He may, therefore, be considered one of the principal exponents of Latin jurisprudence, and has thus indirectly exercised no slight influence on the civil law of modern Europe. A further account of Ulpian may be found in Savigny, and in most writers on Roman law.—G.

* ULRICI, Hermann, a German philosophical writer and litterateur, was born at Pförten, Lusatia, 23rd March, 1806. At the desire of his father he studied the law at Halle and Berlin, and then prepared for the bench. On the death of his father, however, he turned to philosophy and literature. In 1833 he began lecturing at Berlin, and in the following year obtained an extraordinary professorship at Halle, which he still holds. Ulrici has won for himself a position both in the field of philosophy, in which he opposed Hegel, and in that of literary history. We note his "Grundprincip der Philosophie," 2 vols.; "System der Logik;" "History of Hellenic Poetry," 2 vols.; and "Über Shakspeare's Dramatische Kunst," second edition, Leipsic, 1847, 2 vols. This book, displaying remarkable ingenuity and insight, has been translated into English, and is considered even in this country as one of the ablest treatises on the subject. Ulrici has also published an edition of Shakspeare's Romeo and Juliet.—K. E.

UMBREIT, Friedrich W. K., an eminent German Hebraist and commentator, was born at Sonneborn, near Gotha, on the 11th April, 1795, and was educated at the gymnasium of that city, and at the university of Göttingen. The poetry of the Old Testament had great charms for his young imagination, and at Göttingen he was easily gained by Eichhorn to oriental studies, the first-fruits of which appeared in 1816 in his "Commentatio historiam Emirorum al Omrah ex Abulfeda exhibens." In 1818 he commenced his career as an academic teacher at Göttingen, and in 1820 removed to Heidelberg, where he continued till his death in April, 1860. In 1829 he became an ordinary professor of the theological faculty, and in 1832 received from the Badish government the title of Kirchenrath. In 1828 he became associated with his colleague Ullmann, in the editorship of the *Studien und Kritiken*. He was a frequent contributor to its pages, and continued to the last to take a deep interest in the great problem to the solution of which it was devoted—the problem of conciliating the claims of a progressive scientific theology with those of evangelical faith and feeling. His own personal religious views and convictions became increasingly positive, though to the last he remained much more of a scholar and æsthetic commentator than a dogmatic divine. From first to last Herder was the chief object of his admiration, and he had much of Herder's fine taste and humanitarian sympathies. As he said of himself in the *Studien und Kritiken*, 1856, p. 477, "Eichhorn led me to Herder and Hammer, and first the orientalistico-theological, and later the theologico-orientalistic interpretation of the Old Testament was made choice of as the chief scientific employment of my life." His principal works are translations and commentaries, on the Song of Songs, 1820; the Book of Job, 1824; the Proverbs, 1826; the Prophets of the Old Testament, 4 vols., 1841–46; and on the Epistle to the Romans, explained on the ground of the Old Testament, 1856. The book of Koheleth or Ecclesiastes occupied much of his attention both in early and later life, and several of his smaller pieces were devoted to it. Dr. Ullmann has paid a beautiful tribute to his memory in a late number of the *Studien und Kritiken;* and Perthes, his publisher, is bringing out a new edition of his best works.—P. L.

UNGER, Johann Friedrich, a German wood engraver of note, was born at Berlin in 1750, and died in 1804. In 1800 he was appointed professor of wood engraving in the Royal academy of Berlin. He particularly improved the German types, a kind of which was called after him—Ungerian type.—His wife, Friedrike Helene Unger, a daughter of General von Rothenburg, was born at Berlin in 1751; died on the 21st September, 1813. She distinguished herself as a novel writer, and her "Julchen Grünthal," 1784, and "Bekenntniss, einer schönen Seele," 1806, enjoyed a great popularity.—K. E.

UPCOTT, William, the bibliographer of English topography, was born in London in June, 1779, the illegitimate son of Ozias Humphrey the painter, whose mother's maiden name was bestowed on him. After a round of schools and schooling he was apprenticed to Mr. Wright, the bookseller in Piccadilly, at whose shop the *Antijacobin* was projected, and where Upcott's intelligence recommended him to the notice of William Gifford, and other eminent men. After three years and a half he became assistant to Mr. Evans, the well-known bookseller in Pall-Mall, with whom he remained six years. In May, 1806, when Porson was appointed librarian of the London institution, Upcott became its sub-librarian, and through his exertions its library was made peculiarly rich in works relating to English topography. From an early period Upcott was a collector, especially of autographs, and the house in Islington, to which he removed on leaving the London Institution, and where he died in September, 1845, was named by him Autograph cottage. It was from Upcott's stores that were printed in 1828 the correspondence of the second earl of Clarendon, and in 1830 the Thoresby correspondence. The unpublished manuscript of Evelyn's famous Diary was rescued from the rats by Upcott, and he edited Evelyn's Miscellaneous works, 1825. Upcott's own very useful work, "A Bibliographical Account of the Principal Books relating to English Topography," 1818, is well-known and appreciated. He left considerable collections for the history of Oxfordshire.—F. E.

* UPHAM, Thomas C., D.D., professor of mental and moral philosophy in Bowdoin college, Maine, in the United States, has contributed to the literature of his country in the various departments of philosophy, æsthetics, and poetry, and is the author of several works calculated to aid and comfort in the exercise of spiritual devotion. His religious philosophy partakes of the Quietism which swayed some leading minds in France during the last century, and the work by which he is best known in England is "The Life and religious opinions of Madame Guyon, together with some account of the personal history and religious opinions of Abp. Fenelon," 1855. For a list of his works see Trübner's Guide to American Literature.—R. H.

UPTON, James, a learned English divine, was born December 10, 1670, at Winslow, Cheshire, and was educated at Eton and at Cambridge. He became master of the Taunton grammar-school, then one of the largest in the kingdom, and obtained several church preferments near Taunton. He was the author of an excellent edition of Aristotle's De Arte Poetica, published with notes at Cambridge in 1696; of Dionysius Halicarnassensis' De Structura Orationis, published at Eton in 1702; of a revised edition of Roger Ascham's Schoolmaster, in 1711; and of a "Novus Historiarum Fabellarumque Delectus," in 1726. He died in 1749.—His son, John Upton, was also noted for his classical attainments, and enjoyed various church preferments. He published in 1737 an edition of Arian's Epictetus; in 1758, Spenser's Faerie Queene, with glossary and notes; and "Observations on Shakspeare." He died December 9, 1760.—F.

URBAN: of this name there were several popes:—

Urban I., a Roman by birth, was chosen bishop of Rome in 223 as successor of Calixtus. It is said that he suffered martyrdom under Alexander Severus, during a persecution which was commenced without the emperor's command. The introduction of silver vessels into churches is attributed to him.

Urban II. was born at Chatillon, studied at Rheims, was prior of Clugny, and made bishop of Ostia by Gregory VII. On

the death of Victor III. he was chosen pope, 1088, although the antipope, Clement III., was still living, and had a considerable party at Rome. In his reign began the crusades, which he strenuously encouraged. At a council which was held at Bari in 1097 he attempted a union of the Greek and Roman churches, but without success. In his zeal to strengthen the papal supremacy he opposed Henry IV. of Germany, whom he frequently excommunicated. He even stirred up Henry's son, Conrad, to rebel against his father; and the ungrateful young man took the oath of allegiance to Urban at Cremona, 1095, in return for which he was promised the imperial throne. The pope was also involved in a dispute with Philip I. of France, whom he excommunicated in 1094, because he had divorced his wife Bertha, 1092, and married another. The antipope, Clement III., was another opponent whom he repeatedly excommunicated together with his adherents in several synods, and for the last time at a Roman synod in 1099. Urban died in the same year. He was a powerful supporter of the hierarchy, freeing the popes from the necessity of obtaining imperial sanction to their election, renewing the laws enjoining celibacy, and forbidding bishops and priests to take the oath of allegiance to princes, or to receive offices from the hands of laymen.

Urban III. (Lambert or Hubert Crivelli) was a native of Milan, of which place he was made bishop by Pope Lucius III., and a cardinal in 1182. In 1185 he was chosen pope. Finding it impossible to live peaceably at Rome, he removed his court to Vienna. With Frederick I., emperor of Germany, he had many disputes, but he was always worsted by the Germans adhering to their sovereign. He durst not pronounce sentence of excommunication against the emperor; nor could he do anything against the Milan bishops who had crowned Frederick and his son as emperor and king, respectively. He died at Ferrara in 1187, through grief at the loss of Jerusalem, which was taken by the Saracens.

Urban IV. (Jacques Pantaleon), son of a shoemaker at Troyes, was first a canon in his native place, then bishop of Laon, and subsequently patriarch of Jerusalem. In 1261 he was chosen pope at Viterbo. Manfred was then king of Sicily and Apulia, and the head of the Ghibellines. Against him Urban preached a crusade; but when he found that the king was marching against him in alliance with his own rebellious subjects at Rome, he summoned to his aid Charles of Anjou and fled to Orvieto. Charles accepted the offer made to him, by which he was to receive the crown of Sicily and Apulia as a fief of the Roman see. But the pope died at Perugia in 1264, as Charles was preparing to attack Manfred; and the latter conquered almost all the territory of the church.

Urban V. (Guillaume de Grimoard), a native of France, was a Benedictine monk, and taught in that capacity at Montpelier, till he was elected pope in 1362. He was the first on the papal throne who consecrated a golden rose, which he sent as a present to Queen Joanna of Naples, and he was the last who resided at Avignon. Having surmounted the obstacles which the king of France put in the way of his going to Rome, he made his entry into the metropolis amid great demonstrations of joy in 1367, and next year received a visit there from Charles IV. and his queen. In 1369 the Greek emperor, John Palæologus, came to Rome to solicit help against the Turks, but returned without receiving any. Urban returned to Avignon, and died there in 1370, after a pontificate of eight years and two months. He was a humane, just, and generous man, who distinguished himself by befriending the people and punishing their oppressors. He was also a decided enemy to nepotism; a patron of learning, supporting a thousand students annually at his own expense; a reformer of abuses among the clergy, and inflexibly just in his proceedings. He was the first that adorned the statue of St. Peter with a triple crown.

Urban VI. (Bartolomeo Perignano), was born at Naples, and was afterwards archbishop of Bari. In 1378 he was elected pope, and was obliged to promise the cardinals that he would reside at Rome, not at Avignon. Immediately after his elevation, he conducted himself with so much haughtiness and severity towards the cardinals that they left Rome and went to Anagni, where they excommunicated him, and chose Clement VII. as pope. The latter obtained the approbation of several European princes; but most stood firm by Urban, among them Charles IV., emperor of Germany. His haughtiness, however, alienated some of his friends, among others Queen Joanna of Naples, who had supported him with an army. He crowned Charles of Durazzo king of Sicily, but had to maintain him by the aid of an army. After the latter had been settled on the throne of Naples, he was not very willing to fulfil all his promises, so that disputes arose between him and Urban, chiefly at Nocera. But though the two parties were reconciled, they did not continue friendly. Urban accused Charles of being privy to a conspiracy entered into by the cardinals against him, excommunicated the king, and caused six cardinals to be put to death in 1385. Besieged by Charles in Nocera, he was with difficulty released, and went to the coast of Paestum, where he embarked in a Genoese squadron. From Genoa he went to Lucca in 1386. Availing himself of Charles' absence in Hungary, he attempted to enter Naples, but was abandoned by his troops, whom he was unable to pay. He was therefore compelled to return to Rome in 1388, where he died in the following year, of poison as it is supposed. Urban VI. was a disgrace to the papal chair; a proud, cruel, violent, unjust man.

Urban VII. (John Baptista Castagna) was professor of civil and canon law, and archbishop of Rossano. After being employed by several popes on different errands in Germany and Spain, he became a cardinal in 1583. In 1590 he was elected pope. He died thirteen days after his nomination, without having been consecrated, and was succeeded by Gregory XIV.

Urban VIII. (Maffeo Barberini) was born at Florence in 1568. After studying at Rome and Bologna, he was promoted to several offices of trust under Sixtus V., Gregory XIV., and Clement VIII. In 1604 he was elected archbishop of Nazareth, and went as ambassador to Paris, where he laboured much for the restoration of the jesuits. In 1605 he became cardinal presbyter, in 1608 archbishop of Spoleto, and in 1623 he was elevated to the see of St. Peter. Urban was unsuccessful in his attempt against Duke Edward of Parma, whom he pronounced a rebel. The latter was supported by Venice, Tuscany, and Modena, and defeated the papal army. Hence the pope was compelled to give back the duchy of Castro in 1644. In 1631 the duchy of Urbino was added to the papal territory. Urban gave the title of eminence to the cardinals, renewed the bull *in cœna Domini*, improved the Breviarium Romanum, (1632), erected the Propaganda college (1627), condemned Galileo's astronomical system, and the Augustinus of Jansen, &c. He died in 1644, after reigning twenty-one years. He was a learned and able man, a patron of the arts and sciences, and a poet. Yet he abandoned the management of civil affairs too much to his nephews, who hated Spain and made use of France as a check to its pride. He showed an excessive concern for the interests of his relations, which may be called the only public failing in his character; for he was, on the whole, a mild, tolerant, and friendly man. His poems were published at Rome, 1631; and by Brown, at Oxford, 1726. Luke Wadding has written his life in the first part of Sagittarius' Introductio in Historiam Ecclesiasticam.—S. D.

URBANUS was deputed in the year 370 by the catholics, along with Theodorus and Menedemus to the Emperor Valens, then in Nicomedia, to complain of the conduct of the Arians. The three deputies were sent back in an unballasted ship, which the sailors when they had got well out to sea abandoned, after they had set it on fire. The Greeks hold a festival in honour of these martyrs, as they are called, on the 18th of May; and of the Latins some on the 3rd July, and others on the 5th of September.—R. M., A.

URCEUS, Antonio, surnamed Codrus, from the reply he made to the prince of Forli, who, meeting him on the road, recommended himself to him; *Jupiter*, said Urceus, *Codro se commendat*. He was born at Herberia, a small town in the territory of Reggio. His father who from the deepest poverty had risen to a respectable station, gave him an excellent education. He studied under the best masters at Modena and Ferrara, and afterwards settled at Forli as professor of polite literature. After the death of the prince of Forli and of his son Ginibaldo, which events happened within a short time of each other, Codrus removed to Bologna, where he remained till his death in 1550, teaching Latin, Greek, and rhetoric. He was a very eccentric man, of a weakly body and irascible temper, and a great doubter, as it was said, of the fundamental truths of religion; though when he came to die he swallowed the whole creed and received the sacrament very devoutly. His works were first printed at Bologna in 1502. A second edition appeared at Venice in 1506, a third at Paris in 1515, and a fourth by Henry Petri,

the celebrated publisher, at Basle in 1540. The last, which is by far the best edition, is entitled "Antonii Codri Urcei Opera quæ extant omnia, sine dubio non vulgarem utilitatem allatura Grammaticen, Dialecticen, Rhetoricen et Physica profitentibus, in utriusque enim Linguæ Græcæ et Latinæ Auctoribus loca hactenus non intellecta explicantur, mirabili ingenii judiciique acumine." These works, which are now very rare, consist principally of orations, letters, and poems.—R. M., A.

URE, Andrew, a well-known modern chemist, was born at Glasgow in 1778. He studied at the universities of Glasgow and Edinburgh, and graduated as M.D. in 1801, and became professor of natural philosophy and chemistry in the Andersonian university of Glasgow. He took a very active part in the movement for establishing an observatory at Glasgow, and on its completion in 1809 was attached to it as astronomer. In 1818 he communicated to the Royal Society of London a very valuable paper entitled "Experimental Researches on the leading doctrines of Caloric." In 1821 appeared his "Dictionary of Chemistry." The same year he published a treatise on the ultimate analysis of organic matter. In 1822 he issued an English version of Berthollet's celebrated work on dyeing. In 1829 he published his "System of Geology," one of the last works in which the Noachian deluge is put forward as a principal agent in producing geological changes. The following year he removed to London, and in 1834 was appointed analytical chemist to the board of customs. In 1835 he published his "Philosophy of Manufactures," and the next year his "Cotton Manufactures of Great Britain." In 1839 appeared his last and most important work, "Dictionary of Arts and Manufactures." The most of these works are certainly not records of original research, but the information contained in them cannot have been collected without immense labour. At the time of its appearance the "Dictionary of Arts and Manufactures" stood unrivalled. In analytical chemistry, especially as applied to practical and commercial purposes and the detection of adulterations, Dr. Ure was for a long time deservedly considered a very high authority. He showed great ingenuity in devising and improving volumetrical methods of analysis, which, if not sufficiently accurate for scientific purposes, are yet on account of the speed with which they may be executed indispensable for commercial testing. Dr. Ure's tables of the actual amount of sulphuric, nitric, and muriatic acids, ammonia, and alcohol found in the more or less dilute commercial samples at different specific gravities, have been of great value to consumers. He died in 1857.—J. W. S.

URFE, Honoré d', a celebrated writer of romance, born at Marseilles in 1567. He was educated in his native city, and also at the Jesuits' college of Tournon. After an unhappy marriage with his brother's divorced wife, he left her and retired to Piedmont, where he composed his principal work, the celebrated romance, entitled "L'Astrée." At one time this work was read throughout Europe as the first book of the kind, and was, probably, relished by some readers from the notion that it contained an account of some of the gallantries of Henry IV. For fifty or sixty years "L'Astrée" furnished popular plots for the stage, and subjects for the painter and engraver. It is now entirely forgotten. His other works are—"La Sirene," a poem; "Epitres morales;" "La Savoysiade," and some sonnets. Urfé died at his house, near Nice, in 1625.—W. J. P.

URIES, Garard van, a Dutch philosophical writer, was born at Utrecht on the 15th August, 1648. He was educated in his native town, and afterwards devoted himself to the study of theology and philosophy. In 1671 he obtained permission to open a school of philosophy, but on the French taking possession of Utrecht in the following year, he went to Leyden, where he remained till 1674, when he returned to his native city, and again became a teacher of philosophy. The rest of his life was spent in this capacity. He died, honoured and regretted, on the 1st of December, 1705. His writings are—"Exercitationes rationales de Deo, divinisque perfectionibus, una cum dissertationibus de infinito," Utrecht, 1685; another edition with two additional dissertations appeared in 1695—"De Natura Dei et humanæ mentis determinationes pneumatologicæ," &c., Utrecht, 1687; an edition of the physiology of Daniel Voet, to which he added two dissertations, one, De Lumine, and the other, De Lunicolis, Utrecht, 1688; "Dissertatio historico-philosophica de Renati Cartesii meditationibus à Petro Gassendo compagnatis," Utrecht, 1891; "Narrator Confutans;" "Cartesius Vindicatus," &c.—R. M., A.

* URQUHART, David, politician and author, was born in Cromarty in 1805. While a child he was much on the continent, on his return from which he studied at Oxford. He accompanied Lord Cochrane to Greece in 1827, and there formed his first practical acquaintance with the Eastern question. One of the earlier of his more notable works on the subject was his "Turkey and its Resources," 1833, in which he expounded his favourite thesis that Turkey had in it the elements of great national and social strength. Further and extensive travel in the East was undertaken by him, with the view of discovering and unmasking what he considered to be the aggressive designs of Russia. In 1835 he was appointed by Lord Palmerston secretary of embassy at Constantinople, and in the following year he commenced the publication of the *Portfolio*, devoted to the publication of secret state-papers chiefly bearing on the Eastern question (first series, 1836–37; second, 1843–45). Differences arose between himself and his chief, and he ceased to be secretary of embassy after a brief period, when he returned to England, and began his long and violent crusade against Lord Palmerston and Lord Palmerston's policy in Europe and in Asia, in the West and in the East. Among the more interesting of the works of his intermediate period is his "Spirit of the East," 1838, one of his objects in which is to bring out what he deems admirable and respect-worthy in the manners and customs of Mahometanism. In 1847, after several failures, he succeeded in entering parliament as member for Stafford, but was not re-elected in 1852. He strongly opposed in lectures and with his pen the Russian war of 1854, maintaining that Turkey, if left to herself, was able to cope with Russia, and that the assistance offered her by France and England was really given in the interest of Russia. Mr. Urquhart has peculiar views on parliamentary government, which he does not regard with an admiring eye, and for the cabinet he would wish to substitute the active rule of the sovereign, assisted by the privy council. The various "foreign affairs committees" scattered throughout the kingdom owe their existence to Mr. Urquhart, whose latest work of interest, "The Lebanon, a History and a Diary," was published in 1860. There is a tolerable memoir of him in the German Conversations Lexicon.—F. E.

URQUHART, Sir Thomas, of Cromarty, a learned and eccentric author, was descended from an old and influential family, long hereditary sheriffs of Cromarty, and was born in 1613. His mother was the daughter of Alexander, fourth Lord Elphinstone, high treasurer of Scotland. He was educated at King's college, Aberdeen, and afterwards travelled for some time on the continent, where he acquired great skill in various foreign languages. After his return to his native country, he became involved in the contest between Charles I. and the covenanters, and with difficulty made his escape to England in 1639, bearing despatches from the northern royalists to the king. In 1641 he received the honour of knighthood from Charles I. at Whitehall, and about the same period published a volume of epigrams, dedicated to the marquis of Hamilton. His father died in the following year, leaving his once extensive estate heavily encumbered, and during the remainder of his life the learned knight appears to have been exposed to great difficulties and mortifications from the conduct of his own and his father's creditors. He sought for consolation in the midst of his trials in literary and scientific pursuits, to which he must have devoted a large portion of his time. In 1649 he published "The Trissotetras, or a most exquisite table for resolving all manner of triangles," &c. Soon after, on the execution of Charles I., Sir Thomas took up arms against the victorious parliament, and was in consequence declared a rebel and a traitor. He served in the army which accompanied Charles II. to England in 1651, and with two of his brothers was taken prisoner at the battle of Worcester. While he was confined in the tower of London he published the "Pedigree of the Urquharts," in which he traces his descent both in the male and female line up to Adam and Eve; "The Jewel," a curious work, containing a rhapsodical vindication of the Scottish nation, interspersed with notices of the most eminent scholars and warriors who had flourished during the preceding half century; "Logopandecteision, or an introduction to the universal language;" and his excellent translation of the first three books of Rabelais, the best known of his works. He seems to have expected by the publication of "The Jewel" and the "Logopandecteision" to recover his personal freedom, and the unincumbered possession of his paternal estates; but his hopes were miserably disappointed. After an imprisonment of several years, however,

he is said to have made his escape to the continent, and to have died, in his forty-eighth year, of excessive joy on hearing of the restoration of Charles II. Sir Thomas was unquestionably a most extraordinary man. Both his inventive powers and his learning were of a very high order, but disfigured by strange incongruities, moral as well as intellectual. "The character of the humorist, the braggadocio, the schemer, the wit, the pedant, the patriot, the soldier, and the courtier were all intermingled in his, and together formed a character which can hardly ever be equalled for excess of singularity or excess of humour, for ingenious wisdom or entertaining folly."—(Dr. Irving's *Literary Scotchmen of the last four centuries.* Hugh Miller's *Scenes and Legends of the North of Scotland.*)—J. T.

URREA, the name of a celebrated Spanish family who flourished during the reigns of Ferdinand, and Isabella, and Charles V., and who, like several other families belonging to the same country in that age, were distinguished for their services in high places in the state and in the army, and also for their success in letters. The first of the name that rose to eminence was LOPE, who was created count of Aranda in 1488. His two sons, MIGUEL and PEDRO, were both lovers of letters, and both authors. The former, however, was not imbued with the poetical spirit in such a degree as to be able to free himself from the affectations and follies which characterized the poetry of his times. But Pedro had a true vein of poetry, as any one may see who shall turn over the leaves of the "Cancionero de las Obras de Don Pedro Manuel de Urrea," Laguño, 1513. This folio volume, which is dedicated by the author to his widowed mother, contains, besides a considerable number of smaller poems, a translation into good Castilian verse of the first act of the celebrated prose dramatic story, entitled La Celestina. Some of the smaller poems are very sweet and natural, while they are all touched with the chivalrous and romantic feeling that characterized the noble spirits of that age. Ticknor has translated (Hist. Span. Lit., i. 375) a particularly beautiful ballad, which he says records the first love of Urrea's youth, when a deep distrust of himself seemed to be too strong for a passion which was yet evidently one of great tenderness.—The only other member of this family whom we shall mention, is GERONIMO DE URREA. He was a favoured soldier of the Emperor Charles V., and occupied for some time the important situation of viceroy of Apulia. He made a translation of Ariosto's Orlando Furioso, which enjoyed, if we may believe Cervantes, a much greater popularity than it deserved; the remarks made on it by the curate in the celebrated scrutiny of Don Quixote's library being the reverse of complimentary. This translation was published at Lyons in 1550. It is severely handled also by Clemencin, in his commentary on the passage in Don Quixote above referred to. In 1566 Geronimo published his dialogue on true military honour, "Diàlogo de la Verdadera Honra Militar, por Gerónimo Zimenez de Urrea." It is written in a pleasant and easy style, and contains a great many interesting anecdotes and stories, such as are of considerable use in helping us to revive the lineaments of an age so far gone into the past. One of the most amusing passages, is that in which Urrea gives a detailed account of the circumstances relating to the duel proposed by Francis I. to the Emperor Charles. Urrea also translated into Spanish the once popular French poem entitled Chevalier Delibéré. It was printed in 1555. It may be interesting to learn, that Charles V. amused the languors and fretfulness of a premature old age by making a translation into Spanish prose of the same poem. This imperial translation was at Charles' own request recast and published by Fernando de Acuña.—R. M., A.

URSINO, JEAN DES JUVENAL, an archbishop of Rheims. In 1461 he consecrated Louis XI. He was appointed by Pope Calixtus III. to inquire into the sentence which the English had pronounced on the Maid of Orleans. He died July 14, 1474. He wrote a "History of King Charles VI.," embracing the period from 1380 to 1422, which was published after his death.—J. E.

URSINS, ANNE MARIE DE LA TRÈMOILLE, Princess des, who exercised remarkable influence at the Spanish court during the war of the Succession, was a native of France, and was born about 1645. She was married in 1659 to the prince of Chalais, whom she followed into exile when he was forced to leave France in 1663, in consequence of his connection with a notorious duel. After his death the princess married in 1675 the duke de Bracciano, head of the great family of Orsini, or des Ursins. From this period may be dated the commencement of the political career of the princess. Her wit, graceful manners, information, and great talents for intrigue gave her vast influence at Rome, which was increased rather than diminished by the death of her second husband. When Philip V. succeeded to the Spanish throne, and married in 1701 the princess of Savoy, Louis XIV., his grandfather, knowing the queen would govern her weak husband, looked about for somebody to govern the queen, and selected the Princess des Ursins to be first lady of the bedchamber. She accepted the post, with the resolution to play in Spain the part which Madame de Maintenon had played in France, and determined that the management of public affairs should be intrusted to the native grandees. She carried out her scheme in spite of the opposition of the French emissaries in Spain, and of the Cardinal d'Estrees. The French ambassador and the abbe his nephew, who succeeded him, were recalled in consequence of their having dared to thwart the imperious favourite. She at length became so powerful that Louis himself was compelled to court her; but having refused to lend herself submissively to his designs, he sent her orders in 1704 to retire to Italy. The queen, however, took part with her favourite attendant, and the king of course took part with the queen. The princess paid a visit to Paris in 1705 for the purpose of vindicating her conduct, and after a great deal of "squabbling, lying, shuffling, bullying, and coaxing," says Macaulay, the dispute was adjusted, and the princess returned to Madrid, where she was welcomed with great demonstrations of joy. Throughout the disastrous period of the war of Succession the princess displayed indomitable courage, and contributed not a little to sustain the resolution of the Spanish sovereign and people. But on the termination of the struggle she still persisted in recommending the employment of native ministers, and thus provoked the displeasure of the French court. The death of the queen in 1714 gave the deathblow to the supremacy of her ambitious favourite. Her successor, Elizabeth Farnese, niece of the duke of Parma, shortly after her arrival, pretending to take offence at some advice which she gave, ordered the princess to leave the country. She was immediately seized, thrown into a carriage, without being allowed even to change her court dress, and hurried to the frontier in the month of December, 1714. From France she passed to Savoy, then to Geneva, and finally to Rome, where she fixed her residence. Though her influence at the Spanish court was thus rudely terminated, Philip continued to pay her pension with great regularity to the end of her life. In her old age she became a zealous partisan of the exiled Stewart dynasty. The princess died in 1722. Although vain of her personal charms, addicted to flirtation, and dressing in the style of a girl, even after she was upwards of fifty years old, the princess was distinguished both for strength of mind and eloquence. St. Simon, who disliked her, owned that no person whom she wished to attach could long resist the graces of her manners and of her conversation. The letters of the Princess des Ursins and of Madame de Maintenon were published in 1826, 4 vols. 8vo.—J. T.

URSINUS, URSIN, URSINI, was a very common name. Among those called by it may be mentioned JOHN HENRY, a protestant divine of Ratisbon, born 1608, and died 1667, author of commentaries and histories.—GEORGE HENRY, his son, author of some philological treatises. Died in 1707.—J. E.

URSINUS, BENJAMIN, a noted mathematician, was born July 5, 1587, at Sprottau in Silesia. He took the Latin name of Ursinus, corresponding to his original one of Behr. After holding various situations at Prague, he taught mathematics at Frankfort-on-the-Oder. He published three books of trigonometry, "Canon Triangulorum Logarithmicus;" also on rhabdologia, or divination by rods. Died September 27, 1633.—J. E.

URSINUS, BENJAMIN, a famous preacher, was a descendant of the more celebrated Zachary Ursinus—which see. He was for a time court preacher to the elector of Brandenburg; and in 1711, when the elector became king, he was dignified with the title of bishop in 1701, and received the order of the eagle, with a characteristic coat of arms. Died at Berlin, 1717.—J. E.

URSINUS, FULVIUS, a famous Italian scholar, was born at Rome, 2nd December, 1529, and was sprung of the noble family of Orsini. His youth was spent in poverty; his mother dismissed by his father, was obliged to beg, but the boy's precocious talent gained him the patronage of the Canon Delfini, who gave him some instruction in the classic tongues. Ursinus entered priest's orders at the proper age, and to secure him literary leisure Pope Gregory XIII. gave him a pension of two hundred ducats. He gathered a large library of books and MSS.

and possessed a numerous collection of statues and medals. Died 18th May, 1600. His works are numerous, consisting of Notes on many classic authors, and editions of several of them; "Familiæ Romanæ," edited and enlarged by Patin in 1663; "Imagines et elogia virorum illustrium, e marmoribus, nummis, et gemmis," edited and improved by Faber in 1606.—J. E.

URSINUS, ZACHARY, a famous divine of the Reformed church was born at Breslau, 18th July, 1534. He studied at Wittenberg, Geneva, and Paris. He became an intimate friend of Melancthon, and went with him to the conference of Worms. He taught for some time at Breslau, and he was for a period with Peter Martyr at Zurich. He afterwards went to Heidelberg and became professor of theology—Loci communes. Here he composed the famous Catechism, and a Defence against its Lutheran opponents. He also composed a Confession at the request of the elector. The first of those documents gained great authority, and is the model after which the Westminster Shorter Catechism was framed. Ursinus, being obliged to leave Heidelberg, retired to Neustadt, and taught in its newly-formed university. He was engaged in the preparation of some works when he died, 6th March, 1583. Ursinus was a man of learning and piety, honest and unselfish, of a very ardent soul, and a pure and devoted life.—J. F.

URSULA (SAINT), daughter of the king of Cornwall, a legendary British saint of the fourth or fifth century, who, along with a number of her companions, suffered death at the hands of the brutal Huns at Cologne, rather than allow their chastity to be violated. It was after Saint Ursula that the society of nuns, founded in the first half of the sixteenth century by the benevolent Angela de Brescia, were called Ursulines.—R. M., A.

URVILLE, J. DUMONT D'. See DUMONT.

USHER, HENRY, uncle of the succeeding, was born in Dublin, but in what year is not known. He received part of his education at Cambridge. He removed, according to Anthony Wood, to University college, Oxford, in 1572. The same writer says he was incorporated B.A. in July of the above year, having already taken that degree at Cambridge; and adds that "he laid a sure foundation in divinity by the aid of Dr. Humphrey, Dr. Holland, and others." His first preferment was the treasurership of Christ church. In 1580 he was admitted into the Charterhouse and installed archdeacon of Dublin, and in 1595 was promoted to be archbishop of Armagh and primate of all Ireland. He died in old age on the 2nd of April, 1613, and was buried in St. Peter's church, Drogheda. Archbishop Usher had been greatly instrumental, along with his friend James Staneyhurst, in prevailing with Queen Elizabeth to found and endow a college and university at Dublin, and he was afterwards made the first fellow of it in recognition of his services. There is an absurd story related by Henry Fitzsimmons, the Irish jesuit, to the effect that Usher had been long engaged on a work against Bellarmine, but that his wife one day threw the MS. into the fire, saying that the contest was not equal between the father of a family and a man free from all worldly cares.—R. M., A.

USHER or USSHER, JAMES, the celebrated scholar and Archbishop of Armagh, was born at Dublin 4th January, 1586. His first lessons were received from two blind aunts, and his early education was for five years effectively conducted by two Scotchmen, resident in Dublin for political purposes. When Trinity college was opened Usher was one of the first three scholars matriculated—his father and uncle being among the prime promoters of the establishment. Usher was soon distinguished by his careful and studious habits, and at the age of sixteen he had laid the foundation of his famous "Annales." His father having died, the generous student handed over the patrimony to his numerous younger brothers and sisters, reserving a little for his own academic maintenance and the purchase of books. At an early period he entered heartily into the catholic controversy, and he retained this polemical ardour through life. In 1601 he was ordained by his uncle, the archbishop of Armagh, was appointed afternoon lecturer at Christ church, and attained immediate popularity as a preacher. In 1603 he became chancellor of St. Patrick's, and in 1607 he took the degree of B.D. Soon after he was elected professor of divinity, and in 1613 he was made D.D. His visits to England were at this time frequent, generally once every three years, as he had to purchase books for the university library which he formed, and to pursue his own learned researches. In 1614 his first publication was issued in London—"De Ecclesiarum Christianarum successione et statu," a treatise against the pretensions to antiquity on the part of the Church of Rome. In 1615 Usher drew up, at the request of the Irish convocation, a body of articles, based on or repeating those drawn up at Lambeth in 1595 by Archbishop Whitgift and others, and which are sharply and decidedly Calvinistic. In 1619 Usher was nominated bishop of Meath by King James. In 1623 he was made a privy councillor, and in the following year he attained the primacy. In 1640 the primate came over to London, never again to return to his diocese. The disputes of the parliament with the king broke into open war, and Usher retired to Oxford. He laboured to prevent the king from sacrificing Strafford, who had been lord-lieutenant of Ireland, frequently visited the fallen earl in his prison, and attended him to the scaffold. But darker days now fell on the archbishop—his property and revenues in Ireland were seized, though his library was spared, and he was obliged to sell his plate to support himself and his family. The see of Carlisle was given him *in commendam*, but it brought him little emolument. In 1643 he was nominated a member of the Westminster assembly, but he refused to attend, and parliament affronted by his refusal passed a barbarous order to confiscate his library, which was deposited in Chelsea. By the interposition of Selden, however, he was allowed to redeem it, though divers papers, including his extensive correspondence, were lost. As the royal cause declined he retired to Cardiff castle where he spent a year, not without literary toil and preparation; and he met the king after the battle of Naseby at Raglan castle. On the road to the castle of St. Donatts, where he was offered an asylum by Lady Stradling, he was robbed by a band of insurgents, who seized his books and MSS. Many of them were soon returned through the care of the neighbouring gentry, but some were never recovered; and the loss, he said to his daughter, "touched him in a very tender place." The papers included the labour of twenty years. Afterwards he found an asylum with Lady Peterborough. On his arrival in London in 1646, he was cited before the "committee of examination" at Westminster; but not being farther molested he retired to Lady Peterborough's mansion at Reigate, and afterwards became preacher to the Society of Lincoln's inn. He was one of the six divines allowed by parliament to consult with the king, now a prisoner in Carisbrook castle; and his scheme of modified episcopacy, which had been suggested by him also in 1641, pleased none of the contending parties. From the roof of the house of his patroness, which "was over against Charing Cross," he saw, with tearful eyes and fervent prayers, the execution of the king, and fainted away. In 1650 appeared the first part of his "Annales" of the Old Testament, a work of great learning, and the second part came out four years afterwards. Cromwell paid him some attentions, and gave him some political promises, which were never fulfilled. Age was now creeping on him, and in his diary, opposite his seventy-fifth birth-day, are founds the words—"Now aged seventy-five years; my days are full;" and then, in capital letters, "RESIGNATION." He died at Reigate 21st March, 1656. Cromwell ordered a funeral for him in Westminster abbey, but left the expense to be defrayed by his relatives. Usher's works are numerous; among them are his Sermon before parliament and on various occasions; "Annales Veteris et Novi Testamenti;" "Answer to a challenge made by a Jesuit;" "Britannicarum ecclesiarum antiquitates et primordia;" "Historia Gotteschalci;" "De Græca Versione;" "Chronologia Sacra," a scheme which has been so widely followed; "Immanuel;" "Polycarpi et Ignatii Epistolæ;" "Reduction of Episcopacy," &c., &c. The "Body of Divinity" that goes under his name was formally disowned by him. Usher was a man of great erudition and industry, of profound and earnest piety, of unworldly and saintly temper, and a devout and holy life. From conviction he was a royalist, but he had no sympathy with the ritualistic and Arminian schemes and enterprises of Laud, for he was not only an intelligent and very decided Calvinist, but in his theory of ecclesiastical government he held that bishop and presbyter differed not in order, but only in position. The prelate had large and tolerant views, as was seen in the government of his diocese; but he could not tolerate the ancient faith in Ireland. Yet he lacked somewhat of that promptness and firmness which were essential in those days to episcopal jurisdiction. His scholarly dissertations give him his highest renown. He was the means also of procuring from the East six copies of the Samaritan Pentateuch, and also some copies of the ancient Syriac version. Such was his fame that, during his sad reverses, the

university of Leyden offered him a professorship, with a larger salary than had ever been annexed to it; and Cardinal Richelieu invited him to France, with a promise of ample support. No wonder that one of his opponents, Fitzsimmons the jesuit, styled him when yet in early life "acatholicorum doctissimus." The original name was Neville, and the name Usher is derived from the circumstance that the first of the family who came over to Ireland was usher to King John. Besides various editions of his separate works, there is a handsome collected edition in 16 vols., Dublin, 1841, with a life by the editor, Dr. Elrington; also Life and Letters by his chaplain, Dr. Parr, London, 1686.—J. E.

USUARDUS, a French monk of the order of St. Benedict, who lived in the ninth century. He belonged to the order of St. Germain near Paris. Some historians say that he had been a disciple of Alcuin, but this is very doubtful. Dissatisfied with the martyrologies of Jerome and Bede, Usuardus undertook to write one more full and particular. In this labour he enjoyed the countenance of Charles the Bald. This book was published at Louvain in 1568, and, with omissions of what displeased the papists, at Antwerp in 1587.—R. M., A.

UTENHEIM, Christopher von, Bishop of Basle, was descended from a noble Alsatian family. He became early in life a doctor of the canon law. He was afterwards a canon of the collegiate church of St. Thomas, Strasburg, and in 1473 was appointed rector of the university of Basle. There he was also received into the number of the canons of the cathedral, and intrusted with the charge of the custode (box in which the host is kept). He was besides vicar-general of the order of Clugny. On the death of Gaspard von Rheno in 1502, Utenheim was promoted to the bishopric of Basle. When he began to feel the infirmities of age, his canons gave him, with consent of the pope, Nicholas von Diespach for his coadjutor, in whose favour he ultimately resigned his bishopric. He then retired to Dellemont, his canons obliging him to accept an annual pension of two hundred florins. He died in 1527, about seventy-eight years of age. Utenheim was one of the best prelates of his age. He was a great enemy to the prevailing vices of the clergy, and despised everything like pomp, laziness, or pride. Much of his time, we are told, was spent in holy meditation and prayer. Erasmus counted him among his best friends, and corresponded freely with him on the most important subjects. It is said that one of his reasons for resigning his bishopric respected the religious controversies of the age. He was deeply perplexed as to how he should act—whether join the followers of Luther, or abide by the church in whose service he had spent his strength. Nor is it strange that he died in the communion of Rome. The Reformation was the cause of the young. Many old men whose opinions were evangelical hesitated to cast in their lot with the bolder spirit of youth, and among them Utenheim, whose doctrine may be learned from the inscription which he caused to be written on a window in the convent of the penitents at Basle—"Christophorus, Dei et apostolicæ sedis gratia episcopus Basileensis; spes mea crux Christi, gratiam non opera quæro, anno 1522."—R. M., A.

UTINO, Leonard de Belluensis or Micensis, an Italian Dominican monk, was rector of a gymnasium at Bologna, chaplain to Eugene IV., and finally provincial of his order in Lombardy. He flourished about the middle of the fourteenth century. He was author of two series of sermons, which are said to be elaborate, learned, and ingenious, but characterized by the vicious taste of the times; a treatise "De Locis Communibus Prædicatorum," 1478; and another, "De Legibus." His sermons were among the first books that issued from the press, having been printed in the year 1446.—R. M., A.

UTRECHT, Adrian van, an excellent Flemish painter of animals, fruit, still-life, &c., was born at Antwerp in 1599, and learned painting under Herman de Ryt. He was admitted a master into the Antwerp guild of painters in 1625, and in 1628 he married Constance, the daughter of W. van Nieulant the painter. She was known as a poetess, and bore her husband twelve children. The works of this painter are scarce in the northern collections of Europe. Many of his principal works were executed for the Spanish court, and are dispersed in Spain. He died at Antwerp in 1652–53.—R. N. W.

UVAROFF, Sergius Semonovitch, Count, the enlightened minister of public instruction for Russia during the greater part of the reign of the Emperor Nicholas, was born in 1785. He received the better part of his education at Göttingen, and on his return home he speedily attained a subordinate office in the state as curator of the Academy of Sciences (1811). In 1818 he became the president of the academy. Four years later he entered the busier department of trade and manufactures, in which he was made a director. In 1832 he was raised to the post of minister of public instruction, where he remained till 1848. He exercised, during this long period, his official control over the school and the press in as liberal a manner as was possible under the eye of Nicholas. He greatly developed oriental studies, with a view to the preparation of a diplomatic corps for service in those parts of the world in which Russia ardently desires to extend her influence. He died 16th September, 1855.—R. H.

UVEDALE, Robert, an English naturalist, flourished about the middle of the seventeenth century, and was a great friend of Plukenet. He lived at Enfield, where he cultivated a garden, which appears to have been rich in exotic productions. He published—"Genera Plantarum;" "Fungi Austriaci;" "Thesaurus Britannicus;" "Rosacearum Monographia;" &c.—J. H. B.

UWINS, Thomas, R.A., a clever painter of fancy subjects, was born in London in 1782, and was brought up as an engraver. But he became a student of the Royal Academy, forsook engraving for water-colour painting, and was elected a member of the Old Water-colour Society in 1811. He paid a visit to the south of France in 1814, and then first took to oil painting; practising for some time as a portrait-painter in Edinburgh. In 1826 Uwins went to Italy, where he remained about five years; and after his return home he attracted considerable notice by a number of pictures, chiefly from life, at Naples, such as the "Saint Manufactory," "Taking the Veil," &c. He was elected a member of the Royal Academy in 1839; appointed surveyor of the royal pictures in 1842; and keeper of the National gallery in 1847; the last post, however, he resigned in 1855. Uwins held also, for some years, the office of librarian to the Royal Academy. He died in 1857.—R. N. W.

UXELLES, Nicholas de Blé, Marquis d', a marshal of France, was descended from an old Burgundian family, which in the thirteenth century produced a number of distinguished officers. He was born in 1652, and was destined by his parents for the ecclesiastical profession, but on the death of his elder brother, who fell in the expedition to Candia in 1669, he abandoned that career, and succeeded to the government of the town and citadel of Chalons, which had long been hereditary in his family. He made his first essay in arms at the siege of Besançon in 1674, and in the same year was appointed by the king to the command of the regiment of Dauphin-infantry left vacant by the death of his cousin, the marquis de Beringhen. Through the influence of his patron, the celebrated minister Louvois, the advancement of d'Uxelles was rapid. He was appointed brigadier, and shortly after major-general, and served in the campaigns in Flanders, at the sieges of Valenciennes, Cambray, Ghent, Ypres, and Luxembourg. He was raised to the rank of lieutenant-general in 1688, and while taking part in the siege of Philipsburg, under the dauphin, was severely wounded by a musket ball. When the French army was compelled to evacuate Germany, d'Uxelles was intrusted with the defence of Mayence against all the forces of the empire. He displayed great sagacity and foresight in his arrangements, and during the seven weeks in which he held the town against a powerful force, he made twenty-four sorties, and slew five thousand of the enemy. But his ammunition having failed, and no succour being sent, he was obliged to capitulate, 8th September, 1689. His brilliant defence of Mayence was most unjustly blamed at Paris, and the downfall of Louvois at this juncture involved him in the unpopularity of his patron. But his great merit was cordially acknowledged by Louis himself. In 1703 he was one of a batch of marshals created by the Grand Monarque, and in 1710 was appointed, along with the Cardinal de Polignac, to negotiate the treaty of Gertruydenberg. After the death of Louis the marshal was nominated president of the council of foreign affairs, and a member of the council of regency. He died in 1730, when the family became extinct.—J. T.

UZ, Johann Peter, a German poet of mark, was born at Anspach, 3rd October, 1720. After completing his education at Halle, he entered the administrative service of his native town, whence, in 1763, he was translated to Nuremberg. He died at Anspach, 12th May, 1796. By his lyrical and didactic poems, particularly his "Theodicée," 1755, he has won for himself an honourable place in German literature.—K. E.

# V



VACARIUS, a civilian, was a native of Lombardy, and flourished about the middle of the twelfth century. The only interest that attaches now to his name is purely historical, arising from his having been the first teacher of the Roman law in England. Gervase of Dover tells us in his chronicle that his coming to this country was occasioned by the quarrel between Theobald, archbishop of Canterbury, and Henry, bishop of Winchester, the king's brother, respecting the legatine authority. He became a professor at Oxford, and we are informed that the influence of his teaching was such as to call for its suppression by a royal edict. Vacarius, at the suggestion of the poorer students, made an abstract of the Code and Digest. Several copies of this work, which has never been printed in full, are still extant in MS. It appears to have been entitled "Liber ex universe enucleato jure excerptus, et pauperibus præsertim destinatus." A description of it will be found in Savigny, and an abstract of it in the Magister Vacarius of Professor Wenck.—R. M., A.

* VACHEROT, Étienne, a French writer on philosophy, was born at Langres about the year 1808. In 1837 he was appointed by M. Cousin, then minister of public instruction, director of the normal school. This office he resigned in 1852, in consequence of the violent opposition of the clergy to the doctrines which he had promulgated in his "Histoire critique de l'École d'Alexandrie," 3 vols., 1846–51. It was Vacherot who edited Cousin's celebrated Cours d'histoire de la philosophie au XVIII$^{e}$ siècle. The same professor's École Sensualiste (1839), École Écossaise (1840), and Introduction au cours d'histoire de la philosophie morale au XIX$^{e}$ siècle, were also published under the same editorship.—R. M., A.

VACHET, Pierre-Joseph du, a French Latin poet, was born at Beune, a town in Burgundy, where he received instruction in rhetoric and philosophy from the fathers of the Oratory, whose congregation, as it is called, he afterwards joined. He studied theology at Aix, under a Scotchman of the name of Thomas Beteau, and died a curé of St. Martin de Sablon, in the diocese of Bordeaux, about the year 1655. His poems were published in a collected form after his death—"Petri-Josephi du Vachet, Belnensis, congregationis Oratorii Domini Jesu Sacerdotis poëmata," Saumur, 1664.—R. M., A.

VADDER, Lodewyck (or Louis) de, a celebrated Flemish painter, was born in Brussels about 1560. He painted rocky and wooded landscapes, introducing groups of horsemen, cattle, sheep, &c., with hazy sunrise effects. He has been greatly praised, and his pictures are much esteemed on the continent. He painted with a light skilful touch, and was a master of aerial perspective; but he possessed little originality. He was one of the Italianized painters who did much to denationalize Netherlandish art. In colour he is classed among the imitators of Rubens. He died about 1623, but the dates of his birth and death are uncertain. There are a few spirited etchings of landscapes by him.—J. T–e.

VADIAN or VADIANUS, Joachim, a learned scholar and physician, was born on the 29th November, 1484, at St. Gall in Switzerland. His father, a senator of that place, was called Von Wart. The son, who afterwards changed his name to Vadian, was educated in his native town. On the completion of his course he went to Vienna, where, it is said, he was reclaimed from a disreputable way of life by a merchant of that city. He then resumed his studies with an extraordinary assiduity. His only pillow for a long time is said to have been a folio Virgil, which is still preserved among the books he bequeathed to the library of St. Gall. From Vienna he went to Villac in Carinthia, where he was appointed to the office of a teacher by the magistracy. On his return to Vienna he became professor of polite literature. In 1515 he presented an address to Sigismund, king of Poland, in the name of the university, a ceremony at which the emperor and two other kings were also present. Vadian after this travelled for some time in Poland, Hungary, Germany, and Italy, and, having taken his degrees in medicine, returned at length to his native town, and settled there in the calling of a physician. He was much beloved and honoured by his fellow-citizens, was very successful as a practitioner, and was no less than eight several times raised to the dignity of consul. Having embraced the protestant faith, he did much also to advance the cause of the Reformation in St. Gall. He died of a lingering disease in 1551. Vadian was deeply skilled in mathematics, geography, antiquities, medicine, and theology, and he managed public affairs with so much ability that De Thou mentions him as one of the numerous examples which go to disprove the common opinion that men of letters are unfitted for business. Joseph Scaliger reckons him one of the most learned men of Germany. As a scholar he is best remembered by his "Commentaria in libros tres Pomponii Melæ de Situ Orbis;" but he was author of a great number of other works, of which the following may be noticed—"De Poetica, et Carminis ratione liber;" "Scholia in secundum C. Plinii librum Naturalis Historiæ;" "Epitome trium Terræ partium, Asiæ, Africæ, et Europæ, compendiariam locorum descriptionem continens, præcipue autem quorum in Actis Lucas Evangelista et apostoli meminere;" "Aphorismorum libri Sex de Consideratione Eucharistæ," &c; "Liber de Christianismi Ætatibus;" "Epistolæ de Conjugio Servorum apud Alamannos;" "Epistola ad Johannem Zuiccium Constantiensis Ecclesiæ Pastorem, in qua post explicatus in Christo naturas diversas et personam ex diversis naturis unam, Jesum vel in gloria veram esse creaturam demonstratur."—R. M., A.

VÆNIUS, Otho, was born at Leyden in 1556. At fifteen years of age he entered the household of Gerard Groesbeeck, prince and cardinal bishop of Liege. From Liege he went to Rome, and remained there five years, following the calling of a painter. He then returned to the Low Countries, where he enjoyed the reputation of being one of the best painters of his time. He was quarter-master under the duke of Parma, and afterwards master of the mint at Brussels. He died in 1629. Vænius was author of the following illustrated works, which are now become very scarce—"Emblemata Horatiana;" "Emblemata amoris divini atque humani;" "Vitæ S. Thomæ Aquinatis cum Iconibus;" "Bellum Barbarorum cum Romanis;" "Historiæ Hispanicæ Septem Infantium Laræ;" "Emblemata ducenta Principibus, Viris Ecclesiasticis, Militaribus, aliisque usurpanda;" "Conclusiones Theologicæ et Physicæ."—R. M., A.

VAERST, Frederick Christian Eugene, Baron von, a German soldier and author, was born, the son of a Prussian officer, at Wesel on the 10th of April, 1792. After serving in several campaigns he retired from military service, and having settled at Breslau, became editor of the *Breslau Gazette*, a journal which in his hands acquired great influence. Vaerst lost his sight in 1853, and died on the 6th September, 1855. He was author of the following among other works—"Hundert Sonette," 1825; "Politisches Neujahrsgeschenk," 1831; "Cavalier perspective," Leipsic, 1836; "Die Pyrenaeen," Breslau, 1847.—R. M., A.

VAGA, Perino del, the name by which Pietro Buonacorsi is commonly known, from his master Vaga, with whom he went first to Rome. Perino was born at Florence, June 28, 1500, and was first instructed by Domenico Ghirlandajo. In Rome he became one of the foremost assistants of Raphael in the works of the Vatican. After the sack of Rome in 1527 he established himself at Genoa, and there spread the style of Raphael. The

Doria palace was richly decorated by Del Vaga with cinquecento arabesques. Lord Ward possesses a noble work by this painter, who died at Rome on the 19th of October, 1547.—R. N. W.

VAHL, Martin, a Norwegian botanist, was born at Bergen on 10th October, 1749, and died on 24th December, 1804. His studies were prosecuted first at Bergen, and then at the university of Copenhagen. Subsequently he went to Upsal and became a pupil of Linnæus. In 1779 he was chosen lecturer on botany in the Copenhagen garden. He was appointed by the king of Denmark to travel in Europe. In 1785 he returned to Copenhagen, and was appointed professor of natural history, and was intrusted with the continuation of the Flora Danica. He subsequently travelled in Norway. In 1799 and 1800 he was sent by government to examine botanical specimens in Holland and Paris. He was afterwards appointed professor of history. He published "Symbolæ Botanicæ Enumeratis Plantariis," and "Eclogæ Americanæ." His library and herbaries were purchased by the king of Denmark. He paid attention also to zoology. A genus, Vahlia, has been named after him.—J. H. B.

VAILLANT, François le, a celebrated traveller, was born in 1753 at Paramaribo in Dutch Guiana. His parents, however, returned to Holland in 1763, and soon after removed to France. The next seventeen years of Vaillant's life were spent chiefly in that country and in Germany. He was a great lover of the chase, which he followed not merely for amusement, but also with a scientific purpose, carefully studying the habits and character of birds, and becoming at length quite an adept in ornithology and other branches of natural history. In 1777 he went up to Paris to improve himself in his favourite pursuit, and soon after became possessed with an uncontrollable desire to travel in countries where civilization had not extirpated the original inhabitants of the forest and wilderness. Accordingly in 1780 he sailed for the Cape of Good Hope, intending to traverse the entire length of Africa. He made several excursions into the interior, living on amicable terms with Caffres, Hottentots, and Bosjesmans; but he soon found that his original intention was quite impracticable. The most northerly point he reached was a little beyond the tropic of Capricorn. This was in his last trip. Finding it too dangerous to persevere further, he made his way back to the Cape, and took shipping for Europe in July, 1784. After his return he retired to the country, and busied himself with arranging and preserving his splendid collection. The composition and publication of his valuable works, also, occupied a considerable portion of his time. Though leading a quiet, inoffensive life, he was imprisoned in 1793, and owed his life to the death of Robespierre. He died at his estate near Sezanne in 1824. He wrote an account of his travels in Africa, a natural history of African birds, besides separate books on parrots, birds of paradise, &c., &c.—R. M., A.

VAILLANT, Jean Foi, a celebrated medallist, born at Beauvais on the 24th of May, 1632. He lost his father at the age of three years, and was brought up by a maternal uncle. He was educated with a view of succeeding to a magistracy which his uncle possessed. Being, however, too young for this post when his uncle died, he changed his attention and applied himself to the study of physic, and was admitted doctor in that faculty at the age of twenty-four. Hitherto he had shown no particular inclination for the study of medals, but an occasion now presented itself. A farmer in the environs of Beauvais discovered a quantity of ancient medals, and carried them to Vaillant, who first examined them superficially, but afterwards with attention. His taste for medals increased with the discoveries he made of their nature and use. Going to Paris he called on M. Seguin, who had a rare collection, and afterwards visited other antiquaries of reputation in medallic science. Having met the minister Colbert, he was commissioned to travel through Italy, Sicily, and Greece in search of medals proper for the cabinet of Louis XIV. Four days after sailing he was taken prisoner by an Algerine corsair. After being released he was nearly taken prisoner by another corsair. As he possessed several rare medals at the time, in order to secure them, he resorted to the strange expedient of swallowing them. He was not, however, taken prisoner, and nature afterwards relieved him of his burden. He subsequently penetrated into the heart of Egypt and Persia, and found many new treasures, which recompensed him for his troubles. He was handsomely rewarded by the king on his return. Vaillant wrote several valuable works on numismatics. He died of apoplexy, October 23, 1706.—Jean François Foi Vaillant, the son of the above, was educated for the medical profession, but was more celebrated as a numismatist.—W. J. P.

VAILLANT, Sebastien, a French botanist, was born at Vigny, near Pontoise, on 26th May, 1669, and died at Paris on 22nd May, 1722. At the age of five he showed a decided inclination for botany. He was also fond of music, and became organist to the Benedictines of Pontoise. He visited the hospitals, and took an interest in the cases; and he became an assistant to the surgeons. Surgery became his favourite study for some time, and he entered the army as surgeon in 1688. He went to Paris in 1691, and attended the lectures of Tournefort, and thus his zeal for botany was revived. He was appointed director of the royal garden and sub-demonstrator. He also superintended the formation of a pharmaceutical cabinet in the garden, as well as of hothouses and conservatories. His "Botanicum Parisiense," or account of plants found near Paris, was published in 1721. He also wrote several papers on plants cultivated in the garden, and on various natural orders, which were inserted in the Transactions of the Academy of Sciences. His large and valuable herbarium was purchased by Louis XV., and deposited in the collection at the Jardin des Plantes. A genus, Valantia, was named after him by Tournefort.—J. H. B.

VAILLANT, Wallerant, an eminent Flemish portrait painter, was born in 1623, at Lille, then a part of Flanders. He learned painting of Erasmus Quellinus at Antwerp. He had acquired considerable celebrity when, in 1658, he went to Frankfort to paint the coronation portrait of the Emperor Leopold. This work was greatly admired, and Vaillant received numerous commissions from the principal personages of the emperor's court and others. He then accompanied Marshal Grammont to Paris, where he painted the queen and other members of the royal family and court. He returned and settled at Amsterdam, and though wealthy, continued to paint portraits and family groups of the nobility and leading citizens of the Low Countries. He died in 1677. The best of his portraits are little inferior to those of Vandyck. There are also in the collections many very clever portraits in chalk by him. Before he went to Frankfort, Vaillant executed several plates in mezzotint for Prince Rupert, who instructed him in the new process. As Vaillant was the first artist who worked in mezzotint, his prints, which consist of subject-pieces and landscapes, as well as portraits, are now much prized. Vaillant had four younger brothers whom he instructed in portrait painting or mezzotint engraving; but none of them acquired sufficient reputation to call for specific notice.—J. T–e.

VAILLANT DE GUESLIS, Germain, a learned French bishop and poet, was born at Orleans. He is called in Latin, Germanus Valens Guellius Paimpontius. Vaillant was brought up under the patronage of the Coligni family, and was afterwards appointed a counsellor in the parliament of Paris. Sainte Marthe, the poet, tells us that Francis I. hearing him dispute one day at the royal table, where the most learned and distinguished men of the day were used to assemble, was so pleased with his genius that he praised him in the warmest terms before the whole court. He was promoted from the abbacy of Painpont to the bishopric of Orleans in 1586; and died at Meun, a small town in his diocese, on the 25th of September, 1587. He composed his own epitaph a little while before his death. He was author of a commentary on Virgil, once very popular, and still useful to the scholar. It displays much research and ingenuity, and occasionally throws quite a new light on the obscure places of that poet. Vaillant composed a poem himself when he was seventy years of age, and dedicated it to Elizabeth of Austria. It is said to contain a prophecy of the murder of Henry III. and of the disorders that ensued.—R. M., A.

VAIR, Guillaume du, Bishop of Lisieux in Normandy, and keeper of the seals of France, was born at Paris on the 17th of March, 1556. He was the son of Jean du Vair, who had been procureur-general in the time of Catherine de Medicis and Henry III., and was subsequently created Duc d'Alençon. His son became a conseiller au parlement in 1584, and ten years later was appointed master of requests. The latter post he resigned on his being nominated first president of the parliament of Provence, where he made the acquaintance of the celebrated Nicholas Peiresc, and composed a number of his works. In 1616 Louis XIII. made him keeper of the seals of France, and two years afterwards promoted him to the bishopric of Lisieux. Du Vair died on the 3rd of August, 1621, at Tonneins in Agénois, having been in attendance on the king during the siege of Clérac. His

"Méditations sur les Pseaumes," "Traité de la Sainte Philosophie," &c., were collected and published in one volume, folio, at Paris in 1641. He translated some of the orations of Demosthenes, Æschines, and Cicero, and the Encheiridion of Epictetus, into French. The style of these translations is extremely good; in the opinion of some critics quite equal to that of Malherbe his contemporary, and the great idol of French purists. Du Vair sympathized deeply with the misfortunes of Grotius, and used every means in his power to procure his deliverance. After the latter had effected his escape, the bishop wrote to him expressing his admiration of his talents and virtues, and exhorting him strongly to devote himself to the "holy task" of bringing about a union among christians. Though a sincere Romanist, Du Vair was nothing of a bigot. He had long seen, and with his dying breath urged, the necessity of reforming the church.—R. M., A.

VAISETTE, Don Joseph, a learned benedictine, was born in 1685 in the diocese of Alby. He studied for the law, and, having become an advocate, was appointed procureur du roi. But his intense desire for a studious life led him ere long to enter the church. He made his "profession" in 1711 at the monastery of Darawde, and two years later entered the abbey of Saint-Germain-des-Prés. He died in 1756, worn out with his constant labours. He was author of "L'Histoire de Languedoc;" "Dissertation sur l'origine des Français;" "Geographe historique, ecclésiastique et civile;" and of a number of other valuable works.—R. M., A.

VAL, Nicolas du, a French lawyer who lived in the sixteenth century. In the epistle dedicatory to the chancellor de l'Hôpital, prefixed to his book entitled "De Rebus dubiis et Questionibus in jure controversis Tractatus viginti," he tells us that he began the study of Roman law in 1523; that he practised as an advocate till 1542, when he was made secretary to the king; and that he was afterwards counsellor in the parliament of Paris and Brittany. In this epistle he also mentions his son-in-law, Jacques Capel, who was likewise a counsellor in the parliament of Brittany—the same Capel, by the way, who was noticed as suspected of Lutheranism in the notorious Mercuriale of 1559, and who, though he escaped the danger that threatened him at that time, was afterwards assassinated about the year 1570. (De Thou, i. 22.) The very valuable book whose title we have given above, was first published in 1564, and has been often reprinted.—R. M., A.

VALART, Joseph, an eminent French scholar, was born near Hesdin in Artois in 1698. His parents being in very straitened circumstances, young Valart became a charity scholar in the college of Amiens, where he made rapid progress in his studies. Having been ordained priest, he opened a school in Amiens, which was at first entirely prosperous. His careless habits, however, brought him ere long into such pecuniary straits that he was obliged to look about for some other means of subsistence. He accordingly became a tutor in the family of a farmer-general at Guise, and subsequently obtained an appointment in the military school at Paris. He latterly retired on a pension, and passed the remaining years of his life at his native place, where he died in 1781. Valart published new editions of Ovid, Horace, Celsus, Cornelius Nepos, Quintus Curtius, and other Roman authors. He also edited the Imitation of Jesus Christ and the New Testament, and was author of a considerable number of works on grammar; of a treatise on the method of translating from the French into the Latin tongue; of an examination of the Latinity of P. Jouvency, and a number of other critical pieces, many of them of no great value.—R. M., A.

VALASCA, a princess of Bohemia, who was the originator and leader of a conspiracy formed among the more courageous women of that country for the purpose of driving out the men, and founding a new kingdom of Amazons. The conspiracy succeeded, and a female republic was actually established. The young men, however, made an ungallant war upon the fair rulers, and the heroic Valasca, who for some time stoutly resisted the attack, was at length surprised by a stratagem of the besiegers, and pulled from the height of her transient glory. So at least runs the story as told by the gossiping pen of old Æneas Sylvius.—R. M., A.

VALASCO. See Palomino.

VALBONNAYS, Jean Pierre Moret de Bourchenu, Marquis de, Seigneur de Peyre, was born at Grenoble on the 23rd of January, 1651. He studied for the law, and took his degrees at Paris, but his favourite pursuit was the mathematics. In 1690 he was appointed first president of the chambre des comptes of Dauphiny. Some years afterwards he lost his eyesight, and, finding that he could not live without some intellectual employment, he turned his attention to the history and antiquities of Dauphiny. His researches are embodied in his very interesting and valuable "Mémoires pour servir á l'Histoire du Dauphiné." He was author also of a "Memoire pour etablir la Jurisdiction du Parlement et de la Chambre des Comptes du Dauphiné sur la Principauté d'Orange," and of several antiquarian dissertations. He died on the 12th of March, 1730.—R. M., A.

VALCKENAER, Jan, was the only son of Ludwig Kaspar Valckenaer, and born at Leyden in 1759. He studied jurisprudence at the university of that place, and was subsequently appointed professor of the same science in the university of Franeker. In 1787 he obtained a similar chair in the university of Utrecht. Shortly afterwards, however, he was compelled to leave Holland, as the political party to which he belonged—that of the Dutch patriots—had been temporarily overthrown. But in 1793 they sought the aid of France, Valckenaer himself preferring the request at the bar of the national assembly. When the French army entered Holland he returned to his native country, and became professor of public law in the university of Leyden. During subsequent years he held various high diplomatic appointments, both under the Batavian republic and Louis Napoleon. After the abdication of the latter he retired from public life. His death took place at Haarlem on the 25th of January, 1821. Valckenaer is generally acknowledged to have shown much talent in the field of politics and statesmanship.—J. J.

VALCKENAER, Ludwig Kaspar, an eminent scholar, was born in 1715 at Leeuwarden in Friesland, and studied at Franeker, devoting himself principally to philology. In 1741 his attainments procured him the professorship of Greek at the university where he had prosecuted his studies; and in 1755 this post was exchanged for a similar one at the university of Leyden. The latter chair he retained till his death, which occurred in 1785. Valckenaer's knowledge of the Greek language was profound and extensive, and justly gave him a high place among the most distinguished scholars of his age. His editions of the Greek classics, particularly that of Theocritus, as well as his separate dissertations, are much and deservedly valued by the learned.—J. J.

VALDES, Don Antonio, an influential Spanish statesman, was born of a noble family in 1735. Having entered the navy, he was appointed to the command of a ship, and gained such distinction that he very soon attained the rank of naval brigadier, and commander of a squadron. In 1781 Charles III. put him at the head of the naval department, and he speedily justified the appointment by his administrative ability and extraordinary industry. Through his exertions the Spanish navy was more than doubled in the space of six years. Three new docks were also formed at Cadiz, and several important improvements made in the dock-yards. Four expeditions were fitted out by him—two to survey the coast of Magellan, a third to inspect the Russian settlements on the west coast of South America, and a fourth to promote the progress of science and navigation. Oran and Ceuta were successfully defended against the Turks; Toulon was occupied by the united fleets of England and Spain; and several islands in the Mediterranean belonging to France were seized. The king placed such confidence in the talents and zeal of Valdes that, in addition to his own proper departments, he intrusted to his care all that related to the commerce, the finances, war, and navigation of the Spanish possessions both in the Old and New World, and nominated him lieutenant-general of his naval forces. Valdes retained his office under Charles IV., was appointed a gentleman of the bedchamber in 1791, was raised to the rank of admiral in 1792, and was decorated with the order of the golden fleece. But having incurred the displeasure of the royal favourite, Godoy, he was compelled to resign in 1795. He was permitted, however, to retain his honours and his pensions as councillor of state and admiral. He remained in strict retirement until 1808; but when the Spanish nation rose in insurrection against the French, Valdes was elected a member of the central junta of Seville; and in 1810, having retired for safety to the Isle de Leon, he took part in the nomination of the Spanish regency. He died soon after, at an advanced age.—J. T.

VALDES, Fernando, a Spanish inquisitor-general in the reign of Philip II. Promoted to the archbishopric of Seville, he was subsequently nominated inquisitor-general on account of his fierce and intolerant spirit. He succeeded Loaisa, and his appointment was approved of by the pope in January, 1547. About this time the reformed doctrines had begun to spread

widely in Spain, and to trouble in an extraordinary degree the obdurate heart of Spanish bigotry and priestcraft. The heresy must be destroyed, root and branch. Such was the thought of the priestly mind from one end of the peninsula to the other—a thought which soon ripened into an unshakable resolution. Nor were there any nice scruples about the means to be used. The fires of the inquisition, which were already lighted, needed only additional fuel. The inquisitor-general accordingly set to work with all his might to cleanse the land of the so-called abomination. The auto da fe became the order of the day. Never before or after did the flames of the inquisition burn with such rigour as during his merciless rule, and never were such infamous measures resorted to to suppress the truth. At the request of Valdes and his master Philip, the pope on the 4th of February, 1559, issued a brief authorizing the council of the supreme, in derogation of the standing laws of the inquisition, to deliver over to the secular arm those who were convicted of having taught the Lutheran opinions, even though they had not relapsed, and were willing to recant. Two years afterwards (1561) a new code of laws for the government of the inquisitors was prepared by Valdes —the code by which this mightiest of all the engines of persecution was guided till it ceased to exist. We have not been able to ascertain the dates of the birth and death of Fernando Valdes. He was, however, well up in years when he was appointed inquisitor-general, an office which he held for a long period.—R. M., A.

VALDES, Jago, a Spanish author, was born in the Asturias in the sixteenth century. He studied at Valladolid, where he became first an advocate and then professor of law. He was afterwards appointed a member of the council of Granada. Valdes wrote a book in which he tried to prove that the Spanish kings ought to take precedence of all the christian princes. It was entitled —"Prærogativa Hispaniæ, hoc est, de dignitate et præeminentiâ regum regnorumque Hispaniæ, et honoratiori loco ac titulo eis eorumque legatis a conciliis et Romanâ sede jure debito tractatus Jacobi Valdesii," published at Granada in 1602, and reprinted at Frankfort in 1626. His other book, "Additiones ad Roderici Suarez Lecturas variorum Jurium," appeared at Valladolid in 1590.—R. M., A.

VALDES or VALDESSO, Juan, the first adherent of the reformed doctrines in Spain, and one of the most active promoters of the same in Italy, was born in the latter part of the fifteenth century. He was of a good family, and received a liberal education. On the completion of his studies, which it is conjectured he had prosecuted at the university of Alcala, he attached himself to the court, and in the year 1535 quitted his native country (to which, so far as we know, he never returned) in the train of Charles V. He followed the emperor into Germany, whence, after receiving the order of knighthood, he was sent to Naples, then a dependency of the Spanish crown, to act as secretary to the viceroy, Don Pedro de Toledo. It used to be the common opinion that Valdes became a convert to the Lutheran creed while living in Germany; but M'Crie, who has thoroughly investigated the matter, concludes that his mind had been imbued with the new doctrines before he left Spain. He had at any rate written a short treatise (sent originally to his friend, Bartolomé Carranza, who became archbishop of Toledo, and afterwards circulated among his acquaintance), entitled "Advice on the Interpreters of Sacred Scripture," in which he states plainly that we must not rely on the interpretations of the fathers, and that we are justified by a lively faith in the passion and death of our Saviour. These opinions, however, may have been suggested to him by the writings of Tauler, with some of which it is certain that he was at that time familiar; though again M'Crie remarks, that he might have become acquainted with Tauler through the writings of Luther who, as is well-known, was a great admirer of the German mystic. But, however that be, certain it is that after his settlement at Naples he became the centre of evangelical influence in that city, and, we might almost add, in Italy itself. A Roman catholic writer declares with pious horror, that he "caused a far greater slaughter of souls than all the thousands of heretical soldiery;' the heretical soldiery being those German troops, many of whom were protestants, who were sent, after the sack of Rome, to garrison the city of Naples. Valdes, indeed, was admirably well fitted to influence the minds of the educated and the high-born. Possessed of considerable learning and consummate tact, fervent in piety, gentle in disposition, of fascinating manners and distinguished for his conversational powers, he soon became a favourite with the principal nobility, and with all the enlightened men who, at certain seasons, resorted in great numbers to the Neapolitan metropolis. Nor did he ever willingly lose an opportunity of recommending the truths of the gospel to his numerous acquaintance. Gradually he formed a small society which had its regular meetings for religious instruction and study of the scriptures; and, though he never formally separated from the Romish church, the influence which he exercised in his own unostentatious way is quite incalculable, and altogether disproportioned to the scanty notice which he has hitherto received in biographical works. Among his disciples were Bernardino Ochino, vicar-general of the capuchins; Peter Martyr, Flaminio, Carnesecchi; Julia Gonzago, duchess of Trajetto; and many other eminent men and distinguished women. Nor was his influence confined exclusively to Italy. He was, it is true, absent in person from his native Spain; but his writings did not the less help to nourish the flame of true religion in that unhappy country, till it was at length utterly quenched by the holy fathers of the inquisition. Valdes died in 1540, "deeply lamented by many distinguished persons, who owned him as their spiritual father." "I wish we were at Naples," writes Bonfadio to Carnesecchi. "But when I consider the matter in another point of view, to what purpose should we go there, now when Valdes is dead? His death truly is a great loss to us and to the world, for Valdes was one of the rarest men in Europe. . . . He was beyond all doubt a most accomplished man in all his words, actions, and counsels. Life scarcely supported his infirm and spare body; but his nobler part and pure intellect, as if it had been placed without the body, was wholly occupied with the contemplation of truth and divine things." Valdes was accused, after his death, of having held heretical opinions on the article of the Trinity; he has even been claimed by Sandius as an antitrinitarian: but no evidence in support of this charge can be produced either from his life or writings. Beza, indeed, disliked some of his sentiments, particularly those which it is likely he had derived from the quietist school of divines; but he never even alludes to the subject of the Trinity, and he was not the man to have passed over such an instance of flagrant heterodoxy, had the accusation been true. We may add that George Herbert, in his letter to his friend Farrer relative to the publishing of his (Farrer's) translation of one of Valdesso's books, says that he wished him by all means to give it to the world for "those three eminent things observable therein: First, that God in the midst of popery should open the eyes of one to understand and express so clearly and excellently the intent of the gospel in the acceptation of Christ's righteousness, as he showeth through all his Considerations. Secondly, the great honour and reverence which he everywhere bears to our dear Master and Lord, concluding every consideration almost with his holy name, and setting his merit forth so piously," &c. These are doctrines at least which no Socinian would be forward to claim. Valdes was the author of the famous "Divine Considerations." These were first published in Italian at Basle in 1550, "Le Cento e Dieci Considerationi de Signore Valdesso, nelle quale si ragiona cose più utile, più necessarie, e più perfette della Christiana religione." This was probably, however, a translation from the original Spanish. A commentary on the Epistle to the Romans in Spanish, Venice, 1556. The following is the title of another commentary, "Commentario breve ò declaracion compendiosa, y familiar, sobre lá primera epistola de San Pablo à los Corinthios, muy util para todos los amadores de la piedad Christiana." Schelhorn attributes also to him the two following works—"Due Dialoghi; l'uno di Mercurio et Caronte; l'altro di Latantio et di uno archdiacono," translated from the Spanish and published in Italy; "Modo di tenere, nell' insegnar et nel predicar, al principio della Religione Christiana." The Divine Considerations were translated into English by Nicholas Farrer, as above mentioned, who had fallen in with the book in his foreign travels:—"The Hundred and Ten Considerations of Signior John Valdesso, treating of those things which are most profitable, most necessary, and most perfect in our Christian profession. Written in Spanish, brought out of Italy by Vergerius, and first set forth in Italian at Basil by Coelius Secundus Curio, anno 1550. Afterwards translated into French, and printed at Lyons, 1563, and again at Paris, 1565; and now translated out of the Italian copy into English, with notes. Whereunto is added an epistle of the author's, or a preface to his Divine Commentary upon the Romans. 1 Cor. 2—'Howbeit we speak wisdome among them that are perfect, yet not the wisdome of this world.'" Oxford: printed by Leonard Lichfield, printer

to the university; ann. Dom. 1638. Reprinted in 1646, and again, if we mistake not, by Pickering. The notes were added by George Herbert to qualify some of the more objectionable passages.—R. M., A.

VALDÉS LEAL, Juan de, an eminent Spanish painter, was born at Cordova in 1630. He was a pupil of A. Castillo, and settled at Seville, where in 1662 he was appointed director of the newly founded Academy. He was president of the Academy from 1663 to 1666. Valdés Leal was the contemporary, and regarded as the rival, of Murillo, but he was a very inferior painter. After the death of Murillo he was looked upon as the head of the school of Seville, and he is by some writers spoken of as the last of the great painters of that school. He painted both in oil and fresco, and most of the churches of Seville, and some of those in Cordova and San Ildefonso, contained pictures by him. His chief works are in the cathedral of Seville, where are his great picture of the "Marriage of the Virgin," the "Death of S. Lorenzo," and several others; and in La Caridad of the same city, which contains among others his "Triumph of Time." This some describe as a work of great power and beauty, but Ford calls it "a disgusting picture." Valdés Leal was fond of painful subjects, and he painted them so as to give prominence to what any but a Spanish painter would endeavour to conceal. He painted rapidly in a coarse, vigorous manner, but was deficient in the wonderful grace and refinement which are seldom wanting in the religious pictures of Murillo. He died 14th October, 1691.—J. T–e.

VALDO. See Waldo.

VALÈE, Sylvain-Charles, Count, Marshal, a distinguished French general, was born in 1773. He entered the artillery in 1792; distinguished himself at the battles of Wurtzbourg, Maeskirch, and Hohenlinden; and obtained the rank of lieutenant-colonel in 1804. His services at Eylau and Friedland, and throughout the campaign of 1808, gained him additional honours; and he was rewarded with the rank of general of division for his services in the Peninsular war. On the downfall of Napoleon he was nominated by Louis XVIII. inspector-general of artillery and commander of the legion of honour, and was decorated with the cross of St. Louis. But these favours did not prevent his giving his adherence to the government of Louis Philippe, after the revolution of 1830. He was elevated to the peerage in 1835, and two years later was appointed commander-in-chief of the artillery, in the army sent to Africa, under General Danrèmont, after Marshal Clausel's unsuccessful attack upon Constantine. He took an active part in the siege of that important place; and on the death of General Danrèmont, who was killed by a cannon-ball, the command devolved upon General Valèe, who took the town by storm on the 13th of October. As a reward for his services he was made a marshal and governor of the colony. He discharged the duties of his office with great activity; but the war between the French and Abd-el-Kader was renewed in 1839, and the utmost exertions of Marshal Valèe having failed to subdue the indomitable emir, the government, dissatisfied with his want of success, recalled him in December, 1840, and appointed Marshal Bugeaud as his suceessor. Marshal Valèe died in 1846.—J. T.

VALENS, Flavius, Emperor of the East, was born about 328. He was the brother of the first Valentinian, by whom he was raised to the throne in 364. The provinces placed under his dominion were Thrace, Asia, and Egypt. In the year after his accession a revolt took place, of which Procopius was the leader. It was speedily suppressed, and Valens treated those of his subjects who had been engaged in it with clemency; but he seized three thousand Goths, who had crossed the Danube to take part in the revolt, and refused to allow them to return. This led to a war with Ermenric, king of the Goths, which Valens conducted with unbroken success, and which was terminated by a treaty making large concessions to the Romans. In consequence of the attempts of Sapor, king of Persia, to get possession of Armenia, a war broke out between the Romans and the Persians in 369, which lasted for eight years, and was concluded by a treaty unfavourable to Rome. In 377 the Goths crossed the Danube, and in the following year Valens was defeated and killed in a battle near Hadrianople.—D. M.

VALENS, Pierre, a learned author and professor, was born in 1561 at Groningen, where he received his education. He went to Paris about the year 1588, and taught for some time, first in the college de Reims, and afterwards in the college de Montaigu. Through the influence of Jean Galland he was subsequently appointed principal of the college de Boncour. He died in 1641 at Paris, where, it is said, he had been the sixteenth professor of the Greek tongue. His works, which are very numerous, are all printed at Paris, and consist principally of orations and panegyrics. He wrote also a good many pieces in verse. The most noteworthy of all his works are the following—"De munere, officioque præceptorum ac discipularum, deque discendi viâ ac ratione," 1602; "De honoris prærogativâ Alexandri Magni, Publii Scipionis Africani, et Hannibalis Pœni certamen," 1607; "De rege ac regno," 1631; "Erricca, sive Henrici IV., Galliarum et Navarræ regis, felix in urbem Parisiorum ingressus;" "Pro Libertate contra Servitutem;" "Lacrymarum Heracliti et risûs Democriti Scena."—R. M., A.

VALENTIA, Gregorio de, a celebrated Spanish jesuit, was born at Medina del Campo in Old Castile in 1549. He applied himself with extraordinary assiduity to the study of theology, and became one of the ablest divines of his order. He was for some time a professor in the university of Ingolstadt, and while there was engaged in frequent controversies with the protestants. His controversial treatises were collected and published in one volume, folio, at Lyons in 1591. Four other folio volumes, commentaries on the Summa Theologiæ of Thomas Aquinas, appeared in the same year. Valentia went latterly to Rome at the instance of Pope Clement VIII. But his health, which had long felt the pressure of his incessant labours, soon broke down. He went to Naples for change of air, and died there on the 25th of April, 1603.—R. M., A.

VALENTIA, Pedro de, a celebrated Spanish jurist of the sixteenth century, who combined in a remarkable degree the study of polite literature and philosophy with that of jurisprudence. He was a native of Zafra in Andalusia, and lived either there or at Cordova. His commentary on the Academics of Cicero discovers a profound knowledge of the subtilties of the ancient systems of philosophy. It was printed, whether for the first time we cannot say, by Baltazar Plantin at Anvers in 1596. Having become extremely scarce, it was reprinted at London in 1740, by M. Durand, along with the original text and a French translation of the Academics. Since that time it has also found a place in the splendid edition of the philosophical works of Cicero, by the Abbé d'Olivèt. Valentia promised a separate and fuller treatise on the Stoic philosophy, but it is not known whether this promise was ever performed.—R. M., A.

VALENTIN, Moïse, a distinguished French painter, was born in 1600 at Coulommiers (Brie). The name of his master is unknown. He went early to Rome, where he copied the manner of Caravaggio, and became by the admission of Italian critics one of the most successful of the many imitators of that remarkable painter. But, like all imitators, he exaggerated the peculiarities of his master—his careless drawing, violent chiaroscuro, black shadows, and general coarseness. Valentin painted many religious subjects, but in a vulgar, unreverential manner. Of this kind by him in Rome the best are the "Decollation of St. John," in the Sciarra gallery; and the "Denial of St. Peter." in the Corsini palace. He was more at home in drinking, card-playing, and gipsy scenes, in which his exaggerated expression, loose drawing, and coarse manner seem less incongruous. He died at Rome in 1634, in consequence of plunging into a cold bath when heated by a debauch. The Louvre has seven pictures by Valentin—three religious and four subject pieces.—J. T–e.

VALENTINIAN I., Roman emperor, was born at Cibalis in Pannonia, in 321. He entered the army when young, and filled various offices under Constantinus, Julian, and Jovian. When Jovian died he was at Ancyra, and was chosen emperor by the officers of the army at Nicæa, February, 364. Immediately after his elevation he gave his brother Valens the title of Augustus at Constantinople. After leaving that city the two passed through Hadrianople and other towns to Næsus in Dacia, where the affairs of the empire were settled between them. Valens had the East, and Valentinian the West. The latter, therefore, came to Milan. In 365 he visited different places in northern Italy, and went thence to Gaul, where the Alemanni had made an irruption. Having gone to Rheims and found that this people had retreated, he returned to Paris. But they came back in 366, and defeated the Roman troops. The emperor's general, Jovinus, subsequently routed them. On the 24th of August his son Gratian was declared Augustus at Amiens before the army. From 367 to 372 the emperor was for the most part at Treves, or neighbouring places to which he made excursions.

The greater part of 373 he spent in Italy, in which year the two emperors enjoyed their fourth consulship. In 374 he was again at Treves, his favourite residence. Here he heard of the Quadi invading Illyricum, and secured the friendship of Macrianus, king of the Alemanni. Quitting Treves in 375 he marched towards Illyricum, leaving Gratian behind. He died very suddenly on the 7th of November, 375, at Bregitis, after a reign of twelve years. His body was carried to Constantinople and interred there. The character of this emperor is not easily drawn with impartiality. He patronized the orthodox christian faith, but meddled little with religious disputes. Tolerant in some respects, he was cruel and intolerant in others. Though he did not persecute Arians or heathens, he was severe against Manicheans, Donatists, and others. His natural disposition does not seem to have been cruel, yet he committed many acts of undue severity. His character was pure and moral; he had good natural abilities, judgment, and discrimination, but no culture or learning. His reign was on the whole beneficial.—S. D.

VALENTINIAN II., Emperor, son of Valentinian I. At the age of four or five he was proclaimed emperor when his father died, though Gratian his brother was seventeen. The two brothers divided the West between them. Valentinian had Italy, Illyricum, and Africa; Gratian had Gaul, Spain, and Britain. But Gratian was really emperor till he was murdered at Lyons in 383. Valentinian II. resided chiefly at Milan; and his mother Justina, acting in his name, was somewhat intolerant, for she persecuted the catholic christians. When Maximus, who had usurped Gratian's title, marched towards Milan, 387, Valentinian and his mother fled to the Adriatic, and crossed to Thessalonica. But Theodosius defeated Maximus in 388. In 389 Valentinian went to Gaul, to proceed against the Franks on the Rhine. In 391 he left Treves for Italy in order to go to Milan. At Vienne Bishop Ambrose baptized him. He was strangled by order of Arbogast, who commanded the troops, and had been deprived of his military rank by the emperor, who did not like to be governed by him, on the 15th May, 392. His body was interred at Milan. Valentinian II. was too young to leave his stamp on the age for good or evil. Theodosius had the greatest influence over him.—S. D.

VALENTINIAN III., Emperor, was son of Constantius III., and was only five or six years old when he received the title of Cæsar at Thessalonica by order of Theodosius. The early part of his reign was disturbed by the usurper Joannes, who sent his general, Ætius, to get the aid of the Huns. But Theodosius II. sent Ardaburius and his son Aspar against the usurper, who was put to death at Aquileia. In 425 Valentinian received from Theodosius the title of Augustus, and his mother Placidia that of Augusta. In 435 he made peace with Genseric; but the Bagaudæ raised disturbances in Gaul. The Goths also invaded the western empire. In 437 Valentinian married Eudocia, daughter of Theodosius, and usually resided after this in Ravenna, leaving his generals to fight against the enemies of the empire—the Franks, Huns, and Vandals—who were gradually acquiring greater power, ravaging many countries, and taking possession of new territories. In 442 the emperor concluded a peace with the Vandals, and in 446 the Romans abandoned Britain. In 452 Attila invaded Italy and spread consternation over it; and Pope Leo was sent to beg for peace. In 454 Ætius, the general who had bravely fought the emperor's battles and withstood the formidable enemies of the empire, was basely murdered by Valentinian. Increasing power had rendered this general imperious and overbearing; he was inflamed by ambition, and urged the marriage of his son with the emperor's daughter, a request which cost him his life, and led also to the assassination of his friends. In consequence of the indignity offered by Valentinian to the wife of Petronius Maximus, the latter planned the death of the tyrant, which was effected in 455. Valentinian III. had no redeeming virtues in his character. He was effeminate, cruel, weak, but zealous for the catholic faith; Jews, heathens, Manicheans, and other heretics, being harshly treated in his constitutions.—S. D.

VALENTINUS, one of the Hellenistic gnostics of the second century, was born in Egypt, whence he went to Rome about 140. He there disseminated his heretical sentiments, having left the church because he had been disappointed of a bishopric. He died in Cyprus about 160. His scheme of the universe is very fanciful, partaking largely of Platonic ideas mixed up with others founded on scripture. Æons, the Demiurge, the Pleroma, &c., play a principal part in it. The Valentinian sect of the gnostics was the most influential of all; and continued, with some modifications, to exist till the fourth century.—S. D.

VALERE, Luke, a learned mathematician, called by Galileo the Archimedes of his age, was professor of geometry in the college of Rome. He wrote a book, "De centro gravitatis solidorum," which was printed in 1606; and another, "De Quadratura parabolæ per simplex falsum." He died in the house of the learned Sarrachia, with whom he had lodged all the time of his stay at Rome.—R. M., A.

VALERIA, Galeria, was a daughter of Diocletian and Prisca. On the reconstruction of the empire in 292, she married Galerius, one of the new Cæsars. After his death she was banished along with her mother and Candidianus, an illegitimate son of her husband's, for rejecting the hand of Maximinus. Diocletian interceded in vain on her behalf. On the death of her persecutor they repaired to the court of Licinius at Nicomedia, to whose care Valeria had been left by her husband. But they were soon forced, after witnessing the murder of Candidianus, to seek safety in flight. They wandered about for some time in a mean disguise, and were at length, in 315, discovered and put to death at Thessalonica. Having been the first persons whom Diocletian obliged to sacrifice to the pagan deities, some writers have conjectured that Valeria and Prisca may have been christians.—R. M., A.

VALERIANO, Giovanni Pierio (Pierius Valerianus), of the Bolzani family, author, born at Belluno in the Venetian states, 1477; died in Padua, 25th December, 1558. He has left a work on Egyptian hieroglyphics, in fifty-eight books; a treatise, "De infelicitate literatorum;" "Pro sacerdotum barbâ apologia;" "Antiquitates Bellunenses;" some lessons on Virgil; and some Latin poems.—C. G. R.

VALERIANUS, Publius Licinius, Emperor of Rome from 253 to 260, was of noble birth. He was early advanced to high public honours, and on the revival of the censorship by Decius he was chosen by the unanimous voice of the people to fill that office. Under the Emperor Gallus he commanded the army which was destined to oppose the insurrection of Æmilianus, but the death of both the emperor and the insurgent leader prevented any encounter between the two armies. Valerianus was proclaimed emperor by the troops in Rhætia, and his election was confirmed at Rome. He immediately took measures to oppose the hitherto victorious advance of the Persians, who were threatening under their king, Sapor, to expel the Romans from the East. At first Valerianus was successful; he regained possession of Antioch, which had been taken by the enemy, and drove the Persians across the Euphrates. But his good fortune deserted him when he attempted to penetrate beyond that river. He found himself surrounded with enemies far exceeding his army in numbers, and was at length taken prisoner while holding a conference with the Persian king. He was cruelly treated by the Persians during the rest of his life.—D. M.

VALERINI, Adriano, an Italian poet of the sixteenth century, was born at Verona. His collection of madrigals, one hundred in number, was published at Verona in 1572. Besides these he was author of a tragedy on the subject of Aphrodite, and of the "Bellezze di Verona," a composition occasioned by the death of a celebrated comedienne.—R. M., A.

VALERIUS, Cornelius, was born, according to some biographical writers, at Oudenwater (but if we may believe his epitaph he was a native of Utrecht) in 1512. He studied at Louvain, where afterwards (1557) he succeeded Peter Nannius as professor of Greek and polite literature. He was a very celebrated teacher. Among his pupils were Justus Lipsius, Canterus, Carrion, Giselinus, Schott, Delrio, Gifanius, and other famous scholars and critics. He died at Louvain in 1578. Valerius was a man of encyclopædic knowledge. He was author of "Tables of Rhetoric and Dialectic," Basle, 1545; "Four Books on Grammar," Paris, 1550; "Oratio funebris in obitum Petri Nannii," Louvain, 1557; "Oratio funebris in obitum Jacobi à Melodnno," Louvain, 1560; "Elementa Philosophiæ Moralis," Basle, 1566, and Antwerp, 1572; "Elementa Physices," Anvers, 1568, 1584, and 1595; "Animadversiones in Officia Ciceronis, cum notis Canteri et Cauchii," 1576; "De Prosodia," Jena, 1580; "Elementa Astronomiæ et Geographiæ," Anvers, 1593; "Colloquia Gallica Noëlis Barlemontii Latine reddita;" "Animadversiones in Lucretium," in the edition of that poet published by Gifanius at Anvers in 1566, &c.—R. M., A.

VALERIUS, Publius, surnamed Asiaticus, consul, A.D. 46, was an opponent of the Emperor Caligula. He was condemned to death by Claudius, at the instigation of Messalina. Valerius, Julius, author of a Latin version of Æsop's History of Alexander the Great (first edited by Cardinal Mai in 1835), flourished about the beginning of the fifth century.—Valerius, Quintus, surnamed Antias, a Roman historian, was a native of Antium, and flourished about the beginning of the first century B.C. His history extended from the earliest era of Rome down to the times of Sulla. He is the most untruthful of all Roman historians.—Valerius, Caius Procillus, a friend of Cæsar's in the Gallic war.—Valerius, Gratius, governor of Judæa, A.D. 15 to 27.—Valerius, Publius, surnamed Poplicola, one of the most active popular leaders in Rome at the time of the expulsion of the Tarquins. He held the consulship four times; and during his first consulship, along with Horatius, he carried the celebrated Lex Valeria Horatia, which conferred legal power on the assemblies of the people. Valerius, Caius, surnamed Flaccus, a Roman poet who flourished under Vespasian, was a native of Padua. His only extant poem is the "Argonautica," an imitation of the Greek poem of Apollonius Rhodius, which bore the same name. Quintilian speaks favourably of his poem.—D. M.

VALERIUS MAXIMUS, a Roman historian of uncertain prænomen, lived under the Emperor Tiberius, whom he addresses with a servile adulation on several occasions in the course of his work. This bears the title "De Factis Dictisque Memorabilibus libri ix.," and is commonly known as the Memorabilia of Valerius Maximus. It consists of historical and biographical anecdotes, taken partly from Roman, partly from foreign history, but always so arranged as to inculcate some moral lesson. The book is of some value as throwing light on the legal and social institutions of the Romans; but the historical statements are loose and inaccurate, and it is evident the author was more anxious to point a moral or adorn a tale, than to narrate events as they really happened. The style is very bad—clumsy, verbose, and inelegant—whence many eminent critics have concluded that the work is not a genuine relic of the Augustan age. The general opinion of modern authorities seems, however, to be in favour of its authenticity. Like Cato and Seneca, Valerius Maximus was a favourite writer at the time of the revival of learning. Among the best of the old editions are the Variorum, 1670; the Delphin, 1679; and that of Torrenius, Leyden, 1726. There is no good modern edition.—G.

VALERO-Y-LOSA, Francesco, Archbishop of Toledo, was born in 1664 at Villanueva de la Xara, where he was afterwards curate. He soon became noted for his zeal and benevolence, rendering almost incredible services to the soldiers and the poor during the disastrous and distressful time of the war of Succession. Philip V. rewarded him with the bishopric of Badajoz, and in 1714 raised him to the archbishopric of Toledo. His humility and benevolence were even more conspicuous after his elevation to the highest ecclesiastical dignity of the realm, than when he was a poor curate. He was indefatigable in his holy labours; visiting, preaching, and catechizing, while the large revenues of his see were expended in public and private charity. This excellent prelate died, universally regretted, on the 23rd of April, 1720.—R. M., A.

VALESIUS. See Valois.

VALETTE-PARISOT, John de la, an illustrious grand-master of Malta, descended from an ancient family of Provence, born in 1494. The Maltese galleys during his sovereignty captured more than fifty Turkish vessels, which so exasperated Sultan Soliman II., that he determined to take Malta. La Valette, hearing that a great armament of sea and land forces was being prepared to attack the island, immediately summoned home the absent knights for its defence. The siege lasted four months, during which time the Turks lost twenty thousand men. The siege was ultimately raised by the arrival of a fleet from Sicily with succours. The destruction of buildings caused the grand-master to build a new city, which has been named La Valetta from him. He died in 1568.—W. J. P.

VALGERAN, Alessandro, a celebrated jesuit missionary, was born at Chieti in the hither Abruzzo, in the first part of the sixteenth century. He spent a part of his youth at the court of Pope Paul IV., in hopes that that pontiff, who had been a friend of his family, would advance his worldly interests. But he grew weary of waiting, and disgusted with the fashions and follies of the world. Turning his thoughts wholly to religion and the service of the church, he entered the order of jesuits in March, 1566. His extraordinary zeal and sanctity soon pointed him out for the highest employments. Sent to India as a missionary priest, he was made superior general of all the missions in Asia. He made several voyages to Japan, and mightily advanced the cause of Romish christianity in that benighted land. The splendid embassy sent by the Japanese princes in 1582 to Pope Gregory XIII. is said to have been suggested by Valgeran. It was this zealous missionary also who sent the father Matthieu Ricé, called the apostle of China, into that country. He died at Macao on the 20th January, 1606.—R. M., A.

VALGULIO, Carolo, was a native of Brescia in Italy, and was born probably a little after the middle of the fifteenth century. His translation into Latin of Plutarch's Dialogue on Music was printed at Brescia by Angelus Britannicus in 1507. It was afterwards reprinted, along with translations of several of the other minor works of Plutarch, at Basle and Paris. Valgulio prefixed to his translation of the dialogue above-mentioned a dissertation on ancient music. It is strange that this author has escaped the notice of Fabricius, who in his Bibliotheca Græca has taken special pains to enumerate the translators and commentators of Plutarch. A somewhat lengthy criticism on Valgulio's translation will be found in the Observationes touchant l'histoire litteraire du Dialogue de Plutarch sur la musique, by M. Burette, printed in the Mémoirs de l'Académie des Inscriptions et Belles Lettres, tome huitiéme, pp. 44, et suiv.—R. M., A.

VALIODDIN, Abdorrachman Ebn Cheldun Maleki, an Arabian historian of the fifteenth century. He was first kadi or judge in Egypt, and followed the Mahometan army into Syria, where he fell into the hands of Tamerlane, and became a prisoner of war. His eloquence and insinuating address, however, soon made him a favourite with the conquering Tartar, who after a while permitted him to pay a visit to his wife and children at Cairo. This liberty was granted on the condition that he would quit Egypt with all his possessions, and return to the court of Timur. But the captive historian thought more of regaining his freedom than of the necessity of keeping a clear conscience, and bade a final farewell to his barbarian patron. The chronicle of Valioddin is a sort of universal history, from the creation of the world down to the times of Tamerlane. It cost him an immense labour, and is written with great vigour and eloquence.—R. M., A.

VALLA or DALLA VALLE, Lorenzo, author and eminent Latin scholar, born in Rome (his parents belonged to Piacenza), about 1406; died in Rome, August, 1457. Having offended the reigning pope by his work, "De Donatione Constantini," which not merely disputed the fact of the donation, but failed in reverence to the pontiffs, Valla left Rome, and took refuge with Alfonso, king of Naples, who continued his firm friend ever after. When Nicholas V. succeeded to the popedom he, however, recalled Valla, and bestowed on him honourable emolument, which goes far to prove the frivolity of certain suspicions cast upon his faith; but that he was loose in morals, envenomed and foul-mouthed in literary controversies, and not backward in self-assertion, is indubitable. His great, although by no means his sole opponent, was Poggio, also a master of abusive language. On the other hand, Valla's talents and acquirements procured for him the suffrages of many warm admirers, amongst whom was Erasmus. Besides the work already mentioned, Valla has left—"Elegantiæ Sermonis Latini," still considered valuable; "Notæ in Novum Testamentum, sive de collatione Novi Testamenti;" treatises on Pleasure, Real Good, and Free Will; a "History of the Reign of Ferdinand, King of Arragon;" "Facetiæ;" and translations from Homer, Æsop, Thucydides, and Herodotus.—C. G. R.

VALLADIER, André, one of the court preachers of Henry IV., was born at Saint Pal in 1570. He studied at Billon in Auvergne, and afterwards went to Avignon, where he became noted for his eloquent preaching. He entered the Society of the Jesuits in 1585. For some time after this he led a very restless life. From Avignon he went to Lyons, from Lyons to Moulins, from Moulins to Dijon, and then back to Lyons again. Henry IV. about this time sent for him to come to Paris, meaning to engage him on the annals of his reign, which he was then getting prepared, and also to make him one of the preachers in the church of Notre-Dame. But Valladier's superior kept up the letters out of jealousy—a circumstance which in its consequences caused the former at length to withdraw from the Society

of the Jesuits. From Rome, whither he had gone about this matter, he returned to France in 1608, and in the following year preached during Advent and Lent at Paris. On the 27th May of the same year he took the oaths to Henry IV., and became his predicateur ordinaire, or, as we should say, chaplain in ordinary. The king was about to appoint him to the bishopric of Toul, when the dagger of Ravaillac suddenly put an end to his hopes of preferment. Valladier delivered the oraison funèbre over the grave of Henry. He died, in 1621, abbé of St. Arnoul. He was author of "Labyrinthe Royal de l'Hercule Gaulois, triomphant sur le sujet des fortunes, batailles, trophées, triomphes, mariages et autres faits héroiques de Henry IV., représénté á l'entreé triomphante de la Reine en la cité d'Avignon;" "Speculum Sapientiæ Matronalis ex Vita Sancta Franciscæ Romanæ Fundatricis Sororum Turris Speculorum, Panegyricus;" "Variorum Poëmatum Liber;" &c., &c.—R. M., A.

VALLADOLID, Luis de, sometimes called Valleoleti, a doctor of Paris, and confessor to Juan II., king of Castile, was born at Valladolid, and entered the order of St. Dominic some time before the close of the fourteenth century. After spending several years in the schools of Paris he returned to Spain, and made himself conspicuous as a zealous preacher. According to an author cited by Fontana, he was provincial of his order in Spain, and inquisitor-general of the faith before the year 1409. After this he again went to Paris, to take his degrees; and in the year 1412 or 1413 he succeeded Jean Capreolus as lecturer on the Master of the Sentences at the college of St. Jacques. On his return to his native country he obtained the confidence of Queen Catherine, and was also appointed confessor to the young king, Juan II. By that prince he was sent in the capacity of ambassador to the council of Constance, where he demanded the execution of the capitulation of Narbonne (see Acts of Council, by Vander Hardt). He eagerly watched over the interests of the church; and it is said that he took part in the discussion of every matter that came up after the 18th of June, 1417. Martin V., who was elected pope at this council, gave him substantial tokens of his regard, and publicly testified the value he put upon his talents and services in a brief or pastoral letter. Valladolid was several times provincial of his order. At the chapter-general held at Bologna, at which he was present, he was pressed to accept the generalship, but he declined the honour, and named Father Barthelemi Texier, who was ultimately chosen. He was still living in 1436, but the year of his death is not known. His works, which were principally historical, have never been printed. Echard says he wrote an abridged history of the lives of Thomas Aquinas, Albert the Great, and other doctors and illustrious men belonging to the Dominican order.—R. M., A.

VALLANCEY, Charles, an English engineer officer, was born in the early part of the eighteenth century; and through the friendship of the marquis of Townshend, lord-lieutenant of Ireland, was appointed to superintend the survey of that kingdom. He died in old age about the beginning of this century. He was the author of a "Grammar and Dictionary of the Irish Language," 4to, 1773 and 1781; and of an essay on the ancient history of the British isles, 8vo, 1786.—J. T.

* VALLAURI, Thomas, an eminent Italian scholar and author, was born at Chiusa di Cuneo in Piedmont, on the 23rd of January, 1805. In 1838 he was appointed assistant professor of Greek and Latin literature in the university of Turin, and titular professor in 1843. His histories of the Poetry, of the Literary Society, and of the Universities of Piedmont, appeared in 1841, 1844, and 1846 respectively. In 1849 was published at Turin his valuable work, entitled "Historia critica litterarum Latinarum," which was followed by a cheap edition of the classic Roman historians in twenty-eight volumes, 1850–54. Vallauri has also written on the history of the house of Savoy.—R. M., A.

VALLE, Pietro della, surnamed il Pellegrino (the Pilgrim), traveller and author, born at Rome of a distinguished family, 2nd April, 1586; died in the same city, 20th April, 1652. Having written verses, borne arms, been disappointed in love, and assumed the name and garb of a pilgrim, he embarked from Venice in June, 1614, not to revisit his native city till May, 1627. Meanwhile he spent one full year in Constantinople; visited Cairo and Aleppo; married at Bagdad a young Maronite christian, Maani Gioerida, the fame of whose beauty had reached him on the road; with her was well received at the court of Shah Abbas; and, sojourning in Persia six years, visited in the royal suite Ispahan, the Caspian provinces, and Azerbijan, and endeavoured to promote the welfare of his fellow christians in Persia. In December, 1621, the beautiful Maani died; Pietro caused her corpse to be embalmed, and with the dead now for a companion, went to India, where he remained till the close of 1624; then by Muscat and Basrah, through the desert to Aleppo, by Cyprus, Malta, Sicily, Naples, returned home, to lay his wife's remains with the dust of his ancestors in the church of Araceli, gracing her funeral with due pomp and an oration pronounced by himself; and shortly after to espouse a young Georgian who had accompanied him and his first wife in their travels. He has left a very readable account of his curious and varied experiences in countries which in his day had not lost the charm of the marvellous.—C. G. R.

VALLEMONT, Pierre de (his original name was Pierre Le Lorrain), a voluminous French writer, was born at Ponteaudemer, and was baptized in the church of Saint-Ouen on the 13th of September, 1649. Very little is known of the history of his life. He was ordained priest, and towards the end of his days returned to his native place, where he died. He was buried in the same church in which he had been baptized, on the 30th December, 1721. From the book entitled Apologie des cérémonies de l'Eglise, we learn that he had lived some time at Rouen, and that while there his conduct on some particular occasion (but no details are given) had called for the interference of the authorities. His most important works are entitled as follows—"Description de l'aimant, qui l'est formé à la pointe du clocher neuf de Notre-Dame de Chartres—avec pluseurs expériences curieuses sur l'aimant et sur d'autres matières de physique, par L. L. de Vallemont, docteur en theologie," Paris, 1692; "La Physique occulte, ou traitè de la baguette divinatoire, et son utilité pour la decouverte de sources d'eau, des minières," &c., Paris, 1693; "Les elemens de l'histoire, ou ce qu'il faut scavoir de chronologie, de geographie, de blason, de l'Histoire universelle, des monarchies anciennes et des monarchies nouvelles, avant que de lire l'histoire particuliere," Paris, 1696; "La sphere du monde, selon l'hypothèse de Copernic, démontrée et comparée aux systêmes de Ptolomée et de Ticobrahe," Paris, 1701; "Curiosites de la nature et de l'art sur la vegétation, ou l'agriculture et le jardinage dans leur perfection," Paris, 1705; "Dissertation sur une médaille singulière d'Alexandre le Grand, par laquelle on justifie l'Histoire de Quinte-Curce."—R. M., A.

VALLIERE, Louise Françoise de la Baume le Blanc, Duchess de la, was born in Touraine in 1644. She was brought up at the court of Gaston, duke of Orleans; and on the marriage of that prince to Henrietta of England, was appointed lady of honour to the duchess. In 1661 Fouque, the well-known minister of finance, paid his addresses to her; but they were indignantly rejected, as her beauty and fascinating manners had already attracted the attention of the king. Their intimacy, which commenced about this time, was at first carried on in secret. She bore four children to Louis, of whom two survived—Mademoiselle de Blois and the count of Vermandois; the latter of whom was legitimated in 1667, and a duchy was at the same time conferred upon his mother. It is admitted that the duchess did not abuse her influence with the king for bad or selfish ends, but it was not to be expected that she could permanently retain the affection of the fickle and profligate monarch. His regard for her having gradually withdrawn through the intrigues of Madame de Montespan, the duchess in 1674 entered the convent of the Carmelites at Chaillot, and took the veil in the following year. She seems to have enjoyed amid the austerities of this retreat a degree of contentment, if not of happiness, to which she had previously been a stranger. In the lapse of years, when Madame de Montespan had been set aside in her turn, she might be seen at the Carmelites, seeking religious counsel of the poor penitent whom she had tormented and displaced. The duchess died in 1710. A Life of Madame de la Valliere, Duchess and Carmelite, 12mo, was published by Q. de Roissy in 1823.—Her nephew, Louis Cæsar la Baume le Blanc, Duke de la Valliere, born in 1708, was a celebrated bibliopole, and held the office of grand falconer to the crown. He died in 1780, leaving one daughter, the duchess of Châtillon. He possessed a very extensive library, was fond of the company of men of letters, and carried on a regular correspondence with Voltaire.—J. T.

VALLISNERI, Antonio, an Italian naturalist and physician, was born 3rd May, 1661, at the castle of Tresilico, of which his father was governor. He received his general education

from the jesuits at Modena and Reggio. A lad of remarkable intelligence, he early became dissatisfied with the prevailing Aristotelian philosophy, which he called a philosophy of words. By his tutor Biagi, a jesuit, his attention was directed to natural and experimental science, and in its pursuit he soon became engrossed. In 1683 he removed to Bologna where he became a pupil of Malpighi, under whose direction he commenced the study of the biological sciences. Being offered by his father the choice of law and physic, he preferred the profession which offered opportunities for anatomical, physiological, and botanical pursuits. These he cultivated with such ardour that his health seriously suffered, and Malpighi was obliged to curb the exertions of his favourite pupil. Vallisneri would have graduated at Bologna, but was prevented by an edict of the duke of Modena, which permitted his subjects to graduate only at Modena or Reggio. At the latter university he took his degree in 1684, and then returned to Bologna with the intention of increasing his chemical and botanical knowledge and in order to see practice at the hospitals. After three years he left Bologna, taking leave of Malpighi, who dismissed him with the apothegm, "Systems are ideal and mutable; observation and experience are solid and unchangeable." He passed the years 1687 and 1688 at Padua, Venice, and Parma, and then settled as a physician at Reggio. Here he continued his studies: he planted a botanical garden, spent much of his leisure in making geological observations in the neighbourhood, and particularly devoted his attention to the anatomy, metamorphosis, and generation of the silk-worm and other *insecta*. He published his observations in two dialogues, supposed to have taken place between Pliny and Malpighi on their meeting in the other world. This work attracted considerable attention, and introduced the author to the notice of the leading naturalists of the day. Shortly after he received an invitation from the university of Padua, where in succession he filled several medical professorships, until finally, in 1711, he obtained the first chair of the theory of medicine. On first becoming a teacher of medicine in that university, he was aware that many of his views, novel and in advance of the time as they were, would be received with suspicion and distrust by his audience. He, however, with admirable tact and judgment disarmed his critics, by choosing as the subject matter of his first thesis, "that the studies of the moderns do not overturn, but confirm the medical knowledge of the ancients." Vallisneri married in 1692, and had eighteen children, four of whom only survived infancy. His only son published in 1733, as a tribute to his father's memory, a complete edition of his works. In 1728 Vallisneri received a patent of knighthood for himself, his son, and their descendants, from the duke of Modena. He refused to become physician to the papal court on the death of Lancisi, and also declined the professorship of medicine at Turin. He was a fellow of the Royal Society of London, and of several other societies and academies. He died in 1730. His works exercised a powerful influence in substituting the study of nature for that of books. The botanical genus Vallisneria was called after him by Micheli.—F. C. W.

VALMIKI, the most ancient and most illustrious of all the Hindoo poets. Hindoo chronology places him in the fifteenth century before Christ. His great poem, the "Ramayana," is divided into seven books, and consists of about twenty-five thousand verses. The subject of it is the exploits of Rama (Rama being the name which Vishnu assumed during his fourth manifestation), who encountered the great and magical giant Ravanen, sovereign of Yail-Lunga (the island of Ceylon). This giant is represented with ten heads and twenty arms; but neither the wisdom nor the strength which these indicate could prevent the final extirpation of himself and his race from that island. Vishnu's image as Rama is always attended by another of the monkey Aunumar, who was of essential service to him in his heroic exploits. The "Ramayana" is universally popular among the Hindoos, and is a favourite even with the sectaries of Shivven. Its author is regarded as the father of epic poetry, and to him is also attributed the invention of the distich, styled *sloka*. The two last books of the "Ramayana," with a literal English translation by Carey and Marsham, were published at Serampore, in 3 vols. 4to, between the years 1806 and 1810. The entire poem has been since printed in France in 1843, before which A. Schlegel had given a considerable portion of the original text, with a translation; Bonn, 1829–38.—R. M., A.

VALMONT DE BOMARE, Jacques Christophe, a French naturalist, was born at Rouen on 17th September, 1731, and died at Paris on 24th August, 1807. He was a good classical scholar, and was especially a proficient in Greek. He devoted his attention in the first instance to law; but he afterwards deserted that for the study of natural history. At the age of nineteen he studied at Paris under Leeat, and soon showed his powers as a student of science. He was appointed to travel as a naturalist, and he visited successively the Alps, Pyrenees, Switzerland, Italy, Germany, Britain, Lapland, and Iceland. He returned to Paris in 1756 with a large collection of objects of natural history, and commenced lectures on the subject, which were continued till 1788. He was very popular, and did much to excite an interest in science. He published a catalogue of a natural history cabinet; a treatise on mineralogy, his favourite pursuit; and a "Dictionnaire raisonné universel d'histoire naturelle," in 6 vols. 8vo. The last-mentioned work was translated into many of the languages of Europe.—J. H. B.

VALOIS, Adrien de (Adrianus Valesius), younger brother of Henry de Valois, was born at Paris on the 14th of January, 1607. History, and especially that of his own country, engrossed his attention. In 1646 he began to publish his principal work, "Gesta Francorum," being the history of France from 254 to 752. It was completed in 1658. The great learning evinced in it procured him a pension and the post of royal historiographer. He also published a treatise on ancient Gaul, and other minor works. He died at Paris on the 2nd of July, 1692.—J. J.

VALOIS, Charles, Count de, third son of Philip the Bold, was born in 1270, and had the county of Valois assigned to him as his appanage. In 1284 he received from the pope, Martin IV., investiture of the kingdoms of Arragon and Valencia, but the boon was rather unfortunate in its results. In 1290 the count married Marguerite, daughter of Charles II. of Sicily, and on renouncing all pretensions to the kingdom of Arragon, obtained from his father-in-law, by way of compensation, the counties of Anjou and Maine. In the war which Philip the Fair of France waged with England, Valois rendered important service; but resenting the violation of a promise made to him by that monarch, he withdrew to his own estates. He married for his second wife Catherine de Courtenay, grand-daughter of Baldwin II., last emperor of Constantinople, and having passed with her into Italy, was welcomed by Boniface VIII., who recognized him as emperor of the East, and gave him some pecuniary assistance, along with the title of defender of the church. At the request of the pope he expelled the Guelfs from Florence. Having been invited by Philip the Fair to return to his own country, he rejoined the French army in Flanders, and fought with distinction at the successful battle of Mons in 1304. After the death of Philip, the count exercised supreme authority in the country over his nephew, Louis le Hutin, and preserved his influence during the succeeding reign by the concessions which he made to the nobles, and the victories which he gained over the English in Guienne. He died in 1325 with the reputation of being the greatest general of his age. It was remarked of the Count de Valois that though not a king himself, he was the son of a king, the brother of a king, the father of a king, and the uncle of three kings.—J. T.

VALOIS, Henry de (Henricus Valesius), a distinguished French scholar, was descended from an ancient family of Normandy, and born at Paris on the 10th September, 1603. He was educated first at Verdun, and subsequently at Paris. Having studied law, he practised at the bar for several years; but he afterwards abandoned the legal profession, and devoted himself exclusively to literary pursuits. His intense application weakened his eyesight, and eventually brought on total blindness. But he succeeded in acquiring a large measure of celebrity as a scholar, so much so that the French clergy applied to him for a new edition of the Greek writers on ecclesiastical history. To stimulate this undertaking they conferred upon him a pension, and he likewise received the appointment of royal historiographer. A pension accompanied the latter office also. The edition of the Greek ecclesiastical historians, with notes and Latin translations, in 3 vols. folio, appeared at Paris, 1659–73. He was author of various other works. He died on the 7th May, 1676.—J. J.

VALPY, Richard, D.D., an eminent English schoolmaster, was born in Jersey on the 7th of December, 1754. He early showed great aptitude for learning, and after acquiring the rudiments near home, he was sent to the college of Valognes in

Normandy, where he passed five years. At the age of fifteen he was placed in the grammar-school at Southampton, where he manifested a strong desire for a sea-faring life Though dissuaded from this course by his mother, the stirring naval events which occurred at various times during his career interested him to a degree that always betrayed his ruling passion. Obtaining one of the Morley scholarships for natives of Jersey, he went to Pembroke college, Oxford. In 1777 he was ordained, and on quitting the university he obtained a mastership in the school of Bury St. Edmunds. In 1781 he was elected head master of Henry VIII.'s school at Reading. Here he remained for more than fifty years, and raised the school from a very low condition to a high pitch of reputation and prosperity. His scholarship was not very deep, but he laboured hard to make the study of Latin and Greek popular, to which end he published various grammars and other educational books. In 1787 he was presented by Sir T. G. Cullum to the living of Stradishall in Suffolk. As he could seldom go to preach to his parishioners he wrote a book to give himself what he called an "imaginary presence" among them at all times. It is entitled "Address from a Clergyman to his Parishioners," and passed through many editions. He died at his son's house in Kensington, on the 28th March, 1836.—R. H.

VALSALVA, Antonio Maria, a celebrated anatomist, was born at Imola in the Romagna in 1666. Of good family, he received a liberal education under the jesuits, and was then sent to the university of Bologna, where he studied medicine under Malpighi, and graduated in 1687. From a medical practitioner he became in 1697 professor of anatomy in the university of Bologna, of which he was one of the great lights. In 1705 he was chosen surgeon to the hospital for incurables. He was three times president of the Institute of Bologna, a fellow of the Royal Society of London, and a member of other scientific bodies. He died of apoplexy in 1723. To the Institute of Bologna he bequeathed his museum of anatomy, and his surgical collections to the hospital for incurables. By order of the senate of Bologna a statue of the great anatomist was placed in the hall of the Institute. Valsalva contributed much to the advance, not only of anatomy, but also of practical surgery and medicine. His description of the parts connected with the organ of hearing, of the pharynx, soft palate and aorta, have identified his name with the former science. The sinuses at the commencement of the aorta are named after him. He improved the practice of aural surgery; described the nature of steatomatous tumours, and the morbid anatomy and seat of cataract; and was the first who pointed out the fact of the connection of hemiplegia with mischief in the opposite side of the brain. It was he also who advocated the treatment of internal aneurisms by repeated bleedings and other lowering measures, on the principle of reducing the force of the circulation; and he acquired a high reputation for his success in cases supposed to be incurable. He was author of "De Aure Humana Tractatus," Bologna, 1704, and of three anatomical dissertations, read at the Bologna Institute in 1715, 1716, and 1719, and published at Venice in 1740.—F. C W.

VALTURIUS, Robert, an Italian author of the fifteenth century, was born at Rimini. He composed a treatise in twelve books on the art of war, printed by Beughem in 1473. Paul Ramusio the jurisconsult, happening to be at Vienna, fell in with this work, which he discovered to be inaccurately printed and full of other blunders. He accordingly published a new edition in 1483, carefully revised and corrected. M. Mattaire says that Ramusio also translated it into Italian, and published his translation on the 17th February of the same year in which his edition of the original appeared. Strange enough, another edition by Christian Wegel came out also in the same year.—R. M., A.

VALVERDE, Vincent de, a Spanish missionary, was a native of Oropeza. He entered the order of the Dominicans on the 23rd of April, 1524, and after completing his studies taught for some years in the college of Valladolid. In the beginning of the year 1530 he embarked, along with six other missionaries of his order, in the expedition led by Francesco Pizzaro. Valverde endeavoured to put an end to the dreadful cruelties which the Spaniards practised on the poor unarmed Peruvians; but all his efforts were in vain. In 1534, however, he made a voyage to Spain, and having been already appointed first bishop of Cusco in Peru, obtained power to protect the natives in his diocese from the European barbarity. He returned to Peru in 1538, and for a number of years laboured with incessant zeal for the temporal and spiritual welfare of his Indian flock. He afterwards went to the island of Puna, bent on the conversion of its cannibal inhabitants, who however, instead of receiving him peaceably, put him to a cruel death, and regaled themselves on his flesh. This event took place about 1543.—R. M., A.

VAN ARTEVELD. See Arteveld.

VANBRUGH, Sir John: this eminent architect and dramatic writer, was the grandson of a citizen of Antwerp, who left the Netherlands during the persecution of the protestants by the duke of Alva, and settled in England. He engaged in trade, and died in 1646, leaving considerable property to his son Giles, the father of Sir John. Giles Vanbrugh married the youngest daughter of the celebrated Sir Dudley Carleton, afterwards earl of Dorchester, by whom he had eight sons and six daughters. He was a merchant in Chester, where he is said to have died in 1689; but according to other accounts he gave up business, and was appointed comptroller of the treasury. John, his second son, was born in 1666, but whether in Chester or London is uncertain. He is supposed to have studied architecture in France. It has been suggested that his appointment in 1695 as commissioner for completing Greenwich hospital, was made in consequence of his architectural knowledge; but it is quite as likely that he got his appointment, as Sir Christopher Wren had some years before that of surveyor-general, through court interest, and made himself acquainted with its duties afterwards. Vanbrugh became first known to the public as a writer of comedies; his "Relapse, or Virtue in Danger," being acted for the first time, and with great applause, in 1697. It was followed by the "Provoked Wife," the "Confederacy," and seven or eight others. They are well planned plays; the characters are truer to life than in most contemporary comedies, and the wit, if less sparkling than Congreve's, is more flowing; but the situations and the sentiments are grossly licentious. Vanbrugh defended himself from the censure of Jeremy Collier in "A Short Vindication of the Relapse and the Provoked Wife;" but when some years later the latter play was revived on the stage, he erased the most objectionable scene and modified other parts. Sheridan altered the "Relapse," and reproduced it in 1777 under the title of a Trip to Scarborough; but the inherent indecency and immorality of Vanbrugh's plays render the task of adapting them to modern tastes impracticable. Vanbrugh's first great, and in many respects his most successful architectural effort, was Castle Howard, completed in 1703, for the earl of Carlisle. This magnificent pile, with many obvious faults of detail, is still one of the stateliest country palaces in England. It brought Vanbrugh abundant fame; and the earl, who was then lord-chamberlain, bestowed on the architect, as a mark of his satisfaction, the office of clarencieux king-at-arms. He retained the office, and received the salary from this time, 1703, till a month before his death; but he knew nothing of heraldry, and the only duty he ever performed was that of signing official documents. Blenheim, Vanbrugh's other great work, was on a still more magnificent scale than Castle Howard —the entire block of buildings, including the attached offices, covering an extent of eight hundred and thirty feet. It was commenced in 1705, and completed in 1722. In it Vanbrugh put forth all his powers, yet the building was a source of infinite vexation to him. Blenheim was a portion of the national reward for the victories of Marlborough, and whilst the duke lived the course of the architect was comparatively smooth. But after his death the government withheld the funds for carrying on the works; and what was worse, the duchess quarreled with the architect, and though she followed his designs, employed another to complete the building. Nor did the design experience much more gentle treatment. Architects and critics denounced the building as a "hollowed quarry," in which appeared the style of no age and no country; a stupendous pile which defied all rules, and yet might outlast all record. And the wits, among whom Swift and Pope were conspicuous, were even less measured in their sarcasms than the critics. It was not indeed till half a century later, when Sir Joshua Reynolds made Vanbrugh the subject of an elaborate eulogy in his Thirteenth Discourse, that any one ventured a word in his favour. Opinion has now pretty well settled down on the subject. The grandeur of conception, massiveness, solidity, and picturesqueness are admitted; but it is felt that at Blenheim still more than at Castle Howard the parts are out of all proportion, disconnected and confused, and that the whole is deficient in simplicity and repose. Vanbrugh erected a great many other country mansions—Eastbury, Dorsetshire; Grimsthorpe and Duncombe hall, Yorkshire; Seaton

Delaval, Northumberland; King's-Weston, near Bristol; Oulton hall, Cheshire; two houses at Greenwich, &c. He also built, and conducted as a joint-speculation, a theatre in the Haymarket, on the site of the present Italian Opera house. It was opened in 1706; but though Congreve was his partner and Betterton the manager, the speculation did not succeed, and Vanbrugh withdrew from it. Besides the appointments mentioned above, Vanbrugh was surveyor of Greenwich hospital and of the royal gardens and waters, and comptroller-general of works. In this last capacity he, about 1722, put forth a plan for a complete system of sewerage, and the new paving of London. He was knighted at the accession of George I. in 1714, and died at the house he had built for himself in Scotland Yard, Whitehall, March 26, 1726.—J. T–e.

VAN BUREN, Martin, President of the United States of America from 1837 to 1841, was born at Kinderhook, Columbia county, in the state of New York, on the 5th of December, 1782. He was trained early to the profession of the law, and in the twenty-first year of his age was admitted as an attorney to the bar of the state of New York. He advanced steadily in his career as a lawyer and as a politician, and after settling permanently in New York in 1809, he was elected a member of the state senate (1812), and in the following year member of the court for revision of errors. He was attorney-general of the state from 1815 till 1819, and became governor in 1820. In 1821 he was elected to represent the state of New York in the federal senate at Washington, where he sat with the democrats. A stanch supporter of General Jackson, he became his secretary of state in March, 1828. In September, 1831, he arrived in London in the character of American ambassador. Washington Irving, then acting as chargé d'affaires, who received him in London, thus wrote of him:—"He is one of the gentlest and most amiable men I have ever met with;" and when, a few months later, news reached London that the nomination of Van Buren as ambassador had been rejected by the senate, Irving stigmatized the act as "a very short-sighted and mean-spirited act of hostility." "I should not be surprised," he adds, "if this vote of the senate goes far towards ultimately elevating him to the presidential chair." This prediction was fulfilled, and Van Buren was made vice-president of the republic in 1832, during Jackson's second presidency; and in 1837 he succeeded his leader in the chair of chief magistrate, after a close contest with Clay, Webster, and Harrison. His administration was troubled by difficulties in finance, and in the international relations with England, which he succeeded in overcoming. He alienated his slave-holding supporters in the South by adopting the free-soil doctrines, and was baffled in all his subsequent attempts to obtain high office. In 1856 he retired from public life, and died on the 24th of July, 1862, in his eightieth year.—R. H.

VANCLEVE, Corneille, a French sculptor, was born at Paris, though his parents belonged to Flanders. He was chancellor and senior director of the Royal Academy of Painting and Sculpture, and one of the most prolific sculptors of his day. His works were once to be found in many of the churches of the capital and in the royal mansions. He died at Paris on the 31st December, 1733, in the eighty-ninth year of his age.—R. M., A.

VANCOUVER, George, a British naval officer, was born about 1756. He entered the navy at an early age, and sailed as midshipman with Captain Cook, on that navigator's second and third voyages. Shortly after the return of that last expedition (1780), Vancouver was raised to the rank of lieutenant. He served subsequently in the West Indies, where he remained until 1789. When Vancouver again reached England, an expedition was in course of fitting out for exploring the southern regions, and it was arranged that he should accompany it. But intelligence of depredations committed by the Spaniards upon the British commerce on the north-west coast of America caused the English government to lay aside this design, in the prospect of hostilities with Spain, for which preparations were promptly made. The threatened rupture was averted by timely concession on the part of the Spanish government. It was determined to send out an expedition for the joint purpose of receiving the formal surrender of the various establishments which had been erected by the Spaniards at Nootka Sound, and of ascertaining the existence of any channel of communication between the Pacific and Atlantic oceans within the temperate latitudes of the North American continent. Vancouver was appointed to the command of the expedition: it consisted of the *Discovery*, in which he sailed as captain, accompanied by the *Chatham*, an armed tender under Captain Broughton. The expedition sailed in 1791, and was absent from England above four years. Few undertakings of the kind have been attended with more complete success, and none more thoroughly attest the talents, industry, and high nautical skill of those engaged in its conduct. On his way out Vancouver surveyed a portion of the south coast of Australia, discovering and naming the inlet of King George's Sound. He afterwards examined portions of the New Zealand coasts, and made some discoveries in the great ocean which stretches to the eastward of that region. The north-west coast of America was, however, the chief theatre of his labours. With untiring industry he devoted the greater part of three years (1792–94) to an elaborate survey of the numerous islands, intervening channels, and intricate coast-line, which belong to the western side of North America between the parallels of 48° and 60°, passing the two intervening winters at the Sandwich Islands. In the course of this undertaking, which extended over nine thousand miles of coast, Vancouver found that the supposed strait of Juan de Fuca, instead of forming a communication across the American continent, conducted into an extensive and winding channel, the Gulf of Georgia, which divides from the American mainland the island upon which Nootka is situated. A Spanish officer, Quadra, co-operated with the English navigator in examining the coasts of this island, now, under the name of Vancouver Island, the seat of a flourishing British colony. The laborious exertions of Vancouver had undermined his constitution, and it was obvious, on his return to England in the autumn of 1795, that his days were numbered. He had been promoted the year before to the rank of post-captain. His brief remaining term of life was devoted to preparing for publication an account of his labours, accompanied by the charts which constitute their most valuable fruit. He died in May, 1798, when his work, a "Voyage of Discovery to the North Pacific Ocean," &c., 3 vols. 4to, London, 1798, nearly approached completion, the final additions to it being made by the pen of his brother John.—W. H.

VANDAMME, Dominique Joseph, Count of Unebourg, one of Napoleon's generals, was born in 1771. Having entered the army at an early age, he served for some time in a colonial regiment, but returned to France in 1792, when he organized a company of chasseurs, and performed such brilliant exploits that in the following year he was made general of brigade in the army of the north. He distinguished himself in the campaigns of 1794–95, serving in the latter under Jourdan in the army of the Sambre and Meuse, and in the following year in the army of the Rhine. After taking part in the retreat of the army of the Rhine and Moselle, he carried by assault the entrenchments erected in front of the fortress of Kehl, and the bridge of Huninguen. At the opening of the campaign of 1797 he commanded the vanguard at the passage of the Rhine, and protected the landing of the troops. In 1799 he obtained the rank of general of division, and assumed the command of the left wing of the army of the Danube. In the following year he forced the passage of the Rhine, between Stein and Schaffhausen, at the head of his division, and shared in all the victories of that campaign. Having captured the bridge of Donawerth and the town of Augsburg, he was rewarded on the field of Austerlitz with the grand eagle of the legion of honour. He distinguished himself on various occasions in the war with Prussia in 1806–7, and in 1809 against the Austrians. In the following year he was appointed inspector of cavalry. At the commencement of the war with Russia he was disgraced in consequence of a violent quarrel with Jerome Bonaparte; but at the beginning of 1813 he was placed at the head of the army of observation stationed on the frontiers of Bohemia. At the period of the battle of Dresden he was appointed to the command of a force, intended to assist in driving the allied army into the defiles of Bohemia; but having advanced into the deep valley of Kulm against the Austrians, he was unexpectedly surrounded and attacked by an overwhelming force of Prussians and Russians, and after a desperate resistance was severely wounded, and compelled to surrender with ten thousand men (30th August, 1813). He was dragged in triumph to Prague, and subjected to every species of insult in retaliation of certain acts alleged to have been committed by him in Prussia and Austria. He was then sent prisoner to Russia, and did not recover his liberty till after the abdication of Napoleon. During the Hundred Days he was created a peer of France, and was appointed to a command under Grouchy at Ligny and Wavre, and he offered to defend Paris with

the eighty thousand troops he had kept together after Waterloo. On the downfall of Napoleon he was deprived of all his offices, and compelled to quit France. He resided some time in Ghent, and afterwards in America, but he was ultimately permitted to return to his native country. He died in 1830.—J. T.

VANDELLI, Domenico, a physician and naturalist, after whom, at the suggestion of Browne, Linnæus named the scrophulariaceous genus Vandellia. Vandelli's principal work was a Latin treatise on the hot baths in the neighbourhood of Padua, in which he gives an account of some cryptogamic plants found there (Padua, 1761). He obtained the appointment of superintendent of the Lisbon royal botanic garden, and whilst there he published, in 1771, a "Fasciculus Plantarum," which he dedicated to Sir Joseph Banks. He was author of some zoological tracts, and of an attack on Haller's doctrine of the insensibility of the ligaments and tendons. He lived to a considerable age, and visited London in 1815, a short time before his death.—F. C. W.

VANDENHOFF, John, an eminent tragic actor, was born at Salisbury in 1790, and was of Dutch extraction. He was educated at the Roman catholic college of Stonyhurst in Lancashire. After having been an attorney's clerk and an usher, he went upon the stage, and his provincial successes were crowned by metropolitan applause when, in 1820, he played King Lear at Covent Garden. Coriolanus was his chief character. He retired from the stage in 1858, and died in 1861, the last of the John Kemble school of actors.—F. E.

VANDER-ANUS, Peter, a celebrated jurist, was born at Louvain, and was appointed professor of canon and civil law in the university of that town in 1559. On the translation of Jean Ramus to Douai, Vander-Anus succeeded to the regius chair of the institutes (law). In 1566 he was appointed assessor to the sovereign council of Brabant, and in 1574 president of the council of Luxemburg. He died at Luxemburg in 1594. He was author of two works, one entitled "Prochiron, sive enchiridion judiciarium," in four books, with a long preface; "De ordine judiciario apud vetere Susitato," Louvain, 1558; and the other "Commentarius de privilegiis creditorum," Anvers, 1560. The latter is to be found also in the eighteenth volume of the collection known as Tractatus tractatuum juris.—R. M., A.

VANDERGUCHT, Michael, a celebrated engraver, was born in Antwerp about 1660. He learnt engraving of one of the Boutats, and settled in London, where he met with much success. His best known plates are the portraits to Clarendon; several portraits after Kneller, including Atterbury, Congreve, and Addison; Sir Josiah Child, after Riley; and Savage, after Foster—this last being esteemed his best print. He also engraved many anatomical plates. He died in London, October 16, 1725. —His son and pupil, Gerard Vandergucht, born about 1695, was much employed by the booksellers in engraving portraits; and in his later years kept a print-shop and dealt in pictures. He died in 1776.—A second son, John, also learned engraving of his father, and etched several plates, among others Thornhill's pictures in the dome of St. Paul's.—J. T–e.

VAN DER MEULEN, Anton Frans, a celebrated Flemish painter, was born at Brussels in 1634. He was a pupil of Peter Snayers, and whilst very young painted some spirited battle-pieces in the manner of his master. These being seen by Colbert, Van der Meulen was invited to Paris, and appointed battle-painter to the French king, with a handsome salary. He accompanied the king, Louis XIV., in his campaigns in the Netherlands, and made sketches and afterwards pictures of the successful sieges and battles in which that monarch was engaged. For the Château de Marly he painted a series of twenty-nine pictures, for the most part of large size. His works were greatly admired. He was elected a member of the highest class in the French Academy, and he was the intimate of many of the most celebrated persons of his time. He died at Paris, October 15, 1690. Van der Meulen's battle-pieces are esteemed for their general fidelity, spirit, and brilliancy. The landscapes are true, the costumes strictly correct, and excellent portraits of the king and leading members of his staff are generally introduced. Twenty-three of his pictures are in the Louvre. His cabinet pictures, especially those in which horses form a prominent feature, are highly valued. The prints from his works number about one hundred and forty, and many of them are on a large scale.—His brother, Peter Van der Meulen, came to England in 1670, and painted battle-pieces in the manner of his brother, but with very inferior success, for William III. Several of them are at Hampton court. He is said to have been originally a sculptor.—J. T–e.

VANDER-MYLE, Abraham, a Dutch minister, was born at Herenberg on the 13th of May, 1558, old style. He died at Dordrecht on the 27th of March, 1637, and was buried in the principal church of the town. The words, "Hîc expecto carnis resurrectionem," are inscribed on his tomb. Vander-myle is said to have been a man of very profound and extensive erudition. He was author of the following works—"De antiquitate linguæ Belgicæ, deque communicatione ejusdem cum Latinâ, Græcâ, Persicâ, et plerisque aliis," Leyden, 1611; "Consolatio super morte Eilardi ab Alma, Frisii," Heidelberg, 1587; "The Battle of Lepanto," in Dutch verse, translated from the Scotch of James I. of Scotland. He was engaged on a Glossarium Linguæ Belgicæ when he died.—R. M., A.

VANDEVELDE, William, a distinguished marine painter, was born at Amsterdam in 1633. Having learned drawing from his father, the elder William born in 1610, he studied marine painting under Simon de Vlieger. Both the Vandeveldes were established in England in 1665, and they both enjoyed pensions of £100 a year—the elder "for taking and making draughts of sea-fights," and the younger "for putting the said draughts into colours." The father therefore does not appear to have been employed here as a painter. They lived at Greenwich, where the father died in 1693; the son died in London in 1707. Vandevelde painted chiefly small pictures, which are remarkable for their exquisite finish. His larger pictures are somewhat hard and monotonous.—Adrian Vandevelde, the exquisite painter of small figures, animals, and landscapes, was the younger brother of William, and studied under Wynants. He was born at Amsterdam in 1639, and died there in 1672. He occasionally painted the figures in the pictures of Ruysdael and Hobbima, and other landscape painters.—R. N. W.

* VAN DE WEYER, Belgian minister in England, was born at Louvain in 1803. He went to the bar at Brussels, but quitted the profession on being appointed librarian of the city. In 1825 he edited the "Œuvres Philosophiques de Hemsterhuys," with a sketch, biographical and critical, of their author. Taking as a journalist an active part in politics, and on the popular side, he was dismissed from his post of librarian; but the Belgian revolution supervening, he was appointed a member of the provisional government, and represented Belgium at the conferences of London which established the independence of the kingdom. Afterwards as Belgian minister of foreign affairs he aided in placing King Leopold on the throne of Belgium, which he was sent to represent as ambassador at London. In 1845 he was recalled and made prime minister, but succumbed to the "religious difficulty" in the settlement of the education question, and resigned in 1846. For many years M. Van de Weyer has been Belgian minister in England—a country with which he is connected by other than diplomatic ties, being married to an Englishwoman. M. Van de Weyer is an assiduous cultivator of literature and art, and is the possessor of a large and choice library. He is an active member of the Philobiblon Society, to the miscellany published by which he has contributed on a curious and neglected subject a series of interesting papers, entitled "Lettres sur les Anglais qui ont écrit en Français."—F. E.

VANDYCK, Anthony, one of the greatest of modern portrait painters, ranking with Titian, Velazquez, and Rubens, was born at Antwerp on the 22nd of March, 1599. His father, Francis, was a respectable merchant, and Anthony was the seventh of twelve children; but he had the misfortune to lose his mother, Mary Cuypers, in his eighth year: she died in April, 1607. When only ten years old, he had already commenced his career as a painter, having become the pupil of Henry van Balen in 1609; he afterwards became the pupil of Rubens. In 1618 he was admitted into the guild of St. Luke as a master, though not then of age. In the spring of 1620 he was still working under the direction of Rubens, and in 1621 he was in London working for James I., and he was absent from Antwerp the greater part of 1622. At the end of that year he lost his father. In 1623, by the advice of Rubens, Vandyck set out for Italy, and he spent four or five years in that country, chiefly at Genoa; but he visited also Venice, Florence, Rome, and Palermo. He painted many portraits in Italy, and they are all very carefully elaborated. In 1628 he was again busy in his native city. In this year he painted an altar-piece for the church of the Augustines, and in 1629 he presented a picture of the crucifixion to the Dominicans

of Antwerp, a memorial gift in honour of his father. This picture was engraved by Bolswert, and is now in the gallery of the Antwerp Academy. When in Italy Vandyck became acquainted with the countess of Arundel, who invited him to England. He visited this country a second time in 1630–31, but not meeting the encouragement he expected, he returned to Antwerp. However, in 1632 he received an invitation from Charles I. himself to visit England. He came, and was on that occasion worthily received. He was lodged by the king at Blackfriars, and was granted a pension of £200 a year, with the title of painter to his majesty. He was knighted in 1633. Vandyck spent the remainder of his life in this country, and certainly had a brilliant though short career as a portrait painter. "He always went magnificently dressed, had a numerous and gallant equipage," says Graham, "and kept so good a table in his apartment, that few princes were more visited or better served." He had a country house at Eltham in Kent, where he spent a portion of the summer. About 1640 he married Mary Ruthven, granddaughter of the unfortunate Lord Ruthven, earl of Gowrie—a beautiful girl in the service of Queen Henrietta; and in this year Vandyck visited his native country with her, and afterwards went to Paris, where news of the English revolution hastened his return home. On the 1st of December, 1641, was born his only child, a daughter; and eight days afterwards, on the 9th, Vandyck died in London, in his forty-third year, and was buried in Old St. Paul's, near the tomb of John of Gaunt. Notwithstanding his expensive style of living, Vandyck left property to the value of about £20,000 sterling. His widow married again, and his daughter Justiniana was twice married. He had also a natural daughter at Antwerp, Maria Theresa, for whom he made a proper provision in his will. Of the many magnificent portraits painted by Vandyck, most of the finest are in this country, especially at Windsor castle. At Warwick castle, and at Coome abbey, are also some fine examples. The National gallery possesses one of the finest heads in the world, which is ascribed to Vandyck—the portrait of Cornelius Vander Geest, erroneously called Gevartius.—R. N. W.

VANE, Sir Henry, a statesman who took a prominent part in public affairs during the reign of Charles I., was descended from a family which could trace itself back to the earliest times of English history. They sprang from Howel-ap-Vane of Monmouthshire, whose son Griffith married Lettice, daughter of Bledwin-ap-Kenwyn, lord of Powis. Henry, the representative of the family in 1356, was knighted on the field of Poictiers, as the reward of his remarkable bravery in that battle. Sir Henry was born in 1589, and received knighthood from King James in 1611. He then passed over to the continent, where he spent three years, and acquired a knowledge of many foreign languages. Shortly after his return to England in 1614, he was elected member for Carlisle, which he represented also in the parliaments of 1620 and 1625; and was appointed by James, cofferer to the prince, who continued him in this office on his own accession to the throne, and made him a member of his privy council. In 1631 he was appointed ambassador extraordinary to the courts of Denmark and Sweden, and concluded with these countries treaties of great importance to the interests of England. In 1639 he was made comptroller of the household, and a few months later was appointed principal secretary of state—the highest office in the administration. Throughout the contest between Charles and the parliament, Sir Henry was gradually drawn along in the wake of his illustrious son. He died in 1654. Sir Henry Vane is described by Clarendon as a bustling man, who had "credit enough to do his business in all places, and cared for no man otherwise than as he found it very convenient for himself." He is entitled, however, to high praise as a diplomatist.—J. T.

VANE, Sir Henry, the younger, one of the most influential statesmen of the time of the Commonwealth, was born in 1612, and was the eldest son of the preceding and of Frances Darcy, a lady of an old family in Essex. He was educated at Westminster school along with Haselrig, Scot, and others, who subsequently took an active part in public affairs. For a brief space he entered eagerly into the gaieties in which his youth and station tempted him to indulge, but about the fourteenth or fifteenth year of his age he was brought under religious impressions, which produced an entire change in his character and conduct. His father, who appears to have strongly disapproved of his new course, sent him in the year after its adoption as a gentleman commoner to Magdalen college, Oxford, which he soon quitted for the continent. He spent some time in Geneva, where his religious views were strengthened and extended, and he brought back with him to England, as Clarendon alleges, "a full prejudice and bitterness against the church, both against the form of government and the liturgy." As might have been expected, the elder Vane was alarmed and indignant at the puritanical opinions embraced by his son; and when his own threats and persuasions had proved ineffectual, Laud, then bishop of London, was induced to take the sturdy recusant to task. But young Vane firmly maintained his ground; and feeling keenly the delicacy and difficulty of his position, he suddenly announced his determination to leave his country and settle in the American colonies, "so that he might preserve faith and a good conscience." Vane landed at Boston in New England in 1635. His personal character and abilities, as well as the great sacrifices he had made for conscience' sake, speedily attracted the attention and gained the confidence of the colonists. Soon after his arrival he was admitted to the freedom of Massachusetts, and in 1636, before he had completed his twenty-fourth year, he was elected governor of the colony. In the discharge of the duties of this office he had many serious difficulties to contend with, arising from the peculiar position of the colony, the jealousy and hostility of its chiefs, and especially from the fierce religious controversies which then raged among the inhabitants; but for a time he was able to surmount them all by a rare combination of firmness, conciliation, and wisdom. But he was ultimately involved in the acrimonious disputes which arose in New England in connection with the religious views of the celebrated Mrs. Anne Hutchinson, which Winthrop, the founder and first governor of the colony, and the great body of the clergy denounced as heretical, and attempted to suppress by main force. Vane was a zealous advocate of the great principle of universal toleration, which was then held in abhorrence by all sects both in New England and in the mother country. He therefore warmly espoused Mrs. Hutchinson's cause, and thus drew down upon himself the fierce anger of her opponents. The whole colony was convulsed with the contest; and when the day of the annual election came round, Vane and his friends were ejected from office, and Winthrop, his opponent, was elected governor. Finding his best hopes and purposes baffled, Vane resolved to return home, and in August, 1637, sailed from the shores of New England, leaving behind him a name which, after the heat of the controversy had abated, was venerated even by his bitterest opponents; and by his after conduct he constrained Winthrop to admit, that "though he might have taken occasion against us for some dishonour which he apprehended to have been unjustly put upon him here, yet both now and at other times he hath showed himself a true friend to New England, and a man of a noble and generous mind." Vane lived in retirement for a considerable time after his return to England; but in April, 1640, he was returned for Kingston-upon-Hull, and again, in November of the same year, he was elected a member of the Long parliament, in which, as one of the ablest leaders of the liberal party, he took a prominent part in the proceedings against Lord Strafford. He has been severely and, it must be admitted, to a certain extent justly blamed, for his conduct in taking from his father's cabinet, and putting into the hands of Pym, old Vane's notes of a council at which Strafford had recommended the introduction of the Irish army to reduce England to obedience. The production of this paper on Strafford's trial produced an extraordinary sensation, and contributed greatly to seal his fate. From this time onward the name of Vane appears prominently in all the important measures brought forward by the leaders of the parliament, especially in measures of religious reform. It was he who carried up the impeachment against Laud; he spoke with great effect in favour of the bill against episcopal government; he became a member of the famous Westminster Assembly of divines, in which he was conspicuous for his theological learning and his advocacy of universal toleration. He went hand in hand with Pym and Hampden in the punishment of the tools of the king in his unconstitutional proceedings, the destruction of arbitrary courts, the constitutional settlement of taxation, and in all their other measures of reform. When the final appeal to arms was made, Sir Henry surrendered the patent of joint-treasurer of the navy which he had received from the king, but he was reappointed sole treasurer by the parliament. The emoluments of his office, which in time of war amounted to the enormous sum

of £30,000 a year, were at the same time relinquished, with the exception of £1000 a year, which was reserved for his deputy. Vane was one of the commissioners sent to Scotland in 1643 to solicit the assistance of the Scottish nation in the contest with the king, and was mainly instrumental in framing the Solemn League and Covenant, which brought twenty thousand men into the field, and contributed largely to the triumph of the parliament. He was one of the chief promoters of the "self-denying ordinance," and the new model for the army. He was a zealous opponent of the presbyterian party, and generally acted along with the independents in their ecclesiastical policy. But he disapproved of the expulsion of the presbyterian members by the army, and of the execution of the king. He had some months before that act retired to the country, with the intention of taking no further part in public life; but he was induced in February, 1649, by the earnest entreaty of his former associates, to accept a seat in the council of state, and in 1652 for a time held the office of president. He was also placed at the head of the committee chosen to manage the affairs of the admiralty and navy, and exhibited in that situation administrative talents of a very high order. Towards the close of 1651 he was nominated one of the commissioners who were sent to Scotland, for the settlement of the union with England. He early detected and strove, though in vain, to frustrate the ambitious designs of Cromwell; and when the parliament was forcibly dissolved by the protector, it was engaged in discussing a masterly scheme which Vane had prepared for settling the representation of the country upon a popular and equitable basis. Vane was one of the last members who quitted the house; and as he passed Cromwell, who was vituperating the leading men with great bitterness, he said aloud—"This is not honest! yea, it is against morality and common honesty." Cromwell then addressed to him in a loud but troubled voice the memorable words—"Sir Harry Vane, Sir Harry Vane—the Lord deliver me from Sir Harry Vane!" During the remainder of Cromwell's career Sir Henry lived in strict retirement, and devoted himself to philosophical and religious studies. He published, in 1656, "The Retired Man's Meditation," an elaborate work illustrative of his views on religion and philosophy; and a political treatise, entitled "A Healing Question Propounded and Resolved," &c., which provoked the anger of Cromwell, and led to the imprisonment of the intrepid author in Carisbrook castle. He speedily regained his liberty, however; and after the death of the protector he was, in spite of the opposition of the government, elected a member of the parliament summoned by Richard Cromwell, in which he zealously supported republican views and opposed the measures of the protector. On the abdication of Richard, Vane assisted in resuscitating the Long parliament, and was appointed a member of the committee of safety, to whom the supreme power of the country was for a short time intrusted. He was also chairman of a committee of the council of state, to whom the whole military and naval force of the country was committed. Shortly after the Restoration, Sir Henry was arrested and cast into the Tower. He was excepted from the act of indemnity through the influence of Clarendon, but on the distinct promise given by the king, in compliance with the request of the house of commons, that his life should be spared. He was kept in prison for two years in a solitary castle on one of the Scilly isles, and was at length brought to trial before the court of king's bench on the 2nd of June, 1662. The proceedings of the court exhibited a scandalous violation both of law and justice, and even of common decency. Vane defended himself with remarkable ability and eloquence, and proved by unanswerable arguments that the charges against him were illegal and unjust. But he was of course found guilty, and the profligate monarch violated his promise, declaring in a well-known letter to Clarendon that Vane was "too dangerous a man to let live." The indomitable patriot was beheaded on Tower Hill on the 13th of June, testifying to the last on behalf of "the good old cause," amidst the most disgraceful interruptions on the part of the authorities, who repeatedly caused the trumpeters to blow in his face to prevent his being heard. His address produced a great impression upon the people; and it was generally thought, says Burnet, "that the government had lost more than it gained by his death." Sir Henry Vane was undoubtedly one of the ablest and most accomplished statesmen of the Commonwealth, and his disinterestedness and integrity were above suspicion. In addition to the works already mentioned, he was the author of the "People's Case Stated;" and of some fragments on "Government, Religion, Life, Death, Friends, Enemies," &c. Sir Henry had four sons and six daughters by his wife Frances, daughter of Sir C. Wray, Bart.—Christopher, the youngest and only surviving son, was reinstated in the family estates by Charles II., and was created a peer at the Revolution by the title of Lord Barnard. The present duke of Cleveland is his direct descendant.—(Forster's *Eminent British Statesmen*, vol. iv.; *State Trials*, vol. ii.)—J. T.

VAN HELMONT. See Helmont.

VANIERE, Jacques (better known as Jacobus Vanierus), one of the best of the modern French writers of Latin poetry, was born, as he himself tells us (Præd. Rus. libri v.), at Causses, a small town in Languedoc. He studied first at Beziers with the jesuits, whose society he entered in 1680, and afterwards at Tours. His genius for poetry, which had already shown itself, procured him the place of ecrivain in the college of Toulouse; some time afterwards he was appointed rector of that of Auch. He returned to Toulouse about the year 1730, and died there on the 22nd August, 1739. His principal work, the "Prædium Rusticum," has gone through many editions. It is written in imitation of the Georgica of Virgil, and contains a great many happy descriptions of country life.—R. M., A.

VANINI, Lucilio, a martyr, like Servetus, Bruno, and Campanella, to the brutal bigotry of a ferocious ecclesiasticism, was born at Tourosano in the kingdom of Naples, in 1585. On the title-pages of his books he called himself Julius Cæsar Vanini. Combining with a rather weak head and unsettled habits an ardent thirst of knowledge, he jumbled together in his brain the opinions of Aristotle and Pomponatius, Averrhoes and Cardan, and travelled into almost every country of Europe where philosophy was cultivated. He published at Lyons, in 1615, a work entitled "Amphitheatrum æternæ providentiæ adversus veteres philosophos, atheos," &c.; and in the following year he published at Paris four dialogues, "De admirandis Naturæ, Reginæ Deæque mortalium, arcanis." The first of these works is quite unexceptionable in point of orthodoxy, but the latter is decidedly materialistic in its philosophy, and pantheistic in its theology. Soon after its publication he went to reside at Toulouse. This was unfortunate, for Toulouse was then a very hot-bed of bigotry, and the only town in France in which the inquisition had a flourishing establishment. It is not improbable that Vanini went thither for the very purpose of bearding the lion of persecution in his den. If so, his fate is less deserving of commiseration. Be that as it may, he made no secret of his opinions. The authorities very soon took hold of him, and the parliament of Toulouse, of whom Gramond was the president, condemned him to be burnt alive for impiety—a sentence which was executed on the 19th of February, 1619, with every aggravation which the most refined cruelty could suggest, and recorded by Gramond with all the exultation which the most fiend-like malice could dictate. For full particulars respecting the life, works, and death of Vanini, the reader may be referred to La vie et les sentimens de Lucilio Vanini, Rotterdam, 1717, by Durand, and to an article by Victor Cousin in the *Revue des Deux Mondes*, December, 1843.—J. F. F.

VAN KEULEN, Ludolph, a Dutch mathematician, flourished during part of the sixteenth and seventeenth centuries; he died at Leyden in 1610. He taught mathematics at Breda and Amsterdam. He was noted for his care and industry in mathematical investigations. Amongst other labours, he determined the ratio of the circumference to the diameter of a circle to thirty places of decimals; being a degree of accuracy far beyond that which had been attained previously.—W. J. M. R.

VANLOO, Charles Andre, a distinguished oil and fresco painter, commonly called Carle Vanloo, was born at Nice in 1705, and studied in Italy. He was one of the cleverest of the French mannerists of the eighteenth century, whose figures, however, are sometimes so conventional as to be scarcely human. Carle Vanloo was elected a member of the French Academy in 1735, became a chevalier of the order of St. Michel in 1751, principal painter to the king in 1762, and director of the academy in 1763. He died in 1765.—R. N. W.

VANMANDER, Carel, a Flemish painter, born at Meulbeke, near Courtray, in 1548. He studied under Lucas de Heere at Ghent, and in 1574 visited Rome, returning home by way of Vienna and Switzerland. Owing to religious disturbances, he was forced to emigrate with his family to Holland. He settled in Haarlem, devoting his time to poetry and general literature, as

well as painting. He died at Amsterdam in 1606, aged only fifty-eight, leaving a widow and seven children, and greatly lamented by numerous friends. Vanmander is now chiefly known for his interesting compilation on the lives of the Dutch, Flemish, and other painters, published at Haarlem in 1604 under the title of "Het Schilder Boek," of which a modernized edition was published at Amsterdam in 1764, containing only the notices of the Dutch, Flemish, and German painters.—R. N. W.

VAN MILDERT, WILLIAM, Bishop of Durham, was the grandson of a Dutch merchant who had settled at Great St. Helen's, London. He was born at Newington, where his father resided, in 1765, and received his education at Merchant Tailors' school and Queen's college, Oxford. He was ordained deacon in 1788, and his first preferment, the living of Bradden in Northamptonshire, was derived from his brother-in-law in 1795. The following year he obtained from his city friends and the Grocers' Company the valuable living of St. Mary-le-Bow, London, where his talents, learning, and persuasive preaching soon made him extensively known. He gained just renown also by his Boyle lectures, delivered between the years 1802 and 1805, and in 1812 was elected preacher of Lincoln's inn. In September of the year following Lord Liverpool appointed him regius professor of divinity at Oxford, and he resigned the chair in 1819 to ascend the episcopal bench as bishop of Llandaff, to which dignity was added in the ensuing year that of dean of St. Paul's. In 1826, on the death of Bishop Barrington, he was translated to the wealthy see of Durham. After an ecclesiastical reign over the diocese of ten years, marked by the zealous performance of his duties and the exercise of unbounded charity, the venerable prelate died on 21st February, 1836.—R. H.

VAN MONS, JOHN BAPTISTE, one of the most celebrated European chemists, was born at Brussels in 1765. Having devoted himself at an early age to the study of pharmacy, he obtained his diploma in 1787. He had practised for some time in his native town before the discoveries of Lavoisier produced a complete revolution in chemical science, but he enthusiastically adopted the new theory, and made it known throughout Germany and all the north of Europe. His first work, an essay on the principles of antiphlogistic chemistry, appeared in 1785. In the insurrection of the states of Brabant in 1789 against the new projects of the Emperor Joseph, Van Mons ranged himself on the side of the liberal party, and in consequence suffered imprisonment for several months. When Belgium was overrun by the French in 1792 he was chosen a member of the representative assembly, and took an active part in its deliberations. Meanwhile he did not intermit his scientific researches, and carried on an active correspondence with Lavoisier, Fourcroy, and other distinguished men of science. He was appointed in 1795 to examine the mines of Belgium, and in 1797, when the central school of the department of the Dyle was established, he was appointed to the chair of chemistry and experimental natural philosophy. About the same period he was invited by the most eminent chemists of France to take part with them in editing the celebrated Annals of Chemistry, and it was through his writings that for a considerable time the discoveries of the French chemists were made known in England and Germany. He established in 1801 the *Journal of Chemistry and Natural Philosophy*, which for many years was enriched with the results of the researches of Volta, Vanquelin, Fourcroy, Chevenix, and other eminent *savans*. Van Mons was the first to introduce vaccination into Belgium; and his experiments on the cultivation of fruits and flowers were eminently useful to his countrymen. Honorary distinctions were liberally showered upon him by the continental universities, in acknowledgment of his eminent services. He was included in the first nomination of members of the Royal Academy of Brussels in 1816, and in the following year was appointed professor of chemistry and agriculture in the university of Louvain. In 1819 he edited, in conjunction with Messrs. Bory de St. Vincent and Drapiez, the General Annals of the Physical Sciences, and for many years prosecuted with unwearied industry his scientific researches. He resigned his chair in 1836, but continued his studies with unabated zeal till his death. In addition to the works noticed above, Van Mons was the author of an immense number of treatises on chemistry, pharmacy, horticulture, &c.—His second son, *CHARLES JAMES, born in 1798, is professor of clinical surgery and pathology in the university of Brussels, and has attained a very high reputation for his knowledge of medicine and surgery. He is the author of treatises on ophthalmia, cholera, gout, and rheumatism, &c.—His brother, *LOUIS FERDINAND, born in 1796, is an officer in the Belgian service, and has written several treatises on artillery and the equipment of troops.—J. T.

VANNI, FRANCESCO, Cavaliere, was born at Sienna in 1563, and died there October 25, 1609. He was one of the most distinguished of the later Siennese painters. He studied many years at Rome, and in some cities of the north of Italy, but he became finally an imitator of Barocci. Vanni was invited to Rome by Clement VIII., for whom he painted "Simon Magus rebuked by Peter," for which the pope created him a knight of the order of the abito di Cristo. His two sons, Michelangelo and Raphael, were both distinguished painters.—R. N. W.

VANNUCCHI, supposed to have been the surname of Andrea del Sarto. Some of his pictures are signed with a monogram composed of A. A., and others with A. V.; according to some interpretations the A. A. signifying Andrea D'Agnolo, the son of Agnolo or Angelo, the name of his father, who was a tailor. See SARTO, ANDREA DEL.—R. N. W.

VANNUCCI. See PIETRO PERUGINO.

VAN PRAET, JOSEPH BASILE BERNARD, one of the most learned European bibliographers, was the son of a printer in Bruges, and was born in 1754. After completing his studies at the college of Arras he removed to Paris, and obtained the situation of librarian to the king in 1784. Although he kept strictly aloof from all political or factious contentions, he was twice denounced and arrested during the revolutionary struggles; but he succeeded in proving his innocence, and was reinstated in his situation. His learning, intelligence, and activity, combined with his accuracy and the urbanity of his manners, gained the respect and confidence both of the men of letters who had occasion to consult the treasures of learning intrusted to his charge, and of the successive rulers of France during the first thirty-five years of this century; and although various changes were made in the management of the library, the services of Van Praet were always regarded as indispensable. In 1814 he received the star of the order of the legion of honour, and was also a member of the Celtic Academy, of the Academical Society of the Sciences in Paris, a correspondent of the Institute of Holland, of the Academy of Science, Belles-lettres, and Arts of Brussels, an associate of the Academy of Sciences of Utrecht, &c., and was repeatedly elected president of the conservatory of the royal library. This simple-minded and learned bibliographer died in 1837. He was the author of several bibliographical works.—J. T.

VANSITTART, NICHOLAS, Lord Bexley, chancellor of the exchequer in Lord Liverpool's administration (1812 to 1823), was born on the 29th of April, 1766. His father, who was some time governor of Bengal, was lost in the *Aurora* frigate in the Mozambique Channel in 1771. Nicholas was sent by his guardians to Dr. Gilpin's school at Cheam, where he remained from his tenth to his eighteenth year, and was then transferred to Christ church, Oxford. He took his degree in 1791, and was soon after called to the bar at Lincoln's inn. He began his public career in 1793 by writing pamphlets on the economical and financial questions of the day, and was returned to parliament as member for Hastings in 1796. In 1801 he was intrusted with a negotiation at the court of Denmark, which came to nothing. On his return he was made joint-secretary to the treasury, and sat in the house of commons for Old Sarum. He was next appointed a lord of the treasury for Ireland (1804), then secretary to the lord-lieutenant and a privy councillor in 1805. He resigned his Irish secretaryship the same year, and became secretary to the treasury in Lord Grenville's administration of 1806. He retired with his chief in 1807, established his reputation as a financier by proposing thirty-eight resolutions, which were carried in 1809; and on the death of Mr. Perceval, he succeeded him as chancellor of the exchequer in 1812. He held this office for many years; for though neither an orator nor a debater, his technical knowledge of public accounts enabled him to carry on the money business of the nation with tolerable smoothness, and to boast on his quitting office that he left a surplus of £7,000,000. On the retirement of Lord Liverpool in 1823, Mr. Vansittart was raised to the peerage as Lord Bexley, and passed the remainder of a prolonged life in amiable tranquillity, scarcely disturbed by his constant exercise of a spirit of benevolence and philanthropy. He died at Footscray Place, Kent, on 8th February, 1851.—R. H.

VANSOMER, PAUL, an excellent Flemish portrait painter,

born at Antwerp about 1576. He visited this country in the time of James I., and met with great success here. He died in London, and was buried in St. Martin's-in-the-Fields on the 5th of January, 1621. There are pictures by him at Windsor and at Hampton court.—R. N. W.

VAN TROMP. See TROMP.

VANVITELLI, LUIGI, one of the most distinguished Italian architects of the eighteenth century, was born at Naples in 1700. Though an Italian by birth he was of Flemish descent; his father being a native of Utrecht, named Gaspar Van Witel, who went early to Italy, married an Italian lady, and, under the Italianized name of Gasparo Vanvitelli, acquired reputation as a landscape and architectural painter: he was born in 1647, and died at Rome in 1736. Luigi was taught painting by his father, and when six years old is said to have painted from nature. At the age of twenty he decorated a chapel in Sta Cecilia in fresco, besides painting various other works. At the same time he was studying architecture under Ivara. He was employed by the Cardinal San Clemente to restore the Albani palace at Urbino; and he built there the churches of S. Domenico and S. Francesco. These works brought him so much reputation that, though only twenty-six, he was appointed architect of St. Peter's. Vanvitelli was the first to point out the insecurity of the dome of St. Peter's, and put the great iron hoops round it. His chief architectural works at Rome were the convent of S. Agostino, and additions to the library of the Roman college. He was one of the architects who competed for the façade of St. John Lateran, and his design is said to have been chosen along with one of Salvi's by the judges; but the pope gave the commission to his own countryman, A. Galilei. To Vanvitelli was awarded the gate of Ancona. At Ancona he constructed an extensive pentagonal bastion, and made the designs for the chapel of S. Ciriaco. He also rebuilt or repaired several churches at Ancona, Perugia, Pesaro, Macerata, &c. In 1745 he went to Milan, where he built a new ducal palace, and prepared designs for the façade of the duomo, but the wars prevented its execution. He soon found, however, a new field for his exertions. The king of Naples, afterwards Charles III. of Spain, had resolved to build himself a palace, which he was desirous should not be surpassed in magnificence by any in Europe. To Vanvitelli, as the chief living architect of Italy, was intrusted its erection. The building, which was commenced in 1752, surpassed in magnitude and richness of decoration, at least, any palace erected in Italy for centuries. The Caserta, as it is called from its site, consists of a vast rectangle seven hundred and sixty-six feet long, six hundred wide, and one hundred and twenty-five high, with large and high square pavilions at the angles, and a central dome. The exterior is regular in its arrangement throughout, consisting of a rustic basement of two stories, above which is an Ionic order of pilasters with two series of windows, and a mezzanine in the cornice—an arrangement heavy, monotonous, and inartistic to the last degree, yet possessing from the extent and scale a certain grandeur of effect. Internally the rectangle is divided into four large courts. To supply the palace with water, Vanvitelli constructed ranges of lofty aqueducts of sufficient length to unite the Tifati mountains, and carry the water thence to the palace and its grounds; the whole extending over many miles, and forming one of the greatest works of the kind constructed in recent times. Vanvitelli erected besides a cavalry barracks, three churches, and various other buildings in Naples, and several elsewhere. The only drawback to his good fortune occurred shortly before his death, when he was fined five thousand crowns by the Roman judges for having estimated the repairs of an aqueduct at Felice to cost two thousand crowns, whereas they actually cost twenty thousand: it is well for our English architects and engineers, that no such practice prevails here. Vanvitelli died March 1, 1773.—J. T–e.

* VAPEREAU, LOUIS GUSTAVE, a French author, was born on the 4th April, 1819, at Orleans, where he received his preliminary education. He studied afterwards at the normal school, Paris, and in 1842 became private secretary to Victor Cousin, to whom he rendered great assistance in preparing his valuable edition of the Pensées de Pascal. In the following year he lectured on philosophy in the collége de Tours. His work, entitled "De Caractère libéral, moral et religieux de la philosophie moderne," Tours, 1844, and aimed at the clerical opposition—at that time so violent—to the liberal teaching of the universities, drew down on him a host of attacks. Vapereau, however, maintained his academical position in spite of the rage and jealousy of a bigoted priesthood. In 1852, however, he resigned his chair; and returning to Paris prepared himself for the bar, to which he was called in 1854. It was about this time that he engaged with the enterprising publishers, L. Hachette et Cie., to edit the Dictionnaire Universel des Contemporains, a publication which is indebted for its extraordinary accuracy and comprehensiveness principally to the talents and untiring activity of the editor. Vapereau has also contributed some valuable papers on social and philosophical subjects to several of the contemporary periodical publications.—R. M., A.

VARAGINE or VORAGINE, JACOPO DA, a celebrated Dominican, was born at Varragio in Genoa about the year 1230. Having gained a great reputation both as a preacher and professor, he was at length chosen provincial of his order in Lombardy. He was subsequently raised to the bishopric of Bologna, from which he was, in 1292, promoted to the archiepiscopal see of Genoa, where he died in the year 1298. Varagine laboured hard to reform the manners and morals of the clergy. He was author of a work commonly known as the Golden Legend, "Historia Lombardina, seu Legenda Sancta;" a collection of lives of the saints, displaying great credulity and superstition. He also translated the scriptures into his native tongue.—R. M., A.

VARCHI, BENEDETTO, historian, born in or near Florence in 1503; died of apoplexy in the same city, 18th of December, 1566. With the Strozzi he quitted Florence, but after some years he was recalled by Cosmo I., and desired to compose a history of the recent political convulsions of his native city, his services being recompensed by a fixed stipend. This history, covering the period 1527–38, is voluminous and diffuse; it has been criticised by some as adulatory of the Medici family, in whose pay it was written. Another judgment characterizes it as free from this fault. Varchi has also left sonnets and other poems; "Lezioni," delivered in the Florentine Academy; a comedy; a dialogue entitled "L'Ercolano;" &c.—C. G. R.

VARDAN or VARTAN, a learned Armenian of the thirteenth century. He was a theologian, geographer, fabulist, poet, and commentator, and regarded as one of the greatest lights of the Armenian church. The Abbé de Villefroi has described the following works of Vartan in his treatise on the Armenian books in the Bibliothéque du Roi—"A treatise on geography, with a particular description of Armenia;" "Commentary on the Song of Solomon;" "Explanation of several passages of scripture, made at the request of the pious King Hethom;" a volume of poems; "One hundred and sixty-eight fables or apologues;" "Reply to the letter sent to King Hethom by Innocent IV. in 1250;" "Admonition to the Armenians," principally on matters of doctrine, and with special reference to the errors and usurpations of Rome; "On the advent of Jesus Christ, and the day of judgment." This last book is in verse.—R M., A.

VARENIUS, BERNHARDUS, a Dutch physician and philosopher, was a native of Ulzen in Lüneburg. No particulars of his parentage, time of birth, or early education, are known, and nothing of his life except such scanty information as may be gleaned from the dedications and prefaces prefixed to his works. In 1642 he published at Hamburg a thesis, entitled "Musarum Philosophicarum Primitiæ." Its subject is Aristotle's definition of motion, which Varenius undertakes to defend in a public disputation before the professor of physics in the gymnasium of Hamburg. In 1649 he printed at Leyden a medical inaugural thesis, "De Febri in genere," which he undertakes to defend, on the 22nd of June, before graduating as doctor of medicine. Immediately after receiving his degree there appeared at Amsterdam his description of Japan, a compilation which formed the last of a series of essays on existing states, published by the Elzevirs. This book is dedicated to the burgomasters and senators of Hamburg, in acknowledgment of the education he had received in the gymnasium of that city. In his preface he tells the reader that, on the completion of his medical studies, he had deferred commencing practice on account of the small prospect he had of establishing himself. Whilst unemployed he devoted himself to the study of philosophy and the natural sciences, and had composed a work on conic sections, which, however, he found no publisher ready to undertake. At last he had obtained what he believed was an opportunity, although a limited one, for the practice of his profession, and henceforth he intended to devote himself to medicine, geometry, and physics. Varenius' great work, the systematic geography, "Geographia generalis," was

published at Amsterdam in 1650, and its appearance marks an epoch in the history of physical science. No work on physical geography at all comparable to it had before appeared. The author shows himself both a mathematician and a natural historian. This book was edited by Newton when Lucasian professor of mathematics at Cambridge. His first edition appeared in 1672, and a second in 1681. As might be expected, Newton made many important emendations in the mathematical part of the book. Another edition was published by Jurin, a fellow of Trinity college, Cambridge, at the suggestion of Bentley in 1712, and an English translation of Jurin's edition by Dugdale in 1736. The work was also translated into French by Dupuisieux in 1755. Varenius dedicated his work to the senators of Amsterdam, in recognition of the asylum afforded him by that city when driven by the ravages of war from his native country. He is stated to have died in 1660.—F. C. W.

VARGAS, Luis de, a distinguished Spanish painter, was born at Seville in 1502. He visited Rome in 1527, and became the pupil of Perino del Vaga; and after a residence of twenty-eight years in Italy returned to Seville, and having acquired great renown for his classical works, died there in 1568. Vargas painted in fresco and in oil, and ranks with the better painters of Italy of his time. His pictures are all religious, and he was of a superstitious, morbid, and ascetic turn of mind. He was in the habit of chastising himself, and lying some hours a day in a coffin meditating on death.—R. N. W.

VARIGNON, Pierre, an eminent French mathematician, was born at Caen in 1654, and died at Paris on the 22nd of December, 1722. He was the son of a builder, and was destined by his father for the church; but his natural genius led him to the study of mathematics, and he was enabled to pursue it by the liberality of a generous friend, the Abbé de Saint-Pierre, who, though poor himself, insisted on sharing his small income with Varignon. The abilities of Varignon becoming known to some of the leading scientific men of France, led to his obtaining in 1688 the professorship of mathematics in the collége Mazarin, which he held until his death. In 1704 he obtained also the professorship of philosophy in the collége de France. His most remarkable work was his "Projet d'une nouvelle Mécanique," published in 1687; it was the first treatise in which the whole science of statics was deduced from the principle known as the "parallelogram of forces"—a principle of which the first discovery, however, belongs to Stevin.—W. J. M. R.

VARILLAS, Anthony, a French historian, was born in 1624 at Guéret, where his father filled an important post as a civil functionary. On terminating his preliminary studies he went to Paris, where he became acquainted with Pierre Dupuy, the king's librarian, by whose influence he obtained an appointment in the royal library. He was employed to collate some manuscripts, which Colbert the minister had acquired from Brienne, along with originals in the royal library; but he performed his work so negligently that he was discharged with a pension. Varillas then retired to St. Côme, where he began his "History of France," which comprehends the reigns from Louis XI. to Henri IV. He declined an offer from the states-general of Holland to write the history of the United Provinces, on the ground that he could not serve with his pen the enemies of France. About this time Colbert withdrew Varillas' pension, and d'Harlay, archbishop of Paris, who knew him to be engaged upon a "History of Heresies," obtained for him a pension from the clerical assembly. He was the author of "Politique de la Maison d'Autriche," 1658; "La Pratique de l'éducation des princes, ou l'histoire de Guil. de Croy seigneur de Chièvres," 1684; "Les Anedotes de Florence, ou l'histoire secrète de la maison de Médicis," 1685, a work much condemned for its untruthfulness; "Histoire des Revolutions arrivées dans l'Europe, en matière de religion," which also exposed him to much severe criticism, both in England and Germany; and "La Politique de Ferdinand le Catholique," 1688, the continuation of which still remains, it is said, in manuscript. Varillas is not reckoned among trustworthy historians, having frequently written from imagination rather than from fact. He died in 1696.—F.

VARIUS, Lucius Rufus, a Roman poet, flourished under Augustus. His compositions, both in epic poetry and tragedy, were greatly admired by his contemporaries, and he is warmly praised by Horace and Quintilian. Varius was the intimate friend of Mæcenas, and was appointed by Virgil his literary executor. His most celebrated work was the tragedy of Thyestes, for which he received a very large sum of money. It was brought on the stage with great magnificence at the festivities after the battle of Actium.—G.

VARUS, Publius Quintilius, Consul, 13 B.C., afterwards governor of Syria and Germany. In Syria he amassed great wealth, but no event of importance occurred to mark his administration. He was appointed governor of Germany in A.D. 7, but the Germans refused to submit to the introduction of Roman jurisprudence and taxation, and a revolt was raised under Arminius. At first Arminius pretended friendship to Rome, and Varus lived in fancied security; but after a time the German chiefs deserted him, and he was entrapped in one of the passes of the Saltus Teutoburgiensis, where after a desperate resistance, which continued for three days, the Romans were completely defeated. Varus, rather than fall into the hands of the enemy, put an end to his own life.—D. M.

VARLEY, John, a celebrated water-colour painter, was born in London about 1777. He received little direct instruction in art, his most useful lessons seemingly being acquired in the course of a sketching tour made in North Wales in 1799, in company with Arnold the landscape painter, and his best early practice in making coloured drawings of Surrey scenery for Dr. Munro, the friendly patron of Girtin and Turner. Varley made his reputation slowly, but in good time he came to be regarded as one of our best water-colourists. His later pictures were generally compositions—attempts to embody in a conventional form the grander and more poetical aspects of nature. His mind was of a very peculiar turn, and one of his fancies was a firm belief in astrology. He was sadly deficient in prudential habits, and despite the income derived from the sale of his pictures, and a considerable practice in teaching, he lived and died in embarrassed circumstances. He died, November 17, 1842.—J. T–e.

VARNHAGEN VON ENSE, Karl August, an eminent German prose writer, was born at Dusseldorf, 21st February, 1785. He studied medicine at Berlin, but devoted the greater part of his time and energy to philosophy and literature. In these latter pursuits he was confirmed and promoted by A. W. von Schlegel, by Fichte, and by Chamisso, with whom he (in his nineteenth year) published a Musenalmanach. He continued his studies at Halle, Berlin, and Tübingen, and in 1809 entered the Austrian army, where he obtained a lieutenantcy. He was wounded at the battle of Wagram, a battle of which he subsequently published an admirable description. After his recovery he accompanied Prince Bentheim as aid-de-camp on a mission to Paris, and soon after was admitted to the acquaintance of the Prussian minister, Von Stein, then residing at Prague. On the recommencement of war in 1813, he joined the Prussian army as aid-de-camp to General Tettenborn, whom he accompanied to Hamburg and Paris. In 1814 he obtained an appointment in the Prussian diplomatic service, and accompanied Prince Hardenberg to the Vienna congress. After the restoration of peace, he became resident minister at Carlsruhe, but he resigned some years after. From the year 1819 till the day of his death he resided at Berlin in literary retirement, which was only interrupted by a diplomatic mission to Cassel in 1829. At Berlin he enjoyed the friendship and intercourse of A. von Humboldt, and of almost all the distinguished persons of his age and country. He died 10th October, 1858. Varnhagen began his literary career with writing poetry, but by the march of events was led to political memoirs, to contemporary history, and biography. It is in this latter field that he has reaped his fairest laurels, and produced works of lasting merit. In his "Memoirs" (Denkwürdigkeiten) and miscellaneous works he is somewhat prosy, and his style, modelled after that of Göthe, wants variety and energy. His "Posthumous Diaries," which were published by his niece, Ludmilla Assing, from his manuscript "Pandora-box of scandal," as a contemporary periodical has termed it, are vastly superior to the "Memoirs," and form, indeed, an inestimable contribution to modern history, however indiscreet their publication may be deemed. Like his correspondence with A. von Humboldt, also published by Miss Assing, they give ample proof of his liberal politics, and will only be duly appreciated by future historians. We must not conclude this notice without mentioning Varnhagen's highly accomplished wife, the celebrated Rahel, who was born of Jewish parents at Berlin in 1771, and died 7th March, 1833. This fascinating and highly intellectual woman, who talked eloquently on the deepest questions in the German philosophy, was respected and courted by the most

eminent men of her time, and after embracing christianity, was married in 1814 to Varnhagen, who was her junior by fourteen years. After her death, her husband published "Rahel, ein Buch des Andenkens für ihre Freunde," 2 vols.; and "Galerie von Bildnissen aus Rahel's Umgang," 2 vols.—K. E.

VAROLI, Costanzo, a physician, surgeon, and anatomist, was born at Bologna in 1542. On the completion of his education, he established himself as a professor of surgery and medicine. In 1572 Gregory XIII. appointed him his first physician, and professor in the college of Sapienza. He lectured at Rome, and acquired a considerable reputation as an anatomist and as a surgical operator, particularly for his success in lithotomy. He died in 1575 at the age of thirty-two. A portion of the brain, the Pons Varolii, still perpetuates his name. His observations on the brain and nerves are contained in his "De Nervis Opticis nonnullisque aliis præter communem opinionem in humano capite observatis Epistola ad Hieronymum Mercurialem," Patav., 1570; and in his posthumous "De Resolutione Corporis Humani libri quatuor," Frankfort, 1591.—F. C. W.

VAROTARI, Alessandro, a distinguished Venetian painter, commonly known as Il Padovanino, was the son of Dario Varotari who died in 1596, was born at Padua in 1590, and settled in Venice in 1614; he died in 1650. He excelled chiefly in painting women and children. Zanetti describes his subjects by a line from Ariosto—"Le donne, i cavalier, l'arme, gli amori"—the ladies, cavaliers, arms, and loves. His masterpiece is the "Marriage of Cana," in the academy at Venice.—R. N. W.

VARRERO, Gaspard, a learned Portuguese geographer. He was sent to Rome by Henrico, cardinal infanto of Portugal, to thank the pope for having conferred on him the red hat. He was author of a "Commentarius de Ophyra regione in sacris litteris commemorata;" and of another work, entitled "Censura de Beroso, de Magasthene, Quinto Fabio Pictore, et M. Porcio Catone suppositiis auctoribus," in which he refutes the statements of several of the ancient geographers. Varrero also wrote an account of part of his journey to Rome, in Portuguese.—R. M., A.

VARRO, Marcus Terentius, the most learned of ancient Roman writers, was born 116 B.C. He received the best instruction as a young man which the times could afford, both from Greek teachers and from his own countrymen. He served with credit under Pompey against the Cilician pirates, and in the Mithridatic war. At the outbreak of the civil war he acted as legatus for Pompey in Spain; but after a brief resistance to the victorious arms of Cæsar, he hastened to join Pompey in Thessaly, and was present at the battle of Pharsalia. Soon after he surrendered himself to Cæsar, by whom he was graciously received, and treated with high consideration. He died 28 B.C. The writings of Varro were extremely voluminous, but by far the greater part have perished. The most important of these was "Libri Antiquitatum," in forty-one books, comprising a vast amount of information relative to ancient Italy, now unhappily lost. Some knowledge, however, of the scope and contents of the second part of the work may be obtained from Augustine, who has made large use of it in his treatise De Civitate Dei. Besides some fragments of satires and a collection of moral reflections and maxims extracted from his works, there still remain three books of Varro's "De Re Rusticâ" (on husbandry), and six books "De Linguâ Latinâ." The latter is incomplete, as the entire treatise extended to twenty-four books, but contains much curious antiquarian learning on the civil and religious usages of the Romans. There is no good collective edition of the writings of Varro.—G.

VARRO, Publius Terentius Atacinus, was born near Narbonne in Gaul 82 B.C. He was distinguished as a writer, his most celebrated work being an epic poem on the Argonautic expedition. In this he borrowed largely from Apollonius Rhodius, and Virgil is said to have borrowed in his turn from Varro. His poems are highly praised by Ovid, Propertius, and Statius, but Quintilian speaks of them rather coldly.—G.

VASARI, Giorgio, a clever but mannered painter, and imitator of Michelangelo, now known chiefly for his "Lives of the Italian Painters, Sculptors, and Architects," which is a real biographical treasure, was born at Arezzo in 1512, and died at Florence on the 27th June, 1574. Vasari was an historical and ornamental painter, jeweller, and architect. Among his pictures, perhaps, his portraits are his best works. He was the most successful artist of his time, Clement VII. being his first powerful patron. His "Lives" were first published by himself in 1550; then again with alterations and additions in 1568, "Le Vite de' piu Eccellenti Pittori, Scultori, e Architetti." Many editions have appeared since, the best of which is that by Le Monnier, under the direction of a society of amateurs, published in Florence in 1846–57, in 13 vols. 12mo, the promised index to which has not yet appeared. There is also a good German translation by Schorn and Förster, Stuttgart, 6 vols. 8vo, 1832–49. In 1850 an English translation appeared by Mrs. J. Foster. Vasari is commonly accused by other Italians of having been inordinately partial to the Tuscans or Florentines; but this was owing more to better information on the Florentines, than any intentional partiality for his own countrymen.—R. N. W.

VASCO. See Fernandez.

VASCONCELLOS, Antonio, a Portuguese jesuit and author, was born at Lisbon in 1555, and, after a life passed chiefly in academical labours, died at Evora in 1622. His writings are—"Anacephalæosis, id est, summa capita actorum Regum Lusitaniæ, et regni Lusitani descriptio: Accesserunt Epigrammata in singulos reges, ab Emmanuele Pimenta, et illorum effigies æri incisæ: Item Philippi Secundi Lusitanica Expeditio," Anvers, 1621; "Tractatus de Angelo Custode;" "Relatio persecutionis Japonicæ annorum 1588 et 1589."—R. M., A.

VASCONCELLOS, Don Augustinho Manuel de, was born at Evora in Portugal towards the close of the sixteenth century. He was educated at Coimbra, and was about to enter the church when he fell heir to the estates of his brother Diego de Vasconcellos. He then renounced all thoughts of the sacred calling, and soon after married. In 1640 he unfortunately allowed himself to be drawn into a conspiracy against Juan IV., formerly duke of Braganza, whom the Portuguese, having just thrown off the Spanish yoke, had proclaimed king. He was beheaded at Lisbon along with his accomplices, the duke of Caminha and the count of Armamar, on the 29th of August, 1641, in the fifty-ninth year of his age. Vasconcellos was a man of great talents and eloquence. He was author of "Manifesto del reyno de Portugal," Lisbon, 1641, in Castilian; "The Life and Actions of King Dom Juan II. of Portugal," Madrid, 1639, in Castilian; "The Life of Dom Duarte de Meneses, third count of Viana, together with the history of Portugal during his times," Lisbon, 1627, in Castilian; "Judgment on the History of Braga, written by the Archbishop of Cunha," in Portuguese. Vasconcellos also translated his own "History of Juan II." into French, Paris, 1641.—R. M., A.

VASCONCELLOS, Ferreira de, a Portuguese, who flourished about the middle of the seventeenth century. He wrote a romance entitled "Eufrosina." It is in imitation of the more celebrated romance La Celestina, which was probably produced about the year 1480 (Ticknor's Hist. of Span. Lit., vol. i. p. 240). The work of Vasconcellos was translated into Spanish in 1631 by Ballesteros Saavedra. It has often been ascribed, erroneously of course, to another Portuguese of the name of Lobo. The celebrated Quevedo wrote a preface to the Spanish version of the "Eufrosina," in which he gives it, according to Ticknor, much higher praise than it deserves.—R. M., A.

VASCONCELLOS, Juan Mendez de, a Portuguese soldier, patriot, and poet, who, like the preceding, flourished in the seventeenth century. He fought bravely against Spain when his country was emancipating herself from the Spanish yoke. He had before this, however, made himself well known by his epic poem, entitled "La Liga Deshecha por la Expulsion de los Moriscos de los Reynos de España," Madrid, 1612. This poem, which is in seventeen cantos, is written, though the author was a Portuguese, in pure Castilian. It is nominally on the expulsion of the Moriscos, but it embraces in reality a much wider subject, namely, the history of the whole peninsula from the time of the first entrance of the Moors down to the final exile of the last of their hated descendants, by Philip III. The Liga Deshecha contains some fulsome compliments to that king, which cannot have been very pleasantly remembered by their author after he had thrown off his allegiance to Spain.—R. M., A.

VASCONCELLOS, Miguel de, a Portuguese statesman of the seventeenth century, was son of the Chancellor Barbosa. Portugal being at that time under the yoke of Spain, Vasconcellos, as secretary of state, was the most powerful man in the kingdom, governing in the name of the vice-queen, Margaret of Savoy, duchess of Milan, but actually receiving his orders from the duke of Olivares, prime minister of Philip IV. of Spain. He was admirably well skilled in the management of affairs, but of

a hard unpitying nature, devoured with avarice and ambition, and reckless of the sufferings and oppressions of the people. But his cruelty and exactions at length wrought his ruin, at the same time that they occasioned the deliverance of the country; for the brave Portuguese, wearied out with supplying the expenses of a war which did not concern them, and groaning under the intolerable tyranny of Vasconcellos, resolved to free themselves from the thraldom of Spain. The duke of Braganza, who was married to Leonora de Guzman, was the nearest heir to the crown of Portugal. Olivares, aware of the discontent and designs of the Portuguese, invited Braganza to the court of Madrid, hoping that while he possessed such a hostage the country would remain quiet. Leonora, whose courage and activity were greatly superior to those of the duke, instantly perceived the snare, but advised him to accept the invitation, and to delay his journey a few days under pretence of preparing for travelling in a suitable manner. She in the meantime communicated with the Portuguese nobles, who agreed that on the day appointed for the journey to Madrid, Vasconcellos should be put to death, the vice-queen dethroned, and Braganza crowned. The design was necessarily made known to a multitude of persons, yet the secret was so faithfully kept that Vasconcellos was perfectly ignorant of his danger, till he was awakened early in the morning (1st December, 1640), by the signal shot that all was ready. The wretched secretary was dragged out of a closet where he had concealed himself under a heap of papers, murdered, and thrown from the window to the populace below, who manifested their extreme gladness by a vociferous and continued shouting. On the 15th of the same month the duke of Braganza was crowned in the capital by the name of Juan IV.—R. M., A.

VASCONCELLOS, Simao, a Portuguese jesuit of the seventeenth century. The greater part of his life was spent in Brazil. He died in 1670, in the seventy-second year of his age. His interesting work, written in Portuguese, and entitled "Chronica da Companhia de Jesus da estado Brasil," was published at Lisbon in 1663. He also wrote Lives of Juan Almeyda and Joseph Anchieta.—R. M., A.

VASCOSAN, Michel de, a celebrated French printer, was born at Amiens, but when we have not been able to ascertain, nor when he died either. He married Catherine, one of the daughters of Josse Badius, and so became connected with Robert Etienne or Stephen, who had married another daughter of the same family. Vascosan excelled most of the printers of his time in all the higher qualities of their art. He took care to publish only the best authors, and his types and paper were all of the finest description. Even yet it is quite a pleasure to read the ancient authors in his beautiful editions, of which one very noticeable feature is the fine large margins. Vascosan was himself an excellent scholar, so that his editions of the classics had a double chance of being well revised and corrected. Some critics of the printing art have affirmed that he and his brother-in-law, Robert Stephen, were the two best printers France has produced. His editions of Quintilian, of Plutarch's Lives, and of the minor works of the same author, are counted among his best, and are now very rarely seen.—R. M., A.

VASÉE, Jean (Vasseus), was a native of Bruges, and was born about the end of the fifteenth or the beginning of the sixteenth century. He had already acquired a name for learning, when he was invited to Spain by Nicolas Clenard, and Ferdinand, son of the great Christopher, Columbus. He was graciously received at the court of Isabella at Medina Coeli, whence he went first to Seville and then to Salamanca. From Salamanca he removed to Portugal, at the solicitation of the Cardinal Henry, brother of King Juan. He taught for some time in Braga and Evora, but he subsequently returned to Salamanca, where he died in the beginning of October, 1562. He was author of "Chronicon Hispaniæ, de rebus Hispaniæ memorabilibus," Salamanca, 1552, and Cologne, 1577; "Rerum atque verborum index ex chiliadibus adagiorum Erasmi, Coimbra," 1549. A great number of the letters of Nicholas Clenard (Hanover, 1606) are addressed to Vasée.—R. M., A.

VASGNES, Gabriel, a theological author, was a native of Spain, and died at Alcala on the 23rd September, 1604. He entered the Society of the Jesuits in 1569. A collected edition of his works, which are principally on theological and ecclesiastical subjects, was published in ten folio volumes at Lyons in 1620. (See M. Du Pin, *Tables de la Bibliotheque.*)—R. M., A.

VASSEUR, Jacques, a French doctor of theology and author, was born at Vîmes, near Abbeville, in the latter half of the sixteenth century. He was educated at Douai, Tournai, and Orleans. He afterwards went to Paris, at the solicitation of Jean Filesac, where he was for some time engaged in teaching philosophy and the belles lettres. In 1613 he was made dean of chapter in the cathedral of Noyon. Vasseur enjoyed the friendship and esteem of Nicolas Bourbon, Pierre Valens, Grangier, Cardinal du Perron, and of many other of the learned and eminent men of his day. The date of his death is not known, but he was still living in 1633. He was author of "Franciæ Reges τετραστιχοι," Paris, 1602; "Les devises des Empereurs Romains, tant Italiens, que Grecs et Allemans, depuis Jules César jusqu'a Rodolphe II., a présent regnant, avec les expositions d'icelles en quatrains, à Monseigneur le Dauphin," Paris, 1608, a very curious and interesting book; "Antithèses, ou Contrepointes du ciel et de la terre," Paris, 1608; "Le Bocage de Jossigny," Paris, 1608; "L'Entrée et sortie de l'homme au monde, ou la recherche de la terre promise, divisée en deux livres," Paris, 1612; "Annales de l'église Cathedral de Noyon," Paris, 1633, &c.—R. M., A.

VATABLUS or GASTELBLED, François, an eminent French divine, was born at Gamache, a village in the diocese of Amiens, in the beginning of the sixteenth century, and became royal professor of Hebrew at Paris. He was the author of the observations on the Hebrew Bible which were appended to Leo Juda's version of the Bible published in Paris in 1545, and afterwards reprinted in Spain. He translated Aristotle's Parva Naturalia, and assisted Clement Marot in his poetical version of the Psalms. He died in 1547.—F.

VATER, John Severinus, a distinguished philologist, was born at Altenburg in 1771. He became a professor in the university of Jena in 1798, and the next year was transferred to the chair of oriental languages at Halle. In 1810 he removed to Königsberg as professor of history, but he returned to Halle in 1820, and resumed his professorship, which he held till his death in March, 1826. His works are various—a "Universal Chronological History;" an edition and continuation of the Mithridates of Adelung; an edition of the Greek New Testament, &c. They are distinguished by acuteness and learning.—J. E.

*VATKE, Johann Carl Wilhelm, a German protestant theologian, was born at Behndorf, near Magdeburg, on the 14th March, 1806. He studied at Halle, Berlin, and Göttingen, and in 1837 was appointed professor of theology in the university of Berlin. His two most important works are—"Die Religion des Alten Testaments," Berlin, 1835; "Die menschliche Freheit in ihrem Verhaeltniss zur Sünde und zur goeltlichen Gnade" (Human liberty considered in relation to sin and divine grace), Berlin, 1841.—R. M., A.

VATTEL, Emmerich, an eminent writer on international law, was born at Conset in the principality of Neufchâtel in 1714. He was of good family, and was at first educated for the church at Basle and Geneva. But the clerical profession had little attraction for young Vattel, whose mind was much more bent on worldly advancement than on the duties of the pastoral office. Accordingly, giving up his ecclesiastical studies, he went to Berlin in 1741, in the hope that at the court of Frederick II. he might realize the object of his ambition. He found himself, however, prevented by circumstances from entering the diplomatic service of Prussia; and being led to visit Dresden in 1743, he became attached to the Saxon court in 1744–45. The following year he was sent to the republic of Berne as the ambassador of the king of Poland, who was also elector of Saxony. While there he devoted his leisure time to literary pursuits. The very year of his appointment he published a collection of essays on various subjects, which exhibit a refined mind and cultivated taste; and in 1757 there appeared from his pen another series of miscellanies in prose and verse. During the intervening period, he was likewise occupied with preparing his great work on the law of nations, which was published at Neufchâtel in 1758. Having been recalled about the latter date to Dresden, he was appointed to a situation in the diplomatic bureau, and subsequently raised to the rank of privy counsellor. Devoting himself to his duties so assiduously that he seriously injured his health, he was compelled in 1766 to try change of air, and revisited his native country. Unduly trusting to the improvement thereby produced, and without giving time for a perfect convalescence, he hastened to resume his former work. The consequences proved fatal. No relief was obtained from a second visit to Neufchâtel; and on the 28th December, 1767,

he expired. By his marriage at Dresden, two or three years previous to his decease, he left one child, a son. The work on which the fame of Vattel is chiefly grounded is his "Droit des Gens." It ranks along with the treatises of the three great writers on international law—the De Jure Belli ac Pacis of Grotius, the De Jure Naturæ et Gentium of Puffendorf, and the Jus Gentium of Christian Wolff. It passed through many editions, and became a university text-book. It is remarkable for systematic arrangement and clearness of expression; and to these characteristics must doubtless be attributed much of its success. It has, nevertheless, the defect of superficiality, so far as doctrinal principles are concerned. Vattel also published in 1762 critical "Observations" on the Jus Gentium of Wolff.—J. J.

VATTIER, Pierre, an orientalist of the seventeenth century, was born at Montreuil-l'argile, near Lisieux, Normandy, in 1623. He became the physician of Gaston, duke of Orleans, and in 1658 was appointed professor of Arabic at the college of France, where he distinguished himself by his literary labours as much as by his teaching. Although he died in 1667, at the premature age of forty-four, he had published several translations from Arabic writers, including the History of Tamerlane, the Logic of Avicenna, and other works. He was also the author of "Pensées sur la nature des Passions," 4to, 1659.—R. H.

VAUBAN, Sébastien le Prestre de, Marshal of France, the great military engineer, was born in 1633 at Saint Léger de Foucheret in Burgundy, and died on the 13th of March, 1707. Being left an orphan in his childhood, he was protected and educated by a kind-hearted ecclesiastic, De Fontaines. At the age of seventeen he joined the regiment of Condé in the Spanish service as a volunteer, and very soon became noted for his extraordinary daring, and for his native talent for military engineering. Having been taken prisoner by the French royal troops, he was induced by Mazarin, to whom he became known by reputation, to accept a command in the regiment of Burgundy. He continued to distinguish himself highly by bravery and skill, and in 1655 obtained a commission as an engineer, after which he rose rapidly in rank, and was intrusted at the age of twenty-five with the conduct of several important sieges. He gained to a remarkable degree the esteem and trust of Louis XIV.; and this, it is said, he owed in a great measure to the honest frankness of his character, which led him, when his sovereign consulted him on military affairs, to state on every occasion the plain truth, although it might be unpleasant. His life was passed sometimes in making and defending fortresses, and sometimes in besieging them; and it often fell to his lot to attack the very places of which he had constructed the fortifications, and so to test two departments of his own skill against each other. As he never was satisfied with any system of fortification which he could himself take, nor with any system of attack which his own fortifications could resist, he went on improving the arts of attack and defence alternately as long as he lived, and perhaps did more to improve them than any other military engineer. He was occasionally employed by Louis XIV. to direct or report on operations of civil engineering, especially those connected with harbours and with inland navigation. After rising from grade to grade, he was at length, in 1703, created a marshal of France. He was the author of many memoirs and treatises on engineering, both military and civil. As to his character, he is called by Voltaire "the first of engineers and the best of citizens," and by St. Simon "the most honest man of his age."—W. J. M. R.

VAUCHER, Jean Pierre Etienne, a distinguished botanist, and also an eloquent preacher, was born at Geneva on 17th April, 1763, and died in the same city on the 5th of January, 1841. His father, who had grown rich as an architect, gave him a good education. He studied for the ministry, and was ordained in 1787. He opened an educational establishment at Geneva, which was attended by many pupils of rank and eminence; at the same time he continued his duties as minister of the Reformed church. He was rector of the academy from 1818 to 1820, and also professor of ecclesiastical history. Meanwhile he prosecuted botany with ardour, devoting his attention specially to cryptogamic plants. In 1803 he gave to the world his "Histoire des conferves d'eau douce," a valuable work, illustrated with excellent engravings. His researches into the reproduction and growth of confervæ are still reckoned of great importance. He contributed various memoirs on the subject of cryptogamic botany to the Society of Natural History and Physics of Geneva; and in 1826 appeared a monograph of orobanchaceæ, or broom-rapes, accompanied with coloured plates executed by his wife. Subsequently he published his "Histoire Physiologique des Plantes d'Europe," —a laborious production, containing full details of the structure and physiology of species, or groups of species, which are studied separately. Along with Saussure and others, Vaucher founded the Natural History Society of Geneva. He was beloved and respected by all who knew him. A genus of algæ was named Vaucheria after him by De Candolle.—J. H. B.

VAUGELAS, Claude Favre de, a French writer, born at Chambery about 1585. He was gentleman in ordinary, and afterwards chamberlain, to the duke of Orleans. The academy selected him to form a dictionary of the French language. His most important works are, "Remarques sur la langue Française," and a translation of Quintus Curtius. Vaugelas spent thirty years in translating this author, so fastidious was he in regard to style. He died in 1655.—W. J. P.

VAUGHAN, Henry, an English poet, who was named "the Silurist," from his having been born among the Silures, or people of South Wales, was a native of Newton-by-Usk, about five miles from Brecon, and was born in 1621. He and his twin brother Thomas were entered at Jesus college, Oxford, in 1638. In the civil troubles which ensued they showed themselves stanch royalists, and Henry suffered imprisonment on account of his opinions. His first volume of poems was published in 1646, and in the following year he wrote "Olor Iscanus" (the swan of the Usk), which was published by Thomas Vaughan in 1651. After studying medicine in London, and attaining the rank of M.D., Henry repaired to Brecon, where he practised as a physician. About 1650, during the seclusion resulting from a severe illness, the poet's meditations were deeply affected by the influence of religion. The tone of his verses became much more devout, and he gave public expression to his feelings in a work entitled "Silex Scintillans" (sparks from the flintstone), which was printed in London in 1650. His book of devotions, chiefly in prose, entitled "The Mount of Olives," appeared in 1652. Another prose volume, "Flores Solitudinis," followed at no long interval, after the publication of which Vaughan seems to have abandoned literature, and for the remaining thirty years to have confined himself to the exercise of his profession. He died April 23, 1695. His works, which abound in happy descriptions of nature and indications of refined feeling, were long neglected. In 1847 an edition of his sacred poems was published by Pickering, which served greatly to revive a just admiration for Vaughan.—R. H.

VAUGHAN, Sir John, an eminent jurist, was born in Cardiganshire on the 14th September, 1608, and was educated at Worcester school and at Christ church, Oxford. He subsequently entered himself as a student of the Inner temple, but he does not appear at first to have given himself very diligently to the study of the law, for he is described by Wood as fonder of poetry and philosophy, until Selden induced him to apply himself more diligently to his profession. In 1640 he was returned to parliament for the town of Cardigan, but took no prominent part in political life. He retired to his native county on the breaking out of the Revolution, and did not reappear prominently till after the Restoration. He was then again returned for Cardigan. In 1668 Charles II. knighted him, and he became lord chief-justice of the common pleas. His "Reports and Arguments in the Common Pleas" first appeared in 1677. He died December 10, 1674.—F.

* VAUGHAN, Robert, D.D., nonconformist divine, historian, biographer, essayist, and editor of the *British Quarterly Review*, was born about the beginning of the present century. Educated at Bristol, he became a minister among the Congregationalists or Independents, and was settled at a charge in Worcester in 1823. In 1825 he became Independent minister at Kensington, near London, where and at Notting Hill he remained until 1843. In the interval he was for several years professor of history in University college, London. In 1828 appeared his "Life and Opinions of John de Wycliffe, illustrated principally from his unpublished manuscripts," reproduced in 1853 with many changes, as "John de Wycliffe, a monograph." In 1843, on the establishment of the Lancashire Independent college, near Manchester, Dr. Vaughan became its principal, and retained that post until 1857, when ill health led him to resign it. In 1844 he founded the *British Quarterly Review*, which he has edited since it was established. Among Dr.

Vaughan's works on religious, ecclesiastical, and social subjects may be mentioned his "Congregationalism, or the Polity of Independent Churches, viewed in relation to the State and the tendencies of Modern Society," and "The Modern Pulpit, viewed in its relation to the state of Society," both published in 1842; "The Age of Great Cities, or Modern Society viewed in its relation to Intelligence, Morals, and Religion," 1843, and "The Age and Christianity," 1849. In this last year selections from his contributions to the *British Quarterly Review* were published as "Essays on History, Philosophy, and Theology." On the education question Dr. Vaughan has made a decided stand against the pure "voluntaryism" of a prominent member of his own communion, Mr. Edward Baines of Leeds. Dr. Vaughan's historical works include "Memorials of the Stuart Dynasty, from the decease of Elizabeth to the abdication of James II;" "The Protectorate of Oliver Cromwell," 1838, diplomatic and other letters illustrative of that period, and edited, with a preliminary essay on Cromwell; the "History of England under the House of Stuart," 1840, published by the Society for the Diffusion of Useful Knowledge; and a recent elaborate contribution, still uncompleted, to the history of England, "Revolutions in English History," of which two volumes have appeared.—VAUGHAN, ROBERT ALFRED, son of the preceding, born in 1823, was educated at home, at University college, London, under his father, at the Lancashire Independent college, and completed his studies at Halle. He was for two years assistant to the well-known Rev. William Jay at Bath, and was afterwards for five years minister of an Independent congregation at Birmingham. He died prematurely and full of promise in 1855. His chief work, "Hours with the Mystics," appeared in 1856. He was a contributor to the *British Quarterly Review*, edited by his father, who published in 1858 his "Essays and Remains," with an interesting memoir of the author.—F. E.

VAUGHAN, WILLIAM, a learned writer of the sixteenth century, the son of Walter Vaughan of Golden Grove, Caermarthenshire, and younger brother of the first earl of Carbery, patron of Jeremy Taylor, was born in 1577, and was educated at Jesus college, Oxford. He began when only in his fifteenth year an English paraphrase of Persius. He studied the law, took his doctor's degree, and settled at Newfoundland. He was the author of a Latin translation of the Song of Solomon and some of the Psalms, 1597; "Varia Poemata de Sphærarum ordine," 1589; "Poemata," in praise of the earl of Essex, 1598; "Cambrensium Caroleia," &c., a poem on the nuptials of Charles I.; "The Golden Grove" moralized; and "The Golden Fleece," &c. The date of his death is not known.—F.

VAUQUELIN, JEAN, Sieur de la Fresnaie au Sauvage, de Sassy, Boessey, les Yveteaux, les Aulnez, et d'Arry, a French poet, was born at La Fresnaie, near Falaise in Normandy, in 1535 or 1536. His family name was perhaps derived from the Val d'Eclin, then corrupted to Vauc-Elin, where his ancestors had lived. They followed, as we learn from one of Vauquelin's satires, William the Conqueror into England, and afterwards intermarried with many noble families in France. The poet's father, who was a soldier, died at thirty years of age, and left him an only child, and heir to an estate deeply involved, which, however, his mother by her prudence and economy subsequently freed from all incumbrances. He was sent very young to Paris, where he studied first under Buguet, and afterwards under the celebrated scholars, Turnebus and Muretus. It was while living in the capital that he made the acquaintance of the famous poets, Baïf and Bellay—

> "Je connoissoy Baïf et Ronsard j'adoroy,
> Du Bellay, qui m'etoit plus connu, j'adoroy."

In his eighteenth year he made an excursion along with Grimoult and Fontaine to the banks of the Loire, the Sarte, and the Mayenne. In Angers he saw Tahureau, and in Poitou, Scaevole de St. Marthe, both of whom he speaks of in his poems with much enthusiasm. His passion for poesy was now at its height. In 1515 he published at Poitiers his "Deux livres de Foresteries," which he dedicated to M. Duval, bishop of Sées. Having returned home Vauquelin was made first king's advocate of the bailiwick of Caen; then lieutenant-general, on the resignation of Charles de Bourgueville, who soon after became his father-in-law; and finally president of a court of judicature called the Presidial at Caen. This last place he held till his death in 1606. During the troubles in France he had many enemies, but he was protected by the governors of the province (Normandy), who frequently employed him in matters requiring the strictest secrecy and honour. He tells us (for he has a habit of putting the reader in his confidence) that he was of a moderate stature, of a somewhat jovial disposition, bald, a little inclined to be choleric, but soon pacified. Vauquelin's poems were published in a collected form in 1612, under the title of "Les diverses poësies du Sieur de la Fresnaye Vauquelin." They consist of the "Art Poetique," in three books; satires, idyls, epigrams, epitaphs, and sonnets; besides the "Foresterie" already mentioned. The idyls are by much the best of his works.—R. M., A.

VAUQUELIN, NICHOLAS, a French chemist, was born in Normandy about the year 1760. His parents, who were in very humble circumstances, could give him little education; but Fourcroy, accidentally meeting with the poor peasant boy, was so pleased both with his abilities and character as to take him to Paris and employ him in his laboratory. He soon acquired a good knowledge of chemistry, and became noted for his skill in experimenting, and especially in analytical operations. After the restoration of the scientific institutions, temporarily closed during the Reign of Terror, Vauquelin became a member of the Institute, chemist to the School of Mines, and assay-master at the mint. Besides this, he gave private lectures on chemistry, and received practical pupils in his laboratory. This establishment was large enough for manufacturing operations, as Vauquelin prepared for sale both medicinal bodies and reagents, especially phosphorus. After a life passed in incessant chemical labours, he died in 1829. He discovered two elementary bodies —chromium, in the red lead ore of Siberia; and the earth glucina, which had previously been confounded with alumina. He improved the art of chemical analysis, introducing a higher degree of simplicity and precision. But this particular branch of research, however indispensable to the progress of science, presents no features of general interest. Hence we shall not give the titles of the vast number of papers which he contributed to the scientific journals. Vauquelin was mild, generous, and amiable, and passed safely through all the convulsions of the Revolution without a stain upon his character.—J. W. S.

VAUVENARGUES, LUC DE CLAPIERS, Marquis de, a French moral philosopher, born at Aix-a-Provence, on the 6th August, 1715. At the age of seventeen he entered the army, and served in the Italian campaign as sub-lieutenant in 1734. He contrived to continue his studies through all the tumult of a camp life, and supported with courage the campaign of Italy, and also that of Germany in 1741, but at the expense of his health. At the early age of twenty-seven, enfeebled by hardships of various kinds, he was obliged to leave the army. Whilst waiting for the result of an application for employment in the diplomatic service, he was seized with small-pox, which prostrated him. In deep seclusion, and in brief intervals of intense pain, Vauvenargues wrote his most beautiful pages, and allowed his intellect to take its loftiest flights. He did not believe in the christian doctrines, but in a mystic philosophy, which, however, admitted the existence of a God. His principal works were the "Introduction à la connaissance de l'esprit humain;" and the "Maximes," which gained for him his greatest success. Vauvenargues died in 1747.—W. J. P.

VAUVILLIERS, JEAN FRANÇOIS, a French scholar, born at Noyers in Burgundy in 1737. Having been one of the librarians of the royal library of Paris, he was in 1766 appointed professor of Greek in the collége de France, and devoted himself assiduously to the study of Greek literature and history, as his works on these subjects amply testify. During the Revolution, which made him abandon his literary and academical pursuits, he was successively president of the quarter of St. Genevieve, first deputé suppleant of Paris to the states-general, president of the communauté, lieutenant to the mayor of Paris, and prevôt des marchands. He was at one time arrested, but obtained his liberation, and afterwards became a member of the council of the Five Hundred. Some pamphlets, however, which he published brought him again into difficulties. He was sentenced to deportation, but contrived to escape to Switzerland, whence he went in a short time to Russia, on the invitation of the Emperor Paul. He was elected a member of the Academy of Sciences at St. Petersburg, where he died on the 23rd July, 1801.—R. M., A.

VAUX, NOEL JOURDA, Count de, a marshal of France, was descended from a reduced branch of the ancient and noble family of Jourda, and was born in 1705. He entered the army in 1724 as lieutenant, and in 1734 attained the rank of captain. In

1739 he served in Corsica, where he was wounded, and he greatly distinguished himself at the siege of Prague in 1743. In the following year he was appointed staff-major; was present at the sieges of Menin, Ypres, Furnes, and Tournay, and at the battle of Fontenoy; covered with fifteen hundred men the siege of Oudendarde; and when the place was taken was appointed governor as the reward of his services. He displayed great courage and energy at the siege of Brussels under Marshal Saxe, was raised to the rank of brigadier, and served at the sieges of Antwerp and Namur, and at the battle of Rocoux. After various other services, he was nominated lieutenant-general in 1747. He was soon after appointed to the command of Göttingen, and by his energy and activity compelled Prince Ferdinand of Prussia to raise the siege of that town, with the loss of three thousand men. He served in the campaigns in Germany in 1761–62. In 1769 he was appointed commander-in-chief of the forces sent to Corsica, and in three months completed the reduction of that island, an achievement which displayed military science of a high order. The count was subsequently employed in Provence and Alsace, and was successively commander of the army stationed on the coasts of Brittany and Normandy, and of the county of Burgundy. In 1783 the rank of marshal of France was conferred upon him as a reward for the ability and courage which he had displayed during sixty years' service, in nineteen sieges and fourteen battles. Marshal de Vaux died in 1788.—J. T.

VAUX, Thomas, Lord, an English poet, and eldest son of Nicholas, first Lord Vaux, was born in 1510. He attended Wolsey in 1527 in his embassy to the Emperor Charles V., and was raised to the peerage in 1530. In 1532 he accompanied Henry VIII. to France, and previously, it is said,had the custody of Queen Catherine. In 1533 he was made a knight of the bath, and afterwards captain of the island of Jersey, which he surrendered in 1536. His poems, which were for some time attributed to his father, are chiefly to be found in the Paradyse of Daintye Devyces, which was reprinted long after in the Bibliographer. "The Assault of Cupid," and the "Dyttye, or sonnet made by the Lord Vaux in tyme of the noble Queene Marye," &c., were reprinted by Dr. Percy and Mr. Ellis. Some of his poems are highly esteemed. Lord Vaux died soon after the accession of Mary.—F.

VECCHIA, Pietro, the nickname of Pietro Mattoni, a scholar of Alessandro Varotari, who was born at Venice in 1605. He was an imitator of Giorgione, and had great facility in imitating the older masters, and in restoring old pictures, whence his name of Vecchia or Della Vecchia. Pietro had great technical skill, but he had nothing else. Zanetti says that his imitations of Giorgione now pass as the original works of that great master. He died in 1678.—R. N. W.

VECELLI. See Titian.

* VECHTE, Antoine, a distinguished French designer and sculptor in metal, was born at Vire-sous-Bil (Côte d'Or) about 1820. His designs and works in the precious metals early attracted attention at the exhibitions. In 1847 he was awarded a medal of the third class, sculpture, and in the following year one of the first class, receiving at the same time the decoration of the legion of honour. To M. Vechte is due the credit, if not of having revived the almost forgotten art of repoussé in goldsmiths' work, at least of having first shown its great artistic capabilities. To the English public he was first formally introduced at the Great Exhibition of 1851, where the Titan vase, and other things by him, attracted much attention. Since then his works have been in as great request here as in France. The International Exhibition of 1862 contained a magnificent collection of his recent productions. Among them were his Milton vase of silver repoussé, belonging to the French government; the great shield in silver and iron, damaskened with gold—the subjects dedicated to Shakspeare, Milton, and Newton; the Centaur and Lapithæ, and the Marine vases, the property of her majesty; the Titan vase; the Ellesmere vase; and the large and costly vase candelabrum, made for the marquis of Breadalbane. All these were of oxidized silver repoussé, and their boldness of relief, accuracy of outline, modelling, surface, and finish, served no less to illustrate M. Vechte's ingenuity and dexterity in manipulation than his artistic power and feeling, the design being often of the most elaborate character, and seemingly made to court the difficulties arising from the material.—J. T–e.

VEDELIUS, Nicholas, a learned protestant divine, was born in the Palatinate, but we know not in what year. He was for fourteen years pastor and professor of theology at Geneva. In 1630 he was invited to Deventer to teach theology and Hebrew. On his way thither he took the degree of doctor of divinity on the 24th June. In 1638 or 1639 he removed from Deventer to Franeker, where he died in 1642. Vedelius was a great opponent of the Arminians, who replied to his "De Arcanis Arminianismi," in a work entitled Vedelius Rhapsodus. Vedelius was author of a considerable number of other learned works, of which the following may be noticed—"Sancti Ignatii Antiocheni omnia quæ extant Græce et Latini, cum duodecim exercitationibus, apologia, et notis criticis;" "De Episcopatu Constantini Magni;" "Commentarius de tempore utriusque episcopatus S. Petri Antiocheni et Romani;" "Rationale Theologicum, seu de necessitate et vero usu principiorum Rationis et Philosophiæ in controversiis Theologicis;" "Remede contre d'Apostasie," translated into Latin by himself, and entitled "Panacea Apostasiæ;" "S. Hilaire, ou antidote contre la tristesse," which he also turned into Latin; "De Deo Synagogæ contra Gasp. Barlæum;" "Disputatio Theologica de Magistratu, adversus Bellarmini librum de Laicis;" "Opuscula Theologica."—R. M., A.

VEEN, Otho van, the master of Rubens, called also Otto and Octavius Vænius, was born at Leyden in 1558, was brought up at Liége, and was thence sent to Rome in 1575 to complete his education as a painter. He became the scholar of Federigo Zucchero in Italy, and when he returned to his own country, settled in Antwerp, where he was chosen a member of the guild of painters in 1594. Having been appointed master of the mint by Albert and Isabella, Van Veen removed in 1620 to Brussels, where he died in 1629. He was a poet and writer as well as a painter: his masterpiece is the "Calling of St. Matthew," in the gallery at Antwerp.—R. N. W.

VEGA CARPIO, Lope Felix de, was born at Madrid, 25th November, 1562. His father (himself a poet) died when he was very young, and Lope was probably brought up by his uncle, the inquisitor Don Miguel de Carpio. He was sent to the imperial college of Madrid, and in two years made extraordinary progress in every branch of learning except mathematics. We read of his composing verses at five years old, and bribing his school-fellows to write them down, before he was able to do so himself. It is conjectured by Schach that he accompanied an expedition against the Moors in 1573, and at the age of fifteen he was serving as a soldier against the Portuguese in Terceira. A little later he was attached in some capacity to the person of Gerónimo Manrique, bishop of Avila, by whom he was sent to the university of Alcála, and was near submitting himself to the irrevocable tonsure of the priesthood. Here, he tells us, he fell in love; but it is not easy to say how far the story which has come down to us in a poetical form relates his true history. From Alcála he came to Madrid, and attached himself to Antonio, duke of Alva (grandson of the famous duke of that name). At his suggestion Lope wrote a pastoral romance, "Arcadia," some of the incidents in which are taken from the life of the duke. About the year 1585 he married Isabella de Urbina, a lady of superior charms; such at least is the generally received date, although Schach supposes his marriage to have taken place some years later. His happiness was soon interrupted: a quarrel with a nobleman of no good repute led to a duel, in which the poet killed his adversary. He was imprisoned, and afterwards obliged to spend several years in exile at Valencia. Though his banishment was shared by his steadfast friend, Claudio Conde, and enlivened by the society of Gaspar de Aguilar and Guillen de Castro, rising Valencian poets, it was distasteful to him; and as soon as he could safely return to Madrid he did so. Soon afterwards his wife died, and to console himself for her loss, or rather, it is said, for the failure of his suit to another lady whom he celebrates under the name of Phillis, he became a soldier, and embarked in the "invincible armada" which Philip II. had fitted out against England. During this expedition his brother, from whom he had long been separated, died in his arms; but amidst its disasters and sufferings he found time to write a portion of his poem, "Hermosura de Angelica," which was not published, however, till long afterwards. He returned in safety to Cadiz, and afterwards to Toledo and Madrid. He reached the latter city probably about 1590, and seldom afterwards quitted it. He became secretary first to the marquis of Malpica, and subsequently to the marquis of Sarria, afterwards Count de Lemos. About 1597 he married Doña Juana de

Guardio, a lady of good family, and from this time seems to have devoted himself for some years solely to literature, in which he had acquired apparently a high reputation. His happiness was cut short by the death of his son Carlos, at the age of seven years, and the mother shortly afterwards died in giving birth to a daughter, Feliciana, afterwards married to Don Luis de Usategui, the editor of some of the poet's posthumous works. By another lady, Doña Maria de Luxan, Lope had a daughter, Marcela (born in 1605), to whom he was passionately attached, and a son, Lope, who perished at sea at an early age. Impelled, perhaps, by these sorrows to a course not then unusual, Lope devoted himself to pious works, and in 1609 at Toledo became a priest. The next year he joined the same brotherhood of which Cervantes was afterwards a member. In 1625 he entered the congregation of the native priesthood of Madrid, and in 1628 was elected its chaplain. For the last twenty-eight years of his life, then, we are to regard him as devoted to the daily service of the church, but by no means retired from the world, or even from its pleasures. During this period his pen was more prolific than ever. It was during his married life that he gained general popularity by his poem on the life of San Isidro the ploughman; and in 1602 was published the "Hermosura de Angelica," intended as a continuation of the "Orlando Furioso." His next great poem, "La Dragontea," is on the subject of Sir Francis Drake's last expedition and death—a coarse and violent invective against England and Queen Elizabeth. Shortly afterwards (1604) we have a prose romance, the "Peregrino en su Patria." The mere enumeration of his works, however, far exceeds our limits. His friend Montalvan states that he wrote eighteen hundred plays, and four hundred autos, or dramas representing sacred subjects; of these a little more than five hundred dramas appear to have been published. He may fairly claim to be the founder of the Spanish theatre. He it was who introduced the "comedias de capa y espada," or comedies with cloak and sword, in which the scenes are taken from the life of the higher classes. A great number of his dramas are historical, and some of them relate to contemporary events. Some of them display a freedom hardly consistent with his ecclesiastical character. He wrote likewise several epic poems, of which one, the "Corona Tragica," relates to the life of the ill-fated Mary Queen of Scots. Lope, on the title-page of some of his works, styles himself a familiar of the inquisition, and it is said he took part in the burning of a heretic in 1623. He continued to receive all the honours and rewards that could be bestowed on him, until his death, which happened 26th August, 1635. He was buried in a convent of nuns, whence his remains have lately been transferred to the National Pantheon in Madrid.—F. M. W.

VEGA, George, Baron von, an Austrian military officer and mathematician, was born at Sagoritz in Carniola in 1754, and died by the hand of a murderer near Rusdorf on the Danube, in September, 1802. He studied at the college of Laybach, and entered the Austrian army, in which he rose rapidly as an officer of artillery, through his talents becoming known to Joseph II. In 1796 he was made a lieutenant-colonel, a knight of the order of Maria Theresa, and a baron of the empire. Having disappeared on the 17th of September, 1802, his body was found in the Danube some days after; but the cause of his death remained unknown till nine years afterwards, when the discovery of a mathematical instrument, known to have belonged to him, led to the detection, confession, and execution of his murderer. He was an accomplished mathematician, and published several works which are still of high authority, especially his logarithmic tables.—W. J. M. R.

VEGETIUS, Flavius Renatus, a Roman writer on military matters, who lived in the fourth century, his book being dedicated to the Emperor Valentinian II., who reigned from 375 till 392. His work bears the title of "Rei Militaris Instituta," or "Epitome Rei Militaris." Vegetius, according to his own account, derived his materials from the De Disciplina militari of Cato the censor; from the writings of Cornelius Celsus, Frontinus, Paterus; and lastly, from the imperial constitutions of Augustus, Trajan, and Hadrian. In the earlier editions it is divided into four books, but Scriverius, following some of the best MSS., published it in five; the latter portion of the fourth book, which treats solely of marine warfare, appearing to that celebrated scholar to stand more properly by itself. The "Rei Militaris Instituta," however, is a mere compilation, and one moreover of exceedingly little value. The best edition is that by Schwebelius, Nuremberg, 1767. The work of Vegetius was translated into German and French toward the close of the fifteenth century. One of the first books printed in England—The Fayt of armes and chyvalry, from Vegetius—concludes in these words: "Thus endeth this boke which Xyne of Pyse made and drewe out of the boke named Vegecius de Re Militari, which boke, beyng in frensche, was delyvered to me Willm Caxton by the most crysten kynge, henry VII., the xxiij day of Janyuere, the iiij yere of his regne, and desired and wylled me to translate this said boke, and reduce it into our english and natural tonge, and to put it in emprynte. Whiche translacyon was finysshed the viij day of Juyll the said yere, and emprynted the xiiij day of Juyll next followying, and ful fynyshed."—R. M., A.

* VEHSE, Charles Edward, a German historian, was born on the 18th December, 1802, at Freiberg. He studied law at Leipsic and Göttingen, and was for some time employed officially at Dresden. In 1838 he went to America, whence he returned in a year, and extended his travels into several of the countries of Europe. He subsequently settled at Dresden, but he removed to Berlin in 1843, where he has since resided, employed in official and literary labours. He is author of "Geschichte Kaiser Otto's der Grossen," Zittau, 1828; "Tafeln der Welt und Culturgeschichte," Dresden, 1834; "Shakspeare als Politiker, Psycholog und Dichter," Hamburg, 1841; "Vorlesungen über Weltgeschichte," Dresden, 1842; and "Geschichte der deutchen Hoefe seit der Reformation," Hamburg, 1851, and the following years—an elaborate work in more than forty volumes.—R. M., A.

VEIT, Philipp, an eminent German painter, was born in Berlin, February 13, 1793. His father was a Jewish banker. His mother, a daughter of Moses Mendelssohn, married a second time the celebrated Friedrich Schlegel; and when he (Schlegel) embraced the Roman catholic faith, she and her son adopted it also. Philipp Veit entered as a student the Dresden art academy in 1809. He afterwards resided with his stepfather at Vienna, and in 1815 went to Rome, where he naturally became the intimate associate of the enthusiastic band of German art students who, converts to the æsthetic and theological teaching of F. Schlegel, devoted themselves to the revival of the early religious asceticism in art.—(See Overbeck, Schadow, Schnorr.) Of these Veit became one of the recognized leaders. The frescoes in the Villa Bartholdy illustrating the history of Joseph were the first great embodiment of their views. Cornelius painted "The Seven Years of Dearth," Veit "The Seven Years of Plenty." Both produced a powerful impression. Veit also painted in fresco a series of scenes from Dante's Paradise in the Villa Massimi; "The Triumph of Religion" in the gallery of the Vatican; the great altar-piece for the church of Trinità de' Monti; and some easel pictures in oil. In 1830 he returned to Germany, and was appointed director of the art school of the Stadelsche Institut, Frankfort—a school which under his superintendence gave a like direction to German art with those of Munich under Cornelius, and Düsseldorf under Schadow. He held this post till 1843, when he resigned it, in consequence of the council of the Institute having shown what he regarded as undue favour to K. F. Lessing, then becoming recognized as the representative of the Neo-romantic and Lutheran school of painting, of whose principles of art Veit was a stern opponent. Veit's principal work, and that which he and his admirers regard as the most perfect realization of his views of art, is his great symbolical fresco, painted in the large room of the Institute, "Christianity bringing the Fine Arts to Germany." His other leading pictures, executed at Frankfort, were "The Marys at the Sepulchre;" "Simeon at the Temple;" a series of historical portraits; and in 1846 the "Assumption," as an altar-piece for Frankfort cathedral. For the king of Prussia he has since painted the "Darkness in Egypt;" "The Parable of the Good Samaritan;" and prepared the cartoons for a large fresco symbolizing the "Service rendered to the Church by the reigning family of Prussia," for the new cathedral of Berlin. Numerous engravings and lithographs have been made from Veit's paintings and drawings.—J. T–e.

VELAZQUEZ DE SILVA, Don Diego, or Don Diego Rodriquez de Silva y Velazquez, the great Spanish portrait-painter, was born at Seville early in 1599. After acquiring the first principles of his art from the elder Herrera, he entered the school of Pacheco, whose daughter he afterwards married. Velazquez visited Madrid in 1622, and was introduced in the following year by the Duke Olivares to the king, Philip IV., who appointed him his court painter; and when Charles I.

of England, then prince of Wales, visited Madrid in 1623, he sat to Velazquez. In 1629 Velazquez visited Italy, but returned to Madrid in 1631. At Naples he contracted a friendship with his countryman, Spagnoletto. The forcible manner of this painter had fascinated Velazquez, who was a decided imitator of his style, and had added another great name to the school of the Tenebrosi. The "Aguador," or water-carrier of Seville, at Apsley house, is a notable early example of his naturalist taste; and the picture of the "Nativity," in the National gallery, is a striking illustration of his early imitation of Spagnoletto, whose works he must have become acquainted with at Seville. He was not naturally a portrait-painter, but he was probably led into this branch of the art by his position at the Spanish court. Though the great majority of his pictures are portraits, or analogous in character, there are a considerable number of religious and other pictures by Velazquez; and among the most remarkable is "Las Hilanderas, or the Spinsters," in the Real Museo at Madrid, painted with such freedom that Mengs said it appeared to have been created by the *will*, without the aid of hands. Velazquez visited Italy a second time in 1648, to make some art purchases for Philip IV.; and at Rome he painted the magnificent portrait of Pope Innocent X., now in the Doria palace there. After his return to Spain, Philip decorated him with the order of St. Jago, and created him his aposentador mayor, or quartermaster, a post which involved the painter's constant attendance upon the king when journeying, as it was the business of the aposentador to provide the king's lodgings. The exertions of Velazquez to lodge the king suitably on the occasion of the conference at Irun in June, 1660, with reference to the marriage of the Infanta Maria Teresa with Louis XIV. of France, are supposed to have been the cause of his death. He returned to Madrid on the 31st July, and was seized with illness which ended fatally on the 7th of August. He died in the sixty-second year of his age, and his sudden death seems to have caused such a shock to his wife, that she followed him to the grave seven days afterwards. The picture of "Philip IV. hunting the Wild Boar," now in the National gallery, is an admirable illustration, especially in the cluster of figures to the left, of the thorough mastery of his execution in his later works, which never lost the forcible light and shade of his earlier style.—R. N. W.

VELLEJUS, Andrea Severinus, historian and divine, was born at the town of Vedele in Jutland. He was court preacher in the reign of Frederick II., an office which the king permitted him to resign in order that he might devote himself entirely to the study of history, his favourite pursuit. He was made a canon of Ripen, and he held also some other ecclesiastical sinecures. He died at an advanced age in 1616. Vellejus was a very learned man. He wrote Latin with great purity, and was besides the greatest master of his native tongue among his contemporaries. He edited from the MS. the Adami Bremensis Historia Ecclesiastica, Copenhagen, 1579; and was author of the following works—"Oratio de Origine Appellationis Regni Daniæ;" "De vita et morte Johannis-Petri Grundlith;" "Oratio panegyrica ad Fredericum II. regem," &c.; "Descriptio Islandiæ, per Guldbrandum episcopum Islandiæ communicata, æri insculpta per Ortelium;" "Oratio funebris in obitum Frederici Secundi," 1588; "Vita Suonis Tiuffvesbaeg." He was author of a Danish translation of the history of Denmark and the other northern nations by Saxo Grammaticus; and the following works are also in the vernacular, though they have Latin titles—"Vitæ Pontificum Romanorum Emendatæ," in verse, 1571; "Centuria Cantilenarum Danicarum de priscis Danorum regibus et rebus gestis," 1543; "Septem Sapientium Græciæ Aphorismi," 1572 and 1590. Vellegris published also a series of "Sermons on the Ninetieth Psalm," 1593.—R. M., A.

VELLY, Paul François, Abbé de, a French historian, born at Crugny, near Rheims, on the 9th of April, 1709. After studying at the Jesuits' college at Rheims, Velly entered into their society in 1726; but he quitted it in 1740, remaining, however, in friendly relation with many of the body. Arriving at Paris in the following year, he was appointed preceptor in the college of Louis-le-Grand, and began to devote himself to literary pursuits. His first work, published in 1753, was a translation of Swift's History of John Bull, and two years afterwards he published the first two volumes of a "History of France," bringing the narrative down to the death of Philippe I. He had nearly completed the eight volume, when he died by the bursting of a blood-vessel on the 4th of September, 1759. Velly's monotonous narrative betrays a meagre acquaintance with the sources of ancient French history.—W. J. P.

VELMATIO, Giovanni Mario, a Latin poet of the sixteenth century. He was born at Bagnacavallo in Italy, and belonged to the order of the Fratres Minores or Minorites. He occupied for some time a chair of theology. Velmatio was author of two Latin poems, "Christeidos, seu, Veteris et Novi Testamenti opus singulare ac plane Divinum," and "Actus Apostolorum versibus Expressi." They were published at Venice in 1538. The first of these two poems is a very singular performance indeed. It contains throughout a vast number of the oddest and most ridiculous fancies, and the eleventh book exemplifies in perfection the preposterous jumble of matters, sacred and profane, which we often find in monkish writers.—R. M., A.

VENANTIUS, Honorius Clementianus Fortunatus, author, and bishop of Poictiers, born near Trivigi (Tarvigium) in Italy, 530; died about 609: December 14th was held as a feast in his memory at Poictiers. The friend of Gregory, bishop of Tours; the counsellor of Sigebert, king of Austrasia; and the secretary and poetical admirer of royal S. Radegund—Venantius' own claim to saintship has been disputed. He has left a poetical "Life of S. Martin," in four books, besides other verses which recall his pleasant intercourse with Radegund. Of theological works there remain, from his pen, homilies and expositions of the Lord's Prayer and the Apostles' Creed.—C. G. R.

VENDOME, Dukes of. The first who bore this celebrated dignity was Charles de Bourbon, on whom it was conferred by Francis I. On the accession of his grandson, Henry IV., to the throne of France this dukedom, along with the other titles of this branch of the Bourbon family, was united to the crown. It was conferred by Henry on Cæsar, the eldest of his illegitimate sons by Gabrielle d'Estrées, who was born in 1594, legitimated in the following year, and created Duke of Vendôme in 1598. In that year also he married the only daughter of the duke de Mercœur, with whom he received the government of Brittany. In 1610 his father gave the duke precedence over all the peers of the kingdom, except the princes of the blood. He opposed the marriage of Louis XIII. with a Spanish infanta as inconsistent with the welfare of the state, and took up arms against the government. But his retainers deserted him on the approach of the royal army, and he was obliged to submit. He served against the Huguenots in 1622; but having taken part in the conspiracy of Chalais against Richelieu in 1626, he suffered imprisonment for four years, and recovered his liberty only on giving up his government of Brittany. In 1631 he commanded the volunteers who fought on the side of the Dutch at the siege of Lillo. In 1641 he was falsely accused of having entered into a plot against the life of Richelieu, and took refuge in England, where he remained until the death of the cardinal. In 1650 he was appointed governor of Burgundy, and rendered various important services to the state, particularly in dispersing and putting to flight the Spanish fleet before Barcelona in 1655. The duke died in 1665, in his seventy-first year.—His brother, Alexander, born in 1598, was grandprior of the order of the knights of Malta, and took a prominent part in political affairs during the reign of Louis XIII. He was imprisoned along with his brother for conspiracy against Richelieu in 1626, and died in prison in 1629, as it was alleged, of poison.

Louis, second duke of Vendôme, son of Cæsar, was born in 1612, and bore the title of duke of Mercœur during his father's lifetime. His first service in the field was under Louis XIII. in the campaign in Picardy. He served under his father at the siege of Lillo, and afterwards distinguished himself at the sieges of Hesdin and Arras. In 1649 he raised a cavalry regiment, to which he gave the name of Mercœur, and was appointed viceroy and commander-in-chief of the French army in Catalonia, but he resigned in disgust because the minister did not send him the reinforcements which he required. In 1651 he married Laura Mancini, the elder of Mazarin's nieces, was received into favour at court, and was appointed governor of Provence. In 1656 Louis XIV. appointed him, in conjunction with the duke of Modena, to command the army of Lombardy; but having lost his wife in the course of that year, he took holy orders, and in 1667 was created a cardinal. He was nominated by Clement I. legate a latere in France. He died in 1669.

Louis Joseph, third duke of Vendôme, elder son of the preceding, was born in 1654. In 1672, at the age of eighteen, he served in Holland in the last campaigns of Turenne, was created

brigadier in 1677, and served in that capacity under Marshal de Crequi in Flanders. In 1681 he was appointed governor of Provence; and having been raised to the rank of lieutenant-general in 1688, he distinguished himself greatly at the sieges of Mons and Namur, and at the great battle of Steinkirk. In 1693 he was sent into Italy under Marshal Catinat, and shared in many of the enterprises and victories of that general. Two years later he obtained a command in Catalonia, and after a long and obstinate siege took the town of Barcelona—an achievement which not only contributed to hasten the peace of Ryswick, but to modify its terms. During the war of the Succession in Spain, he was despatched to Italy to retrieve the errors of Villeroy, and was opposed to the Prince Eugene. His forces were superior in numbers to those of the enemy, and he commenced the campaign in the most brilliant manner, displaying unusual activity; but he allowed himself to be surprised on the plain of Luzzara, and in spite of a gallant resistance was defeated with great slaughter. He received from the Spanish monarch, however, the order of the golden fleece, as an acknowledgment of the valour and skill which he had displayed in the campaign. He next transferred his operations to the Tyrol, where he obtained several advantages over Count Stahremberg, as well as over the duke of Savoy in Piedmont; but he was again unsuccessful in an encounter with Prince Eugene in 1706 at Cassano. In 1708 he was sent to Flanders to replace Villeroy, who had been signally defeated at Ramillies. But though a much abler, he was not a more successful general than his predecessor, and proved wholly unable to contend against the genius and energy of Marlborough. He committed several grievous mistakes, and his strange sluggishness caused most serious disasters to the French arms. His defeat in the fatal battle of Oudenarde, and other reverses which he met with in that campaign, did not, however, forfeit the confidence of Louis; and in 1710 he was selected to carry succours to the grandson of that monarch, who was then reduced to great straits by the allies. Though now old and suffering from gout, Vendôme displayed the most astonishing activity and energy at this juncture. The allied army was retreating from Castile for the purpose of wintering in Arragon, when Vendôme set out from Talavera, "and pursued them with a speed," says Macaulay, "perhaps never equalled in such a season, and in such a country." He marched night and day; swam at the head of his cavalry the flood stream of Henares; and in a few days overtook Stanhope, the English general, at Brihuega, which he immediately invested, and captured after a desperate resistance. On the following day he fought the obstinate and bloody fight of Villa-Viciosa with the imperial general Stahremberg, who remained master of the field, though Vendôme reaped all the fruits of the battle. Through his energetic and skilful operations the allies were ultimately driven out of Spain, and the crown of that kingdom was firmly fixed on the head of Philip. In the midst of his triumphs the duke suddenly died at Tignarez in 1712, and was buried in the royal tomb in the Escurial. Vendôme was one of the ablest French generals of his age; but he was as notorious for the filthiness of his person, his brutality and gross buffoonery, and the unblushing effrontery with which he abandoned himself to the most disgusting vices, as he was illustrious for his courage and military skill, and the resources, energy, and presence of mind which he displayed when roused by any great emergency, and induced to throw aside the almost incredible indolence in which he indulged on ordinary occasions. Leaving no issue, his estates reverted to the crown, but the title devolved on his brother—

Phillippe, fourth and last duke of Vendôme, who was born in 1655. He held the office of grandprior of the order of the knights of Malta, and made his first essay in arms in the campaign in Candia in 1669 in the Venetian army, under his uncle, the duke of Beaufort. He accompanied his brother in all his campaigns, and acquired considerable military reputation and the rank of lieutenant-general; but his inactivity and insubordination lost the French the battle of Cassano in 1706. He was in consequence treated very harshly both by his brother and by the court, and was deprived of all his benefices. He retired to Rome, where he subsisted on a pension allowed him by Louis XIV. After an exile of four years, however, he was permitted to return to France, regained the favour of the king, and was reinstated in his benefices. He abandoned himself henceforward to a life of pleasure, and died in 1727. The grandprior was a liberal patron of literature and the fine arts; but even in the dissolute times of the regency he was notorious for his licentiousness.—J. T.

VENDRAMINI, Giovanni, a celebrated Italian engraver, was born at Roncade, near Bassano, in 1769. He came to England about 1798, and completed his studies as an engraver under Bartolozzi. In 1803 he went to Russia, was employed by the emperor, and assigned apartments in the palace. Growing tired of the surveillance exercised over him, he wished to return to England, but was refused a passport; and it was only by the connivance of the Neapolitan envoy that he succeeded in making his escape. In England he found constant occupation, and obtained a good position. His best prints are the "Raising of Lazarus," after Sebastian del Piombo; the "Vision of St. Catherine," after Paolo Veronese; and others from the great Italian masters. He also engraved several plates from the works of contemporary painters. He died in London in 1839.—J. T–e.

VENETTE, Jean de, author of the second continuation of the history or chronicle of Guillaume de Nangis, was born at the village of Venette, near Compiegne, in 1308. He was a Carmelite monk, and lived mostly at Paris, though we find from his "History of the Three Marys" that he made frequent visits to the principal provincial towns. He was at Paris in 1346, and saw the frightful conflagrations that marked the presence of the victorious English in the suburbs of the capital. He tells us also in his chronicle, that he saw the new wall and fortifications built in 1356. In 1368 he was at Rheims, and saw there the comet, which in that year filled the French with gloomy forebodings; and he must have lived some time longer, as he notices the disasters which followed, and which he attributes to the appearance of, the celestial visitant. Venette's chronicle is written in Latin, and is particularly valuable as one of the sources of French history. He is not always an impartial narrator, but the liveliness and minuteness of his descriptions more than counterbalance his occasional prejudices and partial statements. He gives a very interesting account of the change of fashion that took place in his own time in regard to dress, and declaims eloquently against the growing taste for luxury and profusion. His chronicle was published by Dom Luc d'Acheri, along with the chronicles of Nangis and his first continuator. It is to be found in the third volume of the collection entitled Spicilegium. His "Histoire des trois Maries," written in French verse, is founded on a legendary notion that was long believed for scripture in the Romish church.—R. M., A.

VENEZIANO, Domenico, an Italian painter, born at Venice about 1410, who was taught oil-painting, then quite a new art, by Antonello da Messina about 1450. About ten years afterwards, Domenico Veneziano was employed at Florence, together with Andrea del Castagno, to execute some paintings in the Portinari chapel in the church of Santa Maria Nuova; and Domenico communicated the secret of his method to Andrea, who in reward treacherously murdered him about the year 1463. Scarcely a trace of Domenico's work now remains.—(See Castagno, Andrea del.)—R. N. W.

VENN, the name of a distinguished English family, which has never wanted representatives in the Anglican church from the time of the Reformation down to the present day:—

Venn, Richard, was rector of St. Antholin's, London, and died in 1740. His name was at one time much before the public in consequence of his successful opposition to the appointment to the see of Gloucester of Dr. Russell, a man whose theology, says Sir James Stephen, "was so liberal as at length to have dissolved into a creed to which any man might assent, who did not dissent from theism." Venn was also known in the religious world by his contributions to the *Weekly Miscellany*, a periodical publication conducted by Dr. Webster in the interest of high church principles. A volume of his sermons and tracts was published by his widow, the daughter of Mr. Ashton, who had been executed in the reign of William III. for taking part in a plot to restore the Stewart family.

Venn, Henry, the most eminent of the family, and one of the most excellent ministers that ever adorned the Church of England, was born at Barnes in the county of Surrey in 1725. His first teachers were Dr. Pitman and Mr. Catcott, the latter of whom was one of the most distinguished of the Hutchinsonian divines, and author of a curious treatise on the deluge. In 1742 Venn was admitted of Jesus college, Cambridge, where he proceeded B.A. in 1745, and A.M. in 1749. He was subsequently elected a fellow of Queen's, there being at the time no fellowship

vacant in his own college. In 1757, having been some time previously appointed curate of Clapham, he married the daughter of Dr. Bishop of Ipswich. On resigning his curacy in 1759 he dedicated a volume of sermons to his parishioners, in token of his gratitude and affection. In the course of the same year he was presented to the vicarage of Huddersfield in Yorkshire, where he laboured with an untiring zeal for the welfare of his flock. His health, however, after an incumbency of rather more than ten years, threatened to break down. He had, in fact, overworked his delicate frame, and a cough and spitting of blood admonished him to seek a less laborious cure. He accordingly resigned the living of Huddersfield, and shortly afterwards accepted the rectory of Yelling in Huntingdonshire. At this small village he continued to reside till the month of December, 1796, when he was prostrated by a paralytic shock, which also affected his intellects. He died in the June of the following year, beneath the roof of his son John, who having like himself observed what might be called the law of his house, was then in possession of the rectory, and residing at the parsonage of Clapham. This brief outline of the life of Henry Venn gives but a very imperfect notion of its inestimable value. He was, indeed, one of the men whom the England of that day could least have spared. For though he lived in great measure out of the world, yet have his silent energies, in which were united the deepest piety and a strength of intellect, which if not great was yet greatly harmonious, exercised a mighty influence on those interests which are at once the deepest and the highest that affect mankind. Sir James Stephen, who has passed a splendid eulogium on him in his celebrated essay entitled The Evangelical Succession, ranks him along with John Newton, Thomas Scott, and Joseph Milner, as one of the four great evangelists of the Church of England in these latter days. "His venerable image," says the same writer, "seems to look upbraidingly on any attempt to delineate himself or his works in a spirit less devout than his own, or less exclusively consecrated to the glory of God and to the wellbeing of mankind. Yet it can hardly be at variance with these great objects of his life to record of him, that he was one of the most eminent examples of one of the most uncommon of human excellencies—the possession of perfect and uninterrupted mental health. As all the chords of a well-tuned harp, or as all the organs of a well-ordered body, so all the faculties of a well-constituted mind contribute, each in its due place and measure, to that harmony which is the essence at once of all effective action and of all salutary repose. In this sense of the words Henry Venn was "made whole," first by nature, or that divine patrimony with which we enter on our present state of being; and then by providence, or that divine beneficence which directs and blesses our progress through life. The congruity of his intellectual powers was not marred by any discord in his affections, nor did either reason or passion ever abdicate or usurp in his mind the separate provinces over which they were respectively commissioned to reign. There prevailed throughout the whole man a certain symphony which enabled him to possess his soul in order, in energy, and in composure. . . . . "And his talents, though separately of no very exalted order, became by their habitual concurrence of a very singular efficacy. . . . . To Henry Venn, therefore, among the 'evangelical' clergy belonged, as by an inherent right, the province which he occupied of giving to the world a perfect and continuous view of their system of Christian ethics. The sacred consonance of all the passages of his own life, and the uniform convergence of them all towards one great design, rendered his conceptions of duty eminently pure, large, and consistent; gave singular acuteness to his discernment of moral error, and imparted a rich and cordial unction to his persuasions to obedience." These last sentences refer to his book entitled "The Complete Duty of Man," which was composed during his residence at Huddersfield. It was undertaken with the view of superseding, or at least of supplementing the deficiencies and correcting the errors of the "Whole Duty of Man;" a work remarkable for the idiomatic force of its style, for its almost unrivalled popularity, and for the obscurity in which its authorship is still involved. Venn's other works are—"A full and free examination of the Rev. Dr. Priestley's Address on the Lord's Supper, with some strictures on the treatise itself," 1769; "Mistakes in Religion exposed, in an essay on the prophecy of Zechariah," 1774; together with a considerable number of sermons, one of which is entitled "A token of respect to the memory of the Rev. Mr. Whitfield."

VENN, JOHN, son of the preceding, was born at Clapham on the 9th of March, 1759. After pursuing his studies successively under Mr. Shute of Leeds; Mr. Sutcliffe, rector of Hippasholme school; the Rev. Joseph Milner, and other masters—he was admitted a member of Sidney Sussex college, Cambridge, where he graduated in 1781. In September of the following year he was ordained deacon, and became his father's curate. Two years afterwards, having entered into priest's orders, he was instituted to the living of Little Durham in Norfolk. He married in 1789 Catherine King, a lady belonging to Hull, who died on the 15th of April, 1803, leaving a family of seven children. In 1792 he became rector of Clapham, where he spent the rest of his life. He died on the 1st of July, 1813. A selection of his sermons was published in two volumes after his death. Their style is said to be more polished than that of his father's works, but they are not so rigidly Calvinistic.—HENRY VENN, his son, also entered the church, and some years ago published a brief memoir of his grandfather, a collection of his letters, and a new edition of the "Complete Duty of Man."—R. M., A.

VENNER, TOBIAS, an eminent physician, was born of a good family at Petherton, near Bridgewater in Somersetshire, in 1577. He entered St. Alban's hall, Oxford, as a commoner, in 1594. After graduating in arts, he applied himself to the study of medicine, and subsequently practised for some time in the neighbourhood of Oxford. On taking his doctor's degree, however, he returned to Bridgewater, whence in a few years he removed to Bath. He died on the 27th of March, 1660, and was buried in St. Peter's church, Bath. Venner was greatly esteemed as a practitioner, and for the integrity and generosity of his character. But his great popularity was derived from his work entitled "Via Recta ad Vitam Longam." It is a practical treatise on diet and regimen, and remarkable for the good sense and simplicity of its directions. The first part of it was published in 1620, the second in 1623; they were, however, published together in subsequent editions. To that of 1638 were appended "A Compendious Treatise concerning the nature, use, and efficacy of the Bathes at Bath;" "Advertisement concerning the taking of Physic in the Spring;" "Censure concerning the Water of St. Vincent's Rocks near Bristol;" and a "Treatise concerning the taking of the fume of Tobacco."—R. M., A.

VENNING, RALPH, an excellent nonconformist minister, was born about the year 1620. He studied at Emmanuel college, Cambridge, and subsequently held the lectureship of St. Olave's, Southwark, from which he was ejected for nonconformity in 1662. Venning, however, still continued his ministerial duties, preaching for the most part at a dissenting meeting, held in Pewterer's hall, Lime Street. He died on the 10th of March, 1673. He was a man of a meek, quiet, and benevolent spirit, taking no part with any of the factions of the time, but, contrariwise, devoting all his zeal and abilities to the promoting of virtue and true religion. He is said to have excelled in an extraordinary degree in the preaching of charity sermons; his fervid eloquence on such occasions, inspired as it was by a sincere regard for the poor, not seldom melted into compassion the toughest-hearted of his auditory. He was author of a considerable number of works in practical theology—"Orthodox and Miscellaneous Paradoxes;" "Things worth Thinking on, or helps to piety," &c.—R. M., A.

VENTURA, JOACHIM, an Italian preacher and theologian, was born at Palermo in 1792. He was early received into the Society of Jesuits, and became secretary-general of the order. He was appointed censor of the press, and a member of the council of public instruction; and in this capacity he exerted himself to spread in Italy the religious philosophy of Lamennais and Le Maistre. His funeral sermon for Pius VII. raised him to the first rank among living preachers. In 1824 he was named chief of the order of the Théatins, and took up his residence in Rome, where his influence, it is said, promoted the reconciliation of the pope with Chateaubriand, and the recognition of Louis Philippe. A work, "De Methodo Philosophandi," Rome, 1828, brought him into collision with his ancient guide and friend Lamennais, for whom, however, he manifested to the last the utmost respect and kindness. The ten years between 1829 and 1839 were spent in retirement, though he preached occasionally at Rome. On the accession of Pius IX., Ventura exerted himself to reconcile the papacy with the genius of the revolution then at work. His funeral sermon for O'Connell produced almost a reaction in favour of the pope; but in vain he urged Pius IX. to grant a constitution ere it was too late. After the

flight of the pope he remained at Rome, but refused a seat in the constituent assembly. In 1848 he published a pamphlet entitled "The Sicilian Question," dedicated to Ruggiero Settimo, in favour of the administrative independence of Sicily, to show, he says, "that the religion of which I am an unworthy standard-bearer does not destroy patriotism, but renders it more generous and more pure." After the revolution of Rome he removed to Montpelier, and had the mortification of seeing one of his most effective discourses—a funeral sermon for the victims of the revolution of Vienna—placed in the Index. About two years afterwards he went to reside in Paris, where among many other works he published (1853) a discourse entitled "La raison Philosophique et la raison Catholique," and another series of discourses on the miracles of Jesus Christ. In 1857 he published "Le Pouvoir politique Chrétien," a collection of sermons preached at the Tuileries, which excited great attention when delivered, containing an unhesitating laudation of the imperial régime, which appeared to contrast strangely with the earlier views of the preacher. He died on the 3rd August, 1861—F. M. W.

VENTURE, De Parades, a celebrated oriental scholar and diplomatist, was the son of a French consul in the Levant, and was born in 1742. He was educated at the college of Louis the Great in Paris, and attained such extraordinary proficiency in the Asiatic and Turkish languages, that at the age of fifteen he was sent to Constantinople to complete his oriental studies in the palace of the French ambassador. He was employed as an interpreter both in Syria and Egypt, and spent six years in the latter country, rendering important services to the political and commercial interests of France. In 1777 he accompanied Baron De Tott in his visit of inspection to the French establishments on the coasts of the Levant and Barbary. He was sent a second time to Egypt in 1778, and in the following year went to Tunis, where he remained four years. He was recalled to Paris in 1784, and appointed joint secretary-interpreter of oriental languages. He was sent to Algiers in 1788, and to Constantinople in 1793, on important missions; and in 1795 was appointed professor of Turkish in the school of modern oriental languages at Paris. Venture now expected to spend the remainder of his life in learned leisure, but his great reputation induced Bonaparte to appoint him first interpreter to the expedition to Egypt in 1798. He died of an attack of dysentery during the retreat from Acre. Venture was the author of a "Dictionnaire Berbére et Francais," folio, and of various publications on Egypt, &c.—J. T.

VENUSINUS, Jonas-Jacobi, a learned Dane, was born in the island of Huena. His first settlement was as one of the ministers of the church of the Holy Ghost at Copenhagen, holding at the same time a professorship of natural philosophy in the university. He was afterwards made professor of eloquence and history. On the death of the celebrated Nicholas Cragius the king, Christian IV., gave him the place of historiographer royal. In 1677 he was chosen president of the Academy of Sora, but he died in the January of the following year. Venusinus was reckoned one of the most learned and judicious writers that Denmark had produced. He wrote a work exposing the fabulous elements in history, entitled "De fabulâ quæ pro historia vendidatur," 1605; besides dissertations "De beatitate hominis," 1602; "In Timæum Platonis," 1602 and 1603; "De historia," 1604; and "De Comparandâ Eloquentia," 1606. He also translated the De Imitatione of A Kempis into Danish, 1599, 1626, and 1675.—R. M., A.

VENUSTI, Marcello, one of Michelangelo's scholars, was born at Mantua early in the sixteenth century, and died at Florence before 1585. He studied painting under Perino del Vaga. In the museum at Naples is a fine copy of Michelangelo's Last Judgment by Venusti, executed under the great Florentine's superintendence.—R. N. W.

VERARDO, Carolo, was born in 1440 at Cesena, a small town in the Romagna. He was chamberlain and secretary under the popes Paul II., Sixtus IV., Innocent VIII., and Alexander VI.; and died on the 13th December, 1500. He was author of a curious book entitled "Historia Caroli Verardi de urbe Granata, singulari virtute felicibusque auspiciis Ferdinandi et Hellisabes Hispaniarum Regis et Reginæ expugnata," Rome, 1493. This edition, which is illustrated with some very beautiful figures, is very rare. The "Historia" was reprinted at Basle in 1494 and 1533; and is also to be found in the second volume of Andrew Schott's Hispania Illustrata, Frankfort, 1603. It is a dramatized narrative in twenty-three scenes; and, having been written for the amusement of the Romans, was frequently represented in the mansions of the great. The prologue, in iambics, was composed by Bartolino Verardo, nephew of the author.—R. M., A.

*VERBOECKHOVEN, Eugène, an eminent Belgian painter, was born at Warneton, West Flanders, in 1799. M. Verboeckhoven has painted a few portraits, including some of distinguished artists. He has also modelled some figures and rilievi; but these are mere by-play. His true avocation is that of an animal painter; his specialty cattle and sheep, in which line he has long been regarded as the first in Europe. He has painted a great number of pictures, many of which are of large dimensions, and full of figures: in some instances the animals are the size of life. Cattle markets and fairs, farm-yards, meadows with sheep and cattle, are frequent subjects of his pencil. After completing, three or four years ago, one of the largest and most elaborate of his paintings, "Cattle leaving a Farm-yard," M. Verboeckhoven unhappily lost his sight. He is a knight of the order of Leopold and of the legion of honour, and was long president of the administration of the Museum.—His brother and pupil, *Charles Louis Verboeckhoven, born at Warneton in 1802, also practised at first as an animal painter, but is best known as a marine painter.—J. T–e.

*VERDI, Giuseppe, the musician, was born in 1813 at Le Roncole, a little village near Busseto, in the duchy of Parma. In 1826 he began his career as a composer, but did not become generally known till 1839, when he produced his grand opera, "Uberto di San Bonifacio," at the Scala in Milan. His only comic opera, "Il Finto Stanislao," was brought out in 1840. After this nothing of his appeared till 1842, when "Nabucodonosor" was given with great success, and very widely extended his fame. It was reproduced in London under the name of "Nino," and afterwards under the name of "Zora," the title being changed on account of English scruples against the introduction of a biblical character upon the stage. "I Lombardi," of which little is known in England besides the immensely popular romance La mia Letitia, was brought out in 1843. All these were first performed in Milan, but Verdi was now engaged to compose for Venice, where in 1844 he produced "Ernani" (the libretto adapted from Victor Hugo's Hernandi). This opera was played at her Majesty's theatre in the following year, it being the first complete work of the composer that was given in London, and its reception at once stamped the great popularity of Verdi in this country, which every succeeding production has served to augment. "I Due Foscari" (a drama adapted from Byron's tragedy) was first played in 1845 at Rome. In 1846 he gave "Giovanna d'Arco" at Milan, "Alzira" at Naples, and "Attila" at Venice. Scarcely less fruitful was 1847, during which year he brought out "Macbeth" (adapted from Shakspeare) at Florence; "I Masnadieri," (adapted from Die Räuber of Schiller) at her Majesty's theatre in London; and "Jerusalem," a French version, with slight modifications and additions, of "I Lombardi," at the Académie Royale in Paris. From Paris he went in 1848 to Trieste, to bring out "Il Corsaro," and thence to Rome, where was performed "La Battaglia di Legnano," afterwards entitled "L'Assedio di Arlem." "Luisa Miller" (adapted from Schiller's Kabale und Liebe) was first played at Naples in 1849. In 1850 "Stiffelio" was produced at Milan, with little success as compared with Verdi's other operas. He made ample amends to his reputation with "Rigoletto" (adapted from Le Roi s'amuse, of Hugo), which was given in Venice in 1851; in 1853 it was played in London, and has kept the stage here ever since. Still more brilliant and still more extended has been the success of "Il Trovatore" (adapted from a Spanish tragedy of Antonio Garcia Guttierez), which was produced at Rome in 1852. "La Traviata" (adapted from La Dame aux Camélias, of A. Dumas, jun.), has had, in this country at least, a success scarcely inferior to that of the two previous operas. In 1853 "Stiffelio" was reproduced at Florence with some trifling changes, under the name of "Aroldo," and after this Verdi came not again before the public until 1855, when he brought out an original French opera, "Les Vespres Siciliennes," at the Académie Impériale, being present in Paris to superintend its rehearsals. In 1856 "Simone Boccanegra" was given with little effect at Venice. "Un Ballo in Maschera" (adapted from Scribe's Gustave III., as set by Auber), was Verdi's next opera. The reception of this work in Italy was without parallel in dramatic history. The immense enthusiasm it excited was, however, due in great measure to the political circumstances of the time. Verdi, who had

become an active politician, was chosen a member of the first Italian parliament, the distraction of which occupations estranged him for a while from the pursuit of his art. After four years he accepted an engagement to compose "La Forza del Destino" for Petersburg, whither he went at the commencement of 1862 to direct its production. For this work the composer received the unprecedented sum of £6000, half of which was paid by the directorate of the Petersburg opera house, half by the several publishers of Milan, Paris, London, &c. The commissioners of the London International Exhibition of 1862, upon Rossini's refusal, requested Verdi, as the representative of musical Italy, to compose an instrumental work for their inaugural ceremony. With better judgment of his own powers, he offered to write rather a cantata, and the commissioners accepted his proposal. It came too late, however; but was produced with success at her Majesty's theatre, in the composer's presence, three weeks after the event which it was written to celebrate. Verdi has earned his great popularity by his emphatic original melodies, with their characteristic but unsought harmony; by his powerful embodiment of dramatic situations; by his novel and effective manner of treating the voice; and by the scope his music affords the singer for impassioned declamation. But it must be admitted that even his best works are greatly defaced by a large proportion of vapid writing, which, whether intentionally introduced to relieve the more salient points, or from whatever motive, degrades them as artistic productions.—G. A. M.

VERDUGO, Francisco de, a brave Spanish administrator and soldier, who fought and ruled in the Netherlands in the reign of Philip II. He rose to the highest honours by no other means than his own talents and perseverance. He was for some time governor of Haarlem in Holland, and became admiral after the Count de Bossu was made prisoner. He was next appointed commander of the catholic army, and he served in the capacity of general-in-chief under Farnese, prince of Parma, when the latter marched to the aid of France. Verdugo, who had highly distinguished himself in arms, was subsequently appointed governor-general of Friesland, Overyssel, and of the lordships of Drente, Fruente, and Lingen, a post which he filled for fourteen years. After his death on the 29th of September, 1595, at the age of sixty-four, Spain demanded his corpse, but the province of Luxembourg, which Verdugo had succeeded in delivering from the hostilities of the French, refused to part with it; and so high did the quarrel rise, that the matter had at length to be submitted to the arbitrement of William of Verdugo, count of the Holy Roman empire.—R. M., A.

VERE, De, the name of the most illustrious titled family of England—a family which ranks with the Fitzgeralds of Ireland and the Montmorencys of France, as one of the three noblest names in Europe. "It had its origin," as Macaulay remarks, "at a time when the families of Howard and Seymour were still obscure; when the Nevilles and Percys enjoyed only a provincial celebrity; and when even the great name of Plantagenet had not yet been heard in Europe." The first that bore this designation in England was Alberic de Vere, who came over with William the Conqueror, held high command at Hastings, and obtained numerous lordships in the counties of Middlesex and Essex. Towards the close of his life this renowned warrior assumed the cowl, died a monk, and was buried in the church of Colne Priory in Essex, which he founded.—His son, Alberic de Vere, was the favourite minister of Henry Beauclerc, who conferred upon him the office of lord high-chamberlain of England. —His son, Aubrey de Vere, was created Earl of Oxford, as a reward for his fidelity to the Empress Maud, and confirmed in the office of chamberlain and in all his father's great territorial possessions.—Robert, third earl of Oxford, was conspicuous among the barons who extorted the Great charter from King John.—Hugh, fourth earl, took a prominent part in the reign of Henry III. in resisting the exactions of the pope, and the prodigality of the sovereign.—Robert, fifth earl, was one of the lords who fought against the king under the banner of Simon de Montfort, earl of Leicester, and was surprised and taken prisoner by Prince Edward at Kenilworth, along with young De Montfort, a few days before the decisive battle of Evesham. But he made his peace with the king, and afterwards served under Edward I. in his Welsh wars.—John, seventh earl, was a celebrated military commander, and shared in all the glories of Edward III.'s campaigns in France. He served in Scotland along with Henry of Lancaster, and fought with great distinction at Cressy and Poictiers. He eventually died from fatigue, in the English army encamped before the walls of Rheims, in 1306. This powerful baron left immense estates in no fewer than ten counties.—Robert, ninth earl, a youth of agreeable figure but of dissolute manners, was a favourite of the weak and unfortunate Richard II., who heaped possessions, titles, and dignities upon him, and created him in August, 1386, Marquis of Dublin—a title before unknown in England—and a few months later Duke of Ireland, and transferred to him by patent, which was confirmed in parliament, the entire sovereignty for life of that island. He gave him in marriage his cousin-german, the daughter of Ingelram de Couci, earl of Bedford, whom the dissolute nobleman afterwards repudiated, and married Lancerona, the daughter of a joiner who came over from Bohemia with Anne, queen of Richard II. He obtained an entire ascendancy over Richard; all favours passed through his hands, and access to the king could only be obtained through him. The high honours bestowed upon him, and his own arrogant behaviour, excited the jealousy and anger of the other nobles, who took up arms against Richard and his counsellors. The duke of Ireland having levied some forces, with which he advanced to relieve the king from the violence of his nobles, was encountered and defeated in Oxfordshire by the duke of Gloucester, and compelled to take refuge on the continent. He died in great distress and poverty at Louvain in 1392, of a wound received while hunting a wild boar. His vast estates were confiscated, and his titles extinguished by his attainder; but his uncle ultimately obtained the restoration of the earldom of Oxford and a large portion of the estates.—His grandson, John de Vere, twelfth earl, was one of the chiefs of the Lancastrian party, and after the accession of Edward IV. was attainted by parliament, and beheaded on Tower Hill, along with his eldest son, Aubrey.—His second son, John, thirteenth earl, was restored to his ancestral honours and estates during the temporary triumph of the house of Lancaster in 1470, and sat as lord high-steward at the trial of John Tiptoft, earl of Worcester—popularly styled "the butcher," on account of his cruelty—who was condemned and beheaded on Tower Hill. But fortune soon changed sides. Oxford, along with the famous king-maker, the earl of Warwick, was soon after totally routed at Barnet, the party of the White Rose was once more triumphant, and Oxford and his two brothers were attainted, though their lives were spared. But they subsequently made their escape from prison; and the earl led the van on the decisive day of Bosworth, and mainly contributed by his valour and skill to the victory which terminated the bloody and protracted contest between the houses of York and Lancaster. He was rewarded for the great services which he had rendered to his party, by his restoration to his hereditary possessions, and by large grants of confiscated estates. He was made constable of the Tower of London, lord high-admiral of England and Ireland, and was restored to the office of lord high-chamberlain, originally granted to his ancestor, Aubrey de Vere, by Henry I. He assisted in suppressing the rebellion of Lambert Simnell, and the insurrection of Lord Audley and the Cornish men at Blackheath. This famous nobleman lived in great splendour, and was celebrated for his magnificent hospitality. On one occasion he gave a sumptuous entertainment to Henry VII. at his castle of Henningham in Essex; and being desirous to do honour to his royal guest at his departure, the earl ordered all his retainers, with their liveries and badges, to be drawn up in two lines that their appearance might be the more gallant and splendid. "My lord," said the king, "I have heard much of your hospitality, but the truth far exceeds the report; these handsome gentlemen and yeomen whom I see on both sides of me are no doubt your menial servants." The earl smiled, and confessed that his fortune was too narrow for such magnificence. "They are most of them," subjoined he, "my retainers, who are come to do service at this time when they know I am honoured by your majesty's presence." The king started a little and said, "By my faith! my lord, I thank you for your good cheer; but I must not allow my laws to be broken in my sight: my attorney must speak with you." Oxford is said to have paid no less than fifteen thousand marks to the mean and parsimonious monarch as compensation for his offence.—Edward, seventeenth earl, and one of the ornaments of Elizabeth's court, was distinguished by his remarkable skill and success in the exercises of chivalry, and won for himself an honourable place among the early masters of English poetry.—His son, Henry, eighteenth earl, was some-

what dissolute in his youth, but reformed himself, and became one of the most distinguished men of his day. He inherited the martial ardour of his family, had the command of a regiment sent to the assistance of the Dutch in their struggle with Spain, and headed a forlorn hope in a desperate attack on the impregnable works thrown up by Spinola at Terheidan. He died of a fever at the siege of Breda. As he left no issue, there was a great contest in 1626 for the honours and dignities of the family, between the heir male and Lord Willoughby d'Eresby, who claimed through his mother, Mary, daughter of John, sixteenth earl. The exordium of the speech of Lord-chief-justice Crewe, in deciding the case, has been pronounced by Macaulay "among the finest specimens of the ancient English eloquence." The decision was in favour of the male heir, ROBERT, nineteenth earl, who was killed in 1632 fighting for the protestant cause and the liberties of Europe under the walls of Maestricht; but the great office of lord-chamberlain was awarded to the heir, General Lord Willoughby.—AUBREY, twentieth earl, commanded a regiment of English infantry in the service of the States, fought for the king in the great civil war, and suffered much for his loyalty. After the Restoration he was sworn of the privy council, made a knight of the garter, and appointed lord-lieutenant of the county of Essex. But he was deprived of all his offices by the despotic bigot James II., because he refused to support the dispensing power. "Sir," said the courtly and mild yet resolute peer, "I will stand by your majesty against all enemies to the last drop of my blood; but this is a matter of conscience, and I cannot comply." On the death of this earl, whom his contemporaries delighted to call "the noblest subject in Europe," though the family estates were by this time much dilapidated, this great house became extinct in the male line; but the present duke of St. Albans represents it through the female line—Diana, daughter of the last earl, having married Charles Beauclerk, illegitimate son of Charles II., and first duke of St. Albans.—J. T.

VERE, SIR FRANCIS, a distinguished soldier, one of the famous "fighting Veres," the son of Geoffrey de Vere, third son of John, fifteenth earl of Oxford, was born in 1554. His first military service was under the earl of Leicester, when he was sent by Queen Elizabeth in 1585 with a body of troops to the assistance of the Dutch in their contest with Spain. He assisted in the defence of Sluys against the prince of Parma in 1587, and of Bergen-op-Zoom in the following year, and for his services on the latter occasion received the honour of knighthood. In 1589 he was intrusted with the defence of the Isle of Bommel at the head of six hundred English soldiers, and so skilfully strengthened the place that Count Mansfeldt, who commanded the numerous besieging army, did not venture to attack it. Shortly after, Sir Francis repeatedly threw reinforcements into the town of Berg while besieged by the Spaniards, but was severely wounded and nearly lost his life in one of these exploits. In 1590 he relieved the castle of Litkenhooven and recaptured the town of Burtick, and in 1591 was present at the sieges of Zutphen and Deventer, and mainly contributed to the defeat of the prince of Parma before Knodzenburg fort. In the following year Sir Francis was returned to the house of commons for the borough of Leominster. Little or nothing is known of his life during the next three or four years; but in 1596 he was appointed one of the commanders of the land forces in the expedition against Cadiz, and greatly distinguished himself both in the action with the Spanish fleet, and in the attack upon the town of Cadiz (June 20–22). A few months later he returned to Holland, and fought at the battle of Turnhout (24th January, 1597). In the summer of the same year he accompanied the earl of Essex in his second expedition against Spain, and after his return was made governor of Brill, and commander of the English auxiliaries in the service of the States. He was suddenly recalled in 1599, when a Spanish invasion was threatened, and was made lord-marshal. In the following year he was appointed, in conjunction with Count Ernest of Nassau and Count Solmes, to the command of the army which the Dutch sent into Flanders; and he was mainly instrumental in gaining the memorable battle over the Spaniards near Nieupor (5th July), in which he was severely wounded, and had his horse killed under him. His next great exploit was his defence of Ostend, which with very inadequate resources he held for eight months against the Archduke Albert at the head of twelve thousand men. He was, however, severely wounded in the head by the accidental bursting of a cannon. He resigned his government (7th March, 1602) to Frederick Dorp, whom the States had appointed his successor. Sir Francis was reappointed to the government of Brill in 1603. He died in 1608, and was buried in Westminster abbey. His family, consisting of three sons and two daughters, all died before him. Queen Elizabeth had a very high opinion of the talents and courage of Sir Francis, whom she considered the best general of his time. He was the author of a record of his own achievements, entitled "The Commentaries of Sir Francis Vere, being divers pieces of service wherein he had command; written by himself by way of commentary," published in 1657 in one volume folio.—J. T.

VERE, HORATIO, Lord Vere of Tilbury, a less celebrated, but scarcely less able military commander than his brother, Sir Francis, was born in 1565 at Kirby hall, Essex. In his twenty-first year he accompanied his brother to the Low Countries, where he shared in exploits that well sustained the honour of English arms. In 1596 he formed part of the expedition to Cadiz, and was knighted for his good conduct in the capture of that place. Returning to the Netherlands, he distinguished himself in the various campaigns between 1597 and 1610—especially at the siege of Ostend in 1601, and in a gallant retreat with four thousand men in 1605 from Spinola, commanding a large army. On the death of his brother in 1608, he succeeded him as general of the English forces in the Netherlands, and in 1610 he was, by letters patent under the great seal of England, made governor of the town of Brill, and all the ports thereto belonging. After the conclusion of the twelve years' truce between Spain and the States General, he retained his post of governor for some time, but gave it up in 1616, receiving a pension from the English crown to compensate him for the loss. In 1618 he was employed by the prince of Orange to suppress the Arminian factions in Utrecht, and was made governor of the town; and two years later he was appointed to command the forces sent by King James to aid his unfortunate son-in-law, Frederick, king of Bohemia. An account of the expedition and its failure will be found in Wilson's History of James I. Sir Horace Vere remained in Germany the following year, and kept the Palatinate from being quite overrun by the imperialists. He kept Heidelberg, Frankendale, and Mannheim out of their hands till the end of 1622, when he surrendered the last-named place to Count Tilly on honourable terms, and returning to England, was received most graciously by the king. He became a member of the council of war; and on the accession of Charles I. in 1625, he was raised to the peerage by the title of Lord Vere of Tilbury, being the first peer of his majesty's creation. He still held his commission of general of the forces in the service of the States General, and frequently went over to them during the year 1627. He had attained to the age of seventy when, dining with Sir Henry Vane at Whitehall on the 2nd May, 1635, he was struck with apoplexy while in the act of reaching out his plate for a supply of fresh salmon, and being carried away, expired two hours afterwards. Fuller pays tribute to the nobility of his character.—(*Biographia Brit.*, vi.)—R. H.

VERELIUS, OLAUS, properly OLOF WERL, a celebrated Swedish antiquary, was born on the 12th of February, 1618, at Ragnildstorp in Oestergötland. After completing his studies at Upsala he made the tour of Europe, and on his return was nominated quæstor of the Upsala university, an office he filled with great advantage to that institution. He at the same time received a professorship. At Oxenstjerna's request he wrote in Latin a history of Sweden till 1630, and he also edited Götrek's and Rolf's Saga, and various other Icelandic sagas. In his declining years he was appointed to the sinecure of chief librarian of the university. He died on the 1st of January, 1682. The antiquarian knowledge of Verelius was enormous; and his works, which are numerous and weighty, are among the most valuable on the early history and antiquities of Scandinavia. Some of them are, unfortunately, marred by polemical bitterness.—J. J.

VERGENNES, CHARLES GRAVIER, Comte de, son of a president of the parliament of Dijon, was born in that place on the 28th December, 1717. At an early age he began his diplomatic career, having gone as attaché to the Lisbon embassy in 1740. The ability he even then displayed procured him the appointment in 1750 of minister to the electoral court of Trier, where, in the very hot-bed of the political intrigues which at that time agitated Germany, he found full scope for the employment of his peculiar gifts. Successfully advancing French interests,

he reaped his reward in being sent ambassador to Constantinople in 1755. There, in a position of considerable difficulty, he discharged the duties of his office with his usual wisdom; for there can be little doubt that the neutrality to which he counselled Turkey—in opposition to the wishes of his own government, who sought to plunge her in hostilities with Russia—was the more prudent course. Vergennes, however, was recalled, and chance effected a declaration of war between the two powers. Subsequently Vergennes was nominated ambassador at the court of Sweden; and it was during his sojourn there that Gustavus III. achieved the bloodless but extraordinary revolution of 1772. When, in 1774, Louis XVI. ascended the French throne, Vergennes became minister for foreign affairs, a post he retained until the end of his life. His labours in this capacity were manifold and important. He died on the 13th February, 1787. Vergennes, while a skilled and successful diplomatist, was marked by integrity of character, and he was a faithful servant of his native country.—J. J.

VERGERIO, Pier Paolo, the elder, author, born at Capo d'Istria about 1349; died in Hungary perhaps in 1431, having been afflicted with intermittent madness towards the end of his life. Well-born but poor, he became professor of dialectics in Florence and Padua; distinguished himself as a lawyer; was attached to Francesco (subsequently Cardinal) Zabarella, first as a pupil, afterwards as an intimate friend; and in his company attended the council of Constance. Vergerio wrote a "History of the Princes of the House of Carrara," which commences with the founding of that family; a book, "De ingenuis moribus," much admired in its day; a life of Petrarca; and various other compositions, published and unpublished.—C. G. R.

VERGERIO, Pier Paolo, the younger (of the same family as the elder), a protestant controversial writer, born at Capo d'Istria about the commencement of the sixteenth century; died at Tübingen, 4th of October, 1565. Successively papal nuncio, ambassador of France, bishop of Capo d'Istria, refugee in the country of the Grisons, and minister of religion both there and in the Valtelline; having conferred with Luther, fled from the inquisition, and found a final resting-place in the territory of Wirtemburg; he has left various writings which record his enmity against the Roman see. Amongst the chief are—"Ordo eligendi pontificis;" "Quomodo concilium Christianum debeat esse liberum;" and "Operum adversus papatum," tom. i.—C. G. R.

VERGNIAUD, Pierre Victorin, a celebrated orator, and one of the leaders of the Girondist party, was born at Limoges in 1759. His father was an advocate, and he himself was of the same profession, which he followed at Bordeaux, where he was leader of the bar. In 1791 he was elected deputy to the legislative assembly by the department of the Gironde. At first Vergniaud was devoted to ease and pleasure; but he soon shook off his sloth, and became the head of his party in eloquence and vigour. In the first sittings of the legislative assembly he signalized himself by the violence of his attacks on monarchy; he also seconded the motions of Couthon and Chabot, that the words "sire" and "majesté" should be abolished. He proposed the confiscation of the goods and suppression of the possessions and rights of the emigrés, and denounced the priesthood. Amongst the ultra-Girondists he was one of the most ardent and eloquent, but he was hated by the Jacobins, who suspected him of being in secret communication with the king. Vergniaud has also been falsely accused of having demanded large sums for the monarch, but on all occasions his conduct seems to have been disinterested. He defended the king in the debates which took place before his trial, and that event inspired him with his most brilliant eloquence. Nevertheless he voted for the king's death, presided over the assembly on the day of his condemnation, and pronounced sentence upon him. When the Girondist party was overthrown by the Jacobins, Vergniaud, with other members of his party, was tried and sentenced to death. He was executed on the 31st of October, 1793, aged thirty-five.—W. J. P.

VERHEYEN, Philippus, anatomist and physician, was born at Verbrouck in the province of Waas in 1648. He was the son of an agricultural labourer, and himself worked in the fields until he was twenty-two. At that time his intelligence attracted the notice of the parish priest, who offered to teach him Latin. Verheyen's teacher was so satisfied with his progress, that at the end of two years he procured him admission into the college of the Holy Trinity at Louvain. After studying there for five years Verheyen obtained, in 1677, the highest place in the general examination of the four chief colleges. At that time it was his intention to make theology his chief pursuit, but a disease of his leg which necessitated amputation turned his thoughts in the direction of medicine; and on recovering he adopted it as his profession. He obtained a licentiate's degree in 1681, and after eight years' further study was appointed professor of anatomy at Louvain in 1689. The professorship of surgery was added in 1693. He did not take his doctor's degree until 1695. As an anatomical teacher he obtained great success, and his work, "Anatomia Corporis Humani," was widely used as a text book, and frequently reprinted. The first volume was published at Louvain in 1693; the second did not appear until after his death. The latter contains some physiological experiments, and a defence of the doctrine of the circulation. Verheyen died in 1710. Besides his anatomy, he published "Dissertatio de Thymo," 4to, Louvain, 1706; "Compendium Theoriæ Practicæ," 8vo, Cologne, 1683; "Vera Historia de Sanguine ex Oculis, Auribus, Naribus," &c, 12mo, Louvain, 1708. At his death he was engaged on a work, "De Tuendâ Valetudine."—F. C. W.

VERMUYDEN, Sir Cornelius, Knight, the engineer, was born at St. Martin's Dyke, in the island of Tholen, in Zeeland, probably towards the close of the seventeenth century. Well-born and well-educated, he was trained as an engineer in a country where embanking was a necessary art. In 1621 he was invited to England to repair a breach in the embankment of the Thames, near Dagenham; and being afterwards employed in draining the royal park at Windsor, he attracted the favourable notice of James I. In 1626 he contracted with the crown for the drainage of the royal chase at Hatfield, forming a company of Dutch capitalists to supply the funds, and for his energy in conducting the operations he was knighted in 1629 by Charles I. Soon afterwards he undertook the drainage of the large district now known as the great Bedford level. When the funds of the principal promoter of the scheme, Francis, earl of Bedford, were exhausted, Vermuyden raised the money to pay the workmen, and had many thousands of acres conveyed to him as security. In 1642 he published "A Discourse on the Drainage of the Fens," &c., showing what remained to be done. In 1649 he resumed operations, and in 1652 he could point to forty thousand acres available either for tillage or pasture, and reclaimed by his exertions. To carry the operations to a close he had sold most of the lands conveyed to him; and when all was over heavy pecuniary claims were preferred against him. It is supposed that about 1666 he went abroad, and died "a poor broken-down old man, the extensive lands which he had reclaimed and owned having been conveyed to strangers," says Mr. Smiles in his Lives of the Engineers, the first volume of which contains a full and interesting account of Vermuyden and his work.—F. E.

VERNET: the name of three distinguished French painters. —Claude Joseph Vernet, the eldest, was born at Avignon in 1714. He was instructed by his father, Antoine, and going to Italy in 1732, devoted himself to landscape and marine painting; and after twenty years of labour and poverty, eventually succeeded in establishing a reputation, and in attracting the notice of his own countrymen. Louis XV. invited him to France in 1752, and he was elected a member of the French Academy in the following year; he was in the same year commissioned by the government to paint views of the seaports of France—fifteen of which views are now in the Louvre. He died at Paris, where he had apartments in the Louvre, in 1789. The Louvre possesses a large collection of his works.—Antoine Charles Horace Vernet, commonly called Carle Vernet, the son of Claude Joseph, was born at Bordeaux in 1758, and having gained the travelling pension, he also studied in Italy. He painted battles, and small pictures in various styles; but was chiefly distinguished for his horses, and for paintings of two of Napoleon's great victories—the "Battle of Marengo," 1804; and the "Morning of the Battle of Austerlitz," exhibited in 1808, and for which the emperor decorated him with the cross of the legion of honour. Carle Vernet was also a member of the Institute, and a chevalier of the order of St. Michel. He died in Paris, November 17, 1835. Not the least of his distinctions is that of having been the father and the teacher of the greatest of battle-painters, Emile Jean Horace Vernet, who was born in Paris on the 30th of June, 1789. Such was his ability, that he maintained himself by his drawings, when still a boy, from fifteen years of age; yet he failed to gain the travelling pension of the French Academy.

Brought up by his father, he studied also in the school of Vincent; and before he became of age, he was married, was an exhibitor at the Louvre, and had served also for a short time as a soldier; which experience proved a valuable initiation for him into the specialties of that service to which he afterwards chiefly devoted his pencil. His facilities of execution and general powers of observation may be termed prodigious, and for practical capabilities he may rank with Paul Veronese or Rubens; but he had, perhaps, still more accurate powers of observation than either of those great masters. He is said to have possessed the rare faculty of being able to paint objects correctly, from memory. He commonly painted *alla prima*, or without retouching, and often without any previous preparation on the canvas, or otherwise. With such great powers, Horace Vernet could not fail to have a great career, and he rose rapidly to distinction and honour during the first empire. Political changes sometimes interfered with his position and influence; but on the whole, his career was one of unbroken progress and of unrivalled celebrity, in his own department of painting. He obtained a medal of the first class for historical painting in 1812, and in 1814 Napoleon decorated him with the cross of the legion of honour; he became an officer in 1825, and a commander in 1842. In 1826 he was elected a member of the Institute; and in 1828 he was made director of the French Academy at Rome, where he remained about nine years, and where he painted some of his most popular works—among which is conspicuous the large picture in the palace of the Luxembourg, of "Raphael encountering Michelangelo on the steps of the Vatican," in which the painter has introduced his own daughter as a Roman peasant (she was married in 1844 to Paul Delaroche, and died in the following year); it was exhibited in 1833. The Luxembourg contains also the following of Horace Vernet's greatest works—the "Battle of Tolosa," exhibited in 1817; the "Massacre of the Mamelukes," 1819; the "Barrière de Clichy," or defence of Paris in 1814, painted in 1820; and "Judith and Holophernes," exhibited in 1831. A vast display of the powers of this painter was shown at the Paris Universal Exhibition in 1855, when he was awarded a grand medal of honour. He exhibited altogether on that occasion twenty-two pictures, including two of those described above, several others of his most celebrated battles, hunting scenes, and portraits, &c.; the battles of Jemappes, Montmirail, Hanau, and Valmy; "Mazeppa," 1825; "Mazeppa and the Wolves," 1826; "The Cholera on board the Melpomene;" "The Storming of Constantina," 13th October, 1837, a later repetition of one of the magnificent works of 1839, relating to this siege; the vast "Taking of La Smala, of Abd-el-Kader," 1843; the "Battle of Isly," 1844; and other remarkable works. His canvasses are the largest of modern times; and of the old masters, Tintoretto is the only man who went beyond him in this respect. Though Horace Vernet in the higher sphere of art is not to be compared with Paul Delaroche or Ary Scheffer, he was not a mere military chronicler (however perfect), as many of his school have been; nor was he a mere naturalist or genre painter. This is evident from the mere enumeration of the few pictures mentioned above, constituting but a small portion of the works of this extraordinary painter—who died full of years and honours on the 17th of January, 1863. A good portrait of him, by J. R. Herbert, R.A., was exhibited a few years ago in the English Royal Academy. Horace Vernet lived in many countries. His residence in Italy has been noticed; he lived also for some time in Algeria, making his studies for his great monumental pictures at Versailles; and he lived also in Russia and in England. There were few of the great European monarchs of his day who did not take a pride in honouring him, and themselves at the same time. He was loaded with decorations. He resided chiefly at Versailles, but he had apartments also at the Institute in Paris. He left no child, but many friends, to mourn his loss.—R. N. W.

VERNON, Edward, a distinguished English admiral, descended from an ancient Staffordshire family, was born at Westminster on the 12th November, 1684. His father, who was secretary of state to King William and Queen Mary, gave him a good education, but never intended him for the sea. As young Vernon, however, seemed bent on that profession, his father at last consented, and permitted him to study navigation and gunnery. His first service was under Admiral Hopson in the *Prince George*, when he was present at the destruction of the French and Spanish fleets at Vigo on the 12th of October, 1702. In 1704 he was on board the fleet commanded by Sir George Rooke which convoyed the king of Spain to Lisbon, and in the same year was present at the battle with the French off Malaga. After commanding the *Dolphin* and the *Royal Oak* in 1708, Vernon was sent to the West Indies as rear-admiral under Sir Charles Wager, when he took several valuable prizes, and greatly injured the commerce of France. In 1715 he was appointed to the *Assistance*, in an expedition to the Baltic under Sir John Norris, and in 1726 to the *Grafton*, in the same seas. He was returned to parliament as member for Penrhyn on the accession of George II., and was sent soon afterwards to Gibraltar as commander of the *Grafton*, to join Sir Charles Wager. He represented Portsmouth in the next parliament, which lasted from 1734 to 1741; and it is said that the course he took in the house of commons led to his being sent to the West Indies as vice-admiral of the blue, and commander-in-chief of a squadron fitting out for the destruction of the Spanish settlements. Having received his instructions he set sail from Spithead on the 23rd July, 1739, and on the 20th November arrived before Porto Bello, with only six ships under his command. On the following day he began to attack the town, which after a furious engagement was taken on the 22nd, together with two Spanish men of war. The place was afterwards abandoned for want of a sufficient land force to hold it, after all the fortifications had been destroyed. In 1741 Vernon's next enterprise was an unsuccessful attack on Carthagena, in conjunction with General Wentworth. His failure, however, did not interfere with his popularity in England. After his return he was employed, during the rebellion of 1745, in guarding the coasts of Kent and Sussex, a service which he performed with courage and ability; but having got into a dispute with the admiralty about the appointment of a gunner, he was struck off the list of admirals and retired from all public business, except his parliamentary duties as member for Ipswich. He died at Nacton in Suffolk, on the 29th of October, 1757.—W. J. P.

VERNON, Robert, a celebrated picture collector, and founder of the National Gallery of British art, was born in 1774, and died on the 22nd of May, 1849. He was originally in very humble circumstances; but having engaged in merchandise, his diligence, perseverance, and skill ultimately raised him to a position of great affluence and respectability. His title to a place in British biography rests, however, not so much on his talents and accomplishments, as on a well-timed and noble act of generosity. Having a natural good taste for pictures, he began as soon as his means permitted to form a collection, principally of works by British artists; nor was it long before the walls of every room in his house were covered with specimens of native talent. Vernon, whose interest in his pictures was the reverse of selfish, soon conceived the design of presenting them to the nation, in hopes that they might form the nucleus of a gallery of British art. He accordingly made them over by a deed of gift dated December 22, 1847, to the trustees of the National gallery. Hitherto the works of native artists had been in great measure neglected by the official patrons of art—the National gallery, though it was founded in 1824, containing at the time of Vernon's gift only forty-three British pictures. This circumstance, disgraceful as it was to the nation, gave a double value to the splendid generosity of Robert Vernon. A marble bust of this great patron of British art, purchased by subscription, is placed in the hall at Marlborough house, in which mansion his pictures have also found a temporary resting place.—R. M., A.

VERNON, Thomas, a learned English jurist, the son of Richard Vernon of Henbury hall, Worcestershire, flourished in the early part of the eighteenth century. He was member of parliament for the borough of Whitchurch, Hampshire, from 1710–22, and was secretary to the unfortunate duke of Monmouth. His "Reports of Cases argued and adjusted in the High Court of Chancery, from 33 Car. II. to 5 George I.," were printed by order of that court in 1726–28, and were republished with emendations in 1806–7. He died August 22, 1726.—F.

VERON, Louis Desiré, was born in Paris in 1798, and was educated at the Imperial lyceum. In 1816 he commenced the study of medicine and began to practise in the hospital in 1821, two years after which he was admitted to the degree of M.D. Among his acquaintances was an apothecary named Regnauld, who died, leaving to his wife and children little more than a paste for lozenges which he had invented. Veron, who had access to the columns of several newspapers, charitably puffed the *pâte Regnauld*, which obtained so much vogue, that by

investing his capital in the wholesale preparation of it he enriched both himself and his friend's family. In 1828 he abandoned medicine, and became a writer in the *Quotidienne* and other newspapers. The following year he established the *Revue de Paris*, which rose into great repute. After the revolution of July he became director of the opera, at his own risk, in March, 1831. Resigning this position in 1836, he offered himself as a candidate for the chamber of deputies, and was defeated. He returned to the press, and became proprietor of the *Constitutionnel*. After the revolution of 1848 he strongly opposed the socialists, and supported Louis Napoleon both as president and as emperor. He was rewarded with a seat in the corps legislatif. But he quarreled with the government, and in 1856 sold his paper, the *Constitutionnel*. He wrote a novel and memoirs of himself, under the title of "Memoires d'un bourgeois de Paris," 6 vols., 1854. Veron died in 1867.—R. H.

VERONESE, Alessandro, the name by which Alessandro Turchi is commonly known, from his birthplace Verona. He is called also L'Orbetto, from his having when a boy led about an old blind beggar, said to be his own father. He was colour-grinder to F. Brusasorci, and learned painting in his service. Alessandro was a good painter, and acquired a reputation in Verona, Venice, and Rome, where he died about 1650, aged about seventy.—R. N. W.

VERONESE, Paul, the name by which the magnificent Paolo Cágliari is commonly known. He was born at Verona in 1528, and learned the first rudiments of his art from his father, Gabriele Cagliari, who was a sculptor; and an uncle, Antonio Badile, taught him painting. He established himself when still young at Venice, in spite of the rivalry of such great names as those of Titian and Tintoretto. Paul Veronese was really more magnificent in his works than either. He was less brilliant, and altogether less profound than Titian, and he had not the prodigious facility of Tintoretto; but he was a far better colourist, and more correct than that master: he was, however, inferior to both as a portrait painter. Still, the great picture of the "Pisani Family" in the National gallery may be pronounced a stupendous piece of portrait painting. This picture, called the "Family of Darius before Alexander"—the young Pisani being represented as Alexander, and his wife as the Persian queen—is one of the most finished and most magnificent of all his works; being inferior in scenic effect alone to the vast "Marriage at Cana" in the Louvre, which is three times the size of the London picture, and contains altogether about one hundred and twenty figures or parts of figures comprising portraits of many distinguished Venetians of that time, not omitting the painter himself and his brother Benedetto, who is supposed to have painted most of the grand architectural schemes which often constitute the backgrounds of the pictures of Paul Veronese. All subjects were treated by him with the like aim at magnificence. He had but one costume, that of his own time or country; and but one mode of treatment, the ornamental. Among his most brilliant works may be mentioned also the "Rape of Europa" in the ducal palace at Venice—a beautiful sketch of this subject, very similar in composition, is in the National gallery. Paul Veronese visited Rome in 1563, in the suite of the Venetian ambassador of that time, Girolamo Grimani; and Philip II. of Spain invited him to Madrid to aid in the decorations of the Escurial: but he was too well appreciated and too well occupied at Venice to be induced to accept the invitation. Paolo died at Venice on the 20th of April, 1588, and was buried in the church of San Sebastiano, for which he had painted some of his best pictures, and where his brother and his two sons, Carlo and Gabriele, erected a monument to his memory. The large altarpiece of the "Adoration of the Magi," now in the National gallery, was long one of the great attractions of the church of San Silvestro in Venice. The "Consecration of St. Nicholas," also in the national collection, and one of the most transparent in colouring of the painter's works, was formerly in the church of San Nicolo de' Frari. The most eminent of the painter's scholars were Battista Zelotti—his fellow-pupil with his uncle Badile—his brother Benedetto, and his two sons already mentioned. The three last are the painters known as "The heirs of Paul Veronese," who completed his unfinished works after his death. Benedetto Cagliari died in 1598, aged sixty; Carlo died young, about thirty, in 1596; and Gabriele in 1631, aged sixty-three.—R. N. W.

VERONESE. See Guarino.

VERPLANCK, Gulian Crommalin, an American author, was born at New York about the year 1785. He studied at Columbia college, was called to the bar, and after a visit of some years' duration to Europe, was elected a member of the legislature of his native state. In 1818 he delivered lectures on history and literature. About this time he also began to write pamphlets, both in prose and verse, on the political questions of the day. He was subsequently appointed professor in an episcopalian college, whence he went to congress as one of the representatives of New York. Verplanck is a voluminous author. He has written "Essays on the nature and uses of the various Evidences of Revealed Religion," New York, 1824; "An Essay on the doctrine of Contracts," *ib.* 1825; "Miscellanies, first published under the name of the Talisman," *ib.* 1833, a publication on which he was assisted by Sands and the poet Bryant; "Discourses and addresses on subjects of American History, Arts, and Literature," *ib.* 1833, &c. Verplanck has also edited an edition of the works of Shakspeare, with notes and commentaries.—R. M., A.

VERRES, C. Cornelius, one of the most rapacious and tyrannical of the Roman provincial governors, was born about the year 112 B.C. He was quæstor to Cneius Papirius Carbo during his third consulship (82 B.C.), then (having betrayed Carbo) an adherent of the faction headed by Sulla, and next proquæstor to Cneius Cornelius Dolabella, prætor of Cilicia (80 B.C.). The wealth which he had gotten by plunder and extortion he now employed in securing a prætorship. He was assigned the urbana jurisdictio in 74 B.C., and soon became notorious for those monstrous villanies which ultimately brought him to trial. On the expiration of his prætorship he succeeded Sacerdos in the government of Sicily, the wealthiest and most important province of the empire. He was accompanied thither by a crowd of rapacious followers, and commenced his extortions even before he landed in the island. The Sicilians immediately began to groan under his intolerable yoke. No class was exempted from his cruelty, avarice, and insolent brutality. It seemed to be his set purpose to reduce the island to utter beggary and wretchedness. An accusation, however, was at length brought against him before the Roman senate. Cicero, who had been Lilybæan quæstor in Sicily in 75 B.C., undertook the cause of the Sicilians, while Verres was defended by Hortensius. But the guilty prætor did not wait the conclusion of the trial—one of the most celebrated that ever occurred. Despairing of a successful issue, he withdrew from the capital before his condemnation was pronounced. He retired to Marseilles, where he lived in affluence and splendour till his proscription by Antonius in 43 B.C. His infamous memory has been preserved for the execration of all succeeding ages in the celebrated Verrine Orations of the great Roman orator.—R. M., A.

VERRI, Alessandro, Count, author, was born at Milan in 1741; died 23rd September, 1816. He was one of the main contributors to *Il Caffè*, a Milanese periodical published by a literary society of the same name. Amongst his works may be noted—"Le Notti Romane," being a series of dialogues of the dead; a history of the French revolution from 1789 to the Consulate; and an essay on the general history of Italy.—C. G. R.

VERRI, Pietro, political economist and author, was born at Milan of a noble house, 12th December, 1728; died of apoplexy, 29th June, 1797. Having studied at Rome and Parma, he then, to escape the legal career selected for him by his father, obtained a commission in the Austrian army, and served in Saxony against Prussia. The re-establishment of peace restored him to his native land, where under Maria Theresa he occupied honourable civil posts, and promoted financial reform: becoming councillor in 1764; member of the supreme council of economy, 1765; an influential member of the Patriotic Society, instituted in 1777; and enjoying other dignities until 1786, when he withdrew into privacy. After the French invasion of Lombardy he re-entered public life, and became a member of the municipal council of Milan. Besides his chief work, "Meditazioni sull' Economia Politica," he left a "Storia di Milano," certain "Osservazioni sulla Tortura," and other writings.—C. G. R.

VERRIO, Antonio, a celebrated Neapolitan painter, was born at Lecce in the Terra di Otranto about 1639. He learned design in his native place, and painting at Venice. His first work of any consequence was a fresco of "Christ Healing the Sick," in the Jesuits' college, Naples, painted in 1660. He afterwards went to France, and painted the high altar in the church of the Carmelites at Toulouse. His facility of execution and florid colouring rendered his pictures attractive, and he was recom-

mended to Charles II. as a fitting person to direct the royal tapestry works at Mortlake, which the king was desirous to re-establish. But the fickle monarch soon changed his mind; the Mortlake works were forgotten, and Verrio was employed instead in painting the walls and ceilings of Windsor castle. As long as Charles lived Verrio was in high favour; and he found equal favour in the eyes of his successor, for whom, among other things, he painted Wolsey's tomb-house, which James wished to fit up as a Roman catholic chapel. After the Revolution of 1688, Verrio threw up the sinecure office of surveyor of the royal gardens given him by Charles II., and refused to employ his pencil in the service of William III. He, however, had plenty of private commissions. Besides smaller works, he was employed on the decorations of Burleigh (for which he received from the earl of Exeter £1500 a year, besides board, residence, and an equipage), Chatsworth, and Lowther hall. Eventually he relented so far in his hostility to William as to consent to paint the king's staircase and several ceilings at Hampton court. Walpole says that he did his work here "as ill as if he had spoiled it out of principle;" but this is hardly likely to have been the case, and the Hampton court paintings are really not worse than the others which remain by him. In truth he was a thoroughly worthless painter in all respects. The grotesque allegories and absurd mythological conceits with which he defaced so many of our palaces, are as contemptible as works of art, as they are ridiculous in invention and offensive in taste. Yet no painter had ever before received such extravagant payment in England, and few elsewhere. Verrio was, however, ostentatiously profuse in expenditure, as well as vain, boastful, and insolent in manners; and his sight failing, he must have looked forward to an old age of penury had not Queen Anne bestowed on him a pension of £200 a year. He died in 1707.—J. T–e.

VERRIUS, Flaccus, a freedman by birth, was distinguished for his learning under the reign of Augustus. By that emperor he was employed to instruct the youthful princes, Caius and Lucius Cæsar. He died at an advanced age in the reign of Tiberius. Verrius was the author of a history of the Etruscans, and many other valuable works on historical, antiquarian, and philological topics. The treatise of Festus is supposed to be founded to a considerable extent on the writings of Verrius.—G.

VERROCCHIO, Andrea del, a distinguished Florentine painter, born in 1432. He was the scholar of Donatello, and the master of Leonardo da Vinci; but he is said to have given up painting on seeing himself surpassed by his pupil. Verrocchio was a good anatomist, and was the first, or one of the first among the moderns, to take plaster casts from the human limbs for art purposes. He attained a great reputation as a sculptor in bronze, and was in 1479 invited to Venice to make the colossal statue of Bartolomeo Colleoni; but he caught cold, and died in 1488 before the work was finished. Leopardi completed it, and placed it in 1495. A cast of this monument may be seen at the Crystal palace. Verrocchio's principal work is considered the bronze group of the "Incredulity of St. Thomas," in the church of Or San Michele at Florence; it was made in 1483, and weighs nearly four thousand pounds. Though Verrocchio died at Venice, he was buried in Sant' Ambrogio at Florence; his body having been taken home by Lorenzo di Credi.—R. N. W.

VERSCHURING, Henrik, a celebrated Dutch painter, was born at Gorcum in 1620. His first teacher was T. Govertz, a portrait painter, but he completed his studies under Jan Both, by whose advice he went to Italy. Here he remained ten years, and painted many views of the neighbourhood of Rome, Italian scenery with ruined buildings, &c., which were then, and are still, much admired. Returning to Holland he seems to have been led by the troublous character of the times to turn his attention to less peaceful scenes. His later pictures are most frequently battles, skirmishes, encampments, scenes with banditti, and other gloomy subjects; but they are painted with great spirit and effect, and are prized by collectors. Verschuring was burgomaster of his native city. He was drowned near Dort during an excursion on the water in 1690. There are four slight but spirited etchings by him; two of them are of dogs.—J. T–e.

VERSCHUUR, Lieve, a celebrated Dutch marine painter, was born at Rotterdam, and is said to have been a pupil of the marine painter, Simon de Vlieger, who flourished, 1630–50. Verschuur drew and painted with great skill and care, but was a feeble colourist. His sea and river moonlight scenes are much admired. His most celebrated work is the "Arrival of the Prince of Wales (afterwards Charles II.) at Rotterdam," which is in the Amsterdam museum. He died in 1691.—J. T–e.

VERSTEGAN, Richard or Roland, an able English antiquary, whose ancestors settled in England in the reign of Henry VII., was born in London and educated at Oxford. He left this country in consequence of his entertaining Roman catholic principles, and went to Antwerp, where he published in 1592 a history of the persecution of the members of his church, entitled "Theatrum crudelitatum hæreticorum nostri temporis." He subsequently went to Paris, where he was imprisoned at the instigation of the English ambassador for making certain charges against Queen Elizabeth. He was shortly after released, and returned to Antwerp, where he set himself up in business as a printer and produced his best-known work, "A Restitution of Decayed Intelligence concerning the most noble and renowned English nation." After this he wrote "The successive regal Governments of England;" "A Dialogue on dying well," from the Italian; and some odes in imitation of the seven penitential psalms, "with sundry other poems and ditties tending to devotion and piety," 1601. He died about 1635.—F.

VERTOT D'AUBEUF, René Aubert de, better known as the Abbé Vertot, a celebrated French historian, was born on the 25th December, 1655, at Benetot, in the Pays de Caux. He was educated at the Jesuits' college, Rouen, which in a fit of religious zeal he quitted clandestinely for a convent of Franciscans at Argentan. The austerities he practised seriously affected his health, and a change was effected in his favour to the milder rule of the Premontanes. He became successively prior of Joyenval, curé of Croissy la Garenne, near Marly, curé of a parish in his native district of Caux, and of a richer living in Rouen. In 1703 he settled in Paris, being appointed associate of the Academy of Inscriptions, and two years later a paid member. His literary career commenced by the publication in 1689 of a "History of the Conspiracy of 1640 in Portugal," which was followed in 1695 by a "History of the Revolutions." The great favour with which these works of Vertot were received is due to the charm of style, rather than to the scrupulous accuracy of details. In his most original work, "The History of the Knights of Malta," which he undertook at the express invitation of the order, and with liberty to command their archives, he is charged with having in one instance refused to spoil his rounded paragraphs by looking at documents that arrived after his narrative of the siege had been written. "Je n'en ai plus besoin; mon siége est fait," is the reply attributed to him in an oft-repeated anecdote. The work upon which he bestowed most of his love is the "History of the Revolutions of the Roman Republic," which has passed through innumerable editions. He contributed many papers to the annals and memoirs of the academy, and wrote two learned works to confute the claims of the Bretons to certain independent rights. His book on "The origin of the greatness of the Court of Rome" is conceived in a spirit of opposition to the temporal power of the pope, and in support of the king's rights over the Gallican church. He prepared for the press an account of the embassies of the dukes of Noailles, which was published in 1763. He died in 1735.—(See a full list of his works in Querard, *La France Litteraire.*)—R. H.

VERTUE, George, an eminent engraver, was born in St. Martins-in-the-Fields, London, in 1684. At the age of thirteen he was apprenticed to an engraver of arms on plate; but he failing in business, the young man was at the age of eighteen placed with Michael Vandergucht, with whom he remained, first as pupil, afterwards as assistant, till 1709. Vertue then began to engrave for booksellers. Afterwards he was employed by Sir Godfrey Kneller to engrave his portraits. A head of Archbishop Tillotson, which he engraved for Lord Somers, and which was considered the best print that had appeared in England for several years, laid the foundation of his reputation. Thenceforth he never wanted employment. His industry was untiring, and the number of his prints is very great: Walpole has given a classified list of them at the end of his Catalogue of Engravers. Many of Vertue's engravings were made for private patrons —Harley, earl of Oxford, the earl of Winchelsea, the duke of Dorset, Lord Coleraine, and others. He engraved portraits of a large number of distinguished persons of his own time, after Kneller, Dahl, Richardson, &c.; portraits illustrative of Lord Clarendon's History; portraits of the English sovereigns, &c., for the folio edition of Rapin's History—a task which occupied him three years; a series of twelve portraits of poets, from the gallery

at Knole (1730); a series of historical prints, 1740, &c. Vertue was fond of antiquities, and he made many journeys to collect notes and drawings of old portraits, views, monuments, &c. On the revival of the Society of Antiquaries in 1717, he was elected a member, and appointed engraver to the society. He engraved for many years the prints of the Oxford Almanac, and was the first to commence the views of buildings, &c., which have given so marked a character to that publication. He likewise gave much attention to the study of coins, and his admiration of the works of Thomas Simon led him to publish, in 1753, engravings and descriptions of all the medals, coins, and great seals of Thomas Simon, and his brother Abraham. But the undertaking to which, next to his profession, he devoted the most time and industry, was the collecting of materials for a "History of the English School of Painting," and a "History of Engraving in England." Between the year 1713 and his death in 1756, according to Walpole, Vertue visited and made catalogues of every collection, attended sales, searched the national and parochial registers, and copied every paper he could find relative to art; put himself in communication with artists and amateurs; and read and translated whatever bore on his subject. He left forty volumes of materials, but the actual writing of his work was scarcely touched. Horace Walpole bought these collections of Vertue's widow, and from them compiled his well-known Anecdotes of Painting, and Catalogue of Engravers, frankly stating on the title-pages that they were "digested from the MSS. of Mr. George Vertue," and in the books themselves making the fullest acknowledgments of Vertue's share in the work. The permanent historical value of the work is due to Vertue's industry and honesty; its popularity must be ascribed to Walpole's lively style. Vertue died July 24, 1756, and was buried in the cloisters of Westminster abbey, where there is a monument to his memory.—J. T–e.

VERUS, Lucius Aurelius, Roman emperor, was the son of Lucius Ceionius Commodus, who had been chosen by Hadrian as his successor. At the desire of Hadrian, Verus was adopted by Antoninus Pius along with Marcus Aurelius, and on the accession of the last-named prince Verus became his colleague in the empire in 161. Soon after he proceeded to the East to conduct the war against the Parthians, which was brought to a successful issue by his generals. Verus, however, remained idle at Antioch, and took little part in the conduct of affairs. On his return to Rome he celebrated a magnificent triumph, and assumed, along with Aurelius, the titles of Parthicus, Armeniacus, and Medicus. Verus died in Italy in 169.—G.

VESALIUS Andreas, the most celebrated anatomist of the sixteenth century, was born at Brussels in 1514. Medicine appears to have been the family profession; his father was apothecary to the Emperor Maximilian, and he had an uncle, Everardus, who was a physician and a commentator on Rhazes. His general education was obtained at Louvain, and his medical at Cologne, Montpelier, and Paris. Whilst a pupil his zeal in the study of anatomy attracted the notice of Guntherus, who in 1536 made him his principal assistant. In the same year Vesalius discovered the origin of the spermatic bloodvessels. He returned to Louvain, where he taught anatomy; but desirous of furthering his own studies, he joined the army of the emperor, who was then at war with France. In 1538 he went to Bologna, and the following year to Padua, where he was shortly after appointed professor of anatomy. In 1539 he published his "Epistola docens venam axillarem dextri cubiti in dolore secandam." Vesalius taught at Padua for nearly four years. He then, in 1543, accepted a professorship at Bologna, and not long afterwards was induced to take the anatomical chair at Pisa, with an annual stipend of eight hundred crowns. His career as a teacher of anatomy was cut short by a call to attend the Emperor Charles V., as his physician. He quitted Pisa in 1544, and for some years resided at the imperial court, and afterwards at the court of Philip II. of Spain. In his "Anatomicarum Gabrielis Fallopii observationum examen," written at Madrid in 1561, he states that he cannot even get a skull to examine; and it is remarked by Haller that he added scarcely anything to his anatomical knowledge after leaving Pisa. He obtained, however, a high reputation as a practical physician. It was in 1563 or 1564 that Vesalius undertook the pilgrimage to Jerusalem which led to his death. The reason for the pilgrimage is not satisfactorily known. The most common account is, that having been summoned to make a post-mortem examination of a Spanish gentleman, he observed on opening the pericardium some movement in the heart; that the fact became known to the relatives of the deceased, who accused Vesalius before the inquisition; and that to avert a worse punishment Philip II. procured an injunction of a pilgrimage to the Holy Land in expiation. There appears, however, to be no proof of this story, unless its currency soon after the anatomist's death be admitted as evidence. Whilst Vesalius was at Jerusalem in 1564 he received from the Venetian senate an invitation to succeed Fallopius in the chair of anatomy. He accepted the invitation, but in the voyage to Italy he was wrecked on the isle of Zante. There he died, according to some accounts, of starvation, but probably from hardship and exposure. He had a half-brother, Francis, who also devoted himself to the study of anatomy, with the view, it is said, of defending his brother's reputation and memory, but his life was early cut short. Whilst at Padua, in 1539, Vesalius published some anatomical plates, and for the four following years his time was chiefly spent in the production of his great work on human anatomy. For this purpose he associated with himself the first artists of the day; amongst others, Titian is said to have employed his pencil in illustrating the book. In 1542 an abridgment of the work appeared under the title of "Suorum librorum de corporis humani fabrica epitome," Basle, folio. The whole appeared in the following year, entitled "De Corporis Humani Fabrica, libri septem," Basle, folio, 1543. Another edition was published by the author in 1555, and after his death it was frequently reproduced. It would not be easy to overrate the importance to anatomical science of Vesalius' work. His power of observation, industry, and acuteness, were only equalled by his boldness and freedom from reverence for antiquated error. He attacked the errors of Galen and others of the ancients with vigour, but always adduced anatomical evidence of the truth of his own assertions. The established teaching did not, however, want defenders. Vesalius was attacked by Sylvius—who called him "Vesanus"—Piccolomini, Driander, Putæus, Eustachius, and Fallopius. To their strictures he replied in his treatise, "De Radicis Chinæ usu epistola," published in 1546, and in his "Examination of the Anatomical Observations of Fallopius," published in 1561. Besides his anatomical works, some Consilia in the collections of Montanus, Garetius, Ingrassias, and Scholzius, have been attributed to Vesalius. A work entitled Chirurgia Magna, published under his name by Borgarucci, is probably only a compilation.—F. C. W.

VESLING, John, physician, was born at Minden in Westphalia in 1598. He studied at Padua, and then visited Egypt and the Holy Land. At Jerusalem he was made a knight of the Holy sepulchre. He returned to Padua in 1632, where he was appointed to the first chair of anatomy, lecturing also on surgery and botany. In 1638 he became superintendent of the botanical garden. Whilst occupying this post he travelled to Candia and various parts of the Levant, for the purpose of collecting plants. He died at Padua in 1649, aged fifty-one He wrote "Syntagma Anatomicum publicis dissectionibus diligenter aptatum," Patav., 1641; a posthumous work, "De Pullitione Ægyptiorum, et aliæ observationes anatomicæ et epistolæ medicæ posthumæ," Hafn, 1664; "De Plantis Ægypti Observationes et Notæ ad P. Alpinum," Patav., 1638; and "Catalogus Plantarum Horti Patavini," Patav., 1642–44.—F. C. W.

VESPASIANUS, Titus Flavius Sabinus, Emperor of Rome, was a native of the Sabine territory, and was born on 17th November, A.D. 9. In early life he was tribunus militum in Thrace, and quæstor in Crete and Cyrene. He also filled the offices of ædile and prætor. He married Flavia Domitilla, who bore him two sons. In the reign of Claudius, he served in the army in Germany as *legatus legionis*, and afterwards in Britain. In A.D. 51 he was consul, and also proconsul of Africa under Nero. In A.D. 66 he went into the East with a powerful army against the Jews. While prosecuting the Jewish war he became emperor, A.D. 69. In consequence of his elevation he left the conduct of the war to his son Titus, and ordered Mucianus, governor of Syria, to march against Vitellius. The latter was defeated and put to death at Cremona. At Alexandria, where Vespasian went to cut off the supplies of grain from that place, so that Vitellius might be compelled to surrender, he incurred the dislike of the inhabitants by increased taxation. At Rome Mucianus acted as Vespasian's deputy with full powers; and Domitian the emperor's second son, then pro-

claimed Cæsar, assisted. As soon as the news of Vitellius' defeat reached Alexandria, Vespasian sent vessels laden with corn to Rome, and forwarded an edict repealing the laws of Nero and his three successors. Having arrived at Rome he began to restore order in the city, and to pursue such measures as would tend to the good of the people. He introduced a better discipline into the army, purified the senate, and elevated to a higher rank various persons deserving of distinction. In A.D. 71 he was consul a third time. At the conclusion of the Jewish war Vespasian had a joint triumph with Titus, and began to build a temple to peace. In A.D. 72 Commagene was annexed as a province to the Roman empire, and Antiochus its king went to Rome to reside. Petilius Cerealis was sent to Britain, where he subdued the Brigantes. Vespasian has been censured for the execution of Priscus the stoic philosopher; but there may have been some reason for his severity. In A.D. 74 a census of the citizens was taken by Vespasian and Titus. In A.D. 78 Agricola went to Britain to reduce North Wales and Anglesea, whose inhabitants had revolted. In A.D. 79 the emperor ordered Sabinus and his noble wife to be put to death, because the former had assumed the title of Cæsar in Gaul, nine years before. Vespasian died on the 24th June, A.D. 79, after a reign of nearly ten years. He was on the whole a wise and good emperor, frugal, temperate, affable, humble. Yet he was avaricious and mean in money matters; and his occasional acts of cruelty have left a stain upon his memory. But his faults were counterbalanced by his virtues as an emperor.—S. D.

VESPUCCI, AMERIGO. See AMERIGO.

VETTORI, PIETRO (Latin, Victorius), an accomplished man of letters; born at Florence of a noble family, 11th July, 1499; died 18th December, 1585. In 1538 he was appointed public professor of Greek and Latin eloquence in Florence; and having enjoyed many honours, left behind him a worthy reputation. His literary labours bore fruit in various editions of classic works; comments on elder writers; thirty-eight books of "Variæ Lectiones," elucidatory of ancient texts; original letters, poems, and orations; and a "Trattato degli Ulivi."—C. G. R.

VIANI, N., a learned priest of the order of the Servites, was born in the town of Saluzzo in Piedmont about the year 1690. He passed his novitiate at Bologna, and afterwards was professor of philosophy, of which his knowledge was most profound, successively at Pistoya, Monte-Pulciano, and Rome. When Charles-Ambrose, patriarch of Alexandria, was sent by Clement XI. as apostolical legate to China, Viani accompanied him in the capacity of confessor. He returned to Rome in 1723, and in 1735 was nominated provincial of his order in Piedmont. Other offices and honours also awaited him; but he latterly left them all and retired to the capital for the purpose of leading a studious and tranquil life. But he died suddenly towards the close of the year 1738. Viani translated into Italian the curious book, entitled Traité l'ame et de la connoisance des bêtes, and which was published at Amsterdam in 1681.—R. M., A.

* VIARDOT, LOUIS, a French litterateur, was born at Dijon on the 31st July, 1800. He studied for the bar, but subsequently abandoned the law for literature. For some years he was a contributor to the *Globe*, the *National*, and the *Siècle*. In 1839 he became sole director of the Italian theatre; and two years afterwards established, in conjunction with Pierre Leroux and George Sand, the *Revue Indépendante*. On his marriage with Mademoiselle Pauline Garcia, he retired from the direction of the theatre, and accompanied his wife in her musical tours through most of the countries of Europe. Viardot, who is a member of the Spanish Academy, travelled early in life in Spain —a circumstance which, as might be naturally supposed, gave a marked direction to his studies, as will be seen from the following list of his principal writings—"Essai sur l'histoire des Arabes et des Maures d'Espagne," 1832; "Scènes de mœurs Arabes," &c., 1833; "Études sur l'histoire des institutions et de la litterature en Espagne," 1835; "Les Musées d'Italie," 1842; "Les Musées d'Espagne, d'Angleterre, et de Belgique," 1843; "Les Musées d'Allemagne et de Russie," 1844; "Histoire des Arabes et des Maures d'Espagne," 1851. Viardot is author also of some excellent translations, particularly of the Don Quixote and Exemplary Tales of Cervantes.—R. M., A.

VIAS, BALTHASAR, one of the Latin poets of France, was born at Marseilles on the 14th September, 1587, during the usurpation and tyranny of Charles Casaux and Louis d'Aix. His father, being exiled soon after by these oppressors, went to Italy whither his wife followed him with her infant son. They returned to their home, however, as soon as the tyranny at Marseilles was put down by the arms of Henry IV. Balthasar received his education in his native town, and applied himself with extraordinary assiduity to the Latin poets, as well modern as ancient. His poetical interfered greatly with his legal studies; but he managed nevertheless to take his degrees in that faculty. From his "Harangue faite au Roi et á la Reine," printed at Paris in 1615, we learn that he was docteur ès droits et avocat en la cour de Provence, assesseur et deputé de la ville de Marseille aux états généraux. We know also that he sojourned some time at Paris, and that while there he lived on intimate terms with many of the most celebrated men of the time. One of his particular friends was the famous M. de Peiresc, who made him one of the executors of his will, and left him some very valuable medals as a remembrancer of a close friendship, which is also appropriately commemorated in Vias' second idyl. Another of his distinguished friends was Gassendi, of whom we find a high eulogy in idyl the seventh. We shall mention only one other of the memorials of these old vanished friendships preserved in the works of Vias, viz., an elegy addressed to Louisa, wife of Barclay, author of the Argenis, which is followed by a reply written by her husband in Louisa's name. Vias was latterly appointed conseiller du roi, and intrusted with the consulate of Algiers, an office, however, whose duties were discharged by deputy. He died at Marseilles in 1667, having attained the age of four score years. A collected edition of his poems was published in 1660, entitled "Balthasaris de Vias, Massiliensis, regi christianissimo à consiliis, charitum libri tres. Ad Henricum Loudovicum Habertum Mommorium, regiá consiliis et libellorum supplicium magistrum. Parisiis è typographiâ Edmundi Martini."—R. M., A.

VICARS, JOHN, a noted puritan controversialist descended from a Cumberland family, was born in London in 1582, and was educated at Christ's hospital and at Queen's college, Oxford. He afterwards became usher of Christ's hospital, and continued so during the remainder of his life. He was a zealous advocate for presbyterianism, and published "Strange Stories of God's wrath against the Cavaliers." He was the author of a work against John Goodwin called "Coleman Street Conclave visited," and of a parliamentary chronicle published at different times under the following titles—"God in the Mount, or England's remembrancer," being the first and second part of a parliamentary chronicle, 1644; "God's Arke overtopping the World's Waves," &c., being a third part of the same, 1646; "The Burning Bush not consumed," or the fourth and last part, 1646 —all of which were subsequently published together under the title, "Magnalia Dei Anglicana," or England's Parliamentary Chronicle, 1646. Vicars also translated Dr. Herring's Latin poem on the Gunpowder Plot, which he published under the title of Mischief's Mysterie. He died in 1652.—F.

VICARY, THOMAS, an English surgeon, author of the first book on anatomy printed in the English language. Nothing is known of his life beyond the facts that he was, in succession, sergeant-surgeon to King Henry VIII., Edward VI., Mary, and Elizabeth, and principal surgeon to St. Bartholomew's hospital. His book is entitled "A Treasure for Englishmen, contayning the Anatomy of Man's Bodie," 1548. Another edition, under the title of "A Profitable Treatise of the Anatomy of Man's Body," compiled by T. Vicary, and published by the surgeons of St. Bartholomew's hospital, 12mo, appeared in 1577.—F. C. W.

VICENTE, GIL, the founder of the Portuguese theatre, was born most probably at Lisbon in 1470, or rather later, of a noble family, and was intended for the law, but entered the service of the court some time before 1502. His first work was a monologue, spoken in that year before the court on the occasion of the birth of Prince John, afterwards John III. This, being the first dramatic representation ever made in Portugal, pleased the queen-mother so much that, at her request, it was adapted to the form of a Christmas "auto," such as had been introduced into Spain by Juan de la Enzina. This was followed at short intervals by four other religious pastorals, all in Spanish, probably in compliment to the queen. The most characteristic of these is entitled "The Auto of the Sybil Cassandra," in which the nativity of the Saviour is mixed up in the most incongruous manner with Greek and Jewish traditions. He also wrote three autos on the three ships that carried souls to hell, purgatory, and heaven. The first of his comedies, entitled "The Widower," was acted in 1514, and followed by many others,

of which the most esteemed were entitled "Rubena," "Don Duardos," and "Amadis de Gaul." His works were collected and published after his death by his son in 1562; a second edition appeared in 1586. Both editions became so scarce that they may almost be said to have disappeared; but the works of Vicente were republished in 1834 at Hamburg, divided into five classes: the autos, comedies, tragi-comedies, farces, and lyrical pieces. His farces, according to Bouterwek, are the best of his works; but later critics have not endorsed this opinion. Vicente preceded by a century Lope de Vega and Calderon; and his reputation was so wide-spread that Erasmus learnt Portuguese in order to read his works. He died probably in 1536. He left a son, Luis, who collected his works, and a daughter, Paula, an accomplished poetess and musician. The statement that he had another son, of whose literary reputation he was jealous, is unfounded.—F. M. W.

VICO, Giovanni Battista, one of the profoundest thinkers and writers of modern times, was the son of a bookseller, and was born at Naples in 1668. He was brought up to no special profession, although he early evinced a peculiar aptitude for jurisprudence. But he was an insatiable reader, an earnest and laborious student, particularly of ancient literature. In 1697 he became professor of rhetoric in the university of Naples, on a scanty salary; yet neither domestic cares and troubles (of which he had much more than the average share), nor professional disappointments, could subdue his ardour or cloud his intellect. His great work, the "Principi di una Scienza Nuova," on which he had been for many years engaged, was published at Naples in 1725. Several other editions followed during the author's lifetime; but his temporal advancement was not commensurate with the popularity his work achieved. Intense study and domestic cares broke him down at last; and he died on the 20th January, 1744. The fate of Vico's book was somewhat singular. After his death it appears to have fallen into an oblivion, from which it was rescued only at a comparatively recent period. Michelet, for example, first made it known in England by the able exposition of its doctrines in his Principes de la Philosophie de l'Histoire, published at Paris in 1827. This work attracted the notice of English thinkers, and Vico's treatise was at once recognized as a production of genius. The "Scienza Nuova" is a deep and pregnant philosophy of history. "Vico's chief and peculiar merit," says one of his best expounders in our own country, "is that which the title of his book expresses—the conception of a new science; a science of human nature generalized from the facts of human history, a science whose function it is to indicate those universal moral characteristics which mark the social and political revolutions of nations under widely different circumstances of climate, government, religion, and manners." His principal object is to abstract the necessary from the accidental, the eternally and universally *true* from the casually and partially *real*, and thus to trace that ideal history which is ever reproducing itself in all particular actual histories. He looks, in short, into the depths of history through facts, events, institutions, ideas, and laws of ideas; and this is, after all, the true principle of historical growth and progress. Bossuet, in his Histoire Universelle, may be said to have pioneered the way for every subsequent attempt at a philosophy of history, inasmuch as a golden thread of connection runs through the entire course of his work, the all-pervading providence of God; but Vico was the first who raised that new branch of human learning to the dignity of a systematic science. And however unsatisfactory or obscure may not unfrequently seem the author's reasonings and conclusions, there can be no doubt that the "Scienza Nuova" contains much profound philosophic truth, and that it is one of the most suggestive books of the eighteenth century. Vico's other works are of little importance.—J. J.

VICQ, Henri de, Lord of Osthou and of Warnau in Flanders, was born at Valenciennes in Hainault in 1536. In his youth he combined the study of philosophy and theology with that of jurisprudence. His end in so pursuing his studies was, as himself informs us, that he might in the first place follow his native inclination, and in the second be useful to his friends, his family, and any person he could in this way serve. This benevolent and noble scholar, though a married man, publicly supported certain theological theses at Ypres, in presence of Martin Rythow the bishop, and a large assemblage of learned men. He received the degree of doctor of laws from the university of Douai immediately after its establishment. De Vicq afterwards travelled in Italy, and on his return settled at Berg-Sant-Vinox, where he remained twelve years. The religious troubles, however, forced him at last to remove from that place. He went to Armentières, where he spent the rest of his life in this world in such studies as naturally look to its continuation in another. He died on the 12th of March, 1596, and was buried at Nipkerk, in the tomb of his ancestors. He was author of the following works—"De Sacramentorum Christianorum natura, officiis, ac numero," Louvain, 1571; "De Descensu Christi ad Inferos," Anvers, 1586; "Apologié des Saintes Images," in French; "De Communione Sanctorum, sive controversiarum hujus temporis liber singularis," Arras, 1598; "Consilium quo ostendit è re fore Ecclesiæ Christianæ, ut in locum sententiarum Petri Lombardi, in scholis apud opus substituatur ad hæreses perimendas accommodatius," Douai, 1596.—R. M., A.

VICQ-D'AZYR, Felix, a French physician, born at Valogne in 1748. After studying philosophy at Caen and medicine at Paris, he received license to practise in 1773, and shortly afterwards began to deliver lectures on comparative anatomy during the vacation. He became a very popular lecturer, but he was obliged to discontinue his course on account of a dispute with the Faculty. In 1774 he was elected a member of the Academy of Sciences; and through the influence of Lassonne was sent to investigate a murrain which was raging among the cattle in the south of France. With the co-operation of Lassonne, on his return he formed the scheme of establishing a society for investigating epidemics, &c. The Royal Society of Medicine, founded in 1776, was established on their plan, and Vicq-D'Azyr was appointed perpetual secretary. Although this engaged him in several disputes with the Faculty of Medicine, his numerous essays and other literary works gained him increasing celebrity, and in 1788 he was appointed to succeed Buffon in the French Academy. The éloge which he pronounced upon his predecessor is one of the most remarkable of all his works. He succeeded Lassonne as head physician to the queen in 1789, and it is said that his devotion to her, through continual anxiety, caused his health to fail. In order to avert suspicion he took part with the followers of Robespierre in the festival of the Supreme Being, but returned home ill; the next day he was delirious, and died on the 20th of June, 1794. The works of Vicq-D'Azyr are very numerous. Nearly all of them, together with his éloges, were collected by Moreau de la Sarthe, a physician, and published in 6 vols. 8vo, and one in 4to of plates in 1805.—W. J. P.

VICTOR, otherwise PERRIN, Claude, Duke of Belluno and Marshal of France, was the son of a country tipstaff, and was born at La Marche in the old Duchy of Bar on the 7th of December, 1764. In October, 1781, he entered the 4th regiment of artillery as a private soldier, and when his period of service had expired in 1791, he settled at Valence, where he enrolled himself in the national guard. About a year afterwards he was appointed deputy-adjutant to a battalion of volunteers, and was rapidly promoted until he became chief of the battalion. In this rank he began active service, and went through the Italian campaigns of 1792 and 1793 with great credit. At the siege of Toulon, at the close of 1793, his gallantry procured him from the directory the grade of brigadier-general and brought him into contact with Napoleon, who was destined to exercise a still more important influence on his career. During the two following years he served with the army of the Pyrenees, then passed over into Italy, where amid many other feats of arms, he greatly signalized himself in the actions fought near Mantua in January, 1797, and earned the rank of general of division. By the occupation of Ancona in the following month he contributed potentially to the treaty of Tolentino between France and the pope. His vigorous repression of anti-Gallic feeling in the Venetian states paved the way for the partition of the ancient republic, which was accomplished by the treaty of Campo Formio. Returning home he held a brief command at Nantes, but at the close of 1798 he was again leading French troops in Italy, and succeeded in annexing Piedmont to France. Defeated under unlucky commanders-in-chief at Magnano on the 5th of April, 1799; at Bassignano on the 12th of May; on the Trebia and on the Nura in June; at Beinette and Genola in October and November—he obtained a glorious revenge under Napoleon at Montebello, 8th June, 1800, and at Marengo six days afterwards. He received a sword of honour, and was appointed to the command of the army of Batavia. After the peace of Amiens he was sent as plenipotentiary to Denmark, and took no part in the war in Germany in 1805. He served through the Prussian

campaign as chief of the staff to Marshal Lannes. He was at the battles of Saalfeld, Jena, and Pultsk. In January, 1807, he was on his way to inspect the siege-works of Dantzic and Colberg, when he was taken prisoner in his carriage by some Prussian troopers. Speedily exchanged, he bore a prominent part in the bloody battle of Friedland, and received from the emperor a marshal's baton and the title of Duke of Belluno. After the treaty of Tilsit he was made governor of Berlin. In the autumn of 1808 he commanded a corps in Spain, routed Blake's army, and entered Madrid with Napoleon. Directed to march into Portugal, he defeated General Cuesta, but did not approach the English army until Madrid seemed threatened. He reached Talavera, where he was well beaten by Lord Wellington. Marshal Victor subsequently occupied Seville and invested Cadiz, from which he was recalled in April, 1812, to take a command in the expedition to Russia. He was first set to watch Prussia, then to maintain the communications of the grand army at Moscow and the country west of the Niemen. In the disastrous retreat from Russia Victor kept a good face to the enemy, and fought several engagements with Wittgenstein and others. At the fatal passage of the Beresina he succeeded in silencing several Russian batteries that were causing frightful carnage among the fugitives. Before he reached Germany the corps commanded by the marshal had virtually disappeared. When the emperor had raised another army Victor was sent into Bohemia at the head of the second corps. He did good work at the battle of Dresden (27th August, 1813), and strove desperately against fate in the fierce conflict of Leipsic, which opened to the allies the road to Paris. When France itself became the field of war, the duke of Belluno bravely contested the ground with the invaders for three months. Towards the close of these operations it happened that Victor and his wearied troops reached Montereau later than they ought to have done—a mistake which led to severe losses, and the death before his eyes of the marshal's son-in-law, General Chataux. Napoleon in anger dismissed Victor from his command, and when appealed to by the veteran, poured forth, as was his custom, a torrent of reproaches on the luckless general. The latter reminded the emperor of his many services, but when he came to the recent death of his relative he burst into sobs and exclaimed—"I will take a musket; I have not forgotten my old trade. Victor will take his place in the ranks of the guard!" The emperor was overcome by this touch of nature, and shaking the marshal by the hand, gave him the command of two brigades of the guards. The end, however, was at hand. Napoleon abdicated at Fontainebleau, and the marshal swore allegiance to Louis XVIII., who gave him the command of the second military division. He kept his oath even during the Hundred Days; and having vainly endeavoured to lead a corps from Chalons against the invader from Elba, "the man who," he said in a proclamation, "had tyrannized, desolated, and betrayed France," he joined the royalist court at Ghent. At the second restoration he was appointed president of the commission, whose painful duty it was to judge old companions in arms, and to condemn to death men like Marshal Ney. He filled various important posts after this, and in 1821 was made minister of war, an office he held until the expedition into Spain in 1823, when having incurred the displeasure of the Duc d'Angoulême, he was obliged to resign. At the revolution of 1830 Victor offered his services to Marmont, but they were declined by the dauphin even in that critical moment. Under the sway of Louis Philippe the marshal, though very conservative and royalist, lived in tranquil retirement until his death, which took place on the 1st of March, 1841.—R. H.

VICTOR I., Bishop of Rome at the close of the second century and beginning of the third. Very few particulars of his life are known. His episcopate continued from 194 till 203. During the controversy between the christians of Asia Minor and others respecting the celebration of Easter, he wrote an imperious letter to the Asiatic bishops, admonishing them to follow the example of others as to the time of observing Easter; and when Polycrates of Ephesus replied in their name he separated them from his communion. He wrote several letters on the subject, not now extant. Two spurious epistles bear his name. Victor's intemperate zeal was condemned by Irenæus and others.—S. D.

VICTOR II., a Swabian by birth, was bishop of Eichstadt when chosen to succeed Leo IX. in 1055. His name was Gebhard or Gerhard. Henry III. of Germany, whose friend and adviser he was, was very reluctant to part with him; nor was Victor glad at his elevation. He was, however, received at Rome with great joy. He distinguished himself by his zeal against the prevailing corruption and immorality, as well as by his efforts to suppress errors in doctrine. For this purpose he sent Hildebrand, then a cardinal, into France to put down simony, and to act against the heresy of Berengarius. With all his efforts, however, to abolish the sale of clerical dignities in France and Italy, and to reform the morals of the clergy, he had little success. The emperor, Henry III, sent for him to Germany, but died before his arrival, recommending his young son to the care of one in whom he had such great confidence. Victor succeeded in healing the breach between the empress and some noblemen in the kingdom, by which means he secured the succession to her son. He died on his way back to Rome at Florence in 1057, after a reign of two and a half years, leaving behind him the reputation of a pious and upright man.—S. D.

VICTOR III. (Desiderius) was born at Benevento in 1027, became abbot of the monastery of St. Casino, and succeeded Gregory VII. as pope in 1086. He was most reluctant to leave the solitude of his convent, and had at last to be brought to Rome by the princes of Capua and Solerno under the escort of soldiers, whose arms put him in possession of the greater part of the city. But his opponent the antipope Clement III., and the party of Henry IV. in Rome, did not allow him to stay long there. In a few days he was obliged to leave. At Terracina he laid down all the insignia of office, and returned to his monastery, where he spent a year without molestation. He consented, however, to return to St. Peter's after the antipope had been expelled, and was solemnly consecrated in that sacred edifice. A few days after he returned to Casino, where the affairs of the church continued to occupy his mind. The Saracens then threatened the papal territory. He collected against them an army out of all the Italian states, and sent it forth against the foes, who were defeated in Africa. He also summoned a council at Benevento, at which Guibert the antipope (Clement III.) was excommunicated and deprived of his archbishopric. The decrees of Gregory VII. against the right of investiture by laymen were renewed. Before the end of the council he sickened, and was taken to Casino, where he died 16th September, 1087, after presiding over the church a year and quarter. It is said that he was poisoned.—S. D.

VICTOR IV. (Octavianus), antipope, became a cardinal in 1138, and was chosen pope by the imperial party after Hadrian IV.'s death, in opposition to Alexander III. whom the Sicilian party appointed in 1159. The emperor, Frederick I., called a council at Pavia, and invited both popes to it. Victor, who appeared, was solemnly recognized as the proper vicar of St. Peter, and continued to maintain his ground against his rival till he died at Lucca in 1164.—S. D.

VICTOR AMADEUS I. ascended the throne of Savoy in 1630. The peace of Ratisbon, signed in the same year, had not secured his dominions, for the possession of which France and Spain were contending. By the treaty of Cherasco he regained all save Pinerolo, which Richelieu insisted on retaining to France. The treaty of Millefleurs consecrated this usurpation, and entailed on Savoy a French alliance exceedingly disadvantageous for the welfare of the smaller state. His subjects rebelled; his royal relatives, partisans of Spain, took umbrage; his brother abandoned him, and accepted the command of the Spanish troops; Prince Maurice, cardinal of Savoy, retired to Rome, and the queen mother to Spain. Compelled by Richelieu to join France in her wars against Spain, he was victorious in two battles; then after a rapid illness, suspected to be caused by poison, died in the seventh year of his reign.—[M.]

VICTOR AMADEUS II. seemed but little inclined to follow his brother's crouching servility to France. On the contrary, summoned by Louis XIV. to join his forces to the French army, he allied himself with the confederates of Augsburg, and declared war against France. His people applauded, but Catinat, the French general, defeated him, and stripped him of Saluces, Susa, and later of Nice, Carmagnole, Montmelian, invading the whole of Savoy. To compensate him for his losses, the emperor named him generalissimo of his armies. Once more he tried to recover his rights by an appeal to arms, but vainly; and after Catinat's victory at Marsaille he was compelled to sign a treaty of peace, whereby his possessions were restored, but he was compelled to serve in the French army against Milan; thus illustrating his favourite proverb that "a man must have two strings to his bow."

But Louis XIV., convinced of his insincerity, caused six thousand of his soldiers to be disarmed, on which he allied himself with Austria, and war recommenced with France. During the three campaigns, 1703, 1704, 1705, he lost all his possessions save Turin, which was besieged by the French. Succoured by the famous Prince Eugene, who arrived with the imperial army, the French were utterly defeated, and Victor regained all his lost territory. By the peace of Utrecht he gained the island of Sicily, abandoned by Philippe; and then for the first time the duke of Savoy assumed the title of king. But the Sicilians preferred the Spanish rule. Alberoni reconquered it, then the emperor, and Victor by the treaty of London received the island of Sardinia in exchange. Victor Amadeus reformed the internal administration of his states, published a code of laws, and disgraced the jesuits. In 1730 he abdicated in favour of his son, CHARLES EMMANUEL, retiring with his second wife, the famous countess of Saint Sebastian, to the castle of Savoy. This ambitious creature incited him to reclaim the reins of power; his son arrested him, and he died at Moncalier in 1732.—[M.]

VICTOR AMADEUS III. ascended the throne in 1773, in his forty-seventh year, and immediately set himself to reorganize the army. He erected the fortress of Saint Victor at Tortona, completed the citadel of Alexandria, built the observatory, founded the Royal Academy of Science, the Academy of Painting and Sculpture, and commenced the harbour of Nice. But the French revolution overtook him in the midst of his peaceful reforms; revolutionary agents inundated Savoy, and revolts in Chambery were suppressed by violent means. A French army lined the frontiers of Nice and of Savoy. The Piedmontese army, though numerous and strong, was badly organized, and so incompetent were the generals, that to the Austrian Devins and to Calli, who had obtained the rank of general in the Austrian service, was intrusted the supreme command. Moreover, the state was encumbered by £4,000,000 sterling of debt, and the king, instead of striving to strengthen himself in the affections of his people, whom he had governed well hitherto, issued a series of edicts for their disarmament and the suppression of their liberties, which entirely alienated them. In 1792 a French army invaded Savoy, while General Anselme seized on Nice. In November, 1792, Savoy was annexed to France as the department of Mont Blanc, and, in December of the same year, Nice as the department of the Maritime Alps. The inhabitants of the island of Sardinia, summoned to surrender, fell upon the French fleet, cut to pieces the soldiers who succeeded in landing, and compelled the invaders to retire to Toulon. Victor III. then appealed to the princes of Italy to form a national league against France, but they replied with a counter project of "unarmed neutrality," on which he entered into an offensive and defensive treaty with the allies, engaging to bring fifty thousand men into the field, for which England was to pay £200,000 per annum. Austria, profiting by the distress of her ancient ally, forced him by the treaty of Valenciennes to restore the Novarese and other districts which had been detached from the duchy of Milan. In his first open fight Massena utterly defeated him, and before the end of May, 1794, the French were in possession of all the passes of the Maritime Alps. By the acceptation of the armistice of Cherasco, Victor was compelled to yield to Bonaparte the fortresses of Cena, Cuneo, and Tortona; and at the peace of Paris, Alessandria and Valenza. Thus he signed the downfall of his dynasty, but dying of apoplexy in October, 1796, he did not realize the extent of the misfortune which he had bequeathed to his heirs.—[M.]

VICTOR EMMANUEL I. (May, 1814), second son of Victor Amadeus, succeeded to the title on the abdication of Charles Emmanuel IV., his eldest brother, in 1802; but of all his hereditary dominions only the island of Sardinia remained to him as a refuge—Napoleon by victories and by perfidy having absorbed all his continental dominions. By the treaty of Paris, signed on the 30th May, 1814, the house of Savoy was restored to all its ancient possessions, and the treaty of Vienna among other iniquities annexed thereunto the republic of Genoa. Welcomed with boundless enthusiasm by his people, on the day following his return to his capital Victor issued an edict whereby all the laws of 1770 were reinforced, and the state replunged in its antique barbarism. Taking an old almanac of that year, all the officials who were still alive were reinstated; if dead, their sons. All the French laws were abolished; aristocratic privileges revived; monks, priests, and jesuits alone found in the kingdom of Piedmont an earthly paradise. To such a state of things the people could not be reconciled. The nobles and many of the superior officers of the army conspired with Charles Albert, prince of Carignano. They demanded a constitution; the proud old king resigned, and named his brother, Charles Felix, king instead, Charles Albert being regent during that brother's absence. To the demand for a constitution was added the cry of "war to Austria." From the balcony of the palace the young regent proclaimed the constitution. Charles Felix, however, thundered anathemas from Modena. Charles Albert fled, and in Spain atoned for his liberal aberrations by fighting as a simple soldier at Trocadero against the patriots of Spain, who were combating for that same constitution which he had promulgated from Turin. With Charles Felix the main line of the house of Savoy died out. Forgiving him for his youthful follies, he named as his successor Charles Albert, a lineal descendant in the sixth generation of Thomas Carignano, second son of Charles Emmanuel I.—[M.]

* VICTOR EMMANUEL II. ascended the throne of Piedmont on the abdication of his father, Charles Albert, March 23, 1849, after the disastrous three days' campaign of Novara. His first act was to sign an armistice with Radetzky, by which he consented to the invasion of his lands as far as Sesia, and to the partial occupation of the citadel of Alessandria by an Austrian garrison. England and France, however, obtained the evacuation of Piedmontese territory by the Austrians, and the king and his counsellors had leisure to recompose the internal affairs of the kingdom, sadly disorganized by the disastrous war with Austria. His first acts—the ferocious bombardment of Genoa, and his twice dissolving parliament—induced many to believe that he was following the steps of the king of Naples, the pope, and the duke of Tuscany, and that his intention was to reign by terror supported by foreign intervention. But a short time sufficed to prove that he was bent on the preservation and consolidation of the constitutional franchises granted by his father in the commencement of 1848, and this good faith is the chief crown of glory of the king, especially when we contrast his conduct with the traditions of his ancestors, or with the example of his fellow Italian sovereigns. Viewed as a king of Piedmont, his reign leaves nothing to desire. In the relations with the rest of Italy, the traditional policy of his house is visible. "To descend with the valley of the Po;" to regard Italy as an "artichoke, to be swallowed leaf by leaf," and even this by means of barters and foreign alliances—these are the maxims transmitted from father to son during thirty-eight generations. Hence, when a series of outbreaks and revolutions in Lombardy, Genoa, Naples, and Sicily during the first ten years of his reign, warned the king that he must either enter into the spirit of the age, second the Italians in their aspirations after one Italy, or run the risk of losing his own crown, he sought by participation in the Crimean war to strengthen the position of Piedmont in Europe; then, in 1859, gladly accepted the French alliance against Austria, handing over to France the province of Nice and the faithful Savoy—the cradle of his race—in exchange for the plains of Lombardy, minus the fortress of Mantua and Peschiera. At the commencement of the war he had asked and obtained dictatorial powers from his people—who were willing to make any sacrifice for the welfare of Italy. The marriage between the Princess Clotilde and Prince Napoleon was regarded as a political event of no small importance. The partisans of the house of Savoy believed that Rome would be abandoned; the opposition saw only a future pledge of foreign usurpation in Italy; but the enthusiasm for the king rose to its height when, on the field of San Martino he led his troops in person, exposing himself in the foremost ranks, fighting as heartily as the meanest of his soldiers. That hardly won victory, in which one in every five of the Piedmontese soldiers lay dead upon the field, was justly considered as having washed out the stain of Novara from the Piedmontese banner. The promise of the ally, that Italy should be free from the Alps to the Adriatic, was firmly believed, when the disastrous peace of Villa Franca dashed the hopes of the Venetians to the ground, and caused the Italians to remember how in that abandonment of the brave Venetians, the son followed closely in his father's steps. On the refusal of the states of central Italy to receive Prince Napoleon for their sovereign, he accepted the annexation of Tuscany and the "legations," forbade Garibaldi to cross the Rubicon and assail the papal troops, and did all in his power to hinder his taking part in the Sicilian revolution. When the island of Sicily was free he forbade the passage of the revolution to the continent; but when Garibaldi

disobeyed, and freed Naples as he had done Sicily, the king, urged by Louis Napoleon, who feared Garibaldi's attack on Rome, marched through Umbria and the Marches, annexed "Sicily and Naples," and refused to Garibaldi the lieutenancy which, for the good of the southern provinces, the donor of half Italy demanded. After waiting quietly at Caprera to see whether the king had any intention of freeing Rome and Venice, Garibaldi, believing him willing to be named king of Italy at Rome, but fettered by his alliance with France, returned to Sicily, rallied his volunteers, and proclaimed his intention of giving Rome to Italy, and of crowning Victor Emmanuel king from the capital. Whereupon the king issued a proclamation forbidding this enterprise; but Garibaldi believing that, as in 1860, if he succeeded the king would accept Rome as he had done Naples, continued the undertaking, landed on the Neapolitan shore, when the king sent orders to Cialdini to "crush, destroy, and annihilate" Garibaldi, which orders were obeyed by that general to the best of his ability. Garibaldi was wounded, his followers dispersed, the deserters from the Piedmontese army were shot by wholesale, the rest imprisoned and amnestied after a few weeks. The future alone can decide whether Victor Emmanuel II.—a brave soldier as he proved himself in the disastrous camp of Novara, in the glorious victory of San Martino—intends to drive the Austrians from Venice and the French from Rome. If he does this, then history will indeed style him the "first king of Italy;" if not, we fear he will take his place as the last monarch of the house of Savoy. In any case his reign will be remembered as fruitful in constitutional reforms, and especially by wise laws on public instruction, on the possessions of the clergy, as having freed the kingdom from the power of the priests and jesuits, into whose keeping it had been consigned by Victor Emmanuel I.—[M.]

* VICTORIA, ALEXANDRINA, Queen of the United Kingdom of Great Britain and Ireland, with all its dependencies. It is a happy thing for the subjects of Queen Victoria that the biographer of her majesty, no less than the historian of her reign, can express the profound respect and unfeigned admiration inspired by her personal character without being charged with flattery. The deep national mourning for the premature death of the Princess Charlotte Augusta had barely subsided, when a princess was born who was destined to reign for many prosperous years over a people whose social and moral improvement she has encouraged, with whose rights she has generously sympathized, and whose affectionate respect she has entirely gained. The Princess Victoria was born at Kensington palace on the 24th May, 1819. She is the only child of the duke of Kent, the fourth son of George III., and of Mary Louisa Victoria, daughter of the duke of Saxe-Coburg-Saalfeld, and widow of Enrich Charles, prince of Leiningen. The duchess of Kent was erelong called upon to occupy that position in the eyes of the nation which her brother, Prince Leopold, seemed at one time destined to fulfil. By the death of her husband, eight months after the birth of the princess, the duchess was left sole guardian of the future queen of England. And well did she fulfil her charge. From her earliest age the young princess was taught to live simply, to practise self-denial, to cultivate her natural abilities by study, and to put her trust in God. The only recorded incident in the early life of the princess occurred when she was a few months old. The duke and duchess of Kent were at Weymouth near the close of the year 1819, when an apprentice boy fired a gun at some birds so near the royal residence, that the charge broke the nursery window, and some of the shot passed very near the head of the princess, lying in the arms of her nurse. Years of quietness and study were passed in the society of her mother and of the duchess of Northumberland, who was appointed superintendent of the education of the princess. Upon Lord Melbourne devolved the duty of instructing her in politics, and in the principles of the British constitution. The spirit in which this duty was performed, both before and after her majesty's accession, may be gathered from the anecdote which records that Lord Melbourne once read to his youthful sovereign those verses from the First Book of Kings where Solomon, being asked by God in a dream what gift he will desire, asks not "long life, nor riches, nor the lives of his enemies," but "an understanding heart to judge thy people that I may discern between good and bad." The words of wisdom sank deep into the royal lady's mind, and have borne excellent fruit in the happiness of the people under her sway. The princess had but just attained her majority by completing the eighteenth year of her age, when on the death of her uncle, King William IV., she succeeded to the throne on the 20th of June, 1837. The king died in Windsor castle at twelve minutes past two o'clock in the morning; at five o'clock the primate, the chamberlain, and the late king's physician waited upon the princess to inform her that she was Queen, and at eleven o'clock, amid a large assembly of privy councillors, her majesty took the oath to govern the realm according to law, and made her royal declaration. With becoming self-possession, tinged by a graceful modesty, she spoke of the solemn duty that had devolved upon her owing to the loss the nation had sustained by the death of his majesty her beloved uncle. "This awful responsibility is imposed upon me so suddenly, and at so early a period of my life, that I should feel myself utterly oppressed by the burden were I not sustained by the hope that Divine Providence, which has called me to this work, will give me strength for the performance of it, and that I shall find in the purity of my intentions, and in my zeal for the public welfare, that support and those resources which usually belong to a more mature age and to long experience." Delivered in the clear well modulated-tones which have often since been heard within the walls of the house of lords, these words produced on the distinguished assembly an effect that was of happy augury for the future. The next day the queen gratified a natural feeling of her subjects by appearing at a window overlooking the courtyard of St. James' palace. Attired in black silk, with a crape scarf over her white tippet and small black chip bonnet, her majesty, with the simplicity of the honest heart of youth, shed tears as she acknowledged the plaudits of the people. On that day, the 21st of June, almost on the anniversary of the victory at Waterloo, Victoria was proclaimed Queen. The succession to the kingdom of Hanover, being restricted to males, fell to the queen's uncle, Ernest duke of Cumberland. The connection between the English crown and Hanover, after having lasted one hundred and twenty-three years, was thus severed. This is not the place for detailing at any length the political transactions of the queen's reign, which will be found recorded in the *Annual Register* and in the histories of England. The ministry of Lord Melbourne, which she found in office at her accession, her majesty retained, finding in the prime minister a friend and counsellor who united in his person amenity of manners, straight-forward honesty of purpose, and sound sense. The following epigram, however, expressed the feelings of the rival candidates for office. It was entitled Whiggish Presumption:—

> "'The Queen is with us,' whigs exulting say,
> 'For when she found us in, she let us stay.'
> It may be so, but give me leave to doubt
> How long she'll keep you, when she finds you out."

On the 7th July, 1837, her majesty went in state to parliament, and was received with much enthusiasm. The wise and liberal words of the speech she pronounced were indicative of the spirit that has distinguished her rule. "It will be my care," said she, "to strengthen our institutions, civil and ecclesiastical, by discreet improvement wherever improvement is required, and to do all in my power to compose and allay animosity and discord." Parliament was thereupon prorogued, and the same evening dissolved. On the Lord Mayor's day following her accession, the queen went in great pomp to the city of London, and dined at the Mansion house. On the 20th of November she opened her new parliament, calling attention in her speech to Canada, then in a state of insurrection. Her coronation took place in Westminster abbey on the 28th of June, 1838. A gorgeous cavalcade, including many distinguished visitors, proceeded from Buckingham palace up Constitution Hill, along Piccadilly and Pall Mall to Westminister, through thousands upon thousands of applauding people, who in their manifestations of joy, to use Lord Brougham's phrase, "took counsel with hope rather than experience," and who happily have not been deceived. Troubles, however, did not fail to visit the realm and disturb the queen's peace. In 1838 the fanatical impostor, John Nicholls Thom, excited some ignorant Kentish men to an absurd rising against the local authorities, which ended in bloodshed. In the following year chartism was rampant throughout the land. The ministry lost ground, and on a division in the house of commons upon the proposal for suspending the constitution of Jamaica, the majority was so small that ministers resigned. The queen was now called upon to perform the most important function belonging to a constitutional sovereign. By the advice of the duke of

Wellington she sent for Sir Robert Peel, and ingenuously telling him that she did not part with her ministers without regret, requested him to form an administration. A list of names was soon laid before the queen and approved of, but to her majesty's dismay the new minister required the dismissal of the ladies of the bedchamber, who were closely connected with the leading whigs, and might possibly exercise in the palace an influence that would be prejudicial to the conservative minister's authority. In principle no doubt Peel was right, but his cold, shy, dry manner had a disagreeable effect upon his royal mistress. He was too precise, not to say positive, in the matter. "His fault was," as Lord Melbourne said, "in not giving the queen time to come round." Her majesty declined the services of Sir R. Peel on the terms proposed. The Melbourne ministry accordingly resumed office, and profited for a time by the outcry which went through the country, that the conservatives had attempted to outrage the queen's private feelings, and deprive her of the services of her personal friends. There was no doubt exaggeration in this, as there was in the angry explosion of feeling that manifested itself in the ranks of the opposition. At the opening of parliament, 16th January, 1840, the speech from the throne commenced with these words—"Since you were last assembled, I have declared my intention of allying myself in marriage with the Prince Albert of Saxe Coburg and Gotha. I humbly implore that the divine blessing may prosper this union, and render it conducive to the interests of my people, as well as to my own domestic happiness, and it well be to me a source of the most lively satisfaction to find the resolution I have taken approved by my parliament." The marriage thus announced took place on the 10th of February, amid great rejoicings throughout the kingdom. The excellent sense, the manifold accomplishments, and benevolent disposition of the prince who had won the queen's affections, bore fruit in many ways, justifying her majesty's choice, and fully earning for it the approbation of the country, which was graciously referred to in the royal speech. (See ALBERT.) The abilities of his royal highness found an increasing sphere of action during the twenty-two years of his wedded life, and never was the value of his wise counsel and untiring labour more keenly felt than when the bereaved queen was by the decree of Providence deprived of that assistance. A strange incident occurred not very long after the marriage. A barman named Oxford, stimulated by a morbid desire for notoriety, discharged two pistols at the queen and Prince Albert as they were riding in an open carriage up Constitution Hill. Her majesty with great presence of mind and considerateness immediately drove to the residence of her mother, the duchess of Kent, in order to anticipate the alarming reports which might have reached her royal highness. Oxford was tried at the Old Bailey on the 9th of July, acquitted on the ground of insanity, and placed in a lunatic asylum. An interesting glimpse into the domestic life of her majesty at this period is given by M. Guizot, in his memoirs of the French embassy to England in 1840. In August of the following year the queen was obliged to part with her old friends, the whig ministers, who gave place to Sir Robert Peel and the conservatives. In November her son, the prince of Wales, was born, and was baptized at St. George's chapel, Windsor, the following January, having the king of Prussia for one of his sponsors. "I cannot meet you in parliament assembled," said her majesty at the opening on the 23rd of February, 1842, "without making a public acknowledgment of my gratitude to Almighty God on account of the birth of the prince my son, an event which has completed the measure of my domestic happiness." In 1842 the offence of Oxford was twice repeated. On the 30th of May, a young man named John Francis fired a pistol at the queen as she was returning to Buckingham palace down Constitution Hill in an open carriage with Prince Albert. A rumour of the intended attempt had reached the palace, which had no further effect in changing the settled arrangements of the day than to induce the queen to forbid the attendance of her ladies in waiting during the drive. Francis was tried, found guilty, and sentenced to death, but the punishment was commuted to transportation for life. On the 3rd of July, a deformed youth named Bean presented a pistol at her majesty, but his arm was seized by a bystander, and no harm ensued. The absurd motive of these attempts was so obvious that Sir Robert Peel wisely resolved to meet the case by a special enactment, by which the punishment of flogging was allowed for offences of that kind. The law was passed, and proved effectual in preventing similar outrages. The queen's frequent appearance in public, which served to increase her popularity so much, was not confined to the metropolis. From time to time she visited many parts of her dominions, and always had the happiness of being received with an enthusiastic welcome. In 1832, when only thirteen years of age, Princess Victoria had accompanied her mother on a tour through Wales, and received from the loyalty of the principality an ovation of the warmest character. In 1842 her majesty and Prince Albert visited Scotland, where the demesne of Balmoral was subsequently purchased, and a royal residence erected. In the following year the queen and prince paid a visit to Louis Philippe, king of the French, at the Chateau d'Eu, and thence proceeded to Ostend to meet Leopold, king of the Belgians. These royal courtesies were soon returned. Louis Philippe arrived at Windsor castle in October, 1844, not long after the departure of the Czar Nicholas from England. In the autumn of subsequent years, her majesty made several trips to the continent. The year 1846 was the very crisis of free trade legislation, and the queen was called upon more than once to change her ministers. At length Sir R. Peel resumed office and carried the bill for repealing the corn laws. From that date the prosperity of the British dominions has gone on increasing, and the reign of Victoria, famous as it will ever be for triumphs in arms and arts—for victories gained in the fields of India, China, and the Crimea—for the development of the railway system, the perfection of the telegraph, the emancipation of the press from taxation, the introduction of penny postage, the invention of photography, the discovery of gold-fields, &c.—obtained its highest title to glory, in the inauguration of that system which enables English subjects to buy food unrestricted by the trammels of protection. In 1848 the queen had the melancholy satisfaction of affording an asylum to the dethroned king of the French and his family. Seven years afterwards, when England and France were allied in a war against Russia, the Emperor Louis Napoleon, with the Empress Eugenie, were guests at Windsor. The queen's participation in the opening of the Great Exhibition of 1851 was one of the memorable events of her reign. Still more deeply engraved on the memory of her people, is the interest and sympathy with them which she has manifested at times of calamity and trial. She led the way in the measures taken to relieve the Irish during the potato famine, and was among the first to assist the Canadians after the terrible conflagration of Quebec. She cheered the soldiers on their way to the Crimea, and received in her palace the wounded and mutilated who returned from that field of death. She reviewed her mighty fleet at Spithead; her army of volunteers in Hyde Park. She has associated herself with every great enterprise and every good work in which her influence was likely to prove beneficial, and has fairly won the love and admiration of her people. Twenty-two years of domestic happiness and public honour had thus passed. The princess royal was happily married, and arrangements for unions of like happy augury had been made, when suddenly on the 14th December, 1861, the royal partner, who had been her comforter and counsellor in all things, was snatched away from the queen's side. The whole nation fully sympathized with her majesty's deep inconsolable grief. The loss was a national loss. After many months of mourning, the queen has at length (March, 1863) quitted her seclusion to bestow her blessing on the marriage of her son, which like her own, and unlike many royal marriages, is based on genuine mutual affection.—Long may she reign!—R. H.

VICTORIA, FRANÇOIS or FRANCISCUS (so called from a town in Navarre where he was born), a celebrated theologian, who belonged to the order of Dominicans and lived in the first half of the sixteenth century. He studied at the university of Paris, became a professor, and after teaching for some years in different places, settled finally at Salamanca, where he died on the 14th of August, 1549. Victoria was one of the greatest lights that ever adorned the famous university of that town His works were published in a collected form after his death under the title of "Theologicæ Relectiones XII." These are—De potestate ecclesiæ; De civili potestate; De potestate concilii et pontificis; De Indis, et jure belli; De matrimonio; De augmento charitatis; De temperantia; De homicidio; De eo, ad quod tenetur perveniens ad usum rationis; De arte magica; De Simonia; De silentii obligatione; Summa sacramentorum ecclesiæ; Confessionaria; &c. Of these several treatises the one De Indis, et jure belli is now most generally interesting. It is a powerful pleading in behalf of the poor unoffending victims of Spanish greed and oppression in the New World. Both Victoria, and his

celebrated disciple Soto "deserve," says Sir James Macintosh, "to be had in everlasting remembrance for the part which they took on behalf of the natives of America and of Africa, against the rapacity and cruelty of the Spaniards. Victoria pronounced war against the Americans, for their vices or for their paganism, to be unjust. Soto was the authority chiefly consulted by Charles V. on occasion of the conference held before him at Valladolid in 1542 between Sepulveda, an advocate of the Spanish colonists, and Las Casas, the champion of the unhappy Americans, of which the result was a very imperfect edict of reformation in 1543." —(*Progress of Ethical Philosophy*, sec. iii.) It is curious to remember that these noble men, and the Romish clergy generally, who were so entirely right in their opinions respecting the rights of savages—declaring as they did that there can be no difference between christians and pagans, for that the law of nations is equal to all nations—were yet so utterly wrong in their judgment as to the treatment of heretics at home.—R. M., A.

VIDA, Marco Girolamo, Latin poet and bishop of Alba, born in Cremona probably about 1485; died in Alba, 27th of September, 1566. As an ecclesiastic his reputation stands high for zeal, pastoral care, and christian patriotism, not, it may be, always free from asperity. As a writer he is much esteemed for elegance and lucidity, though his profound deference for Virgil probably exercised an influence not altogether beneficial on his productions, injuring their originality whilst insuring their classic correctness. Amongst his works are—"Christiados libri sex," a poem on the life of our Lord, more than once translated into English, commenced under the patronage of Leo X., completed and published under the auspices of Clement VII., and with which portions of the Paradise Lost seem to show that Milton was conversant; "Scacchiæ ludus," treating of the game of chess; "Poeticorum libri tres," on the poetic art; "Bombycum libri duo," on the cultivation of silk worms; "Dialogi de Reipublicæ Dignitate," purporting to record discourses held by himself with sundry cardinals and learned men when, as bishop of Alba, he attended the council of Trent.—C. G. R.

VIDOCQ, Francis Jules, the celebrated chief of the Parisian detective brigade, was the son of a baker, and was born at Arras in 1775. He was employed in his father's business before he was thirteen; but having been repeatedly detected in pilfering his goods and money, which he spent with some congenial companions, he was sent to the house of correction. On his release he robbed his father's till of £80, which he divided with an accomplice, and fled, intending to sail for the United States; but at Ostend he was robbed by a sharper of all his ill-gotten gains, and compelled from destitution to hire himself to an itinerant showman. He then transferred his services successively to the master of a puppet show, and to a peregrinating quack doctor; but tiring of the hardships of this vagrant life, which lasted two years, he returned home, and through the intercession of a kind priest was forgiven by his father. He could not settle, however, to regular work, and having enlisted in the regiment of Bourbon, fought in several battles in Flanders, and was made a corporal. He subsequently served with distinction in the 11th chasseurs and in the 14th regiment; but he repeatedly deserted, and on one occasion fled to the Austrians. In 1793 he was thrown into prison, and narrowly escaped from the revolutionary tribunal through the influence of the daughter of the notorious Joseph Lebon, whom he married. They separated almost immediately, and Vidocq went to Brussels, where he became a professed gambler. He removed to Paris in 1796 at the age of twenty-one, lost all his money among the loose company he frequented, once more enlisted, got into new scrapes, suffered three imprisonments, but made his escape each time; then was confined for eight months in the prison of Douai, where he was mixed up in a case of forgery, for which he was condemned to eight years' penal servitude in the galleys. He made his escape from Brest at the end of six years, became an usher to a school under a feigned name, was recaptured and sent to Toulon, once more made his escape, and joined a band of freebooters in the north. They dismissed him on detecting the convict's brand on his shoulder, and he in revenge gave information to a magistrate, which led to their apprehension (1804). This was the turning point of his career. Having in vain attempted to support himself in Paris by honest industry, his efforts being constantly frustrated by his former associates and other thieves, he offered his services in 1809 to the commissioner of the secret police. Amidst difficulties almost insuperable he succeeded in obtaining employment, and in gaining the confidence of his employers, to whom he rendered most important services by his remarkable intelligence, bodily strength, courage, and activity. He was made chief of the famous detective brigade established in 1812, and in a single year effected seven hundred and seventy-two arrests of brigands and thieves, some of them of a most extraordinary character. The obloquy which he incurred, however, was so great, that the government superseded him in 1825. He subsequently tried a paper manufactory, and established an office of information on behalf of trade and commerce. He published his autobiography in 4 vols. in 1829, and republished it in 1844. He ultimately settled in Belgium, and died there in 1850.—J. T.

VIEIRA, the name of several Portuguese painters, of whom two have attained repute:—Francisco Vieira de Mattos, called Lusitano, was born at Lisbon in 1699, and was taken to Rome by the Marquis d'Abrantes, Portuguese ambassador to Pope Clement VII. At Rome Vieira studied under Trevisani. He was enrolled in the guild of St. Luke at Lisbon in 1719, and in 1733 was appointed painter to the king. He was decorated with the order of St. Jago in 1744; published a work, entitled "Pintor insigne e leal Amante," in 1780; and died in 1783. In his youth he had eloped with and privately married a young lady against the wish of her family; the family took her from Vieira and placed her in a convent, but he rescued her after some years' captivity: she died in 1775. Several of Vieira's best works were destroyed at the earthquake of Lisbon, but some fine altarpieces are still preserved. He was likewise an architect.—Francisco Vieira, called Portuense from his birthplace, Porto or Oporto, painted landscapes as well as figure pieces. He was born about 1765, and also studied at Rome. Having acquired some distinction as a historical painter, he was made director of the Academy of Oporto; and in 1802 was appointed principal painter to the king. He, however, soon afterwards fell into ill health, and died at Madeira in 1805. His widow was married to an English officer, and died in 1817. There is an altarpiece by Vieira in the chapel of the Portuguese legation in London.—R. N. W.

VIEN, Joseph Marie, was born at Montpelier in 1716, and there learned the first rudiments of art in a pottery or majolica factory; he then became the pupil of a painter of the name of Giral, and acquired some skill as a portrait painter. Vien went to Paris in 1740, and entered the Academy, where, under Natoíre, in 1743 he gained the "grand Prix de Rome." He arrived at Rome at the end of 1744, and remained in Italy five years. Having acquired a better taste in Italy than the prevailing fashion at home in his time, Vien at first met with opposition and disappointment; but he was elected an associate of the Academy in 1751, and member in 1754. He became eventually very popular in Paris, especially with the younger artists, and established a very thriving school. In 1775 he succeeded Natoíre as director of the French Academy at Rome, an office he held for six years. In 1789 he was appointed principal painter to the king, Louis XVI., and he had already been created chevalier of the order of St. Michel; but at the breaking out of the Revolution he lost everything but his courage—appointments, apartments in the Louvre, and pensions. The first Napoleon, however, restored him to his honours; he made Vien a member of the senate in 1799, afterwards a count of the empire, and a commander of the legion of honour. Vien died at Paris, March 27, 1809. He painted in many styles, and has the merit of restoring a proper study of the antique, and of improving the taste of his time. Among his many able scholars, Vincent and David have made European reputations.—R. N. W.

VIENNE, John de, Admiral of France, and one of the most distinguished warriors of his age, sprang from an old and illustrious family of Burgundy, and was born in the early part of the fourteenth century. At a very early age he entered on a military career, and soon became distinguished for his courage and skill in the wars with England. He was nominated governor of Calais, and after the disastrous battle of Cressy he defended that important town with singular courage and constancy during its memorable siege of nearly twelve months by Edward III. He served with great distinction in the long and bloody wars which Charles V. carried on against the English, and was rewarded with the government of Honfleur in 1370. He was subsequently appointed lieutenant of the king in Lower Normandy, and admiral of France on the resignation of Viscount de Narbonne. In 1377 the admiral took charge of several expeditions against England, in one of which a descent was made on

the coast of Sussex, and Rye and some other towns were burnt. In the following year he took several towns in Normandy which had fallen into the hands of the English, and in 1382 fought with great distinction at the battle of Rosbeck. Three years later he was despatched into Scotland with two thousand chosen men, "a complete garland of chivalry," as they are termed by Froissart, for the purpose of co-operating with the Scottish people in their hostilities with their common enemies the English. But heartburnings and misunderstandings speedily broke out between these ill-assorted allies; and although they united in making an incursion into England, and laid waste with fire and sword the northern districts, they found it impossible to combine in carrying on their warlike operations, and the expedition ended in mutual disappointment and recrimination. In 1388 the venerable warrior accompanied the duke of Bourbon to Barbary, and in 1396 he joined a body of young French nobles who went to the assistance of the Hungarians against the Turks, and fell in the battle of Nicopolis, where he commanded the vanguard, 26th September, 1396.—J. T.

VIEYRA, Antonio de, a celebrated jesuit missionary, was born at Lisbon on the 6th of February, 1608. He was brought up, however, in Brazil, his father having meanwhile emigrated to that country. Having pursued his preliminary studies in the college either of Bahia or of St. Salvador—it is not certain which—he entered on his novitiate with the jesuits at the latter town on the 5th of May, 1623. This step was taken against the wishes of his father, and in the face of other obstacles that would have shaken the resolution of a less determined spirit. His progress was so great that he was not required to attend the full time appointed for novices. The leisure he thus obtained was devoted to a thorough course of theological study. He mastered the Summa Theologiæ of Aquinas, read attentively the scriptures and patristic writings, and made himself a proficient in ecclesiastical history. At the expiry of his novitiate he was chosen professor in the college of Bahia. About this time George Mascaregnas, marquis of Montalvan, the viceroy of Brazil, completed the conquest of that colony. His son Fernand, whom he chose to carry the happy tidings to Juan IV., king of Portugal, was accompanied to the mother country by Vieyra. They arrived at Lisbon in 1641. Juan was so taken with the manners and accomplishments of the young jesuit, that he prevailed with him to forego, in the meanwhile at least, his purpose of devoting himself to missionary labours among the savages of Brazil, and appointed him one of his chaplains-in-ordinary. He soon discovered that his new chaplain had also a decided turn for the management of public affairs. Vieyra was accordingly despatched on various diplomatic missions. On his return to Portugal in 1649, after having visited in his official capacity England, Holland, France, and Italy, the king pressed him to accept a bishopric; but the good father, whose thoughts and wishes were still with the heathen inhabiters of the forests of Maranham, declined the preferment, and asked, as the only reward of his services, to be allowed to return to his adopted country. His desire was at length granted in 1652. Vieyra went on board ship in the November of that year. But no sooner had the king parted with his favourite than he repented of having yielded to his wishes. The ship, however, had not sailed, and an order from the monarch was sent in all haste to Vieyra to disembark. But he was delayed only a few days. His entreaties were so urgent, and his urgency was so evidently the result of holy and disinterested motives, that the king, who was again forced to yield, instantly ordered a ship to be specially fitted up, in which Vieyra and a number of companions whom he had chosen to go and labour with him among the American savages, at length set sail from the port of Lisbon. It was not long, however, till he returned, having in the following year been sent to the Portuguese court to complain of the vexatious treatment which the missionaries were suffering at the hands of the colonists. Vieyra, as might certainly have been expected, procured the desired protection; but it might have been also as certainly predicted that he would not, at least without difficulty, be allowed to return; and so it was. After a detention—friendly of course, but selfish—of more than a year, he rejoined his fellow-labourers in Brazil in 1655. During the next five years these devoted missionaries laboured with much zeal and success among the Indians. But at the end of that period they again came into collision with the colonists, who at length forced them on board a vessel, and sent them back to Portugal. The reason, or at least pretended reason of this bold measure, was an alleged conspiracy between the missionaries and the Dutch settlers to drive the Portuguese out of the country. Meanwhile Juan IV. had died before the arrival of Vieyra and his companions at Lisbon, but they found a protectress in Louisa de Guzman, the queen regent. Their innocence having been clearly established, they returned ere long to their possessions and pious labours. Vieyra, however, remained in Portugal, for what reason we know not. It is said that he drew up the remonstrance which was about this time presented to King Alfonso by his ministers, and probably this was the cause of his being exiled in 1663 to Porto. From Porto he was, after a few months, carried to Coimbra, where he was handed over to the inquisition on an accusation of heresy. Though his orthodoxy was absolutely unquestionable, he was not liberated till the 24th of December, 1667. Vieyra then returned to Lisbon, where he remained till 1679, when he was called to Rome by the general of his order, at the solicitation of Christina, ex-queen of Sweden. That learned princess would have been glad to retain him as her confessor, but the climate did not suit his delicate constitution. Before his departure from the Eternal City, the pope, Clement X., to repair in some manner the injustice he had borne, issued a brief, freeing him from the jurisdiction of the Portuguese inquisition, and placing him immediately under the Roman congregation of cardinals president on the tribunal of the holy office. Vieyra returned to Lisbon in 1676, and two years afterwards embarked for Brazil. The rest of his life was spent in academical labours in the college of Bahia, where he died on the 18th of July, 1697, at the advanced age of eighty-nine. His works, which are all in Portuguese, were published at Lisbon in fifteen vols., 4to, between the years 1679 and 1718.—R. M., A.

VIETA, the Latinized name adopted by François Viete, the founder of modern algebra, who was born at Fontenai-le-Comte, near Rochelle, in 1540, and died about 1603. He appears to have been a member of a legal family, and was master of requests during the reign of Henry III.; he afterwards was attached in an official capacity to the household of Marguerite de Valois, the first queen of Henry IV. He rendered important services to the French government by deciphering Spanish diplomatic despatches; the Spanish court, convinced that their cipher was impenetrable to merely human skill, accused him of sorcery in a formal complaint to the pope, and got themselves laughed at. He occupied his leisure in the study and advancement of pure mathematics, to which science his services can be paralleled amongst his contemporaries by those of Napier alone. He introduced for the first time the practice of representing known as well as unknown quantities by symbols; and thereby founded the science of algebra, properly so called. He made a most important step in trigonometry, by his discovery of the relations amongst the circular functions of multiple arcs. He was the first who extended the arithmetical process of the extraction of roots to the solution of equations of the higher orders. His life was cut short while he was engaged upon a proposal for the reformation of the calendar.—W. J. M. R.

VIGILANTIUS, a presbyter of Spain, and a bold and enlightened protestant, as he may properly be called, who gave his testimony against the growing superstitions and the absurd practices of the fourth and fifth centuries. Of this witness for truth we know little or nothing more than what may be gathered by inference, taken in a contrary sense, from out of the malignant language of one of the most virulent of controvertists, the Saint Jerome of Bethlehem. Jovinian, some while before, had been anathematized, scourged, and banished to a desolate island, in attempting to raise a voice against the popular delusions, and the idolatries promoted by the church at that time. Vigilantius gave his testimony clearly and openly on the side of scripture and reason; but he retired from the storm. Vigilantius, in like manner as his predecessor Jovinian, brought into question the honours which then were paid to the ashes and relics of the martyrs, the vigils of the saints, the practice of praying to the dead, the asserted merits of celibacy, and the propriety of other ascetic practices; and he doubted the reality of the miracles alleged to be wrought at the shrines of the saints. What may be known concerning this witness and his testimony, may be seen in Jerome's intemperate tracts (adversus Jovinianum, and adversus Vigilantium); in his Epistles in defence of these tracts, addressed to Pammachius, and to Riparius. Ambrose and Augustine follow nearly in the same strain.—I. T.

VIGILANTIUS, Publius, an author who flourished in the latter part of the fifteenth and beginning of the sixteenth centuries, was a native of Strasburg. He pursued his studies at Frankfort-on-the-Oder, where he subsequently became professor of poetry. He is said to have been a man of considerable genius, and was distinguished as well for his philosophical knowledge and talents for oratory as for his devotion to the muse. After spending a number of years in the discharge of his professional duties, his zeal for the study of Greek literature led him to travel into foreign countries for the purpose of procuring ancient MSS. His final intention was to introduce the study of the Greek authors into the university of Frankfort; but he never had the good fortune to return home, having been murdered by a band of miscreants between Wimpna and the citadel of Ravensburg, in Suabia, in July, 1512. The poets of the time lamented his death in verse. Rudolph Agravius of Hamburg wrote his epitaph, while a monument to his memory was erected by his sorrowing disciples. Vigilantius was author of a number of poems and epigrams, and of the following works in prose—"Pro gymnastica Marchionis Joachimi;" "De situ et conditione urbis Francophordianæ, et academiæ ejusdem;" "Scriptorum qui in academiis Lipsiensi, Wittembergensi, Francofurtensi ad Oderam floruerunt, centuria ab anonymo concinnata, a Joachimo Joanne Madero edita," Helmstadt, 1660.—R. M., A.

VIGILIUS, Pope, a Roman by birth, and of a consular family, was appointed nuncio at Constantinople by Boniface II. When the Empress Theodora wished to depose Pope Sylverius, who had incurred her displeasure, Vigilius was intriguing for the dignity. Belisarius, in conformity with his instructions from the empress, stripped Sylverius of his pontifical robes, and banished him to Patara. He then ordered the Roman clergy to elect another pope in his place, and suggested Vigilius, whom they chose accordingly in 537. The latter went to Rome, and was there inducted. But his election is looked upon as unlawful till Sylverius' death in 538. It is said that Sylverius was starved to death by order of Vigilius; and that Theodora was paid a large sum of money for the election of the latter. In 545 he left Rome for Sicily, whence he furnished the capital with provisions while it was besieged by the Goths. He went to Constantinople, 547, at the request of Justinian, and remained there for several years; but having opposed the views of the emperor respecting the *three chapters*, he was at length compelled to flee to Chalcedon in 552. In 553 a general council was summoned by Justinian at Chalcedon to decide upon the three chapters. As Vigilius refused to concur in the condemnation of them, he was banished to the island of Proconnesus. He was recalled, however, at the entreaty of Narses, Justinian's general. Vigilius now sanctioned the condemnation of the three chapters decreed by the council, and the emperor allowed him to return to Italy. On his way to Rome he landed at Syracuse, where he died in 555, after a reign of sixteen and a half years.—S. D.

VIGILIUS, Bishop of Trent, flourished in the latter part of the fourth and the beginning of the fifth century. He was ordained by St. Ambrose, and laboured with great zeal and perseverance for the conversion of the inhabitants of the Alpine valleys. In this pious work he was associated with Sisinus Martyrius and Alexander—zealous missionaries who, having come from Cappadocia to Milan, were sent into the mountains to assist Vigilius, and who ere long fell victims to the idolatrous bigotry of the pagan shepherds. Vigilius wrote an account of their martyrdom, as their death was styled, in a letter either to Simplician of Milan or to another bishop of the same name. Three years afterwards he visited the scene of their murder, and broke in pieces the idol of the place—an act which so enraged its worshippers that they stoned Vigilius to death. This event happened probably in the year 405.—R. M., A.

VIGILIUS, Bishop of Tapsus, in Africa, flourished in the latter part of the fifth century. This bishop, as Baronius, Possevin, Vossius, and others justly complain, was frequently confounded with the preceding during the middle ages. In 484 he was summoned to appear at Carthage before Hunneric, the Arian king of the Vandals, to give an account of his faith. He professed with great boldness his attachment to the orthodox creed, but the persecution which was subsequently raised against him necessitated his departure from Africa. He retired to Constantinople, whence after some years he migrated to Italy, where the greater number of his works were composed. He wrote a work in five books against Eutychus the heretic. The fourth and fifth contain a defence of the council of Chalcedon. At the beginning of the fifth book he makes mention of a work which he had written on the different constitutions of councils, and on the novelty of some of the terms which had been introduced by the fathers in their writings against heresies. This book, however, is no longer extant. The twelve books on the Trinity, in the form of dialogues, which usually passes under the name of St. Athanasius, was probably also written by Vigilius. It is at least certain that he wrote many of his works under borrowed names, and especially under that of Athanasius, in order to conceal himself from his persecutors. His treatise, for instance, against Varimadus the Arian purports to be written by Idacius Clarus, while that against Felician, another Arian, is written in the name of St. Augustine. Vigilius is likewise thought by many writers to be the author of the celebrated Athanasian Creed. It was at any rate most certainly not written by Athanasius. The extant works of this ancient bishop were first published *as his* by Chifflet, at Dijon, in 1664.—R. M., A.

VIGINTIMILIUS, Berlingher, was born at Palermo in the latter half of the sixteenth century. He belonged to a noble family, the honours of which were greatly enhanced by his talents and learning. He was chosen a member of the Academy of the Reaccensi, and possessed the favour of the Popes Clement VIII., and Urban VIII. Vigintimilius was distinguished for all such accomplishments as became his gentle birth. He died at his native city on the 24th of November, 1639. He was author of a "Paraphrasis in Psalterium Davidis, in Epistolas divi Pauli ad Romanos, ad Corinthios, ad Timotheum," &c.—R. M., A.

VIGINTIMILIUS, Carolo, was born at Palermo on the 20th August, 1576, and died on the 25th of March, 1662. He had the reputation of being deeply skilled in theology, philosophy, and indeed in all kinds of learning; and he lived on terms of intimacy with the learned and the great. After having filled various official posts, he was appointed viceroy of Sicily. He was author of a "Dissertatio de stella crinita quæ anno 1610 apparuit;" "Tractatus de Horologiis;" "Antiquæ et Novæ Siciliæ Typographia Exactissima;" "Commentaria Absolutissima in Cantica Canticorum;" "Tractatus de Astrologia;" and of a number of other works written in the vernacular.—R. M., A.

VIGINTIMILIUS, Giovanni, a celebrated poet and orator, was descended from an ancient and noble family, and was born at Messina in 1624. He was a member of several academies and learned institutes in Naples and Sicily. In his younger years he had travelled extensively in Italy, always looking round him with a quick and cultivated eye. On returning home, he applied himself with great ardour to the study of philosophy and the mathematics, and to an investigation of the antiquarian treasures of Sicily. He died at Palermo on the 3rd of October, 1665, at the premature age of forty-one. He was author of a volume of poems, and of the following works—"De' Poëti Siciliani Lirici libro secondo; De Poeti Siciliani Eroïci libro terzo;" "Delle Parentela de' Mamertini e Romani," &c.—R. M., A.

VIGNIER, Pierre-François, a learned oriental scholar, was born at Besançon on the 20th of July, 1745. Having entered the congregation of St. Lazarus, he was in 1772 sent by his superiors to Algiers, where he greatly honoured himself and his order by his exertions for the enlargement of christian slaves. He was subsequently appointed apostolical prefect of Constantinople, and departed for that city in 1783. After spending sixteen years in the East, where he laboured with great zeal for the maintenance of the Roman catholic faith, he returned to France and was intrusted with the direction of the sisters of charity. He died at Paris on the 7th of February, 1821. Vignier was author of "Elements de la Langue Turque," Constantinople, 1770; De la distinction primitive des Pseaumes en monologues et en dialogues," &c., &c.—R. M., A.

VIGNOLA, Giacomo Barozzi da, an eminent Italian architect, was born in 1507 at Vignola in Modena, whither his father, a gentleman of Milan, had retired with his mother, a German lady, from the troubles in Milan. Vignola when a youth learned painting at Bologna, but, dissatisfied with his progress, he proceeded to Rome in order to study architecture. There he made admeasurements and drawings of the principal architectural remains. These being seen by Primaticcio, who had returned to Rome to collect antiquities for Francis I., he engaged Vignola to take moulds from the principal ancient statues and rilievi, and to accompany him to France to superintend the casting of them in bronze. Vignola made several designs of buildings for Francis, but the disturbed state of affairs prevented their execution.

About 1542 he returned to Italy, and at Bologna erected the bank, the Isolani palace and other private mansions, and constructed the Navilio canal to bring water to the city from a distance of three miles. Disgusted with what he considered the inadequate payment he received for this last work, he in 1550 repaired to Rome, where, through the good offices of Vasari, he was employed by the pope, Julius III., on various architectural and engineering works; that which has conduced most to his fame being the elegant private villa of the pope near the Flaminian gate. After the death of the pope (1555) Vignola found a munificent patron in the Cardinal Alessandro Farnese, for whom among other things he executed his chief work, the Caprarola palace—a structure in the form of a pentagon, each side 130 feet long, inclosing a circular court 65 feet in diameter. The rooms were splendidly decorated with frescoes by Taddeo Zucchero. Besides these and many other elegant buildings in Rome and its vicinity, Vignola erected churches at Perugia, Assisi, and elsewhere, and made the designs for the ducal palace at Piacenza. When Philip II. of Spain proposed to erect the Escurial, he consulted Vignola, and wished to engage his services; but the architect declined the offer on the plea of advanced years. Vignola was appointed architect of St. Peter's on the death of Michelangelo, 1564. He died at Rome on 7th July, 1573. Vignola exercised considerable influence on architecture by his buildings, but much more by his writings. His treatise on the five orders, "Regola delli cinque ordini d'Architettura," is termed by Milizia the Alphabet of Architects. Numberless editions of it have been published in the different Italian capitals from the original by Vignola down to that of G. Villardi, folio, Milan, 1854; it has been translated into most languages, and universally referred to as a standard authority. With the writings of his contemporary, Palladio, it served to define the proportions and to fix the applications of the orders, and in so doing, there can be little doubt, to cramp the invention of architects, and check the development of the art. Another work of Vignola's, on perspective, "Le due Regole della Prospettivo practica," was published with a commentary by P. E. Danti, and a memoir of Vignola, folio, Rome, in 1583: an edition in 8vo, by L. della Volpe, appeared as late as 1830 at Milan. Vignola's principal designs are engraved in the "Œuvres Completes de J. B. de Vignola," edited by Lebas and Debret, folio, Paris, 1823, &c. The villa of Pope Julius was illustrated in a handsome folio volume by the architect Stern in 1788.—J. T–e.

VIGNOLI, Giovanni, an eminent Italian antiquarian and numismatist, was born at Petigliano, a town of Tuscany, in 1689. Having entered the church, he was in 1720 appointed librarian at the Vatican, an office which he held till his death in 1753. He was author of a number of very learned antiquarian works—"Dissertatio de Columna Imperatoris Antonini Pii, unà cum antiquis inscriptionibus," Rome, 1705; "Antiquiores Pontificum Denarii," Rome, 1709, &c., &c.—R. M., A.

VIGNOLI, Maria Portia, a learned and accomplished Italian lady, was born at Viterbo in 1632. She was endowed by nature with every grace that adorns the female form, and was no less distinguished for her rare intellectual gifts. Her memory was such that she could repeat a whole book almost *verbatim*, after reading it a second time. She composed with great ease and precision both in Latin and in her native tongue, and was a proficient in arithmetic and astronomy. But poetry was her favourite pursuit. This charming woman, whose piety and modesty were not less remarkable than her physical and mental endowments, entered a convent at her native town in 1658, and took the veil in the following year. She was still living in 1692, but the year of her death is not known. The following of her works have been printed—"Sonetti Eroici e Lugubri;" "L'Obelisco di Piazza Navona, idillio;" "Il Genethliaco del principe primogenito del Rè di Polonia;" "Il vaticinio della Sibilla Tiburtina;" "Il Zebro festivo, idillio;" "Roma trionfante, canzone;" "Talia Mascherata," &c.—R. M., A.

VIGNY, Alfred-Victor, Count, a French novelist and poet, was born at Loches on the 27th of March, 1799. He was sent to a school at Paris, but removed thence by his mother, who was alarmed at the warlike ardour he caught from his schoolfellows. A home education did not wean him from military aspirations, and at the age of sixteen he was placed in the regiment of musketeers of Louis XVIII. He accompanied the king to Ghent during the Hundred Days. In 1823 he entered the line in order to be able to accompany the French expedition to Spain. His regiment, however, was detained in the Pyrenees, and the time he had hoped to give to action he passed in writing poetry. At length in 1828 he quitted the army, and devoted himself entirely to literature. Already, in 1815 and 1822 respectively, he had published two volumes of poems, which were inspired by his classical and biblical studies. In 1826 appeared his celebrated novel entitled "Cinq Mars," which passed through four editions in three years. The success of this romantic illustration of the times of Richelieu encouraged the author to produce in 1832 "Stello, or the blue devils," and "Military Servitude and Greatness" in 1835, the materials of which he derived from the history of the republic and the empire. As a dramatic writer Count Vigny achieved considerable success by his "Chatterton," an episode taken from "Stello." The question of the morality of scenic representations of suicide was mooted in the chamber of deputies in connection with this play. In 1845 he became a member of the Institute. Although devoted to poetry as a study, he of late years published but little. He died in September, 1863.—R. H.

VIGO, Giovanni de, a celebrated Italian surgeon, was born at Genoa in the latter part of the fifteenth century. He went to Rome in 1503 on the invitation of Pope Julius II., who appointed him his private physician. Vigo practised with much success in the capital, and added greatly to his reputation by the publication of his "Practica in arte chirurgicâ copiosa, continens novem libros," Rome, 1514—a laborious compilation which was immediately translated into most of the European languages, and is still of very considerable use to all who are interested in the history of medicine, though the directions and information contained in it are no longer of any practical value. Vigo published another work in 1518 entitled "De Morbo Gallico." The year of his death is not known.—R. M., A.

VIGORS, Nicholas Aylward, a distinguished naturalist, was born at Old Leighlin, county Carlow, in 1787. He was educated at Trinity college, Oxford, where he acquired reputation for his classical and literary attainments. After leaving Oxford he obtained an ensigncy in the Grenadier Guards, and was present at the battle of Barossa in 1811. He was severely wounded in that action, and on returning to England left the service and devoted himself to natural history, especially the study of birds and insects. On the death of his father he succeeded to the family estate, and he represented the borough or county of Carlow in parliament from the year 1832 to the time of his death, which took place on October 26, 1840. Vigors' contributions to zoology are contained in the Transactions of the Linnæan and Zoological Societies, and in the *Zoological Journal*. His best known papers are—"On the Natural Affinities that connect the Orders and Families of Birds," and on "The Arrangement of the Genera of Birds." In his classification he adopts the circular or quinary system proposed by Macleay in his Horæ Entomologicæ. He was one of the first members of the Zoological Club of the Linnæan Society, from which the Zoological Society took its rise. To their museum he presented his extensive collection. He published in 1810 a work on "The Nature and Extent of Poetic License."—F. C. W.

VILLALOBOS, Francisco de, a Spanish poet and physician belonging to a family which had for several successive generations been devoted to the medical art, was born at Toledo about the year 1480. He began his literary career at a time when imitation of the classical models had become common among his countrymen. His first work, a poem on his own science in five hundred stanzas, founded on the rules of Avicenna, was published as early as 1498. He subsequently became the physician first of Ferdinand the Catholic, and afterwards of Charles II., and continued to be known as an author, chiefly on subjects connected with his profession, till 1543, when he retired, poor and disheartened, from the court into private life. He died about the year 1560. One of his works was a translation of the Amphitryon of Plautus into terse Spanish prose. A collected edition of his writings was published at Saragossa in 1544, with a dedication by the author to the Infante Don Luis of Portugal.—R.M.,A.

VILLALPANDI, John Baptist, a learned Spaniard, was born at Cordova in 1552. After studying at Alcala, at the age of twenty-six he joined the Society of Jesus. He excelled in mathematics, and especially in the application of them to architecture. His tastes and studies were brought out in a commentary on Ezekiel, which he elaborated along with Prado, a kindred spirit. The work was undertaken by command of Philip II. Believing the temple to have been a perfect structure,

Villalpandi spent no little learning and ingenuity in elaborating the details of a representation of it, both in description and diagram. He also edited the Tractatus of St. Remi on the epistles of Paul. Died at Rome, 23rd May, 1608.—J. E.

VILLAMEDIANA, Count de, a Spanish nobleman, courtier, and poet, was born in the latter half of the sixteenth century. He was a man of very brilliant accomplishments, a wit, and one of the highest favourites in the court circles. But his gallantry proved his ruin. His admiration of the queen of Philip III., who was a daughter of Henry IV. of France, became quite notorious. He had even at a tournament, it is said, covered his person with silver reals, and taken the punning motto—"Mis amores son *reales*." One day in the year 1621, when her majesty was passing through a gallery of the palace, some one came behind her and put his hands over her eyes. "What is that for, count?" she exclaimed. But unhappily it was the king, and no count. Villamediana immediately received a friendly hint to be on his guard, as his life was in danger. He, however, passed the matter over lightly, and was assassinated the same evening. The story of the count's unhappy fate, which created an immense sensation in all the European courts, may be found in Mad. d'Aulnoy's Voyage d'Espagne, 1693; and in the duke of Riva's Romances Historicos, Paris, 1841. Villamediana was author of two or three hundred sonnets, and of some other miscellaneous poems. These were collected and published, after his death, at Saragossa in 1629, and again at Madrid in 1634. The poems in the earlier part of his life are in a simple and unaffected style, but his later productions are deeply tainted with the Gongorism, as it is styled, which was at that time vitiating the national taste.—R. M., A.

VILLANI, Filippo, author, flourished in the fourteenth century, and is supposed to have died early in the fifteenth. He augmented the Istorie Fiorentine of his uncle, Giovanni Villani by forty-two chapters, thus continuing the narrative to the year 1364. In 1401 and 1404 he delivered some lectures on Dante. He also wrote lives of illustrious Florentines.—C. G. R.

VILLANI, Giovanni, Florentine chronicler, born of a noble family in the latter half of the thirteenth century; died of the plague in 1348. In 1300, at the jubilee, he visited Rome, and by the sight of its declining grandeur was incited to undertake the composition of those vast "Istorie Fiorentine" which were to celebrate the rising glory of Florence, to trace her origin up to patriarchal times, and to group around her history the events of other cities and states. It was to be expected that his chronicle would contain much of the fabulous element, considering the epoch at which he wrote. The charge of unacknowledged plagiarism brought against him by Muratori and Tiraboschi is of a graver nature. The latter critic also disputes the fact of our author having been, as he professes, an eye-witness of events in the Flemish war; but other writers decide the question in favour of Villani, whose narrative of much that appertains to his own day bears the stamp of simplicity, accuracy, and candour though a strong Guelphic bias may sometimes have warped his own appreciation of facts. The chronicle extends not merely to the year of his death, but even to the breaking out of that pestilence which cut short his life; and it was subsequently carried on by his brother Matteo and his nephew Filippo. Giovanni Villani was a prominent citizen of Florence. Three times he held office as prior; he witnessed the rise of the Bianchi and Neri factions, and the proscription of Dante; bore arms against Castruccio Castracani; was consigned as one of the Florentine hostages to Ferrara, and there honourably received by the Marquis Obizzo, natural son of Mastin della Scala. He found a name for the new fortress of Firenzuola; in a scarcity he ministered successfully to his distressed countrymen; and being for a while employed in the mint, he helped to produce an exact register of the Florentine coinage issued both during the time of his own service and at a previous period.—C. G. R.

VILLARET, de Joyeuse Louis Thomas, a distinguished French admiral, the son of the governor of the Isle of France, was born in 1750. At an early age he had contracted a great fondness for the sea, but his family, who had destined him for the ecclesiastical profession, compelled him to enter the gendarmes of the palace. He had the misfortune, however, when only sixteen years of age to kill his antagonist in a duel, and was in consequence obliged to quit the corps. He was then allowed to indulge his inclinations for a seafaring life. He served for some time in the Indian ocean, and having rendered good service at the siege of Pondicherry, was appointed captain of a fire-ship. In 1781, when in command of the *Noyade* corvette of eighteen guns, he was captured by the British man-of-war the *Sceptre*, and taken to Madras, where he was treated with great respect. On his release he was raised to the rank of lieutenant, received the cross of St. Louis, and was appointed to the command of the *Coventry* frigate. In 1793 he was appointed to the command of the *Trajan*, and in 1794 was nominated vice-admiral by the committee of public safety, on the ground stated by the notorious Jean-Bon-St. Andre, that though Villaret was an aristocrat he was brave, and would do his duty. At this juncture a fleet of one hundred and sixty sail, laden with grain, was on its way from America to France, and Lord Howe was despatched to intercept this valuable convoy. On the other hand, as soon as this was known, Admiral Villaret sailed from Brest, resolved to hazard an engagement with the British fleet, for the sake of preserving the convoy. The force of the hostile fleets was nearly equal, and their first encounter (29th May, 1794), in which the French admiral displayed equal skill and courage, terminated in a drawn battle. The contest was renewed on the 1st of June, and, after a desperate struggle, six of the French ships were taken, and two sunk. But in the meantime, through the judicious measures adopted by Admiral Villaret, the convoy had succeeded in reaching safely its destined port. In the following year (2nd June) he had the misfortune to fall in with a greatly superior force under Lord Bridport, consisting of seventeen sail of the line, and four frigates, while he had under his command only twelve ships of the line and eleven frigates. Three of his ships of seventy-four guns were captured, but the rest of the fleet made their escape. Villaret refused to take part in the expedition against Ireland, the failure of which he predicted, and resigned his command. He was subsequently chosen a member of the council of Five Hundred; and having voted with the minority, excited the displeasure of the directory, who sentenced him in 1797 to be banished. He found an asylum in the Isle of Oleron, but was allowed to return home under the consulate. In 1801 he was appointed by Bonaparte to the command of the naval forces in the unfortunate expedition against St. Domingo, and in 1802 was nominated captain-general of St. Martinique and St. Lucia. In 1809 he was obliged to surrender the former to the British—a step which drew down upon him the displeasure of the government, and on his return to France he remained for some time in disgrace. In 1811, however, the emperor having investigated the affair, became satisfied with Admiral Villaret's conduct, and appointed him commander of a division, and governor-general of Venice. He died in 1812.—J. T.

VILLARS, Louis Hector, Duc de, one of the most illustrious soldiers of France, was born at Moulins in 1653. On quitting his studies at the college of Juilly, he obtained a place among the royal pages, and so greatly attracted by his spirit and activity the notice of Louis XIV., that at the early age of nineteen he was intrusted with a troop of horse. This was only the beginning of his good fortune. The skill and courage he evinced when subsequently engaged in active service under Turenne, insured his further promotion in 1674. From that period until 1678 he served in Alsatia and Flanders. Peace having been concluded in the latter year, he returned to court, and during the ten years that followed was diplomatically employed in Germany, with only partial success, yet to the satisfaction of Louis, who, unlike his minister Louvois, always favoured Villars. But the hostility of Louvois was at last subdued; and on the breaking out of the war in 1688, Villars was appointed to a cavalry command in Flanders. The following year he was created Marshal, and afterwards assisted Joyeuse on the Rhine until the peace of Ryswick in 1697. As ambassador at the court of Vienna, to which post he was appointed in 1699, and which he held for several years, he displayed a patient diplomatic genius, which could scarcely have been expected of one whose impetuous valour in the field had hitherto been the main feature that distinguished him. In 1702 began Villars' successful campaign in Germany, when for the first time he commanded in chief. His next achievement was the suppression of the revolt in the Cevennes, a task which he accomplished by the exercise of blended humanity and firmness, thus saving France from the misery of a civil war at the time she was engaged in hostilities with the whole of Europe. From 1705 to 1714 the life of Villars was spent in ceaseless military labours. During that period he displayed many of the highest qualities of a general; but he was

finally compelled to yield to Marlborough. In 1706 he lost the battle of Ramillies, and that of Malplaquet in 1709. At the latter he was dangerously wounded, and had to be carried from the field. The peace of Rastadt in 1714 interrupted for a protracted season his military career; and throughout the chief part of his after-life he was immersed in the business and intrigues of state. There is comparatively little that can interest the general reader in Villars' history from 1714 to 1732. In the last-named year, on the occurrence of a breach between France and Austria, he was sent to command in Italy; and during the campaigns of 1733–34 he exhibited, although upwards of eighty, all the fiery vigour that marked his youth. On his way back to France he became ill at Turin, and died 17th June, 1734.—J. J.

VILLARS, Montfaucon de, a French abbé, born near Toulouse in 1635, and related to Montfaucon, the antiquary. He came to Paris hoping to recommend himself by his talents in the pulpit, and on arriving there produced several works of imagination and criticism. One of these, "Le Comte de Gabalis, ou entretiens sur les science secrettes," when it first appeared in 1670 was universally read as innocent and amusing. It was afterwards proscribed, and its author denied the pulpit. Villars was assassinated on the road to Lyons in 1673.—W. J. P.

VILLASANDINO, Alfonso Alvarez de, a Spanish poet of the fifteenth century. He flourished about 1440. Villasandino was one of the most popular poets of his day, but is now in great measure forgotten. We gather from his poems that he was a soldier and a courtier, that he was twice married, and heartily repented his second match, and that his life was passed in poverty and dependence. The most of his poems which are extant, are to be found in the bulky collection made by Baena for the amusement of Juan II. But they now possess little more than a historical value, though in his own time their author was glorified as "the light, and mirror, and crown, and monarch of all the poets that had lived in Spain." One of his short poems, a hymn to the Madonna, was so great a favourite with him that he used to say it would surely clear him, in the other world, from the power of the arch-enemy; but however that might be, it has not saved him from neglect in this.—R. M., A.

VILLEGAGNON or VILLEGAIGNON, Nicolas Durand de, nephew of Villiers de l'Isle-Adam, chevalier of Malta, and a celebrated adventurer, was born of an ancient and noble family at Provins about the year 1510. From his earliest youth he had manifested a taste for polite literature, which, added to his other accomplishments and handsome person, made him one of the most distinguished men of his time. He became chevalier when he was little more than twenty years of age, and won his first honours in the galleys belonging to his order. Having subsequently followed Charles V., who was then at peace with France, into Africa, he was severely wounded in an encounter with a stalwart Moor before the town of Algiers. After the termination of the campaign he retired for a time to Rome, where while he was recovering from his wounds, he amused himself with writing an account of the expedition, which was published at Paris in 1542 under the following title—"Caroli V. imperatoris expeditio in Africam ad Arginam." Villegagnon was one of the chevaliers who contended for the honour of hurrying to the aid of Mary, queen of Scotland, who had shortly before succeeded to the throne when but a few days old; and it was he who commanded the ship that carried her to France in 1548. After serving against the Turks in one of their periodical contests with the Maltese, he was appointed vice-president of Brittany by Henry II. But he soon after got into bad blood with the governor of Brest, and not being willing to abide the consequences of the quarrel, he besought the government to allow him to go and found a settlement in South America; his reason, or alleged reason, being that a French colony in that country would divide the attention of the Spaniards, and so diminish their power. But there is another way of telling the story: Villegagnon, it is said, having gone over to the protestant faith, intended the colony which he purposed to found as a refuge for his fellow-religionists, who were then suffering persecution at the hands of Henry. But whatever his original design might be, certain it is that he obtained through the influence of Admiral Coligni, who had also already cast in his lot with the Huguenots, a couple of vessels of two hundred tons burthen and an ample supply of provisions, together with the sum of ten thousand livres. The adventurers, amongst whom besides artisans and soldiers were a number of persons of gentle birth, set sail from Havre in July, 1555, but were forced through stress of weather to put in to Dieppe. Having, however, made the necessary repairs, they again shortly after put to sea, and after a stormy passage entered the river Ganabara, in the district of Rio Janeiro, on the 10th November of the same year. There on a small island Villegagnon erected a fort, which he called, after his patron, Fort Coligni. As soon as he had collected sufficient native merchandise to lade his two vessels, he sent them back to France with despatches to the admiral, in which he asked for further supplies, and also for more soldiers and arms in order to put his settlement in a proper state of defence against the savages and the Portuguese, the latter of whom had made themselves masters of all the coast. Coligni the following year sent out three vessels, with two hundred and ninety men, six children (to learn the language of the natives), and five young women, headed by a matron. These ships, which were commanded by Bois le Comte, a nephew of Villegagnon's, also brought out two Genevese pastors, Pierre Richier and Guillaume Chartier. Jean de Lery, a gentleman from whose account of the adventure these particulars are taken, was also of the number. But before the arrival of these reinforcements, discontent and disaffection had broken out in the little colony; and though order and quiet were for the moment restored, the old evils were not long in again showing themselves. Villegagnon, in fact, wanted the wisdom and prudence necessary in the leader of such an expedition. He was besides harsh and oppressive; and when at length religious differences sprung up, all hopes of a successful issue to the adventure were gone. The malcontents in a short while departed for the mother country. Five of these, it is said, finding that the vessel drew water, returned to Fort Coligni; but the poor creatures, at least three of them, were drowned by the inhuman orders of the governor. Villegagnon had by this time openly abandoned the protestant creed, and being himself abandoned by his followers and the colony going quickly to ruin, he left some soldiers in the fort with a promise of speedy succour, and returned to France, where he was much blamed for his gross mismanagement. In 1568 he was appointed representative of the order of Malta at the court of France, a post which he resigned on account of his infirmities in 1570. He died on the 9th January of the following year, at a commandery of the order of Malta called Beauvais. It is in the Gâtinois, near S. Jean de Nemours. He maintained an animated controversy with Calvin, who, greatly disappointed, as he well might, by the issue of an expedition which promised such great things to the oppressed Huguenots, had stirred his temper by calling him an atheist. Besides the work already mentioned, he wrote a book entitled "De bello Melitensi et ejus eventu Francis imposito," Paris, 1553. His controversial writings are the following:—"Réponse aux remonstrances faites à la Reine, Mére du Roi;" "Les propositions contentieuses entre le Chevalier de Villegagnon et de Jean Calvin, &c.;" "Réponse par le Chevalier de Villegagnon sur la résolution des sacremens de Jean Calvin;" "Réponses aux libelles et injures publiez contre lui;" "De Cœnæ Controversia Phil. Melancthonis judicio;" "Liber ad articulos Calvinianos;" "De consecratione mystici sacramenti et duplici Christi oblatione."—R. M., A.

VILLEGAS, a name common to a number of literary Spaniards, whom we shall notice in alphabetical order:—

Villegas, Alfonso, historian, was a native of Toledo, and flourished in the latter part of the sixteenth century. He was in holy orders, but we know nothing more respecting his life. He was author of "Vitæ Sanctorum," commonly called "Flos Sanctorum;" "Vitæ Sanctorum Veteris Testamenti;" "Cæterorum Vitæ Sanctorum," in three vols.; "Homiliæ in anni totius Evangelia et festos dies, exempla potissimum à Marco Marullo hausta." This last work is also connected with hagiology, having for another title, "Fructus Sanctorum."

Villegas, Alonso de, a romancist of the sixteenth century. His principal work, the "Selvagia," a prose romance in five acts (it is also divided into scenes), was published at Toledo in 1554. It is written in imitation of the Celestina, which is famous not only on its own account, but also for having called forth a host of imitations. The story of the Selvagia is ingenious and well-conducted, but its morals cannot be commended, though, strange enough, it everywhere claims to be most exemplarily religious and moral. The following sentence has been spelled out by Ticknor from some acrostic verses prefixed to the work:—"Alonso de Villegas Selvago compuso la Comedia Selvagia en servicio de su Sennora Isabel de Barrionuevo, siendo de edad de veynte annos, en Toledo, su patria."

Villegas, Antonio de, poet, was born probably about the beginning of the sixteenth century. His poems were written before 1551, but were not printed till 1565—"Inventario de Obras, por Antonio de Villegas, Vezino de la Villa de Medina del Campo." Villegas refused allegiance to the Italianizing fashion, which in his time was making great innovations in the style and forms of the national literature. He maintained the doctrines and wrote in the measures of the old school. His shorter poems are the best, the longer being deficient in vigour and interest. It is said that the Prólogo addressed to the book has a certain resemblance to the well-known English stanzas, entitled The Soul's Errand.

Villegas, Estévan Manuel de, the most illustrious of the name, and one of the sweetest lyrical poets that Spain, or indeed any other country, has produced, was born of a noble but poor family at Nagera, or Naxera, a small town in Old Castile, in 1596. He received the earlier part of his education at court, but he was afterwards sent to the university of Salamanca to study the law. His taste for poetry was developed at a very early age. In his fifteenth year he translated Anacreon and several of the odes of Horace into Spanish verse, and also composed original poems in imitation of the ancient authors. Indeed, almost all his poetry was published when he was barely twenty-one. The first part of his volume consists of the poems already mentioned; the second comprises satires and elegies; idyls, in the Italian ottava rima; sonnets, written after the Petrarchan pattern; and Latinas, so called from the circumstance that they are written in the Roman measures. The whole were collected and published by the author himself, under the title of "Amatorias," at Naxera in 1617. The dedication to the king, Philip III., was probably written with a view to obtain some lucrative official employment, but in this Villegas was miserably disappointed. The royal favour, it seems, was not to be so purchased; and the suppliant poet, after several years' wearisome waiting, at length abandoned the muse, and compounded with his hopes by accepting an ill-paid fiscal appointment at his native town. The only poems he wrote after this were three satires, which, however, he did not venture to publish. Two of them were afterwards given to the world by Sedano, the third being too indelicate for publication. But he found leisure for writing a number of learned dissertations on ancient authors, besides part of a professional commentary on the Codex Theodosianus. In 1665 he published a translation of Boethius de Consolatione Philosophiæ—a work, probably undertaken as a consolation for his own sorrows, which, says Ticknor, "besides its excellent version of the poetical parts, is among the good specimens of Castilian prose." Villegas died a disappointed and unhappy man in 1669. In his gay and sprightly youth, when poesy, which was in him a real inspiration, carried him above the cares and sorrows of life, he had manifested somewhat more than was commendable of a self-confident and disdainful temper, speaking hard words even of the great Cervantes, whose misfortunes and old age (he was then almost on the brink of the grave) ought rather to have excited his reverence and sympathy. The ridiculous length which he allowed his presumption to hurry him in that thoughtless stage of his existence, can be nowhere better seen than on the title-page of the edition of his poems published by himself, where is a print of the rising sun, with the stars growing dim, accompanied by two explanatory mottoes—the first, "Sicut sol matutinus," and the other, "Me surgente, quid istæ?" But his faults, and they probably after all did not go very deep into his nature, are all forgotten in the pleasure which the reader derives from his inimitable verses. "We seem as we read them," remarks Ticknor, "to have the simple and joyous spirit of ancient festivity and love revived before us, with nothing, or almost nothing, of what renders the spirit offensive. . . . We close the volume, therefore, with sincere regret, that he who in his boyhood could write poetry so beautiful—poetry so imbued with the spirit of antiquity, and yet so full of the tenderness of modern feeling—so classically exact, and yet so fresh and natural—should have survived its publication above forty years, without finding an interval when the cares and disappointments of the world permitted him to return to the occupation that made his youth happy, and that preserved his name for a posterity of which, when he first lisped in numbers, he could hardly have had a serious thought." An excellent life of Villegas is prefixed to the edition of his works published at Madrid in 1774. It is said, on the authority of Guarinos, to have been written by Vicente de los Rios. The readers of German will also find an interesting notice of the poet and his works by Wieland, in the fifth volume of the *Deutche Merkur*, 1774.

Villegas, Francisco de, dramatist, lived in the seventeenth century. Villegas wrote in the decline of the national drama, and his eleven plays, though they are to be found in the huge collection entitled Comedias Nuevas Escogidas de los Mejores Autores, have been almost completely forgotten.

Villegas, Fernandez Ruiz de, Latin poet, was born of a noble family at Burgos about the beginning of the sixteenth century. He was destined by his parents for the church, and was already in possession of a benefice when his love for a lady of the name of Marianne de Lerma changed the entire purpose and course of his life. Having divested himself of the sacred office, he married his mistress, and thought himself as happy as it was possible for man to be in this sublunary world. But Marianne after some time sickened and died, and left her husband inconsolable for her loss. He was now as miserable as he had before been happy. To relieve his thoughts somewhat of their intolerable sorrow, he betook himself again to the society of the muse, to whom he had aforetime confided the strangely alternating hopes and fears of a lover's heart. Such at least is what Villegas himself tells us in the numerous offspring he had by the muse, and let us trust that that celestial lady conspired with time to mitigate his deep distress. At any rate we find him singing the praises of the famous Aloisa Gigea of Toledo—a lady, as the reader may chance to know, who was deeply skilled in the ancient and oriental tongues, and whom a rascally Dutch professor, probably out of jealousy, grossly insulted in a beastly satire. Villegas, who was really a remarkable man, became governor of his native town, but he was latterly intrigued out of his post, and we can gather from some hints in his poems that he was sometimes in very great poverty. The year of his death is not known. He was taught in his boyhood by the celebrated Luiz Vives, and in after life enjoyed the friendship of William Budæus, Erasmus, and other eminent men. His poems, which are all in Latin, were left in MS., and were lost sight of till the beginning of last century, when they were discovered by Emmanuel Marti, dean of Alicante, in the library of the Count of Castlewi, at that time governor of Valentia. Marti intended to publish them, and with that view transcribed and corrected them, and wrote also an epistle dedicatory to the youth of Spain, and a preface, both of which have been printed along with his letters. His design, however, was not carried into execution till the year 1743, when these interesting poems appeared at Venice under the editorship of Andrew Lama—"Ferdinandi Ruizi Villegatis, Burgensis, quæ extant Opera," &c.

Villegas, Pero Fernandez de, poet of the sixteenth century. He was archdeacon of Burgos. His translation of the Inferno of Dante, accompanied with an elaborate commentary, was published in 1515. Some original poems are printed at the end of the volume (a folio, and now very scarce); one of them, on the "Vanity of Life," resembling the celebrated Coplas of Maurique. Pero had a brother of the name of Geronimo who was also a poetical translator, having turned into Spanish the sixth and tenth satires of Juvenal. The former was printed in the volume above mentioned, and the latter separately at Valladolid in 1519.—There is also a woman of the name of Ann Villegas, who occupies a modest place in the history of Spanish literature. She belonged to Medina del Campo in Old Castile. She enjoyed a great reputation for her knowledge of languages—was in fact one of the wonders of the day. Pierre de Moia has noticed her in his book De Illustr. Fem.—R. M., A.

VILLEHARDOUIN, Geoffroi de, one of the few mediæval barons whose fame is due to his writings. He was born about 1167 in a castle near Bar in Champagne, of which county he was in his thirtieth year the marshal. When Tybalt, count of Champagne and Brie, in 1199 resolved to go on a crusade to Jerusalem, Villehardouin was one of six deputies sent to Venice to prepare for the embarkation of the crusaders. The expedition started in 1202, and in the subsequent proceedings Geoffroi was often put forward as spokesman and ambassador by his countrymen. In this way he conducted negotiations with both Isaac and Alexis Comnenus. After the capture of Constantinople in 1204, Baldwin the Latin emperor made Villehardouin marshal of Roumania. The marquis of Montferrat, his first leader to the crusades, estimated his services at the high price of a town and its dependencies in Thessaly, where he gave him

the choice of Messinopolis or Serres. Here the worthy knight died in 1213, leaving a family which contributed various members to the aristocracy of mediæval Greece, and the elder branch of which was not extinct till 1400. The work which has immortalized Villehardouin is a precise, clear, and interesting recital of the events which he witnessed in the East. It is entitled "De la Conqueste de Constantinople," and embraces a period of nine years from 1198 to 1207. It has all the merit which belongs to the concise yet comprehensive narrative of a sincere, chivalric warrior, and a prudent counsellor. Many editions and translations have been printed of this work, the original language of which, being the oldest French prose extant, is unintelligible to the majority of readers. The latest edition appeared in 1838.—R. H.

VILLÈLE, Joseph, Comte de, a French statesman, born at Toulouse in 1773. At an early age he entered the marines, and went to St. Domingo in 1789, where he remained a year. He resigned his commission, and went to the island of Bourbon when the Revolution broke out. He returned to France in 1807, and in 1815 was elected deputy of the department of the Haute-Garonne. In 1820 he was elected vice-president of the chamber of deputies, and in the following year was appointed minister of finance by Louis XVIII., when he was the chief promoter of the French expedition to Spain, in order to prop up that falling monarchy. He was next appointed president of the council of state. The king died in 1824, but Villèle held his office under Charles X. till 1828, when he and his ministry became so unpopular that they were obliged to resign. Villèle was then created a peer of France, and retired to his chateau, in the neighbourhood of Toulouse. He died in 1854.—W. J. P.

VILLEMAIN, Abel François, formerly minister of public instruction and peer of France, was born at Paris in 1790, and educated at what is now the Lycée Louis-le-Grand. He was studying for the bar when he attracted the attention of De Fontanes, the early patron of Guizot, who procured him a professorship. He had acquired considerable literary distinction by the composition of essays, "crowned" by the French Academy, and had been in 1816 appointed professor of French eloquence at the Sorbonne, when in 1819 he published his first book, the "Histoire de Cromwell," a superficial performance, but noteworthy from the date of its appearance. In 1822 appeared his translation of Cicero's treatise de Republica, then recently discovered by Cardinal Mai. Under the second Restoration he received various posts from the government, but he was disgraced in 1827 for taking a prominent part in protesting against the re-establishment of the censorship. His popularity, however, increased, and his lectures at the Sorbonne in the years immediately preceding the revolution of 1830 were, like those of Guizot and Cousin, attended by admiring crowds. Among his lectures of this period (published as "Cours de littérature Française, tableau du XVIII$^{me}$ siècle"), are some on English subjects, remarkable for their happy blending—rarer then than now—of biography with criticism. Entering the chamber of deputies early in 1830, he joined the liberal party. He was appointed minister of public instruction in the Soult ministry of 1839, and again in that formed by Guizot in October, 1840. He had now to grapple with the education question and the "religious difficulty," long the subject of fierce dispute between the liberals and the clergy. After four years of toil and trouble, his health failed, and he retired from public life. Of his more recent works one of the most striking is "Tableau de l'eloquence Chretienne, au IV$^{e}$. siècle." He also wrote a "Life of Gregory the Great." His death occurred in March, 1867.—F. E.

VILLEMOT, Philippe, was born at Chalons-sur-Saône in 1650. From Lyons, where he had spent about thirty years as curé de la Guillotiére, he went to Paris through the influence of the Abbé de Gouvernet, and became confessor to Madame de Louvois, widow of the well-known statesman of that name. He died at Paris in October, 1713. He had the reputation of being a good orator and a zealous priest; but it was his "New System, or New Explanation of the Movements of the Planets" that made him generally known. This work, which was published at Lyons in 1707, made a great sensation, and received the approbation of several eminent astronomers of the time. It was translated from the original Latin into French, by M. Falconet of the Académie des Belles-Lettres.—R. M., A.

VILLENA, Don Enrique, Marques de, a celebrated Spanish nobleman, scholar, and author, was born in 1384, and was descended in the paternal line from the royal house of Arragon, and in the maternal from that of Castile. In early life, he says, he was addicted to the arts and sciences, rather than to knightly exercises or political pursuits. As his family had been dispossessed of the marquisate of Villena, Henry III. gave him, as some sort of compensation, the earldom of Caregas, and afterwards procured him to be elected grand-master of Calatrava, one of the greatest dignities in the kingdom. But after Henry's death the knights refused obedience to him, as having been obtruded on them, and dispossessed him after a trial which lasted six years. He now resided principally at the court of Castile, where he laboured zealously to advance the cause of Spanish literature. In 1412, however, he accompanied his kinsman Ferdinand the Just, king of Sicily, to Barcelona, when he went to receive the crown of Arragon, and there, at Ferdinand's request, presided at the consistory of troubadours, and wrote an allegorical drama, in which Truth, Justice, Mercy, and Peace were the principal characters. He returned to Castile in 1414, and spent the last twenty years of his life at his estate of Iniesta in poverty and studious retirement. He died at Madrid, whither he had gone on a visit in 1434—the last of his noble family. Besides poetry, history, and polite literature, Villena cultivated the mathematics, alchemy, and astrology—a circumstance which in that superstitious age gained him the character of a necromancer. On this account his fine library was seized after his death by the orders of Juan II., king of Castile, and sent for examination to Lope de Barrientos, bishop of Cuenca, and confessor to the king. "Barrientos," says a contemporary writer, "liking better to walk with the prince than to revise necromances, committed to the flames upwards of a hundred volumes without having examined them any more than the king of Morocco, or understood a jot of their contents more than the dean of Ciudad Rodrigo. There are many in the present day," he continues, "who become learned men by pronouncing others fools and magicians, and what is worse, make themselves saints by stigmatizing others as sorcerers." This preposterous indignity done to the memory of one of the best and most remarkable men that Spain has ever produced—"the ornament of his country and of the age," as he was styled—was bewailed both in prose and verse by many contemporary authors. Even yet, strange to say, Villena's name is associated in the popular mind with dealings in the black art. In the Cuentos y Poesias Populares Andaluces (a collection of folk-lore published by Fernan Caballero in 1861), is told the story or legend of the Crimson Rock, where the marquis of Villena studied with the devil. "Every day the devil took a black board, and the lesson appeared written out at the Crimson Rock; and in this way the marquis learned so fast that he came to know more than his master, and the devil grew so jealous that he let the board fall, meaning to kill the marquis; but the marquis smelled fire, so he slipped aside in the nick of time, and the board only caught his shadow, so that the marquis was left without one ever after." This legend, curious in itself and in its history, is also interesting as containing the same idea which Chamisso has illustrated so exquisitely in Peter Schlemihl, or the shadowless man. Villena, besides a translation of Dante in Spanish prose, and another of the Æneis of Virgil into verse, was author of "Arte Cisoria," or the art of carving; "Arte de Trobar, or the Gaya Sciencia," a treatise on the art of poetry; and of the "Trabajos de Hercules," or the labours of Hercules, besides the drama above mentioned, but which is now lost. The "Trabajos de Hercules" is one of the rarest books in all literature, though there were editions of it in 1483 and 1499, and probably another in 1502.—R. M., A.

VILLENA, Juan Pacheco, Marques de, favourite of Henry IV. of Castile, surnamed the Impotent, had gained a complete ascendancy over that monarch before he came to the throne. Immediately after the succession of Henry, Villena began to show his inordinate ambition. He soon became the most powerful man in the kingdom, having the entire confidence of the king, and being supported by the sycophants of the court. But the nobles, who were jealous of his power, began to murmur, and having banded themselves together resolved to seize the person of the king, and govern the kingdom in his name. The wily minister, however, now affected to be of their party, and for the moment mitigated their indignation and disaffection; but it was only for a moment. The league of the nobles, strengthened by the accession of the king of Arragon, at length presented to Henry a kind of grand remonstrance, containing a list of grievances. The king at once suspected the fidelity of Villena, who was openly accused

of having entered into treasonable negotiations with Louis XI. of France; and also that of his uncle the archbishop of Toledo. He accordingly withdrew his confidence from them, and chose for his minister Bertrand de la Cueva, who became at once the favourite of the king and lover of the queen. But Henry was one of the weakest mortals that ever swayed a sceptre, and well Villena knew it. The disgraced minister went over to the nobles, and after having stirred the flames of civil war, forced the king to sign a most dishonourable peace, treating with his sovereign as a master rather than a subject. His intolerable arrogance went even the length of asking the hand of the Infanta Isabella for his brother; and this union would actually have taken place but for the sudden death of the intended bridegroom. Shortly after the smouldering hostilities again burst into a flame, the nobles, headed by Alphonso the king's brother, encountering the royal forces at Medina del Campo in 1467. Villena meanwhile had gone to Ocagna for the purpose of being elected grand-master of St. Jago, and strange to say, his election was after his return confirmed by the king. About this time the king of Arragon, in order to gain over the fickle and adroit marquis, proposed to him an alliance between his own son Ferdinand and Beatrix Pacheco, daughter of Villena; but though he was highly flattered by the proposal, his prudence made him decline the honour. The death of Alphonso, brother of the king, greatly disconcerted the nobles, but after some deliberation they agreed to centre their hopes in his sister Isabella. This princess, before she joined their faction, required that she should be declared princess of the Asturias. The poor king, who agreed to every thing and displeased all parties in the kingdom, was accordingly brought to repudiate his wife and disinherit his daughter, who by virtue of her birth was princess of the Asturias. Isabella, who was now sought for in marriage by the kings of Portugal and Arragon, ultimately accepted the hand of the latter, a union big beyond all others which had ever taken place with important consequences to Spain. But Villena again changed sides. He now espoused the cause of the king's daughter, who had been so grievously wronged; and having assembled the nobles in the valley of Lozoya, induced them by his politic and irresistible arts to sign an instrument which entirely annulled the arrangement made in favour of Isabella. Villena, who was now at the height of his power, was about to marry a daughter of the illustrious house of Mendoza, when he was suddenly carried off by the bursting of an abscess in the throat, 11th October, 1474. Villena was a man of great parts, of consummate tact in the management of parties, and of a most subtle and penetrating vigour of mind; but he was fickle, ambitious, and selfish, and died little regretted by any party in the state.—R. M., A.

VILLENA, Marques de, a Spanish nobleman, and promoter of the national literature, was born in the latter half of the seventeenth century. His time was passed amid the cares and labours of political life, but he found leisure for the cultivation not merely of general literature, but also of some branches of the exact sciences. It was Villena who in 1713 proposed to the king, Philip V., the founding of a national academy. His first purpose seems to have respected the entire range of human knowledge, and to have been moulded by the arrangement and subdivisions laid down by Bacon. It was found, however, that such an undertaking was much too extensive, and the province of the new association was confined principally to the "cultivation and establishment of the purity of the Castilian language." The Real Academia Espanola, from which have issued valuable dictionaries and other books, was established by a royal decree, dated the 3rd of November, 1714.—R. M., A.

VILLENEUVE, Pierre Charles Jean-Baptiste Silvestre, a celebrated French admiral, was born in 1763. At the age of fifteen he entered the naval service, and was rapidly promoted, having in 1796 obtained the rank of rear-admiral. He commanded the rear of the French fleet at the battle of the Nile, and made his escape from that fatal conflict to Malta with two ships of the line and two frigates. In 1804 he was created a vice-admiral, and took the command of the squadron at Toulon. In the following year, having been joined by the Spanish admiral Gravina, with several ships of the line, Admiral Villeneuve sailed for the West Indies, where he caused great alarm, and captured a number of British merchantmen. The combined fleet—consisting of twenty sail of the line, seven frigates, and two brigs—on its homeward voyage, when about forty leagues N.W. of Cape Finnisterre, fell in with fifteen sail of the line, which, under Sir Robert Calder, had been detached in search of the enemy. An action took place, and two of the Spanish ships were captured; night terminated the conflict, and owing to the indecision of the English admiral, it was not renewed next day, and the combined fleet escaped to Ferrol, whence it sailed with augmented force, and reached Cadiz. The important task of watching the enemy was committed to Nelson, who cruised off the port for some weeks, and sent six of his ships to a distance, in order that the blockaded fleet might be induced to come out. This manœuvre produced the desired effect. On the 19th of October, Villeneuve put to sea with thirty-three sail of the line, eighteen French and fifteen Spanish, and early on the 21st came in sight of the British fleet, consisting of twenty-seven sail of the line, off Cape Trafalgar. The fight began at noon, and terminated in the complete victory of the British, dearly purchased, however, by the death of Nelson. Admiral Villeneuve, who had hoisted his flag in the *Bucentaur*, was taken, together with twenty of his ships, and carried prisoner to England. In April of the following year he was liberated on parole, and returned to France, but was stopped at Rennes, and forbidden to appear at Paris, by order of Bonaparte. A few days after, the brave but unfortunate officer was found dead in his room. It is probable that he had destroyed himself, though there were suspicions of foul play. The emperor threw the whole blame of the disaster at Trafalgar on Admiral Villeneuve, who, he alleged, had disobeyed the instructions sent him. But these orders were in themselves embarrassing and contradictory; and it is certain that the last order which Villeneuve received at Cadiz, instead of enjoining him not to sail, as Napoleon affirmed, imperatively commanded him to put to sea immediately.—J. T.

VILLEROY, Nicolas de Neufville, Seigneur de, a distinguished French statesman, was born in 1542. He sprung from a family recently ennobled, but which afterwards produced not a few eminent men. At the age of eighteen he displayed such marks of legislative ability as to gain the confidence of the queen, Catherine de Medicis, by whom he was employed in several negotiations both in Spain and Italy. In 1567 he was appointed secretary of state, and contrived, while retaining his credit with the queen-mother, to gain the confidence of Charles IX., who on his deathbed warmly recommended him to his brother and successor, as an able and zealous minister. Henry III. confirmed him in his office, and conferred some honours on him; but Villeroy having failed in obtaining satisfaction for a gross affront offered him by the Duke d'Epernon, resigned his office in 1588. He was in consequence regarded as a partisan of the Guises, and a pensioner of Spain; and so loud was the clamour against him on that account, that he found it necessary to publish an "Apology" vindicating himself from these charges. During the civil war which soon after broke out, Villeroy stood aloof both from the Leaguers and the Huguenots, and became one of the leaders of a third party, composed mainly of the courtiers who were "too good Frenchmen to suffer the domination of Spain, and too zealous catholics to submit to a protestant sovereign." He was employed by the duke of Mayence, the leader of the catholic party, to negotiate with Henry IV., and after the abjuration of protestantism by that monarch, acknowledged him as his lawful sovereign. In 1594 Villeroy was reinstated in his former office of secretary of state, and laboured zealously to restore the peace of the country; but becoming jealous of the supremacy of Sully, he connected himself with the malcontent courtiers, and was even accused once more of being a pensioner of the Spanish court. After the death of Henry IV., Villeroy obtained considerable influence with the queen-mother, Maria de Medicis; but his rivalry with the Marquis d'Ancre led him to engage in certain discreditable intrigues, on account of which he was banished from court. On the death of his rival, however, he was once more reinstated in office by Louis XIII. He died at Rouen in 1617. He was the author of "Memoirs of State, extending from 1567 to 1604."—His son, Charles de Neufville, Marquis de, known during his father's lifetime by the title of the Marquis d'Aliencourt, became a soldier, and joined the party of the League, by whom he was made governor of Pontoise. After the close of the war, he and his father received the enormous sum of five hundred thousand francs for the surrender of this and some other places. He was appointed governor of Lyons by Henry IV., and in 1600 negotiated the marriage of that king and Maria de Medicis. The marquis died in 1642.—J. T.

VILLEROY, Nicolas de Neufville, Marquis de, son of the preceding, was born in 1597. He served in Piedmont, and

afterwards in the war with the Huguenots. In 1629–30 he distinguished himself in the Italian wars, and again in 1640. He was appointed governor of Pignerol and Casal in 1633; in 1646 he was nominated governor of Louis XIV., and in the same year obtained the baton of a marshal of France. In 1661 he was appointed chief of the council of finance, and in 1663 was elevated to the rank of duke. He preserved to the last the warm affection of the king, and transmitted it to his son Francis de Neufville, Duke and Marshal, who was born in 1643, and was educated along with Louis XIV. He was pre-eminent among the courtiers for his lofty stature, handsome countenance, and stately and somewhat haughty manners, and prided himself on the splendour of his dress, furniture, and equipages, and his reputation for gallantry. He was personally brave, but totally ignorant of military science; yet the favour of his sovereign advanced him to the highest position in the French army. The first engagement in which he took part was the battle of Neerwinden, fought in 1693; but inexperienced and incompetent as he was, the baton of a marshal was conferred upon him two years later, together with the command of the guards, left vacant by the death of Luxemburg. He was also appointed to succeed that great general in the conduct of the war in Flanders. An opportunity of exhibiting his incapacity and presumption soon presented itself. Early in the summer the allies laid siege to Namur, then esteemed the strongest fortress in Europe, into which the celebrated General Boufflers had thrown himself with a powerful force. Villeroy boasted that he would annihilate the army of Vaudemont, and then drive William from Namur, and great expectations of victory were entertained by Louis and his courtiers. But the marshal failed ignominiously in both operations. Vaudemont effected a skilful retreat, with scarcely any loss; and though Villeroy was at the head of eighty thousand men, he was forced to retreat, leaving Namur to its fate, revenging himself, however, for this check by barbarously bombarding the city of Brussels. In the following campaign he marched and countermarched, but avoided a battle, and the peace of Ryswick soon after released him from his responsible position. When the war of the Succession broke out, Villeroy was once more appointed to an important command, but his defeat by Prince Eugene at Chiari, 1701; at Cremona, 1702; at Vignamont, near Huy, 1705; and, above all, at Ramillies, 1706, where his presumption and incapacity cost the French twenty thousand men—showed the high price which France paid for the employment of a royal favourite instead of a skilful general. Villeroy retained, however, to the last the affection and confidence of Louis, and was appointed by him governor to his grandson and heir. The marshal insinuated himself into the good graces of the Regent Orleans, and was nominated a member of the council of the regency, and president of the council of finance, but was banished the court for a considerable time, on account of his intrigues. He spent the remaining years of his life principally at Lyons, the seat of his government, but died at Paris in 1730.—J. T.

VILLERS, Charles-François-Dominique, a French litterateur, was born at Boulay in Lorraine on the 4th November, 1767. He was educated with the Benedictines at Metz, and subsequently entered the school of artillery. While lying in garrison at Strasburg, he became a convert to animal magnetism and the other mesmeric doctrines; but severer studies also occupied his leisure hours. He applied himself diligently to the study of the ancient tongues, particularly of Hebrew; wrote tragedies and pamphlets, the latter of which brought him into collision with the revolutionary fury of the time. He was consequently obliged to seek safety in flight, and after a good deal of wandering, settled at Lubeck in 1797. Here he seemed to have found a new country, so easily did he take up with the manners and institutions of the place. He became intimately acquainted with a set of Germans, who inoculated him with a passion for the transcendental philosophy, which he now resolved to introduce to the knowledge of his fellow-countrymen. But the invasion of Germany by the French soon made him think of other matters; and when the Hanseatic towns were united to the empire, he was arrested and cast into prison on a charge of treason. He was, however, soon set at liberty; and after another period of anxious wanderings, at length found a resting-place at Göttingen, where he became professor of French literature. In 1814 the government of Hanover ordered his return to France, but the hasty injunction was immediately revoked, and Villers allowed to retire wherever he chose, on a pension of four thousand francs. He returned to Göttingen, where he died of nervous fever on the 26th of February, 1815. Villers was once a very popular author, and well known in this country, but he is now in a great measure, and we might almost add, deservedly, forgotten. His principal works are—"Coup d'œil sur les universités et le mode d'instruction publique de l'Allemagne protestante—sur l'état actuel de la litterature ancienne et de l'histoire en Allemagne," &c., 1809; "Introduction pour l'Allemagne de Madame de Stael;" "Essai sur l'esprit et l'influence de la Réformation de Luther" (this work which obtained the prize of the French Institute in 1803, obtained also an immense popularity in protestant Europe); "Philosophie de Kant, ou principes fondamentaux de la philosophie transcendentale," Metz, 1801. The last-mentioned book was reviewed in an early number of the *Edinburgh Review*, by Dr. Thomas Brown, who seems to have taken it for an accurate exposition of the transcendental philosophy. De Quincey, however, remarks, perhaps with a certain characteristic degree of exaggeration, that it is "a book so entirely childish, that perhaps no mortification more profound could have fallen upon the reviewer, than the discovery of the extent to which he had been duped by his author." "Of this book," he adds, "no more needs to be said than that the very terms do not occur in it which express the hinges of the system."—(*Letters to a Young Man*, &c.)—R. M., A.

VILLIC, Josse, a German scholar and medical writer, was a native of Resel in the Prussian province of Ermeland. He became a teacher of the humanities at the early age of fifteen at Frankfort-on-the-Oder, and was some years afterwards appointed professor of Greek and rector of the academy. Villic also lectured on medicine. He died of apoplexy in 1552, in the fifty-second year of his age. De Thou says his death took place at Frankfort, but in this he is mistaken; Villic having retired to the castle of Libussa to escape the plague, which was at that time ravaging the city. He was author of the following, among other works—"Compendium Artium;" "De formando studio in quolibet artium genere;" "Commentaria Anatomica;" "Consilia Medica;" "Observationes in Lactantium De Opificio Dei;" "Expositio in Evangelia;" "Commentaria in Epistolas Pauli ad Timotheum," &c. Villic left a son who acquired a considerable reputation in medicine and philosophy, and died at Frankfort-on-the-Oder on 5th July, 1590.—R. M., A.

* VILLIERS, Charles Pelham, president of the poor-law board, was born in London in 1802, and is the younger brother of the earl of Clarendon. He was educated at St. John's college, Cambridge, where he graduated B.A. in 1824. Mr. Villiers was called to the bar at Lincoln's inn in 1827, and was appointed in 1832 one of the examiners of witnesses in the court of chancery, an office which he retained for many years. He entered the house of commons in 1835 as member for Wolverhampton, and as an advanced liberal. He became the parliamentary champion of corn-law repeal, and made an annual motion on the subject, before the league had risen into prominence. In 1852 he was appointed judge-advocate general, and in 1859 president of the poor-law board. He had been, many years before, one of the commissioners of inquiry into the poor laws. In 1847, after the triumph of corn-law repeal, he was elected one of the members for South Lancashire, but he preferred to adhere to his old constituents, and still represents Wolverhampton.—F. E.

VILLIERS DE L'ISLE-ADAM, Philippe de, forty-third grandmaster of the order of St. John of Jerusalem, was born in 1464. He belonged to the same family that produced Jean de Villiers de L'Isle-Adam, a marshal of France who played a conspicuous part in the first half of the fifteenth century, as a partisan of the Burgundians. He was admitted of the order of St. John in early youth; and after serving in various capacities, was chosen grandmaster on the death of Fabricius Carette in 1521. During his rule occurred the celebrated siege of Rhodes (1522) by Solyman II., called the Magnificent. The Turks had four hundred ships and two hundred thousand men. After an obstinate resistance, L'Isle-Adam was forced to capitulate and yield up the island to the infidel, to whom it has ever since belonged. The knights hospitallers sailed away from Rhodes on the 1st January, 1523. They fixed their headquarters for some time at Viterbo, where they enjoyed the favour of Clement VII.; but on the cession of Malta to them by Charles V. (12th March, 1530), they transferred themselves to that island, which has long been indelibly associated with their chivalric fame.

Villiers de L'Isle-Adam died in Malta on the 21st of August, 1534. The poets Mayre and Privat-Fontanilles have celebrated his deeds in heroic verse.—R. M., A.

VILLIERS. See BUCKINGHAM.

VILLIERS. See CLARENDON.

VILLOISON, JEAN BAPTISTE GASPARD D'ANSSEE DE, a distinguished Greek scholar, was born at Corbeil-sur-Seine in France on the 5th of March, 1750. From his earliest years he evinced remarkable ability and perseverance as a student, outstripping not merely his fellow-pupils, but his teachers themselves; and in proof of this, we are told that at the age of fifteen he had actually read almost all the Greek authors. Greek was the language to which he specially devoted his attention; and when only twenty-two years old he published the first edition of Apollonius' Lexicon on the Iliad and Odyssey, to which were added the fragments of Philemon, accompanied with learned prolegomena and notes. This publication at once attracted the admiring attention of the scholars of Europe. He continued to prosecute his studies with undiminished vigour; and his chief desire being to give to the world as yet unpublished classics, he was sent in 1778 to Venice, at the expense of the state, to search the library of St. Mark. The discoveries he made appeared under the title of "Anecdota Græca," in 1781. One of his discoveries in the Venetian library was pregnant with momentous consequences. It was a manuscript of the Iliad, with ancient scholia, and marginal notes pointing out transposed, corrupt, or suppositious verses—and was published by its finder in 1788. Wolf's celebrated Prolegomena ad Homerum, which, it is truly said, has undoubtedly had greater influence than any other learned production of modern times, was largely founded on this discovery of Villoison. After residing for some time at Weimar, and publishing in the Epistolæ Vimarienses the results of his search in the library of that capital also, Villoison travelled for several years in Greece. There he collected an ample store of materials for a great work on the country he was visiting, and the execution of which he had for some time planned. But on his return to France, the disorder and turmoil of the Revolution frustrated the design he had in view. After the lull of the political tempest, he returned to Paris from Orleans, where he had been living in retirement. Napoleon appointed him professor of ancient and modern Greek in the college of France; but his death occurred shortly afterwards, 26th April, 1805.—J. J.

VILLON, FRANÇOIS, one of the numerous French poets who sprang into existence soon after the revival of letters, and whose once great popularity is now little more than a tradition, was born at Paris in 1431. He was come of poor parentage, at least we conclude so from the following lines in his "Grand Testament:"—

> "Pauvre je suys de ma jeimesse
> De pauvre et de petite extrace,
> Mon pere, n'eut onq' grand' richesse,
> Ne son ayeul nommé Erace."

Very little, however, is known of the history of his life. In 1461 he was committed to prison at Melun, together with five accomplices, for a crime the nature of which is not known. Whatever it was, he tells us that he was tempted into it by his mistress, who afterwards deserted him. After remaining in a dungeon and in chains during a whole summer, he was condemned to be hanged; but Louis XI., then newly come to the throne, commuted his sentence into exile, in consideration of his poetical abilities. Villon is perhaps the only man, says Carey, whom the muse has rescued from the gallows. After his enlargement he was reduced to such straits that he was forced to beg his bread. The two facts mentioned by Rabelais are all we know respecting his subsequent life, viz., his having been in favour with Edward V. of England, and his dying at an advanced age. Besides his "Petit Testament," written in 1456, and his "Grand Testament," composed during his imprisonment, his published writings consist of only a few ballads in the language D'Argot—a sort of slang used among knaves of that age, but now wholly unintelligible. His two "Testaments," which were praised by Boileau, are humorous pieces, in which a fancied disposal of property is made with the view only of raising a laugh at the legatees—a species of drollery in which Villon has had a crowd of imitators. Villon's poems were edited by Clement Marot at the instance of Francis I. Another edition was published at Paris in 1723.—R. M., A.

VILMAR, AUGUST FREDERICK CHRISTIAN, a German politician and author, was born at Solz in Hesse on the 20th November, 1800. He was successively rector of the municipal school of Rothenburg, professor in the college of Hersfeld, professor at Hanau, and rector of the college of Marburg. In 1851 he was appointed superintendent of the affairs of the church at Cassel, and took his seat in the following year in the higher chamber. Vilmar was a conservative in religious and educational matters. He edited "Die Weltchronik Rudolf's von Ems," Marburg, 1839; and wrote "Vorlesungen über die Geschichte der Nationallitteratur," Marburg, 1845; "Schulreden über Fragen der Treit," &c. He died in 1868.—R. M., A.

VILMORIN, LOUIS DE, an eminent French horticulturist, was born in 1816, and died at Paris on 22nd March, 1860. He and his father rendered important services to agriculture and horticulture, and did much to improve the useful products of cultivated plants. Many new varieties were introduced by them, an account of which was published under the title "Notice sur l'amelioration des plantes par les senis, et considerations sur l'heredité des Vegetaux." Vilmorin also gave an account of the various sorts of wheat known in cultivation.—J. H. B.

VINCE, SAMUEL, D.D., an English mathematician and mechanical philosopher, died in 1821. He was for many years a fellow of the Royal Society, and professor of astronomy and experimental philosophy in the university of Cambridge, and finally became archdeacon of Bedford. He contributed various papers to the Philosophical Transactions on mathematics, mechanics, astronomy, and atmospheric refraction; improved the Archimedean demonstration of the property of the lever, and made some important experiments on friction and other mechanical subjects.—R.

VINCENT OF BEAUVAIS, a Dominican of the thirteenth century, regarded as the precursor of the Encyclopædists, at a time when the word encyclopædia was not invented. He was reader to St. Louis, king of France, and tutor to his children. He compiled a summary of general knowledge, under the title of "Speculum Majus," containing subjects of a natural, philosophical, and historical kind. As the work contains the opinions of authors who are not now extant, it possesses considerable curiosity; in general, however, it only displays the ignorance and superstition of the age in which it was written. Vincent is supposed to have died about 1264.—W. J. P.

VINCENT OF LERINS, a noted Greek writer of the fifth century, died about 450. Of the personal history of this St. Vincent, so much only is known as may be gathered from a few sentences occurring in the small tract, the "Commonitorium," upon which his repute as a writer rests. This tract, which is of not more than about seventy pages, well deserves perusal: pointed, animated, and concise in style, it brings within these narrow limits the substance of what others have drawn out to a wearisome length. In modern times St. Vincent has been much brought into notice in the controversy between Romanists and protestants; and again, more lately, in the Oxford Tracts for the Times. From the preface to the "Commonitorium" we learn that the writer, after having passed through the turmoil of a soldier's life, with its various and its disastrous fortunes, had retired from the world, and had found a haven of rest in a monastery —that of Lerins, a green island off the coast of Provence (not far from the now much-frequented town of Cannes). Availing himself of this secure retreat, he had addicted himself to religious meditation; and to careful thought also, labouring to discover for his own comfort and for the use of others, certain rules or principles in the application of which he might assure himself that he held catholic truth, clear of heretical pravity of all sorts, and especially from the false teachings of Novatian, Sabellius, Donatus, Arius, Eunomius, Macedonius, Photinus, Apollinaris, Priscillian, Jovinian, Pelagius, Cælestius, and Nestorius. The rule on which he insists for this purpose has been often quoted of late. "A Christian man," he says, "is safe who holds quod ubique, quod semper, quod ab omnibus creditum est. Hoc est etenim proprieque catholicum." This rule may indeed serve us well, if only we are willing to apply it honestly and intelligently; but then it will not lead us either into Romanism, or the superstitions of the fourth and fifth centuries, or into the practices of the middle ages. The "Commonitorium" has often passed through the press—as in the editions of Antwerp, 1560; Leyden, 1572; Cologne, 1600; Augsburg, 1757; Rome, 1765; Vienna, 1809; and Ingolstadt, 1834.—I. T.

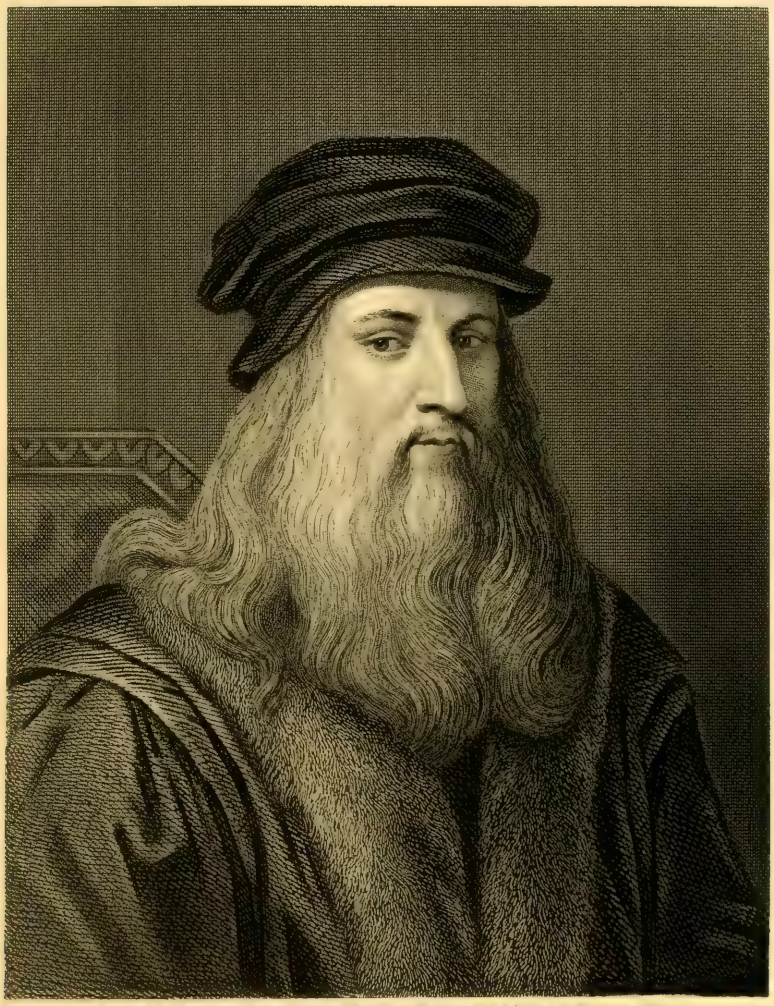
VINCENT DE PAUL, a saint of the Roman calendar, and

a celebrated philanthropist, was born in the parish of Pouy, near the Pyrenees, on the 24th of April, 1576. Till his twelfth year he assisted his parents in the care of their little farm, but his opening talents induced them to place him as a student in the convent of the Cordeliers at Acqs. Devoting himself to the ministry of the church, he took the tonsure in 1596, and proceeded the next year to the university of Toulouse for the study of theology. In 1600 he was ordained a priest, and declining the parish of Tilh in his native diocese, in order that he might devote his whole time to theological studies, he obtained in 1604 the degree of bachelier des lettres, with license to lecture. Hitherto his only trial had been that of poverty, but now a succession of heavy misfortunes befel him. Having taken a journey to Marseilles, in order to obtain possession of a considerable legacy which had been left him by a friend in that city, and returning by sea, the ship in which he sailed was attacked by Tunisian corsairs, and he was carried off a captive to Tunis, wounded and robbed. He was a slave for two years under three successive masters; but having induced the last of them—an Italian renegade whom he reconverted to christianity—to leave the country and escape with him to France, he succeeded in regaining his liberty in 1607. In 1609 he arrived in Paris as the bearer of an important despatch from the ambassador of Henry IV. at Rome; and devoting himself to the service of the sick of the Hôpital de la Charité, he was beginning to attract the admiration and favour of the court, when he was unjustly accused of an act of robbery by a fellow-lodger in the same house, from which he was not able to clear himself for six years. The true criminal was at length discovered, but not till Vincent's patience and resignation had been put to the severest proof. In 1613 he entered the family of the Count de Joigny, general of the galleys of France, to take charge of the education of his three sons—two of whom, the Duc de Retz and the Cardinal de Retz, were destined to play a conspicuous part in French history; and in this service he continued till 1624, being encouraged both by the count and countess to connect with it a series of eminently successful missions of religion and philanthropy. Devoting himself to the temporal and spiritual relief of the poor, he originated and established in several of the dioceses of France—in Amiens, Beauvais, Soissons, Sens, Macon, and Bordeaux—what he called *confréries de charité*, which led to the formation of numerous similar fraternities in France and other catholic countries. Having occasion frequently to accompany the Count de Joigny to Marseilles, he remarked with deep compassion the miserable state of the numerous criminals who were confined in the galleys of that port, and he undertook the apparently desperate task of ameliorating both their moral and temporal condition. The difficulties of the problem were enormous, but his self-devotion and humility after a time prevailed, and the improvement and reformation which his persevering philanthropy at length effected were so conspicuous, that the count sent a report of Vincent's successful labours to Louis XIII., who showed his sense of the value of his services to the state by appointing him in 1619 to the important office of almoner-general of the galleys of France. In 1623 he undertook a similar reform in the condition of the criminal population of the galleys of Bordeaux. In 1624 he founded at Chartres a new religious association, under the name of the "Congregation of the Missions," the object of which was to train up efficient preachers for the provinces of France, who were to act as assistants to the regular clergy, and be subject to the authority of the bishops; and in the same year he left the family of the Count de Joigny in order to devote his whole time, for a period, to the care and development of this new institution, till in 1627 it was sufficiently consolidated to be authorized by letters patent from the king, and in 1631 to be approved by a bull of Pope Urban VIII. In 1632 he accepted the charge of the house and property of the priory of St. Lazarus, the brethren of which consecrated their lives to the instruction and relief of the poor peasantry, and he lived to see the influence of this small order largely increased, and extended into several of the other catholic countries of Europe. But of all his numerous foundations for the relief of human misery and suffering, by far the most important and lasting in its influence was that of the Sisters of Charity, who specially devoted themselves to the care of the sick—an institution which has since become universal in Roman catholic countries, and has lately called forth emulation in a modified form in several protestant states, including our own. Closely connected with this work was another of equal value, that of the foundation of hospitals for the reception of the sick poor. Several of the existing hospitals of Paris owe their existence to his exertions. To these must be added several hospitals for foundlings at Paris, "Les Enfans Trouvés," which were a clamant necessity of the time, and for the establishment and maintenance of which Vincent de Paul put forth some of his greatest efforts of zeal and sacred eloquence. Passing over other instances of his inexhaustible beneficence, it remains to be mentioned that his zeal as a practical philanthropist did not prevent him from taking an influential part in the theological and ecclesiastical strife of his age. He took side with the jesuits against the jansenists, and he bore a prominent part in procuring from the court of Rome that famous bull which pronounced upon the writings of the latter a definitive sentence of condemnation. He survived till the 27th September, 1660. He was interred with every circumstance of public honour in the church of St. Lazarus in Paris, and his panegyric was pronounced by the Cardinal Maury, who published it in the last edition of his Essai sur l'Eloquence de la Chaire. His memory was honoured by the church with a beatification in 1729, and with the higher degree of a canonization in 1739, when his festival was appointed for the 19th of July. His writings were very few; he was a man of deeds more than of words, though as a speaker also he sometimes rose, under the fervid inspiration of christian sympathy and compassion, to the height of eloquence. He is the John Howard of the Romish church.—P. L.

VINCENT, Ferrier (Saint), was born at Valentia in Spain on the 23rd of January, 1346, and was the son of William Ferrier, or Ferrer, and Constance Miguel. In 1363, after having attained great proficiency in his studies, he entered the order of St. Dominic at the convent of Valentia. He became doctor of theology at Lerida in 1383, and the year following was appointed preacher in the cathedral church of Valentia. Cardinal de Luna, legate of Clement VII., invited him to France, where he remained till the departure of the former for Avignon. Vincent Ferrier then returned to Valentia, whence he was summoned in 1395 to Avignon by the cardinal already mentioned, who had been elected pope by the title of Benedict XIII. On his arrival he was made master of the sacred palace; but he did not remain long at Avignon, having received, as he thought, a command from heaven to preach the gospel in France, Spain, and other countries. His career of errant preacher, which he began in 1397, lasted a considerable number of years, during which time he visited, among other countries, England, Scotland, and Ireland. He preached everywhere with a most vehement eloquence, and practised great austerity in his daily life. He died in the midst of his apostolic labours at Vennes on the 5th of April, 1419. Roman catholic writers affirm that the miracles performed at his grave clearly demonstrate his extraordinary sanctity. He was author, among other works, of a book, "De fine Mundi," and of a "Tractatus de Vita Spirituali," a translation of which by Madame Louïse de Maisons, bearing the title of Exercises de piété pour passer chrétiénnement la journée, was published at Paris in 1704.—R. M., A.

VINCENT, Nathanael, younger brother of the succeeding, was born at Hertford about the year 1639. He was educated at Corpus Christi college, Oxford, where he proceeded M.A. in 1657. His conduct having meanwhile changed from over-laxity to an extreme rigour, he was nominated college preacher. Cromwell appointed him a member of Durham college, but he subsequently returned to Corpus Christi. At the Restoration he quitted the university and went up to London, where he became chaplain to Sir Henry Blount, and frequently preached at secret meetings of the nonconformists. He was several times imprisoned, particularly in 1685, on the charge of having participated in the rebellion of the duke of Monmouth. He died in 1697. He was author of a considerable number of works—"Conversion of a Sinner;" "Heaven or Hell upon earth;" "The Spirit of Prayer;" "Several Short Histories for Children;" "The True Touchstone;" "The Good of Afflictions;" and other pieces of practical puritan theology.—R. M., A.

VINCENT, Thomas, a noted nonconformist divine, son of the Rev. John Vincent of Sedgfield, Durham, was born at Hertford in 1634, and was educated at Westminster school and at Christ church, Oxford. After taking the usual degrees he entered holy orders, and became chaplain to Robert, earl of Leicester. He afterwards succeeded to the living of St. Mary Magdalen, Milk Street, London, from which he was ejected for nonconformity in



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1662. He then joined the celebrated nonconformist, the Rev. Thomas Doolittle, and taught with him in a school at Islington, where he also preached whenever he could do so safely. After the plague had broken out, Vincent was so impressed with the necessity of rendering some assistance to the sufferers that he left his school and went back into the city where the plague raged most, and preached to and visited the sick constantly during the whole continuance of it, undeterred either by fear of infection or by the terrors of the law against nonconformity. He continued in perfect health all the while, although seven persons died in the house where he resided. His philanthropic conduct during this period was never forgotten; and although he subsequently took a very active part in the establishment of nonconformity, it does not appear that any one interfered with him. He wrote an "Explanation of the Assembly's Catechism," and "God's terrible voice to the City by Plague and Fire," in which he describes both those events, and which has been frequently reprinted. He also had some controversy with William Penn and Dr. William Sherlock, and published a work upon an eruption of Mount Ætna entitled "Fire and Brimstone," 1670. He died in 1678.—F.

VINCENT, William, a distinguished divine, was born at London in 1739. He was admitted to Westminster school in 1753, and chosen a scholar of Trinity college in 1757. In 1761 he took his degree and was elected a fellow. The year following he was appointed an usher in Westminster school; in 1771 he became second master, and head master in 1788. The duties of this responsible office he discharged with great assiduity till he became dean of Westminster in 1802, as successor to Dr. Horsley. In 1778 he had been made rector of All Hallows the Great and Less, in London. He died at his official residence, 21st December, 1815. His works are—"The Voyage of Nearchus," 1797; the "Periplus of the Erythræan Sea," 1800–1805, both works being joined in a new edition; "The History of the Commerce and Navigation of the Ancients in the Indian Ocean," London, 1817. His "Defence of Public Education" so pleased Addington, the prime minister, that he conferred the deanery on him. His principal book, that on ancient commerce and navigation, is elaborate, full, and interesting. His sermons have been published in two volumes, London, 1817, 1836.—J. E.

VINCI, Leonardo da, was born at Vinci, near Empoli, in the valley of the Arno, below Florence, in 1452. He was the natural son of a notary, Pietro da Vinci, who placed Leonardo, when a boy, with Andrea Verrocchio to learn painting. Leonardo early evinced great versatility: he was painter, sculptor, engineer, architect, and mechanic, and was well versed in anatomy, botany, mathematics, music, and astronomy. He does not appear to have ever confined himself to painting as a profession. He seems to have found no field for his labours in Florence; but about, or soon after the year 1480, he sought and acquired service with Ludovico Sforza, called Il Moro, in Milan. A remarkable letter, written by Leonardo to that prince, is still preserved. He mentions in it all his various qualifications; but alludes somewhat pointedly to his powers as a painter. "I will," he says, "also undertake any work in sculpture, in marble, in bronze, or in terra-cotta; likewise in painting I can do what can be done, as well as any man, be he who he may." Ludovico Il Moro took him into his service at a salary of five hundred crowns per annum, and in 1485 established an art academy in Milan under his direction. He educated several distinguished artists at Milan, and produced also himself some few noble works in sculpture and in painting. In his great picture of the "Cenacolo," or Last supper, in the refectory of the convent of Santa Maria delle Grazie at Milan, he displays a largeness of manner quite unknown at that time. Both Luca Signorelli and Michelangelo were by many years later in developing the great cinquecento style of art, which now gives glory to their names, than Leonardo da Vinci, though both in some respects eventually surpassed him; but Leonardo was the true pioneer of the cinquecento design, in his great work at Milan—which however, through its being painted in oil or some such method, on a damp wall, soon fell into decay, and an adequate notion of its grandeur can now be formed only from the fine copy of it by Marco D'Oggione, at present in the Royal Academy of Arts in London. Leonardo was also the first painter to fully develop and master the mysteries of chiaroscuro. The "Cenacolo" was finished about 1497: in 1491-93 Leonardo had made for the Duke Ludovico an equestrian statue of his father Francesco Sforza, but that was shortly afterwards destroyed by the French. He left Milan in 1499, and returned to Florence; here, about 1503, the Gonfaloniere Soderini commissioned him to paint one end of the council-hall of the Palazzo Vecchio, the other being intrusted to Michelangelo. Leonardo prepared a cartoon of the "Battle of Anghiari," but only a small portion was painted—now well known from the print by Edelinck, after a sketch by Rubens, as the "Battle of the Standard." In 1507–9 Leonardo was again in Milan, and it was at this period that Louis XII. of France appointed him his painter. He appears to have lived occasionally at Florence and at Milan; but in September, 1514, he went with Giuliano de Medici to Rome, where Leo X. gave him some work in the Vatican; but a want of courtesy in the pope, and a disagreement with Michelangelo, caused him very soon to leave Rome in disgust, and he returned to the north, where at Pavia he was presented to Francis I. of France, who thoroughly appreciating his great abilities, took him into his service, with a salary of seven hundred crowns a year. He accompanied the king to France in 1517, and there spent the short remainder of his life, working but little; his laborious career having apparently rendered him somewhat prematurely old. He died at Cloux, near Amboise, on the 2nd of May, 1519, aged about sixty-seven. Vasari has reported that Leonardo da Vinci died in the arms of Francis I.; but the king was on the 2nd of May at St. Germain, and no journey was performed on that day, so that this pretty story seems more than doubtful. Leonardo was unmarried; he left his personal effects to his favourite pupil, Francesco Melzi, a young Milanese gentleman who accompanied him to France. Among his many scholars, the most distinguished are Bernardino Luini, Andrea Salaino, and Marco D'Oggione; and among his imitators, Gaudenzio Ferrari is perhaps the most eminent. Authentic works of this great painter are exceedingly rare, the majority of those attributed to him being most probably school pictures only. Among some genuine works may be mentioned his own portrait at Florence, in the Uffizi gallery; Modesty and Vanity, in the Barberini palace at Rome; a signed Madonna, in the Sanvitali collection at Parma; Ludovico Il Moro, in the Ambrosian library at Milan; Mona Lisa del Giacondo, and La Vierge aux Rochers, in the Louvre; a cartoon of St. Anne, in the Royal Academy, London; and three volumes of anatomical drawings in the royal library at Windsor. All these works are minutely executed, and remarkable for their effect of chiaroscuro; but Leonardo never achieved great excellence in colouring. He was, however, in every sense an extraordinary man: his writings are as remarkable as his paintings. His treatise on painting, "Trattato della Pittura," translated into many languages, is well known, but there are many unpublished works by him quite unknown. Mr. Hallam, in his "Literature of Europe," says of him:—"If any doubt could be harboured, not as to the right of Leonardo da Vinci to stand as the first name of the fifteenth century, which is beyond all doubt, but as to his originality in so many discoveries, which probably no one man, especially in such circumstances, has ever made, it must be on an hypothesis, not very untenable, that some parts of physical science had already attained a height which mere books do not record." Though Leonardo's anatomical studies at Windsor can be of no use to artists, they well define some portions of the human body, supposed in the history of anatomy not to have been known even to anatomists till a century later than their date, about 1490. Leonardo is supposed to have studied with Marcantonio della Torre at Pavia about that time. A selection from the Windsor drawings was published by Chamberlain in 1812.—R. N. W.

VINDING, Erasmus, a learned Dane, was born on the 19th March, 1615, at Vinding, a village in Zealand, whence he took his name, that of his father having been Paul Janus Colding. He was rector of the church of Sora from 1640 till 1645. Some time after the latter date, the king gave him the appointment of professor of Greek in the university of Copenhagen. In 1660, when the change which took place that year in the government had been effected, Vinding was nominated by Frederick III. one of the assessors of the supreme tribunal of justice. Being in great repute for his legal knowledge, he was appointed, along with Peter Lasson, Peter Scavenius, and others, to make a codification of the laws of Denmark. The precision and purity of style which distinguishes the code of Christian V. are traceable, it is said, to the elegant and accomplished mind of the Greek professor. He died on the 4th of September, 1684. The most interesting of his learned writings are the following—"Oratio

de regno hæreditario et elective," 1640; "Disquisitio philosophica de dubiis quibusdam Græcanicis," 1648; "Dissertatio de linguæ Græcæ et Ægyptiacæ affinitate," 1660; "Dissertatio de linguæ Græcæ origine," 1661; "Hellen, seu antiquæ Græciæ populorum origines, migrationes, coloniæ, mutationes," &c.—a posthumous work, which has been inserted in the Thesaurus of Gronovius. Erasmus Vinding had a son of the name of Paul, who succeeded him in the Greek chair and also in the assessorship, and who was author of a great number of learned works, principally on classical subjects.—R. M., A.

VINER, CHARLES, a celebrated English jurist, of whose personal history few particulars are known, died at his house at Aldershot, Hants, June 5, 1756. He derives his fame from being the compiler of a "General and complete Abridgment of Law and Equity," 24 vols. folio, published between 1741 and 1751, and from having founded the Vinerian professorship of common law in the university of Oxford. Viner's Abridgment was printed under his inspection at his own house, and the paper upon which it was printed was, it appears, specially prepared for him. This work was the result, as Blackstone says, of half a century's labour, and has been since reprinted with emendations. Viner bequeathed by his will, dated 29th December, 1755, about £12,000 to the university of Oxford to establish a professorship, and endow such fellowships and scholarships of the common law in that university as should be adequate to the produce of his estate. Blackstone, author of the celebrated Commentaries, was the first of these professors. The Vinerian professor must read or lecture in the English language within a year of his being appointed, and afterwards deliver a course of lectures on the laws of England every year in full term, and each course is to consist of twenty-four lectures. Two fellowships, with £50 a year each, and two scholarships with £30 a year each, all lasting for ten years, form part of Viner's benefaction.—F.

VINERIUS or VINNERE, ARNOLD, an eminent jurist, was born in Holland in 1588, and was educated at Leyden, of which university he subsequently became professor of civil law. He was author of "Commentarius Academicus et Forensis in quatuor libros Institutionum Imperialium," published at Amsterdam in 1642, and frequently reprinted; "Introductio ad Praxim Bataviam;" "Jurisprudentia Contractata;" "Quæstiones juris selectæ;" "Tractatus de Pactis," &c. He died at Leyden about 1657, or, as some say, in 1668.—F.

VINET, ALEXANDER RODOLPH, was a native of Lausanne, where he was born of a respectable family, 17th June, 1797. He received the first rudiments of instruction from his father, who was a man of considerable attainments, and became afterwards a very proficient pupil of the academy of his native city, where he was educated for the service of the protestant church. In his twentieth year, and two years before the legal curriculum of his theological studies was completed, he was appointed professor of the French language and literature in the gymnasium of Basle. He had been early smitten with the love of elegant literature, and such an appointment at so early an age is a proof of the distinction which he had already reached in that department. He held this office at Basle for twenty years, to which was added in 1835 a professorship of French eloquence; and it was in connection with, and as arising out of these duties that he published his "Chrestomathie Française," in 3 vols; his "Histoire de la Littérature Française au xviii$^{e}$ siecle," 2 vols.; and his "Etudes sur la Littérature Française du xix$^{e}$ siecle," in 3 vols. Having been ordained to the ministry in 1819, he distinguished himself by his earnestness, originality, and eloquence as a preacher, and by the influence which he exercised upon religious and ecclesiastical questions. In 1830 he published two sermons on the intolerance and the tolerance of the gospel, which were much admired; and as early as 1826 he gave to the world his "Memoire en faveur de la Liberté des Cultes," which revealed a tendency afterwards fully developed in the direction of what is well understood in this country under the name of voluntaryism. In 1831 he became a frequent contributor to the *Semeur*, and in 1837 he published a selection of his contributions to its pages under the title of "Essais de Philosophie Morale," a branch of speculation which had early attracted him very powerfully, and which naturally acquired, in a mind at once so philosophical and so humanitarian as his, an important influence upon his theological and religious views, and upon his whole method of elucidating, confirming, and applying them. What his views on religion and theology had meanwhile become he revealed to the world in 1836, when he published in Paris the best known of his works, the "Discours sur quelques sujets réligieux," followed up not long after by his "Nouveaux Discours," which soon attracted universal attention and admiration by the rare combination they exhibit of intellectual acumen and spiritual perception, of sound philosophy and sound faith, of devout feeling and fine taste, of evangelical conviction and moral sensibility. Of these discourses several were translated in America, and reproduced under the title of "Vital Christianity, or Essays and Discourses on the Religion of Man and the Religion of God." In 1837 he left Basle to occupy the chair of practical theology in the academy of Lausanne, and in this office he continued till his death in May, 1847. He would have resigned the chair in 1840, when he formally seceded from the national church of the canton, but the patrons and governors of the academy generously insisted on his retaining a position which he was so well qualified to adorn. The cause of his secession from the national church was his disapproval of a new constitution given to the church in 1840; and when as the result of that legislation the disruption of the church took place in 1845, Vinet became one of the leading men of the free church of Vaud. He was buried in the sequestered cemetery of the beautiful village of Clarens, not far from Vevay. His matured views on ecclesiastical questions are to be found in his "Essai sur la Manifestation des Convictions Réligieuses, et sur la Séparation de l'Eglise et de l'Etat," which was published in 1842. His posthumous works are also of much value, including "Théologie Pastorale;" "Homilétique ou Théorie de la Predication;" "Études sur Blaise Pascal;" "Études Evangéliques;" and "Nouvelles Études Evangéliques;" all of which have been translated into English, in order to meet the wide-spread taste and demand for the fruits of his profound and elegant pen. Vinet has sometimes been called the Chalmers of Switzerland, and there must, of course, be some points of likeness and equality between them to account for such a comparison; but the points of difference, amounting even to contrast, are at least as numerous and striking; they rather *complete* than resemble each other.—P. L.

VINET or VINETTE (as Baillet calls him), ELIE, an eminent scholar and critic of the sixteenth century, was born at a small market-town near Barbesieux in Saintonge. He was the son of a labouring man. Scaliger said that he possessed a more extensive knowledge of literature than any man of his time. Vinet was for many years rector of the college de Guienne at Bordeaux, where he died on the 14th May, 1587, in the seventy-eighth year of his age. His editions, with emendations and elucidations of the following classical authors, are very valuable—Ausonius, Persius, Suetonius, Florus, Pomponius Mela, Theognis, Eutropius. Besides these editions, he was author of a "Traité des Antiquites de Bordeaux et Xaintes;" "Le Vie de l'Empereur Charlemagne," translated from the Latin of Eginhard; "C. S. Sidonii Apollinaris opera castigata et restituta;" "Censorinus de Die Natali, emendatus et annotationibus illustratus;" "La maniére de faire les Solaires ou Cadrans;" "L'Arpenterie, livre de Geometrie;" "Michaelis Pselli Syntagma in Arithmeticam, Musicam, et Geometriam, interprete Elia Vineto;" "Monumenta Antiqua Narbonensia," &c., &c.—R. M., A.

VINOT, MODESTE, a French scholar and poet, was born at Nogent-sur-Aube in 1667. At twenty-two years of age he joined the congregation of the Oratory at Paris. For a considerable number of years he was engaged in teaching in institutions belonging to his society; latterly, however, he was made a canon of St. Gatien by M. d'Hervand, archbishop of Tours. He died at Tours on the 20th December, 1731. Vinot was author of some Latin poems, one of them on La Trappe's reform. He also published, in conjunction with Pierre Tissard, a Latin translation of some of the fables of La Fontaine—"Fabulæ selectæ è gallico domini de la Fontaine latinè redditæ ad usum studiosæ juventutis."—R. M., A.

VIOLANTE, DA CEO, a learned Portuguese lady of the seventeenth century, was born at Lisbon. She was only fifteen years of age when she began her tragedy on the subject of Saint Engracia, which was represented before his catholic majesty in 1619. Her brilliant talents, however, did not prevent her from forsaking the gay world where they were so much admired. In 1630 she retired into a convent belonging to the Dominican order, and took the veil in the following year. She died on the 21st January, 1693, in her eighty-sixth year. A small volume of poems by Violante was published at Rouen in 1646.—R. M., A.

* VIOLLET-LE-DUC, Eugène Emmanuel, an eminent French architect and writer on architecture, was born at Paris, January 27, 1814. He was a pupil of M. A. Leclère. During 1836–37 he studied the ancient remains of Italy and Sicily; and afterwards those of the middle ages in Central France. He has since devoted himself exclusively to mediæval architecture, and particularly to the French Gothic of the thirteenth century. For several years he has been the most distinguished champion and leading exponent of French Gothic; and he has exercised a much greater influence on English architects and archæologists than any other contemporary foreign Gothic architect has done. M. Viollet-le-Duc was in 1840 appointed inspector of works at the Sainte-Chapelle, Paris, and has since been charged officially with the erection and restoration of a great number of Gothic buildings—his labours being of course chiefly, but by no means exclusively, directed to ecclesiastical structures. Among the secular buildings erected by him are the Hôtels de Ville of Narbonne and St. Trétouin. His principal restorations have been the costly works at Nôtre Dame de Paris, at first in conjunction with M. Lassus, but subsequently alone; the abbey church of Vezelay; Nôtre Dame de Châlons-sur-Marne; the churches of St. Père, Montréale (Yonne), Poissy, St. Nazarre de Carcasonne; the cathedrals of Sens, Amiens, Laon, &c. But M. Viollet-le-Duc is more widely known out of France by his writings than by his constructions. Of these the chief is his great "Dictionnaire Raisonné de l'Architecture Française du XI^e^ au XVI^e^ Siècle;" a work of the utmost value to the student, and of which the sixth volume was published at the end of 1862. Simultaneously with this has appeared a companion dictionary, "Du Mobilier Français de l'époque Carlovingienne a la Renaissance," of less general interest, but also of great value. The "Essay on the Military Architecture of the Middle Ages," which originally appeared in the great dictionary, was afterwards published separately, and has since been translated into English by Mr. Macdermott, 1 vol. 8vo, 1860. Another important work of M. Viollet-le-Duc is his "Entretiens sur l'Architecture," 2 vols. 8vo, 1858, &c., with an atlas of plates in 4to; it forms the substance of an intended course of lectures on the theory and practice of architecture, which his professional engagements prevented him from carrying out. Besides these he has published several monographs descriptive of Nôtre Dame de Paris, the chateaus of Pierrefonds and De Coucy, the city of Carcasonne; a series of "Letters from Germany," and a great many papers in architectural and archæological journals; and he has exhibited a large number of designs. M. Viollet-le-Duc is one of the three inspectors-general of places of public worship in France, and architect to the government. He was made knight of the legion of honour in 1849, and officer in 1858.—J. T–e.

VIRET, Pierre, a distinguished reformer of the second rank, was born in 1511 at Orbe in the canton of Berne, and finished his studies in the university of Paris. Here he formed a warm friendship with Farrel, in whose religious convictions he shared, and whom he afterwards accompanied to Geneva to take part in the labours and dangers of introducing the Reformation into that city. His life was twice in great peril—from poison, and from the blows of an assassin. In 1536 he became the first protestant pastor of Lausanne, where his persuasive eloquence and gentleness of character gave him a strong hold of the people. In 1541 he supplied the place of Calvin in Geneva, during the absence of the latter at the conferences of Worms and Ratisbon. Calvin on his return was anxious to retain him as his colleague, but Viret preferred to return to Lausanne, where he continued to labour for many years. His constitution was feeble, and had never fully recovered from the effects of the attempts made upon his life in Geneva; and in 1561 he was induced, from considerations of health, to exchange Switzerland for the south of France, where he resided and preached successively at Nismes, Montpelier, and Lyons. Driven from Lyons in 1565 by an edict of Charles IX. against all protestant preachers not natives of France, he was invited to Bearn by Jeanne D'Albert, queen of Navarre, where he preached for some time; and also at Ortes, where he died in 1571, in his sixtieth year. His publications were very numerous in Latin and French; as many as twenty-nine are enumerated by Niceron, several of which were translated into English in the time of Elizabeth. He was fond of throwing his works into the form of dialogue, such as his "Disputations Chrétiennes, divisées par dialogues, avec une epitre de J. Calvin," Geneva, 1544; "Disputations Chrétiennes touchant l'etat des trépassés, faites par dialogues," 1552. In several works he adopted the method of ridicule against the church of Rome, as in "La Physique Papale," 1552; "La Necromancie Papale," 1553; "Satire Chrétienne de la Cuisine Papale," 1560; which is described by a French biographer "as a singular book, and the most rare of all the works of Viret." His powers as a theologian may be better judged of from his treatise, "De Vero Verbi Dei, sacramentorum, et ecclesiæ ministerio," 1553, in folio.—P. L.

VIRGIL (Publius Virgilius Maro), the renowned Roman poet, was born B.C. 70, at Andes in Cisalpine Gaul, a village which is believed to have occupied the site of the modern Pietola, near Mantua. His mother seems to have been the daughter of a travelling merchant, who possessed a farm there; and his father was probably a faithful servant, whose good offices won for him the hand of the daughter and the charge of the patrimony. Their circumstances enabled them to give their son an excellent education, the term of which was probably lengthened by a certain delicacy of constitution, disqualifying him for laborious physical exertions, yet stimulating the activities of his inquisitive mind and his enjoyment of study. At Cremona, till he assumed the toga virilis at the age of sixteen, then for a short period at Milan, and latterly at Naples, where he attended the prelections of Parthenius Nicenus, he wrought eagerly among the treasures of Grecian literature, and made himself acquainted also with those works in which Nævius, Plautus, Ennius, and Pacuvius, followed by Cæcilius, Terence, Afranius, Catullus, and Lucretius, had laid the foundations of Latin poetry, and taught the language of the Roman conquerors to imitate the graces of Hellenic genius and refinement. Nor were graver studies neglected by the youthful Mantuan. The attention which he paid to medicine and astronomy is evidenced by frequent allusions in his writings, which also contain interesting references to the metaphysical speculations of that age—none more so than the passage in the fourth book of the Georgics, where he notices the opinion that the wonderful habits of the bees prove them to be possessed of a portion of the divine intelligence, and then adds—

> "Pervasive Deity is everywhere,
> In earth, in ocean-tracts, in depths of air:
> From him the cattle, and the flocks, and men,
> And every kind of savage beasts, obtain
> That vital breath, which, at their birth bestowed,
> At length takes freedom, and returns to God:
> There is no death; life flits away on high,
> To dwell among the stars, and heir the sky."

But there was more of the poet than of the metaphysician in the soul of the young man, who ere long returned from Naples to gratify his thirst after knowledge and his literary tastes in the retirement of his parental home. There, amid the beauties of Italian scenery, and the simple habits of a pastoral people, he cultivated that genial admiration of fields and woods and streams, which glows on the pages of the Eclogues and Georgics; while his varied reading made him familiar with other lands and wider interests, assimilated his style to the best models of classic elegance, and stirred in him that sympathy with the old heroic legends which qualified him to be the author of the Æneidan epic. His first efforts in the service of the muses, however, scarcely gave promise of the fame which he subsequently acquired. If the Culex, the Ciris, the Copa, and the other minor poems that have been ascribed to him, were really from his pen, they exhibit the early products of a mind which gained slowly the full command of its energies and resources. He was about thirty years of age when he composed the "Bucolica," a series of pastoral eclogues, which present some features of resemblance to the Idylls of Theocritus. But the rustic element is less prominent, and they have a much larger infusion of the political and the mythological in their structure. They laid the foundations of their author's celebrity. The elegance of the style, the harmony of the versification, the rich fancy and the learning displayed in them, could not fail to attract the attention and applause of his countrymen. Meanwhile his friends, Varus and Gallus, had acquired an influence in the state, which they gladly exerted for the advancement of his interests; and other circumstances brought him into intercourse with still more prominent personages of that day. The accomplished Asinius Pollio had been appointed governor or military commissioner in Transpadane Gaul, where the veterans who had won for the second triumvirate the decisive battle at Philippi were to be rewarded with an allocation of lands. One

of these martial colonists seized the patrimony of Virgil, and it was probably under the auspices of Pollio that he repaired to Rome and obtained from Augustus the restitution of his inheritance. This was the beginning of a friendship not less honourable to the emperor than to the poet, who by and by removed to Rome, became one of the brightest ornaments of the court, and amassed a considerable fortune, through the favour of Mæcenas and other powerful patrons. The imperial city was then in the meridian of its splendour; the civil wars had ceased, the power of the Octavian Cæsar was felt from the Atlantic to the Euphrates; literature, philosophy, and the arts came to augment and share the glory of the palace. But neither the health nor the mental habits of Virgil accorded with the glitter and excitement of the capital. After a few years' residence on the Esquiline Hill, he sought, amid the learning and refinement of Naples, and in the quiet of his villa near Nola, the studious leisure which produced the "Georgics" and the "Æneid." The former, which describes, in four books, the labours of the husbandman, the rules of horticulture, the rearing of cattle, and the management of bees, gives the highest and, at the same time, the most accurate measure of its author's genius and abilities. Commenced probably at Rome, perhaps at Mantua, and carefully finished in the meditative retirement of his later years, it has thrown a wonderful charm over the scenes and occupations of rural life, while its copious references to history, mythology, and science, raise it far above the generality of didactic poems. Virgil undertook a more difficult task in the "Æneid," which demanded not only constructive skill, but creative power and fertility of invention. For the materials of this work, as well as their arrangement, he had to draw upon the resources of his own imagination; and, though it would be rash to conjecture what might have been accomplished by a patient revision of the characters and incidents, there are grounds for questioning his power to add the more majestic lineaments of epic poetry. The painter, who threw such clear and calm lights upon the stately form of Æneas, and brought out in warmer hues the feminine devotedness of the impassioned Dido, has not proved himself capable of producing the rugged grandeur of the Homeric Ajax, or the terrible shadows that envelop the Satan of the Paradise Lost. A more particular critical estimate of these poems may be spared from this brief sketch of their author's life, and the rest of the story may be told in a few words. His health, always delicate, became seriously affected, and he sought to restore it by travelling in Greece. Augustus, on his way home from the East, met him at Athens, and he returned to Italy in the suite of the emperor; but his strength failed so rapidly that he died a few days after landing at Brundusium, B.C. 19.—W.B.

VIRGILIUS or VERGILIUS, Polydorus, was a native of Urbino in Italy, and born in the latter part of the fifteenth century. Previous to his coming to England, where he resided many years, he had made himself known as an author—having published a collection of "Adagia," or proverbs, in 1498; and in 1499 another work, "De Rerum Inventoribus," which afterwards, in an enlarged form, passed through various editions. Being in the priesthood, Polydore Virgil was sent to England before 1503 by Pope Alexander VI. to collect the Peter-pence tax. Shortly after his arrival he obtained a living in Leicestershire, and was appointed archdeacon of Wells in 1507—receiving, besides, other church preferment. It was during his sojourn in this country that he wrote his principal work, the "Historia Anglica," a history of England from the earliest times to the end of the reign of Henry VII.; the first edition of which was published at Basle in 1534. As a Latin historian, Polydore Virgil stands high for style and general lucidity; but the verdict usually passed upon his treatise is without doubt a just one, that it is more elegant than faithful. Having left England in 1550, he returned to Urbino, where he died in 1555.—J.J.

VIRGILIUS (Saint), was born of a noble family in Ireland, and early in life crossed over to France, where he was for some time in great reputation at the court of King Pepin. Having subsequently removed to Bavaria, he got into a great quarrel with Boniface, archbishop of Mayence, about the following formula which an ignorant priest had used in baptizing—In nomine Patria, et Filia, et Spiritua Sancta. The archbishop held that all the children who had had these words said over them were not baptized at all; Virgilius maintained the contrary. In 754 the case was appealed to the judgment of Pope Zacharias, who decided in favour of Virgilius. The bold Irishman was soon after raised to the bishopric of Saltzburg, within the jurisdiction of Boniface, and in a very short space of time erected a handsome church which he dedicated to Saint Rupert, his predecessor. But his noblest work was done among the Slavonians and Huns lying to the eastward of Saltzburg. His missionary zeal was entirely praiseworthy, and he had the happiness of seeing the knowledge of christianity spreading rapidly among these his heathen neighbours. We must not forget to add that Virgilius was censured by Pope Zacharias for holding that the earth is spherical, a belief which that pontiff declared to be of the nature of heresy. He died November 27, 780.—R. M., A.

VIRIATHUS, a celebrated Lusitanian chief, who for the period of eight years defied the legions of Rome. He was originally a shepherd or huntsman, but of a brave and patriotic temper. On the treacherous butchery of a number of Lusitanians, whom Galba had enticed from their mountain fastnesses with promises of peace and rich valley lands, Viriathus called his countrymen to arms. They rose to a man, and for some time waged an incessant guerilla warfare with their deceitful enemies. Viriathus, their leader, at length found himself strong enough to engage the Roman armies in the open country. He gained victories over prætors and consuls, and at last extorted a treaty of peace from the haughty foe. But the Romans put their honour to shame a second time in their dealings with the heroic Lusitanians. Quintus Servilius Cæpio, brother of the general who had negotiated the treaty of peace, never rested till he obtained permission from the senate to declare open war against Viriathus. When the latter received intelligence of this renewal of hostilities, he sent three of his most faithful companions to the Roman general with terms of peace. The envoys, however, proved faithless friends. Corrupted by promises of large rewards, they returned and murdered Viriathus while he was asleep in his tent.—R. M., A.

VIRLEJUS, Hugh, a Carmelite monk, doctor and professor of theology at Oxford, and a celebrated preacher, was born of a noble English family, and flourished in the reign of Edward III. His works are—"Figuræ Historiarum," said to be a collection of his lectures; "Commentarii in Sanctum Matthæum;" "Prælectiones in D. Paulum;" "Lectiones in Scripturam;" "Placita Theologica;" "Sermonum per annum liber unus;" "Determinationes nonaginta sex;" "Quæstiones Ordinariæ."—R. M., A.

VISCHER or VISSCHER, Cornelius, a celebrated Dutch engraver, was born at Haarlem in 1610. He learned engraving of P. Soutman, but formed a style of his own, unlike, and far superior to, that of his master. He used both the needle and graver with mingled firmness and delicacy, drew well, and had quite a painter's feeling for colour and effect. His prints from his own designs and his portraits are his best works. Among the finest of these are the portrait of A. D. Winius, known as "the Man with the Pistol;" the minister G. de Bourna; the oculist William de Ruyck; the Rat-catcher; the Pancake Woman; and the small Sleeping Cat. Good proofs of any of these command very high prices. He also engraved several scriptural and historical subjects after P. Veronese, Parmigiano, Guido, and Rubens; and drinking subjects and landscapes after Ostade, Brouwer, and Berghem; but these are much less esteemed. He died in 1670. There is a fine collection of C. Vischer's prints in the British Museum.—Jan Vischer, his younger brother and pupil, born in 1636, was also a skilful engraver, though much inferior to Cornelius. His best prints are the Sutler's Booth, after Wouvermann, and the cottage interior known as Berghem's Ball. He is said to have turned animal painter in 1692. He died about the end of the century.—J. T–e.

VISCHER, Peter, a famous German sculptor, was born about 1450, probably at Nuremburg, but learned his art in Italy. His first important work was a monument to Archbishop Ernest, erected in 1497 in Magdeburg cathedral. Another very beautiful work by him is the "Coronation of the Virgin," at Erfurt. But his most famous production is the shrine of St. Sebald in the choir of St. Sebald's church, Nuremburg—the city in which Vischer settled, and in the churches of which are several other of his works. The Shrine of St. Sebald is wholly of bronze. It is executed with marvellous skill, and is in style a rich example of the old Gothic, with a slight interfusion of renaissance refinement and feeling. It consists of the coffer, in which are the remains of the saint, and over it a canopy of fretwork supported on thin columns, beside which are figures of the twelve apostles. Above these are twelve smaller figures of the fathers. The acts of the saint are represented in low relief on the sides.

At one end is a statue of Vischer in his sculptor's dress; at the other one of St. Sebald. Vischer, assisted by his wife and his five sons and their wives, was thirteen years (1506–19) engaged on this monument, for which he received a wretchedly inadequate payment. By general consent the shrine of St. Sebald is regarded as the finest work of its kind and time extant. Peter Vischer died in 1530. After his death the business was carried on by his sons, of whom only Hermann acquired distinction. He was accidentally killed in 1540.—J. T–e.

VISCONTI, Ennio Quirino, antiquary and author, born in Rome, 1st November, 1751; died in France, 7th February, 1818. Instances of precocious memory, learning, and authorship are recorded of his childhood. In early manhood he cultivated poetry, but his mature age was devoted to antiquarian labours, carried on alike amongst the classic treasures of Rome and in the superb museum of the Louvre. He identified the notorious "Pasquino" of Rome as part of an ancient sculptured group representing Menelaus defending the body of Patroclus; and when conflicting opinions ran high as to the money value of the Elgin marbles, he was summoned by the English parliament to fix their price. Political convulsions, whilst they affected his fortunes, failed to divorce him from his beloved pursuits; and the number, erudition, and ingenuity of the works he has left, attest his unflagging industry. Amongst these are—the letterpress accompanying the engravings of the Museum Pio-Clementinum, 7 vols., unless we except the first volume published in conjunction with his father, whose name, Giambatista Visconti, it bears; "Osservazioni sopra un antico Cammeo rappresentante Giove Egioco;" "Libretto del Museo" (France); "Iconographie Grecque," 3 vols.; and "Iconographie Romaine," 1 vol.; two series of portraits of antique personages, copied under his supervision from carefully selected originals, and illustrated by biographical notices from his pen.—C. G. R.

VISCONTI, Filippo Aurelio, younger brother of Ennio, followed nearly the same line of study as his brother, but with less distinction. He succeeded his father as prefect of the antiquities of Rome. During the French occupation he was president of the commission of fine arts and antiquities; and on the restoration of the papal government was appointed secretary of the commission of the fine arts. He wrote the illustrations of the "Museo Chiaramonti," intended as a sequel to his brother's Museo Pio-Clementino; edited a new edition of Venuti's Roma; and wrote a great number of papers on archæology and numismatics. He died at Rome in 1830.—J. T–e.

VISCONTI, Louis Joachim, son of Ennio Q. Visconti, was born at Rome in 1797, but when two years old was taken to Paris. There he received an excellent general education, and was then placed with C. Percier to learn architecture. Soon after completing his studies he was appointed inspector of public buildings, afterwards one of the architects and surveyors to the city of Paris, and in 1825 architect to the Bibliotheque. His official duties employed most of his time, but many of the ornamental works and monuments of Paris were intrusted to him. Among the most celebrated of these were the tomb of Napoleon I.; the monuments of the Marshals St. Cyr, Soult, Lauriston, and Suchet; and the fountains Gaillon, Moliere, and St. Sulpice —the last being finished after his death by M. Klagman. The work, however, by which his name will be remembered is that in which by means of the Place Napoleon he united the Louvre with the Tuileries—a work that many sovereigns had contemplated, but which it was left to Napoleon III. to achieve. In this great undertaking—of which the Place Napoleon is six hundred feet by four hundred, with an average height of one hundred feet—M. Visconti succeeded in producing the most effective and splendid palatial edifice of recent times; and whilst his buildings are richer and more ornate than the olden structures they unite, they are quite in harmony with them. M. Visconti died December 29, 1853. The buildings were not completed till 1857, but his designs were closely followed by his successor, M. Lefuel.—J. T–e.

VISDELOU, Claude de, a celebrated jesuit missionary, was born in August, 1656. He was a native of Brittany, and came of an ancient and noble family. At an early age Visdelou entered the society of the jesuits, and passed his novitiate in their institution at Paris. He applied himself with extraordinary assiduity to literature, mathematics, and theology, and failed not to cultivate at the same time such habits as are best calculated to promote personal virtue and piety. When Louis XIV. conceived the design of sending missionaries to China, Visdelou made one of six jesuits who were presented to his majesty and accepted for the mission, the five others being Fontenay, Tachard, Gerbillon, Le Comte, and Bouvet. They embarked at Brest in the *Oiseau* on the 3rd of March, 1685, were shipwrecked on the coast of Siam, and after enduring considerable hardships, arrived at Macao in 1687. For twenty years Visdelou laboured with exemplary zeal to convert the idolatrous Celestials. When Cardinal de Tournon arrived out as legate of the Holy See, he became an intimate associate of Visdelou's, and, having already appointed him vicar apostolic, consecrated him bishop of Claudiopolis. He was at length, however, forced to leave the kingdom, the Chinese having begun to persecute the christians. In these circumstances he was sent by the legate to Pondicherri, where, with the exception of a short sojourn at Madras, he remained till his death, which took place on the 11th November, 1737. He was buried in the church of the Capuchins at that place. Visdelou translated a Chinese history of China into Latin, and was besides author of a dissertation on the doctrine of the Brahmins; of a life of Confucius; an abridged history of Japan; a treatise on Chinese chronology; another on the antiquities of China; *eloges* on seven Chinese philosophers, &c. These works were transmitted to the pope after their author's death, but they have never, so far as we are aware, been published.—R. M., A.

VISSCHER, Romerus, a Dutch poet, was born at Amsterdam, and died on the 12th February, 1620. His poems were much read and liked in their day, and are said to be valued even yet by his countrymen. He had considerable success in epigram, and was styled the Dutch Martial. His poems are all in the vernacular. Visscher left two daughters, both of whom were distinguished for their learning and their talents for poetry. They composed, like their father, in their mother tongue.—Anne-Roëmers, the elder, was born in 1584, and died on the 6th December, 1651. The younger was called Tesselschade-Roëmers. They are both mentioned with honour in the historical description of Amsterdam, by Jan Blauw.—R. M., A.

VITALIS, Giovanni, an Italian priest, was born at Palermo, and lived in the time of Leo X., who presented him with the citizenship of Rome. His hymns in honour of the Holy Trinity were published at Rome in 1521, in a volume entitled "Janus Vitalis de Divinâ Trinitate;" a second edition appeared at Basle, and a third at Bologna in 1553. He was also author of a work called "Theratorizes," printed at Rome, 1514. Vitalis likewise translated the Orations of Lysias, 1515; and edited the Latin translation of Xenophon's Memorabilia made by Cardinal Bessarion, Rome, 1521.—R. M., A.

VITALIS. See Ordericus.

VITE, Timoteo della, or Timoteo Viti, a painter, born at Urbino in 1469, was the pupil of Francia at Bologna, and the assistant of Raphael at Rome. He was originally a jeweller, and commenced painting in 1503. He was an imitator of Raphael in his later works, several of which are still preserved at Urbino, where he died in 1523. Timoteo's brother Pietro, also a painter, is supposed to be the Prete di Urbino who, according to Baldinucci, was one of Raphael's heirs.—R. N. W.

VITELLIUS, Aulus, Emperor of Rome for about eight months in A.D. 69, was the son of Lucius Vitellius, who held the government of Syria under Caligula. Born about A.D. 15, consul in A.D. 48, and subsequently proconsular governor of Africa, Aulus was in command of the legions on the Rhine when the murder of Galba threw the imperial power at Rome into the hands of Otho. The troops under Vitellius, however, had already called their general to the sovereignty, and the struggle which followed, terminating in the defeat and suicide of his rival, gave him his brief tenure of the throne. He did not use his triumph harshly in the first instance, but his moderation was the result of an indolent and sensual disposition, which, by neglecting the discipline of the army, and leaving the administration of the empire in the hands of rapacious officers, speedily sowed the seeds of discontent among the citizens. Love to the pleasures of the table was his ruling passion, and it is difficult to credit the stories told of his expensive entertainments and his inordinate gluttony. These habits of gross self-indulgence had their natural effects, in the oppressive exactions by which the means of their gratification were provided, and in the reckless cruelties which latterly stained the name of the imperial debauchee. The standard of revolt was raised in the East, Vespasian being there proclaimed emperor; Antonius Primus in his interest led the

army of the Danube into Italy; Rome was taken, and Vitellius died a miserable death in the streets of his capital.—W. B.

VITELLIUS, Regnier, was born at the town of Zirizee in Zealand. After travelling for some time in Italy, France, and Germany, he returned to his native place, and was made rector of its college. He subsequently, however, removed to Amsterdam, where he died in 1618. Vitellius translated into Latin the Description of the Low Countries written by Guicciardini, the Italian historian. He also published an abridgment of Camden's Britannia, with the chorographic maps.—R. M., A.

VITELLO or VITELLIO, the name assumed by a Polish man of science, whose family name was Ciolek, and who flourished in the thirteenth century. The earliest known editions of his writings were not published until the middle of the sixteenth century. They relate to perspective and to optics, and show a considerable advance beyond the knowledge evinced by his predecessors.—W. J. M. R.

VITRÉ, Antoine, one of the most celebrated of the French printers, died at Paris in July, 1674. He was printer to the clergy of France, and printer of the oriental languages to the king, consul and syndic of the corporation of printers, &c. It was Vitré who printed the superb Polyglott Bible of Guy-Michel Le Jay, in 6 vols. folio, a work still unsurpassed as well for the beauty and majesty (the words of a French critic) of its characters, as for its extraordinary accuracy. This book raised him to the top of his profession, and gave him a reputation above that even of Robert Stephen, to whom Vitré, however, was very inferior in point of learning. The Corpus Civile cum notis Gothofredi, printed in 1628, is also a marvel of correctness and beauty of type; as also the Biblia Sacra, in folio and quarto. But Vitré's great success turned his head; his vanity having at length degenerated into such a preposterous form of jealousy that he actually melted the fine types with which he had printed the Polyglott Bible, in order that another impression might never be produced.—R. M., A.

VITRINGA, Campegius, a famous divine and commentator, was born at Leuwarden in Friesland on the 16th of May, 1659. He studied at Franeker and Leyden. At this last college he was in his twentieth year created D.D., and the following year he was appointed professor of oriental languages, and two years later professor of theology in the university of Franeker. He died of apoplexy on the 31st of March, 1722. Among his principal works are his "Commentarius in Jesaiam," learned and full, but prolix; "Vetus Synagoga," an excellent and trustworthy piece of sacred antiquities; "Anacrisis Apocalypseos;" "Commentarius in Zechariam;" "Dissertationes Sacræ;" "Typus Theologiæ Propheticæ"—with many other works, all excellent and erudite, the result of great and conscientious industry.—J. E.

VITRINGA, Campegius, the younger, and a son of the preceding, was born at Franeker, 23rd March, 1693. He studied at Franeker, Leyden, and Utrecht. In 1715 he became D.D., and was in 1716 appointed professor extraordinary at Franeker. He was the author of several theological essays, which were published by Venema after his death, which took place within a year of that of his father, on the 11th January, 1723.—J. E.

VITRUVIUS POLLIO, Marcus, Roman architect and writer on architecture. Whilst it is to the "Architectura" of Vitruvius that we are indebted for nearly all we know of Greek and Roman architecture, beyond what can be acquired by the study of the buildings or fragments of buildings which still remain, we are left without any information respecting the writer except the little which can be gathered from his book. Frontinus in his treatise De Aquæductibus, and Pliny in the list of authors from whom he borrowed, are the only ancient writers by whom he is mentioned. The year and the place of his birth are merely conjectural. From the way in which he speaks of himself in the dedication of his great work to Augustus, it is probable that he was born between 85 and 75 B.C. Formia, now Mola di Gaëta, has been fixed on as his birthplace, from the occurrence there of several inscriptions to the Vitruvian family. He received a good general education, and studied architecture not only practically, but in the works of numerous writers, of whom he gives a list in the introduction to his seventh book, "On private dwellings." He mentions having erected a basilica or hall of justice at Fanum, of which he supplies a description, but no other building is known to have been constructed by him. He served in Africa under Julius Cæsar about 46 B.C. His first professional employment was as a military engineer; and at the time he wrote his treatise, which must have been between 20 and 13 B.C., he was one of the inspectors of military engines, an office for which he was indebted to the recommendation of the emperor's sister. He says that he was neither rich nor famous, but he hoped by the work he was writing to secure a reputation with posterity. His treatise is divided into two books, and treats of the qualities and education necessary for the architect; of the general principles of architecture, and its several branches; the choice of sites for buildings; of materials; of design; of the orders; of the different kinds of public buildings—temples, theatres, &c.; of private dwellings—their arrangement, symmetry, fittings, and decoration; of water and its supply; of sun-dials, and the scientific principles upon which their accuracy depends; of civil and military engines and machinery. Directly and incidentally there is also given much information respecting the architects and architecture of Greece, the painting, sculpture, and decorative work generally of the ancients, and on various matters more or less closely connected with the main subject. The style is not always clear, but it is that of a man thoroughly master of his subject; and the information is full and minute. Milizia styles Vitruvius the father of architecture. For a long period his treatise was regarded by architects as the final authority; and it is still the text-book for the study of the architecture of Greece and Rome. The first edition of it was published at Florence, in folio, about 1480, by G. Herolt, the editor being J. Sulpitius. A more accurate edition appeared at Florence, also in folio, in 1496. Numerous other editions have since appeared, and it has been translated into almost every European language. The first complete English translation was that of Robert Castell, with notes by Inigo Jones and others, 2 vols. folio, 1730; the last by Joseph Gwilt, 4to, 1826, and in 12mo, 1860.—J. T–e.

VITUS, Richard, was born of a good family at Basingstoke in Southamptonshire about the middle of the sixteenth century. He studied at Oxford; but abiding by the old faith, he found England to be an uncongenial soil and migrated to Louvain, from which place he soon after found his way to Padua. He ultimately, however, took up his residence at Douai, in the university of which town he was for the long period of thirty years regius professor. Hitherto he had been a mere secular man—he had even been twice married; but Clement VIII., his wives being, we suppose, both dead, cleansed him from all remaining taints of matrimony, and opened his way into the priesthood. Vitus wrote a book on the celebrated Bologna enigma, "Ælia Lælia Crispis;" and another on the laws of the Decemvirs. He was author besides of some pious treatises, and of a history of England, which is entitled "Historiarum Britannicæ Insulæ ab origine mundi ad annum octogentesimum libri novem."—R. M., A.

VIVALDI, Antonio, Abbate, a musician, was born at Venice in the latter half of the seventeenth century, where he died in 1743. He was eminent as a violinist, and was also an extensive composer for the violin. His most famous work was a series of twelve concertos (op. 8), entitled "Le quattro Staggioni," the purpose of embodying in which the sentiments and emotions peculiar to the four seasons was ridiculed by the critics of the time, but admired by the public. His "Cuckoo Concerto," so named from its containing an imitation of the notes of the bird, was for very many years a favourite show-piece with violinists in England, and it is not, even now entirely out of practice. Vivaldi held for a time the office of kapellmeister to the elector of Hesse Darmstadt, and in 1713 he returned to Venice, where he remained till his death. There he entered the church, and so obtained the title of abbate, and was appointed maestro di concerti in the Ospitale della Pieta. His red hair gained him the soubriquet among the people of Il Preto rosso, by which he was more commonly known than by his own name. He was of such pious habits that the rosary was never out of his hand, save when he was engaged in his art; but music more than divided his attention with theology, for he once stopped in the performance of mass to retire to the sacristy and write down the subject of a fugue, for which irregularity he was tried by the inquisition, whose sentence disqualified him from fulfilling his priestly function.—G. A. M.

VIVANT, François, doctor of the Sorbonne, was born at Paris, where he became curé, first of the parish of Saint Leu, and then (1697) of St. Gilles. He was afterwards appointed penitentiary of Paris (a pénitencier is a person having power of absolving in cases reserved for him) and vicar general under the famous Cardinal de Noailles. On the 7th of August, 1711, he

was made a canon of Paris, chancellor of the university on the 12th of the same month two years later, and in 1728 grand chorister or precentor. He resigned the last office on the 10th November, 1739, and died in the cloister of l'église de Paris on the 30th of the same month. Vivant wrote "Un Traité contre la pluralité des bénéfices," Paris, 1710, against the Latin work of the Abbé Boileau on the same subject. His other principal work is entitled "De la vraie maniere de contribuer à réunion de l'église Anglicane a l'église Catholique, ou examen de différens endroits de deux livres; l'un intitulé, Dissertation sur la validité des ordinations des Anglois, &c., l'autre, Défense de la dissertation," &c., Paris, 1728. Vivant had also a principal share in the drawing up of the Missal and Breviary published during the episcopate of the cardinal above named.—R. M., A.

VIVARES, François, a celebrated engraver, was born at Lodève (Hèrault), July 11, 1709. He was brought to London in 1718, and worked for some years as a tailor, but learned engraving of J. B. Chatelain, and became one of the best landscape engravers of his day. His prints are very numerous. The best are those he engraved after Claude and Poussin. Several are from the pictures of Gainsborough, Wright of Derby, and other contemporary painters. His etchings of foliage are admirable for their spirit, freedom, and lightness. Vivares kept a print shop at No. 12 Great Newport Street. He died on the 26th of November, 1780.—J. T–e.

VIVARINI, The, distinguished painters of Murano, near Venice:—Antonio Vivarini was distinguished at Venice in the middle of the fifteenth century. He was the scholar of Andrea da Murano, and painted some works in company with Joannes de Alemania, and was a good colourist. Several of his pictures are still preserved, painted between 1444–51.—Bartolomeo Vivarini, Antonio's brother, painted between 1459 and 1498, and has the credit of having executed (in 1473) the first oil-picture painted in Venice, having acquired the new method from Antonello da Messina, who had just then established himself in Venice. The picture, representing Sant' Agostino and other saints, is still in the church of S. S. Giovanni e Paolo. The National gallery possesses a signed *tempera* picture by Bartolomeo.—Luigi Vivarini, of the same family, painted in 1490. Several of his pictures, very richly coloured, are preserved in the academy of Venice; they are the most advanced of the works of the Vivarini, who were all scholars of Andrea da Murano, and are the pioneering efforts of that style of the "Quattrocento" masters, which we see carried to perfection in the works of Basaiti, Cima, and G. Bellini, in the London National gallery.—R. N. W.

VIVES, Juan Luis, a Spanish scholar, born at Valencia in 1492. He studied at Louvain, and became professor of Latin at that university, where he formed the friendship of Erasmus and Budæus. Here he edited Augustine's De Civitate Dei, and wrote a book entitled "Liber in Pseudo-Dialecticos," against the schoolmen. About 1523 he came to England, and was intrusted with the education of the Princess Mary. He was admitted to the degree of doctor of laws, and read lectures on law and humanity in the university of Oxford. He offended the king by opposing his divorce from Catherine of Arragon. He was imprisoned for six months, and afterwards withdrew to Bruges, where he resided until his death in 1540. His works, chiefly written during his residence at Bruges, comprehend a wide range of questions in philology, philosophy, and divinity.—F. M. W.

VIVIAN, Richard Hussey Vivian, first baron, a distinguished military officer, was the son of John Vivian, vice-president of the Stannaries, and was born in 1775. He entered the army as an ensign in 1793, and in the same year served on the coast of France under Lord Moira. In 1794–95 he took part in the operations in the Netherlands; was then sent to Gibraltar, where he remained two years; and in 1799 served in Holland under Sir Ralph Abercromby and the duke of York, and took part in several encounters between the British and the French troops. In 1804 he was advanced to the rank of lieutenant-colonel, and in 1808 he took part in Sir John Moore's expedition to Spain, and commanded the rear guard in the retreat to Corunna. In 1812 he received the brevet rank of colonel, and in the following year joined the army of the duke of Wellington in the Peninsula. He was immediately appointed to a brigade of cavalry, took part in the battles of Sahagun and Orthes, and in the advance upon Toulouse (in which he was severely wounded), and, in the words of the duke, "made a most gallant attack upon a superior body of the enemy's cavalry, which he drove through the village of Croix d'Orade." On his return to England he received the rank of major-general, served in Flanders in 1815, and was present at the battle of Waterloo, where he commanded the 6th brigade of cavalry. In 1820 General Vivian was elected member of parliament for Truro, and in subsequent parliaments represented Windsor, and East Cornwall. He was created a baronet in 1828, attained the rank of lieutenant-general in 1830, was nominated in 1831 commander of the forces in Ireland, was appointed master-general of the ordnance in 1835, and colonel of the 1st dragoons in 1837. He retired from parliament in 1841, was shortly after created a peer, and died in 1842, leaving a numerous family.—J. T.

VIVIANI, Vincenzo, an Italian mathematician and engineer, was born of a good family at Florence on the 5th of April, 1622, and died there on the 22nd of September, 1703. He was a disciple of Galileo, and afterwards of Torricelli, and from 1662 to 1666 was chief engineer to the grand duke of Tuscany. He devoted much labour to the ancient Greek geometry. In 1645–46 he published a hypothetical restoration of the Loci Solidi of Aristæus, and in 1658 a restoration of the fifth book of Apollonius on conic sections, which has been thought to surpass the original book.—W. J. M. R.

VLADIMIR the Great, the first christian sovereign of Russia, and a saint in the Russian calendar, was great-grandson of Rurik, the founder of the dynasty. On the death of his father, Sviatoslaf, in 970, he inherited a third part of the kingdom, and began to reign at Novgorod. His elder brother Yaropolk, who ruled in Kieff, having conquered and slain another brother, Oleg, seized upon Novgorod. Vladimir fled for refuge to the tribes of Northmen, from among whom Rurik had set out on his adventures. With the aid of these daring warriors he overcame Kieff, and putting Yaropolk to death, remained sole master of the whole of his father's dominions. Fearing the turbulence of his powerful succourers from the North, he urged them to go still further southward. They followed his advice, and ultimately formed the celebrated Varangian body guard of the Byzantine emperors. Vladimir slaked his warlike zeal on his nearest neighbours, and extended his frontier along the shores of the Baltic to Lithuania and Poland, along the shores of the Black sea so as to include the Crimea and part of Bulgaria, and towards the East as far as the Volga. His prowess brought him proposals of amity from the Byzantines, with proffers of the new religion to which his grandmother Olga had been converted. He was not indifferent to christianity, but with characteristic wiliness resolved to know more about the subject than he did, before accepting any terms. He sent embassies to various parts of Europe, from whom he received reports of what they saw and heard. Having determined to choose the Greek form of christianity, he carried out his rough notion of obtaining what he wanted by conquest, as a true Northman should. He besieged and captured Theodosia in the Taurida, and made peace with the Emperors Constantius and Basil, on condition of marrying their sister Anna, and of being baptized. He broke down the idols of his subjects with merciless zeal, and imported with his Greek wife not only a milder religion, but letters and many of the arts of civilization. He built and endowed churches and seminaries. In 1011 he lost his wife Anna, for whom he had abandoned six pagan wives and an incredible number of concubines. A favourite son died, too, and the last years of the great prince were further embittered by the revolt of another son. While marching to put down the rebellion of the latter, Vladimir died in 1015.—R. H.

VOET, Gisbert, usually called Voetius, an eminent Dutch divine of the seventeenth century, was born at Heusde, March 3, 1589, and was educated in the university of Leyden. During his theological course he lectured in the university on logic, and had the celebrated Burgersdyck for one of his pupils. Having completed his course in 1611 he was ordained to the ministry, and became pastor first at Vlymen, and afterwards at Heusde, where he continued to labour with great zeal and ability for seventeen years. In 1619 he attended the synod of Dort, where he gave a powerful support to the Gomarists against the remonstrants or Arminians. In 1634 he was appointed to a chair of theology in Utrecht, and in this office he continued till his death in 1676. He was one of the most copious of the divines of his age, and was engaged in incessant controversies with papists, Arminians, Cartesians, and Cocceians. He attacked the philosophy of Des Cartes with violence, under the conviction that its principles tended to impiety; and as Cocceius and his

followers did not share that opinion, but were inclined to favour the new philosophy, he turned his arms also against them and their new theological method. His writings were almost all of a polemical character, and carried the scholastic phase of the theology of the Reformed Church to its extreme development. The two best of his works are, "Selectæ Disputationes Theologicæ," 5 vols. 4to, 1648–69; and "Politica Ecclesiastica," 4 vols. 4to, 1663–76.—PAUL, son of Gisbert, was born at Heusde, 7th June, 1619, and became professor of civil law in the university of Utrecht. He was the author of several works of law which were long regarded, especially in Scotland, as books of authority, especially his treatise, "De Statutis eorumque Concursu." He died in 1677.—DANIEL, also a son of Gisbert, was born at Heusde, 31st December, 1629, and became a professor of philosophy in the university of Utrecht, where he died in 1660. His "Physiologica, seu de Rerum Natura, libri vi.," was published after his death, and was republished with notes by Vries in 1668.—JOHN, son of Paul, born at Utrecht, 3rd October, 1647, followed the learned profession of his father, and held the chair of law successively at Herborn, Utrecht, and Leyden, where he died in 1714. He was the author of a "Commentarius in Pandectas," 2 vols. folio, 1698; and of several other esteemed works on jurisprudence.—P. L.

VOIGT, GODFREY, an able German theologian and philosopher, was born at a place which the author of his funeral oration calls Delitium in Bosnia in April, 1644. He studied principally at Altenburg. When only twenty-four years of age he was appointed rector of the school of Gustrow by Gustavus Adolphus, duke of Mecklenburg, on the recommendation of some of his old professors. Here he remained thirteen years. In October, 1680, he became head master of the Schola Johannea at Hamburg, but he did not enter on his duties till the following year. After seventeen months, however, he was forced to resign on account of ill health. He died on the 7th July, 1682. Though he was thus cut off in the prime of life, and had been engaged for the most part in active duties, he yet left a considerable number of valuable works. He was author of a dissertation in Latin on the faith of infants, Wittemberg, 1666; of a volume entitled "Physical Curiosities" (also in Latin), containing much curious information and ingenious theory, Gustrow, 1669; "Dissertatio contra nivis albedinem," Gustrow, 1669; "Deliciæ Physicæ," Rostock, 1671—a book of the same sort as the second mentioned; "Dissertatio de Trinitate," &c., Rostock, 1680; "Thysiasteriologia, sive de altaribus veterum Christianorum liber posthumus," Hamburg, 1709—a particularly interesting volume, full, as it is, of curious and recondite learning.—R. M., A.

* VOIGT, JOHANN, a German historian, was born at Bettenham in Saxony on the 27th August, 1786. His parents destined him for the medical profession, but his love for the study of history and philosophy frustrated their intentions. He became a professor at Halle in 1809. In 1817 he removed to Königsberg, where (1822) he obtained the chair of modern and mediæval history. He has published "Hildebrand als Papst Gregor VII. und sein Zeitalter," Weimar, 1815; "Geschichte des Lombardenbundes," Königsberg, 1818; "Jarbücher oder die Chronik Joh. Lindenblatt's," Königsberg, 1824; "Die Geschichte von Marienburg," Königsberg, 1824; "Geschichte Preussens von der aeltesten Zeiten bis zum Untergange der Herrschaft des deutchen Ordens," 9 vols., 1827–29; "Handbuch der Geschichte Preussens bis zur Reformation," &c.—R. M., A.

VOISON, JOSEPH DE, a learned French Hebraist of the seventeenth century, was born of a good family at Bordeaux. He was for some time a counsellor in the parliament of Bordeaux; but finding at length that his numerous avocations did not allow him as much time as he desired for study, he retired altogether from secular pursuits and entered the church. He was subsequently appointed chaplain to the Prince de Condé. Voison was a master of the Hebrew tongue, and deeply skilled in all rabbinical learning. He was author of "Tractatus de Jubilæo," to which was added a Latin translation of the book of R. Maimonides, De Schemitta et Jofel; "Theologia Judæorum, sive opus, in quo rem ipsam quæ nunc religio Christiana nuncupatur, etiam apud antiquos fuisse priusquam Christus veniret in carne, ex Hebræorum libris ostenditur: Errores vero, quos post natum Christum Judæi per fraudem et malitiam attulerunt coarguuntur," Paris, 1647; "Liber de lege divinâ, secundum statum omnium temporum, ab Adamo in statu innocentiæ, et post lapsum usque ad Noë; a Noë usque ad Abraham; ab Abrahamo usque ad Moysen; a Moyse usque ad Christum, et regnante Christo," Paris, 1650. Voison was also the first editor of the Pugio fidei Raymundi Martini, Paris, 1655.—R. M., A.

VOITURE, VINCENT, a celebrated French wit, born at Amiens in 1598. He was educated at Paris, and afterwards at the colleges of Calvi and Boncours. Admitted into the Hôtel de Rambouillet, he became the hero of the gay society which circled round Julie D'Angennes, afterwards duchess of Montansier. He was also well received at court, and by Gaston, duke of Orleans, who appointed him master of the ceremonies. During the quarrels of that prince with his brother the king, Voiture followed Gaston into Lorraine, Brussels, and Languedoc. In 1634 he was admitted into the French Academy, and was afterwards sent on a mission to Spain, when he composed some verses in such pure and natural Spanish that at first they were universally ascribed to Lope de Vega. From Spain Voiture proceeded to Africa, and he is also stated to have made two visits to Rome. He appears to have been in England in 1633, and five years afterwards was sent to Florence to announce to the grand duke the birth of the son of Louis XIII. Among the places enjoyed by Voiture at court were those of maître d'hôtel to the king, and introducteur des ambassadeurs to the queen. With the exception of some college pieces, and some stanzas addressed to the duke of Orleans in 1614, Voiture published none of his own works. After his death, however, his French writings were collected and published in 1650. They consist of letters, poems, and a portion of a prose romance entitled "L'Histoire d'Acidalis et de Zelide." His Latin verses were published afterwards. Voiture was one of the first persons in France distinguished by the name of *bel esprit*, and in his own day he was regarded as the model of grace and spirit in writing. More recent criticism has tended generally to depreciate him, perhaps unjustly. He died in 1648.—W. J. P.

VOLKELIUS, JOHANN, a Socinian minister, was born at Grimana in Misnia about the end of the sixteenth century. He corresponded with Socinus. Volkelius was the author of a book entitled "De Vera Religione," which was published at Racovia in 1630. It consists of an elaborate argumentation against the doctrine of the Trinity. The mayor of Amsterdam seized four hundred and fifty copies of this heretical publication in the possession of a bookseller of that city, and condemned them to the flames, besides imposing a fine of twelve hundred livres on the bookseller, which, however, he did not pay.—R. M., A.

VOLKOFF, FEODOR GREGORIEVITCH, a Russian actor, was born at Kostroma in 1729, where his father was a trader. His mother became a widow, and married a certain M. Polouschkin, the owner of a saltpetre mine at Yaroslaff. The latter treated Feodor like a favoured son, and sent him to Moscow to be educated for the church. The boy made rapid progress in the knowledge of poetry, drawing, and modern languages, but evinced no taste for theology. His mind was captivated by the drama, and when he returned home he contrived to represent, on a rude stage, some ancient semi-religious plays of Saint Demetri of Rostoff. A business journey to St. Petersburg resulted in his forming an acquaintance with the Italian players, who were performing at the court of the Empress Elizabeth. Fired with emulation, he engaged a small troop of friends on his return to Yaroslaff to play Russian pieces, chiefly those of Soumarokoff, with him. He soon built a theatre at Yaroslaff fit to hold a thousand people, and succeeded so well with his provincial audience that his fame reached the capital, whither he and his company were invited by the empress, who having witnessed their performance sent them to a cadet corps for some further instruction in polite learning. In 1756 Volkoff was made first actor at the new Russian theatre which Elizabeth had caused to be erected, and which she had committed to the direction of Soumarokoff. In 1759 her majesty sent Volkoff to Moscow, and in less than a year he founded a native theatre there also. Catherine II. on her accession showed signal marks of favour to Russia's first actor, who, like Moliere in another court, was made master of the revels on occasion of the coronation in February, 1763. His masque, "The Triumph of Minerva," was so splendid as to excite the attention of the gazette writers in all parts of Europe. But the effort cost the actor his life. In his eagerness to see to everything in the course of the festival, he exposed himself too much to the severity of the climate, caught cold and fever, of which he died on the 4th of April, 1763. His funeral was accompanied with almost public honours.—R. H.

VOLNEY, Constantine Francis de Chasseboeuf, Count de, was born in Anjou on the 3rd February, 1757. As the vulgar and ridiculous name Chasseboeuf annoyed Volney's father, that of Boisgirais was chosen instead; but the son afterwards adopted the name of Volney as more euphonious. A small property inherited from his mother enabled him at an early age to settle in Paris, where he studied medicine, science, and philosophy. Afterwards history and the Oriental languages attracted him. A considerable increase of fortune kindled in him the desire to visit the most famous lands of the East. In gratifying this desire, however, pleasure was subordinated to something higher and more serious; and not content with being an intelligent observer, Volney availed himself of the opportunity to extend the range of his linguistic pursuits. On his return he prepared his "Travels in Syria and in Egypt during the years 1783, 1784, and 1785." It has gone through numerous editions, and is still in its kind unsurpassed. Volney abstains as much as possible from obtruding his personality and from narrating his adventures; but, in systematic order, he presents facts suggestive and instructive, and admirably blends a picture of the temporary with the chronicle and delineation of that which is eternally true. A man of liberal ideas rather than an ardent politician, Volney gladly hailed the dawn of the French revolution, and shrank with horror from its lurid noon. He proposed in a pamphlet that conquest of Egypt, which Bonaparte for a moment achieved, and of which the French still dream as a means of extending their sway in the Mediterranean. Volney was elected a member of the national assembly, but brought to the task of legislation the weight of his name, the solidity of his judgment, rather than potency of speech. In 1791 appeared his "Ruins, or Meditations on the Revolutions of Europe," a work of which the literary are much more conspicuous than the philosophical merits. Shortly before the Reign of Terror Volney resided in Corsica. During that reign he was the preacher of peace, of mercy, and of rational progress. As the foe of the anarchists, Volney was by the anarchists detested. He was thrown into prison, but was, by the fall of Robespierre, saved from the guillotine. He was afterwards appointed professor of history in the Normal school; but his career as a traveller was not yet at an end. Casting the professor's gown aside, he took a voyage to America. He was again in France before the conspiracy of Sieyès and Bonaparte against the directory on the 18th Brumaire, which was the prelude to Bonaparte's dictatorship. Volney applauded this bold and decisive step; and having become a senator under the Empire, was ultimately raised to the rank of Count. On the downfall of the empire, Louis XVIII. placed Volney in the chamber of peers. He died on the 25th April, 1820. Two of his most important works are his "Description of the Climate and Soil of the United States," and his "Researches on Ancient History." The former has a permanent value for its sagacity, its accuracy, its clearness, its cyclopædic completeness. Of the "Researches" we must say, that though most learned and elaborate, they can attract only the student to whom chronology and the aids of history, rather than history itself, are interesting. Volney was the last representative of that limpid, elegant, graceful style which Voltaire carried to perfection.—W. M–l.

VOLPATO, Giovanni, a celebrated Italian engraver, was born at Bassano in 1738, and brought up as a tapestry worker. Having taught himself to engrave, he published some prints under the name of Renard, which met with so much success that he placed himself under Bartolozzi, with a view to practise engraving as a profession. He went to Venice, where he engraved some plates from the Venetian masters. He afterwards settled at Rome, where he was employed by Gavin Hamilton to engrave several plates after Raphael, Da Vinci, Correggio, &c., for his "Schola Italica Picturæ." He was next employed by a society to engrave a set of seven large plates from the great works of Raphael in the stanze of the vatican, including the School of Athens, the Dispute of the Sacrament, &c. He engraved besides some of Michelangelo's Prophets and Sibyls; the Farnese Gallery of A. Carracci; a series of fourteen views in the Museo Pio-Clementino; and several etchings of Roman scenery. He died in 1803. Until surpassed by his son-in-law, Raphael Morghen, Volpato was the best engraver of his time in Italy.—J. T–e.

VOLTA, Alessandro, an Italian physicist, the discoverer of that form of electrical action which bears his name, was born at Como in 1745, and died at Pavia on the 6th of March, 1826. From 1774 until his death he was professor of physics in the university of Pavia. He laboured assiduously in the experimental study of electricity from 1769 onwards, and made various useful discoveries and inventions in connection with it; amongst the latter was the well-known "electrical condenser." In 1789 Galvani accidentally observed the convulsive motion in the limbs of frogs, produced by contact with two different metals; but he mistook the nature of the phenomenon, and called its cause "animal electricity." The true laws of the form of electric action which Galvani had observed were soon afterwards discovered by Volta, who showed the arrangement of two metals and a solvent fluid that is necessary for its production, and thus invented the Voltaic (less properly called the Galvanic) pile, or battery. He first explained his discoveries in a paper read to the Royal Society of London in 1792, for which in 1796 that body awarded him the Copley medal. In 1801 he was awarded a gold medal by the French Institute, of which he was elected a member; and on the establishment of the French empire, Napoleon made him a count and senator. His collected works were published at Florence in 1816.—W. J. M. R.

VOLTAIRE, François Marie Arouet de, born at Châtenay, near Sceaux, 20th February, 1694; died, 30th May, 1778. This great and brilliant writer, whose works fill seventy volumes, may well be named as, if not the first, one of the foremost of those men of vivid intelligence whose writings gave both impulse and direction to that course of events in France, and throughout Europe, which is still in progress, and is apparently far from having reached its final issue. Himself not, in its best sense, a philosopher, his quick intelligence outstripped the philosophy of his times: himself not a poet, if we assign to the word the meaning which it carries with the readers of Dante, Spencer, Milton, or Byron, yet, as a poet-dramatist, he obtained the unmeasured applauses of the French people. As a writer of history, if he did not, strictly speaking, originate the modern historic method, he stands quite unrivalled on the ground which he took, far in advance of the obsolete method. As the destructive assailant of the profligate hypocrisy of the Romish church of his times, and of its blind and infatuated intolerance, he won a triumph, in consideration of which a mitigated condemnation of the malignant assault which he made upon christianity itself might perhaps be pleaded for in his behalf. But on this ground, sparkling wit—inflamed, infuriated, by the rancour of his temperament—hurried him forward to excesses touching upon insanity; and in the view of posterity he stands forward—*facile princeps*—in the pandemonium of blasphemy.

The name Voltaire was assumed by him in after life, derived from family property. His family name, as above, was Arouet. His father, François Arouet, held office as treasurer of local revenues; his mother, Margaret Aumart, was of a noble family of Poitou. The infant was of so feeble a constitution that the baptismal rites were deferred for some months. A similar instance is noted by Condorcet in the case of Fontenelle; nevertheless both of these illustrious men attained a great age. Other parallel instances might be named. His father's position and competent means secured for this, his second son, the advantages of a good education; and although his classical acquirements were not such as to give him a place among eminent scholars, they were fairly adequate to the occasions of his literary course; and in fact his extraordinary aptitude always enabled him to overleap whatever difficulties might come in his way. His instructors were the tutors in a jesuit college. One of these, his master, uttered the prediction, it is said, that the youth would become the Coryphæus of deism, as opposed to christianity and the doctrines of the church. A friend of the family, the Abbé Châteauneuf, like Raynal and other noted ecclesiastics of the time, did not hesitate, in the course of familiar conversation, to throw off the mask, and to avow in a sportive style his own unbelief. The youth caught these suggestions, and thence took his direction for life as an opponent of orthodoxy and the church. The saloons of Paris welcomed one who gave such promise of literary eminence; and in these circles the young Voltaire made acquaintance with the most noted of those who, indignant at the licentious hypocrisy which triumphed at the court at Versailles, and which did the pleasure of the jesuits in crushing the jansenists, devoted their talents and genius to the work of removing the foundations of all religious belief. Such was the early training of Voltaire; and it was no marvel if he thought himself engaged in a worthy enterprise. To remove him

from the dangerous fascinations of Paris, his father obtained for him an appointment in the suite of the marquis of Chateauneuf —the French ambassador at the Hague. An entanglement in love resulted in his speedy return to Paris. It was thus early in his career that, in conversation with an old man who could recount to him the doings of Henry IV. and the acts of Louis XIV., Voltaire conceived the idea of two of his most noted works—the "Henriade," and the "Age of Louis XIV." The grand monarch, once the idol of the people, had then lately died in disesteem. Voltaire, already known as a wit, was accused of being the writer of one of the many satires that had appeared, as if to insult the memory of the late king. On the ground of this suspicion he was committed to the Bastile, where he employed himself in digesting several of his literary enterprises. He owed his release to the intervention of M. the duke d'Orléans. The tragedy, "Œdipus," was performed at Paris in 1718. The author was then in his twenty-fourth year. It won its success only after the young writer had submitted to a pedantic addition, in compliance with the false taste of the age. But it was this price that provoked an animosity which, through a course of sixty years, did not for a moment cease to pursue him. The provocation was couched in the lines —

> "Nos prêtres ne sont pas ce qu'un vain peuple pense;
> Notre credulité fait toute leur science."

His next play was not received with favour, and perhaps gave his envious competitors a pretext for the malice of which his genius had made him the object. In 1722 Voltaire, on his way to Holland, visited J. J. Rousseau; but the transient friendship of the two men of genius ended in jealousy, and on the part of Rousseau in a sort of brutal malice, which years did not abate. Two years later an imperfect, and it appears, a surreptitious edition of the "Henriade," under the title of "The League," appeared. It was the first epic poem which French literature had produced. Abounding as this poem does in passages which convey just and noble sentiments, and principles little understood in France at that time, the "Henriade" will fail to engage the feelings of the reader, or to win for its hero any vivid admiration. In its corrected form it was first printed in London, 1728, and was dedicated to the queen—Caroline, wife of George II. A casual personal affront which the French law, as it was then interpreted, would not avenge, had the effect of sending Voltaire again to the Bastile, and at the end of a six months' imprisonment he was ordered to quit Paris. In the end he found his ample revenge in that homage which his country, and Europe also, rendered to his genius. He found an asylum in England; and his sojourn there, beside that it availed to give him knowledge and command of the language, filled him with admiration of that liberty, civil and religious, in which his own country was so deplorably deficient. In England he learned to admire, and perhaps to understand, Newton, Locke, Shaftesbury, Bolingbroke, Pope, and other noted writers of the same and of the preceding age. In truth, it was in England that Voltaire found for himself a standing on the ground of philosophic deism, from which he was not afterwards dislodged by either the reasoning or the ridicule of the atheists of the Encyclopedia. At no point of his course in after life did the virulence of his hatred of christianity impel him to abandon this position. It is a mistake to confound Voltaire with the godless men who led forward the Revolution. A mistake also would it be to imagine that, as to its consequences on the popular mind, antichristian deism will differ at all from antichristian atheism. During his stay in England—about three years—Voltaire composed the tragedy of "Brutus;" and afterwards, in imitation of the Julius Cæsar of Shakspeare, a tragedy which he did not venture to bring into public on the theatre.

Voltaire had inherited a fortune sufficient to render him independent of literature as a profession. It is affirmed also that he had acquired property in some dealings in the funds; and on this ground of personal independence he took his stand, as the determined adversary of the frivolous superstitions, the despotism, the blind and profligate hypocrisy, of the court and of its adherents. The theatre was then the only court open to genius and to freedom. On this arena a writer so brilliant as Voltaire might almost defy his powerful assailants. He did so in the "Zaïre," composed in little more than a fortnight, the success of which carried the author to the pinnacle of popular favour. He had, in this tragedy, broken away from the usages of his art, and had asserted, and had used, the privilege of genius to shape its own course, and to enact laws which it will obey and illustrate. The failure of several other pieces did not either overthrow the author's repute or discourage him; the less so because the versatility of his genius, and the great range and compass of his acquirements, made it easy for him to win triumphs in several independent walks of literature. During his sojourn in England he had collected materials for the history of Charles XII. of Sweden; and he also prepared himself for writing the "Lettres sur les Anglais," which appeared at a later time, and which brought to the knowledge of his countrymen what was then strange to all but a very few of them. "La Pucelle," liable as it is to severe criticism as offensive to morality, gave umbrage anew to the author's alarmed opponents, who threatened him with their vengeance in case of its publication entire; for at first a few passages only from it had been handed about. "Write what you will," said one of these to Voltaire, "you will not destroy the christian religion." "We shall see about that," was his reply. There was here a mistake on both sides. This brilliant writer mistook the superstition, the hypocrisy, the intolerance, which disgraced the nation and its government, for christianity. He did overthrow the despotism and the falseness of the court and of the church. The christianity which he quite failed to understand has survived his assaults and those of more able men. His opponents, on their side, misjudging the facts in a similar manner, believed, as such men are wont to believe, that the gospel, which itself survives all attacks, would indulgently defend them and their follies in maintaining a false position. These infatuated officials little thought how near at hand was the time when Voltaire's pointed predictions would be verified. Somebody had been sent to the Bastile by means of a forged lettre de cachet. "What do you do with those," asked Voltaire, "who forge lettres de cachet?" "Oh, we hang them!" "That is well so far; until the time comes for hanging those who write the *genuine* lettres de cachet." He resolved at length to put himself out of the reach of these repeated persecutions. He had formed an intimacy with a literary and philosophic lady—the Marchioness du Chatelet—accomplished, perhaps learned, and enthusiastic—a reader also of Leibnitz and of Newton; she and her illustrious friend believed that they should find retirement from the world not irksome. They found a retreat at Cirey, a place on the borders of Champagne and Lorraine. It was here that he put together a popular exposition of the discoveries of Newton in astronomy and optics. The Cartesian philosophy was professed and supported by the learned bodies of France, and therefore its undisputed supremacy was with them a point of honour. The author was accordingly denied the privilege needed for the publication of his book. As he had occupied himself with the physical sciences, he became a candidate for the prize of the Academy, which in fact was awarded to Euler. He won, however, the approval of the Academy for a memoir in which he ranged himself on the side of Descartes and Newton, against Leibnitz and Bernouilli; but what he did on this ground did not avail to enhance his reputation. Of this fact he became conscious; and following the advice of a friend, he returned to his proper course in poetry and literature. While in his retirement at Cirey, Voltaire composed his "Alzire," "Zulime," and "Mahomet;" his essay on man also, and his history of Charles of Sweden. He prepared himself also for his history of Louis XIV., and the essay on the manners and spirit of nations.

It was during his residence at Cirey that commenced a correspondence between Voltaire and the prince royal of Prussia, afterwards Frederick (called the Great). The prince, himself ambitious of literary fame, and especially desiring celebrity as a writer of French, opened the correspondence by asking his criticism of a something he had composed. Adulation on the one side, vanity on the other, gave animation to this unevenly matched friendship, which was again and again broken off by the fitful egotism of both parties. This friendship was not deepened by the personal intimacy which took place at Potsdam, at the invitation of Frederick. A consequence of this friendship was, that on a difficult occasion Voltaire was sent to Berlin by the government for the purpose of engaging Frederick in the interests of France. In this errand he was in part successful, yet failed to win the favour of his employers. But in 1746, through the influence of Madame de Pompadour, he was admitted a member of the French Academy, in the room of Bouhier. He was also appointed historiographer of France, and gentilhomme ordinaire de la chambre du roi. At Luneville he made the friend-



ship of Stanislaus of Poland, but about the same time he lost his companion and the associate of his literary occupations, Madame du Châtelet, and in consequence of this misfortune he returned to Paris, and there quickly resumed with ardour his customary labours, the product of which were the plays severally entitled "Semiramis," "Oïestes," and "Rome Sauvée." Never exempt either from the malignant assaults of his envious literary rivals or from the persecutions of ecclesiastics, Voltaire again accepted the proffered friendship of Frederick of Prussia, who had conferred upon him a decoration of honour and a pension. He repaired to Berlin, and became the king's boon companion in those hours in which the cares of state were forgotten in the freedom of talk, philosophic and literary, in railleries and impieties. The friendship of men, such as were these two, quite wanted the support of serious moral sentiment and of mutual esteem. Wounded vanity speedily bred disgust, suspicion, and hatred, and Voltaire made his escape from Prussia in haste, yet he did not regain his liberty until after vexatious and absurd means had been resorted to for preventing his return to France. It was during his stay in Prussia that he completed the "Siècle de Louis XIV.," an incomparable work, so it must be spoken of, notwithstanding the grievous wrong which the author does to the Calvinists of France. During a visit in Alsace he compiled the "Annales de l'Empire." Finding that his enemies would still render his return to Paris unsafe or disagreeable, he, after some time of inquietude, established himself at Ferney with his niece, Madame Denis, then a widow without children, and there he passed some years in seclusion, yet not in idleness. It was there that he signalized himself by his generous endeavours to serve and to save more than two or three victims of popular or ecclesiastical malice. Among these should be named the English Admiral Byng, sacrificed to party rancour. Great, though fruitless efforts, he made also in behalf of the unfortunate protestant Calas. From his retreat at Ferney issued several of his most noted writings, among them the poem "Sur la loi naturelle," in which he professes his principles as a deist; and that on the destruction of Lisbon, which asserts similar doctrines. In 1757 he edited a complete edition of his then published works, yet found leisure for new compositions—historical, dramatic, and even scientific; for in relation to physical science he was still ambitious of a fame which, in truth, was beyond his reach. Several articles he contributed to the Encyclopedia, then beginning to appear; and, besides these labours, he availed himself of many occasions for giving vent to what had become with him a virulent distemper of the moral nature—his hatred of christianity. No restraints, either of good taste or of care as to the truth of statements, or of a decent regard to public feeling, stood in the way of Voltaire in these instances. It could subserve no useful purpose to bring into notice at this time, or to rebut, these pitiable samples of impotent animosity. This brilliant writer effectually wrought his purpose upon the French mind in his day, and the issue came up a few years later in the atrocities, the devastations, and the blasphemies of the Revolution. Not that Voltaire knowingly drove his countrymen forward toward the gulf of atheistic fanaticism; but he failed to understand the truth, that when christianity is rejected, and a specious deism is pleaded for in its stead, the interval is quickly passed over which divides between a philosophy of this sort, and the murderous impieties which are always the popular interpretation of the same doctrine. Voltaire died ten years or more before the time when what he had put forth as sparkling witticism, and as warrantable satire, broke abroad in France in forms of infernal cruelty and misery. After this lapse of years it is easy to be calmly equitable in our judgments as to Voltaire himself. The gospel, which he laboured to drive from the earth, survives; and his own literary fame, the idol of his worship, barely sustains the damage which has accrued to it from the encounter.

Madame Denis, becoming weary of the monotony of her life in retirement, at length persuaded her uncle to return to Paris, there to receive the worship of the theatres. He received it to the full. "I shall be suffocated," he said, "under the weight of these offerings." This adulation sustained him against the virulent assaults of his many enemies. His enemies at this time were a coalition of profligate courtiers, of jesuits, jansenists, and literary rivals. Although he was not the leader in the Encyclopedia, Voltaire, by his age and his European fame, stood before the world as the chief of the able men who were its principal contributors and conductors; and although, as we have said, he stoutly maintained his position as a deist, while they without exception were avowed atheists, it was felt by himself and by them that the difference was a speculative refinement which lost its meaning in the broad apprehension of the world. Nice distinctions of this sort are inappreciable, when once christianity has lost its hold of the public mind.

The excitement and the exertions which ensued upon his return to Paris induced a spitting of blood, to which he had been subject in mid life. His death occurred on May 30, 1778; he was then in his eighty-fourth year. A great effort was made by the church to prove to the world that their arch-enemy had at the last humbled himself, and submitted to her rites as a penitent. Neither christianity nor philosophy is at all concerned in the contestations which took place over the grave of this illustrious writer. A great man he was not; nevertheless the stern disapproval which is his due, as the malignant and prejudiced enemy of the gospel, may well admit some abatement in consideration, not merely of his shining genius, and of the corruptions and hypocrisies which surrounded him, and which he assailed, but also of the many instances in which with a generous courage he employed his talents, and his reputation, and his purse also, in behalf of the oppressed, and the persecuted, and the destitute.

In preparing this brief statement of leading facts we have mainly followed Condorcet (Vie de Voltaire, par M. le Marquis de Condorcet; suivie de Memoires de Voltaire, ecrits par luimeme). His literary course is, in fact, to be gathered from its records in his works, which fill seventy volumes in the octavo edition, Paris, 1820. Our space does not admit of an enumeration of these works by their titles only.—I. T.

VOLTERRA, Daniele da, the popular name of Daniele Ricciarelli, who was born at Volterra in 1509. He studied under Razzi and Peruzzi at Florence, and then entered the school of Perino del Vaga at Rome. He afterwards became the friend and assistant of Michelangelo, and painted some of the great Florentine's designs; as for example the "David and Goliath" in the Louvre. Latterly Daniele turned his attention principally to sculpture. His masterpiece in painting is the "Taking down from the Cross," a fresco still in the church of the Trinità de' Monti, and well known from engravings of it. Pope Paul IV., objecting to some nudities in Michelangelo's Last Judgment, which the painter did not alter, threatened to whitewash the wall; a catastrophe which Daniele prevented by painting some draperies over the offensive figures, whence he was nicknamed "Braghettone." He died at Rome in 1566.—R. N. W.

VOLTOLINA, Giuseppe Milio, a Latin poet of the sixteenth century, was born at Salo, a town on the Laco di Garda in Lombardy. His poem on horticulture, in three books, was published in 1574. It is dedicated to Joachim Scaino, an eminent jurisconsult of that age. Voltolina's poem is highly praised by Cardinal Querini in his Specimen variæ Litteraturæ Brixianæ, and another critic tells us that it abounds in felicitous description, and everywhere yields a certain exquisite pleasure to the mind. Voltolina was author of another poem entitled "Hercules Benacensis."—R. M., A.

VONDEL, Joost von den, a celebrated poet of Holland, was born at Cologne on the 17th of November, 1587. His parents, who were anabaptists, had withdrawn to that city from Antwerp, to escape the persecution to which the intolerance of the Austrian-Spanish government exposed them, on account of their religion. After the establishment of the republic of the United Provinces, they fixed their dwelling in Amsterdam, where Vondel passed the rest of his life. He early displayed a fondness for poetry, and literature seems ever to have had greater charms for him than business—at least if we may judge from the fact that the latter, in his case, was the reverse of prosperous. Although Vondel's tragedies rank among his chief productions, the genius of their author was rather lyric than dramatic; and the magnificent choruses with which they are diversified form the features that principally crave our admiration. One of his dramatic poems, "Palamedes," is stated to have passed through no less than thirty editions in the course of a few years. Another, "Gijsbrecht von Amstel," claims place amongst his finest works. A third, "Lucifer," peculiarly interests the English reader, from the points of resemblance it presents to Milton's Paradise Lost. Not a little has been said on this subject; but although Vondel's "Lucifer" contains grand Miltonic passages, it appeared fourteen years before the work of the English poet. Vondel there-

fore owed nothing to Milton, and just as little did Milton owe to Vondel. The truth is, both drank from the same deep well of poetic inspiration, and they were men of kindred, if unequal, genius. To the remaining works of Vondel our space will not permit us to refer. This remarkable person died in 1679.—J. J.

VOPISCUS, Flavius (Syracusius), one, and probably the latest, of the six Scriptores Historiæ Augustæ. From the epithet of Syracusius he seems to have been a native of Sicily, but almost nothing is known respecting the history of his life. He tells us himself that his life of Aurelianus was written at the suggestion of Junius Tiberianus, prefect of the city, about 291, who gave him access to a number of important documents. He wrote also the lives of Tacitus, Florianus, Probus, Firmus, Saturninus, Proclus, Bonosus, Carus, Numerianus, and Carinus, comprised in the Historia Augusta. Vopiscus, though an industrious, is not a good writer. His narrative, like those indeed of the other five scriptores, wants symmetry and arrangement, and partakes more of the nature of a confused chronicle than of a thoroughly digested and proportioned history. Its principal value results from the original documents which he has inserted in it—letters written by Hadrianus, Valerianus, Aurelianus, Claudius, Zenobia, Tacitus, Probus, Carus, and other eminent characters, together with orations and extracts from acts of the senate.—R. M., A.

VÖRÖSMARTZ, Michael, a distinguished Hungarian poet, was born in 1800 at Nyeck, Weissemburg, and was educated for the law at Pesth. Poetry withdrew him from graver studies, and in 1821 he published a tragedy founded on the history of King Solomon of Hungary. "King Sigismund," a drama, followed in 1822; in which year the poet also produced "The Triumph of Fidelity," a story in verse. He was called to the bar in 1824, but continued to devote himself to literature. His style was grave, polished, and stately, and his most important works are epic poems, such as "The Flight of Zaban," 1824; and "Cserhalom," 1826. That his fame would have been greater than it is had he addressed himself more generally to the mass of his fellow-countrymen in ballads, is suggested by the extraordinary and permanent popularity of his ballad, "The Appeal." The patriotism breathed in this song pointed out the author as a fit member of the national assembly of 1848, where, however, he did not please the extreme party. After the triumph of the Austrians the poet was imprisoned for a short time. On his release he remained in a state of painful dejection until the year before his death, when he began a translation of Shakspeare into the Hungarian language. He died in 1855.—R. H.

VORSTERMANN, Lucas, an eminent Flemish engraver, was born at Antwerp about 1580. He was a scholar of Rubens, by whose advice he gave up painting for engraving. In his own walk Vorstermann resembled his master, in preferring a bold, free, vigorous manner to minuteness or elegance of finish. He engraved a great many plates from the principal works of Rubens and under his superintendence, and the style of the great painter was never more characteristically rendered. The Descent from the Cross, the Adoration of the Magi, and the Battle of the Amazons—a print of unusual size, being on six sheets—are among the most famous of his Rubens prints. Vostermann also engraved the Entombment, a Holy Family, and two or three more after Raphael; and others after Caravaggio, Annibale Carracci, Gentileschi, and other Italian masters; also a Bear Hunt, by Snyders, and several more from the painters of the Low Countries. In 1623 he came to England, and remained here about eight years. He engraved one or two of the pictures in the king's gallery, but was chiefly occupied on portraits of royal and noble personages after Vandyck, and a few by Holbein. In all, he engraved about one hundred and fifty plates. He died about the middle of the seventeenth century.—His son and pupil, Lucas Vorstermann, the younger, born at Antwerp about 1605, engraved historical and subject pieces after Rubens, Teniers, and others, and many portraits, some of which were from his own designs. He engraved the plates to the duke of Newcastle's curious work on Horsemanship. His plates are far inferior to those of his father.—J. T–e.

VORSTIUS, Adolphus, son of the succeeding, died in 1663, in the sixty-seventh year of his age. He was a professor of medicine in the university of Leyden. One of his most intimate friends was the celebrated Salmasius, whose funeral oration he pronounced. He was author of some works on botanical and medical subjects, and published an edition of the translation of the Aphorisms of Hippocrates by John Opsopæus.—R. M., A.

VORSTIUS, Ælius Everhard, was born at Ruremonde in 1565. At an early age he studied medicine, and subsequently went to Italy, where he was recommended by Alfonso Catanæus, physician to the duke of Ferrara, to Nicholas Grano, bishop of Anglona in the kingdom of Naples. He became physician to the bishop, and was employed in this capacity for three years. On the death of Grano he passed into the service of Fabricius Pignatelli, marquis of Querceto, and at length returned to his native country in 1595, after an absence of fourteen years. He then commenced practitioner at Delft in 1598, and was appointed professor of medicine in the university of Leyden, where he died in 1624. He was author of a number of medical works.—R. M., A.

VORSTIUS, Conrad, an eminent divine, was born at Cologne, on 19th July, 1569. His father was a secret seceder from the Romish church, though his son was ostensibly brought up in that communion. The youth studied first at the college of St. Lawrence in his native city, then at Haarlem and Heidelberg, and at the last university became a doctor of divinity in 1594. He then travelled in Holland, Switzerland, and France, held theological disputations at Basle, and gave theological lectures at Geneva. At length he settled at Steinfurt as preacher, consistorial assessor, and teacher of theology, and remained in this position till 1610, when he was called to succeed Arminius at Leyden. A book which he published soon after, "Tractatus Theologicus de Deo, sive de natura et attributis Dei," created a great sensation. The Gomarists, or Calvinists, accused him of heresy, got declarations in their favour, not only from several universities but from King James of England, who scribbled numerous charges of error against it, and caused it to be burned in London. A treatise approaching Socinian ground, by one of his pupils, increased the cry against him; the synod of Dort deprived him of his professorship; and the states of Holland banished him. For two years the exile wandered from place to place, sometimes in danger of his life. At length the duke of Holstein had pity on the persecuted party, and gave them a refuge. Vorstius gladly availed himself of it, and shortly after died at Tonningen in September, 1622. Vorstius is supposed to have had a leaning towards antitrinitarian views, and was at all events rationalistic in his theology. He left behind him a variety of works, many of them polemical, and also notes on the New Testament.—J. E.

VORSTIUS, John, an eminent scholar, born in 1623, and died in 1676. After holding various situations in different places, he became chief librarian to the elector of Brandenburg. Among his numerous works, principally of a polemical kind, his "De Hebraismis Novi Testamenti" still survives, and is not without its uses.—J. E.

VOS, Martin de, born at Antwerp in 1531, was the scholar of Floris, and one of the able early Italianizers of Flemish art. He studied under Tintoretto at Venice, was elected a member of the Antwerp guild of painters in 1559, and died there in 1663. The "Incredulity of St. Thomas" by him, in the Antwerp gallery, is an excellent work.—R. N. W.

VOSS, Gerhard Johann, commonly called Vossius, an eminent Latinist, was born of a Dutch family in 1577, in a village near Heidelberg, where his father was clergyman. He devoted himself to classical learning at Dordrecht and Leyden, and soon after became rector of the Dordrecht school. In 1614 he was appointed director of the theological college, and some time later professor of eloquence at Leyden. In 1643 he was called to the chair of history in the newly-founded gymnasium at Amsterdam, where he died, 17th March, 1649. "To Vossius," says Hallam, "perhaps rather than to any other one man, we may refer the establishment of as much correctness of writing as is attainable in a dead language." He did, indeed, excellent service to Latin grammar, especially by his "Aristarchus, sive de Arte Grammatica;" his "Grammatica Latina;" his "De Vitiis Sermonis et Glossematis Latino-Barbaris," and other works of vast erudition and sound criticism. By far the greatest noise, however, was produced by his "Historia Pelagiana," Amsterdam, 1618, in which he admitted, to use the words of Hallam, that the first four centuries did not countenance the predestinarian scheme of Augustine. This gave offence in Holland; his book was publicly censured; he was excommunicated, and forbidden to teach in public or private. Vossius, like others, remembered that he had a large family, and made after some years a sort of retractation, which of course did not express his real opinion. The "Historia Pelagiana" was much more favour-

ably received in England, particularly by Charles I. and Archbishop Laud, and a canonry at Canterbury, worth £100 a year, was conferred on its author, with the permission of non-residence. This was a compensation for the losses inflicted upon him by the Gomarists, which in one of his letters he valued at six thousand francs a year.—(See complete works, Amsterdam, 1695–1701, 6 vols., folio; Toll, *Oratio de Gerh. Joh. Vossio, grammatico perfecto;* Amsterdam, 1778.)—K. E.

VOSS, Johann Heinrich, an eminent German poet, translator, and Hellenist, was born at Sommersdorf, near Waren (Mecklenburg-Schwerin), on the 20th February, 1751. By his straitened circumstances he was driven to teaching, before he had completed his own education. From his hard earnings he assisted his parents, and contrived to save a small sum in order to pursue his studies. In 1772 he was invited by Boie, to whom he had sent some poems for publication in the Musenalmanach, to come to Göttingen, where Boie greatly befriended him, and provided for his support. Voss became, at the same time, a member of the philological seminary under Heyne, and of the so-called "Hainbund," of which he must be considered the chief representative. In the former capacity he soon opposed his great master, and began that literary feud against him, which only ended with the death of Heyne; in the latter he formed intimate connections with Boie (whose younger sister he afterwards married), with the brothers Stolberg, Bürger, Hölty, and others. Voss thus acquired a profound knowledge of antiquity, and a great familiarity with modern poetry. In 1778 he was appointed rector of the Latin school at Otterndorf, near Cuxhaven, whence, in 1782, he was translated in the same capacity to Eutin. Here he discharged the arduous duties of his office during twenty-three years, and yet found leisure for his immortal translation of Homer, his unrivalled idyl Luise, and a number of other works, both philological and poetical. In 1805 he was called as honorary professor to Heidelberg, where till his death on the 20th March, 1826, he devoted all his time to literary labours, in which he was partly assisted by his sons, Henry and Abraham. Few men have contributed more to diffuse classical learning in Germany than Voss has done, by his solid and tasteful translations. His translation of Homer, a standard work for all times, was followed by the no less admirable Eclogues and Georgics of Virgil, by Æschylus, Aristophanes, select passages from Ovid, Aratus, Hesiod, Orpheus, Theocritus, Bion and Moschus, Tibullus, Propertius, and Horace. These translations were mostly accompanied by dissertations and notes, which often opened new paths for the explanation of the respective authors. To Voss' translations from the ancients must be added that of Shakspeare's plays, undertaken in his old age, conjointly with his above-mentioned sons. Although of no common order, it has yet been superseded by that of Schlegel. The original idyls of Voss were modelled after those of Theocritus; their objects were taken from German country-life, and skilfully moulded into the classic form. The hexameter, introduced by Klopstock into German poetry, reached its perfection in the hands of Voss, and was successfully adapted by him even to the Low German idiom. Voss excelled no less as a song-writer, and his poetry, like his life, is everywhere replete with moral purpose. Last, but not least in the long list of his works, stand his "Mythological Letters," and his "Antisymbolik," which were directed against Heyne and Creuzer, and mark a decided progress in the field of mythology.—K. E.

VOSSIUS, Isaac, son of Gerard Johann, a learned critic, was born at Leyden in 1618. His youth was spent in such studies as might be expected from his father's favourite pursuits. In 1639 he prepared an edition of the Periplus of Scylax. During a tour of three years in Italy, France, and England, he gathered a goodly number of MSS., of which, at his death, he had an unexampled collection. In 1638 he went to Sweden on the invitation of Queen Christina, whom he instructed in Greek. But Saumaise (Salmasius), another of the scholarly court, treated him with great contempt, among other opprobrious terms calling him usually ex-bibliotheca, bibliopola regius, &c. When the capricious queen heard that Vossius was preparing to avenge himself, she discarded him, and he left Stockholm and retired to Holland in 1658. Afterwards he edited Pomponius Mela and some of his father's works. In 1670 Vossius came to England, having lost a pension which had been given him by the States, under a commission to write an account of the English and Dutch wars. He was made doctor of laws at Oxford, and the king in 1673 gave him a canonry at Windsor, with apartments in the castle. In this situation he remained till his death, 10th February, 1688. Isaac Vossius was scarcely behind his father in erudition, but his critical judgments are disfigured by paradoxes. His habits are said to have been dissolute, and his manners, though he moved in the best society, somewhat rude. Nor does he seem to have had any fixed religious opinions, and he refused to partake of the sacrament before his death; one characteristic argument for his compliance being, that though he would not honour God by observing the ordinance, yet he should not disgrace his canonry by his refusal. Once, when he was descanting on some extravagant history of Chinese prodigies which he credited, the king remarked to his courtiers, "This strange divine believes everything but the Bible." His large library and collection of manuscripts were purchased by the university of Leyden. His works are numerous and learned. He edited Justin, Catullus, the epistles of Barnabas and Ignatius, and published, among other treatises, "De vera ætate Mundi;" "De Septuaginta interpretibus," &c., a defence of the chronology of the Septuagint; "De Poematum cantu;" "De Sibyllinis Oraculis;" "Observationum liber," &c.—J. E.

VOUET, Simon, a distinguished French painter, was born at Paris in 1590. He visited Constantinople when still young, and then went to Italy, where he studied the works of Paul Veronese in Venice, and of Caravaggio in Rome. In the latter city he was elected president of the academy of St. Luke, and acquired so great a reputation that Louis XIII. in 1627 invited him to return to France, and appointed him his principal painter. Vouet introduced the academic taste into France, and is sometimes honoured with the title of the founder of the French school; but he had much of the machinist in his style. Most of the distinguished painters of the period of Louis XIV. were scholars of Vouet, as Le Sueur, Le Brun, Dufresnoy, Mignard, &c. He died at Paris in 1649.—R. N. W.

VULCANIUS, Bonaventure, an eminent Flemish scholar, was born at Bruges on the 30th June, 1538. His father (the Peter Vulcanius of whom frequent mention is made by Erasmus) was his first tutor, but he was afterwards sent to Louvain, where he made extraordinary progress in his studies. The celebrated Spanish cardinal, Francisco de Mendoza, at this time sent to Louvain for a young man well skilled in the learned languages. Vulcanius was at once selected from the crowd of his fellow-students, and became Mendoza's secretary and librarian. The cardinal also employed him in translating such works of the Greek Fathers as he required in the preparation of his work, De naturali nostra per dignam Eucharistiæ sumptionem cum Christo unione. After an absence of twelve years Vulcanius returned to the Low Countries; but finding everywhere tumult and confusion, in consequence of the war that was then being carried on, he went first to Cologne, then to Basle, and afterwards to Geneva. At each of these towns he published some of his writings. He latterly became professor of Greek in the university of Leyden, where he died on the 9th of October, 1614, having filled the Greek chair for the long period of thirty-two years. His funeral oration was pronounced by the celebrated Cunæus. Vulcanius appears to have been utterly destitute of religion. He is said to have flown in a passion on his death-bed, because some of his friends exhorted him to prepare for the final change. His works, which are numerous, were mostly translations from the Greek ecclesiastical writers. He was, however, author of a treatise on the Gothic tongue, and of some prefaces to classic authors. The following epigram was written by himself:—

Ter denos diem Leidæ binosque per annos
Cattigenûm pubem Grajugenûm ore loqui.
Nunc manibus pedibusque oculisque ac auribus æger,
Et senio languens lampada trado aliis. —R. M., A

# W



WAAGEN, Gustav Friedrich, a distinguished German art-critic and writer on art, was born at Hamburg, February 11, 1794. The son of a painter, he early studied the principles of design; but after having served with the German army of deliverance during 1813–14, he entered the university of Breslau. His purpose was to study art historically, and after completing his college course and visiting the principal galleries of Germany and the Netherlands he established himself at Munich, where he published in 1822 his essay on Hubert and John van Eyck, and some minor works. In 1823 he was appointed conservator to the Berlin museum, and in 1832 keeper of the portrait gallery. The rearrangement of the national pictures being intrusted to him, he for the first time carried out a complete, well-considered classification according to schools and order of time, the great value of which is acknowledged by nearly all students. He also greatly improved the catalogues. In 1837 he published in four volumes his "Kunstwerke und Künstler in England und Frankreich;" and in 1843–45 his "Kunstwerke und Künstler in Deutschland." An English translation of the former work appeared in 1838; but Dr. Waagen having again visited England, and examined more at leisure the various collections, he added so greatly to it as to render the new edition in fact a new work. This was published in 3 vols. 8vo, 1854, under the title of "Works of Art and Artists in England." A supplementary volume, the result of another visit to England, was published in 1857. It is by far the most complete account extant of the contents of the private as well as public collections of art in this country. He afterwards published in English a "Guide to the Manchester Art-Treasures Exhibition," and remodelled Kugler's German, Flemish, and Dutch Schools of Painting. In the Berlin university he delivered an elaborate course of lectures on the history of art. Died in 1868.—J. T–e.

WACE, variously spelt Gace, Gasse, and in several other ways, is now understood to have been the christian name (a vernacular form of Eustace) of the Anglo-Norman poet of whom it was once supposed to have been the surname, while Robert was generally prefixed to it as his christian name. "Master Wace" is the appellation which he uniformly bestows upon himself. He was born about 1112, and, according to his own account, in the island of Jersey, from which he was taken, when a child, to Caen. There he received his earlier education, and after studying in France (as distinguished from Normandy), probably at Paris, he returned to and settled at Caen, where he was long a "clerc lisant," and composed his principal works. For these he was made by Henry II. a prebend of the cathedral church of Bayeux. This is his own account of himself in an autobiographical passage of the "Roman de Rou." His father is sometimes said to have been one of the barons who accompanied William the Conqueror in the invasion of England. From the records of the church of Bayeux, it is known that he held his canonry from 1161 to 1171. Wace is said to have died in England in 1184. The first, in point of time, of Wace's more important works, is the "Roman de Brut," a poem of fifteen thousand lines. It is mainly a version of Geoffrey of Monmouth's Historia Britonum, then recently published, and derives its title from the Trojan Brutus, the supposed colonizer of these islands. Wace's is the earliest extant Norman-French version of Geoffrey's work, and his own additions are perhaps taken from tradition. "His knowledge," says Mr. Wright, "of the local legends of Normandy and Brittany gives him his greatest importance in the eyes of the historian." The "Roman de Brut" was edited by Leroux du Lincy, Rouen, 1836–38. But the most important of Wace's works is "Le Roman de Rou," apparently finished in 1155, a poetical chronicle of the Normans from the settlement of Rollo (Rou) in France to the year 1106. It contains about seventeen thousand lines. In this work Wace shows himself something between the trouvère and the monkish chronicler, and in much of it he follows prose narrators. For much else of it, however, he has drawn upon tradition and the narratives of aged contemporaries. He often visited historical localities to procure information for it. So minute and lively is his account of the invasion of England and the battle of Hastings, that the Bayeux tapestry, it has been maintained, was taken from Wace's poem. In 1827 (Rouen, 2 vols.) the "Roman de Rou" was edited, with notes, by M. Frederic Pluquet, who had published in 1824 a Notice sur la vie et les ecrits de Robert Wace. There are English translations, in prose and in verse, of the section of Wace's work relating to the invasion of England; Master Wace, his Chronicle of the Norman Conquest, from the "Roman de Rou," translated, with notes and illustrations, by Edgar Taylor, Esq., 1827, is the title of the prose version. The other, published in 1860, is entitled The Conquest of England, from Wace's poem of the "Roman de Rou," now first translated into English rhyme, by Sir Alexander Malet, Bart., with the Anglo-Norman text, after Pluquet. For an account of the texts of Wace's principal works, and some notices of his minor writings, the reader is referred to an article, Wace the Trouvère, in No. v. of the last series of the *Retrospective Review*, November, 1853.—F. E.

* WACHSMUTH, Ferdinand, a celebrated French painter, was born at Mulhausen in 1802. He was a pupil of Baron Gros, on leaving whose atelier he spent some time in Algiers. His early pictures were chiefly of Algerine subjects, some of them representations of French victories. These last attracted the notice of the government, from whom he received numerous commissions. Some of his Algerine pictures are in the gallery at Versailles; also, a "Taking of Fort St. Philip in 1756," &c. He has painted a St. Thomas and some other religious pieces for the government; and religious, historical, and genre subjects for private patrons.—J. T–e.

WACHTER, Johann Georg, a German antiquary, was born at Memmingen, on 7th March, 1673, and died at Leipsic, on 7th November, 1757. After studying at Tübingen, Leipsic, Halle, and Frankfort-on-the-Oder, he settled at Berlin, where he became a member of the Royal Society, and as such received a pension from government. When, however, he was deprived of the latter, he proceeded to Leipsic, where he was appointed librarian to the city, and keeper of the cabinet of medals. His great "Glossarium Germanicum," Leipsic, 1736–37, 2 vols., is a work of the most comprehensive erudition, and still commands the respect of all linguists. Hardly less praise is due to his "Archæologia Nummaria," Leipsic, 1740.—K. E.

WACKERBARTH, August Christoph, Count of, was born in 1662, in Mecklenburg, and was page in the service of the Electress-palatine Wilhelmine Ernestine of Saxony. Subsequently he entered the artillery service, and in 1702 was named major-general of infantry, and took part in the campaigns on the Rhine against the French. In 1704 he undertook the fortification and defence of Haguenau, but unsuccessfully. In 1705 he was raised to the dignity of a count of the empire, and was named by his sovereign, the elector of Saxony, his envoy to Vienna. In the war in the Netherlands Wackerbarth displayed consummate skill, especially before Tournai, and at the siege of Lille, to the successful result of which his efforts mainly contributed (1709). He was sent to Vienna to watch over the interests of the principality of Saxony shortly before the death of

the Emperor Joseph. After a residence of two years at Dresden he was sent to take part in the war in Pomerania, and was commandant-general of the siege of Stralsund, which he brought to a successful termination on the 23rd November, 1715. He was not less fortunate in his efforts to restore the fortifications of Varsovia and other places, and in the negotiations with which he was intrusted for the marriage of the electoral prince of Saxony with the Archduchess Maria Josephine, niece of Charles VI. At the age of sixty-eight (1730) he commanded at the celebrated siege of Zeithayn; and when his sovereign, the elector of Saxony, was invited to assume the crown of Poland, Wackerbarth, with the rank of field-marshal, commanded the troops which escorted him to his new dominions. He returned shortly afterwards to Dresden, where he died in 1734.—F. M. W.

* WADDINGTON, George, D.D., Dean of Durham, was educated at Trinity college, Cambridge, where he took his M.A. degree in 1817, and became a fellow. He was afterwards made a prebendary of Chichester, and attained to his present dignity in 1840. He is the author of the following works—"Prospects of the Greek Church," 8vo, 1829; "A Visit to Greece in 1823-24," 8vo, 1825; "Visits to some parts of Ethiopia," 4to, 1822—this book was published in conjunction with the Rev. B. Hanbury. In 1833 there appeared, under the auspices of the Society for the Diffusion of Useful Knowledge, Dr. Waddington's "History of the Church from the earliest ages to the Reformation," 8vo. This work was somewhat severely criticised in the *Edinburgh Review* (lxii. 144), which journal, however, spoke more kindly of the doctor's next publication, "A History of the Reformation on the Continent," 3 vols., 8vo, 1841, a solid, well-written book, not yet completed. The great success of D'Aubigne's brilliant history of the same epoch, may have had some influence in deciding Dr. Waddington not to complete the work.—R. H.

WADHAM, Nicholas, the founder of the college at Oxford which bears his name, was born in Somersetshire, but when is uncertain, and indeed little seems to be known of his personal history. He is said to have been descended from an old Devonshire family; to have been a gentleman commoner either of Christ church or Corpus Christi college, Oxford; and to have gone to the university about 1548. He was the inheritor and improver of a considerable property, a portion of which he bequeathed to establish and endow Wadham college, Oxford; and his design was carried out by his widow in the years 1610–12. Wadham himself died in 1609.—F. E.

WADSTRÖM, Carl Berns, was born at Stockholm in 1746. Entering the Swedish service as an engineer, his attainments in mineralogy and mechanics raised him to a high position. In 1776 he travelled in Germany, and in 1787 went with Sparrman and Arrhenius to Senegal and the western coast of Africa. After his African voyage he came to England, where he zealously advocated the abolition of the slave trade, and in 1794 wrote in English a somewhat remarkable book on the subject. Wadström subsequently visited Paris, and died in London in 1799.—J. J.

WAFFLAND, Alexis Jacques Marie, a French dramatic author, was born at Versailles, 1787; died at Paris, 1824. His pieces were celebrated for their sprightly dialogue and variety of effects; but owing to his invincible dislike for the details of stage management, most of them were brought out in conjunction with one or other of his associates—Moreau, Picard, or Fulgence. The best known of his plays are—"Le voile d'Angleterre, ou la Revendeuse à la toilette," 1814; "Un moment d'imprudence," 1819; "Le voyage à Dieppe," 1821; "Les deux ménages," 1822; "Le celibataire et l'homme marié," 1823; "L'Écolier d'Oxford" (posthumous), &c.—F. M. W.

WAGER, Sir Charles, an English admiral in the reign of Queen Anne. He was born in 1666, and at the age of thirty-one was captain of a man-of-war. He was knighted by the queen on account of a brilliant exploit he achieved on the coast of South America, near Carthagena, in May, 1708, when he conquered with a squadron of four ships seventeen Spanish galleons. He gradually rose to the highest rank in the naval service, was elected a member of the house of commons, and was first lord of the admiralty in Sir Robert Walpole's ministry. He died in 1743, and was buried in Westminster abbey.—R. H.

WAGHORN, Thomas, a British naval officer, was born about 1801, and died at Pentonville on the 8th of January, 1850. He entered the navy in 1812, and rose to the rank of lieutenant. He possessed great mental ability and energy of character, which he devoted during the last years of his life, with untiring activity and zeal, to the improvement of the communication between Great Britain and the East. His efforts resulted in the establishment of the Overland mail, to the incalculable benefit of his country; but they led at the same time to the expenditure of his means and the exhaustion of his health; and he died at the early age of forty-eight, worn out by anxiety and fatigue. The British government conferred on him a pension, of which he lived to receive the first quarter's payment only; it was afterwards continued to his widow.—R.

* WAGNER, Richard, a musician, was born at Leipsic in 1813. He studied counterpoint and wrote some sonatas under the tuition of Theodor Weinlig, and subsequently took lessons in composition from Ludwig Schuberth. His first composition that came before the public was a symphony, which was played at Magdeburg in 1833, where he held the office of music director for nearly two years. His first dramatic attempt, an opera called "Die Novize von Palermo," was produced there in 1835. He then gave up his engagement, spent some time at Berlin, and went to Königsberg, where he married in 1836. From 1837 till 1839 he held the appointment of music director at Riga. He then went to Paris, hoping to produce there his "Cola Rienzi;" but though he was greatly befriended by Meyerbeer, he could not obtain a hearing for his opera. Better fortune dawned upon him when he returned to Germany. At Dresden, in 1842, he made the acquaintance of Madame Schröder Devrient, the singer, who interested herself so warmly in his behalf, that, through the influence she obtained for him, he was appointed second kapellmeister to the king. "Cola Rienzi" was produced at Dresden, and "Der Fliegende Hölländer" at Berlin. Wagner's next composition appears to have been "Das Abendmahl der Apostel," a cantata for male voices, performed at a great vocal festival at Dresden in 1843. His first assertion of the artistic principles for which he is especially famous, was in a series of sketches for the reorganization of the German drama, designed to be put in force throughout Saxony; and from the publication of this work dates the commencement of his career as a musical essayist. The opera of "Tannhäuser" was performed in Dresden with enormous success, and has been given with great effect at every lyrical theatre in Germany. Wagner interested himself actively in the political struggle which convulsed Europe in 1848–49, and made himself so obnoxious to the Saxon government that he was deprived of his office, and banished the kingdom. He then went to reside at Zurich, and while there published the following literary works, which have given rise to a most violent controversy, and laid the foundation of a rhapsodical party in Germany, who, prophetically discussing the "music of the future," profess to anticipate its effects in their own compositions. These essays of Wagner are—"Ein Theater in Zurich;" "Die Kunst in die Revolution;" "Daskunstwerk der Zukunft;" and "Oper und Drama." Their object is to show that all dramatic music, if not the entire musical art, has hitherto been based upon false principles; to urge the total reformation of such errors of system; and to organize a model according to which all lyrical works should henceforth be constructed. These views are eloquently stated, but have no originality, being a repetition of those which induced the invention of recitative and of the lyric drama at the close of the sixteenth century, and which were revived by Gluck. The application of Wagner's art theory is shown in his "Tannhäuser," and in his later opera of "Lohengrin," which was originally produced at Weimar under the direction of Liszt about the year 1862, and has been well received throughout Germany. In 1855 he was engaged on a cycle of operas, "Die Niebelungen," to occupy three evenings in performance, of which he produced some portions at a concert in Vienna in December, 1862, but the entire work has not been performed nor printed. In 1859 he published "Tristan und Isolde." To secure the interdependence upon each other of the dramatic, the poetic, and the musical elements in his operas, Wagner has always written his own text and composed the music; and, from "Tannhäuser" inclusive, one part of his system is exemplified in the selection of subjects of mythical rather than of human interest. Wagner was engaged to conduct the Philharmonic concerts in London during the season of 1855. He was warmly welcomed here, but the extravagant new readings he gave of the masterpieces of Mozart and Beethoven, and the contempt with which he treated those of Mendelssohn, lost him the good feeling which he at first elicited. The queen

and the prince showed him marked attention, but the public turned from him in dislike. In 1861 he revisited Paris, purposing to bring out there his "Tristan und Isolde." Through the interest of Prince Metternich, he obtained the emperor's command for the production of "Tannhäuser" at the Acadèmie; it was brought out with great magnificence, but, as Wagner declared, in consequence of a clique against him, it utterly failed. At the beginning of the year 1862, his sentence of banishment from Saxony was revoked; and his "Tristan," the excessive difficulties of which have caused its withdrawal from several theatres after numerous rehearsals, is now said to be in course of production in Vienna.—G. A. M.

* WAGNER, Theodor, a celebrated German sculptor, was born at Stuttgart in 1800. He was a pupil of Dannecker, and afterwards studied at Rome, where he produced his rilievo of "Bacchus and Ariadne." Returning to his native place he soon occupied a position only inferior to his master's, whose style he continued to imitate, but with a somewhat greater tendency to the romantic. He succeeded Dannecker as inspector of the royal collections. Characteristic examples of the several classes of his works are the statue of the "Magdalen," 1841, of which there is a cast in the Crystal Palace; the group of "Venus and Adonis," 1843; and the rilievo of Göthe and Schiller. He has also executed numerous busts which are much esteemed. He published a selection from the works of Dannecker, in twenty-five lithographic prints, 4to, Hamburg, 1841.—J. T–e.

WAHHAB, Abdu-l, a celebrated Mahometan reformer, was born at El-Hauta, a village five or six days' journey south of Deraiyeh, capital of the province of Nejd, at the beginning of the twelfth century of the Hegira, *i.e.*, towards the end of the seventeenth century. He was educated in the schools of Basrah, and studied theology there. At Damascus he abode several years, and distinguished himself by his zeal in abolishing abuses, as well as by disputations on religion. But his views being looked upon as heretical, he was obliged to flee from persecution. He returned, however, to Arabia; but did not cease to preach, and to attack the vices of the Turks, so that he was in imminent danger. After wandering about he settled at Deraiyeh where the Sheikh Mohammed Ibn Saud reigned, in whom he found a willing and intelligent convert, and who also became his son-in-law. In order to spread the new doctrines, Ibn Saud freely employed the sword; and was successful enough to lay the foundations of a powerful empire in Arabia. The greater part of Nejd was conquered, over which Mohammed Ibn Saud reigned till his death in 1765. Abdu-l-Wahhab died June 14, 1787. His followers, called Wahhabis, have given much trouble to the Turkish government ever since. Wahhabism is a kind of Mahometan deism. Its founder rejected the claims of Mahomet as an inspired and divinely commissioned man. Neither did he admit the Koran to be divine. Hence he rejected revealed religion. Yet he aimed at bringing the luxurious Turks back to the pure precepts of the Koran, from which they had departed. The sect did good in reforming abuses and corruptions.—S. D.

WAHL, Joachim Christian, Count of, a distinguished German general in the Thirty Years' war, was the son of a Thuringian gentleman, brought up in the protestant faith, which, however, he abjured, and took service in the army of the catholic league before the war commenced. Under Duke Maximilian of Bavaria he distinguished himself at the battle of Prague (where he lost an arm), at Lutter, and at the battle of Leipsic. Four years later he was engaged in subjecting the Upper Palatinate to the duke of Bavaria, and was named commandant-general of that province. On one occasion he was taken prisoner by the Swedes, but was rescued by his own soldiers. Among his achievements may be enumerated the taking of Bayreuth, Augsburg, Culmbach, Auerbach, Kemnath, Weyda, Alten, Werne, and Durrep. In 1639 he was sent to negotiate the basis of an agreement between the princes of Brunswick and the emperor, and in 1640 he was named a count of the empire, besides being munificently rewarded by the duke of Bavaria. He died in 1644.—F. M. W.

WAHLBERG, J. F., a Swedish explorer and naturalist, was born in 1812, and was killed by an elephant on the 6th March, 1856, on the border of a river about two hundred miles north-east of Lake Ngami, in Africa, probably the river Tamunakle of Livingstone. He was a member of the Royal Academy of Sciences of Stockholm, and made extensive travels in Southern Africa in 1843. He had a profound knowledge of zoology and botany, and made many discoveries in Africa.—J. H. B.

WAHLENBERG, George, a distinguished Swedish botanist and physician, was born in the province of Wermland in Sweden in 1784, and died at Upsal on 7th April, 1851. He studied at Upsal, and took his degree of M.D. at that university. Having devoted his attention to natural history, he was appointed to travel in the provinces of Scandinavia. He made extensive researches in their geology and botany. At the expense of the university of Upsal he afterwards visited Hungary, Bohemia, the Carpathian mountains, Switzerland, and Germany. He became professor of medicine and botany at Upsal, and he was a member of the Academy of Sciences of Stockholm. Among his botanical works are the following—"Flora Lapponica," "Flora Carpatorum," "Flora Upsaliensis," "Flora Suecica," and "De Vegetatione Helvetiæ." He was for some time editor of the *Svensk Botanik*, and he contributed papers to the Transactions of the Stockholm Academy. He possessed a thorough knowledge of the plants of northern and central Europe, and his works were enhanced by his observations on the climate, physical geography, and geology of the countries he visited. He stands high as a geographical botanist.—J. H. B.

WAIRY, Constant, valet of Napoleon I., born in 1778, was the son of an innkeeper at Peruwelz in Belgium, and as a boy was attached to the household of the Comte de Lure. In 1799 he entered the service of Prince Eugène Beauharnais; subsequently he was attached to the household of the Empress Josephine; and in 1800 he became valet-de-chambre to the first consul, whom he followed through his campaigns in Italy, Germany, and Russia, sleeping in his tent, and treated by him with the utmost familiarity. He never left the emperor until the 30th March, 1814, and he rejoined him at Fontainebleau the next day. On the 10th of April, the day before the abdication, Napoleon rewarded his faithful servant with a gift of one hundred thousand francs, a fatal gift, which for a time caused his honesty to be suspected. He refunded the money, but refused to accompany his master to Elba, in spite of his urgent request. He retired to Breteuil, where he died in 1845. The "Memoires de Constant" were written from recollections communicated by him to M. Villemarest, who was employed by the publisher.—F. M. W.

WAKE, Isaac, a learned English diplomatist and political writer, the son of the Rev. Arthur Wake, rector of Billing, Northamptonshire, &c., was born about 1575, and was educated at Oxford, where he was chosen public orator in 1604. He subsequently became private secretary to Sir Dudley Carleton, one of the secretaries of state, and was employed by James I., who conferred upon him the honour of knighthood, as ambassador to Venice, Savoy, and other courts. In 1625 he sat in parliament for Oxford university, and died in 1632 at Paris whilst engaged there in the service of Charles I. He was the author of "Rex Platonicus, sive de potentissimi principis Jacobi regis ad Acad. Oxon. adventu," 1605, of which there were several editions. This courtly work contains a passage which is said to have suggested to Shakspeare the plot of Macbeth. Wake was also author of a Funeral Oration translated by Fuller in his Abel Redivivus, and of another on Sir Thomas Bodley in Bates' Vitæ selectorum aliquot Vivorum; of a discourse on the thirteen cantons of Switzerland; and of two papers on Italy and Sweden, published under the general title of a "Threefold Help to Political Observations," besides various MSS. and letters in the Harleian collection.—F.

WAKE, William, a distinguished prelate, was born in 1657 at Blandford, Dorsetshire. In 1672 he entered Christ church, Oxford, took his degree of A.B. in 1676, and that of A.M. in 1679. Having been ordained, he accompanied Lord Preston's embassy to Paris, and there procured the collation of some MSS. of the New Testament for Bishop Fell. On his return he was elected preacher to Gray's inn, and his zeal against popery now began to display itself. In 1686 he published an "Exposition of the doctrines of the Church of England," a tractate written in answer to Bossuet's Exposition. This publication excited a good deal of controversy. After the Revolution he became a royal chaplain, deputy clerk of the closet, and a canon in his college at Oxford. In 1693 the rectory of St. James', Westminster, was conferred upon him. During this year he published an "English version of the genuine epistles of the Apostolic Fathers." The version is good, but he made no critical distinction among the epistles ascribed to Ignatius.—(See Pearson.) In 1697 he published "The state of the Church and Clergy of England considered." This work is directed against

Atterbury, and discourses learnedly and broadly on the rights of convocation. The controversy was a warm one, and several prelates took part in it. In 1701 he was made dean of Exeter, and in 1705 was promoted to the see of Lincoln. In January, 1716, he was translated to the diocese of Canterbury, on the death of Archbishop Tenison. Archbishop Wake was firm, and in some respects liberal, in the discharge of his public duties. He would not repeal the test act on the one hand, and on the other hand he laboured to promote a union between the churches of England and France—his correspondents being the learned historian Dupin, and some of the leaders of the Jansenist party. He published some sermons and an Exposition of the Catechism. He corresponded also on similar topics with Turretin, and others of the protestant continental churches. Archbishop Wake was for many years enfeebled by disease, and he died at Lambeth on the 24th January, 1737. He bequeathed his library and collection of coins, worth £10,000, to Christ church, Oxford. After his death his sermons and charges were published in three volumes octavo.—J. E.

WAKEFIELD, Edward Gibbon, a writer and high authority on the question of colonization, was the son of Mr. Edward Wakefield, author of Ireland, Statistical and Political, and was born about the beginning of the present century. In 1833 he published "England and America," a comparison of the political state of both nations, in which he expounded what he considered the true theory of colonization. In 1837 he published another work on the same subject, in which he unfolded his views more fully; and two years later took an active part in founding the now flourishing towns of Nelson and Wellington. In 1839 he accompanied the late Earl Durham to Canada as his private secretary. Mr. Wakefield resided for many years on the continent, and died there in 1863.—J. T.

WAKEFIELD, Gilbert, was born on the 22nd February, 1756, in the parsonage house of St. Nicholas, Nottingham, his father being rector of the parish. In 1772 he entered Jesus college, Cambridge, took his bachelor's degree in 1776, and was elected a fellow the following year. In 1778 he received deacon's orders, and before the end of the year was curate of St. Peter's, Liverpool. In the meantime he was growing more and more dissatisfied with the creed and liturgy of the Church of England, and in 1779 he became classical tutor at a dissenting academy at Warrington. While occupying this situation, he published in 1781 a new translation of the First Epistle of Paul to the Thessalonians, followed next year by a new translation of the gospel of St. Matthew. Ultimately he published the whole of the New Testament in three volumes octavo. The translation is good in some parts, but inaccurate in others, and is, according to the opinion of good judges, deeply tinctured by his creed. The academy at Warrington having broken up, Wakefield retired to Bramcoate in Nottinghamshire, with the view of taking private pupils. When residing here he published in 1784 an "Inquiry into the opinions of the Christian writers of the first three centuries concerning the person of Christ." In 1784 he went to Nottingham, and remained there six years. His connection with the Church of England now finally ceased, and he became through life its vehement enemy. In 1790 he removed as tutor to the dissenting academy at Hackney, but he soon quarreled with his colleagues and resigned. Various works, all of which bear marks of haste, now occupied him, such as an edition of Horace, select Greek tragedies, Bion and Moschus, and Virgil, with an edition of the works of Pope. But he diverged into politics, was a keen opponent of the war with France, and published in 1798 a "Reply to some parts of the Bishop of Llandaff's address." For this he was tried before Lord Kenyon at Westminster in 1799, convicted, and sentenced to two years' imprisonment in Dorchester gaol, and to give security for good behaviour for five years, himself in £500, and two others in £250 each. A subscription was at once started for him, which ultimately produced £5000. On his release (29th May, 1801), he returned to London, and commenced to lecture on the second book of the Æneid. On the 27th of August he was seized with typhus fever, and died on the 9th of September. Wakefield was a man of impetuous and honest character, distinguished by extensive acquirements and continuous industry. His scholarship was also great and multifarious, though it cannot be compared in minuteness or depth to that of Porson or Burney. His "Sylva Critica, or illustrations of the classics and New Testament," has many happy remarks, but abounds in rash conjectures and daring emendations. Wakefield's correspondence with Charles James Fox was published in a thin octavo volume some years after his death.—J. E.

WAKEFIELD, Priscilla, a once favourite English writer for the young, was born in 1750. Her maiden name was Trewman, and she was educated by her parents, who were Quakers, in the sober and benevolent tenets of that sect. During a great portion of her life she resided at Tottenham, near London. To her has been attributed the first establishment of savings banks for the poor, under the demure name of Frugality banks. She attained a great age, and died at Ipswich in 1832. A list of her publications will be found in the London catalogue.—R. H.

WAKEFIELD, Robert, a learned English divine and linguist, was born in the north of England, and was educated at Cambridge. He studied the oriental languages in the East, and in 1519 became Hebrew professor at Louvain. He subsequently returned home, and became chaplain to the dean of St. Paul's. He took a prominent part in the discussion relative to Henry VIII.'s first divorce, at first siding with the queen, and afterwards with the king. Henry rewarded him by making him professor of Hebrew at Oxford, and in 1532 Wakefield was made a canon of Wolsey's college and B.D. He published an oration in praise of the Oriental languages, which was printed by Wynkyn de Worde, who had no Hebrew type, and therefore obliged his author to omit the whole of the third part of his work. His "Koster Codicis," &c., was the work he wrote in favour of the king's divorce, 1528, and besides several compositions left in MS. he is the author of "Syntagma de Hebræorum Codicum Incorruptione," and "Paraphrasis in librum Koheleth" (Ecclesiasticus), in 4to, both without date.—F.

WALBAUM, Johann Julius, naturalist and physician, born at Wolfenbüttel in 1724, was the son of a brewer, and at the age of thirteen was called by the death of his father to take charge of the business. He found time, however, for other pursuits, to which he had been originally destined, especially botany, and afterwards devoted himself to the study of medicine at Helmstadt and Gottingen, receiving his diploma of doctor of medicine in 1749. Some time after this he settled at Lubeck, where he practised his profession, and pursued his studies in botany and zoology. He devoted himself especially to ichthyology, in which department he was probably unrivalled. He wrote numerous memoirs in the scientific periodicals of Lubeck, Berlin, and Hanover; two treatises on midwifery; descriptions of certain species of waterfowl, and of some species of tortoise. He died of apoplexy in 1799.—F. M. W.

WALCH, Christian Wilhelm Franz, was born at Jena in 1726, and was appointed professor of theology in the university of his native place in 1784. He chiefly distinguished himself by researches in the department of ecclesiastical history. His great work is the "Entwurf einer Geschichte der Ketzereien," 11 vols., 8vo, Leipsic, 1762–85. He also published "Historia Adoptianorum," 1755; and "Historia Patropaschitarum," 1760.—S. D.

WALCH, Johann Ernest Immanuel, brother to the last, was born at Jena in 1725. In 1759 he became professor of eloquence and poetry at Jena, and died in 1778. His fame rested on his mineralogical knowledge, which was extensive. He had one of the richest mineralogical museums that existed in Germany in his day.—S. D.

WALCH, John George, a learned theologian, father of the last two, born at Meiningen in 1693. After studying at Jena he became professor there of philosophy, eloquence, and poetry in succession. In 1724 he was appointed professor of theology. His death took place in 1775. He published "Theologia Patristica," 1770; the "Philosophische Lexicon," 2 vols., 1726; and "Einleitung in die theologischen Wissenschaften," 1747; second edition, 1753.—S. D.

WALCHER, Joseph, was born on the 6th January, 1718, at Linz, and entered the Society of Jesus at the age of nineteen. He soon turned his attention to the hydraulic works on the Danube, and in 1750 gave public lectures on mathematics at the university of Vienna. In 1773 he was nominated director of the second division of navigation on the Danube, and took a leading part in the hydraulic works then being executed on the Danube, on the Adige, and in the Tyrol. In 1797 he resumed his lectures at Vienna on mechanics and hydraulics, and established a museum containing models of all the works he had executed, and also a museum of physical science, in the university,

where he was named in 1802 professor of mathematical and physical science. He died in 1803, leaving behind him a quantity of MSS., of which there have been published a "Treatise on the Glaciers of the Tyrol;" a "Hand-book of Mechanics;" and an account of the principal works executed on the Danube.—F. M. W.

WALCKENDORF, CHRISTOPH, a Danish statesman, born at Copenhagen about 1525 of a noble family. He was appointed at an early age governor of the province of Bergen, and soon after the accession of Frederick II. (1558) he was appointed grand treasurer, and charged with the finances of the whole kingdom, which he administered with admirable skill. On the death of Frederick he was named one of the four regents during the minority of Christian IV. He distinguished himself by his sound economical views, and by his careful patronage of learning, though his own education had been neglected. He died in 1601.—F. M. W.

WALDECK, CHRISTIAN AUGUST, Prince of, a descendant of one of those dukes of Saxony who fought against Charlemagne, was born in 1744. He entered the Austrian army, and distinguished himself in the wars against the Turks. In 1792 he commanded a part of the imperial armies in the wars against the French during the Revolution, and in 1793 directed the passage of the imperial troops over the Rhine, near Selz, for the purpose of attacking the famous lines of Weissenburg, in conjunction with the Austrian Marshal Wurmser and the Prussian Field-marshal Kalckreuth It is supposed that this brilliant attack, which resulted in a general rout of the French, was planned as well as, in great part, executed by him. Another achievement was the capture of Kehl, opposite Strasburg; and in the command of the army in Flanders he displayed such consummate ability, that he was appointed a member of the military council of Vienna. In 1797 he went to Lisbon at the request of the prince-regent to assume the command of the Portuguese army, but he died in 1798 before he had time to carry out his plans for its reorganization. His great-grandson, Prince George Victor, born in 1831, still reigns over the little principality, comprising about fifty-seven thousand inhabitants.—F. M. W.

WALDEGRAVE, JAMES, second earl, was born in 1715, and succeeded to the peerage in 1741, on the death of his father the first earl, who had been ambassador at Paris and Vienna. He acquired the favour and confidence of George II., who made him a lord of the bed-chamber, conferred on him lucrative appointments, and prevailed on him, against his will, to accept in 1752 the office of governor to the young prince of Wales, afterwards George III. He resigned the post in 1756. In the same year George II., determined to get rid of Pitt and Temple, took Lord Waldegrave into his confidence, and committed to him the negotiations for the formation of a new ministry after the dismissal of Pitt and Temple in the March of 1757. Waldegrave himself was to have been first lord of the treasury, with Fox for his chancellor of the exchequer. The scheme failed, however, and the Newcastle-Pitt ministry of 1757 acceded to power. Lord Waldegrave died in 1763. His "Memoirs from 1754 to 1758" were published in 1821. They give a good and faithful account of the ministerial negotiations in which he was concerned, and contain some interesting and animated sketches of the leading statesmen of the period.—F. E.

WALDEMAR I., surnamed THE GREAT, King of Denmark, was the son of Knud, duke of Schleswig, and born in 1131. His reign dates from the battle of Viborg, where he defeated Sweyn, who also claimed the kingdom, and by which victory Waldemar was securely seated on the throne. This battle was fought in 1157. One of the chief events of Waldemar's reign was his campaigns against the Wends, a Slavonian race in the north-eastern part of Germany, who had been in the habit of ravaging the coasts of Denmark, and whom it was therefore a matter of paramount interest to subdue. His efforts were successful; and in the end the Wends of Mecklenburg and Pomerania acknowledged the Danish monarch as their sovereign. But Waldemar was no mere warrior; he was also distinguished as a legislator, and he raised the country over which he ruled from a state of degradation to one of internal order and external dignity. His death occurred in 1182, and the love and reverence of his people followed him even to the tomb; for when the royal remains were conveyed to Ringstedt, we are told that the peasants spontaneously bore the bier, lamenting that death had robbed them of him who was alike the terror of the Wends and the shield of Denmark.—J. J.

WALDEMAR II., surnamed SEIER, or the Victorious, King of Denmark, was the second son of Waldemar I., and ascended the throne on the death of his brother Knud in 1203. The first part of his reign consisted of a series of military successes in North Germany, Esthonia, and the neighbouring countries, which justly acquired for him the name he bears. He finally established the authority of Denmark among the Wends, who were still but too prone to rebel against their new masters; and he partly realized the grand idea of founding a Baltic empire, of which Denmark should be the centre and the ruling power. The subjugation of Livonia in 1219 crowned all his previous achievements, and he was now at the very summit of prosperity, when an unexpected incident occurred that robbed him of the fruits of his entire victories. Henry, count of Schwerin, took revenge for some fancied injury, by treacherously surprising Waldemar while hunting on the island of Lyö, near Funen, and carrying him off a prisoner. The Danish monarch remained in captivity three years, and was only released, in 1225, on the payment of an enormous ransom. Meanwhile, during the monarch's enforced absence, all became confusion and disorder in Denmark, while the new conquests north of the Elbe were lost. The Slavonic provinces of Pomerania asserted their liberty, and Livonia and Esthonia were freed from dependence on the crown. Throughout the remainder of his reign, so marked by great external reverses, Waldemar applied himself with praiseworthy diligence to the internal administration of the realm. He died, at the age of seventy, in 1241.—J. J.

WALDEMAR III., surnamed ATTERDAG, King of Denmark, was the son of Christopher II., and was called to the throne in 1340. At the time of his accession the prospect before him was of the gloomiest character; there was virtually no monarchy; there were no revenues; and the disorder of many years had caused the laws to be forgotten. But Waldemar was every way fit to grapple with such a state of affairs. He laboured with ceaseless diligence to restore internal prosperity to the kingdom, and had the satisfaction of seeing his efforts produce the desired result. Externally, too, he once more consolidated the realm, aggrandized the possessions of the Danish crown, and again gave Denmark place and power among the northern nations. This great sovereign died in 1375.—J. J.

WALDKIRCH, ESTHER ELIZABETH VON, a Swiss female mathematician, pupil of James Bernoulli, lived towards the beginning of the eighteenth century. She was the daughter of Johann Rudolf von Waldkirch, professor of law in the university of Basle, and was blind from her birth.—W. J. M. R.

WALDMANN, JOHANN, born about 1426, was the son of poor parents, and learned the trade of a tanner at Zurich, of which city he obtained the freedom, and became a magistrate in 1454. He achieved distinction in the wars of Burgundy, and is said to have been the chief means of gaining the battle of Nancy. He was named one of the ambassadors of the Swiss to Louis XI., and subsequently to the pope. But the object of his ambition was the chief magistracy of Zurich, and in 1483 he was elected burgomaster. In this position he commenced numerous reforms, which apparently were in advance of the intelligence of the people. He restrained the privileges of the clergy, forbade acquisitions in mortmain, and obtained from Innocent VIII. various guarantees for the rights of the civil government. He promoted agriculture by various means, and increased the number and importance of the burgesses, thus limiting the power of the nobles. He also greatly improved the police of the canton. The enmity awakened by these reforms was increased by jealousy of his great and increasing influence in the Helvetic diet. The execution of a Lucerne merchant for opposition to some of his measures, and an unpopular edict for the destruction of dogs, gave occasion for a general rising of the villages on the borders of the lake, and the city was besieged by seven thousand peasants, who demanded the life of Waldmann. A new council of sixty, presided over by his old rival Goldlin, was formed to try Waldmann on a charge of having sold his country and aimed at the dictatorship. While the trial was pending, a pretended messenger, employed by his enemies, entered the town, with fictitious intelligence of the approach of an Austrian army to rescue Waldmann, and this so infuriated his judges that he was condemned to be beheaded, and suffered his sentence with the utmost dignity, in the presence of ten thousand spectators, in 1490.—F. M. W.

WALDO, PETER, one of the interesting class of men who have been happily styled "reformers before the Reformation," was a rich merchant of Lyons in the twelfth century. Nothing

is known of his early life; but it was about the year 1160 that he first publicly opposed himself to the doctrine and authority of the Church of Rome. Having enjoyed a superior education, he was able to read the Vulgate, and he either translated or caused to be translated the four gospels into French for the use of the people of Lyons. He grasped firmly the principle of the sole authority of the word of God in matters of faith and practice; but interpreting it too literally and too much in the spirit of ascetic piety, he deemed it his duty to become the follower of the poverty of our Lord and his apostles, as well as of their teaching, and surrendering all his wealth for the relief of the poor, he gave up his whole life to the mission of instructing his countrymen in a purer faith and practice than those of the dominant church. He preached in the public streets of Lyons, and gathered the people around him in small assemblies for the study of the scriptures. As his knowledge of the Bible grew, his eyes became more and more open to the degeneracy and corruption of the Church of Rome; but there is no reason to suppose that he ever reached the right understanding of the doctrine of St. Paul, or ever became fundamentally opposed to the Church of Rome on purely theological questions. It was her sacerdotal system that he mainly attacked—the arrogant assumptions, the ignorance, the superstition, and the vices of the clergy. He did not at first withdraw his followers from all connection with the church, resembling in this the early Moravians in Germany and the early Methodists in England. It was the persecutions of the church that compelled the followers of Waldo to become a hostile sect; Waldo was prohibited from preaching by the archbishop of Lyons, and attempts were made to apprehend him, which were defeated by the powerful support of his fellow-citizens, who kept him in concealment among them for three years. But at the end of that time he was anathematized by Pope Alexander III., who commanded the archbishop to proceed against him and his adherents with the utmost rigour. He was at last driven from Lyons, and took refuge in Dauphiny, where he preached with great success. Crossing the Alps into Piedmont and Lombardy, he found many in these countries who sympathized with his views. Among the Vaudois of Piedmont in particular, his influence is believed by some recent German authors, such as Dieckhoff and Herzog, to have been so great that it was from him they derived the name of Waldenses, while others maintain that the true meaning of that name is "Men of the Valleys," and that Peter of Lyons acquired the surname of Waldo or Waldus from his residence among them, and the identity of his opinions with their ancient faith. The latter is the view of the relations of Waldo to the Waldenses of Piedmont which is generally held in this country; but the researches of the two authors just named, especially of Professor Herzog, who of all living writers has the fullest acquaintance with Waldensian manuscripts, are well worthy of attention. The only additional facts of Waldo's life known to historians are, that he subsequently preached in Picardy and in Bohemia, and that in the latter country he died in 1179.—P. L.

WALDSTEIN, Albrecht Eusebius Wenceslaus of, known in history by the name of Wallenstein, was born at Hermancè in Bohemia, on the 15th September, 1583, the third and youngest son of his parents, who were of ancient family, but not wealthy. They were protestants, and trained up Albrecht in their own creed. The boy was stubborn and passionate, and though subjected to severe discipline by his father, made slight progress in learning. He was still a boy when his parents died, and he was sent by an uncle to the Jesuit college at Olmutz. He was easily won over to the Roman catholic religion, and on quitting college travelled with a wealthy young noble to France, Spain, Germany, England, Holland, and Italy. In Italy he devoted himself for some time to the study of astrology, the delusions of which ever after exercised a strange influence over his mind. His Paduan teacher having predicted that he would attain to great military renown, young Waldstein joined the imperial army then warring against the Turks in Hungary. On the conclusion of peace in 1606 he returned to Bohemia without having obtained any remarkable distinction. His inherited fortune was small, and he owed much of his subsequent success in life to the money which he obtained by marriage with a wealthy widow who on her death bequeathed her fortune to him. For a period of ten years, from 1607 to 1617, he took no part in public affairs, but resided on his estates, busying himself, it is thought, with farming and rural economy. In 1617 he raised two hundred horsemen, and led them to the assistance of the Archduke Ferdinand, then engaged in a dispute with the Venetians. He skilfully relieved the blockaded fortress of Granitza, and having attracted universal attention by his splendour and generosity, was invited by the emperor to Vienna and created a Count. He was also appointed to the command of the Moravian militia, which he retained until he was driven out by the civil war which arose between the emperor and his protestant subjects of Moravia and Bohemia. When in 1619 Ferdinand became emperor, and the Bohemians renouncing their allegiance to him elected Frederick, elector of the Palatinate, their king, a religious war ensued in which Waldstein rendered eminent service to the emperor and the catholic cause. By a relentless system of confiscation of property in the districts which he overran, Waldstein contrived not only to maintain a princely magnificence in his own mode of living, but also to keep up a large army of mercenaries without cost to the imperial treasury. No more impressive picture of the horrors of the Thirty Years' war can be conceived, than is suggested by this fact. In 1621 Waldstein twice defeated Bethlehem Gabor in Hungary. Two years after he was created Count Palatine and Duke of Friedland, with the right of striking coin and granting patents of nobility. He showed great capacity and diligence in the administration of his new government, in which he exercised despotic sway. When King Christian of Denmark joined the protestants in 1625 Waldstein was empowered to raise an army of fifty thousand men, which he had the less difficulty in doing by reason of his reputation among the mercenaries as a liberal paymaster. By his able conduct at the head of this army he defeated Count Mansfeld, checked Bethlehem Gabor, conquered Holstein and Jutland, and raised the power of Ferdinand in Germany to the highest pitch. In 1628 his services were rewarded with the magnificent gift of the duchy of Mecklenburg, which the rightful dukes were declared to have forfeited by rebellion in forming an alliance with the king of Denmark against the emperor. From the siege of Stralsund, which had lasted some months, Waldstein was compelled to retire in the summer of the same year. Peace was concluded with Denmark in the January following, and Waldstein remained confessedly the most powerful subject in the empire. To him was intrusted the execution of the decree of restitution, by which protestants were forced to restore all the catholic church property they had sequestrated since 1555. The rigours of this arbitrary law were enforced by the powerful general, who did not disdain to share in the spoil which thus fell into the hands of the Romanists. His enemies treasured up every complaint made of his severity, and at length, in 1630 at the diet of Ratisbon, the duke of Friedland was formally charged with tyranny, with having ambitious projects of independence, and with permitting the cruel rapine of his soldiery. Waldstein was dismissed from his command, and retired to his estates in Bohemia. But Ferdinand could not long do without him. In June, 1630, Gustavus Adolphus came to aid the protestant cause in Germany, and in August, 1631, won the battle of Leipsic. Count Tilly was slain in battle. In 1632 Waldstein was conjured to resume the command of the imperialists. He consented in April, and new life was immediately infused into the emperor's vast army. At the battle of Lützen, however, he was defeated by the superior genius of Gustavus. But the Swedish king fell, and ere long the emperor's cause once more prospered. At Steinau Waldstein made a Swedish force lay down their arms. He cleared Silesia of the enemy, and invaded Brandenburg. French diplomatic agents at this time began tampering with him. He was suspected and feared by his imperial master. Measures were about to be taken to deprive him of power, when he entered into a compact with the officers of his army for their mutual security. Thereupon the emperor, filled with alarm, declared this too powerful subject to be an outlaw, and gave secret instructions for his assassination. The illegal sentence was carried into effect at Egra, by certain Irish officers who had served under him. He was killed in his bedroom, 25th February, 1634.—(Mitchell's *Life of Wallenstein.*)—R. H.

WALE, Samuel, R.A., was originally a bright engraver, but studied design in the St. Martin's Lane academy, and turned historical painter. He was one of the original members, and first professor of perspective, of the Royal Academy, and designed the vignette for the title-page of the catalogue of the first exhibition in 1769. Wale painted some ceilings; he also painted some signs at a time when sign-boards swung from every shop-front in the metropolis, and ambitious tradesmen sought to dis-

tinguish their houses by signs larger in size, or better painted, than those of their neighbours. But his chief employers were the booksellers, for whom he made a vast number of designs, many of which were engraved by Grignion or Riley. The pictures he contributed to the Academy exhibitions were mostly tinted drawings. Wale succeeded Wilson as librarian to the Royal Academy in 1782. He died February 6, 1786.—J. T–e.

WALES, William, an English mathematician, astronomer, and traveller, was born about 1734, and died in London in 1798. He was for many years the editor of the well-known mathematical journal, called the *Lady's Diary*. In 1769–70 he was sent by government to Hudson's Bay, to observe the transit of Venus over the sun's disc, of which he published an account in the Philosophical Transactions. He accompanied, in the capacity of astronomer, the expeditions of Captain Cook in 1772–74 and 1776–79. He was for many years a fellow of the Royal Society, professor of mathematics at Christ's hospital, and secretary to the board of longitude.—W. J. M. R.

WALEWSKI, Florian Alexander Joseph Colonna, Count, formerly minister of state to the emperor of the French, was born in 1810, the reputed son of Napoleon I. and a beautiful Polish countess, who became enamoured of him who was presumed to be the coming liberator of Poland. The young man was educated at Geneva, whence he returned to Poland in 1824. In his nineteenth year he began to take a public part in the cause of his oppressed country, and sought to influence the statesmen of London and Paris in favour of the Poles. He witnessed the revolution in Paris of July, 1830; and shortly afterwards was sent by General Sebastiani on a mission to the Polish insurgents. He served his country also in arms, and gained the military cross of Poland at Grochow. After the triumph of Russia he returned to France, and, by the friendship of the duke of Orleans, was made captain of the 4th hussars. Soon weary of garrison life, he resigned his commission, and commenced a career in literature and politics by assisting in the foundation of *Le Messager* newspaper. He wrote pamphlets too—one in 1838 in favour of the English alliance—and some dramatic pieces. In 1840, on the accession of M. Thiers to power, *Le Messager* became ministerial, and its editor received a diplomatic appointment in Egypt. He was subsequently employed in various countries, and was attached to the mission in Buenos Ayres when the revolution of 1848 broke out. He was then made ambassador successively at Florence, Naples, and London. In May, 1855, he was called home from England to succeed M. Drouyn de Luys as minister of foreign affairs, which office he retained till after the conclusion of the war with Russia and of the peace of Paris, over the conferences of which he presided. When he resigned this post to M. Thouvenel, he was appointed to the higher and more tranquil dignity of minister of state, which he resigned in 1863. He became a senator in April, 1855. He died on the 27th of September, 1868.

WALFRIDUS or WALHAFREDUS, surnamed Strabo or Strabus, a learned benedictine monk, was a native of Suabia in Germany. He was educated in the monasteries of St. Gallen and of Fulda. In 842 he was chosen abbot of Reichenau in the diocese of Constance. He died in 849.—D. W. R.

WALKER, Adam, an English lecturer on science, was born near the lake of Windermere, Westmoreland, in 1731. His father, a weaver, withdrew him from school at a very early age, to engage him in his own business; but that mechanical employment did not put an end to the aspirations of the youth's mind, which was directed entirely to philosophical inquiries and speculations. He left the manufactory on the first opportunity, and became tutor in a school at Ledsham, and afterwards at Macclesfield, at which latter he gave himself up more particularly to the study of mathematics. He subsequently, by the advice of Dr. Priestley, delivered a course of lectures on astronomy in London, where he attained considerable reputation. He was the originator of a transparent orrery, of the rotatory Scilly lights, and of several other useful inventions. He wrote "Lectures on Experimental Philosophy," a work on the best mode of carrying off impure air from large towns; "Ideas Suggested in an Excursion through Flanders, Germany, Italy, and France;" "Remarks on a Tour to the Lakes of Westmoreland and Cumberland in the summer of 1791;" "A System of Familiar Philosophy;" and "A Treatise on Geography, and the Use of the Globes." He died in 1821.—F.

WALKER, Clement, a member of the English house of commons during the civil wars, was a native of Cliffe in Devonshire. He was educated at Christ church, Oxford, but took no degree. He served the crown in the office of usher of the exchequer. From having been a royalist and a churchman he became a rigid presbyterian, and was elected by his coreligionists to the parliament of 1640 as member for Wells, under the supremacy of the Independents and of Oliver Cromwell. Caustic remarks from his "History of Independency" are quoted by Mr. Carlyle (see Cromwell's Letters and Speeches), who describes the author as "a very splenetic old gentleman of low stature, in a grey suit, with a little stick in his hand." Walker wrote various political tracts, "Cromwell's Slaughterhouse," and others, but is chiefly remembered by his "History of Independency," which, although a violent attack upon the Independents, is valuable as bearing contemporaneous testimony to many of the minor facts of the history of that time. It was published in three parts, the first in 1648, the year in which Walker was, with forty other members, ejected from parliament by Colonel Pride's purge. The publication of the second part in 1649 led to the author's imprisonment in the Tower, where the third part was written and published in 1651, the year of Walker's death, which took place while he was still in confinement. He was buried in All Hallows, Barking, near the Tower, and his loss was much lamented by the presbyterian party. A fourth part was added to his history by T. M., and published in 1660.—R. H.

WALKER, Sir Edward, author of the "Historical Discourses," was the son of a Roman catholic gentleman of Somersetshire, and probably born early in the seventeenth century. He entered the service of the earl of Arundel (the collector of the Arundel marbles), and afterwards became "secretary to the council of war" of Charles I., to whom, as to Charles II., he remained ever faithful. In 1644 he was made clerk-extraordinary to the privy council, and in 1645 he was knighted. He acted as clerk to the king during the negotiations at Newport in the Isle of Wight, and his minutes of them were afterwards printed as "Perfect Copies of all the Votes, &c., at Newport." After the execution of Charles I., he remained in attendance on Charles II. until the Restoration, before which he had been appointed to the dignity of garter king-at-arms, and after which he became also one of the clerks of the privy council. He died in 1677. He is said to have assisted Clarendon in the military details of the History of the Great Rebellion. Of his chief work, the "Historical Discourses," first published in 1705, the most important sections are its contributions to the personal history of Charles I. in 1644–45, and of Charles II. in his Scotch expedition of 1650–51. A thin quarto of some thirty-two pages, published in 1660, the "Iter Carolinum," a diary of Charles I.'s movements from 1641 to his death, is generally attributed to Sir Edward Walker, but the work itself bears no traces of such authorship.—F. E.

WALKER, George, a patriotic and courageous Irish clergyman, was born in the county of Tyrone. He studied at the university of Glasgow, and afterwards obtained the living of Donoughmore. He was specially famed for his intrepid conduct during the protracted siege of Londonderry. He raised a regiment, and was also joint governor of the town. His eloquence and bravery contributed much to the signal result, when the siege was raised on 21st July, 1689. The popularity of Walker became immense, crowds followed him in London, the house of commons voted thanks to him, the Companies feasted him, and the king gave him a present of £5000. In 1690 he was appointed to the see of Derry. He had, however, contracted a taste for war, and he followed the king to the Boyne, where he was shot dead in the act of addressing the colonists of Ulster. "Sir," said an attendant to the king, "the bishop of Derry has been killed by a shot at the ford." "What took him there?" was the laconic reply. On a bastion of the city of Derry is a lofty pillar with a statue of Walker on its summit.—J. E.

WALKER, James, an eminent civil engineer, was born at Falkirk on the 14th of September, 1781, and died at Westminster on the 8th of October, 1862. He was educated at the parish school of Falkirk, and at the university of Glasgow. He studied his profession under his uncle, Ralph Walker, engineer of the well-known West India docks on the Thames. From an early age he was distinguished by skill and success in his profession; and he executed many works of the greatest magnitude and importance, especially in connection with harbours, river works, and sea works, such as the harbours of refuge of Dover,

of the Channel islands, and of the Tyne, the Victoria bridge over the Clyde at Glasgow, the Middle Level drain and sluices, and many lighthouses for the board of the Trinity house. He was for many years consulting engineer of the Clyde navigation, which derived most important benefits from his advice. He was a fellow of the Royal Societies of London and Edinburgh, and an honorary member of the Institution of Engineers in Scotland. On the death of Telford in 1834, he was elected president of the Institution of Civil Engineers, and held that office for many years. He received from the university of Glasgow the honorary degree of doctor of laws; and he proved his regard for the place of his own education, and his sense of the value of scientific education to engineers, by founding four prizes, to be competed for annually by students of civil engineering in that university. He was distinguished by his sound knowledge of his profession, and the safe and substantial character of his works; and to this the Middle Level sluices did not form an exception; for after standing securely for a long time, they were destroyed by causes which could not have been foreseen at the time when they were planned and executed. He had a vigorous mind—which he continued to exert in business up to the day before his death, in his eighty-second year—a cheerful and lively disposition, and great practical benevolence.—W. J. M. R.

WALKER, John, an English divine, was born in Devonshire, and was a member of Exeter college, Oxford. He became minister of St. Mary-the-More, Exeter, and published in 1714 an "Attempt towards recovering an account of the numbers and sufferings of the clergy sequestered in the grand Rebellion." This was a counterpart to Calamy's work on behalf of the non-conformists. The university of Oxford honoured Walker with the degree of D.D. for a performance so much to their mind. He died about 1730.—J. E.

WALKER, John, a well-known English lexicographer, was born at Colney-Hatch, near London, 18th of March, 1732. He was intended to follow a trade, and commenced learning one, but forsook it for the stage. He continued a member of the theatrical profession until he had attained his thirty-fifth year, and then as he had not been very successful in it, determined upon changing his labours for those of a schoolmaster. In 1767 he joined Mr. James Usher in a school at Kensington Gravel-pits, but this partnership was dissolved at the end of two years, and Walker became a lecturer and professor of elocution. From this period he appears to have devoted himself entirely to the study of the English language, and to demonstrate the errors and abused varieties of pronunciation which were in general use. In 1774 he published a prospectus of "A General Idea of a Pronouncing Dictionary of the English Language," but did not then receive sufficient support to enable him to produce the work. He then compiled and published in 1775 "A Dictionary of the English Language, answering at once the purposes of rhyming, spelling, and pronouncing," which has since been republished under the name of "The Rhyming Dictionary." Meanwhile he continued to lecture in various provincial towns upon elocution, and thereby prepared the way for the publication of his "Elements of Elocution," which appeared in 1781. His other works are—"Hints on the Art of Reading," 1783; a "Rhetorical Grammar," 1785; "English Classics Abridged;" "The Melody of Speaking Delineated;" "The Academic Speaker;" "The Critical Pronouncing Dictionary and Expositor of the English Language," 1791; a "Key to the classical pronunciation of Greek, Latin, and Scripture proper names," a "Teacher's Assistant," and "Outlines of English Grammar," 1805. He died in 1807. Walker was a presbyterian in early life, but afterwards became a Roman catholic.—F.

WALKER, Obadiah, a learned English divine, was born at Worsbrough, near Barnsley, Yorkshire, about 1615, and was educated at University college, Oxford, where he took his degrees, and became a fellow. He entered holy orders, and preached before Charles I. at Oxford. In May, 1648, he was ejected from his fellowship by the parliamentary visitors, and went to Rome, but was reinstated after the Restoration. In 1676 he became master of University college, in which post, despite his well-known Roman catholic proclivities, he remained for several years. Upon the accession of James II. Walker considered it unnecessary any longer to conceal his religious opinions. He proceeded to London to consult, as it was stated, respecting such changes as the catholics at that time hoped might be made in the university, and soon after openly avowed himself a papist, and opened a new chapel in the college for the performance of mass. He obtained a patent from King James for printing religious books, to exempt him from any penalties he might incur under the statutes against popery, and when the king came to Oxford his majesty attended vespers in Walker's chapel. At the Revolution Walker was deposed from his mastership, imprisoned, and narrowly escaped punishment. He died January 21, 1699. He was the author of "Greek and Roman History, illustrated by Coins and Medals;" "Account of Church Government;" a treatise on education; "Artis rationis libri tres;" a paraphrase on St. Paul's epistles, sometimes attributed to Dr. Fell; a translation of Sir John Spelman's Life of King Alfred; "Life and Death of Christ," prohibited on account of its papistical leanings; and a few others.—F.

WALKER, Robert, a good English portrait painter in the time of the Commonwealth, and to whom Cromwell sat several times. There is an excellent portrait in the Pitti gallery at Florence of Cromwell by Walker, which has been erroneously attributed to Lely. It was purchased in this country during Cromwell's lifetime for £500. There is a portrait of Walker by himself in the picture gallery at Oxford. Walker painted most of the distinguished officers of the Commonwealth. He died before the Restoration, about 1659.—R. N. W.

WALKER, Thomas, author of the *Original*, was born in 1784, at Manchester, where his father was a manufacturer. Educated at Trinity college, Cambridge, he was called to the bar of the Inner temple in 1829, and in the same year was appointed one of the magistrates of Lambeth police court. In May, 1835, he issued No. i. of the *Original*, one of the few modern attempts to revive the periodical essay of last century. The author himself was an original whose quaint and racy speculations on things in general, and health in particular, attracted considerable attention. Mr. Walker died at Brussels in January, 1862.—F. E.

* WALKER-ARNOTT, George A., a distinguished Scottish botanist, was born at Edinburgh in 1800. He distinguished himself early by his power of acquiring languages, and by the successful prosecution of mathematics and natural philosophy, which he studied at the university of Edinburgh under Playfair and Leslie. He entered the college at Edinburgh in November, 1813, and took the degree of A.M. on 25th April, 1818. He was admitted to the Faculty of Advocates on 26th June, 1821. He showed very early a taste for botany, which was fostered by attendance on the lectures of Mr. John Stewart, an extra-academical lecturer in Edinburgh. In 1822 he visited France, and studied the natural system of botany under Jussieu, whom he accompanied on a botanical tour. He worked hard in Baron Delessert's herbarium in Paris. He afterwards visited the south of France, the Pyrenees, and the north of Spain, and he resided for some time at Montpellier. At Geneva he spent three months in studying De Candolle's herbarium. His attention was devoted in a special manner to cryptogamic botany, which he studied along with his friend, Dr. Greville. He contributed articles to the Transactions of societies and to periodicals. Among his writings may be enumerated the following—"Tentamen Methodicum Muscorum," in the Transactions of the Wernerian Society for 1822–25; "Nouvelle Disposition Methodique de Mousses," in the Transactions of the Nat. Hist. Society of Paris; "Tour in the South of France and the Pyrenees," published in the Edinburgh *Philosophical Journal;* "Notulæ Botanicæ;" "On the Hya-hya, or milk-tree of Demerara;" "Botany of Beechey's Voyage," along with Hooker; "Contributions to the Flora of South America and the Islands of the Pacific," with Hooker; "On the Genera of Plants," with Wight and Nees von Esenbeck; "Prodromus Floræ Indiæ Orientalis," along with Wight, of which only one volume appeared; "Illustrations of Indian Botany;" "On the Flora of Senegambia;" besides various monographs of natural orders, genera, and species; the article "Botany," in the Encyclopædia Britannica of 1831; and a British flora, along with Hooker. He has also given articles on Diatomaceæ in the *Microscopical Journal.* In 1837 he received the degree of LL.D. from King's college, Aberdeen, and in 1845 he was appointed professor of botany in the university of Glasgow, an office which he now holds. He is a fellow of the Royal Society of Edinburgh, of the Linnæan Society, of the Natural History Society of Paris, of the Botanical Society of Ratisbon, of the Natural History Society of Moscow, of the Cæsar. Leopold. Alex. Naturæ Curiosorum, of the Botanical Society of Edinburgh, of the Lyceum of New York. In 1825 he was made deputy-

lieutenant of Kinross-shire. He possesses a very extensive and valuable herbarium, and he has done much to advance the cause of botany in Scotland.—J. H. B.

WALL, JOHN, M.D., was born at Powick in Worcestershire in 1708. He received his early education at the grammar-school of Leigh-Sinton, and at the college school at Worcester, where he obtained a scholarship in Worcester college, Oxford. He went to Oxford in 1726, and in 1735 was elected a fellow of Merton. Shortly after he took the M.B. degree, and then commenced practice in Worcester. In 1759 he graduated M.D. He died at Bath after a lingering illness, on 27th June, 1776, and was buried in the Abbey church. Dr. Wall was a man of considerable eminence. He was the first who drew public attention to the value of the Malvern waters, in a treatise entitled "Experiments and Observations on the Malvern Waters," Worcester, 1763. He was well versed in the chemical science of his time, and applied his knowledge to the improvement of the Worcester manufacture of porcelain. He was physician to the Worcester infirmary, and enjoyed a large practice. A volume of medical tracts written by him, was published in 1780 by his son, Dr. Martin Wall, F.R.S.—F. C. W.

WALL, MARTIN, M.D., son of Dr. John Wall, was born at Worcester. He graduated at Oxford, and studied medicine at St. Bartholomew's hospital and in Edinburgh. In 1781 he was appointed reader in chemistry at Oxford, and in 1785 Lord Lichfield's professor of clinical medicine. He died in June, 1824. He was the author of "Dissertations on Select Subjects in Chemistry and Medicine," 1783; and "Clinical Observations on the Use of Opium in Slow Fevers," 1786.—F. C. W.

WALL, WILLIAM, a learned English divine, was born in 1646, and was vicar of Shoreham, Kent, for fifty-two years. He is principally known for his controversy with Dr. Gale in favour of infant baptism, and as the author of a "History of Infant Baptism," published in 1707, and of a "Defence" of his history, for which the university of Oxford conferred upon him the degree of D.D. He was also author of "Critical Notes on the Old Testament," with a preface in opposition to the views of Mr. Whiston. Wall died in 1728.—F.

WALLACE, JAMES, Colonel, an intrepid covenanter, is supposed to have belonged to the family of the Wallaces of Dundonald in Ayrshire, but the date and place of his birth are unknown. He had fought in the civil war against Montrose and royalism; but the Scotch in 1649 fancying that the cause of the covenant could be united with that of Charles II., on the arrival of that monarch in Scotland in 1650, Wallace was appointed lieutenant-colonel of his foot regiment of guards, and was taken prisoner at Dunbar. After the Restoration he seems to have lived in retirement until 1666, when the exactions of Sir James Turner produced the insurrectionary and covenanting movement known as the Pentland risings. Wallace was very active in it during its brief course, and at the so-called battle of Pentland (28th November, 1666) commanded the nine hundred poorly-armed, wearied, and undisciplined peasants who "from morn to noon, from noon to dewy eve," heroically resisted two thousand trained and well-appointed soldiers of the royal army. Wallace escaped to Holland, where he resided till his death at Rotterdam towards the close of 1678. There is a long memoir of him in Chambers' Biographical Dictionary of Eminent Scotsmen.—F. E.

WALLACE, ROBERT, D.D., a distinguished Scottish clergyman, was the only son of Matthew Wallace, parish minister of Kincardine in Perthshire, and was born in 1697. He was educated at the grammar-school of Stirling and the university of Edinburgh, was licensed to preach by the presbytery of Dumblane in 1722, and in the following year was presented by the marquis of Annandale to the parish of Moffat. In 1729 he published a sermon which, as moderator, he had preached before the synod of Dumfries. It was brought under the notice of Queen Caroline, who was so much pleased with it that she recommended the author to the good offices of the earl of Islay, then manager of public affairs in Scotland. In 1733 Wallace was in consequence appointed one of the ministers of the Greyfriars' church in Edinburgh; but he lost the favour of the government, in 1736, by refusing to read from the pulpit the act respecting the far-famed Porteous mob. On the downfall of Walpole in 1742, Dr. Wallace became the confidential adviser of the new ministry in the management of Scottish ecclesiastical affairs, and displayed great prudence and moderation in that responsible position. He took an active part in the establishment of the ministers' widows' fund, his mathematical attainments were of a high order, and the original calculations on which the scheme was based were made by him. In 1744 he was appointed one of the royal chaplains for Scotland. He died in 1771. Dr. Wallace was the author of several works, the most important of which are—"A Dissertation on the Numbers of Mankind in ancient and modern times;" "Characteristics of the Present State of Great Britain;" and "Various Prospects of Mankind, Nature, and Providence."—His son GEORGE became an advocate, and wrote a work on the descent of ancient peerages, and "Principles of the Law of Scotland."—J. T.

WALLACE, WILLIAM, the famous Scottish patriot, sprung from an ancient family of Anglo-Norman descent, which settled in Renfrewshire and Ayrshire in the reign of David I. He was the second son of Sir Malcolm Wallace of Elderslie, near Paisley, but the precise date of his birth is unknown. When the patriot himself was very young, his father and elder brother were slain in some of the skirmishes of the times, and he was educated at Dunipace in Stirlingshire by his uncle, a patriotic priest, by whom the love of freedom and of his country was early instilled into his mind. At this period Scotland was suffering great misery under the tyrannical domination of Edward I.; and at a very early age Wallace manifested a strong dislike to the oppressors of his country. According to Blind Harry he was outlawed, when a mere youth, for killing the son of the English governor of Dundee, who had grossly insulted him. But the story is not supported by any trustworthy evidence; and Bower, an accurate writer, asserts that the hostility of Wallace to the English arose from his indignation at beholding their oppression of his relatives and countrymen. Tradition has recorded numerous instances in which he took signal vengeance upon the invaders for personal or public injuries, and special mention is made of the bloody retribution which he exacted for the treacherous murder of his uncle, the sheriff of Ayr. But the incident which finally caused him to take up arms against his country's oppressors arose out of a quarrel between him and some English officers in Lanark, where he was then residing (1297). Overpowered by numbers he took refuge in the Cartland Crags, a rugged and rocky glen near that town; but Hazelrigg, the English sheriff, enraged at the patriot's escape, burned his house and put his wife and servants to death. Wallace immediately collected a small band of his friends and avenged the atrocious murder of his wife by the slaughter of Hazelrigg, whose dead body he is said, in the indictment presented against him on his trial, to have cut to pieces. From this period Wallace devoted himself to the task of redressing his country's wrongs, and having gathered around him a body of fierce and determined men, he carried on against the invaders a kind of guerilla warfare, for which the district around Lanark was admirably fitted. Issuing suddenly from the fastness in which he had taken refuge, he attacked isolated detachments of the enemy, intercepted provisions for their garrisons, stormed a number of their strongholds, and then made a rapid retreat through those wild passes into which it was most perilous for the English to follow him.

The fame of his exploits awoke the dormant spirit of some of the Scottish nobles; and while Wallace by a rapid march on Scone surprised and routed Ormesby, the English justiciary, and obtained a rich booty, Sir William Douglas, a brave and powerful baron, captured the castles of Disdeir and Sanquhar, and then uniting their forces, he and Wallace marched to the west of Scotland, and soon wrested almost every fortress in that district from the enemy. The fame of these successes attracted the steward of Scotland, the bishop of Glasgow, Sir Andrew Moray of Bothwell, and other powerful barons, to the patriotic standard; and even the younger Bruce, earl of Carrick, who had hitherto adhered to the English interest, was induced to embrace the popular cause. The tidings of this formidable insurrection alarmed Edward for the security of his newly-acquired dominions, and he promptly sent an army of forty thousand men, under Henry Percy and Robert de Clifford, to crush the insurgents. Wallace and his associates had taken up a strong position in the neighbourhood of Irvine, and prepared to give battle to the enemy; but dissensions unfortunately arose amongst the leaders. The ambition and untractable pride of the barons made them unwilling to submit to the leadership of a man who, however brave and skilful, was their inferior in rank. The confederacy fell to pieces like a rope of sand, the Steward, Bruce, Douglas, and their friends

made their submission (9th July, 1297), while Wallace and Sir Andrew Moray, who alone had resolutely opposed this disgraceful transaction, retired to the north, accompanied by their own personal adherents. In a short time the patriot was joined by a number of the tenants of the crown and church lands, and even by many of the vassals of the barons who had made their peace with Edward; and while the English commanders remained inactive at Irvine, apparently under the impression that the insurrection was at an end, Wallace captured in rapid succession the castles of Dunnotar, Forfar, Brechin, and Montrose, and the city of Aberdeen. He was engaged in besieging the castle of Dundee when tidings reached him that a powerful army of the English, under the earl of Surrey, and Cressingham the treasurer of Scotland, was on its march to Stirling. Wallace immediately hurried to that town in order to guard the passage of the Forth, and took up a strong position on a rising ground near the Abbey Craig, which commanded the bridge of Stirling. The veteran Surrey saw at a glance the danger of defiling his troops along a narrow wooden bridge, with a powerful and vigilant enemy in front, but yielding to the urgent representations of the rash and presumptuous Cressingham, who insisted that they should not protract the war and waste the king's treasures, the earl gave orders for an immediate attack. The van under Cressingham and Sir Marmaduke Twenge crossed the river without opposition and impetuously charged up hill, for the purpose of dislodging the enemy from their strong position; but while the main body of the Scots repelled this attack, and drove the assailants headlong before them with their long spears, a portion of the army made a detour to the left, and interposing between the English and the bridge cut off their retreat. The invaders were thus thrown into inextricable confusion. Many thousands of them were slain or drowned in the river, and the country for miles around was covered with the bodies of the English soldiers. Twenty thousand men, including the treasurer, Cressingham, are believed to have fallen in the battle and the flight.

This brilliant and decisive victory was followed by the surrender of Dundee, and the other chief strongholds in the kingdom. But the miseries of the devoted country continued to increase, and, in addition to the horrors of war, a grievous famine, followed by a pestilence, cut off great numbers of the people. Wallace, on whom the government of the kingdom had tacitly devolved, sought by various judicious regulations to mitigate the sufferings of the nation, and besides other measures resolved to invade the northern counties of England, both to make reprisals on the enemy, and to feed his famishing countrymen at home with the plunder which he might obtain. He accordingly crossed the border at the head of a small but resolute force, wasted with fire and sword the counties of Northumberland and Cumberland, which he rendered little better than a wilderness, and led back his forces unmolested to his own country laden with booty. Soon after his return from this successful expedition (1297), Wallace, in an assembly of the principal nobility held at the Forest-kirk in Selkirkshire, was chosen guardian of the kingdom in the name of King John, and with consent of the community of Scotland. Armed with this authority, he took prompt measures to revive the foreign trade of the country, entered into communication with the free towns of Hamburg and Lubeck, set himself vigorously to rectify the abuses and disorders of the kingdom, caused a muster-roll to be made out containing the names of all who were capable of bearing arms, and made judicious arrangements for disciplining his new levies, so that a sufficient number of recruits might be in readiness to take the field whenever the exigencies of the state required their services. About midsummer of 1297 Wallace attacked a considerable body of English, under the earl of Pembroke who had landed in Fife, and defeated them, with the loss of fifteen hundred men. Meanwhile the English king, who was absent in Flanders, sent urgent injunctions to his barons to assemble their retainers, and to repress and punish the audacious rebellion of the Scots. A considerable force was accordingly collected by the earl of Surrey, but nothing was done with it until the return of Edward from the continent. In the summer of 1298 the English monarch in person invaded Scotland, at the head of seven thousand calvary and eighty thousand infantry. The efforts of Wallace to resist this formidable invasion were greatly hindered by the mean and selfish jealousy of the Scottish barons, who were envious of his military renown and influence. A few of the nobles, however, such as Comyn of Badenoch, Stewart of Bonkill, Graham of Abercorn, and Macduff the granduncle of the earl of Fife, repaired to the national standard, and consented to act with the guardian of the kingdom.

The plan which Wallace had formed for the defence of the country was marked by great sagacity, and often in subsequent times proved successful against far superior numbers. He resolved to avoid a general engagement with the invaders, but to hang upon their line of march, to drive off all the supplies, waste the country through which they were to advance, and when they should be compelled to retreat by privation and the failure of provisions, to harass them by incessant attacks. This scheme was for a time attended with complete success. Edward advanced through Berwickshire and Midlothian to the neighbourhood of Linlithgow, without being able to discover or to obtain any information respecting the invisible foe. His army began to suffer severely from the want of provisions; an alarming mutiny broke out in his camp, and he was compelled to issue orders for a retreat. At this critical juncture, two treacherous nobles, the earls of Dunbar and Angus, gave secret information to Edward respecting the plans of Wallace, and the position of the Scottish army; and on the following day (22nd July) he attacked them in the neighbourhood of Falkirk with overwhelming numbers, and after a desperate conflict, completely defeated them with the loss of fifteen thousand men. Wallace with the remnant of his army succeeded in gaining the shelter of the neighbouring wood, and afterwards made good his retreat beyond the Forth. Edward followed him as far as Stirling; but after laying waste the country on all sides with fire and sword, he was compelled by the scarcity of provisions to return to his own land, leaving the greater part of Scotland still unsubdued.

Wallace now resigned the office of guardian of the kingdom, finding that his measures for its defence were hindered or defeated by the jealous and factious spirit of the great nobles. He did not, however, retire from the contest in disgust, or despair of his country's cause. But seeing no immediate prospect of doing any good at home, he repaired to France for the purpose of soliciting aid from the French king. On his voyage he was attacked by a famous piratical rover named De Longueville, whom, however, he vanquished and took prisoner, and carrying him to the court of France, succeeded in obtaining his pardon from the king. On the return of Wallace to his own country, the Red Rover, as De Longueville was called, accompanied his generous victor, and fought by his side in many a bloody contest. The mission of the Scottish patriot was unfortunately timed, as Philip had just concluded a treaty with the English king, and was about to give his sister in marriage to Edward, and his daughter to the prince of Wales. On the arrival of Wallace at Amiens, he was thrown into prison, and a letter was written by Philip to Edward, offering to send the obnoxious Scotchman to London. This step seems, however, to have been taken merely to save appearances, for Wallace was secretly released from prison, and furnished with letters (dated November, 1298) to the French agents at the court of Rome, directing them to entreat the pontiff to give the Scottish patriot a favourable hearing. It cannot now be ascertained whether he ever reached the papal court; but this much is certain, that the pope, Boniface VIII., at this time issued a bull against the pretensions of the English king to the sovereignty of Scotland, and that Edward affirmed that the pontiff had been deceived by certain "enemies of peace and sons of rebellion," then resident at his court, among whom in all probability Wallace was included. Meanwhile, Edward repeatedly invaded Scotland at the head of powerful armies, and though the gallant Sir Simon Fraser and other patriotic leaders carried on a desperate contest against the overwhelming numbers and resources of the invaders, the country was gradually reduced to exhaustion and submission. The pope deserted the cause of the Scotch; so did the king of France, who concluded a treaty with Edward in 1303, from which they were expressly excluded; and at length in 1304 their hopes appeared to be extinguished, and the Regent Comyn and his associates made their submission (9th February, 1304) on certain stipulated conditions. To other seven patriotic leaders who had distinguished themselves by their obstinate resistance to the pretensions of the English king, terms more or less severe were offered; but from Wallace, who had recently returned from France, an unconditional surrender was required, and there can be little doubt that if he had delivered himself up to the tender mercies of Edward, he would have been immediately sent to execution. The patriot hero continued for some time to carry

on the struggle single-handed against the power of the English monarch, and found refuge among the moors and marshes of his native country. But Edward, conscious that his dominion over Scotland was not completely established so long as Wallace lived and was at large, set himself with characteristic perseverance to hunt him down. The English governors in Scotland were enjoined to make a strict search for the hero; spies and traitors were employed to discover his haunts; and large rewards were offered for securing his person dead or alive. These measures were at length successful. According to the unvarying testimony of Scottish history and tradition, Sir John Monteith, a renegade Scottish baron, who then held the castle of Dumbarton for the English, was the person by whom Wallace was betrayed into the hands of the English; and it is certain that for this service he received from the English privy council a grant of land of the annual value of £100. Having discovered the patriot's retreat through the treacherous information of Jack Short, his servant, he seized him under cover of night at Robroyston, a place about three miles from Glasgow, conveyed him instantly to Dumbarton castle, and thence with all speed to London. The studied insult and refined cruelty with which he was treated, have stamped the character of Edward with indelible infamy. The very day after his arrival he was brought to Westminster hall, wearing a crown of laurel in mean and cruel mockery, and impeached by Sir Peter Mallorie, the king's chief-justice, as a traitor, and charged with having burned the villages and abbeys, stormed the castles, and slain the liege subjects of his master the king. Wallace pleaded not guilty to the charge of treason, and showed unanswerably that as he had never been the subject of the king of England, he owed him no allegiance, and consequently could be no traitor. But the other articles of the accusation he did not deny—he had fought against the subjects of Edward merely because they were the oppressors of his country. Although the justice of this plea was unquestionable, Wallace was as a matter of course condemned to death. A copy of the sentence pronounced upon him has lately been discovered among the MSS. in the British museum, and contains an interesting outline of the hero's exploits. It recites that John Baliol having forfeited the kingdom of Scotland, the English king had conquered it, and had publicly received the homage and fealty of its "prelates, earls, barons, and others;" that he proclaimed his peace throughout the realm; that he arranged a system of government for it, "according to the laws and customs of that land;" that the foresaid William Wallace, forgetting his fealty and allegiance, had raised an immense body of followers, had attacked the English officers, had slain William de Haselrigg, sheriff of Lanark, whose dead body he afterwards cut in pieces; that gaining strength and influence he had stormed the English garrisons, caused his writs to run through all Scotland as if he were superior lord of that realm; that he had summoned parliaments; that he had attempted to league himself with the king of France; that he had ravaged Northumberland, Cumberland, and Westmoreland; that he had opposed the king in a pitched battle; and that when defeated he had refused to avail himself of the terms of peace then held out to his acceptance. He was, therefore, condemned to death. On the 23rd of August, 1305, this noble hero, heavily ironed, was dragged at the tails of horses through the streets to the usual place of execution, the Elms in Smithfield, and put to death with the most barbarous and inhuman tortures. He submitted to his atrocious sentence with unflinching courage. On reaching the place of execution, he requested that a psalter which had been taken from his person might be returned. The desire being complied with, he asked a priest to hold it open before him, and continued to gaze on it till consciousness failed. His head was then struck off, and his body divided into four quarters. The head was afterwards placed on London bridge, and the limbs were exposed at Newcastle, Berwick, Perth, and Stirling.

William Wallace was without doubt one of the brightest names that ever adorned the annals of liberty. His extraordinary stature and personal strength combined with his daring courage and great military genius, his political sagacity and natural eloquence, his pure and enthusiastic patriotism and unextinguishable hatred of oppression, together with his superiority to all base and selfish objects, presenting a marked and noble contrast to the selfish and time-serving nobility of his day, entitle this renowned hero to a high place among the Tells and Hoffers, the Vasas and Dorias, and other great patriots who have laboured to free their country from the yoke of the tyrant. The apologists of Edward I., and the supporters of his unjust claims on Scotland, have denounced Wallace as a rebel, and have portrayed him as a mere ferocious leader of a barbarous horde of outlaws; but his memory is imperishably embalmed in the grateful hearts of his countrymen, and his exploits are still commemorated with an enthusiasm which the lapse of five centuries has not been able to impair.—J. T.

WALLACE, William, a Scottish mathematician, was born at Dysart in Fife on the 23rd of September, 1768, and died in Edinburgh on the 28th of April, 1843. He was bred to the business of a bookbinder in Edinburgh; but as he employed his leisure in the diligent study of mathematics, his abilities were observed and cultivated by Robison and Playfair. In 1796 he obtained the appointment of assistant mathematical master at the Perth academy, and in 1803 that of mathematical master at the military college of Great Marlow, afterwards removed to Sandhurst. In 1819 he was appointed professor of mathematics in the university of Edinburgh, which office he held until age and infirmity induced him to retire in 1838. He was a doctor of laws of the university of Edinburgh, and a fellow of the Royal Society of Edinburgh and other scientific bodies. He contributed to the Transactions of that society, of the Astronomical Society, of the Cambridge Mathematical Society, and other scientific publications, various investigations in pure mathematics, analytical mechanics, and astronomy. He was much esteemed for his mild and social disposition.—R.

WALLACE, William Vincent, a musician, was born at Waterford in 1815. His father was master of a military band, and his first impressions were thus of music; by this means his natural faculty was very early developed, so that in 1822 he showed considerable skill as a pianist. In 1827 he played the violin in the orchestra of the Dublin theatre; and in 1830, during the leader's temporary absence, he filled his place. His health failed him, and a sea-voyage was recommended as the only means for its restoration. He sailed therefore for Sydney in 1833; and having derived the advantage that was promised him, he gave a concert there in 1834, in which he displayed his proficiency on the two instruments he had mastered, and was highly successful. For the next eleven years his career was filled with romantic vicissitudes. He visited successively Van Diemen's Land, New Zealand, India, Valparaiso, Santiago, Buenos Ayres, Lima, the West Indies, Mexico (where, in 1841–42, he directed the Italian opera), New Orleans, and the other chief cities of the United States, and finally, passing through London, Germany, and Holland. Tiger-hunts, shipwrecks, earthquakes, prairie fires, and other like perils, intersperse the list of his artistic achievements during this eventful period; but the career upon which his extensive fame is founded may be said to have begun on his return to London in the spring of 1845. He published then some light pianoforte pieces, remarkable for their grace, which drew much attention to him, and he played the pianoforte in public with excellent effect. His particular ambition was to write for the stage. Accordingly, he chose a French drama—"Don Cesar de Bazan," which in various translations was popular at several London theatres—as the groundwork of his opera of "Maritana," set it to music, and brought it out in November at Drury Lane theatre; it was eminently successful, and is still a favourite upon the stage. He produced his next dramatic work, "Matilda of Hungary," at the same establishment, in the spring of 1847; but this, whatever its merit—and it was greatly extolled—was less fortunate than his first opera. He then visited Vienna, where "Maritana" was successfully reproduced, and after that resumed his residence in London. Wallace continued to be active as a composer; but opportunity failing him to bring his works upon the stage, he grew impatient of his negative position here, and went to New York in 1849, where he chiefly resided for the next seven years, in the course of which time he wrote voluminously for the pianoforte, having made an arrangement with a London house for the publication of all he produced, and having secured also his copyright in the states by becoming an American citizen. He came back to England in 1856 as the agent of a pianoforte manufacturer; but from ill health he had been compelled to cease playing in public. His opera of "Lurline" was brought out at the Royal English opera, Covent Garden, 23rd of February, 1860, and its attraction was almost unparalleled. This work had been written for twelve years, and it was the marvel of everybody that a composition containing such powerful elements of success should have so long

remained without a hearer. Wallace's already high reputation was still greatly raised by the popularity of "Lurline;" and in making arrangements for the opening of her Majesty's theatre as an English opera, it was Mr. E. T. Smith's first policy to engage him to compose a work for production in the course of the season. "The Amber Witch" had long been nearly completed, and it was now finished in time for performance on the 28th of February, 1861. The management of Covent Garden, annoyed to have lost the chance of another such success as "Lurline," now entered into a contract with the composer for three years, to produce an opera of his in each season. He accordingly wrote "Love's Triumph," which was rehearsed and announced in the spring of 1862, but not produced until November; and in the autumn of the following year appeared "The Desert Flower," the last of his acted lyric performances. About this time he had made arrangements for bringing out "Lurline" at the Italian theatre in Paris, and undertaken to write an original work for the same establishment. A very large number of detached songs, many of which are in great popular favour, swells the sum of this composer's productions. Unlike his compatriot and co-rival, Balfe, the successful composer of "Maritana" and "Lurline" claims our respect for the conscientious care he spent on all he wrote, and the steady purpose to make everything he produced, the lightest and the most important, worthy the artistic character to which he aspired. The occasionally redundant complexity of his orchestration resulted from an excess of this virtue, if not from a misapplication of its principles; but the elegance of his melodies is ever prominent, and gives a special charm to all his music. It was his foible that he yearned to be considered as a German musician, forgetful that the greatest honour he could attain would be to swell the musical importance of his own country. He died, 11th October, 1865.—G. A. M.

WALLER, EDMUND, poet and politician, was born at Coleshill in Hertfordshire on the 3rd of March, 1605. The family was one of the most ancient and honourable in the kingdom. At an early period they held large possessions in Kent, and filled high offices. Sir Richard, a distinguished soldier, took prisoner with his own hand, at the battle of Agincourt, Charles of Orleans, retaining him in friendly custody at his castle in Kent for twenty-four years. Robert, the father of the poet, resided principally at his seat of Beaconsfield in Buckinghamshire, and married the daughter of Griffith Hampden. The poet was thus first cousin to the great Hampden, and a near connection of Cromwell's. To the care of his mother, an uncompromising royalist, Edmund was committed in his eleventh year, on the death of his father. His genius does not appear to have developed itself at the grammar-school of Market-Wickham; but at Eton, and at King's college, Cambridge, he distinguished himself so much that his talents, combined with his high birth and large income, procured his return to parliament for the borough of Agmondesham before he was seventeen years of age. The members of that borough were not then permitted to speak in the house, and so the boy sat there in silence till the dissolution in 1622. The position, however, introduced him to the court of James I., with whom he seems to have been a favourite. Meantime he was a diligent votary both of the *beau monde* and the muses, and in his eighteenth year gave the world his first poem—on the escape of the prince (Charles) on his voyage from Spain. Whatever be the poetic merit of the piece, which, from its subject, did not afford scope for high treatment, there can be no doubt that it exhibited a mastery of versification, a metrical polish, and a skill in the selection and use of happy images and fine turns of expression, that placed Waller at once at the head of that school that sought to make our language a thoroughly harmonious vehicle of poetic thought. At intervals other pieces followed, for he wrote slowly, and polished carefully. He resumed his position in parliament in 1625 as member for Chipping Wycombe, and two years afterwards again represented Agmondesham, with the full right of sharing in the debates. When about twenty-five years of age he married a Miss Banks, a great city heiress, and retiring to Beaconsfield he occupied himself with literature. His wife died in a few years, leaving a son and daughter, the latter of whom alone reached maturity. Waller now returned to London society. Wealthy, witty, a poet, and still a young man, he aimed high, and assailed the heart of Lady Dorothea Sydney, daughter of the earl of Leicester, rendered immortal under the name of Sacharissa by the verse of her admirer. But the passion and the poetry of Waller were alike unsuccessful with the haughty beauty, and he consoled himself with an assault upon the heart of Lady Sophia Murray, under the pseudonym of Amoret, but with as little success. Finally, he found a lady of the name of Bresse or Breux, whom he made his wife, and by her became the father of many children. Waller sat for Agmondesham in the parliament called by Charles in 1639, and made a very able speech on the occasion of the application for subsidies. While, on the one hand, he advocated the constitutional doctrine of the commons, on the other he conducted himself with great consideration for the sovereign, concluding with a proposition that the house should first consider the grievances, and then proceed to the supply. Waller's reputation as a politician was now growing, and in the Long parliament, where he again represented the same borough, he was chosen by the house to conduct the prosecution against Judge Crawley for his declaration in favour of the inherent right of the crown to levy ship money. The speech of Waller on this occasion was eloquent and argumentative, temperate and bold, exposing the danger of suffering judges to usurp the functions of legislation. When the king openly broke with the parliament, the position of Waller became embarrassing. In heart and feeling attached to his sovereign, in politics committed to the popular party, his action was that of a man ever trying to temporize between both parties. He aided the king with his purse, while he spoke against his advisers in the house. Sent as a commissioner by parliament to treat with Charles at Oxford, he suffered himself to be won over by the monarch, and committed himself to a plot in the king's favour, which afterwards nearly cost him his life. This unhappy affair casts the darkest shadow upon the fame of Waller, not, indeed, so much by reason of the plot itself, as of his conduct. Tomkins, his brother-in-law, a man of influence amongst the merchants of the city, joined Waller in his attempts to create a court and city party in favour of reinstating the king. The object was not unjustifiable, the means contemplated were peaceful. But it so happened that concurrently another plot was organized by Sir Nicholas Crispe, to raise an army and restore the king by force. The plots were discovered, and the actors in each were supposed to be in concert, and animated by a common purpose. Waller forgot his manliness and courage; in terror he confessed more than probably could be proved against him. He contrived by feigned illness to put off his trial. He appealed from the military tribunals, by whom two of his companions had been condemned and executed, to the house of commons of which he was a member; and by affecting profound contrition, and by a speech adroit, adulatory, and eloquent, sought to win an acquittal, but only obtained a respite. The commons remitted him to the military tribunal; by whom he was condemned to death, and finally, reprieved by Essex, he was fined £10,000, and banished for life. Wandering through Normandy and Switzerland in company with the accomplished Evelyn, he settled at last in Paris, where he soon became noted for the splendour and liberality of his establishment, which became the resort of the wits and courtiers of the day. Here, too, many of his poems were composed, and several of his children born. His style of living gradually impaired his means, till at last he had sold all his wife's jewels. At length he was permitted to return to England early in 1652. Retiring to Barnstall, close to Beaconsfield, where his mother was still living, he conformed to the existing state of things, associated confidentially with Cromwell, and addressed to him that "Panegyryc" which is the finest of all his compositions. Upon the Restoration, however, Waller was as ready to pay his court to royalty, and the muse whose tears were scarcely dry in bewailing "the death of the Lord Protector" congratulated "the King upon his majesty's happy return." Waller once more entered parliament for Hastings in 1661, and continued a courtier and a senator till near the end of his life, dying at Beaconsfield, in the eighty-third year of his age. The poetry of Waller was as overestimated in his own day, and in the days of Pope, as it is undervalued in ours. To say he was a great poet, is to speak of him beyond his merits; to say his compositions were "a mass of smooth and easy, yet systematic trifling," is unjust. He was a poet of no mean capacity and genius, and a great master of the art of versification. "He was," says Sir Bernard Burke, "a dubious politician, yet noted for his stern parliamentary eloquence; a fanciful lover, yet attached not fancifully, but soberly and stanchly to his own two wives and his children; a foppish cavalier, yet imbued with a strong round-head love of English liberty; a writer of love songs, but never

trenching, as too many of the poets of his time did, on the bounds of morality or religion. Posterity must forget his faults in his merits and his purity as a poet."—J. F. W.

WALLER, Sir William, a leading general of the parliamentary army in the first years of the English civil war of the seventeenth century, was born at Knolle in Kent in 1597. He was descended, like the poet of the same name, from the old Kentish family of the Wallers of Speldhurst. According to Anthony Wood, his father was "Thomas Waller, Knight, lieutenant or constable of Dover castle, and chief butler of England, as he is sometimes styled." After a residence at Oxford he went to Paris to complete his education, and served in the Thirty Years' war against the imperialists. After his return, with a military reputation, he was knighted in 1622. He was elected to the Long parliament as member for Andover, and became one of the leaders of the presbyterian opposition to the court. On the breaking out of the civil war his known military experience procured him high command in the parliament army, and such was the reputation he gained by his first successes that he was styled "William the Conqueror." Beaten, however, at Lansdowne Heath in July, 1643, and suffering successive defeats, he lost his troops by desertion, and was moreover involved in continual disputes with Essex, the nominal commander-in-chief of the parliament army. The Cromwellian party in parliament got rid both of Essex and Waller by the self-denying ordinance (April 3, 1645), and he retaliated by opposing in the house the claims of the army and the policy of its new leaders. He was one of the eleven members denounced by the army in June, 1647, and he was finally excluded from the house of commons by Pride's Purge in 1648. After this event he seems to have suffered imprisonment in England, and to have escaped to exile in Holland. In 1659 he was in England, and was arrested and kept for some weeks in custody for alleged participation in Sir George Booth's Cheshire insurrection. He was appointed a member of the council of state in February, 1660, and sat in the convention parliament. "What he got by his sufferings at the king's restoration," says Wood, "I know not; sure I am he was no loser." He died in 1688. He is known as the author of "Divine Meditations upon several occasions," a philosophico-religious work of some interest; and of a "Vindication" of himself, not published till 1793, which is of historical value for its narrative of events up to the time of Pride's Purge.—F. E.

WALLICH, Nathaniel, a celebrated Danish botanist, was born at Copenhagen on 28th January, 1786, and died in London on 28th April, 1854. He was educated for the medical profession, and prosecuted his botanical studies under Vahl. In 1807 he went to the East Indies, and was stationed at Serampore as surgeon. His zeal for botany attracted the attention of Dr. Roxburgh, the superintendent of the botanic garden at Calcutta; and after the seizure of Serampore by the British, Dr. Wallich was transferred to the Calcutta garden. He was appointed to a temporary charge in 1815, and his appointment was confirmed soon afterwards. He added greatly to the collection of plants in the garden, and zealously prosecuted botany in India. He visited Nepaul, and made extensive collections of dried plants, which were transmitted to Britain and distributed among the principal herbaria in London and elsewhere. An attack of fever compelled him to seek the benefit of a voyage to Penang, Singapore, and other parts of Malacca, where he continued his botanical studies. He published a Flora of Nepaul. He was appointed to visit the timber forests in the western provinces of India, and thus he much increased his store of specimens. The botanic garden under his zealous endeavours attained a high degree of eminence. In 1828 he returned to England with the great bulk of his collections, and with the permission of the East India Company he set about their distribution. He published his "Plantæ Asiaticæ rariores," in 3 vols. folio, containing three hundred beautifully executed coloured plates. He returned to India in 1833, and he soon after was placed at the head of a scientific mission to report upon the cultivation of tea in Assam. In 1843, on account of his failing health, he went to the Cape of Good Hope, but subsequently returned to Calcutta. In 1847 he returned finally to England. He published numerous papers and reports in the Transactions of the Asiatic Society, the Society of Arts, the *Journal of Botany*, and the Linnæan Transactions. He was a fellow of the Royal Society, and of all the most important societies in Europe, America, and the East.—His son, Dr. G. C. Wallich, is devoting attention to diatomaceæ.—J. H. B.

WALLINGFORD, ——, an English mechanic, who flourished in the fourteenth century, was the maker, in 1326, of the earliest clock on record which is known to have been regulated by a fly-wheel.—W. J. M. R.

WALLIS, John, D.D., an eminent English mathematician, scholar, and divine, was born at Ashford, Kent, on the 23rd November, 1616. Losing his father, who was rector of the parish, in 1622, the care of his education devolved upon his mother. He was put to school at Ashford, where he continued until the plague visited the place in 1625, when he was removed to Tenterden, where he was well-grounded in the technical part of grammar by Mr. James Movat, a Scotch schoolmaster. In 1630 he was sent to a grammar-school of great reputation kept by Mr. Martin Holbech at Felsted, Essex. During the two years he was there he made great progress in the classical languages, being accustomed to speak Latin as often as possible, but strangely enough he learnt nothing at all of arithmetic. His first knowledge of ciphering was derived during a fortnight's vacation in the Christmas of 1631, when he caught from a younger brother, who was receiving a "commercial" education, the simple rules of common arithmetic. "This," he writes, "was my first insight into mathematics, and all the teaching I had." Mathematics at that time were looked upon rather as mechanical than academical studies; as serving the purpose of traders, merchants, seamen, &c., but scarcely worthy the pursuit of scholars and gentlemen. Wallis pursued the path he had accidentally entered upon as a pleasing diversion in spare hours. About Christmas, 1632, he went to Cambridge, and entered Emanuel college. His active intellect was not satisfied with the study of metaphysics and philology. He applied himself to natural philosophy, plunged into speculations on physic and anatomy, and in a public disputation maintained the theory of the circulation of the blood, which had been given to the world by Harvey in 1628. His keen interest in what was called the New philosophy, or the Baconian philosophy, subsequently led to his participation in the formation of the Royal Society. Emanuel college admitting only one fellow from the county of Kent, Wallis, in default of a vacancy, was elected a fellow of Queen's. He took the M.A. degree in 1640, and was ordained the same year. For about twelve months he lived as chaplain in the house of Sir Richard Darley, then two years with Lady Vere, and in 1644 he was one of the secretaries to the assembly of divines at Westminster. He has given a brief account of the objects for which this assembly was convened, to show that it was presbyterian not in the sense of anti-episcopal, but in that of anti-independent. "Their agreement to the covenant," he says, "was before I was amongst them." In 1642, while staying at Lady Vere's, he was shown an intercepted letter in cipher, and was asked half jestingly whether he could make anything of it. By counting the number of characters in the letter, he discovered it was but a new alphabet, and with a couple of hours' study he deciphered the document. This success brought him many requests of a similar nature, until his sagacity and ingenuity were at times taxed to the utmost. In March, 1644–45, he married, and four years later, being appointed Savilian professor of geometry, he removed to Oxford. To a "Grammar of the English Tongue," written in Latin, which he published in 1653, he prefixed a treatise on speech, in which he considered philosophically the formation of articulate sounds by the human voice. From nice observation he was able to construct a system by which the organs of speech being placed in the right position, did, on the breath issuing from the lungs, form articulate sounds of speech in the case of deaf persons. Mr. Daniel Whalley, who had been deaf and dumb from a child, was in this way taught by Wallis to speak. In 1658 he was chosen keeper of the records in the university. He was a man of moderate principles, much occupied with learning, and although he objected to the extreme measures of Laud and others, and had consented to the Commonwealth government, he was not unwilling to promote the Restoration, which he did in some way that is not fully related, but to which he alludes in a letter written in 1685 to Dr. Fell, bishop of Oxford, for the express purpose of denying that he had deciphered the letters taken in King Charles' cabinet at the battle of Naseby. Charles II. at the Restoration confirmed Dr. Wallis, who complied with the act of uniformity, in all his offices, made him a royal chaplain, and a member of the commission appointed to revise the Book of Common Prayer. An account of his great achievements in mathematics, in which he proved to be the necessary precursor

of Newton, will be found in the Biographia Britannica, where the reader will also find particulars of the rude controversial encounters between this author and Hobbes on the subject of the quadrature of the circle. A list of Wallis' various writings will be found in Hutton's Philosophical Dictionary. His mathematical works were collected in 1697 by the curators of the Oxford university press, and published in Latin in 3 vols., folio, 1699. Dr. Wallis died on the 28th October, 1703.—(See his account of himself in the publisher's appendix to the preface of Hearne's edition of Peter Langtoft's Chronicle.)—R. H.

WALMESLEY, Charles, D.D., an English mathematician, was born in 1722, and died at Bath in 1797. He was a Benedictine monk, and became a Roman catholic bishop. He showed much skill in the mathematical theory of astronomy, to which he made a valuable contribution in 1749, by completing that part of it which relates to the motion of the moon's apsides.

WALPOLE, Horace, fourth earl of Orford, the prince of English letter-writers, third and youngest son of Sir Robert Walpole the statesman, by Catherine Shorter, his first wife, was born in Arlington Street, London, on the 5th of October, 1717. His father is said to have neglected him in childhood, while he was petted by his mother; but through life he displayed the greatest attachment to Sir Robert Walpole and his memory. At ten he was sent to Eton, where he formed a friendship with the poet Gray, which was strengthened by their intimacy at Cambridge, whither, to King's college, Walpole followed him in 1735. Four years before, his father intending him for the bar, he had been entered at Lincoln's inn, but "I never went thither," he says in his autobiographical "Short Notes of my Life," "not caring," he adds, "for the profession." He was early placed in easy circumstances by sinecures which his father bestowed on and bequeathed to him, and which yielded him an annual income of several thousands. In 1739, having bid farewell to the university, he set out on a continental tour of more than two years, with Gray for his companion; but before it was completed, as mentioned in the memoir of the poet (See Gray, Thomas), the pair separated. During this tour, chiefly in France and Italy, Walpole's natural taste for art and his love of collecting objects of *virtu* were cultivated and indulged; and at Florence he formed a friendship for Sir Horace Mann, the English resident, to whom he addressed during many years one of the most amusing and interesting sections of his correspondence. On his return to England in 1741 he took his seat in the house of commons as member for Callington. His father's long administration was tottering to its fall. Sir Robert himself was fiercely assailed both in and out of parliament, and it was in defence of his father that Horace delivered, 23rd March, 1742, his maiden speech, one spirited as well as filial, and which was praised by the elder Pitt, then a leading opponent of the minister. Although he watched, and in his correspondence recorded its proceedings with interest, he seldom took a prominent part in the debates of the house of commons, where he represented successively the boroughs of Callington, Castle Rising, and King's Lynn, finally retiring from it in 1768. Sir Robert Walpole was driven from power in February, 1742, and in the following summer Horace wrote a sermon on painting, which was preached by the chaplain before his father in his retirement at Houghton. Sir Robert died in 1745, leaving Horace the house in Arlington Street from which so many of his letters are dated, and to which he added by purchase, in 1747, the famous villa at Strawberry Hill, Twickenham, commanding a view of the Thames and of Richmond Park. The improvement of it gave Walpole an object—one indeed not very serious, but considerably more so than any other afforded him by his life of a wit, a gossip, and a man of society. What was originally a cottage became in his hands a Gothic mansion, and at Strawberry Hill he introduced, according to Lord Stanhope, "a new style of domestic architecture, which may be said to have recastellated the three kingdoms." He filled it with pictures, books, curiosities, and knicknacks of all kinds, and in 1757 he established at it a private printing-press. Before this, however, he had contributed some papers to the *World*, printed some *jeu d'esprit*, and published the "Ædes Walpolianæ," a description of his father's seat at Houghton, especially of its pictures. From the Strawberry Hill press he sent forth, among other works, Lord Herbert of Cherbury's curious autobiography; Paul Hentzner's interesting Travels in England in the reign of Elizabeth; the Odes of the poet Gray, who had been reconciled to him; and his own lively "Anecdotes of Paintings," 1761–71, like his subsequent "Catalogue of Engravers," 1763, based on the papers of Vertue the engraver. In 1758 had appeared his "Catalogue of Royal and Noble Authors," a pleasant and anecdotical work. He essayed a higher flight in 1764, when he published, nominally as a translation from the Italian, the "Castle of Otranto," still read, and a classic in its way—"the first modern attempt," says Sir Walter Scott, "to found a tale of amusing fiction on the basis of the ancient romances of chivalry," and the parent of many similar enterprises. To 1768 belong his "Mysterious Mother," a tragedy of considerable power, but the interest of which, turning upon incest, has made its circle of readers a small one (at first only fifty copies of it were printed for private circulation by the author); and the better-known "Historic Doubts on the Life and Reign of Richard III.," an ingenious effort towards the "rehabilitation" of one of the monsters of English history. It was in 1769 that Chatterton opened a correspondence with him, offering to supply, for the "Anecdotes of Paintings," accounts of a succession of painters who, he said, had flourished in Bristol—accounts apocryphal of course. Walpole accepted the offer, but presently suspecting some deception, neglected to answer Chatterton's application for assistance, and received from the poet a plain-spoken letter demanding the return of his MSS. The request was complied with, and Walpole's next tidings of Chatterton were, that he had "perished in his pride." Sipping the foam of society, visiting and visited, gossiping, corresponding, memoir-writing, collecting curiosities, always retaining an eager interest in what was going on, Walpole had reached old age when, in 1791, by the death of his nephew he became earl of Orford; but he never took his seat in the house of lords, and rarely used the title. A martyr to the gout during his later years, he died at his house in Berkeley Square on the 2nd of March, 1797. "His figure," thus Miss Hawkins describes this celebrated man, "was not merely tall, but more properly long and slender to excess; his complexion, and particularly his hands, of a most unhealthy paleness. His eyes were remarkably bright and penetrating, very dark and lively; his voice was not strong, but his tones were extremely pleasant, and, if I may say so, highly gentlemanly." In 1798 was published an edition of his works which contained an instalment of his private correspondence. Other instalments have appeared at intervals during the first half of the present century. All of them are collected in the "Letters of Horace Walpole, edited by Peter Cunningham, now first chronologically arranged," 9 vols., London, 1857–59. This edition includes his "Short Notes of my Life," from his birth to 1779, and his lively "Reminiscences of the Courts of George I. and II.," written in 1788 for the amusement of the two sisters the Misses Berry, for whom in his closing years he conceived a strong, a pure, and a tender attachment. He left behind him memoirs of his own time for publication after a period prescribed. In 1822 were published his "Memoirs of the last ten years of the reign of George II.," and in 1845 his "Memoirs of the first twelve years of the reign of George III.," edited by Sir Denis Le Marchant, to which were added in 1859 his "Journals of the reign of King George III. from 1771 to 1783," now first published, edited by Dr. Dran. Walpole's was not a remarkable character. He reveals himself in almost every page of his letters and memoirs as a very clever, witty, polished man of the world, neither amiable nor unamiable, neither virtuous nor vicious, and in whom any capacity for depth of attachment, whether to persons or to principles, is only rarely and fitfully apparent. One of his most disagreeable traits is his combination of an evident desire for literary distinction with an affected scorn of "authorism," and a habit of sneering at all intellectual greatness which had not graduated at White's and been stamped in the mint of May fair. As a writer his merits and services are considerable. "No man," says Lord Macaulay, among whose essays is a severe one upon Horace Walpole, "no man who has written so much is so seldom tiresome." His "Memoirs," with all their faults of prejudice and prepossession, are unrivalled; and if he has no eye for real greatness, few men were so quick to see through its counterfeit. But it is as a letter-writer that he is and will be chiefly remembered. His sparkling, witty, and multifarious gossip is the perfection of "London correspondence," written by a man whose birth, gifts, and reputation admitted him everywhere, and whose curiosity made him familiar with everybody and everything. The social and much of the biographical and political history of England during his time, is photographed

in the long series of his inimitable letters. Memoirs of Horace Walpole and his Contemporaries, edited by Eliot Warburton, were published in 1851.—F. E.

WALPOLE, Sir Robert, Earl of Orford, a celebrated statesman, was born in 1676, of an ancient family in Norfolk. He was educated at Eton, where he was the contemporary of St. John (Lord Bolingbroke), and at King's college, Cambridge. He was intended for the church, and used to say of himself that had he taken orders he should have been archbishop of Canterbury, instead of prime minister. But by the decease of his two elder brothers he became heir to the family estate, with a double advantage, says Earl Stanhope—the inheritance of an elder and the application of a younger son. On the death of his father in 1700 he was elected member for the family borough of Castle Rising, which he continued to represent in the last two short parliaments summoned by King William. On his entrance into public life he immediately attached himself to the whig party, and was cordially welcomed as an important accession to their ranks. His first speech was regarded as a failure, but his perseverance soon overcame every difficulty, and he became, not indeed a great orator, but one of the best debaters the house of commons has produced. In 1702 he was returned to parliament for King's Lynn, and represented that borough in several succeeding parliaments. In 1705 he was nominated one of the council of the lord high admiral; in 1708 he was appointed secretary at war; and in the following year was also made treasurer of the navy. In 1710 he was one of the managers of Sacheverell's impeachment; and when that ill-advised step led to the overthrow of the government he resigned his office, which he was invited by Harley to retain, and retired along with his friends. A few months later he was expelled from the house by the triumphant tory party, and committed to the Tower on a charge of corruption relating to some forage contracts; but he was considered a martyr to his party, and when he regained his freedom at the close of the session in July, 1712, he found his reputation greatly raised by his imprisonment. In 1714 he was re-elected for the borough of Lynn. His defence of Steele, when that wit was expelled from parliament by the vindictive tories and jacobites for publishing the well-known "Crisis," was very much to his credit.

On the death of Queen Anne, and the ignominious downfall of her traitorous ministry, Walpole was at once received into favour at court along with his party. In a few days after the arrival of George I. he was appointed a privy councillor and paymaster of the forces. He was chairman of the committee of secrecy which was chosen to inquire into the conduct of the late ministry, and supported with great zeal the impeachment of Oxford and Bolingbroke. He was rewarded for his services by his promotion to the office of first commissioner of the treasury, and chancellor of the exchequer, in October, 1715. But becoming dissatisfied with the superior influence of Sunderland and Stanhope in the cabinet, misunderstandings arose between him and his colleagues, and he resigned his office in April, 1717. His behaviour while in opposition was by no means creditable to him; he unscrupulously leagued himself with the inveterate enemies of the Hanoverian dynasty, and factiously thwarted the whole policy of the government, including the very measures he had previously recommended. His eloquent denunciations of the peerage bill (1719) contributed largely to its rejection by the commons, but only a few months afterwards he consented to accept a subordinate office in the ministry, and became paymaster of the forces. He conducted himself with great prudence in the midst of the excitement caused by the South Sea scheme. His calm good sense, says Macaulay, preserved him from the general infatuation. He condemned the prevailing madness in public, and turned a considerable sum by taking advantage of it in private. When the crash at length came the task of framing a scheme for meeting the public difficulties was by universal assent assigned to Walpole, and he was shortly after appointed chancellor of the exchequer, and also succeeded Sunderland as the first minister of the crown. The death in rapid succession of his rivals, Stanhope, Craggs, and Sunderland, left Walpole's ascendancy in the government undisputed. The schism in the whig party was now completely healed, and an overwhelming majority of the representatives of the people gave their support to the administration. The public business was carried on for a time with a smoothness and a despatch such as had not been witnessed for more than a century. Walpole's love of power involved him in a succession of desperate contests with the ablest of his colleagues, but he triumphed over them all, and maintained a complete ascendancy in the government until the death of George I., and received numerous and striking proofs of the royal favour. It was believed that the new king disliked his father's ministers, and when the intelligence of his accession to the throne was made known to him he appointed Sir Spencer Compton, the speaker, to draw up the necessary declaration to the privy council, thus pointing him out as the future head of the government. But Sir Spencer's incapacity for this high office became so apparent at the very outset that he was obliged to relinquish his commission, and the claims of Walpole were so dexterously stated by Queen Caroline that the king was induced to reappoint the old ministers, and Walpole's influence over the new monarch became as great as it had been with his predecessor. He made use of his uncontrolled ascendancy to introduce various measures of reform, especially in the proceedings of the courts of justice, and in the frightful abuses which existed at that time in the public prisons. In 1733 he brought forward two of his most celebrated financial measures. The first was his proposal to take half a million from the sinking fund for the service of the current year, which, though a most unjustifiable proceeding, was carried by a large majority. The other was his famous excise scheme, the purpose of which was to convert the customs on tobacco and wine into excise duties, to institute what is now called the bonding system, and to remove some of the worst and most oppressive abuses of the excise laws. But the most violent opposition was excited against his scheme both in parliament and in the country, and the most unfair and discreditable expedients were adopted to defeat it. The popular clamour grew louder and louder, while the majority in its favour in the house gradually dwindled from sixty to sixteen, and at length Walpole found it expedient to drop the measure. But he revenged himself for his defeat by dismissing the earls of Chesterfield, Burlington, Marchmont, and Stair, and by depriving of their commissions in the army several other influential peers who had shown their dislike to the obnoxious bill. This step cannot be vindicated either on the ground of justice or expediency, and had the effect of reinforcing the ranks of the opposition. In 1737 the death of the queen, who recommended the king to him almost with her latest breath, deprived Walpole of one of his most powerful supporters, and soon after he was seriously embarrassed by the quarrels which broke out between the Spanish court and the British merchants, who carried on an illicit trade with South America which the Spaniards strove in vain to repress. Mutual complaints of illegality, injustice, and severity were in consequence made from time to time. The dissatisfaction which prevailed at home was violently inflamed by the opposition; a convention which was arranged by the prudence and moderation of Walpole failed to settle the matter in dispute, and at length the tide of feeling ran so high in England that the minister was reduced to the necessity of choosing between an unjust war and the loss of power. He preferred the former; and while seeing clearly the wickedness of the proceeding, and the mischief and misery which it was certain to produce, he yielded to the popular clamour and declared war against Spain (19th October, 1739). On the day of the declaration, when the steeples of London were ringing forth joyful peals, he was heard to mutter, "They may ring the bells now, before long they will be wringing their hands." This false step, however, on the part of Walpole failed to strengthen his administration. Fresh discontents broke out in the country, his unpopularity increased, while his influence in parliament steadily diminished; dissensions broke out in the cabinet, and everything portended a speedy termination to his long-continued sway. His love of power had alienated all the ablest men of his party; Pulteney, Carteret, Townshend, Chesterfield, and others, had one by one been converted from colleagues into inveterate enemies; till at length he had arrayed against his government "the majority of the landed gentry, the majority of the parochial clergy, one of the universities, a strong party in the city of London and in other great towns," together with all the tories and jacobites, a large body of discontented whigs with the prince of Wales at their head, the young patriots—"the boys," as he contemptuously termed them—and the men of letters, who were either inflamed by party zeal, or exasperated by the neglect with which the minister had systematically treated them. The elections of 1741 were unfavourable to the government, but the veteran statesman continued almost single-handed to maintain

the contest. At length his followers became dispirited and refractory, while some of his colleagues were more than suspected of treachery; a panic, as he himself states, took place among his supporters, and even his brother, his three sons, and all his trustiest friends, combined in most earnestly urging him to resign. Moved by their entreaties, though with extreme reluctance, on the 31st of January, 1742, he formed the resolution to retire, and a few days later resigned all his places, and was created Earl of Orford, with an additional patent of £4000 a year. A furious popular outcry was made for vengeance on the fallen minister, and his enemies carried by a small majority in the house of commons a motion to appoint a secret committee to investigate his conduct. But though the majority of its members were hostile to Walpole, they were compelled to acknowledge that they had failed to make good their charges against him. They therefore called for new powers, and a bill was introduced to indemnify witnesses, or, as it has been justly said, "to reward all who might give evidence, true or false, against the earl of Orford." But this measure was rejected in the upper house by a large majority, and the enemies of the once powerful minister were compelled to desist from their attempts to disturb his retirement. He survived his downfall only three years, and died after a painful illness, 18th March, 1745, in the sixty-ninth year of his age.

Walpole was a great minister rather than a great man. His talents were eminently practical, and he had a rare capacity for the management of public affairs. He was "an excellent parliamentary debater, an excellent parliamentary tactician, and an excellent man of business." He had no pretensions to be a profound scholar or even a well-informed man. His education had been very much neglected; "and in general," says his son, "he loved neither reading nor writing," and his literature, it has been said, consisted of a scrap or two of Horace and an anecdote or two from the end of the dictionary. He was very imperfectly acquainted with the history even of his own country. He knew nothing of French, and as George I. knew no English, the king and his minister were obliged to discuss state affairs in very bad Latin. But he possessed a thorough knowledge of mankind, and especially of England, and of the house of commons. He was a powerful and dexterous debater rather than a brilliant orator; his speeches were usually plain, luminous, manly, and persuasive, though on some occasions they became impassioned and eloquent. He was felicitous in reply, and catching as it were by intuition the disposition of the house, knew exactly when to press and when to recede. He was very industrious and methodical in the transaction of affairs, and though no public man of his time did so much business, he was, says Lord Chesterfield, never seen in a hurry, and Lord Hervey describes him as "doing everything with the same ease and tranquillity as if he was doing nothing."

Walpole was violently assailed during his lifetime as the great patron and parent of parliamentary corruption, who trusted to systematic bribery for the management of the house of commons —and these charges have been repeated since by party writers. There can be no doubt that he practised corruption on a large scale, but the charges against him have been greatly exaggerated, and there is some excuse for him in the low state of political morality in his age. He understood the true interests of his country better than any of his contemporaries, and strove to promote prosperity at home and maintain peace abroad; but as the case of the Spanish war shows, he did not scruple to forego his love of peace, and to sacrifice the interests of his country for the sake of power. His ambition, however, did not harden his heart or sour his temper, he preserved to the last his amiable generous disposition, frank cordial manners, and affable and gay deportment. But his conversation and habits were coarse and sensual, and his morals gave just offence even in that loose age. After the death of his first wife he married his mistress, Miss Skerrit, who, before their marriage, had borne him a daughter, for whom on quitting office he obtained a patent of rank. By his first wife he had three sons and two daughters.—J. T.

* WALPOLE, Spencer Horatio, is the second son of Thomas Walpole, Esq., of Stagbury, Surrey (nephew of Horatio, first earl of Orford, and ambassador to the court of Munich), and was born in 1806. He was educated at Eton, and at Trinity college, Cambridge, where he gained the first English declamation prize, and the prize for the best essay on the character and conduct of William III. He was called to the bar in 1831, by the Society of Lincoln's inn, of which he is a bencher, and obtained the rank of queen's counsel in 1846. In the same year he entered parliament as member for the burgh of Midhurst, in which his relative, the earl of Egmont, has great influence. His clear, calm, and weighty oratory, and ample stores of knowledge, together with his sound judgment and moderation, soon gained him the ear of the house, and a prominent place in the conservative councils; and on the accession of Lord Derby to office in March, 1852, Mr. Walpole was induced to relinquish his extensive practice at the chancery bar, and to accept the office of secretary of state for the home department. He went out of office with his party in the following December, but returned with them to power and to his former post, in March, 1858. He relinquished office, however, in February, 1859, in consequence of his dissatisfaction with the reform bill brought forward by the government, and which led to their downfall a few months later. Mr. Walpole discharged the duties of church estates commissioner from 1856 to 1858, and in the former year was elected member for the university of Cambridge. He is now chairman of the Great Western railway. Mr. Walpole takes a prominent part in the business of the house of commons, and his candour, freedom from faction, and amiable disposition, together with his ability and learning, have gained him great and deserved weight in that assembly.—J. T.

WALSH, William, an English critic and poet, was born about 1663 at Abberley, Worcestershire, and was educated at Wadham college, Oxford. He came to London, where he gained the reputation of a critic and scholar, became a man of fashion, represented Richmond, Yorkshire, in parliament, and was gentleman of the horse to Queen Anne. He was highly esteemed by Dryden and Pope, both of whom write eulogistically of his powers. Walsh was author of "A Dialogue concerning Women;" "Letters and Poems," published in Dryden's Miscellany; and other works.—F.

WALSINGHAM, Thomas of, an English chronicler of the fifteenth century, was born at Walsingham in Norfolk, and became a monk of the order of St. Benedict in St. Alban's abbey. It has been conjectured that he was appointed historiographer to King Henry VI. about 1440. Like many other monks of his time, he wrote in praise of Henry V., who strove to burn heresy out of the land. His chronicle, entitled "Historia brevis," extends from 1273 to 1422, and derives its chief value from what the author writes of his own time—particulars often of a trivial character, as when he narrates that on the coronation day of Henry V. a heavy snow storm fell, which was regarded as a happy omen that all vices would fall down, and the new reign would be a spring of virtues. He also wrote "Ypodigma Neustriæ, vel Normannica ab irruptione Normannorum usque ad annum sextum regni Henrici V." The two works were published at London in 1574, at the expense of Archbishop Parker. They were reprinted at Frankfort in 1603, in a volume of collected historical writings, entitled Anglica, Normannica, Hibernica, Cambrica a Veteribus scripta, ex bibliotheca Camdeni.—R. H.

WALSYNGHAM, Sir Francis, secretary of state in the reign of Queen Elizabeth, and a celebrated master of the statecraft which was in fashion in those days. He was of an ancient Norfolk family, a younger branch of which had settled in Kent. He was born about 1536, being the third and youngest son of William Walsyngham of Scadbury, in the parish of Chiselhurst, by Joyce, daughter of Edmund Denny of Cheshunt, Herts. He was educated privately at home; then sent to King's college, Cambridge; and, being a stanch protestant, he passed the years of Queen Mary's reign on the continent, where he acquired an extensive knowledge of languages, and sharpened his faculty of observing men and things. Returning to England, he obtained the favour of Mr. Secretary Cecil, and in 1566 his name occurs in a Memorial of things fit to be considered by Parliament, as one who is "to be of the house." His great qualities as a detective and secret agent were appreciated and employed by Cecil and Throckmorton, both at home and abroad. In 1570 he was sent on a mission to France, from which he returned in October of the same year. He was again sent to Paris, and assisted in the negotiations for the marriage of the queen with the duke of Anjou. The massacre of St. Bartholomew on the 24th of August, 1572, drove him home. In a letter of the time, dated London, November 12, 1572, it is written—"Seing ther is no man with a good conscience can live ther, my Lord Ambassador Mr. Walsyngham shall retourn, and Mr. Carie, in

whom is thought not so moche religion, shall goo in his place." The history of Walsyngham's embassy to France was published in 1655 under the title of The Compleat Ambassador, by Sir Dudley Digges, into whose possession the despatches and other documents had fallen. The astuteness and profound dissimulation of the model ambassador are fully shown in these interesting papers. On the 20th of December, 1573, Walsyngham was appointed one of her majesty's principal secretaries of state, and took the oaths before the council on the following day—Sir Thomas Smith being joint secretary with him. The remaining years of his life were almost entirely spent in assiduous service to the state. His busy hand and brain were employed in concocting and inditing intricate schemes for the discovery and overthrow of the queen's plotting enemies, popish or otherwise. His skill in weaving counterplots, and in entrapping conspirators, was inimitable. His agents and spies were everywhere. Lloyd his panegyrist, making a distinction which is somewhat dubious, says, that in foreign countries "he had fifty-three agents and eighteen spies." "He would cherish a plot," says the same writer, "for some years together, admitting the conspirators to his and to the queen's presence familiarly, but dogging them out watchfully. On some men his spies waited every hour for three years." Though his zeal against the papists made him a persecutor, at times he counselled indulgence to the recusants. In 1577 he received the honour of knighthood, and in the following year was sent with Lord Cobham on a mission to the Low Countries. He had previously been ill, and was dissatisfied at the appointment of Dr. Wilson to the secretaryship rendered vacant by the death of Sir T. Smith. On 22nd April, 1578, however, he was appointed chancellor of the order of the garter, an office formerly held by Smith. His first duty on entering office was to regulate the proceedings for the election and installation of three sovereigns—the emperor of Germany, the king of France, and the king of Denmark. In 1581 he was again sent to Paris, where the subject of marrying Elizabeth to the duke of Anjou had been revived. Two years later he proceeded to Scotland in order to bind King James to English interests. After crushing the Babington conspiracy, he urged on the proceedings against Mary Queen of Scots. He is said to have delayed the invasion of England by the Armada, by injuring Spanish credit at Genoa. He died on the 6th April, 1590, leaving one surviving daughter, who was married first to Sir Philip Sidney, then to Robert Devereux, earl of Essex, and lastly to Richard de Burgh, earl of Clanricarde.—(See Lodge's *Portraits; Calendar of State Papers.*)—R. H.

WALTER OF EVESHAM, a monk who flourished in the early part of the thirteenth century, and who is so called from his belonging to the monastery of Evesham in Worcestershire. His true name was Walter Odington. He was profoundly skilled in the sciences of music, mathematics, and astronomy. He wrote a treatise on music, which is in the library of Bene't college, Cambridge, and which is mentioned by Dr. Burney as exhausting all that was known on the subject at the time. He was also the author of a work "De motibus planetarum, et de mutatione aeris."

WALTER, JOHN, founder of the *Times* newspaper, was born in 1739, and so early as 1783 at least was established as a printer in London. He patented and partly invented a mode of printing, or rather of "composing," in which he used stereotyped words and portions of words instead of separate metal letters. Among the publications which he printed in this way was a newspaper established by himself, the *Daily Universal Register*, the first number of which was issued on the 1st of January, 1785. On the first of January, 1788, this paper was renamed by Walter, and reissued as the *Times*, which, like its predecessor the *Register*, announced itself as "printed logographically." The founder of the leading journal was for many years printer to the board of customs, an employment of which he was deprived when the *Times* joined in censuring Lord Melville. He died at Teddington, near Twickenham, on the 16th of November, 1812.—He was succeeded by his son, the second JOHN WALTER, born in 1785, who, during his father's lifetime, at the beginning of 1803, became joint proprietor and exclusive manager of the *Times*. It was under his energetic, skilful, and liberal management that the *Times* grew to be the leading journal of the empire. From the first, and although giving a general support to the ministry, he pursued an independent course, and refused to admit into the *Times* the contributions and communications which the government was in the habit of supplying to the papers in its interest. For this, and for such acts of independence as the censure of the Catamaran expedition, the *Times* and its proprietors fell under the ban of the government. The elder Walter, as already mentioned, was deprived of his printership of the customs; and to obstruct the success of the *Times*, its parcels of foreign news—of paramount importance in those days of European war—were stopped or retarded by the post-office officials. Mr. Walter, however, defeated this persecution, and with his own resources organized a system by which the most important foreign intelligence reached the *Times* office earlier even than it was received by the government itself. The *Times* was the first newspaper "machined" by steam-power (29th November, 1814), nor was this effected without violent resistance on the part of the pressmen. Mr. Walter was returned to the house of commons in 1832 as one of the members for Berkshire, in which he had purchased his estate of Bearwood. Re-elected in 1835, he resigned in 1837, differing as he did with his constituents on the subject of the new poor law, a measure which he persistently and energetically opposed. In 1841 he was for a short period one of the members for Nottingham. He died in Printing-house Square on the 28th July, 1847.—F. E.

WALTER, JOHANN GOTTLIEB, an anatomist, was born at Königsberg in 1739. Though intended for the law, he was unable to resist the fascination which anatomical study had for him, and after commencing it in his native city he proceeded to Frankfort-on-the-Oder, where he took a medical degree in 1757. Thence he went to Berlin, and studied anatomy under Meckel. His acquirements led to his appointment in 1762 to the second anatomical chair in the Collegium Medico-Chirurgicum, and on the death of Meckel in 1774 he obtained the first professorship of anatomy and the chair of midwifery. He died on the 4th of January, 1818. He collected a valuable museum of anatomy and pathology, which was purchased by the king of Prussia in 1804 for one hundred thousand dollars. This collection, which is at Berlin, still bears his name. Walter was the author of numerous anatomical memoirs and treatises. Amongst them is a work on the bones, 8vo, Berlin, 1762; "Observationes Anatomicæ," folio, Berlin, 1775; a treatise on myology, Berlin, 1777; and a work on diseases of the abdomen and on apoplexy, 8vo, Berlin, 1785.—F. C. W.

WALTHER, CHRISTOPH THEODOSIUS, missionary to the East Indies, was born at Schildberg in Brandenburg in 1699, and studied divinity at Halle. In 1705 he went to Copenhagen at the request of King Frederic IV. of Denmark, and thence embarked with two other missionaries, Ziegenbalg and Plütschow, for Tranquebar, a Danish colony in the East Indies. Walther, having learned Tamul and several Indian dialects, visited the coast of Coromandel (hitherto unapproached by christian missionaries), and founded the missionary settlement of Majubaram. His published works are numerous, including a history of the Tranquebar mission, 1726; "The Way of Salvation" (otherwise known as "a refutation of Mohammedanism"), in Tamul, 1727; an abridgment of ecclesiastical history, also in Tamul, 1735; grammatical observations on the Tamul language, 1739; "Doctrina Temporum Indica, ex libris Indicis et Brahmarum, cum paralipomenis recentioribus;" "Ellipses Hebraicæ," Dresden, 1740. Walther returned to Europe in 1740, and died at Dresden in 1741.—F. M. W.

WALTHER, MICHAEL, a German divine, was born at Nurenberg in 1596, and studied at Wittemberg, Giessen, and Jena. He was chaplain to the duchess-dowager of Brunswick and Luneburg, and at the same time professor at Helmstadt. On the death of that princess he became first preacher at the court of the count of East Friesland, and superintendent-general, in the discharge of which functions he remained till his death in 1662. He was author of "Harmonia Biblica;" "Officina Biblica-Mosaica postilla;" "Miscellanea Theologica;" "Commentarius in Epistolam ad Hebræos." The first-mentioned work, of which the full title is "Harmonia Biblica, seu brevis et plana conciliatio locorum Veteris et Novi Testamenti apparenter sibi contradicentium," has been often reprinted, and is a very useful performance.—R. M., A.

WALTON, BRIAN, Bishop of Chester, editor of the London Polyglott Bible, generally known as "Walton's," was born in 1600 at Seymour or Seamer, in that part of the North Riding of Yorkshire called Cleveland. Educated at Cambridge, he took orders and was a curate and master of a school in Suffolk. Removing to London he became curate at All Hallows, Bread

Street. By 1640 he had risen to be a doctor of divinity, prebendary of St. Paul's and chaplain to the king, as well as rector of St. Martin's Ongar, London, and of Sandon, Essex; he was also for a short time rector of St. Giles'-in-the-Fields. He had made himself obnoxious to the puritan party as the active representative of the London clergy in their controversy with the citizens respecting tithes; the elaborate treatise, chiefly historical, which he drew up on the subject, was not completely published until 1752. In 1641 he was deprived of his benefices; in 1642 he was treated as a delinquent and took refuge at Oxford, where he met Dr. Fuller, dean of Ely, whose daughter became his second wife. Probably after the surrender of Oxford to the parliament he returned to London, and lived in the house of his father-in-law. The publication of the magnificent but costly Paris Polyglott of Le Jay was completed in 1645, and in 1652 Walton issued, with a specimen, proposals for his own. Selden and Usher announced their approval of the scheme, and the council of state granted him permission, afterwards renewed by Cromwell, to import the paper for the work duty-free. One copy was to be supplied for £10, six for £50, and Walton's Polyglott is said to have been, with the exception of Minsheu's Dictionary, the first work published in England by subscription. £9000 were soon subscribed and contributed. As an aid to its students, Walton published in 1654 an "Introductio ad lectionem linguarum Orientalium." Vol. i. of the Polyglott itself appeared in September, 1654, and the publication of the work, in six volumes, was completed in 1657. Pocock and Usher revised the earlier sheets, and among the scholars who gave their aid to the work were Lightfoot, Wheelock, Clarke, Sanderson, and above all Dr. Edmund Castell, whose valuable Lexicon Heptaglotton, a lexicographical appendix to the Polyglott, was published in two volumes in 1669. The first volume of the Polyglott consists of prolegomena, which have been several times republished separately, the sixth of various readings and critical remarks. There is a full account of this great work, as of its editor and his assistants—one less splendid but more useful than the Paris Polyglott, the best of its predecessors—in Todd's Memoirs of the Life and Writings of Brian Walton, 2 vols., London, 1821, which also contains Walton's "Considerator Considered," being his reply to Dr. John Owen's depreciatory Considerations, published in 1659. Nine languages are used in the work, but no one book is given in so many. The gospels are given in six languages. The Chaldee paraphrase is more complete than in any former polyglott, and some parts of the Bible are printed in Æthiopic and Persian, neither of which were to be found in any similar work. Of the sixteen manuscripts collated by Archbishop Usher for Walton's Polyglott, some are said not to have been examined since. In the preface to the original edition an acknowledgment was made of Cromwell's furtherance of the work, but the reference to the Protector was expunged at the Restoration. Copies containing the original preface are highly valued by book-collectors. After the Restoration Walton presented his Polyglott to Charles II., was appointed one of the royal chaplains, and in 1661 bishop of Chester—an honour which he did not long enjoy, dying at London little more than ten months after his installation, on the 29th November, 1661.—F. E.

WALTON, Izaak, "the common father of all anglers," was born at Stafford, August, 1593, and three years afterwards was left an orphan. Of his education no record is left. In early life he settled in London as a sempster or hosier. His first place of business was in a small shop near the Exchange, or what Hawkins, his biographer and editor, calls the "royal burse in Cornhill." Prior to 1624 he had removed to Fleet Street, occupying a shop, or a half-shop, two doors west of Chancery Lane, and doing business as a linendraper. In 1632 he is found in Chancery Lane engaging in the same calling; and about this time he married Anne, daughter of Thomas Ken of Furnival's inn, and sister or half-sister to the famous Bishop Ken. This was his second marriage—his first wife appears to have been a niece of Archbishop Cranmer, and none of her children survived her. About 1644 he left Chancery Lane, and retired from business with a small competency. He now sojourned in various places—chiefly in the families of clergymen. In his later years, or after 1662, he took up his abode with Dr. Morley, bishop of Winchester. Almost nothing is known of his private history. His companions were royalists; and after the battle of Worcester the "Lesser George" was for some time in his custody. His friends and correspondents were numerous—such as Usher, Chillingworth, Hales of Eton, Sandys, Hammond, Thomas Fuller, and Bishops Sheldon, Morton, King, and Barlow. Through his good constitution, his gentle exercise in angling, his lettered ease and happy temperament, his life was prolonged to his ninetieth year, and he died at Winchester during a great frost, on the 13th of December, 1683, in the house of Prebendary Hawkins. He was buried in the south aisle of the cathedral, and on a flat marble stone is a poetical inscription to his memory. He left a son and a daughter: to the one, amidst other legacies, he left Sibbes' Soul's Conflict, and to the other his Bruised Reed. Their mother had died in 1662, and was buried in Worcester cathedral. Her tombstone bears a remarkable monumental inscription. Walton has been immortalized by his literary labours. His five biographies of Donne, Wotton, Hooker, Herbert, and Sanderson are unsurpassed in interest—

> "The feather whence the pen
> Was shaped, that traced the lives of those good men,
> Dropped from an angel's wing."

His first literary work was an elegy on the death of Dr. Donne, in 1633; and his "Life of Donne" was prefixed to a volume of his sermons published in 1640. He had been gathering some materials for Sir Henry Wotton, "that great master of language and art," who had undertaken to write Donne's Life, but he died ere he had completed the work. Walton then took the task upon himself; and that, he says, "begot a like necessity of writing the life of his and my ever-honoured friend Sir Henry Wotton." His "Life of Wotton," prefixed to the Reliquiæ Wottonianæ, was published in 1651. Twenty years afterwards he published the "Life of Hooker;" one purpose being to correct the mistakes made by Bishop Gauden in his life of that eloquent divine. In 1670 appeared the "Life of Herbert"—"a free-will offering;" Bishop Henchman of London supplying him with many of the materials. In 1678 he published the "Life of Sanderson," one of his intimate friends for forty years, the biographer himself being in his eighty-fifth year; a period, he says, when his "age might have procured him a writ of ease." All these lives are quiet and natural portraits, lovingly and truthfully executed by a hearty admirer. They were very notable men themselves; and their lives by "honest Izaak" hold their place among English classics. The collected lives were published in 1671, with a dedication to the bishop of Winchester. But Walton's best known literary production is his "Complete Angler, or Contemplative Man's Recreation." It appeared in 1653, and has gone through numerous editions. The motto to the first edition was—"Simon Peter said, I go a fishing; and they said, We also go with thee;" but it was wisely cancelled in subsequent editions. This "pleasant curiosity of fish and fishing" is a series of dialogues—no long "and watery discourse," but truly a rich entertainment—quaint, humorous, and cheerful; abounding in happy touches of wit and raillery, practical wisdom, sagacious reflections, and snatches of poetry and song. While his lectures on his art are so clear and so curious, his digressions are ever most amusing. His love of nature is unbounded, and his mood is one of universal charity. He unconsciously gives us his own portrait, described as "honest, ingenious, quiet, and harmless." "I am not of a cruel nature," says he; "I love to kill nothing but fish." The art also is no mean one, for, he adds, "God Almighty is said to have spoken to a fish, but never to a beast." His favourite place of angling when he was in London was the river Lea. The kindness of his nature often peeps out, as when he tells his friend and disciple, who had caught his first chub, "it is a good beginning of your art to offer your first-fruits to the poor, who will both thank you and God for it." He was no ascetic, for he liked "the barley-wine, the good liquor that our honest forefathers did use to drink of," and he loved such mirth "as did not make friends ashamed to look on one another next morning." His humour is sometimes quite comic, as when, after instructing his listener and companion in the art of impaling a frog upon a hook, and securing the upper part of its leg by one loop to the arming wire, he naively adds, "In so doing, use him as you loved him." His serene heart is ever going out in admiration of the clear stream in its shallows, pools, and flowery banks; the shady trees, the odorous honeysuckle, the green pastures, the disporting of the lambs, the hum of the bee, the clouds and sky, and the song of the linnet and the lark, the blackbird and thrush. And his piety has ever an unaffected charm, as when he says—"Every misery that I miss is a new mercy;" or when, after referring to the "sweet descants, the natural rising and falling, the doubling and redoubling" of the voice of the

nightingale, he adds so beautifully—"Lord, what music hast thou provided for the saints in heaven, when thou affordest bad men such music on earth!" The book will ever be a favourite with all "that love virtue and angling," as did its author, who was at peace with himself and all creation excepting otters.—J. E.

WALWORTH, Sir William, who slew Wat Tyler, belonged to the Fishmongers' Company, and was for the first time lord mayor of London in 1375, when he distinguished himself by an attempt to suppress or diminish usury. He was a second time lord mayor in 1381, when the insurrection of Wat Tyler broke out. He was with the king in West Smithfield on the 15th of June, 1381, when Richard II. parleyed with the rebel. According to one account, while Wat Tyler was explaining his demands to his sovereign, he now and then lifted up his sword threateningly, until at last Walworth could forbear no longer, but with sword or mace struck him dead. As a reward the king knighted him, and bestowed on him £100 a year. In the year of this achievement Sir William Walworth founded a college in the old church of St. Michael's, Crooked Lane, and was buried there on his death in 1385.—F. E.

WANDELAINCOURT, Antoine Hubert, was born in 1731, at Rupt-en-Voivre, entered holy orders, and obtained the post of sub-director of the military school at Paris. In 1791 he took the oath required of ecclesiastics, and was chosen bishop of Châlons-sur-Marne. In 1791 he was elected deputy to the convention, and voted the banishment of Louis XVI. When the convention went in procession to Nôtre Dame to celebrate the feast of the goddess of Reason, Wandelaincourt left his colleagues at the door, thus silently protesting against the doctrines of the day. From the convention he passed to the council of elders, which he left in 1798, and appears to have been occupied in one of the great libraries of Paris. In 1801 he resigned his office as bishop, and accepted the cure of Montbar, which, however, he soon resigned, and lived in retirement. He died at Belleville, near Verdun, in 1819. He wrote "Cours de philosophie d'histoire naturelle, de morale;" "Histoire des arts;" "Cours d'education à l'usage les demoiselles," &c.; "Abrégé de l'histoire générale;" "Vues sur l'education d'un prince;" "Principes d'astronomie;" and several other elementary works.—F. M. W.

WANDESFORDE, Christopher, Viscount Castlecomer, an English statesman, son of Sir George Wandesforde, born at Bishop Burton, Yorkshire, in 1592. He was educated at Clare hall, Cambridge, where he became acquainted with Wentworth, afterwards earl of Strafford. After leaving the university he entered parliament, and was one of the eight chief managers in the impeachment of the duke of Buckingham. In 1636 he was made one of the lords justices of Ireland, and knighted. Soon after he sold his estate of Kildare, and purchased Castlecomer, where he founded a colliery and a cotton manufactory. In 1640 he was appointed lord deputy in the place of Lord Strafford, and gave such satisfaction to the king that he was created Baron Mowbray and Musters, and Viscount Castlecomer. He died December 3, 1640.—W. J. P.

WANG MANG, a Chinese usurper, was chief minister under the reign of Tching-ti, but on his death was dismissed from power. On the death of the next emperor, Wang Mang succeeded in regaining his position; a child nine years old was declared emperor, and speedily died (as was supposed) from poison. His successor, another child, shared the same fate, and at length Wang Mang openly seized upon the crown, A.D. 9. He reduced several rebellious provinces to obedience, but the cost of his expeditions was a source of discontent; he fell a victim to a popular insurrection, and was beheaded, A.D. 23.—F. M. W.

WAN KOULI, Mahommed Ibn Mustapha, a Turkish lexicographer who lived in the sixteenth century (it is not precisely known at what period). He translated into Turkish the Arabic dictionary of Djévhéry, under the title of Kitab al loghat (Turkish-Arabic dictionary), with the citations in Arabic. It was the first volume which issued from the press established at Constantinople in 1729, and was reprinted in 1757, and again in 1803.—F. M. W.

WANLEY, Humphrey, the librarian of Harley, earl of Oxford, was born in March, 1672, and was the son of the Rev. Nathaniel Wanley, the subject of the succeeding memoir. When he was seven Wanley lost his father. According to one account Wanley was "bred a limner;" according to Nichols, however, "what time he could spare from the trade of a draper, to which his father had put him, he employed in turning over old MSS. and copying the various hands, by which he acquired an uncommon facility of distinguishing their dates." He thus attracted the attention of his diocesan, Dr. Lloyd, then bishop of Lichfield and Coventry, who sent him to Edmund hall, Oxford. The principal of this hall was Dr. Mill, whom he assisted in the collations for Mill's well-known edition of the New Testament. He was then, as a transcriber and general literary drudge, taken into the service and house of Dr. Charlett, the master of University college, who procured for him the assistant-librarianship of the Bodleian, where he helped to complete the indexes to the catalogue of the MSS., and composed the Latin preface to it. Exchanging Oxford for London, he became secretary to the Society for the Propagation of Christian Knowledge, and explored the public and private repositories of the kingdom for Hickes, in search of Anglo-Saxon MSS., his catalogue of which, translated into Latin, is printed in Hickes' Thesaurus Linguarum Veterum Septentrionalium. He was afterwards appointed librarian to Harley, earl of Oxford, and not only arranged the Harleian books and MSS., but diligently and skilfully presided over the augmentation of the stores committed to his care. The zeal which he threw into his new duties, the watchful glance which he kept over all Europe for a chance of adding to the treasures of Harley's library, printed and MS., are amusingly and interestingly exhibited in his MS. diary, preserved among the Lansdoune MSS. in the British museum, and some curious extracts from which are printed in Nichols' Anecdotes. On the death of Harley he was retained as librarian by the second earl of Oxford, and filled the congenial post until his own death in July, 1726. In describing the Harleian MSS. he had reached before his death what is No. 2407 of the present printed catalogue, in the preface to which the merits of his contributions are duly acknowledged. With Bayford and another person, Wanley founded in 1707 the modern Society of Antiquaries. He was the author of the translation (1704) of Ostervald's Grounds and Principles of the Christian Religion.—F. E.

WANLEY, Nathaniel, father of the preceding, was born at Leicester in 1633, and was educated at Trinity college, Oxford. He took holy orders, and became successively minister of Beeby, Leicestershire, and of Trinity church, Coventry. He was the author of a tract published in 1658 entitled "Vox Dei, or self-reflection on a man's own ways," and "Wonders of the Little World." He died in 1680.—F.

WAN-LY, Emperor of China (1572–1620), the twelfth and virtually the last of the Ming dynasty, ascended the throne at the age of ten years, the government being carried on by the empress-mother and the ministers, at the head of whom was Tchang-kin-tching. The Mongolian tribes, who had been reduced in some measure to subjection by his father, began in the early part of his reign to make demands which the Chinese government refused to accede to. After the death of Tchang-kin-tching in 1582, the tribes afterwards known as the Manchows were consolidated into an independent nation. The unwise treatment of these tribes during the reign of Wan-ly was the proximate cause of the fall of the Ming dynasty twenty years after his death. While engaged in contests with the Manchows, Wan-ly had to contend with an insurrection in the province of Shen-si, and also to repel an invasion from Japan, which threatened the peninsula of the Corea, and to quell disturbances in various other provinces. In 1608 commenced the war with the Manchows, and from this time the Chinese frontier was never secure from invasion. When in 1616 Noukhatchi (or Thai-tsou), prince of the Manchows, assumed the title of emperor, he attacked the town of Fou-chour, where the fairs between the two nations were held, and gained a victory over the Chinese troops; but he offered to withdraw his army if seven grievances alleged in a letter to the emperor were redressed. All negotiation being refused, the Manchow sovereign invaded the Chinese empire, and with the aid of several Mongolian tribes made himself master of a considerable number of cities and fortresses. Wan-ly died of chagrin in 1620, and was succeeded by his son, who reigned only a month.—F. M. W.

WANSLEBEN, Johann Michael, a German traveller and scholar, was born at Erfurt in 1635, and studied philosophy and theology at Königsberg, after which he seems to have led an erratic life. In 1661 he visited London to superintend the printing of Ludolf's Lexicon Ethiopicum, and assisted Edmund Castell in compiling his Lexicon Heptaglottum. Some time afterwards he was commissioned by Duke Ernst of Gotha to

visit the christians in Egypt. On his return in 1665 he embraced the Romish faith, and entered the Dominican order. In 1670 he was sent to Egypt a second time by Colbert, for the purpose of purchasing manuscripts and collecting information. He arrived at Damietta in March, 1671, visited the Coptic convents of the Delta, the Faïum, the deserts of St. Macarius and St. Anthony, and left Cairo for Constantinople in 1673. He was recalled to Paris in 1676, and called to account for the expenditure of moneys intrusted to him. Disappointed in the hope of obtaining an oriental professorship, he accepted the office of vicar in a village near Fontainebleau, where he died in 1679. His principal works are—"Index Latinus in Jobi Ludolfi Lexicon Æthiopico-Latinum; Appendix Æthiopico-Latina, Liturgia S. Dioscori, patriarchæ Alexandrini, Æthiop. et Lat.," London, 1661; "Conspectus Operum Æthiopicorum quæ ad excudendum parata habebat Wanslebius," Paris, 1671; "Relazione dello stato presente dell' Egitto," Paris, 1671; "Nouvelle Relation, en forme de Journal, d'un Voyage fait en Egypte ne 1672 et 1673," Paris, 1677 (an English translation appeared in 1678); "Histoire de l'Eglise d'Alexandrie fondée par St. Marc, que nous appellons celle des Jacobites Coptes d'Egypte, écrite au Caire même en 1672 et 1673," Paris, 1677. Some of his MSS. are said to be preserved in the ducal library at Weimar.—F. M. W.

* WAPPERS, Gustaf, Baron, an eminent Belgian painter, was born at Antwerp, on 23rd August, 1803. He was a pupil of M. Van Brée, and a student in the Antwerp Academy. He completed his studies at Paris. He made himself known by a picture of "The Devotion of the Burgomasters of Leyden," exhibited in 1830. He has since painted a large number of religious pictures, several of them for churches; historical, genre, and poetical subjects; and portraits of the king of the Belgians and other distinguished persons. His historical pictures refer chiefly to Belgian history, but he has painted two or three incidents in the life of Charles I., and some of other periods of English history. For the king of the French, Louis Philippe, he painted "The Defence of the Island of Rhodes by the Knights of St. John of Jerusalem," now at Versailles; and he has received one or two commissions from Queen Victoria. In his own country Wappers has obtained abundant honour. He is member of the several academies; was first professor, and from 1846 to 1853 director of the Academy of Antwerp; portrait painter to the king; knight of the order of Leopold; and finally, in 1847, he was created baron.—J. T–e.

WARBECK, Perkin, a Flemish youth, who at the instigation of Margaret duchess of Burgundy, was induced to personate Richard duke of York, the son of Edward IV., and to dispute with Henry VII. the throne of England. The conspiracy was managed in Burgundy, and the impostor, in 1493, visited the court of France, where he was received with royal honours. He then went to Ireland, where he found an influential adherent in the earl of Desmond. In 1496 he appeared with a small force near Deal; but receiving neither support nor encouragement he had recourse to James IV. of Scotland, who received him as a prince, gave him a wife in the person of a beautiful relative, Lady Catherine Gordon, and made an inroad into England, carrying Warbeck with him. In 1497 James and Henry made peace, and Warbeck quitted Scotland. He landed in Cornwall with about one hundred and twenty followers. Several malcontents joined his force, and he laid siege to Exeter. King Henry, however, hastened to meet him, and after a show of resistance Warbeck deserted his followers and fled to Beaulieu abbey, Hampshire. Lady Catherine fell into the hands of Henry, and was made a lady of waiting to the queen. Her husband surrendered after a while, was exposed in the stocks at Westminster hall, and made a public confession of his imposture. He was afterwards kept in the Tower, but plotting an escape with the earl of Warwick, he was executed in November, 1498.—R. H.

WARBURTON, Eliot, the author of the "Crescent and Cross," was the eldest son of the late Major Warburton of Aughrim, County Galway, inspector-general of constabulary in Ireland, was born in 1810, and received his later education at Cambridge. He was of delicate constitution, and for the benefit of his health made, in 1843, a tour to and in the East. After his return he mixed largely in London society, where he was a favourite, and contributed to the *Dublin University Magazine*, then edited by Mr. Charles Lever, some sketches of his oriental experiences, which were published as "Episodes of Eastern Travel." At Mr. Lever's suggestion he formed them into a book, "The Crescent and the Cross," which appeared in 1845, and which at once became very popular with a large class of readers, for which its predecessor, Mr. Kinglake's Eothen, was too flippant. He himself described it as the work of one who aspired to be "a churchman without bigotry, a scholar without pedantry." During the famine of 1846–47 he exerted himself generously to relieve the suffering tenantry of his Irish estates. His subsequent original works were—"Memoirs of Prince Rupert and the Cavaliers," 1849; "Reginald Hastings," 1850; and "Darien, or the Merchant Prince," 1852. On the 2nd of January, 1852, he embarked in the mail steam-packet *Amazon* on a voyage, it is said, of benevolence to the Indians who inhabit the isthmus of Darien, the scene, partly, of his latest fiction. The vessel had just entered the Bay of Biscay, on the 4th, when it took fire, and Mr. Warburton along with many others perished. He is said to have made collections both for a history of the Irish viceroys, and for a history of the poor. His "Life of Lord Peterborough" was published in 1853.—F. E.

WARBURTON, William, Bishop of Gloucester, was born at Newark, 24th of December, 1698. He was educated under a cousin of the same name, who was head master of the grammar-school of Newark; and being intended for the law, he was articled in 1714 to an eminent attorney in Nottinghamshire, with whom he continued till 1719. At the expiration of his clerkship he resolved to change his profession, and study for the church; but his studies were prosecuted privately, with the assistance of his cousin; he never went to the university. In 1723 he was ordained deacon by Archbishop Dawes of York, and in 1726–27 received priest's orders from Bishop Gibson of London. In the same year he was presented to the vicarage of Griesley in his native county by Sir Robert Sutton, to whom he had dedicated in 1723 a volume of miscellaneous translations in prose and verse from Roman authors. The same kind patron procured for him an M.A. degree of Cambridge in 1728, by having his name put upon the king's list of graduates upon occasion of his majesty's visit to the university. In the same year he was indebted to Sir Robert for the rectory of Brand-Broughton in the diocese of Lincoln, a preferment which, from its vicinity to Newark, was particularly acceptable to him, and where he continued to reside with his mother and sisters from 1728 to 1746. It was here that he accumulated, by indefatigable study and research, the materials of the great works upon which his reputation is built. He had published in 1727 "A Critical and Philosophical Inquiry into the Causes of Prodigies and Miracles as related by Historians, with an essay towards restoring a method and purity in history, in which the characters of the most celebrated writers of every age and of the several stages and periods of history are occasionally criticised and explained," an early work which revealed the boldness and ambition of his genius, and afforded a foretaste of its manly vigour. But he suffered nearly ten years to elapse before he came forth from his study at Brand-Broughton with any of the maturer fruits of his powerful intellect and immense erudition. The first of these was a work on the Alliance between church and state, which appeared in 1736, and immediately attracted much attention. Towards the close of this piece he announced as in preparation "The Divine Legation of Moses," the first volume of which appeared in 1738. A Vindication of it followed in less than two months, a proof how much it had been already read, and how loudly its peculiar theory had been condemned. That theory was indeed a paradox, and its author well deserved to be described by one of his critics as "a fantastic but powerful speculator." To undertake to prove that the Pentateuch was a divine revelation because it was silent on the doctrine of a future state, and to lay all ancient and modern erudition under tribute to confirm the paradox, was indeed, as the same critic happily expressed it, an instance of "his glorious extravagance, which dazzles while it is unable to convince." In 1738 he was made chaplain to the prince of Wales, and in 1739 he published a short series of letters in defence of Pope's Essay on Man, against Mons. De Crousaz, who had accused that famous production of Spinozism. These letters were admired by none so much as by Pope himself, and led to a close intimacy between the poet and the divine. In this intercourse Warburton acquired a great influence over Pope. Among other friends to whom the poet introduced him was Mr. Allen of Prior Park, near Bath, to whose niece Warburton was married in 1745. From that time Prior Park became his principal residence, and upon Allen's

death in 1764 the house and estate came into his possession in right of his wife. In 1741 he published the second volume of the "Divine Legation," which completed the argument, though not the entire plan of the work; and in 1744–45 he came forward with a defence of the whole work from the attacks which had been made upon it by many writers of eminence, including Middleton, Pococke, Sykes, and others, under the title of "Remarks on several occasional Reflections," &c. In 1746 he was appointed preacher of Lincoln's inn, a promotion which he accepted with hesitation, as he did not like the labour of writing sermons—an appointment to which the world is indebted for the three volumes of able sermons which appeared in 1753, 1754, and 1767, and also for the foundation at Lincoln's inn of the Warburton lecture, for which he transferred to trustees in 1768 the sum of £500. In 1750 appeared his remarkable piece entitled "Julian, or a Discourse concerning the Earthquake and Fiery Eruption which defeated that emperor's attempt to rebuild the Temple of Jerusalem," which was intended to countervail the influence of Middleton's Enquiry concerning the Miraculous Powers of the Early Church; and in the same year he published a complete edition of Pope's works in 9 vols. 8vo, accompanied with notes, as his last tribute to the memory of his illustrious friend. His promotion in the church, which had proceeded but slowly hitherto, now became rapid, and terminated at length in his appointment to the see of Gloucester in the close of 1759. He made but an indifferent bishop, as he continued to give the bulk of his time and energy to literature rather than to the proper work of the episcopal office. Nor did he show much sympathy with those who were more zealous and diligent than himself for the salvation of souls. The rising sect of the Methodists excited his warmest resentment against "fanaticism," and in 1762 he made a direct attack upon their principles in a work entitled "The Doctrine of Grace, or the Office and Operation of the Holy Spirit vindicated from the insults of Infidelity and the abuses of Fanaticism"—a production of which it has been allowed even by his admirers that, "of all his works it is that which does least honour to his heart, and perhaps, though written with all his native spirit, to his head" In 1765 he published a new edition of the second part of the "Divine Legation," to which was added "An Appendix concerning the Book of Job," in which he repelled an attack which had been made upon him by Bishop Lowth. This affair led on to further reprisals, and "the dispute was managed on both sides with too much heat." The personalities indulged in by both parties very ill became the gravity and dignity of the episcopal chair. In the last ten years of his life he was less disposed than formerly to the work of fresh composition, because conscious of diminished vigour. "I read still," said he in 1769, "with the usual pleasure, but I compose with less ease and with less spirit." He despaired of being able to arrange the materials which he had collected for the seventh and eighth books of the "Legation," but the ninth book, being an attempt to give a *rationale* of christianity, he was anxious, on account of the importance of the subject, to leave behind him complete. But in this hope he was disappointed, at least in part. It remained unfinished at his death, and was afterwards published by Bishop Hurd "exactly as the author left it." He expired at Gloucester on the 7th of June, 1779, and was buried in his own cathedral, after an episcopate of more than nineteen years. In 1788 Hurd brought out a complete edition of his works in 4to, and in 1794 a Discourse by way of general preface to the works, containing some account of the life, writings, and character of the author. In the *Quarterly Review* for June, 1812, will be found an admirable critique on Warburton's character and works, by a writer equally sensible of his merits and faults, both of which were colossal.—P. L.

WARD, Edward, a clever humorist and satirist, was a native of Oxfordshire, and was born about 1667. He kept a tavern in Moorfields (which was the resort of those who were adverse to the whig administration of that time), and is mentioned by Jacob in his Lives of the Poets, and by Pope in the Dunciad. To the latter Ward responded in a manner which is said to have caused Pope to regret attacking him. Ward was the author of the "London Spy," a coarsely-written poem descriptive of the metropolitan life of his period, but not without merit; "The Humours of a Coffee-house;" "Apollo's Maggot," and other Hudibrastic works. He died 20th June, 1731.—F.

* WARD, Edward Matthew, R.A., was born at Pimlico, London, in 1816. Of a family of artists, his feeling for art was carefully nurtured. In 1830 he gained the silver palette of the Society of Arts; in 1835 became a student at the Royal Academy; and in 1836 went to Rome, where, in 1838, he gained the silver medal of the Academy of St. Luke for a painting of "Cimabue and Giotto," which was exhibited at the Royal Academy in 1839. From Rome he proceeded to Munich, where he studied fresco under Cornelius. On his return to England he contributed a picture of King Lear to the Royal Academy Exhibition (1840), and almost every succeeding exhibition has contained some examples from his pencil. The first of his works which attracted much notice was "Dr. Johnson Reading the Manuscript of the Vicar of Wakefield," 1843; and the favourable opinion was increased by "Johnson in Lord Chesterfield's Ante-room," 1845; and secured by the "South Sea Bubble," 1847. Other works of a somewhat similar character followed, among them being "James II. receiving the News of the Landing of the Prince of Orange," 1850, which, as well as the "South Sea Bubble," is now the property of the nation. His latest work of this class is "The Ante-Chamber at Whitehall during the last moments of Charles II.," 1861. Another numerous class of pictures, including some of his most elaborate works, embraces incidents of the first French revolution, especially those in which Marie Antoinette was a prominent actor or sufferer. He also painted for her majesty (1857–58) "The Emperor of the French receiving the Order of the Garter," and "Queen Victoria visiting the Tomb of Napoleon I." In 1843 Mr. Ward was among the unsuccessful competitors in the cartoon competition, but in 1853 he was appointed by the commissioners of the fine arts to fill the eight compartments of the house of commons' corridor with frescoes. Of these he has (1863) completed four—"The last Sleep of Argyle;" "The Executioner tying Wishart's Book round the neck of Montrose;" "Alice Lisle receiving the Fugitives;" and "The Flight of Charles II. after the Battle of Worcester;" but they cannot be regarded as successful examples of the process. Mr. Ward was elected A.R.A. in 1846; R.A. in 1855. His wife, * Henrietta Ward, granddaughter of James Ward, R.A., is also a painter of considerable reputation. She usually paints subjects of domestic life, children, &c.; but occasionally works of a more ambitious order, as á "Scene from the Camp at Chobham," 1854, and "The Despair of Henrietta Maria at the execution of her husband, Charles I." 1862.—J. T–e.

WARD, Sir Henry George, Governor of Ceylon, was the only son of the late Mr. Robert Plumer Ward. He was born about the beginning of the present century, and in 1825 was sent as minister plenipotentiary to acknowledge the Mexican republic after it had thrown off the yoke of Spain. In 1832 he entered the house of commons as member for St. Alban's, and joined the advanced liberal party. His motion (27th May, 1834) for the reduction of the temporalities of the Irish church precipitated the ministerial crisis during which Mr. Stanley, now earl of Derby, and the late Sir James Graham seceded from the whig ministry. He represented Sheffield from 1837, and was secretary to the admiralty from 1846 to 1849, when he was appointed lord high commissioner of the Ionian islands. In 1855 he was transferred as governor to Ceylon. He died in 1860.—F. E.

WARD, James, R.A., the celebrated animal painter, was born in London in 1769, commenced his career as a mezzotinto engraver (having served his time with his brother, William Ward, A.E.), and acquired considerable distinction in that art. He, however, early took to painting, imitating at first the style of his brother-in-law, George Morland. Ward was elected an academician in 1811, and continued to exhibit at the Royal academy until 1855, acquiring a great reputation for his pictures of horses and cattle. His masterpiece, the admirable large picture of an Alderney bull, cow, and calf, painted in 1822 in emulation of Paul Potter, and now in the National gallery, was exhibited at the British institution in 1824. He died on the 17th of November, 1859.—R. N. W.

WARD, John, professor of rhetoric at Gresham college, was born in London, April, 1679, the son of a dissenting minister. He became a clerk in the navy office, where he remained for some years diligently applying himself in his hours of leisure to learned studies under the direction of a schoolmaster in Clerkenwell. In 1710 he exchanged his clerkship for the post of a schoolmaster in Tenter Alley, choosing rather, as he wrote, "to converse even with boys upon subjects of literature than to transact the ordinary affairs of life among men." In a few years he became eminent for his knowledge in the depart-

ment of classical antiquities. He assisted Ainsworth in his dictionary, published several learned treatises, combated the statements and opinions of Dr. Conyers Middleton on the subject of the physicians of the ancients, and contributed an essay on Peutinger's Table to Horsley's Britannia Romana. In 1720 he was elected professor at Gresham college, and twenty years afterwards published in folio, "Lives of the Gresham Professors." He died at his apartments in Gresham college on 17th October, 1758. There is an account of his writings in Nichols' Anecd., v. 520. His life was published by Dr. Birch in 1766.—R. H.

WARD, John William, fourth Viscount Ward, and Earl of Dudley, was born in 1781. He was the son of William, third viscount, a man distinguished by the purest and most thorough benevolence of character; and was descended from Humble Ward, son of a wealthy London goldsmith, who married the heiress of the old family of the Suttons, Barons Dudley. Ward was educated partly at Edinburgh under the roof of Dugald Stewart, where he formed a close friendship with Sir Walter Scott and other eminent Scotsmen; and partly at Christ church, Oxford, where he enjoyed the great advantage of the tuition of the able and learned Coplestone, afterwards Bishop of Llandaff. Born heir to an immense estate, he did not allow his brilliant prospects to blunt his industry, but most assiduously cultivated his splendid natural abilities, and stored his mind with useful and most varied knowledge. On completing his education, he spent a considerable time on the continent, and leisurely and carefully studied the pictures of the great masters, and the architectural masterpieces of antiquity. At an early age he obtained a seat in the house of commons, and though he gave a general support to the government, he was known as an enlightened advocate of progressive reform. He usually acted with Mr. Canning, and when that statesman was placed at the head of the government, Lord Ward, who had been elevated to the upper house on the death of his father in 1823, was appointed secretary of state for the foreign department, and was created Viscount Ednam and Earl Dudley. He continued to hold this post after the death of Canning, and the resignation of Lord Goderich in the ministry of the duke of Wellington; but on the misunderstanding which arose between his grace and Mr. Huskisson in 1828, Lord Dudley quitted office along with his personal and political friends, Lords Melbourne, Palmerston, and other members of the Canning party. During the closing years of his life Lord Dudley's mind was unfortunately obscured through the effects of disease, and he died on the 6th of March, 1833, in the fifty-second year of his age. He was the author of a few articles in the *Quarterly Review*, and a volume of his letters to the bishop of Llandaff were published in 1840; but these productions of his pen are very inadequate representations of the extensive reading, exquisite taste, and splendid abilities of this accomplished nobleman. But they all, says Coplestone, "bear marks of his intellectual and manly character, strong sense, acute yet candid observation on men and manners and political affairs, original and deep reflection, combined with a lively imagination and a knowledge of books and of the world rarely found united in the same individual. They afford also the same evidence of a sincere, virtuous, and honourable mind, intent upon being useful, and upon performing his duty well in public and private life—exhibiting in the season of youth, as well as in more advanced age, that most engaging of all compounds, a playful fancy joined with a vigorous understanding and a serious heart. . . . A deep and awful sense of religion formed one ingredient of his character. . . . He was distinguished also by constancy in friendship, gratitude for acts of kindness and for benefits of every sort, warm affection and esteem for real friends, considerate and kind behaviour towards dependents and inferiors, and a never-failing sense of filial duty and respect." Lord Dudley was equally distinguished by the quickness of his fancy and the readiness and variety of his knowledge. His reason was vigorous and disciplined; his judgment, his political views, temperate and sagacious; his taste delicate and formed from the highest models; and his memory retentive and faithful. Lord Byron, who knew him well, frequently spoke of his accomplishments and conversational powers in high terms.—J. T.

WARD, Robert Plumer, a distinguished writer, was the sixth son and eighth child of John Ward, a Spanish merchant resident at Gibraltar, and was born in 1765. He was educated first at a private school at Walthamstow, and then at Christ church, Oxford. He next removed to the Inner temple; but before completing his legal studies he spent some time in France, at the baths of Barèges, and narrowly escaped being guillotined in the room of a person of the same name. On his return home he was called to the bar in 1790. For some years he went the western circuit, but without obtaining much employment. In 1794 he wrote an "Inquiry into the Foundation and History of the Law of Nations in Europe," which was successful both as a work of literature, and as a professional speculation. In 1796 he married Miss Maling, a lady of a good Durham family, and sister-in-law of Lord Mulgrave, and changed from the western to the northern circuit, to secure the influence of his new and powerful friend. He obtained employment in some cases before the privy council, and wrote another book, on the rights of neutrals, which obtained the approbation both of Lord Grenville and Sir William Scott. In 1802 Lord Lowther was induced by Lord Mulgrave to bring in Ward for his nomination burgh of Cockermouth, and in the following year, on the resignation of Addington, he was appointed under secretary for foreign affairs. He lost his office on the death of Pitt, but on the formation of the Portland administration he was appointed to a seat at the admiralty board. He retired from office in 1823, and was appointed to the auditorship of the civil list, a situation which was virtually a sinecure. He now devoted his leisure to literary pursuits, and at the age of fifty-eight he composed his celebrated philosophical novel of "Tremaine," which was published anonymously in 1825, and met with extraordinary success. "De Vere" was published in 1827; "Illustrations of Human Life" in 1837; "Pictures of the World" in 1838; and in the same year "An Historical Essay on the Revolution of 1688." He closed the list of his works, in 1841, with the novel of "De Clifford," and died in 1846 at the age of eighty-one. Mr. Ward was three times married. His second wife, the heiress of the old family of Plumer in Hertfordshire, left him a considerable fortune. His memoirs, with selections from his diaries and letters, a most interesting work by the Hon. Edward Phipps, was published in 1850.—J. T.

WARD, Seth, an able prelate, was born at Buntingford, Hertfordshire, in 1617. He entered Sidney Sussex college, Cambridge, and subsequently was elected a fellow; but he afterwards (1644) lost his fellowship on his refusal to take the Covenant. He then resided in London, and acted as a private tutor till 1649, when he became domestic chaplain to Lord Wenman. That same year he became professor of astronomy at Oxford, and took the oath usually called the Engagement. In 1654 he took the degree of D.D., and in 1659 was made principal of Jesus college, and then president of Trinity. This office he was forced to resign at the Restoration, and in 1660 he obtained the rectory of St. Lawrence, Old Jewry, London, through the patronage of the duke of Albemarle and the earl of Clarendon. The same year he became precentor of the cathedral of Exeter; the year following he was made dean and bishop of the see. In 1667 he was translated to Salisbury, and in 1671 was promoted to the chancellorship of the order of the garter, an office ever since attached to that bishopric. He died in January, 1689, having been for some years in a condition of mental imbecility. As a bishop Ward showed great liberality and public spirit. He endowed at Salisbury a college of matrons for the reception of a number of widows of orthodox clergymen in the diocese. He was author of several scientific and theological works —"Prælectio de Cometis;" "Idea Trigonometriæ;" "Astronomia Græca;" "Exercitatio epistolica in Thomæ Hobbesii Philosophiam;" an "Essay on the Being and Attributes of God;" and a volume of sermons, London, 1674. During his residence at Oxford, he and other eminent men held frequent meetings and conversations in the apartments of Dr. Wilkins in Wadham college, and out of them arose the Royal Society, of which Dr. Ward was the second president.—J. E.

WARD, Thomas, a Roman catholic controversialist, was born at Danby castle, Yorkshire, in 1652. He was one of James II.'s guards, and subsequently a schoolmaster. He published a number of controversial works, which gave rise to considerable discussion. His chief productions were—"Errata of the Protestant Bible;" and "England's Reformation," a Hudibrastic poem. He died in 1708.—F.

WARDLAW, Henry, Bishop of St. Andrews in the fifteenth century (1403–1440). He had previously occupied the position of precentor of Glasgow, and was appointed to the vacant see of St. Andrews by Benedict XIII., one of three popes at that time contending for the papal throne. Wardlaw's history is but

imperfectly known; but he was evidently a man both of unusual learning and political consequence in his age. Through his influence the university of St. Andrews was instituted in 1413, an institution which he liberally patronized. He granted to it by charter, which survives, "a particular tenement in the city, in feu and perpetual charity to the end, that the masters and regents may therein hold, if need be, their grammatical schools." He was active in the negotiation for the liberation of James I., and when that prince returned to his native country, distinguished for the higher tastes and aims which he had acquired in England, he found in Wardlaw one of his most active supporters and assistants. Wardlaw was zealous for orthodoxy; and the first protestant martyrdoms, as they may be called, occurred during his episcopate. "His memory is sullied," says Martine, "with the death of John Resby and Paul Craw, who were condemned and burnt for some opinions derogatory to the papacy." Wardlaw died in the castle of St. Andrews, and was buried, "more honourably than his predecessors, in the cathedral church, in the wall betwixt the choir and our Lady's chapel." Martine adds, that "he was ane excellent man, and repressed many disorders which had crept in among the clergye, and was extremely addicted to hospitalitie."—T.

WARDLAW, Ralph, D.D., an eminent theologian and minister of the congregational body, was born at Dalkeith in Midlothian, 22nd December, 1779. Shortly after his birth his parents removed to Glasgow, where he received his education and spent the rest of his life. Having passed through the grammar-school, he entered the university in October, 1791, and continued attending it for six successive sessions, leaving it in 1797, but without taking a degree. Having resolved to devote himself to the work of the christian ministry, he had previously entered the theogical hall of the Associate Secession church, then under the presidency of the venerable Dr. Lawson, whose instructions he received for five sessions. He did not, however, apply for license to that body, having towards the close of his student career embraced congregationalist views, and resolved to cast in his lot with those who at the beginning of the present century were forming societies on that model in Scotland. He began to preach in 1800, and after temporary labours in Perth, Dundee, and Dumfries, ultimately settled in Glasgow, where a church had been built for him by some of his own connections. Here he was ordained, 16th February, 1803. This place of worship was in North Albion Street. After labouring there with great success, he and his congregation removed to a larger place in West George Street, now occupied as part of the premises of the Edinburgh and Glasgow Railway Company. In 1811 he was conjoined with the Rev. Greville Ewing in the office of professor of theology to the congregational body in Scotland, an office the duties of which he efficiently discharged in connection with those of the pastorate till the time of his death. Though the duties thus devolved on him were many and heavy, and though he added to them the toils of an extensive and elaborate authorship, he was able also to take his full share in the conducting of the public religious societies of the country, and was not unfrequently involved in the religious and ecclesiastical controversies of his day. He continued, however, in the enjoyment of almost unabated vigour to a good old age, being permitted to pass the jubilee of his ordination, an event which was celebrated by a series of services, in which ministers from different parts of the kingdom and of various denominations took part. He died in the course of the same year, on the 17th December, 1853, having almost completed his seventy-fourth year. His death produced a profound sensation in the city, where he had so long and so honourably laboured, and his remains were followed to the grave with the honours of a public funeral; the lord provost and magistrates, the clergy of all denominations, and representatives from all classes of the community, forming with the members of his own congregation a procession of almost unexampled length. Dr. Wardlaw's writings are numerous; we can here only indicate the titles of the more important of them. His first work of importance was his "Discourses on the Socinian Controversy," the first edition of which appeared in 1813, and of which several subsequent editions have appeared. In 1821 he issued two volumes of "Lectures on Ecclesiastes." In 1830 he published "Essays on Assurance of Faith, and on the extent of the atonement and universal pardon;" in 1832, "Discourses on the Sabbath;" in the same year he delivered the first series of the congregational lectures in London on the subject of "Christian Ethics," which was published in the year following; in 1843 he sent forth "Discourses on the Nature and Extent of the Atonement of Christ," which was followed by "The Life of Joseph and the Last Years of Jacob," 1845; "Congregational Independency," 1848; and a treatise "On Miracles," 1852. Since his death eight volumes of posthumous works have been issued under the editorship of his son, the Rev. J. S. Wardlaw, consisting of expository lectures on Proverbs, Romans, Zechariah, and James. Clear thinking, exact reasoning, graceful and forcible expression, sound evangelical theology, and judicious practical reflection characterize all his works. As a polemical divine he occupies a foremost place.—W. L. A.

WARE, Sir James, an eminent antiquary, the son of a Yorkshire gentleman of the same name, was born in Dublin, November 26, 1594, and was educated at Trinity college. His father accompanied to Ireland Sir William Fitzwilliam, lord-deputy in 1588, in the capacity of secretary, and obtained the important post of auditor-general. By the advice of Usher, then bishop of Meath, young Ware betook himself to the study of Irish antiquities, and he subsequently came to London, and formed an acquaintance with Sir Robert Cotton, Selden, and others, who encouraged him in his antiquarian pursuits. His father died in 1632, and the duties of auditor-general, which Sir James then undertook, interfered somewhat with his former studies. He was made a privy councillor by Wentworth, and became member of parliament for the university of Dublin. He took an active part in assisting to quell the rebellion in 1641, and was sent to Oxford to arrange the treaty of peace with Charles I. That university then conferred upon him the degree of LL.D. When returning to Ireland with his majesty's despatches to the marquis of Ormond, Ware was taken prisoner at sea by the parliamentarians just after he had managed to throw the royal papers overboard, and was brought to London and imprisoned ten months in the Tower, during which he amused himself by writing "An imaginary Voyage to an Utopian Island," which was never published. He subsequently became a prominent supporter of the king, until he surrendered Dublin to the parliament by Charles' own order in June, 1647. Ware being soon after compelled to leave the country, he went to France, where he stayed two years. He was afterwards permitted to return, and occupied the period of his withdrawal from political power in the pursuit of his old studies. At the Restoration he was reinstated in his office of auditor-general, and otherwise rewarded. His antiquarian works are so excellent that he has been called the Camden of Ireland. The chief of them are—"De Præsulibus Hiberniæ Commentarius;" "De Hibernia et antiquitatibus ejus disquisitiones;" "De Scriptoribus Hiberniæ libri duo;" "Rerum Hibernicarum Annales regnantibus Henrico VII., Henrico VIII., Edwardo VI., et Maria;" together with editions of Spenser's Dialogue on the state of Ireland; Campian's History of Ireland, Meredith's Chronicle of Ireland, &c. His works were translated into English and published by his son Robert in 1705, and by Walter Harris in 1739–46. Sir James died in 1666.—F.

WARGENTIN, Peter Wilhelm, a Swedish astronomer, was born at Stockholm, 22nd September, 1717, and died there on 13th December, 1783, having been many years secretary to the Academy of Sciences of that city. He discovered a comet in 1742; and in 1746 he made an important addition to our knowledge of the perturbations of Jupiter's satellites.—W. J. M. R.

WARHAM, William, LL.D., an English prelate and statesman, to whom Erasmus dedicated his edition of Jerome's works, with a high encomium on his friend's character and learning, was born at Okely in Hampshire, and obtained his fellowship at Oxford in 1475. Having subsequently practised as an advocate in the court of arches, he was employed by Henry VII. in a mission to Burgundy, with the view of inducing the duchess to withdraw her patronage from Perkin Warbeck. His conduct in this negotiation, though unsuccessful, procured his preferment to the mastership of the rolls and the bishopric of London. In 1504 he was appointed lord-keeper of the great seal, and in a year or two his translation to the archiepiscopal see of Canterbury was followed by his elevation to the dignity of lord chancellor, which he continued to hold under Henry VIII., until the king's partiality for Wolsey, and that prelate's insolence, induced Warham to retire from political service. He died in 1532, a few years after the fall of Wolsey.—W. B.

WARING, Edward, an eminent English mathematician, was born near Shrewsbury in 1734, and died in the same district in 1798. He was educated at Cambridge, and through

his remarkable skill in mathematics obtained the Lucasian professorship in 1760. The most highly esteemed of his writings were his investigations on the algebraical curves. They were for a long time better appreciated on the continent than in his own country.—W. J. M. R.

WARNACHAIRE (Warnacharius), mayor of the palace under Thierry II., king of Burgundy in 613. This prince died before he was able to carry out his intention of invading the dominions of his cousin, Clotaire II. Brunehaut, however, who ruled Austrasia and Burgundy, sought to rid herself of Warnachaire, and gave orders to have him assassinated. Warnachaire discovered the plot by an accident, and in revenge so arranged matters that Clotaire, who now assumed the offensive, was victorious on all points—the three sons of Thierry were killed, and Brunehaut died under torture. Clotaire thus united in his own person the whole empire of the Franks, but the Merovingian sovereigns were henceforth under the authority of the mayors of the palace, who, from simple officers of the household, obtained the control of the finances and the army. Moreover, it was demanded by the nobles, not only that the mayors should be elected by themselves, but that the mayoralty of Burgundy should be irrevocably confirmed to Warnachaire. His administration, however, was skilful, and to it may be attributed the tranquillity of the latter part of the reign of Clotaire II. He died in 626.—F. M. W.

WARNER, John, D.D., an English prelate, born in London towards the close of the sixteenth century, was educated at Magdalen college, Oxford, where he obtained a fellowship, and afterwards graduated in divinity. He held the rectory of St. Michael's in the metropolis for two years, resigned it in 1616, and about ten years later became rector of St. Dionis, Fenchurch Street, and a prebendary of Canterbury cathedral. In 1633 he accompanied Charles I. to Scotland as one of the royal chaplains. The deanery of Lichfield was conferred upon him in the same year, and in 1637 he was installed bishop of Rochester. In the ecclesiastical and political contentions of that period he strenuously supported the throne and the Church of England, signed the declaration of 1641, and stood his trial among the impeached bishops. After the death of Charles, his refusal to submit to the parliament brought on him a sentence of confiscation, and he was compelled to seek refuge in Wales. He lived, however, to see the Restoration, resumed his episcopal functions at Rochester, and took part in the Savoy conference. His death occurred in 1666. Bromley college in Kent, for maintaining twelve widows of clergymen, was founded by him, and he also instituted four scholarships at Balliol college, Oxford, in favour of students from Scotland.—W. B.

WARNER, Joseph, an eminent surgeon, was born in 1717, in Antigua. Sent to England at an early age, he was educated at Westminster school, and afterwards served a seven years' apprenticeship to Samuel Sharpe the celebrated surgeon. At the expiration of his term he was chosen joint teacher of anatomy with Sharpe at St. Thomas', and on the retirement of the latter, Warner succeeded to the entire lectureship. On the breaking out of the rebellion of 1746, Warner volunteered his services as a surgeon to the army of the duke of Cumberland; but he was recalled during the campaign to fill the office of surgeon to Guy's hospital. As surgeon to Guy's for forty-four years, he obtained both reputation and private practice. In 1756 he became a fellow of the Royal Society, in 1764 a member of the Court of Assistants of the Old Corporation of Surgeons, and in 1771 a member of the Court of Examiners. He died at his house in Hatton Garden, July 24, 1801. His professional writings were numerous. Amongst them are "Cases in Surgery," 8vo, London, 1754; "Description of the Human Eye," 8vo, London, 1773; and several papers in the Philosophical Transactions.—F. C. W.

WARNER, Richard, an English botanist, was born in 1711, and died on the 11th April, 1775. He was educated at Oxford. Being in comfortable circumstances, he was able to prosecute his favourite science without distraction. He collected and cultivated exotic plants; and in 1771 he published "Plantæ Woodfordienses," or descriptions of the plants found near his residence, Woodford Row, in Essex. He was also a man of literary tastes, and was noted for his critical knowledge of Shakspeare. He translated some of the comedies of Plautus. A genus, Warneria, has been named after him.—J. H. B.

* WARNER, Susan, the American novelist, whose popular writings have been published under the pseudonym of Elizabeth Wetherell, is the daughter of Mr. Henry Warner, a member of the New York bar. According to Duyckinks' Cyclopædia of American Literature, 1855, "she has for some years resided with the remainder of her father's family on Constitution Island, near West Point, in the finest portion of the Hudson Highlands." Miss Warner, previously unknown, achieved a sudden and great popularity on both sides of the Atlantic with the publication, in 1849, of "The Wide, Wide World," followed, in 1852, by "Queechy;" in 1854, by "Say and Seal;" and in 1856 by "The Hills of the Shatemac"—all of them novels of American domestic life. She is the authoress of a theological work, "The Law and the Testimony," 1853, as of a prize essay on the duties of American women; and has aided her younger sister, Miss Anna B. Warner, in the composition of various tales, &c.—F. E.

WARNER, William, an English poet, was a native of Oxfordshire, and was born about 1558. He was educated at Oxford, and subsequently became an attorney in London, but he does not appear to have followed his profession with the same perseverance as that with which he wooed the Muses. His chief poem was entitled "Albion's England," which was very popular in his own age, and has been warmly commended by later critics. He was also author of "Syrinx," a prose romance, and translator of Plautus' Menæchmi. He died suddenly, on 9th March, 1609. "Albion's England" appears in Chalmers' Collection of the British Poets.—F.

WARREN, Charles, a celebrated line engraver, was born in London, June 4, 1762. Of his early life little is known. He worked long for the booksellers, and it was not till about 1800 that the exquisite finish of his little plates began to attract notice. He then shortly took his place as one of the best engravers of book-plates of the day: and it was a time when the small engravings to the series of poets, novelists, &c., displayed a degree of artistic excellence unknown before, and seldom attained since. Warren's prints after Stothard, Smirke, &c., were particularly admired, and proofs of them now command a price many times higher than their original cost. "His Broken Jar," after Wilkie, and some from Smirke's Don Quixote series, are among the most celebrated. Warren is said to have been the first to use steel plates for fine works. He was for several years president of the Artists' Society. He died April 21, 1823.—J. T–e.

* WARREN, Henry, president of the Institute of Painters in Waters Colours, was born in London, on 24th September, 1796. He was intended for business, but his friends were at length induced to allow him to follow his inclination for art, and he entered the Royal Academy as a student in 1818. He at first painted in oil, but abandoned it for water colours, and joined the society of which he has now for several years been the president. He paints both subject-pieces and landscapes, but shows a decided predilection for oriental subjects, though we believe he has never visited the East. His landscapes have frequently glowing sunset effects. His subject-pieces are often scriptural—like "The Wise Men Journeying," painted for the Prince Consort, or "The Flight into Egypt;" sometimes poetical, like "The Peri." He has, however, painted many native landscapes, and several subjects from Scott's novels, and made numerous book illustrations. He has written some papers on art-matters, and was one of the commissioners of fine arts to the French Exposition Universelle in 1855.—His son, * Edmund G. Warren, is also a water colour painter of reputation. He excels in woodland scenes, which he paints with great minuteness: his "Avenue, Evelyn Woods," and "Lost in the Wood," are well-known examples.—J. T–e.

WARREN, Sir John Borlase, an English admiral was born in 1754 at Stapleford in Nottinghamshire, a seat that had long been in the possession of his ancestors. While being prepared for the university he ran away to sea, but after three or four years' experience on board ship he was induced to resume his studies, and entered Emanuel college, Cambridge. In 1774 he was elected to represent Marlow in parliament. On the breaking out of the American war, he again joined the navy, and in 1777 he embarked in the *Venus* frigate. He celebrated this return to the profession of his choice by purchasing the discharge of all the naval officers then confined for debt in the Fleet and King's bench prisons. In the wars which succeeded Warren was constantly employed, and rose to the highest rank by gradations, which will be found set forth in Marshall's naval biography. In 1793 he captured three French ships of war in Cancalle bay. Two years later he conducted the French emigrants to Quiberon bay, and landed them and their stores safely on the coast. After the failure of that unfortunate expedition, he

brought off as many of the survivors as could escape from General Hoche's troops. In 1796 he captured a part of the French squadron sent to aid the rebellion in Ireland. After the peace of Amiens he was sent ambassador to St. Petersburg, where he remained till July, 1805. In February, 1806, he captured *La Belle Poule* frigate and the *Marengo*, near Cape de Verd islands. After the peace of 1814 he lived in retirement, and died on 27th February, 1822.—R. H.

WARREN, Sir Peter, a distinguished admiral, born in Ireland in 1703, and descended from an ancient Irish family. He went to sea at an early age, and received his first command in 1727. From this point he gradually rose to the post of commodore, which he held in 1745, when he was appointed commander of an armament designed for the attack of Louisbourg, which he took. For this service he was made a rear-admiral of the blue, and after his return home rear-admiral of the white. In 1747, under Anson, he fell in with and totally defeated a French squadron, whose object was the recovery of Louisbourg. For his share in this victory he was rewarded with the order of the bath, and soon after was made vice-admiral of the white. In the following year he was made vice-admiral of the red. In 1747, in the height of his popularity, he was returned to parliament for Westminster. Warren died on the 29th of July, 1752, and was buried in Westminster abbey.—W. J. P.

* WARREN, Samuel, Q.C., known chiefly as a writer of fiction, was born in May, 1807, in the parish of Gresford, Denbighshire. He is the eldest son of the late Rev. Dr. Warren, who, after being for twenty years a Wesleyan minister, entered the Church of England, and died rector of All Souls parish, Manchester. Mr. Warren studied during several years, some of them at Edinburgh university, for the medical profession, and then proceeded to Cambridge, with the view of studying for the church, but finally resolved to go to the bar, and entered himself at the Inner temple in 1828. Beginning to practise as a special pleader in 1831, he was called to the bar in 1837, and went the northern circuit. Between 1830 and 1837 appeared in *Blackwood's Magazine* his well-known "Diary of a Late Physician," rejected in MS. by the editors of the chief London periodicals, but welcomed by the late Mr. William Blackwood. In the same magazine appeared afterwards his "Ten Thousand a Year," a novel characterized by its strong conservative tendency. He has also contributed papers to *Blackwood*. His subsequent detached contributions to general literature are the novel of "Now and Then," and "The Lily and the Bee," a prose rhapsody evoked by the great exhibition of 1851. Among his contributions to the literature of Law are his "Popular and Practical Introduction to Law Studies," 1835, much enlarged in the edition of 1845; and his abridgment, with additions, of Blackstone's Commentaries, 1856. The collective edition of his "Works" in general literature, published in five volumes in 1850–55, includes two volumes of "Miscellanies." A queen's counsel in 1851, in 1852 he became recorder of Hull, and in 1856 he entered the house of commons as conservative member for Midhurst. He resigned his seat after being appointed by Lord-chancellor Chelmsford, in February, 1859, a master in lunacy. In June, 1853, the university of Oxford conferred on him the degree of D.C.L.—F. E.

WARTENSLEBEN, Wilhelm Ludwig Gaston de, an Austrian field-marshal, was born in 1728, and early distinguished himself in the wars against the Turks. In the war of the Revolution he commanded the right wing at Clairfayt, 1795. The next year he was appointed to the command, under the Archduke Charles, of the corps d'armée intended to act on the Lahn, and was ordered with ten thousand men to defend the Lower Rhine, then threatened by Jourdan. Instead of attacking, Wartensleben retired upon the Maine, but under positive orders from the archduke he gave battle at Friedberg, where he suffered a defeat, but retired along the right bank of the Maine, provisioned Mentz, and threw two thousand four hundred men into Frankfort, the bulk of his army taking up a position at Offenbach. Jourdan bombarded Frankfort, and insisted on an immediate surrender, but Wartensleben stipulated for a delay of four days, during which time he, with great skill, concentrated all his forces at Wurtzburg. Hearing that Jourdan was approaching he decided to anticipate the attack; but on further intelligence that Bernadotte's army was approaching, he retired first upon Zell, then upon Amberg, and finally upon Forcheim—thus leaving open to Jourdan the route by which he might effect a junction with Moreau, who was then opposed by the archduke in person. Wartensleben effected a junction with the archduke on the Altmuhl, and they prepared to give battle to Jourdan. The engagement took place near Wurtzburg, August 22, 1796. During the battle Wartensleben with twenty-four squadrons of cuirassiers forded the Maine near Erfelsdorf, and charged the French left, deciding the victory in favour of the Austrians, and compelling Jourdan to retreat. This victory caused the siege of Mentz to be raised, and gained for Wartensleben the rank of general of artillery. On the 19th October he commanded the centre of the archduke's army at Emmendlingen, and drove the French across the Elz. In this battle he lost an arm, and being thus incapacitated for military service, was appointed (1797) governor-general of Dalmatia, but died shortly afterwards.—F. M. W.

WARTON, Joseph, D.D., the poet and critic, born in 1722, was the elder brother of Thomas Warton, the historian of English poetry, and son of the Rev. Thomas Warton, who also was professor of poetry at Oxford. Educated at home and at Winchester college, he had at the latter the poet Collins for a school-fellow, and both already began to write verses, some of which were even printed in the *Gentleman's Magazine*. From Winchester he went to Oriel college, Oxford, where, in the intervals of diligent study, he continued to cultivate the muse. He entered the church in 1744, and in 1746 he published a volume of odes, in the preface to which he recorded his earliest protest against the supremacy of didactic verse, and put in a plea for invention and imagination as "the chief faculties of a poet." On his return from a tour to the south of France, whither he accompanied his patron the duke of Bolton, he published his edition of Virgil in English and Latin, the notes and the translation of the Eclogues and Georgics by himself, that of the Æneid being Christopher Pitt's. In 1753 he contributed, at the instance of his friend Dr. Johnson, some papers, chiefly critical, to the *Adventurer*. In 1754 he was instituted to the living of Tunworth, and in 1755 he was elected second master of Winchester school. In 1756 he published the first volume of his once celebrated "Essay on the Genius and Writings of Pope," in which he expounded elaborately the thesis broached in the preface to his early volume of odes, placing Shakspeare, Spencer, and Milton in the first class as poets of imagination and passion, while the poets of reason were relegated to an inferior rank. "The sublime and the pathetic," he maintained, "are the two chief nerves of all genuine poetry." It was a proclamation of the superiority of the romantic to the classical element in poetry, and is the most systematic manifesto of what has been called the "Warton school" of criticism. So dangerous was thought to be the position assumed, that the volume not only appeared anonymously, but its publisher, Dodsley, issued it by deputy. The concluding volume, in which Warton was thought to have somewhat modified the opinions advanced in its predecessor, was not published until 1782. In 1766 he was made head master of Winchester, an office which he retained until 1793, having meanwhile slowly risen in the church to hold preferments of considerable value. In 1797 was completed the publication of his edition of Pope's works, with notes. He had finished two volumes only of a similar edition of Dryden, when he died in February, 1800. In 1806 appeared Biographical Memoirs of the late Rev. Joseph Warton, to which are added a selection from his works, and a literary correspondence between eminent persons reserved by him for publication; by the Rev. John Wooll, rector of Blackford, &c. Joseph Warton appears to have been an excellent and amiable man. His poetry was of less mark than his criticism, which was much in advance of his age.—F. E.

WARTON, Thomas, the historian of English poetry, was the younger brother of the preceding, and born at Basingstoke in 1728. His earlier education was chiefly received from his father; his later at Trinity college, Oxford. He obtained a fellowship in 1751, before which time he had printed some of his poems, the most remarkable of them the "Progress of Discontent," a satire of some power. In 1754 he published his "Observations on the Faerie Queen of Spenser," the originality and merits of which are well hit off in a passage of the letter which Johnson wrote to him on receiving it:—"You have shown to all who shall hereafter attempt the study of our ancient authors the way to success, by directing them to the perusal of the books which those authors had read." Three years later he was elected professor of poetry at Oxford, and about the same time he contributed to the Biographia Britannica a memoir of Sir Thomas

Pope, the founder of Trinity college, afterwards published separately with considerable additions. In 1761 appeared his "Life and Literary Remains of Dr. Bathurst." He had published some minor works, when in 1771 he was presented to the small living of Kiddington in Oxfordshire, almost the only ecclesiastical preferment which he received. In 1774 was published the first volume of the work by which chiefly he is remembered, "The History of English Poetry," of which the third volume appeared in 1781. In 1785 he was appointed Camden professor of history, but contented himself with delivering an inaugural discourse. In the same year he succeeded Whitehead as poet-laureate, and published his edition of Milton's minor poems (he is said to have accumulated the material for it during forty years), with notes so full of taste as well as learning, that Leigh Hunt called the work "a wilderness of sweets." Warton died in 1790. In 1802 were published his poetical works, with memoirs of his life and writings, by Mr. (afterwards Bishop) Mant. As a poet and critic Thomas Warton co-operated with his brother Joseph in forwarding the triumph of the romantic school. His "History" has done more than any other single work to diffuse a knowledge of, and to rouse curiosity respecting our antique poetry. Unfortunately, it is a fragment breaking off abruptly with the satirists of the Elizabethan age, and leaving its great poets and dramatists untouched. Its modern editor, Mr. Richard Price, has not attempted to continue it. His edition of 1824 forms the basis of the latest and best, that of 1840, revised by Mr. Richard Taylor, with many valuable additional notes by Sir Frederick Madden and others.—F. E.

WARWICK (Beauchamps), Earls of, one of the most illustrious of the ancient baronial families of England. The founder of this house was Hugh de Beauchamp, the companion in arms of William the Conqueror, and a large sharer in the spoils of the Conquest. His descendant, William de Beauchamp, lord of Elmly, in the reign of Henry III. married Isabel, sister and heiress of William Mauduit, earl of Warwick, and their eldest son, William, inherited this famous title, which had been originally possessed by the Newburghs. This nobleman fought with great distinction in the Welsh and Scotch wars of Edward I. His son Guy, second earl, acquired high military renown at the battle of Falkirk and the siege of Caerlaverock, as well as in France, and was rewarded with extensive grants of land in Scotland. He was a party to the league against Piers Gaveston, the favourite of Edward II., who had nicknamed the earl "the Black Dog of Ardenne," and when that unhappy minion fell into the hands of his enemies upon the surrender of Scarborough castle in 1312, the earl laid violent hands upon him, and after a summary trial caused him to be beheaded at Blacklow hill, near Warwick. For this and other unwarrantable proceedings, Warwick afterwards extorted a pardon from his feeble sovereign; but he is said to have ultimately died of poison administered in revenge by the partisans of Gaveston. This potent nobleman was a munificent benefactor of the church. His second son, John, was captain of Calais in the reign of Edward III.; admiral of the fleet; standard bearer at Cressy; and one of the original knights of the garter. Thomas, third earl, eldest son of Earl Guy, was an illustrious warrior, and held an important command both at Cressy and Poictiers. After these heroic achievements he took the cross, and gained fresh renown on the plains of Palestine. He brought home the son of the king of Lithuania, who was baptized in London, the earl himself standing sponsor for the new convert. This nobleman rebuilt the famous Warwick castle, which was originally erected by Henry de Newburgh, a follower of William the Conqueror, but was destroyed in 1265. Like his brother he was one of the original knights of the garter. Thomas, fourth earl, was appointed by parliament governor to Richard II. in his minority, but was soon dismissed by the young and facile monarch, who allowed himself to be governed by his worthless favourites. The earl was afterwards seized at a feast given to him by the king, and condemned to death, on the charge of having several years before taken up arms along with the duke of Gloucester. His sentence, however, was commuted into banishment to the Isle of Man, while his castle and vast estates were bestowed on the earl of Kent, but they were restored by Henry IV. after the deposition of Richard. Richard, fifth earl, styled "The Good," was not only famous for his courage and military skill, but also for his gallantry in the lists, exhibited in France and Italy as well as in England. He made a pilgrimage to Jerusalem, where he was treated with great honour on account of his renown in arms. Henry V., by whom he was created, in 1417, earl of Aumerle for life, employed him in many important services, and appointed him by his will governor to his infant son and successor, Henry VI. During the absence of the duke of Bedford in England in 1425, the earl acted as regent of France, and carried on the war with great success. Again, in 1437, on the recall of the duke of York from the regency of France, the earl of Warwick was sent over as his successor. He died at Rouen in 1439; but his body was brought over and interred in the church of St. Mary at Warwick, in a magnificent tomb which cost the enormous sum of £2481. His son Henry, sixth earl, was a great favourite with Henry VI., who created him on 2nd April, 1444, premier-earl of England, and three days after, duke of Warwick, with precedence next to the duke of Norfolk. He was also crowned by Henry himself king of the islands of Wight, Jersey, and Guernsey. But he did not long enjoy these honours. He died on the 11th of June, 1445, when his dukedom became extinct, and the earldom devolved upon his only daughter, Anne, who died at six years of age in 1449. The honours and estates of the illustrious house of Beauchamp then devolved on the sister of the duke, Anne, wife of Richard Nevill the renowned kingmaker, the eldest son of Richard Nevill, who married the heiress of the Montacutes, earls of Salisbury, and had that earldom revived in his person in 1442. He obtained extensive grants of land from Henry VI., and various important offices; but when the civil war broke out between the houses of York and Lancaster, he espoused the cause of the White Rose, gained, along with the duke of York, who was his brother-in-law, the battle of St. Albans; defeated Lord Audley at Bloreheath in 1458, and at Northampton in 1460, when he was made great chamberlain of England by the Yorkists; but in the same year he was defeated and taken prisoner at Wakefield (where the duke of York fell), and immediately beheaded. His eldest son—

Richard, second earl of Salisbury, created Earl of Warwick on his marriage with the heiress of the Beauchamps, was the greatest man of his family, and the strength and glory of the party of the White Rose. The alliances, honours, and estates of the Nevills at this period have never been equalled by any English house. The head of the family was the great earl of Westmoreland. The three uncles of the earl of Warwick were Barons Fauconberg, Abergavenny, and Latimer; his brother was Baron Montague; his uncle Richard, duke of York, was the lineal heir to the throne; while the Talbots, Beauchamps, Percys, Scroops, and other great old families were connected with the house by marriage. In addition to his extended connections and vast possessions, the "stout earl" greatly increased his influence by his eminent personal qualities; his courage and military renown; his general talent, frankness, and affability; and his boundless hospitality. He kept open house wherever he resided, and thirty thousand persons are said to have been entertained daily at his various mansions. "When he came to London," says Stow, "he held such a house, that six oxen were eaten at a breakfast, and every tavern was full of his meat."

The first public service rendered by this peer was in 1448, when he accompanied his father, the earl of Salisbury, and the earl of Northumberland in an incursion into Scotland. When the contest broke out in 1455 between the rival houses of York and Lancaster, he at once joined his uncle, the duke of York, and mainly contributed by his impetuous valour to gain the battle of St. Albans, fought on the 22nd of May. His father was then appointed chancellor by the parliament, while Warwick himself was created captain-general of Calais, at that time the most important military charge in Europe. Two or three years later Henry VI. himself gave him the command of the fleet for five years, and a grant of precedency above all the earls of England. When the Yorkists again took up arms in 1459, Warwick came over from Calais with a large body of veterans, and commanded the van of the army at Northampton on the 10th of July, when the Lancastrians were signally defeated, and the king fell into the hands of the victors. The earl shared, however, in the reverses of his party in the ensuing battles of Wakefield (30th December) and St. Albans (17th February, 1461), the former of which proved fatal to his father and uncle, while the latter restored Henry VI. to liberty. But immediately after this last defeat Warwick united his forces to those of Edward, now duke of York, compelled the Lancastrians to retire to the north, and marching to London, proclaimed his cousin king by the title of Edward IV. (4th March).

He then followed Queen Margaret into Yorkshire, and by the great victory of Towton (29th March), secured the throne to the new monarch. During the next two or three years he reduced the strong fortresses in the north, which still held out for the Lancastrians, conducted the unfortunate Henry to the Tower in 1465, and established the Yorkist power on an apparently secure basis. No reward seemed too great for the services of the puissant baron. He obtained immense grants of territory, was constituted general warden of the West Marches on the Scottish border, constable of Dover, great chamberlain of England for life, and lord high-steward. His next brother, Lord Montague, obtained the extensive estates of the Percys, with the title of earl of Northumberland, and was moreover made warden of the East Marches; and his youngest brother was created lord high-chancellor, and archbishop of York. Suspicions and jealousies, however, by and by arose between Edward and his too powerful kinsman, and the marriage of the king, the dislike of the queen's relations, the Wydvilles, and various other causes, contributed to widen the breach. Warwick's brothers were deprived of their offices in 1467, and the earl left the court in high displeasure. A temporary reconciliation was repeatedly effected, but neither party could now trust the other. At length Warwick and his son-in-law Clarence fled to the continent in 1470, and there effected a reconciliation with Queen Margaret, sealing their alliance by the marriage of Prince Edward, Margaret's son, to Warwick's second daughter, Anne. The earl then embarked for England at the head of a powerful force, and landing at Plymouth, 13th August, proclaimed Henry VI. king. Edward was compelled to take refuge in Holland, and Henry was once more formally reinstated on the throne, while Warwick and his brothers obtained the restoration of the offices of which they had been deprived. The triumph of the Lancastrians, however, was short-lived. In March, 1471, Edward landed with a body of troops at Ravenspur in Yorkshire, and succeeded in inducing first Clarence, and then the archbishop of York, to abandon the cause of Warwick. On the 14th of April the two armies encountered at Barnet, and notwithstanding the skill and valour of the great earl, the Lancastrians were defeated, and Warwick and his brother, the marquis of Montague, slain. The earl left two daughters, Isabella, married to the duke of Clarence, brother of Edward IV.; and Anne, whose first husband, Edward, prince of Wales, was put to death in cold blood in 1471, after the battle of Tewkesbury, and who was married the next year to the duke of Gloucester, afterwards Richard III.—J. T.

WARWICK, Guy, Earl of, a famous semi-mythical personage, frequently mentioned by mediæval chroniclers, and of whose exploits many traditionary tales are told. Knapton, Dugdale, and other writers consider the story of Guy to be not wholly legendary; and some of them are of opinion that he flourished about the close of the ninth and the beginning of the tenth century. The romance of Sir Guy is mentioned by Chaucer, and some account of it will be found in Warton's History of English Poetry, vol. ii., and in Ellis' Metrical Romances, vol. ii. A compendious summary of the hero's exploits is given in the Legend of Sir Guy, published by Percy in his Reliques of Ancient English Poetry, vol. iii.—J. T.

WARWICK, John Dudley, Earl of. See Dudley.

WARWICK, Sir Philip, author of the well-known "Memoirs," was born in 1608. He was elected to the Long parliament as member for Radnor, and joined the court party, having been secretary to Juxon when lord treasurer, and clerk to the signet. He was one of the minority who voted against the bill for Strafford's attainder. He joined the king at Oxford, and was an active supporter of the royal cause. At the Restoration he was knighted, receiving more than one official employment, and was elected member for Westminster in Charles II.'s first parliament. He died in January, 1683. Besides his "Memoirs," he wrote a "Discourse on Government," published in 1694. His Memoirs of his own time to the Restoration (published in 1701), are written with considerable fairness. They would be valuable were it only for their notices of Cromwell, of whose person and demeanour in the house of commons, just after the opening of the Long parliament, they contain a very interesting account.—F. E.

WARWICK, R. de Beauchamp. See Beauchamp.

WARWICK, Robert Rich, second earl of, descended from Lord Chancellor Rich, succeeded to the title in 1618. Described by Clarendon as a man of a jovial and prodigal turn, he took the puritan side in religion, and opened his house to the ministers whom Laud silenced. He and the earl of Manchester came to be considered "the two pillars of the presbyterian party." Having concurred in the prosecution of Strafford and Laud, he was appointed by the parliament in 1642 their admiral of the fleet. He was one of the few noblemen who adhered steadily to Cromwell. It was the earl of Warwick who carried the sword before the great general at his inauguration as protector. He was one of the six old peers to whom Cromwell offered seats in the protectoral house of lords; and in 1657 his grandson and heir, Robert Rich, married the Lady Frances, Cromwell's youngest daughter. Lord Warwick died in 1658, a few months before Cromwell, who, says Clarendon, "seemed to be much afflicted at the death of his friend, the earl of Warwick, with whom he had a fast friendship, though neither their humours or their natures were like."—F. E.

WASHINGTON, George, first president of the United States of America, and commander-in-chief of their army during the war of independence, was born on the 22nd of February, 1732, in the family homestead at Bridge's Creek in the county of Westmoreland, parish of Washington, and state of Virginia. He was the great-grandson of John Washington, who was the son of a whilom mayor of Northampton in England, and whose elder brother, Sir William Washington, married a half-sister of George Villiers, duke of Buckingham. John and a younger brother, Lawrence, emigrated in 1657 to Virginia, where they bought land, became planters, and founded the American branch of the family. George Washington was the eldest son of the children by his father's second marriage. When he was a boy of eleven his father died, leaving him heir to considerable landed property. George's earlier education was of the simplest and most meagre kind, received from one of his father's tenants, who was also sexton of the parish; nor did he ever master any language but his own. From childhood he displayed strong military predilections, making soldiers of his school-fellows, and engaging them in mimic warfare. This taste was strengthened and developed by the conversation of an elder brother, Lawrence, who had served under Admiral Vernon (hence the name of his seat, Mount Vernon), and been at the siege of Carthagena. When about fourteen he was nearly entering the British navy. A midshipman's warrant was obtained for him, and he was on the point of starting to join his ship. The destiny of America hung in the balance, when his mother's heart gave way; she refused to part with him, and instead of going to sea he returned to school. There for two years he applied himself diligently and successfully to the study of mathematics and land-surveying. Despite his military or naval ardour, he was the most precise and methodical of boys, and one of his amusements was to copy out forms of all sorts of legal deeds. With a strong constitution and great muscular power, he was fond of athletic exercises, and a good horseman. On leaving school he passed the winter of 1748–49 at Mount Vernon, the seat of his brother Lawrence, who had married a daughter of William Fairfax, a relative of and agent for the eccentric Thomas, Lord Fairfax, who arrived just about that time from England to settle for life in his vast American possessions between the Potomac and the Rappahannock rivers, and stretching across the Alleghanies. Squatters were settling on the best spots of this enormous tract, which had never been surveyed. For legal purposes Lord Fairfax wished his domains surveyed, and, estimating highly the character of Washington, intrusted the task to him, though he was then scarcely sixteen years of age. Amid hardships and physical difficulties the task was successfully performed. Washington received a commission as public surveyor, and followed the profession for three years. His practice was a lucrative one, for he had few competitors; and accustoming him as it did to judge of ground and distances, it helped to train him for future generalship. His reputation was now such, that when the fear of Indian depredations and French encroachments induced the Virginian government in 1751 to reorganize the militia, Washington was appointed adjutant-general—with the rank of major, and pay at the rate of £150 a-year—of one of the districts into which the province was divided for military purposes. Under an old Westmoreland volunteer who had served with his brother, he studied diligently military tactics and regimental details. At twenty-one he came into possession of his own property, and seems to have bid farewell for ever to land-surveying. The military organization of the province was recast, and Washington became, with enlarged duties and responsibilities, adjutant-general of the northern, one of the four large districts into which Virginia was

divided. He was now to enter on a military career. In 1753 the encroachments of the French assumed a formidable aspect. French troops pushed from Canada across the lakes, and began to establish forts on the waters of the Ohio; and, encouraged by their presence, the Indians threatened hostility. The governor of Virginia resolved to send a commissioner to confer with the French officer in command, to protest against his encroachments, and to procure intelligence respecting the designs and conditions of the French, as well as to hold amicable consultation with the Indians. Major Washington was but twenty-one, yet to him the commission was intrusted. It involved a difficult journey of nearly six hundred miles, over mountain and through wilderness, and required the greatest tact in its execution. Washington, however, performed it successfully. His journal of the expedition was printed in London by the government as a disclosure of the designs of the French. A military expedition to the Ohio was resolved on, and Washington, with the rank of lieutenant-colonel, was appointed second in command. On the 24th of May, 1754, the first shot was fired, when, at a place called the Great Meadows, Washington attacked and defeated a detachment of French, killing their commander, Jumonville. On the 3rd of July, however, he was attacked by a superior force of French on the scene of his first skirmish, where he had thrown up an intrenchment, and was obliged to agree to retreat. His first campaign had ended unsuccessfully, but his conduct throughout had gained him a high reputation for courage and prudence. It was now, however, that his loyalty received its first shock. The governor of Virginia promulgated a scheme by which the highest officers in the provincial regiments were to become mere captains, and even inferior to those in the king's army holding similar commissions. Colonel Washington would thus be reduced to Captain Washington, and serve under officers whom he had commanded. Rather than submit to this, he resigned his commission. Nevertheless, in the spring of 1755 he at once accepted an invitation to serve in a new campaign against the French, with his old rank, and as one of the "military family" of General Braddock, who had arrived from England with two regiments of regulars. The march to attack Fort Duquesne was undertaken at his suggestion, and the failure of the English at the battle of the Monongahela, some miles from that fort, is attributed by American writers to Braddock's neglect of his advice in matters of detail. Washington, who had been struck down by fever, reached the camp the evening before the engagement, in which he displayed considerable courage, and had two horses shot under him. Braddock himself died of his wounds, and the retreat of the English became a rout. Washington retired to Mount Vernon, which had become his own by the death of his brother and his niece. He soon, however, returned to military life, being appointed commander-in-chief of the Virginian forces. Four years spent in this position opened his eyes to the defects of the militia system, and did not strengthen his attachment to the mother country, so constant was the annoyance to which he was subjected by the claims and pretensions of the officers of the royal army. From a military point of view his chief achievement was the construction of a chain of defensive forts against the Indians. He served also under General Forbes in the successful expedition against Fort Duquesne, November, 1758. Immediately after this success he resigned his commission, and married, in January, 1759, Mrs. Martha Custis, a beautiful and amiable widow, who brought him a considerable accession of wealth. For several years he devoted himself chiefly to the management of his property. Tobacco was the staple, on the cultivation of which he bestowed most pains, exporting it to England, and importing direct most of the articles in common use. His books and accounts were all kept by himself with fulness and accuracy. The monotony of a planter's life was diversified by the pleasures of the chase, and by the exercise of a liberal hospitality. For the fifteen years preceding the revolution he was regularly elected a member of the house of burgesses, which he punctually attended; and at Williamsburg, where its sittings were held, he cultivated the intimacy of the most eminent men of his native province. In that assembly he did not shine or attempt to shine as a debater, but he acquired influence by the careful consideration which he gave to every subject, and by the soundness and impartiality of his judgments. When the first differences arose between the colonies and the mother country, he was firm for what he considered to be the rights of the colonists, although, like other eminent Americans, he was disposed to a policy of conciliation, until the petition of the first congress was rejected by the English government. Before that event he had presented to the house of burgesses the non-importation agreement of 1769; and when it was confirmed by them he strictly carried it out in his private capacity. After the house of burgesses was dissolved by the governor of Virginia in June, 1774, he was one of the members who met and recommended a general congress. As the delegate of Fairfax county, he was a member of the convention which met at Williamsburg on the 1st of August, and was appointed by it, with Patrick Henry and five others, its representative at the general congress. On this assembly, which met on the 5th September, 1774, at Philadelphia, his judgment and knowledge produced a deep impression. Returning home when its proceedings were over, he was invited to inspect and instruct the militia companies of his province, now preparing for the coming struggle. The second congress met at Philadelphia on the 10th of May, 1775, and committees were appointed to prepare reports on the defence of the country. Of all of them Washington was chairman, and on the 15th of June, 1775, he was appointed by the unanimous vote of congress commander-in-chief of the continental army.

The biography of Washington for the next eight years is the history of the American war, and only the leading points in it can be glanced at. When he arrived at Cambridge, Massachusetts—where he fixed his head-quarters—to take command of the army then besieging the British in Boston, he found his effective force one of less than fifteen thousand men, without military organization, stores, clothing—without even ammunition. Apart from the formidable character of the foe, he had the greatest difficulties to struggle with, above and below. The men considered themselves bound only by the militia laws of their several states, and were jealous of the slightest encroachment on that "liberty" which they had taken arms to defend. A party in congress professed itself suspicious of a military dictatorship, and opposed at once the organization which alone could make the army powerful, and any concession of power to the commander-in-chief. Even had the congress been otherwise disposed, its powers were limited. It could advise and suggest, but the execution of its recommendations depended in a great measure on the consent of the separate states and their legislatures. Washington had thus to deal with not merely the men under his command—not merely with congress even, but with the authorities and legislatures of the different states; and the correspondence which he had to carry on was as large as the extent of the difficulties which he had to overcome. His patience and perseverance found their first reward in the evacuation of Boston by the British on the 17th of March, 1776. He then proceeded to defend New York, which after an engagement on Long Island, 27th of August, he had to evacuate, retreating behind the Delaware. But this disaster itself was useful. Its influence helped him to procure from congress authority to enlist soldiers bound to serve while the war lasted, or for not less a period than three years. He was authorized to raise a large additional force, and something like dictatorial power was conferred on him for six months. The result justified the concession. Recrossing the Delaware, and after engagements at Trenton (26th December, 1776) and at Princeton (4th January, 1777), Washington recovered almost the whole of New Jersey. Of the campaign of 1778 the chief events were the defeat of Washington by Howe at the battle of Brandywine (11th September, 1777), and of Germantown (3rd October). But the fighting power displayed by the raw American levies was now such as to influence the wavering French government to assist the States. On the 6th of February, 1778, a treaty of alliance between France and the United States was signed at Paris, and after two campaigns, during which Washington acted chiefly on the defensive, in the July of 1780 arrived a French force of five thousand men under Rochambeau. The British, under Lord Cornwallis, were then overrunning the Carolinas. A year elapsed before the armies of Washington and Rochambeau formed an effective junction, and the two commanders determined to act in concert against Cornwallis, now in Virginia. Cornwallis intrenched himself at Yorktown, which was completely invested by Washington and Rochambeau on the 30th of September. On the 19th of October, 1781, Lord Cornwallis capitulated, an event which virtually closed the war. The year 1782 was passed in comparative inaction. A proclamation that a preliminary treaty of peace had been signed at Paris was made to the American army on the 19th of April, 1782, "precisely eight years," Mr. Sparkes notes, "from the day on which

the first blood was shed in this memorable contest at Lexington." On the 25th of November, 1783, the British army evacuated New York, and Washington, with the civil authorities, made a public entry into the empire city. On the 4th of December he took personal farewell of the principal officers of the army. On the 23rd he formally resigned in the hall of congress his commission as commander-in-chief, and on the following day he was at Mount Vernon, once more a simple private citizen.

The next six years of Washington's life were spent in the examination and restoration of his private affairs, in the improvement of his estates, and in the methodical discharge of his various duties. As time wore on, it became evident that the Union would fall to pieces unless the authority of congress were strengthened, and something like a real federal system established. At this period Washington, in a private station, leaned to the views of what was afterwards termed the federalist party, and of which Alexander Hamilton (*q.v.*) became the foremost representative. In the federal convention of 1787, which met to fix finally the constitution of the United States, Washington sat as delegate from Virginia, and as president of it affixed his signature to the new constitution. On the 30th of April, 1789, he took the oaths as first president of the United States. From a wish to conciliate, he gave two of the chief seats in his cabinet to the leaders of the two parties which had already developed themselves; Alexander Hamilton, the federalist, became secretary of the treasury; Thomas Jefferson, the democrat, secretary of state; and between those two men it was no easy task for the president to hold the balance even. Both of them, however, if they differed on most other subjects, agreed in respecting Washington, and both united to persuade him to allow himself to be elected president a second time, March, 1793. It was during his second presidency that he himself was first personally assailed. When England and France went to war in 1793, a large party in the States were for supporting their former ally against their former enemy. Washington was firm for neutrality, and some loss of popularity was the result. In the last year of his second presidency he even came into collision with the house of representatives on the subject of the treaty of commerce which he had ratified with England, and which the malcontents deemed too favourable to the old country. On the 4th March, 1796, he was succeeded by President Adams, and retired once more into private life. When, in 1798, there was a prospect of war between the United States and the French directory, all eyes were turned to Washington, and he was nominated commander-in-chief of the army of the United States. Before news could reach him of the settlement of the differences with France, and while he was actively employed in making arrangements for raising and organizing an army, he died after a brief illness, caused by exposure to the weather, on the 14th of December, 1799. In person Washington was tall and well-shaped, with regular features and light blue eyes. His strong temper he kept habitually in subjection, and the expression of his countenance was benignant. He was sensible rather than fluent in his conversation, and though he enjoyed wit and humour, seldom himself exhibited them. His manner blended courtesy and affability with a quiet but unmistakable dignity. In all the relations of private life he was unexceptionable. Indeed his general character, public and private, was that of a man without a flaw. He was simple, truthful, sincere, patriotic, and served his country with an energy, perseverance, and patience equal to his disinterestedness. In his devotion to duty, as in some other characteristics, he resembles, of the famous men of modern times, our own duke of Wellington the most strongly, although inferior to the English warrior in the highest qualities of a great commander. The "Writings" of Washington, public and private, were edited in twelve volumes in 1837 by Mr. Jared Sparkes, who prefixed to them a well-written biography of the American hero. The latest and most elaborate Life of Washington is the careful and attractive work of Washington Irving.—F. E.

WASSIAN, Archbishop of Rostow, died in 1581. When the Russian empire, under Ivan III., was threatened by the Khan Achmet, Wassian exerted himself to unite the imperial family against the invader. Ivan, yielding to fear, was about to make terms with the invader, but the archbishop rebuked his weakness. Ivan, attacking the Tartars in the rear, gained a complete victory, and the empire was saved.—F. M. W.

WATERLAND, Daniel, a celebrated theologian and controversialist, was born at Walesby, Lincolnshire, 14th February, 1683, his father being rector of the parish. He entered Magdalen college, Cambridge, on 30th March, 1699, when he had just completed his sixteenth year; obtained a scholarship in 1702; and was elected a fellow on 15th February, 1703–4. In 1706 he commenced A.M.; became master of his college in 1713, the gift of the earl of Suffolk; and had also by the same patron the rectory of Ellingham conferred upon him. He was also at this time a very diligent and successful tutor. On keeping a divinity act for his bachelor's degree in divinity, his first thesis was —"Was Arian subscription lawful?" Sherlock being his formal opponent. This question shows the leaning of his mind towards the great controversy which has immortalized his name. He was elected vice-chancellor in 1715, and one of his first acts was the reception of Bishop Moore's library, presented by the king to the university. In 1717 he was appointed one of the royal chaplains to George I.—a step which roused the jealous resentment of Conyers Middleton. When the king visited Cambridge, Waterland had the degree of D.D. conferred upon him in the royal presence. In 1721, after preaching the Lady Moyer's lecture, he was presented by the dean and chapter of St. Paul's to the rectory of St. Austin and St. Faith in the city. Two years afterwards he was promoted to the chancellorship of the diocese of York; in 1727 to a canony in Windsor, the vicarage of Twickenham, and the archdeaconry of Middlesex. He died 23rd December, 1740. The nail of one of his great toes had grown into it; the matter was neglected, and when a surgical operation had been performed, mortification and death ensued. Waterland's principal works refer to the Arian controversy, and he may be said to have extinguished Arianism in England. His first publication was "Queries in Vindication of Christ's Divinity;" then a "Defence of the Queries;" then a "Second Defence," especially in reply to Dr. Samuel Clarke's Scheme of the Holy Trinity. His Lady Moyer's sermons were also in defence of Christ's divinity. In 1723 appeared his "History of the Athanasian Creed;" and in 1734 the "Importance of the Doctrine of the Trinity Asserted." He also published "Scripture Vindicated against Tyndal;" and in 1737 appeared his "Review of the Eucharist"—Hoadley and Johnson being especially aimed at. Waterland was a man of great learning, ability, and fairness in controversy; and his opponents were men of no ordinary mark—as Middleton, Clarke, Whitby—not to mention inferior disputants. His works, containing the treatises referred to, and others, with some sermons and charges, were published with his life by Bishop Van Mildert in eleven volumes, octavo, Oxford, 1823, and reprinted in six volumes, octavo; Oxford, 1856.—J. E.

WATERLOO, Antony, a Dutch landscape painter, who was born near Utrecht about 1618. His pictures were distinguished, says Houbraken, by their clear skies and a rich and varied foliage; but as he did not sign them, they are attributed to better-known masters. Pictures assigned to this painter are exceedingly rare. There are many admirable etchings by him, which show also the accomplished landscape draughtsman; they are partly etched and partly engraved. Weenix is said to have painted figures in the landscapes of Waterloo, who died about 1662.—R. N. W.

WATERTON, Charles, an eminent naturalist, belonged to an old family which adhered to the Church of Rome after the Reformation. He was born about 1782 at his seat at Walton hall, near Wakefield, and received his later education at the Roman catholic college of Stoneyhurst in Lancashire, displaying from his childhood a peculiar interest in "animated nature." At nineteen or twenty he proceeded to Demerara to look after some family property, and found himself in and near a region abounding with objects that rewarded the attention of the naturalist. After a series of years of varied experience in America and Europe, Mr. Waterton published in 1825 his "Wanderings in South America, the north-west of the United States, and the Antilles, in 1812, 1816, 1820, and 1824." The strangeness of some of the adventures recorded in it, the racy style, the writer's enthusiasm, and its impress of strong individuality, made the work successful. It was followed by "Essays on Natural History," in three series, published in 1838, 1844, and 1857, the author prefixing to each an instalment of his autobiography. At Walton hall Mr. Waterton gave for many years a hospitable shelter to all birds and beasts who chose to avail themselves of it. There is a pleasant account of this natural menagerie, "The Home of a Naturalist," in the *Cornhill Magazine* for June, 1862. Mr. Waterton died on the 26th of May, 1865.—F. E.

WATS, Gilbert, a noted English writer, who flourished in the early part of the seventeenth century, was a native of York-

shire, and was educated at Lincoln college, Oxford, where he obtained a fellowship. He was the author of an English translation of Davila's History of the Civil Wars, and of Lord Bacon's De Augmentis Scientiarum. He died in 1657.—F.

WATSON, Caroline, a celebrated engraver in mezzotint, was born in London about 1758. The daughter of an engraver, she learned the art from her father, and executed a great many plates, chiefly portraits, with great taste and skill. She engraved several of the works of Sir Joshua Reynolds—by whom she was much esteemed as an engraver—among others his own head; some of Gainsborough's portraits; and Woollett and Benjamin West, after Gilbert Stuart. She died in 1810.—J. T–e.

WATSON, David, a learned Scotch professor, was born at Brechin about the year 1700. He was educated at St. Leonard's college, St. Andrews, and acquired such a high reputation for ability and learning that he was chosen professor of philosophy. On the union of the two colleges of St. Leonard's and St. Salvator's in 1747, Watson's services were no longer required in that capacity, and he went to London, where he completed his well-known translation of Horace. He had unfortunately fallen into dissipated habits, which reduced him to destitution, and shortened his days. He died in London in 1756, in such abject poverty that he was buried at the expense of the parish. Besides the translation of Horace, Watson was the author of a work entitled "The History of the Heathen Gods and Goddesses."—J. T.

WATSON, Henry, Colonel of engineers, a British military engineer, was born at Holbeach in Lincolnshire in 1737, and died at Dover on the 17th of September, 1780. He was educated at the military academy of Woolwich, and was a pupil of Thomas Simpson, whose posthumous works he edited. He entered the corps of military engineers, in which he soon distinguished himself by his services. He went to Bengal with Lord Clive, became chief engineer to the East India Company, and attained a high reputation by the fortifications and other works which he executed in India. He also translated Euler's work on the construction and manœuvring of ships, and practised naval architecture with great success. He was at length compelled by failing health to return to Britain, and died immediately after his arrival.—W. J. M. R.

* WATSON, Hewett Cottrell, a distinguished British botanist, was born in the parish of Firbeck, in the West Riding of Yorkshire, on the 9th May, 1804. He is the son of Holland Watson, Esq., of Park-hill. He prosecuted his medical studies at Edinburgh from 1829 to 1832, but he did not graduate. Possessing a moderate fortune, he devoted his attention specially to science. He attained honours in the botanical class under Professor Robert Graham; and his prize essay on the geographical distribution of British plants, was the foundation of his future published work on that subject. After leaving Edinburgh he settled at Thames Ditton in 1833, and has continued to reside there ever since. He has given occasional lectures on botany to institutions at Manchester, Liverpool, &c. The department of science in which he has acquired eminence, is that which relates to the influence of climate and soil, of local situation and geographical position, upon the vegetable productions of Britain and other countries. His work, entitled "Cybele Britannica," in 3 vols. 8vo, 1847–55, is the only one which treats fully on the subject of the distribution of plants in Britain. It is a model of careful and elaborate research. In 1842 Mr. Watson visited the Azores, and afterwards gave an account of the flora of these islands. He has accumulated a valuable library and an extensive herbarium. He is a fellow of the Linnæan Society, one of the early members of the Botanical Society of Edinburgh, and a member of the Silesian Academia Naturæ Curiosorum. Besides his works on the geographical distribution of British plants the following may be noticed—"Botanists' Guide to British Plants;" "London Catalogue of British Plants;" "Statistics of Phrenology;" Phrenological Journal, edited by him, for 1838–40; and numerous papers in Hooker's London Journal of Botany, the Edinburgh New Philosophical Journal, the Magazine of Natural History, Botanical Magazine, the Transactions of the Botanical Society of Edinburgh, and the Phytologist.—J. H. B.

WATSON, James, the Scottish printer, "for several years," says George Chalmers in his life of Ruddiman, "the great newsmonger of Scotland, as Butter had been of England during the prior age," was born about 1675. His father was a merchant in Aberdeen, who engaged in printing-speculations in Edinburgh, and in payment of a debt due to *his* father for money lent to Charles II. in exile, was made sole printer of almanacs in Scotland. James Watson started as a printer in 1695, and in February, 1699, issued the *Edinburgh Gazette*, the first paper established in Scotland after the Revolution, and which before long he transferred to other hands. In February, 1705, he established the *Edinburgh Courant* which he soon parted with, in the September of the same year issuing the *Scots Courant*, and that he continued to print "beyond the year 1718." On commencing business he was obstructed by the claims of the representative of a Mr. Anderson, who had obtained a royal patent for printing; but he succeeded in keeping his ground, and afterwards received, in conjunction with a Mr. Fairbairn, a patent in his own favour. In 1713 he published the "History of the Art of Printing," a translation from the French of a work by Jean de la Caille. Prefixed is "a preface by the publisher to the printers in Scotland," containing some curious particulars respecting the condition and recent history of the typographic art in Scotland. The preface is followed by a "Specimen of types in the printing-house of James Watson." This enterprising man died at Edinburgh in September, 1722.—F. E.

WATSON, James, an eminent American lawyer, and one of the subscribers of the Declaration of Independence, was the son of a Scottish farmer, and was born about 1742. After studying successively at Glasgow, St. Andrews, and Edinburgh, he emigrated in 1766 to Philadelphia. He was for some time employed as a tutor in a college, but he ultimately studied law, and was called to the bar. He took up his residence in Philadelphia, was elected a member of congress in 1775, and strenuously supported the cause of the colonies against the mother country. He was a member of the committee which framed the constitution of the United States. In 1789 he was appointed by Washington a judge of the supreme court, and he died in 1798. His political and legal disquisitions have been published in 3 vols., and are highly esteemed in America.—J. T.

WATSON, John, an English divine and historian, was born at Lyma-cum-Hanley, Prestbury, Cheshire, 26th March, 1724, and was educated at various Lancashire grammar-schools, and at Brazennose college, Oxford. He took holy orders and obtained preferments, the last of which was the rectory of Stockport, Cheshire. He was author of a "History of Halifax," published in 1775; a "History of the ancient Earls of Warren and Surrey;" a letter depreciatory of the Moravian hymn-book, and a few contributions to the Archæologia. He died in 1783.—F.

WATSON, Joshua, the religious philanthropist, was born in 1771. His father, belonging to an old family of Cumberland "statesmen," was established in London as a wine merchant. At fourteen, Mr. Watson was placed in his father's counting-house, and in 1814 he withdrew from business with a fortune which he was free to devote to the Church of England and some of her objects. Before he retired, they had occupied his leisure. In 1811 he was one of the founders of the National Society for the Education of the Poor, and to the end of his days he was a very active lay promoter of Church of England enterprises. Van Mildert, Christopher Wordsworth, and Hugh James Rose, were among his chief ecclesiastical friends, and few men did more than Joshua Watson for the extension of the colonial episcopate. He was many years treasurer to the Society for the Promotion of Christian Knowledge, and he aided energetically to found King's college, London. He died at Clapton, Hackney, in January, 1855, and an elaborate memoir of him by Archdeacon Churton, in 2 vols., was published in 1861.—F. E.

WATSON, Richard, an eminent prelate, was born in August, 1737, at Heversham, near Kendal. He received his first education at a free grammar-school, of which his father, a clergyman, had been master; and in 1754 he entered Trinity college, Cambridge. In 1757 he obtained a scholarship, and in 1760 a fellowship. He was second wrangler when he took his degree of B.A. In 1764 he was elected professor of chemistry—a science of which, at his election, he knew nothing—but by diligent application he gathered as much knowledge as enabled him to deliver a creditable course of lectures. In 1768 he published "Institutiones Metallurgicæ," and the year following, he was chosen a member of the Royal Society. In 1771 he was elected regius professor of divinity on the death of Dr. Rutherforth, and at his election he did not know much more of theology than he had done of chemistry, when promoted to teach it. He had not even taken the usual theological degrees. In 1773 he retired to a rectory in North Wales, where there was no clerical

duty, and this sinecure he afterwards exchanged for a stall in the cathedral of Ely. In 1781 he became archdeacon of the diocese of Ely and rector of Northwold, while the rectory of Knaptoft, Leicester, was given him the following year. Through the influence of the duke of Rutland he was elevated to the see of Llandaff in 1782, and the pluralist kept at the same time his other preferments. On his elevation he addressed a public "Letter to Archbishop Cornwallis on the Church Revenues," in which he advocates equal endowments to the various bishoprics. In 1785 he published his well-known "Theological Tracts," in six volumes, octavo—a collection of excellent pieces on various theological questions by such men as Locke, Lardner, Allix, Benson, Samuel Clarke, Addison, West, and others. Bishop Watson remained in the see of Llandaff. He had spoken in the house of lords against Pitt on the regency question, but the king's sudden recovery buried all hope of preferment. He had early taken a prominent part in politics, and his sermon entitled the "Principles of the Revolution Vindicated," created a great sensation. In 1798 he published "An Address to the People of Great Britain, warning them of the danger which the French Revolution taught them;" and in 1803 he published "The Substance of a Speech intended to have been spoken in the House of Lords, November 22." This pamphlet was severely handled by Lord Brougham in the *Edinburgh Review*, January, 1804. Bishop Watson spent the last part of his life at Calgarth Park, a beautiful seat which he took pleasure in ornamenting with trees. He died July 4, 1816. His works best known now are his "Apology for Christianity," in reply to Gibbon; and "Apology for the Bible," in reply to Paine. His chemical Essays have been published in five volumes, octavo, and an autobiography revised by himself in 1814, was published after his death by his son. His self-history shows the bishop's weak side in his pride and chagrin under several disappointments, and reveals at the same time his honesty of purpose and general adherence to his convictions. His orthodoxy was more than suspected. It may be added that in 1786 one of his pupils at Cambridge, Mr. Luther, left him an estate worth £24,000.—J. E.

WATSON, Richard, an eminent Wesleyan divine, was born at Barton-upon-Humber in Lincolnshire, on the 22nd February, 1781. He was the seventh of a family of eighteen children by the same mother, all of whom, however, with the exception of himself and three sisters, who survived him, died in infancy. His father, the son of a respectable farmer, had been bred to the business of a saddler, and appears to have been in comparatively humble circumstances. At fourteen years of age Richard was taken from school and apprenticed to a joiner. His conversion, however, which he attributed to a sermon preached by a Wesleyan minister of the name of Sargent, and which happened soon after his entering on his apprenticeship, changed the whole manner and purpose of his life. He became deeply serious, and immediately began to supplement in his leisure hours the meagre instruction he had received at school. He was only fifteen when he preached his first sermon; and his master having generously freed him from his apprenticeship, he now resolved to devote himself to the christian ministry. He was accordingly taken into full connection with the Wesleyan conference, and appointed to one of the "circuits;" but some unkind treatment which he received in consequence of his being suspected of heterodoxy, induced him ere long to resign his ministry and return to a secular employment. He did not, however, meet with much success in the business he adventured upon, and the upbraidings of his conscience for having forsaken his sacred calling became so powerful as no longer to be overborne. His whole desire was to be once more a minister of the gospel; and following what he conceived to be the leading of Providence, he sought admission (1803) to the religious denomination known by the name of the Methodist New Connexion. From this body of Methodists, however, he retired in 1811, partly on account of delicate health and partly also on account of his dissatisfaction with the discipline of the sect. After his retirement he took up his residence in Liverpool, and was in a short while received back into the Wesleyan communion. Our space will not allow us to follow him from circuit to circuit; suffice it to say, that he was one of the most devoted and accomplished clergymen of his time, and that he died, worn out with his incessant and extraordinary labours, on the 8th of January, 1833. Richard Watson, though his connection with the Methodists has kept his name in comparative obscurity, was in reality a very remarkable man. Born in humble circumstances, and possessed in his youth of no advantages whatever on the side of learning, he yet rose by his own unaided industry and genius to be worthy of a place beside Chalmers, Hall, and the other great preachers and divines of that age. He is commonly reckoned the greatest theologian the Methodists have yet produced; and as a preacher he had no equal in his own day in the "connexion," and very few out of it. His principal works are "Theological Institutes; or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity," 3 vols.; "Biblical and Theological Dictionary;" "Exposition of the Gospels of St. Matthew and St. Mark;" "Conversations for the Young;" "Defence of the Wesleyan Missions in the West Indies;" "Life of the Rev. John Wesley;" "The Universal Redemption of Mankind, the Doctrine of the New Testament;" and "Observations on Southey's Life of Wesley." A copy of this book fell into the hands of the prince-regent shortly after its publication, and is said to have elicited the remark that "Mr. Watson has the advantage over my poet-laureate." Besides the above-mentioned works, some eleven or twelve volumes of his sermons and sketches of sermons have been given to the world.—R. M., A.

WATSON, Robert, LL.D., a Scottish historian, was born at St. Andrews about the year 1730. He was educated partly at the university of his native place, and partly at Glasgow and Edinburgh; and having prosecuted the study of English literature and rhetoric, he delivered a course of lectures in Edinburgh on these subjects, to an audience comprising a large number of the eminent philosophers and men of letters who at that period adorned the Scottish capital. Shortly after, he was appointed to the chair of logic in St. Salvator's college, St. Andrews, and was at the same time, by a patent from the crown, constituted professor of rhetoric and belles lettres. He conducted the business of his class on a new and greatly improved system, and seems to have been an able and efficient teacher. The great success achieved at this period by Robertson and Hume, appears to have given a powerful stimulus to historical composition; and Dr. Watson was induced, partly by the example of his distinguished countrymen, and partly by his own tastes, to undertake a "History of the Reign of Philip II. of Spain," as a continuation of Robertson's History of Charles V. The work was published in 1777, in two vols., 4to; and though greatly inferior both in style and thought to the narrative of his eminent predecessor, it seems to have been well received by the public. In the same year Dr. Watson was appointed by the crown to succeed Principal Tullidelph, both in his office of head of the United college, and in the church and parish of St. Leonards. Two years later he entertained Dr. Samuel Johnson and Boswell on their visit to St. Andrews, and evidently produced a favourable impression on his distinguished visitors. Boswell says—"We found Dr. Watson a well-informed man, of very amiable manners." Dr. Johnson, after they were acquainted, said—"I take great delight in him." Dr. Watson died March 31, 1781. He left in MS. the first four books of a "History of the Reign of Philip III."—a continuation of his previous work, which was completed by Dr. William Thomson, who added two books to the history, and published it in 1783, in one vol., 4to. Editions of both works were subsequently published in 8vo.—J.T.

WATSON, Thomas, a Roman catholic prelate of the English church in the reign of Queen Mary, was educated at St. John's college, Cambridge, of which he became master in 1553. In April, 1554, he was made bishop of Lincoln, and retained possession of his see until the accession of Elizabeth, when, as he refused to acknowledge her supremacy, he was imprisoned at Wisbeach castle along with several others, and died there in 1582. He was the author of "Two Sermons before Queen Mary on the real presence and sacrifice of the Mass;" "Thirty Sermons on the Seven Sacraments," &c. Watson was one of those appointed to try Cranmer, Ridley, and Latimer at Oxford.—F.

WATSON, Thomas, an eminent nonconformist divine of the period of the Commonwealth, was educated at Emanuel college, Cambridge, and became rector of St. Stephen's, Walbrook, whence he was ejected for nonconformity at the Restoration. He opposed the execution of Charles I. by remonstrating with Cromwell, and was imprisoned in the Tower for engaging in Love's plot to restore Charles II. After his ejectment from Walbrook he preached wherever he could until 1672, when he became minister of a congregation assembling at Crosby hall, Bishopsgate Street. He was the author of several works, among the chief of which were his "Body of Divinity," consisting of a

series of sermons on the Assembly's Catechism; and "The Art of Divine Contentment." He died about 1690.—F.

WATSON, Thomas, brother of Caroline Watson, and like her celebrated for his mezzotint engravings after Reynolds and other contemporary portrait painters, was born in 1748. Among his best prints after Reynolds are those of Georgina, Countess Spencer; Mrs. Crewe; Mrs. Sheridan as St. Cecilia; and Bishop Newton. He also engraved some of Lely's Beauties of the Court of Charles II.; a Virgin and Child after Correggio; and Baucis and Philemon after Rembrandt. He died in 1781.—James Watson, another of the family, attained nearly equal celebrity by his prints, in the same manner, after Reynolds.—J. T–e.

WATSON, William, an English physician and botanist, was born in 1715, and died on the 10th May, 1787. He devoted his attention in the first instance to pharmacy. He made important discoveries in regard to electricity, and prosecuted botany with vigour. In 1741 he was admitted a fellow of the Royal Society of London. He was also nominated by Sir Hans Sloane one of the conservators of the British museum. In 1745 the Royal Society awarded to him the Copley medal. In 1772 he was appointed to examine the powder magazine at Purfleet, and, in conjunction with Cavendish and Franklin, he made observations on lightning conductors. The universities of Halle and Wittemberg conferred on him the degree of doctor of medicine, and he entered into practice as a physician. He joined the College of Physicians, and he became one of the physicians of the Foundling hospital. He became vice-president of the Royal Society. In 1786 he had the honour of knighthood conferred upon him. To the Philosophical Transactions he communicated papers on mushrooms, on the properties of electricity, &c. He also published a few medical papers, one of them being on the best mode of inoculating for small-pox.—J. H. B.

WATT, James, the great engineer and natural philosopher, and the chief inventor of the steam-engine, was born at Greenock in Scotland on the 19th of January, 1736, and died at Heathfield, near Birmingham, on the 19th of August, 1819. His father, James Watt, was a shipbuilder, engineer, shipchandler, and merchant, and for many years a town-councillor and magistrate of Greenock. His grandfather was a teacher of mathematics and navigation in the same place, and long held the office of baron bailie or chief magistrate of the burgh of Carsdyke, now forming part of the town of Greenock. His great-grandfather is stated to have been a farmer or small landowner in Aberdeenshire, who lost his life and his whole possessions during the civil wars of the seventeenth century. The wife of James Watt the elder, and mother of the engineer, was Agnes Muirheid or Muirhead, a lady of an ancient and honourable Scottish family. Owing to the delicacy of his health in childhood much of his education was carried on at home; and he showed at an early age a taste for practical mechanics and experimental science, which his parents wisely indulged. Having already acquired some knowledge of mathematical instrument making, he went in 1755 to London, to perfect himself in that art, which he did by means of one year's apprenticeship under John Morgan of Finch Lane. In 1756 he returned to Scotland, and endeavoured to establish himself in business in Glasgow; but as he did not possess the privileges of a burgess of that city, he was prevented from engaging in trade within its bounds. Being thus excluded from the city of Glasgow, he took shelter in the university, whose members—being already aware of his abilities through the skill which he had shown in repairing and fitting up the instruments of their observatory—granted him in 1757 the use of a shop within the college, with the title of mathematical instrument maker to the university. Here he carried on business with moderate success until 1763, at first alone and afterwards in partnership with Mr. John Craig. The extensive range of his talents and information was at this time well-known in the university; and in consequence of this and of his amiable and social character, he enjoyed the intimate friendship of the most eminent of the professors, such as Black and Robison, and was often consulted by the students when they met with difficulties in the course of their studies. In 1763 he obtained a shop and a dwelling-house in Glasgow, and in 1764 he married a most excellent wife, whom he lost nine years afterwards. The extent of his scientific knowledge and mechanical skill enabled him, while established in Glasgow, to combine a variety of other pursuits with that of a mathematical instrument maker. Although deficient in a musical ear he made and repaired organs and other musical instruments; he invented and constructed many curious and useful machines; and he was extensively employed as a civil engineer. In conjunction with an uncle, John Watt, he made and published a Survey of the River and Firth of Clyde. He planned and executed the Monkland canal, which connects the Forth and Clyde canal with a district rich in coal and iron; the Crinan canal, which connects the Firth of Clyde with the Atlantic, and other works; and in 1773 he surveyed and reported on the projected Caledonian canal, afterwards executed by Telford. His attention was first directed to the steam-engine by Robison in 1759. The leading events in its previous history are stated in the articles Hero of Alexandria, Porta, Caus, Worcester, Papin, Savery, Newcomen, and Smeaton, which are here enumerated in the order of time. In 1761 and 1762 Watt made some experiments on a small model of a high-pressure or noncondensing steam-engine, composed of a digester for a boiler, and a syringe for a cylinder. In 1763 his mind was specially directed to the defects of the existing steam-engines, and the means of removing those defects, through his being charged with the repair of a working model belonging to the university of Glasgow, and since preserved as a most precious relic. That model represented Newcomen's atmospheric steam-engine, in which steam was introduced into the cylinder below the piston, while the piston was drawn up by the descent of a counterpoise; that steam was then condensed by the injection of a jet of cold water into the cylinder, and the piston was forced down by the excess of the pressure of the atmosphere above that of the uncondensed vapour. Watt perceived, while experimenting with this model, that much of the steam expended was evidently wasted without performing work, and that the condensation at the same time was imperfect. In seeking for the causes of those defects, and for their remedies, he set to work scientifically from the outset; and he was the first inquirer into the action of the steam-engine who ever did so. He studied the laws of the pressure of elastic fluids and the evaporating action of heat; he ascertained as accurately as he could, with the means of experimenting at his disposal, the expenditure of fuel in evaporating a given quantity of water, the quantity of cold water required in order to condense it again, and the relations between the temperature, pressure, and volume of the steam. Then reasoning from the data which he had thus obtained, he framed a body of principles expressing the conditions of the efficient and economic working of the steam-engine, which with very little addition or modification continue to be the foundation of its excellence to this day, and which cannot be expressed more clearly or concisely than in the words used by Watt himself in the specification of his patent of 1768–69:—"First, that vessel in which the powers of steam are to be employed to work the engine, which is called the cylinder, . . . must, during the whole time the engine is at work, be kept as hot as the steam that enters it; first, by inclosing it in a case of wood or any other materials that transmit heat slowly; secondly, by surrounding it with steam or other heated bodies; and thirdly, by suffering neither water nor any other substance colder than the steam to enter or touch it during that time. Secondly, in engines that are to be worked wholly or partially by the condensation of steam, the steam is to be condensed in vessels distinct from the . . . cylinders, although occasionally communicating with them. Thirdly, whatever air or other elastic vapour is not condensed by the cold of the condenser and may impede the working of the engine, is to be drawn out by means of pumps. . . Fourthly, I intend, in many cases, to employ the expansive force of steam to press on the pistons, . . . in the same manner in which the pressure of the atmosphere is now employed. . . . In cases where cold water cannot be had in plenty, the engines may be wrought by this force of steam only, by discharging the steam into the air after it has done its office." The fifth head of the specification relates to the use of oils and other lubricants for the piston, instead of water. The expense of obtaining a patent for Watt's invention in 1768–69, and commencing the working it out, was undertaken by Dr. John Roebuck (see Roebuck) on condition of his receiving two-thirds of the profit. But before any profit could be realized, Roebuck became unfortunately involved in pecuniary difficulties, which rendered it impossible for him to carry on the enterprise. In 1775 Roebuck's share in the patent was bought by Matthew Boulton of Birmingham, who immediately promoted the carrying out of the invention with the utmost

energy and liberality. He applied for and obtained an act of parliament, whereby, on the ground that seven years of the term of Watt's patent had elapsed without its producing any profit, that term was extended to the year 1800. Boulton and Watt then entered into partnership, and set up a steam-engine work at Soho, where Watt now fixed his residence, Boulton supplying the capital, and managing the commercial part of the business, while Watt conducted the scientific and mechanical part. Their undertaking, though it had many difficulties to struggle with, was in the end completely successful, and realized large fortunes for both partners, and for their successors in the firm. They began by applying Watt's inventions to the existing pumping-engines of mines on condition of receiving one-third of the sum saved in cost of coals; but through the enterprise and activity of Boulton, and through a series of successive inventions by Watt, the most remarkable that ever have been made by one man, the applications of the steam-engine were gradually extended until they reached their present scope. In 1769 Watt had invented the cutting off the admission of steam, so as to make it work expansively, as appears from a letter of his to his friend Dr. Small. He began to use that invention in 1776, but did not publish it till 1782, when he patented it along with his invention of the double-acting engine, the first form of steam-engine which gave rotatory motion to machinery. In 1784, Watt patented and published his inventions of the parallel motion, the counter for recording the strokes of engines, the throttle-valve, the governor for regulating the speed, and the indicator for ascertaining the power, and also a locomotive engine, which last, however, he did not put in practice. The improvements in the steam-engine since the time of Watt have chiefly related either to the boiler and furnace, to the details of the mechanism, to the more full development of Watt's principle of using the expansive force of the steam to drive the piston, or to the means of applying the steam-engine to the propulsion of carriages and ships; in its essential principles the steam-engine continues to be wholly Watt's. New discoveries have since been made in the general science of the relations between heat and motive power; they have all confirmed the soundness of Watt's main principles. Few patents have had their validity more obstinately contested than those of Watt's inventions; and the successful results of the trials of which they were subjects have greatly contributed to ascertain and fix the interpretation of the patent laws. In the most important of those trials Watt received most valuable assistance from the evidence of Black and Robison as to the early history of his principal invention. (See Robison.) In 1800, on the expiry of the term of the original patent, Watt and Boulton retired from the active conduct of their business, which they handed over to their sons, Matthew Robinson Boulton, and James and Gregory Watt. Being gifted with a mind versatile as well as powerful, Watt acquired a very extensive and varied knowledge of science, literature and art, and occupied his leisure in many different pursuits. In 1783, having taken into consideration the experiments of Priestley on the combustion of "inflammable air" or "phlogiston" (as hydrogen was then called), he arrived at the conclusion that water is a compound of that gas with "dephlogisticated air" (now called oxygen). In the course of the same year he communicated that conclusion, the greatest chemical discovery of the age, to the Royal Society of London. The same discovery was made independently by Cavendish, but he did not publish it till the beginning of 1784. Watt was elected a fellow of the Royal Society of Edinburgh in 1784, and of the Royal Society of London in 1785. In 1806 he received the honorary degree of LL.D. from the university of Glasgow. He paid some short visits to France, and became well-known and highly esteemed amongst the leading men of science in that country. During one of those visits, in 1787, he learned from Berthollet the use of chlorine for bleaching, and communicated it to his father-in-law, Macgregor, by whom it was first practised in Britain. In 1808 he was appointed a corresponding member of the Institute, and in 1814 one of its eight foreign associates. In 1808 he evinced his gratitude to the university of Glasgow, by founding a prize for essays on various branches of natural philosophy, to be competed for annually. About the same time he was consulted by the promoters of an undertaking for supplying Glasgow with water, as to the means of conveying it across the River Clyde; and he contrived a jointed pipe, which worked with perfect efficiency until the works were superseded by a supply from a new source. In 1816 he endowed in his native town of Greenock a library and institute, which are known by his name. Amongst the mechanical pursuits of the later years of Watt's life, was the inventing and perfecting a machine for copying sculpture. His health, which in childhood and early life had been delicate, recovered after he had been relieved of the cares of business; and he passed his old age cheerfully in scientific and literary study, domestic and social enjoyment, and works of beneficence, retaining his wonderful mental faculties unimpaired until his death in his eighty-fourth year. His moral character was as excellent as his mental powers were vast; and to quote the words of Scott (who saw him during a brief visit to Scotland about a year before his death)—"This potent commander of the elements, . . . was one of the best and kindest of human beings." His body was buried in the church of Handsworth, near his mansion of Heathfield. In 1824 a monumental statue by Chantrey, with a remarkable inscription by Lord Brougham, was erected to his memory in Westminster abbey. Watt was twice married; his first wife has been already mentioned; to his second wife, the daughter of his friend Macgregor, he was married in 1775.

James Watt the younger, his son by his first wife, inherited much of his father's talent. During his youth he passed some time in Paris, and was for a while captivated by the principles of the Revolution; but becoming disgusted by the terrorists, he returned to England about 1792, and gave his assistance in carrying on the business of the firm of Boulton and Watt, of which, on the retirement of his father and the elder Boulton in 1800, he became one of the leading partners; and much of the subsequent success of the firm is to be ascribed to his ability, as well as to that of the younger Boulton. They furnished the engines for Fulton's first steamboat, and thereafter turned much of their attention to the improvement of marine steam-engines. In 1817 and 1818, James Watt the younger, having bought a vessel called the *Caledonia*, and fitted her with engines, passed a long time at sea in making experiments on her performance, which afterwards proved of great practical utility in establishing principles for the adaptation of steam-engines to ships. He died childless at his mansion of Aston Hall, near Birmingham, in 1848. Owing to the great diffidence of his character his name was less known and his merit less appreciated than they deserved. The elder Watt's son by his second wife, Gregory Watt, a youth of great promise, was prematurely cut off in 1804.—W. J. M. R.

* WATT, James Henry, an eminent line engraver, was born in London in 1799. At the age of sixteen he was articled to Mr. Charles Heath. His first important independent plate was the Procession of the Flitch of Bacon, after Stothard, which became extremely popular. A print rivalling it in popularity, and showing more varied mastery of the burin, was his large engraving from Landseer's Drovers Departing for the South, the finest line engraving that was made after Landseer, and of its class perhaps the most brilliant print of the modern school of English line engraving. Mr. Watt's other principal plates include Landseer's Courtyard in the Olden Time; Leslie's May-Day in the reign of Elizabeth; and his latest work, Christ blessing Little Children, after Eastlake. Mr. Watt has likewise engraved some smaller plates in a very charming manner.—J. T–e.

WATT, Robert, M.D., the author of the "Bibliotheca Britannica," was the child of poor parents and born in the parish of Stewarton, Ayrshire, in May, 1774. During his boyhood, although he worked as a ploughboy and as a helper of "stone-dykers" in Dumfriesshire, he lost no opportunity of acquiring such knowledge as lay within his reach. At eighteen he entered the Glasgow university, and supported himself whilst pursuing his medical studies by public and private teaching. In 1799 he went to Edinburgh to complete his professional education, and then commenced practice at Paisley. In 1808 he published "Cases of Diabetes, Consumption, &c., with observations on the history and treatment of disease in general," 8vo, Paisley, 1808. Two years afterwards he removed to Glasgow, where he commenced a course of lectures on the theory and practice of medicine. In 1812 he published an "Address to medical students on the best method of prosecuting their studies." In the following year he produced a treatise on chincough, with cases and dissections, and a statistical inquiry into the mortality of children in Glasgow under ten years of age from different diseases, during the previous thirty years. In 1814 he published "Rules of

Life, with reflections on the manners and dispositions of mankind," 12mo, Edinburgh. In the same year he contributed papers on "Periodical Jactitation, or Chorea," to the Medico-Chirurgical Transactions; and on the influence of vaccination on other diseases, and on population in general, to the *Edinburgh Medical and Surgical Journal*. His last contribution to science was a paper on the formation of the rainbow, which appeared in Thomson's Annals of Philosophy, February, 1819. Soon after his removal to Glasgow, Dr. Watt was chosen president of the Faculty of Physicians and Surgeons of that city. He died at Campvale, near Glasgow, on the 12th March, 1819, aged forty-five. His great work, the "Bibliotheca Britannica, or a general index to British and Foreign literature," is arranged in two parts—the first being a catalogue of authors, with the titles of their works ranged under each; the second a catalogue of subjects with a list of the books written on each, and references to the same in the first part. The enormous labour of this compilation occupied several years. But the author in 1817, finding himself the subject of a chronic disease, relinquished professional duties, and devoted the remainder of his life to the completion of his work. He died, however, before its publication. This useful work appeared in four volumes at Edinburgh, 1819–24.—F. C. W.

WATTEAU, Antoine, a most skilful painter of *fêtes-champêtres* and such works as show groups of well-dressed people, acquired a great reputation in France in the time of Louis XIV. He was born at Valenciennes, where his father was a carpenter, in 1684, and developed his art, under various ordinary masters and dealers, in Paris, and finally attracted the notice of Crozat, the collector, who confirmed him in the style for which he is now celebrated. In 1709 Watteau contended for the travelling pension of the Academy, but lost it; he, however, became an academician in 1717 for his picture of "The Embarkation of Venus for the Island of Cythera," which is now in the Louvre. In 1720 he visited this country, but found the climate too severe for him. He returned to France, and died of consumption at Nogent-sur-Marne, 28th July, 1721, in his thirty-seventh year. Watteau's groups are gracefully, but also often carelessly drawn, but they are generally brilliant in effect and in colour. He was also an engraver, and his etchings are signed sometimes Vateau. There is a small collection of eight plates by him, published under the title "Figures de modes dessinées et gravées à l'Eau forte, par Vatteau, et terminées au burin par Thomassin le fils." The plates engraved after Watteau's pictures and designs amount to several hundreds. Watteau has had many imitators, of whom the principal is R. Lancret; J. B. Pater was another good imitator of this master.—R. N. W.

* WATTS, George Frederick, an eminent historical and portrait painter, was born in London in 1818. Mr. Watts was, we believe, a student of the Royal Academy. His name occurs in the exhibition catalogues as early as 1836; but he first obtained notice in 1843, when, at the cartoon competition, his "Caractacus" obtained a first-class prize of £300. Mr. Watts now went to Italy in order to study the great master of religious and historical painting, and in so doing acquired the bias for the severe early Roman manner which has characterized all his subsequent productions. On his return to England he engaged in the fine arts competition of 1847, and was again successful; his oil painting of "Alfred encouraging the Saxons to resist the Danish Invaders," having been awarded a first-class premium of £500. But though thus successful in the competitions, Mr. Watts was only employed to paint one of the actual decorations of the new houses of parliament—the comparatively unimportant fresco of St. George, in the Poets' hall. He has, however, had other opportunities afforded him for displaying his power in mural painting. His most important work of the kind is "The School of Legislation" in the great hall of Lincoln's inn—a picture in which are assembled the great law-givers of every age and country, somewhat in the manner in which Raphael has assembled the great teachers of religion in his "School of Theology." The Lincoln's inn fresco is the largest yet executed in this country, being fifty feet by thirty-four. Another important fresco by Mr. Watts is the Majesty in the church of St. James the Less, Westminster. His easel pictures are not very numerous: among them are some poetical subjects which display subtlety as well as refinement of thought—such as the "Fata Morgana," and "Life's Illusions." His latest subject-piece was "Sir Galahael," 1862. Mr. Watts has of late years painted several portraits, which differ very much from the fashionable style of portraiture, aiming rather at severe truth than brilliancy. He is engaged on a series of heads of eminent contemporaries. Those of Tennyson and Sir H. Lawrence, which were in the International Exhibition of 1862, are a part of the series.—J. T–e.

WATTS, Isaac, D.D., born at Southampton, July 17, 1674. His father kept a boarding-school for boys, but was much harassed on account of his nonconformity. At last he was thrown into prison, and on his release had to quit his family for two years and conceal himself from his persecutors in London. This good man, who had a turn for poetry, lived to witness the fame of his son, and to enjoy for nearly fifty years the happier times which succeeded the Revolution. As befitted the son of a scholastic sire, Isaac was early initiated into the alphabetic mystery, and showed from the very outset a staid and studious turn. At three years of age he could read the Bible, and if he received any little present of money, he would come running to his parents, crying eagerly, "A book, a book! Buy a book!" It is recorded that the poetical propensity was also early developed. On rainy afternoons, by way of amusing her husband's pupils, Mrs. Watts sometimes offered a prize of a farthing for the best essay in rhyme; and on one such occasion she received from Isaac the following couplet:—

> "I write not for a farthing, but to try
> How I your farthing writers can outvie."

Afterwards, at the grammar-school of Southampton he learned Latin, Greek, French, and the elements of Hebrew; and, with the piety which he so early exhibited, it is not wonderful that his parents hailed with delight his resolution to study for the ministry. In order to carry out this purpose he repaired to London, and became a student under the Rev. Thomas Rowe in the dissenting academy at Newington. With his thirst for knowledge, with his musing spirit, with a timid retiring temperament, and with a frame too fragile for the more active pursuits and recreations, it may be said that Isaac Watts was born to be a student. He set to work systematically, and strove to make the most of his opportunity. He became a leading member of a society which the students formed among themselves for mutual improvement, and found time for a more extensive course of study than that prescribed by his tutor. Besides numerous papers and sketches in prose, he wrote great store of verse, both English and Latin, and practised largely those compositions of which we have maturer specimens in his "Miscellanies" and "Lyrics." He then also commenced those useful plans which in the "Improvement of the Mind" he recommends to others. Taking some standard work in theology or science, he either wrote a careful abstract, which from time to time he reperused till its contents were familiar to his memory; or, procuring an interleaved copy, with a supply of blank pages at the end, he made it a receptacle for all the cognate facts or thoughts which he encountered in his various readings. In this way from three years' residence at the academy, he returned to Southampton an elegant and accomplished scholar, and, as many would have deemed, well-furnished for the ministry. Such, however, was not his own judgment. He was still very young, and knew how much there was which as yet he did not know. Accordingly, he was thankful to obtain a farther respite of two years and a half, which he spent under his father's roof in adding to those acquisitions which were to prove the solace of his after life, and to make him the benefactor of posterity. From Southampton Watts was recalled to London, in 1696, to become tutor in the family of Sir John Hartopp. This appointment he held for five or six years, and they seem to have been years of much happiness. Sir John, who had married a daughter of General Fleetwood, was a man of vigorous intellect as well as christian worth; and his hospitable abode at Newington became the resort of the more distinguished nonconformists. Watts was also fortunate in his pupil. The younger Hartopp was an amiable and exemplary youth; and, to show the zeal with which the tutor discharged his duties, we may mention that it was for his use that the treatise on logic was originally prepared.

The Hartopps attended the meeting in Mark Lane, of which Joseph Caryl and John Owen had once been ministers; but under the pastorate of Dr. Isaac Chauncey, a man too dull to be popular, but too able to be altogether deserted, the congregation had sadly dwindled, and it was with forlorn and sulky loyalty that a remnant clung together. Here Isaac Watts preached his first sermon on his twenty-fourth birth-day. In the same year (1698) he was invited to become Dr. Chauncey's assistant, and, on the doctor's resignation, he was in March, 1702,

ordained pastor. In June, 1704, he and his congregation removed from Mark Lane to Pinner's hall, and finally in 1708 to a new chapel in Bury Street. It was a sadly interrupted ministry. At the very outset he was laid aside for many months, and afterwards for long intervals, at one time no less than four years. Nor was his at any time a forth-going nature, nor a "house-going" pastorate. His shy temperament and his fastidiousness made him averse to visit those with whom he was not already well acquainted, and kept him silent in promiscuous society. And yet, those drawbacks notwithstanding, his people were so alive to his rare gifts, and so grateful for such sermons as he preached from time to time, that they would never accept his resignation; they procured for him a copastor, Mr. Price, who supplied for nearly forty years that which was lacking in his colleague. With the exception of his "Death and Heaven," "The end of Time," and an extended course on "The World to Come," his published sermons are not especially interesting. Their chief value is the logical and exhaustive completeness with which they discuss important questions in theology and morals. This makes them, however, the discourses of a student and thinker, rather than the exhortations of a pastor. Of his prose writings, however, the best is his "Improvement of the Mind, in Knowledge, in Religion, in the Sciences." It did not appear till 1741, and may be regarded as the ripe result of his long and industrious life; whilst unintentionally an autobiography, in virtue of its experimental truth and practicalness, it has supplied to innumerable readers at once motive and guidance. But it is to the circumstance which has secured for him a place in the Lives of the Poets that he owes his immortal celebrity; for, although there were many christian poets before his day, and although the psalms of David were not the only compositions sung in churches, Dr. Watts is indisputably the father of English hymnology. The origin of his "Hymns and Spiritual Songs" was sufficiently simple. In the meeting-house at Southampton they sang such pious rhymes as sorely wounded the ear of a musician and poet. On his complaining of the doggrel, he was naturally challenged to make better. He tried, and as his first specimen is said to have produced—

"Behold the glories of the Lamb,"

which found such favour that he was encouraged to proceed, and whilst yet a young man living in retirement, he had composed the greater portion of the well-known collection which at last appeared in 1707. Of the merits of these hymns there is now no need to say anything. That some of them were capable of improvement, no one knew better than the gifted author; and had it been revealed to him that his words were to go down the centuries, sung by all worshippers, it is likely that he would have taken still greater pains in perfecting every stanza, and would thus have superseded well-meant efforts, which seldom do more than indicate at once his own shortcoming, and the incompetency of his improvers. To these hymns we must not forget to add the "Divine Songs for Children," which have made him the psalmist of the nursery no less than the poet of the sanctuary.

During one of his lengthened illnesses, Dr. Watts was invited to spend a week for change of air at Stoke-Newington in the mansion of Alderman Sir Thomas Abney. The week's visit was gradually lengthened out into a sojourn of six and thirty years; and it was here that he died on the 25th November, 1748. The beautiful grounds of Abney park, with no other consecration than that which they derive from the christian psalmist's memory, have lately been converted into a cemetery, in the midst of which is a graceful monument to Dr. Watts. He has also a tablet in Westminster abbey, and the inhabitants of Southampton have recently erected a splendid memorial of the most distinguished native of their town.—J. H.

WAUGH, Alexander, an able and eloquent divine, was born at East Gordon, Berwickshire, 16th August, 1754. After his academic and theological education had been concluded amid tokens of great promise, he was licensed to preach the gospel by the Secession presbytery of Edinburgh, June 28, 1779. Such was his acceptability as a preacher, that he was in a brief period ordained over a small congregation at Newtown, 30th August, 1780. He was called to Well's Street, London, in 1781, but he declined the first invitation, from strong attachment to the infant church to which he was so fondly ministering. He was also called about this time to Bristo congregation, Edinburgh; and a third call from London led to his removal to the metropolis in May, 1782. The young Scottish minister rose to immediate and great popularity—his rich evangelical sermons, and fervid natural eloquence, were everywhere appreciated. He took an active part in the formation of the London Missionary Society, and often made extensive tours in the advocacy of its claims. He came several times to Scotland on this errand, and his pleadings were so impressive and powerful, that collections then unprecedented in amount were in many places the result of his appeals. In 1815 the Marischal college of Aberdeen, of which he was a graduate, conferred upon him the degree of D.D. Dr. Waugh laboured with acceptance till near the end of his life, when the infirmities of age began to creep upon him, and he died 14th December, 1827, in the seventy-fourth year of his age, and forty-fifth of his ministry in London. Dr. Waugh was in many respects a remarkable man. He lived and moved in benevolent enterprises; and his ardent and disinterested nature shrank from no trouble or toil in the furtherance of them. His name was a power in the religious circles of London. He was a born orator, and his discourses were as devout as other men's prayers. His eloquence was sometimes winged imagination, occasionally impassioned argument, and often the softer appeal which thrilled as it subdued and fascinated his audience. The grand old man often melted his congregation by some allusion to the hills and vales, the songs and customs, of their native land. His manners were gentle and prepossessing, and his conversational powers were of a high order. He was cheerful and humorous—quite the charm of his friends. His house was always open to his countrymen, whom he delighted to advise and assist. The root of his excellences was his profound and living piety.—J. E.

* WAUTERS, Charles, a celebrated Belgian painter, was born at Boom in 1811. He studied in the academies of Mechlin and Antwerp, and was a pupil of M. Van Brée. He obtained a considerable reputation by his "Departure of Columbus for the New World," exhibited at Antwerp in 1834. Since then he has painted a great many historical and religious pictures, of which it will be enough to mention "The Death of Mary of Brabant;" "Peter the Hermit preaching the Crusade;" and "The Passage of the Red Sea;" some genre subjects, as "The Day after the Ball," and "The Bathers," exhibited at the International Exhibition of 1862; and several portraits. M. Wauters was for some years director of the Mechlin Academy. He is a knight of the order of Leopold.—J. T–e.

WAWRZECKI, Thomas, Count, a distinguished Polish general, was born about 1740. At the diet of 1788 he joined warmly in the measures directed against Russian encroachment; and he was one of the leaders in the rising of 1794. On the fall of Kosciusko (October, 1794) Wawrzecki was unanimously called to the command of the patriot army. Defeated at Warsaw by Suwarrow, he withdrew into Sandomir, but he was surrounded by the united Russian and Prussian forces, and compelled to surrender. He remained a prisoner at St. Petersburg till the accession of Paul I. (1797), when he was permitted to retire to his estates. On the invasion of Poland by Bonaparte he raised a regiment and joined the French. He fought bravely during the campaign, but at its termination, disgusted with the conduct of Bonaparte, submitted to Alexander, who in 1815 nominated him minister of justice for the new kingdom of Poland. Wawrzecki died in Lithuania, August 5, 1816.—J. T–e.

WAYNE, Anthony, a distinguished American general, was born in East Town, Pennsylvania, on 1st January, 1745. A land surveyor by profession, he was, in 1773, elected a member of the Pennsylvania assembly. In 1775 he joined the army, and received the rank of colonel. He accompanied General Thomas into Canada in the spring of 1776, and his conspicuous gallantry, especially in the affair at Three Rivers, did much to lessen the discredit of that disastrous expedition. Wayne was created brigadier-general, and served with distinction at Brandywine, Monmouth, &c. For his services in Georgia the legislature voted him a valuable farm. After the peace he was elected a member of the Pennsylvania convention for considering the federal constitution. His last employment was the conduct of the war with the North-western Indians in Ohio, 1792–95. A few months after its successful termination he died at Presque Isle (now Erie), Pennsylvania, December, 1795.—J. T–e.

WAYNFLETE, William of, Bishop of Winchester, and Lord-chancellor of England, was the son of Richard Patten of Waynflete in Lincolnshire. He was educated at Winchester and

Oxford, and ordained at an early age. In 1429 he was made head master of Winchester school, where he became celebrated as a teacher. Being introduced to Henry VI. by Cardinal Bourchier, he was named by the king one of the original fellows of Eton college for three years, and in 1442 was promoted to the office of provost of Eton. Five years afterwards he was chosen to succeed Cardinal Bourchier in the see of Winchester, over which he presided thirty-nine years. He distinguished himself by his efforts to suppress Cade's rebellion, and held an interview with Jack Cade himself. In the wars of the Roses he took a decided part in favour of the Lancastrians. To the royal devotee the bishop's learning and piety were especially acceptable. In 1456 the great seal was intrusted to Waynflete, whose tenure of the judicial office is memorable for the trial of Bishop Pecock, charged with Lollardism. He presided also over the parliament which in 1460 attainted the duke of York and his adherents. In the battle of Northampton which soon followed, the latter were victorious; the king was taken prisoner, and Waynflete had to surrender the great seal. He submitted to Edward IV., who made him prelate to the order of the garter. The latter part of his life was devoted to the completion of the most enduring monument of his fame—the foundation of Magdalen college, Oxford. Here, in 1483, he gave a grand reception to King Richard III. Surviving to see the union of York and Lancaster in Henry VII. and his queen, Waynflete died in 1486, and was buried in Winchester cathedral.—R. H.

WEAVER or WEEVER, JOHN, a learned English antiquary, is said to have been born in Lancashire in 1576. He was educated at Queen's college, Cambridge; and subsequently turned his attention to the collection of antiquities, and to researches in connection with them. He was aided and encouraged by Sir Robert Cotton and Selden. His chief works are—"A Description of Ancient Monuments in this Realm, and of the dissolved Monasteries," a third edition of which was edited by the Rev. W. Tooke in 1766; a history of Christ, in verse; besides several MSS. in the library of the Society of Antiquarians.—F.

WEBB, PHILIP BARKER, an English botanist, was born at Milford House, Surrey, in July, 1793, and died at Paris on 31st August, 1854. He studied at Dr. Moore's school at Harrow, and afterwards went to Christ church, Oxford, where he took a first class in 1815. Possessed of excellent talents, born to a good estate, and full of ardour in the pursuit of science, he attained a high rank both as a naturalist and an author. He was an excellent linguist, and he travelled much in order to increase his scientific knowledge. In 1821 he published a work on the physical condition of the Troad. He visited Italy, Greece, Asia Minor, Spain, Portugal, the north of Africa, Madeira, and the Canary islands. In the last-mentioned islands he remained for two years, and, along with M. Berthelot, published a work entitled "Histoire Naturelle des Isles Canaries," in 3 vols. large 4to, with numerous maps and plates, and an atlas, "des cartes phytostatiques." The work contains a complete account of the civil and natural history of the Canaries, and is one of the most remarkable publications of the day. Among his other publications may be noticed the following—"Iter Hispaniense, or a synopsis of plants collected in the southern provinces of Spain and in Portugal;" "Observations on Tamarix gallica, on Hemicrambe, on Retama, on Ulicineæ;" "Otia Hispanica, or descriptions of rare Spanish plants;" "Spicilegia Gorgonea, or account of the Niger flora;" "Fragmenta Florulæ Æthiopico-Ægyptiacæ." He also contributed various articles to botanical journals. Hooker remarks, "We should do little justice to Mr. Webb's memory if we were to speak of him only as a scholar, historian, and botanist. He was no less distinguished by his gentlemanly bearing, the urbanity of his manners, and his great patronage of literature, but especially of botany. His fine museum and library were always accessible to the student and to the man of science; strangers were received with great hospitality, and he gave great encouragement to botanical collectors. He accumulated a valuable herbarium and library, which were bequeathed to the duke of Tuscany, and are now in the museum at Florence." The emperor of the French, Louis Napoleon, assigned to him the legion of honour, and her majesty, Queen Isabella II. of Spain, conferred on him the cross of the order of Charles III.—J. H. B.

WEBB, PHILIP CARTERET, an eminent English jurist and antiquarian, was born in 1700, and carried on business as an attorney in Lincoln's inn. In 1747 he published "Observations on the course of proceedings in the Admiralty Courts." He subsequently became M.P. for Haslemere and one of the solicitors of the treasury. Webb was engaged in the prosecution of Wilkes for a libel in the *North Briton*, and published a pamphlet respecting Wilkes' discharge from custody, as also a variety of others on different subjects. Some MSS. of the rolls of parliament which belonged to him are now in the British museum. He died in 1770.—F.

WEBBE, GEORGE, a learned English prelate, was born at Bromham, Wiltshire, in 1581, and educated at Oxford. After various preferments he was consecrated bishop of Limerick in December, 1634. He was confined by the rebels in Limerick castle, and died there in the end of 1641. He was considered the best preacher at the court of Charles I. His chief works are—"The Practice of Quietness;" "Exposition of Principles of the Christian Religion;" "Protestant's Calendar;" and a translation of two of Terence's comedies.—F.

WEBBER, JOHN, R.A., was born in London in 1752. His father, a Swiss, settled in London as a monumental sculptor, sent him to Paris to learn painting. He returned to London in 1775, and commenced practice as a landscape-painter, but soon after received the appointment of draughtsman to the last expedition commanded by Captain Cook for the discovery of the north-west passage. He sailed in 1776, and returned to England in 1780, when he was employed to superintend the execution of the engravings made from his drawings. He afterwards pursued with success his calling as a landscape-painter, and engraved and published on his own account a series of views in aquatint of the principal places he had visited. His pictures are carefully drawn and finished, but exaggerated in colour. Webber was elected A.R.A. in 1785, and R.A. in 1791. He died May 29, 1793. Some of his water-colour drawings are in the South Kensington museum.—J. T–e.

WEBER, CARL MARIA VON, the musician, was born at Eutin in Holstein, November 18, 1786; so at least it is stated on the tablet placed against the house where he was born, the uncovering of which was celebrated by a musical festival in Weber's honour, September 12, 1853, and the date is corroborated by the baptismal register. The 18th of December is, however, the date usually kept as Weber's birthday. He died of a consumption in London, June 5, 1826. Major Franz Anton von Weber, his father, was the younger brother of Dr. Fridolin Weber, the father of the four sisters of whom Josepha the eldest (first Madame Hofer, and afterwards Madame Meier) was the original *Queen of Night* in "Die Zauberflöte;" Aloysia, the second (Madame Lange), was the heroine of an early love passage of Mozart, and was one of the two singers for whom he wrote Der Schauspiel Director; Constance, the third, became the wife of Mozart; and Sophie, the youngest, was the anxious attendant of this great musician's deathbed. Thus, C. M. von Weber was the cousin of Madame Mozart. Edmond, a brother of Carl Maria, was born in 1782, and obtained some repute as a violinist, produced one opera, and published some instrumental music. The family's frequent change of residence during Carl's early years, was most unfavourable to his studies; and his own reserved disposition, which prompted him to shun his schoolmates, and devote himself to music in play-hours, was as prejudicial to his physical development. In the latter we may trace the germ of that melancholy which is said to have been habitual to him in after-life; and in his irregular education we may find a cause for much that is unsatisfactory to the careful critic in his music. His first steady instruction in his art he received from an organist named Heuschkel at Hildburghausen, whither his father removed in 1796. He was next placed under the care of Michael Haydn at Saltzburg, who seems to have had little congeniality with the young student, and to have exercised little influence upon him accordingly. Weber published, however, his first work, Six Fugues for the Pianoforte, in 1798, while he was Haydn's pupil. Before the end of the same year the family removed to Munich, and there Weber studied singing under Valesi, and the pianoforte and composition under Kalcher. He was now indefatigable in his labours, and wrote an opera, "Die Macht der Liebe und des Weins," some masses, sonatas, and other pieces, which never came before the public. He always had an inclination for drawing, which was so strong that this art long divided his attention with music; and when, in 1799, Sennefelder published his discovery of lithography, Weber was greatly attracted by it, threw his whole energy for a time into its investigation, and devised some modi-

fications of the process, which he fancied would entitle him to rank with the original inventor. He soon wearied, however, of this pursuit, and returned with renewed ardour to his musical studies. In November, 1800, he made his first public essay as a dramatic writer, in the opera of "Das Waldmädchen," which was played at Freiberg with success. An article in the Leipsic *Musikalische Zeitung* prompted him to attempt some innovations, and perhaps reforms, in dramatic music, to effect which, he wrote a comic opera, "Peter Schmoll und seine Nachbaren;" it, however, had no success. He went to Vienna in 1803, and became the pupil of Wogler, with whom he remained for nearly two years. In 1804 he obtained an engagement as music director of the theatre in Breslau, where he acquired the character of an excellent conductor, and profited by his intimacy with F. W. Berner. He gave up his appointment in 1806, and became private secretary to the duke of Wurtemburg, with whom he resided for some time at Carlsruhe, where his official occupation left him so much leisure for music that he wrote two symphonies and many other pieces. He afterwards went to Stuttgart with the same noble family; there he rewrote the "Waldmädchen," with which, notwithstanding its remarkable reception when it was first produced, he was now dissatisfied, and under the name of "Sylvana" gave it a second time to the world. He wrote also at Stuttgart "Der erste Ton," a dramatic cantata. He now became much distinguished as a pianist. In this capacity he made a successful tour in 1809, which he closed at Darmstadt, where Wogler was then living. In this city, where he made the acquaintance of Meyerbeer and other musicians, he produced his characteristic little operetta of "Abu Hassan" in 1810, with considerable success. During the next year he visited the chief capitals of Germany, augmenting his reputation as a player; and in 1813 he was appointed director of the opera at Prague, with the charge of organizing a new orchestra. It was now that he composed his four-part songs for male voices, to Körner's patriotic series of poems, "Leier und Schwert," which had an immense popularity and not a little political influence, and were the first things that brought their composer's name into general repute. In 1815 he produced his cantata, "Kampf und Sieg," in celebration of the battle of Waterloo. He gave up his post in 1816, and then spent two years at Berlin, where he wrote three of his pianoforte sonatas. In 1818 he was engaged to share with Morlacchi the office of kapellmeister in the court theatre at Dresden; Weber having the direction of the German operas, and his coadjutor of the Italian. One of his first duties in this appointment, was to compose a mass in honour of the fiftieth anniversary of the accession of the king of Saxony, and his well-known Jubilee Overture was written for the same occasion. The melodrama of "Preciosa," with Weber's music, was brought out at Berlin, March 14, 1820, and it is still a standard work on the German stage. The 18th of June, 1821, was rendered notable in the annals of dramatic music, by the first performance of "Der Freischütz," to the enormous success of which opera, and its great influence upon the art, Weber mainly owes his high reputation. The work was projected in 1818 by the composer and his friend, F. Kind, the author of the libretto; and they laboured, with common zeal, at their design of embodying in a work of art one of the most popular of the German legends. Weber was very exacting of his poet as to the conduct of the story, and required him to rewrite the last finale many times. The overture was publicly played some time prior to the production of the opera, and stimulated general interest in the work, which was reserved for the opening of the new Königstadt theatre in Berlin. Its brilliant reception has been, in some degree, ascribed to the resistance of the opposition of Spontini's supporters by the partisans of German music. Its emphatically national character may have rendered it, more than other works, a subject for invective and defence, and the excitement thus raised about it was heightened by the marked originality and great attractiveness of the music, which was soon heard in all possible forms. Its production in London opened a new era in the lyrical drama, and the present advancing condition of the English opera may distinctly be traced to the effect of this work upon the public mind. Towards the close of 1821, Weber was offered but declined the appointment of kapellmeister to the grand-duke of Hesse Cassel. His "Euryanthe" was produced with moderate success at Vienna, October 25, 1823. The popular rage for the "Freischütz" in London, made Charles Kemble desirous to produce an original work of the composer at Covent Garden theatre, of which he was the proprietor. He accordingly went with Sir George Smart, his musical director, to make arrangements with Weber, who undertook the liberal engagement that was offered him, and chose Wieland's poem of Oberon, as the subject of a new opera. He arrived in London on the 6th of March, 1826. His first public appearance was to conduct the music of the "Freischütz" at the "oratorios," given, alternately at Drury Lane and Covent Garden theatres, on the Wednesdays and Fridays in Lent. He subsequently conducted at the Philharmonic concerts, and he gave a benefit concert of his own. "Oberon" was first played on the 12th of April, and the hopes of the entire season, that had been centred in this work, were frustrated by its indifferent reception, which must be mainly ascribed to the utter absence of dramatic effect and musical suggestiveness in the libretto. It was, however, given with success in Germany and France. Finding the disease from which he had been suffering for a considerable time to be rapidly increasing, Weber hastened the arrangements for his return to Dresden, which was delayed only on account of a performance of "Der Freischütz," announced for his benefit at Covent Garden on the 6th of June, but which he did not live to witness. Special performances in honour of him were given at this and the rival theatre. He was interred with great solemnity in Moorfields chapel, and in 1844 his remains were exhumed by his son and removed to Dresden. He left unpublished a comic opera, entitled "Die drei Pintos," which he wished Meyerbeer to complete; it has not been printed. An autobiographical sketch, a powerful romance named the "Life of an Artist," together with several occasional essays (some of which had appeared anonymously in the *Cecilia*) and some letters of his writing, were published after his death. Weber's pianoforte playing was characterized by singularly great variety of colouring; and another feature of his execution was his facility in making rapid leaps of very wide intervals. As a composer, he is remarkable for strongly original phraseology and novel employment of harmony; for graphic illustration of scenic action; for rushing energy, the effect of which no hearer can resist; for vigorous and most brilliant instrumentation, both in his writing for the orchestra and for the pianoforte; and for the quaint humour especially shown in his single songs. On the other hand, his weakness consists in the fragmentary nature of his melodies, in the incompactness of his designs, except in the case of certain of his best works, which are justly accounted masterpieces, but appear to have been produced rather by inspiration than from habitual command of artistical resources; and finally, in the enormous discrepancy between his really fine and his less successful compositions, which latter are more meritless than anything ever written by a musician of his powers. He carried to a greater extent than any one that wrote before him the system of incorporating in his overture the chief themes of the entire opera; and he was the first to break through the continuous form of the dramatic aria, by frequent change of movement, alternating rhythm and recitative, to identify the scena throughout with the business of the stage. His influence upon other composers has been very great. Lindpaintner and Marschner are the most distinguished of those who have entirely built their manner upon his.—G. A. M.

WEBER, Henry, a German man of letters, was amanuensis to Sir Walter Scott from 1804 till 1814, when he had to be removed to a lunatic asylum at York, where he died in June, 1818. He is favourably known as the editor of Beaumont and Fletcher, and of a collection of Ancient Metrical Romances. He also contributed a valuable analysis of the German Heldenbuch and Nibelungenlied to Jameson's Illustrations of Northern Antiquities (Lockhart, *Memoirs of Sir Walter Scott*, passim).—K. E.

WEBSTER, Alexander, an eminent Scottish clergyman, was born in Edinburgh about the year 1707, and was the son of the Rev. James Webster, minister of the Tolbooth church in that city—a zealous covenanter, who in his youth had incurred the resentment of Archbishop Sharp, and had repeatedly suffered imprisonment for his attachment to the presbyterian cause. His son Alexander was educated at the Edinburgh university, where he acquired great distinction, especially in mathematics. In 1733 he was ordained minister of Culross, in the presbytery of Dunfermline, and four years later was translated to the Tolbooth church, Edinburgh, in the room of his father's successor. He soon acquired the reputation of being one of the most eloquent

and laborious clergymen of his day, and became a great favourite in the literary circles of Edinburgh. Dr. Webster possessed an extraordinary power of arithmetical calculation. He was the founder of that invaluable institution, the scheme for annuities to the widows of the Scottish clergy, which was brought into operation in 1744; and the experience of one hundred and twenty years has shown that his elaborate calculations on which the fund was based, were remarkably accurate. The whole labour not only of planning and arranging, but of collecting and distributing the revenues, for many years devolved on the original proposer. Dr. Webster was a stanch whig; and during the rebellion of 1745 he strenuously exerted himself to preserve the loyalty of the Scottish people to the reigning dynasty. He entered with zeal into the proposals for extending religion and civilization throughout the Highlands; was a liberal patron of the charitable and benevolent institutions of Edinburgh; took a deep interest in the schemes for the extension and improvement of the city; and is believed to have drawn the first plan of the new town. In the year 1755 he drew up at the request of President Dundas, for the information of the government, a statistical account of the Scottish people, being the first attempt at a census ever made in Scotland. Dr. Webster's vigorous intellect, popular manners, amiable disposition, knowledge of the world, and genial wit, made him esteemed and beloved by all classes of his fellow-citizens; and his popularity was not diminished by his extraordinary convivial powers, which the social habits of that period often put to the test. He died 25th January, 1784. He left seven children, one of whom, Colonel Webster, fell in the American war. Dr. Webster was the author of several sermons, and of a spirited and impassioned song composed on Miss Erskine, a lady of fortune and family, whom he married after a romantic courtship. Several patriotic lyrics have also been attributed to him.—J. T.

WEBSTER, Daniel, the American orator and statesman, was born on the 18th of January, 1782, in the township of Salisbury, New Hampshire. His father, in turn a soldier, a huntsman, and a farmer, had fought with the English against the French in Canada, and against the English in the war of the American revolution; and, when Daniel was born, he was a small farmer on ground which himself had reclaimed from the wilderness. Daniel, the younger of two sons, was taught to read by his mother, a woman proud of and ambitious for her children. In intervals of farm-work, he picked up a little instruction from a migratory village school, and increased it by reading the books in a "social library" extant in Salisbury. To his own surprise his father made generous sacrifices to send him at fifteen, after some further and more elaborate teaching, to Dartmouth college, where he remained four years, studying assiduously, and reading both widely and largely; in winter, moreover, "teaching school" to eke out his allowance. Returning home, he was placed in the office of a lawyer, his father's next door neighbour; and after some changes of occupation, and still more of place, he settled as a lawyer at Portsmouth, New Hampshire, where Joseph Story was among his fellow-practitioners. He rose rapidly in his profession, and at first took rather less than more of the interest in politics usually manifested by rising young American lawyers. In 1813, however, he was elected by the federal party to represent his state in congress, where he was placed at once on the committee for foreign affairs, in a time of war the most important committee of all. His maiden speech in the house of representatives was delivered on the 10th of June, 1813, when he moved a series of resolutions on the Berlin and Milan decrees, and it attracted great attention, not so much by its rhetorical power, as by its large amount of historical knowledge and illustration. Webster's war policy was a strenuous advocacy of the formation of a powerful navy. Having been again in 1814 returned as a representative to congress, he removed to Boston in 1816, and, after having powerfully contributed in 1817 to reform the currency system of the states, he retired for a time from political life to devote himself to his profession. It was in arguing points of constitutional law he attained a more than local fame; and in conducting cases where the federal authority came into conflict with state rights, he drew on himself the attention of the Union, while taking rank at the head of his profession in New England. In 1822 he was elected by Boston to congress, and again in 1824 and 1826. His chief congressional speech of this period was delivered in 1824, in support of a resolution recommending the president to send an agent to revolutionary Greece. At the beginning of 1828 he received a new honour, and was chosen senator for Massachusetts. In January, 1830, he delivered a speech which made a great sensation throughout the Union. The question was nominally one about the sale of state lands, but Webster made it the text for an eloquent oration in defence of federalist views. Its burden was "liberty and union now and for ever, one and inseparable." Cultivating friendly relations with General Jackson, Webster energetically supported his repression of the nullification movement of Calhoun and South Carolina, and his eloquence was only less efficacious than Jackson's practical energy in extinguishing the attempt then made by a single state virtually to secede from the Union. In the recess of 1833 he made a journey to the middle and western states, and the apostle of union was welcomed with enthusiasm. In 1839 he paid a hasty visit to Europe, and received great attention in this country, where he formed an intimacy with the late Lord Ashburton, afterwards useful to both countries. He had been an unsuccessful candidate for the presidency in 1836, when in 1841, on the election of General Harrison, he became secretary of state, retaining the office for two years, during which he adjusted with Lord Ashburton, as English commissioner, the vexed question of Oregon, which at one time threatened to produce a war between Great Britain and America. After two years spent in retirement, he was re-elected to the senate in 1845, and opposed the annexation of Texas and the Mexican war. The hopes which the antislavery party had formed of him were shattered, however, by his famous speech of the 7th of March, 1850, in which he supported the fugitive slave law, and the admission of new slave states into the Union. In the same year he was appointed a second time secretary of state, when Mr. Fillmore became president, after the death of General Taylor, and was in possession of the office when he died at his country residence of Marshfield, some thirty miles from Boston, on the 24th of October, 1852. Webster's guiding principle in politics was the preservation of the Union, for which he was ready to make all sacrifices, and to oppose with all his power Calhoun and the nullifiers on the one hand, and the antislavery party on the other. His views on the currency were remarkably sound, and his speech of 1838, in defence of the right of government to employ convertible paper in its fiscal transactions, was once quoted by Lord Overstone before a select committee of the house of lords as a very able exposition of true currency principles. Webster was twice married, and his private character was irreproachable. In person he was a large man. He was fond of agricultural pursuits, and of out of door sports. By Americans he is considered the greatest of their orators; and although he is occasionally somewhat too impassioned for English taste, he combines, like Mirabeau, vigorous logic and perspicacity with rhetorical glow. His works, including of course his speeches, were published at Boston in 1851. There is also a life of him by the late Theodore Parker, written from the point of view of a sorrowing antislavery admirer.—F. E.

WEBSTER, John, the dramatist, wrote for the stage as early as 1601, but the date of his birth, as of his death, and like most of his biography, is unknown. According to his own account, he was "one born free of the Merchant Tailors' Company." He seems to have begun his dramatic career as a coadjutor of Dekker and others. The chief of the plays of which he was the sole author are—"The White Devil," "The Duchess of Malfi," and "Appius and Virginia," printed in 1612, 1623, and 1654 respectively, dates which do not mark the periods of their production on the stage. These are tragedies. The plays which he wrote in alliance with others are of various kinds. "Westward Ho!" and "Northward Ho!" for instance, in which he co-operated with Dekker, are bustling pictures of the English life and manners of his time. As a tragic writer, Webster is distinguished by his power in depicting the horrible. Mr. Hallam says of him, "Webster ought to be ranked, I think, the next below Ford. With less of poetic grace than Shirley, he had incomparably more vigour; with less of nature and simplicity than Heywood, he had a more elevated genius and a bolder pencil. But the deep sorrows and terrors of tragedy were peculiarly his province." Webster's works, with some account of the author, and notes, were edited by Mr. Dyce in 1830. In a second edition of 1857, Mr. Dyce refutes the theory that the John Webster the dramatist is the same person as the John Webster who wrote the Saints' Guide, and the well-known tract, Academiarum Examen. In 1857 also appeared Mr. Hazlitt's edition of Webster's works.—F. E.

WEBSTER, Noah, the American lexicographer, was born at West Hartford, Connecticut, in 1758. After graduating at Yale college in 1778, he was thrown upon the world with an eight-dollar note presented him by his father. He studied for the bar, supporting himself in the meantime by keeping school; and when he had been called to the bar, he adhered, at first at least, to his prior occupation. In 1783, he published the first part of his "Grammatical Institute," which became the standard spelling-book of the States, being sold by the million, and the copyright-income of one cent per copy derived from it supported him during his long labours on the English dictionary. In 1787 he was principal of an episcopal academy at Philadelphia. In 1789 appeared his "Dissertations on the English Language, with an essay on a reformed mode of spelling," dedicated to Franklin. He proposed a new orthography, in the fond hope of creating "an American tongue," and though the scheme came to nothing, some of his orthographical innovations were introduced into his dictionary. Between 1789 and 1793 he practised law at Stratford, and in the latter year established and edited at New York a journal which supported Washington's administration. In 1798 he removed to Newhaven, where, with the exception of the ten years (1812–22) passed at Amherst, he spent the remainder of his life. In 1806 he published a "Dictionary of the English Language," in octavo, and in 1807 he began to work at his large and well-known "American Dictionary of the English Language." It was published in 1828, in 2 vols. 4to. Twenty-five thousand copies were printed in America, and three thousand in England, where its publication was superintended by Mr. E. H. Barker, the editor of Stephens' Thesaurus. Webster's industry was great, and some of its results were valuable. He added many words and corrected many errors, especially in terms belonging to natural history and modern science. He did much, too, in the way of improving definitions. The main fault of the work was occasioned by his fondness for a fanciful etymology. His philological knowledge did not qualify him to set up for an original etymologist: as he himself confessed, he had "begun his studies too late." He died at Newhaven in 1843.—F. E.

* WEBSTER, Thomas, R.A., was born in Pimlico, London, March 20, 1800. He was brought up as a chorister of St. George's chapel, Windsor, but his love for painting was too strong to be gainsayed, and he entered the Royal Academy as a student in 1821. Four years later he carried off the first prize for painting. His earliest subject picture, "Rebels shooting a Prisoner," was exhibited in 1825 at the Suffolk Street gallery. "Gunpowder Plot," exhibited at the Royal Academy in 1828, attracted a good deal of notice. Both these pictures were in the manner, at that time a novelty, which Mr. Webster has since rendered so popular, though, of course, deficient in the tact and maturity of power displayed in his later works. With a few unimportant exceptions, Mr. Webster's subsequent pictures have belonged to the same class. Generally they represent the manners, the sports, or the small troubles of children. They are marked by a quiet humour, at times by a touch of pathos, always by genuine sympathy with the little personages. When children are not the chief actors, Mr. Webster's pictures are mostly of rustic subjects, such as the well known "Village Choir." Few painters of our day have enjoyed so great and equable an amount of popularity. The nation possesses eight paintings by him, which seem to be among the greatest favourites with visitors of all classes. Their titles and dates will serve as examples of his general subjects—In the Vernon collection, "Going into School," 1836; and "A Dame's School," 1845; in the Sheepshanks gallery, "Going to the Fair," and "Returning from the Fair," 1837–38; "Contrary Winds," 1843; "Sickness and Health," 1843; "A Village Choir," 1847; and "Reading the Scriptures." Other characteristic pictures are his "Smile" and "Frown," 1841; "The Slide," and "The School Play Ground," 1852. His most recent pictures are, "Autumn" and "Winter," exhibited in 1861; and "Roast Pig," exhibited in 1862. Mr. Webster was elected A.R.A. in 1840, R.A. in 1846.—J. T–e.

WEDDERBURN, Alexander, first earl of Rosslyn, a distinguished lawyer and politician, was born in 1733, at Chesterhall in East Lothian. He was descended from an old and respectable family in Forfarshire, which has produced several men of considerable eminence. His great-grandfather, Sir Peter Wedderburn, an eminent lawyer and judge in the reign of Charles II., was highly eulogized by Sir George M'Kenzie, and his father also was a judge with the designation of Lord Chesterhall. Young Wedderburn was educated for what may be called the hereditary profession of his family; and such was his precocity, both of talents and attainments, that he was called to the bar at the age of nineteen. He had always abundant confidence in his own powers, and was making rapid progress in his profession, when an altercation with a leading member of the bar, against whom he directed his fierce invectives, ended in a quarrel with the court, which led him in a sudden impulse of anger to strip off and fling aside his gown in open court, and to withdraw from Edinburgh and seek another field for his professional exertions. He accordingly removed to London in 1753, and enrolled himself a member of the Inner temple. He was called to the English bar in 1757, and became a bencher of Lincoln's inn in 1763. He made it at the outset an object of his especial care to eradicate his Scottish accent and to avoid provincial solecisms. For this purpose he is said to have studied under an actor, and by great diligence and perseverance he was completely successful in his efforts. At first he had but moderate success at the bar, but he made more rapid progress in politics, which soon became his favourite pursuit. At the accession of George III. Wedderburn attached himself to the royal favourite, Lord Bute, by whose influence he was brought into parliament. He was of course numbered among the adherents of this unpopular minister, and was in consequence bitterly satirized by Churchill as—

> "A pert, prim prater of the northern race;
> Guilt in his heart, and famine in his face;
> Mute at the bar, and in the senate loud."

But after Lord Bute was driven from office Wedderburn abandoned the cause of the government, and took part with the opposition in all the leading questions of the day. He at this time sat for Richmond, and one speech and vote of his in support of Wilkes gave such deep offence to Sir Laurence Dundas, the patron of that close borough, that Wedderburn felt it necessary to resign his seat. This step was cordially eulogized by his new allies, who amidst thunders of applause drank his health at the Thatched House tavern as "the steward of the Chiltern Hundreds," and another seat was immediately procured for him by Lord Clive at Bishops Castle. Meanwhile Wedderburn had attained considerable eminence in his profession. Though far from being a profound lawyer, he possessed sufficient professional learning in ordinary subjects for the common occasions of nisi prius. His powers of public speaking were of a very high order, and he was unrivalled in stating and reasoning upon facts, and was singularly dexterous in marshalling and sifting evidence. His speech at the bar of the house of lords upon the celebrated Douglas case in 1769, gained him the favourable notice of Lords Camden and Mansfield, and was pronounced by Mr. Fox to be the very finest he had ever heard on any subject. On the retirement of Sir Fletcher Norton in 1770, he joined the northern circuit after he had attained the rank of king's counsel—a step which was regarded as so discreditable in itself, as well as a violation of the rules of the profession, that the bar with one exception refused to hold briefs with him. Wedderburn had hitherto been among the fiercest assailants of Lord North's government, but in 1771 the premier having offered him the office of solicitor-general, he at once deserted his party, and closed with the proposal—"one of the most flagrant cases of *ratting*," says Lord Campbell, "recorded in our party annals." The ministerial supporters had at first but little confidence in their new ally. "There is something about him," said Junius, "which even treachery cannot trust." But he speedily rendered himself highly useful, both by his energy in action and his dexterity in debate. "The minister," says Gibbon, in allusion to Lord North's somnolent habits, "might indulge in a short slumber while he was upholden on either hand by the majestic sense of Thurlow and the skilful eloquence of Wedderburn." In 1773, when a vote of censure was proposed against Lord Clive, and which the prime minister and attorney-general supported, the question being an open one, the solicitor-general conducted the defence with marked ability and success. He was soon after promoted to the office of attorney-general, and in 1778 made his celebrated attack upon Franklin before a committee of the privy council; but his speech, though very able and brilliant, is universally admitted to have been most ill-judged and impolitic, and was long remembered to his disadvantage. During the famous Gordon riots in 1780, he rendered most important services to the cause of order, and by his legal knowledge and firmness contributed greatly to the suppression of the disturbances which, through the disgraceful torpor of the govern-

ment and the magistracy, at one time threatened the capital with total destruction. A few months later he was promoted to the office of lord chief-justice of the common pleas, and was elevated to the peerage by the title of Lord Loughborough. The new peer presided over the special commission issued for trying the rioters, and delivered a charge to the grand jury which was much admired at the time for its eloquence and its luminous and concise sketch of the riots, but is now universally condemned for its partiality, its exaggerated statements, and intemperate denunciations of the men who were upon their trial. "At present," says Lord Campbell, "no counsel even in opening a prosecution would venture to make such a speech." On the formation of the coalition government in 1783, Lord Loughborough was appointed chief commissioner of the great seal. On the downfall of that justly unpopular administration he became the real if not the avowed leader of the opposition in the house of lords, and on the king's first illness he recommended a course to the prince of Wales so desperate and unconstitutional, that if it had been followed it would inevitably have led to civil war. The recovery of the king having dashed to the ground the sanguine expectations of the opposition, and rendered their accession to power almost hopeless, Lord Loughborough became exceedingly impatient for the possession of that high office which had long been the object of his ardent ambition. He eagerly urged on the secession of the Portland party from the whigs at the commencement of the French revolution, and was rewarded (January, 1793) by his appointment to the office of lord high-chancellor. He filled that important station for eight years with great dignity and splendour. "His decisions," says Lord Brougham, "evince little of the learning of his profession, and do not even show a very legal structure of the understanding. They are frequently remarkable enough for clear and even felicitous statement, but in close argument as in profound knowledge they are evidently deficient. . . But he was not unpopular at the head of the profession. His manners were courteous and even noble; his liberality was great. Wholly above any sordid feelings of avarice or parsimony, and only valuing his high station for the powers which it conferred and the dignity with which it was compassed round about, he maintained its state with a munificent expenditure, and amassed no money for his heirs. . . . Reasonably accomplished as a scholar, cultivating all his life the society of literary men, determined and unhesitating in his conduct, polite in his demeanour, elegant, dignified in his habits, equal in his favour to all practitioners, unawed by their talents as uninfluenced by any partialities, and resolute in maintaining his own and his profession's independence of any ministerial authority, those who succeeded him never advanced greater claims to the personal confidence or respect of the bar." The notion that the concession of the Roman catholic claims would be a violation of his coronation oath, which took complete possession of George III.'s mind, is now generally believed to have been insinuated into it by Lord Loughborough for the purpose of ingratiating himself with the king; and it is certain that he behaved most unfairly and treacherously towards Mr. Pitt on the occasion of the attempt made by that minister to remove the Roman catholic disabilities. But "the engineer was hoist with his own petard." The ministry to which he belonged was broken up (April, 1801), and he had to submit to the bitter mortification of ceding his office to a successor, who obtained in addition that place in the royal favour which he had hoped to fill. On his retirement from public life he was created Earl of Rosslyn, with remainder to his nephew. He died suddenly of an attack of gout in the stomach, on 2nd January, 1805, in the seventy-third year of his age. Lord Rosslyn was twice married, but he left no issue, and his titles devolved on his nephew, James St. Clair Erskine, a distinguished peninsular officer, who was president of the council in Sir Robert Peel's ministry in 1834.—J. T.

WEDDERBURN, David, a Scottish poet and scholar, was born about the year 1570, and appears to have been a native of Aberdeen, where he received his education. In 1602, after a competitive examination which lasted four days, he and Thomas Reid, afterwards Latin secretary to James VI., were elected conjunct masters of the grammar-school of Aberdeen; and in 1614, on the death of Gilbert Gray, principal of Marischal college, Wedderburn was appointed to teach "the high class" of the university. Three years later appeared the first of his publications—two poems in Latin, on the king's visit to Scotland, which were afterwards reprinted in the "Deliciæ Poetarum Scotorum." In 1619 he was appointed to teach humanity to the students of Marischal college. In 1625 he published a Latin poem on the death of James; and in 1630 completed a new grammar for the use of his pupils, which, however, does not appear to have been printed. He published in 1641 six elegies on the death of his valued and accomplished friend, Arthur Johnson, which were reprinted in 1731 by Lauder, in his "Poetarum Scotorum Musæ Sacræ." Two years later appeared his "Meditationum Campestrium," &c., and his "Centuria Tertia," in 1644. Owing to bodily infirmity, he resigned his office in 1640. The precise date of his death is unknown; but a posthumous work, a commentary on Persius, was published by his brother in 1664. The extent of Wedderburn's learning is attested by Vossius; and he was the intimate friend of Johnson, Bishop Forbes, Duncan Liddell, Jameson the painter, and other eminent men of his day.—J. T.

WEDDERBURN, James, a Scottish poet who flourished during the sixteenth century, was born at Dundee about the year 1500. He appears to have embraced the cause of the Reformation at an early period, for two of his dramatic compositions—a tragedy on the execution of John the Baptist, and a comedy called "Dionysius the Tyrant," in which the corruptions of the Romish church were keenly satirized—were acted in Dundee about the year 1540. He was the author of the famous "Compendious Buike of Godlie and Spiritual Songs, collected out of sundrie parts of Scripture, wyth sundrie of uther Ballates changed out of profane songs," &c.—a well-meant but injudicious attempt to substitute religious poems for the profane and licentious songs in common use. Three poems of a different character are to be found in the Bannatyne manuscript, with Wedderburn's name attached. The "Complaynt of Scotland" has also been ascribed to him. Wedderburn is said to have ultimately removed to England, where he died in 1564.—J. T.

WEDDERKOPF, Magnus von, an eminent German statesman, was born in 1638, at Husum in Holstein; studied at Jena and Heidelberg; travelled in France and Italy; and was made professor of public and feudal law in Heidelberg. Called to Keil, he became the favourite adviser of the duke of Holstein; was created councillor of state; ennobled, and sent as envoy to Nimeguen (1678), Altona (1688), and Travendtal (1700); and in 1705 became chief minister and chancellor. But his success had raised against him many enemies. He was denounced as having, whilst envoy, betrayed the interests of Holstein, and was imprisoned at Tönningen from 1709 to 1714, when he was restored to favour. He continued minister till his death, January 17, 1721. Von Wedderkopf had the reputation of being one of the ablest publicists of his time. Several of his writings on public and civil law have been published; one on fiefs was often reprinted. —His brother, Gabriel Wedderkopf—born in 1644; died in 1698—was a distinguished theologian and court preacher at Kiel; and the author of a Latin dissertation on Socinianism and Atheism, some funeral orations, and a treatise on the rites of the primitive church.—J. T–e.

WEDEL, Georg Wolfgang, a physician, was the son of a protestant minister, and born at Golsen in Lusatia in 1645. He studied at Golsen and afterwards at Jena, where after taking a degree in arts, he graduated M.D. After visiting several other universities he commenced practice at Gotha. In 1673 he was offered and accepted the professorship of medicine at Jena, which he held for upwards of fifty years. He died suddenly of heart disease on the 6th September, 1721. Wedel was a scholar and a voluminous writer. He was first physician to the duke of Saxe Weimar, and to the elector of Mayence, and in 1694 he was created a count palatine and an imperial councillor. He was a fellow of several learned societies, amongst others, the Leopoldine Academy, and the Royal Society of Berlin. As a physician he held the pathological opinons of Van Helmont and Sylvius, and was a firm believer in astrology. Amongst his numerous works are the following—"Exercitationes Pathologicæ," Jena, 1675; "Pharmacia in artis formam redacta," Jena, 1677; "Theoremata Medica," Jena, 1692; "De Medicamentorum facultatibus cognoscendis et applicandis libri duo," Jena, 1678; "Praxeos clinicæ sectio prima, de morbis capitis," Jena, 1710; "Liber de morbis infantum," Jena, 1717. Besides many other medical works, he was the author of more than three hundred academical dissertations on various subjects. He had several children, two of whom were distinguished as physicians and medical professors—Ernest Heinrich, born in 1671, the author of a work on the

maladies affecting public speakers, "De morbis Concionatorum," and a professor in the university of Jena; and JOHANN ADOLPH, born in 1675, who on the death of his brother in 1709 succeeded him in his chair. The latter was the author of numerous academical dissertations on pathology and therapeutics.—F. C. W.

WEDGWOOD, JOSIAH, the first improver of English pottery and the creator of a new and important branch of English commerce, was born on the 12th of July, 1730, at Burslem, where his father earned a scanty living by working at the potter's wheel. The latter died when Josiah was eleven years old, and the boy at that early age was compelled to gain his bread by working as a thrower to his elder brother's wheel. At that time the manufacture of earthenware in England was in a very rudimentary condition, and British households were supplied with the commoner sort of ware from Delft in Holland, while China furnished the costly porcelain. Staffordshire produced earthenware only of the coarsest quality, which was hawked about the country by the workmen themselves, or by the common pedlars. A malignant attack of small-pox, which finally settled in his left leg and necessitated its amputation, compelled young Wedgwood to relinquish the potter's wheel. He formed a partnership with a workman as poor as himself, named Harrison, and began business at Stoke. His taste for decoration and a higher style of manufacture appears not to have suited the commercial notions of this partner nor of a succeeding one, named Whieldon, in conjunction with whom he had made and dealt in earthenware knife-handles, green pickle leaves, and fanciful articles of that kind. At length he returned to Burslem, and set up on his own account in a small thatched house, in which, by assiduous labour and close observation, animated by an ardent desire for improvement, he gradually made his way to prosperity. Among other facts, he observed that an earth containing silica which was black became white when calcined. Thereupon, mixing silica with the red powder of the potteries, he obtained a white material which, being covered with a transparent glaze, formed a beautiful earthenware that not only drove Delft ware out of the market, but which soon acquired a high reputation in various parts of the world, and constituted an important item in the annual exports of this country. A new branch of industry was planted in his native county. Thousands of hands were employed and well paid where a few years previously a comparatively small number made only a poor livelihood as potters. Increasing in business, Wedgwood established a house in London, where Mr. Bentley became his partner. Every effort was made to add elegance of design to the other merits of Wedgwood's ware. He found out the boy, John Flaxman, then helping his father to make plaster casts, in their shop in New Street, Covent Garden. "Well, my lad," said Wedgwood, "I have heard that you are a good draughtsman and clever designer. I'm a manufacturer of pots. I want you to design some models for me—nothing fantastic, but simple, tasteful, and correct in drawing. I'll pay you well. They are for pots of all kinds—tea-pots, jugs, tea-cups and saucers. Especially I want designs for a table-service. Begin with that. What you design is meant for the eyes of royalty. Think of that." The connection thus formed between the manufacturer and the artist was profitable and honourable to both. Wedgwood's single-hearted loyalty was sufficiently rewarded by the appointment of royal potter being conferred on him by Queen Charlotte. He was extremely successful in his imitations of ancient works of art—specimens from Herculaneum, lent to him by Sir W. Hamilton—the celebrated Barberini or Portland vase, lent by the duchess of Portland—and many rare samples of porcelain. He was also a zealous improver of the county he lived in, made a turnpike-road ten miles long through the Potteries, and vigorously seconded Brindley in the construction of the Trent and Mersey canal. In 1771 he built a mansion and works near Newcastle-under-Lyne, round which he formed a village for his workmen, calling it Etruria. Here he died on the 3rd of January, 1795.—(Smiles' *Self-help.*)—R. H.

* WEEKES, HENRY, R.A., was born at Canterbury, Kent, in 1807. He was a pupil of the sculptor Behnes, and in 1823 became a student in the Royal Academy. On leaving Mr. Behnes, he was engaged as assistant by Sir Francis Chantrey. On the death of Chantrey in 1841, Mr. Weekes, as his chief assistant, was intrusted with the completion of his principal unfinished works. From that time, working on his own account, he has steadily made his way to a foremost place among living English sculptors. Mr. Weekes has executed a few imaginative works, as the bas-relief of "Jacob's Vision," 1845; "The Suppliant," 1850; "The Young Naturalist," 1857; "The Mother's Kiss," 1858; and the colossal statue of "Sardanapalus," for the Egyptian hall of the Mansion house, 1861. But Mr. Weekes is better known by his monumental statues and busts. Of the former class are Provost Goodall for Eton college; the Duke of Wellington; Sir Robert Peel; Sir T. F. Buxton; and the monument to the poet Shelley, and his wife, Mary Wollstonecraft Shelley, executed in 1853 for the Priory church, Christ church, Hampshire. His busts include the Queen, the earl of Shaftesbury, Dr. Buckland, Professor Sedgwick, and many other distinguished personages. Mr. Weekes was elected A.R.A. in 1851, R.A. in 1863. He is the author of a "Treatise on the Fine Arts Section of the Great Exhibition of 1851."—J. T–e.

WEENIX, JAN, was the son and pupil of Jan Baptist Weenix, and was born at Amsterdam in 1644, where he died on the 20th of September, 1719. The father was a good painter of animals, birds, landscapes, &c., but the son surpassed him, especially in the freedom of his execution and in colour. Jan's pictures of "Hunts" and "Dead Game" are highly valued. The National gallery possesses a fine example of this master, bequeathed by Lord Colborne, signed J. Weenix, f., 1708.—R. N. W.

WEIDLER, JOHANN FRIEDRICH, a distinguished mathematician and astronomer, was born at Gross-Neuhausen in Thuringia, on the 23rd of April, 1691, and died at Wittemberg on the 30th of November, 1755. In 1715 he became assistant professor, and in 1721 professor of mathematics, in the university of Wittemberg. He was a member of the Academy of Sciences of Berlin, and of the Royal Society of London.—W. J. M. R.

WEIGEL, EHRHART, a German astronomer, was born at Weida in 1625, and died on the 21st of March, 1699. He was professor of mathematics in the university of Jena, and an aulic councillor of the empire.

* WEIL, GUSTAV, a German orientalist, was born of Jewish parents at Saltzburg, grand duchy of Baden, 24th April, 1808. Having completed his studies at Heidelberg he proceeded to Paris (1830), and thence to Cairo, where during five years he earnestly devoted himself to the study of the Arabic, Persic, and Turkish languages, which he acquired from native teachers. On his return he became an amanuensis in the Heidelberg library, and in 1845 was appointed professor extraordinary of oriental languages. His chief works are—"Mohammed der Prophet," 1843; a "History of the Caliphs," 1846–51, 3 vols.; "Historisch-kritische Einleitung in den Koran," 1844; and a translation of the Arabian Nights, 4 vols.—K. E.

WEIR, WILLIAM, journalist, was born at Edinburgh in 1802, and educated at the high school of that city. He completed his studies at the university of Göttingen, and one of the results of his visit to Germany was a translation of La Motte Fouqué's Undine, the earliest, we believe, of the several English versions of that charming story. He was called to the Scottish bar in 1826, but deafness prevented him from pursuing a forensic career. After having conducted the *Edinburgh Literary Journal* he became editor of the *Glasgow Argus*, which he conducted with great ability. Proceeding to London he took a high position as a journalist, and was long a leading contributor to the *Spectator*. He had been for some time on the staff of the *Daily News*, when in 1854 he became its editor-in-chief. He died in 1858.—F. E.

WEISHAUPT, ADAM, the originator of the order of the illuminati, was born at Ingolstadt, 6th February, 1748. He was educated at the university of his native town, where in 1772 he was appointed professor extraordinary, and in 1775 obtained the chair of natural and ecclesiastical law. As this chair had before him always been held by Roman catholic clergymen, he was soon prosecuted by the clergy; so much the more so, as though he had been educated by the jesuits, he yet became an avowed enemy of their order. He at last succumbed, and lost his place in 1785, but found a benevolent reception at Gotha, where he was nominated court councillor, and died 18th of November, 1830. Both in his lectures and works he preached enlightened cosmopolitan principles, for the diffusion of which he originated his famous order. Among his writings we note—"Apologie der Illuminaten;" "Das verbesserte System der Illuminaten;" "Pythagoras oder Betrachtungen über die geheime Welt und Regierungskunst;" and "Über Staatsausgaben."—K. E.

WEISSE, CHRISTIAN FELIX, a distinguished German poet and writer for the young, was born at Annaberg, 8th January, 1726. At Leipsic, where he devoted himself to classical learning, he formed an intimate friendship with Lessing, conjointly

with whom he first attempted dramatic poetry. In 1762 he was appointed to an office in the customs at Leipsic, which he honourably discharged till his death, on 16th December, 1804. Weisse enjoyed the highest esteem of his contemporaries, both as a man and a writer. Besides numerous dramatic compositions and lyrical poems, chiefly of the lighter and comic sort, he published the "Bibliothek der schönen Wissenschaften und freien Künste;" the "Kinderfreund," 24 vols.; the "Briefwechsel der Familie des Kinderfreundes," 12 vols.; and other works. —(See *Autobiography*, edited by his son Christ. Ernst Weisse and Frisch; Leipsic, 1806.)—K. E.

WELCH, John, a famous Scottish minister, was son of a small proprietor in Nithsdale, and was born about 1570. He was first ordained at Selkirk, where his ministerial faithfulness exposed him to much opposition. He was translated to Ayr in 1590, and remained there till he was imprisoned and finally banished in 1616 for refusing to conform to the episcopal government which King James had set his heart on establishing. On getting to France the exile set himself to learn the tongue, and in fourteen weeks after his arrival was preaching in it. His abode in France extended over sixteen years, and he was pastor first at Nerac, and then at St. Jean d'Angely. He came back to England in 1622, but the king would not allow him to return to Scotland. He was labouring under a disease not unlike leprosy, and the physicians prescribed the enjoyment of his native air. The king refused this indulgence to the invalid. Mrs. Welch at length went herself to implore the royal clemency. His majesty asked, "Who is your father?" "John Knox," she replied. "Knox and Welch," cried the king, "the devil never made such a match as that!" "Right likely, sir," responded the lady, "for we never speired his advice." She urged her request—"Give him his native air." "Give him the devil," said the king. "Give that," she answered, "to your hungry courtiers." "Let him conform," at last muttered James. "I would rather," said the daughter of Knox, lifting her apron, "kep his head there." Welch soon after died, in the fifty-third year of his age. He published a "Dispute with Abbot Brown;" and his "Armageddon" is yet found in the collections of the curious.—His son Josiah was minister at Temple Patrick, in the north of Ireland, and was connected with the great revival there.—Josiah's son, John, was minister at Irongray, and was one of the most earnest and active of the persecuted covenanters. He preached for twenty years with a price of £500 upon his head, and yet died in his bed in London in 1681.—J. E.

WELCKER, Friedrich Gottlieb, an eminent German humanist, was born at Grünberg, near Giessen, on 4th November, 1784. After completing his education at Giessen, he passed two years at Rome; and on his return (1809) obtained the chair of archæology and Greek literature at Giessen, whence in 1819 he was translated in the same capacity to Bonn. Here, besides his professorial duties, he also discharged those of principal librarian to the university. His numerous works have done excellent service to the cause of classical learning, and have firmly established their author's fame. We note—"Die Æschyleische Trilogie;" "Der Epische Cyclus;" "Die Griechischen Tragödien mit Rücksicht auf den Epischen Cyclus," 3 vols.; "Alte Denkmäler," 3 vols.; and "Kleine Schriften zur Griechischen Literaturgeschichte," 3 vols. Conjointly with Näke, and afterwards with Ritschl, he also edited the Rheinische Museum für Philologie, from 1834. Died in 1869.—K. E

WELI-ED-DI'N, Ahmed Erdjek Ogli, a famous Turkish poet, was born about 1438. The son of a Bosnian noble who had embraced Islamism, Weli-ed-di'n by his talents and learning early won the favour of the sultan, Mahomet II., who made him governor to his son, and afterwards vizier. But having fallen into disgrace, he was imprisoned till an ode which he addressed to the sultan, bemoaning his misfortunes, procured his release and new honours. By Bajazet II., Weli-ed-di'n was made governor of Broussa He continued to cultivate poetry, and is said to have had always around him a circle of poets and learned men; but his debauchery and extortion disgusted the people. He died in 1495. The poetry of Weli-ed-di'n is highly esteemed by the Turks for its plaintive melody, richness of versification, and classic style. What are known as the "Cassides" and "Gazelles" are the most admired, and after them the odes composed by desire of Bajazet II.—J. T–e.

WELLEKENS, Jan Baptista, a celebrated Dutch poet, was born at Aalst, on the 13th February, 1658. He was educated as a painter, and about 1676 went to Italy. But an attack of paralysis at Venice, in 1687, compelled him to abandon painting, and he returned to his native country and settled at Amsterdam. He suffered much from ill health, and verse was his solace. His poetry is chiefly idyllic; is mostly plaintive in tone, and is admired for its truth, tenderness, and simplicity. He published in 1711 a volume of Idylls in conjunction with his friend Vlaming; others appeared posthumously under the care of Vlaming in 1735. Wellekens also translated the Amintas of Tasso, 8vo, 1715. He died at Amsterdam, 14th May, 1726.—J. T–e.

WELLESLEY, Richard Colley, Marquis Wellesley in the peerage of Ireland, the statesman, eldest brother of the great duke of Wellington, was born in 1760. Educated at Eton, he distinguished himself by his classical proficiency, and was a principal contributor to the *Musæ Etonenses*. He maintained his reputation for scholarship at Christ church, Oxford, whither he was sent in 1778. At Oxford he formed a life-long intimacy with Lord Grenville, by whom he was afterwards introduced to the favourable notice of Mr. Pitt. Becoming earl of Mornington by the death of his father in 1781, he honourably encumbered himself with his father's debts, and though quite a young man, is said to have affectionately cared for the education of his younger brothers. Lord Mornington at once took his seat in the Irish house of peers, with a view to a political career. From the earliest period he was, what he remained until their triumph, a vigorous advocate of the catholic claims. In 1784 he entered the English house of commons as member for the nomination borough of Beeralston in Devonshire, and was appointed a member of the Irish privy council in 1785, and in the following year a lord of the treasury. Strenuously supporting the policy of his chief, Mr. Pitt, on the regency question, he secured the favour of George III. In 1793 he was made a member of the English privy council; and from 1794, under Mr. Dundas, as an active member of the board of control, took part in the home administration of Indian affairs. In October, 1797, he was appointed as successor to Lord Teignmouth, governor-general of India, and created Baron Mornington in the peerage of the United Kingdom. At the Cape, on his way out, he became acquainted with the designs of Tippoo Saib (*q.v.*), and reached India prepared to baffle them. Soon after his arrival at Calcutta he received clear proofs of Tippoo's intrigues with the French, and acting promptly and vigorously, declared war against the formidable ruler of Mysore, which was entered by a British force in August, 1798. The Mysore campaign, in which the governor-general's younger brother, Arthur Wellesley, afterwards duke of Wellington, commanded the Nizam's contingent, was terminated in three months by the capture of Seringapatam. In 1799 he was created Marquis Wellesley in the peerage of Ireland. In 1803 he waged war with the Mahrattas, who were crushed by Sir Arthur Wellesley's victory at Assaye, and that of Lake at Laswaree. Nor was it by military successes alone that Lord Wellesley's Indian government was distinguished; he struggled to relax the strict commercial monopoly of the East India Company; or rather, in spite of the opposition of the company, to give effect to the relaxations provided for at the renewal of the charter in 1793. He was the first governor-general to see the necessity for the proper training of the civil servants of the company; and though the comprehensive plans which led him to establish for that purpose in 1800 the college of Fort William were thwarted by the directors, they were afterwards partly carried out at Haileybury. The Anglo-Indian metropolis owed much to his improvements, and the period of his rule has been called "the Augustan age of Calcutta." Of Lord Wellesley's general Indian policy, the chief aim was the formation of alliances with the most powerful of the native princes. Disciplined subsidiary forces were substituted, under the control of the governor-general, for their own turbulent levies. War, and the carrying out of this policy, made Lord Wellesley's Indian administration costly as well as brilliant, and the discontent of the directors was increased by his adherence to the principles of commercial freedom. The governor-general, on the other hand, found himself obstructed by the directors, and at last in 1805 the home government accepted his resignation. Re-entering English public life after his return, he was appointed in July, 1809, ambassador to the supreme central junta of Spain, and in December of the same year was made secretary for foreign affairs. He held the office until January, 1812, vigorously seconding during the period the efforts of his brother, the great captain, in the Peninsula,

and resigning partly on account of the catholic claims, and partly because he thought the war feebly prosecuted. In May, 1812, after the assassination of the prime minister, Mr. Perceval, he endeavoured, at the request of the prince regent, to form a coalition ministry, of which Lords Grey and Grenville were to be members, with Mr. Canning. But his efforts failed, and Lord Liverpool entered on his long premiership. To Lord Liverpool's ministry Lord Wellesley gave but a modified support, and with Lord Grenville he protested against the corn bill of 1815. In December, 1821, Lord Wellesley was appointed lord-lieutenant of Ireland. His administration, though an able one, was distasteful to both of the extreme parties in Ireland. His energetic maintenance of the supremacy of the law made him unpopular with the catholic malcontents, and as a lord-lieutenant who supported catholic emancipation, he was disliked by the Orange party. In March, 1828, after the accession of the duke of Wellington to office, and his declaration against the catholic claims, Lord Wellesley, their steady friend, resigned, feeling it impossible for him to support the policy of his brother. In 1831, with Lord Grey's premiership, Lord Wellesley was appointed lord-steward of the household, but he took no prominent part in the debates on the reform bill. In September, 1833, with Ireland in a state of excitement, he was once more appointed viceroy, resigning when Sir Robert Peel became prime minister in 1834. In April, 1835, with the return of the whigs to office, he was lord-chamberlain for a month, his final tenure of any office. He died on the 26th September, 1842. In 1836–37 his Indian, and in 1838 his Spanish "Despatches" were published by Mr. Montgomery Martin. Two volumes of Memoirs and Correspondence of the Marquis of Wellesley, by Mr. R. R. Pearce, appeared in 1846. Lord Wellesley was a man of superior talents and character, an able and in India a brilliant administrator—in politics at once more liberal and more consistent than his brother, the duke of Wellington. He continued to the last to cultivate poetry. In 1840 were printed some copies of his "Primitiæ et Reliquiæ," a volume of Latin and English verse, the product both of his earlier and of his later muse. It was dedicated to Lord Brougham, by whom there is a fine essay on the character and career of Lord Wellesley in the Historical Sketches of Statesmen of the time of George III.—F. E.

WELLINGTON, Arthur Wellesley, first duke of, was descended from a family of English origin, but which had been for several centuries settled in Ireland. It was about 1535 that two brothers, Walter and Robert Colley or Cowley, migrated from Rutlandshire to Ireland, and settled in the county of Kilkenny. They acquired by some means or other considerable landed possessions, and among their descendants were various persons distinguished in the army and in the learned professions. A great-granddaughter of Walter Cowley married Garret Wesley, a gentleman of Meath, descended from an English family which had come from Sussex in the latter part of the fifteenth century. There was no issue of this marriage, but Mr. Wesley adopted Richard Colley, the youngest son of his brother-in-law, and made him heir to his estates, on condition that he should assume the name and arms of Wesley. Richard Colley Wesley sat for some years in the Irish house of commons, and was raised to the peerage in 1747 by the title of Baron Mornington. His eldest son and successor Garret, a musical composer of no ordinary merit, but like his father a good deal addicted to political intrigue, was elevated to an earldom in 1760. Arthur, afterwards the great duke of Wellington, was the fourth son of this nobleman by his wife Anne, eldest daughter of Arthur Hill, Viscount Dungannon. There is some uncertainty both as to the day and the place of his birth. According to one account he was born at Dangen castle in Meath, while with more reason the capital of Ireland is assigned as his birthplace. An entry in the parish register of St. Peter's, Dublin, shows that he was baptized on the 30th of April, while on the other hand a letter from his mother states that it was on the 1st of May, 1769, he first saw the light, and this is the day which the duke himself was in the habit of keeping. Be this as it may, it is not unworthy of notice that by a curious coincidence Napoleon Bonaparte, Marshal Ney, Göthe, and the duke of Wellington were born in the same year.

The earl of Mornington died in 1781, leaving his widow with nine children in very straitened circumstances. Arthur was then in his twelfth year, and had his full share of the hardships to which the family were now exposed. He received the elements of his education at Eton, where he was long remembered as a healthy and active participator in the pastimes of the place, but, unlike his elder brother, Lord Wellesley, he gained no honours of any kind. He was no favourite of his mother, a clever, severe, strong-minded matron, who evidently thought him deficient in mental ability, and not only treated him with indifference, but even to some extent neglected his education. Having determined to send him into the army, she despatched him to the military college at Angers in France, where he studied for several years under Pignerol, the great engineer. In March, 1787, young Wesley was appointed to an ensigncy in the 73rd regiment of foot, and ten months later he became a lieutenant. He attained the rank of captain in June, 1791; in April, 1793, he was appointed major in the 33rd regiment of foot, and in the following September obtained by purchase the rank of lieutenant-colonel of that regiment. On coming of age in 1790 he was returned to the Irish parliament for the family borough of Trim. He was then attached as aid-de-camp to the marquis of Camden, lord-lieutenant of Ireland, and according to report was an active promoter of the gaieties of the vice-regal court. But under the guise of apparently thoughtless gaiety he concealed industrious habits, close attention to duty, and a firm resolution thoroughly to understand his profession. He stated to a friend long after, that within a few days after he joined his first regiment he caused a private soldier to be weighed, first in full marching order, with arms, accoutrements, and ammunition, and afterwards without them, in order that he might have some measure of the power of the individual man compared with the weight he was to carry, and the work he was expected to do; knowing, as he said, that the power of the greatest armies depends upon what the individual soldier is capable of doing and bearing. He attended with diligence and care to the discharge of his regimental duties, read a great deal, investigated everything worthy of notice which passed around him, and especially all new discoveries and displays of ingenuity and skill—a habit which he retained to the last. He drew up for the management of his regiment a code of standing orders, which have been faithfully preserved ever since; he scrutinized and carefully regulated its internal economy, improved its discipline, and in a short time rendered it, according to universal testimony, a model regiment for equipment, courage, discipline, and good conduct.

Colonel Wesley's career in the field commenced in Holland, where he was ordered to join the force under Lord Moira, which in 1794 was despatched to the assistance of the duke of York, then operating with the allied powers in the Low Countries. His royal highness had suffered several reverses in his encounters with the French, and was falling back upon the Meuse when the 33rd landed at Ostend in the month of July. The first military operation of its colonel was to evacuate the town in the face of the enemy, and to take his own and the other battalions by water to Antwerp. In the month of September following the progress of the French under Pichegru obliged the Anglo-Dutch army to retire into Holland; and on the 15th Colonel Wesley for the first time came into collision with an enemy, and by his presence of mind and promptitude saved the British troops from a serious disaster. Their retreat was continued by Breda, Bois-le-Duc, Nimeguen, and Deventer, through Guelderland and Overyssel to Emden. In the following spring the remains of the army, having re-embarked at the mouth of the Weser, returned to England. Throughout this mismanaged and disastrous campaign the British troops suffered the most frightful hardships through the severity of the winter, the gross ignorance, utter incapacity, and scandalous negligence of their leaders. Wellington used to say long years afterwards, "You can't conceive such a state of things. It has always been a marvel to me how any of us escaped." His post in the retreat was the post of honour—the rearguard, in which he commanded a brigade, and by his gallantry and skilful dispositions assisted greatly in checking the pursuit of the enemy, and in securing the safety of the British army. There is every reason to believe that the harsh tuition which he received in this ill-starred expedition produced an indelible impression on his mind, and was of invaluable service to him in his future career.

After his return to England Colonel Wesley, for some reason which is not known, thought seriously of retiring from the service, and in June, 1795, made an unsuccessful application to Lord Camden, lord-lieutenant of Ireland, for an appointment to the revenue or treasury boards. In October of the same year the 33rd embarked for the West Indies, to take part in an expedition

against the French settlements in that quarter; but by a series of occurrences of a strangely providential character (taken in conjunction with subsequent events), the transports after being tossed about in the channel for six weeks, were compelled to return to Portsmouth; the destination of the regiment was changed, and the services of the young colonel were reserved for another and much more important sphere. In April, 1796, the 33rd was directed to proceed to India, but the health of Colonel Wellesley (who about this time changed the spelling of the family name) suddenly failed, and he was unable to embark with his regiment; but soon becoming convalescent he succeeded in joining it at the Cape of Good Hope, and landed at Calcutta in February, 1797. At this period the state of India was most critical. The peaceful and penurious policy which had been prosecuted by the East India Company, during the government of Sir John Shore, had proved most injurious to its influence. As recruiting had ceased, the army had become greatly reduced in strength, while its guns, ammunition, stores, and military equipment had been allowed to wear out without being replaced or repaired. The resources of the treasury were scanty; our allies had been cooled or alienated, while our enemies had been strengthened and encouraged. French influence was everywhere at work among the neighbours of the East India Company. The nizam who ruled over the Deccan, maintained a large force disciplined by more than a hundred French officers under M. Raymond, and was burning with indignation against the British, because the Indian government had ungenerously and unwisely deserted him in his recent war with the Mahrattas. Tippoo Saib, sultan of Mysore, who hated us even more cordially, had also raised a powerful army, organized, equipped, and disciplined by French officers; had made overtures to the directory for an alliance, offensive and defensive, and had even taken a small body of French troops into his pay; and the great and powerful confederacy of the Mahrattas had engaged the services of a considerable number of French officers and artillerymen, and was evidently preparing for war. At this critical moment Colonel Wellesley's elder brother, Lord Mornington, afterwards the marquis of Wellesley, was appointed governor-general, and reached the seat of government in May, 1798. He went out with an earnest desire to maintain peace, but soon found that this was impossible. Enemies were gathering round the government on all sides, and threatening its very existence. He saw at a glance that if the system were not changed all was lost; and with characteristic energy and resolution determined to anticipate the movements of his adversaries by striking the first blow. Tippoo Saib was at once the most formidable and the most inveterate of these hostile powers, and with him Lord Mornington resolved to begin. The sultan of Mysore had an army of seventy thousand men admirably equipped, and was in communication with Bonaparte, who had just disembarked a French army on the shores of Egypt. He positively refused to give any explanation of his conduct, and persisted in sending his agents to negotiate with the French at Bourbon. The government had therefore no alternative but to engage in a life and death struggle with their determined foe. General Harris was nominated commander-in-chief of the army destined to act against Mysore, and Colonel Wellesley, with his regiment, formed part of this force. The nizam had meanwhile been persuaded to get rid of the French officers in his service, and to renew his old amicable relations with the British. He now furnished a contingent towards the war, to which the 33rd regiment was attached, and at the express wish of the nizam's minister, the command of the whole contingent devolved upon Colonel Wellesley. From the moment of his arrival in India Wellesley had set himself to acquire a thorough knowledge of the state of the various provinces of that vast country, and of their resources—observing everything, pondering everything—and as soon as he perceived that a rupture with Tippoo was inevitable, he had devoted the whole of his time and his energies to prepare for the coming contest. Stores and equipments of every kind were incomplete; but such was the effect of his vigour and activity that in the course of three months the division under his charge, which at first was both weak and ill provided, had become conspicuous for its equipment and organization.

The allied British and native army took the field in February, 1799, and marched towards Seringapatam, the capital of Mysore. On the 27th of March they encountered, and totally defeated, the forces of Tippoo near Malvelly, the brunt of the action being sustained by Wellesley's division. On the 5th of April the victorious army arrived before the ramparts of Seringapatam, which was defended by a picked garrison of twenty-two thousand men, and had two hundred and forty guns mounted upon the works. Operations were immediately commenced. The enemy was first of all dislodged by Colonel Wellesley from some strong posts in front of the town. The trenches were then opened, the first battery began to fire on the 12th of April, and on the 4th of May the place was stormed by a party under General Baird. Tippoo, as is well known, was killed in the contest. An immense booty fell into the hands of the victors, and the city presented an appalling scene of rapine, terror, and confusion; but on the appointment of Colonel Wellesley to the command of the place it was speedily restored to a state of tranquillity and safety. Two months later (July, 1799) he was nominated governor of Seringapatam and Mysore, and the command in chief of the army of occupation was also intrusted to him. He exercised the great powers conferred upon him in such a way as to deserve and obtain the gratitude and respect of the natives, and to display his own extraordinary talents for organization and command. While thus employed in settling the political and military affairs of the province, establishing courts of justice and revenue, clearing the jungles, making roads, and carefully providing for the comfort of his own troops, he found it necessary, in May, 1802, to take the field against a notable robber named Doondiah-Waugh, who had collected a large body of horsemen, and assuming the title of "king of two worlds," made himself master of various fortresses, and laid the whole country under contribution. This marauding adventurer, who, if neglected, would soon have become very formidable, moved from place to place with extreme celerity, and doubling through three or four columns of troops which were sent after him, contrived for a considerable time to elude his pursuers. At length, after a harassing chase of more than two months, Colonel Wellesley came up with him on the 10th of September, and putting himself at the head of his dragoons, about twelve hundred in number, instantly attacked and routed five thousand horsemen under Doondiah himself, who was left among the slain. This successful enterprise delivered the country from a considerable danger, and confirmed the great reputation which Colonel Wellesley had already acquired, both with the native courts and among his own countrymen. Soon after this brilliant exploit the Indian government gave him the command of a body of troops at Trincomalee, destined to act against the French army in Upper Egypt. On reaching Bombay, however, he was superseded in his post, which was conferred upon General Baird, while he was offered the post of second in command. Though a good deal mortified at this treatment, his sense of public duty led him at once to accept the offer; but he was seized with a fever before the expedition sailed, and was in consequence obliged to remain in India. With characteristic candour and generosity of feeling, he wrote General Baird, inclosing him a plan of his intended operations in the Red Sea, which showed the extraordinary research and reflection he had expended on that enterprise.

Colonel Wellesley returned to his duties in Mysore, and remained there nearly two years. He was raised to the rank of major-general in April, 1803, and soon after the first of the Mahratta wars broke out. The peishwa, the nominal head of this powerful confederacy, was at this time in imminent danger from three of his lieutenants, Scindiah, Holkar, and the rajah of Berar, who were all competitors for his place. In this extremity he solicited the protection of the British government, and the governor-general resolved at once to grant him assistance. Dowlat Rao Scindiah, a restless and enterprising chief, who had collected a powerful army, disciplined and commanded by French officers, was the most formidable member of the Mahratta confederation, and had obtained a great ascendancy over the Peishwa; but Holkar, his rival, suddenly crossed the Nerbudda, defeated the combined army of Scindiah and the peishwa, and placed one of his relations on the seat of power at Poonah. The deposed peishwa fled to Bassein, and put himself formally under British protection. The governor-general having concluded with him the celebrated treaty of Bassein, resolved to take immediate steps for his restoration. Major-general Wellesley was appointed to command the force destined for that object, as well as to act against the Mahratta chiefs, who, alarmed at the treaty of Bassein, laid aside their mutual jealousies and feuds, and were making common cause against the British government. Accordingly, while General Lake took the field in Hindostan, Wellesley commenced active operations in the Deccan. By a skilful and rapid movement he

saved Poonah from destruction, and brought back the peishwa to his capital in triumph. He next turned his arms against the strong fort of Ahmednuggur, which he reduced on the 9th of August, and converted into an excellent base of operations. On the 23rd of September, after a long day's march, he unexpectedly found himself in the presence of Scindiah's whole army, which had suddenly shifted from the ground where he had expected to find it, and had taken up a strong position on the delta formed by the confluence of the Kaitna and the Juah. It was to him an anxious and a critical moment. He had under his orders seven thousand five hundred men, of whom only fifteen hundred were Europeans, with seventeen guns; while the enemy amounted to fifty thousand men, covered by one hundred and twenty-eight pieces of cannon, worked by French artillerymen. But although a strong reinforcement was on its march, and would certainly join him next day, he preferred to attack the enemy, even against such fearful odds, to the hazard of a retreat, or the chance of their escape during the night. His own account of the manner in which he fought this famous battle, the first in which he held supreme command, is eminently characteristic of the man. Many years afterwards he told an intimate friend that he was indebted for his success at Assaye to a very ordinary exercise of common sense. To reach the enemy, and to get out of an exposed position, it was absolutely necessary that he should cross the river, but his native guides all assured him that it was impassable. He pushed forward, however, till he could see with his glass one village on the near bank of the river, and another village exactly opposite on the other bank, and he immediately concluded that men could not have built two villages so close to one another on opposite sides of a stream without some habitual means of communication, either by boats or a ford, most probably by the latter. "My guides still persisted," he said, "that there was neither; but on my own conjecture, or rather reasoning, I took the desperate (as it seemed) resolution of marching for the river—and I was right. I found a passage, crossed my army over, had no more to fear from the enemy's cloud of cavalry; and my force, small as it was, was just enough to fill the space between that river and another stream that fell into it thereabouts, and on which Assaye stood, so that both my flanks were secure. And there I fought and won the battle, the bloodiest for the number that I ever saw; and this was all from the common sense of guessing that men did not build villages on opposite sides of a stream without some means of communication between them." General Wellesley had two horses killed under him in this obstinate struggle—the hardest fought affair, as he himself describes it, that ever took place in India—and his men suffered very severely from the well-served guns of the enemy. Nearly one-third of the British force engaged were killed or wounded, but the Mahrattas lost ninety-eight guns, and about six thousand men. This "fabulous exploit," as M. Maurel terms it, "fixed every eye in that region of bold and skillful soldiercraft on the victor, and marked him at once as one of the men most evidently destined to sustain the honours of the British arms." It was followed up and crowned by another victory over the whole remaining force of the enemy, at the village of Argaum, and by the capture of the strong fortress of Gawulghur in December, which put an end to the war. The Mahratta chiefs saw that further resistance was useless, and accepted the terms which the conquerer imposed upon them.

In common with his brother, General Wellesley suffered no small annoyance from the mean and ungenerous policy of the company at this period; but when shortly after the close of the Mahratta war he quitted India, it was amid the most gratifying testimonies to the value of his services from soldiers and civilians alike. After an absence of nine years he again set foot on the shores of England, in the month of September, 1805. In November of the same year he was sent to Hanover in command of a brigade of infantry, in one of those absurd expeditions which were then supposed to be most suitable to the military resources and position of England. But he returned home in February, 1806, without striking a blow. His appointment to the colonelcy of the 33rd regiment, his marriage to Lady Catherine Pakenham, third daughter of the earl of Longford, to whom he had been long attached, and his election as member for the borough of Rye, all took place in the course of this spring. In April, 1807, he was appointed secretary for Ireland—the duke of Richmond being lord-lieutenant. In August of the same year he was nominated to a command in the expedition to Copenhagen, and rendered important services both in dispersing the Danish troops, who menaced the rear of our force, and in conducting the negotiations for the capitulation of the city—for which he received the special thanks of parliament.

At this juncture Napoleon, who had again crushed Austria and Prussia and formed an alliance with Russia, put into execution his infamous designs upon Portugal and Spain; he had sent Junot to take possession of Lisbon, which the court immediately quitted, and having poured his troops into Spain, avowed his intention of bestowing that kingdom on his brother. The nations of the peninsula, however, rose almost as one man against the fraudulent oppressor, and sent to England to solicit assistance. A force of ten thousand men was at this juncture waiting at Cork to be despatched on some expedition or other, and the Portland ministry resolved to send these troops to Portugal under General Wellesley, but apparently without any definite plan either as to his exact destination or the service he was expected to perform. Such was the origin of the peninsular war, one of the most memorable contests recorded in the annals of Europe.

It has recently been affirmed that towards the close of his service in India General Wellesley became exceedingly impatient to return home, for the purpose of measuring swords with that terrible adversary who had completely prostrated continental Europe, and was even menacing Britain itself. Be this as it may, it is now certain that he had meditated long and deeply on the best mode of encountering the French troops; that he alone at this period had "scanned the situation with a steady eye, and measured the whole depth of the chasm." He saw how the finest armies of Austria, Russia, and Prussia, notwithstanding their numbers, courage, and discipline, had again and again been beaten in the contest with France, and had the sagacity to discover that it required an entirely different system of tactics to cope successfully with Bonaparte. "He saw at once," as M. Maurel felicitously remarks, "that Napoleon was not to be beaten *a la Napoleon*—with his own weapons; that it was folly to stake all on one cast of the die, and to beard his colossal antagonist in his own stronghold; and that before he could hope to obtain great victories, he must, in the first place, learn himself and teach his army not to be beaten, and rather than run such a risk not to fight at all. This, to be sure, seems a very simple idea, but it was in the circumstances a flash of genius. Men of the greatest ability, both in theory and in practice, in the cabinet and on the field of battle, had been looking for some such principle for the last fifteen years, but they had not found it." As General Wellesley told the friend already referred to, in June, 1808, he was satisfied that the French system of attacking in column would fail when tried against troops sufficiently firm and well disciplined to receive them with the bayonet, and the first encounter in Portugal proved the correctness of this sagacious prediction.

On the 12th of July the expedition, consisting of about ten thousand men, put to sea, and having touched at Corunna in passing, for the purpose of communicating with the Spanish junta of Galicia, Sir Arthur disembarked his troops at the mouth of the Mondego on the 5th of August. Having received some reinforcements, which raised the force under his command to near fourteen thousand men, he began his march on the 9th towards Lisbon, and on the 17th attacked and defeated a French corps under Laborde at Roliça. Meanwhile Junot, the French commander-in-chief, at the head of sixteen thousand men, had taken up a strong position on the heights of Torres Vedras, for the purpose of protecting the capital. Sir Arthur Wellesley, who had been joined on the 20th by two additional brigades, which made his force rather superior in numbers to that of the enemy, prepared at once to give him battle. But at this stage the blundering and short-sighted policy of the English cabinet made itself felt in the field. Their original instructions to Sir Arthur were vague and unsatisfactory, and only three days after the expedition sailed fresh and contradictory instructions were drawn, and the plan of operations was entirely changed. The army was to be raised to thirty thousand men, Sir Arthur was to surrender the command to Sir Harry Burrard, who was in turn to make way for Sir Hew Dalrymple, and no fewer than six general officers were placed above the only British officer then living who had commanded great armies, and conducted successfully great operations. Sir Harry Burrard most unfortunately arrived on the evening of the 20th, and without quitting his ship, or troubling himself to examine the position of the British army or of the enemy, to Sir Arthur's great annoyance immediately countermanded the dis-

positions which he had made, and gave orders to suspend all offensive operations. Wellesley warned him, but in vain, that if he did not attack the French, they would attack him. On the following day Junot came down from his position and assailed the British at Vimiera with great vigour. They came on as usual in heavy columns, but Sir Arthur received them in line, and repulsed them at every point. They lost eighteen hundred men and nearly all their artillery, and retired in confusion, while half of the British army had not been under fire. General Wellesley was eager to follow up the victory, and earnestly entreated Sir H. Burrard for permission to complete the discomfiture of the enemy by cutting off their retreat to Torres Vedras; but that feeble general said enough had been done, and positively prohibited any attempt of the kind. On the following day he was superseded by Sir Hew Dalrymple, an equally incapable commander, and very unpopular besides with the army, on account of his harshness and rudeness both to officers and men; but before he could commence operations, the French general proposed an armistice preparatory to negotiating a capitulation, which was agreed to on terms preposterously favourable to the enemy. This was the unfortunate convention of Cintra, against which public opinion in England was roused to an almost insane fury. Wellington, who had tried in vain to open the eyes of his superior officer to the real state of the French army, expressed his serious disapprobation of several parts of the convention, but his advice was disregarded. Yet, strange to say, it was against him that the popular indignation was mainly directed. "There was a pretty general desire in England," he remarked good-humouredly to a friend, "that a general should be shot after the manner of Admiral Byng; and as I was a politician—the other two not being in parliament—I was of course the person to be shot; which would have been rather hard, as I was the winner of the two battles which had raised the public hopes so high, and had nothing to do with the subsequent proceedings, but as a subordinate negotiator under orders of my superior officers. Even the government seemed inclined to give me up." The soldiers, however, had formed a correct appreciation of his services, and the officers testified their admiration and respect for him by a valuable gift. But it was clear that he could not continue to act with his new superiors, and he accordingly returned to England, and resumed the duties of his Irish secretaryship and his seat in parliament.

The reoccupation of Spain by Napoleon, the total overthrow of the Spanish armies, and the retreat of Sir John Moore to Corunna, speedily followed. The French emperor, regarding the complete subjugation of the Spanish peninsula as certain, drew up a very skilful plan of operations for finishing the work. Soult was ordered to cross the Portuguese frontier from the north, whilst Victor was to march by way of Elvas, and Lapisse from Almeida, and, uniting their forces, were to surround the English corps of ten thousand men which still remained in Portugal, and compel them either to lay down their arms, or to flee to their ships. Soult accordingly descended with thirty thousand men upon the Douro, and took possession of Oporto. If he had advanced at once he might, in all probability, have crushed the British army and captured Lisbon. But he hesitated to proceed till he should hear from his generals, and obtain exact intelligence of the enemy, and his indecision saved Portugal. The English ministry had meanwhile resolved to make another effort to rescue the peninsula from the grasp of the French, and to appoint General Wellesley to the chief command of the new expedition. While Soult hesitated and waited, Sir Arthur landed at Lisbon with a powerful reinforcement of troops, on the 22nd of April, 1809. He lost not a moment in taking measures to avert the danger which was impending over Portugal; and putting himself at the head of twenty-four thousand men, he marched against Soult, who was strongly posted at Oporto. The rapid river Douro, which at this spot is three hundred yards in width, rolled between the French and British armies, and Soult, in anticipation of an attack, had destroyed the floating bridge, removed all the boats to his own side, and was preparing to retire leisurely to Galicia. But in spite of these precautions Sir Arthur, by a bold and masterly piece of strategy, which he called "an exercise of common sense," succeeded in passing a detachment of his troops over the river before Soult had discovered his intentions, and after a brief struggle compelled him to abandon the city with such precipitation that he left behind him his sick and wounded, besides artillery and ammunition. The English general, after this brilliant feat of arms, sat down that evening to the dinner which had been prepared for his adversary. Soult made good his retreat into Galicia, but with the loss of more than a fourth of his army. Sir Arthur intended next to turn his arms against Victor, who was posted in Estremadura, but his troops were suffering severely from sickness, and from the want of shoes, of clothing, and of pay. The commissariat was in a most wretched condition, and the means of transport could not be procured except with the utmost difficulty. To crown his difficulties, Cuesta, the Spanish general, equally obstinate and incompetent, would take no advice, and doggedly insisted on the adoption of his own plans. Sir Arthur, therefore, instead of assailing Victor, was obliged to march into Spain to effect a junction with the Spanish army, and then to proceed towards Madrid. Meanwhile Victor, having received large reinforcements, with Joseph Bonaparte in person at their head, resolved to give battle to the united British and Spanish army. The two armies confronted each other at Talavera. A severe encounter took place on the 27th of July, and the engagement was renewed on the morning of the 28th. The brunt of the battle was sustained by the British, the Spaniards having remained virtually inactive; and though Sir Arthur, with only twenty-six thousand men, of whom many were raw recruits, and all had been without food for nearly two days, had to contend against thirty thousand of the best soldiers in the French service, he repulsed them at all points with heavy loss, and captured several hundreds of prisoners, and seventeen pieces of cannon.

The position of the British army, in spite of this victory, had become exceedingly critical, as great masses of the enemy were gathering round it from various quarters. The approach of Soult, the loss of the pass of Baños, the obstinacy and infatuation of Cuesta, the imbecility of the other Spanish general, Venegas, and the empty state of the military chest and of the commissariat, decided Sir Arthur to retreat again into Portugal; and by a series of prompt and rapid marches and well-arranged combinations, he fell back on Merida, Badajos, and Lisbon, and thus extricated his army from a position of imminent danger. This movement terminated the campaign of 1809.

As soon as the news of the battle of Talavera reached England, Sir Arthur was created Baron Douro of Wellesley and Viscount Wellington of Talavera, and of Wellington in the county of Somerset. But he was violently assailed by the opposition and the press, and but feebly defended by the government, who afforded him very scanty support in his plans for the prosecution of the war, and gave him plainly to understand that the responsibility must rest entirely with himself. Napoleon, alarmed and enraged at the result of the battle of Talavera, resolved to pour an overwhelming mass of troops into Spain, with the hope of crushing his enemies at a blow, and accordingly directed that nine powerful corps, mustering fully two hundred and eighty thousand effective men, under Massena, Soult, and others of his most famous generals, should be assembled in Spain, and but for the preparations for his marriage would have put himself at their head. To meet the shock of this formidable array, Wellington had only fifty-five thousand disposable troops, independent of garrisons and detachments, and including the Portuguese levies now thirty thousand strong, who had been well disciplined by Beresford, and made excellent soldiers. He had been compelled to abandon all hopes of assistance from the Spaniards; and indeed, in the month of November, both the Spanish armies were defeated and almost annihilated, as Wellington said, through "the ignorance, presumption, and mismanagement" of their leaders. Wellington's attention was therefore now directed to the defence of Portugal, the conquest of which was the great object of the French campaign of 1810. The Portuguese, unlike the Spaniards, were loyal to their sovereign, detested the French, and had confidence in the British nation and army. They were therefore sincere and effective allies of England (though the government was captious, troublesome, and inefficient); and Wellington expressed his opinion that, with the aid of the military establishment of Portugal, the country might be defended by a British effective force of thirty thousand men. With prescient eye he had already divined the proper mode of meeting the storm which was about to burst upon him, and had ordered the erection in front of Lisbon of those world-famed lines of Torres Vedras, which furnished an impregnable fastness and a secure retreat, as well as a safe base of operations when he should resume the offensive. By the patriotism of the Portuguese

these immense works were kept a profound secret from the French, and Wellington having thus silently made all requisite preparations, calmly took post on the Coa and waited the approach of the enemy. After a delay of some weeks Massena put his army in motion. As he advanced, Wellington slowly retired to his inaccessible stronghold; but for the purpose of inspiriting his men, and to show to the world that his retreat proceeded neither from weakness nor fear, he deliberately halted at Busaco and offered battle. The attack of the French (27th September), though delivered with great gallantry, was utterly defeated with immense loss. Having thus given his pursuers "a knock-down blow" the British general retired to his defences, which he entered on the 8th of October. Massena followed expecting to find a level country all the way to Lisbon, and to see his opponent taking refuge in his ships, when to his astonishment and dismay he found himself arrested in his march by the impregnable lines of Torres Vedras. The country around had been laid waste, the crops destroyed and the villages burned, in order to deprive the enemy of all supplies on the spot; and while the British forces, through the foresight of their commander, were enjoying the utmost comfort and abundance within their lines, the French army in front was reduced to the greatest extremities by destitution and disease. At the end of a month Massena abandoned his position in despair, and with greatly diminished forces, and effected a masterly retreat to Santarem, which he occupied throughout the remainder of the winter. About the beginning of March, 1811, he recommenced his retrograde movement; and though pressed and harassed by the British, he made good his retreat to the Portuguese frontier. Wellington immediately availed himself of the opportunity to invest the fortress of Almeida, one of the keys of Portugal. Anxious to preserve this important place, the prince of Essling wheeled round with his whole force on the foe, and on the 5th made a vigorous attack upon the British at Fuentes d'Oñoro, which, however, was repulsed with great slaughter, and Almeida fell. After this conflict Massena, the ablest of Napoleon's generals, closed his long and active career, and was superseded by Marshal Marmont. Throughout the campaign of 1810, which military critics pronounce one of his best, Wellington displayed extraordinary foresight, firmness, forbearance, and military skill; but he had still to complain of the feeble support which was afforded him by our timid and vacillating government, the unscrupulous attacks of the opposition, and the continued annoyance which he received from the Portuguese regency. Yet he failed neither in heart nor hand. Unmoved by the hesitations, doubts, and fears of the government, the sarcasms and ridicule of the opposition, the taunts of the French generals, the suspicions and misrepresentations of the Spaniards, and the accusations of the Portuguese, with a perfectly tranquil mind and unflagging spirit, he adhered resolutely to the plan which he had formed, and without hesitation accepted before the whole world the entire responsibility of the situation.

Wellington having successfully repulsed the invaders from Portugal, resolved in the next campaign to carry his arms into Spain; but before he could venture to proceed with offensive operations in that country, it was necessary to possess himself, at any price, of the strong fortresses of Ciudad Rodrigo and Badajos—alternately the keys of Spain and Portugal. Beresford was therefore directed to commence the siege of the latter, which had fallen into the hands of the French through the treachery or cowardice of the governor. Soult marched rapidly to the relief of the place, but was defeated in the glorious though sanguinary battle of Albuera, fought on the 16th of May, 1811. Wellington himself soon after took the command of the besieging army, but not even his genius could overcome the obstacles arising out of the want of the means necessary for conducting sieges. He had no trained artificers, no sappers and miners, no transport; the trenching tools snapped in the hands of the workmen, and his guns were of small calibre, old fashioned, weak, and worthless. Two assaults were made against Badajos and failed; and having learned that the whole French forces in the centre and south of Spain, to the number of sixty thousand, were advancing against him, the British general determined on relinquishing the attempt and returning to the northern frontier of Portugal. Wellington, however, had only delayed, not abandoned his resolution, to obtain possession of these indispensable strongholds. Foiled by Marmont in an attempt to blockade Ciudad Rodrigo into submission, he resolved to carry it by assault. During the latter months of 1811 he secretly prepared a battering train and abundant stores, constructed a portable bridge, formed a commissariat waggon train, and rendered the Douro navigable forty miles higher than boats had ever before ascended it. Meanwhile Marmont, completely thrown off his guard, had dispersed his army into cantonments, when the British general suddenly pushed his bridge across the Agueda on the 8th of January, 1812, and immediately invested Ciudad Rodrigo. On the 19th he carried it by storm in the face of a most determined resistance, which cost him a thousand men before Marmont had even mustered his forces. After this brilliant exploit Wellington turned to Badajos, which likewise fell, on the 7th of April, after a siege of twenty days, before Soult, who commanded in Andalusia, could get half way to the relief of the place. But nearly five thousand men were killed and wounded in the assault, one of the most sanguinary ever delivered. "When the extent of the night's havoc," says Napier, "was made known to Lord Wellington, the firmness of his nature gave way for a moment, and the pride of conquest yielded to a passionate burst of grief for the loss of his gallant soldiers." Having thus secured his flanks and rear, Wellington at length broke up from his cantonments on the 18th of June, and advanced into Spain with about forty thousand men. Marmont retired as he advanced, and Salamanca, which for five years had suffered severely from the barbarities of the French, was now evacuated, and its forts, after a few days' siege, were captured. The French armies in Spain, however, though somewhat weakened by the requirements of the war which Napoleon was now waging in Russia, still numbered two hundred and fifty thousand men; and Marmont speedily obtained strong reinforcements, which rendered his army nominally superior to that of Wellington. The latter, as he said, had resolved not to fight an action "unless under very advantageous circumstances, or it should become absolutely necessary." Marmont, however, who prided himself on the skill with which he handled his troops, made a vigorous attempt to cut off the British from Ciudad Rodrigo. For this purpose he undertook a series of elaborate manœuvres which gained him some advantages in position; but in his eagerness to prevent the retreat of his adversary, he committed the serious mistake of over-extending his line, and allowing a gap to intervene between his left and centre. The eagle glance of the British general in a moment detected and seized the opportunity. An attack was instantly ordered, and, as he himself said, in forty minutes he defeated an army of forty thousand men (22nd July). The battle though brief was fierce and bloody. The victors lost five thousand two hundred and twenty, and the vanquished six thousand men in killed and wounded, besides nearly seven thousand taken prisoners, with eleven pieces of cannon, two eagles, four standards, and many ammunition waggons. Marmont himself was severely wounded, as were his second and third in command. The battle of Salamanca was by far the most decisive which had as yet been fought in the peninsula. Wellington himself told the friend already referred to, that he looked upon it as one of his three best battles, the other two being Vittoria and Waterloo. "It relieved the whole south of Spain, at once changed the character of the war, and was felt even in Russia," where the news appears to have paralyzed the efforts of Napoleon in the bloody battle of Borodino.

The battle of Salamanca paralyzed the entire French force in Spain, and laid open the road to Madrid. On the 12th of August the British general made a triumphant entry into the capital with his victorious army, and was received with the utmost enthusiasm. Meanwhile the pressure of their common danger had compelled the French marshals to lay aside for a time their mutual jealousies, and to act in concert against their formidable adversary. After providing garrisons for the fortresses, they could still bring one hundred and twenty thousand men into the field, while Wellington could not muster half that number. He saw, therefore, that there was no time to be lost, in taking steps to prevent an overpowering concentration of the enemy's troops, and resolved first to turn his arms against Clausel, who had rallied Marmont's army near Valladolid, and raised its effective strength to thirty-five thousand men. But that able general was not disposed to risk another battle, and retired cautiously as his redoubtable antagonist advanced. On the 18th September the British general appeared before Burgos, the possession of which he considered absolutely necessary for the security of his army. The means at his disposal, however, were quite inade-

quate for the undertaking. The garrison under General Dubrèton, a brave and remarkably skilful officer, made a most vigorous defence, and after spending no less than five weeks before its walls, Wellington was compelled to raise the siege and retire. It was indeed time; for the French generals were straining every nerve to bring up their forces against him from all parts of the peninsula, and he was on the point of being crushed by a concentration of the armies of the north, of the south, and of the centre, amounting to one hundred and fourteen thousand men, while he had only thirty-three thousand under his command. He succeeded, however, by one of the most masterly retreats ever executed in extricating himself from this perilous situation, and in regaining the Portuguese frontier, though his soldiers suffered very severely during the retreat, from fatigue, privation, and the inclemency of the weather. Having distributed his troops in their former quarters within the frontiers of Portugal, Wellington availed himself of the opportunity to pay a visit to Cadiz, where he was well received by the cortes, and obtained from them the temporary command of the Spanish forces, with an abundance of liberal promises that they should be fed and properly equipped out of their own resources. But as a matter of course these engagements were all broken, and the intentions of the British general so entirely thwarted by the government that he was "forced to arrange his plans for the next campaign as if no such bodies as Spanish armies had had any existence." He had meanwhile been created Duke of Vittoria by the Portuguese regency, had been elevated by his own sovereign to the rank of Marquis of Wellington, and had received the thanks of parliament with a grant of £100,000, as an acknowledgment of his eminent services. Faction still continued to disparage his talents and his victories; and the government, while shipping off enormous subsidies to Russia and Germany, had as usual left the peninsular army ill supplied with money, and deficient in clothing, shoes, and even horses and arms. But they were at length roused by Wellington's successes and urgent representations, to make some more earnest efforts to send reinforcements of men, and supplies of necessaries, for the ensuing decisive campaign of 1813. On the other hand, the terrible reverses of Napoleon in the Russian campaign had wrought a remarkable change in the feelings of the Spaniards, and had compelled the emperor to withdraw from the peninsula many regiments of veteran soldiers, and to supply their place by battalions of raw recruits. Soult, too, the ablest of his generals in Spain, had been sent to another quarter where danger seemed more pressing, and Joseph Bonaparte proved himself incapable of understanding, far less of acting upon, his brother's instructions; while, to crown all, the troops having no confidence in Joseph as a leader, and depressed and cowed by their frequent defeats, now shrank from encountering an enemy by whom they had been so often beaten.

The campaign of 1813 was opened by Wellington about the middle of May with little short of two hundred thousand men, of whom forty thousand were British. So confident was he now of success that, on passing the frontier, he rose in his stirrups and waving his hat, exclaimed prophetically, "Farewell, Portugal!" The French, who were still numerically superior, expecting that he would, as formerly, direct his movements by one of the two great roads of Salamanca or Talavera, had made vast preparations to defend the passage of the Douro. But Wellington had formed a very different plan of operations, and by a totally unexpected and most daring and masterly movement, he turned one after another all the positions occupied by the French armies of the centre, of the south, and of the north, and crossed in succession the Tormes, the Douro, the Esla, the Carrion, and the Ebro. Burgos, which had so gallantly resisted and foiled his attack in the last campaign, was hastily blown up at his approach. Driving every thing before him he overtook the retreating French army on the plain of Vittoria, and inflicted upon them the most decisive defeat ever sustained by the French arms since the battle of Blenheim. They were beaten "before the town, in the town, about the town, and out of the town." The slaughter was comparatively inconsiderable, but the moral effect of this victory was overwhelming. "The troops," says General Gazan, the chief of the staff of the French army, "lost all their baggage, all their cannon, all their military chest, all their ammunition, all their papers." All the vast plunder of the peninsula, too, fell into the hands of the victors, and Jourdan's baton, and Joseph's travelling carriage and imperial, filled with prints, drawings, and pictures purloined from the royal galleries, became the trophies of the British general. When the news of this great victory reached England, the prince regent sent to the conqueror the baton of an English field-marshal, in return, as he said, for the staff of Jourdan which Wellington had sent him. The Spanish cortes at the same time created him a duke, and bestowed on him the estate of Soto de Roma in the kingdom of Granada. The rout at Vittoria not only freed the peninsula altogether from the French invaders, but, as Wellington said, "it broke up the armistice at Dresden, and so led to Leipsic and the deliverance of Europe." Pressing on his retreating foes, and giving them no time to rally, Wellington drove them in the utmost confusion to the recesses of the Pyrenees. Meanwhile Napoleon, in great alarm and vexation at the disasters which had overtaken his forces in Spain, had despatched Marshal Soult to the peninsula, with the rank of "lieutenant of the emperor," once more to try his strength against his invincible antagonist. Soult commenced operations with great vigour. Collecting all the troops within reach, he poured them with impetuous valour through the passes of the Pyrenees on the isolated posts of the British. On the 28th of July he fought the sanguinary and unprofitable battle of Sorauren. A succession of combats followed, known by the name of the "Battles of the Pyrenees," in which the allies lost seven thousand and the French thirteen thousand men, and the latter were driven back into their own country, leaving many prisoners, together with the passes in the mountains, in the possession of Lord Wellington. St. Sebastian, after a defence of extraordinary gallantry which cost many lives, was carried by storm on the 31st of August. Wellington next defeated an attempt of the French again to penetrate into Spain at St. Marcial; and on the 7th of October executed a most masterly strategic operation, by crossing the Bidassoa, in the face of the French army posted in a very strong position. On the 31st Pampeluna surrendered, and on the 9th of November Wellington slept for the last time during the war on Spanish ground. Crossing the Nivelle in despite of all the resistance which Soult could make, the British army, which five years before was compelled to take refuge in a corner of Portugal behind the lines of Torres Vedras, having now swept the invaders completely out of the peninsula, bivouacked in uncontested triumph on the soil of France. In the following month it defeated the French in a series of bloody actions under the walls of Bayonne; drove them across the Gave in January, 1814; routed them again at Orthez on the 29th of February; and finally, after a sanguinary struggle, carried Soult's entrenched camp at Toulouse, and compelled him to abandon the town, leaving behind him his wounded, his heavy artillery, and his stores. The tidings of Napoleon's abdication which arrived at this juncture terminated the great peninsular war, in which Britain reaped a rich harvest of glory, and which, in spite of innumerable discouragements and apparently insurmountable obstacles, was carried to a triumphant conclusion by the extraordinary genius of a single man. "Sir Arthur Wellesley originally sailed with a handful of troops on 'an expedition' to Portugal. He returned the commander of such a British army as had never before been seen, and the conqueror in such a war as had never before been maintained. Single-handed, Britain had encountered and defeated those redoubtable legions of France before which continental Europe had hitherto succumbed. She had become a principal in the great European struggle, and by the talents and fortune of her great commander had entitled herself to no second place in the councils of the world." In the course of this memorable contest "Wellington had passed," says M. Maurel, "through all the trials that could be presented by fortune. He had carried on a defensive war, and he had completely succeeded. He had carried on a war of ambuscades and surprisals, and he had also succeeded; he had assumed the offensive, and still he had been successful; he had marched boldly forward without incurring any disaster; and he had conducted long retreats without being broken." He had in succession beaten all the best generals of the emperor—Massena, Ney, Marmont, and Soult; and with only thirty thousand British soldiers under his command he had kept at bay and then defeated in detail the immense armies of Napoleon—swept them out of the peninsula, and finally encamped with his conquering army on the soil of France; achievements far surpassing all that the allied sovereigns had been able to effect with fully a million of troops upon the northern and eastern frontiers. "It was not only his victories and his immense military successes," continues M. Maurel, "that pointed Wellington out to Europe as its champion; he had shown a loftiness of feeling, a simplicity

of virtue, an irreproachable probity, and a fund of sound sense that were true miracles amidst that fury of invasions and of conquests which then laid waste the world." He set a noble example of kindness to the French people, and respect to their property. The excesses committed by the Spanish troops under his command on the frontiers of France roused Wellington's deep indignation; and finding that neither threats nor the severest punishments were sufficient to re-establish order, he decided to send the Spanish forces back into their own country, preferring to lose the services of forty thousand excellent soldiers, rather than allow a nation with whom he was at war to suffer outrage and pillage.

On the 14th of June Wellington took leave at Bordeaux of his troops in a farewell general order, and broke up that wonderful army which, under his eye and by his training, had been so hardened and tempered in the furnace of warfare that, as he himself said, "it could go anywhere, and do anything." He arrived in London on the 23rd amidst the most enthusiastic greetings, and having a few weeks before been created Marquis of Douro and Duke of Wellington, on the 28th he entered the house of lords, passing at one sitting through all the stages of the peerage as baron, viscount, earl, and marquis, to the highest title of honour—an incident without a parallel in our national history. The house of commons voted him an annuity of £10,000, which was afterwards commuted for the sum of £400,000; and on the 1st of July the thanks of that august body were conveyed to him by the speaker, in an address of consummate eloquence, while the members stood uncovered. The highest honours were also showered upon the great warrior by our continental allies, and he was soon after made a field-marshal in each of the principal armies of Europe, a Portuguese magnate, and a Spanish grandee.

In the month of August the duke of Wellington proceeded to Paris to represent the British government at the court of the Tuileries, and in his journey made a careful survey of the frontier line of the Netherlands, and selected among other places on which an army could be advantageously posted, the field of Waterloo, on which within less than a year the fate of Europe was to be decided. He remained five months at Paris striving, but in vain, to induce the courts of France and Spain to act with moderation and forbearance. In January, 1815, the duke was accredited to Vienna as the representative of Britain at the famous congress of the European powers, and united with Austria and France in resisting the rapacious and unprincipled demands of Russia and Prussia. But while "the vultures and foxes were quarreling over their spoil," they learned with dismay that the eagle had broken loose from Elba, eager for prey and vengeance. The news of Napoleon's escape from his island retreat, and unopposed restoration to the imperial throne, came like a thunder peal on the wrangling congress. Suspending at once their discreditable contentions, they signed a new treaty of alliance on the 25th of March, pledged themselves to support Louis XVIII. on the French throne, declared Napoleon beyond the pale of the law of nations, and proceeded to adopt vigorous measures to put down at once their terrible antagonist. On the 29th the duke of Wellington set out, at the urgent request of the allied sovereigns, to assume the command of the English and Dutch forces stationed in the Netherlands, the post of honour and peril. On his arrival at Brussels he found, as he expressed it, things "in a bad way." The British government had neglected to make adequate preparations to fulfil the obligations which they had contracted, and were unable to provide one-half the number of troops for which they had become responsible by the treaty of Paris. The greater part of the duke's renowned peninsular forces were either in America or at sea, and their place was poorly supplied by militia, and raw recruits. Little or no progress had been made in restoring the dismantled fortresses, and the Belgian frontier and capital were very imperfectly protected against a French invasion. Immediately on his arrival the duke set to work with his accustomed energy in strengthening the natural and artificial defences of the country, and in making all requisite preparations to assume either an offensive or a defensive position, as the case might demand. It was resolved that no attempt should be made to penetrate into France until the arrival of the Austrian, Russian, and Bavarian armies; and meanwhile the Prussian and English contingents took up a position in front of the Belgian capital, the former occupying the country between Charleroi and Liege, and thus protecting the valley of the Sambre, while the English and Netherlanders had their left at Braine-le-Compte and Nivelle, their right at Ath, and their reserves in and around Brussels, thus keeping open their communications with England and Holland, and at the same time protecting Ghent, to which the exiled royal family of France had retired.

While his enemies were thus preparing to overwhelm him, Napoleon was exerting himself to the utmost to place France in an attitude of defence. Within three months, by almost superhuman efforts, he succeeded in collecting and equipping an army of four hundred thousand men, which he calculated on being able to raise before the 1st of October to seven hundred thousand. As time was everything to him, he resolved to forego the manifest advantages of adopting a purely defensive system of warfare, and to strike an immediate blow at the allied armies stationed in Belgium, in the hope that he might thus paralyse for a while the energies of the whole body of his enemies. There were three lines open to the advance of his army into the Netherlands. He might attack by the Meuse, and cut off the Prussians from their base; he might approach by Mons, and attack the English right; or he might throw his army, by the valley of Sambre, between the English and Prussian forces, and rolling them back, destroy them in detail. Wellington was prepared for every contingency, but he considered the last of these plans the least favourable to Napoleon's success. It proved, however, to be the one which the emperor ultimately adopted. On the 15th of June he crossed the frontier at the head of one hundred and twenty thousand veteran soldiers in the highest state of efficiency, drove in the Prussian outposts, and after an obstinate struggle carried Charleroi. On receiving information of this movement, Blucher concentrated his troops at Ligny in a singularly ill-chosen position, where in consequence, as Wellington predicted, they received from Bonaparte on the 16th "a terrible beating." Meanwhile, a body of about seven thousand Anglo-Netherland troops had taken up their position at Quatre Bras, which they stoutly maintained against the greatly superior numbers of the French under Ney, till one reinforcement after another having arrived, they in their turn became the assailants, drove back the enemy, and at the close of the day were considerably in advance of their original ground. The overthrow and retreat of the Prussians, however, having made it necessary that Wellington also should retire in order to keep open his communications with his allies, he withdrew on the afternoon of the 17th to the position which he had previously marked out near the village of Waterloo, where he resolved to await the attack of the French. He had under his command about sixty-five thousand men of all arms, of whom only thirty-three thousand were British, and many even of these were militia and young soldiers who had never seen a shot fired in earnest. The remainder of his army—"the worst he ever commanded"—was made up of Brunswickers, Hanoverians, Germans, Belgians, and Dutch, who had long served under Bonaparte, were now serving against their will under another flag, and could not be induced by any means to stand the attacks of the French. Napoleon, on the other hand, was at the head of seventy-one thousand veteran troops, the very finest of the empire in equipment, discipline, and experience, all belonging to the same nation, animated by the same spirit, having unbounded confidence in their leader, and flushed with the victory which they had just gained at Ligny. Wellington, however, had no fears as to the result, though the struggle which took place on the 18th was obstinate and sanguinary. The emperor made several grievous and unaccountable mistakes, but his troops fought with their usual bravery, and made a succession of furious attacks, now with infantry, now with cavalry, and then with both arms united, and always covered in the advance with a murderous fire of artillery, on the right, the centre, and the left of their opponents; but they entirely failed to break the allied line. At five o'clock the first division of the Prussians under Bulow began to trouble the French right, and gradually gained ground round Planchenoit. At dusk Napoleon threw his last desperate stake for empire, and lost it. The memorable attack of his famous Old Guard was repulsed with great slaughter, and Wellington, who during the day had done everything that a general could do to insure success, perceiving that the favourable moment had come, ordered his whole line to advance. Nothing could withstand that steady and stern movement, led by the British general in person. The French masses perished where they stood, or threw away their arms and fled; the emperor himself turned away his horse, and galloped from the field,

exclaiming "All is lost! let those save themselves who can." The opportune arrival of Blucher, to whom Wellington committed the task of pursuing the fugitives, changed the defeat of Waterloo into an unparalleled and irretrievable disaster, and Napoleon's sun set for ever. "History," says M. Maurel, "cannot show two battles of Waterloo. It was not only a defeat, it was an extermination—it was the shipwreck of a people. On the 18th of June, between sunrise and sunset, the French empire expired. At eight o'clock in the morning it stood erect, with all its hopes; at nine o'clock in the evening it was only a name and a recollection gathered with the past."

The abdication of Napoleon, the march of the allied armies to Paris, and the occupation of the French capital, speedily followed "the crowning mercy" of Waterloo. The Prussians, exasperated by the miseries which their own country had suffered at the hands of the French, plundered and burnt the towns wherever they came; and Blucher avowed his determination to seize Napoleon, if possible, and hang him in front of his army. He also demanded a hundred million francs from the city of Paris, as a war contribution, and was bent on blowing up the bridge of Jena and demolishing the Austerlitz column. But Wellington, by his prudent and dexterous management, succeeded in pacifying the fierce "Marshal Forwards," and in preventing the execution of these furious acts of vengeance. It was owing to his remonstrances, too, that the allied sovereigns were prevented from carrying into effect their unwise and selfish schemes for the dismemberment of France. But he approved of the restoration of the plundered pictures, statues, and other works of art, to the states to which they had originally belonged, and he abstained from interceding in behalf of Marshal Ney—a resolution which may on some grounds be regretted, but was certainly not inconsistent with either duty or justice. In spite of the important services which the duke had rendered to France, his refusal to interfere with the restoration of the works of art made him exceedingly unpopular both with the French court and the people. All classes had previously vied with one another in doing him honour; but now (especially after the execution of Marshal Ney) he was regarded with a feeling of bitter personal hostility. His life was even twice attempted by assassins; once when a quantity of gunpowder and a barrel of oil were placed in his cellar for explosion on the occasion of a ball (25th June, 1816), and again (on the 11th of February, 1818), when a pistol was discharged at his carriage as he entered the gateway of his hotel. The author of this latter attempt was a miscreant named Cantillon, on whom Louis Philippe, after he ascended the French throne, bestowed the place of gamekeeper at Fontainebleau, and to whom Napoleon, avowedly for this very transaction, bequeathed a legacy of ten thousand francs, which the present emperor paid with all the interest accruing thereon, to Cantillon's representatives. The allied sovereigns had agreed, that in order to prevent any recurrence of the desolating war which had been terminated by the victory of Waterloo, an army of occupation consisting of one hundred and fifty thousand men should be maintained in France, at her own expense, for the space of five, or if need arose of seven years; and the duke of Wellington was intrusted, by common consent, with the command of the force charged with this critical duty. A regard to his private interests would have led the duke to recommend the maintenance of this arrangement to its full extent, for his emoluments as commander-in-chief of the army of occupation were magnificent, and his position was exceedingly grand; and most of his colleagues were decidedly in favour of the strict enforcement of the compact. But after the lapse of three years, he felt satisfied that the occupation of the French soil by foreign bayonets was no longer necessary; and at the congress of Aix-la-Chapelle, which met in the winter of 1818, he so earnestly recommended the evacuation of the country by the allied army, that it was immediately carried into effect, and France was restored to its independent dignity among the European nations.

The military career of the duke of Wellington thus came to a close, but by a destiny unexampled in history he survived to give more than one generation of his countrymen the benefit of his civil services. In October, 1818, while attending the congress at Aix-la-Chapelle, he was offered and accepted the office of master-general of the ordnance, with a seat in the cabinet; and immediately after his return to England, on the breaking up of the army of occupation, he took his place as a member of Lord Liverpool's administration. The condition of the country was at this time exceedingly critical. The sudden change from a state of protracted warfare to one of peace had seriously affected all the industrial departments of the kingdom. The agricultural, manufacturing, shipping, and colonial interests were all in a state of depression and suffering. Great multitudes of the working people were thrown out of employment, and in consequence became bitterly hostile both to their employers and the public authorities. Seduced by demagogues into wicked excesses and extravagant demands, they talked treason openly in public meetings, and laid plans for the forcible overthrow of the government. In accordance with the habitual policy of the day, instead of searching out and striving to remove the causes of the existing discontent, the ministry had recourse to the suspension of the habeas corpus act, the suppression of public meetings by the sword, and other stringent coercive measures, in which the duke of Wellington took his part, and reaped in consequence his full share of the odium which accrued to the government. He narrowly escaped assassination at the time of the conspiracy formed by Thistlewood and his gang, but he was the only member of the administration who was not publicly hooted and pelted during the notorious proceedings against the queen. Meanwhile the continent was once more in a state of great excitement, in consequence of the refusal of the various sovereigns to fulfil their promises made during the struggle with Bonaparte, to grant constitutions to their people; and the Spaniards in particular, enraged at the deception practised by Ferdinand VII., had, against his will, remodelled and liberalized the constitution of their country, and had compelled him to give his assent to the change. The congress of Verona, to which the duke of Wellington was appointed a plenipotentiary in 1822, regarded this compulsion in the light of "a political sacrilege;" and it was agreed that France should suppress the new Spanish constitution, and maintain the royal prerogative by force of arms. The duke, however, in the name of his country, protested against this armed intervention; and though his conduct was subsequently questioned and assailed in parliament, he proved that he had faithfully conformed to his instructions on this subject. The old tory cabinet which, under the feeble premiership of Lord Liverpool, had brought the great continental war to a triumphant close, at this period underwent its first material modification. The death of the marquis of Londonderry in 1822 made way for the accession of Mr. Canning to the foreign office, and his influence was soon felt in the measures of the government. The duke from the outset had no great confidence in this brilliant but somewhat shifty and unsafe statesman, and disliked his policy. They continued, however, for some time to act together in promoting the measures of the cabinet without any marked display of hostile feeling; and even after the foreign policy of England had been completely severed from that of the allied courts of the continent, the duke consented in 1826 to go on a special mission to St. Petersburg, for the purpose of promoting a peaceful settlement of the Greek question. But the illness of the earl of Liverpool in February, 1827, brought matters to a crisis. After some delay, and a good deal of intrigue, the vacant office of premier was conferred upon Mr. Canning, on which the majority of his colleagues immediately resigned their offices, and the duke in addition threw up the commandership-in-chief, to which, on the death of the duke of York 5th January, 1827, he had naturally succeeded. "He might serve," he said, "*with* a colleague in whom his confidence was not settled; he could not possibly serve *under* him." Nor did his display of dissatisfaction with the new administration stop here; when the corn bill which had been framed by Lord Liverpool's government (though in accordance with the views of Canning and Huskisson) came before the lords in the ensuing June, Wellington moved and carried an amendment destructive of the measure, which was in consequence abandoned. This procedure occasioned an extraordinary agitation in the public mind at the time, and was very generally blamed by moderate men of all parties, though there is no reason to impute it to any other motives than those which the duke openly and frankly avowed. "He was personally averse to an intimate connection with Mr. Canning; he did not desire a liberal government; he did not admire political adventurers; and he was unprepared for a cabinet in which the premier was committed to the policy of Roman catholic emancipation, however open the question might be considered."

This exciting episode, however, was of brief duration. The death of Mr. Canning in the fourth month of his office (August,

1827), the appointment of Lord Goderich to the premiership, and the dissolution of his feeble and disjointed administration (January, 1828), followed in rapid succession; and "to the surprise of some, the amusement of many, and the satisfaction of more," Wellington became prime minister of England. The Canningites were allowed to retain their places in the new cabinet; but from the first they failed to act cordially with the premier. Causes of dissatisfaction and alienation soon arose. A difference respecting the disfranchisement of East Retford led to the somewhat reluctant resignation of Mr. Huskisson, and with him retired Lords Dudley and Palmerston, William Lamb (afterwards Lord Melbourne), and Charles Grant. The constitution of the cabinet, thus remodelled and purged of its liberal elements, gave unbounded satisfaction to the tory party throughout the three kingdoms; but its policy was speedily loaded with execrations and the most virulent abuse. Shortly before the retirement of the Canningites from the ministry, Lord John Russell had carried a bill for the repeal of the Test and Corporation acts through the house of commons, by a majority of forty-four, in the face of the opposition of the government. The premier yielded with a good grace to the wishes of the commons, and taking up the bill, carried it through the house of lords, in spite of the furious resistance of Lord Eldon and the ultra-tories. This, however, was only the first step towards the complete removal of religious disabilities. The great question of Roman catholic emancipation had now for a quarter of a century occupied the attention of the legislature. Its supporters, at first a small and comparatively powerless minority, had now grown to a majority in the commons, and numbered in their ranks no small amount of the talent and influence which adorned the upper house. It was no longer considered as a question of abstract principle and policy, but of national peace and security. Ireland was almost in a state of anarchy—"there was no law but that of the priests, and no rule but that of O'Connell." The return of the great agitator to parliament for Clare, brought matters to a crisis, and catholic emancipation was now demanded "as the sole means of satisfying a people not otherwise governable, and bringing one-third of the empire into harmony with the rest." It was upon these grounds—the incurable anarchy of Ireland, the interminable division of cabinets, the destruction of imperial councils, and the utter impossibility of maintaining such a state of affairs—that the duke and Sir Robert Peel at length resolved to yield to the clamorous demands of the Roman catholics. The premier had a clear perception of the difficulties to be encountered, and of the sacrifices which must be made in thus surrendering the citadel of "protestant ascendancy;" but having made up his mind that this measure was necessary for the peace and welfare of the country, he disregarded all personal considerations, and carried it through resolutely and characteristically. He resolved "that there should be no compromise, insufficiency, or hesitation about the act itself. As concession was to be made, it should be made fully and freely, so as to satisfy all, and leave no rankling vestiges behind." Like a skilful tactician, in peace as in war, he kept his designs a secret till the time came for action, so that his adversaries had no opportunity of agitating beforehand against his plans. His policy was announced in the speech from the throne on the 5th of February, 1829, and so vigorously was the measure pressed that, in spite of the most determined opposition, the relief bill passed both houses by a large majority, and in little more than a month became the law of the land. No other statesman in the kingdom could have accomplished such a feat. But a high price was exacted from the duke for this remarkable exploit. A storm of invective immediately burst upon him, which for violence has seldom been equalled. His sacrifice of protestantism and consistency, and his violation of the old political traditions of government and party, lost him the favour both of the upper and middle classes. "Every protestant newspaper in the three kingdoms covered the premier and his colleagues with abuse; every protestant speaker in townhall or tavern vilified them; and the very pulpits were in many instances converted into tribunes from which to denounce them and their treason." One of the leaders of the anticatholic party—the young earl of Winchelsea—went so far as to publish a violent attack on the personal character of the duke of Wellington, imputing to him premeditated treachery to the protestant party, and treason against the constitution. The duke having vainly tried to induce the earl to retract his charges, sent him a challenge—a proceeding which met with almost universal condemnation. The combatants met in Battersea Fields on the 21st of March, and fortunately separated without injury to either. Lord Winchelsea, after receiving the duke's shot, fired in the air, and then tendered the apology which he ought to have made at the outset.

The originally "strong ministry" of the duke was greatly weakened by his victory over the principles and prejudices of his party, and, though he seems to have been quite unaware of the fact, was already tottering to its fall. His opponents were not conciliated, while his old supporters had become perfectly rabid in their indignation; Ireland was more unmanageable than ever; O'Connell and his associates were clamouring for new concessions; there was suffering and consequent discontent in the manufacturing districts of England; incendiarism commenced and spread rapidly in the agricultural counties; and the cry for parliamentary reform was raised. The death of George IV., in June, 1830, removed one of the props of the tory party, and the new French revolution, which broke out in July, gave a shock to existing governments throughout Europe, and was felt with peculiar force in Britain. A few weeks later parliament was dissolved, and the elections in the counties and large towns went decidedly against the government. It had become evident to most thinking men, that the ardent desire which was now felt by the great body of the people for the reform of the representative system of the country, could no longer be trifled with or resisted. But strange to say, the duke, usually so far-seeing and sagacious, utterly failed to discern the signs of the times, and presented an attitude of unyielding and peremptory resistance to the public feeling. He lost no time in making his opinions known. At the very opening of the new parliament he delivered his memorable declaration—"That the country already possessed a legislature which answered all the good purposes of legislation; that the system of representation possessed the full and entire confidence of the country; and that he was not only not prepared to bring forward any measure of reform, but would resist such measures when proposed by others, as long as he held any station in the government of the country." This injudicious and ill-timed declaration at once decided the fate of the government and of the tory party, and the reform of the representative system of the country became an immediate certainty. On the 15th of November the ministry was left in a minority of twenty-nine, on the question of the civil list, by a combination of whigs and tories, and the duke of Wellington and his colleagues lost no time in placing their resignations in the hands of the king.

The events connected with the appointment of Earl Grey's ministry, and the protracted and desperate contest for reform, have already been related. (See GREY, Earl; RUSSELL, Earl; and SPENCER, Earl.) Suffice it, therefore, to say, that the duke fought a losing battle against overwhelming odds, with the utmost gallantry and perseverance. But success was from the first impossible; and when the contest became clearly hopeless, he exerted his influence with the tory lords to induce them to retire from the house until the reform bill had passed, and thus take away the necessity and the pretext for a large creation of new peers. Throughout the whole of this memorable struggle, while the country trembled on the brink of a revolution, the tide of public feeling ran strongly against the duke. The most absurd rumours were circulated respecting his motives and intentions, and it is not without shame that we record that the conqueror of Waterloo was hooted through the city of London by a furious mob on the 18th of June, and that he found it necessary to protect the windows of his residence, against his own countrymen, by casings of iron.

As soon as the excitement connected with the reform fever had subsided, the duke, though a good deal depressed by the result, and filled with anxious forebodings respecting the future, set himself at once to reconstruct the shattered party which he had led, to reanimate their drooping spirits, and to offer a steady resistance to the farther inroads threatened by the whigs and radicals on the constitution. The tide of popular feeling towards him gradually turned, and though he did not conceal his dissatisfaction both with the domestic and foreign policy of the Grey administration, and expressed opinions which were disliked by a large portion of the community, he never again for a moment lost his place in the affections of the English people. His return to office, however, was probably as little expected by himself as

it was by the public. But on the death of Earl Spencer, and the removal of Lord Althorp to the upper house in 1834, the king, to the no small astonishment of the ministry and their supporters, announced his intentions to recall the duke of Wellington to his councils. His grace, however, was strongly of opinion that the office of prime minister should be conferred upon Sir Robert Peel; and as that illustrious statesman was at this crisis on the continent, the duke took charge of the vessel of the state till his return, and was sworn in as first lord of the treasury, and secretary of state for the home department—administering at the same time the affairs of the foreign and colonial departments. On the arrival of Sir Robert from Rome, this temporary arrangement ceased. Peel himself became premier, and the duke accepted the office of foreign secretary. The administration, however, was overturned in the course of a few months. Having been outvoted on the famous Irish church bill, Peel and his colleagues resigned their offices on the 8th of April, 1835; and the duke never again took charge of any of the great civil departments of state. On the return, indeed, of the conservatives to power in 1841, he accepted a seat in the cabinet, but without office; though he took an active part in the councils and proceedings of the government, especially in those relating to the military affairs of the country. The command of the army, which he had resigned on accepting the premiership in 1828, reverted to him on the death of Lord Hill in 1842, and was confirmed to him by patent under the great seal for the term of his natural life. The duties of this important office, which he discharged with unwearied assiduity and the most scrupulous care, necessarily occupied a large portion of his time and attention; but nothing of importance connected with public affairs escaped his notice. When the Irish famine brought the anti-corn law agitation to a crisis, and it became impossible to resist any longer the demand for the repeal of the corn laws, without imminent danger to the peace and even to the constitution of the country, the duke, though his own judgment would have led him to maintain these restrictions on the trade in corn, without hesitation waived his own opinions, and gave his hearty support to Sir Robert Peel in his new policy, rather than see the affairs of the country thrown into confusion and the government ejected from office at this critical juncture in the history of parties. "A good government for the country," he said, "is of more importance than corn laws or any other consideration; and as long as Sir Robert Peel possesses the confidence of the queen and of the public, and he has strength to perform his duties, his administration of the government must be supported." It was mainly through his grace's influence that the opposition of the great territorial magnates of his party to the repeal of the corn laws was withdrawn, and that an angry collision was prevented between the two houses of parliament on this critical question.

On the overthrow of the Peel ministry in 1846, and the complete disorganisation of the conservative party which followed the adoption of a liberal commercial policy, the duke of Wellington formally intimated his final secession from political life, and never again, except on military questions, took any prominent part even in the debates in the house of lords. But his interest in everything relating to the service of the queen, and the welfare of the state, was in no degree abated, and his memorable letter to Sir John Burgoyne on the defenceless state of the country, and his masterly arrangements for the preservation of the peace on the famous 10th of April, are most satisfactory proofs of his unremitting and unselfish devotion to the safety and well-being of the community, and of the vigour and activity of his mind, even in extreme old age. Though not one of "her majesty's advisers" by office, he was incontestably so in fact, for history tells us of no man who was ever summoned more frequently to give counsel to royalty in straits. "Whether the embarrassment was a sudden resignation of the ministry, or an imperfect conception of an administration, or a bedchamber plot, or a dead lock, it was invariably the duke who was called in—sometimes as a man who could do and say to others of all ranks and parties what could be said or done by no other person living, sometimes as an arbiter in whose decision all disputants would concur, sometimes as a pure political fetish to get the state out of trouble, nobody could tell how." He had, in fact, become a distinct power in the state, and always exercised his vast influence solely for what he deemed the public good. His popularity among all classes of his countrymen was something wonderful and quite unique. Wherever he appeared, "the Great Duke" was received with enthusiastic and affectionate greetings, and his sayings and doings, and quaint and amusing letters, were regularly recorded by every newspaper in the kingdom. Titles, offices, and rewards were showered upon him from every quarter, at home and abroad; and both the crown and the parliament exhausted their powers to do him honour. In addition to former grants, the noble domain of Strathfieldsaye in Hampshire, was purchased for him in 1815, and settled on the dukedom. In 1819 he was appointed governor of Plymouth, and in the following year colonel-in-chief of the rifle brigade. He was also made lord-lieutenant of Hampshire, governor of the Tower, lord-warden of the Cinque Ports, and chancellor of the university of Oxford, besides commander-in-chief of the army. Thus loaded with honours, dignities, and wealth, in the enjoyment of the confidence and affection of his sovereign, and the veneration of his fellow-countrymen of all ranks and parties, and surrounded by troops of devoted friends, the old age of the great warrior wore tranquilly away. At length the end came, and suddenly. He was residing at Walmer castle, when on the morning of the 14th September, 1852, he complained that he did not feel quite well. Medical assistance was immediately summoned, but proved entirely unavailing; and at seven in the evening he breathed his last, so calmly and tranquilly, that his attendants could scarcely tell the precise moment when life became extinct. His remains, after lying in state in the Royal Military hospital at Chelsea, were deposited in their last resting place in St. Paul's cathedral, amid the demonstrations of deep grief on the part of the whole nation, and with the utmost pomp and magnificence of ceremony, in which the rank, talent, station, and beauty of Great Britain, and the representatives of all the great powers of Europe, Austria alone excepted, took part.

The universal testimony of his contemporaries has pronounced the duke of Wellington to have been one of the most consummate generals ever known; and there can be no doubt that this opinion will be confirmed by the voice of history. In quickness of observation, powers of calculation, tenacity of memory, coolness, forethought, self-possession, fertility in resources, strength of will, and sterling good sense, he has rarely been equalled—probably never surpassed—by any commander either in ancient or modern times. His genius was equally conspicuous in the creation and in the employment of his materials. He carefully provided against every contingency, left nothing undone which was requisite to gain his ends, and his plans were in consequence almost invariably crowned with success. He showed himself equally master of offensive and of defensive tactics, and he was victorious against all kinds of enemies and in all kinds of warfare. On no other general of his age—not even on Napoleon himself—can the same commendation be bestowed.

The duke of Wellington was called by circumstances to serve his sovereign in the cabinet, as well as in the field; and in the administration of civil affairs he almost always displayed sagacity, good sense, firmness, and energy; but he expressly disclaimed all pretensions to the character of a statesman, and none saw more clearly than himself that the higher and more comprehensive duties of statesmanship required a kind of training which he had never received, and for which it is possible he was not eminently qualified. But he was endowed with administrative talents of a very high order, and, in his own opinion, was peculiarly gifted in matters of finance. He was a singularly expert calculator, and used to say that his true genius was rather for the exchequer than the war office.

The private life of the duke was simple, regular, and methodical; he was most punctual and systematic in the discharge of all his duties, and economical and prudent in the management of his affairs. His character was thoroughly transparent. He had a sacred regard for truth, was remarkable for his justice, integrity, industry, moderation, benevolence, and charity. Duty was the leading principle of his life. Under a cold and reserved exterior he concealed a chivalrous spirit and an affectionate heart, and was a true and unflinching friend, a kind master, and a just and liberal landlord. A regard to truth requires us to add that his temper was very irritable, that he was not happy in his domestic relations, and that some portion at least of the blame must undoubtedly be attributed to himself. His duchess died in 1831, and he left two sons to inherit his titles and estates.

Nature had endowed the duke with a robust frame and an iron constitution. In height he was about five feet nine inches, "his shoulders were broad, his chest well developed, his arms

long, and his hands and feet in excellent proportion. His hair was originally coal-black; it became white as silver before he died, but to the last there was no baldness. His eyes were of a dark violet-blue or grey, and his sight was so penetrating that even to the last he could distinguish objects at an immense distance. The general expression of his countenance when silent or preoccupied, was grave; but his smile had a charm about it which, when once seen, could never be forgotten. A forehead not very high, but broad and square, eyebrows straight and prominent, a long face, a Roman nose, a broad under jaw, with a chin strongly marked, gave him a striking resemblance to more than one of the heroes of antiquity, especially to Julius Cæsar."

"Full of years beyond the term of mortality, and of honours almost beyond human parallel" the great duke descended to the grave "like a shock of corn fully ripe." He was one of the wisest and most loyal and faithful subjects that ever graced and supported the English throne. "He was the grandest, because the truest man, whom modern times have produced."—J. T.

WELLS, William Charles, M.D., was born at Charleston, South Carolina, in May, 1757. The son of a Scotchman, he was sent by his father to be educated in Scotland, and was placed at a school at Dumfries, and afterwards attended classes in the university of Edinburgh. He returned to Charleston in 1771, and was apprenticed there to Dr. Alexander Garden, the principal medical practitioner and a zealous naturalist. In 1775, having refused to take part in the resistance to the British government, Wells left America and came to London. Thence he proceeded to Edinburgh for the purpose of medical study, and after three years passed the usual examinations, but did not at that time graduate. Returning to London he studied for a time at St. Bartholomew's, and then obtained a commission as surgeon in a Scottish regiment in the service of the United Provinces. From this appointment he soon retired on account of a quarrel with his commanding officer. He then resided at Leyden and composed his inaugural thesis "De Frigore," and thence proceeded to Edinburgh, where he graduated in 1780. After a visit to Carolina, where during a stay of three years he was at one and the same time a volunteer officer, a printer and bookseller, a merchant, and trustee for some English connections, he returned to England in 1784, and in the following year settled in London as a physician. In 1788 he was admitted a licentiate of the College of Physicians, and in 1790 became physician to the Finsbury dispensary. In 1798 he was elected assistant-physician to St. Thomas' hospital, and physician in 1800. His private practice is said not to have been commensurate with his merits. He died at his lodgings in Sergeants' inn, 18th September, 1817, and was buried at St. Bride's, Fleet Street, where is a tablet to his memory. The work on dew, which has immortalized his name, appeared in 1814 under the title of "An Essay on Dew, with several appearances connected with it." Two years after the Royal Society awarded to his researches the Rumford medal. His medical writings consist principally of papers in the Medico-Chirurgical Transactions. Several papers on scientific subjects were read by him before the Royal Society, and were published in the Philosophical Transactions. Besides the essay on dew, his only separate publication was "An Essay on Single Vision with Two Eyes," 8vo, London, 1792. Dr. Wells was elected a fellow of the Royal Society in 1793, and a fellow of the Royal Society of Edinburgh in 1814.—F. C. W.

WELLWOOD, Sir James, an eminent physician and historian, was descended from an old family long officially connected with Dunfermline, and was born in 1652. He was educated first at Glasgow and afterwards at Leyden, where he took the degree of M.D. He returned to Britain with William, prince of Orange, at the Revolution, was appointed one of the royal physicians for Scotland, and settled at Edinburgh, where he attained great eminence in his profession, and acquired a considerable fortune. He died in 1716. He was the ancestor of the Wellwoods of Garvock and Pitliver in Fife. Sir James was the author of "Vindication of the Revolution in England in 1688," 4to, 1689; "Memoirs of the most Material Transactions in England for the last hundred years preceding the Revolution of 1688," 8vo, 1692; "An Answer to the late King James' Last Declaration to all his pretended subjects in the Kingdom of England, dated at Dublin Castle, May 8, 1689."—J. T.

WELSTED, Leonard, an English poet, was born at Abington, Northamptonshire, in 1689, and was educated in Westminster school, where he wrote a celebrated little poem called the "Apple Pie," sometimes attributed to Dr. King, and which may be found in Nicholls' Select Collection of Poems. He was appointed early in life to a post at the ordnance office by the influence of the earl of Clare, to whom, when he afterwards became duke of Newcastle, Welsted penned a clever address. In 1724 Welsted published "Epistles, Odes, &c., with a translation of Longinus on the Sublime." His other works were "The Genius," a poem on the death of Marlborough; the prologue and epilogue to Steele's Conscious Lovers; "The Triumvirate," a supposed satire on Pope, for which he was repaid in the Dunciad; "The Dissembled Wanton," a comedy; and several compositions of a minor character. He died in 1747.—F.

WENCESLAUS, Emperor of Germany from 1378 to 1411, was the son of Charles IV., the promulgator of the Golden bull. In 1377 he was, not without demur, crowned king of the Romans at Aix-la-Chapelle. The following year, on the death of his father, he succeeded to the imperial dignity. The crisis demanded a man who could wield the sovereign authority with more than usual dexterity and vigour. The imperial cities of Suabia had combined in a league for their mutual protection against the emperor's encroachments. The great western schism, which placed one pope at Rome and another at Avignon, divided the princes of Germany into hostile parties, and a league of the nobility was formed in opposition to that of the cities. Wenceslaus, unable to control these powerful factions, secretly fomented their animosity in the hope of triumphing over them both when exhausted. The first diet which he held was at Nuremberg, but it was afterwards removed to Frankfort. In 1387 he adopted the important administrative measure of dividing the empire into four circles, a scheme subsequently completed by Maximilian. After a second diet at Nuremberg in 1388, the emperor, who had given umbrage to the nobles of Bohemia by the severity with which he had quelled their disorderly conduct, was seized by the malcontents and imprisoned. Through the mediation of the diet, however, he was reinstated in his authority. He greatly tarnished the honour of his crown by granting the title of Duke of Milan to the infamous Galeazzo Visconti, who gave a large sum of money in exchange for the investiture. He was a man of self-indulgent habits, but not ill-disposed to good government; and as the highest sovereign of Christendom he bade the contending popes to abdicate their assumed authority, and summoned the cardinals to elect another chief of the church. Boniface IX. not only refused compliance with this requisition, but retorted upon Wenceslaus a sentence of deposition which the ecclesiastical electors and some of the free cities agreed to confirm. The remaining free cities, however, two electors, and all the princes continued to acknowledge him as emperor until 1411, when he voluntarily resigned his dominions to his brother Sigismund, who has been charged with instigating many of the intrigues that troubled the reign of Wenceslaus. The latter lived seven years in Bohemia, and died at Prague in 1418.—R. H.

WENTWORTH, Thomas, Earl of Strafford, was born in London, 13th April, 1593, and was the eldest of twelve children of Sir William Wentworth, the representative of an ancient and wealthy family which had been seated at Wentworth Wodehouse since the Conquest. He numbered among his ancestors "old John of Gaunt, time-honoured Lancaster," the old barons of Newark and Oversley, and the Cliffords, De Spencers, D'Arcys, Latimers, Quinceys, Beaumonts, and other members of the 'great old houses' of England." From his youth upward Thomas Wentworth seems to have regarded his aristocratic descent with pride, and it is not unworthy of notice that he was educated at St. John's college, which was founded by the grandmother of Henry VII., whom he claimed as one of his ancestors. At an early age he showed great powers of mind as well as a very generous disposition. On leaving the university, in his eighteenth year, he obtained the honour of knighthood, doubtless by purchase, and probably with a view to his marriage to Frances, eldest daughter of the earl of Cumberland, which took place before the close of the same year (1611). Immediately after, he made a tour through France and Italy. On his return home, in 1614, he was elected knight of the shire for Yorkshire in the second parliament of James VI., and succeeded about the same time to the family estates by the death of his father. The parliament showed a strong determination to abolish the monopolies and other unjust grants made by the king, and was in consequence dissolved after a session of two months. Wentworth remained a silent spectator of the struggle for popular rights, and was

rewarded for his neutrality at this crisis by his appointment to the office of custos rotulorum for the West Riding, in the room of Sir John Saville, with whom he was at feud. James continued to govern for six years without having recourse to a parliament; but the political horizon grew darker and darker, discontentment at home was followed by disasters abroad, and at length the urgent necessities of the king compelled him to summon another parliament in 1621. Wentworth, who had throughout this gloomy period remained on friendly terms with the court, though cautiously, was again elected for Yorkshire, and brought in Calvert, one of the secretaries of state, along with him. The popular party in the house lost no time in taking active and resolute steps to vindicate the rights of the nation, and to punish the courtiers who had abetted the arbitrary and unconstitutional policy of the king; but Wentworth took little or no part in these proceedings. His health gave way at this juncture, and he was attacked with fever, from which he recovered, but which soon after (1622) carried off his wife, to whom he seems to have been tenderly attached. He was returned for Yorkshire to the next parliament (1624), but his election was disputed and declared void, mainly by the influence of Sir John Eliot, against whom he ever afterwards bore a bitter grudge. He was again elected, but was detained in Yorkshire by a sudden illness. On his recovery he came up to London, when he found the throne occupied by Charles, but the influence of Buckingham even more predominant than before. Wentworth had for some reason or other become obnoxious to the dissolute and imperious favourite, and when a new parliament was summoned in 1626, to his great surprise and mortification he found himself among those who were disabled from serving, by being pricked sheriffs of their respective counties. He refused, however, to take any part in the attempt to evade or defeat this petty act of tyranny; and while the commons were impeaching Buckingham, and resisting the claim of the king to levy tonnage and poundage without their consent, he remained quiet in the country. Notwithstanding his moderate and cautious conduct, however, his office of keeper of the records was taken from him and given to his rival, Sir John Saville, whose son was at the same time promoted to a barony and an office in the household. This treatment induced Wentworth to quit the cautious and middle course he had hitherto pursued in parliament, and to take part with the opponents of the government. The second parliament of Charles was soon after dissolved, and the royal exchequer replenished by forced loans. A privy seal, as it was called, was sent to Wentworth, who after great hesitation refused to lend. He was in consequence summoned to appear before the council, and committed to the Marshalsea, where he remained six weeks. He was then removed to Dartford in Kent, where his imprisonment was alleviated by the presence of his wife, the Lady Arabella, daughter of Lord Clare, whom he had married in 1625. Another parliament, the third, of which Wentworth was again a member, was summoned by Charles in 1628, and wrested from the king the celebrated Petition of right. Wentworth, who was among the foremost promoters of this great charter of national rights, was now reckoned one of the most valuable supporters of the popular cause, and took a prominent part in condemning the arbitrary exactions of Charles, and his violent infringement of the liberties of the people. His speeches were remarkable both for the cogency of their reasoning and their impassioned eloquence, and produced a deep impression on the house. The court now saw their error in neglecting and slighting the advances of such a formidable politician, who under the guise of zeal for the liberties of the people, had made the government sensible of his power. A negotiation was accordingly opened with him before the close of the session, and on the 14th of July Wentworth was created a baron and called to the privy council. The death of Buckingham shortly after, having removed the last obstacle to Wentworth's advancement, he was created a Viscount and Lord-president of the council of the north, which had nearly unlimited jurisdiction over the northern counties of England, and included within itself the powers of the courts of common law, of the chancery, and even of the star-chamber. Wentworth immediately set himself to make his authority absolute, and he declared that he would "lay by the heels" any man who ventured to appeal against his decrees to the courts of law at Westminster. He punished with heavy fines those who refused to pay to him, as the representative of royalty, the most profound reverence and respect, and intrigued in the most unscrupulous manner with the chancellor and the lord-treasurer to obtain a severe sentence against Sir David Fowler and his son, who had offended him by making disrespectful mention of the council of York. The death of his second wife at this juncture, though he deeply felt her loss, diverted his attention for but a brief time from his ambitious projects, and he continued by his energetic measures to strengthen and extend the royal prerogative, and greatly to augment the royal revenues. The extraordinary success of Wentworth's northern presidency induced Charles to offer him the office of lord-deputy of Ireland, which at this moment was in its usual state of anarchy and strife. Protestants and Roman catholics were for once united in their opposition to the government, which had accepted their voluntary contributions, and violated the promises of a redress of grievances, on the faith of which the money had been given. Wentworth received his commission early in 1632; but before entering upon the duties of his office, he informed himself fully of the state of affairs in Dublin, and contrived to overawe both parties. His first grand object was to make the royal authority absolute in Ireland, with a view to the advancement of the same despotic power in England. Armed with extraordinary powers, for which he had carefully stipulated, and retaining still his presidency of the north, he proceeded to Dublin in July, 1632. He had some months before this married privately a third wife, the daughter of Sir Godfrey Rhodes, whom he sent over before him, and publicly acknowledged on his arrival. He entered upon his duties with great state, ordered the ceremonial of the English court to be observed at the castle, surrounded himself with a guard, a novelty in Dublin, and treated the other ministers and the Irish peers with a haughty dignity, to which they were entirely unaccustomed. At the outset he resumed an old privilege which had been surrendered—of superseding the common-law courts at the discretion of the deputy, and assuming the decision of private civil causes. He procured an order from the king, that "none of those that has either office or estate here" should presume to quit the kingdom without the permission of the lord-deputy. He browbeat the members of the privy council, treated their opinions with contempt, and made it evident to all that his will was to be law. By the promise of calling a parliament, he induced the nobles to continue their voluntary contributions for another year; and having with some difficulty obtained the consent of the king—to the great joy of the people, he issued his writs for a parliament to be immediately held in Dublin. The elections returned a well-balanced party of Roman catholics and protestants. They were informed that two sessions should be held, the first for granting supplies, the second for the redress of grievances, and by a dexterous combination of management and menace, they were induced to vote at once and unconditionally the enormous grant of six subsidies. The convocation of Irish clergy was managed with equal success, and from them eight subsidies were ultimately procured. In the following session, Wentworth, as he had promised the king, took upon himself the responsibility and odium of rejecting the promised "graces," and openly told the parliament that he had refused even to transmit them to England. A feeble show of resistance was made by the Roman catholics, who had been most deeply injured by the deception practised by the lord-deputy; but they were at once defeated with the assistance of the protestants; and when the latter claimed their reward for this opportune service, they were silenced by threats of heavier wrongs than those which they already endured. On bringing this troublesome affair to a successful issue, the triumphant deputy wrote to his bosom friend and accomplice Laud—"Now I can say the king is as absolute here as any prince in the whole world can be, and may be still if it be not spoiled on that side." Wentworth had even conceived the vast project of reducing all the inhabitants of Ireland to a conformity in religion; and with this view set vigorously to work in repairing the ruined churches, reclaiming the church revenues which had been alienated by fraud or negligence, and using other prudent measures for increasing the number, and elevating the character and qualifications of the clergy, while at the same time he forced upon them a series of metropolitan canons which they detested, and by his haughty and arbitrary treatment, silenced their murmurings and subdued their spirit. In the same way he contrived to render the lawyers submissive to his authority and subservient to his designs, "ministering wholly," as he said, "to uphold the sovereignty, carrying a direct aspect upon the prerogatives of his majesty, without squinting aside upon the vain and vulgar

opinions of the people." Knowing that the army was the key-stone of the vast superstructure which he was striving to rear, he spared no pains to increase its numbers and efficiency, and to improve its discipline and its equipments. He directed his earnest attention also to the improvement of trade and commerce, though rather for the purpose of establishing a permanent revenue, than with the view of promoting the public prosperity. Under his superintendence the produce of the customs rose within five years from £12,000 a year to £40,000, the shipping increased a hundred fold, and the linen manufacture, which has proved such a blessing to Ireland, was introduced. Wentworth's economical opinions, however, were by no means sound or liberal, and his measures were often arbitrary and oppressive. He projected a gigantic monopoly of woollen cloth and salt for the benefit of the king and himself, and farmed the exclusive privilege of retailing tobacco. In order to increase the revenue of the crown, he caused the court lawyers to find or make flaws in the titles of the estates, in the whole province of Connaught. He browbeat and terrified by his threats the juries who were summoned to try the validity of these deeds, and when the jury at Galway refused to find a verdict for the crown, he fined the jurors £4000 each, and the sheriff who had selected them £1000, and also cast that official into prison, where he soon after died. His treatment of all who ventured to thwart his schemes, or to interfere with his personal inclinations, was equally arbitrary and unjust. "For a word," says Macaulay, "which can scarcely be called rash, which could not have been made the subject of an ordinary civil action," Wentworth dragged Lord Mountnorris, the treasurer of Ireland, and a kinsman of his second wife, before a court-martial composed of his own creatures, and wrung from them a sentence of death, which was passed, though not actually inflicted upon the unhappy victim of this tyrannical proceeding. He was, however, deprived of all his offices, and ruined—the object which the deputy boldly avowed he had in view in bringing him to trial. The treatment which Lord Ely, the chancellor, experienced, was still more scandalous. The lord-deputy had debauched the daughter of that nobleman, and then commanded him to settle his estate in a manner agreeable to the wishes of the lady. The chancellor refused, and Wentworth immediately turned him out of office, and threw him into prison. No wonder that proceedings such as these raised a loud and daily increasing clamour, both in England and Ireland, against the government of the lord-deputy; but secure in the favour and support of the king and his ministers, he set his enemies at defiance, and carried out his ambitious and daring policy with unflinching firmness. He made a hasty visit to England in May, 1636, and was received with the highest favour by Charles and the lords of the council. Brief as was his stay he found time to go down to Yorkshire, where he gave his energetic support to the collection of the obnoxious ship-money, which in that county alone was borne without murmurs or threats.

To the successful prosecution of Wentworth's plans, however, it was essential that peace should be maintained both at home and abroad. But fortunately for the liberties of the country, Laud's foolish innovations on their forms of worship roused against the government the whole Scottish nation, who flew to arms in defence of their most sacred rights. In this extremity the counsel and aid of Wentworth were urgently solicited by the king, and, though labouring under a severe illness, he hastened over from Ireland with troops and money, and made arrangements for bringing over a much larger force. Charles now spontaneously conferred upon him an honour which he had twice before solicited in vain, and created him Earl of Strafford and Baron Raby, and invested him with the title of lord-lieutenant of Ireland—a title which had remained in abeyance since the days of Essex. His advice was taken respecting the measures which should be adopted to coerce the refractory Scots, and he applied himself with characteristic energy to raise supplies for the contest. But all his efforts were vain. The royal troops would not fight in such a quarrel, and the king was compelled to conclude a treaty with the Scots, and to summon the famous Long parliament. Strafford was well aware of the danger to which he was now exposed, and entreated the king to allow him to return to Ireland. Charles, however, knew the value of his minister's services at this crisis, and refused; at the same time pledging himself that "not a hair of his head should be touched by the parliament." But as soon as the houses met, the first step of the popular party was to impeach their formidable enemy of high treason; and on the 18th of November, 1640, Pym carried up the indictment to the bar of the house of lords. The earl was immediately taken into custody, and a committee, consisting of the leading members of the popular party, was appointed to draw up the charges against him. The proceedings were conducted with unusual pomp and solemnity. The grand object of his accusers was to prove him guilty of a systematic attempt to subvert the fundamental laws of the country, and with this view twenty-eight articles of impeachment were exhibited against him; but it was not alleged that more than three of these amounted to high treason. Strafford made an intrepid and masterly defence. Though labouring under a severe attack of stone and gout, and with a constitution completely shattered both by anxiety and sickness, he spoke with extraordinary energy and eloquence, and continued day by day, single-handed, to baffle the attacks of his accusers. The tide of popular feeling, which ran strongly against him at the outset, now began to turn in his favour. "Never any man," wrote Whitelocke, who was the chairman of the committee of impeachment, "acted such a part, in such a theatre, with more wisdom, constancy, and eloquence, with greater reason, judgment, and temper—with a better grace in all his words and gestures—than this great and excellent person did; and he moved the hearts of all his auditors, some few excepted, to remorse and pity." On the 10th of April the leaders of the prosecution asked permission of the lords to bring forward fresh evidence on a concluded article. Strafford requested that the same liberty should be granted to him as was allowed to his accusers. They very unfairly opposed his demand, but the lords pronounced in his favour. The commons, inflamed with party spirit, received this decision with loud murmurs of disapprobation, and after a debate with closed doors, Pym proposed that the impeachment should be abandoned, and brought forward a bill of attainder, which was adopted by the house.—(See PYM, JOHN.) The justice of this course may fairly be questioned, and no impartial person can doubt that it was most unfair to impeach the witnesses whom Strafford intended to call in his defence, with the sole intention of depriving him of their testimony. At this juncture too, Pym produced a note made by Sir Henry Vane the elder, of an opinion said to have been expressed by Strafford at the council board respecting the employment of the Irish army "to reduce this kingdom to obedience."—(See VANE, HENRY.) This note, which had been in Pym's possession for months, was stolen by the younger Vane from the cabinet of his father, and though really worthless as a piece of evidence—to say nothing of the disgraceful manner in which it was obtained—was, as we are told by May, the principal cause of the death of Strafford. In his first memorable defence, delivered on the 13th of April, the earl exposed with singular ability and unanswerable argument the weakness and worthlessness of this evidence; but the commons were determined to have his head, and on the following day read the act of attainder a second time by a great majority, which included both Falkland and Hyde. It was read a third time on the 21st, when two hundred and four members voted in favour of the measure, and fifty-nine against it. The house of lords, overawed by armed rioters, by a small majority found Strafford guilty on two charges; and Charles, who had given the earl a solemn pledge on the word of a king, that he should not suffer "in life, honour, or fortune," with singular baseness and ingratitude, as well as short-sighted policy, gave his assent to the bill. On learning that this had been done, Strafford, laying his hand on his heart, and raising his eyes to heaven, uttered the memorable words—"Put not your trust in princes, nor in the sons of men, for in them there is no salvation." Three days were allowed him to prepare for death. On the day of his execution (12th of May, 1641) Towerhill was crowded by an immense multitude, on whom the dignified composure and firmness of the fallen minister produced a visible effect. His step and manner, says Rushworth, were those of "a general marching to breathe victory, rather than those of a condemned man to undergo the sentence of death." After a brief and affecting address to the friends around him, he laid his neck upon the block, and his head was cut off at one blow. The more severe consequences of his punishment were mitigated to his children by the parliament within a few weeks of his death; and in the succeeding reign his attainder was reversed, and his son restored to the earldom.

Strafford was the ablest instrument of tyranny that England has ever produced. He was a man of extraordinary energy of

character, courage, sagacity, and brilliant eloquence, fertile in resource, and indomitably resolute and persevering in carrying out his schemes, but inordinately ambitious, haughty, imperious, passionate, overbearing, cruel, and licentious. His own letters prove beyond a doubt that he had formed a vast and deeply meditated scheme for the subversion of the fundamental laws and liberties of his country. He distinctly saw in what manner alone this end could be obtained, and he pursued it with a directness, a vigour, and a sagacity, which, it has been justly said, "if he had not been pursuing an object pernicious to his country and his kind, would have justly entitled him to high admiration." "Great he surely was," says Hallam, "since that epithet can never be denied without paradox to so much comprehension of mind, such ardour and energy, such courage and eloquence—those commanding qualities of soul which, impressed upon his dark and stern countenance, struck his contemporaries with mingled awe and hate, and still live in the unfading colours of Vandyck." "Whoever names him," says Macaulay, "without thinking of those hard, dark features, ennobled by their expression into more than the majesty of an antique Jupiter—of that brow, that eye, that cheek, that lip—wherein as in a chronicle are written the events of many stormy and disastrous years—high enterprise accomplished, frightful dangers braved, power unsparingly exercised, suffering unshrinkingly borne; of that fixed look so full of suavity, of mournful anxiety, of deep thought, of dauntless resolution, which seems at once to forebode and to defy a terrible fate as it lowers on us from the living canvas of Vandyck. Even at this day the haughty earl overawes posterity as he overawed his contemporaries, and excites the same interest, when arraigned before the tribunal of history, which he excited at the bar of the house of lords."—(Forster's *Lives of Eminent British Statesmen*, vol. ii.; Macaulay's *Essays*, vol. i.; Hallam's *Constitutional History; The Earl of Strafford's Letters and Despatches*, 2 vols.)—J. T.

WEN-WANG, the founder of the Chinese dynasty of Chow, was born, according to their chronology, about 1230 B.C. Like Confucius he traced his pedigree back to the semi-fabulous Emperor Hoang-ty. He succeeded his father Ki-ly as governor of Chow in 1185 B.C. By Ti-y, the last emperor but one of the Shâng dynasty, he was made commander-in-chief of the Chinese army; but Chow-sin, son and successor of Shâng, jealous of Wen-wâng's power and popularity, threw him into prison, 1145 B.C., where he remained three years. Whilst in confinement he wrote a commentary, "Keaou," on the lines of Fou-hi, which still exists, and is esteemed by the Chinese one of their chief classics. When released and restored to his dignities, Wen-wâng betook himself to his principality, reduced to obedience several subordinate chieftains, formed a powerful army, and became virtually independent, having obtained from the emperor the right to make war and peace. Chinese books dwell on his military qualities, the splendour of his court, his patronage of learning, his wisdom, clemency, and various virtues. He died about 1133 B.C. at the age of ninety-seven, having governed the Chow country for fifty years. His son Woo-wâng permitted the tyrant Chow-sin to reign for a few years, when he deposed him and became the first emperor of China of the Chow dynasty; but Wen-wâng is regarded by the Chinese as the actual founder of the dynasty. In course of time divine honours were decreed to Wen-wâng, and temples erected to his honour.—J. T-e.

WERDER, Dietrich von, a German poet, was born in 1584 at Werdershausen in Hesse. He was brought up in the court of the Landgrave Moritz of Hesse; then commanded a regiment of infantry; afterwards went to Cassel, where he was made privy counsellor and grand marshal of the court; and later, filled some diplomatic offices. But amidst all these occupations he found time for poetical composition. In 1626 he gave his countrymen a spirited version of Tasso's Jerusalem Delivered, under the title of "Glücklicher Heerzug in das heilige Land," which was several times reprinted. He also translated, 4to, 1632, the Orlando Furioso of Ariosto. His principal original poetry consists of a century of religious sonnets, "Von Krieg und Sieg Christi." He died December 18, 1657.—J. T-e.

WERDUM, Ulrich van, Dutch historian, was born in 1632 at Werdum in Friesland. Of a noble family, he was carefully educated, and afterwards spent several years in European travel. On his return he was nominated privy councillor for Friesland, and afterwards became vice-president of the chancellory, and of the chamber. He published several works in Latin on the administration of justice, and others of much value on the history of Friesland, and on the genealogies of the Friesland nobles. He died March 20, 1681.—J. T-e.

WEREMBERT, a learned monk of the ninth century, was born at Coire in the Grisons, and was brother of Adalbert, a distinguished general of Charlemagne's. He studied under Ruban Maur at Fulda, and became, it is said, not only learned in grammar, theology, and history, but also skilled in poetry, music, and sculpture. He entered the monastery of St. Gall, where he died May 28, 844. He wrote commentaries on the books of Lamentations, the Proverbs, and Tobias; and others are ascribed to him on the Evangelists and the Apocalypse. He also wrote hymns, chants, and letters; a history of St. Gall; a "Liber de Musica;" and a rhymed treatise, "De Arte Metrorum," the only extant work of the kind of the ninth century.—J. T-e.

WERFF, Adrian Vander, a Dutch figure painter, remarkable for the elaborate finish of his works, was born at Kralinger-Ambacht in Holland in 1651, and learnt painting under Eglon Vanderneer. Vander Werff was long patronized by the elector palatine, John William, who ennobled him in 1703. He died at Rotterdam in 1722. The gallery at Munich, in which the old Düsseldorf collection is incorporated, contains some very remarkable specimens of the works of this painter. His pictures are chiefly from religious subjects, but he was fond of introducing the nude figure when admissible. One of the most remarkable features of Vander Werff's style is its elaboration of chiaroscuro in his treatment of the figure, but the finish is generally too uniform and minute. One of his last works, "Antiochus and Stratonice," in the Louvre, is signed Chr. Vr. Werff, fec., 1721, the Chr. standing for Chevalier.—R. N. W.

WERLHOF, Johann, an eminent German jurisconsult, was born March 12, 1660, at Helmstädt, and studied there, and at Strasburg, Geneva, and Paris. He was appointed professor of civil and criminal law at Helmstädt in 1696, and of general law in 1702; and aulic counsellor to the duke of Brunswick. He died April 25, 1711. He wrote a commentary on Grotius; on early ecclesiastical law; on the treaties of the seventeenth century, and left an unfinished history of Denmark.—J. T-e.

WERLHOF, Paul Gotlieb, a distinguished German physician, was born March 24, 1699, at Helmstädt; studied there, and settled at Hanover, where he became physician to George II. of England. He died July 26, 1767. Werlhof was one of the ablest physicians of his time, and an excellent teacher. He wrote a valuable Latin treatise on fevers, in which, by his lucid classification, he considerably advanced the knowledge of the subject; also essays, some of them in German, on the small-pox, &c. His medical works were published in a collected form in 3 vols. 4to in 1757. His letters were published by Engel—"Epistolæ Anecdotæ," 1784; his poems by Haller, 1756.—J. T-e.

WERLOSCHNIG, Johann Baptist von, an eminent Austrian physician who flourished in the early part of the eighteenth century, is memorable for the zeal with which he devoted himself to the care of the sick during the plague which devastated a large part of Germany in 1708–13, and the account he published of the pestilence—"Historia pestis quæ ab anno 1708 ad annum 1713, Transylvaniam, Hungariam, Pragam, et Ratisbonam aliasque conterminas provincias depopulabatur," 8vo, 1716, a work of great value in the history of plagues. The date of Werloschnid's death does not appear to be given.—J. T-e.

WERNECK, Franz, Baron von, a celebrated Austrian general, was born October 15, 1748, at Ludwigsberg in Wurtemberg, where his father was director of the ordnance. Young Werneck entered the Austrian army early, and served with distinction in the Turkish campaign, 1788–90. In 1793 and following years he held the rank of major-general in the army of Prince Coburg in the Netherlands, and exhibited great skill and courage. He commanded the right wing at the battle of Wetzlar, June 15, 1796; had a leading share in the affair at Amberg in the following August; and at Wurtzberg, September 3, where he decided the day by a brilliant charge at the head of the grenadiers and the cavalry reserves. In 1797 he was commander-in-chief of the army of the Lower Rhine; but being outnumbered and outmanœuvred by the French under Hoche, he was compelled to retreat in some disorder. For this he was condemned by his superiors and placed upon half-pay; nor was he permitted to return to active service till Austria had decided to resume operations against the French. Werneck received the command of a division under General Mack, who, fancying the French were

retreating, despatched Werneck with ten thousand men to Tubingen. Werneck soon discovered the mistake, but Murat had caught him in a trap, and he was forced to capitulate, October 18, 1805. The capitulation was disapproved at court. Werneck was sent to Königsberg, examined before a council of war, and his conduct condemned. Unable to survive the disgrace, he died January 16, 1806.—J. T–e.

WERNER, Abraham Gottlob, an eminent geologist, was born at Wehlau, in Upper Lusace, on 25th September, 1750, and died at Dresden on the 30th June, 1817. He was educated in a school in Silesia, and afterwards in the school of mines of Freyberg in Saxony. He afterwards studied at the university of Leipsic, and devoted special attention to mineralogy. So early as 1774 he published a work on the external character of minerals, in which he pointed out the importance of accurate definition. In 1775 he was appointed professor of mineralogy in the school of mines of Freyberg. The subject of geology became his special object of study, and in 1787 he issued a treatise on the classification of rocks. He adopted the view that the formation of the various rocks in the globe was due to chemical precipitation from water. He applied this to the primitive rocks as well as the others, and included basaltic and porphyritic rocks in the category. He lectured on the theory of formations, and showed that the crust of the earth consists of a series of strata lying over each other in a determinate order, and in a uniform system. In 1791 he published his view of the formation of veins, and accounted for them on his theory of deposition from water. His statements excited great notice among geologists in all parts of the world, and procured him many followers. He kindled an extraordinary enthusiasm in his pupils by his eloquence and his engaging manners. His Neptunian system was taught in many schools, and it was ably supported by Professor Jameson in the chair of natural history in Edinburgh. The Wernerian system was ultimately strongly opposed by the Huttonians, and out of the controversies which arose truth has been evolved. The two theories require to be conjoined in order to account for the appearances seen in the rocks. Igneous action, as well as deposition from water, must be taken into account. Werner acquired great celebrity throughout Europe as a geologist and mineralogist, and he may be said to have been the founder of the system of mineralogy. He visited Paris in 1802, and was elected foreign associate of the Academy of Sciences. He never was married, and he sold his collection to the school of mines at Freyberg, in which he was a professor for forty years.—J. H. B.

WERNER, Friedrich Ludwig Zacharias, a German dramatic poet, was born on the 18th of November, 1768, at Königsberg, where his father occupied the chair of history and eloquence. After the early death of his father he was educated by his mother, and completed his studies in the university of his native town. At the same time, however, he began a most dissipated course of life, by which he deeply afflicted his friends, and most of all his mother. In 1793 he obtained an inferior situation at Warsaw, and began to take an active interest in masonry, in which he imagined he had found the principal means for the improvement of mankind. To what mystic absurdities his ill-regulated fancy carried him is best shown by the extraordinary fact, that in his "Confessions" he declared Christ the first and greatest grandmaster of masonry. In 1805 he was translated to Berlin as clerk in some state department, but some time after resigned and began travelling. He resided some time at Weimar, formed an acquaintance with Madame de Staël at Interlaken and Coppet, and embraced the Roman catholic faith at Rome, 19th April, 1811. He even took orders, entered for a while the order of the Redemptorists, and in 1814 fixed at Vienna, where during the congress he attracted crowds of hearers by his sermons. To see a protestant poet, who was famous for his unholy life, transformed into a catholic priest, and thundering forth from the pulpit like another Abraham à Sta Clara, was indeed a novelty. Werner died 18th January, 1823. His dramatic productions show great poetical talent and energy of language, but are defaced by eccentricity and mysticism. The most renowned among them are—"The Sons of the Valley;" "The Cross on the Shores of the Baltic;" "Martin Luther;" and "The Twenty-fourth of February," which was the dying-day of the poet's mother. This latter is a dark, fatalistic night-piece, but full of original power and deep knowledge of the human heart.—(Complete works, including the *Sermons*, edited by Schütz; Grimma, 1839–41, 14 vols.; *Life*, by Hitzig, Berlin, 1823.)—K. E.

WERNER, Paul, a cavalry officer, celebrated in the annals of the Seven Years' war. He was born at Raab in Hungary on the 11th December, 1707, and at the age of sixteen entered the Austrian service as a junker in the regiment of hussars commanded by Nadasti. For twenty-seven years he served under the Austrian flag, taking part in the several campaigns against Spain, France, Turkey, and Prussia. Notwithstanding his eminent military qualities, proved on many a field, he obtained no promotion. Disgusted at length with what he felt to be unjust treatment he quitted the Austrian service in 1750, and offered his sword to the great captain of the age, Frederick the Great, against whom he had fought at Molwitz. His offer was accepted, and he was appointed lieutenant-colonel of hussars. Animated by a violent personal animosity against his former commander, Nadasti, he pursued that officer with untiring vengeance, and so skilfully outmanœuvred him that Nadasti would have fallen a prisoner into his enemy's hands, had he not been recalled home by the government of Vienna. At Kollin, at Breslau, at Leuthen, and at Landskron, Werner performed brilliant feats of arms, and won from the economical king not only rank and honours, but even gifts of money. His most remarkable achievement was raising the siege of Colberg, beleaguered by the Russians in 1759, which was celebrated by the striking of medals and other more solid rewards. In attempting to relieve the same place, besieged a third time by the Russians in 1761, Werner was taken prisoner, and remained in captivity till the accession of Czar Peter III. in 1762, when peace was signed. He died in retirement on his estate in Silesia, January, 1785.—R. H.

WERT or WERTH, John of, so called after the place of his birth, a small town in Brabant, was a celebrated partisan leader who figured in the Thirty Years' war, and was born in 1594. He first distinguished himself in the Bavarian service, which he only quitted for one short interval for that of Austria, always fighting on the side of the imperials. He bore a conspicuous part in the famous battle of Nordlingen (1634), after which he marched upon Heidelberg, all of which he had occupied except the citadel, when Duke Bernard of Weimars arrived with an army, and obliged him to retire. In France he excited no small alarm by successively occupying Lorraine, Alsace, and finally Picardy, threatening Paris itself (1636). On the approach, however, of a French army of fifty thousand men, he retired with a rich booty. In 1637 he seized Ehrenbreitstein and Hanau; and in defence of the latter place against Duke Bernard he was severely wounded. On his recovery he assisted in raising the siege of Rhenfeld; but while the imperialist generals were rejoicing over their triumph, they were surrounded in their camp by Duke Bernard and taken prisoners. John of Wert was sent to Paris where, after a short seclusion in the castle of Vincennes, he became the object of intense interest to the lively French people, and was fêted and lionized on every hand. After four years' captivity he was exchanged against the Swedish general Horn. In 1646 he held a command in the Austrian army, but he soon returned to his old colours. After the peace of Westphalia he retired to an estate in Bohemia, where he died in 1652.—R. H.

WESLEY, Charles, M.A., youngest son of Samuel Wesley, rector of Epworth, born December 18, 1708; a premature child, who rose to be one of the best hymn-writers that the country ever produced. He was educated at Westminster school, where his pugnacious bravery excited the admiration of the boys. There he also became remarkable for his scholarship, and his skill as an actor in the classical drama. While he was at school an Irish gentleman, Garrick Wesley, Esq., offered to adopt him as his heir. The flattering proposal was, however, declined, and Garrick Wesley bequeathed his property to a kinsman who was grandfather to the great duke of Wellington. In 1726, Charles Wesley was elected to Christ church, Oxford, where he took his degree, and where, though a high churchman, he first obtained the name of Methodist, being deeply serious and strict in his religious life. When in 1732 Oglethorpe founded the colony of Georgia, Charles Wesley was chosen one of the first colonial chaplains. There he enforced ecclesiastical discipline in a manner more rigid than discreet. He set out on his return to England August 11, 1736, and after a most perilous voyage and many delays, landed at Deal on the 3rd of December in the same year. His religious views were greatly modified by his communications with Count Zinzendorf and other distinguished Moravians. For a time he officiated in the parish church of Islington, but he was soon compelled to withdraw, in consequence

of the opposition of the churchwardens tc his opinions and teaching. He now devoted himself with great energy to the spiritual improvement of prisoners in gaols, and the miners in Cornwall, Northumberland, and Yorkshire—sharing his brother's peculiar labours, persecutions, and success. On the 8th of April, 1749, he married Miss Sarah Gwynne, a young lady in every respect suitable to him, and with whom he lived happily many years. Our space does not allow us to enumerate the many controversies in which he took a part with churchmen, Roman catholics, Moravians, and dissenters, or his journeys in different parts of England and Ireland in connection with the development of Methodism. He died on the 29th of March, 1788; and his monument in his brother's chapel in the City Road describes him as "a firm and pious believer in the doctrines of the gospel, and a sincere friend to the Church of England." He was little in stature, short-sighted, abrupt in his manners, well versed in classical and biblical literature, but his chief power was that of a hymn-writer. Had he devoted himself to secular literature, he would have taken a high rank among the poets of his country. In satire he proved himself not inferior to Churchill; in fluency and vigour he sometimes approached Dryden himself. As a hymn-writer, he disputes the palm with Dr. Watts, who did not scruple to say that the verses by Charles Wesley, entitled "Wrestling Jacob," were worth all the poetry he himself had written. The fluency of his versification was extraordinary. He had a hymn for every occasion, and could compose a new psalm for a funeral or a wedding with equal facility. It is doubtful whether any human agency whatever, the Book of Common Prayer excepted, has contributed more to form the character of English christianity in many parts of the world than the hymns of Charles Wesley.—T. J.

WESLEY, JOHN, the founder of Methodism in its principal form, and the form which bears his name; and more than this, a leader, sharing this distinction with George Whitefield, in that great renovation of christian life in England and in America, which has had its course in the last hundred years. Charles Wesley, his younger brother, will necessarily, from their intimate connection, be frequently mentioned in the present memoir. John Wesley, born at Epworth, Lincolnshire, 17th June, 1703, was the second son of Samuel Wesley, or Westley, rector of that parish, who was grandson of one of the ejected ministers of 1662, and who had imbibed the firm principles of the puritan and nonconforming party; but having conceived a disgust at some extravagance which he had witnessed among them, he had conformed to the church, had received his education at Exeter college, Oxford, and had obtained preferment. His wife, Susannah, a woman of great intelligence, much good sense, and fervent piety, was the daughter of Dr. Annesley, an ejected minister; but she also had conformed, and, in doing so, had taken higher ground than her husband, and had refused to acknowledge the prince of Orange as the lawful king of England. Thus it may be thought that John Wesley inherited from his parents whatever, either in the principles and spirit of nonconformity or of conformity, of liberalism or of nonjuring loyalty, might best fit him for the work of his life. Samuel was the eldest of the three sons of this family, and Charles the youngest; and it was he who, although of a very different conformation of mind, gave the aid of his good judgment, and of his deep piety, and his eminent talents as a poet, to his brother John in his public course as the founder and the head of Methodism. The three sons—Samuel (eleven years older than John), John, and Charles—had received an excellent training under the paternal roof, and especially as this religious influence was directed by their mother. John was sent to the Charter-house school at a very early age, where the hardships he cheerfully endured seemed to have reconciled him to a system in the treatment of boys which, with amazing unconsciousness of its baneful severity, he carried out afterwards in the school at Kingswood. In his seventeenth year he entered Christ church, Oxford, where his assiduity, his quick apprehension, and his steadiness of conduct, brought him into notice, while these solid qualities were recommended by vivacity and a social disposition. He obtained a fellowship in Lincoln college in 1726, and presently afterwards was appointed Greek lecturer. When the time for his ordination drew near, his sense of the responsibility of the christian ministry impelled him to hesitate; nor was it until after much serious thought, and a renewed attention to theological studies, that this conscientious reluctance gave way. He received deacon's orders from Dr. Potter, bishop of Oxford, in 1725, and not long afterwards officiated as curate to his father at Wroote, where he continued two years, during which time he was ordained priest. Already his sense of religion had been deepened by the perusal of the De Imitatione, and still more so by the study of Jeremy Taylor's Rules of Holy Living and Dying; and then on his return to Oxford, where his brother Charles was pursuing his studies, he found himself by his brother's introduction one of a band of young men whose devotedness and zeal had already drawn upon them a designation which was destined to endure. "Methodism" had received its title some while before the time when it took to itself Wesley's name. In this society of earnest young men, the foremost place was soon granted to the strongest—to the governing mind. But the two Wesleys, John and Charles, with Hervey, author of the Meditations, and George Whitefield, constituted the nucleus of the company—mocked as fools and enthusiasts by those about them; but in truth, notwithstanding many errors of the moment, cherishing in their hearts the true wisdom. John Wesley's intercourse with William Law, author of the books, Christian Perfection and the Serious Call, had great effect in deepening his religious impressions, although in the end he rejected with vivacity the teaching of this, not enlightened, but earnest writer. Extreme in his own ascetic practices, he wished to rest these practices upon ground of his own choosing; and self-reliant as men are who are destined to do great things, he refused the offer of succeeding his father at Epworth, setting at nought the earnest wishes and the advice of his father, of his brother Samuel, and of the bishop who had ordained him. Soon after his father's death he acceded to the proposal of General Oglethorpe to accompany him as secretary to Georgia, a recently established colony; and he embarked for that destination with his brother Charles, in October, 1735. On board the ship there was a party of Moravian missionaries, with whom Wesley formed an intimacy which had great effect upon his opinions and his course in after years. His stay in the colony was short; nor was his residence there, or his connection with the governor, in any sense auspicious. He returned to England after an absence of little more than two years. In these two years ascetic methodism had passed into a new mode—a mode more free, more evangelic—mainly under the guidance of Whitefield, who had already become popular as a preacher, we may say as an orator. But Whitefield had sailed for Georgia when Wesley landed in England. He now renewed his intimacy with the Moravian brethren, from whom, although he afterwards broke off all connection, he drew much religious advantage; and while still inclined to listen to these teachers, he visited their establishment at Herrnhut in 1738. On his return to England he found Whitefield returned also from Georgia, and who in London and at Bristol was making great progress as an evangelic preacher. The two men, differing so greatly as they did in qualifications and dispositions, nevertheless worked well in conjunction, until their divergence in doctrine impelled them to take different paths, still intending alike the welfare of their fellows and the glory of God. Whitefield had set the example of out-of-doors preaching, which Wesley, not without reluctance, at length followed. Led forward by his zeal, and driven forward also by the blind intolerance of ecclesiastical persons, he advanced on the course of irregular evangelization, admitting the aid of lay preachers, and giving encouragement, step by step, to modes of worship which the episcopal church disallowed, and which it still disallows. Motives of the highest order carried Wesley forward into the midst of what might have issued in wide-spread confusion; but his genius for government, and his spirit of order, soon brought this chaos under the most perfect control. Thus it was that a pattern of ecclesiastical mechanism has had its birth, under excitements which seemed to threaten a very different result. A large room in Fetter Lane was the cradle of Methodism, and here Wesley and Whitefield, still cordially at one, presided at meetings that were often continued through the night. At Bristol, the moving eloquence of the latter among the savage population of the Kingswood collieries, gave an impulse to this religious movement, which probably would never have resulted from the less general preaching of the former. It was now demonstrated in a manner the most signal and conclusive, that the gospel, when it is freely proclaimed, has power, as at first, to vanquish the human heart, and to reclaim the lost and the obdurate. It is a fact worthy of deep attention, that while Whitefield's moving eloquence touched the hearts of the

hearers in a genuine manner, the preaching of Wesley gave rise to those bodily excitements which so long continued to throw perplexity and discredit upon Methodism, such as it was under his guidance. Whitefield found a way into the human heart more direct than that which Wesley could open. Men, the most depraved and brutal, wept like children as they listened to the one; too often, in those early years, convulsions and epileptic seizures interrupted the discourses of the other; nevertheless, in the end, the better element prevailed; excesses gradually ceased, and Wesleyan methodism became a great religious institution. The two phases of this evangelic renovation, the calvinistic and the anti-calvinistic, have together and apart given christianity anew to the Anglo-Saxon people in England and in America. Upon those christian principles which, to the human apprehension must ever wear two aspects, and which must demand two modes of expression, and which no logic has ever availed to weld into one, it was inevitable that minds of Wesley's order and of Whitefield's should fall into dissonance. The one was an astute and confident reasoner, the other was warm and instinct with spiritual life; but neither of them was in any sense a philosopher, nor had either of them been thoroughly trained or informed as a theologian. They differed, they wrangled, they parted, and each pursued his course thenceforward, unencumbered by an association which could never have been cordial or serviceable. Methodism, as ordered and ruled by Wesley alone, may take its date from the formal separation of its two originators in 1741. At this time chapels had been built in many of the large towns of England, and in these places of worship, which were all legally vested in John Wesley, religious meetings were constantly held; at first in other than canonical hours, but under the guidance either of episcopally ordained ministers or of gifted unordained men, whom Wesley had accepted as his "helps." The leaders of classes and the lay preachers carried out everywhere strictly the will and intentions of their revered chief, whose superior intelligence, as well as his acquirements and his status as a clergyman, gave him a position which his tact, his good sense, and his talent in effecting order, secured for him to the end of his course. His disinterestedness, and his abundant labours and evangelical zeal, carried him clear of imputations which the malignant attempted again and again to cast upon him. Wesley's ruling impulse was not ambition in any ordinary sense of the word. His aim was of the very highest order; but in pursuit of it he followed a course, and he adopted means, which could not fail to be misunderstood, and which might easily be misrepresented by those who themselves had no consciousness of motives that were above the level of their own sordid understandings. Such there then were among the occupants of high places in the church; it was no wonder, therefore, that a dissolute rabble often spent its brutality upon the preachers, especially when mob doings were connived at by clergymen and magistrates. These violences were continued in some districts through several years onward from the date above mentioned. Wesley himself sometimes barely escaped with his life; and very often the zealous men of inferior class who served with him in the gospel met, and they bore with christian courage, the most brutal assaults. But these outrages had no other lasting effect than that of confirming the faith of Wesley and his colleagues in their persuasion, that while he and his preachers were blessed in their endeavours to "turn multitudes from the error of their ways," he and they were doing right in the sight of God; and who *now* shall dare to doubt it? At the first these preachers, or most of them, abandoned their worldly means of existence without any distinct prospect of finding daily bread for themselves and their families in their new vocation. They went forth as the apostolic men had gone forth, strong in faith—a faith often put to the proof in the endurance of the severest privations, even to absolute destitution. How cold and frivolous, as well as wrong in the use of language, is Southey's designation of these evangelists as "the enthusiasts who offered themselves to the work." Why not say the same of the "sons of Zebedee?" But Wesley himself, when he accepted the offered services of these zealous men, did not misunderstand his own responsibility toward them. It was not long after the inauguration of the methodistic itinerant system, that he made the best provision in his power for the men and for their families; the itinerating preachers were sustained in one manner, the local preachers in another. Allowances, scanty indeed, were made for the support of the families of preachers, and a public school was founded at Kingswood, near Bristol, for the education of their sons. The system of universal taxation, set on foot from the first by Wesley, was found to be sufficient, taking the breadth of Methodism as its field, for defraying these and other ordinary charges. Donations and bequests from wealthy converts came in to meet charges which the stated revenues could not have provided for. The control of these funds, and the management of so many secular interests, compelled Wesley to call to his aid the more experienced of his colleagues; and in the year 1744 the two brothers, John and Charles, met four clergymen and four lay preachers to hold "a conference," and this annual assemblage has, from that time to this, continued to govern the society in a legislative and in an administrative sense. Matters of doctrine also were debated in this synod, matters of discipline were carried through to an issue, and matters of adjustment and adaptation also were definitely arranged. Methodism, in both its forms, was rapidly advancing throughout England. In Wales, Whitefield and Calvinism prevailed. In Scotland both these leaders were listened to, but neither of them succeeded in establishing there their innovations—unacceptable both as to doctrine and as to discipline to the people and their ministers. In Ireland, notwithstanding the violence of mobs and the mistakes of magistrates, it made its way, and has maintained its ground there. Thomas Walsh, a man of extraordinary zeal and unusual acquirements, was a principal agent in effecting these successes. In the vivacity of the Irish people, and their social warmth and generosity too, Methodism found an element with which it readily coalesced. If the limits of our space permitted, it would be well to do something more than merely mention the names of several remarkable men, who, either as Wesley's equals in social position or as his lay coadjutors, carried forward under his guidance the methodistic movement. Some of these men defended Wesley and Methodism with great ability by their pens. Of these writers John W. Fletcher, vicar of Madely, Shropshire, deserves the foremost place on account of his piety, as well as his intelligence; with great vivacity and spirit he assailed what he deemed the antinomianism of Calvinistic methodism. William Grimshaw, a Yorkshire clergyman, should also be named for his extraordinary zeal and fervent piety. Dr. Thomas Coke, an Oxford man, and an ordained clergyman, effected more than any other of Wesley's colleagues in carrying this religious movement far and wide in the West Indies, and in the North American colonies. This gentleman devoted his private fortune, as well as his entire energies, to the promotion of Wesley's plans, and in the view of the world occupied a place scarcely second to that of his chief. It was co-ordinately with Dr. Coke that Wesley took reluctantly the course which the consolidation of the society demanded, of conferring ordination upon some of the preachers. Impelled by the inevitable course of events, he also at length sanctioned the administration of the sacraments in his chapels, and in fact constituted the body of preachers as a clergy, and the members of the society as a church. It was with extreme reluctance on his part that his people became avowedly separatists from the established church; and for a length of time he withstood the impatience of ministers and people, who clamoured for the recognition of what in fact they possessed—liberty to preach, liberty to worship and to act, otherwise than in subordination to the authorities of the established church. It was in 1784, about forty years after its rise, that Wesleyan methodism thus reached its maturity as a religious community, thoroughly organized, widely extended, and fitted for perpetuity by the legal constitution of the "conference" as a responsible body, and the proprietor of the chapels and other tangible goods of the society. Late in mid-life Wesley married a widow named Viselle, whose absurd behaviour towards him, after inflicting upon him some years of vexation, ended in conjugal separation; nor did he altogether escape obloquy in this and some other instances, in which the weakness of the man came to be painfully contrasted with the wisdom, and the genuine and exalted virtues of the religious chief. The vigour of his constitution, the elasticity of his mind, the tranquillity of his temper, his unfailing hopefulness, together with his temperate habits, combined to exempt him from the usual infirmities of age, even to so late a period as his eighty-fourth year. Charles Wesley had died in 1788; John, the elder brother, scarcely remitting his wonted public labours, held on three years longer, and died—"fell asleep"—March 2, 1791, in the eighty-eighth year of his age, and the sixty-fifth year of his ministry.

For the purpose of bringing out to view the distinctive characteristics in the mind and temper of remarkable men, it is customary to institute comparisons between such as seem to have been the most nearly allied, and this method has been attempted in the instance of John Wesley; but the attempt fails, inasmuch as the imagined analogies are factitious, not real. Wesley was not the founder of a religious order for the few, but an evangelist toward the mass of the people. He was not a reformer in theology, he was not an Athanasius, not an Augustine, not a Luther, not a John Knox. He was not a hierarchical machinator after the manner of Loyola. He was no philosopher or promulgator of a new light. He was not an orator born, even as Whitefield, to move the souls of men by the forces of vivid and profound emotion. Wesley's constitutional credulity was in fact a prominent feature in his temperament; yet his religious convictions were founded on reason. As a skilled formal logician he dealt only with words and propositions—only with the forms of thought; he did not touch intellectually upon the reality of things. But the better instincts of christian feeling carried him with force through all scholastic sophisms, and put him, as a preacher and as the chief of a community, in the place of command over the common reason and the consciences of men. In an Oxford disputation he might vanquish his opponent by syllogism; but he overthrew the illusions of self-love in the impenitent by the power of the greatest truths. Ambition was not Wesley's passion as a man, although he availed himself of motives and talents of this order as the means of accomplishing a purpose greater than secular ambition can grasp or can understand. That which he supremely desired was granted to him; for thousands of men were rescued from sin and perdition through his preaching; and since his death, in these seventy years, there is a vast multitude within the Wesleyan communion and beyond its pale that has accepted christianity through the instrumentality of its preachers. At the present moment the statistics of Wesleyan methodism, roughly taken, and embracing the societies in Great Britain and America, whether in communion with the parent body or severed from it, the people and their ministers together show a number little short of two millions eight hundred thousand; and in so accepting this estimate, it should be granted that the fact of membership in the Wesleyan communion, if it does not imply quite so much as does membership in some other and much smaller christian sects, it implies something more than is supposed in those broad estimates of membership in national churches, which are based upon the mere fact of occupying pews in churches on the Sunday. The authentic sources of information concerning Wesley are—his own Journals, Letters, Sermons, and works, and the Life compiled by his executors, Coke and Moore: compilations many have from time to time appeared, some undertaken in the style of apologies, others apparently in malice, and some under a guise of philosophic impartiality.—I. T.

WESLEY, Samuel, father of the celebrated John and Charles Wesley, was born about the year 1662, and educated at Stoke Newington as a dissenting minister; but, shocked at the judicial murder of King Charles I., he joined the Church of England, walked to Oxford, and, about the age of sixteen, entered himself at Exeter college. With wonderful resolution, he supported himself by tuition till he took his degree. He was ordained in due course, and appointed a naval chaplain. He refused to read King James II.'s declaration in favour of popery, and, though a high churchman, he was the first who wrote in defence of the revolution in 1688. This work he dedicated to Queen Mary, who gave him the living of Epworth in Lincolnshire about 1693, and in 1723 he was presented to that of Wroote in the same county. Had Queen Mary lived, it is probable that he would have received valuable promotion. His "Commentary on Job" is the most elaborate of his numerous writings. Some of his minor poems are also worthy of notice on account of their grace and fluency. He died in 1735. His income was small, his family large, yet he was generous to the last, and his deathbed was as conspicuous for resignation as his life had been for diligence. Susannah Wesley, his wife, was a remarkable woman, and contributed much to the formation of her husband's and children's character. She died July 30, 1742, in the presence of her distinguished son. A little before she lost her speech, she said, "Children, as soon as I am released, sing a psalm of praise to God," a request dutifully complied with. An almost countless multitude attended her funeral.—T. J.

WESLEY, Samuel, M.A., son of the foregoing, born in 1693, was sent to Westminster school in 1704, and admitted a king's scholar in 1707. He could not speak till he was four years old, but then suddenly answered a question proposed to him. From early childhood he had a deep reverence for the Church of England. In 1711 he was elected to Christ church, Oxford, and soon after taking his degree was appointed usher at Westminster school. His intimacy with the earl of Oxford, Bishop Atterbury, and Mr. Pope, and his wit against Sir Robert Walpole, the minister of that day, prevented his appointment as second master of Westminster. At the age of forty-two he accepted the headmastership of the free school at Tiverton, where he died November 6, 1739, aged forty-eight years. His celebrated hymn, beginning "The morning flowers display their sweets," is sung and appreciated wherever the English language is known.—T. J.

WESSEL, Johann, a famous German scholar, was born at Groningen in 1419. After acquiring great proficiency during his curriculum at gymnasium and college, he declined to take the cowl; yet Della Rovere, general of the Franciscan order, warmly patronized him, and on becoming pope, by the title of Sixtus IV., sent for him to Rome. His Holiness offered him any gift which he might request, and he asked only for a copy of the scriptures in Hebrew and Greek, which he had seen in the Vatican library. He soon retired from the papal court, and after a brief abode in various places he returned to his native city, where he taught philosophy and metaphysics till his death on the 4th of October, 1489. Wessel's influence was very great in his own times, and he himself was early influenced by Thomas à Kempis and the brethren of the Common Lot. In heart he was opposed to the Romish church. He longed to see around him a free, living piety, not the dead routine of ecclesiastical ceremony. He was, in short, what has been happily styled a reformer before the Reformation. The editions of his works are incomplete.—J. E.

WESSELING, Peter, a distinguished humanist, was born at Steinfurt, Westphalia, in 1692. He devoted himself to the study of classical literature in the universities of Franeker and Leyden, and in 1723 was appointed professor of eloquence and history in the former university. In 1735 he was called in the same capacity to Utrecht, where he died in 1764. Among his various editions those of Diodorus of Sicily, and of Herodotus are of the greatest value; and among his numerous treatises his "Romanorum Itineraria," his "Observationes Variæ," and his "Probabilia," deserve especial mention.—K. E.

WEST, Benjamin, president of the Royal Academy, one of the chiefs of the English school of historical painters, was by birth an American, though English by descent. He was of Quaker parentage, and was born at Springfield in Pennsylvania on the 10th of October, 1738. Having received some practical instruction from a painter of the name of Williams, young West set up as a portrait painter, first at Philadelphia, then at New York. In July, 1760, still but a youth, he went to Italy, and remained in that country, chiefly at Rome, three years. He then determined to return home, taking England on his way, but here he found an attraction he little dreamt of, one valuable connection following another in such a manner that he determined to settle here. He arrived in England in 1763; a young lady he had engaged himself to joined him here, and they were married in 1765. Dr. Drummond, archbishop of York, introduced West to the king, George III., and he was from that time almost exclusively employed by the king for upwards of thirty years, until 1811, when he had his last interview with his royal patron. The painter, however, seems to have been a gainer by the loss of the illustrious patronage, upon which he had so long depended. West received, on an average, above £1000 a year from George III., which was a considerable income at that time. His best pictures, however, and his largest prices, belong to the period subsequent to the year 1811, such as "Christ Healing the Sick;" "Christ Rejected;" "Death on the Pale Horse," &c. He was one of the original thirty-six members of the Royal Academy, established in 1768; and in 1792 he succeeded Sir Joshua Reynolds as president, a position he held till his death on the 11th of March, 1820. He left two sons. His wife died in 1817. West lived at 14 Newman Street; and after his death, in 1822, an exhibition of his works was arranged in the three rooms constituting his gallery there, which consisted of no less than one hundred and forty-one pictures, comprising some of very large dimensions, including the great picture of "Christ Rejected," when they cry "Away with him, away with him,

crucify him," and when Christ is supposed to say to the disconsolate women, "Weep not for me, ye daughters of Israel;" also, "St. Paul shaking the viper from his finger;" "Christ Healing the Sick in the Temple;" and "Death on the Pale Horse;" besides many others, though less in dimensions not of less celebrity, as the "Battle of La Hogue," and the "Death of General Wolfe." The last composition, painted twice by West, the picture at Hampton court being a repetition of the Grosvenor example, created a wholesome revolution in the matter of costume in English art. Our officers were till then painted as Greek and Roman heroes, under the false impression that to encase a hero in a coat and trousers was an absurdity. A judge of the high position of Sir Joshua Reynolds objected to West's innovation of representing men in their own clothes, at first; but when he saw the picture finished, he admitted his error. To see a man in any but his own clothes, would now be extremely ridiculous. West has rather fallen in reputation, than otherwise, of late years. His works are heavy and monotonous, especially in colour and in expression; but he enjoyed a very high reputation among his contemporaries as a historical painter. —(See Galt's *Life and Studies of Benjamin West*, &c., which contains also some Discourses delivered by the painter.)—R.N.W.

WEST, Gilbert, son of the well-known editor of Pindar, was born in 1715. After an education at Eton and Oxford, he entered the army as a cornet of horse, through the influence of his uncle, Lord Cobham, and seems soon to have become sceptical in opinion. He was then private secretary to Lord Townshend, and was at Osnaburg when George I. died there. In 1729 he obtained the reversion of a clerkship in the privy council, and succeeded to the office itself in 1752. His friend Pitt made him also treasurer of Chelsea hospital. Afterwards he spent the most of his time in lettered leisure at Wickham, where he was often visited by Littleton and Pitt (Lord Chatham), and there Littleton received those convictions which led to his Observations on the Conversion of St. Paul. West's mind had at length, and seriously, turned to christianity. Its truths and hopes delighted him, and in 1747 appeared his famous "Observations on the Resurrection of Jesus Christ"—an argument specially directed against Woolston, Tindal, and others. The proofs are carefully and powerfully wrought out, and the harmony of the various accounts in the gospels is ingenious and thoughtful. The work at once attracted attention, and the university of Oxford gave him the degree of doctor of laws. His spirited version of the Odes of Pindar was published in 1749. He also wrote some English poems—"The Institution of the Garter," and "Imitations of Spencer." Not many months after the death of his only son he was struck with palsy, and died on the 26th March, 1756. "He was one of the few poets," Samuel Johnson says, "to whom the grave might be without its terrors." "Gilbert West," says the same critic, "is one of the writers of whom I regret my inability to give a sufficient account."—J. E.

WEST, James, an English antiquarian, the son of Richard West of Alscott, Warwickshire, was educated at Oxford. He was elected F.S.A. and F.R.S. in 1726, became joint-treasurer to the Royal Society in 1736, and president in 1738. He was returned to parliament for St. Albans in 1741, and was appointed one of the joint-secretaries to the treasury. He made an excellent collection of MSS. and curiosities, the former of which are now amongst the Lansdowne MSS. in the British museum. He died on the 2nd of July, 1772.—F.

WEST, Richard, an eminent English lawyer, who became lord-chancellor of Ireland in 1725, and whose son's name frequently occurs in the published correspondence of Walpole, and in Mason's life of Gray. The Lord-chancellor West died on the 3rd of December, 1726. He was author of "A Discourse concerning Treason and Bills of Attainder," 1714; "An Inquiry into the Manner of Creating Peers;" some papers contributed to the *Freethinker*, and, as some say, a tragedy called "Hecuba."—F.

WEST, Thomas, an English topographer, was born about 1716. He was educated in one or other of the continental universities, and before his return home, was for some time professor of natural philosophy. He is chiefly known as the author of a history of Furness, 1774; and of a "Guide to the Lakes of Westmoreland," &c. He died July 10, 1779.—F.

WESTALL, Richard, R.A., was born at Hertford in 1765. He was apprenticed to an engraver of heraldry, &c., but towards the close of his apprenticeship he was allowed to enter himself as a student in the Royal Academy, with a view to the adoption of painting as a profession. His first pictures were historical subjects, very highly finished in water colours. He afterwards painted many large oil pictures, but they were smooth and tame in manner, and never very popular. "Nelson attacking a Spanish Launch," in Greenwich hospital; and "The Wild Huntsman," the property of her majesty—which were in the International Exhibition of 1862—may be cited as examples of his pencil. He was most popular as a designer of book illustrations, of which he executed a vast number; but, probably from making so many designs without recurring to nature, and with insufficient study, he in his later years became a confirmed mannerist. Of his early designs, among the chief were the illustrations to the Milton and Shakspeare of Alderman Boydell; the Prayer Book, &c.: among his later, the illustrations to editions of Crabbe, Campbell, Moore, &c. Mr. Westall gave instruction in design to her majesty, then Princess Victoria. He was elected A.R.A. in 1792; R.A. 1794. He died December 4, 1836.—J. T–e.

WESTALL, William, A.R.A., born at Hertford in 1781, was the younger brother and pupil of Richard Westall, R.A. In 1801 he was appointed draughtsman to the expedition of discovery, commanded by Captain Flinders. He was in the *Porpoise* when it was wrecked off the north coast of Australia, was carried to China by the vessel which took him off the reef, and afterwards visited the interior of India. After his return to England he made a voyage to the West Indies. Returning in 1808, he opened an exhibition of the sketches and drawings made in his travels; but it proved unsuccessful. In 1810, on the return of Captain Flinders to England, Westall was employed by the government to prepare his sketches for engraving, to accompany the account of Flinders' voyage. Westall was elected A.R.A. in 1812. He exhibited scenes in Australia, &c., painted in oil, but his water-colour drawings were more popular. He was, however, most engaged in making drawings for engraving: chief among them were the views in the Lakes of Cumberland and Westmoreland, in Yorkshire, Oxford and Cambridge, the Isle of Wight, &c. He died January 22, 1850.—J. T–e.

WESTERMANN, François Joseph, a leading jacobin in the early period of the French revolution, was born in 1764 at Molsheim in Alsace. The son of an attorney, his education was neglected, and his strong passions at first found vent in dissipation, until the outbreak of the Revolution gave a new direction to his exuberant energy. He became at once a revolutionist of the most flagrant character, and an active instigator of the cause in Alsace. He was arrested and prosecuted in the time of the constituent assembly, but was acquitted. Settling then in Paris, he joined the jacobin club, and became closely connected with Danton. He bore a conspicuous part in the terrible attack on the Tuileries made by the *sans culottes* on the 10th of August, 1790. The skill with which he commanded his ragged followers, and his impetuous fury, made him the hero of the day. His military qualities were recognized and rewarded by the rank of adjutant-general, and by being appointed on a mission to Dumouriez, whom he accompanied into Belgium. During his absence from Paris enemies charged him before the convention with theft and other misdemeanours, but the matter was allowed to drop. After the defection of Dumouriez, Westermann was accused of being accessory to that general's treason. Again the accusation fell to the ground, and the terrible jacobin was sent on military service into La Vendee, where he vindicated his republicanism by conflicts with the unhappy royalists so sanguinary and ferocious as to obtain for himself the epithet of butcher. The reckless impetuosity which often gave him the victory, not seldom led him into false positions. Twice he took Chatillon, and was twice expelled from it, not, however, the last time, until he had set the town on fire. He was tried before a military tribunal for his failures here, acquitted, and restored to his command. At length, at Mans and Savenai, he destroyed the last hopes of the Vendeans. Presenting himself before the convention at Paris on the 3rd of January, 1794, with the priestly spoils of the bishop of Agra, he said, in the boastful way usual with him, that not a single combatant was left of the whole catholic army. "Chiefs, officers, soldiers, bishops, princesses, countesses, marchionesses, all," said he, "have perished by the sword, or in the waves; with my own hand I have killed the last of the Vendeans." As he spoke, enemies no less sanguinary than himself were plotting his destruction. The struggle for supremacy in the dark Reign of Terror, brought Danton and his friends into the merciless power of Robespierre and the com-

mittee of public safety. Westermann had proposed to march upon the committee and forcibly seize the reins of power, but Danton, thinking that his rival dare not take his life, restrained the Vendean butcher. On the 5th April, 1794, Westermann and his friends were condemned to death, and promptly guillotined. Fearful memories of the blood he had shed visited him in his last hours. He was forty years old when he died.—R. H.

WESTMACOTT, Sir Richard, R.A., was born in London in 1775. He learned the use of the chisel from his father, a sculptor of reputation, and at the age of eighteen went to Rome, where he completed his studies under Canova. His Italian career was a brilliant one. In 1794 he gained the first prize for sculpture, given by the Academy of Florence; and in 1795 the gold medal given by the pope, through the Academy of St. Luke, Rome, for a bas-relief of "Joseph Sold into Captivity by his Brethren." Shortly after his return to London he was employed to superintend the arrangement of the Townley Marbles. His contributions to the Academy exhibitions placed him among the foremost of the rising sculptors of England. He was elected A.R.A. in 1805, and R.A. in 1811. Thenceforward his career was one of steady prosperity. His imaginative works, without exciting enthusiasm, were generally admired. Many were of the usual "classical" order, but he also produced several of a kind which appealed more directly to people's ordinary feelings, and which might, had not his attention been directed to more immediately profitable commissions, have secured him a higher reputation as an original sculptor; such were "The Homeless Wanderer," "Devotion," &c. But during his busiest days Westmacott's chief occupation was on monuments and portraiture. The well-known colossal bronze Achilles, as it is called—erected in Hyde Park at a cost of £10,000 by the ladies of England in honour of the duke of Wellington—was copied by Westmacott from the famous statue on the Monte Cavallo at Rome. Among his monumental groups, the most admired for its simplicity and pathos is that of Mrs. Warren and her child in Westminster abbey. The monuments of Collingwood, Sir Ralph Abercromby, and several others, erected at the public expense in St. Paul's, are by him: as are also the statues of the duke of York, on the York column; Fox in Bloomsbury Square; the duke of Bedford in Russell Square; portions of the frieze on the Marble Arch, and the alto-rilievo in the pediment of the British museum. In 1827 he succeeded Flaxman as professor of sculpture at the Royal Academy. He was knighted in 1837, soon after which he retired from professional practice. He died on 1st September, 1856. Sir Richard Westmacott was not a sculptor of genius, but rather an accomplished artist—a man of cultivated habits and refined taste. His works, therefore, if never great, are almost always pleasing.—J. T–e.

* WESTMACOTT, Richard, R.A., son and scholar of Sir Richard Westmacott, was born in London in 1799. He became a student of the Royal Academy in 1818. In 1820 he went to Italy, where he spent six years. Westmacott has followed with some closeness in his father's footsteps. He has executed poetic statues, groups, and rilievi, having, as in the "Ariel," a general similarity of style, but with even more refinement; whilst later works, as "Prayer and Resignation," the "Angel Watching," &c., show more of a devotional tendency. Some bas-reliefs, such as the Blue Bell and the Butterfly, evince considerable fancy. His alto-rilievo in the pediment of the Royal exchange, may compare with his father's at the British museum. Of his monumental works may be mentioned the Ashburton monument, and that to Archbishop Howley in Canterbury cathedral. His busts include a large number of the eminent men of the day. Westmacott was elected A.R.A. in 1838, and R.A. in 1849. He succeeded his father as professor of sculpture at the Royal Academy in 1857. He has also delivered courses of lectures on sculpture at the Royal and London institutions. Westmacott has distinguished himself as a writer, as well as a sculptor. He has a profound acquaintance with the history of sculpture; and besides papers on the Greek polychromy, &c., in the *Archæological Journal*, he wrote the articles "Sculpture" in the *Penny Cyclopædia* and the *Encyclopædia Metropolitana*. Westmacott has for some years past retired from the practice of his profession; but he continues to lecture at the Royal Academy, and is consulted professionally by the government and the trustees of the British museum.—J. T–e.

WESTMORELAND (Nevills), Earls of, one of the most powerful of the ancient English families. The Nevills were originally of Saxon origin, but in the thirteenth century the representative of the family, Robert Fitzmaldred, lord of Raby, married Isabell de Nevill, a great heiress, and their son adopted his maternal surname, which afterwards became so famous. A duke, a marquis, six earls, six barons, two queens, a princess of Wales, seven duchesses, a marchioness, fourteen countesses, twenty baronesses, two lord high chancellors, two archbishops of York, two bishops, besides ambassadors, speakers of the house of commons, and other dignitaries, sprung from the grand old stem of the Nevills of Raby. They took a prominent part in the wars with the Scotch and the French, as well as in the contests between the barons and the crown, and held such important offices as sheriff of Yorkshire, captain-general of all the king's forces beyond the Trent, warden of the Marches, constable of the tower of London, and lieutenant of Aquitaine. Ralph de Nevill, fourth baron of Raby, was created Earl of Westmoreland by Richard II., who held him in high esteem. Notwithstanding of this he took an active part in raising Henry IV. to the throne, and was rewarded by the new monarch with a grant of the county and honour of Richmond for life, and with the great office of earl marshal of England. He rendered good service to Henry during the rebellion of the Percys, and after its suppression was made governor of Carlisle and warden of the West Marches. He was the father of twenty-two children by his two wives—Margaret, daughter of the earl of Stafford, and Joan, daughter of John of Gaunt. Four of his younger sons obtained peerages by marriage with heiresses (see Warwick), another became bishop of Durham, and his daughters married John Mowbray, duke of Norfolk; Humphrey, duke of Buckingham; Richard Plantagenet, duke of York; Lords Dacre, Scroop, Northumberland, Spencer, &c. The main line of the family terminated in the reign of Queen Elizabeth, when Charles, sixth earl of Westmoreland, joined with the earl of Northumberland in the well-known insurrection, termed the "Rising of the North." These two powerful noblemen were stanch adherents of the Romish church, and took up arms for its restoration, and against "the new men," by whom they alleged "the old nobility" were kept under. They had communicated their design to the imprisoned queen of Scots and her partisans, and had entered into a correspondence with the duke of Alva, governor of the Low Countries, from whom they obtained a promise of troops, arms, and ammunition. But a rumour regarding their designs induced Elizabeth to summon them to court, and thus precipitated their rising before they were fully prepared. The earl of Sussex, president of York, marched against them at the head of a powerful force; and having been disappointed in their expectations of support from the Roman catholic body, the northern earls fled into Scotland, while their followers dispersed. Westmoreland received shelter from the chiefs of the Kerrs and Scotts, but afterwards took refuge in the Netherlands, where he lived to an advanced age, "meanly and miserably." His titles and vast estates were forfeited to the crown; but the earldom of Westmoreland was revived in the next reign in the person of Francis Fane, whose father had married the Baroness Despencer, a female lineal descendant of Ralph Nevill, the first earl of Westmoreland. Raby castle was bestowed on a kinsman of Francis Fane, ancestor of the duke of Cleveland, to whom it now belongs. Of the seven dignities possessed by the Nevills in the fifteenth century, one alone is still existing in the English peerage, the earldom of Abergavenny.—J. T.

WESTMORELAND, John Fane, eleventh earl of, the founder of the Royal Academy of Music, was born in 1784, and died on 16th October, 1859. He was a student of Trinity college, Cambridge, and while there received musical instruction from Dr. Hague. He had always a predilection for this art, having early acquired some skill as a violinist; and when he was afterwards in Sicily, he resumed under Platoni of Messina the study of composition which he had begun at Cambridge. From 1805 till 1815 he, as Lord Burghersh (the second title of the family), served in the army, in which he attained the rank of lieutenant-general, and colonel of the 56th foot. Attempts had been made, by Dr. Burney and by the present Mr. Walmisley, to organize a national institution for the education of musicians in England, and Dr. Arnold's scheme for an English opera-house had been designed with the same purpose. Neither of these plans, however, had produced any satisfactory result, and England was still, unlike nearly all the other countries of Europe, without any means of affording artistic training to a musician, other than he could receive through private lessons, when Lord Burg-

hersh conceived the plan of the Royal Academy of Music. He pursued this plan with great spirit; obtained the patronage for it of George IV., and called a meeting of noblemen and gentlemen to consider it, on the 5th of July, 1822. It was then resolved to raise funds by subscription for the support of the proposed institution, and to open the academy on the ensuing first of January. In the intervening September, Lord Burghersh was appointed envoy extraordinary and minister plenipotentiary to the court of Tuscany, and went consequently to Florence, leaving the embryo school for music to the care of a committee. These delegates, however, lacking his energy, failed to gather subscribers so quickly as he had done, deferred therefore the commencement of operations, but were induced by his urgent letters to open the academy on the 24th of March, 1823. Lord Burghersh obtained a royal charter for the institution at the beginning of 1830; and to the end of his life he exerted himself most zealously to promote its interests. In 1841 he was appointed ambassador to Berlin, but his departure was delayed by the death of his father and his succession to the earldom, so that he could not enter upon his office until 1842. In 1851 he was appointed ambassador to Vienna, which office he relinquished in 1855. The earl's musical abilities are proved by his compositions, which consist of seven operas, an English church service, a mass, and a very large number of detached solo and concerted vocal pieces.—G. A. M.

WETHERELL, Sir Charles, was an eminent English lawyer, celebrated for the tenacity with which, in an age of political transition, he clung to the high tory principles in which he was educated. He was the son of Dr. Wetherell, dean of Hereford and master of Magdalen college, and was born in 1770. He profited fully by the opportunities afforded him of obtaining a learned education, was admitted a student of the Inner temple in 1790, and called to the bar four years afterwards. He soon acquired an extensive chancery practice, and was regarded with favour by Lord Eldon, who in 1816 procured him the honour of the silk gown. Yet the very next year Wetherell astonished his tory friends by defending with extraordinary vigour, earnestness, and success, Watson and Thistlewood from a charge of high treason instituted by the government. In 1820 he entered parliament as member for Oxford, and vehemently resisted all proposals of a liberal character. In 1824 he was made solicitor-general, and two years later attorney-general, but resigned in 1827 when Mr. Canning became premier. He resumed office with the duke of Wellington in January, 1828; but on the introduction of the catholic emancipation bill in 1829, he violently denounced from the treasury bench his chief and his colleagues. Yet he grotesquely refused for some time to resign his office. After the passing of the reform bill he never sat in parliament. In 1831 he was the exciting cause of a riot in Bristol, of which city he was recorder. He was ill-used, and some lives were lost. He continued practising in the court of chancery till old age, and died on the 17th August, 1846, from concussion of the brain, caused by a fall from the driver's seat of a hired carriage, in which he was returning home from Maidstone.—R. H.

WETHERELL, Susan. See Warner.

WETSTEIN, John James, a celebrated biblical scholar, was born at Basle on 5th March, 1693. Having finished a course of Latin at the age of thirteen, he studied philosophy, mathematics, Greek, and Hebrew, under the most distinguished men of the day in those departments; and was made doctor of philosophy at sixteen years of age. In 1713 he became a minister of the gospel. His mind had been already turned to the various readings of the New Testament, for which reason he examined all the MSS. of the New Testament in the library at Basle. Afterwards he undertook a literary journey with the same object in view; lived at Geneva for some time, and subsequently at Paris, where he came in contact with the most illustrious scholars of that city. From thence he passed over to England, and attached himself to Bentley. In 1716 he joined a Swiss regiment in the service of Holland, of which the chaplaincy was offered him; returned to Basle in 1717, and filled the office of deacon for nine years, during which he gave lessons in theology to pupils of the university, and continued his researches among the various readings of the New Testament. In 1730 bigotry and suspicion assailed him on the assumption that his theological opinions tended to Socinianism and indifferentism, and he was cruelly deprived of his office. He then withdrew to Holland. In 1733 the Remonstrants gave him the chair of theology at Amsterdam, with which was joined soon after the professorship of ecclesiastical history. He died there on 23rd March, 1754. His principal work is the edition of the New Testament in Greek, with a copious collection of various readings and Latin notes, 2 vols., folio, Amsterdam, 1751-52. Prolegomena are prefixed to each volume. The work constitutes an epoch in the criticism of the Greek Testament, and is an immortal monument to the author's learning, ability, and industry. The prolegomena were reprinted, with additional remarks, by Semler, Halle, 1764.—(See Hagenbach's *J. J. Wetstein und seine Gegner* in the *Zeitschrift für historische Theologie*, 1839, part i.)—S. D.

WETSTEIN, John Rudolph, was born at Basle in 1614, and devoted himself early to theology. The university of his native place appointed him professor of Greek in 1637. He subsequently travelled through France, England, Germany, and Holland; and returned to Basle, where he was made librarian. From 1654 he filled the chair of theology. His death took place in 1684. He was greatly opposed to the introduction of the *Formula consensus* proposed to the churches of Switzerland by that of Zurich; and never signed it himself, though often threatened with the loss of his office. Suicer was assisted by him in the composition of the Thesaurus ecclesiasticus.—S. D.

WETTE, William Martin Lebrecht de, an eminent German theologian, was born at Ulla, near Weimar, on the 14th January, 1780. He was the son of a clergyman, and received his earliest education in his native place. In his seventeenth year he became a pupil at the gymnasium of Weimar, just when Weimar was at the height of its literary glory. He entered as student in 1799 the university of Jena. In 1807 he was appointed extraordinary professor of philosophy, and in 1809 ordinary professor of theology at Heidelberg. The year 1810 transferred him to the wider circle of Berlin, whereupon the degree of doctor was conferred on him. His fame as teacher, as preacher, as author was spread far and wide, when in 1819 his ardent nature brought him into great difficulties. In March, 1819, Charles Louis Sand assassinated Kotzebue (*q.v.*). De Wette sent a letter of condolence to Sand's mother, in which the flatterers of despotism pretended to discover treasonable purposes and a justification of the murder. The letter, however, was a simple utterance of sympathy; for, like all enlightened patriots, De Wette felt that the murder, if criminal in no ordinary degree, was still more foolish than criminal. Nevertheless, De Wette was curtly dismissed from his office at Berlin, which he had done so much to adorn. Having published an account of the whole affair, he retired for a season to Weimar. An invitation to one of the chief churches at Brunswick he would have been willing to accept, but the government refused to confirm the appointment. At last he found congenial employment as professor of theology in the university of Basle. The right of citizenship was conferred on him, and the inhabitants and the government gave him other and frequent testimonies of their regard. As a lecturer he was popular; as a preacher still more so. He died on the 16th June, 1849, being at the time rector of the university. His life was written by his celebrated friend Lücke. De Wette's works were numerous, and have been frequently reprinted. His translation of the Bible is one of his most valuable performances. He published a portion of what was meant to be an edition of Luther's writings, responding to the demands of modern criticism. His "Introduction" to the Old Testament, his "Practical Ethics," and his "Theodore, or the Sceptic's Conversion," have all appeared in an English garb. Among the remaining productions of De Wette may be named his "Commentary on the Psalms;" "Manual of Hebrew Archæology;" four volumes of Sermons; "Exegetical Manual to the New Testament;" and "Lectures on Religion." De Wette, like Lücke, kept aloof in the main from the controversies of rationalists and supernaturalists. Shrinking from dogmatism, he endeavoured to blend the freest scientific treatment of theology with the profoundest religious emotion.—W. M–l.

WEYDEN, Roger Vander, a celebrated Flemish painter, known to Vasari as Roger of Bruges, or Ruggieri da Bruggia, and to Facius as Rogerius Gallicus. He was, however, not of Bruges, further than that he belonged to the school of John Van Eyck there. Roger was born at Brussels, but the date is not known. He was already established in 1430, and in 1436 was appointed painter to the city of Brussels. In 1449 he visited Italy, and was at Rome at the jubilee of the following year. He returned to Brussels, and died there on the 16th of June, 1464, aged

upwards of sixty, and was buried in the church of St. Gudule. Roger Vander Weyden not only improved the taste of the art of his time (and in some of his heads he is more delicate in character even than John Van Eyck), but he also altered the technic. He painted both in tempera and in oil colours, and is said to have been the first to use canvasses instead of panels for pictures. He painted on fine linen; his linen pictures are mentioned by Facius, and we have a very fine example in the National gallery; it is in tempera, and represents the "Entombment of our Lord."—A Roger Vander Weyden died at Antwerp of the *suette* in 1529, and he is supposed to have been the son or grandson of the preceding. He was a member of the Painters' guild of Antwerp, and some excellent pictures are attributed to him, as, for example, his own and his wife's portraits in the National gallery, and the portrait of a lady reading, called the "Magdalen."—A Goswin Vander Weyden was admitted a member of the Antwerp academy or guild in 1503; and, from a picture in the gallery of Brussels by him, he seems to have been born in 1465, and may also have been a grandson of the elder Roger.—R. N. W.

WEYER. See Van de Weyer.

WHALLEY, Peter, an English divine, was born at Rugby, on 2nd September, 1722, and was educated at Merchant Tailors' school and at Oxford. He edited Bridge's History of Northamptonshire, and the works of Ben Jonson; published an essay on historical writing, another on Shakspeare's learning, and a vindication of the authenticity of the gospels, in reply to Lord Bolingbroke. He died 12th January, 1791.—F.

WHARTON, Henry, a distinguished divine and antiquary, was born in 1664 at Worstead, Norfolk, where his father was vicar. In his sixteenth year he entered Caius college, Cambridge. On taking his degree of B.A. with great applause, he assisted Cave in his Historia Literaria, and edited Usher's Historia Dogmatica. Having become M.A. and entered orders, he was first vicar of Minster, in the Isle of Thanet, and then rector of Chartham. He entered heartily into the popish controversy, and published a learned and elaborate treatise "On the Celibacy of the Clergy." His great work, "Anglia Sacra," undertaken by the advice of Bishop Lloyd of St. Asaph's, was published in 1691 in two volumes folio. It consists mostly of original documents, and is a history of christianity from its first planting in the country to the Reformation. He died March, 1694–95. He left a variety of MSS. on his favourite subjects of investigation. Besides editing some works of Bede, he published also a "Defence of Pluralities;" "Troubles and Trials of Laud;" "Errors and Defects in Burnet's History," &c.—J. E.

WHARTON, Philip, Duke of, was the son of Thomas, marquis of Wharton, and was born in December, 1698. His preliminary education was conducted at home under the care of his father, whose great object was to make his son an accomplished speaker. At an early age he displayed those brilliant talents, combined with that extravagant, capricious, and reckless disposition, which made him at once "the scorn and wonder of his days." While still under age he made a rash and foolish marriage, which his father took so much to heart that he survived it only a few weeks. Young Wharton having thus come into possession of a fortune of £16,000 a year, and being freed from all restraint, he plunged at once into the wildest excesses. In 1716 he set out upon his travels; and after visiting Holland and Germany he came to Geneva, where it was intended that he should take up his residence and complete his education. But having taken some offence at his governor, he suddenly quitted Geneva and hastened to Lyons, where he wrote a letter to the Pretender, who was then residing at Avignon, and offered him the present of a horse. The Chevalier, anxious to secure the services of a young man of such splendid talents, and the heir of an old whig family, immediately sent for him to his court, where he was privately welcomed with every mark of respect. He remained only one day at Avignon, and then returned to Lyons, whence he set out for Paris, where his talents and insinuating address made him a general favourite. He returned to England about the close of 1716, and soon after visited Ireland, where, though still under age, he was allowed to take his seat in the house of peers as earl of Rathfarnham and marquis of Catherlough. In 1719 he took his seat in the British house of lords as duke of Wharton, his father having died while the patent of dukedom was preparing. His great reputation had preceded him; and notwithstanding his strange proceedings in France, he professed himself a violent partisan of the ministry. But he soon went into opposition, and in 1721, during the excitement consequent on the bursting of the South Sea bubble, he gave utterance to a most vehement philippic against the "villanous scheme," as he termed it, and launched forth into a general attack upon the whole conduct of the administration. Earl Stanhope, then secretary of state, was so much excited in replying to this bitter invective that he burst a bloodvessel, which occasioned his death next day. Three months later, the king having issued a proclamation against the infamous "Hell-fire club," of which Wharton was president, he went to the house of lords, declared that he was not as was imagined "a patron of blasphemy," and pulling out an old family Bible, proceeded with a sanctified air to quote several texts. On the trial of Atterbury in 1723 he delivered a speech in defence of the bishop which, says Dr. King, "was heard with universal admiration, and was indeed not unworthy of the oldest senator, or of the most able and eloquent lawyer." The duke's boundless profusion having by this time greatly impaired his estate, he retired to the continent, and after visiting the imperial court he went to Rome, and openly attached himself to the party of the Pretender. He was received with the highest favour by the Chevalier, and having renounced the protestant and embraced the Roman catholic faith, obtained from the mock monarch the order of the garter and the ducal title of Northumberland. He was soon after sent ambassador to Spain, to assist Ormond in urging the Spanish court to send an expedition to England, for the purpose of restoring the Stewarts. His indiscreet and dissipated behaviour, however, gave great offence to the grave and pompous Spanish dignitaries; and intelligence of his proceedings having reached England, he received a summons under the royal seal to return home. He treated this order with the utmost indifference, and plunged deeper and deeper into follies and extravagances. His duchess having died in England in 1726, he married, in opposition to the advice of all his friends, a Miss O'Byrne, the daughter of an exiled Irish colonel, and maid of honour to the queen of Spain. Suddenly quitting his wife, he joined as a volunteer the Spanish army, which was then engaged in the siege of Gibraltar. In the following year (1728) he went again to Italy. Thence he proceeded to France, where he protested to the English ambassador that he was most loyal to his sovereign, and had no connection with the Pretender. The English government, however, discredited his professions, and proceeded with the indictment for high treason which they had already prepared against him. On receiving intelligence of this procedure, the duke renewed his connection with the jacobites and his profession of the Romish faith. He once more returned to Spain, and obtained the command of a regiment at Lerida. His health, however, was now rapidly failing, and having gone to Catalonia to try the mineral waters, he was seized with a mortal illness, and terminated his career of splendid infamy and misery on the 31st of May, 1731, in a state of great destitution, in the Bernardine convent of Poblet. Pope in his Moral Essays has given a spirited sketch of this gifted, but half-mad and wholly unprincipled nobleman. The Life and Writings of Wharton have been published in 2 vols. 8vo, and two other volumes also bear his name.—J. T.

WHARTON, Thomas, M.D., a distinguished physician and anatomist, was born at Winston, Durham, in 1614. He was educated at Pembroke hall, Cambridge, and afterwards removed to Trinity college, Oxford, as tutor to John Scrope, the natural son of the earl of Sunderland. On the breaking out of the civil war Wharton went to London, where he studied medicine under Dr. John Bathurst, physician to Oliver Cromwell. In 1646 he returned to Oxford, and on the 8th of May, 1647, was created doctor of medicine, in virtue of recommendatory letters from the parliamentary general, Fairfax. He afterwards returned to London, was admitted a candidate of the College of Physicians in 1648, and a fellow in 1650. He repeatedly filled the office of censor in the college. Dr. Wharton was physician to St. Thomas' hospital, and one of the few physicians who remained in London during the plague of 1666. He was partly induced to persevere in facing the epidemic by a promise from government, that did he remain and attend the guards, who on showing symptoms of the plague were sent to St. Thomas', he should have the first vacant appointment of physician to the king. When the vacancy occurred the promise was broken, and the courageous physician obtained no reward except an honourable augmentation to his family arms, for which he had to pay Sir William Dugdale a fee of £10. He died in his house at Aldersgate Street in 1673, and

was buried in St. Michael's, Bassishaw, where there is a tablet to his memory. Dr. Wharton's work on the glands, "Adenographiæ, seu descriptio glandularum totius corporis," 8vo, London, 1656, was a valuable addition to anatomical science. It was reprinted at Amsterdam in 1659.—F. C. W.

WHARTON, Thomas, Marquis of, the profligate son of a puritanical father, and the father of a son more licentious than himself, was born in 1646, and trained in the strictest school of Calvinism. On the change of manners in England after the Restoration, Wharton distinguished himself as much by contempt for the moral and religious tenets of his parents as by fidelity to their political opinions. He was a great rake, but a stanch whig. When the exclusion bill was passed in the commons, he was one of the members who carried it to the house of lords. In 1685 he was elected to James II.'s first parliament as member for Buckinghamshire, in spite of an unscrupulous attempt to defeat him. He wrote the celebrated "Lillibullero," a satirical ballad, aimed at Lord Tyrconnel's administration of Ireland. He used to boast that by it he sung a king out of three kingdoms. He was among the first English noblemen to join William of Orange at Exeter on his first landing. His electioneering skill was of great use to his party, by whom he was called "honest Tom," an epithet that would be ironical in any but a political sense, since his reputation for unblushing mendacity is universal. He was greatly hated by the tories, and bitterly abused by Swift. He was comptroller of the household to William III., who in 1697 gave him the lucrative office of chief-justice in Eyre, south of the Trent. It was intended that he should succeed Trumbull as secretary of state in the same year, but Sunderland appointed Vernon to his own cost. After the accession of Queen Anne he was made a commissioner for effecting the union with Scotland; created Earl in 1706, and appointed lord-lieutenant of Ireland in 1708. George I. raised him to the rank of Marquis, and made him lord privy seal. Accomplished, witty, cool, brave, but regardless of moral principle, he was admired more than loved; and the disappointment he sustained in the clandestine marriage of his reckless son in January, 1715, is said to have broken his heart. He died 12th April, 1715.—R. H.

WHATELY, Richard, Archbishop of Dublin and Bishop of Glendalagh and Kildare, one of the most eminent theologians and profound thinkers of the present day, was born in 1789, and was the son of the Rev. Dr. Joseph Whately, prebendary of Bristol. He was entered as a commoner in Oriel college, Oxford, which has numbered among its members Arnold, Copleston, Davison, Keble, Hampden, Pusey, Hawkins, Newman, and other distinguished men of the present generation. He graduated B.A. in 1808, taking a second class in classics and mathematics; in 1811 he became a fellow of Oriel; and in 1812 took his degree of A.M. There was nothing remarkable in Whately's early history, and he does not seem to have attracted much notice in the university until 1810, a considerable time after he took his degree, when he obtained the prize for the English essay, "In what Arts the Ancients excel the Moderns." From this time his great abilities and attainments became more generally known and appreciated. He was celebrated for his singularly felicitous mode of communicating knowledge, and trained more first-class men than any tutor of his time. His associates unite in the testimony that they learnt more from him in the way of private friendship, than from all their college career besides. In 1822 he was appointed Bampton-lecturer, and delivered an admirable series of discourses on the "Use and Abuse of Party Feeling in Matters of Religion," to which have been added four sermons, preached before the university of Oxford. He contributed to the Encyclopædia Metropolitana the articles Logic and Rhetoric, which have since been reprinted as separate treatises, have passed through many editions, and are now (especially the latter) regarded as standard works on these subjects. His first important contribution to theological science was the substance of certain discourses delivered by him as select preacher at Oxford, and published in the form of essays. The first series is—"On some of the Peculiarities of the Christian Religion;" the second, "On some of the Difficulties in the Writings of the Apostle Paul;" the third, entitled the "Errors of Romanism traced to their Origin in Human Nature," is probably the ablest and most original of Archbishop Whately's writings; and the fourth is, "On some of the Dangers to Christian Faith which may arise from the teaching or the conduct of its Professors" In 1822 Whately was presented to the rectory of Halesworth in Suffolk, and delivered to his rustic parishioners a series of sermons, some of which have since been published, and are models of their class. He took a deep interest in the removal of the Roman catholic disabilities, and supported Sir Robert Peel in his memorable contest for the university of Oxford, when he appealed to his constituents upon this question. In 1830 Whately was appointed president of St. Alban's hall, and, soon after, professor of political economy. The introductory lectures, nine in number, which he delivered in Easter term, 1831, are full of profound thought, and contain a masterly refutation of various erroneous notions respecting that science. Shortly after the accession of Earl Grey's ministry to office, on the death of Dr. Magee, Dr. Whately was nominated archbishop of Dublin. The appointment was highly honourable to the whigs, but was far from being popular with the clergy on either side of the channel. The new archbishop's independence, both of thought and action, combined with certain opinions deemed heterodox respecting the divine authority of the Sabbath, caused him to be received in Ireland with suspicion and dislike. Dr. Arnold, who used to look back to a visit to Whately at Halesworth as a marked era in the formation of his views, says of him at this period—"I am sure that in point of real essential holiness, so far as man can judge of man, there does not live a truer christian than Whately, and it does grieve me most deeply to hear people speak of him as of a dangerous and latitudinarian character, because in him the intellectual part of his nature keeps pace with the spiritual, instead of being left as the evangelicals leave it a fallow field for all unsightly creeds to flourish in. He is truly a great man in the highest sense of the word; and if the safety and welfare of the protestant church in Ireland depend in any degree on human instruments, none could be found, I verily believe, in the whole empire so likely to maintain it." But the suspicions referred to soon passed away, and "the experience of his perfect impartiality and honesty, of his unfeigned desire to promote the best interests of all classes within his diocese, and of his ready and strenuous efforts for the advancement of any good object," gained him the confidence and respect of both clergy and laity. His grace always took a deep interest in the national system of education in Ireland, and was for many years a member of the board of management; but he latterly resigned his seat, in 1853, in consequence of the concessions made to the Roman catholics regarding certain books, which they insisted should be excluded from the national schools. In addition to the works already mentioned, Archbishop Whately is the author of—"A View of the Scripture Revelations concerning a Future State;" "Lectures on Scripture Revelations respecting Good and Evil Angels;" "The Kingdom of Christ, delineated in two essays on our Lord's own account of his person and the nature of his kingdom, and of the constitution, powers, and ministry of a christian church as appointed by himself," which has been pronounced the boldest, and at the same time the most temperate of his publications; a volume of "Sermons on Various Subjects," and one of "Charges and other Tracts;" "Thoughts on Secondary Punishments, in a Letter to Earl Grey;" "Remarks on Transportation, and on a Recent Defence of the System, in a Second Letter to Earl Grey;" "Thoughts on the Sabbath;" "Introductory Lectures on the Study of St. Paul's Epistles;" "Introductory Lessons on Christian Evidences;" "Easy Lessons on Money Matters, for the Use of Young People," and "Easy Lessons on Reasoning"—three small works, which are models in their respective departments; "Historic Doubts relative to Napoleon Bonaparte;" and a similar work on German neologism, by Aristarchus Newlight—masterpieces of grave irony. He also edited an edition of Bacon's Essays, and of Paley's Moral Philosophy, with annotations; a collection of "English Synonyms;" and the Remains of the late E. Coplestone, Bishop of Llandaff. The archbishop also wrote a considerable number of articles in the leading reviews, addresses, single sermons, &c., and a preliminary dissertation to the eighth edition of the Encyclopædia Britannica, "exhibiting a general view of the rise, progress, and corruptions of christianity." The works of Whately are full of original, profound, and suggestive thought, expressed in a terse, luminous, and singularly attractive style, and displaying great intellectual energy, fearless honesty, and vast and varied attainments. They deserve to be ranked with the writings of Butler and Paley, and entitle their author to the warmest gratitude of the friends of true religion. Whately died 8th October, 1863.—J. T.



WHATELY, Thomas, uncle of the archbishop, was private secretary to Mr. Grenville, and afterwards under-secretary of state to Lord Suffolk. He was the author of a well-known treatise on modern gardening, and an exceedingly able critical work, entitled "Remarks on some of the Characters of Shakspeare," a new edition of which, with a characteristic preface, has been published by the archbishop. The famous letters from Governor Hutchinson and Lieutenant-governor Oliver of Massachusetts, which were made public by Franklin, and excited a fierce dispute both in this country and in the American colonies, were addressed to Mr. Thomas Whately, and were purloined from the public offices, or from his own house, at or after the period of his death, which took place in 1772.—J. T.

WHEAN, Degory, a historian, born at Jacobston in Cornwall in 1573, and educated at Oxford. Returning from a continental tour he found a patron in Lord Chandos; and on the death of that nobleman he contracted an intimacy with the celebrated Thomas Allen, by whose interest Camden made him the first reader of the lecture which he had established in the university. Whean published several works on civil and ecclesiastical history, and died in 1647.—W. J. P.

WHEATLEY, Charles, an English divine, was born in London in 1686. He was educated at St. John's college, Oxford, of which he became a fellow. He was appointed lecturer in the church of St. Laurence, Mildred, in the Poultry, London, and finally vicar of Brent and Furneaux-Pelham in Hertfordshire. He died in 1742. Besides his "Nicene and Athanasian Creeds"—preached originally at the Lady Moyer's lecture, and published in 1738—and a volume of sermons, his principal work is his "Rational Illustration of the Book of Common Prayer," a treatise which has maintained its popularity to the present time. Three volumes of his sermons were published after his death by Dr. Berriman in 1746.—J. E.

WHEATLEY, Francis, R.A., an English landscape and figure painter of great ability, but of loose character, was born in London in 1747. He was the friend and assistant of Mortimer. An intrigue caused him to leave London for Dublin, from which his impudence drove him back to London. His abilities, however, secured his election as a member of the Royal Academy in 1791. He died in 1801. Among his most successful works are mentioned the "London Riots of 1780," engraved by James Heath, but accidentally burnt in the engraver's house; also a series of "London Cries." Wheatley executed many drawings in water-colour.—R. N. W.

WHEATON, Henry, an eminent American writer on international law, was born in 1785 at Providence, Rhode Island, U.S. His father, who had been a successful merchant, was president of the Rhode Island branch of the United States Bank. Wheaton was educated for and admitted to the bar, when in 1806 he came to Europe, studying French and the Code-Napoleon in France, and the civil law of England in London. On his return to America he practised his profession at Providence until 1813, when he settled at New York, where he edited for a period the *National Advocate*, one of the organs of the cabinet. Having been during the previous year division judge advocate of the army, in 1815 he was appointed one of the judges of the marine court, and published in that year his "Digest of the Law of Maritime Captures or Prizes," a work highly valued by American jurists. He became, in 1816, reporter of the supreme court of the United States, a position which he retained until 1827. His published reports for the period form a work of great authority. In 1827, having been for two years member of a commission for the revision of the laws of the state of New York, he was appointed first chargé d'affaires at Copenhagen, where, besides performing important diplomatic duties, he studied the Scandinavian literature and history. One of the results of these studies was his "History of the Northmen," London, 1831. In 1835 he was made minister resident at Berlin, and in 1837 was raised to the rank of minister plenipotentiary. It was in 1836 that his well-known and standard work, "The Elements of International Law," appeared. In 1841 was published his "Histoire du progrès du droit des gens en Europe depuis la paix de Westphalie jusqu'au congrès de Vienne," composed in French, and forming the basis of the work which he published in English in 1845 as "The History of the Law of Nations," &c. Recalled in 1846 by President Polk, Wheaton was about to commence his duties as professor of international law at Harvard university, when he died suddenly on the 11th March, 1848. Among his other works, not already mentioned, are a "Life of William Pinckney," 1826, and an "Inquiry into the British claim of right of search to American ships," 1842.—F. E.

* WHEATSTONE, Sir Charles, a distinguished man of science, born at Gloucester in 1802. Since 1834 he has been professor of experimental philosophy in King's college, London. He is a fellow of the Royal Society, and of various other scientific bodies, and a corresponding member of the French Academy of Sciences. His physical researches have been numerous and varied. They comprise some very important investigations into the laws of the sonorous vibrations of solid bodies, and the physiology of vision; the latter comprehending amongst other results the first suggestion of the stereoscope. In 1833 he invented and executed that wonderful instrument, in which a mirror spinning rapidly about a transverse axis is applied to the measurement of the velocity of an electric discharge. (As to the subsequent application of the same principle to the measurement of the velocity of light, see Foucault.) In 1838, in conjunction with Mr. Cooke, he invented and carried into operation the first practical electric telegraph in Europe. He has since invented many improvements in electric telegraphy, but more especially in 1858, that of his automatic printing telegraph, capable of transmitting signals at the rate of six hundred letters per minute; the more recent magneto-alphabetical telegraph, since most extensively used throughout the kingdom for the purposes of private telegraphic communication; and in 1862 completed a self-acting magneto-letter-printing telegraph. He is also the inventor of the magneto-exploding apparatus, the concertina, harmonium, and other useful apparatus. He received the honour of knighthood in 1868.—R.

WHEELER, Thomas, an English botanist, was born in London in 1754, and died in 1847. His elementary education was conducted at St. Paul's school, and he afterwards studied medicine at St. Thomas' hospital, London. He succeeded Sir William Curtis as lecturer on botany to the Society of Apothecaries, a situation which he filled for forty years. In 1800 he became apothecary of Christ's hospital, and afterwards of St. Bartholomew's.—J. H. B.

WHELER or WHEELER, Sir George, a learned English traveller, born at Breda in Holland in 1650, where his parents were exiles for their adhesion to the cause of Charles I. He was educated at Oxford, and after leaving the university commenced his travels in company with Dr. James Spore of Lyons. Together they took a voyage from Venice to Constantinople, through Asia Minor, and from Zante through several parts of Greece to Athens, and thence to Corinth, &c. Their principal object was to copy the inscriptions and describe the antiquities and coins of Asia Minor. Wheler, on his return to England, presented the valuable MSS. which he had collected to Lincoln college, Oxford. He then took orders, and in 1684 was installed in a prebend of the cathedral of Durham. He published an account of his travels with Dr. Spore, and several other works. He died in 1724, and was buried near the tomb of the venerable Bede in Durham cathedral.—W. J. P.

WHETHAMSTEDE, John, a learned abbot of St. Albans, was ordained priest in 1382. He was author of a chronicle from 1441 to 1461, which gives an excellent description, amongst other things, of the two battles of St. Albans. Humphrey, duke of Gloucester, was fond of visiting the monastery, and encouraged Whethamstede in collecting and transcribing valuable MSS. The abbot employed Lydgate in 1430 to translate the life of St. Alban from the Latin into English verse, so that his monks might thereby familiarize themselves with the particulars of their saint's history. Whethamstede erected the beautiful stone shrine over the tomb of Duke Humphrey in St. Albany's abbey church. After having been eighty-two years in holy orders, Whethamstede died in 1464, above one hundred years old.—F.

WHETSTONE, George, an English writer of the Elizabethan age. From the dedication of his play, "Promos and Cassandra," it appears that he was related to William Fleetwood, recorder of London. He endeavoured, but without success, to gain a footing at court. Having spent whatever fortune he had, his next step was to join the army on foreign service. Though he behaved gallantly, and earned a title to increase of pay, he returned to England as poor as ever. He then became a farmer, and achieving no more success than might have been expected from a roving soldier, he became dependent on his friends until he joined the expedition to Newfoundland under

Sir Humphrey Gilbert. Ill luck, however, still pursued him, the expedition being frustrated by the intervention of a Spanish fleet. He describes himself in one of his tracts as a faithful servant of Francis, earl of Bedford. His writings were published at various times from 1576 to 1586, the play above mentioned bearing date 1578. The plot is taken from one of Giraldi Cinthia's novels; and Farmer conjectures that from it Shakspeare derived hints for his Measure for Measure. His acquaintance with Italian is further manifested in a collection of stories, entitled "An Heptameron of Civil Discourses," &c., which is mainly a translation from a work in that language. On the back of the title to his "Enemie to Unthryftinesse," published in 1586, is a contemporary list of his works. It is reprinted in Brydges' Censura Literaria, iv., 273.—R. H.

WHEWELL, William, D.D., an eminent man of science, scholar, and philosopher, was born at Lancaster in 1795. He studied with high distinction at the university of Cambridge, where he became a fellow of Trinity college. In 1828 he was appointed professor of mineralogy; in 1838, professor of moral philosophy; and in 1855, he held the office of vice-chancellor of the university. In 1841 he became master of Trinity college. He was a fellow of the Royal Society, and of many other learned bodies. His writings are very numerous and various. Amongst them are comprised elementary treatises on mechanics, for the use of students, specially remarkable for the clear, precise, and philosophical manner in which the first principles of mechanics are explained. These were followed by a treatise on the "Mechanics of Engineering," published in 1841—a work of small bulk but of great importance, as having originated much of what has been since done in the way of applying mechanical science to practical purposes. In 1833 his "Astronomy and Physics, considered with reference to Natural Theology," was published as one of the Bridgewater Treatises. Between 1837 and 1861 appeared what is perhaps Dr. Whewell's greatest work—a series of treatises embracing a most comprehensive and clearly-arranged narrative of the progress of those branches of knowledge which are arrived at by induction. The first of those treatises was entitled "The History of the Inductive Sciences," and was followed by "The History of Scientific Ideas," "The Philosophy of Discovery," and "The Novum Organon Renovatum." The "Elements of Morality," and other treatises, contain the doctrines taught by the author as professor of moral philosophy. His long and elaborate series of researches on the tides have appeared in the Philosophical Transactions. His death, the result of a fall from his horse, occurred on the 6th of March, 1866.—R.

WHICHCOTE, Benjamin, an eminent divine, was born at Whichcote hall, Shropshire, in 1610. He studied at Emanuel college, Cambridge, and in 1633 became a fellow. He acquired great reputation as a tutor, men like Wallis, Smith, and Worthington being among his pupils. In 1636 he was admitted on the same day to deacon's and priest's orders, and became one of the university preachers. His college presented him to the living of Cadbury in Somersetshire, where he settled for a period; but in 1644 he returned to Cambridge as successor to Collins, provost of King's college and professor of divinity, who had been ejected. Whichcote, however, divided the salary with him. He was created D.D. in 1649, and the next year he resigned to Dr. Cudworth his living in Somersetshire, and took that of Milton near the university. At the Restoration he lost his college preferments, but two years afterwards became minister of St. Ann's, Blackfriars, and then vicar of St. Lawrence, Jewry. He died in 1684. His sermons were published after his death at various times; the earl of Shaftesbury, author of the Characteristics, writing a preface to one of the volumes, which were republished at Edinburgh under the care of Principal Wishart. A good edition was published in 1701–1703 by Dr. Jeffery, archdeacon of Norwich, reprinted at Aberdeen in 4 vols. 12mo, in 1751. Aphorisms selected from his writings were also published in 1703, reprinted with many additions in 1753. Whichcote was a man of great originality, learning, and piety. "He was much," as Burnet says, "for liberty of conscience, and he set young students on reading Plato, Tully, and Plotin." Baxter numbered him with "the best and ablest of the nonconformists."—J. E.

WHISTON, William, was born on 9th December, 1667, at Norton in Leicestershire, where his father was rector. He was educated by his father till his seventeenth year, when he was sent as a pupil to Mr. Antrobus of Tamworth, whose daughter he afterwards married. He entered Clare hall, Cambridge, at nineteen, and took his degree in 1690, in which year he was elected a fellow of his college, and began to take pupils. In 1693 he took orders, and in the following year was made chaplain to Dr. More, bishop of Norwich. He had devoted himself chiefly to the study of mathematics and natural philosophy, and his first work, published in 1696, was entitled "A New Theory of the Earth, from its original to the consummation of all things." In this work he undertook to show that the scriptural accounts of the creation, the deluge, and the final general conflagration are perfectly agreeable to reason and philosophy. In 1696 he was made rector of Lowestoft in Suffolk; and in 1701 Sir Isaac Newton appointed him his deputy in the Lucasian chair of mathematics, to which he succeeded by Newton's recommendation in 1703, whereupon he resigned his living at Lowestoft and removed his residence to the university. In 1707, being still of unsuspected orthodoxy, he was appointed to deliver the Boyle lecture; but soon afterwards his theological opinions began to undergo a gradual but rapid change, which ended in his becoming an Arian. It was an age of theological declension and decaying faith, and he yielded to the rapid current of the time. In 1708 he wrote an essay on the Apostolical Constitutions, in which he maintained the paradoxical opinion that "they were the most sacred of the canonical books of the New Testament." This conviction had an important influence upon his opinions on doctrinal points. He offered the essay to the vice-chancellor, to be printed at the university press, but it was declined. In 1709 he published a volume of sermons and essays in support of his new views; and in reading the liturgy he began to omit such parts of it as he could no longer approve of. Inevitable troubles followed, and on the 30th of October, 1710, he was deprived of his professorship, and expelled from the university. Nothing daunted, he came out in the same year with the most famous of his writings, "An Historical Preface to Primitive Christianity Revived," which was soon after made the ground of proceedings against him in convocation. The clergy of both houses pronounced a strong condemnation of the book, but the government disliked the transaction, contrived to interpose evasions and delays, and at length all proceedings against him, both in convocation and the spiritual courts, were quashed by an act of grace, published in 1715, by which all accused of heresy were pardoned and protected. In the same year, being refused the eucharist in his parish church, he opened his own house for public worship, and made use of a liturgy of his own composition. During the latter half of his life he was not molested for his opinions. In 1720 his name was proposed as a member of the Royal Society, but Newton, who was president, opposed his election, declaring that if Whiston was chosen a member, he would resign the presidency. His opposition was supposed at the time to be owing to Whiston's Arianism; but Newton's own theological opinions would seem to have been very like Whiston's, though he was more prudent in expressing them, and Whiston alleges a very different motive for Sir Isaac's hostility to his election. "He perceived," says he, "that I could not do as his other darling friends did, that is, learn of him without contradicting him when I differed in opinion from him; he could not in his old age bear such contradiction, and so he was afraid of me the last thirteen years of his life." The egregious vanity of such an explanation is amusing; but, as has been remarked of him as an autobiographer who filled three volumes about himself, and published them too in his own lifetime (1749–50), "there never was a writer of his own life who laid his weaknesses more plainly before the reader, unless it were Boswell." He survived till 22nd August, 1752, dividing his time and attention between theological and scientific pursuits—sometimes delivering philosophical lectures, sometimes speculating on unfulfilled prophecy; finding the longitude, and fixing the date of the millennium; surveying the coasts of England, and writing against pædobaptism, &c. His publications, first and last, were extremely numerous—up to 1737 only, their number amounted to fifty-nine. With the exception of his edition and translation of Josephus, they have all long ago fallen out of sight, and are now only useful as landmarks in the history of opinions.—P. L.

WHITAKER, John, an English divine and antiquary, was born at Manchester about 1735. He was educated at Oxford university, and became a fellow of Corpus Christi college. In 1771 he published in quarto the first volume of his "History of Manchester," which he completed in 1774—a work that contains much original information concerning the condition of

Britain generally in early times. This portion of the subject Whitaker further illustrated in a work published in 1772, entitled "Genuine History of the Britons," 8vo. It was written as a refutation of Macpherson's assertions in the Introduction to the History of Great Britain and Ireland. In 1773 Whitaker was appointed morning preacher at Berkeley chapel, London, by a Mr. Hughes, who, after two months' experience of his nominee, removed him from the office. The preacher published a "Case between Mr. W. and Mr. Hughes," in which the impetuosity of his temper got the better of his discretion, and gave Mr. Hughes an opportunity of bringing an action for libel. A determined maintenance of what he thought right, was one of Whitaker's strongest characteristics. He refused a valuable benefice because the patron was a unitarian. On succeeding in 1778 to the college living of Ruan-Lanyhorne in Cornwall, he quarreled with his parishioners on a question of tithe commutation, and steadily proceeded through a course of vexatious litigation till he gained the victory. He had the satisfaction before his death of winning the regard of his flock, who found him not only an excellent preacher, but a kind-hearted man. A volume of his sermons was published in 1783. His work on the "Origin of Arianism" is a most learnedly argued piece of polemics. In 1787 he published his "Vindication of Mary Queen of Scots," in which he very heartily contradicts the opinions then prevalent among Englishmen. Scarcely less remarkable were his attacks upon Gibbon in the *English Review*. It is said the author of the Decline and Fall had shown him the first volume of his work in MS., without the anti-christian chapter. Whitaker would naturally feel angry at having expressed admiration for a sceptical book. He died at his rectory, October 30, 1808.—(See Lowndes' *Manual* for list of works.)—R. H.

WHITAKER, Thomas Dunham, LL.D., an eminent English writer of local histories, was born on the 8th of June, 1759, at Rainham, Norfolk, where his father was curate. The family, however, had been established for centuries at Holme in Lancashire, where the father of Thomas Dunham succeeded to the paternal estate in 1760. Whitaker was educated first at Rochdale, then at Grassington in Craven under the direction of the Rev. W. Sheepshanks, and in 1775 entered St. John's college, Cambridge. He took the degree of LL.B. in 1780, intending to follow the civil law as a profession, but the death of his father in 1782 changed his plans. He went to reside at Holme, entered holy orders, and in 1797 became perpetual curate of Holme, a chapel founded by his ancestors, and rebuilt and re-endowed chiefly at his own cost. He subsequently became rector of Heysham, vicar of Whalley in 1809, and vicar of Blackburn in 1818. The last preferment he survived but three years, dying on the 18th December, 1821, from paralysis, brought on by the alarm he felt at the popular risings which then disturbed Lancashire and Yorkshire. His large and handsomely illustrated histories of Whalley, Craven, Leeds, and Richmondshire, contain much valuable information, gathered at great cost. The first volume of his Leeds is a new edition of the history of that town by Thoresby, whose descendant, Lucy Thoresby, became Dr. Whitaker's wife. It is worthy of note that J. Mallard Turner was employed by Dr. Whitaker to make drawings for the illustration of his Yorkshire histories. In divinity the doctor was also very learned, and he is said to have dismayed Dr. Watson, bishop of Llandaff, by the array of authorities he brought to bear against him in an after-dinner argument.—R. H.

WHITBREAD, Samuel, a well-known politician, was the son of a wealthy brewer by a daughter of the first Earl Cornwallis, and was born in London in 1758. He was educated at Eton and at St. John's college, Cambridge, and on leaving the university made the tour of Europe, under the care of Mr. (afterwards Archdeacon) Coxe. In 1789 Whitbread married the eldest daughter of the first Earl Grey, and in the following year entered parliament as member for the borough of Steyning. His early training and his family connections led him to attach himself to the whig party, and his princely fortune, shrewdness, sincerity, and energy, gave him great influence in the house of commons and in the country. Whitbread was a zealous and unfaltering adherent of Mr. Fox, and on the death of that great statesman he became one of the most prominent members of his party. He had a tendency to mix up personal matters with his advocacy of his political principles; and though he was in reality a very kind-hearted man, his earnestness and vehemence gave an appearance of bitterness to his attacks on the leading members of the government. He was appointed chief manager of the impeachment of Lord Melville in 1803, and conducted the case with great ability. Like the rest of the whigs, he long opposed the carrying on hostilities with France and the war policy of the ministry, but he had the candour to acknowledge the wisdom of Wellington's strategy, and to urge (1814) the government to put forth the whole strength of the country in order to bring the contest to a triumphant conclusion. He just lived to see the close of the war which had so long desolated Europe. He had for some time been subject to attacks of morbid depression, which after his death were found to have proceeded from a local pressure on the brain. His mind became affected, and he fancied himself the victim of conspiracies on the part of his enemies, and the object of public hatred or ridicule. Under the influence of these feelings he put a period to his own life, 6th July, 1815. Whitbread was a man of sincere though not ascetic piety, amiable and benevolent in his disposition, and irreproachable in private life.—J. T.

WHITBY, Daniel, a learned English divine and commentator, was born at Rushden, Northamptonshire, in 1638, and was educated at Trinity college, Oxford, of which he became a fellow in 1664. In 1672 he took the degree of D.D., and became rector of St. Edmund's, Salisbury, and in 1696 was appointed prebendary of Taunton Regis. In 1683 he published the "Protestant Reconciler," a work intended to reconcile dissenters to the church by proposing the abolition of certain ceremonies; but his book produced no good effect, and was so obnoxious to his own party, that it was formally burnt at Oxford. Whitby besides was compelled to make "retractation" of its proposals by his bishop, Dr. Ward of Salisbury. Dr. W. Sherlock wrote a work to refute the "Protestant Reconciler." Whitby was the author of numerous writings against the Romish church, the best being his "Treatise on Traditions." He published his "Paraphrase and Commentary on the New Testament" in 1703—a work which has been frequently reprinted. His "Five Points of Calvinism," is a defence of Arminianism. His "Disquisitiones Modestæ," published in 1718, are antitrinitarian. His "Last Thoughts" were published in 1727, the year after his death.—F.

WHITE, George, a celebrated engraver in mezzotint, was born in London about 1671. He was the son and scholar of Robert White, but he practised almost exclusively in mezzotint, in which manner he excelled every other engraver in Europe. He greatly improved mezzotint engraving by first etching the outline before laying the ground, and by using the graver for sharpening points of light and shadow, thus imparting additional brilliancy and precision. He excelled in portraits: among the best are those of Dobson the painter, by himself, Sylvester Petit, Sir Richard Blackmore, Lord Clarendon, Dryden, Colonel Blood, &c. He occasionally painted portraits in oil and miniature. He was alive in 1731, and probably died soon after.—J. T-e.

WHITE, Gilbert, the naturalist, was born in 1720 at Selborne in Hampshire, a pleasant and sequestered village on the eastern skirts of Woolmer forest, to which his father, a barrister of the Inner temple, had retired in 1731. White received his earlier education at Basingstoke from the Rev. Thomas Warton, the father of the two well-known writers of that name. In 1739 he was admitted a student of Oriel college, Oxford, was elected a fellow of his college in 1744, and in 1752 a proctor of the university, discharging the duties of the last office with a success which surprised his family, who had thought them unsuitable to a man of his quiet disposition. He had frequent opportunities of accepting college livings, but did not avail himself of them; "not that he was averse to the duties of the clerical profession," says the memoir of him in Mr. Charles Knight's Cyclopædia of Biography, "for during the later part of his life he acted in the capacity of curate at Selborne, and had previously performed the same duties in the adjoining parish of Faringdon"—statements which we do not find confirmed by other authorities. However this may be, he retired "early" (the precise date is nowhere given) to Selborne, and spent the rest of his life in exploring the fauna and flora of his neighbourhood, in watching attentively the ways and habits of its animated nature, in diarizing the weather and other natural phenomena, in corresponding on and studying natural history. He seems to have published little or nothing but a monograph on the British Hirundines, contributed to the Philosophical Transactions, when in 1789 appeared his "Natural History and Antiquities of Selborne, in a series of letters to the Hon. Daines Barrington and Thomas Pennant, Esq.," published, it may be mentioned, by his brother,

Benjamin White, who during the latter half of the eighteenth century was the principal London publisher of books on natural history; and who to the edition of 1802 prefixed a meagre memoir of Gilbert White. The historian of Selborne closed his serene and peaceful life in June, 1793. He was a cheerful and social man, a good teller of a story, and a bachelor. His charming "Natural History of Selborne" is one of the classics of the language, and shows what can be effected in the most contracted sphere by a genial, sympathetic, and persistent observation of nature. "The Antiquities of Selborne," divorced in later editions from the "Natural History," is also a very pleasing performance. In 1795 Dr. Aikin published a "Naturalist's Calendar," compiled from the daily register which White had kept for a quarter of a century. In 1802 the "Natural History" and "Calendar" were published with Markwick's notes, the "Antiquities" being omitted. These reappeared, with the addition of some poems of White's, in the edition of 1813, and are also given in one of the best of the later editions of his works, that of 1836, by the late Mr. Edward Turner Bennett, secretary to the Zoological Society. Mr. Bennett had collected materials for a work, which has never been published, on Selborne and its vicinity. In *Blackwood's Magazine* for September, 1840, there is a pleasant paper on the modern aspects of Gilbert White's home and district—"A Visit to Selborne."—F. E.

WHITE, Henry Kirke, was born at Nottingham on 21st March, 1785. From a boy he was very fond of reading, and his progress at school was extraordinary. But he was taken from school at a very early period, and made to carry baskets for his father, who was a butcher. Still he went on in various spheres of self-improvement. At the age of fourteen he was apprenticed to the stocking-loom, and remained at this uncongenial occupation for a year. Then he was sent to a lawyer's office; but he still employed his leisure hours in a course of extensive reading and mental discipline. His early attempts at composition were published in the *Monthly Preceptor* and *Monthly Mirror*, and gave token of an unusual precocity. In 1803, encouraged by Hill and Capel Lofft, he published his first volume of poems; but the volume was coldly received. Southey, however, took some kindly notice of the young aspirant, and gave him good advice. At this time he devoted himself to study so resolutely as to sow the seeds of disease in his constitution. His long cherished desire to enter the university was at length gratified, through the patronage of Mr. Simeon, and he became a sizar in St. John's in October, 1815. His industry was incessant; he carried the first place in every examination, and every one set him down to be a senior wrangler. But his constitution was undermined, his nerves were unstrung, and his nights were restless—the prelude to delirium, stupor, and death. He died October 19, 1806. His literary "Remains" were published by Southey, and have long been popular. His muse was quiet and pensive, reposing on the beauty of nature, and sanctified by the power of a living faith. He was of a most amiable character; and though he was ambitious, his aims were noble. He longed to preach the truth which had given freedom and inspiration to his own soul. His "Star of Bethlehem" will only die with the language.—J. E.

WHITE, James, dramatist and miscellaneous writer, was born near Edinburgh about 1804. He entered the English church, and early attracted the notice of Lord Brougham, to whom in 1832 he dedicated a poem, "The Village Poor-house, by a Country Curate." Soon afterwards he was appointed vicar of Loxley in Warwickshire; but surrendering his living, devoted himself to literature. He was the author of the lively and clever papers, "Nights at Mess" and "Sir Frizzle Pumpkin," in *Blackwood's Magazine*, and contributed to other leading periodicals. Some of his plays, which included "The Earl of Gowrie," "Feudal Times," "The King of the Commons," were produced by Macready. During his later years he was chiefly known as the author of several admirable historical compendiums, "Landmarks of the History of England," of Greece, &c., and a history of France and the "Eighteen Christian Centuries." He resided at the beautiful village of Bonchurch in the Isle of Wight, where he possessed some property, and died in March, 1862.—F. E.

WHITE, John, A.M., an English divine of the puritan party, was born in Oxfordshire in 1574. Educated at Winchester school and New college, Oxford, he became, in 1606, rector of Trinity church, Dorchester. The success of the royalists in that quarter drove him to London, where he ministered in the Savoy, and succeeded Dr. Featley in the rectory of Lambeth. He afterwards returned to his former charge, and died there at the age of seventy-four. He has been styled "the Patriarch of Dorchester;" and the esteem in which he was held procured for him an honourable position in the Westminster assembly, where he sat as one of the two assessors of the prolocutor Dr. Twisse. He published works on the first three chapters of Genesis; on the profitable reading of the scriptures; and on the morality of the fourth commandment.—W. B.

WHITE, John, an English lawyer, born in Pembrokeshire in 1590; completed his classical education at Jesus' college, Oxford; studied for the bar at the Middle temple, and ultimately became a bencher of this society. His principles led him to give his professional aid to the puritans, and he was censured by the star-chamber for the zeal which he displayed in their interest, as one of the feoffees for buying in impropriations. Elected to represent Southwark in the parliament of 1640, he continued his opposition to the Anglican hierarchy, presided in the committee for inquiry into the immoralities of the clergy, and subsequently sat as one of the lay assessors in the Westminster assembly of divines. His death took place in 1645. The work which he published in justification of the rigorous proceedings of the committee above mentioned, procured for him the soubriquet of Century White; it was entitled "The First Century of Scandalous, Malignant Priests made and admitted into Benefices by the Prelates," &c.—W. B.

WHITE or WHYTE, John, an English prelate, born in Surrey in 1511, and educated at Oxford, was made bishop of Lincoln by Queen Mary in 1554, and three years afterwards translated to the see of Winchester. At the accession of Elizabeth he was thrown into the Tower, but obtained his release, and died in 1560. He published some Latin poems, and a sermon preached at the funeral of Queen Mary.—W. B.

WHITE, Joseph, an eminent orientalist, was born of humble parentage at Stroud in 1746. By the kindness of some friends, who were attracted by his talents, he was sent to Wadham college, Oxford, of which he became a fellow. He graduated in 1773. Oriental literature was his favourite study, and in 1775 he was chosen Laudian professor of Arabic, and delivered and published an excellent inaugural discourse. In 1778 he edited the Philoxenian Syraic version of the gospels, and was nominated one of the preachers at the Chapel royal, Whitehall. In 1781 he delivered the Bampton lecture, his theme being a "Comparative view of Christianity and Mahommedanism." The volume rose to immediate popularity, though the author's fame was at length diminished by the discovery that he had paid Badcock £500 for literary assistance, and that Dr. Parr had materially contributed to the eloquent volume.—(See Parr.) He was afterwards a prebend of Gloucester, a D.D., and a canon of Christ church. About 1791 he married, and retired to the college living of Melton, Suffolk. Here he set up a private press, and wrought at it himself, producing his "Ægyptiaca," or an edition of Abdolatiff's History of Egypt. In 1799 he published from the Clarendon press a Diatessaron, which has been several times reprinted; and in 1808 an edition of the Greek Testament, exhibiting the alterations of Griesbach, &c. In 1811 appeared his "Criseos Griesbachianæ Synopsis." He died in 1814.—J. E.

WHITE, Joseph Blanco, or, as he was called in Spain, Don Jose Maria Blanco y Crespo, was born at Seville, 11th July, 1775. His grandfather, who had emigrated to Spain in the beginning of last century, was a descendant of an Irish Roman catholic family, and his mother was a Spanish lady related to the old Andalusian nobility. Joseph was placed at the age of eight in his father's counting-house, but he had strong likings for a clerical life, which his parents at length gratified. In 1799 he entered priest's orders, and was chosen rector of his college. Other preferments were gained by him, but in a few years there came over him a great change, and he formed a decided antipathy to the profession which he had chosen in his youthful ardour. After several vicissitudes occasioned by the French invasion, he in 1810 arrived in England, where he spent his remaining years. He immediately started *El Español*, a monthly periodical in Spanish, which continued to be issued for above five years. When it failed in 1814, the government gave him a pension of £250; and having become a protestant, and resided for a period at Oxford as a member of Oriel college, he obtained orders in the Church of England. But he soon dropped all idea and intention of being an episcopalian minister. In 1820 he began a series of papers in the *New Monthly Magazine*, entitled

"Letters from Spain, by Don Leucadion Doblado," which in 1822 were gathered into a separate volume. In this year he started a second Spanish periodical, *Las Variedades*, intended for Hispano-Americans, and it survived for three years. His books against popery were very popular, such as his "Practical and Internal Evidence against Catholicism" in 1825; "The Poor Man's Preservative against Popery;" "Second Travels of an Irish Gentleman in Search of Religion," a reply to Moore's famous work with a similar title. He also edited the *London Review* for the six months of its duration, and was a frequent contributor to the monthly and quarterly periodicals. After many reasonings and doubts he in 1835 publicly avowed himself a unitarian; and his attendance at the unitarian chapel in Liverpool is described by himself as a "sublime moral and intellectual treat." But he seems to have gradually passed into a rationalism which left very few articles in his creed. His last years were spent in Liverpool amidst much weakness and disease, and he died on the 20th May, 1841, in the sixty-ninth year of his age. Blanco White was a man of subtle mind, but of a morbid and melancholy temperament. Changes in opinion were his habit, prompted by a nervous self-questioning, no less than an eager desire for truth. There was a constitutional want of fixity about all his plans and resolves, but he was ever true to himself in avowing his convictions. At the age of eight he had doubts of christianity—at least in its popish form—and his hostility to orthodoxy is marked by him often in his journal. Thus he records—"A letter from Mrs. Whately; kind, but full of religious anxiety about me. Oh bitter superstition!" He was greeted by many friends on his arrival in this country, and the university of Oxford gave him the honorary degree of A.M. Among his correspondents were Southey, Coleridge, Mrs. Hemans, John Stuart Mill, Channing, Baden Powell, Lord Holland—to whose son he was for some time tutor—and Archbishop Whately, who dedicated to him the first edition of his Errors of Romanism, and in whose house he was a frequent sojourner. Besides the works already mentioned, he translated into Spanish the Evidences of Bishop Porteous and Dr. Paley; the Book of Common Prayer, and some of the Homilies. He published also a "Letter to Charles Butler," and "Observations on Heresy and Orthodoxy."—(*Autobiography* in 3 vols., edited by John Hamilton Thom, London, 1845.)—J. E.

WHITE, Robert, a celebrated engraver in line and mezzotint, was born in London in 1645. He was a pupil of David Loggan. His prints, chiefly portraits, are extremely numerous; Walpole's list of about two hundred and fifty is incomplete. They include portraits of the English sovereigns, and a great many of the most distinguished personages of his own time. Some were drawn from the life by himself, others are after Vandyck, Kneller, Van Vorst, &c. White engraved the first Oxford almanac in 1674. According to Walpole, he had saved about four or five thousand pounds from his profession, but from some misfortune or waste died in indigence in 1704.—J. T–e.

WHITE, Sir Thomas, founder of St. John's college, Oxford, was the son of a clothier of Reading, where he was born in 1492. He was apprenticed to a merchant tailor of London, and amassed considerable wealth, a portion of which he applied to charitable and beneficent purposes in Coventry, Bristol, and Leicester. He is chiefly remembered, however, by his establishment and endowment of St. John's college, Oxford, in 1555. He was sheriff of London in 1546, and lord mayor in 1553, when he was knighted by Queen Mary for his services during Wyatt's rebellion. Of the fifty fellowships at St. John's, Oxford, endowed by Sir Thomas White, thirty-seven belong to Merchant Tailors' school, founded in 1561 by that London company, of the court of which he was then a member. He died at Oxford in 1566.—F. E.

WHITE, Thomas, an English clergyman, was born at Bristol, and educated at Magdalen college, Oxford. He became vicar of St. Dunstan's, Fleet Street, in 1575, and obtained other ecclesiastical preferments in the metropolis, being at his death in 1623 a prebendary of St. Paul's, and a canon of Christ church and of Windsor. Some of his sermons were published; but he is chiefly remembered as one of the benefactors of the Oxford college at which he received his education, and as the founder of Zion college, which was erected on the site of a ruined priory in London Wall, and endowed out of the funds which he bequeathed for that purpose.—W. B.

WHITE, Thomas, an English philosopher, whose Latinized name was Thomas Albus or De Albis, was born in 1582 of a catholic family in Essex, and educated on the continent, where he took priestly orders, and held the office of subrector at Douay. He held controversial correspondence with Hobbes and Des Cartes, and died in 1676.—W. B.

WHITEFIELD, George, the most remarkable evangelist of modern times, and as the friend and colleague for a time, and then as the antagonist of Wesley, the mover of the revived christian life of the Anglo-Saxon race in the Old world and the New. In a restricted sense also he may be called the chief, or the founder, of Calvinistic methodism. He was born at the Bell inn, Gloucester, late in the year 1714. His father died when George, the youngest of a large family, was in infancy; the paternal grandfather and great-grandfather were clergymen; his mother, left a widow in embarrassed circumstances, kept the inn for the support of her family until it was taken by a son, with whom, or with his wife, George not agreeing well, he made his home with his mother, who had already done her best for him in sending him to the St. Mary de Crypt grammar-school in Gloucester, where he made respectable progress in classical studies. But a happy accident opened to him his course at Pembroke college, Oxford, where he was admitted a servitor in 1733, being then in his nineteenth year. At Oxford he soon became acquainted with the two Wesleys, Mr. Morgan, and others, whose religious practices had already attracted much attention, and had exposed them to petty persecutions. In accepting Whitefield's own account of his boyhood and youth, large allowance must be made for conventional modes of speaking on religious subjects, which, though warrantable in a certain sense, would convey an exaggerated meaning unless that same sense were well understood, and the terms were reduced to their proper value. The boy was, as the phrase goes, a "naughty boy," but not depraved or culpable in any extreme degree; and often, in the course of these early years, he was powerfully influenced by religious feelings. Before entering at Oxford he had given indications of his destination to the pulpit and the desk. Endowed with a voice of extraordinary power and compass, and gifted also with the faculty of giving expression as a speaker to the most vivid emotions, nature, so to speak, had marked him as an orator—an orator born, not made. Whitefield's intimacy with John and Charles Wesley at Oxford, which had arisen incidentally, quickly ripened into a friendship, cemented by fellowship in the fervent christian life, and by the condensing operation of the obloquy and the impiety in the midst of which the methodistic band sustained itself there. Whitefield's religious course, more impassioned than that of Wesley, and less dependent upon the reasoning or logical faculty, sooner reached a state of spiritual rest in the joyous acceptance of evangelical doctrine, and in a full assent to the terms of salvation in the gospel. While on a visit in his native city for the recovery of his health, he received encouragement from Dr. Benson, bishop of Gloucester, to take orders at the early age of twenty-one, and he was ordained deacon by this prelate. His first sermon at the church of St. Mary de Crypt gave promise of what his course was to be. He returned, however, to Oxford, where in due course he took his degree. During two months he preached at the Tower church, London, to crowded congregations always, and congregations always profoundly moved by his discourses. Wherever he preached, in the country, or in London or Bristol, the same intense feeling—better than ordinary popularity—was awakened by his voice, and what might have seemed a brilliant course opened itself before the youthful preacher; but his motives were of another order, and an invitation from the Wesleys to assist them in their arduous missionary labours in Georgia took hold of him, and he determined to take this course, which had little in it to tempt ambition. During the months intervening before he could embark for America, he preached at Bristol and elsewhere with increasing effect. Gifted by nature in an unusual degree as a public speaker, Whitefield spoke as one who had received a commission from on high to proclaim the gospel to the lifeless, sermon-proof thousands of the people, and this mission he fulfilled with unabated ardour, and with undiminished effect, from the first to the very last day of his ministry—a period of almost fifty years. In leaving England for a remote, disorderly, and comfortless colony, Whitefield had given proof of his indifference to worldly advancement; and immediately on his arrival there, the abounding benevolence of his nature led him into an enterprise, the founding of an orphan-house, to which object he devoted himself thenceforward, although the establishment entailed upon him incessant labours and the heaviest anxieties. For the

furtherance of this scheme, and to obtain priest's orders, he returned to England, and in 1739 was ordained by the same friendly prelate, Dr. Benson. His return was hailed by thousands who had before thronged to him wherever he had preached, in London and at Bristol especially. At Bristol the customary blindness of the ecclesiastical officials forbade him their churches, the chancellor of the diocese giving him notice that he should "stop his proceedings"—a sage resolve, which in fact opened the door of salvation to countless thousands of those over whose heathenism the church had long kept watch. This man, sent of God, burst through the prohibition, took his stand upon a rising ground, 17th February, 1739, within range of the Kingswood collieries, "his first field pulpit." There, from Sunday to Sunday, he gathered about him, always increasing, congregations of these savage people, of whom multitudes soon accepted the blessings, temporal and spiritual, of christianity—"the people standing in such awful manner round the mount in the profoundest silence, filled me with a holy admiration." Twenty thousand people listened to, and heard distinctly that voice of power; floods of tears made channels adown blackened cheeks; thousands wept, multitudes repented, and forsook forever their vicious course of life. In these exercises Whitefield made proof of, and perfected his wonderful gifts as an orator, as a preacher, and as a speaker abroad. He acquired also a perfect self-possession, and learned how by natural tact and a ready wit also, to baffle often the brutality of the leaders of the mobs. His beginnings at Kingswood were a sample of a life of evangelical labour in England and America. A characteristic of Whitefield's course was, the foremost place he always gave to schemes of benevolence. He had crossed the Atlantic to gather funds for the orphan-house in Georgia; and now finding that he had won the hearts of the Kingswood colliers, he set on foot a plan for a charity school for their children. He laid the first stone of a building for this purpose before he returned to London. In London, Whitefield, who had been shut out from the churches, went on to "attack Satan in his strongholds"—in Moorfields, Kennington Common, and Blackheath. In these places he was often rudely assailed, and sometimes hardly escaped with his life. It deserves notice, that while Wesley looked with favour upon those bodily agitations which so often occurred in methodistic congregations, Whitefield's good sense, and his better christian instincts, induced him to regard these outward manifestations very suspiciously, or at best to attach little importance to them, and to hold them in doubt, as if they might be proper accompaniments of a genuine conversion. Differences of a deeper meaning did not fail at an early time in the ministry of the two men to create disagreement; and at length, although not to sever the bonds of christian love, to put the two men upon divergent courses of action. This divergence was inevitable, nor was it undesirable. Even now the time is not come when those two aspects of christian belief, to which the human mind vainly labours to give unity of expression in formal propositions, shall be embraced and accepted as equally true, although verbally discordant. A wisdom of this order, humble, humbling, and given from above, was not to be looked for in either Wesley or Whitefield. Each took his side; Wesley, with syllogistic vivacity, the fervour of intense feeling thrown in upon the rigidity of superficial demonstrations; Whitefield, with the unction and warmth of evangelic instincts:—the one preacher insisted upon works and grace, the other upon grace and works. They parted company, and their adherents on each side fiercely quarreled, not able to apprehend on either side the simple truth, that if three and four make seven, four and three are also seven. Whitefield would gladly have abstained from strife. "For Christ's sake," he says, "desire, dear brother Wesley, to avoid disputing with me. I think I had rather die than see a division between us; and yet how can we walk together if we oppose each other." On his return from America where his ministrations had taken great effect, Whitefield preached in Wales, in Scotland, and in Ireland—in each country listened to in a manner which, while it was characteristic of the diverse temperament and the religious training of the three races, gave evidence at once of the preacher's power as related to the same human nature, and of the force of evangelic truth vividly set forth. It was while preaching and travelling in Scotland that Whitefield made acquaintance with persons of rank, among them especially Selina, countess of Huntingdon (see HUNTINGDON), his after intercourse with whom was the means, principally, of establishing Calvinistic methodism as a communion with its body of ministers and its many chapels, some of these being of the largest dimensions. Whitefield, like Wesley, married in mid-life, and with nearly the same result, not an increase of his happiness. Listened to, not only by the common people in myriads, but by such hearers as Hume, Lord Chesterfield, Bolingbroke, and others of that class, his spirit turned toward America; and again, when popularity and flatteries might have induced him to stay in England, he once again gave proof of his regard to the highest motives. During his last visit to England an affectionate intercourse between the two leaders took place, and this was continued until Whitefield's departure for Georgia in 1769. Worn out at an early age in the service of Christ, he yet held on travelling and preaching daily. A severe seizure of asthma brought him to his end at Newbury Port in New England, September 30, 1770, in his fifty-sixth year. Conscious of his want of ability to govern a community, he had wisely abstained from the attempt to found a church. One object ruled his course of life from the first day of his ministry to the last—this was to gather souls, and to lead them forward to the life eternal. Few if any preachers of the gospel have reaped so large a harvest in this way as he. The sources of information as to the life of Whitefield are the volumes of his journals published by himself, and a collection of his letters, sermons, and tracts, in 6 vols., published in London, 1771. Several compilations, drawn from these sources principally, have more lately appeared, among which may be named Gillies' Life of Whitefield, published in 1813, and Philips' in 1838.—I. T.

WHITEFOORD, CALEB, a distinguished wit and satirical poet, was the grandson of Sir Adam Whitefoord, the head of an old Ayrshire family, and was born in 1734. His father, Colonel Whitefoord, intended him for the church; but he had an insuperable aversion to the clerical profession, and was in consequence placed in the counting-house of a London wine merchant, where he continued four years. On the death of his father he removed to France, where he continued to reside until he came of age. On his return to London he commenced business in the wine trade, and having formed an acquaintance with Woodfall the printer, he became a frequent contributor to the *Public Advertiser*. He was the originator of those whimsical pleasantries once so much in vogue, entitled "Cross Readings, Ship News, and Mistakes of the Press." He was a member of the Literary Club, and was a great favourite with Johnson, Goldsmith, Reynolds, Garrick, and the other eminent men who composed that famous society. Johnson's celebrated pamphlet entitled Thoughts on the late Transactions respecting the Falkland Islands, was written at his suggestion. Mr. Whitefoord was appointed in 1782 secretary to the British commissioners sent to Paris to treat of a general peace with America, and three of the treaties are in his handwriting. He was a member of the Royal Societies of London and Edinburgh, the Society of Antiquaries, &c. He died in 1809 at the age of seventy-five, leaving a family of four children. Mr. Whitefoord's character is faithfully and wittily delineated by Goldsmith in the Retaliation, where he is described as a—

> "Rare compound of oddity, frolic, and fun,
> Who relished a joke and rejoiced in a pun;
> Whose temper was generous, open, sincere;
> A stranger to flattery, a stranger to fear—
> The best-humour'd man with the worst-humour'd muse."

He was so notorious a punster, that Goldsmith used to say it was impossible to keep him company without being infected with the itch of punning.—J. T.

WHITEHEAD, PAUL, a satirical poet, born in London on St. Paul's day, 1710, from which circumstance he derived his christian name. He was originally intended for business, and was apprenticed to a mercer; but somehow or other he contrived to escape from this position, and entered himself as a student of law at one of the inns of court. It does not appear that he was ever called to the bar, but he was able to live without a profession in consequence of his marriage with the daughter of Sir Swinnerton Dyer, Bart., who brought him a fortune of £10,000. By unfortunately joining with Fleetwood the actor in a bond for £3000 he brought misery on himself, and languished for some years in the Fleet prison. He afterwards maintained himself by his writings, which include—"State Dunces," "Manners," "Honour," "Satires," and the "Gymnasiad," a mock heroic poem in ridicule of boxing. He died in 1774.—W. J. P.

WHITEHEAD, WILLIAM, a poet, born in 1715 at Cambridge, where his father was a baker. By the interest of Mr. Bromley,

afterwards Lord Montford, one of the county members, Whitehead at the age of fourteen obtained a nomination to Winchester college, from whence he was summoned to Clare hall, Cambridge, in 1735. He became fellow of his college in 1742, and shortly after was engaged as tutor in the family of Lord Jersey. At this time he produced his tragedy of "The Roman Father," and also his "Creusa, Queen of Athens," which were received with great favour. In 1754 he went abroad with the son of the earl of Jersey and Viscount Nuneham. On his return to England two years afterwards he was appointed secretary and registrar to the order of the bath, and two years later was nominated to the office of poet-laureate, vacant by the death of Colley Cibber. He retained both these offices till his own death on the 14th of April, 1785. Besides a variety of tales, essays, odes, &c., Whitehead wrote a comedy entitled "The School for Lovers," and a farce called "A Trip to Scotland."—W. J. P.

WHITEHURST, John, an able philosophical writer, the son of a watchmaker at Congleton, Cheshire, was born there in 1713, and died in 1788. After quitting school, where he received but a scanty education, he learned his father's trade, and subsequently carried on business for himself at Derby, where he constructed also a number of ingenious instruments for mechanical and scientific purposes. In 1775 he was appointed stamper of money-weights, and removed to London. In 1778 he published his "Inquiry into the Original State and Formation of the Earth," of which there were three editions. In 1779 he was elected fellow of the Royal Society, and contributed several papers to the Philosophical Transactions. In 1787 he published "An attempt toward obtaining invariable measures of length, capacity, and weight from mensuration of time." His other works were published by Dr. Willan in 1794.—F.

WHITELOCKE, Bulstrode, a distinguished lawyer and politician, who flourished during the period of the Great Civil war and of the Commonwealth, was the son of Sir James Whitelocke, judge of the common pleas, and was born in 1605. He was educated at the Merchant Tailors' school, London, and at St. John's college, Oxford, and afterwards entered himself a student at the Middle temple, where he became eminent for his knowledge of the common law. In November, 1640, he was elected a member of the Long parliament for Great Marlow in Buckinghamshire, and took a decided part against the arbitrary measures of the king and court. He was appointed chairman of the committee for managing the impeachment of the earl of Strafford, but he showed a reluctance to support the more violent measures of his party. On the trying question of the militia he was opposed both to the court and to the patriots, and maintained that the power of the militia was vested neither in the king nor in the parliament, but in both jointly. When the civil war broke out his house at Fairley court, Bucks, was plundered by Prince Rupert, and garrisoned by the royal troops. But he did not heartily support the cause of the parliament in the contest. He was one of the commissioners appointed to treat with the king at Oxford, and was a member of the famous Westminster assembly of divines, in which, like Selden, he resisted the pretensions of the presbyterian party. He opposed the self-denying ordinance, and was so anxious for peace that during the second negotiations at Oxford he made secret proposals to the king, the discovery of which exposed him to a good deal of odium and danger. As the designs of the republican party became more apparent Whitelocke drew closer to the royalists, and supported the cause of the king as the only means of preserving the constitution from total destruction. He boldly condemned in the house the trial of Charles, which he designated "a bad business," but after the execution of that monarch he seemed to have regarded Cromwell as the only man fit to carry on the government. He accepted the office of one of the commissioners of the great seal; but still vacillating in his views, he had the courage to recommend the protector to make terms with Charles II. He was sent ambassador from the Commonwealth to Sweden, sat in Cromwell's second parliament, was for a short time speaker of the third (1656), was one of the peers created by the protector, and in 1659 became president of the council of state and keeper of the great seal. He joined in urging Cromwell to accept the crown, yet from time to time boldly remonstrated with him against his unconstitutional and arbitrary behaviour. He took an active but not important part in the proceedings which followed the death of Oliver and the abdication of Richard, and ultimately supported the recall of the Stewarts. After the Restoration his name was with some difficulty inserted in the Act of Oblivion, and he spent the remainder of his life at his country seat, Chilton park, Wiltshire, where he died in 1676. During his retirement he wrote "Memoirs of the English Affairs from the beginning of the reign of Charles I. to the happy Restoration of Charles II.;" "An Account of the Swedish Embassy in 1653–54;" and "Memorials of the English Affairs from the supposed expedition of Brute to the end of James I.'s reign," which were all published after his death.—J. T.

WHITELOCK, Sir James, a judge in the reigns of James I. and Charles I., was born in London in 1570. He received his education at Merchant Tailors' school and St. John's college, Oxford. In 1594 he was admitted into the Society of the Middle Temple. In the course of his practice he was distinguished by his regard for constitutional freedom, and in consequence of an opinion he gave to a client on the illegality of a benevolence exacted by James I., he was subjected to a star-chamber prosecution. When on the bench he dissented from all his colleagues by pronouncing against the power of the king and council, to commit to prison without specifying in the warrant the cause of the commitment. Charles I. himself bore witness to the merits and independence of this judge in speaking of him, as "a stout, wise, and learned man, and one who knew what belonged to uphold magistrates and magistracy in their dignity." In 1620 he was elected to represent Woodstock in parliament, and was shortly afterwards knighted and made chief-justice of Chester. In 1624 he was a puisne judge of the king's bench. He died in 1632. His treatise on lawful combats in England is printed in Hearne's collection of curious discourses.—R. H.

* WHITESIDE, James, Q.C., M.P., was born at Delgany in the county of Wicklow, Ireland, in August, 1804. He graduated in Trinity college, Dublin, having obtained many honours in classics. Preparatory to his call to the bar in 1830, he applied himself with great assiduity to legal studies for three years in London, entering the London university and gaining a high reputation in the law class, as well as for his oratorical powers. Here, too, he formed associations with distinguished literary men, and became a contributor to several of the leading periodicals of the day. Mr. Whiteside selected the north-east circuit and got rapidly into business, especially as a nisi prius advocate. His reputation in 1842 was so deservedly high that he then obtained a silk gown. From this period Mr. Whiteside is found in all the *causes celebres* of his time, not only on his circuit and in Dublin, but frequently upon other circuits where he was specially retained. Amongst these may be mentioned his defence nominally of the *Nation* newspaper, but really of O'Connell, in the great state prosecution of 1844, a masterly and magnificent declamation; his advocacy of W. Smith O'Brien and Francis Meagher at Clonmel in 1848, which was justly described as "a beautiful and sustained piece of logic, with one leading thought, developing one intent, pointing to one object." In great civil cases, too, his powerful advocacy was eagerly sought for. He was engaged in the Mountgarrett case, tried in 1854 and in 1855; in the great Colclough will case, in which he eminently distinguished himself; and in the celebrated Yelverton case, his greatest professional triumph. The parliamentary and political life of Mr. Whiteside dates from 1851. In that year he was returned for the borough of Enniskillen, for which he sat till 1859 when he resigned, and was elected to represent the university of Dublin, an honour which he still enjoys. In the senate Mr. Whiteside found an arena eminently suited to his abilities, and congenial to his nature. He quickly became prominent as a debater and orator, and ultimately rose to occupy a place in the highest rank. A steady and active supporter of the conservative party, a prominent position has ever been assigned to him in all the great debates; and it has been his task to reply to Mr. Gladstone, to Sir James Graham, to Earl Russell, and to Lord Palmerston, and to have on most of those occasions extorted commendation from his antagonists. Amongst the greatest of his parliamentary successes may be mentioned his speeches on the Crimean war in 1854; his reply to Mr. Gladstone in May, 1855; his impeachment of the ministry on the Kars debate in April, 1856; his speech on Mr. Cardwell's motion on East Indian affairs in May, 1858; that on the affairs of Italy in July, 1859; on education in 1861; on America in the same session, designated by Lord Palmerston as "a very learned and well-reasoned speech;" and finally, his powerful and brilliant speech on the Irish church question in May, 1863.

Upon the formation of the Derby administration in 1852, Mr. Whiteside was appointed solicitor-general for Ireland, a post which he held till the January following, when he resigned with his party; and upon their reaccession to power in March, 1858, he became attorney-general for Ireland and a privy councillor, resigning office in the following June. Notwithstanding his professional and parliamentary engrossments, Mr. Whiteside has found time to dedicate to literature. Two of his publications have taken their place amongst the standard books of the day—"Ancient Rome" and "Travels in Italy," the latter an indispensable hand-book for Italian tourists. He has also given public lectures on literary and political subjects.—J. F. W.

WHITGIFT, John, Archbishop of Canterbury, was the son of a merchant in Great Grimsby, Lincolnshire, where he was born in 1530. He had an uncle, Robert Whitgift, who was abbot of a monastery of black canons of St. Augustine, near Grimsby, and under whose influence his mind was early disposed to favour the doctrines of the Reformation. After attending for some time a school belonging to the religious house of St. Anthony, London, he was entered at Cambridge, where he studied first in Queen's college, and afterwards in Pembroke hall, where protestant principles were in more favour than at Queen's; Ridley, Bradford, and Grindal being all members of the latter college. In 1554 he took his bachelor's degree, and in the following year was elected fellow of Peterhouse. Here the favour and friendship of the master, Dr. Andrew Perne, proved of the utmost value to him during the reign of Queen Mary, by screening him from the visitors sent down to the university by Cardinal Pole in 1557, for the purpose of extirpating the Reformation and punishing its professors. Perne was vice-chancellor at the time, and took a zealous part in the proceedings of the visitors, but he threw an effectual shield over Whitgift—a kindness which he never forgot. At the accession of Elizabeth a career of great success and distinction opened before him. Having taken orders in 1560, he soon signalized himself as a preacher and divine; and during a residence of fifteen years from that time he filled in succession all the highest posts of the university, and bore a prominent part in its teaching and government. In 1563 he was made Margaret professor of divinity, in 1567 master of Pembroke hall, and in a few months thereafter Queen Elizabeth, who had made him one of her chaplains, appointed him master of Trinity. In the same year he became regius professor of divinity, and was succeeded by Cartwright in the Margaret professorship. There were many points of difference between these two eminent professors. Well matched in talents and learning and force of character, agreeing, too, perfectly in theological opinion, they were strongly opposed to each other on points of ecclesiastical discipline and rite. Whitgift was strongly attached to the settlement of the church already established; Cartwright was the foremost champion of the puritan party who demanded a further reformation, and publicly defended their principles and aims in his lectures as Margaret professor. Whitgift challenged him to a public disputation, wrote against him, and employed all the machinery of university discipline to procure his censure and expulsion from the chair. He succeeded in driving him from the university, and it would have been well if he had been satisfied with that painful victory, and had not afterwards renewed the war against his antagonist with other weapons than his able and learned pen. In 1571 he was made dean of Lincoln, and in 1572 was elected prolocutor of the lower house of convocation, in which he sat as proctor for the dean and chapter of Ely, where he held a prebend. The famous puritan "Admonition to Parliament" calling loudly for an answer from the defenders of things as they were, Archbishop Parker requested Whitgift to undertake it—a task which he executed with such distinguished ability and learning that the "Answer to the Admonition" has sometimes been placed by English churchmen side by side with Jewel's Apology and Defence—the one as a vindication of the order of the Church of England against the puritans, the other as a vindication of its doctrine against the Romanists. The work first appeared in 1572; a reply to it by Cartwright came out in 1573, and in the same year Whitgift wrote a "Defence of the Answer" against this reply. His services in this controversy were soon afterwards rewarded with the see of Worcester, to which he was appointed in 1576. As a bishop he commended himself highly to the queen, by the equal zeal which he manifested in his diocese against both puritans and papists; and upon the suspension of Archbishop Grindal by the star-chamber, for refusing to put down the religious meetings of the clergy called prophesyings, Elizabeth pressed him to accept the primacy, which, however, he honourably declined during Grindal's lifetime. In 1583 he succeeded to it after Grindal's death, and from this time forward the history of his ecclesiastical administration becomes an important part of the history of the kingdom, and anything but a happy part of it. He did much to exasperate the puritan spirit, and to prepare the troubles and confusions which followed in the next age. Though learned and acute, and not constitutionally cruel, he was narrow-minded, pertinacious, and severe. Nor can he be excused on the plea that he only reflected in his proceedings the persecuting spirit of the age, for he went further in that direction than the best representatives of his age approved. Lord Burleigh, though his "very good friend," often expressed disapprobation of his proceedings; and Lord Leicester, it is well known, took Cartwright, whom the archbishop continued to pursue with an unworthy consistency of severity, under his powerful protection, by appointing him master of his hospital at Warwick. Still, it is only justice to add that his better nature sometimes prevailed. He earnestly besought the queen to pardon Udal and others condemned to die for sedition, and he procured the dismission of Cartwright from the star-chamber upon his giving an engagement that he would cause the rulers of the church no further trouble. He survived till the reign of James I., and took part in the celebrated conference of Hampton court; but he died soon after, on the 29th of February, 1604, in the seventy-third year of his age. He founded in his lifetime an hospital at Croydon, which still exists, besides restoring the ancient hospital of Eastbridge in Canterbury.—P. L.

* WHITTIER, John Greenleaf, "the Quaker poet" of America, was born in 1808 at a homestead in the neighbourhood of Haverhill, Massachusetts. He is descended from a Quaker family which, in spite of old puritan persecution, established itself on the banks of the Merrimac. Until he was eighteen he laboured on the paternal farm, occasionally writing verses for a local paper, and adding to his little means by working at the unpoetical trade of shoemaker. At last, in 1827, he became editor of a Boston newspaper; and in 1831 published his first volume of poems, "Legends of New England." In 1836 he was elected secretary of the American Antislavery Society; and of his several works, the "Voices of Freedom," metrical pleadings for the slave, is that by which he has become best and most widely known as a writer of verse.—F. E.

WHITTINGHAM, William, the puritan dean of Durham, was born of a good family in Chester in 1524, and was educated at Brasennose college, Oxford. In 1545, after taking his bachelor's degree, he was elected fellow of All Souls, and in 1547 was either a canon or tutor of Christ's church. In 1550, having obtained leave to travel, he visited France, Germany, and Italy, and at Orleans he married the sister of Calvin. Soon after his return to England the persecutions of Mary obliged him to take refuge on the continent again; and at Frankfort he was one of the party who sided with John Knox in opposing the introduction of King Edward's liturgy into the congregation of English refugees. When Knox was compelled to withdraw from Frankfort, Whittingham followed him to Geneva, and upon Knox's leaving that city for Scotland he took orders in the Genevan form, and was elected to succeed him in the charge of the English flock. He took a large share of the labour of preparing the Genevan English translation of the Bible, and remained for some time in Geneva after the return of his fellow-labourers to England, in order to complete the work. Several also of the metrical psalms in Sternhold and Hopkins' version were composed by him. Soon after his return to England he was made dean of Durham, through the interest of Ambrose, earl of Warwick; and although he had been a zealous opponent of "the habits," he did not refuse compliance with the order of 1564 which enjoined their use, assigning as his justification a saying of Calvin, who was moderate on such points—"That for external matters of order they might not lawfully neglect their ministry, for so should they for tithing of mint neglect the greater things of the law." He was dean of Durham for sixteen years, and did important service to Elizabeth's government in the rebellion of 1569. But he gave great offence to the court by a preface which he wrote to Christopher Goodman's book against female government, and in the last years of his deanship his puritan views and ways involved him in much trouble with his archbishop, Dr. Sandys, who in 1577 commenced the primary visita-

tion of his province at Durham, and laid a charge of thirty-five articles against Whittingham, the first and principal of which was his having been ordained according to the order of Geneva. This was the first time that the order of the foreign protestant churches had been formally challenged in the Church of England, and the issue of the case would have been highly important. But Whittingham challenged the archbishop's right of visitation and appealed to the queen, who appointed two successive commissions, including the archbishop, to conduct the investigation. But no definitive decision had been come to, when the proceedings were abruptly terminated by the death of the dean, which took place on 10th June, 1579. Memorable was the saying of Henry earl of Huntington, lord-president of the north, on this occasion—"That it would be ill taken by all the godly and learned, both at home and abroad, that we allow of popish massing priests in our ministry, and disallow of ministers made in the reformed church." Nor was Dr. Hutton, dean of York, of a different mind, for he remarked that Mr. Whittingham "was ordained in a better sort than even the archbishop himself.—P. L.

WHITTINGTON, Sir Richard, Lord Mayor of London, the hero of the children's tale, was the third son of Sir William Whittington of Pauntley in Gloucestershire, and was born about 1350. It is certain that he became a London mercer of opulence and eminence, furnishing such royal trousseaus, to use the modern phrase, as that of the Princess Blanche, King Henry IV.'s eldest daughter. Four times lord mayor of, and in 1416 member for, London, he was a most munificent man. He constructed almshouses and drinking fountains in London; he helped to enlarge Newgate, where infectious diseases were produced by its narrow limits, and contributed £400—estimated at £4000 of our present money—to the purchase of books for the noble library of the Greyfriars' monastery in Newgate Street. His executors continued, by his instructions, the good work which he had begun. He appears to have died in March, 1423. All that could be discovered respecting him has been recently collected in The Model Merchant of the Middle Ages, exemplified in the story of Whittington and his cat, by the Rev. Samuel Lysons, London, 1860. Mr. Lysons conjectures, or hints the conjecture, that the mythus of the cat may have arisen from successful speculations of Whittington's in the coal trade, vessels used in it having at one period apparently been called "cats." —F. E.

WHITTINGTON, Robert, an eminent English grammarian, born at Lichfield, received his education at Magdalen school, Oxford. About 1501 he opened a school of his own in London, and the reputation which he acquired, by his grammatical treatises and Latin poems, procured for him the degree of M.A. at Oxford, the university having previously conferred upon him in 1513 the honorary office of poet laureate. A volume of his "Epigrammata" was published by De Worde in 1519.—W. B.

WHITWORTH, Charles, Lord, the earlier of two celebrated diplomatists of that name, was the eldest son of Richard Whitworth, a Staffordshire squire of an ancient family, whose descendants came to dwell in Kent. Charles' career in life was greatly influenced by the example and instruction of the poet Stepney, whom he accompanied on various diplomatic missions. In 1702 he was appointed British resident at Ratisbon. Two years later he was sent envoy extraordinary to the court of St. Petersburg, whither he went again in 1710. In 1714 he appeared in the character of minister plenipotentiary at the diet of Ratisbon, as envoy extraordinary to the king of Prussia in 1716, and in a similar character the year following at the Hague. After this he again proceeded to Berlin, and in 1724 he was nominated ambassador extraordinary to the States General. He had previously, in 1721, been created a peer as Baron Whitworth of Galway. He died in 1725. His account of Russia in 1710 was printed at Lord Oxford's private press in 1758.—R. H.

WHITWORTH, Charles, Earl Whitworth, was the son of Sir Charles Whitworth, lieutenant-governor of Gravesend and Tilbury fort, and was born in 1754. He began life in the guards, but early exchanged arms for diplomacy, becoming, in 1786, minister plenipotentiary to Stanislaus Augustus. He had been envoy at St. Petersburg (1788–1800) and at Copenhagen in 1802 (having been raised to the Irish peerage in 1800), when at the close of that year he was sent to Paris as ambassador extraordinary and minister-plenipotentiary. He had to conduct the difficult and delicate negotiations after the peace of Amiens, and his official despatches describing his interviews with Napoleon, before the rupture which followed that short-lived peace, are very interesting documents. In 1813 he was raised to the peerage of Great Britain as Earl Whitworth, and in the same year was appointed lord-lieutenant of Ireland. He resigned the office in 1817, and died in May, 1825.—F. E.

* WHITWORTH, Joseph, an English engineer, has long been distinguished for his skill in applying scientific principles to the construction of machines so as to insure a degree of accuracy unknown before his time. He was probably the first to announce, and certainly the first to carry out thoroughly in practice, the principle that the forming of a true plane surface is the foundation of all exact mechanical workmanship; and by the substitution of scraping for grinding, and other improvements, he increased immensely the accuracy of the process for making such surfaces. That process was described by him in a paper read to the British Association at Glasgow in 1840. He also made the important discovery, that to insure accurate mechanical workmanship, the sense of touch is more to be depended upon than that of sight; and he invented various instruments and processes for applying that discovery to practice, all of which have been used with complete success. By one of those instruments, the millionth part of an inch can be measured.—(See his "Address to the Institution of Mechanical Engineers," delivered at Glasgow in 1856.) Of late years he has applied the extraordinary accuracy of workmanship produced by his discoveries and inventions to the improvement of rifled firearms, with a success which is well known. He has been several times president of the Institution of Mechanical Engineers, and is a fellow of the Royal Society, and a member of various other scientific bodies.—R.

WICKHAM. See Wykeham.

WICLIF. See Wycliffe.

WICQUEFORT, Abraham de, was born at Amsterdam in 1598. He entered into the service of the elector of Brandenburg, who employed him as his agent in France, where he resided thirty-two years. Having been accused, however, of communicating secrets of importance to the Dutch government, he was confined by Cardinal Mazarin for some months in the Bastile, but was afterwards released and ordered to quit the kingdom. Being subsequently appointed the duke of Brunswick's resident at the Hague, he was again unlucky enough to be imprisoned four years, on a charge of holding correspondence with the English. He managed to effect his escape, and retired to Zell, where he remained until nearly the close of his life, dying in 1682. This clever, although unscrupulous politician was also an author. His chief works are a "Treatise on the Functions of an Ambassador," and a "History of the United Provinces from the Peace of Münster," published posthumously in 1719.—J. J.

WIDMANSTADT, John Albert, a learned orientalist, was born in the latter part of the fifteenth century at Nelligen, near Ulm, and became a student at Tübingen under the eye of the celebrated Reuchlin. After having completed the regular course of study, he continued to pursue learning with all the zeal of a knight-errant. He went to Spain and studied Arabic. He visited the various seats of learning in Italy, making acquaintance with all the eminent scholars, and gathering the spoils of knowledge as he went. He had even resolved to go to Tunis for the sake of conversing with Leo the African, but was detained at Rome by the learned Cardinal Giles of Viterbo. While in Italy he assumed the name of Lucretius, out of respect for the great poet. On his return to Germany he laboured hard to introduce the study of oriental languages and literature. Unfortunately a scandalous lawsuit, instituted against him by Ambrose of Guppemberg, injured the influence he had fairly acquired. That he was innocent of the charges brought against him, is to be presumed from the fact that the bishop of Augsburg, in whose employment he was engaged, continued to manifest unabated confidence in him. Retiring to an estate on the Danube in 1551, he was driven away again by the devastating tide of war. After the peace of Passau, he was made a member of the imperial council, and chancellor of Eastern Austria. The exact date of his death remains unknown. It was before 1559.—R. H.

* WIDNMANN, Max, an eminent German sculptor, was born at Eichstadt, Bavaria, in 1812. At the age of thirteen he entered the Munich Art Academy, and there studied sculpture under Schwanthaler, whose favourite pupil and assistant he became. In 1835 he produced a group of Samson and Delilah, which was much admired. In 1836 he went to Rome, where he remained several years. While there (1840–43) he executed his celebrated "Shield of Hercules," from the description of Hesiod. Returning

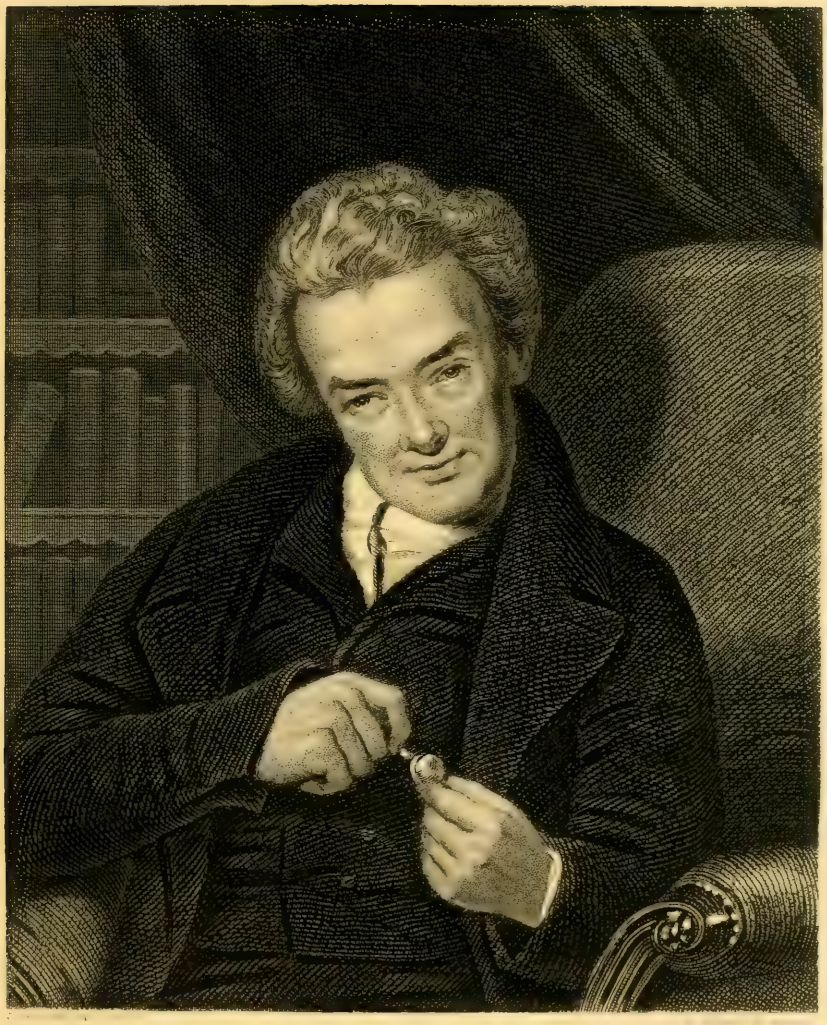
to Munich, he in 1845 modelled a group of Achilles and Coronis. Widnmann found in King Ludwig a liberal patron. He received several commissions for busts for the Rumershalle, and monumental statues for public places. Among the latter the best known are those in bronze of the composer Orlando di Lasso in the Odeon Platz, and Rauch in the Glyptothek. The most celebrated of his recent imaginative works is the spirited colossal marble group of "A Hunter defending his family from a Panther." On the death of Schwanthaler in 1848, Widnmann succeeded him as professor of sculpture in the Munich academy.—J. T–e.

WIEBEKING, Karl Friedrich von, a German engineer, was born at Wollin in 1762, and died at Munich on the 29th of May, 1842. At an early age he showed such skill in surveying, that he was intrusted successively with surveys of Mecklenburg-Strelitz, of Pomerania, and of various other German territories. In 1788 he was appointed engineer of the grand duchy of Berg. About 1792 he began the preparation of his work entitled "Wasserbaukunst," a treatise on hydraulic architecture of the highest authority. It was published in five volumes, from 1798 to 1805. The appearance of this book so much extended his reputation as to obtain for him from the Austrian government, in 1802, the appointment of inspector of harbours. In 1805 he accepted from the government of Bavaria the post of chief engineer of roads and canals, from which he retired with a pension in 1818. In 1808 he published a treatise on roadmaking (Strassbaukunde), and in 1821–26 a treatise on civil architecture (Bürgerliche Baukunst). These books, as well as his hydraulic architecture, evince scientific and practical skill of a very high order, and are full of most valuable information. The most celebrated and original of his engineering works are his numerous timber bridges over large rivers, supported by arched ribs of from one hundred to two hundred feet span and upwards. His latest writing was a book on ancient and mediæval architecture. He was a member of various learned societies, and a knight of several orders.—His son, * Karl von Wiebeking, is one of the most eminent engineers of the present time.—W. J. M. R.

WIEDEN or WEDA, Hermann, Archbishop-elector of Cologne, was a member of the family of the counts of Wieden, and was born about 1470. He was chosen archbishop of Cologne in 1515, and took possession of the electorate in 1518. In 1520 he crowned the Emperor Charles V. at Cologne, and in 1531 Ferdinand I., king of the Romans. In 1536 he convoked a council at Cologne to decide on church rites, the duties of ecclesiastics, &c. At first the archbishop had been strongly opposed to the proceedings of Luther and his followers, and both in Cologne and in his diocese of Paderborn he had sought to prevent the spread of the new doctrines. But he had long been convinced of the need of a reformation in discipline, and he seems to have grown dissatisfied with the received doctrines of the church. At any rate, accepting the edict issued by Charles V. at Ratisbon as a call to reformation, he in 1542 invited Bucer, and in the following year Melancthon, to draw up articles of faith with a view to their introduction into his diocese. His clergy remonstrated, and, that being ineffectual, appealed to Rome. Wieden, not appearing to the citation, was declared convicted of heresy, and the pope issued a bull, April, 1546, depriving him of his ecclesiastical dignity, pronouncing him excommunicate, and directing his subjects to transfer their allegiance to his coadjutor, Adolph. For some months the sentence was without effect. Wieden's subjects were deeply attached to him; and the estates assembled at Cologne refused to obey the papal bull, and prepared to resist its enforcement. But when the emperor made preparations to enforce submission, the aged archbishop, "unwilling to expose his subjects to the miseries of war on his own account," formally resigned his offices, January 25, 1547. He retired to his native place, and there died, August 13, 1552, remaining to the last faithful to the opinions he had embraced. The progress of the reformed doctrines within the diocese was, however, effectually arrested by his successor, Adolph.—J. T–e.

WIELAND, Christoph Martin, an eminent German poet, was born 5th September, 1733, at the village of Oberholzheim, near Biberach, which at that time was a free city of the empire, and now forms part of the kingdom of Wurtemberg. By his father, a clergyman, who soon after his birth was translated to Biberach, he received a careful education, and gave early promise of future distinction. Already at the age of twelve he composed German and Latin verse. When fourteen he was sent to the celebrated school of Klosterbergen, near Magdeburg. On his return to Biberach he fell in love with an accomplished cousin, Sophie von Guttermann, afterwards known as Madame von Laroche, under whose inspiring influence he composed a didactic poem on the "Nature of Things, or the most perfect world" (printed in the supplements to his works). He now was entered of the university of Tübingen in order to study the law, but he devoted almost all his time to classical learning and polite literature. Some manuscript poems which he had sent to Bodmer, then in the height of his literary fame, procured him an invitation from that poet, which he joyfully accepted. He passed some happy years at Zurich as Bodmer's guest, and afterwards in the capacity of domestic tutor to some patrician families. During this time he wrote, at the instance of his patron, an epic poem, "Der geprüfte Abraham," which was followed by the first five cantos of another epic, "Cyrus," and by "Araspes and Panthea," founded on the well-known episode of the Cyropædeia. He even attempted dramatic poetry in his tragedy of "Lady Jane Grey;" and, attracted by the poetry of the Elizabethan era, set about a translation of Shakspeare's plays, in prose, which, notwithstanding its faults, certainly has the merit of having first introduced the immortal bard to the German public, and on this account earned the praise of no less a critic than Lessing. The genius of Wieland, the essence of which became more and more perceptible in a Protean versatility and a graceful irony, after the manner of Horace, had indeed no affinity whatever to that of Shakspeare. In 1760 Wieland returned to Biberach, where he obtained the office of kanzleidirector, and at the same time enjoyed the intercourse both with Count Stadion, who had retired to his chateau of Warthausen, near Biberach, and of M. and Mme. von Laroche, who attended the count. Here he acquired those French forms of high life, and that cultivated French materialism which were then in vogue among the upper classes of Germany as well as of France, and which he blended with the most graceful Greek epicurism; not, however, in his life, which at all times was blameless, but in a long series of poems, half didactic, half erotic, among which his "Musarion"—this true philosophy of the graces—takes the highest rank. In 1769 Wieland was called to a chair in the university of Erfurt; but he made a still greater step in advance when, in 1772, he was chosen by the Duchess Amalia of Saxe-Weimar governor of her two sons, Karl August (afterwards duke) and Prince Constantine. He now came into the closest connection with the most eminent men of the nation, who a few years after took up their residence at Weimar, and who were all more or less influenced by his writings. He originated the celebrated *Deutsche Museum*, a monthly magazine which, during a long number of years, he conducted with unceasing energy. He continued in unabated vigour and fruitfulness till his death. He wrote "Oberon," a romantic epic poem, which for ever will keep his memory green; "Alceste," a lyrical drama; "Aristipp;" "Peregrinus Proteus;" "The History of the Abderites," &c. He also enriched the German literature with elegant translations of the Epistles and Satires of Horace, of the Dialogues of Lucian, and of the Letters of Cicero. Wieland died 20th January, 1813, and is buried at the estate of Osmanstädt, near Weimar, of which he had for some time been the owner. A statue has been erected to him at Weimar.—K. E.

* WIERTZ, Antoine-Joseph, a celebrated Belgian painter, was born at Dinant, 22nd February, 1806. He studied under M. Van Brée in the Antwerp academy, where in 1832 he won the grand prize of Rome by a painting of Scipio. At Rome he painted a Patroclus and one or two other pictures on a large scale, and was in 1837 elected a member of the Academy of St. Luke. Returning to Brussels, he set to work upon several historical and religious compositions of colossal proportions, maintaining himself during their progress by painting smaller genre pictures and portraits. M. Wiertz, like our Haydon, was an enthusiast for "high art" and grandeur of scale, and employed his pen as well as pencil in supporting his own opinions and demolishing those of his opponents. Further to propagate his views, he opened a large atelier for the free instruction of young painters. He was, however, more fortunate than Haydon, inasmuch as he secured the sympathy of government, who built him a public atelier; and in 1840 he received the cross of the order of Leopold. M. Wiertz has painted many immense pictures, and many of more moderate dimensions. Among them are—in the church of the Augustines one fifty feet high, representing the struggle between the principles of good and evil; a huge allegory



on the exterior of his atelier; "A Martyr under Diocletian;" the "Revolt of the Angels;" and many more. Some of his recent large works are painted according to a method invented by him, and which, in a pamphlet on the subject—"Peinture Mate: Procédé Nouveau," Brussels, 1859—he asserts to be easier of execution, superior in effect, and more permanent than any hitherto employed; but he "defers to another time" divulging the secret of his process. M. Wiertz has also written an "Étude sur Mathieu van Brée;" and an "Éloge de Rubens," which was crowned by the Academy of Antwerp in 1840.—J. T–e.

* WIGHT, Robert, a celebrated Scottish botanist, was born in the parish of Pencaitland, near Haddington, on the 6th July, 1796. After attending the high school of Edinburgh, he commenced, in 1813, the study of medicine in the shop of Mr. Kenneth Mackenzie, an apothecary in Edinburgh. The same autumn he entered the university of Edinburgh. In March, 1816, he obtained the diploma of the Royal College of Surgeons, and on the 1st August, 1818, he took the degree of M.D. He began the study of botany under Professor Graham in 1817, and continued it under Mr. John Stewart. On the 25th May, 1819, he sailed for Madras, and from the time of his arrival in India almost till he left it, he devoted nearly all his leisure to botanical pursuits; and in 1826, on the departure of the H.E.I. Company's naturalist for Madras to return home on sick certificate, Dr. Wight was appointed to officiate in his absence. He filled this office for two years, and in the course of that time formed the herbarium, afterwards distributed by Dr. Wallich, along with several other Indian collections, under the designation of "Herb. Wight." On quitting that office, Dr. Wight was appointed garrison surgeon of Negapatam, the duties of which being light allowed him to devote much of his time to botany; and here, with the aid of good collectors trained by himself, who were sent all over the country, but more especially to the alpine ranges traversing the southern provinces of the peninsula, he was enabled to form a large herbarium, adding considerably to the number of species formerly collected. In 1831 he took his furlough and returned home, bringing his collection with him. This herbarium, aided by a set of specimens which he was permitted to retain from the official collection, formed the basis of the "Prodromus Floræ Peninsulæ Indiæ Orientalis," the publication of which was commenced by him, in company with Dr. Walker Arnott. The first volume only of this work was completed when his furlough expired, and he had to return to India early in 1834. The volume was in great part written, and was entirely edited by Dr. Arnott. He also edited the smaller volume of contributions by Wight to the botany of India. On Dr. Wight's return to India great opportunities were presented for exploring previously unvisited tracts. Of these he availed himself, and made large collections which supplied materials for his large works, entitled "Icones Plantarum Indiæ Orientalis" and "Illustrations of Indian Botany." Both these works were commenced in 1835, and were continued more or less regularly up to 1853, when he left India. These valuable works were carried on under great disadvantages, entirely from his own resources, and at his own cost.—J. H. B.

WIGNEROD, François Duplessis de Richelieu, nephew of Cardinal Richelieu on the mother's side, owed to the protection of his powerful uncle rapid promotion in the military career which he had adopted. He was made governor of the citadel of Havre, and in 1633 was dubbed a knight of the Holy Ghost. He commanded a corps in the campaign of Lorraine, and distinguished himself before La Mothe. Although not a seafaring man, he was made in 1635 commander of the galleys, according to the custom of the time, which permitted military men to command armaments that manœuvred only in the narrow seas. On the 1st of September, 1638, he obtained a victory over the Spaniards before Genoa. His life was brought to a premature close in Paris on 26th January, 1646. His only son, Armand Jean, was the father of Marshal Richelieu, so celebrated for his amours, his diplomatic successes, and the many adventures that filled his long life of ninety-two years, which terminated but a few months before the Revolution broke out.—R. H.

* WILBERFORCE, Samuel, D.D., bishop of Oxford, is the third son of William Wilberforce, the celebrated philanthropist, and was born at Broomfield house, Clapham, Surrey, on the 7th of September, 1805. Educated at Edgbaston and at Oriel college, Oxford, he closed his academic career by taking in 1826 a first class in classics, and a second in mathematics. Ordained in 1828, and to the curacy of Chickenden, in 1830 he was appointed rector of Brightston in the Isle of Wight; soon after rector of the large parish of Alverstoke, Hants; in 1839 archdeacon of Surrey, with a canonry in Winchester cathedral attached; in 1843 a chaplain to Prince Albert; in 1844 sub-almoner to the queen; in 1845 dean of Westminster, and in the same year bishop of Oxford, in right of his bishopric becoming at the same time chancellor of the order of the garter. In 1847 he was made lord high almoner to her majesty. In 1837 he had also been appointed a select preacher at Oxford, and in 1841 Bampton lecturer. The bishop of Oxford is an active leader of the high church party, a zealous advocate for the revival of synodical action, and has founded near his palace of Cuddesdon a college for the theological training of candidates for orders. Besides having published charges and several volumes of sermons, he co-operated with his elder brother Robert in the production of "The Life of William Wilberforce, by his sons," 1838, and he is the author of "Agathos and other Sunday Stories," with "The Rocky Island, and other Parables," 1834; and of a "History of the English Church in America," 1844, &c.—F. E.

WILBERFORCE, William, a philanthropist and the political leader of the antislavery party in England, was the son of a merchant of Hull, and was born in 1759. At an early age he went to the grammar-school of his native town, then conducted by Dean Milner the church historian. In 1768 Wilberforce lost his father, and went to reside with his uncle in Surrey. From his aunt, who was a Methodist, he imbibed habits of devotion and obtained a knowledge of scripture, which were not forgotten when more expansive views enlarged his mental horizon. His mother removed him to the grammar-school at Pocklington, where he evinced a facility in composition, and a talent for elocution, which presaged the eloquence of the future politician. At the age of seventeen he went to Cambridge. Heir to a considerable property, he was not more studious than his gay companions at college, and distinguished himself as much by his hospitalities as by his classical achievements. Soon after leaving Cambridge his political career began. He was returned member for Hull at the age of twenty-one. He went to London, and became the familiar friend and companion of Pitt, Fox, Sheridan, and other distinguished characters of the day. In 1784 he made a speech in the city of York, in opposition to the whig coalition ministry, and so won the hearts of his auditors that, at the next election, he was returned member for the county of York. Thus early placed in as proud a position as an English commoner can attain, with all its prospective advantages, possessed too of the friendship of Pitt, who for seventeen years governed the councils of his country, Wilberforce might have gratified his private and political ambition in any way he desired. But he chose the better part of devoting himself to the cause of the most oppressed people on the face of the earth; and by his manly persistence until the wrong was abolished, contributed more to the elevation of his country than if he had taken a place in the government of the day. His piety was of a real and vital character, and guided every thought and act of his life. He presents one of the noblest examples on record of a conscientious and thoroughly independent politician. When a school-boy at Pocklington he wrote a letter to one of the York papers condemning "the odious traffic in human flesh." In 1785 he expressed "the hope that at some time or other he should redress the wrongs of the wretched and degraded slaves in the West Indies;" but it was not till the year 1788 that he found an opportunity to begin that work which required an arduous struggle for twenty years to effect its object. Outside of the house of commons Granville Sharpe, Thomas Clarkson, and Zachary Macaulay were his coadjutors; and with their help and that of other honourable men and women, the moral sense of the country was gradually aroused. It needed all this pressure from without to overcome the powerful and self-interested majority which, year after year, threw out Mr. Wilberforce's antislave-trade motions. Several causes conspired to make the enterprise difficult. Pitt, though theoretically agreeing with his friend on the iniquity of the slave-trade, was by no means wholehearted in the assistance he gave to the cause. Political considerations and compromises often overruled his better judgment. The French revolution had caused such a panic, that every reform was dreaded as the beginning of a similar state of things in England. Wilberforce's efforts were for many years a series of failures. It required all his influence and all his winning eloquence to obtain a hearing for his cause, for the West India

interest was strong in the house. At length in the year 1807 the final abolition of the slave-trade became the law of the land. Wilberforce was greeted with applause on every side; but his own deepest emotion was that of humble thankfulness to the Giver of all good, who had enabled him to effect this great work with which his name has become indissolubly associated. The same spirit of practical religion which sustained him in his struggle against the slave-trade, guided him in dealing with other political questions. He voted against the war with France, in opposition to Pitt, and took part in different measures to secure the purity of elections. He represented York in six successive parliaments, and was returned five times without opposition. After the triumph of 1807, Lord Milton and Mr. Lascelles opposed him at the unexampled cost of £200,000. Wilberforce's friends expended £28,000, and won the election by a large majority. In 1812 he resigned his seat for the county of York, finding the cares of so large a constituency too much for his health. He represented the borough of Bramber until 1825, when he retired from parliamentary life, after a career of forty-six years, in which he obtained the profound respect and admiration of all parties, by his high-toned and conscientious character, and exercised an influence rarely possessed by an unofficial personage. But it was not only in the house of commons that Wilberforce exerted his powers for the benefit of mankind. The Bible Society, missionary enterprises in India and elsewhere, church-building, the education and improvement of the condition of the poor, by turns occupied his attention. "His real position," says Sir James Stephen, "was that of a minister of public charity, holding his office by popular acclamation." Wilberforce published, in 1797, a work on "Practical Christianity." This book has passed through fifty successive editions in England and America, and has been translated into the French, German, Italian, and Spanish languages. In 1797 Wilberforce married Barbara, daughter of J. Spooner, Esq. They had four sons and two daughters, on whose education he bestowed much care. He died in London in 1833, just as the bill for the total abolition of slavery was passing in parliament. He "thanked God that he had seen the day in which England was willing to give twenty millions sterling for the abolition of slavery." He was buried in Westminster abbey.—R. M.

WILD, Henry, a learned oriental scholar, was born in Norwich about 1684, and was educated at the grammar-school there. He was apprenticed to a tailor, and for fourteen years worked at this trade. Obliged by severe illness temporarily to relinquish it, he amused his convalescence by reading, and thereafter gave himself up to the study of the Hebrew language in his leisure hours. By the interest of Dean Prideaux of Norwich he was sent to Oxford, and was employed at the Bodleian library in making translations and extracts from oriental MSS. He was author of a translation from the Arabic, entitled Mahomet's Journey to Heaven.—F.

WILFORD, Franz, a German orientalist, was born of a highly respectable Hanoverian family about 1760. With the rank of lieutenant he accompanied in 1781 those Hanoverian troops which were sent out to the East Indies by the British government, and soon made himself known as one of the most active and most learned members of the Asiatic Society of Calcutta, in the Transactions of which he published a number of essays and treatises. He was, however, obliged to retract all his combinations and results, as he had been shamefully deceived by the pundits. He died about 1823.—K. E.

WILFRID (Saint), a Saxon bishop, was born at Ripon about 634. After being educated in the monasteries of Lindisfarne and Canterbury, he set out for Rome, but was detained on the way by the archbishop of Lyon, who took a great liking to his person. At Rome he became intimate with Boniface, secretary to Pope Martin. Returning to Lyon he staid there three years, whence he came back to England, and was ordained priest by Agilberet, bishop of the Saxons in Wessex, at the request of King Alchfrid. In 664 Alchfrid nominated him bishop of Northumberland; but he was to go to Paris and receive consecration from the hands of the bishop there. He remained two years in France, and found his place occupied after he returned. He withdrew, therefore, into the monastery of Ripon for three years. In 669 Theodore, archbishop of Canterbury, put him into the bishopric of York. When his diocese was dismembered by Egfrid, king of Northumbria, Wilfrid would not agree to the change, and set out to appeal to the pope in person. Contrary winds drove him upon the shore of Friesland, where he disembarked and remained for a time among the idolatrous inhabitants, converting numbers of them to christianity. After establishing churches and pastors in Friesland, he went to Austrasia, where King Dagobert received him most honourably. At Rome he obtained letters from the pope ordering that he should be reinstated in his see. But Egfrid caused him to be thrown into prison, whence he was soon released, and went among the Saxons, who embraced christianity as the effect of his preaching. After Egfrid had lost his life in battle, Wilfrid was recalled to Northumberland, and restored to his diocese in 686. Five years after, he was obliged to fly because he was opposed to Alchfrid's project about Ripon, and withdrew into Mercia. His enemies procured his deposal from Brithwald, Theodore's successor in the see of Canterbury. The consequence was that he appealed again to the pope, who declared in his favour. But his reinstatement did not take place till 705, after Alchfrid's death. He died April 24, 709, and was buried in the church of Ripon. His remains were afterwards taken to Canterbury. The zeal of Wilfrid on behalf of the papal authority in Britain was very successful. He did, indeed, more than any other man to extend it in this country. He was ambitious, fond of splendour, a patron of ecclesiastical architecture, and an upholder of the ecclesiastical against the kingly power.—S. D.

WILKEN, Friedrich, a German historian and orientalist, was born at Ratzeburg, 23rd May, 1777. He studied at Göttingen, and in 1805 was appointed to the chair of history at Heidelberg, whence in 1817 he was translated to Berlin as professor, principal librarian, and historiographer to the king. In 1838 he became mentally afflicted, and died on 24th September, 1840. Among his writings his "History of the Crusades, from Oriental and Occidental sources," 7 vols., takes the highest rank. In his Persian Grammar and Anthology he followed Sylvestre de Sacy, of whom he was a most distinguished pupil.—K. E.

WILKES, John, was born in London on the 28th October, 1727. He was descended from an ancient Buckinghamshire family. His father, Israel Wilkes, was a wealthy distiller; his mother, Sarah Heaton, was the daughter of a gentleman of large fortune. Israel was exceedingly ostentatious, and used to travel in a coach drawn by six horses. His son received his early education at Hertford. He was sent with his preceptor, a dissenting minister called Leeson, to finish his studies at the university of Leyden. Wilkes gained a thorough acquaintance with Greek and Latin, and had naturally and by culture considerable facility of expression. On leaving Leyden he travelled through Belgium, Holland, and part of Germany. Having returned to England, he married in October, 1749, an heiress of the name of Mead. Wilkes was twenty-two, his wife thirty-two. He was licentious, and fond of gay company; she was a woman of pure mind and pure life, and happiest in retirement. Almost from the beginning their household was divided and miserable. The birth of a daughter on the 5th August, 1750, brought a little joy. Besides being dissolute, the habits of Wilkes were foolishly expensive, and he was continually giving grand entertainments to persons whose presence was distasteful to his wife. Just when his debts were beginning to accumulate he was seized by political ambition. In the election of 1754 he stood for Berwick. He was unsuccessful, but his expenses amounted to between £3000 and £4000. This fresh extravagance increased the bitter feelings of his wife towards him, and led to a legal separation. In 1757 Wilkes was elected member for Aylesbury, at a cost to him of £7000. His embarrassments drove him to dealings with the Jews, and then to a step as unmanly as it was unpardonable. He attempted to get possession of his wife's annuity, at first by wheedling, and then, this failing, by a process before the king's bench. The decision was given against him, and all communication between him and his wife from that moment ceased. The election of Wilkes for Aylesbury procured him patrons in the county of Buckingham. Of these the most active and generous was Earl Temple, lord-lieutenant of the county. By Lord Temple's influence Wilkes was appointed colonel of the Bucks militia. Previously to this he had applied for the post of British minister at Constantinople. The application was refused, and Wilkes ascribed the refusal to the interference of Lord Bute. Hence his fierce, almost brutal antipathy to that nobleman. Bute having been placed at the head of the ministry in May, 1762, was supported by a periodical called the *Briton*. Wilkes started a paper called the *North Briton*, which was the furious

and incessant foe of the administration. Lord Bute resigned on the 8th April, 1763. On the 23rd April the famous forty-fifth number of the *North Briton* was issued. As it contained, or was supposed to contain, matter libellous or seditious, Lord Halifax, the secretary of state for the home department, sent forth a general warrant for the apprehension of the authors, printers, and publishers. First Mr. Dryden Leach, a printer, was taken into custody, who had nothing to do with the *North Briton* at all, then Mr. Kearsley the publisher, and Mr. Balfe the real printer of the *North Briton*, and lastly, Wilkes himself, who was committed to the Tower. This despotic proceeding excited great indignation. Earl Temple and the duke of Bolton went to the Tower to see Wilkes. They were not admitted. They offered to become his bail to the extent of £100,000 each: their proposal was disregarded. At various sittings of the court of common pleas early in the month of May, Wilkes was allowed to plead his own cause. On the 6th May the court of common pleas gave the order for his release. The defeat of the persecutors was celebrated in London by bonfires and illuminations. The ministry showed its spite at Earl Temple by depriving him of his lord-lieutenancy. As the arrest of Wilkes and others connected with the affair of the *North Briton* was illegal, actions were brought against the offenders. The king's messengers had to pay £300, Lord Halifax £4000, and Mr. Wood, under-secretary of state, £1000, as damages. To be chronologically accurate, we may state that it was not till November, 1769, that the verdict in the case of Lord Halifax was pronounced. Wilkes was forced more than once to reside abroad on account of his debts; but he did not abandon the contest for the complete liberty of the subject. Successive, and what were meant to be contumelious expulsions from the house of commons, fines, and imprisonments, did not break his indomitable purpose. He was the idol of the people. Subscriptions were raised for him, legacies left him, and condoling or congratulatory addresses were presented to him. In 1771 he was chosen sheriff of London, in 1773 one of the members for Middlesex; but the crown still maintained its system of persecution, and would not confirm the return. The election of Wilkes in 1774 as lord mayor was followed by his re-election for Middlesex, when government, tired of tormenting, allowed him quietly to take his place in the house of commons, where he was a frequent speaker. Of the American war he was the resolute and vehement adversary. Appointed in December, 1779, city chamberlain, he had less from that moment to fear from debts and duns; but his political importance had in a great measure ceased. On the 27th of December, 1797, Wilkes died—not at Kensington, where in his latter years he resided, but at his daughter's house in Grosvenor Square. He was buried in South Audley Street chapel. Wilkes was tall and thin, had a sallow complexion, and a horrible squint. His manners were charming, his wit prompt, sparkling, abundant, and irresistible. Dr. Johnson, when unexpectedly thrown into his company, was delighted with his discourse; and Lord Mansfield said that he had never found any one so entertaining. For a considerable period before he died Wilkes had sunk from a popular power into a popular curiosity. The stranger turned to look at the once famous man in his daily walk from Kensington to Grosvenor Square. Nothing now was notable except the dress—the military boots, the scarlet coat, the cocked hat with its button and its loop. It would be wrong altogether to consider Wilkes as an exalted patriot; it would be wrong to represent him as a vulgar demagogue. He had the instinct of independence, he valiantly asserted it, and he achieved a noble victory. He upset a ministry, and he made it impossible for subsequent ministries to set aside the customary legal procedure in order to crush a political opponent. As duellist and debauchee, Wilkes was no worse than his wicked age. He wrote much both anonymously and otherwise. Many popular songs were ascribed to him. His speeches were published after his death, and various collections of his letters appeared. That he has sometimes been regarded as the author of Junius, proves at least a high estimate of his literary abilities.—W. M–l.

WILKIE, Sir David, the principal of British genre painters, was born in the parish of Cults, Fifeshire, November 18, 1785. He was the third son of David Wilkie, minister of Cults. Having very early displayed his ability for drawing, his father sent him in 1799 to the Trustees academy in Edinburgh. In 1803 he won the first premium for painting, in the academy, and returned home in the following year. He now earned his living by painting small portraits, and he had made great progress in the practice of painting. Wilkie painted two clever pictures before he ventured to London in 1805, "Pitlessie Fair," and the "Village Recruit"—the last he brought to London with him, and sold for £6. In London he entered the Royal Academy as a student, and seized notoriety at a single bound by the exhibition of his "Village Politicians" in the Academy, in 1806. Wilkie was now a London lion, and had, at the youthful age of twenty-one, to work to maintain a reputation only, not to make one. Every succeeding picture added to his popularity. The "Village Politicians" was followed, among others, by the "Blind Fiddler," the "Card-Players," the "Rent Day," the "Jew's Harp," the "Cut Finger," the "Wardrobe Ransacked," and the great picture of the "Village Festival," painted for Mr. Angerstein for eight hundred guineas, and now one of the principal ornaments of the National gallery. This brings us down to 1811, when Wilkie was elected a Royal academician. He had been made an associate of the Academy in 1809. So much labour as he bestowed upon his works injured his health, and he found a respite necessary. He accordingly visited his father in 1811, and spent the summer with him. Wilkie returned to London in the autumn, and removed from Chelsea to Kensington, where, after the death of his father in 1812, his mother and sister resided with him, at 24 Lower Phillimore Place. His mother died in 1824. But with all his popularity, Wilkie was now making only about £600 a year. In 1814 he visited Paris with Haydon the painter; and in 1816 he visited Holland and Belgium with Raimbach the engraver. The following are his principal pictures, painted between 1811 and 1825—"Blind Man's Buff;" the "Letter of Introduction;" "Duncan Gray;" "Distraining for Rent;" the "Rabbit on the Wall;" the "Penny Wedding;" the "Whisky Still;" the "Reading of the Will," now in the modern gallery at Munich; and the large picture of the "Chelsea Pensioners," painted for the duke of Wellington for twelve hundred guineas, and exhibited in 1822. These early works are all very carefully painted, and up to 1825 Wilkie was known exclusively as a genre painter; but in that year, in order to recruit his failing health, he made a tour on the continent, remained abroad three years, and after his return completely changed both his style and his class of subjects. The above mentioned pictures, on which his reputation now chiefly depends, have all been engraved by some of the most able masters of the English school of engraving, as John Burnet, Abraham Raimbach, Samuel Cousins, R.A., G. T. Doo, R.A., C. Fox, and others. At the death of Sir Henry Raeburn in 1823, Wilkie was appointed to succeed him as limner to the king in Scotland, and after the death of Lawrence in 1830 he received the appointment of painter in ordinary to his majesty; but he failed in obtaining the presidentship of the Academy to which he aspired. He had but a single vote, Sir Martin Archer Shee being the successful candidate. During his stay on the continent Wilkie visited France, Germany, Italy, and Spain, and he seems to have been much impressed with the works of Correggio, of Rembrandt, and of Velazquez. The last had most influence upon him, and some Spanish subjects were among the most interesting of the works he exhibited at the Academy after his return. But his style was now so different from that by which he had gained his great name, and he came into competition with so many other perfect masters in their own manner, that so far from increasing his reputation, he did not even maintain it. Wilkie certainly painted many fine pictures after 1829, but also many very indifferent ones. Among the worst is conspicuous the "Entrance of George IV. into Holyrood House in 1822"—a bad subject for Wilkie; it is ill composed, ill drawn, and ill executed. Among the more successful of his later works are—"John Knox Preaching the Reformation in St. Andrews," 1832, purchased by Sir Robert Peel for twelve hundred guineas; "Napoleon and the Pope," 1836 (in this year he was knighted by William IV.); "Sir David Baird discovering the body of Tippoo Saib," painted for Lady Baird for fifteen hundred guineas, 1839; and "Benvenuto Cellini and the Pope," 1840. During this period he attempted some large life-size portraits, but more often failed than succeeded. His portrait of the queen, exhibited in 1840, was very unsatisfactory. In the autumn of this year he suddenly set out with Mr. Woodburn for a tour in the East; he passed through Holland and Germany to Constantinople, where he painted the reigning sultan. From Constantinople he went to Smyrna, thence to Rhodes, Beyrout, Jaffa, and

Jerusalem, which he reached on the 27th of February. From Jerusalem he visited the Dead Sea, and in April set out from the holy city, homewards, through Egypt. In Alexandria he complained of illness. On the 21st of May he embarked on board the *Oriental* steamship for England. They reached Malta on the 26th, and on the 1st of June, 1841, he died off Gibraltar, and at half-past eight in the evening his body was committed to the sea in lat. 36° 20′, and long. 6° 42′, the burial service being read by the Rev. James Vaughan. A statue, by Joseph, raised to his memory by public subscription, now stands in the hall of the National gallery, which possesses several of Sir David Wilkie's masterpieces. Allan Cunningham published a life of Wilkie in 1843, in 3 vols., 8vo, which contains fragments of a journal, and remarks on painting. It contains, also, a list of his works, with the prices paid for them. Wilkie was never married. His property was inherited by the sister who lived with him. His unfinished works and other effects, comprising an interesting series of oriental sketches, sold after his death, realized several thousand pounds. Wilkie was tall and of sandy complexion, was of very quiet manners, of no party in politics, but a stanch lover of everything Scotch, and imbued with a strong reverence for the high in place and the wealthy.—R. N. W.

WILKIE, JOHN, a celebrated agricultural implement maker, was born at Uddingston, a village situate on the road between Hamilton and Glasgow, on the 18th of May, 1770. He was the only child of James Wilkie and Isabel Rae, both of whose forefathers had been for many generations connected with the village where he was born. Wilkie, whose father was a master-builder, was bred to the separate crafts of the mason and joiner. At the early age of twenty he married the daughter of a respectable farmer in the neighbouring parish of Cambuslang; and it was at the suggestion of his brother-in-law, Mr. Thomas Findlay, that his attention was first turned to the imperfections of the ploughs at that time commonly used. The extreme slowness which for long centuries marked the progress of invention (so humorously described, as the reader may remember, by Cowper in the first book of the Task), is nowhere better illustrated than in the history of the plough. It seems almost past belief that this most useful and necessary of all the instruments employed by the industry of man should have received little or no improvement during the lapse of two thousand years. But such is nevertheless the fact. The forms used by the Greeks and Romans, and which were subsequently adopted by nearly all the nations of Europe, underwent no change till about the sixteenth century, when they began to be improved by the practical ingenuity of the Netherlanders. Further improvements were made by the English in the following century; but the newly-awakened spirit of invention soon travelled northward, and it is to Scotland, and particularly to the subject of the present memoir, that the plough owes that comparative perfection, and adaptability to all kinds of soil, which it now possesses. The ploughs chiefly used in Scotland towards the close of the eighteenth century were the Old Scotch plough, and that constructed by Small, an ingenious cart and plough wright in Midlothian, and author of a treatise on Ploughs and Wheel Carriages, 1784. Small's plough, though superior in many respects to the Old Scotch plough (which indeed differed little from some old forms of the implement common to Europe from the time of the Romans), was still susceptible of great improvement. From the year 1794, when Wilkie began to devote his whole attention to plough-making, till 1798, he formed the wood-work of all his ploughs on certain improved principles suggested to him by his brother-in-law; still continuing, however, to use Small's mould-board. But he found, to use his own words, "that though his ploughs made better work than those formerly used, yet they did not cut out such a deep and narrow furrow as the farmers wished, and did not make neat work in lea (fallow) land. As the principal defect seemed to me to lie in the twist or curve of the mould-board, I put my invention to the rack to get it remedied. After examining ploughs of every construction within my reach, I was of opinion the point ought to be more gentle than formerly towards the point of the sock or share, and that it should become gradually quicker and fuller until the furrow has been set nearly on edge; after which the resistance of the furrow is diminished by making the twist more gentle towards the hinder part of the mould-board. On these principles I constructed a new mould-board, altogether different from any I had ever seen, or that was then in use; and made many trials and alterations on its curve or twist, till I at last fixed on that which I have since used." These improvements, together with others which our space forbids us to describe, soon put all former forms into disuse wherever agriculture has advanced out of its primitive conditions, and have rendered what is now called the Scotch plough "by far the most universal," as it is unquestionably the best, "tillage implement hitherto invented or used." Until 1810 Wilkie's ploughs had been partially constructed of wood, but in that year he may be said to have introduced a new era in the history of the implement by making it wholly of iron, though still after the same model. Some years later he began also to invent and improve other agricultural implements: for a description of which, as well as of his swing plough, single-horse wheel plough, improved friction-wheel plough for two horses, &c., the reader is referred to Loudon's Encyclopædia of Agriculture, and the agricultural reports and journals of the time. This most excellent and ingenious man died at Uddingston on 24th March, 1829. Though the inventions and improvements of John Wilkie cannot claim a large share of that admiration with which we regard the marvellous discoveries that distinguish in so remarkable a degree the recent history of science, they are yet precisely of such a sort as the human mind contemplates with the greatest amount of serene pleasure: for they are intimately connected with the most congenial and important of all the occupations of man—the most ancient, and the mother, of all the arts—what Columella calls "Res sine dubitatione proxima, et quasi consanguinea sapientiæ;" while in their results they reach to the ends of the earth, and have an immediate bearing on the production of the "daily bread" of its innumerable multitudes. But the inventions themselves are not the less the result of a happy though an uncultured genius; and they are moreover in the happiest accordance with the spirit of the modern philosophy—of that philosophy whose business its great founder declared to be to come home to the bosoms of men.—Wilkie was succeeded in the business which he had established at Uddingston, and which still continues in a very flourishing condition, by his son JAMES, who seems to have inherited much of his father's ingenuity, and was also distinguished as an inventor and improver of agricultural implements. His "parallel adjusting brake," and "horse hoes" or grubbers were much celebrated in their day; and it may be mentioned that he obtained the Highland and Agricultural Society's premium for the best "turn-wrest" or right and left mould-board plough, the second best being exhibited by the celebrated James Smith of Deanston. James Wilkie died on the 21st of April, 1848, in the forty-eighth year of his age.—R. M., A.

WILKIE, WILLIAM, D.D., the author of "The Epigoniad," was the son of a farmer in the parish of Dalmeny, West Lothian, and was born in 1721. He was educated at the university of Edinburgh, where he became intimately acquainted with Dr. Robertson, Adam Smith, David Hume, and other eminent writers. The death of his father threw upon him the duty of supporting his three sisters; and for this purpose he cultivated the paternal farm while prosecuting his studies, and became conspicuous for his skill in agricultural operations. He was eventually licensed as a preacher of the gospel in 1752, and in the following year was appointed assistant and successor to the minister of Ratho. In 1757 he published "The Epigoniad, a poem in nine books," 12mo; and a second edition appeared in 1759, corrected and improved, with the addition of "A Dream, in the manner of Spenser." "The Epigoniad" was pronounced by Henry Mackenzie "a poem of great merit," and obtained considerable celebrity at the time of its publication, but has now fallen into total oblivion. In 1759 the author was appointed to the chair of natural philosophy in the university of St. Andrews, and soon after received the degree of doctor of divinity. In 1768 he published a series of sixteen "Moral Fables, in verse." He died in 1772, in the fifty-first year of his age. Dr. Wilkie was a person of very considerable abilities, but of rude unpolished manners, and eccentric habits. He was extremely parsimonious, and accumulated a good deal of property.—J. T.

WILKINS, SIR CHARLES, a distinguished oriental scholar, was born at Frome in Somersetshire in 1749. Having obtained a writership on the Bengal establishment in India, he proceeded to Calcutta in 1770, and ere long began to manifest those powers as a linguist which afterwards lent such celebrity to his name. In addition to Arabic and Persian, he acquired several of the spoken languages of India; and in 1778 he gave a signal proof of his accomplishments by printing the Bengalee grammar of Halhed, to whom he furnished the types, and who tells us in

his preface how much he owed to Wilkins, and that the latter "was obliged to charge himself with the various occupations of metallurgist, engraver, founder, and printer." Pursuing his studies still further, Wilkins began to cultivate that great parent language which forms the real treasure-house of Eastern learning and science, and so successful were his efforts that he obtained the honoured title of "the father of Sanscrit literature." Such scholars as Sir William Jones bear high testimony to this branch of Wilkins' attainments. In 1784 the two conjointly established the Literary Society of Calcutta, and in 1785 there appeared from the pen of Wilkins a translation of the Bhagvatgita, one of the episodes of the Mahabharata, the great national poem of the Hindoos. Next year declining health obliged him to return to Europe, where, however, he still continued to labour zealously in his own peculiar field. In 1808 the greatest of his works, his "Sanscrit Grammar," was published. He had previously, in 1801, been appointed librarian to the East India Company, and in 1805 he became visitor and examiner of the students in the oriental departments at Haileybury and Addiscombe. The duties of these offices he assiduously performed until his death, which occurred when he had almost attained the age of eighty-seven, 13th May, 1836. Sir Charles Wilkins (he received the well-merited honour of knighthood) has left a name for ever illustrious in the annals of eastern scholarship.—J. J.

WILKINS, John, D.D., Bishop of Chester, was born at Fawsley, near Daventry, in 1614, in the house of his maternal grandfather, John Dod, who was a nonconformist of some note. His father was a citizen of Oxford, and he received his early as well as his university education in that city. He was a student first at New Inn hall, and afterwards at Magdalen hall, where he was for a time under the tuition of John Tombes, the noted baptist. He took his art degrees in 1631 and 1634, and was ordained soon after, when he became successively chaplain to Lord Say, Lord Berkeley, and Charles count palatine of the Rhine, who was then residing in England. He had early addicted himself to mathematical and physical studies, and it was his proficiency in these that chiefly recommended him to the count palatine. His early publications were all upon such subjects; and though now regarded as curiosities of literature for the chimerical ingenuity of much of their contents, they are interesting and valuable memorials of the state and progress of mathematical and experimental science in that age. His first work appeared in 1638 under the startling title of "Discovery of a New World; or a discourse tending to prove that it is probable that there may be another habitable world in the moon, with a discourse concerning the possibility of a passage thither." In 1640 he published a "Discourse concerning a New Planet, tending to prove that it is probable our earth is one of the planets." Both these works appeared anonymously, but were well known to be his. When the troubles of Charles I.'s reign began he sided with the parliament, and publicly professed himself of the presbyterian party by signing the Solemn League and Covenant. In 1648 the committee of parliament appointed to visit and reform the university of Oxford made him warden of Wadham college in room of the royalist John Pitt—a post which he adorned by the moderation of his conduct towards men of the opposite party, and by his enlightened zeal in promoting the cultivation of his favourite sciences. While resident in London as a chaplain, he had been extremely active in promoting those scientific meetings which ultimately led to the foundation of the Royal Society; and as warden of Wadham he continued to stimulate the study of experimental and mathematical science in the same way. In 1656 he married Robina, widow of Dr. French, a sister of Oliver Cromwell, a connection which exposed him to great odium in the eyes of the royalists; and in 1659 he owed to this alliance his nomination by Richard Cromwell to the mastership of Trinity college, Cambridge. In 1660 the Restoration unseated him from this high academic dignity, and for some time his fortunes were reduced to a low ebb. But he found a new patron ere long in the Society of Gray's inn, who made him their chaplain; and in 1662 having made up his mind to conform to the conditions of the act of uniformity, he was presented to the rectory of St. Lawrence, Jewry, which was in the gift of the crown. He took a prominent part in founding the Royal Society, was elected a member of its first council, and gave a new proof of his scientific genius by preparing an "Essay towards a real Character and a Philosophical Language," which he gave to the world in 1668. In the same year he was made bishop of Chester, after having been for some time dean of Ripon. In these high places of the church he gave a conspicuous example of ecclesiastical moderation and breadth of view, and he became one of the chief ornaments of the new party in the church which began to be known under the name of the latitudinarians. As such he is mentioned with high honour by Bishop Burnet in the History of his own Times. But he did not long enjoy his new honours; he died November 19, 1672, in the house of Dr. Tillotson in Chancery Lane, and was interred in the church of St. Lawrence, Jewry. Tillotson was his literary executor, and published in 1675 a treatise "Of the Principles and Duties of Natural Religion," which he found unfinished among his papers, and in 1682 a volume containing fifteen of his sermons. Wilkins was a distinguished preacher, and was one of the most successful examples of the new homiletic style which arose in the Church of England after the Restoration. But he had anticipated that epoch in the history of the English pulpit by a publication of his views on preaching, as early as 1646, in a work which went through several editions, "Ecclesiastes, or a discourse of the gift of preaching as it falls under the rules of art." Indeed on most of the subjects which engaged his truly original and suggestive mind he was a man much in advance of his own age, and it may be mentioned as a signal instance of this in the theological field, that there are not a few thoughts in his "Discourse on Natural Religion" which anticipated the masterly argument of the Analogy of Bishop Butler.—P. L.

WILKINS, William, R.A., was born at Norwich, August 31, 1778. His father was an architect and builder in that city, but subsequently removed to Cambridge. There the son matriculated at Caius college in 1796, and in 1800 graduated sixth wrangler. In 1801 he obtained a travelling bachelorship, and visited Italy and Greece. Having spent some years in studying the principal remains of classical architecture, he on his return home published, as the result of his investigations, "The Antiquities of Magna Grecia," folio, 1807. The same year he commenced professional practice, his first important commission being the construction of Downing college, Cambridge. The works were continued till 1821, when so much as was necessary for opening the college being completed, the remainder was left for a future day. The exterior is of the Grecian Doric order, without sculpture, and with the details of a very meagre and common-place description; the interior has little more arrangement than that rooms of certain proportions should accord with each other; and neither interior nor exterior shows any special adaptation to the purpose for which the building was erected. But it was built at a time when what was called pure, or severe, Greek design was fashionable, and, amazing as it now seems, Downing college was regarded as an architectural masterpiece. Whilst it was in course of erection the East India Company decided to build a new college at Haileybury, Hertfordshire, and thought they could not do better than employ the architect of Downing college; and he, in his turn, thought he could not do better than reproduce at Haileybury an almost mechanical copy of Downing. So well satisfied with his procedure were those interested in such matters, that in 1828, when the London university (now University college) was to be built, Wilkins was again called in. In this instance he made a new design, placing a cupola behind his portico. The building is still a fragment, and is therefore seen at a disadvantage: on the whole, it compares favourably with Downing college. In 1823 Wilkins was called in to make extensive alterations and additions to Trinity and Corpus Christi colleges, and in 1828 to King's college, Cambridge. In all these Wilkins worked in what he considered to be a Gothic style. His work is, of course, vehemently denounced by the Gothicists of the present day; and it must be confessed that it is not more accordant with the spirit of mediæval Gothic architects, than his classical work is with that of the ancient Greeks. During the progress of these collegiate edifices, which extended over nearly his entire professional career, Wilkins had constructed a large number of private mansions; the Dublin Nelson pillar, 1808, and that at Yarmouth, 1817; the University Club-house, Pall Mall, 1825; St. George's hospital, Hyde Park Corner, 1826, &c. But his crowning performance was the National gallery, Trafalgar Square, 1832–38. The severity of the criticisms on this unfortunate structure was a source of intense mortification to him. This was increased by the reception accorded to the designs he submitted in competition for the new houses of parliament (1836), and he gave vent to his irritation in a pamphlet entitled "An

Apology for the Designs of the New Houses of Parliament, marked Phil-Archimedes." After this he engaged on no new work. He had been elected A.R.A in 1823, and R.A. in 1826; and he was now (1839) chosen professor of architecture, in succession to Sir John Soane. He did not, however, live to deliver any lectures, dying on his next birthday, on 31st August, 1839. Besides the works already noticed, Mr. Wilkins was the author of a translation of the first four books of the Civil Architecture of Vitruvius, 4to, 1812; "Atheniensia, or remarks on the buildings and antiquities of Athens," 4to, 1816; and "Prolusiones Architectonicæ," 1837, of which only one part was published.—J. T–e.

* WILKINSON, James John Garth, the chief English expositor of Swedenborg, became a member of the Royal College of Surgeons in 1834. He has translated and edited several of the principal works of Swedenborg; and of the preliminary discourses which he has at the same time supplied, Mr. Emerson—who calls him "a philosophic critic, with a co-equal vigour of understanding and imagination comparable only to Lord Bacon's"—goes the length of saying that they "throw all the contemporary philosophy of England into the shade;" a sentence in which Emersonian humbug may be fairly said to have reached its climax. The list of Wilkinson's original works includes—"A Popular Sketch of Swedenborg's Philosophical Works," 1847; "Emanuel Swedenborg, a Biography," 1849; and "The Human Body and its Connection with Man, illustrated by the principal organs," 1851; second edition, 1860.—F. E.

* WILKINSON, Sir John Gardner, Knight, the eminent Egyptologist, is the son of the late Rev. John Wilkinson, and was born in October, 1797. Left an orphan early, he was sent to Harrow and Exeter college, Oxford. On leaving Oxford he gratified his love of travel, in which he had already indulged during long vacations, and made a tour in Italy, where he formed an intimacy with Sir William Gell. In Sir William's society he studied the Egyptological writings of Dr. Young, and by Sir William he was incited to an examination of the monuments of Egypt. In 1821 he went to Egypt, and remained there for twelve years. His first work, the "Materia Hieroglyphica," containing the Egyptian Pantheon and the succession of the Pharaohs, was printed at Malta in 1828, and was followed in 1833 by his "Topography of Thebes, and general view of Egypt." The first series of his great work, the "Manners and Customs of the Ancient Egyptians," appeared in 1837, and it was completed in 1841 by the publication of a second series in two volumes. In 1839 he was knighted for his contributions to so interesting a section of knowledge. He has since visited Egypt four times. In 1843 he returned home by way of the Illyrian coast of the Adriatic, and to this we owe his work, "Dalmatia and Montenegro," 1848. Among his contributions to the knowledge of ancient and modern Egypt may be mentioned his "Modern Egypt and Thebes," 1843; his "Handbook for Travellers in Egypt," published in Mr. Murray's series; his "Architecture of Ancient Egypt," 1850; his "Fragments of the Hieratic Papyrus at Turin," 1851; his "Popular Account of the Ancient Egyptians," 1854, an abridgment of his larger work, &c. A promoter and juror of, as well as exhibitor at the Great Exhibition of 1851, he was attracted to a new branch of investigation, and published in 1858 his work "On Colour, and on the necessity for a general diffusion of taste among all classes." Sir Gardner Wilkinson has recently directed his attention to Celtic remains in Britain, and has contributed several papers on the subject to the Transactions of learned societies.—F E.

WILLAN, Robert, M.D., was born in 1757 at Hill, near Sedbergh, in Yorkshire. He was educated at Edinburgh, and graduated there in 1780. He at first settled at Darlington, but soon removed to London, where he was admitted a licentiate of the College of Physicians in 1785, and was elected physician to the Carey Street Dispensary. Dr. Willan's reputation is founded on his writings on skin diseases—a department of medicine which he rescued from the confusion and neglect in which he found it. He was moreover an accomplished scholar. He was elected F.S.A. in 1791, and F.R.S. in 1809. He died at Madeira, whither he had gone on account of his health, in April, 1812. His chief work was the "Description and Treatment of Cutaneous Diseases," 4to, London, 1808; he also wrote on vaccine inoculation, 4to, London, 1806. After his death a treatise by him on porrigo, and a volume of his miscellaneous medical works, were edited and published by Dr. Ashby Smith.—F. C. W.

WILLAUMEZ, Jean Baptiste Philibert, a French admiral of distinction, was born at Belle Isle, on the sea, the 7th of August, 1763. His father was a captain in the artillery, who placed his boy in the navy at the age of fourteen, without being able to procure him a commission. By close attention to his profession the youth advanced rapidly to the highest rank within his reach, being made first pilot on board the *Amazone* before he had completed his nineteenth year. He had already seen active service under the unfortunate navigator La Pérouse, and had taken part in more than one naval engagement during the American war. He had acquired a considerable reputation for able seamanship without being able to cross the barrier which divided the commissioned officers from the non-commissioned, when the Revolution "opened a career for talent." In 1791 he was appointed ensign on board the *Patriote*, which was sent in quest of La Pérouse. After passing some months in the Pacific the expedition touched at Java, where the officers and crew were amazed to learn that their king had been guillotined, a republic established, and war declared against England, Holland, and Spain. The captain and superior officers, zealous in their royalism, allied themselves to the Dutch at Java, who laid an embargo on the ships of the expedition. Willaumez and some others made their way to the Mauritius, where the gallant young officer broke the blockade established there by the English. He was sent home with despatches and in command of a brig, and from the grade of lieutenant, which he had obtained out at sea, he was promoted to be captain of the *Pluto*, and afterwards of the *Regenerée*, in which he sailed once more for the Indian seas, where he obtained more than one victory over the redoubtable British foe. His next important service was as commodore in the expedition to St. Domingo, where he protested against the cruelties committed by his countrymen upon the blacks. In the frigate *Poursuivante* he had the honour of beating off the English man-of-war *Hercules*, which assailed him near French Cape. This combat became the subject of one of the paintings ordered by the government of the day. Raised by Napoleon to the rank of rear-admiral, he commanded the light squadron near Brest, and was obliged to fight Admiral Cornwallis. After the battle of Trafalgar the Brest fleet was divided, and Willaumez was sent on a roving expedition to the Cape of Good Hope, having young Jerome Bonaparte under his command. Battered by storms and harassed by English cruisers, this squadron only reached home piecemeal, having lost one or two vessels on the American shores. His next expedition was for the relief of Rochefort, which, however, proved unsuccessful, as did also a cruise he made to the West Indies. He lived many years after the peace, and rendered a lasting service to the French navy by publishing a marine dictionary, now a text-book in the naval schools of France.—R. H.

WILLDENOW, Karl Ludwig, a distinguished German botanist, was born at Berlin in 1765, and died 12th July, 1812. He was the son of an apothecary, who instructed him in his profession, and sent him to Halle to study medicine. After taking the degree of M.D. in 1789, he returned to Berlin. He prosecuted botany with vigour, and published various works on the subject. In 1794 he was chosen a member of the Academy of Sciences at Berlin, and in 1798 gave lectures on natural history in that city. In 1801 he was elected professor of botany to the Berlin Academy. He subsequently became director of the botanic gardens, which he enriched by large additions of exotic plants, of which he published a catalogue. His herbarium at the time of his death embraced twenty thousand species. He was also fond of zoology, and made collections of insects and birds. In 1804 Willdenow visited Austria and the north of Italy, and in 1811 he went to Paris at the request of Humboldt, to describe American plants. He spent eight months in Paris, and had an opportunity of examining the herbaria of that city. He returned to Berlin with a large collection of plants. He was a member of eighty learned societies, and received the decoration of the red eagle from the king of Prussia. The genus Willdenovia is named after him. Among his works may be enumerated the following—"Prodromus Floræ Berolinensis;" "Elemens de Botanique;" "Phytographia;" "Species Plantarum," in three volumes; "Historia Amaranthorum," &c.—J. H. B.

WILLE, Johann Georg, an eminent line engraver, was born at Bieberthal, near Königsberg, November 5, 1715. When very young he was placed with a painter, but his inclination was decidedly for engraving; and at the age of nineteen he made his way to Paris, which he never afterwards quitted. He was engaged as assistant at a low salary by Dallé, under whom he quickly

attained surprising skill in the management of the burin. When he commenced working on his own account he soon secured a high reputation, and ultimately was admitted to be without a rival in rendering the more refined figure pieces of the Dutch and Flemish masters, and equally skilful in portraits. In 1761 he was elected a member of the French Academy; he was also an honorary member of most of the academies of the continent. The Emperor Napoleon I. conferred on him the cross of the legion of honour. So great was his celebrity, that his workshop became a school to which pupils of promise were sent from every part of Europe. But Wille, though in his own line unequalled, must not be ranked with the greatest engravers of a higher class of subjects. His unrivalled delicacy and softness of line, and feeling for texture, enabled him to engrave as near to perfection as is conceivable such pictures as Terburg's famous Satin Gown (Wille's masterpiece), Dietricy's Wandering Musicians and Reciprocal Offer, Schalken's Family Concert, and the like; but would have failed in dealing with the grand works of the great Italian painters. Among the more distinguished of his pupils were Bervic, Müller, Schultze, and Schmuzer. Wille died in April, 1808. The "Memoires et Journal de Johann Georg Wille, graveur du Roi," was published from the autograph MS. in the imperial library, 2 vols. 8vo, 1857.—J. T–e.

WILLEHAD, an Anglo-Saxon bishop and missionary, was born in Northumberland in the first quarter of the eighth century, and was educated at York. He was not ordained priest till turned of thirty, when he obtained permission to go as a missionary to the pagans of Friesland and adjacent parts, where St. Boniface had been recently martyred. He met there with much opposition and much success; was more than once driven from the country, on one occasion his companions and disciples being nearly all massacred; was encouraged to persevere by Charlemagne and by Pope Adrian I.; and, finally, was rewarded by the general conversion of both Frieslanders and Saxons, and the quiet foundation of the diocese of Wigmodia. Willehad was consecrated bishop, on 13th July, 787; and he immediately set about building a noble cathedral at what is now Bremen, ordaining priests, &c. He died during a visitation of his diocese, November 8, 789. Bishop Willehad wrote a commentary on the epistles of St. Paul and other works, MSS. of some of which are extant. Willehad ranks as a saint in the Romish calendar, the 8th of November being set apart as his festival.—J. T–e.

* WILLEMS, Florent, a distinguished Belgian painter, was born at Liége about 1812, and studied at Mechlin academy. He formed his style on the Dutch masters, and especially Terburg, whom he follows closely alike in choice of subjects and manner of treatment, with the necessary qualification for differences arising from the fact that each deals with the familiar habits of the higher classes of his own time. But as Terburg's chef d'œuvre was the famous Satin Gown (as the picture entitled Paternal Instruction is almost invariably called), so a white satin gown is the chief feature of several of Willems' most admired pictures, and it is painted with scarce inferior dexterity or finish to the original. Silk and velvet dresses and almost all kinds of costume are, however, painted by him with equal skill, appreciation of texture, and taste. Willems is essentially a costume painter, his figures serving rather to set off his mechanical art than any higher purpose. The subjects are such as "The Coquette at her Glass," "A Conversation," "A Musical Party," "The Toilette of the Bride," "The Message," "The Presentation," &c. Occasionally, as in his "Interior of a Silkmercer's Shop in 1660," he has adopted the period as well as the manner of Terburg. In treatment Willems' pictures are always refined; the persons have an air of birth and style, and the technical qualities are of a very high order. M. Willems settled in Paris in 1839, and has remained there ever since, holding his place as one of the most fashionable painters of the day. He received the cross of the legion of honour in 1853, and a medal of the first class in 1855.—J. T–e.

WILLETT, Andrew, a learned English divine, was born at Ely in 1562, and educated at Cambridge. He obtained among his compeers a great reputation for erudition, and published numerous works, of which the following were the chief—"Synopsis Papismi, or a general view of papistry," which at the period of its appearance was considered the best refutation of popery extant; commentaries on Genesis, Exodus, Leviticus, and the Epistle to the Romans; "Thesaurus Ecclesiæ;" and "Sacra Emblemata."—F.

WILLIAM I. of Nassau, Prince of Orange, surnamed the Silent, was born at the castle of Dillenbourg in Germany in 1533. He was the eldest of the twelve children of William, count of Nassau, surnamed the Rich, by his wife Juliana, a lady of most exemplary character and unaffected piety. The Nassau family, which in both its branches had produced many eminent persons in council and in the field, had long held immense possessions in France and Germany, and in the Netherlands, and William was not only the heir of the family estates, but, at the age of eleven, succeeded besides to the principality of Orange, situated between Provence and Dauphiny, which was bequeathed to him by his cousin, Prince Rènè. The parents of the young prince had embraced the principles of the Reformation; but William, having been sent in his eleventh year to Brussels to become a page in the household of Charles V., was educated in the Roman catholic faith. The emperor, with his usual shrewd insight into character, observed at once the remarkable abilities of the young prince of Orange, and admitted him into the closest intimacy and confidence. Before William was twenty-one he was appointed commander-in-chief of the army on the French frontier It was upon the arm of the prince that Charles leaned for support on the memorable day when, in the assembly at Brussels, he abdicated the throne; and it is said that one of the last advices of the discrowned emperor to his son Philip, was to defer to the counsels of the prince of Orange. For a season the relations between William and his new sovereign were of the most amicable nature. The prince was employed by Philip in various important missions, which he conducted with great sagacity and success. He assisted in negotiating the treaty of Chateau Cambresis between Philip and Henry II. of France, and was one of the hostages selected by the latter for the due performance of the treaty. While residing at the French court in this capacity, he obtained information of the secret convention between the French and Spanish monarchs for the general extirpation of their protestant subjects. Henry, imagining that the prince was a party to the plot, at a hunting party near Paris freely explained to him the whole arrangements for the massacre of the Huguenots in France and the Netherlands. William, though horror-struck at this astounding revelation, received the communication with that command of countenance and reserve which obtained for him the surname of Silent. He gave no intimation by word or look of his own sentiments; but he instantly resolved to put forth his utmost efforts to defeat the infamous conspiracy. A few days after he returned home, and commenced a quiet but firm opposition to the measures of Philip. On the final departure of that monarch from the Netherlands, though dissatisfied with his resistance to his internal policy, so little did he suspect the feelings of Orange that he left him strict instructions to extirpate the heretics, and gave him the names of several "excellent persons suspected of the new religion," and commanded him to have them put to death. But William, though he had as yet no sympathy for the principles of the reformers, could not, as he said, "but feel compassion for so many virtuous men and women devoted to massacre;" and he determined to save them if he could. He felt, indeed, at this period no inclination for a religious life. He carefully attended to his official duties, civil and military; but much of his time was spent in banquets, masquerades, tournaments, and the chase—of which he was ardently fond; and he maintained his household on a scale of more than regal splendour. Gradually, however, the sufferings of his countrymen under the oppression of their Spanish rulers roused his indignation, and excited him to devote all his energies for their deliverance. He supported the demand for the departure of the Spanish troops from the country, with which Philip was at length reluctantly compelled to comply. He resisted the establishment of the new inquisition in the Netherlands, and the projected creation of new bishoprics; he put himself at the head of the confederacy which had been formed to procure the recall of Cardinal Granvelle, the prime minister of the regent, who was especially hated by the people, and by persevering efforts at length succeeded in gaining this end. The dismissal of the obnoxious minister, however, did not restore tranquillity. The duchess of Parma, the regent, still acted according to secret instructions received from Spain, and disregarded the counsels and representations of the patriotic party. The intolerant edicts against the protestants were still put in force. A gangrene had spread through the whole government. The councils of finance

and justice were thoroughly corrupt. Law was sold by the judges to the highest bidder; and the temple of justice was converted into a den of thieves. The rights and liberties of the people were systematically and flagrantly violated; and orders were given by Philip that the sanguinary decrees of the council of Trent should be enforced throughout his dominions. To all these measures the prince of Orange offered a strenuous, but open and constitutional resistance: and while, on the one hand, he strove to induce the king to convoke the states-general, to moderate or abolish the persecuting edicts, and to govern in accordance with the constitution; on the other, he set himself to moderate the fiery zeal of the more violent patriots, and to restrain the excesses of the image-breakers, who at this period unhappily broke out into furious riots, and committed great havoc on the ecclesiastical edifices throughout the country. In 1566 the famous "Compromise," as it was termed, was drawn up and signed by many of the leading nobles (the *Gueux*), pledging themselves to oppose the inquisition, and to defend each other against all consequences of such a resistance. The prince of Orange was not consulted as to the formation of this league, and disapproved of much in the conduct of its originators: but he privately employed all his influence with the regent and the king to bring about a change of measures, though without effect. Ambassadors were sent to Spain to detail the grievances of the Netherlanders, and to entreat redress. Philip detained them at Madrid on various pretexts, and ultimately caused them to be secretly murdered. He was at this moment making preparations to cut down the confederacy, and destroy the liberties of the country; but, as false and treacherous as he was obstinate and revengeful, he instructed the regent to hold out hopes of a favourable answer to the patriots, that they might be thrown off their guard, and kept waiting till he was ready to inflict his predetermined revenge. The prince of Orange, however, contrived to obtain accurate intelligence of Philip's most secret plans and purposes. The private secretary of the Spanish monarch was William's secret agent, and nothing passed in the cabinet at Madrid which did not find its way to the ears of Orange. He was therefore early made aware that the duke of Alva, a skilful soldier, but a bloodthirsty ruffian, was to be sent to the Netherlands at the head of a powerful army to quench in torrents of blood the light of the Reformation; and that himself, and the Counts Egmont, Horn, and Hoogstraaten, were to be arrested on a charge of treason, and put to death. He resolved at once to leave the country, and having in vain endeavoured to make his friend, Count Egmont, sensible of his danger, he resigned all his offices, and in April, 1567, took his departure for Dillenburg, the ancestral seat of his family in Germany. The arrival of Alva in the month of August inaugurated a reign of terror. The infamous Blood council was established. Counts Egmont and Horn were treacherously seized and put to death; the prisons were filled with men of all ranks and ages; the scaffolds were crowded with victims, and blood was shed like water. Upwards of eighteen thousand persons are believed to have suffered death by Alva's orders; and immense numbers fled from their homes, and sought refuge in other countries. The prince of Orange was summoned to appear before the Blood council, and on his refusal was declared a rebel, and his eldest son, then a student at Louvain, was seized and sent a prisoner into Spain. The rights and privileges of the cities were destroyed at a blow, and the citizens reduced to poverty by the exactions of the duke. The prince of Orange meanwhile was making diligent preparations for an attempt on behalf of his oppressed countrymen; and having raised the necessary funds by the sale of his jewels, plate, and furniture, he at length assembled a considerable force, which he divided into four armies—three of which he sent by different routes to invade the provinces. But though these bands of patriots met with some successes, and at Heiligen-Lee, Count Louis of Nassau defeated the Spanish forces under Aremburg, the issue of their attempt was unfortunate. Count Adolphus, a brother of Orange, was killed at Heiligen-Lee, and Count Louis was routed at Jemmingen, and his army completely destroyed. Orange himself at the head of the fourth division of his forces, towards the close of the year (October, 1568) made a wonderful passage of the Meuse, fording it with the water up to his soldiers' necks, and marching into Brabant, endeavoured to compel Alva to give him battle. But that wary general, knowing that it was impossible for Orange long to keep his troops in the field, refused to fight; and after a month of procrastinating tactics, the prince's soldiers became discontented with their hardships and clamorous for pay, and the approach of winter put an end to this barren campaign. The greater part of his troops were disbanded; but the prince himself and his two brothers, with the remnant of his army, marched to the assistance of the French Huguenots. In the course of this year a great change came over the mind of the prince. He was originally connected with the Romish church, but does not appear to have had any earnest religious convictions. He did not profess to be more than a statesman, and a man of the world. But he now became a deeply religious man, firmly convinced of the truth of the reformed faith, regulating his conduct by the precepts of the word of God, and living habitually under the influence of things unseen and eternal. Hence, at this dark and distressing crisis, his language breathed only unwavering submission to the divine will, and he calmly relied on the providence of God for protection and deliverance.

The prince, though foiled in his last campaign, was determined to persevere in his efforts to free his native land from the ruthless oppressor; and by the advice of Admiral Coligny he resolved to create a naval force for the purpose of harassing the Spanish commerce. Privateering commissions were accordingly issued by him. A fleet of "sea-beggars," as they were called, was speedily collected, and inflicted great damage on Spanish vessels. For some time they obtained stores, arms, and ammunition in the English ports; but at length Elizabeth, to prevent an open rupture with Philip, refused them further supplies of provisions. Desperate and starving, the "sea-beggar" fleet, under the celebrated William de la Marck, made a sudden descent on the island of Voorn, and took the town of Brill (1570), which was reckoned one of the keys of the Netherlands. This was the beginning of the future state of the Seven Provinces. Flushing next fell into the hands of the "sea-beggars," and soon Rotterdam, Dort, Leyden, and all the other towns of Holland and Zeeland, except Amsterdam and Middleburg, spontaneously declared for Orange as lawful stadtholder for the king, and against the government of the hated Alva. There was an extensive adherence to the patriotic cause throughout the other provinces also, and the prince resuming his former commission as stadtholder in 1559, convened the states of Holland. They enthusiastically agreed to recognize his authority, to support his policy, and to supply the funds necessary to carry on the war; and highly to the credit both of the prince and the estates, it was unanimously resolved to guarantee the public exercise of worship, both to the Roman catholics and to the protestants. Orange, now the virtual sovereign of the northern provinces, crossed the Rhine from Germany in July, 1572, at the head of twenty-five thousand men, and took possession of Roermonde, Mechlin, Oudenarde, and various other places. His brother Louis surprised the important city of Mons, and many other towns declared in his favour and admitted his garrisons. He had received assurance of assistance from the French king; his hopes were high, and success seemed certain, when the news of the St. Bartholomew massacre struck him to the earth, as he said, "with the blow of a sledge hammer," destroyed his well-matured plans, and blasted his legitimate hopes. His attempt to relieve Mons, now closely invested by Alva, failed. The towns which had declared for him fell off at once, his troops mutinied, and almost alone he regained Holland, the only province which remained faithful to him. Mons capitulated on terms which were shamefully violated; Mechlin was deliberately given up by Alva to be plundered by his troops, and was completely ruined; and Zutphen was handed over to Don Frederick, Alva's son, with orders not to leave a single man alive in the city, and to burn every house to the ground. Haarlem surrendered to Don Frederick after a desperate resistance, on the promise of lenient treatment, but the garrison, with the exception of the Germans, were immediately butchered, with many hundreds of the citizens; and when the executioners were exhausted with their bloody work, they tied their victims two and two, back to back, and drowned them in the Haarlem lake. But notwithstanding these reverses, Orange continued the struggle with indomitable resolution, and not without some counterbalancing successes. Don Frederick was completely foiled in his attempt to take the little town of Alkmaar, and was obliged to raise the siege, in which he had lost many men (8th October, 1573). Three days later a brilliant naval victory was gained

by the patriots, and the Spanish admiral fell into their hands. The French king made overtures to Orange with the view of securing the throne of Poland for the duke of Anjou; and even Philip offered, if the imperial crown were conferred upon him, to tolerate the exercise of the reformed religion in the Netherlands, and to restore the prince of Orange "and all his accomplices" to their former possessions and dignities. Alva, who had now become unacceptable to his master, as he had long been abhorred by all classes in the Netherlands, was recalled at this juncture, and was succeeded in his office by Don Luis Zanega-y-Requescens, commander of the order of Malta. The new governor immediately reversed the policy of his predecessor, repealed his obnoxious taxes, dissolved the Council of Blood, and published a general amnesty. But he was obliged to continue the war which Alva had begun for the reduction of the revolted cities of Holland and Zeeland. He failed, however, in his attempt to relieve Middleburg, which was closely besieged and taken by Orange, while the patriotic fleet gained a complete victory over the Spaniards (29th January, 1574). Another Spanish fleet was attacked in the Scheldt, forty of the vessels captured, and many more sunk; and the town of Leyden, after a protracted siege, in which the most fearful sufferings were endured, was saved by the desperate expedient of cutting the dykes. On the other hand, two of the prince's brothers, Counts Louis and Henry, were defeated and killed in the battle of Mook. In the following year (1575) Philip consented that a conference should be held with the patriots at Breda; but as he persisted in his demand that "the heretics should be expelled from the maritime provinces," a reconciliation was found to be impossible. Holland and Zeeland, now entirely protestant, united in offering their government to Orange, who accepted it under the name of regent for the king. The death of Requescens at this juncture created great confusion and disturbance. The council of state which assumed the government became divided into factions. The Spanish troops mutinied on account of the arrears of their pay, took the towns of Maestricht, Alost, and Antwerp by storm, and committed the most frightful atrocities. The prince took advantage of these disorders to obtain possession of the important city of Ghent. A congress of representatives from the various provinces was held in this place on the 10th of October, 1576, by whom was prepared a treaty of confederacy (termed the "Pacification of Ghent"), between the maritime and the inland provinces, by which they became bound mutually to assist each other in expelling the Spaniards, and established perfect religious toleration and freedom of worship. Shortly after (9th January, 1577) a meeting of noblemen, ecclesiastics, and other influential persons, was held at Brussels, at which a compact, called the "Union of Brussels," was formed in support of the "Pacification of Ghent;" and the new regent, the famous Don John of Austria, who arrived at this period, after a conference with certain deputies appointed by the states, agreed to a treaty called the "Perpetual Edict," securing to the inland provinces all their demands. But there was no real intention to abandon the intolerant policy of Philip; and Don John, as soon as he was fairly installed in office, took steps to recover all the prerogatives he had surrendered. His secret intentions were discovered by means of some intercepted letters, and the states-general, enraged at his treachery, resolved to disown his authority, and conferred the office of governor of Brabant on Orange, who, after eleven years of proscription, again entered Brussels, where he was received with acclamation as the father of his country. The seventeen provinces were for a brief space again combined in a new Union of Brussels; but the infant confederation was soon shattered into pieces by the bloody battle of Gemblours (31st January, 1778), in which the army of the states was completely defeated. The prince of Orange and the states-general removed from Brussels to Antwerp, while Don John followed up his victory by reducing Louvain, Nivelles, and other towns in Flanders. But in the midst of his successes he suddenly died on the 1st October, and was succeeded by the duke of Parma, the best and ablest of all Philip's representatives in the Netherlands. Through his sagacious and energetic efforts the inland provinces, in which the majority of the people still adhered to the Romish faith, were at length all brought under subjection to Spain.

The progress which Parma had made, not only in conquering, but in conciliating the Walloon or southern provinces, decided William to carry into effect a plan which he had long cherished, and to unite the maritime provinces into a distinct government. Accordingly, on the 29th of January, there was signed at Utrecht a treaty of union between the five provinces of Holland, Zeeland, Guelderland, Utrecht, and Friesland, by which they formed themselves into an independent republic. This confederation having been afterwards joined by the two provinces of Overyssel and Groningen, obtained the name of the Seven United Provinces. But while labouring to secure this important object, William had by no means relinquished the struggle for the independence of the whole Netherlands. Acting as lieutenant-general under the Archduke Matthias, whom the Roman catholic nobles had appointed governor, he superintended the administration of the southern provinces, and exerted his utmost efforts to engage England and France and the protestant states of Germany on the side of the Netherlands. The contest against the king of Spain had hitherto been carried on without explicitly renouncing allegiance to him; but now, at a meeting of the states-general at Antwerp, Philip was formally deposed as a tyrant, the Netherlands were declared a free and independent state, and the vacant sovereignty was conferred upon the duke of Anjou, brother to the French king. At the same time William was appointed stadtholder of Holland, Zeeland, and Friesland. The independence of the northern provinces was now firmly secured, and if the life of William had been prolonged the southern provinces might also in time have been delivered from the Spanish yoke. But the career of the prince was now drawing to a close. Granvelle and other counsellors of the Spanish king had long counselled the assassination of their dreaded and hated adversary, and early in 1580 Philip had issued a proclamation offering a reward of twenty-five thousand golden crowns, with a patent of nobility and a pardon for all past offences, to any one who should assassinate the prince of Orange. Five attempts to kill him, in one of which he was left for dead, were made before the last and successful one. At length a clerk named Balthazar Gerard—half fanatic and whole villain—who for years had been revolving the deed, after consulting certain jesuits and laying his scheme before the duke of Parma, succeeded under a false name and by false pretences in obtaining access to the prince's presence, and on the 10th of July, 1584, shot him in the breast as he went from the dinner table to his own apartment. He exclaimed, "God have mercy on me and on this poor people," and instantly expired. The assassin was seized and put to death by the most horrible tortures. But his claim to the promised reward was cordially acknowledged by Philip, and large estates were bestowed on Gerard's father and mother, in commutation of the stipulated blood-money.

The prince of Orange was the first statesman of his age. He was endowed with remarkable sagacity and quickness of conception, a profound knowledge of human nature, great skill in the government of men, invincible courage, firmness, and presence of mind, and indefatigable industry. In military genius he was one of the foremost captains in Europe, and "no man ever possessed a larger share of the soldier's great virtues, constancy in disaster, devotion to duty and hopefulness in defeat." The rock in the ocean, "tranquil amid raging billows," was the favourite emblem by which his friends expressed their sense of his firmness. "He possessed a ready eloquence," says Mr. Motley, "sometimes impassioned, oftener argumentative, always rational. His influence over his audience was unexampled in the annals of that country or age. . . . He knew how to reach both the mind and the heart of his hearers. His orations, whether extemporaneous or prepared —his written messages to the states-general, to the provincial authorities, to the municipal bodies—his private correspondence with men of all ranks, from emperors and kings down to secretaries, and even children—all show an easy flow of language, a fulness of thought, a power of expression rare in that age—a fund of historical allusion, a considerable power of imagination, a warmth of sentiment, a breadth of view, a directness of purpose, a range of qualities, in short, which would in themselves have stamped him as one of the master minds of his century, had there been no other monument to his memory than the remains of his spoken or written eloquence. . . . He possessed also a rare perception of human character, together with an iron memory, which never lost a face, a place, or an event, once seen or known. He read the minds, even the faces of men, like printed books. The subtlety and adroitness with which he detected the schemes of his enemies, and converted them into so many additional weapons for his own cause, can never be too often studied. Of his moral qualities, the most prominent was

his piety. He was more than anything else a religious man. From his trust in God he ever derived support and consolation in the darkest hours. While, however, his own religious convictions were deep and fervid, he was for his age singularly tolerant of the opinions of others. Sincerely and deliberately himself a convert to the reformed church, he was ready to extend freedom of worship to catholics on the one hand, and to anabaptists on the other. His integrity was unimpeachable. His patriotism was of the purest and most disinterested character. For the maintenance of his country's rights and liberties he cheerfully sacrificed station, wealth, dignity, ease, comfort, and ultimately life itself. For her, and not for himself, he lived and died. The name of his people was the last word upon his lips.

"In person the prince of Orange was above the middle height, perfectly well made and sinewy, but rather spare than stout. His eyes, hair, beard, and complexion were brown. His head was small, symmetrically shaped, combining the alertness and compactness characteristic of the soldier, with the capacious brow, furrowed prematurely with the horizontal lines of thought, denoting the statesman and the sage. His temperament was cheerful. At table, the pleasures of which, in moderation, were his only relaxation, he was always animated and merry." At the period of his murder, William had just completed his fifty-first year. He was four times married, and left twelve children. By his first wife, Anne of Egmont, he had one son, Philip, who was kidnapped and detained in Spain for twenty-seven years, and one daughter. By his second wife, Anna of Saxony, he had one son, the celebrated Maurice, his successor, and two daughters. By Charlotte of Bourbon, his third wife, he had six daughters; and by his fourth, Louise de Coligny, one son, Frederick Henry, afterwards stadtholder of the republic in her most prosperous days. The prince of Orange was buried at Delft, amid the tears of a whole nation. "Never was a more extensive, unaffected, and legitimate sorrow felt at the death of any human being."

William was succeeded by his second son (see MAURICE, Prince of Orange); and on the death of Maurice without issue in 1625, his younger brother, FREDERICK HENRY of Nassau, became stadtholder of Holland. This prince was born at Delft on the 28th of February, 1584. He was educated under the direction of his mother, Louise de Coligny, by an Arminian clergyman named Uitenbogaard. On his accession to the office of stadtholder, he set himself to allay the religious disturbances caused by the quarrel between the Gomarists and the Arminians. When the Emperor Ferdinand II. entered into a league with Spain against the United Provinces, Frederick formed an intimate alliance with France, and even sent a fleet to assist in the siege of Rochelle; but the odium which he incurred by this step, and the remonstrances made to him on account of it, compelled him to withdraw his vessels. He captured Grol in 1627, and reduced Bois-le-Duc in 1629 after a long siege, which he conducted with great ability. After the negotiations for peace between Spain and Holland were broken off in 1631, he made an unsuccessful attempt to surprise Bruges, and gained a brilliant victory over the Spanish fleet. In the following year, encouraged by the successes of his ally Gustavus Adolphus, Prince Frederick attacked and carried Venlo, Stralen, and Ruremonde, and laid siege to Maestricht. While carrying on the siege he was assaulted by three divisions of the Spanish army under Pappenheim and the Marquis de Santa-Croce, but he repulsed their attacks, and ultimately took this important town. The new Infanta Isabella, governor of the Netherlands, now expressed her willingness to conclude a treaty with the Dutch; but the stadtholder, having been gained over by Richelieu to assist his schemes against the house of Austria, entered into an alliance with France, captured Rheinberg in 1633, and two years later, with the assistance of a body of French auxiliaries, besieged and took Tirlemont and threatened Brussels. In 1637 the stadtholder was gratified by receiving the title of Highness from Louis XIII., and was at the same time elected to the dignity of first member of the Dutch order of nobility. In the same year he laid siege to Breda, and in three months took that town which it had cost the Spanish general Spinola a year to reduce. The states-general had now, however, become jealous of his schemes, and refused to furnish him with the means of carrying on the war with Spain in Belgium. In 1640 he married his son William to the eldest daughter of Charles I. of England, but he sought in vain to induce the states in 1642 to assist that monarch in his contest with the English parliament. In 1645 he succeeded in collecting a sufficient body of troops to capture the town of Hulst, the possession of which rounded off the frontier of the Seven Provinces. This was his last exploit. He died on the 14th March, 1647, while negotiations were being carried on for concluding the peace of Westphalia between Holland and Spain, which was signed at Munster in 1648. Frederick was possessed of considerable abilities, both political and military, and by his sagacity and his conciliatory disposition secured most important benefits to the Dutch republic. His memoirs, dictated to one of his officers, were published in 1723. By his wife Emilia de Solms he left two daughters and one son—

WILLIAM II., Prince of Orange, and Stadtholder of Holland, who was born in 1626. Immediately on his accession he quarreled with the states-general on their refusal to give assistance to his father-in-law, Charles I. of England; and this misunderstanding led the states to disband the greater part of their troops, which William insisted on maintaining for the purpose of garrisoning the fortresses and protecting the country. In 1650, however, he obtained a decree authorizing him to undertake the measures he considered necessary for the defence of the Provinces. He showed an evident disposition to act in opposition to the constitution of the republic; cast into prison six members of the states who had opposed his measures; and even ventured, without consulting the states, to conclude a treaty with France for the invasion of the Spanish Netherlands. But in the midst of his ambitious schemes he was attacked by small-pox, and died on 6th November, 1656.

He was succeeded by WILLIAM III., Prince of Orange and King of Great Britain, and on his death without issue, in 1702—

JOHN WILLIAM FRISON, son of Henry Casimir of Nassau-Dietz, stadtholder of the provinces of Friesland and Groningen, inherited the title of Prince of Orange, together with the estates attached to that dignity. But he failed in his efforts to induce the states-general to confer on him the office of stadtholder of the United Provinces, which they abolished in 1702, and did not establish until 1747. Prince John William commenced his military career at an early age, took an active part in the war against France, and displayed the most brilliant courage, especially at the battles of Oudendarde and Malplaquet. He was drowned at Moerdyk in 1711—the vessel in which he sailed having been upset by a sudden gust of wind.

WILLIAM CHARLES HENRY FRISON, Stadtholder of the Low Countries, posthumous son of the preceding, was born on the 1st September, 1711. From his birth he was recognized as stadtholder of Friesland. Some years later he was appointed to the same office over the provinces of Groningen and Dronthe, and afterwards over that of Guelders, but with very limited powers. In 1732, on attaining his majority, he concluded an agreement with the house of Brandenburg, by which he obtained possession of nearly all the estates of the house of Orange situated in the Low Countries, and, among others, of the margraviate of Vaer and of Flessingen in Zeeland. The states of this province immediately abolished all the prerogatives attached to the seigniory in question; and the states of Holland interdicted the young prince from entering the council of state. A numerous party, however, led by the brothers William and Osmo Zwier van Haren, gathered round William, and made a strenuous effort to revive in his favour the office of stadtholder-general. Through their influence war was declared against France in 1744; but the Dutch being badly supported by their allies, experienced a succession of reverses, and the French even succeeded in making a lodgment in Zeeland. The people became discontented and turbulent, and compelled the states-general (3rd May, 1747) to nominate William stadtholder of the republic—an office which was now made hereditary in his family. The prince was at the same time placed at the head both of the naval and military force of the country. He might easily at this juncture have obtained the entire sovereignty of the state, but he was unambitious and moderate in his wishes, and cherished a strong regard for the rights and liberties of the people. Though he generously defended the privileges of the nobility, who had been so keenly opposed to him, he swept away many of the abuses which had sprung up under their sway, and substituted men of unimpeachable integrity for a portion of the magistrates in the cities of Holland. He laboured zealously to bring about the peace which was concluded at Aix-la-Chapelle in 1748. After restoring tranquillity to the country, he had projected various important measures for the revival of trade and commerce, when his constitution, which had long been feeble, sank under the fatigues

which he was forced to undergo, and he died on the 22nd of October, 1751. He married in 1734 the Princess Anne, daughter of George II. of England. His son—

William V., Prince of Orange, was born on the 8th March, 1748. On the death of his father he was placed under the guardianship of his mother. He was invested with the office of stadtholder in 1766, and like his predecessors strove in vain to induce the states to increase the military power of the country. During the war which broke out between France and Britain in 1778, the Dutch formed what was called a treaty of armed neutrality with Russia and other northern powers, which led to a declaration of war on the part of the British government in 1780. The Dutch suffered severely in the contest, both from the capture of an immense number of their merchant vessels, and the loss of the greater part of their colonies. The people became irritated at the insults offered to their coasts, and the damage inflicted upon their commerce by the English fleet, and loudly accused the stadtholder and his court of indifference to their sufferings, and of sympathy with their enemies. Peace was at length purchased in 1784 by the cession of Negapatam, the principal Dutch establishment on the coast of Coromandel. At this period the Emperor Joseph II. threatened to go to war with the republic, unless it consented to the free navigation of the Scheldt. But the Dutch, backed by the French court, stoutly opposed this demand, and made preparations for a vigorous resistance; and Joseph, impressed by the firm attitude of the republic, abandoned his claims on the payment of ten millions of florins. Meanwhile, the aristocratic party had rallied round them a considerable number of the middle classes, and had alienated a large portion of the people, and even of the old partisans of the house of Orange, from William. In 1784 a strenuous effort was made to obtain a revision of the constitution on liberal principles; various sanguinary outbreaks took place; and William, who was naturally kind and affable, but deficient in firmness, was compared in the journals and pamphlets of "the patriots," as they termed themselves, to Nero and Philip II. of Spain. A civil war was on the point of breaking out when Frederick II. of Prussia, whose sister the stadtholder had married, sent an army of twenty thousand men into Holland and restored tranquillity. William, who for some years had lived principally at Nimeguen, returned to the Hague, and was re-established in all his rights and prerogatives. His princess, who was possessed of much greater firmness than her husband, took a prominent part in the management of affairs. Peter van Spiegel, an able man, was appointed grand-pensionary, and concluded, in 1788, a treaty of alliance with Prussia and Britain. The secret support which he gave to Vander Voot and other Belgian refugees, enabled them at this juncture to overturn the Austrian domination in the Netherlands.—J. T.

WILLIAM I. of England, surnamed the Conqueror, was the descendant of Rollo, a renowned sea-king, who flourished at the beginning of the tenth century, and having been expelled from Norway, succeeded by his enterprise and valour in establishing himself in that province of France which in course of time came to bear the name of Normandy. William was the illegitimate son of Duke Robert the Magnificent, the fourth in descent from the redoubtable ancestor of the Normans, by Orlotta, the daughter of a tanner of Falaise. He was born in 1027. Robert was married to the sister of Canute, but had no legitimate children; and when, in 1035, he departed on a pilgrimage to the Holy Land, he persuaded his barons to swear allegiance to young William as the successor to his dominions. The duke died in the course of the same year while returning from Palestine, and though his son was only eight years of age he was at once placed upon the ducal throne. During his minority the turbulence of the Norman barons, and the aggressions of the French king on the independence and rights of the duchy, reduced Normandy to a perilous state of anarchy and weakness. But as soon as the young prince came to maturity he set himself vigorously to suppress internal disturbances, and to repel foreign invasion; and by his combined courage and sagacity succeeded in making himself respected and feared by all the neighbouring princes, and established a degree of order in his duchy which was unknown at that time in the rest of Europe. The English throne was at this period filled by Edward the Confessor, who was the grandson of one of the dukes of Normandy. He had no children, and William, who was the granduncle of the Confessor's mother, seems at an early stage to have entertained the hope that he might succeed to the English throne. In 1051 he paid a friendly visit to his kinsman, Edward, who received him with great honour, and, as it is alleged, hinted to him before his departure his intention of adopting him as his heir. Harold, the king's brother-in-law, however, the most powerful nobleman in England, had secretly formed the design of securing the crown for himself; but a fortuitous occurrence gave his rival a great advantage over him. In 1065 he had been shipwrecked on the territory of Guy, count of Ponthica, who demanded an exorbitant sum for his ransom. He was rescued, however, by the interposition of William, who conducted him to his court, and having treated him with every demonstration of respect, disclosed to him his pretensions to the English throne, and solicited his assistance. Harold, feeling that he was completely in the power of his rival, feigned compliance with his request, and even took a solemn oath that he would fulfil his promises. On the death of King Edward, however (5th January, 1066), Harold at once ascended the vacant throne, with the apparent hearty consent both of the nobles and the people of England. As soon as William received notice of this event, he sent an embassy to London, demanding from Harold the performance of his promise, and upbraiding him with his breach of faith. On the refusal of that prince, who alleged that the oath which he had taken had been extorted from him by the fear of violence, and that he had no authority to dispose of the English crown, William prepared to assert his claims by the sword. As soon as his design was made known, there flocked to his standard great numbers of daring adventurers from all the neighbouring countries, in search of fortune or renown; and with "the most remarkable and formidable armament which the western nations had witnessed" he put to sea, and landed at Pevensey Bay, on the coast of Sussex, 28th September, 1066. Harold, who three days before had gained a bloody but decisive victory at Stamford bridge over his brother Tosti and the king of Norway, hastened to the south to repel this new invader. The great battle which decided the destiny of England was fought near Hastings on the 14th of October. The combat, which lasted nine hours, was maintained on both sides with desperate valour and with varying success. William had three horses killed under him, and then continued the contest on foot. At length, a little before sunset, Harold, who had displayed equal courage and skill, was killed by an arrow which pierced his brain, and his fall decided the fortune of the day. Making himself master of Dover, in order that he might secure a retreat in case of failure, William marched on the metropolis, laying waste the country with fire and sword. His approach, and the terror caused by these atrocities, put an end to some feeble and irresolute attempts on the part of a few of the great thanes, and the Londoners, to support the rights of Edgar Atheling. The bishops and other ecclesiastical dignitaries, who were for the most part Normans, and influenced by the papal bull issued in favour of William, were the first to make their submission. Their example was soon followed by the nobility, and on Christmas-day, 1066, William was formally crowned in Westminster abbey. During the performance of the ceremony an alarming tumult broke out, caused by his troops setting fire to the houses and pillaging the city—an omen of the barbarities which for many years these reckless warriors perpetrated on the people of England. It was the interest of William to propitiate the affections of his new subjects, and at first his rule was comparatively mild; but the insolence and oppression of his Norman barons, into whose hands he had committed the principal strongholds and towns of the kingdom, roused the proud and independent spirit of the Saxons, and during the absence of William in Normandy various local risings took place, especially in Devonshire and Cornwall, against the rapacious soldiery, and were at first attended with partial success. As soon as the tidings of these events were carried across the channel, William hurried back to England, about the close of 1067, and speedily crushed, and severely punished the insurgents. About this period Edgar Atheling quitted the kingdom with his mother and sisters, and found refuge in Scotland. Great numbers of Saxon nobles followed his example, and receiving a cordial welcome at the Scottish court, became the founders of many of the most powerful and distinguished families in North Britain.

William now turned his attention to the northern counties, where a spirit of open resistance to his authority still prevailed, and his garrisons at York and Durham had been defeated and destroyed by the enraged citizens. A powerful Danish armament, too, arrived in the Humber, and was joined by Edgar

Atheling and crowds of the Saxon nobles and people. But the military genius of the Conqueror, and the valour and discipline of his troops, triumphed over all opposition. The Danes were compelled to quit the country, and William, irritated by these repeated insurrections, in a transport of passion swore to extirpate the people of Northumbria. His savage soldiery were let loose upon the district, which they ravaged with fire and sword. "From York to Durham," says William of Malmesbury, sixty years after the event, "not one inhabited village remained; fire, slaughter, and desolation made it a vast desert, which continues to this day." These atrocities have left an indelible stain on the memory of William; but his stern, remorseless policy had the effect of putting down all opposition to his authority. It is computed that a third part of the old inhabitants of England was swept out of the land during his reign, and the greater portion of the Saxon thanes were stripped of their estates to enrich the favourites and trusted followers of the Conqueror. But although the reign of William introduced a foreign monarchy and a foreign nobility, and caused so much misery to the people, it would be unjust to him not to admit that it was also productive of great and permanent good to the country. While, on the one hand, he maintained strict order and internal peace, on the other he put an end to the ravages of the piratical Norseman, who had infested the coasts of England for more than two centuries. He effected various important judicial improvements, separated the ecclesiastical from the civil judicature, retained, though with important modifications, the Saxon popular tribunals, and introduced and organized the feudal system in such a way as to repress the turbulence and lawless violence of the nobility. Though not exempt from the superstition of his age, he vigorously maintained the civil authority in opposition to the papal pretensions, and had the boldness even to resist the demand of the potent Hildebrand himself, that he would do homage for the kingdom of England to the see of Rome. The closing years of William's reign were disturbed by a violent quarrel with his eldest son, Robert, to whom he had promised the duchy of Normandy and the province of Maine before he invaded England. He delayed, however, and ultimately refused to fulfil these engagements, alleging that "he never intended to throw off his clothes till he went to bed." Robert, provoked at this breach of promise, and jealous of the favours shown to his younger brothers, flew to arms, and openly levied war against his father. This unnatural contest lasted for several years; but the young prince was obliged at last to take refuge in the castle of Gorberoi, where he was besieged by his father. In one of the encounters which took place outside the fortress Robert unhorsed and wounded the old king, whom he did not recognize until he called out for assistance. The prince, struck with remorse, threw himself at his father's feet, and entreated his forgiveness, and a reconciliation was finally effected through the tears and entreaties of Matilda the queen. In 1087 a misunderstanding broke out between William and Philip, king of France, which led to a war between the two monarchs. William led an army towards Paris, and laid waste the country; but while riding among the smouldering ruins of the town of Montes, which he had ordered to be burned, his horse reared and plunged so violently as to bruise the belly of his rider, who was at this time very corpulent and unwieldy. He was carried to the monastery of St. Gervas, near Rouen, where he breathed his last, on the 9th of September, in the sixty-third year of his age and twenty-first of his reign. On his deathbed he was struck with remorse for the crimes which he had perpetrated, and endeavoured to make some atonement for them, and ordered a number of the nobles, amongst whom was his uterine brother Odo, whom he had thrown into prison, to be set at liberty. He left three sons—Robert, to whom he bequeathed Normandy and Maine; William Rufus, who succeeded him on the throne of England; and Henry, who inherited the possessions of his mother, and subsequently the English crown. William was a brave and skilful soldier, and a vigorous and sagacious ruler. A contemporary chronicler says he was very wise, very rich, and "more worshipful and strong than any of his foregangers. He was mild to good men who loved God, and stark beyond all bounds to those who withstood his will." He deserves, too, the praise due to a judicious and liberal patron of science, art, and learning; but his great qualities were disfigured by inordinate ambition, selfishness, perfidy, and cruelty.—J. T.

WILLIAM II., King of England, surnamed RUFUS (the red), was born in Normandy in 1057. He was the second son of William the Conqueror by Matilda of Flanders, and succeeded his father on the throne by virtue of his will, to the exclusion of the Conqueror's eldest son Robert, being crowned by his tutor, Archbishop Lanfranc, at Westminster on the 26th of September, 1087. His uncles—Odo, bishop of Bayeux, and the earl of Mortaigne—who possessed estates both in Normandy and England, stirred up a rebellion against him soon after his accession, in which they were joined by several powerful nobles, and they persuaded Robert to levy an army for the purpose of invading England. William besieged them in their castles at Pevensey and Rochester, which he soon reduced. He spared his uncles' lives, but confiscated their estates, and thus put an end to the rebellion in the interior of the country, whilst his ships prevented the Normans from effecting a landing on the coast. In 1090 he attacked Robert in his duchy of Normandy, but in the following year a treaty was agreed upon between the brothers, and was duly signed at Caen. Whilst William was in Normandy, Malcolm III., king of Scotland, made a foray into England, but the English king hastened home and soon reduced him, and compelled him to renew his oath of fealty. In 1093 he made a second incursion into the north, but was surprised and slain by a party of troops commanded by Robert de Mowbray, earl of Northumberland. During all this time William was intriguing in Normandy; and in 1094 the barons at his instigation broke out into rebellion there. He joined them in person, and had twenty thousand men marched down to the coast of his own country; but when they arrived there, he exacted ten shillings each from them and then dismissed them. He used the money thus raised so successfully in bribes distributed among the Normans, that he would probably have gained the duchy had he not been recalled by an incursion of the Welsh. In 1095 another rebellion occurred, headed by Robert de Mowbray and several powerful barons; but Mowbray was captured, deprived of his earldom, and thrown into prison, and the rebellion was soon crushed. In 1094 the first crusade commenced, in compliance with the preaching of Peter the Hermit; and Robert mortgaged Normandy to William for five years in order to raise funds to enable him to join in the holy expedition. In 1097 Magnus, king of Norway, landed with his forces on the isle of Anglesea, but was repulsed by Hugh de Montgomery, earl of Shrewsbury. In 1099 the crusaders gained possession of the Holy Sepulchre, and William, duke of Guienne and earl of Poictiers, proposed to mortgage his dominions to the king of England in order to join them. But all William's schemes were suddenly frustrated; for on the 1st, or according to William of Malmesbury, on the 2nd of August in the ensuing year, some colliers passing through the new forest, near Minstead, found his dead body lying on the ground with an arrow fixed in his breast. They conveyed it on the following day to Winchester in their cart, and it was buried in the cathedral there. The common story of the king's death is, that a French knight named Walter Tyrell shot at a stag, but that the arrow hit a tree, from which it glanced and mortally wounded William. The Abbot Suger, however, says that Tyrell afterwards declared upon his oath, when he could not have been harmed by the confession of the mischance, that he had not seen the king in the forest that day, and could not have killed him; it still therefore remains uncertain how he met his death-blow. William built a wall round the tower of London, and erected the original Westminster hall for a banqueting room. It was in the Gothic style of architecture, measured 270 feet by 74, and was the largest room in Europe. After the death of Lanfranc in 1089, Anselm became archbishop of Canterbury; and William, urged on by his minister Ralph, surnamed Flambard or the Firebrand, by his rapacious conduct with regard to the revenues of the church rendered himself obnoxious to the primate and the whole body of the clergy, so that his character has been painted by them in the darkest colours. There can, however, be little doubt but that, though he possessed good natural talents and much courage, he was also intemperate, covetous, and tyrannical. He died unmarried in the thirteenth year of his reign, and was succeeded by his brother Henry, the youngest son of William the Conqueror. The principal authorities for this reign are Hoveden, Hemingford, the Monk of Durham, the Saxon Chronicle, William of Malmesbury, the Annals of Waverley, the Annals of Dunstaple, Eadmer, and Ordericus Vitalis.—R. H.

WILLIAM HENRY, Prince of Orange and Nassau, who reigned as William III. of England, was the posthumous son of William, prince of Orange, by Mary, eldest daughter of Charles I.,

and was born at the Hague on the 14th of November, 1650. In 1688 he announced to the English and Scotch his intention of visiting this country in order to obtain redress for the people for the grievances of which they complained under James II. He landed with a considerable force at Torbay, on the 5th November, and on the 19th December arrived at St. James'. On the 12th of February, 1689, it was resolved by the Convention that the prince and princess of Orange should occupy the throne, and on the 11th of April they were crowned at Westminster, being also proclaimed king and queen of Scotland. At this time Louis XIV. of France was openly assisting James II. in his attempts to regain the crown of England. Accordingly on the 7th May William declared war against him, having previously taken care to oppose the schemes of James' partisans in Ireland. In that country Talbot, duke of Tyrconnel, raised an army to support the deposed monarch, who had landed at Kinsale. On the 24th of March, James entered Dublin; and having summoned a parliament for the 7th of May, he proceeded to join the army in the north. The only towns that resisted him were Londonderry and Enniskillen. The former of these cities sustained a siege with the most heroic fortitude, under the governor, Major Baker, and a protestant clergyman, named George Walker. The garrison, however, having held out through all the horrors of pestilence and famine from the 20th of April till the 31st of July, were at length relieved by some succours under General Kirke, and on the 1st of August the French commander Rosen was marching from before the walls. During this memorable siege, which lasted for one hundred and five days, three thousand of the besieged, and nearly nine thousand of the besiegers, perished. During this period William had been organizing a plan for the effectual quelling of the rebellion in Ireland, and on the 13th of August the duke of Schomberg was sent over with ten thousand troops. Various operations took place there until on the 14th June, 1690, William landed at Carrickfergus in order to conduct the war himself. On the 1st July was fought the celebrated battle of the Boyne, in which the French and Irish were totally defeated, with a loss of fifteen hundred men, while James, now finding his hopes utterly broken, fled to France. William then went to Dublin, and from thence, after having reduced Waterford, he proceeded to lay siege to Limerick. On the 27th of August, however, he raised the siege, and retired to Waterford. On the 5th of September, having left Count Solms and General Ginkel to command in Ireland, he himself returned to England. He was most cordially received by parliament, and £4,000,000 was granted for carrying on the war. This having been done, on the 16th of January, 1691, the king went to the Hague to attend a congress of the allies; and after its having been unanimously voted that the war should be continued, he returned on the 13th April to his own country. During all this period the jacobites carried on their plots; and when William came back from a second expedition into Holland on the 18th October, he learned that Athlone, Limerick, and other strongholds in Ireland had been reduced by Ginkel, and the war in that country terminated. The ensuing year was memorable for the massacre of the Highlanders of Glencoe. Their chief M'Donald, who was detained by the snow from coming to take the oath of allegiance, was hated by the earl of Breadalbane and Dalrymple of Stair. These obtained William's consent to extirpate the M'Donalds and their followers, and of the two hundred men who lived in the glen thirty-eight were murdered. The rest fled, their houses and flocks were destroyed, and several of their women and children perished from want and cold. On the 5th March the king went again to Holland, to oppose an intended invasion of England by James. The army of the latter was composed of English, Irish, and Scotch exiles, and together with the French, numbered nearly twenty thousand men, who lay at La Hogue waiting to be conveyed to England. The English fleet was sent to oppose them, commanded by Lord Russell, Sir George Rooke, and Sir Cloudesley Shovel, and being joined by the Dutch, they gained a complete victory over the enemy (19th May). From this period to 1697 the war was carried on with various fortune on either side till the 22nd September, 1697, when a treaty was signed at Ryswick, a village lying between the Hague and Delft in Holland, by which Louis of France agreed to recognize William as the lawful sovereign of England. As the war had cost £17,000,000, parliament resolved that all the troops raised since 1680 should be disbanded, and that the army should consist of only ten thousand men, while the ensuing year they not only voted that this number should be further reduced, but that no one but natural-born Englishmen should be allowed to serve. This resolution so irritated William, who was warmly attached both to his Dutch guards and to the French protestants who had assisted him, that he entertained serious intentions of abdicating the throne and retiring to Holland. This design, however, he abandoned; for on the 1st of February, 1699, he gave his royal assent to the bill, and on the 18th March the foreign troops received their dismissal. Another collision occurred between the king and the commons, in consequence of his being forced by them to restore for the public advantage the forfeited lands of the Irish jacobites, which he had distributed among his own favourites. The king, however, again thought fit to succumb, and in 1701 parliament was occupied in settling the destination of the crown, about which a doubt had arisen in consequence of the death of William, duke of Gloucester, the only surviving child of the prince and princess of Denmark. On the 12th of June an act was passed limiting the succession to Sophia, dowager electress of Hanover, daughter of Elizabeth queen of Bohemia, who was sister to Charles I., and to the heirs of her body, being protestants. Various other important acts were also passed during this session, and questions arising out of the succession to the throne of Spain were settled by what is termed the "barrier-treaty." As Charles II. of Spain had died childless, the kings of England, France, and the States agreed to partition his dominions among them. This project was, however, thwarted by the Spanish monarch bequeathing his crown to Philip, second son of the dauphin; and as William found his parliament and the nation adverse to another war, he was compelled to acknowledge Philip as king of Spain. Nevertheless he still continued to intrigue in order to prevent the union of France and Spain, and was negotiating an alliance with the emperor and the States for that purpose, when the death of James on the 16th April gave a new turn to the thoughts both of the king and the nation. Louis had promised the deceased monarch to aid his son in his attempts to regain the throne of England, and influenced by Madame de Maintenon he now prepared to perform what he had undertaken. William immediately recalled his ambassador from France, and ordered the French secretary of legation to quit England without delay. When parliament met on the 30th December ninety thousand men were voted for the army and navy; a bill of attainder was passed against James Francis Edward, calling himself the prince of Wales (otherwise known as the Pretender and the Chevalier St. George); and another requiring all who held offices of church or state to abjure him, to swear allegiance to William, and to acknowledge his successors as designated by the Act of settlement to be the right and lawful heirs to the throne. Meanwhile supplies were being voted with alacrity, and the nation was exhibiting the utmost impatience to oppose the schemes of France and the Pretender, when an accident happened to the king which soon afterwards terminated fatally. On the 20th February, 1702, as he was riding from Kensington to Hampton court, his horse stumbled with him in Bushy park, and his collar-bone was fractured. He was conveyed to Hampton court, where the bone was set, and returned to Kensington the same evening. For a few days no very serious consequences seemed to have arisen from his fall; but on the 4th March fever set in, and he became gradually so weak, that on the 7th he was forced to stamp his name to a commission for giving his royal assent to the bills which had passed the houses of parliament. These were, the act for the further security of his majesty's person; for the succession to the throne of the protestant line, to the exclusion of the Pretender and all other Roman catholics, called the Abjuration act; and the malt bill; and these important measures became law the same evening. On the morning of the 8th the king received the sacrament from the hands of Archbishop Tenison and Bishop Burnet; and between the hours of seven and eight of the same morning, he calmly breathed his last, being in the fifty-second year of his age, and the fourteenth of his reign. He was buried in Henry VII.'s chapel at Westminster, and after his death a gold ring and a locket containing his queen's hair was found fastened to his body. In person William was of the middle stature. His frame was slender and delicate, and he suffered much from asthma. He had an aquiline nose, keen and bright eyes, and his expression was calm, thoughtful, and dignified. His manners were austere and cold, and his deportment reserved and unconciliating. He possessed vast military genius, unflinching courage, deep but unostentatious feelings, and great soundness of judgment. He

had a strong sense of religion, and was most warmly attached to protestantism. His convictions sprung from earnest thought and attention, and his actions were in almost all instances prompted by conscientious motives. One stain, however, is indelibly fixed upon his character, and that is, that when he ascertained (as he himself confessed that he had done), that he had been deceived in reference to the alleged disobedience of the M'Donalds of Glencoe, he did not punish those who had been guilty of the massacre. William married on the 4th November, 1677, Mary, the eldest daughter of James II. She died of small-pox, without leaving any issue, on the 28th December, 1694. When parliament settled the crown on William and his queen, a new oath of allegiance and supremacy was instituted for the old one, under the name of the Bill of rights. This Archbishop Sancroft, with seven bishops and several temporal peers, refused to subscribe, and in consequence they and their party obtained the name of "Nonjurors." During the reign of William the first public lottery was drawn in 1694; Chelsea hospital, which was begun in the reign of Charles II., was completed; and as a memento of the victory of La Hogue, Greenwich palace was given up to be used as an hospital for wounded and disabled sailors. Peter the Great of Russia lodged in 1698 at the house of the celebrated John Evelyn at Deptford, where he worked as a ship carpenter. William was a great friend to the czar, and his portrait by Sir Godfrey Kneller hangs in Windsor castle. On his departure William gave him a ship, for which Peter presented him with a ruby valued at £10,000, with which the crown of England is now adorned. During William's reign Daniel Defoe, John Locke, Matthew Henry, John Flamstead (the first astronomer royal), H. Purcell (the musician), Archbishops Sancroft and Tenison, Bishop Burnet, and Sir Isaac Newton, shed lustre on various branches of literature and art. The principal authorities for the reign of William are Burnet, Harris, Oldmixon, Evelyn, and Lord Macaulay, with many others who are enumerated in the notes of the last-mentioned writer.—H.

WILLIAM IV., King of Great Britain and Ireland and of Hanover, third son of George III., was born at Buckingham House, London, on the 21st of August, 1765. Prince William Henry, as he was called, entered the navy in 1779 as a midshipman, and in 1786 received his captain's commission. Having shown a tendency to disobey the orders of the admiralty, he was, although promoted through various stages until he became admiral of the fleet in 1801, left without active employment after 1790. In 1791 he formed his connection with Mrs. Jordan the actress; it lasted for twenty years, and produced a family of ten children, known as the Fitzclarences, and of whom the eldest son was created Earl of Munster in 1831. The prince himself was created Duke of Clarence and St. Andrews and Earl of Munster in 1789, when a provision was made for him by parliament. A whig from an early period, he supported the Fox-Grenville ministry of 1806, and spoke frequently in the house of peers. When in England, he resided at Bushy park, of which he had been appointed ranger in 1797. On the 11th of July, 1818, the duke of Clarence married the Princess Adelaide, the eldest daughter of the duke of Saxe-Meiningen; neither of the two daughters whom she bore him surviving infancy. In 1827 he became heir-presumptive to the throne by the death of his elder brother, the duke of York, and in the April of the same year he was appointed lord high admiral under the Canning ministry, resigning office in the following autumn, after the death of its head. The death of George IV. on the 26th of June, 1830, raised the duke of Clarence to the throne. Popular from the frankness of his manner and his reputation for liberalism, the successor of George IV. ascended the throne on the eve of a crisis in the history both of Europe and of England. A month afterwards the revolution of July overturned the Bourbon monarchy, and gave a new and irresistible impulse to the movement for parliamentary reform in England. The duke of Wellington, whom King William found premier at his accession, was retained by him in office. The duke's declaration against parliamentary reform at the opening of the new parliament on the 2nd of November, 1830, produced a general irritation; and the duke, alarmed by some threats of violence, announced that their majesties would not attend the mayoral banquet at the Guildhall on the 9th. On the 16th, after the defeat of the ministry on Sir Henry Parnell's motion for the revision of the civil list, the Wellington ministry resigned. The king sent for Earl Grey, and the first reform ministry was in office. In the period of political storm which followed, and which did not terminate until the June of 1832, when the peers passed the reform bill by a large majority, the king had a difficult part to play. Of his sincere wish for parliamentary reform there seems no doubt; but he appears to have been alarmed by the uncompromising activity of the reformers, and he more than once hesitated to take the steps which the whig ministers considered necessary to the success of the measure. The second reading of the reform bill had been carried by only a majority of one in the house of commons on the 22nd of March, 1831, when on the 19th April the reform ministers were defeated by a majority of eight on General Gascoyne's motion against a reduction of the number of members of the house. This triumph the opposition followed up on the 20th by a refusal to go into the consideration of a question of supply, a step which was even considered tantamount to a refusal of the supplies. The ministers wished the king to dissolve parliament, and he hesitated. It was by an extraordinary pressure upon him, of which a curious account is given in Mr. Roebuck's History of the Whig Ministry (vol. ii. p. 148), that he was hurried down on the afternoon of the 22nd to the house of peers, then like the other house in a state of great excitement, and the fiat of dissolution was pronounced. The second reform bill, having been carried by a large majority in the new house of commons, was rejected by the peers on the 3rd of October, 1831, and parliament was prorogued. After the prorogation came the Bristol riots, which appear to have frightened King William, and to have relaxed his zeal for parliamentary reform, at least as his ministers proposed to carry it. The second reading had been carried in the lords on the 13th of April, 1832, when on the 7th of May the ministers were defeated on Lord Lyndhurst's motion for postponing the consideration of the disfranchising clauses of the bill. The ministers insisted on a creation of peers sufficient in number to carry the bill in its integrity. The king refused, and Lord Grey, with his colleagues, resigned. It was then that the king's popularity suffered temporary eclipse, and that the cry was echoed throughout the country, "The queen has done it all;" Queen Adelaide being supposed to have been all along an active opponent of the measure. On the resignation of Lord Grey the king requested Lord Lyndhurst, in conjunction with the duke of Wellington, to form a ministry, but their efforts were unsuccessful, and the king was forced to negotiate with Lord Grey. According to Mr. Roebuck, in an interview on the 17th May, 1832, between the king and Lords Grey and Brougham, Lord Brougham insisted on receiving a written promise that peers should be created, and according to the same authority, it was given. However this may be, the attitude of the country was menacing in the extreme, and on the 17th of May undoubtedly a circular was addressed at the king's command by his private secretary, Sir Herbert Taylor, to the opposition peers, which led a hundred of them to withdraw from the discussion on the reform bill, and procured the acceptance of the measure by the upper house without recourse to a creation of peers. Thenceforth King William's sympathies were with the new conservative opposition, slowly but surely organized by Sir Robert Peel. The posthumous memoirs of that statesman have disclosed the efforts—the unsuccessful efforts—made by the king after the resignation of Lord Grey and Lord Althorp in July, 1834, to bring about a coalition between Sir Robert and the moderate conservatives on the one hand, and Lord Melbourne and the moderate liberals on the other. Alarmed at the policy of the whigs in the matter of the Irish church, King William watched his opportunity. Eagerly welcoming Lord Melbourne's intimations of ministerial weakness when Lord Althorp, raised to the upper house by the death of his father, Earl Spencer, in November, 1834, could not remain chancellor of the exchequer, the king intimated to Lord Melbourne that his services were no longer required, and sent for the duke of Wellington. The Peel-Wellington ministry fell in the April of 1835, and the king was obliged to have recourse to Lord Melbourne and the whigs. King William died at Windsor on the 20th of June, 1837. "His benevolent concern for his people," says Miss Martineau, "his confiding courtesy to his ministers who were with him (whoever they might be), and his absence of self-regards, except where his timidity came into play, made him truly respectable and dear in comparison with his predecessors. When his weakness was made conspicuous by incidents of the time, it seemed a pity that he should have been accidentally made a king; but then again some trait of benignity or patience or native humility would change the aspect



of the case, and make it a subject of rejoicing that virtues of that class were seen upon the throne, to convince such of the people as might well doubt it, that a king may have a heart, and that some of its overflow might be for them."—F. E.

WILLIAM FREDERICK I., King of the Netherlands, was the son of William V., prince of Orange-Nassau, hereditary stadtholder, and was born at the Hague on the 24th August, 1772. When yet a young man, and as hereditary prince, he took a considerable share in the hostilities that preceded the temporary fall of his house and the rise of the Batavian republic. In 1793 the French national convention, stimulated by the Dutch patriotic party, who were struggling with that of Orange, proclaimed war against the stadtholder. In the course of the subsequent military operations William Frederick gained various successes, but the French arms were in the end triumphant, and Pichegru entered Utrecht as a victor in 1795. William V. retired to England, and his son to Berlin, afterwards taking up his residence at Fulda. On the death of his father, William Frederick succeeded to the hereditary dominions of Nassau. During the great wars of Napoleon the prince of Nassau (he had lost Orange by refusing to join the German confederation of the Rhine) served both in the Prussian and Austrian armies, and rose in the latter to the rank of field-marshal. Meanwhile, as Napoleon's star approached its decline, various influential personages were exerting themselves in Holland for the restoration of the house of Orange. After the battle of Leipsic the inhabitants of Amsterdam rose, the Hague declared for the prince, and the wish seemed general that he should be called to supreme power. A proclamation was issued, closing with the declaration, "The Netherlands are free, and William I. is the sovereign prince of this free country." The prince, who was then in England, assented to the nomination, but also affirmed that he only wished to reign as a constitutional monarch. Having arrived in Holland, he was gladly received by the people; the following year a constitution was accepted by their deputies and sworn to by the new ruler; and in 1815, the congress of Vienna deciding that Belgium and Liege, together with the seven United Provinces, should be formed into one kingdom, he was proclaimed at the Hague as duke of Luxemburg and king of the Netherlands. But the connection of Belgium with Holland was brief and unfortunate. No government could overcome the mutual repugnance that existed between the inhabitants of the two countries, and many causes tended to fan the flame of Belgian discontent into an open conflagration. The crisis came at last. In 1830 Brussels revolted, an example immediately followed by Louvain, Liege, Ghent, and Antwerp. The result of all was that the five great powers interposed; and after protracted hostilities and negotiations, besides actual measures of coercion on the part of France and England, the separation of the two kingdoms was effected, William Frederick was compelled, much against his will, to yield, and Belgium became a separate and independent monarchy. In Holland itself, after the events alluded to, much excitement and agitation prevailed. The people wanted financial and legislative reforms, and general discontent was expressed with the king and his ministers, who appeared unwilling to gratify their desires. On account of this and other circumstances, William Frederick at length resolved to resign, which he formally did in favour of his son, William II., in October, 1840. Under the name of Count of Nassau he fixed his residence at Berlin, where he died in 1843.

WILLIAM FREDERICK II., King of the Netherlands, son of the preceding, was born 6th December, 1792, and was educated first at the military academy of Berlin, and afterwards at the university of Oxford. He early devoted himself to the military profession, serving during his first campaign with the English army in Spain, where his energy and courage gained for him the favour of Wellington. His heroic conduct at Ciudad Rodrigo, Badajoz, and Salamanca attracted admiration, and resulted in his being appointed aid-de-camp to the king of England. After his father was raised to the throne of the Netherlands, he commanded in 1815 the army of that kingdom, and evinced characteristic skill and gallantry at the battles of Quatre Bras and Waterloo. In the latter he was severely wounded. He played a prominent part during the events of the Belgian revolution, and commanded the Dutch forces in the brief war against Belgium, until the armed intervention of France checked his successful progress. On the abdication of his father in 1840 he succeeded to the throne, and although reluctant to grant constitutional reforms, he showed himself favourable to those of a financial character. In the great revolutionary era of 1848, however, he was compelled to yield to the storm, and sanction a new fundamental law involving very considerable changes. His death occurred not long afterwards, 17th March, 1849.

* WILLIAM III., King of the Netherlands, and son of the preceding, was born on the 19th February, 1817, and ascended the throne on the death of his father in 1849. His rule has on the whole been characterized by discretion, and a desire to promote the welfare of his subjects. He married in 1839 the Princess Sophia of Würtemberg, by whom he has several children. The eldest, William, hereditary prince of Orange, was born on the 4th of September, 1840.—J. J.

* WILLIAM I., Emperor of Germany and King of Prussia, second son of King Friedrich Wilhelm III. and Queen Louise, was born on the 22nd March, 1797. He was educated with his elder brother (afterwards King Friedrich Wilhelm IV.), entered the army in early youth, and in his seventeenth year was present in the campaigns of 1813–14. He married, June 11, 1829, the Princess Augusta (Marie Louise Katharina), born September 30, 1811, daughter of Karl Friedrich, grand-duke of Saxe Weimar. As heir presumptive to the throne, on the accession of his brother the crown prince was made governor of Pomerania and general of infantry. His own predilections were in favour of a military life, and he had been early convinced that the first duty of Prussia to herself was to secure an independent existence. In 1849 he received the command of the troops sent to quell revolutionary movements in the south-west, and passed through Nieder-Ingelheim, where, on the 12th June, an attempt was made on his life. His moderation and prudence in the discharge of his duty were, however, soon rewarded by some measure of popularity. Subsequently, when he resided at Coblenz and acted as governor of the Rhine Province, his success in this difficult position might be partly ascribed to the quiet virtues and amiable manners of the crown princess, Augusta. He was raised to the rank of field-marshal and made governor of Mayence in 1854, and about the same time was appointed grand-master of all the Prussian lodges of freemasons. On account of the hopeless affliction of his brother, he assumed the regency, October 9, 1858, and he acceded to the throne of Prussia, January 2, 1861. The coronation took place at Königsberg on the 18th of October, in 1861. As a king he maintained the principles which he had constantly asserted before his accession, and regarded as infinitely more important than any of the theoretical improvements advocated by several parties, "his own most proper work" (as he always called it), the development of the military power of Prussia. A liberal administration, which had been successful neither in domestic nor in foreign affairs, resigned office in 1862, and was succeeded by a conservative cabinet under Karl Otto von Bismarck-Schönhausen. With such a man at the helm and the king's own convictions in favour of his minister, it was inevitable that the question whether the old, worn-out, and merely traditional leadership of Austria, or that of Prussia, should be henceforth asserted. Already, in 1859, King Wilhelm had been ready to fight the battle for Austria against France; but he had made it a *sine qua non*, that if he did so, Prussia must henceforth have the military leadership of Germany, and rather than submit to this condition, the emperor of Austria chose to sign the treaty of Villafranca. After the appointment of Bismarck, the time from 1862 to 1870 was chiefly occupied with the strife of internal party politics and "particularism," allied against the determination of the king and his chief minister to win unity for Germany by making Prussia the head of the confederated states. An opportunity for giving an energetic utterance to this firm resolution soon presented itself. In August, 1863, the Emperor Franz Joseph I. of Austria invited Prussia to take her ancient subordinate place in the Diet to be assembled in Frankfort. Prussia felt herself too strong to occupy any longer such a humble position. King William refused to attend the conference. The assertion of the military power of Prussia in the war of Schleswig-Holstein soon followed, and served in a great degree to concentrate the national interest and throw divisions of party into the background; but this result was obtained more completely in 1866, when the war between Prussia and Austria, which had long been inevitable, actually took place. On the 18th of June the king summoned his troops to fight for nothing less than the existence of a free Germany, and on the 2nd of July he placed himself at the head of his army. The signal

and decisive victory of Königgrätz followed on the next day. The treaty of Prague, of August 23, placed Prussia at the head of Germany, and established the North German confederation. King Wilhelm had at once triumphed over his enemies at home and abroad, and on his return to Berlin was hailed with enthusiastic loyalty by men of all parties, excepting, perhaps, some extreme partizans, who would sacrifice to a faction the existence of a nation. On the 8th of July, 1867, a treaty was concluded between the North German confederation and the South German states; and further measures, tending to a complete fusion of particular interests with the national life, were thereby promoted. But the grand result might still have been long delayed if foreign interference had not completed the work. It was soon manifest that France would never forgive the victory of Prussia at Königgrätz. Though the strife had been strictly confined within Germany; though it had been waged for the internal organization of the German confederation, and not for any extension of its domain, the power thus acquired by Prussia was regarded as liable to all the objections that might have been urged against an aggressive use of that power. Though she had, in fact, lost nothing by the transference of power from Austria to Prussia, France began now to speak of demanding "compensation." Thus it became inevitable that the strife of 1866 must, some day, be followed by that which, unexpectedly, took place in 1870. The pretext for war then chosen by Napoleon III. was the acceptance by a prince of the Hohenzollern house of the proffered crown of Spain. As soon as it was stated that this would be viewed as offensive to France, Prince Leopold withdrew his acceptance; but this was soon followed by a demand that the king of Prussia should pledge himself never again to allow any such candidature on the part of any member of the Hohenzollern family. This demand was urged in the most offensive manner, and the result was that William declined any further conference on the business with the French ambassador, Count Benedetti. The French declaration of war followed on the 19th of July, and the true motives of that declaration were published by Prince Bismarck on the 29th. Though none could have predicted that a war between two such great powers would be ended in the course of a year, the final issue of the conflict was sure from the commencement. For Napoleon III. had, in gross error, counted on the neutrality, at least, of the southern states. Their adhesion to the North German confederation left France without any reasonable hope of success. A great initiatory advantage might have been gained by a rapid movement on the offensive against the weak parts of the German frontier. When a fortnight had passed away, and no such movement had taken place, there could be only one way of accounting for such delay on the part of the French generals. Their armies were not ready. Meanwhile the German forces had been marshalled for defensive operations, and it became clear that a French army must cross the Rhine before the end of the month or never. The German plan of defence was now changed for one of carrying the war into the enemy's country and marching on Paris. The battles of Weissenburg and Woerth opened for the crown prince his way to join the forces under Prince Friedrich Karl, and the three German armies were soon placed on French soil, in good communication with each other, and under one supreme command. The next stage of the war—Bazaine's attempt to form a junction with MacMahon—was frustrated at the battle of Gravelotte on the 18th of August, which had for its result the investment of Metz. In a military point of view the most interesting of all the movements of the campaign was the flank march of MacMahon from Rheims to Rethel, and the plan for thwarting its object, devised by Moltke and carried into effect by the crown prince, was a masterpiece of strategy. MacMahon was too slow, and the result of his loss of time was the catastrophe of Sedan. On the 2nd of September King Wilhelm had a brief interview with Napoleon III. at Bellevue, near Frenois. The latter, who had surrendered himself as a prisoner, refused to take any part in the treaty of capitulation, and left the war to be continued under a provisional republican government. The next stage of the war consisted mainly in the investment of Paris and the capitulation of Metz. For details the reader may consult the articles Aurelles de Paladine, Bourbaki, and Chanzy. The last-named general, about the close of February, 1871, declared the further prosecution of the war to be hopeless, and articles of peace, arranged on the 26th of February, were ratified by the French Assembly at Versailles on the 28th.

After the completion of the investment of Paris, King William had fixed his headquarters at Versailles, and here, in the residence of Louis XIV., in the brilliant Hall of Mirrors, full of memories of the splendour of the French monarchy, the revival of the German empire took place, after a sleep of centuries. On the proposal of the king of Bavaria, it was resolved that the unity of the several German states should be represented in the person of the king of Prussia, who should also bear the title of emperor of Germany. This proposal was declared to be unanimously accepted by all the states on the 16th of December, 1870. Accordingly, on the 18th, King William, surrounded by the princes and other representatives of the states, and by delegates from all their armies, assembled in the grand Hall of Mirrors in the palace of Versailles, was proclaimed emperor of Germany. By his marriage with the Princess Augusta he has a son and a daughter. The son, Friedrich Wilhelm (Nikolaus Karl), crown prince, was born October, 1831, and in 1858 married Victoria, princess royal of Great Britain. The daughter, Louise (Marie Elizabeth) born December 3, 1838, was married in 1856 to Friedrich, grand-duke of Baden.—R. H.

WILLIAM the Lion, King of Scotland, was the second son of Prince Henry, and grandson of David I. He was born about 1142, and ascended the throne on the death of his elder brother, Malcolm, in 1165. William began his reign by courting the friendship of Henry II., king of England; but finding that that monarch was not disposed to restore to him the county of Northumberland, he sent ambassadors to France in 1168, to negotiate an alliance with the French king—the first negotiation between Scotland and France of which we have any authentic information. In 1170, when a quarrel broke out between Henry II. and his son, William joined in confederacy with the latter, and invaded England. In 1174 he made another incursion into the northern counties, but while lying in careless security near Alnwick, he was surprised and made prisoner by a party of Yorkshire barons. He was carried to Northampton to meet Henry, and treated with wanton and indecent barbarity, and was shortly after confined in the strong fortress of Falaise in Normandy. In order to regain his liberty, William, with the consent of the Scottish barons and clergy (8th December, 1174), agreed to become the liegeman of Henry for Scotland, and all his other territories, and also promised to deliver up to the English king the principal fortresses of his kingdom, and a number of his nobles, as securities for the performance of the treaty. He returned to his own country in the beginning of 1176, and died 4th December, 1214.—J. T.

WILLIAM of Cologne, known also as Meister Wilhelm, was the first distinguished painter among the Germans, and is the head of the Lower Rhine school. He was a native of Herle, a village near Cologne; hence he is called Wilhelmus de Herle. He was married, and settled in Cologne as early as 1358, and his death must have occurred about 1378.—R. N. W.

WILLIAM of Malmesbury, one of the best of our early historians, was born in the latter half of the eleventh century, when or where precisely is unknown, but he speaks of William Rufus and Henry I. as sovereigns of his own time. There is a list of his numerous writings in Wright's Biographia Britannica Literaria. The chief of them are two contributions to English history, the "Gesta Regum Anglorum" and the "Historia Novella." The "Gesta" brings the history down to the year 1120, and among its episodes is an interesting account of the first crusade. The "Historia Novella" begins with a retrospect of the reign of Henry I., and terminates abruptly at the year 1142. William of Malmesbury is supposed to have died not very long afterwards.—F. E.

WILLIAM of Newbury, more properly of Newburgh, the historian of the reigns of Stephen, Henry II., and Richard I., was born at Bridlington in 1136. His diligence in theological and historical study attracted the notice of the abbots of the monasteries of Byland and Rivaulx, who urged him to composition. He wrote a "Commentary on the Song of Solomon," now lost. His chief work is the "Historia Rerum Anglicarum." He is supposed to have died in 1208.—F. E.

WILLIAM of Wykeham. See Wykeham.

WILLIAMS, Anna, the author of miscellanies in prose and verse, published in 1766, is celebrated not so much for her talents as for her misfortunes, and the interest which they ex-

cited in the mind of Dr. Johnson. She was born in 1716, and was the daughter of a surgeon in Wales, who removed to London in pursuit of a delusive project that ruined him In the midst of poverty the daughter became blind, and in her distress was admitted into Dr. Johnson's house, where she remained till her death in 1783 She published a translation of La Bleterie's Life of the Emperor Julian, in 1746.—R. H.

WILLIAMS, Sir Charles Hanbury, an English diplomatist, a wit and a man of fashion at the court of George II., was the third son of John Hanbury, Esq., of Pontypool park, Monmouthshire. In 1744 he was created a knight of the bath, and was shortly afterwards sent as envoy to the courts of Saxony, Berlin, and St. Petersburg successively. He was a great favourite at St Petersburg, and was the means of introducing the handsome young Poniatoffski to the grand duchess, afterwards the Empress Catherine. He failed, however, in his mission, which was to negotiate a secret treaty with the Russian government for the protection of Hanover. On his way home in 1757 he was seized with a mental disorder at Hamburg, and committed acts of folly to the injury of his fame and fortune. In 1759 he had another attack, and died on the 2nd November. He wrote many political squibs and poems, and contributed at least one amusing paper to the *World*, No. 37.—R. H.

WILLIAMS, Daniel, D.D., who founded for the benefit of dissenting ministers the valuable library in Red Cross Street, London, was born at Wrexham about 1643. He warmly supported the union with Scotland, and the Hanoverian succession In 1709 he received diplomas for the degree of D.D. from both Edinburgh and Glasgow universities. He died in 1716. He left the bulk of his property to charitable uses. A collected edition of his works was published in 6 vols., 8vo, 1758–60.—R. H.

WILLIAMS, David, a noted Welshman, was born at a village near Cardigan in 1738, and was educated at Carmarthen for the dissenting ministry. He took a prominent part in the political agitation which occurred at the period of the French Revolution; and published "Lectures on Political Principles;" "Letters on Political Liberty," the latter of which were translated into French by Brissot, and brought Williams to be acquainted with the Girondist party. He soon returned to England, and published his "Lessons to a Young Prince," and a history of Monmouthshire. In 1788 he succeeded in founding the "Literary Fund" for deserving authors in distress. His last work was entitled "Preparatory Studies for Political Reformers." He died June 29, 1816, and was buried in St. Ann's church, Soho, where a tablet was erected to commemorate his services in founding the Literary Fund.—F.

WILLIAMS, Helen Maria, authoress, was born about 1762, in the north of England, and seems to have been resident during her early years at Berwick. At eighteen she came to London, and became an authoress, chiefly of poetry, under the auspices of Dr. Kippis. On the breaking out of the French revolution she visited Paris, and published "Letters written from France in the summer of 1790, to a friend in England, containing various anecdotes relative to the French revolution." She died at Paris in 1827.—F. E.

WILLIAMS, John, one of the most celebrated of the English prelates of the seventeenth century, was born 25th March, 1582, at Aberconway, Carnarvonshire. James I. made him a royal chaplain, and gave him first the deanery of Salisbury, and next that of Westminster. On the removal of Lord Bacon in 1621, the great seal was given to Williams; and in a short time afterwards he was promoted to the bishopric of Lincoln, while he held other benefices in commendam. He was lord-keeper to the end of the reign, and he preached the king's funeral sermon. Buckingham and Laud, however, conspired against him, his political offices were taken from him, and he was commanded not to attend as dean at the coronation of Charles I. During the civil war he retired to Conway, and fortified his castle for the service of the king. He died on 25th March, 1650. He published some sermons, also the "Holy Table, name and thing"—a treatise directed against Laud, and commended by Clarendon.—(*Life* by Bishop Hacket.)—J. E.

WILLIAMS, John, an eminent missionary, was born in 1796 at Tottenham, near London. In 1810 he became apprentice to an ironmonger in the City Road, and soon was noted as an ingenious and a skilful workman. At this period a sermon preached by Mr. East, of Birmingham, deeply impressed him, and he became a Sunday-school teacher, and a member of the Tabernacle. His mind was at once turned to missionary operations; his heart was glowing with zeal; and his offer of service to the London Missionary Society being accepted, he and his wife, with other missionaries, sailed for the South Seas on the 16th of November, 1816. Williams' first missionary sphere was Eimeo of the Society Islands, and there he acquired the Tahitian language. His next sojourn was at Huahine, another island of the same group; and in Raiatea he employed his mechanical skill in building a house as a model to the natives. He also gave them laws, and taught them industry—himself, with his own hands, constructing a sugar-mill. Having in 1822 bought at Sydney a schooner called the *Endeavour*, he sailed for the Harvey islands, and discovered Rarotonga, where in 1827 he himself settled, and began to translate the scriptures for the islanders. But his adventurous spirit could not rest; and as no ship was likely to call at the island, he built one for himself in the short space of fifteen weeks. His new craft, constructed by one so ill-furnished with tools, and assisted only by the natives, was sixty feet long and eighteen wide, and was styled the *Messenger of Peace*. In this ship, with a native crew, he made several voyages—one as far as Tahiti, eight hundred miles distant; and another among the group of the Navigator Islands. Having completed the Rarotongan version, he came to England in 1834 to superintend the printing of it. He published also his most remarkable "Narrative of Missionary Enterprises," which produced an immediate and deep sensation. It had all the popularity and circulation of a first-class romance—about forty thousand copies being sold in five years. A new ship, the *Camden*, was purchased for him at the expense of £4000—the common council of London voting £500. He finally left the country in the *Camden*, with sixteen other missionaries and their wives, on the 11th of April, 1838. After touching at various places, he arrived at Erromanga, 20th November, 1839. Williams and Harris landed in Dillon's bay; but the natives incensed by outrages committed by some former visitors, attacked and murdered them—Williams being pursued into the water, and beaten to death with clubs. The martyr was in the forty-fourth year of his age. His body was cooked and eaten. The spot where the oven was erected is yet pointed out. According to Dr. Turner, in his recently published Nineteen Years in Polynesia, the bones brought home in 1840 by Captain Croker of the *Favourable*, were not those of Williams. There was no interpreter, and the natives thinking that the captain wanted only human bones, took what came first to hand. All that was really recovered was a piece of red sealing wax about an inch and half long, found in one of his pockets, and believed by the natives to be a portable god. The good work which Williams did abroad was almost equalled by the excitement on behalf of foreign missions which his marvellous book produced at home.—J. E.

WILLIAMS, Sir Roger, an English officer who distinguished himself during the reign of Elizabeth, was born in Monmouthshire, and educated at Oxford. On leaving the university he served as a volunteer under the duke of Alva, and was noted for his bravery and chivalrous honour under the earl of Leicester's command in the Low Countries. He wrote several works, which display natural talent and shrewd judgment. His "Actions of the Low Countries," was reprinted by Sir Walter Scott in his edition of Somers' Tracts. Among his other works are—"A Brief Discourse of War," and "Advice from France." He died at London in 1595, and was buried in St. Paul's cathedral, his body being followed to the grave by the earl of Essex and other officers of distinction.—W. J. P.

WILLIAMS, Roger, founder of the state of Rhode Island, was born in Wales in 1606. Educated at Oxford, he was early intimate with Sir Edward Coke. Entering the church, he became a puritan, and finding himself in conflict with the ecclesiastical authorities, emigrated to New England, arriving in Massachusetts in 1631. Even there he did not find the freedom which he sought. In 1635 he was driven from Salem, where he was pastor of the church, for maintaining absolute liberty of conscience. In 1636 he founded the city of Providence and the colony of Rhode Island, with a constitution purely democratic, and allowing the fullest freedom in religious matters. In 1639 he became a Baptist. The new colony throve, and in 1643 its founder proceeded to England (writing during the voyage his "Key into the languages of America"); and in 1644 he succeeded in effecting the object of his visit, and procured from the parliament a charter of incorporation for the colony. Before his return to America he published

his well-known work enforcing his favourite doctrine of complete religious toleration, "The bloody tenet of persecution for cause of conscience discussed in a conference between truth and peace." He revisited England in 1651, and secured the confirmation of the former charter. After his return he was elected, in 1654, president of the colony. He died at Providence in 1683. As an assertor of the rights of conscience, Roger Williams is pronounced by Bancroft to have been "the harbinger of Milton, the precursor and the superior of Jeremy Taylor."—F. E.

* WILLIAMS, Sir William Fenwick, of Kars, first baronet, K.C.B., Brigadier-general, is the second son of the late Thomas Williams, commissary-general and barrack-master at Halifax in Nova Scotia at Annapolis, in which colony he was born in 1800. Educated at the academy at Woolwich, where he was placed by the late duke of Kent, he entered the artillery in 1825 as second lieutenant, becoming captain in 1840. Early in his military life he was sent to Ceylon, where he was employed in engineering duties for nine years. Selected by the late Lord Vivian when master-general of the ordnance to instruct the Turks in artillery practice, he was appointed in 1843 by Lord Aberdeen one of the commissioners to determine the boundary between Asiatic Turkey and Persia. Four of the years spent in this employment were passed, literally, under canvass. He was a lieutenant-colonel and a C.B., when in 1854 he was appointed her majesty's commissioner with the Turkish army in Asia, and in September of that year he reached Kars. The story of his gallant defence of Kars belongs to the history of the war with Russia. After Kars capitulated, he was sent in honourable captivity to Moscow and St. Petersburg, and was released at the peace. On the 9th of May, 1856, Lord Granville in the house of peers moved the message to her majesty recommending the bestowal of an annuity of £1000 on the hero of Kars, and gave a laudatory sketch of his career. The annuity was granted; he was made a baronet with the style of Sir William Williams of Kars, and appointed commandant at Woolwich. In July, 1856, he entered the house of commons as member for Calne, but he resigned his seat in 1859, on his appointment to the command of the troops in Canada.—F. E.

WILLIAMSON, Sir Joseph, some time principal secretary of state in the reign of Charles II., was born probably about 1630. He began life as clerk to a member of parliament; and, zealous for self-improvement, was admitted to Westminster school, whence he proceeded to Queen's college, Oxford, of which he afterwards became a fellow. After the Restoration he became clerk of the state-paper office at Whitehall, and by his talents and dexterity steadily rose until he succeeded Arlington as principal secretary of state in 1674. But for the support of Charles he would have been one of the earliest victims of the Popish plot. He resigned his secretaryship in 1678, and died in 1701. He is chiefly remembered for his benefactions to Queen's college, Oxford, and for his endowment of a mathematical school at Rochester, which city he had represented in parliament.—F. E.

WILLIAMSON, Peter, an ingenious and enterprising Scotchman, whose adventurous history is stranger than fiction, was born of respectable parents in the parish of Aboyne, Aberdeenshire, about the year 1730. At this time an infamous trade was carried on at Aberdeen, of kidnapping young persons to be sold into a species of slavery in America; and Peter having been sent by his parents on a visit to that city, was inveigled, along with a considerable number of other children, on board a ship lying in the harbour, and carried off to America. The vessel was shipwrecked on her voyage off Cape May, near the capes of the Delaware, but the crew and passengers were saved. On reaching Philadelphia, Peter was sold for seven years, fortunately to a kind master, who at his death, which took place when his apprentice was seventeen, bequeathed him his liberty and a legacy of £200. At the age of twenty-four Peter married the daughter of a wealthy landowner, and settled on a farm in Pecks county, near the forks of the Delaware. But unhappily, in the autumn of 1754, during the absence of his wife, his house was attacked by a party of Indians, who plundered and destroyed his whole property, and carried himself away a prisoner. He spent some months with his captors, acting as their servant, but at length made his escape; and after enduring dreadful hardships, and escaping great dangers, he reached the house of his father-in-law, to find that his wife had died of grief in a week after her return home. Williamson now enlisted as a soldier, and took part in the struggle between the English and French for the possession of Canada. In August, 1756, he was taken prisoner by the enemy, but was shortly after released on the surrender of Montreal, and returned to England in November of that year. In June, 1758, he visited Aberdeen, where, as he had previously done in other towns, he exhibited himself in the arms and dress of a North American Indian, and sold a small pamphlet containing a narrative of his life and adventures. But the magistrates of Aberdeen, feeling the infamy of the exposure of the kidnapping system, and no doubt stimulated by their clerk-depute and other persons who had been concerned in the vile traffic, dragged Peter before their tribunal, caused his pamphlet to be burned by the common hangman, and fined and banished him the city. The victim of these monstrous proceedings, however, found sympathizing friends in Edinburgh, and with their help he brought an action against his municipal oppressors before the court of session, and obtained, in January, 1762, a decision awarding him damages to the amount of £100, together with the expense of the litigation. He next brought an action against the villains by whom he had been abducted, and ultimately, in December, 1768, obtained against them an award of £200, in addition to the costs of the suit. Peter passed the remainder of his strange life in great comfort. He set up a tavern in Edinburgh, which became famous as the resort of lawyers and litigants. In 1782 he established a Directory, the first publication of the kind which appeared in Edinburgh. He projected a number of ingenious schemes, the most important of which was that of a penny post for the city and suburbs. He conducted this institution with great success, and when it was taken under the charge of the government a pension was bestowed upon the founder. Williamson died 19th January, 1799, leaving behind him the character of an enterprising and upright though somewhat eccentric man.—J. T.

WILLIS, Browne, an eminent English antiquary, was born at Blandford, Dorsetshire, September 14, 1682, and was grandson of Dr. Thomas Willis, F.R.S. Browne Willis was educated at Oxford. He was returned to parliament for Buckingham in 1705, but made no prominent figure there, and did not hold his seat long. In 1741 he presented the university of Oxford with his fine collection of English coins, and gave some MSS. to the Bodleian library. In 1749 Oxford conferred upon him the degree of LL.D. He took particular interest in the restoration of ancient ecclesiastical edifices, and bestowed many valuable benefactions for this purpose, and he was also noted for his charities to the poor. He was the author of "Notitia Parliamentaria," 1730–33; and "An Abridgment of the whole Duty of Man." He published in 1715 "A Survey of St. David's Cathedral," &c., written, it is said, by Wotton; as also subsequently "A Survey of nearly all the Cathedrals of England and Wales." His "Table of the Gold Coins of the Kings of England" appeared in 1733 in the "Vetusta Monumenta," and his "History of Buckingham" in 1755. Some of his collections are among Cole's MSS. in the British museum.—F.

WILLIS, Francis, a physician celebrated for the treatment of insanity, was educated at Brazennose college, Oxford. He took the degree of M.A., and entered the church in 1740. Soon after he obtained the living of St. John's, Wapping, and subsequently that of Greatford in Lincolnshire. Having a taste for medicine he made it a study, and began to prescribe for his parishioners. This being objected to by the profession, Willis graduated as a doctor of medicine at Oxford in 1759. He established an asylum for the insane at Greatford, and obtained such a reputation for success in the treatment of mental disease that his fame reached the court, and he was called in to give an opinion in the case of George III. The opinion expressed by Dr. Willis was in favour of the king's recovery, who was thereupon intrusted to his care. The prognosis proved correct, and Dr. Willis was rewarded with a pension of £1500 per annum for twenty-one years. He was afterwards called to attend the queen of Portugal, who was suffering from the same malady. He was fortunate enough to be again successful, and was rewarded by a fee of £20,000. His last days were spent at Greatford, where he died suddenly in his ninetieth year on 5th December, 1807. Willis possessed remarkable personal influence over his patients. On George III. being attacked a second time, Dr. Willis' son, Dr. Robert Darling Willis, who had succeeded his father at Greatford, was sent for, and appointed one of the king's physicians in ordinary.—F. C. W.

WILLIS, Nathaniel Parker, an American writer of prose and verse, was born at Portland in the state of Maine, on

the 20th January, 1807. His parents having removed to Boston during his childhood, he received the rudiments of education in that city. In 1824 he entered Yale college, where he graduated in 1827. Before he came of age he began a literary career as editor of periodicals, entitled the *Legendary* and the *Token*. He next commenced the *American Monthly Magazine* on his own account; and after about two years' proprietorship gave it up to the owner of the *New York Mirror*, which journal he subsequently furnished with letters from abroad. In 1831 he went to Paris, where Mr. Rives, the United States ambassador, made him an attaché of the legation. Availing himself of official opportunities, he travelled through France, Italy, Greece, and Turkey, and at length reached England, where he married, and remained for two years. The letters descriptive of his travels, which he sent to the *New York Mirror*, were reprinted in a volume entitled "Pencillings by the Way." Written in a lively style, expressive generally of admiration of all that he saw, these letters nevertheless gave great offence to a powerful critic, who was stigmatized as a partisan. A severe article in the *Quarterly*, vol. liv., stung Mr. Willis to the quick. In 1837 he returned to his native land, where he exercised the calling of journalist and farmer, having bought an estate on the banks of the Susquehanna. In 1839 he revisited Europe, where he spent about four years writing and publishing numerous volumes. In the preface to his "Hurry-graphs," published in 1851, he characterizes his sketches as "copies from the kaleidoscope of the hour;" and adds, "the author long ago made up his mind that the unreal world was overworked; that the past and the future were overvalued; and that the immediate and present were as well worth the pains of authorship as what one can only imagine or take from hearsay." Mr Willis died in January, 1867.—R. H.

WILLIS, Thomas, M.D., a distinguished physician and anatomist, was born at Great Bedwin in Wiltshire on the 27th of January, 1621, and was educated at Oxford. He was entered at Christ Church in 1636, proceeded A.B. in 1639, and A.M. in 1642. About this time he bore arms for the king. But he afterwards turned his attention to medicine, and took the degree of M.B. in 1646. He then began to practise, attended the weekly market at Abingdon, and took a house opposite Merton college, where he set apart a room for the performance of divine service according to the liturgy of the Church of England. In 1660 after the Restoration he was appointed Sedleian professor of natural philosophy, and in the same year was created doctor of medicine. He was one of the first fellows of the Royal Society, and was elected an honorary fellow of the College of Physicians in 1664. Two years after, on the invitation of Dr. Sheldon, archbishop of Canterbury, he came to London and resided in St. Martin's Lane. His success in practice was remarkable. "In a very short time," says Wood, "he became so noted and so infinitely resorted to for his practice, that never any physician before went before him, or got more money yearly than he." On being called to attend the children of the duke of York, afterwards James II., he gave an opinion as to the cause of their ill health which reflected on the previous life of the prince. This was not forgiven, and his services were not again required. He died at his house in St. Martin's Lane, 11th November, 1675, and was buried in Westminster abbey. His writings are—"Diatribæ duæ Medico-philosophicæ," Hagæ Comitis, 1659; "Cerebri Anatome," 8vo, London, 1664; "Pathologiæ Cerebri et Nervosi Generis Specimen," 4to, Oxon. 1667; "Affectionum quæ dicuntur Hystericæ et Hypochondriacæ Pathologia Spasmodica," 4to, London, 1670; "De Animâ Brutorum," 4to, Oxon. 1672; "Pharmaceutice Rationalis," Oxon. 1674. The best collected edition of his works is that by Professor Blasius, Amsterdam, 1682.—F. C. W.

WILLISON, John, a popular Scottish divine, was born near Stirling in 1680. In 1703 he was ordained at Brechin, and in 1718 translated to Dundee, where he spent the remainder of his life. He went, along with Erskine and his coadjutors, to the very point of secession, but suddenly stopped, and afterwards wrote against them in his "Fair and Impartial Testimony." His labours were very abundant, especially in seasons of revival. He died on the 3rd of May, 1750. Besides works on the sanctification of the Lord's day, and several excellent catechisms—one of them being very popular as the "Mother's Catechism"—his best known treatise is "The Afflicted Man's Companion," which has often been reprinted, and on many a sickbed has verified its title.—(*Practical Works*, with Essay by Dr. Eadie.)—J. E.

WILLMORE, James Tibbitts, a celebrated landscape engraver, was born at Handsworth, Staffordshire, on the 15th of September, 1800. He was articled to Mr. Radclyffe of Birmingham. In 1823 he came to London, and for three years was in the establishment of Mr. Charles Heath. As soon as he found an opportunity, he proved his rare qualifications for rendering in black and white the characteristics of contemporary English landscape. His style was entirely his own, and, without any claim to the beauty of line of the Italian engravers, or the firmness and vigour of Woollett, it served admirably to express brilliancy of local colour, atmospheric effects, &c. In copying Turner, Willmore was especially successful—the Llanthony, Mercury and Argus, the Old Temeraire, and Ancient Italy, are a few of the larger plates he engraved from this master; the Rivers of France are conspicuous among the smaller. Among the best of many plates from other painters are—Byron's Dream, after Eastlake; a Harvest Party in the Highlands, and Crossing the Bridge, after Landseer; the Rhine, and others, after Callcott; Against Wind and Tide, and others, after Stanfield; Creswick's Summer Time, &c. Mr. Willmore was elected associate engraver of the Royal Academy in 1843. During his later years, when ill health prevented his working with the graver, he painted a few pictures, as "Trout Fishing," "Eel Spearing," &c., which appeared at the Academy exhibitions, but they are not of much value. He died on the 12th of March, 1863.—J. T–e

WILLOCK or WILLOX, John, an early Scottish reformer, is supposed to have been a native of Ayrshire. Educated at the university of Glasgow, he entered one of the monastic orders in Ayr. As early as 1541 he had become protestant, and retired to England. He was imprisoned during the prosecutions for the six articles under King Henry VIII., and after his release he became chaplain to the duke of Suffolk, father of Lady Jane Grey. On the accession of Mary he fled to the continent, and lived for a season at Embden in Friesland. His occasional visits to Scotland helped on the Reformation. In 1558 or 1559 he took up his residence in Ayr, and openly preached the reformed doctrines, holding disputes with noted defenders of the popish faith, such as the abbot of Crossraguel. The reforming clergy, by a breach of faith, were outlawed by the queen regent; but they, with the heads of the nation, met the more boldly at Edinburgh, and carried their point, having solemnly deposed the regent. The Reformation being established, Willock was in September, 1561, appointed superintendent of the West, and he was three times moderator of the general assembly. He seems ultimately to have gone to England.—J. E.

WILLOT, Amedée, a French general of the time of the Revolution, whose fame is overshadowed by the more brilliant achievements of some of his contemporaries, was born in 1757 at St. Germain-en-Laye. He was of a good family, and being duly educated for the profession of arms, entered the legion of Maillebois as an officer. He first saw active service in Corsica in 1769. When the Revolution broke out he took the popular side, and in 1792 was a colonel in the army of the Eastern Pyrenees. His first affair with the Spaniards, near Ceres, was unfortunate. Being defeated, he was arrested by the commissaries of the convention, but subsequently restored to his command. In the following year he retrieved his character by gaining several important victories in Spain. He received the public approval of General Moncey, and was made a general of division. His next employment was under Hoche in La Vendée, where he seems to have shown a suspicious tenderness for the royalists. Still further was the anti-revolutionary weakness developed in him, on being appointed to command the military division of Marseilles. In the difficult task of repressing anarchists on the one hand, and reactionary royalists on the other, he exercised the most unflinching severity against the former party. Director Barras would have removed him, but Carnot supported him as the right man in the right place. His firmness was not to be shaken; and on receiving a complaint from General Bonaparte, one of whose officers had been arrested, Willot wrote—"I dont envy your lot; while you repulse foreign enemies, I render France as great a service in suppressing internal foes, and no consideration shall stop me from performing this sacred duty." In 1797 he was elected to the council of Five Hundred. From that time he became intimately connected with Pichegru, and a friend to the exiled Bourbons. He was involved in all the intrigues and manœuvres which culminated in the *coup d'etat* of the 18th Fructidor, by which Pichegru and his party were overthrown, and transported to the West Indies. Willot escaped with the

others and reached England. For a time he commanded the French emigrants in the Austrian service. But he abandoned the ungrateful task of fighting against his countrymen after the battle of Marengo, and passed some time in England, where he lost his fortune in speculations. He removed to America, where he stayed until the Restoration, when he returned to Paris, and received the appointment of governor of Corsica. This office he held for three years, to the satisfaction of the inhabitants. He died at Choigny, near Paris, 17th December, 1823.—R. H.

WILLOUGHBY, Sir Hugh, was of an ancient and illustrious family, one of the members of which had filled the office of lord chief-justice in the reign of Edward III. The expedition with which his name is associated was undertaken at the instance of Sebastian Cabot, who had been appointed by Edward VI. "pilot-major" of England.—(See Cabot.) Three ships were fitted out for the occasion—the *Bona Esperanza*, of one hundred and twenty tons; the *Edward Bonaventure*, of one hundred and sixty tons; and the *Bona Confidentia*, of ninety tons, each vessel being accompanied by a pinnace and a boat. Willoughby, as "captain-general of the fleet," sailed in the *Bona Esperanza*. The *Edward Bonaventure* was commanded by Richard Chancelor, who filled the place of "pilot-general." The third vessel was commanded by Cornelius Durforth. The promoters of the expedition appear to have entertained the fullest confidence in its successful issue, and omitted no precaution likely to conduce to such a result. The ships were sheathed with metal, to enable them to withstand the destructive attacks of worms, common to the warm latitudes which it was believed they would reach; and the commanders were furnished with letters from the king (written in Latin, "and also in Greek, and divers other languages") to the "kings, princes, and potentates inhabiting the north-east parts of the world towards the mighty empire of Cathay." The ships sailed from London on the 10th May, 1553, and dropped slowly down the river, saluting the king as they passed Greenwich. They did not leave Gravesend until the 20th May. Adverse winds appear to have baffled from the beginning the progress of the fleet, and when off the north-western coast of Norway, the *Edward Bonaventure* parted during a storm from the other vessels.—(See Chancelor, Richard.) Willoughby, in company with the remaining ship, continued to advance to the eastward, until compelled, on September 18, to take shelter in a haven formed by the mouth of the river Arzina, on the coast of Russian Lapland, long. 38° 30′ E. of Greenwich. Here, "seeing the yeare farre spent, and also very evill wether, as frost, snow, and haile," it was determined to pass the winter. Men were sent out from the ships in various directions to explore, but returned without finding any trace of inhabitants. In this dreary wilderness, away from all hope of succour, the ill-fated commander of the expedition, with all his companions, seventy in number, perished of cold and hunger, their dead bodies being found by some Russian fishermen in the following year. From the date of a will of Gabriel Willoughby (a kinsman of the admiral, and one of his companions in the enterprise) it appears that Sir Hugh Willoughby and most of his company were alive in January, 1554. This is all that is known of the gallant English knight, whose portrait, with some other relics of interest, is preserved at Wollaton hall, near Nottingham, the seat of the Willoughby family. The records of this disastrous voyage are contained in Hakluyt's Collection, vol. i., p. 226; London, 1599.—W. H.

WILMOT. See Rochester.

WILSON, Alexander, the eminent ornithologist, was born at Paisley in Scotland on the 6th July, 1766. His father was a hand-loom weaver; and in 1779 Wilson was apprenticed to the same trade, which was at that time in a very flourishing condition. On attaining his twentieth year he gave up weaving, and for three years followed the occupation of a pedlar. He had received a good education for a person in his position in life, and at an early age wrote several poems of considerable merit, which he intended to publish by subscription. The design was laid aside owing to the want of sufficient encouragement, but various single poems were from time to time given to the world. "The Laurel Disputed," on the respective merits of Ferguson and Ramsay, was recited before a literary society in Edinburgh, and published in that city in 1791. In the following year appeared his best known poem, "Watty and Meg," which attained no small popularity on account of its Scotch humour. It was at first attributed to Burns, who spoke of it in very high terms. In 1794 Wilson emigrated to the United States, and settled in the neighbourhood of Philadelphia, where, after working for some time as a weaver and a pedlar, he betook himself to the occupation of a schoolmaster, and taught successively mathematics, the German language, music, and drawing. He had a great fondness for the study of natural history; and having, while teaching a school at Gray's Ferry, four miles from Philadelphia, become acquainted with Mr. Bartram, a botanist and naturalist, his taste for his favourite science was stimulated and improved by his intercourse with that gentleman. About the same time he received from an engraver named Lawson instructions in drawing, which he ultimately turned to good account in his great undertaking. In 1806 the American press having made known the intention of the president of the United States (Jefferson) to despatch several parties of scientific men to explore the district of Louisiana, Wilson, anxious to avail himself of such a favourable opportunity for the prosecution of his ornithological researches, addressed to the president a manly and respectful letter, stating his plans, and the progress he had made in forming a collection of all the birds of the United States, and soliciting permission to join any of those expeditions. But though Jefferson had previously received from the enthusiastic naturalist some splendid drawings, which afforded most satisfactory evidence of Wilson's qualifications for the enterprise, not the slightest notice was taken of his application. Soon after this disappointment, however, he was engaged by Mr. Bradford of Philadelphia to assist in preparing a new edition of Rees' Cyclopædia; and having explained to him his views respecting an American Ornithology, this enterprising bookseller promptly agreed to take upon himself the risk of publishing the work. Wilson was eminently qualified for such an undertaking; for he was not only an enthusiastic admirer of the works of nature, but he was also possessed of remarkable powers of observation, a sound judgment, indefatigable industry, and indomitable perseverance. "He was no closet philosopher," says his American biographer; "he was indebted for his ideas not to books, but to nature." His great ornithological work was the fruit of many months of unwearied research amongst forests, swamps, and morasses, and of continued exposure to dangers, privations, and fatigues, which would have daunted the spirit of a less resolute explorer, and which in the end ruined his health and shortened his days. The first volume (folio) was published in September, 1808, and equally astonished and delighted the American public by the accuracy and beauty of the figures, engraved from Wilson's own drawings and coloured after nature, and by the admirable letter-press descriptions which accompanied them. The author, however, received for a time a much larger amount of empty praise than of solid support. He was obliged to travel over a large portion of the country soliciting subscriptions for the work, and visited every town within one hundred and fifty miles of the Atlantic coast from the St. Lawrence to St. Augustine in Florida, meeting, however, with no great success. The second volume appeared in 1810; and Wilson soon after set out for Pittsburg, whence he descended the Ohio by himself in a skiff, performing a voyage of seven hundred and twenty miles in twenty-one days. As he proceeded he made frequent excursions from the banks of the river, with his gun and drawing materials, in search of new species of birds, which he sketched and described on the spot. He subsequently undertook several long journeys for the same purpose, occasionally on horseback, but usually on foot, through forests and swamps, over mountains and across deep and broad rivers, frequently enduring frightful hardships and privations. Successive volumes of his work appeared with astonishing rapidity and regularity. The seventh volume was published in 1813, and materials for other two volumes had been prepared when the author died at Philadelphia, 23rd August, 1813, in the forty-eighth year of his age, completely worn out with his incessant and arduous labours. The eighth and ninth volumes of the "Ornithology" were completed and published in 1814 by Mr. Ord, who had been the companion of Wilson in some of his excursions. A biography of the author was prefixed to the ninth volume. Three supplementary volumes have since been published by Lucien Bonaparte. Wilson's "Ornithology" is a most delightful book. Its pictorial illustrations are of a high order of excellence; and his descriptions of the appearance, character, and habits of the American birds are almost unequalled for their freshness, elegance of diction, graceful ease, graphic power, and eloquence, never degenerating into bombast. "Strong good sense, high moral worth, and a lofty spirit of independence were the

characteristic features of Wilson's mind." He had a high sense of honour; was scrupulously truthful and just, generous and benevolent; was social and affectionate in his disposition, and remarkably temperate in his habits. He had great conversational powers, and showed by a somewhat dictatorial manner that he was conscious of his high mental endowments. His temper, too, was irritable, and he was obstinate in his adherence to his own opinions. His ruling passions were the love of fame and the love of knowledge; and though cut off in the midst of his days, he lived to see his extraordinary labours acknowledged, and the value of his researches appreciated. Before his death there was not a monarch in Europe who had not become a subscriber to the "American Ornithology." He composed several poetical pieces after his emigration to America. The longest of these, the "Forresters," a narrative of a pedestrian journey performed by himself and two friends to the Falls of Niagara, shows that he had made great improvement both in taste and in the power of composition, after leaving his native land. In his personal appearance Wilson was tall, handsome, and athletic; his eye penetrating and intelligent; his mien and bearing were dignified and thoughtful, and his whole appearance and manner indicative of his intellectual superiority and genuine nobility of character. In striking accordance with his enthusiastic love of nature, he expressed a wish that he might be buried in some rural spot where the birds might sing over his grave.—J. T.

* WILSON, Sir Archdale (of Delhi), Major-general, K.C.B., first baronet, is the third surviving son of the late Rev. George Wilson, vicar of Didlington, Norfolk, and was born in 1803 at Kirby-Cane in that county. Educated at the Norwich grammar-school and at the Royal academy, Woolwich, he entered in 1817 the military service of the late East India Company, on the Bengal establishment, as an artillery cadet. In 1848–49, in the war with the Sikhs, he commanded the artillery with the force of Brigadier-general Wheeler, and at the outbreak of the Indian mutiny he commanded at Meerut. On the 27th of May, 1857, Colonel Wilson, with his small force, moved from Meerut towards Delhi, and on the banks of the Hindon, at a point considered the key of the Doab, he defeated a formidable body of rebels who opposed his further march. Joining the force before Delhi, he was appointed, in the middle of July, to command the besieging army on the resignation of General Reed. He infused new vigour into the troops, restored discipline and finally abandoning the defensive attitude which he had assumed, planned and executed the assault on Delhi which, resulting in the capture of the city, preserved the English rule in India from destruction. After this great service, he was made a major-general, a K.C.B., and created a baronet; the East India Company voting him a pension of £1000 a year. On the arrival of Lord Clyde in India he resumed his former position, and commanded the artillery as general of division at Lucknow, March, 1858.—F. E.

WILSON, Arthur, the historian of James I.'s reign, was born at Yarmouth in 1595, and at the age of nineteen was sent by his mother into France. His father, who had impoverished himself, placed the young man with Sir Henry Spiller, to be a clerk in the exchequer; but quarrels with the servants led to his discharge. He then became secretary to the earl of Essex, with whom he remained for some time; but incurring the displeasure of the countess, he was obliged to quit his patron. He then settled at Trinity college, Oxford, but his studies were very irregular, and he gladly accepted the post of secretary to the earl of Warwick, with whom he remained for the rest of his life. He died in 1632, at Felstead in Essex. His "Life and Reign of James I." was published in folio in 1653, and reprinted in Kennet's Histories. He also wrote three comedies, of which one, "The Inconstant Lady," was printed at Oxford in 1814.—R. H.

WILSON, Florence, a distinguished Scottish scholar, better known by his Latinized name of Florentius Volusenus, was born near the town of Elgin, about the commencement of the sixteenth century. He received a part of his education at the university of Aberdeen, and subsequently prosecuted his studies at the university of Paris, where he was tutor to a nephew of Cardinal Wolsey. In 1534 he set out for Rome in the train of the bishop of Paris, but fell sick at Avignon, and his funds being exhausted, he was reduced to considerable straits. Having learned, however, that the celebrated Cardinal Sadoleto, bishop of the diocese, was anxious to find some properly qualified person to teach the public school of Carpentras, he proceeded to the episcopal residence, and solicited the appointment. His extensive literary acquirements, and the elegance of his manners, made such an impression on the learned and liberal bishop, that the stranger was immediately elected master of the school, with a salary of seventy crowns. He resided at Carpentras from 1535 till 1546, when he resolved to return to Scotland, but he was taken ill in the course of his journey, and died at Vienne in Dauphiny, about the close of 1546. Wilson was the author of a theological tract, published at Lyons in 1539, and of "A Dialogue on Tranquillity of Mind," Leyden, 1543, which has been greatly admired for the beauty of the philosophy as well as for the elegance of the Latinity. He enjoyed a high reputation for his skill in the arts and sciences, and his knowledge of the modern tongues, French, Italian, and Spanish, as well as for his classical learning.—J. T.

WILSON, George, a distinguished Scotch chemist and technologist, was born in Edinburgh on 21st February, 1818, and died in that city on the 22nd November, 1859. On leaving the high school of his native town he selected medicine for his study, and entered the laboratory of the Royal Infirmary. In 1834 he commenced his studies in the university of Edinburgh, passed surgeon in 1838, and took his degree of doctor of medicine in 1839, when he wrote a thesis "On the Certain Existence of Haloid Salts of the Electro-negative metals in solution." Chemistry was the department of medicine to which Wilson specially devoted his attention. He continued to prosecute this subject in the laboratories of the Edinburgh university and of University college, London. He began to lecture publicly on chemistry in Edinburgh in 1840, but the broken state of his health interfered much with his duties. Disease in his ankle-joint called for amputation of the foot, and he was long laid on a bed of sickness, which he bore with christian fortitude and patience. He resumed his lectures in 1843, and in 1844 was appointed lecturer on chemistry in the School of Arts, as well as in the veterinary college of the Highland Society. For fifteen years he continued to teach, and during that time he acquired eminence and celebrity. He had a peculiar power of making science popular, and his inventive powers in illustrating his lectures were very remarkable. He delivered popular lectures in various public institutions. In 1855 he was appointed director of the Industrial museum which was about to be established in Edinburgh, and subsequently professor of technology, a new chair which was instituted in connection with the museum. The object of this chair was to give the application of science to art. He had now attained a post of great labour as well as importance, and he worked assiduously; but the exertion was too much for his enfeebled frame. He was attacked with pleuro-pneumonia on the 18th November, 1859, and died after four days' illness. Dr. Wilson was a man of exquisite literary power and fancy. Among his papers were lives of Cavendish and of Dr. John Reid; "The Five Gateways of Knowledge;" "Colour Blindness;" "Paper, Pen, and Ink;" and an unfinished life of Professor E. Forbes, afterwards completed by Mr. Geikie. He contributed papers to the *British Quarterly*, *Macmillan's Magazine*, and other periodicals, and to a volume of lectures published by the Medical Missionary Society.—J. H. B.

WILSON, Henry, a captain in the East India Company's service, who in 1783 was wrecked with his vessel, the *Antelope*, on one of the Pelew islands. The king, Abba Thule, received the unfortunate crew with the utmost kindness, and intrusted to Wilson his son Le Boo, who came to England with him, and had made considerable progress in useful studies, when he died of the small-pox in 1784. Wilson continued for many years in the service of the company, and died in 1810.—F. M. W.

WILSON, Horace Hayman, Boden professor of Sanscrit in the university of Oxford, was born in London in 1786. After completing his medical studies, he proceeded to Bengal in 1808 as an assistant-surgeon in the East India Company's service. Specially qualified by his knowledge of chemistry and of the practical analysis of metals, he was transferred to the Calcutta mint to co-operate with the celebrated John Leyden, then its assay-master. The companionship of Leyden and the encouragement of Colebrooke directed him to oriental studies. He cultivated them with such success that in 1812 he was appointed, at Colebrooke's recommendation, secretary of the Asiatic Society of Bengal. The first literary result of his Sanscrit studies was his translation of Kalidasa's Mêgha Dûta, published in 1813. He undertook the laborious duty of preparing for the press, from materials collected by Colebrooke, the well-known dictionary,

Sanscrit and English—1819, second edition, 1832—which has been called "the key by which mainly the learned of Europe obtained access to this branch of literature." In this way, and by his contributions to the Asiatic Researches, he gained the reputation of being the worthy successor of Sir William Jones and of Colebrooke. In 1825 appeared in the Asiatic Researches his "History of Cashmere;" and in 1826–27 his Specimens of the Theatre of the Hindoos, translations of antique Sanscrit dramas, with an introduction—a work which was eagerly welcomed in Europe. In 1827 he published "Documents illustrative of the Burmese War, with introductory sketch of the events of the war." Meanwhile he was performing with zeal and success his official duties in the assay office of the Calcutta mint, and, as secretary to the mint committee, introducing reforms in the Indian coinage. As secretary to the committee of public instruction in Calcutta, he superintended the arrangements of the Hindoo college, and is said to have been the first person to introduce the study of European science and literature into the educational curriculum of the natives. In 1833, having achieved the highest distinction as an orientalist, he was elected Boden professor of Sanscrit at Oxford, and after his arrival in England became also librarian at the India house, and director of the Asiatic Society. In 1840 appeared his translation of the Vishnu Purana, with notes, &c., forming a system of Hindoo mythology and tradition. His "Ariana Antiqua" followed in 1841; in 1844–48 his valuable edition, with a continuation to 1835, of Mill's History of British India; and in 1855 his practically useful "Glossary of Judicial and Revenue Terms," &c., from a number of oriental languages. Perhaps his *magnum opus* as a Sanscrit scholar was his translation of the Rig-Veda—the collection of ancient Hindoo hymns, the oldest authority for the religious and social institutions of the Hindoos—three volumes of which, completing one-half of the work, were published in 1850–57. Professor Wilson contributed several memoirs to this work. After suffering long from a painful disease, he submitted to an operation, from the effects of which he died in 1860. A list of the works written and edited by him, and of his other contributions to oriental learning was drawn up by himself a fortnight before his death, and is printed at the close of the biographical notice of him in the Annual Report of the Royal Asiatic Society for May, 1860.—F. E.

WILSON, James, Captain, the able and enterprising conductor of the first christian mission to the South Seas, was the son of the commander of a merchant vessel engaged in the Newcastle trade, and was born in 1760. He entered the navy at an early age, served in the American war, and was present at the battle of Bunker's hill, fought in 1775. On his return home he obtained a situation as mate of an East Indiaman; but on his arrival at Bengal he quitted his ship and entered the civil service, in which his active and energetic conduct soon procured him promotion. He undertook the hazardous duty of conveying supplies of provisions to the British troops near Cuddalore, under Sir Eyre Coote, who were reduced to great straits by the combined operations of the troops of Hyder Ali on land, and a French squadron, which lay at anchor near Pondicherry, and succeeded in evading the hostile fleet, and conveying safely to their destination the whole of the cargoes intrusted to his charge. He continued for some time to be employed in carrying down supplies to the troops; but on one of these occasions he was unfortunately captured by the French, and carried prisoner to Cuddalore. Hyder Ali was at this time most anxious to get English officers into his hands, in order to induce them to enter his service; and the French commander, Suffrein, basely agreed for the sum of three hundred thousand rupees, to deliver up to him all his prisoners, to be conveyed to Seringapatam. As soon as Captain Wilson obtained information respecting this disgraceful bargain, he resolved at once to make his escape; and that very night, accompanied by his servant, a Bengalese boy, he leaped down from the battlements of the fort, a height of forty feet, and taking the boy on his back, he swam across several wide and rapid rivers. The lad became so terrified that Wilson was obliged to leave him behind, near Porto Nuovo; and continuing his course, he succeeded in crossing the great Coleroon river, which swarms with alligators, and though greatly exhausted, before sunrise reached its farther bank, a distance of more than forty miles from Cuddalore. He was discovered, however, by a party of Hyder Ali's cavalry, who were scouring the coast, and marched back naked and half-famished to his former prison. Next day he was chained to a common soldier, and compelled, under a vertical sun, to march on foot to Seringapatam, nearly five hundred miles distant. In spite of his dreadful sufferings, however, he peremptorily refused to enter Hyder's service, and was in consequence, though emaciated with disease and fatigue, thrust into a noisome dungeon, loaded with irons, and kept chained to a common soldier night and day. In this horrible captivity he remained two and twenty months, when the victories of Sir Eyre Coote compelled the cruel savage to release his British prisoners, of whom only thirty-two remained out of one hundred and fifty-three, who had originally shared Wilson's imprisonment. As soon as his health and strength were recruited, Captain Wilson returned again to active life, and made a voyage to Bencoolen and Batavia, in which every European on board the ship except himself died. He soon realized a competency, and returning to England in 1794, took up his residence at Horndean in Hampshire. Up to this date, Captain Wilson, though a sober well-behaved man, was yet an avowed infidel, who knew little and cared less about religion. But he was converted, in very interesting circumstances, through the instrumentality of the Rev. J. Griffin, baptist minister of Portsea, and joined his church in 1796. He soon after offered himself to the London Missionary Society, to conduct their first expedition to the islands of the Pacific ocean. The offer was accepted, and in September, 1796, he sailed from Spithead in command of the well-known mission-ship *Duff*, having on board four ordained missionaries with their wives, a surgeon, and twenty-five settlers, together with all necessary equipments for their important enterprise; and after a prosperous voyage of five months, landed at Otaheite on the 4th of March, 1797. After establishing the missionaries in their respective settlements, and making all necessary arrangements for their safety and comfort, Captain Wilson quitted the South Sea islands the following September, and reached England in July, 1798. Shortly after the close of this successful and eventful voyage, Captain Wilson married the only child of Richard Holbert, Esq., a wealthy London merchant, and spent the remainder of his life in the enjoyment of domestic comfort and happiness, and in quiet and unostentatious acts of benevolence and social usefulness. He died on the 12th of August, 1814, after a painful and protracted illness, which he bore with great patience and fortitude, leaving a widow and five children to lament his loss.—J. T.

WILSON, James, a distinguished zoologist, was born at Paisley, in November, 1795, and died at Woodville, near Edinburgh, on 18th May, 1856. He was the youngest brother of the late John Wilson, professor of moral philosophy in the university of Edinburgh. He passed his early school and college days at Edinburgh, and in 1811 entered on the study of law, which the state of his health, however, did not allow him to follow out. He had a great love for natural history, which he displayed even in his boyhood, and to this subject he finally devoted his attention in a special manner. He was also fond of literature, and read largely in imaginative works, both grave and humorous. He had a peculiar vein of subtle wit and curiously grotesque humour, which made him a welcome addition to every social circle. In 1816 he visited Holland, Germany, Switzerland, and Paris. He purchased the Dufresne collection of birds for the museum of the university of Edinburgh, and afterwards arranged them. In 1819 he visited Sweden, and soon after his return symptoms of pulmonary disease appeared, which called for medical treatment. During 1820–21 the state of his health compelled him to reside in Italy. In 1824 he married Miss Isabella Keith, and settled down to scientific and literary labours. He wrote many papers for *Blackwood's Magazine*, the *North British Review*, the *Edinburgh* and *Quarterly Reviews*, and other periodicals. He also contributed largely to the seventh edition of the Encyclopædia Britannica—his articles being chiefly zoological. The Transactions of the Wernerian Society also contain some of his papers. He published "Illustrations of Zoology," in which he expressed his views of system and classification. The work contains excellent figures of animals. His love of nature and natural scenery was intense, and he greatly enjoyed all sorts of rural sports. Angling was a favourite pursuit, and he wrote a most interesting work on the "Rod and the Gun." He was a truly christian man, and died in the faith which had made his life happy.—J. H. B.

WILSON, James, founder of the *Economist*, late chancellor of the Indian exchequer, was born in 1805 at Hawick, where his father, a Quaker, was engaged in the hosiery trade. He

himself was bred a hat manufacturer, but did not prosper in that business, which he followed both in London and at Newcastle. Having published more than one pamphlet against the corn-laws, he established in 1843, chiefly as an organ of free-trade principles, amply supported by facts and figures, the well-known journal the *Economist*. It succeeded, and in 1847 its editor, as liberal member for Westbury, entered the house of commons, where his statistical fluency made him a useful advocate of free trade. In 1848 he became secretary to the board of control, an office which he exchanged in 1852 for that of financial secretary to the treasury. Returned for Devonport in 1857, he proceeded to India in the autumn of 1859 as member of council and chancellor of the Indian exchequer, the object of his mission being to reform and reorganize the finances of India. He introduced his budget in an elaborate speech, delivered in the legislative council on the 18th February, 1860, one of the chief features of his scheme being the imposition of an income tax. Before he could develop his fiscal projects, however, he was cut off by cholera at Calcutta in August, 1860.—F. E.

WILSON, John, a Scottish poet, author of "The Clyde," was the son of a small farmer in the parish of Lesmahago in Lanarkshire, and was born in 1720. He was educated at the grammar-school of Lanark; but, in consequence of the death of his father, he was withdrawn from school when he was fourteen. He had made considerable progress in learning, however, and supported himself by private teaching. In 1746 he was appointed parochial schoolmaster of his native parish, a situation which he retained till 1764, when he removed to Rutherglen. In the course of the same year he published his poem "The Clyde," along with "Earl Douglas," a tragedy. In 1767 he was offered by the magistrates of Greenock the situation of master of the grammar-school of that town, on condition that he should abandon "the profane and unprofitable art of poem-making." Poor Wilson's straitened circumstances compelled him to comply with this barbarous proposition of official ignorance and stupidity, and he accordingly burnt the greater part of his MSS. He died in 1789 in the sixty-ninth year of his age. An improved edition of "The Clyde," which he had prepared for the press before his election to the mastership of the Greenock grammar-school, was published by Leyden, together with a biographical sketch of the author, in the first volume of Scottish Descriptive Poems. Wilson left two sons, of whom the eldest, James, a young man of excellent abilities, and a fine taste for poetry and drawing, was killed in a naval action on Lake Champlain, October 11, 1776. George, the second son, who died at the age of twenty-one, was also distinguished for his poetical talents.—J. T.

WILSON, John, professor of moral philosophy in the university of Edinburgh, "Christopher North" of *Blackwood's Magazine*, and for many years the principal contributor to that periodical, was born at Paisley on the 18th of May, 1785. The house in which he was born, called Prior's Croft, was taken down soon after his birth, when the family removed to a newer tenement on the same property, which was six or eight acres in extent, and laid out in a garden and pleasure grounds. He was the eldest son of John Wilson, a prosperous manufacturer. His mother, Margaret Sym, was closely related to the Dunlops of Garnkirk, an ancient family, said to be descended by the female side from the great marquis of Montrose. Young John showed a very precocious predilection for three things which in later life occupied much of his attention—oratory, angling, and ethics. There is a family tradition that when he was about four years of age he used to harangue the assembled nursery, *ex cathedra*, on the duties which fishes owed to their offspring, having in his eye one fish in particular by which, to his certain knowledge, the parental relation was shamefully neglected. When he was six or seven years old, he was transferred from Paisley to the manse of the Rev. Dr. George M'Latchie, minister of the neighbouring parish of the Mearns. A presbyterian manse of the olden time, in a rural district, was usually as pleasant and improving a home as a young boy could be placed in. How happily the days at the Mearns went by—what sports and adventures Wilson and his companions engaged in—are glowingly recorded by himself in "Christopher in his Sporting-Jacket," "Our Parish," and "May Day."—(See *Recreations of Christopher North.*) His father died in 1797; and standing as chief mourner beside his grave, he was so overcome by his emotion that he swooned away as the rattling clods descended on the coffin-lid. In the same year he went to Glasgow college, where he was boarded in the house of Dr. Jardine, the kindly and efficient professor of logic. He came to college well grounded in Greek and Latin, and was soon fired with the ambition of intellectual distinction. He studied hard, his leanings being towards poetry; but that the graver pursuits of science were not neglected is proved by the fact that he carried off the first prize in the logic class, an honour then considered the highest in the whole curriculum, as confirming the promise of a student. Through Dr. Young, the genial and enthusiastic professor of Greek, he improved his acquaintance of Homer, and through Homer he obtained a sympathetic insight into the characters of Achilles and the other heroes of the Iliad and Odyssey, and thus laid the foundation of those eloquent articles on "Homer and his Translators," which are among the most brilliant of his writings. Softer realities mingled with his heroic dreams; for while still a boy at Glasgow college he conceived a passionate attachment to a lady, in every way, it is believed, worthy of his love, but unfortunately a good many years older than himself. His mother, looking to this disparity, was naturally averse to their union. His own good sense, too, may have helped him to overcome his passion; but his letters show that the struggle was severe, and that for a time the event threw over him a blight, amounting almost to despair. Another interesting incident which marked his career at Glasgow was his correspondence with Wordsworth. The Lyrical Ballads were published in 1798–1800. While the public stood coldly aloof, while his own companions scoffed, and while the potentates of criticism sneered, Wilson, young as he was, had the sagacity to recognize in Wordsworth a great poetical regenerator who, by abandoning all the traditional sentiments and conventionalities of poetry, and by again getting close to nature and reality, was reclothing the earth with a fairer beauty than she had ever worn, and opening up in the human heart fresh springs of tenderness, of grandeur, and of power. Wilson's reverence for the genius of Wordsworth clung to him throughout life, and cannot be better expressed than it was in his own graphic words when, conversing in his latter days about the great lake poet, he said—"I fell down on my knees to him, sir, when I was a boy, and I have never risen since." His admiration, however, was far from being indiscriminate. In fact in the letter referred to (of date 1802), in which he modestly introduces himself to Wordsworth's notice, he denounces the Idiot Boy (one of Wordsworth's favourite compositions), as a subject unfit for poetry and as indeed altogether repulsive. Strong from the study of Adam Smith's Moral Sentiments, he declares that "the excessive fondness of the mother disgusts us, and prevents us from sympathizing with her. We are unable to enter into her feelings; we cannot conceive ourselves actuated by the same feelings, and consequently take little or no interest in her situation." The whole letter, indeed, was written in no kneeling, but in a very erect, although respectful attitude. Wordsworth's reply, if not satisfactory as a defence of the Idiot Boy, was kind, and must have been highly gratifying to his youthful correspondent.—(*Memoirs of W. Wordsworth*, by C. Wordsworth, D.D., vol. i. p. 192.)

In 1803 Wilson proceeded to Oxford. He entered Magdalen college as a gentleman commoner. Here his intellectual renown was equalled by his fame as an athlete. Few could stand up to him as a boxer, or keep pace with him as a runner, and none could come near him as a leaper. Although habitually temperate, he could imbibe, like Socrates, any quantity of wine which the convivial exigencies of the time required, without being affected by it. He read deeply in Plato and Aristotle—Shakspeare and Milton were his continual study. He carried off the Newdigate prize for English poetry. His examination for his degree (1807) was said by those who heard it to have been "the most illustrious within the memory of man." Sotheby, who was present, declared that it was worth coming from London to hear him translate a Greek chorus. And the Rev. R. Dixon, one of the examiners, wrote—"I can never forget the very splendid examination which you passed in this university, an examination which afforded the strongest proofs of very great application and genius and scholarship, and which produced such an impression on the minds of the examiners as to call forth (a distinction very rarely conferred) the public expression of our approbation and thanks." Soon after leaving Oxford Wilson purchased the small estate of Elleray on the banks of the Windermere, attracted thither partly by the beauty of the scenery—for probably no other house in England commands a view of such surpassing loveliness and majesty—and partly by the desire to enjoy the society of Wordsworth, who resided in the neighbourhood. Here

he married in 1811 Miss Jane Penny, the daughter of a wealthy Liverpool merchant, a lady adorned with every feminine grace, and thoroughly able to appreciate the genius of her husband. About this time his first poem, "The Isle of Palms," was written; it was published in 1812. This poem, rich in melody and radiant with the softest hues of the imagination, floats before the fancy like a dream. There may be but little substance at the back of its aerial imagery; but it is just such a vision as a young poet might be expected to see, to whom domestic bliss had made the earth a paradise, and who wished, for a time at least, to hold his soul aloof from all the harsh realities of life, and all the sterner passions of his kind. Yet these soft dreams frequently alternated with pastimes of a more active and exciting character. Wilson and two or three wild companions, well mounted, and with spears in rest—after dislodging the bishop of Llandaff's bull, a fine animal and a fierce, from his quiet pastures at Calgarth—might be seen hunting him, not without danger to man and horse, through a whole summer's night across half the county of Westmoreland. To sail on the Windermere during midnight storms was also one of his favourite recreations. This varied life of adventurous activity and domestic quietude, lasted from 1811 to 1815. It was then brought somewhat abruptly and unpleasantly to a close.

When Wilson's father died in 1797, besides providing for his widow he left a clear estate of fifty or sixty thousand pounds, the bulk of which was settled on his eldest son John. But through the mismanagement or misfortunes of the trustee, the money gradually disappeared. So long as Wilson got what he wanted—and he had been liberally though not extravagantly supplied—he made no inquiry as to how his funds were invested. He placed implicit confidence in the trustee, who was his own near relation; and when the truth broke upon him at last, and he found that his whole fortune was lost, he uttered not a murmur, but rather contributed what he could to support the declining years of the man through whose default he had been ruined. This happened in 1815. It then became necessary that he should choose a profession, and accordingly he passed at the Scottish bar, and fixed his residence in Edinburgh.

Briefs, as might have been expected, were few and far between, and at length to his great relief they altogether ceased. Literature seemed to be a surer card. In 1816 he published the "City of the Plague," a poem which contains some sublime passages, and has more substance and vigour than his earlier effusion. But the gem of the volume is "The Address to a Wild Deer:" it presents some fine pictures of Highland scenery—

> "What lonely magnificence stretches around,
> Each sight how sublime, and how awful each sound!
> All hushed and serene as a region of dreams,
> The mountains repose 'mid the roar of the streams,
> Their glens of black umbrage by cataracts riven,
> But calm their blue tops in the beauty of heaven."

But his poetry did not satisfy him, for it failed to reach the heart of the public, and accordingly he determined to try another species of literature, in respect to which his friend Dr. Blair writes thus:—"I think that Wilson, even when at Oxford, had a desire, a fancy—more than a distinct project—working in his mind towards some sort of magazine with which he wanted to associate me. I could make nothing of it, nor understand his desire; the kind of publication then seeming to me frivolous and ephemeral. But I think that the attraction towards this form of literature was begotten in him of the vehement yearning towards immediate and intimate communication of himself to his age, for which this kind of publication offered the shortest and straightest road." It was undoubtedly "this vehement yearning towards immediate and intimate communication of himself to his age" which led him to direct his energies into the channel of periodical writing, and which, after sundry pleasant overtures from Jeffrey, and the composition of one eloquent article on Childe Harold for the *Edinburgh Review*, induced him finally to cement a perpetual treaty with Mr. Blackwood, and to act, for months and years, as the animating soul of his celebrated magazine. It was not, however, by a jump, or even rapidly, that Wilson attained to the full command of his powers, or the magazine to a lucrative circulation. It was established in 1817; but it was not until 1825 that that brilliant succession of articles from Wilson's pen began to appear, which brought fame to him and a shoal of subscribers to the magazine. For the ten following years his industry never flagged. About 1836 it became somewhat intermittent, although until near the close of his life it was still powerfully exerted. "Dies Boreales" were the last contributions from his pen to *Blackwood's Magazine*.

In 1820 the chair of moral philosophy in the university of Edinburgh became vacant through the death of Dr. Thomas Brown. Wilson offered himself as a candidate for the appointment, which, after a keen contest, a war in fact of political parties, he gained against a formidable and highly-qualified rival, the late Sir William Hamilton. For thirty years he discharged the duties of the chair with the most conscientious assiduity and the most triumphant success. He had to lecture five days in the week, and consequently the labours of his first session were very arduous, for he had but a small stock on hand to begin with. His friend Dr. Blair writes—"I heard his inaugural lecture; it was very eloquent, and was delivered with courage (many of his fiercest political enemies were present), impressively, and with great success. But the winter was an agony of preparing every day for the next day. The resolute constancy with which he maintained his attendance on his class—having scarcely failed an hour—strikes me as a singular fact in him to whom submission to regularity seemed, all his life through, irksome in the extreme. I have seen him go to the class dissatisfied with all his preparations, and in utter despair as to what he was to say, but never for an instant flinching from the call to go. He had no need to fear, for he had in himself store and creative power sufficient to meet any emergency. He seemed to feel himself bound by a necessity and a responsibility which admitted no questioning. The career of thought which his chair demanded was that which his own spirit had all along pointed to; the speculations of which the field is the mind itself of man, and which deal with all his dearest and highest interests, were subjects for Wilson irresistibly attractive by their own nature, and which he never approached without a deep feeling of their solemn and measureless import."

Wilson's literary and professorial avocations now detained him for the most part in Edinburgh, yet during the summer months he occasionally escaped to Elleray with his family. One such visit took place in 1825, when, as admiral of the regatta on Windermere, he headed in his magnificent ten-oared barge—a relic of his former extensive flotilla—a radiant procession of inferior craft, carrying with him a brilliant party, of which Mr. Canning, Sir Walter Scott, Mr. Wordsworth, and Mr. Lockhart were the chief ornaments. In the summer of 1832 he enjoyed a long cruise with the experimental squadron on board H.M.S. the *Vernon*, under Captain Sir F. Collier. His wife died in 1837. Years afterwards, in his essay on Burns, he expressed his sense of this bereavement in these touching words:—"Call not the life of Burns unhappy. . . . Burns went to his own grave without having been commanded to look down into another's, where all was buried." The pathos of these words is irresistible when we know the contrast—his own case, namely—to which they point. In 1844 he delivered a very eloquent oration at the Burns festival, which was celebrated in the vicinity of Ayr on the sixth of August, and at which he officiated as croupier, while the late earl of Eglinton occupied the chair. On such occasions his strokes of oratory were often very remarkable, sometimes as remarkable for what he did not say as for what he did. One instance, or what appeared to the present writer to be such, may be mentioned. Presiding at a Waterloo banquet, he was of course under the necessity of saying something in regard to the duke's great battle. Yet with the instinct of genius he felt that this was a theme which even his powers would attempt in vain to describe; so that after expatiating on the state of Europe previous to the decisive crisis, he despatched the battle of the 18th June in these few but effective words:—"The morning rose in clouds and tempest—and the sun set on the regenerated liberties of Europe, and the immortal fame of the victor of Waterloo." *Apropos* of Waterloo, another anecdote may be mentioned illustrating the readiness of his wit. "Did not," said some one, repeating the hackneyed calumny about Wellington being unprepared, "did not Bonaparte *surprise* the duke at Waterloo?" "No," answered the professor, "but the duke *astonished* him."

Professor Wilson's health began to give way in 1851, and it became obvious that his academical chair must be resigned. Through the kindness of the Lord-advocate Moncrieff, and the liberality of the whig government under Earl Russell, a pension of £300 a year was settled on him by her majesty. He continued slowly but perceptibly to decline, suffering, however, no

great pain; and although his spirits were frequently dejected, his faculties were never overthrown. He expired placidly in his house, Gloucester Place, at midnight, on 2nd April, 1854. The works of Professor Wilson, collected principally from *Blackwood's Magazine*, and edited by his son-in-law, Professor Ferrier, have been published in twelve volumes by the Messrs. Blackwood. They contain "Noctes Ambrosianæ," 4 vols.; "Essays, Critical and Imaginative," 4 vols.; "Recreations of Christopher North," 2 vols.; "Tales," 1 vol.; "Poems," 1 vol. His life in two volumes, entitled Christopher North, a memoir of John Wilson, has been written by his daughter, Mrs. Gordon.—J. F. F.

WILSON, JOHN HEWETSON, an English botanist, was born about 1810, and died on 12th November, 1850. He was educated at Wadham college, Oxford, and took his degree of B.A. He published in 1849 a carefully executed translation of Adrien de Jussieu's Elements of Botany.—J. H. B.

WILSON, RICHARD, the son of a Welsh clergyman, was born at Pinegas in Montgomeryshire in 1713. His countryman Sir George Wynne brought him to London when still a boy, and placed him with an obscure portrait painter of the name of Wright. Wilson commenced as a portrait painter, and though he had some distinguished sitters, his works of this class appear to have had very little merit. He visited Italy in 1749, and being advised there both by Zuccherelli and Joseph Vernet to give up portraits for landscape painting, he followed their advice, and returned home an accomplished and classical painter of landscape scenery. He returned to England in 1755, and in 1760 attracted general attention by his large picture of "The Destruction of Niobe's Children;" but he never became a popular painter. Patrons were few in those days, and Wilson, like many others, had to depend almost entirely on the patronage of the dealers, whose prices amounted to the ordinary pay of a respectable mechanic. The few knew his worth, and some of Wilson's subjects were so well received that he repeated them several times, finding it much more easy to sell these repetitions than new unpraised subjects. There are three "Niobes;" one which was in possession of Sir George Beaumont is now in the National gallery, where there are also several other excellent specimens of this master. He was one of the original thirty-six members of the Royal Academy, and in 1776 succeeded Hayman as librarian. This was a great godsend to him, as it brought him an annual income of £60, enough to keep him. He had hitherto lived in comparative indigence, and he was now already old—sixty-three—and a few years later the death of a brother brought him comparative affluence. Wilson then gave up his profession, which had given him a life of drudgery, and in 1780 retired to his own country, where he settled in the village of Llanverris or Llanferras in Denbighshire, and he died there in 1782. In 1814 about seventy of his pictures were exhibited together in the British institution, creating a display the grandeur of which astonished the newspaper critics of the day. This is more than twice the number—thirty-one—that he had exhibited altogether at the Royal Academy during the years he was an active member, from 1769 to 1780 inclusive; but of these thirty-one all seem to have been disposed of, except four, previous to the exhibition, which, coupled with his poor circumstances, shows the small prices he must have been in the habit of taking. He had only twenty-five guineas for his large picture of "Mæcenas' Villa," now in the National gallery. Wilson appeared rather before his time. He was, however, a conventional painter; his touch is oily, and his colouring naturally cold, especially in his English or Welsh views; but many of his Italian pictures are warmly and richly coloured, and these are his finest works. Many of his best works have been admirably engraved by Woollett; and these prints exhibit Wilson as a complete master of light and shade, and aerial effects—qualities not so prominent in the pictures themselves, owing to their heavy colouring. His figures were often painted by Mortimer and Hayman.—R. N. W.

WILSON, SIR ROBERT THOMAS, General, was the son of Mr. Benjamin Wilson, the painter, and was born in 1777. Educated at Westminster and Winchester, he is said to have entered a solicitor's office; but introduced by a military friend to the notice of the duke of York, he joined the British army in Flanders at the close of 1793. He had served his country with distinction in Europe, Africa, and America, when in 1812 he was appointed British commissioner at the head-quarters of the allied armies. In 1813 he had attained the rank of major-general; and when the allied armies entered France, he was sent as British commissioner to the Austrian army in Italy. After the peace he visited Paris, where in January, 1816, with two other English gentlemen, he effected the escape of Lavalette; and tried by a Paris tribunal for the offence in the March of that year, was sentenced to three months' imprisonment. The duke of York formally condemned his conduct; and his expressed disapproval of the policy of the government in the matter of Queen Caroline, led to his dismissal from the army in September, 1821. A public subscription, however, was raised to indemnify him; and after a few years he was reinstated, being made a lieutenant-general in 1825. From 1818 to 1831 he sat in the house of commons as liberal member for Southwark, and from 1842 to 1849 he was governor of Gibraltar. He died in London in May, 1849. Sir Robert was a writer on military subjects. The most interesting of his productions, however, are two recently edited by his nephew—his "Narrative of Events during the Invasion of Russia," London, 1860; and his "Private Diary during mission and employment with the European armies in the campaigns of 1812, 1813, 1814, from the invasion of Russia to the capture of Paris," 1861—both of them valuable works.—F. E.

WILSON, SIR THOMAS, a prominent divine and statesman in the reign of Elizabeth, was the son of Thomas Wilson of Stroby, Lancashire. He was educated at Eton and at Cambridge, and afterwards became tutor to the duke of Suffolk's two sons. He lived on the continent during the reign of Mary, and narrowly escaped death at the hands of the Romish inquisition for having published previously "The Rule of Reason, containing the Art of Logic," and "The Art of Rhetoric." Having returned to England, he became secretary to Queen Elizabeth; master of St. Katherine's hospital, near the Tower; and was sent on an embassy to Holland. He afterwards rose to be a secretary of state and dean of Durham. He died in 1581. Besides the above-named works, which may justly be reckoned as the first of the kind ever written in the English language, Wilson was the author of a "Discourse upon Usury," 1572; and a translation of three orations of Demosthenes.—F.

WILSON, THOMAS, a most excellent and celebrated prelate, was born at Burton in Cheshire in 1663. He was educated at Trinity college, Dublin. After taking orders, he left Ireland on account of its unsettled state, and in 1685 became curate of New church, Winwick, Lancashire; his uncle, Dr. Richard Sherlock, being rector. In 1692 he became chaplain to the earl of Derby, and went abroad for three years with the earl's eldest son, Lord Strange, to whom he was preceptor. In 1697 the earl, as sovereign in the Isle of Man, gave him the bishopric of Sodor and Man as a reward for his faithful services to his pupil, who had recently died. On his consecration he gave himself heartily to the work of his diocese, and in 1699 published in Manx a small tract on the "Principles and Duties of Christianity," the first book printed in that dialect. In 1707 the degree of D.D. was conferred upon him by both the English universities—Archbishop Tenison having created him doctor of laws prior to his consecration. At a later period of his life he was brought into trouble by a dispute with the governor of the island on a matter of church discipline. The bishop was summarily tried and fined, and his two vicars-general and himself were imprisoned in Castle Rushen, June 29, 1722. The people rose at once in behalf of their bishop, and were with difficulty restrained from liberating him by violence. Dr. Wilson's appeal against the petty tyrant was at length sustained, the proceedings were condemned, and the meek bishop refused to prosecute the governor for damages. The king soon after offered him the see of Exeter, but he would not accept it. On his next visit to England he was gladly received at court, and by many persons high in station. After a long life of quiet and earnest usefulness, he died, March 7, 1755, in his ninety-second year, after a very brief illness. His works were published by his son in two vols., 4to, and a new edition has a place in the Anglo-catholic library. Bishop Wilson was an honour to his order. He was exemplary in the discharge of all his episcopal functions. He set up libraries in all the parishes of his diocese, established schools, promoted agriculture in a variety of ways, and began a translation of the New Testament into the Manx language. He also composed "Notes on Scripture." Lord King said that "if the ancient discipline of the church were lost, it might be found in all its purity in the Isle of Man." His annual income at one period was scarcely more than £300.—J. E.

WILSON, WILLIAM, one of the four fathers or founders of

the Secession, now the United Presbyterian Church, was born in the Gallowgate of Glasgow, 9th November, 1690. His father, like many other nonconformists, had been dispossessed, in the days of the second Charles, of a comfortable freehold near Kilbride, and had fled to Holland for refuge. Returning with the prince of Orange, he gratefully named his son after him. After studying at Glasgow college, Wilson was licensed by the presbytery of Dunfermline, 23rd September, 1713—Ralph Erskine being moderator. The parish of Dalry wished him for their minister, but the influence of Professor Simson and other moderate clergy prevented his settlement; he was, however, ordained to the third charge at Perth in November, 1716, where he laboured with great earnestness and success. From the first he had taken a deep interest in all reforming and evangelical movements in the church; and having joined Ebenezer Erskine, Moncrieff, and Fisher, in their faithful endeavours after sound doctrine and spiritual independence, he shared in their suspension and ultimate deposition. A large congregation rallied round him in Perth, and he was appointed first professor of theology to the new body. His prelections were in Latin, in which language indeed the whole business of his class was conducted. Having been obliged to preach during a chilly season in the open air, his health suffered, and he died, 14th November, 1741. His principal work is his "Defence," and a "Continuation." Wilson was a calm, firm, and judicious man—an animated and evangelical preacher. His mind was lucid and powerful, and his style correct and impressive. He was an able divine, and for the period also an excellent scholar.—J. E.

WILSON-RAE, William, LL.D., an eminent traveller, was born at Paisley in 1772. His grandfather was provost of Haddington; but his uncle, John Wilson, town-clerk of Glasgow, educated him for the law, and he practised for some years as a solicitor before the supreme courts in Scotland. On Mr. Wilson's death in 1806, Mr. Rae succeeded to his fortune, and assumed his surname. He married in 1811, but his wife died only eighteen months after their union; and as a solace for his loss he began a series of travels, which occupied the greater part of his subsequent life. He gave to the world the fruits of his researches in various works, which met with a very favourable reception from the public, and obtained for him the honorary degree of LL.D. from the university of Glasgow. He died in 1849, aged seventy-six. He was twice married, but left no issue, and the bulk of his ample fortune was divided among his nephews and nieces. His principal works are—"Travels in Egypt and Palestine," 8vo, 1823; "A Journey through Turkey, Greece, the Ionian Isles, Sicily, Spain," &c., 1824; "Travels in Norway, Sweden, Denmark, Germany," &c., 8vo, 1826; "Travels in Russia," 2 vols. 8vo, 1828; "Records of a Route through France and Italy," &c., 8vo, 1835.—J. T.

WILTON, Joseph, R.A., was born in London, July 6, 1722. He learned the use of the chisel in the studio of L. Delvaux at Nivelle in Brabant; thence in 1744 went to Paris, and studied in the Academy under Pigelle; and in 1747 proceeded to Rome, where in 1750 he won the pope's jubilee gold medal. He remained eight years in Italy, busy the best part of the time in purchasing, and what is called "restoring," ancient sculpture for English patrons—at that time a lucrative calling. In 1755 he returned home and was appointed carver to the king, in which capacity he designed and carved the ornamental part of the state carriage still in use. He was afterwards appointed also sculptor to the king. Wilton received many commissions for public and private monuments. That to General Wolfe, in Westminster abbey, is considered his masterpiece. It is a fair example of his taste, and of the taste of the time. General Wolfe is represented naked, in order to show the sculptor's knowledge of anatomy—the attendant soldier is in full uniform to mark the period; and Fame, with a laurel wreath, crowns the hero, to give the design a "classical" character. That in all this there was anything discordant with the christian church in which the monument was to be erected, seems never to have occurred to the sculptor or his employers. Besides his monuments Wilton executed numerous busts, the likenesses of which are said to be good. His statues and busts are, however, chiefly commendable for the workmanship. Wilton was one of the founders of the Royal Academy. He made large sums by his profession, and inherited a considerable fortune from his father, who was the first to introduce into this country the manufacture of papier-maché ornaments. In his later years Wilton seems to have become somewhat more straitened in his circumstances, as he in 1790 accepted the office of keeper of the Royal Academy. He died November 25, 1803.—J. T–e.

WILLUGHBY, Francis, an English naturalist, was born in 1635, and died on 3rd July, 1672. He was educated at Trinity college, Cambridge, and took his degree of master of arts in 1659. He became a pupil of the celebrated John Ray, who imbued him with a taste for natural science. He devoted his attention to zoology, and endeavoured to advance the science by reducing to order the confused statements of former naturalists. He worked along with Ray, who was engaged in the study of botany. Having refused to sign the act of uniformity, he had to give up his fellowship and leave Cambridge. He then travelled on the continent along with Ray, visiting France, Spain, Italy, Germany, and the Netherlands. They made large collections of plants and animals. Willughby, however, did not live to publish the results of his labours. His works were edited, after his death, by Ray, who was his executor, and to whom he left £60 a year. Among the works of Willughby are the following—"Ornithologiæ Libri tres," and "Historiæ Piscium Libri quatuor." Besides these he contributed papers to the Royal Society of London.—J. H. B.

WIMPFEN, Felix de, brother of the succeeding, was born in 1745. He served at an early age in the French army in America, and at the siege of Mahon. At the siege of Gibraltar (1782) he defended for fifteen hours the French lines, which the English attempted to set fire to. In 1789 he was a deputy to the States-general; and though a representative of the nobility, he supported the demand of the *tiers état* that there should be but one assembly. He was a member of the committee of pensions and of the military committee, and took part in the compilation of the famous "red book." He served, with the rank of general, in the army of the republic, and in 1792 defended Thionville against the forces of the exiled princes, aided by the Austrians. The siege was raised after having lasted fifty-five days, and the legislative assembly decreed that Wimpfen had deserved well of his country. He refused the post of minister of war, but took the command of the army which defended the coast near Cherbourg. When the proscription of the Girondins was declared (June, 1793) Wimpfen espoused their cause. When ordered by the convention to return to Paris, he replied that he would return at the head of sixty thousand men, and issued a proclamation to the Parisians, promising speedily to come to Paris and "save the national representation." The convention set a price on his head, and Wimpfen, with the few troops still at his command, was defeated. He escaped to Bayeux, where he remained concealed during the Reign of Terror. After the revolution of the 18th Brumaire he resumed his rank, and continued in active service till his death in 1814.—F. M. W.

WIMPFEN-BORNEBOURG, Louis François de, Baron, son of the chamberlain to Stanislaus, king of Poland, was born in 1732, being the eldest of eighteen children, of whom six were destined like himself to the military profession. He served with distinction in the French army during the Seven Years' war, and in 1771 attained the rank of field-marshal. In 1791 he defended New Brisac, and refused to surrender it to the emissaries of the exiled princes. In 1792 he commanded a division of the French army on the Rhine under Beauharnais; but being denounced to the convention as a counter-revolutionist, he was degraded and imprisoned, and only received his liberty after the fall of Robespierre. He died in Paris in May, 1800. He wrote—"Refonte de l'economie de l'armée française," 1817; "Memoires," 1778, disavowed at the time; "Loisirs du général Wimpfen depuis trente jours qu'il est à Paris," 1789; "Le Militaire experimenté," 1798.—F. M. W.

WIMPHELINGIUS, Jacques, was born at Schelestat, a town of Alsace, on the 27th of July, 1450. He prosecuted his studies under Louis Dringenberg until the death of his father, when he went (1464) to Friburg, and attended the lectures of Conrad Sturtzel and Johann Keisersperg. He afterwards studied the canonical law and theology at Basle and Heidelberg, at the latter of which places he took the degree of master of arts in 1471. Through the interest of the celebrated theologian, Andrew Brembach, he was appointed to the office of preacher in the town of Spire; his duties were, however, too arduous for his delicate health, and he was soon obliged to resign. After this he led a very unsettled life—so much so indeed that he judged it necessary to publish an apology for his seeming instability of purpose. At one time he entertained the design of withdrawing from the

world and living in religious solitude, along with the good Christopher d'Utenheim and a few other friends; but the nomination of Utenheim (1502) to the bishopric of Basle put a period to the pious project. Wimphelingius remained for some time at Strasburg, and then joined his episcopal friend at Basle. He soon, however, returned to Strasburg, where he had been made a prebendary. But this piece of preferment does not seem to have been much to his mind, as he almost immediately resigned it. After this his life seems to have become more unsettled than ever. He moved about from place to place, engaged mostly in superintending the education of young persons, particularly such as were preparing for the church. We can trace him from Strasburg to Friburg, from Friburg to Heidelberg, and from Heidelberg to Basle. At the last-mentioned place he was for some time at the head of a female convent, which had been reformed and was zealously superintended by the pious cares of the thrice-excellent bishop. Wimphelingius, towards the close of his life, was cited to Rome on the ridiculous charge of having asserted that Augustine had never been a monk. He did not, however, make his appearance at Rome; contenting himself with sending certificates of good character from some canons at Strasburg, together with an epistle in verse to Pope Julius II., who at once pronounced the accusation to be quite preposterous. Wimphelingius had spoken many hard words against the laziness and scandalous behaviour of the monks, and the wretches thought to extinguish their censor by the above-mentioned charge. The last years of this errant scholar were spent at his native place, where he found a refuge in the house of his sister, and employed himself in instructing his two nephews, Jacques Spiegel and Jean Maïus. He died at Schelestat on the 17th of November, 1528. Beatus Rhenanus wrote his epitaph: it is inscribed on his tomb, and may also be read in the thirty-eighth volume of the Memoires of Father Niceron. For a pretty complete list of the numerous works of Wimphelingius the reader is referred to the supplement to Moreri's Dictionary.—R. M., A.

WINCHESTER, William Paulet, first marquis of, the head of an old and influential family long settled at Paulet in Somersetshire, was a leading courtier in the reign of Henry VIII., and ingratiated himself so much into the favour of that monarch, that he appointed him comptroller, and afterwards treasurer of the household, elevated him to the peerage (1538–39) as Baron St. John of Basing, and appointed him one of his executors. He continued high in favour during the three succeeding reigns; was created Earl of Wiltshire in 1549–50, and Marquis of Winchester in 1551; was installed a knight of the garter, and appointed lord high treasurer of England by Edward VI., an office which he continued to hold during the reigns of Mary and Elizabeth. Being asked by what means he had succeeded in maintaining himself in his high station, during so many changes in the government, he replied, "By being a willow, and not an oak." This adroit and supple courtier died in 1572 at the age of ninety-seven. His great-grandson, John Paulet, fifth marquis of Winchester, the glory of his family, was a nobleman of a very different character. He was the third son of the fourth marquis, and was born in 1597; but his two elder brothers having died without issue, he succeeded in 1628 to the family estates, which, by strict economy, he succeeded in freeing from the immense debt with which they had been encumbered by his father's extravagance. When hostilities broke out between Charles I. and his parliament, he at once embraced the royal cause. His chief seat, Basing house, one of the most magnificent mansions in England, commanded the main road from London to the western counties, and was therefore fortified and garrisoned for the king. It consequently became an object of importance to the enemy to wrest it from his hands, and siege was laid to it in August, 1643. The garrison consisted only of the servants of the marquis, together with a small body of one hundred musqueteers sent to him from Oxford. But animated by the exhortations and example of their gallant leader, they defended the place with such courage that army after army of the parliamentarians was compelled to abandon the attack. At length, however, after the fatal battle of Naseby, Basing house was stormed by Cromwell, 16th October, 1645, and the greater part of the garrison put to the sword. The mansion was levelled to the ground, and the plunder which fell into the hands of the captors was valued at £200,000. The marquis was sent prisoner to London; but after a time was permitted to retire, harassed with fines and sequestrations, to Englefield, Berks, where he passed the remainder of his long life in strict retirement. He lived to witness the Restoration, and experience the base ingratitude of Charles II. He died in 1674, and was buried at Englefield, where a beautiful inscription by Dryden appears upon his tomb. Three works, translated from the French by the marquis, are extant—Devout Entertainments of a Christian Soul, by J. H. Quarrè, 1649; the Gallery of Heroic Women, by Peter le Moïne, a jesuit, folio, 1652; and the Holy History of Nicholas Talon, 4to, 1653. The marquis was succeeded by his eldest son, Charles, sixth marquis, who in 1689 was created Duke of Bolton as a reward for his services at the Revolution. He was one of the influential nobles who joined William at the Hague, and after the abdication of James he raised a regiment of foot for the reduction of Ireland. His behaviour in private life was most eccentric and extravagant, and was thought by some to be assumed for the purpose of escaping the suspicion of the court, during the troublous times of James II. Burnet says, the duke "was a man of a strange mixture. He had the spleen to a high degree, and affected an extravagant behaviour; for many weeks he would not open his mouth till such an hour of the day, when he thought the air was pure. He changed the day into night, and often travelled by torch-light, and took all sorts of liberties to himself, many of which were very disagreeable to those about him. He was a man of profuse expense, and of a most ravenous avarice to support that; and though he was much hated, yet he carried matters before him with such authority and success that he was in all respects the great riddle of the age." The duke died in February, 1698–99.—His grandson, Charles, third duke, married the celebrated actress, Lavinia Bestwick, the first who performed the character of *Polly Peachum*.—On the death of Henry, sixth duke, the dukedom expired, but the marquisate and other honours devolved on Charles Paulet, a descendant of William, fourth marquis, and are now enjoyed by his grandson—the premier marquis of England.—J. T.

WINCKELMANN, Johann Joachim, the celebrated archæologist, was born in the humblest walks of life at Stendal, 9th December, 1717. By the help of benevolent patrons he was enabled to devote himself to classical learning in the gymnasia of Stendal and Berlin, and in the universities of Halle and Jena. In 1743 he obtained a humble mastership at Seehausen, near Stendal, where, under the double pressure of his official duties and his straitened circumstances, he pursued his studies, and thought himself a happy man when, in 1748, Count Bünau, at Dresden, accepted the offer of his services as secretary and librarian. At Dresden he was first initiated into the history and principles of ancient art, and his enthusiasm grew to such a height, that he did not consider his conversion to Romanism (1754) too high a price for a librarianship at Rome, which Cardinal Archinto had promised him on that condition. In the autumn of 1755 he arrived in the Eternal City, where he was chiefly patronized by the Cardinals Archinto (then secretary of state) and Albani, and formed a valuable acquaintance with Raphael Mengs the painter. From Rome he made several journeys to Florence, especially Naples, and his knowledge of ancient art soon ripened into an unparalleled intimacy. In 1763 he was appointed by the pope superintendent of the antiquities in and about Rome, an office which never was intrusted to abler hands than his. In 1768 he resolved on a journey to Germany in company with the sculptor Cavaceppi. But he had proceeded only as far as Munich when a deep melancholy seized him, and he hastened back alone to his adopted country by way of Vienna, where he was most graciously received and loaded with presents by the Empress Maria Theresa. These very presents, however, proved fatal to him, inasmuch as they excited the cupidity of an Italian robber of the name of Arcangeli, whose acquaintance he made at Trieste, and who stabbed him at his hotel on the 8th of June, 1768. Winckelmann's last words were a request to pardon his murderer, who was nevertheless executed a fortnight after. The immortal fame of Winckelmann rests on his "History of Ancient Art" (Geschichte der Kunst des Alterthums), Dresden, 1764, which has been translated into almost all European languages. He raised to the dignity of an independent branch of learning what had hitherto found its place only in the scattered notes of learned editors. To the "History of Art," the "Monumenti Antichi Inediti," Rome, 1767–68, two volumes, serve as an indispensable companion. Among the minor works, the "Notes on the Architecture of the Ancients," the "Reports on the Discoveries at Herculaneum," and the "Thoughts on the

Imitation of the Greek Works of Painting and Sculpture," take the first rank; but the essay on Allegory advances opinions which are not borne out by facts. The "Description des pierres gravées du feu Baron de Stosch," must still be considered a most valuable contribution to the knowledge of gems. The best edition of Winckelmann's complete works is that by Fernow, Meyer, and Schulze; new edition, Leipsic, 1828. His voluminous correspondence has been given to the world in a number of works by various editors; and his life has been written by Gurlitt (Magdeburg, 1797), Petersen, and others. See also Göthe's Winckelmann und sein Jahrhundert. The birthday of Winckelmann is annually celebrated by almost all archæological societies of Germany, and a statue has been erected to him in his native town.—K. E.

WINCKLER, Gottlieb Friedrich, archæologist, born at Strasburg in 1771. Being drawn for the conscription, his comrades elected him their captain. At the capture of Fort Vauban he was taken prisoner, and profited by his captivity to learn Hungarian and modern Greek. After his release he attended the archæological lectures of Millin in Paris, and obtained a post in the numismatic museum. He was already well versed in ancient and modern languages and bibliography, and applied himself with untiring zeal to the study of numismatics and palæography, and probably the result of his labours would have been given to the world but for his sudden death from apoplexy in 1807. He wrote numerous articles for the *Magasin Encyclopédique*, among them an important "Notice sur les Grecs Modernes," and a biography of Oberlin. A memoir of him, by his colleague Millin, will be found in the same periodical, 1807.—F. M. W.

WINDHAM, Charles Ashe, Major-general, the "hero of the Redan," was the third son of the late Vice-admiral Windham, and a nephew of William Windham the statesman. He was born in Norfolk in 1810. In 1826 he entered the army as ensign and lieutenant in the Coldstream Guards. He was promoted to a captaincy in 1833, and served in Canada from 1838 to 1842. In 1854 he had risen to the rank of colonel, and acted as assistant quartermaster-general of the fourth division in the Crimean expedition. At Inkermann he distinguished himself highly, and when Cathcart fell the command of the fourth division devolved upon him until the end of the action. He commanded the storming party of the second division at the last attack on the Redan, and his singular daring on that occasion was the subject of general admiration. He was rewarded by the rank of major-general, by the appointment of governor of the Karabelnaia—the part of Sebastopol occupied by the English—and was soon afterwards placed in command of the fourth division. In April, 1857, he entered the house of commons as one of the members for the eastern division of Norfolk, and in the August of the same year proceeded to India to assist in the repression of the Indian mutiny. He commanded at Cawnpore, and defeated the Gwalior contingent on the Pandoo Nuddee, 26th November, 1857, fighting several severe actions with them on the last days of the same month. He afterwards commanded a division in the field under Lord Clyde, and was subsequently appointed to the command of the Lahore division. He died in February, 1870.—F. E.

WINDHAM, William, a distinguished statesman, was born in 1750. He was the only son of Colonel William Windham of Felbrigg, the head of a family which had been settled in Norfolk ever since the eleventh, or the beginning of the twelfth century. He was educated first at Eton, and afterwards at the university of Glasgow, and at University college, Oxford. On leaving the latter in 1771, he travelled for some time on the continent, and in 1773 joined an expedition of discovery towards the north pole, which was then sent out under Commodore Phipps, but he was obliged by illness to land on the coast of Norway, and return home. Windham had hitherto manifested a marked indifference to politics, but in 1778 he made his first appearance as a public speaker, at a county meeting held at Norwich, in opposition to a proposal to raise money by subscription, in aid of government, for carrying on the American war. The impression produced by his speech on this occasion led to his being nominated in his absence, and without his knowledge, a candidate for the city of Norwich in 1780. He was not elected, however, and continued for two or three years to reside principally in London, where he enjoyed the society of Johnson, Burke, and other leading members of the famous Literary Club. On the formation of the coalition ministry in 1783, Windham was appointed chief secretary to the earl of Northington, lord-lieutenant of Ireland, but he resigned that office in the course of a few months. Shortly after the overthrow of the coalition administration, the parliament was dissolved by Pitt, and Windham was elected member for Norwich. He made his first speech in parliament, in answer to Pitt, on the question of the Westminster scrutiny, and at once gave promise of the high rank to which he attained as a public speaker. In 1788 Windham was appointed one of the managers of the impeachment of Warren Hastings; and when the illness of the king in the following year led to the introduction of a regency bill, he took an active part in support of the claims of the prince of Wales, and against the restrictions on his power proposed by the government. At the general election of 1790 Windham was again returned for Norwich, and continued to act with the whig party until the division in their ranks caused by the differences of opinion among them respecting the French revolution, when he took part with Burke against Fox, and zealously supported the war with France. In 1794 he joined the ministry of Pitt, along with the duke of Portland and Earls Spencer and Fitzwilliam, and was appointed secretary at war. He held this office till the ministry was dissolved in 1801, in consequence of the king's refusal to consent to the removal of the Roman catholic disabilities. Windham's deep-rooted aversion to French principles led him to offer a decided opposition to the treaty of Amiens, which was concluded by the new administration; and on the 13th of May, 1802, he moved an address to his majesty, expressing disapprobation of the treaty, and especially of the increase of territory and power which it had secured to France. But his motion was rejected by an overwhelming majority, and caused the loss of his re-election for Norwich on the dissolution of parliament a few months later. He was returned, however, by the borough of St. Mawes. On the downfall of Addington's administration in 1804, and the obstinate refusal of the king to allow Fox as well as the Grenvilles to be included in the new cabinet, Windham, like Lord Grenville, refused to take office under Pitt, and united with his early friend Fox in opposition to the new government. After the death of Pitt Windham was appointed secretary for the war and colonial departments in the ministry of "all the talents," and applied himself with great energy to strengthen the military force of the country, and to improve the condition of the soldiers. He brought forward various proposals for increasing the pay and pensions both of officers and soldiers, which were carried into effect by large majorities. He was ejected from office along with his friends in 1807, and during the remainder of his career took his place on the opposition benches. He sat for the borough of New Romney in the parliament of 1806, and on its dissolution in the following year, he was elected for Higham-Ferrars. He took a prominent part in denouncing the expedition against Copenhagen (1808), and the ill-fated Walcheren expedition (1809), and one of his best speeches was devoted to the refutation of the pleas put forth in defence of the latter. His health, however, now began to fail, and in July, 1809, while exerting himself to save the valuable library of his friend Mr. Frederick North from destruction by fire, he fell and received a hurt in the hip. The injury originated a tumour, which he unfortunately neglected. He underwent an operation on the 17th of May, 1810, and fever having supervened, he died on the 3rd of June, in the sixtieth year of his age. Windham was an accomplished gentleman, and a powerful debater rather than a great statesman. He was possessed of a lively, pungent wit, and a turn for subtle reasoning, but he was often the victim of his own ingenuity; while his love of paradox, combined with his indomitable bravery and his strong dislike of all truckling to the mob, made him not unfrequently support measures which his enlightened and liberal associates, as well as the great body of his countrymen, condemned. His style of speaking, Lord Brougham says, "was in the easy tone of familiar conversation; but it was full of nice observation and profound remark: it was instinct with classical allusion: it was even over-informed with philosophic and with learned reflection, and it sparkled with the finest wit." Lord Macaulay terms him "the finest gentleman of his age; his form developed by every manly exercise; his face beaming with intelligence and spirit—the ingenuous, the chivalrous, the high-souled Windham."—J. T.

WINDISCHGRAETZ, Alfred, Prince, an Austrian general, was born at Brussels the 22nd May, 1787, and became lieutenant in Schwartzenberg's regiment of lancers in 1804. He took part in the Napoleonic wars, and distinguished himself at the battles of Leipsic, Troyes, and Fere Champenoise. In the revo-

lution of 1848 he was for a time military governor of Vienna, but the agitation in Bohemia required his presence at Prague. In the outbreak of the 2nd June in that city, the prince's wife and son were killed, and he himself narrowly escaped hanging. Ultimately the insurrection was suppressed by military force. In the month of October Windischgraetz, at the head of all the troops he could collect, marched against Vienna, which was in the hands of the revolutionists. After a severe conflict of four days he remained master of the capital, in which the house of Hapsburg was once more enthroned. In conducting the campaign against the Hungarians in the following year he exhibited an unaccountable hesitation, of which Dembinski took advantage. In April, 1849, he was recalled, and retired to his estates in Bohemia. In 1851 he published in German an account of the winter campaign in Hungary of 1848–49. He died in 1861.—R. H.

WING, Vincent, an English mathematician and astronomer, flourished about the middle of the seventeenth century. He wrote two treatises on mathematical astronomy, one entitled "Harmonicon Cæleste," 1651; the other, "Astronomia Britannica," 1669, in which he availed himself of Kepler's discovery of the elliptic form of the planetary orbits; but, instead of the true law of the description of equal areas in equal times, he followed Seth Ward's approximate theory of the description of equal angles in equal times about the upper focus of the orbit.—W. J. M. R.

WINGATE, Edmund, an English lawyer and mathematician, was born in Yorkshire in 1593, and died in December, 1656. He was a younger son of Roger Wingate, a gentleman of landed property. In 1610 he entered Queen's college, Oxford. After taking his degree, he studied law at Gray's inn. In 1624 he paid a visit to France, where he taught English to the Princess Henrietta Maria (afterwards consort of Charles I.) and the ladies of her suite. About this time he published some mathematical works in French, and in 1630 a treatise on arithmetic in English, which was in high repute in its day. Having inherited an estate in Bedfordshire, he became a justice of the peace and recorder of Bedford. In 1650 he was elected member of parliament for the county of Bedford, and afterwards acted for some time as a parliamentary commissioner for ejecting episcopal and royalist clergy and schoolmasters.—W. J. M. R.

WINKELRIED, Arnold von, a Swiss of the canton of Unterwalden, lives in history by his heroic devotion at the battle of Sempach, fought by thirteen hundred Switzers against four times the number of Austrians, under their duke, Leopold. The serried Austrian phalanx of spearsmen seemed impenetrable, when Winkelried, exclaiming, "Comrades, I will make a lane for you!" gathered a sheaf of Austrian spears and forced them into his own breast. The lane was made, the Switzers forced their way into it, and gained a decisive victory.—F. E.

WINRAM, John, a prominent Scottish ecclesiastic, was descended from the family of Winram of Ratho in Fife. He is supposed to have entered St. Leonard's college, St. Andrews, in 1513, and two years later he took there the degree of B.A. No further notice of him can be found until 1532, when he appears as one of the rector's assessors, and a canon regular of the Augustinian monastery of St. Andrews, in which he was third prior in 1534 and sub-prior in 1536. The office of prior was at that time held by Lord James Stewart, afterwards Regent Moray, who was then a minor, so that the government of the abbey mainly devolved on the sub-prior. Although he held such a prominent position in the Romish church, Winram was secretly favourable to the doctrines of the reformers, and cautiously recommended them to the monks and novitiates. At the trial of George Wishart he opened the proceedings in a sermon on the parable of the tares and the wheat, taking care, however, not to commit himself. He disputed with Knox at a convention of the friars and learned men of the abbey, but soon retired from the contest, which he devolved on one of the friars. He attended the provincial councils of the Scottish clergy held in 1549 and 1559, was present at the trial and condemnation of Walter Mill the martyr, and continued to act with his brethren until the overthrow of the Romish church. As prior of Portmoak he attended the parliament of August, 1560, which ratified the Protestant Confession of Faith and the First Book of Discipline, in the compiling of which he had taken a part. The first general assembly, held in the December following, declared him fit to minister the word and sacrament; and in April, 1561, he was elected ecclesiastical superintendent of Fife, Fothrie, and Strathern. He continued throughout the remainder of his life to take an active part in the affairs both of church and state, and was frequently employed in reconciling party and private disputes. He attended the convention at Leith called by Regent Morton (January, 1572), at which tulchan bishops were authorized; and in the following month was employed as superintendent of Fife to inaugurate John Douglas as archbishop of St. Andrews. He died in September, 1582. Winram appears to have been somewhat of a time-server, and his adherence to the reformed faith after the overthrow of the Romish church in Scotland was strongly suspected of proceeding from interested motives. He is supposed to have been the author of the catechism commonly called Archbishop Hamilton's.—J. T.

* WINSLOW, Forbes, M.D., a physician eminent as a practitioner and a writer on the subject of mental disease. Dr. Winslow became a member of the Royal College of Surgeons in 1835. In 1849 he graduated M.D. at King's college, Aberdeen, and in the following year was admitted a fellow of the Royal College of Physicians, Edinburgh. In 1859 he was admitted of the Royal College of Physicians of London. The university of Oxford has conferred on him the honorary degree of D.C.L. In 1853 he was chosen president of the Medical Society of London, and he has also filled the office of president of the association of Medical Officers of Hospitals and Asylums for the Insane. In the early part of his career Dr. Winslow wrote on several subjects unconnected with the branch of medical science in which he has earned so honourable a position. One of his earliest works was "On the Nature, Symptoms, and Treatment of Cholera, by Medicus," 8vo, London, 1831. In 1837 and 1838 he published a series of small manuals for the use of medical and surgical students preparing for examination, and in 1839 a work entitled "Physic and Physicians," in two volumes. The latter appeared anonymously. It contains some admirable biographical sketches of the eminent practitioners of the eighteenth and present centuries. Dr. Winslow's works on insanity are very numerous. The earliest was a treatise "On Phrenology in Relation to Mental Disease." In 1840 appeared the "Anatomy of Suicide," in which he endeavours to establish a relation between suicidal impulse and morbid conditions of the brain and abdominal organs. This was followed in 1846 by a work on the "Incubation of Insanity," and in 1849 by an essay "On Cholera considered Psychologically." In 1854 he published his Lettsomian Lectures on Insanity, delivered before the Medical Society of London, and in 1860 a work "On Obscure Diseases of the Brain and Disorders of the Mind," which has since passed through a second edition. He has also written treatises entitled "On the Health of Body and Mind," and "On the Plea of Insanity in Criminal Cases," and has published an annotated edition of the act for the better regulation and care of the insane. The leading principle which is asserted in Dr. Winslow's writings is the somatic origin of psychical malady; in other words, that mental disease cannot exist without a physical cause. In addition to his other labours Dr. Winslow has established and edits a quarterly journal of psychological medicine. He is besides the superintendent of the Sussex House asylum, Hammersmith.—F. C. W.

WINSLOW, James Benignus, a celebrated anatomist, was born at Odensée in the island of Funen in Denmark, on the 2nd of April, 1669. His father was a Lutheran minister, and intended his son for the same profession. He, however, chose that of medicine, and, having made some progress in professional knowledge, obtained from the king of Denmark a pension to enable him to pursue his studies in foreign schools. In 1697 he arrived in Holland, and in the following year went to Paris. Here he studied anatomy under Duverney, and was converted to the Roman catholic creed by the writings and arguments of Bossuet. He publicly recanted, and was received into the Roman catholic church by the bishop of Meaux, 8th October, 1699. It has been said that Winslow was led by interested motives to adopt this step; but of this there is no evidence. The same arguments and eloquence had wrought the same change in the creed of the anatomist Stenonius, who was great-uncle to Winslow, and who died a bishop of the Roman church. In 1705 Winslow was admitted to the doctor's degree by the Faculty of Medicine at Paris, and in 1707 he became a member of the Academy of Sciences. He assisted Duverney in his lectures at the Jardin du roi, and after the death of that anatomist, and of his successor Hunault in 1743, Winslow's reputation obtained for him the chair of anatomy and physiology. He died on 3rd April,

1760. His great work on anatomy, the "Exposition Anatomique de la structure du corps humain," appeared in 1732. This was for a long time the text-book of anatomical students all over Europe. It was translated into English by Douglas in 1733. It is said that in his youth Winslow had on two occasions narrowly escaped being buried as dead, and that this circumstance led him to publish his "Dissertation sur l'incertitude des signes de la mort," Paris, 1742, in which he argues that putrefactive change is the only sign of death that can be relied on. Winslow's numerous anatomical observations were published for the most part in the Memoirs of the French Academy. As a practitioner he is said to have been timid and unsuccessful. In addition to his other offices, he was interpreter of the Teutonic languages at the Royal library.—F. C. W.

WINSTANLEY, William, an English biographical writer, was originally a barber, and flourished in the reigns of Charles I. and II., and James II. He was the author of "Lives of the Poets," "Select Lives of England's Worthies," "Historical Rarities," "The Loyal Martyrology," and some others. The editions of "English Worthies" of 1660 and 1684 differ from each other as widely as the politics of those times, and in the last named all the republican memoirs are omitted.—F.

WINT, Peter de, a celebrated painter in water colours, was born at Stone in Staffordshire in 1784. He was apprenticed to Raphael Smith the mezzotint engraver, but turned to the more congenial art of landscape painting. In 1810 he was elected a member of the Society of Painters in Water Colours, to whose annual exhibitions he was one of the most regular contributors for the rest of his life. He confined his pencil to native scenery. His pictures had a breadth, freshness, and vigour, which rendered them deservedly favourites with the lovers of English and Welsh rivers, lakes, and meadows. His foregrounds were often a hay or corn field, with labourers busy harvesting the rich crop. He painted with a free, bold hand, was clear and unaffected in colour, but too often careless in details, and wanting in variety. He died June 30, 1849.—J. T–e.

WINTER, Jan Willem van, a Dutch vice-admiral, born at the Texel in 1750. He entered the navy at the age of twelve years. In 1787, when the revolution broke out in Holland, he was only a lieutenant. He embraced the cause of the patriots with ardour, and when the adherents of the stadtholder gained the supremacy he was obliged to fly to France for refuge. Entering the French army, he served under Dumouriez and Pichegru in 1792 and 1793, and rapidly rose to the rank of general of brigade. He returned to Holland when the republican army under Pichegru invaded that country in 1795. The States-general then invited him to re-enter their navy, and offered him the rank of rear-admiral. In the following year he was made vice-admiral, and placed in command of the fleet at the Texel. Having been blockaded there for some time, he succeeded in escaping the vigilance of the enemy, and on the 7th October, 1797, set sail with twenty-nine vessels, of which sixteen were ships of the line. On the morning of the 11th he found himself in presence of the English fleet under Admiral Duncan, consisting of twenty ships of the line and about fifteen frigates. The action lasted about three hours, and was maintained with equal spirit on both sides. Winter's ship was taken at last, and he was carried on board the ship of the British admiral. The Dutch lost nine ships of the line, taken or sunk, and about six hundred men killed and eight hundred wounded. The British loss was also severe. Winter was exchanged a few months afterwards. In 1798 he was sent to France as the minister of the Batavian republic, and remained in that capacity till 1802, when he was recalled to take charge of the Dutch fleet. Louis Bonaparte, when king of Holland, made Winter commander-in-chief of all the forces by sea and land. Napoleon, after the incorporation of Holland, treated him with equal favour, and made him grand officer of the legion of honour, and inspector-general of the shores of the Black Sea. He died in 1812.—W. J. P.

WINTERBOTTOM, James Edward, an English botanist, was born on the 7th of April, 1803, and died at Rhodes on the 4th of July, 1854. He became a commoner of St. John's college, Oxford, in 1821, and took successively his degrees of B.A., M.A., and M.B.—the last in 1833. He also studied for some time at St. Bartholomew's hospital, London. He was fond of natural history, and travelled much. In 1834–35 he visited Italy and Switzerland. In 1846 he proceeded to Java and the coast of China, returning by Singapore and Calcutta to Lahore. He then proceeded to Cashmere, Little Thibet, and Nepaul, and joined Captain Strachey in his Himalayan survey. He returned to England in 1849 with extensive botanical collections, and occupied two years in arranging and naming the specimens. In 1854 he went to Egypt and the Nile, and thence to Syria. His death occurred on his way home from Beyrout. He was an amiable man, of a retiring disposition, and possessed much general information. He had a taste for architecture, sculpture, painting, and engraving. He was a fellow of the Linnæan and of the Geological and Geographical Societies of London. At his residence at Woodhay in Hampshire he formed an arboretum, principally of coniferæ, and he was always zealous in promoting botanical science.—J. H. B.

* WINTERHALTER, Franz Xavier, a distinguished German portrait painter, was born at St. Blasien in Baden in 1803. He studied in the Munich art-academy, afterwards made a somewhat prolonged stay at Rome, and in 1834 established himself in Paris, where he has ever since resided. Herr Winterhalter has painted some historical pictures, and several of a semipoetical character; but his reputation is due to his portraits. He was the favourite painter of Louis Philippe and his queen; he has been still more favoured by their successors on the throne of France. In the International Exhibition of 1862, the two imperial portraits of the Empress Eugenie were both by Winterhalter; but beyond these he has painted many more in every variety of pose and costume, and three or four elaborate compositions representing the empress with the ladies of her court. Winterhalter has also been much patronized by the English court. He has painted several portraits of the queen and the prince-consort, and some of other members of the royal family. His group of the prince and princess of Prussia and their children, was a conspicuous picture in the English gallery of the International Exhibition. Several of the kings and sovereign princes of Germany, the king of the Belgians, &c., have likewise been among his sitters, as also the élite of the nobility of almost every court in Europe. He in fact has evidently caught more accurately than any other living painter the actual tone and fashion of the highest circles; he is unimpeachable in rendering costume and court millinery; and there are a nameless softness and grace about his works which are very characteristic. Else, as an artist, he has small title to rank along with the great portrait painters of any preceding age or country. He succeeds best with female portraits. For men his feebleness of touch, exaggerated conventionality of colour, and apparent incapacity to appreciate, at any rate to express, manly intellect, entirely unfit him. Winterhalter is a knight of the legion of honour, and of some German orders.—J. T–e.

WINTOUN (Setons), Earls of, one of the most distinguished Scottish families in respect of antiquity of descent, splendour of alliance, and extent of possessions. Their surname was derived, according to some, from "Sea-ton" (the dwelling by the sea) in East-Lothian, where their founder, Secher, was settled by David I.; others suppose that Secher's name was De Say, and that it was conferred on his new acquisition. Here they continued to flourish for many generations, producing numerous characters celebrated in history.—Sir Christopher Seton, who married Christian Bruce, sister of King Robert Bruce, was one of the principal supporters of his brother-in-law, whom he rescued at the disastrous battle of Methven, 13th June, 1306. He afterwards fell into the hands of the English, and was executed at Dumfries by order of Edward I.—Sir Alexander Seton, his brother, was governor of Berwick during the memorable siege of 1333, and his son Thomas was barbarously put to death by Edward III., because the governor refused to surrender the fortress. Another son was drowned in an attack on the English fleet. This veteran warrior in his old age assumed the cowl. His daughter Margaret became heiress of Seton, and married Alan de Wyntoun, a neighbouring baron. This match was so displeasing to her own relations that it occasioned a deadly feud, in consequence of which, we are assured by Wyntoun the chronicler, one hundred ploughs were laid aside from labour—a fact which Lord Hailes adduces as a proof of the advanced state of agriculture in that district, at this early period. The only son of this pair assumed the name of Seton, and carried on the succession in his eldest son.—His second son, Sir Alexander, married the heiress of the great family of Gordon, and founded a line still more powerful than his own.—Sir George Seton was created a peer in 1448.—George, second lord, who "was cun-

ning in divers sciences, as in music, theology, and astrology," erected the church of Seton into a collegiate establishment, and assigned an endowment for its support.—GEORGE, third lord, was a favourite of James IV., and fell with him at the disastrous battle of Flodden.—GEORGE, fourth lord, was one of the extraordinary lords of session, and "was ane wise and virtewes nobleman; a man well experienced in all games, and was holden to be the best falconer in his day."—GEORGE, fifth Lord Seton, was grandmaster of the household, and one of the most resolute and devoted friends of Queen Mary, and suffered much in her cause, though he had no share in the intrigues and crimes which brought on her misfortunes. It was he who guarded her on her flight from Holyrood, first to Seton and then to Dunbar, after the murder of Rizzio. It was to his mansion she retired after the murder of Darnley. He was also one of her chief supporters at Carberry Hill; and when she made her escape from Lochleven in May, 1568, Lord Seton, who was waiting for her among the neighbouring hills, immediately joined her, and escorted her to his castle of Niddry. He fought for her at Langside, and after the defeat of her forces there took refuge in Flanders, where he remained two years, and was reduced to such extremity that he is said to have driven a waggon for his subsistence. His picture in this occupation, and clothed in the appropriate garb, was placed in the gallery of his ancient palace at Seton. He returned to Scotland in 1570, and exerted himself to the last in behalf of his royal mistress. She at one time offered him an earldom, which he declined; and on his refusal the queen wrote, or caused to be written, the following lines—

> "Sunt comites ducesque alii sunt denique reges;
> Sethoni dominum sit satis esse mihi."

After the downfall of Regent Morton, Lord Seton was appointed one of the lords of the royal household, and in 1584 was sent by King James ambassador to France. He died in 1585. He is the Lord Seton who, with his son and daughter, figures so conspicuously in Sir Walter Scott's Abbot. His monument in Seton church commemorates his fidelity, and the prudence by which he thrice restored his house thrice ruined by the foreign enemy.—His son ROBERT, who was created Earl of Wintoun in November, 1600, was a great favourite of James VI., who with his queen often resided at Seton house, which was considered at that time the finest mansion in Scotland. The earl died in 1603, and his funeral procession was met on the highway by King James, then on his journey to take possession of the English crown. The successors of this earl were stanch royalists like their predecessors, and suffered for their loyalty during the civil war. One of them fought under Montrose, and was taken prisoner at Philiphaugh.—GEORGE, fifth earl of Wintoun, had early shown a singularly wayward and capricious temper, which Mackay, his contemporary, says was a family attribute. Having quarreled with his father, he spent several years in France in the condition of a journeyman blacksmith, and none of his friends knew where to find him when he succeeded to the earldom. When the Jacobite rebellion of 1715 broke out, the earl with a troop of horse joined Lord Kenmure, who had proclaimed the Chevalier St. George at Moffat as James VIII., and marched with the Northumbrian insurgents and Brigadier M'Intosh into England, though strongly disapproving of the foolish course which they adopted. It was afterwards remarked as very strange that this nobleman, the sanity of whose understanding lay under strong suspicions, had a far clearer view of the policy they should have followed than any of his associates. He displayed great gallantry at the barricades of Preston, and afterwards when lying in the Tower under sentence of death, he made his escape by sawing through with great ingenuity the bars of the windows of his cell. He ended his motley life at Rome in 1749, and with him closed the long and illustrious line which he represented. His large estates were forfeited to the crown, his ancient seat was pulled down about the close of last century, and nothing now remains to attest the splendour of this great old family but the collegiate church of Seton, with its stately monuments of the lords of Seton mouldering into decay, as their race is falling into oblivion. The branch of Seton-Gordons is now represented by the marquis of Huntly; and in 1840 the late earl of Eglinton, whose paternal ancestor was a Seton, was served heir to the title of Wintoun, and was the lineal male representative of the family. In consequence of so many other noble families having sprung from them, the Lords Seton were styled "Magnæ nobilitatis domini."—J. T.

WINWOOD, SIR RALPH, an English statesman of the reign of James I., was born at Aynho in Northamptonshire, and studied at Oxford. Having obtained the degree of M.A. in 1587, and that of LL.B. three years later, he was in 1592 elected proctor of the university. Part of the following seven years were spent by him in travelling on the continent; and in 1599 he accompanied Sir H. Neville's embassy to Paris as secretary. Sent to Holland in 1603, again in 1607, and for the third time in 1609, he had to urge upon the Dutch court the remonstrance of the English king in 1611 against the appointment of the Arminian Vorstius to the theological chair at Leyden. He died a secretary of state in 1617; and the papers which he left furnished the principal materials of the valuable "Memorials" which Sawyer published in 1725.—W. B.

WINZENGERODE, Baron de, born in Wurtemburg in 1769, and served for some time in the Austrian army, after which he entered the service of Russia, and became aid-de-camp to the Emperor Alexander I. In June, 1805, he was sent as ambassador extraordinary to the court of Prussia, to induce the king to take part in the coalition against France, and afterwards proceeded to Vienna to hasten the conclusion of a treaty between England, Russia, and Austria. He accompanied the Emperor Alexander in his journey to Germany, and took some part in directing the first movements of the Russian army. At the battle of Austerlitz he narrowly escaped being taken prisoner. After the peace of Tilsit, Winzengerode took a less prominent part in politics; but on the renewal of the war he returned to his military duties, and was ordered to harass the French army in its retreat from Moscow. Entering the city with only a regiment of Cossacks, believing that the bulk of the French army had left it, he found himself suddenly confronted by a superior force, and was taken prisoner. Napoleon received him with severity, and ordered him to be conveyed to France, but the escort was attacked on the road by a body of Russian cavalry, and he was liberated. In 1813 he rejoined the army of Blucher, and occupied Dresden after the battle of Leipsic. In 1813–14 he was engaged in the conquest of Holland; he made himself master of the country almost without striking a blow, and entered Amsterdam the 23rd of November. After the French had evacuated the country Winzengerode united his forces with those of General Czernicheff, and took the city of Soissons by assault. Then, joining the army of Blucher, Winzengerode occupied Rheims with his infantry, recrossed the Marne and the Aube, and was then ordered to follow up Napoleon with his artillery and light cavalry—disposing his forces in such a way as to induce the belief that the whole allied army was close at hand. The stratagem succeeded; Napoleon attacked and defeated Winzengerode near Saint Didier, but this victory, by drawing him away from Paris, rendered inevitable the surrender of the capital. After the return of Napoleon from Elba, Winzengerode hastened to join the Austro-Russian army, but was not able to do so until after Waterloo. He died at Wiesbaden in 1818.—F. M. W.

WINZET, NINIAN, D.D., an able and learned Roman catholic divine, was born at Renfrew in 1518. It is probable, as Mackenzie avers, that he was educated at the university of Glasgow, but nothing is known with certainty as to this point. About 1551 he was appointed master of Linlithgow school, and there, as he states, spent "about ten years of his most flourishing age." When the Reformation took place Winzet adhered to the Romish church, and was in consequence cited before John Spotswood, superintendent of Lothian, and after several conferences was expelled from his office, which he had filled "to the great satisfaction of the inhabitants." He had previously taken priest's orders, and now removing to Edinburgh, stood forward as the literary champion of his church, which had hitherto been but feebly defended by its Scottish adherents. He published in 1562, "Certane Tractates for Reformation and Doctryne and Manneris," and prepared and sent to the press a similar work called "The Last Blast of the Trumpet;" but the reformers had not yet learned the duty of toleration, and the magistrates of Edinburgh (August, 1562) broke into the printing-office, seized and suppressed all the copies of this tract which could be found, and fined and imprisoned the printer. The author finding that he could no longer remain with safety in his native land, took refuge in Flanders. In the course of the following year he published at Louvain his "Buke of Four Scoir Three Questions," together with a translation into the Scotch vernacular of the work of Vincentius Lirinensis, against the Profane Novations of

Heresies. He appears to have translated also the sixth book of Optatus, bishop of Milevis in Numidia, against the Donatists; a treatise of Tertullian against heresy; and a discourse of Renatus Benedictus, concerning Composing Discords in Religion. In 1565 he removed to France, and is said to have taught philosophy in the university of Paris in 1569 with great applause, and to have been three times elected procurator in that university. He also visited Italy, and ultimately fixed his residence in Germany, where, in 1576, he was nominated by the pope abbot of a Scotch monastery of the Benedictine order at Ratisbon. He received at this time the degree of D.D. His monastic government has been highly commended for its fidelity and zeal. In 1582 he published a treatise in Latin, entitled "Flagellum Sectariorum," (the Scourge of Sectaries), and a political treatise intended as an answer to Buchanan's celebrated work, De Jure Regni. Winzet closed his long and chequered life in 1592. He was an able, learned, courageous, and honest man, and denounced in most indignant language the simony, sloth, luxury, and licentiousness of the Romish clergy in his day. His works were printed in 1835, in 1 vol. 4to, for the Maitland Club.—J. T.

WIRSUNG, Christopher (in Latin Virsungus), was born at Augsburg in 1500. He studied medicine and theology at the same time, a practice not so common now as it was in the sixteenth century. He afterwards practised the healing art in his native town, where also he held the office of evangelical preacher. He died at Heidelberg in 1571. He was author of a "New Book of Medicine" in German, which was published at Heidelberg in 1568, and reprinted at Neustadt in 1588 and 1597. Wirsung, it may be mentioned, enjoyed the friendship of the learned and celebrated Conrad Gesner.—R. M., A.

WIRSUNG, John George, a surgeon and anatomist, was born at Augsburg, and was of the same family as the preceding. John George Wirsung studied at Padua under Vesling, and distinguished himself by his progress in anatomy. He was the first to demonstrate in man the duct of the pancreas, which has since perpetuated the name of its discoverer. Previous anatomists, however, were acquainted with the existence of the duct in some of the lower animals. Wirsung did not write on the subject of his discovery, but contented himself with publishing in 1642 an engraved figure of the duct, entitled "Ductus cujusdam cum multiplicibus suis ramulis noviter in Pancreate inventis in diversis corporibus humanis." In the following year he was murdered by a Dalmatian physician, whom he had defeated in a public discussion.—F. C. W.

WISE, Francis, a learned English antiquary, the son of a mercer at Oxford, was born there in 1695. He graduated M.A. of Trinity college, Oxford, in 1717, and became assistant in the Bodleian library. He published in 1722 "Asser Menevensis de rebus gestis Alfredi Magni;" in 1750 a "Catalogue of the Coins in the Bodleian Library;" in 1764 "History and Chronology of Fabulous Ages Considered." He died in 1767.—F.

WISEMAN, Nicholas, Cardinal, with the title of St. Pudentiana, was the son of a merchant, and was born at Seville on the 2nd of August, 1802. Sent to England when a child, he was educated chiefly at the Roman catholic college of St. Cuthbert's, Ushaw, near Dublin. At sixteen he proceeded to the English college at Rome, dissolved twenty years before, and then newly revived. Having taken orders in 1825, he was nominated in 1826 vice-rector of the English college, and in 1827 professor of Oriental languages in the Roman university. In 1828 he became rector of the English college, and in the same year appeared a first volume, the only one published, of his "Horæ Syriacæ." In 1835 he revisited England to superintend the publication (1836) of his "Twelve Lectures on the connection between Science and Revealed Religion," originally delivered at Rome. In the same year appeared the first number of the Roman catholic quarterly, the *Dublin Review*, to which Dr. Wiseman was a frequent contributor. His contributions to it were collected in 1853 as "Essays on various subjects." In 1840 he ceased to be rector of the English college at Rome, and settled permanently in this country, on being appointed coadjutor and assistant to Dr. Walsh, the Roman catholic bishop of Wolverhampton, an office with which was conjoined the presidency of St. Mary's college, Ascott. In 1849—mention of minor promotions being omitted—he became vicar-apostolic of the London district. In 1850 occurred the most prominent event in his biography. He was summoned to Rome, made a cardinal, and nominated, so far as the pope could nominate him, "archbishop of Westminster." The nomination was met by the national protest against this "papal aggression," and by the enactment of the ecclesiastical titles bill. Since then Cardinal Wiseman published several minor works. His chief book of recent date is his "Recollections of the last four Popes, and of Rome in their times," 1858. He died 15th January, 1865.—F. E.

WISHART, George, the Scottish martyr, was the son of a country gentleman, the laird of Pittarrow in Mearns, and was born about the beginning of the sixteenth century. Nothing is known of his early years. He first appears as a teacher of Greek at Montrose; but he was soon obliged to leave the country, in consequence of a threatened prosecution by Hepburn, bishop of Brechin, for instructing his pupils in the Greek Testament. He is next heard of in Bristol, where he became a preacher, and was brought before the ecclesiastical authorities and condemned as a heretic, on account of his denunciations of the worship paid to the Virgin. His confidence in his opinions at this period does not appear to have been strong, for he recanted, and burned a faggot in the church of St. Nicholas. He then went abroad, and spent some time in Germany and Switzerland. On his return he entered Corpus Christi college, Cambridge, where he diligently prosecuted his own studies, and faithfully superintended the studies of others. One of his pupils, Emery Tylney—who has given a graphic portrait of Wishart's appearance and manners, as a "man of tall stature, black-haired, long-bearded, comely of personage, well spoken after his country of Scotland, and courteous, lowly, lovely, glad to teach, and desirous to learn"—bears affectionate testimony to his piety, self-denial, and extraordinary charity and kindness to the poor. In 1543 Wishart returned to his own country, in company with the commissioners who had been sent to conclude the treaty between England and Scotland, and preached with great earnestness and success in Montrose and Dundee, and their neighbourhoods. In consequence of the opposition of the Romish party, he was compelled to withdraw from Dundee, and proceeding to the west country, preached to great multitudes in Ayr, and the other principal towns in that district. Intelligence having reached him that the plague had broken out in Dundee, he immediately returned to that place, and remained there ministering both to the spiritual and temporal necessities of the afflicted, until the pestilence had almost wholly disappeared. He next proceeded to Montrose, and then turning his steps southward, preached in Leith, Inveresk, and Haddington. Knowing well the inveteracy of his enemies, and especially of Cardinal Beaton, whose influence was now paramount in the country, Wishart seems to have had a premonition that his end was not far off; for on leaving Haddington he said to John Knox, who was preparing to accompany him as usual, "Nay, return to your pupils; one is enough at this time for a sacrifice." A few days later, he was arrested at Ormiston house during the night by the earl of Bothwell, who however pledged his honour for the safety of Wishart's person. But the cardinal and queen-dowager prevailed upon the earl to violate his pledge, and to deliver his prisoner into the hands of Beaton, who confined him in the castle of Edinburgh, and a few days later had him transferred to St. Andrews. No time was lost in bringing Wishart to trial, and though the earl of Arran, regent of the kingdom, refused his sanction, the cardinal proceeded with the case on his own authority. Wishart denied the competency of the court before which he was brought (28th February, 1546), and appealed to the lord-governor as supreme authority in the kingdom, but his appeal was disregarded. Eighteen charges were brought against him, relating to the number of the sacraments, auricular confession, extreme unction, prayer to saints, the marriage of priests, and other dogmas of the Romish church; and though he made a vigorous and impressive defence, he was of course found guilty, and condemned to be burned. His execution took place on the following day (March 1st), in front of the castle of St. Andrews; and the cardinal who had previously forbidden by proclamation any person to pray for the heretic, under pain of the severest censures of the church, caused the guns of the castle to be directed towards the scaffold, lest any attempt at rescue should be made. Wishart bore his agonizing sufferings with great fortitude, and died expressing his confident hope of a reward in heaven. There can be little doubt that the public indignation excited by his martyrdom, contributed to hasten both the death of Beaton, and the downfall of popery in Scotland. It has been alleged that Wishart was a party to the plot against the cardinal; but the evidence adduced to prove this assertion is of the most trifling character.—J. T.

WISHART, George, a Scottish bishop and biographer, was born at Yester, East Lothian, in 1609. He studied at the university of Edinburgh, and was ordained one of the ministers of St. Andrews. Having refused to take the Covenant, he was deposed by the assembly of 1639, and being detected in secret correspondence with the royalists, he was thrown into prison. He was no less than three times similarly punished. In 1644 he was taken prisoner at the surrender of Newcastle, and kept in durance for a season. In 1645 he became chaplain to Montrose, and went abroad with him. After the death of Montrose Wishart became chaplain to Elizabeth, the electress palatine, and came with her to England in 1660 on the restoration of her nephew. Having been made bishop of Edinburgh, he took immediate possession of his see, and it is said that the remembrance of his own former privations prompted him to show daily acts of kindness to the imprisoned covenanters. Bishop Wishart died in 1671, and was buried in the abbey church of Holyrood. His principal work is his history of the war under Montrose, published in Latin—"De rebus auspiciis serenissimi et potentissimi Caroli D. G. Brit. Regis, sub imperio illustrissimi Montisrosarum Marchionis, sub anno 1644, et duobus sequentibus," Paris, 1647. An English translation was published in 1756 by the Ruddimans at Edinburgh, containing also Wishart's continuation; and by Constable in 1819. When Montrose was condemned, his enemies barbarously hung from his neck this famous volume, which the unfortunate hero declared was held by him in higher honour than his chain and garter. Bishop Wishart's character, if we are to trust Woodrow, was not so high as his talents. He is accused of profane swearing, drunkenness, and the composition of licentious poems.—J. E.

WISHART, William, a Scottish divine, born at Dalkeith, and educated at Utrecht. On his return from the continent he was suspected of connection with the Rye-house plot, and arrested. He then went abroad, and coming over from Holland at the Revolution, was ordained one of the ministers of Leith. In 1716 he was appointed principal of the university of Edinburgh and one of the city ministers. His "Theologia" is a good plain digest of the Calvinistic system.—J. E.

WISSENBACH, Johann-Jakob, a celebrated jurist, was born at Fronshuisen in Nassau, on the 8th October, 1607. He was the son of Johann Wissenbach, Calvinist minister of the place. He studied first for the church, but afterwards abandoned theology for jurisprudence, which he studied successively at Herborn, Franeker, Groningen, and Marpurg. He took the degree of doctor of canon and civil law in 1631. For a short time he taught jurisprudence at Heidelberg, and subsequently accompanied the Baron Zinzendorf in his travels in France, Italy, and England. On his return he was appointed extraordinary professor of law in the university of Franeker, in 1640, and ordinary professor three years afterwards. His attachment to this university made him refuse offers from Herborn, Deventer, Utrecht, and many other places. To the study of jurisprudence he added that of antiquities, history, and ancient philosophy. He died at Franeker on the 16th February, 1665. A collected edition of his works, exclusive of his commentaries on the first and second parts of the Pandects, and on the first six books of the Code, was published at Franeker in 1666.—R. M., A.

WISSOWATZI, Andrew (in Latin Wissowatius), a celebrated Socinian, was born of a noble family at Philippovia in Lithuania in 1608. His mother, whose name was Agnes, was a daughter of the famous Faustus Socinus. His parents intended him for some post in the civil service; but Martin Ruarus, who had recognized the brilliant talents of the youth, besought them to allow him (Ruarus) to teach him theology, in order, he said, to repair the great loss which the sect had experienced in the death of Faustus Socinus. His parents consented, and Wissowatzi, after some preliminary instruction, was sent to Leyden, where he made the acquaintance of Vossius, Barlæus, and De Courcelles. Having completed his education, and travelled for some time in England and France, he settled as a Socinian minister in Volhynia. But by reason both of the political troubles of the times, and of the hatred with which the Socinians were regarded, the young minister's life was soon filled with the most anxious and distracting cares. Wissowatzi was besides bold even to rashness, and wanted the prudence necessary in such difficult circumstances. He was driven from place to place, and was forced at last to take refuge at Przypcovitz in Hungary. From that place he removed to the Palatinate, and finally took up his residence in Holland, where he died in 1678. Wissowatzi procured the famous Bibliotheca Fratrum Polonorum to be printed at Amsterdam, though the place is not mentioned on the title-page. In this work are contained his notes on the New Testament. The "Andreæ Wissowatii narratio, quomodo in Poloniâ à Trinitariis reformatis separati sint Christiani Unitarii," together with an Anonymi epistola, exhibens vitæ ac mortis Andreæ Wissowatii, necnon ecclesiarum Unitariorum ejus tempore, brevem historiam, has been printed in Sand's Bibliotheca Anti-Trinitariorum. Wissowatzi also gave a metrical rendering of the Psalms of David in Polish—a work, however, which has never been printed.—R. M., A.

WISTAR, Caspar, an American physician, was born at New Jersey in 1760. His father was a German emigrant and a Quaker. He was educated at the school founded by Penn in Philadelphia, and after having commenced the study of medicine, and obtained the degree of M.B. in that city, he came to Europe and entered the university of Edinburgh, where he graduated in 1786. He returned to Philadelphia in the following year, and shortly afterwards was appointed professor of chemistry and physiology in the university. He afterwards shared with Dr. Shippen the chairs of anatomy and surgery, and on the death of his colleague discharged their whole duties. He filled the offices of physician to the dispensary and hospital at Philadelphia, and was in 1816 chosen president of the Philosophical Society. He died of fever, contracted in the discharge of his professional duties, on the 22nd of January, 1818. Dr. Wistar was a successful lecturer, and a good anatomist and naturalist. He published in 1812 a system of anatomy in two vols., and was the author of several memoirs on medical, philosophical, and palæontological subjects.—F. C. W.

WITHER, George, the poet, was born in 1588 in Hampshire, and was the son of a country gentleman of that county. He received his later education at Oxford; and after an interval of agricultural labour at home, entered himself at one of the inns of court, but soon diverged from law into literature. In 1613 appeared, not his first, but the first of his more notable publications, the "Abuses stript and whipt," a satire on the times, for which he was imprisoned. During this imprisonment he wrote not only an indignant "Satire to the Kings," but his "Shepherd's Hunting," one of the most pleasing of his pastoral performances. His pen became now very prolific both of prose and verse, and he grew to be considered by the puritans one of their chief literary champions. Yet, strangely enough, Wither served in Charles' expedition of 1639 against his Scotch subjects. On the breaking out of the civil war in England, however, he espoused with zeal the side of the parliament, and to raise a troop of horse sold the patrimony which he had meanwhile inherited. Eventually, after captivity and suffering, he emerged into prosperity, on the triumph of the cause to which he had adhered. At the Restoration he was impoverished and imprisoned, and he died in 1667. Wither is a most unequal writer; hence the exaggerated depreciation and appreciation which he has received. His prose is quite forgotten, but his poetry, though it abounds with doggrel, contains some beautiful passages. "I think," says Mr. Hallam, "there is hardly anything in our lyric poetry of this period equal to Wither's lines on his muse." His "Hymns and Songs of the Church" were edited, with an introduction, by Mr. Edward Farr in 1856.—F. E.

WITHERING, William, an English botanist and physician, was born at Wellington in Shropshire in 1741, and died near Birmingham on the 6th of October, 1799. His father was a respectable apothecary. Young Withering prosecuted his studies at the university of Edinburgh, and took the degree of M.D. in 1766. He practised for a short time at Stafford, and then removed to Birmingham, where he acquired great reputation as a physician. He devoted his leisure to the prosecution of botany, and in 1776 appeared the first edition of his "Arrangement of British Plants," in 2 vols. 8vo. It was chiefly taken from Hudson and Ray. The third edition, in 1796, in four volumes, was much improved, and had more the character of an original work. In 1783 he published a translation of Bergmann's Mineralogy, and in 1785 a treatise on the use of digitalis as a diuretic. He printed a memoir on scarlet fever, and he contributed papers to the Transactions of the Royal Society. A genus of plants was named Witheringia after him.—J. H. B.

WITHERINGTON, William Frederick, R.A., was born in London, May 26, 1785. He became a student in the Royal

Academy in 1805, but did not appear as an exhibitor till about 1811. At first he painted subjects of familiar life, as well as landscapes; but eventually he worked only as a landscape painter, though his previous practice with the figure enabled him to introduce, with considerable effect, groups of children or peasants engaged in hay-making, hop-picking, gleaning, &c., in the foregrounds of his pictures, and thereby impart to them character and individuality. All Mr. Witherington's landscapes, and they are very numerous, are of native and familiar scenery. Such titles as the "Reapers' Repast," "Returning from Church," "A Lift on the Road," "The Orchard," and the incidents mentioned above, sufficiently indicate his class of subjects. The nation possesses three paintings by him—"The Stepping Stones" and "The Hop Garland" in the Vernon collection, and "The Hop Garden" in the Sheepshanks gallery. Mr. Witherington was elected A.R.A. in 1830; and R.A. in 1840. He died on the 14th of April, 1865.—J. T–e.

WITHERSPOON, John, D.D., whose name occupies an honourable place in the list of Scottish divines, was born in 1722 at Yester, his father being then minister of that parish. Having completed his education at the university of Edinburgh, and served for a short time as assistant to his father, he was in 1744 presented to the parish of Beith in Ayrshire, which he left in 1757 for the Low church of Paisley. Meanwhile, he had given to the world several religious treatises, in which he ably advocated the evangelical principles then struggling against the dominant moderatism of the Church of Scotland. His work on church polity, entitled "Ecclesiastical Characteristics;" his "Serious Apology," published in defence of the former; his essay on the "Connection of Justification by Faith with holiness of life;" and his "Inquiry into the nature and effects of the Stage," became deservedly popular, and he had several invitations to other spheres of labour. At length an offer of the presidency of Princeton college, New Jersey, induced him to remove to America in 1768, and the remainder of his life was spent there, with the exception of a short visit to his native country, after the termination of the war of independence. In that dispute he had taken the side of the colonists, and had published in their defence his discourse on the "Dominion of Providence over the Passions of Men." He held for seven years a seat in congress. His death occurred in 1794.—W. B.

WITIKIND, WITTEKIND, or WITTICHIND, a Saxon hero, who contended successfully against the power of Charlemagne. When the emperor chose Aix-la-Chapelle as his residence, and at the diet of Worms (772) declared his intention to force the christian religion on the Saxons, his first efforts appeared successful, and he made himself master of the fortress of Eresburg. But during the absence of Charlemagne in Italy, the Saxons determined to renew the war, and chose as their chiefs Albion and Witikind. The latter, who possessed large estates in Westphalia and Engern, commanded the levies from these provinces, and forthwith invaded the Frankish territory. Charlemagne with a large army penetrated as far as the Ocker, in the present duchy of Brunswick. Most of the Saxon tribes were compelled to yield, including the Westphalians, but it does not seem that Witikind submitted. He remained quiet for nearly two years, and meanwhile Charlemagne built fortresses and took other means to consolidate his power. In 777 he held a gathering of the Saxon chiefs at Paderborn, when many of them were baptized and submitted to the Franks. Witikind, however, retired to the court of his brother-in-law Siegfried, king of Denmark; and it is probable that the alliance thus cemented was the origin of the constant inroads of the Danes on the French coast for a century afterwards. In 778, when Charlemagne was engaged in a war with the Arabs in Spain, Witikind, supported by a body of Danish horse, renewed the war, and ravaged the Frankish territory as far as Cologne and Coblentz. Charlemagne promptly returned, defeated his foe at Bocholt, and once more received the submission of a number of Saxon chiefs. Witikind, however, still unconquered, roused the Sorbi (a Slavonian nation on the right bank of the Elbe), crossed the river, and destroyed a Frankish army near Minden. Charlemagne having obliged a portion of the Saxons to give up their principal leaders, caused four thousand five hundred of them to be put to death, 783. An indecisive battle was fought in the Teutoburger Wald, and another to the north of Osnabruch; and the struggle was carried on with great obstinacy for two years. At the end of that time Charlemagne, seeing that the Saxon hero would be a constant source of disquietude, sent several ecclesiastics to him with a view to induce him to embrace the christian faith, and offering, on condition of his submission, to confirm him in his possessions. Witikind, from what motives cannot now be clearly known, accepted the proposals, and was baptized at Attigny with many other Saxon leaders, 786. He faithfully observed his allegiance, and received the title of duke of Saxony. It is asserted that he was killed in 807 in a battle with Geroald, duke of Suabia. Some writers claim for him the honours of canonization.—F. M. W.

WITIKIND or WITEKIND, a historian of the tenth century. He was by birth a Saxon, and was sent at an early age to pursue his studies at the abbey of Corvey (Corbeia Nova) in Westphalia. He afterwards taught sacred and profane literature in the same religious house, where he also died about the year 973. He is said to have made a great number of excellent scholars. His "Annales de gestis Othonum" (Annals of the Saxons), by which chiefly he is now remembered, are brought down to the death of the Emperor Otho I. This chronicle, which was first published at Basle in 1532, in a collection of historical pieces belonging to the same period, has been frequently reprinted.—R. M., A.

WITOLD or VITOLD (baptized Alexander), Grand-duke of Lithuania, born about 1350, was educated with his cousin, Yaguellon, grand prince of Lithuania. Kiestuth, father of Witold, however, discovered that Yaguellon was plotting against them, seized him, with the proofs of his treachery, at Wilna, in 1382. By the mediation of Witold a reconciliation was effected; but new dissensions arose, and Kiestuth was seized and murdered. Witold himself escaped a similar fate through the bravery of his wife, and took refuge with the Teutonic knights. In 1385 he was again reconciled to Yaguellon, and in 1386 the two princes were baptized together. Witold even took an active part in repelling an invasion fomented by the Teutonic knights. In the same year Yaguellon, by his marriage with Hedwig of Anjou, became king of Poland, and Witold was named in 1392 his lieutenant-general in Lithuania. He recovered from the Teutonic knights, during the first four years of his administration, the duchies of Siewersk, Novogorod, Kiow, Podolia, and Smolensk; and by further acquisitions his dominions were extended till they reached from the Baltic to the banks of the Dnieper. Witold was less successful in his expedition against the Tartars, the troops of Poland and Lithuania being defeated by the army of Tamerlane. In 1410 difficulties again arose with the Teutonic knights, which ended in the total discomfiture of the forces of the latter, and the cession by them of the province of Samogitia. He refused the throne of Bohemia, and on the death of Yaguellon, that of Poland also, his ambition being to be crowned king of Lithuania. In this he had nearly succeeded, but he died on the eve of his coronation, in October, 1430.—F. M. W.

WITSIUS or WITS, Herman, D.D., a celebrated Calvinistic theologian, was born in 1636 at Enchuysen in West Friesland, of highly respectable and pious parents. He received his early education in the public school of his native town, and subsequently from his uncle, the learned Peter Gerard, under whose tuition he made such rapid progress that he became thoroughly versant not only in the Greek and Latin, but also in the Hebrew language. In his fifteenth year he was sent to the university of Utrecht, where he prosecuted his studies under the celebrated Leusdon, Paul and Gilbert Voetius, and other distinguished divines. He also spent one year in the university of Groningen. He was licensed to preach the gospel in 1656, and in the following year was ordained pastor of the church of West-Wouden in North Holland. In 1661 he was translated to Wormeven, and in 1666 to Goes in Zealand. In 1668 he removed to Leewarden, the capital of West Friesland, where he displayed remarkable courage and firmness in a season of great public distraction and alarm, and was for some time tutor to Henry Casimir, prince of Nassau, and his sister Amelia. In 1675 Witsius was elected professor of divinity in the university of Franeker and pastor of the church in that town, and received the degree of D.D. He discharged the duties of these combined offices with such success, that he was invited to succeed Altingius in the chairs of theology and philosophy in the university of Groningen. He, however, declined the offer, though in the following year he accepted the chair of divinity in the university of Utrecht, left vacant by the death of Burman, and was appointed also minister of the church in that town. He spent eighteen years in discharging with indefatigable industry the onerous duties of these offices, and was twice appointed to the supreme government of

the university. In 1685 he accompanied, in the capacity of chaplain, the embassy sent by the States of Holland to the British court, and was treated with great respect by the English divines. In 1688, on the death of Spanheim, he was elected professor of divinity in the university of Leyden, an appointment which received the marked approbation of William of Orange (who had now ascended the throne of Great Britain), and was indeed suggested by that prince. The learned and eloquent prelections of Witsius were attended by candidates for the ministry from all parts of the continent, and from Great Britain, and even from America. In 1699 he was induced, though with reluctance, by the States of Holland and West Friesland to accept the office of regent of the theological college in the room of Mark Essius. He resigned this situation however in 1707, on account of his advanced years and increasing infirmities, and was at the same time relieved from the public duties of his professorship. He died on the 22nd October, 1708, in the seventy-third year of his age. Witsius was a man of great talents and profound and extensive learning. He was no less distinguished for his candour, suavity of disposition, and benignity of manners. By his wife, the daughter of a merchant of Utrecht, whom he married in 1660, he had four children, three of whom survived him. He was a voluminous writer; his works fill six quarto volumes. His best known writings are his treatise on the Covenants, and his dissertations on the Creed, and on the Lord's Prayer.—J. T.

WITTE. See De Witt.

WITTE, Gilles de, a celebrated divine, was born at Ghent on the 21st of February, 1648. His youth was distinguished by a most vigorous application to study, his favourite pursuits being philosophy and theology. The scriptures and the most eminent of the christian fathers were the principal sources whence he drew his theological lore. In 1684 Alphonse de Bergues, archbishop of Malines, appointed him dean and pastor of the church of Notre Dame au delà de la Dille in the town of Malines. The zeal with which he exercised his ministry, and the measures which he took to reform certain abuses that had grown to an intolerable height, procured him a great number of enemies. In 1685, on the occasion of a funeral service for a physician, he was invited to a repast, where he expressed himself in such a manner on the subject of the pope's infallibility as to cause a great commotion in the theological faculty. His opinions were publicly censured by the faculty, a circumstance which proved the beginning of a protracted controversy, in which De Witte had the happiness to be supported and defended by the celebrated jansenist Arnauld De Witte continued pastor of Notre Dame till the year 1691, when Humbert Precipiano, the new archbishop, published an order forbidding the reading of the holy scriptures to the faithful. This order De Witte could not in conscience submit to. He accordingly wrote three letters to the prelate, in which he stated his reasons for refusing to read the order, and in the last of which he demitted his cure *sans reserve*. This letter was dated 23rd of March, 1691. He conjured the archbishop to provide his cure with a priest nourished "non dans les relâchements et chicanes de la nouvelle theologie, mais dans la vénérable antiquité de l'Ecriture sainte, des règles de l'Eglise, et de la Doctrine uniforme des Peres." From this time he withdrew into private life, and devoted himself wholly to study and the composition of his numerous works. Of these some are in Latin, others in Flemish, and a few even in French. His greatest work was his translation of the Bible into the Flemish tongue, published in 1717. He died at Utrecht, where he had dwelt for several years, on the 7th of April, 1721, and was buried at Warmondt, near Leyden. His principal works, besides the translation of the Bible already mentioned, are a Flemish translation of the Imitation of Christ; "Panegyris Janseniana," 1698, the numerous attacks on which drew its author three several times into the field of controversy; "Augustinus Iprensis Vindicatus," 1711; to this work was added the "Dénonciation de la Bulle Vineam Domini," which he had published anonymously two years before. This "Dénonciation" was attacked with much vehemence by Fenelon and Father Quesnel, to both of which celebrated adversaries De Witte lost no time in replying. In his other writings, which we cannot here enumerate, he has travelled over the entire range of the doctrines of grace.—R. M., A.

WITTE, Pieter de, called by the Italians Pietro Candido, was born at Bruges in 1548. While very young he was taken by his parents to Florence, where he learned painting. He was employed by Vasari to assist him in his fresco paintings at Florence and Rome, and by the duke of Tuscany to make cartoons for tapestry, and to execute some decorations in his palace at Florence. At the invitation of Maximilian, duke of Bavaria, he went to Munich, and there painted in the New palace and the galleries of the Hofgarten a great many frescoes, which were then much admired, but have for the most part been long since destroyed. De Witte remained at Munich till his death in 1628. His Munich pictures, representing the history of the Emperor Otho, Louis of Bavaria, &c., were engraved by Amling; his "Annunciation," "Christ and his Apostles at Emmaus," and other of his oil paintings, by Johann Sadeler.—J. T–e.

WITTE or WITTEN, Henning, a German divine and biographer, was born in 1634. He was a professor of divinity at Riga, where he died in 1696. His biographies of eminent men of the seventeenth century form a kind of sequel to the well-known work of Melchior Adam, and have been praised by Morhoff. These biographies make five bulky volumes. The theologians, physicians, and jurists have each one, while the other two are devoted to philosophers, orators, poets, and others who had distinguished themselves in the belles lettres. His "Diarium Biographicum Scriptorum Seculi XVII." appeared in two vols. 4to, the first in 1688, and the second in 1691. Witte visited England in 1666, and made the acquaintance of the celebrated Pococke. It may be mentioned that the greater number of his biographies are of Germans, though he has also deigned to notice a few French and English. Italy and Spain are totally unrepresented in his big and somewhat prosy collections.—R. M., A.

WLADISLAUS: seven princes of this name, often written Vladislaus, reigned in Poland, four being of the house of Piast, the fifth and sixth Jagellons, and the seventh a Vasa:—

Wladislaus I., surnamed the Careless, was a son of Casimir I., and the younger brother of the brave but misguided Boleslas II. He was raised to the throne in 1082, after a year's interregnum, consequent on the flight of Boleslas and the interdict laid on the kingdom by the pope. When the latter consented to the accession of Wladislaus, he withheld from him the regal dignity, sanctioning only the title of duke, which was transmitted to succeeding Polish sovereigns for a period of two hundred years, to the great detriment of the kingdom. Wladislaus was a humane, unwarlike prince, ill-fitted to quell the revolts of the subject Russians and Prussians. Family dissensions aggravated the trouble caused by national disasters. The duke's natural son Sbignieff headed a rebellion against him, and though defeated and afterwards pardoned, he disputed with Boleslas, the duke's legitimate son and heir, the succession to the crown. These misfortunes might, perhaps, have been prevented had the duke been able to throw off the influence of his unpopular favourite, Sieciech. Wladislaus married first, Judith, daughter of the king of Bohemia; and secondly, Judith, sister of the Emperor Henry IV. He died in 1102, after an unhappy reign of twenty years. His grant to Sbignieff of an extensive apanage was the first step towards a ruinous partition of the monarchy, and led to great disasters in the sequel.

Wladislaus II., grandson of the preceding, succeeded in 1139 to a share only of the ancient duchy of Poland, his father, Boleslas, having endowed his younger sons with apanages so large that, together, they more than equalled the inheritance of Wladislaus the eldest son. Dissensions ensued. At the instigation of his ambitious wife, Agnes, Wladislaus took forcible possession of his brothers' territories; but in a conflict which ensued he was completely defeated, and fled to the court of the Emperor Conrad, his wife's brother. Agnes was captured, but allowed subsequently to follow her husband. Wladislaus never recovered his throne, spite of the assistance he obtained from Conrad and from his successor, Frederic Barbarossa. He died an exile in 1163.

Wladislaus III., surnamed Longshanks, the son of Mieceslas, and nephew of the preceding, was raised to the throne in 1203 by the influence of the nobles of Cracow, in opposition to the claims of the more popular prince, Lesko the White, son of Casimir the Just. When Lesko, after a great victory over the Russians, was called to reign by general acclamation in 1207, Wladislaus appears to have cheerfully ceded a crown which was a source of continued disquiet. In the government of his apanage, after abdicating the paramount authority, Wladislaus is charged with violence and oppression. He certainly brought upon himself the enmity of the clergy, the historians of the time, and his reputation has not been spared. Twice he was

excommunicated by the pope; and being driven from his states, he is said to have died an exile in 1233.

Wladislaus IV. was one of the competitors for the throne of Poland in 1290, when it became vacant by the death of his brother, Lesko the Black. For a time he was successful over rivals and against external foes, but he was obliged to yield to the unanimity with which Prezemislas was elected king in 1295. The latter being murdered, Wladislaus was again advanced to the throne, but his severity caused the clergy and nobles to combine in deposing him in favour of Wenceslaus, king of Bohemia and Hungary. Wladislaus penitently sought the pope's assistance by a journey to Rome, and on his return ingratiated himself with his fellow-countrymen, who were tired of Bohemian rule. On the death of Wenceslaus in 1306, Wladislaus was acknowledged king (the regal title having been resumed) by Little Poland and Pomerania, and four years later, on the death of the prince of Great Poland, he was unanimously proclaimed king of all Poland. His long reign was one continued struggle with the Teutonic knights, who had been located in Culm by his brother and predecessor, Lesko. The king had requested them to relieve Dantzic, which was besieged by the Brandenburghers. The knights obeyed, occupied the city, disarmed the Polish garrison, and declared the city a possession of their order. Wladislaus in revenge made cruel inroads into their territories, and committed great barbarities, but was unable to subdue the knights. By the treachery of an offended noble, Samatulski, the king was brought near to ruin, when by a second act of bad faith Samatulski gave the king a great victory over the knights. Wladislaus was fortunate in forming an alliance with Gedymin, duke of Lithuania, whose daughter was married to Casimir, the king's son. Two religious sects—the Dulceans and the Fratricelli—flourished in this reign, and provoked the establishment of the inquisition in Poland. Wladislaus died in 1333.

Wladislaus V. was the name assumed by Jagello, the son of Olgerd, duke of Lithuania, when in 1386 he was baptized, and became the husband of Hedwig, the grand-daughter of Casimir the Great, and the elected queen of Poland. Faithful to his engagements, this founder of the Jagello dynasty assisted the Polish priests to convert his Lithuanian subjects to christianity. Generous, sincere, just, and honourable, this prince suffered many injuries from his own brothers, to whom he confided in succession the government of Lithuania. The natives and nobles of that country supported Witold against his brother, King Wladislaus. On Witold's death they upheld Swidrigal, another brother, in a similar course; and when they had expelled Swidrigal, they elected his nephew, Starodubski, in the hope that he would make them independent of Poland. In his transactions with the Teutonic knights, Wladislaus was not fortunate; and he found in the Emperor Sigismund a watchful and jealous neighbour, of whom he generously declined to take advantage when the Hungarians and Bohemians were desirous of transferring their crown from Sigismund to Wladislaus. He was married four times, and vexed the souls of his wives by his jealousy. He died in 1434, and was succeeded by his son—

Wladislaus VI., then eleven years old. Before he was killed, at the age of twenty, he had made Europe resound with the fame of his military prowess. On the death of Albert, king of Bohemia and Hungary, the Hungarians, dreading the aggressions of the Turks, invited Wladislaus to be their king. Acceding to the request, and appointing a regency in Poland, he accompanied the deputation to Buda, and was acknowledged king by the greater part of the nation. In 1442 he defeated the Turks, overran Bulgaria, and procured from the sultan, Amurath II., a most advantageous treaty of peace for ten years, which was ratified by both parties with solemn oaths. The pope and other western princes were dissatisfied, believing that the Turks might be totally expelled from Europe. Wladislaus was unfortunately persuaded by Cardinal Cesarini that he might break his oath and join a crusade against the infidels. With his famous general, Huniades, he encountered Amurath near Varna. A terrific conflict ensued. Wladislaus, with true Polish ardour, cut his way to the enemy's camp, but was surrounded, and fell amid a heap of slain that he had killed with his own hand. This event occurred in 1444.

Wladislaus VII., the last and worthiest of the name, was the son of Sigismund by the Archduchess Anne of Austria. He was elected by the diet in 1632 with the usual stringent conditions. By wisdom and valour he recovered from the Turks, the Russians, and the Swedes, ancient Polish conquests. The fatal difficulty of his reign was the government of the Cossacks of the Ukraine, who bitterly resented the oppressions of the haughty and rapacious Polish nobles. This wild people at length found one who was able to direct their vengeance with skill and courage, in the person of Bogdan Chmielnicki, the victim of a cruel outrage inflicted by a Polish steward. At the head of forty thousand Tartars, and hundreds of thousands of Cossacks, he swept into Poland, defeated two armies of the republic, and carried away seventy thousand captives. At this awful crisis Wladislaus died in 1648, leaving Poland in a condition of misery, brought on by the selfishness of his nobility, from which she never recovered.—R. H.

WODHULL, Michael, an English poet, was born at Thenford in Northamptonshire, 1740, and educated at Winchester and Oxford. His principal work was a translation of Euripides into blank verse, published in 1782. A volume of his miscellaneous poems appeared in 1804. He died in 1816.—W. B.

WODROW, Robert, a well-known Scottish ecclesiastical historian, was the second son of James Wodrow, professor of divinity, and was born at Glasgow in 1679. He was enrolled as a student in the university of his native city in 1691, and commenced the study of divinity under his father in 1698. About the same period he was chosen librarian to the university, an office which he held for four years. On completing his studies, he was for a short time tutor in the family of Sir John Maxwell of Pollok, one of the judges of the court of session. In March, 1703, he was licensed to preach the gospel by the presbytery of Paisley, and a few months later was ordained minister of the small parish of Eastwood, near Glasgow. In this quiet spot Wodrow spent the remainder of his retired yet active and useful life, diligently and faithfully discharging the duties of his office among his parishioners, to whom he was greatly endeared, and resisting repeated attempts to remove him to Glasgow and other important spheres of labour. Wodrow was naturally of an inquisitive turn of mind, having, as he quaintly terms it, an "Athenian or queristical temper," and in his quiet rural parish he had ample leisure for the prosecution of his favourite studies. It appears from his correspondence with Edward Lhuyd, the learned keeper of the Ashmolean museum at Oxford, that he was at one time fond of natural history, but he soon came to devote his energies with great zeal and untiring industry to antiquarian and historical pursuits. His father had shared in the sufferings of the Covenanters during the troublous times of Charles II. and his successor; and young Wodrow, who had often mingled in his early years with the aged ministers who had been ordained during the time of the Commonwealth, had gleaned from their conversation many interesting reminiscences of the renowned presbyterians who flourished during the "Second Reformation." He entered into correspondence with the survivors of the times of persecution in every part of the country, and spared no efforts or expense to obtain accurate accounts of the labours and sufferings both of the people and their pastors. The result of his arduous and painstaking researches was given to the world in 1721 in his well-known work, entitled "The History of the Sufferings of the Church of Scotland from the Restoration to the Revolution," 2 vols. folio. He was encouraged in his labours both by the approbation of his literary friends, and by the patronage of the general assembly. The reception given to his work by the public was most gratifying, and the scurrilous attacks made upon it by some nonjuring episcopalians bore testimony of a different kind to its value. The "History" was dedicated to George I., and as a mark of his majesty's "esteem for the author and his works," the sum of £100 was ordered to be paid to Wodrow by the treasury. After the publication of his great work, the author proceeded to carry out his long-cherished plan to form a series of biographical memoirs of the more eminent ministers of the Church of Scotland. He commenced this task with a life of his father, which was completed in 1724, but was not published until 1728. This series of lives, chiefly compiled between 1726 and 1733, and forming ten folio volumes, with an appendix extending to four quarto volumes, are preserved in the library of the university of Glasgow, but a selection from them has been published by the Maitland Club. They are inferior, however, both in interest and value to his "History." Wodrow's studious habits and incessant labours appear to have injured his health, and after a protracted illness he died on the 21st March, 1734. By his wife, a grand-daughter of the celebrated William Guthrie, minister of Fenwick, he had a family

of sixteen children, nine of whom survived him. In the course of his antiquarian and historical researches Wodrow had formed an extensive and valuable collection of MSS., chiefly relating to ecclesiastical affairs in Scotland. A portion of these MSS. was purchased by the general assembly in 1742. Fifty years later the "Biographical Collections" were acquired by the university of Glasgow, and a great part of Wodrow's other MSS. and printed tracts were sold to the Faculty of Advocates. This same learned body also secured in 1828 his "Analecta," a kind of note-book or diary in six volumes, a collection of his own letters from March, 1709, to December, 1731, and a series of three thousand eight hundred and eighty letters addressed to the historian by his friends, between 1694 and 1733.—J. T.

WOELLNER, JOHANN CHRISTOPH, was born in 1732 at Doeberitz, studied theology at Halle, and in 1755 was appointed to the curacy of Gross-Behnitz, near Berlin. Having contracted a marriage with the widow of a general without the formalities required by law, he resigned his position in the church. He was engaged to give lessons on political economy to the hereditary prince of Prussia, nephew of Frederick the Great; and when this prince succeeded to the throne (1786), he was ennobled and promoted. In 1788 he was named minister of state and of justice, and chief minister of ecclesiastical affairs. Woellner had been some time previously affiliated to the sect of the Rosicrucians, but what effect the mysterious doctrines of this body may have had on his policy remains doubtful. It is certain that the whole aim of his administration was to confine the clergy within the limits of the most rigid orthodoxy, and to crush the freedom of speculation which had arisen under the tolerant rule of Frederick the Great. Frederick William II. troubled himself little with these matters; but his successor, Frederick William III., removed him from office. He died in 1800.—F. M. W.

WOIDE, CHARLES GODFREY, D.D., was born somewhere on the Polish frontier of Germany in 1725, and was educated at the universities of Frankfort-on-the-Oder and Leyden. He was for some time a pastor at Lissa, and in 1770 came over to this country to fill the place of preacher in the German chapel royal, St. James'. He was afterwards made reader also of the chapel, and having evinced his rare learning by two publications on the Coptic and Sahidic languages, which he edited in 1775 and 1778, he obtained the appointment in 1782 of assistant librarian in the British museum. In this office he executed the work by which he is best known, and which was an undertaking of great labour and signal use, viz., a facsimile edition of the Alexandrine Codex of the New Testament, with a Latin preface, which was afterwards published separately under the title of "Notitia Codicis Alexandrini cum variis ejus lectionibus." The work appeared in 1786, folio. He transcribed the Codex with his own hand, collated his transcription twice with the original, and exhibited the various readings contained in the Vatican and other manuscripts, as these had been collated for the use of Dr. Bentley, but which Bentley never published, though he had once intended to do so. The useful example set by Woide has since been largely followed by other text critics, and biblical scholars have now access in facsimile editions to all the most ancient and precious MSS. of the New Testament.—P. L.

WOLCOTT, JOHN, better known by his poetical pseudonym of "Peter Pindar," was born at Dodbrooke in Devonshire, where his father was a small freeholder. The precise date of his birth is uncertain, but it seems that he was christened on the 9th of May, 1738. After a course of schooling in various places, diversified by a year's residence in Normandy, he removed to Fowey in Cornwall, where a kind uncle, a medical man, who had already defrayed the expenses of his education, adopted him as his heir, and brought him up to his own profession. At this time he showed some talent for serious verse, and was a fair draughtsman. He was anxious to see the world, and at his request his uncle persuaded Sir William Trelawney, appointed governor of Jamaica, to take Wolcott with him. On his arrival in Jamaica he practised medicine, and—strange episode in the history of such a man—he actually went to England, and was ordained by the bishop of London, that he might accept a cure of souls in Jamaica. The duties of his new charge, were, of course, but indifferently performed, and after the death of the governor of Jamaica, Wolcott returned to England. At home he was welcomed by his uncle, who died soon afterwards, and left him £2000. After various ineffectual attempts to obtain a medical practice in Cornwall, patronizing and bringing out by the way the talents of Opie the artist, Wolcott removed to London. In 1782 he began his career as a satirical poet by some "Lyrical Odes" on the Royal Academy exhibition, under the afterwards famous pseudonym of Peter Pindar. It was the first of a long, a very long, series of attacks on established authorities, political, literary, social, and artistic, which procured him an immense though questionable popularity. George III. was the particular object of his sarcasms, which, conveyed in a style often doggrel, but always popular and telling, made Peter Pindar for a time a power in the land. According to his own account, the Pitt ministry attempted to buy his silence by a pension of £300 a year, which he threw up when he found that active support more than passive neutrality was expected. In 1795 the popularity of his writings was so great, that an eminent firm of London publishers agreed to give him £250 a year for the copyright of his works. Like most temporary satires, Peter Pindar's numerous, or rather innumerable writings—he himself professed ignorance of their extent—are little read now, and are only occasionally consulted for their personal allusions. Wolcott, after suffering much from asthma, and having been for years quite blind, died in 1819. There is a copious memoir of him, with a tolerably complete list of his writings, in the Annual Biography and Obituary for 1820, written by a personal acquaintance, who describes him as "a thick, squat man," with "a face large, dark, and flat," and "manners neither elegant nor agreeable."—F. E.

WOLF or WOLFIUS, CHRISTIAN, a celebrated German mathematician and philosopher, distinguished for his comprehensive attempts to elaborate the results of previous research through the application of mathematical methods to mental and moral science, was born at Breslau, the capital of Silesia, on the 24th January, 1679. His father was a respectable tradesman in Breslau, who trained his son Christian for the church, in the gymnasium and college, and afterwards in the divinity school of his native town. Christian Wolf was afterwards educated at Jena and Leipsic, taking his degree in philosophy at Leipsic in 1702. At an early period in his studies he was awakened to a sense of the injurious effects of the scholastic system and spirit then in vogue in the German universities, and animated by the hope of one day promoting a reform in philosophy. He showed in his early studies an extraordinary genius for mathematics. In these years also the "Medicina Mentis" of Tschirnhausen was his favourite companion; and this, along with his personal intercourse with the author, affected his whole intellectual course. The mind of Leibnitz, which was then moulding German thought, was foremost among the influences by which the mind of Wolf was educated. About 1703, having resolved to substitute academical for ecclesiastical life, Wolf settled at Leipsic to study and teach mathematics, principally with a view to prepare for the application of mathematical method to philosophy in all its departments. In order to obtain the privilege of reading lectures, he defended a dissertation which he had drawn up at Jena, entitled "De philosophia practica universali, methodo mathematica conscripta." The title illustrates the bent of his philosophical inclination, and the work attracted the attention of Leibnitz, then in the zenith of his fame. At Leipsic Wolf also lectured on logic, metaphysics, and natural philosophy, accumulating the material which was afterwards elaborated in his numerous philosophical works. In 1707, on the recommendation of Leibnitz, he became professor of mathematics and philosophy at Halle, and entered soon after on that course of voluminous authorship which spread his reputation over Germany and other countries. His "Aërometria," which appeared in 1709, displayed his ability in natural philosophy, and probably occasioned his being elected in the following year a fellow of the Royal Society of London, and soon after of the Royal Academy of Berlin. His "Elementa Matheseos universæ," and other works in the same science, soon followed. In 1712 he first appeared in a field of study with which his name is especially associated—as the author of a small manual of logic, in German, translated into English in 1770, in which he holds a middle course between scholastic subtilties and the loose suggestions of Ramus, Des Cartes, and other logicians of the sixteenth and seventeenth centuries. A "Lexicon Mathematicum," meant to afford an explanation of technical terms in that science to those who had no opportunity of studying it in a regular manner; a "Compendium" of his elements of mathematics; a "Synopsis" of his philosophical lectures; and various contributions to the Acta Eruditorum, including a memoir of Leibnitz who died in 1716—were among the literary performances of the earlier part

of his course at Halle. His rising fame procured him invitations from other universities and from foreign kings, but he remained faithful to Halle and Prussia, and gradually addressed himself to more arduous work. In 1719, in his fortieth year, he produced his Metaphysics, or "Rational Thoughts on God, the World, the Soul of Man, and Being in general," which soon after gave rise to a stormy controversy, and to the expulsion of Wolf from the university and his native country for nearly twenty years. Meanwhile, in 1720, he published his "Moral Philosophy," in which his grand rule is, *Perfice teipsum;* and in the following year a treatise on "Civil and Political Philosophy," in which he applied ethics to the various developments of society. Wolf's course of peaceful labour was now interrupted. His favourite lesson was the need for clear insight as the condition of all reasonable belief; and logical and metaphysical philosophy was his instrument for rendering obscure dogmas clear. He paid the penalty exacted of those, from Socrates downwards, who have enforced this lesson, and his pupils were exposed to the resentment of the received authorities in the various branches of knowledge, by their questioning criticism of the common definitions and assumptions of their teachers. A discourse by Wolf on the "Moral Philosophy of Confucius" brought matters to a crisis. Articles were drawn up against him, in which he was charged with heresy and implied atheism in his metaphysical principles. A fierce controversy ensued. Lange, professor of theology at Halle, was one of his most conspicuous assailants, charging the Wolfian system with a fatalism subversive of society. The popular misrepresentation, common in metaphysical controversy, was encouraged by his colleagues, and at last Frederick William of Prussia was induced to deprive Wolf of his position and emoluments at Halle, in November, 1723, requiring him at the same time to quit the Prussian dominions. He retired to Marburg, where he was cordially received by the landgrave, and where a great concourse of students soon resorted to his lectures. At Marburg he resumed his labours through the press, most of his later works being in Latin. He published some annotations on his "Metaphysics," in which he redargued the charge of atheism, the clamour raised against him at the same time spreading his books far and wide. In 1725 he published two volumes on natural philosophy, and soon after, under the name of "Horæ Subsecivæ," some philosophical aphorisms, meant for those unaccustomed to system. In 1728 appeared his celebrated "Philosophia Rationalis, sive Logica methodo scientifica pertractata et ad usum scientiarum atque vitæ aptata." This was followed in 1730 by his "Philosophia Prima, sive Ontologia," a study which he endeavoured to elevate from its place in public repute as a mere lexicon of barbarous words. In 1731 he published "Cosmologia Generalis," or the ontological theory of the physical universe; and cosmology he regarded as the philosophical basis of physics and natural theology. Then followed two treatises on psychology—"Psychologia Empirica, methodo scientifica pertractata," in 1732, and "Psychologia Rationalis," in 1734. Rational Theology, Rational Cosmology, and Rational Psychology—conversant respectively with God, the World, and the Soul—were the three branches of dogmatic metaphysics, according to Wolf. In 1736–37 was published his "Theologia Naturalis," in opposition to Spinozism, Epicureanism, and atheism, and in the year after his "Philosophica Practica Universalis." About this time efforts were made to induce him to return to Halle, as the king was satisfied that he had been unjustly expelled. He declined all overtures until the accession of Frederick William's successor. At last, in December, 1740, he resumed his academical life at Halle after his long exile at Marburg, to the great joy of the inhabitants, and proceeded in the course of literary labour in which he had been so long engaged. Some years before this he had been elected an associate of the French Institute, on the death of the earl of Pembroke, the friend of Locke. He was now made a privy councillor of Prussia, vice-chancellor, and professor of the law of nature and nations at Halle. Afterwards he was appointed chancellor of the university, and created a baron of the empire. His later years were devoted to the preparation of treatises on the law of nature, and on political philosophy. His treatise, entitled "Jus Naturæ," in 8 vols., was published in successive instalments (1740–48), followed by his "Philosophia Moralis, sive Ethica," 4 vols., and his "Jus Gentium." In 1752, when more than seventy years of age, he completed in a great measure the comprehensive scheme which he had formed in youth, and had pursued during life with a methodical industry remarkable and very instructive. Christian Wolf has his place, dry and pedantic as his writings now seem, as the most methodical genius in modern philosophy, and the representative of the "dogmatic" school in the period intermediate between Leibnitz and Kant. He had many followers and many opponents, and the Leibnitzo-Wolfian school played a conspicuous part in the philosophical discussions of the early and middle part of last century. The life of Wolf was prolonged, notwithstanding his incessant mental work, until he had completed his seventy-fifth year. Gout, complicated with other diseases, carried him off on the 9th of April, 1754, resting "with full trust on the mercy of God in Christ."—A. C. F.

WOLF, Friedrich August, the great humanist and critic, was born at Haynrode, near Nordhausen, 15th February, 1759. Being instructed in the rudiments by his own father, a schoolmaster, he was sent to the gymnasium of Nordhausen, where he imbibed that love for independent and self-taught knowledge, which characterized the whole course of his life. He was conversant both with the ancient and modern classics, when in 1777 he entered himself of the university of Göttingen as "studiosus philologiæ," an unheard-of innovation, which had nearly shut the gates of the *alma mater* in his face. Even Heyne, himself a philologer, strongly objected to this appellation, and advised the young student to style himself a student of theology. But Wolf persisted, and Heyne took a life-long dislike for him, so much the more as Wolf became by no means a diligent hearer, but preferred to read for himself. Heyne therefore excluded him from one of his lectures. Necessity drove Wolf to teach privately the Greek and English languages, and it was for the use of his pupils that he published in 1778 an edition of Shakspeare's Macbeth, with notes. In the following year he obtained a mastership at Ihlefeld, where he at once made himself favourably known by his edition of the Symposium. In 1782 he was appointed headmaster at Osterode, and in 1783 was called to the chair of philosophy and pedagogical science at Halle, which he filled for twenty-three years. At first, his lectures were much above the capacities of his hearers, but when he had lowered his tone the students flocked to his class. The influence of his lectures, as well as of his writings, on the work of education in Germany, cannot be overrated.—(See his "Consilia Scholastica," edited by Föhlisch.) Wolf declined the chairs which were successively offered him at Leyden, Copenhagen, and Munich, as he was duly promoted at Halle, and was nominated privy councillor. When in 1806 the university was closed, he repaired to Berlin, where he took a most active part in the establishment of the new university, and was preferred to high offices, which he, however, resigned one by one, and only continued his lectures. For the benefit of his broken health he was advised to go to the south of France in 1824, where he died (at Marseilles) on the 8th August of the same year. Wolf has altered the whole face of classical learning, not only in Germany, but all over the world. He was the first to develop in his lectures a complete system of philology, which he called the Science of Antiquity (Alterthumswissenschaft), and which was published by some of his pupils. We note Wolf's "Vorlesungen über die Alterthumswissenschaft," edited by Gürtler, five volumes; the Cyclopædia of Philology by Stockmann; and the Darstellung der Alterthumswissenschaft by Hoffmann. The system of Boeckh also (see Boeckh) is chiefly based on that of Wolf. But he gained still greater fame by his "Prolegomena in Homerum," in which, by an admirable chain of arguments, he came to the result, that the Iliad and Odyssey are not the works of one single and individual Homer, but a comparatively late compilation of several lays and episodes sung by the ἀοιδοί and handed down by oral tradition. This startling theory set the world a-blaze, and several Hellenists, Heyne among the number, claimed for themselves the priority of the discovery. Wolf, therefore, in self-defence published his "Letters to Heyne," Berlin, 1797, the first three of which are justly considered models of controversial writing and refined irony. Some years later Wolf brilliantly established the genuineness of those speeches of Cicero (Post Reditum, Ad Quirites post Reditum, Pro Domo, et De Haruspicum Responsis), which had been impugned by Markland. With so much the less success he met when he attempted to denounce the speech Pro Marcello, as spurious and unworthy of the great orator. Among the rest of his numerous works, his renowned editions of Homer, of the Theogony, the Quæstiones Tusculanæ, and the Select Dialogues of Plato, must not be omitted. Wolf excelled no less in the art of the translator, his translations of

the Clouds, the Acharnians, and of the first Satire of Horace, being perfect masterpieces.—(See *Reminiscences* by Hanhart, Basle, 1825; *Life* by Körte, Wolf's son-in-law, Essen, 1833, 2 vols.; Arnoldt, *F. A. Wolf in Seinem Verhältniss zum Schulwesen und zur Pädagogik*, 1861, 2 vols.)—K. E.

WOLF, Hieronymus, a German hellenist, was born of a respectable family in the then principality of Öttingen in 1516. He led a wandering life, which was chiefly troubled by his own hypochondriac disposition. He embraced the reformed doctrines; but his faith in Luther did not deliver him from the delusions of judicial astrology. His death occurred at Augsburg in 1581. His numerous Latin translations of Greek authors, his editions, commentaries, and notes, show great erudition and taste, but are not exempt from the blame of too great liberties taken with the Greek texts.—K. E.

WOLF, Johann Christoph, a German philologist, was born at Wernigerode, on 21st February, 1683. Having completed his education at the university of Wittenberg, he travelled in Holland and England, where he diligently searched the Bodleian library at Oxford. In 1712 he was appointed professor of oriental languages, and at the same time pastor of St. Catherine's at Hamburg, where he died, 25th July, 1739. He has left a number of learned works, among which we note the following—"Bibliotheca Hebræa," 4 vols.; "Anecdota Græca, sacra et profana," 4 vols; "Curæ Philologicæ in Novum Testamentum," 4 vols.; "Phædri Fabulæ," &c.—(See Seelen, *Wolfii Vita, Scripta et Merita in Rempublicam Literariam*, Stade, 1717.)—K. E.

WOLFE, Charles, an Irish clergyman and poet, the youngest son of Thomas Wolfe of Blackhall, Kildare, was born at Dublin in 1791. His father having died, his mother removed to England, and her son received his education at various schools in Bath, Salisbury, and Winchester. The family having returned to Ireland, he entered Trinity college in 1819, and obtained a scholarship. He became B.A. in 1814, and having taken orders, he was in 1817 appointed to the curacy of Ballyclog in the north of Ireland, and afterwards to that of Donoughmore in the diocese of Armagh. But his constitution was consumptive, and symptoms of the insidious and fatal disease began to appear. A tour to Scotland in 1821 only augmented the disorder, and a voyage to Bordeaux the autumn following effected little good. He died at the Cove of Cork on the 21st February, 1823. His Remains were published in 1825 by the Rev. John A. Russell, archdeacon of Clogher. He is now chiefly known by his famous ode, "The Burial of Sir John Moore," which he composed in 1817, and which, according to Captain Medwin, Byron pronounced "the most perfect ode in the language." Some of his minor poems are also of great beauty.—J. E.

WOLFE, James, a celebrated military officer, was the only child of Lieutenant-general Edward Wolfe, one of Marlborough's veterans, and was born at Westerham in Kent on 2nd January, 1727. He entered the army when he was only fourteen years of age, and by his unwearied diligence and attention soon became as conspicuous for his professional knowledge as for his military genius. He distinguished himself at the battles of Dettingen and Fontenoy; and at Laffeldt in 1747, when he was little more than twenty, he received the highest encomiums from the commander-in-chief. After the peace of Aix-la-Chapelle, in 1748, he returned home, and by his zeal and activity greatly improved the discipline of his men, while at the same time he secured their affection by his humanity. In the following year he was intrusted as lieutenant-colonel with the command of a regiment in the force stationed in Scotland, after the suppression of the rebellion of 1745, and spent at least one year in Glasgow, during which he set himself diligently to amend the faults of his general education. He was subsequently stationed at Inversnaid, near Lochlomond, and at Inverness, and, as his letters show, had formed a very accurate estimate of the gross misconduct of the government, and of the mode in which the rebellion ought to have been prevented, and the peace of the country preserved. In 1757 he took part in the secret expedition despatched to attempt the capture of Rochefort. But owing mainly to dissensions between the commanders, Mordaunt and Hawke, the expedition completely failed in its object, though Wolfe, chafed at the wavering and hesitation of his leader, offered to make himself master of Rochefort if only five hundred men and three ships of war were placed at his disposal. The offer, though rejected at the time, did not escape the observation or the memory of the great minister, who had just undertaken the government. In 1758 he was raised to the rank of brigadier-general, and in conjunction with General Amherst was appointed to the command of the force which besieged and captured Louisburg, an exploit which annexed Cape Breton and Prince Edwards island to the British dominions. On the landing of the troops he was the first to spring from the boats into the raging surf, and it was in no small degree owing to his courage and activity that the siege was brought so rapidly to a successful termination. Sickness compelled him to return home after the capture of Cape Breton; but neither ill health nor his fondness for domestic repose could induce him to remain in retirement when his country needed his services, and he lost no time in offering to Pitt to serve in the next American campaign. The great minister who now wielded the destinies of Britain, having determined to attempt the conquest of Canada, disregarded the claims of family influence, or of mere seniority in his choice of a general, and intrusted the execution of his designs to Wolfe, whose military genius had previously attracted his notice. The scheme of Pitt comprised three separate expeditions, which were all ultimately to unite at Quebec. The main army, consisting of twelve thousand men under General Amherst, was to attack Ticonderago, secure the navigation of Lake Champlain, and then descend the river and effect a junction with Wolfe; a second army under General Prideaux was to effect the reduction of Niagara and Montreal; while Wolfe himself, with a force of eight thousand men, was to ascend the St. Lawrence as soon as its navigation should be clear of ice, and lay siege to Quebec, the capital and seat of government. The divisions under Generals Amherst and Prideaux met with considerable success in their operations, though in consequence of unforeseen obstacles, they both failed in reaching Quebec. But these expeditions were cast into the shade by Wolfe's. Embarking on board the fleet of Admiral Saunders, he sailed from Portsmouth in the spring of 1759; but it was not until the 27th of June that the army was landed on the Isle d'Orleans, below Quebec. The Marquis de Montcalm, the French governor in Canada—a man of great courage, experience, and skill—immediately adopted vigorous measures for the expulsion of the enemy, and the defence of the capital. On the very night after the landing of the British troops he sent out seven fire-ships from Quebec to destroy the fleet; but the attempt was frustrated by the prudent precautions of the admiral. Wolfe's little army was inferior in numbers to the enemy; but it was composed of veteran soldiers, and he was well supported by his officers. He lost no time in commencing operations, and having directed Brigadier Monckton, his second in command, to seize Point Lewis, a headland which looks towards Quebec, he caused batteries to be raised both on it and the Isle d'Orleans, and bombarded the town. But though the buildings were seriously injured, no progress was made towards the reduction of the place. He then attempted by various feints to draw the French commander from the strong position which he had taken up, and entrenched on the line called Beauport between the St. Charles and the Montmorency; but Montcalm resolutely maintained his position, with the river and its sand-banks in front, and impenetrable woods in his rear. Wolfe was therefore compelled to attack the enemy in their entrenchments; but the assault which took place on the 31st of July failed, mainly in consequence of the ill-regulated impetuosity of the advanced storming party, who did not wait for their supports, and they were ultimately compelled to retreat, after losing about eight hundred men. Wolfe was deeply mortified at this repulse. His men became dispirited, and worn out with fatigue and anxiety he fell ill of a fever. He took a most gloomy view of his prospects, and wrote to Mr. Pitt in most desponding terms respecting the success of the enterprise. Wolfe was not the man, however, to sit down and fold his hands in despair; and no sooner was his health in some degree restored than he renewed his attempts to draw the French from their inaccessible post, though still without effect. In this extremity, by a happy stroke of genius he conceived the daring project of landing his troops at the foot of the heights of Abraham. Favoured by a dark night and a flowing tide, they embarked about one o'clock in the morning (September 13), and landed unperceived at a place now called Wolfe's cave, about two miles above Quebec. From this spot they ascended the cliffs by a narrow and almost inaccessible path, pulling themselves up by bushes and brambles or the projecting points of rock. The French picquet stationed at this place fled panic-struck, and by sunrise the British army was drawn up in regular order on the table-land called the Plains of Abraham, to the

west of Quebec. Surprised, but not dismayed, Montcalm at once led out his troops to meet them. The struggle was brief but decisive. Just as the action began Wolfe received a ball in the wrist, and soon after was struck by a second in the groin; but concealing his wounds he cheered on his soldiers to a decisive bayonet charge, which he led in person. A third shot, however, which he felt would prove mortal, entered his heart, and turning round to the nearest officers, he said, "Support me, some of you; don't let my men see me fall." He was at once conveyed to the rear, but continued to gaze on the battle-field till his eyesight began to fail, and he became faint from loss of blood. All at once he was roused out of this stupor by the eager exclamation of an officer who stood beside him, "They run!—they run!" "Who runs?" cried Wolfe, raising himself on his elbow. "The French," answered the officer; "they are flying in all directions." "Then hasten one of you," rejoined the dying hero, "to Colonel Burton and tell him to move Webb's regiment down Charles River with all speed, so that the bridge may be secured, and their retreat cut off. . . . Now God be praised;" and after a short pause, "I die happy." He then turned on his side, and immediately breathed his last.

The French general also was mortally wounded, and died next day, and his second in command fell almost at the same moment that General Monckton, who succeeded to Wolfe's place, was killed. The French lost one thousand five hundred in killed, wounded, and prisoners, while the loss of the British amounted to six hundred and forty. The city of Quebec capitulated on the 18th September, and the possession of Canada was finally secured to Great Britain by the treaty of 1763.

Wolfe was only thirty-three years of age when he died in the arms of victory. His death was regarded as a national loss. Mourning was worn for him by all classes, high and low, and a public monument in Westminster abbey was unanimously voted to him by the house of commons. But his body was interred in Greenwich parish church beside his father, who died only a few days before the arrival of the news of his son's death. His aged wife, however, survived to mourn her double loss. General Wolfe was not more distinguished for his military genius and bravery, his ardent and fearless spirit of enterprise, his thorough knowledge of his profession, and his skill as a disciplinarian, than for his religious principles, high-souled generosity, amiability, humanity, and exemplary conduct in private life. His name is one of the purest, as well as highest, on the roll of our country's military heroes.—J. T.

* WOLFF, Emil, an eminent German sculptor, was born in 1802 at Berlin, and studied in the art-academy of that city under Rudolf Schadow. In 1821 he gained the prize of Rome, for his rilievo of "David playing on the harp before Saul." At Rome, where he still lives, he studied under Thorwaldsen. His works are numerous; his style is classical, but vigorous and free from pedantry. Among his classical groups may be named, as illustrative of his manner, "Achilles and Thetis;" the "Death of Patroclus;" and "Telephus suckled by a Hind." Among his religious subjects, "Jephtha and his Daughter;" and among those of a more familiar character, the "Fisher Boy" and "A German Maiden with a Lamb." He has also executed marble statues of her Majesty and the Prince Consort—the latter in a classic costume. His busts are much admired for their intellectual character and expression. They include those of his old masters, Schadow and Thorwaldsen; Winckelmann, Niebuhr, and other distinguished Germans. He is a member of the Berlin Academy, a knight of the order of the red eagle, &c.—J. T–e.

WOLFF, Joseph, D.D., LL.D., a learned Jewish missionary and traveller, was a native of Bavaria, and was born in 1796. His parents were both Jews, and his father was the rabbi of a synagogue. In 1809 young Wolff was sent to pursue his studies at the gymnasium of Bamberg, where he was converted to christianity by Professor Nepf, a Roman catholic, and was baptized at Prague, on 13th September, 1812. Soon after, his reputation for scholarship and intellectual attainments attracted the notice of the celebrated poet Falck of Weimar, through whom he became acquainted with Göthe. About the close of 1812 he entered the university of Vienna, where he gained great distinction, and lived upon terms of the closest intimacy with Frederick von Schlegel and Werner, the poet. He next prosecuted his studies at Tubingen, and then proceeded to Rome, where he was introduced to Pope Pius VII., and entered first the Romano college, and subsequently the college of the Propaganda. But having adopted some opinions at variance with the creed of Rome, he was banished from the city. After spending a short time in Switzerland, he visited England in June, 1819. The perusal of the life of Francis Xavier had inspired Wolff in his sixteenth year with the desire to become a missionary, and he now formed the resolution to visit every quarter of the world where his dispersed Jewish brethren were to be found, for the purpose of preaching to them "Jesus and the resurrection." The London Society for the Conversion of the Jews sent him to Cambridge, in order that he might prosecute his studies under Professor Lee and Mr. Simeon; and having now acquired a knowledge of Arabic and Persic, as well as of Latin, Greek, and Hebrew, he set out on his missionary travels in the autumn of 1821. On his way to Jerusalem he visited Gibraltar, Malta, Egypt, the desert of Sinai, St. Jean d'Acre, and Mount Lebanon—everywhere labouring with enthusiastic zeal to induce his countrymen to embrace the christian faith. After spending some time in the Holy City, he proceeded to Aleppo, which, on the very night of his arrival (August, 1822), was reduced to a mass of ruins by a terrible earthquake, that destroyed no less than forty thousand persons. Wolff and his companions, in consequence of the heat, had providentially gone to sleep in the open fields, and thus escaped destruction. After this calamitous event Wolff left Syria, and visited again in succession Egypt, Malta, and Jerusalem, distributing copies of the scriptures, and discharging with untiring assiduity the duties of his mission, undiscouraged either by dangers or privations. A brother missionary who met him at this time describes him as a man "to whom a floor of brick is a featherbed, and a box a bolster; who makes or finds a friend, alike in the persecutor of his former or present faith; who can conciliate a pacha or confute a patriarch; who travels without a guide, and speaks without an interpreter; can live without food, and pay without money; forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any." Towards the close of 1823 we find Dr. Wolff once more at Aleppo. About the beginning of the following year he set out for Mesopotamia, Bagdad, and Persia, where he remained till the close of 1825. In the following year he returned to England, where he was welcomed with the greatest cordiality, and in February, 1827, married Lady Georgiana Mary Walpole, sister to the earl of Orford. Before taking this step, in order to prevent any suspicion or imputation of sordid motives, he made a voluntary resignation of all right to the lady's property. Shortly after his marriage Dr. Wolff resumed his missionary journeyings and labours—visited Portugal, Spain, Egypt, Palestine, and Turkey, and in 1831 made a second journey through Persia, where he was taken prisoner by a band of robbers, who stripped him and treated him with great cruelty. On regaining his freedom he proceeded to Affghanistan; thence to the Punjaub, Cashmere, the Himalayah mountains, Delhi, Cawnpore, Lucknow, Calcutta, Madras, and Bombay—receiving everywhere the most marked attentions from the political authorities. In 1835 he returned again to England, but after a short stay he resumed his travels—visited Egypt and Abyssinia, touched at Bombay, and thence set sail for the United States, which he reached in 1837. He was ordained a deacon of the episcopalian church by Bishop Doane of New Jersey, and was created a doctor of divinity; and after his return to England in 1838, he was received into priest's orders by the bishop of Dromore, obtained the honour of LL.D. from the university of Dublin, and was presented to the small living of Linthwaite, near Huddersfield, Yorkshire. He was subsequently appointed curate of High Hoyland, near Wakefield, but resigned this situation, in 1843, in consequence of the inadequacy of the salary. In the following year, when the rumour of the imprisonment and alleged murder of Captain Conolly and Colonel Stoddart by the khan of Bokhara reached this country, Dr. Wolff offered to undertake a journey to Bokhara for the purpose of obtaining the liberation of these unfortunate officers, if they should be found still alive. The necessary funds having been provided by a committee, Wolff set out on his perilous undertaking on the 14th of October, 1844. He performed the journey with all the speed in his power; but on reaching Bokhara early in 1845, he learned that the officers in question had been put to death by the khan, and with some difficulty Wolf himself escaped a similar fate at the hands of the cruel and jealous

tyrant. The intrepid missionary finally returned to England in April, 1845, and was presented to the vicarage of Isle-Brewers, in Somersetshire, where he spent the remainder of his active and useful life. Dr. Wolf died in 1862.—J. T.

WÖLFL, Joseph, a musician, was born at Saltzburg in 1772, and died in London in 1811 or 1812. He received his instruction from Michael Haydn and Leopold Mozart. He commenced his artistic career with a tour through the chief cities of Germany, in the course of which he rested some time at Vienna, and produced there his first opera, "Der Höllenberg," in 1795. His renown as a pianist became very great, and when he appeared in London in 1799, he was much distinguished among the excellent players resident there. In 1801 he went to Paris, where he produced his successful opera "L'Amour Romanesque," but soon returned to London, which then became his permanent abode. About 1808, there being some factious opposition to Wölfl, he published his sonata entitled "Ne Plus Ultra," as a defiance to other composers and pianists either to construct greater difficulties for the instrument, or to execute those contained in this work. In reply to the challenge, Dussek's sonata, recently published in Paris under the name of Rétour á Paris, was reprinted here with the title of Plus Ultra, and these rival pieces have ever since each enhanced the interest of the other. Wölfl's death was induced by his habit of intemperance, which, notwithstanding his great occupation as a teacher, so exhausted his means, that his pupils subscribed to defray his funeral expenses. Besides several operas he wrote symphonies, concertos, sonatas, and other pieces of chamber music. His presence here had a most important influence upon the character of English music and its advancement, both in composition and performance, which influence has chiefly worked through the exertions of his pupil, Cipriani Potter, who attributes to him the foundation in himself of those admirable principles upon which his teaching has formed many of the composers and pianists most eminent in the rising English school of music.—G. A. M.

WOLLASTON, William, the author of the "Religion of Nature Delineated," was born at Cotton Clanford in Staffordshire in 1659. He was sprung from a good old family, although the branch of it to which he belonged was in a somewhat impoverished condition. He was educated at Sidney college, Cambridge. After leaving Cambridge he became assistant-master in a school at Birmingham, in addition to which he obtained a small lectureship in a chapel about two miles from that town. His means, however, were very straitened, until he was unexpectedly, in 1688, left an ample estate by his cousin, Mr. Wollaston of Shenton, who was the head of the flourishing branch of his family. This gentleman had been so much impressed with the merits of his kinsman, both from what he knew of him personally and from the reports which had reached him, that he bequeathed to him his entire estate to the exclusion of his more direct heirs. Wollaston now married and settled in London, where eleven children were born to him. His habits were studious, and he lived in strict retirement. His house was in Charter-house Square, and how uneventful his life must have been is attested by the circumstance that he never once slept out of this house during a period of thirty years. He died in 1724. "The Religion of Nature Delineated" is a treatise on natural religion, which passes at once into an inquiry respecting the foundation of morals. The transition is easily traced. All religion has its origin in the fact that there is a difference in human actions: some are good, some bad, some indifferent. Hence the question arises, What is it that makes some actions good, and others bad? Can we detect in the good ones any common quality, which may enable us to separate them from the bad ones as distinguished by the opposite quality? Wollaston answers, Yes; all right conduct is conduct in which truth is observed—all wrong conduct is conduct in which truth is violated. We can declare truths or falsehoods by our actions no less than by our words. Actions speak—they utter truths or falsehoods—no less than the tongue. All virtue is thus reduced by him to a species of truth-telling, just as all vice is reduced to a species of lying. For example, why is temperance right and intemperance wrong? Because it is a true proposition, that a man should at all times preserve, so far as he can, the use of his faculties. The temperate man acts in conformity with this proposition; his conduct asserts its truth; hence he is virtuous. The intemperate man practically denies its truth. He virtually asserts what is false; hence he is vicious. So the man who steals says virtually, This is not yours, but mine; but that is a lie. So the man who ill-uses his parents or children affirms, in so doing, that they are not his parents and children, but strangers and enemies. His crime consists in asserting that things are not what they are. On the other hand, to respect the property of others, and to behave with kindness in our family relations, is to admit things to be what they are—such truthfulness is virtue. Moral obligation is explained on the same principle. As rational beings we are bound to acknowledge, by our conduct, that things are what they are, and not to declare that they are different from what they are. If we are assured, for instance, that a person is in distress, we are bound to do what we can to relieve him, otherwise our behaviour would be equivalent to a declaration that the person was not in distress; but that would be false, and a breach of our obligation to assert on all occasions the truth. Our happiness, too, no less than our virtue, consists in acting in conformity with truth. For it is only by acting in accordance with the nature with which we have been endowed, and in accordance with the laws of the universe, that our true well-being can be secured. In the inordinate pursuit of pleasure, our true happiness suffers, because it is false that our nature was solely designed for the pursuit and attainment of pleasure. We impair our happiness by acting a falsehood, just as we promote it by adhering to what is true. And finally, natural religion, and an obedience to the will of God, are explained by this system as consisting in our practical admission that he has ordained what he has ordained, and that his purposes are what they are; in other words, in our discovery and recognition of the truths which he has established for the guidance of man and of nature, and in our determination to maintain these truths not only in our words, but practically in our whole life and conversation.—J. F. F.

WOLLASTON, William Hyde, an eminent chemist and natural philosopher, was born in 1767. His father, Dr. Wollaston, a clergyman of the Church of England, was fond of scientific pursuits, and earned some reputation as an astronomer. Young Wollaston was educated at Cambridge, where, after attending the hospitals of London, he graduated as M.D. He now settled at St. Edmundsbury, where he practised as a physician for some years. He then became a fellow of the Royal College of Physicians, and began to practise in London. He offered himself as a candidate for the vacant post of physician to St. George's hospital, but another person of very inferior abilities was preferred to him by dint of local interest. Disgusted at this, he renounced the medical profession, and devoted the rest of his life to scientific pursuits. By way of improving his income, which was but scanty, he took up the manufacture of platinum, which was then very little understood. He first succeeded in reducing it into ingots in a state of purity, and fitting it for every kind of use. By this process, which remained in use till quite lately, when it was superseded by the more economical method of Ste Claire Deville, he conferred a great boon, not only upon scientific chemistry, but upon several branches of manufactures. Wollaston's health was always feeble, and it was only by great care and rigid abstemiousness that he could preserve himself in a state fit for intellectual labour. He died in January, 1829, of paralysis brought on by a tumour in the brain. Wollaston's researches were numerous, and not confined to chemistry; electricity, optics, and mineralogy also felt the benefit of his labours. He invented the reflecting goniometer, by means of which the angles of crystals can be measured with great nicety, and thus gave a great impulse to crystallography. Several modifications and improvements on the original principle have since been invented, but Wollaston's instrument still continues in use. His camera lucida is a valuable adjunct to the microscope. His instrument for measuring the refractive power of bodies is simple and useful. His "periscopic glasses" were at one time in great demand. His chemical sliding rule, for finding the amount of one substance required to combine with, neutralize, or decompose a given weight of any other, is a very ingenious invention, and saves the time required for calculation. His modification of the blow-pipe has been highly commended by Berzelius. In the use of the blow-pipe he was equal if not superior to Gahn. The mineralogists of London, when puzzled to know the chemical nature of a rare mineral, invariably applied to Wollaston, who by the aid of the blow-pipe almost as invariably solved the question in a few minutes. There can be no doubt but Wollaston is the person referred to in the following

passage, taken from Children's translation of the first edition of Berzelius on the Blowpipe, London, 1822:—"One person especially, whose name need not be mentioned here, is distinguished both for his skill in the use of this valuable little instrument, for the accuracy of his results, and for the sagacity shown in reaching them. Had he taken the pains to communicate his knowledge to the world, there would have been no occasion for the present work." Unfortunately Wollaston has left no account of his reagents and modes of manipulation. Perhaps, however, a great part of his skill was incommunicable, depending not so much upon peculiar methods as on his remarkable penetration and fertility in resources, and especially on his exquisite acutenesss of eye and delicacy of hand. It is said that he could write with a diamond upon glass in characters so small that to the naked eye of any other person they appeared merely like a ragged line, but when seen through a powerful lens they appeared regular and beautifully distinct. In electrical science Wollaston showed the identity of frictional electricity with galvanism, or as he called it chemical electricity. He opposed the "contact-theory" of galvanism, and even tried to resolve frictional electricity into chemical action. At the time when the electro-decomposition of water first attracted attention Wollaston contrived a galvanic apparatus no larger than a thimble, with which the phenomenon could be satisfactorily exhibited. Among his chemical researches we may notice, besides the above-mentioned method of working platinum, the discovery of palladium and rhodium, with the first account of their properties. He examined the oxalates, and the nature of urinary calculi, several varieties of which he was the first to distinguish. Many other chemical facts first ascertained by him may be found in his numerous papers in the Philosophical Transactions for the first quarter of the present century. Wollaston was shy and reserved almost to eccentricity. His laboratory was as difficult of access as the enchanted palaces of fiction; indeed only a few of his most intimate friends were aware of its locality. To a visitor who importunately requested a sight of his laboratory he showed a tray on which lay a spirit-lamp, a blowpipe, and a few test-tubes. But underneath the oddness and coldness of his exterior lay hid such sterling qualities, as secured him the warmest attachment of all who really knew him.—J. W. S.

WOLSEY, Thomas, Cardinal, the celebrated minister of King Henry VIII., was born in 1471 at Ipswich, being, according to the assertion of many of his contemporaries, the son of a butcher, who wrote his name Robert Wuley. Wolsey was entered of Magdalen college, Oxford, when very young; and obtained his B.A. degree so early in life as to be called the "boy bachelor." This precocious distinction was followed by a fellowship, and the head-mastership of a school connected with Magdalen college. Among his pupils were three sons of the marquis of Dorset, at whose house the tutor was invited to spend a Christmas vacation. His knowledge, his fine personal appearance, and his insinuating manners ingratiated him with the marquis, who presented him to the living of Lymington in Somersetshire. Wolsey accordingly took orders, and entered on his cure, October 10, 1500, giving up his college appointments. After two years, on the death of Lord Dorset, he quitted Lymington and became chaplain to the Primate-archbishop Deane, at whose death he engaged himself to Sir John Nanfant, a favourite of King Henry VII. Serving this patron well, he was rewarded by the appointment of royal chaplain, the duties of which brought him into frequent communication with the king. "Exceeding wise, fair-spoken, and persuading," he had also great capacity for business, and neglected no opportunity of displaying this talent to his money-loving sovereign. He also won the favour of Bishop Fox and Sir Thomas Lovel, the officers of state who stood highest in the favour of the king. Henry resolved to employ his chaplain in a very delicate negotiation relating to his own union with Margaret of Savoy, daughter of the Emperor Maximilian. Wolsey started from Richmond on Sunday after dinner, and with a zealous ardour, which was seconded by fair winds and fleet horses, he reached Bruges, presented his despatches, obtained favourable answers, and reached Richmond again by the following Wednesday night. The king was not more amazed than pleased at this celerity and sacrifice of ease. He bestowed on the sturdy chaplain the wealthy deanery of Lincoln. But before the contemplated marriage could be carried out, the king fell ill and died. Wolsey had now to adapt his pliant faculties to a sovereign of a different strain, and profiting by the intimacy of his former pupil, the marquis of Dorset, with the young king, the chaplain soon showed what a jovial, witty, and accomplished companion he could be. In the first year of the new reign Wolsey was appointed king's almoner, and was sworn of the privy council. Bishop Fox and Lord Surrey, the two most powerful men in the council, found themselves ere long supplanted in the royal favour by their former humble servant. Wolsey gradually acquired entire ascendancy over the king. He knew how to gratify the masculine intellect of Henry by learned discourse, and skilfully to appropriate to himself the transaction of any public business which a king of eighteen might be disposed to lay aside for lighter pursuits. "Master almoner's" influence, and his haughty assertion of it, drove from the council the chief ministers of the late king. Gifts and preferments were showered upon the favourite. He was made canon of Windsor, registrar and chancellor of the order of the garter, reporter of proceedings in the star-chamber, and having obtained a dispensation from the pope, he received in the shape of deaneries, rectories, and prebends, a greater amount of pluralities than any Englishman of his time. In 1512, on the resignation of the duke of Norfolk, Wolsey was made lord-treasurer. In 1513, as commissary-general, he took a leading part in the war with France, and on the capture of Tournay was made bishop of that place. A more certain and profitable episcopal appointment awaited him at home in the see of Lincoln, to which he had hardly been consecrated when the custody of the archbishopric of York was confided to him. He was subsequently elected archbishop of York, and had his appointment confirmed by the pope's bull. To the large income derived from these high posts were added the temporalities of the rich dioceses of Durham and Winchester, and the profits derived from farming the bishoprics of Bath, Worcester, and Hereford, filled by foreigners, who compounded at a considerable sacrifice of revenue for the pleasure of non-residence. He further held the abbey of St. Albans *in commendam*. In 1515 Pope Leo X. conferred upon Wolsey the dignities of cardinal and legate, while a few months later (22nd December), in the same year, he was raised by the king to the seat of chancellor, at the expense of Archbishop Warham. Wolsey was now at the summit of his power. For nearly fifteen years he administered the affairs of England with great ability and general honesty of purpose. The extraordinary magnificence which he maintained in his style of living, his passion for building great houses, and the necessity of keeping a large body of adherents devoted to him, occasioned a vast expense that had to be defrayed by means which no doubt were questionable. He was haughty and arrogant in his bearing, but such a demeanour was probably his best defence against the pride and jealousy of an aristocracy which he kept down. As a judge, no chancellor ever showed greater impartiality. As an administrator, he earned respect from foreign potentates and from his own countrymen. As a politician he had large views and noble aspirations, which he failed to realize probably because of the original defect in his education, which prevented his reading the signs of the times from any other point of view than that of the Roman ecclesiastic. He saw the need of reformation in the church, and the importance of commencing the work from within; but he delayed the matter too long, and the force of popular feeling swept him away. He had great projects for the renovation of the powerful ecclesiastical system which had lived so long. He supported the divorce of the king from Queen Catherine, as the only way of accomplishing his magnificent schemes. "Armed with this little lever of divorce," says Mr. Froude, "he saw himself in imagination the rebuilder of the catholic faith, and the deliverer of Europe. The king being remarried and the succession settled, he would purge the Church of England, and convert the monasteries into intellectual garrisons of pious and learned men, occupying the land from end to end. The feuds with France should cease for ever; and united in a holy cause the two countries should restore the papacy, put down the German heresies, depose the emperor, and establish in his place some faithful servant of the church; and Europe once more at peace, the hordes of the crescent, which were threatening to settle the quarrels of christians by the extinction of christianity itself, were to be hurled back once more into barbarism."—(*History of England*, i., 116.) The horror excited throughout Christendom by the sack of Rome in 1527, gave Wolsey the opportunity of breaking off the alliance which had so long subsisted between England and the emperor.

Having accomplished that task, he immediately concluded a treaty with France for the defence of the papacy against the imperialists. Charles V., however, defeated his plans by maintaining friendship with the pope, while he fomented the discontent that prevailed in England on account of the interruption to a flourishing trade with Flanders, which a war with Spain inevitably occasioned. The popular dislike to the cardinal thus engendered, was followed in 1528 by an estrangement on the part of the king, consequent on the failure of the papal commission, consisting of Wolsey and Campeggio, to resolve the difficult problem of the divorce. Anne Boleyn, too, laboured for the cardinal's overthrow; and the powerful nobility, whom he had often treated with disdain, called for his dismissal. This combination of hostile elements proved too strong for him. On the 18th of October, 1529, Wolsey delivered up the seals, and was ordered to retire to Esher. The house of lords attempted to fasten on him a charge of high treason, which was rejected by the commons. He was prosecuted for having against the law exercised the functions of papal legate in England. He pleaded guilty to the charge. The king grew kinder, and granted him a general pardon, with permission to retain the revenues of the see of York. Removing in 1530 from Esher to Richmond, he was ordered to York. Here, on 4th November in the same year, he was arrested for high treason. His health was broken, and he could not sustain this fresh blow. By slow and toilsome stages he was conducted towards London, and reached Leicester on the 26th of November, very ill with the dysentery. He died in the abbey there, on the 29th November, 1530.—R. H.

WOLLSTONECRAFT, Mary. See Godwin.

WOOD, Sir Andrew, a famous Scottish admiral, is generally believed to have been born about the middle of the fifteenth century at Largo in Fifeshire, and appears to have commenced life as a merchant trader in Leith. He became the owner as well as captain of two ships of about three hundred tons each, called the *Flower* and the *Yellow Caravel*, with which he made frequent voyages to the Dutch and Hanse towns, then the chief commercial marts of Scotland. In this way Wood acquired not only considerable wealth, but great renown as a brave and skilful sailor, by defending his ships and merchandise against the French, Portuguese, and English pirates. His exploits attracted the attention of James III., who employed him on several important missions, and rewarded him in 1483 for his eminent services by a grant of the lands and village of Largo, together with the honour of knighthood. From this period Sir Andrew abandoned trading, and devoted himself entirely to the service of his king and country. He attacked and repulsed a squadron of English ships which appeared in the Frith of Forth in 1487, and in the same year successfully defended Dumbarton castle when besieged by an English fleet. In 1488, when James III. was menaced by his rebellious nobles, he took refuge on board one of Sir Andrew Wood's ships, then lying in Leith Roads. After the defeat of his army at Sauchieburn, the king was assassinated in flying from the field; and it seems probable that he intended once more to take shelter with his faithful admiral, who was cruising in the Frith at no great distance. The triumphant insurgents summoned Wood to appear before their council, which he consented to do on receiving hostages for his safe return, and boldly reproached them with their treason, declaring that if the king had been, as they supposed, on board his ship, he would have been safe from those vile traitors who had slain him, and whom he hoped to see one day rewarded as they deserved. Though deeply irritated at the brave sailor's plainness of speech, they durst not attempt to prevent his return to his vessel; but resolving to punish him, they endeavoured to persuade the mariners of Leith by the promise of great rewards, to "rig and man their ships to subdue Andrew Wood," but none of them would undertake this perilous enterprise. Ere long the young king discovered the real character and objects of the faction that had made him their tool, and transferred his confidence to his father's friends, and especially to the brave old admiral. Though a truce at this time existed between England and Scotland, the Scottish seas were infested by English privateers, who plundered the merchantmen and committed depredations on the coasts. Five of these vessels were on one occasion attacked by Sir Andrew with his own two ships, and after a stubborn contest were captured, and brought in triumph into Leith. To revenge this defeat, Henry VII. fitted out three stout vessels, well manned and equipped under Stephen Bull, his most experienced sea-captain, and sent them in search of the Scottish admiral. They fell in with him at the mouth of the Frith of Forth, and after a contest which lasted two days victory declared for the Scots, and the three English ships were captured and carried into Dundee. Sir Andrew was liberally rewarded by the king with fresh grants of land, and "his name became a by-word and a terror to all the skippers and mariners of England." In 1503 he was employed against the turbulent chiefs of the Isles, and was subsequently appointed captain of the enormous but useless ship called the *Great Michael*. After the battle of Flodden he was sent ambassador to France, to invite the duke of Albany to assume the regency during the minority of James V. Sir Andrew lived to a good old age, and is supposed to have died about 1540. He was buried in Largo kirk, where his tomb is still pointed out. He was an able financier, and a prudent and enterprising landlord, as well as a brave mariner and skilful naval commander.—J. T.

WOOD, Anthony, a distinguished antiquarian, and celebrated as the historiographer of the university and colleges of Oxford, was born at Oxford on the 17th December, 1632. He was educated at New College school, at the free school at Thame near Tetsworth, and at Merton college, where he was entered in October, 1647. He took his bachelor's degree in 1652, and that of master in 1655. Locke, who was born in the same year with him, was one of Wood's contemporaries at Oxford. Wood himself mentions that he studied chemistry in company with "John Locke of Christ church, now a noted writer," whom the prejudiced antiquarian describes as "a man of a turbulent spirit, clamorous and discontented, ever prating, and troublesome." From an early period in his academical course Wood devoted himself to the study of the antiquities of the colleges and churches of Oxford, collecting materials for his "History," which was published in London, 1674, in two volumes, under the title, "Historia et Antiquitates Universitatis Oxoniensis." The first volume contains the antiquities of the university in general, and the second those of the various colleges. This book was written by the author in English, but his labours were so highly esteemed that Dr. Fell, dean of Christ church, employed Peers, one of the students of his college, to translate it into Latin. This perverse translator and editor so altered and disfigured the book, that its author would hardly avow it. It has since been corrected and printed in English, from the author's MS., under the care of the Rev. John Gutch. Wood soon afterwards engaged in another work on a kindred subject, which appeared in London in 1691–92, in two volumes, entitled "Athenæ Oxonienses: an exact history of all the writers and bishops who have had their education in the most ancient and famous university of Oxford from 1500 to 1690." To this was added the "Fasti, or Annals of the University," for the same period. The second edition of this work appeared with important additions in 1721. To the first volume of the first edition is prefixed in some copies an account of the author prepared by himself, in which he claims the merit of freedom from party prejudice, and alludes to his singularly recluse and ascetic life. The world has not recognized his liberality of temper so much as his wonderful industry. He was at the time indicted for defamation in the university court, for his criticisms on the earl of Clarendon, lord chancellor of England and chancellor of the university. The proceedings against him may be seen in the Curious Miscellanies, printed in London in 1714. He was also animadverted on with severity by Bishop Burnet, in a Letter to the Bishop of Lichfield and Coventry, to which Wood published a reply in 1693, entitled "A Vindication of the Historiographer of the University of Oxford and his works from the reproaches of the Bishop of Salisbury." Anthony Wood died at Oxford, to which he had devoted his life, on the 29th of November, 1695, preserving to the last the recluse and eccentric habits by which he had been distinguished. He bequeathed his books and papers to the university, and these, according to his will, were deposited in the Ashmolean museum. Though a diligent antiquary, he is noted for the strong prejudices of a narrow mind.—A. C. F.

WOOD, Charles, Viscount Halifax, is descended from an old Yorkshire family, and was born in 1800. He was first returned to parliament in 1826 for Great Grimsby, and exchanged that seat for Wareham in 1831. After the passing of the reform bill, he was elected by the newly created borough of Halifax, which he represented till 1865, when he was chosen member for Ripon. His first introduction to official life was in 1830, when he was

appointed private secretary to Earl Grey, whose daughter he had married in the previous year. He was shortly after nominated one of the secretaries of the treasury, but went out of office with his party in 1834. On the return of Lord Melbourne to power, his lordship was promoted to the post of secretary to the admiralty, which he held for four years, but in 1839, following the lead of his wayward and crotchetty brother-in-law, Lord Howick, he resigned his office and quitted the ministry. He continued, however, to give a general support to Lord Melbourne's government; and when Lord John Russell was appointed premier in 1846, Viscount Halifax was made chancellor of the exchequer. His annual budgets were severely criticized by the opposition, and but languidly supported by his own party. But he had to contend with unexampled difficulties arising out of the Irish famine, the mania for railway speculations, and the consequent panic and stagnation of trade, and he probably deserved more credit for his skill as a financier than he has ever yet received. He retired from office with his party in March, 1852; but on the formation of Lord Aberdeen's ministry ten months later, he was appointed president of the board of control, and continued to hold this important post in the administration of Lord Palmerston. He resigned along with his chief in 1858, but returned to power with him in the following year. On the abolition of the East India Company's government consequent upon the Indian mutiny, he was appointed secretary for India, a post which he held till February, 1866, when he was raised to the peerage; having been previously known as Sir Charles Wood. Though deficient in the graces of oratory, he is listened to with attention in the house, on account of the breadth and comprehensiveness of his views, and his perfect mastery of his subject.—J. T.

WOOD, Robert, a learned English writer. In 1751 he made the tour of Greece, Egypt, and Palestine in company with two others; and on his return published a handsome work, entitled "The Ruins of Palmyra, otherwise Tadmor in the Desert," illustrated by several engravings. He subsequently published a similar work respecting Baalbec. In 1759 he was appointed under-secretary of state under the earl of Chatham, and continued to fill that position for some time. He was the author of an "Essay on the Original Genius of Homer." He died September 9, 1771.—F.

WOOD. See Green.

WOODFALL, William, a famous parliamentary reporter of the last century, called "Memory Woodfall," was born about 1745, and was the youngest son of the printer of the *Public Advertiser*, the author of Darby and Joan; being thus the brother of Henry Sampson (Junius) Woodfall. After a varied life as bookseller's apprentice and printer, and even as player, he became at once manager and printer of the *Morning Chronicle*. He gained a great reputation as a parliamentary reporter, being able to sit for sixteen hours continuously in parliament, and without taking a single note, write off correctly and immediately sixteen columns of debate. When he went, in 1784, to Dublin to report the debate in the Irish parliament on the commercial propositions, crowds followed him in the streets, so great was his fame. In 1789 he started a London paper of his own, the *Diary*, and, instead of the meagre summary of other journals, could and did, with his wonderful reporting faculty, present to his readers each morning a full report of the parliamentary debate of the preceding night. In time, however, by employing relays of reporters, the other newspapers out-reported him, and the *Diary* expired. Woodfall died in 1803.—F. E.

WOODHOUSE, Robert, an eminent English mathematician and astronomer, died on the 28th of December, 1827. He was educated at Cambridge, where he became senior wrangler, and a fellow of Caius college. In 1820 he was appointed Lucasian professor of mathematics, in 1822 Plumian professor of astronomy, and in 1824 keeper of the observatory. His treatise on physical astronomy is of the highest authority. Of his numerous mathematical writings the most important is his "Isoperimetrical Problems," a treatise which was of great service in advancing our knowledge of the calculus of variations.—W. J. M. R.

WOODHOUSELEE, Lord. See Tytler.

WOODVILLE, Elizabeth. See Elizabeth Woodville.

WOODVILLE, William, an English botanist, was born at Cockermouth in 1752, and died in London in 1805. He was apprenticed to an apothecary, and prosecuted the study of medicine at Edinburgh, where he took the degree of M.D. in 1775. He settled first at Cockermouth, and then in London, where he became physician to the Middlesex dispensary and the small-pox hospital. He studied the medicinal qualities of plants, and published an illustrated work on medical botany in 4 vols. 4to. He wrote also "A History of the Small-pox in Great Britain," being a strenuous advocate for vaccination.—J. H. B.

WOODWARD, John, one of the founders of modern geological science, was born in Derbyshire in 1665. After receiving a good school education, he was led during a stay with a friend in Gloucestershire to study the geology of the district, with its shelly limestones; and his curiosity on the subject once awakened, he travelled through England to gratify and satisfy it. After long consideration of the phenomena which he had inspected, and inquiry respecting geological phenomena on the continent, he published in 1695 his "Natural History of the Earth," the appearance of which marks an era in the progress of modern geology. In this work, with all its errors, Woodward, as Dr. Whewell has remarked, shows himself fully aware of the general law of stratification, and his enunciation of it was commonly recognized and followed into detail by subsequent observers and students. Woodward died in 1728, bequeathing his geological collections to the university of Cambridge, and founding there a Woodwardian professorship of geology.—F. E.

WOOLLETT, William, an excellent English line-engraver, was born at Maidstone on the 27th August, 1735, and learned his art under John Tinney, an obscure engraver established in London. Woollett's great excellence was in landscape engraving. In this branch he is perhaps still unrivalled. In his treatment of the figure, especially of the nude, he was not so successful, being greatly surpassed both by Sir R. Strange and W. Sharp. Still, in the bold style in which he educated himself, he displayed a most masterly use of the etching-needle and graver combined. He has left us plates of many of the finest landscapes painted in England in his day, his greatest works being after Wilson and West. He engraved nine of Wilson's principal landscapes, namely, Phaeton, Niobe, Celadon and Amelia, Ceyx and Alcyone, Meleager and Atalante, Apollo and the Seasons, Cicero at his Villa, its companion Solitude, and Snowdon. Of his historical pieces the best are, "The Death of General Wolfe," and "The Battle of the Hogue," both after West. Woollett was appointed engraver to George III. He died at the early age of fifty on the 23rd May, 1785, and was buried in Old St. Pancras churchyard, but there is a monument to his memory in the cloisters of Westminster abbey. His contemporaries speak of him not only as an excellent artist, but also as a good man.—R. N. W.

WOOLSTON, Thomas, was born at Northampton in 1669, and was educated at Sidney Sussex college, Cambridge, where he entered in 1685. After taking his degrees in arts, he was elected a fellow of that college, and continued to reside in the university for many years, applying himself chiefly to the study of theology, in which he took the degree of bachelor. He published his first work in 1705, "The Old Apology for the Truth of the Christian Religion against the Jews and Gentiles Revived." An interval of fifteen years followed, during which his theological views appear to have undergone a great change or development in the unhappy direction of unbelief, and of hostility to the teachers of christian truth. He had imbibed from Origen a fondness for the allegorical way of interpreting scripture, and he had gradually come to view the Mosaic and gospel histories as parables, or allegories, and nothing more. In 1720 he published three Latin tracts, two of which were in the shape of letters addressed by Origen to Dr. Whitby, Dr. Waterland, and Dr. Whiston, entitled "Origenis Adamantii Epistolæ ad Doctores Whitbeium, &c., circa fidem vere orthodoxam et scripturarum interpretationem," in which he began more distinctly to unfold these allegorical views. These letters were immediately followed by other two addressed to Dr. Bennet of London—one upon the question, "Whether the People called Quakers do not the nearest of any other sect of religion resemble the primitive Christians, in principles and practice?" The other, "In Defence of the Apostles and Primitive Fathers of the Church against the Ministers of the letter, and literal commentators of this age," to both of which letters he soon after published an answer by his own hand, "in all of which his view appears to have been rather to be severe upon the clergy, than to defend either apostles, or fathers, or quakers." In 1723 and 1724 appeared four pamphlets, entitled "Free Gifts to the Clergy," and his own "Answer" to them, in all of which he continued his attacks upon the clergy in a tone of growing contempt. By this time he had

lost his fellowship at Cambridge on the ground of non-residence, and had taken up his abode in London, where he partly supported himself upon a small annual allowance from his brother, an alderman of Northampton. In 1726, interposing in the controversy raised by Anthony Collins' work, Grounds and Reasons of the Christian Religion, he appeared in the pretended character of a "Moderator between an Infidel and Apostate," and went the whole length of denying the historical reality of the miracles of Christ; and in the four following years he published a series of tracts upon the same subject in the shape of "Six Discourses on the Miracles of Christ," addressed to as many bishops, in which he surpassed all his former productions by the indecency of his language, and the offensiveness of his attacks upon the most sacred subjects of the christian faith. A prosecution for blasphemy followed, and he was sentenced to a year's imprisonment, and to pay a fine of £100. Unable to pay the fine, he purchased the liberty of the rules of king's bench at the expiry of his imprisonment, and so remained till his death, which took place at the beginning of 1733. He is usually classed among the deistical writers of the eighteenth century, but he was rather a professed christian agreeing with the deists on some points, than a professed and open unbeliever; for at the very time when he was explaining away the miracles of Christ as mere myths or allegories, he published a piece entitled "The exact fitness of the time in which Christ was manifested in the flesh demonstrated by reason against the objections of the old Gentiles and of Modern Unbelievers," and in 1726 he even published "A Defence of the Thundering Legion against Mr. Moyles' Dissertations." But these apparent defences of christian history and tradition were in many quarters viewed with suspicion, as being really meant to injure and undermine the credit of christianity. Whether this suspicion was as just as it was natural, it is not worth while to determine; for these and all his other writings are now forgotten.—P. L.

WOOTON or WOOTTON, John, a celebrated animal painter, was born towards the close of the seventeenth century, and is said by Walpole to have been a scholar of Jan Wyck, but that hardly seems compatible with the dates. He painted horses and dogs with a good deal of spirit, but they are not always correct in drawing; and he is sometimes coarse as in his "Whipper-in Thrown-out." He was the fashionable painter of portraits of hunters and race-horses, and received for the time large prices for his pictures. He built a handsome residence in Cavendish Square, and decorated the walls with paintings from his own pencil. His hunting pieces were in great request, and many of them were engraved by Canot and others. He also painted landscapes; and there is a well-known engraving by Baron from a picture by him of William duke of Cumberland at Culloden. Wooton died in January, 1765.—J. T-e.

WOO WANG or WOO WONG, the founder of the Chinese dynasty of Chow, with which the authentic history of China may be said to commence, was born 1169 B.C., and succeeded his father, prince of Chow, 1135 B.C. At the request of a powerful party, weary of the tyranny of the last emperor of the Shang dynasty, he crossed the Hoang-ho, 1122 B.C., and received the adhesion of eight hundred princes and grandees of the empire. He then marched his troops against the imperial army, which he totally defeated. The emperor burned himself alive in his palace; his sons were kindly treated, and the able ministers who had been disgraced under the late reign were promoted. Woo Wang reformed the national worship, framed a code of laws, and took other means to civilize his subjects. His great error was the foundation of a number of feudal principalities, by which the imperial authority was undermined. The dynasty, however, lasted eight hundred years. Woo Wang died in 1116 B.C.—F. M. W.

WORDE, Wynkyn de, one of our earliest printers, is supposed to have been a native of Lorraine. He may have been an assistant of Caxton at Bruges or Cologne. He was with Caxton at Westminster until the death of our first printer in 1492, when he began business on his own account, and in Caxton's house. He afterwards removed to Fleet Street, and died probably in 1534. Wynkyn de Worde shone more by the quantity than by the quality of his publications, and less as a scholar than as a typographer. He carried the art of printing to a high degree of perfection. In Dibdin's Ames, vol. ii., there is a list of the works known and suspected to have been printed by him.—F. E.

WORDSWORTH, Christopher, D.D., an eminent theologian of the Church of England, and brother of William Wordsworth the poet, was born at Cockermouth, Cumberland, in 1774. He was educated at Hawkshead grammar-school (see Carlisle's *Grammar Schools*, i. 664), and having entered the university of Cambridge, became B.A., 1796; M.A., 1799; and per Lit. Reg. D.D., 1810. Appointed master of Trinity, 1820; resigned, 1841; died, February 2, 1846. He was some time rector of Lambeth. He was the author of the following works—"Six Letters to Granville Sharpe, Esq., respecting his uses of the Definitive Article in the Greek text of the New Testament," 8vo, 1802; "Ecclesiastical Biography, or the lives of eminent men connected with the history of religion in England, from the Reformation to the Revolution," 6 vols. 8vo, 1809; "Reasons for declining to become a subscriber to the British and Foreign Bible Society," 8vo, 1810; "A Letter to Lord Teignmouth in Vindication of Reasons," &c., 8vo, 1810; a second letter on the same subject, 8vo, 1810; "Sermons on various occasions," 2 vols, 8vo, 1815; "By command of the Archbishop; a Sermon preached in the chapel of Lambeth at the consecration of the Hon. and Right Rev. Henry Ryder, bishop of Gloucester," 4to, 1815. He was also dean and rector of Bocking, and domestic chaplain to the archbishop of Canterbury, and was a strong opponent of the Bible Society.—T. J.

* WORDSWORTH, Christopher, D.D., son of the preceding, was born in the year 1807, and educated at Winchester school, and at Trinity college, Cambridge. His career was so brilliant, that soon after he had taken his degree of B.A in 1830, he was elected fellow of that great college. In 1836 he was appointed public orator of the university, and head master of Harrow school. In 1844 he resigned the latter office, and became canon of Westminster. The following are his principal works—"A New Edition of the Greek Testament, with copious Notes;" "Theophilus Anglicanus;" "Athens and Attica;" "Greece, Historical, Pictorial, and Descriptive;" "Theocritus;" "S. Hippolytus and the Church of Rome in the beginning of the Third Century;" "Diary in France;" "Letters to M. Gondon on the destructive character of the Church of Rome;" occasional sermons, preached in Westminster abbey; "Lectures on the Inspiration and Interpretation of the Bible;" "Journal of a Tour in Italy;" "The Holy Year, or Original Hymns for all Sundays and Holydays."—T. J.

WORDSWORTH, William, the most meditative of English poets, was born at Cockermouth in Cumberland, April 7, 1770. His father was John Wordsworth, an attorney, and factor on the estates of Sir James Lowther, afterwards earl of Lonsdale. When eight years of age he lost his mother, whose maiden name was Anne Cookson. His obstinate self-will and force of character, displayed even at this early age, had led her to predict that he would either "be steady in good or headstrong in evil;" and by good luck or wise self-discipline he drew the former lot. His early training was favourable to the development of his poetical powers. Even from his infancy he was allowed to run wild, wandering where he listed, and, as he says in "The Prelude," often making "one long bathing of a summer's day." In his ninth year he was sent to the school of Hawkeshead, a village in the lake country, a beautiful district fitted above all others in England to impress with fair pictures the imagination of a youthful poet. Here his life was as free and his steps as untrammeled as before. School work was not neglected; but the yoke of scholastic discipline seems to have lain very light on the shoulders of these young Hawkesheadians. They indulged *ad libitum* in the pastimes of boating, fishing, climbing the mountains, and bathing. In "The Prelude" and "The Excursion" he has recorded many of the incidents of these early years, describing his intense sympathy and earnest communings with nature, and enumerating the means and the materials by which "the foundations of his mind were laid."

Wordsworth's father died in 1783. The bulk of his property consisted of arrears due to him from his employer Lord Lonsdale, who refused to pay a single shilling to the orphan children. Nor were these arrears paid until the death of this unjust and niggardly nobleman in 1802, an interval of nineteen years. They were then promptly discharged in full and with interest, by his enlightened and liberal successor, who throughout life was Wordsworth's steady friend and patron. Meanwhile the young Wordsworths were thrown on the kind offices of their uncles. One of these, Dr. Cookson, had been a fellow of St. John's college, Cambridge, and thither Wordsworth was sent in 1787. He came to college tolerably well grounded in Latin and mathematics for a fresh-man—and this start enabled him to lead rather a gay life, in the course of which, however, he never ran into any immorality or excess. If he attended but little to the

prescribed studies of the university, he mastered the Italian language, and greatly increased his knowledge of English literature, being incessantly occupied with Chaucer, Spenser, Milton, and Shakspeare. His first long vacation was spent at Hawkeshead where he entered with zest into the rural merry-makings; his second was marked by the renewal of his acquaintance with his gifted sister Dorothea, from whom he had long been separated, but who now joined him, and whose genial and intelligent sympathies exercised a very auspicious influence on the growth and expression of his genius. In his third academical summer (1790) he made a tour through France, Switzerland, and the north of Italy, in company with Mr. Jones, a brother undergraduate. It was then the Saturnalia of the French revolution. Wordsworth was borne along in the general whirl of excitement and delight, without having any foretaste of the bloody revels in which the reign of fraternity was so soon to end. He graduated in 1791, after which he spent four months in London in close attendance on the houses of parliament, where he listened to the debates on the French revolution with interest, but still blind to the catastrophe towards which the political movement was hastening. In the following year he crossed over to Paris, eager, as he tells us, to take an active lead in the Revolution—a part which, had he been allowed to play it, would probably have cost him his head. Luckily his friends in England, hearing of his wild projects, stopped the supplies, so that the disappointed democrat was under the necessity of turning his steps homewards.

Wordsworth's first work, containing "An Evening Walk," and "Descriptive Sketches taken during a Pedestrian Tour among the Alps," was published in 1793. In these poems his original genius is but faintly perceptible. Their versification is an echo of Pope and Goldsmith. In his next poem, entitled "Guilt and Sorrow" (written in 1794, but not published entire until 1842), he strikes into a deeper vein, and shows a profound knowledge of the workings of the human heart; its conclusion, however, is poor and repulsive. At this time, when his finances were at the lowest ebb and his prospects as gloomy as they could be, he was providentially left a legacy of £900 by a young man of the name of Calvert, the last few weeks of whose life he had soothed by his attentions, and in return for which he was now rewarded with this acceptable, though certainly unexpected windfall. On this sum Wordsworth and his sister lived for no less than nine years. They settled at Racedown in Dorsetshire. Here he wrote imitations of Juvenal, and "The Borderers," a tragedy. The former were never given to the world, and it would have been no loss to literature if the latter too had been suppressed; for although Coleridge pronounced this tragedy "absolutely wonderful," it has found no other panegyrist even among the warmest admirers of the poet. Wordsworth became acquainted with Coleridge in 1797, and their acquaintance soon ripened into intimacy. Filled with mutual admiration, they were well fitted to stimulate each other's genius. Coleridge was residing at Nether Stowey in Somersetshire, and a house being to let in the neighbouring village of Allfoxden, Wordsworth and his sister hired it in order that they might enjoy his society. It is said that the high-sounding and unintelligible talk of these children of genius inspired the simple villagers with so much mistrust and apprehension, that a government spy was procured to watch their proceedings and detect their treasonable designs. Hid behind a bank while the speakers were holding high colloquy about Spinoza, the detective thought that they had discovered his mission, and were avenging themselves on his personal appearance, which was of the Bardolphian order, by dubbing him *Spy-nosey*. But he was unable to bring home to them any more serious charge. Wordsworth, however, who was often seen at midnight haunting lonely places and prowling about the sea-shore, was set down as a smuggler; and the result was that the landlord of Allfoxden refused to let his house any longer to so suspicious a character. Whereupon the friends, before establishing themselves elsewhere, resolved to spend a few months in Germany.

Funds were required to meet the expenses of the expedition; and to raise them a negotiation about the publication of a joint volume of poems was entered into with Mr. Cottle, a bookseller of Bristol. While the arrangement was pending the following amusing incidents, as related by Mr. Lockhart (*Quart. Rev.*, vol. xcii., p. 205), occurred:—"Cottle drove Wordsworth from Bristol to Allfoxden in a gig, calling at Stowey by the way to summon Coleridge and Miss Wordsworth, who followed swiftly on foot. They carried with them bread and cheese and a bottle of brandy. A beggar stole the cheese, which set Coleridge expatiating on the superior virtues of brandy. It was he that, with thirsty impatience, took out the horse; but as he let down the shafts the theme of his eloquence rolled from the seat and was dashed to pieces on the ground. Coleridge, abashed, gave the horse up to Cottle, who tried to pull off the collar; it proved too much for the worthy citizen's strength, and he called for Wordsworth to assist. Wordsworth retired baffled, and was relieved by the ever-handy Coleridge. There seemed more likelihood of their pulling off the animal's head than his collar, and they marvelled by what magic it had ever been got on. 'La, master,' said the servant-girl who was passing by, 'you don't go the right way to work,' and turning round the collar she slipped it off in an instant, to the confusion of the three luminaries." Cottle paid to Wordsworth £30 for his contribution to the volume referred to, and made a separate bargain with Coleridge. It was entitled Lyrical Ballads, and was published in 1798. It opens with Coleridge's Rime of the Ancient Mariner, which in this early form contains many crudities which were removed in subsequent editions. The volume was unsuccessful, so much so that when Cottle's stock was disposed of the copyright was reckoned as *nothing*, and was restored to its authors. Conjoined with a second volume of Lyrical Ballads, it was reissued by Longman in 1800. The poems were still far from being popular, but the impression which they made was deep though limited; and a small school of enthusiastic disciples and admirers of the poet began to form itself.

In 1798 Wordsworth, with his sister and Coleridge, went to Hamburg, where they had several interviews with Klopstock, author of The Messiah. From Hamburg the Wordsworths proceeded to Goslar, where they remained until 1799. Here Wordsworth wrote some of his minor poems, and began "The Prelude," which was finished in 1805, but not published until near the close of his life. Returning to England they settled down for life in the Lake country, first in a cottage at Grasmere, and finally at Rydal Mount, near Ambleside. In 1802 the old Lord Lowther died, and the Wordsworths entered, as has been already said, into possession of their lawful patrimony. The two shares which fell to the poet and his sister amounted to £1700, a small fortune to people of their frugal tastes and Spartan virtues. Wordsworth now married Mary Hutcheson, whom he had known from childhood, a union in every way auspicious, and particularly so in its leaving undisturbed the relation in which he stood towards his good genius, his highly endowed and amiable sister. In the following year he made the acquaintance of Sir Walter Scott, Southey, and Sir George Beaumont, to the latter of whom he was indebted for many acts of substantial generosity, and for an annuity of £100 bequeathed to him by Sir George in order that he might indulge in a yearly tour; for travelling was the one luxury in which Wordsworth took delight. He frequently published poetical memorials of these travels. In 1805 Wordsworth suffered a severe domestic calamity in the loss of his brother John, the captain of an East Indiaman, whose ship was cast away on the Weymouth Sands through the incompetency of the pilot, and all on board perished. The poet has tenderly commemorated, in several of his poems, the death of this high-minded man, who had a devout faith in his brother's genius and in the celebrity he was finally to achieve.

In 1807 Wordsworth put forth two new volumes of poetry, and in 1814 "The Excursion." It was on these volumes especially that the *Edinburgh Review* fastened the brand of its censure and contempt. Posterity has reversed the judgment of Lord Jeffrey; but by that verdict the poet, for some twenty years, was kept out of his just inheritance of fame, as he had at an earlier period been defrauded of his patrimonial dues, for a similar length of time, by the iniquitous caprice of Lord Lonsdale. Yet reviewing the controversy at the present day, we must confess that the critic's severity was in a large measure justified by the puerility, affectation, and prosiness of many of the verses contained in these, as well as in Wordsworth's earlier compositions. They looked like irritants thrown out on purpose to provoke the ire, or at least to defy the taste, of those who had been educated in a different school of poetry. And how much they were at variance with Wordsworth's own better judgment is proved by the circumstance that, when the strife had subsided, he either silently withdrew the obnoxious passages from all the subsequent editions of his works, or modified them considerably, thereby virtually acknowledging the justice of the sentence which con-

demned him. But still the critic was much more at fault than the poet; for, not content with tearing up weeds, Jeffrey (as Lockhart remarks) "in several cases set his heel upon a flower," and dealt but a scanty measure of justice to the nobler attributes of Wordsworth's genius. And therefore the depreciatory sentence of the Edinburgh reviewer has been very properly set aside as discreditable to his critical taste and penetration. As some compensation for the ill-usage of the critics, Wordsworth was appointed, about this time, distributor of stamps for the county of Westmoreland, an office which, it is presumed, he could transact by deputy, and which brought him a few hundreds a year.

"The White Doe of Rylstone" was published in 1815, and "Peter Bell" in 1819. Viewed as wholes these poems cannot be very highly commended; but they contain many passages of the most exquisite poetry, which, however, is sometimes laid on at the wrong places, leaving bald those spots where poetry is most wanted. This seems to be a not unfrequent fault with Wordsworth. In 1835 he published "Yarrow Revisited, and other poems," and in 1842 a volume containing "Guilt and Sorrow" and "The Borderers." His collected works have been frequently reprinted in various forms by Moxon. His popularity was now unquestioned. He received in 1839 the degree of D.C.L. from the university of Oxford, amid the enthusiastic plaudits of an unusually crowded theatre. In 1842 a pension of £300 a year was conferred upon him by Sir Robert Peel; and on Southey's death in the following year he was presented by the same minister to the laureateship, "as a tribute due to the first of living poets." But if honours fell thick upon his latter years, his home on the other hand was visited by some of those heavy sorrows, which few men escape whose life is protracted beyond the ordinary span. Some years before his death his sister's health became hopelessly disordered, and he lost his only surviving daughter, Dora, who had recently become the wife of Mr. Edward Quillinan. His own health continued strong until April, 1850, when he had reached his eightieth year. About the beginning of this month he was attacked with inflammation of the chest. The more painful symptoms of the malady were subdued, but he never rallied, and died peacefully on the 23rd of April. He was buried in Grasmere churchyard by the side of his children, two of whom he had lost many years before.

Wordsworth was about five feet ten inches in height. His figure was not graceful, but in his countenance there was a fine mixture of the poet and philosopher. He resembled the portraits of Locke; his eyes burned with an inward glare, and looked as if they saw things (which they did) in nature not revealed to ordinary vision. His manners were grave and rather austere; but never, even when his poetical fortunes were at their lowest ebb, was he, in the smallest degree, a soured or disappointed man; for nature had given him a sanguine temperament, equable, indeed elastic spirits, and he had moreover an unshaken faith in the genuineness of his own genius, and a correct appreciation of the value of his own writings, which he was sure would be finally rated at their proper worth, whatever vicissitudes they might meanwhile undergo. These vicissitudes are well summed up by De Quincey, who says, "From 1800 to 1820 the poetry of Wordsworth was trodden under foot, from 1820 to 1830 it was militant, from 1830 and onwards it has been triumphant." It must be remembered, however, that he had, from the first, a select fraternity of admirers who looked up to him as the very high priest of nature.

With regard to the poems themselves of Wordsworth there is but room for this single remark, that, of these poems it may perhaps be said, with greater truth than of any other modern poetry, that they contain passages and lines so startling in their simplicity, subtlety, and freshness, that the perusal of them forms an epoch in the intellectual life of every student of sensibility and taste. When first read they are felt to be *unlike* anything in poetry which the reader has ever met with before. As an instance of this spell-like originality take the two last lines of the following stanza—

> "The stars of midnight shall be dear
> To her; and she shall lean her ear
> In many a secret place
> Where rivulets dance their wayward round,
> And beauty born of murmuring sound
> Shall pass into her face."

For the life of Wordsworth in full, see *Memoirs of William Wordsworth*, by Christopher Wordsworth, D.D.; *Memoirs of William Wordsworth, compiled from authentic sources*, by January Searle; neither of which, however, are works of much merit or interest. There is an excellent epitome of his life by Mr. Lockhart in vol. xcii. of the *Quarterly Review*.—J. F. F.

WORLIDGE, Thomas, a celebrated painter and engraver, was born at Peterborough, Northamptonshire, in 1700. He practised first at Bath as a portrait painter in oil, crayons, and miniatures; and afterwards in London, where his portraits drawn with the lead pencil on vellum had a great run of popularity. But he is now best known by his etchings of portraits in the manner of Rembrandt, and by his copies of the etchings of that master—among others, the Hundred Guilder print. His most elaborate engraving was from a drawing, by himself, of "The Theatre at Oxford at the Installation of the Earl of Westmoreland," which contains a great number of portraits, but is not a work of much ability. His last work was a series of antique gems, sets of which were printed on white satin. He died September 23, 1766. His wife had a considerable reputation for her pictures in needlework.—J. T–e.

WORMIUS, Olaus, or Ole Worm, a distinguished Danish historian and writer on antiquities, was born at Aarhuus in Jutland in 1588. After studying at various German universities, and travelling in Italy, France, and England, he took the degree of doctor of medicine at Basle in 1611. Two years afterwards, his varied learning and knowledge of history and languages procured him a professorship in the university of Copenhagen, in connection with which institution he remained till his death, which occurred in 1654. He was several times rector of the university, and was also private physician to Kings Christian IV. and Frederick III. of Denmark. His chief archæological works, which are very learned and valuable, are the following—"Fasti Danici," 1626; "Literatura Danica Antiquissima," 1636; "Monumentorum Danicorum libri vi.," 1643; and "Lexicon Runicum et Appendix ad Monumenta Danica," 1650. Ole Worm has the merit of being the first who, by his archæological collections and writings, directed general attention to the antiquities of Scandinavia.—J. J.

* WORNUM, Ralph Nicholson, was born December 29, 1812, at Thornton, near Norham, Durham. Intending to practise painting as a profession, he, on the completion of his general education at University college in 1833, and after a few months' preparatory training in Sass's art school, proceeded to the continent, and spent six years in the schools and galleries of Munich, Dresden, Rome, and Paris. On his return to England at the end of 1839 he established himself as a portrait painter, but gradually turned from the practice to the literature of art. From 1840 to the completion of the work, Mr. Wornum wrote the greater part of the biographies of artists, and many of the articles on art, in the Penny Cyclopedia and its Supplement. In 1841 he contributed the article "Pictura" to Smith's Dictionary of Greek and Roman Antiquities. His "Epochs of Painting" appeared in two volumes of Knight's Monthly Volume, 1847; an enlarged edition in 1859. In 1845 he was authorized by the government to prepare the catalogue of the National gallery, in which, besides an account of every painting, he gave a careful biography of each painter. To the thirty-seventh edition, published in 1863, he added facsimiles of the monograms and signatures on the several pictures. Mr. Wornum was appointed in 1848 lecturer on the history and principles of art to the government schools of design, and in 1852 librarian. In this capacity he prepared a classified catalogue of the library in 1855; and in 1856 published the substance of his lectures under the title of the "Analysis of Ornament," a work of great research and value. In 1855 Mr. Wornum was appointed keeper and secretary to the National gallery, and to his judgment and energy may be ascribed many of the improvements which have since been made in the building, the general disposition of the pictures, the arrangement of the Turner bequest, &c. Besides the works already mentioned, Mr. Wornum wrote the memoir and illustrative text to "The Turner Gallery," folio, 1861; has contributed numerous papers on art to the *Art-Journal* and other serials; edited the Lectures of the Royal Academicians, for Bohn's Scientific Library, 1848; a new edition of Walpole's Anecdotes of Painting, 1849; and a Biographical Catalogue of Italian Painters, 1855. He is also the author of the biographies of artists, signed R. N. W., in the present work—notices characterized, like all his writings, by fullness and precision of information.—J. T–e.

WORONZOW or VORONZOFF, is the name of a family

distinguished in the annals of Russia. There were boyards of that name who attained to celebrity in the wars with the Tartars in the fourteenth, fifteenth, and sixteenth centuries. The present house traces back, however, only to a Voronzoff who fell at the siege of Tchigirin in Little Russia in 1678. His son Hilarion had three sons—Roman, Michael, and John. The second became a favourite of the Empress Elizabeth, and afterwards married her cousin, a Countess Scavronsky. He was appointed chancellor of the empire and minister of foreign affairs. He maintained his influence with the heir to the throne, afterwards Peter III., by means of his nicce Elizabeth, who was the grand duke's mistress. In the revolution of 1762 he made a feeble and vain attempt to dissuade Catherine from dethroning her husband. He nevertheless was kept in his office during a short period of her reign, but was at length forced to retire before the superior influence of the Orloffs. He died in 1767, leaving an only daughter.—ALEXANDER VORONZOFF, son of Roman, and nephew of the preceding, was minister of commerce under Catherine II., and chancellor of the empire and minister of foreign affairs in the reign of Alexander I. He was an able and accomplished man, and died in 1805.—His brother SIMON was for many years the Russian ambassador in London, where his more celebrated son, MICHAEL, was born in 1782. Michael, who was raised from the dignity of count to that of prince by the Emperor Nicolas, early distinguished himself in arms; was engaged in the Napoleonic wars; and commanded the Russian contingent of occupation from 1815 to 1818. He subsequently became governor of Bessarabia; a negotiator with Turkey; and, in 1828, commander of the forces engaged in the Turkish war. He was then appointed governor of the Circassian provinces, and gained several hardly won triumphs over the mountaineers. He retired from public life in 1855, and died the following year, leaving an only son, the present Prince Simon Voronzoff, who was sent in 1853 on a diplomatic mission to London, and who now commands a brigade of guards.—R. H.

* WORSAAE, JENS JACOB, an eminent Scandinavian archæologist, was born at Veile on 14th March, 1821. After studying first law and afterwards theology at the university of Copenhagen, he devoted himself exclusively to the favourite pursuit of his life, archæological researches. One of his earliest productions, "Runamo og Braavalleslaget" (Runamo and the battle of Bravalle), published in 1841, attracted general notice, and gave its author a high position in the antiquarian world. Worsaae has written a number of other works characterized by much learning and ability, such as "Danmarks Oldtid oplyst ved Oldsager" (Ancient Denmark illustrated by antiquities), which has been translated into English; and "Minder om de Danske og Normändene i England, Skotland, og Irland" (Memorials of the Danes and Norwegians in England, Scotland, and Ireland). The latter treatise was the result of a visit of research which he paid to the British islands at the expense of the Danish government in 1846–47, and was published in English the year after it appeared at Copenhagen. His remaining works our space will not permit us to enumerate.—J. J.

WORSLEY, SIR RICHARD, the historian of the Isle of Wight, was born in 1751, and succeeded to the baronetcy and a fine estate when eighteen years old. He went the grand tour, and indulged his taste for collecting gems, antiques, and sculptures, until he had gathered enough to justify the title of Museum Worsleianum, which he applied to the published account of his treasures in two volumes, folio, 1794–1803. Two hundred copies of vol. i. and one hundred copies of vol. ii. were printed, none of which were sold during the life of the author. The expenses attending the publication, including Sir Richard's travels, amounted to £27,000. An analysis of the book is given in Savage's Librarian, vol. i. His "History of the Isle of Wight" was published, in 4to, in 1781. Sir Richard was M.P. for Newport, comptroller of the royal household, and governor of the Isle of Wight, where he died in 1805.—R. H.

WOTTON, SIR HENRY, was born on the 9th of April, 1568, at Boughton hall in Kent, the seat of his old and honourable family. He was educated at Winchester and Oxford, and on leaving the university, a witty, accomplished, and studious young man, he spent several years on the continent, cultivating himself and the society of scholars, artists, and men of science, making the acquaintance of Beza, and forming an intimacy with Casaubon. On returning to England he gained the favour of the earl of Essex, one of whose secretaries he became, and on whose fall, fearing to be implicated in his fate, Wotton escaped to the continent. At Florence, he was informed by the grand-duke of a plot for the assassination of James VI of Scotland, and was sent on a secret mission, in the character of an Italian, to warn that monarch of his danger. He performed his mission successfully, and returned to Florence. James soon afterwards ascended the throne, and did not forget the service which Wotton had rendered, knighting him, and sending him ambassador to Venice. It was during this embassy that he wrote in the album of a German acquaintance his celebrated definition of an ambassador —"Legatus est vir bonus peregrè missus ad mentiendum reipublicæ causâ." "Which," says his biographer, Izaak Walton, "Sir Henry Wotton could have been content should have been thus Englished—'An ambassador is an honest man sent to *lie* abroad for the good of his country.'" Years afterwards Sciop-pius laid hold of this sentence, and represented it as a sample of James' political morality. Wotton wrote two "Apologies" on the subject, one of them addressed to the angry James, whom it pacified into pardon. He was afterwards employed by the king on several continental missions of importance. By James, apparently, he was appointed provost of Eton, to which office, however, he was not formally instituted until July, 1625, after the accession of Charles I. He held it until his death in December, 1639. In the year before his death he wrote to Milton, then about to travel on the continent, the well-known letter of advice, which contains, too, some graceful praise of the young poet's Comus. According to Walton, Wotton had planned and commenced a biography of Luther, but laid it aside to undertake, at the request of Charles I., a history of England. Death interrupted the execution of this project, before he had done more than compose the characters of some English kings, published in the Reliquiæ Wottonianæ. The last named interesting volume, edited, with a life of Wotton, by Izaak Walton in 1651, contains his principal writings, with the exception of his "State of Christendom," published in 1657, a sort of political survey of Europe at the beginning of the seventeenth century. The Reliquiæ include many of his letters—Lord Bacon was one of his correspondents—and his poems, among them the fine "character of a happy life," a gem of English ethical verse. The "Poems" have been separately edited for the Percy Society by Mr. Dyce.—F. E.

WOTTON, JOHN, a literary divine, was born on the 13th of August, 1666, at Wrentham in Suffolk, his father being rector of the parish. He was a precocious boy, and by his father's training could read Latin, Greek, and Hebrew when little more than four years old; but as in many similar cases, he never fulfilled the promise of his youth; his memory was not equally balanced by his judgment. In 1676, when under ten, he entered Catherine hall, Cambridge, and maintained his extraordinary reputation. In 1679 he became A.B., and soon after obtained a fellowship in St. John's. In 1693 he got the living of Middleton Keynes in Buckinghamshire. In 1694 he published his "Reflections upon ancient and modern learning," an answer to Sir William Temple. Swift's Battle of the Books, a defence of his patron, was one of the fruits of the controversy, and Wotton replied by observations on the Tale of a Tub. Under Burnet's direction in 1701 Wotton published the "History of Rome, from the death of Antoninus Pius to the death of Alexander Severus," a brief treatise intended for the use of the young duke of Gloucester. In 1707 Archbishop Tenison gave him the degree of D.D., and he was presented by Burnet to a stall in Salisbury cathedral. But pecuniary difficulties pressed upon him, and he retired to South Wales, where he published several books, which added nothing to his early fame. He died in 1726.—J. E.

WOUVVERMAN, PHILIP, the son of a painter, Paul, was born at Haarlem in 1620, and is said to have studied his art under Wynants. He displayed great ability, yet was unsuccessful. He could not sell his pictures advantageously, and was, like our Wilson, obliged to dispose of them to the dealers. His subjects are commonly road-side scenes, hunts, or fights; and he often introduced a white horse in his pictures. He died at Haarlem on the 19th of May, 1668, disgusted with his profession. Wouvverman is said to have been so dissatisfied with his own career, that before he died he destroyed his studies and sketches, to prevent his son following the career of a painter, and meeting with the disappointment which had overwhelmed himself. It is quite clear that Wouvverman cannot in his comparatively short life have painted one-third of the nearly nine

hundred pictures now attributed to him, as he had not possibly the time to do it in. His style is very masterly; his execution being, indeed, very near perfection. His subjects and his style are like those of Peter Laer, and he was imitated by his two brothers, Pieter (1625–83) and Jan (1629–66), and by Jan van Hugtenburg (1646–1733); and these are the painters of most of the pictures attributed to Philip Wouvverman. This painter's monogram, formed from P. H. S., signifies simply Philippus. He appears to have wanted the power of making friends, and seems to have been slandered by some of his contemporaries.—R. N. W.

WRANGEL, Carl Gustav, son of the succeeding, was born in 1613, and accompanied his father in various expeditions. After the armistice of 1629 he went to Holland to study the art of shipbuilding, and thence to Paris. Gustavus Adolphus recalled him to Sweden, and made him a gentleman of the bedchamber. At the battle of Lutzen, when the king was supposed to have been killed, Wrangel contributed very mainly to the victory gained by the Swedes. Raised to the rank of colonel, he bore a great part in the victory of Chemnitz, seized by a stratagem the castle of Fetschen, and took Heldrungen and Resdingen at the sword's point. Subsequently he contributed greatly to the victory of Leipsic. He afterwards distinguished himself equally as a naval officer in the war with Denmark. The Swedish fleet being blockaded in Fredricsort in Schleswig, Wrangel was sent to concert measures with the Swedish admiral, Clan Flemming, and not only did he extricate the squadron from peril, but, in conjunction with the Dutch, he defeated the Danish fleet near the island of Femern, and subsequently gained possession of Bernholm. In 1645 he succeeded Torstenson in the command of the Swedish army in Germany. He forced the enemy to retire near Frankfort-on-the-Maine; afterwards, having effected a junction with Turenne, he overran Bavaria, laid siege ineffectually to Augsburg, and went into winter quarters in Suabia. In the following year he compelled the elector of Bavaria to separate from Austria and consent to an armistice. In 1647 Wrangel joined the Swedish troops which were about to invade Bohemia, and was very near taking the Emperor Frederick III. prisoner in his camp. He retained the command of the northern army of Sweden until the peace of Westphalia, when he was rewarded with the title of count, and various estates in Sweden, Germany, and Finland. When Charles Gustavus undertook his expedition against Poland, Wrangel took the command, and having landed his army, blockaded the port of Dantzic. After driving the enemy out of Pomerania, he marched upon Jutland, and seized the fortress of Fredriksudde, 1657. When Charles Gustavus laid siege to Copenhagen, Wrangel besieged and took the castle of Kronenburg; and in 1659 he seized upon the Danish isles of Langeland and Alsen. In 1674, though old and infirm, he again took the command of the army in Pomerania, but he was shortly compelled by ill health to retire to his estate on the island of Rugen, where he died in 1676.—F. M. W.

WRANGEL, Hermann, a Swedish general, was born in 1587, and served under Charles IX. in the wars against Poland, Russia, and Denmark. He conducted the siege of Ivanogrod (1609) with such success that, after the town fell into the hands of the Swedes, he was appointed to the command of it. In 1621 he was created Field-marshal by Gustavus Adolphus, and commanded the army sent against the Poles. After the armistice (1629) he was employed by Gustavus in various negotiations, and was instrumental in bringing about a peace with Poland in 1635. In 1636 he received the command of a corps d'armée in Pomerania, and achieved various successes; but owing to disputes with General Banier he was recalled by Queen Christina, and appointed governor-general of Livonia, an office which he held till his death in 1644.—F. M. W.

WRAXALL, Sir Nathaniel, Bart., chiefly known as a writer of memoirs, was born at Bristol in 1751. He entered the civil service of the East India Company, and returning to Europe in 1772, travelled extensively for seven years on the continent. According to his own account, he was employed during one of these years on a confidential mission to George III. from his sister Caroline Matilda, whom her husband Christian of Denmark, seventh king of Denmark, had divorced, and who was relegated to Zell in Hanover. His "Cursory Remarks" on the North of Europe appeared in 1775, and was followed in 1777 by his "Memoirs of the Kings of France of the house of Valois;" in 1795 by a "History of France, from the accession of Henry III to the death of Louis XIV.;" and in 1797 by one of the most amusing of his books—his "Memoirs of the Courts of Berlin, Dresden, Warsaw, and Vienna." In 1780 he entered the house of commons as member for Hindon, retiring from it about 1793. In 1813 he was created a baronet; and in 1815 appeared his "Historical Memoirs of my own time," for some remarks in which Count Woronzow, the Russian ambassador, prosecuted him for libel, when he was fined, and suffered a few months' imprisonment. He died in 1831. In 1836 appeared his posthumous memoirs of his own time. Wraxall was a contributor to a department in which English literature is very deficient. His memoirs, however, want point, but they are full of amusing gossip, and are never wilfully untrue.—F. E.

WREN, Sir Christopher, the greatest of English architects, was born at the rectory, East Knoyle, Wiltshire, on the 20th of October, 1631, and not, as is stated in the Parentalia and by all subsequent biographers, 1632. His father, Dr. Christopher Wren, was chaplain to Charles I., and dean of Windsor, as well as rector of East Knoyle; his uncle, Dr. Matthew Wren, was successively bishop of Hereford, Norwich, and Ely. Being, like his great contemporary Newton, a very small and weakly child, Christopher Wren was educated at home with great care under a private tutor, the Rev. W. Shepheard; but his mathematical and scientific studies, for which at an early age he showed an astonishing aptitude, were superintended by his father, a man of considerable attainments, and the Rev. William Holder, incumbent of Bletchington, Oxon., who afterwards married Sir Christopher's sister. Before going to the university the boy was placed for a short time at Westminster school under the famous Dr. Busby. In 1646 he was entered as a gentleman-commoner at Wadham college, Oxford. Already his attainments had attracted notice. He had in 1645 invented an astronomical instrument, partaking of the character of an orrery, and dedicated it to his father in a Latin poem; and now, or soon after, he invented other instruments of use in gnomonic and pneumatic investigations, and a machine for sowing corn "equally and without waste." His proficiency procured him the friendship of Dr. Wilkins, warden of Wadham, Seth Ward, Savilian professor of astronomy, Hooke, and other distinguished scientific men resident at Oxford, who introduced him to the meetings of the Philosophical Society, then held at Dr. Wilkins' lodgings, and out of which grew the Royal Society. Wren at this time also paid particular attention to the study of anatomy and microscopic science. He was appointed demonstrating assistant to Sir Charles Scarborough; and among other novelties introduced by him were a new and more scientific manner of dissecting the brain, and the process of injecting different liquids into the veins of living animals, a process which he described and exhibited before the society at Oxford, and which was regarded as a discovery of vast value by anatomists throughout Europe. He also made the drawings for Willis' great work on the anatomy of the brain, Cerebri Anatome, &c., 4to, 1664, and many of those for Hooke's Micrographia. Altogether his career at Oxford was one of rare distinction. In grave treatises as well as in private discourse he was spoken of as a prodigy, and Evelyn makes a special entry in his Diary of having seen at Oxford "that miracle of a youth Christopher Wren." In 1650 he proceeded B.A., and M.A. in 1653, when he was elected fellow of All Souls. In 1661 he became D.C.L. at Oxford, and ad eundem gradum at Cambridge.

Thus far we have followed his course at the university. He was soon to take a prominent place among the scientific men of the metropolis. In 1657, being then in his twenty-sixth year, he was elected professor of astronomy at Gresham college, at that time a position of importance. His inaugural lecture (an elaborate composition, printed in the Parentalia) was greatly admired, and the most eminent among his scientific contemporaries were thenceforth in the habit of attending his weekly lectures. It was after one of these lectures (28th November, 1660) that the foundation of the Royal Society was settled; and the young professor was requested to draw up the preamble of the charter. (Weld's *Hist. of Royal Soc.*, vol. i.) Wren was among the most active of the members of the infant society. He communicated numerous papers on a great variety of subjects, and he devised and conducted a large proportion of the experiments which it was then the custom to exhibit at the meetings of the society, especially when royal or eminent persons were present. His scientific labours included an explanation of the theory of the planet Saturn, which he was the first to establish; the solution of a

problem put forward by Pascal as a challenge to the scientific men of Europe; investigations of cycloids, published in Dr. Wallis' work on that subject; papers on the longitude, extending from 1660 to 1720; on the pendulum; a tract on the Julian period; improvements in the telescope; an instrument for making perspective drawings; the first practical application in England of the theory of the barometer; various improvements in dioptrics and dioptrical instruments; investigations in meteorology, and the application of self-registering contrivances to barometers, thermometers, wind guages, &c. In all he is said to have made above fifty discoveries and inventions, but several were lost, or appropriated by others and left unclaimed, through modesty and invincible dislike to controversy.

Wren resigned the Gresham professorship on being appointed Savilian professor of astronomy at Oxford in 1660 (not 1670 as it stands by some strange mistake in the Oxford University Calendar). But his presence was missed in London, and probably with a view to securing him a position there, interest was made to obtain for him, in 1661, the post of assistant surveyor-general under Sir John Denham. This was the turning point in Wren's life. Up to this time he had been wholly a man of science. He was only in his thirtieth year, yet he had won a foremost place among the scientific men of England, and that in one of the most remarkable periods in the history of English science. Denham, Wren's superior, was a poet, and never troubled himself about the duties of the surveyorship, which were performed by deputy; and, as offices were then filled, Wren's friends probably only regarded the assistant surveyorship as a convenient sinecure for a studious man. Wren does not appear, up to this time, to have given any special attention to architecture. But it was not in his nature to regard only the emoluments of an office; and as soon as he had familiarized himself with its duties, it is evident that he gave his best efforts to the study of architecture, for which his previous studies had laid an excellent foundation. He did not abandon his scientific pursuits; but after the great fire of 1666 he can have given but little time to them, though we have sufficient evidence that he retained his interest in them.

One of his first architectural engagements was the survey of St. Paul's cathedral, which had been brought into a ruinous condition by neglect and ill-usage during the Commonwealth period. In his report (1663) Wren showed that it required almost rebuilding. Old St. Paul's was a Gothic edifice, but it had lost all consistency of character when Inigo Jones attached an enormous Corinthian portico to its western end. Wren proposed, among other things, to take down the spire (the loftiest in England), which had become unsafe, and substitute for it a grand central cupola. "This cupola," he says in a passage of great interest, as showing that he had already conceived the idea which he carried out in so striking a manner in his new St. Paul's, "would be of present use for auditory, make all the external repairs perfect, become an ornament to his majesty's most excellent reign, to the church, and to this great city." His proposition was strenuously opposed, and before anything was actually done the fate of the old cathedral was decided by the great fire. Wren's first building seems to have been the chapel of Pembroke college, Cambridge, a small building of the Corinthian order, completed in 1665 at the cost of his uncle, Bishop Wren. Other early architectural employments were improvements at the royal palaces of Windsor and Greenwich; portions of Trinity college, Oxford; and the Sheldon theatre, which was begun in 1664, and was a remarkable instance of the early development of Wren's constructive skill.

In 1665, the year of the great plague of London and perhaps to escape from that terrible visitation, Wren went to the continent. His purpose was first to visit France and then proceed to Italy, in order to study the principal ancient and modern buildings. But at this time Bernini was busy with the immense works at the Louvre, and Wren found in that and other important works in progress sufficient to occupy all the time he could spare. At first he was every day at the Louvre, where, he says in a letter written from Paris, "no less than a thousand hands are constantly employed" in every variety of constructive and decorative labour, and "which altogether make it a school of architecture the best probably in Europe." He wanted to obtain a copy of Bernini's plan of the Louvre, but he says, "I could only copy it in my fancy and memory," for "the old reserved Italian gave me but a few minutes view of it." Wren seems to have studied with no less diligence the other leading edifices; "I shall bring you," he writes, "almost all France upon paper." He did not go to Italy, and it has been conjectured that his not having done so may account for some of his deficiencies in taste. This, however, is doubtful. He seems indeed not to have been able to get rid of a tendency to imitate the Parisian "filigrands and little knicknacks," though he refers to them so contemptuously; but it was the tendency of the age, and was not likely to be cured by a flying visit to Italy. Be that as it may, he was compelled to return, and was soon too completely absorbed by the overwhelming duties entailed on him by the unparalleled disaster of the fire of 1666, to think of sparing time for another continental excursion. It was fortunate that he had already made his French journey. Denham, the surveyor-general, had died a few months before the fire, and Wren was appointed his successor. After the fire he was nominated architect for rebuilding the city.

The fire of London opened to Wren one of the rarest opportunities ever offered to an architect, that of reconstructing a capital with the greater part of its churches and public buildings. He addressed himself to the task with all his energy. He first made a careful survey of the ruined city, and it may serve as a clue to the extent of the fire to mention that his official estimate of the damage was £10,780,500. He then drew up an elaborate plan for rebuilding the city, so as to make it one of the noblest capitals in Europe. Had his plan been carried out, London would have been a very different place from what it actually became. He thought the city ought to be convenient, beautiful, healthy. He wished to get rid of all narrow lanes and alleys; to have only three classes of thoroughfares—the main lines of streets at least ninety feet wide, others of sixty feet, and connecting lanes at least thirty feet wide. He would have had St. Paul's stand in a spacious area as the crowning feature of the city; the Royal Exchange, the Post-office, banks, and other great commercial edifices set round a great central space from which the main thoroughfares should radiate; have embanked the Thames from Blackfriars' to the Tower, and formed along it a commodious continuous quay or succession of quays; have placed the churches in convenient open spaces, removing the church-yards, and indeed all burial-places, outside the city walls; have brought the halls of the great city companies together so as to form a magnificent square in the immediate vicinity of Guildhall; have constructed other squares, piazzas, and open places within the city; and finally have converted the pestiferous Fleet river into a navigable canal, and made ample provision of covered sewers. But the citizens were then, as ever since, unanimous in resisting any such interference with their old ways. Wren's plan was cast aside: the city was built up again as nearly as possible on the old lines, the churches, halls, and other public buildings on their former sites; and even at the present time many of the improvements which Wren suggested are only being effected slowly and imperfectly, and in the face of strenuous opposition.

With particular buildings Wren had almost as much difficulty as with the general plan. In erecting his masterwork, St. Paul's cathedral, he had to encounter from its commencement to its completion the most vexatious opposition. He wished to make it a purely protestant cathedral—one adapted strictly to the worship and ritual of the church for which it was built. The adherents to precedent, and the followers of the Romish faith, who, looking to the succession of the duke of York (James II.), himself one of the most resolute of the cabal, anticipated its employment for the ancient ritual, were determined that it should be constructed according to the usual cathedral arrangements. Wren was obliged to give way. The model of his first cathedral is now in the South Kensington museum. It would have been a magnificent building, and have afforded a noble auditorium under the great dome. More original undoubtedly than the present one, it may, however, be questioned whether for general architectural effect it would not have been inferior to the design actually carried out.

The first stone of St. Paul's was laid on the 21st of June, 1675. It was opened for divine service, 2nd December, 1697; and the topstone of the lantern was laid by the architect's eldest son, Christopher, in 1710. But notwithstanding this formality it was not in reality completed till some eight or ten years later, as we find Sir Christopher, in a letter dated October, 1717, protesting most earnestly against a resolution of the commissioners that a balustrade of stone should be set up around the top of the building. Wren intended "to have statues erected

on the four pediments only, which," he thinks, "will be a most proper, noble, and sufficient ornament to the whole fabric." He knows, he says, that "ladies think nothing well without an edging," and if he could, therefore, he would "gladly have complied with the vulgar taste," but he cannot for reasons which he sets forth. The commissioners, however, thought the ladies knew more of architecture than the architect; the edging was tacked on, and there, out of deference to the ladies probably, it remains to the present day. Wren personally superintended the progress of his cathedral from its commencement to its completion, hence there is a unity of design throughout, of which the instances are extremely rare in buildings of such magnitude. St. Paul's was the first, and is still beyond comparison the noblest cathedral, built expressly for protestant worship. Indeed it is not too much to say, despite recent adverse criticism, that it is by far the noblest ecclesiastical edifice constructed during the last two centuries. It has faults of design and many more in the details; but many of these were forced on the architect; whilst many of the things spoken of by half-informed critics as errors arising from the architect's insufficient knowledge or imperfect taste, were in fact deliberately adopted after full consideration as the best of the available modes of procedure. After all exceptions are made the building remains, as to its exterior, the most beautiful and the most majestic of its class of modern times; whilst as to the interior, it must be remembered that Wren's design contemplated the extensive employment of sculpture, and of painting in mosaic, which would have materially added to the general magnificence of its appearance. An effort, we may add, is at the present time being made to raise funds for decorating the interior with mosaics, though on a less extensive scale than that originally proposed.

Wren erected fifty-one other churches in the city. Like the cathedral, they are all formed on a classical model, but none are mere reproductions or close imitations of ancient examples. Whilst as the rule he adopted the basilica as his type, he seems to have adapted his ground plans to the exigences of the sites, and to have sought to obtain as much variety as possible. Hence, whilst usually rectangular in plan, they are of very different proportions, and are covered in some instances with an oval, an octagonal, or a circular cupola, and the towers and steeples are of widely different forms. Instead of placing the churches as he wished in broad, open spaces, he was for the most part compelled to erect them in close narrow streets and lanes. He could not, therefore, especially with the limited sums at his disposal, impart to them much external ornament. Very judiciously he resolved to bestow his chief care on their interiors, making them as convenient as possible for seeing and hearing, and, if not magnificent, at least pleasing to the eye. For external characterization he trusted mostly to the campaniles or steeples. Of his interiors, that of St. Stephen's, Walbrook, is the most admired, but several of the others are very excellent. In looking at all, it must be borne in mind that he was strongly averse to high pews, but the citizens insisted on having them, to the material disfigurement of their churches. Of his spires those of Bow church and St. Bride's are the best known; the former is in all respects admirable, but the latter has been reduced in height and altered in its proportions. The interiors of his churches have been well illustrated in Mr. J. Clayton's Plans, Elevations, and Sections of the Parochial Churches of Sir Christopher Wren, folio, 1848; and the towers and spires in Mr. Cockerell's Tribute to the Memory of Sir Christopher Wren, 1842. These works will be found an admirable introduction to the study of the buildings themselves—a study which, whatever be his predilections, will be of inestimable value to the architectural student. Wren's other important city buildings included the halls of the twelve great civic companies, and twenty-four halls of the minor companies; of each class several have been removed. The Royal Exchange was completed in 1688; the Custom-house about the same time; Temple Bar in 1672; the lofty column, designed as a memorial of the great fire, and now known as the Monument, in 1672; and the College of Physicians in 1689.

Of his works beyond the city the briefest mention must suffice. As a palatial architect Wren was certainly not great. His extensive additions to Windsor castle undoubtedly added to its convenience as a residence, but they sadly impaired its stern feudal grandeur. Nor are his additions to the old Tudor palace at Hampton court more satisfactory. Greenwich hospital was originally a royal palace, but was greatly enlarged and altered by Wren to fit it for a naval asylum; and whilst his new parts are finer than the old, his alterations imparted to the building, as a whole, an air of magnificence which is very striking. Chelsea hospital for old and wounded soldiers, a red-brick building with stone dressings begun in 1682 and completed in 1690, is much less happy. Wren also began a spacious palace of red brick at Winchester for Charles II., who at one time intended to make that city his abode; but the fickle monarch changed his mind, the palace was left unfinished, and the portion erected is now used as a barracks. Wren commenced at the same time an episcopal palace at Winchester, which was completed in the reign of Queen Anne; but only a small portion is now standing, and that is used as a diocesan training school. The Royal Observatory at Greenwich was completed in 1675. Marlborough house, now the residence of the prince of Wales, was built in 1709; Buckingham house, a few years earlier.

Among his other more important buildings were the Ashmolean museum; the Gatehouse, Christ church; and Queen's College chapel, Oxford; Emmanuel College chapel, and the Library, Neville's court, and other buildings at Trinity college, Cambridge; Morden college, Blackheath; and St. James' church, Westminster, one of his best interiors. Wren began in 1698 extensive repairs and alterations at Westminster abbey. He continued to be for above twenty years occupied with these works, and though he had little more admiration for Gothic architecture than his contemporaries generally, and certainly no very intimate knowledge of its principles, as the towers he added to the west end of the abbey show, he yet did his best to preserve the abbey in its integrity. He was equally zealous and successful in his efforts to preserve Salisbury cathedral; and the admiration he expressed for King's College chapel, Cambridge, did something, perhaps, to keep off the hands of the improver from that and similar buildings. Wren designed a splendid mausoleum to the memory of Charles I., for which parliament voted a sum of £70,000; but Charles II. applied the money to his own use, and the mausoleum was never even commenced.

Wren was knighted in 1673, in which year he resigned the Savilian professorship, having since 1669 performed the duties by deputy. In 1681 he was elected president of the Royal Society. In 1685 he was chosen member of parliament for Plympton, in 1689 for Windsor, and in 1700 for Weymouth and Melcombe Regis. After having held the office of surveyor general for fifty years, he was dismissed from it in April, 1718, and the post conferred on a wretched creature named Benson (immortalized in the Dunciad), who, however, was shortly after removed for malversation. Vanbrugh is said to have refused the office "out of tenderness to Sir Christopher." Wren spent his last years in honourable retirement at his house in Hampton Court, "in contemplation and study," to use the words of his grandson, "and principally in the consolation of the Holy Scriptures; cheerful in solitude, and as well pleased to die in the shade as in the light." Almost to the last he used to direct the works at Westminster abbey, and once a year the old man was carried to St. Paul's to see the "goodly house that his hands had builded." On one of these visits to London he passed quietly away during his customary slumber after dinner. He died at the age of ninety-one, on 25th February, 1723. His remains were interred under the choir of St. Paul's, and above them was placed an inscription concluding with words which have become famous —"Si monumentum quæris circumspice." Worthier monument architect could hardly desire; yet it is surprising that a hundred and forty years should have been allowed to pass away without a statue of Wren having been placed in his own St. Paul's—the repository of the statues of so many great and so many little men.

Wren was twice married—first to Faith, daughter of Sir John Coghill of Bletchington, Oxfordshire; and, secondly, to Jane, daughter of William, Lord Fitzwilliam, Baron of Lifford in Ireland. By his first wife he had a son, Christopher, who wrote "Numismatum Antiquorum Sylloge," 4to, 1708; and commenced the "Parentalia, or Memoirs of the Family of the Wrens," which was left unfinished at his death in 1747, and completed by his son Stephen, 4to, 1750. By his second wife Sir Christopher had a son and a daughter. A considerable collection of Wren's designs and drawings is in the library of All Souls college, Oxford; and another in Soane's museum, London.—J. T–e.

WRIGHT, Joseph, known as Wright of Derby, was the son of the town-clerk of that place, where he was born in 1734. He studied under Hudson, the master of Sir Joshua Reynolds,

and set up as a portrait painter at Derby, but acquired his reputation by his candle or fire-light pieces. Wright visited Italy in 1773–75. In 1782 he was elected an associate of the Royal Academy, but finding what he considered his inferior elected to the full honours before him in 1784, he resigned his diploma in disgust. In 1785 he got up an exhibition of his own pictures in Covent Garden. Among them were "Vesuvius in Eruption," which attracted great notice, and the "Destruction of the Floating Batteries off Gibraltar." He first exhibited at the Academy in 1778, when he had six pictures hung, including the "Eruption of Vesuvius," and the "Girandola" at Rome. He exhibited a "Girandola" also in 1779. He occasionally exhibited at the Academy, notwithstanding his separation from it. His name appears for the last time in 1790. He died in 1797. The National gallery possesses his fine picture of the "Air-pump," engraved by Green.—(Edwards, *Anecdotes of Painting.*)—R. N. W.

* WRIGHT, Thomas, the literary antiquary and archæologist, was born in 1810, and received his later education at Trinity college, Cambridge. Beginning early a career of authorship by contributing to periodicals, he gradually concentrated himself on the archæology of English literature and history, with which he has been mainly occupied. He was one of the founders of the Camden, the Percy, and the Shakspeare Societies, and of the British Archæological Association. A mere list of the many works which he has written and edited would fill a column of our space. Of the many of which he is the author the best known is the "Biographia Britannica Literaria," biographical and critical sketches of British authors from the earliest period to the reign of King John, arranged in chronological order, in two volumes, one embracing the Anglo-Saxon, the other the Anglo-Norman period—a very valuable work of reference, published under the superintendence of the Council of the Royal Society of Literature. A simple mention must suffice for his "Queen Elizabeth and her Times," 1838; his "England under the House of Hanover," 1848; and "The Celt, the Roman, and the Saxon," 1852; new edition, 1861. Of the numerous works which he has edited, his new text of the Canterbury Tales, 1847, for the Percy Society, and the Vision and Creed of Piers Ploughman, 1856, afford but a scanty sample. Wright took an active part in the excavations which brought to light the remains of the ancient Roman town, in relation to which he published in 1859 his "Guide to the Ruins of the Roman city of Uriconium, at Wroxeter, near Shrewsbury." In 1861 he collected some of his scattered papers as "Essays on archæological subjects, and on various questions connected with the history of art, science, and literature in the middle ages." He is a fellow of the Society of Antiquaries, and a member of the French Institute.—F. E.

WRIOTHESLEY, Thomas, fourth earl of, son of Shakspeare's earl, succeeded to the title in 1624. With Clarendon, then Mr. Hyde, he quitted the liberal opposition to Charles I. during Strafford's impeachment. Though loyal both to Charles I. and to Charles II., he did not leave England after the fall of the royal cause, "compounding" for his estates. After the Restoration he was made, in 1660, lord-treasurer; and with the duke of Ormonde and Clarendon, belonged to the old staid school of royal counsellors whose advice Charles II. listened to impatiently. With a high, and in those days a rare reputation for official probity, he died in 1667.—F. E.

* WROTTESLEY, John, second lord, a man of science, was born in 1798, and succeeded to the title in 1841. Having distinguished himself by his contributions to practical astronomy, so early as 1829 he began the erection of an observatory at Blackheath. He was elected in 1841 president of the Astronomical Society, having in 1839 received from it its gold medal for his catalogue of stars, embodying upwards of twelve thousand observations. In 1842 he erected an observatory at his seat of Wrottesley hall, with objects and results amply described in the memoir of his lordship in Mr. Charles Knight's Cyclopædia of Biography. Lord Wrottesley has been thrice elected president of the Royal Society, in 1854, 1855, and 1856. On the 26th of April, 1853, he delivered in the house of peers a speech (afterwards published in a separate form), on Lieutenant Murray's plan for improving navigation, which he wound up with an able exposition of the claims of science on the legislature of a great country. In 1853 he published a little work entitled "Thoughts on Government and Legislation," 1853.—F. E.

WURMSER, Dagobert Sigismund, Count, an eminent Austrian general, was born in Alsace on the 22nd of September, 1724. In his youth he served in the French army, but his father having resolved to settle in the Austrian states, the son accompanied him and proceeded to Vienna. Entering the Austrian service, Dagobert ere long rose to high military rank—after the battles of Prague, Lissau, and Hochkirchen, being made successively major, colonel, and major-general. In 1778 he became lieutenant-general; and in 1779 he defeated the Prussians at Kubelschwerd. With 1793 began the period of his European reputation. It was then that he was sent against the French, whom he worsted and compelled to retire in disorder into Upper Alsace. He then captured Hagenau and some other strong places; but being opposed by superior numbers he was obliged to abandon all that he had taken, and sustained a serious defeat at Frischweiler. The year following he commanded the army of the Upper Rhine, gained a victory over the French on the banks of the Neckar, and reduced Mannheim. This was in November, 1794. In 1796 he commanded in Italy, where at first he acquired some successes, but, obliged at last to yield to the genius of Bonaparte, he was constrained to throw himself into Mantua, which he defended till famine forced him to capitulate on 2nd February, 1797. The brave old soldier died at Vienna the same year in the month of June.—J. J.

WYATT, James, R.A., was born at Burton Constable, Staffordshire, in 1746. When about fourteen he was taken to Rome by Lord Bagot, then envoy to the pope. There, under the guidance of his patron, he devoted himself for about three years to the study of the ancient buildings. He then went to Venice, where he became the pupil of Vicentini, an architect and painter of reputation. He returned to England in 1766. The building by which he became known was the Pantheon, Oxford Street, erected 1769–72, and fitted up in a style of lavish splendour as a fashionable place of winter amusement. This building, which was greatly admired as the "purest" example of classic architecture of its time, was destroyed by fire in 1792. Wyatt was afterwards much employed in erecting country mansions, most of which were of the coldest pseudo-classic character, almost the only ornament being the inevitable portico. His principal work in this manner was Castle-Coote, Ireland, the seat of Viscount Belmore. He was also much employed at the universities, and there also he introduced his "classic" features, as in the Doric gatehouse at Christ church, Oxford, and the Ionic library at Oriel college. But Gothic architecture, as patronized by Walpole and practised by Essex, was becoming fashionable; and on the death of Essex in 1784, Wyatt prepared to succeed him as the leading architect in that style. His first attempt was at Lee Priory, Kent, and it was quickly succeeded by others on a more ambitious scale. The most famous of his Gothic mansions was Fonthill, begun in 1795, a work for its time of great merit and some eccentricity—due in a great measure no doubt to its owner, Beckford, the author of Vathek. The grand feature of the interior was the almost unrivalled suite of galleries, three hundred feet in length; of its exterior, the lofty tower. The tower fell down in 1825, and the rest of the building was then demolished. Another very spacious and picturesque mansion, on the whole his best Gothic building, was Ashridge, Herts, erected for the earl of Bridgewater. The royal palace at Kew, of castellated Gothic, was never finished, and has long since been pulled down. The Military college, Woolwich, another castellated pile, is still standing, but can hardly be said to add much to his renown. Wyatt achieved the position he coveted of being the leading Gothic architect of his day. But his Gothic harmonized neither in principle nor details with that of any period of the middle ages. Except a certain stately picturesqueness, his buildings have little in their general forms to recommend them, and the details are invariably meagre and impure. Mediæval architecture had, however, been at that time only studied in the most superficial and imperfect manner, and Wyatt had literally to feel his way out of chaos. He was, moreover, far too busy a man to work out the subject for himself. For his buildings there might, therefore, be ample allowance made. But unfortunately he was employed on what is now called the "restoration" of many of the principal remains of Gothic architecture; and whatever he touched he irreparably injured. At Salisbury cathedral he pulled down several beautiful ancient chapels merely in order to produce what he regarded as a more symmetrical effect, and in other ways grievously injured that matchless example of the Early English period. At Lichfield, Hereford, and other cathedrals, and at Magdalen, Balliol, Merton, and other Oxford colleges, his inter-

ference was almost equally mischievous; so that on the whole he must be regarded rather as the greatest enemy English mediæval architecture has ever had, than as what his contemporaries considered him—a great Gothic architect. On the death of Chambers, Wyatt was appointed to succeed him as surveyor-general of the board of works. He was elected A.R.A. in 1770; R.A. in 1785; and in 1805, on the resignation of Benjamin West, president of the Royal Academy; but West was re-elected in 1806. Wyatt died 5th September, 1813, from injuries sustained by the overturning of his carriage near Marlborough.—J. T–e.

* WYATT, Matthew Digby, a celebrated architect and writer on ornamental art, was born in 1820 at Rowde, near Devizes. In 1836 he entered the office of his elder brother, Mr. T. H. Wyatt, and in the following year became a student of the Royal Academy, and won the Architectural Society's prize for the best essay on Grecian Doric. The years 1844–45 were spent by him in a professional tour in Italy, Germany, and France, in the course of which he made an immense number of drawings, paying particular attention to inedited examples of ornamental art. Of some of these drawings he published in 1848 a series of lithographic facsimiles—"Specimens of the Geometrical Mosaics of the Middle Ages; with a historical notice of the Art." The success of this work led him to produce others on different branches of ornamental art, and to his making designs for art-manufacture. In both lines his success has been equal to his industry, his position having long been in the foremost rank. Among his many publications it will be enough to enumerate a few of the principal, in order to indicate the character and range of his pursuits—"The Industrial Arts of the Nineteenth Century," 2 vols. folio, with one hundred and sixty plates in chromo-lithography; "Metal-work and its Artistic Designs," folio, with fifty coloured plates; "On Ivory Carvings," with photographs, published by the Arundel Society; "The Art of Illuminating," with coloured illustrations; essays on "Enamels and Enamelling;" on "Renaissance Art;" on "Italian Ornament," for Mr. O. Jones' Grammar of Ornament; and on "Metallic Art," for Mr. Waring's great work on the Manchester Art-treasures exhibition of 1857. Wyatt was one of the gentlemen appointed to make the preliminary arrangements of the Great Exhibition of 1851, and he held the post of superintendent of the works. He was also employed on the preliminary arrangements connected with the reconstruction of the building as the Sydenham Crystal Palace; and in conjunction with Mr. O. Jones selected the works of art, casts, &c. from the galleries and churches of the continent, and the mediæval buildings of England; and erected the Pompeian, Mediæval, Renaissance, and Italian courts, and designed the Queen's screen. Wyatt's chief architectural works are the museum and other additions made to the old East India house; a barracks and hospital; with designs for churches, bridges, post-offices, &c., in India, made as architect to the East India Company; the restoration of the chancel of North Marston church, Bucks, executed for her majesty as a memorial to the late Mr. H. Neeld; additions and alterations at Compton Wynyiates, Ashridge, &c.; the Garrison chapel, Woolwich; barracks at Warley; and the architectural features of the terminus at Paddington and other stations on the Great Western Railway, executed in conjunction with the late Mr. Brunel. Wyatt is a member of the Institute of Architects, and fellow of the Society of Antiquaries.—J. T–e.

WYATT, Richard, a distinguished sculptor, was born in Oxford Street, London, May 3, 1795. He was articled to Charles Rossi, R.A., and was a student in the Royal Academy. On leaving Rossi he went to Paris, and worked for a while in the studio of Bosio. He then (1821) proceeded to Rome, where with his countryman Gibson he became a pupil of Canova, and with both of those eminent men he formed a friendship, which was broken only by death. Wyatt settled in Rome, only leaving it once, in 1841, to revisit his native country. He was a man of calm, gentle, kindly manners, and of unwearying industry, and his character was impressed on all his works. He usually selected classical subjects, especially such as admitted of a quiet, graceful treatment, and of a slightly sentimental expression. They display considerable invention, poetic feeling, and purity of taste; and the figures are well moulded, the draperies admirably cast, and the execution, alike in the flesh and the accessories, refined, characteristic, and finished. He was considered to be happiest with the female figure. His works are very numerous, and almost exclusively in marble. Among the most celebrated are—"Penelope," executed for her majesty; "Ino and Bacchus;" "A Nymph entering the Bath," and a companion, "Leaving the Bath;" "A Nymph of Diana extracting a thorn from a Greyhound's foot;" and "A Huntress, with Greyhound and Leveret." His busts are numerous, but hardly so successful. Wyatt died at Rome on 29th May, 1850.—J. T–e.

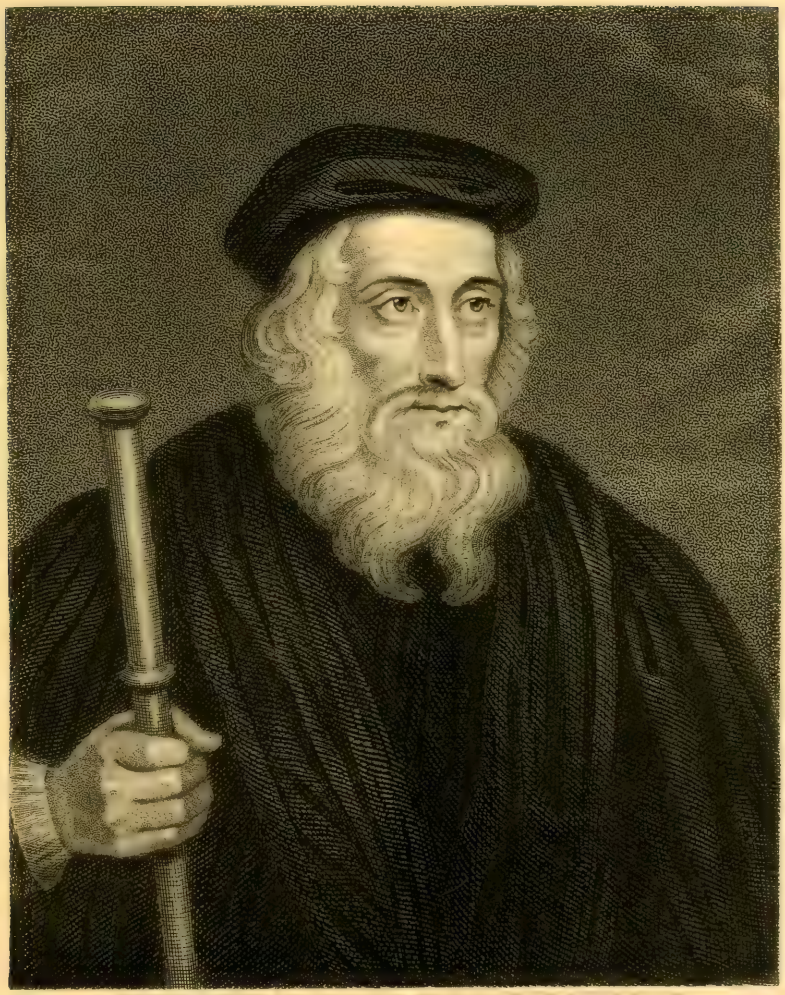
WYATT, Sir Thomas, an English statesman, diplomatist, poet and prose writer, of the reign of Henry VIII., was born in 1503 at Allington, Kent. At the age of twelve he was entered of St. John's college, Cambridge, where he took his B.A. degree in 1518, and two years later that of master. He married in his eighteenth year, and in 1525 figured as one of fourteen challengers at a tournament held at Greenwich. At the coronation of Anne Boleyn he officiated as ewerer to his father, who was treasurer of the king's chamber. He appears subsequently to have incurred the king's suspicion of engaging in an amatory intrigue with Queen Anne. This cloud passed away, and in 1536 he was knighted. He then suffered imprisonment in the Tower on account of a quarrel with the duke of Suffolk. Soon after his release he was made sheriff of Kent. His diplomatic career began in 1537, when he was sent to Spain as ambassador to the Emperor Charles V., whom he attended from Paris to Brussels on a subsequent occasion. His observations in Spain and in Germany were of great service to his government. In 1538 Bonner, afterwards bishop of London, was joined to his mission, much to Wyatt's annoyance. Not without difficulty, the latter obtained leave to return home in 1539. Then followed his second mission to Charles V. On the fall of Cromwell he lost a powerful friend, and was exposed to the machinations of Bonner, who procured his arrest in 1541 on a charge of holding treasonable correspondence with Cardinal Pole. His noble defence on the trial which followed, is printed with his sonnets. He was acquitted, and received fresh favours from the king. In retirement at Allington he occupied himself with writing ballads, sonnets, and satires, which rank with those of Lord Surrey's as the first-fruits of modern English poetry. Ambassadors from the emperor reached England in 1542, and Wyatt was ordered by the king to meet them at Falmouth. The difficulties of travelling were then very great. Wyatt's anxiety and haste brought on a violent fever, which proved fatal. After lingering a few days at Sherborne in Dorsetshire, he died on the 10th or 11th of October, 1542.—R. H.

WYATTVILLE, Sir Jeffry, R.A., was the son of Joseph Wyatt, and was born at Burton-upon-Trent, 3d August, 1766. He was apprenticed to his uncle, Samuel Wyatt, the builder of Trinity house, Heaton hall, &c., and an architect of some repute in his day; and afterwards served some time in the office of another uncle, the more famous James Wyatt, R.A. Not finding an opening as an architect he, in 1799, entered into partnership with Mr. J. Armstrong, a builder, and with him undertook many lucrative government contracts, and erected several country mansions. He was hardly recognized by the profession as an architect, when he was in 1824 unexpectedly invited by George IV. to carry out extensive alterations at Windsor Castle. His designs being approved he took up his abode at Windsor, and threw his whole energy into the task; changing, by the king's permission or desire, his name from Wyatt to Wyattville, in order to distinguish himself from the other architects named Wyatt. He was knighted in 1828. The works at Windsor form his claim to remembrance. Wyattville had little genius and less antiquarian learning. But like Vanbrugh he had a sort of innate feeling of the value of large masses in giving dignity and grandeur, and an eye for pictorial effect. The building which he found mean, neglected, and ruinous, he left the most substantial, the most picturesque, and the stateliest palace of the sovereigns of England. He executed also restorations and alterations at Chatsworth, Longleat, Wollaton, &c., and he "restored" and refronted Sidney Sussex college; but here he had the egregious taste to face the whole of the exterior with cement. Sir Jeffry Wyattville was elected A.R.A. in 1823; R.A. in 1826. He died at his residence in the Wyckham tower, Windsor, February 18, 1840. He had commenced a series of illustrations of the external works at Windsor Castle, but he died before their completion. The work was published in two large and costly folio volumes by Mr. H. Ashton in 1841.—J. T–e.

WYCHERLEY, William, an English dramatist, was born in 1640, and was the eldest son of Daniel Wycherley of Cleve in Shropshire, the representative of an old family, and possessed

of a good estate. During William's boyhood the great civil war terminated in the overthrow of the church and throne, and the establishment of the presbyterian form of worship, and of a republican government; and as the elder Wycherley was attached to the royal cause, he was not disposed to intrust the education of his son to the puritans, and therefore sent him at fifteen years of age to France. He resided for a considerable time on the banks of the Charente, and was admitted to the society of the beautiful and accomplished duchess of Montausier—better known as Julie d'Angennes de Rambouillet—and a splendid circle of French nobles, by whom he was initiated into the fashionable manners and habits of the day. He appears at no time to have known or cared much about any religion; but at this period he became a convert to the Romish church, probably in part because it was fashionable, in part because he disliked the austerities of the puritans, who were at this time dominant in England. When the Restoration took place, Wycherley returned home, and became a member of Queen's college, Oxford. About this time he was persuaded by Bishop Barlow to abjure the errors of the Church of Rome, and from "a good-for-nothing papist" was converted into "a good-for-nothing protestant." On leaving college, where he failed to take a degree, Wycherley entered at the Middle temple; but he had no taste for legal studies, and spent his time in the fashionable pursuits of the day, frequenting the theatres, and enjoying the other amusements and pleasures of the town. From an early age he had been in the habit of writing verses; and having turned his attention to dramatic compositions, he published "Love in a Wood" in 1672; the "Gentleman Dancing Master" in 1673; the "Country Wife" in 1675; and the "Plain Dealer" in 1677. It is probable, however, that these plays were composed some time before they were acted, though certainly not at the dates Wycherley himself in his old age assigned to them. After the production of his first play he became one of the favourites of the abandoned duchess of Cleveland, by whom he was introduced at court, where he attracted the attention of the king, who was pleased with his conversation and manners. On one occasion when Wycherley was confined by a fever to his lodgings in Bow Street, Charles called on him, and finding that his health was shattered and his spirits depressed, advised him to go to the south of France, and gave him, it is said, £500 to defray the expense of the journey. The duke of Buckingham too, who was then master of the household, made Wycherley one of his equerries, and gave him a commission in his own regiment. He spent the winter in France with the best effect on his health; and shortly after his return to England, in accordance with the prevailing fashion of the period, he volunteered to serve in the navy, and was present at one of the battles fought between Prince Rupert and De Ruyter in 1673. On his return he celebrated the engagement in a copy of verses, which have been pronounced "too bad for the bellman." After the publication of his immoral but well-written play, the "Plain Dealer," Wycherley was selected by the king to conduct the education of his natural son, the duke of Richmond, with a salary of £1500 a year. But before entering on the duties of his office he went to amuse himself at Tunbridge Wells, where he was accidentally introduced to the countess of Drogheda, a gay and rich young widow. An intimacy speedily sprung up between them, and Wycherley prevailed upon the lady to marry him. The ceremony was performed privately, and for some reason or other, without the knowledge of the king. Charles was displeased with this conduct, which he thought both disrespectful and disingenuous, and the royal favour was in consequence completely withdrawn from the poet. To complete his misfortunes, his wife proved ill-tempered, imperious, and so extravagantly jealous, that when Wycherley met his friends, which she occasionally allowed him to do, in the Cock tavern opposite to his own house, he was obliged to have the windows always open, in order that her ladyship might be satisfied that no woman was of the party. Her death, which took place soon after, released him from this bondage; but a series of disasters fell upon him in rapid succession. His wife bequeathed her fortune to him, but the will was disputed; the expense of the lawsuit, and probably his own extravagance, involved him in debt, and he was at last thrown into the Fleet, where he languished during seven years, apparently quite forgotten by his gay associates. At length James II., who now filled the throne, happened to witness the performance of the "Plain Dealer," and was so delighted with the play, that having learned the distressed condition of the writer, he gave immediate orders for the payment of his debts, and settled on the unfortunate poet a pension of £200 a year. Wycherley's reconversion to the Church of Rome probably took place at this time, and may not have been altogether unconnected with the king's unwonted munificence. Shortly after his release from prison he succeeded, on the death of his father, to the family estate; but it was strictly entailed, and his extravagant and vicious habits involved him in continual embarrassments. In 1704, after twenty-seven years of silence, he published a large folio volume of miscellaneous and utterly worthless verses, of which it has been said "the style and versification are beneath criticism; the morals are those of Rochester." At this period he formed an acquaintance with Pope, who was then only sixteen, and who was at first proud of the friendship of the author of the "Plain Dealer" and the "Country Wife," and interchanged with him letters "full of affection, humility, and fulsome flattery." Wycherley availed himself of the assistance of the youthful poet to retouch and polish his "feeble stumbling verses," but became at length so sore under Pope's criticisms, that a marked coldness ensued, and the unnatural friendship was dissolved. The aged dramatist continued to the last to indulge in the follies and vices of youth. He survived to the age of seventy-five, and ten days before his death, which took place in December, 1715, he married a young girl merely to injure his nephew and heir-at-law. His bride soon after became the wife of a Captain Shrimpton, who sold Wycherley's manuscripts to a bookseller. They were revised and published by Theobald in 1728, but added nothing to the author's reputation. Wycherley's plays are said to have been the produce of long and patient labour. He had no claim to originality, and the subjects of most of his pieces were borrowed from the French and Spanish stage. His dialogues and scenes bear the marks of careful elaboration and display, considerable liveliness and wit, with occasional clear epigrammatic sayings; but they often violate probability and dramatic propriety. He was a man of a most depraved character, and his plays are a perfect reflection of his own corruption and profligacy.—J. T.

WYCLIFFE or WICLIF, John de, the earliest and most illustrious of English reformers, has been made the subject of several able biographies in our own time—those of Le Bas and Dr. Vaughan in this country, and of Lechler, Böhrenger, Lewald, and other continental writers. But owing to the long neglect of biographers and historians, many of the facts of his life are still involved in much doubt and obscurity. In the latest treatment of his life and writings—that of the Rev. W. W. Shirley prefixed to his edition of the Fasciculi Zizaniorum Magistri Johannis Wyclif, published in 1858 under the direction of the master of the rolls—the author is at issue on several points of importance with all preceding biographers. We do not undertake to give a judgment on these unsettled points; but as Mr. Shirley's sketch exhibits the results of the latest researches, we shall take leave to follow it in the following rapid outline. Leland is our earliest informant regarding the time and place of the reformer's birth. He gives the year 1324 as the probable date; and the two accounts which he has given in different places of his origin and birthplace, are perhaps not so irreconcilable, says Mr. Shirley, as they have been sometimes considered. He says in one passage that he was born at Spreswell, "a good mile from Richmond in Yorkshire;" in another that he drew his origin, *originem duxit*, from the village of Wyclif some ten miles distant. He was born, that is, at Spreswell (probably a corruption for Ipswell, a place still existing at precisely that distance from Richmond, on the banks of the Swale), and was a member of the family of Wyclif of Wyclif, in the parish of that name. He studied at Oxford, but of the early years of his university life nothing is known with certainty. It is usual with his biographers to state that he entered the university as a commoner of Queen's college, and that he was one of the first batch of members of that foundation, as appears from a list of the original members alleged to be extant; but the truth is, according to Mr. Shirley, that no such list can be discovered, that commoners were then confined to the unendowed halls of the university, and that Wycliffe's connection with that college, of which he never was, strictly speaking, a member, belongs to a later part of his life, when he hired a set of rooms in the college which was usually let to strangers. It is also commonly stated that Wycliffe produced his first work in 1356, entitled the "Last Age of the Church" (published in 1841 by



Dr. J. H. Todd, from a MS. belonging to Trinity college, Dublin); that in the same year he was elected a fellow of Merton college; and that in 1360 he commenced to write against the mendicant orders. But these are facts of his life, according to the same authority, "only by courtesy and repetition." "The 'Last Age of the Church' has been assigned to him in common with half the English religious tracts of the fourteenth and fifteenth centuries, in the absence of all external, and in defiance of all internal evidence; and the fellow of Merton was almost certainly another man of the same name, who died rector of a living in Sussex in 1383, and who in more than one circumstance of his life appears to have been confounded with the reformer; and the story which connects him with the controversies of 1360 can be traced in its growth, is implicitly contradicted by contemporary authority, and receives, to say the least, no sanction whatever from the acknowledged writings of the reformer." "At last," continues Mr. Shirley, "in the following year we obtain a firm historical footing. In April, and again in July, 1361, Wycliffe appears as master or warden of Balliol college, Oxford. On the 16th of May of the same year he was instituted, on the presentation of his college, to the rectory of Fylingham in Lincolnshire, and shortly after resigned the mastership of the college, and went to reside on his living; and from the time of his accepting that rectory to his death, twenty-one years later, we never lose sight of him for any length of time." The year of his becoming a doctor of divinity is the most important date of his life, as, according to the information of writers of his own time, it was not till he took that degree and began to read divinity lectures at Oxford that "he broke forth into open heresy." This date is uncertain, but Mr. Shirley decides for 1363 as the most probable. He concludes also, upon what appear to be very fair and probable grounds, against the statement which is usually made, that in 1365 Wycliffe was made master of Canterbury hall, then recently founded by Archbishop Islep. It was the other John Wycliffe before mentioned who received this appointment, and who was engaged in all the legal disputes and appeals which resulted from his appointment being attempted to be set aside by Archbishop Langham, the successor of Islep. The only other changes of place and office which Wycliffe would appear to have experienced were these, that in 1368 he exchanged the rectory of Fylingham for the living of Ludgershall in Buckinghamshire, which he preferred for its being so much nearer to Oxford, the principal scene of his labours and influence; and that he removed from this again in 1374, upon the presentation of the crown, to the parish of Lutterworth in Leicestershire, which he held along with a prebend in the collegiate church of Westbury, and where he continued to labour till his death. "During all this time he continued to be an irregular resident at Oxford. In the years 1363–65, 1374–75, and 1380, we find him renting rooms in Queen's college, and several of his works, containing disputations 'in the schools or elsewhere,' and especially his sermons before the university, give us other though less definite indications of his residence." His literary life may be divided into three periods—the first extending to the year 1366 or 1367, when his important work, "De Dominio Divino," in its shorter form, appeared; the second period reaching from thence to 1378, the year of the great schism of the West, produced by the election of the two rival popes; and the third, from thence to the close of his life. Mr. Shirley very ably states the grounds of this division in the following terms—"In the striking preface to the 'De Dominio Divino,' Wycliffe declares his intention of dedicating his time henceforth exclusively to theology, a resolution which he seems firmly to have kept. This preface seems to me the true epoch of the beginning of the English reformation. In the division, therefore, which has been made, the first period includes the whole of Wycliffe's logical, physical, and philosophical works; in the second, he first appears as a reformer, but a reformer rather of the constitution than the doctrines of the church; the theological element is closely united with the political, and his literary is subordinate to his practical influence. From the time of the great papal schism, the theological or doctrinal element becomes predominant in his works; he begins to write English tracts, to speak of the translation of the Bible, which was probably in progress at this time, and lastly, arriving at a conclusion to which he had long been tending, he put out in the spring of 1381 a paper, containing twelve propositions, in which he denied the doctrine of transubstantiation." The doctrines put forth by Wycliffe in his treatise, "De Dominio Divino," containing his theory of government, or of church and state, furnish the key to all the transactions, and labours, and dangers of his subsequent career. "The doctrine of the reformer was that the sovereignty claimed by the popes over all other earthly authority, had never been delegated by God to any man—that God had allotted only portions of dominion, particular fiefs, so to speak, to each; and if any one were to be held to be Christ's vicar upon earth—a term which he did not refuse to apply to the pope—the title was equally applicable to the temporal as to the spiritual chief. The king was the minister, the vicar of God in things temporal, and was therefore as much bound by his office to see that temporal goods were not wasted or misapplied by the clergy, as the clergy were to direct the spiritual affairs of the king; and while the pope and the king are indeed supreme each in their department, every christian man holds not indeed 'in chief,' but yet he holds of God, and the final irreversible appeal is therefore to the court, not of Rome, but of heaven." The emancipation of kings from the thraldom of Rome; the emancipation of the individual conscience from both pope and king; and the restoration of the church of Christ to purity by restoring her at once to poverty and independence of the state—such were the broad principles and the grand ideal aims of John de Wycliffe. No wonder that they agitated deeply the men of his own and succeeding times, and no wonder that they excited against him the fear, the hatred, and the persecutions of an arrogant and corrupt hierarchy.

In the struggle which Edward III. and his parliament had to maintain against the exorbitant claims and exactions of the court of Rome, principles like these, put forward with so much boldness, and maintained with a surpassing degree of learning and ability, which even his adversaries were compelled to acknowledge, could not fail to recommend Wycliffe to the favour and patronage of the court. As early as 1366 he speaks of himself as a royal chaplain, the same year in which he publicly defended in the schools of Oxford the memorable decision of parliament refusing the demand of the pope for payment of thirty-three years' arrears of tribute, alleged to be due by the kingdom under a convention of King John. In 1374 he was appointed upon a legation sent by Edward III. to Pope Gregory XI. to treat with his Holiness upon the practice of "papal provision" and other abuses; and it is probable that what he saw of the papal court on that occasion tended to deepen his aversion to the prevailing ecclesiastical system: for on his return to England he began to use the plain, homely, outspoken language which is proper to a reformer as distinguished from the learned author or the subtle disputant. He is quoted by one of his biographers as styling the pope in one of his writings or lectures, "Antichrist, the proud worldly priest of Rome, and the most cursed of clippers and purse-kervers" (cut-purses). It is no marvel then that his troubles with the hierarchy soon afterwards began. But he found a powerful protector in John of Gaunt, duke of Lancaster, who on political grounds was the determined enemy of the bishops, and made common cause with the reformer in opposing their exorbitant power and pretensions. He was summoned to appear before Courtney, bishop of London, at St. Paul's on the 3rd of February, 1377, and he appeared, accompanied by John of Gaunt and Lord Henry Percy, earl-marshal. High words ensued between the offended bishop and the haughty courtiers, and the court broke up in confusion without determining anything against the reformer. In 1378 a synod assembled in Archbishop Sudbury's chapel at Lambeth to try and condemn him, but with no better success. The citizens of London forced their way into the chapel and intimidated the synod, and a message arrived from the young king's mother prohibiting the clergy to proceed. It was not till 1381, when Wycliffe put forth at Oxford his twelve theses against the doctrine of transubstantiation, that the bishops were able to effect anything against his high credit and standing. These theses were undoubtedly heretical, and nobody could deny it. Even the duke of Lancaster could only concur in the theological censure of the vice-chancellor of Oxford, and advise the reformer to be silent in future on the subject; and when the archbishop assembled a provincial council at the Blackfriars in London in May, 1382, the clergy found no hindrance in arriving at a sentence in which they pronounced twenty-four conclusions gathered out of his writings to be heretical, appointed search to be made in Oxford for copies of his works, and condemned him to be banished from the university.

The sentence was confirmed by the king's government. Wycliffe withdrew to Lutterworth, never again to appear in Oxford, and "his whole party in the university received a blow from which it seems to have never thoroughly recovered." Nothing but his advanced age and the approach of death saved him from further severities at the hands of the exasperated church. He was summoned in 1384 to appear at Rome before the pope, and his reply excusing himself is still extant. On the 29th December of the same year he was hearing mass in his own church at Lutterworth when a stroke of paralysis deprived him of speech, and on the last day of the year he expired.

As a reformer, his influence was long felt in England and Scotland as a formidable disturber of the papal church. The Lollards of the fourteenth and fifteenth centuries were numerous in both countries, and were the true progenitors of the protestants of the sixteenth century. The influence of his writings was powerfully felt even in foreign countries, and in Bohemia in particular they had much to do in enlightening and stirring up the minds of John Huss and Jerome of Prague. If England owed much to the reformers of Germany and Switzerland in the sixteenth century, these countries had owed not a little to Wycliffe and his disciples in an earlier age. Hence the deep interest manifested by German theologians and historians of the present day in the teaching of Wycliffe, which has in fact been more thoroughly investigated abroad than in the reformer's native land. The truth is, as Mr. Shirley remarks with a just warmth of expression, that "to the memory of Wycliffe—one of the greatest of Englishmen—his country has been singularly and painfully ungrateful. Of his works, the greatest—the 'Trialogus,' one of the most thoughtful of the middle ages—has twice been printed abroad, in England never. Of his original English works nothing beyond one or two tracts (the 'General Prologue to the Bible,' and 'Wycliffe's Wycket') have seen the light. If considered only as the father of English prose, the great reformer might claim more reverential treatment at our hands. As it is in the light of subsequent events that we see the greatness of Wycliffe as a reformer, so it is from the later growth of the language that we best learn to appreciate the beauty of his writings. But it was less the reformer, or the master of English prose, than the great schoolman that inspired the respect of his contemporaries; and next to the deep influence of his personal holiness, and the attractive greatness of his moral character, it was to his supreme command of the weapons of scholastic discussion that he owed his astonishing influence." The "Fasciculi Zizaniorum" contains many interesting documents, historical and doctrinal, bearing upon his life and opinions; and the Wycliffe Society brought out in 1845 a very valuable volume, edited by Dr. Vaughan, containing in addition to "Facts and Observations" concerning his life, a collection of "Tracts or Treatises, with Selections and Translations from his Manuscripts and Latin Works," and a valuable Catalogue raisonné of the writings of Wycliffe still in manuscript. This volume embraces also a translation of the "Trialogus."—P. L.

WYKEHAM, William de, founder of Winchester school and New college, Oxford, was born at Wykeham or Wickham in Hampshire, of poor but respectable parentage, and was put to school at Winchester at the expense of Nicolas Uvedale, lord of the manor of Wickham, and governor of Winchester castle. He had no university education, but he was early distinguished for natural genius, a talent for business, and great proficiency in architecture, the only science and art which he seems to have mastered. After he had been for some time secretary to the constable of Winchester castle, he was recommended by Uvedale to Edington, bishop of Winchester, who took him into his service, and by the influence of both these patrons he was introduced to the knowledge of Edward III. about the year 1348, by whom he was, in the first instance, extensively employed as a surveyor and architect, and afterwards promoted to the highest offices both ecclesiastical and civil in the kingdom. The earliest office held by him under the king, of which there is any evidence in records, was that of clerk of all the king's works on his manors of Heale and Yethamsted, the patent of which is dated 10th May, 1356. In the same year he was made surveyor of the king's works at the castle and park of Windsor; and at his instigation King Edward pulled down and rebuilt great part of Windsor castle. He was also the architect of Queenborough castle in the isle of Sheppey. Meanwhile he had entered upon an ecclesiastical career, by taking deacon's orders; and before he was ordained priest, in 1362, he was already the holder by the king's favour of several preferments in the church, including the rectory of Pulham in Norfolk, the prebend of Flixton in the Cathedral church of Lichfield, and the deanery of the royal free chapel or collegiate church of St. Martin-le-Grand, London. Rising rapidly in the king's esteem and confidence, he was appointed, in 1359, chief warder and surveyor of the royal castles of Windsor, Leeds, Dover, and Hadlam, and of the manors of Old and New Windsor, Wickemer, and sundry other castles and manors, with the parks belonging to them; and his talents for public business soon pointed him out as a man capable of filling with credit the highest public posts. On the 11th of May, 1364, he was made keeper of the privy seal, and soon after he is found styled the king's secretary, or what we should now call principal secretary of state. In 1366, when he made a return of the entire number and value of the benefices held by him—on occasion of the bull of Pope Urban V. against pluralities—the total produce of them amounted to £873 6s. 8d.; but in the same and the following years he was promoted to still more lucrative and dignified offices. In 1366 he succeeded his friend, Edyngton, in the see of Winchester; and in 1367 he was appointed by the king lord high chancellor of England, which latter office he continued to hold till 14th March, 1371, when he gave place, along with other churchmen in high civil office, to a ministry of laymen which the king appointed in compliance with a petition from the lords and commons. His administration as a bishop was distinguished by great vigour in reforming abuses, and by splendid liberality in the execution of public ecclesiastical works, and the creation of new educational foundations. He repaired, at a cost of twenty thousand merks, all the castles or palaces—no fewer than twelve in number—then belonging to the see of Winchester. He reformed the religious houses of all sorts existing in his extensive diocese, including the ancient hospital of St. Cross, near Winchester. He rebuilt the greater part of his cathedral in a style of great elegance and grandeur, and he created the two celebrated foundations of Winchester college and New college, "for the honour of God and increase of his worship, for the support and exaltation of the christian faith, and for the improvement of the liberal arts and sciences." The preparatory college or school at Winchester was opened in 1373, but the building was not finished till 1393. New college, Oxford, for which the other was intended to be a nursery, was begun in 1380, and finished in 1386, but the teaching was commenced in the same year as at Winchester. These magnificent foundations still flourish in undiminished lustre and usefulness—the noblest monuments of the founder's renown as a public benefactor, and admirable examples of the purity of his taste and the grandeur of his conceptions as an architect. In the last thirty years of his life he experienced many vicissitudes of fortune as a statesman, owing to the troubles of the later reign of Edward III. and the intrigues and broils of the minority and early reign of Richard II. He was a second time made lord-chancellor by Richard in 1389, and continued in office till 1391, when he succeeded for a time in reconciling the young king and the ambitious duke of Gloucester. The last parliament which he attended was that held on the 30th September, 1399, when Richard was deposed, and the crown transferred to Henry IV. He died at South Waltham, 27th September, 1404. His life was written by Bishop Lowth, an illustrious alumnus of Winchester school and New college.—P. L.

WYNANTS, Jan, an able Dutch landscape painter, was born at Haarlem about 1610. He has the credit of having been the master of his fellow-townsman, Philip Wouvverman, who occasionally inserted the figures in the landscapes of his master. Wynants was still living in 1675. His pictures are carefully painted, and are generally excellent in the middle ground, but the foregrounds are too much broken in colour, and his distances are often too blue. Adrian Vandevelde and Lingelbach, also, sometimes painted figures for Wynants.—R. N. W.

WYNDHAM, the surname of a noble and powerful English family which deduces its descent from Ailwardus, a Saxon thane who possessed the estate of Wymondham—subsequently called Wyndham—in Norfolk, and assumed this name about the time of the Norman conquest. The first of his descendants who figured prominently in the history of the country was Sir John Wyndham, a zealous Lancastrian. He rendered important service at the battle of Stoke in 1487 against Lambert Simnel and his adherents, and was knighted by Henry VII. immediately after the victory; but being subsequently implicated in a Yorkist con-

spiracy, he was condemned for high treason, and beheaded. The family, however, were so fortunate as to preserve their hereditary estates, which were largely increased by the grants obtained out of the confiscated church lands by the grandson of Sir John, who was a favourite of Henry VIII. The family continued to increase in power and possessions; and though stanch loyalists, they emerged unscathed from the fiery ordeal of the great civil war, and a junior member of the house was rewarded for his loyalty by being created a baronet, as was also the then head of the family. Under Sir John Wyndham, who flourished in the early part of the seventeenth century, the family extended its branches in all directions. His second son became the ancestor of the famous statesman, William Windham of Felbrigge; another of his sons became the progenitor of the Wyndhams of Dunraven castle; the Wyndhams of Dinton derived their origin from a third, and the Wyndhams of Cromer from a fourth. The fourth in descent from this prosperous gentleman was Sir WILLIAM WYNDHAM, Bart., an influential statesman who took a very prominent part in political affairs during the reigns of Queen Anne and of George I. He was born in 1687, and after completing his education at Eton, and Christ church, Oxford, he spent several years in foreign travel. Soon after his return home he was elected member for the county of Somerset, and continued to hold that position in all the subsequent parliaments of Queen Anne. After the change of ministry in 1710 Sir William was made secretary at war, and in 1713 he became chancellor of the exchequer. When the quarrel took place between Oxford and Bolingbroke, Wyndham adhered to the latter, and was entirely in his confidence, and not free from suspicion of complicity in the treasonable designs of the ministry. On the death of Queen Anne, however, and the consequent downfal of the tory administration, Sir William endeavoured, though without effect, to conciliate the favour of the new sovereign. On his dismissal from his office, which was conferred on Sir Richard Onslow, he became a strenuous opponent of the government, and zealously defended the duke of Ormond, and the earls of Oxford and Strafford, upon their impeachment. His violent conduct excited strong suspicions that he was in correspondence with the exiled family, and on the breaking out of Mar's rebellion in 1715 Sir William was arrested and sent to the Tower. He was set at liberty, however, without a trial, through the judicious clemency of the government (though there can be no doubt that he was deeply implicated in the Jacobite conspiracy), and continued during the remainder of his life to offer an active but more cautious opposition to the government. He delivered the most violent, and probably the best, speech which was made against Walpole's famous excise scheme in 1733, but his speech in favour of the repeal of the Septennial act in 1734 was even more able and better reasoned. Sir William died in 1740, in the fifty-third year of his age. His death left a great void in the ranks of opposition, for he was not only an able leader, but a powerful debater. His eloquence, in the opinion of a competent judge, was not less effective than Pulteney's, and rendered him worthy to be the rival of Walpole, and the friend of St. John. Speaker Onslow, though he admits him to have been haughty and arrogant in temper, and not eminent in any branch of literature, says, "In my opinion Sir William Wyndham was the most made for a great man of any that I have known in this age. Everything about him seemed great. There was no inconsistency in his composition, all the parts of his character suited and helped one another." Swift loved and praised him; Bolingbroke deeply deplored his loss; and Pope extols him as "the master of our passions and his own." His morals, however, were not unblemished; and in his youth, at least, he exposed himself to the imputation of freethinking. Onslow, the speaker, said of him—"There was much grace and dignity in his person, and the same in his speaking. He had no acquirements of learning; but his eloquence, improved by use, was strong, full, and without affectation, arising chiefly from his clearness, propriety, and argumentation—in the method of which last, by a sort of induction almost peculiar to himself, he had a force beyond any man I ever heard in public debates. He had not the variety of wit and pleasantry in his speeches so entertaining in Daniel Pulteney; but there was a spirit and power in his speaking that always animated himself and his hearers; while the decoration of his manner, which was indeed very ornamental, produced not only the most attentive, respectful, but even a reverend regard to whatever he spoke." Sir William married Catherine, second daughter of the Proud duke of Somerset, and on the death of his grace's son Algernon in 1750, without male issue, Sir CHARLES WYNDHAM, eldest son of Sir William and Lady Catherine, succeeded to the earldom of Egremont and barony of Cockermouth; the last duke of Somerset having obtained these dignities by patent in 1749 with remainder to the sons of his sister. He was succeeded by his eldest son GEORGE, earl of Egremont, F.R.S., F.S.A., who was born in 1751. He was educated at Eton, and from his earliest years displayed that fine taste, liberal spirit, and patrician magnificence for which he was distinguished throughout his long life. His natural fondness for the fine arts was strengthened and confirmed by his residence for a considerable time, before he came of age, at Dresden and Vienna, where he regularly spent a portion of every day in the renowned galleries of these cities. At first he purchased pictures by the older masters; but he very soon intimated to Mr. Phillips, the eminent Royal academician, his fixed resolution to buy thenceforth none but modern productions, observing at the same time that he could most beneficially patronize the arts, and render them useful and honourable to the country, by encouraging genius and talent at home; and to this amiable and patriotic resolution he adhered through life. Many of the finest pictures produced in our day in England, and the very finest works of sculpture, were the result of the earl of Egremont's munificent commissions, while at the same time he did not neglect the young and unknown aspirant to fame. Hundreds who were toiling in obscurity, and struggling with adverse circumstances were secretly aided by him, and brought forward into notice and ultimate independence. "To learn that a man of genius was neglected and in trouble," says Mr. Phillips, "was sufficient inducement to lead the earl in search of the sufferer, and to purchase his work even when he had scarcely room for those already in his possession, till at length he felt compelled (desirous of not ceasing to do good) to build a very extensive gallery for their reception, attached to his noble mansion at Petworth." At this seat, "princely Petworth" as it was called, he collected one hundred and seventy pictures, and twenty-one pieces of sculpture, besides several others in his houses at Brighton and London—the productions of modern artists, of whom forty-six are painters, and eight sculptors. Lord Egremont's liberality, however, was not limited to this field; his charities were as prompt and ample as their occasions were numerous. In the course of the last sixty years of his life, he distributed, in acts of charity and liberality, the sum of £1,200,000 or about £20,000 yearly. The delicate and unostentatious manner in which his charities were dispensed, added much to their value. A single anecdote may serve to show how careful he was that his left hand should not know what his right hand did. Lord C., a venerable and respected nobleman, was known to be much embarrassed, and a subscription was opened at White's to relieve him. Lord Egremont was applied to, and he gave an indefinite answer. A few days afterwards he called on the receiver of the subscriptions, and putting a cheque for £10,000 into his hand, said, "There, put my name down for £500, and say nothing about the rest." The earl of Egremont took a deep interest in the amelioration of the condition of the working classes, and in agricultural improvements. He was a vice-president of the Board of Agriculture, and of the Society for Bettering the Condition of the Poor; and under his skilful and liberal management the rental of his magnificent estates was nearly doubled. Though he took no prominent part in political discussions, his lordship possessed great political influence. He was one of the most powerful supporters of Mr. Pitt's policy; and during the crisis of the French war, he raised and put himself at the head of a regiment of volunteers. He held for sixteen years the office of lord-lieutenant of Sussex, and discharged its duties with great diligence and acceptance. It is deeply to be regretted that a man so noble and amiable in his character, possessed of so many accomplishments, and so faithful in the discharge of his public and social duties, should not have been equally exemplary in his most important domestic relation. But the earl was never married, and he left a family of six children, three sons and three daughters, by the daughter of one of the under-masters of Westminster school. His sons have attained high rank in the army, and one of them served with distinction in the Peninsular war, and in the campaign of 1815, and was severely wounded at Waterloo. His lordship's second daughter married the late earl

of Munster, eldest son of William IV. The earl of Egremont died in 1838 in his eighty-sixth year, having held the peerage for the long period of seventy-four years. His splendid estates in Sussex and Cumberland—the old Percy property—yielding a rental of £65,000 a year, together with his large investments in the funds, were bequeathed to his own children, the eldest of whom was created Lord Leconfield in 1859; but the earldom of Egremont, and the entailed Wyndham estates in Somersetshire, Devon, and Cornwall, amounting to £16,000 a year, were inherited by his nephew GEORGE, fourth earl of Egremont, a naval officer who had entered the British navy in 1799, and had attained the rank of captain. On his death without issue in 1845, the title of Egremont became extinct.—J. T.

WYNTOUN, ANDREW, the author of the "Orygynale Cronykil of Scotland," was prior of St. Serfs monastery, situated on an island in Lochleven. The precise date of his birth is unknown, but he held the office of prior in 1395. His chronicle, which was undertaken at the request of Sir John Wemys, an ancestor of the present noble family of that name, commences with a general history of the world, and five of the nine books of which it consists are occupied with the nature of angels, the creation of the world, the death of Abel, the primeval race of giants, the deluge, the confusion of tongues, and other heterogeneous topics; and it is not till the commencement of the sixth book that he comes to speak of the "wars between the Scots and the Picts." The latter part of the "Cronykil" is valuable for its historical accuracy, as well as a picture of ancient manners. Wyntoun was decidedly inferior in poetical genius to his predecessor Barbour, but his versification is easy, his language pure, and his style often animated. His descriptions, however, are not unfrequently unnecessarily minute and diffuse, and he indulges in frequent digressions. His work abounds in fresh and curious pictures of the manners and superstitions of the age, and throws much light on the progress of the country in agriculture, manufactures, and commerce. The chronicle must have been completed between the 3rd of September, 1420, and the return of James I. from England in 1424, and it is probable that the author did not long survive the completion of his work.—J. T.

WYON, WILLIAM, chief engraver to the mint, was born at Birmingham in 1795. His father and uncle were in business as die-sinkers and medallists, and William was apprenticed to them. When out of his time he came to London and obtained the appointment of second engraver to the mint, his cousin Thomas being chief engraver. The latter died early, and William Wyon expected to succeed him, but to his great disappointment Pistrucci was made chief engraver. Between Pistrucci and Wyon there was much ill-feeling, and their friends defended their respective merits in pamphlets as well as in the periodicals; but the controversy is not worth reopening. It was eventually settled by the office being divided, Pistrucci having the title of medallist, and Wyon engraver. Pistrucci continued to engrave the coins till 1822 when (as mentioned under PISTRUCCI, BENEDETTO) he offended the king, George IV., by refusing to engrave his head from Chantrey's bust, which gave a more youthful air to the royal countenance. Wyon had no such objection; indeed, it is a distinctive characteristic of all Wyon's coins that the face is "idealized," whilst, in utter defiance of chronology, year after year there is no appearance of increased age. However neatly engraved, therefore, his coins and medals are, historically, worthless, or worse, misleading. In that, as in most other respects, they afford a disheartening contrast to those of Simon, the great engraver of the Commonwealth and the Restoration. William Wyon engraved all (except the earliest) coins of George IV.; those of William IV., and of the early years of Victoria; pattern pieces, military medals, and some seals. Besides his mint works he engraved a vast number of medals for the principal scientific and literary societies, the Royal Academy, colleges, and other educational institutions. Their execution is always neat, and their general style not ungraceful; but they do not certainly rank in the first class. Wyon was elected A.R.A. in 1831; R.A. in 1838. He died at Brighton, October 29, 1851. His son Leonard, also a medallist of merit, has succeeded to his position, and follows his manner.—J. T–e.

WYTHE, GEORGE, an American statesman, born in Virginia in 1726. His early years appear to have been spent in dissipation; but after reaching the age of thirty he devoted himself to study, and acquired a competent knowledge of classics, mathematics, and English law. He was elected a deputy to the assembly of Virginia, and in 1775 was sent to congress, where he distinguished himself among the stoutest upholders of the national cause, and was one of those who signed the declaration of independence. He became one of the three judges of the court of chancery and chancellor of the state of Virginia, an office which he held until his death. In 1788 he took part in the Virginia convention for the organization of the United States. As one of the federalist party, he opposed the re-election of Adams as president, and assisted in the elevation of his friend Jefferson to the presidential chair. He died in 1806.—F. M. W.

WYTTENBACH, DANIEL, an eminent Dutch hellenist, was born of a Dutch family at Berne, 7th August, 1746. He was carefully educated by his father, who at the time of his birth held a pastorate at Berne, but was some years later called to a chair at Marburg. Here young Wyttenbach laid the foundations of his erudition, and then pursued his studies at Göttingen and Leyden, in which latter university he heard Valckenaer and Ruhnken. In 1771 he obtained the professorship of Greek in the Athenæum at Amsterdam, and in 1799 was called to the chair of eloquence at Leyden. Declining health, particularly the loss of an eye, obliged him to retire in 1816, and he died at his country-seat at Œsgeest, 17th January, 1820. A few years before his death he had married his niece, Johanna Gallien, with the intention to provide for her; she was a lady of so high attainments, that in 1827 the university of Marburg conferred the degree of Ph.D. upon her. Wyttenbach's chief works are his "Epistola Critica;" his editions of Plutarch De sera Numinis vindicta and of the Moralia; his "Præcepta Philosophiæ Logicæ," his "Index Græcitatis," and his "Vita Ruhnkenii."—(See Mahne, *Vita Wyttenbachii*, Ghent, 1823.)—K. E.

# X



XANTHUS, one of the early Greek historians, a Lydian by birth, and probably a native of Sardes. According to Dionysius of Halicarnassus, he lived shortly before the Peloponnesian war, and it is evident from one of Xanthus' own fragments, that his work was written in the reign of Artaxerxes I., 465–425 B.C. Suidas states that the historian was born about the time of the taking of Sardes by the Ionians, which took place 499 B.C. Xanthus was the author of a work on Lydia in four books, which appears to have been a production of great merit. But only a few fragments of it are extant, which have been preserved by Strabo and other writers. These scanty remains of the "Lydiaca," however, contain valuable information on the history and geography of Asia Minor. They have been collected in Creuzer's Historicorum Græcorum antiquissimorum Fragmenta, and in C. & Th. Müller's Fragmenta Historicorum Græcorum, &c.—J. T.

XAVIER, Francis. See Francis Xavier.

XENOCRATES, an eminent Platonic philosopher, succeeded Speusippus (Plato's immediate follower) as head of the academy about 340 B.C. He was born in 396 at Chalcedon, a city on the shores of the Bosphorus, nearly opposite Byzantium. Like Speusippus, Xenocrates accompanied Plato on at least one of his visits to the court of Dionysius of Syracuse. After Plato's death in 347, he withdrew, in company with Aristotle, to the court of Hermias, the ruler of Atarneus in Mysia, a province of Asia Minor. He cannot have remained very long in this retreat, for we are told that he was frequently sent by the Athenians on embassies to Philip of Macedon, with whom they were at this time embroiled, and by whom, in the year 338, they were finally subjugated. When the failing health of Speusippus compelled him to resign the presidency of the academy, Xenocrates was summoned to the vacant post; and this office he occupied from about 340 B.C. until his death in 314, when he was in the eighty-third year of his age. The temperament and morals of Xenocrates were grave, not to say austere, in the extreme. His name was quoted in antiquity as almost a synonym for modesty and temperance. His powers of persuasion must also have been very great, if we may judge from the conversion of Polemon, which was effected by means of his eloquence. Polemon was notorious for his profligacy and dissipation. But happening one day to enter the academy with a crowd of riotous companions, he was so much struck by the discourse of Xenocrates, who was lecturing on the advantages of temperance, that he tore the chaplet of flowers from his head, and resolved, then and for ever, to renounce his former way of life. Acting up to his resolution, he became the most temperate of the temperate, and, moreover, studied philosophy so assiduously that he was judged worthy to succeed Xenocrates in the presidency of the academy. Xenocrates was a voluminous writer; but none of his works have come down to us. But from their titles we may learn that he prosecuted diligently the researches in which his great master had led the way. He wrote on logic, on ideas, on the opposite, on the indefinite, on the soul, on the passions, on happiness and virtue, on the state; and he seems, like Plato, to have dwelt principally on the distinction between sense and reason as the cardinal distinction in philosophy —J. F. F.

XENOPHANES, an early Greek philosopher, was a native of Colophon, an Ionic city in Asia Minor. He was born probably about 590, and died about 500 B.C. When he was grown to manhood Colophon fell under the subjection of the Lydians, whose luxury and corrupt morals so much disgusted him that he left the place, and took refuge in the recently founded colony of Elea in Southern Italy. Here he founded the Eleatic school of philosophy, the reputation of which was upheld and increased by his successors, Parmenides and Zeno. At this time the art of prose-writing had not begun to be cultivated. The opinions of Xenophanes were accordingly delivered in verse. He seems to have been a composer and reciter of various kinds of poetry, some fragments of which are extant. These relics have been collected, along with those of Parmenides and some other early philosophers, by Karsten, a Dutch scholar, and were published by him in 1830. The doctrines of Xenophanes were rather theological than philosophical. One of his principal aims was to disabuse the minds of his countrymen of the absurd ideas about the gods, which had been instilled into them by the poems of Homer and Hesiod. He proclaims a pure monotheism, and severely condemns the creed which holds that God is fashioned after the likeness of man. "Men," he says, "imagine that the gods are born, and are endowed with our form and figure. But if oxen and lions had hands, and could paint and mould things as men do, they, too, would form the gods after their own similitude—horses making them like horses, and oxen like oxen." In order to speak intelligibly of the speculations of Xenophanes, it is necessary to keep in view the kind of truth which philosophy strives to reach and give expression to. The only kind of truth which philosophy recognizes, is truth as it exists for all intellect. Truth, as it presents itself to this or that peculiar order of intellect, is not the aim of philosophy—is not truth at all in the strict sense of the word. Hence sensible knowledge is not true knowledge, for it is not universally valid: the senses may be organs of human cognition merely. The senses show us things in their diversity; and this diversity will vary with every variation in the senses. But there is a unity in things as well as a diversity; if they are πολλά, they are likewise ἑν; and this unity is apprehended not by sense, but by pure intellect. There is thus something which is common to all things, and this which is common to all things is apprehended by something common to all intellects. An intelligence need not of necessity apprehend the universe as coloured, or sonorous, or solid, but it must of necessity apprehend it *as one*—as held together by some principle of unity. Xenophanes was the first who proclaimed the oneness of the universe; and Aristotle says, that "looking forth over the expanded world, Xenophanes declared that the one in all things was God." His successors, Parmenides and Zeno, argued for "Being" as the real and permanent in all things, *i.e.*, as the truth for all intellect, while they regarded change (the phenomena of sense) as unreal and elusory. The philosophy of Xenophanes and his followers is valuable as an effort to raise speculation from the region of sense into that of intellect, and to show that the objects of reason are more real and significant than those of the senses.—J. F. F.

XENOPHON, a Greek historian and miscellaneous writer, was born at Athens somewhere between 440 and 430 B.C. Of his youth and early manhood there is nothing known, except that he was one of the most distinguished of the little band of young men of superior culture and character who, towards the end of the Peloponnesian war, looked to Socrates as their great teacher and example. His first public appearance is in the year 401, when, not finding much to interest him at home in the then humiliated condition of his native country, he took service under Cyrus the Younger in his famous but ill-starred expedition against his brother Artaxerxes II., then on the Persian throne. Here he distinguished himself after the battle of Cunaxa, by heading that difficult retreat of the ten thousand over the highlands of Armenia to the shores of the Black Sea, which has become so famous in military history. Shortly after this we find him in the ranks of the Spartan army, and the constant

confidential attendant of King Agesilaus, having, indeed, been banished from Athens on a vague charge of "Laconism." From this period he becomes altogether, both in local habitation and in political spirit, a Lacedæmonian, and appears with Agesilaus at the field of Coronea, 394 B.C., in which Athens, Thebes, and other Greek states contended unsuccessfully against the now dangerous dominancy of Sparta. After this date we do not find his name connected with any public event. He seems to have spent his time quietly and happily on his estate at Skillus in the Elean territory on the banks of the river Selinus, a few miles south of Olympia, engaged partly in the execution of literary works, partly in those occupations and amusements of a Greek country gentleman, which he has himself so gracefully described in several of his smaller works. He died at a good old age (Lucian says ninety years), such as his active habits and amiable disposition might naturally have been expected to produce; and his name finds a prominent place in that curious list of remarkable men of great longevity which has been preserved for us in a separate form by the satirist Lucian. As a writer, Xenophon does not rank with the first-class men of the brilliant age to which he belonged; but while his style and general tone exhibit what has been aptly termed only "the perfection of mediocrity," certain accidental circumstances have conspired to give two at least of his works a place among the most highly valued relics of classical antiquity. His "Anabasis, or Account of the Expedition of the Younger Cyrus," combines the excellences of a simple, natural, and polished style, and great variety of incident with a certain rare epic unity of story, not frequently to be found in so short a composition by a man of no extraordinary talent. His "Memoirs of Socrates," like Boswell's Life of Johnson, have a great moral and historical value, altogether independent of the writer. But Xenophon is not merely the faithful attendant of the wisest of Athenian wise men, but his intelligent admirer and emulous disciple. Of his other works, the most pleasant at once and the most instructive are his "Œconomics," and his treatises on hunting and horsemanship, which give the modern reader a significant peep into some interesting scenes of ancient Greek life, which do not appear on the great stage of more pretentious literature. His "Institution of Cyrus" has maintained the reputation only of a pleasing historical romance; a form of literary composition which commits the double mistake of trifling with history, which ought always to be sacred, and degrading philosophy, which can never be meretricious. His life of Agesilaus shows, indeed, an intense admiration of the virtues of his royal patron, but it has neither the skilful portraiture nor the tone of healthy impartiality which characterize the charming biographies of Plutarch. The same want of impartiality and incapacity to attain a point of view that might set him above his present personal relations, appears in his "Hellenica," or history of Greece, from the year 411 B.C., where Thucydides breaks off, to the year 362 B.C., the date of the battle of Mantinea, which overthrew Spartan domination in the Peloponnesus; a work which, besides being written generally in a meagre style, is in conception utterly destitute of that epic unity which marked the massive plan of Thucydides, and binds together the curiously rich variety of Herodotus. On the personal character of Xenophon, not a little discrepancy of opinion has been expressed by distinguished modern writers. On the whole, however, a dispassionate consideration of all the circumstances will lead to no unfavourable judgment. It is impossible to dip into his works without being sensible of the presence of a kindly, reverential, cheerful, sensible, judicious, well-rounded, and finely-harmonized human character. The principal charge that has been brought against him is that he was a bad citizen, and deserted his native country to serve in the ranks of its bitterest enemy. But it must be borne in mind that he was banished on what appears to have been a very slight cause; that having been thus compelled to abandon Athens, he must either have remained a cypher in the world or attached himself to some other country; that the whole tone and habit of his mind was from the beginning opposed to the turbulence of the Athenian democracy; "that no man," as Long remarks, "is under any obligation to like the government under which he is born; his duty is to conform to it or to withdraw;" and moreover that, while ceasing to be an Athenian, he did not cease to be a Greek. The nobility of his disposition is further shown by this, that he never indicates any bitterness of feeling towards the authors of his expatriation; and even according to Mure, one of his most severe judges, it is not Athens, but Thebes, that in his historical sketches is made to suffer from the tone of thorough Spartan advocacy with which his later compositions are affected. The works of Xenophon have been extensively edited and read. The most noted editions are those of Stephens, Weiske, Schneider, and Kruger. English translations of particular works are by Spelman, Wellwood, Graves, Bradley, Smith, Cowper, Fielding, Denham, Morris, Moyles, Watson.—J. S. B.

XERXES, the famous Persian monarch, was the son of Darius and his queen Atossa, his second wife. He succeeded his father about the beginning of the year 485 B.C., being preferred by Darius to Artabazanes, his eldest son by his first marriage. In the second year of his reign he subdued Egypt, which had risen in revolt against the Persian yoke, and left his brother Achæmenes as its governor. During the next four years he was closely occupied with his vast preparations against Greece; soldiers were collected from every region of the Persian empire, reaching from central Asia to the inner countries of Africa. A naval force was supplied from its maritime provinces. The appearance and arms of the various troops are minutely and graphically described by Herodotus. Prodigious stores had been for three years brought together and arranged at stations along the line of march. In 481 B.C. Xerxes wintered at Sardis, the Persian capital of Asia Minor. In spring he approached the Hellespont, and his army took seven days and seven nights to cross the strait by a bridge of boats at Abydos, the breadth being about a mile. The first bridge had been destroyed by a storm, and the principal engineers were beheaded by the enraged despot; nay, in his frenzy he commanded the unruly sea to be scourged, and that a pair of fetters should be thrown into it. The fleet did not sail into the Hellespont, but steered westward, rounding the southern promontory of the Thracian Chersonese. Army and navy joined near Doriscus, and here the king reviewed his enormous levies. The army consisted of one million seven hundred thousand infantry, and eighty thousand cavalry, with numerous chariots of war. The fleet was formed of twelve hundred and seven triremes, each trireme being furnished with two hundred rowers and thirty fighters, with three thousand vessels of inferior size; the number of men in all being five hundred and seventeen thousand six hundred and ten. The men thus numbered two million six hundred and thirty-seven thousand and ten. The camp followers, cooks, and motley attendants are estimated by the Greek historian as more than the men equipped for battle, giving a sum total of beyond five millions. Such a number, however, appears incredible; yet, after making every allowable deduction, we must believe that the host by land and sea was immense; for it was a species of barbaric display, as well as a warlike levy from the whole empire, special regard being had to the imposing array of dense masses of men, and the conscription had been carried out with the utmost rigour in all the numerous provinces. It was an assemblage of nations launched against the little commonwealth, to overawe and then overrun it. After the review at Doriscus, Xerxes continued his march through Thrace by three different roads. On its arrival at Athos the fleet sailed through a canal a mile and a half in length, which had been dug across the isthmus from the Strymonic to the Toronaic gulf, and was of such breadth and depth that two triremes could move abreast in it. This gigantic work has given rise to much discussion. Many have denied its existence, like Niebuhr; and others, like Juvenal, have laughed to scorn the bare idea of it; yet Herodotus vouches for it, as if himself had seen it; and modern travellers assert that traces and remnants of it may be distinctly found at the present day. The fleet and army at length united at Thermæ. Macedonia submitted at once to the invader, and Thessaly, on account of its various passes, could not be defended. The first check which Xerxes met with was at Thermopylæ, where he was encountered by the brave band of Leonidas, all of whom fell for their country. On the same day the Greek fleet at Artemisium attacked the Persian ships, which also soon suffered from a severe storm. The Persian king laid waste Phocis and Bœotia, and at length arrived at Athens. His fleet, having entered the bay of Phalerum, was engaged by the Greek ships under Themistocles. From a height on the land that overlooked "sea-born Salamis," the scene of the battle, Xerxes was a spectator, and witnessed the defeat and dispersion of his great naval armament. This battle of Salamis, so picturesquely described by Æschylus, himself one of the combatants, put an end to his

immediate hopes of subduing Greece; the wreck of his fleet was ordered to the Hellespont, and his guard of sixty thousand soldiers suffered greatly during the forty-five days of their retreat. The bridge of boats had been destroyed by tempests; the king, alarmed for his personal safety, crossed hastily in a skiff, arriving at Sardis, beaten and baffled, eight months after he had started from it flushed with hopes of fame and conquest. Mardonius was left in Greece with three hundred thousand soldiers to complete the subjugation, as he imagined, but was defeated at Platæa. Xerxes, on his return to Sardis, abandoned himself to sensual pleasures. He urged his incestuous love in vain on the wife of Masistes his brother; but her daughter Artaynte, married by his intrigue to his own son Darius, was seduced by him at Susa. His injured queen Amestris, seeing his paramour wearing a robe which her own imperial hands had woven for her lord, came to a knowledge of the guilty connection, and took savage vengeance—not on the favourite, but on her mother—the wife of Masistes. On the royal birthday she got her victim into her power, and cutting off her breasts, ears, lips, and tongue, sent her home in this mutilated state to her husband. Masistes at once made an effort to escape to Bactria, of which he was satrap, and head a revolt; but himself and sons were overtaken and put to death. After a reign of twenty years Xerxes was assassinated by Artabanus, and a eunuch called Spamitres or Mithridates. Artaxerxes being persuaded by Artabanus that his brother Darius was the murderer of their father, executed him under this false charge of parricide. Artabanus, who aspired to the throne himself, next endeavoured to put Artaxerxes to death, but the plot was discovered, and the conspirators suffered the penalty. Xerxes was both a cruel and a cowardly despot, effeminate and vain, rash, self-willed, and ostentatious, fond of arbitrary power, and unable in his petulance to wield it to any good advantage.—J. E.

XIMENEZ DE CISNEROS, Francisco Gonzallas, Cardinal and Primate of Spain, was born at Torrelaguna in New Castile in 1437. He studied at Alcala and at Salamanca, and afterwards went to Rome, where he obtained such a reputation as a pleader before the consistory that Pope Sixtus IV. promised him the first vacant preferment in his own province. This promise brought him into collision with the archbishop of Toledo, who threw him into prison for asserting his claim. Eventually he was released, and became grand vicar to Cardinal Mendoza, who intrusted to him the entire administration of his diocese. In 1482 he abandoned his brilliant prospects, entered the Franciscan order, and took up his abode in the monastery of St. John of Toledo, which he afterwards exchanged for a hermitage near the city. In 1492 Mendoza, now archbishop of Toledo, recommended him to Queen Isabella as her confessor—an office which he accepted only on condition that he should retain his monastic habit, and should attend the court only in the discharge of his spiritual duties. In 1495, on the death of Mendoza, he was promoted to the archbishopric of Toledo, retaining the simplicity of his order, and disposing of his vast revenues in the relief of the poor and the ransom of captives. Pope Alexander VI. reprimanded him for neglecting the splendour usually associated with his high rank; and in obedience to this injunction he consented to wear the usual episcopal vestments, but so that his monk's habit might be seen under them. He was not, however, negligent in the use of the power which he possessed, and in his efforts to reform the Franciscan monks and the canons of Toledo he displayed a vigour which gave promise of his future successes. He founded a university at Alcala de Henares, and invited thither the most distinguished men from Paris, Bologna, and Salamanca. He also established a fund for poor students, and a seminary for young ladies of good families, who were without fortune. In 1502 he undertook the compilation of the Complutensian Polyglot Bible, founded on a comparison of all the MSS. then attainable. The whole cost of this undertaking, which was spread over fifteen years, is said to have amounted to fifty thousand ducats. In 1499 Ximenez was summoned to attend Ferdinand and Isabella in their visit to the newly-conquered province of Granada, and advised conciliatory measures for the conversion of the Moors; but when these failed he did not scruple to use more severe means, destroying not only copies of the Koran, but all works of Arabic literature except some on medicine. The aid of the inquisition was called in, and the severities which were practised gave rise to tumults which nearly cost Ximenez his life. The death of Isabella (1504) called the archbishop more directly into the field of politics. He was the executor of her will, and Ferdinand relied upon his support in maintaining his right to the regency of Castile against the claims of the Archduke Philip, the husband of the imbecile Joanna, daughter of Ferdinand and Isabella. After the death of Philip, Ferdinand being absent in Italy, Ximenez was by common consent of the nobles chosen guardian of the queen and governor of the state. In this capacity he showed his resolution to abridge the importance of the nobility; and by enlisting the citizens into a regular militia, he created a counterpoise to their lawless power. On the return of Ferdinand he was named grand inquisitor for Spain, and nearly at the same time he received a cardinal's hat from Pope Julius II. As soon as he was free from the responsibilities of the regency, Ximenez betook himself to his beloved university of Alcala, where a magnificent pile of buildings devoted to the purpose had just been completed. Staying only a year to complete its organization, he next undertook an expedition into Africa. He proposed to the king the conquest of Oran; and when the calculating monarch demurred at the expense, he fitted out an expedition at his own cost, which in a single assault captured the magnificent city. He had reason, however, to suppose, that Ferdinand was not more pleased at this splendid addition to his dominions than at his prolonged absence. He therefore returned unostentatiously to Alcala, where he chiefly spent the next few years of his life, trusted but not beloved by Ferdinand. He showed himself an able opponent of the overweening assumptions of the pope. He refused to allow "dispensations" to be sold within the kingdom; and he it was who first established the salutary rule, that no papal bull should be published until it had first been approved by the royal council. On the death of Ferdinand (1506) Ximenez was appointed regent of the kingdom until the arrival of Charles V. from Flanders. Although there were other claimants to the dignity professing to hold their authority from Charles, Ximenez maintained his position by mere force of character, and, that he might be more free from intrigues, fixed the seat of government at Madrid. At this crisis Jean d'Albret, the dispossessed king of Navarre, supported by some of the grandees, made a public effort to recover his kingdom. Ximenez, however, who was as much a soldier as a priest, frustrated the attempt by occupying the country with a strong body of troops, and destroyed all the fortresses in the province except that of Pampeluna. In this undertaking he found occasion to carry out his plan of opposing a citizen soldiery to the bands raised by the several nobles, and thus commenced a radical change in the constitution of the country. At the same time he was as much averse to popular control as to that of individual nobles, and was generally opposed to the summoning of the cortes when it could be avoided. When the Flemish advisers of Charles sanctioned a measure which authorized the horrible traffic in slaves, Ximenez protested against it as both impolitic and immoral. In the twenty months during which he held the supreme power, he undertook the reform of the military orders and the suppression of unnecessary pensions, so as to relieve the finances of the court. He did his best, likewise, to restrain the avarice of the Flemish courtiers of Charles, who, by seizing on all vacant appointments, created discontent among the sensitive Spaniards. The return of Charles to his dominions was delayed as long as possible by these courtiers, and when he arrived the cardinal was seriously ill. Charles, to his disgrace, avoided the statesman who had maintained the greatness of Spain for twenty years, and wrote a letter in which, coldly thanking him for his past services, he relieved him from all offices of state. The mortification arising from the receipt of this letter, it is said, proved fatal to the cardinal, who expired in November, 1517, aged eighty-one. He was buried in his beloved Alcala.—F. M. W.

XYLANDER, Wilhelm, a German humanist, whose real name was Holtzmann, was born in the lower walks of life at Augsburg, 20th December, 1532. He studied at Tübingen and Basle, and in his twenty-sixth year obtained the chair of Greek at Heidelberg, where he died in 1576. He published a large number of Latin translations and critical editions of Greek authors, *e.g.*, Plutarch, Dio Cassius, Strabo, Marcus Antoninus, &c. His works, however, often bear the marks of haste, and he is said by Scaliger to have been much given to drinking, which may serve to account for many inaccuracies.—K. E.

# Y



YALDEN, Thomas, an English divine and poet, was born at Exeter in 1671, and was educated at Oxford. In 1707 he became D.D., and in 1713 succeeded Dr. Atterbury as preacher of Bridewell hospital. He was arrested for complicity in Atterbury's plot, but nothing was discovered against him, and he was released. He was the author of several poems, amongst which his "Hymn to Darkness" and "Hymn to Light" are considered to be the best. He died, July 16, 1736.—F.

YARRELL, William, a distinguished English naturalist, was born on the 3rd of June, 1784, in Duke Street, St. James'. He was educated at Dr. Nicholas' school at Ealing. In 1802 he became a clerk in Herries, Farquhar, & Co.'s banking house, but soon left it to join a cousin in a newspaper agency business which had been carried on by their fathers, and which on the death of his cousin in 1850 became entirely his. Throughout a long life he combined a prudent attention to business with an enjoyment of field sports and the cultivation of science. His devotion to, and skill in the use of the gun and rod were doubtless the first link in the chain of circumstances which led to the publication of the "History of British Birds" and the "History of British Fishes," works which will live as long as zoology holds a place amongst the studies of Englishmen. For years he was employed in accumulating facts and observations on birds and fishes; but it was not until 1825 that he published in the second volume of the *Zoological Journal* his first paper on "The Occurrence of some rare British Birds." In the same year he obtained the fellowship of the Linnæan Society, and in 1827 communicated to them a paper on the "Tracheæ of Birds," and to the Royal Society one "On the change of Plumage in some hen Pheasants," which appears in the Philosophical Transactions. He undertook the editorship of the *Zoological Journal*, and he published numerous memoirs and papers in the Linnæan Transactions, Proceedings, and Journal; in the Transactions and Proceedings of the Zoological Society; in the Reports of the British Association; in the *Zoological Journal;* the *Annals* and *Magazine of Natural History;* in the *Philosophical Magazine;* in the *Entomological Magazine;* and in the *Zoologist.* He was one of the original members of the Zoological Society, of which he was at one time secretary, and several times vice-president. He was treasurer of the Entomological Society, and from the year 1849 treasurer and vice-president of the Linnæan Society. The "History of British Fishes" was completed in 1836, the "History of British Birds" in 1843. A second edition of the former was published in 1841, a third edition of the latter in 1856. The collections on which he founded these works were purchased after his death for the British Museum. The success of these two works was so great, that the author received from Mr. Van Voorst the publisher more than £4000 for them. He died in September, 1856, at Great Yarmouth, whither he had accompanied a friend on an excursion, and was buried at Bayford in Hertfordshire. A list of his various papers will be found in the Bibliographia Zoologiæ et Geologiæ of the Ray Society.—F. C. W.

YORCK VON WARTENBERG, Count, a Prussian general and field-marshal, was born at Königsberg in 1759, and in 1772 entered the Prussian army, which, on account of a duel, he was obliged to quit for the Dutch service. He returned from Java in 1784, and again obtained a commission under the king of Prussia. The wars with Napoleon gave him opportunities of distinction which he did not neglect. In 1807 he had risen to the rank of major-general. It was his painful duty in 1812 to command the contingent placed under the French Marshal Macdonald for the service of Napoleon, and on the 30th December in that year he agreed to a convention at Taurogen with Wittgenstein the Russian commander, and freed himself from the unnatural alliance. He was soon enabled to employ his talents against the French oppressors of his country, and was engaged in many of the battles of the memorable campaigns of 1813–14–15. The loss of his son at this time affected him so deeply that he went into retirement. He died at his estate in Silesia on the 4th of October, 1830.—R. H.

YORK, House of: The title of Duke of York has never been conferred except on a son, uncle, or brother of the reigning monarch. The first duke of York was Edward Plantagenet, surnamed De Langley, from the place of his birth, who was the fifth son of Edward II., and was created Earl of Cambridge by his father in 1362, and was afterwards, in 1385, made Duke of York by his nephew, Richard II. He was a nobleman of great abilities, and attained the highest reputation both in the cabinet and the field. He strove earnestly, but in vain, to sustain his weak and worthless nephew Richard upon the throne, and on the accession of Henry IV. retired to his seat at Langley, where he died in 1402. Shakspeare has put into the mouth of this duke his striking description of the entry into London of the discrowned King Richard and Bolingbroke. The duke married Isabel, daughter and co-heir of Peter, king of Castile and Leon, and was succeeded by his eldest son, Edward, second duke of York, who had been created Duke of Aumerle in 1397, but was deprived of this dukedom by the first parliament of Henry IV., though he was suffered to retain his earldom of Rutland (see Shakspeare's Richard II., Act v.) He too was an eminent warrior, and fell at the battle of Agincourt in 1415. As he left no issue, the dukedom of York devolved upon his nephew, Richard Plantagenet, earl of Cambridge, who became one of the most powerful subjects in the kingdom, and ultimately laid claim to the throne. His pretensions were founded on his descent through his mother from Lionel, duke of Clarence, third son of Edward III., whose granddaughter she was, while the reigning monarch, Henry VI., was descended from John of Gaunt, duke of Lancaster, fourth son of Edward. The duke's claim to the crown, which gave rise to the devastating wars of the Roses, was first asserted about 1450, after the rebellion of Jack Cade. Hostilities between the adherents of the red and white roses began in 1455, and for many years deluged England with blood. The claims of the duke of York were supported by the earl of Warwick, the famous "king-maker," and by other powerful nobles; and the victories gained by them at St. Albans (May, 1455), and Northampton (July, 1459), put them in possession of the person of King Henry, and seemed to have secured the crown to the duke. But the tide speedily turned, and on the 30th December, 1460, the Yorkists were defeated by Queen Margaret in the bloody battle of Wakefield, and York himself was slain. His titles and estates were inherited by his eldest son, Edward, fourth duke, who ascended the throne as Edward IV. in March the following year. The title of duke of York, was next conferred upon Richard Plantagenet, the second son of that king, who was murdered in the Tower along with his elder brother, Edward V., in 1483. It was subsequently borne by Henry Tudor, second son of Henry VII., who was created Duke of York in 1491, and who on the death of his elder brother, Arthur, in 1503, became Prince of Wales, and ascended the throne as Henry VIII. in 1509; by Charles Stewart, second son of James I., upon whom it was conferred in 1604, and who became Duke of Cornwall on the death of his elder brother Henry in 1612, was created Prince of Wales in 1616, and succeeded to the crown as Charles I. in 1625; by James Stewart, second son of Charles I., upon whom it was conferred in 1643, and who ascended the throne as James II. in

1685; by Ernest Augustus, fifth brother of George I., who was created Duke of York and Albany in 1716, and died without issue in 1728; and by Edward Augustus, second son of Frederick, prince of Wales, and brother of George III., who was created Duke of York and Albany in 1760, and died without issue in 1767. The last wearer of this celebrated but ill-omened title was—

Frederick, second son of George III. and Queen Charlotte, who was born on the 16th of August, 1763. Seven months after his birth he was nominated by his father, as elector of Hanover and duke of Lunenburg, to the bishopric of Osnaburg, one of those secular dignities, with an ecclesiastical jurisdiction, which are peculiar to Germany. He was created a knight of the bath in 1767, and received the garter in 1772 along with two of his brothers, the prince of Wales and Prince Ernest Augustus. From his earliest years his royal highness was destined by his father for the military profession, and at the age of seventeen he was appointed by brevet a colonel in the British army. A few weeks later (November, 1780) he was sent to the continent to study the art of war under the care of General Grenville, and took up his residence at Hanover, whence he made excursions to various parts of Germany. The efforts of his military tutor, however, proved utterly unavailing to induce his royal highness to acquire a knowledge of his profession. Though personally brave, he was destitute alike of military talent and habits of business, was incurably indolent, and much addicted to gambling and drinking. In 1784 he was created Duke of York and Albany in Great Britain, and Earl of Ulster in Ireland, and three years later (27th November, 1787) took his seat in the house of lords. He took part in the discussions on the famous regency question in December, 1788, and acting as the organ of the prince of Wales, displayed more of fraternal affection than of filial reverence in the course which he followed. In 1791 the duke of York married the princess royal of Prussia, and received from parliament a handsome addition to his income, which altogether amounted to £37,000 a year, besides his official salary, but proved wholly insufficient to keep him out of debt. In 1793, in spite of his inexperience and utter want of military talent, he was appointed to the command of the British contingent in the allied army which, under the prince of Saxe-Coburg, was sent to defend Holland against the invasion of the French. The first military operations undertaken by the allies were crowned with success. The invaders were driven out of Flanders, and Valenciennes, the principal bulwark of the northern frontier of France, was besieged and taken by the British troops. The French were panic-stricken and apparently helpless, and it is not improbable that if the allied army had marched at once upon Paris, the republican government would have been overturned, and the war terminated. But the allied generals were utterly unfit for their situation, and by their indecision and the slowness of their movements lost the precious opportunity, which never returned. The prince of Coburg wasted his time in laying siege to Quesnay and Maubege, while the duke of York with the British, Hanoverian, and Hessian troops, assisted by a body of Austrians, invested Dunkirk. The French government had meanwhile recovered from their terror, and called out a levy *en masse* of the nation. Dunkirk, one of the strongest towns on the continent, made an obstinate defence; and after a succession of severe and sanguinary actions, the duke of York was under the necessity of raising the siege, and retreating to the frontiers of West Flanders. The campaign of 1794 opened with a succession of fierce encounters, in which the advantage rested with the allies. A corps of thirty thousand men under General Chapay was defeated by the British near Troixville (26th April), and their leader was taken prisoner. Four days later Landrecies surrendered; but the tide of victory now turned. The French army under Pichegru defeated the allies near Tournay on the 14th of May, and on the 18th the duke of York's division was attacked and completely routed. The duke himself narrowly escaped falling into the enemy's hands, and it was only by the extraordinary efforts of Generals Abercromby and Fox that the troops were saved from total destruction. At this juncture an officer who possessed the confidence of Mr. Pitt, wrote to the prime minister from the British head-quarters a frank account of the critical state of the army, and the incapacity of its commander. Upon the receipt of this grave intelligence the duke was immediately recalled. The king gave a reluctant consent to this step, but on the return of his royal highness his majesty immediately created him a field-marshal, and appointed him commander-in-chief of all the forces of the United Kingdom. On receiving intelligence of this extraordinary appointment, Lord Cornwallis bitterly remarked in a confidential letter—"Whether we shall get any good by this, God only knows, but I think things cannot change for the worse at the horse guards. If the French land, and that they will land I am certain, I would not like to trust the new field-marshal with the defence of Culford" (his lordship's country seat). The court parasites, however, held up the duke to the nation as a general thoroughly versant in military affairs, personally acquainted with the officers, and therefore well fitted to select the most capable men in the service, and everyway qualified to carry vigorously into effect the necessary reforms in the British army. The history of the subsequent operations of our forces both in Ireland and on the continent, afford a melancholy proof of the absurdity of these panegyrics, and of the fatal influence of court patronage. In 1799 the duke of York once more returned to active service, and was actually permitted to assume the command of the expedition to Holland, which had for its object the expulsion of the French from that country. As might have been expected, the incapacity and scandalous negligence of the duke and the other allied generals, entailed the most dreadful sufferings on these troops. Wellington said it had always been a marvel to him how any of them escaped. At length, after several bloody battles fought with doubtful success, the duke in less than four weeks found it necessary to treat with the enemy. After some discussion the French agreed to permit the re-embarkation of the allied army, on condition that they should give up all the artillery they had taken, and restore eight thousand French and Batavian prisoners. On these terms, as Mr. Tierney remarked, "a British king's son commanding forty-one thousand men capitulated to a French general who had only thirty thousand," and the duke, "fortunately for Britain, sheathed his sword to draw it no more on the field of battle." The administration of his royal highness at the horse guards, was not greatly superior to his services in the field. The most important posts in the army were intrusted, not to able and experienced officers, but to ignorant and incapable court favourites like Sir David Dundas, Sir Harry Burrard, Sir Hew Dalrymple, and Lord Chatham, who by their stupidity and gross mismanagement wasted the blood and treasure of the country, and brought disgrace on the British arms. In 1809 the revelations arising out of the connection of his royal highness with the notorious Mrs. Clarke, rendered it impossible any longer to conceal from the public his weakness and profligacy, and the corrupt practices which he had connived at in the disposal of commissions. He was in consequence obliged to resign his office, and was succeeded by Sir David Dundas, one of the most incapable general officers in the service—"a man without talents," says Lord Cornwallis, "and who can neither write nor talk intelligibly." The object of this discreditable appointment was, according to the duke of Wellington, the expectation that "the duke of York would be able to resume his situation by the time Sir David was quite superannuated, and it might not be so easy to get a younger or a better man out of office at so early a period." And so it proved. On the establishment of the regency, the prince of Wales, who was as anxious as his father had been to retain the control of the army in the hands of the court, reappointed his brother to the office of commander-in-chief, which he continued to hold till his death, 5th January, 1827. His royal highness was a man of kindly feelings; and it is due to his memory to say, that he took a warm interest in the welfare of the soldiers, and introduced various important improvements in the administration of military affairs. But it is impossible now to reflect without deep shame and pain on the evil effects which flowed from intrusting the important office of commander-in-chief of the British army to a man so weak, ignorant, facile, and profligate. He died deeply involved in debt, occasioned by his dissolute habits, and especially by his passion for gambling, and many of his unfortunate creditors were utterly ruined. The duke left no issue by his duchess, who died in 1820, and his titles expired with him.—J. T.

YORKE, Charles, Lord Morden, a distinguished English lawyer, was the second son of Lord-chancellor Hardwicke. He was born at his father's house in Great Ormond Street, London, January 10, 1723, and was sent early in life to a private school at Hackney. At the age of seventeen he was removed to Ben'et college, Cambridge, where he applied himself ardently to study, under the direction of Dr. Birch. His brother was an undergraduate

of two years' standing in the same college, and under the same tutor. Dr. Birch, by way of impressing his teaching upon the minds of the young men, suggested as an exercise the composition of an imaginary correspondence, which was carried on with great talent, and which was printed for private circulation in 1739, under the title of Athenian Letters, or the epistolary correspondence of an agent of the king of Persia residing at Athens during the Peloponnesian war. The work was not generally known until reprinted forty years afterwards. Barthélemi, the author of the Travels of Anacharsis, paid a high compliment to the Athenian Letters when he said that, had he known of its existence, he would not have begun his own book. Taking his M.A. degree in 1742, he was called to the bar in the following year, and immediately commenced a lucrative practice in his father's court. In 1744 he published an able treatise on "Forfeiture for Treason," supporting a bill introduced by his father into the house of lords. In 1747 he entered the house of commons as member for Reigate, but he did not distinguish himself in parliament. In 1752 he had a narrow escape from the fire which burnt down Stone Buildings, Lincoln's inn, where he had his chambers. His collection of Lord Somers' state papers was destroyed by that fire. In November, 1756, he became solicitor-general, his father having resigned the great seal. The finest speech he made in this official character was his reply on the trial of Lord Ferrers for murder. Not till January, 1762, did he attain the dignity of attorney-general, and he resigned the office in November of the following year. He continued practising at the bar till 1765, when he was again made attorney-general; he again resigned a year afterwards. On the change of ministry in January, 1770, he was offered the great seal, which he twice refused, and then accepted at the king's personal request. He was bitterly reproached by his friends, who intended to overthrow the ministry; and on going home from the council he was taken suddenly ill, and died on 20th January, 1770, three days after he had been sworn in as chancellor.—R. H.

YORKE. See HARDWICK.

YOUNG, ARTHUR, the agriculturist and agricultural writer, was a native of Suffolk, and born in 1741. He was a younger son of a prebendary of Canterbury, chaplain to Speaker Onslow, and after receiving a good school education was apprenticed at Lynn in Norfolk; some say to a wine merchant. He had little taste for business, but he read largely; he even wrote a political pamphlet, and his residence in a district recently improved by the introduction of turnip-husbandry, is supposed to have directed his attention to the development of agriculture. He deserted trade for agriculture, and experimented in it boldly and unsuccessfully, first in a farm leased by his mother, and then in one taken by himself at Samford Hall in Essex. After his failure in Essex, he is said to have resolved to travel over England in search of a suitable farm. Travel he did, and with some result. In 1768 appeared the earliest of his agricultural works, "A six weeks' tour through the southern counties of England and Wales," in which he noted what was good, bad, and peculiar in the agriculture of each district, and which, written with vivacity and enthusiasm, was successful itself, and the precursor of more books of home-tour from the pen of its author. For these and other works on agriculture, he is said to have received, by 1775, £3000. At last, it would seem, he settled for nine years in a farm at North Mimms in Hertfordshire, in an ungenial situation, and where, in spite of his theoretical skill, he lost all his money—a result not very surprising when it is considered that during the period he was engaged as a reporter in the *Morning Post*, walking to his farm every Saturday evening, and returning to town on Monday morning. The years 1776–79 he spent chiefly in Ireland—partly observing the country—partly superintending the estate of Lord Kingsbury in the county of Cork. The literary result of his Irish residence was his well-known "Tour in Ireland, with general observations on the state of that kingdom," published in 1790. Returning to England, he engaged anew in farming, and in 1786 commenced the publication of his "Annals of Agriculture," which he continued to publish until the year 1804. Young's reputation was now a European one, and King George III. himself contributed to the Annals under the pseudonym of "Ralph Robinson of Windsor." In 1787–89, he explored France and its agriculture, publishing in 1792 his "Travels" in that country, "undertaken more particularly with the view of ascertaining the cultivation, wealth, resources, and national prosperity of the kingdom of France." From the period at which Young performed his tour, his work has a historical, as well as an agricultural and economical value. On the formation, in 1793, of the board of agriculture, Young was appointed to the congenial office of secretary, the late Sir John Sinclair being its first president. For the board he drew up the published accounts of several of the English counties. His latest work appeared in 1809, about which time his eyesight, long failing, gave way completely. He died in 1820. Young's enthusiasm and writings are allowed on all hands to have given a great stimulus to agricultural improvement in England. There are lists of his numerous works in Donaldson's Agricultural Biographies, and M'Culloch's Literature of Political Economy.—F. E.

* YOUNG, BRIGHAM, the president and prophet of the Mormons, was born at Whittingham, Vermont, U.S., in the year 1801. His father was an agriculturist and a revolutionary soldier. Brigham was bred to the trade of a carpenter, and was originally a Methodist. He was converted to the Mormon faith by Samuel, one of the brothers of Joseph Smith, and soon became one of the most influential members of the community. On the murder of Smith (June 27, 1844), Young was elected his successor as "prophet and revelator;" and by his sagacity and energy he gave consistency to the somewhat disjointed, turbulent, and blind fanaticism of his predecessor. His administration of the affairs of Nauvoo was singularly successful; the population of the city rapidly increased, and the temple and other public buildings were carried forward with vigour. But meanwhile the animosity of the enemies of the Mormons became much more intense. The legislature of Illinois deprived Nauvoo of its charter, and the people showed their determination to expel by force, if necessary, every Mormon from their territory. Young saw at once that a contest with the people and the state authorities of Illinois, connived at, if not supported by the federal government, was utterly hopeless; and he adopted the bold and judicious resolution of persuading the Mormonites to emigrate to an entirely new and unappropriated country, separated from the United States by a vast desert tract, and the almost impassable Rocky Mountains. A body of pioneers was sent forward by him in February, 1846, and was followed, a week afterwards, by another band consisting of sixteen hundred persons—men, women, and children. A few hundred families remained behind in Nauvoo, from want of means and inability to sell their effects, and about the end of April they completed and consecrated the sacred temple, which was considered the most beautiful church in North America. But this ceremony, and the continued presence there of this remnant of the Saints, rekindled the animosity of their enemies. An attack was made upon the city by an army of one thousand men, having six pieces of artillery. After four days' fighting hostilities were suspended, on the condition that the remnant of the Mormons should leave the state of Illinois in five days, and they accordingly crossed the Mississippi, and followed "the track of Israel towards the west." At the end of June the first column of emigrants arrived on the banks of the Missouri, a little above its junction with the Platte, and here they waited the arrival of the other detachments. The great mass of the emigrants passed the winter in the prairies—some in huts, others in tents, and in caves, which they dug in the earth. They underwent fearful sufferings from cold, want, and disease; and great numbers of them perished. In the spring of 1847 Brigham Young and a considerable escort started in search of the promised land in the far west. About the end of July they reached the Great Salt Lake; and the prophet declared, as he alleged by divine inspiration, that the chosen people were to take up their permanent residence on its borders. After carefully exploring the surrounding country, he fixed upon a site for the holy city, drew out its plan, and marked out the precise spot which the temple and other public buildings were to occupy. He then returned to the banks of the Missouri, and superintended the transit of the great body of the emigrants across that river, and their journey to the chosen Eden. After great sufferings they reached the Salt Lake in the course of the autumn of 1848, and immediately proceeded to erect their projected city and to organize a government, at the head of which Brigham Young was placed. The country made part of what was called Upper California, and nominally belonged to the Mexican republic; but in February, 1848, it was formally ceded to the United States. A few months after the cession was made the Mormons established a provisional government with legislative, executive, and judicial powers, elected Brigham Young as governor, and applied for admission into the Union, as the sove-

reign state of Deseret. But the petition was refused by congress, and the self-styled state was reduced to the rank of a territory, under the designation of the territory of Utah, Brigham Young being continued as governor by President Fillmore, and the entire authority, civil and ecclesiastical, was vested in him. He set himself with great energy to the firm establishment of the colony, and the consolidation of his system. Roads were made, bridges were thrown over the rivers, and handsome and convenient houses sprang up in all directions as at the touch of a magician's wand. An agricultural society was instituted, the foundations of a university were laid, trade flourished, emigrants poured in by thousands, and at the end of 1852 Utah contained thirty thousand inhabitants. But a misunderstanding which arose between the Mormons and the federal government threatened to arrest if not to destroy this material prosperity. President Fillmore's successor in the presidency refused to continue Young in his office as governor, and some of the judges appointed by President Pierce complained that their decisions were set aside by the superior authority of the prophet. One of these judges, whose conduct was of the most immoral and scandalous nature, made false representations of the character and deeds of the Mormons to the federal government; and the decided part which Young took in opposition to Mr. Buchanan, the new president, aggravated the complaints made against him by the federal officials. An army of twenty-five thousand men was in consequence sent to Utah, for the ostensible purpose of restoring the federal authority. On the other hand Young and the legislative assembly of Utah, while professing the utmost loyalty to the Union, expressed their firm determination to resist to the utmost the intrusion of any "outside" officials who should be thrust upon them "in defiance of their constitutional rights," proclaimed martial law, and prepared for war with extraordinary enthusiasm. Fortunately, however, at this juncture Colonel Keane was employed as a mediator, and after a month's negotiations succeeded in replacing matters on the old footing, and a treaty was concluded by which the Mormons consented, in June, 1858, on certain conditions to admit the federal officials into the city, and to acknowledge the authority of the government. From that period to the present time (1863), the relations between the federal government and the Mormons have been of a harmonious kind, though, as might have been expected, they have no great sympathy with the northern states in the present struggle for the preservation of the Union. Brigham Young still continues really though not nominally the sole ruler and lawgiver of this peculiar community, and has been singularly successful in maintaining his influence. It is he who directs all the movements of the people, sanctions the formation of new settlements, and decides in cases of ultimate appeal all disputes among the brethren. All new revelations must proceed from or be sanctioned by "the prophet and revelator." To him Mormonism owes its present form; and his revelations have, in fact, almost entirely superseded Joseph Smith's Book of Mormon. It is to Young that the adoption of the grand distinctive feature of the system, the plurality of wives, is undoubtedly owing, though he alleges that this tenet was not his own invention, but was revealed to him by Smith. He has had the hardihood, however, to declare to the "Saints"—"If any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned." The prophet, indeed, is not particularly scrupulous either in his statements or in his actions, and is by no means moderate in his language to those who oppose his schemes. He claims the possession of foreknowledge and other supernatural gifts, as well as the power of cutting off from eternal life any refractory members of the society. Chandless, Burton, and other English travellers who have recently visited Salt Lake city, describe Young as a portly man of middle height; his figure somewhat large, broad-shouldered, and stooping, with a face bespeaking common sense, and an appearance like that of a New England gentleman farmer. He is shrewd and energetic; is gifted with an excellent memory and strong powers of observation, and is a good judge of character. His temper is even and placid, and his manner cold, though simple and courteous. In his intercourse with strangers he shows no signs of bigotry or fanaticism, and never assumes sanctimonious airs, or affects the mien or language of a prophet. He is sober and temperate, almost ascetic in his habits. He never flatters the people, but rather delights in blunt, coarse, and satirical language, and rates them soundly when their behaviour displeases him. "The arts by which he rules this heterogeneous mass of conflicting elements," says Mr. Burton, "are indomitable will, profound secrecy, and uncommon astuteness."—(Burton's *City of the Saints*, 1860; *A Journey to the Great Salt Lake City*, by Jules Remy and Julius Brenchley, 2 vols., London, 1861.)—J. T.

YOUNG, Edward, the famous poet, was born at Upham in Hampshire in 1684. Some, however, place the date of his birth two or three years earlier. His father was rector of Upham, and ultimately chaplain to King William, and dean of Salisbury. Edward was educated at Winchester school, and entered New college, Oxford, 13th October, 1703. A short time afterwards he removed to Corpus Christi, and in 1708 obtained a law fellowship in All Souls' college. He appears, however, to have given himself to the study of literature rather than law, though in 1714 he became B.C.L., and D.C.L. in 1719. He entered orders in 1727, and was named one of the royal chaplains; and in 1730 his college presented him to the rectory of Welwyn in Hertfordshire, where he spent the remainder of his life. His earliest poem was the "Last Day," published in 1713—a subject suited to his genius, though he has not been particularly happy in his treatment of it. The "Force of Religion, or vanquished love," founded on the story of Lady Jane Grey, and his panegyric on Queen Anne at her death, are in worse taste, and are now forgotten. The tragedy of "Busiris" was brought on the stage in 1719, and was for a time successful, though it is full of rant and turgid declamation. He is said to have aspired at this time to a seat in parliament for the borough of Cirencester—the money to defray the expense being lent him by Lord Wharton, to whom the "Revenge" was dedicated. The "Revenge" appeared in 1721, and exhibits great power both of description and of pathos, though it is disfigured also by artificial passion, expressed in forced and swelling words. It is too like Othello, not to suffer sadly by the comparison. The "Brothers," another tragedy, appeared in 1728, and has the excellences and the faults of its two predecessors. These dramas abound in poetic imagery, but its profusion is frequently unnatural in the circumstances, while the passion too often raves and rages under a forced inspiration, and expresses itself in a rhetoric that is too apt to degenerate into bombast. Young's satires are of a higher order than his tragedies. The first part of the "Universal Passion" was published in 1725, and the poem was finished in 1728. It was at once popular, and brought its author £3000. The various parts, even when collected by the author, are prefaced, as was the fashion, by fulsome dedications to various patrons. The satire is pungent and powerful—vivid and picturesque—abounding in witty exposures amounting almost to caricature. Several minor poetical pieces need not be noticed, such as his "Imperium Pelagi," which was ridiculed in Fielding's Tom Thumb; his paraphrase of a part of Job; and his "Ode to the Ocean," &c. After his retirement to his rectory, he set himself in earnest to discharge his clerical duties. As might have been anticipated, his sermons were rich in thought and imagery, and striking in their illustrations, while his delivery was animated and solemn. In 1731 he married Lady Elizabeth Lee, widow of Colonel Lee and daughter of the earl of Lichfield, and the union seems to have been a happy one. A series of afflictions now befell him, and he entered into that shadow which gave birth and grandeur to the "Night Thoughts." In 1736 a daughter of his wife by her former husband died at Lyons, and her dust, as that of a protestant, was refused interment. Four years afterwards her husband died. They are the Narcissa and Philander of the poem. In 1741 the Lady Elizabeth, his wife, also died. "Thrice flew the shaft, and thrice his peace was slain." In his deep sorrow he began the composition of the "Night Thoughts," the first part of which appeared in 1742. The subject, the illustration, and the style, commanded admiration both at home and abroad. The poem is a mighty and magnificent sermon, preached as from a graveyard, on the vanity and brevity of life and the worthlessness and folly of an ill-spent career; on the divine love to sinners, and the great propitiation offered for them; and on the bright hopes of a new and happy existence which christianity has opened up It startles by its scenes of death, its dark picture of the sting of death, and its glimpses into another world, where the Judge is omniscient and just. It reprobates in stern and withering language the unsatisfactoriness of infidelity, and expatiates in glowing and transcendent terms on the doctrine of immortality. The imagery of night is drawn with intense solemnity—its darkness, and its vast canopy studded with the host of heaven, all telling of the great God, and proclaiming his majesty, that

man may be awed and brought in faith to the acceptance of that salvation by which he rises above the fear of dissolution, experiences at length a blessed resurrection, and is happy for ever in the contemplation and enjoyment of his Saviour. The thought and style are unequal. Splendid declamation fills many a page, though it is usually mixed or followed up with close, bold, and grappling appeal. The pointed antitheses may be set off against the diluting amplifications. What is original is far more than a compensation for what reminds one of Pope or Milton. The argument, always powerful, is sometimes rather ingenious than solid; and several descriptions border on hyperbole and extravagance. The lines are occasionally rugged, but the work has been always and deservedly popular, as well from its theme as for his treatment of it; and Young's muse, with her skulls and stars, her cross and her crown, has no rival, and has had no successor. The "Centaur not Fabulous," written in prose, was published in 1758, and lashes the infidelity of the age, or "the life in vogue," in a keen, sarcastic, stern, and sententious style. His "Thoughts on Original Composition" came out in 1759, and was addressed to Richardson the novelist, one of his most intimate friends. Though written when he was approaching fourscore, it shows little falling off in mental power, and certainly "breaks through the frozen obstructions of age, and care's incumbent cloud." But his "Resignation," published in 1762, at the request of the widow of Admiral Boscawen, was a last feeble effort, in rhyme too, though he had praised blank verse as verse "unfallen, uncurst." In the same year he published an edition of his works in four volumes, 12mo, in which he did not include several of his smaller pieces; and in his will he desired his executors to burn his manuscripts, adding in a codicil the legacy of £1000 to his housekeeper, with the dying entreaty that his papers should be all destroyed. The aged poet expired on the 12th of April, 1765, retaining his faculties to the last, though he had been for some years disabled from active service in his parish. Dr. Young's private life was in harmony with his sacred profession, though a different account is given of his earlier career when at the university, and devoted only to literature and the drama. His manners are said to have been easy and cheerful when he was in society, though he was prone to melancholy when alone. His favourite walk was in the churchyard; and amidst the gloomy and tender associations of the scene, he mentally elaborated the finest parts of his great poem. His latter years were made unhappy by a dominant housekeeper, and clouded by the misconduct of his only son Frederic, whom he refused to see on his deathbed, but to whom he ultimately sent his forgiveness, and whom he also made his heir. It has been often said that he was the sceptical and profligate Lorenzo of the "Night Thoughts;" but the supposition is utterly baseless, as Croft, in his Biography inserted among Johnson's Lives of the Poets, has shown; for the poet's son was only about eight years old when the sketch of the ideal Lorenzo was made and published. In the midst of his solemn and cynical meditations, and farewells to ambition, Young was far from being unworldly in character; he was ever courting the great in his numerous dedications, and often complaining of neglect and disappointment. He received no ecclesiastical promotion, though he had some right to expect it. Some trace his disappointment to his politics, and to his attachment to the party of the prince of Wales; others to some sermon he had preached at court; and others to a pension given him by Walpole; the story being that when he was spoken of to the king, the surly royal answer was wont to be —"He has a pension." He solicited preferment when on the verge of the grave, and was made, through the influence of Archbishop Secker, clerk of the closet to the princess dowager of Wales. The name of Dr. Young ranks high among English poets; and though he cannot be compared with the "first three," his place is conspicuous among the bards whose genius has drawn impulse and life from christianity, and who, under its pure and benign inspiration, have given themselves to the promotion of piety and virtue.—J. E.

YOUNG, John, was a mezzotinto engraver of some ability, who flourished at the end of the last and early part of the present century. His best print is from Mortimer's picture of the "Great Fight between Broughton and Stevenson." Young is now chiefly remembered by his series of outline etchings of the Stafford, Grosvenor, Angerstein, Miles, and Leicester galleries (4to, 1820, &c.), which, though the etchings are often incorrect in drawing, and the descriptions superficial, are handy and useful works of reference. Young was engraver in mezzotinto to the king, and for several years keeper of the British institution. He died on the 7th of March, 1825.—J. T–e.

YOUNG, Matthew, Bishop of Clonfert, a prelate of varied accomplishment, specially skilled in the mathematical and physical sciences, was born in 1750 in the county of Roscommon. Educated at Trinity college, Dublin, he became a fellow of it in 1775, and entered the church. An association of students for purposes of mutual improvement, of which he was a principal member, developed itself by degrees into the Royal Irish Academy, to the Transactions of which he was a contributor of papers, among them a valuable one on the velocities of effluent fluids. He had published in 1784 his "Essay on the Phenomena of Sounds and Musical Strings," when in 1786 he was appointed professor of natural philosophy, and his lectures were far superior to any that had ever before been delivered on physics in the university of Dublin; a sort of skeleton of them was published in 1803, after his death, as "An Analysis of the Principles of Natural Philosophy." For his scientific and literary merits solely he was appointed bishop of Clonfert. He died in November, 1800. He left unpublished a work on "The Method of Prime and Ultimate Ratios, illustrated by a commentary on the first two books of the Principia," on which, before his elevation to the see of Clonfert, he had been long engaged. He had also been preparing a new version of the Psalms, for which purpose, it is said, he had mastered Syriac. He learned Irish, and spent a summer in Scotland that he might better understand the Ossianic controversy. The Transactions of the Royal Academy of Ireland contain a paper by him with a collection of ancient Gaelic poems. Of his other contributions to that work there is a list, with a memoir of himself, in vol. lxx. of the *Gentleman's Magazine*.—F. E.

YOUNG, Patrick, the seventeenth century scholar, who Latinized his name into Patricius Junius, was born at Seaton in Haddingtonshire, and was the son of Sir Peter Young, who had been with George Buchanan co-preceptor of James VI. After studying at the university of St. Andrews, he visited England, studied at Oxford, entered the English church, and through patronage and his own merits became in time curator of the Royal library. He was a great Greek and a good Latin scholar, and assisted Reid in executing the Latin translation of King James' works. When the celebrated Codex Alexandrinus reached the Royal library, Young examined it carefully, and intended to have printed a facsimile of it. He did actually print in 1643, as a specimen, one of the first chapter of Genesis. His annotations, down to the fifteenth chapter of Numbers, for his contemplated edition of the Codex, were published in vol. vi. of Walton's Polyglott. Of other memorials of his scholarship, the chief, perhaps, is his edition of the two epistles of Clemens Romanus, also, from the Alexandrian manuscript, and published in 1633. He was deprived of his librarianship by the civil war, and retiring to the house of a son-in-law at Bromfield in Essex, died there in 1652.—F. E.

YOUNG, Sir Peter, a learned Scotchman, was born at Dundee in 1544. His father was a merchant of Edinburgh; his mother was a daughter of Scrimgeour of Glasswell, who was descended from the Scrimgeours of Dudhope, constables of Dundee, and hereditary standard-bearers of Scotland. Young was educated at Geneva and Lausanne, and was honoured with the friendship of the learned Beza, to whom he was introduced by his uncle, Henry Scrimgeour. Returning to Scotland in 1569, Young was appointed co-tutor, along with Buchanan, of the young king of Scotland, James VI. He was much more of a courtier than his stern colleague, who made the youthful prince pay the penalty of his own faults; while Young, when the royal task was not suitably performed, inflicted the floggings which James had deserved upon the unfortunate whipping boy, who by virtue of his office, was doomed to undergo the corporal punishment which his royal master might chance to incur. As might have been expected, the accommodating pedagogue ingratiated himself into the favour of his pupil, and when James assumed the reins of government, Young became a member of the privy council, and was made royal almoner—an office which he retained till his death. In 1586 he was sent ambassador to Frederick II. of Denmark, to conduct the negotiations respecting the possession of the Orkney islands. Two years later he was despatched again to the Danish court for the purpose of reporting on the personal appearance, manners, and character of the king's daughters, and afterwards attended James on his voyage to Denmark in 1589 to bring home his bride. Young was one of the Octavians, as the eight com-

missioners were called, to whom the government of the country was intrusted in 1596; and he was subsequently employed in various missions to Denmark, and to the neighbouring states. He was one of the defenders of Queen Mary, and prepared a short narrative of her life and death for the purpose of vindicating that princess against the aspersions of David Chytræus. He accompanied his royal master to England, where he was knighted in 1605, and received a pension of £300 per annum. In 1620 he retired to an estate which he possessed at Easter Seaton near Arbroath, where he died in 1628. His uncle Henry Scrimgeour bequeathed to him his library, which was one of the most valuable in Europe, and contained some MSS. of great interest. But Sir Peter was more intent upon aggrandizing his family than promoting the progress of learning; and his uncle's disquisitions, which Buchanan says were well worth printing, were never published, and are now lost. Sir Peter was twice married, and left a very numerous family.—J. T.

YOUNG, Thomas, M.D., the most clear-thinking and far-seeing mechanical philosopher of the nineteenth century, and one of its most accomplished and profound scholars, was born at Milverton in Somersetshire, on the 13th of June, 1773, and died in London on the 10th of May, 1829. His childhood and early youth were marked chiefly by the extraordinary assiduity, extent, and method of his studies, especially in ancient literature and in mathematics. They were carried on partly at Compton school, but chiefly at home. He acquired at a very early age a great mastery of the Greek language. It is to be remarked, in connection with his later achievements in physical science, that when little more than a boy in years, he had carefully read and digested the whole of the Principia of Newton; a task very seldom thoroughly performed, but essential to the training of a discoverer in mathematical physics. From 1787 till 1792 he acted as tutor to Mr. Hudson Gurney of Youngsbury in Hertfordshire. In 1792 he commenced his education for the medical profession at St. Bartholomew's hospital in London. In 1793 he sent to the Royal Society a paper on the muscular fibres of the eye, which led to his election as a fellow of that body in 1794. In 1794–95 he prosecuted his medical studies at the university of Edinburgh under Gregory, Black, and Monro; where also he employed his knowledge of Greek to assist Professor Dalzel in the editing of his Ἀναλέκτα Ἑλληνικά. Here also for the first time in his life he varied his graver occupations by the study of such accomplishments as music, dancing, riding, and fencing. In 1796 he continued the study of medicine at Göttingen, where he took the degree of M.D. In 1797, in order to complete his medical studies, he entered the university of Cambridge as a fellow-commoner of Emanuel college. In the same year a kind and excellent uncle, Dr. Brocklesby, who had aided and encouraged him in his studies, died, and bequeathed to him a moderate fortune, which, without relieving him from the necessity of working at his profession, was sufficient to give him some freedom to follow the bent of his genius in the advancement of science. In 1800 he began to practise medicine in London. In 1801, 1802, and 1803 he communicated to the Royal Society, in a series of papers on the theory of light and colours, some of the most important discoveries ever made in physical science—embracing the fact of the *interference of light*, then first made known; the experimental investigation of the laws of that fact, and of its relations to the phenomena of diffraction, and of the colours of thin plates, thick plates, fibres, striated surfaces, &c.; and the theory by which that fact and its laws are accounted for, according to the hypothesis of luminiferous waves (which had been first put into shape by Huyghens). From 1801 till 1804 he held the professorship of natural philosophy in the Royal Institution, and delivered a series of lectures which he published in 1807, and which to this day forms the best existing compendium of the elementary principles of physics. Considering that this work is composed of popular lectures, from which the symbols and technical language of mathematics were designedly excluded, its precision, accuracy, and completeness, are marvellous, and are combined with almost unparalleled brevity and clearness. It was far in advance of the time when it appeared; and, indeed, the popular treatises of the present day still lag behind it, after a lapse of sixty years. The original edition, in 2 vols. 4to, is highly prized on account of the beauty and accuracy of the illustrations of the phenomena of light which it contains; but a new edition, in 2 vols. 8vo, has the advantage of containing accounts of the recent progress of science, added by Professor Kelland. In 1804 he laid before the Royal Society his remarkable paper on the cohesion of fluids, containing the soundest, and at the same time the amplest, theory of capillary attraction which had then appeared. On the 14th of June, 1804, he contracted what proved a most happy marriage with Miss Eliza Maxwell, a lady belonging to a branch of the Scottish family of Maxwell of Calderwood. Soon after resigning his professorship, Young ceased for many years to cultivate science openly, lest his being known to do so should raise a prejudice in the public mind against his skill as a physician; but he continued to pursue his scientific investigations in secret, and to publish their results anonymously. The only exceptions to this rule were his researches on scientific subjects directly connected with anatomy, physiology, and medicine, such as his hydraulic investigations on the motion of the blood, forming the Croonian lecture for 1808. In the same year he obtained the degree of M.D. of the university of Cambridge. During the sessions of 1809–10 and 1810–11, he delivered a series of lectures at the Middlesex hospital, afterwards embodied in a work called "An Introduction to Medical Literature, and System of Practical Nosology and Pharmacology," which was published in 1813. In 1811 he was appointed one of the physicians of St. George's hospital, and held the appointment till his death. Although he never became a popular or a fashionable physician, he appears to have had a fair amount of practice; and the reports of those who knew the results of his practice (especially in the cases which came under his care at the hospital), are highly favourable to the skill and success of his treatment. In 1815 he published his "Essay on Consumptive Diseases." He was a frequent contributor of scientific and literary articles to the *Quarterly Review*. Amongst the most valuable of his writings were his articles in the Encyclopædia Britannica, sixty-three in number; forty-six of which were biographic, and seventeen scientific. The latter contain accounts of some of his most important discoveries, and amongst them may be specified—"Bridge," "Cohesion," "Chromatics," "Egypt," and "Tides." In 1814 he began to turn his attention to the language and characters of ancient Egypt, in the interpretation of which he made greater and more important progress than had ever been accomplished by any previous, or, with the exception of Champollion, by any subsequent investigator. His earliest researches on this subject were published in 1816 in the *Museum Criticum;* they were embodied, along with further investigations, in the article "Egypt," already mentioned. About the same period Young began to throw aside the secrecy which had long covered his scientific pursuits. His attention was recalled to the theory of light by the discoveries of Fresnel, who, without knowing anything of Young's researches in 1800–1–2, rediscovered the law of interference, and applied it to the phenomena of diffraction with greater success than Young had done. Those two philosophers were made acquainted with each other's discoveries through the mediation of Arago, and a friendly correspondence ensued between them, in which there is not the slightest trace of jealousy, or even of rivalry. It appears that the great idea of *transverse vibrations*, the foundation of the theory of polarization, occurred to them independently about the same time; but it was first published by Young in a letter to Arago in 1817, and was by Arago communicated to Fresnel. The discoveries of each of them appear to have been best appreciated in the country of the other; for in 1825 the Royal Society of London awarded Fresnel the Rumford medal; and in 1827 the French Institute elected Young one of their eight foreign associates. In 1817 Young founded the Egyptian Society. He was frequently employed by the British government to report on scientific questions, and in 1818 was appointed secretary to the board of longitude. The immediate cause of his death, in his fifty-sixth year, was ossification of the aorta; but it was considered that his end was hastened by premature old age, brought on by excessive mental labour. Some of the merits of his works have already been mentioned; but it may be added that they are remarkable above all for their highly philosophical spirit, and in particular by the constancy with which they keep in view the distinction between *beings* and *actions;* a distinction too often lost sight of in crude theories of physics. His life was written, and his minor works collected and edited, by the late eminent mathematician, Dr. Peacock, dean of Ely.—W. J. M. R.

YOUNG, Sir William, the historian of Athens, was born in Kent in 1750. His father was lieutenant-governor of Dominica,

and his mother was a daughter of Brook Taylor the mathematician. Young published in 1779 the "Spirit of Athens," expanded in 1786 into his "History of Athens, politically and philosophically considered," which, from its boldness, attracted some attention. He was for several years a member of the house of commons, and became in 1807 governor of Tobago, where he died in 1815. Being a West India proprietor, he spoke and wrote in favour of the slave-trade. In 1793 he edited, with a memoir of its author, the Contemplatio Philosophica of Brook Taylor his grandfather.—F. E.

YPSILANTI, Demetrius, an active agent in the first Greek revolution, was born in 1793. He was the son of the ex-hospodar of Wallachia, and a younger brother of Alexander Ypsilanti, who in 1821 raised the standard of revolt in the Principalities. In the same year Demetrius was sent by his brother to Greece, and placed himself at the head of the Greek insurrection. He became involved, however, in perpetual disputes with other leaders of the movement; and after playing an important part, both political and military, in the Greek revolution, had withdrawn from public life in 1830. In 1832 he re-entered it as a member of the governing commission of Greece, but he died in the summer of the same year.—F. E.

YRIARTE, Juan de, a Spanish scholar, was born on the island of Teneriffe in 1702, and educated at Paris. He also spent a part of his youth in England. In 1724 he went to Madrid and became tutor to the son of the duke of Bégar and the duke of Alba, and afterwards to the Infante Dom Manoel of Portugal; and in 1732 he was appointed a librarian in the royal library, which he enriched by the addition of two thousand manuscripts and ten thousand printed books, besides adding to the value of the whole by copious catalogues. In 1740 he was appointed official translator to the principal secretary of state, an office which he discharged with eminent ability for twenty-nine years. He was an active member of the Royal Academy, and undertook the much-needed revision of the Spanish orthography. He wrote some verses of considerable merit, and assisted in the compilation of Nicholas Antonio's Hispania Nova, and Casiri's Biblioteca Arabico-Hispana Escurialense; he also commenced a Spanish and Latin dictionary, which never progressed beyond the letter A. Other works were left in MS. at his death in 1771. Three nephews of Juan de Yriarte attained distinction.—Bernardo, the eldest—born 1734; died 1814—was appointed a councillor of state by Joseph Bonaparte.—Domingo—born 1746; died 1795—followed a diplomatic career, and signed the treaty of Basle between the king of Spain and the French republic.—Tomas, the youngest—born 1750; died 1791—succeeded his uncle in the post of interpreter, and attained a distinguished name in literature. He is perhaps best known by his fables, which have been translated and imitated in almost every European language. He himself esteemed most highly a didactic poem entitled "Musica," a treatise in verse on the art of music. He also wrote several original plays, one of which is pronounced by Moratin to be "the first original comedy the Spanish theatre had seen, written according to the most essential rules dictated by philosophy and good criticism." Yriarte in his later years fell under the censure of the inquisition, and suffered three years' imprisonment, which probably led to his death in 1791.—F. M. W.

* YVON, Adolphe, a distinguished French painter, was born at Eschwiller (Moselle), in 1817, and was a pupil of Paul Delaroche In 1843 he went to Russia, and from the studies which he made there he painted several pictures, exhibited at the Salon in 1847 and following years. In 1846 he exhibited "The Remorse of Judas," and he has since painted "The Seven Capital Sins," and one or two other theological and allegorical subjects. But he discovered the path in which he was to achieve success, when he painted his Russian battle-pieces, 1850, &c., especially "Ney leading the rear-guard in Russia," 1855. These pictures procured him the honour of being sent to the Crimea to represent the achievements of the French arms. His first great picture of the series, "The Capture of the Malakoff," was assigned the post of honour at the Salon of 1857, and with its successors is now at Versailles. The success of these led to his receiving a command to accompany the staff of the emperor in the Italian campaign. Of his pictures of leading events in these campaigns, painted for Versailles, four reductions made by him for the emperor—three of scenes at the Malakoff, and the fourth "The Battle of Solferino"—were exhibited in the International Exhibition of 1862. M. Yvon's battle-pieces are regarded as the perfection of the art by his countrymen. They are extremely clever: full of life, vigour, and movement; well drawn, bright in colour, and perspicuous in arrangement. But they are theatrical in effect, everything being rendered subservient to the glory of France and the emperor. M. Yvon received the cross of the legion of honour in 1855, and the great medal in 1857.—J. T. e.

# Z



ZACH, Francis-Xavier, Baron von, a celebrated Hungarian astronomer, was born at Presburg on the 24th of June, 1754, and died in Paris on the 3d of September, 1832. At the age of eighteen he entered the Austrian army, from which, after eighteen years' distinguished service, he retired in 1790 with the rank of lieutenant-colonel. He thenceforward devoted himself to the study of astronomy. In 1794 he was appointed, by Ernest II., duke of Gotha, director of the observatory of Seeberg, where, besides carrying on astronomical researches with great assiduity and success, he taught astronomy to pupils, many of whom afterwards became distinguished in that science. In 1804 he was appointed, by the duchess-dowager of Gotha, grand-marshal of her palace of Eisenberg. After the death of that princess in 1827, he lived for some years at Berne. During a short visit to Paris in 1832, he fell a victim to cholera, which then was epidemic in that city.—W. J. M. R.

ZACHARIAE, Justus Friedrich Wilhelm, a distinguished German poet, was born at Frankenhausen, near Sondershausen, on the 1st May, 1726. He studied at Leipsic and Göttingen, and in 1748 was appointed professor in the Collegium Carolinum at Braunschweig, where he died in 1777. He is best known by his three comic epic poems, "The Bully" (Der Renommist), "Phaeton," and the "Pocket-handkerchief." His "Tageszeiten" is a descriptive poem, written in imitation of Thomson. He also translated Paradise Lost in hexameters.—K. E.

ZACHARIAE VON LINGENTHAL, Karl Salomo, a distinguished German jurist, was born at Meissen, 14th September, 1769. He studied at Leipsic, was for some time domestic tutor to a count of Lippe, and in 1797 was appointed professor-extraordinary, and in 1802 professor-ordinary in the university of Wittenberg. In 1805 he was translated in the same capacity to Heidelberg, where till his death, on the 27th of March, 1843, he was a most efficient and celebrated teacher. He also sat in the Baden diet, and had a patent of nobility conferred upon him. Among his numerous works deserve to be mentioned his "Handy Book of Saxon Feudal Law;" "Handy Book of French Civil Law;" "Forty Books about the State," 5 vols.; and his "Unity of State and Church."—K. E.

ZACHARIAS, surnamed Scholasticus, lived at the end of the fifth and beginning of the sixth century. After studying philosophy at Alexandria, and jurisprudence at Berytus, he was appointed bishop of Mitylene in Lesbos. As bishop he was present at the council of Constantinople, 536. He is the author of 'Αμμώνιος, a dialogue in which is said to be given the substance of a discussion actually held at Alexandria between himself and another. His object was to refute the Platonic doctrine of the eternity of the universe. He also wrote a disputation against the two first principles of all things held by the Manicheans. Both works are printed in the Bibliotheca Patrum, vol. ix., but of the latter the Greek text has not been printed. Turrianus' Latin version is all that has been published.—S. D.

ZACHAU, Friedrich Wilhelm, a musician, the instructor of Handel, was born at Leipsic, November 19, 1663, and died at Halle in August, 1721. His father filled the then important post of town musician to the city of Leipsic, and taught Zachau to play on the pipe. Thiel and Stettin were successively his masters for the organ and composition, for both of which he displayed very special aptitude. He received the appointment of organist of the church of the Holy Virgin at Halle, in 1684, and retained it till the period of his death. He left some erudite pieces of church music, as well as some compositions for the organ.—G. A. M.

ZAGOSKIN, Michael Nicholaevitch, a Russian dramatist and novelist, was born in 1789 at Ramseh in the government of Penza. With but an imperfect education, he was admitted very young into the civil service of the state, and was residing at St. Petersburg in 1812, when he became an officer in the militia. He afterwards went into active military service, was wounded at Potolsk, and present at the siege of Dantzic. After the peace he turned to literature, and wrote a comedy, "The Wag," which was very favourably received, and which led to an appointment in the Imperial public library. He wrote many plays, and subsequently became director of the theatre at Moscow. His first and most celebrated novel, "Yury Milaslaffsky, or the Russians in 1612," appeared in 1829, and met with extraordinary success. He continued to pour forth novels and plays of various degrees of merit till his last illness. He died in 1852.—R. H.

* ZAHN, Johann Karl Wilhelm, a celebrated German archæologist, was born at Rodenberg in Schaumberg, August 21, 1800, and studied architectural design in the Kassell art-academy. During 1822–24 he studied at Paris, and then proceeded to Italy, where he devoted himself particularly to the remains of Pompeii. On his return to Germany he published the result of his examination of the wall-paintings of that city, "Neuentdecken Wandgemälde in Pompeji," Stuttgart, 1828. This work having attracted much notice, he was nominated professor in the Berlin art-academy, and directed to return to Italy to complete his inquiries. He accordingly spent 1830 and the three following years in studying, drawing, and modelling the antiquities in the cities and galleries of Naples, Pompeii, Calabria, and Sicily. During those years appeared his great work on the pictures and ornamental art of Pompeii, &c., "Die schönste Ornamente und merkwurdigsten Gemalde aus Pompeji, Herculanum, und Stabia," folio, Berlin, 1830, &c. After his return to Berlin he published —"Auserlesenen Verzierungen," Berlin, 1840; "Ornamente aller Klassichen Kunstepochen," folio, 1848, &c.—J. T–e.

ZALEUCUS is the name of the legislator of the Epizephyrian Locrians in South Italy, a personage whose existence the legendary character of his biography induced even some of the ancients themselves to deny. He probably flourished in the sixth century before Christ, and was a predecessor, not, as is often said, a disciple of Pythagoras. He passes for being the first Greek who drew up a code of written laws. This code was distinguished by the minute detail of its regulations, and the severity of its penal enactments.—F. E.

ZAMORA, Antonio de, a Spanish dramatist, was born in the latter half of the seventeenth century. Zamora seems originally to have been an actor, but he afterwards obtained employment in the office of the Indies and the royal household. His dramatic career began before 1700, and he lived till after the year 1730. The period during which his dramas had their principal success was probably covered by the reign of Philip V., before whom they were occasionally performed in the Buen Retiro as late as 1744. Two volumes of these plays were collected and published at Madrid in 1744, with a solemn dedication and consecration of them to their author's memory—"Comedias de Antonio de Zamora." This collection embraces only sixteen of the dramas—about forty in number—which Zamora published. The best of them all is the one entitled "All Debts must be paid at last," "which," says Ticknor, the admirable historian of Spanish literature, "is an alteration of Tirso de Molina's Don Juan, skilfully made—a remarkable drama, in which the tread of the marble statue is heard with more solemn effect than it is in any other of the many plays on the same subject." Zamora's plays are, however, for the most part heavy and wearisome. His model was the great Calderon, but he was an age came too

late; the freshness and vigour of the Spanish drama having passed away before Zamora set foot upon the stage.—R. M., A.

ZAMORA, Lorencio de, a Spanish poet, who died in 1614. His poem on the history of Saguntum, and of its siege by Hannibal, appeared at Alcala in 1589, and is entitled "De la Historia de Sagunto, Numancia y Cartago, compuesta per Lorencio de Zamora, natural de Ocaña." This poem, consisting of nineteen cantos of *ottava rima*, and of about five hundred pages, ends abruptly, with the promise, however, of a continuation. It was written, the author tells us, when he was only eighteen years old; but though he lived to be an old man, he does not seem ever to have attempted its completion. The "Historia de Sagunta" was one of the numerous poems on subjects connected with the national history, which are to be ascribed to the passion for epic poetry that characterized the age of Cervantes and Lope de Vega.—R. M., A.

ZAMOYSKI, the name of a family illustrious in the annals of Poland:—John Sarius Zamoyski, eminent as a scholar, statesman, and general, was born in 1541 at Skokoff in the palatinate of Culm. At the age of twelve he went to study at the university of Paris, whence he proceeded to Padua. Such excellent use did he make of his opportunities, that in his twenty-third year he published a scholarly dissertation, "De Senatu Romano," which was attributed to Sigonius, a professor of long-established reputation for learning. The treatise is reprinted in Grævii Thesaurus Antiquitatum Romanarum, i. 13. He subsequently published other learned tracts; and returning home with a reputation for extraordinary learning, he was promptly employed by King Sigismund Augustus in the service of the state. For three years he laboured assiduously at the arrangement of the public archives, making valuable notes as he proceeded. In 1572 his patron died, and Zamoyski engaged actively in politics, and was one of the deputation sent to Paris to announce to Henry of Anjou his election to the throne of Poland. On the succession of that prince to the French crown Zamoyski's exertions and influence carried the election of Stephen Bathory, in whom he found a worthy fellow-worker for the prosperity and glory of Poland. The life of Zamoyski during that ten years' reign (1576 to 1586) will be found in the history of his country, where he was the most prominent man next to the king. When Stephen died, the influence of his minister over the nation was scarcely diminished. He decided the election in favour of Sigismund III., whose affairs, both civil and military, he conducted with great skill and success. He was not, however, very conciliatory, and in the last year of his life he came from a country retreat, and roughly expostulated with the king in the open senate, endeavouring to dissuade the latter from taking for his second wife the sister of his first, an Austrian princess. A bitter altercation ensued. Zamoyski shortly after retired to his estates, where he died, 3rd July, 1605. —John Zamoyski, grandson of the above, was born in 1626, and distinguished himself greatly as a general in the reign of John Casimir. He died suddenly at Warsaw in 1665 while attending the diet; his widow, a beautiful Frenchwoman, became subsequently the wife of John Sobieski.—Andrew Zamoyski, a descendant of the above by a collateral line who inherited the fief of Zamoski, distinguished himself by his administrative talents during the last period of Polish independence. He was born in 1716, received a liberal education, and entered the military service of Saxony, in which he rose to the rank of major-general. On the election of Poniatoffski to the throne in 1764, he was made keeper of the great seal, an office which he resigned in 1766, from disgust at the tyrannizing influence exercised by Russia over the councils of Warsaw. He spent nearly all the remainder of his life in a private manner, engaged chiefly in the development of a constitutional code. He was in Italy when he heard that the Poles had, in 1791, proclaimed his constitution. He hastened home, but died shortly after reaching Zamoski, on the 10th of February, 1792.—R. H.

* ZAMOYSKI, Andrew, Count, the distinguished Polish patriot, known among his countrymen by the affectionate title of Master Andrew, was born in 1800. He was carefully educated for public life, and after studying in England, France, and Switzerland, was attached to the Warsaw ministry of the interior as director of agriculture and commerce. At the revolution of 1830 he became minister of the department, and was afterwards sent on a diplomatic mission to Vienna. He succeeded in arranging with Prince Metternich an Austrian mediation; but before he could carry the intelligence to the seat of war Warsaw had fallen, and Zamoyski became a prisoner in the hands of Paskievitch, who threatened to shoot him. When allowed to return home Zamoyski devoted himself to developing the resources of the country, by improving the husbandry, commerce, navigation, and other means of transit, and by founding the well-known Agricultural Society. In the troubles of 1861 every one looked up to him for guidance. He would countenance no undertaking that transgressed the bounds of legality. He discouraged demonstrations and conspiracies. In August, 1862, the Grand Duke Constantine wished to know the feelings of the leading Polish nobles with regard to the crisis. A meeting took place, at which a constitution was spoken of, and an address agreed to entreating the emperor to grant certain privileges to all the provinces that once constituted Poland. For his part in this discussion Count Zamoyski was exiled, and when his countess lay on her deathbed he was refused permission to return home to see her. In England, where he resides for a time, he has addressed several public meetings on behalf of his country, which he calls upon all true men to assist in her struggle for life and freedom.—R. H.

ZAMPIERI, Domenico, commonly called Domenichino, one of the most distinguished of the Bolognese painters, was born at Bologna in 1581; and having acquired the rudiments of his art in the studio of the Fleming, Denis Calvart, he passed into the then popular school of the Carracci, established at Bologna in the year 1589. Early in the seventeenth century Albani invited Domenichino to Rome, where he soon obtained the reputation of being the greatest master of his time. The first work which attracted notice was his fresco in the church of San Gregorio, painted in competition with Guido; it represents the "Flagellation of St. Andrew," and is allowed by common consent to surpass the work of his distinguished rival. Another very elaborate picture painted by Domenichino at Rome, is the altar-piece of "The Communion of St. Jerome in the Church at Bethlehem," now hanging in the gallery of the Vatican, opposite to the "Transfiguration" by Raphael—the only picture in Rome which, in the opinion of Andrea Sacchi and Nicolas Poussin, it is not superior to; and for this large altar-piece, painted about 1614, the poor painter received only fifty Roman crowns, or about five English guineas, the fee which an English picture-cleaner would charge for varnishing it. The "Martyrdom of St. Sebastian," a fresco now in the church of Santa Maria degli Angeli, is another of the masterpieces of this painter. There is a mosaic of it in its former place in St. Peter's. Domenichino's fame spread over Italy, and excited an extraordinary hostility in some of his rivals. He was about 1630 invited to Naples, where he commenced some very extensive works for the cathedral; but, owing to the invidious hatred of the malignant Spagnoletto, then at the head of a notorious cabal to exclude strangers from the benefits of Neapolitan patronage, this proved the bane of his existence. Domenichino was intrusted with the painting in fresco of the Cappella del Tesoro, but what little he completed was afterwards destroyed by Lanfranco, one of his Roman rivals, who always displayed an invidious hostility towards him. Domenichino, after much persecution, died at Naples on the 15th of April, 1641, not without suspicion of having been poisoned by the agents of the infamous cabal, the heads of which were the notorious triumvirate, Belisario Corenzio, Giuseppe Ribera, and Giambattista Carracciolo. Domenichino is considered the chief of the so-called Carracceschi, and one of the greatest masters of the seventeenth century. His drawing, his colouring, and his composition are all admirable in his best efforts.—R. N. W

ZANCHI, Girolamo, theologian; born, probably at Alzano in the territory of Bergamo, 2nd February, 1516; died blind, at Heidelberg, 19th November, 1590. Having adopted the tenets of Peter Martyr, he subscribed with some reserve the Augsburg Confession, and was admired in his day as an able controversialist. His works fill nine folio volumes.—C. G. R.

ZANNICHELLI, Giovanni Girolamo, an Italian naturalist, was born at Modena in 1662, and died at Venice on the 11th January, 1729. He studied at Venice, and in 1684 became a member of the Society of Apothecaries of that city. The duke of Modena conferred on him the degree of doctor of medicine, and the honour was afterwards confirmed by the bishop of Parma. He made a large collection of fossil plants and animals, and also devoted much attention to botany. He published works—"De Ferro;" "Lithographia Montium Veronensium;" "De Insecto quodam aquatili;" "Opuscula Botanica;" "De Rusco," &c. A genus of plants has been named Zannichellia after him.—J. H. B.

ZELOTTI, Battista, an able painter of Verona, where he was born about 1532. He was a pupil of Badile, in whose school he became acquainted with Paul Veronese, whom he afterwards assisted and imitated; and many of Zelotti's works have been confounded with those of his more distinguished rival. He worked much in fresco, chiefly in obscure provincial towns, and is not so well known as he deserves to be. He died about 1592. Vasari notices him as Battista da Verona.—R. N. W.

ZELTER, Carl Friedrich, a musician, was born at Berlin, December 11, 1758, where he died May 15, 1832. He had a strong predilection for music, but his father was imperative that he should become a builder like himself, and he was accordingly bound apprentice in 1775. A violent illness in 1776 threw young Zelter into an earnest train of thought, in which he resolved to satisfy his father by application to trade, and to gratify himself by studying music for a recreation. Thus he became a skilful craftsman, executed his masterpiece to entitle him to the license to work for himself in 1783, and became one of the most esteemed masters of his trade. Meanwhile he had made the intimate friendship of Fasch, the founder of the Singing Academy in Berlin, and with his assistance he obtained a profound knowledge of music. He was much associated with this friend in the direction of his important institution, and succeeded him in that duty in 1800, which he fulfilled until his death. The king appointed him professor of music in the Academy of Arts and Science in 1809. While Mendelssohn was still a child, Zelter was engaged to teach him composition, in which he was his only master. The completeness of the pupil's theoretical acquirements, and his lifelong reverence for his instructor, well attest the erudition of Zelter. Another evidence of the mental capacity of this remarkable man, is the affectionate regard for him entertained by Göthe, to whom he introduced his wonderful pupil. Zelter's compositions comprise a large number of characteristic songs which are greatly admired, and some elaborate church music. He wrote the life of his friend Fasch. His very interesting correspondence with Göthe is also published.—G. A. M.

ZENO, the Eleatic philosopher, was born at Elea in Southern Italy about 490 B.C. He was the favourite pupil of Parmenides. In Plato's dialogue entitled Parmenides, it is related how Parmenides and Zeno came to Athens and held a philosophical conversation with Socrates, when the latter was a very young man. This must have been about 450 B.C. when Socrates was twenty years of age. Zeno was intimately associated with Parmenides, not only in the pursuits of philosophy, but also in the avocations of practical life. They took an active part in the administration of the affairs of their native city. Zeno is said to have stood forth as the resolute opponent of tyranny. Whether he was successful in his resistance, or perished in the attempt to obtain for his country a freer form of government, is a matter of uncertainty. The philosophy of Zeno differed but little from that of Parmenides. Both regarded the reason, and not the senses, as the organ of truth. Both argued for "Being," "the one," "the permanent," as that which alone existed; "the many" or "the changeable" being the opposite of the "one," was identical with "non-being." The only difference between the two philosophers seems to have been, that while Parmenides argued affirmatively that "the one," "the permanent," alone was; Zeno argued negatively that "the many"—the universe according to sense—was not. What is memorable in this philosophy is the attempt which it makes to signalize in the strongest terms the contrast or antithesis between sense and reason, and to exhibit the truths of reason in their most extreme opposition to the intimations of the senses. This opposition is principally set forth in those subtle puzzles of which Zeno was the author. One of these is the well-known "Achilles and the tortoise." If the tortoise has the start of Achilles by a hundred feet he can never overtake it; for when Achilles has advanced fifty feet, the tortoise will have advanced in a corresponding ratio, and so on in a progress in which the tortoise keeps the lead for ever. It is no solution of this paradox to show that Achilles does actually outstrip the tortoise. That, in fact, is the very circumstance which occasions the difficulty, for if he did not overtake it there would be no contradiction in the case. The same argument strikes at the possibility of all motion. Motion which is true in point of fact, is shown to be impossible on grounds of reason; for the shortest space is infinitely divisible, and therefore a body in passing from one point to another must traverse infinity, which it cannot possibly do. The only solution of these puzzles is to be found in the philosophy, which has for its principle "the unity of contraries."—J. F. F.

ZENO, the founder of the stoic philosophy, was born at Citium, a town in the island of Cyprus, about 350 B.C. It is uncertain at what time he came to Athens—probably when he was about twenty-five years of age. He is said to have lost all his property, which was considerable, by shipwreck in the neighbourhood of the Piræus. This disaster may have had some effect in determining the austere character of his philosophy. He attached himself first to the Cynics—a sect who snarled at all mankind—but was soon repelled by their grossness of manners, intellectual narrowness, ignorance, and incapacity. After studying for twenty years under Stilpo of the Megaric sect, and under Xenocrates and Polemon, the successors of Plato in the Academy, he resolved to establish an ethical school of his own, of a more practical and not less enlightened character than any at that time in vogue. He founded the sect and philosophy of the Stoics, so called from Stoa, the Porch—the place in Athens where he delivered his doctrines, and the walls of which were adorned with the paintings of Polygnotus representing the victories gained by the Athenians over the Persians. Zeno wrote many works, but none of them are extant. From their titles we may judge them to have been of no small ethical interest—"On the Life according to Nature;" "On Impulse;" "On the Nature of Man," and others of a similar purport. Zeno died at an advanced age, probably about 260 B.C. The stoical ethics will perhaps be best understood if placed in contrast with the contemporary doctrines of Epicurus. Both systems teach that happiness is the *summum bonum*, or chief good of man; that the means to this end is the life according to nature; and that this is identical with the life of virtue. But they differ widely as to what the nature of man is, and as to what his virtue and his happiness consist in. According to the Stoics, man's nature is, we may say, a nature above nature. According to the Epicureans, it is a nature on a level with nature. The Stoic places man's nature in the activity of reason, of thought, of the spirit. The Epicurean places it in the passivity of sensation, of feeling, of the flesh. Hence, according to the stoical doctrine, the life of nature is the life in which reason rules and keeps down the passions, not merely on prudential grounds, but because reason is the essence, and passion rather the accident of our being. On the other hand, the Epicurean doctrine is that the life of nature is a life in which reason is indeed permitted to direct the passions, but solely from considerations of prudence, and because their unrestrained indulgence would in the long run make us miserable. Here sensation and passion are regarded as the more essential, and reason as the less essential, part of our constitution. Thus stoicism makes our virtue and happiness to centre in the restraint which our reason imposes on our passive modifications, inasmuch as in this restraint we find our true freedom, and assume our true nature, which, as has been said, is a nature above nature; while epicurism places our virtue and happiness in the indulgence, within reasonable limits, of our passive modifications, inasmuch as these, according to this system, constitute the true staple and groundwork of our nature. Neither system preaches restraint or indulgence exclusively; but stoicism, laying emphasis on the restraint, says, "Restrain the passions in so far as nature will permit;" epicurism, laying emphasis on the indulgence, says, "Indulge the passions in so far as prudence will allow."—J. F. F.

ZENO, Apostolo, was a native of Venice, and was born in 1668. His father belonged to a branch of the famous Zeno family, which had been settled in Candia for upwards of three hundred years, but had been driven from the island, with the loss of all his property, by an invasion of the Turks. He died when Apostolo was only a child; and the boy was indebted for his education to his mother's brother-in-law, the bishop of Capo d'Istria, who placed him in the college of the Somaschi at Venice. At an early age young Zeno displayed a taste for poetry; and shortly after leaving college he composed several popular melodramas, one of which obtained for him, from Leopold I., the offer of the situation of dramatic composer at Vienna, with a salary of four hundred florins, which, however, he declined. In 1717 Zeno received from the Emperor Charles VI. an invitation to Vienna, with the offer of the situation of court poet, to which a liberal salary was attached. Having made up his mind to accept this office, he quitted Venice for Vienna in 1718, but had the misfortune to break his leg on the journey, by the upsetting of his coach in crossing the Alps. He recovered from this accident,

however, and on reaching Vienna was cordially welcomed by the emperor, and was appointed imperial historiographer as well as poet. He remained eleven years in Vienna, composing dramas and oratorios. But in 1729 advancing years and infirm health made him desirous of returning to his native country. Accordingly having obtained the consent of the emperor, who conferred on him a liberal pension, he took up his residence in Venice, where he spent the remainder of his days, occupying himself in preparing his works for the press, and in forming a collection of books and medals. His comfort was somewhat affected by the war of the Succession, which deprived him of his salary; but the empress, Maria Theresa, soon after bestowed on him a pension of one thousand florins. He died in 1750, in the eighty-second year of his age. He bequeathed his valuable library to the convent of the dominicans of Le Zattere, near Venice. The greater part of it is now in the library of St. Mark. Zeno was a voluminous writer. His dramas were collected and published in 1744, in 10 vols., 8vo. He was possessed not only of poetical talent, but of extensive literary attainments, and of a sound critical judgment. His "Giornale dei Letterati," which, with the continuation by his brother Pietro Caterino Zeno, extends to forty volumes, contains a mass of important literary and biographical information. His "Dissertazioni Vossiane," collected from this journal and published after his death in 2 vols., 4to, was intended to correct the omissions and inaccuracies in Vossius' work, De Historicis Latinis, and is highly esteemed. Zeno is the author also of lives of Paolo Paruta, Cardinal Bembo, Sabellico, Davila the historian, Giambattista Guarino, &c.; of an abridged history of Venice, and various other works. A selection of his letters was published by Morelli in 1785.—J. T.

ZENOBIA, the famous queen of Palmyra, was the daughter of Amrou, an Arab chief, who possessed the southern part of Mesopotamia; but she claimed her descent from the Macedonian kings of Egypt. She was a princess of remarkable beauty and courage, and of a vigorous understanding, which she had strengthened and adorned by study. She was well acquainted with the Greek, Latin, Syriac, and Egyptian languages; and to the accomplishments regarded as proper to her sex, she had added not a few of the most valuable masculine attainments. "Her complexion," says Trebellius Pollio, "was rather dark; her eyes black and piercing; her teeth were as white as pearls; and her voice clear, strong, and harmonious. She lived in great state, like the kings of Persia. Her general character was frugal, but on every proper occasion she was magnificent and liberal." By her first husband, whose name has not been preserved, Zenobia had a son named Athenodorus Waballath. Her second husband was Septimius Odenathus, of an illustrious Palmyrene family, and prince of some tribes who inhabited that part of the desert which surrounds Palmyra. She soon became his confidential adviser in his warlike undertakings, and his companion in the chase; joined him with great ardour in the pursuit of the wild beasts of the desert, often appeared on horseback in a military habit, and frequently marched on foot at the head of the troops. The military successes of Odenathus were in a great measure to be ascribed to the sagacity and heroic valour of his wife. After the defeat and captivity of the Roman emperor Valerian by the Persians in 260, Odenathus single-handed opposed the progress of the victors, twice defeated the Persian monarch, pursued him as far as the gates of Ctesiphon his capital, which he twice besieged, but failed to capture. After these brilliant achievements, in all of which Zenobia took a prominent part, Odenathus assumed the royal title, and was acknowledged by Galienus, the son of Valerian, as his colleague in the empire. The Palmyrenian prince enjoyed his sovereignty but a short time. He was assassinated at Emesa in Syria about the year 266, by his nephew Mæonius, who was soon afterwards put to death by Zenobia. With the assistance of her murdered husband's most faithful counsellors, she immediately took possession of the vacant throne. Assuming the title of Queen of the East, she governed with remarkable prudence and vigour Palmyra, Syria, and the other dominions of Odenathus, which extended from the Euphrates to the frontiers of Bithynia; and she is even said to have exercised authority over Egypt. Her alliance was solicited by the neighbouring states of Arabia, Armenia, and Persia; and she inflicted an ignominious defeat on a Roman general who was sent against her by the senate. She was not more remarkable for her warlike achievements than for the magnificence of her court, for her intellectual acquirements, and the patronage which she bestowed on literature. The celebrated philosopher Longinus was her secretary, and one of her most trusted advisers. It was mainly by his advice that the intrepid princess threw off her allegiance to the Roman empire, and wrote a letter to Aurelian, who had assumed the purple in 270, declaring her independence. This step of course provoked the hostility of the emperor, who passed over into Asia, and defeated the forces of the queen of the East under her general, Zabdas, in two separate engagements—one fought near Antioch, the other under the walls of Emesa. Zenobia, who had animated her soldiers by her presence at these battles, finding it impossible to collect a third army, shut herself up in her capital, determined to resist to the last the assaults of the invaders. The siege of Palmyra was vigorously pressed by Aurelian in person, but the defence was of the most heroic and desperate character. The courage of the queen was sustained by the hope of assistance from Sapor, king of Persia, and other neighbouring potentates, who dreaded the progress of the Roman arms. But the Persian monarch died during the course of the siege; and Zenobia, reduced to the last extremity, resolved to make her escape, and mounted on a fleet dromedary had succeeded in reaching the banks of the Euphrates, sixty miles from Palmyra, when she was overtaken by a body of Aurelian's light horse and brought back a prisoner to the Roman camp. Palmyra soon after surrendered; and to the disgrace of the victor, he caused a number of her counsellors, and among the rest Longinus, to be put to death. Shortly after, provoked by a revolt of the Palmyrenians, he massacred a great portion of the inhabitants, without distinction of age, sex, or condition, and laid the city in ruins, in 273. The queen of the East herself, clothed in a purple robe and fettered by massive golden chains, graced the triumphal procession of the emperor. She was treated, however, with unwonted clemency. Aurelian presented her with an elegant villa at Tibur, where she spent the remainder of her life in honourable retirement. Her only surviving son received a small province of Armenia, with the title of king. "Her daughters married into noble Roman families, and her race was not yet extinct in the fifth century."—(Gibbon's *Decline and Fall*, chap. xi.; *Zosimus*, i., 39–59.)—J. T.

ZEUSS, Johann Kaspar, a distinguished German linguist and antiquary, was born at Vogtendorf, near Bamberg, on the 22nd July, 1806. He devoted himself to classical learning and comparative philology at Munich, where, after the completion of his academical course, he became domestic tutor to the family of Count Montgelas. In 1839 he was appointed professor of history at the gymnasium of Speier, whence in 1847 he was translated in the same capacity to Bamberg. Zeuss published the results of his historical researches in the well-known works, "Die Deutschen und die Nachbarstämme;" "Die Herkunft der Baiern von den Markomannen;" "Traditiones Possessionesque Wizenbergenses;" and "Die Freie Reichstadt Speier vor ihrer Zerstörung." All these works, however, have been vastly surpassed by the last and ripest fruit of his studies, his "Grammatica Celtica," Leipsic, 1853, 2 vols., in which he has laid the foundations not only for Celtic grammar, but for Celtic philology in general. Zeuss died unmarried.—K. E.

* ZIEBLAND, Georg Friedrich, a distinguished German architect, was born at Regensberg, on 7th February, 1800. He studied in the Munich academy under J. M. Quaglio. Some designs made by him having attracted the notice of Ludwig I. of Bavaria, he was sent by the king in 1827 to study the early ecclesiastical architecture of Italy. While at Rome he decorated the walls of Ludwig's residence, the Villa Malta, with paintings, copied from those of Pompeii. On his return to Munich in 1829 he was appointed a member of the council of architecture, and erected the tax-house and some other official buildings; completed the Maria-Hilf church in the suburb of Au, commenced by Ohlmüller; and erected royal and other monuments in the church of St. Cajetan, at Aibling, &c. But the work which has made Ziebland's great reputation is the basilica of St. Bonifacius, commenced in 1835 and completed in 1850, at the cost of King Ludwig. It is the most perfect reproduction hitherto made of a Roman basilica of about the fifth century. It is two hundred and eighty-three feet long and one hundred and thirteen wide, and is of red brick; the interior being supported by sixty-four monolithic columns of grey Tyrolese marble, with white marble capitals. The pavement is of marble; the roof open timber-work, elaborately painted; on the walls are Hess's most famous series of frescoes. St. Bonifacius is the largest and most

splendid of the modern churches of Munich, and of its class the finest in Germany.—J. T–e.

ZIÉGLER, Claude Louis, a celebrated French painter, was born at Langres in 1804, and studied under M. Ingres. His early works—"Giotto and Cimabue," the "Death of the Foscari," 1830, and the portrait of Marshal de Saucerre, 1834—having attracted the notice of the king, Louis Philippe, M. Ziégler received the commission to paint the walls of the Madelaine with a vast semi-allegory of the advent of christianity. This work, which occupied him during three years, has been as much decried by some as admired by others. French critics are, however, generally favourable to it, and Ziégler painted for Frenchmen. The majority of his subsequent works were religious, but he painted also national history and portraits. It will be enough to name—"Jacob's Dream;" "Moses striking the Rock;" "Daniel in the Lions' Den;" "Notre Dame de Bourgogne," purchased for the Luxembourg; the "Peace of Amiens," for the council chamber of that city; and the portrait of Kellermann for Versailles. M. Ziégler made many designs for vases and other works of ornamental art, and published a work on the principles of decorative design—"Recherches des Principes du Beau dans l'art céramique, l'architecture, et la forme en général," 8vo, with atlas of plates, 1850. M. Ziégler received the cross of the legion of honour in 1838. He died on the 29th of December, 1856.—J. T–e.

* ZIEM, Félix, a celebrated French painter, was born at Beaume (Cote-d'Or) about 1820. A visit which he made to the East, and subsequent studies in Venice (1845–48), determined the direction of M. Ziem's art. He is classed with the landscape painters, but his pictures are usually views of towns from the sea—Constantinople, Antwerp, Marseilles, or the canals of Venice; and he clothes all his scenes in a vapoury haze, whilst sky and sea are suffused with the glowing hues of the rising or setting sun. He is a rich, warm colourist, but both colour and general treatment are apt to be monotonous. His works are much admired, and many of them are in the national and chief private collections. One of his best works, "Venice," from the gallery of the Luxembourg, was in the International Exhibition of 1862. M. Ziem obtained the first class medal for landscape in 1852, and the cross of the legion of honour in 1857.—J. T–e.

ZIMMERMAN, J. G. von, author of "Solitude" and other celebrated works, was born of an honourable family at Brugg in the canton of Bern, 8th December, 1728, and was educated at the university of Göttingen, where he chiefly devoted himself to medicine and philosophy. His countryman, Professor Haller, received him into his family, and assisted him in his studies, to which he applied himself with such an excess of exertion that he laid the foundation of a tendency to hypochondria, which afflicted him more or less through life. When he took his degree of doctor of medicine he wrote a dissertation, "De Irritabilitate," which brought him into much notice, and was long highly esteemed. On leaving Göttingen he spent some months in Holland and Paris, and returning to Bern he commenced practice as a physician with great success. The office of stadt-physicus, or public physician, at Brugg becoming vacant about this time, he was induced to accept it, and resided there the next fourteen years, with a growing fame both as a physician and an author. Patients flocked to him from all parts of Switzerland and the neighbouring countries, and it was at Brugg that he planned and wrote some of his principal works, including his "Experience in Medicine," published in 1763–64; his work on "National Pride," in 1758, which had such a European popularity that it was translated into French, Russian, English, and other languages; and also the first draft of his celebrated work on Solitude, "Ueber die Einsamkeit." This work took its rise in the peculiar habits of life into which he fell at Brugg. Finding little or no congenial society there, and fretting at the little leisure for intellectual pursuits which his extensive professional practice left him, his tendency to melancholy became largely developed; he withdrew himself from society as much as possible, and spent the whole of his leisure in reading and composition. "With all his philosophy," as one has remarked, "Zimmerman had not the power of accommodating himself to circumstances, and while he was ever longing for the intellectual enjoyments of Göttingen and Bern, he refused to enjoy the pleasures which he might have had." At last a change of office and abode which was quite to his liking presented itself. He was offered and he accepted the post of physician to his Britannic majesty at Hanover, with the title of aulic councillor, and in 1768 he removed to that city. His professional career in North Germany was highly distinguished, and his advice and assistance were often solicited by the German courts. On occasion of a visit to Berlin he was introduced to Frederick the Great, who admitted him to a lengthened interview. In 1784 and 1785 he brought out in a complete form his celebrated treatise on "Solitude," in 4 vols. 8vo, which was soon translated into all the languages of Europe, and procured for the author not only a far-spread celebrity, but many illustrious friends. Among other admirers of his genius was the Empress Catherine II. of Russia, who sent him a magnificent present, along with a letter, in which she invited him to St. Petersburg to fill the post of her private physician—an offer, however, which he declined. In 1786 Frederick the Great in his last illness invited him to Potsdam, in order to have the benefit of his advice. Zimmerman had several conversations with him, of which he published an account after his return to Hanover, "Ueber Friedrich den Grossen und meine Unterredung mit ihm," 1788. This and another work, "Fragmente über Friedrich den Grossen," 3 vols. 8vo, 1790, produced a great sensation in Germany by the political and other revelations which they professed to contain, and engaged Zimmerman in violent disputes with several contemporaries, which continued till his death. Among other antagonists whom he provoked was the notorious Dr. Bahrdt. The troubles in which he involved himself by these and other writings, in which he attacked the prevailing tendencies of the age, formed a singular commentary upon his high commendations of solitude, and the quality of the writings themselves almost destroyed the fame which he had acquired by his earlier authorship. The truth appears to be, as one of his biographers has remarked, that "during the latter part of his life his nervous sensibility and his hypochondriac disposition had ruined his mental powers; and for all that he did during that period he perhaps deserves more to be pitied than to be censured." In 1794 his mind became wholly deranged. He died on the 7th October, 1795, in his sixty-seventh year.—P. L.

ZINCKE, Christian Friedrich, a celebrated painter in enamel, was born at Dresden about 1684. He came to England in 1706 and wrought under Boit, the then leading painter in enamel. But Zincke soon surpassed his master, and was considered to rival Petitot. He was much patronized by George II. and the royal family. Zincke was a very skilful artist, and he has left many excellent original heads, as well as good copies from celebrated portraits—as Mary Queen of Scots and others after Oliver, Cowley after Sir Peter Lely, Sir Robert Walpole, the Duchess of Marlborough, and many more. Having realized a competence he retired from practice in 1746; but he was prevailed upon by Madame Pampadour "to copy in enamel a picture of the king of France, which she sent over on purpose" (*Walpole*). He died at South Lambeth, March, 1767.—J. T–e.

ZINZENDORF and POTTENDORF, Nicolas Lewis, Count of, the celebrated founder of the renewed church of the Brethren, was born at Dresden on 26th May, 1700. He was descended from a noble family in Austria, whose origin dated from the times of the crusaders; while one of its branches, which became extinct at a later period, embraced the doctrines of the protestant faith soon after the dawn of the Reformation, yet continued to hold high and honourable offices at the court of the emperor of Austria. The count's father, George Lewis, entered the service of the elector of Saxony, and rose to the rank of a cabinet minister at Dresden. He was a man of eminent talents, honourable character, and sincere piety, and an intimate friend of Dr. Spener. By his second marriage with Charlotte Justina, baroness of Gersdorf, he allied himself to the family of the baron of Gersdorf, governor of Upper Lusatia and lord of Great Hennersdorf in Saxony. The noble house of Gersdorf was distinguished alike for antiquity and piety, and was intimately connected with the eminent men of faith who then flourished in Germany, such as Dr. Spener and Professor Franke. A few weeks after the birth of his son, Nicolas Lewis, the cabinet minister died, and his widow having married again four years later, the care and education of the young count were committed to his grandmother, the Baroness Henrietta Catherine von Gersdorf, a lady well known among the learned of her times. This education by his grandmother and her unmarried daughter Henrietta was eminently calculated to awaken and strengthen in the heart of the boy that intense spiritual life of faith for which he was afterwards so highly distinguished. A lifeless, powerless orthodoxy, incapable

of resisting the advancing tide of infidelity, prevailed at that time in the protestant church of Germany. But a revival of vital religion—originating with Dr. Spener, who laboured for the realization of his idea of an *Ecclesiola in Ecclesia*, and further developed by Augustus Herman Franke, whose institutions at Halle represented what was termed Pietism—began to move the church ; and the ladies who had charge of the training of the young count, cordially approved of this movement, and attached themselves to its promoters. Hence, in his eleventh year, he was placed in the seminary at Halle to pursue his studies under the direction of Professor Franke. Here his religious principles were further developed and firmly established. Having completed his studies at Halle he repaired to Witcenberg, where agreeably to the wish of his relatives he occupied himself chiefly with the study of law, while devoting his spare hours to his favourite study of theology. In 1719 he entered upon his travels, which gave him an opportunity of becoming acquainted in Holland with the state of the reformed church, and in France with that of the Church of Rome, and thus of enlarging his views on ecclesiastical matters. In Paris, where he received marks of favour and distinction from the court, he became acquainted with the archbishop of Paris, Cardinal de Noailles, who was then at the head of the French clergy, and before whom he honestly and frankly maintained his protestant principles, while with much candour and earnestness he dissuaded him from accepting the papal bull Unigenitus as inconsistent with christian truth. Having returned in 1722, he married Erdmuth Dorothy, the sister of Henry Count Reuss of Ebersdorf, and with this excellent lady and faithful consort he lived happily till her departure in 1756. Nine children, of whom only three daughters survived him, were the fruit of this marriage. Contrary to his own inclinations, but in compliance with the wishes of his relatives, and following the steps of his father, he accepted office under the government at Dresden, with the rank and title of counsellor of justice. But true to his principles, he determined to show that he was not ashamed of the gospel of Christ even in his official situation. He, therefore, not only held religious meetings in his own house, but issued a religious periodical entitled the *German Socrates*, in which he exposed the prevailing vices of the age, and defended the reasonableness of the christian faith. This his first literary work created a great sensation, and the essays, which were written with spirit and originality, found many readers. Meanwhile, in the year 1722, a small number of Moravian emigrants, who after suffering much persecution on account of their protestant faith, had left their native country, arrived in the neighbourhood of Great Hennersdorf, and applied to be received on his estate of Berthelsdorf in Lusatia. The count replied to this application from Dresden, and gave them permission to form a settlement, which was afterwards called Herrnhut. Two years later they were joined by five other emigrants, genuine descendants of the ancient church of the Brethren, and great sufferers for conscience' sake. Fresh arrivals followed in rapid succession, and within a short time their number amounted to two hundred. Serious persons from the neighbourhood and other places joined them, and very soon conflicting views and opinions on religious topics began to prevail, and to cause no little confusion. This induced the count to take special charge of the community; and for this purpose he sought and obtained first leave of absence, and finally dismission from his office at Dresden, so that he could take up his residence in the manor-house at Berthelsdorf, and devote himself entirely to the care of the Moravian exiles.

The count, who from his youth up had entertained the ardent wish to devote all his energies to the furtherance of the gospel, entered with all his heart upon this labour. He thus became the instrument by which the newly-established congregation not only attained to the unity of internal religious life, but also gained a solid external framework and an ecclesiastical form which was mainly shaped after the model of the constitution of the ancient church of the Brethren in Bohemia and Moravia. The count's object was not only to realize Dr. Spener's idea of uniting together true believers within the borders of the church, but also to extend those borders by missionary operations in foreign parts. In 1731 he went to Copenhagen to attend the coronation of Christian VI. of Denmark, with whose mother-in-law, the Margravine Sophia Christiana of Baireuth, he had for years kept up a correspondence; and on this occasion he became acquainted with a negro from St. Thomas in the West Indies, who was employed as valet in the service of one of the officers of the king's household, and learned from him particulars respecting the wretched condition of the negro slaves. These particulars he communicated on his return with much emotion to the congregation at Herrnhut. The result was, that several members of the congregation offered themselves to go to the West Indies and carry the comfort of the gospel to the poor slaves. On 21st August, 1732, the first two missionaries, Leonard Dober and David Nitschman, were sent forth to commence the missionary work of the Brethren's church, which has now (1863) so widely extended as to number eighty-three central stations in fifteen different fields of operation, and seventy-eight thousand souls, under the care of three hundred and fourteen missionaries of brethren and sisters. Meanwhile complaints were made at the court of Saxony by the Austrian government with respect to the emigration of protestants from Moravia, and to these were added other charges with reference to the count's spiritual activity in the country. A committee of inquiry was appointed by the Saxon government and sent to Herrnhut, whose report was very favourable to the congregation. Nevertheless the enemies of the count persisted in their calumnious charges, and succeeded in procuring an order that he should sell his estates; but these he had already, of his own accord, sold to his consort by a regular contract. In the year 1733 the count proceeded to Tübingen to solicit an examination of the doctrine and constitution of the renewed church, for the purpose of settling her relation to the Lutheran church. The theological faculty of Tübingen, after a careful inquiry, declared in the so-called Tübingen Judgment, "That the doctrine of the congregation was in agreement with the Augsburg Confession, and the constitution not opposed to the symbolical books of the Lutheran church, and hence that the congregation at Herrnhut is to be considered as a part of the protestant church." As the count had now conceived a desire to enter into the ministry, he went to Stralsund in the year 1734 and presented himself for examination to two eminent divines, who conversed with him for several days together, and gave him a written testimonial of orthodoxy. The theological faculty of Tübingen having publicly approved of his resolution to devote himself to the ministry, he entered upon his ministerial functions on 19th December, by a sermon which he preached in the principal church at Tübingen. He then made several journeys, chiefly into Switzerland and Holland, which led to the formation of the first establishment of the Brethren in the latter country. His enemies at the court of Dresden had meantime succeeded in inducing the government to publish a rescript, dated March 20, 1736, which decreed his banishment from Saxony. The count, who humbly submitted to the decree, proceeded to Wetteravia, where for some time he took up his abode in the Ronneburg, and continued unweariedly to labour for the Redeemer's kingdom, and especially to preach the gospel to the poor in the neighbourhood. He then travelled, in pursuance of many invitations, to Livonia, where he laid the foundation of the subsequent extensive operations of the Brethren. On his way back he staid some time at Berlin, and received an invitation from King Frederick William I. of Prussia to an audience in his palace at Wusterhausen; this pious monarch being desirous to make his personal acquaintance. The result was, that the king assured him of his esteem and protection. The way was thus prepared for the establishment of several congregations in the Prussian dominions; and the king, agreeably to his firm and independent character, remained sincerely attached to him from this period till his death, and kept up a highly interesting correspondence with him. Another result of the king's favour was that, in the following year, the count received consecration as a bishop of the church of the Brethren from D. E. Jablonsky, the first court chaplain at Berlin. Jablonsky was the grandson of the celebrated Moravian bishop, J. Amos Comenius, and senior bishop of that branch of the ancient Brethren's church which had been transplanted into Poland; and he had already, in the year 1735, consecrated David Nitschman as the first bishop of the renewed church of the Brethren. In 1737 the count went to England, by way of Holland, to confer with the directors of the British colonies in London, with reference to the colony of the Brethren in Georgia. The well-known General Oglethorpe, who had become personally acquainted with the Brethren in Georgia, bore a highly favourable testimony to them. On this occasion the question was mooted, whether the Church of England should recognize their ecclesiastical functions—a question which was prompted by the declarations of Dr. John Potter, archbishop of Canterbury, who had assured the

directors that no one who understood church history could doubt of the fact that the church of the Bohemian brethren was both apostolic and episcopal. The count became acquainted on this occasion with the founders of Methodism in England, and lived on terms of friendship with them, until a marked separation took place between them and the Brethren on account of the doctrine of christian perfection, which the former prominently held and taught. In the following year he again staid several weeks at Berlin, where he delivered, in his private meetings, his subsequently published and popular "Berlin Discourses." The great crowds of hearers of all classes of society who attended these meetings—sometimes more than forty carriages were waiting before his house—created much jealousy; but as he enjoyed the king's favour and protection, he remained unmolested. His stay at Berlin led, moreover, to the formation of the society there, which was afterwards joined by the resident Bohemians. In October, 1738, he went to the island of St. Thomas to visit the mission there. He found the missionaries in prison, obtained their release; and, by a representation of their case which he transmitted to Copenhagen, secured them and their work against further interference. On his return, he went first to Holland and then to Switzerland, where he sojourned chiefly at Geneva, and formed new connections.

In September, 1741, he travelled by way of England to North America, where he took special charge of the German Lutherans of Pennsylvania as their pastor, and also made three several journeys into the forests of the Indians to inspect the missionary operations of the Brethren among them. He further essentially promoted the establishment of congregations in Pennsylvania, particularly those at Bethlehem and Nazareth. On his return to Europe he undertook a second journey to Livonia in 1743, but he was arrested at Riga, imprisoned in the citadel, and afterwards ordered to quit the Russian dominions. He then visited the newly-established congregations in Silesia, and staid some time in Wetteravia, where the congregation at Herrnhaag had become a flourishing settlement. About this time a flood of libellous writings was poured forth against him, which for the most part were full of monstrous falsehoods, though they were in some measure justified by the contents of some of his published writings. These publications had been often hasty and unauthorized, and consisted of discourses of a purely extemporaneous character, which had been taken down by injudicious and indiscriminating admirers; hence many expressions occurred in them which gave just cause of offence. The truth is, that while he strove to oppose the religion of the heart to the dead orthodoxy around him, he had often in his mode of expression given way to excited feeling, and too often departed from the sobriety and caution of scripture language—a procedure by which impulse had been given to an eccentric and objectionable expression of christian life in the Brethren's church. This error, however, he soon saw himself; and while he frankly acknowledged its injurious effects, he hastened to check and correct them, taking upon himself the blame, in a public and penitent declaration to the congregations, and leading them back into the right way. In the year 1747, after a ten years' banishment, and after Herrnhut had become a wealthy and flourishing settlement whose usefulness was fully acknowledged by the government, he was permitted to return to Saxony. This permission, unsolicited on his part, was accompanied by the formal promise of a strict and thorough inquiry into the character and circumstances of the congregation. Having thus freely obtained what hitherto had been refused to his earnest entreaties, he arrived at Herrnhut on the 14th of October, the text of the congregation for that day being—"The Lord turned the captivity of Job, when he prayed for his friends." The commissioners who were sent to Herrnhut, under the presidency of Count von Holzendorf, and whose transactions were afterwards printed, expressed themselves thoroughly satisfied with the state of the congregation, and the result was a royal decree which secured to the Brethren their ecclesiastical privileges in Saxony. In the year 1749 the count again proceeded to London, where he held a conference with the office-bearers of the Brethren's congregations, which had in the meantime rapidly increased. He then requested a parliamentary inquiry into their circumstances, with a view to the recognition of the church of the Brethren in Great Britain and the American colonies. A petition praying for such an inquiry was prepared and presented to the house of commons, which, having appointed a committee of inquiry and carefully examined its report, passed an act in favour of the Brethren's church. This act was sanctioned by the house of lords on the 12th of May, and received the royal assent on the 6th of June. By this act of parliament, the church of the United Brethren was formally acknowledged as an ancient protestant episcopal church. At the same time, the count's stay in England became the occasion of the formation of a new settlement at Fulneck. With Dr. Thomas Wilson, bishop of Sodor and Man, and Dr. Sherlock, bishop of London, who had expressed himself very favourably with respect to the manner in which the Brethren made the doctrine of atonement by the death of Jesus Christ the keystone of their whole doctrinal arch, the count entered into friendly relations.

After a short absence in Germany, he returned again to England in July, 1751, and spent three more years in great activity, preaching in the Brethren's chapel in London, visiting the congregations, holding conferences with the ministers, engaging in literary labours, and enjoying much friendly intercourse with the bishops of London, Lincoln, and Worcester. With Lord Granville he negotiated the purchase of one hundred thousand acres of land in North Carolina. In May, 1752, his son, Christian Renatus, a hopeful young man, who for some time had been his faithful coadjutor, died at the age of twenty-five years. A hymn-book of the Brethren was published about this time, as well as a collection of the sermons which the count had preached in London. The financial embarrassments of the church prompted the count to devote his whole property to its service, and to take the entire debt on himself. In March, 1755, he returned to Germany by way of Holland. On June 19, 1756, he lost his consort, who had been a faithful help-meet, and successfully managed all his manorial and domestic affairs, besides accompanying him on many journeys, and assisting him in a variety of other ways in his multiplied activity. During the troubles of the Seven Years' war, which affected also the congregation at Herrnhut, he never allowed himself to be checked in his indefatigable labours. His faith and courage often served to strengthen and encourage others in times of trial. In the year 1757 he travelled into Switzerland, and from thence in the following year proceeded to Holland on a visit to friends of the Brethren, and to inspect the settlements in the country. At the same time, he laboured with his wonted zeal and industry in the revision and publication of his writings; but in May, 1760, while at Herrnhut, he was suddenly seized with illness, which, after a few days, terminated his life, at the age of sixty years, on 9th May. He died triumphantly in the faith which he had practised and taught. The affection of the church was manifested in a most touching manner. His funeral took place on the 16th of May, and was attended by thousands of sympathizing spectators, and honoured by a solemnity and order that proved the high esteem in which the count had been universally held as a servant of Christ. His remains rest in the burial ground at Herrnhut, beneath a stone which has the following appropriate inscription—"He was ordained that he should bring forth fruit, and that his fruit should remain."

He possessed a quick and penetrating intellect, a lively imagination, and hence rich gifts as a speaker and poet. He was born to be a leader. His industry was extraordinary. From early dawn of day till late at night he was indefatigably active, and not seldom he spent the whole night at his desk. Sometimes he delivered as many as fifteen discourses in a single day. A strong and sound constitution sustained him in these gigantic labours. His personal appearance was noble. A manly stature, a brilliant, piercing eye, and a voice excellently well suited to public speaking, distinguished him among the eminent men of his times. Without controversy, in spite of all the attacks and calumnies levelled at him, he was an eminent servant of the church of Christ in his day. He helped greatly to revive the truth, that true christianity does not consist in mere head-knowledge, but in a renewal of the whole heart and life. He made the doctrine of the atonement emphatically the centre of the christian system; he held forth not so much christianity as Christ himself, as the living and personal Saviour of men. He restored to the church the privilege of embarking in missionary enterprises, and enjoying the blessings of christian fellowship. Although solitary attempts at missions had been made before, it was he who made the church conscious of the fact, that missionary operations are her appointed duty, and who gave their proper place to missionary enterprises among the expressions of the church's inner life. He was also the first who taught and sought to realize union, not as an amalgamation

of different church-forms, but as an alliance of true believers, based upon their common love to Christ, and seeking to fulfil the new commandment of their Lord. As a lasting monument of his indefatigable activity, we may further consider the church of the Brethren, which is now spread over the European continent, Great Britain, and America. To that interesting church he was the chosen instrument of God, for the establishment of her congregations and the development of her constitution. The numerous works which he published are chiefly theological. Some of them, especially his "Berlin Discourses," and other sermons, are read by many even at the present time. His poems and hymns have been collected, and were published in the year 1845 by the celebrated divine and poet Albert Knapp of Stuttgart. Memoirs of Count Zinzendorf were written by A. G. Spangenberg, J. G. Müller, J. W. Verbeek, and others; and for additional particulars we would finally refer the reader to E. Cröger's History of the Renewed Church of the Brethren.—J. R.

ZIZKA, John, of Trocznow, the invincible leader of the Hussites, was born near the castle of Trocznow in Bohemia—tradition says under an oak-tree in the open fields—about the year 1360, or, according to other accounts, 1380. His father was a Bohemian noble of more rank than wealth, and at an early age he was sent into the service of King Wenceslaüs as a court page. But such an office could not long be agreeable to a youth who was a born soldier, and he soon exchanged it for his proper element, the profession of arms. He fought his first battle in Poland in the war of Wadislaw II. against the Teutonic knights; and he soon after served with distinction in the wars of Hungary against the Turks, and of England against France. He won great renown in the battle of Agincourt in 1415; and already rich in martial knowledge and experience, he returned soon after to Bohemia to put his sword at the service of his countrymen in their noble struggle for religious liberty. It was in the same year (1415) that John Huss and Jerome of Prague, his compatriots, suffered martyrdom at Constance; and Zizka, who was a disciple of Huss, was conspicuous among the party of nobles who pressed Wenceslaus to revenge what they considered an insult to the Bohemian name and nation. His hatred to the Church of Rome had been further inflamed by the seduction of his sister, who was a nun, by a licentious monk, and he burned for an opportunity of avenging his private as well as the public wrongs. But the character of the king was weak and irresolute. He felt the stain which the pope and emperor had cast upon the honour of his kingdom, but he had not magnanimity and courage enough to wipe it off. "What are you musing about?" said Wenceslaus to Zizka one day, as he saw him from a window of the palace walking about in a thoughtful mood. "I am thinking," replied he, "upon the bloody affront which the Bohemians have suffered at Constance." "It is true," said the king, "that we have been insulted, but I fear it is neither in my power nor yours to revenge it." Meanwhile the council of Constance closed in 1418, without holding out to papal christendom any prospect of church reform. Pope Martin V. sent his cardinal-legate, John Dominicho, into Bohemia, with full powers to repress and extinguish the heresy of Huss; and the moment had arrived for the Hussites to take decided action, unless they were prepared to return into the bosom of Rome. Zizka left the court, and betook himself to his native province, where he brought together an assembly of the reforming nobles in the castle of Wyssehrad, to devise measures for the defence of their religious liberties. They decided to send a message to the king, to say that they were resolved to continue in their own faith and worship, and to make no terms with Rome. Wenceslaus assured them of his sympathy, but blamed them for taking the initiative into their own hands. "You should have left your cause to me," said he; "you should have put your weapons at my disposal." Zizka saw his opportunity and seized it. "Take your arms," he called out to the nobles, "and follow me—I understand the king." They were soon in the sovereign's presence, when Zizka thus addressed him —"Sire, behold a body of your majesty's faithful subjects. We have brought our arms as you commanded us. Show us your enemies, and you shall acknowledge that our weapons can be in no hands more useful to you than in those that hold them." "Take your arms," replied the king, "and use them as becomes you." From that moment Zizka became the acknowledged leader and champion of the patriots and reformers of Bohemia. The war began in 1419 with an outbreak in the streets of Prague, when Zizka, at the head of the Hussites, broke into the council-house, where the magistrates were sitting, and threw out thirteen of the popish city-senators through the windows to the excited multitude below, by whom they were torn in pieces. This tragical commencement cost the poor king his life; and as the right of succession to the vacant throne was immediately claimed by his brother Sigismund, king of Hungary and emperor of Germany, who was hated by the Hussites for the treacherous part he had acted in the matter of the safe conduct of their revered teacher, John Huss, they at once resolved to oppose his succession, and to defend their religion and liberties against all the formidable power which he could bring against them. Proclaiming Zizka their commander-in-chief, they made energetic preparations for war, and forty thousand men instantly flocked to his standard. Seizing upon Pilsen, he converted it into a place of drill for his undisciplined masses; and furnishing them with arms collected from all quarters, he was soon able to lead them against the capital itself. Prague fell into his hands, with the exception of the castle; and taking up his position on Mount Withkow, near the city, which he strongly fortified (still called Zizka's hill), he awaited the approach of the emperor with a regular army thirty thousand strong. On the 19th August, 1420, the two armies confronted each other, and a fierce battle ensued, which ended in the complete discomfiture of Sigismund. Soon after Zizka appeared before Aussig, where the Hussites were suffering great oppressions, took it by storm, gave it to the flames, and put the cruel governor to death. Availing himself of the opportunity of the emperor's retreat, he formed a central camp upon a hill called Tabor, about ten German miles south of Prague, and surrounded on three sides by the windings of the Moldau. Here, having strongly entrenched himself, he fixed the head-quarters of his army; and hence the name of Taborites, often given to the chief body of the Hussites, by which they are distinguished from some minor sects which appeared among them. In 1421 Zizka laid siege to the castle of Prague, and took it; and in the same year, at the successful siege of the castle of Raby, he was deprived by an arrow of his only remaining eye (he had lost the other in boyhood), a calamity which might have been expected to bring his splendid career as a general to a close. But nothing could quench, or even damp the ardour of his great soul. He resolved to make use of the eyes of his officers in carrying on the holy war of patriotism and religion; and blind Zizka, carried in a cart at the head of his columns, proved himself more than a match for all the chivalry of the German empire and the Hungarian kingdom combined. Sigismund had now completed his preparations for a second campaign. Entering Bohemia himself from the south with a great army, including fifteen thousand Hungarian horse, he brought against Zizka from the north another large army of Saxons, commanded by the electors of Saxony and Brandenburg. But Zizka first routed the emperor's forces in a pitched battle fought on 18th January, 1422, driving them pell mell before him into Moravia; and then turning round against the Saxons, though unsuccessful in his first charge, he routed them in a second so completely that they left nine thousand men upon the field. These immense successes convinced Sigismund that Zizka was not to be conquered, and he opened negotiations with him, with a view to a compromise on terms honourable to the Hussites. But before a treaty could be arranged the hero of Bohemia was cut off by a species of plague which broke out among his troops while engaged in the siege of a castle in the district of Czaslau. He died on the 12th October, 1424, and was buried in Czaslau, where his iron war-club was hung up over his tomb. His death was a great calamity to his country, as it gave courage to its enemies to renew that dreadful war, which continued for eleven years longer, till it was at length concluded by the treaty of Prague in 1435, by which Sigismund was acknowledged king of Bohemia. It has been calculated that Zizka was victorious in thirteen pitched battles, and in more than one hundred smaller engagements and sieges. He has been accused of cruelty and ferocity. But the war he waged was one of strict defence, and on the side of the invaders it was carried on as a crusade of extermination. The story told of his bequeathing his skin to be converted into leather for a drum to frighten the enemy, is now regarded as a fable. He was a true patriot, and as a champion of liberty worthy to be placed among the foremost; while as a military genius he has had few equals for presence of mind, invention, power of organization, and uniformity of success.—P. L.

ZOËGA, Georg, was the son of a Danish clergyman, and born in Jutland on the 25th December, 1755. He studied at

Altona and Göttingen, and afterwards travelled in various continental countries. In 1783 he finally settled at Rome, where he continued to reside until the end of his life. It was to the study of the fine arts and archæology that Zoëga devoted his attention, and in the latter department especially he has acquired European renown. His chief productions are a work on Egyptian numismatics that appeared in 1787; a treatise on obelisks, "De Origine et Usu Obeliscorum," printed in 1800; and the "Bassi rilievi Antichi di Roma," an account of the ancient Roman basreliefs; only a portion of which, however, was published prior to his decease. He died on the 10th of February, 1809.—J. J.

ZOFFANIJ, JOHN, R.A., a distinguished portrait painter of a Bohemian family, was born at Regensburg or Frankfurt about 1735. His father, who was an architect, sent him early to Italy to complete his education as a painter. Having practised some time at Coblentz, Zoffanij came when still young to England, and was in 1768 elected one of the original thirty-six members of the Royal Academy in London. In 1771 Zoffanij acquired the patronage of George III. He had already made himself famous by his theatrical portraits, single and in groups, and some of these pictures are exceedingly clever. He painted for George III. several pictures and portraits. He exhibited a large picture of the royal family in 1770; and in 1772 he exhibited "The Portraits of the Academicians of the Royal Academy," which was in the International exhibition of 1862. In 1774 he went again to Italy, and painted the "Interior of the Florentine Gallery," which was purchased by George III.—that part of it called the "Tribune." This picture was exhibited in 1780, after Zoffanij's return to England. It contains many portraits, and was also in the International exhibition. In 1782 he went to India, residing chiefly at Lucknow, and there painted many portraits and some pageants, and returned to England in 1789 or 1790, with a large fortune. He died at Kew in 1810.—R. N. W.

ZOILUS, a grammarian of Amphipolis, who, according to Vitruvius, was a contemporary of Ptolemy Philadelphus, though Ælian says he flourished about the 95th Olympiad. He was called Homeromastix or Homer's Scourge, because he wrote against Homer. He flew at high game, as, besides Homer, he attacked Plato and the great Greek writers. Zoilus, indeed, seems to have been of an envious and crabbed temper, and his name in consequence came to be used as expressive of all the worst qualities of the critic.—R. M., A.

ZOLLIKOFER, GEORGE JOACHIM, a distinguished German preacher, was born at St. Gall in Switzerland, 5th August, 1730, and was educated in the schools of Frankfort and Bremen, and at the university of Utrecht. His first pastoral charge was at Murten in the canton de Vaud; and in 1758 he accepted an invitation to the pastorate of the reformed congregation of Leipsic, where he remained till his death in 1788. The congregation was a highly educated one; and he was on terms of intimate intercourse with many of the professors of the university. These circumstances served to stimulate and develope his powers as a preacher, while his exemplary character and life gave weight to his public teaching. He was especially useful to the young students of theology at the university, and his discourses were valued for their eminently practical character. His published sermons extended to twenty-one volumes, of which six volumes were brought out by himself, and the rest were posthumous. They were much valued in Germany for the moral instruction which they contained. In point of doctrine, they partook of the negative theological tendencies of the age and society in which the preacher lived.—P. L.

ZONARAS, JOANNES, a Byzantine historian, belonged to the twelfth century. He was commander of the body-guards of Alexis I. (Comnenus), and his first private secretary; but he afterwards retired to the monastery on Mount Athos, where he spent the rest of his life in literary labours. He died at the age of eighty-eight. He is the author of "Χρονικόν" (Annales), in eighteen books, from the creation till the death of Alexis, 1118. The greater part of the work is a compilation from various authors —Josephus, Dio Cassius, and others. Zonaras also wrote a Greek Lexicon, an "Exposition of the Canons of the Apostles, Councils, and Fathers," some tracts, and epistles. The best edition of the "Annals" is Pinder's, 8vo, Bonn, 1841, &c. Professor Tittmann of Leipsic first published the Lexicon; and Beveridge published his Commentaries on the Canons, &c., in Greek and Latin in his Pandectæ Canonum, Oxford, 1672, folio.—S. D.

ZOPPO, MARCO, the founder of the earlier school of painting in Bologna. He studied in the school of Squarcione at Padua. His known works extend from 1471 to 1498, and he has also the distinction of having been the master of Francia. Zoppo's works are hard in taste, but are finished with great delicacy. The National gallery possesses an excellent picture of the kind ascribed to him.—R. N. W.

ZOROASTER or ZERDUSHT, the founder of the Magian religion, lived in a very remote time under a king called Gushtasp, who has been incorrectly identified with Darius Hystaspes by many scholars; by others with Cyaxares I. Zoroaster must be taken higher up into antiquity. The primary development of the religion associated with his name, differs from a reformation of it which may have taken place under the Medo-Persian monarchy. The Magian religion was founded long before the Medo-Persian or the Persian monarchy. Zoroaster seems to have belonged to eastern Iran or Bactria, and was therefore probably a Bactrian, though he has been called a Median, a Perso-Median, a Chaldean, a Persian, an Armenian, a Pamphylian, and a native of Proconnesus. The fact of the Magian religion being introduced into these countries does not prove its founder to have lived there. All the oracles or writings ascribed to Zoroaster by various authors, must be considered the productions of later times, and consequently spurious. Niebuhr thinks that he is a mythical person—an opinion which is probably erroneous. The religion attributed to him must have had a founder; and the Zendavesta contains the name and person as though they had at least a historical basis. The marvellous stories which are related concerning him are later than the Zendavesta, and do not invalidate his personal existence. The Greek and Roman writers evidently knew nothing of his country or age, and their contradictory accounts must be rejected as unworthy of credit. Even Aristotle affirms that Zoroaster lived six thousand years before Plato's death, which is nothing more than a vague assertion. The true principles of Magianism are contained in the liturgies and institutes of the Zendavesta, a work whose antiquity and genuineness cannot be well doubted, though the name of Anquetil du Perron, who first brought it from the East, has been subjected to suspicion by Sir W. Jones. He did not, however, forge the documents. The fundamental tenet of the system of Zoroaster was the doctrine of two principles. The first being in whom the universe exists is denominated "Time without bounds;" and Gibbon remarks very justly that this infinite substance seems rather a metaphysical abstraction of the mind than a real object endowed with self-consciousness. From the operation of this infinite Time the two active principles of the universe were produced from all eternity, Ormuzd and Ahriman, each disposed to exercise his powers of creation in different ways. Ahriman became jealous and envious of the attributes of Ormuzd. The latter formed man capable of virtue; the former, changed into darkness from light by malice, introduced evil into the works of Ormuzd. Hence, good and evil are intimately commingled. At the last day, however, Ormuzd will triumph over his rival; Ahriman and his followers will sink into their native darkness, and virtue will prevail throughout the universe.—S. D.

* ZORRILLA Y MORAL, JOSÉ, one of the most distinguished living Spanish poets, was born 21st February, 1817, and educated at the college for nobles in Madrid. He was afterwards sent to the university of Toledo to study law, but he soon manifested his preference for far different studies. Subsequently he was sent to Valladolid, but his conduct there not being more conformable to his father's desires, the latter sent a trusty messenger to bring him home, considering that he was incapable of following the career marked out for him. Young Zorrilla, however, anticipating the treatment which awaited him, made his escape on the homeward journey, and lived for nearly a year in Madrid, evading all the researches of his friends. His first public appearance was at the funeral of the ill-fated poet Larra, 14th February, 1837. The funeral oration had been delivered by the eloquent Roca de Togares, and the assembly was about to separate, when an unknown youth stepped forward and recited some verses which produced an almost magical effect. The next day the young poet was the lion of the literary circles of the capital, and the conductors of several periodicals were eager to secure his productions. Within the year a volume of poems appeared, with a preface by the eminent critic, Pastor Draz. Seven or eight others followed in the course of the next three years, and as many more since that time. There seems, indeed, good ground for the remark of Schach, that while his works contain passages which, for brilliancy

and richness of thought may be compared with Calderon or Lope de Vega, his facility of writing has buried these gems under a mass of inferior matter. The best known of his works are the "Cantos del Trovador," a collection of legends, and "Vigilias del Estio" (Summer Nights), a work of a similar nature. A poem on Bobadil the Little, last Moorish king of Grenada, is by some esteemed his masterpiece. A larger work on the history of Grenada, entitled "The Cross and the Crescent," is still incomplete. He has also written about twenty dramatic pieces, all of which have been more or less successful. In the choice and treatment of his subjects he has always shown a strong affinity for the ancient Spanish history and literature. Zorrilla has been more fortunate than most Spanish literary men in the pecuniary result of his labours; and, inheriting a fortune from his father, has been able to devote himself unreservedly to literary pursuits. He has resided, we believe, chiefly at Brussels.—F. M. W.

ZOSIMUS, a Greek historian who flourished in the time of the younger Theodosius. All we know of his public life is that he was a court officer. He wrote a history of the Roman empire, in six books, which is still extant. It is chiefly an abridgment or compilation from preceding authors. The style is concise, neat, clear, and good. The first book gives a compendium of Roman history from Augustus to Diocletian; and the remaining five are fuller, reaching down to 425. The author was a pagan, and is unjustly severe as well as sarcastic on the christians. Those emperors who embraced christianity, particularly Constantine, have the dark shades of their characters minutely painted by Zosimus. Yet there is no good reason for unjustly decrying the credibility of Zosimus, as Bentley and many others have done. The best edition is that of Ritemeier, 1784.—S. D.

ZOUCH, Richard, LL.D., an eminent English lawyer and judge, was a native of Wiltshire, and was born about 1590. He was educated at Winchester school, and at New college, Oxford, of which he was chosen a fellow in 1609. He took the degree of bachelor of civil law in 1614; was admitted at Doctors' commons in 1618; and two years later was appointed regius professor of law at Oxford. He represented the burgh of Hythe in Kent in several parliaments towards the close of the reign of James I. In 1625 he was nominated principal of St. Alban's hall, and chancellor of the diocese of Oxford. He was subsequently appointed by Charles I. judge of the high court of admiralty, but was deprived of this office during the Commonwealth. He assisted in drawing up the reasons against the Solemn League and Covenant, published by the university of Oxford in 1647. He submitted, however, to the parliamentary visitors in 1648, and was allowed to retain his university offices. At the Restoration he was reinstated in his situation as judge of the admiralty court, but died soon after, on the 6th of March, 1661. Dr. Zouch was the author of the following works:—"Elementa Jurisprudentiæ, definitionibus, regulis, et sententiis selectioribus juris civilis illustrata," 8vo, 1629; "Descriptio juris et judicii feudalis, secundum consuetudines Mediolani et Normanniæ, pro introductione ad jurisprudentiam Anglicanam," 8vo, 1634; "Descriptio juris et judicii temporalis, secundum consuetudines feudales et Normannicas," 4to, 1636; "Descriptio juris et judicii ecclesiastici, secundum canones et consuetudines Anglicanas," 4to, 1636; "Descriptiones juris et judicii sacri, juris et judicii militaris, et juris et judicii maritimi," 4to, 1640; "Juris et judicii fecialis, sive juris inter gentes, &c., explicatio," 4to, 1650; "Cases and Questions resolved at Civil Law," 8vo, 1652; "Solutio quæstionis de legati delinquentis judice competente," 8vo, 1657; "Eruditionis ingenuæ specimen, scilicet artium, logicæ dialecticæ," &c., 8vo, 1657; "Quæstionum juris civilis centuria in decem classes distributa," 8vo, 1660; "The Jurisdiction of the Admiralty Courts asserted against Sir Edward Coke's Articuli Admiralitatis, in the twenty-second chapter of his Jurisdiction of Courts," 8vo, 1663—a posthumous publication. Dr. Zouch also wrote an indifferent poem called "The Dove," published in 1613; and an anonymous pamphlet entited "Specimen quæstionum juris civilis," 4to, 1653, has been ascribed to him.—J. T.

ZOUCH, Thomas, a learned divine, born at Sandal, near Wakefield, in Yorkshire, in 1737, and educated at Trinity college, Cambridge, of which he was some time fellow. In 1770 he was presented by that college to the rectory of Wycliffe in Yorkshire, and in 1805, to a prebendal stall in Durham cathedral. His principal works are as follows—"The Crucifixion," a Seaton prize poem, 1765; "An Enquiry into the Prophetic Character of the Romans, as described in Daniel viii. 23–25;" "An Attempt to Illustrate some of the Prophecies of the Old and New Testament;" "Memoir of the Life and Writings of Sir Philip Sidney;" "Memoir of the Life of John Sudbury, dean of Durham;" and several single sermons. He also edited Walton's Lives, with Notes, and the Life of the Author, 1796. He refused the bishopric of Carlisle in 1807, on account of his advanced age. He died December 17, 1815.—T. J.

ZSCHOKKE, Johann Heinrich Daniel, a German writer of distinction, was born at Magdeburg, 22nd March, 1771. He completed his education in the university of Frankfort-on-the-Oder, where he began lecturing. Being refused a chair, he travelled through Germany, France, and Switzerland, and was placed at the head of an academy at Reichenau, in the Grisons. He became naturalized in Switzerland, and took a most active and prominent part in her political convulsions during the French revolution and the Napoleonic empire. Yet amid all these troubles he found leisure for literary labours. While at Frankfort he had attempted dramatic poetry, and his "Abällino, der grosse Bandit," had met with greater success than it deserved. At Reichenau he had become attracted by the history of his adopted country; he published in short intervals a history of the Grisons—"Geschichte des Untergangs der Schweizerischen Berg; und Waldkantone-Bilder aus der Schweiz," 5 vols.; and, above all, "Geschichte des Schweizerlandes für das Schweizervolk." At the same time he exercised a most beneficent influence on the mind of the people by his periodicals—*Der Schweizerbote*, since 1804; *Miscellen für die neueste Weltkunde*, 1807–13; and *Erheiterungen*. Among the rest of his works, his "History of Bavaria;" his "Selbstschau," a kind of autobiography; and his tales and his hours of devotion—"Stunden der Andacht," 8 vols., which went through about thirty editions—must be noticed. The last-named work, in which modern rationalism has found its warmest and most eloquent expression, was published anonymously, and notwithstanding its brilliant success, Zschokke could only with difficulty be prevailed upon to disclose the secret of his authorship. Zschokke died at Aarau, 27th June, 1848. —(See *Life* by Münch, Haag, 1831.)—K. E.

ZUCCARELLI or ZUCCHERELLI, Francesco, R.A., a clever and once a very popular landscape painter, was born at Pitigliano, near Florence, in 1702, and died at Florence in 1788. He visited this country in 1752, was chosen one of the original thirty-six members of the Royal Academy in 1768, but returned to Italy in 1773. His pictures scarcely rise above the character of decorative work.—R. N. W.

ZUCCARINI, Joseph Gerhard, a celebrated German botanist, was born at Munich on 10th August, 1797, and died on 18th February, 1848. He devoted himself to botany in 1819, and studied under Schrank. He early assisted Martius in his Nova Genera et Species Plantarum Brasiliensium; and he described the plants of Japan which were collected by Siebold. He determined sixteen hundred and fifty species of Japanese flowering plants. He enters fully into the character of the flora as contrasted with that of other countries, and gives philosophic views of botanical geography. He was elected professor of botany at Munich; and he was honoured by the king of the Netherlands with the order of knight of the lion. He published a monograph of American oxalidaceæ, a flora of Munich, "Remarks on the Vegetation of Bavaria," and a "History of the Vegetable Kingdom."—J. H. B.

ZUCCARO or ZUCCHERI, the name of two brothers, Roman painters, of Sant' Angelo in Vado. The elder, Taddeo, was born in 1529, and was much patronized by the Cardinal Alessandro Farnese, for whom he executed some extensive works at his villa of Caprarola; they are engraved by Prenner. He painted also for Popes Julius III. and Paul IV., and among other frescoes executed some popular works for the church of the Consolazione at Rome, where he died on the 2nd of September, 1566. He lived thirty-seven years and a day, and was buried by the side of Raphael in the Pantheon. His figures are chiefly of a portrait character, and in the costume of his own day; he seldom painted the nude.—His brother, Federigo, though an inferior painter, and very mannered in his style, acquired a much greater name than Taddeo. He was born in 1543, and was the pupil and assistant of his brother, whose unfinished works, at his death, were completed by Federigo. He acquired great notoriety in Florence by his colossal frescoes in the dome of the cathedral, which he painted for the Grand Duke Francesco I. Gregory XIII. afterwards employed him in Rome; and in 1574

he was in this country, and painted two portraits of Queen Elizabeth, one of which, a remarkable picture, is at Hampton court. In 1586 Federigo visited Spain on the invitation of Philip II., who rewarded him magnificently for some paintings executed in the Escurial. He was the first president of the Roman Academy of St. Luke, which he was instrumental in founding. A small work he published, entitled "l'Idea de' Pittori, Scultori, e Architetti," Turin, 1607, has been much ridiculed for its bombastic style. He died at Ancona in 1609.—R. N. W.

ZUMALACARREGUI, Tomas, better known as El tio Tomas, a Spanish general, was born in 1788, of a noble family. When the French invasion of 1808 took place, he abandoned his legal studies at Pamplona, and entered the army. He served under Mina, and in 1822 commanded two battalions of the king's army, as opposed to the constitutionalists. Owing to his supposed Carlist inclinations, he was displaced and arrested; but on the death of Ferdinand he was offered the rank of brigadier-general if he would attach himself to the queen's cause. He refused, and set himself to raise a small army in the cause of Don Carlos, who soon afterwards joined him in person. He defeated the best generals of the queen's army successively in the valley of Amescoas at Viana, at Vittoria, and again in the valley of Amescoas in the course of 1834–35; but while reconnoitering near Bilboa he received a wound, of which he died, June 25, 1835.—F. M. W.

ZUMPT, Karl Gottlob, a distinguished German Latinist, was born at Berlin, 20th March, 1792. He studied at Heidelberg under Creuzer, and at Berlin under F. A. Wolf, Heindorf, and Boeckh. As early as 1812 he became a master in one of the Berlin gymnasia, and in 1827 was promoted to an extraordinary, and eleven years later to an ordinary professorship in the Berlin university. His merits as a teacher were of no common order, and by his Latin grammar he has greatly contributed to the improvement of this branch of instruction. Equally valuable were his editions of Quintilian's Institutiones, of Quintus Curtius, and of Cicero's In Verrem and De Officiis. He also published a great number of treatises on various subjects of Roman antiquity, most of which appeared in the Transactions of the Royal Society of Berlin, of which he was a member. He died at Karlsbad, 25th June, 1849.—K. E.

ZURBARAN, Francisco, was born at Fuente de Cantos in Estremadura in 1598, and died at Madrid in 1662. He studied under Juan de Roëlas at Seville, and adopted so forcible a style that he has been called the Spanish Caravaggio. Seville has a good collection of Zurbaran's works, which are not common out of Spain. His masterpiece is considered "St. Thomas Aquinas," in the gallery at Seville. He lived in great consideration at Madrid, enjoying the post of royal painter both to Philip III. and Philip IV. He was distinguished for his management of white draperies, which he painted carefully from the lay-figure. The National gallery possesses a Franciscan monk by him.—R. N. W.

ZWINGLI, Ulrich, the Swiss reformer, was born at Wildhaus, in the sequestered Alpine valley of the Toggenburg, on the 1st of January, 1484. His father Ulrich was ammann, or head man of the valley, and was able to give him every advantage of education. He received his first instruction under the eye of his uncle, Bartholomäus Zwingli, who was pastor of Wesen, and from his tenth year he attended the schools of Basle and Berne, where he highly distinguished himself by his talents and progress. At Berne the Dominicans were anxious to gain him for their order, but his father saved him from that danger by removing him from Berne in 1499, and sending him to the university of Vienna. Here he remained for two years, which he devoted to the study of philosophy and the Roman classics, in close association with two like-minded countrymen—Joachim vom Watt of St. Gall, or Vadianus, and Heinrich Loreti of Glarus, or Glareanus—to whom he became much attached, and who afterwards proved zealous coadjutors with him in the great work of his life. In 1501 he returned to Wildhaus, and in 1502 he repaired to Basle, with the double view of continuing his studies at the university and of filling the office of teacher in the school of St. Martin. Here he added Wolfgang Capito and Leo Juda to the number of his friends, and shared with them the privilege of sitting at the feet of Thomas Wittenbach, one of the professors of the university, who added a deep knowledge of the scriptures to extensive classical learning, and made it his care to lead the minds of his students to the divine fountain-head of truth. "The time is at hand," said he, "when the scholastic theology will be done away, and the old doctrine of the church will be restored again upon the foundations of the word of God. Indulgences are a deception of Rome; the death of Christ is the one only ransom for our sins." Words like these made a deep impression upon the mind of Zwingli, which was already opening to the truth, and gave him an impulse in the direction of bible studies, which led to the happiest results. In 1506 he took the degree of M.A., and having received priest's orders from the bishop of Constance, he preached his first sermon at Rapperschwyl, on the lake of Zurich, and read his first mass at Wildhaus. In the same year he was chosen to be one of the pastors of Glarus, and entered upon his functions with a high sense of their importance, and in a tone of deep moral earnestness. "I will be true and upright," said he to himself, "both towards God and man, in all the relations of life into which God leads me." His sense of the value and nobleness of truth was profound. "By nothing can man become liker to God than by truth. The more a man honours and loves truth, the nearer and liker to God he becomes. Falsehood is the beginning of all evil. To lie and play the hypocrite is worse than to steal. Truth is glorious and full of majesty; wickedness itself is compelled to stand in awe of it." He continued for ten years at Glarus, devoting himself with equal ardour to the improvement of his own knowledge and gifts as a preacher, and to the promotion of all the interests of the people committed to his charge. Applying himself to the Greek language, he wrote out all the epistles of Paul with his own hand, and committed to memory almost the whole text of the Greek Testament. The writings of Picus and Erasmus, of which he was an assiduous student, improved his philosophical culture and literary taste, and led him into a deeper acquaintance with the great authors of Greece and Rome. As a classical scholar he was second only to Melancthon among the reformers. But he was no mere student, even in those years of severe and successful study; he was equally remarkable as a man of business and a practical reformer. He established a grammar-school in the canton for the improvement of the education of youth. He kept a vigilant eye upon the politics of the confederation, and both as a preacher and author laboured zealously for the correction of public faults and abuses. In 1512, and again in 1515, he followed the banner of Glarus across the Alps into the plains of Lombardy, and bore a heroic part in the famous and fatal field of Marignano, where so many of his brave countrymen fell in the thankless service of the pope against France. His patriotic heart bled at the sight of the corruptions and calamities entailed upon the cantons by the long-established practice of hiring out their swords to foreign princes; and he was already sufficiently alive to the abuses and superstitions of Rome, to lament that Swiss blood should be poured out like water in the service of papal ambition. On his return to Glarus, his pulpit resounded with eloquent denunciations of the innumerable evils connected with the practice; and he stood out prominently before his countrymen for some years as a preacher of political and social reform, before he became known as a religious and ecclesiastical reformer. In 1516 he removed from Glarus to Einsiedeln, the chief holy place of the cantons, where he preached with increasing light and power to the crowds of devotees who flocked thither at all the great festivals. Many who came to buy indulgences were so impressed by his preaching that they threw their money into the poor-box, and departed trusting for pardon and peace in the ransom-blood of Christ alone. The fruits of his long and earnest study of God's word were now ripening fast. Spiritual light and life were rapidly converting the high-minded republican censor into the humble and fervent evangelist and missionary; and when on the 1st of January, 1519, he began his ministry in the Great Minster of Zurich—to which he had been appointed preacher by the chapter—on that day began also the Reformation in Switzerland, contemporaneously with and quite independently of the Saxon Reformation, which had been inaugurated by Luther a twelvemonth before.

The history of Zwingli from this date to his death in 1531 is the history of the Reformation in Zurich and the other cantons, and of the Swiss Reformation in relation to the Reformation of Germany; and as such it cannot be traced here even in the most rapid outlines. We can only set down the principal dates. In 1519, almost immediately after his settlement in Zurich, he preached with such power against the sale of indulgences as practised by Samson, the Tetzel of Switzerland, that the magis-

trates forbade the shameless monk to enter the city. In 1522 he demanded of the bishop of Constance and all the governments of the confederation the abolition of the celibacy of priests. On the 29th of January, 1523, in a public disputation at Zurich, he triumphantly defended the gospel against Faber, the general vicar of the bishop of Constance; and in another public disputation, held in the same year at Zurich on the 26th of October, he as triumphantly vindicated the Reformation from all participation in the communistic and revolutionary doctrines of the anabaptists. On the 2nd April, 1524, he married Anna Reinhardt, a widow; and on the 3rd of November of the same year, all the convents in the canton of Zurich were broken up, and their revenues appropriated to other uses—of religion, education, and charity. In 1528 he took a prominent part in the disputation of Berne, which issued in the abolition of Romanism and the introduction of the Reformation into that important canton. In 1529 he went to Marburg to confer with Luther and Melancthon on the subject of the Lord's supper—a conference which unhappily failed in bringing about a better understanding between the Saxon and Swiss divines. Zwingli proffered to Luther the right hand of brotherhood; for though no disciple of his—having begun to preach the gospel two full years before he had even heard his name—he had always cherished and expressed the greatest veneration for his character and services. But Luther rejected the hand of his fellow-soldier with words which brought tears to the eyes of the warm-hearted Zwingli—"It is no use talking of brotherhood; you have not the right spirit."

It was the chief error and fault of Zwingli's action as a reformer that he did not sufficiently separate the provinces of political and ecclesiastical life. When the church of Zurich cast off the authority and jurisdiction of Rome, her leader too readily and rashly placed her in the hands of the civil magistrates, instead of reviving the action of her own inherent synodical power. This led to a pernicious commingling of politics and religion in the government of the canton, and involved the reformer in public transactions and troubles which ended in his premature death. Under his impulse and advice the protestant cantons grasped at worldly weapons to promote and defend the interests of the gospel, and were doomed to experience the painful truth of our Lord's warning—"They that use the sword shall perish by the sword." In 1531 war broke out between the protestant and catholic cantons; and on the 9th of October Zwingli fell dead on the bloody field of Cappel. Armed with halberd and helmet like a man of war, he died the death of a warrior, rather than that of a herald of God's peace and love. So violent was the exasperation of his enemies against him, that when his body was recognized upon the field the day after the battle it was shamefully dishonoured, quartered, and burnt, and its ashes scattered to the winds. "But still lives his spirit," says one of his latest Swiss biographers: "it lives on in the intellectual life of Zurich which he awakened; it lives in the free preaching of God's word, which he began and so powerfully set forward; and it lives in the disinterested patriotism, of which he set an example to the noblest of her sons. A pear-tree once marked the spot where he fell upon the field of Cappel in the presence of the Alps. That tree is now fallen; but not so the noble stem which he planted as a shoot from the tree of life in the soil of Zurich, and which he guarded and fostered and watered with his blood. In the place of that pear-tree now stands a mass of unhewn granite, reminding the beholder of the Rock upon which the church of God is built—that Rock on which Zwingli took his firm stand, and from which he never suffered himself to be moved."

As the independence of Zwingli's teaching and reformation in relation to Luther's is a point of great historical importance, the following words of Zwingli himself may here be quoted. They occur in a passage where he is replying to the Swiss papists, who had thought it the readiest way of discrediting him to accuse him of being a disciple and follower of Luther. "I began to preach the gospel in 1516, before the name of Luther had been heard by a single individual in this country. His name was unknown to me for two years after I had begun to look to the Bible alone as the source of truth. Do you say I must be a Lutheran because I preach as Luther writes? I answer, I preach also as Paul writes; why then do you not call me a Paulian? Yes! I preach the word of Christ; why then do you not rather call me a Christian. No man can think higher of Luther than I do; still I declare before God and men that never in all my life have either I written a single syllable to him or he to me; and I have abstained from doing so because I would have all men to see in this the oneness of the spirit of God, that he and I should be so remote from each other and yet in our teaching should be so much at one." His writings were numerous, but for the most part posthumous. The first collection of them was published by his son-in-law, Rudolph Gualter, in 1544–45; a second by Leo Juda and Megandus. There have also been numerous lives of him. The latest and one of the best is by Christoffel, and forms, along with a selection from his writings, the first volume of a valuable series entitled Leben und ausgewählte Scriften der Väter und Begründer der Reformïsten Kirche (Lives and select writings of the Fathers and Founders of the Reformed Church), edited by Professor Hagenbach of Basle.—P. L.

ZWIRNER, Ernst Friedrich, an eminent German architect, was born at Jakobswald in Silesia, February 28, 1802. He studied in the academies of Munich and Breslau, completing his professional education in the royal school of architecture, Berlin university. His attention was specially directed to the mediæval architecture of Germany, and his devotion to it was confirmed by his being employed to carry out Schinkel's designs for the restoration of the town hall of Colberg, and some other Gothic buildings. The ability with which he executed these commissions, led to his nomination as architect of Cologne cathedral on the death of Ahlert in May, 1833. For several years, at first under Schinkel and afterwards under Ahlert, the substantial repairs necessary for the preservation of the building had been in progress; but what had been done of a decorative character was little in harmony with the old work, and had satisfied neither the archæologist nor the public. The king of Prussia was desirous to have the cathedral—the glory of old German architecture—completed and restored according to the original intention, and Zwirner was directed to report upon its practicability. He entered upon his task with enthusiasm. His designs were approved; and the zeal of the king and his architect was shared by all classes, every one joining in raising the funds necessary to carry on the work. Henceforth the restoration of Cologne cathedral was the business of Zwirner's life. He had to make out the details of every part as well as the general plan, and to train his assistants till they also caught something of the spirit of the mediæval workmen. The work met with various interruptions; but during the eight and twenty years that he directed it, enough was accomplished to render apparent the grand outline of the original design. Zwirner's object was from first to last to make the cathedral, as a whole and in every part, exactly what it would have been had the original architects completed it. But he did not hesitate to adopt any new means where the old were impracticable. Thus the great piers proving unequal to carry a central turret of stone, he determined to have one of iron; and so with the great roof of the nave. These innovations are condemned by ecclesiologists, but Zwirner was working in the spirit of the old architects, who availed themselves without scruple of any means which would most readily effect their purpose. The restoration of Cologne cathedral, as far as it proceeded under Zwirner, is the greatest work of the kind yet accomplished. Zwirner built a church or two, a baronial residence for Count von Fürstenberg at Herdringen, and restored one or two Rhine castles; but he will be remembered as the restorer of Cologne cathedral. He died in 1861.—J. T–e.

REFERENCE

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